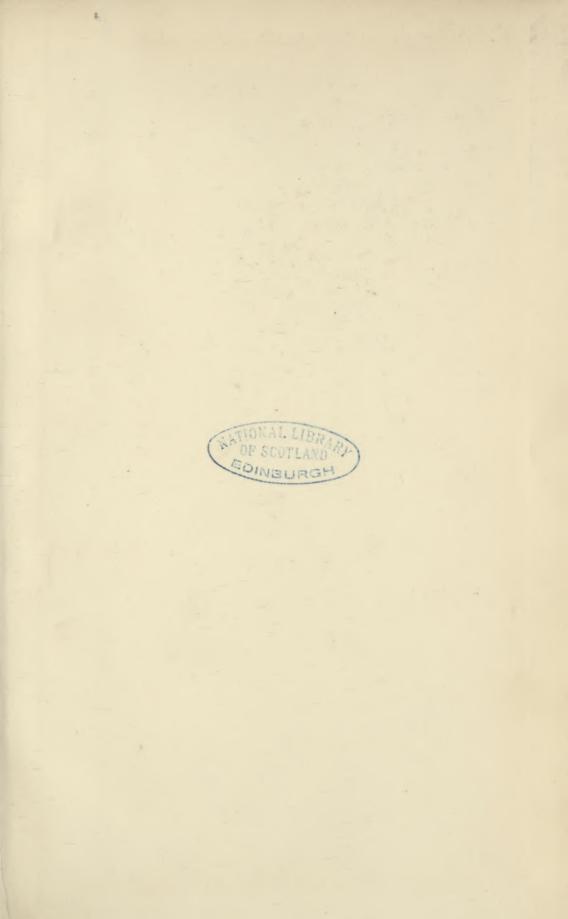
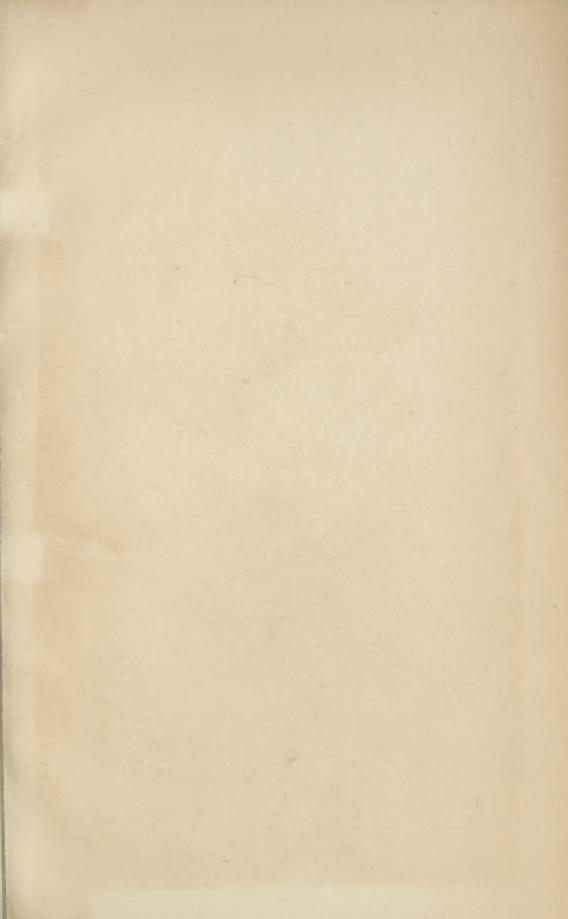


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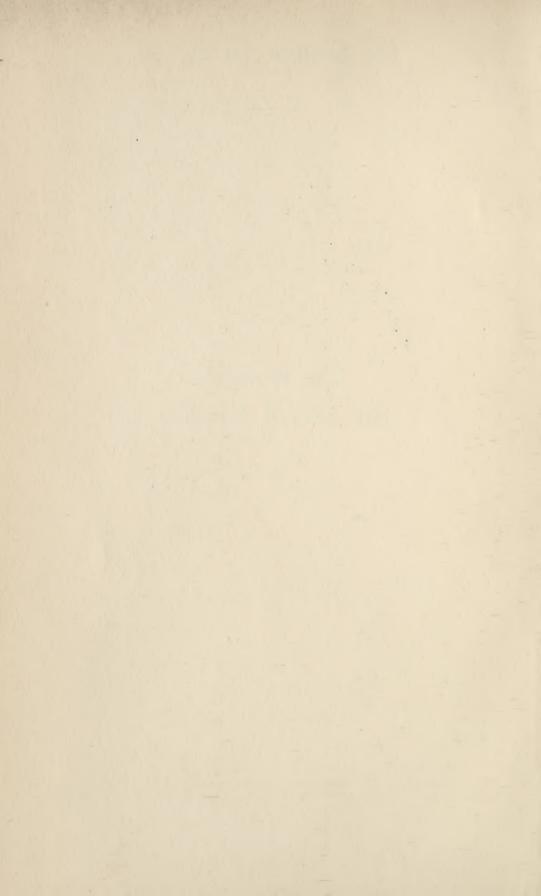






# The Scottish Text Society

# The Works of Sir David Lindsay



# The Works of Sir David Lindsay of the Mount 1490-1555

X

EDITED BY

# DOUGLAS HAMER, M.C., M.A.

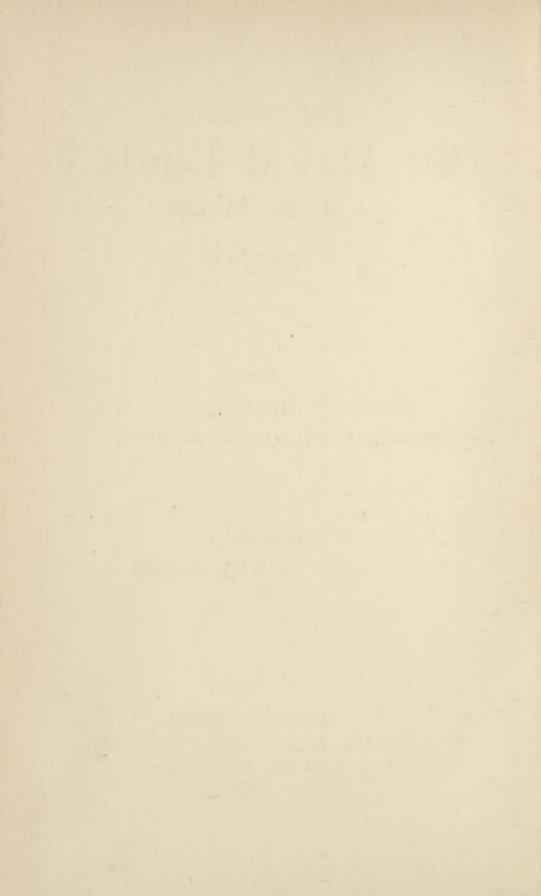
# VOLUME I. TEXT OF THE POEMS



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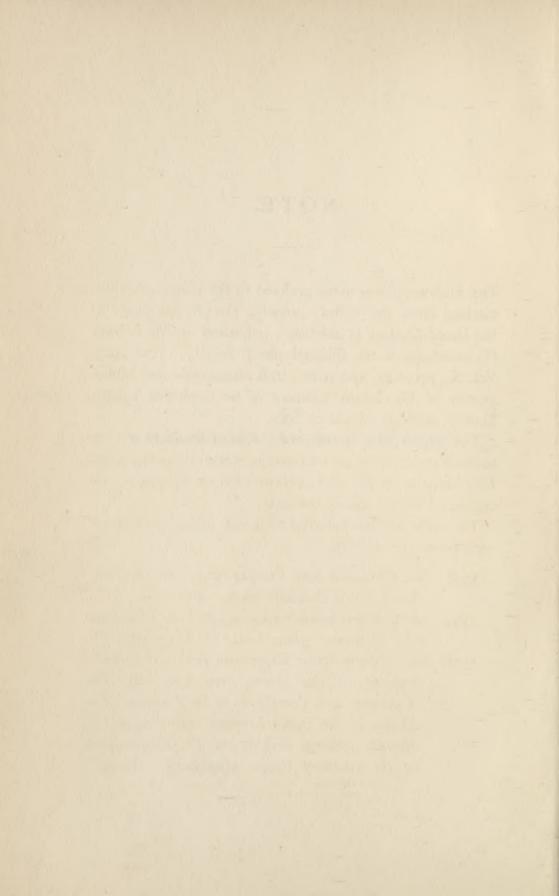
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TO

# PROFESSOR AND MRS OLIVER ELTON



# NOTE.

THE bibliographical notes prefixed to the poems are summarised from the editor's article, *The Bibliography of Sir David Lindsay* (1490-1555), published in *The Library* (Transactions of the Bibliographical Society), June 1929, Vol. X., pp. 1-42, and from a full monograph and bibliography of Sir David Lindsay to be published by the London Bibliographical Society.

The punctuation is editorial. Round brackets serving to mark parentheses are retained as in the original quartos. Emendations of the text, except obvious misprints, are contained within square brackets.

The early editions referred to in the prefatory notes to each poem are as follows :----

- 1538. The Testament and Complaynt of the Papyngo. London: J. Byddell: 1538. 4to.
- ? 1554. Ane Dialogue betuix Experience and ane Courteour. [St Andrews: John Scott: ? 1554.] 4to.

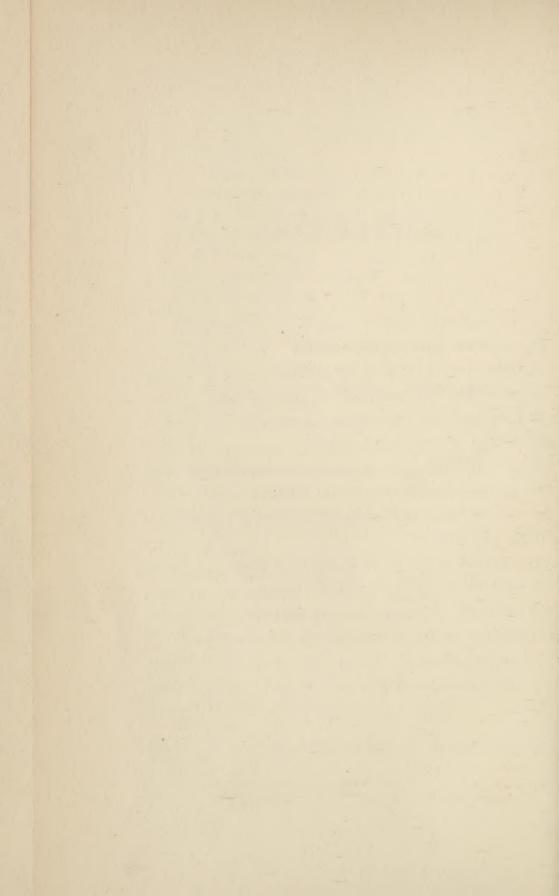
1558. Ane Dialogue betuix Experience and ane Courteour (reprint of the above), together with The Testament and Complaynt of the Papyngo, The Dreme of Sir David Lindsay, The Tragedie of the late Cardinal Beaton, and The Deploratioun of the Deith of Quene Magdalene. [Rouen: Jean Petit, or successor: 1558.] "Imprinted at the command and expenses of Samuel Jascuy in Paris." Two editions, 4to and 8vo, both dated 1558.

- ? 1559-60. THE FIRST SERIES OF MINOR POEMS: The Testament and Complaynt of the Papyngo, The Dreme of Sir David Lindsay, The Testament of the late Cardinal Beaton, and The Complaynt of Sir David Lindsay. [St Andrews or Edinburgh: John Scot: ? 1559.] Appended to unsold copies of the 1554 Edition of Ane Dialogue betuix Experience and ane Courteour, and also to its second edition, [Edinburgh: John Scot: ? 1560.]
  - 1568. The Warkis of Sir David Lindsay. Edinburgh: John Scot for Henry Charteris: 1568. A reprint of the second edition of Ane Dialogue betuix Experience and ane Courteour and the First Series of Minor Poems, together with THE SECOND SERIES OF MINOR POEMS: The Deploratioun of the Deith of Quene Magdalene, The Answer to the Kingis Flyting, The Complaint and Publict Confessioun of Bagsche, Ane Supplicatioun in Contemptioun of Syde Taillis, Kitteis Confessioun, and The Iusting betuix Iames Watsoun and Ihone Barbour.
- 1594. The Historie of ane Nobil and Wailzeand Squyer William Meldrum. Edinburgh: Henry Charteris: 1594. This poem was not included in the 1568 edition of The Warkis.

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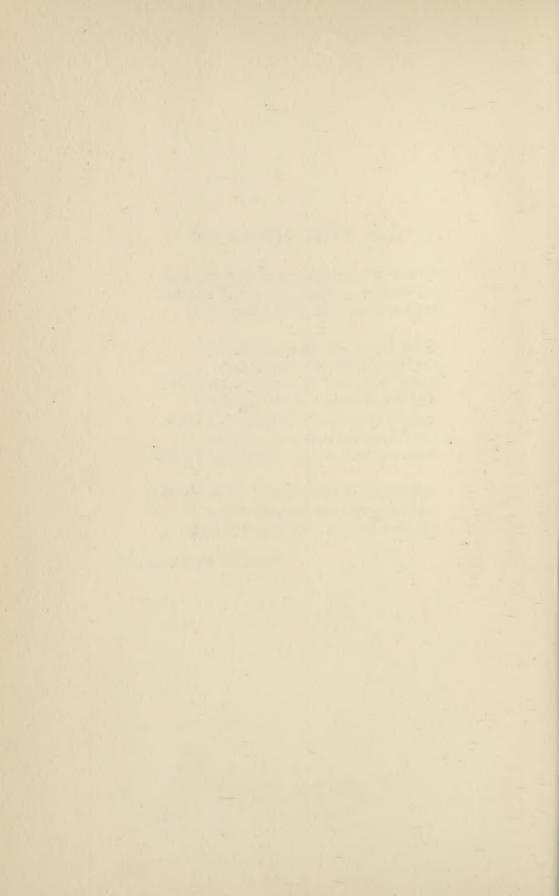
## LOST POEMS BEFORE 1528.

I haue, at lenth, the store done discryue Off Hectour, Arthour, and gentyll Iulyus, Off Alexander, and worthy Pompeyus,

I Off Iasone, and Media, all at lenth, Off Hercules the actis honorabyll, And of Sampsone the supernaturall strenth, And of leill Luffaris store amiabyll; And oft tymes haue I feinzeit mony fabyll, Off Troylus the sorrow and the Ioye, And Seigis all, of Tyir, Thebes, and Troye;

The Prophiseis of Rymour, Beid, & Marlyng, And of mony vther pleasand storye, Off the reid Etin, and the gyin carlyng. . . .

From The Dreme, ll. 33-45.



# 1528.

# The Dreme of Schir Dauid Lyndesay of the Mont, Familiar Seruitour to our Souerane Lord Kyng Iames the Fyft.

Reprinted from the Minor Poems, First Series, 1559-1560, printed by John Scot as an appendix to unsold copies of the first edition of *The Monarche* (c. 1554), and also appended to the second edition (c. 1559-1560). Another version of the poem, containing alterations in the text, was included in the editions, in quarto and octavo, of certain of Lindsay's poems printed in 1558 by Jean Petit of Rouen ( $\dagger c.$  1557) or his successor. These variants will be given in the notes. [D 1a]

### HEIR FOLLOUIS THE

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

## THE EPISTIL.

R Ycht Potent Prince, of hie Imperial blude, Onto thy grace I traist it be weill knawin, My seruyce done onto thy Celsitude, Quhilk nedis nocht at lenth for to be schawin; And, thocht my 30uthed now be neir ouer blawin, 5 Excerst in seruyce of thyne Excellence, Hope hes me hecht ane gudlie recompence.

Quhen thow wes 30ung, I bure *th*e in myne arme Full tenderlie, tyll thow begouth to gang, And in thy bed oft happit the full warme, IO With lute in hand, syne, sweitlie to the sang : Sumtyme, in dansing, feiralie I flang ; And, sumtyme, playand fairsis on the flure ; And, sumtyme, on myne office takkand cure ;

[D 1b] And, sumtyme, lyke ane feind, transfegurate;
I5 And, sumtyme, lyke the greislie gaist of gye;
In diuers formis, oft tymes, disfigurate;
And, sumtyme, dissagyist full plesandlye.
So, sen thy birth, I haue continewalye
Bene occupyit, and aye to thy plesoure;
And, sumtyme, seware, Coppare, and Caruoure,

> Thy purs maister, and secreit Thesaurare, Thy Yschare, aye sen thy Natyuitie,

	THE DREME OF SCHIR DAUID LYNDESAY.	5
	And of thy chalmer cheiffe Cubiculare, Quhilk, to this houre, hes keipit my lawtie. Louyng be to the blyssit Trynitie, That sic ane wracheit worme hes maid so habyll Tyll sic ane Prince to be so [a]greabyll.	25
	Bot, now, thov arte, be Influence naturall, Hie of Ingyne, and rycht Inquisityue Off antique storeis and dedis marciall. More plesandlie the tyme for tyll ouerdryue, I haue, at lenth, the storeis done discryue Off Hectour, Arthour, and gentyll Iulyus, Off Alexander, and worthy Pompeyus,	30
	• Off Iasone, and Media, all at lenth, Off Hercules the actis honorabyll, And of Sampsone the supernaturall strenth, And of leill Luffaris storeis amiabyll;	
2a]	And oft tymes haue I feinzeit mony fabyll, Off Troylus the sorrow and the Ioye, And Seigis all, of Tyir, Thebes, and Troye;	40
	The Prophiseis of Rymour, Beid, & Marlyng, And of mony vther plesand storye, Off the reid Etin, and the gyir carlyng, Confortand the, quhen that I sawe the sorye. Now, with the supporte of the king of glorye, I sall the schaw ane storye of the new, The quhilk affore I neuer to the schew.	45
	Bot humilie I beseik thyne Excellence, With ornate termes thocht I can nocht expres This sempyll mater, for laik of Eloquence, zit, nocht withstandyng all my besynes, With hart and hand my mynd I sall adres,	50
	As I best can, and moste compendious. Now I begyn 11 cmater hapnitthus.	55

[D 2a]

#### MT THE PROLONG.

To the Calendis of Ianuarie, Quhen fresche Phebus, be mouyng circulair, Frome Capricorne wes enterit in Aquarie, With blastis that the branchis maid full bair, The snaw and sleit perturbit all the air, And flemit Flora frome euery bank and bus, Throuch supporte of the austeir Eolus,

With cloke and hude I dressit me belyue,
With dowbyll schone, & myttanis on my handis.
Howbeit the air wes rycht penitratyue,
3it fure I furth, lansing ouirthorte the landis,
Towarte the see, to schorte me on the sandis,
Because vnblomit was baith bank and braye.
And so, as I was passing by the waye,

I met dame Flora, in dule weid dissagysit,
Quhilk in to May wes dulce and delectabyll.
With stalwart stormes hir sweitnes wes suprisit; 80
Hir heuynlie hewis war turnit in to sabyll,
Quhilkis vmquhyle war to luffaris amiabyll.
Fled frome the froste the tender flouris I saw,
Under dame Naturis mantyll lurking law.

To Nature makand gret lamentatioun :

Thay lychtit doun besyde me, on ane tree, Off thare complaynt I hade compassioun, And, with ane pieteous exclamatioun,
[D 3a] Thay said : blyssit be Somer, with his flouris ; 90 And waryit be thow, wynter, with thy schouris.
C Allace, Aurora, the syllie Larke can crye,

Quhare hes thow left thy balmy lyquour sweitThat vs reiosit, we mountyng in the skye ?Thy syluer droppis ar turnit in to sleit.95O fair Phebus, quhare is thy hoilsum heit ?Quhy tholis thov thy heuinlie plesand faceWith mystie vapouris to be obscurit, allace ?

Quhar art thov, May, with Iune, thy syster schene,Weill bordourit with dasyis of delyte ?IOOAnd gentyll Iulet, with thy mantyll grene,Enamilit with rosis reid and quhyte ?Now, auld and cauld Ianeuar, in dispyte,Reiffis frome vs all pastyme and plesoure.Allace, quhat gentyll hart may this Indure ?IO5

Quersylit ar with cloudis odious
 The goldin skyis of the orient,
 Cheangeyng in sorrow our sang melodious,
 Quhilk we had wount to sing with gude intent,
 Resoundand to the heuinnis firmament ;
 Bot now our daye is cheangit in to nycht :
 With that thay rais, & flew furth out of my sycht.

Pensyue in hart, passing full soberlie,
Onto the see fordwart I fure anone.
The see was furth; the sand wes smoith & dryye. II5
[D 3b] Than vp and doun I musit myne alone,
Tyll that I spyit ane lytill Caue of stone,
Heych in ane craig: vpwart I did approche,
But tarying, and clam vp in the Roche,

7

	And purposit, for passing of the tyme, Me to defende frome Ociositie, With pen and paper to Regester, in ryme, Sum mery mater of Antiquitie. Bot Idelnes, ground of iniquitie,	120
	Scho maid so dull my spretis me within, That I wyste nocht at quhat end to begin ;	125
	Bot satt styll, in that coue, quhare I mycht se The woltryng of the wallis vp and doun; And this fals wardlis Instabilytie Unto that sey makkand comparisoun, And of the wardlis wracheit variasoun, To thame that fixis all thare hole intent, Considdryng quho moste had suld moste repent,	130
	So with my hude my hede I happit warme, And in my cloke I fauldit boith my feit. I thocht my corps with cauld suld tak no harme, My mittanis held my handis weill in heit : The skowland craig me couerit frome the sleit. Thare styll I satt, my bonis for to rest, Tyll Morpheus with sleip my spreit opprest.	135 140
D 4a]	So, throw the boustious blastis of Eolus, And throw my walkyng on the nycht before, And throuch the seis mouyng maruellous, Be Neptunus, with mony route and rore, Constranit I was to sleip, withouttin more ; And quhat I dremit, in conclusioun, I sall 30w tell, ane maruellous visioun.	145

FINIS.

T

# AND FOLLOWIS THE DREME.

E thocht ane lady, of portratour perfyte, Did salus me, with benyng contynance; And I, quhilk of hir presens had delyte, 150 Tyl hir agane maid humyl reuerence, And hir demandit, sauyng hir plesance, Quhat wes hir name : scho answerit courtesly : Dame Remembrance, scho said, callit am I; Quhilk cummyng is for pastyme and plesoure 155 Off the, and for to beir the companye, Because I se thy spreit without mesoure So sore perturbit be malancolye, Causyng thy corps to vaxin cauld and drye. Tharefor, get vp, and gang, anone, with me. 160 So war we boith, in twynkling of ane Ee, [D 4b Doun throw the eird, in myddis of the centeir, Or euer I wyste, in to the lawest hell. In to that cairfull coue quhen we did enter, 30wtyng and 30wlyng we hard, with mony 3ell. 165 In flame of fyre, rycht furious and fell, Was cryand mony cairfull creature, Blasphemand God, and waryand nature. Thare sawe we divers Papis and Empriouris, Withoute recouer, mony cairfull kyngis. 170 Thare sawe we mony wrangous Conquerouris, Withouttin rycht reiffaris of vtheris ryngis : The men of kirk lay boundin in to byngis. Thare saw we mony cairfull Cardinall, And Archebischopis in thare pontificall, 175 Proude and peruerst Prelattis, out of nummer;

Priouris, Abbottis, and fals flattrand freris.

	To specifye thame all, it wer ane cummer; Regulare channonis, churle monk <i>is</i> , & chartarer[i]s, Curious clerkis, and preistis seculeris: Thare was sum part of ilk Religioun, In haly kirk quhilk did abusioun.	180
5a]	Than I demandit dame Rememb[e]rance The cause of thir Prelattis punysioun. Scho said, the cause of thare vnhappy chance Was Couatyce, Luste, and ambysioun, The quhilk now garris thame want fruitioun Off God, and heir eternallie man dwell In to this painefull poysonit pytt of hell.	185
	Als, thay did nocht instruct the Ignorent, Prouocand thame to pennence, be precheing, Bot seruit wardlie Prencis insolent, And war promouit be thare fengeit flecheing, Nocht for thare science, wysedome, nor techeing. Be Symonie was thare promotioun,	190 195
	More for deneris nor for deuotioun. Than wher cause of the punysioun Off thir whappy prelattis Imprudent; Thay maid nocht equale distributioun Off haly kirk the Patrimonie and rent, Bot temporallie thay haue it all mispent, Quhilkis suld haue bene trypartit in to thre: First, to whauld the kirk in honestie;	200
	Bot thay dispone that geir all vther gaittis, On cartis, and dyce, on harllotrie, and huris. Thir catyuis tuke no compt of thair awin curis, Thare kirkis rewin, thare ladyis clenely cled,	205
	And rychelye rewlit, boith at burde and bed.	210

[D

In thare difaltis, thare subdetis wer misgydit, [D 5b] And comptit nocht thare God for tyll offend, Ouhilk gart tham want grace at thair letter end. 215 Rewland that rowte I sawe, in Capis of Bras, Symone Magus, and byschope Cayphas. Byschope Annas, and the treatour Iudas, Machomete, that Propheit poysonabyll, Choro, Dathan, and Abirone thare was. 220 Heretykis we sawe vnnumerabyll. It wes ane sycht rycht wounderous lamentabyl[e], Quhow that thay lay, in to tha flammis fletyng, With cairfull cryis, girnyng, and greityng. **Religious men wer punyste panefullie** 225 For vaine glore, als, for Inobedience ; Brekand thare constitutionis wylfullie, Nocht haiffand thare Ouermen in reuerence. To knaw thare rewle thay maid no delygence : Unleifsumlie thay vsit propertie, 230 Passing the boundis of wylfull pouertie. Full sore wepyng, with vocis lamentabyll Thay cryit lowde : O Empriour Constantyne, We may wyit thy possessioun poysonabyll Off all our gret punysioun and pyne. 235 Quhowbeit thy purpose was tyll ane gude fyne, Thow baneist frome ws trew deuotioun, Haiffand sic Ee tyll our promotioun.

Than we beheld ane den full dolorous,
[D 6a] Quhare that Prencis and lordis temporall 240 War Cruciate with panis regorous. Bot, to expreme thare panis in speciall, It dois exceid all my memoriall. Importabyll paine thay had, but confortyng : Thare blude royall maid thame no supportyng. 245

	Sum catyue kyngis for creuell oppressioun, And vther sum, for thare wrangus conquest, War condampnit, thay and thare Successioun. Sum, for publict adultrye and incest : Sum leit thare peple neuer leif in rest, Delyting so in plesour sensuall, Quharefor thare paine was, thare, perpetuall.	250
	Thare was the cursit Empriour Nero, Off euerilk vice the horrabyll weschell ; Thare was Pharo, with diuers Prencis mo, Oppressouris of the barnis of Israell ; Herode, and mony mo than I can tell : Ponce Pylat was thare, hangit be the hals, With vniuste Iugis, for thare sentence fals.	255
	Dukis, Merquessis, Erlis, Barronis, Knychtis, With thay Prencis, wer punyst panefullie; Partycipant thay wer of thare vnrychtis. Fordwarte we went, and leit thir Lordis lye, And saw quhare ladyis, lamentabyllie, Lyke wod Lyonis, cairfullie cryand, In flam of fyre rycht furiouslie fryand :	260 265
[D 6b]	Emprices, Quenis, and ladyis of honouris, Mony Duches, and Comptas, full of cair. Thay peirsit myne hart, thay tender creaturis, So pynit, in that pytt, full of dispare, Plungit in paine, with mony reuthfull rair : Sum, for thare pryde ; sum, for Adultrye ; Sum, for thare tyisting men to Lechorye ;	270
	Sum had bene creuell and malicius ; Sum, for making of wrangous heretouris. For to rehers thare lyffis vitious, It wer bot tarye to the auditouris : Off Lychorye thay wer the verray luris ; With thare prouocatyue Impudicitie,	275
	Brocht mony ane man to Infelicitie.	280

Sum wemen, for thare pussillamytie, Ouerset with schame, thay did thame neuer schryue Off secreit Synnis done in quietie, And sum repentit neuer in thare lyue : Quhairfor, but reuth tha ruffeis did thame ryue, 285 Regoruslie, withoute compassioun : Gret was thare dule and lamentatioun.

That we wer maid, thay cryit oft, allace, Thus Tormentit with panis Intollerabyll. We mendit nocht, quhen we had tyme and space, 290 Bot tuke, in eird, our lustis delectabyll. Quharfor, with feindis, vgly and horrabyll, [D 7a] We ar condampnit for euer more, allace,

## Eternalie, withouttin hope of grace.

Quhare is the meit and drynke delicious, 295
With quhilk we fed our cairfull cariounis, Gold, syluer, sylk, with peirlis precious, Our ryches, rentis, and our possessionis ?
Withouttin hope of our remissionis, Allace, our panis ar Insufferabyll, 300
And our tormentis to compt Innumirabyll.

Than we beheld quhare mony ane thousand Comoun peple laye flichtrand in the fyre : Off euerilk stait thare was ane bailfull band. Thare mycht be sene mony sorrowfull Syre ; 305 Sum for Inuy sufferit ; and sum, for Yre ; And sum, for laik of restitutioun Off wrangous geir, without remissioun.

Mansworne merchandis, for thar wrangus winning; Hurdaris of gold, and commoun Occararis; 310 Fals men of Law, in Cautelis rycht cunning; Theiffis, reuaris, and publict oppressaris. Sum part thair was of vnleill Lauboraris; Craftismen thair saw we, out of nummer. Off ilke stait to declare it wer ane cummer, 315

>>> And, als, langsum to me for tyll Indyte Off this presoun the panis in speciall, The heit, the calde, the dolour, and dispyte, [D 7b] Quharefor, I speik of thame in generall; That dully den, that furneis Infernall, 320 Ouhose reward is rew, without remede, Euer devand, and neuer to be dede ; Hounger and thrist, in steid of meit and drynk, And, for thare clethyng, tadis and Scorpionis. That myrke Mansioun is tapessit with stynk ; 325 Thay se bot horrabyll visionis; Thay heir bot scorne and derysionis Off foule feindis, and blasphemationis; Thare feillyng is Importabyll passionis ; I For melody, miserabyll murnyng; 330 Thare is na solace, bot dolour Infinyte, In bailfull beddis bitterlye burnyng, With sobbyng, syching, sorrow, and with syte. Thare conscience thare hartis so did byte, To heir thame flyte, it was ane cace of cair. 335 So in dispyte, plu[n]geit in to dispair, A lytill aboue that dolorous doungeoun, We enterit in ane countre full of cair. Ouhare that we saw mony ane legioun Greitand and gowland, with mony reuthful rair. 340 Ouhat place is this, quod I, of blys so bair ? Scho answerit (and said) Purgatorye, Quhilk purgis Saulis, or they cum to glorye. [D 8a] I se no plesour heir, bot mekle paine, Quharefor (said I) leif we this sorte in thrall : 345 I purpose neuer to cum heir agane ; Bot, 3it, I do beleue, and euer sall, That the trew kirk can no waye erre at all. Sic thyng to be gret Clerkis dois conclude; Quhowbeit, my hope standis most in cristis blud[e]. 350

14

THE	DREME	OF	SCHIR	DAUID	LYNDESAY.	
-----	-------	----	-------	-------	-----------	--

15

Abufe that, in the thrid presoun, anone
We enterit in ane place of perditione
Quhare mony babbis war, makand drery mone
Because thay wantit the fruitioun
Off God, quhilk was ane gret punytioun : 355
Off Baptisme thay wantit the Ansenze.
Upwart we went, and left that myrthles menze,

In tyll ane volt, abone that place of paine, Unto the quhilk, but sudgeorne, we ascendit. That was the Lymbe, in the quhilk did remaine Our Forefatheris, because Adam offendit, Etand the fruit the quhilk was defendit. Mony ane 3eir thay dwelt in that doungeoun, In myrknes and in desolatioun.

Than, throuch the erth, of nature cauld and dry[e], 365
Glaid to eschaip those places parrelous,
We haistit ws, rycht wounder spedalye :
3it we beheld the secretis maruellous,
The Mynis of gold, and stonis precious,
[D 8b] Off syluer, and of euerilk fyne mettell,
370

Quhilk to declare it wer ouer lang to dwell.

Up, throuch the walter, schortlie we Intendit, Quhilk Inuirons the erth, withouttin doute. Syne, throw the air schortlie we ascendit, His Regionis throuch, behaldyng in and out[e], Quhilk erth and walter closis round aboute : Syne, schortlie vpwarte throw the fyre we went, Quhilk wes the hiest and hotest Eliment.

Quhen we had all thir Elimentis ouer past,That is to saye, Erth, walter, air, and fyre,Upwart we went, withouttin ony rest.To se the Heuynnis was our maist desyre,Bot, or we mycht wyn to the heuin Impyre,We behuffit to passe the way, full ewin,Up throuch the Speris of the Planetis sewin.385

First, to the Mone, and vesyit all hir speir, Quene of the see, and bewtie of the nycht, Off nature wak and cauld, and no thyng clere, For, of hir self, scho hes none vther lycht Bot the reflex of Phebus bemes brycht. The twelf singnis scho passis rounde aboute In aucht and twenty dayis, withouttin dout[e].

390

Than we ascendit to Mercurious, Quhilk Poetis callis god of Eloquence, Rycht Doctourlyke, with termes delicious, 395
[E 1a] In arte exparte, and full of sapience. It wes plesour to pans on his prudence. Payntours, Poetis ar subject to his cure ; And hote and dry he is, of his nature.

And, als, as cunnyng Astrologis sayis,400He dois compleit his cours, naturallie,10In thre houndreth, and aucht, and thretty dayis.50Syne, vpwart we ascendit, haistelye,400To fair Uenus, quhare scho rycht lustelie405Was set in to ane sett of syluer schene,405That fresche Goddes, that lustie luffis quene,405

Thay peirsit myne hart, hir blenkis amorous; Quhowbeit that, sumtyme, scho is chengeabyll, With countynance and cheir full dolorous, Quhylummis rycht plesand, glaid, and delectabyll, 410 Sumtyme, constant, and, sumtyme, variabyll, 3it hir bewtie, resplendand as the fyre, Swagis the wraith of Mars, that god of Yre.

This plesand Planeit, geue I can rycht discriue,<br/>Scho is baith hote and wak, of hir nature.415That is the cause, scho is prouocatyue,<br/>Tyll all thame that ar subject to hir cure,<br/>To Uenus werkis tyll that thay may Indure :<br/>Als, scho completis hir coursis naturall<br/>In twelf monethis, withouttin ony fall.420

	THE DREME OF SCHIR DAUID LYNDESAY.	17
[E 1 <i>b</i> ]	Than past we to the speir of Phebus brycht, That lusty lampe and lanterne of the heuin, And glader of the sterris with his lycht, And principall of all the planetis sewin, And satt in myddis of thame all, full ewin, As Roye royall, rollyng in his speir, Full plesandlie, in to his goldin Cheir ;	425
	Quhose Influence and vertew excellent Geuis the lyfe tyll euerilk erthlie thyng. That Prince of euerilk planeit, precellent. Dois foster flouris, and garris heirbis spryng Throuch the cauld eirth, and causis birdis syng : And, als, his regulare mouyng in the hewin Is Iuste vnder the Zodiack, full ewin.	430
	For to discryue his diadame Royall, Bordourit aboute with stonis schyning brycht, His goldin Cairt, or throne Imperiall, The foure stedis that drawis it full rycht, I leif to Poetis, because I haue no slycht. Bot, of his nature, he is hote and drye, Completand, in ane 3eir, his cours, trewlie.	435 440
	Than vp to Mars, in hye, we haistit ws, Wounder hote, and dryer than the tounder, His face flamand, as fyre rycht furious.	
[E 2a]	His bost & brag, more aufull than the thounder, Maid all <i>the</i> heuin most lyk to schaik in schonder. Quha wald behauld his countynance and feir, Mycht call hym, weill, the god of men of weir;	445
	With colour reid, and luke malicious, Rycht colerick of his complexioun, Austeir, angrye, sweir, and seditious, Principall cause of the distructioun Off mony gude and nobyll Regioun. War nocht Uenus his yre dois metigate,	450
	This warld of peace wald be full desolate.	455

	This god of greif, withouttin sudgeornyng, In 3eris twa his cours he doith compleit. Than past we vp quhare Iupiter, the kyng, Satt in his speir, rycht amiabyll and sweit, Complexionate with waknes and with heit, That plesand Prince, fair, dulce, and delicate, Prouokis peace and banesis debait.	460
	The auld Poetis, be superstitioun, Held Iupiter the Father principall Off all thare goddes, in conclusioun,	465
	For his prerogatyuis in speciall. Als, be his vertew, in to generall, To aulde Saturne he makis resistance, Quhen, in his malice, he walde wyrk vengeance.	1.0
[E 2b]	This Iupiter, withouttin sudgeornyng, Passis throw all the twelf planetis, full ewin, In 3eris twelf : and, than, but tarying, We past vnto the hiest of the sewin, Tyll Saturnus, quhilk trublis all the hewin With heuy cheir, and cullour paill as leid.	470 475
	In hym we sawe bot dolour to the deid ; And cauld and dry he is, of his nature, Foule lyke ane Oule, of euyll conditioun : Rycht vnplesand he is of portrature.	480
	His Intoxicat dispositioun, It puttis all thyng to perditioun, Ground of seiknes and malancolious, Peruest and pure, baith fals and Inuyous.	400
	His qualite I can nocht loue, bot lack. As for his mouyng, naturallie, but weir, About the singis of the Zodiack, He dois compleit his cours in thretty 3eir : And so we left hym in his frosty speir. Upwarte we did ascend, Incontinent,	485
	But rest, tyll we come to the Firmament,	490

THE DREME OF	SCHIR D.	AUID LY	NDESAY.
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The quhilk was fixit full of sterris brycht, Off figour round, rycht plesand and perfyte, Quhose influence, and rycht excellent lycht, And quhose nummer, may nocht be put in wryte. zit, cunnyng Clerkis dois naturallye indyte, 495 How that he dois compleit his cours, but weir, In space of sewin and thretty thousand zeir. [E 3a] Than the nynt Speir, and mouare principall Off all the laif, we vesyit, all that heuin Ouhose daylie motioun is contyneuall. 500 Baith firmament and all the planetis sewin. Frome est to west, garris thame [turne] full ewin, In to the space of four and twenty houris. zit, be the myndis of the Austronomouris, The sewin Planetis, in to thare proper speris, 505 Frome west to est, thay moue, naturallie, Sum swyft, sum slaw, as to thare kynde afferis, As I haue schawin, afore, speciallie, Quhose motioun causis contynewallie Rycht melodious harmonie and sound, 510 And all throw mouvng of those Planetis round. Than montit we, with rycht feruent desyre, Up throw the heuin callit Christallyne. And so we enterit in the heuin Impyre, Quhilk to discryue it passis myne Ingyne, 515 Quhare God, in to his holy throne deuyne, Ryngis, in to his glore Inestimabyll, With Angellis cleir, quhilkis ar Innumirabyll, In Ordouris nyne thir spretis glorious Ar deuydit, the quhilkis excellentlye 520 Makis louyng with sound melodious, Syngand Sanctus rycht wounder feruentlye, Thir ordouris nyne thay ar full plesandlye [E 3b] Deuydit in to Ierarcheis three, And thre Ordouris in euerilk Ierarche. 525

19

	The lawest ordoure ar of Angelis brycht, As Messingeris send vnto this law Regioun. The secund ordour, Archangelis, full of mycht; Uirtus, Potestatis, Principatis of renoun; The saxt is callit Dominatioun; The sewint, Thronus; the auchtin, Cherubin; The nynt, and heast, callit Seraphin.	530
	And, nyxt, on to the blyssit Trynitie, In his Tryumphant throne Imperiall, Thre in tyll one, and one substance in thre, Quhose indiuisabyll essens eternall The rude Ingyne of mankynd is to small Tyll comprehend, quhose power Infinyte And deuyne nature no Creature can wryte.	535
	So, myne Ingyne is nocht suffecient For to treit of his heych Deuinitie. All mortal men ar Insufficient Tyll considder thay thre in vnitie. Sic subtell mater I man, on neid, lat be : To study on my Creid it war full fair, And lat Doctouris of sic hie materis declare.	540 545
4a]	Than we beheld the blyste Humanitie Off Christe, sittand in to his Sege Royall, At the rycht hand of the Deuynitie, With ane excelland courte Celestiall, Quhose exersitioun contynewall Was in louyng thair Prince with reuerence, And on this wyse thay kepit ordinance.	550
	Nyxt to the Throne we saw <i>the</i> Quene of Quenis, Weill cumpanyit with Ladyis of delyte. Sweit was the sang of those blyssit Uirginnis : No mortall man thare solace may indyte. The Angellis brycht, in nummer infinyte, Euerilk ordour in thare awin degre,	555
	War officiaris vnto the deite.	560

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	THE DREME OF SCHIR DAUID LYNDESAY.	21
	Patriarkis and Prophetis honorabyll, Collaterall counsalouris in his consistorye, Euangellistis, Apostolis venerabyll, War Capitanis on to the Kyng of Glorye, Quhilk Chiftane lyke had woun the Uictorye. Off that tryumphand courte celestiall Sanct Peter was Lufetenand generall.	565
	The Martyris war as nobyll stalwart Knychtis, Discomfatouris of creuell battellis thre, The flesche, the warld, the feind, & all his mychtis Confessouris, Doctouris in Diuinitie, As Chapell clerkis on to his deite. And, last, we sawe infinyte multytude Makand seruyce vnto his Celsitude,	569 ;
	Quhilkis, be the hie Deuyne permissioun, Filicitie thay had Inuariabyll, And of his Godhed cleir cognitioun. And compleit peace thay had, Interminabyll; Thare giore and honour was Inseparabyll. That plesand place, repleit of pulchritude, Innumirabyll it was of magnitude.	575 580
	Thare is plentie of all plesouris perfyte, Euident brychtnes, but obscuritie; Withouttin dolour, dulcore, and delyte; Withouttin rancour, perfyte Cheritie; Withouttin hunger, Sasiabilitie. O happy ar those Saulis predestinate, Quhen Saule and body sall be glorificate.	585
	Thir maruellous myrthis for to declare, Be Arthimatik thay ar Innumirabyll. The portratour of that p[a]lace preclare, By Geomatre it is Inmesurabyll ; By Rethorike, als, Inpronunciabyll. Thare is none eiris may heir, nor Eine may se,	590
	Nor hart may thynk, thare [greit] felycitie.	595

[E 5a]	Quhare to sulde I presume for tyll indyte The quhilk Sanct Paule, that doctour sapient, Can nocht expres, nor in to paper wryte, The hie excelland worke Indeficient, And perfyte plesoure, euer parmanent, In presens of that mychtie kyng of glore, Quhilk was, and is, and sall be euer more.	боо
	At Remembrance humilye I did inquyre, Geue I mycht in that plesour styll remane. Scho said : aganis reasoun is thy desyre ; Quharefor, my freind, thow mon returne agane, And, for thy Synnis, be pennance, suffer paine, And thole the dede, with creuell panis sore, Or thow be ding to ryng with hym in glore.	605
	Than we returnit, sore aganis my wyll, Doun throw the speris of the heuinnis cleir. Hir commandiment behuffit I fulfyll, With sorye hart, wyt 3e, withouttin weir. I wald full faine haif taryit thare all 3eir, Bot scho said to me : thare is no remede ; Or thow remane heir, first thow mon be dede.	610 615
	Quod I: I pray 30w hartfullye, madame, Sen we haue had sic Contemplatioun Off heuinlye plesouris, 3it or we passe hame, Lat ws haue sum consideratioun Off eirth, and of his Situatioun. Scho answerit and said : that sall be done. So wer we, boith, brocht in the air, full sone,	620
[E 5b]	Quhare we mycht se the Erth all at one sycht, Bot lyke one moit, as it apperit to me, In to the respect of the heuinnis brycht. I haue maruell, quod I, quhow this may be : The eirth semis of so small quantitie, The leist Sterne fixit in the Firmament Is more than all the eirth, be my Iugment.	625 630
	is more than an the circli, be my rughent.	0,00

### MT THE QVANTITE OF THE ERTH.

Scho savis : Sonne, thow hes schawin the veritie. The smallest sterne fixit in the firmament. In deid it is of greter quantytie Than all the eirth, efter the intent Off wyse and cunnyng Clerkis sapient. 635 Ouhat quantytie is, than, the eirth? quod Ie. That sall I schaw, guod scho, to the schortlie.

Efter the myndis of the Austronimouris, And, speciallie, the Auctour of the Speir And vther diuers gret Phelosiphouris, 640 The quantytie of the erth Circuleir Is fyftie thousand liggis, withouttin weir, Sewin houndreth, and fyftie, and no mo, Deuidyng, aye, ane lig in mylis two.

And euerilk myle in aucht stagis deuyde ; 645 Ilk staige, ane hundrith pais, twenty, and fyue; Ane pais, fyue fute, guha wald than rycht desyde; [E 6a] Ane fute, four palmes, geue I can rycht discryue ; Ane palme, four Inche; and, guha sa wald belyue The Circuit of the eirth passe round aboute, 650 Man be considderit on this wyse, but doute.

> Suppone that thare was none Impediment, Bot that the eirth but perrell wer, and plane, Syne, that the persoun wer rycht deligent, And zeid, ilk day, ten liggis in certane, 655 He mycht pas round aboute, and cum agane, In four zeris, saxtene oulkis, and dayis two: Go reid the Auctour, and thow sall fynd it so.

> > Finis.

# THE DEUISIOUN OF THE EIRTH.

Then, certanlye, scho tuke me be the hand, And said : my sone, cum on thy wayis with me. 660 And so scho gart me cleirly vnderstand How that the eirth trypartit wes in thre, In Affrik, Europe, and Assie, Efter the myndis of the Cosmographouris, That is to say, the wardlis Discriptouris. 665 First, Asia contenis in the Orient, And is, weill, more than baith the vther twane. Affrik and Ewrope, in the Occident, [E 6b] And ar deuydit be ane sey, certane, And that is callit the see Mediterane, 670 Quhilk at the strait of Marrok hes entre, That is betuix Spanze and Barbarie. Towart the southwest lyis Affrica; And, in the northwest, Europa doith stand; And all the est contenis Asia : 675 On this wyse is deuydit the ferme land. It war mekle to me to tak on hand Thir regionis to declare in speciall; zit, sall I schaw thare names in generall. 680 In mony diuers famous Regionis Is deuvdit this part of Asia, Weill planesit with Cieteis, towris, and townis: The gret Ynde, and Mesopotamia, Penthapolis, Egypt, and Seria, Capadocia, Seres, and Armenye, 685 Babilone, Caldia, Perth, and Arabye,

	Sedone, Iudea, and Palestina, Euer, Sethea, Tyir, and Galelie, Hiberia, Bactria, and Phelestina, Hircanea, Compagena, and Samarie. In lytill Asia standis Galathie, Pamphilia, Isaria, and Leid, Regia, Arathusa, Assiria, and Meid.	690
E 7a]	<ul> <li>Secundlie, we considderit Africa,</li> <li>With mony fructfull famous regioun,</li> <li>As Ethiope, and Tripolitana,</li> <li>zewges, quhare standis the tryumphant toun</li> <li>Off nobyll Cartage, that ciete of renoun;</li> <li>Garamantes, Nadabar, Libia,</li> <li>Getulia, and Maritania,</li> </ul>	695 700
	Futhensis, Numedie, and Thingetane : Off Affrick thir ar the principall. Than Ewrope we considderit, in certane, Quhose Regionis schortlie rehers I sall. Foure principall <i>is</i> I fynd abone thame all, Quhilkis ar Span3e, Italie, and France, Quhose Subregionis wer mekle tyll auance :	705
	Nether Scithia, Trace, and Garmanie, Thusia, Histria, and Panonia, Denmark, Gotland, Grunland, and Almanie, Pole, Hungarie, Boeme, Norica, Rethia, Teutonia, and mony diuers ma. And was in foure deuidit Italie, Tuskane, Ethuria, Naiplis, and Champanye;	710
	And subdeuydit sindry vther wayis, As Lumbardie, Ueneis, and vther ma, Calaber, Romanie, and Ianewayis. In Grece, Eperus, and Dalmatica, Tessalie, Athica, and Illeria,	715
[E 7b]	Achaya, Boetia, and Macedone, Archadie, Pierie, and Lacedone.	720

	And France we sawe deuydit in to thre, Belgica, Rethia, and Aquitane, And subdeuydit in Flanderis, Picardie, Normandie, Gascon3e, Burguin3e, & Bretane, And vtheris diuers Duchereis, in certane, The quhilk[i]s wer to lang for to declare ; Quharefor, of thame as now I speik na mare.	725
	In Spanze lyis Castelze and Arrogone, Nauerne, Galice, Portigall, and Garnat[e]. Than sawe we famous Ylis mony one, Quhilks in the Occiane sey was situate. Thame to discryue my wyt wes desolate ; Off Cosmographie I am nocht exparte, For I did neuer study in that arte.	730
	zit I sall sum of thare names declare, As Madagascar, Gardes, and Taprobane, And vtheris diuers Ylis gude and fair, Situate in to the sey Mediterrane, As Syper, Candie, Corsica, and Sardane, Crete, Abidos, Thoes, Cecilia, Tapsone, Eolie, and mony vther ma.	740
3a]	Quho wald at lenth heir the Discriptioun Off euerilk Yle, als weill as the ferme land, And properteis of euerilk Regioun, To study and to reid man tak on hand, And the attentike werkis vnderstand, Off Plenius, and worthy Tholomie, Quhilks war exparte in to Cosmographie.	745
	Thare sall thay fynd the names and properteis Off euery Yle, and of ilke Regioun. Than I inquirit of eirthly Paradyce, Off the quhilk Adam tynt Possessioun. Than schew scho me the Situatioun Off that precelland place, full of delyte,	75 <sup>0</sup> 755
	Ouhose properteis wer lang for to Indyte.	755

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[E

### IT OF PARADICE.

His Paradyce, of all plesouris repleit, **1** Situate I saw in to the Orient. That glorius gairth of euery flouris did fleit : The lusty Lillvis, the Rosis redolent, 760 Fresche holesum fructis Indeficient. Baith herbe and tree, thare growis euer grene, Throw vertew of the temperat air serene. The sweit hailsum arromatyke odouris, Proceidyng frome the herbis Medicinall, 765 The heuinlie hewis of the fragrant flouris, It was ane sycht wounder celestiall. The perfectioun to schaw, in speciall, [E 8b] And Iovis, of that Regioun deuyne, Off mankind it exceidis the Ingyne. 770 I And, als, so hie in Situatioun, Surmountyng the myd Regioun of the air, Quhare no maner of perturbatioun Off wodder may ascend so hie as thair, Four fludis flowyng frome ane Fontane fair, 775 As Tygris, Ganges, Ewphrates, and Nyle, Quhilk, in the est, Transcurris mony ane myle. The countre closit is aboute, full rycht, With wallis hie, of hote and birnyng fyre, And straitly kepit be ane Angell brycht, 780 Sen the departyng of Adam, our Grandschyre, Quhilk, throw his cryme, Incurrit Goddis Yre, And of that place tynte the Possessioun, Baith frome hym self and his Successioun. Quhen this lufesum lady Rememb[e]rance 785 All this foresaid had gart me vnderstand,

### THE DREME OF SCHIR DAUID LYNDESAY.

28

I prayit hir, of hir beneuolence, To schaw to me the countre of Scotland. Weill, sonne (scho said), that sall I tak on hand. So, suddanlie scho brocht me, in certane, Ewin Iuste abone the braid Yle of Bertane,

Quhilk standis northwest, in the Occiane see, And deuydit in famous Regionis two, The south part, Ingland, ane full ryche countre,

[F 1a] Scotland, be north, with mony Ylis mo. 795
Be west Ingland, Yriland doith stand, also, Quhose properteis I wyll nocht tak on hand To schaw at lenth, bot only of Scotland.

# >>> OF THE REALME OF SCOTLAND.

OUHILK, efter my sempyll Intandiment, And as Remymbrance did to me report, 800 I sall declare the suith and verrayment, As I best can, and in to termes schort. Quharfor, effecteouslie I 30w exhorte, Quhowbeit my wrytting be nocht tyll auance, 3it, quhare I faill, excuse myne Ignorance. 805

Quhen that I had ouersene this Regioun, The quhilk, of nature, is boith gude and fair, I did propone ane lytill questioun, Beseikand hir the sam for to declare. Quhat is the cause our boundis bene so bair ? Quod I: or quhate dois mufe our Miser[i]e ? Or quhareof dois proceid our pouertie ?

810

For, throw the supporte of 30ur hie prudence, Off Scotland I persaue the properteis,

	THE DREME OF SCHIR DAUID LYNDESAY.	29
	And, als, considderis, be experience, Off this countre the gret commoditeis. First, the haboundance of fyschis in our seis, And fructuall montanis for our bestiall; And, for our cornis, mony lusty vaill;	815
[F 1 <i>b</i> ]	The ryche Ryueris, plesand and proffitabyll; The lustie loochis, with fysche of sindry kyndis; Hountyng, halkyng, for nobyllis conuenabyll; Forrestis full of Da, Ra, Hartis, and Hyndis; The fresche fontanis, quhose holesum cristel strandi Refreschis so the [fair] fluriste grene medis: So laik we no thyng that to nature nedis.	820 S 825
	Off euery mettell we haue the ryche Mynis, Baith Gold, Syluer, and stonis precious. Howbeit we want the Spyces and the Wynis, Or vther strange fructis delycious, We haue als gude, and more neidfull for ws. Meit, drynk, fyre, clathis, thar mycht be gart abour Quhilkis als is nocht in al the Mapamound;	830 1d,
	More fairer peple, nor of gretar ingyne, Nor of more strenth gret dedis tyll indure. Quharefor, I pray 30w that 3e wald defyne The principall cause quharefor we ar so pure; For I maruell gretlie, I 30w assure, Considderand the peple and the ground, That Ryches suld nocht in this realme redound.	835 840
[F 2 <i>a</i> ]	My Sonne, scho said, be my discretioun, I sall mak answeir, as I vnderstand. I say to the, vnder confessioun, The falt is nocht, I dar weill tak on hand, Nother in to the peple nor the land. As for the land, it lakis na vther thing Bot laubour and the pepyll <i>is</i> gouernyng.	845

### THE DREME OF SCHIR DAUID LYNDESAY.

	Than quharein lyis our Inprosperitie ? Quod I. I pray 30w hartfullie, Madame, 3e wald declare to me the veritie ; Or quho sall beir of our barrat the blame ? For, be my treuth, to se I thynk gret schame So plesand peple, and so fair ane land, And so few verteous dedis tane on hand.	850
	Quod scho: I sall, efter my Iugement, Declare sum causis, in to generall, And, in to termes schorte, schaw myne intent, And, syne, transcend more in to speciall. So, this is myne conclusioun fynall: Wantyng of Iustice, polycie, and peace, Ar cause of thir vnhappynes, allace,	855 860
	It is deficill Ryches tyll incres, Quhare Polycie makith no residence, And Policey may neuer haue entres, Bot quhare that Iustice dois delygence To puneis quhare thare may be found offence. Iustice may nocht haue Dominatioun, Bot quhare Peace makis habitatioun.	865
[F 2b]	Quhat is the cause, that wald I vnderstand, That we sulde want Iustice and polycie More than dois France, Italie, or Ingland ? Madame, quod I, schaw me the veritie : Sen we haue Lawis in [to] this countre, Quhy want we lawis Exersitioun ? Quho suld put Iustice tyll exicutioun ?	870 875
	Quhare in dois stand our principall remeid? Or quha may mak mendis of this myscheif? Quod scho: I fynd the falt in to the heid; For thay in quhome dois ly our hole releif, I fynd thame rute and grund of all our greif. For, quhen the heddis ar nocht delygent, The membris man, on neid, be necligent.	880

So, I conclude, the causis principall Off all the trubyll of this Natioun Ar in to Prencis, in to speciall, 885 The quhilkis hes the Gubernatioun, And of the peple Dominatioun, Ouhose contynewall exersitioun Sulde be in Iustice Exicutioun. For, quhen the sleuthful hird dois sloug and sleip, 890 Taking no cure in kepyng of his floke, Ouho wyll go sers amang sic heirdis scheip, May, habyll, fynd mony pure scabbit crok, And goyng wyll at large, withouttin lok. Than Lupis cumis, and Lowrance, in ane lyng, 895 And dois, but reuth, the sely scheip dounthryng. Bot the gude hird, walkryfe and delygent, [F 3a] Doith so, that all his flokis ar rewlit rycht, To guhose guhissill all ar obedient. And, geue the wolffis cumis, daye or nycht, 900 Thame to deuore, than ar thay put to flycht, Houndit, and slane be thare weill dantit doggis : So ar thay sure, baith 30wis, lambis, & hoggis. So, I conclud[e] that, throw the necligence Off our infatuate heidis Insolent, 905 Is cause of all this realmes indigence, Quhilkis in Iustice hes nocht bene delvgent, Bot to gude counsall inobedient, Hauand small Ee vnto the comoun weill, Bot to thare singulare proffect euerilk deill. 910 For, quhen thir Wolffis, be oppressioun, The pure peple but piete doith oppres,

Than sulde the prencis mak punisioun, And cause tha Rebauldis for to mak redres, That ryches mycht be, and Policey incres. 915 Bot rycht difficill is to mak remeid, Quhen that the falt is so in to the heid.

# COMOUN WEILL OF SCOTLAND.

Nd, thus as we wer talking to and fro, We saw a boustius berne cum ouir the bent, But hors, on fute, als fast as he mycht go, 920 Ouhose rayment wes all raggit, rewin, & rent, With wisage levne, as he had fastit lent : [F 3b] And fordwart fast his wayis he did aduance, With ane rycht malancolious countynance, With scrip on hip, and pyikstaff in his hand, 925 As he had purposit to passe fra hame. Quod I: gude man, I wald faine vnderstand. Geue that 3e plesit, to wyt quhat wer 30ur name. Quod he : my Sonne, of that I think gret schame ; Bot, sen thow wald of my name have ane feill, 930 Forsuith, thay call me Ihone the comoun weill. Schir Commoun weill, quho hes 30w so disgysit? Quod I: or quhat makis 30w so miserabyll? I have maruell to se 30w so supprysit, The quhilk that I have sene so honorabyll. 935 To all the warld 3e haue bene proffitabyll, And weill honorit in euerilk Natioun : How happinnis, now, your tribulatioun ? Allace, quod he, thow seis how it dois stand With me, and quhow I am disherisit 940 Off all my grace, and mon pas of Scotland, And go, afore quhare I was cherisit. Remane I heir, I am bot perysit. For thare is few to me that takis tent, That garris me go so raggit, rewin, and rent. 945

	THE DREME OF SCHIP DALLD I VADECAY	22
	THE DREME OF SCHIR DAUID LYNDESAY.	33
F 4a]	My tender friendis ar all put to the flycht ; For polecey is fled agane in France. My Syster, Iustice, almaist haith tynt hir sycht, That scho can nocht hald ewinly the ballance. Plane wrang is plane capitane of Ordinance, The quhilk debarris Laute and reassoun, And small remeid is found for oppin treassoun.	950
	In to the south, allace, I was neir slane : Ouer all the land I culd fynd no releiff ; Almoist betuix the Mers and Lowmabane I culde nocht knaw ane leill man be ane theif. To schaw thare reif, thift, murthour, and mischeif, And vecious workis, it wald infect the air : And, als, langsum to me for tyll declair.	955
	In to the hieland I could fynd no remeid, Bot suddantlie I wes put to exile. Tha sweir swyngeoris thay tuke of me non heid, Nor amangs thame lat me remane ane quhyle. Als, in the oute Ylis, and in Argyle, Unthrift, sweirnes, falset, pouertie, and stryfe Pat polacey in dainger of hir lyfe.	960 965
F 4b]	In the law land I come to seik refuge, And purposit thare to mak my residence. Bot singulare proffect gart me soune disluge, And did me gret Iniuris and offence, And said to me : swyith, harlote, hy the hence ; And in this countre se thow tak no curis, So lang as my auctoritie induris.	970
	And now I may mak no langer debait ; Nor I wate nocht quhome to I suld me mene ; For I haue socht throw all the Spirituall stait, Quhilk <i>is</i> tuke na compt for to heir me complene. Thare officiaris, thay held me at disdane ; For Symonie, he rewlis vp all that rowte ; And Couatyce, that Carle, gart bar me oute.	9 <b>75</b> 980
	Service Start, Bart Mar 110 Value	300

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### THE DREME OF SCHIR DAUID LYNDESAY.

Pryde haith chaist [far] frome thame humilitie ;Deuotioun is fled vnto the freris ;Sensuale plesour hes baneist Chaistitie ;Lordis of Religioun, thay go lyke Seculeris,Taking more compt in tellyng thare deneris985Nor thay do of thare constitutioun,Thus ar thay blyndit be ambitioun.Oure gentyll men ar all degenerat[e] ;Liberalitie and Lawte, boith, ar loste ;And Cowardyce with Lordis is laureate ;990And knychtlie curage turnit in brag and boste ;The Ciuele weir misgydis euer[ilk] oist.

Thare is nocht ellis bot ilk man for hym self, That garris me go, thus baneist lyke ane elf.

Tharefor, adew; I may no langer tarye. 995 Fair weill, quod I, and with sanct Ihone to borrow. Bot, wyt 3e weill, my hart was wounder sarye, [F 5a] Quhen comoun weill so sopit was in sorrow. 3it, efter the nycht cumis the glaid morrow; Quharefor, I pray 30w, schaw me, in certane, 1000 Quhen that 3e purpose for to cum agane.

> That questioun, it sall be sone desydit, Quod he : thare sall na Scot haue confortyng Off me, tyll that I see the countre gydit Be wysedome of ane gude auld prudent kyng, Quhilk sall delyte hym maist, abone all thyng, To put Iustice tyll exicutioun, And on strang tratouris mak puneisioun.

> Als git to the I say ane vther thyng : I se, rycht weill, that prouerbe is full trew, Wo to the realme that hes ouir goung ane king. With that, he turnit his bak, and said adew. Ouer firth and fell rycht fast fra me he flew, Quhose departyng to me was displesand. With that, Remembrance tuk me be the hand, 1015

And sone, me thocht, scho brocht me to the roche, And to the coue quhare I began to sleip. With that, one schip did spedalye approche, Full plesandlie saling apone the deip, And syne did slake hir salis, and gan to creip 1020 Towart the land, anent quhare that I lay : Bot, wyt 3e weill, I gat ane fellown fraye.

All hir Cannounis sche leit craik of at onis : [F 5b] Down schuke the stremaris frome the topcastell ; Thay sparit nocht the poulder, nor the stonis ; 1025 Thay schot thare boltis, & doun thar ankeris fell ; The Marenaris, thay did so 30ute and 3ell, That haistalie I stert out of my dreme, Half in ane fray, and spedalie past hame,

And lychtlie dynit, with lyste and appityte,	1030
Syne efter, past in tyll ane Oritore,	
And tuke my pen, and thare began to wryte	
All the visioun that I haue schawin afore.	
Schir, of my dreme as now thov gettis no more,	
Bot I beseik God for to send the grace	1035
To rewle thy realme in vnitie and peace.	

HEIR ENDIS THE DREME AND BEGYNNIS THE EXHORTATIOUN TO THE KYNGIS GRACE.

Schir, Sen that God, of his preordinance, Haith grantit the to haue the gouernance Off his peple, and create the one Kyng, Faill nocht to prent in thy Rememb[e]rance, That he wyll nocht excuse thyne Ignorance, Geue thow be rekles in thy gouernyng. Quharefor, dres the, abone all vther thyng, Off his lawis to keip the observance, And thow schaip lang in Ryaltie to ryng. **1045** 

# 36 THE DREME OF SCHIR DAUID LYNDESAY.

[F 6a]	Thank hym that hes commandit Dame Nature To prent the of so plesand portrature : Hir gyftis may be cleirly on the knawin. Tyll dame Fortune thow nedis no procurature ; For scho hes lairglie kyith on the hir cure, Hir gratytude sche hes on to the schawin. And, sen that thow mon scheir as thow hes sawin, Haue all thy hope in God, thy Creature, And aske hym grace, that thow may be his awin.	1050
	And, syne, considder thy vocatioun, That for to haue the gubernatioun Off this kynrik thov art predestinate. Thov may weill wyt, be trew narratioun, Quhat sorrow and quhat trubulatioun	1055
	Haith bene in this pure realme infortunate. Now conforte thame that hes bene desolate ; And of thy peple haue compassioun, Sen thow be God art so preordinate.	1060
	Tak Manlie curage, and leif thyne Insolence, And vse counsale of nobyll dame Prudence. Founde the fermelie on faith and fortytude : Drawe to thy courte Iustice and Temporance ; And to the commoun weill haue attendance. And, also, I beseik thy Celsitude,	1065
	Hait vicious men, and lufe thame that ar gude ; And ilke flattrer thow fleme frome thy presence, And fals reporte out of thy courte exclude.	1070
[F 6b]	Do equale Iustice boith to gret and small ; And be exampyll to thy peple all, Exersing verteous deidis honorabyll. Be nocht ane wrache, for oucht that may befall. To that vnhappy vice and thow be thrall, Tyll all men thow sall be abhominabyll.	1075
	Kyngis nor knychtis ar neuer conuenabyll To rewle peple, be thay nocht lyberall : Was neuer 3it na wrache to honour habyll.	1080

THE DREME OF SCHIR DAUID LYNDESAY.	37
And tak exempyll of the wracheit endyng	
Quhilk maid Mydas of Trace, the mychtie king,	
That to his Goddes maid Inuocatioun,	
Throw gredines, that all substanciall thing	1085
That euer he twycheit suld turne, but tarying,	
In to fyne gold : he gat his supplication.	
All that he twychit, but delatioun,	
Turnit in gold, boith meit, drynk, and clethyng,	
And deit of hounger, but recreatioun.	1090
Als I beseik thy Maiestie serene,	
Frome Lychorie thow keip thy body clene.	
Taist neuer that Intoxicat poysoun.	
Frome that vnhappy sensuall syn abstene,	

1095

[F 7a] And, in dispyit of his Lycherous leuyng, 1100 The Romanis wald be subject to no kyng, Mony lang 3eir, as storyis doith recorde, Tyll Iulyus, throw verteous gouernyng And Princelie curage, gane on thame to ryng, And chosin of Romanis Empriour and lord. 1105 Quharfor, my Souerane, in to thy mynd remord, That vicious lyfe makis oft ane euyll endyng, Without it be throw speciall grace restord.

Tyll that thow get ane lusty, plesand Quene :

Tak tent, how prydful Tarquyne tynt his croun,

Than tak thy plesour, with my benesoun.

For the deforsyng of Lucres, the schene, And was depryuit and baneist Romes toun.

And geue thow wald thy faime and honour grew,Use counsall of thy prudent Lordis trew,IIIOAnd se thow nocht presumpteouslie pretendThy awin perticulare weill for tyll Ensew.Wyrk with counsall, so sall thow neuer rew :Remember of thy freindis the fatell end,Quhilks to gude counsall wald not condiscend,Tyll bitter deith, allace, did thame persew.Frome sic vnhape I pray God the defend.

And, fynalie, remember thow mon dee, And suddanlie pas of this mortal see : And art nocht sicker of thy lyfe two houris, II20 Sen thare is none frome that scentence may fle, Kyng, Quene, nor knycht, of lawe estait, nor hie, Bot all mon thole of deith the bitter schouris. Quhar bene thay gone, thir Papis, & empriouris ? Bene thay nocht dede ? so sall it fair on the : II25 Is no remeid, strenth, ryches, nor honouris.

### FINIS.

[F 7b]	And so, for conclusioun,	
	Mak our Prouisioun,	
	To get the infusiou[n]	
	Off his hie grace,	1130
	Quhilk bled with effusioun,	
	With scorne and derisioun,	
	And deit with confusioun,	
	Co[n]firmand our peace.	II34
	Amen.	

## 1529-1530.

## The Complaynt of Schir Dauid Lindesay.

Reprinted from the Minor Poems, First Series, 1559-1560, printed by John Scot as an appendix to unsold copies of the first edition of *The Monarche* (printed c. 1554), and also appended to the second edition of *The Monarche* (printed c. 1560). A quarto edition was most probably issued by Thomas Davidson in 1529 or 1530. No copy of this now remains. This poem was not reprinted by Jean Petit of Rouen ( $\dagger$  c. 1557), or his successor, in either of the quarto or octavo editions of certain of Lindsay's poems published in 1558. Scot's text is therefore the oldest extant. [F 7b]

[F

# Heir beginnis the Complaynt of Schir Dauid Lindesay.

### er je er

	Schir, I beseik thyne Excellence,		
	Heir my complaynt with pacience.		
	My dolent hart dois me constrane		
	Off my infortune to complane,		
	Quhowbeit I stand in gret dowtance	5	)
	Quhome I sall wyte of my myschance :		
	Quhidder Saturnis creueltie,		
	Ryngand in my Natyuitie,		
	Be bad aspect, quhilk wyrkis vengeance,		
	Or vtheris heuinlye influence ;	IO	•
	Or geue I be predestinate		
	In Courte to be Infortunate,		
	Quhilk hes so lang in seruyce bene,		
	Contynewallie with kyng and quene,		
8a]	And enterit to thy Maiestie	· 15	ļ
	The day of thy Natyuitie :		
	Quharethrow my freindis bene eschamit,		
	And with my fais I am defamit,		
	Seand that I am nocht regardit,		
	Nor with my brether in Courte rewardit;	20	
	Blamand my sleuthfull neclygence,		
	That seikis nocht sum recompence.		
	Quhen diuers men dois me demand,		
	Quhy gettis thow nocht sum peis of land,		
	Als weill as vther men hes gottin?	25	
	Than wys I to be dede and rottin,		
	With sic extreme discomfortyng,		
	That I can mak no answeryng.		

	THE COMPLAYNT OF SCHIR DAUID LINDES.	AY.	4I
	I wald sum wyse man did me teche		
	Quhidder that I suld flatter or fleche.		30
	I wyll nocht flyte, that I conclude,		J.
	For crabyng of thy Celsitude,		
	And to flatter I am defamit :		
	Want I reward, than am I schamit.		
	Bot I hope thow sall do als weill		35
	As did the father of Fameill,		
	Off quhome Christ makis mentioun,		
	Quhilk, for ane certane pentioun,		
	Feit men to wyrk in his wyne 3aird ;		
	Bot quho come last gat first rewaird,		40
	Quharethrow the first men wer displesit;		
	Bot he thame prudentlie amesit;		
	For, thocht the last men first wer seruit,		
[F 8b]	3it gat the first that thay deseruit.		
	So am I sure thy maiestie		45
	Sall anis rewarde me, or I de,		
	And rube the ruste of my ingyne,		
	Quhilk bene, for langour lyke to tyne.		
	Althocht I beir nocht lyke ane baird,		
	Lang seruyce 3 arnis, ay, rewaird. I can nocht blame thyne excellence, That I so lang want recompence.		50
	can nocht blame thyne excellence,		
	· · · · · · · · · · · · · · · · · · ·		
	Had I solistit, lyke the laif,		
	My rewarde had nocht bene to craif.		
	Bot now I may weill vnderstand,		55
	Ane dum man 3it wan neuer land,		
	And, in the court, men gettis na thyng		
	Withoute inopportune askyng. Allace, my sleuth and schamefulnes		
	Debarrit fra me all gredynes.		60
	Gredie men that ar delygent		00
	Rycht oft obtenis thare intent,		
	And failgeis nocht to conqueis landis		
	And, namelye, at 30ung Prencis handis.		
	Bot I tuke neuer non vther cure		65
	In speciall, bot for thy plesour.		

Bot now I am na mair dispaird, Bot I sall get Princely rewaird, The quhilk, to me, sall be mair glore Nor thame thow did reward afore. 70 Quhen men dois aske ocht at ane kyng. Sulde aske his grace ane nobvll thyng, [G 1a] To his Excellence honorabyll, And to the asker proffitabyll Thocht I be, in my askyng, lidder, 75 I praye thy grace for to considder Thow hes maid baith lordis and lairdis. And hes gewin mony ryche rewardis To thame that was full far to seik. Quhen I lay nychtlie be thy cheik. 80 T tak the Quenis grace, thy mother, L My lord Chanclare, and mony vther, Thy Nowreis, and thy auld Maistres, I tak thame, all, to beir wytnes. Auld Wille Dile, wer he on lyue, 85 My lyfe full weill he could discryue : Quhow, as ane Chapman beris his pak, I bure thy grace vpon my bak, And, sumtymes, strydlingis on my nek, Dansand with mony bend and bek. 90 The first sillabis that thow did mute Was pa, Da Lyn: vpon the lute Than playt I twenty spryngis, perqueir, Quhilk wos gret piete for to heir. Fra play thow leit me neuer rest, 95 Bot gynkartoun thow lufit, ay, best. And, ay, quhen thow come frome the scule, Than I behuffit to play the fule : As I at lenth, in to my dreme, My sindry seruyce did expreme. 100 Thocht it bene better, as sayis the wyse, [G 1b] Hape to the court nor gude seruyce, I wate thow luffit me better, than, Nor, now, sum wyfe dois hir gude man.

THE COMPLAYNT OF SCHIR DAUID LINDESAY.	43
Than men tyll vther did recorde, Said Lyndsay wald be maid ane lorde. Thow hes maid lordis, schir, be sanct Geill, Off sum that hes nocht seruit so weill. I To 30w, my Lordis, that standis by,	105
I sall 30w schaw the causis quhy. Geue 3e lyst tary, I sall tell, Quhow my infortune first befell. I prayit daylie, on my knee,	IIO
My 30ung maister that I mycht see Off eild, in his aistait Royall, Hauand power Imperyall. Than traistit I, without demand, To be promovit to sum land	115
To be promouit to sum land. Bot my askyng I gat ouer soun, Because ane clips fell in the mone, The quhilk all Scotland maid asteir. Than did my purpose ryn arreir,	120
The quhilk war langsum to declare, And, als, my hart is wounder sare, Quhen I haue in rememb[e]rance The suddand cheange, to my myschance. The kyng was bot twelf 3eris of aige,	125
Quhen new rewlaris come, in thare raige, For commoun weill makand no cair, Bot for thare proffeit singulair. [G 2a] Imprudentlie, lyk wytles fullis, Thay tuke that 30ung Prince frome the sculis,	130 ,
Quhare he, vnder Obedience, Was lernand vertew and science, And haistelie plat in his hand The gouernance of all Scotland ; As quho wald, in ane stormye blast, Quhen Marinaris bene all agast	135
Throw dainger of the seis raige, Wald tak ane chylde of tender aige, Quhilk neuer had bene on the sey, And to his biddyng all obey,	140

### THE COMPLAYNT OF SCHIR DAUID LINDESAY.

Geuyng hym haill the gouernall Off schip, marchand, and Marinall. For dreid of rockis and foreland. 145 To put the ruther in his hand, Without godds grace, is no refuge : Geue thare be dainger, 3e may Iuge. I gyf thame to the deuyll of hell, Quhilk first deuysit that counsell. 150 I wyll nocht say that it was treassoun, Bot I dar sweir, it was no reassoun. I pray God, lat me neuer se ryng, In to this realme, so young ane kyng. I may nocht tary to desyd it, 155 Ouhow than the court, ane quhyle, was gydit Be thame that peirtlye tuke on hand To gyde the kyng and all Scotland : And, als, langsum for to declare Thare facound flattryng wordis fair. т60 [G 2b] Schir, sum wald say, 30ur maiestie Sall now go to your lybertie ; ze sall to no man be coactit. Nor to the scule no more subjectit : We thynk thame verray naturail fulis, 165 That lernis ouir mekle at the sculis. Schir, 3e mon leir to ryn ane speir, And gyde 30w lyke ane man of weir; For we sall put sic men aboute 30w, That all the warld and mo sall doute 30w. 170 Than to his grace thay put ane gaird, Quhilk haistelie gat thare rewaird. Ilke man, efter thare qualitie, Thay did solyst his maiestie. Sum gart hym raiffell at the rakcat; 175 Sum harld hym to the hurly hakcat ; And sum, to schaw thare courtlie corsis, Wald rvid to leith, and ryn thare horssis, And wychtlie wallope ouer the sandis; ze, nother sparit spurris nor wandis; 180

	THE COMPLAYNT OF SCHIR DAUID LINDESAY.	45
	Castand galmoundis, with bendis and beckis,	
	For wantones, sum braik thare neckis.	
	Thare was no play bot cartis and dyce,	
	And ay schir flattre bure the pryce ;	
	Roundand and rowkand, ane tyll vther.	185
	Tak thow my part, quod he, my bruther,	
	And mak, betuix ws, sicker bandis,	
	Quhen ocht sall vaik amangs our handis,	
[G 3a]	That ilk man stand to help his fallow.	
	I hald thareto, man, be alhallow,	190
	Swa thow fy[s]che nocht within my boundis.	
	That sall I nocht, be godis woundis,	
	Quod he, bot erar tak thy part ;	
	Swa sall I thyne, be god[di]s hart :	
	And, geue the Thesaureir be our freind,	195
	Than sall we get baith tak and teind.	
	Tak he our part, than quha dar wrang ws ?	
	Bot we sall part the pelf amang ws.	
	Bot haist vs, quhill the kyng is 30ung,	
	And lat ilk man keip weill ane toung,	200
	And in ilk quarter haue ane spye,	
	Ws tyll aduerteis haistelie,	
	Quhen ony casualiteis	
	Sall happin in [to] our countreis.	
	Lat ws mak sure prouissioun,	205
	Or he cum to discretioun.	
	No more he wate nor dois ane sancte,	
	Quhat thyng it bene to haue, or wante.	
	So, or he be of perfyte aige,	
	We sall be sicker of our waige;	210
	And, syne, lat ilk ane carle craif vther.	
	That mouth speik mair, quod he, my brother,	
	For god, nor I rax in ane raipe,	
	Thow mycht geue counsale to the Pape.	
	Thus lauborit thay within few zeris,	215
	That thay become no pagis peris,	
10 1-	Swa haistelye thay maid ane band.	
[G 36]	Sum gadderit gold, sum conqueist land.	

