

~~Ref 53.~~

SCS STES 1.15

122





The Scottish Text Society

VINCENTIUS LIRINENSIS

BY

NINIAN WINZET



N. P. AN. S. T. EN. G. A. DOCTORAL
 BIZALIOS. T. O. A. S. C. D. J. C. I. C. I. L. I. N.
 A. S. E. V. K. A. V. I. I. M. I. N. T. A. C. V. E. R. B. O. S. C. I. P. T. O.
 E. A. T. E. T. I. N. P. C. A. D. A. D. I. N. E. S. T. I. O. N. E.
 P. O. X. V. O. R. V. P. R. E. S. T. I. T. U. T. O. N. S. T. O. M.
 E. V. E. A. O. A. S. E. P. O. S. E. X. O. H. C. I. T. A. C. E. S. N. E. I.
 M. I. L. A. D. I. P. A. E. V. I. S. S. E. I. A. C. S. K. E. N. E. N.
 G. A. N. G. E. R. E. H. C. I. T. V. M. I. P. R. O. S. T. E. Y. S. T. I.
 T. A. D. E. Z. S. E. L. L. I. T. A. T. I. O. N. E. S. T. I.
 I. S. S. E. A. I. I. V. O. R. I. T. A. T. I. O. N. E.
 P. I. E. T. E. R. I. A. C. O. D. O. R. I. V. I. T. I.
 D. A. U.

X

CERTAIN TRACTATES

TOGETHER WITH THE
BOOK OF FOUR SCORE THREE QUESTIONS

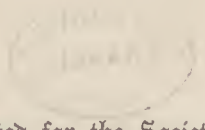
AND A TRANSLATION OF
VINCENTIUS LIRINENSIS

BY
NINIAN WINZET

EDITED
WITH INTRODUCTION, NOTES, AND GLOSSARIAL INDEX

BY
JAMES KING HEWISON, M.A.
F.S.A. SCOT., MINISTER OF ROTHESAY

VOL. II.


Printed for the Society by
WILLIAM BLACKWOOD AND SONS
EDINBURGH AND LONDON
MDCCCXC

CONTENTS OF THE SECOND VOLUME.

PHOTO-LITHOGRAPH OF WINZET'S MONUMENT, . . .	<i>Frontispiece</i>
--	---------------------

INTRODUCTION,	PAGE ix
-------------------------	------------

APPENDIX TO INTRODUCTION—

I. Letter of Pope Gregory XIII. to David Craig, . . .	xv
II. Letter of Gregory XIII. to the King of Hungary, . . .	xvi
III. Letter of Gregory XIII. to the Duke of Bavaria, . . .	xvi
IV. Letter of Gregory XIII. to William, son of the Duke of Bavaria,	xvii
V. Letter of Gregory XIII. to the Bishop of Ratisbon, . . .	xvii
VI. Diploma Rudolphi II. Imperatoris in favorem Scotorum, anno 1578,	xvii
VII. Leslæi, Episcopi Rossensis, pro restitutione Monasterii S. Egidii, Nürnbergæ, Petitio,	xix
VIII. Copia Decreti Cæsarei Thomæ Guthræo, . . .	xxi
IX. Protestatio Replicatoria D. Thomæ Guthræi, . . .	xxii
X. Guilielmi Ducis Bauariæ Commendatio Niniani Abbatis Ratisbon,	xxiii
XI. A Copie of King James the Sixt Letter to Abbot Ninian Winzet, anno 1587,	xxv
XII. Statement of Affairs of St James's Monastery in 1584, . . .	xxv
XIII. Do. do. 1589,	xxviii
XIV., XV., XVI., XVII. Letters of Robert Turner to Winzet, . . .	xxix

TRACTATE, &c.

FACSIMILE OF TITLE-PAGE OF VINCENTIUS LIRINENSIS,	I
VINCENTIUS LIRINENSIS—	
To Mary, Queen of Scots,	3
Testimonies to Vincentius by Gennadius and Tritemius,	14
To the Reader,	15
1. The causes that moved Vincentius to write the Tractate,	16
2. Christians should be armed with Holy Scripture,	18
3. Questions regarding this matter,	19
4. Of the Donatists,	20
5. Of the Arians,	21
6. The authority of St Ambrose on these points,	22
7. The determination of the Fathers against Arianism,	24
8. The determination of Pope Stephen against the African heretics,	25
9. The learning of these heretics : the sons of Ham,	26
10. The terrors pronounced by St Paul against heresy, &c.,	28
11. The commands to the Galatians—commands to all Christians,	30
12. Why learned men are permitted to preach errors,	32
13. Examples of temptation : of Nestorius,	33
14. Of Photinus,	34
15. Of Apollinaris,	35
16. Of these principal heresies : of Photinus,	36
17. Of Apollinaris,	37
18. Of Nestorius,	37
19. What the true Catholic faith is,	39
20. In Jesus Christ is no commixing or changing of divinity into humanity,	41
21. The unity of person in Christ : the Mother of God,	43
22. A repetition of the preceding errors,	45
23. Temptations of the faithful by erroneous doctrine : of Origen,	47
24. Of the fall of Tertullian,	50
25. Who is to be called a Catholic,	52
26. Against the forgers of sects and errors,	54
27. Paul's command to Timothy,	56
28. It is profitable to increase, but unlawful to change anything, in religion,	57
29. An exhortation to retain received doctrine,	61
30. Heresy invented by separatists,	62
31. How heretics cite Scripture perversely : the deceit of Satan and his ministers,	64

CONTENTS.

vii

32. How Satan tempted Christ,	66
33. If Satan wrest Scripture to tempt a Catholic, what is to be done?	68
34. How, by the consent and mind of the Doctors and Fathers, heresies may be known and condemned,	69
A RECAPITULATION OF THE SECOND MEMORIAL, NOW LOST,	73
A DEFENCE OF VINCENTIUS AGAINST CERTAIN MOCKERS,	81
THE FALTIS,	83

HISTORICAL AND GLOSSARIAL NOTES.

NOTES TO VOL. I.—

Title-page, &c.,	87
The First Tractate,	89
The Second Tractate,	108
The Third Tractate,	115
The Last Blast, &c.,	123
The Book of Four Score Three Questions,	125

NOTES TO VOL. II.—

Vincentius Lirinensis,	152
----------------------------------	-----

GLOSSARIAL INDEX,	161
-----------------------------	-----

GLOSSARY OF READINGS AND WORDS GIVEN IN THE FOOTNOTES,	189
--	-----

INDEX OF AUTHORS, BOOKS, PERSONS, PLACES, ETC., MENTIONED,	194
--	-----

INDEX OF PASSAGES FROM SCRIPTURE AND THE APOCRYPHA QUOTED OR REFERRED TO,	198
--	-----

CORRECTIONS AND EMENDATIONS,	203
--	-----

INTRODUCTION.

THIS second volume of Winzet's works consists of his translation of the 'Commonitorium' of Vincentius Lerinensis, to which are appended Historical Notes and a Glossarial Index explanatory of 'The Certane Tractatis' (vol. i.) and of the 'Commonitorium.'

A further research into the Life of Winzet at Linlithgow, Antwerp, Rome, and Ratisbon, has been repaid by the acquirement of a few fresh facts of material interest, and by the satisfaction of knowing that, as far as possible, every field of information has been carefully gleaned in order to obtain a complete view of the life and influence of a prominent Scotsman in an important epoch.

An inspection of a large mass of documents—proceedings of Bailie Courts, notarial protocols, and other legal instruments dating from the 16th century, lying in the archives of Linlithgow burgh—threw no fresh light upon Winzet's scholastic career in that ancient town.

To recover those works, now lost, which the abbot was credited with writing (*cf.* Introduction, vol. i. pp. lxvi, lxxv), I have personally made search, but without success, in the following extensive foreign libraries: Stadts-Bibliothek and Bibliothèque Plantin, Antwerp; Bibliothèque Royale,

Brussels ; St Jacobs Kirche-Bibliothek, and Thurn und Taxis-Palais-Bibliothek, Regensburg ; Hof- und Staats-Bibliothek, and Universitäts-Bibliothek (which includes the old Library from Ingolstadt), Munich ; Library of St Mark, Venice ; Casanatensis, Vittorio Emanuele, Scots College, Barberini, and Vatican Libraries (the latter including Vatican, Ottobonian, Urbanatis, Palatine, Queen of Sweden, and Capponian Collections), Rome ; Benedictine Monastery Library, Monte Cassino ; Ambrosian Library, Milan ; National, Sorbonne, Mazarine, and Ste. Geneviève Libraries, Paris.

The Staats-Bibliothek and the Universitäts-Bibliothek, Munich, respectively contain five and two examples of the 'Flagellum.' The Ambrosian Library, Milan, the Doge's Palace, Venice, and the Barberini Library, each possesses one copy of the same work. The others do not register a single work of Winzet.

With the kind assistance of Mr W. Bliss (of the English Record Office), Rome, I was enabled to procure, from the archives of the Vatican, copies of the scrolls of some interesting letters despatched by Pope Gregory XIII. to German magnates, in favour of the newly appointed Superior of St James's. These are reproduced in the Appendix to this volume (App. I. to V.)

My visit to the romantic seat of the Scots monks at Ratisbon has also furnished me with information, on account of which it is necessary to slightly modify some of the details regarding the existing monument to Winzet described in vol. i., *Introd.*, p. lxxi.

The monument, as represented in the photo-lithograph forming the frontispiece of this volume, appears imbedded in the wall of the south aisle of St Jacobs Kirche, 55 yards

from the High Altar. It is, to all appearances, a slab of composite stucco, red in colour,—it resembles marble,—on which the bust of the abbot is sharply moulded. Winzet's coat-of-arms—a palisaded gate and gateway surmounted by 3 stars, suggestive of his own name, Win-yett—is recorded on it. Lower down also appear the arms of the monastery. The slab measures 6 feet 4 inches by 3 feet 3 inches, and is placed one foot above the floor. It formerly lay on the floor.

Although many of the valuable books of the monastery are still preserved and are in use by the clerical students of the seminary into which the cloisters have been converted, not one written by Winzet appears on the shelves. The 'Ratisbona Religiosa Manuscripta,' giving a full account of the ecclesiastical history of Ratisbon, which Strachan and Ziegelbauer drew from (*cf.* vol. i., *Introd.*, pp. ix, xl, lxxiii, cxi-cxiii), still remain in four volumes; but, as misfortune has it, the very volume relative to Winzet's period of office is amissing.

Many ancient documents, letters, charters, &c., bearing upon the early history of the cloister, are still preserved in the seminary, awaiting some enthusiastic student of Celtic and medieval Church history to catalogue and decipher them. Many of the documents collected by Father Alexander Baillie, in reference to the history of this Scots House, are preserved in the Reichsarchiv, Munich, and some of these are reproduced in the Appendix (App. VI. to XI.), through the kindness of the Rev. Dr Ebner, Stiftsvikar, Alte Kapelle, Regensburg, who also procured copies of others from the Kreisbibliothek, Regensburg (App. XII. and XIII.) Of these not the least interesting is the copy of a letter from King James VI., request-

ing Abbot Ninian to pay to the bearer of the letter, James Suutar, of St Andrews, his sister's estate of "sevin scoir fyfe guidlins," which the abbot held in trust. In one of the halls hangs a much-prized, beautiful, half-length portrait of Queen Mary, with an inscription—"Maria Stuarta Scotorum Regina Morti Occurrens." She is painted in much the same style as is seen in the Morton portrait,—holding in one hand a crucifix as she stands beside a table whereon are placed a crown and sceptre.

I was informed by Dr Bernhard Sepp, Regensburg, a learned student of Scottish history, author of 'Der Rücklass der Unglücklichen Schottenkönigin, Maria Stuart,' and other works referring to Queen Mary, that, according to local tradition, this portrait was a keepsake from the hapless queen to her confessor, Winzet.

To Professor Sepp, the Rev. Dr Ludwigs, Regens im Klerikal-Seminar, and Dr Ebner, Regensburg, who courteously gave me every help in investigating the connection of Winzet with St James's, and have personally seen the photograph of the abbot's monument executed, the thanks of the Society are due.

Complementary details in reference to the settlement of this Scoto-monastic colony are found in Hugo, Graf von Walderdorff's 'Regensburg in seiner Vergangenheit und Gegenwart,' 3d Ed. Ratisbon, Pustet (1880), pp. 166-177, and in Janner's 'Geschichte der Bischöfe von Regensburg,' vols. i., ii., iii., *passim*.

VINCENTIUS LERINENSIS.

As already stated (vol. i. pp. xlv, lxxxii, xciv), Winzet's translation of this treatise, which, according to Gieseler

(‘Eccl. Hist.’ vol. i. p. 389), “was one of the works most read in the west as a standard book of genuine Catholicism,” was published at Antwerp in 1563, immediately after the translator’s flight from Scotland. It is not the function of this volume to touch upon any of the controversial subject-matter contained in it.

Of the printer Ægidius Diesthemius, or Gilles Coppens, son of Henry Coppens, who was a native of Diest, and was made a burgess of Antwerp on the 13th September 1549, very little is known, and books from his press are seldom met with.

The editions of Vincentius used in the preparation of the Notes were that of Stephanus Baluzius, Parisiis, 1684: 3d edition; and one, with notes by Costerius, published “Coloniæ, In officina Birckmannica, . . . MDC.”

An omission was made in the Introduction to vol. i. in not stating that in this reprint from the original editions of ‘The Certane Tractatis,’ the hitherto common practice of reproducing the letters **3**, **ʒ**, and **Z** of the original typography by the letter z was continued, instead of arbitrarily using the letter y, which is not always equivalent to **3**. For example, in the Original Edition of ‘The Third Tractat,’ p. 32, l. 28 (S.T.S., p. 29, l. 30), we find: “quhais day of natiuitie na contre **foʒettis** induring his lyfetye,”—a use of the letter 3 which appears again on p. 34, l. 22 (S.T.S., p. 31, l. 11): “The Prophete Hieremie lamentis that God for the impietie and sinnis had causit the festuall and solennit dayis in Hierusalem to be **foʒet** &c.”

In ‘The Last Blast,’ O.E., p. 8, l. 4 (S.T.S., p. 43, l. 3), Winzet had occasion to use the letter z in the proper name Eleazar,—“Sa institute Moyses the Bischope Eleazarus;”

and it is precisely the same type used in words like *jour*, *zit*, as in the very next page (S.T.S., p. 43, l. 32) it is found in italicised form in "*Mamzeres*" (Heb. מַמְזֵר, מַמְזֵרִים), and, again, in "*winezarde*," in the last page (S.T.S., p. 45, l. 10).

An instance of the *y*—which in Winzet's original work usually stands for *th*—being used in the same line with *z* in the word *ye*, may be seen at vol. i. p. 124, l. 22 (S.T.S.) An illustration of the opposite of this is seen at p. 91, l. 10.

Winzet also used, as was customary, *z* to represent final *is*, as is illustrated at vol. i. p. 5, l. 1, and p. 33, l. 24 (S.T.S.)

Since Winzet very seldom used *z* with its ordinary signification, a middle course between discarding the antique *z*—which standing amid ordinary typography is very trying—and substituting the usual *y*, which, as shown, was not always identical with *z*, was adopted in utilising *z* to represent *z*, *z* and *z*.

With regard to the Appendices in this volume, it may be stated that I have not seen any of the documents in their original forms, nor yet those existing copies of them which have been transcribed for this work. The letters of Pope Gregory XIII. are copied from mere drafts preserved in the Vatican, and the first one, addressed to David Craig, is in a very imperfect condition. The printed letters of Robert Turner have not been without difficulties as well.

J. KING HEWISON.

ROTHESAY, 14th October 1890.

APPENDIX TO INTRODUCTION.

I.—LETTER OF POPE GREGORY XIII. TO DAVID CRAIG.

. . . [manca e lacero] . . . Davidi Crayg, professori ordinis
Carmelitarum.

GREG. P.P. XIII.

Dilecte fili etc., etc., Cum, sicut exponi nobis nuper fecisti, dilectus filius Ninianus, abbas monasterii S. Jacobi Scotorum Ratisbonen. O.S.B., opera et industria tua in dicto monasterio ad salutem animarum edificandam et divino cultu inservientium numerum augendum, uti tu vero, qui ex regno Scotiæ oriundus, et in presbiteratus ordine constitutus existis, et ab eodem regno, ob tuam in religione catholica instantiam, exulas et idioma germanicum optime calles regularibus institutis ejusdem monasterii te conformare et predicto Niniano Abbati satisfacere desiderens (*sic*).

Quare tam etiam Ninianus quam tu nobis humiliter supplicari fecistis quod vestro desiderio in premissis annuere de benignitate apostolica dignaremur. Nos igitur te a quibusvis excommunicatione etc., censentes hujusmodi supplicationibus inclinati Tibi quod [manca ; lacero]. (13 righe) indultis . . . et monasterii monachi non translati et a principio in dicto monasterio recepti de jure vel consuetudine, aut alias utuntur potiuntur et gaudent uti potiri et gaudere libere et licite valeas apostolica auctoritate tenore presentium concedimus et indulgemus, non obstantibus constitutionibus et ordinationibus apostolicis, ac monasterii et ordinum predictorum juramento, confirmatione apostolica, vel quavis firmitate alia, roboratis statutis et consuetudinibus, privilegiis quoque indultis, et litteris apostolicis, in contrarium quomodolibet concessis, approbatis, et renovatis. Quibus omnibus eorum tenores presentibus pro expressis habentes illis alias in suo robore permansuris hoc vice dumtaxat specialiter et expresse derogamus ceterisque contrariis quibuscunque.

Datum Romæ, apud Sanctum Petrum, et die xxi Martii 1587, anno sexto.—Archivio Vaticano, Greg. XIII., 'Brevium Minuta 33,' 1577, tom. i. fol. 352.

II.—LETTER OF GREGORY XIII. TO THE KING OF HUNGARY.

Charissimo in Christo filio nostro Rodulpho, Hungariæ et Bohemiæ regi illustri in Romanorum imperatorem electo.

(Commendatur Ninianus Vinzetus.)

GREGORIUS P.P. XIII.

Charissime in Christo fili noster salutem et apostolicam benedictionem. Etsi certo scimus bonos et catholicos viros esse ipsos per sese Tuæ Majestati commendatissimos, tamen cupimus dilectum filium Ninianum, Abbatem monasterii Sancti Jacobi Scotorum Ratisbonæ, nostra etiam erga ipsum charitate commendatiorem esse Majestati Tuæ. Gratissimum nobis facies si, in assequenda possessione hujus Monasterii, quod ei contulimus, inque ejus bonis et fructibus superioris temporis post obitum scilicet ultimi possessoris obtinendis, adeptaque Monasterii aliarumque rerum possessione retinenda, ipsum tuo favore amplectens, neque patieris eum a quoquam vexari aut perturbari. Hoc tum ipsius Niniani causa cupimus tum etiam nostra, ne scilicet literarum apostolicarum executio impediatur. Commendamus igitur hoc negocium Majestati Tuæ quantum possumus.

Datum Romæ, apud Sanctum Petrum, sub annulo Piscatoris, die xvii Julii MDLXXVII. Pontificatus nostri anno sexto.—Arch. Vat., xlv. 23, fol. 359.

III.—LETTER OF GREGORY XIII. TO THE DUKE OF BAVARIA.

Dilecto filio nobili viro Alberto Duci Baviaræ.

(Idem Argumentum.)

GREGORIUS P.P. XIII.

Dilecte fili, Nobilis vir, Salutem et apostolicam benedictionem. Commendamus Nobilitati Tuæ quantum possumus dilectum filium Ninianum Vinzetum, quem Monasterii Sancti Jacobi Scotorum Abbatem fecimus. Cupimus ut ei auxilio sis, diligentissimeque eum commendes Senatui et civibus Ratisbonensibus in assequenda et retinenda ipsius Monasterii ejusque rerum possessione et fructibus superioris temporis post obitum scilicet ultimi possessoris obtinendis. Cupimus autem hoc tum ipsius Niniani causa tum etiam nostra. Scis enim nostra interesse ut apostolicis literis obtemperetur; erit hoc nobis gratissimum.

Datum Romæ, apud Sanctum Petrum, sub annulo Piscatoris, die xvii Julii MDLXXVII. Pontificatus nostri anno sexto.

IV.—LETTER OF GREGORY XIII. TO WILLIAM, SON OF THE
DUKE OF BAVARIA.

Gulielmo Bavarix ducis filio eodem exemplo.

V.—LETTER OF GREGORY XIII. TO THE BISHOP OF RATISBON.

Venerabili fratri episcopo Ratisbonensi.

(Idem argumentum.)

GREGORIUS P.P. XIII.

Venerabilis frater salutem et apostolicam benedictionem. Non putamus dilectum filium Ninianum Vinzetum, quem abbatem Sancti Jacobi Scotorum Ratisbonæ fecimus, indigere nostra apud fraternitatem Tuam commendatione; ipsum enim sua probitate et pietate tibi commendatissimum fore arbitramur. Si quid tamen indiget commendamus eum quantum possumus ut ei auxilio sis in assequenda et retinenda ipsius Monasterii ejusque rerum possessione, inque obtinendis fructibus superioris temporis post obitum scilicet ultimi possessoris, eumque in possessione tuearis, neque patiaris eum a quoquam impediri aut turbari, idque etiam agas cum Senatu et civibus Ratisbonensibus, eumque illis commendes, rogesque eos ut eum sua quoque ope et favore amplectantur; erit hoc Nobis gratissimum.

Datum Romæ, apud Sanctum Petrum, sub annulo Piscatoris, die xvii Julii MDLXXVII. Pontificatus Nostri anno sexto.

VI.—DIPLOMA RUDOLPHI II. IMPERATORIS IN FAVOREM SCOTORUM.
ANNO 1578.

Rudolphus Secundus, divina favente clementia, Electus Rom., Imperator semper Augustus, ac Germaniæ, Hungariæ, Bohemiæ, Dalmatiæ, Croatiæ, Slavoniæ, etc. Rex, Archidux Austriæ, Dux Burgundiæ, Stirix, Carinthiæ, Carniolæ et Wirtembergæ, etc., Comes Tirolis, etc., universis et singulis Electoribus, aliisque Principibus Ecclesiasticis et Sæcularibus, Archiepiscopis, Episcopis, Comitibus, Baronibus, ac urbium, civitatum, oppidorum et quorumcunque locorum, ac communitatum Rectoribus, Burgimagistris et Consulibus, ac aliis quibuscunque nostris et Imperii Sacri fidelibus, dilectis, cujuscunque status, conditionis fuerint, salutem, benevolentiam ac gratiam nostram Cæsaream et omne bonum.

Cum Serenissima Princeps Domina Maria, Regina Scotorum, consanguinea et Soror nostra charissima, Oratorem suum, Reverendum,

devotum, sincere nobis dilectum, Ioannem Leslæum, Episcopum Rossensem, certis de rebus ad nos destinavit, inter alia, Serenitatis suæ nomine exposuit ejusdem Prædecessores, inprimis vero Guilielmum, quondam Achaii, Regis Scotiæ, fratrem, post multa a se præclare gesta pio quodam zelo in pluribus Germaniæ locis, Monasteria Ordinis S. Benedicti solis Scotis erexisse, eademque prædiis et agris opimis dotasse simulque sanxisse, ne ullus alius nisi Scotus monachus aut Cœnobiarcha ibidem admitteretur. Secutum inde esse, ut et plerique Germaniæ Principes ejusdem Ordinis Monasteria erexerint, solis Scotis conferenda. Id quod multa a Scotis passim per Germaniam continua successione possessa, vel saltem Scotorum adhuc nomine appellata monasteria abunde testentur. Verum temporis iniquitate factum esse, ut pium hoc institutum paulatim neglectum, ac complura hujusmodi monasteria aliis quam Scotis commissa fuerint. Cum autem hoc tempore multi ex Scotis se offerant, qui tum morum probitate vitæque integritate, tum singulari eruditione præditi, parati sint fundatorum piam voluntatem sustinere omniaque præstare, quæ ad ritus et mores Ecclesiasticos componendos ac juventutis institutionem pertinent, idcirco præscriptus Episcopus Rossensis tam dictæ Serenissimæ Reginæ, quam Nationis Scoticæ nomine, a nobis obnixè petiit, ut privilegiorum a longo tempore Scotis in Germania quæditorum conservationi, nostro favore et autoritate benigne consulere dignamur. Cui tam piæ petitioni cum deesse non potuerimus, Dilectiones et Devotiones Vestras, ac Vos benigne clementerque hortamur et requirimus, ut erga præscriptum Episcopum Rossensem hac de re cum Dilectionibus et Devotionibus Vestris, ac Vobis acturum, tam benevolos vos exhibere velitis, ut in iis, quæ ad hujusmodi privilegia tuenda, ac dictos Scotos in pristinam possessionem restituendos spectant, nostram hanc Commendationem sibi haud parum profuisse intelligat; in quo Dilectiones et Devotiones Vestræ ac Vos nobis rem gratam facturi estis, Cæsarea nostra benevolentia et gratia recognoscendam.

Datum in arce Nostra Regia Pragæ, die octava mensis Octobris, Anno Domini Millesimo Quingentesimo septuagesimo octavo, Regnorum nostrorum Romani tertio, Hungarici septimo, et Bohemici quarto.

Ad mandatum Sacræ Cæsareæ Majestatis proprium.

P. OBERNBURGER.

Vidit S. VIEHEUSER, D.

RUDOLPH.

L. S.

Collationatum cum Originali concordat.

F. ALEXANDER BAYLÆUS, Abbas.

—Baillie MSS., Reichsarchiv, Munich.

VII.—REVERENDISSIMI DOMINI IO. LESLÆI, EPISCOPI ROSSENSIS, SERENISSIMÆ MARIÆ SCOTIÆ REGINÆ ORATORIS (PRO RESTITUTIONE MONASTERII S. EGIDII SCOTORUM NÜRNBERGÆ) PETITIO, EJUSDEM CIVITATIS SENATUI EXHIBITA 12. NOVEMBR 1578.

Tanta fuit olim, clarissimi Senatores, Scotorum pietas et doctrina, summusque in promovenda Christiana religione zelus atque studium, simulac juventutis præclaris moribus et disciplinis informandæ desiderium, ut non modo contenti fuerint suis domi, sed etiam vicinis quibusque gentibus Dei verbum prædicare, juventutem instruere, et reliqua, quæ ad hominum mores recte componendos pertinent, sedulo præstare; unde factum est, ut in Germania multi ex Scotis descendentes, et vitæ integritate, plerique etiam fuso proprio sanguine Martyrium passi, religionem disseminaverint atque ita confirmaverint, ut quam plurimi ex illis maximarum urbium in Germania patroni ad hæc usque tempora religiose colantur. Hujus rei testes locupletissimi sunt Episcopi et Beatissimi Martyres, S. S. Bonifatius Moguntiæ, Kilianus Herbipoli, Rumoldus Mechliniæ, Levinus Gandavi, Colomannus Viennæ, Erhardus Ratisbonæ, Adolarius Erfordiæ, Sebaldu Norinbergæ, Confessores quoque et Abbates celeberrimi, S. Gallus apud Helvetios, S. Mammurcus¹ Ratisbonæ, S. Fiacrius in Francia (ut alios ejusmodi innumeros Scotos in illis etiam regionibus præteream), vel Martyres vel Confessores, in quorum honorem quamplurimæ ecclesiæ et monasteria fuere in Germania erecta. Deinde tempore Caroli Magni ab initio inter eundem Carolum Francorum et Achaium, Scotorum Regem, antiquissimo illo (quod hodie etiam durat) fœdere Wilhelmus, Achaii Regis frater, post multa præclara a se gesta, ab ipso Carolo multis terris donatus, cum liberos non haberet, Christum bonorum suorum hæredem et ecclesiam instituit, atque ita monasteria Ordinis S. Benedicti in multis Germaniæ locis solis Scotis erexit, prædiisque opimis atque agris dotavit, sanciens ne ullus alius nisi Scotus Monachus aut Cœnobiarcha ad illa admitteretur. Postea vero Scoti tanta sanctitate et eruditione per totam Germaniam pollebant, ut et ipsi Germaniæ Principes Monasteria ejusdem ordinis solis Scotis conferenda erexerint. Quod autem ita re vera sit multis a Scotis ubique et continua successione per Germaniam Monasteria, vel nostra memoria a nostris possessa, vel Scotorum saltem adhuc nomine appellata abunde testantur. Temporis tamen iniquitate effectum est, ut tam pium ac sanctum principium et aliorum Nobilium institutum neglectum fuerit, pluraque ex his monasteriis aliis quam Scotis commissa. Unde ut Scotorum nationi simulac tam præclaris institutionibus debite ac legitimo ordine consulatur, Io. Leslæus, Episcopus Rossensis, Serenissimæ Scotorum Reginæ Orator, et principis

¹ = Mercherdach (?).

et nationis suæ nomine ac mandato, apud Sacram Cæsaream Majestatem pro privilegiis ejusdem nationis in Germania conservandis ac monasteriorum restitutione egit et supplicavit. Cumque Sacra Cæsarea Majestas supplicationem ab ipso Rossensi oblatam ad consilium detulisset, communi voto decretum est petitionem tanta æquitate niti, ut privilegia a longo tempore Scotis quæsita conserventur, monasteriaque antiquitus ab illis possessa restituantur. Unde Sacra Cæsarea Majestas patentes litteras expediri præcepit, quibus singulis principibus, Archiepiscopis, Episcopis ac Civitatum præfectis et senatoribus mandaretur, ut ipsos Scotos in pristinam ac debitam Monasteriorum possessionem reponerent. Cum autem præter alia Monasteria ipsis Scotis summa et principum et magistratuum benevolentia nunc restituta, unum sit in Vestra Civitate Nurnbergensi, S. Egidii nomine et titulo nuncupatum, quod jam inde per multa sæcula a Scotis juxta Fundatorum piam voluntatem possessum fuerat; de vestra itaque summa humanitate et justitia (quæ apud omnes prædicatur) confusus idem Orator supplicat, ut dignentur Clariss. D. D. Vestræ Scotos viros pios, probos et doctos, in pristinam ac debitam possessionem dicti monasterii S. Egidii reponere, juraque et privilegia illis debita tueri ac conservare, ut ibidem juxta Fundatoris mentem residentes omnem suam operam et industriam ad ecclesiæ Dei utilitatem, et juventutem litteris ac bonis moribus informandam, conferre possint, Deumque Optimum Maximum deprecetur, ut rempublicam Vestram pacatam, quietam ac florentem diu conservet.

Io. LESLÆUS, Episcopus Rossensis.
Serenissimæ Scotorum Reginæ Orator.

Hæc infrascripta copiæ addidit abbas Alex. Bailaeus :—

Reverendissimus Rossensis a senatu Nurembergensi convivio exceptus etc. hoc etiam responsi retulit; Ut si ulla unquam bona ecclesiastica restitui necessario debeant, tunc inter prima Monasterium illud S. Egidii Scotis pristinis habitatoribus restituatur; exhibitis desuper confectis litteris quæ proh cum multis aliis in Sueco-Waymariana Civitatis hujus Ratisbonensis expugnatione et possessione interierunt (*i.e.*, anno 1632). Hoc satis humano responso a Senatu accepto, Reverendissimus Rossensis, relicto in Aula Cæsarea D. Thoma Guthræo, Scoto Agente, et pro monasterii Viennensis restitutione suo Sollicitatore, in patriam ad Dominam suam Scotiæ reginam rediit.

Præfatus autem Sollicitator post annuam magnis sumptibus in Aula Cæsarea commorationem tale responsum accepit, ut sequitur pag. sequenti.

—Baillie MSS., Reichsarchiv, Munich.

VIII.—COPIA DECRETI CÆSAREI THOMÆ GUTHRÆO SCOTO
EXHIBITI 1580.

Sacra Cæsarea, ac Hungariæ et Bohemiæ, etc., Regia Majestas Dominus—noster Clementissimus, benigne intellexit ea quæ superiori anno nomine Serenissimæ Principis et Dominæ, Dominæ Mariæ Reginæ Scotorum per Serenitatis suæ Oratorem, Reverendissimum Dominum Ioannem Leslæum, Episcopum Rossensem, ratione monasteriorum nonnullis in locis Germaniæ pro Scotis fundatorum, præsertim vero ac in specie, ratione monasterii Beatæ Mariæ Virginis Viennensis (Scotorum dicti) proposita postulataque fuerunt. Capta igitur super iisdem Informatione necessaria, Majestas sua comperit, quod etsi ab initio jam dictum monasterium pro Scotis præcipue fundatum fuerit, idque ob eam, quæ tum erat, ipsorum pietatem ac vitæ sanctimoniam, postmodum tamen iisdem Scotis de pio isto studio plurimum remittentibus et ad diversam vitæ rationem deflectentibus, sicque foundationis istius causa cessante, ab ipsa etiam fundatione recessum sit. Ac primo quidem a Papa Nicolao quinto tempore quondam Alberti Regis Hungariæ et Archiducis Austriæ ita constitutum fuisse, quod in dictum Cænobium non solum Scotorum, verum etiam aliarum Nationum religiosi, maxime vero Germani recipi possent. Cumque demum Scotiæ nationis religiosi adeo obstinatos se præberent, ut potius quam hujusmodi Reformationi locum dare, ac Germanorum cohabitationem ferre vellent dicto monasterio, ac omni ejus administratione cedere, illaque ad manus Reformatorum a prædicto Nicolao Quinto deputatorum libere resignare maluerint, factum esse, ut iidem Reformatores, resignatione illa acceptata, pertinaces Scotiæ nationis Religiosos Autoritate Apostolica a dicto monasterio ejusque administratione excluserint, quin et a tota ista provincia ac diœcesi excedere jusserint atque relegaverint. Tantum vero abesse, ut ullum ad monasterium illud regressum iisdem Scotis reservaverint, ut etiam non multo post ad Divi quondam Imperatoris Friderici III. instantiam, prælibatus Nicolaus Quintus Summus Pontifex idem monasterium a Scotis ac ejusdem nationis Cænobiorum incorporatione, Visitatione, Superioritate, omnique jurisdictione et potestate prorsus exemerit, atque insuper deputatis ad hoc specialibus Commissariis ejus Provinciæ Diœcæsano sive ordinario, nimirum Episcopo Pataviensi, illud subjecerit, quod demum post Viennensis Episcopatus erectionem, Papa Paulus Secundus ejusdem loci Episcopo subesse voluerit.

Quæ cum ita se habeant ac non modo memoratum monasterium Beatæ Virginis Viennen. unacum ejusdem Prælati, Religiosis ipsaque natione Germanica, verum etiam jam dicti Ordinarii tanto tempore in pacifica hujusmodi exemptionis possessione fuerint, (ut

interim multa alia quæ ad convellendas Scoticæ nationis prætensiones adduci possent prætereantur) Majestas sua Cæsarea benevole sibi pollicetur, prædictum Dominum Episcopum Rossensem ac ipsam Serenissimam Reginam Scotiæ huic Majestatis suæ Informationi acquieturos, neque sæpe dicti monasterii Viennen. restitutionem ulterius usuros esse, cum eo jam pridem Summorum Pontificum autoritate res deducta sit, ut nulla hujusmodi restitutionem petendi causa idonea possit esse reliqua. Et hæc quidem Cæsarea Majestas eidem Domino Episcopo vel ejusdem hic relicto sollicitatori responderi clementer voluit. De cetero ipsi Domino Episcopo benevolentiam suam Cæsaream benigne deferens. Decretum Pragæ, 7 Aprilis 1580.

V. S. VIHEUSER D.

P. OBERNBURGER.

L. S.
C.

—Baillie MSS., Reichsarchiv, Munich.

IX.—PROTESTATIO REPLICATORIA D. THOMÆ GUTHRÆI, REVERENDISSIMI ROSSENSIS EPISCOPI SOLLICITATORIS, CONTRA PRÆFATUM DECRETUM CÆSAREUM IPSI ILLICO CÆSAREÆ MAJESTATI EXHIBITA.

SACRATISSIME IMPERATOR,—

Serenissimæ Scotorum Reginæ Oratoris Reverendissimi D. Io. Leslæi, Episcopi Rossensis, Sollicitator Thomas Gutræus quanta potest animi demissione atque reverentia Sacræ Cæsareæ Majestati Vestræ gratias agit maximas pro Clementissimo decreto, quod ipsi secundum exemplum hic adjunctum Majestatis Vestræ jussu traditum fuit. Quamvis autem illi contigerit jam annui temporis spatium, et longe eo amplius, in expectando Cæsareæ Majestatis Vestræ responso, cum non mediocri sumptuum factura, consumere, non potest tamen sine ingenti ipsius Serenissimæ Reginæ ac præfati Reverendissimi Episcopi totiusque Scoticæ nationis detrimento, a mandatis Domini sui persequendis atque adeo ab officio suo deterreri. Supplex igitur eandem Majestatem Vestram orat et obsecrat, ut pro sua singulari æquitate et benignitate, et quo melius pleniusque tam supra memorata Serenissima Regina, quam Reverendissimus D. Episcopus de pia et sincera Majestatis Vestræ intentione certior fieri possit. Non solum Papæ Nicolai Quinti Constitutionem, tempore Alberti, Regis Hungariæ, et Archiducis Austriæ, factam, et Scotorum fratrum resignationem, sed etiam Nicolai V. Pontificis Maximi Exemptionem Divo quondam Imperatori, Friderico III. concessam, tum demum Papæ Pauli II. mandatum decernat exhiberi. Ad hæc dignetur Sacra Cæsarea Majestas Clementissime perpendere quorundam fortassis religiosorum olim in monasterio Beatæ Mariæ Virginis Viennens. pertinaciam, aut

minime convenientem vitæ rationem, neque Sanctissimam foundationis causam tollere, neque etiam pio Catholicorum Scotorum gregi, qui Dei Optimi Maximi beneficio e summis calamitatibus emersit et ob veram fidem Christianamque doctrinam inops adhuc exulare cogitur, nec ipsi Serenissimæ Reginæ satis aliunde afflictæ et vexatæ quodvis damnum aut præjudicium afferre potuisse. Denique priscas et optimo jure firmatas prætensiones, non solum ex unius tantummodo partis contra se vix unquam sententiam dicturæ informatione minime convellendas aut labefactandas, sed potius Pontificia Cæsareæque Majestatis Vestræ autoritate fovendas et stabiliendas esse, sicuti prælibata Serenissima Regina et Reverendissimus Episcopus fore sperant, et Majestati Vestræ Cæsareæ diutissimum, felicissimumque imperium cum gloriæ incremento cælitus usque adeo precantur.

Copiæ infrascriptæ addita sunt hæc per abbatem Baylaeum :—

Hac suprascripta replicatione facta dictus D. Guttræus, animadvertens se oleum et operam in Aula perdere, ad Dominum suum Reverendissimum Rossensem Episcopum re infecta liteque sub judice relicta redire statuit, facultatem Reverendo Abbati Niniano rem suam et jus proprium persequendi committens. Qui Abbas commendatitiis Gregorii XIII. Papæ, et aliorum Principum litteris munitus postea Viennam ipse ad prosequendum jus suum se contulit. Commendatitias autem Serenissimi Guilielmi Ducis Baviariæ in hunc finem hic subjicere visum est ; eo quod æquitatem rei perspicue satis ostendant, et Abbatem Ninianum suosque Conventuales non obscure commendent (pag. sequenti scil.)—Baillie MSS., Reichsarchiv, Munich.

X.—GUILIELMI DUCIS BAUARIÆ COMMENDATIO NINIANI ABBATIS
RATISBON. PRO RECUPERATIONE MONASTERII VIENNENSIS AD
RUDOLPHUM II. IMPERATOREM 1583.

Aller Durchleichtigister Grossmechtigister Kayser, Eur Kays. Mayst. sein mein ganz vnderthenig dienst, in aller gehorsamb alle Zeit Zuor berait, Allergenedigister Lieber Herr vnd Vetter! E. Kay. Mayst. hat sich ohne Zweifel genedigst Zuerinnern, welcher massen bey derselben sich etliche Zeit her der würdig vnd andechtig in Gott mein besonder Lieber, vndt getreuer der abbt Sanct Jacober Closters Zue Schotten genant in Regenspurg, aller diemietigst bemüet, das Schotten-Closter Zue Wien nit allein widerumb Zu seiner Nation Zu bringen, sond(ern) auch mit tauglichen gueten Ordensleuthen Zuuersehen, vnd was sich etwa dabej vor allerlai vnordnung eingerissen, dasselb in besten standt, vnd würdten Zerichten, Item was derhalber, vnd damit Er der abbt Zum selben genedigsten gueten

Schuez finde, sowoll die Babst. Heyl.¹ selbs, alss die Königin von Schotten an Eur Kay. May.² furbüttlich geschriben hat, So sich dann ietzt ein fahl mit negstgewestem Praelaten der Schotten Zue Wienn begeben, dabei E. Kay. May. gelegenheit bekhommen, obuermelts abbt diemietigsten suechen vnd bitten, allergenedigist statt Zugeben, vnd dasselb ins werckh Zurichten, hab ich nit vmbgehen sollen, Vorauss auf sein des abbt diemietig ersuechen, vnd mir bewist Wollhalten Eur Kay. May. hiemit gehorsamist Zubitten, Ihne mit Kayserlichen Genaden Zu bedenckhen, vnd Zue gewehren, welches gewislich E. Kay. May. selbs Zu wollgefallen, Auch dem Closter vnd Orden Zue Ehren vnd guetem gelangen würdet. Dann ich mach mir kheinen Zweifel, Er der abbt würde diss orths von Gottsdienst, Schuelen, vndt dergleichen Clösterlichen wollstandt, was ansehlichs vnd nuezlichs anstellen, alss darzue von Einkommen, Platz, vnd anderer gelegenheit gueter vortail vor der handt, Dieweil er Zu Regenspurg das arme verödtigte Closter in so kurzer Zeit dermassen herfür gebracht, das nit allein der taglich Gottsdiennst widerumb nach staten angestellt, sonder auch ein solch Schuelwesen, darauss in Kürz ein ansehlich Catholisch Seminarium erwachsen mag, Zuegericht ist. Eur Kay. May. werden sich auch hierdurch bey der Schottischen Nation, deren Gottseelige muehe, vnd wollthatten in vnnsers heiligen Glaubens sachen dem Reich vnd Teutschen Landen von alten Zeiten her nit ybl erspross, in hechsten Rhuem³ vnd danckh sezen, vnd hierinnen nit abhalten lassen, Was etwa ein Zeit auss gemainer alles geistlichen wesens vnfahl villeicht aucht mehr durch anderer Nationen alss Schottische religiosen alda vngleichs, vnd sträflichs fürgangen sein möge. Vnd Zuedem allem haben Eur Kay. May. nun desto mehr vrsachen, dieweil auss derselb Kayserlichen beuelch Ime abbt das merbemelt Regenspurgische Schottencloster, alss das fürnembst vnd matricarium sowoll des Wiennischen alss aller anderer Schotten-Clöster in Teuschlanden nun mehr inhendig gemacht, vnd durch Ihne, inmassen oben verstanden, auch bey geringem einkommen sowoll herfür gebracht vnd wider aufgericht worden ist. Eur Kay. May. thue ich hiemit vilmelten abbte, vnd nit weniger mich selbst Zue Kayserlichen gnaden gehorsambests fleiss beuelchen.

Datum In meiner Statt München den 23. July 1583.

Eur Röm Kay. May. Gehorsambister fürst vnd vetter.

WILHELM Herzog in Bayrn.

—Baillie MSS., Reichsarchiv, Munich.

¹ =päbstliche Heiligkeit.

² =kaiserliche Majestät.

³ =Ruhm (glory).

XI.—A COPIE OF KING JAMES THE SIXT LETTER TO ABBOT
NINIAN WINZET. ANNO 1587.

Pryour of the conuent and Abbacye of St James at Rënsburgh,
We greit yow hartly weill. This bearer, James Suutar, indueller in
or (= our) burg of St Androes, being in deliberation to passe towards
yow, to acclaime to the guide and geir extending to the sowme of
sevin scoir fyve guidlins left by the decease of vmq^{ll} Agnes Suutar, his
lawfull Sister, in your hands, apperteaning justlie vnto her and her
narrest and lawful aires, has instantlie requested vs of this pñt; whils
we haue thought good to direct vnto yow in the said James his
fauours, desiring yow affectuallie, that, in respect the said Agnes hes
no airs, begotten of her body, ye wold delieur to the said James as
narrest and lawfull air vnto her the said sowme of seeven scoir fyve
guidlings without aine impediment or truble to; not doubting bot ye
will be moved not onlie be this owre requeist, but also of your owne
guid conscience tho doe the premiss. We committ yow to the pro-
tection of the Almightie. At Halyrudhous the . . . of marche 1587.
JAMES K.

To the right reuerend father Ninian, Pryour of the Convent of St
James at Rënsburgh.—Baillie MSS., Reichsarchiv, Munich.

XII.—STATEMENT OF AFFAIRS OF ST JAMES'S MONASTERY IN 1584.

Wir Ninianus Abbtte des Closters der Schotten zu St. Jacob in
Regensburg; dessgleichen Wir Johannes Jacobus Prior u. gemeinlich
der gantze Cövent berürten Closters Sanct Benedicten Ordens, Be-
kennen hiemit aintrechtiglichen für uns, unser nachkhommen, und
thuen kundt menigclichen mit diesem brieff, dass wir cum Ssmi
Domini nostri, Domini Gregorii XIII. Pontificis Maximi, Sedisque
Apostolicæ Consensu, dessen datum ist, . . . wohlbedechtlich, auch
uns mehrers und bessers unsers Closters nutzes willen, aufrichtiglich
zu einem steten ewigen immerwehrenden durchgehenden u. unwiderruf-
lichen Khauf gegeben und verkhauf haben, geben u. verkhaufen
auch hiemit und in crafft diss briffs, als solcher Khauf vermög der
Rechten, auch nach Ordnung und Gebrauch des löblichen Fürsten-
thumbs Neuburg zum Krefftigisten und bestendigisten geschehen
soll, kann u. mag: Wie auch mit besster Form thuen, sollen können
u. mögen, dem Durchleuchtigen Hochgebornen Fürsten u. Herrn,
Herrn Philipp Ludwigen Pfaltzgraven bey Rhein, Hertzogen in Bairn,
Graven zu Veldenz u. Sponheim, unserm genedigen Fürsten u. Herrn,
auch seiner fürstlichen gnaden Erben u. Nachkhomen unser u.
bemelts Klosters aigene Rent, Zinns, Getraidt, güllt, Reutt u. Güetter,
in irer fürstlichen Gnaden Land und Fürstenthumb, zu *Dietldorf*,

Bettenhofen und *Callmünz* gelegen u. gesessen Nemblich einen Hof zu *Bettenhofen*, darauf jetzo Mathes Silbernagl sitzt, welcher jährlichen auf den alten *Hammer* gibt Wisgült 7 Schilling Regensb., Stifftgeld 2 Regensb. u. eine alte Stifftennen. Mehr ein Hof daselbsten zu *Bettenhofen*, den Jacob Flüerl inn hat, u. jährlichen gibt Wisgült 7 Schilling Regensb., Stifftgeld 4 Regensb., 8 junge Hiendl u. eine alte Stifftennen, an getraidt Waitzen 1 Schaff 4 Metzen, korn 1 Schaff, Gersten 1 Schaff, Habern 1 Schaff u. 4 Metzen, alles gueter Gült u. Calmünzer Mass. Item den Hof zu *Obern Dietldorf*, davon ein yeder Paur jerlichen gibt, 15 Schilling Regensb., Stifftgeld 4 Regensb. dann in der Stifft ein Metzen Habern zu Fuetter Habern, Mehr 4 Kinelaib oder Weihenachtsemel u. 2. Käss darauf, ain Centen Ayr, 8 Käss u. 8 junge-henndl, Item zu *Niderdietldorf* gibt Hanns Oberstetter jährlichen vom *Hamer* daselbst 9 Schilling Regensb. Mehr für 2 Güeter vom Hannsen Wager 1 fl., Stifftgeld 6 Regensb. 1 Centen Ayr, 8 Kinelaib oder Semel u. 4 Käss, an Getraid aber Waitzen 1 Schaff, Korn 2 Schaff, Gersten 1 Schaff, Habern 1 Schaff, u. in der Stifft 1 Metzen Habern zu Fuetter habern, alles Calmünzer Mass, Item Mehr gibt Obersteller von einem Güetl, so Hannsen Mayr gehörig u. das *Kugelgüetl* genannt wird, 12 Regensb. Stifftgeld, 1 Regensb. u. ein alte Stifftennen, Item mehr ein Hof daselbst zu *Niderndietldorff*, der *Amphoff* genannt, den Andrä Eglseer inhat, jelt aber Mathes Peer besitzt, gibt jährlichen Wisgült 8 Schilling Regensb., Stifftgeld 4 Regensb., eine alte hennen, 14 Khess, 10 junge henndl, 1 Centen Ayr, 4 Kinelaib oder Semel, an Getraid aber Waitz 2 Schaff, Korn 2 Schaff, Gersten 1 Schaff, Habern 3 Schaff; Mehr von einem Güetl, so Utz Löffler inne gehabt 1 fl 3 Regensb. Stifftgelt 3 Regenb. Item der Würth zu *Niederndietldorf* Hanns Flierl giebt jerlich von der Tafern 2 fl Regensb. Mehr vom Feldt 3 fl Regensb. Item Fuerhainz zu *Niederdietldorf*, jetzt Thomas Götz gibt Järlich von seinem Hause 27 Regensb. ein alte Stifftennen. Item Leonhard Fischer, jelt Leonhard Markstetter zu *Niderdietldorf* gibt Jerlich vom *Vischlehen* auf Liechtmess 9 fl Regensb. auf Jacobi dienstfisch oder dafür 45 Regensb. auch ein Essen Visch, als oft ein Abbt von St Jakob nach *Dietldorf* kommt. Item zu *Callmünz* Wolfgang Schwaiger, jelt Gebhard Haag gibtjerlich von 4 Tagwerk Wismat zu *Aich*, so lehen, 80 Regensb.

Und solche obspecificirte Güeter, mit grund und Boden, allen und jeden Iren Rechten u. Gerechtigkeiten, Nutzungen, Ein- u. zugehörungen, dazu auch alles besuchts und unbesuchts—dazu auch das Wismath zwischen *Kay-* und *Dietldorfer* Hölzern gelegen, die *lang Wissen* genannt, so bei 17 Tagwerk sind u. von den Innhabern auf dem Fall zu lehen empfangen werden, u. also in allen nichts davon ausgenommen, allein den Besitzern u. Inhabern solcher verkaufter Güter Ire darauf hergebrachte u. habende Erbrecht und Gerechtigkeiten, so sie von unsern Vorfadern mit gueten rechtmessigen Schein

und Titul erlangt und hergebracht, für frey, ledig, unverkümert, aigen, darumb Seine fürstliche Genaden uns

2108 fl. 15 kr.

Reinisch in Münz gueter gemainer Landsrechnung zu unsern sichern handen u. ganz völligen gueten Benüegen entrichten u. zollen lassen, die wir auch ferner zu gedacht unsers u. unsers Convents u. Closters Nutz gewendet und angelegt, auch damit andre Güeter nemblich *Hopffengarten* erkauft haben: Sagen u. geben derwegen unsern gnädigen Fürsten und Herrn dieser Kaufsumma quitt, frey, ledig und los in kraft diess brieffs, etc., etc.

Zur wahren und beständigen Urkund haben wir obbekennte Abbt, Prior und Convent oftgemeldten Closters zu St. Jacob in Regenspurg unser Abbey und gemeines Convents Insigl für uns, unsre Nachkommen und Closter öffentlich an diesem brieff gehangen, darunder wir uns und unsre Nachkommen verbinden, den Inhalt desselben getreulich, stet und vest zu halten und zu vollziehen, der geben ist zu Regenspurg den 26. Januarii, als man zählt nach Christi Geburt 1585 Jar.

Als Siegelzeugen waren 2 Notarien, die sich auch unterschrieben, gegenwärtig nämlich Conradus Judex u. N. Johann Reich.

Nota.—Durch diesen dem Kloster so schädlichen: freylich auch durch mancherley vorgängig widrige Ereignisse veranlassten: Verkauf verlor letzteres an jährlichen Einkünften:

	Schaff.	Metzen.
Waitzen	4	4
Korn	5	—
Gersten	3	—
Haaber	5	6
Fische	10 lb	
Semellaib	16	
Ayer	300	
Alte Hennen	11	
Junge Hennel	26	
Käss	28	
An Geld ist=		
Regensb. d. 148	4	28
Schilling Reg. d. 63	63	—
		8 lb 3 fl 28 d

An Wismat 17 Tagwerke. welches nach mittlern Anschlag eine jährliche Einnahme von 360 fl. abwirft.

Nota II.—Dass Herr Abbt Ninian sein Versprechen, um obige Summe ein andres Gut anzukaufen, gehalten habe, erhellt aus einer Originalquittung dd. 10. Oktober 1583 über 100 fl., so der Junker H.

Hanns Sambssham von Sporenberg der Zeit zu *Hopfengarten* plebis *Wenzenbach*, dem Kloster St Jacob ertheilte, als ihm Herr Abbt Ninian sein eigenes Gut zu *Hopfengarten* um 2000 fl. aberkauft, u. Herr Jacob Prior in absentia dñi abbatis Niniani demselben die erste Frist mit 100 fl. erlegt hatte; die stipulirte Kaufsumme wurde in Fristen in den Jahren 1583, 1584, 1585, 1586, und 1587 gänzlich abgetragen.—MS., Kreisbibliothek, Regensburg.

[In the above account lb stands for pounds; s for shillings; d for denars (pfennigs); fl. for florins; kr. for kreuzers.—ED.]

XIII.—STATEMENT OF AFFAIRS OF ST JAMES'S MONASTERY IN 1589.

Nos Ninianus abbas, et F. Joannes Jacobus Albus Prior, necnon et totus Conventus ibidem notum facimus cunctis et singulis præsentes conspecturis et lecturis literas,—Nos ob certam et evidentem nostri Monasterii necessitatem, et ob ejusdem etiam maius emolumentum, ac ad alia nobis magis commoda, prædia et hoffmarcas *Hopfengarten* et *Hofreut* in Ducatu Baviaræ coemenda, Illustrissimo Principi ac Domino, Domino Philippo Ludovico, Comiti Palatino Rheni, Baviaræ Duci, et Comiti Veldentia et Sponhemii, Domino nostro gratiosissimo *nostras sylvas, item agros et annuos redditus in Dietldorf, Pettenhoven et Calminz* in Suæ Celmi. Ducatu Neoburgensi sita et præstanda, consentiente ad hoc summo Pontifice Gregorio XIII. pro certa Summa pecuniæ, de qua inter Suam Celsitudinem et nos pactum et conventum, prout Instrumenta Venditionis de super confecta dd. 10. Julii 1584 et 26. Jan. 1585 latius demonstrant, vendidisse suæ Celmi. horum omnium possessionem effectualiter et plene tradidisse. Verum cum diploma Pontificii Consensus, prout a nobis promissum et conventum erat, partim ob prænominati Pontificis Gregorii XIII. intervenientem mortem, partim ob dotarii Pontificii crebras infirmitates, partim denique ob alia incidentia impedimenta, tam cito in Curia Romana expediri et obtineri non potuerit, quam nostri Monasterii necessitates, et Creditorum nostrorum, quibus fidem nostram obstrinxeramus, molesta importunitas, postulabant, et hoc etiam præfatus Ill^{mus}. Princeps ratione pacti et Conventionis initæ, de Summa precii quingentos florenos, usque dum promissum diploma impetrati Pontificii Consensus Suæ Celmi. exhiberetur, pro maiori securitate reservaret, eamque Summam S. C. usque ad exhibitiones et traditionem prædicti Diplomatis ipso iure retinere potuisset; tamen S. Cels. preces nostras submissas ex singulari gratia tum etiam ad intercessionem et interpositam pro diplomate illo brevi obtinendo fidem Agnati S. Cels. Ill^{mi}. Baviaræ Ducis, Guilielmi, Dñi. nostri gratiosissimi, iussit et curavit per S. Cels^{nis}. officiales Longifeldianos præfatam Summam residuum quingentorum florenorum annumerari, et ita integram Summam totius precii exolvi, prout etiam nobis *in-*

tegrum precium conventum ita totaliter ad nostrum beneplacitum et Summam Satisfactionem exolutum.

Nos itaque prædicti Abbas, Prior et totus Conventus agnoscentes singularem gratiam et magnum beneficium a sæpe nominato Ill^{mo}. Principe nobis hac in parte collatum, his nostris præsentibus literis bona fide pollicemur, et promittimus, nos non obstante totali evolutione integri precii, promissum istud diploma Pontificii Consensus S. Celⁿⁱ. intra spacium unius anni ad summum exhibituros et ad manus tradituros. Ac pro huius rei maiori certitudine et assecuratione S. Cels. omnia nostra bona et iura intra S. Cels. terminos Palatinatus et Jurisdictione sita et existentia, tam mobilia quam immobilia, præsentia quam futura, hisce præsentibus literis oppignoramus et hypothecamus, tali conditione et licentia, ut si intra constitutum tempus annum prædictum diploma Pontificii Consensus a nobis non fuerit S. Celⁿⁱ. oblatum et traditum, eo modo et forma, ad pactum et a nobis promissu est, S. Cels. liberum potestatem et facultatem habent, omnia prædicta nostra bona et iura in S. Cels. territorio existentia propria autoritate absque indiciali processu capere, arrestare, et detinere tam diu quoad promissa fidos a nobis vicissim integraliter evoluta fuerit: eo tamen diplomate Suæ Celsitⁿⁱ tradito, oppignoratio et hypotheca ista bonorum et iurium nostrorum in Palatinatu solvatur et liberetur, et præsens nostra ista obligatio, et alia prius a nobis data nobis reddatur. Ad hæc fideliter et sincere servanda, Nos fidemque nostram obstringimus quam fidelissime. In cuius rei testimonium his literis obligatoriis Sigilla monasterii nostri abbatiale nimirum et conventuale sunt adpensa. Actū in nostro Monasterio, antedicto die 22. mensis Junii, anno Dñi. 1589.

* Sigilla deperdita sunt.

—MS., Kreisbibliothek, Regensburg.

XIV.—ROBERTVS TVRNERVS NINIANO VINZETO ABBATI S. JACOBI
RATISBONÆ. RATISPONAM. LXXIII.

Die Jouis vix remota fuit prædii mensa, cum hospita nuntiat adesse qui me quæreret. Rogo quis homo sit. Excessit illa, vt intelligas, cautā esse mulierem ac fictam penè ad malitiā frendere eum ac more meo frangere verba Germanica tàm artificiosè, vt debeat esse Anglus, aut oporteat esse aliquem, qui Anglum ementiatur peregre. Sentio esse aculeum in me; delectat tamen aculeus, vt à muliere peringeniosè iactus in meam eloquentiam Germanicam. Video mulierem, curro ad ostium, video Christophorum. Quærin? Prehenso manum, ac, quasi hoc nimis esset peruagatum ad amoris magni magnam significationem, irruo in gremium, ad illud tritum. Saten saluæ? Vix responderat saluas, cum quæram de te, de Patre, Jacobo Vito. Tacet. Vrgeo de te.

Interposita mora tanto mussitat te valere. De Jacobo non exprimo vocem, sed lachrymas, easq. tam vbertim fluentes, vt mirarer in viro puerum. Rogo quid rei sit, quid iniuriarū, quid doloris, quid lachrymarū, conantis loqui voce aliquando interciderunt media, aliquando obruerunt totam lachrymā, vt nihil penitus eliciam. Putabā primo fuisse lachrymas doloris, intelligo tandem esse lachrymas amoris. Nam postquam mulcendo, perstringendo composueram hominem, ac, in gyrum, quasi quendam rationis duxeram, infert te ita deuinxisse Jacobum, ita amasse, vt vitæ apud vos tam suaviter actæ memoria eliciat lachrymas. Nouū sane hoc est in Benedictinis vostræ ætatis, sed non nouum in Ninianis ac Jacobis, sic amare, sic deuincire, vt qui amantur deuinciuntur, non satis se putent gratos, nisi recordantes fleuerint largius, quam deceat non dico viros sed ipsas mulierculas. Etsi laudo facile has lachrymas, vt grati pias, tamē reprehendissem vt viri ineptas, nisi sensissem in illo amato, deuincto, me amatum fuisse ac deuinctum. Largior ergo has amori, ac cum verba mea nihil habeant neruorum ad agendas gratias pro re tanta, sino illius lachrymas obire gratiarum agendarum piam functionem. Quid narro de agendis gratiis? Sentietis me si non in referendis gratiis, bene opimum certè in habendis sincerè gratum. Hoc nostrum fuit, illud vestrum est, monachos esse moratos, suaues, pios, addictos religioni, ac disciplina ita astrictos, vt optarem sanè omnes Benedictinos ad vestram normam sanctos per sanctum Ninianum ac reliquos Scotiæ Diuos hanc nobis famam, ac religionis gloriam conseruate integram à labe,—nam magna est, mira est, antiqua est quid? Quod hac ætate? Dico plane ac prædico, me venturum breui vt præsentibus gratuler vobis hanc gloriam famæ, pietatis, religionis, quod, si quis me excluderet Anglum, contendam sacramento me Scotum esse. Ad id nisi satis fuerit, me cooptatum fuisse à Reuerendissimo Rossensi, vixisse cum Scotis familiarius vbeq. quàm cum Anglis, Reginam obseruare Scotam, amicos colere vbiq. Scotos, adferam illa grauiora,—cognomen me habere Scoti, aum Scotum. Nam Turnerorum gens non fuit fortasse potius ex Angliæ Deuonia, quam ex Sanctandropoli Scotiæ, cum Turneros ante quinquaginta annos non viderit Deuonia, viderit Sanctandropolis à memoria Fergusis. Sed non premam acrius cum sperem me habiturum te disceptatorem caussæ meæ planè æquum; nam facilem non cupio in re tam clara ac justa. Vale. Monachii.

XV.—ROBERTVS TVRNERVS NINIANO VINZETO, S.P.D. LXXIV.

Et si nihil sit quod cupiam minus quàm te tangi leuiter, tamen gaudeo hoc tempore te angi grauiter, nam quod amor non potuit, id angor extorsit, vt scribas, ac ad eum scribas, qui literas tuas amat in te, seu potius te in literis. Nosti amorem suauē, sed in suauitate im-

portunum; nosti amorem sedulum, sed in sedulitate impudentem. Quare si scripserim suauiter, suauitas hæc fuit importuna, vt elicerem tuas literas; si scripserim sedulò, sedulitas fuit impudens, vt viderem tuum amorem vna charta quasi Syngrapha consignatum. Scripsisti, id est, amorem in me tuum ostendisti esse constantem. Rescribo, id est, ostendo me omni contentione dimicaturum, vt amorem tuum vel officio æquem, vel constantia vincam. Quare vt dolorem, quem inussu tibi proximè tacendo, iam totum abstergam scribendo, audi, incipio. Sed non incipio, nisi audias & diligenter seria, & amicè nostra. In Anglia Patres e societate Jesu mira præstiterunt. Nullus, cùm fueram ego Leodii, captus fuit: ac tam frequens populus sequebatur illorum conciones, vt frequentia indicaret rem. Nunc quatuordecim dicuntur capti, & in reliquis Campianus. Spero falsum esse. Nam Campianus oraculum fuit Angliæ, ac adeò miraculum nosti hominem, si latinè fuerit, Anglicè fuit Demosthenes. Literas tuas Cancellario dedi ad Ducem: premebam de responso: promisit se facturum officium. Pater Oliueris, qui res societatis in his partibus procurat, Monachii iam est. Vale. Monachii.

XVI.—ROBERTVS TURNERUS NINIANO VINZETO, S.P.D. LXXV.

De memoria sui conseruata habet gratias, easq. immortales gratias Turnero? immortales de memoria sui? perpusillum hoc est. Cur non etiam adiecerat illam vocem, diuinas? cur non hanc formulam, amplissimis verbis? ad summam multa desunt, si omnia quis velit exigere ad aulæ normam, quanquam aulæ non fecissem mentionem. Abbati sacerdos, nisi Abbas aulæ quandam vmbram effinxisset in suis literis tam ridiculam vt gratias agat sacerdoti, quòd colat Abbatem; clienti, quòd obseruet patronum. Noui quem laudo, qui laudo Ninianum; noui cur amo, qui amo Vinzetum, illum tam officiosum hominem Turnero, hunc tam vtilè Abbatem ecclesiæ, ut nisi laudem summè, amem sincerè, planè sim dignus, qui & stultitiæ & rusticitatis notis sempiternis inurar. Quare omittas posthac gratias quoties ad me? Nisi fortasse velis agere gratias, quod ostendo me gratum, vt experiaris an futurus sim in illis reiiciendis tam prudens, quàm essem in recipiendis impudens, quanquam hoc certè est vocare in controuersiam illum animum, qui tam sincerus est, vt in tuis rebus nisi ardeat, frigeat: si frigeat, pereat. Quare cū sit, vt in ardore quodā animi mei vita, sic in frigore mors, patiaris hunc meum ignem inclusum, facto, verbo, quacunq. ratione exire, neq. eum coneris agendarum gratiarum ceremonia, vel tanquam aqua extinguere? Sed hæc amoris notæ placent, quia irrident. Vale.—Turner, Epistolæ, pp. 221-225. Col. 1615.

XVII.—ROBERTVS TVRNERVS REVERENDISSIMO ET DOCTISSIMO
NINIANO VINCETO PATRONO SALUTEM. CLVI.

Ipsa oportunitas non potuit quicquam oportunius, quam hic vester quem vocatis puerum, puerum sanè aureolum, & mihi Junonium partum. Nam dùm scribo ad Rossensem, & queror me vel contemptum, vel præteritum, eccum puerum hunc! Quæ querelæ iniustæ intercedit tribunus, iubetq. mediam me vocem interpretare, vindicandam exilio, vel iniustam de re falsa, vel impiam contra hunc Consulem, qui toties conatur nobis rem Romanam in Britannia restituere. Quare quicquid volebam despuere conuitii in Reverendissimum Rossensem de literis nō scriptis, illud ego iure trāsfero in te de literis perditis. Fuit quidē dulce Rossensē ad me scripsisse. Dulce? immò graue. Nā quo vberiore capio semper voluptatem ex literis patroni, Opt. Max. eò acrior doloris morsus, caruisse me hac iā voluptatis vsura vestra negligētia. Dolerē infelicitatem meam, nisi ipsæ literæ Patroni mei essent infœliciores. Equitant Parisiis Monachium, Monachio nauigant Constantiam, Constantia vehuntur Ratisbonam. Bis tu verbis errorem literarum describis. Mirum sanè, in equo, in nauī, in curru, post gyrum anni, via impeditissima à milite, eas millies non periisse. Quid tandem? ad miseriam summam, in portu pereunt. At latent in libris probè seruata. Quàm probè? latent, at seruata. Maior profectò earum miseria, seruatas periisse. Bilis, vbies? Accusaris ab aliis, nimis acriter mordere, siue in literis, siue in conuiuio exerta. Sic accusata, malè bilis, cur nunc langues? digna sanè iniuria, in quam infigas aculeum. Quis credat de bile mea? nam cū omnis bilis malè audiat, quia bilis: tamen mea bilis habet nescio quam laudem, quia pungit iudicio. Nam quemadmodum parata expedit atque incurrit in fungos illos hominum, qui in aula, nosti qua, dum conabantur perdere, seruauerunt: sic patronos & bonæ notæ Patres, cauet diligenter, ne leui quidem digitulo, violet, quare frustra rogatis, vt largiar vobis hanc negligentiam. Nam incidistis in bonam bilem, quæ id habet iudicii, vt malit non esse bilis, quam mala contra bonos. Venia ergò esto huic vestræ culpæ, sed cum conditione, vt si quid ego peccaro in vos, vestram bilem acuatis ad hanc iudicii mei cotem. Vide, sis in mea bile, quam nihil bilis! vult irasci, ne videatur lædere extra iocum. Historia, de qua tam anxio quæritis, penè exierat in fabulam. Nam cū eius multò maximam partem coniecissem in cistam, quam ego ex mora putaram periisse; tamen ita vrsi, scripsi, frendui apud eum, cui committebam cistam Pariseis, vt iam tandem ante sex primū septimanas receperim cistam, & partem historiæ, quæ ibi erat. Quàm propè historia exiuerat in fabulam, narrarem lepidè, vt gaudeatis mecum fabulam rediisse ad historiam, in prima parte, quam apud me habui, laboraui, sed tam frigidè post mortem Reginæ, vt nunquam hanc manum aut oculum admouerim sine lachrymis. Tamen

expressi ex chartis illis historiam cædis Darleanæ totam tam planè & plenè, vt mihi nunquam magis satisfecerim edidissem his nundinis, nisi vtrâq. Typographia Ingolstadiana fuisset impeditissima, quâ à Bellarmino, quâ à Naso; nisi exeat his nundinis id quod promittit Reuerendissimus Rossensis, hic partus meus videbit lucem, summum post mensem. Reliqua pars apud me iacet intacta. Nam Reginam & animum mihi eadem securis perdidit quid consilij? est res disiecta, longa, operosa, quid consilij? Manũ promisistis. Manũ? Frustrâ vix tres manus suffecerint. Tamẽ conabor, vt placeã illi, cui vellem probari, vult meũ stilũ, cur vult non scio causam, id tantũ pertinaciter vult. Vrsit. Recepi, conabor, eò maiori animo, quo fœliciori vestræ manus subsidio. De duplici monachali portione gratus sum. Certè si cõditio hæc mea non esset, tantum abesset, vt portionem hanc reiicerem, vt vellem apud vos miserrimè seruire medium annum, nõ de hac solum re, sed de alia, quam celo, honoris mei causa. Tamen hoc paschate videro, an possim surtim apud vos ponere duos tantum dies, vt in medium consulatur, deest hic, qui me iacentem excitet, currentem incitet. Si aut iacens starem, aut stãs currerem semper, extruerem mihi immortalitatis trophæum. Ita scribo cum inuidia magnorum. Id signi, me placere, quod displiceo. Nam inuidia huius genii est, vt plurima vbi placeant, ibi aliqua semper rodat, quasi displiceant. Si non esset torpor ille, quem mihi vel inseuit natura, vel consuetudo insculpsit, volumẽ certè possem intra mensem. Ita mihi omnia è mediis digitis effluunt, non fluunt tantum, quoties aggredior ad stylum; sed nunquam aggredior; nisi sint, qui cubitum lateri adhibeant, Læsli & Winzeti, dii hominum. De nepote vestro doleo, iter cum ingressum sine meis literis si scuissem prius rem, nexuissetis fortasse & aut vos huius mentis, aut ille itineris huius filum multò fœlicius, meo consilio. Sed frustrâ optamus & consulimus post Saguntum captum. Apud vos sunt interrogationes Haii administros Scotos, lingua Scotica, si huius libelli mihi faciatis copiam, in vnum mensem, agnoscam Reuerendissimam V. D. (quod scribitis) sincerè in me animatam valde librum cupio. Vt amor reddatur amori, promitto vobis vsum cuiuscumque mei libri Anglici. Habeo multos & in hoc genere bene bonos. Expecto à vobis literas, & cum literis libellum istum. De Scotia nihil boni? ex Anglia nihil noui? Putabam ex ouo hac hyeme posito exiturum æstate aut gallum aut Basilicum, spero illum rimeo hunc speremne probabilius, an timeam, à vobis expecto.—Turner, 'Epistolæ,' pp. 363-367, Col. 1615.



VINCENTIVS

Lirinensis of the natioun of
Gallis, for the antiquitie and
veritie of the catholik fayth,
aganis ye prophane nouationis
of al hæreseis,

A richt goldin buke writtin in Latin
about .xi. C. zenis passit, and neulie
translatit in Scottis be Niniane

Winzet a catholik Preist:
Vt ædificentur muri Ierusalem.
Psal. 50.

ANTVERPIÆ
Ex officina Ægidij Dieft,
1. Decemb. 1563

Cum Gratia & Priuilegio.





VINCENTIVS LIRINENSIS

OF THE

NATIOUN OF GALLIS

FOR THE

ANTIQUITIE AND VERITIE OF THE CATHOLIK FAYTH

AGANIS THE PROPHANE NOUATIONIS OF AL HÆRESEIS

A RICHT GOLDIN BUKE WRITTIN IN LATIN ABOUT

XI.C. ZERIS PASSIT, AND NEULIE

TRANSLATIT IN SCOTTIS

BE NINIANE WINZET A CATHOLIK PREIST

Vt ædificentur muri Ierusalem

Psal. 50

ANTVERPIÆ

EX OFFICINA ÆGIDIJ DIEST

I DECEMB. 1563

CUM GRATIA ET PRIVILEGIO

TO¹ THE MAIST CATHOLIK, NOBLE, AND
GRATIOUS SOUERANE, MARIE QUENE
OF SCOTTIS, &c.

*Niniane VVinzet, a Catholik Preist, and hir Grace's
humble subiect, wishis grace frome God our Father,
constance in the trew catholik religioun in Christe
our Saluour, throw the gouernance of the Haly
Gaist. Amen.*

AMANGIS the mony comfortable exemplis of the
haly Scriptuir, maist excellent SOVERANE, the
notable historie of the wailzeant cheiftane of
God and wpbigare of the wallis of Ierusalem, Nehemias,
5 in this tribulous and maist dangerous² tyme of schisme
and dissensioun, apperis weray mete to be doung in the
eris of al faythful catholik, quhasoeuir preisis to haif
ony godly quietnes in vnitie and peace within our new
Ierusalem, the citie of God, Christis haly Kirk.
10 Forsamekle as Nehemias, being presoner (albeit gentlie
intertineit) in a strange countrey, fra he wes aduertisit
of the destructioun of the wallis of Ierusalem, sat down,
weipit, and murnit mony days, fastit also and prayt for
remissioun of his sinnis, of the sinnis of Israel, and of his
15 forefatheris, quharethrow³ he and his cumpanie war be
God iustlie sufferit to be led and haldin in captiuitie
amangis infidelis, and the haly citie to be se ouirthrawin.
And this he dois hoiping in the suete promise of God

2. Esd. 1.
2. &c. vnto
the end.

¹ O.E. p. A ii.

² O.E. dagerous.

³ O.E. quharethrw.

maid to the faythful peple conuertit to him in al thare hert. Be the quhilke meanis he apperis weil to hef bene recouncelit vnto his fauour.

Quhilkis being done, fra he had obtenit ony tolerance and opportunitie, makis he to without delay, be sik 5
pouer as he micht, in a meruolous fortitude of fayth, without respect of the micht, contempt, or lichtling, wittingis, boist, or craft of his potent aduersar Sanabalath and wtheris his enimeis, without respect of the mur-
muring and penuritie amangis his peple ; nocht ¹ regard- 10
ing the terrouris spokin to him be fals prophetis ; nocht regarding that his priuat counsel wes reuelit to enimeis be his awin natie familiaris ; nocht, finalie, that the principalis of the peple, put nocht thair craigis in zok to the
werk of the Lord : and sa in a gret stoutnes of spirit biggis 15
he wp in a schort space, contrare al manis expectatioun, al the braid wallis of Ierusalem afore destroyt, renewis, and strenthis the portis thairof, settis furth the law of God syncerlie to the peple : and sa furth, quhilke al war
lang to reherse. 20

Bot zit naways fuleschlie attemptis he thir thingis, bot in al aduentuir airmis he his folkis with habirione, suord, speir, bow, and targe ; that in the tyme of thare labour thai hald the speir reddy in the ane hand aganis the
force of enimeis, and biggit wp the wallis of Godis Citie 25
with the wther hand.

Bot to expres, Madame, vnto zour *Grace* my porpose conforme to this mater, in few wordis: The wallis of our Ierusalem præfigurit be the wther, I hald to be
vnitie amangis our selfis, in the treu Catholik religioun, 30
seruing God thairin treulie in feir and luue, euery man walking in a cunlie ordour according to his vocatioun.

Gif this vnitie micht be conquest amangis al the professouris of the blissit name of our Lord Iesus, I think that our new citie of Ierusalem suld be sa strang an 35

¹ O.E. p. A iii.

hald, that al the enimeis thair of (as ar infidelis, hæretikis,
and schismatikus) suld nocht mak thame be force and
plane violente to sact it, or onyways subdew it. And
zit, gif the trew citienaris thair of (that is, the faythful
5 Catholikus, quha allane may clame ony hæretage in new
Ierusalem) war recouncelit vnto our hie Empriour and
Prince of our Citie, the Lord of Sabaoth, be sik meanis
as we scheu Nehemias to hef bene,—thai war na dout—
bot sik stoutnes of spirit with Nehemias we suld resaue,
10 and sik terrouris and draidour suld be amangis our
aduersaris, that our wallis suld be biggit incontinent in
dispyte of Sathan and of al his ministeris.

Bot¹ be ressoun that grete controuersie is, in sindry
wechty pointis quharein we suld be recouncelit to him,—
15 the wickit (as the wyseman wryttis) esteming the wir- Eccl. 1.
scheping of God to be abominatioun, and crying in word
to turn to God, and to big wp the wallis of Ierusalem,
quhais labour zit is nocht ellis, bot to draw fra God, to
diuyde his peple fra Godly vnitie, and, finalie, to schuil
20 doun thir wallis to the ground,—necessare it is heirfor to
be also assuirit of the trewth of that controuersie. And,
albeit I can nocht think me to hef wrocht sik pennance,
for thai thingis confessit be al man to be sin, as did
Nehemias, zit for twa causeis I hoip to be admittit ane
25 of Godis airmie, amangis wtheris Catholikus to this werk.
First, for His awin Names saik, quhilk, throw the tribie
of the Catholikus in sum partis at this præsent, is pollutit
amangis our aduersaris, as it wes sumtyme be the sub- Ezech. 36.
iectioun of the Israelitis amangis the Gentilis. And
30 secundlie, because we hait with the Kirk of Ephesus, Apoc. 2.
zea, and with God himself, the Father of peace, the
doingis of the Nicolaitis of al forgearis and manteaneris²
of schisme and errour. And thairfor, Madame, sen I
intend, be Godis grace, al my ingyne, wit, and pouer, to
35 be a faythful souldiour to this wailzeant cheiftane of

¹ O.E. p. A iijj.² O.E. manteameris.

God, Nehemias, in the wppigging of thir haly wallis,
 and zit is in that penuritie that I may nocht furnise to
 this excellent werk euery kynd of necessar waippin and
 werklume, quhilk did Nehemias cumpanie,—as habirione,
 scheild, suord, bow, speir, spade, mattok, and mell, &c. 5
 (that is, al necessar eruditoun to suppres al errour, and
 to sett wp al trewth) I hef præparit to me self, and to
 thais siklyke of zour *Graces* faythful Subiectis, quha ar
 of smal leirning, or quha misknawis the Latin tounge, a
 litle, partie, handsum, instrument that may suffice ws in 10
 tyme of neid, bayth for a waippin and a werklume, for a
 speir or a spade, a heumont or a hemmir, or for ony
 wthir siklyke; and with that also may sted for a bricht
 lantern, quhareby¹ we may cleirly se quhat way we
 suld happelie return and be recouncelit to our grete 15
 Empriour, or quhat way we hef vnhappelie turnit ws fra
 his maiestie. Quhilk singular instrument, I am assuirit
 be the iugement of the maist godly experimentit, quhays
 sentence in this mater I hef othir hard or red, to be
 of sik strenth, that be na force of enimeis it may be 20
 brockin; of sik scharpenes, that na armour of thairis may
 resist it; of sik pissance and aptitude, that with ane
 strake it sal bayth ding a faa deid to the ground, and
 with that also sal help wp the wallis of Ierusalem; and,
 besydis al thir, sal schaw sik licht, as said is. 25

This noble instrument is this litle tractate of this
 cunning and anciant father, Vincentius Lirinensis, an
 haly man sumtyme in the Ile of Lire. The forcie and
 irrecoverable strake, quhilk he richt michtelie oft doublis
 aganis al sawaris of discord in our treu catholik fayth, is 30
 that al faithful Christianis suld hald firmlie and perpet-
 ualie in religioun that thing, *Quod ubique, quod semper,*
et quod ab omnibus est creditum: that is, quhilk ouer-
 alquhar, quhilk at al tymes, quhilk be al (trew Chris-
 tianis without dout) hes bene beleuit. This is, Madame, 35

¹ O.E. p. A v.

or I am begylit, an infallible, as it is¹ a general, reul to al
 richt, an ewin lyne of lawtay, a tweche stane of the
 treuth, a cleir licht to schaw the way, and a necessar
 meanis at al tymes of debate, to tramp doun on al sydis
 5 bayth errour and hæresie, abuse and superstitioun, and
 to sett wp in the awin synceritie, our trew catholik
 religioun, quhareupon the inuincible wallis of vnitie,
 quhareof we now trete, ar maist suirle and only biggit.
 For albeit maist trew it is that the scheip of Christis flok 10. 10.
 10 heiris, and obeys his voce, and fleis frome the voce of a
 strangear: zit amangis sa mony dissaitful spiritis trans-
 figuring thame selfis in angelis of licht, obstinatlie 2 Cor. 11.
 allegeing the haly Scriptuir to mak for thare dremis, na
 man may sufficientlie schaw the obstinate conuict, and
 15 ditt the mowthis of the contentious, that² ony sentence
 in³ the haly Wreit is the voce and mynd of Christe, or
 the contrare sense consauit be the wickit the voce of the
 enemie, bot insafer as he may preue the ane sentence,—
Oueralquhare, at al tymes, and be al Christanis to hef
 20 *bene beleuit*, and the wther as to it panielie contrarious,
 to hef bene euir refuseit. Be this reul it is expreslie
 knawin, quha ar sones of the haly Kirk vniuersal, in the
 communioun of the Sanctis of God: quhare, as in the 1 Tim. 3.
 House of God, quhilk is the pillar and estabilissing of
 25 veritie, the vndoutit trewth without al dout is to be
 socht.

This sentence of my auctour to be maist trew, it is
 mair than plane, be the mony diuerse and contrarious
 sectis, raigeing at this præsent amangis the professouris
 30 of Christis name—raigeing I say, nocht only aganis our
 mother the haly, catholik Kirk, bot maist sauagelie aganis
 thame selfis; euery ane of thame allegeing with Sathan,
 thare maister, the wordis of the Scriptuir for thare de-
 fence: and zit neurir ane of thame (be the testimonie,
 35 zea, of euery sect aganis wthir) haifand the Word of God,

¹ O.E. id.² O.E. yath.³ O.E. A vi.

that is, the trew sense of the Scriptuir, for the porpose
thai allege it for aganis ws.

For wald ony of thame al lay to this lyne and square
reul, and preue thair doctrine amangis al trew Christianis
vniuersalie, al tyme, and place resaut? Without al dout, 5
sa doing, thai had win the cause, and al our pley hald an
end, and we and al wtheris professing our commoun
crede, war compellit to confess thame to be the trew
Catholikis, and our selfis to hef errit. Bot sen thai can
neuir do that, and zit wald be haldin sones of the haly, 10
catholik Kirk, it followis necessarlie, that thai suld leue
thare awin phantasie and condescend with thame, quha
can preue thare doctrine to the wthir contrarious, to be
catholik be the samin lyne. And sua as this reul doun-
throwis the errour, sa incontinent it settis wp the treuth 15
on the wthir syde: that, nocht without cause, we nameit
it bayth a waippin and a werklume to strek doun a faa,
that is, an errour quhatsumeuir, and in the mein¹ tyme,
to big wp thir haly wallis of vnitie and consent, in the
trew catholik fayth. 20

And zit nocht onlie may this, my instrument, proffet to
a godly concord aganis al errouris, bot also in al wther
effairis, may strenthe mekle the samin vnitie. Quhilk
specialie is conquest and keipit, gif euery persoun in
ilk state sal leue worthelie, as occasioun seruise, accord- 25
ing to his vocation: as gif that the pastouris suld
vnabaisitlie gainstand the woulfis, quhensoeuir be that
meanis thai ar persuadit, that thai may saue the flok:
that the Princes be thare auctoritie manteane² al
Godlines and richt, and suppres al impietie and wick- 30
itnes: that the nobilitie suld stoutlie assist thairto,
reddy euir to defend the fayth, law, and peace of thare
lauchful and catholik Souerane, that sua thare airis may
lauchfullie to thame succede: that the burgessis and
craftismen suld remember on the auld prouerb, (saifing 35

¹ O.E. p. A vii.

² O.E. manteame.

dew honour to zour Maiestie I name it) *Ne sutor ultra crepidam*, and take na mair reuling on thame aboue wtheris than thai haif commissioun frome thare Souerane thairto: and breuelie, that al superiour poueris suld godly
 5 reul, and inferiouris humelie obey, euery ane contening himself in that reul, quhareto he is callit. For only sa¹ Sap. 6. 20.
 may the wallis of our Ierusalem be biggit wp, and aganis^{13.} Ephes. 4.
 the force of al enimeis be defendit. For that this ordour, 1 Cor. 7. 12.
 conforme to my reul in Godis house, suld be keipit,
 10 *Oueralquhare, at al tymes, and be al trew Christianis is beleuit.*

And albeit zour *Graces* excellence, besydis zour eruditioun in the Latin tounge, is sik a mirrour of al godlines, constance, and continence, integritie, wisdum,
 15 and of al hæroical vertewis, and a nurisear be al possible meanis of this vnitie and peace, that the trompet of zour fame (to the Almychty be al gloir) is blawin loud amangis al Christiane nationis, to the grete confort of zour *Graces* trew subiectis, that I neidit nocht to hef
 20 tane thir my labouris heirin for zour Maiesties cause: zit, be ressoun this¹ my auctour makis sa mekle to that Godly concord, quhareof zour *Grace* is sa desyrous, I richt humblie and hertlie dedicatis my smal labouris heirin to zour Hienes, be quhais name and auctoritie
 25 this anciant father may haif place in disputatioun, according to his dignitie, to help to discuss the treuth veray necessar at this tyme to be outset and manteanit,² of the quæstioun exagitat præsentlie in zour *Graces* realme. Quhilk is, *quhow the awin proper sense, and*
 30 *mynd of the Haly Gaist in the Scriptuir, may be discernit fra the erroneous sense, consauit thairof be the wickit.* Of this mater, I heir of a buke set furth certane zeris passit be an honorable confessour of the trew, catholik fayth, M. Quintine Kennedie, a werk commendit be sindry
 35 cunning men als weil of Ingland as of Scotland. And

¹ O.E. p. A viii.² O.E. manteamit.

also, laitlie, I hef sein certane clatteris, and I wate nocht quhat, nameit contumeliouslie in hie contempt of the Kirk of God, *A confutatioun of the said M. Quintinis Papistical counselis*, put out be ane of our windfallin brethir, laitlie snapperit in the cummerance of Caluin, 5 M. Iohne Dauidson, quha, for his parte of the new padzeane of his desperat brethir, wald be haldin a Dauidson sa douchty, that with a puff of his mouth he micht be iudgeit to cleik fra the Counselis, als weil general as wtheris, al auctoritie, in that he dar be sa 10 temerarious as to cal thame papistical,—that is, as he intendis contumeliouslie be that terme, dissaitful, wickit, leing, and erroneous. And sua impudentlie dar he affirme few godly Counselis to hef bene othir, sen Syluestris days or afore; and agane nameis thame sa few, and sa 15 few, that nocht only he makis him to misknaw ony ane of that sort: bot the first and principal General Counsel efter the Apostolis, haldin at Nice, as he can nocht cal it a General Counsel, sa he apperis to insinuat that the haly Fatheris aggreit nocht thare amangis thame selfis, 20 be ressoun that certane wickit consentit nocht to thame, bot to the blasphemie of¹ Arrius thare condemnit. As he wald say nixt, (for certane is it that sik men decays euir to worse) the Apostolis war nocht of ane consent and mynd in Christe, because Iudas left thame. And 25 finalie concluidis he, that nocht only General Counselis may erre, bot to be a dreme to think that euir thai hef bene a Counsel vniuersal præsenting the Kirk of God, sen the Apostelis days: and zit he thinkis nocht al that venum aneuch, bot affirmis als that thai hef bene few 30 guid pastouris in the Kirk sen the said Syluester. *O ingentem confidentiam!* My tounge treulie, Madame, failzeis me to expres the zeles that a faythful Christiane suld haif for the House of God, aganis thir schameles learis, aganis the folie, zea, the phrenesie of thir proud 35

¹ O.E. p. a.

pestilent Protestantis, euery day descending a step ferther
 to thare maister in hel. Layng may thai heir protest, or
 ony man quha hes cuir of his saul be moueit for sik a
 protestatioun. For quhat war that ellis, bot to admit
 5 place to the discipulis of Arrius, Macedonius, Eutiches,
 Nestorius and wtheris iustlie condemnit be General
 Counselis, and to cal abak agane thare hæreseis sa mony
 C. zeris erdit in hel? Bot this manis folie is sufficientlie
 declarit be the maist cunning wrytearis of Caluinis and
 10 of Lutheris¹ sect; quha almaist appreuis the first four
 general counselis, and testifeis that al the Bischopes of
 Rome quhil Bonifacius, quha succedit to Gregore the
 grete, about iijC. zeris efter Syluester, war cunning and
 godly pastouris. And quhatkin wtheris pastouris thai
 15 war sen syne, the lichtis and lampis of the Kirk of God,
 Athanasius, Gregore, Nazianzene, S. Hierome, Ambrose,
 and Augustine, Basil, Chrysostome, and Cyril with mony
 wtheris in thare dayis, sen the tyme of Syluester, testifeis
 be thare writtingis. Bot this my auctour, as he had
 20 foresein the vanitie or rather impietie of this man, makis
 al thir materis almaist sa cleir aganis him that M.
 Quintine neidis na wthir apologie, nor nane wthir man,
 to waist paper and ink for this porpose. For² the
 quhilk cause, I mak mentioun of thame bayth to zour
 25 *Grace* that the treuth of thare pley, be support of this
 father, mot be tryit, and silence put to the erroneous.
 And this specialie I do to confirme the wyse and graue
 saying, quhilk I hard zour Maiestie sumtyme speik on
 this manere: *Sen of wryteing of buikis* (as witnessis Salo-
 30 mon) *thair is na end, and sen the veritie in al thingis is*
bot ane, and vnuariable, thai ar buikis anew alrady put
furth, gif thai war weil vnderstand. Quhais saying (sen
 the hertis of princis ar in the handis of God) I wnder-
 stuid as proceeding of the Haly Gaist, and, conforme to
 35 zour *Graces* mynd, hes specialie, according to my smal

Thair buikis
 I haif nocht
 heir, to cite
 the places:
 bot it is sa
 plane, that
 thai can
 nocht deny
 it.

