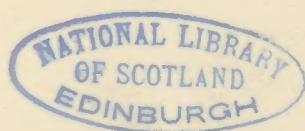


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16



The Scottish Text Society

THE POEMS
OF
WILLIAM DUNBAR

"I see that the Ayrshire Bard had one giant before him."

—*Crabbe to Sir Walter Scott: 'Lockhart's Life of Scott.*

X

THE POEMS
OF
WILLIAM DUNBAR

EDITED BY
THE LATE JOHN SMALL, LL.D.
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VOL. III.

NOTES AND GLOSSARY

By WALTER GREGOR, LL.D.

AND AN APPENDIX ON
THE INTERCOURSE BETWEEN SCOTLAND AND DENMARK

By Æ. J. G. MACKAY
ONE OF THE VICE-PRESIDENTS OF THE SCOTTISH TEXT SOCIETY



Printed for the Society by
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MDCCCXCIII

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NOTE.

Part V. will contain the remainder of the Notes, the Glossary, and an Appendix on the "Intercourse between Scotland and Denmark," by Æ. J. G. Mackay, Esq., LL.D.

*

NOTES

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see 'Introduction,' Appendix IV., pp. cxciv-cci.*

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NOTES.

I.—THE GOLDYN TARGE.

MSS.

M. and *B.*

EDITIONS.

C. and *My.*, the first printers in Scotland, burgesses of Edinburgh, whose patent from James IV. is dated September 1507.—It appeared in 1508 in six leaves quarto, with the title, 'The Goldyn Targe.'

E., vol. ii. pp. 22-37, with the title, 'The Goldin Terge.'

H., pp. 8-18, notes 227, 228, with the same title as *E.*

Ph., pp. 1-11.

L., text, vol. i. pp. 11-21; notes, vol. ii. pp. 221-226, with the title, 'The Goldyn Targe.'

Pr., pp. 29-41.

Sc., ten stanzas, pp. 176-184, ll. 1-18, 46-73, 235-279.

REFERENCES AND QUOTATIONS.

'Complaynt of Scotlande,' "the goldin targe," p. 63, l. 33 (E.E.T.S.)

Sir David Lyndsay—

"Or of Dunbar, quhilk language had at large,

As may be sene in tyll his Goldin Targe."

—'Testament and Complaynt of the Papyngo,' ll. 17, 18.

Pinkerton, vol. ii. pp. 441, 442.

Warton, vol. iii. p. 97.

Henry, vol. vi. p. 605.

Ellis, vol. i. pp. 382-385. Quotations, ll. 10-28, p. 382; ll. 46-63, p. 383; ll. 91-99, p. 384; ll. 247, 248, p. 385.

S. B. D., pp. 155, 156.

Irving, vol. i. pp. 402, 432, 433, 437. Quotations, ll. 1-54, pp. 434, 435; ll. 253-270, p. 438.

Irving ('*Scottish Poetry*,' 1861), pp. 235-240. Quotations, ll. 1-45, pp. 235, 236; ll. 87-99, p. 237; ll. 127-153, pp. 237, 238; ll. 199-203, p. 238; ll. 235-252, p. 239; ll. 253-270, pp. 239, 240.

Dyer says in his *Poems* (1801)—

"Where now Dunbar? The bard has run his race,
But glitters still the Golden Terge on high,
Nor shall the thunder storm that sweeps the sky,
Nor lightning's flash, the glorious orb deface."—P. 89.

Chalmers, vol. i. p. 185.

Veitch, vol. i. pp. 225-232. Quotations, ll. 1-63, pp. 225-228; ll. 82-90, p. 229.

The poem is allegorical, and is designed to teach that Love, unless governed by Reason, slowly and surely blinds and leads astray.

The poet rises at early morn, walks forth, and rests "by a rosere." He describes the rising of the sun, "the goldyn candill matutyn," with its effect on the birds, and paints in fair colours the beauties of nature under its "bemes rede" (ll. 1-45).

The harmony of creation lulls him asleep, and he dreams. In his "dremes fantasy" he sees a ship approaching "agayn the orient sky." From this ship

"thare landis
Ane hundreth ladyes, lusty in to wedis."

He says he is unable to describe their beauty. It would surpass the power of Homer and Cicero to do so—

"Your aureate tongis both bene all to lyte,
For to compile that paradise complete"—

(ll. 46-72).

A list of some of the ladies is given—Nature, Venus, Aurora, Flora, Juno, and others (ll. 73-81).

Then follows a description of May, "of myrthfull monethis quene" (ll. 82-90).

When the Court was set, "the mery foulis" and "ewiry blome" did obeisance to "thair Quene," Nature (ll. 91-99).

The birds then "saluse" "dame Flora"—

"And to dame Wenus, lufis mychti quene,
Thay sang ballettis in lufe"—

(ll. 100-108).

Another Court appears, that of Cupid—

"wyth bow in hand ybent,
And dredefull arowis grundyn scharp and square."

He is accompanied by Mars, Saturn, Mercury, Priapus, and others,—all "in grene arayit," playing "on harp or lute full merily," and singing "ballettis with michty notis clere" (ll. 109-129).

The ladies then began to dance, when the poet crept from his hiding-place, and was "aspyit be lufis quene." She ordered her archers to arrest him, "and thay no time delayit." He was surrounded, and he says—

"A wonder lusty bikkir me assayit."

He was assailed by "dame Beautee," accompanied by "all hir dameselis yfere," with Fair Having, "Portrature, Plesance, and lusty Chere." Reason, "with schelde of gold so clere," defended him (ll. 145-153). Then "tender Youth come wyth hir virgyns ying," accompanied by Innocence and others, but they made no impression (ll. 154-159).

Then "Suete Womanhede," leading Nurture, Lawlynes, and others, tried to do him "greuance." He says—

"But Resonn bure the Targe wyth sik constance,
Thair scharp assayes mycht do no dures
To me, for all their aufull ordynance"—

(ll. 160-171).

Then followed an assault from "Hie Degree, Estate, Dignitee," and others, and with no effect (ll. 172-180).

Dissymilance was then commissioned by Venus—

"At all powere to perse the Goldyn Targe."

By the command of Venus she chose the best archers—as "Presence, Fair Callyng, Cherising"—

"With all the choise of Venus cheualry."

"Thik was the schote of grundyn dartis kene;
Bot Resoun with the Scheld of Gold so schene,
Warly defendit quho so ewir assayit"—

(ll. 181-200).

But Presence cast a powder in Reason's eyes, and blinded him. All was lost.

The poet was wounded "to the deth wele nere," and brought a prisoner to "Lady Beautee." After a time he was delivered to "Hevynesse" (ll. 208-228).

A blast sprang up, and the ladies made for the ship. Sail was set, and guns were fired. The noise awoke the dreamer, to find himself among the beauties of nature (ll. 229-252).

He addresses Chaucer, Gower, and Lydgate (ll. 253-270), and then his "lytill Quair" (ll. 271-279).

1. *Stern of day*=Sun. It occurs again in l. 52. Bellentyne uses the same expression—

"As stern of Day by Motion circular,
Chaises the Nicht with Beims resplendent."
—'The Evergreen,' vol. i. p. 44; 'Vertue
and Vyce,' st. xxvi.

Stern is used in the 'Legends of the Saints'—

" & with mony sternis sere
Payntyt þe lyft."

—'St Margaret,' xxviii. ll. 315, 316.

It is found in 'Cursor Mundi'—

" And mikel of a stern he tald,
A sterne to cum þat suld be sene,
Was neuer nan suilk befor sua scene."

—Ll. 18-20, p. 128 (Morris).

Ovid says—

" Et cinget geminos stella serena polos."

—'Fasti,' vi. l. 712.

Starn is still in use in Aberdeen and Banff shires, with its *a. starny*, as—"a starny nicht." Icel. *stjarna*; cp. Ger. *stern*. *Begouth*. See 'Court of Venus,' p. 187, and Glossary.

2. *Vesper and Lucyne*. The morning star—*i.e.*, the star shining in the west before sunrise. *Lucyne*=the moon, for *Luna*. The goddess of light, or rather who brings light or to the light. The term was used as a surname of *Diana*. Cp. Cicero—"Jam Apollinis nomen est Græcum: quem solem esse volunt. Dianam autem, et Lunam eandem esse putant: quum *Sol* dictus sit, vel quia solus ex omnibus sideribus est tantus, vel quia, quum est exortus, obscuratis omnibus, solus apparet; *Luna* a *lucendo* nominata sit; eadem est enim *Lucina*. Itaque, ut apud Græcos *Dianam*, eamque *Luciferam*, sic apud nostros *Funonem Lucinam* in pariendo invocant: quæ eadem *Diana* omnivaga dicitur, non a *venando*, sed quod in septem numeratur tanquam vagantibus."—'De Nat. Deor.,' ii. 27, 68. And Catullus—

" Tu Lucina dolentibus
Juno dicta puerperis:
Tu potens Trivia, et notho es
Dicta lumine Luna."

—'Carm.,' xxxiv. ll. 13-16.

" In woman's hour of travail, thou
Art hailed *Lucina*, in her prayers,
Trivia; and *Luna* when thy brow
A borrowed splendour wears."

Also Horace—

" Rite maturos aperire partus
Lenis, Ilithyia, tuere matres,
Sive tu *Lucina* probas vocari
Seu *Genitalis*."

—'Carm. Sæculare,' ll. 13-16.

Bishop Douglas uses the word—

" I se the poill, and eik the Ursis brycht,
And hornyt *Lucyne* castand bot dym lycht."

—'Eneados,' iv. p. 170, ll. 11, 12.

3. *Rosere*=*rosy garth*, l. 40; Cp. O.Fr. *roseraye*, "lieu planté de rosiers"—'Halma.' Cp.—

"A roser chargid fulle of rosis,
That with an hegge aboute enclosid is."

—'R. R.,' vii. p. 67.

"It was ordeyned, that Chastite
Shulde of the roser lady be."

—*Ibid.*, vii. p. 108.

See *ibid.*, vii. p. 107.

4. *Goldyn*. Cp.—

"Whan that Phebus his chair of gold so hie
Had whirled up the sterry sky alofte," &c.

—'The Flower and the Leaf,' iv. p. 237.

And—

"And for to splaye out her leves on brede
Ageyn the sunne, golde-borned in hys spere."

—'Complaynte of a Lovers Lyfe,' viii. p. 7.

Similarly Bishop Douglas—

"Out of the sey Eous alift his heid,
I mene the hors quhilk drawis at deuice
The assiltrie and goldin chair of price
Of Tytan."

—The Prologve, 'The Palice of Honour,' i. p. 2, ll. 10-13.

And Hume—

"The golden globe incontinent,
Sets vp his shining head,
And ou'r the earth and firmament,
Displayse his beims abroad."

—'Of the Day Estivall,' p. 14 (Bannatyne Club).

Sir David Lyndsay says—

"Than past we to the Speir of Phebus brycht,
As Roye royall, rollyng in his Speir,
Full plesandlie, in to his goldin cheir."

—'The Dreame,' ll. 421, 426, 427.

And—

"For to discryve his diademe Royall,
His goldin cairt, or throne Imperiall,
I leif to Poetis."

—*Ibid.*, ll. 435, 437, 439.

6. *Glading the mery foulis*, &c. Cp. l. 246. So Chaucer—

"As fayn as foul is of the bright sonne."

—'Knightes Tale,' i. p. 167 (l. 1579, Morris).

Cp.—

"There sat I downe among the faire floures,
And sawe the birdes trippe out of hir boures"

There as they rested hem alle the night ;
 They were so joyful of the dayes light,
 They began of May for to done honoures."

—'The Cuckow and the Nightingale,' iv. p. 221.

And Hume—

"For ioy the birds with boulden throts,
 Agains his visage shein,
 Takes vp their kindelie musicke nots,
 In woods and gardens grein."

—'Of the Day Estivall,' p. 14 (Bannatyne Club).

Sir David Lyndsay says—

"Quhose influence and vertew excellent
 Gevis the lyfe tyll everilk erthlie thyng :

. . . and causis birdis syng."

—'The Dreame,' ll. 428, 429, 432.

A similar thought occurs in 'Welcum to May'—

"Behald the lark now in the sky,
 With besy wyng scho clymis on hicht,
 For grit joy of the dayis licht."

—'Select Remains,' p. 230, ll. 16-18.

And in a somewhat similar strain, 'Tayis Bank'—

"Rasing the birdis fra thair rest,
 The reid sone raiss with rawis ;
 The lark sang lowd, quhill lycht mycht lest,
 A lay of luvis lawis."

—*Ibid.*, p. 223, ll. 25-28.

So Bishop Douglas—

" . . . baith foullis, flouris, and rice
 Recomfort was throw Phebus gudlyheid."

—The Prologve, 'The Palice of Honour,' i. p. 2, ll. 15, 16.

7. Or *Phebus was in purpur cape revest*, &c. = Before the sun was clad in purple cloak, uprose the lark, &c. So Chaucer—

"Although it were nought day by houres tuo,
 Yit sang the larke," &c.

—'The Knightes Tale,' i. p. 160 (ll. 1353, 1354, Morris).

Purpur (Fr. *purpure*) = purple. *Cape* = a cloak,—"cape de Béarn, sorte de manteau court fait de gros drap, au dernière duquel il y a un capuchon."—'Halma.' *Revest* = clothed; O.Fr. *revesti*. Purple or scarlet is the imperial colour, and therefore denotes grandeur. Thus—

"Richesse a robe of purpur on hadde."

—'R. R.,' vii. p. 48.

Douglas uses the words *cape* and *revest*—

"With sanguyne cape, the selvage purpurat."

—'Eneados,' iv. p. 80, l. 16.

"The cornis croppis and the beris new brerd
Wyth glaidsum garmond revesting the erd."

—'Eneados,' iv. p. 82, ll. 21, 22.

8. *Wp raise the lark, &c.* Cp. Chaucer—

"The busy larke, messenger of daye,
Salueth in hire song the morwe gray;
And fyry Phebus ryseth up so bright,
That all the orient laugheth of the light,
And with his stremes dryeth in the greves
The silver dropes, hongyng on the leeves."

—'The Knightes Tale,' i. p. 136 (ll. 633-638, Morris).

And Bishop Douglas—

"Belyve on weyng the bissy lark vpsprang
To salus the blyth morrow with hir sang."

—'Eneados,' iv. p. 173, ll. 15, 16.

The hevyns menstrale fyne. Cp. Alanus de Insulis in his description of the garment of Nature: "Illic alauda quasi nobilis citharista, non studii artificio, sed naturæ magisterio musicæ perdocta scientiam, citharam præsentabat in ore, quæ tonos in tenues subtilizans particulas, semi tonia in gumphos divisibiles dividebat"—'Liber de Planctu Naturæ,' column 436 D (Migne, Paris, 1855).

9. *In till a morow myrthfullest.* *Morow*, a common form—

"For to aswage a mannes sorowe,
To sene his lady by the morowe."

—'R. R.,' vii. p. 104.

Also in the form *morwe*—

"To speke of hym at eve or morwe,
It cureth me of alle my sorwe."—*Ibid.*, p. 102.

See *ibid.*, vii. p. 107. Sir David Lyndsay says—

"And so befell, in tyll ane myrthfull morow."

—'Testament and Complaynt of the Papyngo,' l. 101.

The title of one of the songs mentioned in 'Complaynt of Scotlande' is "in ane myrthful morou," p. 65, l. 11.

10. *Full angellike, &c.* This is after Chaucer—

"On every bough the birdes heard I singe,
With voice of angel in hir armonie."

—'The Assembly of Foules,' iv. p. 196 (ll. 190, 191, Skeat).

And—

"They songe her songe as faire and wele,
As angels don esprituel."—'R. R.,' vii. p. 35.

Sir David Lyndsay says—

"The sound of birdis surmontit all the skyis,
With melodie of notis musycall;

The hevinlie hew, and sound angelicall,
Sic perfyte plesoure prentit in myne hart."

—'Testament and Complaynt of the Papyngo,'
ll. 136, 137, 140, 141.

And Bishop Douglas—

" The birdis sat on twystis and on greis,
Melodiously makand thair kyndlie gleis,
Quhais schill noitis fordynned all the skyis,
Of repercust air the echo cryis
Among the branches of the blomed treis,
And on the laurers siluer droppis lyis."

—The Prologve, 'The Palice of Honour,' i. p. 2, ll. 2-7.

Cp. 'Eneados,' iv. p. 87, l. 15 ff.

10. *Sang thair houris* = Sang their morning songs of praise. Fr. *heure*, O.Fr. *hore*, Lat. *hora*. The office of the Church, as prescribed in the Breviary, had to be sung or said at fixed hours. See "Breviary" in Catholic Dictionary of Addis and Arnold. Sir David Lyndsay uses the word—

" For, in that garth, among those fragrant flouris
Walkyng allone, none bot my birde and I,
Unto the tyme that I had said myne Houris."

—'Testament and Complaynt of the Papyngo,' ll. 150-152.

See 'The Thistle and the Rose,' l. 5.

14-18. *The perly droppis*, &c. Cp.—

" The dewe also lyke sylver in shynynge
Upon the leves, as any baume swete,
Till firy Tytan with hys persaunt hete

Had dried up the lusty lycour nywe
Upon the herbes in the grene mede."

—'Complaynte of a Lovers Lyfe,' viii. p. 6.

A similar idea occurs in 'Welcum to May'—

" And how Aurora, with visage pale,
Inbalmes with hir cristal hale
The grene and tendir pylis 3ing,
Of every gress that dois vpspryng."

—'Select Remains,' p. 230, ll. 23-26.

Hume, in similar strain—

" The dew vpon the tender crops,
Lyke pearles white and round,
Or like to melted silver drops,
Refreshes all the ground."

—'Of the Day Estivall,' p. 15 (Bannatyne Club).

14. *Silvir schouris*. So Bishop Douglas—

" The siluer droppis on daseis distillant."

—The Prologve, 'The Palice of Honour,' i. p. 1, l. 16.

See 'The Thistle and the Rose,' l. 2.

15. *Quhill all in balme did branch and levis flete*. See l. 70. *Flete* = to float. A.S. *flēotan*. The form of the word occurs in 'The Assembly of Foules,' vol. iv. p. 188—

" Naught wete I wel whether I flete or sinke."

See 'The Court of Love,' vol. iv. p. 142. Sir David Lyndsay uses the form *fleit*—

"That glorious gairth of every flouris did fleit."

—'The Dreame,' l. 759.

The same says in a similar strain—

"The balmy droppis of dew Tytane updryis,
Hyngande upone the tender twystis small."

—'Testament and Complaynt of the Papyngo,' ll. 138, 139.

Cp. 'The Thistle and the Rose,' l. 20. Chaucer says—

"And ful of bawme is fletyng every mede."

—'Troilus and Cryseyde,' v. p. 57.

19-21. *For mirth of May*, &c. Chaucer says—

"Ful lusty was the wedir and benigne,
For which the foules agein the sonne scheene,
What for the sesoun and for the yonge greene,
Ful lowde song in here affeccious;
Hem semed have geten hem protecciouns
Agens the swerd of wynter kene and cold."

—'The Squire's Tale,' ii. p. 203.

In a like strain 'Welcum to May'—

"And, birdis, do 3our haill plesance
With mirry song and obseruance,
This May to velcum at 3our mycht,
At fresch Phebus vprysing bricht:
And all ye flouris that dois spreid,
Lay furth 3our levis vpoun breid,
And welcum May with benyng cheir."

—'Select Remains,' p. 231, ll. 41-47.

And—

"The briddes
Ben in May for the sonne bright,
So glade, that they shewe in syngyng,
That in her hertis is such lykyng,
That they mote syngen and be light."

—'R. R.,' vii. p. 15.

20. *Tender croppis*=Tender young uppermost shoots. *Crop*=top, upper part of a tree; *pl.* tender shoots. A.S. *crop*. Chaucer uses the same phrase—

"Whan Zephirus eek with his swete breeth
Enspirud hath in every holte and heeth
The tendre croppes."

—Prologue, 'Canterbury Tales,' i. p. 74 (ll. 5-7, Morris).

And—

"And for to kepe oute welle the sonne,
The croppes were so thikke runne."

—'R. R.,' vii. p. 59.

And—"this nobil alexander gart his sodiours pul doune the crops of the green treis."—"Complaynt of Scotlande,' p. 121, ll. 22-24. See *ibid.*, ll. 25, 27.

21. *Venus chapell clerkis*—i.e., birds. Sir David Lyndsay applies this phrase literally to priests—

"Quhairfoir gar warne all Venus chapel clarkis,
Quhilk hes bene most exercit in hir warkis."

—'The Testament of Squyer Meldrum,' ll. 1747, 1748.

Montgomerie says—

"Quhill Cupid walkinnes with the cryis
Of Natures chappell clarkis."

—'The Cherrie and the Slae,' ll. 103, 104.

And Hume—

"Quhilk Sunne perceaues the little larks,
The lapwing and the snypp,
And tunes their sangs like natures clarks,
Ou'r midow, mure, and stryp."

—'Of the Day Estivall,' pp. 13, 14 (Bannatyne Club).

22. *The rosis yong, new spreding of thair knoppis*. *Knoppis*=buds. Sw. *knopp*=bud; Dan. *knop*. Cp. Sw. *rosenknopp*, Ger. *rosenknospe*. The idea may be referred to 'R. R.'—

"Of roses ther were grete wone,
So faire wexe never in Rone.
Of knoppes clos, some sawe I there," &c.

—vii. pp. 67, 68.

Bishop Douglas says—

"The roys knoppis, tetand furth thar heyd,
Gan chyp, and kyth thar vermel lippis red."

—'Eneados,' iv. p. 84, ll. 3, 4.

23. *War powderit*—an heraldic reference. "Powdering signifies the strewing of a field, crest, or supporters with any small figures, as ermine, martlets, fleurs-de-lis," &c.—'Introduction to Heraldry,' by H. Clark, p. 167. Here is the same figure—

"Ful gay was alle the ground, and queynt,
And poudred, as men had it peynt,
With many a fresch and sondry flour,
That casten up ful good savour."

—'R. R.,' vii. p. 61.

It is found in 'Welcum to May'—

"Behald the verdour fresch of hew,
Powdderit with grene, quhyt, and blew,
Quhairwith dame Flora, in this May,
Dois richely all the feild array."

—'Select Remains,' p. 230, ll. 19-22.

Bishop Douglas uses the word—

"The dewy grene, pulderit with daseis gay."

—'Eneados,' iv. p. 173, l. 25.

See note on ll. 40-43. *Beriall droppis*. So 'Welcum to May'—

"And with hir beriall droppis bricht
Makis the gresys gleme of licht."

—'Select Remains,' p. 231, ll. 27, 28.

Bishop Douglas says—

"At euery pilis point and cornis croppis
The techrys stude, as lemand beriall droppis,
And on the hailsum herbis clene, but wedis,
Lyke cristall knoppis or small siluer bedis."

—'Eneados,' iv. p. 169, ll. 1-4.

25. *The skyes rang for schoutyng of the larkis*. A similar idea with regard to the words—

"And in I went to here the briddes songe,
Which on the braunches, bothe in pleyne and vale,
So loude songe that al the woode ronge,
Lyke as hyt sholde shiver in pesis smale."

—'Complaynte of a Loveres Lyfe,' viii. p. 7.

Bishop Douglas gives a similar thought—

"In warblis dulce of hevynly armonyis
The larkis, lowd releschand in the skyis,
Lovys thar lege with tonyis curyus,
Baith to dame Natur and the fresch Venus."

—'Eneados,' iv. p. 87, ll. 29-32.

Cp. note on l. 10. *For schoutyng of the larkis*. Montgomerie uses the same phrase—

"Throw schowting of the larkis."

—'The Cherrie and the Slae,' l. 101.

The word occurs in 'Tayis Bank'—

"The mirthfull maveiss merriest
Schill schowttit throw the schawis."

—'Select Remains,' p. 223, ll. 31, 32.

26, 27. *The purpur hevyn our scailit in silvir sloppis* = The rose-red slopes of heaven [*i.e.*, the vault], covered with silver clouds like scales [the so-called "mackerel-back" clouds, *cirro-cumulus*], gilded the trees all over,—branches, leaves, and barks; *i.e.*, not a single part of the tree but was gilded. *Purpur*, see note, l. 7. So 'Welcum to May'—

"The new cled purpour hevyn espy."

—'Select Remains,' p. 230, l. 15.

Bishop Douglas imitates—

"The twinkling stremowris of the orient
Sched purpour sprangis with gold and asure ment."

—'Eneados,' iv. p. 80, ll. 21, 22.

Catullus applies *purpureus* to *lux*—

"Post, vento crescente, magis magis increscebunt,
Purpureaque procul nantes a luce refulgent."

—'Carm.,' lxiv. ll. 275, 276.

And Ovid to *aurora*—

“ Qui color infectis adversi solis ab ictu
Nubibus esse solet aut purpureæ auroræ,
Is fuit,” &c.—‘Met.,’ iii. ll. 183-185.

Sloppis. The precise meaning of *sloppis* in this connection is difficult. It occurs in Blind Harry’s ‘Wallace,’ vii. l. 592, ix. l. 949, in the sense of (1) gaps or breaches; but it also means (2) *sloppe*, M.E. a pool, and (3) a trailing garment, Chaucer—

“ His over slop it is not worth a myte.”
—Prologue of the ‘Chanouns Yeman,’ iii. p. 27 (l. 16, 101).

Icel. *sloppr*. See Skeat, *s. v.*, “Slop.” Possibly the last is here the meaning.

28-36. Walking by a river was quite a common way in which poets introduced themselves. Thus—

“ And by a ryver forth I gan costey,
Of water clere as berel or cristal.”
—‘Complaynte of a Loveres Lyfe,’ viii. p. 7.

And—

“ Jolyf and gay, ful of gladnesse,
Toward a ryver gan I me dresse,
That I herd renne faste by.”
—‘R. R.,’ vii. p. 16.

28-33. *Down throu the ryce*, &c.= Down through the bushes ran a river with streams so delightfully against the pleasing flashes of light that all the water, like a lamp, did flash or shine with light, which flitted in shadows all round about with twinkling gleams, so that the boughs were all bathed in secondary beams through the reflected light of the sun. *Ryce*=twig, hence bushes. A.S. *hris*, Icel. *hris*, Ger. *reis*. Chaucer uses the word—

“ As whyt as is the blosme upon the rys.”
—‘The Milleres Tale,’ i. p. 197 (l. 3324).

Other examples are—

“ Lylie-whyte hire hue is,
Hire rode [complexion, A.S. *rude*] so rose on rys.”
—‘Lyric Poetry,’ p. 105, ll. 268, 269 (Morris).

And—

“ As whyte as lylie or rose in rys.”—‘R. R.,’ vii. p. 46.

And Bishop Douglas—

“ The cowschet crowdis and pirkis on the rys.”
—‘Eneados,’ iv. p. 87, l. 21.

Similarly ‘Tayis Bank’—

“ The reuer throw the ryse couth rowt,
And roseris raiss on raw.”
—‘Select Remains,’ p. 225, ll. 113, 114.

28-30. Mark the alliteration—

“ Ryce . . . ryuir ran, . . .
 Lustily . . . lykand lemys, . . .
 Lake . . . lamp . . . leme of licht.”

See l. 14, “schake in silvir schouris,” and ll. 26, 41.

30. *That all the lake*=All the water. *Lake*=water, standing water.
 A.Fr. *lake*, O.Fr. *lac*, Lat. *lacum*, water. Virgil says—

“ . . . miseranda cohortast
 Tempestas . . .
 Corruptique lacus.”—‘Georg.’ iii. ll. 478-481.

See *ibid.*, iv. l. 364. *Leme*=To flash, to twinkle. A.S. *lýman*, to shine. The word occurs in the ‘Legends of the Saints’—

“ Pat of hewine þe sōnis beme
 Geris here a-pone ws leme.”
 —‘St Margaret,’ xxviii. ll. 313, 314.

And in Bishop Douglas—

“ The large fludis lemand all of lycht.”
 —‘Eneados,’ iv. p. 81, l. 25.

32, 33. *That bewis, &c.* Compare Sir David Lyndsay—

“ For of hir self [the Moon] scho hes none uther lycht,
 Bot the reflex of Phebus bemes brycht.”
 —‘The Dreame,’ ll. 389, 390.

34. *The hegies raise on hicht.* After ‘The Flower and the Leaf’—

“ The hegge also that yede in compas,
 And closed in al the greene herbere,
 With sicamour was set,” &c.
 —iv. p. 239.

And—

“ The roser was, withoute doute,
 Closed with an hegge withoute.”
 —‘R. R.’ vii. p. 105.

35. *The bruke was full of bremys*=The brook was full of shallow, pebbly spots, over which the water ran with murmuring sound. *Bremys*=pebbly spots in the bed of the brook, which caused the water to break, and give forth a sound. Cp. Icel. *brim*, raging of the sea, which occurs in ‘Complaynt of Scotlande,’—“the brym seye,”—p. 40, l. 1. *Bremys* is perhaps rather the fish called bream (*Abramis brama* Fleming, ‘Brit. An.’ p. 187, sp. 62). Chaucer has—

“ And many a brem and many a luce (pike) in stewe.”
 —Prologue, ‘Canterbury Tales,’ i. p. 92 (l. 350, Morris).

This fish is not found in Scotland now, but Sir R. Sibbald includes it in his list of Scottish fishes, p. 25. See also p. 37.

35, 36. *The bank was grene*, &c. Cp.—

“Tho saugh I welle,
The botme paved everydelle
With gravel, ful of stones shene.
The medewe softe, swote, and grene,
Beet right on the watir syde.”

—‘R. R.,’ vii. p. 17.

36. *The stanneris*=The water-worn stones lying in the brook. A.S. *stán*. Bishop Douglas uses the word—

“Forgane thir stannyris schane the beryall strandis.”

—‘Eneados,’ iv. p. 82, l. 4.

He uses the *a. stanerie*—

“The beriall stremis rinnand our stanerie greis
Made sober noyis, the schaw dinnit agane
For birdis sang, and sounding of the beis.”

—‘The Palice of Honour,’ i. p. 44, ll. 16-18.

See also ‘Complaynt of Scotlande,’—“mony hurlis of stannirs & stanis,”—p. 39, l. 33. *Stanner* is still used for water-worn stones of not very large size lying in the bed of a stream or river, or along its banks.

37. *The sapher firmament*. So ‘Welcum to May’—

“Luk on the saufir firmament,
And on the annammellit orient.”

—‘Select Remains,’ p. 231, ll. 29, 30.

39. *On emerant bewis grene*. Compare Chaucer—

“Eche in his kind, with colour fresh and grene
As emeraude, that joy it was to sene.”

—‘The Assembly of Foules,’ iv. p. 195 (ll. 174, 175, Skeat).

40. *The rosy garth*=The enclosure of roses. *Garth*=enclosure. Icel. *garðr*. Bishop Douglas—

“Ontill a garth vndir a greyn lawrer
I walk anon, and in a sege down sat.”

—‘Eneados,’ iv. p. 170, ll. 8, 9.

40-43. Similarly Bishop Douglas—

“Sa craftely dame Flora had ourfret
Her heuinly bed, powderit with mony a set
Of ruby, topas, perle, and emerant,
With balmy dew bathit and kyndlie wet;
Quhill vapours hote, richt fresche, and weill ybet,
Dulce of odour, of fleuour maist fragrant,
The siluer droppis on daseis distillant,
Quhilk verdour branches ouir the alars 3et
With smoky sence the mystis reflectant.”

—The Prologve, ‘The Palice of Honour,’ i. p. 1, ll. 10-18.

And Chaucer—

“A gardein saw I ful of blosomed bowis,
Upon a river, in a grene mede,
There as swetenesse evermore inough is,
With floures white, blewe, yelow, and rede.”

—‘The Assembly of Foules,’ iv. pp. 195, 196
(ll. 183-186, Skeat).

Cp. Sir David Lyndsay—

“The Erth, be Nature, so edificate
With holsum herbis, blew, quhyte, reid and grene.”
—‘Testament and Complaynt of the Papyngo,’ ll. 110, 111.

42. *By dame Fflora the quene.* So—

“... Flora, the fresch lusty quene.”
—‘Complaynte of a Loveres Lyfe,’ viii. p. 6.

And Bishop Douglas—

“Of Flora, quene till floures amiabill.”
—The Prologue, ‘The Palice of Honour,’ i. p. 1, l. 5.

43. *That ioy was for to sene.* *Sene*=to see, the old form of the inf. A.S. *séon*. See l. 143. Here is an example from Chaucer—

“That Emelie, that fairer was to seene
Than is the lilie on hire stalkes grene.”
—‘The Knightes Tale,’ i. p. 121 (ll. 177, 178, Morris).

See *ibid.*, p. 117 (l. 56).

44, 45. *The rock, &c.*=The rock, resplendent against the river, like flame illumined all the beautiful leaves.

46-48. In imitation of ‘The Cuckow and the Nightingale’—

“And the rivere that I sate upon,
It made such a noise as it ron,
Accordaunt with the birdes armony,
Me thought it was the best melody
That might ben yheard of any mon.

And for delite, I wote never how,
I fell in such a slomber and a swow.”

—iv. pp. 221, 222.

47. *And throu the ryueris sounn rycht ran me by*=And through the sound of the river which ran past me. The relative, which is often the case, is omitted.

50. The construction of the poem in so far as is in the manner of ‘The Flower and the Leaf.’ In it the poet says—

“At the last, out of a grove even by,
That was right goodly and pleasaunt to sight,
I sie where there came, singing lustily
A world of ladies.”—iv. p. 241.

Then follows a description of the ladies, and the poet goes on—

“And thus they came, dauncinge and singinge
Into the middes of the mede echone,
Before the herber where I was sittinge.”

—iv. p. 243.

This incident corresponds with lines 91-93.

“And, after that, within a while I sie,
From the same grove where the ladies come oute,
Of men of armes cominge such a route,
As alle the men on earth had been assembled
In that place.”—iv. p. 243.

—an incident corresponding to lines 109 *seq.*

50-52. *I saw approach*, &c. = I saw approach against the eastern sky a sail as white as blossom on branch, with top, or round top, bright as the sun. *Merse* = round top or top-castle, a sort of platform surrounding the lower masthead, from which it projects all round like a scaffold. Dut. *mars*. In large ships there are usually four, called in Dutch *de groote-mars*, top of the main-mast; *de bezaans-mars*, top of the mizzen-mast; *de voor-* or *fokke-mars*, foretop, and *de boegspriet-mars*, bowsprit-top. Cp. Dan. *mærs*, Rus. *mars*. The comparison to the sun is most appropriate. The word occurs in the ‘Accounts of the Lord High Treasurer:’ “1494. Item, for ane gret mast, ane ra [sail-yard, Dut. *raa*, *ree*], ane swken (?), a pygy mast; and thir rais and the takling with ane mers, the samen bocht fra James Logane; and for ane pomp and other small graith, x ti.”—Vol. i. p. 253. Warton says: “In our old poetry and the romances, we frequently read of ships superbly decorated. This was taken from real life.” Froissart, speaking of the French fleet of 1387, prepared for the invasion of England under the reign of Richard II., says: “Or retournerons encores aux prouisions qui se faisoient, & qui furent en ce temps si grandes & si grosses au Dan & à l’Escluse, qu’on ne trouuoit point en memoire d’homme, ne par escriture, la pareille. Ainsi donc, on n’épargnoit nomplus or n’argent, ne que s’il plust des nues, ou qu’on le puisast en la mer. Les haux Barōs de France auioēt à l’Escluse enuoyé leurs gens, pour appareiller leurs ordōnances, & charger leurs vaisseaux, & pourueoir de tout ce qui leur estoit besoing: car il n’y en auoit nul vrayement, qui ne deust passer: & le Roy (tant ieune qu’il fust) en auoit plus grand volonté que nul des autres: & bien le monstra tousiours, iusques à la fin. Tous s’efforçoient les grans Seigneurs, les vus pour les autres, à faire grādes prouisiōs, & à iolier & à garnir leurs nefes & leurs vaisseaux, & les enseigner & armoier de leurs armes: & vous dy que peintres y eurent trop bien leur temps. Ils gaiguoient ce que demander ils vouloiēt: & encores n’en pouuoit on recouurer. On faisoit bannieres, pennons, estranneres de cendaux, si belles que merueilles seroit à pēser. On peingnoit les mats des

nefs, du fond iusques en cōble : & cououroit on les plusieurs, pour mieux richesse & puissance monstrier de fueilles de fin or ; & dessus on y faisoit les armes des Seigneurs, ausquels les nefes se rendoient : & par especial il me fut dit que messire Guy de la Tremoille fit trésrichement garnir sa nauire, ou son corps deuoit estre : & cousterent les nouuelletez, & les peintures qu'il y fit, plus de deux mille francs. On ne pouuoit chose auiser, ne deuiser, pour luy iolier, que les Seigneurs ne fissent faire en leurs nauires : & tout payoient pauvres gens parmy le Royaume de France : car les tailles y estoient si grandes, pour assouir ce voyage, que les plus riches s'en douloient, et les pauvres s'en fuyoient."—Vol. iii. ch. xxxvi. p. 113. 'Histoire et Chronique memorable de Messire Iehan Froissart.' (Paris, 1574, Claude Gautier.)

And in the translation : "Nowe let vs retourne to the prouisyons that were made at this season, at Dan^b. [Damme] and at Sluse ; it is not had in remembraunce of mā, nor by wrytynge, neuer none lyke sene nor herde of : Golde and syluer was no more spared then thoughte it had rayned out of the clowdes, or scomed out of y^e see : the grete lordes of fraunce sent their seruantes to Sluse, to apparell and make redy theyr prouisyons and shypes, and to furnysshe them of euery thyng nedeful ; the kynge hymselfe, as yonge as he was, had more wyl to this iourney then any other, and that he alwayes shewed to the ende therof : euery mā helped to make prouisyō for other, and to garnysshe theyr shypes, and to paynte them with theyr armes ; paynters had as then a good season, for they wan and had whatsoeuer they desyred, and yet there coulde not ynow be gotē for money : they made baners, penons, standerdes of sylke, soo goodly, y^t it was meruayle to beholde thē ; also they paynted theyr mastes of thyр shipes, fro the one ende to the other, glyteryng with golde and deuyses and armes ; and specyally it was shewed me, y^t the lorde Guy of tremoyle (De la Tremouille) garnysshed his shyp rychely ; the payntynges y^t were made cost more than ii M frankes ; whatsoeuer any lorde coulde deuise for theyr pleasure made in shypes : and the pore people of the royalme payed for al, for tillages were there so grete to furnysshe this voyage, that they y^t were most ryche sowed for it, and the poore fled for it."—Froissart's 'Chronicles,' translated by Lord Berners (1812), vol. ii., chap. xlix., pp. 170, 171. "At his second expedition into France in 1417, King Henry V. was in a ship whose sails were of purple silk, most richly embroidered with gold."—Speed's 'Chron.,' B. ix. p. 636, ed. 1611.

55-57. *And hard on burd*, &c. See 'Murray,' s. v. "Board."

60. *In kirtillis*, &c. So—

"Ful fetys damyseles two,
Ryght yonge, and fulle of semelyhede,
In kirtles, and noon other wede,
And faire tressed every tresse," &c.

—'R. R.,' vii. p. 39.

"1474.—Item fra Issabell Williamsone, vj½ elne of satyne for a kirtle, price elne xxxvj š. Summa, xj ti xiiij š." "Item fra Daud Malwyne, ij½ elne of blak to lyne a kirtle to the Quene, price elne viij š. Summa, xx š."—'Accounts of the Lord High Treasurer,' vol. i. p. 38.

61, 62. *Thair brycht hairis*, &c. The lines may be read thus: Their bright hair hung down over their shoulders in clear tresses, which were plaited or entwined with golden threads, and which cast a glitter on the strands. Insert a semicolon (;) after "threads." Cp. Chaucer—

"Hire yolwe heer was browdid in a tresse,
Byhynde hire bak, a yerde long I gesse."

—'The Knightes Tale,' i. p. 122 (ll. 191, 192, Morris).

62. *Wyppit with goldyn thredis*. So Chaucer—

"Her gilte heeres with a golde threde
Ybound were."

—'The Assembly of Foules,' iv. p. 199
(ll. 267, 268, Skeat).

Sir David Lyndsay says—

"Hir hair is like the goldin wyre."

—'Ane Satire,' l. 342.

63. *And myddis small as wandis*. So Chaucer—

"He purtrayed in his hert and in his thought
Hir myddel smal."

—'The Merchaundes Tale,' ii. p. 173.

Cp. Montgomerie, p. 143, l. 48.

64-72. *Discriue I wald*, &c. After 'The Flower and the Leaf'—

" . . . but, to telle aright
Their grete beauty, it lieth not in my might,
Ne their array."—iv. p. 241.

And Chaucer—

"It lith not on my tonge, ne my connyng,
I dar nought undertake so heigh a thing;
Myn Englissh eek is insufficient,
It moste be a rethor excellent
That couth his colours longyng for that art,
If he schold hir discryve in eny part;
I am non such, I mot speke as I can."

—'The Squyeres Tale,' ii. p. 202.

66. *Quhilk to the hevyn did glete* = Which glittered to the heavens. *Glete* = to glitter. *Icel. glyssa, glytta*, to glitter, to sparkle.

67, 68. *Noucht thou*, &c. = Thou couldest not describe them, Homer, though thou couldest write so fair by reason of having an ornate style so perfect.

69, 70. *Nor yit thou, Tullius, &c.* = Nor yet thou, Tullius, whose sweet lips did float in terms of rhetoric.

81. *As Lucifera* = As the morning star = *Lucifera stella*, Venus.

82. *There saw I May, &c.* So 'Welcum to May'—

"And welcum May with benyng cheir,
The quene of eury moneth cleir."

—'Select Remains,' p. 231, ll. 47, 48.

Stewart says—

"Quhen Flora had owrfrett the Firth,
In May of ilka Moneth Quene."

—'Evergreen,' i. p. 256.

- Cp. Bishop Douglas's 'Proloug of the Twelt Buik of Eneados,' vol. iv. pp. 80-90.

85. *Quham of, &c.* = Of whom [May] all the fowls are quickly glad. *Bedene* = quickly. See 'Murray.'

87-90. Cp.—

"And than bycometh the ground so proude,
That it wole have a newe shroude,
And makith so queynt his robe and faire,
That it had hewes an hundred payre,
Of gras and flouris, ynde and pers,
And many hewes ful dyvers:
That is the robe I mene, iwis,
Through which the ground to preisen is."

—'R. R.,' vii. p. 15.

89. *Off ewiry hew under the hevin that bene.* *Bene*—see 'Murray,' s. v. "Be."

90. *Broud be gude proporcioun* = Braided. *Broud*, a shortened form of *browded*, or a form of *part.* from *braid*. Chaucer uses *browdid*. See note on l. 61. Bishop Douglas says—

"ȝoutheid vpstart, and cleikit on his cloik,
Was browdin all with lustie levis grene."

—'King Hart,' i. p. 90, ll. 25, 26.

And—

"Bot ȝoutheid had him maid ane courtlie cote,
Als grene as gerss, with goldin stremis bricht
Broudin about."—*Ibid.*, i. p. 97, ll. 5-7.

Good proporcioun is used in 'R. R.'—

"Her nose of good proporcioun."—vii. p. 30.

91. *In fere*—147. *yfere* = in company—A.S. *ge-fēra*—an expression found in 'The Cuckow and the Nightingale'—

"And evermore two and two in fere."—iv. p. 221.

It is found in 'Le Morte Arthur'—

"And suffre for god sorow and stryffe,
As we in lykyng lyffed in fere."—Ll. 3701, 3702.

Manning of Brunne uses the word—

“ Pat of o dysshe þey etyn yn fere.”

—‘Meditations,’ &c., l. 68.

See *ibid.*, ll. 88, 119, 240.

93. *Quhare that I lay our helit*, &c.=Where I lay quite concealed with rank leaves. *Hele*=to conceal. A.S. *helan*.

“ his namè ganne he hele and hyde.”

—‘Le Morte Arthur,’ l. 143.

Barbour uses the word—

“ His mekill hude helit haly

The Armyng that he on hym had.”

—‘Bruce,’ xviii. ll. 308, 309.

It is found in ‘Ratis Raving’—

“ And quha restorys nocht fundyne thinge,

He is a theif for his helinge;

And he It hyd, and heil, and hald.”—iii. ll. 299-301.

94. *The mery foulis, blisfullest of chere*. Similar to—

“ Ful blisful was the accordaunce,

Of swete and pitous songe thei made.”

—‘R. R.,’ vii. p. 29.

94, 95. *The mery foulis*, &c. The saluting of Nature by the birds has its parallel in Chaucer—

“ And in a launde, upon an hille of floures,
Was sette this noble goddesse Nature;

Ne there nas foul that cometh of engendrure,

That there ne were prest, in her presence,

To take hir dome, and yeve hir audience.”

—‘The Assembly of Foules,’ iv. p. 201
(ll. 302-308, Skeat).

Cp. ‘The Thistle and the Rose,’ l. 71 ff.

103. *They sang ballettis in lufe*. Similar to—

“ Thasseble (God kepe it fro care !)