#### THE COMPLAYNT OF SCHIR DAUID LINDESAY.

Schir, sum wald say, be sanct Dinnyce, Geue me sum fate Benefyce ; 220 And all the proffect 3e sall haue : Geue me the name, tak 30w the laue. Bot, be his Bowis war weill cumit hame, To mak seruyce he wald thynk schame ; Syne, slyp awaye, withouttin more, 225 Ouhen he had gottin that he sang fore. Me thocht it was ane pieteous thyng, To se that fair, young, tender kyng, Off quhome thir gallandis stude no awe, To play with hym, pluke at the crawe. 230 Thay become ryche, I 30we assure, Bot ave the Prence remanit pure. Thare wes few of that garisoun That lernit hym ane gude lessoun ; Bot sum to crak, and sum to clatter, 235 Sum maid the fule, and sum did flatter. Quod ane : the Deuyll stik me with ane knyfe, Bot, schir, I knaw ane maid in fyfe, Ane of the lusteast wantoun lassis, Quhare to, schir, be gods blude scho passis. 240 Hald thy toung, brother, quod ane vther, I knaw ane fairar, be fyftene futher. Schir, quhen 3e pleis to Leithgow pas, Thare sall ze se ane lusty las. Now trittyll, trattyll, trolylow, 245 Quod the thrid man ; thow dois bot mow. [G 4a] Quhen his grace cumis to fair sterlyng, Thair sall he se ane dayis derlyng. Schir, quod the fourt, tak my counsall, And go, all, to the hie boirdall. 250 Thare may we lope at lybertie, Withouttin ony grauitie. Thus every man said for hym self, And did amangis thame part the pelf. Bot I, allace, or euer I wyste, 255 Was trampit doun in to the douste,

THE COMPLAYNT OF SCHIR DAUID LINDESAY.	47
With heuy charge, withouttin more, Bot I wyst neuer 3it quharefore, And haistellie, before my face,	
And haistenle, before my face,	260
Quhilk rychelie gat his rewaird,	200
And stylit was the Anscient laird.	
That tyme I mycht mak no defence,	
Bot tuke, perforce, in pacience,	
Prayand to send thame ane myschance	265
That had the court in gouernance,	
The quhilkis aganis me did malyng,	
Contrar the plesour of the kyng.	
For weill I knew his graces mynd	
Was euer to me trew and kynd,	270
And, contrar thare Intentioun,	
Gart pay me, weill, my pentioun.	
Thocht I, ane quhyle, wantit presence,	
He leit me haue no Indigence.	
Quhen I durst nother peip nor luke,	275
[G 4b] 3it wald I hyde me in ane nuke,	
To se those vncouth vaniteis,	
Quhow thay, lyke ony beisy beis,	
Did occupy thare goldin houris,	• <b>9</b> •
With help of thare new gouernouris.	280
Bot, my complaynt for to compleit,	
I gat the soure, and thay the sweit. Als, Ihone Makerery, the kyngis fule,	
Gat dowbyll garmoundis agane the jule,	
zit, in his maist tryumphant glore,	285
For his rewarde, gat the grand gore.	205
Now in the court seindell he gois,	
In dreid men stramp vpon his tois,	
As I, that tyme, durst nocht be sene	
In oppin court, for baith my Eine.	290
I Allace, I haue no tyme to tary,	- )-
To schaw 30w all the fery fary,	
Quhow those that had the gouernance	
Amangis thame selfis raist variance;	

# 48 THE COMPLAYNT OF SIR DAUID LINDESAY.

	And quho maist to my skaith consentit, Within few 3eris full sore repentit,	295
	Quhen thay could mak me no remeid ;	
	For thay war harlit out be the heid,	
	And vtheris tuke the gouernyng,	
	Weill wors than thay in alkin thyng.	200
	Thay lordis tuke no more regaird,	300
	Bot quho mycht purches best rewaird.	
	Sum to thare freindis gat benefyceis,	
	And vther sum gat Byschopreis.	
[C = -]	~ · ·	0.0 4
[G 5a]		305
	Brocht in ane bird to fyll the nest, To be ane wacheman to his marrow.	
	Thay gan to draw at the cat harrow.	
	The proudest Prelatis of the kirk	
	Was faine to hyde thame in the myrk	310
	That tyme, so fail3eit wes thare sycht.	
	Sen syne thay may nocht thole the lycht	
	Off Christis trew Gospell to be sene,	
	So blyndit is thare corporall Ene	
	With wardly lustis sensuall,	315
	Takyng in realmes the gouernall,	
	Baith gyding court and cessioun,	
	Contrar to thare professioun,	
	Quhareof I thynk thay sulde haue schame,	
	Off spirituall preistis to tak the name.	320
	For Esayas, in to his wark,	
	Callis thame lyke Doggis that can nocht bark,	
	That callit ar preistis, and can nocht preche,	
	Nor Christis law to the peple teche.	
	Geue for to preche bene thare professioun,	325
	Quhy sulde thay mell with court, or Cessioun,	
	Except it war in spirituall thyngis;	
	Referryng vnto lordis and kyngis	
	Temporall causis to be desydit ?	
	Geue thay thare spirituall office gydit,	330
	Ilke man myclit say, thay did thare partis.	
	Bot, geue thay can play at the cairtis,	

THE COMPLAYNT OF SCHIR DAUID LINDESAY.	49
And mollet moylie on ane Mule,	
[G 5b] Thocht thay had neuer sene the scule,	
3it, at this day, als weill as than,	335
Wyll be maid sic ane spirituall man.	
Prencis that sic prelatis promofis	
Accompt thareof to geue behuffis,	
Quhilk sall nocht pas but puneischement,	
Without thay mend and sore repent,	340
And, with dew ministratioun,	
Wyrk efter thare vocatioun.	
I wys that thyng quhilk wyll nocht be,	
Thir peruerst Prelatis ar so hie.	
Frome tyme that thay bene callit lordis,	345
Thay ar occasioun of discordis,	
And lairglie wyll propynis hecht,	
To gar ilk lord with vther fecht,	
Geue for thare part it may auaill.	
Swa, to the purpose of my taill.	350
That tyme, in court, rais gret debait,	
And euerilk lord did stryue for stait,	
That all the realme mycht mak no reddyng,	
Quhill on ilk syde thare was blude scheddyng,	
And feildit vther, in land and burgh,	355
Att Lyithgow, Melros, and Edinburgh.	
Bot, to deplore I thynk gret paine	
Off nobyll men that thare was slane,	
And, als, langsum to be reportit	360
Off thame quhilk to the court resortit ;	300
As tyrrannis, tratouris, and transgressouris,	
And commoun publict plaine oppressouris, [G 6a] Men murdresaris, and commoun theiffis,	
In to that court gat, all, releiffis.	
Thair was few lordis, in all thir landis,	365
Bot tyll new regentis maid thare bandis.	J°J
Than rais ane reik, or euer I wyste,	
The quhilk gart all thare bandis bryste.	
Than thay allone quhilk had the gyding,	
Thay culde nocht keip thare feit frome slyding,	370
D	07

### THE COMPLAYNT OF SCHIR DAUID LINDESAY.

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Bot of thare lyffis thay had sic dreid, That thay war faine tyll trott ouer tweid.

N Ow, Potent Prince, I say to the, I thank the haly Trinitie, That I have leuit to se this daye, 375 That all that warld is went awaye, And thow to no man art subjectit. Nor to sic counsalouris coactit. The foure gret verteous Cardinalis, I see thame with the principalis. 380 For Iustice haldis hir sweird on hie, With hir ballance of Equitie, And, in this realme, hes maid sic ordou, Baith throw the heland and the bordour, 385 That oppressioun and all his fallowis Ar hangit heych apon the gallowis. Dame Prudence hes the be the heid, And temporance dois thy brydill leid. [G 6b] I se dame force mak assistance, Berand thy Targe of assurance ; 390 And lusty lady Chaistitie Hes baneist Sensualitie. Dame Ryches takis on the sic cure, I pray God that scho lang indure, That Pouertie dar nocht be sene 395 In to thy hous, for baith hir Ene, Bot fra thy grace fled mony mylis, Amangis the Hountaris in the Ylis. Dissimulance dar nocht schaw hir face, Ouhilk wount was to begyill thy grace; 400 Foly is fled out of the toun, Ouhilk ay was countrar to ressoun ; Polyce and Peace begynnis to plant, That verteous men can no thyng want; And, as for sleuthfull Idyll lownis, 405 Sall fetterit be in the Gailzeownis.

	THE COMPLAYNT OF SCHIR DAUID LINDESAY.	51
	Ihone Upeland bene full blyith, I trow,	
	Because the rysche bus kepis his kow.	
	Swa is thare nocht, I vnderstand,	
	Withoute gude ordour in this land,	410
	Except the spiritualitie.	
	Prayand thy grace thareto haue Ee,	
	Cause thame mak ministratioun	
	Conforme to thare vocatioun,	
	To Preche with vnfenzeit intentis,	415
	And trewly vse the Sacramentis,	
	Efter Christis Institutionis,	
[G 7a]	Leuyng thare vaine traditiounis,	
	Quhilkis dois the syllie scheip Illude,	
	Quhame for Christ Iesus sched his blude,	420
	As superstitious pylgramagis,	
	Prayand to grawin Ymagis,	
	Expres aganis the Lordis command.	
	I do thy grace tyll vnderstand,	
	Geue thow to mennis lawis assent,	425
	Aganis the lordis commandiment,	
	As Ieroboam and mony mo,	
	Prencis of Israell, allso,	
	Assentaris to Ydolatrie,	
	Quhilkis puneist war rycht pieteouslie,	430
	And frome thare realmes wer rutit oute,	
	So sall thow be, withouttin doute,	
	Baith heir and hyne, withouttin more,	
	And want the euerlestyng glore.	
	Bot, geue thow wyll thy hart inclyne,	435
	And keip his blyssit law deuyne,	
	As did the faithfull Patriarkis,	
	Boith in thare wordis and thare warkis,	
	And as did mony faithfull kyngis,	
	Off Israell, duryng thare ryngis,	440
	As kyng Dauid and Salomone,	
	Quhilkis Ymagis wald suffer none	
	In thare ryche Tempillis for to stand,	
	Because it was nocht goddis command,	

# 52 THE COMPLAYNT OF SCHIR DAUID LINDESAY.

	Bot distroyit all Ydolatrie,	445
	As in the scripture thow may see ;	775
[C, ab]	Quhose ryche rewarde was heuinly blys,	
[0 /0]	Quhilk sall be thyne, thow doand this.	
	C en thow hes chosin sic ane gaird,	
	Now am I sure to get rewaird ;	450
	And, sen thow art the rychest kyng	450
	That euer in this realme did ryng,	
	Off gold and stonis precious	
	Maist prudent and Ingenious,	
	And hes thy honour done awance,	455
	In Scotland, Ingland, and in France,	
	Be Merciall dedis honourabyll,	
	And art tyll euery vertew abyll,	
	I wat thy grace wyll nocht misken me,	160
	Bot thow wyll vther geue or len me.	460
	Wald thy grace len me, to ane day,	
	Off gold ane thousand pound, or tway,	
	And I sall fix, with gude intent,	
	Thy grace ane daye of pay[e]ment,	<i>C</i> .
	With Selit Oblygatioun,	465
	Under this protestatioun :	
	Quhen the Basse and the Yle of Maye	
	Beis sett vpon the mont Senaye;	
	Quhen the lowmound besyde Falkland	
	Beis lyftit to Northhumberland ;	470
	Quhen kirkmen 3airnis no dignitie,	
	Nor Wyffis no Soueranitie ;	
	Wynter but frost, snaw, wynd, or rane ;	
	Than sall I geue thy gold agane.	
	Or I sall mak the pay[e]ment	475
[G 8a	] Efter the daye of Iugement,	
	Within ane moneth, at the leist,	
	Quhen Sanct Peter sall mak ane feist	
	To all the Fyscharis of Aberladye,	
	Swa thow haue myne Acquittance reddye.	480
	Failzeand thareof, be sanct Phillane,	
	Thy grace gettis neuer ane grote agane.	

THE COMPLAYNT OF SCHIR DAUID LINDESAY.	53
• Geue thow be nocht content of this, I man requeist the Kyng of blys, That he to me haue sum regaird, And cause thy grace me to rewaird.	485
For Dauid, Kyng of Israell, Quhilk was the gret Propheit Royall, Sayis, God hes haill at his command The hartis of Prencis in his hand ; Ewin as he lyste thame for to turne, That mon thay do withoute sudgeorne ; Sum tyll exault to Dignitie,	490
And sum to depryue in pouertie ; Sum tyme of lauid men to mak lordis, And, sum tyme, lordis to bynd in cordis, And thame alutterlye distroye, As plesis God, that ryall Roye.	495
For thow art bot ane Instrument To that gret kyng Omnipotent. So, quhen plesis his excellence, Thy grace sall mak me recompence ; Or he sall cause me stand content	500
Off quiet lyfe, and sober rent, [G 8b] And tak me, in my letter aige, Unto my sempyll Hermytage, And spend it that my eldaris woun, As did Matussalem in his toun.	505
Off this complaynt, with mynd full meik, Thy graces answeir, schir, I beseik.	510

# 🖝 FINIS. .

Quod Lindesay to [the] Kyng.

- ACT O'Dame

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## 1530.

The Testament, and Complaynt, of our Souerane Lordis Papyngo, Kyng Iames the Fyft, quhilk lyith sore woundit, and may not dee, tyll euery man haue hard quhat he sayis. Quharefor, gentyll redaris, haist 30w, that he wer out of pane. Compylit be Schir Dauid Lyndesay of the Mont, alias Lyone Kyng of Armes.

Reprinted from the Minor Poems, First Series, 1559-1560, printed by John Scot as an appendix to unsold copies of the first edition of *The Monarche* (c. 1554). No copy of the first printed edition, that of Thomas Davidson, published on the 14th December 1530, now exists. An English translation of Davidson's quarto was printed in London by John Byddell in 1538, practically a type-facsimile, and Davidson's quarto was again reprinted, this time in Scots, and in both quarto and octavo, by Jean Petit of Rouen ( $\dagger c.$  1557), or his successor, in 1558.

HEIR FOLLOUIS THE [A 1a] TESTAMENT, AND COMPLAYNT OF OUR SOUERANE LORDIS PAPYNGO, KYNG IAMES THE FYFT. QUHILK LYITH SORE WOUNDIT, AND MAY NOT DEE, TYLL EUERY MAN HAUE HARD QUHAT HE SAYIS. QUHAREFOR, GENTYLL REDARIS. HAIST 30W, THAT HE WER OUT OF PAINE. Compylit be Schir Dauid Lyndesay OF THE MONT, KNYCHT, ALIAS, LYONE KYNG OF ARMES. CUPPOSE I had Ingyne Angelicall, With sapience more than Salamonicall, [A 16] I not quhat mater put in memorie; The Poetis auld, in style Heroycall, In breue subtell termes Rethorycall, 5 Off euerilke mater, tragedie, and storie, So ornatlie, to thare heych laude and glorie, Haith done Indyte, quhose supreme sapience Transcendith far the dull Intellygence • Off Poetis now in tyll our vulgare toung ; 10 (For quhy) the bell of Rethorick bene roung Be Chawceir, Goweir, and Lidgate laureate. Quho dar presume thir Poetis tyll Impung, Quhose sweit sentence throuch Albione bene song? Or quho can now the workis cuntrafait 15 Off Kennedie, with termes aureait? Or of Dunbar, quhilk language had at large, As maye be sene in tyll his golden targe ? Quintyng, Mersar, Rowle, Henderson, hay, & holland, Thocht thay be ded, that libells bene leuand, 20

Quhi[l]kis to reheirs makeith redaris to reiose. Allace for one, quhilk lampe wes of this land, Off Eloquence the flowand balmy strand, And, in our Inglis rethorick, the rose, As of Rubeis the Charbunckle bene chose : And, as Phebus dois Synthia presell, So Gawane Dowglas, Byschope of Dunkell,

Had, quhen he wes in to this land on lyue,
[A 2a] Abufe vulgare Poetis prerogatyue, Boith in pratick and speculatioun.
I saye no more : gude redaris may discryue His worthy workis, in nowmer mo than fyue, And, speciallye, the trew Translatioun Off Uirgill, quhilk bene consolatioun To cunnyng men, to knaw his gret Ingyne,
Als weill in Naturall Science as Deuyne.

And, in the courte, bene present, in thir dayis,
That ballattis, breuis lustellie and layis,
Quhilks tyll our Prince daylie thay do present.
Quho can say more than schir Iames Inglis says,
In ballatts, farses, and in plesand playis ?
Bot Culrose hes his pen maid Impotent.
Kyde, in cunnyng and pratick rycht prudent ;
And Stewarte, quhilk disyrith one staitly style,
Full Ornate werkis daylie dois compyle.

Stewart of Lorne wyll carpe rycht curiouslie ; Galbreith, Kynlouch, quhen thay lyst tham applie In to that art, ar craftie of Ingyne Bot, now, of lait, is starte vpe, haistelie, One cunnyng Clerk, quhilk wrytith craftelie, One plant of Poetis, callit Ballentyne, Quhose ornat workis my wytt can nocht defyne : Gett he in to the courte auctoritie, He wyll precell Quintyng and Kennetie.

57

25

	So, thocht I had ingyne, as I haue none,	55
	I watt nocht quhat to wryt, be sweit sanct Ihone;	
[A 2b]	(For quhy) in all the garth of Eloquence,	
	Is no thyng left bot barrane stok and stone :	
	The Poleit termes ar pullit, euerilk one,	
	Be thir forenamit Poetis of prudence ;	60
	And, sen I fynd non vther new sentence,	
	I sall declare, or I depart 30w fro,	
	The complaynt of ane woundit Papingo.	
	500 Onlaw for house more motor have as male	
	Quharefor, because myne mater bene so rude	
	Off sentence, and of Rethorike denude,	65
	To rurall folke myne dyting bene directit,	
	Far flemit frome the sycht of men of gude ;	
	For cunnyng men, I knaw, wyll soune conclude	
	It dowe no thyng bot for to be deiectit :	
	And, quhen I heir myne mater bene detractit,	70
	Than sall I sweir, I maid it bot in mowis,	
	To landwart lassis quhilks kepith kye & 30wis.	

# HEIR ENDIS THE PROLOUG. AND FOLLOWIS THE COMPLAYNT.

Uho clymmis to hycht, perforce his feit mon faill; Expreme I sal that be Experience, Geue that 30w pleis to heir one pieteous taill, 75 How one fair Bird be faitell violence Deuorit was, and mycht mak no defence Contrare the deth, so fail3eit naturall strenth : As efter I sall schaw 30w at more lenth.

[A 3a] I One Papyngo, rycht plesand and perfyte, 80
Presentit was tyll our moist nobyll kyng, Of quhome his grace one lang tyme had delyte : More fair of forme, I wat, flew neuer on wyng. This proper bird he gaue in gouernyng To me, quhilk wes his simpyll seruetoure, 85
On quhome I did my delygence and cure

	To lerne hir language artificiall, To play platfute, and quhissill fute before. Bot, of hir Inclynatioun naturall, Scho countrafaitit all fowlis, les and more : Off hir curage, scho wald, without my lore, Syng lyke the Merle, and crawe lyke to the coke, Pew lyk the Gled, and chant lyke the Lauerock,	90
	I Bark lyk ane Dog, and kekell lyke ane ka, Blait lyke ane hog, and buller lyke ane bull, Gaill lyke ane goik, and greit quhen scho wes wa, Clym on ane corde, syne lauch & play the fule; Scho mycht haue bene ane menstrall agane 3ule. This blyssit bird wes to me so plesande, Quhare euer I fure, I bure hir on my hande.	95 100
[A 3b]	I And so befell, in tyll ane myrthfull morrow, In to my garth I past me to repose, This bird and I, as we wer wount aforrow, Amang the flowris fresche, fragrant, and formose. My vitale spretis dewlie did reiose Quhen Phebus rose, and raue the cloudis sabyll, Throuch brychtnes of his beamys amyabyll.	105
	<ul> <li>Without vapour was weill purificate</li> <li>The temperat air, soft, sober, and serene.</li> <li>The erth be Nature so edificate</li> <li>With holsum herbis, blew, quhyte, reid, &amp; grene;</li> <li>Quhilk eleuate my spretis frome the splene.</li> <li>That day Saturne nor Mars durst not appeir,</li> <li>Nor Eole of his coue he durst nocht steir.</li> </ul>	110
	That daye perforce behuffit to be fair, Be Influence and cours celestiall; No planete presit for to perturbe the air, For Mercurious, be mouyng naturall, Exaultit wes, in to the throne tryumphall	115
	Off his mantioun, vnto the fyftene gre, In his awin souerane signe of virginee.	120

	I That day did Phebus plesandlie depart Frome Geminie, and enterit in Cancer; That daye Cupido did extend his dart; Uenus, that daye, coniunit with Iupiter; That daye Neptunus hid hym lyke one sker; That daye dame Nature, with gret besynes, Fortherit Flora to keyth hir craftynes;	125
[A 4a]	I And retrograde wes Mars in Capricorne, And Synthea in Sagitter assesit ; That daye dame Ceres, goddes of the corne, Full Ioyfullie Iohane Upponland applesit ; The bad espect of Saturne wes appesit, That daye, be Iono, of Iupiter the Ioye, Perturband spretis causyng to hauld coye.	130
	The sound of birdis surmontit all the skyis, With melodie of notis Musycall; The balmy droppis of dew Tytane vpdryis, Hyngande vpone the tender twystis small. The heuinlie hew and sound Angelicall Sic perfyte plesoure prentit in myne hart, That, with gret pyne, frome thyne I mycht depart.	140
	<ul> <li>So, styll amang those herbis amyabyll</li> <li>I did remane one space, for my pastance :</li> <li>Bot wardlie plesour bene so variabyll,</li> <li>Myxit with sorrow, dreid, and Inconstance,</li> <li>That thare in tyll is no contyneuance.</li> <li>So, mycht I saye, my schorte solace, allace,</li> <li>Was dreuin in dolour, in one lytill space.</li> </ul>	145
	For, in that garth, amang those fragrant flouris, Walkyng allone, none bot my bird and Ye, Onto to the tyme that I had said myne houris, This Bird I sett vpon one branche me bye;	150
	Bot scho began to speill, rycht spedalie, And in that tree scho did so heych ascende. That be no waye I mycht hir apprehende.	155

(	[A 4b]	Sweit bird, said I, be war, mont nocht ouer hie; Returne in tyme; perchance thy feit may fail3e; Thov art rycht fat, and nocht weill vsit to fle; The gredie gled, I dreid, scho the assail3e. I wyll, said scho, ascend, vail3e quod vail3e; It is my kynd to clym, aye, to the hycht: Off fedther and bone, I watt weill, I am wycht.	160
		So, on the heychast lytill tender twyste, With wyng displayit, scho sat full wantounlie. Bot Boreas blew one blast, or euer scho wyst, Quhilk braik the branche, and blew hir, sodantlie, Doun to the ground, with mony cairfull crye. Upon ane stob scho lychit, on hir breist ; The blude ruschit out, and scho cryit for a preist.	165 170
		God wat gyff than my hart wes wo begone, To see that fowle flychter amang the flouris, Quhilk, with gret murnyng, gan to mak hir mone. Now cumyng ar, said scho, the faitall houris; Off bitter deth now mon I thole the schouris. O dame Nature, I pray the, of thy grace, Len me layser to speik one lytill space	175
	[A 5a	For to complene my fait Infortunate, And so dispone my geir, or I depart ; Sen of all conforte I am desolate, Allone, except the deth, heir with his darte, With aufull cheir, reddy to peirs myne hart. And, with that word, scho tuke one passioun, Syne flatlyngis fell, and swappit in to swoun.	180
		With sory hart, peirst with compassioun, And salt teris distellyng frome myne Eine, To heir that birdis lamentatioun I did aproche, onder ane hauthorne grene, Quhare I mycht heir and se, and be vnsene;	185
		<ul><li>And, quhen this bird had swounit twyse or thryse,</li><li>Scho gan to speik, sayng on this wyse :</li></ul>	190

	• O fals Fortune, quhy hes thov me begylit ? This day at morne quho knew this cairfull cace ? Uaine hope in the my reasoun haith exilit, Hauyng sic traist in to thy fen3eit face. That euer I wes brocht in to the court, allace Had I in forrest flowin, amang my feris, I mycht full weill haue leuit mony 3eris.	195
	Prudent counsell, allace, I did refuse, Agane reassoun vsyng myne appetyte : Ambitioun did so myne hart abuse, That Eolus had me in gret dispyte. Poetis of me haith mater to indyte, Quhilk clam so heych, and wo is me thairfore, Nocht doutyng that the deth durste me deuore.	200 205
58]	This daye, at morne, my forme and feddrem fair Abufe the prude Pacoke war precellande, And now one catyue carioun, full of cair, Baithand in blude doun from my hart distelland, And in myne eir the bell of deith bene knelland. O fals warld, fy on thy felycitie, Thy Pryde, Auaryce, and Immundicitie.	210
	In the I see no thyng bene permanent; Off thy schort solace sorrow is the ende; Thy fals Infortunate gyftis bene bot lent. This day, ful prude; the morne, no thyng to spend. O 3e that doith pretende aye tyll ascend, My fatale ende haue in rememberance, And 3ow defende frome sic vnhappy chance	215
	Quhydder that I wes strickin in extasie, Or throuch one stark Imagynatioun, Bot it apperit, in myne Fantasie, I hard this dolent lamentatioun. Thus dullit in to desolatioun,	220
	Me thocht this bird did breue, in hir maneir, Hir counsale to the Kyng, as 3e sall heir.	225

[A

# Heir followis the first Epystyll of the Papyngo direct[it] to kyng Iames the Fyft.

**REPOTENT** Prince, peirles of pulchritude, **L** Glore, honour, laude, tryumphe, & victor[i]e Be to thy heych excellent Celsitude, With Marciall dedis dyng of memorie. 230 Sen Atropus consumit haith my glorie, And dolente deith, allace, mon ws depart, I leif to the my trew vnfenzeit hart, [A 6a] A To gydder with this Cedull subsequent, With moist reuerent Recommendatioun. 235 I grant, thy grace gettis mony one document, Be famous Fatheris predicatioun, With mony notabyll Narratioun Be plesande Poetis, in style Heroycall, Quhov thow suld gyde thy Seait Imperiall. 240 I Sum doith deplore the gret Calamiteis Off diuers Realmes Transmutatioun : Sum pieteouslie doith treait of Tragedeis. All for thy graces Informatioun : So I intend, but adullatioun, 245 In to my barbour rusticall indyte, Amang the reste, schir, sum thyng for to wryte. M Souerane, consaue this simply similytude

Off officiaris seruyng thy Senzeorie : 249 Quho gydis thame weil gettis of thy grace gret gude ; Quho bene Iniuste degradit ar of glorie, And cancillat out of thy memorie, Prouidyng, syne, more plesand in thare place : Beleue, rycht so sall God do with thy grace.

[A 6b]	I Considder weill, thow bene bot officiare And wassall to that kyng Incomparabyll ; Preis thov to pleis that puissant prince preclare, Thy ryche rewarde salbe Inestimabyll, Exaultit heych, in glore Interminabyll, Abone Archangels, virtus, potestatis, Plesandie placit amang the Principatis.	255 260
	● Off thy vertew Poetis perpetuallie Sall mak mentioun, vnto the warld be endit : So thov excers thyne office prudentlie In heuin and erth thy grace salbe commendit : Quharefor, afeir that he be nocht offendit, Quhilk hes exaultit the to sic honour, Off his peple to be one Gouernour,	265
	I And, in the erth, haith maid sic ordinance, Under thy feit all thyng terrestryall Ar subject to thy plesour and pastance : Boith fowle, and fysche, and bestis pastorall, Men, to thy seruyce, and wemen, thay bene thrall : Halkyng, hountyng, armes, and leiffull amour Preordinat ar, be God, for thy plesour :	270
	Maisteris of Museik, to recreat thy spreit With dantit voce and plesande Instrument : Thus may thov be of all plesouris repleit, So in thyne office thov be deligent. Bot, be thov found sleuthfull, or negligent, Or Iniuste in thyne exicutioun, Thov sall nocht faill deuine puneissioun	280
[A 7a]	■ Quharefor, sen thov hes sic capacitie To lerne to playe so plesandlie, and syng, Ryde hors, ryn speris with gret audacitie, Schute with hand bow, crosbow, and culueryng, Amang the rest, schir, lerne to be ane kyng : Kyith, on that craft, thy pringnant fresche ingyne, Grantit to the be Influence Divine	285

THE TESTAMENT OF THE PAPYNGO.	65
Is for to have of peple gouernance, Addres the first, abufe all vther thyng, Tyll put thy bodye tyll sic ordinance, That thyne vertew thyne honour may auance. For quhov suld Prencis gouerne gret regionis, That can nocht dewlie gyde thare awin personis ?	290 295
I And, geue thy grace wald leif rycht plesandlie, Call thy Counsale, and cast on thame the cure ; Thare Iuste Decretis defend and fortyfie. But gude counsale may no Prince lang indure : Wyrk with counsale, than sall thy work be sure. Cheis thy counsale of the moste Sapient, Without regarde to blude, ryches, or rent.	300
Amang all vther pastyme and plesour, Now, in thy adolescent 3eris 3eing, Wald thov, ilk day, studie, bot half one hour, The Regiment of princelie gouernyng, To thy peple it war ane plesand thyng : Thare mycht thov fynd thyne awin vocatioun, Quhov thov suld vse thy sceptour, swerd, & croun.	30 <b>5</b> 310
<ul> <li>7b] The Cronecklis to knaw I the exhorte, Quhilk may be myrrour to thy Maiestie : Thare sall thov fynd boith gude &amp; euyll reporte Off euerilk Prince, efter his qualytie : Thocht thay be dede, thare deidis sall nocht dee. Traist weill, thov salbe stylit, in that storie, As thov deseruis putt in memorie.</li> </ul>	315
Request that Roye, quhilk rent wes on the rude, The to defend frome dedis of defame, That no Poyte reporte of the bot gude : For princes dayis Induris bot ane drame. Sen first kyng Fergus bure ane Dyadame, Thov art the last king, of fyue score and fyue, And all ar dede, and none bot thov on lyue : E	320

[A

Off quhose number fyftie and fyue bene slane,<br/>And, moist parte, in thare awin mysgouernance.325Quharefor, I the beseik, my Souerane,<br/>Consydder of thare lyuis the circumstance,<br/>And, quhen thov knawis the cause of thare mischance,<br/>Off vertew, than, exault thy salis on hie,<br/>Traistyng to chaip that faitale destanie.325

Trait ilk trew Barroun as he war thy brother, Quhilk mon, at neid, the and thy realme defende : Quhen, suddantlie, one doith oppresse one vther, Lat Iustice, myxit with mercy, thame amende. 335

[A 8a] Haue thov thare hartis, thov hes yneuch to spend: And, be the contrar, thov arte bot kyng of bone, Frome tyme thyne hereis hartis bene from the gone.

I haue no laser for to wryt at lenth
Myne hole intent ontyll thyne Excellence, 340
Decressit so I am in wyt and strenth,
My mortall wounde doith me sic violence.
Peple of me maye haue experience :
Because, allace, I wes Incounsolabyll,
Now mon I dee, on[e] Catyue myserabyll. 345

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

127 th 😧 th 127

BRETHER of court, with mynd precordial, To the gret god hartlie I commend 30w. Imprent my fall in 30ur memoriall, Togidder with this cedul *th*at I send 30w. To preis ouer heych I pray 30w not pretend 30w : 350 The vaine ascens of court quho wyll consydder, Quho sittith moist hie sal fynd *th*e sait most slidder.

So, 3e, that now bene lansyng vpe the ledder, Tak tent in tyme, fassinnyng 30ur fingaris faste. Quho clymith moist heych moist dynt hes of the woder. 355 And leist defence aganis the bitter blast [A 8b] Off fals fortune, quhilk takith neuer rest, Bot, moste redouttit, davlie scho doun thryngis, Nocht sparing Papis, Conquerours, nor kyngis. I Thocht 3e be montit vpe abone the skyis, 360 And hes boith kyng and court in gouernance, Sum was als heych, quhilk now rycht lawly lyis, Complanyng sore the courtis variance. Thare preterit tyme may be experience, 364 Quhilk, throuch vaine hope of courte, did clym so hie, Syne wantit wyngis, quhen thay wend best to flie. I Sen ilke court bene vntraist and transitorie. Cheangyng als oft as woddercok in wynd, Sum maikand glaid, and vther sum rycht sorie, Formaste, this day, the morne may go behyind, 370 Lat not vaine hope of court 30ur reasone blyind; Traist weill, sum men wyll gyf 30v laud, as lordis, Quhilk wald be glaid to se 30v hang in cordis. >>> I durst declare the myserabilitie Of diuers curtis, war nocht my tyme bene schort : 375 The dreidfull cheange, vaine glore, and vilitie, The painfull plesour, as Poetis doith reporte, Sum tyme in hope, sum tyme in disconforte, And how sum men dois spend thair 30uthed haill In court, syne endis in the hospytaill : 380 [B 1a] Quhov sum in court bene quyet cou[n]salouris. Without regarde to commoun weill or kyngis, Castyng thare cure for to be Conquerouris; And, quhen thay bene heych rasit in thare ryngis, 384 How cheange of court tham dulfully down thring is; And, quhen thay bene frome thair estait deposit. Quhov mony of thare fall bene rycht reiosit :

	■ And quhou fonde fenzeit fulis and flatteraris For small seruyce optenith gret rewardis; Pandaris, pykthankis, custronis, and clatteraris Loupis vp frome laddis, sine lychtis amang lardis; Blasphematours, beggaris, and commoun bardis Sum tyme in court hes more auctoritie, Nor deuote Doctouris in Diuinitie :	390
	Quhov, in some countre, bene barnes of Baliall, Full of dissimilit payntit flatterrie, Prouocande, be Intoxicat counsall, Prences tyll huredome and tyll hasardrie : Quho dois in Prencis prent sic harlotrie,	395
	I saye for me, sic peirte prouocatouris Sulde puneist be abufe all strang tratouris.	400
[B 1b]	Quhate trauers, troubyll, and calamitie Haith bene in courte within thir houndreth 3eris : Quhat mortall cheangis, quhat miseritie : Quhat nobyll men bene brocht vpon thair beris : Tra[i]st weil, my freinds, follow 30w mon 30ur feris : So, sen in court bene no tranquillytie, Sett nocht on it 30ur hole fielycite.	405
	The courte chea[n]geith, sumtyme, with sic outrage, That few or none may makyng resistance, And sparis nocht the prince more than the paige, As weill apperith be experience. The Duke of Rothasay mycht mak no defence, Quhilk wes pertenand Roye of this regioun,	410
	Bot dulefully deuorit in presoun.	415
	Quhat dreid, quhat dolour had that nobyll kyng, Robart the thride, frome tyme he knew the cace Off his two Sonnis dolente departyng : Prince Dauid deyid, and Iames captyue, allace, Tyll trew Scottis men quhilk wes a cairful cace.	420
	Thus may 3e knaw, the courte bene variand, Quhen blude ryall the cheang[e] may not ganestand	

	THE TESTAMENT OF THE PAPYNGO.	69
	Quho rang in court more hie and tryumphand Nor Duke Murdoke, quhil that his day indurit ? Was he nocht gret Protectour of Scotland ? zit of the court he was nocht weill assurit. Itt cheangit so, his lang seruyce wes smurit ; He and his Sonne, fair Walter, but remede, Forfaltit war, and put to dulefull dede.	425
	Kyng Iames the first, the patroun of prudence, Gem of Ingyne, and peirll of polycie, Well of Iustice, and flude of Eloquence,	430
2 <i>a</i> ]	Quhose vertew doith transcende my fantasie For tyll discryue, 3it, quhen he stude moste hie, Be fals Exhorbitant conspirat[i]oun That prudent Prince wes pieteouslie put doun.	435
	<ul> <li>Als, Iames the secunde, Roye of gret renoun, Beand in his superexcelland glore, Throuch reakles schuttyng of one gret cannoun The dolent deith, allace, did hym deuore.</li> <li>One thyng thair bene, of quhilk I maruell more, That Fortune had at hym sic mortall feid, Throuch fyftie thousand, to waill him by the heid.</li> </ul>	440
	<ul> <li>My hart is peirst with panes for to pance, Or wrytt, that courtis variatioun</li> <li>Off Iames the thrid, quhen he had gouernance;</li> <li>The dolour, dreid, and desolatioun,</li> <li>The cheange of court, and conspiratioun;</li> </ul>	445
	And quhov that Cochrame, with his companye, That tyme in courte clam so presumpteouslye.	450
	It had bene gude, tha beirnes had bene vnborne, Be quhome that nobyll Prince wes so abusit : Thay grew, as did the weid abufe the corne, That prudent Lordis counsall wes refusit,	

[B

And held hym quyet, as he had bene inclusit. 455 Allace, that Prince, be thare abusioun, Was, fynalie, brocht to confusioun.

[B 2b] >>> Thay clam so heych, and gat sic audience, And with thare Prince grew so familiar. His Germane brother mycht get no presence : 460 The Duke of Albanie, nor the Erle of Mar. Lyke baneist men was haldin at the bar, Tyll, in the Kyng, thare grew sic mortall feid, He flemit the Duke and patt the Erle to dede. Thus, Cochrame with his catyue companye, 465 Forsit thame to flee ; bot 3it thay wantit fedderis. Abufe the heych Cederis of Libanve Thay clam so hie, tyll thay lape ouir thair ledderis; On lawder bryge syne keppit wer in tedderis. Stranglit to deith, thay gat none vther grace, 470 Thair king captyue, quhilk wes ane cairful cace. I Tyl putt in forme that fait Infortunat[e], And mortall cheange, perturbith myne ingyne. My wytt bene waik, my fyngaris faitegate, To dyte, or wryt, the rancour, and rewyne, 475 The Ciuyll weir, the battell Intestyne ; How that the Sonne, with baner braid displayit, Agane the Fader, in battell, come arrayit. Wald god that prince had bene, that day, confortit With sapience of the prudent Salomone, 480 And with the strenth of strang Sampsone supportit, With the bauld oste of gret Agamenone. Ouhat suld I wys, remedie wes thare none : [B 3a] At morne, ane king with sceptour, sweird, and croun ; Att ewin, ane dede deformit carioun. 485 Allace, quhare bene that rycht redoutit Roye, That potent prince, gentyll king Iames the feird ? I pray to Christe his Saule for to conuoye; Ane greater nobyll rang nocht in to the eird. O Atropus, warye we maye thy weird, 490 For he wes myrrour of humylitie, Lode sterne and lampe of libiralytie.

Duryng his tyme so Iustice did preuaill, The Sauage Iles trymblit for terrour; Eskdale, Euisdale, Liddisdale, and Annerdale 495 Durste nocht rebell, doutyng his dyntis dour, And of his Lordis had sic perfyte fauour : So, for to schaw that he aferit no fone, Out throuch his realme he wald ryde hym alone.

And, of his court, throuch Europe sprang the fame 500 Off lustie Lordis aud lufesum Ladyis zing, Tryumphand tornayis, iustyng, & knychtly game, With all pastyme accordyng for one kyng. He wes the glore of princelie gouernyng, Quhilk, throuch the ardent lufe he had to france, 505 Agane Ingland did moue his Ordinance.

**Off** Flodoun feilde the rewyne to reuolfe, Or that most dolent daye for tyll deplore, I nyll, for dreid that dolour 30w dissolfe, [B 3b] Schaw how that prince, in his tryumphand glore, 510 Distrovit was : guhat nedeith proces more ? Nocht be the vertew of Inglis ordina[n]ce, Bot be his awin wylfull mysgouernance.

> Allace, that daye had he bene counsalabyll, He had obtenit laude, glore, and victorie. 515 Quhose pieteous proces bene so lamentabyll, I nyll at lenth it put in memorie. I neuer red, in Tragidie nor storie, At one Iornaye so mony nobyllis slane, For the defence and lufe of thare Souerane. 520

> I Now, brether, marke, in 30ur rememb[e]rance, Ane Myrrour of those mutabiliteis : So may 3e knaw the courtis inconstance, Quhen prencis bene thus pullit from thair seis. Efter quhose deith quhat strainge aduersiteis, 525 Quhat gret mysreule, in to this regioun rang, Quhen our 30ng prince could noder spek nor gang.

7I

During his tender 300the and innocence, Quhat stouith, quhat raif, quhat murthur, & myschance. Thair wes not ellis bot wrakyng of vengeance, 530 In to that court thare rang sic variance. Diuers rewlaris maid diuers ordinance : Sum tyme our Quene rang in auctoritie, Sum tyme, the prudent Duke of Albanie.  $[B_{4a}]$  Sum tyme the realme was reulit be regentis, 535 Sum tyme, Lufetenentis, ledaris of the law. Than rang so mony Inobedientis, That few or none stude of ane vther aw. Oppressioun did so lowde his bugyll blaw, That none durst ryde bot in to feir of weir : 540 Ioke vponeland, that tyme, did mys his meir. I Quho was more heycht in honour eleuate, Nor was Margareit, our heych & mychtie princes ? Sic power was to hir appropriate, Off king and realme scho wes gouernores. 545 3it come one cheange, within ane schorte proces ; That peirle preclare, that lusty plesand quene, Lang tyme durst nocht in to the court be sene. The Archebischop of sanctandrus, Iames Betoun, Chancellare, and primate in power pastorall, 550 Clam, nyxt the kyng, moste heych in this regioun. The ledder schuke, he lape, and gat one fall. Auctoritie, nor power spirituall, Ryches, freindschip mycht not, that tyme, preuail, Ouhen dame Curia began to steir hir taill. 555 His heych prudence preualit hym nocht ane myte, That tyme the courte bair hym sic mortall feid. As presoneir thay keipt hym, in dispyte; And, sum tyme, wyst not quhare to hyde his heid, Bot, dissagysit lyke Ihone the raif, he raid. 560 Had nocht bene hope bair hym sic companye, [B 4b] He had bene stranglit be malancolye.

	THE TESTAMENT OF THE PAPYNGO.	73
	Quhat cummer & cair wes in the court of france, Quhen kyng francose wes takin presoneir. The Duke of Burboun, amyd his ordinance, Deit at ane straik, rycht bailfull brocht on beir. The court of Rome, that tyme, rane all aureir, Quhen Pape Clement wes put in strang presoun, The nobyll Citie put to confusioun.	565
	In Ingland, quho had greter gouernance Nor thare tryumphand courtly Cardinall ? The commoun weill, sum sayis, he did auance Be equale Iustice, boith to gret and small ; Thare wes no Prelate to hym paregall. Inglismen sayis, had he roung langer space	570 575
	He had deposit Sanct Peter of his place. His princely pompe, nor Papale grauitie, His palyce ryall, ryche, and radious, Nor, 3it, the flude of Superfluitie Off his ryches, nor trauell tedious, Frome tyme dame Curia held hym odious, Preualit hym not, nor prudence moste profound : The ledder braik, and he fell to the ground.	580
[B 5a]	Quhare bene the douchty Erlis of Dowglas, Quhilkis ryallie in to this regioun rang ? Forfalt and slane ; quhat nedith more proces ? The Erle of Marche wes merschellit <i>th</i> am amang, Dame Curia thame dulefullie doun thrang ; And, now of lait, quho clam more heych, amang vs, Nor did Archebalde, Umquhyle the Erle of Angous ?	
	Quho with his Prince wes more familiar, Nor of his grace had more auctoritie ? Was he nocht gret Wardane and chancellar ? 3it, quhen he stude vpon the heychest gre, Traistyng no thyng bot perpetuitie,	591
	Was suddanlie deposit frome his place,	595

Forfalt, and flemit : he gat non vther grace.

	Quharefor traist nocht in tyll auctoritie, My deir brother, I praye 30w hartfullie : Presume nocht in 30ur vaine prosperitie ; Conforme 30ur traist in God alluterlie ; Syne, serue 30ur Prince, with enteir hart, trewlie ; And, quhen 3e se the court bene at the best, I counsall 30w, than draw 30w to 30ur rest.	6 <b>00</b>
	Quhare bene the heych tryumphant court of troye ? Or Alexander, with his twelf prudent peris ? Or Iulius, that rycht redoutit Roye ? Agamenone, moste worthy in his weris ? To schaw thare fyne my frayit hart aferis. Sum murdreist war ; sum, poysonit pieteouslie ; Thare cairfull courtis dispersit dulefullie.	606 610
[B 5b]	Traist weill, thare is no constant court bot one, Quhar Christ bene king, quhose tyme interminabyll And heych tryumphant glore beis neuir gone. That quyet court, myrthfull and Immutabyll, But variance, standith aye ferme and stabyll. Dissimilance, flattry, nor fals reporte In to that court sall neuer get resorte.	615
	Traist weill, my freindis, this is no fenzeit fare : For quho that bene in the extreme of dede, The veritie, but doute, thay sulde declare, Without regarde to fauour or to fede. Quhill 3e haue tyme, deir brother, mak remede. Adew for euer, of me 3e get no more, Beseikand God to bryng 30w to his glore.	620 625
	Adew, Edinburgh, thow heych tryumphant toun, Within quhose boundis rycht blythfull haue I bene, Off trew merchandis <i>the</i> rute of this regioun, Moste reddy to resaue court, king, and Quene. Thy polecye and Iustice may be sene : War deuotioun, wysedome, and honestie, And credence tynt, thay mycht be found in the.	630

THE TESTAMEN	T OF THE	PAPYNGO.	
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Adew, fair Snawdoun, with thy touris hie, Thy Chapell royall, Park, and tabyll rounde. May, Iune, and Iuly walde I dwell in the
635
War I one man, to heir the birdis sounde, Quhilk doith agane thy royall roche redounde.
[B 6a] Adew, Lythquo, quhose palyce of plesance Mycht be one patrone in Portingall or France.

> Fair weill, Falkland, the fort[e]race of fyfe; 640 Thy polyte Park, vnder the lowmound law, Sum tyme in the I led ane lustye lyfe; The fallow deir, to see thame raik on rawe. Courte men to cum to the, thay stand gret awe, Say[a]nd, thy burgh bene, of all burrowis, baill, 645 Because in the thay neuer gat gude aill.

# Heir Followis the commonyng betuix the Papingo, And hir holye Executouris.

THE Pye persauit the papingo in paine. He lychtit doun, and fenzeit him to greit. Sister, said he, alace, quho hes zow slane? I pray zow, mak prouisione for zour spreit; 650 Dispone zour geir, and zow confes compleit. I haue power, be zour contritioun, Off all zour mys to geue zow full remissioun.

I am (said he) one Channoun regulare,
And, of my brether Pryour principall.
My quhyte rocket my clene lyfe doith declare;
The blak bene of the deith memoriall.
Quharefor I thynk 30ur gudis naturall
Sulde be submyttit hole in to my cure :
3e knaw, I am ane holye Creature.

[B 6b]	The Reun come rolpand quhen he hard the rair, So did the Gled, with mony pieteous pew, And fenzeitlye thay contrafait gret cair. Syster (said thay) zour raklesnes we rew; Now best it is our Iuste counsall ensew, Sen we pretend to heych promotioun, Religious men, of gret deuotioun.	665
r	I am ane blak Monk, said the ruclande reuin. So said the gled, I am ane holy freir, And hes power to bring 30w quyke to heuin. It is weill knawin, my conscience bene full cleir ; The blak Bybill pronunce I sall perqueir. So tyll our brether 3e wyll geue sum gude ; God wat geue we hes neid of lyues fude.	670
	The Papyngo said : father, be the rude, Howbeit 30ur rayment be religious lyke, 30ur conscience, I suspect, be nocht gude. I did persaue, quhen preuelye 3e did pyke Ane chekin frome ane hen, vnder ane dyke. I grant, said he ; that hen was my gude freind, And I that chekin tuke, bot for my teind.	675 680
	3e knawe the faith be ws mon be susteind : So be the Pope it is preordinate, That spirituall men suld leue vpon thair teind : Bot, weill wat I, 3e bene predestinate, In 3our extreme, to be so fortunate, To haue sic holy consultatioun. Quharefore we mak 30w exhortatioun,	685
[B 7a]	Sen dame Nature hes grantit 30w sic grace Layser to mak co[n]fessioun generall, Schaw furth 30ur syn in haist, quhil 3e haif space : Syne, of 30ur geir mak one memoriall. We thre sall mak 30ur festis funerall, And, with gret blys, bury we sall 30ur bonis,	690
	Syne trentalls twenty trattyll all at onis.	695

The reukis sall rair, that men sall on thame rew, And crve Conmemoratio Animarum. We sall gar cheknis cheip, and geaslyngis pew, Suppose the geis and hennis sulde crye alarum. And we sall serve Secundum Vsum Sarum. 700 And mak 30w saif : we fynd sanct Blase to borgh, Cryand for 30w the cairfull corrynogh. I And we sall syng, about your sepulture, Sanct Mongois matynis, and the mekle creid. And, syne, deuotely saye, I 30w assure, 705 The auld Placebo bakwart, and the beid. And we sall weir for 30w the murnyng weid, And, thocht 30ur spreit with Pluto war profest, Deuotelie sall zour derigie be addrest.

Father (said scho) 30ur facunde wordis fair, 710 Full sore I dreid, be contrar to 30ur dedis. The wyffis of the village cryis, with cair, Quhen thai persaue 30ur muow ouirthort thar medis : 30ur fals consait boith duke & draik sore dreidis.

[B 7b]I maruell, suithlie, 3e be nocht eschamit715For 3our defaltis, beyng so defamit.

It dois abhor my pure perturbit spreit Tyll mak to 30w ony confessioun. I heir men saye, 3e bene one Ypocrite, Exemptit frome the sen3e and the sessioun. To put my geir in 30ur possessioun, That wyll I nocht, so help me dame nature, Nor of my corps I wyll 30w geue no cure.

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

The myrthfull Maueis, with the gay goldspink, The lustye Larke, wald god thay war present. My infortune, forsuith, thay wald forthink, And conforte me, that bene so Impotent. The swyft Swallow, in prattick most prudent, 735 I wate scho wald my bledyng stem, belyue, With hir moste verteous stone restringityue. Compt me the cace, vnder confessioun, The Gled said, proudlye, to the Papingo, And we sall sweir, be our professioun, 740 [B 8a] Counsall to keip, and schaw it to no mo. We the beseik, or thow depart ws fro, Declare to ws sum causis reasonabyll, Ouhy we bene haldin so abhominabyll. m Be thy trauell thow hes Experience, 745 First beand bred in to the Orient, Syne, be thy gude seruyce and delygence To Prencis maid heir in the Occident : Thow knawis the vulgare pepyllis Iugement, Quhare thow transcurrit the hote Meridionall, 750 Syne, nyxt the Poill, the plage Septemtrionall : >>> So, be thyne heych ingyne superlatyue, Off all countreis thow knawis the qualiteis, Ouharefore I the coniure, be God of lyue, The veritie declare, withouttin leis, 755 Ouhat thow hes hard, be landis, or be seis, Off ws Kirkmen, boith gude and euvll reporte, And quhov thay Iuge, schaw ws, we the exhorte. I Father, said scho, I, catyue Creature, Dar nocht presume with sic mater to mell. 760 Off your caces, ye knaw, I have no cure : Demand thame quhilk in prudence doith precell. I mave nocht pew, my panes bene so fell, And, als, perchance, 3e wyll nocht stand content To knaw the vulgare pepyllis Iugement. 765

[B 8b]	<ul> <li>git, wyll the deith alyte withdrawe his darte,</li> <li>All that lyis in my Memoryall</li> <li>I sall declare, with trew vnfen3eit hart ;</li> <li>And first I saye to 30w, in generall,</li> <li>The commoun peple sayith 3e bene all</li> <li>Degenerit frome 30ur holy prematyuis,</li> <li>As testyfeis the proces of 30ur lyuis.</li> </ul>	770
	Off 30ur peirles, prudent predicessouris The beginnyng, I grant, wes verray gude. Apostolis, Martyres, Uirgines, Confessouris, The sound of thair excellent Sanctitude Was hard ouer all the warld ; be land and flude Plantyng the faith be Predicatioun, As Christe had maid to thame Narratioun.	775
	To fortyfie the faith thay tuke no feir, Afore Prencis precheing full prudentlie ; Of dolorus deith thay doutit nocht the deir, The veritie declaryng feruentlie ; And Martyrdome thay sufferit pacientlie. Thay tuke no cure of land, ryches, nor rent : Doctryne and deid war boith equeuolent.	780 785
{C 1 <i>a</i> ]	To schaw at lenth thair workis wer gret wounder; Thare myracklis thay wer so manifest; In name of Christe thay halit mony hounder, Rasyng the dede, and purgeing the possest, With peruerst spretis quhilks had bene opprest. The crukit ran, the blynd men gat thare Ene, The deiff men hard, the lypper war maid clene.	790
	The Prelatis spowsit wer with pouertie, Those dayis quhen so thay flurisit in fame; And with hir generit Lady Chaistitie, And dame Deuotioun, notabyll of name : Humyll thay war, simpyll, and full of schame. Thus, Chaistitie and dame Deuotioun War principall cause of thare promotioun.	795 800

	Thus thay contynewit, in this lyfe deuyne, Aye tyll thare rang, in Romes gret Cietie, Ane potent Prince was namit Constantyne, Persauit the kirk had spowsit pouertie. With gude intent, and mouit of pietie, Cause of Diuors he fande betuix thame two, And partit thame, withouttin wordis mo.	805
	<ul> <li>Syne, schortlie, with ane gret solempnitie,</li> <li>Withouttin ony Dispensatioun</li> <li>The kirk he spowsit with dame Propirtie,</li> <li>Quhilk haistalye, be procliamatioun,</li> <li>To pouertie gart mak narratioun,</li> <li>Under the pane of peirsyng of hir eine,</li> <li>That with the kirk scho sulde no more be seine.</li> </ul>	810
[C 1b]	Sanct Syluester, that tyme, rang Pope in rome, Quhilk first consentit to the mariage Off propirtie, the quhilk began to blome, Taking on hir the cure, with heych corrage. Deuotioun drew hir tyll one heremytage, Quhen scho considerit lady propirtie, So heych exaultit in to dignitie.	815 820
	O Syluester, quhare was thy discretioun ? Quhilk Peter did renounc[e] thow did resaue. Androw and Ihone did leif thare possessioun, Thar schippis, & nettis, lyinnes, and all the laue. Off temporall substance no thing wald thay haue, Contrarius to thare contemplatioun, Bot, soberlye, thare sustentatioun.	825
	Ihone the Baptist went to the wyldernes; Lazarus, Martha, and marie Magdalane Left heretage and guddis, more and les; Prudent Sanct Paule thocht propertie prophane; Frome toun to toun he ran, in wynde and rane, Upon his feit, techeing the word of grace, And neuer was subjectit to ryches.	830 835

	THE TESTAMENT OF THE PAPYNGO.	81
	The gled said : 3it I heir no thyng bot gude. Proceid schortlye, and thy mater auance. The Papyngo said : father, be the rude, It wer to lang to schaw the circumstance, Quhow propertie, with hir new alyance, Grew gret with chylde, as trew men to me talde, And bure two dochteris, gudlie to behalde.	840
[C 2a]	The eldest Dochter named was ryches, The secunde Syster, Sensualytie ;	
	Quhilks did incres, within one schorte proces, Preplesande to the Spiritualytie, In gret substance and excellent bewtie. Thir Ladyis two grew so, within few 3eris, That in the warld wer non mycht be thare peris.	845
	This royall Ryches and Lady Sensuall Frome <i>that</i> tyme furth tuke hole the gouernance Off the moste part of the stait spirituall, And thay, agane, with humyll observance, Amorouslie thare wyttis did auance,	850
	As trew luffaris thare ladyis for to pleis : God wate geue, than, thare hartis war at Eis.	855
	Soune thay forzet to study, praye, and preche; Thay grew so subject to dame sensuall And thocht bot paine pure pepyll for to teche. zit thay decretit, in thare gret counsall, Thay wald no more to mariage be thrall, Traistyng surely tyll obserue Chaistytie; And all begylit, quod Sensualytie.	860
	<ul> <li>Apperandlye, thay did expell thare Wyffis,</li> <li>That thay mycht leif at large, without thirlage,</li> <li>At libertie to lede thare lustie lyffis,</li> <li>Thynkand men thrall, that bene in mariage :</li> <li>For new faces prouokis new corrage.</li> </ul>	865
[C 2b]	Thus, Chaistytie thay turne in to delyte : Wantyng of Wyffis bene cause of appetyte.	870

	Dame Chaistitie did steill away for schame, Frome tyme scho did persaue thare prouiance. Dame Sensuall one letter gart proclame, And hir exilit Italy and France : In Inglande couthe scho get none ordinance : Than to the Kyng and courte of Scotlande Scho markit hir, withouttin more demande.	875
	<ul> <li>Traistyng in to that court to get conforte, Scho maid hir humyll supplycatioun.</li> <li>Schortlye, thay said, scho sulde get na supporte, Bot bostit hir with blasphematioun : To preistis go mak 30ur protestatioun.</li> <li>It is, said thay, mony one houndreth 3eir Sen Chaistitie had ony entres heir.</li> </ul>	880
	<ul> <li>Tyrit for trauell, scho to the preistis past, And to the rewlaris of religioun.</li> <li>Off hir presens schortlye thay war agast, Sayand, thay thocht it bot abusioun Hir to resaue : so, with conclusioun,</li> <li>With one auyce, decretit, and gaue dome, Thay walde resset no Rebell out of Rome.</li> </ul>	885 890
[C 3a]	Sulde we rasaue that Romanis hes refusit, And baneist Inglande, Italye, and France, For 30ur flattrye, than wer we weill abusit. Pass hyne, said thay, and fast 30ur waye auance. Amang the Nonnis go seik 30ur ordinance ; For we haue maid aith of fidelytie To dame Ryches and Sensualytie.	895
	Than paciently scho maid progressioun Towarde the Nonnis, with hart syching ful sore. Thay gaif hir presens, with processioun, Ressauand hir with honour, laud, and glore, Purposyng to preserue hir euer more.	900
	Off that nouellis come to dame Propertie, To Ryches, and to Sensualytie,	905

Quhilks sped thame at the post, rycht spedalye, And sett ane seage, proudlye, about the place. The sillye Nonnis did zeild thame haistelye, And humilye of that gylt askit grace, Syne gaue thair bandis of perpetuall peace. 910 Ressauand thame, thay kest vp wykketis wyde : Than Chaistytie walde no langer abyde. SO, for refuge, fast to the freris scho fled, Quhilks said, thay wald of ladyis tak no cure. Quhare bene scho now? than said the gredy gled. 915 Nocht amang 30w, said scho, I 30w assure. I traist scho bene vpon the borrow mure, Besouth Edinburgh, and that rycht mony menis, Profest among the Systeris of the schenis. [C 3b] and Thare hes scho found hir mother Pouertie, 920 And Deuotioun, hir awin syster carnall. Thare hes scho found faith, hope, and charitie, Togidder with the verteous Cardinall. Thare hes scho found ane Conuent 3it vnthrall To dame Sensuall, nor with ryches abusit, 925 So quietlye those ladyis bene Inclusit. The Pyote said : I dreid, be thay assailzeit, Thay rander thame, as did the holy Nonnis. Doute nocht, said scho: for thay bene so artalzeit, Thay purpose to defend thame with thair gounnis. 930 Reddy to schute, thay have sax gret Cannounnis, Perseuerance, Constance, and Conscience, Austerytie, Laubour, and Abstynance. To resyste subtell Sensualytie, Strongly thay bene enarmit, feit and handis, 935 Be abstynence, and keipith pouertie, Contrar ryches and all hir fals seruandis. Thay have ane Boumbard, braissit vp in bandis, To keip thare porte, in myddis of thare clois, Quhilk is callit Domine custodi nos, 940

[C 4a]	Within quhose schote thare dar no Enimeis Approche thare place, for dreid of dyntis doure. Boith nycht and daye thay wyrk, lyke besye beis, For thare defence, reddye to stand in stoure, And hes sic watcheis on thare vtter toure, That dame Sensual with seage dar not assailze, Nor cum within the schote of thare artailze.	945
	The Pyote said : quhareto suld thay presume For to resyste sweite Sensualytie, Or dame ryches, quhilk <i>is</i> reularis bene in Rome ? Ar thay more constant, in thare qualytie, Nor the prencis of Spiritualytie, Quhilkis plesandlye, withouttin obstaikle, Haith thame resauit in thare habitakle ?	950
	Quhow lang, traist 3e, those ladyis sall remane So solyter, in sic perfectioun ? The Papingo said : brother, in certane, So lang as thay obey correctioun, Cheisyng thare heddis be electioun, Unthrall to ryches, or to pouertie, Bot as requyrith thare necessitie.	955 960
	O prudent prelatis, quhare was 30ur prescianis, That tuke on hand tyll obserue Chaistytie, But austeir lyfe, laubour, and abstenance ? Persauit 3e nocht the gret prosperitie Apperandlye to cum of propertie ? 3e knaw gret cheir, gret eais, and Ydelnes To Lychorie was mother and maistres.	965
[C 4b]	Thow rauis vnrockit, the rauin said, be the rude, So to reproue ryches or propertie. Abraham and Ysaac war ryche, and verry gude; Iacobe and Iosephe had prosperitie. The Papingo said : that is verytie. Ryches, I grant, is nocht to be refusit,	970
	Prouidyng, alwaye, it be nocht abusit.	975

	Than said the Rauin one replycatioun, Syne said ; thy reasone is nocht worth ane myte, As I sall preue, with protestatioun, That no man tak my wordis in dispyte : I saye, the temporall Prencis hes the wyte, That in the kirk sic Pastours dois prouyde, To gouerne saulis <i>th</i> at not tham selfis can gyde.	980
	Lang tyme efter the kirk tuke propertie, The Prelatis leuit in gret perfectioun, Unthrall to Ryches or Sensualytie, Under the holy Spreitis protectioun, Orderlye chosin be electioun, As Gregore, Ierome, Ambrose, and Augustyne, Benedic, Barnerd, Clement, Cleit, and Lyne.	985
	Sic pacient Prelatis enterit be the porte, Plesand the peple be predicatioun. Now dyke lowparis dois in the kirk resort, Be Symonie and supplycatioun Off Prencis be thare presentatioun. So sillye Saulis, that bene Christis scheip,	990 995
[C 5a]	Ar geuin to hungre gormande wolfis to keip. No maruell is, thocht we Religious men Degenerit be, and in our lyfe confusit : Bot sing and drynk, none vther craft we ken, Our Spirituall Fatheris hes ws so abusit : Agane our wyll, those treukouris bene intrusit. Lawit men hes, now, religious men in curis ; Profest Uirgenis, in keipyng of strong huris.	1000
	Prencis, prencis, quhar bene 30ur heych prudence In dispositioun of 30ur Beneficeis ? The guerdonyng of 30ur Courticience Is sum cause of thir gret Enormyteis. Thare is one sorte, watand, lyke houngre fleis, For spirituall cure, thocht thay be no thing abyll,	1005
	Quhose gredie thristis bene Insaciabyll.	IOIO

	<ul> <li>Prencis, I pray 30w, be no more abusit,</li> <li>To verteous men hauyng so small regarde.</li> <li>Quhy sulde vertew, throuch flattrye, be refusit,</li> <li>That men, for cunnyng, can get no rewarde ?</li> <li>Allace, that euer one braggar, or ane barde,</li> <li>Ane hure maister, or commoun hasarture,</li> <li>Sulde in the kirk get ony kynde of cure.</li> </ul>	1015
[C 5b]	War I one man worthy to weir ane croun, Aye quhen thare vakit ony beneficeis, I suld gar call ane Congregatioun, The principall of all the preliceis, Moste counnyng clerkis of Uniuersiteis, Moste famous fatheris of religioun, With thare aduyse, mak dispositioun.	1020
	I sulde dispone all offices Pastorallis Tyll Doctours of deuynitie, or Iure, And cause dame Uertew pull vp all hir salis, Quhen counnyng men had in <i>th</i> e kirk moist cure; Gar Lordis send thare sonnes, I 30w assure, To seik science, and famous sculis frequent; Syne, thame promoue that war moste sapient.	1025 1030
	Gret plesour war to heir ane Byschope preche, One Dane, or Doctour in Diuinitie, One Abbote quhilk could weill his conuent teche, One Persoun flowyng in Phylosophie. I tyne my tyme, to wys quhilk wyll nocht be. War nocht the precheing of the beggyng freris, Tynt war the faith amang the Seculeris.	1035
	As for thare precheing, quod the Papingo, I thame excuse : for quhy ? thay bene so thrall To Propertie and hir ding Dochteris two, Dame Ryches and fair lady Sensuall, Thay may nocht vse no pastyme spirituall ; And in thare habitis thay tak sic delyte,	1040
	Thay have renuncit russat and roploch quhyte.	1045

Cleikand to thame skarlote and Crammosie, With Meneuer, martrik, grice, & ryche armyne, Thare lawe hartis exaultit ar so hie. [C 6a] To see thare Papale pompe it is ane pyne. More ryche arraye is, now, with frenzeis fyne, 1050 Upon the bardyng of ane Byscheopis Mule, Nor euer had Paule or Peter agane zule. Syne, fair ladyis thare Chene may not eschape, Dame Sensuall so sic seid haith in tham sawin. Les skaith it war, with lycence of the Pape, 1055 That ilke Prelate one Wyfe had of his awin, Nor se thar bastardis ouirthort the cuntre blawin: For, now, be thay be weill cumin frome the sculis, Thay fall to work, as thay war commoun bullis. DEw, quod the gled, thow prechis all in vaine : 1060 3e Seculare folks hes of our cace no curis. I grant, said scho : 3it men wyll speik, agane, Ouhow 3e haif maid a hundreth thousand huris, Ouhilkis neuir hade bene, war not 30ur lychorus luris : And, geue I lee, hartlye I me repent ; 1065 Was neuer Bird, I watt, more penitent. Than scho hir schraue, with deuote contynance, To that fals gled, quhilk fenzeit hym one freir; And, quhen scho had fulfyllit hir pennance, Full subtellye at hir he gan inqueir. 1070 Cheis 30w, said he, quhilk of ws brether heir Sall haue of all your naturall geir the curis : 3e knaw none bene more holye creaturis. I am content, quod the pure Papingo, [C 6b] That 3e, freir Gled, and corby monk, 30ur brother, 1075 Haue cure of all my guddis, and no mo, Sen, at this tyme, freindschip I fynd non vther. We salbe to 30w trew, as tyll our Mother, Quod thay, and sweir tyll fulfyll hir intent. Off that, said scho, I tak ane Instrument. 1080

	The Pyote said : quhat sall myne office bee ? Ouirman, said scho, vnto the tother two. The rowpand Reuin said : sweit syster, lat se gour hole intent ; for it is tyme to go. The gredie gled said : brother, do nocht so. We wyll remane, and haldin vp hir hede, And neuer depart frome hir, tyll scho be dede.	1085
	The Papingo thame thankit tenderlye, And said : sen 3e haue tane on 30w this cure, Depart myne naturall guddis, equalye, That euer I had, or hes, of dame Nature. First, to the Howlet, Indegent and pure, Quhilk on the daye, for schame, dar nocht be sene Tyll hir I laif my gaye galbarte of grene.	<b>1090</b> e,
[C 7a]	My brycht depurit Ene, as christall cleir, On to the Bak 3e sall thame boith present, In Phebus presens quhilk dar nocht appeir, Off naturall sycht scho bene so Impotent. My birneist beik I laif, with gude entent, Onto the gentyll, pieteous Pillycane, To helpe to peirs hir tender hart in twane.	1095 1100
	I laif the Goik, quhilk hes no sang bot one, My musyke, with my voce Angelycall. And, to the Guse, 3e geue, quhen I am gone, My Eloquence and toung Rethoricall : And tak and drye my bones, gret and small; Syne, close thame in one cais of Ebure fyne, And thame present onto the Phenix, syne,	1105
	To birne with hir, quhen scho hir lyfe renewis. In Arabye 3e sall hir fynde, but weir, And sall knaw hir be hir moste heuinly hewis, Gold, Asure, Gowles, Purpour, and Synopeir : Hir dait is for to leif fyue houndreth 3eir : Mak to that bird my commendatioun.	1110
	And, als, I mak 30w supplycatioun,	1115

Sen of my corps I have 30w geuin the cure, ze speid zow to the court, but tarevng, And tak my hart, of perfyte portrature, And it present onto my Souerane Kyng: I wat he wyll it clois in to one ryng. **TT20** Commande me to his grace, I 30w exhorte, And of my passioun mak hym trew reporte. 3e thre my trypes sall haue, for 3our trauell, With luffer and lowng, to part equale amang 30w, Prayand Pluto, the potent prince of hell, 1125 [C 7b] Geue 3e failse, that in his seit he fang 30w. Be to me trew, thocht I no thyng belang 30w : Sore I suspect, your conscience be to large. Doute nocht, said thay : we tak it with the charge. I Adew, brether, quod the pure Papingo: 1130 To talking more I have no tyme to tarve; Bot, sen my spreit mon fra my body go, I recommend it to the quene of farye, Eternallye in tyll hir court to carye, In wyldernes, among the holtis hore. 1135 Than scho inclynit hir hed, and spak no more. M Plungit in tyll hir mortall passioun, Full greuouslie scho gryppit to the ground. It war to lang to mak narratioun Off sychis sore, with mony stang and stound. **II**40 Out of hir wound the blude did so abound, One coumpas round was with hir blude maid reid: Without remaid, thare wes no thyng bot dede. E And, be scho had In Manus tuas said, Extinctit wer hir naturall wyttis fyue. 1145 Hir hed full softlye on hir schulder laid, Syne 3aild the spreit, with panes pungityue. The Rauin began rudely to ruge and ryue, Full gormondlyke his emptie throte to feid. Eait softlye, brother, said the gredy gled : 1150

[C 8a] Quhill scho is hote, depart hir ewin amang ws. Tak thow one half, and reik to me ane vther : In tyll our rycht, I wat, no wycht dar wrang ws. The Pyote said : the feinde resaue the fouther. Ouhy mak 3e me stepbarne, and I 3our brother? 1155 3e do me wrang, schir gled ; I schrew 3our harte. Tak thare, said he, the puddyngis, for thy parte. Than, wyt 3e weill, my hart wos wounder sair, For to behalde that dolent departyng, Hir Angell fedderis fleyng in the air : 1160 Except the hart, was left of hir no thyng. The Pyote said : this pertenith to the kyng, Quhilk tyll his grace I purpose to present. Thow, quod the gled, sall faill of thyne entent. The Rauin said : god, nor I rax in ane raipe, 1165 And thow get this tyll other kyng or duke. The Pyote said : plene I nocht to the pape, Than in ane smedie I be smorit with smuke. With that the gled the pece claucht in his cluke, And fled his way : the laue, with all thare mycht, 1170 To cheace the gled, flew, all, out of my sycht. >>> Now have 3e hard this lytill Tragedie, The sore complent, the testament, & myschance Off this pure Bird, quhilk did ascend so hie. Beseikand 30w, excuse myne Ignorance, **II**75 And rude indyte, quhilk is nocht tyll auance. And, to the, quair, I geue commandiment, [C 8b] Mak no repair quhare Poetis bene present : Because thow bene but Rethorike so rude, Be neuer sene besyde none other buke, 1180 With Kyng, nor Quene, with Lord, nor man of gude. With coit vnclene, clame kynrent to sum cuke: Steil in ane nuke, quhen thay lyste on the luke. For smell of smuke men wyll abhor to beir the ; Heir I mansweir the; quhairfor, to lurke go leir the. 1185

FINIS. D

# 1533-1536.

The Complaint and Publict Confessioun of the Kingis Auld Hound, callit Bagsche, directit to Bawte, the Kingis best belouit Dog, and his companzeonis. Maid at Command of King Iames the Fyft be Schir Dauid Lindesay of the Mont, Knycht, Alias Lyoun King of Armes.

Reprinted from the earliest extant Scottish text, contained in the Minor Poems, Second Series, in *The Warkis of Sir David Lindsay*, printed by John Scot for Henrie Charteris, 1568. The first 120 lines of the poem appeared in the 1575 edition (the second) of the English translation of certain of Lindsay's poems published in London by Thomas Purfoote. Purfoote apparently used a fragmentary copy of a lost early Scottish-printed quarto of the poem, the work, presumably, of Thomas Davidson. The date of the poem, 1533-1536, is purely conjectural. The poem does not express any sentiments regarding the marriage of James V., and must therefore be earlier than 1536. [K 6a]

### THE COMPLAINT AND

PUBLICT CONFESSIOUN OF THE KINGIS AULD HOUND, CALLIT BAGSCHE, DIRECTIT TO BAWTE, THE KINGIS BEST BELOUIT DOG, AND HIS COMPANJEONIS. MAID AT COMMAND OF KING IAMES THE FYFT, BE SCHIR DAUID LINDESAY OF THE MONT KNYCHT, Alias, LYOUN KING OF ARMES. &C.

> A Llace, quhome to suld I complayne In my extreme Necessitie ? Or quhameto sall I mak my maine ? In Court na Dog wyll do for me. Beseikand sum, for Cherite, To beir my Supplicatioun, To Scudlar, Luffra, and Bawte, Now or the king pas of the toun.

5

20

I haue followit the Court so lang,	
Quhill in gude faith I may no mair :	IO
The Countre knawis I may nocht gang.	
I am so crukit, auld, and sair,	
That I wait nocht quhare to repair :	
For quhen I had authorite,	
I thocht me so familiar,	15
I neuer dred necessite.	

I rew the race that Geordie Steill Brocht Bawte to the kingis presence : I pray God lat hym neuer do weill, Sen syne I gat na audience.

CONFESSIOUN C	OF BAGSCHE.
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[K 6b]	For Bawte now gettis sic credence,	
-	That he lyis on the Kingis nycht goun,	
	Quhare I perforce, for my offence,	
	Man in the clois ly lyke ane loun.	
	For I haif bene, ay to this hour,	25
	Ane wirrear of lamb and hog;	
	Ane tyrrane, and ane Tulzeour,	
	Ane murdreissar of mony ane dog.	
	Fyue foullis I chaist outthroch ane scrog,	
	Quharefor thare motheris did me warie ;	30
	For thay war drownit all in ane bog:	
	Speir at Ihone Gordoun of Pittarie,	
	*	
	Quhilk in his hous did bryng me vp,	
	And vsit me to slay the deir ;	
	Sweit milk and meill he gart me sup :	35
	That craft I leirnit sone perqueir.	
	All vther vertew ran arreir,	
	Quhen I began to bark and flyte ;	
	For thare was nother Monk nor freir.	
	Nor wyfe nor barne, but I wald byte.	40
	Quhen to the King the cace was knawin	
	Of my vnhappy hardines,	
	And all the suth unto hym schawin,	
	How euerilk dog I did oppres,	
	Then gaue his grace command expres,	45
	I suld be brocht to his presence.	10
	Nochtwithstanding my wickitnes,	
	In Court I gat greit audience.	
(TZ	T about mu mait Instatitude	
[K 7a]	I shew my greit Ingratitude	-
	To the Capitane of Badgeno,	50
	Quhilk in his hous did find me fude	
	Two beir with wther houndis mo	

#### THE COMPLAINT AND PUBLIC

	Bot quhen I saw that it was so, That I grew hich into the Court, For his reward I wrocht hym wo, And cruellie I did hym hurt.	55
	So thay that gaue me to the King, I was thare mortall Enemie. I tuke cure of na kynd of thing, Bot pleis the Kingis Maiestie. Bot quhen he knew my crueltie, My falset and my plane oppressioun, He gaue command that I suld be Hangit without confessioun.	60
	And jit because that I was auld, His grace thocht petie for to hang me, Bot leit me wander quhare I wald, Than set my fais for to fang me, And euery bouchour dog doun dang me. Quhen I trowit best to be ane laird, Than in the court ilk wicht did wrang me,	65 70
[K 7b]	And this I gat for my rewaird. I had wirreit blak Makesoun, Wer nocht that rebaldis come and red ; Bot he was flemit of the toun. Frome tyme the King saw how I bled, He gart lay me vpon ane bed, For with ane knife I was mischeuit. This Makesoun for feir he fled Ane lang tyme or he was releuit.	75 80
	And Patrik Striuiling in Ergyle, I bure hym bakwart to the ground, And had hym slane within ane quhyle, War nocht the helping of ane hound.	