Eccle. 12.

Prouerb. 21.

¹ O.E. Luthdris.

² O.E. p. a ii.

talent, labourit sen syne, as I gat oportunitie, besydis
sum wthir mater that I had than begun, that sum
tractatis, writtin be anciant Fatheris mony zeris ago,
nicht be for a Godly vntie in zour *Graces* realme vnder-
stand be thame, be quhome thai nicht nocht afore. Of 5
the quhilkis, as I cheisit this auctour first, sa the mater
of the wechty quæstioun foresaid, cunninglie tretit be
him, is necessarlie first, efter my iudgement, for an vntie
in the trew religioun to be vnderstand. To the quhilk
vntie, Madame, besydis the help and aid that we hef 10
afore expressit, it wald help mekle gif twa thingis
war to addit: First, that worthy punisment war tane of
schameles oppin learis and treuth brekaris, and of thame,
quha ar knawin on set porpose wristearis of the veritie,
and nurisearis of discord. The secund, that the grete 15
gentrice of zour *Maiestie* wald persuade to certane
desperat personis that ze ar an hertlie and a compatient
mother to thame (as na faythful subiect doutis, bot sa is
in deid), and that zour *Grace* nothir seikis the lyues nor
landis of certane of the vnleirnit nobilitie, and wtheris 20
seduceit be thir dissaitful foxis, and rauenous woulfis—
thare fals techearis. For suythlie sa it becumis, and
equitie that requiris: sen, be the negligence and inordinat
affectioun of zour *Hienes* forebearis (quhat¹ is zour awin
parte thairin præsentlie, I am incertane) in the promoue- 25
ing of vnqualifeit *Prælat*is in the Kirk, al this per-
turbatioun, tribble, and hie interpryseis, in Scotland, as
the lyke for the lyke causeis also in vtheris partes, ar
wpsprong. Insameke that the peple houngerit throw
inlake of the heuinlie and necessare fuid of Godis Word, 30
and haifand a vehement hounagir and thrist thairof,
entering vnhappellie to be refreschit in the cumpanie of
thir neu techearis,—as it war in an apothecaris buyth ful
of al kynd of droigis, bayth of delicat spycerie and of
rady poyson, quare thai, without ony consyderatioun 35

¹ O.E. p. a iii.

or respect of the guid or the ewil, hes tane sa gredy a fil,
bot sum mair and sum les of the poysoun, that certane
ar fallin as it war in an apoplesie nothir heiring, seing,
nor feling thare infirmitie; wtheris as in a phrenesie,
5 rinnand and ruscheand without knaulege quhat thai
othir do or say; wtheris also as it war in a licht slummir
easellie to be walkinnit. Of quhome mony ar, as I am
be euident ressonis persuadit, fra al perel sa recouerit,
that with litle craft and diligence of a guid medicinar,
10 thai may be cuirit fra al infirmitie, and without al
scrupulositie accompaniit with the Kirk of God, bot
that zit mair spedellie thai wald do, gif thai war deliuerit
from feir of thare former plays. Thir meanis, gracious
Souerane, being prouideit, and the trew sense of myn
15 actour deullie embraceit, thare is na dout bot thir wallis
of vnitie, Madame, be zour gracious assistance, sal be
vpbigit and defendit, with sik expeditioun and fortitude,
as wes the wallis of Ierusalem be Nehemias. The
quhilk mot grant ws the only auctour of vnitie and peace,
20 our Lord IESVS CHRISTE: quha mot hald zour Celsitude
in his continual protectioun. Amen.

Of Antuerp the 2. of Decemb. 1563.

¶ IN¹ THE CATALOG OF GENNADIUS, QUHILK
IS CONIONIT WITH THE CATALOG OF S.
HIEROME OF THE ECCLESIASTIK WRYTEARIS,
THIS TESTIMONIE IS OF VINCENTIUS LIR.

VINCENTIUS natione Gallus, apud Monasterium in Lirinensi insula presbyter: vir in scripturis sanctis doctus, et notitia ecclesiasticorum dogmatum sufficienter instructus, composuit ad euertenda hæreticorum collegia, nitido et aperto sermone validissimam disputationem, quam absconso nomine suo, attitulauit Peregrini aduersum hæreticos: cuius operis quia secundi libri maximam in schedulis partem à quibusdam furatam perdidit, recapitulato eius paucis sermonib. sensu, primò compegit, et in librumvnum ædedit. Moritur Theod. et Valentiniano regnantib. 5 10

¶ TRITEMIUS IN HIS BUKE OF THE ECCLESIASTIK
MEN WRYTIS THIS:

VINCENTIUS Monachus et Presbyter Monasterij Lirinensis insulæ, natione Gallus, vir in diuinis scripturis eruditissimus, et sæcularium literarum non ignarus, vita et moribus clarus. Exstat eius insigne opus, quod sub Peregrini nomine composuit, à veteribus doctoribus percelebre laudatum, De erroribus et collegiis hæreticorum fugiendis, lib. ij. Alia quoque nonnulla scripsisse legitur, quæ ad notitiam meam non venerunt. Claruit sub Theodosio et Valent. regnantib. An. D. 430. 15

¹ O.E. p. a iv.

TO THE REIDAR.

TO eschew al occasioun of wane stryfe with aduer-
 saris, for * Iimpis of Grammar or sik triflis, I
 hef behait me in the translatioun of this tractate
 sa that I hef bene scrupulous to vse the ful libertie of
 5 a translatour, bot hes geuin labour als weil to expres
 almaist the samin self wordis of myn auctour, as his ful
 sense and mynd. And zit I hoip that yow sal think
 me to speik propir langage conforme to our auld brade
 Scottis. As to my fidelitie, I referre it to the godly
 10 cunning. I hef vseit twyse only the iugement of Cos-
 terius concerning* the text, quhare he planelie apperis
 to deliuer the wordis of Vincentius. Gif in wthiris
 places I vseit his iugement or myn awin, I inserit it
 within sik twa () circulis, and alterit na thing of the
 15 text, as sumtyme I did the lyke, eiking sum thing to
 explane an obscur word, and anis notit my apperence
 in the margin. And that al mot be mair facil, les
 tedious, and mair attentlie considerit, I hef distinctit
 the first and principal parte in cheptouris, proponing
 20 sum breue argumentis thairto. Quhilk thing I suspect
 na leirnit man to repreue. Bot sen my labouris heir ar
 for the vneirnit only, I exhort the zoung scoleris to
 reid this auctour in his awin tounge, that thai may bettir
 knaw his godly eruditioun, quhilk makis mekle at this
 25 tyme for the first step fra errour, to a haly concord in
 our Lord Iesus. Quhais spirit mot induce and conserue
 thee,¹ and thame in al treuth. Amen.

* Of the
 quhilkis we
 reid sum of
 thame to hef
 maid a grete
 parte of the
 ground of
 thare werk.

* In thir
 wordis,
*Cuius sci-
 entia cum
 Gracia ce-
 deret, and,
 Qui artem
 totius scien-
 tia con-
 scendisset.*

¹ O.E. the.

VINCENTIVS LIRINENSIS,¹

OF THE NATIOUN OF GALLIS,

FOR THE ANTIQUITIE AND VNIUERSALITIE OF
THE CATHOLIK FAYTH, AGANIS THE PROPHANE
NOUATIONIS OF AL HÆRESEIS.

*The causeis that moueit the Auctor to wryte this
tractat. Cap. I.*

Deut. 32.

THE Scripture sayand and commandand, De-
mand thy fatheris and thai sall tell the; Thi
eldaris, and thai sall schaw the, and agane,

Prouer. 22.

To the wordis of the wyse apply thi ere, and sik-

Prouerb. 3.

lyke, My sone forzet nocht thir sayngis, bot thi hert

Be the name
of a Pilgrum
he first inti-
tulit this
buke.

mot keip my wordis, it apperis to me, the Pilgrum,
the leist of Godis seruandis, that it, be Godis help, sall

nocht be a mater of litle proffet, gif thai thingis, quhilkis
I hef resauit fra haly Fatheris, I put in writt, weray
necessare at the leist to my awin waiknes: as quhen it

mot be in reddines, quhareby the imbecillitie of my
memorie be continuall reiding may be supportit. To

The vtilitie.

the quhilk bissines nocht onlie the fruit of the werck,
bot also the consideratioun of tyme, and commoditie of

The tyme.

place prouoikis me: the tyme, be ressoun all manlie
thingis ar reuissit be it, we also euery ane to wthir sum
thing suld reuiss fra it, that mot proffet to the lyfe

¹ O.E. p. 1.

eternall: specialie, sen bayth a terrible expectatioun of the diuine iugement requiris gretumlie the studie of religioun to be eikit, and the fraudfull dissait of new hæretikis hes mekle neid of thocht and attendance.

Note.

5 Bot the place, insamekle that we, fleand the frequent cumpanie of townis and wtheris vnquietnes, remanis in the secret duelling place of a quiet village and monasterie in it, quhare without grete distractioun that may cum to pass quhilk is sounge in the Psalme, *Waik and*

The place.

10 *se, that I am God.* Bot the cause also of our porpose makis to this end, that I, quha sumtymes wes inuoluit with sindry and sorrouful cummeris of this warldlie weirfair, at the last, be the help of Christe, I hid me self in the heuinning place of religioun, to all man at all tymes maist suir, that thair the blastis of vanitie and pryde being put down, be the sacrifice of Christiane humilitie,¹ I satisfiing my God nocht onlie mycht eschew the schipbreking of this præsent lyfe, bot also the fyrie flambis of the warld to cum. Bot now in the name of

Psal. 45.
Vincentius
wes in his
zowtheid a
man of weir,
and efter
dreu him to
monastik
life: bot now
mony passis
the bakwart
way, fra the
monastik
life to the
weris, fra
the horssis
(as is the
prouerb) to
the assis.
A wechty
mater he
tretis, and
the end of
al our pley,
this day.

20 the Lord will I begin that thing quhilk is in reddines, to witt, that I may wryte thai thingis be our forbearis til ws deliuerit, and amangis ws laid vp in keiping and stoir, and that rather be the fayth of a trew rehersar, than be the præsumptioun of an auctour; this law of writting

25 nochttheles obseruit, that nocht all, bot onlie all materis necessare I mot collect, and that nocht in an ornate and exquisit, bot in a facill and commoun style, that mony thingis may rather appere signifiit than explanit.

Lat thame wryte delicatlie and exquisitlie, quha to that porpose ar moueit, othir be bauldnes of ingyne, or be ressoun of thair office: bot it sal suffice me for the support of my memorie, or rather forzetfulnes, to hef præparit to me self this memorial, quhilk pece and pece reducing to memorie, I intend daylie, God willing, tha

30 thingis quhilkis I hef lerit to correct and complete. Bot

The humil
spirit of the
godly.

And zit al
the hære-
tikis out of
hel dow
nocht cor-

¹ O.E. p. 2.

rect iustli
a iote hierin.
Lat thame
mok as thai
pleis to
thare awin
schame.

this fer heir hef I afore aduertisit, that, gif peraduenture
ony thing ouerslippit be me cum in the handis of haly
men (or of iudges), tha na thing suld repreue without
cause : forsamekle as tha see, that zit be a promist
emendatioun, this is to be maid mair trim.

5

*Aganis errouris and hæreseis al trew Christiane suld
strenth him self with double armour : that is, with
the haly Scriptuir, and with auctoritie of the haly
catholik Kirk, tueching the trew wnderstanding
thairof. Cap. II.*

Obserue
you, quha-
soeuir wald
perseuere a
Catholik.

I heirfor, oftymes with grete diligence and maist
attendance, seirceand at veray mony men of excellent
halines and doctrine be quhat manere I be sum suir,
and, as be sum general and reulful way, nicht discern
the treuth of the catholik fayth fra the falset of hæretical 10
wickitnes, ane ansuer on this manere gat I almaist
euir of al men :—that gif othir I, or ony wthir, wald per-
sauue the dissaitis, eschew the snairis of the wpsprouting
hæretikis, and in the¹ hail fayth wald sound and hail
perseuere, on double manere suld he, be help of the 15
Hieast, strenthe his fayth. First, to wit, be the aucto-
ritie of haly Scriptuir, syne thairefter be the traditioun of
the catholik Kirk. Heir peraduentuir sum man may
speir : Sen the canoun of the Scriptuiris is perfyte, and
to the self till all thingis anewche and largelie sufficient, 20
quhat neid is that till it be ionit the auctoritie of the
Kirk? Because, to wit, that all man resauis nocht the
haly Scriptuiris for the heich hid sense thairof, in ane and
in the samin sence, bot the sayingis of the samin wther-
ways this man, and that man interpretis ; that almaist 25
quhow mony men thai ar, that sa mony sentences apperis
may be drawin thairof. For wthirways exponis it Noua-
tianus, wthirways Photinus, wthirways Sabellius, wthir-

The way to
eschew al
errour.

Aquæstioun.

The samin
spirit of di-
uersitie is
nou betuix
the Luthe-
ranis and the
Caluinistis,

¹ O.E. p. 3.

ways Donatus, wthirways Arrius, Eunomius, Macedonius, wthirways Apollinaris, Priscillianus, wthirways Iouinianus, Pelagius, Celestius, wthirways fnalie Nestorius. Bot heirfor for werray necessare it is, for sa grete dangerous slonkis of sindry errouris, that the lyne of prophetical and apostolik interpretatioun be directit, according to the rewll of the ecclesiastik and catholik vnderstanding. Siklyke in the catholik Kirk self, cuir is gretumlie to be hald, that we retene that thing, quhilk oueralquhare, quhilk at all tymes, quhilk be all men is beleuit. For that is treulie and properlie catholik (quhilk thing the self strenthe and propirtie of the name declairis), quhilk verelie and vniuersalie comprehendis all. Bot this thing onlie sua cumis to pass, gif we follow vniuersalitie, antiquitie, and consent. We sall follow vniuersalitie trewlie on this maneir, gif we confes this ane fayth to be trew, quhilk the haill Kirk ouer all the compas of the erd confessis: antiquitie suythlie sua, giue we dissuair nawais fra this vnderstanding, quhilk our haly forebearis and forefatheris is knawin to hef appreuit and renounit: consent also siklyke, gif in the antiquitie self, we sall follow the diffinitiou¹ and sentence of all, or at the leist of almaist all the Preistis togiddir and the techearis.

betuix tbame twa and the Anabaptistis, betuix thame thre and the Suinkfeldianis, betuix thame four and the Seruetianis, of quhilkis euery sect callis thame the trew Kirk; and zit tha al ar out of the way. Catholik, a Greik terme, signifis ouer al. The catholik fayth is knawin of vniuersalitie, antiquitie, and consent of bayth.

Sindry quæstionis tueching this mater worthy to be obseruit. Cap. III.

Qvhat sall heirfor a Christiane Catholik do, gif ony portiouⁿ of the Kirk sall cut the self fra the comunioun of the catholik fayth? Quhat treulie bot that he præfer the helthe of the haill body to ane poysonnit or corruptit membre? Quhat gif sum cankir makis to defyle nocht onlie a portiouⁿ, bot the haill Kirk at anis? Than siklyke sall he prouide that he inhere to the antiquitie, quhilk aluterlie may nocht now be ony fraud of noueltie

¹
Four goldin reulis.

2

3

¹ O.E. p. 4.

The vni-
forme con-
sent of the
doctouris.

Obserue.

be dissauit. Quhat gif in the antiquitie self, the errour
of twa or thre men, or of a citie, or also of sum prouince
be persauit? Than sall he aluterlie do diligence, that
he, to the fuilhardines or ignorance of a few numbre,
præfer the decreis of the vniuersal Kirk, gif ony vniuer- 5
salie be of the auld. Quhat gif ony siklyke thing brek
out, quhare na decre of that kynde may be found? Than
sall he do diligence to inquire and serce the sentences
of our forefatheris conferrit amang thame selfis, and that
of thame only quha, albeit in diueris tymes and places, 10
nochttheles perseuerand in the communioun and fayth of
ane catholik Kirk, wes prouable or laudable techearis:
and quhatsumeuir nocht ane or twa onlie of thame, bot
all togidder with ane and the samin consent, he sall
knew planelie, frequentlie, perseuerantlie to hef haldin, 15
writtin, and techeit, lat him vnderstand that thing also
without all dout, suld be beleuit be him.

Exemples of the præmissis, and first, of the Donatistis.

Cap. IV.

Bot that thir thingis, quhilkis we speik, may be maid
mair plane, be exemplis seueralie thai ar to be illustrate,
and a litle mair largelie to be dilatit; leste be the studie 20
of immoderat schortnes the wecht of the mater be swift-
nes of speche suld nocht be persauit.

Donatus al-
legeit that
thair wes
na Kirk of
Christe, in
his days,
bot thame
in Aphrik
of his sect.

In the tyme of Donatus, of quhome are the Donatistis¹
callit, quhen a grete part of Aphrik had wappit doun
the self in the furious rage of his errour, and quhen it, 25
vnmyndfull of the awin name, religioun, and professioun,
præferrit the cursit fuilhardines of ane man to the Kirk
of Christe, than quhæuir wes in Aphrik, detesting the
prophane schisme and diuisioun, war accompaniit to the
haill vniuersal Kirkis of the warld, thai onlie of al within 30
the sanctuarie of the catholik fayth nicht be saifit,—

¹ O.E. p. 5.

leuand, but dout, an excellent forme and exemple to thair eftercummeris, to wit, quhow thairefter, be a guid custum, the helth of al mot be præferrit to the wodnes of ane, or always of few.

Of the Arrianis. Cap. V.

- 5 Siklyke, quhen the venom of the Arrianis had nocht than infectit a certane portioun, bot almaist the haill warld,—insafer that a certane mist wes zet vpon the myndis of al the Bischopes of the Latin tounge almaist, partlie dissauit throw ignorance, and partlie throw fraud,
- 10 quhat thing in sa grete confusioun of materis wes specialie to be followit,—than quha euir become the trew luuear and worschipar of Christe, præferring the auld fayth to the new wnfaythfulnes, be na pestilence of that contagious cankir, wes defylit. Be experience trewlie
- 15 and dainger of the quhilk tyme it is sufficientlie and mair furthschawin, quhoumekle calamitie is inbrocht be the inductioun of a new doctrine: sen than nocht onlie smal thingis, bot the maist heich wes doung almaist to nocht. For nocht onlie affinitie, consanguinitie, freindschipp, houssis, bot also townis, peple, prouinces, nationis, and breuelie the haill Romane Empyre fra the ground wes schaikin and moueit out of the place. For quhen the prophane nouatioun of the Arrianis, as the goddace of battel or as a furie, the † Emperour of all first being
- 25 maid captiue, had subdewit thairefter al the hie turrets of the palice be new lawis, naways efter that ceissit to mingle throw wthir and confound all, bayth priuat and publict, bayth hallowit and prophane, na regard nor difference to haif of² the guid and the trewth, bot
- 30 quhomesoeuir it pleisit, as it war furth of a superiour place to bete doun to the ground,—than wes mariit women defilit, wedowis spulzeit, virginis prophanit,

Arrius, a Preist in Alexandria, puft vp in his awin consait be opinioun of his science, inuentit the damnable error, that the Sone of God¹ wes nocht of æqual substance with the Father. Of the grete calamiteis in the Kirk throu the Arrianis.

† Constantius or Valens, quha bayth defendit the Arriane impietie, and cruelie persuitit the trew catholiks, bot specialie the religious men in the desertis. The Caluinianis at this present

¹ O.E. that that the sone God.

² O.E. p. 6.

intendis in
this part to
follow the
Arrianis
vnfenzetlie.

monasteriis destroyit, clerkis wappit sindry, the ministeris
of the Kirkis strikin, the preistis dryuin away and ban-
issit, the presonis, pittis, and mettal places fillit ful of the
sanctis of God. Of the quhilkis a grete parte, the townis
being forbiddin thame, wes hurlit out and banissit, and 5
among the desertis, coiuis, wild beistis, and rolkes, be
naikitnes, hungir, and thrist wes worne away and consumit.
Bot come all thir thingis for ony wthir cause, bot treulie
quhen for the heuinlie doctrine manlie superstitioun is
introducit, quhen the weill foundit antiquitie for a cursit 10
noueltie is ouerquhelmit, quhen the statutis of the
superiouris ar violatit, quhen the decreis of the fatheris
ar cuttit away, quhen the determinationis of the eldaris
ar rugit vp, as it war be the ruitis, quhen within the
maist chast boundis of the haly and vndefylit antiquitie, 15
the lust of prophane and new curiositie contenis nocht
the self.

*He citis for this porpose the authoritie of S. Ambrose : and
techis that the constancie and fayth of tha Catholikis
tribulit be the Arrianis be ws is to be followit.
Cap. VI.*

Ambrose.

Bot peraduentuir throw the haitrent of noueltie and
luue of antiquitie we imaginat thir thingis. Quha euir
iugeis that, lat him haif traist at the leist to blissit 20
Ambrose, quha in the secund buik to the Emperour
Gratiane, deplorand the bittirnes of the tyme, says:
Bot now sufficientlie, says he, O omnipotent God, be
our extreme calamitie, and be our bluid we hef weschin
away the slawchtir of the confessouris, the banissing of 25
the Preistis, and the horrible cryme of sa grete impietie.
It is maid manifest anewch that thai, quha violatit thair
fayth, nicht nocht be suir. Siklyke, in the thrid buik
of the samin werk: Lat ws keip heirfor, says he, the
præceptis of our eldaris, and lat ws nocht violat the 30

The hæri-
table selis of
the catholik
doctrin is
the trew
vnderstand-
ing of the
Scriptuir.

- hæritable selis be temeritie of a brutal fuilhardines.¹
 For that selit prophetical buik, nocht the eldaris, nocht
 the potestatis, nocht the angelis, nocht the archangelis
 durst oppin: to Christe allane wes reseruit that præro- Apocal. 5.
 5 gatiue to explane it. Quhilk² of ws dar oppin the
 preistlie * buik selit be the confessouris, and con- * The Scrip-
tuir.
 secrat now be the martyrdome of mony? Quhilk buik
 quha wes compellit to oppin, efter that nochttheles the
 dissait being condemnit, seilit it: quha præsumit nocht Thai only
wes than
worthy the
name of
confessouris,
quha in tyme
of peril con-
fessit the
fayth.
 10 to violat it, become confessouris and martyr. Quhow
 sall we deny the fayth of thame quhais victorie we
 preche? We preche, I say, O wirschipfull Ambrose, we
 preche planelie, and in louing thame we ar estonist.
 For quha is sa woud, quha, albeit he may nocht attene
 15 to thame, will nocht desyre to follow thame, quhome
 fra the defence of the fayth of thair eldaris na violence
 repellit nor put abak, nocht manassing, nor plesand Fy on our
febilnes at
this tyme.
 flattrie, nocht the lyfe, nocht the dethe, nocht the court,
 nocht the garrisoun, nocht the Emperour, nocht the
 20 Empire, nocht men, nocht the deuillis; quhome I
 say, for the suir gripping to the religious and godlie
 antiquitie, the Lord iugeit worthy sa grete reward, that
 be thame he wald raiss vp his Kirkis afoir wappit doun,
 wald quikin his spiritual peple afoir slane, wald place
 25 vp agane the multitude of preistis afoir cassin fra thair
 dignitie, wald delete thai cursit nocht writtingis, bot
 wristingis, of the new vngodlines, be the fontane of
 faythfull teris pourit in the Bischopes frome thè heuin;
 and, finalie, wald cal agane almaist the hail warld, than
 30 scatterit be a cruel storne of a suddane hæresie, to the
 auld faith fra the new vnfaithfulnes, to the auld helth of
 mynd fra the neu woudnes, fra the blindnes of noueltie
 to the auld licht?

¹ O.E. p. 7.² O.E. qhilk.

*Aganis the abominable impietie of Arrius determinate the
haly Fatheris according to the mutual consent of
vniuersalitie and antiquitie. Cap. VII.*

Bot in this diuine strenthe of confessioun that thing
till ws also is maist specialie to be considerit, that than
in the samin antiquitie¹ of the Kirk, nocht the defence
of ony ane part thairof, bot of the vniuersal Kirk wes
tane on thame. For it wes nocht lesum that sa grete
and siklyke men suld affirm with sa grete force and
feruour the wauerand suspicionis of ony ane or twa
men, and thai contrarious to thame selfis, or zit that thai
suld striue for the fulege conspiracie of ony ane prouince;
bot thai following the decreis and determinationis of al
preistis of the haly Kirk, and of the apostolik and
catholik veritie, had leuir hef loseit thame selfis, than
the fayth of the vniuersal antiquitie. Quharthrow thai
hef deseruit to attane to sa grete gloir, that thai nocht
onlie confessouris, bot the principalis of confessouris, be
al ressoun suld be haldin. Grete heirfor and manifestlie
diuine is this exemple of the samin maist blissit Fatheris,
and be al trew Catholikus in continual meditatioun to be
rememberit, quha in maner of the seuinfauld chandelar
schinand be the seuinfald licht of the Haly Gaist scheu
afoir a maist cleir forme to the eftercumeris, on quhat
maner thairefter amang euery vane clattir of errouris,
be the auctoritie of haly antiquitie, the malepeirtnes of
prophane noueltie mot be trampit vnder fute. This is
suythlie na new thing, sen this consuetude flurissit euir
in the Kirk, that quhoumekle euery man wes mair godlie
in religioun, insafer the mair reddelie he gainstuid new
inuentionis.

Obserue
tbis, O ze lu-
uearis and
slaueis of
zour awin
phantasie!

He alluidis
to the goldin
chandelar
in the 25.
of Exo.

¹ O.E. p. 8.

*According to the consent of vniuersalitie and antiquitie
determinat Pape Stephanus with wtheris Bischopes
aganis thame of Aphrik, quha techeit to baptize agane
thame quha wes baptizit be hæretikis. Cap. VIII.*

Of sik exemplis al historiis ar ful. Bot that my mater
be nocht prolix: a certane exemple, and that fra the
Apostolik Sait specialie wil we tak, that all men mair
cleirlye than the licht may se, be quhat feruour in al
5 tymes, be quhat diligence, be quhat ernistnes, the blissit
successioun of the blissit Apostolis hes euir defendit
the integritie of the religioun anis resaut. Sumtyme
heirfor Agrippinus, of worschipful memorie,¹ Bischope
of Carthage, the first of all men contrare the diuine
10 canoun, contrare the reul of the vniuersal Kirk, contrare
the vnderstanding of al wtheris preistis, contrare the
consuetude and statutis of his eldaris, iugeit to baptize
agane. Quhilk præsumptioun sa grete damage in-
brocht, that nocht onlie it gaue an exemple of sacrilege
15 to al hæretikis, bot also occasioun of errour to certane
Catholikis. Quhen heirfor on al sydis thai cryit out al
on the noueltie of the mater, and al preistis oueralquhare,
euey man for his awin diligence, gainstuid, than Pape
Steuin of happy memorie, Prælat of the Apostolik Sait,
20 with wtheris his collegis,—bot zit he mair than the rest
—maid obstacle, estemand it worthy (as I think), gif he
nicht ourcum safer al the rest be deuotioun of fayth,
safer as he surmontit the rest be auctoritie of his place,
—and breuelie in an epistil, quhilk than wes send to
25 Aphrik, he decretit in thir wordis, that na thing suld
be alterit, bot that † keipit quhilk wes be traditioun
commandit. For the haly and prudent man vnderstuid
that godlines admittis na wthir thing, bot that al thingis
in that samin fayth suld be consignit and deliuerit to
30 the sones, in quhilk fayth, thai war resaut fra thair

Agrippinus
bischope of
Carthage
wes the first
that causit
to baptize
agane.

Pape Steuin
in the tyme
of Cypriane.

Quhilk
epistil is the
seuint in
nubre of
the second
bulk of Cy-
pria. epis-
tolis.

† In Lat.
exem. eius-
modi vox
desyderari
videtur.

¹ O.E. p. 9.

A trim and
a godly say-
ing.

fatheris. And that it becumis ws nocht to leid the
religioun quhat way we wald, bot that we rather suld
follow it, quhat way it wald leid ws; and that to be the
propirtie of a Christiane modestie and constancie, nocht
to deliuer thair awin thingis to the eftercumeris, bot to
keip thai thingis resaut fra the forbearis. Quhat end
heirfor wes of the haill bissines? Quhat treulie bot the
vseit and accustomit end? That is, to wit, the antiquitie
is reseruit, and the noueltie is schot to the duir. 5

*Of the excellent leirning, eloquence, &c. in thir hæretikis,
quhilkis wes estemit nochtis aganis the consent of the
vniuersal antiquitie. And quhou the inuentaris of
this hæresie ar the sones of God, and the defendaris
thairof efter, the sones of perdition. Item, quha now
ar the sones of Cham. Cap. IX.*

Bot¹ perchanse at that tyme the new inuentioun 10
wantit aid and supple? Bot erar thai war than sa grete
quiknes of ingyne, sa grete fluidis of eloquence, sa grete
multitude of defendaris, sa grete apperence of the trewth,
sa mony auctoriteis of the law of God, bot planelie of a
new and of an euill maner vnderstandit, that it apperis 15
to me, that al that conspiracie naways micht be destroyt,
except that professioun self of the noueltie anis resaut,
anis defendit, anis appreuit, had left² the cause of sa
grete an interprise. At last quhat wes the strenthe of
that counsel or decre of Aphrik? Be Godis gift it was 20
nane, bot al as dremis, as fabellis, and vaniteis abolissit,
annullit, and trampit vnder fute. And, O meruolous
turning of materis! the inuentouris of the samin
opinioun ar haldin Catholikis, and the followaris ar
haldin hæretikis. The maisteris ar absolut, and the 25
discipulis ar condemnit. The wrytaris of thir buikis
sal be the sones of the kingdome of heuin, bot the hellis

Of obstinate
pertinacitie
in arrour.

¹ O.E. p. 10.

² O.E. lest.

- fyre sal resaeue the defendaris thairof. For quha is he
 sa woud, quha may dout, bot that schyning licht of al
 the sanctis, bayth of Bischopes and Martyris, maist blissit
 Cypriane I mein, with the rest of his collegis, sal ring
 5 æternalie with Christe? Or, contrarie, quha is sa wickit,
 that he may deny the Donatistis and the rest of that
 pestilent band, quha craikis and wanetis thame be the
 auctoritie of that counsel to baptize agane, with the
 deuil euir to be brint? Quhilk iugement to me, suythlie,
 10 apperis to hef bene pronunceit and declarit frome aboue,
 for thair falset specialie, quha, quhen vnder an wthir
 manis name imaginis to dek vp hæresie, takis oftymes
 the writtingis of sum auld aunciant man weil dirklie †
 setfurth, quhilkis for the obscuritie thairof as thai suld
 15 aggre to thair doctrine; that that thing quhatsumeuir, I
 wate nocht quhat, quhilk thai put out, that thai nothir
 first, nor zit allane suld appere to vnderstand it sua.
 Quhais wickitnes I think worthy double hatrent, bayth
 because thai feir nocht to propyne the venum of hæresie
 20 til wtheris,¹ and because also that thai schaik vp in the
 wound with thare cursit handis the memory of euery
 haly man, as it war the muildis of thame now laid on
 sleip,—followand aluterlie the fuitstepis of thair fathir
 Cham, quha nocht onlie neclectit to couer the baernes
 25 of venerable Noë, bot also maid the samin patent to
 wtheris to be scornit. Quharethrow he deseruit sa grete
 displesour for the violatioun of natural honour, that his
 eftercumaris † also wes thrallit to the curse of his sin;
 the wthir brethir being blissit and fer vnlyke, quha wald
 30 nothir defile with thare ene, nor zit haif patent to the
 syth of wtheris, the baernes of thair worschipful father,
 bot turning thair faces abak couerit him, as it is writtin,
 that is, that thai nothir appreuit the falt of the haly man,
 nor maid it oppin till wtheris, and thairfor wes rewardit
 35 with an happy blissing to thair eftercumeris.

Cypriane
 consentit
 to the first
 prouincial
 counsel of
 Carthage,
 quhar it wes
 statut that
 quha wes
 baptizit be
 heretikis,
 suld be bap-
 tizit agane;
 and zit he wes
 na hæretik,
 sen nathing
 wes deter-
 minat in that
 quæstioun
 contrarehim,
 afor his
 days, be the
 Kirk.

† As all he-
 retikis dois
 at this pre-
 sent.

Note.

Quha ar this
 day the sones
 of Cham?
 Genes. 9.

† The peple
 of Chanaan
 destroyit be
 the Israelitis.

¹ O.E. p. 11.

*The terrouris pronunceit be the Apostole aganis al fickil
of fayth, apostatis, schismatikus, and hæretikus.
Cap. X.*

Bot lat ws return to the purpose. Wyth grete dreidour
heirfor is the horrible cryme of a changeit fayth and
violatit religioun be ws to be ferit : fra the quhilk nocht
onlie the discipline of ecclesiastik ordinance geuis ws
terroure, bot also the iugement of the apostolik auctor- 5
itie. For it is knawin to al men, quhow greueouslie,
quhow seueirle, quhow vehementlie inweys the blissit
Apostil Paul contrare certane men, quha be meruolous
inconstancie, ouer suddanlie wes turnit fra him, quha
callit thame vnto the fauour of Christe, vnto an wthir 10
Euangell, quhilk is nocht an wthir ; quha had heipit vp
to thame selfis maisteris till thair awin desyris, turning
away suythlie thair hering fra the trewth, wes turnit to
fabellis ; haifand thair damnatioun, for that thai violatit
thair former fayth. Quhome thir men had begylit, of the 15
quhilkis the samin Apostil to the Romane brethir wrytis :
Bot I praye zow, brethir, that ze mark thame, quha makis
dissensioun and impediment, by the doctrine quhilk¹
ze hef lerit, and decline fra thame. For thir kynd of
men seruis nocht the Lorde Christe, bot thair awin belly, 20
and be suet speche and blissingis dissauis the hertis of
the innocent. Quha enteris in houssis, and leidis in
bondage women ladin * with sin, quhilkis women ar led
with sindry lustis, euir lerand, and to the knaulege of the
trewth neuir cumand. Wanetalkand men and dis- 25
sauearis, quha peruertis hail houssis, techeand that
becumis nocht, for filthy lucre cause : men of corruptit
mynd, and reprobat as concerning the fayth, proud and
but all knowlege, bot tribuland thair wit about quæs-
tions and stryfe of wordis, quha ar denudit of verite, este- 30
mand lucre to be godlines : and with that also ydil, leris

* For wthir-
ways this
day God
wald nocht
permit sa-
mony to
fall.
Tit. 1.

¹ O.E. p. 12.

- to ga fra houss to houss ; and nocht allanerlie ydill, bot
 also clatterand and curious, speikand that becumis nocht :
 quha repelland fra thame guid conscience, as concerning 1 Tim. 5.
 fayth thai ar schipbrokin : quhais prophane vane clattir 1 Tim. 1.
 5 makis mekle to vngodlines : and the speche of thame 2 Tim. 2.
 creipis as a cankir. Bot weill is it, that it is writtin of 2 Tim. 3.
 thir on this maner : Bot langer sall thai nocht incress :
 for the fulechenes of thame sal be manifest to al men, as
 it wes of the wthyr. Quhen heirfor siklyke men passand
 10 about cuntreis and citeis, and cariing about thair errouris
 to be sauld come also to the Galathianis ; and thir men
 being hard, the Galathianis almaist irkit of the veritie,
 layand asyde the heuinlie fuid of the apostolik and
 catholik doctrine, with the filthynes of hæretical noueltie
 15 wes defylit, the auctoritie of the apostolik pouer put out
 the heid sua, that with maist hie seueritie it decretit :
 Bot albeit othyr we, says he, or an angell frome heuin Galat. 1.
 preche to zow, by it quhilk we hef prechit, lat him be as
 accursit. Quhat is it that he says, But albeit we? Quhy
 20 nocht erar, Bot albeit I? That is, zea, gif Petir, zea, gif
 Andro, zea, gif Iohne, zea, finalie, gif all the haill cum-
 panie of the Apostolis, wald preche to zow by it quhilk
 we hef prechit, lat thame be as accursit. A feirful charge
 for to defence the perseuerance¹ of the first faith, that
 25 he nothir sparit him self, nor the rest of the Apostolis.
 This is bot smal. Zea, gif an angel, says he, from heuin
 wald preche to zow by it quhilk we hef prechit, lat him
 be as accursit. It had nocht bene sufficient to the con-
 seruatioun of the faith anis techit, to hef nameit the
 30 natuir of manlie state, except he had comprehendit also
 the excellencie of angelis : Albeit we, says he, or an
 angell frome heuin. Nocht that the angelis or sanctis
 of heuin may now sin : bot this is it, that he says : Zea,
 gif it war done, quhilk may nocht be done,—quhasoeuir
 35 wald attempt to change the fayth anis techit, lat him be

Errouris to
be sauld.
An allusion
of licht
coipmen.

A quik de-
claratioun of
the Apostolis
wordis.

¹ O.E. p. 13.

as accursit. Bot paraduentuir he hes spokin thir thingis raschelic, and hes brestit out erar of a manlie passioun, than decretit be heuinlie ressoun. God forbid: for it followis, and the samin thing he oft repetis, with a vehement feruour of ferther declaratioun. As we hef said 5 afoir, says he, and now I say agane: Gif ony man sal preche to zow, by it quhilk ze hef resaut, lat him be as accursit. He said noth: Gif ony man wald schaw to zow, by it quhilk ze hef resaut, be he blissit, be he louit, be he admittit; bot, be he as accursit, says he, that is diuidit, 10 segregat and schot out, lest the contagious scab of ane scheip be pestiferous accompaniing mot smit the hail innocent flok of Christe.

Quhat wes commandit to the Galathianis, wes commandit to all Christianis. Cap. XI.

Bot peraduentuir thir thingis ar onlie commandit to the Galathianis. Heirfor also thir thingis to the Galathianis 15 only ar commandit, quhilkis in the places follouing of the samin epistil ar red, of quhilk kynd ar thir: Giue we leue of the spirit, lat ws walk in the spirit. Be we nocht maid desirus of vane gloir ane prouokand ane wthir, ane inwyng ane wthir: and the rest. Quhilk thing gif it be 20 an absurditie, and to al men thai thingis ar commandit alyke, it restis that lyke as thir præceptis of maneris, sua also the wtheris, quhilkis ar decretit of fayth, suld comprehend al men on lyke¹ maner. And as it is nocht lesum to ony man to prouoke an wthir, or to inwy an 25 wthir, sua it mot nocht be lesum to ony man to resaue ony doctrine by that, quhilk the catholik Kirk in al partis hes precheit. Or, peraduentuir, it wes at that tyme commandit, gif ony man had precheit by it quhilk wes precheit, to be accursit: bot now it is nocht sua com- 30 mandit.

Galat. 5.

Note.

¹ O.E. p. 14.

- Heirfor also that thing quhilk he on lyke maner says thair : Bot I say walk ze in the spirit, and the lustis of the flesche ze sal naways wirk, than only wes commandit, bot now efter is nocht sua commandit. Gif it be bayth
- 5 vngodlie and pernicious with that also, to beleue, it followis necessarlie, that as al thir ar in al aiges to be obseruit, sua alsua thai thingis quhilkis ar ordanit, for nocht changeing of the fayth, in al aiges ar commandit. To preche heirfor ony thing to Christiane Catholikis, by
- 10 it quhilk thai hef resaut, wes neur lesum, neur is lesum, nor neur sal be lesum. And to accurse thame, quha precheit ony thing by it quhilk wes anis resaut, wes neur vnlesum, neuer is vnlesum and neur sal be vnlesum. Quhilkis thingis sen sua ar, is thair ony man
- 15 of sa grete fuilhardines, quha suld preche by it, quhilk is precheit in the Kirk? or of sa grete lychtnes, quha suld resaeue by it, quhilk he hes resaut fra the Kirk? Lat him cry, and cry agane, and that to al men, and at al tymes, and oueralquhare, and be his writtingis lat him
- 20 cry, he quha is the choisin wescheil, he quha is maister of the gentilis, he quha is the trompet of the Apostolis, he quha is herald of al cuntreis, he quha knawis the secretis of heuin, that gif ony man sal preche ony new doctrine, lat him be accursit.¹ And on the wthir syde,
- 25 contrare cryis certane padokis, filthy verming, and fleis præparit to the dethe, of the quhilk sort are the Pelagianis, and that to the Catholikis:—Be our auctoritie, say thai, be our dominioun, be our expositioun, condemne that thing quhilk ze held, hald that thing quhilk
- 30 ze condemnit, cast away zour auld fayth, the determinationis of zour fatheris, the pledgeis of zour eldaris, and resaeue,—quhat materis I pray zow? I wg to tell. For thai ar sa prydeful, that nocht onlie thai appere that thai may nocht be affirmit, bot nocht to be confutit without
- 35 sum horrible cryme.

An illatioun
or conse-
quence.

S. Paul.

An illusioun
of the plagis
in Ægipt.
Ar nocht the
Caluinianis
this day as
proud in
Scotland?

¹ O.E. p. 15.

*Quhy ar sum cunning men sufferit be God sumtymes to
preche errouris? Item, that hæreseis ar callit also
strange Godis. Cap. XII.*

Bot sum man will say: Quhy oftymes heirfor ar thai
sufferit be God sum excellent persones placeit in the
Kirk to preche new thingis to the Catholikis? This is
an apt quæstioun, and worthy to be tretit mair diligentlie
and mair largelie: to the quhilk nochttheles it becumis 5
to satisfie nocht of my awin ingyne, bot be auctoritie of
the diuine law, and be the doctrine of an ecclesiastik
maister. Lat ws thairfor heir the haly man Moyses, and
lat him teche ws, quhy cunning men, and quha, for the
gift of science, be the Apostil ar callit also Prophetis, ar 10
permittit sumtyme to setfurth new doctrine, quhilk the
auld testament be an allegorik speche vseis to cal
strange Godis, for that cause, to wit, that sua be
hæretikis thair opinionis ar haldin in reuerence, as be
the gentilis wes thair Godis. Thairfor blissit Moyses 15
wrytis in Deuteronomie: Gif a Prophet, says he, sal
ryse in the middis of the, or quha sal say that he hes
sein a dreme,—that is, a techear* placeit in the Kirk,
quhome his discipulis or auditouris beleuis to teche be
sum reuelatioun. Quhat thairefter?—And gif he sal fore- 20
speik, says he, a signe or foretaking, and it sal chanse,
as he hes spokin. I wate nocht treulie quhattin a grete
maister is signifiit, and of sa grete science, that he mot
appere to his awin scoleris to knaw nocht only manly
thingis, bot also that he may knaw afoir thai thingis, 25
quhilkis ar aboue man. Of quhilk kynd thair discipulis
almaist bragis to hef bene Valentinus, Donatus, Photinus,
and Apollinaris, and the rest of that sort. And quhat
thairefter? And he sal tel to thee, says he, lat ws go
and follow¹ strange Godis, quhome thow misknawis, 30
and lat ws serue thame. Quhat ar strange Godis, bot

S. Paul callis
the expositi-
ouris of the
Scriptur
Prophetis.
Strange
godis ar
callit erro-
neous doc-
trine.

Deut. 13.

An allegorik
speche is,
quhen an
wthir thing is
meanit than
the wordis
planelie
signifis.

* Zea, bot
the new
techearis
takis the
place at
thair awin
hand.

To haif con-
fidence in
onyane man,
quhow per-
nicious is it.

Note.

¹ O.E. p. 16.

strange errouris, quhilkis thow misknew, and is new and
 nocht hard? And lat ws serue thame: that is, lat ws
 beleue thame, and follow thame. Quhat than finalie?
Thou sall nocht heir, says he, *the wordis of that Prophet,*
 5 *or dremar.* And quhy, I pray thee, is that thing for-
 biddin be God nocht to be techeit quhilk be God is
 forbiddin to be hard? Because, says he, the Lord zour
 God temptis zow, that it mot be plane quhidder ze luue
 him or nocht in all zour hert, and in all zour saul.
 10 Mair cleirlie than the lycht the cause is oppinnit, quhy
 sumtymes the prouidence of God sufferis sum reularis of
 the Kirkis to preche sum new doctrine: that the Lord
 zour God, says he, mot preue zow. And, suythlie, it is
 a grete temptatioun, quhen that man, quhome thow be-
 15 leuis to be a Prophet, a Disciple of the Prophetis, a
 Doctour, and affimar of the veritie, and quhome thow
 hes embraceit in grete veneratioun and luwe, the samin
 man fra hand suld inbring in hidlingis pestilent errouris,
 quhilkis haistelie thow may noth parsauie, quhilis thou is
 20 led be the præiudice of the auld doctrine; and iugeis
 noth lesum esalie to condemne it, sa lang as thow is
 empescheit be the affectioun of thi auld maister.

Quhy suf-
 feris God
 sumtymes
 hereseis to
 ryse vp?

It is a grete
 tempta-
 tioun gif thi
 bischope
 precheis
 hæresie,
 bot nocht sa
 grete gif a
 strangear, to
 quhome thow
 aucht na
 attendence,
 precheis the
 samin.

*Exemples of temptatioun in the lauchful ministeris of the
 Kirk: and first, of the hæretik Nestorius, quha wes a
 Bischope lauchfullie ordinat. Cap. XIII.*

Heir, perchanse, sum man wald ask that thir thingis,
 quhilkis ar allegeit be haly Moyses, be sum ecclesiastical
 25 exemples war maid plane. It is a iust requeist, and
 nocht lang to be delayt. For that I may begin at the
 nerrast and maist manifest, quhattin a temptatioun
 think we it to hef bene, quhen that mischeuous
 Nestorius haistelie of a scheip turnit in ane wowlf,
 30 began to ryue the flok of Christe: quhen thir samin
 men quha wes revin and gnawin be him, beleuit that

A greatear
temptatioun,
nor quhen a
rennigat and
a voluptuous
preist, or
munk makis
his assalt
aganis the
trewth.

he hadd bene ane¹ of Christis scheip, and thairfor war
thai mair patent to his byting? For quha wald esalie
beleue that man to erre quhome he saw electit be sa
grete iugement of the empyre, and haldin in sa grete
fauour of the preistis? quha with sa grete luue of the 5
sanctis, with sa grete fauour of the peple, daylie wes
renounit; quha oppinlie tretit the word of God, and
confutit also the pestiferous errouris of the Iowis and
Gentilis. Be sik a maner as this, I pray zow, quhome
wald he nocht cause trow, that he techit the trewth, 10
precheit the trewth, and vnderstuid the trewth? Quha,
that he mycht oppin the way to his awin ane hæresie,
persuitit the blasphemis of al hæreseis? Bot that wes it
that Moyses says: The Lord zour God temptis zow, gif
ze luue him or nocht. 15

A delicious
venum.

Of the hæretik Photinus. Cap. XIII.

Pannonia
wes thai
landis quhillk
nou ar callit
Vngarie and
Austrik.
Photinus a
cunning
hæretik.

And that we sett Nestorius asyde, in quhome wes
euir mair admiratioun than proffet, mair fame and name,
than experience; quhome, be the opinioun of the peple,
a certane tyme throw manlie fauour mair than godlie,
wes haldin in æstimatioun: lat ws mak mentioun of 20
thame rather quha, being excellent in grete actis, and
grete diligence, become nocht a litle tentatioun to the
Catholik men, as in Pannonia, in the memorie of our
eldaris, Photinus is rememberit to hef temptit the Kirk
of Sirmitane; quhare, quhen with grete fauour of al men, 25
he wes promotit to the dignitie of preistheid, and certane
tyme maid ministratioun thair as a Catholik, fra hand, as
that euil prophet, or dremar quhome Moyses signifiis,
began to persuade the peple of God committit to him,
that thai suld follow strange Godis, that is strange 30
errouris quhilkis afor thai misknew. Bot this is a
commoun thing: bot this wthir a pernicious, insafer as

¹ O.E. p. 17.

to sa grete a wickitnes he vseis nocht a mein and a vulgar support. For he wes bayth potent in quiknes of ingyne, excellent in the riches of leirning, and weray pissant in eloquence: as he quha had copiouslie and
 5 grauelie bayth ressonit¹ and writtin in bayth the toungis, quhilk thing is maid manifest be his bukes zit resting, quhilkis he partlie maid in Greik, and partlie in Latin. Bot it chanseit weil that the scheip of Christe committit to him, gretumlie and warlie walkryfe for the catholik
 10 fayth, haistelie had respect to the saynges of Moyses afoir wairning. And albeit thai meruelit at the eloquence of thair Prophet and Pastour, zit thai misknew nocht the temptatioun. For quhome, thai afoir as the belwodder of the flok followit, the samin thairefter as a woulf thai
 15 began to flie.

The ingyne, leirning, and eloquence of Photinus.

Deut. 13.

Of the hæretik Apollinaris. Cap. XV.

And nocht onlie be exemple of Photinus, bot also of Apollinaris, leir we the perel of this temptatioun in the Kirk, and togidder ar aduertisit mair diligentlie to obserue the saifgaird of the fayth. For he engenerit
 20 to his scoleris richt vehement cummeris, and grete perplexitie, as quhen the auctoritie of the Kirk drew thame fra this syde, and the familiaritie of thair techear drew thame abak agane fra the wthir syde: sua thai, sweand and swounand betuix thame twa, determinatis nocht
 25 quhat wes specialie erast to be chosin be thame. Bot peraduentuir that man wes of sik sort that he wes worthy lychtlie to be contemnit. Zea, trewlie he wes sa excellent, and sik a man, to quhome thai micht ouer haistelie hef geuin credit in mony thingis. For quha wes mair
 30 excellent than he in quiknes of ingyne, in exercise, and leirning? Quhow mony hæreseis in mony volumis oppressit he? quhow mony errouris inimeis to the fayth

The excellencie of Apollinaris. Of his large writtingis aganis Porphirius.

¹ O.E. p. 18.

confutit he? Ane signe thairof may be that noble and large werk, of na les than of thretty buikis, in the quhilk, be grete heip of probationis, he confoundit the woud, fals allegiance of Porphirius. It war a lang tyme to reherss al his werkis, be the quhilkis trewlie he nicht hef bene 5 æquall to the grete bigaris of the Kirk, war nocht be that prophane lust of hæretik curiositie, I wate nocht quhat noueltie¹ he had found, be quhilk, as be the admixtioun of certane lepre, he defylit al his labouris: that his doctrine mycht be callit nocht sa mekle ædificatioun as 10 temptatioun of the Kirk.

Of the principal hæreseis of the forenameit: and first of Photinus errour. Cap. XVI.

Heir, perchanse, it may be askit at me that I declare the hæreseis of sum of thame afoir nameit, to wit, of Nestorius, Apollinaris, and Photinus. Bot this thing treulie to the mater of the quhilk we now talk pertenis 15 nocht. For we hef tane porpose nocht to discuss the errouris of euery man, bot to produce the exemplis of few, be quhilkis euidentlie and cleirlye it mot be schawin that quhilk Moyses speikis: that is to wit, gif ony techear in the Kirk, he being a Prophet also in the 20 interpreting the mysteriis of the Prophetis, attemptis to inbring ony nouatioun in the Kirk of God, that the prouidence of God sufferis that thing to be for our probatioun. It sal be profetable heirfor, in the bypassing, quhat the foirnemit hæretikis thinkis schortlie to expone, 25 that is, Photinus, Apollinaris, and Nestorius. This, heirfor, is the sect of Photinus. He affirmis that God is single† and solitare, and to be confessit of the Iowis manere: he denyis the fullines of the Trinitie, and nothir thinkis he to be ony persoun of the Sone of God, 30 or ony persoun of the Haly Spirit; bot affirmis Christe

Thir auld hæretikis barkit specialle aganis Christe our heid: bot the new aganis the Kirk—his mystical body, and sumtymes aganis bayth.

† That is, without distinctioun of persones.

¹ O.E. p. 19.

to be only a man allane, to quhome he ascriuis the beginning to be of Marie; and sua on al manere techeis he, that we suld worschip onlie the persoun of God the Father, and worschip Christe only as a man.

Of the hæresie of Apollinaris. Cap. XVII.

5 Thir thingis, heirfor, techis Photinus. Bot Apollinaris in a manere crakis and waintis that he consentis in deid to the vnitie of the Trinitie, and that, trewlie, be full hailnes of fayth; bot, be oppin professioun, he blasphemis the incarnatioun of the Lord. For he¹ says that in the
 10 body of our Saluour that othir aluterlie thair wes nocht a manis saul, or at the leist, that thair wes sik a saul quhilk wantit mynd and ressoun. Atouer, he said that the flesche of the Lord wes nocht resaut of the flesche of the haly virgine Marie, bot descendit frome heuin in
 15 the virgine. And he, all tymes, flowand and doutsum, sumtyme precheit it to be coæternal, and euir alyke lestand with the Sone of God, and sumtyme it to hef bene maid of the diuinitie. For he wald nocht twa substances to be in Christe, ane diuine, and an wthir
 20 humane, ane of the father, an wthir of the mother; bot he beleuit that the self natuir of the Sone of God wes cuttit sindrie,—as that ane part perseuerit in God, and ane wthir part wes turnit in the body;—as quhen the veritie says of twa substances to be ane Christe, he,
 25 contrarious to the veritie, of ane diuinitie of Christe, wald affirm twa substances to hef bene maid. Hid-dirtillis, sua dremis Apollinaris.

Of Nestorius errour. Cap. XVIII.

Bot Nestorius, be a contrarious seiknes to Apollinaris, quhen he imaginatis him self to diuide twa substances

¹ O.E. p. 20.

in Christe, he bringis in fra hand twa persones, and be
 an vnhard wickitnes he will that thair be twa Sones of
 God, twa Christis—the ane to be God, and the wthir
 man; the ane of the father, the wthir quhilk is generat
 of the mother. And thairfor affirmis he haly Marie 5
 nocht to be callit *θεότοκον* (that is the Mother of God),
 bot *χριστότοκον* (that is the Mother of Christe): for that
 cause, to wit, that nocht that Christe quhilk is God, wes
 borne of hir, bot that quhilk wes man. Gif ony man
 thinkis him in his writtingis to name ane Christe, and 10
 to preche ane persoun of Christe, lat him nocht beleue
 him fulecheli. For othir hes he inuentit that be craft
 of dissauing, that be guid, he mycht mair esalie persuade
 the euill, as the Apostill says: Be guid he hes wrocht to
 me dethe. Or, thairfor, as we hef said, for dissait in sum 15
 places of his writtingis he bragis that he beleueis to be
 ane Christe,¹ and ane persoun of Christe. Or, at the
 leist, efter the birthe now of the Virgine, he says that twa
 persones conuenis sua in ane Christe, that nochttheles
 in the tyme of the concepioun and birthe of the Virgine, 20
 and a litle thairefter, he contendis to hef bene twa
 Christis: and quhen, to wit, Christe wes first borne a
 commoun man and man allone, and nocht zit marrowit
 be the vnitie of the persoun of the Sone of God, that
 thairefter the persoun of the Sone of God resauing Him 25
 to the self descendit: and albeit now He resaut, remanis
 for a tyme, in the glore of God, zit that na difference
 suld be hald betuix Him and wthir men. Thir thingis
 sua Nestorius, Apollinaris, and Photinus, as woud doigis,
 barkis contrare the catholik fayth;—Photinus, nocht con- 30
 fessing the Trinitie; Apollinaris, sayng the natuir of the
 Sone of God to be conuertible, and nocht confessing twa
 substances to be in Christe, and othir denying the hail
 saul of Christe, or, at the leist, denying mynd and resoun
 to be in the saull, and affirming the Word of God to hef 35

The craft of
 hæretikes.

Rom. 7.

The summe
 of thir three
 erroris.

¹ O.E. p. 21.

bene for the knaulege of the mynd ; Nestorius, allegeing twa Christis othir euir to be, or sumtyme to hef bene.

Quhat is the trew catholik fayth aganis thir hæretikis.

Cap. XIX.

Bot the catholik Kirk, vnderstanding bayth richt of God and of our Saluour, nothir blasphemis contrare the
 5 mysterie of the Trinitie, nor contrare the incarnatioun of Christe. For it worschipsis ane diuine substance in fulnes of the Trinitie, and æqualitie of the Trinitie in ane and in the samin maiestie : and ane Iesus Christe, and nocht twa Christis, and the samin to be bayth God
 10 and man. It beleuis suythlie to be in him ane persoun, bot twa substances ; twa substances suythlie, bot the twa substances to be ane persoun, because the Word (or Sone of God) is nocht changeable, that he may be changeit in a body. It beleuis ane persoun, lest pro-
 15 fessing twa sones it mot be iugeit to worschip a Quaternitie, and nocht the Trinitie. Bot it is weray proffetable that we ¹ explane the samin thing agane and agane, mair distinctlie and expreslie. In God is ane substance, bot thre persones : in Christe twa substances, bot ane per-
 20 soun. In the Trinitie is ane wthir and ane wthir, bot nocht ane wthir substance and ane wthir substance. In our Saluour is ane wthir substance and ane wthir substance ; but nocht ane wthir and ane wthir. Quhow is thare in the Trinitie ane wthir and ane wthir, and nocht
 25 ane wthir substance ? Because, to wit, ane wthir is the persoun of the Father, ane wthir of the Sone, and ane wthir of the Haly Gaist : bot, zit, thair is nocht ane wthir and ane wthir, bot ane and the samin natuir of the Father, and of the Sone, and of the Haly Gaist. As in
 30 our Saluour thair is ane wthir substance and ane wthir substance, bot nocht ane wthir and wthir. Because, to

Note the godly eruditioun of the wrytear, in the hie mysterie of the haly Trinitie, and of our Saluour.

Ane wthir and ane wthir : that is, in personis. In the diuinitie is ane substance and thre persones : bot in Christe ane persoun and twa substances, diuine and humane.

¹ O.E. p. 22.

wit, the substance of the diuinitie is ane, and of the
 humanitie ane wthir : bot, zit, the diuinitie and humanitie
 is nocht ane wthir Christe, bot ane and the samin
 Christe, ane and the samin Sone of God ; and of ane
 and the samin Christe and Sone of God is ane and the 5
 A similitude. samin persoun. As in a man the body is ane thing, and
 the saul an wthir thing ; bot the saul and body is ane
 and the samin man. In Petir and Paul ane thing is the
 saul, and wthir thing is the body : and zit the saul and
 the body ar nocht twa Petiris : or the saul is ane Paul, 10
 and the body ane wthir Paul : bot Petir is ane and the
 samin, and Paul is ane and the samin, being of twa and
 diueris naturis of saul and body. Sua, heirfor, in ane
 and the samin Christe ar twa substances ; bot ane is
 diuine, and ane wthir is humane ; ane of God the Father, 15
 ane wthir of the Virgine the mother ; ane coæternal and
 æqual with the Father, the wthir in tyme les than the
 Father ; ane of the samin substance with the Father,
 ane wthir of the samin substance with the mother : zit
 bot ane and the samin Christe is in bayth the substances. 20
 Heirfor Christe God is nocht ane, and Christe man an
 wthir ; nocht the ane nocht creat, and the wthir creat ;
 nocht the ane impassible, and the wthir passible ; ¹
 nocht the ane æqual with the Father, and the wthir
 les than the Father ; nocht the ane of the Father, and 25
 the wthir of the mother ; bot the ane and the samin
 Christe is God and man ; the samin nocht creat and
 creat ; the samin vnchangeable and impassible ; the
 samin changeit and sufferit ; the samin æqual to the
 Father, and les ; the samin of the Father afor al warldis 30
 begottin, the samin in the warld generat of the mother :
 perfyte God, and perfyte man ; in Him as God ful diuin-
 itie ; in him as man ful humanitie. Humanitie, I say,
 ful as it quhilk hes bayth saul and body, bot a weray
 body, zea our body, and body of the mother ; a saul 35

¹ O.E. p. 23.

trewlie endewit with vnderstanding, strenthit with mynd and resson.

In Christe Iesus is na commixtioun nor changeing of diuinitie in humanitie, or contrare: bot bayth the twa naturis vniit in ane persoun, without al præsenting of ony wther persoun. Cap. XX.

Thai ar, heirfor, in Christe the word, the saul, and body; bot al this thing is ane Christ, ane Sone of God,
 5 ane Saluour, and our Redemar. Bot ane, nocht be, I wate nocht quhat, corruptible confusioun of the diuinitie and humanitie, bot be ane hail and certane singular vnitie of persoun. For that coniunctioun changeit nor conuertit nocht the ane in the wthir, quhilk errorr is
 10 propre of the Arrianis; bot sua ionit thame bayth in ane, that the singularitie of the ane and the samin persoun, euir remaneing in Christe, for euir also mot perseuere the proprietie of euery ane of baith the natuiris; to wit, that God neuir beginnis to be the body: quhilk
 15 thing also is maid plane be exemple of the state of man. For nocht onlie in this præsent lyfe, bot in the lyfe to cum also, euery man sal consist of body and saul; zit neuir sal the body be turnit in the saul, nor the saul in the body. Bot euery man being to leue without end,
 20 in euery man without end necessarlie sal perseuere the difference of bayth the substances. Sua,¹ in Christe, also, the proprietie of bayth the substances is to be retenit to euery ane thair of, saifing zit the vnitie of persoun. Bot quhen we name oftymes the Persoun, and says that the
 25 persoun God wes maid man, gretumlie is to be ferit that we appere nocht to say this that God, the Sone, be only imitatioun of doing hes tane vpon Him our natuir, and quhateuir that thing be of manlie leuing, quhilk He did, that He did it as ouerschaddowit, and nocht as a

An errorr
 heir confutit
 concerning
 the ane per-
 soun in
 Christe.

¹ O.E. p. 24.

weray man : as it vseis to be done in the playng places,
 quhare a man schortlie plays the partis of sindry per-
 sones, of quhilkis nane is he in deid. For quhouoft euir
 that ony imitatioun of wthir menis doingis is tane vpon
 ony, sua the offices or werkis of wtheris ar done, that 5
 thir zit quha dois thame ar nocht the samin persones,
 quhome thai præsent. For lat ws nocht vse, as for
 demonstratioun, the exemplis of secularis, and of the
 Manicheis : quhen the playar of a tragedie præsentis
 the persoun of a preist, or of a king, he is nocht a 10
 preist, or a king. For efter that he hes endit the part
 of his play, thai thingis also ceissis quhilkis he tuke on
 him be that persoun. God stay fra ws that wickit and
 cursit mokrie. Lat that be the madnes of the Mani-
 cheis, quha, precheand phantaseis, says, that the Sone of 15
 God become nocht the persoun of a man in substance,
 bot, be a certane apperand gysing and conuersatioun,
 finzeit the samin. Bot the catholik fayth sua says the
 Sone of God to be maid man, that He tuke nocht our
 natuir on Him finzetlie and vnder a schaddow, bot 20
 verelie and manifestlie ; and that He præsentit nocht
 thai thingis quhilkis pertinit to man, as of an wthir,
 bot exerceit thame as His awin, and, aluterlie, wes that
 thing, quhilk He præsentit. As we our selfis, also, in
 that we speik, vnderstand, leuis, and in substance ar, 25
 we præsent nocht wthir men, bot ar men in deid. For
 Petir and Iohne, that I may name thame specialie, wes
 nocht men be præsenting wtheris, bot men in weray
 substance. Siklyke, Paul nocht feinzetlie præsentit an
 Apostil, or feinzit him to be ¹ Paul, bot wes an Apostil, 30
 and in weray substance wes Paul. Siklyke, also, the
 Sone of God, takand on Him and haifand ane body in
 speiking, doing, and suffering be the flesche, zit without
 al corruptioun of His natuir, He deinzeit Him aluterlie
 to do this in deid, nocht that He be imitatioun schew 35

The Mani-
cheis.

The catholik
doctrine.

¹ O.E. p. 25.

or finzeit Him to be man, bot trewlie gaue Him self a
 perfyte man, nocht that He suld appere or be iugeit, bot
 that He suld be, and that in weray substance, a perfyte
 man. Heirfor, as the saul adunit to the body, bot nocht
 5 zit turnit in the body, præsentis nocht an wthir man, bot
 is a man, and a man nocht be feinzeing, bot be sub-
 stance; sua, also, the Sone of God, without al changeing
 of the self, be vniing Him self to man, nocht be com-
 mixtioun of natuiris, nor be præsenting an wthir, bot in
 10 the self substance, wes maid man. Heirfor, lat al the
 vnderstanding of sik a persoun aluterlie be wappit away,
 quhilk be finzeing and præsenting an wthir, is tane on
 hand, quhare ane thing euir is in trewth, and ane wthir
 thing is finzeit: quhare that man quha præsentis the per-
 15 soun, neuir is he quhome he præsentis. God forbid
 that be this dissaitful maner the Sone of God mot be
 beleuit to hef tane on Him the persoun of man: bot
 rather sua, that, His substance remanyng vnchangeable,
 and takand the natuir on Him of a perfyte man, He mot
 20 be the body self, the man self, and the self persoun of
 the man, nocht a fenzeit, bot a trew persoun; nocht in
 præsenting, bot in substance; nocht, schortlie, that mot
 ceiss with the præsenting, bot quhilk aluterlie remanis
 in substance.

*That the vnitie of persoun in our Saluour wes complete
 in the Virginis bosum. And that the propirteis of
 the humane natuir in our Saluour ar catholiklie
 attribute to His Godheid: and the propirteis siklyke
 of His Godheid, to His manheid: be ressoun that the
 Sone of God and man is ane Christe only in persoun.
 And that the blissit Virgin deulie is callit the Mother
 of God. Cap. XXI.*

25 Heirfor, this vnitie of persoun in Christ, naways eftir
 the birthe of the Virgine,¹ bot in the self wombe of

the Virgine, wes coniunit and perfytit. For we man, gretumlie, bewar that we confes Christe, nocht onlie ane, bot also euir to be ane : because it is an intolerable blaspheme that, gif thow affirme that He is now ane, zit sumtyme thow wil contend that He hes nocht bene 5 ane bot twa : that is, ane eftir the tyme of baptime, bot twa about the tyme of His natiuitie. Quhilk botumles sacrilege na wthirways trewlie may we eschew, except we confes man vnit to God in vnitie of persoun, nocht in His ascensioun, or resurrectioun, or in baptim, bot 10 than in the motheris wombe, than quhen the Virgine consaut. For the quhilk vnitie of persoun, indifferentlie to Him and alyke bayth, thai thingis, that ar propir to God, ar attribute to man, and quhilkis ar propir to the body, ar appropriat to God. For, frome this ground, is 15 it that is reuelit in writ be God : bayth the Sone of Man to hef descendit frome heuin, and the Lord of gloir to hef bene crucifiit in erth. Fra that ground is it, also, that the body of the Lord being maid, the body of the Lord being creat, that the Sone of God Himself mot be 20 callit maid, the complete wisdome of God mot be callit the creat knowlege : as in the foreknaulege His handis and feit ar schawin to be peirsit. Be this vnitie, I say, of persoun, that thing also is perfytit be ressoun of siclyk a mysterie, that the body of the Sone of God 25 being borne of an immaculat mother, God Himself in the secund persoun, mot be beleuit maist catholiklie to be borne of the Virgine, and maist wickitlie denyit to hef bene borne. Quhilk thingis sen thai ar, God forbid that ony man preiss to defraude the haly Virgine of the 30 priuilegis of the grace of God, as of hir special gloir. For sche, be a special gift of oure Lorde and God, bot of hir Sone, maist treulie and blissitlie is to be confessit to be θεότοκος (that is, the Mother of God). Bot nocht on that manere the Mother of God, as sum vickit 35 hæresie suspectis, quhilk affirmis hir to be callit be

Note.
A proffetable
reul, to
vnderstand
sindry scrip-
turis con-
cerning our
Saluour.

Io. 3.

1 Cor. 2.

Psal. 21.

Aganis an
hæresie
contrare to
this trewth.

name onlie the Mother of God, as sche quha buir a
 man¹ quha efterwart was God: as we cal the mother of
 a preist, or the mother of a bischope, nocht now in the
 bering of a preist or a bischop, bot in the bering a man,
 5 quha eftirwart wes maid a preist or bischope. Nocht
 sua, I say, haly Marie is the Mother of God, bot thairfor
 rather, because, as it is ellis said, that in hir consecrat
 bosum that maist haly myserie wes wrocht, quhilk, for
 a singular and onlie vnitie of persoun, as the Sone
 10 of God in manly nature is man, sua man in God is
 God.

*A repetitioun of the errouris præceding: with a congratulation
 to the trew catholik Kirk, for hir synceritie of
 fayth. Cap. XXII.*

Bot now to thai thingis quhilkis of the foresaidis
 hæresiis ar of the catholik fayth schortlie spokin afoir,
 for strenthin of oure memorie, lat ws schortliar and mair
 15 narroulie reherse: to wit, that the thingis rehersit agane
 may be bayth mair fullerie vnderstand, and pressit in
 memorie mair firmlie may be kepit. Lat it be, heirfor,
 an accurse to Photinus, quha nocht resauis the fullines
 of the Trinitie, and quha prechis that Christ is man
 20 onlie. Lat it be an accurse to Apollinaris, quha affirmis
 that thair is corruptioun of the Trinitie changeit in
 Christ, and quha takis away the proprietie of the perfyt
 manheid in Him. Lat it be an accurse to Nestorius,
 quha denyis God to be borne of the Virgine, and affirmis
 25 to be twa Christis, and, the fayth of the Trinitie being
 schote away, introducis til ws a Quaternitie. Bot, blissit
 is the catholik Kirk quha wirschipis ane God in fullines
 of Trinitie, and siklyk æqualitie of the Trinitie in ane
 diuine substance: that nothir the singularitie of the
 30 substance mot confund the proprietie of persones, nor

Obserue
 guid Chris-
 tiane, that
 you be par-
 tisman of thir
 blissingis.

¹ O.E. p. 27.

zit, siklyk, the distinctioun of the Trinitie mot diuide
 the vnitie of the Godheid. Blist, say I, is the Kirk
 quha in Christ beleuis to be twa weray and perfyte
 substances, bot the persoun of Christ to be ane: that
 nothir the distinctioun of naturis mot¹ diuide the vnitie 5
 of persoun, nor zit alykways the vnitie of persoun mot
 confound the difference of substances. Blist, I say, is
 the Kirk, quhilk that it mycht grant bayth euir to be,
 and to hef bene ane Christe, confessis the manheid
 vnitit to the Godheid, nocht eftir the birthe, bot ewin 10
 in the self wombe of the Virgine. Blist, I say, is the
 Kirk quha vnderstandis God maid man, nocht be
 changeing of natuir, bot be ressoun of the ane persoun,
 —of the persoun trewlie nocht finzeit, appering, and
 vanissing away, bot of the subsisting persoun, and euir 15
 permanent. Blist, I say, is the Kirk quhilk prechis
 this vnitie of persoun to haif sa greit power, that, thair-
 throw, be a meruolous and intellable mysterie, it attributis
 the godlie propirteis to man, and the manlie to God.
 For, thairthrow, that man descendit from heuin as con- 20
 cerning God it denyis nocht; and beleuis that God as
 concerning man, wes in the erd maid, sufferit, and
 crucifit. Thairthrow, breuelie, it confessis bayth man
 to be the Sone of God, and God the Sone of the Virgine.
 Blist, heirfor, and worschipful, sanctifit, and maist haly 25
 is that confessioun, aluterlie to be comparit to that
 supernal louing of the angelis, quhilk be ane threfald
 blissing glorifiis ane Lord God! For specialie thairfor it
 furthschawis the vnitie of Christ, that the mysterie of
 the Trinitie exceid nocht in numbir. Thir thingis ar 30
 spokin, as it war be the way; ane wther tyme mair
 fullelie to be tretit and explanit.

¹ O.E. p. 28.

He returnis to the temptatioun of the faythful be erroneous doctrine, techeing al guid Christiane that he suld resaeue the doctouris aggreing with the Kirk, and nocht leue the fayth of the Kirk with ony ane doctour quhatsumeuir. And first, of Origine. Cap. XXIII.

Now lat ws return to our porpose. We said thairfor, in the former partis, that in the Kirk of God tentatioun of the pēple wes the erreure of the techear: and in sa mekle the tentatioun gretar, quhow mekle he war cunningar, quha had errit. Quhilk thing first be authoritie of Scripture, thairefter be exemplis of the Kirk we declarit: to wit, be the rehersing¹ of thame, quha quhen sumtyme war estemit of hail fayth, and at lenthe zit othir fel in an wther manis sect, or thame self inuentit

10 thair awin hæresie. A gret mater trewlie and profffet-
able to be lerit, and necessare to be brocht in memorie, quhilk thing diligentlie be abundance of exemplis we suld mak cleir, and ding in the eris of men: that al Catholikis almaist hes knawin that thai suld resaeue the

15 doctouris with the Kirk, and nocht with the doctouris leue the fayth of the Kirk. Bot I think this, that sen we may produce mony in this kynd of tentatioun, that almaist nane is that may be comparit to the tentatioun of Origine,—in quhome thai war mony thingis sa fer ex-

20 cellent, sa singular, sa meruolous, that in the begynning ony man esalie mycht iuge credit to be geuin to al that he affirmit. For gif lyfe makis authoritie, he wes a man of grete labouris, of grete chastitie, of grete patience, and suffering. Gif gentrice or leirnyng, quha was mair noble

25 than he, first quha was borne in that houss, quhilk wes maid noble be martyrdome? And thairefter for Christis saik, nocht onlie wes denudit of his fater, bot of al his geiris also, sa mekle proffetit in the stryde way

Note.

Of Origine.

Of the singular propirteis in Origine.

Sa mony excellent propirteis wes nocht knawin

¹ O.E. p. 29.

amangis al
our renni-
gatis :
quharefor,
mair mis-
cheantlie
wes the feble
of fayth
vincust.

His leirning
in the Greke
and Hebrew
tounge.
His suete,
flouing,
speche : his
strenthe in
disputa-
tioun.

*Plæraque
exemp. lat.
hoc loco
corrupta
sunt.*

of haly pouertie, that he, for confessing the Lord oftymes
(as thai say), wes afflictit. Bot zit thir thingis allane war
nocht in him, quhilkis all efterwart mycht be tempta-
tioun; bot sa grete also quiknes of sa profound, sa
scharpe, sa gentil ingyne,¹ that almaist he gretumlie and 5
fer ourcome al wtheris; and of sa gret excellencie
of leirnyng and of al eruditioun, that thai war litle of
diuine philosophie, and almaist peraduentuir nane of
humane philosophie, quhilk he had nocht throwchlie
knawin. To quhois knowlege, quhen the Greikis gaue 10
place, the Hebrew literis also war exornat be him. Bot
quhairto sal I tel of his eloquence? quhais speche wes
sa plesand, sa iocund, sa sueit, that to me apperit out of
his mouthe, nocht wordis sa mekle as certane hwnie to
hef flowit. Quhat thingis diffcil to persuade, be strenthe 15
of disputatioun maid ² he nocht plane? Quhat thingis
diffcil to be done, dressit he nocht that thai mot
appere maist facil. Bot perchanse, be knottis onlie of
argumentatioun he dressit his allegeance. Ze, planelie,
neur wes ony of the doctouris that vseit *sa many*³ ex- 20
emplis of Godis law. Bot I trow that he wrate bot
litill. Na mortal man wrate mair: that it apperis to me
that al his writtingis may nocht onlie nocht be perfytlie
red, bot na wayis may be found. To quhome, that na
thing suld inlake to the occasioun of science, the fowthe 25
of age aboundit also. Bot peradventure he wes litle
happy be his scoleris. Quha ewir was mair happy?
Furth of his bosum treulie become innumerable doctouris,
innumerable preistis, confessouris, and martyris. Bot
quhou gret wes than the admiratioun of him amangis 30
al men, quhow grete the gloir, quhou grete the fauour,
quha can declair? Quha weil studious of religioun come
nocht fleand to him, fra the vtmaist partis of the warld?
Quhat Christiane worschipit nocht him as a prophet?
Quhat philosophour worschipit him nocht as a maister? 35

¹ O.E. ingyne.

² O.E. p. 30.

³ O.E. vseit may.

Quhow worschipful wes he, nocht onlie to the priuat
 estate of men, bot to the Empyre self also, the historiis
 declaris, quhilkis schawis that the mother of Alexander
 the Empriour callit him in hir cumpanie, and that for
 5 the merit trewlie of heuinlie wisdom, with gift and lue
 of the quhilk he was inflammit. Bot his epistolis also
 beris witness, quhilk he, be autoritie of his pouer in
 Christe, wrate to Philip the Empriour, quha wes the
 first Christiane of the Romane Princis. Of quhais in-
 10 credible knowlege, gif ony resauis nocht a testimonie be
 report of ws Christianis, lat him at the leist resae the
 confessioun of the Ethnikis, according to the witnessing
 of philosophouris. For wickit Porphyrius self, mouit be
 the name of him, almaist in his barneage, passit to
 15 Alexandria, and thair saw him, than ane aigeit man, bot
 planelie sik a ane, and sa excellent that he had ascendit
 the heich toure of al science. Tyme sal sonear faille
 me nor I may collect anis, for¹ the leist part, thai excel-
 lent thingis, quhilkis sprang of that man, quhilkis al
 20 nocht onlie zit pertinit to the gloir of religioun, bot also
 to the² grete cause of tentatioun. For quha is he quha
 wald hef schaikin fra him a man of sa grete ingine, of sa
 greit leirnyng, of sa gret beutifulnes, and nocht rather
 vse this sentence: that he had leuir erre with Origene
 25 than with wtheris to vndirstand the trewth? And quhat
 neidis mair? The mater declinit heirto, that nocht a
 manly, bot as the mater schew, a weray perelous tenta-
 tioun of sa grete a persoun, of sa grete a doctoure, of
 sa grete a prophete, dounled mony fra the integritie of
 30 fayth. Quhairfor the samin Origene, sa excellent and sik
 a man; quhylls he insolentlie abuseis the grace of God;
 quhylls he lippinnis ouermekle to his awin ingyne, and
 creditis til him self largely; quhylls he estemis lytle the
 auld simplicitie of the Christiane religioun; quhylls he
 35 præsumis to haif vnderstanding by all wtheris; quhylls he,

Philip, the
 first Chris-
 tiane Em-
 priour. Eu-
 seb. Hist.
 Eccles.
 lib. 6.

Porphyrius
 wes a blas-
 phemous
 wrytear
 aganis the
 Christiane
 religioun.

Of Origenis
 fal, and of
 the cause
 thairof.

¹ O.E. p. 31.

² O.E. ye a.

contemmand the ecclesiastik traditionis, doctrine, and auctoritie of the forefatheris, interpretis of a new manere certane heidis of Scripturis, he deseruit that of him also to the Kirk of God it mot be said: Gif a prophet sal ryiss in the middis of thee:¹ and a litle eftir: Thow sal nocht heir (says he) the wordis of that prophete: and siklyke, Because the Lord zoure God (says he) temptis zow, quhiddir gif ze luue him, or nocht? Trewlie, nocht onlie a tentatioun wes it, bot also a grete tentatioun, quietlie, and step and step, to draw away be admiratioun of his ingyne, eloquence, conuersatioun, and fauoure, the Kirk of God til him submittit, and on him depend-and, and na thing suspectand of him, na thing fering him, haistelie fra the auld religioun til a new prophana-tioun. Bot sum man wil say, that the bukis of Origene ar corruptit. This I ganestand nocht, bot erar wald the samin; for that is techit be sum and also writtin, nocht be Catholikis onlie bot also be hæretikis. Bot that is the thing quhilk we suld now consider, that albeit² him self wes nocht, zit the buikis set furth in his name, is a grete tentatioun: quhilkis, braistis owt in mony woundis of blasphemis, nocht as wther menis, bot as his, ar red and luueit: that, albeit it wes nocht the mynd of Origene in the consaiting of the erreure, zit to persuade the erreure the auctoritie of Origene mot appere to mak mekle.

Origenis
bukis be
wtheris
corruptit.

Of the fall of the grete leirnit man Tertulliane.

Cap. XXIIII.

Bot the samyn is the case of Tertulliane: for as the wther amangis the Greikis, sua he amangis the Latinis, is to be iugeit neir the principal of al oure men. For quha wes bettir leirnit than wes this man? quha in the diuine and humane materis wes mair exerceit? He,

His erudi-
tioun.

¹ O.E. the.

² O.E. p. 32.

- trewlie, al the philosophie, and al the sectis of philosophouris, the authoris and appreuearis of the sectis, and al thair doctrine, al the veritie of historiis and of excerciseis, be a meruolous capacitie of mynd, perfytlie
- 5 vnderstude. Bot excellit he nocht of solide and hie ingyne, that na thing almaist he set him to, quhilk he othir peirsit nocht be scharpenes of wit, or be wechty ressonis distroyit nocht. Ferther, quha may dewlie express the louing of his eloquence? quhilk is drest be
- 10 sa grete, and be, I wate nocht quhat, force of ressonis, that it may schuit men forduart to the consent thair of, quhome it may nocht aluterlie tyist: of quhome thair ar almaist sa many sentences as wordis, quhow many sentences sa many victoriis. This thing knawis the
- 15 Marcionis, Apelles, Praxeæ, Harmogenes, Iowis, Gentilis, and thair callit† Gnostici, and the rest, quhais blasphemis he, be mony and grete wolumis, as be certane fyreflactis, brak down to nocht. And, zit this man also, eftir al thir thingis, this man, Tertullian I mein,
- 20 litil grippand and stikand to the catholik doctrine of the vniuersal, auld, aunciant fayth, and mair eloquent than happy, his iugement thaireftir changeit, did at lenthe that of him the blissit confessor Hilarius in a certane place wrytis: Be his errour following, says¹ he, fra his
- 25 louable and approuable wrytingis he plukit away the auctoritie. And he also in the Kirk wes a grete tentatioun. Bot of him I wil speik na mair. This thing onlie wil I reherse, that, contrare the command of Moyses, in that he affirming the new furious madnes of ane
- 30 Montanus sproutand vp in the Kirk, and thair woud dremis of new doctrine of certane voud women, to be trew propheciis, he deseruit that of him and of his wrytingis it suld be said: *Gif a prophete ryse in the middis of thee*; And, eftir: *Thou sal nocht heir the*
- 35 *wordis of that prophete*. Quhy? *Because*, says he, *the*

Quhais errouris he confutit.

† Sua nameit for ostentatioun of thair science, quhen thair war maist vane, quha in that parte now hes mony discipulis. In 5. Math.

Tertulliane appreuit the dremis of Montanus.

¹ O.E. p. 33.

Lord zour God temptis zou, quhidder ze luue him, or nocht.

Quha is to be callit a Catholik? Of the miserable state of the wauering in fayth: and quhou in the haly catholik Kirk only is suir rest of conscience. Cap. XXV.

Quhy permittis God errouris and hæreseis to spring vp?

Lat the erroneous this day, lay to thair doctrine to this lyne, and reul.

1 Cor. II.

Be thir, heirfor, sa mony, and sa grete, and wtheris siklyk mony wechty ecclesiastical exemplis, we suld euidentie persauē, and according to the law writtin in Deuteronomie mair cleirlye than the lycht vnderstand, that gif 5
 ony tyme ony techear in the Kirk sal wauer and aberre fra the fayth, that the prouidence of God sufferis this to be to the temptatioun of ws, quhidder we luue oure God or nocht in al oure hart, and in al oure saul. Quhilkis 10
 thingis, sen thai ar sa, he is a trew and a weray Catholik quha luuis the trewth of God, the Kirk of God, and the bodie of Christ; quha præferris na thing to the religioun of God, nor to the catholik fayth; nocht præferring the auctoritie of ony ane man, nocht the luue, nocht the 15
 ingyne, nocht the eloquence, nocht the philosophie: bot dispyseand al thir thingis, and perseuerand firme and constant in fayth, quhateuir thing he sal know the catholik Kirk vniuersalie to hef haldin of auld, that thing onlie decretis he to be haldin, and to be beleuit 20
 be him. Bot quhatsumeuir thing thaireftir be ony ane man, by al, and contrare al haly men to be brocht in of new, and nocht hard afoir, that thing¹ lat him vnderstand to pertene nocht to religioun, bot rather to tentatioun, and that, specialie, that he is instructit be the 25
 mynd and sayngis of Sanct Paul, for this is it, quhilke he wrytis in the first to the Corynthianis: It behuifis (says he) hæresiis to be, that quha ar prouin mot be manifest amang zow. As he wald say:—For this cause,

¹ O.E. p. 34.

- the auctouris of hæresie ar nocht haistelie be God ruitit
out, that the prouin mot be maid manifest—that is, that
euery man mot appere quhow grippand, faythful, and
constant luuear he be of the catholik fayth. And, in
5 deid, quhen euery noueltie springis out, fra hand is per-
saut the wecht of the corne, and lychtnes of the caf; The corne,
the caf.
than without gret difficultie is it blawin out of the barn
fluir, quhilk without wecht wes haldin within the samyn. The half
slane anis:
nothir hait
nor cauld.
For sum ar quhilkis fra hand aluterlie blawis away: bot
10 wtheris, aluterlie schakin out, bayth feriss to pereis, and
thinkis schame to returne, woundit, half deid, and half
leuing, as thai quha hes drunken sik quantitie of wyne A similitude.
quhilk nothir hes micht to slay, nor zit may be digestit:
nothir causis to de, nor sufferis to leue. O miserable The miser-
able state of
the wauering
wittit in
fayth.
15 state! O with quhou grete violence and feruour of
cairis, and with quhou grete troublous blastis, ar thai
cacheit and careit! For now quhat way the wind
blawis, be suddane erreure ar thai reueist: now returnit
to thame selfis, as certane contrarious wallis ar doun
20 abak: now be fuleche præsumptioun thai thingis also
quhilkis apperis incertane, thai appreue: now be an
vnressonable dredoure also thai thingis quhilkis ar suir,
thai feir—incertane quhat way thai suld pas, or quhat
way suld return; quhat they suld couet, or quhat suld
25 eschew; quhat thai suld hald, or quhat thai suld lat slip.
Quhilk afflictioun trewlie, of thair doutsum and euil
hung hart, is a medicine of Godis rewth toward thame,
gif thai war wyise. For, heirfor, without the maist suir
heuinning place of the catholik fayth, be sindry tempes-
30 tuous stormis of thochtis and cuiris ar thai schaiking,
strukin, and almaist slane, that thai mot lat¹ doun the
sailis of thair proud consait, schaikin out to heicht,
quhilkis vickitlie thai had dilatit to the windis of nouel-
tie, and mot reduce and hald thame selfis within the
35 maist suir raid, and harbery of thare haly mother the

The haly
catholik Kirk
is a suir
heuinning
place, to a
tribulit con-
science.

A trim meta-
phore.

¹ O.E. p. 35.

Kirk, and womet out agane fra the ground thai bittir
and tribulous seis of errouris, that eftir thai nicht drink
the fluidis of the quick springand wattir. Lat thame
forjet weil that thai haif lerit nocht weil; and of al
the doctrine of the Kirk quhilk be vndirstanding may be 5
tane, lat thame tak: quhilk may nocht, lat thame beleue.