Of briddis, whiche therynne ware,

That songen thorough her mery throtes,

Daunces of love, and mery notes.”

—‘R. R.,’ vii. p. 29.

Also—

“ Ful faire servise and eke ful swete

These briddis maden as they sete.

Layes of love, ful wel sownyng

They songen in their yarkonyng;

Summe high, and summe eke lowe songe

Upon the braunches grene spronge.”

—*Ibid.*, vii. p. 36.

As was the gyse=As was the custom. *Gyse*=manner. A.Fr. *guise*. A very common expression among the old poets. Chaucer says—

“And as the gyse was in his contré.”

—‘The Knightes Tale,’ i. p. 158 (l. 1279, Morris).

See *ibid.*, ll. 135, 350.

111. *And dredefull arowis grundyn scharp*, &c. See l. 199. Chaucer says—

“His spere was of fine cipres,
That bodeth werre, and no thing pees,
The heed ful scharp i-grounde.”

—‘Sir Thopas,’ iii. p. 125.

So—

“A mighty spere, full sharpe ground and kene.”

—‘The Flower and the Leaf,’ iv. p. 246.

And—

“And grounde quarels sharpe of steelle.”—‘R. R.,’ vii. p. 72.

And—

“But though this arwe was kene grounde,
As only rasour that is founde.”—*ibid.*, p. 74.

And—

“Bot whenne he was horsede on a stede,
He sprange als any sparke one glede
With grymly growndyne gare.”

—‘Sir Isumbras,’ ll. 451-453.

Bishop Douglas—

“The grundin dairtis scharp, and bricht to se,
Wald mak ane hart of flint to fald and fle
For terrour.”—‘King Hart,’ i. p. 89, ll. 8-10.

119. *Phanus*. Faunus, the god of woods.

120. *And Ianus, god of entree*, &c. So Chaucer—

“Now Ianus, god of entre, thow hym gyde.”

124. *Thare was Bacus the gladder of the table*. According to Ps. ciii. 15, “Et vinum lætificet cor hominis.” Cp. Prov. xxxi. 6 and Eccl. x. 19. Somewhat after Ovid—

“Postquam epulis functi generosi Bacchi
Diffudere animos.”—‘Met.,’ iv. ll. 764, 765.

126. *In cloke of grene*, &c. Green was the colour of inconstancy, because it changes its shade so often, and is only in rare cases ever-green. Chaucer says—

“And al withoute the mewe is peynted greene,
In whiche were peynted alle this false foules.”

—‘The Squyeres Tale,’ ii. p. 223.

Usit no sable. Sable or black was the colour of mourning, and signified humility. “And for that cause, in taking of humilitie, the religious man is clad in black wede commonly to schaw meekness in hert.”—‘Fleur de Bataille,’ Sir Gilbert Hay’s translation.

128. *On harp or lute, &c.* Music and dancing formed a very important part of the training of a knight. The old poets make constant reference to this fact. Thus it is said of Sir Roland with regard to Tristrem—

“ He tauȝt him ich alede
Of ich maner of glewe.”

—‘Sir Tristrem,’ ll. 289, 290.

Concerning the education of Kyng Horn, the order was—

“ Stiward, tac thou here
My fundling for to lere
Of thine mestere,
Of wode and of ryvere,
Ant toggen o’ the harpe,
With his nayles sharpe.
Horn, child, thou understand
Tech him of harp and of song.”

—‘Geste of Kyng Horn,’ v. 233.

Of Sir Tholomew, the foster-father of Sir Ipomydon, it is said—

“ . . . A clerk he toke
That taught the child upon the boke
Bothe to synge and to rede.”

It is said of Sir Degrevant—

“ He was ffayre mane and ffree,
And gretlech yaff hym to gle,
To harp and to sautr  ,
And geterne ffull gay;
Well to play in a rote,
Off lewtyng, welle y wote,
And syngyng many suet not,
He bare the pryys aey.”—Ll. 33-40.

So Bellentyne—

“ Thir courtly Gallants settand thair Intents
To sing and play on divers Instruments.”
—‘Vertue and Vyce,’ st. ix. (‘Evergreen,’ i. p. 35).

132. *Thair obseruance, &c.* = Conduct, behaviour, homage; O.Fr. *observance*, It. *osservanza*, Lat. *observantia*. In this line, their mode of playing and singing. According to Cicero: “Est per quam homines aliqua dignitate antecedentes, cultu quodam et honore dignamur, reverentia, honos”—‘De Invent.’ 2. See ‘Knichtes Tale,’ i. p. 121. Chaucer uses the word=homage—

“ This straunge knight . . .
Salued the kyng and queen, and lordes alle
By ordre, as they seten into halle,
With so heigh reverens and observaunce,” &c.

—‘The Squyeres Tale,’ ii. p. 204.

And—

“ Right so this god of loves ypocrite
Doth so his sermonys and his observaunce.”

—‘The Squyere’s Tale,’ ii. pp. 218, 219.

133. *Than crap I. Crap* may be heard in Banffshire.

141. *All sudaynly thay had a felde arayit.* A figure taken from the preparation of the list for a joust, tournament, or battle. Stewart uses *rayit*—

“ The pairteis bayth that nycht, for dreid of vther,
In rayit feild stude on thair feit togidder.”

—‘Croniclis,’ i. ll. 2381, 2382.

144. *A wonder lusty bikkir* = A wonderfully strong or vigorous attack. Cp. l. 194.

146. *Rycht as scho wald me schent* = As if she would have destroyed me. *Schend* = to disgrace, to harm, to destroy; A.S. *scendan*, to shame, to disgrace. It is applied both to persons and things. To persons in ‘Le Morte Arthur’—

“ Wele sche wiste she sholde be shente.”—L. 1321.

So—

“ I hadde ben deed and al to-shent
But for the precious oynement.”

—‘R. R.,’ vii. p. 74.

To things in ‘Destruction of Troy’—

“ With his shippes alto-shent.”—L. 13,416.

159. *Full sore thay dred to done a violence.* *Done* = to do; often used by Chaucer—

“ And wente for to doon his pilgrimage.”

—Prologue to ‘Canterbury Tales,’ i. p. 79
(l. 78, Morris).

See *ibid.*, pp. 89, 108, ll. 268, 768.

161. *Of artilye* = Of warlike instruments of all kinds. See l. 179. A form of *artillery*. Perhaps after Fr. *artillé*. Stewart has the same form—

“ And to the se he bownit him rycht swyth,
With men and meit, and artalze for weir,
With hors and harnes, and all vther geir.”

—‘Croniclis,’ i. ll. 872-874.

‘Complaynt of Scotlande’ has the form *artailzee*—“Cum heir & stand by 3our artailzee,”—p. 41, l. 30.

168. *All thir bure ganyeis* = All these bore arrows. *Ganyeis* = arrows for cross-bows. Forms, *ganzeis*, *ganzis*—“1474. Item, gevin at the Kingis commande, xvij^o Aprilis, for iiij dusane of boltis and ij dusane of ganzis to the King, xvij^j 3̄.”—‘Accounts of the Lord High Treasurer,’ vol. i. p. 48. Bishop Douglas says—

“ The grundin ganzeis, and grit gunnis syne,
Thai schut without.”—‘King Hart,’ i. p. 116, ll. 21, 22.

170, 171. *Thair scharp assayes*, &c.=Their sharp assaults might do me no hardship, notwithstanding all their warlike instruments filling me with awe. *Dures*; other forms—*duresse*, *dursce*=hardship; A.Fr. *duresse*, *duresce*, Lat. *duritia*, *durus*. *Ordynance*, Fr. *ordonnance*=a setting in order; *ordonner*=to set in order, to array, to equip. Then the word was used for an array or equipment of warlike instruments, as of guns—as “The ordenaunce of the kinges guns awayled not”—‘English Chron.’ p. 97 (Cam. Soc.); and then the word passed over to the meaning of the instruments themselves.

182, 183. Omit the comma after *persute*=She bad Dissimulance go and strive to pierce the Golden Shield at whatever cost of strength.

187. *Scho . . . plicht ankers of the barge*. *Plicht anker* is the reading=sheet-anchor. Dut. *plechtanker*. “Lat this faith be thi plycht ankir.”—Hamilton’s ‘Catechism’ (Clarendon Press, 1884), p. 153.

191. *Hende in archery*=Skilful in archery. *Hend* or *hende* was a common word with the meaning of courteous, falling in with the feelings of others. A.S. *hendig*.

194. *Thay come, and bickerit*, &c.=They came and pelted or battered without any fear. *Bicker*=to pelt, to batter, to move quickly. The idea of noise is always connected with it—

“The Buschment hale about him brak,
And bikkert him with Bows.”

—‘Chrysts-Kirk of the Grene,’ st. xviii.
(‘Evergreen,’ i. p. 12).

It is in common use, as, “He bickert at the door till he wan in.” “He cam bickering ben the fleer.” A Scottish schoolboy would speak of a “bicker o’ snawba’s” or a “bicker o’ stanes.”

197. *The bataill brought on bordour*, &c.=Brought the battle on to the frontier close by us. *Bordour*, see ‘Murray,’ s. v. “Border.”

198. *The salt*, &c.=The assault was all the more severe, to tell the truth. *Salt*=attack. O.Fr. *saut*, Lat. *salire*. So the ‘Destruction of Troy’—

“Sone after þis saute, sothely to telle.”—L. 3532.

And Stewart—

“Quhairfoir he said that tha suld haif no falt,
Schawand efter to gif the toun ane salt.”

—‘Croniclis,’ iii., ll. 56,636, 56,637.

203. *Pulder in his ene*=Powder in his eyes. *Pulder*=powder. A.Fr. *poudre*, *pulder*, Lat. *pulverem*. “1494. Item, for the cariage of ane barrell of gwn pulder fra Edinburgh to Dunbertane, x s.”—‘Accounts of Lord High Treasurer,’ vol. i. p. 237. *Ene* is still common.

208-210. *Than was I woundit*, &c.=Then was I nearly wounded to death, and in a moment’s space given up to Lady Beauty as a prisoner full of woe. *Yoldyn*, pt. p. of *yelde*, A.S. *geldan*, to restore, to pay,

to give up; *pp. golden*. The word is used with the meaning "devoted," as—

"As she were for the love of God
Yolden to relygioun."—'R. R.,' vii. p. 27.

See Montgomerie, Glossary, s. v. "3oldin." Bishop Douglas says—

"Richt thair King Hart scho hes in handis tane,
And purlie wes he present to the Quene;
And scho had fairlie with ane fedderit flayne
Woundit the King richt wonderful to wene.
Delyuerit him Dame Bewtie vnto sene
His wound to wesche, in sobering of his sair;
Bot alwayis as scho castis it to clene,
His malady inccressis mair and mair."

—'King Hart,' i. p. 93, ll. 21-28.

And—

"Woundit he wes, and quhair 3it he na wait;
And mony of his folk hes tane the flicht.
He said, 'I yeild me now to 3our estait,
Fair Quene! sen to resist I haue no micht.'"

—*Ibid.*, p. 94, ll. 1-4.

209. *As a wofull prisonnere*. Cp. the poem, 'Sen that I am a Presoneir,' pp. 164-167. Cp. Montgomerie—

"3our wofull woundit prisoneir
All 3ouldin in 3our will."

—'The Bankis of Helicon,' p. 277, ll. 121, 122.

Chaucer uses the same expression—

"And Palamon, this woful prisoner."

—'The Knightes Tale,' i. p. 122 (l. 205, Morris).

211. *Me thought scho semyt lustiar of chere* = It appeared to me she seemed more pleasant of countenance. *Chere* = face, countenance. A.Fr. *chere*, O.Fr. *chere*, R. *chere*, Low Lat. *cara*, Greek *κάρα*. It is found in the 'Destruction of Troy'—

"Than he fongid 3o freikes with a fine chere,
With hailsyng of hed bare."—Ll. 366, 367.

And—

"Jason gauntede full goodly with a glad chere."

—*Ibid.*, l. 710.

Chaucer says—

"Fleden eke with drery chere."

—'The House of Fame,' vi. p. 200 (l. 179, Skeat).

See *ibid.*, pp. 200 (l. 214), and Montgomerie, p. 143, l. 39.

218. *And Fair Calling*, &c. Bishop Douglas introduces Fair Calling into 'King Hart'—

"Fayr Calling freschlie on hir wayis 3uid,
And both thair reyn3eis cleikit in hir handis;
Syn to hir castell raid, as she war woude,
And festnit vp thir folkis in Venus bandis."

—i. p. 91, l. 17-20.

"Fayr Calling is grit garitour on hicht,
That watchis ay the wallis hie abone."

—i. p. 96, ll. 9, 10.

And—

"Fair Calling gaif hir drink into ane glas:
Sone efter that to sleip scho went anone."

—i. p. 98, ll. 5, 6.

223-227. Danger plays a part in 'King Hart'—

"Dame Danger hes of dolour to him drest
Ane pallioun," &c.—i. p. 97, ll. 1, 2.

And—

"Than Danger to the dure tuik gude keip,
Both nycht and day, that Pietie suld nocht pass."

—i. p. 98, ll. 1, 2.

225. *On syde scho lukit wyth ane fremyt fare*=She looked askance with strange conduct. *Fare*=conduct. So—

"þe Grekes hym agayne with a grym ffare
ffaryn to þe fight with a frike wille."

—'Destruction of Troy,' ll. 1188, 1189.

227, 228. *And me delyuerit vnto Hevynesse, &c.* In 'King Hart' Heaviness plays a part—

"Off coulours micht thair nane be freschar dicht,
Bot Hevines had fassonit it all wrang."

—i. p. 97, ll. 11, 12.

And—

"'3e, Havines,' the King said at the last,
'Now haue I this with fer mo harmes hint,
Quhilk grevis me, quhen I my comptis kast,
How I fresche 3outheid and his fallowis tynt.'"

—i. p. 114, ll. 5-8.

229, 230. *Be this the Lord of Wyndis, &c.* Chaucer furnishes Eolus with "clarions" and "trumpes," and says—

"And lete a certeyn wynde to goo,
And blewe so hydously and hye,
That hyt ne lefte not a skye
In alle the welkene longe and brode."

—'The House of Fame,' vi. p. 246 (ll. 1598-1601, Skeat).

230. *God Eolus, his bugill blew.* Douglas has the same figure—

"So bustuysly Boreas his bugill blew."

—'Eneados,' iii. p. 76, l. 13.

236. *And swyth vp saile vnto the top thai stent*=And quickly they stretched sail to the topmast. "Than the master cryit, top 3our topinellis, hail on 3our top sail scheitis."—'Complaynt of Scotlande,' p. 41, ll. 14, 15. Douglas uses the word *stentit*—

"The courtinis all of gold about the bed
Weill stentit was quhair fair Dame Plesance lay."

—'King Hart,' i. p. 98, ll. 25, 26.

And Stewart—

“Tha lichtit thair and stentit palzeonis doun.”

—‘Croniclis,’ i. l. 2540.

See *ibid.*, l. 2388. *Stent*=to stretch. See ‘Jamieson.’

237. *And with swift course*=And with swift course they hastened over the sea. *Frak*=to hasten. Cp. *a. frek*, eager, bold; A.S. *frec*, Icel. *frekr*. *Fell frak* may still be heard in Banffshire=in a fair state of vigour and health.

247-249. Somewhat after Chaucer—

“The aire of the place so attempere was,” &c.

—‘The Assembly of Foules,’ iv. p. 196 (l. 204, Skeat).

“And eke the welken was so faire,
Blewe, brighte, clere was the ayre,
And ful attempre, for sothe, hyt was.”

—‘The Boke of the Duchesse,’ vi. p. 147 (ll. 339-341, Skeat).

Cp.—

“The eyre atempre, and the smothe wind
Of Zepherus, amonge the blosmes whyte,
So holsome was, and so nourysshing be kynde,
That smale buddes, and rounde blomes lyte,
In maner gan of her brethe deleyte.”

—‘Complaynte of a Loveres Lyfe,’ viii. p. 7.

See ‘The Cherrie and the Slae,’ l. 29.

253. *O reuerend Chaucere*. Compare ‘The Kingis Quair,’ st. 197.

262. *O morall Gower*. After Chaucer in the same expression—

“O moral Gower.”—‘Troilus and Cryseyde,’ vi. p. 52.

262. *Ludgate laureate*. See ‘Introduction,’ p. ccxlii.

263. *Your sugurit lippis*. Cp.—

“Thy sugar droppes sweet of Helicon
Distil in me, thou gentle Muse, I pray.”

—‘The Court of Love,’ iv. p. 130.

“And for a word of sugared eloquence.”—*Ibid.*, iv. p. 165.

266. *Our rude langage has clere illumynate*. *Illumynate*, as *pt. ppl.* After the Latin *illuminat-us*. Similar forms occur in Lauder’s poems—

“Thocht God hes creat man to ryng.”

—‘Office and Dewtie of Kyngis,’ l. 1.

See *ibid.*, l. 9, 124.

268. *Or your goldyn pennis schupe to wryte*=Before your golden pens undertook or began to write. Stewart uses the word—

“He schupe nocht to do thame skayth nor ill.”

—‘Croniclis,’ i. l. 626.

See *ibid.*, l. 193.

“But grett profyt schaip nocht to pleid,
Na but gret cauf wyne the na feid.”

—‘Ratis Raving,’ iii. ll. 125, 126.

See Montgomerie’s ‘Flyting,’ l. 85, and note, p. 318.

274-279. "I know how much of rhetoric thou hast expended [*i.e.*, striven to be eloquent], but not one of all its beautiful roses is set on high in thy garland. Be ashamed of this, and draw out of sight. Thy garment is rough, stained, bare, and rent, and so thou mayest well be afraid of the light."

Cp. 'The Kingis Quair,' st. 194, and 'The Court of Venus,' Prologue, ll. 319-338, and note, p. 155.

II.—THE FLYTING OF DUNBAR AND KENNEDIE.

MSS.

B., *M.*, *R.*, and *A.*, NO. XLI. (lost).

EDITIONS.

C. and *My.*, lost except l. 316 to end.

E., vol. ii. pp. 47-75.

S., vol. i. pp. 350-362 in part.

L., text, vol. ii. pp. 65-86; notes, vol. ii. pp. 417-439.

Pr., pp. 313-342.

REFERENCES AND QUOTATIONS.

Pinkerton, vol. ii. pp. 441, 477.

Irving ('Scotish Poetry,' 1861), pp. 253, 254, ll. 361-368 and 417-424.

S. B. D., vol. ii. p. 153.

Sc., pp. 206-208.

There are several imitations of this poem. James V., about the year 1536, when twenty-four years of age, wrote a 'Flyting' against Sir David Lyndsay. It has unfortunately been lost. An answer was written to it—'The Answer quhilk Schir David Lyndesay maid to the Kingis Flyting.'

"Redoutit Roy, your ragment I haif red,
 Quhilk dois perturb my dul intendement:
 From your Flyting, wald God that I wer fred,
 Or ellis sum tygeris tounge wer to me lent."—*i.* p. 107, ll. 1-4.

"Wer I ane Poeit, I suld preis with my pen,
 To wreik me on your vennemous wryting."—*Ibid.*, ll. 15, 16.

He rallies the king in strong, coarse language on his being

"In till Venus werkis maist vailzeand."—*Ibid.*, p. 108, l. 26.

But he concludes with a piece of flattery—

“Fair weill, of flowand Rethorick the Flour.”

—Paterson's edition (1871), p. 109, l. 70.

Allan Ramsay gives a ‘Flyting’ between ‘The Tailzior’ and ‘The Soutar,’ by Stewart, in ‘The Evergreen,’ vol. i. pp. 118-122. “But by far the most noted production of the kind was that of Alexander Montgomerie, author of ‘The Cherrie and the Slae,’ and Sir Patrick Hume of Polwart, who imitated with sufficient success the coarseness and abuse of their predecessors.”—David Laing, vol. ii. p. 419. See Montgomerie's Poems, pp. 55-86 (S.T.S.)

1. *Schir Johne the Ross*. See Introduction, App., p. cclvi.

4. *Bot had thay*, &c.=But had they made any attempt of menacing or threatening in particular. *Mannace*=menacing, threatening. O.Fr. *manace*, Fr. *menace*, Lat. *minacia*, *minæ*. Chaucer uses the word—

“Contek with bloody knyf, and scharp manace.”

—‘The Knightes Tale,’ i. p. 153 (l. 1145, Morris).

Barbour uses the form *manauce*—

“That he mycht weill thar manauce her.”

—‘Bruce,’ iii. l. 608.

6, 7. *Howbeit*, &c. These two lines seem to be parenthetical=Their breasts were as much puffed up, like a bent bow, with boasting or vainglory, as Lucifer's, &c.

8. *Hell*, &c.=Hell should not hide their brains from being seized by pains. *Harnis*=brains. Icel. *hjarni*, the brain; O.Sw. *hiarni*, Sw. *hjerna*, Dan. *hierne*, Ger. *hirn*. Barbour uses the word—

“For he sa fele off harnys sched,

That nane that lyvys thaim can tell.”

—‘Bruce,’ i. ll. 294, 295.

See Montgomerie's ‘The Cherrie and the Slae,’ l. 230. The word is still in use, as well as *harn-pan*=the skull. Cp. Dan. *hjerneskal*. *Harmis*=evil, troubles, pains. A.S. *hearm*, Icel. *harmr*, Ger. *harm*. So ‘R. R.’—

“Of alle thyne harmes thei shalle be leche.”—vii. p. 105.

Hynting=seizure; *hynt*=to seize. A.S. *hentan*. Barbour uses the word several times—

“And hynt hys reng3e, and syne gan cry.”—‘Bruce,’ ii. l. 415.

11. *And all*, &c.=And all the devils of hell quake of terror. *Redour*=fear, terror; *a. red*, frightened. Icel. *hræddr*, frightened; Sw. *rädd*, Dan. *ræd*.

“A woman suld ay have radour

Of thinge that gref mycht her honoure.”

—‘The Thewis of Gudwomen,’ ll. 11, 12 (‘Ratis Raving,’ p. 103, E.E.T.S.)

13. *For and I flyt*, &c.=For if I scold, some person should sink
Sege=person, man. A.S. *secg*.

“He assingnet yche Sege sekurly to haue,” &c.

—‘The Destruction of Troy,’ l. 9979.

16. *Sa loud of cair*, &c.=The common bell should ring so loudly out of grief. *Commoun bell*=the town-bell. *Cair*=grief. A.S. *cearu*.

17-24. Dunbar, like Montgomerie, despised, but yet practised “flyting.”

20. *Bot tinsale*, &c.=But loss of honour and reward. *Tinsale*=loss. Icel. *týna*, to lose; *tjón*, loss. Forms—*tynsil*, *tinsill*, and *tynsale*, as in the ‘Legends of the Saints’—

“& of þe tynsale þat þai had.”

—‘St Bartholomew,’ ix. l. 250.

26. *Skaldit skrowis*=scalding scrolls, *i.e.*, burning satires.

27, 28. *Ramowd rebald*, &c.=Raw-mouthed ribald, or worthless creature, thou shalt fall down at the encounter if I let loose upon you my laureate letters. *Rebald*=villain, worthless creature. A.Fr. *ribald*, O.Fr. *ribault*, *ribauid*, *ribauid*. Cp. Dut. *rabauwt*, rascal. “Fures, exules, fugitivi, excommunicati, quos omnes *ribaldos* Francia vulgariter consuevit appellare.”—‘Matt. Paris,’ as quoted by Diez. *Roist*=encounter, onset, tumult. Sir David Lyndsay says—

“But not to rebaldis, new cum frome the roste.”

—‘The Tragedie of the Cardinall,’ l. 372.

29. *Mandrag*=mandrake. O.Fr. *mandragore*, Lat. *mandragora*. Forms—*mandragge*, *mandrage*. *Maid maister bot in mowis*=made master of arts only in jest. *Mowis*, *pl.* of *mow*, a jest. O.Fr. *mouë*. Sir David Lyndsay says—

“But dout, this is na mowis.”—‘Ane Satyre,’ l. 165.

30. *Thryse scheild trumpir*=Thrice-sealed deceiver. See Montgomerie’s ‘Flyting,’ l. 101, and note, p. 308 (S.T.S.); and as to the punishment of branding for perjury, see Pitcairn’s ‘Criminal Trials,’ vol. i. p. 346, and vol. iii. p. 358, and note on l. 83.

33. *Dreid, dirtfast dearch*, &c.=Be afraid, you filthy dwarf, that thou, &c. *Dearch*=dwarf. A.S. *dveorg*, *dweorh*, Icel. *dvergr*, Sw. *dverg*.

34. *My cousing Quintene*. See Introduction, App., p. ccliii.

37. *Skaitbird*=Richardson’s Skua (*Stercorarius crepidatus*, Brisson). “Gulls, both large and small, when engaged in fishing, are pursued and harassed by these birds till they disgorge their prey. The Skuas then catch what is dropped before it reaches the water.” “The vulgar opinion is that the gulls are *muting*, when, in reality, they are only disgorging fish newly caught.”—‘Folk-lore and Provincial Names of British Birds’ (by Rev. C. Swainson, 1886), p. 210. Hence the name

Skaitbird—*skita*, cacare. It is also called *dirty allan* and *dung-bird*. In Germany it is called *Struntjäger*=dirt-hunter, and in France, *chasse merde*. *Skaldit*=scalded, shrunken, dried up.

48. *For Kennedy to the this cedull sendis*. *Cedull*=document, writing. Lat. *scheda*, *schedula*, scroll, leaf of paper. Sir David Lyndsay has the word—

“ Imprent my fall in your memoriall,
Togidder with this cedull that I send yow.”
—‘Testament and Complaynt of the Papyngo,’ ll. 348, 349.

See *ibid.*, l. 234; and Montgomerie, ‘M. P.,’ iii. l. 67.

49. *Irsche brybour baird*=Highland beggarly bard. *Irsche*=Ersch, Highland. Dunbar had a great aversion to Highlanders. See l. 55. *Brybour*=beggar. See ‘Murray,’ s. v. “Bribe,” and “Bribes.”

50. *Coward of kynd*=Coward by nature.

51. *Evill farit and dryit*, &c.=Ill-favoured and shrunken, like a Danesman on the wheel. *Evill farit*=ill-favoured, ugly. The present form is *ill-fart*, as “He’s an ill-fart ugsome brat.” *Rattis*=wheels; Dut. *rad*; Lat. *rota*. The reference is to the custom that prevailed in Denmark and Sweden of exposing the bodies of criminals on a wheel raised above the ground. See ‘Jamieson.’ A German woodcut representing Justice in the fifteenth century, showing the wheel with a man on it, is reproduced in Miss Zimmern’s ‘Hanse Towns,’ p. 143. See Appendix at end of Notes.

52. *Lyke as*, &c.=As if the hawks had dined off thy yellow snout. Reference to the fowls of the air eating the bodies of criminals.

53. *Mismaid monstour, ilk mone*, &c. A reference to the popular notion that the moon has an influence on those out of their mind. Cp. Montgomerie’s ‘Flyting,’ l. 744.

54, 55. *Renunce*, &c.=Give up, villain, thy rhyming, for thou dost but swagger; thy treacherous tongue has taken a Highland strain. *Roy*=to swagger, to boast. See ‘Halliwell’ and ‘Wright.’ *Strynd*=strain. Still used, as, “He can tak’ a stryn on’s ain pipes”—*i.e.*, he can suit himself.

57. *Revin, raggit ruke*, &c.=Raven, ragged rook. *Rook* is applied in Banffshire to a big disagreeable woman.

58. *Scarth fra scorpione, scaldit in scurrilitie*=Puny creature, offspring of scorpion, made hot in scurrility. See “Scart,” Jamieson. *Scrat* in Banffshire=a small miserable-looking person, as—“Sic a bit scrat o’ a geet.”

59. *I se the haltane in thy harlotrie*=I see thee proud in buffoonery or ribaldry. *Haltane*=haughty, proud. O.Fr. *altaign*, *haultain*, *hault*; Fr. *hautain*, *haut*; Lat. *altus*. See ‘The Tua Mariit Wemen and the Wedo,’ l. 12. *Harlotrie*=buffoonery, ribaldry=Lat. *scurrilitas*. *Harlot*=ribald, buffoon; O.Fr. *harlot*, *herlot*, *arlot*. Stewart says—

"How Dedius, with haltane mind and hie,
Maliciouslie malingis agane me."

—'Croniclis,' i. ll. 8676, 8677.

60. *And in to vthir*, &c.=And not in the least skilful in any other knowledge. *Slie*=skilful, knowing, experienced; Icel. *slægr*.

62-64. *Quytclame clergie*, &c.=Give up learning, and take a club or staff—i.e., become a sturdy beggar, and always to be in beggary as a blaspheming bard; for a wisp of straw may rub all intelligence and wisdom from you. *Clergie*=clergy, book-learning. O.Fr. *clergie*; Low Lat. *clericia*.

66. *3e dagone*. The Philistine god, half man, half fish. Judi. xvi. 23; 1 Reg. (Sam.) v. 3, &c. In medieval demonology Dagon held the post of master of the pantry of Beelzebuth or Beelzebub, emperor of the demons. A term of reproach. *Dowbart*=a dull, stupid fellow.

67, 68. *Quhair evir*, &c.=Wherever we meet, I promise my hand to it to clear away thy ribald rhyming with a heavy blow. *Red*=to disentangle, to put in order, to clear away. Icel. *reiða*, Sw. *reda*, Dan. *rede*, to make ready. Still in common use. *Rowt*=a heavy blow; cp. Icel. *róta*, to stir, to put into commotion. Barbour uses the word—

"And till the first sic rowt he rocht,
That ere and cheik down in the half
He schare."—'Bruce,' vi. ll. 626-628.

It is still in common use, as—"He gya 'im a rowt o' the riggin we's stykit nivv."

70. *How that thou, poysonit pelor*, &c.=How that thou, thief full of poison or venom, got thy beating. *Poysonit*=full of poison or venom. Still used in the same way; also in the phrase: "He's a pusion o' a craitur," and "He's a perfit pusion." *Pelor*=thief; Fr. *pilleur*. Sir David Lyndsay uses the word—

"Put thir thrie pellours into pressoun strang,"

—'Ane Satire,' l. 2469.

See l. 80.

73. *Thow crop and rute*, &c. So Chaucer—

"And ye, that be of bewte crop and rute."

—'Troilus and Cryseyde,' v. p. 67.

The phrase, "crap an reet," is still in common use=the beginning and end of a thing, the whole of a thing.

76. *Cukcald cradoun*=Poor, mean coward. *Cukcald*=cuckolded, served as the cuckoo (*cuculus*) serves another bird by laying its egg in its nest; hence, poor, mean. Cp. "Femme cocue" (Cotgrave) and "cuck-quean" (Nares)=one whose husband is unfaithful. *Cradoun*=coward, craven; cp. N.Fr. *recreanz*, *se recredens*=the champion who in a duel acknowledges himself conquered, *se recredit*—

“ Ne fineraï en trestut mun vivant,
Jusqu'il seit morz o tut vifs recreant.”

—‘Chanson de Roland,’ ll. 2662, 2663.

Créant, Lat. *credentem*, is used in the same way in French, as well as in English—

“ Thai said, Syr Knight, thou most nede
Do the lioun out of this place—
Or yelde the to us as creant.”

—‘Ywayne and Gawaine,’ iv. l. 3170.

It. *ricredente* = conquered.

77. “ Thow purpest for to undo our Lordis cheif
In Paislay, with ane poysonne that wes fell,
For quhilk, brybour, 3it sall thow thoill a breif.”

405. “ Quhen thow puttis poysonn to me, I appelle
The in that part, [and] preue it, pelour, wyth thy persone.”

These passages, which have hitherto been unexplained, refer to the rebellion of the Earl of Lennox and Lord Lyle in 1489. When Lord Forbes rose in the North, and displayed at Aberdeen the bloody shirt of James III., these two nobles joined in the revolt. Lennox fortified the Castles of Dumbarton and Crookston, and Lyle the Castle of Duchal. James IV. in person, with a levy of the barons south of the Forth, took part in the reduction of this rebellion. On 18th July he rode from Linlithgow to Glasgow, and great preparations were made for hastening the artillery (Mons Meg included) necessary for the sieges of the castles. The Laird of Hillhouse, a friend of Dunbar, had the chief charge of the artillery. The king, who had made a preparatory visit to Paisley on the 15th of May (see ‘Accounts of the Lord High Treasurer,’ vol. i. p. 112), returned to that town when the artillery was ready, and the siege of Duchal, which seems to have been an easy affair once the artillery was brought to bear on it, was completed between the 25th and 27th of July (see *ibid.*, pp. 116, 117, and ‘Register of Great Seal,’ 28th July 1489). The king returned to Edinburgh before the 1st of August. This Castle of Duchal is in the parish of Kilmalcolm, a few miles south of Paisley. The charge which Dunbar makes against Kennedy is that he took part in this rebellion. Very probably the “poysonne that wes fell” is only a figurative way of expressing treason, used, perhaps, because the word poison suits the alliteration with Paisley, which the word “treason” would not have done. “To thoill a breif” is an appropriate law term for tholing an assize—*i.e.*, standing a trial upon an indictment (*breif*, see ‘Murray’) for treason. Kennedy denies the charge, and appeals, as he was entitled by the old Scotch law to do, selecting to fight his accuser in single combat instead of being tried by an assize.

“Ad ultimum autem accusatore proponente se vidisse vel alio modo in curia probato certissime sciuisse ipsum accusatum machinatum fuisse vel aliquid fecisse in mortem regis vel sedicionem evexcitus vel

consensisse aut concilium dedisse seu auctoritatem prestitisse et hoc contra ipsum iuxta consideracionem curie disracionare offerat se paratum. *Accusato vero econtra (aduersus) illum in curia legitime negante tunc per duellum solet placitum determinari. Sed in eleccione defendentis erit utrum pocuis velit subire duellum quam bonam patriam in se suscipere.*—‘Regiam Majestatem,’ Lib. IV. c. ii., De duello.

For the history of this rebellion the Acts of Parliament of 1489 should be consulted. There was a special statute passed against those who took part in it as accomplices in any way. After the successful reduction of the rebellion by the king’s victory at Tallamoss, and the surrender of Dumbarton, James, by a prudent policy, rescinded the forfeiture of the rebels (see Act of Par., 3d Feb. 1489-90).

By two statutes of James II. (1450), p. 7, cc. 31, 32, the introduction of poison into Scotland was punishable with the pains of treason. Dunbar in this passage, by an inversion of the sense or idea, likens treason to poison.—M.

80. *On the I sall it preif my sell*=I myself shall prove it on yourself. See l. 86.

83. *Ffy! glengoir loun. Glengoir = lues venerea.* Fr. *grande gore*—“cette grande gore de verole, ainsi baptisée par ceux de Rouen sur son commencement.”—‘Les Contes et Discours d’Eutrapel,’ fol. 155 verso. Forms—*gor, gore, grantgor, grantgore, grandgoir, grangoir, glangoir, glengore*. The disease appeared first in Europe at the siege of Naples in 1495. The earliest notice of it in Scotland is found in the Aberdeen Town Council Register (vol. vii. p. 797) on 24th April 1497. “Curia balluioꝝ de Aʒd tenta in ʒto euisd. xxiiij die aʒlis [1497]. Ye saide day It was statut & ordanit be ye aldmā & consale for the eschevin of the Infirmitez cūin out of franche & strang ptē yt ale licht wemā be chargit & ordanit to decist fra thar vice & syne of ueñe & al ther buthte & houss skalit, & yai to pas and wirk for yar sustentatōn vuð ye payne of ane key of het yrne one thar cheke & bānysene of ye tōne.” Mention is made of the disease in Edinburgh Town Records, 22d September 1497. “1497. Item [the first day of September] to ane woman with the grantgore thare [Dalrye], be the Kingis command, iij š. vj đ.”—‘Accounts of the Lord High Treasurer,’ vol. i. p. 356. “1497. Item [the first day of October] to thaim that hed the grantgor at Linlithquho, viij đ.”—*Ibid.*, vol. i. p. 361. See Sir J. Y. Simpson’s ‘Archæological Essays,’ vol. ii. p. 301. Michelet, ‘Histoire de France au Seizième Siècle,’ calls it “la maladie du seizième siècle,” and notes, ‘Au moment où l’on ferme les léproseries s’ouvrent les hospices des vénériens,’—p. 326. Those affected with the disease in Scotland were sent to Inchkeith. See the poem ‘To the Queen,’ and note.

84. *Fy! feyndly front*, &c.=Fy! having the forehead or face of a fiend, far fouler than a marsh or mire. See l. 173.

88. *Thow sall recryat*=Thou shalt cry conquered. See note on l. 76.

89, 90. *Or thou durst*, &c. = Before thou dare move thy mind full of malice, thou sawest the sail drawn up above my head.

91-96. *But Eolus*, &c. = But Eolus wholly mad, and Neptune dark and moonless, met us with wind and wave, and drove us away many hundred miles past Holland, Zealand, Zetland, and the coast of Norway to a desert, where we were all famished; yet, false bard, I came home to lay your boasting.

92. *Wes*, a misprint for *ws*=us. See next line. *Waw*=wave.

94, 95. *By Holland*, &c. See 'Introduction,' p. xxxi.

97. *Thow callis the*=Thou callest thyself Eloquence with thy golden lips.

99. *Thow art bot Gluncoch*, &c. = Thou art but a sour, sulky fellow, with thy gilt hips. *Glunch*=to be in the sulks, is used in Banffshire, as "He geed about a' day, an' did naething bit glunch, glunch."

100. *That for thy lounry*, &c. = And for thy filthiness hast polluted many a lash [by being beaten].

101. *Wan wisaged widdefow*=Pale-faced creature, worthy to fill the widdie or gallows. *Widdefow*=a worthless person, with the idea of small stature and bad temper, is still used in Banffshire.

102. *Laithly*, &c. = Loathsome and lousy, as disgusting as a dead body. *Lathand*=causing disgust or loathing, A.S. *lāthian*. *Leik*=dead body. *Lich-gate*=the gate where the corpse is set down till the minister arrives. Chaucer uses "liche-wake" = the watching of a corpse—

"Ne how the liche-wake was y-holde."

—'Knight's Tale,' i. p. 183 (l. 2960).

Lykwake is used in Scotland with the same meaning. *Lyke* is used in Banffshire, and the custom prevailed till within thirty years ago. I have attended such "lykes." A.S. *līc*, the body, commonly living. Cp. Goth. *leik*, the body; also a dead body. Ger. *leiche*. Cp. l. 154.

103. *Sen thou with wirschep*, &c. = Since thou wouldst so eagerly be saluted with honour. *Wirschep*=honour. A.S. *weorðscipe*, honour. The word has this meaning in 'The Dreame' (Chaucer)—

"And preyede faste that to the yle
They mighte come in safety,
The prince and al the compaigny,
With worschippe and withoute blame,
Or disclaundre of his name," &c.

—vi. p. 102.

105. *Forworthin fule*=Undone or miserable fool. *Forworthin*=undone, become nothing. A.S. *for-weorðan*, to be undone, to perish; Cp. 'Pricke of Conscience'—

"His werkes for-worthes þat he bygynnes."

—P. 173, l. 174 (Morris).

109. *Thow hes*, &c.=Thou hast but little knowledge of fair or beautiful composition. *Indyte*=composition, writing. A.Fr. *enditer*, Late Lat. *indictare*.

110-112. *I tak on me*, &c.=I assert, &c. Reference is made in these lines to the birthplaces of the two poets, Lothian, and Carrick in Ayrshire.

113, 114. *Better thow ganis*, &c.=It is more fitting for thee to lead a dog to evacuate, thou shrunken-up purse-picker, thief, than to strive or contend with thy master. Insert a comma after *pykpuirs*. *Ganis*=art fit. Icel. *gegna*, to go against, to suit. Stewart uses *ganand*=fit—

“ Quhilk hes his wit in vther mennis heid,
Is nocht ganand ane kinrik for to leid.”

—‘Croniclis,’ ll. 1517, 1518.

“Scombre, stercorare, ‘also whan thei may nocht scombre, then taketh the rote of a cawlworte and putteth yn oylle d’ olyf, and put it yn his foundement,’ MS. Bodl. 546.”—‘Halliwell.’ *Pynit*=shrivelled, shrunken, withered. So Stewart—

“ His buirle bodie, that wes bayth strang and stuir,
Wes pynit than rycht peteouslie and puir.”

—Croniclis, i. ll. 668, 669.

To pyne=to waste, to become shrunken, is still used in the North: “He’s a peer pynt ablach; he wid jist scraap hell for a bawbee, gehn he wisna flyet for burnin’s fingers.” *Pingill*=to strive, to vie with, to contend. In the word there is the idea of painful ineffective endeavour.

116, 117. *And fane*, &c.=And glad to carry home in the evening a single handful of gleaned grain and rub it out at the hearth of another old wife (like yourself). *Single*=handful of gleaned grain. See Glossary, ‘Evergreen.’

118. *Bot now*, &c.=But now during winter thou art brought to weakness by reason of poverty. *Traik*=to be in a weak state of health. It is still used in Banffshire: “He traikit about a’ weenter, an’ syne deet i’ the spring.”

119. *Thy bollokis*. Sir David Lyndsay uses the words—

“ Sir, scho hes sworne that scho sall sla me,
Or ellis byte baith my balloks fra me.”

—‘Ane Satyre,’ ll. 4323, 4324.

120. *Beg the ane club*. For *club* Laing suggests *cloke*. Insert a comma after *baird*.

121. *Lene larbar, loungeour, baith lowsy in lisk and lonze*. *Larbar*, see l. 169. *Loungeour*, cp. l. 174. *Lisk*=the soft part of the body, from the ribs to the top of the thigh-bone. Fr. *lasche*, soft. *Lonze*=the soft part of the neck, back, and reins along the back. O.Fr. *logne*.

123. *For he that rostit Lawarance.* See 'Introduction,' p. ccxl.

124. *And he that hid sanct Johnis ene, &c.* See 'Introduction,' p. ccxxxvii. *Wimple*=nun's veil. Icel. *vimpill*. The word is found in 'R. R.'—

"Humble of hir port, and made it symple,
Weryng a vayle in stide of wymple,
As nonnys don in her abbey."—vii. p. 132.

See 'Court of Love,' iv. p. 170, and 'Legends of the Saints,' 'St Paul,' ii. l. 287, and note.

125. *And he that dang sanct Augustine, &c.* See 'Introduction,' p. ccv., and Bellenden's 'History and Chronicles of Scotland,' ix. c. xvii.

126. *Thy fowll front, &c.* See l. 84, and *Bartilmo*, 'Introduction,' p. ccvii.

127. *Gruntill*=face like a pig's. Sir David Lyndsay uses the word in its literal meaning—

"The gruntill of Sanct Antonis sow."

—'Ane Satyre,' l. 2099.

129. *Commirwald crowdown, na man comptis the ane kerse*=Hen-pecked coward, no one values thee a cress. The phrase is used in 'Piers Plowman,' fol. 45 b. *Commirwald*=under the power of a cummer, or woman.

132. *He luvis nocht sic ane forlane loun of laittis*=He has no love for such a low fellow gone astray from, or devoid of, all manners. *Forlane*—M.E. *forloyned* (?), gone astray; O.Fr. *forlonger*, to go astray (O.Fr. *for*, Lat. *foris*, outside). It is found in 'Alliterative Poems' (Morris)—

"When he knew vche contre corrupte in hit seluen,
& vch freke forloyned fro þe ryȝt wayeȝ."

—'The Deluge,' p. 208, ll. 47, 48.

See 'Sir Tristrem,' l. 828. Or is the word connected with *forlêinen*, O.L. Ger. *farlôgnian*, O.H. Ger. *fur-fer-lougnen*, to deny?—'Stratmann.' See for this meaning 'Sir Tristrem,' l. 1586. *Laittis*=manners. Icel. *lât*. The word occurs in 'Ratis Raving'—

"And euer raprewand lordis latis."—ii. l. 463.

See *ibid.*, i. l. 1687, and 'The Tua Mariit Wemen and the Wedo,' l. 37.

133. *He sayis, thow skaffis, &c.*=He says thou spongest and beggest more bere and oats about the land of Carrick than any cripple. *Skaff*=to sponge, to gather by dishonourable means; to wander about idly or in a sponging manner (Banffshire). *Skaff* is used as a *sb.*: "He's oot o' the skaff." Laing remarks on this line: "From these words, as well as from l. 205, &c., we may conclude that Kennedy

was then residing in Ayrshire, having been appointed, previous to 1492, Depute-Bailie of Carrick" (vol. ii. p. 425).

137, 138. *Mater annwch I haiff*, &c.=I have (true) matter enough [against you]; I need not invent, though thou, foul deceiver, liedest on me. *Bid*, form of *bus*=behoves. See 'Murray,' s. v. "Bus," v. Form in Banffshire *beet*, as "He beet till dee't."

139. *Corrupt carioun, he sall I cry thy senzie*=Thou corrupt as carrion, high shall I cry that which distinguishes thee—thy distinctive mark, thy blazon, or true character. *Carioun*=carrion. It. *carogna*, Fr. *charogne*, Lat. *caro*. It is still applied to a man of bad temper, and rude, disagreeable manners, in Banffshire: "He's a naisty fool [foul] carrion o' a chiel." Bishop Douglas uses the word—

"Of Cacus the deformyt carion."