	CONFESSIOUN OF BAGSCHE.	95
	3it gat he mony bludie wound, As 3it his skyn wyll schaw the markis. Find me ane Dog, quhare euer 3e found. Hes maid sa mony bludie sarkis.	85
	Gude brother Lanceman, Lyndesayis dog, Quhilk ay hes keipit thy laute, And neuer wirryit lamb nor hog, Pray Luffra, Scudlar, and Baute, Of me, Bagsche, to haue pitie, And prouide me ane portioun	90
	In Dumfermeling, quhare I may dre Pennance for my extortioun.	95
	Get be thare Solistatioun, Ane letter frome the Kingis grace, That I may haue Collatioun, With fyre and Candil in the place. Bot I wyll leif schort tyme, allace, Want I gude fresche flesche for my gammis : Betuix Aswednisday and Paice, I man haue leue to wirrie Lambis.	100
[K 8a]	Baute, considder well this bill, And reid this Cedull that I send 30w, And euerilk poynt thareof fulfill, And now in tyme of mys amend 30w. I pray 30w that 3e nocht pretend 30w	105
	To clym ouer hie, nor do na wrang, Bot frome 30ur fais, with richt defend 30w, And tak exemple quhow I gang. I was that na man durst cum neir me, Nor put me furth of my lugeing :	IIO
	Na dog durst fra my Denner sker me Quhen I was tender with the king.	115

THE COMPLAINT A	ND	PUBLIC
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	Now euerilk tyke dois me doun thring, The quhilk, before, be me war wrangit, And sweris I serue na vther thing, Bot in ane helter to be hangit.	120
	Thocht 3e be hamelie with the King, 3e Luffra, Scudlar, and Bawte, Be war that 3e do nocht doun thring 3our nychtbouris throw authorite. And 3our exemple mak be me, And beleif weill 3e ar bot doggis : Thocht 3e stand in the hiest gre, Se 3e byte nother lambs nor hoggis.	125
	Thocht 3e haue now greit audience, Se that be 30w be nane opprest ; 3e wylbe punischit for 30ur offence, Frome tyme the King be weill confest. Thare is na dog that hes transgrest Throw cruelte, and he may fang hym, His Maieste wyll tak no rest, Tyll on ane gallous he gar hang hym.	130 135
86]		140
	Wes neuer sa vnkynd ane corce, As quhen I had authorite : Of my freindis I tuke na force, The quhilkis afore had done for me.	145

[K

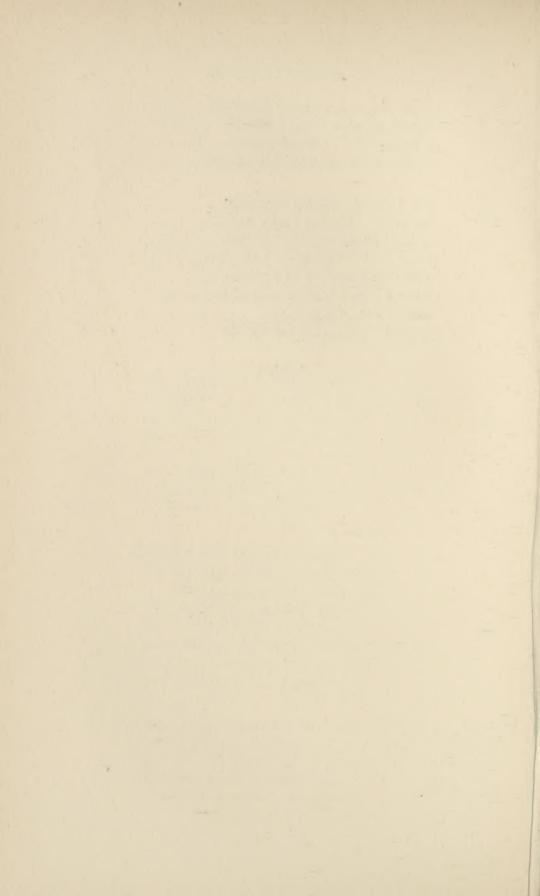
	CONFESSIOUN OF BAGSCHE.	97
	This Prouerb, it is of verite, Quhilk I hard red in tyll ane letter, Hiest in Court, nixt the weddie, Without he gyde hym all the better.	150
	I tuke na mair compt of ane Lord Nor I did of ane keiching knaif. Thocht euerilk day I maid discord, I was set vp abone the laif. The gentill hound was to me slaif, And with the Kingis awin fingeris fed : The sillie raichis wald I raif ; Thus for my euill deidis wes I dred.	I55 I60
[L 1a]	Tharfor, Bawte, luke best about, Quhen thow art hiest with the King : For than thow standis in greitest dout, Be thow nocht gude of gouerning. Put na pure tyke frome his steiding, Nor 3it na sillie Ratchis raif : He sittis abone that seis all thing, And of ane knicht can mak ane knaif.	165
	Quhen I come steppand ben the flure, All Rachis greit roume to me red; I of na creature tuke cure, Bot lay vpon the kingis bed, With claith of gold thocht it wer spred. For feir ilk freik wald stand on far; With euerilk Dog I was so dred, Thay trimblit cuben thay hard me par	I70 I75
	Thay trimblit quhen thay hard me nar. Gude brother Bawte, beir the euin, Thocht with thy Prince thow be potent. It cryis ane vengeance from the heuin, For till oppres ane Innocent. G	180

### THE COMPLAINT AND PUBLIC

	In welth be than most vigilent, And do na wrang to dog nor beiche, As I haue, quhilk I now repent : Na Messane reif, to mak the riche.	
	Nor, for augmenting of thy boundis, Ask no reward, schir, at the king, Quhilk may do hurt to vther houndis, Expres aganis Goddis bidding. Chais na pure tyke frome his midding, Throw cast of Court, or kingis requeist.	185
	And of thy self presume no thing, Except thow art ane brutall beist.	
FT -13	Traist weill thare is none oppressour, Nor boucheour dog, drawer of blude,	TOF
[L 10]	Ane Tyrrane, nor ane transgressour, That sall now of the King get gude, Frome tyme furth that his Celsitude Dois cleirlie knaw the verite, Bot he is flemit, for to conclude,	195
	Or hangit hich vpon ane tre.	200
	Thocht 3e be cuplit all to gidder With silk, and swoulis of syluer fyne, Ane dog may cum furth of Balquhidder, And gar 30w leid ane lawer tryne.	
	Than sal 30ur plesour turne in pyne, Quhen ane strange hounter blawis his horne And all your treddingis gar 30w tyne, Than sall 30ur laubour be forlorne.	205
	I say no more : gude freindis, adew, In dreid we neuer meit agane. That euer I kend the Court I rew; Was neuer wycht so will of wane.	210

CONFESSIOUN OF BAGSCHE.	99
Lat no Dog now serue our Souerane, Without he be of gude conditioun. Be he peruerst, I tell 30w plane, He hes neid of ane gude Remissioun.	215
That I am on this way mischeuit,	
The Erle of Hountlie I may warie :	
He kend I had bene weill releuit,	
Quhen to the Court he gart me carie :	220
Wald God I war now in Pittarie.	
Because I haue bene so euill dedie,	
Adew, I dar no langer tarie,	
In dreid I waif in till ane wyddie.	224

# FINIS.



# 1535-1536.

# The Answer quhilk Schir Dauid Lindesay maid to the Kingis Flyting.

Reprinted from the oldest extant text, that contained in the Minor Poems, Second Series, in *The Warkis of Sir David Lindsay*, printed by John Scot for Henry Charteris in 1568.

[K 4b]

# The Answer Quhilk schir Dauid Lindesay maid to the Kingis Flyting.

#### 13 + 13

Redoutit Roy, 30ur ragment I haue red, Quhilk dois perturb my dull Intendement. From 30ur flyting, wald God, that I wer fred, Or ellis sum Tygerris toung wer to me lent. Schir, pardone me, thocht I be Impacient, Quhilk bene so with 30ur prun3eand pen detractit, And rude report frome Uenus Court deiectit.

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Lustie Ladyis, that [on] 30ur Libellis lukis, My cumpanie dois hald abhominable, Commandand me beir cumpanie to the Cukis. Moist lyke ane Deuill, thay hald me detestable : Thay banis me, sayand I am nocht able Thame to compleis, or preis to thare presence. Apon 30ur pen I cry ane loud vengeance.

Wer I ane Poeit, I suld preis with my pen To wreik me on 30ur wennemous wryting: Bot I man do as dog dois in his den, Fald baith my feit, or fle fast frome 30ur flyting.
[K 5a] The mekle Deuil may nocht indure 30ur dyting: Quharefor, Cor mundum crea in me, I cry, Proclamand 30w the Prince of Poetry.

> Schir, with my Prince pertenit me nocht to pley: Bot sen your grace hes geuin me sic command,

#### THE ANSWER TO THE KYNGIS FLYTING. 103

To mak answer, it must neidis me obey.Thocht 3e be now strang lyke ane Elephand,And in till Uenus werkis maist vail3eand,The day wyll cum, and that within few 3eiris,That 3e wyll draw at laiser with 3our feiris.

Quhat can 3e say forther, bot I am fail3eitIn Uenus werkis ? I grant, schir, that is trew :30The tyme hes bene, I was better artail3eitNor I am now : bot 3it full sair I rewThat euer I did Mouth thankles so persew.Quharefor tak tent, and 3our fyne powder spair,And waist it nocht, bot gyf 3e wit weill quhair.35

Thocht 3e rin rudelie, lyke ane restles Ram, Schutand 3our bolt at mony sindrie schellis, Beleif richt weill, it is ane bydand gam : Quharefore be war with dowbling of the bellis, For mony ane dois haist thair awin saule knellis, And speciallie, quhen that the well gois dry, Syne can nocht get agane sic stufe to by.

I giue 3our counsale to the feynd of hell, That wald nocht of ane Princes 3ow prouide : Tholand 3ow rin schutand frome schell to schell, Waistand 3our corps, lettand the tyme ouerslyde :
[K 5b] For, lyke ane boisteous Bull, 3e rin and ryde Royatouslie lyke ane rude Rubeatour,

Ay fukkand lyke ane furious Fornicatour.

On Ladronis for to loip, 3e wyll nocht lat, 50 Howbeit the Caribaldis cry the corinoch. Remember how besyde the masking fat 3e caist ane quene ouerthort ane stinking troch : That feind, with fuffilling of hir roistit hoch, Cast doun the fat, quharthrow drink, draf, & iuggis 55 Come rudely rinnand down about 30ur luggis. Wald God the Lady that luffit 30w best,
Had sene 30w thair ly swetterand lyke twa swyne.
Bot to indyte how that duddroun wes drest,
Drowkit with dreggis, quhimperand with mony quhryne,
60
That proces to report it wer ane pyne.
On 30ur behalf I thank God tymes ten score,
That 30u preseruit from gut & frome grandgore.

Now schir, fairweill, because I can nocht flyte : And thocht I could, I wer nocht tyll auance 65 Aganis your ornate Meter to indyte. Bot 3it be war with lawbouring of 30ur lance. Sum sayis thare cummis ane bukler furth of France, Quhilk wyll indure 30ur dintis, thocht thay be dour. Fairweill, of flowand Rethorik *th*e flour. 70

> Quod Lindesay in his flyting Aganis the Kingis dyting.

# 1537.

## The Deploratioun of The Deith of Quene Magdalene.

Reprinted from the Minor Poems, Second Series, in *The Warkis of Sir David Lindsay*, printed by John Scot for Henry Charteris in 1568. Both the 1558 editions of certain of Lindsay's poems printed by Jean Petit of Rouen ( $\dagger c.$  1557) or his successor, in quarto and octavo, and also the English edition of certain of Lindsay's poems printed by Thomas Purfoote and William Pickering in 1566 (reprinted in 1575 and 1581), offered texts. There would appear to have been a common parent quarto edition printed by Thomas Davidson in 1538, now lost.

[K 1a]

## THE DEPLORATIOUN OF THE DEITH OF QUENE MAGDALENE.

# 

O Cruell Deith, to greit is thy puissance, Deuorar of all earthlie leuyng thingis. Adam, we may the wyit of this mischance; In thy default this cruell tyrane ringis, And spairis nother Empryour nor Kingis, And now, allace, hes reft furth of this land The flour of France, and confort of Scotland.

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I Father Adam, allace that thow abusit Thy fre wyll, being Inobedient. Thow chesit Deith, and lesting lyfe refusit, Thy Successioun, allace, that may repent, That thow hes maid mankynd so Impotent, That it may mak to Deith no resistance : Exemple of our Quene, the flour of France.

O dreidfull Dragoun, with thy dulefull dart, 15 Quhilk did nocht spair, of Feminine the flour, Bot cruellie did pers hir throuch the hart, And wald nocht giue hir respite for ane hour, To remane with hir Prince and Paramour, That scho at laiser mycht haue tane licence, 20 Scotland on the may cry ane loud vengeance.

	DEITH OF QUENE MAGDALENE.	107
[K 1b]	Thow leit Mathusalem leif nine houndreth 3eir Thre score and nyne : bot in thy furious rage, Thow did deuore this 30ung Princes but peir, Or scho was compleit seuintene 3eir of age. Gredie gorman, quhy did thow nocht asswage Thy furious rage contrair that lustie Quene, Tyll we some fruct had of hir bodie sene ?	25
	O Dame Nature, thow did no diligence Contrair this theif quhilk al <i>the</i> warld confoundis. Had thow with naturall targis maid defence, That brybour had not cummit within hir boundis, And had bene sauit from sic mortall stoundis, This mony ane zeir : bot quhair was thy discretion, That leit hir pas, til we had sene succession ?	30 35
	Fy on 30w baith, that maid no resistance. In to 30ur Court 3e neuer had sic two,	
	So leill Luffaris without dissimulance, As Iames the Fift, and Magdalene of France, Discending boith of blude Imperiall, To quhome in lufe I find no perigall.	40
	For as Leander swame outthrow the flude, To his fair Lady Hero, mony nichtis,	
	So did this prince throw bulryng stremis wode With Erlis, baronis, squyaris, & with knichtis, Contrair Neptune and Eol, and thare michtis, And left his Realme in greit disesperance, To seik his Lufe, the first Dochter of France.	45
	And scho lyke prudent Quene Penelope, Ful constantlie wald change hym for none vther, And for his plesour left hir awin countre, Without regard to Father or to Mother, Takyng no cure of Sister nor of Brother,	50
[K 2b]	Bot schortlie tuke hir leif, and left thame all, For lufe of hym, to quhome lufe maid hir thrall.	55

	O dame Fortune, quhare was thy greit confort Till hir to quhome thow was so fauorable ? Thy slyding gyftis maid hir no support, Hir hie lynage, nor Riches intellible : I se thy puissance bene bot variable, Quhen hir father, the most hie cristinit King, Till his deir Chyld mycht mak no supporting.	60
	The potent Prince, hir lustie lufe and knicht, With his most hardie Noblis of Scotland, Contrair that bailfull bribour had no micht. Thocht all the men had bene at his command, Of France, Flanderis, Italie, and Ingland, With fiftie thousand Millioun of tresour, Mycht nocht prolong that Ladyis lyfe ane hour.	65 70
	O Paris, of all Citeis principall, Quhilk did resaue our Prince with laud & glorie, Solempnitlie, throw Arkis triumphall, Quhilk day bene digne to put in memorie. For as Pompey, efter his Uictorie, Was in to Rome resauit with greit Ioy, So thou resauit our richt redoutit Roy.	75
	Bot at his Mariage maid vpon the morne, Sic solace, and Solempni3atioun, Was neuer sene afore, sen Christ was borne; Nor to Scotland sic consolatioun. Thare selit was the confirmatioun Of the weill keipit ancient alliance Maid betwix Scotland and the realme of france.	80
[K 2b]	I neuer did se one day more glorious, So mony in so riche abil3ementis Of Silk and gold, with stonis precious, Sic Banketting, sic sound of Instrumentis, With sang, and dance, & Martiall tornamentis.	85
	Bot lyke ane storme efter ane plesand morrow, Sone was our solace changit in to sorrow.	90

	DEITH OF QUENE MAGDALENE.		109
	O traytour deith, quhom none may contramand Thow mycht haue sene the preparatioun Maid be the thre Estaitis of Scotland With greit confort and consolatioun, In euerilk Ciete, Castell, Toure, and Town, And how ilk Nobill set his hole intent To be excellent in Habil3ement.	- ,	95
	Theif, saw thow nocht the greit preparatiuis Of Edinburgh, the Nobill famous toun ? Thow saw the peple labouring for thare lyuis To mak triumphe with trump and Clarioun. Sic plesour was neuer in to this Regioun, As suld haue bene the day of hir entrace, With greit propynis geuin till hir grace.		100
	Thow saw makand rycht costlie scaffalding, Depayntit weill with Gold and asure fyne, Reddie preparit for the vpsetting, With Fontanis flowing watter cleir and wyne. Disagysit folkis, lyke Creaturis deuyne, On ilk scaffold, to play ane syndrie storie : Bot all in greiting turnit thow that glorie.		110
[K 3 <i>a</i> ]	Thow saw mony ane lustic fresche galland, Weill ordourit for resauing of thair Quene; Ilk Craftisman, with bent bow in his hand, Full gal3eartlie in schort clething of grene; The honest Burges, cled, thow suld haue sene, Sum in scarlot, and sum in claith of grane, For till haue met thare Lady Souerane.		115
	Prouest, Baillies, and lordis of the toun, The Senatouris in ordour consequent, Cled in to Silk of Purpure, blak, and brown ; Syne the greit Lordis of the Parliament, With mony knychtlie Barroun and baurent		120
	In Silk and Gold, in colouris confortable : Bot thow, allace, all turnit in to sable.		125

#### THE DEPLORATIOUN OF THE

Syne, all the Lordis of Religioun, And Princes of the preistis venerable. Full plesandlie in thare Processioun, With all the cunnyng Clerkis honorable. 130 Bot thiftuouslie, thow Tyrane tresonable, All thare greit solace and Solempniteis, Thow turnit in till dulefull Dirigeis. Syne, nixt in Ordour, passing throw the toun, Thow suld have hard the din of Instrumentis, 135 Of Tabrone, Trumpet, Schalme, & Clarioun, With reird redoundand throw the Elementis. The Herauldis, with thare awfull Vestimentis. With Maseris, vpon ather of thare handis, To rewle the preis, with burneist siluer wandis. 140 [K 3b] Syne, last of all, in Ordour triumphall, That most Illuster Princes honorable, With hir the lustie Ladyis of Scotland, Ouhilk suld haue bene ane sycht most delectable. Hir rayment to rehers, I am nocht able, 145 Of Gold, and perle, and precious stonis brycht Twynkling lyke sterris in ane frostie nycht. Under ane Pale of gold scho suld haue past, Be Burgeis borne, clothit in silkis fyne; The greit Maister of houshold all thare last : 150 With hym in ordour all the kingis tryne, Quhais ordinance war langsum to defyne. On this maner, scho, passing throw the toun, Suld haue resauit mony benisoun Of Uirginis, and of lustie burges wyiffis, 155 Ouhilk suld haue bene ane sycht celestiall, Viue la Royne cryand for thare lyiffis : With ane Harmonious sound Angelicall, In euerilk corner, myrthis Musicall. Bot thow, tyrane, in quhome is found no grace, 160 Our Alleluya hes turnit in allace.

	DEITH OF QUENE MAGDALENE,	III
	Thow suld haue hard the ornate Oratouris Makand hir hienes Salutatioun, Boith of the Clergy, toun, and counsalouris, With mony Notable Narratioun. Thow suld haue sene hir Coronatioun, In the fair Abbay of the Holy rude, In presence of ane myrthfull multitude.	165
K 4a]	Sic Chapell Royall, with sic Instrumentis, And craftie Musick, singing frome the splene, In this countre was neuer hard nor sene. Bot all this greit solempnite and gam,	170
	Turnit thow hes In Requiem æternam.	175
	Inconstant warld, thy freindschip I defy, Sen strenth, nor wisdome, riches nor honour, Uertew nor bewtie, none may certefy	
	Within thy boundis, for to remane ane hour. Quhat valith to the king or Empryour, Sen pryncely puissance may nocht be exemit From Deith, quhose dolour can nocht be expremit ?	180
	Sen man in erth hes na place permanent, Bot all mon passe be that horrible port, Lat vs pray to the Lord Omnipotent, That dulefull day to be our greit comfort,	185
	That in his Realme we may with hym resort, Quhilk <i>is</i> from <i>the</i> hell, with his blude ransonit bene, With Magdalene vmquhyle of scotland Quene.	
	O Deith, thocht thow the body may deuore Of euery man, 3it hes thow no puissance, Of thare vertew for to consume the glore. As salbe sene of Magdalene of France,	190
	Umquhyle our quene, quhom Poetis sal auance, And put hir in perpetuall memorie : So sall hir fame of the haue Uictorie.	195

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#### II2 DEPLORATIOUN OF THE DEITH OF QUENE MAGDALENE.

[K 4b] Thocht thou hes slane the heuinly flour of France, Quhilk Impit was in to the Thrissill kene, Quharein all Scotland saw thair hail plesance, And maid the Lyoun reioysit frome the splene : 200 Thocht rute be pullit frome the leuis grene, The smell of it sall, in dispyte of the, Keip ay twa Realmes, in Peice and Amite. 203

Quod Lindesay.

# 1538.

The Iusting betuix Iames Watsoun and Ihone Barbour, seruitouris to King Iames the Fyft, compylit be Schir Dauid Lindesay of the Mont, Knycht, &c.

Reprinted from the oldest extant text, that contained in the Minor Poems, Second Series, in *The Warkis of Sir David Lindsay*, printed by John Scot for Henry Charteris in 1568.

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## THE IUSTING BETUIX

# IAMES WATSOUN, AND IHONE BARBOUR, SERUI-TOURIS TO KING IAMES THE FYFT, COMPYLIT BE SCHIR DAUID LINDESAY OF THE MONT, KNICHT. &C.

IN Sanctandrois on Witsoun Monnunday, Twa Campionis thare manheid did assay,

[L 7b] Past to the Barres, Enarmit heid and handis. Wes neuer sene sic Iusting in no landis, In presence of the Kingis grace and Quene, 5 Quhare mony lustie Lady mycht be sene. Mony ane Knicht, Barroun, and baurent, Come for to se that aufull Tornament. The ane of thame was gentill Iames Watsoun, And Iohne Barbour the vther Campioun : 10 Vnto the King thay war familiaris, And of his Chalmer boith Cubicularis. Iames was ane man of greit Intelligence, Ane Medicinar, ful of Experience ; And Iohne Barbour, he was ane nobill Leche, 15 Crukit Carlingis he wald gar thame get speche.

Frome tyme they enterit war in to the feild,Full womanlie thay weildit speir and scheild,And wichtlie waiffit in the wynd thare heillis,Hobland lyke Cadgeris rydand on thare creillis :20Bot ather ran at vther with sic haist,That thay could neuer thair speir get in the reist.Quhen gentil Iames trowit best with Iohne to meit,His speir did fald amang his horssis feit.I am rycht sure gude Iames had bene vndone,25War not that Iohne his mark tuke be the mone.

(Ouod Iohne) howbeit thou thinkis my leggis lyke rokkis. My speir is gude : now keip the fra my knokkis. Tary (quod Iames) ane quhyle, for, be my thrift, The feind ane thing I can se bot the lift. 30 Nor more can I (quod Iohne) be goddes breid : I se no thing except the steipill heid. [L 8a] git thocht thy braunis be lyk twa barrow trammis, Defend the, man. Than ran thay to, lyk rammis. At that rude rink, Iames had bene strykin doun, 35 Wer not that Iohne for feirsnes fell in swoun ; And rychtso Iames to Iohne had done greit deir, Wer not amangis his hors feit he brak his speir. (Ouod Iames) to Iohne, ait for our ladyis saikis, Lat vs to gidder straik thre market straikis. 40 I had (quod Iohne) that sall on the be wrokin; But or he spurrit his hors, his speir wes brokin. From tyme with speiris none could his marrow meit, Iames drew ane sweird, with ane rycht auful spreit, And ran til Iohne, til haif raucht him ane rout. 45 Iohnis swerd was roustit, & wald no way cum out. Than Iames leit dryfe at Iohne with boith his fystis; He mist the man, & dang vpon the lystis, And with that straik, he trowit that Iohn was slane. His swerd stak fast, and gat it neuer agane. 50 Be this gude Iohne had gottin furth his swerd, And ran to Iames with mony aufull word : My furiousnes forsuith now sall thow find. Straikand at Iames, his swerd flew in the wind. Than gentill Iames began to crak greit wordis, 55 Allace (quod he) this day for falt of swordis. Than ather ran at vther with new raicis, With gluifis of plait thay dang at vtheris facis. Ouha wan this feild, no creature could ken, Till, at the last, Iohne cryit, fy, red the men. 60 [L 8b] 3e, red (quod Iames) for that is my desyre,

It is ane hour sen I began to tyre.

#### THE IUSTING OF WATSOUN AND BARBOUR.

116

Sone be thay had endit that royall rink, Into the feild mycht no man stand for stink. Than euery man that stude on far cryit, fy, Sayand, adew, for dirt partis cumpany. Thare hors, harnes, and all geir was so gude, Louyng to God, that day was sched no blude.

65

68

# FINIS.

# 1539-1541.

Ane Supplication directit frome Schir Dauid Lyndesay, knicht, to the Kingis grace, in Contemptioun of Syde Taillis.

Reprinted from the oldest extant text, that contained in the Minor Poems, Second Series, in *The Warkis of Sir David Lindsay*, printed by John Scot for Henry Charteris in 1568.

# [L 2a] ANE SUPLICATION DI-RECTIT FROME SCHIR DAUID LYNDESAY, KNICHT, TO THE KINGIS GRACE, IN CONTEMPTIOUN OF SYDE TAILLIS.

C Chir, thocht your grace hes put gret ordour Baith in the Hieland and the Bordour. zit mak I Supplicatioun, Tyll haue sum Reformatioun Of ane small falt, quhilk is nocht Tressoun, 5 Thocht it be contrarie to Ressoun. Because the Matter bene so vyle. It may nocht haue ane Ornate style ; Quharefor, I pray 3our Excellence To heir me with greit Pacience. IO Of stinkand weidis maculate No man may mak ane Rois Chaiplat. Souerane, I mene of thir syde taillis, Quhilk throw the dust and dubbis traillis, Thre quarteris lang behind thare heillis, 15 Expres agane all Commoun weillis. Thocht Bischoppis in thare pontificallis Haue men for to beir up thare taillis, For dignite of thare office, Rychtso ane Quene, or ane Emprice, 20 Howbeit thay vse sic grauite, Conformand to thare Maieste, Thocht thare Rob Royallis be vpborne, I think it is ane verray scorne That every Lady of the land 25 Suld have hir taill so syde trailland. [L 2b] Howbeit thay bene of hie estait, The Quene thay suld nocht counterfait.

Quhare euer thay go, it may be sene, How kirk and calsay thay soup clene. The Imagis in to the kirk, May think of thare syde tailis Irk, For quhen the wedder bene most fair,	30
The dust fleis hiest in the air, And all thare facis dois begarie. Giue thay culd speik, thay wald thame warie. To se I think ane plesand sicht, Of Italie the Ladyis bricht,	35
In thare clething most triumphand Aboue all vther christin land. 3it quhen thay trauell throw the townis, Men seis thare feit beneth thare gownis, Four Inche abone thare proper heillis,	40
Circulat about als round as quheillis, Quhare throw thare dois na poulder ryis, Thare fair quhyte lymmis to suppryis. Bot I think maist abusioun,	45
To se men of Religioun Gar beir thare taillis throw the streit, That folkis may behald thare feit : I trow sanct Bernard nor sanct Blais Gart neuer man beir vp thare clais ; Peter, nor Paule, nor sanct Androw, Gart neuer beir vp thare taillis, I trow,	50
<ul> <li>Bot I lauch best to se ane Nwn,</li> <li>Gar beir hir taill abone hir bwn,</li> <li>[L 3a] For no thing ellis, as I suppois,</li> <li>Bot for to schaw hir lillie quhyte hois.</li> </ul>	55
In all thare Rewlis, thay will nocht find Quha suld beir vp thair taillis behind. Bot I haue maist in to despyte, Pure Claggokis cled in roiploch quhyte, Quhilk hes skant twa markis for thare feis,	60
Wyll haue twa ellis beneth thare kneis. Kittok, that clekkit wes 3istrene, The morne wyll counterfute the Quene.	65

Ane mureland Meg that mylkis the jowis, Claggit with clay abone the howis, In barn nor byir scho wyll nocht byde, Without hir kirtyll taill be syde. 70 In Burrowis wantoun burges wyiffis, Ouha may haue sydest taillis stryiffis, Weill bordourit with Ueluoit fyne : Bot following thame, it is ane pyne, In Somer guhen the streitis dryis ; 75 Thay rais the dust abone the skyis : None may go neir thame at thare eis. Without thay couer mouth and neis. Frome the powder, to keip thare ene. Consider giue thare Cloiffis be clene, 80 Betuixt thare cleuing, and thare kneis; Quha mycht behald thare sweitie theis, Begainit all with dirt, and dust, That wer aneuch to stanche the lust Of ony man that saw thame naikit. 85 I think sic giglottis ar bot glaikit. [L  $_{3b}$ ] Without profite to have sic pryde. Harland thare claggit taillis so syde I wald thay borrowstounis barnis had breikkis, To keip sic mist fra Malkinnis cheikkis : 90 I dreid rouch Malkin de for drouth. Ouhen sic dry dust blawis in hir mouth. I think maist pane, efter ane rane, To se thame towkit vp agane ; Than, guhen thay step furth throw the streit, 95 Thare faldingis flappis about thair feit, Thare laithlie lyning furthwart flypit, Ouhilk hes the muk and midding wypit. Thay waist more claith within few zeiris, Nor wald cleith fyftie score of freiris. 100 Ouhen Marioun frome the midding gois, Frome hir morne turne scho strypis the nois. And all the day quhare euer scho go, Sic liquour scho likkith vp also,

CONTEMPTIOUN OF S	SYDE TAILLIS. 121	E
The Turcumis of hir taill, I Mycht be ane supper till an I ken ane man, quhilk swoin How he did lift ane Kittoki	e sow. r greit aithis, s claithis,	5
And wald haue done, I wait But sone remeid of lufe he He thocht na schame to ma How hir syde taill was all b Of filth sic flewer straik till That he behouit for till dep	gat : IIC ak it wittin, beschittin. his hart,	)
(Quod scho) sweit schir, me (Quod he) 30ur tail makis si [L 4a] That be sanct Bryde, I may 3e war nocht wyse, that wa	e think 3e 1ew. II3 ic ane stew, y nocht byde it. Id nocht hyde it.	5
Of Taillis I wyll no more Ir For dreid sum Duddroun m Nocht withstanding, I wyll	ne despyte. 120	0
That of syde Taillis can cun Syder nor may thare hancle	m na gude, ethis hyde ;	
The remanent proceidis of p And Pryde proceidis of the Thus alway thay proceid of Ane vther fault, Schir Thay hyde thare face all be Quhen gentill men biddis th	Deuill ; 12 f euill. , may be sene : ot the ene.	5
Without Reuerence thay sl That none may knaw, I 300 Ane honest woman be ane Without thare naikit face	yde away, 13 w assure, hure. I se,	0
Thay get no mo gude dayis Hails ane Frence Lady qui Scho wyll discouer mouth And with ane humill count With Uisage bair mak reue Quhen our Ladyis dois ryd	nen 3e pleis, 13 and neis, tenance, erence.	5
Suld no man haue thame a Thocht thay be couerit, ma In that cace thay wyll nar	at disda <b>ne, 14</b> outh and neis,	0

#### 122 ANE SUPPLICATIOUN IN CONTEMPTIOUN OF SYDE TAILLIS.

	Nor quhen thay go to quiet places, I thame excuse to hyde thare facis, Quhen thay wald mak Collatioun With ony lustie Companzeoun,	145
[ <b>L</b> 4b]		
	3e may considder quhat I mene.	
	I think thay suld nocht hide thare facis.	150
	Without thir faltis be sone amendit,	- 30
	My flyting, schir, sall neuer be endit.	
	Bot wald your grace my counsall tak,	
	Ane Proclamatioun 3e suld mak,	
	Baith throw the land and Borrowstounis,	155
	To schaw thare face, and cut thare gownis.	
	Nane suld fra that Exemptit be,	
	Except the Quenis Maieste.	
	Because this mater is nocht fair,	
	Of Rethorik it man be bair.	160
	Wemen wyll say this is no bourdis,	
	To wryte sic vyle and filthy wordis,	
	Bot wald thay clenge thare filthy taillis,	
	Quhilk ouir the myris and middingis traillis,	<i>c</i> .
	Than suld my wrytting clengit be :	165
	None vther mendis thay get of me.	
	The suith suld nocht be haldin clos,	
	Veritas non querit Angulos.	
	I wait gude wemen that bene wyse,	700
	This rurall Ryme wyll nocht dispryse.	170
	None wyll me blame, I 30w assure,	
	Except ane wantoun glorious hure, Quhais flyting I feir nocht ane fle.	
	Fair weill, 3e get no more of me.	
	1 mil worth, 20 got no more or me.	

Quod Lindesay in contempt of the syde taillis, 175 That duddrounis & duntibouris throu the dubbis traillis. 176

## 1543-1550.

## Kitteis Confessioun, compylit (as is beleuit) be Schir Dauid Lindesay of the Mont, Knicht, &c.

Reprinted from the oldest extant text, that contained in the Minor Poems, Second Series, in *The Warkis of Sir David Lindsay*, printed by John Scot for Henry Charteris in 1568. The title which it bears is clear indication that, if previously printed, as I believe it to have been, the poem had been published anonymously, and the complete absence of reference to the Court seems to indicate a date of composition after the death of James V.

# [L 5a] KITTEIS CONFESSIOUN, COMPYLIT (AS IS BELEUIT) BE SCHIR DAUID LINDESAY OF THE MONT, KNICHT. &C.

THE CURATE, AND KITTE.

THe Curate Kitte culd Confesse,

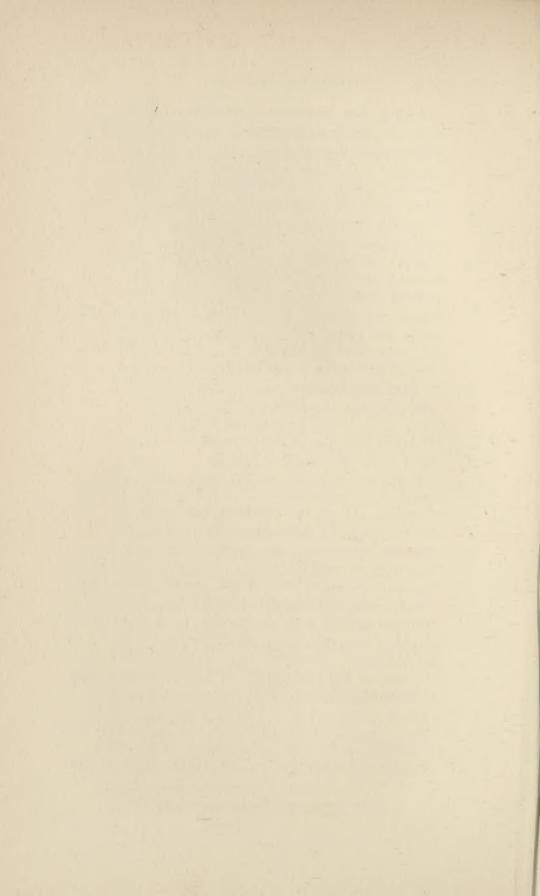
And scho tald on baith mair and lesse. Quhen scho was telland as scho wist, The Curate Kitte wald have kist, Bot zit ane countenance he bure. 5 Degeist, deuote, daine, and demure, And syne began hir to exempne ; He was best at the efter game. (Quod he) haue 3e na wrangous geir? (Ouod scho) I staw ane Pek of beir. 10 (Quod he) that suld restorit be, Tharefore delvuer it to me : Tibbe and Peter bad me speir, Be my conscience thay sall it heir. (Quod he) leue 3e in lecherie ? 15 (Quod scho) Wyll Leno mowit me. (Quod he) his wyfe that sall I tell, To mak hir acquentance with my sell. (Ouod he) ken ze na Heresie ? I wait nocht guhat that is (guod sche). 20 (Quod he) hard 3e na Inglis Bukis? (Quod scho) my Maister on thame lukis. (Ouod he) the Bischop that sall knaw, For I am sworne that for to schaw. (Ouod he) guhat said he of the King? 25 (Ouod scho) of gude he spak na thing.

[T_5]	(Quod he) his grace of that sall wit, And he sall lose his lyfe for it. Quhen scho in mynd did mair reuolue,	
[1 30]	(Quod he) I can nocht 30w absolue, Bot to my Chalmer cum at euin, Absoluit for to be and schreuin.	30
	(Quod scho) I wyll pas tyll ane vther; And I met with schir Andro my brother,	
	And he full clenelie did me schryue,	35
	Bot he wes something talkatyue. – He speirit mony strange cace,	
	Quhow that my lufe did me Inbrace, Quhat day, how oft, quhat sort, and quhare ?	
	(Quod he) I wald I had bene thare.	40
	He me absoluit for ane plak, Thocht he na pryce with me wald mak,	
	And mekle Latyne he did mummill,	
	I hard na thing but hummill bummill, He schew me nocht of Goddis word,	45
	Quhilk scharper is than ony sword,	т3
	And deip in tyll our hart dois prent Our syn, quhairthrow we do repent.	
	He pat me na thing in to feir,	
	Quharethrow I suld my syn forbeir ; He schew me nocht the Maledictioun	50
	Of God for Syn, nor the afflictioun,	
	And in this lyfe, the greit mischeif Ordanit to punische hure, and theif.	
	Nor schew he me of hellis pane, That I mycht feir, and vice refrane.	55
	He counsalit me nocht till abstene,	
	And leid ane holy lyfe and clene. Of Christis blude, na thing he knew,	
[L 6a]	Nor of his promisses full trew,	60
	That saifis all that wyll beleue, That Sathan sall vs neuer greue.	
*	He techit me nocht for tyll traist	
	The confort of the haly Gaist :	

He bad me nocht to Christ be kynd, 65 To keip his law with hart and mynd, And loue and thank his greit mercie, Fra Syn and hell that sauit me, And lufe my Nichtbour as my sell. Of this na thing he could me tell. 70 Bot gaue me pennance, ilk ane day Ane Aue Marie for to say, And Frydavis fyue, na fische to eit : Bot butter and eggis ar better meit : And with ane plak to by ane Messe 75 Fra drounkin schir Iohne latynelesse. (Quod he) ane plak I wyll gar Sande Giue the agane with hande dande. Syne in to Pilgramage to pas, The verray way to wantounes. 80 Of all his pennance I was glaid, I had thame all parqueir, I said : To mow and steill, I ken the pryce, I sall it set on Cincq and Syce. Bot he my counsale culd nocht keip, 85 He maid hym be the fyre to sleip, Syne cryit, Colleris, beif, and Coillis, Hois, and schone, with dowbill soillis, Caikis, and Candill, Creische, and Salt, Curnis of meil, and luffillis of Malt. 90 [L 6b] Wollin, and linning, werp, and woft, Dame, keip the keis of your woll loft : Throw drink and sleip maid him to raif. And swa with vs thay play the knaif. Freiris sweiris be thare professioun, 95 Nane can be saif but this Confessioun, And garris all men vnderstand That it is Goddis awin command ; zit is it nocht bot mennis drame, The peple to confound and schame. 100 It is nocht ellis bot mennis law, Maid mennis myndis for to knaw, Ouharethrow thay syle thame as thay will,

	KITTEIS CONFESSIOUN.	127
	And makis thare law conforme thare till ;	TOP
	Sittand in mennis conscience,	105
	Abone Goddis Magnificence, And dois the peple teiche and tyste,	
	To serue the Paip, the Antechriste.	
	To the greit God Omnipotent	
	Confes thy Syn, and sore repent,	IIO
	And traist in Christ, as wrytis Paule,	110
	Quhilk sched his blude to saif thy Saule :	
	For nane can the absolue bot he,	
	Nor tak away thy syn frome the.	
	Giue of gude counsall thow hes neid,	115
	Or hes nocht lernit weill thy Creid,	5
	Or wickit vicis regne in the,	
	The quhilk thow can nocht mortifie,	
	Or be in Desperatioun,	
	And wald haue Consolatioun,	120
	Than till ane preichour trew thow pas,	
[L 7a]		
	Thow nedis nocht to schaw hym all,	
	Nor tell thy Syn baith greit and small,	
	Quhilk is vnpossible to be,	125
	Bot schaw the vice that troubillis the,	
	And he sall of thy saule haue reuth,	
	And the Instruct in to the treuth,	
	And with the word of verite	
	Sall confort and sall counsall the,	130
	The Sacramentis schaw the at lenth,	
	Thy lytle faith to stark and strenth,	
	And how thow suld thame richtlie vse,	
	And all Hypocrisie refuse.	
	Confessioun first wes ordanit fre,	135
	In this sort in the Kirk to be.	
	Swa to confes, as I descryue,	
	Wes in the gude Kirk Primityue :	
	Swa wes Confessioun ordanit first,	
	Thocht Codrus kyte suld cleue and birst.	<b>I</b> 40

Finis.



## 1547.

The Tragedie of the Umquhyle Maist Reverend Father Dauid, be the Mercy of God, Cardinale and Archibyschope of Sanctandrous. And of the haill Realme of Scotlande Primate, Legate, and Chancelare, and Administrator of the Byschoprik of Merapoys in France. And Commendator perpetuall of the Abay of Aberbrothok. Compylit be Schir Dauid Lyndesay of the Mont, Knycht, Alias, Lyone, King of Armes.

Reprinted from the Minor Poems, First Series, appended to unsold copies of the First Edition of *The Monarche* (c. 1554), and to the Second Edition of *The Monarche* (c. 1559-1560). The above title, which is complete, is taken from the text of the poem offered by the quarto and octavo editions of certain of Lindsay's poems printed in 1558 by Jean Petit of Rouen ( $\dagger c.$  1557), or his successor. Scot abbreviated the long title in his 1559-1560 reprint. His title will be found at the head of the poem. An English translation, apparently the work of Robert Burrant, was printed by John Day and William Seres (c. 1548). The three texts of 1548, 1558, and 1559-1560 were separately printed from copies of a lost Scottish quarto probably printed by John Scot in St Andrews or Dundee in 1547.

[S 1a] CRC HEIR FOLLOUIS THE TRAGEDIE, OF THE UMQUHYLE MAIST REUEREND FA-THER DAUID BE THE MERCY OF GOD, CARDINALL, AND ARCHI-BYSCHOPE OF SANCTANDROUS. &C. COMPYLIT BE SCHIR DAUID LYNDESAY, OF THE MONT, KING OF ARMES.

#### MT THE PROLOG.

N OCHT Lang ago, efter the hour of pryme, Secreitly sittyng in myne Oratorie, I tuk ane Buke, tyll occupye the tyme, Quhare I fand mony Tragedie and storie, Quhilk Ihone Bochas had put in memorie, Quhov mony Prencis, Conquerouris, and kingis War dulfullie deposit frome thare ryngis;

5

TO

15

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

# [S 1b] I sittyng so, vpon my Buke redyng, Rycht suddantlie afore me did appeir Ane woundit man, aboundantlie bledyng, With vissage paill, and with ane dedlye cheir,

THE LATE	CARDINAL	BEATON.
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Semand ane man of two and fyftie 3eir, In Rayment reid, clothit full curiouslie, Off vellot, and of Saityng Crammosie.	20
With febyll voce, as man opprest with paine Soiftlye he maid me supplycatioun, Sayand, my freind, go reid, and reid againe Geue thow can fynde, by trew Narratioun, Off ony paine lyke to my Passioun : Rycht sure I am, war Ihone Bochas on lyue My tragedie at lenth he wald discryue.	25
Sen he is gone, I pray the tyll indyte Off my Infortune sum Rememb[e]ra[n]ce, Or, at the leist, my Tragedie to wryte, As I to the sall schaw the Circumstance, In teirmes breue, of my vnhappy chance, Sen my beginnyng tyll my faitell ende,	30
Quhilk I wald tyll all creature war kende. 2 I not, said I, mak sic memoriall, Geue of thy name I had Intelligence. I am Dauid, that cairfull Cardinall, Quhilk doith appeir (said he) to thy presens	. 35
That vmquhyle had so gret preeminens. Than he began his dedis tyll indyte, As 3e sall heir; and I began to wryte.	, 40

## [S 2a]

#### MT THE TRAGEDIE.

I, Dauid Betone, Umquhyle Cardinall, Off nobyl blude, be lyne, I did discend :
Duryng my tyme, I had no perigall,
Bot now is cum, allace, my faitell end.
Aye, gre by gre, vpwarte I did ascende,
Swa that in to this realme did neuer ryng
So gret one man as I, vnder ane kyng.

### THE TRAGEDIE OF

	Quhen I was ane 30ung Ioly gentyll man, Prencis to serue I sett my hole intent. First, tyll ascende, at Arbroith I began, Ane Abasie of gret ryches and rent; Off that estait 3it was I nocht contente : To get more ryches, Dignitie, and glore, My hart was set : allace, allace, tharefore.	50 55
	I maid sic seruyce tyll our Souerane kyng, He did Promoue me tyll more hie estait, One Prince, abufe all preistis for tyll ryng, Arschibyschope of Sanctandrous consecrat. Tyll that honour quhen I wes Eleuate, My prydefull hart was nocht content at all, Tyll that I create wes one Cardinall.	60
	<ul> <li>Zit praist I tyll haue more auctor[it]ie,</li> <li>And, fynalie, was chosin Chancelare,</li> <li>And, for vphalding of my dignitie,</li> <li>Was maid Legate : than had I no compare.</li> <li>I purcheist, for my proffect singulare,</li> <li>My Boxsis and my Threasure tyll auance,</li> <li>The Byschopreik of Merapose, in France.</li> </ul>	6 <b>5</b> 70
[S 2b]	Off all Scotland I had the Gouernall ; But my awyse, concludit wes no thyng : Abbot, Byschope, Archibyschope, Cardinall, In to this Realme no hiear could I ryng, Bot I had bene Pape, Emperour, or Kyng. For schortnes of the tyme, I am nocht abyll At lenth to schaw my actis honorabyll.	75
	<ul> <li>For my moste Princelye Prodigalytie</li> <li>Amang prelatis in france, I bure the pryse:</li> <li>I schew my Lordlye Lyberalytie,</li> <li>In Banketting, playng at cartis, and Dyse:</li> <li>In to sic wysedome I was haldin wyse,</li> <li>And sparit nocht to playe with Kyng nor knycht,</li> <li>Thre thousand crownis of gold, vpon ane nycht.</li> </ul>	80

	THE LATE CARDINAL BEATON.	133
	<ul> <li>In France I maid seir honest Uoyagis,</li> <li>Quhare I did Actis ding of Remembrance.</li> <li>Throuch me war maid Tryumphand Mariagis,</li> <li>Tyll our Souerane boith proffet and plesance.</li> <li>Quene Magdalene, the first Dochter of france,</li> <li>With gret ryches, was in to Scotland brocht :</li> <li>That mariage, throch my wysedome, wes wrocht.</li> </ul>	85 90
	Efter quhose deith, in france I paste agane : The secunde Quene homwart I did conuoye, That Lustye princes, Marie de Lorane, Quhilk wes resauit with gret tryumphe & Ioye. So seruit I our rycht Redouttit Roye. Sone efter that, Harye, of Ingland Kyng, Off our Souerane desyrit ane commonyng.	95
[S 3 <i>a</i> ]	Off that metyng our Kyng wos weill content, So that in 3000 was sett boith tyme and place : Bot our Prelatis nor I wald neuer consent That he sulde se Kyng Harye in the face ; Bot we wer weill content, quhowbeit his grace Had salit the sey, to speik with ony vther, Except that kyng, quhilk was his mother brother.	100
	Quhair throch thar rose gret weir & mortal stryfe, Gret heirschippis, honnger, darth, and desolatioun : On ather syde did mony lose thare lyfe. Geue I wald mak ane trew Narratioun, I causit all that trybulatioun : For tyll tak peace I neuer wald consent, Without the kyng of france had bene content.	110
	C Duryng this weir war takin presoneris, Off nobyll men, fechtyng full furiouslie, Mony one Lorde, Barrone, and Bachileris, Quhar throuch our king tuke sic melancolie Quhilk draue hym to the dede, rycht dulefullie. Extreme Dolour ouirset did so his hart, That frome this lyfe, allace, he did depart.	115

#### THE TRAGEDIE OF

	Bot, efter that boith strenth and speche wes lesit, Ane paper blank his grace I gart subscryue, In to the quhilk I wrait all that I plesit, Efter his deth, quhilk lang war tyll discryue. Throuch that wrytting I purposit, belyue, With supporte of sum Lordis beneuolens, In this Regioun tyll haue Preemynens.	120
[S 3b]	As for my Lord, our rychteous Gouernour, Geue I wald schortlie schaw the veritie, Tyll hym I had no maner of fauour. Duryng that tyme, I purposit that hee Suld neuir cum to none Auctoritie : For his supporte, tharefor, he brocht amang ws, Furth of Ingland, the nobyll Erle of Angous.	130
	Than was I put abak frome my purpose, And suddantlie caste in captyuitie, My prydefull hart to dant, as I suppose, Deuysit by the heych Diuinitie. 3it in my hart sprang no humylitie : Bot now the word of God full weill I knaw ; Quho dois exault hym self, God sall hym law.	135
	In the meine tyme, quhen I wes so subjectit, Ambassaldouris war sent in to Ingland, Quhare thay boith peace and mariage contractit; And, more surelie for tyll obserue that band, War promeist diuers pleagis of Scotland. Off that contract I wes no way content, Nor neuir wald thare to geue my consent.	145
	Tyll Capytanis that kepit me in waird, Gyftis of gold I gaue thame, gret plentie ; Rewlaris of court I rychelie did rewaird, Quhare throuch I chapit frome Captyuitie : Bot, quhen I was fre, at my libertie, Than, lyke ane Lyone lowsit of his Caige, Out throuch this realme I gan to reil and rage.	150

	THE LATE CARDINAL BEATON.	135
[S 4a]	Contrare the Gouernour and his companie Oft tymes maid I insurrextioun, Purposyng for tyll haue hym haistelie Subdewit on to my correctioun, Or put hym tyll extreme subjectioun. Duryng this tyme, geue it war weill dissydit, This realme by me was vterlie deuydit.	155 160
	The Gouernour purposyng to subdew, I rasit ane oyste of mony bald Baroun, And maid ane raid quhilk Lythgow 3it may rew ; For we distroyit ane myle about the town. For that I gat mony blak malysoun : 3it, contrare the Gouernouris intent, With our 3020 Princes, we to Steruilyng went.	165
	For heygh contemptioun of the Gouernour, I brocht the Erle of Lennox furth of France : That lustie Lord, leuand in gret plesour, Did loce that land and honest ordinance. Bot he and I fell soune at variance, And throch my counsall was, within schort space, Forfaltit and flemit ; he gat none vther grace.	170
	Than, throuch my prudens, pratyke, and ingyne, Our Gouernour I causit to consent, Full quyetlie to my counsale inclyne; Quhareof his Nobyllis war nocht weill content. For quhy I gart dissolue, in plane Parliament, The band of peace contra[c]tit with Ingland, Quharthroch com harme & heirschip to scotland.	180
[S 46]	That peace brokin, arrose new mortall weris, Be sey and land sic reif without releif, Quhilk to report my frayit hart afferis. The veritie to schaw, in termes breif, I was the rute of all that gret myscheif. The south countre may saye, it had been gude That my Noryce had smorde me in my cude.	185

	I wes the cause of mekle more myschance, For vphald of my glore and dignitie, And plesour of the potent Kyng of france. With Ingland wald I haue no vnitie : Bot, quho consydder wald the veritie, We mycht full weill haue leuit in peace and rest, Nyne or ten 3eris, and than playit lowis or fast.	190 195
	Had we with Ingland kepit our contrackis, Our nobyll men had leuit in peace and rest, Our Marchandis had nocht lost so mony packis, Our commoun peple had nocht bene opprest; On ather syde all wrangis had been redrest. Bot Edinburgh, sen syne, Leith, and Kyngorne, The day and hour may ban that I was borne.	200
	<ul> <li>I Our Gouernour, to mak hym to me sure,</li> <li>With sweit and subtell wordis I did him syle,</li> <li>Tyll I his Sone and Air gat in my cure.</li> <li>To that effect, I fand that crafty wyle,</li> <li>That he no maner of waye mycht me begyle :</li> <li>Than leuch I, quhen his liegis did allege</li> <li>Quhow I his Sone had gottin in to plege.</li> </ul>	205 210
5 <i>a</i> ]	The Erle of Angus and his Germane brother, I purposit to gar thame lose thare lyfe; Rycht so tyll haue distroyit mony vther; Sum with the fyre, sum with the sword and knyfe; In speciale mony gentyll men of fyfe; And purposit tyll put to gret Torment All fauoraris of the auld and new Testament.	215
	Than euery freik thay tuke of me sic feir, That tyme quhen I had so gret Gouernans, Gret Lordis, dreidyng I sulde do thame deir, Thay durst nocht cum tyll court but assurans : Sen syne thair hes nocht bene sic varians. Now, tyll our Prince Barronis, obedientlie, But assurance thay cum, full courteslie.	220

[S

	THE LATE CARDINAL BEATON.	137
	My hope was moste in to the kyng of france, To gyddir with the Popis holynes, More nor in God, my worschipe tyll auance. I traistit so in to thare gentylnes, That no man durste presome me tyll oppres : Bot, quhen the day come of my faitell hure, Far was frome me thare supporte and succoure.	225 230
	Than, to preserue my ryches and my lyfe, I maid one strynth, of wallis heych and braid; Sic ane Fortres wes neuer found in fyfe; Beleuand thare durst no man me inuaid. Now fynd I trew the saw quhilk Dauid said : Without God of ane hous be maister of wark, He wyrkis in vaine, thocht it be neuer so stark.	235
[S 5b]	For I was, throuch the hie power Diuine, Rycht dulefulliye doung down amang the asse, Quhilk culd not be throch mortal mannis ingyne: Bot, as Dauid did slay the gret Gollyasse, Or Holopharne be Judeth keillit wasse, In myd amang his tryumphant Armye,	240
	So was I slane in to my cheiff Cietie. Quhen I had gretest Dominatioun, As Lucifer had in the heuin Impyre, Came, suddantlyie, my Depryuatioun, Be thame quhilk did my dolent deith conspyre.	245 ,
	So creuell was thare furious byrnand Yre, I gat no tyme, layser, nor lybertie, To saye In Manus Tuas Domine.	250
	<ul> <li>BEhald my Faitell Infylicitie.</li> <li>BI beand in my strenth Incomparabyll,</li> <li>That dreidfull Dungioun maid me no supple,</li> <li>My gret ryches, nor rentis proffitabyll.</li> <li>My Syluer work, Iowellis inestimabyll,</li> <li>My Papall pompe, of gold my ryche threasure,</li> <li>My lyfe, and all, I loste in half ane hour.</li> </ul>	255

To the peple wes maid ane Spectakle 260
Off my dede and deformit Carioun.~
Sum said it wes ane manifest Myrakle ;
Sum said it was Diuine Punitioun,
So to be slane, in to my strang Dungeoun.
Quhen euery man had Iugit as hym lyste, 265
Thay Saltit me, syne cloist me in ane kyste.

[S 6a] I laye vnburyit sewin monethtis and more, Or I was borne to closter, kirk, or queir, In ane mydding, quhilk paine bene tyll deplore, Without suffrage of Chanoun, Monk, or freir. 270 All proude Prelatis at me may Lessonis leir, Quhilk rang so lang, and so tryumphantlie, Syne, in the dust, doung doun so dulefullie.

## >>> TO THE PRELATIS.

O 3e My Brether Prencis of the Preistis, I mak 30, hartly, Supplycatioun 275 Boith nycht and day reuolfe, in to 30 reistis, The Proces of my Deprivatioun. Consydder quhat bene 30 revealed under the sour Uocatioun ; To follow me I pray 30 w nocht pretend 30 w, Bot reid at lenth this Sedull that I send 30 w. 280

3e knaw quhow Iesu his Disciplis sent,Ambassaldouris, tyll euery Natioun,To schaw his law and his commandimentTo all peple, by Predycatioun :Tharefor I mak to 30w Narratioun,285Sen 3e to thame ar verray Successouris,3e aucht tyll do as did 30ur Predicessouris.

Quhow dar 3e be so bauld tyll tak on hand For to be Herraldis to so gret one Kyng, To beir his Message boith to burgh and land, 290 3e beand dum, and can pronunc[e] no thyng, Lyke Menstralis that can nocht play nor sing. Or quhy suld men geue to sic Hirdis hyre, Quhilk can not gyde thare scheip about *th*e myre ?

[S 6b] Schame 3e nocht to be Christis seruaturis, 295 And, for 30ur fee, hes gret Temporall landis, Syne of 30ur office can nocht take the curis, As Cannone Law & Scripture 30w commandis. 3e wyll not want teind cheif, nor offrandis, Teinde woll, teind lamb, teind calf, teind gryce, and guse; 300 To mak seruyce 3e ar all out of vse.

> My deir brether, do nocht as 3e war wount ; Amend 3our lyfe, now, quhill 3our day Induris : Traist weill, 3e sall be callit to 3our count Off euerilk thyng belanging to 3our curis. Leif hasarttrie, 3our harlottrie, and huris, Remembring on my vnprouisit dede ; For efter deith may no man mak remede.

> 3e Prelatis, quhilkis hes thousandis for to spende,
> 3e send ane sempyll freir for 30w to preche.
> 310
> 311 It is 30ur craft, I mak it to 30w kend,
> 30ur selfis, in 30ur Templis, for to teche.
> Bot farlye nocht, thocht syllie freris fleche;
> For, and thay planelie schaw the veritie,
> Than wyll thay want the Byschope charitie.
> 315

Quharefor bene gewin 30w sic Royall rent,Bot for tyll fynd the peple Spirituall fude,Prechand to thame the auld and new testament ?The law of God doith planelye so conclude.Put nocht 30ur hope in to no wardly gude,As I haue done : behauld, my gret threasoureMaid me no helpe, at my vnhappye houre.

140	THE TRAGEDIE OF	
[S 7a]	That day quhen I was Byschope consecrat, The gret Byble wes bound apon my bak: Quhat wes tharein lytill I knew, god wat, More than ane beist berand ane precious pak. Bot haistelie my conuenent I brak; For I wes oblyste, with my awin consent, The law of God to preche with gude intent.	325
	Brether, rycht so, quhen 3e wer consecrat, 3e oblyste 30w all on the sammyn wyse. 3e may be callit Byschoppis countrafait, As Gallandis buskit for to mak ane gyse. Now thynk I, Prencis ar no thyng to pryse,	330
	Tyll geue ane famous office tyll ane fule; As quho walde putt ane Myter on ane Mule. Allace, and 3e that sorrowfull sycht hade sene, Quhow I laye bulrand, baithit in my blude,	335
	To mend 3our lyfe it had occasioun bene, And laif 3our auld corruptit conswetude : Fail3eing thare of, than, schortlie I conclude, Without 3e frome 3our rebaldrye arryse, 3e sall be seruit on the sammyn wyse,	340
	TO THE PRENCIS.	
	<ul> <li>Imprudent Prencis, but discretioun,</li> <li>Hauyng, in erth, power Imperiall,</li> <li>bene the cause of this Transgressioun :</li> <li>I speik to 30w all in to generall,</li> <li>Quhilk doith dispone all office spirituall,</li> <li>Geuand the saulis, quhilkis bene Chrystis scheip,</li> </ul>	345
[S 7b]	To blynd Pastouris but conscience, to keip. Quhen 3e, Prencis, doith laik ane officiar, Ane Baxster, Browster, or ane maister Cuke,	350

	THE LATE CARDINAL BEATON.	141
	Ane tıym Tailzeour, ane counnyng Cordonar, Ouir all the land at lenth 3e wyll gar luke Most abyll men sic officis tyll bruke ; Ane Browster quhilk can brew moste hoilsum aill, Ane cumnyng Cuke quhilk best can cessone caill,	355
	Ane Tailzeour quhilk hes fosterit bene in france, That can mak garmentis on the gayest gyse. 3e Prencis bene the cause of this myschance, That, quhen thare doith vaik ony benefyse, 3e aucht tyll do apone the sammyn wyse, Gar sears and seik, baith in to burgh and lande, The law of God quho best can vnderstande.	360
	Mak hym Byschope that prudentlie can preche, As dois pertene tyll his vocatioun ; Ane Persone quhilk his Parisone can teche. Gar Uicaris mak dew Mynistratioun, And als I mak 30w supplycatioun, Mak 30ur Abbotis of rycht Religious men,	365 370
	Quhilk Christis law can to thare Conuent ken; Bot not to rebaldis new cum frome the roste, Nor of ane stuffat stollin out of ane stabyll, The quhilk in to the scule maid neuer na coste, Nor neuer was tyll Spirituall science abyll, Except the cartis, the dyce, the ches, and tabyll, Off Rome rakaris, nor of rude Ruffianis, Off calsay Paikaris, nor of Publycanis,	375
[S 8a]	I Nor to Fantastyke fenzeit flatt[err]aris, Most meit to gather mussillis in to Maye, Off Cowhubeis, nor zit of clatterraris, That in the kirk can nother sing nor saye, Thocht thay be clokit vp in clerkis arraye, Lyke doytit Doctoris new cum out of Athenis, And mummyll ouer ane pair of maglit matenis.	380 385

Nocht qualyfeit to bruke Bot throuch schir Symonis I was promouit on the sam Allace, throuch Prencis sup And maid, in Rome, throu Byschope, Abbote, bot no Quho me promouit I now t	solystatioun, myn wyse, oplycatioun, ch fals narratioun, 390 Religious man :
Quhowbeit I was Legat and Lytill I knew tharein quha I vnderstude no science spi No more than did blynd A I dreid the Kyng that sytt On 30w Prencis sall mak so Rycht so, on ws, throuch r	t sulde be done ; rituall, 395 lane of the mone. ith heych abone, re punischement,
• On 30w, Prencis, for vno Tyll Ignorantis, sic officis t And we, for our Inoportune Quhilk sulde haue done sic Our Ignorance hes done the Throuch Couatyce of ryche That euer I was ane Prelat	yll vse ; e askyng, dignitie refuse. e warld abuse, s and of rent. 405
[S 8b] O Kyngis, mak 3e no ca Uirginis profest in to In tyll the keipyng of ane o To mak, thynk 3e nocht gra Ane woman Persone of ane Quhare thare bene two tho That frome Harlots can no	Religioun, commoun hure ? et diresioun, 410 parisoun, usand saulis to gyde,
Quhat and Kyng Dauid lev Or out of heuin quhat and The quhilk did found so me Seand the gret Abhominati In mony abayis of this Nat He wald repent, that Narro Off 3eirly rent thre score of	he lukit down, 415 ony fair Abbayis. oun ioun, owit so his boundis

THE LATE CARDINAL BEATON.	143
Quharefor I counsayle eueryilk christinit kyng	
With in his realme mak Reformatioun,	
And suffer no mo Rebaldis for to ryng	
Abufe Christis trew Congregatioun :	
Fail3eying thareof, I mak Narratioun	425
That 3e Prencis and Prelatis, all at onis,	
Sall bureit be in hell, Saule, blude, and bonis.	
>>>> That euer I brukit Benefice I rew,	
Or to sic hycht so proudely did pretend.	
I man depart : tharefor, my freinds, adew;	430
Quhare euer it plesith God, now man I wend.	
I praye the tyll my freindis me Recommend,	
And failze nocht at lenth to put in wryte	
My Tragedie, as I haue done Indyte.	434

🖝 FINIS.

# 1548-1550.

The Historie of ane Nobil and Wailzeand Squyer, William Meldrum, vmquhyle Laird of Cleische and Bynnis. Compylit be Sir Dauid Lyndesay of the Mont, alias Lyoun King of Armes.

The Testament of the nobill and vailzeand Squyer Williame Meldrum of the Bynnis. Compylit be Sir Dauid Lyndesay of the Mont, &c.

Reprinted from the oldest extant text, a quarto published in 1594 by Henry Charteris. This edition was probably a reprint of a quarto edition printed c. 1579 by John Ross for Henry Charteris, one designed for inclusion in the edition of Lindsay's *Warkis* printed by John Ross for Henry Charteris about 1579, but issued separately. The poem continued to be printed separately from the *Works* right down to the nineteenth century. [A 2a]

## THE

Historie of ane nobil and wail3eand Squyer, William Meldrum, vmquhyle Laird of Cleische and Bynnis. Compylit be Sir Dauid Lyndesay of the Mont, alias, Lyoun, King of Armes.

> Uho that Antique Stories reidis Considder may the famous deidis Of our Nobill Progenitouris, Ouhilk suld to vs be richt mirrouris, Thair verteous deidis to ensew. 5 And vicious leuing to eschew. Sic Men bene put in memorie, That deith suld not confound thair glorie. Howbeit thair bodie bene absent, Thair verteous deidis bene present. 10 Poetis, thair honour to auance, Hes put thame in rememberance. Sum wryt of preclair Conquerouris; And sum of vailgeand Empriouris ; And sum of Nobill Michtie Kingis, 15 That Royallie did reull thair Ringis ; And sum of Campiounis and of Knichtis, That bauldlie did defend thair richtis. Ouhilk vailzeandlie did stand in stour, For the defence of thair honour : 20 And sum of Squveris douchtie deidis. That wounders wrocht in weirlie weidis. Sum wryt of deidis amorous ;

SQVYER MELDRVN	М	1	1	1	R	F	D	]	Ľ,	]	E	[]	¥,	I	R	2	E	Y	V	0	S
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I47

As Chauceir wrait of Troilus, How that he luiffit Cressida: 25 [A 2b] Of Iason and of Medea. With help of Cleo I intend. Sa Minerue wald me Sapience send, Ane Nobill Squyer to discryfe, Ouhais douchtines, during his Lyfe, 30 I knaw my self : thairof I wryte, And all his deidis I dar indyte. And secreitis, that I did not knaw, That Nobill Squyer did me schaw. Sa I intend, the best I can, 35 Descryue the deidis and the Man; Ouhais 30uth did occupie in lufe. Full plesantlie, without reprufe : Ouhilk did as monie douchtie deidis As monie ane that men of reidis. 40 Quhilkis Poetis puttis in Memorie, For the exalting of thair glorie. Ouhairfoir, I think, sa God me saif, He suld have place amangis the laif, That his hie honour suld not smure. 45 Considering quhat he did indure, Oft times for his Ladeis sake. I wait Sir Lancelote du lake, Quhen he did lufe King Arthuris wyfe, Faucht neuer better with sword nor knyfe, 50 For his Ladie in no battell. Nor had not half so just querrell. The veritie quha list declair. His Lufe was ane Adulterair. And durst not cum into hir sicht, 55 Bot lyke ane Houlet on the nicht. With this Squyer it stude not so : His Ladie luifit him and no mo. Husband nor Lemman had scho none : And so he had hir lufe alone. 60

[A 3a] I think it is no happie lyfe,

Ane Man to jaip his Maisteris wyfe. As did Lancelote : this I conclude. Of sic amour culd cum na gude. Mer Now to my purpois will I pas, 65 And shaw 30w how the Squyer was : Ane gentilman of Scotland borne. So was his Father him beforne. Of Nobilnes lineallie discendit. Ouhilks thair gude fame hes euer defendit. 70 Gude Williame Meldrum he was namit. Ouhilk in his honour was neuer defamit ; Stalwart and stout in euerie stryfe, And borne within the Schvre of Fyfe. To Cleische and Bynnis richt Heritour, 75 Ouhilk stude for Lufe in monie stour. He was bot twentie zeiris of age, Ouhen he began his Uassalage : Proportionat weill, of mid stature, Feirie, and wicht, and micht indure, 80 Ouirset with trauell, both nicht and day, Richt hardie baith in ernist and play, Blyith in countenance, richt fair of face, And stude weill av in his Ladies grace ; For he was wounder amiabill, 85 And, in all deidis, honorabill, And av his honour did auance, In Ingland first and syne in France. And thair his manheid did assaill. Under the Kingis greit Admirall, 90 Quhen the greit Nauie of Scotland Passit to the sey aganis Ingland. And as thay passit be Ireland Coist, The Admirall gart land his Oist, And set Craigfergus into Fyre, 95 [A 3b] And saifit nouther Barne nor Byre. It was greit pietie for to heir Of the pepill the bailfull cheir, And how the Land folk wer spuilzeit.

	Fair wemen vnderfute wer fuil3eit. Bot this 30 Squyer, bauld and wicht, Sauit all wemen quhair he micht : All Preistis and Freiris he did saue. Till, at the last, he did persaue,		100
	Behind ane Garding amiabill, Ane womanis voce richt lamentabill, And on that voce he followit fast, Till he did see hir, at the last,		105
	Spuilzeit, naikit as scho was borne.		
	Twa men of weir wer hir beforne, Quhilk wer richt cruell men and kene, Partand the spuilzie thame betwene.		110
	Ane fairer woman nor scho wes	٠	
	He had not sene in onie place.		
	Befoir him on hir kneis scho fell,		115
	Sayand, for him that heryit Hell,		
	Help me, sweit Sir. I am ane Mayd. Than softlie to the men he said,		
	I pray 30w giue againe hir sark,		
	And tak to 30w all vther wark.		120
	Hir Kirtill was of Scarlot reid ;		120
	Of gold ane garland of hir heid,		
	Decorit with Enamelyne,		
	Belt, and Brochis of siluer fyne.		
	Of 3allow Taftais wes hir sark,		125
	Begaryit all with browderit wark,		
	Richt craftelie with gold and silk.		
	Than said the Ladie, quhyte as milk,		
	Except my sark, no thing I craue ;		
	Let thame go hence, with all the laue.		130
[A 4a]	Quod thay to hir, be Sanct Fillane,		
	Of this 3e get nathing agane.		
	Than said the Squyer, courteslie,		
	Gude Freindis, I pray 30w hartfullie,		TOF
	Gif 3e be worthie Men of Weir, Restoir to hir agane hir Geir;		135
	Or, be greit God that all hes wrocht,		
	or, so grote dou that has wrothing		

	That spuilzie salbe full deir bocht. Quod thay to him, we the defy,	
	And drew thair swordis haistely,	140
	And straik at him with sa greit Ire,	
	That from his Harnes flew the fyre :	
	With duntis sa darflie on him dang,	
	That he was neuer in sic ane thrang.	
	Bot he him manfullie defendit,	145
	And with ane bolt on thame he bendit,	
	And hat the ane vpon the heid,	
	That to the ground he fell doun deid :	
	For to the teith he did him cleif,	
	Lat him ly thair with ane mischeif.	150
	Than, with the vther, hand for hand,	
	He beit him with his birneist brand.	
	The vther was baith stout and strang,	
	And on the Squyer darflie dang.	
	And than the Squyer wrocht greit wonder,	155
	Ay till his sword did shaik in sunder.	
	Than drew he furth ane sharp dagair,	
	And did him cleik be the Collair,	
	And euin in at the collerbane,	~
	At the first straik he hes him slane :	160
	He founderit fordward to the ground.	
	3it was the Squyer haill and sound ;	
	For quhy, he was sa weill enarmit,	
	He did escaip fra thame vnharmit.	_
	And, quhen he saw thay wer baith slane,	165
[A 4b]	He to that Ladie past agane,	
	Quhair scho stude nakit on the bent,	
	And said, tak 30ur abul3ement.	
	And scho him thankit full humillie,	
	And put hir claithis on spedilie.	170
	Than kissit he that Ladie fair,	
	And tuik his leif at hir but mair.	
	Be that the Taburne and Trumpet blew,	
	And euerie man to shipburd drew.	
	That Ladie was dolent in hart,	175

From tyme scho saw he wald depart,	
That hir releuit from hir harmes,	
And hint the Squyer in hir armes,	
And said, will ze byde in this Land,	
	80
Thocht I be cassin, now, in cair,	
I am (quod scho) my Fatheris Air,	
The quhilk may spend, of pennies round,	
Of zeirlie Rent ane thowsand Pound.	
-	85
Ar 3e (quod scho) content of this ?	55
Of that (quod he) I wald be fane,	
Gif I micht in this Realme remane.	
Bot I mon first pas into France ;	
	90
And efter that the Peice be maid,	90
To marie 30w I will be glaid :	
Fair weill, I may no langer tarie.	
I pray God keip 30w, & sweit sanct Marie.	
	95
Ane riche Rubie set in ane Ring.	<i>9</i> J
I am (quod scho) at 30ur command,	
With 30w to pas into Scotland.	
I thank 30w hartfullie (quod he)	
	00
[A 5a] And speciallie with Men of weir.	
Of that (quod scho) tak 3e na feir,	
I sall me cleith in mennis clais,	
And ga with 30w quhair euir 3e pleis.	
	05
That saifit my Lyfe and my honour ?	5
and built my asyro und my nonour.	
Ladie, I say 30w in certane	
Ladie, I say 30w in certane 3e sall haue lufe for lufe agane,	
Ladie, I say 30w in certane 3e sall haue lufe for lufe agane, Trewlie, vnto my Lyfis end.	0
Ladie, I say 30w in certane 3e sall haue lufe for lufe agane, Trewlie, vnto my Lyfis end. Fairweill, to God I 30w commend. 21	IO
Ladie, I say 30w in certane 3e sall haue lufe for lufe agane, Trewlie, vnto my Lyfis end.	IO

	This Nauie, with the Admirall, And landit in bauld Brytane. This Admirall was Erle of Arrane, Quhilk was baith wyse and vail3eand, Of the blude Royall of Scotland, Accompanyit with monie ane Knicht,	215
	Quhilk wer richt worthie men and wicht. Amang the laif, this 30ung Squyar Was with him richt familiar ; And, throw his verteous diligence, Of that Lord he gat sic credence,	220
	That, quhen he did his courage ken, Gaif him cure of fyue hundreth men, Quhilkis wer to him obedient, Reddie at his commandement. It wer to lang for to declair	225
	The douchtie deidis that he did thair. Becaus he was sa courageous, Ladies of him wes amorous. He was ane Mun3eoun for ane Dame ; Meik in Chalmer, lyk ane lame :	230
56]	Bot, in the Feild, ane Campioun, Rampand lyke ane wyld Lyoun ; Weill practikit with Speir and Scheild, And with the formest in the Feild. No Chiftane was, amangis thame all,	235
	In expensis mair liberall. In euerilk play he wan the pryse : With that, he was verteous and wyse. And so, becaus he was weill pruif[i]t, With euerie man he was weill luifit.	240
	<b>(DHARY</b> the aucht, King of Ingland, That tyme at Caleis wes lyand, With his triumphant ordinance, Makand weir on the Realme of France. The King of France his greit armie	245
	Lay neir hand by, in Picardie,	250

[A

	Quhair aither vther did assaill,	
	Howbeit thair was na set battaill.	
	Bot thair wes daylie skirmishing,	
	Quhair men of armis brak monie sting.	
	Quhen to the Squyer Meldrum	255
	Wer tauld thir Nouellis, all and sum,	
	He thocht he wald vesie the weiris,	
	And waillit furth ane hundreth Speiris,	
	And Futemen quhilk wer bauld & stout,	
	The maist worthie of all his rout.	260
	Quhen he come to the King of France,	
	He wes sone put in ordinance ;	
	Richt so was all his companie,	
	That on him waitit continuallie.	
	Thair was, into the Inglis Oist,	265
	Ane Campioun that blew greit boist.	
	He was ane stout Man and ane strang,	
	Quhilk Oist wald, with his conduct, gang	
	Outthrow the greit Armie of France,	
[A 6 <i>a</i> ]	His valiantnes for to auance.	270
	And Maister Talbart was his name,	
	Of Scottis & Frenche quhilk spak disdane;	
	And on his Bonnet vsit to beir	
	Of Siluer fyne takinnis of weir :	
	And Proclamatiounis he gart mak,	275
	That he wald, for his Ladies saik,	
	With any gentilman of France	
	To fecht with him with Speir or Lance.	
	Bot no Frenche man in all that Land,	
	With him durst battell, hand for hand.	280
	Than, lyke ane Weiriour vail3eand,	
	He enterit in the Scottis band.	
	And quhen the Squyer Meldrum	
	Hard tell this Campioun wes cum,	
	Richt haistelie he past him till,	285
	Demanding him quhat was his will.	
	Forsuith, I can find none (quod he)	
	On hors nor fute dar fecht with me.	

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	Than, said he, it wer greit schame, Without battell 3e suld pas hame. Thairfoir to God I mak ane vow, The morne my self sall fecht with 30w, Outher on Horsbak or on fute : 30ur crakkis I count thame not ane cute.	290
	I sall be fund into the Feild, Armit, on Hors, with speir and Scheild. Maister Talbart said, my gude Chyld, It wer maist lyk that thow wer wyld. Thow ar to 30ung, and hes no micht	295
	To fecht with me that is so wicht : To speik to me thow suld haue feir ; For I haue sic practik in weir, That I wald not effeirit be	300
[A 6b]	To mak debait aganis sic thre : For I haue stand in monie stour, And ay defendit my honour. Thairfoir, my barne, I counsell the Sic interprysis to let be.	305
	Than said this Squyer to the Knicht, I grant 3e ar baith greit and wicht. 30ung Dauid was far les than I, Quhen he with Golias, manfullie, Withouttin outher Speir or Scheild, He faucht, and slew him in the Feild.	310
	I traist that God salbe my Gyde, And giue me grace to stanche thy pryde. Thocht thow be greit like Gowmakmorne, Traist weill I sall 30w meit the morne : Beside Montruill, vpon the grene,	315
	Befoir ten houris I salbe sene. And, gif 3e wyn me in the Feild, Baith hors & Geir I sall 30w 3eild, Sa that siclyke 3e do to me. That I sall do, be God (quod he)	320
	And thairto I giue the my hand. And swa betwene thame maid an Band,	325

	That thay suld meit vpon the morne.	
	Bot Talbart maid at him bot Scorne,	
	Lychtlyand him with wordis of pryde,	
	Syne hamewart to his Oist culd ryde,	330
	And shew the Brethren of his Land,	
	How ane 30ung Scot had tane on hand	
	To fecht with him beside Montruill :	
	Bot, I traist, he sall prufe the fuill.	
	Quod thay, the morne that sall we ken :	335
	The Scottis ar haldin hardie men.	000
	Quod he, I compt thame not ane cute;	
	He sall returne vpon his fute,	
	And leif with me his armour bricht ;	
[A 7a]	For weill I wait he hes no micht,	340
	On hors nor fute, to fecht with me.	01
	Quod thay, the morne that sall we se.	
	Quhan to Monsour de Obenie	
	Reportit was the veritie,	
	How that the Squyer had tane on hand	345
	To fecht with Talbart, hand for hand,	
	His greit courage he did commend ;	
	Sine haistelie did for him send.	
	And quhen he come befoir the Lord,	
	The veritie he did record ;	350
	How, for the honour of Scotland,	
	That Battell he had tane on hand.	
	And, sen it giuis me in my hart,	
	Get I ane hors to tak my part,	
	My traist is sa in Goddis grace,	355
	To leif him lyand in the place.	
	Howbeit he stalwart be, and stout,	
	My Lord, of him I haue no dout.	
	Than send the Lord out throw the Land,	
	And gat ane hundreth hors fra hand.	360
	To his presence he brocht in haist,	
	And bad the Squyer cheis him the best.	
	Of that the Squyer was rejoisit,	
	And cheisit the best, as he suppoisit,	

	And lap on him delyuerlie.	365
	Was neuer hors ran mair plesantlie,	
	With Speir and sword at his command,	
	And was the best of all the Land.	
	He tuik his leif, and went to rest,	
	Syne, airlie in the morne him drest,	370
	Wantonlie, in his weirlyke weid,	
	All weill enarmit, saif the heid.	
	He lap vpon his Cursour wicht,	
	And straucht him in his stirroppis richt.	
[A 7b]	His speir, and scheild, & helme wes borne	375
	With Squyeris that raid him beforne.	
	Ane veluot Cap on heid he bair,	
	Ane quoif of gold, to heild his hair.	
	This Lord of him tuik sa greit Ioy,	
	That he him self wald him conuoy,	380
	With him ane hundreth men of Armes,	
	That thair suld no man do him harmes.	
	The Squyer buir, into his scheild,	
	Ane Otter in ane siluer Feild.	
	His hors was bairdit full richelie,	385
	Couerit with Satyne Cramesie.	
	Than fordward raid this Campioun,	
	With sound of Trumpet and Clarioun,	
	And spedilie spurrit ouir the bent,	
	Lyke Mars, the God Armipotent.	390
	Thus leif we rydand our Squyar,	
	And speik of Maister Talbart mair;	
	Quhilk gat vp airlie, in the morrow,	
	And no maner of geir to borrow,	
	Hors, Harnes, Speir, nor Scheild,	395
	Bot was ay reddie for the Feild ;	
	And had sic practik into weir,	
	Of our Squyer he tuik na feir.	
	And said vnto his companzeoun,	
	Or he come furth of his Pauil3eoun,	400
	This nicht I saw, into my dreame,	
	Quhilk to reheirs I think greit shame ;	

	Me thocht I saw cum, fra the See, Ane greit Otter, rydand to me, The quhilk was blak, with ane lang taill, And cruellie did me assaill, And bait me till he gart me bleid, And drew me backwart fra my steid.	405
[A 8a]	Quhat this suld mene I can not say; Bot I was neuer in sic ane fray. His fellow said, think 3e not schame For to gif credence till ane dreame? 3e knaw it is aganis our Faith.	410
	Thairfoir go dres 30w in 30ur graith, And think weill, throw 30ur hie courage This day 3e sall wyn vassalage. Than drest he him into his geir, Wantounlie, like ane Man of weir,	415
	Quhilk had baith hardines and fors, And lichtlie lap vpon his hors. His hors was bairdit full brauelie, And couerit wes, richt courtfullie, With browderit wark and veluot grene.	420
	Sanct Georges Croce thair micht be sene, On Hors, Harnes, and all his geir. Than raid he furth, withouttin weir, Conuoyit with his Capitane, And with monie ane Inglisman, Arravit all with Armes bricht:	425
	Arrayit all with Armes bricht : Micht no man see ane fairer sicht. Than clariounis and trumpettis blew, And weiriouris monie hither drew. On euerie side come monie Man, To behald quha the Battell wan.	430
	The feild wes in the Medow grene, Quhair euerie man micht weill be sene. The Heraldis put thame sa in ordour, That no man passit within the bordour, Nor preissit to cum within the grene,	435
	Bot Heraldis and the Campiounis kene.	440

The ordour and the circumstance Wer lang to put in remembrance. Quhen thir twa nobill Men of weir Wer weill accowterit in thair geir,

[A 8b] And in thair handis strang burdounis, 445 Than Trumpotis blew & Clariounis, And Heraldis cryit hie on hicht, Now let thame go. God shaw the richt. Than spedilie thay spurrit thair hors, And ran to vther with sic fors 450 That baith thair speiris in sindrie flaw. Than said they all, that stude on raw, Ane better cours than they twa ran, Was not sene sen the warld began. Than baith the parties wer rejoisit : 455 The Campiounis ane quhyle repoisit, Till thay had gottin speiris new. Than with triumph the trumpettis blew, And they, with all the force thay can, Wounder rudelie at aither ran, 460 And straik at vther with sa greit Ire, That fra thair Harnes flew the Fyre. Thai Speiris war sa teuch & strang, That aither vther to Eirth doun dang : Baith hors & man, with Speir and scheild, 465 Than flatlingis lay into the feild. Than Maister Talbart was eschamit : Forsuith, for euer I am defamit. And said this, I had rather die, Without that I reuengit be. 470 Our young Squyer, sic was his hap, Was first on fute; and on he lap Upon his hors, without support. Of that the Scottis tuke gude comfort, Ouhen thay saw him sa feirelie 475 Loup on his Hors sa galzeardlie. The Squyer liftit his Uisair Ane lytill space, to take the Air.