*Aganis the inconstant and curious, new, forgearis of sectis
and errouris. Cap. XXVI.*

Qvhilkis thingis sen sa ar, I, gretumlie reuoluand and
panceand the samin thingis with me self, may nocht
merwel aneuch of sa gret wodnes of sum men, at sa gret
impietie of thair blindit mynd, and schortlie at sa gret 10
lust to erre and wauer, that thai nocht content of the
rewl of beleif anis of the auld techit and resaut, bot
seikis noueltie fra day to day, and euir ar desyrous to
eik sum thing to religioun, to change, or to pluk fra it.
Obserue, O
forgearis
of new
phantaseis ! As it war nocht the heuinlie doctrine that sufficeis anis 15
to be reuelit, bot manlie doctrine, quhilk may nocht bot
be daylie mending, zea, rather be repreuing be perfitit.
Prouer. 11. Sen Godis word cryis: Pass nocht ouer thai boundis
(proptis, or marcheis) quhilkis thy fatheris hes putt;
Eccle. 9. and: Aboue the Iuge, iuge thow nocht; and: The 20
Eccle. 10. serpent sal byte him quha cuttis the haige. And that
also of the Apostil, be the quhilk al the vickit nouelteis
of al hæresiis, as be a spiritual suord, hes oftymes bene
stowit away, and oftymes ar to be stowit: O Timothe,
1 Tim. 6. saue that thing, quhilk is geuin the to keip, eschewand 25
the prophane nouelteis of woceis, and the contradictioun
of science falslie sa callit, quhilk science quhen sum
men promisis thai hef errit, as concernyng fayth. And,
eftir thir thingis, ar thai ony found sa indurat, sa in-
ueterat, and of sa schamelis a forret, of sik obstinat 30
vnschamefulnes,¹ of sa stanerie stubbornes, quha suld

A grete
feruour to
the trewth in
this auctour.

¹ O.E. p. 36.

- nocht submit thame selfis to sa gret plentuousnes of thir
 heuinlie wordis? to sa gret force and wecht suld nocht
 bow? be sa strang mellis and hemmeris quha suld nocht
 be betit down? with sa gret fyreflachtis breuelie suld
 5 nocht be dung to the ground? Eschew, says he, the
 prophane nouelteis of woceis. He sayd nocht, the
 antiquiteis, he sayd nocht, the thingis haldin of hald :
 zea, rather planelie quhat contrarie mot follow he furth-
 schew. For gif noweltie is to be eschewit, antiquitie is
 10 to be haldin : and gif noweltie is prophane and vngodlie,
 antiquitie is haly and sanctifit. And oppositionis, says
 he (or obiectionis), of science falslie sa nameit. Treulie
 the name is falss in the doctrine of hæretikis, that ignor-
 ance be the name of science, mist be the name of brycht
 15 and fair wedder, mirknes be the name of lycht, mot be
 colorit and clokit. Quhilk sum men (says he) quhen
 thai promiseit, thai errit as concernyng faythe. Quhat
 thing promiseit thai quhen thai errit? Bot ane new and,
 I wait nocht quhat, vnknawin leirnyng. For thow may
 20 heir sum of thame selfis say : Cum ze, O ignorantis and
 miserable, quhilkis ar commonlie callit Catholikis, and
 leir the trew faythe, quhilk except ws nane vnderstandis,
 quhilk mony lyftyme of men afoir hes lvin hid, bot it
 is laitlie reuelit and furthschawin. Bot leir it thiftuoulie
 25 and secreitlie, for it sal delyte zow. And siklyke : Quhen
 ze hef lerit it, teche it in hidlingis, leste the warld heir,
 lest the Kirk knaw. For it is geuin to few men to
 vnderstand the secrete of sa grete a mysterie. Ar
 nocht thir the wordis of that huir quhilk, in the
 30 Prouerbis of Salomon, callis til hir men by the way
 quhen thai had the gait. Quha is (says sche) the
 maist fulesche amangis zow, lat him cum by the way to
 me. Bot scho callis the puir of witt, sayng : Tak to
 zow glaidlie the hid breidis, and drink in hidlingis the
 35 sueit watter. Quhat followis? Bot he wate nocht,
 says he, quhow erthlie creaturis passis in hir cumpanie.

Of the fals
 opinioun
 of science
 amangis
 hæretikis.

The proud
 consait of
 hæretikis
 is na new
 thing.

Sa began our
 rennigatis.

Prouerb. 9.

Quha¹ ar the erthlie creaturis? Lat the Apostil declare it:—Quha hes errit, says he, as concernyng fayth.

The wechty command of the Apostil—Depositum custodi, that is, Saue the thing geuin the to keip—is discussit. Cap. XXVII.

Bot it makis mekle to the porpose to treit mair diligently the hail sentence self of the Apostil. O Timothe, says he, saue that quhilk is geuin thee to keip, eschewand the prophane nouelteis of woices. 5

O! O! This exclamatioun is bayth of knowlege of thingis to cum, alyke and of cheritie. For he saw afor the errouris to cum, for the quhilkis he also afor wes sorie.

Timothe. Quha is Timothe this day?—bot other generalie the vniuersal Kirk, or specialie the hail cumpanie of prælati; quha awcht at the leist to haif the hail knowlege of Godis religioun thame selfis, or to teche it to wtheris. 10

Saue, &c. Quhat is, Saue that thing quhilk is geuin the to keip? Saue, says he, for theuis, for inimeis, that quhen men slepis, thai saw nocht fetcheis vpon that guid seid of the quheit, quhilk the Sone of Man hes sawin in his croft. 15

Matth. 13. Saue that thing quhilk is geuin the to keip. Quhat is the thing, that is geuin thee to keip? That is, quhilk is committit to thee, nocht that quhilk is inuentit be the; quhilk thow hes resaut, nocht that quhilk thow hes imaginat; a mater nocht of ingyne, bot of techement; nocht of priuat vsurpyng, bot of publict tradition; a mater brocht to thee, nocht pronunceit be thee; in quhilk thow suld nocht be an actour (inuentour or forgear), bot a keipar; nocht a lawmakar, bot a law-keipar; nocht a gyde, bot a followar. Saue, says he, that quhilk is geuin to thee; saif the talent of the catholik fayth vnbrokin and incorrupt. Quhat wes committit to thee, lat that remane in thy poiss; lat that be randerit 20 25 30

¹ O.E. p. 37.

- agane be thee. Thow hes resaut gold, rander agane
gold: I wil nocht that thow in the place of ane thing,
slip in ane other: I wil nocht that thow othir for gold
schameleslie put down leid, or dissaitfullie brase: I wil
5 nocht haif the apperance,¹ bot the natuir planelie of
gold. O Timothe! O thow Preist! O thow Techear! Note.
gif the grace of God hes maid thee apt and ganeand be
ingyne, exercise, and leirnyng, be thow a Beseleel of
the spiritual tabernacle: graif owt the precious stanis of
10 godlie doctrine: faythfullie set thame: wyslie trim thame:
eik to thame licht, brychtnes, beutifulnes and plesance!
Lat it be vnderstand be thy expositioun mair cleirlye,
quhilk afoir was beleuit obscurlye: lat the eftircumeris
reiose that thai vnderstand be thee, quhilk the antiquitie
15 afoir had in reuerence, quhen thai vnderstude it nocht.
Zit, teche sa the samyn thing quhilk thow hes lerit, that
quhen thow speikis newlie, that thow speik na new
things.

Beseleel
wes enduit
be the spirit
of wisdum
and science
to dres al
things to
the orna-
ment of the
tabernacle.
Exod. 36.

Neulie, bot
na neu
things, to
be techit.

*That it is proffetable to incress in religioun and knowlege
thairof, bot aluterlie vnlesum to alter or change
ony thing thairin. Cap. XXVIII.*

- Bot perchanse sum man wil inquire: Suld thair be,
20 heirfor, in the Kirk of Christ na incress of religioun?
zis, lat incress be hald,² and that weray grete. For quha
is he sa inwyous to man, sa odious to God, quha wald
preiss to stay that thing? Bot zit, sa that the incress
trewlie may be of fayth, and na change thairof, sen to
25 incress pertenis onlie, that euerie thing bydand in the
self mot be amplifiit: bot it is proper to changeing, that
ane thing mot be transferrit and turnit in ane wther. It
is expedient heirfor that knowlege, science, and wisdom
gretumlie and mekle mot grow and incress, als weil of
30 euerie man, as of al, als weil of ane man, as of the hail
Kirk, and that in al greis of aigis and tymes,—bot zit

O quhou
godly and
cunninglie!

The incress
of religioun.

Changeing.

¹ O.E. p. 38.

² O.E. hald.

A simili-
tude of the
inccres of
bodyis and
of religioun.

onlie in the awin kynd, to wit, in the awin doctrine, in
the awin vnderstanding, and in the awin sense. Lat the
religioun of saulis follow the natuir and maner of the
bodyis, quhilkis, albeit be proces of zeris turnis ouer,
reknis, and fwrthschawis thair number and compt, zit 5
thai remane stil the samin thing that thai war. Thair is
a gret difference betuix the floure of barneage and the
maturitie¹ and rypnes of the eild. Bot zit, the samyn
ar auld men quha afoir wes childer: that, albeit the
state and forme of the ane and the samyn man be 10
changeit, zit nochttheless ane and the samyn natuir,
ane and the samyn persoun remanis. Litle ar the mem-
bris of infantis, grete of the zoung men; zit tha ar the
samyn self membris. Quhou mony iuncturis and mem-
bris ar thai of barneis, sa mony ar thai of men: and 15
quhat euery thingis thai ar, quhilkis be proces of the
rypear aige ar generit, thai war than sawin in the
strenthe of the seid; that na thing thairefter wes pro-
duceit in the auld men, quhilk than lay nocht hid afoir
in the barneis. Quhairby thair is na dout bot this is 20
the lauchful and rycht reul of inccress, bot this is the suir
and maist gay ordoure of grouing, gif the partes of the
aige weiwe out thai membris, schape, and forme in the
mair of aige, quhilkis the wisdum of the makar of al had
formit afore in the zoung anis. For gif manis schape be 25
eftir turnit in ony forme nocht of his awin kynd, or al-
ways ony thing be eikit to the numbir of the membris,
or ocht tane fra the samin, force it is that other the
hail body decay and perise, or be monstrous, or at the
leist, be waikit. Sa it is also decent that the doctrine of 30
the Christiane religioun mot follou thir lawis of inccress
and grouing, to wit, that be zeris it mot be strenthit, be
tyme dilatit, and be aige vpheit: nochttheles that it per-
seueir incorrupt and vndefylit, and in the hail mesoure
of the partis thairof, and in al the membris and al sensis, 35

Obserue.

¹ O.E. p. 39.

mot be ful and perfyte, quhilk by that mot admit na interchange, na damage of the proprietie, nor resauing na vthir definitioun than afoire. As for exemple, oure eldaris of auld hes sawin in this seid tyme of the Kirk
 5 the seid of fayth, as of clene quheit; it is weray iniust and vnganand, that we, thair estircumaris, for the self veritie of the quheit, mot cheis the error of fitches, and put in the place of the wther. Quhy, rather is nocht this rycht and followis bettir, that the first and last pro-
 10 cedingis disaggre nocht amang thame selfis, that ¹ of the inress of the first institutioun, as it war of sawing of guid quheit, we mot also scheir the fruit of the doctrine of quheit; that quhen ony thing of the natiue begynning of thai seidis, be proces of tyme be alterit in forme, and
 15 sumtyme be plesing, rank, and grow to maturitie, zit nochttheles na thing be changeit of the propirtie of the first seid, albeit the schap, zea, forme, and difference be eikit, zit the samyn natuir of euery kynd suld perseueir? For God forbid that the rose plantis of the catholik
 20 sense be turnit in thirsillis and thornis! God forbid, I say, that in this spiritual paradise, of the graiwis of cannal and balme, fra hand spring wp guild and humlokis! Quhat ewir, heirfor, in this Kirk, be the husbandrie of God, and be the fayth of the Fatheris is
 25 plantit, it becumis that this samin thing be the dilligence of the sones be laborit, nurist and kepit: lat this samin thing flureis and wax rype! lat this samin thing proceid, and be perfytit! For it is lesum that the auld doctrine of the heuinlie philosophie be proces of tyme be
 30 labourit, trimmit, and polisit; bot aluterlie vnlesum that it be changeit: aluterlie vnlesum that it be mankit or maid mutilat. Lat it resaue plainnes,² lycht, and distinctioun; bot that it retene fullines, integritie, and the propir sense, it is aluterlie necessare. For gif anis sal
 35 be admittit this licence of diabolical dissait, I wg to talk

Be the seid of quheit is signifiit the trew doctrine.

The rose plantis of the catholik sense.

The Kirk is spiritual paradise.

A notable sentence.

¹ O.E. p. 40.

² O.E. plainness.

Zit stay, O
ze deforme-
aris of
the catholik
Kirk!

A bordal
of filthy
errouris.

The dili-
gence and
deuitie of
Godis Kirk.

Quhat de-
cretit euir
the coun-
selis.

it quhou gret perel sal follou to cut away and abolishe
the hail religioun. For ony part of the catholik doctrine
being refusit, and schot away, wtheris thingis also, and
wtheris agane siclyk, and thaireftir wtheris and wtheris,
than as of a consuetude, and as of a lesun maner sal be 5
schote away. Bot ferther, the partis being seueralie re-
fusit, quhat wther thing sal follou at lenthe, bot that the
hail mater togidder be refusit? Bot, also contrarie, gif
we sal begin to mixt noueltie with antiquitie, vncouth
and strange thingis with domestical materis, and pro- 10
phaniteis with thay thingis, quhilkis ar haly, force it is
that this maner spring¹ vp vniuersalie,² that na thing
eftir this in the Kirk may be left vntwecheit, na thing
vndefylit, na thing hail, na thing vnspotit, bot that heir-
eftir be thare a bordal of abominable and filthy errouris, 15
quhair afoir wes an haly temple of the chast and vn-
defylit veritie. Bot the pietie of God mot turn away
this horrible cryme fra the myndis of his peple, and
grant that this be rather the madnes of the wickit and
of the reprobat! Bot the Kirk of Christe, a diligent and 20
a war keipar of that doctrine to it deliuerit, in it neuir
changeis ony thing, na thing diminuisis, na thing eikis :
it cuttis nocht away the thingis necessare, eikis to na
superfluitie, it tynis nocht the awin, nor vsurpis na wther
manis : bot with al diligence labouris this ane thing, 25
that faythfullie and wyslie treting the auld, gif ony
thingis be techit of auld and begun, that it mot set out
and polise the samin : gif ony thing be expres and out-
sett, that it mot strenth and confirme the samin : gif ony
thing be confirmit and determinat, that it mot kepe the 30
samin. And schortlie, quhat wthir thing euir intendit
the Kirk be the decreis of counselis, bot that thing
quhilk afoir wes simple and planelie beleuit, to be eftir
beleuit mair diligentlie : that afore wes precheit slawlie,
the samin thing eftir to be precheit mair feruentlie : 35

¹ O.E. sprig.

² O.E. p. 41.

that afore wes haldin in litil reuerence, the self thing eftir to be haldin in mair reuerence. This thing, I say, the catholik Kirk, sterit be the nouatioun of inuentiounis of hæretikis, perfytit euir be the decreis of counselis, 5 and na thing ellis,—bot that quhilk sche had resaut fra hir forefatheris be traditioun only, eftir the samin thing to hir posteritie also, sche mot confirme and mak suir be hir handwrit,—comprehending a gret summe of materis in schort wittingis, and sumtymes for the 10 lycht of vnderstanding, be the proprietie of a new name, 1 Tim. 6. makand na new sense of fayth.

He returnis to the wordis of the Apostil afore discussit : exhorting to perseuere in that doctrine of religioun anis be al Christianis resaut. Cap. XXIX.

Bot¹ lat ws return to the Apostil. O Timothe, says he, saue that thing geuin thee in keiping, eschewand the prophane nouelteis of woices. Eschew, says he, as fra a 15 viper, as fra a scorpoun, as fra a cokintrace, leste thai slay thee nocht onlie be tueching, bot also be thair sicht and venemous² aind. Quhat is to eschew? with siklyk men nocht to resaue mete. Quhat is it, eschew thow? Gif ony man cumis to zow, says he, and bringis nocht 2 Ioan. 1. 20 this doctrine? Quhat doctrine, bot the catholik, the vniuersal doctrine, the ane and the samin doctrine, quhilk be incorrupt traditioun of the trewth perseueris be al successioun of aiges, and quhilk sal but end perseuer in al aiges to cum? Quhat mair? Resaue him 25 nocht in zoure hous, nor bid him nocht guid day: for quha biddis him guid day, communicatis with his wickit werkis. Eschew, says he, the prophane nouelteis of woices. Quhat is prophane? Quhilk hes na halines, na 30 godlines, strange and plane outlay fra the inwart chalmer of the Kirk, quhilk is the temple of God. Prophane

Eschew.
1 Cor. 5.

Prophane
nouelteis,

¹ O.E. p. 42.

² O.E. venemo⁹.

Of woices.

A doctrine
to be fast
lockit this
day in the
breist of a
Christiane.

Recant, re-
cant, O ze
blasphemous
and maist
cursit Cal-
uinistis !
For, be zour
doctrine,
this is force
to be said.

nouelteis of woices (says he), of woices, that is, of
nouelteis of doctrine, of materis, of sentences, quhilkis to
anciantie, quhilkis to antiquitie, ar contrarious. Quhilkis,
gif thai be resauit, force it is that the fayth of the
blissit Fatheris, other in the hail, or in a grete parte, be 5
corruptit ; force it is that al the faythful of al aiges, al
the sanctis, al the chast, the continent, the virginis, al
clerkis, diacones, and preistis, sa mony thowsand con-
fessouris, sa grete oistis of martyres, sa grete anciant
multitude of tounis and peple, sa mony ilis, prouincis, 10
kingis, clannis, realmis, nationis, and, finalie, almaist the
hail cumpase of the erth, be the catholik fayth now in-
corporat to Christ thair Heid, mot be pronunceit be sa
grete proces of aiges to hef bene ignorant, to hef errit,
to hef bene blasphemous, to hef misknawin quhat thai 15
suld hef beleuit.

*That neuir wes hæresie inuentit bot only be him, quha
separatit him self fra the vniuersal consent of Godis
Kirk : and certane exemples thair of. Cap. XXX.*

Eschew,¹ says he, the prophane noueltie of woices :
quhilkis, to resaue and follow, wes neuir the custome of
Catholikis, bot of hæretikis. And, trewlie, quhat hæresie
euir hes bullerit out, bot onder a certane name, a certane 20
place, or a certane tyme ? Quha euir set out hæreseis,
bot he, quha first separat and disiunit him self fra the
consent of the vniuersalitie and antiquitie of the catholik
Kirk ? Quhilk thing sa to be, exemplis makis mair cleir
than the lycht. For quha euir afoir that wickit man 25
Pelagius præsumit sa grete pouer of the fre vil of man,
that to help it in al guid materis, in euery doing, thocht
nocht the grace of God necessare ? Quha euir afoir
his monstrous disciple Cælestius denyit al mankynd to
be bund with the sin of the transgressioun of Adam ? 30

Pelagius.
The Calui-
nianis fleis
to the con-
trar errour
of the Ma-
nicheis, de-
nying the
fre wil of
man.
Cælestius.

¹ O.E. p. 43.

- Quha durst afor blasphemous Arrius diuide the vnitie of the Trinitie? or afor cursit Sabellius confound the Trinitie of the vnitie in Godheid? Quha afor the maist cruel Nouatianus affirmit God to be cruel, insamekle
 5 that he had leuir the dethe of the deand sinnar, than that he suld returne and leue? Quha afor Simon the weche, quha wes strukin be the Apostolis cursing, of quhome that auld swellie of filthines be continual and secret successioun, sprang euin to the last of that sect
 10 Priscilliane, durst cal God the creator of al, to be the auctour and wirkar of euillis, that is, of our sinnis, vngodlines, and crymes? As quhome he allegis to hef maid with His handis the natuir of men of sik sort, quha be thair awin propir motioun, and be impulsoun of a
 15 certane wil led be necessitie may do na wther thing, may wil na wthir thing, bot sin; be ressoun that, this wil cariit about, and inflammit with a certane furious raige of al wices, in al the botumles potis of filthines, be an insatiable concupiscence violentlie is drewin. Thai ar
 20 intellable wtheris thingis, quhilkis for schortnes cause, we pas ouer, be quhilkis al, it is euidentialie and cleirly schawin, this thing, almaist amang al hæreseis, to be as a maist praisit and a lauchful thing, that euir thai reiose¹ in prophane nouelteis, irkeis of the determinationis of
 25 antiquitie, and be the oppositioun of a fals name of science, passis as schipbrokin fra the fayth. Bot contrarie, this is the propirtie of the Catholikis, to saue thai thingis geuin and committit to thame be the haly Fatheris, to condemne prophane nouelteis, and as the Apostil commandit, and commandit agane: Gif ony man sal præche
 30 by that thing quhilk is resaut, to accurse it.

Arrius.

Sabellius.

Nouatian⁹

O Scotland,
 mair than
 xiiij C.lx
 zeris a chast
 virgine to
 Christe, suld
 you be nou
 a strompet
 to this blas-
 phemous
 harlot, Si-
 mon, or to
 ony sik a
 knaue?

Heretikis
 ar euir de-
 syrous of
 nouelteis,
 and fascheit
 of antiquitie:
 and the Ca-
 tholikis
 contrarie.

¹ O.E. p. 44.

Quhow hæretikis plenteouslie allegeis the Scripturis in a peruerst sense: of the rauenous woulfis: of the scheipis garmont: and of the dissait of Sathan and his ministeris. Cap. XXXI.

A mirroure
of the man-
neris of the
erroneous
nou alyue.

Hæretikis
clokis thair
errouris
vnder the
name of the
law of God.

An apt sim-
ilitude of the
dissait of
hæretikis.
An wther.

Heir, perchanse, sum men may speir quhiddir gif hæretikis vseis the testimoniis of the diuine scriptuir? Ze, suythlie, thai vse thame, and that vehementlie; for thow may se thame as it war fleand athort al the buikis of Godis law,—athort Moses, athort the buikis of the Kingis, athort the Apostolis, Euangelis, and Prophetis. For quhidder it be amangis thair awin or amangis strangearis, quhiddir priuatlie or publictlie, quhidder in sermonis or in buikis, quhidder in bankatting or in the stretis, na thing of thair awin almaist euir produce thai, quhilk thai intend nocht to schaddow oure also with the wordis of Scriptuir. Reid the tractatis of Paul Samozatenus, of Priscilliane, Eunomius, and of Iouiniane, and of the rest of thai pestilences; thow may se an infinit of exemplis, na quair almaist omittit, quhilk is nocht feinzetlie pyntit and colorit with the sentenceis of the new or auld testament. Bot samekle mair ar thai to be eschewit and ferit, the mair quietlie thai lurk wnder the schadowis of Godis law. For thai knaw thair stink to na man almaist haistelie to be plesand, gif it stewit and reikit out naikit and plane; and thairfor thai strow it ouer, as it war with an odoriferous vnctment of the heuinlie Word; that he quha wald lichtlie dispyse a manlie erreure sulde nocht lichtlie contemne the Word of God. And thairfor thai do quhilk thir men vseis,¹ quha ar to temper certane bittir drinkis to bairnis,—first thai smeir oure thair mowthes with hwny, that the wnwar aige quhen it taistis afoir the suetnes suld nocht feir the bittirnes. Quhilk thing also vseis thir men to do, quha appropriatis to ewill weidis and to thair veno-

¹ O.E. p. 45.

- mous iuse the name of medicine, that na man almaist,
 quhen he sal reid the medicine and remeid writtin vpon
 it, mot suspect vennum. This samyn thing also cryt
 oure Saluoure: Tak tent to zoure selfis fra fals Matth. 7.
 5 prophetis, that cumis to zou in the scheipis germunt,
 bot within thai ar rauinous wolfis. Quhat is the ger- The scheipis
garmont.
 mountis of the scheip, bot the sayngis of the Prophetis
 and Apostolis, quhilkis thai as in syncere integritie of
 the scheip hes wowein, and maid as certane fleisis of
 10 wow, to that immaculat Lambis behalf, quha takis away
 the sinnis of warld? Quha ar the rauinous woulfis, The rauen-
ous woulfis.
 bot the wyild and sauage vnderstanding of hæretikis,
 quha euir inuadis and trublis the faldis of Godis Kirk,
 and ryues in schundir the flok of Christe in al that thai Sawaris of
discorde.
Thare craft.
 15 may? Bot that thai mot steil mair fraudfullie vpon the
 vnwar scheip, quhyllis thai keip the crueltie of the
 voulfis, thai lay of the voulfis schape, and faldis thame
 about, as it war with certane fleisis of the woul, that
 quhen ony man first felis the softnes of the wowl, naway
 20 suld feir the venemous scharpenes of thair tethe. Bot
 quhat says oure Saluoure? Of thair fruitis sall ze knaw
 thame: that is, quhen thai begin nocht onelie to crak
 and brag of tha wordis, bot also to interprete thame;
 than that sournes, than that bittirnes, than that furie is The fruitis
of the hæ-
retikis.
 25 vnderstandit; than the new wenum stewis out; than the
 prophane nouelteis ar oppinit; than first thow may se
 the haige cuttit; than the boundrodis of oure elderis
 translatit and changeit; than the catholick fayth to be
 cuttit and diuydit; than the doctrine of the Kirk to be
 30 ruin. Of this sort war tha men quhome the Apostil
 Paul in the Secund to the Corinthianis twechis, sayand:
 For thir kynd of fals prophetis, says he, ar dissaitful 2 Cor. II.
 werkaris,¹ transfiguring thame selfis in the Apostolis of
 Christe. The Apostolis produceit exemplis of Godis
 35 law, and the wtheris produceit thame also. The

¹ O.E. p. 46.

Note.

To trans-
figure thame
in the
Apostolis
of Christe
quhat it is.

The radiast
way to dis-
saue.

Apostolis produceit the authoritie of the Psalmes, and the wtheris produceit that ilk. The Apostolis produceit the sentenceis of the Prophetis, and the wtheris nocht-theles produceit thame. Bot quhen thai begane nocht to interprete alyke manere, quhilk thai alyke manere 5 produceit, than the simple fra the dissaitful, than the feinzet fra the vnfeinzet, than the richteous fra the peruerst, than, finalie, the trew Apostolis fra the fals Apostolis, war discernit. And na meruel, says he, for Sathan him self transfiguris him in the angel of licht : it 10 is nocht, heirfor, a grete mater gif his ministeris ar transfigurate, as the ministeris of rychtuousnes. Heirfor, eftir the doctrine of the Apostil S. Paul, quhow oft soeuir fals apostolis, or fals prophetis, or fals techearis, produceis the sentenceis of Godis law, be the euil vnder- 15 standing of the quhilkis thai preiss to confirme thair erroris, it is na dout bot thai follow the subtil inuentionis of thair maister, quhilk thingis he neuir but dout wald hef inuentit, except that he had knawin aluterlie na radiar way til dissait, than quhair the fraude of a 20 curseit erreure is quietlie brocht in, that thair the auctoritie of Godis Word mot be allegeit.

Quhow Sathan temptit our Saluour: and of tha wordis of Sathan to him :—Wap thy self down : and quhow that sentence is oft inculcate in our eris be the ministeris of Sathan, that is, hæretikis: and of that sentence :—Thow sal nocht offend thy fute at a stane. Cap. XXXII.

Bot sum men wil say: Quhairby is it prouin that the deuil accustomis to vse the exemplis of Godis law? Lat that man reid the Euangel quhairin it is writtin: Than 25 the deuil tuke him, that is, the Lorde oure Saluoure and set Him aboue the prik of the temple, and said to Him: Gif thow be the Sone of God, wap thi self down; for it is writtin, that God hes geuin His angelis charge

ouer thee, that thai mot keip¹ thee in al thy ways. Thai sal lift the wp in thair handis, that perchance thou offend nocht thy fute at a stane. Quhat sal he do to sillie miserable men, quha assaltit be testimonie of Scriptuir the Lord
 5 self of maiestie? Gif thou be, says he, the Sone of God, wap thi self down. Quhy? For it is writtin, says he. The doctrine of this place is gretumlie to be markit and haldin in memorie, that, be sa grete exemple of the euangelical autoritie, quhen we sal se ony men pro-
 10 duce the wordis of the Apostolis or Prophetis contrare the catholik fayth, that we suld naways dout bot the deuil speikis be thame. For, as the Heid spak than to the Heid, sua now also the membris speikis to the membris, the membris, to wit, of the deuil speikis to the
 15 membris of Christe, apostatis and rennigatis² to the faythful, the wickit to the godlie, the hæretikis, breuelie, to the Catholikis. Bot quhat, I pray zow, says he? Gif thou be, says he, the Sone of God, wap thi self down. That is, gif yow wil be the Sone of God, and resauē the
 20 hæretage of the heuinlie kingdome, wap thi self down; that is, put down thi self fra the doctrine and traditioun of this heich Kirk, quhilk is estemit to be also the temple of God. And gif ony wald demand ony of the hæretikis, quha persuadit him sik thingis,—Quhairby preuis thou
 25 quhairby techis thou, that I sould leue the vniuersal and anciant fayth of the catholik Kirk? Fra hand sal he ansueir: For it is writtin, and but delay dressis he a thowsand testimoniis, a thowsand exemplis, a thowsand autoriteis, out of the Psalmes, out of the Apostolis, out
 30 of the Prophetis, be the quhilkis interpretit of a new and wickit manere, the miserable saul fra the toure of the catholik religioun mot be wappit heidlingis in the pot of hæreseis. Bot than, with thai promissis quhilkis followis, the hæretikis accustomed to dissauē the vnwar
 35 and incircumspect men, on a meruolous manere. For

Quhat is it
to wap thi
self down.
Obserue.

Fra the ca-
tholik castel
to be wappit
in the botum-
les pit of
hæreseis.
Note.

¹ O.E. p. 47.

² O.E. remigatis.

To offend
thy fute at
a stane.

thai dar promise and teche that a grete, special, and
planellie a singular grace of God is in the conuenticle of
thair congregatioun and communioun,¹ in sa fer that,
without ony laboure, without ony diligence, ze albeit thai
seik it nocht, ask it nocht, nor zit knock thairfor, quha 5
euir pertenis to thair flok, zit sua thai ar ordanit frome
aboue, as cariit vp be the handis of angelis, that is, saifit
be angelical protectioun, that thai neuir may offend thair
fute at a stane, that is, neuir may be sclanderit.

*Gif the deuil or his membris the hæretikis allegeis the
Scriptuir in a wrang sense, to tempt a Catholik to
erroure, quhat suld be done. Cap. XXXIII.*

In thir ij.
heidis fol-
louing, be-
syds the rest,
is a godly
and cunning
declarioun
of the first of
our lxxxij
quæstionis
proponit
to the Cal-
uinianis.

Bot sum man wil say, gif the deuil and his discipulis 10
sa vseis the speche, the sentenceis, and promisis of God,
of the quhilkis sum ar fals apostolis, fals prophetis, fals
doctouris, and al fullelie hæretikis, quhat sal the cath-
olik men and sones of the Kirk of God do? Be quhat
maneir sal thai discerne in the haly Scriptuiris the veritie 15
fra falset? This thing, planellie, sal thai maist diligentlie
laboure to do, that, in the begynning of this Memorial,
we hef writtin, haly and cunning men to hef techit, that
thai interprete the diuine canoun of the Scriptuir, accord-
ing to the traditioun and techement of the vniuersal 20
Kirk, and according to the reulis of the catholik doc-
trine; in the quhilk siklyk neid is that thai follow the
vniuersalitie, antiquitie, and consent of the catholik and
apostolik Kirk. And gif ony tyme ane part sal rebel
contrare the vniuersalitie, and noueltie contrare an- 25
tiquitie, or the dissensioun of ane or few erroneous
contrair the consent of al, or at the leist of fer may
catholikis, lat thame præfer the integritie of the
vniuersalitie to the corruptioun of a part; and in the
samin vniuersalitie lat thame præfer the religioun of 30

A trim op-
positioun.

¹ O.E. p. 48.

the antiquitie to the prophanatioun of noueltie; and siklyke in the antiquitie self, lat thame set, first, afor the general decreis of the vniuersal counsel gif ony beis, to the temeritie and fulhardynes of ane, or of a few
 5 numbir. Than, eftir, gif that be to litil, lat thame follow that is narrest, the myndis and iudgement in ane consent of the monyast¹ and greteast doctouris; quhilk thingis, be the help of God, faythfullie, sobirlie, and cairfullie, being obseruit, we sal but grete diffi-
 10 cultie consider al the venemous errouris of wpstarting hæretikis.

Quhou, be vniforme consent and mynd of the Doctouris and anciant Fatheris in the Kirk, new hæreseis may be knawin, and condemnit. Cap. XXXIIII.

Heir now I se it conuenient consequentlie to mak plane, be quhat manere the prophane nouelteis of hæretikis, be the sentenceis and myndis togidder aggre-
 15 ing, of the auld Doctouris produceit and conferrit, may be knawin and condemnit. Quhilk auld consent zit of the haly Fatheris, nocht in al quæstionis of the law of God, bot onelie, or at the leist principalie, in the reul of faith, with grete diligence be ws is bayth for to be
 20 serceit and followit. Bot nother in al tymes, nor zit al hæreseis ar on this manere to be impugnit, bot the new and the lait onelie: that is, quhow sone thai sprout vp, afor thai begin to falsifie the reulis of the anciant fayth, suddanlie in that mein tyme lat thame be stayit, and
 25 afore with thair vennum mair largelie brestring out thai mak thame to corrupt the buikis of our eldaris. Bot the hæreseis spraid alrady abreid, inueterate, and auld, naway on this maneir ar to be assaltit: because be lang proces of tyme, lang occasioun to thame to steil the
 30 veretie hes bein patent. And thairfor, it becumis on

That the consent of the anciant doctouris is sufficient to conuict al new hæreseis. Of auld hæreseis. Note.

¹ O.E. p. 49.

naways to conuict and suppres ony of thai wyld awld
 prophanationis, othir of schisme or hæreseis, except
 othir be onlie auctoritie of the scriptuiris, gif it beis ex-
 pedient ; or, at the leist, to eschew thame as of auld be
 general counselis of catholik preistis alrady conuict and 5
 condemnit. And heirfor, quhowsonsone soeuir the rottin
 stink of a wickit erreure quhatsumeuir sal begin to brest
 out, and to steil the wordis of Godis law to the defence
 of it, and falslie and dissaitfullie to expone thame, fra
 hand the sentenceis of oure eldaris ar to be gadderit to 10
 interpret that canoun¹ or reul, be the quhilkis sentenceis
 that quhatsumeuir noueltie, and thairthrow prophane sal
 wpryiss, without al hæsitatioun or dout bayth lat it be
 maid patent, and without ony retractatioun be con-
 demnit. Bot the iudgement of thai Fatheris ar onelie to 15
 be conferrit and collectit, quha in fayth and in the
 communioun of Catholikis halelie, vyselie, constantlie,
 leuand, techeand, and perseuerand, other meritit to dee
 in Christe faythfullie, or for Christ to be slane happely.
 To quhome, nochtwithstanding, it is to be beleuit on this 20
 condition, that quhatsumeuir thing thai al, or moniast
 be ane and the samin self sense and mynd, manifestlie,
 frequentlie, and perseuerantlie, as be a certane counsel
 of maisteris and techearis aggreing amang thame selfis,
 hes be resauing, halding, and teching confirmit, lat that 25
 thing be haldin for vndoutit, suir, and firme veritie. Bot
 quhat sumeuir ony ane, albeit haly and cunnyng, albeit
 byschope, albeit confessoure and martyr, sal wnderstand
 by al, or also contrare al, lat that be sett asyde fra the
 autoritie of the commoun publict and general vnder- 30
 standing, amang his awin hid and priuat opinionis : and
 lat ws nocht follow, with extreme perel of æternall salua-
 tioun, eftir the cursit custome of schismatikis and
 hæretikis, the erreure of ane man, the veritie of the
 catholik doctrine cassin at oure helis. Of the quhilkis 35

The sen-
 tence, of
 quhat
 Fatheris sal
 we follow ?

Obserue this
 goldin reul,
 of na man,
 except of a
 weray apos-
 tate, to be
 denyit.

Of this priuat
 opinioun
 says Tertul-
 liane : *Ex*
personis
probamus
fidem an ex
fide perso-
nas ? and
 nocht of the
 vniuersal
 consent.

¹ O.E. p. 50.

blissit Fatheris halie and catholik consent, lest ony man
 iuge, perchance, that he suld fuleschlie contemne, the
 Apostil in the first to the Corynthianis says: Certane 1 Cor. 12.
 men suythlie God hes placeit in the Kirk, first the
 5 Apostoles, of quhome he wes ane; nixt, the Prophetis,
 of quhat sorte we reid in the Actis of the Apostolis to
 hef bene Agabus; thridlie, the Doctouris, quha now ar
 callit expositouris, quhome this samin Apostil also sum-
 tymes callis Prophetis, for that cause that be thame the
 10 mysteriis of the Prophetis ar oppinnit to the peple.
 Heirfor, quha euir sal contemne thir men ordanit frome Note.
 aboue, be tymes and places in the Kirk of God, vnder-
 standing¹ ony ane thing in the sense of the catholik
 doctrine, contemnis nocht man bot God;—frome quhais
 15 trew vnitie that na man suld dissent nor disseuir, the
 samin Apostil maist earnestlie requeistis, sayand: Bot I 1 Cor. 1.
 beseik zow brether that ze al say the samin self thing,
 and that thai be na schisme amangis zou; bot that ze
 be perfyte in ane mynde, and in ane meanyng. Gif ony
 20 man dissentis fra the communioun and participatioun
 of thair mynde, he sal heir this of the samin Apostil:
 He is nocht God of dissentioun, bot of peace: that is, Ibidem, 14.
 nocht God of him quha disseueris fra the vnitie of con-
 sent, bot of thame quha sal perseueir in peace of
 25 consent. As I teche in al the Kirkis, says he, of the
 sanctis—that is, of the Catholikis: quhilkis Kirkis heir-
 for ar sanctifyit (or halie), because thai perseueir in
 communioun of faith. And leste ony man, perchance
 lychtlyand wtheris arrogantlie, ascriue to him self that
 30 he onlie suld be hard, and he onlie suld be beleuit, he
 says a litle efter: Quhidder gif the Word of God pro-
 cedit of zow onlie? or amangis zow onlie is it cum?
 And lest this sayng² suld be resaut as lychtlie spokin,
 he eikit: Gif ony, says he, is iugeit to be a propheit, or
 35 a spiritual man, that is, a techear of spiritual thingis, lat

¹ O.E. p. 51.² O.E. sayngis.

him be with al diligence a worschepar of æqualitie and
 vnitie :—to wit, that he nother præfer his opinioun to
 wtheris, nor dissent fra the vnderstanding of the vniuer-
 sal Kirk. The command of the quhilk mater (says he)
 quha mysknawis :—that is, quha other leris it nocht 5
 quhen he mysknawis, or contemnis it, quhen he knawis,
 he sal be mysknawin.—That is, he sal be iugeit vnworthy
 that he mycht be sene frome aboue amangis thame quha
 ar vnyit be fayth, and maid æqual be humilitie : than
 the quhilk euil, I wate nocht gif ony wthir may be 10
 estemit mair pernicious. Quhilk thing according to the
 manassing of the Apostil, we see to hef hapnit to Iuliane
 the Pelagiane, quha other neglectit to incorporat him
 self to the vnderstanding of his collegis, or præsumit to
 separat¹ him thairfra. Bot now tyme is, that we set 15
 furth the exemple be ws promysit, quhair and quhou
 the myndis of the halye Fatheris war aggreit, that ac-
 cordyng to thame be decrete and auctoritie of the
 counsel, the reul of faith in the Kirk mot be maid
 stable. Quhilk thing, that it may be mair commodiouslie 20
 done, latt heir be an end of this Memorial, that the rest
 quhilkis followis we maye tak of an other ground.

Iuliane the
 Pelagiane.

¹ O.E. p. 52.

Heir endis the first parte.

¶ *The secund Memorial is losit;¹ and na thing thairof mair vnperisit bot a litle of the last parte, that is, a recapitulatioun onlie, quhilk heir also followis.*

Qvhilkis thingis sen sa ar, now tyme is that we reduce thai materis quhilkis we hef spokin in thir twa Memorialis—in the end of this secund, to a breif summe. We hef said aboue that this hes bene, and is also this day,
 5 the consuetude of the Catholikis, that be thir twa wayis thai suld appreue the trew fayth:—First, be auctoritie of the diuine canoun of the Scriptuir; secundlie, be the traditioun of the catholik Kirk: nocht that the canoun allane may nocht be sufficient to the hail wair, bot
 10 because mony interpretand the wordis of God, euery man efter his consait, consauis sindry opinionis and errouris: and, thairfor, it behuifis that the vnderstanding of the heuinlie Scripture mot be directit to only ane ecclesiastical reul and meaning of the Kirk, in thir
 15 quæstionis, maist specialie, on the quhilkis dependis the fundament of the catholik doctrine. Atouer, we hef said that agane in the Kirk self it is necessare that the consent of vniuersalitie and of antiquitie alyke be considerit, leste other fra the integritie of vnioun we be
 20 brokin in sum part of diuisioun, or out of the religioun of antiquitie we be wappit heidlingis in the noueltie of hæreseis. Sua, we hef said that in the antiquitie self of the Kirk twa certane thingis ar gretumlie and diligentlie² to be obseruit, to the quhilkis aluterlie thai suld inhere,
 25 quha wald nocht be hæretikis. First, gif ony thing of auld, be al the Preistis of the catholik Kirk, be the

The trew catholik fayth is twa wayis approuin.

Ane principal sense of the Scriptuir in materis concerning fayth.

Recourse to the general counsellis.

¹ O.E. loist.

² O.E. p. 53.

Consent of
the Doc-
touris.
Note for
the first of
our lxxxij.
quæstionis.

Quhen wes
this tractat
writtin.

* Be this
name war
twa of the
principal
magistratis,
zerlie choisin
in Rome,
callit.

* Sua callis
he the bi-
scopes.

auctoritie of a general Counsel be decretit. Thairefter, gif
ony new quæstion vpstartis, quhare that may nocht be
found, we mone hef recourse to the iugementis of the
haly Fatheris,—of thame onlie, of quhome eury ane
in thair tymes and places, perseuerand in the vnitie 5
of communioun and fayth, become tryit and louable
maisteris. And quhateuir thai in ane sense and consent
mot be found to hef haldin, lat that be iugeit but al
scrupulositie to be the treuth and catholik iugement of
the Kirk. Quhilk thing, lest we appere mair be our 10
præsumptioun than be the auctoritie of the Kirk to
furthset, we hef applyit an exemple of the haly Counsel,
quhilk afoir this almaist thre zeiris wes celebratit at
Ephesus in Asia, quhen the renounit men Bassus and
Antiochus war * Consulis. Quhare, quhen it was disputit 15
of the reulis of fayth to be constitutit, leste perchance
ony prophane noueltie mot crepe in thair, eftir the
maner of the vnfaythfulnes of Ariminia, to al the *
preistis quha conuenit thair, to the number of twa
hundreth almaist, this thing apperit maist catholik, 20
maist happy, and best to be done, that the iugementis
and sentences of the haly Fatheris mot be produceit
oppinlie, of the quhilkis suld be knawin sum martyrism,
sum confessourism, bot al catholik preistis to hef bene, and
perseuerit,—that is, that the religioun set furth of auld 25
be the consent and decreet of thame mot be deulie and
solemlie confirmit, and the blasphemie of prophane
noueltie condemnit. Quhilk thing, quhen sua wes done,
be al skil and ressoun the wickit Nestorius wes iugeit
to be contrarious to the catholik antiquitie; bot 30
blissit Cyrillus to be aggreing to the samin maist
halie. And that na thing suld inlake to confirme the
treuth of the mater, we schew also the names and the
number (albeit we slippit the ordour thairof) of thais
Fatheris, according to quhois ordour aggreing¹ thare 35

¹ O.E. p. 54.

amangis thame selfis, and concording iugement and myndis, bayth the wordis of Godis haly law wes expont, and the reul of godlie doctrine estabilissit. Quhilkis Fatheris, to reherse heir also for the strenthing

5 of our memorie, is naways superfluous. Thir, heirfor, ar thai men, quhais writtingis as of iugeis or as of witnessis in that counsel wes red:—Sanct Petir, Bischope of Alexandria, an excellent doctour, and maist blissit martyr; Sanct Athanasius, prælat of the samyn toun, a

10 maist faythful techear, and maist renounit confessour; Sanct Theophilus, bischope, siklyke of the samyn toun, a man of fayth, lyfe, and knowlege honorable aneuch; to quhome succedit wirschipful Cyrillus, quha at this præsent decoris the Kirk of Alexandria. And leste,

15 peraduentuir, that it mot hef bene iugeit to hef bene the doctrine of ane toun, or prouince, thair was adiunit also the lichtis and lampis of Cappadocia—S. Gregore, Bischope and Confessour of Nazansum; Sanct Basil, Bischope of Cæsarea in Cappadocia, and a confessour; and siklyke

20 the wthir Sanct Gregore, Bischope of Nyce, be merit of fayth, conuersatioun, integritie, and wisdum, maist worthy of his brother Basil the Grete. Bot leste Grece allone, or the Orient onlie, and nocht the West and Latin parte also mot hef bene prouin euir sua to hef

25 vnderstand, thair wes red thair lykeways sum epistolis, to certane men, of Sanct Fœlix the martyr, and of Sanct Iulius, Bischopes of the toun of Rome. And that nocht onlie the Heid of the world, bot also the sydis mot beir witnessing to this iugement, maist blissit Cypriane, the

30 Bischope of Carthage, and martyr, wes adiunit fra the sowth; fra the Northe, Sanct Ambrose, Bischope of Millane. Thir ar, heirfor, al in the haly number of that table of ten-sum¹ at Ephesus produceit as maisteris, counseleris, witnessis, and iugeis. Quhois doctrine

35 that haly Conuentioun halding, quhois counsel following,

The consent
of quhat
Fatheris wes
produceit
at Ephesus.

Sen the Cal-
uinianis ap-
preuis this
counsel of
Ephesus,
suld thai
nocht ad-

¹ O.E. ten sum, *i.e.*, decalogue.

mitt ws the
consent of
thir samin
Fatheris in
the materis
now in con-
trouersie?
Quhilk gif
tha syncerlie
did, our pley
war almaist
endit.

quhais testimonie beleuing, to quhois iugement obeyng
without irking (or hatrent¹), præsumptioun, or fauour,
pronunceit of the reules of fayth. Albeit a fer gretear
number of the aunciant mycht hef bene to thame
accumpaniit, bot thare wes na neid; for it wes nocht 5
conuenient that the tyme suld hef bene occupiit with
multitude of witnessis of the mater, and na man doutit
bot thai ten hald na wther mynd nor iugement than the
wtheris thair colleggis. Efter the quhilkis al we eikit
also the blissit sentence of Cyril, quhilk is contenit in 10
the procedingis self of the Kirk. For quhen the epistil
of Sanct Capreolus, Bischope of Carthage, wes red, quha
intendit and prayt na wther thing, bot that the noueltie
being strampit down, antiquitie suld be defendit, sua the
Bischope Cyril forespak and definit—quhais sayngis to 15
put in heir also amangis the rest apperis nocht to be
impertinent. For he says this in the end of thare
process: And this Epistil quhilk is red, says he, of the
venerable and weray godlie Bischope of Carthage,
Capreolus, mot be inserit for the treuth of thir thingis, 20
quhais sentence is plane; for he desyris the doctryne of
the anciant faith to be confirmit, bot the nouelteis
and al thingis inuentit superstitiouslie, and vngodlie set
furth, to be repellit and condemnit. Al the Bischopes
with loude woce assentit: Thir ar the wordis of ws al; 25
we al says the samyn; this is the feruent desyre of al.
Quhat, I pray zow, wes the woceis and woteis of al, bot
that the thing quhilk wes techeit of auld suld be haldin,
and that quhilk wes neulie inuentit, suld be explodit,
and hyit away? Efter the quhilkis we meruelit and 30
schew quhow grete wes the humilitie and halines of that
Counsel, and quhow mony preistis in number, almaist
for the maist parte * Metropolitanes, of sa greit erudi-
tioun, and of sa grete doctrine, that neir al micht hef
disputit of materis determinate in religioun. To quhome, 35

* That is,
principal
Bischopes
of the first
principal

¹ O.E. p. 55.

quhen the conuentioun in ane mynd wes iugeit to geue
 a bauldnes, to take on thame, and to statute sum thing
 of thair deuyse, zit, na thing wald thai mak new, na
 thing wald¹ thai præsume, na thing wald thai aluterlie
 5 ascriue in arrogance to thame selfis, bot always wald be
 war and eschew, that thai suld deliuer na thing to thair
 posteritie, quhilk thai had nocht resaut fra thair foir-
 fatheris: and nocht onlie wald thai dispoone the mater
 weil for the præsent tyme, bot also wald geue exemple
 10 to the eftercummeris, that thai, also, suld hald in reuerence
 the doctrine of the haly antiquitie, and condemne the
 inuentiones of prophane noueltie. We hef inueyit also
 contrare the wickit præsumptioun of Nestorius, in sa fer
 that he awantit him afore al wtheris, and allane to
 15 vnderstand the haly Scripture, and al thame to hef bene
 ignorantis, quha afore hald the office of preching, and
 tretit the Word of God:—that is, vniuersalie al preistis,
 confessouris, and martyris, of quhome sum had techeit
 the law of God, and wtheris had consentit or beleuit to
 20 the techearis: and, finalie, for that he affirmit the hail
 Kirk now to erre, and euir to hef errit, quhilk, as he
 thocht, had followit, and followis, ignorant and erroneous
 doctouris. Quhilkis al, albeit thai be largelie and
 abundantlie sufficient to tramp doun and slokin out al
 25 prophane nouelteis, zit that na thing suld appere to
 inlake to sa greit plentuousnes of defencis, last of al,
 we hef eikit the double auctoritie of the Apostolik Sait,—
 to wit, ane of Sanct Xistus the Pape, quha now rycht
 wirschepful lychnis the Roman Kirk; the other of Pape
 30 Celestinus of haly memorie, his prædecessor. On this
 maner says Pape Xistus in an epistil, quhilk he send
 tweching the cause of Nestorius to the Bischope of
 Antiochia: Heirfor, says he, because, as the Apostil
 says, the faith is ane, quhilk euidentlie hes obtenit (and
 35 haldin) quhilkis ar to be said, lat ws beleue, and beleue

Christiane
 tounis, cal-
 lit than
 motheris of
 the rest: as
 with ws nou
 ar Arche-
 bischopes.

The proud
 hert of
 Nestorius.

See the
 proud and
 blasphemous
 heretikes at
 this tyme
 pyntit be
 exemple of
 Nestorius!

Xistus.

Ephes. 4.

¹ O.E. p. 56.

we tha thingis quhilkis ar to be haldin. At the last he procedis to tha heidis quhilkis ar to be haldin and to be trowit, and says : Lat na ferther be lesum to noueltie, because it becumis to eik na thing to antiquitie. Lat the cleir fayth and credulitie of our elders be na mixing 5 of glar¹ or mude be tribulit (and maid drumlye); and this, aluterlie as become an apostolik man, speikis he, that he be the lycht (and name) of clerenes mot ornate (and setfurth) the faith of our elderis: bot the new prophanationis he mot discriue be the mixing (and 10 name) of glar (and mwde). Bot also the Pape Celestinus on lyke manere and in the samin sentence procedeis. For he says, in an epistil quhilk he sendis to the preistis of the Gallis, repreuand that thai wynkit and bure with sum, leueand be thair silence the auld fayth without 15 defence, suffered prophane nouelteis to sprout vp. Iustlie, says he, the cause is laid to our charge, gif be silence we foster an errour. Heirfor lat thir kynd of men be reprewit, lat na fredome be, to talk at thair plesuir. Heir, peradventure, sum men may dout quha 20 ar thir quhom he wald forbid to speik frelie at thair plesuir—quhidder the precheouris of antiquitie, or the inuentouris of noueltie—lat him self speik and solue the quæstioun of the reidaris. For it followis: Lat it ceis, says he, gif the mater be sua,—that is, gif it be sua as 25 sum men heir blaymes zour townes and prouincis, that ze cause thame be a weray hurtful dissimulatioun to consent to certane nouelteis. And sa, says he, lat noueltie hald the peace, and reproche nocht antiquitie. This, heirfor, wes the blissit sentence of blissit Celestinus; 30 nocht that antiquitie suld ceiss to downtrampe noueltie, bot rather that noueltie suld ceiss to accuse antiquitie. To the quhilkis apostolik and catholik decreis quha ewer ganestandis, force it is, first of al, that he owtra-geouslie reproche the memorie of saint Celestinus, 35

That na
man suld be
sa bauld, to
impugne the
consent of

¹ O.E. p. 57.

quha statutit that noueltie suld desist to accuse anti-
 quitie: and syne, that he mok the determinatioun of
 sanct Xistus, quha iugeit that na thing ony ferther suld
 be lesum to noueltie, because it becumis nocht to eik
 5 ocht to antiquitie: and also dispyse the statutis of blist
 Cyrillus, quha, be grete louing, commendit the zeil of the
 venerable man Capreolus, because he desyrit the auld
 doctrine of fayth to¹ be confirmit, and the new inuen-
 tionis to be condemnit. And also, he mot trampe vnder
 10 fute the Counsel of Ephesus, that is, the iugement and
 determinatioun of the haly Bischopis of almaist the hail
 Orient, quhome it plesit, be diuine instinctioun, to decrete
 na other thing to be beleuit be the efter cummeris, ex-
 cept that quhilk the sanctifit antiquitie of the halye
 15 Fatheris, consenting amangis them selfis in Christe, had
 beleuit: and quha also, crying and with loud woce
 affirming, witnessit with ane mouth thir to be the woces
 of al; al man to desyre this; al man to iuge this: that
 as the vniuersal hæretikis, almaist afoir Nestorius, con-
 20 temning the antiquitie, and affirming noueltie, wes con-
 demnit; sua Nestorius also him self, the auctor of
 noueltie, and impugnar of antiquitie, suld be condemnit. †
 'Quhais maist halie consent, inspirit be the gift of
 heuinlie grace, to quhome is displesand, quhat other
 25 thing followis, bot that he affirme the cursit wychkitnes
 of Nestorius nocht to hef bene iustelie condemnit?
 And, finale, also he mot lichtlie, as wyle and contemptibil,
 the vniuersal Kirk of Christe, and the Doctouris of it,
 the Apostolis, and Prophetis, and zit, specialie, the
 30 Apostil Paul;—the Kirk, because it newir departit fra
 the religioun of the honoring and furthsetting of that
 fayth, anis be it ressaut; and Paul quha hes writtin,—
 O Timothe saue that thing quhil is geuin theȝ in keping,
 eschewand the prophane noueltie of woices. And
 35 siclyke,—Gif ony man sal schaw to zow by that, quhilk

the haly
 Fatheris, or
 of a general
 counsel.
 S. Xistus
 the Pape.

† This argu-
 ment iustlie
 may be pro-
 ponit to al
 erroneous
 this day,
 tueching al
 hæreseis con-
 demnit: git
 thai resauē
 the counsel
 bot in that
 parte only,
 quharein ony
 hæresie wes
 condemnit,—
 as thai do
 expreslie in
 al counselis
 that euir hes
 bene maist
 aunciant
 amangis the
 Catholikis.

1 Tim. 6.
 Galat. 1.

¹ O.E. p. 58.

Note.

ze haue resawit, lat it be as accursit. Gif nother the
ordinance of the Apostolis, nor the decreis and statutis
of the Kirk, ar to be violatit, be the quhilkis efter the
maist halye consent of the uniuersalitie and antiquitie,
al hæretikis euir, and at the last Pelagius, Cælestius and 5
Nestorius, be al ressoun iustlie war condemnit, force is
suthlie to al Catholikis thairefter, quha intendis to preue
thame selfis lauchful sonnes of the mother, the Kirk,
that thai adheir, be glewit, and dee with the halye faith
of the haly Fatheris, and detest treulie, abhorre,¹ and 10
persew the prophane nouelteis of prophane men. Thir
almaist ar the thingis quhilkis in thir twa Memorialis
mair largelie ar discussit, bot now sum thing mair schortlie
efter the maner of recapitulatioun ar drawn togidder;
that my memorie, for support of the quhilk we hef thir 15
thingis brocht to pass, be daylie aduertisment, mot be
helpit, and be fascheous prolixitie nocht ourlaidin.

¹ O.E. p. 59.

FINIS.

*Pacis amator habes, pacem vt Vincentius vnus
Tutatur fuis hostibus innumeris :
Eripit arma truci, rabida obstruit ora draconi,
Detegit & fraudes : pax quibus exul erat.
Morte sua Christus pacem, fera schismata Dæmon
Fraude parit : pacem, pacis alumne, foue.*

*In defence of this auctour aganis certane mockaris, the sones
of Cham, and mekle wors.*

Vincentivs, be a proper applicatioun, conuenientlie
callis thame the sones of Cham, quha, knawing ony
licht falt or negligence in thare forefatheris, reuelis it fra
hand til wtheris, as thai wald schaik wp (that I may vse
5 his wordis) the muildis of thame deceisit wnto the wind.
Bot quhais sones sal we propirlye cal thame, quha dar
accuse thair fatheris til wtheris of a falt, quhen thair is
nane? We knaw the principal of this sort to be the
angel of dirknes,—quha as he is callit the father of
10 leis, sa is he callit for the wther falt, Sathan, that is, a
calumniator, a fals accusear. Gif his follouaris, in this
parte, ar to be callit his sones, quhais sone sal that
vnkynd spark and vnnatural monstre of man be, quha
labouris al his wittis, and ryueis his heid studiing to
15 thraw be his mokrie and bairding the mekle vertew
and honor of his father to be a vyce,—his godlines
to be haldin impietie? This I wryte, forsamekle as
sum blasphemous bairdis, conuict in conscience be the
inuincible treuth in this litle buke, wald draw the cun-
20 ning auctour thairof in a contempt, and lichtlie be
thare iesting, tainting and rayling, thinkand that thai hef
anssuerit sufficientlie to ony thing obiectit to thame of
him, gif thai¹ cal him anis a munk, and imagin thame
to rug of his clathis, as thai war playng with him,—pluk
25 at the craw. For, suythlie, quhiddir he wes a preist (as
sum wryteis) amangis the haly munkis of his tyme, as

¹ O.E. p. 6o.

* In the monasterie of Bethleem he witnessis in Epitaph. Paul. The large writings of S. Hierome, Aug. Chrys., and Basilius, in commendation of the monastik lyfe, and the ryche fundationis maid to the efter cummeris of thir munkis throu opinion of thare godlines, preuis this to be trew.

wes* S. Hierome a litle afore him, or an Abbate (as wtheris wil), he is naway to be reprocheit, bot gretumlie to be commendit thairfor. For it is manifest that the munkis fra the Apostolis daye, quhil his tyme and mony 5
zeris efter, war munkis in dede, throw wilful and glaid pouertie, constance of fayth, and continence of body, besydis continual studie, prayer, or wthir Godly exercyse; that al the warldlie and fleschelic myndit, or apostate 10
munkis,—knightis of Venus court in our days, and wtheris siklyke clerkis of ryotous¹ and licentious lyfe, quha wald be haldin mair haly than thai war, and thareby makis 15
thame reformearis of wtheris, suld be eschameit of thare parte. This I eik, Christiane Reidar, that thow be nocht temerouslie sclanderit, nothir in this porpose nor in wtheris, be euery wane manis trittil trattilis.

¹ O.E. roytous.

¶ *The faltis.*¹

In the x. leif, i. face, xi. line, reid left.

In the margin beneth, reid errour. In the xi. leif, xiii. l., reid sicht.

¶ *In the buke of iiiixxiii quæst. sum places explanit
or recognoscit.*

In the first leif, reid settfurth, and in the xii. lyne,
5 1561.

In the epistle and secund leif thairof, reid in the margin, O Mahometical impietie of the wickit deformearis, &c.

Item, luke the xxxvii. Quæst., and mak the nixt
10 xxxviii., and in the thrid lyne thairof, reid quhilck last name: that it may referre the terme priest only. And gif Io. Knox gat quhilckis names in his copie, lat him vnderstand it of the termes Sacerdos and Pontifex, and the wordis *Vseit nocht*, that thai callit nocht thame selfis
15 be thai names. In the Li. Quæst., fourt ly., reid commoun.

In the margin of the Lxv. Quæst., reid be thir v, &c.

For fra the comfortable signe of the croce contenit in the vi. Quæst. follouing, thai abhorre na les than dois the auld serpent, and his poysonit kenling Iuliane the
20 Apostate did. In the last leif, ii. face, viii. ly., reid *nor* be mony of zouris sal nocht, &c. For we schaw thare ane of his at the leist to deny the mater quharof we thare speik.

¹ O.E. p. 60a.

NOTES

ABBREVIATIONS.

The following are the principal abbreviations used in the
Notes and Glossary :—

sb., substantive.
adj., adjective.
pr. and *pron.*, pronoun.
dem. pr., demonstrative pronoun.
rel. pr., relative pronoun.
v., verb.
v. pr. t., verb, present tense.
v. pr. p., verb, present participle.
v. pp., verb, past participle.
v. ger., verb, gerund.
v. aux., verb, auxiliary.
adv., adverb.
conj., conjunction.
prep., preposition.
interj., interjection.
Jam., Jamieson's Scottish Dict.

N.E.D., Murray's New English Dict.
Sk., Skeat's Etymological Dict.
Strat., Stratmann's Old English Dict.
A.S., Anglo-Saxon.
O.E., Old English.
M.E., Middle English.
Fr., French.
O.Fr., Old French.
Ger., German.
O.H.G., Old High German.
O.L.G., Old Low German.
Su.-G., Suio-Gothic.
Icel., Icelandic.
I. and II. stand respectively for Volumes One and Two of Winzet's
'Certain Tractates,' S.T.S. Ed.

NOTES TO VOLUME I.

Title-page. *Inferiour Clergie.* The seven orders of the clergy, excluding the Bishop, were the ostiary, acolyth, exorcist, subdeacon, deacon, and presbyter—Smith, ‘Dict. Christ. Antiq.,’ pp. 396, 397. In the ‘Second Book of Discipline,’ 1578, “Clergy” included Clerks of Assemblies, and “Schuilemaisters also quhilk aucht and may be weill sustenit” of the teinds—‘Sec. Bk. of Dis.,’ cap. xii. §§ 4, 12. Cf. “clergie” with the “clerici” of Jerome in his designation of the clergy as the *portion* of the Lord, in reference to LXX. (Deut. ix. 29): “Cleros Græcè, sors Latine; propterea vocantur clerici, vel quia de sorte sunt Domini, vel quia ipse Dominus sors, id est pars clericorum.”—Hieron. Epist. 2, Ad Nepot.

Title-page. *Layit men*=laymen, in contradistinction to clergy. This distinction of laity from priesthood is found in Clement of Rome: Cunningham, ‘Growth of Church,’ p. 95, Lond. 1886. Lat. *laicus*; Gr. *λαϊκός*, fr. *λαός*, the people; Ger. *leute*, Fr. *lai*. Winzet also uses *layt*. Lyndsay has—

“ Sumtyme of *layid* men to mak lordis,
And sum tyme lordis to bynd in cordis.”

—‘The Complaynt,’ ll. 495, 496
(Laing’s Ed., vol. i. p. 60).

Cf. M.E. terms “lered” and “lewed,” “lawd,” for clergy and laity: ‘Piers Plow,’ iv. 11; Chauc., ‘C. T.,’ Prol. l. 575; ‘Wyntoun,’ vii. 9, l. 160. Cf. also Lyndsay’s ‘Papyngo,’ l. 1002.

2. 4. *Vnsfenzeit*=unfeigned. Other forms of the word are *unfeinyeit*, *unfsenyeit*, *unfsenyet*, &c., with adverbs *unfeinyetlie*, &c.

“ To preche with *unfsenyeit* intentis.”

—Lyndsay, ‘The Complaynt,’ l. 415.

2. 6. *Wryt*=a writing. Cf. A.S. *ge-writ*, also *writ*, a writing,—from *writ-en*, pp. of *writan*, to write. O.Icel. *rit*.

"Amangs quhilk was broght a writte,
O Seth the name was laid on it."

—'Cursor Mundi,' ll. 25, 26.

In 'Piers Plowman,' *passim*; cf. Index, Skeat's Ed., E.E.T.S.

2. 10. *Brether*, also spelled *brethir*, brothers, brethren. Cf. A.S. *Bróthor*, *bretheren*, *brether*; O.Icel. *bróthir*.

"Ac breþer were þei bothe as bi on fader."

—'William of Palerne,' l. 264r (Skeat's Ed.)

"*Brether* of court, with myn precordiall,
To the gret God hartlie I commend you."

—Lyndsay, 'Papyngo,' ll. 346, 347.

2. 19. *Glaidd solemniteis*=joyful ceremonies. *Gled* is still the pronunciation of glad throughout Scotland. Cf. A.S. *glæd*, bright, cheerful, joyful—

"Yit, efter the nycht, cumis the *glaid* morrow."

—Lyndsay, 'The Dreme,' l. 999.

Cf. 'Ancren Riwe,' p. 282. Gawain Douglas, describing Phœbus, says—

"The fyry sparkis brastyng fra hys Ene,
To purge the ayr, and gylt the tendyr grene,
Defundand from hys sege etheriall.
Glaidd influent aspectis celicall."

—Doug., 'Eneados,' Prol. xii. ll. 39-42,
vol. iv. p. 8r (Small's Ed.)

2. 22. *Pasche*=the Jewish passover, Easter. This word, derived from Heb. *pesakh*, a passing over (in reference to the incident narrated in Exod. xii. 1-51), was, in its Latin form *pascha*, at first unchanged in English. The Anglo-Saxon Chronicle has *Pascha* and *Pasche*. The Vulgate (Exod. xii. 11) gives: "est enim *phase* (id est transitus) Domini." In the Wyclif Bible this play on the word is kept up in *phase*: "It is forsothe phase, that is to seye, the passyng forth of the Lord;" and, "Y shal se the bloode, and Y schal ouerpasse 3ou." In 1530 Tyndale happily translated the word thus, "And ye shall eate it in haste, for it is the Lordes *passeouer*," &c. Knox, 'Hist.,' vol. ii. p. 370, refers to the *Pasche*; Lyndsay, 'Bagsche,' l. 104, to *Paice*. *Pasch-Tuesday* fell on 24th March 1562—i.e., last day of year (1561), old style.

2. 24. *Calking*, pres. part. chalking. The root *calc*, seen in the genitive case of Lat. *calx*, gen. *calc-is*, limestone, is the immediate root of this form. Cf. A.S. *cealc*, Ger., Dut., Dan., and Swed. *kalk*. "Calke or chalke, eryl, calx, creta."—'Prompt Parv.,' p. 58.

"Fra they persaid the hil'is high of *calc*,
One to another they begouth to talk."

—Montgomerie, 'Poems,' xlviii. ll. 223, 224.

"The cunnar or taster having valued the ale shall *calc* upon a dur alsmony scoris with *calc* as the galoun salbe saide of the saide aile."
—'Burgh Recs.,' Prestwick, p. 17, Maitland Club Series (Jam. Suppl.)

'THE FIRST TRACTAT.'

3 (*heading*). *Dominus mihi*, &c. These words are taken from two passages in the Vulgate, Ps. xxvii. 7, and Ps. lv. 11.

3. 6. *Ane schip in ane dedely storme*. A similar allegory was used by the Legates of the Apostolic See in their "Admonition and Exhortation," given to the Council of Trent in its first session, 13th Dec. 1545. Cf. 'Joannis Calvini Opuscula,' p. 651, Genevæ, 1552. The following is a translation of the passage: "And we perform this duty the more willingly, because . . . we also exhort and dissuade ourselves, who are, as it were, *in the same vessel with you*, exposed to the same perils and the same storms; we say, we excite ourselves to watch, that we may neither fall among rocks, numbers of which will doubtless appear during the voyage, nor by our negligence allow the magnitude of the business to overwhelm us like waves of the sea; but, sustained by faith and hope, *may guide the vessel* in that special direction *where a haven of safety shall appear* to the glory of God in Jesus Christ."—Calvin's 'Tracts,' vol. iii. p. 19: Calv. Trans. Soc. John Knox's sermon, "The Source and Bounds of Kingly Power," opens with a similar allegory.

"The *Schip of Faith*, tempestous winds and rane
Of Lollerdry, dryvand in the sey hir blawis."

—Walter Kennedy's 'Praise of Aige,' iv. ll. 5, 6.

3. 7. *Enforsed*=forced. Fr. *forcer*, adv. *enforcely*. Cf. *inforsit*, 'Barbour,' iv. 65 (Skeat's Ed.) "Yet to *enforce* the Kirk house (as if God had no gunnes) there are many of small feare."—'Blame of Kirk Buriall,' ch. 19 (Jam. Suppl.)

3. 9. *Rolkis*=rocks. The *l* has crept into the word in mistake for *k*, *rokkis*. Cf. also *awalk* for awake—i. 6, l. 20; *walter* for water. The pl. *rokkis* or *rockes* appears in Chaucer. Cf. O.Fr. *roke*.

"Ye remue all the *rockes*, ston by ston,
That they ne letten ship ne bote to gon."

—Chaucer, 'C. T.,' ll. 11,305, 11,306.

"I saw an river rin
Out our ane craggie *rok* of stane,
Syne lichtit in ane lin,
With tumbling and rumbling
Amang the *rochis* round,
Dewalling and falling
Into that pit profound."

—Montgomerie's 'Poems,' Part i. p. 6 (S.T.S. Ed.)

3. 11. *Sterismen*=steersmen. M.E. *steren*, A.S. *steoran*, to guide. Chaucer uses *stere* as sb. in 'Cant. Tales,' ll. 4868 and 5253—

"My sail and eke my *stere*."

"and þa *steormen* alle
to þan scipen neodde."

—Layamon 'Brut,' ll. 28,436, 28,437 (Madden).

"As when a ship by skilful *steersman* wrought."

—Milton, 'P. L.,' ix. l. 513.

3. 12. *Promoueris*=patrons. Lat. *promoveo*, to advance. This refers to lay patrons having the right of presentation to benefices.

"Syne thame promote that wer most sapient."

—Lyndsay, 'Papyngo,' l. 1031.

3. 12. *Crasit*=dashed to pieces. This form is not found in Jamieson. It is akin to the Dan. and Swed. forms of this onomatopœic word, *krasa* and *krase*—

"The pot was *crased*."—Chaucer, 'C. T.,' G. l. 934 (Stratmann).

3. 13. *Schaldis*=shallows, shallow shelving places near shore. M.E. *schalowe*, *schold*. Cf. below, 3. 18.

"The dangerus *schaldis* and costis wp pykit we,
With all his blynd rolkis, of Libie."

—Doug., 'Eneados,' vol. ii. p. 162,
ll. 31, 32 (Small's Ed.)

Also p. 325, l. 51.

"And al the tym that he thair lay
He spyit, and slely gert assay
Quhar of the dik the *schawdest* was."

—'The Bruce,' ix. l. 354 (E.E.T.S. Ed.)

3. 13. *Effrayit*=frightened. Cf. O.Fr. *effreier*, *effraier*, to frighten.

"It affraied the Sarajins."

—Rob. of Brunne's 'Langtoft's Chron.,' p. 174.

"And on the Squyer followit fast,
Till thay did see him at the last;
With all his men richt weill arrayit,
With cruel men nathing *effrayit*."

—Lyndsay, 'The Hist. of Squyer Meldrum,'
ll. 1233-1236 (vol. i. p. 199).

Cf. also Knox, 'Hist.,' vol. ii. p. 352.

3. 18. *Airis* and *erect salis*=oars and erect sails. *Ar* is the northern form of oar, *ore* ('Havelok,' l. 1871), as in A.S. *ar*, pronounced also *air*. Cf. *air*,—still used in fishing villages on the Moray Firth.

"A hundreth schippys, that ruthyr bur and *ayr*
To turs thair gud, in hawyn was lyand thar."

—'Wallace,' vii. ll. 1067, 1068 (S.T.S. Ed.)

3. 18. *Splenderis*=splinters. Root, *splint* and *splent*, Fr. *spleten*, to split. *Splinner* is often used in Scotland yet.

"Thair speiris in *splendris* spreit,
On scheldis, schonkit and schent."

—'Gawain and Gol.,' ii. ll. 24, 25.

4. 1. *Returning thair course fet by the first sett compasse*—i.e., taking a roundabout course in face of an adverse wind. M.E. *fecchen*, pt. t. *fette*, pp. *fet*, A.S. *fetian*, to fetch. Icel. *fet*, a step.

“ þen fet fauel forth, floreyne, I-nowe.”

—‘Piers Plow.,’ a. ii. l. 113.

Cf. Josh. xv. 3—“And went up to Adar, and fetched a compass to Karkaa;” also Acts xxviii. 13—“And from thence we fetched a compass, and came to Rhegium.”

4. 2. *Harbery*=place of refuge. Either noun in apposition to *place*, or adjective signifying *harbourous*. O.H.G. *hereberga*, a camp: Icel. *herbergi*, a “host-shelter”; O.H.G. *heri*, an army, and *bergan*, to shelter.

“ Seiledē to londe,
And *herberȝe* token a-neouweste.”

—‘Layamon,’ ll. 28,877, 28,878.

The word came to mean a traveller’s shelter, inn; Fr. *auberge*.

“ For-þi þai at in name of the
Askis *herbry*, sal herbryt be.”

—Barbour, ‘Legends,’ “Julian,” ll. 465, 466.

“ I saw nat this yere swiche a compaignie,
At ones in this *herberwe*, as is now.”

—Chaucer, ‘C. T.,’ Prol. ll. 766, 767.

“ Sa scho had hap to be horsit to hir *herbry*

Att ane ailhouse neir [hevin] it nyghttit thame thare.”

—Dunbar, ‘Poems,’ Pt. i. p. 52, ll. 14, 15 (S.T.S. Ed.)

4. 9. *Phrenesie*=madness, fury. O.Fr. *frenaisie*, *frenasie*. “Therfor I may compair them til ane man in ane *frenyse*, quhilk bytis his auen membris viht his tetht,” &c.—‘The Complaynt of Scotland,’ p. 124 (E.E.T.S. Ed.)

4. 11. *Ane edict*. On the 25th August 1561, six days after Queen Mary arrived in Scotland, she issued a proclamation from Edinburgh in reference to the “division presently standing in this realme for the differens in materis of religioun, that hir Majestie is maist desirous to see pacifit.” It proceeds to enact that none of the lieges “tak upoun hand, privately or oppinlie, to mak ony alteratioun or innovatioun of the state of religioun, or attempt ony thing aganis the forme quhilk hir Majestie fand publict and universalie standing at hir Majesteis arrivall in this hir realme, under the pane of deid: with certificatioun that gif ony subject of the realme sall cum in the contrair heirof, he salbe estemit and haldin a seditious person and raser of tumult; and the said payne sal be execute upoun him with all vigour, to the exemple of utheris,” &c.—‘Reg. Priv. Counc. Scot.,’ vol. i., Preface, p. xxxvii, and pp. 266, 267. Knox, ‘Hist.,’ vol. ii. pp. 272, 273, Laing’s Ed., 1848. This proclamation was affixed to the Cross of Linlithgow on the 29th Aug. 1561.—‘Compt. Thesaur.,’ 1559-1562. A similar proclamation was made from St Andrews on 17th March 1562, and also from Holyrood-house on 29th June 1564.—‘Reg. Priv. Counc. Scot.,’ vol. i. pp. 267, 268.

4. 13. *Aduertisment*=a written statement drawing attention to any-

thing. Fr. *avertissement*. "Here followen Advertisements for the gevyng of the Kyngs Offyces."—Fortescue, 'Absol. & Lim. Mon.' (1714), p. 122. Cf. 'N.E.D.'

4. 14. *Craibit rewlaris* = harsh (sour, incensed) rulers. *Crab* seems also to have been pronounced *crabe*, as above. Cf. Dut. *crabben*, to scratch; *kribben*, to quarrel.

"And Swingeour, for thy sake refuse it,
To *crabe* thee humbler by thy mind."

—Watson's 'Coll.,' iii. ll. 6, 7.

"Thou are *crabbid*, O Lord, because we have sinned." "Be not *crabbid*, O Lord, remember not our iniquities for ever."—Knox, 'Treatise on Prayer,' quoting Isa. lxiv. 5, 9.

"Ȝit *crabit* Cupid not content,
Apollois anger to augment,
Did nok agane incontinent."

—Montgomerie's 'Poems,' Pt. i. p. 152
(S.T.S. Ed.)

"Ten times more gentle than her father's crabbed,
And he's composed of harshness."—Shakespeare.

4. 19. *Aduisment* = deliberation. Fr. *a(d)visement*, fr. *aviser*.

"He tuk *avisment* with his men,
On quhat maner thi suld do then."

—'The Bruce,' vii. ll. 526, 527.

'N.E.D.,' *voce*, has—

"Doth what hym lust without dyscrete *advysement*,
And wyll in no wyse take myne advertysement."

—Bale's 'God's Promises' in Dodsley
(1780), i. ll. 14, 15.

4. 32. *Louing* = praise. A.S. *lovian*, O.Icel. *lofa*, to praise. In the 'Catholicon Anglicum' the following note is given under "To love; *ubi* to praise"—"I love, as a chapman loveth his ware that he wyll sell. *Je fais*. Come, of howe moche love you it at : *sus combien le faictes vous*? I love you it nat so dere as it coste me : I would be gladde to bye some ware of you, but you love all thynges to dere. 'Pe sullere *loveð* his þing dere.'"—'Old Eng. Hom.,' ii. 213.

5. 1. *Merchandrice* = merchandise.

"Many of this maistres Freris * mowe clothen hem at lykyng,
For here money and *marchandise* * marchen togideres."

—'Piers Plow.,' Prol. ll. 63, 64.

The Scottish clergy were forbidden by a law of King William the Lion, as well as by many statutes of the Church, to engage in husbandry or merchandise: "Item statuit quod viri ecclesiastici vivant honeste de fructibus redditibus et emolumentis ecclesiarum ita ut non sint husbandi neque pastores neque mercatores."—'Act. Parl. Scot.,' vol. i. p. 60; also 'Conc. Scot.,' vol. ii. pp. 60, 89, 156, 157.

5. 2. *Symonie*, "the crime of trafficking in ecclesiastical preferment;" the crime of Simon Magus. Cf. Acts viii. 18.

" For hit is Symonye to sulle that send is of grace,
That is witt and water, wynd and fuyr the furthe."

—'Piers Plow.,' C. Pass. x. ll. 55, 56.

Piers also describes the Church assailed by enemies, one of which is Simony—Pass. xxiii.

5. 2. *Glorious estait*. This refers to the worldly spirit ruling in the Church, which impelled the superior clergy to imitate the princely style of, and amass wealth like, the secular lords. Ambitious and proud, frequently the bishops appeared clad in armour, surrounded by retinues of jakmen and servants, and in vestments so rich and unseemly that the councils of the Church enacted that they should not be worn. They built palaces, amassed wealth to bequeath to their illegitimate children, and, still more, showed their "*solicitude be marriage*" of their children into powerful families. Cf. 'Stat. Eccl. Scot.,' *passim*, and notes. Lyndsay, referring to the Primate, James Betoun, says—

" His princely pomp, nor Papale gravitie,
His palyce royall, ryche, and radious,
Nor yet the flude of superfluitie
Of his ryches, nor travell tedious,

Avalit hym nocht," &c.—'Papyngo,' ll. 577-582.

In this respect he was not so notable a sinner as his nephew and successor, David Beatoun, whose bastard son David, a few days after his father's installation as Primate, received a grant of Crown lands in Angus. Cf. 'Stat. Eccl. Scot.,' vol. i. Preface, p. cxxx, note. When, in 1546, his daughter was married to the Master of Crawford, the Primate gave her a dowry of 4000 merks. Bishop Chisholm of Dunblane gave his daughter, on her marriage to Sir James Stirling of Keir, a dowry of £1000. Cf. 'Stat. Eccl. Scot.,' vol. ii. p. 303, note. To examples of this kind Winzet makes plain reference in taunting the clergy with having "brocht the baronis to be impis [scions] of your posteritie." The acquirement of Church lands, &c., by the marriage of barons with the daughters of the superior clergy, had become so great a scandal, that at the Council of Edinburgh in 1558-59 a statute forbidding the practice was enacted: "De non elocandis filiabus Prælatorum baronibus de patrimonio Christi."—Statute, No. 264; 'Stat. Eccl. Scot.,' vol. ii. p. 155. In a similar strain Sir Richard Maitland declares—

" Sumtyme the priestis thocht that they did weill,
Thocht that all vyces rang in thair persoune,
Letherie, gluttonie, vain gloire, and avarice."

—'Poems,' p. 32.

Sir David Lyndsay makes several allusions to this subject—

“ That Prelats dochtours of this natioun
Ar maryit with sic superfluitie :
Thay will nocht spair to gif twa thowsand pound
With thair dochtours, to ane nobill man :
In riches, sa thay do superabound.”

—‘ The Thrie Estaitis,’ ll. 3189-3193.

“Spiritualitie” boasts—

“ And to my sons I have givin rich rewairds,
And all my dochters maryit upon lairds.”

—*Ibid.*, ll. 3377, 3378.

Another contemporary writer, alluding to the clergy, says—

“ Thai brocht thair bastardis with the skrufe thai skraip,
To blande thair blude with barrownis be ambitiou.”

—Alexander Scott’s ‘Poems,’ p. 7 (Laing’s Ed.)

5. 4. *Impis*=shoots, scions, used figuratively of children. Welsh, *imp*, a graft. A.S. *imfan*, to ingraft.

“ ‘I am wrath,’ quod he : ‘I was sum tyme a frere,
And the couentes Gardynere for to graffe *ympes*.’ ”

—‘Piers Plowman,’ Pass. v. ll. 136, 137.

Cf. also ‘Piers Plowman,’ C. Pass. xix. l. 5.

“ And so those *imps*, which might in time have sprong
Alofte (good lord) and servde to shielde the state,
Are either nipt with such vntimely frosts,
Or else growe crookt, because they be not proynd.”

—Gascoigne’s ‘The Steel Glas,’ ll. 455-458.

5. 6. *Pure*=poor people. The poor at this time were maintained by the Church. (See note on ‘Rigour done to the Poor,’ p. 101.) In Bishop Hamilton’s Catechism are censured “beneficite men quha wyll gyf na parte of thair benefice for the sustentatioun of pure peple within thair paryschyng.”—Fol. lix.

5. 6. *Collegeis*. “The universities of Scotland are the legitimate offspring of the Church. . . . In 1411 the Bishop of St Andrews founded his University. Forty years later (1450-51) the rival see of Glasgow; and in 1494 Bishop Elphinstone of Aberdeen obtained the Papal constitution for the *studium generale* or university of his episcopal see.”—C. Innes, ‘Sketches of Early Scotch History,’ pp. 220, 257 : Edin. 1867. Edinburgh was a post-Reformation college, opened in 1583. But in 1558 Robert Reid, Bishop of Orkney, left a sum of 8000 merks for the foundation of a university in Edinburgh.—Irving, ‘Lives of Scottish Writers,’ p. 161 : Edin. 1851.

5. 8. *Ryche ingynis*=rich intellects, or mental parts. Fr. *engin*, L. *ingen-ium*. This word has the double meaning of genius, and engine, a machine.

“ Mast reuerend Virgill, of Latyne poetis prince,
Gemme of *ingine* and fluide of eloquence.”

—Doug., ‘Eneados,’ vol. ii. p. 3, ll. 3, 4.

" More fairer peple, nor of gretar *ingyne*,
Nor of more strenth, gret dedis tyll indure."

—Lyndsay, 'The Dreame,' ll. 834, 835.

5. 9. *Dois*. The author, in many similar instances, uses the plural termination *is* to indicate the third pers. pl.

5. 10. *Distribution of benefices*. To the evils of patronage is generally traced the origin of the movements which led to the downfall of the Roman Church. Secular lords, who obtained control over the lands of the Church, made their influence felt in the appointment of bishops, abbots, parsons, and vicars. They assumed spiritual titles without performing the spiritual duties of their offices. The Crown claimed the right to present to all benefices during vacancies in the sees—'Acta Parl. Scot.,' vol. ii. p. 83. Thus royal, baronial, and clerical influences operated upon nearly every appointment. In consequence, the benefices were often distributed without regard to the fitness of the officials for their duties, who might be disqualified by youth, age, or ignorance. Even foreigners were installed in Scotch benefices. Cf. Theiner, 'Mon. Vet. Hib. et Scot.,' p. 81; 'Reg. Episc. Aberd.,' vol. ii. p. 194. Cf. Dunbar's 'Freir of Tungland,' Pt. I. p. 139; also note, Pt. III. p. ccciv.

" For science, for vertew, or for blude

Gets nane the Kirk, bot baith for gold and gude."

—'Three Tales of the Three Priests of Peebles'
(Laing's 'Early Met. Tales,' p. 114).

In his "satiric rage" Lyndsay, seeing how

" Agane our wyll, those treukouris bene intrusit,"

asks—

" Prencis, prencis, quhar bene your heych prudence
In dispositioun of your beneficeis?"

—'Papyngo,' ll. 1004, 1005.

A bishop who boasted he knew neither the Old Testament nor the New; rectors and vicars who were not in orders; pastors who did not reside in their parishes; priests unable to read or preach—as Quintin Kennedy said, "nolder sing nor say"; parsons so young as to be ignorant of vice, or so old as to be tired of it ("pueris nondum rationis capacibus;," "post consumptum ni rebus turpissimis ætatis florem"—'Panegyricus Archibaldi Hayi,' fol. xxxii.); prelates who lived in concubinage and gave handsome dowries to their illegitimate offspring,—obtained benefices in the Church, and became the sources of ridicule not to lively satirists alone, but of much annoyance to the Reforming Councils of the Church. Cf. J. Robertson's Notes on Statute No. 206, 'Stat. Eccl. Scot.,' vol. ii. pp. 290, 291; John Skelton's 'Maitland of Lethington,' p. 204. One of the statutes, passed by the General Provincial Council of Edinburgh in 1559, declared the ap-

pointment of a prelate's son to a benefice in his father's church null and invalid.—'Stat. Eccl. Scot.,' vol. ii. p. 155, No. 263. See note on "Ignorant . . . zouthie," p. 97, also note on "Bastard browis," p. 98. Cf. Dunbar's 'Poems,' Pt. II. p. 205 (S.T.S. Ed.) To gold itself was given the credit of promotion in the Church—

"Sir Penny is baith scherp and wyis, . . .
Disponar he is of benefyis, . . .
And als Sir Symony his serwand,
That now is gydar of the Kirk."

—Lord Hailes' 'Anc. Scot. Poems,' pp. 154, 291.

5. 15. *Servands*. In keeping up the "glorious estate" associated with an episcopate or an abbacy, numerous servants were required for the table, for the hunt, for travel, and other duties. Great entertainments, often to guests of questionable character, required their services—

"Splendida cœna, epulæ lautæ ambitione remota."

—Buchanan's 'Epigram,' lib. i. No. 43.

They, too, were hinted at when the angry King James V., in 1540-41, asked the bishops, "Wherefore gaif my predecessors sa many landis and rentes to the Kirk? Was it to mentean halkis, doggis, and hures to a number of ydle priests?"—Sir J. Melville's 'Memoirs,' pp. 63, 64 (Ban. Club). In 'The Gude and Godlie Ballads,' priestis are thus counselled—

"Priestis leif your pryde,
Zour skarlat and your veluote soft,
Zour hors and mulis coistlie coft,
And *jakmen* by zour side."

—P. 172 (Laing's Ed.)

These servants had the virtues or vices of their superiors. In 1549 a General Council ordained "prelates not to keep in their households notorious drunkards, gamblers, whoremongers, brawlers, night-walkers, buffoons, blasphemers, swearers."—'Stat. Eccl. Scot.,' p. 91, No. 181; also p. 156, No. 265. In 1558-59 the Bishop of Aberdeen was requested by the Dean and Chapter to "causs his Lordschipis seruandis to reforme thame selfis, because nixt him self, it semis him to begyn at his awn houshald."—'Miscell. Spald. Club,' vol. iv. p. 59, quoted in 'Stat. Eccl. Scot.,' vol. ii. p. 286.

5. 16. *God wate*=God knows. A.S. *witan*, to know; pres. t. *ic wát*, þu *wást*, he *wát*. Cf. note on 'The Court of Venus,' Bk. ii. p. 750 (S.T.S. Ed.)