—'Eneados,' iii. p. 168, l. 22.

Senzie=what distinguishes one, a mark, a token. Another form is *seine*, A.S. *segn*, O.Fr. *seigne*, *signe*, Lat. *signum*. "Seny, or to-kene, *signum*."—'Promptorium Parvulorum,' p. 453. Cp. Lat. *insigne*, sing. of *insignia*, Fr. *enseigne*.

141. *Greitand in Galloway, lyk to ane gallow breid*. *Greit*=to weep; A.S. *grétan*, *grét*, *gréten*. Present form, *greet*, *grat*, *grutten*—as "The puir bit bairnie birstit an grat a hail strucken oor" (Banffshire). *Gallow breid*=gallows bird—still in use=a bad fellow, "a ne'er-de-weel," with a play on the word "Galloway." *Breid*, also *brid*, *bridde*, *bred*, *bredde*=bird. A.S. *bridd*.

143, 144. *I saw the*, &c.=I saw thee there in thy watchman or herd's dress, which was not worth a pair of old grey fox-skin trousers. Perhaps *fox* is an error for *sox*—i.e., *sockes*, socks, or woollen coverings for the feet, or a kind of shoes. "Socke for ones fote, *chausson*."—'Palsgrave.' The whole of this passage evidently refers to some real incident in Kennedy's life.

148. *Thair is bot lyse*, &c. This line seems to be a proverb, to indicate filth and poverty. The purpose of the *lang nailis* is plain. No comma.

151, 152. *Ane thowsand kiddis*=Although a thousand kids were shut up in strong folds, thy blackguard looks would terrify them and their dams.

154. *Ane laithly luge*. See 'Introduction,' p. cxiii. Kennedy had acquired a house at Glentigh that had been a leper hospital. As to the frequency of leprosy in Scotland, and the numerous hospitals for lepers, see Sir J. Y. Simpson's 'Archæological Essays,' vol. ii. p. 1.

157. *Thow plukkis the pultre*, &c.=thou snatchest or stealest the poultry, and she strips them of their feathers.

159, 160. *And guhen*, &c.=And when thou hearest a goose cry in the glens, thou thinkest it sweeter of sound than consecrating bell. *Sacrand*=consecrating, used in consecrating. O.Fr. *sacrer*, Lat.

sacrare. The following from Schiller's 'Fridolin' may explain this :—

" And when the Sanctus was repeated,
Sounded his bell three times to greet it.
And when the priest, with awe devout,
Bent low, then reverently
In his uplifted hands held out
The present deity,
Tink, tinkle went the sacrist's bell ;
Stirred by its sound, men's bosoms swell,
And to the host all lowly kneeling
Beat on their breasts with contrite feeling."

—Sir Theodore Martin, 'The Song of the Bell,' p. 56.

" 161-165. *Thow Lazarus*, &c. Change the semicolon after "may example be" into a comma. *Lazarus*=a leper. Church-Lat. *lazarus*. A reference to Lazarus in the parable—St Luc. xvi. 19-31. *Tramort*=body in corruption. Stewart uses the word—

" Bayth pynd and puir like ony peild tramort."

—'Croniclis,' iii. l. 46, 329.

With this vivid and powerful description of a leper compare that of Henryson, 'Poems,' Laing's ed., p. 31, ll. 21-32.

163, 164. *To luk*, &c.=To look upon thy horrible portraiture, or face exciting pity—for hideous those eyes are, pale, of a dirty sickly colour, and hollowed; thy cheek-bone is bare, thy complexion is blackened; thy chaps, thy jaw, make men live chaste; thy throat makes us think we must die. *Gryslie*=horrible. A.S. *grislic*.

" Ful hydus sightes þai sal shew hym
þat his chere sal make grisly and grym."

—'Pricke of Conscience,' p. 181, ll. 458, 459 (Morris).

Hiddowis=hideous. See previous quotation. *Haw*=pale, of a dirty sickly colour. A.S. *hæwen*. Stewart says—

" With visage pale and lippis haw as leid."

—'Croniclis,' i. l. 666.

And Henryson—

" Haw as the leid, of colour na thing cleir."

—'The Testament of Cresseid,' p. 84, l. 257.

See *ibid.*, p. 87, l. 340. *Port*=air, demeanour; here, face (?), as a description of it follows. *Holkit*=hollowed. Henryson says—

" As we by thus, so sall ye ly ilk ane
With peillit powis, and holkit thus your heid."

—'The Three Deid Powis,' p. 31, ll. 31, 32.

See *ibid.*, l. 21.

165. *Ble*=complexion, colour, hue. A.S. *bléo*.

166. *Choip*=chap, chaps, chops, the loose flesh of the cheeks. A.S. *ceaplas*. Cp. Dan. *gab*, the mouth, throat of an animal. *Choll*=jaw. Forms—*chavel*, *chawle*, *chaul*, *choule*, *chol*; A.S. *ceaf*.

167. *Thy gane*=throat. Bishop Douglas uses the word—

“As to behald his vgly ene tuane,
His terrible vissage and his grysly gane.”

—‘Eneados,’ iii. p. 168, ll. 25, 26.

170. *Thy pure pynit thrott*=Thy poor pinched up or skranky throat. *Pynit*. See note on l. 114.

172. *Garris men dispyt thar flesche*=Makes men despise their flesh. *Dispyt*=to contemn. *Sb. despit, despyt, despite, dispit*; A.Fr. *despit*, Lat. *despectum* (acc.), *despicere*. *Spreit of Gy*—perhaps Guy of Gysburne, who fought Robin Hood. See ‘Introduction,’ p. ccxxiv.

174. *Ay loundand, lyk ane loikman, &c.*=Always lounging, like a hangman on a ladder (that leads to the gibbet). *Loikman*=hangman, said to be from the word *lyock*, as much as the hand will carry—Fr. *louche, louce, lousse, locque*=a laidle; Low Lat. *lochea*—because the hangman had the right to put his hand into each caskful or sackful of meal exposed for sale in the market. “Droit en nature perçu sur les grains de la halle : ‘Li cuens y a le touneliu et les louches de le hale du blé’ (1294 ‘Cart. de Namur,’ i. 128, Bormans).”—‘Godefroy.’ “*Lyock o’ meal*” is still used by old people about Keith, where I have heard it frequently. See Montgomerie’s Poems, pp. 363, 364, where the derivation from *lock* is preferred.

177. *Nyse nagus*=Foolish, silly. *Nyse*=foolish. O.Fr. *nice*, Lat. *nescium*. *Nagus*=miser. Icel. *hnöggr*, Swed. *njugg*, niggardly; *noga*, strict. Robert Mannyng of Brunne says—

“And was swyþe coveytous,
And a nygun and avarous.”

—Ll. 3, 4, p. 109 (Morris).

179. *Hard hurcheoun, hirpland, hippit as ane harrow*=Hard hedgehog, limping, with hips straight and thin like the “bills” and “slots” of a harrow. Le Roux, in his ‘Dictionnaire Comique,’ says : “Hérisson. Pour bizarre, acariâtre, bourru, de mauvaise humeur, re-barbatif, colére, mécontent, grondeur,”—and gives the quotation, “Jamais de la vie je ne vous ai vu si hérisson.”—‘Théat. Ital. le Banquer.’

180. *Thy rigbane, &c.*=Thy backbone rattles, and thy ribs are all seen in a row, owing to thy leanness. *Rigbane*=backbone. Dan. *rygben*. Cp. A.S. *hrycg*, Icel. *hryggr*, Ger. *rücken*, Gr. *πάξις*.

181. *Thy hanchis hirkkis, &c.*=Thy haunches bend and totter, with thighs dry or rough (?) and discoloured. *Hirkle*=to bend and totter. Dut. *hurken, hukken*, to squat. The form of the word in Banffshire is *hurkle*=to walk with a tottering step in a crouching position, as “The loon gyd ‘im a dunt o’ the riggin’ [back], an’ he cam hurklin’ ben the fleer, roarin’ like a stickit bill [bull].” See ‘Jamieson,’ s. v. “Hurkle.” *Hurkle*, to shrug up the back. “Hurkling with his head

to his sholders."—'Optick Glasse of Humour,' 1639, p. 135. *Harth* is perhaps *harch* or *harsh*, Ger. *harsch*, hard, rough, the same as *harsk* or *harske*, which 'Wright' gives=dry. *Haw*. See note on l. 164.

185, 186. *Thow purehippit*, &c.=Thou lean-hipped, ugly old horse, with bent or crouched-up bones—*i.e.*, in a rickety state, making holes or digging through thy skin. *Averill*=*aver*, old horse. Still used in Banffshire=a stupid person. *Hurkland*. See note on l. 181. Or is *hurkland banis*=*hurkle banis*, the thigh-bones, a word still in use? Halliwell, 'Dictionary of Archaic and Provincial Words,' gives *hurl bones*=knee-bones, MS. Bodl. 604, f. 4. So 'Wright.'

187. *Reistit and crynit*, &c.=Dried and shrivelled, as a hanged man on a hill (and left on the gibbet). *Reistit*=broiled, dried. *Dan. r̃iste*, to broil, to grill; *rist*, a grate.

188. *And oft beswakkit*, &c.=And often struck with force by a too high tide—a figurative expression for being suddenly overtaken by too strong calls of nature. *Beswak*=to strike with force. *Swak*=a sudden heavy blow. Still used in Banffshire.

189. *Quhilk brewis mekle barret to thy bryd*=Which causes much trouble to thy bride. This line, taken in connection with l. 146, seems to indicate that Kennedy was married.

190. *Hir cair*, &c.=All her trouble or labour is to cleanse thy big unwieldy legs. *Clinge*=to cleanse. A.S. *clēnsian*. Still the pronunciation in Banffshire. *Cabroch*=big, unwieldy. The word is still used in Banffshire=a big, uncouth, greedy person, as "An ill-fart cabroch o' a chiel cam to the door seekin a licht till's pipe." The word is probably a corruption of Gaelic *cabrach*, which has the same meaning. *Howis*=hocks, houghs, legs. A.S. *hoh*, the heel, ham; *hoh-scanc*=leg. *Hoch* (*ch* gut.) is still in the North the usual word for leg.

191. *Quhair thow lyis sawsy*, &c.=Where thou liest pickled—*i.e.*, wholly soaked—in saffron, back and side powdered with primrose, and giving out the smell of cloves. *Sawsy*=pickled. Fr. *sauce*, It. *salsa*, Lat. *salsum*, a mixture of salt. *Sawrand*=giving out savour or smell. Fr. *saveur*, Lat. *sapor*. Barbour says—

"And feldis florist ar with flowris,
Weill savourit, of seir colowris."

—'Bruce,' xvi. ll. 69, 70.

Saffron=*Crocus sativus*. Used in the liniments applied in *lues venerea*. "Si qui verò dolores torquerent affecta loca sæpius illinebant . . . de croco."—J. Astruc 'De Morbis venereis,' vol. i. p. 142, 8°. *Cloves*=*Caryophyllus aromaticus*, were classed among "Suffumigia benigna,"—"Ex Aromatis, Cinnamomum, Nux moschata, Macis, Caryophylli."—*Ibid.*, vol. i. p. 171.

193. *Fforworthin wirling*, *I warne*, &c.=Undone, miserable creature, I warn you, it is known. *Fforworthin*. See note, l. 105. *Wir-*

ling=a person of diminutive size. See Montgomerie's 'Flyting,' l. 446. *Wittin*=known. A.S. *witan*, *wát*, *witen*.

194. *How, skyttand skarth*. *Skarth*=the cormorant (*Carbo cormoranus*, Meyer). The bird in Banffshire is still called *skarth*. Its name in Dutch is *scholfert*, which also means "a clumsy fellow." "Appeler quelqu'un *grand cormoran* est une injure." See 'Faune populaire de la France,' vol. ii. p. 384.

195. *Wan wraiglane wasp*=Weak, wretched creature, ill-natured as a wasp. *Wan*=weak. A.S. *wana*, Gael. *fana*, weak; the *sb.* is *wane*, *wone*. *Wraiglane*=wretched. A.S. *wraeclice*, *sb.* *wraecca*, an exile, a wretch. *Wasp* is still a common term for a small, ill-natured person.

197-199. *Thocht thou*, &c.=Though thou first didst this folly to my experience, thou shalt do it again before more witnesses than me. Thy throat fond of good eating, or voracious, binds this dirty habit to thy back—*i.e.*, thou canst not get clear of the habit. *Gulsoch*=voracious, fond of good eating. *Galsack* is still in use in Banffshire.

200. *Thy hostand hippis*=Thy belching hips. *Host*=usually to cough; here to belch.

202. *And ane caprowsy barkit all with sweit*=A rough cap engrained with sweat. See l. 270.

204. *Thay bickerit*, &c.=They assailed thee by crying Baa, and bleated like sheep, mocking at thee as stupid as a sheep.

209. *Strait Gibbon*. Probably "Quhissil Gibbone," 'Accounts of the Lord High Treasurer,' vol. i., 1497. Dalziell's 'Musical Memoirs,' p. 154, collects the references to the "whistle" as a musical instrument. See 'Introduction,' p. cclxviii.—M.

211-216. *Thow bringis*, &c.=Thou bringest, hobbling to the Cross of Edinburgh, Carrick clay sticking to thy bootikins, hard as horn: straw wisps hang from the holes of the worn-out welts. If thou comest again to frighten us with thy straws, we will cause all our schools to be dismissed to jeer thee, and to stone thee up the calsay, wherever thou goest. *Scale*=to disperse; still in common use, as, "The kirk is scalin."

213. *Stra wispis hingis owt, quhair that the wattis ar worne*. *Wattis*=welts of the shoe. The reference is to the custom among country people of putting a little straw into their shoes and boots as soles. When changed, it was spit upon, and cast into the fire, as it was deemed unlucky to throw it on the dunghill (Banffshire).

226. *And all the toun tykis*. Cp. Montgomerie's 'Flyting,' l. 362.

227. *Of laidis and lownis*. *Laid*=lad, low-born man, a man of inferior rank. See l. 203. Sir David Lyndsay uses the word—

"Bot I wald hang him for his gown,
Quhiddel that it war Laird or laid."

—'Ane Satyre,' ll. 2481, 2482.

Lounis. "He who holds the plow is often called a *lad*, and the boy who acts as herd or drives the horses is called a *loun*."—'Jamieson,' s. v.

228. *Quhill runsyis*. *Runsy* = a hackney horse. O.Fr. *runcin*, *roncin*, Prov. *roncin*, *roci*, *rossi*, Fr. *roussin*, Ger. *ross*. Other forms—*roncy*, *runcy*. The word is applied as an opprobrious epithet to a woman in parts of Banffshire.

229. *And cager aviris*, &c.=Huxter, worn-out horses throw from their backs both coals and panniers. *Cager* = a packman, travelling huxter. It is used in the North of Scotland to signify one who buys fish and carries them through the country for retail, and *to cadge fish* = to carry fish from the sea for retail in the country. Is the word connected with *cadge*, to shake, or with Fr. *quidean*, a wicker engine by which fish is caught, connected with *kid*=a wicker basket, Bav. *kötz*, *kötzen*, *kützen*, a wicker basket for carrying on the back? *Avir*=a worn-out horse. See 'Murray,' s. v. Still in common use to signify a worn-out old horse: applied figuratively to an awkward stupid person. *Castis*, &c. Reference to the mode of carriage by panniers.

230. *Ffor rerd of the*=For the shouting or uproar of thee. *Rerd*=shouting, noise. A.S. *rarian*. Stewart says—

"With that the trumpettis blew ilkone on hicht,
With sic ane reird, quhill all the rochis rang."

—'Cronicles,' i. ll. 2420, 2421.

231. *Skillis* = Skulls or creels for carrying fish. *Skeil* = a pail (Yorkshire). Another form is *skell*=a milking-pail—'Wright.' No doubt used for alliteration, as we say "pots and pans."

233. *Loun lyk Mahoun*. *Mahoun*=Mahomet. O.Fr. *Mahum*. Several times used in 'Chanson de Roland'—

"Plus valt Mahum que seinz Pierres de Rume."—L. 921.

See *ibid.*, ll. 416, 1906, 3641. And in 'Raoul de Cambrai'—

"Par Mahon, sire, vees ci le chevallier
Qui a ton frere ocis et detrainchiet."—Ll. 7882, 7883.

See Montgomerie's 'Flyting,' l. 429, and note, pp. 317, 318. *Boun*=ready, Icel. *būinn*, ready. See Glossary, 'Montgomerie,' s. v. "Bowne." Barbour uses the word several times. One example will suffice—

"And at he boune wes, in all thing,
To tak with him the gud and ill."

—'Bruce,' ii. ll. 160, 161.

237. *Peilet gled*=Stripped, made bare hawk. *Peilet*=having the rind or covering taken off, made bare. Dan. *pille*, to pick, to peel. See Montgomerie's 'Flyting,' l. 449. *Gled*=a species of hawk, the hen-harrier (*Circus cyaneus*, Boie). Still applied to a man or woman of grasping, greedy disposition. A phrase is, "He's as greedy's a gled."

238. *Quhat man settis by the*=What man values or esteems thee? Sir David Lyndsay uses the phrase=to value, to set a price upon—

“To mix, set 3e nocht by twa preinis,
Fyne Ducat gold with hard Gudlingis.”

—‘Ane Satyre,’ ll. 4169, 4170.

See *ibid.*, l. 2834.

239. *Barkit hyd*=Tanned hide or skin. The phrase occurs in an Act of James VI.: “barked hydes,” p. 4. c. 59. It means here skin engrained with dirt. *Barkit* is in common use with this meaning in the North, as “His han’s is barkit wi’ muck;” “His claes is barkit ower wi’ clay.” *Hyd*=nasty, disagreeable fellow. Still in use in Banffshire, as “He’s a naisty hyde o’ a chiel.”

241. *Mauch muttoun*=Mutton swarming with maggots. *Mauch* is still in common use. *Vyle buttoun*. *Button* is often applied to a thick-set little man. *Peilit*. See l. 237. *Air to Hilhouse*. See l. 515. Hillhouse, called also the Laird of Hillhouse, is mentioned in ‘The Lord High Treasurer’s Accounts,’ vol. i. See ‘Introduction,’ p. ccxxix.

242. *Foule fleggar*, &c.=Foul flatterer in the inner part of the house. Dan. dialect, *flægger*, false, and *flægre*, to flatter, to ingratiate one’s self with one.—‘Bidrag til en Ordbog over Jyske Almuemål,’ s. v. Or it may be from *fleg*. *Flet*, A.S. *flett*, Icel. *flet*, area, aula. “The inward part of the house called the flet.”—‘Leges Burgorum,’ c. 25 § 2.

“Þat he com to þan ulette,
Þer þe feond lai and sloepte.”

—‘Laðamons Brut,’ ll. 26,023, 26,024.

It also means floor—

“Þer fayre fyre vpon flet fersly brēnet.”

—‘Syr Gawayn and the Grene Knyȝt,’ l. 832.

Omit comma.

243. *Chittirlilling*, &c. *Chittirlilling* seems to be the same as *chitterling*=the small entrails of a hog. *Ruch rilling*=a rough boot or shoe made of untanned skin with the hair on it. The Highlanders were called in England “rough-footed Scots” for wearing these, and by “the tender delicate gentlemen of Scotland,” red-shanks, for their bare legs. See Eldar’s MS., quoted by Pinkerton, vol. ii. p. 397. *Lik schilling*=one who licks the shelled or dehusked grain in the mill. See l. 147. Or more likely, perhaps, like a shilling in the mill-house or mint before it was finished.

244. *Baird rehatour*=Hateful bard. *Rehatour* is difficult of explanation. Bishop Douglas uses it—

“Now lat that ilk rahatour wend in hy
The blak hellis biggyngis to vissy.”

—‘Eneados,’ iv. p. 201, ll. 7, 8.

Mr Small gives Fr. *rehair* as the origin of the word. *Feyndiss gett*=child of the devil. *Gett*=child. Forms—*get*, *geat*, *geit*. Still in common use, but in contempt.

245. *Filling of tauch*=Lump of tallow. *Tauch*=tallow. Forms—*taugh*, *taulch*, Icel. *tolgr*, Ger. *talg*, Dut. *talk*. Tallow is the subject of an Act of James I. : "Item, it is ordaned that na Taulch be had out of the Realme, vnder the paine of escheitte of it to the King."—P. 2, c. 32. It is called *talloun* in the Act of Parliament quoted in note, l. 239. *Tyauchie*=greasy, is used in Banffshire. *Rak sauch*=twisted willow. *Sauch* is the common word for a willow. There is still a proverb in use referring to one of stubborn disposition—"He's as thrawn's widdie waans" (wands). *Cry crauch*=cry out "beaten." This seems to be taken from the cry of a hen—"crauch, crauch"—when she is seized.

246. *Muttoun dryver*, &c.=Stealer of sheep, robber of granaries, having carnal connection with old mares. *Fowll fell thee*. *Fall* would be a better reading. A curse=May misfortune fall on thee. The phrase is found in 'Reliquiæ Antiquæ'—

"Flen, flyzes, and freris, foul falle hem thys fyften zeris
For non that her ys lovit flen, flyzes, ne freris."

—'Carmina Jocosæ,' ii. p. 91.

"Fool fa' ye" is still a common imprecation.

249. *Dathane*=Dathan, son of Eliab, of the tribe of Reuben, who, with his brother Abiram and others, rebelled against Moses, and was punished by being swallowed up, with their wives, children, and property, by the earth opening. Numer. xvi.

250. *Abironis birth*=Descended from Abiram. Abiron is the form of the Vulgate. *Bred with Belial*=son of Belial, the Scripture expression for one lost to all good. Compare Milton, 'Paradise Lost,' ii. ll. 109-225.

251. *Wod werwolf*. See Montgomerie's 'Flyting,' l. 360, and note, p. 315. *Worme*=snake. A.S. *wurm*, *worm*, Icel. *ormr*, Dan. *orm*, Sw. *orm*=(fig.), a false person.

253. *Sodomyt*, *syphareit fra*, &c.=Sodomite, reduced to a cipher or nothing—i.e., wholly separated from the saints in heaven. *Syphareit*. The following, from Alanus de Insulis, seems to explain this word: "Illic vespertilio avis hermaphroditica, cifri locum inter aviculas obtinebat."—"De Planctu Naturæ," 436 D. Perhaps an error for *sephareit*, or there may be a play on the two words.

256. *Thow*, &c.=Thou shalt be made look like a fool, thou blear-eyed sum and substance of bestiality. Join *bleir-eit* to *bestiall*.

256-264. See 'Introduction,' p. xvii.

258. *At Cokburnispeth*. See 'Wallace,' viii. l. 75. Laing says: "Formerly Colbrand's path, the parish of that name, in Berwickshire; but here it evidently alludes to an ancient fortress and manor which be-

longed to the Earls of Dunbar, near the ravine over which has been erected the Peese-Bridge; and which fortress, from its situation, commanding the pass, was considered to be one of the keys of the kingdom."—Vol. ii. p. 426.

261. *A meir of Mar*. The horses of Mar were good when young only—so John Major says: "Stewartos equis Marræ qui in juventute boni sunt et in senectute mali plerumque Scoti cuncti comparare solent"—'Hist.,' vi. 14.—M.

262. *Wes Corspatrik, Erle of Merche*. See 'Introduction,' p. ccxiii., and cp. 'Wallace,' i. l. 81.

262-264. *And be illusioun*=And I dare say boldly that false traitor was the first that ever put Scotland to confusion by deception, trickery, or deceit. *Haraely*=boldly. See 'Testament of Mr Andro Kennedy,' p. 58, l. 115, and Montgomerie's 'The Cherrie and the Slae,' l. 598.

269. Spottismuir lies east of Haddington. See 'Wallace,' viii. l. 180.

273-275. *Scottis Lordis chiftanes, &c.*=He caused the Scottish Lord-chieftains to be held in fast or strong hold within Dunbar, that old den of treason, till the battle was done, to be accused. *Chessone*=perhaps to accuse. The full form of the *sb.* is *enchesoun*.

281-286. *Wallace gart cry, &c.* See 'Wallace,' viii. l. 1, *seq.* See 'Introduction,' p. cclxix. *King in Kyle*. 'Wallace,' viii. l. 21.

283. *Diserth*. Professor Skeat suggests Dysart.

289. *Na fowlis of effect*=No noble or clean birds build among these slopes or braes.

293. *Warriet appil*=The cursed apple. See 'Bruce,' vii. l. 228; and 'Wallace,' ii. l. 189, where the form is *wareide*.

299. *Archbald Dumbar, &c.* "The samyn yer [1446] Archebald of Dunbar tuke the castell of Hailis on Sanctandros day the Apostle, and syne cowardlie gaf it ovr to the master of Douglas sudanlie."—"Chronicle of the Reign of James II.," p. 39, "The castle, which is now in ruins, is beautifully situated in a retired spot, about two miles from Linton."—Laing, vol. ii. p. 427. See 'Introduction,' p. ccxix.

309. *Thow wes prestyt*=Thou wast made ready. *Prest*=ready. A.Fr. *prest*, Late Lat. *præstum*.

319. *Bot geris me tell thair trentalis of misdeidis*=But forces me to tell their very many misdeeds. *Trentalis*=service of thirty masses for the dead. In this line=large number. O.Fr. *trental*, *trentel*; cp. Lat. *trigintalem*. "1496. Item, to the preistis of Striuelin, to say a trentale of messis for the King, xx š."—"Accounts of the Lord High Treasurer," vol. i. p. 280. "1497. Item, the xxij day of Aprile, giffin to Schir Andro Macbrek, at the Kingis command, to say ane trentale of messis of Sanct George, xx š."—*Ibid.*, i. p. 330.

322. *And knaw, kene skald, I hald of Alathya*. *Alathya*, Alethia=probably ἀλήθεια, Truth, in contrast with "fals Eustase air." Probably a figure in some masque was so called. Or is *Alathya*=Ilithyia,

Εἰλεῖθια, the goddess of the Greeks who aided women in childbirth, Lat. *Juno Lucina*, and the poet means to say that he knows everything about the genealogy and birth of his opponent, as if he had the information from the goddess who assisted at his birth?

327. *And with*, &c. = And scourge and strike thyself with a hawthorn—*i.e.*, being hard and covered with sharp prickles.

328. *Thus dre*, &c. = Thus suffer penance with *Deliquisti quia*—Psalm xxi. 2. M. and R. have *Dereliquisti*, which is the correct reading. *Dre* = to suffer. Forms—*dregen*, *drehe*n, *drye*, *drie*, *dree*, *dre*; A.S. *dreogan*, to endure.

330. *And cum in will* = Offer submission—a feudal term. Sir David Lindsay says—

“Thairfoir, wee put vs in 3our will.”

—‘Ane Satyre,’ l. 1822.

And Stewart—

“Tha come ilkone and pat thame in his will.”

—‘Croniclis,’ i. l. 627.

331. *And syne ger Stobo*. See ‘Introduction,’ p. cclxvii.

332. *Renounce*, &c. = Disown, declare to be wrong, thy rhymes; both curse and burn thy writing. This is a brief description of a Scottish *auto da fé*.

335. *Ter* = tar. So in the ‘Accounts of the Lord High Treasurer:’ “1494. Item, for the tursing of the barellis of ter, the cabill and ankys, to the three cartaris, vj ñ xv s̄.”—Vol. i. p. 253. See ‘Wallace,’ viii. l. 775.

336. *Arthuris Sete*. This is perhaps one of the earliest recorded instances of this name.—M.

341, 342. *And thou*, &c. = And thou, fool, didst come in February or March [the months when the frogs spawn] there to a pool and drank the spawn of frogs, [and] that makes thee rhyme in filthy, sticky [like the spawn] terms, and blabbering words that annoys men’s ears to hear. *Paddok* = frog. *Poddock* or *pothock* (Keith) is the common word for a frog. *Rod* = spawn of frog. *Cruds* is the form in Banffshire.

343. *Glod* = glided.

345. *Thow lufis*, &c. = Thou hast no love, elf, for the Erse tongue, I know, but it should be the language of all true Scotsmen. It was the good language of this land, and Scota caused it to multiply and spread, till Corispatrik, thy forefather, of whom we read treason, made the Erse tongue and Ersemen—*i.e.*, Highlanders—few, and through his treason brought in English tails; and so would you yourself, if you might succeed him. Another proof of Dunbar’s aversion towards the Highlanders. The stanza is a reply to ll. 105-112 and l. 145.

351. *Inglise rumplis*. These were the long tails of the women’s dresses, which Scottish writers were never tired of railing at. See ‘Bellenden Chronicle,’ ix. c. xvii. Skelton has a curious poem, “Vili-

tissimus Scotus Dundas allegat caudas contrâ Angligenas Caudatos Anglos spurcissime Scote quid effers? Effrons es quoque sons : mendax tua spurcaque bucca est," from which the following extracts may suffice :—

" This Dundas,
This Scottishe as,
He rymes and rayles
That Englishmen have tailles."

The closing lines perhaps allude to Dunbar :—

" Dundê bar,
Walke Scot,
Walke Sot,
Rayle not to far."

—'Skelton's Works,' ed. 1736, p. 273.

Sir David Lyndsay wrote a poem against *Sydetails*. *Syde*=hanging low. Bishop Douglas says—

" Orpheus of Trace, in syde robe hapand hie."

—'Æneados,' iii. p. 52, l. 32.

One of the most curious references to the English tails was at the baptism of James VI. "At the principall banket ther fell out ane gret eylest and gruge amang the Englismen; for a Frenchman callit Bastien devysed a number of men formed lyk sattyres with *lang tailles* and whippes in ther handes. . . . But the sattyres were not content only to red roun, but pat ther handis behind them to *ther tailis*, quhilkis thay waggit with ther handis in sic sort as the Englismen supposit it had been devysed in derision of them."—Lindsay's 'Memoirs,' p. 171.—M.

355. *Quhare thou*. An allusion to l. 51.

356. *Densmen*, &c. James IV. was son of Margaret of Denmark. This reference is a proof that 'The Flyting' was composed during the reign of James IV. *Densmen* was the Scotch for Danes. "1488. Item, to v Denss men that wes in Stirling, be the kingis commande, xx ti."—'Lord High Treasurer's Accounts,' vol. i. p. 89. See *ibid.*, p. 68, "The Dens man of were." See Jamieson as to "Densmen."

360. *Deulbere! thou devis*, &c.=Thou makest deaf the devil, thy uncle, with thy din. *Deve*=make deaf. Icel. *defya*; O.Sw. *döva*, Sw. *döfva*, Dan. *döve*. Still in common use. *Eme*=uncle. A.S. *éam*, uncle. The play on Dunbar's name is difficult to explain, but perhaps means not *Dun* but *Deuilbar*.

368. *On Mount Falconn*=Montfaucon, in the suburbs of Paris, where criminals were executed. "In ancient times it was the custom to suspend upon gibbets without the city the bodies of criminals who had been executed in Paris. These gibbets were called *justices*. The most remarkable was that of *Montfaucon*. This was an elevated spot situated between the Faubourg Saint Martin and the Faubourg du

Temple, having upon its summit a solid mass of masonry, about sixteen feet high, forty long, and thirty broad. Upon the surface of this mass were sixteen stone pillars, thirty-two feet in height, which served to support large beams; and from the latter hung iron chains, in which the dead bodies were placed. While this custom prevailed, there were generally fifty or sixty criminals waving in the air. When there was no room for a dead body, that which had been there longest was taken down, and thrown into a cave which opened into the centre of the enclosure. In the beginning of the eighteenth century this frightful gibbet had fallen into decay, and only three or four pillars remained."—'History of Paris,' Lond. 1825, vol. iii. p. 62, as quoted by David Laing, vol. ii. p. 432.

369. *And yit*, &c. = Even this horrible place is too fair to be polluted with such an ugly face.

371. *Cum hame*, &c. These words seem to point to the fact that Dunbar was abroad at this time, perhaps in Paris.

372. *To erd the vnder it*, &c. = I shall get favour to bury thee under it. *Erd* = to bury. Icel. *jarða*, Dan. *jorde*, Sw. *jorda*, to bury. Cp. Icel. *jörð*, A.S. *eorðe*, O.Sw. *iorþ*, *iarþ*, Dan. and Sw. *jord*, Ger. *erde*. It is used by Barbour—

"Thai haue him had till dunfermlyñe,
And hym solempnly erdit syñe."

—'Bruce,' xx. ll. 291, 292.

Sometimes yet used. *Purchas* = to procure, to get. See 'Court of Venus,' iv. l. 99, and note, p. 210. To this may be added another example—

"Yeve hir yiftes, and gete hir grace,
For so thou may thank pnrchace."

—'R. R.,' vii. p. 98.

373-375. *To eit thy flesch*, &c. = The dogs will have no time to eat thy flesh [so eager am I to get you under ground], the ravens shall pluck out the roots of thy tongue, because thou dost discuss such malicious things of thy master [the tongue being the offending member].

376. *It is wele sett that thou sik barat brace* = It is quite proper that thou shouldest embrace, take unto thine arms, undergo such trouble. "It sets weel" and "it sets ill" are in common use.

377. *Small fynance*, &c. = The small sum of money which thou didst beg from thy friends thou didst lose along with the holy ashes or dust which thou didst carry to allay the storm.

379. *A dowcare, for to dreg it*—i.e., a diver to dredge for it. So to *douk*. Dan. *dukke*. The name of *doucker* or *dowckar* is applied to various species of birds—e.g., the Pochard (*Fuligula ferina*), the Golden Eye (*Clangula glaucion*), and the Little Grebe (*Tachybaptus fluviatilis*).

380. *Seland cost.* This and l. 94 make it all but certain that Dunbar had gone a voyage to Denmark, and that his ship was stranded in a storm, while its passengers were wrecked.

381. *Sic reule*, &c.=Such an arrangement caused them to be served with cold roast.

383. *Cryiand*, &c.=Asking alms for the love of God.

392. *And has*, &c.=And has a chamber prepared for you in hell. *Dicht*=to arrange, to set in order, to make ready. A.S. *dihtan*. It occurs several times in 'Le Morte Arthur'—

"A Richè soper there was dight."—L. 142.

And in Barbour—

"And askit the kyng gif he vald et,
And rest hym till the met war dicht."

—'Bruce,' vii. ll. 154, 155.

Its common meaning at present=to wipe or to cleanse.

394. *And thou sall cry*, Cor mundum. Psal. l. 12 (li. 10). Sir David Lyndsay uses the whole phrase—

"Quharefor, *Cor mundum crea in me*, I cry."

—'The Answer to the Kingis Flyting,' l. 20.

This verse was said at Lauds on the first Sunday in Lent. Compare 'Court of Venus,' Bk. I. ll. 44, 45, and note, p. 159; and Montgomerie's 'Flyting,' l. 79, and note, p. 308.

395. *Duerch*=dwarf. See l. 408. This word seems to indicate that Dunbar was of small stature.

397-400. *I sall degraid the*, &c. I shall degrade thee, thou graceless one, from thy rank [or it may be, clerical order], drive thee away out of scorn, and cut thee off from the school [*i.e.*, deprive thee of thy academical degree], cause thy head to be cropped [the badge of the fool], and transform thee to a fool, and then enthrone thee along with treason on the hurdle, to be drawn to the gallows. The heads of fools were frequently shaved, in imitation, or perhaps ridicule, of a monk's tonsure. Douce, 'Illustrations of Shakespeare,' p. 323.

405, 406. *Quhen thou*, &c.=When thou chargest me with poisoning, I lay a criminal charge against thee, and, thief, I will prove it on thy person. See ll. 70, 78. Point thus in l. 406: [and] preue it, pelour, &c.

407. *Clame not to clergy*, &c.=Lay no claim to learning. For I defy thee, child; thou shalt buy it dearly, dwarf, if thou dealest with me. *Gersone*=Fr. *garçon*, a boy.

409-411. *In Ingland*, &c. See ll. 270-275.

411. *In Dunbar*, &c.=The false clan of Dunbar received him—*i.e.*, Edward Longshanks—in the town of Dunbar.

412. *Thay suld be exilde Scotland mare and myn*=They should be banished Scotland, more and less—*i.e.*, all. *Myn*, Icel. *minnr*. "Mare and less" is a not uncommon expression. Thus, 'Legends of the Saints'—

" & þat þe folk mare & les
 Ma kene & se þat þu-alane
 Is suthfast god, & ellis nane."

—' St Margaret,' xxviii. ll. 583-585.

It is also applied to things. Sir David Lyndsay says—

" All the maters of Scotland, mair and les
 To thir twa famous saits, perpetuallie,
 Salbe directit."—' Ane Satyre,' ll. 3835-3837.

414. *The hede poynt*, &c.=The crest, or the highest part of the ornaments of a coat-of-arms placed on the wreath.

417-422. *I am the kingis blude*, &c. This claim was well founded. His grandfather, son of Sir Gilbert Kennedy of Dunure, and Agnes Maxwell his wife, married the Princess Mary Stewart, daughter of Robert III. This he alleges in refutation of the charge of trying to poison the king. See ll. 77-80, 405.

417. *His trew speciall clerk*. "Kennedy, by his here calling himself the king's special clerk, probably alludes to the office he held in Carrick" (David Laing).

424. *And on the rattis*, &c. See l. 51, with note, and l. 355.

431. *Thow has thy clamschellis*. See 'Legends of the Saints,' vol. i., "St James," iv. l. 157, and note, p. 75. *Burdoun*=baton, pilgrim's staff. Fr. *burdon*.

432. *Wnhonest wayis all, wolronn*. Read *wolroun*. Professor Skeat suggests Icel. *völur*=wale, a round stick, and *röng*=rung, a round of a ladder. *Wolroun*=bit of a round stick used for the round of a ladder, with a contemptuous allusion to the thinness of the same.

433. *Thou may not pas Mount Barnard*. Swiss mountains through which pilgrims passed on their journey to the Holy Land. David Laing gives, from the Asloane MS., fol. 155, the following enumeration of the Alpine range: "In Europa is Ytalia, Ausonia, Tuskia, &c., &c. The gret Duchery and Montanis of Hastry, sic as Mont Bernard, Mont Goddart, Mont Cristofere, Mont Savoye, Mont Nycholas, Mont Pistoy, and mony ma."—Vol. ii. p. 435.

435, 436. Professor Robertson Smith suggests: Omit comma at end of l. 435, and the meaning is, "Mount Nicholas and Mount St Gothard there arrest such brigand boys [as you, Dunbar], and blind them with the blasts of wind and snow." But the construction of the first three words in line 436 is doubtful. For the form *bois*, see 'Murray,' s. v. "Boy." M. reads *briganis*, but this is merely another form of the same word. See 'Murray,' s. v. "Brigand."

437. *In Parise wyth the maister buriawe*. Fr. *bourreau*, hangman.

443. *Thou drank thy thrift*, &c.=Thou drankest thy savings, and laidest thy clothes in pledge.

445, 446. *A pak*, &c.=In Denmark thou wilt receive a package of the skins of fleas from my tally or account, in order that thou mayest

make some money. Chaucer has *taille* for a tally or notched stick used to keep accounts.—Prologue, 'Canterbury Tales,' i. p. 101 (l. 570, Morris).

447, 448. *With De profundis*, &c.=Defend thyself with *De profundis*, if that fail, &c. *De profundis*. Psalm cxxix. *Fend*=to ward off. Fr. *defendre*. *Failye*=to fail. Fr. *faillir*. It occurs frequently in Barbour—

"Bot oft falȝeis the fulys thought."—'Bruce,' xi. l. 21.

449. *Into the Katryne*. The name of the ship in which Dunbar is supposed to have sailed in 1490. The name of the ship occurs in the 'Accounts of the Lord High Treasurer': "1491—Item, to my Lord Boythwell, quhilk the King gart him gif to the schipmen of the Katryn besyd Northberwic, quhen the Imbassatouris past in Franss, xl demyss, xxvj ti xij s iij d."—Vol. i. p. 179.

453-456. *The firmament na*, &c.=Neither sky nor firth was clear as long as thou, Devilbear, child of the devil, wast on the sea; by reason of thy sin the souls had sunk in the sea had not such great prayers been made. Point with a semicolon after "see."

457. *Quhen that the schip was saynit*. *Sayn*=to bless by making the sign of the cross. See 'Tidings from the Session,' l. 41, and note. It occurs several times in Barbour—

"Quhen schir Amer herd this, in hy
He sanyt him for the ferly."

—'Bruce,' vii. ll. 97, 98.

It was the custom of old to "sain" the ship before sailing. At the present day a small phial of "holy water" is carried on board fishing-boats by Catholic fishermen in the West Highlands. Here is what is done in parts of France on the departure of the boats: "Le moment venu de prendre route, le patron arrivait, et, se tenant debout sur l'avant du bateau, grave, donnait le signal. Alors, mettant chapeau bas et mêlant à son invocation des expressions spéciales: '*Foitis!*' s'écriait-il solennellement. 'Au nom de Dieu, de la Sainte Vierge, à *las!*' Aussitôt, silencieux et d'un mouvement spontané, tous les hommes de l'équipage en partance de se découvrir. En même temps que les chapeaux passaient de la tête dans les mains, ces gens, d'ordinaire rudes et sceptiques, faisaient le signe de la croix."—'Revue des Traditions populaires,' vol. iii. p. 383. See 'Legends of the Saints,' "St Peter," i. l. 521, and note, p. 25.

465, 466. *Had thai*, &c.=If they had been as well provided with shot, they would have passed by men of war without peril.

467-469. *As thou was louse*, &c.=As thou wast lax in the bowels, and always ready to evacuate, they might have at last taken the fare; for thou couldst evacuate a cartload at once. *Bune*=bum. Cp. Lyndsay on "syde taills." *Collum* as well as *tollum* is a difficult word. I have preferred the reading *tollum*, and it may mean fare for the

passage. He left so much on board the ship, which, if sold, would have paid it. *Tollum*=fare. *Tollum, tolla, tolta, tollagium, telon, teloneum, toll, tolnetum*=portorium. If *collum* is taken as the reading, it may be *collus*=navis onus, It. *collo*. Then the meaning will be—He would have filled the ship with a cargo. *Tollum* may be, however, connected with *tollie*, dung. See 'Jamieson.'

471. *Thow fylde faster than fyftenesum mycht lawe*=Thou madest dirty faster than fifteen men might bale it out. *Fyftenesum*=fifteen. Cp. 'Philotus'—

"Than twasum cummis to cambe 3our hair."—St. 19.

It is not unusual in folk-speech to affix *sum* to numerals, as "They're a bonnie twasum,"—a common phrase applied to two in company; "a foursome or eightsome reel." A "foursome" is a golf term, where there are four players, two on each side. Other forms will be found in Murray, 'Dialect,' p. 74.

474-476. *And boun*, &c.=And make ready to have with thee a false rod of office; thou callest thyself a horse marshal at the meeting, and with that craft goest through the land. *Boun*=make ready. It is so used by Barbour—

"He gert apon thar best maner
With mony men boun thaim to ga
In Ingland," &c.—'Bruce,' xix. ll. 246-248.

475. *A horse marschall*=The man that had charge of the horses. A duplication when the original meaning of marschall=horse servant (see Skeat) had been forgotten. The following occurs in 'The Lord High Treasurer's Accounts': "1496—Item, to Harye, the hors marschael, xv s vi d."—Vol. i. p. 305. "1497—Item, that samyn day, giffin be the Kingis command to the Inglis hors marschael, to hele the broune geldin, xvij s."—*Ibid.*, p. 330. For the duties of the Horse Marshal and those under him, see 'King Edward II.'s Household Wardrobe and Ordinances' (Chaucer Society), pp. 38-44.

477-480. *Be na thing argh*, &c.=Do not be in the least timid, but boldly take in hand. If thou happenest to be hanged in Northumberland, thy kindred is well rid of thy encumbrance, and that (hanging) is thy doom, I know. *Argh*=timid, cowardly. A.S. *earg*, cowardly. See quotation, l. 51. See 'Jamieson,' s. v. "Ergh." Used still by old people.

483. *That newir nane sic ane be callit a Scot*=That no such one be ever called a Scot. Throw out the commas.

484. *A rottyn crok*, &c.=A rotten old ewe, loose of the fundament—there it is, spoken right out. *Crok*. See poem 'To the Queen.'

485-488. *Fra honest folk*, &c.=Separate this disgusting fellow from honest folk; carry this man, venomous and corrupt as carrion, into some desert where there is no inhabited dwelling to prevent the air from being filled with stench and made unwholesome.

489. *Thou was consauit in the grete eclips.* There was on 18th July 1460 a total eclipse of the sun, visible in Europe, Asia, and east of Africa—'L'Art de vérifier des Dates.' This is probably the eclipse referred to, which would agree with the conjecture as to Dunbar's birth. See 'Introduction,' p. xv.—M.

494. *A myten, &c.* = A myten full of scolding, like the bat (?) *Myten*. *Mittane* occurs in the poem, 'Schir, 3it remembir as of befoir,' l. 12. I have heard *mitten* applied to a child, boy, girl, and man of a small, somewhat dumpy stature (Banffshire). Jamieson connects it with the word *mittall*, apparently a kind of hawk, mentioned in an Act of Parliament of James II. (1457) c. 85. It is perhaps connected, as suggested by Professor Skeat, with *myting*. *Flyrdom* = perhaps, bat. *Flyrd* = to move about in a giddy, restless fashion; and as a *sb.* = a light, giddy person. *Flyrdock* has the same meaning. Cp. *flutter-mouse*, *fliddermouse* = a bat.