SQVYER I	MELDRVM.
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[B 1 <i>a</i> ]	Thay bad him wyne ; and he it drank, And humillie he did thame thank.	480
	Be that, Talbart on Hors [was] mountit,	
	And of our Squyer lytill countit,	
	And cryit, gif he durst vndertak	
	To ryn anis for his Ladies saik.	
	The Squyer answerit hie on hicht,	485
	That sall I do, be Marie bricht.	
	I am content all day to ryn,	
	Till ane of vs the honour wyn.	
	Of that Talbart was weill content,	
	And ane greit Speir in hand he hent.	490
	The Squyer in his hand he thrang	
	His Speir, quhilk was baith greit & lang,	
	With ane sharp heid of grundin steill,	
	Of quhilk he was appleisit weill.	
	That plesand Feild was lang and braid,	495
	Quhair gay ordour and rowme was maid,	
	And euerie man micht haue gude sicht,	
	And thair was monie weirlyke Knicht.	
	Sum man of euerie Natioun	
	Was in that Congregatioun.	500
	Than Trumpettis blew triumphantlie,	
	And thay twa Campiounis egeirlie	
	Thay spurrit <i>th</i> air hors, with speir on breist,	
	Pertlie to preif thair pith thay preist.	
	That round, rinkroume wes at vtterance,	505
	Bot Talbartis Hors, with ane mischance,	
	He outterit, and to ryn was laith,	
	Quhairof Talbart was wonder wraith.	
	The Squyer furth his rink he ran,	
	Commendit weill with euerie man,	510
	And him dischargit of his speir,	
	Honestlie lyke ane Man of Weir.	
	Becaus that rink thay ran in vane,	
	Than Talbart wald not ryn agane,	
[B 1b]	Till he had gottin ane better steid,	515
	Quhilk was brocht to him with gude speid,	

Ouhairon he lap, and tuik his speir, As brym as he had bene ane Beir, And bowtit fordwart, with ane bend, And ran on to the Rinkis end. 520 And saw his hors was at command. Than wes he blyith, I vnderstand, Traistand na mair to ryn in vane, Than all the Trumpettis blew agane : Be that, with all the force they can, 525 Thay richt rudelie at vther ran. Of that meiting ilk man thocht wounder, Ouhilk soundit lyke ane crak of thunder, And nane of thame thair marrow mist. Sir Talbartis speir in sunder brist, 530 Bot the Squyer, with his burdoun, Sir Talbart to the eirth dang doun. That straik was with sic micht and fors, That on the ground lay man and hors ; And throw the brydell hand him bair, 535 And in the breist ane span and mair, Throw curras, and throw gluifis of plait, That Talbart micht mak na debait. The trencheour of the Squyeris speir Stak still into Sir Talbartis Geir. 540 Than euerie man, into that steid, Did all beleue that he was deid. The Squyer lap richt haistelie From his Cursour, deliuerlie, And to Sir Talbart maid support, 545 And humillie did him comfort. Ouhen Talbart saw, into his Scheild, Ane Otter in ane siluer Feild. This race (said he) I may sair rew, [B 2a] For I see weill my dreame wes trew. 550 Me thocht 3one Otter gart me bleid, And buir me backwart from my steid. Bot heir I vow to God Souerane, That I sall neuer Iust agane.

SQVYER MELDRVM.	161
And sweitlie to the Squyer said, Thow knawis the cunning that we maid, Quhilk of vs twa suld tyne the Feild He suld baith Hors and Armour 3eild	555
Till him that wan: quhairfoir, I will My Hors and Harnes geue the till. Than said the Squyer, Courteouslie, Brother, I thank 30w hartfullie. Of 30w, forsuith, nathing I craue,	560
For I haue gottin that I wald haue. With euerie man he was commendit, Sa vail3eandlie he him defendit. The Capitane of the Inglis band Tuke the 30ung Squyer be the hand,	565
And led him to the Pail3eoun, And gart him mak Collatioun. Quhen Talbartis woundis wes bund vp fast, The Inglis Capitane to him past, And prudentlie did him comfort :	570
Syne said, Brother, I 30w exhort To tak the Squyer be the hand. And sa he did, at his command, And said, this bene bot chance of Armes. With that, he braisit him in his armes, Sayand, hartlie I 30w forgeue.	575
And than the Squyer tuik his leue, Commendit weill with euerie man. Than wichtlie on his hors he wan, With monie ane Nobill man conuoyit. Leue we thair Talbart, sair annoyit.	580
<ul> <li>[B 2b] Sum sayis, of that discomfitour</li> <li>He thocht sic schame and dishonour,</li> <li>That he departit of that Land,</li> <li>And neuer wes sene into Ingland.</li> <li>Bot our Squyer did still remane,</li> </ul>	585
Efter the Weir, quhill Peice was tane. All Capitanes of the Kingis Gairdis Gaif to the Squyer riche rewairdis :	590

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## THE HISTORIE OF

	Becaus he had sa weill debaitit,	
	With euerie Nobill he wes weill traitit.	
	Efter the Weir he tuke licence ;	595
	Syne did returne, with diligence,	0,00
	From Pycardie to Normandie ;	
	And thair ane space remanit he,	
	Becaus the Nauie of Scotland	
	Wes still vpon the Coist lyand.	600
	137 Quhen he ane quhyle had sojornit,	
	He to the Court of France returnit,	
	For to decore his vassalege;	
	From Bartanze tuke his veyage,	
	With aucht scoir, in his companie,	605
	Of waillit wicht men and hardie,	
	Enarmit weill, lyke men of Weir,	
	With Hakbut, Culuering, Pik, and Speir;	
	And passit vp throw Normandie,	
	Till Ambiance in Pycardie,	610
	Quhair Nobill Lowes, the King of France,	
	Wes lyand with his Ordinance,	
	With monie ane Prince and worthie man.	
	And in the Court of France wes, than,	
	Ane meruellous Congregatioun	615
	Of monie ane diuers Natioun :	
	Of Ingland monie ane prudent Lord,	
	Efter the Weir makand record.	
	Thair wes, than; ane Ambassadour,	
3a]	Ane Lord, ane man of greit honour.	620
	With him was monie Nobill Knicht	
	Of Scotland, to defend thair richt,	
	Quhilk guydit thame sa honestlie,	
	Inglismen had thame at inuie.	
	And purposit to mak thame cummer,	625
	Becaus they wer of greiter number.	
	And sa, quhaireuer thay with thame met,	
	Upon the Scottis thay maid onset,	
	And, lyke wyld Lyounis furious,	~
	Thay layd ane seige about the hous,	630

[B

Thame to destroy, sa thay intendit. Our worthie Scottis thame weill defendit. The Sutheroun wes ay fywe for ane ; Sa, on ilk syde, thair wes men slane. The Inglismen grew in greit Ire, 635 And cryit, swyith, set the hous in fyre. Be that, the Squyer Meldrum Into the Market streit wes cum. With his folkis in gude array, And saw the toun wes in ane fray. 640 He did inquyre the occasioun. (Quod thay) the Scottis ar all put doun Be Inglismen into thair Innis. (Quod he) I wald gif all the Bynnis, That I micht cum or thay departit. 645 With that, he grew sa cruell hartit, That he was like ane wyld Lyoun, And rudelie ran outthrow the toun, With all his companie weill arrayit, And with Baner full braid displayit. 650 And, quhen thay saw the Inglis rout, Thay set vpon thame, with ane schout. With reird sa rudelie on thame ruschit, That fiftie to the eirth thay duschit. [B 3b] Thair was nocht ellis bot tak and slay. 655 This Squyer wounder did, that day, And stoutlie stoppit in the stour, And dang on thame with dintis dour. Wes neuer man buir better hand : Thair micht na Buckler byde his brand ; 660 For it was weill seuin quarter lang. With that sa derflie on thame dang, That, lyke ane worthie Campioun, Ay at ane straik he dang ane doun. 665 Sum wes euill hurt, and sum wes slane; Sum fell, quhilk rais not zit agane. Quhen that the Sutheroun saw his micht, Effravitlie thay tuke the flicht,

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	And wist not quhair to flie, for haist. Thus throw the toun he hes thame chaist. Wer not Frenchemen come to the redding, <i>Th</i> air had bene mekill mair blude shedding. Of this journey I mak ane end,	670
	Quhilk euerie Nobill did commend. Quhen to the King the cace wes knawin,	675
	And all the suith vnto him shawin,	10
	How this Squyer sa manfullie	
	On Sutheroun wan the victorie,	
	He put him into ordinance.	
	And sa he did remane in France,	680
	Ane certane tyme, for his plesour,	
	Weill estemit in greit honour,	
	Quhair he did monie ane Nobill deid.	
	With that, richt wantoun in his weid,	
	Quhen Ladies knew his hie courage,	685
	He was desyrit in Mariage	
	Be ane Ladie of greit Rent.	
	Bot 30uth maid him sa insolent,	
	That he in France wald not remane,	
[B 4a]	Bot come to Scotland hame agane.	690
	Thocht Frenche Ladies did for him murne,	
	The Scottis wer glaid of his returne.	
	At euerie Lord he tuke his leue ;	
	Bot his departing did thame greiue ;	
	For he was luifit with all wichtis,	695
	Quhilk had him sene defend his richtis.	
	Scottis Capitanes did him conuoy,	
	Thocht his departing did thame noy,	
	At Deip he maid him for the saill,	
	Quhair he furnischit ane gay veschaill,	700
	For his self and his Men of Weir,	
	With Artail3ie, Hakbut, Bow, and Speir,	
	And furneist hir with gude victuaill,	
	With the best wyne that he culd waill.	
	And quhen the Schip was reddie maid,	705
	He lay bot ane day in the raid,	

	SQVYER MELDRVM.	:	165
	Quhill he gat wind of the Southeist.		
	Than thay thair ankeris weyit on haist,		
	And syne maid Saill, and fordwart past,		
	Ane day, at morne : till, at the last,		710
	Of ane greit saill thay gat ane sicht,		-
	And Phæbus schew his bemis bricht,		
	Into the morning richt airlie.		
	Than past the Skipper, richt spedelie,		
	Up to the top, with richt greit feir,		715
	And saw it wes ane Man of Weir,		
	And cryit, I see nocht ellis, perdie,		
	Bot we mon outher fecht or fle.		
	The Squyer wes in his bed lyand,		
	Quhen he hard tell this new tydand.		720
	Be this, the Inglis Artail3e,		
	Lyke hailschot, maid on thame assailze,		
	And sloppit throw thair fechting saillis,		
	And diuers dang out ouir the waillis.		
[ <b>B</b> 4b]	The Scottis agane, with all thair micht		725
	Of gunnis, than thay leit fle ane flicht.		
	That thay micht weill see quhair they wair,		
	Heidis and armes flew in the Air.		
	The Scottis Schip scho wes sa law,		
	That monie gunnis out ouir hir flaw,		730
	Quhilk far bezond thame lichtit doun.		
	Bot the Inglis greit Galzeoun		
	Fornent thame stude, lyke ane strang castell,		
	That the Scottis gunnis micht na way faill,		
	Bot hat hir ay on the richt syde,		735
	With monie ane slop, for all hir pryde,		
	That monie ane beft wer on thair bakkis.		
	Than rais the reik with vglie crakkis, Quhilk on the Sey maid sic ane sound,		
	That in the Air it did redound,		m 40
	That men micht weill wit on the land,		740
	That shippis wer on the Sey fechtand.		
	Be this, the Gyder straik the shippis,		
	And ather on vther laid thair clippis;		
	mid action on vener laid than cuppis,		

THE HISTORIE OF

	And than began the strang battell. Ilk man his marrow did assaill : Sa rudelie thay did rushe togidder, That nane micht hald thair feit for slidder : Sum with halbert, and sum with speir,	745
	Bot hakbuttis did the greitest deir. Out of the top the grundin dartis Did diuers peirs outthrow the hartis. Euerie man did his diligence Upon his fo to wirk vengence,	750
	Ruschand on vther routtis rude, That ouir the waillis ran the blude. The Inglis Capitane cryit hie, Swyith, 3eild 30w, doggis, or 3e sall die ;	755
[B 5a]	And, do 3e not, I mak ane vow, That Scotland salbe quyte of 30w. Than peirtlie answerit the Squyar, And said, O tratour Tauernar, I lat the wit, thow hes na micht	760
	This day to put vs to the flicht. Thay derflie ay at vther dang : The Squyer thristit throw the thrang, And in the Inglis schip he lap, And hat the Capitane sic ane flap Upon his heid till he fell doun,	765
	Welterand intill ane deidlie swoun. And, quhen the Scottis saw the Squyer Had strikkin doun that rank Reuer, They left thair awin schip standand waist, And in the Inglis schip, in haist,	770
	They followit, all, thair Capitane : And sone wes all the Sutheroun slane. Howbeit thay wer of greiter number, The Scottismen put thame in sic cummer,	775
	That thay wer fane to leif the Feild, Cryand, mercie, than did thame 3eild. 3it wes the Squyer straikand fast At the Capitane ; till, at the last,	780

	Quhen he persauit no remeid, Outher to 3eild, or to be deid, He said, O gentill Capitane, Thoill me not for to be slane. My lyfe to 30w salbe mair pryse Nor sall my deith, ane thowsand syse. For 3e may get, as I suppois,	785
	Thrie thowsand Nobillis of the Rois Of me and of my companie : Thairfoir, I cry 30w loud mercie. Except my lyfe, nothing I craif :	790
[B 5b]	Tak 30w the schip and all the laif. I 3eild to 30w baith sword and knyfe: Thairfoir, gude Maister, saue my Lyfe. The Squyer tuik him be the hand, And on his feit he gart him stand,	795
	And treittit him richt tenderly, And syne vnto his men did cry, And gaif to thame richt strait command, To straik no moir, bot hald thair hand. Than baith the Capitanes ran and red;	800
	And so thair wes na mair blude shed. Than all the laif thay did thame 3eild, And to the Scottis gaif sword and sheild. Ane Nobill Leiche the Squyer had, Quhairof the Inglismen wes full glaid,	805
	To quhome the Squyer gaif command The woundit men to tak on hand. And so he did, with diligence, Quhairof he gat gude recompence. Than, quhen the woundit men wer drest,	810
	And all the deand men confest, And deid men cassin in the See, Quhilk to behald wes greit pietie, Thair was slane, of [the] Inglis band, Fyue scoir of men, I vnderstand,	815
	The quhilk wer cruell men and kene, And of the Scottis wer slane fyftene.	820

	And quhen the Inglis Capitane Saw how his men wer tane and slane, And how the Scottis, sa few in number,	
	Had put thame in sa greit ane cummer, He grew intill ane frenesy, Sayand, fals Fortoun, I the defy :	825
	For I beleuit, this day at morne, That he was not in Scotland borne,	
	That durst haue met me, hand for hand,	
[B 6a]	Within the boundis of my brand.	830
	The Squyer bad him mak gude cheir,	
	And said, it wes bot chance of Weir.	
	Greit Conquerouris, I 30w assure,	
	Hes hapnit siclike aduenture :	
	Thairfoir, mak mirrie, and go dyne,	835
	And let vs preif the michtie wyne.	
	Sum drank wyne, and sum drank Aill,	
	Syne put the shippis vnder saill,	
	And waillit furth of the Inglis band	0
	Twa hundreth men, and put on land,	840
	Quyetlie, on the Coist of Kent :	
	The laif in Scotland with him went.	
	The Inglis Capitane, as I ges,	
	He wairdit him in the Blaknes,	0.1
	And treitit him richt honestlie,	845
	Togither with his companie,	
	And held thame in that Garnisoun,	
	Till thay had payit thair Ransoun.	
	That Service Moldrum was sum hame,	850
	That Squyer Meldrum wes cum hame. Quhen thay hard tell how he debaitit,	050
	With euerie man he was sa treitit,	
	That, quhen he trauellit throw the land,	
	Thay bankettit him fra hand to hand,	
	With greit solace : till, at the last,	855
	Out throw Straitherne the Squyer past.	00
	And, as it did approch the nicht,	
	Of ane Castell he gat ane sicht,	
	0	

SQVYER MELDRVM.	169
Beside ane Montane, in ane vaill :	
And than, efter his greit trauaill,	860
He purpoisit him to repois,	
Quhair ilk man did of him rejois.	
Of this triumphant plesand place	
Ane lustie Ladie wes Maistres,	
Quhais Lord was deid schort tyme befoir,	865
Quhairthrow hir dolour wes the moir.	
Bot 3it scho tuke sum comforting,	
To heir the plesant dulce talking	
Of this young Squyer, of his chance,	
And how it fortunit him in France.	870
This Squyer and the Ladie gent	
Did wesche, and then to supper went.	
During that nicht thair was nocht ellis	
Bot for to heir of his Nouellis.	
Eneas, quhen he fled from Troy,	875
Did not Quene Dido greiter Ioy,	
Quhen he in Carthage did arryue,	
And did the seige of Troy discryue.	
The wonderis that he did reheirs	
Wer langsum for to put in vers,	880
Of quhilk this Ladie did rejois.	
Thay drank, and syne went to repois.	
He fand his Chalmer weill arrayit	
With dornik work on buird displayit.	
Of Uenisoun he had his waill,	885
Gude Aquavite, Wyne, and Aill,	
With nobill Confeittis, Bran, and Geill;	
And swa the Squyer fuir richt weill.	
Sa, to heir mair of his narratioun,	0
This Ladie come to his Collatioun,	890
Sayand he was richt welcum hame.	
Grandmercie than (quod he) Madame.	
Thay past the time with Ches and Tabill ;	
For he to euerie game was abill.	0
Than vnto bed drew euerie wicht :	895
To Chalmer went this Ladie bricht,	

[B 6b]

#### THE HISTORIE OF

The quhilk this Squyer did conuoy. Syne, till his bed he went, with Ioy. That nicht he sleipit neuer ane wink, [B 7a] Bot still did on the Ladie think ; 000 Cupido, with his fyrie dart, Did peirs him so out throw the hart. Sa all that nicht he did bot murnit. Sum tyme sat vp, and sumtyme turnit, Sichand with monie gant and grane, 905 To fair Venus makand his mane, Sayand, Ladie, quhat may this mene? I was ane fre man lait zistrene, And now ane catiue bound and thrall For ane that I think Flour of all. 010 I pray God sen scho knew my mynd, How, for hir saik, I am sa pynd. Wald God I had bene 3it in France, Or I had hapnit sic mischance, To be subject or seruiture 915 Till ane quhilk takis of me na cure. This Ladie ludgit neirhand by, And hard the Squyer priuely, With dreidfull hart, makand his mone, With monie cairfull gant and grone. 920 Hir hart fulfillit with pietie, Thocht scho wald haif of him mercie, And said, howbeit I suld be slane, He sall haue lufe for lufe agane. Wald God I micht, with my honour, 925 Haue him to be my Paramour. This wes the mirrie tyme of May, Quhen this fair Ladie, freshe and gay, Start vp, to take the hailsum Air, With pantonis on hir feit ane pair, 930 Airlie into ane cleir morning, Befoir fair Phæbus vprysing, Kirtill alone, withouttin Clok, And saw the Squyeris dure vnlok.

	SQVYER MELDRVM.	171
[B 7b]	Scho slippit in, or euer he wist, And fenzeitlie past till ane kist,	935
	And with hir keyis oppinnit the Lokkis,	
	And maid hir to take furth ane Boxe :	
	Bot that was not hir erand thair.	
	With that, this lustie 30ung Squyar	940
	Saw this Ladie so plesantlie	
	Cum to his Chalmer quyetlie,	
	In Kyrtill of fyne Damais broun,	
	Hir goldin traissis hingand doun.	
	Hir Pappis wer hard, round, and quhyte,	945
	Quhome to behald wes greit delyte.	
	Lyke the quhyte lyllie wes hir lyre ;	
	Hir hair was like the reid gold wyre ;	
	Hir schankis quhyte withouttin hois,	
	Quhairat the Squyer did rejois.	950
	And said than, now, vailze quod vailze,	
	Upon the Ladie thow mak ane sail3e.	
	Hir Courlyke Kirtill was vnlaist,	
	And sone into his armis hir braist,	
	And said to hir; Madame, gude-morne;	955
	Help me, your man that is forlorne.	
	Without 3e mak me sum remeid,	
	Withouttin dout I am bot deid ;	
	Quhairfoir, 3e mon releif my harmes.	060
	With that, he hint hir in his armes,	960
	And talkit with hir on the flure ; Syne, quyetlie did bar the dure.	
	Squyer (quod scho) quhat is 30ur will ?	
	Think 3e my womanheid to spill ?	
	Na, God forbid, it wer greit syn ;	965
	My Lord and 3e wes neir of Kyn.	905
	Quhairfoir, I mak 30w supplicatioun,	
	Pas, and seik ane dispensatioun ;	
	Than sall I wed 30w with ane Ring ;	
[B 8a]	Than may 3e leif at 30ur lyking.	970
[]	For 3e ar 30ung, lustie, and fair,	970
	And als 3e ar 30ur Fatheris Air.	

	Thair is na Ladie, in all this land, May 30w refuse to hir Husband ;	
	And gif 3e lufe me as 3e say,	975
	Haist to dispens the best 3e may;	515
	And thair to 30w I geue my hand,	
	I sall 30w take to my Husband.	
	(Quod he) quhill that I may indure,	
	I vow to be 30ur seruiture ;	980
	Bot I think greit vexatioun	9
	To tarie vpon dispensatioun.	
	Than in his armis he did hir thrist,	
	And aither vther sweitlie kist,	
	And wame for wame thay vther braissit ;	985
	With that, hir Kirtill wes vnlaissit.	J= J
	Than Cupido, with his fyrie dartis,	
	Inflammit sa thir Luiferis hartis,	
	Thay micht na maner of way disseuer,	
	Nor ane micht not part fra ane vther;	990
	Bot, like wodbind, thay wer baith wrappit.	
	Thair tenderlie he hes hir happit,	
	Full softlie vp, intill his Bed.	
	Iudge 3e gif he hir schankis shed.	
	Allace (quod scho) quhat may this mene?	995
	And with hir hair scho dicht hir Ene.	
	I can not tell how thay did play;	
	Bot I beleue scho said not nay.	
	He pleisit hir sa, as I hard sane,	
	That he was welcum ay agane.	1000
	Scho rais, and tenderlie him kist,	
	And on his hand ane Ring scho thrist ;	
	And he gaif hir ane lufe drowrie,	
	Ane Ring set with ane riche Rubie,	
8 <i>b</i> ]	In takin that thair Lufe for euer	1005
	Suld neuer frome thir twa disseuer.	
	And than scho passit vnto hir Chalmer,	
	And fand hir madinnis, sweit as Lammer,	
	Sleipand full sound ; and nothing wist	
	How that thair Ladie past to the Kist.	1010

[B 8

	SQVYER MELDRVM.	I73
	(Quod thay) Madame, quhair haue 3e bene ?	
	(Quod scho) into my Gardine grene,	
	To heir thir mirrie birdis sang.	
	I lat 30w wit, I thocht not lang,	
	Thocht I had taryit thair quhill None.	1015
	(Quod thai) quhair wes 30ur hois & schone ?	
	Quhy 3eid 3e with 3our bellie bair?	
	(Quod scho) the morning wes sa fair :	
	For, be him that deir Iesus sauld,	
	I felt na wayis ony maner of cauld.	1020
	(Quod thay) Madame, me think 3e sweit.	
	(Quod scho) 3e see I sufferit heit ;	
	The dew did sa on flouris fleit,	
	That baith my Lymmis ar maid weit :	
	Thairfoir ane quhyle I will heir ly,	1025
	Till this dulce dew be fra me dry.	
	Ryse, and gar mak our denner reddie.	
	That salbe done (quod thay) my Ladie.	
	Efter that scho had tane hir rest,	
	Scho rais, and in hir Chalmer hir drest,	1030
	And, efter Mes, to denner went.	
	Than wes the Squyer diligent	
	To declair monie sindrie storie	
	Worthie to put in Memorie.	
	Quhat sall we of thir Luiferis say,	1035
	Bot, all this tyme of lustie May,	
	They past the tyme with Ioy and blis,	
	Full quyetlie, with monie ane kis.	
	Thair was na Creature that knew	
[C 1a]	0	1040
	And sa he leuit, plesandlie,	
	Ane certane time, with his Ladie ;	
	Sum time with halking and hunting,	
	Sum time with wantoun hors rinning,	
	And sum time like ane man of weir,	1045
	Full gal3ardlie wald ryn ane speir.	
	He wan the pryse abone thame all, Boith at the Buttic and the Futaball	
	Roth at the Ruttic and the Kutchell	

Baith at the Buttis and the Futeball.

	Till euerie solace he was abill,	
	At cartis, and dyce, at Ches, and tabill :	1050
	And, gif 3e list, I sall 30w tell,	
	How that he seight ane Castell.	
	Ane Messinger come spedilie,	
	From the Lennox to that Ladie,	
	And schew [hir] how that Makfagon,	1055
	And with him monie bauld Baron,	
	Hir Castell [he] had tane perfors,	
	And nouther left hir kow nor hors,	
	And heryit all that land about ;	
	Quhairof the Ladie had greit dout.	1060
	Till hir Squyer scho passit in haist,	
	And schew him how scho wes opprest,	
	And how he waistit monie ane myle,	
	Betuix Dunbartane and Argyle.	
	And, quhen the Squyer Meldrum	1065
	Had hard thir Nouellis, all and sum,	
r	Intill his hart thair grew sic Ire,	
	That all his bodie brint in fyre ;	
	And swoir it suld be full deir sald,	
	Gif he micht find him in that hald.	1070
	He and his men did them addres,	
	Richt haistelie, in thair Harnes ;	
	Sum with bow, and sum with speir,	
	And he, like Mars, the God of weir,	
[C 1b]	Come to the Ladie, and tuke his leif.	1075
	And scho gaif him hir richt hand gluif,	
	The quhilk he on his basnet bure.	
	And said, Madame, I 30w assure,	
	That worthie Lancelot du laik	
	Did neuer mair, for his Ladies saik,	1080
	Nor I sall do, or ellis de,	
	Without that 3e reuengit be.	
	Than in hir armes scho him braist,	
	And he his leif did take in haist,	
	And raid that day, and all the nicht,	1085
	Till, on the morne, he gat ane sicht	

	SQVYER MELDRVM.		175
	Of that Castell, baith fair and strang.		
	Than, in the middis, his men amang,		
	To michtie Mars his vow he maid,		
	That he suld neuer in hart be glaid,	:	1090
	Nor 3it returne furth of that land,		-
	Quhill that strenth wer at his command.		
	All the Tennentis of that Ladie		
	Come to the Squyer haistelie,		
	And maid aith of fidelitie,	:	1095
	That they suld neuer fra him flie.		
	Quhen to Makferland, wicht and bauld,		
	The veritie all haill wes tauld,		
	How the 30ung Squyer Meldrum		
	Wes now into the Cuntrie cum,		1100
	Purpoisand to seige that place,		
	Than vittaillit he thar Fortres,		
	And swoir he suld that place defend,		
	Bauldlie, vntill his lyfis end.		
	Be this, the Squyer wes arrayit,		1105
	With his Baner bricht displayit,		
	With culuering, hakbut, bow, and speir.		
	Of Makfarland he tuke na feir,		
	And, like ane Campioun courageous,		
[C 2a]	He cryit and said, gif ouir the hous.		IIIO
	The Capitane answerit, heichly,		
	And said, tratour, we the defy :		
	We sall remane this hous within,		
	Into despyte of all thy kyn.		
	With that, the Archeris, bauld and wicht,		1115
	Of braid arrowis let fle ane flicht		
	Amang the Squyeris companie ;		
	And thay, agane, richt manfullie,		
	With Hakbute, Bow, and Culueryne,		
	Quhilk put Makferlandis men to pyne ;		1120
	And on thair colleris laid full sikker.		
	And thair began ane bailfull bikker.		
	Thair was bot schot and schot agane,		
	Till, on ilk side, thair wes men slane.		

## THE HISTORIE OF

	Than cryit the Squyer couragious,	1125
	Swyith, lay the ledden to the hous.	
	And sa thay did, and clam, belyfe,	
	As busie Beis dois to thair hyfe.	
	Howbeit thair wes slane monie man,	
	3it wichtlie ouir the wallis they wan.	1130
	The Squyer, formest of them all,	
	Plantit the Baner ouir the wall.	
	And than began the mortall fray :	
	Thair wes not ellis bot tak and slay.	
	Than Makferland, that maid the prais,	1135
	From time he saw the Squyeris face,	
	Upon his kneis he did him zeild,	
	Deliuerand him baith speir and scheild.	
	The Squyer hartlie him ressauit,	
	Commandand that he suld be sauit ;	1140
	And sa did slaik that mortall feid,	
	Sa that na man wes put to deid.	
	In fre waird was Makferland seisit,	
	And leit the laif gang quhair they pleisit.	
[C 2b]	And sa this Squyer amorous	1145
	Seigit and wan the Ladies hous,	
	And left thairin ane Capitane :	
	Syne, to Stratherne returnit agane,	
	Quhair that he with his fair Ladie	
	Ressauit wes full plesantlie,	1150
	And to tak rest did him conuoy.	
	Iudge 3e gif thair wes mirth and Ioy.	
	Howbeit the Chalmer dure wes cloisit,	
	They did bot kis, as I suppois it :	
	Gif vther thing wes them betwene,	1155
	Let them discouer that Luiferis bene :	
	For I am not in Lufe expart,	
	And neuer studyit in that art.	
	Thus they remainit in merines,	
	Beleifand neuer to haue distres.	1160
	In that meine time, this Ladie fair	
	Ane douchter to the Squyer bair :	

	Nane fund wes fairer of visage.	
	Than tuke the Squyer sic courage,	
	Agane the mirrie time of May, ·	1165
	Threttie he put in his Luferay,	
	In Scarlot fyne, and of hew grene,	
	Quhilk wes ane semelie sicht to sene.	
	The gentilmen, in all that land,	
	Wer glaid with him to mak ane band.	1170
	And he wald plainelie tak thair partis,	
	And not desyring bot thair hartis.	
	Thus leuit the Squyer plesandlie,	
	With Musick and with Menstralie.	
	Of this Ladie he wes sa glaid,	1175
	Thair micht na sorrow mak him sad :	
	Ilk ane did vther consolatioun,	
	Taryand vpon dispensatioun.	
	Had it cum hame, he had hir bruikit,	
[C 3a]	Bot, or it come, it wes miscuikit :	1180
	And all this game he bocht full deir,	
	As 3e at lenth sall efter heir.	
	I Of warldlie Ioy it is weill kend,	
	That sorrow bene the fatall end ;	
	For Ielousie and fals Inuie	1185
	Did him persew richt cruellie ;	
	I meruell not thocht it be so,	
	For they wer euer Luiferis fo :	
	Quhairthrow he stude in monie ane stour,	
	And ay defendit his honour.	1190
	Ane cruell Knicht dwelt neir hand by,	
	Quhilk at this Squyer had Inuy,	
	Imaginand, intill his hart,	
	How he thir Luiferis micht depart,	
	And wald haue had hir maryand	1195
	Ane gentilman, within his land,	
	The quhilk to him wes not in blude :	
	Bot, finallie for to conclude,	
	Thairto scho wald neuer assent.	
	Quhairfoir the Knicht set his Intent	1200
	М	

	This nobill Squyer for to destroy,		
	And swore he suld neuer haue Ioy		
	In till his hart, without remeid,		•
	Till ane of thame wer left for deid.		
	This vailzeand Squyer, manfully,	I	205
	In ernist or play did him defy,		Ŭ
	Offerand him self for to assaill,		
	Bodie for bodie, in battaill.		
	The Knicht thairto not condiscendit,		
	Bot to betrais him ay intendit.	I	210
	Sa it fell, anis vpon ane day,		
	In Edinburgh, as I hard say,		
	This Squyer and the Ladie trew		
	Was thair, just matteris to persew.		
C[3b]	That cruell Knicht, full of Inuy,	I	215
	Gart hald on them ane secreit Spy,		Ŭ
	Quhen thaj suld pas furth of the toun,		
	For this Squyeris confusioun,		
	Quhilk traistit no man suld him greiue,		
	Nor of tressoun had no beleiue.	I	220
	And tuik his licence from his Oist,		
	And liberallie did pay his Coist,		
	And sa departit, blyith and mirrie,		
	With purpois to pas ouir the Ferrie.		
	He wes bot auchtsum in his rout ;	I	225
	For of danger he had no dout.		
	The Spy come to the Knicht, anone,		
	And him informit how they wer gone.		
	Than gadderit he his men in hy,		
	With thrie scoir in his company,	I	230
	Accowterit weill in feir of weir,		
	Sum with bow, and sum with speir,		
	And on the Squyer followit fast,		
	Till thay did see him, at the last,		
	With all his men richt weill arrayit,	I	235
	With cruell men nathing effrayit.		
	And quhen the Ladie saw the rout,		
	God wait gif scho stude in greit dout.		

SQVYER MELDRVM.	179
(Quod scho) 30ur enemeis I see ;	
Thairfoir, sweit hart, I reid 30w fle.	1240
In the cuntrey I will be kend;	
3e ar na partie to defend.	
3e knaw 30ne Knichtis crueltie,	
That in his hart hes no mercie.	
It is bot ane that thay wald haue;	1245
Thairfoir, deir hart, 30ur self 3e saue.	
Howbeit thay tak me with this trane,	
I salbe sone at 30w agane :	
For 3e war neuer sa hard staid.	
Madame (quod he) be 3e not raid;	1250
For, be the halie Trinitie,	
This day ane fute I will not fle.	
And, be he had endit this word,	
He drew ane lang twa handit sword,	
And put his aucht men in array,	1255
And bad that thay suld tak na fray.	
Than to the Squyer cryit the Knicht,	
And said, send me the Ladie bricht.	
Do 3e not sa, be Goddis Croce,	
I sall hir tak away perforce.	1260
The Squyer said, be thow ane Knicht,	
Cum furth to me, and shaw the richt,	
Bot hand for hand, without redding,	
That thair be na mair blude shedding :	
And gif thow winnis me in the feild,	T265
I sall my Ladie to the zeild.	
The Knicht durst not, for all his land,	
Fecht with this Squyer hand for hand.	
The Squyer than saw no remeid,	
Bot outher to fecht or to be deid.	1270
To heuin he liftit vp his visage,	
Cryand to God, with hie courage,	
To the my querrell I do commend :	
Syne, bowtit fordwart, with ane bend.	
With countenance baith bauld and stout,	1275
He rudelie rushit in that rout .	

[C 4a]

Amang his fa men maid sic hand,1280That Gaudefer, as sayis the Letter,At Gadderis Ferrie faucht no better.His sword he swappit sa about,That he greit roum maid in the rout ;[C 4b] And like ane man that was dispairit,1285His wapoun sa on thame he wairit,Ouhome ever he hit as I hard say		With him, his litill companie, Quhilk them defendit manfullie. The Squyer, with his birneist brand,	
At Gadderis Ferrie faucht no better. His sword he swappit sa about, That he greit roum maid in the rout ; [C 4b] And like ane man that was dispairit, His wapoun sa on thame he wairit, 1285		Amang his fa men maid sic hand,	1280
His sword he swappit sa about, That he greit roum maid in the rout ; [C 4b] And like ane man that was dispairit, His wapoun sa on thame he wairit,			
That he greit roum maid in the rout ;[C 4b]And like ane man that was dispairit,His wapoun sa on thame he wairit,			
[C 4b] And like ane man that was dispairit,1285His wapoun sa on thame he wairit,			
His wapoun sa on thame he wairit,			
-	[C 4b]	_	1285
Outcome ever be hit as I hard say		-	
19		Quhome euer he hit, as I hard say,	
Thay did him na mair deir, that day.			
Quha euer come within his boundis,			
He chaipit not but mortall woundis. 1290			1290
Sum mutilate wer, and sum wer slane,			
Sum fled, and come not 3it agane.			
He hat the Knicht abone the breis,			
That he fell fordwart on his kneis :			7.00 F
Wer not Thome Giffard did him saue, 1295			1295
The Knicht had sone bene in his graue.			
Bot than the Squyer, with his brand, Hat Thomas Giffard on the hand :			
From that time furth, during his lyfe, He neuer weildit sword nor knyfe. 1300			T 200
He neuer weildit sword nor knyfe. 1300 Than come ane sort, as brim as beiris,			1300
And in him festnit fyftene speiris,			
In purpois to haue borne him doun.		· _	
Bot he, as forcie Campioun,			
Amang thai wicht men wrocht greit wounder ; 1305			1305
For all that speiris he schure in sunder.			-303
Nane durst cum neir him, hand for hand,		_	
Within the boundis of his brand,			
This worthie Squyer courageous			
Micht be compairit to Tydeus, 1310			1310
Quhilk faucht for to defend his Richtis,			0
And slew of Thebes fyftie Knichtis.			
Rolland, with Brandwell, his bricht brand,		*	
Faucht neuer better, hand for hand,			

	SQVYER MELDRVM.	181
	Nor Gawin, aganis Golibras, Nor Olyuer, with Pharambras.	1315
	I wait he faucht, that day, als weill As did Sir Gryme aganis Graysteill.	X
	And I dar say, he was als abill	
[C 5a]	As onie Knicht of the round Tabill,	1320
	And did his honour mair auance	
	Nor onie of thay Knichtis, perchance ;	
	The quhilk I offer me to preif,	
	Gif that 3e pleis, Sirs, with 3our leif.	
	Amang thay Knichts wes maid ane band,	1325
	That they suld fecht bot hand for hand,	
	Assurit that thair suld cum no mo.	
	With this Squyer it stude not so ;	
	His stalwart stour quha wald discryfe,	7000
	Aganis ane man thair come, ay, fyfe.	1330
	Quhen that this cruell tyrane Knicht Saw the Squyer sa wounder wicht,	
	And had no micht him to destroy,	
	Into his hart thair grew sic noy,	
	That he was abill for to rage,	1335
	That no man micht his Ire asswage.	~555
	Fy on vs, said he to his men ;	
	Ay aganis ane, sen we ar ten,	
	Chaip he away, we ar eschamit ;	
	Like cowartis, we salbe defamit.	1340
	I had rather be in hellis pane,	01
	Or he suld chaip fra vs vnslane.	
	And callit thrie of his companie,	
	Said : pas behind him, quyetlie.	
	And sa thay did, richt secreitlie,	I345
	And come behind him, cowartlie,	
	And hackit on his hochis and theis,	
	Till that he fell vpon his kneis.	
	zit, quhen his schankis wer schorne in sunder,	
	Upon his kneis he wrocht greit wounder,	1350
	Sweipand his sword round about,	
	Not haifand of the deith na dout.	

#### THE HISTORIE OF

Durst nane approche within his boundis. Till that his cruell mortall woundis [C 5b] Bled sa, that he did swap in swoun : 1355 Perforce behuifit him, than, fall doun. And, quhen he lay vpon the ground, They gaif him monie cruell wound, That men on far micht heir the knokkis. Like boucheouris hakkand on thair stokk[i]s. 1360 And finallie, without remeid, They left him lyand thair for deid, With ma woundis of sword and knyfe Nor euer had man that keipit lyfe. Ouhat suld I of thir tratouris say? 1365 Quhen they had done, they fled away. Bot than this lustie ladie fair. With dolent hart, scho maid sic cair. Ouhilk wes greit pietie for to reheirs, And langsum for to put in vers. 1370 With teiris scho wuische his bludie face, Sichand with manie loud allace. Allace, quod scho, that I was borne : In my querrell thow art forlorne. Sall neuer man, efter this hour, 1375 Of my bodie haue mair plesour : For thow was gem of gentilnes, And werie well of worthines. Than to the eirth scho rushit doun. 1380 And lay intill ane deidlie swoun. Be that, the Regent of the land Fra Edinburgh come fast rydand. Sir Anthonie Darsie wes his name, Ane Knicht of France, and man of fame, 1385 Quhilk had the guiding, haillilie, Under Iohne, Duke of Albanie, Ouhilk wes to our 30ung King Tutour, And of all Scotland Gouernour. Our King was bot fyue zeiris of age, [C 6a] That time guhen done wes the outrage. 1390

	Quhen this gude Knicht the Squyer saw,	
	Thus lyand in till his deid thraw,	
	Wo is me (quod he) to see this sicht	
	On the, quhilk worthie wes and wicht.	
	Wald God that I had bene with the,	1395
	As thow in France was anis with me,	0,00
	Into the land of Picardy,	
	Quhair Inglis men had greit Inuy	
	To haue me slane, sa they intendit ;	
	Bot manfullie thow me defendit,	I400
	And vailzeandlie did saue my lyfe.	
	Was neuer man, with sword nor knyfe,	
	Nocht Hercules I dar weill say,	
•	That euer faucht better for ane day.	
	Defendand me within ane stound,	1405
	Thow dang seir Sutheroun to the ground.	1.0
	I may the mak no help, allace,	
	Bot I sall follow on the chace,	
	Richt spedilie, baith day and nicht,	
	Till I may get that cruell Knicht.	1410
	I mak ane vow, gif I may get him,	1
	In till ane Presoun I sall set him,	
	And, quhen I heir that thow beis deid,	
	Than sall my handis straik of his heid.	
	With that, he gaue his hors the spurris,	1415
	And spedelie flaw ouir the furris.	-1-5
	He and his Gaird, with all thair micht,	
	They ran, till thaj ouirtuik the Knicht.	
	Quhen he approchit, he lichtit doun,	
	And, like ane vail3eand Campioun,	1420
	He tuik the Tyrane presonar,	
	And send him backward to Dumbar;	
	And thar remainit in presoun,	
	Ane certane time, in that Dungeoun.	
[C 6b]		1425
[0 00]	And speik we of our heynd Squyar,	10
	Of quhome we can not speik bot gude.	
	Quhen he lay bathand in his blude,	
	Roman and a second seco	

	His freindis and his Ladie fair	
	They maid for him sic dule and cair,	1430
	Quhilk wer greit pietie to deploir :	
	Of that matter I speik no moir.	
	Thay send for Leiches, haistelie,	
	Syne buir his bodie, tenderlie,	
	To ludge into ane fair ludgyne,	1435
	Quhair he ressauit medicyne.	
	The greitest Leichis of the land	
	Come all to him without command,	
	And all practikis on him prouit,	
	Becaus he was sa weill belouit.	1440
	Thay tuik on hand his life to saue,	
	And he thame gaif quhat they wald haue.	
	Bot he sa lang lay into pane,	
	He turnit to be ane Chirurgiane,	
	And als, be his naturall ingyne,	1445
	He lemit the Art of Medicyne.	
	He saw thame on his bodie wrocht,	
	Quhairfoir the Science wes deir bocht.	
	Bot efterward, quhen he was haill,	
	He spairit na coist, nor 3it trauaill,	1450
	To preif his practikis on the pure,	
	And on thame preuit monie ane cure,	
	On his expensis, without rewaird :	
	Of Money he tuik na regaird.	
	ar git sum thing will we commoun mair	1455
	Of this Ladie, quhilk maid greit cair,	
	Quhilk to the Squyer wes mair pane	
	Nor all his woundis, in certane.	
	And than hir freindis did conclude,	
7a]	Becaus scho micht do him na gude,	1460
	That scho suld take hir leif and go	
	Till hir cuntrie ; and scho did so.	
	Bot thir luiferis met neuer agane,	
	Quhilk wes to thame ane lestand pane ;	
	For scho, aganis hir will, wes maryit,	1465
	Ouhairthrow hir weird scho daylie waryit.	

[C

Howbeit hir bodie wes absent, Hir tender hart wes ay present, Baith nicht and day, with hir Squyar. Wes neuer Creature that maid sic cair : 1470 Penelope for Ulisses, I wait, had neuer mair distres; Nor Cresseid for trew Troylus Wes not tent part sa dolorous. I wait it wes aganis hir hart 1475 That scho did from hir Lufe depart. Helene had not sa mekill nov. Ouhen scho perforce wes brocht to Trov. I leif hir, than, with hart full sore, And speik now of this Squyer more. 1480 1 Quhen this Squyer wes haill & sound, And softlie micht gang on the ground, To the Regent he did complane ; Bot he, allace, wes richt sone slane Be Dauid Hume, of Wedderburne, 1485 The quhilk gart monie Frenchemen murne, For thair was nane mair nobill Knicht, Mair vailzeand, mair wyse, mair wicht. And, sone efter that crueltie, The Knicht was put to libertie, 1490 The quhilk the Squyer had opprest : Sa wes his matter left vndrest. Becaus the King was 30ung of age, Than tyrannis rang, into thair rage. [C 7b] Bot, efterward, as I hard say, 1495 On Striuiling brig, vpon ane day, This Knicht wes slane with crueltie, And that day gat na mair mercie Nor he gaif to the young Squyar. I say na mair ; let him ly thair. 1500 For cruell men, 3e may weill see, They end, ofttimes, with crueltie. For Christ to Peter said this word, Quha euer straikis with ane sword,

	That man salbe with ane sword slane : That saw is suith, I tell 30w plane. He menis, quha straikis cruellie, Aganis the Law, without mercie.	1505
	Bot this Squyer to nane offendit, Bot manfullie him self defendit.	1510
	Wes neuer man, with sword nor knyfe,	1 ) 10
	Micht saif thair honour and thair lyfe,	
	As did the Squyer all his dayis,	
	With monie terribill effrayis.	
	Wald I at lenth his lyfe declair,	1515
	I micht weill writ ane vther quair.	00
	Bot at this time I may not mend it,	
	Bot shaw 30w how the Squyer endit.	
	a Thair dwelt in Fyfe ane agit Lord,	
	That of this Squyer hard record,	1520
	And did desire, richt hartfullie,	
	To haue him in his companie ;	
	And send for him with diligence.	
	And he come with obedience,	
	And lang time did with him remane,	1525
	Of quhome this agit Lord was fane.	
	Wyse men desiris, commounlie,	
	Wyse men into thair companie ;	
	For he had bene in monie ane Land,	
[C 8a]	In Flanderis, France, and in Ingland,	1530
	Quhairfoir the Lord gaif him the cure	
	Of his houshald, I 30w assure,	•
	And, in his Hall, cheif Merschall,	
	And auditour of his comptis all.	
	He was ane richt Courticiane,	1535
	And in the Law ane Practiciane;	
	Quhairfoir, during this Lordis lyfe,	
	Tchyref depute he wes in Fyfe ;	
	To euerie man ane equall Iudge,	
	And of the pure he wes refuge,	1540
	And with Iustice did thame support,	
	And curit thair sairis with greit comfort ;	

	For, as I did reheirs before,	
	Of Medicine he tuke the Lore.	
	Quhen he saw the Chirurgience	1545
	Upon him do thair diligence,	
	Experience maid him perfyte,	
	And of the Science tuke sic delyte,	
	That he did monie thriftie cure,	
	And speciallie vpon the pure,	1550
	Without rewaird for his expensis,	
	Without regaird or recompencis.	
	To gold, to siluer, or to rent,	
	This Nobill Squyer tuke litill tent.	
	Of all this warld na mair he craifit,	1555
	Sa that his honour micht be saifit.	
	And ilk zeir for his Ladies saik,	
	Ane Banket Royall wald he maik.	
	And that he maid on the Sonday	
	Precedand to Aschwednisday,	1560
	With wyld foull, venisoun, and wyne,	
	With tairt, and flam, and frutage fyne.	
	Of Bran and Geill thair wes na skant,	
	And Ipocras he wald not want.	
[C 8b]	I haue sene sittand at his Tabill,	1565
	Lordis and Lairdis honorabill,	
	With Knichtis & monie ane gay Squyar,	
	Quhilk wer to lang for to declair,	
	With mirth, Musick, and menstrallie.	
	All this he did for his Ladie,	1570
	And, for hir saik, during his lyfe	
	Wald neuer be weddit to ane wyfe.	
	And quhen he did declyne to age,	
	He faillit neuer of his courage.	
	Of ancient storyis for to tell,	1575
	Abone all vther he did precell;	
	Sa that euerilk Creature	
	To heir him speik thay tuke plesure.	
	Bot all his deidis honorabill	
	For to descryue I am not abill.	1580

Of euerie man he was commendit,	
And, as he leiuit, sa he endit,	
Plesandlie, till he micht indure,	
Till dolent deith come to his dure,	
And cruellie, with his mortall dart,	1585
He straik the Squyer throw the hart.	
His saull, with Ioy Angelicall,	
Past to the Heuin Imperiall.	
Thus, at the Struther, into Fyfe,	
This nobill Squyer loist his lyfe.	1590
I pray to Christ for to conuoy	
All sic trew Luiferis to his Ioy.	
Say 3e Amen, for Cheritie.	
Adew, 3e sall get na mair of me.	1594

## FINIS.

### THE

Testament of the nobill and vail3eand Squyer Williame Meldrum of the Bynnis. Compylit be Sir Dauid Lyndesay of the Mont. &c.

The Holie man Iob, ground of pacience, In his greit trubill trewlie did report, Quhilk I persaue now be Experience, That mennis lyfe in eirth bene wounder short. My 30uth is gane, and eild now dois resort : My time is gane; I think it bot ane dreame : 3it efter deith remane sall my gude fame.

I persaue shortlie that I man pay my det : To me in eirth no place bene permanent : My hart on it no mair now will I set,

SQVYER MELDRVM.	189
Bot with the help of God omnipotent, With resolute mind, go mak my Testament, And tak my leif at cuntriemen and kyn, And all the warld : and thus I will begyn.	
Thrie Lordis to me salbe Executouris, Lindesayis all thrie, in surname of renoun. Of my Testament thay sall haue hail the cure, To put my mind till executioun. That Surname fail3eit neuer to the Croun ;	15
Na mair will thay to me, I am richt sure, Quhilk is the caus that I giue them the cure.	20
First, Dauid, Erll of Craufuird, wise & wicht; And Iohne, Lord Lindesay, my maister special. The thrid salbe ane nobill trauellit Knicht, Quhilk knawis the coistis of Feistis funeral: The wise Sir Walter Lindesay they him cal, Lord of S. Iohne, and Knicht of Torfichane, Be sey and land ane vail3eand Capitane.	25
Thocht age hes maid my bodie impotent, git in my hart hie courage doeth precell; Quhairfoir I leif to God, with gude intent, My spreit, the quhilk he hes maid immortell, Intill his Court perpetuallie to dwell, And neuir moir to steir furth of that steid,	30
Till Christ discend & judge baith quick & deid.	35
I 30w beseik, my Lordis Executouris, My geir geue till the nixt of my kynrent, It is weill kend, I neuer tuik na cures Of conquessing of riches nor of Rent : Dispone as 3e think maist expedient. I neuer tuik cure of gold more than of glas. Without honour, fy, fy vpon Riches.	40

[**D** 1*b*]

i

## THE TESTAMENT OF

	I 30w requeist, my freindis, ane and all, And nobill men, of quhome I am descendit, Faill not to be at my feist funerall, Quhilk throw the warld, I traist, salbe commendit. 3e knaw how that my fame I haue defendit, During my life, vnto this latter hour, Quhilk suld to 30w be infinit plesour.	45
	First, of my Bowellis clenge my bodie clene, Within & out ; syne, wesche it weill with wyne, Bot honestie see that nothing be sene ; Syne clois it in ane coistlie caruit schryne Of Ceder treis, or of Cyper fyne. Anoynt my corps with Balme delicious, With Cynamome, and Spycis precious.	50 55
[D 2a]	In twa caissis of gold and precious stanis Inclois my hart and toung, richt craftelie : My sepulture, syne, gar mak for my banis, Into the Tempill of Mars, triumphandlie, Of marbill stanis caruit richt curiouslie, Quhairin my Kist and banis 3e sall clois, In that triumphand Tempill to repois.	60
	Mars, Uenus, and Mercurius, all thre Gaue me my natural inclinatiounis, Quhilk rang the day of my natiuitie; And sa thair heuinlie constellatiounis Did me support in monie Natiounis. Mars maid me hardie like ane feirs lyoun, Quhairthrow I conqueist honour & renoun.	65 7° .
	Quho list to knaw the actis Bellical, Let thame go reid the legend of my life. Thair sall thai find the deidis martiall, How I haue stand, in monie stalwart strife, Uictoriouslie, with speir, sheild, sword, & knife; Quhairfoir to Mars, the God Armipotent, My corps incloisit 3e do till him present.	75

	SQVYER MELDRVM.	191
	Mak offering of my toung Rhetoricall Till Mercurius, quhilk gaif me eloquence, In his Tempill to hing perpetuall : I can mak him na better recompence ; For, quhen I was brocht to the presence Of Kings, in Scotland, Ingland, & in France, My ornate toung my honour did auance.	80
[ <b>D</b> 2b]	To fresche Uenus my hart 3e sall present, Quhilk hes to me bene ay comfortabill ; And in my face sic grace scho did imprent, All creatures did think me amiabill. Wemen to me scho maid sa fauorabill, Wes neuer Ladie that luikit in my face, Bot honestlie I did obtene hir grace.	85 90
	My freind Sir Dauid Lyndsay of <i>the</i> Mont Sall put in ordour my Processioun. I will that thair pas formest in the front, To beir my Penseil, ane wicht Campioun. With him, ane band of Mars his Religioun, That is to say, in steid of Monkis & Freiris, In gude ordour, ane thowsand hagbutteris.	95
	Nixt them, ane thowsand futemen in ane rout, With speir & sheild, with buckler, bow, & brand, In ane Luferay, 30ung stalwart men & stout. Thridlie, in ordour, thair sall cum ane band Of nobill men, abill to wraik thair Harmes, Thair Capitane with my standart in his hand, On bairdit hors, ane hundreth men of Armes.	100
	Amang that band my baner salbe borne, Of siluer schene thrie Otteris into sabill, With tabroun, trumpet, clarioun, and horne, For men of Armes verie conuenabill.	
	Nixt efter them, ane Campioun honorabill Sall beir my basnet with my funerall; Syne efter him, in ordour triumphall,	IIO

#### THE TESTAMENT OF

	1	
	My arming sword, my gluifis of plait, & sheild, Borne be ane forcie Campioun, or ane Knicht Quhilk did me serue in monie dangerous feild : Nixt efter him, ane man in armour bricht, Upon ane Ionet or ane cursour wicht, The quhilk salbe ane man of greit honour, Upon ane speir to bein my coit armour.	115
D 3a]	Syne, nixt my Beir, sall cum my Corspresent, My bairdit hors, my harnes, and my speir, With sum greit man of my awin kynrent, As I wes wont on my bodie to beir, During my time, quhen I went to the weir, Quhilk salbe offerit, with ane gay garment, To Mars his Preist, at my Interrement.	I20 I25
	Duill weidis I think hypocrisie & scorne, With huidis heklit doun ouirthort thair ene. With men of armes my bodie salbe borne; Into that band see that no blak be sene. My Luferay salbe reid, blew, and grene; The reid for Mars, the grene for freshe Venus, The blew for lufe of God Mercurius.	. 130
	About my beir sall ryde ane multitude, All of ane Luiferay of my cullouris thrie ; Erles and Lordis, Knichtis, and men of gude, Ilk Barroun beirand in his hand, on hie, Ane Lawrer branche, in signe of victorie, Becaus I fled neuer out of the feild, Nor 3it, as presoner, vnto my fois me 3eild.	135 140
	Agane, that day, faill not to warne and call All Men of Musick and of Menstrallie About my Beir, with mirthis Musicall, To dance and sing with Heuinlie harmonie, Quhais plesant sound redound sall in the skye. My spreit, I wait, salbe with mirth & Ioy; Quhairfoir, with mirth my corps 3e sal conuoy.	145

	SQVYER MELDRVM.	193
	This beand done, and all thing reulit richt, Than plesantlie mak 30ur progressioun, Quhilk, I beleif, salbe ane plesant sicht. Se that 3e thoill na Preist in my Processioun, Without he be of Uenus Professioun ; Quhairfoir, gar warne all venus chapel clarks, Quhilk hes bene most exercit in hir warkis.	150
[D 3 <i>b</i> ]	With ane Bischop of that Religioun, Solemnitlie gar thame sing my saull mes, With organe, Timpane, Trumpet, & Clarion, To shaw thair Musick dewlie them addres. I will that day be hard no heuines. I will na seruice of the Requiem,	155 160
	Bot Alleluya, with melodie and Game. Efter the Euangell and the Offertour, Throw all the Tempill gar proclame silence. Than to the Pulpet gar ane Oratour Pas vp, and schaw, in oppin audience, Solempnitlie, with ornate eloquence, At greit laser, the legend of my life ; How I haue stand in monie stalwart strife.	165
	Quhen he hes red my buik fra end till end, And of my life maid trew narratioun, All creature, I wait, will me commend, And pray to God for my saluatioun. Than, efter this Solempni3atioun Of seruice, and all brocht to end, With grauitie, than, with my bodie wend,	170 175
	And clois it vp into my Sepulture, Thair to repois till the greit Iudgement, The quhilk may not corrupt, I 30w assure, Be vertew of the precious oyntment Of Balme, and vther Spyces redolent. Let not be rung for me, that day, saull knellis, Bot greit Cannounis gar them crak, for bellis	180

[D 4 <i>a</i> ]	Ane thousand hakbuttis gar schute al at anis, With swesche, talburnis, & trumpettis, awfullie. Lat neuer spair the poulder nor the stanis, Quhais thundring sound redound sall in the sky, That mars may heir, quhair he, triumphandlie, Abone Phebus is situate, full euin, Maist awfull God vnder the sternie heuin.	185
	And syne, hing vp, aboue my sepulture, My bricht harnes, my scheild, & als my speir, Togidder with my courtlie Coit armour, Quhilk I wes wont vpon my bodie beir, In France, in Ingland, being at the weir, My Baner, Basnet, with my Temperall, As bene the vse of feistis funerall.	190 195
	This beand done, I pray 30w tak the pane My Epitaphe to writ, vpon this wyis, Abone my graue, in goldin letteris fyne : The maist inuincibill weiriour heir lyis, During his time quhilk wan sic laud & pryis, That throw the heuinis sprang his nobil fame; Uictorious William Meldrum wes his name.	200
	Adew, my Lordis, I may na langer tarie. My Lord Lindesay, adew, abone all vther. I pray to God, and to the Uirgine Marie, With 30ur Lady to leif lang in the Struther. Maister Patrik, with 30ung Normond, 30ur brother, With my Ladies, 30ur sisteris, al adew. My departing, I wait weill, 3e will rew.	205
	Bot, maist of all, the fair Ladies of France, Quhen thai heir tell, but dout, that I am deid, Extreme dolour wil change thair countenance, And, for my saik, will weir the murning weid. Quhen thir nouellis dois into Ingland spreid, Of Londoun, than, the lustie ladies cleir Will, for my saik, mak dule and drerie cheir.	215

	SQVYER MELDRVM.	195
	Of Craigfergus my dayis darling, adew, In all Ireland of feminine the flour.	
[D 4b]	In 30ur querrell twa men of weir I slew, Quhilk purposit to do 30w dishonour. 3e suld haue bene my spous and paramour, With Rent and riches for my recompence. Quhilk I refusit, throw 30uth and insolence.	220
	Fair weill, 3e Lemant Lampis of lustines Of fair Scotland : adew, my Ladies all. During my 30uth, with ardent besines, 3e knaw how I was in 30ur seruice thrall. Ten thowsand times adew, aboue thame all,	225
	Sterne of Stratherne, my Ladie Souerane, For quhom I sched my blud with mekill pane.	230
	<ul> <li>3it, wald my Ladie luke, at euin and morrow,</li> <li>On my Legend at lenth, scho wald not mis</li> <li>How, for hir saik, I sufferit mekill sorrow.</li> <li>3it, giue I micht at this time get my wis,</li> <li>Of hir sweit mouth, deir God, I had ane kis.</li> </ul>	235
	I wis in vane : allace, we will disseuer. I say na mair : sweit hart, adew for euer.	
	Brether in Armes, adew, in generall. For me, I wait, 30ur hartis bene full soir. All trew compan3eounis, into speciall, I say to 30w adew for euermoir, Till that we meit agane with God in Gloir. Sir Curat, now gif me, incontinent,	240
	My Crysme, with the holie Sacrament.	245
	My Spreit hartlie I recommend In manus tuas, Domine. My hoip to the is till ascend,	
	Rex, quia redemisti me.	

# 196 THE TESTAMENT OF SQVYER MELDRVM.

Fra Syn <i>Resurrexisti me</i> ,	250
Or ellis my saull had bene forlorne :	
With Sapience docuisti me;	
Blist be the hour that thow wes borne.	253

## FINIS.

## 1548-1553.

Ane Dialogue betuix Experience and ane Courteour, Off the Miserabyll Estait of the Warld. Compylit be Schir Dauid Lyndesay of ye Mont, Knycht, alias Lyone Kyng of Armes. And is Deuidit in Foure Partis. As efter followis. &c. And Imprentit at the Command and Expensis of Doctor Machabeus, in Copmanhouin. Absit Gloriari, Nisi in Cruce Domini nostri Iesu Christi.

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THE EPISTIL

Ane Dialog betuix Experience and ane Courteour, Off the Miserabyll Estait of the Warld. Compylit be Schir Dauid Lyndesay of ye Mont Knycht alias, Lyone Kyng of Armes. And is Deuidit in Foure Partis. As efter Followis. &c. And Imprentit at the Command and Expensis off Doctor, M A C H A B E U S In Copmawhouin. Absit Gloriari, Nisi in Cruce Domini nostri Iesu Christi.

THE EPISTIL TO THE REDAR.

HOV Lytil quair of mater miserabyll, Weil auchtest thou, couerit to be with sabyl, Renunceand grene, the purpur, reid, & quhit. To delicat men thou art nocht delectabyll, Nor 3it tyll amorous folkis amiabyll : To reid on the, thai wyll haf no delite. Warldlye Peple wyll haue at the dispyte, Quhilk fyxit hes thare hart and hole intentis On sensuall Luste, on Dignitie, and Rentis.

5

IO

15

We have no Kyng, the to present, allace. Quhilk to this countre bene ane cairfull cace : And als our Quene, of Scotland Heretour, Sche dwellith in France ; I pray God saif hir grace. It war to lang, for the to ryn that race, And far langar, or that 30 ung tender flour Bryng home tyll ws ane Kyng and Gouernour. Allace, tharefor, we may with sorrow syng, Quhilk moste so lang remane without one kyng.

<ul> <li>I nott quhome to thy Simpylnes to sende.</li> <li>With Cunnyng Men, frome tyme that thou be kende, Thy Vaniteis no waye thay wyll aduance, Thynkand the proude, sic thyngis to pretende.</li> <li>Nochtwithstanding, the straucht way sal thou wende To thame quhilk hes the realme in gouernance.</li> <li>Declare thy mynde to thame, with circumstance.</li> <li>Go first tyll Iames, our Prince, and Protectour, And his Brother, our Spirituall Gouernour,</li> </ul>	20 25
And Prince of Preistis in this Natioun. Efter Reuerend Recommendatioun, Under thare feit thow lawlye the submyt, And mak thame humyll supplicatioun, Geue thay in the fynd wrang Narratioun, That thay wald pleis thy faltis to remyt : And of thare grace, geue thay do the admyt, Than go thy waye quhare euer thow plesis best : Be thay content, mak reuerence to the rest.	30 35
To faithfull Prudent Pastouris Spirituall, To Nobyll Erlis, and Lordis Temporall, Obedientlye tyll thame thow the addres, Declaryng thame this schort memoriall, Quhow Mankynd bene to miserie maid thrall. At lenth to thame the cause planelie confesse, Beseikand thame all lawis to suppresse Inuentit be Mennis Traditioun,	40
Contrar to Christis Institutioun. And cause thame cleirlye for tyll vnderstand	45
And cause thame definite for tyn vinderstandThat, for the brekyng of the Lordis command,His Thrynfald wande of FlagellatiounHes Scurgit this pure Realme of Scotland,Be mortall weris, baith be sey and land,With mony terrabyll trybulatioun.Tharefor mak to thame trew narratioun,That al thir weris, this derth, hunger, and PestWas nocht bot for our Synnis manefest.	. <i>ii</i> .

THE	EPISTIL

Gene. vii. Gene.	Declare to thame quhow, in the tyme of Noye, Alluterlye, God did the warld distroye, As Holy Scripture maketh mentioun ; Sodom, Gomor, with thare Regioun and Roye,	55
xix. Mattheu xxiii. Luc. xiii.	God sparit nothir Man, Woman, nor Boye; Bot all wer brynt for thare offentioun. Iherusalem, that moste tryumphant town, Distroyit wes for thare Iniquytie, As in the Scripture planelye thay may se.	60
lere. xv.	<ul> <li>Declare to thame this mortall miserie,</li> <li>Be sweird and fyre, derth, pest, and pouertie,</li> <li>Procedis of Syn, gyf I can rycht discryue,</li> </ul>	65
	For laik of Faith, and for Ydolatrye, For Fornicatioun, and for Adultrye, Off Princis, Prelat <i>is</i> , w <i>ith</i> mony ane man & wyue. Expell the cause, than the effect belyue Sall cease : quhen that the peple doith repent, Than God sall slak his bow, quhilk jit is bent.	70
	Mak thaim requeist, quhilk hes the Gouernance, The Sinceir word of God for tyll Auance, Conforme to Christis Institutioun, Without Ypocrisie or dissimulance ; Causyng Iustice hauld ewinlye the Ballance ; On Publicanis makyng punyssioun ; Commendyng thame of gude conditioun. That beyng done, I dout nocht bot the Lorde	75 80
	Sall of this countre haue Misericorde. Thoucht God with mony terrabyll effrayis Hes done this cuntrie scurge by diuers wayis,	
	Be Iuste Iugement, for our greuous offence, Declare to thame thay sall haue mery dayis Efter this trubyll, as the Propheit sayis : Quhen God sall se our humyll Repentence, Tyll strange pepyll thoucht he hes geuin lycence To be our scurge Induryng his desyre,	85
	Wyll, quhen he lyste, that Scurge cast in the fyre.	90

Pray thame that thay putt nocht thare esperance In mortall Men onelye, thame tyll aduance, Psalme Bot principallye in God Omnipotent. c. xvii. Than neid thai not to charge the realme of France With Gounnis, Galayis, nor vther Ordinance. 95 So that thay be to God Obedient, In thir promyssis be thay nocht negligent, Displayand Christis Banar hie on heycht, Thare Emimeis of thame sall haue no mycht. Go hence, pure Buke, quhilk I haue done indyte 100 In rurall ryme, in maner of dispyte, Contrar the warldlis Variatioun : Off Rethorick heir I Proclame the quyte. Idolatouris, I feir, sall with the flyte, Because of thame thow makis Narratioun. 105 Bot cure thow nocht the Indignatioun Off Hypocritis, and fals Pharisience, Quhowbeit on the thay cry ane lowde vengence. I Requeist the Gentyll Redar that the redis, Thocht Ornat termes in to thy park not spredis, IIO As thay in the may have experience. Thocht Barran feildis beris nocht bot weidis,

zit brutall beistis sweitlye on thame feidis. Desyre of thame none vther recompence Bot that thay wald reid the with pacience ; And, geue thay be in ony way offendit,

Declare to thame it salbe weill amendit.

#### \* FINIS. \*

## HEIR ENDIS THE EPISTIL & FOLLOUIS THE PROLOGE. .&C.

II5

# THE PROLOGE.

	VSING And maruelling on <i>the miserie</i> Frome day to day in erth quhilk dois incre	es,
	And of ilk stait <i>th</i> e instabilitie Proceeding of the restles besynes Quhairon <i>the</i> most part doith thair mynd addres	120
	Inordinatlie, on houngrye couatyce, Uaine glore, dissait, and vthir sensuall vyce,	
	I Bot tumlyng In my bed I mycht nocht lye, Quhairfore I fuir furth, in ane Maye mornyng, Conforte to gett of my malancolye,	125
	Sumquhat affore fresche Phebus vperysing, Quhare I mycht heir the birdis sweitlie syng. Intyll ane park I past, for my plesure, Decorit weill be craft of dame Nature.	130
	• Quhov I ressauit confort naturall For tyll discryue at lenth it war to lang ;	
	Smelling the holsum herbis medicinall, Quhare on <i>the</i> dulce and balmy dew down dang, Lyke aurient peirles on the twistis hang; Or quhov that the Aromatik odouris Did proceid frome the tender fragrant flouris;	135
n -11	I Or quhov Phebus, that king etheriall, Swyftlie sprang vp in to the orient, Ascending in his throne Imperiall, Quhose brycht and buriall bemes resplendent Illumynit all on to the Occident,	140
B 16]	Confortand euerye corporall creature Quhilk formit war in erth be dame Nature ;	145
	Quhose donke impurpurit vestiment nocturnall, With his imbroudit mantyll matutyne, He lefte in tyll his regioun aurorall, Quhilk on hym watit quhen he did declyne	
	Towarte his occident palyce vespertyne,	150
	And rose in habyte gaye and glorious, Brychtar nor gold or stonis precious.	

202

[B 1a]

[

[B 2 <i>a</i> ]	I Bot Synthea, the hornit nychtis quene, Scho loste hir lycht, and lede ane lawar saill, Frome tyme hir souerane lorde that scho had sene, And in his presens waxit dirk and paill, And ouer hir visage kest ane mistye vaill; So did Uenus, the goddes amorous, With Iupiter, Mars, and Mercurius.	155
	<ul> <li>Rychtso the auld Intoxicat Saturne,</li> <li>Persauyng Phebus powir, his beymes brycht,</li> <li>Abufe the erth than maid he no sudgeourne,</li> <li>Bot suddandlye did lose his borrowit lycht,</li> <li>Quhilk he durst neuir schaw bot on the nycht.</li> <li>The Pole artick, wrsis, and sterris all</li> <li>Quhilk situate ar in the Septemtrionall,</li> </ul>	160 165
	Tyll errand schyppis quhilks ar the souer gyde, Conuoyand thame, vpone the stromye nycht, Within thare frostie circle, did thame hyde. Howbeit that sterris haue none vthir lycht Bot the reflex of Phebus bemes brycht, That day durst none in to the heuin appeir, Tyll he had circuit all our Hemispeir.	170
	I Me thocht it was ane sycht celestiall, To sene Phebus so angellyke ascend In tyll his fyrie chariot tryumphall, Quhose bewte brycht I culd nocht comprehend. All warldlie cure anone did fro me wend, Quhen fresche flora spred furth hir tapestrie, Wrocht be dame Nature, quent, and curiouslie,	175
	Depaynt with mony hundreth heuinlie hewis, Glaid of the rysing of thare royall Roye, With blomes breckand on the tender bewis; Quhilk did prouoke myne hart tyl natural Ioye. Neptune, that day, and Eoll held thame coye, That men on far mycht heir the birdis sounde, Quhose noyis did to the sterrye heuin redounde;	185

## THE PROLOGE

	The plesand Powne, prungeand his feddrem fair; The myrthfull Maues maid gret melodie; The lustye Lark ascending in the air, Numerand hir naturall notis craftelye; The gay Goldspink; the Merll rycht myrralye. The noyis of the nobyll Nychtingalis Redundit throuch <i>th</i> e montans, meids, and valis.	190
[B 2b]	Contempling this melodious armonye, Quhov euerilke bird drest thame for tyl aduance, To saluss Nature with thare melodye, That I stude gasing, halfling <i>is</i> in ane trance, To heir thame mak thare naturall observance So royallie that all the roches rang	195 200
	Throuch repercussioun of thare suggurit sang. I lose my tyme, allace, for to rehers Sick vnfrutful and vaine discriptioun, Or wrytt, in to my raggit rurall vers, Mater without edificatioun ; Consydering quhov that myne intentioun Bene tyll deplore the mortall misereis, With continuall, cairfull calamiteis	205
	■ Consisting in this wracheit vaill of sorrow. Bot sad sentence sulde haue ane sad indyte, So termes brycht I lyste nocht for to borrow. Off murnyng mater men hes no delyte : With roustye termes, tharefor, wyl I wryte, With sorrowful seychis ascending frome the splene,	210
	And bitter teris distellyng frome myne eine, Withoute ony vaine inuocatioun To Minerua or to Melpominee. Nor 3itt wyll I mak supplicatioun, For help, to Cleo nor Caliopee : Sick marde Musis may mak me no supplee. Proserpyne I refuse, and Apollo, And rycht so Ewterp, Iupiter, and Iuno,	215

TO THE	MONARCHE.	
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[B 3a]	<ul> <li>Quhilkis bene to plesand Poetis conforting.</li> <li>Quharefor, because I am nocht one of tho,</li> <li>I do desyre of thame no supporting.</li> <li>For I did neuer sleip on Pernaso,</li> <li>As did the Poetis of lang tyme ago,</li> <li>And, speciallie, the ornate Ennius ;</li> <li>Nor drank I neuer, with Hysiodus,</li> </ul>	225	
	I Off Grece the perfyte poet souerane, Off Hylicon, the sors of Eloquence, Off that mellifluus, famous, fresche fontane : Quharefor I awe to thame no reuerence. I purpose nocht to mak obedience To sic mischeand Musis nor malmontrye Afore tyme vsit in to poetrye.	230 235	
	Raueand Rhammusia, goddes of dispyte, Mycht be to me ane Muse rycht conuenabyll, Gyff I desyrit sic help for tyll indyte This murnyng mater, mad and miserabyll. I mon go seik ane muse more confortabyl, And sic vaine superstitioun to refuse, Beseikand the gret God to be my muse,	240	
[B 3b]	Be quhose wysdome al maner of thing bene wroch The heych heuinnis, with all thair ornamentis, And without mater maid all thing of nocht, Hell in myd Centir of the Elementis. That heuinlye Muse to seik my hole intent is, The quhilk gaif sapience to king Salomone, To Dauid grace, strenth to the strang Sampsone,	245	Genes. i. iii. Re. ii: Psalme. lxxxix. luges xiii
	And of pure Peter maid ane prudent precheour, And, be the power of his deitee, Off creuell Paule he maid ane cumnyng techeour. I mon beseik, rycht lawly on my knee, His heych superexcellent Maiestie,	255	Mat. iiii. Actis. ix.
	That with his heuinlye spreit he me inspyre To wrytt no thyng contrarye his disyre.		

## THE PROLOGE

Luc. i. Luc. xxiii.	I Beseikand als his Souerane Sonne, Iesu, Quhilk wes consauit be the holy spreit, Incarnat of the purifyit Uirgin trev, In to the quhome the Prophicie was compleit, That Prince of peace, moist humyll & mansweit, Quhilk onder Pylate sufferit passioun, Upone the Croce, for our saluatioun.	260
	I And be that creuell deith intollerabyll Lowsit we wer frome bandis of Balyall; And, mairattouir, it wes so proffitabyll That to this hour come neuir man, nor sall, To the tryumphant ioye Imperiall	265
Hebr. is	<ul> <li>Off lyfe, quhowbeit that thay war neuer sa gude, Bot be the vertew of that precious blude.</li> <li>Quharefor, in steid of the mont Pernaso, Swyftlie I sall go seik my Souerane.</li> </ul>	270
	To Mont Caluare the straucht waye mon I go, To gett ane taist of that moist fresche fontane. That sors to seik my hart may nocht refrane, Off Hylicone, quhilk wes boith deip and wyde, That Longeous did graue in tyll his syde.	275
	From that fresche fontane sprang a famous flude, Quhilk redolent Reuer throuch the warld jit rynnis, As christall cleir, and mixit bene with blude; Quhose sound abufe the heyest heuinnis dinnis, All faithfull peple purgeing frome thare synnis. Quharefor I sall beseik his Excellence	280
	To grant me grace, wysedome, and Eloquence,	285
	And bayth me with those dulce & balmy strandis Quhilk on the Croce did spedalie out spryng, Frome his moste tender feit and heuinly handis, And grant me grace to wrytt nor dyte no thyng Bot tyll his heych honour and loude louyng; But quhose support thare may na gud be wrocht Tyll his plesure, gude work <i>is</i> , word, nor thocht.	290

#### TO THE MONARCHE.

Tharefor, O Lorde, I pray thy Maiestie, As thov did schaw thy heych power Diuyne
First planelie in the Cane of Galelee, 295
Quhare thov conuertit cauld watter in wyne, *Ihon. ii.*Conuoye my mater tyll ane fructuous fyne, And saue my saying is baith frome schame and syn.
Tak tent : for now I purpose to begyn.