5. 21. *Sleuthful*=slothful, lazy. Cf. A.S. *sléwð*, sloth; *slouthe*, Chaucer, 'C. T.,' l. 15,726; *sleuthe*, 'P. Plow.,' B. v. l. 392; *sleuth*, 'Kingis Quair,' st. 119, l. 7.

"For quhen the *sleuthful* hird dois sloug and sleip
Taking no cure, in kepyng of his floke,
.

Than Lupis cumis, and Lowrance, in ane lyng,
And dois, but reuth, the sely scheip dounthryng."

—Lyndsay, 'The Dreame,' ll. 890-896 (Laing's Ed.)

Ibid., vol. i. p. 57, l. 405.

5. 23. *Inlak*=deficiency. The same as *lak*, M.E. for lack. "The absence or *inlaik* of the justiciar annulis the perambulation."—'Stat. Dav. II.,' c. 20, § 5. Montgomerie has *inlaik*, 'Poems,' Pt. II. p. 220, l. 6 (S.T.S. Ed.)

5. 26. *Stummerit*=stumbled.

"Thair stedis stakkerit in the stour and stude stammerand."

—'Gawan and Gol.,' ii. l. 25 (Jam.)

"He slaid and *stummerit* on the sliddry ground,
And fel at erd grufelingis amid the fen."

—Doug., 'Virgil,' 138, ll. 41, 42 (Jam.)

5. 30. *Ignorant and inexpert zouthie*. The scandal of appointing children to spiritual offices is inveighed against by the Abbot of Crossraguel in 1558: "Bot thou may se daylie . . . ane bairne and ane babe, to quhome scarcelye wald thou geve ane fair apill to keip, get perchance fyve thousand saules to gyde."—'Ane Compendius Tractive,' chap. xiv.; 'Miscell. Wodr. Soc.,' vol. i. p. 151. Similarly Conæus remarks that, among other vices of the time, one was: "Abbates et episcopos liberos vix natos, et adhuc a matre rubescentes, designare."—G. Conæi, 'De Dvplici Statv Religionis apvd Scotos,' p. 89: Romæ, 1628. According to Hay, priests "were ordained to handle the body of the Lord who scarcely knew their alphabet."—'Ad Card. Betoun Panegyricus,' fol. xxxi.: Paris, 1540. The evil crept into the Reformed Church. In the session of the General Assembly on 28th December 1562, the Superintendent of Angus was accused, because "some *young men* wer rashlie admitted to the ministrie, and to be exhortaris, without such trial and examination as ar required in the Book of Discipline."—'Booke of the Univ. Kirk,' p. 25. In 1571 John Erskine of Dun accuses the Reformed Church of this scandal.—'Miscell. Spald. Club,' vol. iv. p. 99. Cf. vol. v. pp. 60, 61, 63. Cf. also Keith, 'Hist.,' vol. iii. p. 45, note (Spot. Soc. Ed.)

"On yow Prencis, for undiscreit gevyng
Tyll *ignorantis* sic officis tyll use;

Our ignorance hes done the warld abuse."

—Lyndsay, 'Trag. of Cardinall,' i. p. 154, ll. 400-404.

5. 34. *Les pryce*=less esteem.

"He had rycht gret price and lovyng."

—'The Bruce,' vii. l. 90.

"Sic halland schekkaris, quhilk at Cowkelbyis gryce
Ar haldin of *pryce*, quhen lymmaris dois convene."

—Dunbar, 'Poems,' Pt. I. p. 83, ll. 57, 58.

6. 2. *Lesum*=allowable, lawful.

"*Lesum* it is to desist of your feid,
And now to spare the pure pepil Troyane."

—Doug., 'Virgil,' 164, ll. 47, 48 (Jam.)

6. 6. *Walke*=watch. A.S. *þacian*, *þacigan*. O.Icel. *vaka*, O.H.Ger. *wachen*, wake.

6. 11. *Dame Dalida*. The wife of Samson. This form of the word is taken from the Vulg. See note on 'The Court of Venus,' Bk. iii. l. 36 (S.T.S. Ed., p. 198). Cf. also *ibid.*, l. 217.

6. 12. *Bastard browis*=bastard brats. *Browis* is the plural of *brol*, a brat. *Brolle* occurs in 'Piers Plow.,' Bk. iii. l. 204 (C. Pass. iv. l. 263), to which Mr Skeat appends a note—

"The leste *brolle* of his blode 'a barounes pere!"

Similarly—

"So of that beggers *brol* 'a bychop schal worthen."

—'Piers Plow.,' C. l. 747.

In 'Prompt. Parv.,' 50, "Breyel" is defined—" *Brollus*, *brolla*, *miserculus*." In Wyclif's 'Prose Works,' E.E.T.S., p. 214, we find this word signifying scamps—"Opere broþelis wolden renne away wiþ riche mennus good."

The immorality of the aristocratic classes and of the superior clergy in the sixteenth century was notorious: equally scandalous was the appointment of their illegitimate children to rich benefices in the Church. Illegitimate sons of King James V. held the five richest livings in the Church—Holyrood, Kelso, Melrose, Coldingham, and St Andrews—from their infancy: Lord Robert Stewart, Commendator (Prior) of Holyrood in 1539, at seven years of age; Lord James, Commendator of St Andrews and Pittenweem in 1538, aged seven years; Lord John, Prior of Coldingham in 1541, at eight years; Lord James, Abbot of Kelso and Melrose; Lord Adam, Prior of the Charter-house, Perth.—Keith, 'Hist.,' vol. i. p. 59, note; Crawford's 'Description of Renfrew,' p. 176 *et seq.* Cardinal Beatoun had at least five bastard children, three of whom were legitimated during their father's lifetime. His successor in the primacy, Archbishop Hamilton, had three illegitimate children. (For authorities cf. 'Stat. Eccl. Scot.,' vol. ii. p. 303, notes; also Chambers's 'Picture of Scotland,' vol. ii. p. 234.) Of the six bishops who sat in the Provincial Council, A.D. 1549, three are known to have had, each of them, two or more "bastard browis"—William Gordon, Bishop of Aberdeen; Patrick Hepburn, Bishop of Moray; William Chisholm, Bishop of Dunblane.—'Stat. Eccl. Scot.,' vol. ii. p. 283, with authorities. The Bishop of Moray is credited with ten illegitimate children, according to 'The Eccl. Chron. of Scotland—Monasticon,' by Rev. J. F. S. Gordon, D.D., p. 88. Dr D. Laing gives authorities for the legitimation of these ten

in his Knox, 'Hist.,' vol. i. p. 41, note. Bishop Leslie, the friend of Winzet, was himself the illegitimate son of Gavin Leslie, parson of Kingussie. He was the father of three illegitimate children.—'Inventories of Queen Mary,' Preface, p. xlvi, with authorities. Compare notes on "Ignorant and inexpert zouthie," p. 97; "distribution of benefices," p. 95.

6. 13. *Erast*=soonest (=the rather). This word is the superlative form of the old word *er*, soon, before. A.S. *ær*, Gothic, *air*. The comparative is *erar*, sooner. Thus we have *ærlik*, or soon-like; and *er-st*, soonest.

"Than war it to the Comowne lawe,
That is Imperyale, *erast* drawe."

—'Wyntoun,' iii. 3, ll. 37, 38.

6. 20. *Awalke*=awake. Cf. note to 'The Court of Venus,' Bk. i. p. 38, l. 672 (S.T.S. Ed.) Cf. *supra*, p. 98.

"Awalk, awalk, awalk, thow wofull wicht.
I walk, I turne, sleip may I nocht."

—Dunbar's 'Poems,' Pt. ii. p. 233,
ll. 11, 12 (S.T.S. Ed.)

6. 34. *Within thir hundreth zeris*. The letter sent by James I. to the abbots and priors of the Scottish Benedictine and Augustinian Monasteries, 1525, shows that corruption was then infecting the Church.—'Act. Parl. Scot.,' vol. ii. pp. 25, 26. The Archdeacon of Murray fixes 1463 as the date when "evil prelatis began to rage in maist insolent and corruptit life."—Bellend, 'Hist. and Chron. of Scot.,' Bk. xii. chap. 17. Bishop Leslie fixes the time ten years later. "The abbayis come to secular abussis, the abbotis and pryouris being promovit furth of the court, quha levit courtlyk, secularlye, and voluptuouslye; and than ceissit all religious and godlye myndis and deidis, quhairwith the secularis and temporall men beand sklanderit with thair evill example, fell fra all devocioun and godlynes to the warkis of wikednes quhairof daylie mekill evill did increase."—Lesl., 'Hist. of Scot.,' pp. 39, 40; 'De Rebus Gest. Scot.,' p. 317, ed. 1578. See 'Stat. Eccl. Scot.,' vol. i., Pref., p. xc, note.

7. 13. *Absque rege*, &c. Quotation from Vulgate, 2 Par. xv. 3: "Transibunt autem multi dies in Israel absque Deo vero et absque sacerdote doctore, et absque lege."

7. 15. *Blek*=blemish; irregularity from a moral or canonical point of view. This word, almost obsolete, is still used in the dialect of southern and northern Scotland for any black fluid, and also metaphorically for any person of indifferent character,—“a blek.” Cf. Swed. *bläck*, Dan. *blæk*, ink.

"The censor is improprie to correck,
That in himself has ony kind of *bleck*."

—A. Hume, 'Ep. G. Moncrief,'—quoted in
'New Eng. Dict.,' *voce*.

7. 19. *On lyue togidder*=in life; alive together. Cf. note, 'Montgomerie,' pt. iii., p. 367, No. 19 (S.T.S. Ed.)

7. 23. *Lippir Giezi*=leprous Gehazi, 2 Kings, v. 27. A.S. *hleapere*, liprosus.

7. 26. *Symon his companzone*. Acts viii. 9.

7. 33. *Dum doggis*, a term of opprobrium used by the Reformers, within and beyond the pale of the Latin Church, to describe the clergy who neglected their duty of preaching. It has its origin in Isa. lvi. 10. In 1530 the reforming monk of Cambuskenneth writes: "Prælati certe sunt ut *canes muti* non ualentes in clauastro latrare; incedunt cum regibus et magnatibus in urbibus et pallatiis unde non auditur eorum uox in clauastro."—Fr. R. Richardini, 'Exeg. in Can. D. Augustini,' foll. 188, 189. In 1558, Quintin Kennedy says: "And thay quha sulde preche the trew Worde of God conforme to thair vocatioun and levyng quhilk thay have thairfore ar (as says the propheit) like *dum doggis* quhilkis can nocht bark nolder precheis thair selfis nor causis precheyng sufficient to be maid to resyste erroris."—"Ane Compendius Tractive," cap. xiv.; 'Misc. Wod. Soc.,' vol. i. pp. 152, 153. Cf. also 'The Black Book of Taymouth,' pp. 166, 168. Wyclif designated the prelates "dourbe houndis"—'Prose Works,' p. 104 (E.E.T.S. Ed.)

"For Esayas, in to his wark,
Callis thame lyke *doggis* that can nocht bark,
That callit are preistis, and can nocht preche,
Nor Christis law to the pepill teche."

—Lyndsay, 'The Complaynt,' ll. 321-324.

"Ane idiot priest, Esay compaireth, plaine,
Till ane *dum dogge*, that can nocht byte nor bark."

—Lyndsay, 'The Thrie Estaitis,' ll. 3898, 3899.

The same expression is used in the "supplication" sent by the General Assembly to the "Lords of Secreit Counsell" in 1561—'Booke of the Universall Kirk,' p. 9, l. 10 (Ban. Club).

8. 2. *Poyit* = poked. Cf. Suio-Goth. *potta*, to poke about. Cf. Skeat, *pat*. "*Poy*, a long boat-hook by which barges are propelled against the stream. Linc."—J. O. Halliwell's 'Dict.' *Poutstaff*, a pole used in fishing, is mentioned in 'Blind Harry'—

"Willzham was wa he had na wappynis thar,
Bot the *poutstaff*, the quhilk in hand he bar."

—'Wallace,' i. ll. 401, 402.

8. 2, 3. *Staff and sting* = with staff and pole—*i.e.*, thoroughly cudgelled. The word sting is of Scandinavian origin, and signifies a pole or *rung*.

"Wallas that *steing* tuk wp in till his hand."

—'Wallace,' ii. l. 41 (S.T.S. Ed.)

It is akin in origin with *stake* and *sting*, both being from the one root—*stak*, to prick. (Cf. Skeat, 'Ety. Dict.,' *voce*.) Compare Icel. *stöng*

(gen. *stangar*), a pole; Dan. and Dut. *stang*; Swed. *stång*, Ger. *stange*.

“Ane scharpit and brint *sting* of tre.”

—Doug., ‘Eneados,’ vol. ii. p. 158,
l. 19 (Small’s Ed.)

“His *steyng* was tynt, the Inglis man was dede;
For his crag bayne was brokyn in that stede.”

—‘Wallace,’ ii. ll. 53, 54 (S.T.S. Ed.)

“Upon Fasten’s E’en (Feb. 21, 1615) there was twa puncheons of Bourdeaux wine carriet, *sting and ling*, on men’s shoulders, on the ice, at the mids of the North Inch,” &c.—‘Chron. Perth,’ quoted in Chambers’s ‘Domestic Annals,’ vol. i. p. 453. For “Riding the Stang,” cf. Chambers, ‘Bk. of Days,’ vol. ii. pp. 510, 511; ‘Petition for a Toleration to the Stang, with the Proceedings of the Regality Court of Huntly thereon, MDCCXXXIV.’ ‘Misc. Mait. Club,’ vol. i. p. 485: Edin., 1834.

8. 3. *Quhryne* nor *quhyng*=growl nor whine. Both words are onomatopœic. The former, signifying to squeak, or to cry like an animal in pain, is by Jamieson associated with A.S. *hrin-an*, Icel. *þrin-a*, and also Scotch, *croyn*, *croon*. It is several times used by Douglas.

“The swyne began to *quhryne*,” &c.—‘Comp. of Scot.’ p. 39, l. 7.

“They maid it like a scraped swyne;

And as they cow’d, they made it *quhryne*.”

—Montgomerie, Watson’s Coll., iii. ll. 91, 92.
(*Whryne*, S.T.S. Ed.)

“Wald God, the lady, that luffit yow best,
Had sene yow thare by swelterand like twa swyne;
Bot to indyte, how that duddroun wes drest,
Drowkit with dreggis, quhimperand with mony *quhryne*,
That proces to report, it were ane pyne.”

—Lyndsay, ‘The Answer to the Kingis
Flyting,’ i. p. 170, ll. 57-61.

Quhyng, still in daily use in Scotland generally, is descriptive of the whimpering of children and whining of dogs. In M.E. *whinen* is applied to a horse. Cf. A.S. *hwīnan*, to whine.

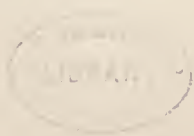
“For as an hors, I coude bite and whine.”

—Chaucer, ‘C. T.’ l. 5968.

“Than the remanent of that questing sort,
For this onsilly chance effrayit, at schort
Wythdrawis, and about the master huntair
Wyth *quhyng* and mouthis quaikand standis for feir,
And with gret ȝouling doith complene and mene.”

—‘Eneados,’ Bk. xiii. cap. iii. ll. 15-19, vol. iv. p. 185.

8. 4. *Rigour to the pure dune*. One of the scandals of the time was the ejectment of the poor hereditary tenantry from the kirk-lands, in order to feu them for higher rents.



" And now begins ane plague, amang them new,
 That gentill men thair steadings taks in few :
 Thus man thay pay greit ferme, *or lay thair steid*,
 And sum ar plainlie harlit out be the heid,
 And are destroyit, without God on thame rew."

—Lyndsay, 'The Thrie Estaitis,' ll. 2575-2579.

Lyndsay frequently inveighs against this growing wrong. Dunbar also refers to it—

" And quha can reive vthir menis rowmis,
 And upoun *peur* men gadderis sowmis,
 Is now ane active man and wyice ;
 And all thruch caus of covetyce."

—'Poems,' i. p. 159, ll. 37-40.

In chap. xv. of 'The Complaint of Scotland,' "Laubir" gives a melancholy account of the condition of the poor in the sixteenth century. William Lauder, in his 'Mirrour,' refers to the "schuting furth of the pure plewmen and lauboraris of 3our landis"—'Compl. of Scot.,' Pref., p. liv. The General Council of 1558-59 tried to stop this "plague"—'Stat. Eccl. Scot.,' vol. ii. p. 168, No. 282 and note. This edict became the basis of parliamentary enactments on the subject—'Act. Parl. Scot.,' vol. ii. pp. 540, 606. The poor at the Reformation were provided for under "The Sext Heid" of 'The Buke of Discipline,' so that they who "have been spoiled and oppressit may now resave sum confort and relaxation"—Knox, 'Hist.,' vol. ii. p. 221; 'B. U. K.,' p. 21. The evicted clergy, in 1560, were also provided for "upon the almes of the kirk with the number of the poore"—'B. U. K.,' p. 5. The Privy Council proclamations of 1561 on the subject of "pure tennentis" are found in 'Privy Council Reg. Scot.,' vol. i. pp. 162, 163, 193, &c. Queen Mary wept to see the poverty of her subjects—Brantome, lib. v. p. 95: Paris, 1823. Cf. 'Selections Illust. Reign of Queen Mary,' p. 96 (Mait. Club). For a valuable account of the "Provision for the Poor in Olden Times," see 'Old Church Life in Scotland,' second series, pp. 1-62, by Rev. Andrew Edgar, D.D.: Paisley, 1886.

8. 8. *Native roumes*=portions of land held by tenants hereditarily. *Room*, A.S. *rum*, primarily signified *space*. Cf. M.E. *roum*. Cf. Leslie, 'Hist.,' p. 374 (S.T.S. Ed.); 'Court of Venus,' p. 173 (S.T.S. Ed.) "That na kyndlie lauchfull possessour be remouvit . . . frae thair *kyndelie rowme*," &c.—'Act. Parl. Scot.,' vol. ii. pp. 540, 606.

8. 9. *Quhirlye fewis*=grants of land or other possessions held of a superior, on payment of a yearly rent, called a feu-duty, &c. Cf. M.E. *fee*, A.S. *feoh*, cattle, and cognates. The practice of feuing kirk-lands to the injury of their "kyndlie lauchfull possessours or tenants" called for the interference of the Provincial Council of Edinburgh in 1558-59, which issued a statute on the subject: cf. No. 282, 'Stat. Eccl. Scot.' This became the basis of a civil enactment forbidding the feuing of the kirk-lands, passed by the Convention in 1561, and ratified

by Parliament in 1563—'Act. Parl. Scot.,' vol. ii. pp. 540, 606. To this abuse Lyndsay refers thus—

"Set into *few* your temporall lands,
To men that labours with thair hands,
Bot nocht to ane gearking gentill man,
That nether will he werk, nor can."

—'Ane Satyre of the Thrie Estaitis,'
ll. 2687-2690 (Laing's Ed.)

For *tenants* of the Church, cf. 'Sketches of Early Scotch History,' C. Innes, p. 139—Edin. 1860; *ibid.*, p. 93—Edin. 1861.

8. 12. *Houssis . . . destroyit*. Referring to the spoliation wrought by the French army in 1559, Knox writes: "And so did God recompense the Papistis in thair awin bosomes, for, besydis the defoulling of thair housses, as said is, two of thame resavit more damage then did all the gentilmen that professed the Evangel within Fyff, the Laird of Grange onlye excepted, whose [house] of the Grange the Frenche overthrew by gun powder."—Knox, 'Hist.,' vol. ii. p. 8. Sir Richard Maitland, in his Poem 'On the New Year,' 1560-61, says—

"I cannot sing for the vexatioun
Of Frenchmen and the congregatioun
That hes maid troubil in the natioun
And mony bair bigging,
In this new yeir."

—'Poems,' iii. p. 99 (Sibbald).

Cf. also Leslie, 'Hist.,' lib. x. p. 257.

8. 21. *Gospellaris*=preachers, evangelists. "Þan þe chirche myzte as wel haue putt out þes foure and approued þe toþer *gospelleris*."—Wyclif, 'Prose Works,' p. 256.

"The faur *godspellers* vs shawes
Cristes dedes and his sawes."

—Small, 'Eng. Met. Hom.,' p. 4.

8. 22. *Reft up*=snatched up; A.S. *reofan*, to deprive. Cf. Icel. *raufa*, Ger. *rauben*, M.E. *reuen*.

"The meiler schuld nat stel hem half a pekke
Of corn by sleighte, ne by force hem reve."

—Chaucer, 'C. T.,' ll. 4008, 4009.

"Til that the brighte sonne had lost his hewe
For the oriþont had reft the sonne his liht."

—*Ibid.*, ll. 11,328, 11,329.

"And quha can reive vthir menis rowmis,
And vpoun peur men gadderis sowmis."

—Dunbar, i. 159, ll. 37, 38 (S.T.S. Ed.)

"He spulzeit the tempil, ande reft the golden alter."

—'Compl. of Scot.,' p. 76, l. 1.

8. 30. *Kirk rentis*. On the 22d December 1561, and subsequently, the Queen and Council ordained that all persons, clerical and lay,

who possessed or leased the lands of the Church, were to produce the "hale rentalis of all benefices within the realme," so that "hir Grace mycht tak ourdour for sustenyng of the ministeris of the pure and publict besines of the realme."—"Reg. Priv. Coun. Scot.' vol. i. pp. 192, 196, 199, 201; Keith's 'Hist.,' vol. iii., Appendix; Knox, 'Hist.,' vol. ii. p. 299 *et seq.* When the rent-rolls were produced, and the rents computed, it was found that a third part of the benefices amounted to £73,880. The revenue of the disestablished Church amounted to more than £250,000, and of this sum only £24,231, or less than a tithe, were apportioned to the Reformed Church.—Keith, 'Hist.,' vol. iii., Appendix, p. 369; Cunningham, 'Church Hist.,' vol. i. pp. 305, 306. At the Reformation 4600 persons held official positions in the Church: 13 bishops; 60 priors and abbots; 500 parsons; 2000 vicars; 1100 monks, friars, and nuns—Adv. Lib. MS.; 'Maitland of Lethington,' by J. Skelton, p. 201. In 1572 there were 252 ministers, 157 exhorters, 508 readers—in all, 917 officials.—Keith, 'Hist.,' vol. iii. p. 56; also "Register of Ministers and Readers in 1574," 'Miscell. Wod. Soc.,' vol. i. pp. 319-395.

9. 13. *Ruid of letteris*=inexperienced in learning. "Ane man void of all eloquence, *rude* of ingyne and judgement."—Q. Kennedy, 'Compend. Tract.,' Pref.

9. 19. *Rugis . . . to zour awin kechingis*=tear away to your own kitchens. Cf. note on 11. 5 at p. 106. "For many held into thair awin handis the fructis that the Bischoppis and otheris of that sect had befor abused. . . . The Bischoppis began to *grypp againe* to that which most injustlie thei called thair awin (A.D. 1561).—Knox, 'Hist.,' vol. ii. p. 298.

9. 22. *Non potestis*, &c. Quotations from Vulgate, Luc. xvi. 13 and Luc. xiv. 33.

9. 31. *Ignorantis*=ignorant persons. Cf. notes, pp. 95, 97.

10. 4. *To zet*=to pour. A.S., O.L.Ger. *geotan*, *giotan*; Goth. *giutan*. Cf. 'Catholicon Anglicum,' "to *zett*; fundere, fusare." Trevisa, in his trans. of Higden, v. 15, says that "Adrianus was konnyng of gravinge, of *zetyng* and of castyng of bras;" and again, vi. 185, "þis picher het *zit* Dunstan." See also *ibid.*, vol. i. p. 233. "Newe lawe is newe wyn þat Christ haþ *zetid* in her hertis."—Wyclif, 'Works,' Ed. Arnold, vol. ii. p. 147. 'Cath. Ang.,' p. 426, note. For other examples, cf. *zeoten*, Strat. Dict.

10. 20. *The Congregationoun*. On the 3d December 1557, the Scottish Protestants, including Argyle, Glencairn, Morton, Lorn, and Erskine of Dun, subscribed a "Band," which is considered to be the first Covenant of the Scottish Reformers, in which they engaged "to man-teane, sett fordward, and establish the most blessed word of God and His *Congregationoun*." Dr M'Crie thought the "Band" made in Mearns in 1556 was the earliest. Cf. Knox, 'Hist.,' vol. i. p. 273, and note.

10. 27 (margin). *Twa causis of the petition*. The two causes of the

writing of this tractate were—first, the author's conscientious scruples ; the second, a desire to answer the Reformers.

10. 28. *Thy Graces lawis.* The Protestant Church and Parliament at the Reformation did not hesitate to put into force those laws for the extirpation of heretics used by the Roman Church. Cf. 'Act. Parl. Scot.,' vol. ii. pp. 7, 443, and 'B. U. K.,' vol. i. pp. 6, 8, 9, 19, 20, 21, 23, 40, 47, 53, 59, 107, 109; also 'Stat. Eccl. Scot.,' vol. ii. p. 117. A persecuting clause was inserted in the Scottish Coronation Oath by injunction of Pope John XXII. in 1329—Theiner, 'Mon. Vet. Hib. et Scot.,' pp. 244, 245. This survived the Reformation, was revised and reinserted in the Coronation Oath adjusted in 1567 for the coronation of King James VI.—'Act. Parl. Scot.,' vol. iii. pp. 23, 24. This oath, "to ruite out all heretykis and enemies to the trew Kirk of God," was revised in 1689, but repudiated by King William III. at his coronation.—Macaulay, 'Hist. of Eng.,' vol. iii. chap. xiii. p. 292, edit. 1855. Cf. also Robertson's 'Stat. Eccl. Scot.,' vol. i., Preface, pp. xlvii and xlviii, notes. Knox went the length of believing it to be a duty even to kill Catholics, according to a writer in the 'Edinburgh Review'—'Edin. Rev.,' vol. xxvii. p. 167, Sept. 1816. Cf. Knox, 'Hist.,' vol. ii. pp. 441-451 and 565. In 1562 the ministers and commissioners, by a "Supplicatioun," required Queen Mary to exercise these penal laws against those living in "contempt of God, his Word and Sacraments"—'Book of the Univ. Kirk,' p. 21; while in 1567 the nobility, barons, and kirkmen resolved "to execute the Reformatioun" by suppressing all "idolatry"—'B. U. K.,' vol. i. pp. 108, 109. The Queen consented to the statute abrogating all penal laws against the Reformed religion—'Act. Parl. Scot.,' vol. ii. pp. 548, 549. Question 108 of the Larger Catechism of Westminster holds the "toleration of a false religion" to be a "sin" forbidden by the Second Commandment. In 1425 Parliament enacted that the "Inquisitores Hæreticæ Pravitatis" should make search for heretics and Lollards: "Item anentis heretikis and Lollardis that ilk Bischop sall ger inquyr be the inquisicione of heresy quhar ony sik beis fundyne, and that thai be punyst as lawe of Haly kirk requires; and gif it misteris that secular power be callyt tharto in suppowale and helping of Haly kirk."—'Act. Parl. Scot.,' vol. ii. p. 7. The statutes anent heresy are these: 1525—'Act. Parl. Scot.,' vol. ii. p. 295; 1535 and 1540—*ibid.*, pp. 370, 371. Cf. also 'Reg. Priv. Council Scot.,' vol. i. pp. 62, 63: Act of 24th August 1560, forbidding the Mass under pain of confiscation, banishment, or death: 'Act. Parl. Scot.,' vol. ii. pp. 534, 535; vol. iii. pp. 14, 22, 23.

10. 31. *Incarcerat or exilit.* On the 24th August 1560, the Estates again assembled, and passed three Acts which finished the long reign of Romanism in the country. By the first it was statute and ordained that all previous Acts of Parliament regarding the censures of the Church, or the worshipping of Saints, should be annulled and

deleted from the statute-book. By the second, the Pope's jurisdiction was abolished within the realm. By the third, to say mass, or hear a mass, was made criminal—the first offence to be punished with confiscation of goods, the second with banishment, the third with death.—Cunningham, 'Church Hist.,' vol. i. p. 276; Knox, 'Hist.,' vol. ii. pp. 123 *et seq.* and 161 *et seq.*; Keith, 'Hist.,' vol. i. p. 324. Cf. also 'B. U. K.,' p. 8.

11. 5. *Mair cure had of the keching nor of the queir*=more regard for the kitchen than for the quire. Lord Herries says: "The great men gaped after the Church estates, and the commoners were fleshed with the spoils of abbeys and religious houses."—'Memoirs,' p. 55. Knox gives the following illustration of this tendency in the case of the Earl of Mar: "The chief great man that had professed Jesus Christ, and refuissed to subscribe the Book of Discipline, was the Lord Erskyn; and no wonder, for besydis that he has a verray Jesabell to his wyff, yf the poore, the schooles, and the Ministerie of the Kirk had their awin, his keching wald lack two parttis and more of that which he unjustlie now possesses."—Knox, 'Hist.,' vol. ii. p. 128.

11. 11. *Beutiful persoun is lustie aneuch in ane sobir rayment*=a beautiful person is handsome enough in a plain garb. Cf. Scotch proverb, "A bonnie bride is sune buskit."

11. 18. *Thy bewtifull body and saule*. For allusions to the personal loveliness of Queen Mary, the following contemporary and other authorities may be consulted: Brantome's 'Œuvres,' t. v. pp. 86, 111; Ronsard's 'Œuvres,' vol. ii. pp. 1172, 1174; Melville's 'Memoirs,' pp. 123, 124; Knox's 'Hist. of Reform.,' vol. ii. pp. 335, 381; G. Buchanan's 'Silvæ,' iv.; Epithalamium. Also Teulet's 'Papiers d'Etat relatifs à l'Histoire de l'Ecosse,' t. ii. p. 883; Wright's 'Queen Elizabeth and her Times,' vol. i. p. 311; Jebb's 'De Vitâ Mariæ Reginae Scotorum,' vol. i. p. 385, vol. ii. pp. 105, 177, &c.; Thuani 'Historiarum sui temporis,' lib. lxxxvi. cap. 13, t. iv. p. 435 (ed. 1733); 'Inventaires de la Roynie Descosse' (Bannatyne Club), Preface, pp. cxviii, cxix.

11. 20. *In ony of baith*=in either of the two.

11. 23. *Panceand in His lawis day and nycht*=thinking on, &c. Cf. Ps. i. 2. O.Fr. *panser*, Mod.Fr. *penser*, to think—

"Thay panss nocht off the parrochin pure,
Had thai the pelfe to pairt amang thame."

—Dunbar, 'Poems,' Pt. II., No. lviii.,
ll. 24, 25 (S.T.S. Ed.)

12. 2. *Erd*=bury. The verb *erd*, to bury, is frequently used in Scottish literature. Cf. Ger. *erde*, Dut. *aarde*, A.S. *eorthe* (*eorðe*). A good example of the use of *erd* in its verbal form occurs in the 'Auchinleck Chronicle' (p. 39), where, in reference to the Earl of Crawford, who in 1445 had been excommunicated, we read: "The

forsaid Erl of Craufurde lay four days abone the *verd* and thar durst no man *erd* him, quhill the forsaid Bischop send the prior of Sanct-andris and [relaxit him fra the cursing]."

"Tha haf him had to Dunfermlyn,
And him solemnly *eredit* syn
In ane fair tumb intill the quer."

—'The Bruce,' cxlvii. ll. 53-55 (Spalding Ed.)

12. 21. *Bruke the kirk rentis*=to enjoy, to use the kirk incomes. A.S. *brúcan*, to enjoy; O.E. *brouke*, to enjoy; Lat. *frui*, *fructus*.

"þanne muge we bicumliche to Godes bord
bugen, and his bode wurdliche *bruken*."

—'Old Eng. Hom.,' 2d ser. p. 98 (Morris).

"In the First to the honour of God and halie kirk; it is statute and ordained that the halie Kirke joyis and *bruike*, and the ministers of it, their auld priuiledges and freedomes. And that na man let them to set their landes and teindes, under the paine that may follow, be spiritual law or temporal."—'Act. Parl. Scot.,' James I., Parl. i., cap. i., "The Freedome of the halie Kirke."

12. 25. *Brak*=uproar. Cf. Gaelic, *bragh*, an explosion or burst. "*Brack*, s. 1, a quantity of snow or earth shooting from a hill, Ett. For.; a flood after thaw; a storm of rain."—Jam.

12. 29. *Erar*=rather, comparative of *er*, soon. Cf. note on *erast*, p. 99.

13. 18. *Smotit*=smutted, dirtied. (*Smitten*, M.L.Ger. *smitten*, O.Dut. *smetten*, M.H.Ger. *smitzen*, from *smīten*, *zmit*, linere, contaminare.—Strattman's Dict.)

"Behald thaim *smottit* quyte
Of his reid blude, and harnis the ron out smyte."

—'Eneados,' Bk. v. cap. vi. vol. ii.
p. 248, ll. 11, 12.

"Smotterit," Douglas, iii. 28, l. 17.

"Why, that's my bawcock. What, hast *smutch'd* thy nose?"

—Shaks., 'Winter's Tale,' i. 2. 121.

"He was a veray parfit gentil knight,
But to tellen you of his araie,
His hors was good, but he was not gaie.
Of fustian he wered a gipon,
Alle *besmotred* with his habergeon,
For he was late ycome fro his viage,
And went for to don his pilgrimage."

—Chaucer, 'C. T.,' ll. 72-78.

In Wright's Percy Society Edition, "al bysmoterud."

14. 16. *Searce*=search for. Lyndsay has *sears*—vol. i. p. 153, l. 363.

14. 17. *Spargeonit*=plastered. Lat. *spargere*, O.Fr. *asperger* (Cotg.).

Scot. *spairge*, to bespatter. "Strike the water this way and that way."
—James Hogg's note on 'Address to the Deil.' 'Wallace' has *spurgyt*
(vi. 167).

"O thou! whatever title suit thee,
Auld Hornie, Satan, Nick, or Cloutie,
Wha in yon cavern grim and sootie,
Closed under hatches,
Spairges about the brunstane cootie
To scaud poor wretches."

—Burns, 'Address to the Deil,' ll. 1-6.

"Spargettynge or pargettynge (of wallis, P.), *Litura gipsura*."—
'Prompt. Parv.,' p. 467. *Spurgeon*, local word for a dirty child
(Dumfriesshire).

14. 23. *Haige*=hedge. This form of the word illustrates the transformation which the English word has passed through from the base, *hag*. A.S. (*haga*) *hege*, Dut. *hegge*. Cf. Skeat's Dict., *voce* "Hedge."

'THE SECVND TRACTAT.'

15. 10. *Meruellis of woltring of realmes*=the wonders of overturning of realms. *Wolter*, the same as *walter* and *welter*; frequentative forms of M.E. *walten*, to roll over—

"Bot for to se the sudayn *weltring*
Off that ilk quhele, that sloppare was to hold."

—'Kingis Quair,' ll. 163, 164 (S.T.S. Ed.)

"The Papistis constantlie looked for a *wolter*."—Knox, 'Hist.,' vol. ii. p. 352.

15. 18. *Lauchfull ordination*. The Romish Church holds that neither priests nor deacons who are not ordained by bishops with the imposition of hands are lawfully ordained.—'Bellarm. de Sac. Ord.,' cap. xi. vol. iii. pp. 1675-1679: Ingoldst. 1601. The Reformed Church in Scotland declared: "Ordinaire vocation consisteth in Election, Examination, and Admissioun."—'Buke of Discipline,' cap. iv.; Knox, 'Hist.,' vol. ii. p. 189. "Other ceremonie then the publick approbation of the peple and declaration of the cheiff minister, that the persone thair presented is appoynted to serve that Kirk, we can nott approve; for albeit the Apostillis used the imposition of handis, yet seeing the mirakle is ceassed, the using of the ceremonie we jube is nott necessarie."—*Ibid.*, p. 193. Cf. also 'Confess. Scot.,' art. 22. To this question Winzet devotes forty pages in the 'Flagellum Sectariorum,' pp. 111-151. Nicol Burne devotes chap. xxviii. of 'The Disputation' to the same subject. See also Principal Rollock's

'Tractatus de Vocatione efficaci,' &c., Edin. 1597. Nicol Burne in 'The Disputatioun' draws a distinction between *vocation* and *ordination* when answering Smeton, who declared that Knox had received ordination from the Roman Church. He says Knox was not appointed to jurisdiction over those he preached to, which was necessary: "That being demanded of the reverend father Maister Niniane Vingzet, nou Abbot of Ratinsburgh of his authoritie, he answered that he vas extraordinarlie callit, euin as S. Johne the Baptist," &c.—'The Disputatioun concerning the Controversit Headdis of Religioun,' by Nicol Burne, 1581, pp. 128, 129.

15. 22. *Schir Iohne*. "Sir John" was the common name for a priest. Cf. Skeat's note, 'Piers Plow.,' vol. ii. p. 218; 'Bradford,' vol. i. pp. 71, 589; *ibid.*, vol. ii. pp. 120, 313, and *ibid.*, vol. ii. p. 7, note (Parker Society). Cf. Parker Society's Index. The title "Sir" was the title of respect commonly used in referring to "Sir King," "Sir Knight," and "Sir Priest."

"Till Schir Robert the doughty king
That assemblit bath fer and neir,
Ane host," &c.—'The Bruce,' xvii. ll. 494, 495.

"Sire knight (quod he), my maister and my lord,
Now draweth cutte, for that is min accord."
—Chaucer, 'C. T.,' Prol. ll. 839, 840.

"Therefore, sire monk, or dan Piers by your name."
—'Chaucer, 'Nonnes Preeste,' Prol. l. 14, 798.

In the middle ages bishops and abbots assumed the pomp of secular rulers.—Cutts, 'Scenes and Characters,' p. 247.

"That a man should a monke 'lord' call,
Ne serve on knees as a king."
—Wright's 'Polit. Poems,' i. 307, ll. 334, 335.

Cf. Chaucer, p. 469—

"The pure Priest thinkis he get no rycht
Be he nocht styled like ane Knight,
And callit Schir afore his name,
As Schir Thomas and Schir Wilyame."
—Lyndsay, 'Experience and ane Courteour,
ll. 4660-4663.

Laing, in a note on these lines (vol. iii. p. 208), says: "Knight or Cnecht was an Anglo-Saxon word for servant, but usually applied to military service, and it may have been given to priests as the Pope's servants or soldiers, perhaps in derision. Until the Reformation, Dominus or Sir was given to such of the inferior clergy or priests of the Church of Rome who had not studied, or at least obtained the degree of Master of Arts, in some university, either at home or abroad." John Knox obtained orders in the Church of Rome. In the Protocol books of Haddington his name occurs thrice, in 1540, 1541, and 1542; once under the designation of *Schir John*

Knox. On March 28, 1543, he pens and signs a notarial instrument of assignment describing himself as "Joannes Knox, *sacri altaris minister*, Sanctiandreae Dioceseos, auctoritate apostolica notarius," &c. — 'John Knox and the Church of England,' by Peter Lorimer, D.D., p. 3; Lond. 1875: M'Crie's 'Knox,' pp. 309, 463; Edin. 1884: 'Proc. Antiq. Soc. Scot.,' vol. iii. pp. 58-62. Nicol Burne styles Knox "that renegat and periurit *priest* Johann Kmnox."—'The Disputatioun,' p. 143; *ibid.*, p. 128. "In the year 1560, however, a certain Scottish *priest* named John Knox, who some considerable time before had been outlawed upon the charge of incest and other very grievous accusations, returned home from Geneva at the request of the heretics."—Report of Jesuit Priests: 'The Hist. of Mary Stuart, by Claude Nau,' Appendix I., p. 109; Ed. J. Stevenson, 1883. Cf. also Beza, 'Icones Illust. Viror.,' Ee. iii.; Spotswood, 'Hist.,' p. 264; Lond. 1655: Tyrie, 'The Refutatioun of ane Answer made be *Schir Johne Knox*,' &c.; Paris, 1573. F. A. Baillie designates Knox a priest (citing Reginaldus Calvino-turcisimo, lib. 2, c. 11), and also "chaplane to the Laird of Balvuirie."—'A True Information,' &c., p. 14: Wirtsburgh, 1628.

16. 3. *The Superintendents*, ten in number, were ministerial office-bearers in the Reformed Church of Scotland, appointed to take the place of bishops. The creation of the office was "a temporary expedient to meet the exigencies of a country suddenly deprived of its ancient priesthood," and the demands of a disorganised church. Chap. vi. of the 'Buke of Discipline' (edit. 1722) is devoted to the subject "off Superintendentis," their duties, mode of election, &c.—Knox, 'Hist.,' vol. ii. p. 201; Cunningham, 'Church Hist.,' vol. i. p. 283, ed. 1882; 'Booke of the Univ. Kirk,' vol. i. p. 8 (Ban. Club). The title of *Superintendent* was commonly used in place of *bishop* in the reign of Edward VI., and this change was vindicated by Ponet, Bishop of Westminster. M'Crie's 'Knox,' p. 336, note, 1884. At this time a "Superintendent" inspected the German, French, and Italian Protestant congregations in London—the well-known John a Lasco. In his treatise on the Church Government of these congregations he defines the position of "Superintendant." Cf. 'Toute la forme et maniere de Ministere Ecclesiastique en l'Eglise des estrangers, dressée a Londres en Angleterre. Par M. Jean a Lasco,' &c., 1556. The ten superintendents had the oversight of the dioceses of Orkney, Ross, Argyle, Aberdeen, Brechin, Fife, St Andrews, Edinburgh, Jedburgh, Glasgow, and Dumfries.—'Knox,' vol. ii. p. 203. Only five were filled—viz., Winram, Fife; Willock, Glasgow; Carswell, Argyle; Erskine of Dun, Brechin; Spotswood, Lothian.—Rankin, 'Handbook,' p. 158.

16. 12. *Lordis and gentil men . . . ministrand . . . communioun.* Cf. 'Book of Discipline,' pp. 80, 81, ed. 1836; 'Miscell. of Mait. Club,' vol. iii. pp. 235, 240, 241. If the reformed laity themselves

dispensed the sacraments, it was contrary to an injunction in the 'First Buke of Discipline': "For punishment of those that prophane the sacramentis and do contempt the word of God, and dare presume to minister thame, not being thairto lauchfullie called."—Knox, 'Hist.,' vol. ii. pp. 252-255. At the Provincial Council held at Edinburgh in March and April 1559 it was enacted: "Ne Sacramenta Eucharistiæ aut Matrimonii ministrentur, nisi secundum solitam formam ab ecclesia institutam."—'Stat. Eccl. Scot.,' vol. ii. 175, No. 294. This was in accordance with one of certain articles proposed to the Queen Regent, and transmitted by her to this council, to this effect: "Item, that na man pretend to use the sacraments and ceremonies of Marriage, Baptism, &c., . . . nor suffer the samin to be ministrat bot . . . be sic persons as that ar admittit deulie, and ordanit to the administration thereof."—*Ibid.*, p. 170. This seems to indicate that the practice complained of here was in vogue. George Wishart, who seems not to have been in orders, although a preacher, according to Knox ('Hist.,' Bk. xv.), celebrated the Lord's Supper immediately before his execution. One of the accusations against the martyr, Adam Wallace, burned in Edinburgh in 1550, was: "False tratour, heretik, thow baptised thy awin barne." His reply was: "It was and is als lauchfull to me, for lack of a trew minister, to baptise my awin child, as that it was to Abraham to circumcise his sone Ismael and his familie."—Knox, 'Hist.,' vol. i. pp. 239, 240. Reference also may be made to the interesting case of John Erskine of Dun; and to that of William Harlaw, formerly a tailor, then a deacon in England, who was the first Protestant minister of St Cuthbert's Church, Edinburgh. For the case of Mr Robert Bruce, who was eleven years minister of Edinburgh before he consented in 1598 to the imposition of hands, see details in Calderwood's 'Hist.,' *mul. loc.* The papal nuncio to Queen Mary's Court in 1562, Goudanus, gives the following uninviting description of the Scots reformed clergy: "Illi, quos vocant ministros, partim sunt Monachi apostatæ, partim laici et plebei, prorsus indocti et abiectæ conditionis homines, sutores, calciarii, pelliones, et id genus alii, qui singulis suis concionibus horribili temeritate debacchantur in Summum Pontificem in Sacrosanctum Missæ sacrificium, Sanctorum invocationem, cultum imaginum, ac missam idololatriam vocant, et alia id genus impia dogmata, quæ hic longum esset recensere, simplici ac rudi populo tradere non cessant."—'Stimmen aus Maria-Laach,' xix. I. 96.

16. 13. *Gretumlie*=greatly. "The formation of the word is obscure; perhaps *gretum* answers to A.S. *greatum*, dat. pl. of great."—'The Bruce,' p. 680 (E.E.T.S.)

"Larg and luffand als wes he,
And our all thing luffyt lawte
Leavte to luff is *gretumly*."

—'The Bruce,' i. ll. 363-365.

16. 23. *Ane honorabyll persoun*. The name of this person is not known.

17. 5. *Oppinnit the samyn in the pulpet*. On Knox's reply to Winzet cf. 'Introduction,' p. xxxvii *et seq.*

17. 13. *Sperit*=asked, searched out, investigated; A.S. *spyrian*, to inquire.

"*Speir* to the portis quhillkis Velinos hait."

—Doug., 'Eneados,' vol. iii. p. 32, l. 31.

"A piper met her gaun to Fife,
And *speered* her what they ca'd her."

—Song, 'Maggie Lauder.'

Burns has—

"I *spiered* for my cousin fu' couthy and sweet
Gin she had recover'd her hearin'."

—Song, 'Last May,' &c.

17. 32. *Wamb*=womb, belly. This A.S. form appears in Lowland Scotch as *wame*.

"Its stature seem'd lang Scotch ells twa,
The queerest shape that e'er I saw,
For fient a *wame* it had ava."

—Burns, 'Death and Dr Hornbook,' st. 7.

Lyndsay uses the same form in the 'Historie of Squyer Meldrum,' l. 985, and *wambe* in 'Ane Dialog betuix Experience and ane Courteour'—

"Pope Alexander, presumtuouslye,

That nobyll Empriour gart ly down,
Apone his *wambe*, with schame and lake."

—Ll. 4507-4512.

18. 10. (9a.) *Raræ eruditionis facundiaque uiro Joanni Knox*. Winzet was at this time politely acting on the principle of "omne ignotum pro magnifico," afterwards using bitter invective against his opponent.

18. 18. *Schew*=show.

"With schaddois schene *schew* rochis rubycund."

—Doug., 'Eneados,' Prol. Bk. xii. l. 68,
vol. iv. p. 82.

"Thare he *schew* his preheminece,
And causit his clergy for to syng."

—Lyndsay, 'Ane Dialog,' ll. 4515, 4516.

19. 17. *Primat of Scotlande*. The Primate of Scotland at this time was John Hamilton, Archbishop of St Andrews, natural son of James, first Earl of Arran, who succeeded to the Primacy in 1546, and was executed at Stirling, April 5, 1571. Archbishop Hamilton issued in 1552, at his own expense, 'The Catechisme' which bears his name.—Knox, 'Hist.,' vol. i. p. 124, note. On 27th March 1487, Pope

Innocent VIII. erected St Andrews into a Primatial and Legatine See.—‘Stat. Eccl. Scot.’ vol i., Pref., p. cxviii, note.

19. 20. *Core, Dathan, and Abiron*. The doom of Korah, Dathan, and Abiram (Numb. xvi.) for impiety was a ready illustration for writers and preachers in the sixteenth century. Cf. ‘Buik of Godlie Psalmes and Spiritual Sangis,’ p. 156: Edin. 1578. The Reformers regarded their punishment as divine vengeance for idolatry; the Roman Catholics held it up as a warning to those who were not lawfully ordained to the priesthood. On Queen Mary’s entry to Edinburgh in 1561, the Reformers had their figures blazoned on a banner which was set up at the lower Tron.—Knox, ‘Hist.’ vol. ii. p. 288, note; ‘Randolph’s letter to Cecil,’ of date 7th Sept. 1561; Wright’s ‘Queen Elizabeth,’ vol. i. p. 73.

19. 35. *Byll*=written document, referring to his former tractate; originally a sealed document.

“ This Damian, whan than his time he say,
In secree wise, his purse, and eke his *bill*.”

—Chaucer, ‘C. T.’ ll. 9810, 9811.

20. 1. *Wrysting*=twisting, distorting. From A.S. *wræstan*, to twist. Cf. ‘Layamon,’ l. 7532.

“ Hay ! as an brydlit cat I brank,
Alace ! I haif *wrestit* my shank.”

—Lyndsay, ‘The Thrie Estaitis,’ ll. 468, 469.

20. 1. *Wrying*=twisting to one side. This verb (cf. A.S. *wrigian*, to turn) appears in Chaucer—

“ This Phebus gan awayward for to *wrien* ;
Him thought his woeful herte brast awo.”

—Chaucer, ‘C. T.’ ll. 17,211, 17,212.

Cf. *wraien*, to slander—

“ Ac y þe *wraied* neuer day,
Y swere bi Godes rode ! ”

—‘Sir Tristrem,’ ll. 2126, 2127 (S.T.S. Ed.)

“ Þou seyst y gan þe *wrie*.”—*Ibid.*, l. 2146; *ibid.*, l. 2179.

“ Þe *wraiers* þat weren in halle,
Schamly were þai schende.”

—*Ibid.*, ll. 3288, 3289.

Cf. “on wrye”—“Kingis Quair,” l. 73; “to wrye”—*ibid.*, l. 164.

“ Baith to and fra all did thar nokkis *wry*.”

—Doug., ‘Eneados,’ vol. ii. p. 274, l. 17.

“owthir all evin or on *wry*.”

—‘The Bruce,’ iv. l. 705 (E.E.T.S. Ed.)

20. 1. *Gloissing*=explaining by a gloss. The verb *glosen*, to gloss, is frequently found in M.E. literature. Cf. O.Fr. *glose*, a gloss; Lat. *glossa*, a tongue, Gr. γλῶσσα.

"Glosed the Gospel 'as hem good lyked."

—'Piers Plow.,' Prol. l. 60.

"Glosing is a full glorious thing certain,
For letter sleth, so as we Clerkes sain."

—Chaucer, 'C. T.,' ll. 7375, 7376.

Glose also signifies to mislead—

"And *glose* hem nouȝt for her good 'to greven her soules."

—'Piers Plow. Crede,' l. 367.

20. 3. *Progenies viperarum*. Cf. St Matt. iii. 7.

21. 3. *Aluterly*=all utterly, completely—

"Sum levis in hoip and sum *aluterly*
Disparit is, and sa quyte out of grace
Hys purgatory he fyndis in every place."

—Doug., 'Eneados,' vol. iv. p. 86,
Bk. xii. ll. 206-208.

21. 12. *Compatience*=sympathy. Cf. 'Kingis Quair,' ll. 118, 150 (S.T.S. Ed.)

21. 15. *Ingerit him self*=obtruded himself. This is an uncommon word of Latin origin, "ingerere."

"Quhat maner man, or quhilk of goddis, lat se,
To move batale constrenyt hes Ene,
Or to *ingyre* him self to Latyn king
As mortal fa, wythin his proper ring?"

—Doug., 'Eneados,' vol. iii. p. 283, ll. 7-10.

"Na man aucht to *ingyre* himselfe, 'or usurpe this office without lawfull calling."—'Sec. Bk. of Disc.,' iv. 3.

21. 26. *Nochtis*=of no value. This is the genitive of *nocht*, *nôht*, nothing. A.S. *nāpiht*, *nōpiht*, *nāuht*, *nāht*, *nōht*. Cf. Stratmann, *voce* "Ne."

21. 34. *Amittis*=loses. Lat. *amittere*. "It is not thought that she [the Queen] shulde amitte or loose any part of her autorite."—'State Papers,' Hen. VIII., vol. iv. p. 399.

21. 34. *Baptim*=baptism. This form of the word is an early adaptation of Lat. *baptismus*, Gr. *βαπτισμός*, through the O.Fr. *baptisme*, *baptême* (also *batesme*, *batême*). In 'Cursor Mundi' (M. 12,726) it occurs: "In þis hali Ion time Was lagh bigun neu of *baptim*." Wyclif also uses the word with a slight modification of spelling, also common in Scotch works in the 16th century—"Sothli I haue to be baptisid with *baptym*."—Wyclif's 'Bible,' Luke xii. 50.

22. 6. *Dit*=to close. A.S. *dyttan*, to close, shut out. This word—apparently the same as *dihten*, A.S. *dihtan*, to prepare, dispose, appoint, Lat. *dictare*—has here the meaning of closing up or ending a matter, just as it also signifies to wipe or cleanse (*e.g.*, corn).

"Allace, quod scho, quhat may this mene,
And with hir hair scho *dicht* hir ene."

—Lyndsay, 'Squyer Meldrum,' ll. 995, 996.

“ And his benyng eris the goddis *dittit*.”

—Doug., ‘Eneados,’ vol. ii. p. 202, l. 31.

“ The vpcorn wes then

Dittit with slayn hors and men.”

—‘The Bruce,’ vi. ll. 167, 168 (E.E.T.S. Ed.)

Cf. form *dutte*—

“ An hep of hermytes ‘henten heom spades

And doluen drit and donge ‘to *dutte* Honger oute.”

—‘Piers Plow.,’ A. vii. ll. 177, 178.

‘THE THRID TRACTAT.’

23. 4. *Pasche Monunday*. “Pasche Monunday” was the day following Easter Sunday. As anciently, this day is still kept in many places as a holiday, on which peculiar customs and games are maintained.—‘Book of Days,’ vol. i. p. 425.

23. 11. *Grammar scule of Linlychtquow*. The site of the Grammar School is still pointed out beside the Church of St Michael, Linlithgow. A few notices of it exist in 16th century documents. An interesting account of “Old Grammar Schools” is given in ‘Sketches of Early Scotch History,’ by Cosmo Innes, p. 271 *et seq.*: Edin. 1860. By “Grammata” (Gr.), letters, we are to understand the “grammatic” art, “which, in its early state, consisted in the art of reading and writing; but it was afterwards extended, comprehending history, poetry, eloquence, and literature in general, and was called *philologia*.”—Potter’s ‘Greek Antiq.,’ p. 665, note (Ed. Boyd, 1837).

23. 13. *Teching of the zouthhed in vertew and science*. The course and method of instruction pursued in early Scotch schools, unfortunately, is not definitely known. From Winzet we learn that children were given exercises in the elements of religion and theology. The reformed doctrines (of Calvin) were also the subjects of Queen Mary’s school exercises.—‘Invents. of Queen Mary,’ Pref., pp. cxi, cxii, notes. A most graphic picture of early school life in Montrose is given in James Melvill’s ‘Diary’ (Edin. 1829, pp. 17-19), and a few of the books in use in his time are there enumerated. Referring to the education of James V., Lyndsay writes—

“ The Kyng was bot twelf yeris of age

Quhen new rewarlis come, in thair raige . . .

Imprudentlie, lyk wytlis fuillis,

Thay tuke that young Prince frome the scullis

Quhare he, under obedience,

Was lernand *vertew and science*,

And haistelie platt in his hand
The governance of all Scotland."

—'The Complaynt,' i. p. 48, ll. 127-134.

"The *youthed* of ane prince or of ane princesse is nocht the cause of the ruuyn of ane realme."—'Compl. of Scot.,' p. 30. The 'First Book of Discipline' made provision that "the *youthed* and tender children sall be nurischit and brocht up in virtue, in presence of thair friendis."—Knox, 'Hist.,' vol. ii. p. 210; 'Book of Disc.,' chap. vii. § 3. Cf. Dr Edgar's 'Old Church Life in Scotland,' second series, 1886; 'Provision for Education in Olden Times,' pp. 63-133.

"Venus werkis in *3outhed* ar foly."

—Doug., 'Eneados,' vol. ii. p. 170, l. 5.

24. 7. *Conquest*=acquired, sought after, gone in quest of. Lat. *conquirere*, pp. *conquisitus*, to seek together, seek after; in late Lat. to conquer.

"And he *3one* vthir, Quintus Metellus
Full gret honour sall *conques* onto us."

—Doug., 'Eneados,' vol. ii. p. 67, ll. 19, 20.

"The husband may not augment his wife's dowarie with lands *conquessed* be him after the marriage."—'Reg. Maj. Index' (Jam.)

24. 12. *Dotations maid in Scotland*. The manner in which the Church obtained its possessions is referred to in 'The Complaint of the Abbot of Arbroath, 1460-70': "We, Malcom abbot of Arbroth, and conuent of the samen religios men infeste in *donatioun* of landis and kirkys with outhieris possessionis gyfyn to the sayd abbacy in almus be nobyll and deuote prynces king Willyem our fundator his successoris and sic lyk be honorabile lordis and baronis of gud mynd," &c.—'Registrum de Aberbrothoc,' vol. ii. p. 105 (Bann. Club). Wyclif, referring to the regular order of monks who possessed landed property, remarks that "some receauen dymes and *dotations*, as don these possessioners, but some forsaken al such tythes and possessions as Friers mendicants."—Wyclif, 'Two Treatises,' ed. James, p. 6. Cf. "A perfyte inventar of all the pious donationes geuen to Kirks and Hospitalls since the days of King James the first, to the reign of King James the sext," 4to vol., 136 pp., Adv. Lib., 15. 2. 25 (Chalmers MSS.)

24. 18. *Albeit ma be requirit to undertak that cuir deulie, as becumis of ony a scuil*=albeit more is required for undertaking the due charge of any school, as becomes it.

24. 24. *The contempt heirfor of this smal enteres to science*=small interest in knowledge or education.

25. 2. *Orisone*=speech, oratorical exercise. "As Cicero vritis in ane *orison*, that na man suld be admittit to be vytnes in his auen cause."—'Compl. of Scot.,' p. 138. "The Secreatarie, in a few wordis, maid a vehement *orisoun*."—Knox, 'Hist.,' vol. ii. p. 356.

25. 12. *Ditement* = a writing written to dictation. L.Lat. *dictare*, to dictate.

" Which holy *ditements*, as a mirrour meete
Joynd with the propheties in him compleet,
Might serve his glorious image to present
To such as sought him with a pure intent."

—Sir W. More, 'True Crucifixe,' p. 22 (Jam.)

25. 23. *Hae only regaird* = have only regard.

" Scots wha *hae* wi' Wallace bled ! " — Burns.

In southern Scotland (Dumfriesshire) *hae* is still pronounced like *hě* or *hăy*—e.g., "What *hě* ye fun'?"—what have you found?

25. 28. *Strenthit* = strengthened.

" For he strengþeþ þe to stonde ' he stureþ þi soule."

—'Piers Plow.,' A. ix. l. 42.

25. 34. *To maling . . . aganis* = should they act malignantly, or entertain ill-feeling against the known truth. Lat. *malignare*, to act spitefully. O.Fr. *maling*.

" Parchance sum inuylful detrakkers vil *maling* contrar me, saying that i suld nocht," &c.—'Compl. of Scot.,' p. 30, l. 31.

" I have power greit Princes to doun thring,
That lives contrair the Majestie Divyne,
Against the treuth quhilk plainelie dois maling
Repent thay nocht, I put them to ruyne."

—Lyndsay, 'The Thrie Estaitis,' ll. 1720-1723.

There are many expressions in Winzet which lead to the belief that he was acquainted with the poems of Lyndsay.

26. 2. *By* = before, in preference to : of common use in south of Scotland still : "I would rather have this by that."

26. 4. *Erar or* = sooner than.

" Or thay be dantit with dreid *erar* will thai de."

—'Gaw. and Gol.,' ii. l. 16.

26. 6. *A* = one,—pronounced in southern Scotland *yea* or *yā*. Here used as a numeral adjective. "A" is the apocope form of *an*, *ane* and is used only before a consonant. 'N.E. Dict.,' *voce*.

26. 7. *Leuir*, adv. rather. *Lever*, comp. of M.E. *lief*, *leef*, *lef*, dear, beloved.

" For him was *lever* have at his beddes heed
Twenty bookes . . .
Then robus riche."

—Chaucer, 'C. T.,' ll. 295-298.

" I have *leuere* here an harlotrie ' or a somer game of souteres,
Or lesynges to laughe at ' and belye my neighbore,
þan al þat euere Marke made ' Mathew, John, and Lucas."

—'Piers Plow.,' B. v. ll. 413-415.

26. 14(a). *To the honorable Prouest.* The occasion which prompted Winzet to write this letter to the Magistrates of Edinburgh on the 24th March 1562 was the proclamation that day of the Act of 1560 against Priests, Adulterers, &c. "that corrupted the people," who were commanded to leave the town within forty-eight hours "*under the paines conteaned in the Statutes.*" The magistrates who issued this proclamation were Archibald Douglas, Provost; James Watson, David Somer, Edward Hope, and Adam Foullarton, Bailies. This order was again promulgated on the 2d October 1561, whereupon Queen Mary caused the Magistrates to be deprived of office.

"2d October 1561.—The prouest, baillies, counsale, and hale dekynnis, persaving the preistis, monkis, freris, and vtheris of the wikit rable of the Antechrist, the poip, to resort to this toun, incontrair the tenour of the proclamatioun made in the contrair, thairfor ordanis the said proclamatioun maid new, chargeing all monkis, freris, preistis, nonnys, adulteraris, fornicatouris, and all sic filthy personis, to remove thameselffis of this toun and boundis thairof within xxiiij houris, under the pane of carting throuch the toun, byrning in the cheik, and banessing the samyn for euir."—Extract from the Records of the Burgh of Edinburgh, A.D. 1557-1571, p. 125 : Edin. 1875.

Tumults had been the result. The populace had apparently marked with chalk the doors of the suspected persons. The writing of obnoxious remarks, even "on the Queen's doors," according to Randolph, was a method practised by the people to show their indignation against the proceedings of the Guisians in France.—Knox, 'Hist.,' vol. ii. p. 289; Maitland, 'Hist. of Edinburgh,' p. 21; 'Cal. State Papers Scot.,' vol. i. p. 187; Chalmers, 'Caledonia,' vol. ii. p. 642; Arnot, 'Hist. of Edin.,' pp. 25, 26.

26. 15. *Solon*, a celebrated Athenian legislator, born about B.C. 638; died B.C. 560. This reference to Solon was taken probably from Plutarch's life of Solon, in which the statement occurs: "The most peculiar and surprising of his other laws is, that which declares the man infamous who stands neuter in time of sedition."—Plutarch's 'Lives,' *voce* "Solon." Aulus Gellius has preserved the words of this law, and adds that one who so stood neuter should lose houses, country, and estate, and be sent into exile.—'Auli Gellii Noctium Atticarum,' lib. ii. c. 12, pp. 190-193: Valpy, Lond. 1824.

26. 23. *Haet*=hot, still pronounced *het* throughout Scotland, like O.L.Ger. *hêt*. Also spelt *hait*, in keeping with Teutonic type *haita*.

"Quhar schame is lost, thair spredis 3our burgeonis *hait*."

—Doug., 'Eneados,' vol. ii. p. 164, l. 11.

27. 6. *Cummeris*=troubles, embarrassments. Dut. *kommer*, Ger. *Kummer*, trouble; Eng. vb. *cumber*.

"Proude and perverst Prelatis, out of nummer,

To specifye thame all, it wer ane *cummer*."

—Lyndsay, 'The Dreame,' ll. 176-178.

"Quhat *cummer* and cair wes in the court of France,
Quhen Kyng Francis wes takin presoneir."

—Lyndsay, 'Papyngo,' ll. 563, 564.

Cf. also Winzet's "snapperit in the cummerance of Calvin," vol. ii. p. 10, l. 5.

27. 15. *Zule* = Christmas. For origin of term cf. Skeat, 'Ety. Dict.,' *voce*; Of *Yule* Festival, Chambers's 'Book of Days,' vol. ii. p. 733, Ed. 1864.

27. 17. *Lentren* = the season of Lent. A.S. *lencten*, the spring of the year.

"Liggen in London 'in *lenten*, an elles."

—'Piers Plow.,' Prol. l. 91.

Dunbar (Poems, pp. 160, 161, S.T.S. Ed.) uses the forms *Lantern*, *Lentern*, *Lentroun*. Knox has *Lentron*. An Act of Queen Mary, in 1561, forbidding the use of flesh, thus proceeds: "Understanding that, in the spring of the yeir callit *Lentryne*, all kyndis of flesche debilitatis and decayis, and growis out of seasoun."—'Reg. Priv. Counc. Scot.,' vol. i. p. 200.

27. 31 (*margin*). *Buke of Discipline*. The Preface to the 'Book of Discipline' gives a concise history of its origin and scope. It is addressed "To the Great Counsall of Scotland now admitted to (the) Regiment by the Providence of God, and by the common consent of the Estaittis thair of, your Honouris humble Servitouris and Ministeris of Christ Jesus within the same, wishe Grace, Mercy, and Peace from God the Father of oure Lord Jesus Christ, with the perpetuall encrease of the Holye Spirite.

"From your Honouris we received a charge daittit at Edinburgh, xxix of Aprile, in the yeir of God JM Vc thre scoir yeiris requyring and commanding us, in the name of the Eternall God . . . to committ to writing, and in a Buke to deliver unto your wisdomes our jugementis tuiching the Reformatioun of Religioun quhillk heirtofore in this realme (as in utheris) hes been utterlie corrupted. Upone the recept quhair of, sa many of us as wer in this Toune, did convene, and in unitie of mynd do offer unto your wisdomes these Headis subsequent for common ordour and uniformitie to be observed in this Realme, concernyng Doctryne, administratioun of Sacramentis (election of Ministers, Provision for their sustentation), Ecclesiasticall Discipline and Policye of the Kirk," &c., &c. It is dated "Frome Edinburgh, the 20 of Maij 1560."—Knox, 'Hist.,' vol. ii. pp. 183 *et seq.*, with notes. This 'First Book of Discipline' did not receive the sanction of the Parliament or Council, but was acted upon by the Church. Cunningham, 'Church Hist.,' vol. i. p. 293, sec. ed.; A. Taylor Innes,

'Law of Creeds in Scotland,' p. 21 : Edin. 1867. A 'Second Book of Discipline' was agreed upon in the General Assembly 1578; inserted in the Registers of Assembly 1581, and subsequently ratified; and according to this the Church Government was established by law in 1592 and 1690.—Cunningham, vol. i. p. 355 *et seq.*

27. 32. *Prophete Iohne Knox*=expounder or preacher, John Knox. In 'The Buke of Discipline,' the twelfth chapter is devoted to "Prophecying or Interpreting of the Scriptures."—'Buke of Discip.,' Editions 1621 and 1722; cf. Knox, 'Hist.,' vol. ii. p. 242. Therein the weekly exposition of Scripture is termed, "that exercise which Sanct Paul calleth prophecieing; the ordour whair of is expressed by him in these words: 'Let two or thre *propheetis* speik; and let the rest judge,' &c. (1 Cor. 14-29)."

28. 11. *Ma*=more. A.S. *ma*, more.

"For I sal se þine heuenes hegh,
And werkes of þine fingres slegh;
þe mone and sternes mani *ma*
þat þou grounded to be swa."

—Ps. viii. ll. 9-12, 'Met. Eng. Psalter'
(Specimens, Morris and Skeat).

28. 11. *Object the command*=oppose the command. The same word is used transitively, signifying expose, at p. 96, vol. i.

29. 12. *Encenia*, Encænïa, the Feast of the Dedication. This feast was instituted to commemorate the purging of the temple and the rebuilding of the altar after Judas Maccabæus had driven out the Syrians, B.C. 164. It is mentioned by S. Joan x. 22: "Facta sunt autem Encænïa in Ierosolymis: et hiems erat."—(Vulgate.) The institution is recorded in 1 Macc. lii. 59.—Smith's 'Bible Dict.' The Gentile Christians instituted similar festivals.—Kurtz, 'Hist.,' vol. i. p. 117. Feasts in honour of holy Church-patrons (patrocinium, anniversaria, encænïæ) early came into vogue. Cf. art. "Kirchenpatron," Herzog's 'Ency.,' vol. vii. p. 666; also art. "Feste," vol. iv. p. 382 (ed. 1855).

29. 23. *Wat*=knew. This is the old past tense of A.S. *witan*, to know, used also as a present tense. See note at p. 96.

29. 24. *Gre*=humour, spirit. In Keith's reprint ('Hist.,' App., vol. iii. p. 435) *humor* is placed in brackets after *gre*, to indicate that this word has not its usual meaning of a step, degree, rank, from Lat. *gradus*. Cf. the lines—

"3onder thou seis the hiest stage and *gre*
Off agit folk, with hedis hore and olde."

—'Kingis Quair,' st. 83, ll. 3, 4.

Gre here is the O.Fr. *gre*,—also spelt *gret*, *greit*, pleasure; from Lat. neuter *gratum*, an obligation, favour—Lat. *gratus*, pleasing, the substance of our word *agree*, which consult in Skeat's 'Dict.' O.Fr. *à gre*, favourably; *agréer*, to receive favourably; *bon gre mal gre*, willing or not.

29. 30. *Induring*=during, lasting.

"Quhen God sall se our humyll repentance;
Tyll strange pepyll thought he hes gevin lycence
To be our scourge *induryng* his desyre,
Wyll, quhen he lyste, that scourge cast in the fyre."
—Lyndsay, 'Epistle to Redar,'
ii. p. 228, ll. 87-90.

30. 6. *But*=without. In common use from the fourteenth century.

"And douñ I lay *bot* ony taryng,
This matere new[ë] In my mynd rolling."
—'The Kingis Quair,' st. 8 (S.T.S. Ed.)

30. 14. *Wrayith*=wrath. Cf. *wraith*, 'Court of Venus,' iv. l. 320;
and *wraþe*, 'Sir Tristrem,' l. 2883. Properly a dissyllabic word—
wræððe, *wrēþþe*. Layamon has—

"mid þære *wræððe* wes iswened;
þat he feol iswowen."—Ll. 3077, 3078.

30. 25. *Mansuering*=swearing evil; perjuring. A.S. *man swerian*.
A.S. *mân*, evil.

"ne mai neuere mon sware
mon-scipe longe a3ē."
—Layamon, ll. 4148, 4149.
"Here I manesweir thee;
Quhairfor, to lurke go leir thee."
—Lyndsay, 'Papyngo,' ll. 1189, 1190.

31. 1. *Applesit*=satisfied. Cf. 'New Eng. Dict.,' *applease*.

"The Squyer in his hand he thrang
His speir, quhilk was baith greit and lang
With ane sharp heid of grundin steil
Of quhilk he was *appleisit* weill."
—Lyndsay, 'Squyer Meldrum,' ll. 491-494.

Also 'Papyngo,' l. 132.

31. 4. *Fine*=end, purpose. Fr. *fin* and Lat. *finis*—

"Of Priamus this was the fatal *fine*,
The wofull end that was alotted him."
—Lord Surrey, 'Æneid,' ii. ll. 728, 729.

"There for gyf the entrepricis of the comont pepil cummis tyl ane
gude *fine*, fortune deseruis mair louyng nor dois there prudens."—
'Compl. of Scot.,' p. 140, ll. 22-24.

31. 9. *Canticulis in sobing*=songs into lamentation. Reference is
here made to Amos v. 21 and viii. 10. In reprinting, the numeral 5
has been omitted here.

31. 18. *Wes*=were. Winzet frequently uses the 3d person singular
of verbs with nouns in the plural.

32. 7. *Hart*=heart, here spelt as in Dutch.

32. 6 (*margin*). *Inglis Bibill*. The title of 'The Great Bible' runs—
"The Byble in Englyshe, that is to saye, the content of all the holy

scrypture, bothe of y^e olde and newe testament, truly translated after the veryte of the Hebrue and Greke textes, by y^e dylygent studye of dyuerse, excellent, learned men, expert in the forsayde tonges. Prynted by Rycharde Grafton & Edward Whitchurch, cum privilegio ad imprimendum solum, 1539." The Geneva Version was published in 1560. On this subject may be consulted 'The Bibles of England,' by Andrew Edgar, D.D.: Paisley, 1889.

32. 12. *Sabbath*; in the original, by mistake, Sabaoth, which, signifying hosts or armies, was a designation given to the Almighty: "The Lord of Sabaoth." The 'Privy Council Registers' have "Sabboth."

32. 25. *Reiose*=rejoice. This word usually includes another "i" in M.E. Skeat traces word through O.Fr. *resjoir*.

"And hem *rejoycen* in hir cruel pride,
And rekken not to ben an homicide."

—Chaucer, 'C. T.,' ll. 9867, 9868.

Douglas has—

"Byssy dame Ceres and provd pryapus
Reiosyng of the planys plentuous."

—'Eneados,' Prol. xii. ll. 81, 82,
vol. iv. p. 82, ll. 25, 26.

"Quntyn, Merse, Rowle, Henderson, Hay, and Holland,
Thocht thay be deid, thair libellis bene levand,
Quhilkis to reheirs makeith redaris to *reiose*."

—Lyndsay, 'Papyngo,' ll. 19-21.

33. 4. *Moder Godis*=Mother of God—i.e., Mary.

"For-þi I conseilie alle Cristene * to cry god mercy,
And Marie his moder * be owre mene bitwene
þat god gyve vs grace here."

—'Piers Plow.,' vii. ll. 195-197.

33. 9. *Iohne Spotiswod*. John Spotiswood of Spottiswood, a barony in Berwickshire, was born in 1510, and was educated at Glasgow. His name first appears in the University Roll in 1534, where he is designated "Dominus Johannes Spottiswod servus Domini Rectoris"—'Mun. Al. Univ. Glasg.,' vol. ii. p. 160. Cf. 'Certane Tractates,' vol. i., Introduction, p. xii. He took the M.A. degree in 1536; went to London in 1538, where he received holy orders from Archbishop Cranmer; returned to Scotland in 1543. In 1547 Sir James Sandilands presented him to the vicarage of Calder; went to Paris to Queen Mary's nuptials. In 1560 Spotiswood joined the Reformers, and in July of that year was nominated Superintendent of Lothian, to which office, though still minister of Calder, he was admitted on 9th March 1561. He had a conference with Winzet in Linlithgow, and ordered his deposition. He assisted in the drawing up of the 'Book of Discipline' and 'Confession of Faith.' In 1567 he took a part in the coronation of James VI. In 1572 he signed the 'Concordat.' On 24th April 1576 he inaugurated the Bishop of Ross in Holyrood, for

which he was admonished. He died 5th December 1585, aged seventy-six. His son, John, became Archbishop of St Andrews.

33. 15. *Twa kempis*=two champions. A.S. *cempa*, O.Fris. *kempha*, from *camp*, soldier, athlete (cf. Stratmann). Douglas begins cap. vii. of 'Eneados,' Bk. v., thus—

" Off the *twa kempis* suld strive in the pres,
The bustius Entellus and Darhes."

This word is of frequent occurrence in the 'Brut'—

" Awaei Corineuf!
nere þu icoren *kempha*."

—P. 65, ll. 22, 23.

'Havelok' has—

" Wore ye yung [or] wore he hold,
He was for a *kempe* told."

—P. 36, ll. 1035, 1036.

William of Palerne also uses the word—

" were he kniȝt oȝer clerk · knaue oȝer *kempe*,
he wold deliuerli him-self · do him to þe dethe."

—Ll. 4029, 4030.

33. 32. *Keling*=marking with ruddle.

" Thou has thy clam shells and thy burdoun *keild*."

—Kennedy, 'Evergreen,' ii. 70, st. 23.

The substantive "keel" or "keil" is used by Douglas—

" Bot at this time has Pallas, as I ges,
Markyt ȝou swa with sic rude differens,
That by hys *keyll* ȝe may be knawn fra thens."

—Doug., 'Eneados,' vol. iii. p. 309, ll. 26-28.

34. 3. *Be ȝouris M.* Here, it will be noticed, the signatory letter is a pseudonym.

'THE LAST BLAST OF THE TROMPET.'

35. *Title-page. The Last Blast.* The author in taking this title may have been thinking of the title of Knox's famous book, 'The First Blast of the Trvmpet against the Monstrvovs regiment of Women. Veritas temporis filia. 1558.'

38. 3. *Blynd.*=sb. blindness. The termination *ness* may have been omitted at the bottom of the page by the printer or writer. The 'N. E. Dict.' gives no instance of *blind* signifying blindness, and no instance of the substantive earlier than the seventeenth century. Stewart, 'Chroniclis,' l. 683, has "*blind*," a sail; Lovelace, 'Poems' (Ed. Hazlitt), p. 68, has "the *blind* of a thick bush."

39. 1. *Irk*=tired, wearied. Skeat (Dict.) says, "The references in Stratmann show that the word occurs chiefly in poems marked with strong Scandinavian peculiarities; and the original word is still found in Swedish. Sw. *yrka*, to urge; Lat. *urgere*.

"I *irkyt* of my bed, and mycht not ly."

—Doug., 'Eneados,' vol. iv.
p. 89, l. 22.

40. 23. *Lippre*=leprosy. Cf. *supra*, p. 100; Fr. *lepre*, Lat. *lipra*. "And lo! a *leprouse* man cam. . . . And anon the *lepre* of him was clensid."—Wyclif, Matt. viii. 2, 3.

42. 12. *Auante*=boast.

"And thus of o thing I may *avaunten* me,
At th'ende I had the better in eche degree."

—Chaucer, 'C. T.,' ll. 5985, 5986.

42. 15. *Eine, ene*=eyes.

"Ful semely hire wymples i-pinched was;
Hire nose *streight*; hire *eyen* grey as glas;
Hir mouth ful smal and thereto soft & red."

—*Ibid.*, ll. 151-153.

"Till heueu þai lifted þair *eien* brad."

—'Cursor Mundi,' l. 17,837.

Lyndsay has—

"There is none eiris may heir, nor *eine* may see,
Nor hart may think, thair greit felycitie."

—'The Dreame,' ll. 594, 595.

43. 31. *Mankit*=mutilated. O.Dut. *manken*, to mutilate.

"The ryght arm, from the schulder al to rent,
Apon the *mankyt* sennonys hyngis by."

—Doug., 'Eneados,' vol. iii. p. 305,
ll. 17, 18.

"I think this sentence *manck* [deficient], but I will alter no word."—Knox, 'Hist.,' vol. ii. p. 177, sidenote.

43. 32. *Mamzeres*=seducers, bastards, foreigners. This is the Hebrew word מַמְזֵר, *mamzer*, spurious, bastard. Cf. Deut. xxiii. 2, Zech. ix. 6.

44. 31. *Dredour*=fear. "The eldest of them was in harnes, traland ane halbert behynd hym, beand al affrayit ande fleyit for *dreddour* of his lyue."—'Compl. of Scot.,' p. 70, l. 21.

44. 34. *Lawtie*=loyalty, good faith. O.Fr. *lealte*, *leaute*.

"Clerkis wyten þe sothe
Þat al þe clergie vnder cryste[ne] miȝte me cracche fro helle
But onliche loue and *leaute*."

—'Piers Plow.,' xi. ll. 138-140 (E.E.T.S.)

45. 12. *Sueingeing*=toiling. A.S. *swincan*, to labour.

"'Bi seynt Poule,' quod Perkyn 'ye profre ȝow so faire
Þat I shal *swynke* and swete ' and sowe for us bothe.'"

—'Piers Plow.,' vi. ll. 25, 26.

"Swinken Ich wolde for mi mete.
It is no shame forto *swinken*."

—'Havelok,' ll. 797, 798.

"What suld he studie, and make himselven wood,
Upon a book in cloistre alway to pore,
Or *swinken* with his hondes, and laboure,
As Austin bit? how shal the world be served?
Let Austin have his *swink* to him reserved."

—Chaucer, 'C. T.,' ll. 184-188.

45. 13. *Burgeounis*=young buds. Fr. *bourgeon*.

"Furth of fresch burgionys, the wyne grappis 3yng,
Endlang the trelzeis dyd on twystis hing."

—Doug., 'Eneados,' Prol. xii. ll. 99, 100,
vol. iv. p. 83, ll. 11, 12 (Small's Ed.)

45. 14. *Sangleris*=wild boars. Fr. *sanglier*.

"So brym in stour that stond Mezentys was.
Lyke to the strenthy *sangler*, or the bore."

—Doug., 'Eneados,' vol. iii. p. 335, ll. 4, 5.

45. 20. *Policiaris*=improvers. Cf. Jam. on "Policy—the pleasure-ground, or improvements about a gentleman's seat, especially in planting."

'THE BUKE OF FOUR SCOIR THRE QUESTIONS.'

In the title-page will be noticed an error on the author's part in stating that this "Buke" was delivered to Knox in 1563, instead of 1562. Since the year began on the 25th March, the February of 1563 had not arrived at the time of publication.

49. 1. *Dene Patrik Kinloquhy* was a canon of the Augustinian Monastery at St Andrews, and, in connection with that, probably dean in the Collegiate Church of St Michael's, Linlithgow, before the Reformation. On 11th June 1574 he was appointed to the vicarage of St Andrews, and appears on the Register of Ministers in 1574 as having charge of "Lynlychtqw, Kynneill, Carriddin, Bynne."—'Wod. Misc.,' vol. i. p. 366. In 1578 he was a member of the Assembly which agreed to the steps taken in connection with the 'Second Book of Discipline.' In 1584 he was asked to become a minister in Edinburgh. The same year he refused for a time to "subscribe obedience to the archbishop, and was summoned before the Privy Council."—Calderwood, 'Hist.,' vol. iv. p. 211; *ibid.*, p. 247. In 1589 he was appointed a commissioner for the maintenance of true religion in the sherifffdom of Linlithgow, and was alive in 1611.—Scott's 'Fasti,' *voce*. The following reference to the Dean is found in the records of the Synod of Fife, in reference to "The Visitaioun of the Kirk of

Lynlythgow vpone the thrid Julii 1611": "Patrick Kenloquhy, auld minister, is fund to teach none for his age and infirmitie."—'Eccles. Records,' Synod of Fyfe, p. 22 (Abbotsford Club).

50. 23. *Raill, rattill, or trattill*. A good instance of alliteration. Cf. Montgomerie—

"They *tratlit* and *ratlit*,
A lang half houre and mair."

—'The Cherrie and the Slae,' ll. 628, 629.

"Now *trittyll, trattyll, trolylow*,
Quod the thrid man; thow dois bot mow."

—Lyndsay, 'The Complaynt,' ll. 245, 246.

52. 9. *Sclieder*=slender.

"And sceldre wives, feble as in bataille."

—Chaucer, 'C. T.,' l. 9074.

52. 12. *Hail-wair*=sum total. Still used in north Scotland. Cf. also *haill-ruck* (Teviotdale), *hail-rick-ma-tick* (Dumfries, Banff, &c.)

52. 18. *Efter the fassoun of schipmenis breiks, mete for euery leg*. Cf. proverb, "Like a barber's chair, fit for every buttock."—Hazlitt.

52. 27. *Clekane-wittit*=chicken-minded,—with little experience, like a chicken. To *clek*=to hatch. Cf. Eng. *cluck*, Su.-G. *klaeck-a*, Icel. *klek-ia*, M.E. *clocken*.

53. 19. *Plat contrar*=directly contrary. O.E. *plat*, Fr. *plat*, flat. Cf. "plane contraire," 53. 23, 72. 8.

"I slood doun *plat* tō þe erþe."

—Wiclif, 'Dan.,' 8, l. 18.

In describing Dame Scotia's sons, the author of 'The Complaynt of Scotland' says: "Hyr 3ongest sone vas lyand *plat* on his syde on the cald eird"—p. 70, l. 25.

53. 21 (*margin*). *A grete occasioun*. See Introduction, vol. i. p. xxix.

54. 7. *Exerceit*=exercised. Lyndsay has *excerce* and *excerst*. 'The Complaynt of Scotland' has *excerse* and *excersit*.

"So thow *excers* thyne office prudentlie."

—'Papyngo,' l. 274.

54. 10. *Cheldring*=children. Uncommon form of plural. 'The Complaynt of Scotland' has *cheldyr* once, p. 79, l. 4.

56. 17. *Ressoning . . . betuix my Lord of Croceraguel and Iohne Knox*. The disputation between Abbot Quintin Kennedy and John Knox began in the house of the Provost of Maybole on the 28th of September 1562 at 8 A.M., and lasted three days. Knox, 'Hist.,' vol. ii. p. 351. Their subject was "The Mass and its Maintenance." Knox himself published a detailed account of the "Ressoning." Its running title is, "The ressoning betuix Jo. Knox and the abbote of Crossraguell." "Heir followeth the coppie of the ressoning which was betuix the abbote of Crossraguell and John Knox in Mayboill concerning the masse in the yeare of God, a thousand five hundreth

thre scoir and two yeares. Apocalips xxii For I protest, &c. Imprinted at Edinburgh by Robert Lekpreuik, and are to be solde at his hous at the nether bow. Cum privilegio 1563." The book is a 4to. Cf. also M'Crie's 'Knox,' pp. 192, 385, 413, &c., 1884. Quintin Kennedy, the ardent champion of the Romish Church, distinguished as a historian, theologian, and scholar, was born in 1520.—Mackenzie's 'Lives,' vol. iii. p. 57; 'Wodrow's Miscellany.' His father was the second Earl of Cassilis. He was educated at St Andrews, his name appearing on the roll of St Salvator's College in 1540. He studied also in Paris along with John Davidson, his future antagonist. From the vicarage of Girvan he was elevated to be Abbot of Crossraguel in 1547—Mackenzie, vol. i. pp. 60, 103, 105. The Abbot took part in the Privy Council Meetings in 1548—'Reg. Privy Council,' vol. ii. pp. 60-67. In 1559 he engaged in a controversy with the reformer Willock, which was adjourned. By his powerful influence, "the messe was openly said and maintained" in the parishes adjoining Crossraguel after the establishment of the Reformed religion. Consequently he, among others, was condemned by the first General Assembly as an "idolator"—'Booke of the Universall Kirk of Scotland,' Part i. p. 6—on 27th December 1560. In 1561, by Act of Privy Council, the abbey of Crossraguel was partly destroyed, but the abbot was still influential enough to maintain his position there—Knox, 'Hist. Reform.,' Book iii. In the following year, on the 28th September 1562, took place the conference at Maybole between Knox and Kennedy, referred to here, an account of which, drawn up by Knox, was printed in 1563. Quintin died abbot at Crossraguel on the 22d August 1564—Dempster, 'Hist. Eccles.,' lib. x. p. 423; 'Charters of the Abbey of Crossraguel,' vol. i., Pref., pp. xl-xlvi. Of his works, one produced a profound impression on its publication. Its title is, "A compendius Tractive conform to the Scripturis of Almychtie God, Resson, and Authoritie, declaring the nerrest and onelie way to establish the Conscience of ane Christiane manne in all matters concerning Faith and Religioun." John Davidson, who controverted it, declared that "mony persons were movit to continew still in their auld superstitioun and idolatrie, who, otherwise, would have embraced the sincere and trew religioun of Christ befor these dayis gif it had been suppressit in its infancie."—'Charters,' p. xlii.

56. 26. *Procutour for the Papistis* = proctor, advocate for the Papists.

"Tyll dame Fortune thow needs no *procurature*."

—Lyndsay, 'Ane Exhortatioun,' l. 1049.

Cf. Introduction, vol. i. p. xiv.

57. 17. *Quhattin* = *quhatkin*, what kind of? Ger. *was für ein?* Cf. note, 'Court of Venus,' S.T.S. Ed., p. 158. The form "whattin" is still used in southern Scotland—"Whattin a fremit body was yon?" What kind of a strange person was that? (Dumfries). Cf. 60. 5.

58. 2. *My small freind Dame Cunzey*—i.e., money, coin. Latin

cuneus, a wedge. The 'Promptorium' has *cune*. At this time money was scarce in Scotland. 'Records of the Coinage,' by R. W. Cochran-Patrick, vol. i. p. 97: 1876.

58. 9. *Renegatis*=apostates. 'The Complaynt of Scot.' has "*renegat scottis*" and "*renegant scottis*," pp. 74 and 104.

58. 23. *Send*=sent.

58. 32. *Win the hoiss*=to gain the prize. The wearing of long hose was one of the signs of the prodigality of this time. The allusion here may be to the winning of a pair of hose in some competition. "Or it may refer to the old custom of our country, still retained at weddings in some places, of throwing the stocking which has been worn by the bride on her left leg, on the day of marriage, among the company. The person whom it hits, it is supposed, is the first in the company that will be married."—Jam., *voce*.

60. 23. *Eik*=add, eke. Stewart has—

"Men had lever haif all tyme to *eik* his pelfe,
His nychtbouris roume far erar nor him self."

—'Chron.,' ll. 427, 428.

61. 22. *Ithanlie*=busily, assiduously. O.Eng. *iþen*, O.Icel. *iðinn*, diligent.

"And Crist ansuerd and said quye,
Haf ye soht me sa *ithenly*."

—Small, 'Met. Hom.,' p. 108.