495. *Messan tyke*. *Messet* is an archaic word for a puppy—'Halliwell.' "Dame Julia's messet"—Hall's 'Poems,' 1646; "Canis Melitensis, a *messin* or lap-dog"—Sibbald, 'Prodromus Nat. Hist. Scotiæ,' p. 10; 1684.—M.

497-500. *Greit in the glaykis, &c.* The punctuation is at fault. Put a semicolon after "gukkis," a comma after "cukkis," a comma after "Rymis," and a full stop after "Rose." The meaning then runs = Great in trickery, good Master William plays the fool; imperfect alike in poetry as in prose—*i.e.*, unable to write either the one or the other—all close under cloud of night thou evacuatest or givest forth rhymes filthy as ordure—thou of me, who am the Rose of Rhetoric. The original meaning of *glaiiks* seems to be a reflected light dazzling and so deceiving the eyes—see 'Jamieson.' *Glayskis* = trickery. I have seen a toy called "the glaykis" which was composed of several pieces of notched wood fitted into each other in such a manner that they can be separated only in one way (Keith). *Glayskit* is used = daft in 'Complaynt of Scotlande': "quhar for it vas beleuit be all the romans that he vas be cum frenetic and glaykit."—P. 136, ll. 15, 16. See *ibid.*, p. 140, l. 32.

502. *That I may touch thy tone, &c.* = That I may touch thy belly with pain—*i.e.*, inflict pain. *Tone* = tun, cask; figuratively, paunch, big belly. I have heard the word so used. Professor Skeat suggests toes, but this meaning does not accord so well with *tume* in l. 520.

505. *Ane benefice, &c.* A reference to his not having received a living from the king.

506. *Bot gif it war to gyngill Iudas bellis.* = Unless it were to act the traitor, as Judas did who betrayed Christ. *Judas's torch* was a torch carried in processions, and *Judas's beard* was a red beard. See 'Halliwell.' Probably Judas was a figure in the Passion Plays.

507. *Tak the a fidill, &c.* = Take to thee a fiddle or a flute, and play the fool. *Geste* = to tell tales or romances, to give amusement, hence

to play the fool; *sb. geste*, story, romance. A.Fr. *geste*, an exploit, history of exploit; Lat. (*res*) *gesta*.

508. *Windought* = Pithless person, weak creature *Un*, not, and doughty, A.S. *dyhtig*, strong, brave; *dúgan*, to be worth; Dut. *deugen*, *doogen*. Cp. *dow*, to be able.

509, 510. *Thy cloutit cloke*, &c. = Put on thy body thy patched cloak, bag, and clamshells, and pass into France. See 'Legends of the Saints,' "St James," iv. l. 157, and note, p. 75.

513. *Cankrit Caym* = Bad-tempered. *Cankrit*, in the form of *cankirt*, is in common use. *Caym* = Cain.

"Therefore, Caym, brother, lete us now go," &c.

—'Ludus Coventriæ,' Play of Cain and Abel, p. 33.

Cayme is another form: "Sacrificium Cayme and Abell"—'York Plays,' pp. 35-39. In the Middle Ages Cain became a demon. "This is the grand president in the infernal regions. He shows himself commonly under the form of a blackbird. When he appears in the shape of man, he speaks from the midst of a burning brasier, and carries in his hand a sharp sabre. He is famous for the astuteness of his logical powers, and it was with him Luther had his encounter. Caym gives the knowledge of the singing of birds, the lowing of cattle, the barking of dogs, and the sound of the waves. He knows the future. He was of the order of angels, and now commands thirty legions in the infernal regions."—Wierus, 'Pseudomonarchia dæmonum.' See 'Introduction,' p. ccx. *Tryit*. See Montgomerie's 'Flyting,' l. 78. *Trowane* = trow, troll, goblin; Icel. *tröll*; O.Sw. *trol*, *trul*; Dan. *trolde*, a goblin, an ogre. Cp. Gr. *τρώγλη*, *τρωγλοδύτης*, cave-dwellers. *Tutiwillus*. Tutivillus is the name of a devil that was employed in gathering the words that were mispronounced, mumbled, or curtailed in pronunciation by the officiating priest. "And therefore the fende sendeth redely hys messengers to gather all suche neglygences togyther & to kepe them in accusyng of the soule as we rede of an holy Abbot of the order of Cystreus that whyle he stode in the quyer at mattyns, he sawe a fende that had a longe and a greate poke hangynge about hys necke, and wente aboute the quyer from one to an other, and wayted bysely after all letters, and syllables, and wordes, and faylynges, that eny made; and them he gathered dylygently and putte them in hys poke. And when he came before the Abbot, waytyng yf oughte had escaped hym, that he myghte haue gotten and put in hys bagge; the Abbot was astoned and aferde of the foulenes and mysshape of hym, and sayde vnto hym. What art thou; And he answered and sayd. I am a poure dyuel, and my name ys Tytyuillus, & I do myne offyce that is commytted vnto me. And what is thyne offyce sayd the Abbot, he answeryd, I muste eche day he sayde brynge my master a thousande pokes full of fay-

lynges, & of neglygences in syllables and wordes, that ar done in youre order in redynge and in syngyng. & else I must be sore beten. ¶ Thus ye maye se, that though suche faylynges be sone forgotten of them that make them; yet the fende forgetteth them not, but he kepeth them full bysely in sure store to accuse the soule therewith at our lordes dome, wherfore yt is good to know the cause of suche hast and neglygence, and to put remedy therto."—'The Myroure of Oure Ladye' (E.E.T.S.), p. 54. The following is from the seventh treatise, 'Speculum cantantium sive psallentium,' in the Lansdowne MS., 763, which Hawkins has given, vol. ii. p. 218 :—

"Detestatio contra perverse psallentes.

Qui psalmos resecant, qui verba recicisa volutant,
Non magis illi ferent quam si male lingue tacerent.
Hi sunt qui psalmos corrumpunt nequiter almos :
Quos sacra scriptura dampnat, reprobant quoque jura ;
Ionglers cum jappers, nappers, galpers, quoque drawers,
Momers, forskippers, overrenners, sic overhippers,
Fragmina verborum *Tutivillus* colligit horum."

The name is applied in a Trade-Mystery to a Lollard—

"My name is *Tutivillus*, my horne is blawen :
Fragmina verborum *Tutivillus* colligit horum,
Belzebub Algorum, Belial belman dolorum."

"He tells the Devils that he is one of their order, and one of their sons, and in return is saluted by the name of the Devil's *chorister*, which explains the reason of his introduction into the above verses."—'Catalogue of the Lansdowne MSS.,' p. 170, col. i. The word occurs in a poem printed by Halliwell & Wright, from Douce 104. In 'Reliquiæ Antiquæ'—

"Tutivillus, the devyl of hell,
He wryteth har names, sothe to tell,
Admissa extrahantes."

—ii. p. 257.

515. *I sall ger bake the*, &c. These lines contain a reference to the small stature of Dunbar. "The laird of Hillhouse," Sir John Sandilands, the Master of Artillery in the reign of James IV., is mentioned several times in 'The Accounts of the Lord High Treasurer,' vol. i. See 'Introduction,' p. ccxxix.

517. *Fowmart* = Polecat (*Mustela putorius*, Linn.) A.S. *fúl*, and *meard*, martin. Forms—*fulmarde*, *fulmerde*, *fulmare*, *fulmere*. The word is found in the Acts of Parliament of James I.: "Item, It is ordaned that na man haue Mertrik skinnis furth of the Realme, and gif he dois, that he pay to the king two schillinges for the Custome of ilk skinne, and for ten Fowmartes skinnis called Fithawes ten penies."—P. 1, c. 22. Compare 'Montgomerie,' Glossary. It is still used

as a term of reproach. *Fasert*=coward, dastard. See 'Montgomerie,' s. v. "Fazarts."

518. *Foule fond, flend fule*, &c. This is an obscure line, and the following guess is put forward. *Foule*=unclean, filthy. Dan. *ful*. *Fond*=stupid, "a very common archaism"—'Halliwell,' s. v. *Flend*=covered with fleas, formed from *flen*, fleas. So the line would=unclean, or filthy stupid fool, covered with fleas, shame upon thy face. *Fond* may be for *fiend*, or it may be connected with the O.Dan. *fund*, a trick. Cp. Sw. *Satans funder*=Satan's tricks. Montgomerie uses the phrase "fleyed foole"—'The Flyting,' p. 86, l. 781.

520. *To tume*, &c.=It has wearied ten big, strong, rough women to empty thy paunch. *Carling*=a big, strong, rough woman. Still used for such. Was Dunbar a man of small stature with a big paunch and thin legs? This line and other references to his stature seem to point to that conclusion.

521. *Hell caa*=Jackdaw of hell. Dan. *kaa*. Still in use for a jackdaw. Fig. one of small stature, commonly applied to a child.

523. *Thow irefull attircop*. See Montgomerie, 'Sonnets,' v. l. 12, and note, p. 329. Still in use=an ill-natured person, as "He's a perfit aittercap." *Pilate apostata*=Pontius Pilate, who condemned Christ to death.

524. *Judas*, who betrayed Christ. *Lollard laureate*=Lollard, a follower of Wycliffe; *laureate*=crowned with laurel, as being chief. Cp. l. 548. See 'Introduction,' p. ccxxxviii.

525. *Sarazene*. Sir David Lyndsay says—

"Sum sayis 3' ar ane false Saracene."

—'Ane Satyre,' l. 2195.

Symonyte provit=a proved follower of Simon Magus—Act. viii. 9. *Pagane pronunciate*=a pagan or heathen, plain as an axiom; *pronunciate*, Lat. *pronunciatus*. Cp. *pronunciatum*, an axiom. Throw out the comma between *symonyte* and *provit*, and insert it after *provit*.

528. *With Gog and Magog*, &c. Cp. Ezech. xxxviii. 2, 3; xxxix. 1, 6; Apoc. xx. 7 (8). See 'Introduction,' p. ccxxii.

529. *Nero* = The Roman Emperor. *Golyas* = Goliath, the giant killed by David—I Reg. (Sam.) xvii. 4 ff.

530. *Pharao*=King of Egypt, under whose reign the children of Israel went forth to the Promised Land—Exod. i. ff. See 'Introduction,' p. ccliii. *Egipya*, probably Egyptia, the name given to Potiphar's wife in 'Testamentum Josephi.' Here is from the Latin translation: "Quoties Ægyptia minata est mihi mortem?"—p. 701. "Et mane evigilavi ad Dominum, et flevi pro Memphiticâ Ægyptiâ, quoniam multum et indesinenter molesta erat mihi"—p. 702. "In manifesto et abscondito dixit mihi: Ne timeas tibi a viro meo, nam persuasum est ei de castitate tua; quia, etsi dixerit aliquis ei de nobis,

non crederet. Propter hæc omnia in terra jacebam ego sacco indutus, et deprecabar Dominum, ut liberaret Dominus ab Ægyptiâ"—p. 703. 'Codex pseudepigraphus Veteris Testamenti,' by J. A. Fabricius, 1713.

531. *Deulbere*, &c. = Devil-born, these are the accusations I bring against thee (?).

532. *Termygantis*, &c. = May Termagant annoy thee. Cp. l. 552. *Termygantis* = Termagant, one of the gods of the Saracens, according to 'Chanson de Roland,' in which this deity is associated with Mahoun and Apollo—

"Asez i ad de la gent païenur,
Plurent e crient, demeinent grant dultur,
Pleignent lur deus Tervagan e Mahum
E Apollin, dunt il mie nen unt."—Ll. 2694-2697.

And—

"Li amiralz mult par est riches hum :
Dedevant sei fait porter sun dragun
E l'estandart Tervagan e Mahum
E une ymagine Apollin le felun."—Ll. 3265-3268.

And in 'Raoul de Cambrai'—

"Voroies tu renoier le tien dé,
Mahom et Apolin, Tervagunt et Jupe."

—Ll. 8053, 8054.

See *ibid.*, ll. 611, 2589. Chaucer says—

"He swar, Child, by Termagaunt," &c.
—'The Tale of Sir Thopas,' iii. p. 121 (l. 13,741).

In 'Syr Guy of Warwick' the Soudan is made to say—

"This Cristen our men to deth doth,
Ac bi Carist y swere min oth
And bi Apolyn the grete,
Bi Teruagaunt and bi Mahoun the swete,
Bot we of hem be wreken swithe."

—P. 122, ll. 3155-3159.

And in the poem of 'The King of Tars,' when the Soudan becomes Christian he is represented as destroying the images of the false gods—

"He hente a staf with herte grete
And al his goddes he gan to bete,
And drouh hem alle adoun ;
And leyde on til that he con swete
With sterne strokes and with grete
On Joryn and Plotoun,
On Astrot and sire Jovyn,
On Tirmagaunt and Apollin,
He hak hem scolle and croun ;
On Tirmagaunt that was heore brother,
He lafte no lym hole with other,
Ne on his lord Seynt Mahoun."

"And often times by Termagant and Mahound swore."

—'Fairy Queen,' vi. vii. l. 47.

See 'Hamlet,' iii. 2; '1 Henry IV.,' v. 4. In 'Orlando Furioso' Ferran is represented as—

"Bestemmiando Macone et Trivigante."

—'Ariost.,' xii. 59.

"Then curst he as he had bin raging mad,
Blaspheming Tryvigant and Mahomet
And all the gods ador'd in Turk's profession."

—'Ariost.,' xii. ll. 43-45.

He is always represented as of a most violent temper. "*Termegisto*, *Tremegisto*, the child of thunder and of earthquake, by *met.* a great querrellous boaster." See 'Florio' and 'Littre,' s. v.

533. *Belzebub*. According to Jewish notions, "the prince of devils"—St Matt. xii. 24; St Marc. iii. 22. "The chief of devils"—St Luc. xi. 15. Milton places him next in power to Satan—

" . . . and weltering by his side,
One next himself in power, and next in crime,
Long after known in Palestine, and named
Beëlzebub."—'Paradise Lost,' i. ll. 78-81.

He is represented as of vast stature, seated on an immense throne, with his forehead circled with a band of fire, his breast swollen, his face inflated, his eyes sparkling, his eyebrows elevated, and his air threatening. He has very large nostrils, and two great horns on his head; he is black as a Moor; two vast bat-wings are attached to his shoulders; he has two big duck-feet, the tail of a lion, and long hair from head to foot. Cp. Milton, 'Paradise Lost,' ii. ll. 299-416. See 'Introduction,' p. ccvii.

534. *And Cayphas thy sectour*. Caiaphas, whose full name was Joseph Caiaphas (Josephus, 'Antiq.,' xviii. 2, 2), was high priest of the Jews under Tiberius during our Lord's public ministry, and at the time of His trial and crucifixion—St Matt. xxvi. 3, 57; St Joan. xi. 49, xviii. 13, 14, 24, 28; Act. iv. 6. See 'Introduction,' p. ccxi.

537. *Herode*=Herod the Great, who caused the massacre of the innocents—St Matt. ii. 16. See 'Introduction,' p. ccxxvii. *Grete Egeas*=The hundred-handed giant Ægæon. See 'Introduction,' p. ccxv.

538. *Marciane*. See 'Introduction,' p. ccxlv. *Maxencius*. See 'Introduction,' p. ccxlix.

539. *Antenor*=A noble Trojan who counselled the restoration of Helen. After the destruction of Troy he came to Italy and founded Patavium. It was Antenor that advised the Trojans to bring the wooden horse, in which the Greeks were concealed, into Troy. Chaucer says—

" This folk desiren now delyveraunce
Of Antenor, that brought hem to myschaunce.

For he was, aftir, traitour to the town
Of Troye."—'Troilus and Cryseyde,' v. p. 187.

And—

" . . . certis, than were I wel
Wers thanne was Achetofel,
Or Anthenor, so have I joye !
The traytour that betrayed Troye."

—'The Boke of the Duchesse,' vi. p. 171.

See 'Introduction,' p. cciv. *Eneas*=Æneas, the hero of Virgil's epic, and the progenitor of the Romans. Compare what Chaucer says concerning Æneas and Dido—

" But let us speke of Eneas,
How he betrayed hir, alas !
And lefte hir ful unkyndely."

—'The House of Fame,' vi. p. 203.

And—

" How Eneas to Dido was forsworne."

—'Legende of Goode Women,' viii. p. 74 (l. 927, Skeat).

540. *Throp* I cannot identify. *Olibrius*. See 'Introduction,' p. cciii. *Austern*=hard, cruel. Henryson uses the word—

" Angrie, austerne, and als unamyabill
To all that standis fray to myne estait."

—'The Parliament of Beistis,' p. 139, ll. 136, 137.

The following words are spoken by a peasant to a bully boasting of his prowess, and show that the names of Olibrius and Vespasian were used as terms for insolent fellows: "Est-ce donc, pelamor, qu'ous avez un engain de fer au coté qu'ous faites l'Olibrius et il Vespasian."—Cyrano de Bergerac, 'Le Pedant joué,' II. scene ii.

541. *Puttidew* I cannot identify. *Puttidew* or *pettedew* seems to be *petit* and *dieu*. *Baal*—one of the great chiefs of the infernal armies. He was worshipped by the Chaldæans, Babylonians, Sidonians, and Israelites. *Eyobulus*=Eubulus Aurelius, of Emesa, chief auditor of the exchequer under Elagabalus, rendered himself so odious by his rapacity and extortion, that, upon the death of his patron the tyrant, he was torn to pieces by the soldiers and people who had long clamorously demanded his destruction (Dion Cass., lxxix. 21).

545-547. *Deulbere*, &c. Devil-born, hanged, bruised, stung by adders, strain—*i.e.*, descendant—of fools, yield to me, most high Kennedy, thy spear of war, without condition—*i.e.*, unconditionally—and flee from the field.

548. *Pickit*, *wickit*, *conwickit*, *lamp Lollardorum* = Picked—*i.e.*, choice—wicked, convicted lamp or light of the Lollards. Omit the comma after "conwickit." There is, perhaps, a play here on Wyclif's famous treatise, 'The Wicket.'

552. *Spynk*, a term of reproach. Spink is a name of the chaffinch (*Frangilla œlebs*, Linn.), one of the most common of British birds. "It has a rapid and undulated flight, alights abruptly, walks by short leaps."—'Manual of British Birds,' No. 120, Part I., p. 195 (Macgillivray). Cp. the French proverbs: "Gai comme un pinson," and "Gai comme un pinson qui a la queue rognée." Hence, probably, one of light, unsettled habits.

III.—THE TUA MARIIT WEMEN AND THE WEDO.

MS.

M.

EDITIONS.

C. and *M.*, the first 103 lines are lost.

P., text, vol. i. pp. 44-64; notes, vol. ii. pp. 380-394.

S., vol. i. pp. 209-231.

L., text, vol. i. pp. 61-80; notes, vol. ii. pp. 267-277.

REFERENCES AND QUOTATIONS.

Pinkerton, vol. ii. p. 442.

Dr Percy, 'Reliques' (ed. 1794), vol. ii. p. 287.

Professor Conybeare and his brother in 'Illustrations of Anglo-Saxon Poetry' (1826), ll. 512-522.

Ellis, p. 385.

Irving, pp. 402, 409; with quotations, ll. 56-67, pp. 415, 416; ll. 365-368, p. 416; ll. 1-33, p. 417.

Irving ('Scottish Poetry,' 1861), pp. 243, 247; with quotations, ll. 1-33, pp. 244, 245; ll. 38-40, p. 245; ll. 53-75, pp. 245, 246; ll. 365-368, p. 246; ll. 422-439, p. 246; ll. 529, 530, p. 247.

Paterson gives selections from it, pp. 5-11.

Professor Schipper discusses it, and gives translations, ll. 1-90, pp. 135-138; ll. 146-174, pp. 139, 140; ll. 239-269, pp. 141, 142; ll. 434-443, p. 143; ll. 505-530, pp. 143, 144.

1. *Apon the Midsummer ewin*. Pinkerton says: "This seems to have been a favourite period with our early poets, of which an immortal proof remains in the 'Midsummer Night's Dream.'"—'Ancient Scottish Poems,' vol. ii. p. 384. So—

"At missomere in a ny3th,
The mone schone wondur bry3t,
Sire Degrivaunt and hys kny3t
Busked to wend."

—'Sir Degrevant,' ll. 1553-1556.

3. *Besyd ane gudlie grene garth.* Cp. 'The Goldyn Targe,' p. 2, l. 40.

4. *Hegeit*, &c. Cp. 'The Goldyn Targe,' p. 2, l. 34; and 'Kingis Quair,' st. 31-33. *Hawthorne*. See l. 14. The introduction of the hawthorn into poems was not uncommon. Thus—

"To tho forest thei zoud,
And toke here stedus where thei stod
Undur the hawthorne."

—'Sir Degrevant,' ll. 926-928.

Cp.—

"There sawe I eke the fressh hauthorne
In white motele, that so soote doth smelle."

—'Complaynte of a Lovers Lyfe,' viii. p. 8.

And Burns—

"The hawthorn's budding in the glen."

—'Lament of Mary Queen of Scots.'

Cp. Montgomerie's 'Sonnets,' xlviii. p. 112, ll. 1, 2.

7. *Quhat throw*, &c. Cp. 'The Goldyn Targe,' l. 46.

9. *I drew in derne to the dyk to dirkin estir myrthis*=I drew in secret to the dyke to lie still in search of amusements. *In derne*=in secret. A.S. *derne*, dark. It is found in 'The Owl and the Nightingale'—

"Ich can nimen mus at berne,
And eke at chirche ine þe derne."

—P. 30, ll. 342, 343 (Morris).

Dirkin=to lie hid, to hide, to lie motionless. It is found in the 'Destruction of Troy'—

"Thai have no dainty of drynk, ne of dere meites,
But derkon euon down on a depe slomur."

—Ll. 13,284, 13,285.

Cp. the following—

"Þe child þan darked in his den dernly him own."

—'William and the Werwolf,' p. 237, l. 15 (Morris).

And—

"Drawe him in to his den J darked þer stille."—*Ibid.*, p. 238, l. 42.

Myrthis = joys, amusements. The word occurs in the *pl.* several times in 'Sir Percival'—

"Many mirthes then he made."—L. 1729.

See ll. 1031, 1328, 1531; 'Sir Isumbras,' l. 651. Sir David Lyndsay says—

"Thir marvellous myrthis for to declare."—'The Dreame,' l. 589.

10. *The dew donkit*, &c.=The dew made the dale dank or wet, and rendered the fowls dull. See l. 512. *Donk*=to moisten, to make wet. Cp. Icel. *dökkr*.

"Deowes donketh the dounes."

—'Lyric Poetry,' p. 108, l. 365 (Morris).

Sir David Lyndsay uses *donk*—

“The dew now donkis the rosis redolent.”

—‘Ane Dialog,’ l. 6304.

See also ‘Complaynt of Scotlande,’ p. 38, ll. 22, 23—“the fresche deu quhilk of befor hed maid dikis and dailis verray donc.” In the same passage (l. 35) the writer speaks “of the dyn that the foulis did.” *Dynarit* is an obscure word. *Dynar*=donnar, to stupefy. Cp. Dan. *daane*, Sw. *dåna*, to faint. Pinkerton conjectures *dynarit*=dynet, dined, but this does not suit the hour, which was past midnight.

11. *I hard, nder ane holyn*, &c. I heard under a holly tree, &c. *Holyn*=holly. See Wright’s ‘Vocabulary,’ i. 163; Skeat, *s. v.* “Holly.”

12. *With hautand wourdis*. *Hautand*=proud, haughty. Barbour says—

“And swa hawtane and dispitouf.”—‘Bruce,’ i. l. 196.

See ‘The Flying, l. 59, and note.

13, 14. *With that in haist*, &c.=Thereupon I hastily pushed into the hedge, so that I was covered with the hawthorn and pleasant leaves. *Heil*=to conceal, to cover. See ‘The Goldyn Targe,’ l. 93.

17-25. *I saw thre gay ladeis*, &c. Cp. ‘The Flower and the Leaf’—

“The surcotes white, of velvet wele sittinge,
They were in cladde, and the semes echone,
As it were a manere garnishinge,
Was set with emerauds, one and one,
By and by; but many a riche stone
Was set on the purfiles, out of doute
Of collars, sleeves, and traines round aboute.

As grete pearles, rounde and orient,
Diamondes fine, and rubies redde,
And many another stone, of which I went
The names now; and everich on her hedde
A rich fret of gold, which, without dread,
Was ful of stately riche stones set;
And every lady had a chapelet

On her hedde of branches fresh and grene,
So wele wrought and so marvelously,
That it was a noble sight to sene.”

—iv. pp. 241, 242.

See also ‘Legende of Goode Women,’ viii. p. 51; and Sir David Lyndsay’s description of a lady—

“Hir kirtill was of scarlot reid,
Of gold ane garland on hir heid,
Decorit with enamelyne;
Belt and brochis of silver fyne,

Of yallow taftais wes hir sark,
 Begaryit all with browderit wark,
 Richt craftelie, with gold and silk."

—'The Historie of Squyre Meldrum,' ll. 121-127.

18. *All grathit*=All decked. *Graith*=to put in order, to prepare, to deck. Icel. *grciða*, to put in order.

"Sire Degriuaunt out of the west
 Brouȝth out of the fforest
 Thre hundred knyȝttus of the best,
 Was greythed al on grene."

—'Sir Degrevant,' ll. 1069-1072.

Cp. Montgomerie's 'Flyting,' l. 278.

19, 20. *So glitterit*, &c. Cp. 'The Goldyn Targe,' ll. 61, 62. Yellow hair was the colour of beauty in hair among the Northern nations. Freia's hair was yellow. Tegner says—

"Han tänkte : gult är Frejas hår,
 ett kornland, som för vinden går.
 Från det kan jag ej Ingborgs skilja,
 ett nät af guld kring ros och lilja."

—'Frithiofssage,' i. ll. 69-72.

Many references are contained in Swedish ballads—

"Den Herren kom farande till Östervalla gård,
 Och ute stod Jungfrun och kammade gult hår."

—'Svenska Folk-Visor,' i. p. 60.

Nor was yellow hair regarded as the beauty of woman alone, but of man as well. Thus Tegner describes Frithiof when he threw off his disguise at the table of King Ring—

"Och nu från gästens hufvud föll luden björnhud ner,
 i stället för den gamle, en hvar en yngling ser.
 Ifrån den höga pannan, kring skullran bred och full
 de ljusa lockar flöto liksom ett svall af gull."

—'Frithiofssage,' xvii. ll. 37-40.

Chaucer gives Lucretia yellow hair—

"Tarquynus, this powde kynges sone,
 Conceyved hath hire beaute and hire chere,
 Hire yelow heer," &c.

—'Legende of Goode Women,' viii. p. 97
 (ll. 1745-1747, Skeat).

Ronsard sings of Mary Stuart's hair, "*de l'or de ses cheveux crinelés et tressés*;" but the critic St Beuve remarks, "*les poètes emploient les mots un peu vaguement*," and the colour of Mary's hair, as of her life, is not a settled point.

21, 22. *Kemmit was*, &c. Cp. the quotation from the Swedish ballad.

23. *With curches*. *Curches*=kerchiefs for the head. See Act. Parl. James II. (1457), p. 14, c. 71, "And that they make their wiues &

daughters in like maner be abuilzied, ganand and correspondant for their estate, that is to say, on their heads short curches, with little hudes as ar vsed in *Flanders, England, & vther cuntries.*" *Cassin*=cast, thrown. Still the common form. *Kirsp*=a kind of fine lawn, or perhaps some kind of fine fabric, crisp or hard like crape. M.Lat. *crispa*, Fr. *crêpe*. It occurs in 'The Accounts of the Lord High Treasurer': "Item, for xxiiij elne of kyrsp to hir [Margaret Drummond]; for ilk elne iij s, iiij d. Summa, iiij ti."—Vol. i. p. 392.

24. *Thair mantillis grein.* A favourite colour with the poets. Thus Chaucer in 'Legende of Goode Women'—

"Thoo spak this lady, clothed al in greene."

—'The Prologue,' viii. p. 55 (l. 341, Skeat).

See *ibid.*, l. 242.

28-35. *Quhyt, &c.* These lines have caused some difficulty. The following is offered as the solution: White, seemly, and soft (*i.e.*, their faces) as the sweet lilies newly spread on their stalks—as a newly blown rose royally arrayed about with much rich verdure, which nature most nobly enamelled finely with flowers of all kind of hue under heaven that (flowers) any man knew, fragrant—all full of fresh odour, finest of smell. A marble table was covered, &c. The ladies are first compared to lilies newly blown, and then to roses just bursting into full bloom. Ll. 31-33 describe the verdure. Read a comma after "lillies" and a full stop after "smell."

36. *And of thir fair wlonkes.* *Wlonkes*=fair or beautiful ones. A.S. *wlanc*. It occurs as an *a.* in 'The Pystyl of Swete Susan'—

"Let senden after Susan, so semelych of hewe,
That thou hast weddet to wif, wlonkest in wedes."

—'Select Remains,' p. 177, ll. 185, 186.

And in 'Sir Degrevant'—

"Other ladyes wolde say,
My3the no womman the apay
Bete maiede Mylder the may,
Vlonkest on wede?"—Ll. 573-576.

Wlonk occurs in l. 150.

37. *Wantoun of laitīs*=Wanton of manners. *Laitīs*=manners. It occurs in 'Sir Isumbras'—

"So come a lyonne with latys un-mylde."—L. 180.

See 'The Flyting,' l. 132.

38. *Mony taill funde*=Many a weighty or important tale. *Funde*=weighty. A.S. *findig*, heavy. Forms *findi3*, *findy*, *fundie*.

49. *Than spak ane lusty belyf, with lusty effeiris*=Then one of these merry dames spoke quickly with merry demeanour or manners. *Belyf*=O.E. *bi life*. Bishop Douglas uses the word—

"Than sche, belife, on this wise to me spak."

—'Eneados,' ii. p. 113, l. 24.

See *ibid.*, *belive*, p. 229, l. 26.

51. *And greit barrat wirkis*=And causes great strife. O.Fr. *barat*, strife, fraud. *Barratry*=fraud in procuring offices or in sinking ships. See 'Murray,' who gives many examples of the use of *barrat* in O.E. Cp. Icel. *barátta*, a contest. It occurs in 'The Owl and the Nightingale'—

"3if he isiþ [see] þat þu nart are3 [afraid]
He wile of-bore [forbear] worchen bare3."

—P. 28, ll. 285, 286 (Morris).

And in 'The Wisdom of Solomon'—"na wat nocht quha sal Joye thar gudis efter his dais wonyng with trichory and barete."—'Ratis Raving,' &c., p. 17 (E.E.T.S.), ll. 554, 555.

56. *God gif, &c.*=God grant that marriage was made to associate for one year. *Mell*=to mix, to mingle: here, to associate. O.Fr. *mesler*, Fr. *mêler*, Low L. *misculare*, frequentative of Lat. *miscere*. Barbour uses the word several times=mix—

"Tharfor the men of that cuntre,
For sic thingis thar mellit were,
Callit it 'the douglas lardenere.'"

—'Bruce,' v. ll. 408-410.

The weird man or spirit which appeared to James IV. in Linlithgow Kirk "bade him," in his mother's name, "to mell with no woman."—'Pitscottie,' p. 173. And in 'The Wisdom of Solomon'—"bot he suld have pete, and mell Justice and mercy to gider in Jugment."—'Ratis Raving,' p. 20, ll. 674, 675. And 'Philotus'—

"3e neyther mell with lad nor loun."—St. 17.

59. *Togiddir hairtis to streine*=To bind hearts together. *Streine*, to bind. A.Fr. *streindre*, Lat. *stringere*.

60-63. *Birdis, &c.*=Birds have by far a much better law than men, which each year with new joy enjoy new mates and catch new companions, unworn out and constant, and let their exhausted companions flee where they please. *Na*=than. The common form in Banffshire is *nor*, as—"His knife's better nor my ane."

67. *Larbaris*. The following guess is given: Toubin, in his 'Recherches sur la langue Bellau' (1867), gives the word *larbio*=dog; and Rolland, in his 'Faune populaire de la France,' vol. iv. p. 2, says in a note on the word, "Faut-il rapprocher de *larbio* le mot *larbin*=domestique de grande maison qui appartient au bas langage?" Is this again connected with the Icel. *larfr*, rags.

73. *To manifest my makdome*=To show my form. Henryson uses the word—

"This yung man lap upoun the land full licht,
And marvellit mekle of his makdome maid."

—'The Ressoning betwixt Aige and Yowth,'
p. 23, ll. 17, 18.

See Montgomerie, Glossary, s. v.

78. *And when I gottin had ane grume, ganest of vther*=And when I had got a man, most fitting or pleasing of all other. *Grume*=man. It occurs in 'The Owl and the Nightingale'—

"Pu seist þat gromes þe i-foð."—P. 33, l. 459 (Morris).

See Montgomerie's 'Sonnets,' No. lv., p. 111, l. 6, and note, p. 344. *Ganest*=most suitable, fitting. Icel. *gegn*, convenient. It occurs in 'The Deluge'—

"To wham god hade geuen alle þat gayn were."—P. 208, l. 25 (Morris).

85. *A forky fure*, &c. A brisk strong man, always pushing forward, and having force or strength in pushing. *Forsy*=having force or strength, powerful. Henryson uses the word—

"Forcy as deith is likand lufe."

—'The Salutation of the Virgin,' p. 33, l. 1.

The word is still in use, as "He's a forcy chiel."

88. *For all*, &c.=For I would seize all the fruit, though he would take the flower (?)

89. *I haue ane wallidrag*, &c.=I have a poor weak creature, a worm, an old man feeble as a worm. *Wobat*=feeble as a worm. Its forms as a *sb.* are *woubit*, *vowbet*, *oubit*, *oobit*. A.S. *wibba*, a worm. Cp. Kingsley's 'The Oubit.'

90. *A waistit wolroun*, &c.=A wasted, impotent man, not fit but to clatter words. *Wolroun*. Cp. 'Flyting,' l. 432.

95. *As birss of ane brym bair*=His beard is as stiff as the bristles of a fierce boar. *Birss*=bristles. Still in common use.

98. *And gory is*, &c.=And bloodshot are his two grim eyes that are besmeared all round.

99. *With glar stoppit*=Stopped with slime or mud. Cp. Fr. *glaire*.

109, 110. *I schrenk*, &c.=I shrink by reason of the sharp stinging pain, but I dare not cry out for fear of the threatening or scolding of that schrew. Shame fall on him! Omit the comma after "nought," and put a full stop after "schrew." *Schore*=menace, threatening. Cp. O.Sw. *skorra*, Icel. *skara*. Barbour says—

"Com vith gret schoyr and mannasynng."

—'Bruce,' vi. l. 621.

113, 114. *And quhen*, &c. These lines are difficult of interpretation from the word *smolet*. Perhaps they may be explained=And when the flatterer smirks—*i.e.*, smiles on me—with his puny or weak *smolet*, he whinnies like a cart-horse affected with the farcy, that fleers on a wanton young mare. *Smy*=coward, sneak. Icel. *smykr*. Bishop Douglas uses the word—

"Answerit thus, thow subtell smy, God wait."

—'The Palace of Honour,' i. p. 27, l. 28.

Smake=weak, puny. Icel. *smáka*, a trifle. *Smolet* (?). *Fepþil*=perhaps to whinny; or rather=to touch, as horses touch each other, flapping their lips on each other's skins. Thus=he touches me with his weak smolet, as a cart-horse, &c. Thus the lines are an innuendo. *Farcy*=a disease of horses: "maladie caractérisée par des egorgements plus ou moins volumineux des ganglions lymphatiques, formant de petites tumeurs sous la peau. Ces tumeurs sont quelquefois isolées, mais le plus souvent elles sont nombreuses et disposées les unes à la suite des autres en forme de chapelet, le long des veines sous-cutanées."—'Faune populaire de la France,' vol. iv. p. 172. Lat. *farciminum*=Scabies jumentorum. *Flyre*=to fleer, to grin, to make wry faces. Dan. *flire*, to laugh. "I fleere, I make an yvell countenance with the mouthe by uncovering of the teeth."—'Palsgrave.' *Gillot*=a filly. See 'Act. Auditorum,' pp. 16, 137.

118. *To keip me*, &c.=To preserve myself from the annoyance of the old marred or wasted fellow. *Cummerans*=hindrance, annoyance. The verb is *cummer*, *combre*. O.Fr. *combrer*, to hinder; *combre*, a heap. Low Lat. *cumbra*, Lat. *cumulum*. *Mangit*=marred. *Mang*=to mix, to mingle, to mar, to stupefy. A.S. *mengan*. It is used by Bishop Douglas—

" Musing marris our myrth half mangit allmost."

—'Eneados,' iii. p. 142, l. 16.

120. *I dar nought*, &c.=I dare not look on my lover for that lean creature, like a castrated cat. *Gib*=castrated cat. Cp. Henryson—

"Quhen in come Gib-Hunter our jolie cat."

—'The Uplandis Mous and the Burges Mous,' p. 114, l. 165.

128. *And may nought beit*, &c.=And is not worth a bean in bed at supplying my wants. See 'Murray,' s. v. "Beet."

129. *He trowis*, &c. He believes that I yearn for young folk to pay me, for he is *venere exhaustus*. *Yield*=to pay. A.S. *gildan*.

142. *For all the buddis of Iohne Blunt*=For all the gifts of John Blunt. *Buddis*=gifts, bribes. "Item, It is statute and ordaned, that all judges sal garre the assisoures sweare in the making of their aith, quhen they are charged to assises, that they nouthur haue tane, nor sall take meede nor buddes of ony partie."—James I. (1436), p. 13, c. 138. *Iohne Blunt*=a proverbial expression for a stupid, dull, spiritless fellow. "Joan Blunt," Northamptonshire proverb—'Hazlitt.' Montgomerie has "Jock Blunt"—'Flyting,' l. 784. "He is fell blunt," "He's naething bit a bluntie," are phrases still used.

151-154. *Now, fair sister*, &c.=Now, fair sister, it is your turn; without any falsehood, since you first joined man in matrimony in the church, how have your fared? By your faith, confess us the truth. Which do you think best, to bless or to curse that band? *Menk*=to

join. *Farne*=fared. A.S. *faran*, *fór*, *faren*. The point of interrogation should be placed after *farne*.

156. *And syne*, &c.=And then examine or question me in the same way. *Exeme*=to examine, to question. Still the common word in Banffshire, pronounced *exaim*.

162. *I sall a ragment*, &c.=I shall make known a discourse from the root of my heart. *Ragment*=discourse; but also a legal document, as the *Ragman Roll* of Edward I., in which the homage of the Scottish barons was recorded. A great deal has been written about the word, and the form "ragman," as it occurs in the "Ragman Roll" of Edward I. So far as I have observed, it is almost always used of a written document, and not of a spoken discourse. Ragman is used for a Papal Bull in 'Piers Plowman,' p. 5, and, indeed, is defined as a blank charter in a letter of Henry IV. in 1399. The meaning "discourse" or "rhapsody" for "ragmen" seems to have originated with an explanation given by Jamieson of the following passages in Douglas's 'Virgil'—

"Of my bad wit perchance I culd haue fenit
In ryme ane ragmen twise as curious."

—'Eneados,' ii. p. 12, ll. 20, 21.

And—

"Maid gret ragmentis of hie intelligence."

—*Ibid.*, iii. p. 2, l. 16.

See iii. p. 147, 11. In all of these places the sense of a written seems better than that of a spoken. Jamieson attributes the derivation from Italian *ragionamento* to Ruddiman. The description of an old game by Wright in his 'Anecdota Literaria,' 1844, and the poem in the Fairfax manuscript entitled "Ragman Roele," taken along with the passage in Gower, all quoted in 'Halliwell,' s. v. "Ragman," suggest that the original use of this word was for the game, which consisted in pulling by chance a stanza attached by a string and written on a roll of parchment (a kind of "sortes Virgilianæ"); and that it was afterwards transferred (1) to a legal document with many seals and strings, and (2) to any roll or document. The derivation may be from "rag," a shred of cloth. If the game to which Wright refers was played in Scotland, it gives, perhaps, the best meaning for the revealing a ragment from the root of the heart. The poem in the Fairfax manuscript says the roll used in the game was "Cristyned the mirror of your chance."

"Draw with a stryng and that shal streight yow leyde
Unto the very path of your gouernance."

This is certainly curiously like what the widow did in the passage of Dunbar, but it may be a mere accidental coincidence.—M.

163. *A roust that is*, &c.=A commotion or conflict (of feelings) that is so rank, strong, or rebellious, that my stomach rises. *Roust*=com-

motion, tumult; Icel. *rosta*, tumult. *Rankild*=become strong, rebellious, or riotous. Cp. Ger. *ranken*, *rankern*, *ränkeln*, to run wildly about, to romp.

176. *Wes neuer sugeorne*, &c.=Was never rest worse bestowed than on that tired or worn-out snail. *Sugeorne*=sojourn, delay, rest. O.Fr. *sojourn*, A.Fr. *soijournier*.

180. *An zit, he is als brankand*=And yet he is as showy, or ostentatious, with his bonnet placed on the side of his head. *Brankand*=tossing the head like a proud horse impatient of the bridle. See 'Murray,' s. v.

186. *Damys*, &c.=Urines on every bush.

192. *Bot into derne*, &c.=But in the dark he shall be found powerless at the deed. *Drup*. The following seems to explain this word: "Drubert, s. m., terme injurieux adressé par une femme à un mari impuissant:

'Fy du drubert, reins n'en donroye.'

—(J. Le Fevre, 'Matheolus,' ii. 3782, Tricotel.)"—'Godefroy.'

Is the word connected with Lat. *drupa*, Gr. *δρῦππα*, an over-ripe olive?

193-196. *He ralis*, &c.=He jabbbers, rattles, and makes a great noise with brawling words, always praising himself or boasting of his conquests of women, and his lustful behaviour in (ladies') chambers; but God knows what I think when he speaks so boldly, and (how little) it becomes him to talk so largely or boastingly of such matters. *Rale*=to blabber, to jabber. See l. 480. *Repet*=a great noise. Still used in Banffshire, in the form of *rippet*. *Ryatus*=brawling, noisy. Fr. *rioter*, to brawl. *Radis*. Cp. l. 391.

197, 198. *Bot gif himself*, &c.=Unless he might himself some evening make an attempt of one of them (*i.e.*, such matters), but he is not one (*i.e.*, a man), but one who has none of nature's powers. He cannot be called *ane* or *a* man, only *a no* man. He counts not as *one*, but as a *cipher*. *Say*=to assay, to attempt.

201. *I wend I iosit*, &c.=I thought I enjoyed a gem, but I have got a (piece of) jet. *Geit*=jet. O.Fr. *jet*, *jeat*; Lat. *gagatum*; Gr. *γαγάτης*. Bishop Douglas says—

"Or than amynd the blak terebynthine

Growis by Orycia, and as the geit does schyne,"

—'Eneados,' iii. p. 289, ll. 5, 6.

206. *That, on sanct Valentynis day*. This line refers to the saying that birds pair on St Valentine's Day (Feb. 4). Chaucer says—

"For this was on saint Valentines day,

Whan every foule cometh to chese hir make."

—'The Assembly of Foules,' iv. p. 201 (ll. 309, 310, Skeat).

Lydgate refers to the same custom in his poem in praise of Queen Catherine, wife of Henry V., and so does Gower in his 34th Balade

and, at a later date, Shakespeare in "Midsummer Night's Dream," Act iv. sc. 1. The old Kalendar of Durham has an entry on February 4, "On this day birds begin to sing."

212. *I murdris*=I murder or kill. Bishop Douglas uses the word—

"Wene thai to mordreis me with thair despyte?"

—'Eneados,' ii. p. 117, l. 1.

213-218. The punctuation is not satisfactory. Put a semicolon after "cast," no comma in l. 215, and a comma after "bewte." Paraphrase thus: "Then I lie awake for woe, and toss about cursing my wicked kindred, that cast me away; that joined my clear beauty to such a coward without manly strength, since there are so many brave knights within the kingdom; and, to tell the truth, I think on a far seemlier than my husband. Owing to that, I often sigh."

215. *To sic a craudoune*=To such a craven or coward. Bishop Douglas uses the word—

"Becum thow cowart, craudoun recryand,
And by consent cry cok, thi deid is dycht."

—'Eneados,' iv. p. 5, ll. 13, 14.

222. *Me think*=I think the heat of a fever holds you, as if some sorrow, distress, or care pained you. *Harm*=sorrow, distress, care. O.Sw., *harmber*, Sw. *harm* (original meaning=sorrow, care). Dan. *harm* (same meaning). *Alyt*=ailed. A.S. *eglian*, to grieve, to pain.

224. *A hathe*, &c.=An ache or pain has happened or seized me at the root of my heart. For *hathe* read *hache*. See "Ache," 'Murray.

231. *I wald a tender peronall*=I would a tender girl. *Peronelle*, a young girl. See 'Littré.'