## ¶ FINIS.

## HEIR ENDIS THE PROLOGE, AND BEGINNIS THE MATER.

[B 4b]

THE FIRST BVKE OF THE MONARCHE.

>>> I NTO that Park I sawe appeir One ageit man, quhilk drew me neir, 300 Ouhose beird wes weil thre quarter [is] lang. His hair doun ouer his schulders hang, The quhilk as ony snaw wes quhyte; Quhome to behald I thocht delyte. 305 His habitt Angellyke of hew, Off culloure lyke the Sapheir blew. Onder ane Hollyng he reposit, Off quhose presens I was reiosit. I did hym saluss reuerendlye; 310 So did he me, rycht courteslye. To sitt down he requeistit me, Onder the schaddow of that tre, To saif me frome the Sonnis heit, Amangis the flowris softe and sweit, 315 For I wes werye for walking. Than we began to fall in talking : I sperit his name with reuerence. I am (said he) Experience.

# COUR[TIOUR].

${f I}$ Than, Schir (said I) 3e can nocht faill	320
To gyff ane desolate man counsaill.	
3e do appeir ane man of faime ;	
And, sen Experience bene 30ur name,	
I praye 30w, Father venerabyll,	
Geue me sum counsell confortabyll.	325

# EXPE[RIENCE].

• Quhate bene (quod he) thy vocatioun, Makand sic supplycatioun ?

# COUR[TIOUR].

	I haif (quod I) bene, to this hour,	
[C 1a]	Sen I could ryde, one Courtiour.	
	Bot now, Father, I thynk it best,	330
	With your counsell, to leif in rest,	
	And frome thyne furth to tak myne eais,	
	And quyetlie my God to pleais,	
	And renunce Curiositie,	
	Leueyng the Court, and lerne to de.	335
	Oft haue I salit ouer the strandis,	
	And traualit throuch diuers landis,	
	Boith south, and north, and est, and west;	
	3itt can I neuer fynd quhare rest	
	Doith mak his habitatioun,	340
	Withoute 3our supportatioun.	
	Quhen I beleif to be best easit,	
	Most suddantlye I am displeasit ;	
	Frome trubbyll quhen I fastast fle,	
	Than fynd I most aduersate.	345
	Schaw me, I pray 30w hartfullye,	
	Quhow I may leif most plesandlye,	
	To serue my God, of kyngis Kyng,	
	Sen I am tyrit for trauellyng.	

200

And lerne me for to be content	350
Off quyet lyfe and sobir rent,	
That I may thank the kyng of glore,	
As thocht I had ane Myl3eoun more.	
Sen euerilk Court bene variant,	
Full of Inuy, and inconstant,	355
Mycht I, but trubbyll, leif in rest	
Now in my aige, I thynk it best.	

#### EXPE[RIENCE].

[C 1b]

Thow art ane gret fuill, Sonne (said he); Thynk to desyre quhilk may nocht be, zarnyng to haue prerogatyue 360 Aboue all Creature on lyfe? Sen Father Adam creat bene In to the Campe of Damassene, Mycht no man say, on to this hour, That euer he fand perfyte plesour, 365 Nor neuer sall, tyll that he se God in his Diuvne Maiestie : Quharefore prepair the for trauell, Sen mennis lyfe bene bot battell. Job. vii. All men begynnis for tyll de 370 The day of thare Nativite, And Iournelly thay do proceid Tyll Atrops cute the fatell threid ; And, in the breif tyme that thay have Betuix thare byrth on to thare graue, 375 Thow seis guhat mutabiliteis, Quhat miserabyll Calamiteis, Quhat trubbyll, trauell, and debait Seis thow in euere mortall stait. Begyn at pure lawe Creaturis, 380 Ascending, syne, to Synaturis, To gret Princis and Potestatis, Thow sall nocht fynd, in non estatis, Sen the begynning, gennerallie,

Nor in our tyme now, speciallie,	385
Bot tiddious, restles besynes,	
But ony maner of sickarnes.	

#### COUR[TIOUR].

[C 2a]

I Prudent Father (quod I) allace, ze tell to me one cairfull cace. ze say that no man, to this hour, 390 Hes found in erth perfyte plesour Without infortunat variance. Sen we bene thrall to sic myschance. Ouhy do we set so our Intentis On Ryches, Dignitie, and Rentis? 395 Sen in the erth bene no man sure One day but trubbyll tyll Indure ; And, werst of all, quhen we leist wene, The creuell deith we mon sustene. Geue I zour Fatherheid durste demand. 400 The cause I wald faine vnderstand. And als, Father, I 30w Implore, Schaw me sum trubbyll gone afore, That, heryng vtheris Indigence, I may the more haif patience. 405 Marrowis in trybulatioun Bene Wracheis consolationn.

## EXPE[RIENCE].

Quod he : efter my small cunnyng<br/>To the I sall mak answeryng.410Bot, Ordourlie for to begyn,410This Misarie procedis of Syn.410Bot it wer lang for to defyn it<br/>Quhow all men ar to Syn Inclynit.410Quhen Syn aboundantlye doith ryng,<br/>Iustly God makith punyssing :415Quharefore gret God in to his handis,415

FO 13	T 1 4 41 1 1 1 . 3' 1'.		
$\{C 2b\}$	To dant the warld, hes diuers wandis.	•	
	Efter our euyll conditioun		
	He makis on ws punytioun,		
	With hunger, darth, and Indigens;		420
	Sum tyme, gret plagis and pestilens,		
	And sum tyme with his bludy wand,		
	Throw creuell weir be sey and land :		
	Concludyng, all our misarie		
	Proceidis of Syn, alluterlie.		425

## COUR[TIOUR].

Father (quod I) declare to me The cause of this Fragyllitie,
That we bene all to Syn inclynde,
In werk, in word, and in our mynde.
I wald the veritie wer schawin,
Quho hes this seid amang ws sawin,
And quhy we ar condampnit to dede,
And quhow that we may get remede.

EXPE[RIENCE].

	(Quod he) the Scripture hes concludit		
	Men frome felicitite wer denudit		435
	Be Adam, our Progenitour,		
	Umquhyle of Paradyse possessour,	Gen.	iii.
	Be quhose most wylfull arrogance		
	Wes Mankynd brocht to this myschance.		
	Quhen he wes Inobedient,		440
	In breking Godis commandiment.		
	Be solystatioun of his wyfe		
	He loste that heuinlye plesand lyfe.		
	Etand of the forbiddin tre,		
	Thare began all our miserrie.		445
	So Adam wes cause Radicall	Rom	. v.
[C 3a]	That we bene fragyll Synnaris, all.		

Adam brocht in this Natioun Syn, Deith, and als Dampnatioun. i Ioh. i. Quho wyll say he is no Synnar, 450 Christ sayis he is ane gret lear. Mankynde sprang furth of Adamis Loynis. And tuke of hym flesche, blude, and bonis, And so, efter his qualytie, All ar Inclynit Synnaris to be. 455 I Bot 3it, my Sonne, dispare thow nocht; For God, that all the warld hes wrocht, Hes maid ane Souerane remede, To saif ws boith frome syn and dede, And frome etarne dampnatioun. 460 Tharefore tak consolatioun, For God, as Scripture doith recorde, Haueyng of man Misericorde Send doun his onelye Sonne, Iesu, Quhilk lychtit in one Uirgin trew, 465 And cled his heych Diuynitie With our pure vyle Humanytie; Syne frome our synnis, to conclude, Apocal. He wysche ws with his precious blude. Rom. v. Quhowbeit throw Adam we mon dee, 470 Throuch that Lord we sall rasit bee, Hebre. x. And euerilk man he sall releve Quhilk in his blude doith ferme beleue, And bryng ws all vnto his glore, The guhilk throw Adam bene forlore, 475 Without that we, throw laik of faith, [C 3b] Off his Godheid incur the wraith. But quho in Christ fermely beleuis loh. iii. Sall be releuit frome all myscheuis. 5.

## COUR[TIOUR].

■ Quhat faith is that that 3e call ferme ? 480 Schir, gar me vnderstand that terme.

#### OF THE MONARCHE.

# EXPE[RIENCE].

Faith without Hope	e and Charitie	Hebr. xi.
Aualit nocht, my Sonn	ne (said he).	

# COUR[TIOUR].

# Quhat Charite bene, that wald I knaw.

# EXPE[RIENCE].

	Quod he : my Sonne, that sall I schaw, First, lufe thy God aboue all thyng, And thy Nychtbour but fen3eyng. Do none Iniure nor villanie, Bot as thow wald wer done to the.	485 1 Corin. xiii.
	Quyk faith but cheretabyll werkis	Iaco, ii.
	Can neuer be, as wryttis Clerkis,	491
	More than the fyre, in tyll his mycht,	
	Can be but heit, nor Sonne but lycht.	
	Geue charitie in to the failis,	
	Thy Faith nor Hope no thyng auailis.	495
	The Deuyll hes Faith, and trymlis for dreid,	
	Bot he wantis Hope and lufe in deid.	
	Do all the gude that may be wrocht,	
	But charitie, all auailis nocht.	
	Quharefore pray to the Trinite	500
	For tyll support thy Charite.	
	I Now haue I schawin the, as I can,	
	Quhow Father Adam, the first man,	
	Brocht in the warld boith Syn and Dede,	
	And quhow Christ Iesu maid remede,	505
	Quhilk, on the day of Iugement,	
[C 4a]	Sall ws delyuer frome torment,	
	And bryng ws to his lestyng glore,	
	Quhilk sall indure for euer more.	
	Bot in this warld thow gettis no rest,	510
	I mak it to the manifest.	

Tharefore, my Sonne, be diligent,	
And lerne for to be patient,	
And in to God sett all thy traist :	
All thyng sall than cum for the best.	515

# COUR[TIOUR].

<b>T</b> Father, I thank 30w hartfullye	
Off 3our conforte and cumpanye,	
And heuinlye consolatioun ;	
Makand 30w supplicatioun,	
Geue I durst put 30w to sic pyne,	520
That 3e wald pleis for to defyne,	
And gar me cleirlye vnderstand,	
Quhow Adam brak the Lordis command,	
And quhow, throw his transgressioun,	
War punyst his Successioun.	525

# EXPE[RIENCE].

My Sonne (quod he) wald thow tak cure	
To luke on the Diuyne Scripture,	
In to the Buke of Genesis	
That storye thare thow sall nocht mis.	
And alswa syndrie cunnyng Clerkis	530
Hes done rehers, in to thare werkis,	
Off Adamis fall full Ornatly,	
Ane thousand tymes better nor I	
Can wrytt of that vnhappy man.	
Bot I sall do the best I can,	535
Schortlie to schaw that cairfull cace,	
With the support of Goddis grace.	

#### OF THE MONARCHE.

THE FIRST BVKE.

[C 4b]

Ane exclamatioun to The Redar, Twycheyng the wryttyng of Uulgare and Maternall Language.

## A ( + ) A

ENTYL Redar, haif at me non dispyte, Thynkand that I presumptuously pretend, In vulgair toung, so heych mater to writ; 540 Bot quhair I mys I pray the till amend. Tyll vnlernit I wald the cause wer kend Off our most miserabyll trauell and torment, And quhow, in erth, no place bene parmanent.

Quhowbeit that diuers deuote cunnyng Clerkis545In Latyne toung hes wryttin syndrie bukis,545Our vnlernit knawis lytill of thare werkis,545More than thay do the rauyng of the Rukis.545Quharefore to Colzearis, Cairtaris, & to Cukis,550To Iok and Thome, my Ryme sall be diractit,550With cumnyng men quhowbeit it wylbe lactit.550

Thocht euery Commoun may nocht be one Clerk, Nor hes no Leid except thare toung maternall, Quhy suld of god the maruellous heuinly werk Be hid frome thame ? I thynk it nocht fraternall. 555 The father of heuin, quhilk wes & is Eternall, To Moyses gaif the Law, on mont Senay, *Exo. xx.* Nocht in to Greik nor Latyne, I heir say.

He wrait the Law, in Tablis hard of stone, In thare awin vulgare language of Hebrew, That all the bairnis of Israell, euery one.

560

[C 5a] That all the bairnis of Israell, euery one, Mycht knaw the law, and so the sam ensew.

	Had he done wryt in Latyne or in Grew,	
	It had to thame bene bot ane sawrles lest :	
	3e may weill wytt God wrocht all for the best.	565
	🖙 Arristotyll nor Plato, I heir sane,	
	Wrait nocht thare hie Philosophie naturall	
	In Duche, nor Dence, nor toung Italiane,	
	Bot in thare most ornate toung maternall,	
	Quhose fame and name doith ryng perpetuall.	570
	Famous Uirgill, the Prince of Poetrie,	57-
	Nor Cicero, the flour of Oratrie,	
	Wrait nocht in Caldye language, nor in Grew,	
	Nor 3it in to the language Sara3ene,	
	Nor in the naturall language of Hebrew,	575
	Bot in the Romane toung, as may be sene,	570
	Quhilk wes thair proper language, as I wene.	
	Quhen Romanis rang Dominatoris in deid,	
	The Ornat Latyne wes thare propir leid.	
	In the mene tyme, quhen that thir bauld Romance	580
	Ouer all the warld had the Dominioun,	0
	Maid Latyne Scolis, thare glore for tyll auance,	
	That thare language mycht be ouer all commoun,	
	To that intent, be my Opinioun,	
	Traistyng that thare Impyre sulde ay Indure :	585
	Bot of fortune alway thay wer nocht sure.	5-5
Gene. xi	. C Off Languagis the first Diuersytie	
	Wes maid be Goddis Maledictioun.	
[C 5b]	Quhen Babilone wes beildit in calde,	
	Those beildaris gat none vther afflictioun :	590
	Affore the tyme of that punyssioun	
	Wes bot one toung, quhilk Adam spak hym self,	
	Quhare now of toungis thare bene thre score and tw	velf.
	Nochtwithstandyng, I thynk it gret plesour,	
	Quhare cunnyng men hes languagis anew,	595

#### OF THE MONARCHE.

That, in thare 30uth, be deligent laubour, Hes leirnit Latyne, Greik, and ald Hebrew. That I am nocht of that sorte sore I rew : Quharefore I wald all bukis necessare For our faith wer in tyll our toung vulgare. 600

Christ, efter his glorious Ascentioun, Actis. ii. Tyll his Disciplis send the holy Spreit In toungis of fyre, to that intentioun, Thay, beand of all languagis repleit, Throuch all the warld, with wordis fair and sweit, 605 Tyll euery man the faith thay suld furth schaw In thare awin leid, delyuerand thame the Law.

Tharefore I thynk one gret dirisiounTo heir thir Nunnis & Systeris nycht and daySyngand and sayand psalmes and orisoun,610Nocht vnderstandyng quhat thay syng nor say,Bot lyke one stirlyng or ane Papingay,Quhilk leirnit ar to speik be lang vsage :Thame I compair to byrdis in ane cage.

[C 6a] Rycht so Childreyng, and Ladyis of honouris, 615 Prayis in Latyne, to thame ane vncuth leid, Mumland thair matynis, euinsang, & thare houris, Thare Pater Noster, Aue, and thare Creid.
It wer als plesand to thare spreit, in deid, God haue mercy on me, for to say thus, 620 As to say Miserere Mei, Deus.

> Sanct Ierome in his propir toung Romane The Law of God he trewlie did translait, Out of Hebrew and Greik, in Latyne plane, Quhilk has bene hid frome ws lang tyme, god wait, 625 Onto this tyme : bot, efter myne consait, Had Sanct Ierome bene borne in tyll Argyle, In to Yrische toung his bukis had done compyle.

THE	FIRST	BVKE
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I Cor. xiiii.	Prudent sanct Paull doith mak narratioun Twycheyng the diuers leid of euery land, Sayand thare bene more edificatioun In fyue wordis that folk doith vnderstand, Nor to pronunce of wordis ten thousand In strange langage, sine wait not quhat it menis : I thynk sic pattryng is not worth twa prenis.	630 635
	<ul> <li>Unlernit peple, on the holy day,</li> <li>Solemnitlye thay heir the Euangell soung,</li> <li>Nocht knawyng quhat the preist dois sing nor say,</li> <li>Bot as ane Bell quhen that thay heir it roung.</li> <li>zit, wald the Preistis in to thare mother toung</li> <li>Pas to the Pulpitt, and that doctryne declare</li> <li>Tyll lawid pepyll, it wer more necessare.</li> </ul>	640
[C 6b]	■ I wald Prelattis and Doctouris of the Law With ws lawid peple wer nocht discontent, Thocht we in to our vulgare toung did knaw Off Christ Iesu the lyfe and Testament, And quhow that we sulde keip commandiment. Bot in our language lat ws pray and reid Our Pater Noster, Aue, and our Creid.	645
	I wald sum Prince of gret Discretioun In vulgare language planelye gart translait The neidfull lawis of this Regioun : Than wald thare nocht be half so gret debait Amang ws peple of the law estait. Geue euery man the veryte did knaw, We nedit nocht to treit thir men of law.	650 655
	Tyll do our nychtbour wrang we wald be war, Gyf we did feir the lawis punysment. Thare wald nocht be sic brawlyng at the bar, Nor men of law loup to sic royall rent. To keip the law gyf all men war content, And ilk man do as he wald be done to, The Iugis wald get lytill thyng ado.	660

OF THE MONARCHE.	219
I The Propheit Dauid, Kyng of Israell,	
Compyld the plesand Psalmes of the Psaltair	665
In his awin propir toung, as I heir tell.	
And Salamone, quhilk wes his sone and air,	
Did mak his buke in tyll his toung vulgare.	
Quhy suld nocht thare sayng be tyll ws schawin	
In our language ? I wald the cause wer knawin.	670
Lat Doctoris wrytt thare curious questionis,	
And argumentis sawin full of Sophistrye,	
Thare Logick and thare heych Opinionis	

Thare dirk Iugementis of Astronomye, Thare Medecyne, and thare Philosophye; 675 Latt Poetis schaw thare glorious Ingyne, As euer thay pleis, in Greik or in Latyne ;

Ι

[C 7a]

I Bot lat ws haif the bukis necessare To commoun weill, and our Saluatioun, 680 Iustlye translatit in our toung Uulgare. And als I mak the Supplicatioun, O gentyll Redar, haif none Indignatioun, Thynkand I mell me with so hie matair. Now to my purpose fordwart wyll I fair.

> FINIS. 🕂 \*

HEIR FOLLOWIS THE CREATIOUN OF ADAM AND EUE.

## 

[EXPERIENCE.]

VHEN God had maid the heuinis brycht, 685 The Sone & Mone for to geue lycht, The sterry heuin & Christellyne, And, be his Sapience diuyne, Gene. i. The planetis, in thair circlis round

[C 7b]	Quhirling about with merie sound, Off quhome Phebus was principall, Iuste in his Lyne Eclipticall, And gaue, be Diuyne Sapience, Tyll euery Ster thare Influence,	690
	With motioun continuall, Quhilk doith indure perpetuall, And, farrest frome the heuin Impyre, The erth, the walter, air, and fyre, He cled the erth with herbis and treis.	695
	All kynd of fysches in the seis,	700
	All kynd of best, he did prepair,	
	With fowlis fleyng in the air. Thus, be his word all thyng was wrocht	
	Without materiall, maid of nocht.	
	So, be his wysedome Infinyte,	705
	All wes maid plesand and perfyte.	
	Quhen heuin and erth, and thare contentis,	
	Wer endit, with thare Ornamentis,	
	Than, last of all, the Lord began	
	Off most vyle erth to mak the man.	710
	Nocht of the Lille, nor the Rose,	
	Nor Syper tre, as I suppose,	
	Nother of gold, nor precious stonis, Off erth he maid flesche, blude, and bonis.	
	To that intent God maid hym thus,	715
	That man sulde nocht be glorious,	7-5
	Nor in hym self no thyng suld se	
	Bot matere of humylite.	
	Quhen man wes maid, as I haue tald,	
Gene. ii	. God in his face did hym behald,	720
	Brathand in hym ane lyflie spreit.	
	Quhen all thir werkis wer compleit,	
	He maid man, to his simylitude,	
[C 8a]		TOF
	Dotit with gyftis of Nature	725
	Aboue all erthlye creature ; Syne plesandlye did hym conuoye	
	Syne presandige did nym condoge	

	OF THE MONARCHE.	22 <b>I</b>
	To ane regioun repleit with Ioye,	
	Off all plesour quhilk bair the pryce,	
	And callit erthly Paradyce ;	730
	And brocht, be Diuyne prouience,	
	All beistis and byrdis tyll his presence.	
	Adam did craftelye Impone	
	Ane speciall name tyll euery one,	
	And to all thyngis materiall,	735
	He namyt thame in speciall :	
	Quhow he thame namyt 3itt bene kend,	
	And salbe to the warldlis end.	
	In to that gardyng of plesance	
	Two treis grew, most tyll auance,	740
	Aboue all vther quhilk bair the pryce,	
	In myddis of that Paradyce.	
	The one wes callit the tre of lyfe,	
	The vther tre began our stryfe,	
	The tre to knaw boith gude and euyll,	745
	Quhilk, be perswatioun of the Deuyll,	
	Began our misarie and wo.	
	Bot lat ws to our purpose go,	
	Quhow God gaue Adam strait commande	•
	That tre to twyche nocht with his hand.	750
	All vther fructis of Paradyce	
	He bad hym eit at his deuyce,	
	Sayand, gyf thow eit of this tre,	
[C 8b]	·	
	Tharefore I the command, be war,	755
	And frome this tree thow stand afar.	
	3itt Father Adam wes allone,	
	But cumpanye of ony one.	
	Than thocht the Lord it Necessare	
	Tyll hym to Creat ane helpare.	760
	Cod patt in Adam sic Sapour	
	That for to sleip he tuke plesour,	
	And laid hym down apone the grounde.	
	And quhen Adam wes slepand sounde,	
	He tuke ane Rib furth of his syde.	765

	Syne fyld it vp with flesche and hyde, And maid ane Woman of that bone : Fairar of forme wes neuer none.	
	Than tyll Adam Incontinent That fair Lady he did present, Quhilk schortlye said, for to conclude, Thow art my flesche, my bonis, and blude. And Uirago he callit hir, than,	770
	Quhilk is, Interpreit, maid of man, Quhilk Eua efterwart wes namyt, Quhen, for hir falt, sche wes diffamyt. Than did the Lord thame Sanctyfie,	775
	Saying Incres and Multyplie. Be this men suld leif all thare kyn, And with thare Wyffis mak dwellyn, And, for thare saik, leif Father and Mother, And lufe thame best aboue all vther :	780
[D 1 <i>a</i> ]	<ul><li>For God hes ordanit thame, trewlye,</li><li>To be two saulis in one bodye.</li><li>I My wytt is waik for tyll Indyte</li><li>Thare heuinlye plesouris Infinyte.</li></ul>	785
	Wes neuer none erthlye Creature Sen syne had sic perfyte plesoure. Thay had puyssance Imperiall Aboue all thyng materiall. Als cunnyng Clerkis dois conclude,	790
	Adam preceld in pulchritude Most Naturall, and the farest man That euir wes, sen the warld began, Except Christ Iesu, Goddis Sonne,	795
	To quhome wes no comparisone, And Eua, the fairest Creature That euer wes formit be nature. Thocht thay wer naikit as thay wer maid,	190
	No schame ather of vther haid. Quhat plesour mycht ane man haif more Nor haif his Lady hym before, So lustye, plesand, and perfyte,	800

222

.

	Reddy to serue his appetyte.	
	Thay had none vther cure, I wys,	805
	Bot past thare tyme with Ioye and blys.	005
	Wyld Beistis did to thame repair,	
	So did the Fowlis of the air,	
	With novis most Angelycall	
	Makand thame myrthis Musicall.	810
	The fyschis soumand in the strandis	010
[T] +b]	Wer holelye at thare commandis.	
[10 10]	All Creaturis, with ane accorde,	
	Obeyit hym as thare souerane Lorde.	
	Thay sufferit nother heit nor cald,	815
	With euery plesour that thay wald.	012
	Als, to the deith thay wer nocht thrall,	
	-	
	And rychtso suld we haue bene all,	
	For he and all his Successouris	000
	Suld have possedit those plesouris,	820
	Syne frome that Ioye materiall	
	Gone to the glore Imperiall.	
	Thay had, geue I can rycht discryue,	
	Gret Ioy in all thare wyttis fyue,	0.05
	In heiryng, seyng, gustyng, smellyng,	825
	Induryng thare delytesum dwellyng :	
	Heiryng the byrdis armoneis,	
	Taistyng the fructis of diuers treis,	
	Smellyng the balmye dulce odouris	0
	Quhilk did proceid frome fragrant flowris,	830
	Seyng so mony heuinlye hewis	
	Off blomes brekyng on the bewis.	
	Off twycheyng, als, thay had delyte,	
	Off vtheris bodeis soft and quhyte.	0
	But doute, Induryng that plesour	835
	Thay luffit vther Paramour.	
	No maruell bene thocht swa suld be,	
	Consyderyng thare gret bewte.	
	Als, God gaue thame command expres	-
	To multyplie and tyll incres,	840
[D 20	That there seid and succession	

.

Mycht pleneis euery Natioun.	
I lyst nocht tarye tyll declare	
All properteis of that place preclare :	
Quhow herbis and treis grew ay grene,	845
Nor of the temporat air serene ;	
Quhow fructis Indeficient,	
Ay alyke rype and redolent ;	
Nor of the Fontane, nor the fludis,	
Nor of the flowris pulchritudis ;	850
That mater Clerkis dois declare ;	
Quharefore I speik of thame na mare.	
The Scripture makis no mentioun	
Quhow lang thay rang in that Regioun.	
Bot I beleue the tyme wes schorte,	855
As diuers Doctouris dois reporte.	

\* FINIS. \*

## **P** OF THE MISERABYLL TRANSGRESSIOUN OF ADAM.

COUR[TIOUR].

ATHER, Hov happinnit the mischance ? (Quod I) schaw me the circumstance, Declaryng me that cairfull cace, Quhow Adam lost that plesand place 860 Frome hym and his Successioun. Quhow did proceid that transgressioun ?

EXPE[RIENCE].

(Quod he) efter my rude Ingyne I sall rehers the that rewyne. [D 2b] Quhen God, the Plasmatour of all, 865 In to the heuin Imperiall

	OF THE MONARCHE.	225
	Did Creat all the Angellis brycht, He maid one Angell most of mycht,	
	To quhome he gaif preheminence,	
	Aboue thame all, in sapience.	870
	Because all vther he did prefer,	0,0
	Namit he wes brycht Lucefer.	
	He wes so plesand and so fair,	
	He thocht hym self without compair,	
	And grew so gay and glorious,	875
	He gan to be presumptuous,	~73
	And thocht that he wald sett his sait	
	In to the north, and mak debait	
	Agane the Maiestie Diuyne,	
	Quhilk wes the cause of his rewyne.	880
	For he incurrit Goddis Yre,	
	And banyst frome the heuin Impyre	
	With Angellis mony one Legioun,	
	Quhilkis wer of his opinioun.	
	Innumerabyll with hym thare fell.	885
	Sum lychtit in the lawest hell,	0
	Sum in the sey did mak repair,	
	Sum in the erth, sum in the air.	
	That most vnhappy cumpanye	
	Att Father Adam had Inuye,	890
	Parsaueyng Adam and his seid	
	In to thare places to succeid.	
	The Serpent wes the subtellest	Gene, iii,
	Aboue all beistis, and craftyest.	
[D 3a]	Than Sathan, with ane fals intent,	895
	Did enter in to that Serpent,	
	Imagenyng sum craftye wyle,	
	Quhow he mycht Adam best begyle,	
	And gar hym brek commandiment.	
	Bot to the woman first he went;	900
	Traistyng the better to preuaill,	
	Full subtellye did hir assaill.	
	With facund wordis, fals and fair,	
	He grew with hir familiair,	

Р

	That he his purpose mycht auance ;	_ 9	05
	Beleuand in hir Inconstance.		
	I Quhat is the cause, Madame (said he)		
	That 3e forbeir 3one plesand tre,		
	Quhilk bene, but peir, most pretious,		
	Quhose fruct bene moste delytious?	Q	)10
	I Nyll (quod sche) thare to accord.	-	
	We ar forbyddin be the Lord,		
	The quhilk hes geuin ws lybertie		
	Tyll eait of euery fruct and tre		
	Quhilk growis in to Paradyse :	C	)15
	Brek we command, we ar nocht wyse.	2	,~J
	He gaue tyll ws ane strait command		
	That tre to twyche nocht with our hand.		
	Eit we of it, without remede,		
	He said but dout we sulde be dede.	0	)20
	Beleue nocht that (said the Serpent)		920
	Eit 3e of it Incontinent.		
	Repleit 3e sall be with Science,		
[D 3b]			
[12 30]	Lyke God hym self, of euyll and gude.	0	)25
	Than, haistellye for to conclude,		<i>34</i> J
	Heiryng of this prerogatyue,		
	Sche pullit doun the fruct belyue,		
	Throw counsall of the fals Serpent,		
	And eit of it, to that intent,	(	120
	And patt hir Husband in beleue,		930
	That plesand fruct gyf he wald preue,		
	That he suld be als Sapient		
	As the gret God Omnipotent.		
	Thynk 3e nocht that ane plesand thyng,	(	12E
	That we, lyke God, suld euer ryng ?		935
	He, herand this Narratioun,		
	And be hir solistatioun,		
	Mouit be prydefull ambitioun,		
	He eit, on that conditioun.		040
		i	940
	The principall poyntis of this offence		
	War pryde and Inobedience,		

OF THE MONARCHE.

	Desyring for to be Equall	
	To God, the Creature of all.	
	Allace, Adam, quhy did thow so ?	945
	Quhy causit thow this mortall wo?	
	Had thow bene constant, firme, and stabyll,	
	Thy glore had bene Incomparabyll.	
	Quhare wes thy consyderatioun,	
	Quhilk had the Dominatioun	9 <b>50</b>
	Off euery leuyng Creature	
	That God had formit be Nature,	
[D 4a]	Tyll vse thame at thy awin deuyse?	
	Wes thow nocht prince of Paradyse ?	
	Wes neuer man, sen syne, on lyue,	955
	That God gaue sic Prerogatyue.	
	He gaif the strenth aboue Sampsone,	
	And sapience more than Salomone.	
	30ung Absolone, in his tyme moste fair,	
	To thy bewte wes no compair.	960
	Arestotyll thow did precell	
	In to Phylosophie naturell.	
	Uirgill, in tyll his Poetrye,	
	Nor Cicero, in tyll Oratrye,	
	War neuer half so Eloquent.	965
	Quhy brak thow Godd <i>is</i> commandiment ?	
	Quhare wes thy wytt, that wald nocht flee	
	Far frome the presens of that tree ?	
	Gaif nocht thy Maker the fre wyll	
	To take the gude and leif the euyll ?	970
	Quhow mycht thy forfalt be excusit,	
	That Godd <i>is</i> commandiment refusit,	
	Throuch thy wyffis perswasioun ?	
	Quhilk hes bene the occasioun,	
	Sen syne, that mony nobyll men,	975
	Be the euyll counsall of wemen,	
	Alluterlye distroyit bene,	
	As in the Storeis may be sene,	
	Quhilk now we neid nocht tyll declair,	0
	Bot fordwart tyll our purpose fair.	980

[D 4b]	Quhen thay had eaitin of the frute, Off Ioye than wer thay destitute. Than gan thay boith for to thynk schame,	
	And to be naikit thocht defame, And maid thame Breik <i>is</i> of leuis grene, That thair secreit <i>is</i> suld nocht be sene.	985
	Bot in the stait of Innocence	
	Thay had none sic experience, Bot, quhen thay war to Syn subjectit,	
	To schame and dreid thay war coactit.	990
	And in ane busk thay hid thame cloce,	530
	Aschamit of the Lordis voce,	
	Quhilk callit Adam be his name.	
	(Quod he) my Lord, I thynk gret schame	
	Naikit to cum to thy presence.	995
	Thow had none sic experience,	
	Quod God, quhen thow wes Innocent.	
	Quhy brake thow my commandiment ?	
	Allace (quod Adam) to the Lorde,	
	The veritie I sall recorde :	1000
	This woman that thow gaif to me	
	Gart me eit of 30ne plesand tre.	
	Rychtso the woman hir excusit,	
	And said : the Serpent me abusit.	
	Than to the Serpent God said thus :	1005
	O thow Dissauer venimous,	
	Because the woman thow begylit,	
	Frome thyne furth sall thow be exylit.	
	Curst and waryit sall thow be ;	7070
[D 5a]	So sall thy seid be, efter the :	1010
	Cauld erth salbe thy fude, also,	
	And creipand on thy breist sall go. Als, I sall putt Inamite	
	Betuix the woman, euer, and the.	
	Betuix the woman, cuer, and the. Betuix thy seid and womanis seid	1015
	Salbe continuall mortall feid.	1019
	Quhowbeit thow hes wrocht thir myscheuis,	
	It sall nocht be as thow beleuis.	

OF THE MONARCHE.
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Sic seid salbe in woman sawin, That thy power salbe doun thrawin, 1020 Treddyng thy heid that thow may feill, And thow sall tred hym on the heill. This was his promys and menyng, That the Immaculat Uirgyng Sulbe beir the Prince Omnipotent, 1025 Quhilk suld tred doun that fals Serpent, Sathan, and all his companye, And thame confunde alluterlye.

## COUR[TIOUR].

Quod I : geue Sathan, prince of hell,<br/>Spak in the Serpent, as 3e tell,1030And beistis can no way syn at all,<br/>Quhy wes the Serpent maid so thrall ?I<br/>heir men say, affore that hourThe Serpent had ane fair figour,<br/>And 3eid straucht vp vpone his feit,<br/>And had his membris all compleit,<br/>As vtheris beistis vpone the bent.1035

#### EXPE[RIENCE].

D

5b]	(Quod he) for he wes Instrument	
	To Sathan, in this Miserie,	
	Puneist he wes, as 3e may se.	1040
	As, be experience, thow may knaw,	
	Expres in to the commoun Law,	•
	Ane man conuickit for bewgrye,	
	The beist is brynt als weill as he,	
	Quhowbeit the beist be Innocent :	1045
	And so befell of the Serpent.	
	It was the Feynd, full of dispyte,	
	Off Adamis fall quhilk had the wyte,	
	As he hes had of mony mo:	
	Bot tyll our purpose lat ws go.	1050

	Than to the woman, for hir offence,	
	God did pronunce this sore sentence.	
	All plesour that thow had afforrow	
	Sall cheangit be in lestyng sorrow.	
	Quhare that thow suld, with myrth and Ioy,	1055
	Haue borne thy byrth, butt pane or noy,	
	Now all thy bairnis sall thow bair	
	With dolour and continuall cair.	
	And thow salbe, for oucht thow can,	
	Euer subjectit to the man.	торо
	Be this sentence God did conclude	
	Wemen frome lybertie denude,	
	Quhilk, be experience, 3e may se,	
	Quhow Quenis of moste hie degre	
	Ar vnder moste subiectioun,	1065
	And sufferis moste correctioun.	
[D 6a]	For thay, lyke byrdis in tyll ane cage,	
	Ar keipit ay vnder thirlage.	
	So all wemen, in thare degre,	
	Suld to thare men subjectit be.	1070
	Quhowbeit, sum 3it wyll stryue for stait,	
	And for the maistrye mak debait,	
	Quhilk gyf thay want, boith ewin and morrow	
	Thare men wyll suffer mekle sorrow.	
	Off Eue thay tak that qualite,	1075
	To desyre Soueranite.	
	And than tyll Adam said the Lord :	
	Because that thow hes done accord	
	Thy wyll, and harknit to thy wyfe,	0
	Now sall thow lose this plesand lyfe.	1080
	Thow wes tyll hir obedient,	
	Bot thow brake my commandiment.	
	Curste and baren the erth salbe	
	Quhare euer thow gois, tyll that thow de.	- 0 -
	But laubour, it sall beir no corne,	1085
	Bot Thirsyll, Nettyll, Breir, and Thorne.	
	For fude thow gettis none vther beild,	
	Bot eait the herbis apone the feild.	

	OF THE MONARCHE.	<b>2</b> 3I
	Sore laubouryng, tyll thy browis sweit, Frome thyne furth sall thow wyn thy meit.	1090
	I maid the of the erth, certane,	1090
	And thow in erth sall turne agane.	
	Than maid he thame Abil3ement,	
	Off skynnis ane raggit rayment,	
[D 6b]	Thame to preserue frome heit and cauld.	1095
[]	Than grew thare dolour mony fauld.	),
	Now, Adam, ar 3e lyke tyll ws,	
	With your gay garment glorious :	
	To thame thir wordis said the Lorde.	
	Than cryit thay boith Misericorde,	1100
	Quhen frome that Garth, with hartis sore,	
	Baneist thay wer, for euer more,	
	On to this wracheit vaill of sorrow,	
	With daylie laubour, ewin and morrow.	
	Efter quhose dolorous departyng,	1105
	The Lorde gaue Paradyce in kepyng	
	Tyll ane Angell of Ierubin,	
	That none suld haue entres thare in.	
	Att the quhilk entres he did stand,	
	With flammand fyrie sweird in hand,	IIIO
	To keip that Adam and his wyfe	
	Sulde nocht taist of the tre of lyfe.	
	For, geue thay of that tre had preuit,	
	Perpetuallye thay mycht haue leuit.	
	So Adam and his Successioun	1115
	Off Paradyce tynt possessioun,	
	And, be this syn Originall,	
	War men to Miserie maid thrall.	
	My Sonne, now may thow cleirly se,	
	This warld began with misere.	1120
	With miserie it doith proceid,	
	Quhose fyne sall dolour be and dreid.	

## COUR[TIOUR].

[D 7a]

Ger

# Father (quod I) quhat kynd of lyfeLed Adam with his lustye wyfe,Efter thare bailfull banesyng ?1125

## EXPE[RIENCE].

(Quod he) continuall womentyng. My hart hes 3itt compassioun, Quhow thay went wandryng vp and doun, Weipyng, with mony lowde allace, That thay had lost that plesand place, In wyldernes to be exilde, Quhare thay fand nocht bot beistis wylde, Manesyng thame for tyll deuore, Quhilk*is* all obedient war affore.

## COUR[TIOUR].

Father (quod I) in quhat countre	1135
Did leif Adam, efter that he	
Was banesit frome that delyte?	

## EXPE[RIENCE].

	Clerkis (quod he) hes put in wryte	
	Quhow Adam dwelt, with mekle baill,	
	In Mamber, in that lusty vaill	1140
	Quhilk efter was the Iowis land,	
	Quhare 3it his Sepulture dois stand.	
ne. iii <b>i</b> .	I lyste nocht tary tyll discryue	
	The wo of Adam nor his wyue.	
	Nor tell quhen thay had Sonnis two,	1145
	Cayn and Abell, and no mo.	
	Nor quhow curst Cayn, for Inuy,	
	Did slay his Brother creuelly.	
	Nor of thare murnyng, nor thare mone,	
	Quhen thay but Sonnis wer left allone;	1150

	OF THE MONARCHE.	233
	Abell lay slane vpone the ground,	
	Curst Cayn flemit and Uacabound.	
D 76]	Nor quhow God, of his speciall grace,	
	Send thame the thrid Sonne, fair of face,	
	Most lyke Adam of flesche and blude,	1155
	Seth was his name, gratious and gude.	
	Nor quhow blynd Lameth, raikleslye,	
	Did slay Cayn, vnhappelye.	
	Adam, as Clerkis dois discriue,	
	Begat with Eue, his wofull wyue,	1160
	Off men Childryng thretty and two,	*
	And of Dochteris alyke also.	
	Be this thow may weill vnderstand,	
	That Adam saw mony ane thowsand	
	That of his body did discend,	1165
	Or he out of the warld did wend.	
	Adam leifit in erth, but weir,	Gene, v.
	Compleit nyne hundreth and thretty zeir,	
	And all his dayis war bot sorrow,	
	Rememberyng, boith ewin and morrow,	1170
	Off Paradyce the prosperitie,	
	Syne of his gret miseritie.	
	His hart mycht neuer be reiosit,	
	Remembryng quhow the heuin wes closit	
	Frome hym and his successioun,	1175
	And that, be his transgressioun.	
	Efter his deith, as I heir tell,	
	His Saul discendit to the hell,	
	And thare remanit presoneir,	
	In that Dungeoun, thre thousand zeir	1180
	And more, so did boith euyll and gude,	
D 8a]	Tyll Christ for thame had sched his blude.	
	Than, be that most precious ransoun,	
	Thay wer delyuerit of presoun.	
	I haue declarit now, as I can,	1185
	The miserie of the first man	

\* FINIS. \*

HEIR FOLLOWIS QUHOV GOD DISTROYIT ALL LEUEAND CREATURE IN ERTH, FOR SYN, AND DROWNIT THAME, BE ANE TERRIBYLL FLUDE, IN THE TYME OF NOYE.

# (叶) E

## COUR[TIOUR].

**RVDENT** Father Experience, Declare to me, or 3e go hence, Quhat wes the cause God did distroye All Creature, in the tyme of Noye. 1190

## EXPE[RIENCE].

	(Quod he) I trymmyll for to tell,	
	That Infortune, quhow it befell,	
	The cause bene so abhominabyll,	
	And the mater so miserabyll.	
	Bot, for to schaw the Circumstance,	1195
	Manefestlye, of that myschance,	
	First I mon gar the vnderstand	
Gene. vi.	Quhow Adam gaif expresse command	
[D 8b]	That those quhilkis come of Sethis blude,	
	Because thay wer gratious and gude,	I200
	Suld nocht contract with Cainnis kyn,	
	Quhilkis wer Inclynit, all, to Syn.	
	Tyll observe that commandiment,	
	Cain past in the Orient,	
	With his wyfe, callit Calmana,	1205
	Quhilk was his awin Syster alswa,	
	Quhare his offspryng did lang remane,	
	Besyde the Montane of Tarbane.	
	And Seth did lang tyme lede his lyfe	
	With Delbora, his prudent wyfe,	1210

	OF THE MONARCHE.	235
	Quhilk wes his Syster, gude and fair ;	
	In Damassene maid thare repair.	
	In that countre of Sethis clan	
	Discendit mony holy man.	
	So lang as Adam wes leueand,	1215
	The peple did obserue command.	
	Quhen he wes dede, and laid in ground,	
	And peple greitly did abound,	
	And Cayn slane, as I haue schawin,	
	And Sethis dayis all ouer blawin,	1220
	The Sonnis than of Sethis blude,	
	Seand the plesand pulchritude	
	Off the Ladyis of Caynnis kyn,	
	Quhowbeit thay knew weill it wes Syn,	
	Opprest with sensuall lustis rage,	1225
	Did tak thame in to Mariage,	
	And so corruptit wes that blude,	
	The gude with euyll, and euyll with gude.	
[E 1a]	Than, as the peple did incres,	
	Thay did abound in wickitnes,	1230
	As holy Scripture dois rehers :	
	Quhilk I abhor to putt in vers,	
	Or tell with toung I am nocht abyll,	
	The suthe bene so abhominabyll :	
	Quhow men and wemen schamefullye	1235
	Abusit thame selfis vnnaturallye;	
	Quhose foull abhominatioun	
	And vncouthe fornicatioun	
	I thynk gret schame to putt in wryte.	
	All that Paull Orose doith indyte,	1240
	Quhilk gyf I wald at lenth declair,	
	It wer yneuch to fyill the air.	
	Gret Clerkis of Antiquiteis	
	Hes wryttin mony trew storeis	
	Quhilkis ar worthy to be commendit,	1245
	Quhowbeit thay be nocht comprehendit	
	At lenth in the Diuyne Scripture.	
	Bot I sall do my besye cure	

	To tak the best (as I suppose)	
	That moste pertenis my purpose,	1250
	And, with support of Christ, our kyng,	
	I purpose to confirme no thyng	
	Off the Auld Hystoricience	
	Contrarious tyll his excellence.	
	Quhowbeit, sum mennis Traditionis,	1255
	Contrar Chrystis Institutionis,	
	Off thame thocht sum thyng I declair,	
E 1b]	Now latt ws proceid forthermair,	
	And, with ane Language lamentabyll,	
	Declare this mater miserabyll.	1260

## COUR[TIOUR].

Tather, the causis wald I knaw Quhy thay of nature brak the Law.

## EXPE[RIENCE].

1265
270

## COUR[TIOUR].

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

236

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OF THE	MONARCH	E.
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#### EXPE[RIENCE].

(Quod he) be my Imaginatioun, 1275 For laik of vertuous Occupatioun. For of Craftis thay had small vsage, Off Marchandyce, nor lawborage. The erth than, wes so plentuous Off fruct and Spyce delicious, 1280 The herbis wer so confortabyll, Delytesum, and Medicinabyll, The Fontannis, fresche and redolent, To laubouryng thay tuke lytill tent. All maner of beistis, at thare plesour, 1285 Did multyplie, without laubour. [E 2a] The tyme betuix Adam and Nove To se the erth it wes gret Ioye, Plantit with precious treis of pryce. Four famous Fludis of Paradyce 1200 Ran throw the erth in syndrie partis, Spreddyng thare branchis in all airtis. The walter was so strang and fyne, Thay wald nocht laubour to mak wyne. The fruct and herbis wer so gude, 1295 Thay maid no cair for vther fude, And so the peple tuke no cure, Bot past thare tyme at thare plesure, Av fyndand new Inuentionis, To fulfyll thare Intentionis. 1300 So that the Lord Omnipotent That he maid man did hym repent, And schew on tyll his Seruand Nove, That he wald all the warld distrove. Except hym self and his Meinze. 1305 Allace (quod Noye) quhen sall that be? Than said the Lord: sen thow so speris, I sall Prolong sax score of 3eris, Tarying vpone thare repentence, Or I fulfyll my Iust Sentence. 1310

#### THE FIRST BVKE

15
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20
25

#### COUR TIOUR].

I Father, 3e gart me vnderstand, Quhen Adam brak the Lordis command, Tyll agment his afflictioun, God gaue his Maledictioun 1330 On to the erth, quhilk wes so fair, That it suld barren be and bair, And, without laubour, beir no corne, Nor fruct, bot thirsyll, breir, and thorne. Now say 3e, in the tyme of Nove 1335 To se the erth it wes gret Ioye, Plantit with fructis gude and fair. The suthe of this to me declair. Thir saying is two gar me consydder, Ouhow 3e mak thame agre to gydder. 1340

**2**38

**f**E

## EXPE[RIENCE].

[E 3a]	God maid that promys, sickerlye; Quhowbeit, it come nocht instantlye, (Quod he) as Clerkis dois conclude. Bot efter, quhen the furious Flude Distroyit the erth alluterlye, Than come that promys, sickerlye. Ewin siclyke as God gaue command Adam to twyche nocht with his hand, Nor eait of, the forbiddin tree,	1345
	Geue he did so, that he sulde dee, Quhowbeit, he deit nocht, but weir, Efter that day nyne hundreth zeir.	1350
	Rychtso, the Propheit Esayas, Speikand of Christ, the gret Messias,	Esay. ix.
	Sayand, the Bairne is tyll ws borne, To saif mankynd quhilk is forlorne, As he had bene borne Instantlye. 3it wes he nocht borne, veralye,	1355
	Efter that saying mony one 3eir, As in the Scripture thow may heir. Ane thousand 3eir, quho reknyth rycht, Is bot one hour in Goddis sycht. Exemplis mony I mycht tell,	1360 ii. Pet.iii.
	Wer it nocht tedious for to dwell. Tyll our purpose latt ws proceid, Schawand the heycht, and lenth, and breid, And qualitie of Noyis Arke, Quhilk wes ane rycht excellent warke, Off Pyne tre maid, bound weill about,	1365
[E 3b	Laid ouer with pik, within and out, Iunit full close with nalis strong, And wes thre hundreth Cubitt <i>is</i> long, Fifty in breid, thretty in heycht;	1370
	And euerilk loft aboue ane vther, Withouttin anker, air, or ruther.	1375

#### THE FIRST BVKE

Ane rycht Cubeit, as I heir tell. Off misour now mycht be ane ell. In the myd syde ane dur thare wes, For Beistis ane easy entres. 1380 This Ark, quhilk was boith lang and lairge, Maid in the bodum lyke one Bairge, Couerit with brudis weill abufe, Moste lyke ane housse with sett on rufe, Quhose rigyng wes ane Cubeit braid, 1385 Ouharein thare wes ane wyndo maid, Sum sayis, weill closit with Christall cleir, Quharethrouch the day lycht mycht weil appeir. This work the more wes to be prysit, Because be God it was deuysit. 1390 The makyng of this Ark, but weir, Gene. vii. Indurit weill ane hundreth zeir. Quhen Nove had done complet this wark, God did hym close within the Ark ; With hym, his wyfe, and Sonnis thre, 1395 With thare thre wyfis, but mo menze. And of all foulis of the air. Off euerilk kynd enterit ane pair, Rychtso, two Beistis of euerilk kynde. For quhy, it wes the Lordis mynde **I400** That generatioun suld nocht faill. Ouharefor of Fameill and of Maill Off euerilk kynd wer keipit two. [E 4a] Bot to rehers myne hart is wo The dolent Lamentatioun. 1405 That tyme, of euerilk Natioun, Sayand allace, ane thousand syis, Quhen wynd and rane began to ryis. The Roikis with rerd began to ryue, Ouhen vglie cluddis did ouerdryue, 1410 And dirkynnit so the Heuinnis brycht That Sonne nor Mone mycht schaw no lycht. The terrabyll trymling of erth quaik Gart Biggyngis bow, and Cieteis schaik.

OF THE MONARCHE.	241
The thounder raif the cluddis sabyll, With horrabyll sound appouentabyll. The fyreflauchtis flew ouerthorte the fellis. Than wes thare nocht bot 30wtis and 3ellis,	1415
Quhen thay persauit without remede, All Creature to suffer dede. All Fontains frome the erth vp sprang, And frome the Heuin the rane doun dang	1420
Fourty dayis and fourty nychtis. Than ran the Peple to the heychtis. Sum clam in cragis, sum in treis,	1425
And sum to heychast montanis fleis, With more terrour nor I can tell, Bot all for nocht : the fludis fell,	- 1-3
And wynd did rowt with sic ane reird That euerilk wycht waryit his weird, Cryand, allace, that thay wer borne,	1430
<ul> <li>[E 4b] Into that flude to be forlorne.</li> <li>Men mycht no help mak to thare wyfis,</li> <li>Nor 3it support thare bairnis lyfis.</li> <li>The Fludis rose with so gret mychtis,</li> </ul>	1435
That thay ouer couerit all the heychtis. Thay mycht no more thare lyuis lenth, Bot swame so lang as thay had strenth, And so, with cryis Lamentabyll,	-100
Endit thare lyuis Miserabyll. Aboue montanis that wer moste hie Fifty Cubitis rose the see. Men may Imagyne, in thare mynd,	1440
All Creature, in to thare kynd, Boith Beist <i>is</i> and Foulis in the air, In thare maneir maid mekle cair. The Fyschis thocht thame euyll begyld, Quhen thay swame throuch the woddis wyld :	1445 ;
Quhalis tumbland amang the treis, Wyld Beistis swomand in the seis. Byrdis, with mony pietuous pew,	1450

Afferitlye in the air thay flew

#### THE FIRST BVKE

	So lang as thay had strenth to flee, Syne swatterit doun in to the see.	
	No thyng in erth wes left on lyue,	1455
	Beistis nor Foulis, Man nor Wyue.	
	God holelye did thame distroye,	
	Except thame in the Ark, with Noye,	
	The quhilk lay fleittand on the flude,	
	Welterand amang the stremes wode,	1460
[E 5a]	With mony terrabyll affrayis.	
	Remanit ane hundreth and fyfty dayis,	
	In gret langour and heuynes,	
	Or wynd or rane began to ceis.	
	Sumtyme effectuouslye prayand,	1465
	Sumtyme the Beistis vesiand,	
	For, be the Lordis commandiment,	
	He maid prouisioun suffecient.	
	For Noye dwelt in that Ark, but dout,	
	Ane zeir compleit, or he come out,	1470
Gen. viii.	Quhow, at more lenth in holy wryte	
	This dulefull storye bene Indyte,	
	And quhow that Noye gan to reiose,	
	Quhen Conductis of the heuin did close,	
	So that the Rane no more discendit,	I475
	Nor the flude no more ascendit.	
	Quhen he persauit the heuinnis cleir,	
	He send furth Corbe, Messingeir,	
	In to the Air, for to espy	
	Geue he saw ony montanis dry.	1480
	Sum sayis the Rauin did furth remane,	
	And come nocht to the Ark agane.	
	Furth flew the Dow, at Noyis command,	
	And, quhen scho did persaue dry land,	
	Off ane Olyue scho brak ane branche,	1485
	That Noye mycht knaw the walter stanche,	
	And thare no more scho did sudiorne,	
	Bot with the branche scho did returne,	
	That Noye mycht cleirly vnderstand	
[E 5b]	That felloun Flude was decressand.	1490

	And so it did, tyll, at the last,	
	The Ark vpone the ground stak fast,	
	On the tope of ane Montane hye,	
	Into the land of Armanye.	
	And, quhen that Noye had done espye	1495
	Quhow that the erth began to drye,	
	Than dang he down the durris all,	
	And lowsit thame the quhilk wes thrall.	
	The foulis flew furth in the air,	
	And all the Beistis, pair and pair,	1500
	Past furth to seik thare pastorages.	
	Thare wes, than, bot aucht Personages,	
	Noye, his thre Sonnis, and thare wyuis,	
	On erth that left was with thare lyuis,	
	Quhome God did blys and Sanctyfie,	1505
	Sayand, incres and multyplie.	
	God wait geue Noye wes blyith and glaid,	
	Quhen of that presoun he wes fraid.	
	Quhen Noye had maid his Sacrifyce,	
	Thankand God of his Benifyce,	1510
	He standand on mont Armanye,	
	Quhare he the countre mycht espye,	
	3e may beleue his hart was sore,	
	Seyng the erth, quhilk wes affore	
	The Flude so plesand and perfyte,	1515
	Quhilk to behald wes gret delyte,	
	That now was barren maid and bair,	
	Afore quhilk fructuous was and fair.	
[E 6a]	*	
	Wer lyand rewin vp be the rutis.	1520
	The holsum herbis and fragrant flouris	
	Had tynt boith vertew and cullouris.	
	The feildis grene and fluryst meidis	
	Wer spul3eit of thare plesand weidis.	
	The erth, quhilk first wes so fair formit,	1525
	Wes, be that furious flude, deformit.	
	Quhare vmquhyle wer the plesand planis,	
	Wer holkit Glennis and hie montanis.	

#### THE FIRST BVKE

	Frome clattryng cragis, gret and gray, The erth was weschin quyte away. Bot Noye had gretast displesouris,	1530
	Behauldand the dede Creatouris,	
	Quhilk wes ane sycht rycht Lamentabyll.	
	Men, Wemen, Beistis Innumerabyll,	
	Seyng thame ly vpone the landis,	1535
	And sum wer fleityng on the strandis.	
	Quhalis and Monstouris of the seis	
	Stickit on stobbis, amang the treis, And, quhen the Flude was decressand,	
	Thay wer left welteryng on the land.	TE 40
	Affore the Flude duryng that space,	1540
	The sey wes all in to ane place.	
	Rycht so the erth, as bene desydit,	
	In syndrie partis wes nocht deuydit,	
	As bene Ewrope and Asia	1545
	Deuydit ar frome Africa.	-010
	ze se, now, diuers Famous Ilis	
[E 6b]	Stand frome the mane land mony mylis :	
L 1	All thir gret Ilis, I vnderstand,	
	War, than, equall with the ferme land.	1550
	Thare wes none sey Mediterrane,	
	Bot onely the gret Occiane,	
	Quhilk did nocht spred sic bulryng strandis	
	As it dois, now, ouirthort the landis.	
	Than, be the ragyng of that flude,	1555
	The erth of vertew wes denude,	
	The quhilk afore wes to be prysit,	
	Quhose bewtie than wes dissagysit.	
	Than wes the Maledictioun knawin	
	Quhilk wes be God tyll Adam schawin.	1560
	I reid quhow Clerkis dois conclude,	
	Induryng that moste furious flude.	
	With quhilk the erth wes so supprest,	
	The wynd blew furth of the southwest.	0
	As may be sene, be experience,	1565
	Quhow, throw the watteris violence,	
	The hevch montanis, in euery art,	

	OF THE MONARCHE.	245
	Ar bair forgane the southwest part, As the Montanis of Parraneis,	
	The alpis, and Rochis in the seis, Rycht so, the Rochis, gret and gray, Quhilk standis into Norroway,	1570
	The heychast hyllis, in euery art, And in Scotland, for the moste part.	
	Throuch weltryng of that furious flude, The Cragis of erth war maid denude :	1575
7a]	Trauellyng men may consydder best The montanis bair nyxt the southwest.	
	COUR[TIOUR].	
	I Declare (quod I) or 3e conclude, Quhow lang leuit Noye efter the flude.	1580
	EXPE[RIENCE].	
	(Quod he) in Genesis thow may heir Quhow that Noye wes sax hundreth 3eir,	
	The tyme of this gret punysment, And aye to God obedient,	Gene. ix.
	And wes the best of Sethis blude. And als he leuit, efter the Flude, Thre hundreth and fyfty 3eris, As the sam scripture wytnes beris,	1585
	And wes, or he Randerit the spreit, Nyne hundreth and fyfty 3eris compleit. To schaw this storie Miserabyll At lenth my wyttis ar nocht abyll.	1590
	And als, my Sonne, as I suppose, It langis nocht tyll our purpose	
	To schaw quhow Noyis Sonnis thre Gan to Incres and multyplie, Nor quhow that Noye plantit the wyne, And drank tyll he wes dronkin, syne,	1595
	And sleipit with his membris bair, And quhow Cham maid for hym no cair,	1600

[E

	Bot leuch to se his Father so,	
	Quhowbeit his Brether wer rycht wo.	
	Nor quhow Noye, but restrictioun,	
	Gaue Cham his Maledictioun,	
	And put hym vnder Seruytude	1605
[E 7b]	To Sem and Iaphet, that war gude.	
	Nor quhow God maid ane conuenent	
	With Noye, to mak no punysment,	
	Nor be no Flude the peple droun.	
	In signe of that conditioun,	1610
	His Rane Bow sett in to the air,	
	Off diuers Heuinlye colouris fair,	
	For to be ane perpetuall sing	
	Be Flude to mak no punyssing.	
	This Story geue thow lyste to knaw,	1615
	At lenth the Bibyll sall the schaw.	

\* FINIS \*

Part. PART. HEIR ENDIS THE FIRST

In the First, the Beildyng of Babilone be Nemrod. And Quhow kyng Nynus began *th*e first Monarche. And of thare Ydolatrye. And Quhow Semeramis, Gouernit the Impyre, Efter hir Husbande Kyng Nynus. As followis.

EN ( ) IN AT + ET

#### COUR[TIOUR].

[E 8a] ATHER, I pray 30w to me tell The First Infortune that befell Immediatlye efter the Flude, And quho did first sched saikles blude, And quho Ydolatrye began.

1620

#### OF THE MONARCHE.

## EXPE[RIENCE]

Quod he) I sall do as I can.
Efter the Flude I fynde no Storye
Worthy to putt in Memorye,
Tyll Nemrod began to Ryng
Aboue the Peple as ane Kyng,
Quhilk wes the Principall man of one,
That beilder was of Babilone.

## COUR[TIOUR]

That Story, Maister, wald I knaw,
(Quod I) geue 3e the suthe wald schaw,
Quhy and for quhat occasioun
Thay beildit sic ane strang Dungeoun.

#### EXPE[RIENCE]

	$\blacksquare$ Than said to me Experience :	
	I sall declare, with Deligence,	
	Those Questionis, at thy command.	1635
	Bot first, Sonne, thow mon vnderstand	
	Off Nemrod the Genologie,	
	His strenth, Curage, and Quantitie;	
	Quhowbeit Moyses, in his first Buke,	
	That Story lychtlye did ouer Luke ;	1640
	Off hym no more he doith declare,	
	Except he was ane strang Huntare.	
	Bot vtheris Clerkis Curious,	
	As Oroce doith, and Iosephus,	
	Discryuis Nemrod at more lenth,	1645
	Boith of his stature and his strenth.	
	This Nemrod was the fourt persoun	
[E 8b]	Frome Noye be lyne discendyng doun.	
	Noye generit Cham, Cham generit Chus,	
	And Chus, Nemrod ; the suthe bene thus.	1650
	This Nemrod grew ane man of mycht;	
	That tyme in erth wes none so wycht.	

	He wes ane Gyane stout and strang; Perforce wyld beistis he doun thrang. The peple of that hole Regioun Come vnder his Dominioun. No man thare wes, in all that land, His stalwartnes that durst ganestand.	1655
	No maruell wes thocht he wes wycht : Ten Cubitis large he wes of hycht, Proportionat, in lenth and breid, Afferand to his hycht, we reid.	1660
	He grew so gret and glorious,	
	So prydefull and presumptuous,	
	That he come Inobedient To the gret God Omnipotent.	1665
	This Nemrod was the principall man	
	That first Ydolatrye began.	
	Than gart he all the peple call	_
	To his presens, boith gret and small,	1670
Gene. xi.	And, in that gret conuentioun, Did propone his Intentioun.	
	My Freindis (said he) I mak it knawin	
	The gret wengeance that God hes schawin,	
	In tyme of our fore Father Noye,	1675
[]] · ]	Quhen he did all the warld distroye,	
[F 1a]	And dround thame in ane furious flude : Quharefor I thynk we sulde conclude	
	Quhov we maye make one strang defence	
	Aganis sick walteris violence,	1680
	For to resyste his furious Yre,	
	Contra[r]ye boith to flude and fyre.	
	Latt ws go spye sum plesand feilde,	
	Quhare one strang biggyng we maye beilde, One Cityie, with ane strang Dungeoun,	1685
	That none Ingyne may ding it down,	2000
	So heych, so thike, so large, and lang,	
	That Gode tyll ws sall do no wrang.	
	Itt sall surmonte the Planetis sewin,	~6
	That we frome Gode may wyn the hewin.	1690

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Those peple, with one ferme intent, All tyll his counsell did consent, And did espy one plesand place Harde on the flude of Euphratace. 1695 The peple thare did thame prepair, In to the plane feilde of Synear, Quhilk now of Caldie beryth the name, Quhilk did lang tyme flureis in fame. I Thare gret Fortres than did thay founde, And kaiste tyll thay gat souer grounde. 1700 All fell to warke, boith man and chylde : Sum holkit claye, sum brynt the tylde. Nembroth, that curious Campioun, Deuysar wes of that Dungeoun. No thyng thay sparit thare laubouris, 1705 [F 1b] Lyke besy beis vpone the flouris, Or Emottis trauelling in to Iune : Sum vnder wrocht, and sum abone : With strong Ingenious masonrye, Upwarte thare wark did fortifye. 1710 With brynt tylde stonis, large and wycht, That Towre thay rasit to sic hypht Abufe the airis Regioun, And Iunit of so strong fassioun, With Syment maid of pyk and tar, 1715 Thay vsit none vther mortar, Thocht fyre or walter it assalit, Contrare that Dungeoun nocht aualit. The land aboute wes fair and plane ; And it rose lyke one heych montane. 1720 Those fuliche peple did intende That to the Hewin it sulde ascende. So gret one strenth wes neuir sene, In to the warld, with mennis eine. I The wallis of that wark thay maid 1725 Two and fyftye faldome braid. One faldome than, as sum men savis,

Mycht bene two faldome in our dayis :

	One man wes, than, of more stature	
	Nor two be now : thareof be sure.	1730
	I Josephus haldis opinioun,	
	Sayand the heycht of this Dungeoun	
	Off large pasis of mesure bene	
[F 2a]	Fyue thousande, aucht score, and fourtene.	
	Be this raknyng, it is full rycht	1735
	Sax mylis and ane half in hycht.	
	Ane thousande pais tak for ane myle,	
	And thow sall fynd it neir that style.	
	This towre, in compass round aboute,	
	Wer mylis ten, withouttin doute.	1740
	Aboute the Cetie of stagis	
	Foure houndreth and four score, I wys.	
	And, be this nommer, in compas,	
	Aboute three score of mylis It was;	
	And, as Orotius reportis,	1745
	Thare wes fyue score of brasin portis.	
	The translatour of Orotius	
	In tyll his Cronicle wryttis thus,	
	That, quhen the Sonne is at the hycht,	
	Att nonne quhen it doith schyne most brycht,	1750
	The schaddow of that hydduous strenth	
	Sax myle and more it is of lenth.	
	Thus maye 3e Iuge, in to 30ur thocht,	
	Gyfe Babilone be heych, or nocht.	

FINIS.

#### OF THE MONARCHE.

## Quhov god maid the Dyuersitie of Languagis. And maid Impediment to the beildaris of babilone.

## 

## EXPE[RIENCE].

[F 2b]	HAN the gret God Omnipotent,	1755
	To quhom al thingis bene present,	
	That wer, and is, and euir salbe,	
	Ar present tyll his Maiestie;	
	The hid secretis of mannis hart	
	From his presens may not depart ;	1760
	He, seand the Ambitioun	
	And the prydefull Presumptioun,	
	Quhov thir proude peple did pretende	
	Upe throuch the heuinnis tyll ascende;	
	Quhilk wes gret folye tyll deuyse	1765
	Sick one presumptuous interpryse ;	
	For, quhen thay wer moste delygent,	
	Gode maid thame sick impediment,	
	Thay wer constranit, with hartis sore,	
	Frome thyne depart, and beild no more.	1770
	Sick Languagis on thame he laid,	
	That none wyste quhat ane vthir said.	/
	Quhare wes bot ane Language affore,	
	Gode send thame Languagis three schore.	
	$\blacksquare$ Affore that tyme all spak Ebrew.	1775
	Than sum began for to speik Grew,	
	Sum Duche, sum language Sara3yne,	
	And sum began to speik Latyne.	
	The Maister men gan to go wylde;	
	Cryand for treis, thay brocht thame tylde :	1780
	Sum said, bryng mortar heir atonis,	
	Than brocht thay to thame stoks and stonis.	

I And Nembroth, thare gret Campioun, Ran rageand lyke one wylde Lyoun, [F 3a] Manassyng thame with wordis rude : 1785 Bot neuir one worde thay vnderstude. Affore thay fand hym gude and kynde; Bot than thay thocht hym by his mynde, Quhen he so furiouslie did flyte. Than turnit his pryde in to dispyte, 1790 So dirk Eclipsit wes his glore, Quhen thay wald wyrk for him no more. I Beholde quhov God wes so gratious To thame, quhilk wer so outtragious. He nother braik thare leggis nor armis, 1795 Nor 3it did thame none vther harmis, Except of toungis diuysioun. And, for fynall conclusioun, Constranit thay wer for tyll depart, 1800 Ilke cumpanye in one syndrie arte Sum paste in to the Orient, And sum in to the Occident, Sum south, sum north, as thay thocht best ; And so thare poleysie left west. Bot quhov that Citie wes reparit 1805 Heir efter it salbe declarit.

#### FINIS.

## OF THE FIRST INUENTIOUN OF YDOLATRIE. QUHOW NEMBROTH COMPELD THE PEPLE TYLL ADORE THE FYRE IN CALDIA.

#### COUR[TIOUR].

[F 3b] N OW, Schir (said I) schaw me the man Quhilk first Ydolatrie began.

OF T	HE I	ION	ARC	HE.
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#### EXPE[RIENCE].

That sall I do with all my hart, My Sonne (said he) or we depart. т8то Ouhen Nembroth saw his purpose falit, And his gret laubour nocht aualit, In maner of contemptioun Departit furth of that regioun, And, as Orotius doith rehers, 1815 He past in to the land of Pers, And mony one zeir did thare remane, And syne to Babilone come agane, And fand huge peple of Caldie T820 Remanand in that gret Citie, That wer glaid of his returnyng, And did obey hym as thare kyng. Nembroth, his name for tyll auance, Amang tham maid new ordinance, Sayand, I think 3e ar nocht wyce, 1825 That to none God makis Sacrifyce. Than, to fulfyll his fals desyre, He gart be maid ane flammand fyre, And maid it of sic breid and hycht, He gart it byrn boith day and nycht. 1830 Than all the peple of that land Adorit the fyre, at his command, Prosternit on thare kneis and facis. Beseikand thare new God of gracis. To gyf thame more occasioun, 1835 [F 4a] He maid thame gret perswasioun. This God (said he) is moist of mycht, Schawand his bemys on the nycht. Quhen Sonne and Monne ar baith obscure, His hewinlie brychtnes doith indure. 1840 Ouhen mennis memberris sufferit calde, Fyre warmyth thame, ewin as thay walde. I Than cryit the Peple, at his desyre,

Thare is no God except the fyre.

	Or thare was ony Ymagerie,	1845
	Began this first Ydolatrie.	
	Att that tyme thare wes none vsage	
	To carue nor for to paynt Image.	
	Than maid he proclamatioun,	
	Quho maid nocht adoratioun	1850
	To that new God, without remede	
	In to that fyre sulde suffer dede.	
	I fynd no man, in to that lande,	
	His tyrrannie that durste ganestande,	
	Bot Habraham, and Aram his brother.	1855
	That disobeyit I fynd none vther,	
	Quhilk dwelland war in that cuntre,	
	With thare Father, callit Thaire.	
	Thir brether Nembroth did repreue,	
	Sayand tyll hym, Lord, with 30ur leue,	1860
	This fyre is bot ane Element :	
	Praye 3e to God Omnipotent,	
	Quhilk maid the Heuinnis be his mycht,	
	Sonne, Monne, and sterris, to gyf lycht.	
~ 4b]	He maid the fyschis in the seis,	1865
	The erth, with beistis, herbis, and treis;	
	And, last of all, for to conclude,	
	He maid Man, to his similitude.	
	To that gret God gyfe pryse and glore,	
	Quhose Ring induris euermore.	1870
	Than Nembroth, in his furious yre,	
	Thir brether boith keste in the fyre.	
	Habraham be God he wes preseruit,	
	Bot Aram in the fyre he staruit.	
	Quhen Thara harde his sonne wes dede,	1875
	He did depart out of that stede,	
	With Habraham, Nachor, and thare wyffis,	
	As the Scripture at lynthe discryffis,	
	And left the land of Caldia,	
	And paste to Mesopotamia,	1880
	And dwelt in Tharan all his dayis,	
	And deit thare, as the story sayis.	

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[F

#### OF THE MONARCHE.

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1885

The lyfe of Habraham, I supose, No thyng langith tyll our purpose. In to the Bibyll thov may reid His verteous lyfe in worde and deid. Now to the I haue schawin the man That firste Ydolatrie began.

## FINIS.

## OF *THE* GRET MISERE AND SKAYTHIS THAT CUMIS OF WERIS. AND QUHOW KING NYN*US* BEGAN THE FIRST WERIS, AND STRAIK THE FIRST BATTELL.

## [COURTIOUR].

[F 5a]	ATHER, I pray 30v, with my hart,	
	Declair to me, or we depart,	1890
	Quho first began thir mortall Weris,	
	Quhilk euerilk faithfull hart efferis,	
	And euere polesye doun thrawis,	
	Express agane the Lordis lawis,	
	Sen Christe, our kyng omnipotent,	1895
	Left Peace in tyll his Testament.	
	Quhov doith proceid this creueltie	
	Aganis Justice and Equitie ?	
	In lande quhare ony Weris bene,	
	Gret Miserrie thare may be sene.	1900
	All thyng on erth that God hes wrocht	
	Weir doith distroye, and puttis at nocht.	
	Ceteis, with mony strang Dungeoun,	
	Ar brynte, and to the erth doung doun.	
	Uirginis and Matronis ar deflorit ;	1905
	Templis that Rychelie bene decorit	
	Ar brynt, and all thare Preistis spul3eit ;	
	Pure Orphelenis vnder feit ar fulzeit,	
	Mony auld men maid childerles,	

	And mony childer fatherles.	1910
	Off famous Sculis the Doctryne,	
	Boith natural science and Diuyne,	
	And euerilk vertew, trampit doun ;	
	No reuerence done to relegioun ;	
	Strenthis distroyit alluterlie;	1915
	Fair Ladyis forcit schamefullie ;	
	30ung Wedowis spulzeit of thare spousis;	
[F 5b]	Pure Lauborars houndit frome thare housis.	
	Thare dar no Merchand tak on hand	
	To trauell nother be sey nor land,	1920
	For Boucheouris, quhilk dois thame confounde;	-
	Sum murdrist bene, and sum ar drounde ;	
	Craftis men of curious Ingyne	
	Alluterlie put to rewyne;	
	The Bestiall reft, the commonnis slane,	1925
	The land but lauboring doith remane.	/ 0
	Off Pollesye the perfyte warkis,	
	Beildingis, Gardyngis, and plesand parkis,	
	Alluterlie distroyit bene.	
	Gret graingis brynt thare may be sene ;	1930
	Ryches bene turnit to powertie,	10
	Plentie in tyll penuritie.	
	Deith, Hounger, Darth, it is weill kende,	
	Off Weir this is the Fatell ende :	
	Iustice turnit in tyrrannye,	1935
	All plesour in aduersitye.	-933
	The Weir alluterlie down thrawis	
	Boith the Ciuill and Cannoun lawis.	
	Weir generit Murthour and myscheif,	
	Sore lamentyng withoute releif.	<b>1</b> 940
	Weir doith distroye Realmes and kyngis ;	-240
	Gret Princis weir to presoun bryngis ;	
	Weir scheddis mekle saikles blude.	
	Sen I can saye of weir no gude,	
	I Declare to me, Schir, gyf 3e can,	<b>1</b> 945
	Quho first this Miserrie began.	-975
	Suno mot this mount began.	

FINIS.

-0

#### OF THE MONARCHE.

[F 6a] Schorte Discriptioun of the Four Monarchis. And guhow Kyng Nynus began THE First Monarchie.

 $\mathbf{H}$ 

## EXPE[RIENCE].

F Weris (said he) the gret outtrage	
Began in to the secunde aige,	
Be creuell, prydefull, couytous kyngis,	
Reuarris, but rycht, of vtheris ryngis.	1950
Quhowbeit Cayam, afore the flude,	
Wes first schedder of saikles blude,	
Nynus was first and principall man	
Quhilk wrangus conquessing began,	
And was the man, withouttin faill,	1955
In erth that straik the first battell,	
And first Inuentit Imagerye,	
Quhare throw came gret Idolatrye.	
${f I}$ We moste knaw, or we forthair wend,	
Off quhome king Nynus did discend.	1960
Nynus, gyf I can rycht defyne,	
He was frome Noye the fyft, be lyne.	
Noye generit Cham; Cham generit Chus;	
And Chus, Nembroth; Nembroth, Bellus;	
And Bellus, Nynus, but lesing,	1965
Off Assiria the secund king,	
And beildar of thar gret Citie,	
The quhilk was callit Nyniue,	
And wes the first and principall man	
Quhilk the first Monarchie began.	1970

## COUR[TIOUR].

**I** Father (said I) declaire to me Quhat signifyis one Monarchie.

[F 6b]

#### EXPE[RIENCE].

The suith (said he) sonne, gyfe thov knew, Monarchie bene one terme of Grew : As, quhen one Prouince principall 1975 Had hole power Imperiall, During thare Dominationis, Abufe all Kyngis and Nationis, One Monarchie that men doith call, Off quhome I fynd four principall, 1980 Quhilk heth rong sen the warld began.

#### COUR TIOUR].

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

#### EXPE[RIENCE].

My sone, said he, that sall I say 30w. I First, rang the kings of Asserianis; 1985 Secundlye, rang the Persianis; The Grekis, thridlye, with swerd and fyre Perfors optenit the thrid Impyre ; The fourte Monarche, as I heir, The Romanis brukit mony one zeir. 1990 Latt vs first speik of Nynus king, Ouhov he began his Conquessing. The auld Greik Historitiane Diodorus he wryttis plane, Att rycht gret lenth, of Nynus king, 1995 Off his Impyre and conquessing, And of Semeramis, his wyfe, [F 7a] That tyme the lustyest one lyfe. Itt wer to lang to putt in wryte Quhilk Diodore heth done indyte, 2000 Bot I sall schaw, as I suppose, Quhilk maist belangith thy purpose.

OF THE MONARCHE	
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	<ul> <li>Quhen Nembroth, Prince of Babilone, Oute of this wrechit warld wes gone,</li> <li>And his Sonne, Bellus, deid, alswa,</li> <li>The first Kyng of Asseria,</li> </ul>	2005
	This Nynus, quhilk wes secunde kyng,	
	Tryumphandlie began tyll ryng,	
	And wes nocht satifyit nor content	
	Off his awin Regione nor his rent.	2010
	Thynkand his glore for tyll aduance	
	By his gret peple and puissance,	
	Throuch Pryde, Couatyce, and vaine glore,	
	Did him prepare to conques more,	
	And gadtherit furth ane gret Armie	2015
	Contrare Babilone and Caldie,	
	Quhareof he had ardent desyre	
	Tyll Iune that land tyll his Impyre,	
	Quhowbeit he had thareto no rycht.	
	Bot, by his tyrranry and mycht,	2020
	Withouttin feir of God or man,	
	His Conquessing thus he began.	
	His peple beand in arraye,	
	To Caldia tuke the reddy waye.	
	Quhen that the Babilonianis,	2025
	To gidther with the Caldianis,	
[F 7b]	Hard tell Kyng Nynus wes cumand,	
	Maid proclamationis throuch the land,	
	That ilke man, efter thare degre,	
	Sulde cum, and saif thare awin cuntre.	2030
	Quhowbeit thay had no vse of weir,	
	Thay past fordwart, withouttin feir,	
	And pat thame selfis in gude order,	
	To meit kyng Nynus on the border.	
	In that tyme, 3e sall vnderstande,	2035
	Thare wes no harnes in the lande,	
	For tyll defende nor tyll Inuaid,	
	Quharethrow more slauchter thare wes maid.	
	Thay faucht, throw strenth of thare bodeis,	
	With gaddis of Irne, with stonis, and treis.	2040

	I With sound of horne, and hydduous cry,	
	Thay ruschit to gidther rycht rudly,	
	With hardy hart and strenth of handis,	
	Tyll thousandis deid lay on the landis.	
	Quhare men in battell nakit bene,	2045
	Gret slauchter, sone, thare may be sene.	
	Thay faucht so lang and creuellie,	
	And with vncertane victorie,	
	No man mycht Iuge, that stude on far,	
	Quho gat the better nor the war,	2050
	Bot, quhen it did approche the nycht,	
	The Caldianis thay tuke the flycht.	
	Than the kyng and his cumpanye	
	Wer rycht glaid of that victorye,	
	Because he wan the first battell	2055
[F 8a]	That strykkin wes in erth, but faill,	
	And peceably of that Regioun	
	Did tak the hole Dominioun.	
	Than wes he king of Caldia,	
	Alsweill as of Asseria;	2060
	As for the king of Arrabie,	
	In his conquest maid hym supplie.	
	C Off this 3it wes he nocht content,	
	Bot to the Realme of Mede he went,	
	Quhare Farnus, king of that cuntre,	2065
	Did meit hym, with one gret armie.	
	Bot king Nynus the battell wan,	
	Quhare slane wer mony nobyll man,	
	And to that king wald gyf no grace,	
	Bot planelie, in one publict place,	2070
	With his sewin Sonnis and his Ladie,	
	Creuellie did thame Crucifie.	
	Off that tryumphe he did reiose ;	
	Syne fordwart to the feilde he gose.	
	Than conquest he Armenia,	2075
	Perce, Egypt, and Pamphelia,	
	Capadoce, Leid, and Maritane,	
	Caspia, Phrigia, and Hyrcane,	

All Affrica and Asia, Except gret Ynde and Battria, 2080 Quhilk he did conques efterwart As 3e sall heir, or we depart. Now wald I, or we forther wend, That his Ydolatrye wer kend : [F 8b] Syne, efter that, withoute sudiorne, 2085 Tyll our purpose we sall returne.