"Bot quhen þai had thre dais bene
But met, drynge ore slepe, but wene,
Tholand paynis *ithandly*,
Þe apostolis come to þame in hy."

—Barbour, 'Saints,' p. 105, ll. 333-336.

62. 10. *Iouglarie*=jugglery. Cf. 87. 20—*jouglarie craft*.

"This sotil clerk swiche routh hath on this man,
That night and day he spedeth him, that he can,
To wait a time of his couclusion;
This is to sayn, to make illusion,
By swiche an apparence or *joglerie*,
(I can no termes of Astrologie)
That she and every wight shuld wene and say,
That of Bretaigne the rockes were away,
Or elles they were sonken under ground."

—Chaucer, 'C. T.,' ll. 11,573-11,581.

The term *Iogeloure* is not to be confused in its origin—Lat. *joculator*, O.Fr. *jougleour*—with *Iangler*, also a juggler, O.Fr. *jangleur*, a prattler, a liar. An extensive note is given by Tyrwhitt to Chaucer, 'C. T.,' l. 11,453,—"*subtil tregetoures play*." "The name of Iogelour," says Tyrwhitt, "was in a manner appropriated to those who by sleight of hand and machines produced such illusions of the senses as are usually supposed to be effected by enchantment. This species of *jogelour* is called a *Tregetour*." He also instances both words in

Chaucer's 'House of Fame,' iii. 169. Skeat, in a note to *Iogeloure* ('Piers Plowman,' Pass. vi. l. 72, and C. Pass. i. l. 35), draws attention to remarks in Ritson, 'Met. Rom.,' vol. i. pp. clix, ccv, Preface: Warton, 'Hist. Eng. Poet.,' Ed. 1840, vol. i. p. 82; vol. ii. pp. 10, 168. Cf. also Wyclif, 'Prose Works,' p. 99. Barbour has the word—

"Þat all þe *Juglery* vnhyd
 Þat þai twa be þare craftis did."

—'Saints,' p. 93, ll. 77, 78.

62. 11. *Mambres*—i.e. Jambres. Mambres is form used in Vulgate—cf. 2 Tim. iii. 8. Winzet, in the original, misquotes the place of reference: cf. footnote.

62. 34. *Barneaige*=infancy, youth. Cf. O.Eng. *barnhēde* in 'Cursor Mundi,' l. 166.

"Owtane that he off the *barnage*
 That thiddir come, tok homage."

—'Bruce,' Bk. ii. ll. 185, 186.

"For I se wel þat hit is sothe · þat alle manneȝ wytteȝ
 To vn-þryfte arn alle þrawn · with þoȝt of her hertteȝ,
 & ay hatȝ ben & wyl be · ȝet fro her *barnage*."

—'The Deluge,' ll. 515-517, 'Early Eng.
 Allit. Poems' (E.E.T.S.)

Cf. "Barnetyme"—'Act. Parl. Scot.,' vol. ii. p. 8.

63. 6. *Trible*=trouble, a contracted form of tribulation, from Lat. *tribulum*,—*tribulare*, to rub out corn. Cf. verb *tribule*.

"Affliction and *tribil*."—'The Complaynt,' p. 75, l. 17.

"*Tribulit*," p. 64, l. 23.

63. 11. *Assist till us*=stand by us. The author, like the author of 'The Complaynt of Scotland,' uses *till* for *to* before a vowel.

64. 3. *Humill subditis*=humble subjects. Lat. *subditi humiles*. Cf. note in 'The Court of Venus,' Bk. i. l. 766, p. 174, S.T.S. Ed.—'On humill ways.'

"In thair defaltes, thair *subditis* wer misgydit,
 And comptit nocht thair God for tyll offend."

—Lyndsay, 'The Dreme,' ll. 213, 214.

65. 25. *Detract thame*=disparage them. Cf. Lat. "detrahere majestatem regum"—Livy, 37. 45.

65. 31. *Aucht dew obædience*=owe(d) due obedience. Aucht (*âhte*, *âute*, *âzte*, *âughte*, *ouzte*, *bugthe*), the preterite tense of the verb *âzen*, A.S. *âgan*, from *âh*, to owe, to possess, is in Scotland used also as the present tense.

67. 6. *Iniustlie persuitit*=unjustly prosecuted. This verb is evidently derived from the O.Fr. verb *persuoir*, *poursuivre*, to prosecute. Cf. Scotch term for a plaintiff or prosecutor—"pursuer." Cf. "persuitand to the deth," vol. i. p. 95. Owing to the confusion be-

tween the French prefixes *pour* (*pro*) and *par* (*per*), the verb *poursuivre* also had the sense of *persecute*. Skeat, 'Ety. Dict.,' *voce* "Pursue."

67. 16. *Doutsum*—doubtful.

"Horrible ansueris, full *doutsum* to consaif."

—Doug., 'Eneados,' vol. iii. p. 15, l. 15.

"With *doutsum* victorie they dealt,
The bludy battill lastit lang."

—Ballad, 'The Battle of Harlaw.'

67. 18. *Promitting*=promising.

67. 24. *Propone*=to propose. Cf. note in 'The Court of Venus,' p. 170, Bk. i. l. 621.

68. 3. *Hatrent*=hatred. See note in 'The Court of Venus,' Bk. iii. l. 266, p. 201. This form occurs in 'The Complaynt of Scotland,' p. 45, l. 14; also *heytrent*, p. 174, l. 2, *ibid.* Knox has *haitterant*, 'Hist.,' vol. ii. p. 322.

69. 20. *Mot conuoy*=guide or conduct.

"Amyd the ostis this wys did scho thring,
Not onexpert to *convoy* sik a thing."

—Doug., 'Eneados,' vol. iv. p. 110, ll. 7, 8.

69. 21. *Beleue*=belief. Many examples of this M.E. form of the *sō* are given in the 'N.E.D.,' *voce* "Belief."

'THE FIRST QUÆSTIOUN OR ARTICLE.'

71. 1. *Of the calumnious allegeing of Papistrie*=Of the alleging calumniously that certain doctrines constitute Papistry.

71. 5. *Depres in dissimulance*=Hide out of sight, or sink, by means of dissimulation.

71. 6. *Name of Papistrie . . . to mony maist odious*. "I have heard that some of them hold great scorn to be named Papists, yet I see no reason why they should do so. The Rhemists like this name well enough ('Annot.,' act. 11, sect. 4), because it is not derived from any one man, but from their popes and chief bishops, to whom, say they, we are bound to cleave in religion, and obey in all things; so to be a Papist, say they, is to be a Christian man, a child of the Church, and a subject to Christ's Vicar."—Willet's 'Synopsis Papismi,' Pref., p. 28 (Lond. 1852).

71. 7 (*margin*). *Optat putt in Scotis*. Optatus, Bishop of Milevi in 384 A.D., was of Gentile origin. He is known by his extant work 'De

schismate Donatistarum adversus Parmenianum.' This book had the same aim as 'The Commonitorium' of Vincentius, to detect error and schism. Winzet's translation is lost. This was one of the treatises which, it is supposed, Winzet published in Antwerp. But neither this work nor 'Tertulliane newlie putt in Scotis,' mentioned a little further on (71. 13, margin), has yet been brought to light.

71. 22. *General Counselis.* The custom of holding ecclesiastical councils arose out of the Greek practice of holding synods of confederated states. Church councils were first provincial; then the idea was extended, so that in the third century the whole known empire was included. The four General Councils were—Nicæa, A.D. 325, which condemned Arius; Constantinople, A.D. 381, which condemned Apollinaris; Ephesus, A.D. 431, which condemned Nestorius; Chalcedon, A.D. 451, which condemned Eutyches.

72. 15 (*margin*). *Cleik fra ws twa coupounis of our crede*=Snatch from us two parts of our Creed. This word, allied to English *clutch*, is the same word as M.E. *clechen*, to seize (*cleche*, sb., a hook, or Sc. *cleek*), derived from *læccan*, to seize. Cf. Stratmann, *voce* "Clechen," and Skeat, *voce* "Clutch."

"Than drew he furth ane sharp dagair,
And did him *cleik* be the collair."

—Lyndsay, 'Squyre Meldrum,' ll. 157, 158.

"Thocht all the babis suld be forlorne,
The uther kow he *cleikis* awaye."

—*Ibid.*, 'Ane Dialog,' ll. 4715, 4716.

72. 18. *Ordour . . . set furth at Geneua.* This refers to the Liturgy known as 'Knox's Liturgy,' which ultimately, as 'The Book of Common Order,' was substituted for the English Liturgy in the Scottish Reformed Church. Calvin's own Genevan Liturgy, rendered into English, was in use among the Protestant exiles in Frankfort in 1554. But dissensions having arisen as to the use of the English Liturgy in the English congregation there, Knox, Whittingham, Fox, Gilby, and T. Cole were appointed to draw up a new Order of Worship in 1555. This first Liturgical draft, published in 1556, became the groundwork of the 'Book of Common Order' used by Knox and the English congregation in Geneva. Its title was: "The Forme of Prayers and Ministration of the Sacraments, &c., vsed in the English Congregation at Geneua, and approued by the famous and godly lerned man M. Iohn Caluyn." Imprinted by Iohn Crespin, Geneva, 1556, 8vo. This part of the volume consists of ninety-three pages, which are followed by "One and fiftie Psalmes of David in Englishe metre, whereof 37 were made by Thomas Sternholde, and the rest by others. Conferred with the hebrewe, and in Certeyn places corrected as the text and sens of the Prophete required." Next follows "The Catechisme or manner to teache children the Christian religion, wherein

the Minister demandeth the question and the childe maketh answer. Made by the excellent Doctor and Pastor in Christes Church, Iohn Caluin." The 'First Book of Discipline' recognised "the Ordour of Geneva, quhilk now is used in some of our kirks," authorising its use as "the Booke of our Common Ordour, callit the Ordour of Geneva." In 1562 Robert Lekprevik reprinted the "Order" in Edinburgh, an 8vo, without the psalter and Catechism. The General Assembly of the same year enjoined "that an uniform order should be kept in the ministration of the sacraments, solemnisation of marriage, &c., according to the Kirk of Geneva." The Assembly of June 25, 1564, and the following Assembly of December 26, "ordained that every minister, exhorter, and reader shall have one of the Psalm-books lately printed in Edinburgh, and use the Order therein contained in prayers, marriages, and ministration of the sacraments." This second Scottish edition, which contains some modifications and considerable additions, bears the title: "The Forme of Prayers and Ministration of the Sacraments, &c., vsed in the English Church at Geneua, approued and received by the Churche of Scotland: whereunto besydes that was in former bokes, are also added sondrie other prayers with the whole Psalmes of David in English meter. Printed at Edinburgh by Robert Lekprevik, MDLXV.," 8vo. The Catechism has a separate title, bearing the date, 1564.—Irving's 'Lives of Scottish Writers,' vol. i. pp. 50, 51, notes; Edin. 1839: Sprott and Leishman, 'The Book of Common Order,' p. 242 *et seq.*; Edin. 1868.

In 1567 the General Assembly enacted that John Carswell, Superintendent of Argyle and the Isles, should translate the Prayer-book into Gaelic. In 1579 King James VI. in Parliament ordained, "that all Gentil-men, housholders, and uthers worth 300 markes of 3eirly rent or abone, likewyse housholders esteemed worth 50 poundes in landes or gudes, be halden to haue an Bible and Psalme-buik, in vulgar language, in their houses, for the better instruction of themselves and their families in the knowledge of God, within 3eir and day after the date heirof, ilk person under the paine of x poundis. And that the Provest and Baillies of ilk Burgh, and sik persons in every Parochin to landwart as sall have the King's Commission, search, inquire, and trye quha failzies herein, and they being convict thereof, to uptake the said paine of euery an that failzies, the thrid part to themselves for their pains, and the twa part to the help and reliefe of the pure of the Parochin." This Liturgy continued in use, both in English and Gaelic, until the period, 1637, when King Charles and Laud strove to obtain conformity in matters of worship between the Scottish and English Churches. The Bishop of Ross and Dunblane drew up a new Prayer-book, which, after being revised by Laud, went under the title of 'Laud's Liturgy.' By the 'Book of Canons,' promulgated by the king in 1636, it was enacted, "That every presbyter shall, either by himself or by another person, lawfully called,

read, or cause divine service to be done, according to the form of the book of the Scottish Common Prayer, before all sermons; and that he should officiate by the said book of Common prayer in all the offices, parts, and rubrics of it." The Presbyterian clergy resisted this innovation, on the ground that neither the General Assembly nor Parliament had sanctioned the substitution, and, at first, would not buy the 'Service Book.'

In regard to the Jenny Geddes episode in St Giles's Church, a very interesting reference will be found in 'The History of the Troubles and memorable Transactions in Scotland and England, from 1624 to 1645, by John Spalding' (Bann. Club, 1828), under date 1637. "Upon Sunday the day of July Doctor Hanna begane to reid the common prayer in Saint Geill's Kirk of Edinburgh. The nobells being foirsein of this noveltie, nevir heard befor (since the Reformation) in Edinburgh, devysses a number of rascally serving wœmen to throw stools at the reader and perturb the kirk: whilk they did vehemently. The magistrats being in the Church (no doubt upon the council of this disorder) commanded their officers to hurrell thir rascalls to the kirk door, and to lock them out; but their they became more furious and madd (as they were directed) crying and shouting, saying Popery was now brought in amongst them; dang at the doors with stones and brak doun the glassin windows with such noise that there was no more reading." He continues: "The provost and bailies of Edinburgh to shew their diligence, upon the morne causes waird some of thir women, but they were sett to libertie but any farder [=furtherance.]"—'The History,' &c., pp. 47, 48. This seems to indicate that 'Knox's Liturgy' was then disused. Calderwood, in the 'Altare Damascenum,' 1623, p. 613, declares that the 'Order' was not accepted as a binding form, but only as an auxiliary to worship, at that time.

73. 10. *The glorius Virgine, the Mothir, to hef bene pollutit.* In the fourth century Bonosus and Helvidius (Antidikomarianitæ) held views opposed to the doctrine of the Church regarding the perpetual virginity of Mary (*ἀειπαρθενία*), declaring that the brethren of Jesus were sons of Joseph and Mary after the birth of Jesus. Bonosus was condemned by the Synod of Capua in 391. The Council of Chalcedon, 451, enunciated the doctrine of the *ἀει παρθενος*—perpetual virginity.

73. 13. *As we may godly*=As we, in a godly manner, and without arrogance, may understand.

74. 7 (*margin*). "*By*" in *Scottis* and in *Inglis* tounge is *nocht* ane. "*By*" in Scots means by, before, in preference to, beyond (by-ordinar), or extra, besides, aside, &c.

74. 13. *Astrict our conscience*=bind our conscience. The verb *astrict* is of rare occurrence in early writings. The 'N.E. Dict.' instances Hall, 'Chron.,' 239 (A.D. 1548): "The course of water *astricted* . . . will flow and burst out in continuance of tyme." Also, 'Diurnal

of Occurrents' (1513-75), p. 108 : "His fader was *astrectit* be souerties in Parliament." At p. 72 *astrectis* signifies "limits."

74. 20. *Dirk*=dark; pronounced *děrk* in southern Scotland. Cf. A.S. *deorc*.

"With depe dyches and *derk* and dredful of sight."

—'Piers Plow.,' Prol. l. 16.

"In cavis *dirk*."—Doug., 'Eneados,' vol. ii. p. 25, l. 21.

"Night with his mantel, that is *derke* and rude,
Gan oversprede the Hemispherie aboute."

—Chaucer, 'C. T.,' ll. 9672, 9673.

"In to thir *dirk* and drublie dayis."

—Dunbar, 'Poems,' Pt. ii. p. 233 (S.T.S. Ed.)

75. 9. *Solist*=solicitous. There is also the verb *solist*, to solicit. Lyndsay has—

"Be nocht too myche *solyst* in temporall thyngis;
Sen thow persavis Pape, Empriour, nor Kyngis
In to the erth haith no place permanent."

—'Ane Dialog,' ll. 6271-6273.

This word also occurs in 'The Compl. of Scot.,' Prol., p. 9. l. 26.

75. 14. *Cassin*=cast. The past part. of cast is still pronounced *cassēn* in southern Scotland, thus retaining a close relationship to the M.E. verb *casten*, to throw. Cf.—

"Țe kyngē swore bi Crist ⁊ and bi his crowne bothe

And commaunded a constable ⁊ to *casten* hym in yrens."

—'Piers Plow.,' Pass. iv. ll. 83, 85.

Cassin as a p.p. occurs in 'The Compl. of Scot.': "The file that filit the yrne is vorne and *cassin* auaye as ane thing onutil to serue to do ony gude verk."—P. 28, l. 10.

75. 20. *Conquest till ws*=obtained for us.

76. 10. *Sins venial and mortal*. "Mortal sins are those which do cast men out of God's favour, and are worthy of eternal damnation; venial sins do somewhat displease God, yet deserve not eternal death, but are pardonable of their own nature."—Bellarmine, lib. 1, 'De Amiss. Gratia,' cap. 2 et cap. 9, in princip.; tom. iv. p. 68 et 92 *et seq.*: Ingoldstadt, 1601.

77 (heading). *Of calumnious alleging of Papistrie*. In the MS. the title of this paragraph is, "Off the wrang Report off lesum simplicite."

77. 29. *That knyght quha peirsit our Lordis syde*, referring to the words in John xix. 33, 34: "But when they came to Jesus . . . one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water."

"That sors to seik my hart may nocht refrane
Of Hylcone, quhillk wes both deep and wyde,
That *Longeous* did grave in tyll his syde."

—Lyndsay, 'Ane Dialog,' Prol. ll. 276-278.

The Pseudo-Gospel of Nicodemus reads: "Accipiens autem Longinus miles lanceam, aperuit latus ejus, et continuo exivit sanguis et aqua."—Jo. Alb. Fabricus ('Codex Apocryphus Novi Testamenti,' vol. i. p. 259). The Bollandists exhaust what is recorded of Longinus—'Acta Sanctorum,' xv Martii, tom. ii. pp. 374-400. Cf. Lyndsay, vol. iii. p. 183, note (Laing's Ed.)

78. 5. *Grossis*=(*gratius*) gracious.

78. 6. *Propone* here signifies to set before one's self, and thus to *imagine*, as well as to exhibit.

78. 25. *Gesting-stok* = laughing-stock. O.Fr. and M.E. *geste*, a story for recitation. Lat. *gesta*, a deed.

78. 25. *Lach*=laugh. The Scotch form of this word, and its pronunciation *läch*, still common, show a survival of the earliest forms—*lahhen*, *lah3hen*, *lauhen*, *lauhin*, *laghen*, *laughen*, &c. Cf. Stratmann. In the following lines *laughing* is written as it is still pronounced in Dumfriesshire and other parts of southern Scotland—

" The smiddy stands beside the burn
That wimples through the clachan ;
I never yet gae by the door,
But aye I fa' a-lachin'."

—A. Rodger's Song, 'Robin Tamson's Smiddy.'

79 (heading). *Of the first four general counselis.* Cf. note, 71. 22.

79. 16. *Confessioun . . . set furth at Geneua in Inglis.* The Former Confession of the Helvetic churches, or *Confessio Helvetica*, was composed by Bullinger, Myconius Grynæus, Leo Juda, and Grossman in 1536, and was approved by the Conference of Basel in March 1536, as well as by the Assembly at Wittenberg and the meeting at Smalcald in 1537. George Wishart, the martyr, translated 'The Confession of the fayth of the Sweserlandes,' which was printed about the year 1548 in London. Cf. Wodrow, 'Misc.,' vol. i. pp. 3-6, where the translation is printed. "The Confession of Faith used in the English congregation at Geneva, received and approved by the Church of Scotland," stands at the beginning of 'The Book of Common Order.' Cf. 'The Book,' &c., p. 5, Sprott and Leishman's ed., 1868. The Scottish Confession of Faith, as "red in face of Parliament, and ratified be the Thre Estaitis of this realme, at Edinburgh, the sevintene day of August, the year of God Jm.Vc. and threscoir yearis," is printed in Knox, 'Hist.,' vol. i. pp. 93-120 (Laing's ed.) The title-page of the first printed edition runs thus: "The Confessione of the fayht and doctrin beleued and professed by the Protestantes of the Realme of Scotland, exhibited to the estates of the sam in Parliament, and by thare public votes authorised as a doctrine grounded upon the infallible wourd of God. Matt. 24. And this glaid tydinges of the kingdom shalbe preached throught the hole world for a witness to all

nations and then shall the end cum. Imprinted at Edinburgh be Robert Leprewick, cum privilegio, 1561."

79. 20. *The hæretik Macedonius*. Macedonius was appointed patriarch of Antioch in A.D. 640. At the Lateran Council of 649 he was deposed for his Monothelism and uncanonical ordination. Died after 655.

81. 3. *Melanchthon*. Philip Melanchthon was born at Bretten, near Heidelberg, in 1497. He studied at Heidelberg and Tübingen universities. In 1518 he became Professor of Greek in Wittenberg, where he associated himself with Luther. Here he published his important work, 'Theological Commonplaces' ('Loci Communes'), mentioned here. He played an important part in the Reformation struggle, and to him the 'Confession of Augsburg' owes its form and spirit. In 1548, Melanchthon, among others, helped to formulate the basis of agreement known as the Leipzig "Interim." He died in 1560.

81. 12. *Sauff*=safe. Fr. *sauf*.

"For who þat entreþ þer
He his *sauff* euere-more."

—Will of Shoreham, 'De Bapt.,' ll. 6, 7.

81. 12. *Lauwar of regeneratioun*=bath or laver of regeneration. The 'Catechismus' of Gualterus Lynne (1548) has "the bathe of regeneracion." "Perducat eum ad novæ regenerationis *lavacrum*"—Pope Gelasius, 'Baptismal Liturgy.' We affyrme Baptym to be by the institucion of the Lorde, the *lauer of regeneracion*, the whiche regeneracioun the Lorde exhibiteth to his chosen by a visible sygne by the ministracion of the congregacion, as is aforesayde."—'The Confession of Faith of the Churches of Switzerland,' chap. xxi., Wishart's transl.; Wodrow, 'Misc.,' vol. i. p. 19. L'Estrange, in 'The Alliance of Divine Offices' (chap. viii.), discusses the meaning of this phrase, "The *lauer* of brass," Exod. xxxviii. 8.

"They ben assaied at diverse stoundes,
Basines, *lavoures*, or that men hem bie."

—Chaucer, 'C. T.,' ll. 5868, 5869.

81 (heading). *Infantis be saifit but baptim*. According to the doctrine of Rome, baptism is necessary for salvation. The unbaptised, unless the want of baptism be recompensed by martyrdom or penance, are deprived of eternal life.—Sur., 'Conc.,' tom. iv. p. 920; Colon. 1627: Bellar., 'De Bapt.,' tom. iii. p. 287; Ingoldst. 1601.

81. 24. *Wale be*=choose to be. Cf. O.Icel. *val*, choice.

81. 25. *Præuentit be deth*. Bellarmine alleges that Origen, Nazianzen, and Jerome were of opinion that infants dying without baptism were lost—Bellar., 'De Bapt.,' c. 4. Azorius, 'Instit. Moral.,' lib. 2. c. 17, pt. 1, vol. i. p. 129, Lugd., 1610, says Augustine, Fulgentius, and Gregory believed that children unbaptised descended into the place

of the lost. The Romish Church now holds this to be only a *limbus infantorum*. Lyndsay describes the Purgatory for children—

“ Abufe that in the thrid presoun, anone
We enterit in ane place of perdition,
Quhare mony babbis war makand drery mone,
Because thay wantit the fruitioun
Of God, quhilk was ane gret punytioun:
Of Baptisme, thay wantit the ansenȝe:
Upwart we went, and left that myrthles menȝe.”

—‘The Dreame,’ ll. 351-357.

82. 4. *Maill barne nocht circumcidit the auchtin day*. By the covenant made with Abram and his generation, it was ordained that every “man-child . . . that is eight days old shall be circumcised.”—Gen. xvii. 12. “And certane men quhilk come fra Iowry, techeit the brether, Except ȝe be *circumcidit* efter the maner of Moyses, ȝe can nocht be savit.”—Q. Kennedy’s ‘Comp. Tract,’ chap. ii.; ‘Wod. Misc.,’ vol. i. p. 104. The Douay Doctors maintained “that all infants dying without circumcision, like baptism, were secluded only for lack of that remedy, *or other* remedy.”—Annot. on Gen. ii. and xvii. (vol. i. p. 9.; vol. ii. p. 66 : Douay, 1609. The termination *in* is an interesting survival of the declension of adjectives. In the MS. we find *auchten*.

82. 22. *Lichtling* = making light of. Cf. note, ‘The Court of Venus,’ Bk. i. 334, p. 165. Lyndsay, ‘The Thrie Estaitis,’ l. 583; ‘The Compl. of Scot.,’ p. 128; and Stewart’s ‘Chron.,’ have this word. The ‘Reg. Priv. Counc. Scot.,’ vol. i. p. 65, refers to “the gret *lycht-lying* and contemptioun of the autorite of halikirk.” Burns introduces it into a song—

“ O Tibbie, I hae seen the day
Ye wadna been sae shy;
For lack o’ gear ye *lightly* me,
But, trowth, I carena by.”

Cf. Montgomerie, ‘M. P.,’ ix. 10, note (S.T.S. Ed.)

83. 9. *Exorcizatioun*. The expulsion of demons has been attempted by Jews, Christians, and Pagans. The power of exorcism, part of the apostolical equipment, was claimed for a grade of the clergy—exorcists—in the third century. This function was transferred to the whole clergy in Constantine’s reign, but was rarely exercised except in the ceremony of baptism.

83. 9. *Signe of the croce*. The “signaculum Dominicum,” or “σφραγὶς τοῦ Χριστοῦ,” in the primitive Church preceded baptism, in the English Church came after it.—L’Estrange, ‘Alliance,’ p. 370.

83. 11. *Vncting with oyll and chrisme*. The custom of anointing catechumens with oil before baptism, and with unguents after, is mentioned by Tertullian (‘De Bapt.,’ 7), Cyprian (Epist. lxiii., ‘Ad Jubaian’), Cyril (‘Cat. Myst.,’ ii.), Chrysostom (‘Hom.,’ xxii.), Ambrosius (‘De Sacrament.,’ lib. i. c. ii.) It symbolised the gift of the

Holy Spirit. The rite was retained in the English Church for a time after the Reformation, and is still used in the Greek Church.

83. 13. *The cuid.* The "cuid," "cude," or "chrisome," was a white linen cloth placed upon the face of a child immediately after the child was baptised and anointed with chrism (*oleum chrismatis*). The chrisome is also mistakingly supposed to be the white cloth put on a newly baptised child, in token of baptism, which was used as a shroud if the child died within a month. The term appears in the 'Catholicon Anglicum,' an English-Latin word-book, dated 1483, thus: "a cud; *crismale*." Jamieson says of it: "*Cude, code, s. A chrisom, or face-cloth for a child at baptism; Welsh cuddio, to cover.*" However, the signification of the rite suggests a search for the origin of this word farther back, and in an oriental direction. And, according to Fick's 'Comparative Dictionary of the Indo-Germanic Languages,' there is an emphasised form KWID, KWIT of the Aryan root KWI or HWI, meaning to shine. The English word *white* (A.S. *hwit*, Russ. *sviet-ite*, to shine; Sans. *çvet-a*, white; *çvit*, to be white) comes from that base, according to Skeat. In the East, a white robe was the token of purity. In the early Church it became a symbol of the same. "Maydenhod is þe huite robe / huerinne þe spot is uouler and more yȝyenne þanne in anoþer cloþ."—'Ayenbite,' p. 228. In the early Christian Church, after baptism, in token of the innocence of the soul, converts were wont for eight days to wear tunics—white garments made usually of linen, and called *albs* from their colour. —Tertullian, 'De Resurrectione Carnis,' cap. xxvii.; Cyril of Jerusalem, 'Catech.,' xviii.; Ambrose 'de Mysteriori,' cap. 7. Jerome, in a letter addressed to Fabiola, says: "We are to be washed with the precepts of God, and when we are prepared for the garment of Christ, putting off our coats of skins, we shall put on the *linen garment* that hath nothing of death in it, but is all *white* ('*veste linea nihil in sese mortis habente, sed tota candida*'); that, rising out of the waters of baptism, we may gird about our loins with truth, and cover the former filthiness of our breasts."—'Ad Fabiolam,' Epist. cxxvii. In the 'Sacramentarium' of Gregory the Great is found the charge given on the delivery of the *white* and immaculate garment to the neophytes. Prudentius, in the fourth century, refers to the "immortal tunic."

" Post immortalem tunicam, quam pollice docto
Texuit alma fides, dans impenetrabile tegmen,
Pectoribus lotis, dederat quibus ipsa renasci."

—'Psychomachia,' sect. vi.

Venantius Fortunatus, A.D. 560, in a poem alludes to the Shepherd's *snowy flock*—

" Candidus egreditur nitidis exercitus undis
Atque vetus vitium purgat in amne novo.
Fulgentes animas *vestis* quoque *candida* signat,
Et grege de niveo gaudia Pastor habet."

The rite was early practised in England. Paulus Warnefridus, giving an account of the baptism of Cedoaldo, king of the Anglo-Saxons, by Sergius, says: "Fonte renascentis quem Christi gratia purgans Protinus *Albatum* exit in arce poli."—'De Gestis Langobard,' lib. vi. c. 15. The "cude," or small white linen cloth, took the place of the tunic in course of time. The 'Roman Ritual,' edited in time of Paul V., directs the laying "upon the head of the baptised a *small white linen*, in lieu of the white robe (*loco vestis albæ*) with the charge, '*Accipe vestem candidam*,'" &c. This was called "*pannus albus aut chrismalis*," or "*chrismale*." In a baptismal ritual, dating before 900 A.D., the practice of baptism is thus given: "Pontifex vero egreditur a fonte habens compositam sedem in ipsam ecclesiam et deportantur ad eum infantes et dat stolam, casulam, et *chrismale* et decem silicas et vestiuntur."—Edmund Martene, 'De Antiquis Ecclesiæ Ritibus,' 'Ex. MS. Codice Remigii Remensis ante annos 900 exarato,' tom. i. pp. 68, 71, 72: Bassani, 1588. At page 78 of the same work, the use of the "*pannus albus*" is illustrated: "Et oratione dicta chrismetur puer in vertice in modum crucis cum pollice et postea presbyter imponite capiti pueri vestem, et resumendo pueri nomen N. et dicit: Quid vocaris? R. N. Presbyter dicit—'Accipe vestem sanctam; candidam et immaculam,' &c. Postea presbyter mundet loca ubi posuit chrisma (unguent) et oleum et aquam, et *abstergat cum panno albo*"—(i.e., wipes with a white cloth). These chrismal napkins were not convertible to secular uses.—'Stat. Eccl. Scot.' (thirteenth century), Nos. 56 and 108, vol. ii. pp. 31, 51. In the Greek Church, the child baptised, after immersion, is clothed in a new shirt.

"You was cristened and cresomed with candle and code."

—'Sir Gaw.,' i. l. 18.

Archbishop Hamilton's 'Catechism,' authorised by the Provincial Council of 1551-52, refers to the *cude*: "Last of all the barne that is baptisit *is clede with ane* quhite lynning claith, callit ane Cude, quhilk betakins that he is clene weschin of all his synnis, that he is brocht to the libertie of the Holy Spreit, that he suld lyue ane innocent lyfe all the dais of his lyfe."—'Catechism,' Law's Ed., fol. cxxxii. a. King Edward Sixth's Prayer-book of 1552 omitted the instructions given in his Prayer-book of 1549 for the putting on the chrisome and the chrism. "Then the god-fathers and god-mothers shall take and lay their hand upon the children, and the minister shall put upon him his white vesture (N), commonly called the chrisome, and say, Take this whole vesture, &c."—'First Prayer-Book of King Edward VI.': L'Estrange, 'The Alliance of Divine Offices,' p. 340; Oxford, 1846. The form in the Liturgy of Edward VI. was: "Almighty God, . . . may He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life. Amen." The idea of the ceremony was to symbolise spot-

less cleanness, and thus the word "cude" may be connected with the root of the word white. Cf. note, Montgomerie's 'Poems,' Pt. iii. p. 360 (S.T.S. Ed.) Cf. 'The Archæology of Baptism,' by W. N. Cote, pp. 52, 140, 153: Lond. 1876. Montgomerie writes—

" O vhat a martyrd man am I !
Of ill befor I vnderstude
It had bene gude
Into my *cude*
Bereiving me my breath,
Nou to haif bene of noy denude
Quhilk boyllis my blude."

—'Poems,' Pt. i. pp. 151, 152, ll. 31-37.

Lyndsay, referring to Cardinal Beatoun, writes—

" The South Countre may saye it had bene gude
That my noryce had smorit me in my *cude*."

—'The Tragedie,' ll. 198, 199.

Lyndsay also makes "Commoun Thift" thus refer to the king—

" King he, we theifis will get na gude,
I pray God, and the halie Rude
He had been smoidr into his *cude*
And all his kin."—'The Thrie Estaitis,' ll. 322-325.

84. 1. *Except the father thair of hald it in his airmis.* "The presenting of the child by the father was a Scottish custom, incorporated in the Directory. 'We have carried,' says Baillie, 'the parents' presenting of his child, and not their midwives, as was their universal custom.'"—'Book of Common Order,' p. 342; Baillie, 'Letters,' vol. ii. p. 204.

84. 16. *Quhyte clayth at zour communioun.* George Buchanan, describing George Wishart's last sacrament, says: "In the interim the linen cloth was laid (according to custom), and bread set on, when George made a brief and clear discourse," &c.—'Hist.,' Bk. xv.

85. 4. *Proclomit thre bannis afoir.* *Banns* (pl. of *ban*, sb. proclamation)—"a proclamation or public notice given in church of an intended marriage, in order that those who know of any impediment thereto may have opportunity of lodging objections."—'N.E.D.,' *voce* "Banns." Cf. Low Lat. *bannum*, O.Icel. *bann*, O.L.Ger. *ban*, O.Fris. *ban*.

"(H)is ban aboute he sende."—'Rob. of Glouc.,' l. 187.

"Quando *banna* secundum consuetudinem in ecclesiis edebantur."—'Decret. Gregorii. IV.,' xviii. vi. The Fourth Lateran Council, A.D. 1215 (cap. li.), issued an edict for regulating marriages, which is referred to in two statutes of the Scottish Church in the thirteenth century—(1.) "De Matrimonio": "Nullus sacerdos presumat aliquas personas matrimonialiter conjungere nisi prius *terna denunciatione in ecclesia publice* et solempniter premissa secundum formam

Concilii Generalis," &c.—'Stat. Eccl. Scot.,' vol. ii. p. 36, No. 66. (2.) "Quod matrimonia sine bannis non contrahuntur."—*Ibid.*, p. 42, No. 83. Cf. also Synodal Statute of St Andrews (of fourteenth century): "Ne nuptie sint benedictæ sine bannis."—*Ibid.*, p. 68, No. 155. *Ibid.*, Nos. 121, 124, 156, 251, 252. The Provincial Council of Edinburgh, held in 1551-52, passed a statute, "De Clandestinis Matrimoniis, et Bannis, et Registris Curatorum."—*Ibid.*, p. 134, No. 251, notes. To this statute we owe the establishment of the registers of proclamation of banns, of marriages, and of baptisms.—*Ibid.*, p. 299.

85. 6. *A ring to be giuin.*

" Then a ring
Did he thring
On my finger that wes fyne.
' Tak,' quod he,
' This to the,
For a pledge that I am thyne.'"

—Montgomerie, 'Poems,' Pt. ii. p. 240.

To these lines Dr Cranstoun adds a note, Pt. iii. p. 386, which may be supplemented by reference to 'Herzog's Encyclopædia,' article "Brautring," vol. ii. p. 347: Stuttgart, 1854. According to L'Estrange ('The Alliance of Divine Offices,' p. 442, ed. 1846), "the old mode of espousals was by subarrhation, or giving of earnest; . . . this *arrha*, or pledge, in sponsal leagues was from the man to the woman a ring." He cites from Hostiensis ('In Sum. de Spons. et Matrim.'), *Annulo suo subarravit me dominus meus*. Selden is also cited ('Uxor. Hebr.,' lib. ii. c. 14) for the statement that the gift of a ring is a survival of the custom of wife purchase. Ritualists look on the ring as a symbol of the continuity of true affection. Clemens Alexandrinus was of opinion that the ring was meant "to seal up within doors such things as, being more precious, required strict custody, the woman having the chief charge of household affairs."—'Pædag.,' lib. iii. cap. xi.; L'Estrange, 'The Alliance,' p. 443.

85. 25. *Allanerlie*=solely, only, alone. From *all*, and *anerly*, singly—*ane-cr-ly*. 'N.E.D.,' voce "Allenarly." "*Allanerly* þay may ioye in Ihesu þat lufes hym in þis lyfe."—Hampole, 'Prose Tr.,' 4.

" Geve laude and glore to God omnipotent

Allanerlie, as wyselie wryttis Jhone."

—Lyndsay, 'Ane Dialog,' ll. 2515, 2516.

86. 16. *First Counsel haldin at Ephesus*. According to Eusebius (v. 23), this council was presided over by Bishop Polycrates, at the end of the second century. The Third Œcumenical Council at Ephesus, in 431, condemned Nestorianism.

88. 28 (*margin*). *Marti. Ad Butdeg. cap. 3*. Read Burdeg.=Burdigala, Bordeaux.

89. 5. *Thraw him . . . to mein*=twist him to mean. M.E.

þrowen, A.S. þráwan, to throw, twist. Cf. þráh. Swed. vrå, *per-versus*—

“ heže hare-marken . . . þrauwen mid wide.”

—Layamon, ‘ Brut,’ l. 27,359.

In ‘ Sir Gawayne ’ the tail of the Green Knight’s horse was—

“ bounden boþ wyth a band of a bryȝt grene,

· · · · ·
Sythen þrawen wyth a þwong a þwarle knot alofte.”

—‘ Sir Gawayne,’ ll. 192, 194.

“ Has auld Kilmarnock seen the deil ?

Or great Mackinlay *thrawn* his heel ? ”

—Burns, ‘ Tam Samson’s Elegy.’

89. 18. *Him allane*. Alone, a compound of *all* and *one*, was frequently “strengthened by a pronoun prefixed, *me al-one* (or *al me one*); afterward, especially in Northern dialect (like *me self*, *my self*), *mine* (*thine*, *his*, *her*) *alone*, *my alone*, *my Lone*. Now only dial.”—‘ N.E.D., *voce* “ Alone ”—

“ Ful stille i stod my self *al on*.”—‘ E. E. Poems ’ (1862), l. 119.

“ His fostir-brother menyȝt he,

And varyit all the tothir thre

And syne his vay tuk *him allane*,

And richt towards his trist is gane.”

—Barbour, ‘ The Bruce,’ vii. ll. 227-230.

“ When thou bilevest *al thyn one*.”—‘ Harrowing of Hell ’ (Halliwell).

90 (*heading*). *Nocht vseit to be ministrat*—i.e., not usually ministered; not, as a matter of custom, administered.

90. 7. *Seraphion*, “Scholasticus,” was born about the end of the third century; was a catechist in Alexandria; Bishop of Thmuis, in Egypt, in 340. He was a friend and counsellor of Athanasius, sharing in his disputes and exile. He wrote several works, among others a treatise on the titles of the Psalms (‘ Biog. Univ.’)

90. 20. *In ȝour Catechis*. “Calvin’s Catechism first appeared in French in 1536, and in Latin in 1538; but was, after revision, republished in 1541 in French, and in 1545 in Latin. The English refugees translated the Catechism, appending it to the ‘Book of Geneva.’ It was approved by the ‘First Book of Discipline,’ was usually bound with the ‘Book of Common Order,’ and was the ordinary Church Catechism of Scotland till the time of the Westminster Assembly.”—‘Book of Common Order,’ p. 251. A smaller catechism for children by Calvin was bound up along with the large catechism.

92. 4. *Applauding to the tyme*=expressing agreement with the times, or in harmony with the times. “Of thir Pichtis writis mony auld and recent authoris, *to whom applaudis* Cornelius Tacitus.”—Bellenden, ‘ Cron. Scotl.,’ i. 11.

92. 6. *Bot a certane [nombre].* There is an omission of a substantive in the original edition.

92. 7 (*margin*). *Martialis D. Petri discipulus ad Burdegalen.* ca. 3. St Martial, Bp. of Limoges, one of the seven bishops who, in the time of Decius, went to Gaul. In the ninth century the legend arose that Martial was one of Christ's seventy-two disciples, to corroborate which the 'Acta M.' were forged and published in the sixteenth century. Burdigala, the capital of the Bituriges Vivisci, Aquitania-Bordeaux.

92. 11 (*margin*). *Philal. de B. And. in eius vita.* Philalthæus (Lucillo Filalteo), Doctor of Bologna, was a contemporary of Winzet.

92. 18 (*margin*). *M. George Hay.* Mr George Hay was first minister of Eddleston conjointly with Rathven. In 1562 he was sent by the General Assembly as Commissioner to Carrick and Cunningham. In Maybole he controverted Quentin Kennedy. He was also appointed Commissioner of the diocese of Aberdeen and Banff. He died in 1558. "The Confutation of the Abbote of Crosraguel's Masse set furth by Maister George Hay, Math. 15. All plantation that is not planted by my heuenly Father shalbe rooted out: leaue them for they be blinde guides to the blinde—Cypriane Lib. 3. Epist. 2. In the sacrifice which is Christe onely Christe is to be followed. then must we here, and do that Christe did and commanded to be done, since he in his Evangell sayeth if ye do that I command you, now call I you not servandes, but friendes. And the Father out of the heauen testifieth saying. This is my most deare Sone in whom I am compleased: here him. if then onely Christe is to be herde, we ought not attend what any before us judged to be done; but what he who is before all, Christe, first did for the consuetude of man must be followed but the trueth of God. Imprinted at Edinburgh, by Robert Lekpreuik, and are to be sauld, at his hous, at the Nether Bow, cum privilegio, 1563." This little treatise, a 4to, giving the substance of Hay's controversy with the Abbot of Crossraguel, was dedicated "To the Most Noble, Potent, and Godly Lord James, Earle of Murray." Knox thus refers to the disputation: "The Abbote farther presented him self to the pulpit, but the voice of Maister George Hay so effrayed him, that efter ones he wearyed of that exercise."—'Hist.,' vol. ii. p. 352. Cf. Scott's 'Fasti,' Pt. vi. p. 677.

93. 21. *Vestimentis and ornamentis in the Houss of God.* A good idea of the kinds of vestments and ornaments found in pre-Reformation churches may be got from 'The Inventory of the Vestments and Ornaments of the High Altar of the Church of the Monastery of Holyrood,' taken in 1483.—Bannatyne, 'Miscell.,' vol. ii. p. 22. The spoils of Bannockburn "war distributit amang the abbayis of Scotland to be vestamentis and frontalis to thair altaris."—Bellenden, 'Hist.,' xiv. cap. xi.; Boethius, 'Hist.,' xiv.; 'Reg. Episc. Aberd.,' vol. ii. pp. 189, 190.

“ King Edwardis tent, all of ane clayth of gold,
 Als fair as Phebus flammand on the fold,
 Wes conscerat to halie kirk, to be
 Maid *vestment*, quhilk ȝit is for to se.”

—Stewart, ‘Chron.,’ ll. 50,311-50,314.

King William of Scotland’s helmet, spear, and saddle hung in token of homage above the altar of St Peter in York Minster.—‘Chron. I. Brompton,’ col. 1108, cited in ‘Stat. Eccl. Scot.,’ Pref., p. xxxii. The shirt of St Margaret was preserved in Dunfermline; that of St Duthac in Tain.—‘Rot. Scacc. Reg.,’ No. 211, and Major, ‘De Gest. Scot.,’ lib. v. cap. xii., cited in ‘Stat. Eccl. Scot.’

94. 6. *Wappit down*=thrown down. Cf. Eng. *whap* and *whop*, to beat (*wap*, to beat—Halliwell); and M.E. *quappen*, to flutter. Barbour, ‘Bruce,’ has *swappit*, and the E.M.S. drops out the initial *s*.

94. 10. *Taueroun coupis*. The vessel used by George Wishart in the castle of St Andrews could scarcely be a consecrated chalice, but more probably was an ordinary tankard used for domestic purposes.—Knox, ‘Hist.,’ vol. i. p. 484, App. I.

94. 15. *Al iust man*=every just man. “This use, unknown to O.E., seems to have begun with *thing*, in which the sing. and pl. being alike, *alle thing* passed from pl. into collective and then simple sing.” ‘N.E.D.,’ *voce* “Alle.” “Now sen we ar certifiit assuritlie quha is the Juge, lat *all* Christiane man (quhilk is in dout) haue refuge to the juge,” &c.—Q. Kennedy’s ‘Comp. Tract.,’ Wod. ‘Misc.,’ vol. i. p. 174.

95. 1. *Put thame to the horne*=to execute against them the kind of diligence called “horning.” “It was accompanied by certain blasts—the canonical number came to be three—of a horn or trumpet. These blasts denounce some one whose name is in the writ authorising the blasts, as a rebel to his sovereign. . . . The oldest reference to the horning in the statute-book is in the preparations for the suppression of Donald of the Isles at the battle of Harlaw.” (“Nos ex dicta deliberatione concilio et decreto poni fecimus *ad cornu* Regis et *ad cornu* fore judicare et publice proclamari decreverimus,” &c.)—‘Act. Parl. Scot.,’ vol. i. p. 579. On submission persons were “relaxit frae the horne.” The process of “horning” came into operation in connection with the uplifting of the teinds and “thirds of benefices,” and debts generally (‘Reg. Priv. Council Scot.,’ vol. i. p. 496), and fugitive or rebellious delinquents were said to be “at the horne.” Similarly, fugitives from ecclesiastical jurisdiction were said to be at “God’s horn.” This phrase occurs twice in ‘The Gude and Godly Ballads’—

“ For ye were all at God’s horne,
 This babe to you that now is borne
 Sall make you saif, and for you die,
 And you restore to libertie.”

—Laing’s Ed., p. 67.

Cp. also p. 105. See J. H. Burton's elaborate note on "Horning," 'Pref. Reg. Priv. Counc. Scot.,' vol. i., Preface, pp. xx-xxvi.

96. 9. *Men of weir*=men of war. Cf. M.E. *werre*; A.S. *wyrre*, *uuerre*.

"Ȝe uerpe is werre (wyþoute) to his neȝybores."

—'Ayenbite,' l. 30.

"Quha wald behald his countenance, and feir,
Mycht call him weil the god of *men of weir*."

—Lyndsay, 'The Dreme,' ll. 447, 448.

96. 11. *As Christiane princis hir Grace's nerrest freindis . . . neir cousingis*. A probable reference to the Guisians, to whom afterwards Mary, in her troubles, applied for help.

96. 20. *Obiecting hir Maiestie to maist extreme perelis*=exposing her, &c. See 'Goudanus Am Hofe Maria Stuarts,' Laachen-Stimmen, xix.

96. 29 (*margin*). *The commoun prouerb is ouer trew, Lat the sow put in ane fute*, &c. This proverb is still in use, "Let the sow put in one foot and she'll sune put in the others." Cf. "Give him an inch and he'll take an ell," &c.

97. 5. *Gentrice*=noble nature, humanity. O.Fr. *genterise*, later form of *gentilise*, sb.; from *gentil*, adj.

"*Conuertimini ad me, et salui eritis*,

Thus, in *genere* of his *gentrice* 'Jesu Cryst seyde

To robberes and to reueres 'to riche and to pore."

—'Piers Plow.,' B. xiv. ll. 180-182.

"For loue hath vndertake

That this Jesus of hus *gentrise* 'shall Iouste in Peers armes,
In hus helme and hus haberion 'humana natura."

—*Ibid.*, B. cxxi. ll. 20, 21.

98. 12. *Adurnit*=worshipped.

"Quha dois *adorne* Idolatrie,

Is contrair the Haly Writ."

—'Gude and Godly Ballates,' p. 63, ed. 1868.

"The sonne, the moon, Jubiter and Saturne

And Mars the God of armes they dyd *adorne*."

—Hardyng's 'Chron.,' f. 55 (Halliwell).

98. 13. *The thre kingis*. The Magi (Three Kings of Cologne), Gaspar, Melchior, and Balthazar, who, according to tradition, came to adore the infant Jesus.

98. 19. *Æcolampadius*, a German reformer, born at Weinsberg in 1482; a monk in 1520; joined the Reformers in Basel in 1522, and became a professor of theology. He died 1531. *Æcolampadius* took part in the controversy between Luther and Carlstadt as to the Real Presence. His views closely resembled those of Zuinglius, who regarded the bread and wine as mere symbols.

98. 19. *Zuinglius*. Ulrich Zwingli, Swiss reformer, born at Wildhaus in 1484. In 1523, at the Great Council of Zurich, he debated in favour of the new doctrines, and later, against image-worship and the mass. Mass being abolished in 1524, Zuinglius became practically reforming Regent of Zurich. His conference at Marburg with Œcolampadius, Luther, and Melanchthon regarding the mass, ended in nothing. The view of Zuinglius was that the sacramental symbols (bread and wine) underwent no supernatural change. Zuinglius was killed at the battle of Cappel in 1531.

98. 20. *Berengarius*, born at Tours in 998, became Archbishop of Angers 1040, died there 1088. This schoolman opposed the doctrine of transubstantiation, introduced into the Church in the ninth century, he said, by Paschasius Radbertus.

98. 27 (*heading*). *Gif Iohne Knox be lauchful minister*. Nicol Burne has an interesting chapter, "On the calling Kmnox and the fals ministeris of Scotland."—"The Disputation Concerning the Controversit Headdis," cap. xxviii. p. 126: Paris, 1581. See note *supra*, p. 109.

99. 4 (*margin*). *Iohne Knox maid a fel farde*—i.e., made a biting blast (referring to his sermon in answer to this question), or, a singular, strange bustle. *Fel*=fierce, ferocious, biting. A.S. *fell* (?), O.Fr. *fel*. This word appears in 'Ayenbite,' signifying fierce—

"Also he is anlikned to þe *felle* dogge · þet byt
And beberkþ alle þo þet he may."

—'Ayenbite,' ll. 66, 67.

The 'Cath. Angl.' gives "Felle: acer, acerbus, asper, &c."; also "to be felle: barbarizare, crudere, &c." It also means clever: "a *fell* callant"—Dumfries.

Farde=a blast.

"He with gret *faird* of wyngis flaw throw the sky,
And to the euntre of Libie com on hye."

—Doug., 'Virgil,' ii. p. 38, ll. 25, 26.

Ramsay, 'Poems,' vol. i. p. 224, uses the phrase, "make a *faird*."—Jam., *voce*.

99. 8. *Most*=must. This is an interesting survival of the old word *mot*, I am able, and is still heard in the dialects of South Scotland. A.S. *motan*, not used in infinitive, has pres. t. *ic môt* (M.E. *moot*, *mot*), I am able; pt. t. *ic môte*. Dut. *moest*, Goth. *mosta*. Cf. 'Sir Tristrem,' ll. 1490, 2760.

"It *most* be to me leifull reuth to haif
Of my freindis mischance his lak to saif."

—Doug., 'Eneados,' ii. p. 244, ll. 21, 22.

"We *most* know, or we forther wend
Of quhone King Nynus did discend."

—Lyndsay, 'Ane Dialog,' ll. 1959, 1960.

100. 10 (*margin*). *Tedderit in the girn*=tied or warped in a snare. *Girn*, from A.S. *giren*, *gryn*, *girn*; Icel. *girne*.—Jam. "He commanded that na haris be tane be nettis or *girn's*."—'Bellend.,' B. 5, c. 11. "Sanct Paul sais this: That that will be riche, fallis into temptatioun, and in the *gyrne* of the deuil."—Abp. Hamilton's 'Catechisme,' fol. 61. 6.—Jam.

100. 22. *The grete decay of the syncere religioun*. See Introduction, vol. i. p. xxii.

100. 24. *Vnable ministeris*. The incapacity of the clergy of the sixteenth century was notorious. Cf. notes *supra*, pp. 95, 96, 97, 98, 99.

"Preists thole to preich

Sen ye yourself can preich na thing."

—'Gude and Godly Ballads,' p. 172.

101. 8. *Childring of na eruditioun*. Cf. note *supra*, p. 97. Winzet was ordained priest in 1540, at the age of twenty-two. At the General Provincial Council held at Edinburgh in 1559, it was ordained that "Rectors who could not preach were to find substitutes at their own charge: if the rector was young, he was to go to the schools to learn; if old—that is, if he was more than fifty—he was to attend the sermons of his substitute."—'Conc. Scot.,' vol. i., Pref., p. clix; vol. ii. pp. 161, 162.

101. 10. *Small entressis in grammar*=small concerns, &c. Cf. obsolete verb *interest*; Lat. *interesse*, to concern.

101. 26. *A new ordour of eldaris*. See note on Superintendents, p. 110. "Illi vero quos superintendentes appellant, visitant quidem diligenter ecclesias, quas vi et tyrannide exclusis legitimis Pastoribus, occupant, sed ita, ut non solum miserum populum iam seductum in impia doctrina confirment, sed plerosque alios, etiam sacerdotes a vera Religione abducant."—Goudanus, 'Stimmen,' p. 97.

103. 12. *Donatists*. The Donatists took their name as a sect from Donatus, the defeated candidate for the bishopric of Carthage in 311, who with his followers set up a separate communion which became powerful in Africa, developing into the *Circumcelliones*, fanatical marauders. The Saracens extinguished them.

103. 14. *Trowit*=believed. A.S. *treoþian*, *trūþian*.

103. 30. *Wes*=was. Cf. A.S. *wæs*, p. t. indic. of *wesan*, to be.

"The see was furth, the sand *wes* smooth and drye."

—Lyndsay, 'The Dreme,' l. 115.

105. 4. *Ransoun*=ransom. O.Fr. *raenson*, *rançon*.

105. 10. *Almus deid*—"An act of almsgiving; a deed of charity to the poor, especially as a religious good work."—'N.E.D.,' *voce*. "Ȝif þe ȝunge bið butan hersumnesse and þe richten butan *elmesdedan*."—Lamb., 'Hom.,' l. 107. "And if þay be dede thaym awe to help þaire sawles with *almous dedes* and prayers."—Hampole, 'Prose Tr.' (1866), 11.

107. 12. (*margin*). *Na word to geue the kow agane*=No word to cause thee fright again. Jam. defines *kow* as a goblin, but gives no illustration of the word in that sense. Cf. with *cow*, to subdue; Icel. *kuga*, to tyrannise over; Dan. *kue*, to bow; Swed. *kufva*, to check (Skeat).

107. 25. *Deuitie of dettis*=due debts. Chaucer has the word *duetee* in this sense of 'due debt.'

"Richt swiche a thief was he,
His master had but half his *duetee*."

—Chaucer, 'C. T.,' ll. 6933, 6934.

"A maner *dewe dette*."—'Piers Plow.,' c. iv. l. 307.

108. 7. *The starkast theif in Liddisdale*=the strongest, &c. Liddisdale, a vale near the eastern boundary of the county of Dumfries, in which the noted freebooting clan of the Armstrongs resided.

"Off Liddisdail the common theifis
Sa peartlie steillis now and reivis,
That nane may keep
Hors, nolt, nor scheip,
Nor 3eit dar sleip
For their mischiefis."

—Maitland's Poems, 'Aganis the Thievis of Liddisdail.'

108. 24. *Vnct*=anoint. Lat. *unct-us*; O.Fr. *oinct*, *unct*. "Osias vas bot aucht 3eir of age quhen he was vnctit kyng."—'Compl. of Scot.,' p. 30, l. 8.

110. 15. *Thair party*=partner.

111. 26. *Achimelech* . . . *schewbreid*. Cf. 1 Sam. xxi. 4.

112. 20. *Quhill*=until. "That nain of thaim tak upoun hand to eit ony flesh in ony tyme heireftir, *quhill* the said xxix. day of Marche nixt to cum."—'Reg. Priv. Counc. Scot.,' vol. i. p. 200.

113. 10. *In aduentuir 3e be crabit*=in case ye may be angry.

113. 14. *Wappit thair banis schamefullie furthe of thair sepulturis*. A very interesting commentary upon paragraphs 59, 60, 61 will be found in the conclusion of Book iii. of Spotiswood's 'Hist.'

113. 15. *Maid also a filthy stable*. James V. of Scotland was buried in Holyrood Chapel. Lamenting the destruction of the sacred edifices, Father Baillie writes: "They changed the churches (which God himself called his house of prayer) into filthy and abominable houses of sensual men, yea and of unreasonable beasts; when as they *made stables in Halyrudhous*, sheep-houses of S. Antone and S. Leonard's chapels, tolbooths of S. Gillis, &c., which this day may be seene . . . to the everlasting damnation of the doers thereof, the seditious ministers, Knox and his complices."—A. Baillie's 'True Information of the unhallowed offspring, &c., of our Scottish-Calvinian Gospel and Gospellers,' cap. vii. pp. 23-28: Wirtsburgh, 1628.

113. 16. Father Baillie, in treating "Of the fruits of Knox his evangel, the douncasting of churches," writes: "And that the uni-

versal vuorld might knovu there unspeakable hatred & rage against the Catholik church & religion, they at the first made stables in *Halyrudhous*; vuhich vuas renouned not only for holynes & deuotion vuont to be therin: bot also for that it vuas the *Burial-place* of our Kings & their royal children, . . . and truely, among al their deeds & deuises the casting doune of the churches vuas the most foolish & furious vuorke, the most shreud & execrable turne, that euer *Hornok* himself could haue done or deuised."

114. 3. *Nobilis and gentlemen*. "The great men gaped after the Church's estates, and the commoners were fleshed with the spoils of abbeys and religious houses."—Herries, 'Memoirs,' p. 55.

114. 6. *Insprayth*=furniture. Gael. *spréidh*, cattle. *Spraigherie* signifies movables, cattle, &c.—Jam. "It is leasum to ony persoun to leue in legacie his wappinis, armour, and *inspreth* of his house to quhom he pleisis," &c.—'Balfour's Pract.,' p. 236 A. 1534. *Spreith* signifies prey, as in Douglas—

"Stude tho
Phenix and dour Vlixes, wardanes tway,
For to observe and keip the spreith or pray."

—Doug., ii. p. 113, ll. 2-4.

114. 7. *Puldre*=powder. O.Fr. *poldre*, *puldre*. Lyndsay often, and Stewart, 'Chron.,' l. 60, 695, have *poulder*. 'Compl. of Scot.,' pp. 21 and 42, has *puldir*.

114. 18. *Welwot*=velvet. This word is an anglicised form of O.It. *veluto*, Mod.It. *velluto*, shaggy stuff.—Skeat.

114. 22. *Thak*=thatch. The latter word is the weak form of the M.E. *thak*. "Nam ic wyrðe þat ðu ga under þacu minne."—'Rushworth Gospels,' Matt. viii. 8.

114. 23. *Grof stanis*=rough stones. MS. has *gross*. Cf. Dut. *grof*, coarse; Dan. *grof*; North Scot. *grof*=thick. Cf. Skeat, under "Gruff."

114. 26 (*margin*). *The cailwyfe*. Whatever local allusion is intended here, it appears that Jenny Geddes was not the first "cailwyfe" who interested herself in ecclesiastical affairs in Edinburgh. The booths stood near St Giles's Church. The "cailwives" and others would probably see the jewels, silver work, and vestments of St Giles's carried away for sale, in 1562, by order of the Council.

115. 7. *Kirk landis* . . . *appropriat to the croun*, &c. Cf. Spotiswood, 'Hist.,' lib. iii.

116 (*heading*). *Of the mixing of the Lordis coup with wattir and wyne*. In the first Liturgy of Edward VI., which was in private use among the Scottish Reformers at this time, a rubric directs the priest to add "a little pure and clean water" to the wine in the chalice. In early Christian times the Church adopted this practice in opposition to those who declared wine alone to be efficacious, and to the Hydro-parastatæ or Aquarii, who used water without wine. The wine used in the Passover was mixed with water. Since water and blood issued

from the Saviour's side, it was considered that there was an appropriate significance in this mixing, which is still observed in the Roman and Oriental Churches. This usage prevailed for a long period after the Reformation in Aberdeenshire.

116. 19 (*margin*). *Doung in the dirt*=thrown violently in the dust. The M.E. verb *dingen*, to beat, throw down, *dang* and *dong*, *dungen* and *dongen*, is still used in folk-speech—

“For I was, through the hie power Divine
Rycht dulefullye *doung* down amang the ass.”

—Lyndsay, ‘The Tragedie,’ ll. 239, 240.

“For I am *dung* and broddit to gar me do and thole the thing that is abuif my power.”—‘Compl. of Scot.,’ p. 123, l. 6.

116. 24 (*margin*). *Bot take tent to thair taill*=but pay attention to, &c. *Tent*, *sb.* care, heed—shortened form of *attent*, attention.

“Quharefor, *tak tent*, and your fine powder spare
And waist it nocht, bot gyf ye wit weill quhare.”

—Lyndsay, ‘The Answer,’ ll. 34, 35.

“I stachered whyles, but yet *took tent* aye
To free the ditches;
And hillocks, stanes, and bushes kenn’d aye
Frae ghaists and witches.”

—Burns, ‘Death and Dr Hornbook,’ st. 3.

117. 9. *Pape Damasus*. Damasus, Bishop of Rome in A.D. 366, was active in suppressing Arianism, Apollinarianism, and other heretical sects. He died in 384. Cf. Gibbon, ‘Decline and Fall,’ chap. xxv.

118. 8. *Hem* = home. Cf. A.S. *hām*, Sw. *hem*, O.L.Ger. *hēm*. —Strattmann.

118. 25. *Apostatat Juliane*. This instance of the use of the past part. of the obsolete verb *apostate*, late Lat. *apostatā-re*, to apostatise, is of earlier date than any given in the ‘N.E. Dict.’ *ad loc.*

119. 5. *Croppin in religioun*=crept into religion. Cf. ‘Ressoning,’ Crossraguell and Knox, c. ii. a: “Then must I explain my minde, what masse it is that I intend to impugn, and haue called idolatrie, not the blessed institution of the Lorde Jesus, but that which is *crophen* in, into the kirk visible, without approbation of the worde of God.”

123. 7. *Siklyze*. The plural form “sicklikes” is still prevalent as a substantive in the southern parts of Scotland, where it is also common to hear a plural termination given to *several*, *severals*, &c. Cf. Goth. *ga-leiks*; Gr. *τη-λικ-os*.

125. 4. *Quow*=quhow.

125. 17. *Iosias his oy*=Josiah his grandson. Josiah, king of Judah, was the son of Amon, the son of Manasseh. 2 Kings xxi. 18, 26.

127. 28. *Heir or hyne*=here or hence; A.S. *heonan*, hence.

129. 26. *Moneth*=month; A.S. *mónað*.

"For haue þei þi money 'a moneþ þerafter."

—'Piers Plow.,' C., l. 248.

Lyndsay and 'The Compl. of Scot.' have *moneth*, *monethis*, &c.

130. 5. *Bullinger*, the Swiss Reformer, was born at Bremgarten in 1504. He succeeded Zwingli as pastor of Zurich in 1531, and died in 1575. He took a leading part in the composition of the second Helvetic Confession.

135. 9. *Aggreit with grete difficultie the mater*—i.e., harmonised, &c.

136. 32. *Iwne*=join. Cf. Lyndsay, vol. iii. p. 18, l. 2018; vol. ii. p. 275, l. 1371.

138. 6. *My handwritt . . . nocht . . . sa legible*. Winzet had apparently thought that Knox, being unable to read his MS. of the Questions, had thus been prevented answering his Arguments. As may be seen from the procuration-book of the German Nation, Winzet was a neat penman. Cf. Facsimile, vol. i. p. xcvi.

138. 6. *As 3e wald*=as ye wish.

138. 9. *Our auld plane Scottis . . . I am nocht acqyntit with zour Southeroun*. Apologies for writing in the vulgar tongue were made by Chaucer, Lydgate, Douglas, the author of the 'Complaynt of Scotland,' Lyndsay, and others. Gawain Douglas, in the 'Prologue of the First Buik of Eneados,' writes—

"And 3it, forsuith, I set my besy pane,
As that I suld, to mak it braid and plane,
Kepand na Sudroun, bot our awin langage,
And speikis as I lerned quhen I was page."

—ii. p. 6, ll. 25-28.

The author of the 'Complaynt of Scotland' refers to the "domestic Scottis langage maist intelligibil for the vulgare pepil," in the 'Prolog,' p. 16. Lyndsay has "Ane Exclamatioun to the Redar twycheyng the wrytting of Vulgare and Maternall Language," in his 'Ane Dialog betuix Experience and ane Courteour,' vol. ii. p. 246 (Laing's ed.) Stewart also confesses, "My langage is both gros and rude"—'Chron.,' l. 125. The style of Knox's 'History' is not so "Sudroun" as that of 'The First Blast of the Trumpet,' printed in Geneva in 1558.

138. 9. *Zour mother lerit zou*. Knox's mother's name was Sinclair, an *alias* Knox assumed.

138. 13. *Beirar N., . . . pissant patroun of zour cause*. The name of this person has not transpired.

139. 27. *Slotit, and neidnalit the samin zettis*=barred and fastened, &c. *Neidnail*, to fasten and clinch with nails according to Jam., is allied to Swed. *net-nagla*, to rivet. Cf. Serenius, 'Eng. and Swed. Dict.,' under "Rivet" (*net-nagla*). Swed. *ned*, *nedan*, under.

NOTES TO VOLUME II.

Title-page. *Vincentius Lirinensis.* Vincentius, a monk and presbyter of the famous monastery of Lerinum, was the son of Epirochius, and was born at "Tullie Leucorum in prima Belgica," some time about the beginning of the fifth century A.D. Gennadius, in his book 'De Viris Illustribus,' has gathered a few particulars regarding Vincentius, from which it appears that he retired, like Ignatius Loyola, from a turbulent life (as he says in the 'Commonitorium,' "variis et tristibus secularis militiæ turbinibus"), to seek a haven of rest in the Church ("the heuinning place of religion"), and became an inmate of the Monastery of Lerinum.—(Gennadius, 'Catalogus,' cap. 64.) Vincentius confirms this in the Preface to his Treatise when treating of "The causeis that moueit the auctor to wryte this tractat," to which Winzet (vol. ii. p. 17, l. 10) appends a marginal note: "Vincentius wes in his zowthheid a man of weir, and efter dreu him to monastik life." At Lerinum he wrote, as he mentions (Winzet, vol. ii. p. 74, l. 13), three years after the Council of Ephesus, which was held in 431 A.D., the 'Commonitoria duo pro Catholicæ Fidei antiquitate et universitate, adversus profanas omnium hæreticorum novitates.'

According to Gennadius, he died in the reigns of Theodosius and Valentinian—that is, about 450 A.D. His day in the Calendar is the 24th of May.

Vincentius was a strong opponent of Nestorianism, but was himself charged with semi-Pelagianism by Prosper. He laid down the principle that Catholic doctrine consisted of all "quod semper, ubique, et ab omnibus creditum sit." The second book of the 'Commonitorium' controverted Augustinianism. It is no longer extant. Cf. Winzet, vol. i., Introduction, p. xciv.

3. 7. *Preis*is = endeavours.

"*Preis* thou to pleis that puissant prince preclare."

—Lyndsay, 'Papyngo,' l. 257.

3. 17. *Se=sae=so*.

4. 22. *Habirione*=a habergeon. Fr. *haubergeon*. "An Haberioun; lorica; loricatus, trilix est lorica ex tribus [licis] confecta; loricare (est A) lorica induere."—'Cath. Angl.,' p. 169.

"To me he gaif a thik clowit *habirgeon*,
A thirifold hawbrik wes all gold begone."

—Doug., 'Eneados,' ii. p. 147, ll. 31, 32.

Cf. Hauberk. O.H.G. *hals*, the neck, and *bergan*, to protect.

5. 3. *Violente*=violence. Lat. *violentia*.

5. 3. *Sact*=sack. Cf. Lowland pronunciation of verbs ending in *k*,—*attackt* (Ayrshire, Bute); substantives ending in *r*—*spidert* (Dumfries). Cf. *publict*, p. 21, l. 28; *perversst*, p. 64, l. 8; *publictly*, p. 64, headline 2.

6. 2. *Penuritie*=penury. Lat. *penuria*.

6. 10. *Partie*=particoloured, varied—Doug., 'Virg.,' iii. p. 169, l. 15.

6. 10. *Handsum*=handy. M.E. *handsom*. Not in Jam. Dict. "Handsum, or esy to hond werke, esy to hand werke, *manualis*."—'Prompt. Parv.'

6. 12. *Heumont*=helmet. Jam. *voce* says: "E. *helmet*, q. *helmond*, has been derived from A.S. *hel-an*, or Icel. *hilm-a*, to cover, and *mond*, Teut. *mund*, mouth. Icel. *hylminge* signifies "covering." Douglas, 'Eneados,' has *hewmet*, vol. iii. p. 304, l. 28.

6. 13. *Sted*=stand. Cf. M.E. *steden*, O.Dut. *steden*, Lat. *statuere*, Eng. *stead*.

6. 28. *Ile of Lire*. This island, Lerina or Lerine, also "insula S. Nonarati," is one of a group now called Lerins, and is situated in the Mediterranean, near the coast of France, in the department of Var, opposite Cannes.

7. 6. *The awin synceritie*=the proper, &c. M.E. *azen*, *awen*.

9. 13. *Eruditioun in the Latin tounge*. Cf. 'Latin Themes of Mary Stuart,' by M. Anatole de Montaiglon, pp. xiii-xv, 22, 23; Warton Club, 1855. Pref., 'Invents. of Mary,' &c., pp. cxi, cxii.

9. 34. *Quintine Kennedie*. The reference is here to Kennedy's Tract, 'Ane compendius Tractive,' &c., published in 1558, which was answered by John Davidson. "An answer to the Tractive set furth in the 3eir of God 1558, be Maister Quintine Kennedy, Commendatar, abbote of Crosraguell, for the establisching of ane christiane mannis conscience," &c. "Imprentit at Edinburgh by Robert Lekprewik, . . . 1563." It is dated "at the Paedagoge of Glasgw, the firste of Marche, 1562." Reprints of both tracts are found in 'The Misc. of the Wodrow Soc.,' vol. i., edited by David Laing. See note *supra*, p. 126.

Of this *John Davidson*, principal of the college in Glasgow, little is known. It is surmised he was a northern Scot, born about 1520, educated at Aberdeen and Paris, where he is found in 1552; became vicar of Nigg and Alness; in 1557 appears as "Principalis

Regens Pedagogii Glasguensis," a post he held till about 1573. He was also vicar of Colmonell in Ayrshire, and chaplain of St Michael's in the cathedral of Glasgow.

10. 5. *Snapperit* = stumbled. Skeat, *voce* "Snap," refers to the Teut. base *snap*, to snatch, to which is parallel the base *snak*, to gasp.

"I *snapper* as a horse dothe that tryppeth. Je trippete.

My horse dyd not stumble, he dyd but *snapper* a lytell."

—'Palsgr.,' F. 365 A (Jam.)

Jam. gives illustrations of *snapper*, a fault. Cf. "Whipper-snapper."

10. 20. *Haly Fatheris aggreit nocht*. At the Council of Nice, 325, the Heteroousians, the party of Arius, led by Eusebius, Bishop of Nicomedia, were outvoted by the Homoousians, many of whom, however, voted without being convinced of the truth of the doctrines formulated in the Nicæan Creed. Eusebius of Nicomedia and Theognis of Nice, who subscribed the creed but not the formula of condemnation of Arius, were banished to Gaul.

10. 31. *Sylvester*. This pope lived between 314 and 335 A.D. He had the honour of baptising the Emperor Constantine.

12. 3. *Tractatis, written be anciant Fatheris*. Cf. vol. i., Introd., p. xlv.

12. 12. *To addit* = added.

12. 24. *Zour Hienes forebearis*. The note to 6. 12, *supra*, pp. 98, 99, may be consulted as to the legacy of royalty to the pre-Reformation Church. Winzet here exposes one of the crying scandals which led to the downfall of the Roman Church in Scotland. The idea here expressed by Winzet took so deep a hold on Mary's mind, that up till her death she fondly expected to see the old faith resuscitated in her native land. The idea of an amnesty for the deformed, and of the embracing of the pure principles of religion, is very like what Goudanus the Jesuit recommended to his superiors at this time.

12. 29. *Insameke*. Probably a misprint for *insamekl*. The form *meche* appears in 'Wm. of Shoreham,' l. 139.

12. 35. *Quare* = quhare.

15. 3. *Behauit* = constrained. Cf. A.S. *behabban*, to surround, to restrain, to detain. Used reflectively, to govern one's self.

15. 10. *Costerius*. Few details regarding the life or writings of Joannes Costerius are given in biographical dictionaries and bibliographies. The edition of his 'Commentaria' used here is dated 1600.

16. 14. *Commoditie* = suitableness. Vin. Lat. *opportunitas*. 'Travellers turned out of the highway, moved by the commodity of a path.' —Ben Jonson.

16. 17. *Reuiss* = snatch. Vin. Lat. *rapiantur*.

17. 1. *Terrible expectatioun*. A reference to the Vandals who were ravaging Africa, and to the downfall of the Roman Empire.

17. 5. *Frequent cumpanie*. Vin. Lat. *urbium frequentiam*.

17. 12. *Cummeris*=troubles. Vin. Lat. *turbinibus*.

17. 14. *Heuinning place of religioun*. This is Winzet's rendering of "in portum religionis." It seems to be an attempt to make an adjective (from a present participle) signifying *harbouring*. Or, perhaps, the accusative, *hæfenan*, of the A.S. *hæfene*, a haven, has come into the recollection of the translator.

18. 10. *Falset*=falseness. Vin. Lat. *falsitate*. O.Fr. *fausetê*; *falsetê*.

"For him dedeynzeit nocht to dele
With trechery, na with *falset*."

—'The Bruce,' i. ll. 376, 377.

18. 27. *Nonatianus*, a presbyter of the third century, who taught that perverts to paganism could not be restored to the privileges of the Church.

19. 5. Vin. Lir., "propter tantos tam varii erroris amfractus." *Slonkis*=ditches, mires. Jam. instances Belg. *sleyncke*, *lacuna*, *fovea*.

"Qular that his dochtyr, amang buskis ronk,
In dern sladis and mony scroggy *slonk*,
With mylk he nurist," &c.

—Doug., 'Eneados,' iv. p. 53, ll. 16-18.

19. 18. *Dissiuir*=depart. Vin. Lat. *recedamus*.

19. 30. *Inhere*=adhere. Vin. Lat. *inhæreat*.

20. 23. *Donatistis*. Donatism was founded on the belief, introduced early into the African Church, that the validity of sacerdotal acts depended upon the personal character of the agent, and the question arising out of that belief as to the eligibility for sacerdotal office of the *traditores*, or those who had delivered up their copies of the Scriptures under the compulsion of the Diocletian persecution: the exciting cause was the election of a successor to Mensurius, Bishop of Carthage, who died in 311. 'Ency. Brit.,' *voce*. Donatism was condemned by the Council of Carthage in 410 A.D.

21. 7. *Zet*. Vin. Lat., "Caligo quædam mentibus offunderetur." Cf. note, p. 104.

21. 24. *The Emperour*. This was Constantius, son of Constantine the Great, who espoused the Arian cause.

22. 11. Read *ouerquhelmit*, for O.E. *ouerquhemlit*.

22. 23. These quotations from Ambrose will be found in 'De Fide,' lib. ii. cap. xv. n. 141, and c. vii. n. 128. Ambrose here refers to those lapsed bishops whom the Emperor Constantius prevailed on, after the Council of Ariminum, to reject the Nicene Creed, and to adopt the formula of Sirmium, falling into heresy regarding the nature of Christ's person. Subsequently they readopted the Nicene Creed.

24. 20. *Seuinfald licht*. Cf. Exod. xxv. 31-40, xxxvii. 17-24; Rev. i. 12, 13.

24. 23. *Malepeirtnes*. Vin. Lat. *audacia*.

26. 9. *Schot to the duir*. Vin. Lat. *explosa novitas*.

26. 11. *Supple*. Vin. Lat., "Sed forte tunc ipsi novitiæ adiuventioni patrociniâ defuerunt."

27. 7. *Craikis* and *wanetis*=prate and boast. Cf. 37. 6, "*crakis* and *waintis*." *Craik*, to cry; M.E. *kraken*. Cf. *sb. crake*, corncrake. *Wanet*, to boast, vaunt; M.E. *auanten*, Low Lat. *vanitare*, Lat. *vanus*, vain.

"I *vaunte*, I boste, or *crake*, Ie me vante."—Palsgrave.

27. 13. *Weil dirklie*=somewhat obscurely. Vin. Lat., "*Scripta paulo involutius edita*."

27. 19. *Propyne*. Vin. Lat. *propinare*. "The Father hath propined unto mee a bitter cuppe of affliction."—'Rollock on the Passion,' p. 21, quoted in Jam.

27. 35. Cf. Gen. ix. 20-27.

28. 1. *Purpose*=subject in hand. Vin. Lat. *propositum*.

29. 12 (*margin*). *Licht coipmen*=light-hearted givers of the communion cup.

29. 24. *To defence the perseuerance*. Vin. Lat., "propter adferendam primæ fidei tenacitatem."

30. 12. *Pestiferous accompaniing*. Vin. Lat. *venemata permixtione*.

31. 32. *I wg to tell*. Vin. Lat. *horreo dixere*. Cf. Stratmann: "Uggin, O.Icel. *ugga*, *ugg*, 'horreare': Ug, O.Icel. *uggr*, metus; ugging, horror." The following interesting note is found in 'Catholicon Anglicum,' p. 401: "To Vge (Vgg A.); Abhominari, detestare, & cetera, vt in h litera." "Ugely, *horridus*; uged, *foedus*."—'Manip. Vocab.' In describing the pains of hell, Hampole says they

"er swa fel and hard
Als yhe sal here be red aftirward,
þat ilk man may *ugge*, bathe yuunge and alde
þat heres þam be reherced and talde."

—'P. of Cons.,' ll. 6416-6419.

See also 'Ancren Riwele, p. 92. Compare to Huge, &c. In the 'Story of Genesis and Exodus,' l. 2826, Moses, when bidden by God to go to Pharaoh, says—

"Louerd, sent him ðat is to cumen,
Vgging and dred me haueð numen."

See also l. 950. In l. 2850, we have *vglike*=ugly. "And last by the *vgsonnes* of our synnes many trybulacyons be engendred in our soules."—Bp. Fisher, 'Works,' p. 53; see also p. 69. Wyclif, in his Treatises ('Select Works,' vol. iii. p. 34), speaks of a person "*uggynge* for drede and wo." See also *ibid.*, p. 117.

"And doun ane tempest sent als dirk as nicht,
The streme wox *ugsum* of the dym sky."

—Doug., 'Æneados,' v. p. 127, ll. 37, 38.

"A thoner and a thick rayne þrublet in the skewes,
With an *ugsom* noise, noy for to here."

—'Destruct. of Troy,' ll. 12,497, 12,498.

Stubbs, in his 'Anat. of Abuses,' p. 72, uses the form *ugglesome*. In Lord Surrey's translation of the Second Book of the 'Æneid,' p. 144 in Bell's edition, Æneas, describing his escape from Troy, says—

"In the dark night, looking all round about,
In every place the *ugsome* sights I saw."

Lauder, in his 'Godlie Tractate,' ed. Furnivall, p. 18, l. 469, says—"I *ug* þour Murthour and Hirschip to declare." See Wedgwood, 'Dict. of Eng. Etymology,' Intro., p. xxxvii.

32. 21. *Foretaking*=portent. Vin. Lat. *portentum*.

32. 27. Valentinus, the Gnostic of the second century, who tried to harmonise Gentile philosophy with Christian revelation. He said Christ was born of Mary, whom He utilised as the channel through which God entered a finite state, καθάπερ ὕδωρ διὰ σωλήνος ὀδεύει—as water travels through a pipe.

33. 18. *In hidlingis*=in secret. Vin. Lat. *latenter*. Cf. O.E. *hūdels*, *huidels*, *hidels*; A.S. *hydels*, a hiding-place. Cf. *postea*, p. 55, ll. 26 and 34. *In hidils* appears in Wicl., Deut. xxvii. 15. Douglas has—

"Bot Scilla lurkand in derne hiddillis Iyis."

—Doug., 'Eneados,' ii. p. 145, l. 9.

34. 4. *Iugement of the empyre*. This refers to the election and ordination of Nestorius of Antioch, in 428, as Bishop of Constantinople, on the death of Sisinnius, when, on account of the rivalry of the bishops, it was necessary to introduce a stranger.

34. 25. *Sirmitane*. Sirmium, of which Photinus was Bishop in 351, the ancient capital of Pannonia, lay at the confluence of the Sairis and Bacuntius.

35. 17. *Leir* = teach. Vin. Lat. *discimus*, A.S. *lêran*, O.L.Ger. *lêrian*, O.H.Ger. *lêran*.

35. 23. *Sweand*=swaying. Vin. Lat. *nutabundi*. M.E. *sweyen*. The same word is translated (37. 15) by *flowand*.

37. 12. *Atouer*=besides. Vin. Lat. has *sed*. Cf. A.S. *utor*, Eng. *utter*.

37. 26. *Hiddirtillis*=thus far. Vin. Lat. *hæc itaque*.

"Thus, *hiddirtillis*, warryne derenys seir
Exercit in wirschep of his fadir deir."

—Doug., 'Eneados,' ii. p. 259, ll. 21, 22.

38. 23. *Marrowit*=allied. Vin. Lat. *sociatus*.

41. 10. *Propre of the Arrianis*. Vin. Lat., "qui est error proprius Arrianorum."

42. 13. *Stay*=keep away. Vin. Lat. *absit* . . . *ludibrium*.

42. 17. *Gysing*=disguising, affecting a manner. M.E. *gise*, *gyse*,

also *guise*, *guyse*. Cf. "Dis-guise." Cf. Jam., *voce* "Gysar," a harlequin.

43. 4. *Adunit*=connected. Vin. Lat. *connexa*.

43. 8. *Vniing*=uniting. Vin. Lat. *uniendo se homini*.

46. 30. *Thir things . . . tretit*. It is supposed by some writers that Vincentius wrote a treatise on the Trinity and the Incarnation. The preceding exposition of the doctrine of the person of Christ closely resembles that of the Athanasian Creed.

47. 26. *Martyrdome*. This refers to the martyrdom of Leonides, father of Origen, in the reign of Severus. Euseb., 'Eccl. Hist.' lib. vi. cap. ii.

49. 3. *Mother of Alexander*. Julia Mammæa, mother of the Emperor Alexander Severus, when on a visit to Antioch, sent to Alexandria for Origen, so that she might hear him expound the Gospel. She was murdered along with her son in 235 A.D.

49. 8. *Philip*. This emperor (244-249) favoured Christianity.

49. 13. *Porphyrius*. Porphyry, a native of Tyre, 233-304 A.D., wrote a work against Holy Scripture, publicly burnt at the instance of Theodosius the Great.

49. 24. *Leuir erre*. Compare Cicero's compliment to Plato—"Errare mehercule malo cum Platone (quem tu quanti facias scio, et quem ex tuo ore admiror), quam cum istis vera sentire."—"Tusc. Quæes.,' lib. i.

50. 16. *Ganestand*. Vin. Lat. *resisto*.

51. 12. *Tyist*. Vin. Lat. *persuadere*.

51. 18. *Fyireflachtis*=thunderbolts. Vin. Lat. *fulminibus*.

"Ay sen the fader of goddis and king of men
With thunderis blast me smate, as that 3e ken
And with his fyry lewyne me wmbrauch
That we intill our langage cleip *fyirflauch*."

—Doug., 'Eneados,' ii. p. 106, ll. 15-18.

51. 18. Lyndsay, in his description of the Day of Judgment, says—

"As *fyreflaucht* haistely glansyng,
Discend sall the most Hevinly Kyng."

—'Ane Dialogue,' ll. 5551, 5552.

In 'Cath. Angl.,' p. 133, appears—"A flame of fyre; *flamma*, gleba et cetera; *vbi* sparke (A.)"

53. 18. *Reueist*=ravished. Vin. Lat. *rapiuntur*. Not to be mistaken for *reuest*, to clothe; Fr. *revestir*.

54. 19. *Proptis*. Here Winzet defines this rare word as "boundis" or "marcheis." According to Jam., *prop* is used in the same sense in the 'Chartulary of Aberbrothick.'

54. 31. *Stanerie stubburnes*=Stubbornness as hard as stone. Vin. Lat. *tanto adamante pertinaciæ*.

55. 36. *Passis*=perish. Vin. Lat. *pereunt*.

56. 30. *Poiss*=possession, treasure. Vin. Lat. *hoc penes te maneat*. Cf. Ayrshire *posie*, a hoard. From Lat. *positum*. "The King made inventoris of his pois, of all his jewells and uther substance."—Knox, 'Hist.,' p. 31 (Jam.)

58. 24. *The mair of aige*=older people. Vin. Lat. *grandioribus*.

58. 33. *Vpheit*=exalted, lifted up. Vin. Lat. *sublimetur*, Dan. *ophoyer*, Belg. *ophoog-en*, to exalt.

59. 6. *Vnganand*=unbecoming.

59. 21. *Graiwis*=shoots. Vin. Lat. *surculis*. Cf. *graft*.

59. 22. *Cannal*, &c. Vin. Lat., "Cinnamoni et balsami surculis lolium repente atque aconita proveniant."

61. 17. *Aind*=breath, wind. O.E. *onde*, Icel. *ande*, *ond*, Su.-G. *ande*, A.S. *ond* (Jam.)

"With gret payn thiddir thai hym brocht ;

He wes sa stad that he na mocht

His aynd bot with gret panys draw."

—'The Bruce,' iv. ll. 197-199.

61. 29. *Inwart chalmer*. Vin. Lat., "Ab Ecclesiæ penetralibus, penitus extraneas."

62. 20. *Bullerit*=burst out, rushed out like water. Jam. has a long note on *buller*, allying it with "Su.-G. *bullr-a*, tumultuari, strepitum edere." Here Winzet simply identifies it with Vin. Lat. *ebullivit*. Cf. Fr. *bouillir*, to boil. Cf. Douglas, referring to "fludis,"—

"Ourwellit eik with ayris

Fra thair foirstammys the *buller* brayis and raris."

—'Eneados,' ii. p. 232, ll. 9, 10.

Cf. "The Bullers of Buchan."

63. 8. *Swellie*=whirlpool. Vin. Lat. *gurges*. Cf. O.Dut. *swelgh*, A.S. *gespelg*, M.E. *sweln*, *swelogh*.

"The ragis of Silla that huge *swelth* in the se

3e haue eschapit."—Doug., 'Eneados,' ii. p. 33, ll. 15, 16.

68. 8. *Offend thair fute at a stane*=Strike their foot against a stone. Vin. Lat., "Offendere ad lapidem pedem suum."

69. 3. *Beis*=may be, be is. Still common in rural parlance. Cf. vol. ii. p. 70. 3.

"Mastres of woddis, *beis* to ws happy and kind."

—Doug., 'Eneados,' ii. p. 40, l. 18.

69. 7. *Monyast*. This superlative form of *mony*, many, is very rare.

"Off benefice, Schir, at everie feist,

Quha *monyast* hes makis maist request."

—Dunbar, 'To the King,' Pt. ii. p. 208 (S.T.S. Ed.)

72. 12. *Iuliane the Pelagiane*. Julian was Bishop of Eclanum, in Apulia; professed Pelagianism, and, along with Nestorius, was anathematised at the Council of Ephesus (A.D. 431.)

73. 9. *Hail wair*. Vin. Lat. *ad universa*. Cf. note *supra*, p. 126.

73. 21. *Wappit heidlingis*. Vin. Lat. *præcipitemur*. Cf. note *supra*, p. 144.

74. 12. *Counsel . . . at Ephesus*. This famous Council at Ephesus was held in 431 A.D. This allusion fixes the date of the writing of the Commonitorium.

74. 18. *Vnfaythfulness of Ariminia*. This refers to the attempt of the semi-Arian party, at the Council of Ariminum in 359 A.D., to alter the dogma in the Creed asserting the equality of Christ with God.

76. 14. *Strampit*=trampled. Cf. Ger. *strampfen*, used by Luther in his version, Job xxxix. 24 (Jam.)