237, 238. *And I wer*, &c.=If I was brought to bed with a man I liked, I know that bird (the other woman) should want, or lack, a jest at my bliss—i.e., would not be able to make a jest on my bliss.

244. *Bot all the pertylar*, &c.=But all the more briskly they plainly put out their voices. *Pertylar*=more briskly, more proudly. *Perk*, *pert*=brisk, lively, proud. *In plane*=plainly; Fr. *de plain*. Bishop Douglas uses the phrase—

"And seir tymis monisis heir in plane."

—'Eneados,' ii. p. 145, l. 32.

249. *Sa that*—no comma.

252. *Bot I wes schene in my schrowd*, &c.=I was beautiful in my clothing, and showed myself innocent. *Schrowd*=clothing, garment, sheet; A.S. *scrúd*.

253, 254. *And thought*, &c.=And though I was hard to be moved, and proud, and full of spite or cruelty, and bold. *Dour*=hard, stubborn, not easy to be moved; Fr. *dur*, Lat. *durus*. Bishop Douglas uses the word—

" Thai pingill thraly quha mycht formost be
With dour myndis onto the wallys hie."

—'Eneados,' iv. p. 137, ll. 19, 20.

Dane=proud, haughty. O.Fr. *dain*, Fr. *digne*. *Dispitois*=full of spite, cruel. A.Fr. *despit*, Lat. *despectum*. Chaucer uses both words—

" He was to senful man nought dispitous,
Ne of his speche daungerous ne digne."

—'Prologue to the Canterbury Tales,' i. p. 99
(ll. 516, 517, Morris).

258. *Forleit with losingeris untrew*. *Forleit* = forsaken, deserted A.S. *forlātan*. Bishop Douglas uses the word—

" For the grave study I haue so long forleyt."

—'Eneados,' iv. p. 172, l. 10.

See Montgomerie, 'M. Poems,' p. 215, ll. 30. *Losinger*=a lying fellow; O.Fr. *losangeor*, a liar; *losange*, a lie. Barbour uses the word.

261. *Thought 3e*, &c.=Though ye be as fierce as tigers, be compliant in love. *Terne*=fierce. Cp. A.S. *torn*, rage.

262. *And be as turtoris*, &c.=And be like turtle-doves in your talk, though ye have tails easily yielding to temptation.

272. *Hair hogcart*. *Hair* = hoary, grey. A.S. *har*, hoary; Icel. *hærðr*, haired, grey-haired; *hæra*, grey hair. *Hogcart* = perhaps dealer in small-wares, huckster. O.Dan. *hoger*, *högher*, Dan. *höker*.

274. *I gert the carill fon*=I made the old man dote on me. *Fon*=to act as a fool. Sw. *fåne*, a fool; cp. Dan. *fante*, a booby, and *fante*, to talk nonsense. So 'Court of Love'—

" And freshly than thou shalt begin to fonne
And dote in love."—iv. p. 147 (ll. 458, 459).

275. *Cowit noddill*=Bald. 'Philotus'—

"3e gar vs throw that all our heids be cowit."—St. 67.

276. *And with a bukkie*, &c. She put her tongue in her cheek so as to puff it out like a *buckie*, in contempt of her husband.

277. *Et bler his ald E*=Make a fool of him. The phrase is met with in 'R. R.'—

" Leccherie hath clombe so hye,
That almoost blered is myn yhe."

—vii. p. 134.

Sir David Lyndsay says—

" And ay thair eine scho bleirit."—'Ane Satyre,' l. 173.

And—

" Howbeit the commons eyene 3e bleir,
Count 3e nocht that ane myte."

—*Ibid.*, ll. 4104, 4105.

The modern phrase is, "to draw the blair ower ane's een" (Banffshire)

278. *His crynd chekis*=His shrunken cheeks. *Cryne*=to shrivel, to shrink up (still in common use), and *trans.*, to diminish. Used so by Bishop Douglas—

“The hyne crinis the corn.”—‘Eneados,’ iii. p. 144, l. 10.

292, 293. *That his cheif chynmys*, &c.=That his chief mansion he had assigned or given over to my son, though the churl had ceased to have intercourse with me before the child was begotten—*i.e.*, her husband was not the father. *Chymys*=house, mansion; O.Fr. *chefnez*, *chefmois*; late Lat. *capmansum*. The word is found in Bishop Douglas—

“Speid ws forward, for ʒondir, lo! I se
Of Plutois chymmes the big wallis hie.”

—‘Eneados,’ iii. p. 51, ll. 19, 20.

Chevise=to get, to procure; in this passage=to assign, to give over as a possession. O.Fr. *chevir*, pr. p. *chevissant*.

295. *For mar*, &c.=For I gained more by wiles than by strength of hands.

298, 299. *Bot we na fallowis*, &c.=But we were fellows neither in friendship nor in blood, nor in liberality, nor in outward appearance, nor in beauty of person. *Fredome*=Liberality. Chaucer says—

“My lady is the verrey sours and welles
Of beaute, lust, fredom and gentilnesse.”

—‘The Complaynt of Mars,’ ll. 174, 175 (Skeat).

Furth bering=bearing forth, like E. presence. Cp. “of a goodly presence;” hence, outward appearance.

301. *Bot I*, &c.=But I thought so oft on him till my heart was filled with anger. For *his* read *my*.

302. *Pedder him callit*=called him a pedlar. “Ane descryptioun of Peder Coffeis having na regard till honestie in thair vocatioun”—‘Ancient Popular Ballads of Scotland,’ Small’s ed., p. 328; and Sir D. Lyndsay’s Works. Bishop Douglas says—

“The pirat pressis to peyll the peddir his pak.”

—‘Eneados,’ iii. p. 144, l. 3.

Skene: “Ane pedder is called an merchant, and means quha bears ane pack or creale upon his back.” The word is probably from *ped*, a basket. Skeat, *s. v.* “Pedlar.”

305. *I wes*=I was appearing to be pert (*i.e.*, bold, forward) within full or perfect time. She was early overbold.

309. *I gert the buthman*, &c. *Buthman*=boothman, merchant—*i.e.*, her husband. *Bute*. See ‘Court of Venus,’ i. l. 646, and note, p. 170.

311, 312. *The seuerance*, &c.=The difference or distance betwixt his bastard blood and my noble birth was great.

316. *For neuer bot in a gentill hert is generit ony ruth.* Cp. Dante—

“Amor e cor gentil son una cosa.”

—‘Vita Nuova,’ Rosetti’s translation, p. 260.

Dante’s works were well known to Chaucer, through whom Dunbar may have borrowed this idea.

318. *And for*, &c.=And before he was able to know himself, I courteously taught him. *Lerit*=taught; A.S. *læran*, to teach. Still used in the North with this meaning, as—“I learnt him his lesson.”

320. *So rad he wes for blame*=He was so frightened for blame. *Rad*=frightened. Icel. *hræddr*, frightened; Sw. *rädd*. Barbour uses the word—

“That thai war rad till byd fighting.”—‘Bruce,’ xii. l. 431.

321. *Bot ay*, &c.=But my will was always the worse, in consequence of my woman’s nature.

325. *Quhen I the cure*, &c.=When I had got the full power, and had wholly overcome him.

328. *Than I him lichtlyit*=Then I despised him. See ‘Court of Venus,’ Glossary, and note, p. 165.

330-334. *For, as a best*, &c.=For I spurred him on like a beast to all the labour of a boy or page. I would have ridden him to Rome with a rope in his head, had it not been for the spoiling of my good name and the talk of the people. And yet I hid all my hatred within my heart; but at times it grew so great that it must be out. *Hepit*=heaped up, increased.

335. *Ȝit tuk I neuir the wosp*, &c.=Yet I never took the wisp or pottle of straw out of my throat—i.e., I never allowed myself to speak right out (see l. 339), so long as I wanted anything of my will, or anything I desired.

337-340. *Bot quhen*, &c.=But when I had taken from that man his worldly property, and got his houses and his burgh-lands for my child, then with a dust the stopper of my throat started out, that he was astonished with the sudden blow, as if of a steel weapon. *His* is probably the correct reading.

339. *Stoppell*=plug. So Henryson—

“And with his teith the stoppell or he stint
Pullit out.”

—‘The Wolf, the Foxe, and the Cadgear,’
p. 186, ll. 129, 130.

The Banffshire form is *stapple* or *staiple*.

340. *Stound*=stroke of sharp pain. A.S. *stund*; O.S. *stunda*. So Bishop Douglas—

“And, with all kynd of torment, in hir greif
Constrenis hym with stoundys of myscheif.”

—‘Eneados,’ iv. p. 196, ll. 31, 32.

341-346. *Then wald I*, &c.=Then would I first have so willingly been avenged, that I was as fierce as a cruel dragon to scold. I had so long dissembled by flattering that fool, till (or) the documents securing the heritages were sealed, that my breast, that was much filled with venom, was so swollen or puffed up, that my baret, or deceit, nearly burst forth before the making of the bond. *Wrokin*=avenged; *vraik*=to avenge. A.S. *wrecan*. It is found in Bishop Douglas—

“ And for to be wrokin, be alkin panis,
Apon thar sary levingis and remanis.”
—‘Eneados,’ ii. p. 271, ll. 13, 14.

Beil=to gather festering matter below the surface, to suppurate; hence, to fill with venom. Cp. Icel. *bōla*, a swelling; Sw. *bula*, Dan. *bugle*, *bule*, Dut. *buil* and *builen*, to swell. *Bowdyn*, *boldin*=to swell. Icel. *bolgna*, Sw. *bulna*, Dan. *bulne*. Both words are in common use in their literal meanings, Here used figuratively. Bishop Douglas says—

“ The fluide boldnit.”—*Ibid.*, ii. p. 52, l. 1.

Baret=deceit, strife. O.Fr. *barat*. Henryson says—

“ Lufe us fra barret betis.”
—‘Salutation of the Virgin,’ p. 33, l. 5.

See l. 51, and note.

347-350. *Bot quhen my billis, and my bauthles*, &c.=But when my legal documents and my bonds were sealed with broad or large seals, I would no longer obey the bridle, but suddenly tossed up my head: no bit could make me quiet, or hold my mouth in. I made the reins stretch, and tear to pieces. *Billis*=legal documents securing to her and her children her husband's property. For *bauthles* read *bauchlis*, as in M. *Bauchlis*=old shoes. Probably reference is made to the old German custom of one taking off his shoe and handing it to another, as a token of renouncing his property to him and putting him in possession of it. The custom is known in India. Allusion is made to the same custom in Deut. xxv. 9, in the case of the Levirate marriage, and in Ruth iv. 7, 8. See also Ps. lix. 10 (lx. 8) and cvii. 10 (cviii. 9). —Delitzsch's 'Archäologie,' vol. ii. p. 66. *Molet*=bit of bridle. The word is used by Bishop Douglas=a boss or ornament on a bridle—

“ Thai runge the goldin mollettis burneist brycht.”
—‘Eneados,’ iii. p. 100, l. 2.

Moy=mild, gentle. Fr. *mou*, Lat. *mollis*. Bishop Douglas says—

“ Venus with this, all glaid and full of joy,
Amyd the bevinly hald, rycht myld and moy,” &c.
—‘Eneados,’ iv. p. 220, ll. 1, 2.

See Montgomerie, 'The Cherrie and the Slae,' l. 111, and note, p. 290.

350. *I gert the renzeis rak*=I made the reins stretch. *Renzeis*=reins.

It is found in 'The Accounts of the Lord High Treasurer.' "1497—Item, for ane quartar of wellus to the fals renȝe of the Kingis gret bridill, x s."—Vol. i. p. 340. And in Bishop Douglas—

"Slakking his rengȝeis with propir cours and fair."

—'Eneados,' ii. p. 31, l. 4.

352. *Mensk*=manliness. A.S. *mennisc*, human; Icel. *manneskja*, O.Sw. *människia*, Sw. *meniska*, Dan. *menneske*. It occurs in 'Sir Perceval'—

"Littille menske wold to us lighte,

If he were sone slayne."—Ll. 1423, 1424.

353. *Then said I*, &c. Omit the commas.

355. *The cappill*=The horse. Lat. *caballus*, Gael. *capull*. It is used by Henryson—

"With that ane Cadgear, with capill and with creillis,
Come carpand furth," &c.

—'The Wolf, the Foxe, and the Cadgear,' p. 184, ll. 78, 79.

See *ibid.*, p. 186, l. 140,

358. *And thus the scorne and the scaith scapit he nothir*=And thus he escaped neither the scorn nor the harm. *Scaith*=hurt, harm. So Henryson—

"Dredand for scaith scho fled, quhen scho him saw."

—'Orpheus and Eurydice,' p. 52, l. 103.

And Bishop Douglas—

"Quhateuir betyde, a welefair and a scaith
Sal be commoun and equale to ws baith."

—'Eneados,' ii. p. 110, ll. 5, 6.

362. *I leit him be*, &c.=I allowed him to be my banker to do all my business. *Lumbart* is probably Lombard, the banker of the middle ages. Chaucer has Lombard—

"This merchaund, which that was bothe war and wys,
Creaunced hath, and payed eek in Parys
To certeyn Lombardes redy in hir hond
This somme of gold."

—'The Schipmanne's Tale,' iii. p. 104 (ll. 13,295-13,298).

To lous me all misteris=to do all my business. *Mister*=trade, occupation, business, need. Forms, *mester*, *mestier*, *meister*, *myster*, *mister*, *mistere*, *mistier*. O.F. *mester*, *mestier*, Lat. *ministerium*. Chaucer says of the Reeve—

"In youth he lerned hadde a good mester."

—The Prologue, 'Canterbury Tales,' i. p. 102 (l. 615).

364. *And thocht*, &c.=And thought to find my favour by his many gifts. *Feill*=many. So Henryson—

"In kynd havand sa feil diversiteis."

—'The Tail of Schir Chantecler and the Foxe,'
p. 118, l. 10.

366. *Chenzeis*=chains. A.Fr. *chaine*, O.Fr. *chaîne*, *cadene*, Lat. *catena*. So Bishop Douglas—

“ And with ane hundreth brasin chenzeis greit
Behind his bak hard bund his handis tway.”

—‘Eneados,’ ii. p. 38, ll. 16, 17.

368. *Quhill hely*, &c.=Till my renown rose high among the rude or common people (*vulgus*).

370. *Quhill eftir dede of that drupe*, &c.=Till after the death of that dried-up, pithless fellow, who was of no avail in chamber. *Drupe*=a dried-up, pithless fellow. See l. 192, and note.

374. *I wald me prunza*, &c.=I would adorn myself. *Prunza*=to trim, to deck, to adorn. O.Fr. *progner*, *provigner*, to propagate by cuttings (Cotg.); from O.Fr. *provin*, *provain*; Lat. *propaginem*. Forms—*proin*, *proigne*, *prunze*. Bishop Douglas uses the word—

“ His hair enoynt weill prunzeit ondir that.”

—‘Eneados,’ ii. p. 188, l. 30.

It is also used for a bird dressing its feathers, which is the sense here. “A hawk proines when she fetches oil with her beak over her tail.”—‘Halliwell,’ s. v. “Proigne.”

376. *That I held more in daynte*=That I held more in esteem. *Daynte*=esteem, regard, liking. O.Fr. *daintie*, *deintet*; Lat. *dignitatem*. Forms—*deyntee*, *deynte*, *deinte*, *dante*. It is used by Bishop Douglas—

“Thayr grew a fyr wod, the quhilk into dante

Full many zeris held I.”—‘Eneados,’ iii. p. 216, ll. 4, 5.

See l. 458, and note.

382. *I thocht my self*, &c.=I thought myself a papingo and him a plucked heron. *Herle*=heron (*Ardea cinerea*, Linn.) So called in Forfarshire. In Perthshire it is named *Tammie herl*. The root of the word may be found in the Breton of Belle-Ile-en-Mer *herligon*. The French saying is—“Maigre, sec comme un héron;” and the Dutch, “Mager als een reiger.”

383, 384. *All thus enforsit he*, &c.=In this way he wholly brought about his own fall, and more firmly established my strength, and made a strong staff to strike himself down. The reading of M. is to be preferred, as that of the text gives no meaning. *Maid a stalwart staff* is another form of the proverb, “He pood [pulled] a waan t’ ding’s ain back.”

387. *Lob avoir*. *Avoir*=aver, an old horse; *lob*, clumsy. In Somerset the last in a race is called *lob*—‘Halliwell.’ It is also a Welsh word for a blockhead, and is used by Shakespeare in this sense, ‘Midsummer Night’s Dream,’ ii. 1, l. 16. Cf. “Lubber” in ‘Skeat.’

392. *Quhen I that grome*, &c.=When I had taken from that man all, &c. See l. 78, and note.

393. *Me thought him gracelese on to goif*=I thought he was without

grace to look on. *Goif*=to look, to gaze; Icel. *gapa*, Ger. *gaffen*. It is used by Bishop Douglas—

“Than leuch that riall prence on hym to goif.”

—‘Eneados,’ ii. p. 245, l. 4.

Goup is the form in Banffshire.

394, 395. *Quhen*, &c.=When he had spent all his worth and substance on me, I thought all his judgment had gone away with the rest.

401. *All is bot frutlese his effeir*, &c.=His deed is all but fruitless, and fails at the critical point. *Effeir*=condition, quality, deed. O.Fr. *afere*, Lat. *facere*. Bishop Douglas uses the word—

“Dame Plesance had ane pretty place besyd,
With fresche effeir, and mony folk in feir.”

—‘King Hart,’ i. p. 88, ll. 25, 26.

407. *For neuer I likit a leid*, &c.=I never liked a man that belonged to his blood or kindred. *Leid*=man, person. A.S. *lêod*. Forms—*lede*, *leede*, *leode*, *lud*. Bishop Douglas uses the word—

“And as this leid at the last lyggand me seys.”

—‘Eneados,’ iii. p. 146, l. 10.

408, 409. *And ȝit*, &c.=And yet these wise men think that all evil wives are taught by their conditions (behaviour) and discerned by the same.

410. *Deid is now that dyvour, et dollin in erd*=That bankrupt is now dead, and buried in earth. *Dollin*=buried. The same root as *delve*; northern form *dell*. The word is found in ‘R. R.’—

“Alle quykke I wolde be dolven deepe.”—vii. p. 138.

So ‘Hymns to the Virgin and Christ’ (E.E.T.S.)—

“ȝouȝ y were quicke doluen on graue.”

—‘Merci passith Riȝtwisnes,’ p. 98, l. 116.

418. *My clokis thai ar caerfull*=My cloaks indicate care,—are full of care. The word is applied to persons in ‘The Court of Love’—

“Have routh on us, that sighe and careful bene.”—iv. p. 151.

420. *I drup*, &c.=I hang my head with a dead look in my mourning dress. *Drup*=to hang the head. Icel. *drúpa*.

421. *As with manis daill*, &c.=As if I had done with man’s part—i.e., with having intercourse with man—for the rest of my life.

428. *Full oft*, &c.=Full oft I look past my book, and cease or stop devotion. *Blenk*=to look. A.S. *blēcan*, Dut. and Ger. *blinken*, to blink. Barbour uses the word—

“The kyng with that blenkyt hym by.”

—‘Bruce,’ vi. l. 633.

Still used by old people. *Blyn*=to stop. Chaucer says—

“ Til he had torned him, couthe he nought blynnne.”

—‘The Chanounes Yemannes Tale,’ iii. p. 45 (l. 16,639).

See ‘Blind Harry,’ Glossary, *s. v.*

436-438. *Quhen frendis*, &c.=When friends of my husband’s look on me from a distance, I have within my cloak, for the purpose of showing my woe, a sponge full of water, and then with much wile I wring it and wet my cheeks (as if weeping). *Wa*=woe, grief. A.S. *wēa*. It is found in ‘Legends of the Saints’ as an *a*.—‘Saint Nicholas,’ xxvi., l. 266, and as a *sb.*, *ibid.*, l. 1004. The same form is used by Bishop Douglas—

“ That wyth hir cours na reid nor tender stra
Was harmit ocht, nor hurt by any wa.”

—‘Eneados,’ iii. p. 140, ll. 23, 24.

The modern form is *wae*, as in William Glen’s song :—

“ A wee bird cam to oor ha’ door,
It warbled sweet and clearly,
And aye the o’ercome o’ its sang
Was, Wae’s me for Prince Charlie !”

This form is quite in common use as an *a*. and as a *sb.*

449, 450. *We set us all*, &c.=We all set ourselves to cover up the truth from the sight of men. We grieve for no evil deed, if it is kept secret. *Smyle*, to deceive. See ‘Goldyn Targe,’ l. 217.

451, 452. *Wise women*, &c.=Wise women have ways and wonderful means to befool with great contrivance or craft their jealous husbands. *Engine*=genius, understanding, contrivance, cleverness, craft. Fr. *engin*, Lat. *ingenium*. Bishop Douglas uses the word=understanding, powers of mind—

“ For, mycht thou comprehend be thine engyne
The maist excellent maieste devyne.”

—‘Eneados,’ iii. p. 274, ll. 13, 14.

453. *And quyety*, &c.=And quietly with such craft carry through our matters. *Convoy*=to carry through with craft. Bishop Douglas uses the word—

“ Not onexpert to convoy sik a thing.”

—‘Eneados,’ iv. p. 110, l. 8.

455. *Bot folk a cury may miscuke*. *Cury*=cookery, as in ‘Liber Cure Cocorum’ (Morris, 1862)—

“ Now speke I wele a lytul more
Of craft, iwys, þat tase grete lore
In court, þat men calles cure.”

“ First to 3ow I wylle schawe
þo poyntes of cure, al by rawe ” (in rotation), &c.—P. 1.

And—

“ Now sly3tes of cure wylle I preche.”—P. 5.

Bishop Douglas says—

" Sum goukis quhill the glas pyg grow full of gold ʒit
Throw cury of the quentessans, thocht clay mugis crakis."

—' Eneados,' iii. p. 145, ll. 16, 17.

The meaning=People who have no knowledge may make a mistake in cookery, with a reference, probably, to the craze prevalent at the time, and alluded to by Bishop Douglas in the quotation given, of transforming the baser metals into the more precious. Low Lat. *corredium*, *conredium*, provision, entertainment. Hence O.Fr. *courraër*, *coureer*, Fr. *courroyer*.

458. *That dogonis*, &c. = Who hold in esteem worthless men. *Dogon*=a worthless person. Fr. *doguin*, a young mastiff. In the dialect of Dijon, "mal gracieux, hargneux, mauvais caractère"—Cunisset-Carnot, 'Vocables dijonnais,' s. v. "Doguin." Halliwell says, "a term of contempt." So Wright, and spells *dogone*. Cp. the following French song :—

" Doguin disoit à Bichonne
En la léchant doucement,
Si tu voulois ma mignonne
Il deviendrais ton amant.
Mais Bichonne s'en chagrine
Et fièrement lui répond :
' Que Doguin aille à Doguine
Pour moi je suis à Bichon.'

Du mépris de cette belle
Doguin ne fait pas grand cas,
Il rode, il court après elle
Et ne se rebute pas ;
Soyez, lui dit-il, plus comode
Sommes nous gens à refus,
Les Doguins sont à la mode
Et les Bichons n'y sont plus," &c.

—' Recueil d'Airs,' 1699, as quoted in 'Faune populaire de la France,' iv. p. 57.

Dainte=esteem. See 'Legends of the Saints,' "St Nicholas," xxvi., l. 611, and l. 376.

465. *Hutit be*, &c.=Hooted be the thoughtless lass a hundred years of age—i.e., the woman who acts like a simple giddy lass, when old and ought to know better, deserves to be hooted. Years should have taught her wisdom.

469. *Full mony*, &c.=Full many a more seemly man makes worse service. *Sege*=man; A.S. *seġ*. The word is used by Bishop Douglas—

" And sone a selcouth sege I saw to my sycht."

—' Eneados,' iii. p. 142, l. 4.

470. *Thought I haif cair*, &c.=Though I have care or trouble all day long till night.

478. *My lugeing persewis*=Resorts to my dwelling or house.

480. *Sum rownis*, &c.=One whispers, one jests, and one reads poems. *Ralze*=to jest, to sport. Fr. *railler*; cp. Icel. *ralla*, *radla*, to tattle, to jabber; Dan. *ralle*, to rattle. Bishop Douglas uses the sb. *railegear*—

“The railegear raknis na wordis.”

—‘Eneados,’ iii. p. 144, l. 14.

487, 488. *And mony*, &c.=And many look with kind looks towards the head of the room, that sit far away, and may not for the great throng of woers come the speed they wished.

494. *And to the bernis*, &c.=And to the men far from me near the door I cast sweet looks. *Bern*=man; A.S. *beorn*. Bishop Douglas—

“The bernis both wes basit of the sicht.”

—‘King Hart,’ i. p. 91, l. 13.

Ben=the inner part of a room, the part farthest from the door. *But*=the part next the door. See ‘Jamieson.’ *Blenkis*. The word occurs in ‘Ratis Raving’ (E.E.T.S.) “Item, na wysmen suld behald the bewte of women, that thai be nocht tan with thar suete blenkis.” —‘The Wisdom of Solomon,’ p. 21, ll. 698, 699.

499, 500. *And gif his lust*, &c.=And if his desire is so much inclined to my white body or flesh that he will be lost or die unless (or) he lies with me, his life will have no danger. He shall have what he wishes. *Lyre*, see ‘Wallace,’ Glossary.

502. *My sely saull*, &c.=My simple or harmless soul shall be safe when sabot (?) judges all. *Sa* and *bot*, from the alliteration, must be one word, but it gives no meaning. *Sownet* of M. may be connected with *seyne*, blessed, hence the Blessed One.

504. *This is the legeand*, &c., refers to the ‘Legends of the Lives of the Saints,’ read in Latin in the churches.

515. Cp. ‘The Goldyn Targe,’ l. 14.

516. *Ibid.*, l. 25.

517, 518. *Ibid.*, l. 6.

519. *The soft souch of the swyr*=The soft sound of the wind in the gorge or hollow. *Swyr*=gorge or hollow. A.S. *swyra*. The word is used by Bishop Douglas—

“Lo ! ther the rais, rynning swyft as fyre,

Drevin from the hychtis brekkis out at the swyre.”

—‘Eneados,’ ii. p. 184, ll. 28, 29.

519, 520. Cp. ‘The Goldyn Targe,’ ll. 46, 47.

521. *Myght confort*, &c. Cp. a modern use of this expression—

“Whose kindly latch-pin never was let in

Against the poorest child of Adam’s kin.”

526. *And with my pen, &c. Pastance*=pastime. Fr. *passe-temps*. Bishop Douglas says—

“Quhat gudlie pastance?”

—‘The Palice of Honour,’ i. p. 17, l. 14.

“Pastance viht gude companye” is the title of one of the songs given in ‘Complaynt of Scotlande,’ p. 64, l. 25.

IV.—LAMENT FOR THE MAKARIS.

MSS.

M. and *B.*

EDITIONS.

C. and *M.*

E., with the title ‘On the Uncertainty of Life and Fear of Death, or a Lament for the Loss of the Poets,’ omitting the first stanza, taken from *B.*, vol. i. pp. 129-135. Allan Ramsay adds a “Postscript” of three stanzas.

H., with the title ‘Lament for the Deth of the Makaris,’ text, pp. 74-78; notes, pp. 269-274.

S., with the title ‘Lament for the Death of the Makaris,’ vol. i. pp. 325-332.

Ph., pp. 78-82.

L., text, vol. i. pp. 211-215; notes, vol. ii. pp. 352-362.

Pr., pp. 248-261.

F., pp. 77-80.

REFERENCES.

Pinkerton, vol. ii. pp. 454, 476.

Irving, vol. i. p. 402.

Sc., st. 1, 13, and last two, p. 94; see p. 290.

The poem may be compared with Villon’s ‘Ballade des Dames du Temps jadis,’ ‘Ballade des Seigneurs du Temps jadis,’ and ‘Ballade mesme propos en vieil langage François,’ in ‘Grand Testament,’ pp. 62-70.—‘Œuvres complètes de François Villon,’ par P. L. Jacob : Paris, 1854.

1. *I that in heill*=I that was in health and gladness. *Heill*=health. A.S. *hælu*, Dut. *heil*. Forms—*hele*, *hale*, *heale*, *hel*, *heile*. Chaucer uses the word—

“Than had I be in joye and parfyte hele.”

—‘The Knight’s Tale,’ i. p. 129 (l. 413, Morris).

It is found in the 'Legends of the Saints'—

"Vaspaciane þane wes ryght blyith
þat gottyne had his hele sa swith."

—'St James,' vii. ll. 423, 424.

See *ibid.*, l. 570. And in Henryson—

"Makyne, the howp of all my heill."

—'Robene and Makyne,' p. 7, l. 113.

4. *Timor*, &c. According to David Laing, this refrain is taken from a poem by Lydgate beginning with the words—

"So as I lay the other night,"

The poet may have had in mind the words, "Circumdederunt me dolores mortis," Ps. cxiv. 3 (cxvi. 3). Buchanan translates, "Jam mors ante oculos erat." Cp. Ps. liv. 4.

5. *Our plesance*=Our pleasure. *Plesance*=pleasure, delight. O.Fr. *plesance*. Form, *plesaunce*. This is the name of one of the old Edinburgh streets, *The Plesance*.

6. *This fals world*, &c. Cp. Villon—

"Ce monde n'est perpetuel,
Quoy que pense riche pillart;
Tous sommes soubz le coup mortel."

—'Grand Testament,' xliii. p. 71.

9-12. *The stait of man*, &c. Cp. Richard Rolle—

"For now es mirthe, nou es murnyng,
Now es laghter, and now es gretynng;
Now er men wele, now er men wa,
Now es a man frende, now es he faa;
Now es a man light, now es he hevy,
Now es he blithe, now es he drery;
Now haf we ioy, now haf we pyn,
Now we wyn, and now we tyn;
Now er we ryche, now er we pur,
Now haf we or-litel, now pas we mesur," &c.

—'Pricke of Conscience,' p. 178, ll. 344-353 (Morris).

And Lydgate—

"The world unsure, contrary al stablenesse,
Whos joy is meynt ay withe adversité;
Now light, now hevy, now sorwe, now gladnes;
Ebbe after floode of al prosperité."

—'On the Instability of Human Affairs,' pp. 76, 77.

13. *No stait in erd*, &c. Cp. Richard Rolle—

"Þe life of þis world es ful unstable,
And ful variand and chaungeable."

—'Pricke of Conscience,' p. 177, ll. 306, 307 (Morris).

And—

“ For þe world and worldis life togider
 Chaunges and turnes oft hider and þider.”

—*Ibid.*, p. 177, ll. 310, 311 (Morris).

And Lydgate—

“ Stabilnesse is founde in nothyng,
 In worldly honour who so lokithe wele ;
 For dethe ne sparithe emperour ne kyng,
 Thoughe they be armed in plates made of steele :
 He castithe downe princes from fortunes wheele,
 As hir spokes rounde about goo,
 To exemplifye, who that markithe wele,
 How this world is a thughfare ful of woo.”

—‘Of the Wretchedness of Worldly Affairs,’ p. 126.

14. *Wavis the wickir.* The willow, but now confined to baskets or other work made of it. Burns has, “Ay wavering like the willow wicker,” probably a reminiscence of these lines of Dunbar.—M.

17. *Onto the ded*, &c. Cp. the following from Richard Rolle—

“ Dede wil na frendshepe do, ne favour,
 Ne reverence til kyng, ne til emperour,
 Ne til pape, ne til bisshope, ne na prelate,
 Ne til nan other man of heghe estate,
 Ne til na religiouse, ne til na seculere,
 For dede over al men has powere.
 And thurgh þe dede hand al sal pas,
 Als Salamon says, þat wyse was :

*Communione
 mortis scito.”*

—‘Pricke of Conscience,’ p. 180, ll. 396-405 (Morris).

And—

“ Deth came dryvyng aftir, and al to dust pashed
 Kynges and knyghtes, kaisours and popis ;
 Lerid ne lewide, he left no man stand,
 That he hitte even, steride never after ;
 Many a lofty lady, and lemmanys of knyghtes,
 Sounde and swelte, for sorow of Dethes dyntes.”

Villon—

“ Je congnoys que pauvres et riches,
 Sages et folz, prebstres et laiz.
 Noble et vilain, larges et chiches,
 Petitz et grans, et beaulx et laidz,
 Dames à rebrassez colletz,
 De quelconque condicion,
 Portant attours et bourreletz,
 Mort saisit sans exception.”

—‘Grand Testament,’ xxxix. p. 60.

And—

“ Princes à mort sont destineez,
 Comme les plus pauvres vivans.”

—‘Ballade, Meme propos,’ &c., p. 70.

Sir David Lyndsay says—

“ . . . this cruell tyrane ringis ;
And sparis nothir Empryour, nor Kingis.”
—‘The Deploratioun,’ &c. ll. 4, 5.

19. *Baith riche*, &c. Cp. Lydgate—

“ Bothe highe and loughe shal go on dethis daunce.”
—‘On the Instability of Human Affairs,’ p. 77.

22. *Anarmit*=armed. “And that al the burgesses & indwellers within the Burrow townes of the Realme in like maner be anarmed and harnished,” &c.—‘The Lawes and Actes of Parliament, James I.,’ p. 3, c. 60 (ed. 1597).

23. *Wictour he is at all melle*=He is victor at every contest. *Melle*=contest, combat, battle, as in the phrase *chaud melle*=heat of battle. O.Fr. *meslee*, *medlee*, *mellee*, from *v. mesler*; Low Lat. *misculare*, a frequentative of *miscere*, to mix. It is often used by Barbour. One example will suffice—

“ This nobill kyng that we of reid,
Mengit all tyme vith vit manheid;
That men may be this melle se.”
—‘Bruce,’ vi. ll. 359-361.

29. *He takis the campion in the stour*=He takes the hero in the battle. *Campion*=hero, champion. A.S. *cempa*, Ger. *kämpfer*, Sw. *kämppe*, Dan. *kæmpe*, Icel. *kempa*, *kappi*. Cp. Lat. *campus*. Barbour uses the word—

“ As ilk man war A campiou.”—‘Bruce,’ xv. l. 60.

Stour=tumult, battle. O.Fr. *estour*, *estor*, *esturs*; Icel. *styrr*, stir, tumult. Barbour uses it several times—

“ Fawcht in-to mony stalwart stour.”—*Ibid.*, i. l. 468.

It is found in ‘Sir Degrevant’—

“ They stykene stedus in stoure.”—L. 281.

Cp.—

“ E Oliviers chevalchet par l’estur.”
—‘Chanson de Roland,’ l. 1351.

Barbour joins the word with battle=shock—

“ And oft in hard stour off bataill.”—‘Bruce,’ i. l. 24.

Cp.—

“ As quatre esturs lur est avenut bien.”
—‘Chanson de Roland,’ l. 1686.

30. *The capitane*, &c. Lord Hailes says: “By *captane* is meant governor of a fortified place, as captain of Norham, of Berwick, of Calais.”—Pp. 269, 270.

31. *The lady, &c.* Cp. Villon—

“ Corps féminin, qui tant est tendre,
 Polly, souef, si precieulx,
 Te fauldra-il ces mauix attendre ?
 Ouy, ou tout vif aller ès cieulx.”

—‘Grand Testament,’ xli. p. 6r.

33. *He spairis no lord for his piscence*=He spares no lord for his power. *Piscence*=power, might. O.Fr. *puissance*; Fr. *puissance*; Lat. *potentia*. Another form is *pissance*. Thus: “be cause that he dois sa mekil as his pissance maye distribute.”—‘Complaynt of Scotlande,’ p. 7, ll. 34, 35. Bishop Douglas uses *pissant*—

“But quham na thing is worthy nor pissant.”

—‘Eneados,’ ii. l. 15.

35. *His awfull strak, &c.* Cp. Villon—

“ Il n’est qui contre mort resiste,
 Ne qui trouve provision.”

—‘Ballade des Seigneurs du Temps jadis,’ p. 66.

37. *Art, magicianis*. Seems to be one word—*i.e.*, those who follow what is called in folk-speech “black-airt.” *Theologgis* is still used in Sc. for theologians.

41-43. *In medicyne, &c.*=The greatest or most skilful practitioners in the medical art, whether leeches, surgeons, or physicians, are not able to save themselves from death. *Lech*=healer, physician. A.S. *læce*. Chaucer uses the word—

“ And wiche a goodley, softe speche,
 Hadde that swete, my lyves leche !”

—‘The Boke of the Duchesse,’ vi. p. 165,
 (ll. 919, 920, Skeat).

Surrigian=surgeon. O.Fr. *chirurgien*. Bishop Douglas uses the word—

“ This ancyant surrigiane, Iapes.”

—‘Eneados,’ iv. p. 125, l. 16.

45. *I see that makaris*. *Makar*=a poet. Cp. Gr. ποιητής. Blind Harry uses the word—

“ Quhen gud makaris rang weill in to Scotland.”—xi. l. 1455.

Ben Jonson frequently uses the term *maker*, instead of the more ordinary name “poet.” Thus, in his translation of Horace’s ‘Art of Poetry’—

“ And I still bid the learned Maker look
 On life, and manners, and make those his book,
 Thence draw forth true expressions.”

—David Laing, ii. p. 354.

50-89. For the poets named in these lines see Appendix V. to 'Introduction.'

57. *That scorioun*, &c. = That fell scorpion has undone, &c. *Infek*. Lat. *infectus*.

59. *Trigide*. This word is used also by Bishop Douglas—

"And sen I suld thi trigidy indite."

—'Eneados,' ii. p. 173, l. 15.

Such tragic poems seem to have been written in Scotland before Lyndsay wrote his 'Tragedie of the Cardinall,' but none have been preserved.

95. *On forse*, &c. = Of necessity I must be his next prey. *On forse* = of necessity. Bishop Douglas uses the phrase—

"Be ony way gif tharby for the nanys

Thai mycht on fors dissevyr that punze" (band of men).

—'Eneados,' iii. p. 248, ll. 6, 7.

See 'Wallace,' Glossary, s. v. "Fors."

97, 98. *Sen for the deid*, &c. Cp. Lydgate—

"Nothyng more sure than al men shal deye,

Late men aforne make theyr ordynaunce."

—'On the Instability of Human Affairs,' p. 77.

V.—THE BALLAD OF KYND KITTOK.

MS.

B.

EDITIONS.

C. and *M.*

S. vol. i. pp. 358, 359.

L., text, vol. ii. pp. 35, 36; notes, *ibid.*, pp. 408, 409.

In the MS. the poem is anonymous. David Laing says, "It cannot be attributed to him with any degree of certainty," and places it among the poems attributed to him.

Sibbald says, "It may be a composition of Kennedy."

'The Gyre Carling,' an anonymous poem found in *B.* is of the same length, style, and measure. It appeared in 'The Minstrelsy of the Scottish Border' and 'Select Remains,' No. xv. pp. 272-275 (ed. 1885). See Montgomerie's Poems (S.T.S.), p. 318.

1. *Gend*=playful, gay, neat. O.Fr. *gent*, Lat. *genitum*, well-born. Another form is *gent*.

2. *Scho duelt*, &c. See 'Introduction,' p. xliv.

3. *Thay callit*, &c.=Those who knew her well called her Kynd Kittok.

4. *Scho wes like*, &c.=Under kell, or her head-dress, she was clear or bright as the crook or chain of iron links by which a caldron is suspended over the fire (which is always black from smoke). *Kellis*. The MS. readings *Falkland Fell* and *Kell* seem to be the true readings, as is shown by the rhyme with "dwell" and "well." *Kell*=caul, a woman's head-dress. Fr. *cale*, a kind of little cape. Bishop Douglas uses the word—

"Eschame, ȝing virginis, and fair damicellis,
Furth of wedlock for to distene (stain) ȝour kellis."

—'Eneados,' ii. p. 171, ll. 1, 2.

5. *Thay threpiit that scho deit of thirst*, &c. = They asserted that she died of thirst, and departed as a good Christian. *Threep* = to assert. A.S. *þræpian*. Bishop Douglas uses the word—

"Or threip plainlie that I com neuer neir hand it."

—'Eneados,' ii. p. 18, l. 27.

"*Threäp*, v. *intrans.*, to assert positively, to argue with pertinacity," &c.—'Glossary of the Dialect of Lonsdale.' *Threep* or *thraip* is in use in the North=to assert positively, to allege. *Thrist* is still the form in the folk-speech of the North. The word occurs in the 'Digby Mysteries' under the forms of *threst* and *thryst*—

"That am In hongor, threst, and cold."—P. 115, l. 1614.

And—

"Hof, hof, hof, a frysche new galavnt,
ware of thrist, ley þat a-doune!"

—P. 73, ll. 491, 492.

In 'Catholicon Anglicum,' "A Thryste, sitis, siticula." *Thristy* is found in l. 37, and is still the common form in folk-speech.

7. *And sa*, &c.=And so without fear she took her way toward heaven. *Wend*=to turn one's self, to go, to take the way. A.S. *wendan*. So Chaucer—

"Han schapen hem to Rome for to wende."

—'The Man of Lawes Tale,' ii. p. 12.

See *ibid.*, p. 15.

8. *And ȝeid by*, &c.=And went aside to a well frequented by the fairies. *Ȝeid*=went. *Geed* is still the common word in the North. *Elriche*=frequented by elves or fairies. A.S. *ælf*, *elf*; Icel. *alfr* and *rice*. Sir David Lyndsay uses the word—

"I pray the alrich Queene of Farie
To be ȝour protectioun."

—'Ane Satyre,' ll. 1536, 1537.

It was a common notion that fairies had favourite wells they frequented, and in many a parish of Scotland is there a "Fairy Wallie." See paper on Holy Wells in 'Proc. Soc. of Antiquaries,' 1882-83, p. 152, where the form of blessing pagan or fairy wells, so as to make them holy, is given. "On the ground of the manse at Falkland, on the north slope of East Lomond, about a quarter of a mile from the town, there are two wells, one called *St John's* and the other *Lady Well*."—'Statistical Account,' Falkland, p. 938. One of them was probably the *Elriche Well*.

9-13. *Scho met*, &c.=She met there, I know, a water-newt riding on a snail, and cried "Hail! fellow overtaken," and rode an inch behind the tail of the snail with the newt on its back till nearly evening. So she would make very little way. "Hail, fellow well met," is an English proverbial saying—Lyly's 'Euphues,' 1580, reprint 1868, p. 371. Reference seems to be made in these lines to the popular notion that the newt is a friend to man. See Montgomerie, Son. xxvii., and note, p. 339. The same notion is quite prevalent in France and other European countries. "Il est admis partout que porter sur soi une queue de lézard porte bonheur." And, "Celui qui porte sur soi une queue de lézard est à l'abri de tous les maléfices. Il ne peut être ni volé, ni trompé, et il peut même, par ce moyen, empêcher dans les foires, les escamoteurs de gagner leur vie. . . . On raconte qu'un jour, une jeune fille allant chercher du fourrage, chargea sur ses épaules un faix d'herbe dans lequel se trouvait une queue de lézard. En son chemin elle rencontra un grand magicien qui voulut exercer sur elle ses incantations. La jeune fille ne se laissa pas séduire, et le magicien la quitta en lui disant: *cela n'est pas naturel, vous avez avoir quelque chose dans votre herbe*."—'Faune populaire de la France,' vol. iii. p. 12. So "Kynd Kittok" in her journey, riding so near the "ask," was safe from all enemies.

10. *Ane ask* = A newt or eft. A.S. *æðexe*. Henryson uses the word—

"Dispone thy self, and cum with me in hy,
Edderis, askis, and wormis meit for to be."

—'Ressoning betwixt Deth and Man,' p. 28, ll. 37, 38.

And Bishop Douglas—

"The water stank, the feild was odious,
Quhair dragouns, lessertis, askis, edders swatterit."

—'The Palice of Honour,' i. p. 15, ll. 10, 11.

Cotgrave says, "Tessot, *m.*, a newte or aske." It is still in common use, pronounced in some districts *ask* (Keith), and in other places *aish*.

14, 15. *Sa scho had hap*=So she had the good fortune to ride to her lodging, and at an ale-house near heaven night overtook them. *Herbry* = lodging, appears in various forms. Icel. *herbergi*, O.Sw. *hærbærghi*, Sw. *herberge*, Ger. *herberge*, Fr. *auberge*.

"A litel hus to maken of erþe,
So þat he wel þore were
Of here herboru herborwed þere."

—'Havelok,' ll. 740-742.

Chaucer has the form *herbergh*—

"I ne saugh this yeer so mery a companye
At oones in this herbergh as is now."

—Prologue, 'Canterbury Tales,' i. p. 108
(ll. 764, 765, Morris).

"An Harbar, hospitium," &c.—'Catholicon Anglicum.' Sir David Lyndsay uses the word—

"Full faine wald I haue harberie,
To ludge amang the laif."

—'Ane Satyre,' ll. 1270, 1271.

See *ibid.*, ll. 1222, 3422. As to the inns at Falkland, see 'Introduction,' p. xcv.

19. *ȝettis*=Gates. See ll. 20, 31. Form, *ȝat*. *ȝet*=gate; A.S. *geat*, gate. The word is found in Barbour—

"That thai brynt magre thairis the ȝet."—'Bruce,' iv. l. 153.