## FINIS.

## QUHOV KING NYNUS INUENTIT THE FIRST YDOLATRIE OF YMAGIS.

YNVS one Ymage he gart mak	
N YNVS one Ymage he gart mak For King Bellus, his Fatheris saik,	
Moist lyke his Father of figoure,	
Off quantite, and portratoure.	2090
Off fyne Golde wes that figour maid ;	
Ane crafty Croun apone his haid,	
With precious stonis, in toknyng	
His father Bellus wes ane Kyng.	
In Babilone he ane tempyll maid,	2095
Off crafty work, boith heych and braid,	
Quharein that Ymage gloriouslie	
Wes thronit vpe tryumphandlie.	
I Than Nynus gaif ane strait command	
Tyll all the peple of that land,	2100
Alsweill in tyll Asseria	
As in Synear and Caldia,	
Under his Dominatioun,	
Thay suld make Adoratioun,	
Apone thare kneis, to that figour,	2105
Under the pane of forfaltour.	
Thare wes no Lorde, in all that land,	
His summonding that durst ganestand.	

	Than 30ung and auld, boith gret and small,	
[G 1a]	Tyll that Ymage thay prayit, all,	2110
	And cheangit his name, as I heir tell,	
	Frome Bellus to thare gret God Bell.	
	In that tempyll he did deuyse	
	Preistis, for tyll mak sacrifyse.	
	Be conswetud than come one law,	2115
	None vther God that thay wald knaw;	
	And als he gaif to that Ymage	
	Off Sanctuarie the Priuilage ;	
	For, quhat sum euer transgressour,	
	One homicede or oppressour,	2120
	Seand that Ymage in the face,	
	Off thare gylt gat the kyngis grace.	

# COUR[TIOUR].

Wes there no more Ydolatry,	
Efter that this fals Idole Bell	2125
Wes thronit vp, as 3e me tell ?	

EXPE[RIENCE].

	I My Sonne (said he) incontinent	
	The nowellis throuch the warld thay went,	
	Quhow king Nynus, as I haif said,	
	One curious Image he had maid,	2130
	To the quhilk all his natioun	
	Maid deuote adoratioun.	
	Than euerye cuntre tuke consait,	
	Thay wald king Nynus contrafait.	
	Quhen ony famous man wes deid,	2135
	Sett vp one Image in his steid,	
	Quhilk thay did honour, from the splene,	
	As it Immortall God had bene.	
1b]	Imagis sum maid, for the nonis,	
	Off fyne gold, sum of stokis and stonis,	2140

262

[G

	Off syluer sum, and Euyr bone,	
	With diuers namis tyll eueryone.	
	For sum thay callit Saturnus,	
	Sum Iupiter, sum Neptunus ;	
	And sum thay callit Cupido,	2145
	Thare god of lufe ; and sum Pluto ;	10
	Thay callit sum Mercurius ;	
	And sum the wyndie Eolus ;	
	Sum Mars, maid lyke ane man of weir,	
	Inarmit weill with sword and speir ;	2150
	Sum Bacchus; and sum Apollo;	0
	Off namis thay had ane houndreth mo.	
	I And, quhen one Lady of gret fame	
	Wes dede, for tyll exalt hir name,	
	One Image of hir portratour	2155
	Wald set vpe in one oratour,	00
	The quhilk thay callit thare goddes;	
	As Uenus, Iuno, and Palles ;	
	Sum Cleo, sum Proserpina,	
	Sum Ceres, Uesta, and Diana,	2160
	And sum the gret goddes Mynarue	
	With curious collouris thay wald carue.	
	Amang the Poetis thow may see	
	Off fals godis the genologee.	
	C So thir abhominationis	2165
	Did spred ouerthort all nationis,	
	Except gude Habraham, as we reid,	
[G 2a]	Quhilk honourit God in word and deid;	
	For Habraham had his beginnyng	
	In to the tyme of Nynus king.	2170
	Nynus began with tyrranrie,	
	And Habraham with humylitie.	
	Nynus began the first Impyre;	
	Habraham of weir had no desyre ;	
	Nynus began Idolatrye ;	2175
	Habraham, in spreit and veritye,	
	He prayit to the Lorde allone;	
	Fals Imagry he wald haue none.	

Off hym discendit, I heir tell,	
The twelf gret Trybis of Israell.	2180
Those peple maid adoratioun,	
With humyll supplicatioun,	
Tyll hym quhilk wes of kyngis king,	
That hewin and erth maid of no thing.	
Dede Ymagis thay held at nocht,	2185
That wer with mennis handis wrocht,	
Bot the almychtie God of lyue.	
My sonne, now haif I done discryue	
Thir questionis, at thy command,	
The quhilkis thow did at me demand.	2190

## COUR[TIOUR].

Quhat wes the cause (schir, mak me sure)
 Ydolatrye did so lang indure
 Outthrouch the warld so generalie,
 And with the Gentilis, specialie ?

## [EXPERIENCE].

2195
2200
2205
2210

	OF THE MONARCHE.	265
	As, in the tyme of Daniell,	Daniell xiii.
	The preistis of this Idoll Bell.	A 6660
	Quhen Nabuchodonosor king	
	In Babilone royallie did ring,	
	Those preistis the kyng gart vnderstand,	2215
	That ymage, maid be mennis hand,	
	He wes one glorious God of lyfe,	
	And had sic ane prerogatyfe.	
	That, by his gret power deuyne,	
	Wald eait Beif, Muttone, Breid, and wyne.	2220
	And so the king gart, euery daye,	
	Affore Bell, on his Aulter, laye	
	Fourty fresche Wodderris, fatt and fyne,	
	And sax gret Rowbouris of wycht wyne,	
	Twelf gret Louis of bowtit floure,	2225
	Quhilk wes all eaitin in one houre,	
	Nocht be that Image, deif and dum,	
[G 3a]	Bot be the prestis, all and sum,	
	As in the Bibill thow may ken,	
	Quhose nummer wer thre score and ten.	2230
	Thay and thare wyfis, euerilk day,	
	Eait all that on the Aulter lay.	
	Than Daniell, in conclusioun,	
	Schew the king thare abusioun,	
	And of thare subtelty maid hym sure,	2235
	Quhow, onderneth the tempyll flure,	
	Throuch ane passage they cam, be nycht,	
	And eait that meit with candell lycht.	
	The king, quhen he the mater knew,	
	Those preistis, with all thare wyffis, he slew	. 2240
	Thus subtellie the kyng was sylit,	
	And all the peple wer begylit.	
	My sonne (said he) now may thow ken	
	Quhov, by the Preistis and craftismen,	
	And be thare craftines and cure,	2245
	Idolatrye did so lang indure.	
•	Behauld quhow Ihone Boccatious	
	Hes wryttin workis wounderous	

And of thare gret abusioun,2250As in his gret Buke thow may see,Off fals Goddis the geneologie,Off fals Goddis the geneologie,Off Demogorgon, in speciall,Fore Grandschir tyll the Goddis all,Honourit amang Archadience,Honourit amang Archadience,2255And of the fals Philistience,2255[G 3b] With thare gret deuilische god Dagone,With vtheris Idolis mony one.Bot I abhore the treuth to tellOff the Princis of Israell,2260Chosin be God Omnipotent,Quhow thay brak his commandiment.2260 <i>xi.</i> He doitit in his latter dayis.2265He curit nocht God tyll displeis,And did committ Idolatrye,2265
As in his gret Buke thow may see, Off fals Goddis the geneologie, Off Demogorgon, in speciall, Fore Grandschir tyll the Goddis all, Honourit amang Archadience, 2255 And of the fals Philistience, [G 3b] With thare gret deuilische god Dagone, With vtheris Idolis mony one. Bot I abhore the treuth to tell Off the Princis of Israell, Chosin be God Omnipotent, Quhow thay brak his commandiment. <i>iii. Reg.</i> Kyng Salomone, as the scripture sayis, <i>xi.</i> He doitit in his latter dayis. His wantoun wyffis to compleis, And did committ Idolatrye, Wyrschipyng caruit Ymagerye,
Off Demogorgon, in speciall, Fore Grandschir tyll the Goddis all, Honourit amang Archadience, And of the fals Philistience,2255 And of the fals Philistience,[G 3b] With thare gret deuilische god Dagone, With vtheris Idolis mony one. Bot I abhore the treuth to tell Off the Princis of Israell, Quhow thay brak his commandiment.2260 Chosin be God Omnipotent, Quhow thay brak his commandiment. <i>iii. Reg.</i> Kyng Salomone, as the scripture sayis, xi.2265 He curit nocht God tyll displeis, And did committ Idolatrye, Wyrschipyng caruit Ymagerye,
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And did committ Idolatrye, Wyrschipyng caruit Ymagerye,
Wyrschipyng caruit Ymagerye,
As Moloch, god of Ammonitis,
And Chamos, god of Moabitis, 2270
Astaroth, god of Sydoniains.
So, for his inobediens
And fowle abhominatioun,
Wer puneist his successioun.
His sonne Roboam, I heir tell, 2275
Tynt the ten Trybis of Israell,
For his fatheris Ydolatrye, As in the scripture thow may see.

FINIS.

#### OF THE MONARCHE.

## COFF IMAGEIS VSIT AMANG CRISTIN MEN.

#### COUR[TIOUR].

FATHER, 3it ane thyng I wald speir. Behald, in euery kirk and queir [G 4a] 2280 Throuch Christindome, in burgh and land, Imageis maid with mennis hand, To quhome bene gyffin diuers names ; Sum Peter, and Paull ; sum Ihone, & Iames ; Sanct Peter, caruit with his keyis; 2285 Sanct Mychaell, with his wyngis and weyis; Sanct Katherine, with hir swerd and guheill; Ane hynde sett vp besyde sanct Geill It war to lang for tyll discryue Sanct Frances, with his wound is fyue. 2290 Sanct Tredwall, als, there may be sene, Quhilk on ane prik heth boyth hir eine ; Sanct Paull, weill payntit with ane sworde, As he wald feycht at the first worde; Sanct Apollin on altare standis, 2295 With all hir tethe in tyll hir handis; Sanct Roche, weill seisit, men may se, Ane byill new brokin on his thye; Sanct Eloy he doith staitly stand, Ane new hors schoo in tyll his hand; 2300 Sanct ringane, of ane rottin stoke ; Sanct Duthow, boird out of ane bloke ; Sanct Androw, with his croce in hand ; Sanct George, vpone ane hors rydand; Sanct Anthone, sett vp with ane soow; 2305 Sanct Bryde, weill caruit with ane koow, [G 4b] With coistlye collouris fyne and fair. Ane thousand mo I mycht declair, As sanct Cosma, and Damiane,

The Sowtars sanct Crispaniane.	2310
All thir on altare staitly standis,	
Preistis cryand for thare offrandis,	
To quhome we Communnis, on our kneis,	
Doith wyrschip all thir Ymagereis ;	
In Kirk, in Queir, and in the closter,	2315
Prayand to thame our Pater noster,	
In pylgramage frome town to toun,	
With offrand and with orisoun,	
To thame aye babland on our beidis,	
That thay wald help ws in our neidis.	2320
Quhat differis this, declare to me,	
Frome the Gentilis Idolatrye ?	

# EXPE[RIENCE]

	$\blacksquare$ Gyff that he trew that thow reportis, It goith rycht neir thir samyn sortis.	
	Bot we, be counsall of Clargye,	2325
	Hes lycence to mak Imagerye,	
	Quhilk of vnleirnit bene the buikis,	
	For, quhen lauid folk vpone thame luikis,	
	Itt bringith to rememberance	
	Off Sanctis lyuis the circumstance ;	2330
	Quhow, the faith for to fortifye,	
	Thay sufferit pane rycht pacientlye.	
	Seand the Image of the Rude,	
	Men suld remember on the Blude	
	Quhilk Christ, in tyll his Passioun,	2335
1 <i>a</i> ]	Did sched for our Saluatioun.	
	Or, quhen thow seis ane portrature	
	Off blyssit Marie, Uirgen pure,	
	One bony Babe vpone hir kne,	
	Than, in thy mynde, remember the	2340
	The wordis quhilks the Propheit said,	
	Quhow sche suld be boith Mother and Maid.	
	I Bot quho that sittis doun on thare kneis,	
	Prayand tyll ony Imagereis,	

[H

	OF THE MONARCHE.	269
	With oritioun or offerand,	2345
	Kneland with cap in to thare hand,	
	No difference bene, I say to the,	
	Frome the Gentilis Idolatrye.	
	Rycht so, of diuers nationis	
	I reid abominationis,	2350
	Quhow Grekis maid thare deuotioun haill	
	To Mars, to saif thame in battaill.	
	Tyll Iupiter sum tuke thare vayage,	
	To saif thame frome the stormys rage ;	
	Sum prayit to Uenus, from the splene,	2355
	That thay thare luffis mycht obtene;	
	And sum to Iuno, for ryches,	
	Thare pylgramage thay wald addres.	
	I So doith our commoun populare,	
	Quhilk war to lang for tyll declare	2360
	Thare superstitious pylgramageis	
	To mony diuers Imageis.	
	Sum to sanct Roche, with deligence,	
	To saif thame from the pestilence ;	
[H 1b]	For thare teith, to sanct Apollene;	2365
	To sanct Tredwell, to mend thare eine :	
	Sum makis offrande to sanct Eloye,	
	That he thare hors may weill conuoye;	
	Thay ryn, quhen thay haif Iowellis tynte,	
	To seik sanct Syith, or euer thay stynte ;	2370
	And to sanct Germane, to get remeid	
	For maladeis in to thare heid.	
	Thay bryng mad men, on fuit and horsse,	
	And byndis thame to sanct Mongose crosse;	
	To sanct Barbara thay cry full faste,	2375
	To saif thame frome the thonder blaste ;	
	For gude nouellis, as I heir tell,	
	Sum takis thare gait to Gabriell ;	
	Sum wyffis sanct Margret doith exhort	
	In to thare byrth thame to support ;	2380
	To sanct Anthony, to saif the soow ;	
	To sanct Bryde, to keip calf and koow ;	

	To sanct Bastien thay ryn and ryde,	
	That frome the schote he saf thare syde ;	
	And sum, in hope to gett thare haill,	2385
	Rynnis to the auld Rude of Kerrail.	
	Quhowbeit thir simpyll peple rude	
	Think thare intentioun be bot gude,	
	Wo be to Priestis, I say for me,	
	Quhilk suld schaw thame the verratie.	2390
	Prelatis, quhilkis hes of thame the cure,	
	Sall mak answeir thareof, be sure,	
	On the gret day of Iugement,	
[H 2a]	Quhen no tyme beis for to repent,	
	Quhare manyfest Idolatrye	2395
	Sall puneist be perpetuallye.	

# Heir followis one Exclamatioun aganis Idolatrie.

#### EXPE[RIENCE].

MPRVDENT Peple, Ignorant and blynd, By quhat reasone, law, or authoritie, Or quhat attentyck scripture, can 3e fynd Leifsum for tyll commyt Idolatrie ? 2400 Quhilk bene to bow 30ur body or 30ur kne, With deuote humyll adoratioun, Tyll ony Ydoll maid of stone or tre, Geueand thame offerand or oblatioun.

Quhy did 3e gyf the honour, laude, and glore, 2405 Pertenyng God (quhilk maid all thyng of nocht, Quhilk wes, and is, and salbe euirmore) Tyll Ymagis by mennis handis wrocht ? O fulysche folke, quhy haif 3e succour socht Off thame quhilk can nocht help 30w in distres ? 2410

#### OF THE MONARCHE.

zit reasonably reuolfe, in to your thocht, In stok nor stone can be non holvnes.

In the desert the peple of Israell, Moyses remanyng in the mont Synaye, 2414 Thay maid one moltin Calf of fyne mettell, Exodi. rrrii. Quhilk thay did honour as thare God verraye; Bot, guhen Moyses discendit, I heir saye, And did consydder thare Ydolatrye, [H 2b] Off that peple thre thousand gart he slave, As the scripture at lenth doith testifve. 2420

Because the holye propheit Daniell Daniell. .xiiii. In Babilone Ydolatrie repreuit, And wald nocht worschip thare fals Idoll Bell, The hole peple at him wer so aggreuit, To that effect that he suld be myscheuit, 2425 Delyuerit hym tyll rampand Lyonis sewin; Bot of that dangerous den he wes releuit Throuch myrakle of the gret God of hewin.

I Behald quhow Nabuchodonosor king Dan. iii. Into the vaill of Duran did prepare 2430 One image of fyne Gold, one meruallous thing, Thre score of cubyts heycht, and sax in square, As more cleirlye the scripture doith declare, To quhome all peple, by proclamatioun, With bodeis bowit, and on thare kneis bare, 2435 Rycht humelye maid adoratioun.

I Ane gret wounder, that day, wes sene, also, Quhow Nabuchodonosor, in his yre, Tuke Sydrach, Misach, and Abednago, Quhilks wald nocht bow thare kne, at his desyre 2440 Tyll that Idoll, gart kast thame in the fyre. For to be brynt, or he sterit of that steid. Ouhen he beleuit thay wer brynt, bone and lyre, Wes nocht consumit one small hair of thair heid.

THE	SECVND	BVKE
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[H 3a]	The Angell of the Lord wes with thame sene, In that hait furneis passing vpe and doun, In tyll ane rosye Garth as thay had bene, None spott of fyre distenyng cote nor goun. Off victorie thay did obtene the croun, And wer, to thame that maid adoratioun To that Ydoll, or bowit thare body doun, One wytnessing of thare dampnatioun.	2445 2450
	Quhat wes the cause, at me thow may demande,	,
	That Salomone vsit none Ymagrye	
	In his tryumphand Tempyll for tyll stande,	2455
	Off Abraham, Ysac, Iacobe, nor Iesse,	
	Nor of Moyses, thare sauegarde throuch the see,	
	Nor Iosue, thare val3eant Campioun ? Because God did command the contrarye	
	That thay sulde vse sic superstitioun.	2460
	That thay surve vise superstitution.	2400
Exodi. xx.	I Behald quhow the gret God Omnipotent,	
Deut. v.	To preserue Israell frome Idolatrye,	
	Derectit thame one strait commandiment,	
	Thay suld nocht mak none caruit ymagrye,	
	Nother of gold, of syluer, stone, nor tre,	2465
	Nor gyf worschip tyll ony simlytude	
	Beand in hewin, in erth, nor in the see,	
	Bot onelye tyll his souerane celsitude.	
Baru. vi.	I The Propheit Dauid planely did repreue	
Durmerr	Ydolatrye, to thare confutioun	2470
	In grauit stok or stone that did beleue,	.,
	Declaryng thame thare gret abutioun ;	
	Spekand, in maner of dirysioun,	
[H 3b]	Quhow dede Idolis, be mennis handis wrocht,	
	Quham thay honourit with humyll orisioun,	2475
	Wer in the markat daylie sauld and bocht.	
	The Deuyllis, seand the euyll conditioun	
	Off the Gentylis, and thare vnfaithfulnes,	

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For tyll agment thare superstitioun, In those Ydolis thay maid thare entres, 2480 And in thame spak, as storyis doith expres. Than men beleuit of thame to gett releif, Askand thame help in all thare besynes; Bot, finallye, that turnit to thare myscheif.

Traist weill, in thame is none Diuinitie, 2485
Quhen reik & rowst thare fair colour doith faid : Thocht thay haue feit, one fute thay can not flee, Quhowbeit the tempyll byrn abone thair haid. In thame is nother freindschip nor remaid. In sic fyguris quhat fauour can 3e fynd ? 2499
With mouth, and eris, & eine thocht thay be maid, All men may se thay ar dum, deif, and blynd.

Quhowbeit thay fal doun flatlyngis on the flure, Thay haif none strenth thare self to rais agane; Thocht Rattonis ouir *th*ame ryn, thay tak no cure; 2495 Quhowbeit *th*ai breik *th*are neck, they feil no pane. Quhy sulde men psalmes to thame sing or sane? Sen growand treis that 3eirly berith frute Ar more to pryse, I mak it to the plane, Nor cuttit stockis, wanting boith crope and rute. 2500

[H 4a] E Off Edinburgh the gret Idolatrye And manifest abominatioun, On thare feist day, all creature may se. Thay beir ane auld stock Image throuch *the* toun, With talbrone, troumpet, schalme, and Clarioun, 2505 Quhilk hes bene vsit mony one 3eir bigone, With preistis and freris in to processioun, Siclyke as Bell wes borne throuch Babilone.

> Aschame 3e nocht, 3e seculare prestis and freris, Tyll so gret superstitioun to consent ? 2510
> Ydolateris 3e haue bene mony 3eris, Expresse agane the Lordis commandiment.

	Quharefor, brether, I counsall 30w, repent. Gyff no honour to caruit stock nor stone ; Geue laude and glore to God Omnipotent Allanerlie, as wyselie wryttis Ihone.	2515
	I Fy on 30w Freris that vsis for to preche, And dois assist to sic Idolatrye. Quhy do 3e nocht the Ignorant peple teche Quhow ane dede Image, caruit of one tre, As it wer holy sulde nocht honourit be, Nor borne on Burges backis vp and doun ? Bot 3e schaw planely 30ur Ipocrasie, Quhen 3e passe formest in processioun.	2520
	• Fy on 30w fostraris of Idolatrye, That tyll ane dede stock dois sic reuerence,	2525
[H <sub>4</sub> ]4b]	In presens of the peple, publykelie. Feir 3e nocht God, to commit sic offence ? I counsall 30w, do 3it 30ur diligence To gar suppresse sic gret abusioun. Do 3e nocht so, I dreid 30ur recompence Salbe nocht ellis bot clene confusioun.	2530
	Had sanct Frances bene borne out throuch the tour Or sanct Domnick, thocht 3e had nocht refusit	
	With thame tyll haif past in processioun, In tyll that cais sum wald haif 30w excusit. Now men may see quhow that 3e haue abusit That nobyll town, throuch 30ur Ipocrasye. Those peple trowis that thay may rycht weill vs it, Quhen 3e pas with thame in to cumpanye.	2535 2540
	I Sum of 30w hes bene quyet counsallouris Prouocand princis to sched saikles blude, Quhilk neuir did 30ur prudent predecessouris. Bot 3e lyke furious Phariceis, denude Off charitie quhilk rent Christ on the rude.	2545
	For Christis floke, without malyce or yre,	2545

Conuertit fragyll faltouris, I conclude, Be Goddis worde, withouttin sweird or fyre.

Reid 3e nocht quhow *that* Christ hes gyffin command, Gyff thy brother doith oucht the tyll offend, *Math. xviii*. Than secretlye correct hym, hand for hand, 2551 In freindly maner, or thow forther wend. Gyff he wyll nocht heir the, than mak it kend Tyll one, or two, be trew narratioun.

# [H 5a] Gyf he, for thame, wyll nocht his mys amend, 2555 Declare hym to the congregatioun.

And, gyf he jit remanith obstinat,
And to the holy kirk Incounsolable,
Than lyke ane Turke hald hym excomminicat,
And with all faithfull folk abhominabyll,
2560
Banysing hym, that he be no more able
To dwell amang the faithfull cumpanye.
Quhen he repentis, be nocht vnmerciable,
Bot hym ressaue agane rycht tenderlye.

I Bot our dum Doctoris of Diuinitie,	2565
And 3e of the last fonde religioun,	
Off pure Transgressouris 3e haue no petie,	
Bot cryis to put thame to confusioun ;	
As cryit the Iowis, for the effusioun	
Off Christis blude, in to thare byrnand yre,	2570
Crucifige, so 3e, with one vnioun,	
Cryis fy, gar cast that faltour in the fyre.	

Unmercifull memberis of the Antichrist,	Roma. xvi.
Extolland 3our humane traditione	Ephe. v.
Contrar the Institutione of Christ,	2575
Effeir 3e nocht Diuine punytione ?	
Thocht sum of 30w be gude of conditione,	
Reddy for to ressaue new recent wyne,	
I speik to 30w auld bosis of perditione,	
Returne in tyme, or 3e ryn to rewyne,	2580

	I As ran the peruerst Prophetis of Baall, Quhilkis did consent to the Idolatrye Off wickit Achab, king of Israell, Quhose nommer wer four hundreth and fyftie, Quhilkis honourit that Idoll opinlye. Bot, quhen Elias did preue thare abusioun, He gart the peple sla thame creuellye ; So at one hour came thare confusioun.	2585
	I pray 30w, prent in 30ur rememb[e]rance Quhow the reid Freris, for thare Idolatrye, In Scotland, Ingland, Spane, Italy, & France, Upone one day wer puneissit pietuouslye. Behald quhow 30ur awin brether, now laitlye,	2590
	In Ducheland, Ingland, Denmark, and Norowaye, Ar trampit doun, with thare Ipocrasye, And, as the snaw, ar meltit clene awaye.	2595
	I maruell <i>th</i> at our Byschoppis thynk <i>is</i> no schame To gyf 30w freris sic preheminens, Tyll vse thare office, to thare gret diffame,	
	Precheing for thame in opin audiens. Bot, mycht A Byschope eik tyll his awin expens, For ilk Sermone, ten Ducatis in his hand, He wald, or he did want that recompens, Go preche hym self, boith in to burgh and land.	2600
[H 6a]		2605
	And wyll nocht suffer in his realme to ring Corruppit Scrybis, nor fals Pharisiens, Agane the treuth quhilk planely doith maling : Tyll that kyng cum we mon tak paciens.	2610
	Now fairweill, freindis, because I can nocht flyte. Quhowbeit I culde, 3e mon hald me excusit,	

	OF THE MONARCHE.	277
	Thocht I agane Ydolatrye Indyte, Or thame dispyte that wyl nocht 3it refus it. I praye to God that it be no more vsit Amang the rewlaris of this Regioun, That commoun peple be no more abusit, Bot gyf hym glore that bair the creuell croun,	2615 2620
	Quhilk techeit ws, be his deuine Scripture, Tyll rycht prayer the perfyte reddy way; As wrytith Matthew, in his sext Chepture, In quhat maner and to quhome we suld pray One schort compendious orisone, euerilk day, Most proffitabyll for boith body and saull; The quhilk is nocht derectit, I heir say, To Ihone, nor Iames, to Peter nor to Paull,	2625 .
666]	I Nor none vther of the Apostlis twelf, Nor to no Sanct, nor Angell in the Hewin, Bot onely tyll our Father, God hym self. Quhilk orisione it doith contene, full ewin, Most proffitabyll for ws, petetionis sewin, Quhilk we lawid folk the <i>Pater Noster</i> call.	2630
	Thocht we say Psalmis nyne, ten, or alewin, Off all prayer this bene the principall,	2635
	Be reasoun of the makkar quhilk it maid, Quhilk wes the Sonne of God, our Saluiour, Be reasoun, als, to quhome it suld be said, Tyll the Father of hewin, our Creatour, Quhilk dwellis nocht in tempyll nor in tour. He cleirlye seis our thocht, wyll, and intent : Quhat nedith ws at vtheris seik succour, Quhen in all place his power bene present ?	2640
	I ze princis of the preistis, that suld preche, Quhy suffer 3e so gret abutioun ? Quhy do 3e nocht the sempyll peple teche Quhow and to quhome to dresse thare orisoun ?	2645

[H

	Quhy thole 3e thame to ryn frome toun to toun, In Pylgramage tyll ony Ymagreis, Hopand to gett, thare, sum Saluatioun, Prayand to thame deuotlye on thare kneis?	2650
	This wes the prettike of sum pylgramage. Quhen fillokis, in to Fyfe, began to fon, With Ioke & Thom than tuke thay thare vayage In Angusse, tyll the feild Chapell of Dron. Than Kyttoke thare, als cadye as ane Con, Without regarde other to Syn or schame, Gaiff Lowre leif at layser to loupe on : Far better had bene tyll haif biddin at hame.	2655 2660
[H 7a]	I haue sene pass one meruellous multytude, zong men and wemen, flyngand on thare feit, Under the forme of feynit sanctytude, For tyll adore one Image in Loreit. Mony came with thare marrowis for to meit, Committand, thare, fowll fornicatioun. Sum kyst the claggit taill of the Armeit. Quhy thole 3e this abominatioun ?	2665
	I Off Fornicatioun and Idolatrye Apperandlye 3e tak bot lytill cure, Seand the maruellous Infelicitye Quhilk heth so lang done in this land indure, In 30ur defalt quhilk heth the charge and cure. This bene of treuth, my Lordis, with 30ur leue, Sic pylgramage heth maid mony one hure, Quhilk, gyf I plesit, planelye I mycht preue.	2670 2675
	• Quhy mak 3e nocht the scripture manifest To pure peple, twyching Idolatrye ? In 30ur precheing quhy haif 3e nocht exprest Quhow mony kyng <i>is</i> of Israell creuellye	2680

	OF THE MONARCHE.	279
	Wer puneissit, be God, so rigorouslye ? As Ieroboam, and mony mo, but doute, For wyrschippyng of caruit Imagerye, War frome thare realmes rudlye rutit oute.	iii. Reg. xiii.
[ <b>H</b> 7b]	Quhy thole 3e, onder 3our Dominioun, Ane craftye preist, or fen3eit fals armeit, Abufe the peple of this Regioun, Onely for thare perticular profeit, And, speciallye, that Heremeit of Lawreit ?	2685
	He pat the comoun peple in beleue	2690
	That blynd gat seycht, and crukit gat thare feit	~
	The quhilk that pal3ard no way can appreue.	
	3e maryit men that hes trym wantoun wyffis, And lusty dochteris of 30ung tender aige, Quhose honestie 3e suld lufe as 30ur lyffis, Permyt thame nocht to passe in pylgramage, To seik support at ony stok Image. For I haue wyttin gud wemen passe fra hame, Quhilk hes bene trappit with sic lustis rage,	2695
	Hes done returne boith with gret syn and schame	2700
	Gett vpe, thow slepist all to lang, O Lorde, And mak one haistie reformatioun On thame quhilk doith tramp doun <i>th</i> i gratious	worde,
	And hes ane deidly Indignatioun Att thame quhilk makith trew narratioun Off thy Gospell, schawing the verytie. O Lord, I mak the supplicatioun, Supporte our Faith, our Hope, and Charytie.	2705

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# FINIS.

# Heir follouis guhov Kyng Nynus Beildit the gret Citie of Nyniue, And guhow he Uincuste zoroastes, the Kyng off Bactria.

[EXPERIENCE].

[H 8a] HIS Nynus, of Asseria king, Quhen he had maid his conquessing, 2710 To beild one Citie he hym drest, Chosing the place quhare he thocht best,
To beild one Citie he hym drest,
Quhare he had first dominioun,
In Asseria, his awin regioun.
Gene. x. Thocht Assur, as the scriptur says, 2715
Quhilk come affore king Nynus dayis,
And foundit that famous Citie,
The quhilk was callit Nyniue,
Bot, as rehersis Diodore,
Nynus that Citie did decore 2720
So maruellous tryumphantlye,
As 3e sall heir Immedeatlye,
Upone the flude of Euphrates,
Quhilk to behauld gret wounder wes.
One hundreth and fyftye stagys 2725
That Citie wes of lenth, I wys.
The wallis, one hundreth fute of heycht,
No wounder was thocht thay wer wycht.
Sick breid, abufe the wallis, thare was,
Thre cartis mycht sydling is on thame pas. 2730
Four hundreth stageis and four score
In circuit, but myn or more.
Off towris, aboute those wallis, I wene,
Ane thousand and fyne hundreth bene,
Off heycht two hundreth fute and more, 2735
As wryttis famous Diodore.

	OF THE MONARCHE.	281
	I The scripture makis mentioun,	Jona, iii.
88]	Quhen God send Ionas to that toun,	
	To schaw thame of his puneisment,	
	Outthrouch the Citie quhen he went,	2740
	Thre dayis Iornay tyll hym it wes :	
	The Bybill sayis it wes no les.	
	My Sonne, now haif I schawin to the	
	Off the beildyng of Nyniue.	
	For the agmentyng of his fame,	2745
	Nynus gart call it efter his name.	
	🖉 Quhen he that gret Citie had endit,	
	To conques more 3it he intendit,	
	And did depart frome Nyniue,	
	And rasit vp one gret arme	2750
	Off the most stalwarte men and stoute	
	Off all his Regionis rounde aboute,	
	In gret ordour tuke thare Iorna,	
	Towarte the realme of Bactria.	
	Off wycht fute men, I vnderstande,	2755
	He had sewintene hundreth thousande,	
	Withoute hors men and weirlyke cairtis,	
	Quhome he ordourit in sindry partis,	
	Quhilk tyll discryue I am nocht abyll,	
	Quhose nummer bene so vntrowabyll.	2760
	Coroastes, that nobyll kyng,	
	Quhilk Bactria had in gouernyng,	
	That prudent Prince, as I heir tell,	
	Did in Astronomye precell,	
	And fand the Art of Magica,	2765
	With naturall science mony ma,	
[a]	Seand king Nynus on the feilde,	
	Fordwart he cam, with speir and scheilde;	
	Foure hundreth thousand men he wes,	
	In his Armie thare wes no les;	2770
	And mett king Nynus, on the bordoure,	
	Rycht vail3antlie, and in gude ordoure.	
	On the Uangarde of his Armie,	
	On thame he ruscheit rycht rudelie,	

[**H** 

[1 :

	And of thame slew, as I heir saye,	2775
	One hundreth thousand men, that day.	
	The rest that chapit wer vnslane,	
	To Nynus gret oiste fled agane.	
	I Off that king Nynus wes so noyit,	
	He restit neuir tyll he distroyit	2780
	All hoill that Regioun, vpe and doun,	
	And frome the King did reif the croun,	
	And maid the realme of Bactria	
	Subiectit tyll Asseria.	
	And in that samyn land, I wys,	2785
	He tuk to wyfe Semeramis,	
	Quha (as myne Author dois discryue)	
	Was, than, the lustiest on lyue.	
	That beand done, without sudgeorne	
	Tyll Nyniue he did returne,	2790
	With gret tryumphe of victorie.	
	As myne Authore dois specifie,	
	Boith Occident and Orient	
	War all tyll hym obedient.	
	It wald abhore the tyll heir red	2795
16]	The saikles blude that he did sched.	
	Quhen he had roung, as thow may heir,	
	The space of thre and fourtye zeir,	
	Beand in his excelland glore,	
	The dolent deith did hym deuore.	2800
	In quhat sorte, I am nocht certane.	
	Sum Author sayis that he wes slane,	
	And left, tyll bruke his Heretage,	
	One lytill Babe of tender aige.	
	30ung Nynus wes the chyldis name,	2805
	Quhilk efter fluryste in gret fame.	
	Sum sayis that, be his wyffis treasoun,	
	Kyng Nynus deit in presoun,	
	As I sall schaw, or I hyne fair,	
	Quhow Diodore hath done declair.	2810

\* FINIS \*

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[I

#### OF THE MONARCHE.

## Heir followis sum of the vvounderfull dedis of the lustie quene Semeramis.

# [EXPERIENCE].

		<b>N</b> T YNVS luffit so Ardentlye	
		N YNVS luffit so Ardentlye Semeramis, his fair Ladye,	
		Thare wes no thyng scho wald command	
		Bot al obeyit wes fra hand.	
		Scho, seand hym so Amorous,	2815
		Scho grew proude and presumptuous,	
		And at the king scho did desyre	
		Fyue dayis to gouerne his Impyre.	
[I]	2a]		
-	-	Did grant hir that preheminence,	2820
		With Sceptour, Crown, and Robroyall,	
		And hole power Imperiall,	
		Tyll fyue dayis wer cum and gone,	
		That scho, as king, sulde ring allone.	
		I Than all the Princis of the land	2825
		Duryng that tyme maid hir ane band.	
		With bankat Royall myrrellie	
		Scho treatit thame Tryumphantlie.	
		So, the first day, the peple all	
		Came tyll hir seruyce, bound and thrall.	2830
		Bot, or the secunde day wes gone,	
		Scho tuke sic glore to ryng allone,	
		Be one decreit, maid thame amang,	
		The king scho patt in presone strang.	
		I reid weill of his presoning,	2835
		Bot nocht of his delyuering.	
		Quhow euir, it wes in tyll his flowris	
		He did of deith suffer the schowris,	
		Any mycht nocht lenth his lyfe one houre,	
		Thocht he wes the first Concreoure,	2840

Quhose Conquessing, for to conclude,<br/>Wes nocht bot gret schedding of blude.<br/>Now haue 3e hard of Nynus king,<br/>Quhow he began, and his ending,<br/>Quhowbeid myne Author, Diodore,<br/>Off hym haith wryttin mekle more.<br/>Princis, for wrangus conquessing,<br/>Doith mak, oft tymes, ane euyll ending.2845[I 2b]<br/>He endit with miseretie.2850

## FINIS.

# SEPULTURE.

#### EXPERIENCE.

**HE** Quene a sepultur sche maid, Ouhar sche king Nynus body laid, Off curius crafty wark & wycht, The quhilk had stagis ix. of hycht, & ten stagis of breid it wes : 2855 Diodore saith it wes no les. For aucht Stagis one myle thow tak, And thairefter thy nummer mak. So, be this compt, it wes, full rycht, 2860 One myle als and one stage of hycht. Except the Towre of Babilone, So heych one wark I reid of none. C Semiramis, this lustye Quene, Consyddring quhat dainger bene 2865 To haif on King of tender aige,

Quhilk mycht nocht vse no vassalage, Scho tuke one curagious consait, Thinkand that scho wald mak debait,

	Geue ony maid rebellioun		
	Contrar hir Sonne, or his Regioun,	2	2870
	Quhome sche did foster tenderly,		
[I 3a]	And kepit hym full quyetly.		
	Scho laid apart hir awin cleithyng,		
	And tuke the Rayment of ane king.		
	Quhen scho wes in tyll Armour dycht,	2	2875
	Mycht no man knaw hir be one knycht.		
	Scho valzeantlye went to the weir,		
	And to gyf battell tuke na feir,		
	Dantyng all Realmes rounde aboute,		
	That all the warld of hir had doute,	2	2880
	More fortunat, in hir conquessing,		
	Nor wes hir Husband, Nynus king.		
	I Babilone scho did fortyfie.		
	Templis and towris, tryumphandlie,		
	So plesandlye did thame prepair,	:	2885
	Quhilk in the erth had no compair.		-
	Quhowbeid Nemrod, of quhome I spake,		
	The hydduous dungeoun he gart make,		
	And of the Citie the Fundiment,		
	To quhome God maid Impediment,	:	2890
	Quhare Nemrod left, thare scho began,		
	And pat to wark mony one man		
	Off all the Realmes round aboute.		
	Off most Ingyne scho socht thame oute.		
	Scho had, wyrkand with tre and stonis,		2895
	Twelf hundreth thousand men at onis.		
	Go reid the buke of Diodore,		
	And thow sall fynd the nummer more.		
	On euerilk syde of Euphrates		
	That nobyll Citie beildit wes,		2900
	And so that ryuer of renown		-
[I 3b]			
	Ouerthort that flude scho bryggis maid		
	Off maruellous strenth, boith lang and braid.		
	Thay wer fyue stagis large of lenth :		2905
	On euerilk bryg scho maid ane strenth.		

	The circuit, as I said affore, Foure hundreth stagis and four score. The wallis hycht, quho wald discryue, Thre hundreth fute, thre score, and fyue. Sax Cairtis mycht pas, rycht easalie, Abufe the wallis of that Citie, Sydlingis, withoute Impediment.	2910
	Consydder, be 30ur Iugement, Geue those wallis wer hie, or nocht, And also curiouslye wer wrocht, As Diodore hes done defyne, Quhilk doith transcend my rude Ingyne, Off Babilone the magnificens,	2915
	To quhome 3e wald gyf no credens, Geue I at lenth wald put in wryte, Quhilk Diodore hes done indyte. Compare of Cities fynd I none Tyll Nyniue and Babilone.	2920
	Frome Nyniue in Asseria, Tyll Babilone in Caldia, By Bryggis plesandlye 3e may pas, Upone the flude of Euphratas. Amang the fludis of Paradyce	2925
[I 4a]	This Euphratas maye beir the pryce. All warkis quhilkis the Quene began Transcendit the ingyne of man. The proude Quene Pantasilia, The Princes of Amasona,	2930
	With hir Ladyis tryumphandlye, Att Troye quhilk faucht so wailzeantlye, Nor zit the fair Madin of France, Danter of Inglis Ordinance, To Semeramis, in hir dayis,	2935
	Wer no compare, as bukis sayis. Except tryumphand Iulyus, Strong Hanniball, or Pompeyus, Or Allexander the Concreoure,	2940

OF THE MONARCHE.	287
I fynd no gretter Werioure.	
Wald I rehers, as wryttis Clerkis,	2945
Hir wounderfull and vailzeand werkis,	510
It wer to me one gret laubour,	
And tiddious to the Auditour.	
Quhat scho did in Ethopia,	
And in the lande of Medea,	2950
Beildand Cities, Castellis, and Towris,	
Parkis, and Gardyngis of plesouris,	
For the exaltyng of hir name,	
And Immortall to mak hir fame.	
Off Iarcieus the heych Montanis	2955
Scho gart ryue down and mak thame planis.	
Gret Orontes, that Montane wycht,	
Twenty and fyue stagis of hycht,	
Tyll hir Palyce to draw ane louche,	
By fors of men scho raif it throche.	2960
📨 Had scho kepit hir Chastitie,	
Scho mycht haue bene one A. per se.	
Quhen scho had ordorit hir Impyre,	
Off Uenus wark scho tuke desyre.	
One secreit Mansioun scho gart mak,	2965
Quhare scho maist plesandlye mycht tak	
30ung Gentyll men, for hir plesour;	
The quhilk scho vsit abufe mesour.	
One man allone mycht nocht be abyll	
To stanche hir luste insaciabyll.	2970
Quhen scho wes satifyit of one,	
Scho gart ane vther cum anone.	
The Lustiest of all the land	
Come quyetlye, at hir command.	
Quhen thay, at lenth, had lyin hir by,	2975
Scho slew thame all, rycht creuelly.	
Quhen hir Sone come tyll aige perfyte,	
Off hym scho tuke so gret delyte, Scho causit hym with hir to lye,	
	2980
Amang the rest, rycht quyetlye.	2900

[I 4b]

Sum sayis, throuch sensuall lustis rage, Scho band hym in to Mariage, And held hym vnder tutorye, To vphald hir auctoritye.

2984

FINIS. \*

Quhov the Quene Semeramis, with one gret Armie, Past to Ynde, And Faucht with the Kyng Stawrobates. And of hir Miserrabyll end.

# 

### EXPE[RIENCE].



VHEN Scho had lang tyme leuit in rest,<br/>To conques more scho hir addrest,<br/>Because of diuers scho hard tell<br/>Quhow that the Ynde Orientell<br/>Preceld in gret commoditeis,2989<br/>As Bestiall, Cornis, and fructfull treis,

Al kynde of Spyce delicious, Golde, Syluer, stonis precious, And guhow that plentuous land did beir Corne, Frute, and Wyne twyse in the zeir, With Oliphantis Innumerabyll, 2995 In Battell wounder terrabyll. Scho, herand this, and mekle more, Beleuand tyll agment hir glore, Gart mak strait Proclamationis In all and syndrie Nationis, 3000 Schawand quhow it wes hir desyre, All princis vnder hir Impyre, In Egypt, and Arrabia, In Perce, in Mede, and Caldia,

	OF THE MONARCHE.	289
	In Grece, in Caspia, and Hyrcane, In Capadoce, Leid, and Maritane, In Armanie, and Phrigia, In Pamphilie, and Asseria,	3005
[I 5b]	That ilke Land, efter thare degre, Sulde bryng tyll hir ane gret Armie, In all the gudlye haist thay may, And meit hir in tyll Bactriay, Declaryng thame that hir intent Was tyll pas to the Orient,	3010
	And mak Weir on the king of Ynde. From tyme thay knew quhat wes hir mynde, Than, be thare self <i>is</i> , ilke Regioun Come fordwart, with thare Garnisoun.	3015
	Tryumphantlye, in gude array, Tyll Bactria tuke the reddy way, And maid thare Mostouris to the Quene. Bot sic ane sycht wes neuer sene, In Battell ray so mony one Man	3020
	Att onis, sen God the warld began. Bot Spanze, France, Scotland, Ingland, Ducheland, Denmark, nor 3it Yrland War nocht Inhabit in those dayis, Nor lang efter, myne Author sayis.	3025
	<ul> <li>C thesias he dois specifie The noumber of this gret Armie,</li> <li>Sayand, thare come, at hir command,</li> <li>Fute men threttye hundreth thousand,</li> <li>Off hors men, montit gal3eardlye,</li> </ul>	3030
	Fyue hundreth thousand, veralye, One hundreth thousand Camelis wycht ; On euerilk Cameill raid ane knycht Preparit tyll passe in to all partis. Thare wes ane hundreth thousand Cairtis ;	3035
[I 6a]	Twoo thousand boittis with hir scho careis, On Hors, Camelis, and Dromodareis. Bryggis for to mak scho did conclude	3040
	Ouerthort Yndus, that furious flude,	

Quhilk bene of Ynde the vtmoist bordoure.On the quhilk flude, with rycht gude ordoure,Off hir Bairgis sche bryggis maid,3045Quhareon hir gret Oiste saifly raid.

## COUR[TIOUR].

Tather, I wald men vnderstude Quhow sic ane maruellous multytude
Mycht be attonis brocht to the feild,
Reddy to feycht with speir and scheild.
Sum men wyll Iuge this be ane fabyll,
The mater bene so vntrouabyll.

EXPE[RIENCE].

	As be exempyll, we may se	
	Quhow Dauid, king of Israell,	3055
	His peple gart nummer and tell	
	Be Ioab, his cheif Capitane,	
	As holy Scripture schawis plane.	
	Off feychtand men, in to that land,	
	He fand threttyne hundreth thousand.	3060
	Sen Dauid, in that small countre,	
	Mycht haue rasit sic ane Armie,	
	To this Lady it wes no wounder,	
	The quhilk had greter Realmes ane hunder	
	Nor Dauidis lytill Regioun,	3065
	Thocht scho had mony A Legioun	
	Off men mo nor I tauld affore.	
[I 6b]	Tharefor, my Sonne, maruell no more.	
	C Stawrobates, the kyng of Ynde,	
	Gretlie perturbit in his mynd,	3070
	Heryng of sic ane multytude,	
	To mak defens he did conclude,	
	And send one Message to the Quene,	
	Prayand hir Maiestie serene	

	That scho wald, of hir speciall grace,	3075
	Gyf hym Licence to leif in peace.	
	Failand of that, thocht he suld dee,	
	That he suld gar hir fecht or flee.	
	And tyll his God ane wowe he maid,	
	Gyff no peace mycht of hir be had,	3080
	And gyf he wan the victorye,	
	That he the Quene suld Crucifye.	
	• At this bostyng the Quene maid bourdis,	
	Sayand, it sall nocht be : no wourdis	
	Sall gar me passe frome my purpose,	3085
	Bot mychtie straikis, as I suppose.	
	The Messingeir schew to the kyng	
	Off hir presumptuous answeryng.	
	Than Stawrobates, wyse and wycht,	
	Come fordwart, lyke ane nobyll Knycht,	3090
	With mony one thousand speir and scheild,	
	Arrayit Royallie on the feild,	
	Thynkand he wald his land defend,	
	Or in the Battell mak ane end.	
	$\blacksquare$ The Quene, apone the vther syde,	3095
	Full of presumptioun and of pryde,	
[I 7a]	Hir Banaris plesandly displayit,	
	With hardy hart and vneffrayit.	
	Apone Indus, that famus flude,	
	Thay mett, quhare sched wes mekle blude.	3100
	In Bote, in Balingar, and Bargis,	
	The twa Armyis on vtherris chargis.	
	Semeramis the Battaill wan,	
	Quhare drownit and slane wer mony one man,	
	So that the walter of the flude	3105
	Ran reid, myxit with mannis blude.	
	The king of Ynde, with all his mycht,	
	Frome Yndus flude he tuke the flycht.	
	Tyll his cheif Citie he reterit	
	Quhare in his presens thare apperit,	3110
	In Battell raye, ane new armye.	
	Off rycht Inuincibyll Cheualrye,	

With Elephantis ane hyddous nommer, Ouhilk efterwart maid mekle cummer. I Semeramis and hir cumpanye, 3115 In the mene tyme, full creuellie Distroyit the bordouris of that land, Tuke presonaris mo than ten thousand. Sche tuke one curagious consait, Gret Elephantis to contrafait. 3120 Sche had ten thousand Oxin hydis, Weill sewit to gydder, bak and sydis. With mouth, and nois, teith, Eris, and eine, Quyke Elephantis as thay had bene, Rycht weill stuft full of stray and hay, 3125 [I 7b] Quhareof the Yndianis tuke affray. Apone Camelis and Dromodareis Those fals figouris with hir scho careis. Sere Yndianis, guhen thay saw that sycht, Afferitlye thay tuke the flycht, 3130 For sic one sycht wes neuir sene, Gyff naturall beistis thay had bene. The Kyng hym self wes rycht afferit, Tyll he the veritie had sperit, And knew, be his exploratouris, 3135 Thay wer bot fenzeit fals figouris. Than manfullye lyke men of weir, Fordwart thay came withouttin feir. Rycht so Semeramis the Quene, Quhilk for one man wes, aye, fyftene. 3140 Thir two Armeis full creuellye Thay ruscheit to gydder so rudlie, With hyddous cry and trumpettis sound, Tyll thousandis dede laye on the ground. Semeramis had sic one nummeir, 3145 Tyll order thame it wes gret cummeir. Than the gret Elephantis of ynde, Rycht strang and hardy of thare kynde, Fordwart thay came, and wald nocht ceis, Tyll throcht the myddis of the preis 3150

	OF THE MONARCHE.	293
	Off the gret oist thay rudlye ruscheit,	
	That men and horsse tyll erth trabuscheit.	
	Those fenzeit beistis, withouttin spreit,	
	Wer fruschit and fulzeit vnder feit.	
[I 8a]		3155
L	Mett with Semeramis the quene,	0 00
	He rydand on ane Eliphand.	
	Bot scho with hym faucht hand for hand,	
	And gaif the king so gret assaye,	
	That he wes neuir in sic affraye.	3160
	To stryke at hym scho tuke no feir,	-
	So weill sche vsit wes in weir.	
	His strakis scho had bot lytill comptit,	
	Wer nocht the king wes so weill montit.	
	Athir at vther straik so faste	3165
	Tyll thay wer tyrit at the laste.	
	The king he thocht hym self eschamit	
	With one woman to be diffamit,	
	And wes determit nocht to flee,	
	Thocht in that Battell he suld dee.	3170
	As man the quhilk disparit bene,	
	He rudely ran vpone the quene,	
	And throuch the arme gaif hir ane wound,	
	Quhilk tyll hir hart gaif sic one stound	
	That sche constranit wes to fle.	3175
	Than all the rest of hir Armie,	
	Quhen thay persauit that scho wes gone,	
	Tyll yndus flude thay fled, ilk one.	
	The Quene ouerthort the flude sche raid	
	On bryggis quhilkis wer of botis maid.	3180
	With hir, one sobir cumpanye,	
	Quhilk with hir fled affray[i]tlie	
	The Yndianis followit on the chace.	
<b>[I</b> 8b]		
	Off fleand folkis, quhilk wes gret wounder,	3185
	So that the Bargis brake in schonder.	
	Sum sank, sum doun the reuar ran.	
	Than drownit thare mony one nobyll man,	

	Quhilk wer gret piete tyll deplore,	
	As wryttis famous Diodore.	3190
	$\blacksquare$ And, fynallie, for to conclude,	
	Wes neuer sched so mekle blude	
	At one tyme sen the warld began,	
	Nor slane so mony one saikles man ;	
	And all throw the occasioun	3195
	And the prydefull perswasioun	
	Off this ambitious, wyckit Quene.	
	Sick one wes neuir hard nor sene.	
	I Staurobates, the king of Ynde,	
	Gretlye Reioysit, in his mynde,	3200
	Off this tryumphe and victorye.	
	Semeramis, with hart full sorye,	
	Seand sa mony tane and slane,	
	Tyll hir countre returnit agane,	
	Lamentand fortunis variance,	3205
	Quhilk brocht hir to so gret myschance,	
	Affore quhilk wes so fortunat,	
	And than of confort desolat.	
	I Hir Sonne, one man of perfectioun,	
	Consyddrand his subjectioun,	3210
	His lybertie he did desyre,	
	That he mychte gouerne his Impyre.	
< 1a]	Seand his Mother vitious,	
	And, with that, so ambitious,	
	As myne Author doith specifye	3215
	He slew his Mother creuellye.	
	Quhat vther cause, or Intentioun,	
	I fynd no speciall Mentioun ;	
	Sum sayis, to be at Lybertie	
	Sum sayis, for hir Adultrie.	3220
	None vther cause I can defyne,	
	Except punissioun deuyne.	
	I Off this fair Lady coragious	
	Behald the endyng dolorous,	
	Quhilk wes bot twenty 3eir of aige,	3225
	Quhen scho began hir vassalage,	

[1

And rang tryumphandlye, but weir,	
The space of two and fourtye zeir.	
Quhen scho wes slane, scho was thre score,	
With zeris two, scho wes no more,	3230
As Diodore wryttis in his buke,	
His Cronikle quho lyste to luke.	
C Off this Lady I mak ane end,	
Thynkand no way I can commend	
Wemen for tyll be to manlye,	3235
Nor men for tyll be womanlye.	
For quhy, It bene the Lordis mynde	
All Creature tyll vse thare kynde;	
Men for tyll haue preheminens	
And wemen vnder obediens,	3240
Thocht all wemen inclynit be	
[K 1b] Tyll haif the Soueranite,	
As this Lady, quhilk wald nocht rest	
Tyll scho hir Husband had subprest,	
Tyll that intent that scho mycht ryng,	3245
Allone to haif the gouernyng.	
I Ladyis no way I can commend	
Presumptuouslye quhilk doith pretend	
Tyll vse the office of ane kyng,	
Or Realmes tak in gouernyng,	3250
Quhowbeit thay wailzeant be and wycht,	
Goyng in Battell lyke one knycht,	
As did proude Pantasilia,	
The Princes of Amasona,	
In mennis habyte, aganis reassoun.	3255
Siclyke, I think dirisioun	
One prince to be effaminate,	
Of knychtlye corage desolate,	
Neglectand his auctoritie,	
Throuch beistlye sensualitie,	3260
Accompanyit, boith day and nychtis,	
With wemen, more than wailzeant knychtis.	
Sic kyngis I discommend at all,	
Exempyll of Sardanapall.	

## COUR[TIOUR].

I Father (said I) schaw me quhow lang 3265 The successioun of Nynus rang.

## EXPE[RIENCE].

That sall I do, with diligens,
My Sonne (said he) or I go hens.
Sen I haif schawin, at thy disyre,
[K 2a] Quhat man began the first Impyre,
Now wald I it wer to the kend
Off that Impyre the fatell end.

3270

## \* FINIS \*

## Quhov king Sarda-

## NAPALUS, FOR HIS VITIOUS LIFE, MAID ANE MISERABILI. END.

### [EXPERIENCE].

DETVIX this Conquerour Nynus	
B And sensuall Sardanapalus	
I can nocht fynd no speciall storye,	3275
Worthy to put in memorye,	
Except quhilk I haif done discryfe	
Off Semerame, king Nynus wyfe.	
Bot I can fynd no gude at all	
To wrytt of kyng Sardanapall,	3280
Quhilk wes the saxt and threttye kyng	
Be lyne frome Nynus discendyng.	
At lenth his lyfe for to declare	
I thynk it is nocht necessare,	
Because that mony cunnyng clerkis	3285
Hes hym discryuit in thare werkis.	

	OF THE MONARCHE.	297
	Quhow he wes last of Asserians	
	Quhilk had the hole preemynans,	
	That tyme of the first Monarche,	
- '	In Cronicles as thow may se,	3290
	The last and the most vitious kyng	
	Quhilk in that Monarche did ryng.	
	That Prince wes so effeminate,	
[K 2b]	With sensuall luste intoxicate,	
	He did abhor the cumpanye	3295
	Off his most nobyll chewalrye.	
	That he mycht haue the more delyte	
	Tyll vse his beistlye appetyte,	
	Conuersit with wemen nycht and daye,	
	And clothit hym in thare arraye,	3300
	So that na man that hym had sene	
	Could Iuge ane man that he had bene.	
	So, in huredome and harlatrye	
	Did keip hym self so quyetlye,	
	The Princis of Asserience	3305
	Off hym thay could gett no presence.	
	Thus leuit he contynualye,	
	Agane nature Inordinatlye.	
	$\blacksquare$ Quhen to the Peirsis and the Medis	
-	Reportit wer his vitious dedis,	3310
	With the Rewlaris of Babilone,	
	Thay did conclude, all in tyll one,	
	Thay wald nocht suffer for tyll ryng	
	Abufe thame sic ane vitious kyng.	
	Bot Arbates, ane Duke of Mede,	3315
	He Darflye tuke on hand that dede.	
	I Bot first he come to Nyniue,	
	To see the kyngis Maiestie,	
	And tyll one of the kyngis gaird	
	He gaif one secreit ryche rewaird,	3320
	Tyll put hym in ane quyet place,	
	Quhare he mycht se the kyngis grace,	
	And be onsene with ony wycht.	
[K 30	Bot he saw nother King nor Knycht	

[

	In tyll his maisteris cumpanye,	3325
	Except wemen, allanerlye.	
	And as ane woman he wes cled,	
	With wemen counsalit and led,	
	And schamefullye he wes syttand,	
	With Spindle and with Rock spinnand.	3330
	Quhen Arbates that sycht had sene,	
	His corage rasit frome the splene,	
	And thocht it small difycultie	
	For tyll depryue his Maiestie.	
	Than rasit he the Persianis,	3335
	With Medis and Babilonianis.	
	Inarmit weill with speir and scheildis,	
	Tryumphantlye thay tuke the feildis.	
	The king rasit Asserianis,	
	To gidther with the Caldianis,	3340
	And thame resystit as he mycht,	
	Bot, fynallie, he tuke the flycht,	
	To saif hym self, in Nyniue.	
	Than segit thay that gret Citie,	
	Contynuallie, two 3eir and more,	3345
	As wryttis famous Diodore,	
	Tyll that the flude of Euphrates	
	Arrose with sic one furiousnes,	
	Quhare throuch ane gret part of the toun	
	By violence wes doungin doun.	3350
	Than, quhen the kyng saw no remeid	
	Bot to be takin, or to be deid,	
	As man disparit, full of yre,	
[ 3 <i>b</i> ]	Gart mak ane furious flammand fyre,	
	And tuke his gold and Iowellis all,	3355
	With Sceptur, Croun, and Robe Royall,	
	With all his tender seruituris	
	That of his Corps had gretest curis,	
	To gydder with his lustye Quenis,	
	And all his wantoun Concubenis,	3360
	And in that fyre he did thame cast,	
	Syne lape hym self in, at the last,	

298

[K

OF THE MONARCHE.	299
Quhare all wer brynt in poulder small. Thus endit kyng Sardanapall, Withouttin enu reportence	3365
As may be sene be this sentence,	3305
Heir followyng, quhilk he did indyte, Affore his deith, in gret dispyte,	
Quhilk is ane rycht vngodly thing, As 3e maye se be his dyting.	3370

\* FINIS. \*

## Epitaphium Sardanapali.

AT CVM te mortalem noris, presentibus exple Delitijs animum, post mortem nulla voluptas, Et venere, & cænis, & plumis SARDANAPALI.

M Now haif I schawin, with deligence,	
The Monarche of Asserience,	3375
The quhilk at Kyng Nynus began,	
And endit at this myscheant Man,	
And did Indure, withouttin weir,	
Ane thowsand, twa hundreth, and fourty zeir,	
As dois Indyte Ewsubius.	3380
Reid hym, and thow sall fynd It thus.	

## E FINIS.

[K 4a] HEIR ENDIS THE SECUND PART. C AND BEGYNNIS THE THRID PART.

#### THE THRID BVKE

And, in the first, Makand narratione of *the* Misarabyll Distructioun of the Fyue Cieteis callit Sodome, Gomore, Syboin, Segore, and Adama, with thare hole Regioun, and ane schort Discriptioun of the Secund, Thrid, and Ferd Monarcheis; With *the* Misarabyll Distructioun of Ierusale*M* And, last, of the Spirituall Monarchie.

E (+) E

## COUR[TIOUR].

ATHER, I pray 30w to me tell Quhat notabyll thyngis that befell Duryng the Ryng of Asseriens, Quhilk had so lang prehemynens; I mene of vther Nationis Under thare dominationis.

## EXPE[RIENCE].

That may be done in termys schorte,	
(Said he) as storyis doith reporte.	
Induryng this first Monarchie	3390
Become that wofull misarie	
Off Sodome, Gomore, and thare Regione,	
As Scripture makis Mentione,	
Quhose peple wer so sensuall	
In fylthie Synnis vnnaturall,	339 <b>5</b>
The quhilk in to my vulgar veirs.	
My toung abhorris to reheirs.	
Lyke brutall beistis, by thare myndis,	
Unnaturally abusit thare kyndis,	

Gen. xix.

	OF THE MONARCHE.	301
[K 4b]	By fylthie stynkand Lychorie,	3400
	And most abhominabyll Sodomie.	
	As holy scripture doith discryue,	
	In that countre wer Citeis fyue,	
	Quhilk wer Sodome, and Gomora,	
	Seboin, Segore, and Adama.	3405
	Amang thame all funde wes thare none	
	Undefylit, bot Lott allone.	
	Holy Abraham dwelt neir hand by,	
	Quhilk prayit for Lott effectuously.	
	For God maid hym aduertysment,	3410
	That he wald mak sic punyschement.	
	To Lott two Angellis God did sende,	
	Hym frome that furye tyll defende.	
	Quhen the peple of that regioun	
	Saw the Angellis cum to the toun,	3415
	Transformit in to fair 30ung men,	
	Thay purposit thame for to ken,	
	And abuse thame vnnaturallye,	
	With thare foule stynkand Sodomye.	
	Off that gude Lott wes wounder woo,	3420
	And offerit thame his Douchteris twoo,	
	Thame at thare plesour for tyll vse,	
	Bot thay his Douchteris did refuse.	
	And then the Angellis, be thare mycht,	
	Those men depryuit of thare sycht,	3425
	And so, perfors, leitt thame allone.	
	To Lottis lugyng quhen thay wer gone,	
	Thay hym commandit haistelie	
[K 5a]	For tyll depart of that Citie.	
	That foule vnnaturall Lychorie	3430
	A vengeance to the hewin did crye,	5
	The quhilk did mofe God tyll sic yre,	
	That frome the hewin Brintstone and fyre,	
	With awfull thoundryng, ranit doun,	
	And did consume that hole regioun.	3435
	Off all that land chapit no mo	

Except Lott and his Douchteris two.

	His wyfe wes turnit in A stone, So wyfles wes he left allone, For scho wes Inobedient,	3440
	And kepit no commandiment. Quhen the Angell gaif thame command Sone tyll depart out of that land,	
	He monyste thame, vnder gret pane, Neuer to luke bakwart agane.	3445
	Quhen Lottis wyfe hard the thoundring Off flammand fyre and lychtnyng,	
	The vgly cryis lamentabyll Off peple most appouentabyll,	
	For none of thame had fors to flee,	3450
	Scho 3arnit that sorrowfull sycht to see, And, as scho turnit hir, anone	
	Scho wes transformit in a stone, Quhare scho remanis tyll this daye.	
	Off hir I haue no more to saye. To schaw at leynth I am nocht abyll	3455
5b]	That pietious proces lamentabyll, Quhow Ceteis, Castellis, Tounis, and Towris, Uillagis, Bastail3eis, and Bowris,	
	Thay wer all in to poulder drewin;	3460
	Forrestis be the ruttis vprewin; Thare Kyng, thare Quene, and peple all, 30ng and auld, brynt in poulder small. No Creature wes left on lyfe,	
	Foulis, Beistis, Man, nor Wyfe ; The erth, the Corne, herb, frute, and tre, The Babbis vpone the Noryse kne,	3465
	Rycht suddantlye, in one Instent, Unwerly come thare Iugement,	
	As it come in the tyme of Noye, Quhen God did all the warld distroye,	34 <b>70</b>
	For that self Syn of Sodomye, And most abhominabyll bewgrye. That vyce at lenth for tyll declare,	
	I thynk it is nocht necessare.	3475

{K :

Quhen all wes brynt, flesche, blud, & bonis, Hyllis, valais, stokis, and stonis, The Cuntre sank, for to conclude ;	
Quhare now standith ane vglye flude, The quhilk is callit the dede see, Nixt to the cuntre of Iudee, Quhose stynkand strandis, blak as tar,	3480
The flewre of it men felith on far. In tyll Orocius thow may reid Off that cuntre the lenth and breid. Of lenth, fyftye mylis and two,	348 <b>5</b>
[K 6a] And fourtene myle in breid, also. Lott of his wyfe wes so agast That he tyll A wyld Montane past.	
Off cumpanye he had no mo Except his lustye Douchteris two, And, be thare prouocatioun, As Moyses makith narratioun,	3490
Allone in to that montane wylde, His Douchteris boith he gat with chylde. For thay beleuit, in thare thocht, That all the warld wes gone to nocht, As it become of that Natioun,	349 <b>5</b>
Thynkand that Generatioun Wald faill, withoute thay craftellye Gar thare Father with thame to lye. And so thay fand ane crafty wyle, Quhow thay thare Father mycht begyle,	3500
And causit hym to drynk wycht wyne, Quhilk men to Lychorye doith Inclyne. Quhen he wes full, and fallin on sleip, His Douchteris quyetlye did creip In tyll his bed, full secreitlye, Prouokand hym with thame to lye.	3 <b>505</b>
And knew nocht quhow he wes begylde, Tyll boith his Douchteris wer with chylde; And bure two Sonnis, in certane, Thay beand in that wyld Montane,	3510

THE THRID BVKE

[K 6b]	Off quhome two Nationis did proceid, As in the scripture thow may reid. In the quhilk scripture thow may se	3515
	Att lenth this wofull misarie.	
	This misarie become, but weir,	
	From Noeis flude thre hundreth 3eir,	
	To gidther with four score and alewin,	3520
	As comptit Carione, full ewin.	
	And efter Noeis deith, I ges,	
	Ane and fourtye 3eir thare wes,	
	Quhen Abraham was of aige, I wene,	
	Foure score of 3eris and nynteine,	3525
	Quhen this foule Syn of Sodomye,	
,	Was puneisit so regorouslye.	
	Gret God Preserue ws, in our tyme,	
	That we commit nocht sic ane cryme.	
	I Tiddius It wer for me to tell	3530
	This Monarche duryng quhat befell,	
	And wounderis that in erth wer wrocht,	
77 7 1	Quhilk to thy purpose langith nocht.	
Exod. 1.	As quhow the peple of Israell	2525
	Did lang tyme in to Egypt dwell,	3535
	And of thare gret puncisioun, Throuch Pharois persecusioun ;	
	And quhow Moyses did thame conuoye	
Exod.	Throuch the reid sey, with mekle loye,	
xiiii.	Quhare kyng Pharo, rycht misarably,	3540
	Wes drownit, with all his huge army;	5540
	And quhow that peple wandrand wes	
	Fourtye zeiris in wyldernes.	
Exod.	Moyses, that tyme, as I heir saye,	
xx. [K 7a]	Ressauit the Law on Mont Sinay.	3545
Iosue	That tyme, Iosue throuch Iordan	0010
iii.	Led those peple to Canaan,	
	Quhare Saule, Dauid, and Salamone,	
	With Hebrew Kyngis mony one,	
	Did rychelye ryng in that countre,	3550
	Induryng this first Monarche.	

	OF THE MONARCHE.	305
	The Sege of Thebes, misarabyll, Quhare blude wes sched, Incomparabyll,	
	Off nobyll men, in to those dayis,	
	With vtheris terribyll affrayis.	3555
	As quhow the Grekis wrocht vengeance	
	Apone the nobyll Troyiance,	
	Because that Pareis did conuoye,	
	Perfors, fair Helena to Troye,	
	Quhilk wes king Menelaus wyfe,	3560
	Quhare mony one thousand loste thare lyfe.	
	$\blacksquare$ That tyme, the vail3eant Hercules	
	Out throuch the warld did hym addres,	
	Quhare he did mony ane douchtye deid,	
	As in his storye thow may reid ;	3565
	And quhow, throuch Dyonere, his wyfe,	
	That Campione did lose his lyfe.	
	In flammand fyre full furiouslye	
	The deith he sufferit creuellye.	
	C That tyme, Remus and Romolus	3570
	Did found that Citie most famous	
	Off Rome, standing in Italie,	
	As in thare storye thow may se.	
[K 7b]	Wald thow reid Titus Leuius,	
	Thow suld fynd warkis wounderus,	3575
	Quhose douchtye deidis ar weill kende,	
	And salbe to the warldis ende,	
	Thocht thay began with creueltie,	
	And endit with misaritie,	
	As bene the maner, to conclude,	3580
	Off all scheddaris of saikles blude.	
	In Grece the ornat Poetry,	
	Medecene, Musike, Astronomy,	
	Duryng this first Monarche began,	<u>^</u>
	Be Homerus, that famous man,	3585
	To gydder with Hesiodus,	
	As diuers Auctoris schawis ws.	
	It wer lang to put in ryme	
	The backhold and the second second have been a	

The bukis quhilk thay wret in thare tyme,

#### THE THRID BVKE

	Thir wer the actis principell	3590
	That Monarche duryng quhilk befell.	
Gen. xvii.	As for gude Abraham and his seid,	
2011.	In to the Bibyll thow may reid,	
	Quhow, in this tyme, as I heir tell,	
	Began the Kyngdome Spirituell,	3595
	As I haue schawin to the affore,	
	Quharefor I speik of thame no more.	

# FINIS. \*

ANE SCHORT DISCRIP-TIOUN OF THE SECUND, THRID, AND FERD MONARCHE.

# COUR[TIOUR].

[K 8a] F ATHER (said I) quhilk wes the man That the nyxt Monarchye began ?

## EXPE[RIENCE].

Cyrus (said he) the kyng of Pers,	3600
As Cronicles hes done rehers,	
Prudent, and full of Pollicye,	
Began the secunde Monarchye,	
For he wes the most godly kyng	
That euer in Pers or Mede did ryng.	3605
For he, of his Benyngnitie,	
Delyuerit frome Captyuitie,	
The hole Peple of Israell,	
In to the tyme of Daniell,	
The quhilkis had bene presoneris,	3610
In Babilone, sewin score of zeris.	
Tharefor God, of his grace benyng,	
Gaif hym ane diuyne knawleging.	

	OF THE MONARCHE.	307
	Duryng his tyme, as I heir tell,	
	He vsit counsall of Daniell.	3615
	Carione at lenth doith specifie	
	Off his maruellous Natyuitie,	
	And of his vertuus vpbrynging,	
	And quhow he vincuste Cresus king,	
	With mony vther vailzeant deid,	3620
	As in to Carione thow may reid,	
	Quhose Successioun did indure	
	Tyll the tent Kyng; thareof be sure.	
	I Bot, efter his gret conquessyng,	
	Rycht miserabyll wes his endyng.	3625
	As Herodotus doith discryfe,	
K 8b]	In Scythia he lost his lyfe,	
	Quhare the vndantit Scethianis	
	Uincuste those nobyll Persianis.	
	And, efter that Cerus wes dede,	3630
	Quene Tomyre hakkit of his hede,	
	Quhilk wes the quene of Scethianis,	
	In the dispyte of Persianis.	
	Scho kest his heid, for to conclude,	
	In tyll ane vessell full of blude,	363 <b>5</b>
	And said thir wourdis, creuellye :	
	Drynk, now thy fyll, gyf thow be drye,	
	For thow did aye blude schedding thryste.	
	Now drynk at laser, gyf thow lyste.	
	Efter that, Cyrus successioun	3640
	Off all the warld had possessioun,	
	Tyll Allexander, with swerd and fyre,	
	Obtenit, perfors, the thrid Impyre,	
	Quhilk wes the king of Macedone,	<i>c</i>
	With vailzeant Grekis mony one,	3645
	In battell fell and furious,	
	Uincuste the mychtie Darious,	
	Quhilk wes the tent and the last kyng	
	Quhilk did efter king Cyrus ryng.	- (
	As for this potent Empriour,	3650
	Allexander the Conquereour,	

ſ

## THE THRID BVKE

	Geue thow at lenth wald reid his ryng,	
	And of his creuell conquessyng,	
	In Inglis toung, in his gret buke,	
	Att lenth his lyfe thare thow may luke :	3655
[]_ Ia]	Quhow Allexander, that potent Kyng,	0.00
2 2	Wes twelf zeris in his Conquessyng,	
	And quhow, for all his gret conquest,	
	He leuit bot ane zeir in rest,	
	Quhen be his Seruand secretlye	3660
	He poysonit wes, full pietuouslye.	0
	Lucane doith Allexander compair	
	Tyll thounder, or fyreflaucht in the air,	
	One creuell Planeit, A mortall weird	
	Doun thryngand peple with his sweird.	3665
	Ganges, that most famous flude,	0 0
	He myxit with the Indianis blude,	
	And Euphrates, with the blude of Pers.	
	Quhose creueltie for to rehers,	
	And saikles blude quhilk he did sched,	3670
	War rycht abhominabyll to be red.	
	Efter his schort prosperitie,	
	He deit with gret miseritie.	
	Itt wer to lang for to dissydit	
	Quhow all his realmes wer deuydit.	3675
	Aye quhill that Cesar Iulyus,	
	Quhen he had vincust Pompeyus,	
	Wes chosin Emperiour and kyng,	
	Abufe the Romanis for tyll ryng,	
	That potent Prince wes the first man	3680
	Quhilk the ferd Monarche began,	
	And had the hole Dominioun	
	Off euerilk land and Regioun,	
	Quhose successouris did ryng, but weir,	
[L 1b]	Ouer the warld, mony one hundreth 3eir.	3685
	Bot gentyll Iulyus, allace,	
	Rang Empriour bot lytill space,	
	Quhilk I thynk petye tyll deplore.	
	In fyue Moneth and lytill more,	

OF THE	MONARCHE.	
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309

	By fals exhorbitant treasoun,	3690
	That prudent Prince wes trampit doun	
	And murdrest, in his counsall hous,	
	By creuell Brutus and Cascius.	
	I Efter that Iulyus wes slane,	
	Did ryng the gret Octauiane,	3695
	Off Empriouris one of the best.	
	Duryng his tyme wes peace and rest	
	Ouer all the warld, in ilk regioun,	
	As storyis makith mentioun.	
	And als I mak it to the plane,	3700
	Duryng the tyme of Octauiane,	
	The Sonne of God, our Lord Iesew,	
	Tuke mankynd of the Uirgine trew,	
	And wes, that tyme, in Bethelem borne,	
	To saif mankynde, quhilk wes forlorne,	Math. ii.
	As Scripture makith narratioun	3706
	Off his blyst Incarnatioun.	
	I Now haif I tald the, as I can,	
	Quhow the four Monarchyis began.	
	Bot, in thy mynde, thow may consydder	3710
	Quhow warldly power bene bot slydder,	
	For all thir gret Impyris ar gone.	
	Thow seis thare is no Prince allone	
[L 2a]	Quhilk hes the hole Dominioun,	
	This tyme, of euery Regioun.	3715

## COUR[TIOUR].

Father, quhat reasone had those kyngis Reuarris to be of vtheris ryngis,
But ony rycht or Iuste querrell,
Quhairthrouch that thay mycht mak battell,
And commoun pepyll to dounthyrng ? 3720
To this (said I) mak answeryng.