78. 6. *Glar*=mud. Cf. *glair*, the white of an egg; O.Fr. *glaire*. There seems to be a connection between these words, denoting a slimy, sticky substance. Skeat traces *glair* to Lat. *clarus*; whence Low Lat. *clara oui*, the white of an egg (Ducange). The word is in common use in Scotland at present. As illustrating the present dialect in Ayrshire and Dumfriesshire the following example might be taken: "Wull ye gie's a wee pickl' o' 'oo to stap i' the neb o' ma shoon, for they're unco schauchly and coup me owre i' the *glaur*?"—i.e., Will you give me ('s=us=me) a little bit of wool to stop in the nose of my shoes, because they are very apt, through being broken down and shapeless, to capsize and tumble me in the mud?

"Salfie scho brocht baith prophetes and man,
And furth thaim sett amynd the foul *glar*."

—Doug., 'Eneados,' iii. p. 36, ll. 15, 16.

80. 9. *Glewit*=glued together. Vin. Lat. *adglutinentur*.

81. 24. *Playng . . . pluk at the craw*. I have not been able to trace this game. Cf. saying, "I've a craw t' pluck wi' ye." Cf. also, "I've a craw t' pluck wi' ye, get the feathers fah [who] likes;" "I've a craw t' pluck wi' ye, an' fah is [where is] the pyockie to put in the feathers?"

82. 15. *Trittil trattilis*. Cf. note *supra*, p. 126.

GLOSSARY.

[The references are to the volume, page, and line.]

- A, *num. adj.* one, i. 26. 6. See note.
 Abaissit, *v. pp.* dismayed, i. 37. 18.
 Abak, *adv.* back, i. 38. 7.
 Abbate, *sb.* abbot, ii. 82. 1.
 Aberre, *v.* depart, ii. 52. 7.
 Abhorring fra=repugnant to, i. 25. 20.
 Abolise, *v. inf.* abolish, i. 12. 1; 27. 33.
 Abolissis, *v. pr. t.* abolishes, i. 28. 19.
 Abone, *adv.* above, i. 8. 27; 43. 29.
 Abone, *prep.* above, i. 66. 2.
 Abreid, *adv.* abroad, ii. 69. 27.
 Abstenit, *v. pp.* abstained, i. 93. 7.
 Abuif, *adv.* above, i. 102. 5.
 Abuissis, *sb.* abuses, i. 119. 5.
 Abydit, *v. pp.* waited, i. 11. 2.
 Accuis[s], *v. pr. t.* accuse, i. 65. 29; 133. 16.
 Acquyntit, *v. pp.* acquainted, i. 138. 11.
 Adiunit, *v. pp.* added, accompanied, i. 43. 27.
 Adiuris, *v. pr. t.* adjure, i. 20. 5.
 Admixtioun, *sb.* admixture, ii. 36. 8.
 Adnull, *v. inf.* nullify, i. 58. 27.
 Adnullit, *v. pp.* nullified, i. 109. 20(b).
 Adnumber[-re], *v. pr. t.* reckon, i. 15. 11; 99. 7.
 Aduentuir, *sb.* case, event, i. 113. 10; adventure, ii. 4. 22.
 Aduenture, *v.* endanger, i. 96. 14.
 Aduersar, *sb.* adversary, i. 54. 5.
 Aduert, *v. imper.* turn, i. 41. 30.
 Aduertis, *v. inf.* inform, i. 19. 19.
 Aduertisment, *sb.* admonition, i. 3. 24; 4. 13. See note on i. 4. 13.
 Aduisment, *sb.* deliberation, i. 4. 19. See note.
 Adunit, *v. pp.* united to, ii. 43. 4.
 Adurnand, *v. pr. p.* adoring, i. 129. 8.
 Adurne, *v. pr. t.* worship, adore, i. 98. 23, 26.
 Adurnit, *v. pp.* adored, i. 98. 12. See note.
 Aestimationou, *sb.* estimation, ii. 34. 20.
 Aeternalie, *adv.* eternally, i. 58. 13.
 Affrait, *v. pp.* afraid, i. 42. 12.
 Afoir, *prep.* before, i. 65. 13, 15; afoire, i. 70. 22; afore, i. 4. 23, 28.
 Agane, *adv.* again, i. 24. 20; 74. 5.
 Aganis, *prep.* against, i. 2. 15; 14. 22.
 Aggreit, *v. pt. t.* harmonised, i. 135. 9.
 Aggreit, *v. pp.* agreed, ii. 10. 20.
 Aige, *sb.* age, i. 7. 20; 23. 11.
 Aigeit, *adj.* aged, i. 37. 20; ii. 49. 15.
 Aiges, *sb.* ages, i. 5. 4.
 Aind, *sb.* breath, ii. 61. 17. See note.
 Airis, *sb.* oars, i. 3. 18. See note.
 Airmie, *sb.* army, ii. 5. 25.
 Airmis, *sb.* arms, i. 84. 2.
 Airmis, *v. pr. t.* arms, ii. 4. 22.
 Aithir, *adj.* either, i. 65. 23.
 Al, *adj.* all, i. 2. 3; every, i. 5. 1, 11, 13. See note on i. 94. 15.
 Alanerlie, *adv.* only, i. 42. 8.
 Allace, *interj.* alas, i. 30. 4.
 Allane, *adj.* alone, i. 31. 16; 42. 25; 89. 17. See note on i. 89. 18.
 Allanerlie, *adv.* only, i. 85. 25; 86. 13. See note on i. 85. 25.
 Alluidis, *v. pr. t.* alludes, ii. 24. 19 (margin).

- Alluir, *v. inf.* allure, i. 64. 16.
 Almaist[e], *adv.* almost, i. 3. 13; 7. 4; 10. 35.
 Almus, *sb.* alms, i. 105. 10, 18. See note on *Almus deid*, i. 105. 10.
 Almusdeid, *sb.* alms, i. 125. 30.
 Almychtie, *adj.* Almighty, i. 17. 15.
 Alrady, *adv.* already, i. 3. 9; 4. 16, 25.
 Als, *adv.* as, i. 12. 22; 56. 21; 109. 9.
 Alsua (alswa), *conj.* also, i. 121. 22; 39. 18.
 Alter, *sb.* altar, i. 21. 16.
 Alterit, *v. pt. t.* altered, ii. 15. 14.
 Aluterlie, *adv.* utterly, altogether, i. 8. 12; 21. 3. See note on i. 21. 3.
 Alwaysis, *adv.* always, i. 43. 5.
 Alykways, *adv.* likewise, ii. 46. 6.
 Alyue, *adj.* alive, i. 133. 26.
 Amangis, *prep.* among, i. 9. 25.
 Amendment, *sb.* amendment, i. 65. 27.
 Amitie, *sb.* amity, i. 30. 25.
 Amit[t]is, *v. pr. t.* loses, i. 21. 34. See note.
 Anc, *art. num. adj.* a, an, one, i. 2. 1, 23, *sapissime*.
 Anentis, *prep.* concerning, i. 39. 8.
 Aneuch, *adv.* enough, i. 11. 11.
 Anewche, *sb.* enough, ii. 18. 20.
 Angelicall (Angilicall), *adj.* angelic, pertaining to a divine messenger or pastor, i. 23. 15.
 Anguis, *sb.* anguish, i. 72. 11.
 Anis, *sb.* ones=persons, i. 5. 11; 8. 31.
 Anis, *adv.* once, i. 13. 8; 22. 3; 129. 26.
 Ansueir, *v.* answer, i. 4. 18.
 Ansueris, *sb.* answers, i. 2. 15.
 Apoplesie, *sb.* apoplexy, ii. 13. 3.
 Apostatat, *v. pp.* apostated, i. 118. 25. See note.
 Apostolis, *sb.* apostles, i. 6. 6 *et passim*; apostlis, i. 41. 29.
 Appeill, *v.* appeal, i. 33. 17.
 Appele, *v.* appeal, i. 110. 1.
 Apperand, *adj.* apparent, i. 4. 4.
 Apperandlye, *adv.* apparently, i. 12. 28.
 Apperence, *sb.* appearance, ii. 15. 16.
 Apperinglie, *adv.* apparently, i. 116. 18.
 Apperis, *v. pr. t.* appears, i. 8. 23; 15. 18.
 Apperit, *v. pt. t.* appeared, i. 2. 23.
 Applauding (MS. applauting), *v. pr. p.* expressing agreement, i. 92. 4. See note.
 Applesit, *v. pp.* satisfied, i. 31. 1. See note.
 Appointit, *v. pp.* appointed, i. 82. 18; appoyntit, i. 41. 2.
 Appreue, *v.* approve, i. 32. 12.
 Appreuis, *v. pr. t.* approves, agrees, i. 32. 15.
 Appropriying, *v. pr. p.* appropriating, i. 8. 5.
 Approuin, *v. pt. pp.* approved of, i. 2. 8; 10. 22; 29. 14.
 Appuncting, *v. pr. p.* appointing, i. 107. 9.
 Ar, *v. are*, i. 2. 11; 4. 33; 5. 16.
 Archiheretic, *adj.* [or *sb.*] arch-heretical, i. 71. 13.
 Arcke, *sb.* ark, i. 41. 1.
 Arrogantis, *sb.* arrogant persons, i. 78. 8.
 Artelzerie, *sb.* artillery, i. 58. 26.
 Article, *sb.* article, i. 30. 5.
 Artyculis, *sb.* articles, i. 2. 7. [Lat. *articulus*.]
 Ascriuing, *v. pr. p.* ascribing, i. 40. 25.
 Ascriuis, *v. pr. t.* ascribes, i. 68. 32.
 Assaltit, *v. pt. t.* assaulted, ii. 67. 4.
 Assuir, *v.* assure, i. 18. 6.
 Astoneist, *v. pp.* astonished, i. 50. 33.
 Astrictis, *v. pr. t. pl.* limit, bind, i. 72. 18. See note on i. 74. 13.
 Athir, *pron.* either, i. 74. 6.
 Athort, *prep.* through, all over [Lat. *per*], ii. 64. 4.
 Atouer, *adv.* moreover, ii. 37. 12; 73. 16. See note.
 Attentlie, *adv.* attentively, i. 6. 6.
 Auante, *v. inf.* boast, i. 42. 12.
 Aucht, *v. pr. t.* owe, i. 5. 24; 65. 31; ii. 56. 12. See note on i. 65. 31.
 Auchtin, *adj.* eighth, i. 82. 5. See note.
 Auctoritie, *sb.* authority, i. 29. 6.
 Auctoriteis, *sb.* authorities, i. 25. 29.
 Auctoritie, *sb.* authority, i. 7. 8.
 Auctorizit, *v. pp.* authorised, i. 55. 3.
 Auctour, *sb.* author, i. 56. 22; 120. 2 (margin).
 Auisement, *sb.* advice, counsel, i. 135. 17.
 Auncient, *adj.* ancient, i. 6. 4.
 Avytit, *v. pp.* awaited, i. 54. 33.
 Awalke, *v. imper.* awake, i. 6. 20. See note.
 Awantit, *v. pt. p.* boasted, ii. 77. 13.
 Awaytit, *v. pp.* awaited, i. 56. 15.
 Awin, *adj.* own, i. 3. 14; 6. 19.
 Awin, *sb.* own, ii. 60. 24.
 Ay, *interj.* yes, i. 58. 12.

- Babis, *sb.* babies, i. 7. 29.
 Bable, *sb.* babble, i. 78. 25.
 Bable, *v.* babble, i. 97. 18.
 Babling, *sb.* babbling, i. 9. 28.
 Backwart, *adv.* backward, i. 12. 32.
 Bærnes, *sb.* nakedness, ii. 27. 24.
 Bairding, *sb.* traducing like a street bard, rhyming satirically, i. 56. 25; ii. 81. 15.
 Bairdis, *sb.* poets, ii. 81. 18.
 Baissinis, *sb.* basins, i. 94. 9.
 Baith, *adj.* both, i. 3. 18; 11. 20.
 Bak, *sb.* back, i. 18. 10 [8].
 Bakwart, *adj.* backward, ii. 17. 14 (margin).
 Baldly, *adv.* boldly, i. 28. 2.
 Ballat, *sb.* ballad, i. 45. 7.
 Ballies, *sb.* bailies, i. 94. 22.
 Band, *sb.* bond, i. 132. 5.
 Bandstane, *sb.* binding-stone, i. 32. 24.
 Baneis, *v. inf.* banish, i. 94. 26.
 Baneising, *v. ger.* banishing, i. 62. 23.
 Banis, *sb.* bones, i. 113. 3.
 Banise, *v. inf.* banish, i. 50. 29.
 Banissit, *v. pp.* banished, i. 26. 7. 8.
 Bankatting, *v. ger.* banqueting, ii. 64. 9.
 Bannis, *sb.* banns, i. 85. 4. See note.
 Baptim, *sb.* baptism, i. 21. 34; 73. 27. See note on i. 21. 34.
 Barber, *adj.* barbarous, i. 108. 5; 113. 20.
 Baris, *sb.* bears, i. 45. 11.
 Barne, *sb.* child, i. 82. 4.
 Barneage, *sb.* childhood, ii. 49. 14; barneage, i. 62. 34. See note on i. 62. 34.
 Barnis, *pl.* children, i. 82. 21; -eis, ii. 58. 15.
 Baronis, *sb.* barons, i. 5. 3.
 Battel, *sb.* battle, i. 8. 33; battell, i. 120. 17.
 Bauld, *adj.* bold, i. 13. 6.
 Bauldelie, *adv.* boldly, i. 65. 22; bauldlye, i. 10. 12.
 Be, *prep.* by, i. title-page, 8. 9; 2. 8; in preference to, i. 26. 2. See note on i. 26. 2.
 Becum, *v. pp.* become, i. 14. 4.
 Beddis, *sb.* beds, i. 3. 8.
 Beginniss, *v. pr. t.* begins, ii. 41. 14.
 Begit [O.E. *bezitan*, Goth. *bi-gitan*], (beggit, footnote), *v. pp.* begotten, i. 119. 30.
 Begylit, *v. pp.* beguiled, ii. 7. 1.
 Behaif, *v.* behave, i. 90. 25, 27.
 Behaldis, *v. pr. t.* beholds, i. 6. 22.
 Behauit, *v. pt. t.* constrained, ii. 15. 3. See note.
 Behuift, *v. pt. t.* behoved, i. 53. 24.
 Behuis, *v. pr. t.* behove, i. 78. 21.
 Beir, *v.* bear, i. 66. 5.
 Beirar, *sb.* bearer, i. 138. 7.
 Beis, *v.* be, ii. 69. 3; 70. 3. See note.
 Beistis, *sb.* beasts, i. 102. 10.
 Beistlie, *adj.* beastly, i. 107. 22; 108. 5.
 Beleif, *sb.* belief, i. 5. 25; 30. 6.
 Beleuand, *v. pr. p.* believing, i. 33. 24.
 Beleue, *sb.* belief, i. 69. 21. See note.
 Beleue, *v. pr. t.* believe, i. 71. 3.
 Beleuear, *sb.* believer, i. 60. 32.
 Beleuit, *v. pp.* believed, ii. 6. 35.
 Bellie, *sb.* belly, i. 30. 18; bellis, i. 30. 17; 115. 7 (margin).
 Beluift, *v. pp.* beloved, i. 31. 28.
 Belwodder, *sb.* bell-wether, ram, ii. 34. 13. [Vin. Lat. *arietem*.]
 Bene, *v. pp.* been, i. 5. 30; 7. 21.
 Beneth, *adv.* beneath, ii. 83. 2.
 Beseik, *v. pr. t.* beseech, i. 7. 18; 11. 31.
 Beseikand, *v. pr. p.* beseeching, i. 10. 16.
 Beseikis, *v. pr. t.* beseeches, i. 13. 23.
 Besydis, *prep.* besides, i. 11. 16; ii. 6. 25.
 Bete, *v. inf.* beat, ii. 21. 31.
 Betrasit, *v. pp.* betrayed, i. 129. 7.
 Bettir, *adv.* better, i. 55. 22.
 Betuix, *prep.* between, i. 3. 7; 14. 11.
 Beutiful, *adj.* beautiful, i. 11. 11.
 Bewar, *v. inf.* beware, i. 132. 3.
 Bibill, *sb.* Bible, i. 32. 6 (margin). See note.
 Big, *v.* build, i. 27. 4.
 Bigaris, *sb.* builders, i. 32. 25.
 Biging, *v. pr. p.* building, i. 123. 10.
 Bischoipes, *sb.* bishops, i. 2. 3; bischoipis, i. 4. 27.
 Bissines, *sb.* business, i. 53. 11; ii. 16. 13; 26. 7.
 Bittirnes, *sb.* bitterness, ii. 22. 22.
 Blaymes, *v. pr. t.* blames, ii. 78. 25.
 Blek, *sb.* blemish, i. 7. 15. See note.
 Blekkit, *v. pp.* blacked, defiled, i. 43. 35.
 Blud, *sb.* blood, i. 14. 15; blude, i. 6. 23; 8. 30; bluid, i. 86. 8.
 Blynd, *sb.* blindness, i. 38. 3. See note.
 Blys, *sb.* bliss, i. 11. 28.
 Blyssit, *adj.* blessed, i. 2. 19.
 Blythe, *adj.* glad, i. 124. 16.
 Blythnes, *sb.* gladness, i. 28. 35; 29. 3.
 Bocht, *v. pp.* bought, i. 120. 31.

- Bodeis, *sb.* bodies, i. 3. 22.
 Bodely, *adj.* bodily, i. 5. 15.
 Bodyis, *sb.* bodies, i. 8. 19.
 Boisting, *v. ger.* boasting, i. 54. 27.
 Boistit, *v. pt. t.* boasted, i. 55. 35.
 Bortal, *sb.* brothel, ii. 60. 15.
 Bordouring, *v. ger.* bordering, i. 44. 20.
 Borne, *v. pp.* born, i. 29. 23.
 Bosumis, *sb.* bosoms, i. 10. 6.
 Bot, *conj.* but, i. 3. 22; 4. 31; bott, i. 21. 11.
 Botum, *sb.* bottom, i. 52. 31.
 Botumles, *adj.* bottomless, i. 52. 30; ii. 44. 7.
 Boulitis, *sb.* bolts, i. 58. 26.
 Boundrodis, *sb.* landmarks, ii. 65. 27.
 Bowldin, *v. pp.* puffed up, i. 133. 13.
 Brace, *sb.* brass, i. 114. 20.
 Brade, *adj.* broad, ii. 15. 8.
 Brag, *sb.* boasting, i. 80. 3; 80. 16.
 Bragaris, *sb.* braggarts, i. 76. 26.
 Braid, *adv.* broadly, i. 20. 21.
 Braid, *adj.* broad, ii. 4. 17.
 Braistis, *v.* burst [Teut. stem *brast*, Swed. *brista*; cf. *postea*, *brestit*], ii. 50. 21.
 Brak, *sb.* noise, i. 12. 25. See note.
 Brak, *v. pt. t.* broke, i. 29. 21.
 Brasin, *adj.* brazen, i. 123. 18.
 Breder, *sb.* brethren, i. 25. 14.
 Breid, *sb.* bread, i. 84. 17.
 Breidis, *sb. pl.* bread, i. 84. 24; ii. 55. 34.
 Breiks, *sb.* breeches, i. 52. 19.
 Breistis, *sb.* breasts, i. 52. 22.
 Brek, *v. inf.* break, i. 3. 18.
 Brekaris, *sb.* breakers, ii. 12. 13.
 Breking, *v. pr. p.* breaking, i. 95. 3; 127. 2.
 Brestit, *v. pp.* burst, ii. 30. 2; -ing, ii. 68. 25.
 Brether, *sb.* brothers, brethren, i. 2. 10; 7. 29. See note on i. 2. 10.
 Breue, *adj.* brief, ii. 15. 20.
 Breuelie, *adv.* briefly, i. 52. 7; ii. 9. 4; finally, ii. 67. 16.
 Brik, *sb.* violation, i. 74. 11.
 Brint, *v. pp.* burnt, ii. 27. 9.
 Brocht, *v. pp.* brought, i. 5. 3. 33.
 Brockin, *v. pp.* broken, ii. 6. 21.
 Browis, *sb.* brats, i. 6. 12. See note.
 Bruke, *v. inf.* enjoy, possess, i. 12. 21. See note.
 Brunt, *v. pp.* burnt, i. 31. 7.
 Brychtnes, *sb.* brightness, i. 122. 25.
 Brynt, *adj.* burnt, i. 21. 16.
 Buir, *v. pt. t.* bore, i. 59. 20; ii. 45. 1.
 Buird, *sb.* board, maintenance, i. 109. 23 (margin).
 Buith, *sb.* booth, i. 23. 2; 26. 30.
 Buke, *sb.* book, i. 47. 1. Buke of Discipline, i. 27. 31 (margin). See note on i. 27. 31.
 Bukis, *sb.* books, i. 27. 10.
 Bullerit, *v. pt. t.* rushed like water, ii. 62. 20. See note.
 Bund, *adj.* bound, i. 8. 28.
 Bunde, *v. pp.* bound, i. 37. 22.
 Burdin, *sb.* burden, i. 50. 9.
 Burding, *v.* burden, i. 138. 17.
 Burding, *sb.* burden, i. 66. 6.
 Bure, *v. pt. t.* bore, ii. 78. 13.
 Burgeounis, *sb.* buds, i. 45. 13. See note.
 Buriing, *sb.* burial, i. 113. 6.
 Buriit, *v. pp.* buried, i. 72. 12.
 But, *prep.* without, i. 8. 20; 9. 7; 75. 9. See note on i. 30. 6.
 Buyth, *sb.* booth, ii. 12. 33.
 By, *prep.* in preference to, i. 26. 2; 74. 7 (margin).
 Bydand, *v. pr. p.* remaining, ii. 57. 25.
 Byll, *sb.* writing, i. 19. 35. See note.
 Bypassing, *v. pr. p.* passing, ii. 36. 24.
 Bypast, *adj.* past, i. 56. 19.
 Byrth, *sb.* birth, i. 29. 28.
 Byting, *v. ger.* biting, ii. 34. 2.
 Cacheit, *v. pp.* tossed, ii. 53. 17.
 Caf, *sb.* chaff, ii. 53. 6.
 Caice, *sb.* case, i. 50. 6.
 Cailwyfe, *sb.* kail - wife, vegetable-seller, i. 114. 26 (margin).
 Calket, *v. pp.* chalked, i. 23. 6. See note on i. 2. 24.
 Calking, *v. pr. p.* chalking, i. 2. 24.
 Calking, *sb.* chalking, i. 23. 2.
 Cankir, *sb.* canker, ii. 19. 28.
 Cannal, *sb.* cinnamon, ii. 59. 22.
 Canounis, *sb.* canons, i. 90. 3.
 Canticulis, *sb.* songs, i. 31. 9.
 Cariit, *v. pp.* carried, i. 65. 9; 113. 3.
 Cassin, *v. pp.* cast, i. 75. 14; 123. 18; ii. 23. 25. See note on i. 75. 14.
 Castand, *v. pr. p.* casting, i. 27. 10.
 Catechis, *sb.* catechism, i. 90. 20.
 'Calvin's Catechism,' see note on i. 90. 20.
 Catholiklie, *adv.* catholicly, ii. 43. 24(c).
 Cattell, *sb.* cattle, i. 114. 6.
 Caullation, *sb.* quibbling, i. 20. 8; 68. 17.
 Causeis, *sb.* causes, ii. 5. 24.
 Caus, *sb.* cause, i. 109. 21; caus, i. 109. 24.
 Ceis, *v.* cease, ii. 78. 24; ceiss, ii. 78. 31.

- Ceissit, *v. pt. t.* ceased, i. 51. 8; ii. 21. 26.
 Certane, *adj.* certain, i. 2. 7.
 Certefeing, *v. pr. p.* certifying, i. 68. 23.
 Certitude, *sb.* certainty, i. 108. 9.
 Chalissis, *sb.* chalices, i. 113. 23; 114. 18.
 Chalmer, *sb.* chamber, ii. 61. 29.
 Chandelar, *sb.* candlestick, ii. 24. 19.
 Chanounis, *sb.* cannons, i. 110. 20.
 Chanse, *sb.* chance, i. 69. 11.
 Chast, *adj.* chaste, i. 110. 14, 18.
 Chastissis, *v. pr. t.* chastises, i. 125. 25.
 Chearitie, *sb.* charity, i. 19. 18.
 Cheif, *adj.* chief, i. 71. 13.
 Cheiflie, *adv.* chiefly, i. 66. 13.
 Cheiftane, *sb.* chieftain, ii. 3. 3; 5. 35.
 Cheis, *v. pr. t.* choose [M.E. *chesen*, A.S. *cebsan*], i. 102. 1.
 Cheisit, *v. pt. t.* chose, ii. 12. 6.
 Cheldring, *sb.* children, i. 54. 10. See note on i. 101. 8.
 Chenis, *sb.* chains, i. 37. 24.
 Cheptours, *sb.* chapters, i. 11. 25; cheptouris, ii. 15. 19.
 Cheritie, *sb.* charity, i. 17. 1.
 Chesing, *v. pr. p.* choosing, i. 41. 3.
 Chesit, *v. pt. t.* chose, i. 9. 6; chesait, i. 57. 34.
 Childer, *sb.* children, i. 24. 22. See note on i. 54. 10.
 Childering, *sb.* children, i. 119. 27.
 Chosin, *v. pp.* chosen, i. 15. 15.
 Christianitie, *sb.* Christendom, i. 50. 7.
 Christindome, *sb.* Christendom, i. 51. 9.
 Cimal, *sb.* cymbal, i. 75. 7.
 Circulis, *sb.* circles, ii. 15. 14.
 Circumcidit, *v. pp.* circumcised, i. 82. 4. See note.
 Citand, *v. pr. p.* citing, i. 103. 13.
 Citeis, *sb.* cities, i. 50. 32.
 Citenaris, *sb.* citizens, ii. 5. 4.
 Citis, *v. pr. t.* cites, ii. 22. 17(a).
 Citizanis, *sb.* citizens, i. 26. 28.
 Clame, *v.* claim, ii. 5. 5.
 Clannis, *sb.* clans, ii. 62. 11.
 Clathis, *sb.* cloths, i. 114. 19.
 Clatterand (*v. pr. p.*), *adj.* gossiping, ii. 29. 2.
 Clatteris, *sb.* idle talk; here, frivolous compositions, ii. 10. 1.
 Clayth, *sb.* cloth, i. 83. 12; 84. 16.
 Cleik, *v. pr. t.* clutch, i. 72. 15 (margin); ii. 10. 9. See note on i. 72. 15.
 Clein, *adj.* clean, i. 26. 10.
 Cleinnes, *sb.* cleanness, i. 111. 20.
 Cleir, *adj.* clear, i. 14 (headline); 27. 12.
 Clekane-wittit, *adj.* feeble-minded, i. 52. 27. See note.
 Clenge, *v. inf.* cleanse, i. 8. 29; *pr. t.* 9. 8.
 Clengeis, *v. pr. t.* cleanses, i. 108. 14.
 Clerenes, *sb.* clearness, ii. 78. 7.
 Clockand, *v. pr. t.* cloaking, i. 77. 2.
 Cloikit, *v. pp.* cloaked, i. 128. 4.
 Cloisit, *v. pp.* closed, i. 52. 22; 139. 27.
 Cloking, *v. pr. p.* cloaking, i. 20. 1.
 Clokit, *adj.* cloaked, i. 8. 35.
 Coiuis, *sb.* caves, ii. 22. 6.
 Cokintrace, *sb.* cockatrice, ii. 61. 15.
 Colorit, *v. pp.* coloured, ii. 55. 16.
 Comburgessis, *sb.* co-burgesses, i. 95. 5.
 Commendand, *v. pr. p.* commending, i. 120. 32.
 Commentare, *sb.* commentary, i. 57. 13.
 Commixtioun, *sb.* commixture, ii. 41. 2(a).
 Commodius, *adj.* suitable, adapted, i. 23. 20.
 Commonioun, *sb.* communion, ii. 19. 25.
 Communicant, *v. pr. p.* communicating, i. 90. 24.
 Communicantis, *sb.* communicants, i. 89. 9(a).
 Comone, *adj.* common, i. 118. 10.
 Companzone, *sb.* companion, i. 7. 26.
 Compasse, *sb.* circuit, compass, i. 4. 2.
 Compaticence, *sb.* sympathy, i. 21. 12. See note.
 Complenis, *v. pr. t.* complains, i. 31. 5.
 Complices, *sb.* accomplices, i. 16. 6(b).
 Comprouinciall, *adj.* comprovincial, i. 42. 34.
 Compte, *sb.* account, i. 53. 31.
 Comptrol, *v. inf.* control, i. 95. 25.
 Concluid, *v. pr. t.* conclude, i. 73. 26.
 Concluidis, *v. pr. t.* concludes, ii. 10. 26.
 Condamnis, *v. pr. t.* condemn, i. 9. 9.
 Conference, *sb.* comparison, i. 111. 22.
 Confessioun (Geneua), i. 79. 6. See note.
 Confessoure, *sb.* confessor, ii. 70. 28.
 Confisk, *v. inf.* confiscate, i. 95. 1.
 Confort, *sb.* comfort, ii. 9. 18.
 Confund, *v. inf.* confound, i. 57. 36.
 Confundit, *v. pp.* contradicted, i. 98. 13.

- Conionit, *v. pp.* conjoined, ii. 14. 2 ;
coniunit, i. 68. 10.
Coniurit, *v. pp.* sworn together, i.
97. 27.
Conquest, *v. pp.* acquired, i. 24. 7.
See note.
Consait, *sb.* conceit, i. 13. 3 ; con-
saisit, i. 40. 34.
Consauis, *v. pr. t.* conceives, i. 76. 7.
Contemne, *v. inf.* despise, i. 4. 30.
Contene, *v.* contain, i. 3. 21.
Contrair, *prep.* contrary to, ii. 68. 27 ;
contrare, i. 7. 1.
Contrare, *sb.* opposition, i. 62. 4.
Contrarie, *adv.* on the contrary, i. 8.
21.
Contrarious, *adj.* contrary, i. 110. 10 ;
contrarius, i. 3. 7 ; 28. 4.
Contre, *sb.* country, i. 25. 15.
Contreis, *sb.* countries, i. 27. 17.
Conuenis, *v. pr. t.* applies, i. 17. 27.
Conuenis, *v. pr. t.* agree, i. 112. 23.
Conuenticulis, *sb.* conventicles, i. 122.
11.
Conuict, *v. pp.* convicted, i. 58. 29.
Conuoye, *v.* guide, accompany, i. 13.
32. See note on i. 69. 20.
Copiis, *sb.* copies, i. 25. 16.
Corne, *sb.* corn, ii. 53. 6.
Corroboring, *v. pr. p.* corroborating,
i. 69. 15.
Cote, *sb.* coat [O. Fr. *cote*], i. 78. 12.
Couer, *v. pr. t.* cover, i. 84. 15.
Couerit, *v. pp.* covered, i. 83. 12.
Counsall, *sb.* council, i. 26. 13(a) ;
cunselis, i. 27. 21 ; counsell, i. 2.
18 ; 4. 6. See note on i. 71. 22.
Coupis, *sb.* cups, i. 84. 24.
Coupounis, *sb.* parts, i. 72. 16 (mar-
gin). Fr. *coupon*, from *couper*.
Cousingis, *sb.* cousins, i. 96. 16.
Covatis, *v. pr. t.* covets, i. 66. 24.
Coward, *sb.* coward, i. 26. 19.
Craftismen, *sb.* craftsmen, ii. 8. 35.
Craibit, *adj.* peevish, irritated, i. 4.
14 ; 113. 10. See note on i. 4. 14.
Craigis, *sb.* necks, ii. 4. 14.
Craikis, *v. pr. t.* prates, boasts, ii. 27.
7 ; crakis, ii. 37. 6.
Casrit, *v. pp.* dashed to pieces, i. 3.
12. See note.
Craw, *sb.* crow, ii. 81. 25.
Creat, *v. pp.* created, ii. 40. 22, 27,
28.
Crede, *sb.* creed, ii. 8. 8.
Creid, *sb.* creed, i. 59. 2.
Creip, *v.* creep, i. 43. 14.
Creuell, *adj.* cruel, i. 14. 6.
Croce, *sb.* cross, i. 78. 11 ; 83. 9.
Croppin, *v. pp.* crept, i. 119. 5 ;
croipin, i. 132. 13. See note on i.
119. 5.
Croun, *sb.* crown, i. 115. 10.
Crucifit, *v. pp.* crucified, ii. 44. 18.
Crudelitie, *sb.* cruelty, i. 28. 32.
Cruelie, *adv.* cruelly, i. 139. 27.
Crukit, *adj.* crooked, i. 43. 30.
Cryme, *sb.* crime, i. 7. 17.
Cuid, *sb.* chrisom cloth, i. 83. 13.
See note.
Cuik, *sb.* cook, i. 122. 2.
Cuir, *sb.* office, i. 24. 19.
Cuir, *sb.* care, i. 113. 2.
Cuirit, *v. pp.* cured, ii. 13. 10.
Culd, *v. aux.* could, i. 20. 1.
Cum, *v. inf.* come, i. 5. 5 ; 24. 28.
Cumand, *v. pr. p.* coming, i. 135. 5 ;
cumande, i. 11. 5.
Cumis, *v. pr. t.* comes, i. 11. 14.
Cumlie, *adj.* comely, i. 93. 17.
Cummerance, *sb.* trouble, ii. 10. 5.
Cummeris, *sb.* troubles, vexations, i.
27. 6 ; ii. 17. 12. See note on i.
27. 6.
Cummin, *v. pp.* come, i. 127. 13.
Cumpanie, *sb.* company, i. 89. 16.
Cunning, *adj.* learned, i. 8. 22.
Cuntre, *sb.* country, i. 27. 22 ; 113.
4 ; cuntreis, i. 5. 9.
Cunzey, *sb.* money, i. 58. 3. See note.
Cure, *sb.* regard, i. 11. 5.
Curius, *adj.* curious, i. 24. 29.
Cuttit, *v. pp.* cut, i. 10. 24 ; 66. 21.
Daingerous, *adj.* dangerous, i. 2. 23 ;
3. 8.
Dais, *sb.* days, i. 43. 35.
Dalie, *adv.* daily, i. 25. 1.
Damicell, *sb.* damsel, i. 79. 5, 7, 8.
Damage, *sb.* damage, i. 34. 2.
Damnit, *v. pp.* damned, i. 130. 9.
Dar, *v. pr. t.* dare, i. 4. 30.
Daylie, *adv.* daily, i. 98. 1.
De, *v. inf.* to die, ii. 53. 14.
Deand, *v. pr. p.* dying, i. 139. 7 ; ii.
63. 5 ; deing, i. 139. 8.
Debait, *sb.* strife, i. 27. 7.
Decane, *sb.* deacon, i. 102. 15.
Deceisis, *v. pr. t.* dies, i. 82. 21.
Deceissit, *v. pt. t.* deceased, i. 112.
17 ; decessit, i. 113. 17.
Declamatioun, *sb.* address, i. 2. 17.
Decorit, *v. pp.* honoured, distinguish-
ed, i. 29. 14 ; 103. 19.
Decreis, *sb.* decrees, i. 73. 5 ; ii. 20. 5.
Decretit, *v. pp.* decreed, i. 30. 3.
Dede, *sb.* deed, i. 59. 30.
Dedely, *adj.* deadly, i. 3. 7.

- Dedicat, *v. pp.* dedicated, i. 115 (headline); 115. 1.
 Dedicatis, *v. pr. t.* dedicate, ii. 9. 23.
 Dee, *v. pr. t.* die (O.E. *de*), i. 58. 12.
 Defalt, *sb.* default, i. 58. 2.
 Defenceit, *v. pp.* defended, i. 55. 27.
 Defensis, *sb.* defences, i. 69. 15.
 Deformare, *sb.* an undoer, i. 26. 3.
 Degenerat, *v. pp.* degenerated, i. 8. 15.
 Deid, *sb.* deed, i. 8. 25; the dead, i. 122. 26. See note on *almus deid*, i. 105. 10.
 Deidly, *adj.* deadly, i. 6. 16.
 Deiectit, *v. pt. t.* cast down, i. 8. 14.
 Deinzeit, *v. pt. t.* deigned, ii. 42. 34.
 Deip, *adj.* deep, i. 127. 20.
 Deiply, *adv.* deeply, i. 51. 2.
 Deirbelufit, *adj.* dearly beloved, i. 10. 6.
 Delayt, *v. pp.* delayed, ii. 33. 26.
 Dele, *sb.* deal, i. 3. 24.
 Delis, *v.* deals, i. 125. 30.
 Deliuert, *v. pt. pp.* delivered, i. 2. 14.
 Delyte, *v.* delight, i. 18. 8; ii. 55. 25.
 Delyuer, *v.* deliver, i. 33. 11.
 Delywerit, *v. pp.* delivered, i. 118. 23.
 Demittand, *v. pr. p.* putting away, i. 109. 19.
 Dene, *sb.* dean, i. 49. 1.
 Dennar, *sb.* dinner, i. 84. 22.
 Denyand, *v. pr. p.* denying, i. 116. 23.
 Depaupering, *v. pr. p.* impoverishing, i. 8. 6.
 Depertit, *v. pp.* departed, i. 124. 18.
 Deposit, *v. pp.* deposed, i. 12. 27.
 Depriuis, *v. pr. t.* deprive, i. 109. 3.
 Despysit, *v. inf.* be despised, i. 31. 14.
 Destroyt, *v. pp.* destroyed, i. 129. 23.
 Desyre, *v. pr. t.* desire, i. 4. 20.
 Desyris, *sb.* desires, i. 4. 16.
 Determinatis, *v. pr. t.* determine, i. 125. 26.
 Deth, *sb.* death, i. 3. 9; 4. 22; 6. 19; dethe, i. 95. 2.
 Detract, *v.* disparage, i. 65. 25. See note.
 Dettis, *sb.* debts, i. 107. 25.
 Deuilische, *adj.* devilish, i. 9. 4.
 Deuise, *sb.* device, i. 127. 5.
 Deuseit, *v. pp.* devised, i. 61. 9.
 Deuitie, *sb.* duty, responsibility for, i. 107. 25. See note.
 Deulie, *adv.* duly, i. 24. 19.
 Deuoring, *v. ger.* devouring, i. 44. 21.
 Deuorit, *v. pp.* devoured, i. 14. 8.
 Deuotoun, *sb.* devotion, ii. 25. 22.
 Deuty, *sb.* duty, i. 5. 24.
 Deuyll, *sb.* devil, i. 26. 26.
 Deuyse, *sb.* device, ii. 77. 2.
 Dew, *adj.* due, i. 4. 5; 9. 18; dewe, i. 23. 18.
 Dewiteis, *sb.* duties (rents or imposts), i. 8. 5.
 Dewlis, *sb.* devils, i. 118. 19.
 Dewly, *adv.* duly, i. 116. 24.
 Dewtie, *sb.* duty, i. 97. 9.
 Diacones, *sb.* deacons, i. 41. 9, 26 (-is. i. 42. 31).
 Differ, *v. pr. t.* defer, i. 4. 13.
 Differris, *v. pr. t.* differ, i. 135. 21.
 Difficill, *adj.* difficult, i. 60. 26.
 Diffinitoun, *sb.* definition, ii. 19. 22.
 Dilatit, *v. pp.* expanded, ii. 20. 20.
 Diminiss, *v. pr. t.* diminish, i. 72. 4; diminuis, *v. pr. t.* ii. 60. 22.
 Dimit, *v. inf.* lay aside, i. 93. 27.
 Ding, *v.* drive, ii. 47. 13.
 Diocesie, *sb.* diocese, i. 43. 28.
 Dippit, *v. pp.* dipped, i. 83. 13.
 Dirk, *adj.* dark, i. 74. 20. See note.
 Dirklie, *adv.* darkly, ii. 27. 13.
 Discipulis, *sb.* disciples, i. 9. 20; 25. 8.
 Disionit, *v. pp.* disjoined, i. 27. 1.
 Dispence, *v.* dispense, i. 128. 32.
 Displesit, *v. pp.* displeased, i. 133. 30.
 Displesour, *sb.* displeasure, i. 14. 26.
 Dispyseand, *v. pr. p.* despising, ii. 52. 17.
 Dispyssis, *v. pr. t.* despise, i. 127. 18.
 Dispyte, *sb.* in opposition to spite, i. 29. 34.
 Dissaitful, *adj.* deceitful, i. 60. 33; ii. 7. 11.
 Dissaitfullie, *adv.* deceitfully, ii. 57. 4.
 Dissauearis, *sb.* deceivers, i. 52. 16; ii. 28. 25.
 Dissauit, *v. pp.* deceived, i. 30. 7.
 Dissiuir, *v. pr. t.* dissever, ii. 19. 18.
 Distinctis, *v. pr. t.* distinguishes, i. 75. 3; 76. 6.
 Distincting, *v. pr. p.* distinguishing, i. 96. 10.
 Distruction, *sb.* destruction, i. 33. 31.
 Dit, *v. inf.* close up, i. 22. 6. See note.
 Ditement, *sb.* a dictated writing, i. 25. 12. See note.
 Ditt, *v. pr. t.* close up, ii. 7. 15.
 Diuulgat, *v. pt. t.* divulged, i. 25. 14.

- Diuyde, *v. inf.* divide, ii. 5. 19.
 Dochter, *sb.* daughter, i. 10. 26;
 dochtir, i. 96. 7; -is, *pl.* i. 121. 22.
 Doggis, *sb.* dogs, i. 7. 33; doigis, ii.
 38. 29.
 Dois, *v. pr. t.* do, i. 5. 9; 28. 26.
 See note on i. 5. 9.
 Dolour, *sb.* grief, i. 12. 30.
 Domestical, *adj.* domestic, ii. 60. 10.
 Dotations, *sb.* donations, i. 24. 12.
 See note.
 Douchty, *adj.* valiant, ii. 10. 8.
 Doun, *adv.* down, i. 9. 14.
 Doun, *v. pp.* struck down, i. 116. 19
 (margin). See note.
 Dounled, *v. pt. t.* seduced, ii. 49. 29.
 Dountramping, *v. ger.* putting down,
 i. 11. 30.
 Dout, *v.* doubt, i. 7. 7; douting, i. 7.
 9; 13. 9.
 Dout, *sb.* doubt, i. 11. 14.
 Doutleslie, *adv.* unquestionably, i. 51.
 24.
 Doutsun, *adj.* doubtful, doubting, i.
 4. 34; 28. 14. See note on i.
 67. 16.
 Draidour, *sb.* dread, ii. 5. 10; dredour,
 i. 44. 31; dreidour, ii. 28. 1. See
 note on i. 44. 31.
 Dreme, *sb.* dream, i. 6. 18.
 Drery, *adj.* dreary, i. 25. 5.
 Drewin, *v. pp.* drawn, ii. 63. 19.
 Droigis, *sb.* drugs, ii. 12. 34.
 Drumlye, *adj.* troubled, ii. 78. 5.
 Dryuin, *v. pp.* driven, ii. 22. 2.
 Duelling, *sb.* dwelling, ii. 17. 7.
 Duiris, *sb.* doors, i. 87. 17; 87. 18.
 Duun, *adj.* dumb, i. 5. 16; 7. 33.
 See note on i. 7. 33.
 Dune, *v. pp.* done, i. 8. 4.
 Dure, *sb.* door, i. 45. 1.
 Durris, *sb.* doors, i. 2. 24.
 Dytis, *v. pr. t.* dictates, i. 65. 24.

 Effairis, *sb.* affairs, i. 73. 24; ii. 8. 23;
 effaris, i. 12. 12.
 Effectuslie, *adv.* affectionately, i. 11.
 32; effectuuslie, i. 67. 28. [Lat.
affectuosus.]
 Efficacitie, *sb.* efficacy, i. 81. 10.
 Efrayit, *adj.* afraid, i. 3. 13; 3. 20;
 62. 24; 118. 20. See note on i.
 3. 13.
 Efter, *adv.* after, i. 2. 24; 3. 1; 5.
 3. 8.
 Eftercummeris, *sb.* successors, ii. 21. 2.
 Efterwart, *adv.* afterwards, ii. 45. 2,
 5.
 Eiectit, *v. pp.* ejected, i. 64. 6.

 Eik, *v. pr. t.* add, i. 30. 31; 55. 17.
 See note on i. 60. 23.
 Eild, *sb.* age, ii. 58. 8.
 Ein, *sb.* eyes, i. 14. 13. Eine, i. 42.
 15. See note.
 Eirdlie, *adj.* earthly, i. 29. 8.
 Eis, *sb.* eyes, i. 4. 23; 78. 3.
 Eit, *v. pt. t.* ate, i. 87. 15.
 Eiting, *sb.* eating, i. 127. 10.
 Eitis, *v. pr. t.* eats, i. 86. 10.
 Eldaris, *sb.* elders, i. 7. 19.
 Ellis, *adv.* otherwise, else, i. 18. 16;
 68. 27. [A.S. *elles.*]
 Embrase, *v.* i. 66. 17; 133. 31;
 embraissing, *v. ger.* i. 64. 16;
 embraissyng, *v. pr. p.* i. 12. 25.
 Empescheit, *v. pp.* hindered, ii. 33. 22.
 Emprior, *sb.* emperor, i. 50. 7; 118.
 17.
 Enduit, *v. pt. t.* endowed, i. 87. 8.
 Enforced, *v. pp.* forced, i. 3. 7. See
 note.
 Engener, *v. inf.* engender, i. 27. 5;
 engenerit, *v. pt. t.* ii. 35. 19.
 Eniose, *v. inf.* enjoy, i. 121. 23.
 Ennimeis, *sb.* enemies, i. 8. 1.
 Enteres, *sb.* interest, i. 24. 24.
 Entir, *v.* enter, i. 81. 21.
 Entirit, *v. pp.* entered, i. 112. 18.
 Entressis, *sb.* concerns, i. 101. 10.
 See note.
 Epistil, *sb.* letter, i. 25. 3; 56. 21.
 Epistolis, *sb.* epistles, i. 117. 17.
 Erar, *adv.* rather, i. 12. 29.
 Erast, *adv.* soonest [=the rather], i. 6.
 13. See note.
 Erd, *sb.* earth, i. 12. 10.
 Erd, *v. inf.* bury, i. 12. 2; erdit,
v. pp. ii. 11. 8. See note on i. 12. 2.
 Eris, *sb.* ears, i. 120. 1.
 Earnist, *adj.* earnest, i. 25. 16.
 Earnistnes, *sb.* earnestness, ii. 25. 5.
 Erre, *v.* err, i. 88. 10; 133. 5.
 Errit, *v. pp.* erred, i. 133. 3, 10.
 Erth, *sb.* earth, i. 6. 8; 13. 15.
 Esalie, *adv.* easily, i. 69. 17.
 Eschameit, *v. pp.* ashamed, i. 49. 12;
 eschamit, i. 25. 32.
 Eschewit, *v. pp.* avoided, i. 4. 13.
 Escriuing, *v. pr. p.* ascribing, i. 77. 3.
 Estabilise, *v.* establish, i. 117. 3.
 Estabilissit, *v. pp.* established, i. 69. 5.
 Estait, *sb.* estate, i. 5. 2; 5. 22.
 Esteme, *v.* esteem, i. 3. 6; estemis,
v. pr. t. i. 72. 19; estemit, *v. pp.*
 i. 13. 4.
 Estonist, *v. pp.* astonished, ii. 23. 13.
 Euangel, *sb.* Gospel, i. 28. 20, 24; 29.
 16; euangell, i. 39. 19.

- Euersioun, *sb.* overthrow, i. 52. 36.
 Euill, *adj.* evil, i. 120. 14.
 Euin, *sb.* evening, i. 23. 5.
 Euin, *adv.* even, i. 40. 28.
 Euir, *adv.* ever, i. 12. 23.
 Euyll, *adv.* evil, i. 3. 12.
 Euyll, *sb.* evil, i. 31. 30.
 Ewill, *sb.* evil, i. 49. 14.
 Ewin, *adv.* even, ii. 7. 2.
 Examinat, *v. inf.* examine, i. 37. 8.
 Exceid, *v. pr. t.* exceed, ii. 46. 30.
 Excuis, *sb.* excuse, i. 52. 36.
 Excuiss, *v.* excuse, i. 119. 16.
 Exemple, *sb.* example, i. 12. 17.
 Exerceit, *v. pp.* exercised, i. 54. 7 (see note); 103. 3.
 Exorcizatioun, *sb.* exorcism, i. 83. 9.
 See note.
 Exornatit, *v. pp.* adorned, i. 131. 23.
 Expeditioun, *sb.* haste, i. 4. 18.
 Experimentit, *adj.* experienced, ii. 6. 18.
 Explane, *v. inf.* explain, ii. 15. 16.
 Exponis, *v. pr. t.* expounds, i. 85. 15.
 Exterminion, *sb.* extermination, i. 7. 11.
 Externe, *adj.* external, outward, i. 54. 30.
 Extorsion, *sb.* extortion, i. 14. 20.

 Fabellis, *sb.* fables, ii. 26. 21.
 Fabruar, *sb.* February, i. 14. 31.
 Facil, *adj.* easy, ii. 15. 17.
 Fader, *sb.* father, i. 41. 33.
 Fae, *sb.* foe, ii. 6. 23.
 Failzeing, *v. pr. p.* failing, i. 39. 26.
 Failzeit, *v. pp.* failed, i. 16. 13.
 Faime, *sb.* fame, i. 12. 16.
 Fair, *v. inf.* fare, i. 26. 12.
 Fal, *v. pr. t.* falls, i. 6. 13.
 Faldis, *sb.* sheepfolds, ii. 65. 13, 17.
 Fallowis, *sb.* fellows, i. 58. 17; 60. 28.
 Fals, *adj.* false, i. 109. 6.
 Falset, *sb.* falsehood, i. 61. 3.
 Falslie, *adv.* falsely, ii. 54. 27.
 Falt, *sb.* fault, i. 10. 17.
 Fand, *v. pt. t.* found, i. 52. 9.
 Farde, *sb.* bustle, noise, blast, i. 99. 4 (margin). See note.
 Farder, *conj.* farther, i. 13. 20.
 Fascheit, *v. pp.* troubled, ii. 62. 24 (margin).
 Fascheous, *adj.* troublesome, ii. 80. 16.
 Fassoun, *sb.* fashion, i. 52. 18.
 Fatheris, *sb.* fathers, i. 4. 27.
 Februar, *sb.* February, i. 47. 13.
 Feildis, *sb.* fields, i. 84. 6.

 Feir, *sb.* fear, i. 3. 21; 7. 2.; 11. 26; 21. 11.
 Feircelie, *adv.* fiercely, i. 61. 16.
 Feirful, *adj.* fearful, i. 3. 19; feirfull, i. 21. 7.
 Feirles, *adj.* fearless, i. 44. 18.
 Feist, *sb.* feast, i. 2. 21.
 Feit, *sb.* feet, i. 127. 25; ii. 44. 23.
 Fel, *adj.* strange, biting, i. 99. 4 (margin). See note.
 Feling, *v. pr. p.* feeling, ii. 13. 4.
 Fer, *adv.* far, i. 5. 18; 129. 26.
 Ferder, *adv.* farther, i. 6. 25; 8. 25.
 Fering, *v. pr. p.* fearing, i. 67. 12.
 Feriss, *v. pr. t. pl.* fear, ii. 53. 10.
 Ferit, *v. pt. t.* feared, i. 13. 17; 59. 21.
 Ferthair, *adj.* farther, i. 80. 10; ferther, i. 51. 8.
 Feruencie, *sb.* fervency, i. 129. 5.
 Fest, *sb.* feast [O.Fr. *feste*, M.E. *feste*, Ger. *Fest*], i. 29. 10.
 Festual, *adj.* festal, festival, i. 28. 10; 29. 6.
 Fet, *v. pp.* fetched, i. 4. 1. See note.
 Fetteis, *sb.* fitches, ii. 56. 16.
 Fetterit, *v. pp.* fettered, i. 37. 23.
 Fewis, *sb.* feus, i. 8. 7, *passim*. See note on i. 8. 9.
 Fewis, *adj. pl.* few, i. 56. 17 (fews, footnote).
 Fickil, *adj.* fickle, ii. 28 (headline).
 Figuir, *sb.* figure, i. 111. 29.
 Figurat, *v. pp.* prefigured, i. 85. 14.
 Fil, *sb.* fill, ii. 13. 1.
 Fine, *sb.* end, i. 31. 4. See note.
 Finzeit, *adj.* feigned, i. 137. 1.
 Finzetlie, *adv.* feignedly, ii. 42. 20.
 Fische, *sb.* fish, i. 12. 22; fischeis, i. 102. 10.
 Fitcheis, *sb.* fitches, i. 120. 15; 128. 16.
 Flambis, *sb.* flames, ii. 17. 19.
 Fle, *v. inf.* flee, i. 65. 4.
 Fleis, *sb.* flies, fleas, ii. 31. 25.
 Fleisis, *sb.* fleeces, ii. 65. 9.
 Fleit, *adj.* afraid, i. 63. 6.
 Fleitnes, *sb.* fear, i. 50. 1.
 Flok, *sb.* flock, i. 6. 7; ii. 7. 9.
 Floure, *sb.* flower, ii. 58. 7.
 Flowand, *adj.* wavering, ii. 37. 15.
 Fluid, *sb.* flood, i. 84. 6; fluidis, *pl.* ii. 26. 12.
 Fluir, *sb.* floor, ii. 53. 8.
 Flureis, *v.* flourish, ii. 59. 27.
 Flurissand, *v. pr. p.* flourishing, i. 23. 10.
 Folie, *sb.* folly, ii. 10. 35.
 Folouis, *v. pr. t.* follows, i. 25. 15.

- Fontane, *sb.* fountain, i. 68. 5.
 For [tyme], *adv.* afore, in time past, i. 9. 34.
 Forbearis, *sb.* forefathers, i. 9. 15.
 Force, *sb.* consequence, ii. 60. 11; 62. 4; 78. 34; 80. 6.
 Forcie, *adj.* forcible, strong, ii. 6. 28.
 Forduart, *adv.* forward, ii. 51. 11.
 Foreknaulege, *sb.* foreknowledge, ii. 44. 22.
 Foremer, *adj.* former, i. 107. 5.
 Forenemmit, *v. pp.* before-named, i. 71. 3.
 Foresadis, *adj.* aforesaid, i. 4. 14.
 Foresein, *v. pp.* foreseen, ii. 11. 20.
 Forespak, *v. pt. t.* foretold, i. 19. 13.
 Forespokin, *v. pp.* foretold, i. 122. 12.
 Foretalking, *sb.* omen, i. 24. 26 [Vin. Lat. *portentum*]; ii. 32. 21.
 Forgearis, *sb.* makers, forgers, ii. 5. 32.
 Forgeing, *v. pr. p.* forging, i. 52. 17.
 Forgeuance, *sb.* forgiveness, i. 104. 19.
 Formair, *adj.* former, i. 129. 23.
 Formare, *adj.* former, i. 3. 15; 11. 14.
 Fornamit, *v. pp.* named before, i. 37. 10.
 Forret, *sb.* forehead, i. 83. 10.
 Forsamekle, *adv.* forasmuch, i. 16. 20.
 Forzet (forzet), *v. pp.* forgotten, i. 31. 11; 51. 19.
 Forzetfulness, *sb.* forgetfulness, i. 27. 28.
 Forzettis, *v. pr. t.* forgets, i. 29. 30.
 Fourhundreth, *adj.* four-hundred, i. 133. 1.
 Fourt, *adj.* fourth, i. 125. 14.
 Fourtein, *adj.* fourteenth, i. 99. 11.
 Foury, *adj.* forty, i. 27. 16; 126. 9.
 Fowthe, *sb.* abundance, plenty, ii. 48. 25.
 Foxis, *sb.* foxes, ii. 12. 21.
 Fra, *prep.* from, i. 3. 15; 4. 24; 5. 33; 6. 3.
 Fra, *conj.* since, i. 4. 20; 51. 2; ii. 3. 11.
 Fra hand=at once, immediately, ii. 70. 9.
 Fraudfullie, *adv.* stealthily, ii. 65. 15.
 Fre, *adj.* free, i. 10. 4; 94. 24.
 Freche, *adj.* fresh, i. 30. 3.
 Fredome, *sb.* freedom, i. 130. 11, 17.
 Freindis, *sb.* friends, i. 7. 29; 96. 12.
 Frelie, *adv.* freely, i. 9. 11.
 Friendschip, *sb.* friendship, i. 30. 26.
 Freris, *sb.* friars, i. 58. 8; 110. 21.
 Fre-wil, *sb.* free-will, i. 130. (head-line), 1.
 Frutis, *sb.* fruits, i. 4. 35.
 Fuid, *sb.* food, i. 87. 15; ii. 12. 30.
 Fuilhardines, *sb.* foolhardiness, i. 91. 4.
 Fuit, *sb.* foot, i. 129. 31.
 Fuitstepis, *sb.* footsteps, ii. 27. 23.
 Fule, *sb.* fool, i. 62. 6.
 Fulechellie, *adv.* foolishly, i. 54. 14.
 Fulege, *adj.* foolish, i. 55. 24; 61. 23.
 Fulegnes, *sb.* foolishness, i. 62. 15, 16.
 Fuleschlie, *adv.* foolishly, i. 21. 8.
 Fulische, *adj.* foolish, i. 29. 25.
 Fullelie, *adv.* fully, i. 17. 11; 51. 15; ii. 45. 16.
 Fulliness, *sb.* fulness, ii. 36. 29.
 Foundationis, *sb.* foundations, donations, i. 24. 12.
 Fundatouris, *sb.* founders', i. 115. 10.
 Furius, *adj.* furious, i. 30. 1.
 Furnise, *v.* furnish, ii. 6. 2.
 Furth, *adv.* forth, i. 6. 18.
 Furthschawin, *v. pp.* exhibited, ii. 21. 16.
 Furthsetting, *v. ger.* setting forth, i. 121. 9.
 Fute, *sb.* foot, i. 97. 2 (margin); ii. 24. 24.
 Fyireflachtis, *sb.* flashes of lightning, ii. 51. 18; fyireflachtis [Lat. *fulminibus*], ii. 55. 4. See note on ii. 51. 18.
 Fynd, *v.* find, i. 17. 25.
 Fyre, *sb.* fire, i. 14. 4; ii. 27. 1.
 Fyrie, *adj.* fiery, ii. 17. 18.
 Gadderit, *v. pp.* gathered, i. 130. 14.
 Gaif, *v. pt. t.* gave, i. 6. 8; 6. 9; 25. 16; 130. 17.
 Gaist, *sb.* Ghost, i. 28. 5; 29. 6.
 Gait, *sb.* way, course, ii. 55. 31.
 Garmont, *sb.* garment, ii. 64 (head-line, 3).
 Garnisit, *v. pp.* adorned, i. 4. 34.
 Gart, *v. pt. t.* caused, i. 123. 11.
 Gefin, *v. pp.* given, i. 28. 30.
 Geif, *v.* give, i. 67. 31.
 Generis, *v. pr. t.* generates, i. 76. 7, 8.
 Gentil, *adj.* gentle, i. 16. 13.
 Gentrice, *sb.* gentleness, i. 97. 5; ii. 12. 16. See note on i. 97. 5.
 Geris, *sb.* goods, i. 9. 16; 50. 20; 95. 18.
 Germountis, *sb.* garments, i. 128. 14; germunt, ii. 65. 5.
 Gesting-stok, *sb.* laughing-stock, i. 78. 25. See note.
 Gestit, *v. pp.* jested, i. 73. 8.
 Gestuiris, *sb.* gestures, i. 91. 7 (side-note).
 Geuand, *v. pr. p.* giving, i. 99. 13.

- Geue, *conj.* if, i. 5. 32; 7. 15; 13. 16.
 Geuis, *v. pr. t.* gives, i. 9. 10.
 Geve, *v.* give, i. 7. 24, 27; 53. 31.
 Gevin, *v. pp.* given, i. 6. 14; geuin, i. 11. 16, 17.
 Gif, *conj.* if, i. 26. 16; giffe, i. 106. 28; giff, i. 106. 30.
 Giltles, *adj.* guiltless, i. 66. 4.
 Girn, *sb.* snare, i. 100. 10 (margin).
 See note.
 Giue, *conj.* if, i. 33. 5.
 Glaid, *adj.* glad, i. 2. 19 [A.S. *glæd*].
 See note on i. 2. 19.
 Glaidlie, *adv.* gladly, i. 123. 17; glaidlye, i. 10. 25.
 Glar, *sb.* mire, ii. 78. 5. See note.
 Glewit, *v. pp.* glued, ii. 80. 8.
 Gloir, *sb.* glory, i. 50. 12.
 Gloissing, *v. pr. p.* explaining by a gloss, i. 20. 1. See note.
 Gloissit, *v. pp.* glossed, i. 56. 22.
 Glore, *sb.* glory, i. 9. 25; 13. 13.
 Glorifeit, *v. pt. t.* glorified, i. 41. 34; glorfeit (ootnote).
 Glotton, *sb.* glutton, i. 30. 22.
 Gnawin, *v. pp.* gnawed, ii. 33. 31.
 Goddace, *sb.* goddess, ii. 21. 23.
 Gois, *v. pr. t.* goes, i. 139. 9.
 Goldin, *adj.* golden, i. 114. 17.
 Gospellaris, *sb.* Evangelists, i. 8. 21.
 See note.
 Gracius, *adj.* gracious, i. 2. 1; 3. 2.
 Graiwis, *sb.* shoots, ii. 59. 21. See note.
 Grantand, *v. pr. p.* granting, i. 125. 19.
 Gre, *sb.* humour, i. 29. 24. See note.
 Gredelie, *adv.* greedily, i. 14. 16; 127. 29.
 Greif, *sb.* grief, i. 12. 3.
 Greis, *sb.* degrees, i. 68. 10; ii. 57. 31.
 Greitar, *adj.* greater, i. 85. 24.
 Gret, *adj.* great, i. 6. 17, 18; 11. 29; grete, i. 3. 24.
 Greting, *v. ger.* weeping, i. 105. 18.
 Gretumlie, *adv.* greatly, i. 16. 13.
 See note.
 Greueouslie, *adv.* grievously, ii. 28. 6; greuouslie, i. 11. 35.
 Grippand, *v. pr. p.* seizing, ii. 51. 20.
 Grof, *adj.* flat, i. 114. 23 (MS. *gros* footnote). See note.
 Grossis, *adj.* gracious, i. 78. 5.
 Grouing, *v. ger.* growing, ii. 58. 22.
 Grund, *sb.* ground, i. 107. 12.
 Gude, *sb.* good, i. 10. 11.
 Gudis, *sb.* goods, i. 26. 20.
 Gudnes, *sb.* goodness, i. 11. 16, 21.
 Guid, *adj.* good, i. 91. 20.
 Guidlie, *adv.* goodly, i. 54. 8.
 Guild, *sb.* barberry, ii. 59. 22.
 Gyde, *sb.* guide, i. 61. 31.
 Gydear, *sb.* guide, i. 133. 25.
 Gydis, *sb.* guides, i. 9. 6.
 Gydit, *v. pp.* guided, i. 3. 10; 29. 5.
 Gyf, *conj.* if, i. 39. 18.
 Gyftis, *sb.* gifts, i. 15. 12.
 Gysing, *v. ger.* disguising, ii. 42. 17.
 See note.
 Habirione, *sb.* habergeon, ii. 4. 22.
 See note.
 Had, *v. pr. t.* hold, ii. 55. 31.
 Hae, *v. aux.* have, i. 25. 23 (he, footnote). See note.
 Haeresie, *sb.* heresy, i. 71. 14.
 Haeretable, *adj.* heritable, i. 121. 20.
 Haeretage, *sb.* heritage, i. 115. 15.
 Haeretikis, *sb.* heretics, i. 71. 17.
 Haet, *sb.* heat, i. 26. 23. See note.
 Haif, *v. aux.* have, i. 5. 3, *passim*.
 Haifand, *v. pr. p.* having, i. 15. 4.
 Haige, *sb.* hedge, i. 14. 23; ii. 54. 21.
 See note on i. 14. 23.
 Hail, *adj.* whole, i. 26. 6.
 Hailnes, *sb.* soundness, ii. 37. 8.
 Hail-wair, *sb.* the whole, i. 52. 12; ii. 73. 9. See note on i. 52. 12.
 Haist, *sb.* haste, i. 55. 20.
 Haistely, *adv.* hastily, i. 2. 22; haist-ily, i. 33. 6.
 Hait, *v. pp.* hated, i. 31. 6.
 Haitrent, *sb.* hatred, ii. 22. 18.
 Hald, *v. inf.* hold, i. 4. 1; 4. 23.
 Hald, *sb.* hold, place of defence, ii. 5. 1.
 Haldin, *v. pp.* held, i. 10. 31; 24. 22.
 Haldis, *v. pr. t.* holds, i. 27. 1.
 Hale, *adj.* sound, i. 97. 29.
 Halelie, *adv.* holily, ii. 70. 17.
 Hali, *adj.* holy, i. 56. 21.
 Halines, *sb.* holiness, i. 44. 28; ii. 18. 8.
 Haly, *adj.* holy, i. 4. 33; 11. 8, 26.
 Handsum, *adj.* handy, ii. 6. 10. See note.
 Handwritt, *sb.* handwriting, i. 138. 6.
 Hang, *v. pt. t.* hung, i. 78. 5.
 Hapnit, *v. pt. t.* happened, i. 134. 12; ii. 72. 12; happynnit (footnote).
 Happelie, *adv.* happily, i. 24. 7; ii. 6. 15.
 Harbery, *sb.* place of refuge; *adj.* harbourous, i. 4. 2. See note.
 Hard, *v. pp.* heard, i. 4. 9.
 Hard, *v. pt. t.* heard, i. 37. 14; *v. pp.* 91. 25.
 Harlotis, *sb.* harlots, i. 109. 20(a); 110. 5.

- Harpit, *v. pp.* harped, reiterated, i. 18. 3.
Hart, *sb.* heart, i. 9. 9.
Hasert, *v. inf.* hazard, i. 50. 20.
Hatrent, *sb.* hatred, i. 68. 3. See note.
Hauand, *v. pr. p.* having, i. 8. 18.
Hauelie, *adv.* heavily, i. 106. 24.
Hauiar, *adj.* heavier, i. 106. 25.
Hauines, *sb.* heaviness, i. 105. 13.
Hawy, *adj.* heavy, i. 107. 4. (Cf. A.S. *hefig*, *hæfig*.)
Hef, *v. aux.* have, i. 66. 13; ii. 38. 15.
Heicht, *v. pp.*, *adj.* haughty, i. 133. 13.
Heidis, *sb.* heads, i. 14. 28.
Heidles, *adj.* heedless, i. 7. 12.
Heidlingis, *adv.* headlong, ii. 67. 32.
Heip, *v. inf.* heap, i. 44. 13.
Heip, *sb.* heap, ii. 36. 3.
Heir, *adv.* here, i. 40. 20.
Heirfor, *adv.* therefore, i. 7. 18.
Heiris, *v.* hear, i. 124. 14.
Heit, *sb.* heat, i. 133. 12.
Helis, *sb.* heels, ii. 70. 35.
Hellis, *sb. pl.* hell, i. 72. 3(b), 6.
Helth, *sb.* health, i. 64. 13.
Helthful, *adj.* healthy, i. 4. 33; 5. 9.
Hem, *sb.* home, i. 118. 8. See note.
Hemmir, *sb.* hammer, ii. 6. 12.
Hering, *sb.*, *v. ger.* hearing, ii. 28. 13.
Hert, *sb.* heart, i. 13. 33.
Herte, *sb.* heart, i. 87. 27; *pl.* hertis, i. 34. 1.
Hertlie, *adv.* heartily, i. 67. 33.
Hertlie, *adj.* feeling, i. 96. 19.
Hes, *v. aux.* has, for *pl.* have, i. 3. 3; has, i. 3. 14; 38. 9, *passim*.
Heuinning, *sb.* haven, ii. 17. 14; 53. 29. See note on ii. 17. 14.
Heumont, *sb.* helmet, ii. 6. 12. See note.
Hiddirtillis, *adv.* hitherto, ii. 37. 26. See note.
Hidlingis, *adj.* secret, ii. 33. 18. See note.
Hie, *adj.* high, i. 3. 24; 7. 17; 8. 22.
Hieast, *adj.* highest, i. 7. 20; 65. 12.
Hiech, *adj.* high, i. 50. 33.
Hienes, *sb.* Highness, i. 11. 17.
Hierin, *adv.* herein, ii. 18. 1 (margin).
Hir, *pron.* her, i. 2. 4, *passim*.
Historiis, *sb.* histories, ii. 49. 2.
Hoip, *sb.* hope, i. 53. 32; 113. 9.
Hoipand, *v. pr. p.* hoping, i. 4. 18.
Hoipit, *v. pt. t.* hoped, i. 49. 7; *v. pp.* i. 85. 14.
Hoiss, *sb.* stockings, hose, i. 58. 32. See note.
Honorabyll, *adj.* honourable, i. 16. 23.
Honoris, *sb.* honours, i. 9. 18.
Horne, *sb.* horning, a legal form of diligence, i. 95. 1. See note.
Hors, *sb.* horse, i. 130. 7.
Horsboy, *sb.* horse-boy, i. 122. 2.
Horss, *sb. pl.* horses, i. 114. 5.
Houngerit, *v. pt. t.* hungered, ii. 12. 29.
Houngir, *sb.* hunger, ii. 12. 31.
Housse, *sb.* house, i. 7. 34.
Houssis, *sb.* houses, i. 8. 12. See note.
Huir, *sb.* whore, i. 128. 3.
Huirдум, *sb.* whoredom, i. 128. 7.
Humanitie, *sb.* humanity, nature, i. 7. 18; 10. 1.
Humelie, *adv.* humbly, i. 13. 23.
Humill, *adj.* humble, i. 3. 1; 9. 25. See note on i. 64. 3.
Humlie, *adv.* humbly, i. 10. 16.
Humlokis, *sb.* hemlocks, ii. 59. 23.
Humyll, *v. inf.*, humble, i. 33. 34.
Hundreth, *adj.* hundred, i. 6. 34; 9. 1; 86. 21. [Icel. *hundrað*.]
Huntis, *v. pr. t.* hunt, i. 128. 3.
Hurlit, *v. pp.* hurled, ii. 22. 5.
Hwnie, *sb.* honey, ii. 48. 14.
Hyech, *adj.* high, i. 43. 3.
Hyit, *v. pp.* thrown away, ii. 76. 29.
Hym, *pron.* him, i. 15. 5.
Hyne, *adv.* hence, i. 127. 28.
Idilnes, *sb.* idleness, i. 128. 13.
Ignorantis, *adj. pl.* ignorant, i. 5. 11; 5. 27.
Ignorantis, *sb.* ignorant persons, i. 8. 27. See note.
Ilis, *sb.* islands, ii. 62. 10.
Ilke, *adj.* every [O.E. *ylc.*, A.S. *ælc*, *elc*], i. 6. 27.
Illuminat, *v. pp.* illuminated, i. 90. 8.
Imaginat, *adj.* imaginary, i. 119. 30.
Imaginat, *v. pr. t.* imagine, i. 120. 19; ii. 22. 19.
Immediat, *adj.* direct, i. 20. 7.
Impassible, *adj.* incapable of suffering, i. 87. 9.
Impis, *sb.* scions, i. 5. 4. See note.
Imploir, *v. inf.* implore, i. 131. 24.
Importable, *adj.* intolerable [Fr. *importable*], i. 23. 20.
Impreue, *v. inf.* impeach, i. 33. 9; disprove, i. 79. 26.
Impulsion, *sb.* impulse, ii. 63. 14.
In, *prep.* into, i. 31. 9.
Inbring, *v.* introduce, ii. 36. 22.

- Inbrocht, *v. pp.* imported, ii. 21. 16.
 Incall, *v.* invoke, i. 124. (headline);
 incallis, *v. pr. t.* i. 115. 13.
 Incensuris, *sb. pl.* the burnings, i. 115. 5.
 Incircumspect, *adj.* imprudent, i. 61. 5.
 Incres, *sb.* increase, i. 45. 18.
 Incess, *v.* increase, ii. 29. 7.
 Indigentis, *sb. pl.* indigent persons, i. 115. 9.
 Indiuidit, *v. pp.* undivided, i. 84. 28.
 Indoutit, *adj.* undoubted, i. 66. 18.
 Indoutitie, *adv.* undoubtedly, i. 132. 22.
 Indurat, *v. pp.* hardened, i. 9. 7; 134. 2.
 Induring, *prep.* during, i. 29. 30. See note.
 Indurit, *v. pp.* hardened, i. 37. 25.
 Infinit, *sb.* infinity, infinite number, ii. 64. 14.
 Infirm, *v.* weaken, i. 58. 26.
 Ingere, *v. pr. t.* introduce, obtrude, i. 67. 23; *v. pt. t.* i. 21. 15. See note on i. 21. 15.
 Inglis, *adj.* English, i. 32. 6 (see note on Inglis Bibill); 79. 17.
 Ingyne, *sb.* ingenuity, i. 56. 24.
 Ingyynis, *sb.* talents, parts, dispositions, i. 5. 8; 24. 34. See note on i. 5. 8.
 Inhabilitie, *sb.* unfitness, i. 7. 3.
 Inhere, *v.* adhere, ii. 73. 24.
 Inhibit, *v. pp.* prohibited, i. 4. 11.
 Inhibitis, *v. pr. t.* i. 73. 28.
 Inimeis, *sb.* enemies, i. 78. 7.
 Iniunit, *v. pr. t.* enjoined [*Lat. in-jungere*], i. 77. 24.
 Inlak, *sb.* deficiency, i. 5. 23; inlake, i. 12. 30; 75. 10. See note on i. 5. 23.
 Inqueir, *v.* inquire, ii. 57. 19.
 Insaciable, *adj.* insatiable, i. 44. 18.
 Insameke, *conj.* insomuch, i. 42. 9. See note.
 In schundir, *adv.* asunder, ii. 65. 14.
 Insinuat, *v. inf.* insinuate, ii. 10. 19.
 Insprayth, *sb.* furniture, i. 114. 6. See note.
 Instorit, *v. pp.* restored, i. 106. 11.
 Inteirly, *adv.* entirely, i. 133. 17.
 Intellable, *adj.* innumerable, i. 92. 5.
 Intendand, *v. pr. p.* intending, i. 8. 29.
 Intendit, *v. pt. t.* leaned, i. 62. 34.
 Intent, *sb.* design, i. 4. 6, margin.
 Interpryse, *sb.* enterprise, i. 4. 8; -is, ii. 12. 27.
 Intertineit, *v. pp.* entertained, ii. 3. 11.
 Intitultit, *v. pp.* entitled, i. 37. 1.
 Inueterat, *adj.* inveterate, ii. 54. 29.
 Inuoluit, *v. pp.* involved, ii. 17. 11.
 Inwart, *adj.* inward, i. 54. 29.
 Inventaris, *sb.* inventors, i. 7. 21.
 Inwartlie, *adv.* inwardly, i. 65. 24.
 Inweys, *v. pr. t.* inveighs, ii. 28. 7.
 Inwy, *sb.* envy, i. 115. 8, margin.
 Inwy, *v. inf.* envy, ii. 30. 25.
 Inwyng, *v. pr. p.* envying, ii. 30. 20.
 Inwyous, *adj.* envious, ii. 57. 22.
 Irking, *sb.* delay, ii. 76. 1.
 Irkit, *v. pp.* tired, i. 39. 1; ii. 29. 12. See note on i. 39. 1.
 Irne, *sb.* iron, i. 14. 3; 37. 24.
 Ithanlie, *adv.* busily, i. 61. 22. See note.
 Iimpis, *sb.* lack, ii. 15. 2.
 Ionit, *v. pp.* united, ii. 18. 21; 41. 10.
 Iouglarie, *sb.* jugglery, i. 62. 10; 87. 20. See note on i. 62. 10.
 Iuge, *v.* judge, i. 16. 5.
 Iugeit, *v. pp.* judged, i. 4. 8; 23. 12.
 Iugement, *sb.* judgment, i. 3. 3, 17.
 Iunit, *v. pp.* joined, united, i. 66. 10; 90. 19.
 Iuse, *sb.* juice, ii. 65. 1.
 Iust, *adj.* accurate, i. 60. 13.
 Iustli, *adv.* justly, ii. 18. 1 (margin).
 Iustlie, *adv.* properly, i. 18. 5.
 Iwne, *v.* unite, i. 136. 32.
 Kaist, *v. pt. t.* cast, i. 127. 24.
 Keching, *sb.* kitchen, i. 11. 6. See note.
 Kechingis, *sb.* kitchens, i. 8. 6; 9. 20.
 Keipet, *v. pp.* kept, i. 115. 17, 20.
 Keiping, *v. pr. p.* keeping, i. 5. 18.
 Keis, *sb.* keys, i. 80. 12.
 Keling, *v. pr. p.* marking with ruddle, i. 33. 32. See note.
 Kempis, *sb.* champions, i. 33. 16; 62. 5. See note on i. 33. 16.
 Kenling, *sb.* whelp, i. 118 (footnote).
 Kepit, *v. pp.* kept, i. 13. 17.
 Kingistis, *sb.* partisans of the king, i. 59. 23.
 Kinismen, *sb.* kinsmen, i. 50. 30.
 Kirk, *sb.* church, i. 3. 11; 5. 8.
 Knaulege, *sb.* knowledge, i. 40. 29.
 Knave, *v.* know, i. 106. 31; knaw, i. 6. 7.
 Knawin, *v. pp.* known, i. 4. 6; 4. 16; 4. 21; 5. 20.
 Knok, *v. inf.* knock, i. 61. 12.
 Knok, *v. pr. t.* knock, ii. 68. 5.
 Knottis, *sb.* knots, binding force (*argumentorum nexibus*), ii. 48. 18.

- Knycht, *sb.* knight, i. 77. 29. On Longinus, see note on i. 77. 29.
 Kow, *sb.* terror, i. 107. 12 (margin). See note.
 Kyndes, *sb.* kinds, i. 98. 3.
- Laborit, *v. pt. t.* laboured, i. 12. 1.
 Labouris, *sb.* labours, i. 13. 11.
 Lach, *v. inf.* laugh, i. 78. 25. See note.
 Lachin, *v. pp.* laughed at, i. 73. 8.
 Ladyis, *sb.* lady's, i. 10. 4.
 Laic, *adj.* lay, i. 35. 13; 42. 7.
 Lait, *adj.* late, i. 7. 20; 7. 28.
 Laith, *adj.* loath, i. 11. 1.
 Laitlie, *adv.* latelý, i. 6. 33.
 Lang, *adv.* long, i. 9. 7; 11. 2.
 Lat, *v. let* [down], i. 3. 24. [A.S. *latan*, Dut. *laten*.]
 Lat, *v. imper.* let, i. 30. 9; ii. 52. 23.
 Lattir, *adj.* latter, i. 79. 9.
 Laubour, *v. inf.* labour, i. 28. 12.
 Laugh, *v.* laugh, i. 5. 12.
 Lauchful, *adj.* lawful, i. 2. 9; lauchfull, i. 7. 7.
 Lautefull, *adj.* loyal, i. 61. 1.
 Lawar, *sb.* laver, i. 81. 12. See note.
 Lawaste, *adj.* lowest, i. 7. 20.
 Lawtay, *sb.* loyalty, ii. 7. 3.
 Lawtie, *sb.* loyalty, i. 44. 34. See note.
 Layit, layt, *adj.* lay, title-page, i. 47. 8. See note on p. 87, title-page.
 Layng, *adv.* long, i. 106. 7.
 Layngsum, *adj.* tedious, i. 60. 8.
 Leand, *v. pr. p.* lying, i. 26. 5.
 Learis, *sb.* liars, i. 52. 16; ii. 10. 35.
 Led, *sb.* lead, i. 14. 4; leid, i. 114. 20.
 Leid, *v. inf.* lead, ii. 26. 1.
 Leidand, *v. pr. p.* leading, i. 37. 21.
 Leif, *v. pr. t.* leave, i. 18. 5; *v. imper.* i. 106. 2.
 Leif, *v.* live, i. 110. 14, 18.
 Leif, *sb.* leaf, ii. 83. 1.
 Lein, *v. inf.* lean, i. 133. 21.
 Leing, *v. pr. p.* lying, ii. 10. 13.
 Leir, *v. inf.* learn, i. 8. 17; 24. 35; leris, ii. 28. 31; 35. 17, and note.
 Leirning, *sb.* learning, i. 77. 16.
 Leis, *sb.* lies, i. 14. 18; 26. 26.
 Leist, *adj.* least, i. 12. 2; 103. 28.
 Lenis, *v. pr. t. pl.* lean, i. 117. 13.
 Lenthe, *sb.* length, i. 58. 25.
 Lentrene, *sb.* Lent, i. 27. 17 (see note); 115. 26; lentrene, i. 126. 9.
 Lepre, *sb.* leprosy, ii. 36. 9.
 Lerand, *v. pr. p.* learning, ii. 28. 24; lerit, *v. pp.* ii. 17. 35; 28. 19.
 Lerning, *sb.* learning, i. 5. 28.
 Les, *adj.* less, i. 5. 34; 8. 26.
- Lest, *adj.* least, i. 18. 15.
 Lestand, *v. pr. p.* remaining, ii. 37. 17. [A.S. *lestan*, O.L.Ger. *lëstian*, O.Fris. *lësta*.]
 Lesum, *adj.* lawful, allowable, i. 6. 2; 1. 77 (headline). See note on i. 6. 2.
 Leue, *v.* live, i. 12. 22; 23. 8; 66. 21.
 Leueand, *v. pr. p.* living, i. 78. 30; 129. 9.
 Leuing, *v. ger.* living, i. 5. 28.
 Leuir, *adv.* rather, i. 26. 7; 68. 20; ii. 24. 12. See note on i. 26. 7.
 Lewis, *v. pr. t. pl.* live, i. 8. 19; 29. 31.
 Leve, *v.* leave, i. 61. 16; 97. 11.
 Leving, *sb.* living, livelihood, i. 4. 34; 12. 33; 62. 28.
 Licence, *sb.* liberty, i. 2. 6.
 Licht, *adj.* light, i. 52. 9.
 Lichtlie, *v.* slight, ii. 81. 20.
 Lichtling, *sb.* slight, i. 82. 22; ii. 4. 7. See note on i. 82. 22.
 Life, *sb.* livelihood, i. 24. 18.
 Limitatis, *v. pr. t.* limit, i. 125. 25.
 Lippinnis, *v. pr. t.* trusts, ii. 49. 32.
 Lippir, *adj.* leprous, i. 7. 23. See note.
 Lippre, *sb.* leprosy, i. 40. 23. See note.
 Literis, *sb.* letters, works, ii. 48. 11.
 Litol, *adv.* little, i. 72. 19.
 Liue, *sb.* life, i. 74. 6.
 Loist, *v. pp.* lost, ii. 73, note 1.
 Lokit, *v. pp.* locked, i. 27. 24.
 Loseit, *v. pp.* lost, ii. 24. 12.
 Losit, *v. pr.* lost, i. 10. 35; ii. 73 (headline).
 Louing, *v. ger.* praising, i. 4. 32 (see note); 9. 16.
 Luckis, *v. pr. t.* look, i. 12. 32.
 Lufe, *sb.* love, i. 11. 32; 8. 20.
 Lufe, *v. pr. t.* love, i. 12. 27.
 Lufis, *v. pr. t.* loves, i. 13. 26.
 Luke, *v. inf.* look, i. 13. 26.
 Lustie, *adj.* graceful, handsome, i. 11. 11. See note.
 Luue, *sb.* love, i. 78. 31.
 Luuear, *sb.* lover, ii. 21. 12.
 Luuis, *v. pr. t.* loves, i. 66. 23; 105. 28.
 Luwe, *sb.* love, ii. 33. 17.
 Lyand, *v. pr. p.* lying, i. 78. 14.
 Lycht, *adj.* light, i. 23. 24.
 Lychtlie, *adv.* lightly, i. 114. 10.
 Lychtlyand, *v. pr. p.* slighting, ii. 71. 29. See note on i. 82. 22.
 Lychtnis, *v.* illuminates, ii. 77. 29.
 Lyfes, *sb.* lives, i. 4. 33.
 Lyke, *adj.* like, i. 3. 6.
 Lykewayis, *adv.* likewise, i. 56. 30.
 Lyne, *sb.* line, ii. 7. 2.

- Lyone, *sb.* lion, i. 14. 7; *pl.* lyonis, i. 123. 13.
 Lytle; *adj.* little, i. 11. 10; *adv.* 23. 20.
 Lyue, *sb.* life, i. 7. 19; *pl.* lyues, i. 3. 14.
 Ma, *adj.* more, i. 24. 19; 28. 11.
 See note on i. 28. 11.
 Magistratis, *sb.* magistrates, i. 94. 23.
 Magnific, *adj.* magnificent, i. 5. 6; 113. 6.
 Maid, *v. pp.* made, i. 2. 15; 2. 22; 25. 12.
 Maill, *adj.* male, i. 82. 4.
 Mainteinaris, *sb.* maintainers, i. 62. 7.
 Maior, *adj.* major, i. 139. 14.
 Mair, *adj.* more, i. 3. 6; 3. 20.
 Mairouer, *adv.* moreover, i. 22. 3.
 Maist, *adj.* most, i. 2. 1, *passim*; maiste, i. 5. 32.
 Maisteris, *sb.* master's, i. 7. 34; 12. 20, 26.
 Mak, *v. pr. t.* make, i. 12. 19.
 Makand, *v. pr. p.* making, i. 79. 19.
 Makar, *sb.* Maker, Creator, ii. 58. 24.
 Makis, *v. pr. t.* makes, i. 8. 24.
 Malepeirtnes, *sb.* malapertness, ii. 24. 23.
 Maling, *v. inf.* act malignantly, speak evil, i. 25. 34; 33. 29; 61. 34; malinging, *v. pr. p.* i. 61. 14. See note on i. 25. 34.
 Mamzeres, *sb.* bastards, i. 43. 32. See note.
 Man, *v. aux.* must, i. 4. 31.
 Manassing, *v. pr. p.* menacing, i. 4. 25.
 Maneir, *sb.* manner, i. 89. 12; manere, i. 49. 17; manieir, i. 122. 13; maneris, i. 2. 5; 2. 7.
 Manicheis, *sb.* Manicheans, ii. 42. 9, 14.
 Manis, *sb.* man's, i. 5. 19.
 Mankit, *v. pp.* maimed, i. 43. 31; ii. 59. 31. [*L. L. mancare*, to maim; *L. mancus*, maimed.] See note.
 Mannis, *sb.* man's, i. 21. 4.
 Mansuering, *v. pr. p.* swearing evil, perjuring, i. 30. 25. See note.
 Manteane, *v.* maintain, ii. 8. 29; manteine, i. 42. 15.
 Manteaneris, *sb.* maintainers, ii. 5. 32.
 Mariage, *sb.* marriage, i. 5. 3; 73. 25.
 Marit, *v. pp.* married, i. 85. 5; 109. 13.
 Marinaris, *sb.* mariners, i. 3. 10; 3. 23.
 Marrowit, *v. pp.* allied, ii. 38. 23. [*Lat. sociatus.*]
 Mary, *v.* marry, i. 74. 5; 109. 20(b).
 Mater, *sb.* matter, i. 3. 21.
 Mattok, *sb.* mattock, ii. 6. 5.
 May, *adj.* more, i. 129. 26.
 Maye, *v. aux.* may, i. 7. 16.
 Mayst, *adv.* most, i. 56. 18.
 Meanis, *sb.* means, ii. 7. 14.
 Meanit, *v. pp.* meant, i. 101. 21.
 Medicinar, *sb.* physician, ii. 13. 9.
 Medle, *v. inf.* touch, i. 50. 35.
 Mein, *v. pr. t.* mean, i. 3. 11.
 Mein, *adj.* mean, i. 10. 33; 13. 10.
 Meitis, *sb.* meats, i. 126. 19 (metis, footnote).
 Mekand, *v. pr. p.* making, i. 78. 23.
 Mekle, *adv.* much, i. 9. 10.
 Mekle, *adj.* much, i. 24. 16.
 Mell, *sb.* maul, ii. 6. 5.
 Mening, *sb.* meaning, i. 17. 14.
 Menit, *v. pt. t.* meant, i. 17. 13.
 Menstralie, *sb.* minstrelsy, i. 45. 7.
 Merchandis, *sb.* merchants, i. 7. 22.
 Merchandrice, *sb.* merchandise, i. 5. 1. See note.
 Mergin, *sb.* margin, i. 56. 24.
 Meruelis, *adj.* marvellous, i. 50. 1, margin (meruolis, footnote); meruolous, ii. 4. 6.
 Meruell, *sb.* marvel, i. 9. 6; merwell, i. 51. 8; *pl.* meruellis, merwelis, i. 15. 9, 10; 99. 5, 6.
 Mes, *sb.* Mass, i. 56. 19; mess, i. 89. 11.
 Mesoure, *sb.* measure, ii. 58. 34.
 Mete, *adj.* suitable, i. 52. 19.
 Metell, *sb.* metal, i. 75. 7.
 Metropolitanes, *sb.* Metropolitans, ii. 76. 32.
 Middis, *sb.* midst, i. 14. 9; middiss, i. 87. 12.
 Ministrand, *v. pr. p.* administering, i. 16. 13. See note.
 Ministrat, *v. inf.* administer, i. 90. 1.
 Mirk, *sb.* darkness, i. 52. 20.
 Mirk, *adj.* dark, i. 53. 3.
 Mirknes, *sb.* darkness, i. 57. 12.
 Mischeantlie, *adv.* wickedly, ii. 48. 3 (margin).
 Mischeuous, *adj.* mischievous, ii. 33. 28.
 Misgydit, *adj.* misguided, i. 4. 26.
 Misknaw, *v. pr. t.* misapprehend, i. 28. 11.
 Misordour, *sb.* disorder, i. 27. 4; 33. 20.
 Misreulit, *adj.* misruled, i. 4. 26.
 Missa, *sb.* mass, i. 80. 22.
 Mistar (MS. mister), *sb.* necessity, i. 106. 8.