Yitt is still the pronunciation in the North.

21. *God lukit*, &c. The present-day pronunciation in the North. *Latten in* is still in use. *Lewch his hert sair*=he laughed till his heart ached. There is a mode of expression at the present day in Banffshire, "He lewch his hert sairan."

24. *And wes our Ladyis hen wif*. The Virgin Mary is regarded as the patroness of hens and chickens in some countries.—'Biblioteca de las Tradiciones Españoles,' viii. p. 238.

26. *Ay quhill*, &c.=As long as.

27. *Thoght ryght lang*=Longed, greatly desired. It is still the common phrase in the North.

28. *In till an euill hour*. The present-day phrase and pronunciation are, *intil an ill oor*.

29. *And out of hevin the hie gait*, &c.=And the wife did go right away out of heaven, or perhaps the high road by which she had come. *Gait*=way. Cp. Icel. *gata*, Sw. *gata*, Dan. *gade*, Ger. *gasse*. It occurs several times in Barbour—

"Ilk man a syndri gat is gañe."—'Bruce,' vi. l. 577.

Still in common use—as "Ilky ane can gang's ain gait." *Hie gait* is used fig.=chief means—as "That's the hie gait t' ger 'im dee't" (Banffshire). *Cowgate* is the name of a street in many Scottish towns. So *Gallowgate*=the way to the gallows, in Aberdeen; *Highgate*, near London.

32, 33. *Sanct Petir hat*, &c.=Saint Peter struck her with a club till a great lump rose on her head, because she became tipsy. *Clour*=lump, tumour, so used in the Northumberland dialect and in the southern parts of Scotland. In Banffshire it means a dint made by a blow. *To clour*=to strike so as to cause a tumour; and in Banffshire =to dint, as "The loon kickit the tin pail we's tackity beets an' clourt it a'." *Zeid wrang*=was overtaken with strong drink, became tipsy. So used at the present day, as, "He geed gey far wrang (or geed gey far by himsel') at the weddin', bit he made oot t' keep's feet, though he wiz gey sehr pitten till t' dee't." *Geed wrang* is the pronunciation in Banffshire.

34. *Pycharis to pour*. Pitcher is not from pitch, but from O.Fr. and M.E. *picher*, Low Lat. *picarum* or *bicarum*, a bicker.

VI.—THE TESTAMENT OF MR ANDRO KENNEDY.

MSS.

M., *B.*, and *R.*

EDITIONS.

C. and *M.*

E., with the title, 'The Merry Testament of Master Andro Kennedy,' vol. ii. pp. 76-81.

H., with the title, 'The Testament of Mr Andro Kennedy,' text, pp. 35-39; notes, pp. 243-246.

S., with the title, 'The Testament of Mr Walter Kennedy,' vol. i. pp. 296-303.

Ph., with the title, 'The Testament of Mr Andro Kennedy,' pp. 41-46.

L., text, vol. i., pp. 137-141; notes, vol. ii., pp. 316-322.

Pr., pp. 143-150.

Sc., pp. 227-234.

REFERENCES AND QUOTATIONS.

Pinkerton, vol. ii. p. 477.

Warton, 'History of English Poetry,' with the title, 'The Testament of Kennedy.'

Irving, vol. i. pp. 396, 406-408. Quotation, ll. 105-116, p. 407.

Irving ('Scottish Poetry,' 1861), pp. 251-253.

The poem has been called macaronic (*It. macaroni*, a mixed mess) by some. Laing says: "This opinion, however, is not quite correct,

as the mixture either of Latin and English words, or in alternate lines, as used by Skelton and Dunbar, does not constitute what is called macaronic verse, the peculiarity of which consists in the use of Latin words and of vernacular words with Latin terminations, usually in hexameter verse. One of the earliest and most celebrated pieces of the kind which is known in this country is Drummond of Hawthornden's *Polemo-Middiana*."—Vol. ii. p. 318.

According to Laing's definition of macaronic, this poem is not strictly macaronic. But if macaronic poetry is a mixture of two or more languages, in phrases or in lines, this poem deserves the name. This kind of poetry was in vogue during the 15th, 16th, and 17th centuries. To parody Latin hymns, and turn them into drinking-songs, was not uncommon.

It is not easy to give a reason for the origin of writing poetry by a mixture of two or more languages. The idea may have been caught up from the practice preachers had of quoting the Vulgate in their preaching, and then explaining the passages quoted in the vernacular. A verse from one by an English student at Paris is one of the most curious, suggesting that the origin of this form of composition may have been the mixture of students of different countries at the universities of the middle ages:—

Scripsi hæc carmina in tabulis,
Mon hostel est en mi la vile de Paris,
May I sugge [say] na more so wil me is,
Yef y diye for love of hire duce hit ys."

—Wright's 'Lyric Poetry,' p. 64.

Be this as it may, poems composed in two or more languages are met with as early as the first half of the 15th century. The following, in Ellis's 'Early English Pronunciation,' and taken from Univ. Camb. MS., Gg. 4, 27, are other specimens, written in three languages:—

I. DE AMICO AD AMICAM.

" A celuy qui pluys eyme en Mounde
Of all tho that I haue founde
Carissima
Salu3 od treye amour
With grace ioye and all honour
Dulcissima
Sache3 bien pleyasant et beele
That I am ry3t in good heele
Laus cristo
Et moun amour done vous ay
And also thynowene ny3t and day
In cisto.

II. RESPONCIO.

A soun treschere et special
 Fer and ner and oueraal
 In mundo
 Que soy ou salt3 et gre
 With mouth word and herte fre
 Iocundo
 Ieo vous san3 debat
 That 3e wold of myn stat
 Audire
 Sertefyes a vous ieo say
 I wil in tyme whan I may
 Venyre."

—'Early English Pronunciation,' part ii. p. 463.

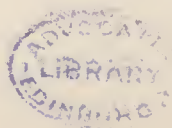
Latin hymns were at times parodied. One by St Bernard, entitled 'De Nativitate Domini,' has been imitated in a song in praise of beer. Here are the two :—

" Lætabundus exultet fidelis chorus :
 Alleluia.
 Regem regum intactæ profundit torus
 Res miranda.
 Angelus consilii natus est de virgine
 Sol de stella.
 Sol occasum nesciens, stella semper rutilans
 Semper clara.
 Sicut sidus radium profert virgo filium
 Pari forma.
 Neque sidus radio neque mater filio
 Fit corrupta.
 Cedrus alta Libani conformatur hyssopo
 Valle nostra.
 Verbum ens altissimi corporali passum est
 Carne sumpta.
 Isaïas cecinit, synagoga meminit, nunquam tamen desinit
 Esse cæca.
 Si non suis vatibus credat vel gentilibus, Sybellinis versibus
 Hæc predicta.
 Infelix propera, crede vel vetera, cur damnaberis gens
 Misera.
 Natum considera, quem docet littera : ipsam genuit
 Puerpera."

And—

" Or hi parra,
 La cerveyse nos chauntera :
 Alleluia.
 Qui que aukes en beyt,
 Si tel seyt come estre doit,
 Res miranda !

H



Bevez quant l'avez en poin ;
Ben est droit, car nuit est loing
Sol de stella.

Bevez bien, e bevez bel,
Il vos vendra del tonel
Semper clara.

Bevez bel e bevez bien,
Vos le vostre et io le mien,
Pari forma.

De ço soit bien porvéu ;
Qui que auques le tient al fu,
Fit corrupta.

Riches genz funt lur brut ;
Fesom nos nostre deduit,
Valla nostra.
Beneyt soit li bon veisin
Qui nos dune payn e vin,
Carne sumpta ;

E la dame de la maison
Ki nus fait chere real !
Ià ne pusse-ele par ma
Esse ceca !

Mut nus dune volenters
Bon beiveres e bons mangers :
Meuz waut que autres muliers
Hæc predicta.

Or bewom al dereyn
Par meitez e par pleyn,
Que nus ne séum demayn
Gens misera.

Ne nostre tonel wis ne fut,
Kar plein ert de bon frut,
Et si ert tut anuit
Puerpera.

Amen."

—'Daniel,' vol. ii. pp. 61, 62.

Here are two drinking-songs—

I.

" Wol uf ir gesellen in die tabern !
aurea [Aurora] luce rutilat.
ach lieben gesellen, ich trinck so gern !
sicut cervus desiderat.

Ich weiss kein bessern uf mein wan
a solis ortus cardine :
uns ist ein vol fass ufgetan
iam lucis orto sidere.

Ach wirt, langet uns des brotes ein krust,
exaudi preces supplicum !
wir liden sicher grossen durst,
agnoscat omne sæculum.

Ach wirt, nu bring uns her den win !
 te deprecamur supplices !
 so wollen wir singen und frölich sin :
 Christe qui lux es et dies.

Do warf einr die krusen wider die want :
 procul recedant sompnia !
 der dich ie gemacht der werd geschant
 in sempiterna secula !

Trünk wir aus der kanten, also täten die frommen
 impleta nostra sunt viscera,
 so wirt unser herz in ungemach kommen ;
 o quis audivit talia !

Do es abent wart, sie wurden vol,
 linguarum loquuntur omnium,
 die messer wurden usgetan,
 pavent turbæ gentilium.

Dem einen wart ein backenschlag,
 der schrei : veni redemptor gentium !
 der ander unter der bank gelag :
 da was fletus et stridor dentium.

Den dritten bunden sie wider die want,
 ligatus est ut solveres :
 gedenk gesell und bezale suhant
 vel tu cruciaris septies !

Ach wirt, ich bezale dich,
 te lucis ante terminum,
 ich wil gelt holen, sicherlich
 non revertar in perpetuum.

Der gesell lief in die schür,
 fœno iacere prætulit,
 nacket als er wär ungehür
 præsepe non abhorruit.

Do kam der wirt und vant in do,
 ubi iacet in præsepio,
 des wurden die gesellen alle fro
 und sunge : benedicamus domino !"

—Hoffmann von Fallersleben, *In dulci jubilo* nun singet
 und seid froh (2 Ausg., Hannover, 1861), p. 90.
 Also printed by Fichard, *Frankfurter Archiv* iii.,
 260, and by Hoffmann von Fallersleben, *Geschichte*
des deutschen Kirchenlieder (first edit., Breslau,
 1832), p. 68.

II.

" Woyl uf snel in dye taberne !
 Aurora lucis rutilat.
 Lieben gesellen, ich drunck gar gerne,
 Sicut cervus desiderat.

Uns ist eyn voyl fas offgethan
 Tam lucis orto sidere.
 Ich weys nit bessers in mynem wan :
 A solis ortus cardine.

Liber wyr, schenck unß den wyn :
 Te deprecamur supplices.
 Laß unß drincken und frolich sin :
 Sit nobis in te requies.

Wan wyr liden so groÿen drost :
 Agnoscat omne seculum.
 Gebet unß ouwers brodes eyn krost :
 Exaudi preces supplicum.

Drinck uß dem cruse, das ist din frö^om :
 Impleta gaudent viscera.
 So meynt din hercze, es sij eyn thum :
 Beata nobis gaudia.

Er warff den cruß al wydder dye want :
 Procul recedant sompnia.
 Der dich machte der werdde geschant
 Per infinita secula.

Her warff drye worffel uff das bret :
 Ex more docti mistico.
 Ich hole was ouwer hercze begert :
 Sic femur cingens gladio.

Do quomen thus sex adder quater thus :
 Miretur omne seculum.
 Das verlúß yme eynne groÿen rusch :
 Sic renovans miraculum.

Her nam das gelt der do gewan :
 Veni redemptor gencium.
 Ick halde noch eyns, myn liebe kompan :
 Sic firmans eloquencium.

Er warff dye worffel enweych von czorn,
 Ne valeant reducere.
 Er werde geschant hutte adder morn,
 Qui te creavit provide.

Der abent quam, sij worden ful :
 Ligwis loquuntur hominum.
 Dye meÿer worden ußgeczogen :
 Pavent turbe gentilium.

Dem eynem wart da eyn backenslag,
 Fructusque ventris floruit.
 Der ander under dem tysche lag,
 Ut cum iudex advenerit.

Den dritten binden sij an dye want :
 Ligatus es ut solveres.
 Der veyrte sprach : beczal czu hant,
 Vel crucieris sepcies.

Keyte dye quam do gelowfen,
 Sic inceptit dicere :
 Yr hern, ir solt uch nit mer roufen
 In gravi isto corpore.

Sy hōben wydder an czu krigen
 Noctis sub silencio,
 By weme Keytte solde lygen,
 Facta est contencio.

Geselle, sal ich lygen bij dir,
 Da grossorum munera.
 Adder ich nemme eyenen ander czu mir,
 Sponsoque reddes premia.

Keytte dye nam da dye kappen,
 Data viro socia,
 Und alles das der monich da hatte,
 Vera ferens gaudia.

Geyp mir wydder myne kappe, ich wyl bezalen
 Te lucis ante terminum,
 Ich wyl eyn ander phant gan holen :
 Sic firmat spes credencium.

Do der arm monich herbeym quam,
 Nil sibi retinuit.
 Schande und laster muster han,
 Feno iacere pertulit.

Des abendes lange sitczen und vachen
 In ympnis et canticis,
 Kan des morgens sorge machen
 Seculorum seculis.

Hast du dye bruch beschisßen,
 Hoc epulum tunc tu comedis."

—Wattenbach, *Gedichte aus einer Lübecker Handschrift, in Germania*, ed. by Bartsch xvii., 188 [Wien, 1872].

In the 15th century appeared a work entitled 'Carmen Macaronicum de Patavinis quibusdam Arte magica delusis.'

The best-known work of macaronic poetry is that of Theophilus Folengo. He was born in 1491 at Mantua, and became a Benedictine monk. He is known as Merlinus Cocaius. The first complete edition of his poems was printed in 1517. The edition of 1580 contains—

"ZANOTELLA. Quæ de amore Tonelli erga Zaninam tractat. Quæ constat ex xiiij Sonolegijs, vij Ecclogis, & vna Strambottologia.

"PHANTHASIÆ Macaronicon, diuisum in xxv. Macaronicis, tractans de gestis magnanimi et prudentissimi Baldi.

"MOSCHÆÆ Facetus liber in tribus partibus diuisus, & tractans de cruento certamine Muscarum & Formicarum.

"LIBELLUS Epistolarum, & Epigrammatum, ad varios personas directarum."

Villon has two poems in much the same strain—'Petit Testament' and 'Grand Testament.' See as to the Testament or will as a form of poetry, 'Introduction,' p. xcvi.

1, 2, *I*, &c. In *M.* and *R.* the name of Walter has been put in place of Andro. Andro is given in the printed copy of 1508 and in *B.* Who Andro Kennedy was is not known. The name appears in the 'Privy Seal Register,' vol. ii. fol. 51; and in the 'Lord High Treasurer's Accounts': 1502—"Item, the xix day of August, to Andro Kennedy, be the Kingis command, 28s." Two days after, August 21—"Item for ane hors bocht to Jok Bailye, and syne wes geffin to Andro Kennedy, be the Kingis command, 50s." The name occurs again under an entry in 1503, Sept. 8—"Item, to the said Andro [Aytoun] that he gaif to Andro Kennedy, in Maij bipast, to pas to Wigtoun to the King, with ane Relique of Sanct Niniane, 14s." See 'Introduction,' Appendix V.

3. *Gottin with sum incuby.* That demons could assume human shape and generate children by women has been an opinion existing from the earliest times and among many nations. See Lenormant, 'Les Origines de l'Histoire' (deux. ed.), pp. 291-381. St Augustine says: "Quoniam creberrima fama est, multique, se expertos, vel ab eis, qui experti essent, de quorum fide dubitandum non est, audisse confirmant, Sylvanos et Faunos, quos vulgo Incubos vocant, improbos sæpe exstitisse mulieribus et earum appetiisse et peregissee concubitum, et quosdam dæmones quos Dusios Galli nuncupant, hanc assidue immunditiam et tentare et efficere, plures talesque asseverant, ut hoc negare impudentiæ videatur."—'De Civit.,' xv. 23. Aquinas discusses the question under, "Vtrum angeli in corporibus assumptis opera vitæ exerceant," and answers it thus: "Præterea, Generare hominem est actus vitæ. Sed hoc competit angelis in assumptis corporibus. Dicitur enim Gen. vi., 'Postquam ingressi sunt filij Dei ad fil. hominum: illæque gen. isti sunt potentes a seculo viri famosi. Ergo,' &c.—'Summa,' Questio LI., Articulus iii. 6 (ed. 1585 Anv.) In "Index tertius" of this edition the following explanation is given under the word: "Incubus dicitur dæmon coiens cum muliere; succubus autem dæmon coiens cum viro." Harife, harofe, or grains of hedgerife are prescribed as "a salve against the elfin race and nocturnal visitors, and for the woman with whom the devil hath carnal commerce."—'Leechdoms' (Cockayne), vol. ii. p. 345. See Montgomerie, 'The Flying,' l. 281, and note, p. 313.

8. *Quod sum*, &c. Sir David Lyndsay uses the phrase—

"And sum sayis 3e ar, for certaine,
Diabolus incarnatus."

—'Ane Satyre,' ll. 2196, 2197.

Cp.—

“ Quhat haue I sene fals hound of Hell,
I trowit quhen I did with the mell,
Thow was richt Emilie thy sell,
Not ane incarnate Deuill.”

—‘ Philotus,’ st. 131.

See st. 153.

9-12. The certainty of death, and the uncertainty of the time and the manner, are common subjects with writers of all kinds. A few examples will suffice: “Statutum est hominibus semel mori.”—Hebræ. ix. 27. “Sciens, quoniam omnes morimur.”—Ecclesiast. viii. 8. Horace says—

“Moriari; mors ultima linea rerum est.”—‘Epist.,’ i. 16, l. 79.

Cp. ‘Car.,’ i. 4. l. 13, iii. 2. l. 14; ‘Epist.,’ i. 4. l. 13. Pub. Syrus says: “Lex universi est, quæ jubet nasci et mori.”—Sent. 255. And Propertius—

“Longius aut propius mors sua quemque manet.”

—‘Car.,’ ii. 28. l. 58.

And Seneca: “Incertum est quo te loco mors exspectat.”—‘Epist.’ 26. 7. Euripides may be quoted—

“ γίγνωσκε δὲ
ὥς πᾶσιν ἡμῖν καταναεῖν ὀφείλεται.”

—‘Alc.,’ ll. 418, 419 (Tauchnitz ed.)

12. *Na blind Allane.* This is a proverbial saying, and the passage means that we know no more of the hour of death or its manner than [na] Blind Allane knows [wait] of the moon [mone]. Sir David Lyndsay uses the same proverb—

“I understude no science Spirituall,
No more than did blind Alane of the Mone.”

—‘Tragedie of the Cardinal,’ ll. 395, 396.

See ‘Introduction,’ p. cciii.

17. *Nunc condo, &c.* Contrast this with Villon—

LXXV.

“Premier, donne, de ma propre ame,
La glorieuse Trinité;
Et la commande à Nostre Dame,
Chambre de la Divinité;
Priant toute la charité
Des dignes neuf Ordres des cieulx,
Que par eulx soit ce don porté,
Devant le Trosne precieux.

LXXVI.

Item, mon corps j’ordone et laisse
A nostre grand’mère la terre:
Les vers n’y trouveront grand’ gresse;
Trop luy a faict faim dure guerre.

Or luy soit delivré grand erre :
De terre vint, en terre tourne.
Toute chose, se par trop n'erre,
Voulontiers en son lieu retourne."

—'Grand Testament,' pp. 102, 103.

22. *Without disseuer* = Without ever leaving the wine-cellar.

24. *With sueit Cuthbert*, &c. It is not known who this Cuthbert was. Perhaps he was the keeper of the wine-cellar.

28. *And I forgif him laith et wraith* = And I forgive him his hostility to me, and his wrath against me. *Laith* = hostility, unpleasantness. A.S. *lād*, Icel. *leiðr*. *Wraith* = wrath, anger. A.S. *wráth*. It is found in 'Philotus'—

"Gude gosse, þour wraith to pacifie," &c.—St. 157.

Sir David Lyndsay uses the same form of the word as an *a*.—

"Me think þe speik as þe war wraith."

—'Ane Satyre,' l. 2905.

29-32. Here is a similar idea—

"Omnibus est notum, quod valde diligo potum :
Si possem, vellem pro potu ponere pellem."

32. *My Lordis bed of stait*. The bed in the principal bedchambers. Beds and bedchambers were at times very gorgeous. Froissart says of the Countess of Salisbury and Edward III. : "Thus they entred into the castell hande in hande ; the lady ledde hym first into the hall, and after into the chambre nobly aparelled"—c. lxxvii. In the 'Squire of Low Degree' is given the following description of a bed of a princess—

"Your Blankettes shal be of fustiane,
Your shetes shal be of clothe of rayne,
Your head shete shal be of pery pyght,
Wyth dymondes set and rubys bryghte.
Whan you are layd in bed so softe,
A cage of golde shal hange alofte."

Here is another description—

"Hur bede was off aszure,
With testur and celure,
With a bryȝt bordure
Compasyd ful clene ;
And all a stoyre as hit was
Of Ydonye and Amadas,
Perreye in ylke a plas,
And papageyes of grene.

The scochenus of many knyȝt
Of gold and cyprus was i-dyȝt,
Brode besauntus and bryȝt,
And trewelovus bytwene ;

Ther was at hur testere
 The kyngus owne banere :
 Was nevere bede rychere
 Of empyrce ne qwene !

ffayre schetus of silk
 Chalk-why3th as the mylk,
 Quyltus poyned of that ylk,
 Touseled they ware ;
 Coddys of sendall,
 Knoppys of crystal,
 That was mad in Westfal
 With women of lare.

Hyt was a mervelous thing
 To se the rydalus hyng,
 With mony a rede gold ryng,
 That home up bare ;
 The cordes that thei one ran,
 The duk Betyse hom wan,
 Mayd Medyore hom span
 Of meré maydenys hare."

—'Sir Degrevant,' ll. 1473-1504.

Chaucer says—

" And here onwarde, ryght now as blyve,
 Yif he wol make me slepe a lyte,
 Of downe of pure dowves white,
 I wil yif him a federbedde,
 Rayed with golde, and ryght wel cledde,
 In fyne blak satyn de owter mere,
 And many a pelowe, and every bere
 Of clothe of Reynes to slepe on softe,
 Him thar not nede to turnen ofte."

—'The Boke of the Duchesse,' vi. p. 144
 (ll. 248-256, Skeat).

Cp. Ovid—

" At medio torus est ebena sublimis in antro,
 Plumeus, unicolor, pullo velamine tectus."

—'Met.,' xi. ll. 610, 611.

Nor was the chamber less gorgeous. See 'Sir Degrevant,' ll. 1425-1472, and Chaucer's 'Boke of the Duchesse,' vol. vi. pp. 146, 147 (ll. 321-336, Skeat).

33, 34. *A barell bung*, &c.=I asked no more of worldly goods than the bung of a barrel always in my bosom. *Bad*=asked. A.S. *biddan*, to ask.

36. *I leif on to the toune of Air*. From these lines it may be inferred that Kennedy was a native of Ayr, and, perhaps, that Ayr was famous for beer-drinking.

37-40. *In a draf mydding*, &c.=To be buried in a heap of the husks of malt after being used in distilling or brewing, on which is daily cast more of the same, so that the smell of strong drink is always fresh. *Thair wald I be bereit*, &c. Compare the drinking-song—

" Meum est propositum in taberna mori,
Et vinum appositum sitienti ori,
Ut dicant cum venerint angelorum chori,
Deus sit propicius isti potatori.

Potatores singuli omnes benigni,
Tam senes quam juvenes in æterna igni
Cruciantur rustici, qui non sunt tam digni
Qui bibisse noverint bonum vinum vini.

Vinum super omnia bonum diligamus,
Nam purgantur vissia dum vinum potamus
Cum nobis sint copia, vinum dum clamamus,
Qui vivis in gloria te Deum laudamus.

Magis quam ecclesiam diligo tabernam,
Ipsam nullo tempore spreui, neque spernam,
Donec sanctos angelos venientes cernam,
Cantantes pro ebriis requiem eternam.

Fertur in conviviorum vinus. na. num,
Masculinum duplicet atque fœmininum,
Sed in neutro genere vinum est divinum,
Loqui facit socios optimum Latinum."

—(MS. Sloane, No. 2593, fol. 78. 1° of the fifteenth century
'Mapes's Poems,' Introduction, Ap. viii. p. xlv.

41. *I leif my hert*, &c. Cp. Villon—

" Item, à Celle que j'ay dict,
Qui si durement m'a chassé,
Que j'en suys de joye interdict
Et de tout plaisir déchassé,
Je laisse mon cœur enchassé,
Palle, piteux, mort et transy :
Elle m'a ce mal pourchassé,
Mais Dieu luy en face mercy !"

—'Petit Testament,' x. p. 14.

44. *Consorti meo Iacobe*. I have not been able to identify Jacobe.

45-48. *Thought I wald*, &c.=Though I would bind my heart with a wicker or with, I denied the true God; but if I promised to empty a can of ale, I always stuck to that agreement. *Hecht*=promised, *pt. t.* of *hete*. A.S. *hátan*, *hét*, *heht*—

" And to hold it with hert þat I hete nowe."

—'Destruction of Troy,' l. 240.

" And heghly to helpe heghtyn þai all."—*Ibid.*, l. 1007.

49. *Syne leif*, &c. "In the law Latin of that age, 'Melius averium de conquestu.'"—Lord Hailes, p. 244. *Aucht*=property. A.S. *ágan*, to possess. See Murray, 'Dialect of Southern Counties of Scotland,' p. 217, s. v. *Aa*, to owe, to be indebted; and *own*, to possess—'Skeat.' So the *best aucht* is the best piece of property owned by the clansman.

50. *Quod est*, &c.—i.e., to express it in Latin "*propter caupe*"=as or by way of *caupes*. "*Caupes*, *calpes*, in Galloway and Carriect,

quhair of mention is maid in the Actes of Parliament, *Ia. 4. p. 2. c.* 18, 19, signifies ane gift, sik as horse, or vther thing, quhilk ane man in his awin life-time, & liege poustie giues to his Maister, or to onie vther man, that is greatest in power and authoritie, and speciallie to the head & chiefe of the clan, for his maintenance & protection, like as for the samin effect and cause, sindrie persons payis Black-maill to thieues, or maintainers of thieues, contrair the laws of this realme."—Skene, 'De Significatione Verborum.' James IV. in his second Parliament passed two laws (cc. 18, 19) abolishing the custom, the one relating to Galloway (18) and the other to Carrick (19). The one for Galloway begins thus: "Item, Because it was meaned and complained be our Sovereine Lordis lieges dwelland in the boundes of *Galloway*, that certaine Gentlemen, heads of kin in *Galloway*, hes vsed to take Caupes," &c.—'The Lawes and Actes of Parliament,' &c., 1597.

51. *To hede of kyn.* The head of kin "was probably Gilbert second Earl of Cassalis, who enjoyed that title from 1513, when his father was slain at Flowden, to 1527 when he himself was assassinated."—Lord Hailes, p. 245. "His predecessor, Gilbert Kennedy, obtained from James II. a grant of being 'caput totius prosapiæ suæ' to him and his male heirs for ever."—*Ibid.*

51-56. *Bot I wait nought*=But a curse on my head if I know who my head of kin is, for though I openly called my lord the head of my clan, no one else did so; but I could do so, as we were as *sib*, &c.—*i.e.*, on the most familiar terms. *Schrew.* See a curious inquiry as to the origin of this word in the sense of curse. 'Skeat,' *s. v.* "Shrew." *Scawpe* is *scalp*. Cp. *skull*, and Icel. *skoll*, a bowl. See as to this word also 'Skeat.'

53. *But hiddill*=without secrecy. *Hiddill*=secrecy. A.S. *hýdels*. Forms *hidel*, *hidils*, *hiddlis*, *hiddillis*. Bishop Douglas uses the word—

"Bot Scilla lurkand in derne hiddillis lylis
Within hir cave."—'Eneados,' ii. p. 145, ll. 9, 10.

Hiddlins and *hiddlin wyse*=secretly, are still in use in Banffshire.

55, 56. *We weir*, &c. A proverb meaning that Kennedy and the head of the clan were as nearly related to each other as a sieve is to a riddle made of wood that grew in the same forest. A sieve has smaller meshes or holes than a riddle, or rather a sieve has holes, and a riddle meshes. A sieve is made of sheepskin, stretched on a round frame, which is pierced with small holes, often in fanciful patterns; whilst the riddle is made of withes crossed and recrossed on a round frame in various-sized meshes, according to the purpose of the riddle, as "cuffin' riddle," "dressin' riddle." The proverb given by Kelly is—

"As sib as sive and riddle that grew both in one wood."

—'Scottish Proverbs,' No. 186, p. 19.

His explanation is : "Spoken to them who groundlessly pretend kindred to great persons." Nearly the same expression is found in 'Tales of the Priests of Pebles'—

"Unto the Kirk he came, befor the king,
With club, and cote, and mony bell to ring,
Dieu gard, Sir King, I bid nocht hald in hiddill,
I am to you as sib as seif is to ane riddel."—Ll. 473-476.

57-64. See 'Introduction,' p. cciv.

63, 64. A proverb, meaning that one is given to speaking lies. The form current in Banffshire, as I have heard, was, "He niver lees bit fin the hollan's green," and often with the addition, "an that's ieye" (always). *Holyne*. 'Tua Mariit Wemen,' l. 4, and note.

65. *My fenzeing*, &c. My hypocrisy and my insincere lamenting or whining I leave to false friars.

68. *Dispersit*, &c. A quotation from Psal. cxi. 9. (cxii.)

73. *To Iok Fule*, &c. A fool was always one of a great lord and laird's household till even the end of last century, and stories are still current of the sayings and deeds of some of them—*e.g.*, Jamie Fleming, the Laird of Udney's fool. The fool appears as one of the Royal Household. Curry was the Court fool, and at times attended the king in his journeys. In 1497 he was with the king at Aberdeen in his northern journey during that year. "1497.—Item, the xij day of December, giffin to Curry, to red him furth of Striuelin, and to haf him to Falkland, ij s."—'Accounts of the Lord High Treasurer,' vol. i. p. 370. "Item [the xvij day of December] in Sanctandros, for ane hors to Curry to rid our the Month agane 3ule, iij ti. vj s. viij d."—*Ibid.*, vol. i. p. 371. He was left in Aberdeen till the king returned. "Item, to Curryis man, to bide with Curry in Abirdene quhill the Kingis incuming agane, to by his misteris, ix s."—*Ibid.*, vol. i. p. 375. Here are two entries for clothing to him : "1495.—Item, to Curre, iij ½ ellis of carsay to be a coit and a hud ; price of the ell vi s ; summa xxvij s."—*Ibid.*, vol. i. p. 235. "1497.—Item, the xxvij day of Junij, giffin for iij elne of carsay, rede and 3alow, to Curryis cote ; for ilk elne v s vj d ; summa xxij s."—*Ibid.*, vol. i. p. 342. "1488.—Item [the vj da of October] to Inglis Johne the fwle, at the Kingis commande, thre royse nobillis, v ti viij s."—*Ibid.*, vol. i. p. 95. "1488.—Item [the xj day of Februar] to Gentil Johne the Inglis fule, at the Kingis commande, v royse nobillis, ix ti."—*Ibid.*, vol. i. p. 104. Lindsay of Pit-scottie says of James V. : "The Lords discharged all his old officers, and put new in their steads ; that is to say—treasurer, comptroller, secretary, Mr macer, Mr houshold, capper, carver ; Mr stabler, Mr hunter, Mr falconer, Mr porter, and a fool called John Mackilrie."—'The History of Scotland' (3d ed., Edin., 1778), pp. 204, 205. Chaucer refers to the *fool*—

"The kyngis fole is wont to cryen lowd,
Whan," &c.—'Troilus and Cryseyde,' v. p. 69.

My foly fre. *Fre* is used for a lady or noble woman. See 'Wallace,' i. 328; Wyntoun, vii. 4, 48; but here is used sarcastically, as we now say, "a noble fool," or perhaps it refers to the legacy "my fine folly."

81-88. See 'Introduction,' p. ccxi.

83. *Goddis*, &c. *Malisone* = curse; O.Fr. *malison*, *maleiceon*, *mal-deceone*, *maldisson*; Lat. *maledictionem*. Sir David Lyndsay imitates—

" To the brousters of Cowper toun
I leife my braid black malesoun,
Als hartlie as I may."

—'Ane Satyre,' ll. 4136-4138.

87. *Lurdane quhryne* = Big, stupid fellow. Fr. *lourd*. "Lourdant, homme pesant, grossier, maladroit, stupide."—'Halma.' "A lurdane, a thefe"—'Catholicon Anglicum.' It occurs in the 'Digby Mysteries'—

" goo In-to þis howsse, 3e lordeynnes here."—P. 83, l. 741.

See *ibid.*, p. 61, l. 189. Sir David Lyndsay uses the word—

" Ryse vp sone, loun ! Thou luiks evin lyke ane lurden."

—'Ane Satyre,' l. 2473.

And, as an attributive—

" It was ane laidlie lurdan loun,
Cumde to break buithis into this toun."

—*Ibid.*, ll. 1014, 1015.

Quhryne = to squeak like a pig. So—"Than the suyne began to quhryne quhen thai herd the asse roir."—'Complaynt of Scotlande,' p. 39, ll. 6, 7.

88. *Scribendo dentes sine de*. See 'Introduction,' Appendix. V.

94. *Pro sepultura*, &c. There was a regular form of funerals, and rules were laid down for carrying it out: "First, The Orders of Freres as they bee accustomed. Then the Monkys and Chanons; after them the Clarkys; then the Priests; and then they of the Church where y^e Body shalbe buried must have the preeminence to goe nearest the Corse within their jurisdiction. Then y^e Proelats that bee in Pontificalibus; Then sertayne gentlemen in Dowle, their hood vppon their sholders; Then the Chaplyn or Chaplyns of the defunct; next them the Overseers; Then the executours weryng their hoods on their Heddes, going in good Order, ij and ij. Then a gentylman in a mourning habit, with a hood on his face, to bere y^e Banner of his Armes, if hee bee not vnder y^e degree of a Baneret; and if hee bee but a Bachelour Knight, hee to have but a Penon of his Armes, and a guidon with his Creste, And a paust wrytyng therein, and y^e Crose of Saint George. In y^e first quarter the Banarette to have his Standard made in likewyse, with his Crest, the Bannor or Pennon on y^e right side before the Corps, and the Standard or guidon on the other side before

the Corps, and y^e Herald of Armes betweene them, a space before theme. Then the Corps and 4 Banners of sanctes att the fower Corners, borne by 4 gentilmen in mourning habattes, with hoddys on their faces, Te one of the Trynity att y^e Hede, on y^e right side ; the other, of our Lady, att the Hede on the other side ; The third, of the Armes of Saint George, att y^e Feet on the ryght side ; The 4th of his avowry [cognizance, badge, distinction], of the other syde : Then next after the Corps, the Chiefe mournour alone, and the other mournours to goe two and two, ceartayne space one from another ; and next theyme the greatest statys, and a space after theyme all other to follow as servantes, and theyme that will. and when y^e Corps commyth, where y^e shall remayne, att the West dore of the Church, A prælat shall sens the Corps, which shall do the devyne service ; then sixe of theyme of y^e place, being prestys or religious, whither they bee, bere y^e Corps, or else so many gentylmen ; and att y^e 4 Corners of the rych Cloth, fower of the greatest estates of the sayd Church must bee supportyng of y^e iiij Corners, as if they bare him ; and so had into the Quier, where must bee a goodly herse well garnished with Lightes, pencelles, and scochyns of his Armes ; and if hee bee an Earle, hee must have a Cloth of Magesty, with a Vallance fryngyd ; and if hee bee a Knight Banarett, hee may have a vallance fryngyd, and a Bachelour Knight none. The sayd herse must bee raylyd about, and hangyd with blake Cloth ; and the Grownd within the Rayles must bee coveryd with blake Cloth ; And the fourmes that the mourners do lene vppon within the Rayles ; the Chiefe morner att the Head, the other morner att the sydes ; and the Helme, Crest, wreth, and mantyll must bee att the Hede vppon the bere, the shild over the left syde, and y^e sword on the right side ; The Cote of Armes on the bere, the banneres to be holdyn without the rayles, in forme as they wente ; The Herauld to stand att the Hedde without the rayles, veryng the Kings Cote of Armes. The derge don, the prelates and pontificalles to Fence the Corps within the rayles, and all the Covente standing about y^e Herse, without the rayles, singing diuerse antems ; and att every Kyrie lyson, one to say with an high voice for y^e sowle A Pater noster : the sayd morneres to bee gon their way before that the Seremonyes bee don : then the iiij banneres to bee borne to the grave, but nothing else, then to bee sett agayne att y^e Herse till over the morow that y^e Masses bee sayd : The executoris must see y^e buryng of the Corps ; the Helme, Crest, shilde, Coote of Armes, and swerde, must bee taking away, and sitt apon the high Awter, till over the morow att y^e massis ; then to bee sette over y^e bere.”—‘Early English Treatises and Poems on Education, Precedence, and Manners’ (E.E.T.S.), part i. pp. 32-34. Cp. ‘The Testament of Squyer Meldrum.’ In times not long gone by, it was not an uncommon thing for one dying to give all directions for his funeral, mentioning the kind of coffin to be used, those that were to be invited to the

funeral, and particularly the quantity of whisky, or, if of the better-to-do class, the number of bottles of wine, to be given to the funeral party.

96-100. In the day of my funeral I will have no one but our own gang or set, and two rustics from the country carrying a barrel on a pole. *Styng*=long pole; Dan. *stang*, a pole; Dut. *stang*, *steng*. Henryson has the word in the same meaning—

“ That had nocht in my hand sa mekill gude,
As staf, or sting, yon truker for to stryke.”
—‘ The Wolf, the Foxe, and the Cadgear,’
p. 187, ll. 150, 151.

Bishop Douglas uses the word for a sharpened stake—

“ And, with ane sharpit and brint sting of tre,
Out did we boir and pyke his mekle E.”
—‘ Eneados,’ ii. p. 158, ll. 19, 20.

101. *Drynkand and playand cop out*=Drinking the cup dry. Sir David Lyndsay uses the expression—

“ That sall I do, withoutin dout,
And he and I sall play cap’ out.”
—‘ Ane Satyre,’ ll. 538, 539.

And—

“ Sit doun, Madame, and tak ane drink ;
And let na sorrow in 3ow sink,
Bot let vs play cap’ out.”
—*Ibid.*, ll. 1293-1295.

It is still in use in the form, “Drinking clean caup oot.”

103. *Singand and gretand*, &c. *Singand* refers to “Potum,” &c., and *hie stevin* to both verbs. It reads thus: Singing with loud voice, accompanied with loud weeping, the words of the penitential psalm, “Potum,” &c. *Stevin*=voice. A.S. *stefn*. *Stevin* is found in ‘Sir Isumbras’—

“He grett, and sayde wyth mylde stevene.”—L. 762.

See ‘Legends of the Saints,’ “Saint Andrew,” iii. ll. 753, 771.

104. *Potum meum*, &c. In allusion to the words of the psalm: “Quia cinerem tanquam panem manducabam, et potum meum cum fletu miscebam”—ci. 10 (cii. 9).

105-115. Cp. Sir David Lyndsay—

“ Se that ye thoill na priest in my processiou,
Without he be of Venus professioun :
Quhairfor gar warne all Venus chapel clarkis,
Quhair he bene most exercit in hir warkis.
With ane Bischop of that religioun,
Solemnitie gar thame sing my saull mes,
With organe, timpane, trumpet, and clarioun,
To shaw thair musick, dewlie them addres,
I will, that day, be heard no hevines :

I will na service of the Requiem,
Bot Alleluya, with melodie and game."

—'The Testament of Squyer Meldrum,' ll. 1745-1755.

106. *Dies illa, Dies ire.* These words are the first line of the funeral hymn of the Roman Missal—

"Dies iræ, dies illa,
Solvat sæclum in favilla,
Teste David cum Sibylla," &c.

—'Daniel,' ii. pp. 103-131.

See 'Proph. Sophoniæ,' i. 15, "Dies iræ, dies illa."

107. *Na zīt na bellis for me ring.* This refers to the tolling of the bell during the time of the funeral, and no doubt to the custom that prevailed till the beginning of the present century in some parishes (e.g., Pitsligo), of ringing a hand-bell in front of the funeral procession from the house of the deceased to the churchyard. The bagpipe was used at funerals in the Highlands. Moresinus, 'Papatus Origo et incrementum,' 1594, refers to his having seen "funeral pipes preceding the bier"; and Lord Lovat made it "a part of his will that all the pipers between John-o'-Groat's and Edinburgh should be invited to play at his funeral."—'Account of Behaviour of Simon, Lord Lovat,' 1746. See also 'Letters from the North,' vol. i. p. 211.

110. *Et unum ail wosp.* It was a custom to hang a wisp or bundle of straw, or reeds, or leaves, or suchlike, over the doors of taverns. Hence the proverb, "Good wine needs no bush." Thus, in 1562, an innkeeper at Scotter, in Lincolnshire, was ordered by the manor court to hang up "Signum aut unum ale-wyspe ad hostium domus," before the Feast of the Invention of the Holy Cross, under pain of a fine of six shillings and eightpence."—'Archeologia,' vol. xlv. p. 381. Frequent reference is made to the "bush," or "ivy-bush," in old writers. Thus Tyndale: "Outward oil can neither heal the soul nor make her feel, save as a sign, or as a bush at a tavern door quencheth a man's thirst."—'Expos. and Notes,' p. 184. Ridley says: "A bare sign, . . . none otherwise than the ivy-bush represents wine in a tavern."—'On the Lord's Supper,' p. 10. And Fulke: "As wise as he that will contend the ivy-bush to be a part of wine, because some men, seeing it hang over the house, will say, Lo, here is wine."—P. 258. I once heard, when a boy, a reference made to the "wisp," but in such terms as cannot be here set down. In Brittany the notification of a tavern is at the present day a bush of mistletoe. It is called *buchon*. See 'Athenæum,' Nos. 3175 and 3176. It may be remarked that in parts of the north-east of Scotland it is usual to affix a broom or besom of heath to the mast of a boat or ship for sale; hence the phrase, "To broom or breem a boat or ship"—to expose for sale.

115. *To fle the fendis, &c.* = To terrify or scare away the fiends, sing boldly.

"Why leng ye so long & lose all this tyme,
When ye might soberly haue saillet, & set on your fos,
And haue flayet the freikes with your felle hast."

—'Destruction of Troy,' ll. 4591-4593.

It is used by Bishop Douglas—

"Radour ran hame full fleyit and forchaist."—'King Hart,' i. p. 94, l. 19.

It is still used in the North in the forms of *fley* and *fleg*. Thus, "Fley or fleg awa' the birds"=scare away; and "Fley or fleg the bairn"=terrify or put in fear the child. *Hardely*=boldly. Sir David Lyndsay says—

"Speik on hardlie. I gif the leefe."—'Ane Satyre,' l. 4546.

See Montgomerie's 'The Cherrie and the Slae,' l. 598.

116. *De terrâ plasmasti me*. Reference seems to be made to Gen. iii. 19.

VII.—THE BALLAD OF LORD BERNARD STEWART, LORD OF AUBIGNY.

EDITIONS.

C. and M., with the title given in black letter at the head of the present edition, and breaking off at l. 96.

L., text, vol. i. pp. 129-132; notes, vol. ii. pp. 311-313.

Pr., pp. 266-271.

REFERENCES.

Sc., pp. 290-292.

See 'Introduction,' pp. xlv, xlvi; cclviii-cclxi.

Title. *Erle of Beaumont, roger and bonaffre*. The comma between *Beaumont* and *roger* is an error. Beaumont-le-roger is a small town of Eure, near Bernay. *Bonaffre* is supposed to be Bouafles, a small village in the same department, on the banks of the Seine.

There was a medal struck of D'Aubigny by Nicholas of Florence, of which there is a copy in the collection of Mr T. W. Greene at Winchester, and a fac-simile in 'Les Medailleurs de la Renaissance,' par Aloiss Heiss. Paris, 1885.—M.

31. *Quhilk never*, &c.=Who shall never be afraid to die for you. See 'Wallace,' iii. l. 110, and Glossary, s. v. "Sanzeit."

73-80. A horoscope of Aubigny's life according to the rules of Astrology.

VIII.—ELEGY ON THE DEATH OF BERNARD
STEWART, LORD OF AUBIGNY.

MS.

R.

EDITIONS.

L., text, vol. i. pp. 133, 134; notes, vol. ii. pp. 313-315.

Pr., pp. 271-273.

REFERENCES.

Sc., pp. 290-292, with a translation of the last stanza.

Cp. Sir David Lyndsay's poem, 'Deploration of the Deith of Quene Magdalene.'

1. *Illuster Lodowick*. Louis XII. of France, to whom several letters, relating to D'Aubigny's embassy and death, from James IV., are printed in Ruddiman's 'Epistolæ Regum Scotorum,' vol. i. See 'Introduction,' p. cclviii.