# EXPE[RIENCE].

Dani. vii.	My Sonne (said he) that sall be done, As I best can, and that rycht sone. Thir Monarcheis, I vnderstand, Preordinat wer by the command Off God, the Plasmatour of all, For to doun thryng and to mak thrall Undantit Peple vitious,	3725
	And als for to be gratious To thame quhilk vertuous wer and gude, As Daniell heth done conclude At lenth, in tyll his Propheseis,	3730
	Quhow thare suld be four Monarcheis. His secund Chepture thow maye see, Quhow, efter the first Monarchie, Quhen Nabuchodonosor kyng	3735
	Ane Ymage sawe, in his slepyng, With austeir luke, boith heych and breid And of fyne pure Gold wes his heid,	
[L 2b]	His breist and armes of syluer brycht, His wamb of Copper, hard and wycht, His loynis and lymmis of Irne rycht strong, His feit of clay Irne myst among. Frome A montane thare come allone,	3740
	But hand of man, A mekle stone, Quhilk on that Figour <i>is</i> feit did fall, And dang all doun in poulder small. ¶ Off quhose Interpretatioun	3745
	Doctouris doith mak Narratioun. The hede of gold did signifye, First, of Asserianis Monarchye. The syluer breist thay did apply To Persianis quhilk rang secundly.	3750
	The wambe, of copper or of brasse, Thridly, to Grekis comparit wasse. His loynis and lymmis of Irne and steill, Clerkis hes thame comparit weill	3755

	OF THE MONARCHE.	311
	To Romanis, throuch thare diligence To haue the Feird Preemynence Abufe all vther Natioun. Be this Interpretatioun, The myxit feit with Irne and clay	3760
	Did signifye this letter day, Quhen that the warld sulde be deuydit, As efterwart salbe disydit. To Christ is signifyit the stone, Quhose Monarche sall neuer be gone ; For vnder his Dominioun	3765
[L 3a]	All Princis sall be trampit doun.	3770
	<ul> <li>And als the Scripture sall the tell Quhow, in the aucht of Daniell,</li> <li>He saw, in to his visioun,</li> <li>Be ane plane expositioun,</li> <li>Quhow that the Grekis sulde wyrk vengeence</li> </ul>	3775
	Upone the Medis and Persience ; Comparand Grekis tyll ane Gote With ane horne, fers, furious, and hote, Quhilk slew the Ram with hornis two, Comparit tyll Pers and Mede, all so.	3780
	And so, be Daniellis prophesyis, All thir gret mychtie Monarchyis, The quhilkis all vther realmes supprysit, Be the gret God thay wer deuysit. As he of Tytus, the Romane, Sonne and Air to Uespasiane,	37 <sup>8</sup> 5
	Maid hym ane Furious Instrument, To put the Iowis to gret torment, Quhilk I purpose, or I hyne fair, Schortlie that processe to declair.	3790

\* FINIS. \*

## OF YE MOST MISERABYL AND MOST TERRABILL DISTRUCTIOUN OF IERUSALEM.

## COUR[TIOUR].

[L 3b]	ત્રસ્	TATHER (said I) declare to me,	
	· /	Induryng this ferd Monarchie	3795
		The maist Infortune that befell.	

# EXPE[RIENCE].

	My Sonne (said he) that sall I tell.	
	The moist and manyfest misarie	
	Became apon the gret Cetie	
	Ierusalem, quhen it wes supprest,	3800
	As storyis makis manifest.	
Baru. vi.	Bot, as the Scripture doith deuyse,	
000	Ierusalem wes distroyit twyse.	
	First, for the gret Idolatrye	
	Quhilk thay commyttit in Iowrye.	3805
	The honour aucht to God allone	
	Thay gaif Figuris of stoke and stone.	
	Affore Christis Incarnatioun	
	Come this first desolatioun,	
	Fyue hundreth 3eris, four score, and ten,	3810
	In Cronicles as thow may ken.	
	Quhow Nabuchodonosor, kyng,	4
	That famous Citie did doun thryng;	
	Thare Kyng, with peple mony one,	
	Brocht thame, all bound, to Babilone,	3815
	Quhare thay remanit Presoneris	
	The space of thre score and ten zeris.	
	And that first desolatioun	
	Wes callit the Transmigratioun.	
	Wes no man left, in all thare landis,	3820
	Bot Purellis lauborand with thare handis,	

	OF THE MONARCHE.	313
[L 4a]	Tyll mychtie Cyrus, king of Pers, As Daniell heth done rehers,	
	Wes mouit, be God, for tyll restore The Iowis quhare that thay wer afore.	3825
	I Geue I neglect, I wer to blame,	3043
	The last Sege of Ierusalem,	
	Quhose rewyne wes most miserabyll,	
	And for to tell rycht terrabyll.	
	Wes neuer, in erth, Cetie nor toun,	3830
	Gatt sic extreme distructioun.	
	The townis of Tyre, Tebes, nor Troye,	
	Thay sufferit neuer half sic noye.	
	The Emprioure Uespasiane	
	He did deuyse that Sege, certane.	3835
	I Thare wes the Prophesie compleit Quhilk Christ spake on mont Olyueit.	
	Quhen he Ierusalem beheld,	Luc. xix. &
	The teris frome his eine disteld.	xxi. Mark xiii.
	Seand, be Diuyne prescience,	3840
	The gret distructioun and vengence	0 1
	Quhilk wes to cum on that Cetie,	
	His hart wes persit with Petie,	
	Sayand : Ierusa'em, and thow knew	
	Thy gret rewyne, sore wald thow rew.	3845
	For no thyng I can to the schaw,	
	The veritie thow wyll nocht knaw,	
	Nor hes in consydderatioun	
	Thy holy visitatioun.	. 0
	Thy peple wyll no way considder,	3850
Γ <b>Τ</b> (β)	Quham gadtherit I wald haif to gidder,	Mathew xxiii.
	As errand scheip bene with thare hirdis, Or as the Hen gadderis her byrdis	
	Under hir wyngis, tenderlye,	
	Quhilk thay refusit dispitfullye.	3855
	Quharefor sall cum that dulefull day,	5-55
	That no remedy mak thow may :	
	Thy Dungiounis sall be dung in schounder,	
	So that the warld sall on the wounder;	

Mathew xxiiii. Thy tempyll, now most tryumphand, 3860 Sall be tred doun amang the sand. And, as he said, so it befell, As heir efter I sall the tell.

## COUR[TIOUR].

C Schaw me (said I) with circumstance, The speciall cause of that myschance. 3865

## EXPE[RIENCE].

	(Quod he) as scripture doith conclude,	
	For scheddyng of the saikles blude	
	Off Prophetis quhilkis God to thame send,	
	And, als, because that thay myskend	
	Iesu, the Sonne of God Souerane,	3870
	Quhen he amang thame did remane.	
	For all the Myraklis that he schew,	
	Maliciouslye thay hym mysknew;	
	Thocht, be his gret power diuyne,	
Ihon. ii.	The walter cleir he turnit in wyne,	3875
	And, be that self power and mycht,	
	To the blynde borne he gaif the sycht,	
	And gaif the crukit men thair feit,	
	And maid the lypir haill compleit.	
Ihon. xi.	He halit all, and rasit the dede,	3880
[L 5a]	3it held thay hym at mortall fede.	
Math. x.	Because he schew the veritie,	
	Thay did conclude that he sulde de.	
	The Byschoppis, princis of the preistis,	
Mathew xxvii.	They grew so boildin, in thare breistis,	3885
	The Scrybis, the Doctouris of the law,	
	Off God nor man quhilkis stude none aw,	
	On Christ Iesu to wyrk vengeance.	
	Rycht so, the fals Pharesiance,	-
	Ane Sect of fenzeit Religioun,	3890
	Deuvsit his confusion.	

OF	THE	MONARCHE.	
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315

And send thare seruandis, at the last,	
And with strang cordis thay band hym fast,	Iho. xix.
Syne scurgit hym, boith bak and syde,	
That none for blude mycht se his hyde.	3895
Thare wes nocht left ane penny breid	
Unwoundit, frome his feit tyll heid.	
In maner of dirisioun,	
Thay plett for hym ane creuell croun	
Off prunzeand thornis scharpe and lang,	3900
Quhilk on his hewinlye heid thay thrang,	
Syne gart hym, for the gretter lack,	
Beir his awin Gallous, on his back,	
Tyll the vyle place of Caluare,	
Quhare mony ane thousand man mycht se.	3905
That Innocent thay tuke, perforce,	
And platt hym bakwart to the Croce.	
Throuch feit and handis gret nalis thay thryst,	
Tyll blude aboundantlye out bryst.	
Without grunschyng, clamor, or crye,	3910
That pane he sufferit patientlye.	
And, for agmentyng of his grefis,	
Thay hangit hym betuix two thefis,	
Quhare men mycht se the bludy strandis	
Quhilkis sprang furth of his feit and handis.	3915
Frome thornis, thristit on his heid,	
Ran doun the bulryng stremis reid.	
In the presens of mony one man,	
That blude royall on roches ran.	
Schortly to say, that heuinlye Kyng	3920
In extreme dolour thare did hyng,	
Tyll he said Consumatum est;	
With A loude crye, he gaif the gaist.	
Quhen he wes dede, thay tuke one dart,	
And peirst that Prence outthrouch the hart,	3925
Fra quham thare ran walter and blude.	
The erth than trymblit, to conclude.	
I Phebus did hyde his beymes brycht,	
That throuch the warld thare wes no lych	t.

P

[L 5b]

	The gret vaill of the tempyll raue. The dede men rais out of thare graue, And in the Cetie did appeir, As in the Scripture thow may heir. Than Ioseph of Abaramathie,	_ 3930
Ihon. xx.	Did bury hym rycht honestlie. Bot 3it he rose, full gloriouslye, On the thrid day, tryumphandlye. With his Disciplis, in certane,	3935
[L 6a]		
Actis. i.	Efter that, to the heun ascendit. Thir Iowis no thyng thare lyfe amendit, Nor gaif no credens tyll his sawis, As at more lenth the storye schawis,	3940
	Bot creuellye thay did oppres All men that Christ <i>is</i> name did profes,	3945
	And persecutit mony one.	0,10
Actis. v.	Thay presonit boith Peter and Ihone,	
	And Stewin thay stonit to the dede. Frome Iames the les thay straik the hede.	
Actis. vi.	This wes the cause, in conclusioun,	3950
	Off thare creuell confusioun.	
	That he wes present in those dayis,	
	And, in his buke, makith mentioun, Quhow, efter Christis Ascentioun	3955
	The space of twa and fourty 3eris,	2922
	Began those creuell mortall weris,	
	The secund 3eir of Uespasiane,	
	Quhare mony takin wer and slane. Iosephus planely doith conclude,	3960
	Wes neuer sene sic one multytude,	5900
	Affore that tyme, in to the toun,	
	Quhilk come for thare confusioun.	
	Thare gret Infortune so befell, That all the Princis of Israell	3965
	Conuenit agane the tyme of Peace,	09-0
	Bot tyll returne thay had no grace	

[L 6b]	The bald Romanis, with thare Chiftane,	
	Tytus, the Sonne of Uespasiane,	
	Thare Army ouer Iudea spred.	3970
	Than all men to the Ciete fled,	
	Beleuand thare to get releif ;	
	Bot all that turnit to thare myscheif.	
	${ m I\hspace{1em}I}$ The Romanis lappit thame about,	•
	That be no waye thay mycht wyn out.	3975
	Sax Moneth did that Sege indure,	
	Quhare loste wer mony one creature,	
	Quhilkis thare in misary did remane,	
	Tyll thay wer takin all, or slane.	
	Duryng the tyme of this assail3e,	3980
	Thare meit, and drynk, and all did fail3e.	
	For thare wes sic ane multytude	
	That thousand is deit for falt of fude.	
	Necessitie gart thame eit, perforsse,	
	Dog, Catt, and Rattone, Asse, and horsse.	3985
	Ryche men behuffit tyll eait thare gold,	
	Syne deit of hunger mony fold.	
	Sic hunger wes, without remeid	
	The quik behufit tyll eit the deid.	
	The fylth of Closettis mony eit ;	3990
	To lenth thare lyfe thay thocht it sweit.	
	${ m I\hspace{1em}I}$ The famous Ladyis of the toun,	
	For falt of fude, thay fell in swoun.	
	Quhen thay mycht gett none vther meit,	
	Thay slew thare propir Bairnis to eit.	3995
	Bot all for nocht : dispytfullye,	
[L 7a]	Thare awin sowldiouris, full gredelye,	
	Reft thame that flesche most misarabyll,	
	And thay, with murnyng lamentabyll,	
	For extreme hunger, 3ald the spreit.	4000
	Thare wes the Prophesie compleit,	Luc. xxiiii.
	As Christ affore maid narratioun,	
	The day of his grym Passioun.	
	Quhen that the Ladyis for hym murnit,	
	Full pietuouslye he to thame turnit,	4005

	And said : douchterris, murne nocht for me ; Murne on 30ur awin posteritie. Within schort tyme sall cum the day That men of this Ciete sall say,	
	Quhen thay ar trappit in the snair, Blyst be the wamb that neuer bair. The baren papis, than, thay sall blys ; That dulefull day 3e sall nocht mys.	4010
	This prophesie it come to pas, That day, with mony lowde allas. Sic sorrowfull lamentatioun Wes neuer hard in that natioun. Seand those lustye Ladyis sweit	4015
	Deand for hunger in the streit, Thare husbandis nor thare chyldring Mycht geue to thame na conforting, Nor 3it releif thame of thare harmis,	4020
	Bot atheris deand in vtheris armis.	
-7 13	Efter this wofull Indigence, Amang thame rose sic Pestilence,	4025
[L 7b]	Quhare in thare deit mony hounder, Quhilk tyll declare it wer gret wounder. I And, for fynall conclusioun, Those weirlyke wallis thay dang doun.	
	Prince Tytus, with his Chewalrye, With sound of trompe, Tryumphandlye, He enterrit in that gret Ciete. Bot tyll declare I thynk piete	4030
	The panefull clamour horrabyll, Off woundit folk most miserabyll. Thare wes nocht ellis bot tak and slay, For thare mycht no man wyn away. The strandis of blude ran throuch the stretis	4035
	Off dede folk trampit vnder fetis. Auld Wedowis in the preis wer smorit ; 30ung Uirginis, schamefully deflorit ; The gret Tempyll of Salamone, With mony A curyous caruit stone,	4040

OF THE MONARCHE.	
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	With perfyte pynnakles on hycht, Quhilk <i>is</i> wer rycht bewtyfull and wycht, Quhare in ryche Iowell <i>is</i> did abound, Thay ruscheit rudlye to the ground, And sett, in tyll thare furious yre, Sancta Sanctorum in to fyre,	4045
	And, with extreme confusioun, All thare gret Dungionis thay dang doun. Thare bursin wer the boildin breistis Off Byschoppis, princis of the preistis.	4050
	Thare takin wes the gret vengeence	
[L 8a]	On fals Scrybis and Pharisience.	4055
	All thare payntit Ipocrasie	
	That tyme, mycht mak thame no supplie.	
	That day thay dulefully erepentit	
	That to the deith of Christe consentit :	
	Thocht it wes oure Saluatioun,	4060
	Itt wes to thare Dampnatioun,	
	The vengeance of the blude saikles,	
	Frome Abell tyll Zacharies,	
	That day apon Ierusalem fell.	
	Bot tiddius it wer to tell	4065
	The gret extreme confusioun,	
	And of blude sic effusioun.	
	Wes neuer slane so mony ane man,	
	At one tyme, sen the warld began.	
	The Iowis, that day, gat thare desyre,	40 <b>70</b>
	Quhilk thay did aske, in to thare yre,	
	As bene in Scripture specifyit,	
	The day quhen Christe wes Crucifyit.	
	Quhen Ponce Pylat, the precedent,	4074
	Said to thame, I am Innocent	Math. xxvii.
	Off the Iust Blude of Christ Iesus,	
	Thay cryit, his Blude lycht vpon ws, And on our Generatioun.	
	Thay gat thare Supplicatioun.	
	That day, with mony cairfull cry,	1080
	That day, with hony cantum cry, Thare blude wes sched aboundantly.	4080
	That brude wes selled aboundantly.	

	Iosephus wryttith, in his buke,	
	His Cronicle quho lyste to luke,	
[L 8 <i>b</i> ]	Duryng that creuell Sege, certane,	0
	Wer alewin hundreth thowsand slane ;	4085
	Off Presonaris, weill tauld and sene,	
	Foure score of thousandis, and sewintene.	
	Out of the land thay did expell	
	All the peple of Israell,	
	And, for thare gret Ingratytude,	4090
	Thay leif 3it vnder Seruytude.	
	Thare is no Iow, in no cuntre,	
	Quhilk hes one fute of propertie,	
	Nor neuer had, withouttin weir,	
	Sen this day fyuetene hundreth 3eir,	4095
	Nor neuer sall, I to the schaw,	
	Tyll that thay turne to Christis law.	
	Sum sayis that Iowis mony fald	
	Wer thretty for ane penny sald ;	4700
	As Iudas sauld the Kyng of Glore	4100
	For thretty pennyis, and no more.	
	• Efter that mony wer myscheuit,	
	Quhen nouellis past quhow lang thay leuit	
	Apone thare Gold, withouttin doute,	4105
	Thay slyt thare bellyis, to sers it oute. The rest in Egypt thay did sende,	4105
	Presonaris to thare lyuis ende.	
	Tytus tuke, in his cumpanye,	
	Gret nummer of the most worthye.	
	With hym to Rome he led thame bound,	4110
	Syne creuelly did thame confound,	4110
	His victory for tyll decore,	
[M ra]	And for agmentyng of his glore.	
	Gart put thame in to publict placis,	
	Quhare all folk mycht behald thare facis;	4115
	Syne with wyld Lyonis creuellye	1.0
	He gart deuore thame dulefullye.	
	This hie, Tryumphand, mychtie toun	
	At Pasche wes put to confusioun,	
	1	

OF THE MONARCHE.	321
Because that in the tyme of Peace	4120
Thay Crucifyit the Kyng of grace.	
Sum hes this mater done indyte	
More Ornatly than I can wryte,	
Quharefor I speik of it no more.	
Onely to God be laude and glore.	4125

\* FINIS. 🕂

E

T S M Q C

Off ye miserabyll end Off Certane tyrane Princis. And, speciallye, the Begynarris of the Four Monarcheis.

E ( H) E

[EXPERIENCE.]

OW haue I done declare, at thy desyris, As thow demandit, in to termys schort, And quhow began the principall impyris, As Cronicle and Scripture dois report. Quhairfor, my Sone, I hartly *the* exhort, Perfytlie prent in *thi* rememb[e]rance 4131 Off this Inconstante warld the variance.

[M 1b] I The Princis of thir foure gret Monarcheis, In thare most hiest pompe Imperiallis, Traistyng to be moist sure sett in thare seis, The fraudful warld gaif to thame mortall fallis, For thare rewarde, bot dyrk memoriallis : Thocht ouir the warld thay had preheminence, Off it thay gat none vther recompence.

For, siclyke as the snaw doith melt in May 4140
 Throuch the reflex of Phebus bemys brycht,

Thir gret Impyris rychtso ar went away. Gone bene thare glore, thair power, & thair mycht, Because thay wer reuaris withouttin rycht, And blude scheddaris full creuell, to conclude : 4145 Rycht creuellye, tharefor, wes sched thare blude.

I Behald quhow God, aye sen the warld began, Hes maid of tyrrane Kyngis Instrumentis To scurge peple, and to keill mony one man, Quhilk*is* to his law wer Inobedientis.
Quhen thay had done perfurneis his ententis, In dantyng wrangus peple schamefullye, He sufferit thame be scurgit creuellye.

Ewin as the scule Maister doith mak ane wand,<br/>To dant and dyng Scollaris of rude ingyne,4155The quhilkis wyll nocht study at his command :<br/>He scurgis thame, and only to that fyne,<br/>That thay suld to his trew counsall inclyne.<br/>Quhen thay obey, and mesit bene his yre,<br/>He takis the wand and castis in to the fyre.4160

Exo. vii. I God of kyng Pharo maid one Instrument, Quhilk wes the gret kyng of Egyptience, His awin peculier peple to torment. That beand done, he wrocht on hym vengence, And leit hym fall throuch Inobedience. 4165 And fynallie, he, with his gret armye,

Exo. xiiii. In the reid sey thame drownit dulefullye.

Rycht so, of Nabuchodonosor kyng, God maid of hym ane furious Instrument, Ierusalem and the Iowis to doun thryng, Quhen thay to God wer Inobedient;
Syne reft hym frome his ryches and his rent, And hym transformit in ane beist brutell,
Dan. iiii. Sewin zeris and more, as wryttis Daniell.

[M 2a]

	OF THE MONARCHE.	323
	In 3eris twelf did mak his gret conquest, Aye scheddand saikles blude full creuellye. Tyll he wes kyng of kyngis, he tuke no rest. In all the warld quhen he wes full possest, In Babilone thronit tryumphantlye, Throuch poysoun strang deceisit dulefullye	4 <b>1</b> 75 4 <b>1</b> 80
[M 2b]	■ Duke Hanniball, the strang Cartagiane, The danter of the Romanis pompe and glorye, Be his power wer mony one thousand slane, As may be red at lenth in tyll his storye. At Cannas, quhare he wan the victorye, On Romanis handis <i>th</i> at dede lay on <i>th</i> e ground, Thre hepit Buschellis wer of Ryngis found.	4185
	● In to that mortall battell, I heir sane, Off the Romanis moste worthy weriouris, By presonaris, wer fourty thousand slane, Off quhom thare wes thretty wyse Senatouris, And xx. Lordis, the quhilkis had bene Pretouris, That deit in to defence of thare cuntre, And for tyll hald thare lande at lybertie.	4190 4195
	Quhat rewarde gatt this creuell Campioun, Quhen he had slane so gret one multytude, And quhen the glasse of his glorye wes roun ? Ane schamefull deith, and, schortlye to conclude, This bene reward of all scheddaris of blude. For he gat sic extreme confusioun, He slew hym self in drynking strang poysoun.	4200
	I Behald the two moste famous Campionis, (That is to say) Iulyus and Pompey, Quhilkis did conquesse all erthly Regionis, Alsweill maine land as Ylis in the sey, And to the toun of Rome gart thame obey:	4205

For Pompeyus subdewit the Orient, And Iulyus Cesar, all the Occident.

[M 3a] I Bot, fynaly, thir two did stryue for stait, 4210 Quhare throw thre hundreth .M. men wer slane. Bot Pompeyus, efter that gret debait, He murdreist wes ; the storye tellis plane. Than Iulyus wes Prince and Souerane, Abufe the hole warld Empriour and kyng; 4215 Bot, in to rest, schorte tyme indurit his ryng. For, within fyue moneth and lytill more, Amyd his Lordis in the counsall hous, He murdreist wes; quhat nedeth proces more? As I haue said, be Brute and Cascius. 4220 Geue thow wald knaw thare dethis dolorous, Thow most at lenth go reid the Romane storve. Quhilk hes this mater put in memorye. I Gone is the Goldin warld of Asserianis, Off quhome kyng Nynus wes first & principall: 4225 Gone is the syluer warld of Persianis : The Copper warld of Grekis now is thrall: The warld of Irne, quhilk wes the last of all, Comparit to the Romanis in thare glore, Ar gone, rychtso : I heir of thame no more. 4230 I Now is the warld of Irne myxit with clay, As Daniell at lenth hes done indyte. The gret Impyris ar meltit clene away ; Now is the warld of dolour and dispyte. I se nocht ellis bot troubyll infinyte. 4235 [M 3b] Quharefor, my Sonne, I mak it to the kend, This warld, I wait, is drawand to ane end. Tokynnis of darth, hunger, and pestilence, With creuell weris, boith be sey and land, Realme aganis realme with mortall violence, 4240

#### OF THE MONARCHE.

Quhilk signifyis the last day ewin at hand. Quharefor, my Sonne, be in thy faith constand. Rasyng thy hart to God, and cry for grace, And mend thy lyfe, quhil thow hes tyme & space.

## \* FINIS. 🕂

## Heir followis the fyft Spirituall, And Papall Monarchie.

## COUR[TIOUR].

ATHER, Is thare no Prince ringand, 4245 Quhilk hes the warld, now, at command, As had the Kyngis of Asserianis, The Persis, Grekis, or the Romanis? Quho hes, now, most Dominioun Off euerilk land and Regioun?

### EXPE[RIENCE].

	C Thare is no Prince, my Sonne (said he)	
	That hes the principall Monarche	
	Abufe the warld vniuersall,	
	With hole power Imperiall,	
	As Alexander, or Darius,	4255
	Or as had Cesar Iulyus :	
	For Orient and Occident	
	To thame wer all obedient.	
[M 4a]	Nochtwithstandyng, I fynd one kyng	
	Quhilk in tyll Europe doith ryng,	4260
	That is, the potent Pope of Rome,	
	Impyraud ouir all Christindome,	
	To quhome no Prince may be compare,	
	As Canon lawis can declare.	
	All Princis of the Occident	4265
	Ar tyll his grace obedient ;	

	For he hes hole power compleit,	
	Boith of the body and the spreit,	
	Quhilk neuer had no prince affore,	
	Except the mychtie kyng of glore.	4270
	To Christe he is gret Lewtennand,	
	In holy Peteris Saitt syttand.	
	So he is of all kyngis Kyng,	
	Quhilkis in to Europe now doith Ryng.	
	I And, as the Romane Empriouris,	4275
	Hauyng the warld vnder thare curis,	
	Had Princis, Knychtis, and Campionis,	
	Rewlaris in tyll all Regionis,	
	Uphaldyng thare Aucthoritie,	
	Usyng Iustice and polisie,	4280
	I Rycht so, this potent pope of Rome,	
	The Souerane kyng of Christindome,	
	He hes, in tyll ilk countre,	
	His Princis of gret grauytie :	
	In sum countreis, his Cardinallis,	4285
	In thare moste precious apparallis ;	
	Archibyschoppis, Byschoppis, thow may se,	
[M 4b]	Defendyng his auctoritie,	
	With vther potent Patriarkis;	
	Collegis full of cunnyng Clerkis ;	4290
	Abbottis and Priouris, as 3e ken,	
	Misrewlaris of relegious men ;	
	Officiallis, with thare Procuratouris,	
	Quhose langsum law spolzeis the puris;	
	Archidenis and Denis of dignitie ;	4295
	Gret Doctouris of Diuynitie;	
	Thare Chantouris, and thare Sacristanis,	
	Thare Tresoureris, and thare subdenis;	
	Legionis of preistis Seculeris,	
	Personis, Uicaris, Monkis, and Freris,	4300
	Off diuers Ordouris mony one,	
	Quhilk langsum wer for tyll expone,	
	In syndrie habit <i>is</i> , as 3e ken,	
	Diffrent frome vther Christin men;	

OF THE MOI	NARCHE.	3	2	7	1
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	Fair Ladyis of Relegioun,	4305
	Proffessit in euery Regioun ;	
	Fals Heremitis, fassonit lyke the freris;	
	Proude parische clerkis, and pardoneris,	
	Thare Gryntaris, and thare Chamberlanis,	
	With thare temporall Courtissianis.	4310
	Thus, all the warld, be land and sey,	
	His Sanctitude thay do obey.	
	Nocht onely his spirituall kyngdome,	
	Bot the gret Empriour of Rome,	
	And Kyngis of euerilk regioun,	4315
	That day quhen thay resaue thare crown,	
[M 5a]	Thay mak aith of fidelytie	
	Tyll defende his auctorytie.	
	Moreouir, with humyll reuerence,	
	Thay mak tyll hym obedience,	4320
	Be thare selfis, or Ambassaldouris,	
	Or vtheris ornate Oratouris.	
	Quho doith ganestand his Maiestie,	
	His lawis, or his Lybertie,	
	Or haldis ony opinioun	4325
	Contrar his gret Dominioun,	
	Outher be way of deid or wourdis,	
	Ar put to deith, be fyre or swourdis.	
	Sanct Peter stylit wes Sanctus,	
	Bot he is callit Sanctissimus.	4330
	His style at lenth gyf thow wald knaw,	
	Thow moste go luke the Canon law,	
	Boith in the Sext and Clementene.	
	His staitly style thare may be sene :	
	Thare sall thow fynd, reid gyf thow can,	4335
	Quhow he is nother God nor man.	

# COUR[TIOUR].

Quhat is he, than, be 3our Iugement ?
 Quod I. Me thynk hym different
 Far, frome our Souerane, Lord Iesus,

	And tyll his kynd contrarious.	4340
Ihon. i.	For Christ wes God and naturall man;	
	Gyf he be nother, quhat is he, than ?	

# EXPE[RIENCE].

	• The Canon law, my Sonne (said he)	
	That questioun wyll declare to the.	
	It doith transcend my rude Ingyne	4345
[M 5b]	His Sanctitude for tyll defyne,	
	Or to schaw the aucthoritie	
	Pertenyng to his Maiestie.	
	So gret one Prince quhare sall thow fynd,	
	That Spiritually may louse and bynd,	4350
	Nor be quhame synnis ar forgyffin,	100
	Be thay with his Disciplis schrewin?	
	Quhame euer he byndis by his mycht,	
	Thay boundin ar in Goddis sycht.	
	Quhame euer he lowsis in erth heir doun,	4355
	Ar lousit be God in his Regioun.	1000
	Als, he is Prince of Purgatorie,	
	Delyuering Saulis frome paine to glorie.	
	Off that dirke Dungeoun, but doute,	
	Quham euir he plesis he takis thame oute.	4360
	Oure secreit synnis, euery zeir,	
	We mon schaw to sum preist or freir,	
	And tak thare absolutioun,	
	Or ellis we gett no remyssioun.	
	So, be this way, thay cleirly ken	4365
	The secret is of all seculare men.	
	Thare secret is we knaw nocht at all ;	
	Thus ar we to thame bound and thrall.	
	Quhat euir thare Ministeris commandis	
	Most be obeyit, without demandis.	4370
	Quharefor, my Sonne, I say to the,	
	This is ane maruellous Monarche,	
	Quhilk hes power Imperiall	
	Boith of the body and the Saull.	

	OF THE MONARCHEs	329
	COUR[TIOUR].	
[M 6a]	• Father (quod I) declare to me Quhow did begyn this Monarche.	4375
	EXPE[RIENCE].	
	(Quod he) Christ Iesus, God and Man, That Impyre gratiouslye began, Nocht be the fyre, nor be the swourde,	
	Bot be the vertew of his wourde,	Ephi. i
	And left, in tyll his Testament,	4381
	Mony ane deuote document,	Luc. ix,
	With his Successouris to be vsit,	
	Thocht mony of thame be now abusit.	
	For Peter and Paull, with all the rest	4385
	Off thare Brethrin, maid manifest	
	The law of God, with trew intent,	
	Precheing the Auld and New Testament.	
	Thay led thare lyfe in pouertie,	
	Deuotioun, and Humilytie,	4390
	As did thare Maister, Christ Iesus,	
	And war nocht half so glorious	
	As thare Successouris now in Rome,	
	Impyrand ouer all Christindome.	
	Lefter the deth of Peter and Paull,	4395
	And Christis trew Disciplis all,	
	Thare Successouris, within few 3eris,	
	As at more lenth thare storye beris,	
	Full craftelye clam to the heycht, Frome Spirituall lyfe to temporall mycht.	4400
	COUR[TIOUR].	

I Father, or we passe forther more, Quhen did begyn thare temporall glore ?

# EXPE[RIENCE].

[M 6b]	Sonne (said he) thow sall vnderstand. Or euer ane Pape gat ony land, Two and thretty gude papis in Rome Ressauit the crown of Martyrdome, Bot nocht the Thrinfald Diadame.	4405
	To weir thre crownis thay thocht gret schame,	
	Tyll Syluester the Confessoure	
	Frome Constantene the Emprioure	4410
	Ressauit the Realme of Italie, Rychtso, of Rome the gret Cetie.	
	That wes the rute of thare ryches.	
	Than sprang the well of welthynes.	
	Quhen that the Pape wes maid ane kyng,	4415
	All Princis bowit at his biddyng.	
	This Act wes done, withouttin weir,	
	Frome Christis deith thre hundreth 3eir.	
	I Than Lady Sensualitie	
	Tuke Lugeing in that gret Cetie,	4420
	Quhare scho sensyne hes done remane, As thare awin lady Souerane.	
	Than Kyngis, in tyll all Nationis,	
	Maid Preistis gret fundationis.	
	Thay thocht gret mereit and honour	4425
	To contrafait the Empriour,	
	As did Dauid, of Scotland kyng,	
	The quhilk did founde, duryng his ryng,	
	Fyftene Abbayis, with temporall landis,	_
	Withouttin teindis and offerandis ;	4430
	Be quhose holy simplicite	
[M ma]	He left the Crown in pouerte. Now haif I schawin the, as I can,	
fur /m]	Quhow thare temporall Impyre began,	
	Ascendyng vp, aye gre by gre,	4435
	Abufe the Empriouris Maieste.	
	So, quhen thay gat amang thare handis	
	Off Italie all the Empriours landis,	

#### OF THE MONARCHE.

33I

Efter that, in ilke cuntrie Sprang vp thare temporalite, 4440 With so gret ryches and sic rent, That thay gan to be negligent In makyng Ministratioun To Christis trew Congregatioun, And tuke no more paine in thare precheing, 4445 And far les trauell in thare techeing, Changeing thare Spiritualitie In temporall Sensualitie.

### COUR[TIOUR].

Tather, thynk 3e that thay ar sureThat thare Impyre sall lang indure ?4450

## EXPE[RIENCE].

	Apperandlye it may be kende,	
	Quod he, thare glore sall haue ane ende.	
	I mene, thare temporall Monarchie	
	Sall turne in tyll humylitie.	
	Throuch Goddis wourde, without debait,	4455
	Thay sall turne to thare first estait;	
	As Daniellis Prophesie apperis,	
	Thareto sall nocht be mony zeris.	
	Quhowbeit, Christis faith sall neuer faill,	
	Bot more and more it sall preuaill,	4460
	Thocht Christis trew congregatioun	
[M 7b]	Suffer gret trybulatioun.	

#### COUR[TIOUR].

• Father (said I) be quhat reassoun Thynk 3e thare Impyre may cum doun?

# EXPE[RIENCE].

	Consydderyng thare preheminence,	4465
	Quod he, for Inobedience,	
Math.	Abusyng the commandiment	
xxviii. Ihon xv.	Quhilk Christ left in his Testament,	
Acti. i.	Usyng thare awin traditioun	
	More than his Institutioun.	4470
	<b>(</b> For Christ, in his last conuentioun,	
	The day of his Ascentioun,	
	Tyll his Disciplis gaif command,	
	That thay suld passe in euery land,	
	To teche and preche, with trew intent,	4475
	His law and his commandiment.	1170
	None vther office he to thame gaif.	
	He did nocht bid thame seik nor craif	
	Cors presentis, nor offerandis,	
	Nor gett Lordschipis of temporall landis.	4480
	I Bot now it may be hard and sene,	
	Baith with thyne eiris and thyne eine,	
	Quhow Prelatis, now, in every land,	
	Takis lytill cure of Christis command,	
	Nother in to thare deidis nor sawis,	4485
	Neglectyng thare awin Canon lawis,	110
	Usyng thame selfis contrarious,	
	For the most part, to Christ Iesus.	
Mat. iiii		
	And tyll all peple of trewth ane techeour.	4490
[M 8a]	Ane pope, byschope, nor Cardinall,	112
[]	To teche nor preche wyll nocht be thrall.	
	Thay send furth Freris for to preche for thame,	
	Quhilk garris the peple now abhor thame.	
Ihon vi.		4495
	Rychely in to no realme to ryng,	1150
	Bot fled temporall auctorite,	
	As in the Scripture thow may se.	
	All men may knaw quhow popis ryngis,	
	In Dignitie abufe all kyngis,	4500

OF THE MONARCHE.	333
	000
Als weill in temporalitie	
As in to Spiritualitie.	
Thow may se, be experience,	
The popis Princely preheminence,	
In Cronicles geue thow lyst to luke	4505
Quhow Carion wryttis, in his buke,	
Ane Notabyll Narratioun.	
The zeir of oure Saluatioun	
Alewin hundreth and sax and fyftie,	
Pope Alexander, presumptuouslie,	4510
Quhilk wes the thrid pope of that name,	
To F[r]edrike Empriour did diffame.	
In Ueneis, that tryumphand town,	
That nobyll Empriour gart ly down	
Apone his wambe, with schame and lake,	4515
Syne tred his feit apone his bake,	
In toknyng of obedience.	
Thare he schew his preheminence,	
[M 8b] And causit his Clergy for to syng	
Thir wourdis efter following :	4520
I SVPER Aspidem & basiliscum ambula	bis.
Et conculcabis leonem & draconem.	í.
Than said this humyll Empriour:	
I do to Peter this honour.	
The Pope answerit, with wordis wroith :	4525
Thow sall me honour, and Peter, boith.	
Christ, for to schaw his humyll spreit,	
Did wasche his pure Disciplis feit.	
The Popis holynes, I wys,	
Wyll suffer Kyngis his feit to kys.	4530
Birdis had thare nestis, and toddis thare den :	Luc. ix.

Birdis had thare nestis, and toddis thare den; Luc. ix. Bot Christ Iesus, Saiffer of men, In erth had nocht ane penny breid Quhare on he mycht repose his heid.

■ Quhowbeit, the Popis excellence 4535 Hes Castellis of Magnifycence.

	Abbottis, Byschoppis, and Cardinallis	
	Hes plesand palyces royallis.	
	Lyke Paradyse ar those prelattis places,	
	Wantyng no plesoure of fair faces.	4540
	Ihone, Androw, Iames, Peter, nor Paull	
	Had few housis amang thame all.	
Actis. iiii.	Frome tyme thay knew the veritie	
6666.	Thay did contempne all propertie,	
	And wer rycht hartfully content	4545
	Off meit, drynk, and Abil3ement.	
Ihon xi:	,	
	Christ bure ane creuell crown of thorne ;	
	The Pope, thre crownis, for the nonis,	
	Off gold, poulderit with pretious stonis.	4550
	Off gold and syluer, I am sure,	
	Christ Iesus tuke bot lytill cure,	
	And left nocht, quhen he 3ald the spreit,	
	To by hym self ane wynding scheit.	
	I Bot his Successoure, gude Pope Iohne,	4555
	Quhen he deceisit in Auinione,	
	He left behynd hym one treassoure	
	Off gold and syluer, by mesoure,	
	Be one Iuste computatioun,	1860
	Weill fyue and twentye myllioun,	4560
	As dois Indyte Palmerius.	
	Reid hym, and thow sall fynd it thus.	
	Christis Disciplis wer weill knawin	
	Throuch vertew, quhilk wes be thame schawin	4565
	In speciall feruent charitie, Gret pacience, and humylite.	4505
	The popis floke in all regionis,	
	Ar knawin best be thare clyppit crounis.	
Thom i	<i>i.</i> Christ he did honour Matromony	
11011. 1	In to the Cane of Galaly,	4570
	Quhare he, be his power Diuyne,	т <i>J</i> / Ф
	Did turne the walter in to Wyne,	
	And, als, chesit sum Maryit men	
	To be his seruandis, as 3e ken.	
	a o no salo over warden of the jo store	

	OF THE MONARCHE.	335
[N 1b]	And Peter, duryng all his lyfe,	4575
-	He thocht no Syn to haif ane wyfe.	
	ze sall nocht fynd, in no passage,	
	Quhare Christ forbiddith mariage ;	
	Bot leifsum tyll ilk man to marye,	
	Quhilk wantis the gyft of Chaistitye.	4580
	The Pope hes maid the contrar lawis	
	In his kyngdome, as all men knawis.	
	None of his preistis dar marye wyfis,	
	Under no les paine nor thare lyfis.	
	Thocht thay haif Concubynis fyftene;	4585
	In to that cace thay ar ouersene.	
	Quhat chaistytie thay keip in Rome	
	Is weill kend ouer all christindome.	
	Christ did schaw his obedience	Mat. xvii.
	On to the Empriouris excellence,	4590
	And causit Peter for to pay	
	Trybute to Cesar for thame tway.	
	Paull biddis ws be obedient	
	To Kyngis, as the most excellent.	
	${f I}$ The contrar did Pope Celistene,	4595
	Quhen that his Sanctytude serene	
	Did crown Henry the Empriour.	
	I thynk he did hym small honour,	
	For with his feit he did hym crown,	
	Syne with his fute the crown dang doun,	4600
	Sayand : I haif Auctoritie	
	Men tyll exalt to dignitie,	
	And to mak Empriouris and kyngis,	
[N 2a]	And Syne depryue thame of thare Ryngis.	
	Peter, be my Opinioun	4605
	Did neuer vse sic Dominioun.	
	Apperandlye, be my Iugement,	
	That Pope red neuer the new Testament.	
	Gyf he had lernit at that lore,	
	He had refusit sic vaine glore,	4610
	As Barnabas, Peter, and Paull,	
	And, rycht so, Christis Disciplis all.	

Actis. x	$\blacksquare$ The Capitane Cornelius,	
	Quhen Sanct Peter come tyll his hous,	
	Tyll worschyp hym, fell at his feit.	4615
	Bot Sanct Peter, with humyll spreit,	1.0
	Did rais hym vpe with diligence,	
	And did refuse sic Reuerence.	
	I Rychtso, Sanct Iohne the Euangelist	
	The Angellis feit he wald haif kist.	4620
Apoca.	Bot he refusit sic honoure,	
Apoca. xix. & xxii.	Sayand : I am bot Seruitoure,	
	Rychtso, thy fallow and thy brother.	
	Gyff glore to God, and to none vther.	
Act. xii		4625
	Sic honour did refuse at all.	1 0
	In Listra, quhare thay wroucht gret werkis,	
	The preist of Iupiter, with his clerkis,	
	And all the peple, with thare auyse,	
	Wald haif maid to thame Sacrifyse.	4630
	Off quhilk thay wer so discontent,	
	That thay thare clothyng raif and rent.	
[N 2b]	And Paull amang thame rudely ran,	
	Sayand : I am ane mortall man.	
	Gyf glore to God, of kyngis kyng,	4635
	That maid heuin, erth, and euery thyng.	
	Sen Peter and Paull vaine glore refusit,	
	With Popis quhy sulde sic glore be vsit ?	
	Peter, Andro, Iohne, Iames, and Paull,	
	And Christis trew Disciplis, all,	4640
	Be Goddis worde thare faith defendit.	
	To byrne and skald thay neuer pretendit.	
	The pope defendis his traditioun	
	Be flammand fyre without remissioun.	
	Quhowbeit men breik the law Diuyne,	4645
	Thay ar nocht put to so gret pyne.	
	For huredome, nor Ydolatrye,	
	For Incest, nor Adultrye,	
	Or quhen 30ung Uirginnis ar deflorit,	
	For sic thyng men ar nocht abhorit.	4650

	OF THE MONARCHE.	337
	Bot quho that eitis flesche in to lent	
	Ar terriblye put to torment.	
	And gyf ane preist happinnis to marye,	
	Thay do hym baneis, cursse, and warye,	<i></i>
	Thocht it be nocht aganis the law	4655
	Off God, as men may cleirlie knaw.	
	Betuix thir two quhat difference bene,	
	Be faithfull folke it may be sene.	
	Sic Antithesis mony mo	
	I mycht declare, quhilkis I lat go,	4660
	And may nocht tary to compyle	
[N 3a]	Off ilk ordour the staitlye style.	
	The seilye Nun wyll thynk gret schame,	
	Without scho callit be Madame.	
	The pure Preist thynkis he gettis no rycht,	4665
	Be he nocht stylit lyke ane Knycht,	
	And callit schir affore his name,	
	As schir Thomas and schir Wilzame.	
	All Monkrye, 3e may heir and se,	
	Ar callit Denis, for dignite.	4670
	Quhowbeit his mother mylk the kow,	
	He man be callit Dene Androw,	
	Dene Peter, dene Paull, and dene Robart.	
	With Christ thay tak ane painfull part,	
	With dowbyll clethyng frome the cald,	4675
	Eitand and drynkand quhen thay wald;	
	With curious Countryng in the queir;	
	God wait gyf thay by heuin full deir.	
	My lorde Abbot, rycht venerabyll,	
	Ay marschellit vpmoste at the tabyll;	468 <b>0</b>
	My lord Byschope, moste reuerent,	
	Sett abufe Erlis in Parliament;	
	And Cardinalis, duryng thare ryngis,	
	Fallowis to Princis and to Kyngis ;	
	The Pope exaltit, in honour,	4685
	Abufe the potent Empriour.	
	The proude Persone, I thynk trewlye,	
	He leidis his lyfe rycht lustelye ;	

For guhy he hes none vther pyne, Bot tak his teind, and spend it syne. 4690 [N 3b] Bot he is oblyste, be resoun, To preche on tyll perrochioun : Thoucht thay want precheing sewintene zeir, He wyll nocht want ane boll of beir. Sum Personis hes at thare command 4695 The wantoun Wencheis of the land. Als, thay have gret prerogatyffis, That may depart, ay, with thare wyffis, Without Diuors or summondyng, Syne tak ane vther but woddyng. 4700 Sum man wald thynk ane lustye lyfe, Ay quhen he lyst, to chenge his wyfe, And tak ane vther of more bewte. Bot Secularis wantis that lyberte, The quhilk ar bound in mariage. 4705 Bot thay, lyke Rammis in to thair rage, Unpissillit rynnis amang the 30wis, So lang as Nature in thame growis. I And als, the Uicar, as I trow, He wyll nocht faill to tak ane kow, 4710 And vmaist claith (thought babis thame ban) Frome ane pure selve housband man. Quhen that he lyis for tyll de, Haiffeing small bairnis two or thre, And hes thre ky, withouttin mo, 4715 The Uicare moist haue one of tho, With the gray cloke that happis the bed, Howbeit that he be purelye cled. And gyf the wyfe de on the morne, [N 4a] Thocht all the babis suld be forlorne, 4720 The vther kow he cleik is awaye, With hir pure coit of roploch graye. And gyf, within tway dayis or thre, The eldest chyild hapnis to de, Off the thrid kow he wylbe sure. 4725 Quhen he hes all, than, vnder his cure,

OF THE MONARCHE,	339
And Father and Mother boith ar dede,	
Beg mon the babis, without remede.	
Thay hauld the Corps at the kirk style,	
And thare it moste remane ane quhyle,	4730
Tyll thay gett sufficient souerte,	
For thare kirk rycht and dewite.	
Than cumis the Landis Lord, perfors,	
And cleiks tyll hym ane herield hors.	
Pure laubourars wald that law wer doun,	4735
Quhilk neuer was fundit be resoun.	
I hard thame say, onder confessioun,	
That law is brother tyll Oppressioun.	
I My Sonne, I haue schawin, as I can,	
Quhow this fyft Monarchie began,	4740
Quhose gret Impyre for to report	
At lenth the tyme here all to schort	

## \* FINIS \*

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

## COUR[TIOUR].

[N 4b] FATHER (said I) quhat rewll keip thay in rome, Quhilk hes the Spirituall Dominatioun And Monarchie abufe all Christindome? 4745 Schaw me, I mak 30w supplicatioun.

## EXPE[RIENCE].

My Sonne, wald I mak trew narratioun (Said he) to Peter & Paul thocht thay succeid, I thynk thay preue nocht that, in to thare deid.

	For Peter, Androw, & Iohne war fyschearis fyne Off men and wemen, to the christin faith. Bot thay haif spred thare Net, with huik and lyne On rentis ryche, on gold, and vther graith. Sic fyscheing to neglect thay wylbe laith ; For quhy, <i>th</i> ai haif fyscheit in ouerthort <i>th</i> e strand Ane gret part, trewlye, of all temporall landis :	
	<ul> <li>With that, the tent part of all gude mouebyll, For the vphaldyng of thare digniteis.</li> <li>So bene thare fyscheing wounder profitabyll</li> <li>On the dry land, als weill as on the seis.</li> <li>Thare herywalter thay spred in all countreis,</li> <li>And, with thare hois nett, daylie drawis to Rome</li> <li>The most fyne gold that is in Christindome.</li> </ul>	4760
[N 5 <i>a</i> ]	I dar weill say, within this fyftie 3eir, Rome hes ressett, furth of this Regioun, For Bullis & Benefyce (quhilk thay by full deir) Quhilk mycht, ful weil, haif payit a kingis ransour Bot, war I worthye for to weir ane crown, Preistis suld no more our substance so consume, Sendyng, 3eirlye, so gret ryches to Rome.	4765 a. 4770
	In to thare Tramalt nett thay fangit ane fysche, More nor ane quhaill worthye of memorye, Of quhome thay haue had mony dayntay dysche, Be quhome thay ar exaltit to gret glorye. That maruelous monstour callit Purgatorye, Howbeit tyll ws it is nocht amyable, It hes to thame bene veray profytable.	4775
	Latt thay that fructfull fysche eschaip thare nett, Be quhome thay haif so gret commoditeis, Ane more fatt fysche I traist thay sall nocht gett, Thocht thay wald sers ouerthort the occiane seis. Adew the daylie dolorous Derigeis. Selye pure preistis may syng with hart full sorye, Want thay that painefull palyce, Purgatorye.	4780

Fairweill, Monkyre, with Chanoun, Nun, & Freir. 4785
Allace, thay wylbe lychtleit in all landis.
Cowlis wyll no more be kend in kirk nor queir,
Lat thay that fructfull fysche eschaip thare handis.
I counsall thame to bynd hym fast in bandis,
For Peter, Androw, nor Iohne culde neuer gett 4790
So profytable ane Fysche in to thare nett.

Thare Merchandyce, in tyll all Nationis,
 As prentit lede, thare walx, and perchement,
 Thare pardonis, and thare Dispensationis,
 Thay do exceid sum temporall princis rent.
 4795
 In sic trafyke thay ar nocht neglygent.

[N 5b] Off benefyce thay mak gude marchandyce, Throuch Symonye, quhilk thay hald lytill vyce.

> Christ did command Peter to feid his scheip, *Ioh. xxi.* And so he did feid thame full tenderlye. 4800 Off that command thay take bot lytill keip, Bot Christis scheip thay spol3e petuouslye, And with the woll thay cleith thame curiouslye. Lyk gormand wolfis, thay tak of thame thare fude, Thai eit *th*air flesche, & drynk*is* boith mylk & blude.

> For that office thay serue bot lytill hyir. 4806
> I thynk sic Pastouris ar nocht for to pryse,
> Quhilk can nocht gyde thare scheip about the myir,
> Thay ar so besye in thare merchandyse.
> Thocht Peter wes porter of Paradyse, Mat. xvi.
> That plesand passage craftelye thay close. 4811
> Throuch thame rycht few gettis entres, I suppose.

 Christ Iesus said (as Mathew did report) Wo be to Scribes and to Pharisience,
 The quhilkis did close of Paradyse the port.
 Off thame we haif the sam experience.
 To enter thare thay mak small deligence,
 Thay tak sic cure in temporall besynes,
 Rychtso, frome ws thay stop the plane entres.

[N 6a]	Those spiritual keis quhilk <i>is</i> Christ to Peter gaif, Thare colour cleir w <i>i</i> th reik and rowst ar fadit. Unoccupyit thay hald thame in thare neif. Off that office thay serue to be degradit, With Goddis worde without that thay remeid it, Oppinyng <i>the</i> port quhilk lang tyme hes bene closi That we may enter, with thame, and be reiosit.	4820 t, 4826
Iohn x,	Contrar tyll Christis Instytutioun, To thame that deis in habit of ane Freir, Rome hes thame grantit full remissioun, To passe tyll heuin straucht way, withoutin weir, Quhilk bene in Scotland vsit mony ane 3eir. Be thare sic vertew in ane Freris hude, I thynk in vane Christ Iesu sched his blude.	4830
	Wald God the Pope, quhilk hes preheminence, With aduyse of his counsall generall, That thay wald do thare detfull deligence, That Christis law mycht keipit be ouir all, And trewlye precheit baith to gret and small, And geue to thame Spirituall Auctorite, Quhilk culde perfytlie schaw the Uerite.	4835 4840
-	Quho can not preche a preist sulde not be namit, As may be preuit be the law Diuyne, And, be the Canon law, thay ar defamit That takis Preistheid bot onely to that fyne. Tyll all vertew thare hartis thay suld inclyne, In speciall, to preche with trew intentis, And minister the neidfull Sacramentis.	4845
[N 6b]	As for thare Monkis, thair chanounis, and thare Fr And lustye Ladyis of Religioun, I knaw nocht quhat to thare office efferis. Bot men may se thare gret abusioun. Thay ar nocht lyke, in to conclusioun, Nother in to thare wourdis nor thare warkis, To the Apostolis, Prophet <i>is</i> , nor Patriarkis.	reris, 4850

	OF THE MONARCHE.	343
	Geue presentlye thare Prelat <i>is</i> can nocht preche Than latt ilke Byschope haif ane Suffragane, Or successour, quhilk can the peple teche, On thare expensis 3eirlye to remane, To cause the peple frome thare vyce refrane, And, quhen ane prelate hapnith to deceace, Than put ane perfyte precheour in his pleace.	, 4855 4860
[N 7a]	Do thay nocht so, on thame sall ly the charge, Geueand vnhable men auctorite. As quho wald mak ane steirman tyll ane barge Off ane blynd borne, quhilk can no dainger se. Geue that schyp drown, forsuth, I say for me, Quho gaif that steirman sic commissioun Suld of the schip mak restitutioun.	4865
	The humane Lawis that ar contrarius And nocht conformyng to the Law diuyne, Thay suld expell, and hald thame odius, Quhen thay persaue thame cum to no gude fyne Inuentit bot be sensuall mennis Ingyne, As that law quhilk forbiddis mariage, Causyng 30ung Clerkis byrne in lustis rage.	4870 e, 4875
	I Difficill is Chaistite tyll obserue, But speciall grace, lauboure, and abstinence. In tyll our flesche aye ryngith, tyll we sterue, That first Originall syn, Concupiscence, Quhilk we, throuch Adamis Inobedience, Hes done Incur, and sall indure for euer, Quhill that our saull and body deith disseuer.	Rom. vii. 4880
	Tharefor God maid of Mariage the band, In Paradyse (as Scripture doith recorde) In Galelie, rycht so, I vnderstand Wes mariage honourit be Christ our Lorde. Auld Law and New thare to thay do concorde. I thynk for me, better that thay had sleipit,	Gene. ii. 4885 Ihon ii.
	Nor tyll haue maid ane law and neuer keip it.	

344	THE THRID BVKE	
	Off ane Uirgene in mariage contractit, And of hir flesche cled his Diuynitie ? Quhy haif thay done that blysfull band deiectit, In thare Kyngdome ? Wald God it wer correctit,	48 <b>90</b> 4895
[N 7b]	Did nocht Christ cheis of honest maryit men, Alsweill as thay that kepit Chaistitie, For to be his Disciplis, as 3e ken ? As in the Scripture cleirlye thay may se, Thay keipit, styll, thare wyffis, with honeste ; As Peter, and his spousit Bretherin, all, Obseruit Chaistitie Matrymoniall.	4900
i. Tim. iiii.	Bot now apperis the prophesie of Paull, Quhow sum suld ryis, in to the latter aige, That frome the trew faith sulde depart and fall, And suld forbid the band of Mariaige. Als thow sall fynd, in to that sam passaige, Thay sulde command frome meitis tyll abstene, Quhilk God creat, his pepyll to sustene.	4905 4910
	Bot, sen the Pope, our Spirituall prince & kyng, He dois ouerse sic vyces manifest, And in his kyngdome sufferith for to ryng The men be quhome the veritie bene supprest, I excuse nocht hym self more than the rest. Allace, how suld we membris be weill vsit, Quhen so our spirituall heidis bene abusit.	4915
	The famous ancient, Doctor Auiceane, Sayis : quhen euyl rewme descendis frome the heid In to the membris, generith mekle peane, Without thare be maid, haistalye, remeid. Quhen that cald humour dounwart dois proceid, In Senownis it causis Arthetica, Rychtso, in to the handis, crampe Chiragra.	4920

	OF THE MONARCHE.	345
[N 8a]	And, in the breist, sumtyme, the strang Caterue, Quhilk causis men rycht haistellye to sterue, And podagra, difficill for to cure,	4925 4930
	In mennis feit quhilk lang tyme dois indure. So, to this moste tryumphant court of Rome This simylitude full weill I may compare, Quhilk hes bene heirschyp of all Christindome, And to the warld ane euyll examplare, That vmquhyle was Lod sterre & Lumynare, And the moste sapient Sors of sanctytude,	4935
	Bot now, allace, bair of Beatytude.	po. xviii. 4940
	For quhy, thay haif of Sanctis Habitacle To Symon Magus maid ane Tabernacle, And horribyll vaill of euerilk kynd of vyce, Ane laithlye Loch of stynkand Lychorye, Ane curssit Coue, corrupt with Couatyce, Bordourit aboute with pryde and Symonye,	4945
	Sum sayis, ane systerne full of Sodomye, Quhose vyce in speciall, gyf I wald declair, It wer aneuch for tyll perturbe the air.	4950
[N 8 <i>b</i> ]	• Off treuth, the hoill Christin Religioun Throuch thame ar scandalizat and offendit. It can nocht faill bot thare abusioun Affore the Throne of God it is ascendit.	4955
	I dreid, but doute, without that thay amend it, <i>I</i> The plaiges of Iohnis Reuelatioun Sall fall vpone thare Generatioun.	uc. xiii. 1po. xviii.

O Lord, quhilk hes the hartis of euerilk kyng 4960
In to thy hand, I mak the Supplicatioun,
Conuert that Court, that, of thair grace benyng,
Thay wald mak generall reformatioun
Amang thame selfis, in euerilk Natioun,
That thay may be ane holy exemplair 4965
Tyll ws, thy pure lawid commoun populair,

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

## AMEN.

[O 14] HEIR ENDIS THE THRIDE PART. AND BEGYNNIS THE FOURT, MAKAND MENTIOUN OF THE DEITH. AND OF THE ANTICHRIST. AND GENERALL IUGEMENT. AND OF CERTANE PLESOURIS OF GLORIFIET BODYIS. AND QUHOW EUERY CREATURE DESYRIS TO SE THE LAST DAY. WITH ANE EXHORTATIOUN, BE EXPERIENCE, TO THE COURTIOUR. .&C.

GT (H) AT

## COUR[TIOUR].

PRVDENT Father Experience, Sen 3e, of 3our beneuolence, Hes causit me for to consydder Quhow warldlye Pompe and glore bene slydder, By diuers Storyis Miserabyll, Quhilk*is* to reheirs bene Lamentabyll,

	OF THE MONARCHE.	347
	zitt, or we passe furth of this vaill, I pray 30w geue me 30ur counsaill, Quhat I sall do, in tyme cumyng,	4980
	To wyn the glore Euirlestyng.	
	EXPE[RIENCE].	
	I My Sonne (said he) sett thy intent	
	To keip the Lordis Commandiment,	4985
	And preis the nocht to clym ouer hie	
	To no warldly Auctoritie. Quho in the warld doith moste reiose	
	Ar farrest, aye, frome thare purpose.	
	Wald thow leue warldlye vaniteis,	4990
	And thynk on foure extremeteis	4995
<b>[O</b> 1 <i>b</i> ]	Quhilkis ar to cum, and that schortlye,	
	Thow wald neuer syn wylfullye.	
	Prent thir four in thy memorye,	
	The Deith, the Hell, and heuinnis glorye,	4995
	And extreme Iugement Generall,	
	Quhare thow man rander compt of all,	
	Thow sall nocht faill to be content	
	Off quyet lyfe and sobir rent.	
	Considdryng no man can be sure	5000
,	In erth one hour for tyll indure,	
	So all warldly prosperitie	
	Is myxit with gret miseritie.	
	Wer thow Empriour of Asia,	<b>T</b> = = <b>T</b>
	Kyng of Europe and Affrica,	5005
	Gret Dominator of the sey,	
	And thocht the Heuinnis did the obey, All Fyschis sowmyng in the strand,	
	All Beist and Fowle at thy command,	
	Concludyng, thow wer kyng of all	5010
	Under the heuin Imperiall,	5010
	In that moste heych auctoritie	
	Thow suld fynd leist tranquilitie.	
	Exempyll of kvng Salamone.	ii. Par. ix.

Feels	More prosperous lyfe had neuir none.	5015
Eccle. ii.	Sic ryches, with so gret plesoure,	
	Had neuer kyng nor Emprioure,	
	With moste profunde Intelligence,	
	And superexcelland Sapience.	
	His plesand Habitationis	5020
[O 2a]	Precellit all vtheris Nationis;	
	Gardyngis and Parkis for Hartis and Hyndis,	
	Stankis with fysche of diuers kyndis,	
	Moste profunde Maisteris of Musike,	
	That in the warld wes none thame like.	5025
	Sic treasour of Gold and pretious stonis	
	In erth had neuir no kyng att onis.	
iii. Re.	He had sewin hundreth lustye Quenis,	
xi.	And thre hundreth fair Concubenis.	
	In erth thare wes no thyng plesand	5030
	Contrarious tyll his command.	
	3itt all this gret prosperitie	
	He thoucht it vaine and vanitie,	
	And mycht neuir fynd repose compleit,	
	Without afflixioun of the spreit.	5035
	COUR[TIOUR].	
	Teather (aud I) it maruellis me	

With so gret ryches by mesoure, Nor he had infynite plesoure.

## EXPE[RIENCE].

I My Sonne, the suth gyf thow wald knaw, 5040 The veritie I sall the schaw.
Thare is no warldly thyng, at all, May satysfie ane mannis Saull.
For it is so Insaciabyll,
That Heuin and Erth may nocht be abyll 5045 One Saull allone to mak content,

## Tyll it se God Omnipotent.

[O 2b] Wes neuer none, nor neuer salbe, Saciate, that sycht tyll that he se. Quharefor, my Sonne, sett nocht thy cure 5050 In erth, quhare no thyng may be sure, Except the deith allanerlye, Quhilk followis man continuallye. Tharefor, my Sonne, remember the, Within schorte tyme that thow mon de, 5055 Nocht knawing quhen, quhow, in quhat place, Bot as plesit the Kyng of Grace.

# \* FINIS. 🛧

# CFF THE DEITH.

	F Misarie moste Miserable	
	Is Deith, and most abhominable,	
	That dreidful Dragone, with his dartis	5060
	Aye reddy for to peirs the hartis	
	Off euerilk Creature on lyue,	
	Contrar quhose strenth may no man stryue.	
	I Off dolent Deith this sore sentence	
	Wes gyffin throw Inobedience	5065
	Off our Parentis : allace tharefore,	
	As I haue done declare affore,	
	Quhow thay and thare Posteritie	
	Wer, all, condampnit for to dee.	
	Quhowbeit the flesche to deith be thrall,	5070
	God hes the Saull maid Immortall,	
3a]	And so, of his benignytie,	
	Hes myxit his Iustice with mercie.	
	Tharefor, call to rememb[e]rance	
	Off this fals warld the variance,	5075
	Quhow we, lyke Pylgramis, ewin and morrow,	
	Ay trauellyng throw this vaill of sorrow,	

[O :

	Sum tyme in vaine prosperitie,	
	Sum tyme in gret Misaritie,	0
	Sum tyme in blys, sum tyme in baill,	5080
	Sum tyme rycht seik, and sum tyme haill,	
	Sum tyme full ryche, and sum tyme pure.	
	Quharefor, my Sonne, tak lytill cure	
	Nother of gret prosperitie	
	Nor 3itt, of gret misaritie.	5085
	Bot plesand lyfe, and hard myschance,	
	Ponder thame boith in one ballance.	
	Considdryng none auctoritie,	
	Ryches, wysedome, nor dignitie,	
	Empyre of Realmes, bewtie, nor strenth,	5090
	May nocht one day our lyuis lenth.	
	Sen we ar sure that we moste de,	
	Fairweill all vaine felyscitie.	
	I Gretlye it doith perturbe my mynde,	
	Off dolent Deith the diuers kynd.	5095
	Thoucht Deith tyll euery man resortis;	
	3itt strykith he in syndrie sortis ;	
	Sum, be hait Feueris violence;	
	Sum, be contagious Pestilence ;	
[O 3b]	Sum, be Iustice executioun	5100
	Bene put to deith without Remissioun ;	-
	Sum, hangit ; sum doith lose thare heidis ;	
	Sum, brynt ; sum, soddin in to leiddis ;	
	And sum, for thare vnleifsum actis,	
	Ar rent and rewin apone the ractis;	5105
	Sum ar dissoluit by poysoun ;	0 0
	Sum on the nycht ar murdreist doun;	
	Sum fallis in to frynasie ;	
	Sum deis in Idropesie,	
	And vtheris strange Infirmeteis,	5110
	Quharein mony ane thousand deis,	-
	Quhilk humane Nature dois abhor,	
	As in the Gutt, grauell, and gor;	

Sum, in the flux, and feuir quartane, Bot, ay, the houre of deith vncertane. 5115

	Sum ar dissoluit suddantlye, Be Cattarue, or be Poplesye ;	
	Sum doith distroy thame self, also,	
	As Hanniball and wyse Cato,	
	Be thounder deith sum doith consume ;	5120
•	As he did the thrid kyng of Rome,	
	Callit Tullius Hostulius,	
	As wryttis gret Ualerius ; For he and his houshald attonis	
	Wer brynt be thounder, flesche, and bonis.	ETOE
	Sum deith be extreme excesse	5125
	Off Ioy, as Ualeri doith expresse ;	
	Sum be extreme Malancolye	
[O 4a]		
[0 44]	In Cronicles thow may weill ken,	5130
	Quhow mony hundreth thousand men	5-50
	Ar slane, sen first the warld began,	
	In battell; and quhow mony one man	
	Apone the see doith lose thare lyuis,	
	Quhen schyppis apone roches ryuis.	5135
	Thocht sum de Naturally, throuch aige,	0.00
	Fer mo deis raiffand in one raige.	
	Happy is he the quhilk hes space	
	Att his last hour to cry for grace.	
	Quhowbeit deith be abhominabyll,	5140
	I thynk it suld be confortabyll	
	Tyll all thame of the faithfull nummer,	
	For thay depart frome cair and cummer,	
	Frome trubyll, trauell, sturt, and stryfe,	
	Tyll Ioy and euirlestand lyfe.	5145
	I Polidorus Uirgilius	
	To that effect he wryttis thus :	
	In Trace, quhen ony chylde be borne,	
	Thare kyn and freindis cumis thame beforne,	
	With dolent Lamentatioun,	5150
	For the gret trybulatioun,	
	Calamitye, cummer, and cure,	
	That thay in erth ar to indure.	

	Bot, at thare deith and burying,	
	Thay mak gret Ioy and Bankettyng,	5155
	That thay haue past frome misarie	
	To rest and grett felycitie.	
	I Sen deith bene fynall conclusioun,	
4 <i>b</i> ]	Quhat valis warldly prouisioun,	
	Quham wysedome may nocht contramand,	5160
	Nor strenth that stoure may nocht ganestand.	
	Ten thousand Myl3eone of treasoure	
	May nocht prolong thy lyfe one houre,	
	Efter quhose dolent departyng,	
	Thy spreit sall passe, but tarying,	5165
	Straucht way tyll Ioye Inestimabyll, 🔍	
	Or to strang pane Intollerabyll.	
	Thy vyle corruptit carioun	
	Sall turne in Putrefactioun,	
	And so remane, in pulder small,	5170
	On to the Iugement Generall.	

\* FINIS. \*

# ANE SCHORT DISCRIPTIOVN OF THE ANTECHRISTE.

# COUR[TIOUR].



VOD I) Father, I heir men say That thare sall ryse, affore that day Quhilk 3e call generall Iugement, One wyckit man, from sathan sent, 5175 And contrar to the law of Christ,
Callit the creuell Antechrist.

And sum sayis that myscheuous man Discende sall of the Trybe of Dan, And suld be borne in Babilone, The quhilk dissaue sall mony one.

5180

[0]

#### OF THE MONARCHE.

353

[O 5a] Infydelis sall, of euery art,
With that fals Propheit tak one part ;
And quhow that Enoch and Elias
Sall preche contrar that fals Messias,
Sall preche contrar that fals Messias,
Source for the fals Doctryne,
And he, sall be put to rewyne,
Bot nother be the fyre nor swourd,
Bot be the vertew of Christis wourd.
And, gyf this be of veryte,
The suith, I pray 30w, schaw to me.

#### EXPE[RIENCE].

I My Sonne (said he) as wryttis Iohne, Thare sall nocht be one man allone. Hauyng that name in speciall. Bot Antechristis in generall 5195 Hes bene, and now ar, mony one. And, rycht so, in the tyme of Iohne i. Iohn ii. Wer Antechristis, as hym self sayis. And presentlye, now in thir dayis, Ar rycht mony, withouttin dout, 5200 Wer thare fals lawis weill soucht out. I Quha wes one greter Antechrist, And more contraryous to Christ, Nor the fals Propheit Machomeit, Quhilk his curste Lawis maid so sweit ? 5205 In Turkye 3it thay ar obseruit, Quhare throuch the hell he hes deseruit. All Turkis, Sarazenis, and Iowis, That in the Sonne of God nocht trowis Ar Antechristis, I the declare, ii. Iohn i. Because to Christ thay ar contrare. 52II m Daniell sayis, in his propheseis, [O 5b] That, efter the gret Monarcheis, Dan. viii. Sall ryse ane maruellous potent Kyng, Quhilk with ane schameles face sall ryng, 5215 Mychtie and wyse in dirk speikyngis,

Z

And prospir in all plesand thyngis. Throuch his falsheid and craftynes, He sall flow in to welthynes.	
The Godlye pepyll he sall noye	5220
By creuell deith, and thame distroye.	-
The kyng of Kyngis he sall ganestand,	
Syne be distroyit withouttin hand.	
<i>ii. Tessa.</i>	
That thare salbe one departyng,	5225
And that man of Iniquitye	
Tyll all men he sall opened be,	
Quhilk sall sitt in the holy sait,	
Contrary God to mak debait.	7000
Bot that Sonne of Perditioun	5230
Salbe put to confusioun Represent the bala Specific	
Be power of the haly Spreit, Quhen he his tyme hes done compleit.	
Beleue nocht that, in tyme cumyng,	
One gretar Antechriste to ryng	5235
Nor thare hes bene, and presentlye	5455
Ar now, as Clerkis can espye.	
Tharefor, my wyll is, that thow knaw,	
Quhat euer thay be that makis one law,	
Thocht thay be callit Christin men,	5240
By naturall reassoun thow may ken,	0 1
[O 6a] Be thay neuer of so gret valour,	
Pape, Cardinall, Kyng, or Empriour,	
Extolland thare Traditionis	
Abufe Christis Institutionis,	5245
Makand Lawis contrar to Christe,	
He is ane verray Antechriste.	
And quho doith fortifye or defend	
Sic Law, I mak it to the kend,	
Be it Pape, Empriour, Kyng, or Quene,	5250
Gret sorrow sall be on thame Sene,	
Att Christis extreme Iugement,	
Without that thay in tyme repent.	

\* FINIS. \*

#### OF THE MONARCHE.

# Heir follouis a schort Remembrance of the moste Terrabyll Day of the extreme Iugement.

# E ( H) E

# COUR[TIOUR].

ATHER (said I) with 30ur Lycence, Sen 3e haith sic Experience, 3itt one thyng at 30w wald I speir. Quhen sall that dreidfull day appeir Quhilk 3e call Iugement Generall ? Quhat thyngis affore that day sall fall ? Quhare sall appeir that Dreidfull Iuge ? 5260 Or quhow may Faltouris gett refuge ?

## EXPE[RIENCE].

	(Quod he) as to thy first questioun,	
	I can mak no solutioun :	
	Quharefor, perturbe nocht thyne intent	
[O 6b]	To knaw day, hour, nor moment.	5265
	To God allone the day bene knawin,	
	Quhilk neuer was to none Angell schawin.	
	Howbeit, be diuers coniectouris,	
	And principall Expositouris	
	Off Daniell and his Prophicie,	5270
	And be the sentence of Elie,	
	Quhilk <i>is</i> hes declarit, as thay can,	
	How lang it is sen the warld began,	
	And for to schaw hes done thare cure,	
	How lang thay traist it sall indure,	5 <sup>2</sup> 75
	And, als, how mony ages bene,	
	As in thare warkis may be sene.	

	I Bot, tyll declare thir questionis,		
	Thare bene diuers opinionis.		
	Sum wryttaris hes the warld deuidit		5280
	In sex ageis (as bene desidit		0
	Into Fasciculus Temporum		
	And Cronica Cronicarum).		
	Bot, be the sentence of Elie,		
	The warld deuydit is in thre ;		5285
	As cunnyng Maister Carioun		0 0
	Hes maid plane expositioun,		
	How Elie sayis, withouttin weir,		
	The warld sall stand sax thousand zeir,		
	Off quhome I follow the sentence,		5290
	And lattis the vther Bukis go hence.		
	Frome the Creatioun of Adam		
	Two thousand zeir tyll Abraham.		
[O 7a]	Frome Abraham, be this narratioun,		
	To Christis Incarnatioun,		5295
	Rychtso, hes bene two thousand 3eris.		0 00
	And, be thir Prophiceis, apperis		
	Frome Christ, as thay mak tyll ws kend,		
	Two thousand tyll the warldlis end,		
	Off quhilkis ar by gone, sickirlye,		5300
	Fyue thousand, fyue hundreth, thre, & fyftye.		
	And so remanis to cum, but weir,		
	Four hundreth, with sewin and fourtye zeir.		
	And than the Lorde Omnipotent		
	Suld cum tyll his gret Iugement.	1	5305
Mathow	Christ sayis the tyme salbe maid schort ;		
xxiiii.	As Mathew planelye doith report,		
	That, for the warldlis Iniquite,		
	The letter tyme sall schortnit be,		
	For plesour of the chosin nummer,	1	5310
	That thay may passe frome care and cummer.		
	So, be this compt, it may be kend,		
	The warld is drawand neir ane end.		
	For legionis ar cum, but doute,		
	Off Antechristis, wer thay soucht out.	1	5315

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[0

	And mony toknis dois appeir,		
	As efter, schortlye, thow sall heir ;		
	Quhow that Sanct Iherome doith indyte,		
	That he hes red, in Hebrew wryte,		
	Off fyftene signis in speciall,	5	320
	Affore that Iugement Generall.	Ŭ	•
	Off sum of thame I tak no cure,		
[O 7b]	Quhilk I fynd nocht in the scripture.		
	One part of thame thocht I declare,		
	First wyll I to the Scripture fare.	5	325
	Christe sayis, affore that day be done,	Mar. 3	
	Thare salbe signis in Sonne and Mone.	Mathe	
	The Sonne sall hyde his beymes brycht,	xxiiii.	
	So that the Mone sall gyf no lycht.		
	Sterris, be mennis Iugement,	5	330
	Sall fall furth of the Firmament.	~	00
	• Off this signis, or we forther gone,		
	Sum morall sence we wyll expone,		
	As cunnyng Clerkis hes declarit,		
	And hes the Sonne and Mone comparit,	5	5335
	The Sonne, to the stait spirituall,	<i>د</i>	,555
1	The Mone, to Princis temporall,		
	Rychtso, the sterris thay do compare		
	To the lawd common populare.		
	The Mone and sterris hes no lycht,	E	5340
	Bot the reflex of Phebus brycht.		
	So, quhen the Sonne of lycht is dyrk,		
	The Mone and sterris man be myrk.		
	Rychtso, quhen Pastouris spirituallis,		
	Popis, Byschopis, and Cardinallis,	1	5345
	In thare beginnyng schew gret lycht,		010
	The Temporall stait wes rewlit rycht.		
	I Bot, now, allace, it is nocht so		
	Those schynand Lampis bene ago,		
	Thare Radious beymes ar turnit in reik.		5350
	For now in erth no thyng thay seik,		
[O 8a]	Except ryches and Dignitie,		
	Followyng thare sensualitie.		

	Mony prelatis ar now ryngand, The quhilk <i>is</i> no more dois vnderstand Quhat doith pertene to thare offyce, Nor thow can kendyll fyre with yce. Wo to Papis, I say for me,	5355
	Quhilk sufferis sic Enormite, That Ignorant warldly creaturis Suld in the kirk haif ony curis.	5360
	No maruell thocht the peple slyde, Quhen thay haue blynd men to thare gyde. For ane Prelat that can nocht preche,	_
Esay	Nor Goddis law to the peple teche, - Esaye comparith hym, in his wark,	5365
lvi. Iohn x.	Tyll ane dum Dog that can nocht bark. And Christ hym callis, in his greif, Moste lyke ane murdrer, or ane theif.	
	The cunnyng Doctour Augustyne Wolfis and Deuyllis doith thame defyne.	5370
	The Canon Law doith hym defame That of ane Prelat beris the name,	
	And wyll nocht preche the Diuyne Lawis, As the Decreis planelye schawis. Bot those that hes Auctorite	537 <b>5</b>
	To prouyde spirituall Dignyte Mycht, geue thay plesit to tak pane,	
	Gar thame lycht all thare Lampis agane. Bot euer, allace, that is nocht done;	538 <b>0</b>
[Q 8b]	So dirknit bene boith Sonne and Mone. The War Kyngis lyuis weill declarit, The quhilkis ar to the Mone comparit,	
	Men mycht consydder thare estate Frome Charitie degenerate.	5385
	I thynk thay sulde thynk mekle schame Off Christ for to tak thare Surname, Syne leif nocht lyke to Christianis,	
	Bot more lyke Turkis and to Paganis. Turke contrar Turke makis lytill weir,	5390
	Bot Christiane Princis takis no feir, Quhilkis suld aggre as brother to brother,	

OF	THE	MONARCHE		359
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	Bot now ilk ane dyngis doun ane vther. I knaw no ressonabyll cause quharefore, Except Pryde, Couatyce, and vaine glore, The Empriour mouis his Ordinance Contrar the potent Kyng of France, And France, rychtso, with gret regour,	5395
	Contrar his freinde the Empriour, And, rycht swa, France agane Ingland; Ingland, alsso, aganis Scotland. And, als, the Scott <i>is</i> , with all thare mycht, Doith feycht, for tyll defend thare rycht. Betuix thir Realmes of Albione,	5400
	Quhare Battellis hes bene mony one, Can be maid none Affinitie, Nor 3it no Consanguinitie. Nor, be no waye, thay can consydder That thay may haue lang Peace to gydder.	5405
[P 1 <b>a</b> ]	I dreid that weir mak <i>is</i> none endyng, Tyll thay be, boith, onder ane kyng. Thocht Christ, the Souerane kyng of grace, Left, in his Testment, lufe and peace, Our Kyng <i>is</i> frome weir wyll nocht refrane,	5410
	Tyll thare be mony ane thousand slane, Gret heirschipis maid be see and land, As all the warld may vnderstand.	5415
	COUR[TIOUR].	
	<ul> <li>Father, I thynk that temporall kyngis May fecht, for tyll defend thare ryngis.</li> <li>For I haif sene the spirituall stait Mak weir, thare rychtis tyll debait.</li> <li>I saw Pape Iulius manfullye Passe to the feild tryumphantlye,</li> </ul>	5420
	With ane rycht aufull ordinance,	

With ane rycht aufull ordinance,<br/>Contrar Lues, the kyng of France,<br/>And, for to do hym more dispyte,<br/>He did his Regioun interdyte.5425

# THE FOURT BUKE

# EXPE[RIENCE].

	I My Sonne (said he) as I suppose, That langith weill tyll our purpose. How Sonne and Mone ar boith, denude	5430
	Off lycht, as Clerkis dois conclude,	5450
	Comparying thame, as 3e hard tell,	
	To Spiritual stait and Temporell,	
	And commoun peple, half disparit,	
	Quhilk to the sterris bene comparit.	5435
	Lawd peple followis, ay, thare heidis,	
	And, speciallye, in to thare deidis.	
	The moste part of Religioun	
[P 1b]	Bene turnit in abusioun.	
	Quhat dois auaill religious wedis,	5440
	Quhen thay ar contrar in thare dedis?	
	Quhat holynes is thare within	
	Ane wolf cled in ane Wodderis skin?	
	So, be thir toknis, dois appeir,	
	The day of Iugement drawis neir.	5445
	Now latt ws leif this morall sens,	
	Proceidyng tyll our purpose hens,	
	And of this mater speik no more,	
	Begynning quhare we left affore.	
Mathew xxiiii.		5450
Mar.	Salbe sene mony maruellous thyngis.	
xiii. Luc. xx:	Than sall ryse trybulationis	
	In erth, and gret mutationis,	
	Als weill heir vnder as aboue,	
	Quhen vertewis of the heuin sall moue.	5455
	Sic creuell weir salbe, or than,	
	Wes neuer sene sen the warld began,	
	The quhilk sall cause gret Indigence,	
	As darth, hunger, and pestilence.	F160
	The horribyll soundis of the sey	5460
	The peple sall perturbe and fley.	
	Ierome sayis, it sall ryse on heycht	
	Abone montanis, to mennis sycht.	