- Mistoneit, *v. pp.* mistuned, i. 20. 11.
 Mixt, *v. inf.* mix, ii. 60. 9.
 Mockaris, *sb.* mockers, ii. 81 (headline).
 Moder, *sb.* mother, i. 33. 4. A.S. *mōder*.
 Moist, *v. aux.* must, i. 15. 13.
 Mok, *sb.* jest, i. 58. 33.
 Mok, *v.* mock, i. 59. 22.
 Mokrie, *sb.* mockery, ii. 81. 15.
 Mollife, *v.* mollify, i. 97. 6.
 Mone, *v. aux.* must, ii. 74. 3.
 Moneth, *sb.* month, i. 129. 26. See note.
 Monethis, *sb.* months, i. 53. 18.
 Monstres, *sb.* monsters, i. 44. 28; 6. 31.
 Monstruous, *adj.* monstrous, ii. 58. 29; monstruus, i. 12. 9.
 Montane, *sb.* mountain, i. 43. 3.
 Monunday, *sb.* Monday, i. 23. 5.
 Mony, *adj.* many, i. 3. 10, 16; 5. 23.
 Monyast, *adj.* most, ii. 69. 7; moniast, ii. 70. 21.
 Morter, *sb.* mortar, i. 14. 17.
 Most, *v. aux.* must, i. 99. 8. See note.
 Mot, *v. aux.* might, i. 6. 11; 10. 24; 111. 6.
 Mothe, *sb.* mouth, i. 13. 21.
 Mothir, *sb.* mother, i. 73. 11.
 Moueis, *v. pr. t.* moves, i. 19. 18.
 Mouit, *v. pp.* moved, i. 4. 11; 10. 11.
 Mowthis, *sb.* mouths, i. 139. 13.
 Mude, *sb.* mud, ii. 78. 5; mwde, ii. 78. 10.
 Muildis, *sb. pl.* dust, ii. 27. 22.
 Munkis, *sb.* monks, i. 58. 8.
 Murning, *sb.* mourning, i. 105. 10; murnyng, i. 31. 8.
 Mutationis, *sb.* changes, i. 50. 3.
 Mutilat, *v. pp.* mutilated, i. 43. 30.
 Mycht, *v. aux.* might, i. 4. 4, 17; 13. 6.
 Mychtie, *adj.* mighty, i. 20. 27.
 Mylis, *sb.* miles, i. 58. 33.
 Myn, *pr.* mine, ii. 13. 14.
 Mynde, *sb.* mind, i. 6. 3; spirit, i. 17. 7.
 Mysknaw, *v. inf.* mistake, misapprehend, i. 6. 30.
 Mysknawin, *v. pp.* i. 5. 24.
 Mysteriis, *sb.* mysteries, i. 21. 22; 133. 33.
 Na, *adj.* no, i. 3. 6.
 Naikitness, *sb.* nakedness, ii. 22. 7.
 Naine, *adj.* none, i. 14. 25; nane, i. 15. 1; 76. 13.
 Namit, *v. pp.* named, i. 25. 4.
 Narroulie, *adv.* narrowly, ii. 45. 15.
 Natuir, *sb.* nature, ii. 29. 30.
 Nawayis, *adv.* nowise, i. 7. 16; naways, i. 67. 12.
 Necessar, *adj.* necessary, i. 5. 19; necessare, i. 11. 4.
 Neclect, *v. pr. t.* neglect, i. 90. 1.
 Neclecting, *v. pr. p.* neglecting, i. 107. 19.
 Negligence, *sb.* negligence, i. 12. 31; 82. 21.
 Nedit, *v. pt. t.* needed, i. 17. 32.
 Ned3 (nedis), *v. pr. t.* needs, i. 5. 1.
 Neid, *sb.* need, i. 66. 7.
 Neidnalit, *v. pp.* fastened by clinched nails, i. 139. 28. See note.
 Neir, *adj.* near, i. 96. 16.
 Neirly, *adv.* nearly, i. 134. 13.
 Nerrast, *adj.* nearest, ii. 33. 27; nerrest, i. 96. 12.
 Neu, *adj.* new, ii. 12. 33.
 Neur, *adv.* never, i. 8. 29; 12. 11.
 Neulie, *adv.* newly, i. (title-page), 8.
 Nixt, *adv.* next, i. 13. 14.
 Nobilis, *sb.* nobles, i. 7. 27; 10. 16.
 Nobyll, *adj.* noble, i. 33. 32.
 Nocht, *adv.* not, i. 6. 18; nochte, i. 96. 19.
 Nochtis, *sb.* nothing, i. 21. 26. See note.
 Nochttheles, *adv.* nevertheless, i. 9. 24 (notheles, footnote).
 Noth, *adv.* not, ii. 30. 8.
 Nother, *conj.* neither, i. 5. 27; 6. 21; 39. 7.
 Notht, *adv.* not, i. 53. 33.
 Notifit, *v. pp.* notified, i. 132. 12 (notifiette, footnote).
 Notis, *v. pr. t.* notes, i. 24. 1.
 Notit, *v. pt. t.* noted, ii. 15. 16.
 Notorius, *adj.* notorious, i. 11. 19.
 Nouationis, *sb.* innovations, i. 54. 18; ii. title-page, 6.
 Nounber, *sb.* number, i. 32. 4; noubre, i. 2. 11.
 Nummer, *sb.* number, i. 5. 29; nummir, i. 56. 35.
 Nunnis, *sb.* nuns, i. 110. 21.
 Nureis, *v. inf.* nourish, i. 78. 10.
 Nurisear, *sb.* nurse, ii. 9. 15.
 Nurissaris, *sb.* nurses, i. 7. 21.
 Nurissing, *v. ger.* nourishing, i. 5. 7.
 Nurissing, *adj.* nourishing, i. 126. 19.
 Nycht, *sb.* night, i. 11. 24; 23. 5, 8.
 Nychtbour, *sb.* neighbour, i. 13. 31; 78. 31.
 Nynte, *adj.* ninth, i. 129. 14.
 Nyxt, *adv.* next, i. 29. 24.

- Obeyt, *v. pt. t.* obeyed, i. 127. 4.
 Obiect, *v. inf.* oppose, i. 28. 11.
 Obiecting, *v. pr. p.* exposing, i. 96. 20.
 Obiectit, *v. pt.* exposed, i. 96. 24.
 Oblising, *v. pr. p.* obliging, i. 56. 10.
 Oblising, *sb.* obligation, stipulation, i. 60. 29; *pl.* oblisings, promises, i. 54. 32.
 Oblis, *v.* obliges, i. 56. 27.
 Oboedience, *sb.* obedience, i. 59. 25 (obaedience, footnote).
 Oboedient, *adj.* obedient, i. 63. 17.
 Obscuir, *adj.* obscure, i. 99. 2 (margin).
 Obscuirle, *adv.* obscurely, i. 107. 9.
 Obtene, *v. inf.* obtain, i. 4. 15.
 Obteneing, *v. pr. p.* obtaining, i. 2. 5.
 Ocht, *sb.* anything, i. 106. 2.
 Of, *prep.* for, i. 52. 36.
 Of, *prep.* at, i. 63. 19; concerning, ii. 76. 2.
 Off, *prep.* of, i. 2. 19; 6. 5.
 Offenssis, *sb.* offences, i. 107. 5.
 Ofter, *adv.* oftener, i. 38. 11.
 Oistis, *sb.* armies, hosts, ii. 62. 9. [Lat. *hostis*, M.E. *host* and *ost*.]
 On, *prep.* in [on lyue=in life], i. 110. 12; 111. 8.
 Onelie, *adv.* only, i. 21. 19.
 Onely, *adv.* solely, i. 3. 5.
 Onlyke maner=in like manner, i. 81. 13.
 Ony, *adj.* any, i. 4. 11; 5. 17; either, i. 11. 20. See note.
 Ony, *adj.* every, i. 103. 19.
 Oppin, *adj.* open, i. 12. 16.
 Oppinit, *v. pp.* opened, i. 139. 23; oppinnit, i. 17. 5.
 Oppinlie, *adv.* openly, i. 52. 21.
 Oppone, *v. inf.* oppose, i. 32. 20.
 Or, *conj.* before, than, i. 18. 5; 26. 4.
 Ordinatit, *v. pp.* ordained, i. 15. 14.
 Ordour, *sb.* order, i. 2. 7; 7. 10.
 Ordour (Geneva), i. 72. 18. See note here.
 Orisone, *sb.* oratorical exercise, i. 25. 2. See note.
 Other, *conj.* either, i. 3. 23; 30. 6; 53. 24; ii. 6. 19.
 Oueralquhar, *adv.* everywhere, ii. 6. 33.
 Ouermekle, *adv.* too much, ii. 49. 32.
 Ouerquhemlit (*read* ouerquhelmit), *v. pp.* overwhelmed, ii. 22. 11.
 Ouerschaddowit, *v. pp.* overshadowed, ii. 41. 29.
 Ouerslippit, *v. pp.* omitted, ii. 18. 2.
 Ouirlaidin, *v. pp.* overloaded, ii. 80. 16.
 Ouirthrawin, *v. pp.* overthrown, ii. 3. 17.
 Oukly, *adv.* weekly, i. 126. 10.
 Oulk, *sb.* week, i. 129. 26.
 Ourcum, *v.* overcome, ii. 25. 22.
 Oute, *prep.* out, i. 6. 23.
 Outgait, *sb.* egress, i. 138. 16.
 Outlay, *adj.* extraneous, ii. 61. 29.
 Outruiting, *v. ger.* outrooting, i. 11. 30.
 Owtrageouslie, *adv.* outrageously, ii. 78. 33.
 Oxin, *sb.* oxen, i. 123. 13.
 Oy, *sb.* grandson, i. 125. 17. Gael. *ogha*.
 Pace, *sb.* peace, i. 30. 25.
 Pacifit, *v. pp.* pacified, i. 13. 11.
 Padokis, *sb.* toads, ii. 31. 25. [Vin. Lat. *rana*.]
 Padzeane, *sb.* pageant, ii. 10. 7.
 Palice, *sb.* palace, ii. 21. 26.
 Pance, *v. inf.* meditate, i. 134. 7.
 Panceand, *v. pr. p.* meditating, i. 11. 23. See note.
 Pane, *sb.* pain, i. 102. 20.
 Panis, *sb.* pains, i. 67. 19.
 Papa, *sb.* Pope, i. 59. 17; Pape, i. 59. 22.
 Papistrie, *sb.* Popery, i. 71. 6. See note.
 Paraduentuir, *adv.* peradventure, ii. 30. 1.
 Paroche, *adj.* parish, i. 106. 17; 128. 30.
 Parochin, *sb.* parish, i. 43. 28.
 Partakaris, *sb.* partakers, i. 85. 2.
 Parte, *sb.* party, ii. 82. 13.
 Partie, *adj.* variegated, ii. 6. 10. See note.
 Partiis, *sb.* parties, i. 74. 6.
 Partisman, *sb.* partaker, ii. 45. 28 (margin).
 Party, *sb.* partner, i. 110. 15, 16.
 Pas, *v. imp.* pass, i. 106. 3.
 Pasche, *sb.* Passover, Easter, i. 2. 22. See note.
 Passible, *adj.* capable of suffering, i. 87. 8.
 Passis, *v. pr. t.* perish [Lat. *pereunt*], ii. 55. 36.
 Pastores, *sb.* pastors, i. 2. 3; 3. 11; 4. 27.
 Pastour, *sb.* pastor, i. 7. 4; 12. 19.
 Patriark, *sb.* Patriarch, i. 56. 4.
 Patroun, *sb.* patron, i. 138. 14.
 Pece, *sb.* piece, i. 56. 21; ii. 17. 33.
 Peirceand, *adj.* piercing, i. 37. 19.
 Peirsis, *v. pr. t.* pierces, i. 21. 11.

- Peirsit, *v. pt. t.* pierced, i. 77. 29; ii. 44. 23.
 Pennyis, *sb.* pennies, i. 140. 3 (margin).
 Penuritie, *sb.* penury, ii. 4. 10.
 Peple, *sb.* people, i. 7. 12.
 Peraduentuir, *adv.* peradventure, i. 138. 6.
 Perelous, *adj.* perilous, ii. 49. 27.
 Perfite, *adj.* perfect, i. 5. 25; perfyte, i. 75. 19.
 Perfyte, *v. inf.* finish, perfect, i. 91. 11.
 Perfytear, *adj.* more perfect, i. 62. 5.
 Perfytit, *v. pp.* finished, i. 76. 8.
 Perise, *v.* perish, i. 6. 24; periss, i. 82. 5.
 Perissit, *v. pp.* perished, i. 40. 13.
 Perrel, *sb.* peril, i. 3. 19; perrell, i. 19. 8.
 Persaue, *v.* perceive, i. 4. 20; 21. 23.
 Persaueand, *v. pr. p.* perceiving, i. 64. 15.
 Persequitioun, *sb.* persecution, i. 67. 3.
 Perseucrantlie, *adv.* perseveringly, ii. 20. 15.
 Perseuit, *v. pt. t.* perceived, i. 53. 3.
 Persones, *sb.* persons, i. 5. 27; 10. 32.
 Persuaid, *v. pr. t.* persuade, i. 9. 12.
 Persuerance, *sb.* perseverance, i. 135. 4.
 Pursuitand, *v. pr. p.* persecuting, i. 95. 14 (persuttand, footnote).
 Pursuitit, *v. pp.* persecuted, i. 67. 6. See note.
 Pertening, *v. pr. p.* pertaining, i. 129. 27.
 Pertenis, *v. pr. t.* pertains, i. 101. 30; 102. 3.
 Peruerst, *adj.* perverse, i. 33. 32; peruersit, i. 37. 21.
 Peruertis, *v. pr. t.* pervert, ii. 28. 26.
 Philosophouris, *sb.* philosophers, ii. 49. 13.
 Phrenesie, *sb.* frenzy, i. 4. 9; ii. 10. 35. [M.E. *frenesye*; O.Fr. *frenaisie*, *frenesie*; Late Gr. *φρένησις*.] See note on i. 4. 9.
 Pilgrum, *sb.* pilgrim, ii. 16. 6.
 Pissance, *sb.* power, i. 94. 20.
 Pissant, *adj.* powerful, i. 138. 14.
 Plagis, *sb.* plagues, i. 8. 10 (sidenote); plaigis, i. 9. 2; plaige, i. 21. 8; 21. 14.
 Plane, *adj.* plain, i. 4. 7; 63. 8.
 Panielie, *adv.* plainly, i. 20. 18.
 Platt, *adv.* directly, flatly, i. 53. 19 (see note); 72. 9.
 Playand, *v. pr. p.* playing, i. 7. 22; playande, i. 7. 26.
 Playng, *adj.* playing, ii. 42. 1.
 Pleidaris, *sb.* pleaders, i. 61. 20.
 Pleis, *v. pr. t.* please, i. 43. 24.
 Plentuesnes, *sb.* plenteousness, i. 78. 4.
 Plesance, *sb.* pleasure, ii. 57. 11. [Vin. Lat. *venustatem*.]
 Plesand, *adj.* pleasant, i. 23. 24.
 Plesis, *v. pr. t.* pleases, i. 12. 21.
 Plesour, *sb.* pleasure, i. 114. 11.
 Plesouris, *sb.* pleasures, i. 128. 6.
 Plessis, *v. pr. t.* pleases, i. 125. 28.
 Plesuir, *sb.* pleasure, i. 50. 21; 52. 18.
 Pley, *sb.* dispute, ii. 8. 6; 11. 6.
 Pluk, *v.* pluck, ii. 54. 14; 81. 24.
 Pœnitent, *adj.* penitent, i. 80. 13.
 Poiss, *sb.* treasure, ii. 56. 30. See note.
 Policiaris, *sb.* improvers, i. 45. 20. See note.
 Policie, *sb.* policy, government, i. 128. 17.
 Polise, *v.* polish, ii. 60. 28.
 Porpose, *sb.* purpose, i. 71. 9 (margin); ii. 4. 27.
 Portis, *sb.* gates, ii. 4. 18.
 Posseid, *v.* possess, i. 115. 14.
 Pot, *sb.* pit, ii. 67. 32.
 Potestatis, *sb.* potentates, powers, i. 23. 23; ii. 23. 3.
 Potis, *sb.* pits, ii. 63. 18.
 Poyit, *v. pp.* struck, poked up, i. 8. 2. See note.
 Poynct, *sb.* point (*pl. -is*), i. 26. 6.
 Poysonit, *v. pp.* poisoned, i. 118, footnote; poysonnit, ii. 19. 27.
 Poysonnaris, *sb.* poisoners, i. 52. 17.
 Poysoun, *sb.* poison, ii. 12. 35.
 Practik, *sb.* practice, i. 57. 12.
 Practise, *sb.* practice, i. 74. 6.
 Practissis, *v. pr. t.* practise, i. 9. 28.
 Prædecessouris, *sb.* predecessors, i. 95. 4.
 Prædestinat, *adj.* predestinated, i. 108. 10.
 Præfer, *v.* prefer, i. 59. 33; 71. 1.
 Præiudice, *sb.* prejudice, ii. 33. 20.
 Præparit, *v. pp.* prepared, i. 139. 25.
 Præscrivit, *v. pp.* prescribed, i. 129 (headline).
 Præsentis, *sb.* instruments, i. 68. 24.
 Præsentlie, *adv.* presently, i. 133. 16.
 Præsumptuows, *adj.* presumptuous, i. 50. 27.
 Præuentit, *v. pp.* prevented, i. 81. 25. See note.
 Prais, *sb.* praise, i. 4. 31.
 Pray, *sb.* prey, i. 14. 7.
 Pray, *v.* prey, i. 39. 14.
 Prayar, *sb.* prayer, i. 6. 1.
 Prayse, *sb.* praise, i. 5. 16.
 Prechand, *v. pr. p.* preaching, i. 75. 8.

- Precheours, *sb.* preachers, i. 2. 6;
 prechouris, i. 10. 13.
 Preiss, *v.* endeavour, ii. 3. 7 (see
 note); exert one's self, ii. 44. 30.
 [M.E. *pressen*, Fr. *presser*.]
 Preisthed, *sb.* priesthood, i. 20. 25;
 21. 26.
 Prent, *sb.* print, i. 60. 9.
 Prenting, *sb.* printing, i. 60. 7 (side-
 note).
 Prescrivit, *v. pt. t.* prescribed, i. 126
 (headline).
 Presis, *v. pr. t.* press, exert themselves,
 i. 24. 21. Cf. *supra*, preiss.
 Presoneris, *sb.* prisoners, i. 37. 22.
 Prestis, *sb.* priests, i. 41. 1.
 Pretious, *adj.* precious, i. 29. 10.
 Preue, *v. inf.* prove, i. 18. 19; 19. 5;
 20. 2.
 Prik, *sb.* prick, i. 61. 11.
 Prik, *sb.* pinnacle, ii. 66. 27. [Vin.
 Lat. *pinnam*.]
 Primat, *sb.* Pimate, i. 19. 17. See
 note.
 Priuilegis, *sb.* privileges, ii. 44. 31.
 Probationis, *sb.* proofs, ii. 36. 3.
 Probatioun, *sb.* probation, discipline,
 ii. 36. 23.
 Proceid, *v. inf.* proceed, i. 68. 2.
 Procuir, *v. pr. t.* advocate, vindicate,
 i. 57. 2, 10.
 Procutar, *sb.* procurator, i. 58. 34;
 procutor, i. 59. 26; procutour, i.
 56. 26. See note on i. 56. 26.
 Professouris, *sb.* professors, ii. 7. 29.
 Profitis, *v. pr. t.* profits (proffetis,
 footnote), i. 19. 6.
 Proffet, *v.* profit, ii. 8. 21.
 Proffettis, *v. pr. t.* profits, i. 97. 19.
 Proffitabyll, *adj.* profitable, i. 12. 34.
 Prolixt, *adj.* prolix, i. 69. 12.
 Promissioun, *sb.* promise, i. 125. 10.
 Promist, *v. pp.* promised, ii. 18. 4.
 Promitt, *v. inf.* promise, i. 56. 8.
 Promitting, *v. pr. p.* promising, i. 67.
 18.
 Promotit, *v. pp.* promoted, i. 110. 25.
 Promoueris, *sb.* patrons, i. 3. 12. See
 note.
 Pronounceand, *v. pr. p.* pronouncing,
 i. 91. 5.
 Pronunces, *v. pr. t.* pronounces, i. 9.
 21.
 Prophanatioun, *sb.* profanity, the pro-
 phaning of, ii. 69. 1.
 Prophanit, *v. pp.* defiled, ii. 21. 32.
 Propheciis, *v. pr. t.* prophesies, i.
 127. 9.
 Propheciit, *v. pp.* prophesied, i. 75. 13.
 Prophete, *sb.* preacher, i. 27. 32; 28.
 14. See note on i. 27. 32.
 Prophetie, *sb.* prophecy, i. 90. 9.
 Prophetise, *sb.* prophetess, i. 121. 12.
 Propir, *adj.* proper, i. 72. 5.
 Propirteis, *sb.* properties, i. 87. 3, 9.
 Propone, *v. inf.* propose, set forth, i.
 2. 6.
 Proponit, *v. pt. pp.* proposed, i. 2. 13.
 Propre, *adj.* proper, ii. 41. 10.
 Propyne, *v. inf.* present, ii. 27.
 19. [Vin. Lat. *propinare*.]
 Prouest, *sb.* provost, i. 2. 17; proues-
 tis, i. 94. 22. See note on i. 26.
 14(a).
 Prouokis, *v. pr. t.* provoke, i. 94. 21.
 Pryce, *sb.* esteem, i. 5. 34. See note.
 Pryces, *sb.* prices, i. 6. 10.
 Prydefull, *adj.* proud, i. 21. 9; pyred-
 ful, ii. 31. 33.
 Publict, *adj.* public, ii. 21. 28.
 Puft, *v. pp.* puffed, i. 37. 11.
 Puft, *sb.* puff, ii. 10. 8.
 Puldre, *sb.* powder, i. 114. 7. See
 note.
 Pullit, *v. pp.* pulled, i. 3. 15.
 Puneis, *v. inf.* punish, i. 33. 33.
 Punisement, *sb.* punishment, i. 19. 20;
 punishment, i. 21. 7; punischement,
 i. 121. 13.
 Punissis, *v. pr. t.* punishes, i. 8. 11.
 Pure, *adj.* poor, i. 5. 6, 7. See notes
 on i. 5. 6; 8. 4.
 Purssis, *sb.* purses, i. 123. 6.
 Putand, *v. pr. p.* putting, i. 7. 31.
 Pynefull, *adj.* troublesome, i. 23. 19.
 Pyntit, *v. pp.* painted, i. 55. 24; ii.
 64. 16.
 Quair, *adv.* where, ii. 64. 15.
 Queir, *sb.* choir, i. 11. 6. See note.
 Quene, *sb.* queen, i. 2. 2; quenis, *pl.*
 i. 32. 1.
 Queneistis, *sb.* partisans of the queen,
 i. 59. 23.
 Quhairat, *adv.* whereat, i. 3. 13.
 Quhairby, *adv.* whereby, ii. 58. 20.
 Quhairin, *adv.* wherein, i. 2. 15.
 Quhais, *rel. pr.* whose, i. 29. 29; 56.
 14.
 Quhare, *adv.* where, i. 8. 35.
 Quhareat, *adv.* whereat, i. 78. 12.
 Quharethrow, *conj.* wherefore, ii. 3.
 15.
 Quharewith, *adv.* wherewith, i. 67. 18.
 Quharthrow, *adv.* wherefore, ii. 24.
 13.
 Quhat, *inter. pr.* what, i. 5. 1, 21;
 7. 24, 27; quhate, i. 5. 34; 9. 6.

- Quhateuir, *adj.* whatever, i. 77. 16.
 Quhatkin, *pr.* what kind of, i. 60. 5.
 Quhatsumeuir, *pron.* whatever, i. 10. 2.
 Quhattin, *pron.* what kind of, i. 57. 17; ii. 32. 22. See note on i. 57. 17.
 Quhay, *rel. pr.* who, i. 5. 5; 12. 15.
 Quheit, *sb.* wheat, i. 120. 15; 128. 16; ii. 56. 17.
 Quhen, *adv.* when, i. 2. 22; 6. 13.
 Quhensoeuir, *adv.* whenever, ii. 8. 27.
 Quhi, *conj.* why, i. 28. 25.
 Quhidder, *conj.* whether, i. 4. 32; 51. 35; qvhidir, i. 73. 1.
 Quhil, *conj.* until, i. 7. 4; quhill, i. 4. 14; 25. 30.
 Quhilk, *rel. pr.* which, i. 3. 19; 4. 15; 4. 19; 5. 24; quhilkis (quhilks), *pl.* i. 2. 11, 11 (footnote).
 Quhirlie, *adj.* yearly, i. 8. 9. See note.
 Quhois, *rel. pr.* whose, i. 18. 18; 71. 18.
 Quhome, *rel. pr.* whom, i. 9. 29.
 Quhou, *adv.* how, i. 24. 11; quhow, i. 58. 10; 89. 18.
 Quhoumekle, *adj.* how much, i. 125. 27; ii. 21. 16.
 Quhouoft, *adv.* as often as, ii. 42. 3.
 Quhowsone, *adv.* how soon, ii. 70. 6.
 Quhryne, *v.* squeak, growl, i. 8. 3. See note.
 Quhy, *conj.* why, i. 9. 2.
 Quhyllis, *adv.* whilst, ii. 49. 31, 32, 33. 34.
 Quhyng, *v.* whine, i. 8. 3. See note.
 Qubyte, *adj.* white, i. 83. 12; 84. 16.
 Quik, *adj.* living, i. 75. 19.
 Quikin, *v. pp.* quicken, ii. 23. 24.
 Quow, *adv.* how, i. 125. 4.

 Radiar, *adj.* readier, ii. 66. 20; radiast, readiest, i. 18. 7, *ibid.* (margin).
 Rady, *adj.* ready, i. 90. 12.
 Raid, *sb.* a road for ships, ii. 53. 35.
 Raigeing, *v. pr. p.* raging, i. 51. 7.
 Raill, *v. pr. t.* jest, rail, i. 50. 23; railze, i. 65. 26.
 Raip, *sb.* rope, i. 50. 19.
 Rander, *v.* render, ii. 57. 1; *v. pp.* ii. 56. 30.
 Ransoun, *sb.* ransom, i. 105. 4. See note.
 Raschellie, *adv.* rashly, ii. 30. 2.
 Rattill, *v. pr. t.* talk incessantly, i. 50. 24.
 Rauenous, *adj.* ravenous, ii. 64. 6.

 Rauisching, *v. pr. p.* ravishing, i. 14. 15.
 Rayling, *sb.* railing, i. 56. 25; ii. 81. 21.
 Raynit, *v. pp.* rained, i. 14. 5.
 Reasone, *sb.* reason, i. 7. 16.
 Recognoscit, *v. pp.* recognised, ii. 83. 3(b).
 Recounclit, *v. pp.* reconciled, ii. 4. 3.
 Red, *v.* read, i. 17. 10; 129. 20.
 Reddines, *sb.* readiness, ii. 16. 11.
 Reddy, *adj.* ready, i. 10. 28.
 Redemar, *sb.* Redeemer, ii. 41. 5.
 Reduceing, *v. pr. p.* reducing, ii. 17. 34.
 Reformaris, *sb.* reformers, i. 83. 26; reformearis, i. 12. 20.
 Refreschit, *v. pp.* refreshed, ii. 12. 32.
 Reft, *v. pp.* lifted up, snatched up, i. 8. 22. See note.
 Refuiseis, *v. pr. t.* refuses, i. 136. 2 (sidenote).
 Regiment, *sb.* rule, i. 9. 30.
 Regnand, *v. pr. p.* reigning, i. 44. 29.
 Regnit, *v. pt. t.* reigned, i. 121. 19.
 Reid, *v. pr. t.* read, i. 15. 1.
 Reidar, *sb.* reader, i. 23 (headline).
 Reidyng, *v. pr. p.* reading, i. 11. 24.
 Reikit, *v. pt. t.* smoked, ii. 64. 21.
 Reinzeis, *sb.* reins, i. 55. 28.
 Reiect, *v. pr. t.* reject, i. 127. 18.
 Reiose, *v. inf.* rejoice, i. 32. 25; reioss, *v. pr. t.* i. 93. 16; reioyses, *v. pr. t.* i. 8. 21. See note on i. 32. 25.
 Reknis, *v. pr. t.* reckons, ii. 58. 5; *v. pp.* i. 56. 34.
 Remane, *v.* remain, i. 41. 2; remanis, ii. 17. 6; remanyng, ii. 43. 18.
 Remeid, *sb.* remedy, i. 4. 28; 44. 13; remede, i. 44. 16.
 Remember, *v. inf.* remind, i. 19. 29; remembiris, rememberest, i. 106. 1.
 Remuif, *v. inf.* remove, i. 95. 9.
 Renegatis, renigatis, *sb.* renegades, i. 58. 9; 137. 3 (rennigatis, footnote). See note on i. 58. 9.
 Rennigatt, i. 110. 7 (rennigant, footnote).
 Renownit, *adj.* renowned, i. 27. 23.
 Rentis, *sb.* incomes, rentals, rental, i. 6. 8. See note on i. 8. 30.
 Renunce, *v.* renounce, i. 21. 30; renunceis, i. 21. 28.
 Repetis, *v. pr. t.* repeats, i. 30. 5.
 Replyit, *v. pt. pp.* replied, i. 2. 15.
 Repreif, *sb.* reproof, i. 3. 23; 111. 2.

- Repreue, *v. pr. t.* reprove, reprehend, i. 85. 7; 101. 18.
 Reproche, *sb.* reproach, i. 7. 17.
 Repugne, *v. inf.* oppose, be repugnant, i. 88. 4. [Lat. *repugnare*, Fr. *repugner*.]
 Requist, *v. pr. t.* request, i. 60. 20; ii. 33. 25.
 Requeris, *v. pr. t.* requires, i. 61. 4.
 Resaue, *v.* receive, i. 7. 3.
 Resauing, *v. ger.* receiving, i. 90. 8.
 Resaut, *v. pp.* received, i. 14. 8; ressaui, i. 22. 3; ressaues, i. 64. 19; ressaui, i. 84. 31; ressaui (recewit, footnote), i. 95. 19, 21.
 Resipiscencia, *sb.* conversion, repentance (Lat.), i. 107. 10.
 Resonis, *sb.* reasons, i. 4. 5; ressonis, i. 4. 20.
 Ressonable, *adj.* reasonable, i. 4. 16.
 Ressoning, *sb.* reasoning, i. 11. 3; 56. 17. See note on i. 56. 17.
 Rethorik, *sb.* rhetoric, i. 25. 19.
 Retractatioun, *sb.* retraction, ii. 70. 14.
 Reuar, *sb.* river, i. 84. 6.
 Reueist, *v.* carried away, ii. 53. 18. [Vin. Lat. *rapiuntur*.]
 Reuelit, *v. pp.* revealed, i. 44. 15.
 Reuin, *v. pp.* torn up, i. 114. 22.
 Reuiss, *v.* snatch away, fill with ecstasy, ii. 16. 17; reuissit, *pp.* i. 53. 27; ii. 16. 16. [M.E. *rauischen*, *ravissen*, O.Fr. *ravir*.] See note on ii. 16. 17.
 Reularis, *sb.* rulers, i. 14. 14; rewlaris, i. 3. 15; 4. 14.
 Reule, *sb.* rule, i. 66. 2.
 Reuling, *sb.* ruling, i. 4. 26.
 Reull, *sb.* rule, i. 5. 8; 49. 13.
 Reoulueand, *v. pr. p.* revolving, i. 23. 10.
 Rewth, *sb.* pity, ii. 53. 27.
 Rinnand, *v. pr. p.* running, ii. 13. 5.
 Rokis, *sb.* rocks, i. 3. 19.
 Rolkis, *sb.* rocks, i. 3. 9; 4. 24; -es, ii. 22. 6. See note on i. 3. 9.
 Roryng, *v. pr. p.* roaring, i. 14. 7.
 Rottin, *adj.* rotten, i. 114. 23.
 Roum, *sb.* room, place, i. 43. 15.
 Roumes, *sb.* farm-lands, i. 8. 9; 50. 32. See note on i. 8. 9.
 Roust, *sb.* rust, i. 14. 3.
 Rubberie, *sb.* robbery, i. 14. 20.
 Rubbit, *v. pp.* robbed, i. 105. 24.
 Rugis, *v. pr. t.* tear or haul away, i. 9. 19; rugit, ii. 22. 14. See note on i. 9. 19.
 Ruid, *adj.* inexperienced, i. 9. 13. See note.
 Ruidnes, *sb.* rudeness, i. 107. 22; 108. 5.
 Ruitis, *sb.* roots, i. 127. 20.
 Ruitit, *v. pp.* rooted, ii. 53. 1.
 Ruscheand, *v. pr. p.* rushing, ii. 13. 5.
 Rute, *sb.* root, i. 12. 7.
 Rutis, *sb.* roots, i. 6. 29; 7. 10.
 Ryche, *adj.* rich, i. 5. 8; 9. 1.
 Rycht, *adj.* right, i. 3. 8.
 Rycht, *adv.* right, i. 11. 4.
 Rychteousnes, *sb.* righteousness, i. 41. 13.
 Ryhteous, *adj.* righteous, i. 91. 15.
 Ryiss, *v.* rise, ii. 50. 5.
 Ryotous, *adj.* riotous, i. 62. 26 (roytous, footnote); ii. 82. 10.
 Rypear, *adj.* riper, ii. 58. 17.
 Rypnes, *sb.* ripeness, ii. 58. 8.
 Rysis, *v. pr. t.* rises, i. 76. 12.
 Ryue, *v. inf.* rob, tear asunder, ii. 33. 30, 31; revin, *v. pp.* ii. 33. 31; ryues, *pr. t.* ii. 65. 14.
 Sa, *adv.* so, i. 6. 16; 6. 18.
 Sacrificear, *sb.* sacrificer, i. 90. 24.
 Sact, *v. inf.* sack, ii. 5. 3. See note.
 Safer, *adv.* so far, i. 7. 31.
 Saidis, *adj.* said, i. 2. 13; 33. 24.
 Saif, *v. inf.* save, i. 6. 21.
 Saifgairde, *sb.* safeguard, i. 66. 8; saifgaird, ii. 35. 19.
 Saifing, *prep.* saving, i. 9. 18.
 Saifit, *v. pp.* saved, i. 73. 27.
 Saige, *adj.* sage, i. 5. 14.
 Sair, *adj.* sore, i. 101. 4.
 Sairlye, *adv.* sorely, i. 5. 25.
 Sait, *sb.* see, ii. 25. 19.
 Saitis, *sb.* sees, i. 106. 17.
 Salis, *sb.* sails, i. 3. 18.
 Sall, *v. aux.* shall, i. 2. 24; 4. 18. 32; 6. 23.
 Saluiour, *sb.* Saviour, i. 2. 21.
 Samekle, *adv.* so much, i. 42. 12.
 Samin, *adj.* same, i. 5. 18; samyn, i. 3. 14; 4. 19.
 Sanctis, *sb.* saints, i. 5. 35; 27. 13; 119. 26.
 Sang, *sb.* song, i. 45. 6.
 Sangleris, *sb.* wild boars, i. 45. 14. See note.
 Saturday, *sb.* Saturday, i. 28. 19; 116. 20.
 Satifie, *v. inf.* satisfy, i. 67. 20.
 Sauagelie, *adv.* savagely, ii. 7. 31.
 Sauff, *adj.* safe, i. 81. 12. See note.
 Sauld, *v. pt. t.* sold, i. 6. 9; 114. 15(a).
 Saule, *sb.* soul, i. 11. 19.
 Saulis, *sb.* souls, i. 3. 22; 6. 1; 14. 8.
 Saw, *v. pr. t.* show, i. 77. 1.

- Saw, *v. inf.* sow, i. 78. 9.
 Sawaris, *sb.* sowers, ii. 6. 30.
 Sawin, *v. pp.* sown, i. 25. 16.
 Sawis, *v. pr. t.* sows, i. 77. 28, side-note; 122. 23.
 Sayand, *v. pr. p.* saying, i. 7. 23, 26.
 Sayd, *v. pt. t.* said, ii. 55. 6; says, 76. 26.
 Sayngis, *sb.* sayings, i. 57. 11.
 Scabbit, *adj.* scabbed, i. 43. 31.
 Scairsle, *adv.* sparsely, i. 122. 23, 24 (skarslie, footnote).
 Schaddow, *sb.* shadow, i. 62. 1; 85. 29.
 Schaik, *v. pr. t.* shake, ii. 27. 20.
 Schaikin, *v. pp.* shaken, ii. 21. 22.
 Schaldis, *sb.* shallows, i. 3. 13. See note.
 Schame, *sb.* shame, i. 33. 16.
 Schameleslie, *adv.* shamelessly, ii. 57. 4.
 Schap, *sb.* shape, ii. 59. 17.
 Scharpear, *adj.* sharper, i. 139. 34.
 Schau, *v. pr. t.* show, i. 71. 17; schaw, i. 4. 7.
 Sche, *pron.* she, i. 97. 11 (scho, footnote).
 Sched, *v. inf.* shed, i. 14. 15.
 Scheip, *sb.* sheep, ii. 7. 9.
 Scheir, *v.* reap, i. 122. 24; ii. 59. 12.
 Scheu, *v. pr. t.* show, ii. 5. 8; schew, i. 18. 18; 21. 9. See note on i. 18. 18.
 Schewbreid, *sb.* shew-bread, i. 111. 26.
 Schinand, *v. pr. p.* shining, ii. 24. 20.
 Schip, *sb.* ship, i. 3. 6, 14, 19.
 Schipmenis, *sb.* shipmen's, i. 52. 19.
 Schir, *sb.* sir, i. 7. 27; 16. 20. See note on 'Schir Johne,' i. 15. 22.
 Schismatikis, *sb.* schismatics, i. 41. 15.
 Scho, *pron.* she, i. 12. 35.
 Schorne, *v. pp.* shorn, i. 128. 15.
 Schort, *adj.* short, i. 4. 31.
 Schortliar, *adv.* more shortly, ii. 45. 14.
 Schott, *v. pt. t.* expelled, i. 49. 5.
 Schrynkis, *v. pr. t.* shrink, i. 28. 9.
 Schuil, *v. inf.* shovel, ii. 5. 19.
 Schuit, *v.* shoot, i. 132. 15.
 Schundir, cf. In schundir, ii. 65. 14.
 Schute, *v.* drive, i. 45. 11; schut, i. 45. 13; schuiting, *v. pr. p.* i. 8. 8.
 Schyning, *adj.* shining, ii. 27. 2.
 Schyre, *sb.* shire, i. 102. 13.
 Science, *sb.* knowledge, i. 16. 8, 16; 23. 13. See note on i. 23. 13.
 Sclander, *sb.* slander, i. 53. 33; 55. 32.
 Sclanderit, *v. pp.* slandered, i. 67. 2.
 Scandler, *adj.* slender, i. 52. 9. See note.
 Scoir, *sb.* score, i. 47. 3.
 Scoleris, *sb.* scholars, i. 20. 11, 23.
 Scriptuir, *sb.* Scriptures, i. 73. 29; Scriptur, i. 19. 22.
 Scuil, *sb.* school, i. 24. 20; scule, i. 23. 11; sculis, i. 24. 14; 25. 13.
 Scurge, *sb.* scourge, i. 9. 3.
 Se, *v. pr. t.* see, i. 26. 27.
 Searce, *v. inf.* search, i. 14. 16. See note.
 Sectare, *sb.* sectary, i. 70. 4 (margin).
 Secunde, *adj.* second, i. 12. 18.
 Sedis, *sb.* seeds, i. 24. 15.
 See, *sb.* sea, i. 87. 11.
 Segregat, *v. pp.* separated, i. 66. 13; 135. 30; ii. 30. 11.
 Segregation, *sb.* separation, i. 98. 18.
 Seid, *sb.* seed, i. 82. 2; ii. 58. 18.
 Seige, *sb.* siege, i. 139. 34.
 Seik, *adj.* sick, i. 43. 30.
 Seikis, *v. pr. t.* seek, i. 21. 28.
 Seiknes, *sb.* sickness, i. 110. 16.
 Seil, *sb.* seal, i. 107. 27.
 Seirceand, *v. pr. p.* searching, ii. 18. 7.
 Seircearis, *sb.* investigators, i. 24. 29.
 Seirceit, *v. pt. t.* searched, i. 51. 33.
 Seis, *v. pr. t.* sees, i. 6. 22; 59. 19.
 Seis, *sb.* seas, i. 96. 17.
 Self, *sb.* self, i. 24. 2; *adj.* ii. 46. 11.
 Selfis, *pron.* selves, i. 4. 30; 7. 19.
 Selfis, *adj.* same, i. 10. 5.
 Selis, *sb.* seals, ii. 23. 1.
 Selit, *v. pp.* sealed, ii. 23. 2, 6.
 Sempill, *adj.* simple, i. 60. 32.
 Semple, *adj.* simple, i. 78. 24.
 Sen, *conj.* since, i. 3. 21; 4. 10, 34; 9. 4.
 Sen, *prep.* since, i. 72. 21.
 Send, *v. pp.* sent, i. 17. 13, 25.
 Sensis, *sb.* senses, i. 21. 10.
 Sensyne, *adv.* since then, i. 42. 5, 25.
 Sentenceis, *sb.* sayings, declarations, ii. 64. 16.
 Sepulturis, *sb.* sepulchres, i. 113. 2, 13, 15, 18.
 Serce, *v. inf.* search, ii. 20. 8.
 Seruis, *v. pr. t.* serves, i. 8. 10; ii. 28. 20; seruisse, ii. 8. 25.
 Servands, *sb.* servants, i. 5. 15. See note.
 Seth, *v. pp.* set (an error corrected by Winzet, cf. vol. ii. p. 83), i. 47. 11.
 Seueir, *adj.* severe, i. 21. 6; 114. 12.
 Seueirle, *adv.* severely, i. 94. 13.

- Seueralie, *adv.* severally, i. 42. 23.
 Seuinfauld, *adj.* sevenfold, ii. 24. 19, 20.
 Seuint, *adj.* seventh, i. 28. 13, 18.
 Seuinty-twa, *adj.* seventy-two, i. 17. 22.
 Sewin, *adj.* seven, i. 29. 20; 42. 9.
 Sex, *adj.* six, i. 28. 12; sixth, i. 28. 22.
 Sic, *pr.* such, i. 10. 34.
 Sick, *pr.* such, i. 15. 6.
 Siclyke, *adj.* such-like, i. 6. 1; 9. 27.
 Siklyze, *adj.* suchlike, i. 123. 7. See note.
 Sillic, *adj.* silly, i. 45. 1.
 Siluir, *adj.* silver, i. 114. 17.
 Simple, *sb.* simpleton, i. 9. 10 (margin).
 Sindyry, *adj.* several, i. 20. 2.
 Sinnaris, *sb.* sinners, i. 73. 20; 114. 27.
 Sklate, *sb.* slate, i. 114. 22.
 Skyis, *sb.* skies, i. 20. 8.
 Slane, *v. pp.* slain, i. 127. 1; ii. 23. 24.
 Slaueis, *sb.* slaves, ii. 24. 14 (margin); slauis, i. 97. 20.
 Slawchtir, *sb.* slaughter, ii. 22. 25.
 Slawes, *sb.* slaves, i. 50. 19.
 Slawlie, *adv.* slowly, ii. 60. 34.
 Sleip, *v. sb.* sleep, i. 6. 13; sleipand, *v. pr. p.* i. 3. 10; slepis, *v. pr. t.* i. 6. 21.
 Sleuthful, *adj.* slothful, i. 5. 21; 3. 10. See note on i. 5. 21.
 Sliddin, *v. pp.* slidden, i. 58. 17.
 Slokin, *v. inf.* quench, ii. 77. 23.
 Slonkis, *sb.* ditches, ii. 19. 5.
 Slotit, *v. pp.* fastened by a bolt [cf. O.Fries. *slot*, from *sluta*, to shut; Dut. *sluiten*], i. 139. 27.
 Slummeris, *v. pr. t.* slumbers, i. 6. 21.
 Slummir, *sb.* slumber, ii. 13. 6.
 Smallaste, *adj.* smallest, i. 6. 23.
 Smeir, *v. pr. t.* smear, ii. 64. 27.
 Smit, *v.* infect, ii. 30. 12.
 Smot, *sb.* stain, i. 13. 29; 26. 11; *pl.* smotis, i. 13. 36.
 Smotit, *v. pp.* smutted, i. 13. 18. See note. Smottit, i. 43. 30.
 Snairis, *sb.* snares, i. 60. 33.
 Snapperit, *v. pp.* stumbled, ii. 10. 5. See note.
 Sobing, *sb.* lamentation, i. 31. 9.
 Sobir, *adj.* plain, i. 11. 12.
 Sobirlic, *adv.* soberly, i. 9. 29.
 Sobritie, *sb.* sobriety, i. 4. 35; 6. 2.
 Socht, *v. pt. t.* sought, i. 14. 22; ii. 7. 26.
 Sociale, *adv.* friendly, i. 45. 15.
 Soldiour, *sb.* soldier, i. 26. 22.
 Solemniteis, *sb.* ceremonies, i. 2. 19; solennitie, i. 26. 29; 27. 14.
 Solennit, *adj.* ceremonial, i. 27. 23.
 Solist, *adj.* solicitous, i. 75. 9. See note.
 Sondag, *sb.* Sunday, i. 28. 18, 26.
 Sone, *sb.* son, i. 14. 2; sonne, i. 29. 28.
 Sone, *adv.* soon, i. 124. 23.
 Sorie, *adj.* sorry, i. 44. 3.
 Sorrouful, *adj.* sorrowful, i. 125. 13.
 Souerane, *sb.* sovereign, i. 2. 2.
 Sould, *v. aux.* should, i. 26. 20.
 Souldiour, *sb.* soldier, ii. 5. 35.
 Soum, *sb.* sum, i. 11. 24 (margin).
 Souday, *sb.* Sunday, i. 116. 19; *pl.* i. 53. 20.
 Soundis, *sb.* sounds, i. 37. 17; sonn-dis [O.E.], footnote.
 Soung, *v. pp.* sung, i. 117. 8 (sunge, footnote); i. 129. 19.
 Southeroun, *adj.* southern, i. 138. 11.
 Spak, *v. pt. t.* spoke, i. 19. 3; 77. 23.
 Spargeonit, *v. pt. t.* sprinkled, i. 14. 17. See note.
 Spark, *sb.* brisk fellow, ii. 81. 13.
 Speche, *sb.* speech, i. 61. 3; ii. 29. 5.
 Specifeit, *specifit*, *v. pp.* specified, i. 8. 27; 9. 31.
 Spedelic, *adv.* speedily, ii. 13. 12.
 Speidis, *v. pr. t.* speeds, i. 3. 17.
 Speik, *v.* speak, i. 4. 31; 6. 25; *v. pr. t.* i. 5. 5.
 Speir, *v. inf.* ask, i. 29. 24.
 Speir, *sb.* spear, i. 78. 1.
 Sperit, *v. pt. t.* asked, i. 17. 13. See note.
 Spittit, *v. pp.* spit, i. 108. 6.
 Splenderis, *sb.* splinters, i. 3. 18. See note.
 Spokin, *v. pp.* spoken, i. 5. 16.
 Spote, *sb.* spot, i. 7. 15.
 Spraid, *v. pp.* spread, ii. 69. 27.
 Springand, *adj.* springing, ii. 54. 3.
 Spulze, *v. pr. t.* spoil, i. 72. 13.
 Spulzeit, *v. pp.* spoiled, ruined, i. 76. 3; ii. 21. 32.
 Spurrande, *v. pr. p.* spurring, i. 8. 31.
 Spycerie, *sb.* spicery, ii. 12. 34.
 Stait, *sb.* state, estate, i. 3. 4; 5. 30.
 Standart, *sb.* standard, i. 53. 23.
 Stane, *sb.* stone, i. 12. 36; *pl.* stanis, i. 114. 23.
 Stanerie, *adj.* stony, ii. 54. 31.
 Starkast, *adj.* strongest, i. 12. 25; 108. 7.

- Sted, *v.* stand, ii. 6. 13. [O.Dut. *steden*, Lat. *statuere*. Cf. *sb.* *stead*, place.]
- Steikit, *v.* *pp.* shut, i. 139. 31.
- Steil, *v.* steal, i. 27. 28.
- Steill, *sb.* steel, i. 97. 8.
- Sterismen, *sb.* steersmen, i. 3. 11. See note.
- Sterit, *v.* *pp.* stirred, i. 52. 3; ii. 61. 3.
- Sterne, *sb.* star, i. 122. 24, 25.
- Steuartis, *sb.* stewards, i. 42. 10.
- Stewit, *v.* *pp.* stewed, ii. 64. 20.
- Stiflie, *adv.* stiffly, i. 134. 31.
- Sting, *sb.* pole, i. 8. 3. See note.
- Stinkande, *v.* *pr. p.* stinking, i. 45. 12.
- Stoir, *sb.* store, ii. 17. 22.
- Strainge, *adj.* strange, i. 41. 6.
- Strake, *sb.* stroke, ii. 6. 23.
- Strampit, *v.* *pt. t.* tramped, ii. 76. 13. See note.
- Strang, *adj.* strong, i. 37. 23.
- Strangar, *adj.* stronger, i. 62. 5.
- Strangearis, *sb.* strangers, i. 113. 4, 16.
- Strenth, *sb.* strength, i. 37. 13.
- Strenthe, *sb.* strength, i. 54. 18.
- Strenthe, *v.* *inf.* strengthen, i. 63. 5; ii. 8. 23. See note on i. 25. 28.
- Strenthelie, *adv.* strongly, i. 55. 11.
- Strenthiar, *adj.* stronger, i. 4. 7.
- Strenthit, *v.* *pt. t.* strengthened, i. 25. 28; 55. 19; ii. 58. 32. See note on i. 25. 28.
- Strenthy, *adj.* strong, i. 60. 26.
- Stretis, *sb.* streets, i. 84. 4; ii. 64. 10.
- Strikin, *v.* *pp.* struck, ii. 22. 2.
- Strow, *v.* *pr. t.* strew, ii. 64. 21.
- Strukin, *v.* *pp.* struck, i. 127. 26.
- Stryk, *v.* strike, i. 40. 24; *pr. t.* strykis, i. 26. 21.
- Stryte, *adj.* strait, ii. 47. 28.
- Strytlie, *adv.* straitly, strictly, i. 121. 4.
- Stubbirnes, *sb.* stubbornness, i. 8. 17; stubburnes, ii. 54. 31.
- Studys, *v.* *pr. t.* study, i. 119. 11.
- Stummerit, *v.* *pp.* stumbled, i. 5. 26. See note.
- Styis, *sb.* sties, i. 45. 12.
- Sua, *adv.* so, i. 5. 25; 7. 27.
- Suddane, *adj.* sudden, i. 49. 22, 24; 53. 18.
- Subdewis, *v.* *pr. t.* subdues, i. 94. 16.
- Subdewit, *v.* *pp.* subdued, i. 50. 16; subjected, i. 109. 17.
- Subditis, *sb.* subjects, i. 3. 1; 8. 28.
- Subiectioun, *sb.* subjection, ii. 5. 28.
- Submonitioun, *sb.* suggestion, i. 3. 7 (headline).
- Subscriuit, *v.* *pt. t.* subscribed, i. 25. 15.
- Subtel, *adj.* subtle, ii. 66. 17.
- Suddane, *adj.* sudden, ii. 23. 30.
- Suddanlie, *adv.* suddenly, ii. 28. 9.
- Sueingeing, *v.* *pr. p.* toiling, i. 45. 13. See note.
- Sueit, *sb.* sweat, i. 8. 30.
- Suete, *adj.* sweet, i. 62. 9.
- Suffir, *v.* *inf.* suffer, i. 110. 2.
- Suirle, *adv.* surely, i. 78. 29.
- Suld, *v.* should, i. 6. 13; 14. 3; sulde, i. 6. 14.
- Sum, *adj.* some, i. 3. 13; 4. 2; 4. 9; 23. 7; summe, i. 55. 1.
- Sumpart, *adv.* to some extent, i. 21. 9.
- Sumthing, *sb.* something, i. 4. 31.
- Suorde, *sb.* sword, i. 51. 2.
- Superstitius, *adj.* superstitious, i. 28. 4.
- Suppare, *sb.* supper, i. 84. 23.
- Supple, *sb.* supplement, ii. 26. 11.
- Supponis, *v.* *pr. t.* suppose, i. 120. 21.
- Surmontit, *v.* *pt. t.* surmounted, ii. 25. 23.
- Suspicionis, *sb.* suspicions, ii. 24. 7.
- Sustene, *v.* *inf.* sustain, i. 8. 35; sustentit, *v.* *pp.* i. 9. 1.
- Suythlie, *adv.* in fact, i. 54. 31; ii. 12. 22.
- Swa, *adv.* so, i. 10. 1.
- Sweand, *v.* *pr. p.* swaying, ii. 35. 23. See note.
- Sweit, *adj.* sweet, i. 29. 31; 40. 4.
- Swellie, *sb.* whirlpool, ii. 63. 8. [Cf. O.E. *zwelz*, O.Dut. *swelgh*, A.S. *gespelg*.] See note.
- Swounand, *v.* *pr. p.* swooning, ii. 35. 24.
- Syde, *sb.* side, i. 2. 24; sydis, i. 10. 24.
- Syn, *sb.* sin, i. 29. 9; synnis, i. 51. 7.
- Syne, *adv.* then, i. 106. 4.
- Syth, *sb.* sight, ii. 27. 31.
- Tabellis, *sb.* tables, i. 94. 7, 9.
- Taill, *sb.* tale, i. 116. 24 (margin).
- Tak, *v.* take, i. 34. 1.
- Takin, *v.* *pr. p.* talking, i. 8. 24.
- Tane, *v.* *pp.* taken, i. 69. 14.
- Tanting, *sb.* taunting, i. 57. 32.
- Taueroun, *sb.* tavern, i. 94. 10.
- Teachement, *sb.* teaching, i. 5. 9.
- Techaris, *sb.* teachers, i. 38. 8.
- Techear, *sb.* teacher, i. 24. 2.
- Techement, *sb.* teaching, i. 5. 23; 24. 23.
- Teching, *v.* *ger.* teaching, i. 23. 11.
- Techit, *v.* *pp.* taught, i. 16. 10.
- Techze, *v.* *pr. t.* teach ye, i. 85. 19.

- Tedderit, *v. pp.* tethered, i. 100. 10 (margin). [M.E. *tedir*, Gael. *tead-hair*, a tether.]
- Temerarious, *adj.* rash, ii. 10. 11.
- Temerusic, *adv.* rashly, i. 40. 7.
- Temperizar, *sb.* temporiser, trimmer, i. 63. 7; *pl.* i. 53. 25.
- Tempyll, *sb.* temple, i. 29. 19.
- Tennentis, *sb.* tenants, i. 8. 6.
- Tensum, ten, all told, or together = decalogue, ii. 75. 33.
- Tent, *adj.* tenth, i. 18. 10(*k*).
- Tent, *sb.* care, attention, i. 116. 24 (margin); ii. 65. 4. See note on i. 116. 24.
- Tentatioun, *sb.* trial, i. 62. 28; temptation, i. 120. 17.
- Teris, *sb.* tears, i. 107. 2.
- Termes, *sb.* terms, i. 93. 6, 8.
- Terribill, *adj.* terrible, i. 118. 19.
- Testifiis, *v. pr. t.* testifies, i. 17. 15.
- Testifiit, *v. pt. t.* testified, i. 17. 19.
- Tethe, *sb.* teeth, ii. 65. 20.
- Tha, *pron.* they, i. 126. 15; ii. 18. 3, 4.
- Thaim, *pron.* them, i. 2. 3; 2. 13; 4. 6; 8. 32.
- Thair, *adv.* there, i. 2. 23.
- Thair, *pr.* their, i. 3. 12, 24; 5. 24.
- Thairto, *adv.* thereto, i. 4. 15.
- Thais, *dem. pr.* those, i. 100. 3.
- Thak, *sb.* thatch, i. 114. 22. See note.
- Tham, *pron.* them, i. 28. 30; 31. 5.
- Thame, *pron.* them, i. 2. 8.
- Than, *adv.* then, i. 54. 19.
- Thankisgeifing, *sb.* thanksgiving, i. 29. 3; thankisgeuing, i. 129. 3, 5.
- Thar, *adv.* there, i. 20. 2.
- Thare, *pron.* their, i. 64. 3, 5; ii. 8. 12, 13.
- Tharin, *adv.* therein, i. 89. 8.
- Tharof, *adv.* thereof, i. 4. 35.
- Tharthrou, *adv.* by that means, thence, i. 25. 7.
- Thate, *conj.* that, i. 9. 15.
- Thay, *pron.* they, i. 3. 20, *passim*.
- Thay, *dem. pr.* those, i. 7. 2; 10. 21.
- The, *pr.* thee, i. 11. 17; 7. 27; ii. 56. 14, 21.
- Theif, *sb.* thief, i. 78. 4; 108. 7.
- Theirol, *adv.* thereof, i. 92. 5.
- Theologe, *sb.* theologian, i. 62. 20; *pl.* theologis, i. 11. 3.
- The self, *pron.* itself, ii. 22. 17; 57. 25.
- Thi, *pron.* thy, i. 4. 10; 13. 8.
- Thift, *sb.* theft, i. 106. 22.
- Thiftuouslie, *sb.* stealthily, by theft, ii. 55. 24.
- Thik, *adj.* thick, i. 87. 12.
- Thir, *dem. pr.* these, i. 3. 10, 16; 5. 32; 6. 34.
- Thirldum, *sb.* thralldom, i. 50. 17.
- Thirsillis, *sb.* thistles, ii. 59. 20.
- Thochtis, *sb.* thoughts, i. 6. 22; 67. 32.
- Thow, *pron.* thou, i. 14. 2.
- Thowsand, *adj.* thousand, ii. 67. 28.
- Thrall, *v.* enslave, i. 88. 8; thral, i. 89. 27.
- Thraw, *v. inf.* twist, i. 89. 5. See note.
- Thrawin, *v. pt. p.* twisted, i. 112. 26.
- Thre, *adj.* three, i. 12. 6, 19.
- Threfald, *adj.* threefold, ii. 46. 27.
- Thretty, *adj.* thirty, ii. 36. 2.
- Thrid, *adj.* third, i. 2. 16(*a*); 12. 36.
- Thrist, *sb.* thirst, ii. 12. 31.
- Throu, *prep.* through, i. 96. 17.
- Throuchlie, *adv.* thoroughly, i. 68. 19.
- Throw, *prep.* through, on account of, i. 2. 24; 5. 23, 33; 21. 10.
- Throwchlie, *adv.* thoroughly, ii. 48. 9.
- Thryiss, *adv.* thrice, i. 83. 13; thryse, i. 129. 6.
- Till, *prep.* to, i. 55. 32.
- Tincland, *adj.* tinkling, i. 75. 7.
- Titill, *sb.* title, i. 51. 33; 52. 8.
- Togidder, *adv.* together, i. 2. 14; 7. 19.
- Toneit, *v. pp.* tuned, i. 18. 5.
- Tong, *sb.* tongue, i. 25. 3.
- Toung, *sb.* tongue, i. 9. 9; 87. 26; *pl.* toungis, i. 52. 24.
- Toure, *sb.* tower, ii. 49. 17.
- Towart, *prep.* toward, i. 53. 2.
- Traditionis, *sb.* traditions, i. 115. 17.
- Traist, *sb.* trust, ii. 22. 20.
- Transfigurat, *v. pt. t.* transfigured, i. 87. 11.
- Tratril, *v. pr. t.* prattle, i. 50. 24. See note.
- Tratilis (trittil tratilis), *sb.* idle tales, ii. 82. 15.
- Treit, *v. inf.* treat, i. 21. 20.
- Tressonable, *adj.* treasonable, i. 122. 5.
- Tressoun, *sb.* treason, i. 40. 12.
- Tressour, *sb.* treasure, i. 44. 22.
- Trete, *v. pr. t.* treat, ii. 7. 8.
- Treuth, *sb.* truth, i. 25. 21.
- Trew, *adj.* true, i. 5. 19, 21.
- Trewith, *sb.* truth, i. 126. 17.
- Trewlie, *adv.* truly, i. 121. 26.
- Trewthis, *sb.* truth's, i. 49. 19.
- Trible, *sb.* trouble, i. 63. 6. See note.
- Tribuland, *v. pr. t.* troubling, ii. 28. 29.

- Tribulis, *sb.* troubles, i. 49. 20.
 Tribulit, *v. pp.* troubled, i. 64. 23.
 Tribulus, *adj.* troublesome, i. 51. 15.
 Trimble, *v. inf.* tremble, i. 40. 5.
 Trittil trattilis, *sb.* silly tales, gossip, ii. 82. 15.
 Trompet, *sb.* trumpet, i. 37. 3, 15.
 Trow, *v. pr. t.* think, believe, i. 29. 20; *trowit, v. pp.* i. 103. 14. See note.
 Tryt, *v. pp.* tried, ii. 11. 26.
 Tuecheing, *prep.* touching, i. 31. 21.
 Tuisday, *sb.* Tuesday, i. 16. 19(b).
 Tuith, *sb.* tooth, i. 16. 12.
 Tuke, *v. pt. t.* took, i. 41. 32.
 Turretis, *sb.* turrets, ii. 21. 25.
 Twa, *adj.* two, i. 6. 30.
 Tweche, *v.* touch, i. 86. 14.
 Tweche stane, *sb.* touch-stone, ii. 7. 2.
 Tweching, *v. pr. p.* touching, regarding, i. 2. 7.
 Twelf, *adj.* twelve [M.E. *twelf*], i. 89. 25.
 Twelft, *adj.* twelfth, i. 39. 3.
 Twisday, *sb.* Tuesday, i. 2. 22; 20. 17.
 Twith, *sb.* tooth, i. 100. 5.
 Twyse, *adv.* twice, ii. 15. 10.
 Tyist, *v.* persuade [Vin. Lat. *persuadere*], ii. 51. 12.
 Tyll, *prep.* to, i. 4. 6; 8. 23.
 Tymmir, *sb.* timber, i. 114. 23.
 Tynis, *v. pr. t.* loses, ii. 60. 24.
 Tyrrannis, *sb.* tyrants, i. 29. 8.
 Tytle, *sb.* title, i. 8. 9.
 Vnabaisitlie, *adv.* shamelessly, ii. 8. 27.
 Vnbluidy, *adj.* bloodless, i. 88. 28.
 Vnclene, *adj.* unclean, i. 45. 11.
 Vnct, *v.* anoint, i. 108. 24. See note on i. 83. 11.
 Vncting, *sb.* anointing, i. 80. 14.
 Vnctit, *v. pp.* anointed, i. 95. 12. See note on i. 83. 11.
 Vnctment, *sb.* ointment, ii. 64. 22.
 Vndefylit, *adj.* undefiled, ii. 22. 15.
 Vnderstand, *v. pp.* understood, i. 135. 20; ii. 45. 16.
 Vnderstude, *v. pt. t.* understood, i. 25. 17.
 Vndouttitlie, *adv.* undoubtedly, i. 29. 5.
 Vnfentzetlie, *adv.* i. 114. 26.
 Vnfenzet, *adj.* unfeigned, i. 2. 4; 54. 1. See note on i. 2. 4.
 Vnfenzetlie, *adv.* unfeignedly, i. 10. 25.
 Vnfenzetlie, *adv.* unfeignedly, i. 10. 5.
 Vnfreindis, *sb.* unfriendly persons, i. 96. 17.
 Vnganand, *v. pr. p.* unbecoming, ii. 59. 6.
 Vnhappellie, *adv.* unhappily, ii. 6. 16.
 Vniing, *v. pr. p.* uniting, ii. 43. 8.
 Vniit, *v. pp.* united, ii. 41. 2(c).
 Vnlaw, *sb.* fine, i. 95. 6.
 Vnlesum, *adj.* unlawful, i. 128. 7.
 Vnperisit, *v. pp.* not perished, ii. 73 (title).
 Vnqualifeit, *adj.* unqualified, i. 100. 19(a), 24.
 Vntwechit, *v. pp.* untouched, i. 12. 6; *vntwecheit*, ii. 60. 13.
 Vnuorthelie, *adv.* unworthily, i. 86. 10.
 Vnwritten, *v. pp.* unwritten, i. 118. 10.
 Vpe, *adv.* up, i. 12. 24.
 Vpheit, *v. pp.* lifted up, exalted [Vin. Lat. *sublimetur*], ii. 58. 33. See note.
 Vproir, *sb.* uproar, i. 6. 17.
 Vpryse, *v. inf.* rise up, i. 25. 7.
 Vseit, *v. pp.* used, i. 83. 5; *vsit*, i. 24. 35.
 Vsis, *v. pp.* uses, for used, i. 25. 13.
 Vter, *adj.* utter, i. 7. 11.
 Vther, *adj.* other, i. 3. 20; *pl.* *vtheris*, i. 2. 3; 3. 14; 4. 27.
 Vtherwayis, *adv.* otherwise, i. 4. 29.
 Vtiliteis, *sb.* utility's, i. 24. 4.
 Vtmaist, *adj.* utmost, ii. 48. 33.
 Vuir, *adj.* upper, i. 50. 35 (marg.)
 Var, *v.* were, i. 82. 9.
 Venemous, *adj.* venomous, ii. 61. 17.
 Venum, *sb.* venom, i. 40. 4.
 Veralie, *adv.* verily, i. 87. 19.
 Veray, *adj.* very true, real, i. 10. 5.
 Veritie, *sb.* truth, i. 10. 24.
 Verming, *sb.* vermin, ii. 31. 25.
 Verray, *adj.* very, i. 12. 7.
 Vertew, *sb.* virtue, i. 23. 13; 107. 12. See note on i. 23. 13.
 Vincust, *v. pp.* vanquished, ii. 48. 5 (sidenote).
 Violente, *sb.* violence, ii. 5. 3. [Lat. *violentia*.]
 Vitious, *adj.* vicious, i. 44. 1, 9.
 Voce, *sb.* voice, ii. 7. 10.
 Waik, *adj.* weak, i. 27. 3, 26.
 Waik, *v.* watch, i. 111. 6, 8; ii. 17. 9. See note on i. 6. 6.
 Waikit, *v. pp.* weakened, ii. 58. 30.
 Waiknes, *sb.* weakness, ii. 16. 10.
 Wailzeant, *adj.* valiant, ii. 3. 3; 5. 35.
 Waintis, *v. pr. t.* vaunts, ii. 37. 6.

- Waippin, *sb.* weapon, ii. 6. 3. 11.
 Wair, *v. inf.* expose, i. 50. 20.
 Waist, *v. pr. t.* waste, i. 33. 14.
 Wait, *v.* know, ii. 55. 19.
 Wal, *sb.* wall, i. 27. 4.
 Wald, *v. aux.* would, i. 4. 28; 7. 3.
 Wale, *v.* choose? will, i. 81. 24. See note.
 Walke, *v. inf.* [A.S. *pacian*, *pacigan*; O.H.G. *wachen*], watch, i. 6. 6. See note.
 Walkin, *v. pp.* waken, i. 6. 17.
 Walking, *v. pr. p.* watching, i. 107. 2.
 Walkinnit, *v. pp.* wakened, ii. 13. 7.
 Walx, *sb.* wax, i. 107. 27.
 Wamb, *sb.* womb, i. 17. 32. See note.
 Wane, *adj.* vain, i. 76. 26; 89. 14.
 Wanetalkand, *adj.* vain-talking, ii. 28. 25.
 Wanetis, *v. pr. t.* vaunt, ii. 27. 7.
 Wap (Vvap), *v.* throw, ii. 66. 22(b).
 Wappit, *v. pp.* thrown, i. 94. 6; 113. 14; 128. 17; ii. 66. 22(b). See note on i. 94. 6.
 War, *v.* were, i. 4. 21; 6. 4; 12. 13.
 War, *adj.* wary, careful, ii. 60. 21.
 Ware, *v. aux.* were, i. 15. 22.
 Warld, *sb.* world, i. 4. 29.
 Worldlie, *adj.* worldly, ii. 17. 12.
 Warly, *adv.* cautiously, i. 24. 1.
 Warray, *adj.* very true, i. 86. 22; werray, real, i. 86. 7; ii. 52. 11.
 Wat, *v. pt. t.* knows, i. 29. 23; wate, i. 5. 16; 86. 3. See note on i. 5. 16.
 Wattir, *sb.* water, i. 83. 13.
 Wauerand, *adj.* wavering, ii. 24. 7.
 Weche, *sb.* magician, ii. 63. 7.
 Wechty, *adj.* weighty, i. 30. 9; ii. 5. 14.
 Wedder, *sb.* weather, ii. 55. 15.
 Wedowis, *sb.* widows, i. 14. 9; 112. 6.
 Weidis, *sb.* weeds, ii. 64. 30.
 Weilfair, *sb.* welfare, i. 3. 5; 13. 14.
 Weill, *adv.* well, i. 11. 4; 24. 5.
 Weir, *sb.* war, i. 96. 9 (see note); ii. 17. 13, and margin.
 Weirfair, *sb.* warfare, ii. 17. 13.
 Weiwe, *v. pr. t.* weave, ii. 58. 23.
 Welthy, *adj.* wealthy, i. 128. 13.
 Welwot, *sb.* velvet, i. 114. 18. See note.
 Wemen, *sb.* women, i. 29. 9.
 Werck, *sb.* work, ii. 16. 13.
 Werk, *sb.* work, volume, i. 55. 19.
 Werklume, *sb.* a working tool, ii. 6. 4, 11.
 Werst, *adj.* worst, i. 12. 36; 114. 15(b).
 Wes, *v.* was, i. 3. 20; 31. 18 (i. 43. 5). See note on i. 31. 18.
 Wesche, *v. inf.* wash, i. 13. 35.
 Weschelis, *sb.* vessels, i. 94. 3, 12.
 Weschin, *v. pp.* washed, i. 108. 12; ii. 22. 24.
 Wey, *v. inf.* weigh, i. 134. 7.
 Weyit, *v. pt. t.* weighed, i. 51. 3.
 Wg, *v. pr. t.* feel disgust, ii. 31. 32; 59. 35. See note on ii. 31. 32.
 Wices, *sb.* vices, i. 65. 29.
 Wichecraft, *sb.* witchcraft, i. 118. 16.
 Wicketlie, *adv.* wickedly, i. 41. 21; wickitlie, i. 116. 23.
 Wickitnes, *sb.* wickedness, i. 30. 31.
 Wikit, *adj.* wicked, i. 5. 27; 8. 27.
 Wilbe, *v.* will be, i. 24. 28.
 Windfallin, *adj.* boastful, ii. 10. 4.
 Winezarde, *sb.* vineyard, i. 45. 10.
 Wirkaris, *sb.* workers, i. 75. 13; 105. 30.
 Wirking, *v. ger.* working, i. 122. 18.
 Wirscheping, *v. ger.* worshipping, ii. 5. 15.
 Wirschipfull, *adj.* worshipful, worthy, ii. 23. 12; 77. 29.
 Wisdum, *sb.* wisdom, i. 125. 26; wisdume, i. 97. 5.
 Wissing, *v. pr. p.* wishing, i. 13. 21.
 Witsunday, *sb.* Whitsunday, i. 2. 21; 53. 22.
 Wnfaythfulness, *sb.* unfaithfulness, ii. 21. 13.
 Wnwar, *adj.* unwary, ii. 64. 28.
 Woccis, *sb.* voices, ii. 54. 26.
 Wodinsday, *sb.* Wednesday, i. 126. 11.
 Wodnes, *sb.* fury, madness, ii. 21. 3; woudnes, ii. 23. 32.
 Woid, *adj.* void, i. 54. 25.
 Wolter, *sb.* an overturning, i. 49. 22.
 Woltring, *v. ger.* overturning, i. 15. 10. See note.
 Volumis, *sb.* volumes, ii. 51. 17.
 Womet, *v.* vomit, ii. 54. 1.
 Wonderous, *adj.* wondrous, i. 23. 19.
 Woo, *sb.* woe, i. 40. 11.
 Wors, *adj.* worse, ii. 81 (headline).
 Worschibar, *sb.* worshipper, ii. 21. 12.
 Worschippit, *v. pp.* worshipped, i. 41. 18.
 Worthi, *adj.* worthy, i. 4. 35.
 Woteis, *sb.* votes, ii. 76. 26.
 Woud, *adj.* mad, ii. 27. 2.
 Wouing, *v. pr. p.* wooing, i. 74. 10.
 Woul, *sb.* wool, ii. 65. 18; wowl. ii. 65. 19.

- Woulfis, *sb.* wolves, i. 14. 15; ii. 8.
 27. Voulfis, *sb.* wolves, ii. 65. 17.
 Wounderis, *sb.* wonders, i. 15. 8;
 17. 24.
 Wow, *sb.* vow, i. 112. 3.
 Wow, *v. inf.* vow, i. 112. 2;
 wowit, *pp.* i. 112. 11.
 Wow, *sb.* wool, ii. 65. 10.
 Wowein, *v. pp.* woven, ii. 65. 9.
 Wpbigare, *sb.* builder, ii. 3. 4.
 Wpbigging, *v. ger.* building, ii. 6. 1.
 Wpryiss, *v.* arise, ii. 70. 13.
 Wpsproung, *v. pp.* sprung up, ii. 12.
 29.
 Wpsprouting, *v. pr. p.* sprouting, ii.
 18. 13.
 Wrait, *v. pt. t.* wrote, i. 54. 21; 71.
 17 (margin); 139. 3.
 Wraith, *sb.* wrath, i. 7. 1; 14. 6.
 Wrangous, *adj.* wrongly obtained, i.
 106. 25.
 Wranguslie, *adv.* wrongfully, i. 53. 4.
 Wrayith, *sb.* wrath, i. 30. 14; wrayth,
 81. 19. See note on i. 30. 14.
 Wrechit, *adj.* wretched, i. 133. 29.
 Wreit, *sb.* writ, ii. 7. 16.
 Wrek, *sb.* wreck, i. 8. 19.
 Wristearis, *sb.* wrestlers, ii. 12. 14.
 Wristingis, *sb.* wrestings, ii. 23. 27.
 Writ, *v. inf.* write, i. 25. 11; writt,
 i. 120. 4.
 Writ, *sb.* writing, i. 34. 6.
 Wrocht, *v. pp.* wrought, i. 15. 10; 75.
 14.
 Wrying, *v. pr. p.* twisting, i. 20. 1.
 See note.
 Wyrsting, *v. pr. p.* distorting, i. 20. 1.
 See note.
 Wryt, *sb.* writing, i. 2. 6; 4. 17; 10.
 20. See note on i. 2. 6.
 Wrytear, *sb.* writer, i. 55. 17 (mar-
 gin); *pl.* ii. 11. 9.
 Wrytt (wryit), *sb.* writing, i. 17. 9.
 Wryttar, *sb.* writer, i. 24. 1.
 Wryttaris, *sb.* writers, i. 10. 20 (mar-
 gin).
 Wryttingis, *sb.* writings, i. 2. 14.
 Ws, *pron.* us, i. 83. 14.
 Wychecraft, *sb.* witchcraft, i. 44. 26.
 Wychkitnes, *sb.* wickedness, ii. 79.
 24.
 Wyfes, *sb.* wives, i. 110. 27.
 Wyld, *adj.* wild, ii. 65. 12.
 Wyise, *adj.* wise, ii. 53. 28.
 Wyldsum, *adj.* wild, i. 9. 5.
 Wyle, *adj.* vile, ii. 79. 27.
 Wyll, *v.* will, i. 7. 24.
 Wyndis, *sb.* winds, i. 3. 7.
 Wyndwart, *adv.* windward, i. 4. 1.
 Wynis, *sb.* vines, i. 45. 13.
 Wynkit, *v. pt. t.* winked, ii. 78. 13.
 Wyrk, *v. inf.* work, i. 17. 24.
 Wyrkand, *v. pr. p.* working, i. 11.
 26.
 Wys, *v. inf.* wish, i. 10. 11.
 Wyse, *adj.* wise, i. 5. 14.
 Wyshedome, *sb.* wisdom, i. 4. 10.
 Wyslie, *adv.* wisely, ii. 57. 10; vyse-
 lie, ii. 70. 17.
 Wyssis, *v. pr. t.* wishes, i. 23 (head-
 line).
 Wyth, *prep.* with, i. 78. 12.
 Ydil, *adj.* idle, ii. 28. 31.
 Ydolatouris, *sb.* idolaters, i. 9. 18.
 Ydolatricall, *adj.* idolatrous, i. 9. 11;
 12. 4.
 Ymages, *sb.* images, i. 5. 35.
 Yow, *pron.* you, i. 81. 23 (probably
 thow=thou).
 Ze, *pron.* ye, i. 6. 4, 17, 19; 7.
 27.
 Ze, *adv.* yea, i. 12. 7; 23. 17.
 Zeil, *sb.* zeal, ii. 79. 6.
 Zeir, *sb.* year, i. 12. 24.
 Zeirly, *adv.* yearly, i. 6. 8.
 Zele, *sb.* zeal, i. 13. 13; 53. 2.
 Zere, *sb.* year, i. 47. 13; *pl.* zeris, i. 3.
 10, 16; 6. 34; 59. 30.
 Zet, *v. inf.* pour, i. 10. 5; ii. 21. 7.
 See note on i. 10. 5.
 Zettis, *sb.* gates, i. 139. 23, 28.
 Zierly, *adj.* yearly, i. 115. 21.
 Zis, *adv.* yes, ii. 57. 21.
 Zit, *conj.* yet, i. 4. 9; 6. 15; 10. 12;
 17. 27.
 Zok, *sb.* yoke, i. 29. 18; ii. 4. 14.
 Zokit, *v. pt. t.* yoked, i. 110. 5.
 Zong, *adj.* young, i. 45. 13; zoung,
 i. 101. 16; ii. 58. 13.
 Zouthes, *sb.* youth, i. 5. 31.
 Zouthhed, *sb.* youth, i. 23. 13, 23.
 Zour, *pron.* your, i. 4. 26, 29, 30.
 Zoure, *pron.* your, i. 4. 33.
 Zouris, *pron. pl.* your, i. 7. 28, 29.
 Zow, *pron.* you, i. 5. 31.
 Zowthheid, *sb.* youth, i. 54. 9. See
 note on i. 23. 13.
 Znil-day, *sb.* Christmas, i. 115. 26.
 Zule, *sb.* Christmas, i. 27. 15; 28. 26.
 See note on i. 27. 15.

GLOSSARY OF READINGS AND WORDS GIVEN IN THE FOOTNOTES.

[The references are to the volume, page, and number of footnote, thus :
Abolischit, i. 123. 9—*i.e.*, vol. i. p. 123, footnote No. 9.]

Abolischit, i. 123. 9.
 Abome (=abone), i. 71. 14.
 Abort (=about), i. 70. 8.
 Abuisss, i. 123. 7.
 Abuss (=abuse), i. 66. 14.
 Accuiss, i. 98. 9.
 Accuss, i. 83. 7.
 Admonissit, i. 132. 3.
 Adornit, i. 98. 7.
 Advertis, i. 115. 2.
 Afferme, i. 65. 18; 75. 14.
 Affirme, i. 100. 7.
 Agains (=aganis), i. 64. 16.
 Aganis, i. 87. 8.
 Alanerlie, i. 134. 5; 137. 3.
 Allegeinge, i. 71. 1.
 Almaine, i. 100. 6.
 Almes, i. 105. 10.
 Almis, i. 105. 5.
 Alon, i. 80. 6.
 Alter, i. 91. 8.
 Alwys, i. 74. 19.
 Amang, i. 89. 3.
 Amitis (=amittis), i. 21. 1.
 Ane, i. 82. 6.
 Angilicall (=angelicall), i. 23. 2.
 Antient, i. 83. 3.
 Apostole, i. 115. 4.
 Apparis, i. 102. 11.
 Apperand, i. 116. 6.
 Applauting, i. 92. 1.
 Appreiffe, i. 103. 4.
 Approuat, i. 80. 11.
 Approwit, i. 71. 11.
 Appunctit, i. 82. 9.
 Appuntting, i. 107. 2.
 Aris, i. 120. 1.

Armi, i. 123. 2.
 Assentying, i. 64. 10.
 Assurid, i. 81. 5.
 Astrik (=astrick), i. 74. 10.
 Auchten, i. 82. 3.
 Awalk, i. 132. 5.
 Awld, i. 102. 6.

 Babil, i. 78. 11; 97. 6.
 Baisine, i. 84. 3.
 Baltheum (=Balteum), i. 51. 2.
 Balzeis, i. 94. 9.
 Banics (=banise), i. 50. 3.
 Baptim, i. 73. 11.
 Baptizme, i. 83. 2.
 Barbar, i. 113. 3.
 Barbowr, i. 131. 4.
 Barneis, i. 84. 2.
 Bassin, i. 94. 5.
 Be (=by), i. 74. 4; 87. 9.
 Beand, i. 70. 5; 95. 5.
 Bee (=be), i. 10. 3; 32. 3.
 Befoir, i. 125. 2.
 Beggit, i. 119. 7.
 Behuvis, i. 78. 9.
 Beine, i. 77. 9.
 Beleiff, i. 77. 12.
 Beleiffe, i. 69. 13; 108. 3.
 Beleward, i. 64. 29.
 Belowit, i. 64. 21.
 Bent (=bend), i. 11. 4.
 Beying, i. 65. 3; 66. 13.
 Bischoppis, i. 64. 7.
 Blyithnes (=blythnes), i. 29. 1.
 Braige (=brag) i. 80. 10.
 Brint, i. 114. 5.
 Brothelie (=brotherlie), i. 44. 2.

- Bundin, i. 88. 2.
 Burding (=burdin), i. 50. 2.
 Buriel, i. 72. 8.
 But (=without), i. 65. 19.

 Caice, i. 73. 12; 100. 3.
 Calvinistis, i. 79. 2.
 Calwynnis, i. 71. 1.
 Celebratit (=celebratit), i. 29. 3.
 Ceremoneis, i. 83. 6.
 Certifeid, i. 65. 21.
 Chance, i. 69. 5.
 Charitie, i. 75. 5.
 Chocht, i. 139. 1.
 Chryst, i. 65. 7.
 Chrystis, i. 86. 2.
 Cieteis (=citeis), i. 50. 4.
 Circumsition (=circumcition), i. 29. 4.
 Circuncedit, i. 82. 2.
 Circuncidit, i. 82. 2.
 Clargye, i. 64. 3.
 Comburgess, i. 95. 4.
 Commandand, i. 120. 9.
 Commandmentis, i. 130. 2.
 Complent, i. 120. 2.
 Compliant, i. 120. 2.
 Compunctioun (=compunctioun), i. 11. 1.
 Concewis, i. 76. 7.
 Condam, i. 123. 8.
 Condampe, i. 98. 1.
 Condampnit, i. 79. 7.
 Condampnt, i. 71. 15.
 Condempe, i. 95. 1.
 Coniuuit (=coniunit), i. 68. 8.
 Conscience, i. 65. 10.
 Consellis, i. 79. 6.
 Consience (=conscience), i. 13. 1.
 Continewalie, i. 69. 14.
 Contraymen, i. 68. 7.
 Contrays, i. 72. 11.
 Cosingis, i. 96. 5.
 Councilis, i. 70. 10; 73. 3.
 Counsal, i. 74. 11.
 Counsallis, i. 69. 1.
 Covit, i. 101. 9.
 Cowittis, i. 66. 18.
 Cristin, i. 95. 9.
 Cum, i. 127. 2.

 Dagerous, ii. 3. 2.
 Damosall, i. 79. 3.
 Dayis, i. 91. 9; 72. 12.
 De (=dee), i. 58. 2.
 Deceawit, i. 76. 15.
 Deceisss, i. 82. 11.
 Decesis, i. 82. 11.
 Decreit, i. 73. 2.
 Decretis, i. 95. 2.

 Deid, i. 85. 9.
 Deithe, i. 102. 8.
 Dekin, i. 102. 5.
 Denuid, i. 72. 9.
 Denyand, i. 117. 2.
 Departit, i. 124. 5.
 Depressing (=depressioun), i. 66. 24.
 Desyris, i. 135. 3.
 Desyrows, i. 67. 9.
 Determe, i. 73. 5.
 Detrect (=detract), i. 65. 20.
 Dewte, i. 107. 7.
 Distinctioun, i. 76. 4.
 Dountraping (=dountramping), i. 11. 3.
 Douris, i. 87. 5.
 Dures, i. 87. 5.

 Effectiones (=affections), i. 101. 3.
 Effectioun (=affectioun), i. 7. 5.
 Efferis, i. 73. 9.
 Embrace, i. 66. 11.
 Embrass, i. 74. 17.
 Erar, i. 70. 4.
 Eselie, i. 128. 2.
 Estait, i. 76. 11.
 Eternal, i. 68. 5.
 Ethnik, i. 131. 4.
 Eunichtis, i. 121. 4.
 Ewcrie, i. 77. 6.
 Excompill, i. 78. 2.
 Expres, i. 101. 13.

 Fabil, i. 78. 11.
 Fader, i. 91. 6.
 Faderris, i. 86. 6.
 Faill, i. 83. 11.
 Fallow, i. 74. 8.
 Falzeitte, i. 100. 1.
 Faythe, i. 75. 2.
 Fearce (=searce), i. 14. 3.
 Fer (=fet), i. 4. 1.
 Ferder, i. 69. 12; 80. 7.
 Fermlie, i. 134. 7.
 Fermly, i. 64. 19.
 Ferventlie, i. 126. 7.
 Fews (=fewis), i. 56. 1.
 Forbiddis, i. 87. 13.
 Fowrtene, i. 99. 7.
 Frieday, i. 126. 5.
 Furyous, i. 96. 8.
 Fylthe, i. 83. 10.
 Fyve, i. 133. 1.

 Galstreinge, i. 128. 4.
 Garmontis, i. 128. 4.
 Generalie, i. 74. 12.
 Generalye, i. 76. 22.
 Geneue, i. 72. 13.

Genration (=generation), i. 32. 1.
 Gentillis, i. 114. 1.
 Gife, i. 97. 9.
 Giff, i. 67. 14.
 Giffand, i. 99. 9.
 Giffin, i. 99. 1.
 Giffis, i. 102. 2.
 Giwe, i. 97. 8.
 Glorfeit (=glorifeit), i. 41. 1.
 Goddis, i. 65. 4.
 Gratiuss, i. 96. 1.
 Gretunlie (=gretumlie), i. 59. 1.
 Gross, i. 114. 8.
 Grosse, i. 78. 2.
 Grytt, i. 66. 19; 81. 2; 87. 10.
 Gyf, i. 71. 8.
 Gyffand, i. 68. 15.
 Gyme, i. 93. 8; 105. 11.

Had (=hald, hold), i. 85. 10.
 Hade (=hald), i. 133. 6.
 Hais (=hes), i. 81. 10.
 Haive, i. 64. 11; 81. 12.
 Happynnitt, i. 134. 2.
 Hatterent, i. 68. 1.
 Havear, i. 106. 9.
 Hawe, i. 65. 13; 66. 10.
 Haweand, i. 91. 1.
 He (=be), i. 6. 1.
 He (=hae), i. 25. 3.
 Hed, i. 71. 7.
 Heinessis, i. 96. 3.
 Herese, i. 65. 5.
 Heretage, i. 121. 6.
 Hierusalem, i. 123. 4.
 Hin (=him), i. 89. 4.
 Historie, i. 110. 4.
 Howpit, i. 84. 5.
 Humillitie, i. 66. 6.