6. *Thy men of weir*, &c.=Thy men of war to govern and guide. *Gy*=to guide. O.Fr. *guier*, *guider*. Bishop Douglas uses the word and phrase—

"This gudlie king to governe and to gy."

—'King Hart,' i. p. 86, l. 4.

8. *The flour of chevelrie*. Chaucer uses the same expression—

"And in his oost of chevalrie the flour."

—'The Knightes Tale,' i. p. 119 (l. 124, Morris).

Cp. Sir David Lyndsay—

"That it [mankynd] may mak to deith no resistance,
Exemple of our Quene, the flour of France."

—'The Deploration,' ll. 13, 14.

See *ibid.*, l. 7.

13. *To the Turk sey*=Perhaps the Archipelago.

15. *Of so hie*, &c.=No one of his high value shall possess or fill his place. *Posseid*=to possess. Lat. *possidere*. Bishop Douglas has the word—

"Than lat ws strive that realm for to posseid."

—'Eneados,' iv. p. 8, l. 6.

17. *O duilfull death!* &c. Cp. Sir David Lyndsay—

"O dreidfull dragoun! with thy dulefull dart,
Quhilk did nocht spair of femynine the flour."

—'The Deploration,' &c., ll. 15, 16.

"That dullie dragone that dois men to deid."

—'Croniclis,' i. p. 20, l. 675.

20. *The witt of*, &c.=The very wisdom of wars, arms, and honour.

21. *The crop of curage*=The top or highest point. *Crop*=top,

highest part. A.S. *croph*. Bishop Douglas applies it to the top of walls—

“ Our slidand lychtlie the croppis of the wallis.”

—‘ Eneados,’ ii. p. 30, l. 19.

And see note to ‘ Goldyn Targe,’ l. 20. Still so used in Banffshire in the form *crap*.

24. *The charbunczell, cheif*. So in ‘ The Rime of Sire Thopas,’ the knight’s shield

“ was al of gold so red,
And therinne was a bores heed,
A charbocle by his syde.”

—iii. p. 124 (ll. 13,798-13,800).

30. *Intill his lyff*, &c.=In whom he put most trust during his lifetime. For *affy* see ‘ Murray.’

31. *Into our orisoun*=In our prayer. Fr. *oraison*. Eccl. Lat. *orationem*. The word is found in ‘ The Legends of the Saints’—

“ & fore þat cause he knelyt done,
& to god mad his orysowne.”

—‘ St Matthew,’ x. ll. 431, 432.

IX.—I CRY THE MERCY, AND LASAR TO REPENT.

MSS.

M., *B.*, and *H.*

EDITIONS.

L., text with the title ‘ Tabill of Confessioun,’ vol. i. pp. 228-234; notes, vol. ii. pp. 365, 366.

Pr., pp. 75-81.

REFERENCES.

Pinkerton, vol. ii. pp. 455, 473, “ General confession of his sins.”

Sc., translates ll. 1-8, 145-168, pp. 336, 337.

There is a similar poem usually ascribed to Dante—Dean Plumptre’s translation, vol. ii.

4. *I repent my synmys*, &c. Cp. with what follows what is said in ‘ Religious Pieces in Prose and Verse’ (E.E.T.S.)—“ þat ilkane þat vndire hym hase cure of saule, opynly, one ynglysche, apone sonnon-dayes, preche and teche þaym þat þay hase cure off, þe lawe and the lare to knawe God Almighty, þat principally may be schewede in theis sexe thynges—in þe fourtene poyntes þat fallis to þe trowthe—in þe ten commandementes þat Gode hase gyfene vs—in þe seuene sacramentes þat er in Haly Kirke—in þe seuene werkes of mercy

vntill oure euene cristyne—in þe seuene vertus þat ilke mane sall vse—and in þe seuene dedly synnes þat ilke man sall refuse.”—‘Dan Jon Gaytryge’s Sermon,’ p. 2.

11. *Off the wrang spending*, &c. Cp. ‘Hymns to the Virgin and Christ’ (E.E.T.S.)—

“ My fyue wittis y haue mys spende
 Þoruþ pride, enuie, & leccherie :
 To þe ten heestis y haue not tende
 Þoruþ slouþe, wrapþe, & glotenie.
 In coueitise lyued haue y,
 And neuere dide werkes of mercyes ;
 God ! ȝeue me grace or þat y die !
 Þi merci may passe riȝtwisnes.”

—‘Merci passith Riȝtwisness,’ p. 99, ll. 129-136.

12. *Gusting*=tasting. *Gust*=to give a relish to, to taste. O.Fr. *gouster*. Lat. *gustare*. Henryson says—

“ In steid of spyce to gust thair mouth withall.”

—‘The Uplandis Mous and the Burges Mous,’ p. 113, l. 126.

Bishop Douglas uses the word =to taste—

“ Quha gustis sweit, and feld nevir of the sowre,
 Quhat can he say ?”

—‘King Hart,’ i. p. 109, ll. 13, 14.

14. Insert comma after *the*.

18. *Off the Sevin Deidly Synnys*. “Pride and Enuye, Wreth and Glotonye, Couetyse and Slouthe, and Lecherye. And for-þi er þay callede seuene heuede synnes for þat all oþer commes of thayme; and for-þi er þay callede dedely synnes, for þay gastely slaa ilke manes and womanes saule þat es haunkede in alle or in any of thayme.”—*Ibid.*, ‘Dan Jon Gaytryge’s Sermon,’ p. 11. Cp. Montgomerie’s ‘Flyting,’ l. 603, and note, p. 323.

20. *With slewth*, &c.=To go to excess with sloth. *Slowth* is still the pronunciation with old folk.

23. *Woundis fyve*. “Just as the Church in the middle ages turned with singular devotion to the Five Wounds as the symbol of the Passion, so in these later days she bids us have recourse to his Sacred Heart.”—Catholic Dict., “Sacred Heart of Jesus.” There is an old sculptured stone, which probably came from the Cathedral of St Andrews, now built into the outer wall of the addition to the Library of St Mary’s College, representing the five wounds of the Saviour. These wounds were (1) the Head crowned with thorns, (2) the Back lacerated with the scourge, (3) the Heart pierced by the soldier’s lance, (4) the Hands and (5) the Feet nailed to the Cross. There is a similar stone in the crypt at Westminster Hall. This St Andrews stone may very probably have been seen by Dunbar when a student and novice at St Andrews.—M. See note on l. 45 of ‘Memento, homo, quod cinis es.’

26-39. *The Sevin Deidis of Mercy Corporall.* Cp. 'Religious Pieces in Prose and Verse' (E.E.T.S.)—"Of whilke þe ferste es to fede þaym þat er hunngry. The toþer es to gyffe þaym drynke þat er thristy. The thyrd es for to clathe þame þat er clatheles or nakede. The ferthe es for to herber þam þat er houseles. The fyfte es for to vesete þame þat lyes in sekenes. The sexte es for to helpe þame þat lyes or er in presoune. The seuende es to bery dede mene þat hase myster. Þise ere the seuene bodyly dedis of mercy þat ilke mane awe to doo þat es myghtty. Þar are of mercy alswa seuene gastely dedis þat vs awe to doo till þame þat hase nede till vs. Ane es to consaile and wysse [teach] þam þat are wyll [out of the right path]. Anoþer es to chasty þame þat wyrkkys ill. Þe thyrd es to solauce thaym þat er sorowefull and comforth the thaym. The ferthe es to pray for thaym þat ere synfull. Þe fyfte es to be tholemode [patient] when men mysdose vs. Þe sexte es gladly to forgyffe when men haue greuede vs. The seuend, when men askes vs for to lere thayme, if we cune [know] mare þan þay, for to lere thayme."

"VII opera misericordie corporalia vno versiculo.

Vestio, cibo, poto, redimo, tego, colligo, condo.

VII opera misericordiæ spiritualia.

Consule, castiga, solare, remitte, fer, ora,

Instrue, si poteris, sic Christo carus haberis."

—'Dan Jon Gaytryge's Sermon,' p. 9.

And according to 'The Mirror of Saint Edmund'—"The firste werke of mercy es to gyffe mete to þe hungry. The toþer es to gyffe drynke to þe thristy. The thirde es to clothe þe nakede. Þe ferthe es to herbere the herberles. Þe fyfte es to vesete þam þat ere in prisone. The sexte es to comforth þe seke. The seuend to bery þe dede."—*Ibid.*, p. 28.

41. *Lord! &c.* The seven Sacraments are Baptism, Confirmation, Penance, The Lord's Supper, Extreme Unction, Holy Orders, and Marriage. See *ibid.*, 'Dan Jon Gaytryge's Sermon,' pp. 7, 8.

49. *The Ten Commandis.* See *ibid.*, pp. 4-7.

57. *The Articulis of Trewth.* "Wharefore anence þe fyrste of þise sex thynges, þat es to knawe þe articles þat falles to þe trouthe. Als gret clerkes teches and schewes in thaire bukes, thare falles to þe faythe fourtene poyntes, of þe whilke seuene ffalles to Goddes Goddhede, and oþer seuene ffalles to Cristes manhede."—*Ibid.*, pp. 2, 3.

75. The seven Virtues are Faith, Hope, Love, Justice, Prudence, Fortitude, Temperance.—See *ibid.*, pp. 10, 11. 'The Mirror of Saint Edmund' says: "Now, efter, sall þou wyt whilke ere the seuene vertues, þat is to saye Trouthe, Trayste and Lufe, Wysedome and Rightwysenes, Mesure and fforce. . . . The thre fyrste, þat is to say Trouthe, Trayste and Lufe, ordaynes the how þou sall lyfe als to Godd, þe toþer foure how þou sall ordayne thyne awne lyfe þat sall lede till þe joye of heuene."—*Ibid.*, p. 26. "Dere frende aftyre sall þou

wyt whilke are þe foure vertus cardynalles, thurgh whilke all manes lyfe es gouernede in þis worlde þat es Cunnyng and Rightwisnes fforce and Mesure."—*Ibid.*, p. 28.

94. *Sevin Giftis the Haly Gaist me sent.* See Thomas Aquinas, 1, 2^d cie. qu. lxviii., who quotes Isaiah xi. 2; and Catholic Dict., s. v. "Seven Gifts."—M.

108. *In wordis vyle*, &c.=In vile words and in giving expression to vanities.

132. *Off flattering wordis*, &c.=Of flattering words for the purpose of gaining property. *Fynning* probably *finding*.

147. *Miss*=sin. So 'The Legends of the Saints'—

" & he sad : 'I ma amend sone
þe myse, gyf I hafe ony done."

—'St James the Less,' vii. ll. 533, 534.

155. *Vnmenzeit*=Unbemoaned or unlamented. See s. v. "Mene" in 'Jamieson.'

158. *Stenzie*=sting. As in the proverb, "Conscience stenzes if he steal."

163, 164. *Appeling*, &c.=Appealing from thy court of extreme justice to thy court of high mercy.

X.—RORATE CELI DESUPER.

MS.

B.

EDITIONS.

H., with the title, 'Of the Nativitie of Chryste,' pp. 83, 84.

Ph., with the same title, pp. 87-89.

L., with the title, 'The Nativitie of Christ,' vol. i. pp. 236-238; notes, vol. ii. p. 367.

Pr., pp. 67-69.

REFERENCES.

Pinkerton, vol. ii. p. 473.

1, 2. *Rorate celi desuper*, &c. Taken originally from Is.: "Rorate coeli desuper, et nubes pluant justum"—xlv. 8. The words are the versicle for Vespers during the whole of Advent up to Christmas Eve exclusively. The Response is "Aperiatur terra et germinet Salvatorem."

3. *The bright day ster.* Cp. Apoc. xxii. 16: "Ego sum . . . stella splendida et matutina."

4. *Fro the ross Mary*—a not unfrequent epithet for the Virgin, as—

"Rosa iocunda
Castitatis lillium."

—'Daniel,' ii. cclxviii. p. 245, ll. 13, 14.

Flour of flouris. Chaucer says—

"Glorious Virgine, of alle flouris floure."

—'A. B. C.,' vi. p. 125 (l. 4. Skeat).

"Flos pudicitiae," O.Fr. translation, "Flur de virginite"—'Daniel,' ii. cclxviii. p. 245.

5-7. *The cleir Sone*, &c.=The clear Sun, whom no cloud devours or swallows up, and who surpasses Phœbus in the east, has come from his heavenly towers. Cp. Malach.: "Et orietur vobis timentibus nomen Meum sol justitiæ"—iv. 2. And St Bernard's hymn, 'De Nativitate Domini'—

"Angelus consilii natus de virgine
Sol de stella.
Sol occasum nesciens, stella semper rutilans,
Semper clara."

—'Daniel,' ii. lxxxi. p. 61.

Cp. also—

"Mundi bellus sol ocellus
Verus sol justiciæ."

—*Ibid.*, App. iv. p. 336, ll. 6, 7.

And 'Digby Mysteries'—

"yone light I lykene / to the godhed of the,
brighter than phebus / for al his fervent hete."

—P. 20, ll. 491, 492.

And 'Hymns to the Virgin'—

"Ihesu þe nyȝt turneþ to day,
And derknes in-to day spryng."

—'The Love of Jesus,' p. 30, ll. 279, 280.

8, 16, &c. *Et nobis*, &c. Cp. Is. ix. 6: "Parvulus enim natus est nobis, et filius datus est nobis." The Introit of the day (there being three that day, called midnight, dawn, and mid-day) Mass at Christmas: "Puer natus est nobis, et filius datus est nobis."

9-14. An echo of the first nine lines of 'Te Deum.' Cp. Psal. cxlviii. and Daniel iii. 52-90.

14. *Loving*=praise. O.Fr. *louer*, *loër*, *loder*, *lauder*; Lat. *laudare*. Cp. Icel. *lova*, O.Sw. *lova*, Sw. *lofva*, Dan. *love*. The word occurs in the 'Destruction of Troy'—

"But þat louyng & lose shuld lenge of our dedis,
And our werkes all wisely wrought by discrecioun," &c.

—Ll. 4878, 4879.

Most and lest=highest and lowest. Cp.—

" Goodly of word, and resonable
Bothe to lesse and eke to more."

—'R. R.,' vii. p. 83.

15. *That come in*, &c. Cp. 'Hymns to the Virgin,' &c.—

" It is ihesu, forsoþe to say,
Of alle meekist & myelde."

—'The Love of Christ,' p. 29, ll. 241, 242.

22. *And louss 3ow*=And set you free from the bondage of the Evil One. *Feind* was a common expression for the Evil One=enemy. Thus, in 'Hymns to the Virgin,' &c.—

" Lete me not be þe feendis pray,
But be my coumfort, crist ihesus."

—'Be My Coumfort,' &c., p. 14, ll. 83, 84.

And in 'Thomas of Ercildoune'—

" Or efts þe fende the wiþ atteynt."—L. 188.

It occurs frequently in 'The Legends of the Saints.' One example will suffice—

" Sa sal þis tempil clengit be
Of al fylth and Iniquite
Of þe feynde þat þare-in dwelt ay."

—'St Bartholomew,' ix. ll. 205-207.

29, 30. *Ensence his altar*, &c.=Put incense on His altar, read, and sing in holy kirk with grave mind, or mind well prepared. *Degest*=grave, well prepared. Lat. *digestus*. The word is used by Bishop Douglas—

" Kyng Latyn tho with sad and degest mynd
To hym answeris."—'Eneados,' iv. p. 92, ll. 25, 26.

33-35. *Celestiall fowlis*, &c. Cp. Psal. cxlviii. 10, and Daniel iii. 80. *Firthis*=Enclosed lands. It occurs in 'Thomas of Ercildoune'—

" Whare euer þou fare, by frythe or fette,
I praye the, speke none euyth of me!"—Ll. 319, 320.

And in Henryson—

" Baith firth and fell with froistis wer maid faw" (fallow).

—'The Preiching of the Swallow,' p. 175, l. 214.

41. *Now spring vp flouris*, &c. Here is a similar idea—

" Surgite verni,
Surgite flores,
Germina pictis
Surgite campis!
Teneris mistæ
Violis rosæ;
Candida sparsis
Lilia calthis."

—'Daniel,' ii. App. liv. p. 366.

Cp. Daniel, iii.

43. *In honour of the blissit frute*, &c. Cp. St. Luc. i. 46: "Et benedictus fructus ventris tui;" and St Ambrose's hymn, 'De Adventu Domini'—

" Verbum Dei factum est caro,
Fructusque ventris floruit."

—'Daniel,' i. x. p. 12.

" Et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende,
O clemens, O pia, O dulcis virgo Maria."—*Ibid.*, ii. xii. p. 321.

49, 50. *Syng hevyn*, &c.—

" Plaudite coeli !
Rideat æther !"

—'Daniel,' ii. App. liv. p. 366.

53. *Gloria in excelsis*. The Angels' Song in the Roman Missal: "Gloria in excelsis Deo, et in terra pax, hominibus bonæ voluntatis." The Vulgate has "Gloria in altissimis," &c.—St. Luc. ii. 14.

" Huic oportet ut canamus cum angelis semper :
Gloria in excelsis."—'Daniel,' ii. ii. p. 5.

XI.—MEMENTO, HOMO, QUOD CINIS ES !

MSS.

M. and *B.*

EDITIONS.

H., with the title, 'The Contemplatioun of Manis Mortalitie,' pp. 94, 95.

Ph., with the same title, pp. 98-100.

L., text with the title, 'Of Manis Mortalitie,' i. pp. 249, 250 ; Notes, ii. p. 368.

Pr., pp. 65, 66.

REFERENCES.

Pinkerton, vol. ii. pp. 455, 474.

Sc., first stanza, p. 349.

1. *Memento*, &c. The words spoken by the celebrating priest on Ash Wednesday, when placing the blessed ashes ("cinerum impositio," "imposition des cendres") on the heads of the worshippers: "Memento, homo, quia pulvis es, et in pulverem reverteris"—Gen. iii. 19.

5. *Lyk as ane schaddow in ane glass.* A common Biblical expression: "Dies ejus sicut umbra prætereunt"—Psal. cxliii. 4 (cxliv.) "Quoniam sicut umbra dies nostri sunt super terram"—Job viii. 9. Cp. Horace—"Pulvis et umbra sumus"—'Carm.' iv. 7, l. 15.

6. *Hyne glydis*=Glides away. *Hyne*=away; Dut. *heen*. It occurs in the 'Legends of the Saints'—

" & hard a voyce sa sudandly
Say: 'Sped vs hyne ine al hy.'"

—'St James the Less,' vii. ll. 301, 302.

Sir David Lyndsay uses the word *hynd*—

"Hoaw ! Diligence, pas hynd, incontinent."—'Ane Satyre,' l. 3162.

Seneca says: "Tota flebilis vita est." And Ovid—

"Labitur occulte fallitque volatilis ætas,
Et nihil est annis velocius."

—'Met.,' x. ll. 519, 520.

And—

"Labitur occulte fallitque volubilis ætas
Ut celer admissis labitur annis aquis."

—'Amor,' i. 8, ll. 49, 50.

Tibullus says—

" . . . Transiet ætas
Quam cito ! non segnis stat remeatque dies."

—'El.,' i. 4, ll. 27, 28.

9-14. Here is a similar idea—

"Dic, ubi Salomon, olim tam nobilis,
Vel ubi Sampson est, dux invincibilis?
Vel pulcher Absalon, vultu mirabilis,
Vel dulcis Ionathas, multum amabilis?"

Quo Cæsar abiit, celsus imperio?
Vel Xerxes splendidus, totus in prandio?
Dic ubi Tullius, clarus eloquio?
Vel Aristoteles, summus ingenio?
Tot clari proceres, tot rerum spatia,
Tot ora præsulum, tot regna fortia,
Tot mundi principes, tanta potentia,
In ictu oculi clauduntur omnia."

—'Daniel,' ii., App. lxxiii. pp. 379, 381.

This poem has been attributed to Walter Mapes. It is found at pp. 147, 148 of his works. "Dives" is read for "Xerxes." It has been also attributed to Saint Bernard of Clairvaux, as well as to Jacobus de Benedictis, an Italian writer of the end of the thirteenth century. It is found in English MSS. of the thirteenth century. In 'Daniel' its heading is 'Carmen Iacoponi de Contemptu Mundi.' Villon says—

" Regarde, et voy, de mes faitz de jadis,
 Mains vaillans homs, par moy, mors et roidiz.
 Et n'eusses-tu envers eulx ung soullon,
 Appaise-toy, et mettz fin en tes diz :
 Par mon conseil, prens tout en gré, Villon !

Contre grans roys, me suis bien arrimée,
 Le temps qui est passé ; car, en arrière,
 Priame occis, et toute son armée,
 Ne lui valut tour, donjon, ne barrière.
 Et Hannibal, demoura-il derrière ?
 En Cartage, par moy, le feiz actaindre ;
 Et Scypion l'Affricquain feiz estaindre ;
 Julius César au sénat je vendiz ;
 En Egipte Pompée je perdiz ;
 En mer noyay Jazon en ung boullon ;
 Et, une fois, Romme et Rommains ardiz. . . .
 Par mon conseil, prens tout en gré, Villon !

Alexandre, qui tant fist de hémée,
 Qui voulut voir l'estoille poucynière ;
 Sa personne, par moy, fut eslimée.
 Alphasar roy, en champ, sous la bannière,
 Ruay jus mort ; cela est ma manière :
 Ainsi l'ay fait, ansi le maintendray ;
 Autre cause, ne raison, n'en rendray.
 Holofernes, l'ydolastre mauldiz,
 Qu'occist Judic (et dormoit entandiz !)
 De son poignart, dedens son pavillon ;
 Absallon, quoy ? En fuyant, le pendiz. . . .
 Par mon conseil, prens tout en gré, Villon !"

—' Ballade de la Fortune,' pp. 227, 228.

The poem is translated in 'Hymns to the Virgin,' &c.—

" Telle me where is Salamon, sumtyme a king richee,
 Or Sampson þe stronge to whom was no man liche ?

Or þe fair man absolon, merueilose in cheere,
 Or þe duke ionatas, a weel biloued fere ?

Where is bicomme cesar, þat lord was of al,
 Or þe riche man clopid in purpur & in pal ?

Telle me where ys tullius, in eloquence so sweete,
 Or aristotil þe Filosofre with his witt so greete ?

Where ben þese worþi þat were heere-to-forn ?
 Boþe kingis and bishopis, her power is al lorn.

All þese greete princis with her power so hiȝe
 Ben vanischid now a-way in twynkeling of an yȝe."

—' The World is False and Vain,' pp. 86, 87, ll. 13-24.

Similarly Sir David Lyndsay—

“ Quhare bene the heych tryumphant court of Troy?
 Or Alexander, with his twelf prudent peiris?
 Or Julius, that rycht redoutit Roie?
 Agamemnone, moste worthy in his weiris?
 To schaw thair fyne my frayit hart afeiris:
 Sum murdreist war, sum poysonit pieteouslie,
 Thair cairfull courtis dispersit dulefullie.

Traist weill, thare is no constant court bot one,
 Quhare Christ bene kyng, quhose tyme interminabyll
 And heych triumphant glore beis nevir gone.
 That quyet court, myrthfull, and immutabyll,
 But variance, standith aye ferme and stabyll:
 Dissimilance, flattry, nor false reporte
 In to that court sall never get resorte.”

—‘ Testament and Complaynt of the Papyngo,’ ll. 605-618.

15. *Think, man, &c.* Propertius says—

“ Longius aut propius mors sua quemque manet.”

—‘ Carm.,’ ii. p. 28, l. 58.

And Seneca: “ Æquat omnes cinis.” —‘ Epist.,’ 91, 16. And Claudian—

“ Omnia mors æquat.” —‘ De Rapt. Proserp.,’ ii. l. 302.

17-20. *Thocht now, &c.* Sir David Lyndsay says—

“ At morne ane king, with sceptour, sweird, and croun;
 At evin, ane dede deformit carioun!”

—‘ Testament and Complaynt of the Papyngo,’ ll. 484, 485.

22. *And in all houre, &c.* So Ovid—

“ Certam præsens vix habet hora fidem.” —‘ Ex Ponto,’ iv. 3, l. 50.

Weir = doubt. Henryson says—

“ Full war he wes to walk his fauld but weir.”

—‘ The Tail of the Wolf and the Widder,’ p. 203, l. 4.

And Bishop Douglas—

“ To thame he birlis and skinkis fast but weir.”

—‘ Eneados,’ ii. p. 33, l. 9.

23, 31, 39. *Think, &c.* A common idea. Plautus—

“ Vita quam sit brevis, cogita.” —‘ Most.,’ iii. 2, l. 37.

Persius—

“ Vive memor leti! fugit hora; hoc, quod loquor, inde est.”

—‘ Sat.’ 5, l. 153.

25, 26. *Thy lustye bewte, &c.* Cp. Ps. cii. 15 (ciii. 15); Jac. i. 10, 11; 1 Pet. i. 24. “ Omnis caro sicut fœnum veterascet, et sicut folium fructificans in arbore viridi.” —Ecclesiast. xiv. 18.

" Hæc mundi gloria, quæ magni penditur,
 Sacris literis flos fœni dicitur ;
 O leve folium, quod vento rapitur !
 Sic vita hominis hac via tollitur."

—' Daniel,' ii. App. lxxiii. p. 380.

Tibullus says—

" Quam cito purpureos deperdit terra colores,
 Quam cito formosas populus alba comas."

—' El.,' i. 4, ll. 29, 30.

28. *The dragone Death.* See p. 63, l. 17. Cp. Seneca—

" Omnia mors poscit. Lex est, non pœna, perire."

—' Anthologia Lat.,' vol. i. p. 47, Epigr. 131, l. 7.

And—

" Mors, quæ perpetuo cunctos absorbet hiatu,
 Parcere dum nescit, sæpius ipsa favet."

—*Ibid.*, vol. ii. p. 98, No. 1208.

29, 30. *No castell, &c.* This reminds one of Horace—

" Pallida Mors æquo pulsat pede pauperum tabernas
 Regumque turres."—' Carm.,' i. 4, ll. 13, 14.

Gower says—

" For all shall deie and all shall passe,
 As well a leon as an asse,
 As well a begger as a lorde,
 Towardes dethe in one accorde
 They schullen stonde," &c.

—' Confessio Amantis,' i. p. 117.

And Henryson—

" Aganis Deid na man may mak defens.
 The Empriour, for all his excellens,
 King and Quene, and eik all erdly stait,
 Peure and riche, sall be but differens
 Turnit in as, and thus in erd translait."

—' The Three Deid Powis,' p. 31, ll. 36-40.

33, 34. *Thocht, &c.* Cp. St. Matt. xvi. 26; St. Marc. viii. 36; St. Luc. ix. 25, xii. 19, 20; and 1 Tim. vi. 7. Horace says—

" Sic quia perpetuus nulli datur usus, et hæres
 Hæredem alterius velut unda supervenit undam,
 Quid vici prosunt aut horrea?"—' Epist.,' ii. 2, ll. 175-177.

A similar idea is found in Propertius—

" Haud ullas portabis opes Acherontis ad undas ;
 Nudus ad infernas, stulte, vehere rates."

—iv. 4, ll. 13, 14.

35, 36. *Nor with the tak, &c.* Cp. Apoc. xiv. 13. "Omne opus corruptibile in fine deficiet; et qui illud operatur, ibit cum illo; et omne opus electum justificabitur; et qui operatur illud, honorabitur in illo."—Ecclesiast. xiv. 20, 21.

44. *Bot ferslye*, &c.=But all fiercely broken to spars. *Speir*=Dut. *speire*, *speere*, *spaire*, *spar*.

45. *Woundis fyve*. See 'I cry the mercy,' &c., l. 23, and note. The five wounds of Christ are often referred to. Here follow a few quotations--

"O homo ! Jesu vulnera
Contritus corde pondera."

—'Daniel,' ii. App. xxv. p. 349.

"Salvete, Christi vulnera,
Immensi amoris pignora,
Quibus perennes rivuli
Manant rubentis Sanguinis."

—*Ibid.*, xxxv. p. 355.

"Per tua vulnera, Iesu dulcissime !
Per dira funera, Pastor suavissime !
Da confitenti veniam."—*Ibid.*, xxxix. p. 358.

46. *Mak*, &c.=Make thy sheet-anchor and thy government or helm. *Plycht anker*. See 'The Goldyn Targe,' l. 187, and note. *Steiris*=government, helm. Bishop Douglas uses the word in the *sing*.—

"For scho of nobil fatis hes the steir."

—'The Palice of Honour,' i. p. 34, l. 21.

XII.—ALL ERDLY JOY RETURNIS IN PANE.

MSS.

M. and *B.*

EDITIONS.

H., with the title, 'Erdly Joy returnis in Pane,' pp. 87, 88.

Ph., with the same title, pp. 91-93.

L., text, vol. i. pp. 209, 210; notes, vol. ii. p. 352.

Pr., pp. 60-62.

Sc., pp. 312-314.

REFERENCES.

Pinkerton, vol. ii. pp. 464, 474.

5. *O man ! haif mynd*, &c. Horace says—

"Vive memor, quam sis ævi brevis."—'Sat.,' ii. 6, l. 97.

6, 7. *Remembir that thow*, &c. "Quia pulvis es, et in pulverem reverteris."—Gen. iii. 19. See 'Memento, homo, quod cinis es.'

9. *Haif mynd*, &c. A somewhat similar idea is expressed by Tibullus—

“ At tu, dum primi floret tibi temporis ætas,
Utere; non tardo labitur illa pede.”

—‘*El.*,’ i. 8, ll. 47, 48.

10. *Deth followis lyfe*, &c. Horace in somewhat the same strain—

“ Mors et fugacem persequitur virum,
Nec parcat imbellis juventæ
Poplitibus timidoque tergo.”

—‘*Carm.*,’ iii. 2, ll. 14-16.

13-15. *Welth, worldly gloir*, &c. A reference to the parable of the Sower—St. Matt. xiii. 7, 22; St. Marc. iv. 7, 18; and St. Luc. viii. 7, 14.

15. *Ourcowerd*, &c.=Covered over with flowers laid in a snare. *Trane*=snare. Bishop Douglas has the word—

“ Quharfore I vmbethink me of ane trane.”

—‘*Eneados*,’ ii. p. 60, l. 6.

22. *Noy* = trouble, annoyance. O.Fr. *anoi*, O.Sp. *enoyo*, O.It. *inodio*.

“ By thies rialles aryven were, to rest was þe sun,
And neghed to þe night, noy was þe more.”

—‘*Destruction of Troy*,’ ll. 1074, 1075.

29. *Fredome*, &c.=Liberality returns in miserliness. See ‘*The Tua Mariit Wemen*,’ l. 299, and note.

31. *With fenzeit*, &c.=With false words to make men willing or glad. *Fane*=willing, glad. A.S. *fægen*. Henryson uses the word—

“ Fy ! covetice unkynd and venemous :
The sone wes fane he fand his fater deid.”

—‘*The Parliament of Beistis*,’ p. 135, ll. 22, 23.

And Bishop Douglas—

“ With ene rolling, and twynkilling wp full fane,
Assayis scho to spy the hevnis lycht.”

—‘*Eneados*,’ ii. p. 219, ll. 4, 5.

35. *With cuvatyce*, &c. Cp. 1 Tim. vi. 9, 10. Cicero says: “Nullum est officium tam sanctum et solemne, quod non avaritia comminuere atque violare soleat.”—‘*Pro Quint.*,’ 6. *Cuvatyce* = covetousness, greed, avarice. O.Fr. *coveitise*. See quotation from Henryson on l. 31.

37, 38. *Sen erdly joy*, &c. Cp.—

“ Nil tuum dixeris, quod potes perdere !
Quod mundus tribuit, intendit rapere,

Superna cognita ! cor sit in æthere !

Felix, qui potuit mundum contemnere."

—'Daniel,' ii. App. lxxiii. p. 380.

See Walter Mapes's 'De Mundi Vanitate,' p. 148.

39. *For vder joy*, &c. "Vanitas vanitatum, dixit Ecclesiastes, vanitas vanitatum, et omnia vanitas."—Eccles. i. 2.

XIII.—TIDINGS FROM THE SESSION.

MSS.

M., *B.*, and *R.*

EDITIONS.

E., with the title, 'Tydings frae the Session,' vol. i. pp. 98-101, with the addition of two stanzas of his own.

H., text, with the title, 'Tydings fra the Sessioun,' pp. 40, 41; notes, pp. 247-249.

S., with the title of *H.*, vol. i. pp. 247-250.

Ph., with the same title, pp. 46-49.

L., text, with the title, 'Tydingis fra the Sessioun,' vol. i. pp. 102-104; notes, vol. ii. pp. 290-292.

Pr., pp. 140-142.

Sc., with the exception of the fifth stanza, pp. 151-154.

REFERENCES.

Pinkerton, vol. ii., pp. 463, 474.

1. *Vplandis mak* = of boorish manners. Sir David Lyndsay says—

"I leirit 3ow, merchants, mony ane wyle,
Vpalands wyfis for to begyle."

—'Ane Satyre,' ll. 4040, 4041.

4. *The tother rownit* = The other whispered. A.S. *rūnian*, to whisper. See l. 15. *Rown* occurs in 'Le Morte Arthur'—

"To the kynge spake he fulle styll
Rewffully As he myght than Rowne."

—Ll. 3422, 3423.

In the 'Digby Mysteries'—

"with sum praty taspysster wold I fayne rown."

—P. 73, l. 495.

And in Stewart—

“ And ilk seruand he hes, be the leist knaif,
Will think him self na fallow to the laif;
Bot roundand ay into the kingis eir,” &c.

—‘Croniclis,’ i. p. 45, ll. 1539-1541.

5. *I tell 3ow this undir confessioun* = I tell you this after just having confessed myself.

6. *Bot laitly lichtit*, &c. = Having lately alighted from my mare. *Licht* = to alight from a horse, to dismount. Gower uses the word—

“ And downe he light and by the brinke
He tide his hors unto a braunche.”

—‘Confessio Amantis,’ i. p. 119.

Sir David Lyndsay says—

“ Thair is now lichtit on the grene
Dame Veritie, be Buiks and bels.”

—‘Ane Satyre,’ ll. 1079, 1080.

The phrase is still in use.

12, 13. *Ane commoun doar*, &c. = A common doer of what is unlawful comes before a large number of innocent folk. *Futher* = a large number, also a large quantity. A.S. *fother*, a wain-load. Forms—*fudder*, *fider*, *futhir*, *fothyr*. Sir David Lyndsay says—

“ I knaw fals Schiphirds, fiftie fiddir.”

—‘Ane Satyre,’ l. 4179.

18, 19. *Sum patteris*, &c. = One whose mind is wholly given to oppression mutters with his mouth his “Pater noster” over his beads. *Patter* = to repeat in a monotonous manner. Cp. Icel. *putra*, Sw. dialect. *paddra*.

20, 21. *Sum beakis full law*, &c. = Some bow very low, and show bare heads, who would look very high (*i.e.*, proud) if there was no Court of Session.

22. *Sum bydand the law*, &c. = One awaiting the decision of the law pledges his land, so as to be able to pay the expense of the lawsuit.

23. *Sum super expendit gois to his bed*. A legal phrase, where the balance was on the wrong side.

24. *Sum speidis*, &c. = One is successful in his case, because he has the means to give bribes.

25, 26. *Sum of parcialitie*, &c. = One complains of partiality, how ill-will or enmity and favour drive away the power of giving right judgment. *Feid* = ill-will, enmity. A.S. *fæhð*, hostility; *fian*, *fean*, to hate; Ger. *fehde*; Dut. *veete*, *veede*; Low Lat. *faida*, revenge of the friends of a murdered man. Sir David Lyndsay says—

"Be iust iudges, without fauour or fead."

—'Ane Satyre,' l. 1043.

And—

"Wee sall nocht spair, for fauour nor for feid."

—*Ibid.*, l. 2377.

And—

"For quho that bene in the extreme of dede
The veritie, but doute, thay sulde declare,
Without regarde to favour or to fede."

—'Testament and Complaynt of the Papyngo,' ll. 620-622.

Fleme=drive away. A.S. *fleman*, to put to flight.

"Ant wyht [creature] in wode be fleme."

—'Lyric Poetry' p. 108, l. 373 (Morris).

It is found in 'R. R.'—

"Whom Venus hath flemed over the see."

—vii. p. 108.

And in 'Havelok'—

"I shal flemen þe of londe."—L. 1160.

Sir David Lyndsay says—

"And fleime from him 3on Ladie Sensuall."

—'Ane Satyre,' l. 1664.

29. *Sum castis summondis*, &c. The summons is the writ by which a lawsuit begins, and *castis* seems here used in the sense of bringing or raising a suit. *Exceptis*. This was the term for a defence, from the Latin *exceptio*. Hence one lodges defences.

30. *Sum standis besyd and skaild law keppis*. This line may mean that one stands beside the judge and catches up fragments of the law from the judge's remarks and decisions, either to acquire a knowledge of law, or to get some light on any case he might have in hand himself. The court regulations of 1530 strictly excluded the public from attendance—a new rule copied from the Parliament of Paris:—

"Fra the tyme the Chancelar and Lords entir in the tolbut, yat na mannir of man remane yrin bot Advocats and sic able men to leir practik ('skaild law keppis') as sall pleis the Chancelare.

"Yat tha Massers keeps the Counsale house dur in this manner, yat is to say yat the dur stand oppin and twa of yame, ane on ilk syde at the uter dur, uyer twa, ilk ane of yaim at the inmost dur, and ane masser to be in the flure within, to call and so as the Chancelar commands him. And that na man entir but leif of the Chancelar fra tyme yat yai be commandit to byde furth, undir the pane of warding of thair persouns, and geif yai disobey to be wardit and yreftir punist at our plessour for thair disobedience.

"Geif ony persoun forsaid, be tollerance of the Chancelar and Lords remains within the Counsale house, in tyme yat ony mater is put in disputioun, yat yai be sworn not to revele ye oppurezeouns

and arguments of ye Lords havand votis, and geif ye contrar be attendit upon yaim, yai nevir to haif entrens agane."—From an Act of Sederunt of the Lords of Council of 14th February 1530.

31. *Sum is continuit*, &c. The case is continued when adjourned to another day. "Giff ther be ony actis of *continutioun of prolix* begune that the samyn be nixt callit."—'Regulations,' 1532. *Sum wyynnīs, sum tynīs*. The following Act was passed by James V., 1540, entitled, "The paines of them that tinis the pley within Burgh:" "Item, It is statute and ordained, that gif ony person persewis ane vther within Burgh, that the tiner of the cause pay the winners expenses, to be modified be the judge, conforme to the commoun Law, and dailie practickue of the Lordes of Councell."—P. 7, c. 110.

34. *Sum herreit*, &c.=One is spoiled of all his property, and dines on credit. *Herry*=to pillage, to rob. A.S. *hergian*, to ravage, to carry off; *here*, an army, devastation. Barbour applies the word to the ravaging of a country—

"The scottis men all cokdail
Fra end till end thai heryit haill."

—'Bruce,' xix. ll. 279, 280.

And Bishop Douglas—

"The hasartouris haldis thaim heryit, hant thay nocht the dice."

—'Eneados,' iii. p. 144, l. 4.

Creddens = credit. O.Fr. *credence*. Sir David Lyndsay has the word—

"Of all credence now I am quyte."

—'Ane Satyre,' l. 2065.

It is still in use=faitth, trust, as: "I can pit nae creddens in ony thing he says."

41. *Sum sanis the Sait*, &c.=One blesses the judges of the court, and one curses them. *Sane*=lit., make the sign of the cross over. O.Fr. *seigner*, Lat. *signare*. Cp. A.S. *senian*, to cross one's self; Ger. *segnen*, Dan. *signe*, Icel. and Sw. *signa*. It occurs in 'The Legends of the Saints'—

"Þane was þe maydine sume part red
& knelyt & hyre bedis bad,
& saynit her."—xxviii. 'St. Margaret,' ll. 433-435.

See 'Flyting,' l. 457, and note. Sir David Lyndsay uses it—

"Cum, win the pardon; and syne I sall the saine."

—'Ane Satyre,' l. 2228.

Sait = Court of Session. It occurs in Act 53, par. 5, James V.: "Item, That oulkie there be depute three of the Lordes of the seate in their towre"—i.e., tour or turn. Sir David Lyndsay uses the word—

" All the maters of Scotland, mair and les,
To thir twa famous saits, perpetuallie,
Salbe directit."—'Ane Satyre,' ll. 3835-3837.

45. *Baith Carmeleitis and Cordilleris*. In the twelfth century a pilgrim or crusader named Berthold, a Calabrian, founded a community of hermits on Mount Carmel, on the spot where, according to tradition, Elijah had his abode. Brocard succeeded him, and obtained the sanction of the Church for the Order. In 1238 the community settled in Cyprus, and not long after in Sicily. In 1240 the Order was established in England, and in 1244 in France. The Order found a footing in Scotland during the reign of Alexander III. Bellenden says: "The Carmelite freris come at this time in Scotland, and erekit ane chapell of oure Lady, outwith the wallis of Perth, to be thair Kirk"—book xiii., chap. xvi. Or in the original: "Et Carmelitani sodales vbi primum in Scotiam cum paucis venissent, sacellum in Perthi suburbano ædificatum, quod eis Episcopus Dunkeldensis assignauerat, occupauere"—285 fol., 80 (ed. Parisiis, 1574). *Cordilleris*. Walcott says: "The Franciscans, Cordeliers, Grey Friars, or Minorites came to Scotland in 1231. They wore grey, but afterwards, in the fifteenth century, a brown frock girded with a knotted cord, and a black hood: some went sandalled, but the rule required bare feet. In 1329 they had a general minister, and severed from England."—'The Ancient Scottish Church' (1874), p. 342.

46. *Cumis thair to genner*, &c.= Comes there to engender and beget more friars. *Genner*=to engender, to beget. O.Fr. *genre*. Bishop Douglas uses the word—

"That of his blude sall genner sic ane air."

—'Eneados,' iii. p. 87, l. 12.

48. *The zungar*, &c.=The younger learns from the older. *Leir*=to learn. Henryson uses the word—

"Fane wald I leir that law."

—'Robene and Makyne,' p. 3, l. 16.

50. *Thair cumis*, &c. Their high complexion shows how well they live. In present use *high complexion*=a complexion having much colour.

53. *Full faderlyk*=Very much like an old father of the Church or cloister, with coughs and pantings—*i.e.*, pretending to be like such.

XIV.—DEVORIT WITH DREME.

MSS.

M., ascribed to Sir James Inglis.*B.*, ascribed to Dunbar.

EDITIONS.

E., with the title, 'A Generall Satyre,' vol. i. pp. 102-106.*H.*, text, with the same title, pp. 42-45 ; notes, pp. 249-259.*S.*, with the same title, vol. i. pp. 373-384, attributing it to Sir James Inglis.*Ph.*, with the same title, pp. 49-52.*L.*, text, vol. ii. pp. 24-27 ; notes, vol. ii. pp. 390-406.*Pr.*, pp. 291-297.

REFERENCES.

Pinkerton, vol. ii. pp. 454, 472.*Sc.*, pp. 302-305, with a translation of the first and second stanzas.

Observe the rhyme in the middle, usually the fourth syllable, of the lines in this poem.

1-3. *Devorit with dreme*, &c.=Devoured with dream, thinking in my slumber in what way this kingdom, led by numberless nobles, has been cared for during so many years. Read without the point after "nummer." *Devysing* = thinking, imagining. O.Fr. *deviser*, It. *divisare*, Lat. *dividere*. *Gydit*=led, governed. The word occurs in Sir David Lyndsay—

"Princis or Potestatis ar nocht worth ane leik,
Be thay not gydit be my gude gouerning."

—'Ane Satyre,' ll. 564, 565.

See *ibid.*, l. 1457.

4. *Sic cowartis*=such cowardice, weak-heartedness.

6. *Sic pryd with prellattis*. Cp. Sir David Lyndsay—

"Our bishops, with thair lustie rokats quhyte,
Thay flow in riches, royallie, and delyte.
Lyke Paradice bene thair palices and places,
And wants na pleasour of the fairest faces."

—'Ane Satyre,' ll. 2751-2754.