	OF THE MONARCHE.	36 <b>1</b>
[P 2a]		5465
	Quhose sound redound sall in the air. All fysche and Monstouris maruellous Sall cry, with soundis odious, That men sall wydder on the erd, And wepyng, wary sall thare weird, With lowde allace and welaway,	5470
	That euer thay baid to se that day, And, speciallye, those that dwelland be Apone the costis of the see. Rycht so, as Sanct Ierome concludis, Sall be sene ferleis in the fludis.	5475
	The sey, with mouyng maruellous, Sall byrn with flammis furious. Rychtso sall byrn fontane and flude. All herb and tre sall sweit lyk blude ; Fowlis sall fall furth of the air ;	5480
	Wylde beistis to the plane repair, And, in thare maner, mak gret mone,	5485
	Gowland with mony gryslye grone. The bodeis of dede creaturis Appeir sall on thare Sepulturis.	Ezechiel xxxvii.
	Than sall boith men, wemen, and bairnis Cum crepand furth of howe Cauernis, Quhare thay, for dreid, wer hyd affore, With seych, and sob, and hartis sore, Wandryng about as thay war wode,	5490
[P 2b]	Affamysit for falt of fude. Non may mak vtheris confortyng, Bot dule for dule, and Lamentyng.	5495
	Quhat may thay do bot weip and wounder, Quhen thay se roches schaik in schounder, Throw trimlyng of the erth and quakyng?	5500
	Off sorrow, than, salbe no slakyng.	

[P

Quho that bene leuand, in those dayis,<br/>May tell of terrabyll affrayis.Thare ryches, rentis, nor tressour,<br/>That tyme, sall do thame small plesour.5505Bot, quhen sic wonderis dois appeir,<br/>Men may be sure the day drawis neir,<br/>That Iuste men pas sall to the glore,<br/>Iniuste, to pane for euer more.

Dan. xiii.

## COUR[TIOUR].

Father (said I) we daylie reid 5510 One Artekle, in to our creid,
Sayand that Christe Omnipotent,
In to that generall Iugement,
Sall Iuge boith dede and quik also.
Quharefore, declare me, or 3e go, 5515
Geue thare sall ony man, or wyue,
That day be funding vpon lyue.

#### EXPE[RIENCE].

	(Quod he) as to that questione,		
	I sall mak, sone, solutione.		
Mat.	The Scripture planelye doith expone,	55	20
cxiiii.	Quhen all tokynnis bene cum and gone,		
	3itt mony one hundreth thousand		
	That samyn day salbe leuand,		
	Quhowbeit, thare sall no Creature		
	Nother of day nor hour be sure.	55	25
[P 3a]	For Christ sall cum so suddantlye,		
	That no man sall the tyme espye,		
	As it wes in the tyme of Noye,		
	Quhen God did all the warld distroye.		
	Sum on the feild salbe lauborand ;	55	30
	Sum, in the templis Mariand ;		
	Sum, afore Iugis makand pley ;		
	And sum men, saland on the sey.		

OF THE MONARCHE.	363
Those that bene on the feild going	
Sall nocht returne to thare luging.	5535
Quho bene apone his hous aboue	
Sall haif no laser to remoue.	
Two salbe in the Myll grindyng,	
Quhilkis salbe taking, but warnyng,	
The one tyll euerlestyng glore,	5540
The vther loste for euer more.	
Two salbe lying in one bed,	
The one to plesour salbe led,	
The vther salbe left allone,	
Gretand with mony gryslie grone.	5545
And so, my Sonne, thow may weill trow,	
The warld salbe as it is now,	
The peple vsyng thare besynes,	
As holy Scripture doith expres.	
Sen no man knawis the hour, nor day,	5550
The Scripture biddis ws walk and pray,	
And for our Syn be penitent,	
As Christ wald cum Incontinent.	

\* FINIS. \*

[P 3b]

CHRIST SALL CUM TO HIS IUGEMENT.

w (H) en

EXPE[RIENCE].

VHEN al takinnis bene brocht till end, Than sall the sone of god discend. 5555 As fyreflaucht haistely glansyng, Hebre. xii. Discend sall the most heuinly kyng. As Phebus in the Orient, Lychtnis, in haist, the Occident, So plesandlye he sall appeir 5560 Amang the heuinlye cluddis cleir, Luc. xxi.

	With gret power and Maiestie,	
	Aboue the cuntrie of Iudee,	
	As Clerkis doith concludyng, haill,	
	Direct aboue the lustye vaill	5565
Actis. i	. Off Iosaphat and Mont Olyueit.	
	All Prophesie thare salbe compleit.	
Mat.	The Angellis of the Ordoris Nyne	
xxv.	Inueron sall that throne Diuyne,	
	With heuinlye consolatioun,	5570
	Makand hym Ministratioun.	
	In his presens thare salbe borne	
	The signis of Cros, and Croun of thorne,	
	Pillar, Nalis, Scurgis, and Speir,	
	With euerilk thyng that did hym deir,	5575
	The tyme of his grym Passioun.	
	And, for our consolatioun,	
	Appeir sall, in his handis and feit,	
[P 4a]	And in his syde, the prent compleit	
	Off his fyue Woundis Precious,	5580
	Schynand lyke Rubeis Radious,	
	Tyll Reprobatt confusioun,	
	And, for fynall conclusioun,	
	He Sittand in his Trybunall	
	With gret power Imperiall.	5585
i. Corin	. Thare sall ane Angell blawe a blast	
x. Mathew	Quhilk sall mak all the warld agast,	
xxiiii.	With hydous voce, and vehement,	
	Ryse, dede folk, cum to Iugement.	
	With that, all Reasonabyll Creature	5590
	That euer wes formit be Nature	
	Sall suddantlye start vp attonis,	
	Coniunit with Saull, Flesche, Blude, & Bonis.	
	That terribyll Trumpat, I heir tell,	
	Beis hard in Heuin, in erth, and hell.	5595
Apoc.	Those that wer drownit in the sey	
xx.	That boustious blast thay sall obey.	
	Quhare euer the body buryet wase,	
	All salbe fundyng in that plase.	

OF THE	MONARCHE.	
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	Angellis sall passe in the four airtis Off erth, and bryng thame frome all partis, And, with one instant diligence, Present thame to his excellence.	Mar. xiii. 5601
[P 4b]	On this Iugement, so ardentlye, He said: quhidder I eit, or drynk, Or walk, or sleip, forsuth me thynk That terrabyll Trumpat, lyke ane bell,	5605
	So quiklye in my eir doith knell, As Instantlye it wer present, Ryse, dede folk, cum to Iugement. Geue Sanct Ierome tuke sic ane fray, Allace, quhat sall we Synnaris say ?	5610
	I All those quhilk funding bene on lyue	
	Salbe Immortall maid belyue.	5615
	And, in the twynkling of one Ee,	i. Pe. iiii.
	With fyre thay sall translatit be,	i. Cori. xv.
	And neuer for to dee agane,	
	As Diuine scripture schawis plane,	
	Als reddy, boith for pane and glore,	5620
	As thay quhilk deit lang tyme affore,	
	The scripture sayis thay sall appeir	
	In aige of thre and thretty zeir,	
	Quhidder thay deit 30ung or auld,	-6
	Quhose gret nummer may nocht be tauld.	5625
	That day sall nocht be myst one man	2.6.1
	Quhilk borne wes sen the warld began. The Angellis sall thame separate,	Mathew xxvi.
	As Hird the Scheip doith frome the Gate.	
	And those quhilk bene of Baliallis band	5630
	Trymling apone the erth sall stand,	5030
	On the left hand of that gret Iuge,	
	But espirance to gett refuge.	
	I Bot those quhilk bene Predestinate	i. Tess. iiii.
	Sall frome the erth be Elevate.	5635
	And that moste happy cumpanye	5-55
	C II I I I I I I I I I I I I I I I I I	

[P 5a] Sall ordourit be tryumphantlye,

Att the rycht hand of Christe, our kyng, Heych in the air, with loude louvng. I Full Gloriouslye thare sall compeir, 5640 More brycht than Phebus in his speir, The Uirgene Marie, Quene of Quenis, With mony ane thousand brycht Uirgenis. The Fatheris of the auld Testament, Quhilk wer to God obedient, 5645 Father Adam sall thame conuoye, With Abell, Seith, Enoch, and Noye, Abraham, with his faithfull warkis, With all the prudent Patriarkis. Iohne the Baptiste thare sall compeir, 5650 The Principall and last Messyngeir, Ouhilk come bot half ane zeir affore The cumyng of that kyng of glore. Moyses, Esayas honorabyll, With all trew Prophetis Uenerabyll; 5655 Dauid, with all the faithfull kyngis Quhilk verteouslye did rewle thare ryngis; The nobyll Cheiftane Iosue, With gentyll Iudas Machabe, With mony one nobyll Campioun, 5660 Ouhilk, in thare tyme, with gret renoun, Manfullye, tyll thare lyuis ende, The Law of God thay did defende. With Eue that day salbe present 5665 The Ladyis of the Auld Testament : [P 5b] Delbora, Adamis Douchter deir, With the four lusty Ladyis cleir Ouhilk kepit wer in the Ark with Noye; Sara, and Cithara, with Ioye, The quhilkis to Abraham wyffis bene, 5670 With gude Rebecka thare salbe sene; The prudent wyffis of Israell, Gude Lya, and the fair Rachell, With Iudeth, Hestar, and Susanna, And the rycht sapient Quene Saba. 5675

OF THE MONARCHE.	367
I Thare sall compeir Peter and Paull,	
With Christis trew Disciplis, all ;	
Lawrence and Stewin, with thare blyst band	
Off Martyris, mo than ten thousand;	
Gregor, Ambrose, and Augustyne,	5680
With Confessoris, ane tryumphand tryne;	-
With sanct Francois, and Dominic,	
Sanct Bernard, and sanct Benedic,	
With small nummer of Monkis, and Freris,	
Off Carmeletis, and Cordeleris,	568 <b>5</b>
That for the lufe of Christ onlye,	
Renuncit the warld vnfenatlye.	
I With Elezabeth and Anna	
All gude wyffis sall compeir that da;	
The blyst and holy Magdelane,	5690
That day, affore hir Souerane,	
Rycht plesandlye scho sall present	
All Synnaris that wer penitent,	
Quhilk of thare gylt heir askit grace :	
In Heuin with hir sall haue ane place.	5695
$\blacksquare$ Bot wo beis to that bailfull band	
Quhilk sall stand Lawe at his left hand.	
Woo, than, to Kyngis and Empriouris	
Quhilkis wer vnrychteus Conquerouris,	
For thare glore and perticular gude,	5700
Gart sched so mekle saikles blude.	
But Ceptour, Crown, and Robe Royall,	
That day thay sall mak compt of all,	
And, for thare creuell tyrrannye,	
Sall punyste be perpetuallye.	5705
I 3e Lordis and Barronis, more and les,	
That 30ur pure Tennantis dois oppres,	
Be gret Gyrsome and dowbyll maill,	
More than 30ur landis bene auaill,	
With sore exhorbitant cariage,	5710
With merchetis of thare mariage,	
Tormentit boith in peace and weir,	
With birdyngis more than thay may beir.	

[P 6a]

	Be thay haif payit to 30w thare maill, And to the Preist thare teindis haill,	5715
	And quhen the land agane is sawin,	57-5
	Quhat restis behynd I wald wer knawin.	
	$\tilde{I}$ traist thay and thare pure houshauld	
	May tell of hunger and of cauld.	
	Without 3e haif of thame piete,	5720
	I dreid ze sall gett no Mercie,	57
	That day quhen Christ Omnipotent	
[ <b>P</b> 6b]	· · ·	
	Wo beis to publict Oppressouris,	
	To tyrrannis, and to transgressouris,	5725
	To Murdararis, and commoun theifis,	
	Quhilk neuer did mend thare gret mischeifis.	
	Fornicatoris, and Ockararis,	
	Commoun publict Adulteraris,	
	All pertinat wylfull Arratykis,	5730
	All fals dissaitfull Sysmatykis,	
	All salbe present in that place,	
	With mony Lamentabyll allace.	
	$\blacksquare$ The cursit Cayn, that neuer wes gude,	
	With all scheddaris of saikles blude ;	5735
	Nemrod, fundar of Babilone,	
	With fals Ydolatris mony one;	
	Nynus, the kyng of Asseriay,	
	With gret dule sall compeir that day,	
	Quhilk first Inuentit Ymagery,	5740
	Quharethrouch come gret Ydolatry.	
	For makyng of the Image Bell,	
	That day his hyir salbe in hell.	
	The gret Oppressour, kyng Pharo,	
	The tyranne Empriour Nero,	5745
	Sall with thame cursit kyng Herode bryng,	
	With mony vther cairfull Kyng.	
	The creuell kyng Antiochus,	
	With the moste furious Olofernus,	
	Gret Oppressour of Israell,	5750
	That day thare hyre salbe in hell.	

	OF THE MONARCHE.	369
[P 7a]	• With Iudas sall compeir one clan	
	Off fals Tratouris to God and man.	
	Thare sall compeir, of euerilk land,	
	With Ponce Pylat, one bailfull band	5755
	Off temporall and of spirituall statis,	
	Fals Iugis, with thare Aduocatis.	
	Thare sall our Senzeouris of the cessioun	
	Off all thare faltis mak cleir confessioun.	
	Thare salbe sene the fraudfull fail3eis	5760
	Off Schireffis, Prouestis, and of Bailzeis.	01
	Officiallis, with thare Constry Clerkis,	
	Sall mak compt of thare wrangus werkis,	
	Thay, and thare peruerst Procuratouris,	
	Oppressouris boith of ryche and puris,	5765
	Throw Delaturis full of dissait,	
	Quhilk mony one gart beg thare mait	
	Gret dule, that day, to Iugis bene,	
	That cumis nocht with thare conscience clene.	
	That day sall pas be Peremptoris,	5770
	Without cawteill or Dilatoris;	011
	No Duplycandum, nor Tryplicandum,	
	Bot schortlye pas to Sentenciandum,	
	Without Contineuationis,	
	Or ony Appellationis.	5775
	That sentence sall nocht be retratit,	0110
	Nor with no man of Law debatit.	
	$\blacksquare$ 3e Lauboraris be sey and landis,	
	Perfyte Craftismen, and ryche Merchandis,	
	Leif 30ur dissait and crafty wylis,	5780
[P 7b]	Quhilk syllie simpyll folk begylis.	07
	Mak recompence heir, as 3e may,	
	Remembryng on this dreidfull day.	
	With Machomeit sall compeir, but doute,	
	Off Antechristis one hydduous route.	5785
	Byschope Annas, and Cayphas,	
	With hym in cumpany sall pas,	
	With Scrybis and fals Pharisianis,	
	Quhilk wrocht on Christ gret violensis.	
	2 A	

	With mony one Turk and Sariscene With gret sorrow thare salbe sene Papis, for thare traditionis Contrar Christis Institutionis,	5790
	With mony one cowle and clyppit crown, Quhilk Christis Lawis strampit down,	5795
	And wald nocht suffer for to preche	3793
	The veritie, nor the peple teche,	
	Bot Lawit men pat to gret torment,	
	Quhilk vsit Christis Testament.	
	All Kyngis and Quenis thare salbe kend,	5800
	The quhilk sic Lawis did defend.	
	In that court sall cum mony one Off the blak byik of Babilone.	
	The Innocent blude, that day, sall crye	
	One loude vengeance, full petuouslye,	5805
	On those creuell bludy bowchouris,	55
	Martyreris of Prophetis and Prechouris,	
	Sum with the fyre, sum with the sworde,	
	Quhilk planely precheit Goddis worde.	
[P 8a]	That day thay sall rewardit be,	5810
	Conforme to thare Iniquitie.	
	The Sodometis and Gomoriance	
	On quhome God wrocht so gret vengeance, With Choro, Dathan, and Abyrone,	
	With thare assistance, mony one,	5815
	The holy Scripture wyll the tell,	J0-J
	Quhow thay sank all down to the hell.	
	With Symon Magus sall resort	
	Off proude Preistis ane schamefull sort.	
	${f I}$ That samyn day thare salbe sene	5820
	Mony one creuell cairfull Quene :	
	Quene Semeram, kyng Nynus wyfe,	
	Ane Tygir full of sturt and stryfe,	
	To gydder with Quene Ie3abell, Quhilk wes boith couetous and creuell ;	5825
	The fals desaitfull Dalyda;	5049
	The creuell Quene Clitamistra,	

The quhilk did murdres, on the nycht,	
Agamenon, boith wyse and wycht,	
The quhilk wes hir awin souerane Lorde,	5830
As Grekis storyis dois recorde ;	
With creuell Quenis mony one,	-
Quhilk langsum wer for tyll expone.	
I ze wantoun Ladyis, and burgis wyuis,	
That now for sydest talis stryuis,	5835
Flappand the fylth amang 30ur feit,	
Rasyng the duste in to the streit,	
That day, for all 30ur pomp and pryde,	
30ur talis sall nocht 30ur hyppis hyde.	
Thir vaniteis 3e sall repent,	5840
Without that 3e be penitent.	
With Phitonissa, I heir tell,	
Quhilk rasit the Spreit of Samuell,	
That day, with hir, thare sall resorte	
Off rank Wycheis one sorrowfull sorte,	5 <sup>8</sup> 45
Brocht frome all partis, mony one myle,	
Frome Sauoy, Athell, and Argyle,	
And frome the ryndes of Galloway,	
With mony wofull Wallaway.	
I ze Brether of Religioun,	5850
In tyme leif 30ur abusioun,	
With quhilk 3e haif the warld abusit,	
Or 3e, that day, salbe refusit.	
I speik to 30w all, generallye,	
Nocht tyll one Ordoure speciallye.	5855
That day all Creature sall ken	
Geue 3e war Sanctis, or warldly men,	
Or gyf 3e tuk the Skapellarye	
That 3e mycht leif more plesandlye,	0.0
And gett ane gude grosse Portioun,	5860
Or for Godlye Deuotioun.	
That day, your faynit Sanctytudis	
Sall nocht be knawin be 30ur Hudis.	
30ur Superstitious Ceremoneis, Participand tyll Ydolatreis,	-96-
randipand tym ruoraneis,	5865

[P 8b]

Corde, cuttit schone, nor clippit hede, That daye sall stande 30w in no stede.

[Q 1a] For cowlis blak, gray, nor begaird, 3e sall that day get no rewaird. 3our polit payntit flatterye, 3our dissimulat Ypocrasye, That day thay sall be cleirlye knawin, Quhen 3e sall scheir as 3e haue sawin. Tharefore, in tyme be penitent, Or ellis that day 3e wylbe schent. I pray 30w hartlie, as I may, Remember on that dreidfull day. 3e Abbot, Pryor, and Pryores,

3e Abbot, Pryor, and Pryores,<br/>Consydder quhat 3e did profes,5880And quhow that 3our promotioun5880Wes no thyng for deuotioun.580Bot tyll obtene the Abbasye,<br/>3e maid 3our wow of Chaistitye,<br/>Off powertie, and obedience.5885Tharefor, remord 3our conscience,<br/>Quhow thir thre wowis bene obseruit,<br/>And quhat rewarde 3e haue deseruit.<br/>Quharefore repent, quhill 3e haue space,<br/>Sen God is lyberall of his grace.5885

# COUR[TIOUR].

5890

 I Father (quod I) declare to me Quhare sall our Prelatis ordorit be,
 Quhilk now bene in the warld leuand.
 With quhome sall cum that Spirituall band ?

## EXPE[RIENCE].

(Quod he) as sanct Barnard discryuis, Without that thay amend thare lyuis, 5895 And leif thare wantoun vitious warkis, [Q 1b] Nocht with Prophetis nor Patriarkis,

OF THE MONARCHE.	373
Nocht with Martyris nor Confessouris,	
The quhilkis to Christ wer trew prechouris.	
Thare Predecessouris, Peter and Paull,	5900
That day wyll thame mysken at all.	
So sall thay nocht, I say for me,	
With the Apostlis ordourit be.	
I traist thay sall dwell on the bordour	
Off Hell, quhare thare salbe non ordour,	5905
Endlang the Flude of Flagitone,	
Or on the brais of Acherone,	
Cryand on Caron, I conclude,	
To ferre thame ouer that furious flude,	
Tyll eternall confusioun,	5910
Without thay leif thare abusioun.	
I traist those Prelatis, more and les,	
Sall mak cleir compt of thare ryches,	
That dreidfull day, with hartis sore,	
And quhat seruice thay did tharefore.	5915
The Princely pomp nor apparell	
Off Pope, Byschope, nor Cardinall,	
Thare Royall Rentis, nor Dignite,	
That day sall nocht regardit be.	
Thare sall no talis, as I heir say,	5920
Off Byschoppis be borne vp, that day.	
Cum thay nocht with thare conscience clene,	
On thame gret sorrow salbe sene,	
Without that thay thare lyfe amend	
In tyme. And so I mak ane end.	5925

\* FINIS. \*

# [Q 2a] Heir followis the Maner guhov Christ sall geue his Sentence.

EXPE[RIENCE].

Mat.	VHEN all thir Congregationis Beis brocht furth frome al nationis, Quhilk wilbe without lang proces, Thocht I haif maid sum lang degres, For in the twinkling of one E, All mankynd sall presentit be Affore that Kyngis Excellence, Than schortlye sall he geue sentence,	5930
xx.	First sayand to that blysfull band	
	Quhilk beis ordourit at his rycht hand,	5935
	Cum, with my Fatheris Bennysoun,	
	And ressaue 30ur possessioun, Quhilk bene for 30w preordinat,	
	Affore the warld wes first creat.	
	Quhen I wes hungry, 3e me fed ;	5940
*	Quhen I wes naikit, 3e me cled ;	
	Oftymes 3e gaue me Herberye,	
	And gaif me drynk quhen I wes Drye,	
	And vesyit me with myndis meik,	<b>HO</b> ( <b>H</b>
	Quhen I wes presonar and seik. In all sic trybulatioun,	5945
	3e gaif me consolatioun.	
	I Than sall thay say, O Potent Kyng,	
	Quhen saw we the desyre sic thyng ?	
[Q 2b]	We neuer saw thyne excellence	5950
	Subdewit to sic Indigence.	
	3it (sall he say) I 30w assure,	
	Quhen euer 3e did ressaue the pure,	
	And for my saik maid thame supple, That gyft, but doute, 3e gaif to me.	595 <b>5</b>
	mar Synt, but doute, 30 gain to me.	2222

OF THE MONARCHE.	37 <b>5</b>
Tharefor sall now begyn 30ur glore, Quhilk sall indure for euer more. I Than sall he luke on his left hand,	
And say onto that bailfull band, Pas, with my Maledictioun, Tyll Eternall Afflixtioun,	5960
In cumpany with feindis fell, In euerlestyng fyre of Hell. Quhen I stude, naikit, att 30ur 3ett,	
Houngry, thristy, cauld, and wett, Rycht febyll, seik, and lyke to de, I neuer gat of 30w supple.	5965
And, quhen I lay in presoun strang, For 30w I mycht haif lying full lang, Without 30ur co[n]solatioun,	5970
Or ony supportatioun. Trymling for dreid, than sall thay say, With mony hydous harmesay,	0,11
Allace, gude Lorde, quhen saw we the Subject to sic necessitie ? Quhen saw we the cum to our dure, Houngry, thristy, naikit, pure ? Quhen saw we the in presoun ly,	5975
<ul> <li>[Q 3a] Or the refusit herbery ?</li> <li>Than sall that most precelland Kyng Tyll those wrachis mak answeryng, That tyme quhen 3e refusit the puris Quhilkis neidfull cryit at 3our duris,</li> </ul>	5980
And of 30ur superfluitie For my saik maid thame no supplie. Refusand thame, 3e me refusit, With wrecheitnes so 3e wer abusit. Tharefor 3e sall haue, to 30ur hyre, The euerlestyng byrning fyre,	5985
But grace, but peace, or confortyng. Than sall thay cry, full sore weipyng, That we wer maid ; allace, gude Lorde, Allace, is thare non Misericorde ?	<u>599</u> 0

	Bot thus, withouttin hope of grace, Tyne presens of thy plesand face ? Allace for ws ; it had bene gude, We had bene smorit in our cude. I Than, with one rair, the erth sall ryue, And swolly thame, boith man and wyue.	5995
	Than sall those Creaturis forlorne	6000
	Warie the hour that thay wer borne,	
	With mony 3amer, 3ewt, and 3ell,	
	Frome tyme thay feill the flammis fell	
	Apone thare tender bodeis byte,	
	Quhose torment salbe Infinyte.	6005
	The erth sall close, and frome thare sycht	
	Sall taking be all kynde of lycht.	
[Q 3b]		
	But hope of ony confortyng.	6
	In that Inestimabyll pane	6010
	Eternallye thay sall remane,	
	Byrnand in furious flammys rede,	
	Euer deand, bot neuir be dede, That the small Minuth of one hour	
		607#
	To thame salbe so gret dolour,	6015
	Thay sall thynk thay haif done remane,	
	Ane thousand 3eir in to that pane. Allace, I trimyll tyll heir tell	
	The terribyll Turmentyng of hell.	
	That panefull pytt quho can deplore,	6020
	Quhilk mon indure for euer more ?	0020
	Than sall those glorifyit Creaturis,	
	With myrth and infinyte plesouris,	
	Conuoyit with Ioy Angelicall,	
	Passe to the Heuin Imperiall,	6025
	With Christ Iesu, our Souerane Kyng,	0
	In glore Eternallye to ryng,	
	Off man quhilk passis the Ingyne	
	The thousand part for tyll defyne,	
	Allanerlie, of the leist plesoure	6030

<ul> <li>I Than sall one Fyre, as Clerkis sane, Mak all the hyllis and valais plane.</li> <li>Frome erth, vp to the Heuin Impyre, All beis renewit by that fyre,</li> <li>(0) 44</li> <li>Onder the heuin Imperiall.</li> <li>Boith erth and walter, fyre and air,</li> <li>Salbe more perfyte maid, and fair,</li> <li>The quhilk's affore had myxit bene,</li> <li>6040</li> <li>Sall than, be purifyit, and maid clene.</li> <li>The erth lyke Christall salbe cleir,</li> <li>And euerilk Planeit in his speir</li> <li>Sall stand, but turnyng, firme and stabyll.</li> <li>The Sonne in to the Orient</li> <li>Sall stand, but turnyng, firme and stabyll.</li> <li>The Sonne in to the Orient</li> <li>Sall stand, and in the Occident</li> <li>Rest sall the Mone, and be more cleir</li> <li>6050</li> <li>Nor now bene Phebus in his speir.</li> <li>And als that Lantern of the Heuin</li> <li>Sall gyf more lycht, be greis sewin,</li> <li>Nor it gaue sen the warld began.</li> <li>The Heuin renewit salbe than.</li> <li>6055</li> <li>Rychtso, the erth, with sic deuyse,</li> <li>Compair tyll heuinlye Paradyse.</li> <li>Iff So heuin and erth salbe allone,</li> <li>Ago. xxi.</li> <li>As menith the Apostill Iohne.</li> <li>The gret sey all no more appeir,</li> <li>6060</li> <li>Bot lyke the Christall pure and cleir,</li> <li>Passyng Imaginatioun</li> <li>I. Cor. ii.</li> <li>Off Man to mak narratioun.</li> <li>Off glore, quhilk God haith done prepair</li> <li>Tyll euery one that cumis thare,</li> <li>6065</li> <li>[Q 45] The quhilk with eris, nor with eine,</li> <li>Off man may nocht be hard nor sene ;</li> <li>With hart it is vnthynkabyll,</li> </ul>		OF THE MONARCHE.	377
Frome erth, vp to the Heuin Impyre, All beis renewit by that fyre, Purgeyng all thyng materiall6035[Q 44]Under the heuin Imperiall. Boith erth and walter, fyre and air, Salbe more perfyte maid, and fair, The quhilk's affore had myxit bene, Sall than, be purifyit, and maid clene. 			ii. Pet. iii.
Purgeyng all thyng material [Q 48] Under the heuin Imperiall. Boith erth and walter, fyre and air, Salbe more perfyte maid, and fair, The quhilk <i>is</i> affore had myxit bene, 6040 Sall than, be purifyit, and maid clene. The erth lyke Christall salbe cleir, And euerilk Planeit in his speir Sall rest, withouttin more moueyng. Boith sterny heuin and Christellyng, 6045 The first and hiest heuin mouabyll, Sall stand, but turnyng, firme and stabyll. The Sonne in to the Orient Sall stand, and in the Occident Rest sall the Mone, and be more cleir 6050 Nor now bene Phebus in his speir. And als that Lantern of the Heuin Sall gyf more lycht, be greis sewin, Nor it gaue sen the warld began. The Heuin renewit salbe than. 6055 Rychtso, the erth, with sic deuyse, Compair tyll heuinlye Paradyse. <i>##</i> So heuin and erth salbe allone, <i>Apo. xxi.</i> As menith the Apostill Iohne. The gret sey sall no more appeir, 6060 Bot lyke the Christall pure and cleir, Passyng Imaginatioun <i>i. Cor. ii.</i> Off Man to mak narratioun. Off glore, quhilk God haith done prepair Tyll euery one that cumis thare, 6065 [Q 49] The quhilk with eris, nor with eine, Off man may nocht be hard nor sene ; With hart it is vnthynkabyll,		v	
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<ul> <li>Sall stand, but turnyng, firme and stabyll. The Sonne in to the Orient</li> <li>Sall stand, and in the Occident</li> <li>Rest sall the Mone, and be more cleir</li> <li>Rest sall the Mone, and be more cleir</li> <li>Nor now bene Phebus in his speir.</li> <li>And als that Lantern of the Heuin</li> <li>Sall gyf more lycht, be greis sewin,</li> <li>Nor it gaue sen the warld began.</li> <li>The Heuin renewit salbe than.</li> <li>Rychtso, the erth, with sic deuyse,</li> <li>Compair tyll heuinlye Paradyse.</li> <li>Im So heuin and erth salbe allone,</li> <li>Apo. xxi.</li> <li>As menith the Apostill Iohne.</li> <li>The gret sey sall no more appeir,</li> <li>Gofo</li> <li>Bot lyke the Christall pure and cleir,</li> <li>Passyng Imaginatioun</li> <li>i. Cor. ii.</li> <li>Off Man to mak narratioun.</li> <li>Off glore, quhilk God haith done prepair</li> <li>Tyll euery one that cumis thare,</li> <li>Gof5</li> <li>[Q 4<sup>b</sup>] The quhilk with eris, nor with eine,</li> <li>Off man may nocht be hard nor sene ;</li> <li>With hart it is vnthynkabyl,</li> </ul>			6045
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With hart it is vnthynkabyll,	LA 1-1	-	
		· · · · · · · · · · · · · · · · · · ·	
		And with toungis Inpronunciabyll;	

	Quhose plesouris salbe so perfyte,	6070
	Haueyng in God so gret delyte,	
ii. Pet.	The space now of one thousand zeir	
282.	That tyme sall nocht one hour appeir ;	
	Quhilk can nocht comprehendit be,	
	Tyll we that plesand sycht sall se.	6075
ii. Cor.	Quhen Paull wes reuyst, in the spreit,	
xii.	Tyll the thrid Heuin, of glore repleit,	
	He sayith, the Secretis quhilk he saw	
	Thay wer nocht leifsum for to schaw	
	To no man on the erth leueand.	6080
	Quharefor preis nocht tyll vnderstand,	
	Quhowbeit thare to thow haif desyre,	
	The Secretis of the heuin Impyre.	
	The more men lukis on Phebus brycht,	
	The more febyll salbe thare sycht.	6085
	Rychtso latt no man sett thare cure	0
	To Sers the heych Diuyne Nature.	
	The more men studye, I suppose,	
	Salbe the more frome thare purpose.	
	To knaw quhareto sulde men Intend,	6090
	Quhilk Angellis can nocht comprehend ?	
	Bot, efter this gret Iugement,	
	All thyng tyll ws salbe patent.	
	Latt ws with Paull our mynde addres,	
[Q 5a]		6095
[% ]"]	Full humilye he techeit ws,	,
	Nocht for to be to curious,	
	Quhowbeit men be of gret Ingyne,	
	To seik the heych Secretis Diuyne,	
Rom.	Quhose Iugementis ar vncersiabyll,	6100
Ai.	And strange wayis Inuestigabyll,	
	(That is to say) past out fynding,	
	Off quhome no man may fynd endyng.	
	It sufficith ws for tyll Implore	
	Gret God to bryng ws to that glore.	6105
	Giel dou to bryng we to that giore.	0100

\* FINIS. \*

#### OF THE MONARCHE.

# OFF CERTANE PLESOURIS OF THE GLORIFEIT BODEIS.

EXPE[RIENCE].

S EN thare is non in erth may comprehend The Heuinlye glore & plesouris Infinyte, Quhairfor, my Sone, I pray the not pretend Ouer far to seik that maner of delyte, Quhilk passit Naturall reasoun to Indyte, That God, affore that he the warld creatt, Preparit to thame quhilk ar predestinat.

	All Mortall men salbe maid Immortall,	
	(That is to say) neuer to de agane,	
	Impassabyll, and so Celestiall	6115
	That fyre nor swerd may do to thame no pane.	
[Q 5b]	Nor hete, nor cald, nor frost, nor wynd, nor rane,	
	Thocht sic thyng wer, may do to thame no deir.	
	Those Creaturis, rycht so, salbe als cleir	

As flammand Phebus in his Mantioun.6120Considder, than, gyf thare salbe gret lycht,<br/>Quhen euery one in to that Regioun<br/>Sall schyne lyke to the Sonne, and be als brycht.<br/>Lat ws, with Paull, desyre to se that sycht.<br/>To be dissoluit Paull had A gret desyre,<br/>With Christ to be in tyll the heuin Impyre.6125

And, more attour, as Clerkis can discryue,
Thare maruellous myrthis beis incomparabyll.
Amang the rest, in all thare wyttis fyue
Thay sall haue sensuall plesouris delectabyll.
The heuinlye sound, quhilk salbe Innarrabyll,
In thare eris continuallye sall ryng.
And als the sycht of Christ Iesus, our Kyng,

	In his tryumphant throne Imperiall, With his Mother, <i>th</i> e Uirgene Quene of quenis, Thare salbe sene : the Court Celestiall, Apostolis, Martyris, Confessoris, and Uirgenis, Brychtar than Phebus in his speir that schynis, The Patriarkis, and Prophetis Uenerabyll, Thare salbe sene, with glore Inestimabyll.	613 <b>5</b> 6140
[Q 6a]	■ And with thare Spirituall Eis salbe sene That sycht quhilk bene most Superexcelland, God, as he is, and euermore hes bene. Continuallye that sycht contempland, Augustyne sayis, he had leuer tak on hand To be in Hell, he seyng the assence Off God, nor be in Heuin but his presence.	6145
	<ul> <li>Quho seis God in his Diuynitie,</li> <li>He seis in hym all vther plesand thyngis,</li> <li>The quhilk with toung can nocht pronuncit be.</li> <li>Quhat plesour bene to se that kyng of Kyngis.</li> <li>The gretest pane the dampnit folk dounthryngis,</li> <li>And, to the Deuyllis, the most punytioun,</li> <li>It is of god to want fruitioun.</li> </ul>	61 <u>5</u> 0
	And, mairattour, thay sall feill sic ane smell Surmountyng far the fleure of erthly flowris, And, in thare mouth, ane taist, as I heir tell, Off sweit and Supernaturall Sapowris. Als, thay sall se the heuinlye brycht colowris Schenyng amang those Creaturis Diuyne, Quhilk tyll discryue transcendith mannis Ingyne.	6155 6160
	I And, als, thay sall haif sic agilitie In one Instant to passe, for thare plesour, Ten thousand mylis in twynkling of one E. So thare Ioyis salbe without missour. Thay sall Reioyis to se the gret dolour Off dampnit folk in hell, and thare torment, Because of God it is the Iuste Iugement.	6165

	OF THE MONARCHE.	381
[Q 6b]	Subtellyte thay sall haue maruellouslye. Subponyng that thare wer ane wall of bras, One glorifeit body may rycht haistellye Out throw that wall, without Impediment, pas, Siclyke as doith the Sone baime throw <i>the</i> glas, As Christ tyll his Disciplis did appeir, All entres clos, and non of thame did steir.	6170 6175
	<ul> <li>Quhowbeit, in heuin, thocht euerilk Creature i.</li> <li>Haue nocht alyke filicitie nor glore,</li> <li>gitt euerilk one sall haif so gret plesure,</li> <li>And so content, thay sall desyre no more.</li> <li>To haue more Ioye thay sall no way Implore,</li> <li>Bot thay salbe all satyfeit and content,</li> <li>Lyke to this rude exempyll subsequent.</li> </ul>	Cor. xv. 6180
	Tak ane crowat, one pynte stope, and one quart, One galloun pitschair, one puntioun, & one twn, Of wyne, or balme ; gyf euerilk one thare part, And fyll thame full, tyll that thay be ouir rwn. The lytill crouat, in comparisoun, Salbe so full that it may hald no more Off sic missouris, thocht thare be twenty score.	6185
[Q 7a]	In to the Twn, or in the Pontioun. So all those vesschellis, in one qualitie, May hald no more, without thay be ouir rwn, gitt haif thay nocht alyke in quantitie. So, be this rude exempyll, thow may se, Thocht euerilk one be nocht alyke in glore, Ar satyfeit so that thay desyre no more.	6190 6195
	Thocht presentlye, be Goddis prouiance, Beistis, fowlis, and fyschis in the seis, Ar necessar now for mannis sustenance, With cornis, herbis, flowris, and fructfull treis, Than sall thare be non sic commoditeis. The erth sall beir no plant, nor beist brutall, Bot, as the Heuinnis, brycht lyke buriall.	6200

## THE FOVRT BVKE

	Off God thay haue ay cleir fruitioun, Boith est, or west, vp, doun, or to, or fro. Clerkis declaris plesouris mony mo, Quhilk dois transcend al mortal mannis Ingyne	6205
	The thousand part of those plesouris deffyne. In to the Heuin thay sall perfytlie knaw Thare tender freindis, thare father, & thare mother, Thare Predecessouris quhilkis thay neuer saw, Thair spousis, bairnis, syster, & thare brother. And euerilk one sall haue sic lufe tyll vther, Off vtheris glore and Ioy thay sall reioyse, As of thare awin, as Clerkis doith suppose.	6210 6215
Apoc. xxi. [Q 7b] Esa. lxvi.	I Than salbe sene that brycht Ierusalem Quhilk Ihone saw, in his Reuelatione. We mortall men, allace, ar far to blame, That wyll nocht haif consideratione, And one continuall contemplatione, With hote desyre to cum on to that glore, Quhilk plesour sall indure for euer more.	6220
Ro. viii.	O Lorde, our God and Kyng Omnipotent, Quhilk knew, or thow the heuin and erth creatt, Quho wald to the be inobedient, And so disarue for to be Reprobatt, Thow knew the nomer of predestinat, Quhome thow did call, and hes thame Iustifeit, And sall in Heuin with the be Glorifeit.	6225 6230
	Grant ws to be, Lorde, of that chosin sort Quhame, of thy mercy superexcellent, Did puriffy, as scripture doith report, With the blude of that holy Innocent, Iesu, quhilk maid hym self Obedient On to the deth, and steruit on the Rude. Lat ws, O Lorde, be purgit with that blude.	6235

	I All Creature that euer God Creat, As wryttis Paull, thay wys to se that day, Quhen the Childryng of God, predestinat, Sall do appeir in thare new fresche array, Quhen Corruptioun beis clengit clene away, And cheangit beis thare Mortall Qualitie In the gret glore of Immortalitie.	Ro. i. Co	viii. 6240 r. xv. 6245
[Q 8a]	• And, moreattour, all dede thyngis corporall Onder the Concaue of the Heuin Impyre, That now to laubour subject ar, and thrall, Sone, Mone, & Sterris, Erth, walter, air, & Fy In one maneir thay haue ane hote desyre, Wissing that day, that thay may be at rest, As Erasmus Exponith Manifest.		6250
	• We se the gret Gloube of the Firmament Continuallie in moueyng maruellous. The Sewin Planetis, contrary thare intent, Ar reft about, with coursse contrarious. The wynd, and See, with stormys furious, The trublit Air, with Frostis, Snaw, and Ran On to that day thay trauell euer in pane.	е,	6255
	And all the Angellis of the Ordouris Nyne Haueand compatioun of our Misareis, Thay wys efter that day, and to that Fyne, To se ws fred frome our Infirmiteis, And clengit frome thir gret Calamiteis And trublus lyfe, quhilk neuer sall haue end On to that day : I mak it to the kend.	5	6260 6265
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\* FINIS. \*

# GYFFIN BE FATHER EXPERIENCE VNTO HIS SONE THE CURTEOUR.

EXPE[RIENCE].

[Q 8b]



Y Sone, now mark weil in thy memory, Of this fals warld the trublus transitory, Quhose dreidfull dayis drawis neir a[ne] end. Tharfor, cal god to be thi adjutory, 6270

And euery day my Sonne *Memento Mori*, And watt not quhen, nor quhare *that* thow sal wend. Heir to remane I pray the nocht pretend, And, sen thow knawis the tyme is verray schort, In Christis Blude sett all thy hole confort. 6275

Math. Be nocht to myche solyst in temporall thyngis, vi. Sen thow persauis Pape, Empriour, nor Kyngis In to the erth haith no place parmanent. Thow seis the deith thame dulefully down thringis, And rauis thame frome thare rent, ryches, & ringis. Tharefor on Christ confirme thyne hole intent, 6281 And of thy callyng be rycht weill content. Than God, that fedis the fowlis of the air, All neidfull thyng for the he sall prepair.

ob. ciiii.	Consydder, in thy contemplatioun,		6285
ciiii.	Ay, sen the warldlis first Creatioun,		
	Mankynd hes tholit this misary mortall,		
	Ay tormentit with trybulatioun,	·	
	With dolour, dreid, and desolatioun.		
	Gentiles, and Chosin peple of Israell,		6290

To this vnhap, all subject ar, and thrall; Quhilk Misary, but doute, sall euer indure, Tyll the last day: my Sonne, thareof be sure.

[R 1a] That day, as I haue maid narratioun, Salbe the day of consolatioun
Salbe the day of consolatioun
Tyll all the Childryng of the chosin noumer. Thare endit beis thare desolatioun.
And als, I mak the supplycatioun, In erthlye materis tak the no more cummer.
Dreid nocht to dee, for deith is bot ane slummer.
G300 Leue ane Iuste lyfe, & with ane Ioyus hart, And of thy guddis tak plesandlye thy part.

Off our talkeing now latt ws mak ane end.Behald quhow Phebus dounwart dois discendTowart his palyce in the Occident.Towart his palyce in the Occident.Dame Synthea, I se, scho dois pretendIn tyll hir wattry Regioun tyll ascend,With vissage paill, vp frome the Orient.The dew now dounkis the rossis redolent.The Mareguldis, that all day wer reiositOff Phebus heit, now craftelly ar closit.

The blysfull byrdis bownis to the treis, And ceissis of thare heuinlye armoneis. The Cornecraik in the croft, I heir hir cry. The bak, the Howlat, febyll of thare eis, For thare pastyme, now in the ewinnyng fleis. The Nychtyngaill, with myrthfull melody, Hir naturall notis persith throw the sky, Tyll Synthea, makand her obseruance, Quhilk on the nycht dois tak hir dalyance. 6320

[R 1b] I se Polartike in the North appeir,
 And Uenus ryssing, with hir bemes cleir,
 Quharefor, my Sonne, I hald it tyme to go.
 Wald God (said I) 3e did remane all 3eir,

# THE FOVRT BVKE OF THE MONARCHE.

That I mycht of 30ur heuinlye Lessonis leir: 6325 Off 30ur departyng I am wounder wo. Tak pacience (said he) it mone be so: Perchance I sall returne with deligence. Thus I departit frome Experience,

And sped me home, with hert sychyng full sore,6330And enterit in my quyet Oritore.1I tuke paper, and thare began to wryt7This Miserie, as 3e haue hard afore.6335All gentyll Redaris hertlye I Implore6335For tyll excuse my rurall rude Indyte.6335Thoucht Phareseis wyll haue at me dispyte,6338Quhilkis wald not that thare craftynes wer kend,6338

# \* FINIS. \*

QUOD LYNDESAY,

.1552.

# DOUBTFUL POEM AND LINES

Ane Descriptioun of Peder Coffeis having na regaird till honestie in thair vocatioun.

I.

From the Bannatyne MS., fol. 162a-162b, where a hand later than the MS. has added "quod Linsdsay."

# ANE DISCRIPTIOUN OF PEDER COFFEIS HAVING NA REGAIRD TILL HONESTIE IN THAIR VOCATIOUN.

# [I.]

Thay ar declarit in sevin pairtis.Ane (scroppit cofe) quhen he begynnis,IOSornand all and sindry airtis,For to by hennis reid-wod he rynnis.He lokis thame vp in to his innifsVnto ane derth, and sellis thair eggis,Regraitandly on thame he wynnis,15And secondly his meit he beggis.

# [II.]

Ane swyngeor coife, amangis the wyviß, In land-wart dwellis with subteill menis, Exponand thame auld sanctis lyvis, And sanis thame with deid menis banis, Lyk Rome-rakaris, with awsterne graniß,

### ANE DESCRIPTIOUN OF PEDER COFFEIS.

Speikand curlyk ilk ane till vder, Peipand peurly with peteouss graniß, Lyk fenzeit Symmye and his bruder.

# [III.]

Thir (cur coffeis) that sailis oure sone,25And thretty sum abowt ane pak,25With bair blew bonattis and hobbold schone,25And beir bonnokkis with thame thay tak :25Thay schamed schrewis, God gif thame lak,30At none quhen merchantis makis gud cheir,30Steilis doun, and lyis behind ane pak,30Drinkand bot dreggis and barmy beir.30

# [IV.]

Knaifatic coff misknawis him sell,	
Quhen he gettis in a furrit goun.	
Grit Lucifer, maister of hell,	35
Is nocht sa helie as that loun,	
As he cumis brankand throw the toun,	
With his keis clynkand on his arme.	
That calf clovin-futtit fleid custroun	
Will mary nane bot a burgess bairne.	40

# [v.]

Ane dyvour coffe, that wirry hen,	Fol. 162b
Distroyis the honor of our natioun,	
Takis gudis to frist fra fremmit men,	
And brekis his obligatioun,	
Quhilk dois the marchandis defamatioun.	45
Thay ar reprevit for that regratour :	
Thairfoir we gif our declaratioun,	
To hang and draw that commoun tratour.	

39I

### ANE DESCRIPTIOUN OF PEDER COFFEIS.

# [VI.]

Ane curloreouss coffe, that hege skraper, He sittis at hame quhen that thay baik, That pedder brybour, that scheip-keipar, He tellis thame ilk ane caik by caik. Syne lokkis thame vp, and takis a faik, Betwix his dowb[l]ett and his Iackett, And eitis thame in the buith, that smaik ; God that he mort in to ane rakkett.

## [VII.]

Ane gader-all coffe, he is ovir reche, And hes na hap his gude to spend, Bot levis lyk ane wareit wreche, And trestis nevir till tak ane end : With falsheid evir dois him defend. Proceding still in averice, And leivis his sawle na gude commend, Bot walkis ane wilsome wey, I wiss.

# [VIII.]

65 I gow exhort all that is heir, That reidis this bill, 3e wald it schaw Vnto the provest, and him requeir, That he will geif thir coffis the law, And baneis thame the burgess raw, And to the scho streit 3e thame ken, 70 Syne cutt thair luggis, that 3e may knaw, Thir peddir knavis be burges men.

Finis quod Linsdsay.

50

55

II.

Fragment of a poem apparently ascribed to Lindsay in William Bullein's Dialogue bothe pleasaunt and pietifull against the feuer pestilence. London: J. Kingston: 1564. Habitare fratres in unum Is a blesfull thyng, One God, one faith, one baptisme pure, One lawe, one lande, and one kyng. Clappe handes together, brethren dere, Unfained truce together make, And like freendes dooe ever accorde, But French and Romaine doe first forsake. You are without the continent. A sole lande of auncient fame, Ab origine a people olde, Bold Britaines ecleped by name. Sicut erat in principio. Graunt, oh God, it maie bee In saecula saeculorum, That we maie haue peace in thee. Then we shall feare no forein power That againste vs shall advaunce, The Tartre cruell, the curse of Rome, Ne yet the power of Fraunce, &c.

# APPENDIX.

Preface to The Warkis, 1568, by Henry Charteris.

The History of Squyer Meldrum and the Doubtful Poems were not included in the 1568 edition and its successive reprints.



[+ 2a]

# **CONTO THE GODLIE AND CHRI-**STIANE REIDAR, HENRIE CHARTERIS WISCHIS GRACE, AND PEICE FROM IESUS CHRIST OUR SALUIOUR, WITH THE PERPETUALL ASSISTENCE OF HIS HALIE SPIRITE.

T is the commoun and accustomit maner (gentill reidar) of all thame quhilk dois prohemiate vpon ony vther mannis wark, cheiflie to \* trauel about twa pointis. The ane is, to declair the properteis of ye Authour, nocht onlie externall, as his originall, birth, vocatioun, estait, strenth, giftis of the bodie, substance, & maner of leuing : bot alswa internall: as the qualiteis, habites, & dispositiones of the mynde, his ingyne, knawlege, wisdome, giftis of the Spirit, and all vther vertewis quhilk culd iustlie be knawin to haue bene in him. Bot seing it is nocht monie zeiris past, sen it hes pleisit the eternall God to call our Authour out of the miserabill and trubilsum calamiteis of this transitorie lyfe, vntil his celestiall ioy, and heuinlie habitatioun, swa that the memorie of him is bot as zit recent, & not out of the hartis of mony zit leuand, to quhome his haill maner of lyfe was better knawin than vnto me, I think it not greitlie neidfull to tary the thairon, bot will remit the to lerne it at yair mouthis. The vther is, to declair his maner of wryting, the vtilitie of his warkis, & quhat frute, profite, and commoditie, may ensew and follow to the diligent reidar and reuoluar of the samin. Nouther in this is it greitly neidfull to me to trauell, seing the samin may be maist esilie & perfytelie knawin be his awin pen. For besydis the plesand and delectabill versis, be-sydis the craftie and ingenious poeticall inuentionis, besydis the frutefull and commodious Historyis, baith humane and diuine: baith recent and ancient; besydis the hailsum and notabill counsellis & admonitionis to Princis, to Prelates, and to all estatis, quhat vice or iniquitie rang in his dayis, quhilk he did not rebuke? not onlie of the spirituall, bot alswa of the temporall estait? quhat verteous or commendabill fact hes he not praisit, and desyrit to be had in the dew honour, and honorabill estimatioun[?] Bot gif we sall consider and wey the tyme, quhen he did wryte the maist pairt of thir warkis, being ane tyme of sa greit & blind ignorance, of manifest and horribill abhominationis and abusis: it is to be meruellit how he durst sa planelie inuey aganis the wycis of all men : bot cheiflie of the spirituall estait, being sa bludie, & cruell boucheouris. He neuer ceissit, baith in his graue and merie materis, in ernist & in bourdis : in wryting, and in wordis to challenge and carp thame. It cummis to my memorie ane prettie trik, quhilk sumtyme I haue hard reportit of him. The Kingis grace, Iames the Fyft, beand on ane certane tyme accumpanyit with ane greit nowmer of his Nobillis, & ane greit menze of Bischoppis, Abbottis and Prelatis standing about, he quiklie & prettilie inuentit

ane prettie trik to teine yame. He cummis to the King, and efter greit dewgard & salutationis, he makis him, as thocht he war [4 2b] to requyre sum wechtie thing of the Kingis grace. The King persauand, demandis quhat he wald haue? he answeris: Schir, I haue seruit zour grace lang, & lukis to be rewardit as vtheris ar. And now zour maister Tailzeour at the plesure of God is departit[:] quhairfoir I wald desyre of your grace, to bestow this lytil benefite vpon me, as ane part of reward of my lang seruice, to mak me gour maister tailgeour. The King beluand in dede his tailzeour to be departit, sayis to him : Quhairto wald thow be my tailzeour ? thow can nouther schaip nor sew? he answeris[:] Schir, that makis na mater : for ze haue geuin Bischoprikis and benefices to mony standing heir about zow: and zit can thay nouther teiche, nor preiche. And quhy may I not then asweill be gour tailgeour, thocht I can nouther schaip nor sew : seing teiching and preiching is na les requisite to thair vocatioun, than schaiping & sewing is to ane tailgeouris. The King incontinent persauit his consait, and leuch merilie thairat : bot the Bischoppis at sic bourding leuch neuer ane quhit. Na les ernist and vehement was he aganis thame, in his fairsis and publict playis, quhairin he was verray craftie & excellent. Sic ane spring he gaif yame in the play, playit besyde Edinburgh, in presence of the Quene Regent, and ane greit part of the Nobilitie, with ane exceeding greit nowmer of pepill, lestand fra .ix. houris afoir none, till .vi. houris at euin, quhair, amangis mony baith graue materis, and merie trikkis, he brocht in ane Bischop, ane Persone, ane Freir, and ane Nun, deckit vp in thair papisticall ornamentis, and maner of rayment. And thairefter brocht in King correctioun, quha[,] reformand sindrie deformiteis in his Realme, passit to the tryall of his Clergie. And findand thame to be altogidder Idiotis, vnworthie of ony functioun ecclesiasticall, decernit thame to be degradit of thair digniteis, and spulzeit of thair officis: quhilk beand executit, & thay denudit of thair vpmaist garmentis, thay war fund bot verray fulis, hypocrites, flatteraris, & nouchtie persones. Quhairby he signifyit to the pepill, that howsaeuer thay war estemit of the warld, thay had na thing quhairin thay micht iustlie glorie to be pastouris of Christis Kirk, and feidaris of his flock, bot onlie thair outward ornamentis, and triumphant tytillis. Bot beand inwardlie considerit, thay wald be fund bot verray hyrelingis, enemeis to Christ & deuoraris of his flock. This play did enter with sic greif in thair hartis, that thay studyit be all menis to be auengit thairof. Thay conuenit thair prouinciall coun-sellis, thay consultit how thay suld best sustene thair kingdome inclynand to ruyne, quhilk laitlie had gottin sa publict ane wound: thay zeid about to haue his haill warkis condempnit, for hereticall, and cessit not, in Kirk and market, publictlie and priuelie, to rage and rayll aganis him, as ane Heretike. Bot to return to our purpose. Nochtwithstanding the birnand fyre borne aganis him in thair breistis, the hatrent consauit in thair hartis, thair puissance and power euin in that tyme, quhen thay had the ball at thair fute, quhen nouther Prince, nor vther was abil to withstand [+ 3a] thame, git culd thay neuer get power ouer this sempil man, nor haif yair hartis satiat of him. Thay had thair Canoun Lawis: they had the Municipal Lawis of the Realme, and actis of Parliament haldin be yat samin King, quhame he seruit, with quhome from his zouth vp he conuersit, that na man suld ressoun or call in dout the authoritie of thair spirituall Father : that Imagis suld be honourit : that the libertie of halie Kirk (as thay namit it) suld be mantenit, and defendit. And gif ony war suspectit in ony hereticall point, aganis the commandementis of this yair Kirk, incontinent thay war cytit, thay war appre-

hendit, and incarcerat in strang presoun: & finallie thay war compellit outher to abiure (quhairthrow thay remanit infamit all thair dayis, nouther micht enioy honouris, nor digniteis for thair tyme) or ellis thay behouit maist cruellie suffer the fyre. How cummis it than, that this our Authour being sa plane aganis thame, and as it war professit enemie to thame, culd eschaip thair snairis, quhen vtheris, in doing les, hes cruellie perischit? Sum will think, because his wryting was commounlie mixit with mowis, and colourit with craftie consaitis (as Chaucer and vtheris had done befoir) the matter was the mair mitigate. Bot this can not satisfie: for na mowis in sic materia culd mitigate thair bludie breistis. Sum will think because he was continuallie in Court, and seruit the King, he was esilie ouersene. Bot in my iugement, that is the greiter cause of offence: namelie to haif thair vaniteis and wickitnes publischit in Court and sicht of Princis[.] Nouther culd this be saiftie to vtheris. M. Patrik Hammiltoun Abbot of Feirn, being of the blude Royall, being ane man of greit literature, and of sic lyfe, that the verray enemeis thame selfis war enforcit to commend and allow him, zit did he nocht eschaip thair malice, bot sufferit cruell deith by fyre. Robert Forester[,] alswa gentilman[,] on the samin maner was tormentit. And howbeit thir did cruellie perische, zit in all agis, and in all nationes, it hes plesit God, of his greit mercy, to rais and steir vp his Prophetis and seruandis, quhame he hes michtilie preseruit, to repreif the generationis present of thair vnrichteousnes: to vtter and oppin to the pepill the corruptioun than regnand : and, as it war, aganis the Deuill, and the warld[,] to testifie his treuth : to walkin thame out of thair Ignorance. [They] steirit vp the auld and ancient Doctouris, to impugne and stranglie to confute all heresyis springand and rysand. Bot thame at this present I will omit for breuitie, & will speik rather sumquhat sen corruptioun and superstitioun enterit amangis thame, quhilk war rewlaris and Pastouris of the Kirk of God: sen thay begouth to leif preiching of pure Christ, and to set up thame selfis: to conqueis Realmis, prouincis, and cuntreis: to subdew Princis and Potestates: and finallie to exalt thame selfis abone all that is callit God. In quhilk dayis war mony leirnit men & godlie Bischoppis in this cuntrie : as Seruanus, Columba, Aidanus, Finnanus, Colmannus, Leuinus, Gallus, and mony ma, quha baith in this Realme, and in Ingland, did lang de[+ 3b]bell, and hald out the Romische superstitionis and ceremoneis, as is at lenth contenit in the auld Historyis of Beda, and vtheris. He rasit vp alswa in the day is of Carolus Magnus, twa of our cuntrie men, baith of greit eruditioun and leirning, the ane Thir callit Iohne, surnamit Mailrosius: the other Claudius Clemens. twa passand out of Scotland, at command of King Achaius (as Boethius wrytis) to ye partis of France, come to Paris, and war the occasioun of the fundatioun of ye Universitie of the samin, & sindrie vtheris, and war the first professouris of liberall sciences in thame. Nouther ceissit thay with ane Adelbertus ane Frencheman, and Bertramus, to inwey on ye stait of ye Kirk, than tendand and declynand fast to corruptioun, vntill Claudius, & Adelbertus war clappit in clois presoun, and Iohne departit the cuntrie, & come in Ingland : quhair (as sum wrytis) at the perswasioun of certane Monkis, he was slaine, be certane his awin discipulis, impacient of his admonitiones and correctionis. Efter thir[,] quhen the sindrie sectis of Freiris began to spring vp, he raisit in France Guilielmus de .S. Amore: Nigcllus: Nicolaus, and Arnoldus de villa noua: in Italie ye Abbot Iochimus Calaber: in Germanie, Hildegardis ye Prophetes, with sindrie vtheris, quhilk stranglie wrait aganis the superstitionis and Idilteth of the begging

Freiris, and vther abusis of the Clergie. And howbeit yair admonitiones culd not be hard, nor thair writing tane in gude part, bot vtterlie reiectit and despysit, git war thay not cummit to that furie & rage, as to bruyle and scald quha sa euer suld speik aganis thame, bot contentit thame selfis with presoun or banischement of sic persones as war contrarious to thame, degraiding thame of thair digniteis and offices : and excommunicating thame out of thair Kirkis. Bot quhen thair iniquiteis was cummin to maturitie, God raisit vp in Ingland, Iohne Uicleif, quha[,] seand the haill ecclesiasticall estait to be altogidder corrupt: the word of God to be cummit to neglect, and contempt: and mennis traditionis abone to be extollit : did maist ernistlie teiche, and wryte ane huge nowmer of volumis and bukis aganis thame. Than was the beist vnquyetit of his resting sait, and began to rage and fret, to seik the deith and destructioun of this pure man. Bot all for nocht. The Lord did potentlie preserue him from yair snairis and girnis: and nochtwithstanding all thair furie, [he] departit in the Lord in peice. And howbeit efter deith Rancour commounlie ceissis, zit xli. zeiris efter his deith, yai tuke vp his banis, and brint yame. Persewand alswa with maist extremitie all that adheirit to him, or did allow his doctrine, Thay brint the Lord Cobham, Schir Roger Actoun[,] Knicht, Williame Thorpe, Williame Tayleir, Richard Howeden, Iohne Cleydoun. Thay banischit Elenor Cobhame: thay murderit in presoun Iohne Astoun, Reginald Pecock[,] Bischop of Chichester, with ane infinite noumber ma. Thair was na end in thair furie. Quhill thay war thus busie in Ingland, began Iohne Hus and Hierome of Praga to preiche in Boheme, men of sic leirning and lyfe, that thay war in admil + 4a]ratioun euin to the verray aduersaris tham selfis, quhairof remainis zit sufficient testimoneis writtin be Poggius, and vtheris of the Antichristiane menze. Thay, beand cytit to the counsall of Constance, come vpon ane saifconduct of Sigismundus the Empriour, than King of Boheme, present at the counsall: and thair gaif ane resoun & declaratioun of thair faith, and doctrine: fra the constant professioun quhairof, quhen yai culd nocht be disswadit[,] thay[,] contrair the saifconduct, contraire all promises, cruellie brint thame, Satisfyand the Empriour with this godlie Law, of thair awin forgeing, quod nulla fides sit hereticis seruanda : Thair is na promis to be keipit to heretikes. Quhat frute this gudelie Law hes wrocht, the battell betuix the Turk, and Lowes[,] king of Ungarie, and Boheme, & the occasioun thairof quhair the said Lowes perischit, to the greit hurt of all Christianitie, will declair : and mony vther histories alswa, quhilkis for schortnes I omit. Now our Prelates [,] laith to ly behind, willing to schaw yair gude seruice to ye halie Sait, apprehendit heir in Scotland, Paull Craw, teiching the doctrine, quhilk Uicleif & Hus had teichit, & maid ane Sacrifice of him in Sanctandrois. And findand the sawour of this Sacrifice fragrant and smelland[,] thay tuke the Uicar of Dolour, Freir Kelour, Symsone, Bawerage, kennedie, Stratoun, Gourlay, and mony ma, quha[,] because yai culd not allow yair vaine superstitiones and Idolatries, expres aganis the commandement of ye Lord thair God[,] war cuttit of be the fyre. Thay had now lernit to dispute with fyre & faggot, for our auld Bischoppis & Pastouris war decayit, quhilkis war wont to be lampis, and as it war leidsternis, to all nationis adiacent : from quhome passit furth mony lernit men to all cuntreis, to Ing-land, France, Germanie, Saxone, Pruse, and vther partis, as thair Chronikillis testifyis, plantand and teichand the Christiane faith, & all godlie sciencis. Bot now dull Asynis had ascendit to thair rowmis, beand maryit with dame propertie, and riches, and fair lady Sensualitie : and swa efter ye rait of vther Realmis, war becummit Idil bellyis,

Ignorant blokkis, and dum doggis. Nouther war thay Idill in Italie : thair cruellie sufferit Thomas Rhedonensis the Carmelite. And in Florence the godlie blak Freir, Hieronymus Sauoronola. Thus continewand yair rage in all Realmes, euin to the vttermaist of yair power, it pleisit ye mercyfull God, of his greit mercy, & fauourabill lufe towartis man. quhairby he wald not haif man vtterlie to perische, to gif (as it war) lycht to the warld : and that be reueilling of his word and Euangel, be the mouthis of his seruandis Luther, Bucer, zuinglius, Oecolampadius, Caluine, & mony vtheris: be quhome he hes discouerit yair cankerit corruptioun, & auld festur[,] in sic sort, yat na man (except he wilbe wilfullie blind) may not persaif ye vennome & fylth thairof. And zit hes ye maist part of yir (how saeuer'ye poweris of ye warld hes bene contrarious to yame) departit in ye Lord, in quietnes. Now sum wil say, thir war preicheouris, & Ministeris of the word, and had bene sumtyme anoyntit schauelingis, markit [+4b] with the beistis mark, and had maid defectioun from thame, quhairfoir thay persewit thame the mair scharplie and cruellie. Bot the Lord Cobhame, Robert Forester, Straitoun, wer nouther schauelingis nor preicheouris. Richard Mekinnis, ane boy of .xvij. zeiris of age, brint in Londoun, was na preicheour. The lyke lugement sufferit Maistres An Askew, with mony wemen, quhilk zit war na preicheouris. zit forther[,] sum will object the equitie of the tyme, quhairin our Authoir leuit : that the power of the aduer-saries was restraynit, that thay culd not rage and rin at ryot at thair libertie, and plesour, as thay war wont. And zit ane lytill befoir his deith thay brint .M. George Uischart, and Adam Wallace[,] Mariner. And schortlie efter our Authouris deith, thay tuke the auld man Walter Mill, and cruellie brint him : althocht fra that fyre rais sic ane stew, quhilk struke sic sturt to thair stomokis, that thay rewit it euer efter. Than hes it not bene seriousnes intermixit with iocunditie: it hes nocht bene continuall abyding nor seruing in court, it hes nocht bene blude royall, nor fauour of Princes: nouther teiching nor preiching: nor equitie of tyme, culd be protectioun to ony aganis sa cruell and feirs aduersaries, of equall will, rage, and furie[,] indifferentlie aganis all. It is rather the prouydence, the Iugement, the power, and the inmensibill fauour, and mercy of God towartis his sanctis and elect: quhilk vpon ye ane part, of his lufe towardis his chosin, to satisfie thair thrist, & desyre, quhilk thay had to be dissoluit, and to be with Christ, yat yai suld not be langer enforcit to behald ye wickit vaniteis of yis warld : Partlie, of his just Iugement, because the warld was not worthie of thame, for it hes lufit mirknes rather yan licht, and delytit mair in leis yan in ye treuth. And partlie to manifest to all pepill ye cruell, bludie, & insatiabil hartis of ye memberis of Antichrist, ye pilleris of the malignant Kirk, he did (as it wer) gif ouir into yair handis, ye lyfis, ye possessionis, gudis, and quhatsumeuer externall thing yai had, to be maid mokking stokkis, & to be disponit at thair libertie, and plesour. On the vther pairt, to declair his michtie prouidence, and power, quhairby he wil not suffer ane hair of the heidis of his chosin to perische, but his permissioun : and to encorage his elect, seing yat nouther gude nor euill can fall vnto yame, by ye will of yair Father: he hes maist michtilie manteynit yame, amangis ye middis of yis malignant generatioun. This Iugement man we lykewise haif of our Dauid Lyndesay: to quhome we will returne, omittand the special abusis of the Clergie, for eschewing of prolixitie, & tediousnes, to be socht out of his awin warkis be ye diligent reidar. Now as he hes bene scharp and vigilant in marking ye enormite is of the spiritualitie, swa hes he not bene negligent, nor sleuthfull in rebuking ye defaltis of ye temporalitie, and all estatis yairof. He hes not spairit King,

Court, Counsalouris, Nobilitic, nor vtheris of inferiour estait. And howbeit vai war not altogidder cummit to sic corruptioun and furie. yat yai micht not beir mair equallie, with generall admonitionis and reprochis, yan [A 1a] the spiritualitie, git als lytill amendement followit in the ane stait, as in the vther. Quhat laubouris tuke he, that the landis of this cuntrie micht be set out in Fewis, efter ye fassioun of sindrie vther Realmes, for the incres of policie, and riches? Bot quhat hes he profitit ? Quhen ane pure man with his haill raice and offspring hes laubourit out yair lyfis, on ane lytill peice of ground, and brocht it to sum point and perfectioun : than must the Lairdis brother, kinnisman, or surname[,] haif it : and ye purc man, with his wyfe, & babeis, for all yair trauellis, schot out to beg yair meit. He yat tuke lytill laubouris on it, man enioy ye frutes, and commoditeis of it : he man eit vp the sweit & laubouris of ye pure mannis browis. Thus the pure dar mak na policie, nor bigging, in cace yai big yame selfis out. Bot althocht men wink at yis, and ouirluke it, git he sitts abone yat seis it, and sal Iuge it. He yat heiris ye sichis & complaintis of ye pure oppressit, sall not for euer suffer it vnpunischit. Quhat hes he alswa writtin aganis yis Heriald hors, deuysit for mony pure mannis hurt? Bot quha hes dimittit it? finallie, quhat oppressioun or vice hes he not repreuit? Bot yir sall suffice for exempill. And gif he had leifit in yir lait dayis, quhat had he said, of ye unnatural murtheris: ye cruel slauchteris : ye manifest reiffis : ye continuall heirschippis ye plane oppressionis : ye lytill regard of all persones to ye commoun weilth : ye mantening of derth, to the vniuersall hurt of the pure in transporting of victuallis furth of ye Realme, contrarie to ye statutis yairof, for ye particular weill of few, & hurt of mony : the Importing of greit quantiteis of fals cunze, sklenderlie serchit, and lychtliar punischit: The multitude of Kirkis destitute of Ministeris throw the hail cuntrie: The slaw administratioun of Iustice, and fer les executioun : with all kynde of impieteis (as it wer) publictlie, and frelie Regnand. 3it nochtyeles we luke for redres and reformatioun of all sic horribil deformities, at ye handis of sic rewlaris, as God hes, and sall strenthin with his Spirit, lychtin with ye pure word of his Euangel, endew with his feir (quhilk is ye beginning of all wisdome) with sic knawlege, sic Iugement, and zeill, yat yai sall to yair vttermaist endeuour, auance, and set fordwart all Iustice, and equitie, and suppres all vice and iniquitie: to ye glorie of God: to ye auauncement of his word: to ye edificatioun of his Kirk, and to ye confort, and quietnes of yis trubillit, and afflictit commoun weilth. Quhilk God of his greit mercie, grant that we may schortlie se. Amen.

I haue alreddie passit ye boundis of ane preface: zit ane thing restis to admonische ye (gentill reidar) of yir warkis following. The mair part of yame hes bene sindrie tymes in sindrie places imprentit: as heir in Scotland, quhilk zit war not sa correct as neid requyrit. Thay haif bene Imprentit in Rowen, bot altogidder sa corrupt and fals, that na man can be abill to atteyne to the Authoris mynde be yame. For besydis the wrang Ortographie, and fals spelling, the transpositiones of wordis & lynis: yair is alswa sic defectiones, yat sumtymes will want twa, or thre [A 1b] lynis in ane sentence: sumtymes als mony abound, and be doublit.

Quhairthrow the myndis of honest men ar alienatit from reiding of sa frutefull warkis: 30uth is abusit and corruptit: the Authour and his warkis schamefullie blottit, and barbulzeit: the cuntrie infamit: & sic personis as laubouris for iust correctioun vtterly discuragit, seand thair laubourcs and trauellis sa haistelie yairefter to be corruptit, at the private appetite and gredines of certane godles Ignorantis: quhilk in respect of yir greit hurtis, deseruis na small punischement. Thay ar lykewise laitlie Imprentit in Londoun, with lytill better succes than ye vther. For yai haif gane about to bring thame to ye southerne language, alterand ye vers and collouris yairof, in sic placis, as yai culd admit na alteratioun : quhairfoir ye natiue grace and first mynd of ye wryter, is oftentymes peruertit. And for ye Ortographie, transpositiones, and defectiones, thay ar almaist commoun with the vther.

Thus seing this famous Authour, and his notabill warkis to be sa velanouslie handillit, and sa miserabillie, and malitiouslie mankit, and alterat: we haif gane about, and takin sum trauellis, to vindicate yame from yir blottis, & corruptiones: and to reduce and bring thame to the natiue integritie, and first mening of ye wryter. Quhilk salbe esilie persauit in ye reiding: bot maist esilie, gif ony wil confer this editioun with yame yat hes preceidit: quhairin quhat difference is betuix rycht & wrang wryting, betuix correct, and vncorrect Imprenting[,] salbe cleirlie sene.

Mair[,] we haif eikit sindrie warkis of ye samin Authour, quhilkis hes not bene befoir Imprentit: to ye intent, that na thing of sa Nobill ane wryter suld perische, throw negligence or sleuthfulnes of this present age, bot suld be reserved to ye fruite of all posteriteis following. And forther intendis (be ye nelp of God) to use ye lyke diligence, in all warkis of yis wryter, quhilkis sall heirefter, be ony menis, cum to our handis.

I will deteyne the na langer (gude Reidar) from the warkis thame selfis: bot will commit the to the protectioun of ye Almychtie our God: ernistlie desyrand ye to call vpon him: yat he will rais and steir up mony Dauid Lyndesayis: yat will continuallie admonische baith Prince and pepill of thair dewtie, and vocatioun, quhairunto ye Lord yair God hes callit yame: yat will rebuke, and repreif[,] all sic defaltis as salbe fund in yame: yat will commit to letteris, and wryte, ye honour, ye gloir, ye fame, and succes of vertew, and inbraceris yairof: The dishonour, ye schame, ye defame, and mischeif of vyce, and impietie, and enhanteris thairof. To be notifyit and maid knawin to all agis to cum: that it may be ane prik and spur to ye verteous and godlie, to ga fordwart in all richteousnes, and equitie: that it may be ane stay, and brydill to reteyne, & hald bak ye wickit and vngodlie from all wickitness, and iniquitie. To the intent: yat God may be glorifyit: his Kirk edifyit: and this commoun weilth confortit, and quietit.

# [A 24] ANE ADHORTATIOUN OF ALL ESTATIS, TO THE REIDING OF THIR PRESENT WARKIS.

## 瘤 (异) 郎

SEN that it is maist worthie for to be Lamentit, of euerilk warldlie wicht \* To se the warkis of plesant Poetrie To ly sa hid, and sylit from the sicht Of those in hart quha dois reiois aricht, In Uulgar toung for to behald and heir Uertew and vyce disclosit, and brocht to licht, In thair richt collouris planelie to appeir.

	Thairfoir (gude Reidar) haif I trauell tane, Intill ane volume now breiflie for to bring Of Dauid Lyndesay, the haill warkis ilk ane, Knicht of the Mont, Lyoun, of A[r]mis King, Quha in our dayis now did laitlie Ring, Quhais pregnant practick, and quhais ornate style, To be commendit be me, neidis na thing : Lat warkis beir witnes, quhilkis he hes done compyle.	10 15
	C Thocht Gawine Dowglas, Bischop of Dunkell, In ornate meter surmount did euerilk man; Thocht Kennedie, and Dunbar bure the bell For the large race of Rethorik thay ran: zit neuer Poeit of our Scottische clan, Sa cleirlie schew that Monstour with his markis, The Romane God, in quhome all gyle began: As dois gude Dauid Lyndesay in his warkis.	20
	Quhairin na stait he spairit, bot stoutlie schew thame How thay baith God and man had sore offendit : With fleschehukis of flatterie he neuer clew thame; Of quhat degre sa euer thay discendit, Thair auld misdeid he prayit thame ay to mend it, Empriour, nor King, Duke, Erle, Prince, nor Paip, Gif thay to quell Christis flock zit still pretendit : Goddis Iust Iugementis na way suld thay eschaip.	e, 25 30
[ <b>A 2</b> <i>b</i> ]	♥ With prettie problemis, and sentences maist sage, With plesand prouerbis in his warkis all quhair, With staitlie story is aggreing to our age, With similitudis semelie he dois declair, With weil waillit word is, wyse, and familiar, Of queynt conuoy, this ioyous gem Iocound, Intill his bukis to speik he did nocht spair Aganis all vyce, ay quhair it did abound	35 40
	Princes approche: cum Rewlaris in ane Randoun: Reid heir ze Lordis of the meyner menze, The end of hicht; zour pryde lerne to abandoun. Cum, schameles schauelingis of Sathanis senze, Rynnand in vyce, ay still with oppin renze; Of proud Prelatis reid heir the suddane fall, Quha for to stoup zit did neuer denze, Under the zock of him that creat all.	45
	Cum teynefull tyrannis, trimmilling with zour trayne ! Cum nouchtie Newtrallis with zour bailfull band ! Ze haif ane cloik now reddy for the rayne : For fair wether, ane vther ay at hand. Idolateris draw neir to Burgh and land, Reid heir zour lyfe at large, baith mair and min, With Hypocrites ay slyding as the sand, As humloik how of wit, and vertew thin	50 55
	Oppressouris of the pure, cum in till pairis: Flattera[r]is flok fordwart! for I [haif] hard tell, 3e had ane saw richt sicker for all sairis. Lawieris, and Scrybis, quha hes 3our saulis to sell:	бо

	TO ALL ESTATIS.	405
[A 3 <i>a</i> ]	Craftismen, and Merchandis, gif [yat] ze do mell With fraud or falset, than I zow desyre, Reid in this buke, the speiche gif ze can spell, Quhat Iust reward ze sall haif for zour hyre.	
		65
	And fane wald se of sin the feirfull fyne: And lerne in vertew how for to vpryis. Reid heir this buke, and ze sall find it syne. With Scripture and with storyis naturall,	70
	Richelie replenischit from end to end, In till this buke, quha list to reid, thay sall Find mony lessoun largelie to commend; The braid difference quhairin weill may be kend Betwene verteous and vicious leuing. Lat vs thairfoir our lyfe in vertew spend,	75
	Sen vyce of mankynd is the haill mischeuing. Lat Lyndesay now as he war zit on lyif, Pas furth to lycht, with all his sentence hie : Unto all men thair dewtie to descryue	So
	Ouhairin thay may ane lyuelie Image se, Of his expressit mynd in Poetrie, Prentit, as he it publischit with his pen : That him self speik, I think it best for me; Gif gloir to God, quhilk gaif sic Giftis to men.	85

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# C FINIS.

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# LIST OF PUBLICATIONS.

# FIRST SERIES.

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