Idolitrucall (=idolatricall), i. 44. 1.
 Immixing, i. 116. 1.
 Inferior, i. 64. 2.
 Ingyne (=ingyne), ii. 48. 1.
 Innit, i. 90. 10.
 Interlie, i. 133. 5.
 Inwisibill, i. 86. 9.

Joint (=iunit), i. 66. 8; 90. 10.
 Joit, i. 71. 9; 134. 5.
 Jugment, i. 120. 4.
 Juiglourie, i. 87. 7.

Kest, i. 127. 4.

Lairgly, i. 73. 8.
 Lait, i. 81. 3.
 Lauge, i. 101. 1.
 Lawbouris, i. 69. 7.

Lawchin, i. 73. 4.
 Lawer, i. 81. 8.
 Layikmen, i. 64. 4.
 Laytmen (=layitmen), i. 64. 4.
 Leiff (=leue), i. 76. 1.
 Leiff, i. 66. 15; 97. 5; 136. 2.
 Lernit, i. 124. 3.
 Lernynge, i. 101. 4.
 Lest (=leist), i. 66. 3; 70. 9.
 Lest (=left), ii. 26. 2.
 Leswme, i. 94. 1.
 Letter (=latter), i. 79. 5.
 Levis, i. 117. 3.
 Lippit (=lippir), i. 7. 3.
 Lufe, i. 68. 4.
 Luffe, i. 66. 20.
 Luffis, i. 66. 17; 106. 1.
 Luthdris, ii. 11. 1.
 Lyffe, i. 133. 7.
 Lytill, i. 72. 14; 78. 4.

Mais. (Maies. =Maiestie), i. 4. 3.
 Malingning (=malinging), i. 61. 1.
 Mambres (=Jambres), i. 62. 3.
 Mammone (=mammonae), i. 9. 2.
 Man (=must), i. 66. 4.
 Maner, i. 122. 3.
 Manifestlye, i. 71. 16.
 Mann, i. 114. 4.
 Manteame, ii. 8. 2.
 Manteameris, ii. 5. 2.
 Manteamit, ii. 9. 2.
 Manteimaris (=manteinaris), i. 62. 2.
 Marie (=marry), i. 74. 3.
 Mariet, i. 128. 1.
 Markit (=mankit), i. 43. 1.
 Martires, i. 89. 1.
 Matur (=mater), i. 65. 8.
 May (=more), i. 80. 4; 81. 1.
 Mayr (=more), i. 117. 4.
 Meaine (=meane), i. 45. 17 (margin).
 Mee (=me), i. 14. 1.
 Mein, i. 90. 5.
 Mekill, i. 83. 4.
 Menis (=meanis), i. 81. 7.
 Meruolis (=meruelis), i. 50. 1.
 Metis, i. 126. 8.
 Meyne (=mind), i. 127. 3.
 Mister, i. 106. 3.
 Mixcing, i. 116. 2.
 Moder, i. 73. 6.
 Monye, i. 98. 8.
 Mortale, i. 76. 8.
 Muif, i. 81. 4.
 Mysteris, i. 80. 9.

Nane (=nocht), i. 76. 21; 101. 7.
 Nationis, i. 68. 14.
 Nawit (=namit), i. 25. 1.

Nawyss, i. 75. 3.
 Nay (=na), i. 71. 5.
 Necessare, i. 82. 8.
 Nedz (=nedis), i. 5. 1.
 Nobilitie (=nobilitie), i. 3. 1.
 Noch (=na), i. 76. 5.
 Nochtheles (=nochttheles), i. 9. 3.
 Non (=nocht), i. 64. 9.
 Nor (=than), i. 84. 6.
 Notheles (=nochttheles), i. 25. 2.
 Notifette, i. 132. 7.
 Nott (=not), i. 31. 1; 33. 1; 37. 1;
 40. 2.
 Noumer, i. 89. 5.
 Nowbillis, i. 68. 6.
 Nowmer, i. 80. 1.
 Numbrir, i. 89. 7.

 Obædience (=obedience), i. 59. 2.
 Oblatioun, i. 88. 7.
 Obtenir (=obtenit), i. 49. i.
 Off (=of), i. 83. 1.
 Onderstandinge, i. 67. 13.
 Ondowtit, i. 66. 12.
 Oneiustlie, i. 76. 2.
 Onelye, i. 68. 16.
 Onelyk, i. 81. 9.
 Onepossible (=impossible), i. 66. 5.
 Onto, i. 76. 13.

 Patient, i. 81. 11.
 Paip, i. 102. 4; 103. 6.
 Panis, i. 124. 6.
 Parctakaris, i. 85. 1.
 Pastotores (=pastores), i. 7. 2.
 Perceawand, i. 64. 14.
 Permitt, i. 136. 3.
 Perrell, i. 82. 10.
 Persequitioun, i. 67. 2.
 Persit, i. 77. 14.
 Persuttand, i. 95. 6.
 Petir, i. 103. 2.
 Placis, i. 89. 10.
 Plane, i. 98. 6.
 Plentewsnes, i. 78. 1.
 Plessis, i. 125. 4.
 Policeis, i. 128. 6.
 Præmiss, i. 107. 4.
 Premiss, i. 132. 2.
 Premisss, i. 87. 1.
 Prescrivit, i. 126. 1.
 Presens, i. 68. 2; 86. 1.
 Primitive, i. 131. 3.
 Priuvis, i. 88. 5.
 Professand, i. 70. 1.
 Proffetis (=profetis), i. 19. 1.
 Proffitable, i. 130. 6.
 Promit, i. 136. 3.
 Publicanis, i. 137. 1.

Publict (=publick), i. 26. 1.
 Pursss, i. 123. 3.

Qhilk, ii. 23. 2.
 Qua (=quha), i. 62. 1.
 Quarein, i. 99. 10.
 Quhais, i. 72. 1; 102. 7.
 Quharethrw, ii. 3. 3.
 Quhilks (=quhilks), i. 2. 1.
 Quhill (=to), i. 77. 10.
 Quho, i. 65. 6.

 Rather (=levir), i. 68. 13.
 Rebuik, i. 78. 5.
 Receavyng, i. 90. 6.
 Recewit, i. 95. 7.
 Remigatis, ii. 67. 2.
 Rennigant, i. 110. 1.
 Rennigatis (=renegatis), i. 58. 1.
 Repreviffe (=repreue), i. 101. 10.
 Resawis, i. 84. 10.
 Rescivis, i. 64. 17.
 Restitutioun, i. 67. 4.
 Restorit, i. 106. 4.
 Retis, i. 119. 1.
 Reule, i. 66. 2.
 Reull, i. 66. 2.
 Rhyteous, i. 91. 4.
 Richteousnes (=righteousnes), i. 61. 2.
 Riddisdale (=Liddisdale), i. 108. 2.
 Rigorows, i. 64. 15.
 Roytous (=rytous), i. 62. 5; 82. 1.
 Rychtews, i. 76. 16; 91. 4.

Sabaoth (=Sabbath), i. 32. 2.
 Sabbaoth (=Sabbath), i. 28. 1.
 Sabbot, i. 116. 7.
 Sabboth (=Sabbath), i. 51. 1.
 Sacrefiar, i. 90. 11.
 Sadis, i. 79. 6; 134. 4.
 Said; S3 (=saidis), i. 33. 3.
 Salange (=sa lange), i. 106. 2.
 Saluioour (=Saluioour), i. 2. 2.
 Sawin, i. 128. 5.
 Scaw (=schaw), i. 99. 6.
 Schame, i. 119. 5.
 Scheir, i. 122. 7.
 Scho, i. 97. 5.
 Scotte, i. 97. 2.
 Scriptouris, i. 65. 1; 69. 2.
 Scriptuirin, i. 105. 4.
 Selffis, i. 77. 7.
 Semelie, i. 93. 9.
 Semplie (=sempel), i. 78. 10.
 Senc (=sen), i. 73. 7.
 Sence, i. 72. 5.
 Sene, i. 71. 6.
 Settis (=saitis), i. 106. 6.
 Sewintie, i. 85. 7.

Sindre, i. 74. 7. ^v
 Sing, singe (=sign), i. 118. 1.
 Skarslie, i. 122. 6.
 Skayirslye, i. 122. 7.
 Slewthfulle, i. 74. 17.
 Sonndis (=soundis), i. 37. 2.
 Sonnis, i. 64. 1.
 Soundyng, i. 75. 6.
 Spitualie (=spiritualie), i. 94. 8.
 Spreit, i. 65. 17; 76. 12.
 Spreitt, i. 99. 4.
 Sprig (=spring), ii. 61. 1.
 Spronnge, i. 101. 5.
 Ssuandis, ssevandis (=seruandis), i.

III. 3.

Starne, i. 122. 8.
 State (=stare), i. 9. 4.
 Straitlie, i. 121. 1.
 Straitlye, i. 132. 4.
 Strynth, i. 73. 1.
 Subdittis, i. 96. 2; 136. 1.
 Subiectis, i. 64. 5.
 Subitis (=subdittis), i. 94. 10.
 Subsequent, i. 69. 4.
 Suirle, i. 74. 14.
 Sunge, i. 117. 1.
 Swa, i. 68. 10.
 Syclyk, i. 77. 5.
 Sydis, i. 134. 4.
 Symbale, i. 75. 6.
 Syne, i. 65. 14; 76. 3.
 Synnis, i. 76. 6.

Ta (=to), i. 113. 4.
 Taberne, i. 94. 6.
 Tablis, i. 94. 3.
 Teiche, i. 81. 6.
 Temporal (=temporal), i. 11. 2.
 Tempill, i. 123. 4.
 Testefeyng, i. 67. 11.
 Tha (=those), i. 93. 6.
 Thai (=them), i. 137. 5.
 Thair, i. 64. 6.
 Thairof, i. 67. 15.
 Thane, i. 74. 13.
 The (=thai, those), i. 80. 5.
 The (=thee), i. 7. 4; 11. 1; 60. 1;
 63. 2; ii. 15. 1.
 Thee (=the), i. 4. 2; 6. 2; 7. 1; 8.
 1; 9. 1; 10. 2; 12. 2; 14. 2;
 20. 1.
 Thraul, i. 89. 9.
 Thriffl, i. 113. 2.
 Treuth, i. 126. 6.
 Trew, i. 68. 3; 97. 1.
 Trimbe (=trimble), i. 40. 1.
 Truble, i. 65. 11.
 Trublitt, i. 64. 22.
 Tway, i. 80. 3.

Twiching, i. 93. 7.

Undivdyt, i. 84. 9.
 Usit, i. 113. 5.

Velwes, i. 114. 6.
 Verite, i. 65. 15.
 Vissis, i. 64. 13.
 Vnduottittie (=vndouttittie), i. 29. 2.
 Vnfezeitlie (=vnfenzeitlie), i. 10. 4.
 Vseyng, i. 84. 11.
 Vsinge, i. 121. 3.
 Vthirvayis, i. 119. 3.
 Vtillie (=vtillie), i. 24. 1.

Waine, i. 76. 19.
 Wardle (=ward), i. 105. 2.
 Warelie, i. 86. 7.
 Wder (=uther), i. 77. 5.
 Welteringe, i. 99. 5.
 Wer, i. 82. 5; 91. 7; 94. 7.
 Weray, i. 79. 10.
 Werkis, i. 77. 4.
 Wes, i. 120. 7.
 Weschallis, i. 94. 2.
 Whatsumewir, i. 77. 8.
 Wicis, i. 83. 10.
 Wickit, i. 65. 22.
 Wirker, i. 130. 1.
 Wisibill, i. 86. 8.
 Witheris (=wtheris), i. 107. 1.
 Witnessis, i. 84. 4.
 Wndowntily, i. 70. 2.
 Wond (=wind), i. 65. 9.
 Workaris, i. 75. 7.
 Wreitt, i. 66. 9; 120. 3.
 Wretaris, i. 81. 3.
 Wrettin, i. 100. 8.
 Wretting, i. 76. 17.
 Wrettis, i. 76. 10; 86. 5.
 Writting (=writtin), i. 77. 11.
 Wrraith (=wraith), i. 14. 4.
 Wryetar (=wrytear), i. 55. 1.
 Wryit (=wrytt), i. 17. 1.
 Wrytting (=wryttin), i. 25. 4.
 Wsit, i. 83. 5.
 Wunderis, i. 75. 8.
 Wys, i. 69. 3.
 Wytheris, i. 136. 5.

Yath (=that), ii. 7. 2.
 Yaw (=yow), i. 81. 14.
 Yit, i. 120. 6.
 Yngland, i. 74. 5.

Za (=zea), i. 74. 20.
 Zee (=ze, ye), i. 10. 1; 22. 1.
 Zouthed (zouthhed), i. 23. 1.
 Zu (=zow), i. 67. 3.

INDEX OF AUTHORS AND BOOKS

QUOTED OR REFERRED TO,

AND OF

PERSONS, PLACES, SUBJECTS,

MENTIONED (IN ORIGINAL SPELLING).

[The references are to the volume, page, and line.]

Aaron, i. 40. 22.
 Abiron, i. 19. 20; 21. 7.
 Achan, i. 114. 7; 114. 16.
 Achimelech, i. 111. 26.
 Adam, i. 91. 22; ii. 62. 30.
 Ægipt, ii. 31. 26.
 Agabus, ii. 71. 7.
 Agag, i. 114. 1.
 Agrippinus, ii. 25. 8.
 Alemannie, i. 80. 25; 96. 1.
 Alexander (the Martyr), i. 116. 10.
 Alexander Severus (Emperor), ii. 49. 3.
 Ambrose, i. 57. 7; 70. 14.
 ("De fid.," lib. iii.), i. 72. 8.
 ("De sacr.," lib. v. cap. 1.), i. 92. 34.
 ("De Spir. Sancto," iii. 10.), i. 98. 25.
 ("In 1 Timoth. iii."), i. 111. 21.
 ("De obit. Valent. fratris et Theodos."), i. 125. 28.
 Ammon, i. 29. 2; 29. 8.
 Amonites, i. 43. 31.
 Amos, i. 19. 6.
 Ananias, i. 127. 26.
 Andro, i. 92. 11; ii. 29. 21.
 Antichriste, i. 103. 16.
 Antiochus, ii. 74. 15.
 Antverpiæ, i. 47; 140. 7; ii. 1.
 Apelles, ii. 51. 15.
 Aphrica, i. 134. 22.
 Aphrik, i. 33. 19; ii. 20. 24.
 Aphrik Counsel, ii. 26. 20.

Apollinaris, ii. 32. 28.
 Ariminia, ii. 74. 18.
 Arius (and Arrius), i. 71. 16; ii. 10. 22; 63. 1.
 Arrianis, i. 95. 23; ii. 21. 4(a); 21. 5.
 Asianis, i. 135. 21.
 Assuerus, i. 28. 34.
 Athalia, i. 121. 17.
 Athanasuis, i. 70. 14; ii. 11. 16.
 Athenis, i. 26. 15.
 Augustine, St, i. 21. 32; 26. 5; 70. 14; 73. 19.
 ("De bapt. cont. Donat.," i. 2), i. 21. 32.
 ("Contra epist. Permenie"), i. 21. 32.
 ("Ad Ianuarium," i. ii.), i. 27. 13.
 ("De ciuitate Dei," x. 4), i. 27. 24.
 (Ibid., xvi. 22), i. 92. 29; 125. 25.
 ("De nat. et grat.," 36), i. 73. 19.
 ("De peccat. merit. et remis."), i. 73. 25.
 ("Ad Vincent. de fid.," iii. 9), i. 81. 21.
 ("De Ecclesias."), i. 83. 5.
 ("De trinit.," iii. 4), i. 89. 3.
 ("Serm. de sanct.," 19), i. 89. 12.
 ("In Psal. xxxiii."), i. 92. 25.
 ("Epist.," lvii.), i. 72. 7.
 (Ibid., lix.), i. 92. 27.
 (Ibid., cvii.), i. 92. 32.
 (Ibid., clxv.), i. 103. 11.

- ("De origine animæ," i. 23), i. 117. 13.
 ("Trac.," cxviii. x.), i. 118. 11.
 ("Sermo de Spiritu," 9), i. 118. 11.
 ("De cognitione veræ vitæ," 39), i. 124. 16.
 ("Confess.," i. 125. 25.
 ("Enchirid.," i. 125. 25.
 ("De verb. Apost.," i. 125. 25.
 ("De spirit. et lit.," 33, 34), i. 130. 1.
 ("Cont. epist. Fund.," 5), i. 118. 1.
 Austrik, ii. 34. 25.
 Babilonianis, i. 44. 12 (sidenote); 52. 6.
 Balthazar, i. 94. 5, 13.
 Baptist, St Johne, i. 17. 19.
 Barnabas, i. 15. 15; 99. 10.
 Basil, i. 70. 15; 83. 3; 124. 18.
 ("De spiritu sanct.," i. 83. 2.
 Bassus, ii. 74. 14.
 Belial, i. 119. 28.
 Berengarius, i. 98. 20.
 Besebeel, ii. 57. 8.
 Bethel, i. 41. 5.
 Bethulia, i. 28. 32.
 Bonifacius, ii. 11. 12.
 Bruxellis, i. 48.
 Buke of Discipline, i. 27. 31 (margin).
 Bullinger, i. 130. 5.
 Cælestius, ii. 62. 29.
 Cæsar, i. 102. 2, 3.
 Caleb, i. 125. 10.
 Caluin, i. 70. 20; 98. 19.
 ("Institut. de sacram.," i. 81. 2.
 ("De ord. eccl.," i. 100. 13, 15.
 ("Institut. de cœna Domini"), i. 87. 24.
 Caluiniane (-is), i. 50. 15; 23. 6.
 Candace, i. 121. 15.
 Capernaitis, i. 86. 26.
 Cappadocia, ii. 75. 17.
 Capreolus, ii. 76. 11.
 Carthage, ii. 27. 3 (sidenote).
 Catechis (Calvin's), i. 90. 20.
 Catholickis, *passim*.
 Celestinus, ii. 77. 29.
 Celestius, ii. 19. 3.
 Chalchedonense, i. 79. 13.
 Cham, ii. 26. 27, 24.
 Chanaan, i. 52. 2.
 Christe, i. 7. 31; 8. 1.
 Christianis, i. 6. 35.
 Chrysostome, i. 70. 15; 87. 28; 98. 25.
 ("In Mat.," 26), i. 93. 1.
 ("Ad populum Antiochic. Homel.," 66), i. 124. 8.
 ("In Matt. Homel.," 83), i. 87. 28.
 Cicero ("Offic.," i.), i. 23. 24.
 Clement, i. 70. 12.
 Confessioun (Genevan English C.), i. 79. 16.
 Congregationioun, i. 10. 20.
 Constantinople, i. 79. 17.
 Constantinopolitanum, i. 79. 11.
 Constantius (Emperor), ii. 21. 24 (sidenote).
 Core, i. 19. 20; 21. 7.
 Corinthianis, i. 42. 18; ii. 52. 27.
 Costerius, ii. 15. 10.
 Croceraguel, i. 56. 17 (sidenote), 20.
 Cypriane, i. 43. 8; 57. 4; 70. 13.
 (1 Epist., 4), i. 43. 9.
 (Ibid., 31), i. 105. 1.
 (2 Epist., 3), i. 88. 22.
 (Ibid.), i. 92. 17.
 (Ibid.), i. 116. 2.
 ("Serm. de lap.," i. 104. 14.
 Cyrillus, i. 70. 15; ii. 11. 17; 74. 31.
 Dalida, i. 6. 11.
 Damasus, i. 117. 9.
 Dan, i. 41. 5.
 Dathan, i. 19. 20; 21. 7.
 David, i. 79. 4; 88. 25.
 Davidsons (Johne), ii. 10. 6.
 Debora, i. 121. 13.
 Denmark, i. 74. 7; 95. 29.
 Dionysius, i. 70. 11.
 Donatists, i. 103. 12; ii. 20. 17(a), 23.
 Donatus, ii. 19. 1; 20. 23; 32. 27.
 Edinburgi (Edinburgh), i. 1. ; 2. 18; 34. 2; 35 (title-page).
 Eleazarus, i. 43. 3.
 Elizabeth, i. 76. 18.
 Encenia, i. 29. 12.
 Ephesinum, i. 79. 11.
 Ephesus, i. 86. 16.
 (Council of), ii. 74. 14.
 Epicurianis, i. 8. 20.
 Esaias, i. 17. 20.
 Ethnik (-is), i. 5. 12; 8. 28.
 Eua, i. 73. 15.
 Euaristus, i. 116. 10.
 Eunomius, ii. 19. 1; 64. 13.
 Europa, i. 33. 19.
 Eusebius, i. 89. 2.
 ("Demonst. euang.," i. 89. 5.
 ("Eccle. hist.," vi. 34), i. 90. 6.
 (Ibid., vi. 34), i. 98. 9.
 (Ibid., vi.), ii. 49. 10.
 Eutiches, ii. 11. 5.
 Ezechias, i. 123. 19.
 Fabiane, i. 116. 10.
 Foelix, ii. 75. 26.
 France, i. 135. 6.

- Galathianis, ii. 29. 11, 12.
 Gallis, ii. title-page, 3.
 Geneua (Genevan Confession), i. 33.
 18; 72. 19; 79. 17; 86. 18.
 Gennadius, ii. 14.
 Gentilis, ii. 51. 15.
 Giezi, i. 7. 23.
 Glasgow, i. 110. 3 (sidenote).
 Gnostici, ii. 51. 16.
 Gode (Godis), i. 17. 30; 6. 28; 7. 1;
 15. 2 *passim*.
 Gratiane, ii. 22. 21.
 Gregore (of Nazianzum), ii. 11. 12;
 75. 17.
 Gregore (of Nyssa), ii. 75. 20.

 Harmogenes, ii. 51. 15.
 Hay, George, i. 92. 18 (sidenote);
 116. 7 (sidenote).
 Hebreus, i. 29. 12.
 Helias, i. 126. 2.
 Helisaeus, i. 127. 21.
 Hester, i. 28. 33; 29. 10.
 Hieremie, i. 31. 9.
 (2), i. 44. 18.
 (15), i. 125. 15.
 (27), i. 95. 9.
 (38), i. 44. 18.
 Hieroboam, i. 40. 33; 41. 10.
 Hierome, i. 26. 5; 27. 13.
 ("Contra Iouin," i. 19), i. 111. 22.
 ("Ad Marcellam," i. 27. 13.
 ("Epitap. Paul."), i. 124. 11.
 ("In I Prov."), i. 125. 24.
 Hierusalem, i. 19. 17; 26. 25; 40.
 35; 41. 12.
 Hilarius, i. 70. 15; ii. 51. 23.
 Holofernes, i. 28. 32; 29. 8.
 Hor, i. 43. 3.

 Iambres, i. 62. 11, 16.
 Iames, St, i. 75. 16; 76. 6; 103. 5.
 Iannes, i. 62. 11, 16.
 Iesu, i. 76. 20.
 Iesvs Christe, i. 40. 2.
 Ignatius, i. 70. 12.
 Ingland, i. 74. 7; 95. 29.
 Inglis, 79. 17.
 Inglis Bibill, i. 32. 10 (sidenote).
 Iob, i. 76. 18.
 Iohne, St (Evangelist), i. 76. 12; ii.
 29. 21.
 Ionathas, i. 127. 2.
 Ioseph, i. 43. 7.
 Iosias, i. 125. 17.
 Iosue, i. 125. 10.
 Iouinianus, ii. 19. 2; 64. 13.
 Iow (-is), i. 5. 12; 18. 23; ii. 51. 15.
 Iowis, *sb.* Jews, i. 28. 29, 34 (Jewish).

 Irenæus (Irinæus), i. 70. 13; 116. 10.
 ("Hist.," iv. 32), i. 89. 2 (sidenote).
 (Ibid., iv. 34), i. 92. 13.
 (Ibid., iv. 32), i. 92. 15.
 (Ibid., v. 24), i. 134. 15.
 ("Contra hæres," v.), i. 72. 9.
 Israelitis, *sb.* Israelites, i. 12. 32; 40.
 34; 52. 2.
 Iudas, i. 43. 6.
 Iude, i. 40. 11.
 Iudith, i. 28. 29; 29. 9.
 Iulia (Mammœa), ii. 49. 3.
 Iuliane, i. 118. 17; ii. 72. 12.
 Iulius, St, ii. 75. 27.
 Iustinus, i. 70. 12.
 ("In quaest."), i. 83. 1 and side-
 note.
 ("In dialogo cum Iudæo"), i. 89. 1.

 Kennedie, Quintine, i. 56. 17; ii. 9. 34.
 Kinloquhy, Dene Patrik, i. 49. 1;
 54. 24; 77. 7 (sidenote).
 Knox, Iohne, i. 2. 10; 15. 8; 27. 33;
 28. 8; 100. 7 (sidenote).
 (Schir Iohne), i. 15. 22; 78. 6 (side-
 note); 88. 12 (sidenote).
 ("Buke of Discipline"), i. 27. 31
 (sidenote).

 Laodicea, i. 26. 23.
 Leonides (father of Origen), ii. 47. 27.
 Leui, i. 41. 3, 24; 111. 12.
 Linlychtquow, i. 23. 12; 26. 8.
 Lire, ii. 6. 28.
 Lirinensis, Vincentius, i. 70. 8 (side-
 note); ii. 6. 27.
 Longinus, i. 78. 1.
 Lord of Croceraguel (Quintin Ken-
 nedy), i. 56. 17.
 Lothis, i. 12. 35.
 Louane, i. 63. 20.
 Lucifer, i. 45. 17.
 Luther, i. 120. 1; ii. 11. 10.
 Lutheranis, i. 86. 4; 98. 21.

 Macedonius, i. 79. 21.
 Malachias, i. 17. 20; 88. 24.
 Mambres, i. 62. 11.
 Manasses, i. 125. 14.
 Manes, i. 71. 16.
 Manicheis, ii. 42. 9.
 Marcion (-is), i. 71. 16; ii. 51. 15.
 Mardocheus, i. 28. 33.
 Maria (Mariam), i. 40. 22.
 Marie, Quene of Scottis, i. 2. 2; 3. 2;
 11. 19; 136. 9; ii. 3 (headline); 9. 12.
 Martialis, i. 70. 12; 89. 1.
 ("Ad Burdeg., 3), i. 88. 28.
 (Ibid.), i. 92. 7 (sidenote).

- Matthias, i. 43. 5.
 Melanchthon, i. 81. 3, 5; 130. 6.
 Melchisedech, i. 41. 3; 88. 22.
 Moabites, i. 43. 31.
 Montanus, ii. 51. 30.
 Mother of God (the Virgin), i. 33. 4;
 ii. 44. 35 *et passim*.
 Moyses, i. 40. 22, 24, 27; 62. 12; 91.
 28.
 Nabuchodonosor, i. 105. 19.
 Nazansum, ii. 75. 18.
 Nazianzen, i. 70. 14; ii. 11. 16.
 Nehemias, ii. 3. 4.
 Nestorius, ii. 11. 6; 19. 3; 33. 22(*b*),
 29; 74. 29.
 Nicænum, i. 79. 11.
 Nicephor, i. 95. 22 (margin).
 Nicholaite, i. 127. 11 (sidenote).
 Nicolaitis, ii. 5. 32.
 Ninianus, i. 18. 10(*g*).
 Niniuitis, i. 126. 2.
 Noe, ii. 27. 25.
 Nouatianus, ii. 18. 17; 63. 4.
 Oecolampadius, i. 98. 19.
 Ordour (of Geneva), i. 72. 18.
 Origene, i. 70. 13; 83. 2; 111. 21.;
 ii. 49. 24.
 ("Hom. 23"), i. 111. 22.
 ("Iob"), i. 124. 7.
 ("Rom.," 6), i. 117. 12.
 Osias (Ozias), i. 40. 7; 21. 15.
 Pannonia, ii. 34. 23.
 Paul, Samozatenus, ii. 64. 12.
 Paule, St, i. 13. 2; 15. 14.
 Paull, i. 52. 35, 36.
 Pelagiane (-is), i. 130. 21; ii. 31. 26;
 72. 13.
 Pelagius, i. 71. 16; ii. 19. 3; 62. 26.
 Permenie, i. 21. 32 (sidenote).
 Peter (Bishop of Alexandria), ii. 75. 7.
 Petir, St, i. 59. 16; 75. 17; ii. 29. 20.
 Petiris, St, i. 6. 21; 49. 13; 89. 1.
 Pharao, i. 62. 12; 37. 25.
 Philalethus, "Vita S. And.," i. 92. 11.
 Philip, Apostle, i. 84. 7; 121. 16.
 Philip (the Empriour), ii. 49. 8.
 Photinus, ii. 18. 28; 32. 27; 34. 16.
 Polycrates, i. 134. 15.
 Porphirius, ii. 36. 4; 49. 13.
 Praxeæ, ii. 51. 15.
 Primat of Scotlande (John Hamilton),
 i. 19. 17.
 Priscilliane, ii. 19. 2; 63. 10; 64. 13.
 Protestantis, *sb*. Protestants, *passim*.
 Provost of Edinburgh, i. 2. 17.
 Pylat, i. 102. 3.
 Renfrew, cf. title-pages.
 Romanis, i. 42. 18.
 Sabellius, ii. 18. 28; 63. 2.
 Salamon, i. 93. 26.
 Salomon, i. 29. 18.
 Salphaad, i. 121. 23.
 Samozatenus, Paul, ii. 64. 12.
 Samuelis, i. 40. 16.
 Sanabalath, ii. 4. 8.
 Saphira, i. 127. 26.
 Sathan, i. 30. 28; ii. 5. 12.
 Saule (King Saull), i. 40. 17; 95. 13.
 Saxone, i. 74. 8.
 Scotland, title-page *et passim*.
 Scottismen, i. 94. 26.
 Serapion, i. 90. 7; 98. 8.
 Simon, i. 7. 26; ii. 63. 6.
 Sirmiteane, ii. 34. 25.
 Solon, i. 26. 15.
 Spiridion, i. 126. 18 (sidenote).
 Spotiswod, Johne, i. 33. 9.
 Stephanus, Pape, ii. 25.
 Steuin, Pape, ii. 25. 18.
 Steuin, St, i. 113. 7.
 Superintendents, i. 16. 3.
 Syluestris, ii. 10. 14.
 Tertulliane, i. 70. 12; ii. 50. 27.
 ("De coro. mili.," i. 83. 3.
 ("De Carne Ch.," i. 118. 9.
 ("De Spiritu Sancto," 27), i. 118. 9.
 Theophilus, ii. 75. 11.
 The Thre Kings (Magi), i. 98. 13.
 Timothe (Timothie), i. 15. 17; 21. 1;
 42. 22; 99. 12.
 Tite, i. 15. 17; 21. 1; 42. 22; 99. 12.
 Triperstinus ("Hist.," ix. 38), i. 134. 15.
 Triptolemus ("Hist.," vi. 1), i. 118.
 113.
 (Ibid., i. 10), i. 126. 20.
 Tritemius, ii. 14.
 Turk, i. 5. 12.
 Vngarie, ii. 34. 25.
 Valens, ii. 21. 24 (sidenote).
 Valentinus, ii. 32. 27.
 Venus, ii. 82. 9.
 Vincentius Lirinensis, i. 70. 8 (side-
 note); ii. 6. 27; 81. 1.
 Vvinzet, Niniane, i. 18. 10(*a*); 20. 15(*a*).
 Xistus, ii. 77. 27.
 Zacharias (Zacharie), i. 17. 20, 31;
 76. 18.
 Zuinglius, i. 98. 19.

INDEX OF PASSAGES FROM SCRIPTURE AND THE APOCRYPHA QUOTED OR REFERRED TO.

[The references are to the volume, page, and line.]

Genesis—				Deuteronomy—			
iii.	.	.	i. 73 15	xxxii.	{ Title-page	i. 47 16	
ix.	.	.	i. 27 25			ii. 16 1	
xii. xiii. xv.	.	.	i. 52 2	Joshua (Josue) .	.	i. 52 2	
xvii.	.	.	i. 82 2	vii.	.	{ i. 106 22	
xxiv. xxxv. xlix. l.	.	.	i. 113 1	xiv.	.	{ i. 114 6	
Exodus—						i. 113 2	
vii.	.	.	{ i. 62 10	Judges (Judic.)—			
xiii.	.	.	{ i. 91 17	iv.	.	i. 121 11	
xix.	.	.	i. 113 2	1 Samuel (Reg.) .	.	i. 95 13	
xxii.	.	.	i. 19 22	ii.	.	i. 51 33	
xxiv.	.	.	i. 65 25	vii. viii. ix.	.	i. 123 15	
xxv.	.	.	i. 126 1	xiii.	.	{ i. 40 16	
xxxvi.	.	.	ii. 24 20	xiv.	.	{ i. 114 2	
			ii. 57 13	xxiv.	.	i. 127 3	
Leviticus—						i. 51 32	
xxi. xxii.	.	.	i. 43 30	2 Samuel (2 Reg.)—			
xxvii.	.	.	i. 115 2	xii. xiii. xv.	.	i. 125 5	
Numbers—				1 Kings (3 Reg.)—			
xii.	.	.	i. 40 27	iv.	.	i. 127 21	
xiv.	.	.	i. 125 4	vi.	.	i. 123 9	
			{ i. 19 20	vii.	.	i. 123 9	
xvi.	.	.	{ i. 21 7	viii.	.	{ i. 76 15	
			{ i. 40 6			{ i. 123 9	
			i. 115 5	xi.	.	i. 40 31	
xx.	.	.	i. 43 2	xii.	.	i. 40 31	
xxvii.	.	.	i. 121 24	xiv.	.	i. 40 31	
Deuteronomy—				xix.	.	i. 126 1	
xiii.	.	.	{ ii. 32 8	xxi.	.	i. 12 13	
xvi.	.	.	{ ii. 35 10	xxii.	.	i. 65 30	
			i. 80 23	2 Kings (4 Reg.)—			
			{ i. 59 15	v.	.	i. 7 23	
xvii.	.	.	{ i. 102 17	xi.	.	i. 121 17	
			{ i. 120 29	xviii.	.	i. 123 14	
xxiii.	.	.	i. 43 32	xxi. xxiii.	.	i. 125 14	

2 Kings (4 Reg.)—			
xxiv. xxv.	i.	52	7
1 Chronicles (1 Par.)—			
xxiv.	i.	129	17
2 Chronicles (2 Par.)—			
vii.	i.	29	18
xv.	{ i.	7	13
	{ i.	122	15
xx. (MS.)	i.	127	1
xxvi.	{ i.	21	15
	{ i.	40	7
xxxiii.	i.	125	15
Esther (Hester)—			
ix.	i.	28	34
Job—			
i.	i.	76	18
xii.	i.	51	27
xxxiv.	{ i.	44	9
	{ i.	65	30
Psalms—			
ii.	{ i.	41	35
	{ i.	44	30
	{ i.	72	14
	{ i.	72	6
xv.	ii.	44	23
xxi.	i.	32	26
xxiv.	i.	32	26
xxvii.	i.	9	31
xxxi.	i.	92	26
xxxiii.	i.	73	16
xl.	{ i.	72	7
	{ i.	72	12
xlvi.	i.	88	24
lxvii.	i.	137	8
lxxiii.	{ i.	32	6
	{ i.	85	16
lxxix.	i.	45	10
lxxx.	i.	91	18
lxxxii.	i.	115	14
lxxxv.	i.	79	6
xcviii.	i.	98	24
cix.	i.	41	35
cxv.	i.	79	5
cxvii.	i.	32	26
cxviii.	i.	129	10
cxix.	i.	6	21
cxliv.	i.	129	10
Proverbs—			
i.	i.	93	26
ii.	i.	62	2
iii.	{ Title-page	i.	47
	{ ii.	16	5
	{ i.	52	7
vi.	i.	93	26
ix.	ii.	55	31
xi.	ii.	54	18
xx.	i.	76	15
xxi.	{ i.	35	16
	{ ii.	11	32

Proverbs—			
xxii.	ii.	16	4
xxiv.	i.	76	11
xxvii.	i.	6	8
Ecclesiastes—			
i.	{ i.	54	12
	{ ii.	5	15
v.	i.	54	15
ix.	ii.	54	20
	{ i.	6	30
	{ i.	44	11
	{ ii.	54	21
	{ ii.	11	29
xii.	ii.	11	29
Song of Solomon (Cant.)—			
vi.	{ i.	41	13
	{ i.	61	27
Isaiah (Esai.)—			
i.	i.	31	25
iii.	i.	44	10
xl.	{ i.	17	21
	{ i.	99	1
lix.	i.	76	2
Lamentations (Thren.)—			
ii.	{ i.	31	9
	{ i.	32	32
	{ i.	51	15
Ezekiel—			
iii.	i.	6	24
xviii.	i.	82	24
xxxiii.	{ i.	6	5
	{ i.	6	24
	{ i.	45	4
xxxvi.	ii.	5	28
Daniel—			
ii.	i.	109	8
iv.	i.	105	19
v.	{ i.	94	5
	{ i.	115	3
vi.	i.	129	7
Hosea (Ose)—			
iii.	{ i.	7	12
	{ i.	122	14
ix.	i.	65	31
Joel—			
ii.	{ i.	105	17
	{ i.	107	1
Amos—			
v.	i.	31	6
vii.	i.	19	10
viii.	{ i.	19	10
	{ i.	31	6
Zacharias—			
xi.	i.	12	20
Malachias—			
i.	{ i.	43	31
	{ i.	88	23
iii.	i.	17	20
iv.	i.	17	20

2 Esdras—

i., ii., &c. vnto the end ii. 3 4

Judith—

xvi. i. 28 31

Wisdom (Sap.)—

i. { i. 76 2

. { i. 133 16

vi. ii. 9 6

ix. i. 79 6

xiii. ii. 9 6

xx. ii. 9 6

Baruch—

i. i. 95 12

2 Maccabees—

i. i. 125 30

St Matthew—

iii. { i. 84 3

. { i. 105 7

iii. 4 i. 126 2

iii. i. 127 21

iv. i. 123 27

v. { i. 105 29

. { i. 107 3

v. 4 i. 131 21

v. ii. 51 21

vii. { i. 75 11

. { i. 105 29

. { i. 132 4

. { ii. 65 4

ix. i. 126 6

x. i. 59 16

xi. i. 17 23

. { i. 80 14

. { i. 120 6

. { ii. 56 17

xiv. i. 87 10

xvi. i. 76 23

xix. i. 91 15

xix. 7 i. 109 21

xix. i. 127 31

xxiii. i. 130 11

. { i. 84 18

. { i. 102 28

xxvi. i. 113 3

. { i. 28 9

. { i. 61 31

. { i. 64 23

xxviii. { i. 83 25

. { i. 88 23

. { i. 136 27

St Mark—

vi. i. 113 3

x. { i. 91 16

. { i. 109 21

. { i. 32 24

xii. { i. 124 19

. { i. 98 15

xv. i. 98 15

St Luke—

i. i. 17 21

St Luke—

i. { i. 17 35

. { i. 73 17

. { i. 76 18

. { i. 98 30

vii. i. 98 15

viii. { i. 107 2

. { i. 80 13

. { i. 45 9

x. { i. 59 16

xi. i. 105 18

xi. 6 i. 107 1

xi. i. 121 14

xii. i. 64 22

xiii. i. 104 21

xiv. i. 9 23

xvi. i. 9 22

xviii. { i. 91 15

. { i. 129 3

. { i. 64 22

xxii. { i. 83 25

. { i. 86 8

xxiv. { i. 87 11

. { i. 87 12

St John—

i. { i. 91 18

. { i. 98 31

. { i. 80 8

. { i. 81 20

. { i. 84 3

iii. { i. 126 2

. { i. 126 31

. { ii. 44 16

. { ii. 46 20

iv. i. 53 30

vi. i. 87 10

viii. 10 i. 87 12

ix. i. 98 16

. { i. 18 22

x. { i. 91 18

. { ii. 7 9

xiii. 21 i. 59 17

xiv. i. 28 10

xiv. 16 i. 61 29

xiv. i. 131 22

xvi. i. 70 3

xix. i. 123 28

. { i. 20 30

. { i. 29 12

. { i. 41 24

. { i. 77 22

xx. { i. 80 11

. { i. 87 14

. { i. 104 2

. { i. 104 13

. { i. 77 22

. { i. 102 24

xxi. { i. 77 22

Acts—

i. i. 43 5

Acts—

i.	.	.	.	.	{	i.	61	31
					{	i.	87	13
					{	i.	103	2
ii.	.	.	.	.	{	i.	44	21
					{	i.	72	6
					{	i.	103	2
iii.	.	.	.	.	{	i.	103	2
					{	i.	129	14
iv.	.	.	.	.	{	i.	6	11
v.	.	.	.	.	{	i.	41	24
					{	i.	12	14
vi.	.	.	.	.	{	i.	42	9
					{	i.	42	30
vii.	.	.	.	.	{	i.	130	11
viii.	.	.	.	.	{	i.	7	27
viii. 19.	.	.	.	.	{	i.	80	9
viii.	.	.	.	.	{	i.	84	5
viii. 19.	.	.	.	.	{	i.	108	18
viii.	.	.	.	.	{	i.	113	4
					{	i.	121	15
ix.	.	.	.	.	{	i.	15	15
					{	i.	11	3
ix. 22.	.	.	.	.	{	i.	52	34
ix.	.	.	.	.	{	i.	88	15
					{	i.	21	3
xiii.	.	.	.	.	{	i.	41	24
					{	i.	80	10
					{	i.	99	5
xiv.	.	.	.	.	{	i.	49	21
xv.	.	.	.	.	{	i.	103	5
xx.	.	.	.	.	{	i.	6	7
xxiii.	.	.	.	.	{	i.	87	13
xxvi.	.	.	.	.	{	i.	65	25
					{	i.	105	8
Romans—								
iii.	.	.	.	.	{	i.	91	16
vi.	.	.	.	.	{	i.	125	23
					{	i.	109	18
vii.	.	.	.	.	{	i.	130	25
					{	ii.	38	14
viii.	.	.	.	.	{	i.	75	24
					{	i.	76	23
x.	.	.	.	.	{	i.	15	2
					{	i.	98	28
xii.	.	.	.	.	{	i.	51	25
xiii.	.	.	.	.	{	i.	120	28
					{	i.	121	5
					{	i.	54	12
xiv.	.	.	.	.	{	i.	65	15
					{	i.	66	1
xvi.	.	.	.	.	{	i.	62	9
					{	ii.	28	16
I Corinthians—								
i.	.	.	.	.	{	i.	132	5
					{	ii.	71	16
ii.	.	.	.	.	{	i.	80	9
					{	ii.	44	19
iv.	.	.	.	.	{	i.	11	29

I Corinthians—

v.	.	.	.	.	{	ii.	61	16
vi.	.	.	.	.	{	i.	108	13
					{	i.	82	2
vii.	.	.	.	.	{	i.	109	20
					{	i.	111	6
vii. 12.	.	.	.	.	{	ii.	9	7
viii.	.	.	.	.	{	i.	133	13
ix.	.	.	.	.	{	i.	75	8
					{	i.	9	29
x.	.	.	.	.	{	i.	85	1
					{	i.	98	25
					{	i.	120	14
					{	i.	86	8
xi.	.	.	.	.	{	i.	115	16
					{	ii.	52	27
xii.	.	.	.	.	{	ii.	71	3
xiii.	.	.	.	.	{	i.	75	4
					{	i.	93	18
xiv.	.	.	.	.	{	i.	121	29
					{	ii.	71	22
					{	i.	88	16
xv.	.	.	.	.	{	i.	122	25
2 Corinthians—								
ii.	.	.	.	.	{	i.	17	12
					{	i.	137	13
					{	i.	66	2
v.	.	.	.	.	{	i.	122	21
					{	i.	105	8
vii.	.	.	.	.	{	i.	107	2
ix.	.	.	.	.	{	i.	122	22
					{	ii.	7	12
xi.	.	.	.	.	{	ii.	65	32
Galatians—								
i.	.	.	.	.	{	ii.	29	17
					{	ii.	28	10
					{	ii.	79	33
					{	i.	11	27
v.	.	.	.	.	{	i.	75	23
					{	ii.	30	17
vi.	.	.	.	.	{	i.	66	2
Ephesians—								
i. 3.	.	.	.	.	{	i.	109	8
iii.	.	.	.	.	{	i.	81	20
					{	i.	64	21
					{	i.	65	8
iv.	.	.	.	.	{	i.	132	5
					{	ii.	9	7
					{	ii.	77	32
					{	i.	80	8
					{	i.	80	12
v.	.	.	.	.	{	i.	108	14
					{	i.	109	5
					{	i.	120	15
Colossians—								
i.	.	.	.	.	{	i.	109	9
I Thessalonians—								
v.	.	.	.	.	{	i.	129	4

2 Thessalonians—

ii.	i.	13	3
	i.	77	24
	i.	115	16
	i.	132	6

1 Timothy—

i.	i.	53	5
	i.	95	20
ii.	ii.	29	4
	i.	121	30

iii.	i.	42	22
	i.	70	3
	i.	120	6
	i.	109	10
	i.	101	14
	i.	110	23

iv.	ii.	7	23
	i.	11	27
	i.	15	18
	i.	20	25
	i.	21	1
	i.	21	26

v.	i.	42	22
	i.	62	10
	i.	80	10
	i.	99	10
	i.	127	9
	i.	41	25

vi.	i.	101	20
	i.	112	5
	i.	127	31
	ii.	28	14
	ii.	29	3
	i.	6	31

vii.	i.	119	8
	ii.	28	31
	ii.	54	25
	ii.	61	10
	ii.	79	32
	i.	15	18

viii.	i.	21	2
	i.	99	10
ix.	ii.	29	5
	i.	62	13

x.	i.	140	2
	ii.	28	19
	ii.	28	29
	ii.	29	6

xi.	ii.	28	11
	i.	15	18
xii.	i.	21	2
	i.	99	10

xiii.	ii.	29	5
	i.	62	13
xiv.	i.	140	2
	ii.	28	19

xv.	ii.	28	29
	ii.	29	6
xvi.	ii.	28	11
	i.	15	18

xvii.	i.	41	26
	i.	42	23
xviii.	i.	74	17
	i.	99	19

xix.	i.	101	18
	i.	127	9
xx.	ii.	28	16
	i.	15	19

xxi.	i.	41	26
	i.	42	23
xxii.	i.	74	17
	i.	99	19

xxiii.	i.	101	18
	i.	127	9
xxiv.	ii.	28	16
	i.	15	19

xxv.	i.	41	26
	i.	42	23
xxvi.	i.	74	17
	i.	99	19

xxvii.	i.	101	18
	i.	127	9
xxviii.	ii.	28	16
	i.	15	19

Titus—

iii.	i.	81	11
	i.	132	4

Hebrews—

iv.	i.	6	22
	i.	37	18
	i.	67	32
v.	i.	98	29
	i.	21	6

vi.	i.	41	34
	i.	66	3
vii.	i.	125	23
	i.	52	6

viii.	i.	51	26
	i.	59	15
ix.	i.	76	7
	i.	80	12

James (Jacob.)—

i.	i.	81	14
	i.	109	2
ii.	i.	75	14
	i.	75	16

iii.	i.	19	29
	i.	11	26
iv.	i.	31	30
	i.	51	26

1 Peter—

i.	i.	66	1
	i.	94	18
ii.	i.	121	5
	i.	53	30

iii.	i.	120	28
	i.	81	13
iv.	i.	105	15
	i.	129	4

v.	i.	75	16
	i.	49	13
vi.	i.	101	20
	i.	76	13

1 John (Joan.)—

i.	i.	76	22
	i.	105	28
ii.	i.	108	11
	i.	76	7

iii.	i.	76	7
	i.	76	7
iv.	i.	76	7
	i.	76	7

2 John—

i.	ii.	61	19
	ii.	61	19
ii.	i.	40	11
	i.	65	26

Jude—

i.	i.	66	13
	i.	66	13
ii.	i.	40	11
	i.	65	26

Revelation (Apocal.)—

i.	i.	19	25
	i.	94	18
ii.	ii.	5	30
	i.	26	23

iii.	i.	53	34
	i.	61	12
iv.	ii.	23	4
	i.	91	19

v.	i.	91	19
	i.	91	19
vi.	i.	91	19
	i.	91	19

vii.	i.	91	19
	i.	91	19
viii.	i.	91	19
	i.	91	19

CORRECTIONS AND EMENDATIONS.

VOLUME I.

- P. 5, l. 14. }
 26, 12. } *For "ye" read "thee," or "ye" (?)*.
 124, 22 (margin). }
 8, 11. }
 12, 2. } *For "ye" read "the."*
 128, 2. }
 129, 26. }
 12, 12. *For "eccliaſticall" read "eccleſiaſticall."*
 31, 6 (margin). *Insert 5.*
 81, 13. *For "onlyke" read "on lyke."*
 85, 19. *For "techze" read "tech ze."*
 88, 28 (margin). *For "Butdeg." read "Burdeg."*
 90, 15. *For "interpet" read "interpret."*
 99, 16. *For "eſtemis" read "eſtemis."*
 107, 12. *For "the" read "thee."*
 114 (note 2). *For "or" read "for."*
 125, l. 1 (margin). *For "ou" read "our."*
 125, 4. *For "quow" read "quhow."*
 134, 22 (margin). *For "Aphica" read "Aphrica."*

VOLUME II.

- P. 4, l. 14. *Delete, after "people."*
 10, 8. *For "puff" read "puft."*
 16, 2, 3. }
 32, 17. } *For "the" read "thee."*
 54, 25. }
 56, 2(b), 14, 18, 21. }
 67, 2. }
 18, 27 (margin). *For "Luthe-ranis" read "Luther-anis."*
 55, 24. *For "thiftuoulie" read "thiftuouslie."*
 62, 25 (margin). *For "Calui-nianis," read "Caluin-ianis."*

[The marginal notes are printed in the contracted forms used in the original editions.—ED.]

PRINTED BY WILLIAM BLACKWOOD AND SONS.

The Scottish Text Society.

Patrons.

The DUKE OF ARGYLL, K.T.
The MARQUIS OF LOTHIAN, K.T.
The MARQUIS OF BUTE, K.T.
The EARL OF ABERDEEN.

The EARL OF ROSEBURY.
The Right Hon. JOHN INGLIS
of Glencorse.

President.

The Right Hon. JOHN INGLIS of Glencorse.

Vice-Presidents.

JOHN SKELTON, Esq., C.B., LL.D.,
Advocate.
Prof. MASSON, Edinburgh University.
Lieut.-Colonel A. FERGUSSON.

Rev. Professor MITCHELL, D.D.,
St Andrews.
ÆNEAS J. G. MACKAY, Esq., LL.D.,
Advocate.

Council.

Sir JAMES D. MARWICK, LL.D., Glasgow.
CHARLES B. LOGAN, Esq., Deputy-Keeper of the Signet.
JAMES MOIR, Esq., M.A., Aberdeen.
G. P. M'NEILL, Esq., Advocate.
WILLIAM BLACKWOOD, Esq.
ARCHIBALD CONSTABLE, Esq.
JAMES ARNOT, Esq., M.A.
P. HUME BROWN, Esq.
WILLIAM TOUGH, Esq., M.A.
JAMES T. CLARK, Esq., Keeper of the Advocates' Library.
THOMAS DICKSON, Esq., LL.D., Register House.
J. R. FINDLAY, Esq. of Aberlour.
A. FORBES IRVINE, LL.D., Esq. of Drum.
THOMAS G. LAW, Esq., Librarian, Signet Library.
Sir ARTHUR MITCHELL, K.C.B., M.D., LL.D.

Secretary.

Rev. WALTER GREGOR, M.A., LL.D., Pitsligo, Fraserburgh,
Aberdeenshire, N.B.

Treasurer.

WILLIAM TRAQUAIR DICKSON, Esq., W.S., 11 Hill Street, Edinburgh.

Auditor.

PETER RONALDSON, C.A.

The Scottish Text Society.

SEVENTH ANNUAL REPORT.

THE ANNUAL MEETING of the SOCIETY was held in Dowell's Rooms, George Street, on 13th November—Lieut.-Colonel A. FERGUSSON in the chair.

Sheriff Irvine intimated an apology for absence on behalf of the Marquis of Lothian.

The Annual Report was read by the Secretary, and on the motion of the Chairman, seconded by Mr Blackwood, was unanimously adopted.

The Chairman moved the adoption of the Treasurer's Statement, which was agreed to.

It was unanimously agreed to elect, as members of Council, Archibald Constable, Esq., in room of Æneas J. G. Mackay ; and James Arnot, Esq., M.A., P. Hume Brown, Esq., and William Tough, Esq., M.A., in room of the retiring members, R. W. Patrick Cochrane, Esq., LL.D., James Cranstoun, Esq., LL.D., and William Minto, Esq., M.A.

Sheriff Irvine moved that the Rev. Dr Gregor be re-appointed Secretary, which was seconded by Mr Amours ; and Mr Traquair Dickson was reappointed Treasurer on the motion of Mr Ronaldson, seconded by Dr Dickson.

Mr Blackwood proposed the reappointment of Mr Ronaldson as Auditor, which was seconded by the Chairman.

A vote of thanks to the Chairman was moved by Mr Blackwood.

During the past year three parts—viz., ‘Satirical Poems of the Time of the Reformation’ (220 pages), by Dr Cranstoun; ‘Lesley’s History of Scotland’ (262 pages), by Father E. G. Cody, O.S.B.; and the first part of the Notes on the Poems of Dunbar (244 pages), by the Secretary—have been issued to the subscribers of the Scottish Text Society.

The Council has been able to arrange for the editing of several new works. Mr P. Hume Brown, author of ‘The Biography of George Buchanan,’ has undertaken to edit the Scottish writings of that author—viz., ‘The Chameleon,’ ‘Ane Admonitioun to the trew Scottis Lordis,’ a Scots translation of the ‘Detectio,’ and two short letters. The work is almost ready for the press.

Mr J. C. Ogilvie-Forbes of Boyndlie, Aberdeenshire, discovered a MS. of Bellenden’s Translation of the first five Books of Livy in the Library of Boyndlie House. The Council has accepted his offer to edit the work. A very limited edition of this translation was issued at Edinburgh in 1822 from the MS. in the Advocates’ Library, then the only known existing one. In this MS. there are some lacunæ which are supplied by the Boyndlie MS. It is hoped that this work will meet the views of some members of the Society who have expressed a wish for specimens of Scottish Prose. The prose of Bellenden has always been deemed classical.

Mr William Tough, one of the teachers of the Royal High School of Edinburgh, has in hand the writings of Mure of Rowallan, and has already as much prepared as will form a volume. They consist of sonnets, psalms, short poems, ‘Dido and Aeneas,’ ‘The true Crucifixe for true Catholicks,’ &c. Of the last-named work, printed at Edinburgh in 1629,

three copies only are known by Mr Tough to exist. One is in the University Library, Edinburgh, another in the Advocates' Library, and a third in possession of the Lord Justice-General, who has kindly placed it at the service of the Society for the purposes of collation.

Mr Gregory Smith, author of 'The Days of James IV.,' is willing to edit the Minor Poets of the time of James IV.—a work recommended for publication by Professor Schipper of Vienna.

Lord Talbot de Malahide kindly placed the Asloan MS. in the British Museum for the use of the Society. Mr Hughes-Hughes of the Museum transcribed from it a poetic version of 'The Seven Sages,' hitherto unpublished. It contains about 2700 lines. This will be edited by Dr Varnhagen of Erfurt University, who has made a prolonged study of the subject of 'The Seven Sages,' and who was also fortunate enough to discover a hitherto unknown old Italian version of this work. He has also prepared for the Society an edition of Rolland's 'Seven Sages.' Mr Hughes at the same time collated 'The Buke of the Houlate' for the Society's edition, by Mr F. J. Amours, Glasgow, and has been able to make several corrections necessary for exact philological purposes.

Mr Amours has now almost ready for the press a book of the Alliterative Poems of Scotland. It contains the following : 'Golagros and Gawane,' 'Rauf Coilyear,' both from the only printed copies known ; 'The Buke of the Howlat,' newly collated with the Asloan MS. and with readings from the Bannatyne MS. ; 'The Awntyrs of Arthure at the Terne Wathelyn,' of which two texts will be given—one from the Thornton MS., the earliest but incomplete ; the second from the Douce MS., which has been printed only once, and very incorrectly, by Pinkerton ; 'The Pystyl of Swete Susan,' from the Vernon MS., with readings from the Cotton and Phillipps MSS., which have never been given before.

Mr G. C. Moore Smith, Cambridge, is preparing an edition of 'The Trojan War Fragments,' a work once attributed to Barbour, and is nearly ready to go to press.

Professor Mitchell, St Andrews, promises an edition of 'The Gude and Godlie Ballatis,' by 1892.

Professor Minto has made some progress with his edition of the 'Poems of Robert Henryson.'

Father Cody hopes to have ready by Christmas the second division of the second volume of 'Lesley's History of Scotland,' which completes the work. The second part of 'Satirical Poems of the Time of the Reformation,' by Dr Cranstoun, and the second and last part of the Notes on Dunbar, with an Appendix by Sheriff Mackay on the Intercourse between Scotland and Denmark during the reign of James IV., and a Glossary, are in the printers' hands. Dr J. A. H. Murray has kindly offered to read the proofs of the Glossary to Dunbar's Poems. The second and last volume of the 'Works of Ninian Winzet,' by the Rev. J. K. Hewison, is almost ready, as well as Part III. of 'Legends of the Saints,' by the Rev. W. M. Metcalfe.

The Marquis of Lothian, one of the Vice-Presidents, retires, and the Council recommends the election of Æ. J. G. Mackay, Esq., LL.D., in his room.

Three Members of Council retire—R. W. Cochran-Patrick, Esq., LL.D.; James Cranstoun, Esq., LL.D., F.R.G.S.; William Minto, Esq., M.A.;—and the Council recommends Archibald Constable, Esq., in room of Sheriff Mackay; and James Arnot, Esq., M.A., P. Hume Brown, Esq., and William Tough, Esq., M.A., to take the places of the three retiring by rotation.

The Scottish Text Society.

ABSTRACT OF THE TREASURER'S ACCOUNTS, *From 22d October 1889 to 29th October 1890.*

CHARGE.

I. Balance brought from last Account, viz.—

1. Arrears of Contributions, viz.—									
1884-85, 3 Members at 21s.								£3	3 0
1885-86, 4 " "								4	4 0
1886-87, 12 " "								12	12 0
1887-88, 17 " "								17	17 0
1888-89, 48 " "								50	8 0
									<u>£88 4 0</u>
2. Cash in National Bank—									
On Deposit Receipt						£335	0 0		
On Current Account						4	16 5		
							<u>£339 16 5</u>		
Less Advanced Subscriptions						4	4 0		
								335	12 5
									<u>£423 16 5</u>

II. Members' Annual Contributions—

1889-90, 339 Members, per List, at 21s.						£355	19 0		
Former years' Subscriptions paid by New Members,									
1883-4 1884-5 1885-6 1886-7 1887-8 1888-9									
<u>3</u> <u>3</u> <u>3</u> <u>4</u> <u>4</u> <u>4</u>						22	1 0		
								378	0 0

III. Interest Accrued,								17	5 4
----------------------------------	--	--	--	--	--	--	--	----	-----

SUM OF THE CHARGE £819 1 9
 Equalling DISCHARGE, as on page 9.

DISCHARGE.

I. Cost of Society's Publications, viz.—

Messrs Blackwood for Vol. XVIII., Barbour's Legends of the Saints, 390 pp., 400 Copies, including Paper and Doing up	£119 18 10
Do., for Vol. XIX., Lesley's History of Scotland, Pt. III., 266 pp., 390 Copies, including Paper and Doing up (May)	95 14 6
Do., for Vol. XX., Satirical Poems of the Time of the Reformation, 226 pp., 390 Copies, including Paper, Printing, and Doing up (May)	77 9 7
Do., Cash paid Messrs Wood & Son, Photoing Title-page, Vincentius 1563	1 13 0
Do., for Vol. XXI., Dunbar's Poems, Pt. IV., 248 pp., 390 Copies, including Paper, Printing, and Doing up	141 16 2
E. Herbst, K.K. Hof. Phot., Regensburg, Bavaria, for 450 Photo-litho on stone for Vol. II. of Winzet's Works	4 8 2
Mr A. Hughes for Transcription from Asloan MS.	8 7 0
	£449 7 3
	1 5 3½

II. Books bought for Editors,

III. General Expenses, viz.—

Rev. Walter Gregor, LL.D., Secretary, Salary for year	£25 0 0
Do., Postages, &c.	6 0 0
Messrs Blackwood, Printing Receipt-Books	1 1 0
Do., Advertising	0 10 0
Do., Addressing Wrappers and putting up for Sub- scribers 334 copies Vol. XVIII., Postage and Delivery	6 15 1½
Do., 8vo Circular requesting Subscriptions	0 9 0
Do., Report and Abstract of Accounts, 1888-89, 25 and 400, with Alterations, and other 400 copies	4 5 6
Do., 8vo Circular, Meeting of Council, 250 copies	0 8 0
Do., Addressing Wrappers and putting up for Sub- scribers 289 copies Vols. XIX. and XX., Postage and Delivery	7 2 8
Do., 1000 Circulars, Arrears, printed in June	0 15 0
Do., Addressing Wrappers and putting up for Sub- scribers 289 copies Vol. XXI., Postage and Delivery	6 1 6½
Do., Miscellaneous Addressing throughout the year of Annual Report, &c., and Postage	6 2 2½
Do., Addressing and Postage of Back Numbers to New Subscribers who had paid up Arrears, 90 Vols. in all	2 10 7
Mr Dowell, for use of Room	0 5 0
Commission to Booksellers introducing Members	£1 6 0
And Bank Charges	0 7 9
	1 13 9
Treasurer, Outlay for Postages, &c., during year	2 2 0
	71 1 4½

IV. Arrears of Contributions of former years irrecoverable written
off, as per List,

Carry forward £564 14 11

Brought forward . £564 14 11

V. Balance to next Account, viz.—

1. Arrears of Contributions, viz.—

Year 1886-87,	2 Members at £1, 1s.	.	.	£2	2	0
" 1887-88,	2 " "	.	.	2	2	0
" 1888-89,	18 " "	.	.	18	18	0
" 1889-90,	42 " "	.	.	44	2	0
				£67	4	0

2. Cash in National Bank—

1. On Deposit Receipt	.	.	£190	0	0
2. On Current Account	.	.	1	6	10

£191 6 10

Less Subscriptions paid in advance

4 4 0

187 2 10

254 6 10

SUM OF THE DISCHARGE . .

£819 1 9

Equalling CHARGE, as on page 7.

EDINBURGH, 10th November 1890.—I have examined the Accounts of the Treasurer of the Scottish Text Society for the period from 22d October 1889 to 29th October 1890, and having compared them with the vouchers, I find them to be correct, closing with a balance in the Royal Bank of One hundred and ninety-one pounds six shillings and tenpence—whereof four guineas are Subscriptions paid in advance.

PETER RONALDSON, C.A., Auditor.

[Stock Account

STOCK ACCOUNT.

	1884.			1885.			1886.			1887.			1888.			1889.			1890.		
	I. Quair.	II. Dunbar—I.	III. Venus.	IV. Dunbar—II.	V. Lesley—I.	VI. Wallace—I.	VII. Wallace—II.	VIII. Tristrem.	IX. Montgomerie—I.	X. Montgomerie—II.	XI. Montgomerie—III.	XII. Gau.	XIII. Barbour—I.	XIV. Lesley—II.	XV. Winzet—I.	XVI. Dunbar—III.	XVII. Wallace—III.	XVIII. Barbour—II.	XIX. Lesley—III.	XX. Satirical Poems.	XXI. Dunbar—IV.
1889. Oct.																					
On hand	3	36	40	70	73	67	93	37	43	62	62	67	74	79	18	79	73	...	...	...	...
Printed 1889-90	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	405	390	390	390
Presented—																					
‘Scotsman’ and ‘Athenæum’ .	...	...	...	...	...	2	2	...	...	...	...	...	...	...	...	2	2	...	...	...	...
Rev. Father Cody	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
Royal Library, Copenhagen .	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
University Library, Cambridge	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
Rev. Father Cody	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...
T. Crawford Hamilton	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...
Delivered to Subscribers . . .	3	3	3	3	3	3	3	3	3	3	3	3	4	4	4	20	20	334	289	289	289
1890. Oct.																					
On hand	...	33	37	67	70	62	88	34	40	59	59	62	69	74	14	57	51	70	100	101	101
	3	36	40	70	73	67	93	37	43	62	62	67	74	79	18	79	73	405	390	390	390

The Scottish Text Society.

LIST OF SUBSCRIBERS.

No. of
Copies.

- I Abercromby, J., 21 Chapel St., Belgrave Square, London, S.W.
- I Aberdeen University Library, Aberdeen.
- I Aberdeen Free Public Library, Aberdeen.
- I Aberdeen, The Right Hon. the Earl of, Haddo House, Aberdeen.
- I Adam, Wm., 20 Melville Terrace, Edinburgh.
- I Advocates' Library, Edinburgh.
- I Agnew, A., Procurator-Fiscal, Dundee.
- I Aiken, James, Rose Street, Peterhead.
- I Aitken, James, Gartcows, Falkirk.
- I Alexander, Wm., 3 Belvedere Street, Aberdeen.
- I Allan, Hugh, 32 Moray Place, Strathbungo, Glasgow.
- I Allardyce, Alex., 45 George Street, Edinburgh.
- I Allsopp, The Hon. A. Percy, Battenhall Mount, Worcester.
- I Amours, Mons. F., 2 Clifton Place, Glasgow.
- I Anderson, John R., 52 Palmerston Place, Edinburgh.
- I Anderson, Wm., 174 Ingram Street, Glasgow.
- I Anderson, A., M.D., C.B., Sunnybrae, Pitlochry, Perthshire.
- I Anderson, Rev. John, 20 Luton Place, Edinburgh.
- I Antiquarian Society, Edinburgh.
- I Argyll, His Grace the Duke of, Inveraray, Argyleshire.
- I Arnot, James, 57 Leamington Terrace, Edinburgh.
- I Baillies' Institution Free Library, 48 Miller Street, Glasgow.
- I Bannerman, Rev. D. D., Free St Leonard's Manse, Perth.
- I Bell, Rev. James, Richmond House, Boulevard, Anlaby Road,
Hull.
- I Black, Thos. F., 52 Queen Victoria Street, London.
- I Black, Rev. John S., 6 Oxford Terrace, Edinburgh.
- I Blackwood, Wm., of Gogar Mount, Ratho Station.

No. of
Copies.

- 1 Blair, John, W.S., 9 Ettrick Road, Edinburgh.
- 1 Bodleian Library, Oxford.
- 1 Boston Public Library, Boston, U.S.A.
- 1 Boyd, Wm., F.S.A. Scot., Peterhead.
- 1 Breslau University Library, Breslau.
- 1 Briscoe, J. Potter, F.A.H. Soc., Free Public Library, University College, Nottingham.
- 1 Brown, Wm., Princes Street, Edinburgh.
- 1 Brown, T. Craig, Woodburn, Selkirk.
- 1 Brown, J. Taylor, Gibraltar House, St Leonard's Hill.
- 1 Brown, Professor Alex. Crum, 8 Belgrave Crescent, Edinburgh.
- 1 Bruce, Alex., 16 Royal Crescent, Crosshill, Glasgow.
- 1 Bruce, Dr Alex., 13 Alva Street, Edinburgh.
- 1 Bryn Maur College, Philadelphia.
- 1 Buccleuch, His Grace the Duke of, Dalkeith.
- 1 Buchan, Alex., 72 Northumberland Street, Edinburgh.
- 1 Buchanan, T. R., M.P., 10 Moray Place, Edinburgh.
- 1 Burnside, W., Woodlands, Hether Green Lane, Lewisham.
- 1 Burnett, Alex., M.A., Public School, Haddington.
- 2 Bute, The Most Hon. the Marquess of, 83 Eccleston Square, London, S.W.
- 1 Cadenhead, Wm., Merchant, Aberdeen.
- 1 Caldwell, James, Craigielea Place, Paisley.
- 1 Cameron, James A., 10 Salisbury Road.
- 1 Campbell, J. A., M.P., of Stracathro.
- 1 Carmichael W., Postmaster, Wishaw.
- 1 Carruthers, David, Solicitor, Kilmarnock.
- 1 Charles, John B., High School, Dundee.
- 1 Chicago Public Library, Chicago, U.S.A.
- 1 Cincinnati Public Library, Cincinnati, U.S.A.
- 1 Clark, J. T., Keeper, Advocates' Library.
- 1 Clark, Rev. A., Lincoln College, Oxford.
- 1 Clark, John, M.A., 3 Airlie Terrace, Dundee.
- 1 Clarke, Robert, Cincinnati, Ohio, U.S.A.
- 1 Clarke, Rev. T. E. S., Salton Manse, Pencaitland.
- 1 Clouston, T. S., M.D., Tipperlinn House, Morningside Place, Edinburgh.
- 1 Constable, Messrs T. & A., 11 Thistle Street, Edinburgh.
- 1 Cowan, James, 23 St Vincent Place, Glasgow.
- 1 Cox, James C., The Cottage, Lochee.
- 1 Craig, W. J., M.A., 42 Baron's Court Road, West Kensington, London, S.W.
- 1 Craigie, W. A., 42 Seafeld Road, Dundee.

No. of
Copies.

- I Cranston, R., Granby Road, Edinburgh.
- I Cranstoun, James, LL.D., Roxburgh House, Stroud, Gloucestershire.
- I Cumming, A. W., 1 Bank Street, Dundee.
- I Dalgety, Rev. J. B., Whitehaugh House, Paisley.
- I Davidson, Alex. L., Ruthwell School, Annan.
- I Dickson, Thos., Register House, Edinburgh.
- I Dickson, Wm. Traquair, 11 Hill Street, Edinburgh.
- I Dodds, Rev. James, D.D., Corstorphine.
- I Dollar Institution, Dollar.
- I Donaldson, Principal, St Andrews.
- I Donaldson, James, Sunnyside, Formby, near Liverpool.
- I Douglas, Sir W. Fettes, P.R.S.A., 6 Lynedoch Place, Edinburgh.
- I Douglas, Miss, 2 Middleby Street, Edinburgh.
- I Douglas, W. D. Robinson, of Orchardton, Castle Douglas.
- I Duke, Rev. W., M.A., D.D., St Vigean, Arbroath.
- I Duncan, J. Dalrymple, 211 Hope Street, Glasgow.
- I Dundas, Ralph, 28 Drumsheugh Gardens, Edinburgh.
- I Edinburgh Public Library, George IV. Bridge, Edinburgh.
- I Edinburgh Subscription Library, 25 George Street, Edinburgh.
- I English Seminary, University of Göttingen.
- I Fairley, Thos., Academy, Galashiels.
- I Falconer, John, St Anns, Lasswade.
- I Farquharson, J. A., Dailwaine, Craigellachie.
- I Ferguson, J., Writer, Duns.
- I Ferguson, Rev. J., Aberdalgie.
- I Ferguson, Wm., Kinmundy House, near Mintlaw, Aberdeenshire.
- I Fergusson, Robt. M., Solicitor, Dundee.
- I Fergusson, Col. A., 18 Lennox Street, Edinburgh.
- I Findlay, J. R., 3 Rothesay Terrace, Edinburgh.
- I Flint, Professor, Johnstone Lodge, Craigmillar Park.
- I Forbes, Peter, Coulter Mains, Biggar.
- I Forrester, John, 29 Windsor Street, Edinburgh.
- I Forsyth, D., A.M., Leeds Central Higher Grade School, Leeds.
- I Fowlie, Alex., Schoolhouse, Inverurie.
- I Fraser, John W., 168 West George Street, Glasgow.
- I Fraser, John, 10 Lord Nelson Street, Liverpool.
- I Fraser, Rev. W. R., The Manse, Maryton, Montrose.
- I Gair, John, The Kilns, Falkirk.
- I Galbraith, Thos. L., 24 Park Terrace, Stirling.
- I Gallaway, Alex., Dirgarve, Aberfeldy.
- I Galletly, E. G., 22 Albany Street, Edinburgh.

No. of
Copies.

- I Gardner, A., Bookseller, Paisley.
- I Gaudie, James, Post Office, Montrose.
- I Geddes, Principal, Aberdeen.
- I Geddes, James, M.A., LL.B., 8 English Street, Dumfries.
- I Gemmell, Wm., Writer, 150 Hope Street, Glasgow.
- I Gemmell, James, Bookseller, Edinburgh.
- I Gibb, E. J. W., 13 Montgomerie Crescent, Kelvinside, Glasgow.
- I Gilbert, D. M. Crerar, yr. of Yorkhill, Glasgow.
- I Giles, P., Caius College, Cambridge.
- I Gill, John, 35 Frederick Street, Edinburgh.
- I Glasgow E. C. Training College Library, Glasgow.
- I Glasgow University Library.
- I Gordon, Rev. Robt., 11 Mayfield Gardens, Edinburgh.
- I Gordon, John, Aikenhead House, Cathcart.
- I Gordon, Chas. T., of Cairness, Lonmay, Aberdeenshire.
- I Göttingen University Library, Göttingen.
- I Goudie, Robt., Commissary Clerk of Ayrshire, 11 Alloway Place,
Ayr.
- I Gray, Robt., Solicitor, Peterhead.
- I Green, Wm., 1 Carden Terrace, Aberdeen.
- I Gregor, Rev. Walter, LL.D., The Manse, Pitsligo, Fraserburgh.
- I Grieve, Alex. C., 17 Saltoun Place, Fraserburgh.
- I Guildhall Library, London.
- I Gunn, N. B., 16 Morningside Park, Edinburgh.
- I Hales, Professor Jn. W., 1 Oppidans Rd., Primrose Hill, London.
- I Hamilton, The Right Hon. Lord, Dalziel, Motherwell.
- I Hamilton, T. Crawford, 65 W. Regent Street, Glasgow.
- I Hampton, David M., 3 Airlie Terrace, Dundee.
- I Hanson, E. S., Wynyard House, Coatharn Road, Redcar.
- I Harrison, Robt., London Library, St James Sq., London, S.W.
- I Harvard College Library, Cambridge, U.S.A.
- I Hatchards, Messrs, 187 Piccadilly, London, W.
- I Heath, Edwin, 3 Cedar Villas, Broughty-Ferry.
- I Heddle, J. G. Moodie, Melsetter, Orkney.
- I Hewison, Rev. James K., The Manse, Rothesay.
- I Hope, James Dymock, 2 Cobden Crescent, Edinburgh.
- I Hutchison, Alex., Architect, Reform Street, Dundee.
- I Hutchison, A. F., M.A., 13 Windsor Place, Stirling.
- I Innes, Chas., Solicitor, Inverness.
- I Ireland, National Library of Dublin.
- I Irvine, Alex. Forbes, of Drum, 25 Castle Terrace, Edinburgh.
- I Jameson, Andw., 3 St Colme Street, Edinburgh.
- I Jameson, J. H., 12 George Square, Edinburgh.

No. of
Copies.

- 1 Jamieson, Patrick, Surgeon, Peterhead.
- 1 Jamieson, Geo. Auldjo, 37 Drumsheugh Gardens, Edinburgh.
- 1 Jenkins, Sir James, M.D., K.C.B., Nevinston, Mannamead,
Plymouth.
- 1 John, S., Hopkins University, Baltimore, U.S.A.
- 1 Johnston, G. P., Bookseller, George Street, Edinburgh.
- 1 Jolly, Wm., H.M. Insp. of Schools, Ardgowan, Pollokshields.
- 1 Justice-General, The Right Hon. the Lord, 30 Abercromby Place,
Edinburgh.
- 1 Kemlo, Alex., Advocate, 74 Union Street, Aberdeen.
- 1 Ker, W. P., 95 Gower Street, London, W.C.
- 1 King's Inn Library, Dublin.
- 1 Kissner, Professor, English Seminary, Königsberg, Prussia.
- 1 Koebner, Herrn. Wilhelm, Buchhandlung, Schmiedebrücke,
56, Breslau.
- 1 Königsberg University Library, Königsberg.
- 1 Kolbing, Professor Eugen, Moltkestr. No. 11, Breslau.
- 1 Laing, Alex., S.S.C., Glenord, Spylaw Road, Merchiston.
- 1 Lambe, A. C., Reform Street, Dundee.
- 1 Law, T. G., Signet Library, Parliament Square, Edinburgh.
- 1 Leadbetter, Thos., Westerhouse, Gillsland Road, Merchiston.
- 1 Leask, Rev. James, M.A., 8 Home Terrace, Broughty Ferry.
- 1 Lindsay, Professor, Glasgow.
- 1 Linton, Fred. C., 4 Assembly Street, Leith.
- 1 Lippe, Rev. R., Chaplain, Royal Infirmary, Aberdeen.
- 1 Logan, Chas. B., 23 Queen Street, Edinburgh.
- 1 Lorimer, Geo., 2 Abbotsford Crescent, Edinburgh.
- 2 Lothian, The Most Hon. the Marquess of, Newbattle Abbey,
Dalkeith.
- 1 Lowson, Geo., M.A., Park Place, Stirling.
- 1 MacBrayne, David, Lilybank House, Hillhead, Glasgow.
- 1 M'Donald, A. M., Advocate, Aberdeen.
- 1 Macdonald, W. K., Town-Clerk, Arbroath.
- 1 Macfadyen, Dr Allan, 6 James Street, Portobello.
- 1 MacGregor, Rev. Dr, Cumin Place, Edinburgh.
- 1 MacHardy, John, M.A., Bridgefield, Old Machar, Aberdeen.
- 1 Macintyre, Peter M., 12 India Street, Edinburgh.
- 1 Mackay, Rev. G. S., Free Church Manse, Doune.
- 1 Mackay, Wm., Solicitor, Inverness.
- 1 Mackay, Thos. A., 14 Henderson Row, Edinburgh.
- 1 Mackay, Aeneas J. G., 7 Albyn Place, Edinburgh.
- 1 Mackay, Prof., University College, Liverpool.
- 1 Mackay, Thos., 14 Wetherby Place, London, S.W.

No. of
Copies.

- 1 Mackennal, Rev. Alex., Beechwood, Bowdon, Cheshire.
- 1 Mackenzie, A., St Catherine's, Paisley.
- 1 Mackintosh, Chas. F., M.P., of Drummond, Lochardill, Inverness.
- 1 Maclachlan, J., 12 Abercromby Place, Edinburgh.
- 1 MacLagan, Thos. T., 1 Marchhall Road, Edinburgh.
- 1 M'Lean, N., 19 Leamington Terrace, Edinburgh.
- 2 Maclehose & Sons, Glasgow.
- 1 M'Lennan, John F., Advocate, 20 Heriot Row, Edinburgh.
- 1 Macleod, J., H.M. Inspector of Schools, Elgin.
- 1 M'Millan, D., 26 Ashton Terrace, Hillhead, Glasgow.
- 1 M'Neill, Geo. P., 10 Forres Street, Edinburgh.
- 1 Macquarrie, Rev. A. J., Kilmorack Manse, Beaulieu.
- 1 Malcolm, George, Factor, Craigard, Invergarry, N.B.
- 1 Marwick, Sir J. D., LL.D., Town-Clerk, Glasgow.
- 1 Masson, Professor, 58 Great King Street, Edinburgh.
- 1 Masterton, G., The Schoolhouse, Cross Roads, Methil, Fife.
- 1 Menzies, Alex., Webster's Seminary, Kirriemuir.
- 1 Metcalfe, Rev. Wm., Paisley.
- 1 Miller, P., 8 Bellevue Terrace, Edinburgh.
- 1 Milne, Geo., The Trees, Church Road, Upper Norwood, Surrey.
- 1 Milne, Rev. John, M.A., Newlands Manse, Noblehouse.
- 1 Milne, A. & R., 199 Union Street, Aberdeen.
- 1 Milne, W., C.A., 147 Union Street, Aberdeen.
- 1 Milne, Rev. A., D.D., Manse of Fyvie, Aberdeenshire.
- 1 Milne, Rev. Dr, Perth.
- 1 Milne, Wm., Advocate, Aberdeen.
- 1 Minto, Professor, Aberdeen.
- 1 Mitchell, Sir Arthur, K.C.B., 34 Drummond Place, Edinburgh.
- 1 Mitchell, Rev. J. Mitford, 6 Queen's Terrace, Aberdeen.
- 1 Mitchell, Rev. James, D.D., The Manse, South Leith.
- 1 Mitchell, Chas., F.S.A. Scot., Kintrockat, Brechin.
- 1 Mitchell Library, 285 George Street, Glasgow.
- 1 Mitchell, J. W., Lyon Clerk-Depute, Register House, Edinburgh.
- 1 Mitchell, Professor A. F., 56 South Street, St Andrews.
- 1 Moir, Dr Forbes Maitland, 143 Union Street, Aberdeen.
- 1 Moir, James, M.A., Rector, Grammar School, Aberdeen.
- 1 Mollyson, Chas. A., Secretary, North of Scotland Bank, Aberdeen.
- 1 Moncrieff, W. G. Scott, Weedingshall, Polmont.
- 1 Moore, H. C., Schoolhouse, Glendoich, by Perth.
- 1 Morgan, John, Rubislaw House, Queen's Road, Aberdeen.
- 1 Morice, Arthur D., Eastbank, Fonthill Road, Aberdeen.
- 1 Morison, John, 11 Burnbank Gardens, Glasgow.
- 1 Morrison, Thos., LL.D., F.C. Training College, Glasgow.

No. of
Copies.

- I Moulten, Rev. W. F., D.D., Cambridge.
- I Muir, James, 27 Huntly Gardens, Glasgow.
- I Munro, J. W., Assistant Inspector of Schools, Barnhill, Broughty Ferry.
- I Murison, W., Spiers School, Beith, Ayrshire.
- I Murray, David, LL.D., 169 West George Street, Glasgow.
- I Murray, Alfred A., M.A., 20 Warriston Crescent, Edinburgh.
- I Murray, T. G., 11 Randolph Crescent, Edinburgh.
- I Murray, Dr, Pres. Philol. Society, Sunnyside, Banbury Road, Oxford.
- I Murray, John, 9 Comely Bank, Edinburgh.
- I Murray, A., 5 Meadow Place, Edinburgh.
- I Nairn, W., 29 Abercromby Place, Edinburgh.
- I Neil, R. A., Pembroke College, Cambridge.
- I New College Library, Mound, Edinburgh.
- I Nicolson, Rev. W., M.A., 4 New Isaac St., St Petersburg, Russia.
- I Ogilvie-Forbes, J. C. A., Boyndlie, Fraserburgh.
- I Orr, R. L., Advocate, 47 Castle Street, Edinburgh.
- I Paterson, J., Schoolmaster, Almond Bank, Perth.
- I Paton, Sir Noel, LL.D., 33 George Square, Edinburgh.
- I Patrick, Rev. John, B.D., 18 Regent Terrace, Edinburgh.
- I Patrick, R. W. Cochran, LL.D., F.S.A., Woodside, Beith.
- I Patrick, David, B.D., 339 High Street, Edinburgh.
- I Paul, Rev. David, The Manse, Roxburgh.
- I Peabody Institute, Baltimore, U.S.A.
- I Philip, David, S.S.C., 41 Charlotte Square, Edinburgh.
- I Procurators', Faculty of, Library, Glasgow.
- I Public Library, Melbourne, Victoria, Australia.
- I Rainy, Rev. R., D.D., Principal of New College, 23 Douglas Crescent, Edinburgh.
- I Raleigh, Prof. W. A., University College, Liverpool.
- I Ramsay, Robert, 27 Greendyke Street, Glasgow.
- I Rankine, John, Advocate, 23 Ainslie Place, Edinburgh.
- I Reid, A. G., Writer, Auchterarder.
- I Reid, James C., 130 West 21st Street, New York.
- I Richard, J. Miller, 20 Grosvenor Crescent, Edinburgh.
- I Ritchie, G. Mure, Writer, 123 St Vincent Street, Glasgow.
- I Robbie, Wm., 36 Belvedere Place, Aberdeen.
- I Robertson, Robt., Solicitor, Peterhead.
- I Robertson, J. Stewart, Edradynate, Ballinluig.
- I Ronaldson, Peter, C.A., 10 St Andrew Square, Edinburgh.
- I Rosebery, The Right Hon. the Earl of, 38 Berkeley Square, London, W.

No. of
Copies.

- I Ross, David, M.A., LL.D., Rector, Church of Scotland Training College, Glasgow.
- I Rowley, Professor, Leigh Woods, Clifton, Bristol.
- I Royal College of Physicians, Edinburgh.
- I Saintsbury, Rev. Geo., Vernon Lodge, Oxford Road, Reading.
- I Sandeman, Hector, Garry Cottage, Perth.
- I Schipper, Professor, Ph.D., 34 Dolbeinger, Wahrung, near Vienna.
- I Scott, Rev. Arch., D.D., 16 Rothesay Place, Edinburgh.
- I Scott, Wm. Bell, Penkill Castle, Girvan, Ayrshire.
- I Scott, John, of Hawkhill, Greenock.
- I Semple, Rev. Adam, Manse, Huntly.
- I Service, Rev. J. B., Bolton Manse, Haddington.
- I Shand, James, Parkholme, Elm Park Gardens, London, S.W.
- I Shaw, Thos., Advocate, 17 Abercromby Place, Edinburgh.
- I Shaw, Geo., 20 King Edward Street, Newgate St., London, E.C.
- I Sheppard, C. E., M.D., 13 Welbeck Street, Cavendish Square, London, W.
- I Sheill, John, Solicitor, Dundee.
- I Signet Library, Parliament Square, Edinburgh.
- I Sinclair, Robt., 17 St Helen's Place, London.
- I Sinton, James, 37 Paternoster Row, London.
- I Skeat, Professor, 2 Salisbury Villas, Cambridge.
- I Skelton, John, C.B., 125 George Street, Edinburgh.
- I Small, W. J., 5 Bank Street, Dundee.
- I Smith, G. Gregory, B.A., M.A., 9 Warrender Park Crescent, Edinburgh.
- I Smith, Robt., 24 Meadowside, Dundee.
- I Smith, John, 2 Rathmore Terrace, Donaghadee.
- I Spence, Rev. Alex., M.A., The Manse, Udney.
- I Spence, John, 48 Castle Street, Edinburgh.
- I St Andrews University Library, St Andrews.
- I Stewart, Martin, M.A., LL.M., F.G.S., Edgar House, Chester.
- I Stockholm Royal Library, Stockholm, Sweden.
- I Stoneyhurst College, Blackburn.
- I Strassburg Kaiserlichen Universitats-und-Landes-Bibliothek, Strassburg.
- I Sydney Free Library, Sydney.
- I Taylor, Rev. Professor, 6 Greenhill Park, Edinburgh.
- I Terry, F. C. Birbeck, M.A., The Paddocks, Palgrave Diss, Norfolk.
- I Thin, James Hay, South Bridge, Edinburgh.
- I Thin, George A., South Bridge, Edinburgh.

No. of
Copies.

- I Thom, George, LL.D., Dollar Institution, Dollar.
- I Thomson, Rev. J. H., F.C. Manse, Hightae, by Lockerbie.
- I Tough, W., M.A., 94 Polwarth Gardens, Edinburgh.
- I Twickmeyer, A., Buchhandlung, Leipzig.
- I University College, Gower Street, London, W.C.
- I University Library, Edinburgh.
- I Varnhagen, Dr Hermann, Professor in the University of
Erlangen, Bavaria.
- I Waddell, W. W., 1 Royal Gardens, Stirling.
- I Waddie, Chas., Gleniffer House, Trinity Road, Edinburgh.
- I Walker, Robt., Richmond, Peterhead.
- I Walker, Alex., 64 Hamilton Place, Aberdeen.
- I Walker, Robt., 175 Sauchiehall Street, Glasgow.
- I Wallace, Prof., 6 Bradmore Road, Oxford.
- I Wallace, James, County Buildings, Alloa.
- I Watson, Rev. J., M.A., 18 Sefton Drive, Liverpool.
- I Watson, W. L., 7 Wetherby Gardens, Kensington, London, S.W.
- I Western Club, Glasgow.
- I Whitson, Wm., Solicitor, Brechin.
- I Wilkie, James, 108 George Street.
- I Will, A., Grahamstown, S. Africa.
- I Williamson, Samuel.
- I Wilson, G. B., 22 Queen Street, Edinburgh.
- I Wilson, W. Elliot, 3 Buccleuch Place, Hawick.
- I Winning, John G., Braxholme Knowe, Hawick.
- I Wood, C. L., of Freeland, Bridge of Earn.
- I Wood, James, Galashiels.
- I Wright, W. Aldis, Trinity College, Cambridge.
- I Yeats, Wm., of Auquharney, Aberdeen.
- I Young, John, jun., B.Sc., 38 Bath Street, Glasgow.
- I Yule, Miss Amy Frances, 42a Chester Square, London, S.W.
- I Zupitza, Professor, Berlin.