So few till preiche and pray. From the custom of granting benefices *in commendam*, cures were often left without those to care for them. "Commenda est ecclesiæ custodia alicui in tempus & gratia evidentis necessitatis & utilitatis commissa. Nimirum beneficia simplicia, vel curata, vel monasteria, vel integri Episcopatus & Archiepiscopatus

quoad administrationem omnium bonorum temporalium sub assignatione determinatæ pensionis, vel etiam indefinitæ custodiæ personæ secularis vel ecclesiasticæ committuntur. Atque ita beneficio proprio provisæ personæ, plura beneficia in perpetuum commendari possunt, ut unum jure proprio seu tituli: reliqua jure commendationis vel administrationis detinere, eisque frui possint. Et hoc modo laici beneficiorum capaces fieri possunt, vicarium constituentes, qui officium sacrum peragat, vel monasterio præsit. . . . Ille mos jam viguit seculo septimo, octavo, nono ac decimo, dum reges urgente necessitate, contra irruptiones barbarorum gentilium alia non reperirent cogendi exercitum subsidia, nisi bona Monasteriorum & Episcopatum suis militibus, hoc est, Nobilibus feudatariis, ad tempus concedendo in *beneficium*, seu *commendam*.”—Vicat’s ‘Vocabularium Juris Utriusque,’ s. v. “Commenda.” The custom was in full force in the succeeding centuries, to give ambitious men, whether lay or cleric, the means of keeping up their grandeur. Cosmo Innes says: “When a great church lord obtained additional benefices, when a bishop, finding his episcopal income too small, succeeded in getting an abbey or priory in addition, perhaps he could not become abbot or prior, as he may not have been of the right order, perhaps he was no order of Regulars, and the matter was arranged by giving him the additional benefice *in commendam*, as it was called. Thus, when the Prince, son of James the Fourth, Duke of Ross, Archbishop of St Andrews, required still more revenue to afford him a princely living, he obtained three abbeys *in commendam*. He may never have visited them, never assisted in their chapters or convents, but he drew the revenues, and certainly without a thought of accounting for them to any one. He was *commendator* of those abbeys. But very frequently, for some of the same reasons, a churchman, who had no great benefice before, obtained an abbey where he could not preside as abbot, for some reason or other, and he also became *commendator* of that abbey.”—‘Lectures on Scottish Legal Antiquities,’ p. 202. Clement V., in 1306, recalled all such grants he had made, and says: “Demumque perspeximus evidenter, quod ecclesiarum & monasteriorum eorum dum cura negligitur, bona jura dissipantur ipsorum, & subjectis eis personis & populis spiritualiter plurimum & temporaliter derogatur, eisque redundant ad noxam, quæ dicebantur cedere ad profectum; at nedum ipsis, sed etiam Romanæ ecclesiæ graviora inde futura tementur pericula. Nolentes igitur tot tantisque dispendiis causam relinquere, omnes promissiones hujusmodi per nos factas quibuscunque revocamus, cassamus et annullamus.”—Vicat’s ‘Vocabularium,’ &c., s. v. “Commenda.” James III. passed an Act entitled, “That na commendes be purchased:” “Item, Anentis commendes, it is statute, that na commendes of newe or aulde be susteined, or suffered within the Realme, nor that commendes purchased of before be halden. And that nane of our Sovereine Lordes

Lieges take vpon hand to purches or take any commendes, nor to hald commendis purchased of before, outhir of Religious or Secular benefice, vnder the paine of tinsell of his temporalitie for his time, and vnder paine of Rebellion vtherwaies, then is lauchfull to the ordinar to commend for sex monethes.”—P. i. c. 3. Sir David Lyndsay says—

“ Ane Bischops office is for to be ane preichour,
And of the law of God ane publick teachour ;
Rycht sa, the Persone vnto his parochoun
Of the Evangell sould leir them ane lessoun.”

—‘ Ane Satyre,’ ll. 2899-2902.

He has reference to the “new Bischops” preaching as something quite unusual—

Diligence.

“ Our new Bischops hes maid ane preiching ;
Bot thou heard never sic pleasant teiching.
3on Bischop wil preich throch the coast.

Folie.

Than stryk ane hag into the poast ;
For I hard never, in all my lyfe,
Ane Bischop cum to preich in Fyfe.
Gif Bischops to be preichours leiris,
Wallaway ! quhat sall word of freiris ?”

—*Ibid.*, ll. 4432-4439.

7. *Sic hant of harlettis*, &c. That the lives of some of the clergy were immoral, and often to a great degree, there is clear evidence. Schevey, Archbishop of St Andrews, had two illegitimate sons who were sent to the care of Andrew Hallyburton at Middleburgh in 1493 ; and Mr Innes remarks, “To say that he was a Churchman regardless of his vows is but what can be said of all the great beneficed Churchmen of that time except Elphinstone.”—Hallyburton’s ‘Ledger,’ Pref., p. lvii. Lord Hailes, referring to a period a little later than that of the composition of the poem, illustrates the charge made by the poet : “David Bethune, Abbot of Aberbrothock in 1525, afterwards Archbishop of St Andrews and a Cardinal under the title of *Sancti Stephani in Caelio Monte*, had three bastards legitimated in one day—Rec., b. xxvi., No. 330. William Stewart, Bishop of Aberdeen from 1532 to 1545, had a bastard son legitimated—*ibid.*, b. xxviii., No. 360. William Chisholme, Bishop of Dunblane from 1527 to 1564, gave great portions to his bastard son and two bastard daughters.”—Keith, ‘Catalogue of Scottish Bishops,’ p. 105. “Alexander Stewart, Bishop of Moray from 1527 to 1534, had a bastard daughter legitimated—Rec., b. xxx., No. 116 ; and a bastard son legitimated—*ibid.*, b. xxx., No. 374. But they were all excelled by Patrick Hepburn, Bishop of Moray from 1535 until the Reformation, for *he* had *five* bastard sons all legitimated in one day—*ibid.*, b. xxx., No.

585; and *two* bastard daughters—*ibid.*, b. xxx., No. 572." Pp. 249, 250. Cp. Sir David Lyndsay—

"Als, thir Prelates hes great prerogatyues;
For quhy thay may depairt, ay, with thair wyues,
Without ony correctioun or damage,
Syne, tak ane vther wantoner, but mariage."

—'Ane Satyre,' ll. 2755-2758.

And—

"Quhat gif King David war leiuand in thir dayis,
The quhilk did found sa mony gay Abayis!
Or, out of heavin quhat gif he luikit doun,
And saw the great abominatioun
Amang thir Abesses and thir Nunries,—
Thair publick huirdomes and thair harlotries!"

—*Ibid.*, ll. 2952-2957.

Sensuality says—

"War I amang Bischops and Cardinals,
I wald get gould, silver, and precious clais."

—*Ibid.*, ll. 1730, 1731.

And Temporality—

"For quhy the markit raisit bene sa hie,
That Prelats dochtours of this natioun
Ar maryit with sic superfluities,
Thay will nocht spair to gif twa thowsand pound,
With thair dochtours, to ane nobill man;
In riches sa thay do superabound."

—*Ibid.*, ll. 3186-3191.

His words are even stronger—

"For all the Prelats of this natioun
For the maist pairt,
Thay think na schame to haue ane huir;
And sum hes thrie vnder thair cuir."

—*Ibid.*, ll. 253-256.

The following lines are to the same effect—

"Considering that our Preists, for the maist part,
They want the gift of Chastitie, we se,—
Cupido hes sa perst them throch the hart,—
We grant them licence and frie libertie
That thay may haue fair Virgins to thair wyfis,
And sa keip matrimoniall Chastitie,
And nocht in huir dome for to leid thair lyfis."

—*Ibid.*, ll. 3921-3927.

9. *So nyce array*, &c.=Such expensive and foolish raiments (with the idea of pomp), so unlike to what should be in an abbey. *Nyce*=foolish, curious, delicate. O.Fr. *nice*, Lat. *nescium*. Bishop Douglas uses the word=delicate—

“ Biddis thow me be sa nyse I suld misknaw
This calm salt wattir, or stabill fludis haw?”

—‘Eneados,’ ii. p. 275, ll. 25, 26.

Array=dress.

11. *So mony preistis*, &c. The Scottish Canon xi. (1242) ordains : “That the clergy shall be decently arrayed, both in the state of their minds, and in the dress of their persons; that they shall not wear red, or green, or tartan attire, nor cloathes remarkable for their shortness. Vicars, too, and priests, shall have their garments close above; they shall wear a suitable tonsure, lest they offend the sight of beholders, to whom they should be a pattern and example. But if they shall refuse to amend when admonished by the Ordinaries, they shall be suspended from their office,” &c.—Quoted by Sibbald, vol. i. p. 378.

14. *So quhene*=So few to read the Psalm and Testament. *Quhene*=few. A.S. *hwǣnd*. Bishop Douglas uses the word—

“ On the huge deip quhen salaris did appear.”

—‘Eneados,’ ii. p. 29, l. 3.

It is still used in Banffshire as a *sb.*=a number, as : “Sic a wheen o’ fouck wiz at the show.” This line seems to refer to the giving of many livings to one, so that he was unable to minister to all under his charge. Sir David Lyndsay speaks of the same abuse—

“ Till ony Preist we think suffiencie
Ane benefice for to serve God withall,
Twa Prelacies sall na man haue, from thence,
Without that he be of the blude Royall.”

—‘Ane Satyre,’ ll. 3893-3896.

And—

“ It is decreit, that, in this Parliament,
Ilk Bischop, Minister, Priour, and Persoun,
To the effect thay may tak better tent
To saulis vnder thair dominion,
Efter the forme of thair fundatioun,
Ilk Bischop in his Diosie sall remaine,
And everilk Persone in his parachoun,
Teiching thair folk from vices to refraine.”

—*Ibid.*, ll. 3905-3912.

16. *So mony maisteris*, &c.=So many masters of arts or graduates so many foolish clerks, or ignorant men among the clergy. Sir David Lyndsay makes the same charge—

“ Als, becaus of the great pluralitie
Of ignorant Preists, ma then ane Legioun,—
Quhairthroch of Teicheouris the heich dignitie
Is vilipendit in ilk Regioun,—

Thairfoir our Court hes maid ane provisioun,
That na Bischops mak teichours, in tyme cumming,
Except men of gude eruditoun,
And for Preistheid qualefeit and cunning."

—'Ane Satyre,' ll. 3873-3880.

And—

"Bischops sould nocht ressaue, me think certaine,
Into the Kirk except ane cunning Clark.
An ideot preist Esay compairith, plaine,
Till ane dum dogge, that can nocht byte nor bark."

—*Ibid.*, ll. 3885-3888.

18. *So fyry sparkis, of dispyt fro the splene* = So many insolent braggadocios with pride in their hearts. *Sparkis*—as we now say, "young sparks." Its use in this sense is old. See 'Halliwell' and 'Skeat,' s. v. *Splene* = heart. So Henryson—

"This prayer fra my splene is."

—'The Salutation of the Virgin,' p. 35, l. 65.

19. *Sic losin sarkis*. *Losin* = lozenge, anything shaped like a rhomboid. It is used in the 'Aberdeen Register'—"Ane new sark losin with black work;" also in 'Royal Inventories of Scotland,' p. 66, for the figure of this shape on a diamond; and Act. Parl. James VI., 1597, in the heraldic sense of a lozenge. Skeat derives it from *loza*, Spanish for a flagstone. Cp. Chaucer, where the form *lozingis* or *losynges* is used—

"And some crownes were as kynges,
With crounes wroughte ful of losynges."

—'House of Fame,' vi. p. 237 (iii. l. 227).

A *losin sark* seems to mean a shirt checked either by garniture or made of checked cloth. *Sark* = shirt, shift. So Bishop Douglas—

"On fut I spreit into my bayr sark."

—'Eneados,' iv. p. 88, l. 21.

Losin = a pane of glass in Banffshire. *So mony glengoir markis*. Said in reference to the immorality of the period, and the marks left on the body. ". . . Horribilis pœna pudendæ libidinis, quam communiter Germani vocant Morbum Gallicum, quæ circiter annum 1494 exoriri primum cœpit, cum Carolus Rex Galliæ potentissimo exercitu Italiam ingressus, celeberrimam urbem Neapolim in suam ditionem redegit. Eo namque tempore (ut scribunt auctores) leprosus Eques, pro sua satianda unius noctis libidine, famigeratæ Meretricis Valentianæ in Hispania concubitum, pretio 50 coronatorum impetravit, ad quam postmodum alii libidinosi, impii, et brutales ingressi sunt tanto numero, ut brevi temporis spatio circiter 400 fuerint infecti: quorum plurimi, Gallos in Italiam expeditionem sumentes, insecuti sunt, atque eandem hisce cuneliis

ornarunt. Unde postea factum est, ut, retrocedente exercitu, et ad sua unoquoque loca redeunte, hæc Italica Bellaria et Hispanica scabies inter alia de honestamenta, nobis quoque Germanis cæterisque Christianis nationibus fuerint transcripta. . . . Similiter novus hic et fœdus Morbus nova eaque contumeliosa nomina consecutu sest a suis primis Inventoribus, a quibusdam enim vocatur Morbus Gallicus, ab aliis Lues Hispanica, ab aliis contages Neapolitana; quælibet namque natio quàm longissimè à se voluit removeere hanc infamiam.”—‘Weirus Obser.’ lib. ii. pp. 964, 965.

21. *Sa mony*. So many of the Lords are but natural fools (“naitrals”), that they are fitter to play at the game of “trullis” than put an end to the miseries suffered by the common people. Sir Ralph Sadler thus writes in 1540: “Surely it appeareth that I am very welcome to him [James V.], and to the most part of the noblemen and gentlemen here, that be well given to the verity of Christ’s word and doctrine, whereof be a great number: but the noblemen be young; and to be plain with you, though they be well minded and diverse other also that be of the council, and about the King, yet I see none amongst them that hath any such agility of *wit, gravity, learning, or experience*, to set furth the same, or to take in hand the direction of things: so that the King, as far as I can see, is of force driven to use the bishops and his clergy, as his only ministers, for the direction of his realm. *They be the men of wit and policy that I see here.*”—‘Letters and Negociations,’ p. 61, as quoted by Lord Hailes, p. 251.

22. *Play thame at the trullis*. A game is played in Denmark that seems to be the game mentioned here. The boys or young men that are to play divide themselves into two parties, and between them is driven (Dan. *trilles*), backwards and forwards, a bowl. The one party tries to bring the bowl to a standstill, and to send it back with as great force as possible towards the opposing party. The party’s place is fixed at the point at which the bowl was stopped. In some parts of Denmark it is called *at slå trille*. A similar game is also played with a ball. See ‘Bidrag till en Ordbog over Jyske Almuesmål,’ s. v. “Fordrive.” I have often played (Keith) at a similar game, in which the ball was thrown backwards and forwards between the opposing parties. Hailes conjectured a top, from Fr. *trouil*, a *spindle*. Jamieson supposes it to mean *bowls*, from *trill* or *troll*. See Halliwell’s Dictionary, s. v. “Troll” and “Troll-Madam.”

23. *Nor seiss*. *Seiss* may be *cease*, to stop, or put a stop to. Henryson uses the form *intrans.*—

“The ugly quhele seisit of hir quhirlyng.”

—‘Orpheus and Eurydice,’ p. 59, l. 270.

24. *New tane fra sculis*, &c.=So many asses and mules newly taken from the schools. This reminds one of Burns—

"A set o' dull, conceited hashies,
 Confuse their brains in college classes !
 They gang in stirks, and come oot asses."

—' Epistle to Lapraik.'

See note on ll. 77, 405 of 'The Flyting.'

26-28. *Sa mony partiall sawis*=So many one-sided, unjust decisions, and so little reason to help the common good of the country that the law is not regarded a bean. Chaucer uses the expression—

"' Noon other lif,' said he, 'is worth a bene.'"

—'The Merchandes Tale,' ii. p. 163.

See 'Now cumis Aige,' &c., l. 57.

29. *Sic fenzeit flawis*, &c. Perhaps pretended flaws or defects in the title-deeds of estates and property ; so many walls (of castles, &c.) in ruins, because the owners are deprived of their property by such *fenzeit flaws*. Cp. the following :—

"Trowthe is put downe, resoun is holden fable ;
 Vertu hathe nowe no dominacion ;
 Pite exiled, no wight is merciable ;
 Thorowe covetyse is blente discrecion ;
 The world hathe made permutacion
 From right to wronge, from trowthe to fekylnesse,
 That al is lost for lacke of stedfastnesse."

—'Ballade sent to King Richard' (Chaucer's Works), viii. p. 141.

31-33. *Sa mony theivis*, &c. In illustration of these lines may be quoted Sir David Lyndsay—

"Item, this prudent Parliament hes devysit,
 Gif Lords halds vnder thair dominioun
 Theifis, quhairthroch puir peopil bein supprisit,
 For them thay sall make answeir to the croun,
 And to the pure mak restitution,
 Without thay put them in the iudges hands,
 For thair default to suffer punitioun ;
 Sa that na theifis remaine within thair lands."

—'Ane Satyre,' ll. 3817-3824.

In the reign of James V. an Act of Parliament was passed regarding the delivering up of thieves : "Item, Be cause the crime of theft and stouth-riefe is sa commounlie vsed amang the Kingis Lieges, and for stanching of the samin, It is statute and ordained in this present Parliament: That quhair ony of the Kings lieges is plaineuous, or compleenis vpon a thiefe that hes reft or stollen his geare, or his mennis, and is in service or obeysance of onie man, and schawis the samin to the man, that he is in service with, and wauld attach him to the Law for the same : this man, that this thief or riever is in service with, or finds him with him, or vnder his obeysance, sal be halden & oblished, to produce & bring him to the Law before the Iustice, Schireffes, or ony vthers, that hes cognit'on to do justice vpon sik

persons, committers of sik crimes, at daies and places affixed to them to vnderly the samin : or else sall deliver the said thiefe or riever to the compleener, to be brocht to the Law, and justified as said is. And gif his maister or sustainer of this thiefe or riever refusis to do the samin, he salbe halden airt and partaker of his evill deedes, and salbe accused therefore, as the principall thiefe or riever, and als sall restore, and satisfie to the compleener the gudes reft or stollen fra him," &c.—P. 1, c. 2.

32. *Sa grit relevis*, &c.=help, succour. To prevent such occurrences, James II. passed the following Act (1457): "Item, It is ordained and decreeted, that in all Iustice aires, Schireffe Courtes, and generally all Cour'es of Spirituall and Temporall, that all persones, Free-halders, and all vtheris of the Kingis lieges, sal cum thereto in sober and quiet maner. And that na man bring with him maa persones then ar in his dailie houshald and familiars. And fra he be cummin to his Innes, he and they sall lay their weapons and armour fra them (gif they bring ony with them), and vse na weapons for that time bot his knife. And gif ony man be feeded, and alleagis feede, or dreade of ony partie, the Schireffe sall furth-with of baith take law-burrowes, and forbid them in the Kingis name to trouble the Kingis peace, vnder the paine of Lawe. The quhilk paine the King sall execute without remission vpon the breakers of the peace foresaid. And if the Schireffe be negligent therein, he salbe punished after the forme of the statute maid of the reformatioun of faultes of officiares within the Realme."—P. 14, c. 83. James V. in 1535 passed a similar Act, p. 4, c. 27.

33. *Becawis the spend the pelf*, &c.=Because they spend among them the plundered or stolen goods. *Pelf*=plundered or stolen goods. O.Fr. *pelfre*, stolen goods; *pelfrer*, to plunder. Sir David Lyndsay uses the word in the same meaning—

"I pray 3ow, brother, with my hart,

Let vs ga part this pelf [the king's stolen box] amang vs."

—'Ane Satyre,' ll. 1553, 1554.

34. *So few till wend*, &c.=So few to think or contrive means to amend this mischief. *Wend*=to ween, to think, to imagine; Ger. *wähnen*; cp. Dut. *waan*, opinion. Used by Chaucer—

"That sche from heven sent was, as men wende,

Poeple to save, and every wrong to amende."

—'The Clerkes Tale,' ii. p. 138.

36-38. *This to correct*, &c.=To correct or put right all this abuse, the nobles threaten with many boasts; but there is little effect from spear or battle-axe when the body wants the heart that makes brave. *Schoir*=to brag, to boast, accompanied with the idea of noise. Cp. *skara*, to poke the fire; Sw. *skorra*, to make a grating noise; Dan. *skurre*, to grate; Ger. *schüren*, to stir. See for *n*, 'Court of Venus,'

p. 202; s. v. "Boist." *Crakkis*=empty boasting words. Bishop Douglas uses the v.—

"To crak and cry alway quhill he hir deve."

—'King Hart,' i. p. 118, l. 7.

38. *Curage*=heart; A.Fr. *corage*. Gower uses the word—

"Whiche sheweth outwarde a visage
Of that is nought in the corage."

—'Confessio Amantis,' i. p. 18.

39. *Sa mony jakkis*—i.e., masterful beggars. Cp. "jacquet, domestique, valet, parasite, sycophane, buffon: 'Un patilin, un jacquet qui suit les lapins. It. Parasito' (Jun., 'Nomencl.,' p. 369, éd. 1577)."—"Godefroy." "A pilgrim to S. James of Compostella; also a parasite, sycophant, claw-back, pick-thanke, flattering smell-feast" (Cotgrave, ed. 1606). So the rising of the French peasants was called the *Jacquerie*.

41. *Sic vant of wostouris* = Such empty bragging of boasters. Bishop Douglas uses both words, *vant* personified—

"To Vant and Voky 3e beir this rowm slef."

—'King Hart,' i. p. 119, l. 23.

And—

"3ing as 3one wanton woustour, sa strang thai wene."

—'Eneados,' ii. p. 247, l. 14.

Woust is still used by old people in the North, as—"He's a woustin busht o' a bodie."

42. *Degenerat fra thair naturis*. Does this mean, bad from their births?

43. *And sic regratouris*. There was another class of persons of the same type as regratours, "the fore-stallers." The two classes form the subject of several Acts of the Scottish Parliament. One of the Acts of James VI. (1592) gives a definition of the two words: "Forasmeikle As sindry acts of Parliament hes bene maid for punishment of forestallers & regraters, being very pernicious members in the commoun weill: zit because it hes not bene expressed quhat was forstalling & regrating: Therefore our Sovereaine Lord, with advise of his Estaites, in this present Parliament: declaris, statutis and ordanis, that quha euer buy, or cause buy, onie merchandise, victuall, or vther thing cumming be Lande or Water, toward onie faire or mercat, in Burgh or in Landwart, to be sauld in the same, from ony partes bezond Sea, or within the Realme: Or makis onie contract, or promises, for the having and buying of the same, or onie part thereof, before the saidis merchandise, victualles, or vther thinges salbe in the faire or mercat-place in Burgh, port, or raide, reddie to be sauld: or sal make onie motion be word, writ, or message, for raising of the prices, or dearer selling of onie of the thinges abone mentioned: Or else dissuade or mooue onie person cumming to the faire, mercat or toun, to bring ony of the

things abone mentioned, to the mercat, fair or toun, salbe esteemed and judged ane forestaller : And quha ever gettis in his possession, in ony fair or mercat, onie corne, victual, flesh, fish or vther viuers, that salbe broucht to be sauld, and sellis the same againe, in onie faire or mercat, halden in the same place, or onie vther faire or mercat within four miles thereof : Or quha gettis in his hand by buying, contract or promises, the growand corne on the field salbe repute a regratour."—P. 12, c. 148. For *fore-stallers*, see James V. (1535), p. 4, c. 20, and (1540), p. 7, c. 113. James VI. (1579) passed an Act "For punischment of Regraters and Fore-stallers," p. 6, c. 88.

44. *Sa mony tratouris*. See l. 26. *Rubeatouris*=robbers. Low Lat. *rubator*. It. *rubatore*. Sir David Lyndsay uses the word—

"Tak me an rackles rubyatour,
Ane theif, ane tyrane, or an tratour," &c.

—'Ane Satyre,' ll. 4254, 4255.

46. *Sa mony jugeis*, &c. See 'Introduction,' p. xlix.

47. *Sa small refugeis*, &c.=So many little excuses or shifts to beat down the poor. *Refuge*. O.Fr. *refuge*, "excuse, prétexte pour s'excuser."—'Halma.'

48. *Sa mony estait*, &c.=So many of all ranks and conditions, so few to look after the common weal.

49. *Ouir all the gait sa mony thevis sa tait*. *Tait*=active, quick ; Icel. *teitr*. The word is found in the 'Legends of the Saints'—

"For scho had bulis wilde and tate."—'St James,' iv. l. 328.

51-53. *Sa mony ane sentence retreitit*=So many a sentence or judgment reversed. This is a term of law, and is used in the Scotch Summons of Reduction for setting aside a deed or judgment. O.Fr. *retrait*=the right a liege-lord has of claiming back an inheritance sold by his liegeman.—'Halma.' Cp. Lauder ('Minor Poems')—

"Now euerie fat Sow feidis ane vther,
And few hes pitie on the Pure ;
Couatice gydis and rewlis the Ruder :
How lang, Lord, wyll this world indure ?"

—'The Lamentatioun,' p. 26, ll. 9-12.

Stewart makes "ane agit lord" say, when the Parliament met to choose a successor to Fergus—

" ' Makand greit menis to wyn wrangus geir,	1542
And caus the king to mak retrugressioun	
Of leill mennis land and riche men be remi[ssoun] ;	
And he that is ane traitour or ane theif,	1545
Ane rank revar reddie till all mischeif,	
Cumis till court and giffis thame reward,	
He wilbe set full heiche abone the laird.	
And thocht thair cum ane nobill or ane lord,	
Vntill the court his erand till record,	1550

Tha lat him nocht get presens of the king,
 Without sum bud till ane of thame he bring;
 And in his hand his heid that he man hald,
 And bek till him thocht he wer neur so bald,
 And call him Schir, suppois he be ane knaif, 1555
 And hecht him als all thing that he wald haif;
 Thus for ane loun than lichlyit is ane lord.
 It wilbe caus of malice and discord,
 Quhen nobill blude haldis nocht than thair rycht;
 And ilk court knaif maid fallow till ane knycht." 1560
 —'Croniclis,' i. pp. 45, 46, ll. 1542-1560.

54. *Sa mony ane gin*, &c. = So many a trick to bring them speedily to the gallows. Sir David Lyndsay says—

"Thair was nocht ane, in all Lidsdail,
 That ky mair craftelie culd staill,
 Quhair thou hings on that pin."

—'Ane Satyre,' ll. 4193-4195.

See l. 3220.

56. *Crakkaris* = boasters. See l. 36, and note. *To play at cartis and dyce*. Card and dice playing were favourite amusements, and 'The Accounts of the Lord High Treasurer' contain numerous entries of sums of money paid to James IV. for play. A few instances will suffice: "1488.—Item [xxj^{ti} da of September] the saim da, to the King himself to play at the cartis xj royse nobillis and a half; summa, xx ti. xiiij s̄."—Vol. i. p. 95. "Item, on 3wle da, to the King himself to play at the dyss and cartis, xl. demyss, xxviiij ti."—P. 100. "1491.—Item, the saim da efter none [Sanct Meychellis day in Lythqow] to the King to play at the cartis with Johnne Sinklare and the Prothonotar x vnicornis, ix ti."—P. 172. "1490.—Item, the xviiij da of Aprill, in Lythqow, to the King quhen he plaitt with the Erle of Anguss and the Larde of Halkat at the dyce xx^{ti} vnicornis, xviiij ti."—P. 133. "1497.—Item, the vij day of December, to the King to play at the dis in Striuelin with the Erle of Angus vj vnicornis, iiij Scottis crownis; summa, viij ti xvj d̄."—P. 370.

57. *Sic halland schekkaris*. *Hallan* = a partition, commonly constructed of upright posts interwoven with straw raips (ropes) plastered over with clay, and then whitewashed. Of course it is easily shaken. Another reading is "heland." The meaning then would be "highland dancers"—i.e., wild, boisterous dancers, that are highly esteemed at the feast of "Cowkelbyis gryce." The word is still used in the North for a big, uncouth man or woman of rough manners. *Cowkelbyis gryce*. Cowkelby, Cockelbie, or Colkelbie had a black sow, which he sold for three pence. One of them fell into a lake, and was afterwards found by a man who bought a pig with it. A harlot stole the pig to make a feast. 'Select Remains'—

"A harlot wynnit neir by,
 And scho wald mak a mangery

And had no substance at all,
 Bot this pur pig stall,
 To furniss a gret feist,
 Withouttin stufe, bot this beist."

—'The Tale of Colkelbie Sow,' p. 242, ll. 45-50.

58. *Quhen lymmaris*. Here are some of the *lymmaris* who were invited to the feast—

"And 3it scho callit to hir cheir
 On apostita freir,
 A peruerst perdonair
 And practand palmair,
 A wich and a wobstare,
 A milygant and a mychare,
 A fond fule, a fariar,
 A cairtar, a cariar
 A libbar and a lyar,
 And riddill revar,
 A Tuttivillus, a tutlar," &c.

—'The Tale of Colkelbie Sow,' ll. 51-61.

Henryson uses the word—

"For Goddis lufe, my Lord, gif me the law
 Of this lymmar."

—'The Parliament of Beistis,' p. 144, ll. 279, 280.

See l. 281. And David Lyndsay—

"Now win the pardon, limmer; or thou art lost."

—'Ane Satyre,' l. 2236.

See l. 2472. *Lymmar*, *limmar*, *limmer*, is at present applied to females only. See 'The Turnament,' l. 9.

61. *Sa mony merchandis*, &c. See 'This Nycht in my sleip I wes agast,' ll. 16-20, and note.

62. *Sa peur tennandis*. Some time later (1556-68) Lauder ('Minor Poems') makes the following complaint—

"The pure Plewmen & laubouraris of 3our lands,
 Quhen tha haue nocht to fill 3our gredie hands,
 Quhair 3e can spye ane man to geue 3ow mair,
 3e schute thame furth; syne puts ane vthir thair.
 Howbeit the first haue Barnis aucht or nyne,
 3e tak no thocht, thocht man and all sulde tyne;
 Within few 3eris 3e herye him also,
 Syne puts him furth; to beggin most he go."

—'Ane Godlie Tractate,' pp. 19, 20, ll. 528-535.

62, 63. *Sic cursing*, &c. = Such cursing early and late as destroys fruit that grows green. At a later period, in the reign of Queen Mary, an Act of Parliament (1555) was passed prohibiting hunting through crops: "That na man take vpon hand to ryde or gang in their nichtbouris cornes, in halking or hunting, fra the Feast of *Pasche*, vnto the time that the samin be schorne. And that na man ryde nor gang

vpon quheate na time of the zeir: And that na Pertrick be taken vnto the feast of *Michael-mes*: and that na person range vther men-nis Wooddes, Parkes, haninges within dikes or broomes, without licence of the awner of the grounde, vnder the paine of refoundement of the damage and skaith to the parties, vpon quhais Cornes they gang or rides, or quhais Wooddes, Parkes, haninges within dikes or broomes, they sall happen to range."—P. 6, c. 51.

64. *So mony paitlattis worme*. *Paitlatte*=a patelet, a ruff. Henryson uses the word—

"Hir patelet of gude pansing."

—'The Garmond of Gude Ladeis,' p. 9, l. 27.

66. *Sa mony rakkettis*. *Rakket*=the bat used at playing tennis. *Sa mony ketche-pillaris*=So many tennis-players. A corruption from Dut. *kaatspel*, game of tennis. It was a favourite game at Court, as well as among all classes. The forms of the word are various, as *cach*, *caiche*. It occurs in 'The Accounts of the Lord High Treasurer': "1496. Item, that samyn day [the x day of May], in Striuelin, to the King to play at the cach, vj ñi x š."—Vol. i. p. 275. Sir David Lyndsay makes the "Persone" say—

"Thocht I preich not, I can play at the caiche."—'Ane Satyre,' l. 3411.

67. *Sic ballis, sic nackettis*=Such tennis-balls, such boys to mark at the game of tennis. *Nacket*, O.Fr. *naquet*, "marqueur de jeu de paume."—'Halma.' The word is still used in Banffshire=a girl or boy, as, "He's a gey bit nacket o' a loonie;" "Sic a bonnie nacketie o' a quynie." *Sic tutivillaris*=worthless persons. Lord Hailes says: "Junius in *etymol. voc. Tromperies*, has the following note—'Res nihili, things of no worth, olim titivilitia puto dicta; prout antiquis *titivilitiorum* nomen denotabat fila putrida, quæ de colo cadunt, pluresque id genus res vilissimas, quas proborum mercimoniorum loco simplicioribus obtrudunt impostores.' See also *Erasmi Adagia*, voc. *Titivillitium*, p. 1137."—'Ancient Scottish Poems,' p. 254. Cp. 'The Flyting,' l. 513, and note.

68. *And sic evill-willaris*. *Ill-willer* is still in use in the North. There was plenty of scandal at the Court of James IV., as in other courts and countries, and perhaps no particular reference is here intended, but cp. the lines in 'Sen that I am a Prisoneir,' ll. 89-100. The king's amours must have been a fertile theme for gossip and scandal, and the death of Margaret Drummond and her sisters gave rise to the rumour that she had been poisoned. The queen does not appear to have been attacked on this ground during James's life, but the favour shown by her to her English followers, and her temper, which was never very sweet, probably led to remarks.—M.

71. *Sic fartingailis*. O.Fr. *vertugadin*, "manière de cercle de baleine que les Dames portoient autrefois sur leurs hanches pour soutenir et élargir leurs jupes."—'Halma.' Mark the sly reference

between the hoops and whales. "A fartingale to gather wind."—Maitland's 'Poems,' vol. ii. p. 186.

72. *Facit lyk fulis*, &c.=Having faces like fools, and wearing hats that go little to profit the wearers.

73. *And sic fowill tailis*. In the reign of James II. an Act of Parliament was passed (1457), entitled, "Of costly claithing, and that na woman cum to the Kirk mussaled," in which it is enjoined: "And as to their gownes, that na women weare Mertrickes nor letteis, nor tailis vnfit in length."—P. 14, c. 71. A mandate was issued by a papal legate in Germany to the nations under his care to the following effect: "Velamina etiam mulierum, quæ ad verecundiam designandam eis sunt concessa, sed nunc per insipientiam earum in lasciviam et luxuriam excreverunt et immoderata longitudo superpelliciorum, quibus pulverem trahunt, ad moderatum usum, sicut decet verecundiam sexûs, per excommunicationis sententiam cohibeantur."—Ludewig, 'Reliq. Diplom.,' vol. ii. p. 441. Sir David Lyndsay wrote a poem on the subject, entitled, 'Ane Supplicatioun directit to the Kingis Grace, in contemptioun of Syde Taillis.' He says—

"I think it is ane verray scorne,
That every lady of the land
Suld have hir taill so syde trailland."

—Ll. 24-26.

He makes the same references to them as Dunbar. Thus *fowill tailis*—

"Bot wald thay clenge thair filthy taillis
Quhilk ouir the myris and middingis traillis,
Than suld my wryting clengt be."

—*Ibid.*, ll. 164-166.

To sweip the calsay clene.

"Quhare ever thay go, it may be sene,
How kirk and calsay thay soup clene."

—*Ibid.*, ll. 29, 30.

74. *The dust vpskaillis*. So Sir David Lyndsay—

"In somer quhen the streittis dryis,
Thay rais the dust abone the skyis."

—*Ibid.*, ll. 75, 76.

So many fillok with fuck sailis. *Fillok*=a wanton woman. Is this word connected with *file*, a concubine—O.Fr. *filie*, *filie*, daughter, wench? Or is it the diminutive of *filly*, a young mare, then a wanton girl? See Orelli's Horace, vol. i. p. 410, for examples in Greek and Roman literature. *Fuck sailis*=with ample-skirted dresses like sails, hanging in folds. *Fuck*=fold, plait. Sw. *veck*=plait, fold. Another form is *faik*. Maitland uses the word in the poem, 'Satire on the Toun Ladyes,' l. 14. There is a form in Banffshire, *fyaak*=a small plaid, commonly used by boys and girls tending cattle. Lord Hailes quotes Horace—

" Quæ, velut latis equa trima campis
Ludit exultim, metuitque tangi,
Nuptiarum expers, et adhuc protervo
Cruda marito."

—'Carm.,' iii. 11, ll. 9-12.

76. *Sa mony ane Kittie*=So many a giddy woman. The word is still used in Banffshire for a giddy woman of doubtful character. *Chenze*=chain. See 'The Tua Mariit Wemen,' &c., l. 366, and note.

77. *So few witty, &c.*=So few having understanding to be able to invent stories well.

78. *With apill renze ay schawand hir goldin chene.* A string or necklace of beads. Cp. Dut. *oranje-appel* = Fr. *pomme d'orange*. Oranges are called *appill oreynzeis* in 'The Lord High Treasurer's Accounts.' "Item, for bering of the appill oreynzeis to the hous fra the schip, iij s."—Vol. i. p. 330. Perhaps the necklace here referred to was of amber beads. *Pomme d'ambre* is French for an amber bead.—'Sibbald.'

79. *Off Sathanis senzie, &c.*=Such an unholy multitude of the synod or consistory court of Satan. *Senzie*=synod or consistory. It has various forms—*seinye, senye, senyke, seingny*. O.Fr. *sane*, A.S. *seonath*, synod. Sir David Lyndsay uses the word—

"Sir, I socht law thair this monie deir day;
Bot I culd get nane at Sessioun nor Seinze."

—'Ane Satyre,' ll. 1966, 1967.

And—

"Or to the Bischop I sall pas, and pleinzie
In Sanct-Androis, & summond 3ow to the Seinzie."

—*Ibid.*, ll. 2258, 2259.

See. l. 2786. *Vnsall*=unholy. A.S. *un-sælig*. Sir David Lyndsay uses the word—

"This vnsell wickit New-testament."—*Ibid.*, l. 2051.

He has the word as a noun—

"Swyith! pak the sone, vnhappie vnsell!"—*Ibid.*, l. 963.

XV.—IN ASKING SOWLD DISCRETIOUN BE.

MSS.

M., *B.*, and *R.*

EDITIONS.

E., with the title 'Discretion in Asking,' vol. ii. pp. 82-84.

H., with the title 'Discretioun in Asking,' pp. 46, 47.

S. gives the three following poems under one title—'Discretion in Asking, Giving, and Taking,' and quotes of 'Asking' the three last stanzas, beginning with the last. Vol. ii. p. 7.

Ph., pp. 52-54.

L., text, with the title 'Discretioun in Asking,' vol. i. pp. 165, 166; notes, vol. ii. p. 335.

Pr., pp. 238-240.

REFERENCES.

Pinkerton, vol. ii. pp. 458, 472.

Sc., p. 259, and translates stanza iv.

1, 2. *Off every asking*, &c.=Reward does not follow from every request, unless some cause is wrought.

6, 7. *Ane fule*, &c. The reading of 2 B., *drane*, is preferable for the rhyme. It is from the Dan. *dræne*, to hum, to buzz. A fool, whether he has a cause or not, always cries in a continual droning voice, "Give me."

12. *Sum askis far les than he servis*=One asks far less than he deserves. Sir David Lyndsay uses the word—

"Wee think 3e serue an gudlie recompence."

—'Ane Satyre,' l. 1099.

See *ibid.*, l. 1174, and 'Court of Venus,' s. v. "Serve."

13. *Sum schames to ask, as braidis of me*=One is ashamed to ask, as is like me. *Braid*=to be like, to resemble. See 'Murray.'

14. *And all without reward he stervis*=And he dies wholly without reward. *Sterve*=to die. A.S. *steorfan*, Dut. *sterven*, Ger. *sterben*, to die. It is used by Chaucer—

"To love my lady, whom I love and serve,

And evere schal, unto myn herte sterve."

—'The Knightes Tale,' i. p. 125 (ll. 285, 286).

And—

"For who so that wol not the god of love serve,

I dare wel saye he is worthy to sterve."

—'The Cuckow and the Nightingale,' iv. p. 224.

Still in use with this meaning.

16. *To ask but service*, &c.=To ask without having done any service, hurts one's good name.

21-23. *He that dois*, &c.=He that gives his best service may with his boasting and crying lose the whole by asking at inopportune times. Cp. Gower—

"Good is therefore a man to hide

His owne prise, for if he speke,

He may lightly his thanke breke."

—'Confessio Amantis,' i. p. 131.

22. *Spill*=to lose, to destroy. A.S. *spillan*. Bishop Douglas says—

“Gif thou list pas, quod scho, thi self to spill.”

—‘Eneados,’ ii. p. 108, l. 1.

24. *Few words*, &c.= *Verbum sat sapienti*.

26-28. *Nocht neidfull*, &c.=It is not necessary that a man should keep silence. Nothing is got without some words. We see nothing comes speed without diligence, for nothing will come of itself.

31-34. *Asking*, &c.=A request should have convenient place, convenient time, leisure, room, without haste or press of a crowd, without an abased heart, without an unreasonable tongue.

36-39. *Sum nicht haif 3e*, &c.=One might have Yes for answer, with little difficulty, and yet he often has No for answer after great labour. Because he does not bide his time, he loses both his errand and his honour.

XVI.—OF DISCRETIOUN IN GEVING.

MSS.

M., *B.*, and *R.*

EDITIONS.

E., with the title ‘Discretion in Giving,’ vol. ii. pp. 84-87.

H., with the title ‘Discretioun of Giving,’ pp. 48-50; notes, pp. 259, 260.

S., ll. 16-25, 36-40, vol. ii. pp. 7, 8.

Ph., pp. 54-57.

L., text, with the title ‘Of Discretioun in Geving,’ vol. i. pp. 167-169; notes, vol. ii. pp. 335, 336.

Pr., pp. 240-242.

REFERENCES.

Pinkerton, vol. ii. pp. 458, 474.

Sc., pp. 260, 261, with translations of stanzas iv., v., and viii.

1. *To speik of gift or almouss deidis*. The poet states in this line the subject of which he is to treat.

2. *Sum gevis*, &c.=One gives for merit and rewards. *Meid*=reward. A.S. *méd*. It occurs in Bishop Douglas—

" Sum vtheris eik, for price or meid to fang,
That lawis maid and wnmaid, as thaim list."

—'Eneados,' iii. p. 50, ll. 30, 31.

3, 4. *Sum worldly honour* = One, to exalt his worldly honour, gives to them that have no need.

8, 9. *Sum gevis in practik*, &c. = One makes a practice of giving for help; one gives that he may receive twice as much as he gives. *Practik* = custom, habit. Fr. *pratique*. Henryson uses the word—

" His deith be practik may be previt eith."

—'The Parliament of Beistis,' p. 145, l. 288.

14. *Giftis fra sum*, &c. = No man may draw gifts from one. *Treit* = to draw by asking. Lat. *trahere*, O.Fr. *traire*. Cp. *entreat*, Lat. *tractare*, O.Fr. *traicter*.

16-19. *Sum is for gift*, &c. = One is asked so long for a gift, till the asker is quite tired out, so that before the gift is delivered, thanks or gratitude is in vain and dead. *Require* = to ask. Lat. *requirere*, Fr. *requérir*, to ask.

21-24. *Sum gevis to littill*, &c. = One gives too little in a niggardly fashion, so that his gifts are not valued, and he is looked upon as a miser, and all the world cries Fy! upon him. *Set by* = to value. See 'The Flyting,' l. 238, and note.

26-29. *Sum in his geving*, &c. These lines are somewhat obscure. Their meaning may be = One is so lavish in his gifts that his (the one to whom the gift is made) barge is wholly overloaded. Then vice and the wasteful use of what was given unloads or discharges (carrying on the figure from the barge) his honour—i.e., brings it to ruin. *That all ourlaidin is his barge*. Possibly this is a reflection on the famous barge St Salvator of Bishop Kennedy, which cost as much as his college and his tomb. See *Major Hist.*, vi. 19. It was wrecked on the sands near Bamborough in 1472. Lesley's 'History,' p. 39 (Bannatyne Club).—M.

31-34. *Sum to the riche*, &c. = One that might well forbear giving, gives goods to the rich, and though the poor should die of want, his cry never comes to his ear. Sir David Lyndsay has the word in the same meaning—

" Sa, I dreid, freirs sall die for falt."—'Ane Satyre,' l. 4443.

36. *Sum givis to strangeris*. There was considerable intercourse between Flanders and Scotland. James III. passed an Act of Parliament regulating the trade and the sailing of ships between Scotland and Flanders (p. 2, c. 16). James V., in 1535, confirmed all former Acts regarding shipping, and enacted one entitled, "Anentis merchandes that saillis in-contrair the Actes maid of before," and this

Act is to be notified to the Conservatour in Flanders: "And als, that letters be written to the Conservatour of the Nation in *Flanders* containd the effecte of this act, chargeing him to send hame the names of all Merchands resortand there in everie Schip, incontrarie the tenour of the said act, to the Thesaurer, vnder the paine of tinsell of his office."—P. 4, c. 23. In the same year the following Act was passed: "Item, it is statute and ordained, for the honestie of the Realme, weill and profite of all our Sovraine Lordis lieges, and speciallie his Burrowes and Merchandes of his Realme, that na Schip be frauchted, nor Merchandes sail there in, with their gudes and merchandice foorth of the Realme in *Flanders*, bot twice in the zeir, that is to say, to the *Pasche* mercat, & *Rude*-mercat, vnder paine of ilk persō cummand in the contrair hereof, twentie pound, to be raised and in-brocht to the Kingis Grace vse."—P. 4, c. 30. The lines seem to refer to an impostor or impostors that had come from Flanders, and perhaps had, like the Abbot of Tungland, attempted to fly, or the Abbot himself. See 'Ane Ballat of the Fenzeit Freir of Tungland,' and notes.

38, 39. *And to awld serwandis*, &c.=And will not see to, or take care of, old servants, however great their merit.

51. *Sum gevis gud men*, &c.=One gives good men for their qualities. *Thewis*=qualities. A.S. *þéaw*, custom; pl. *þéawas*, morals.

"Off foo, ne frend, the sothe to say,
So vn-hend of thewis is there none."

—'Le Morte Arthur,' ll. 1080, 1081.

54. *Bot in thair office*, &c.=But few are found good in their office. *Fundin* = found; Icel. *finna*, *fann*, *fundinn*. Present pron., *fin*, *fan*, *fun*, in Banffshire.

56-59. *Sum gives*, &c.=One gives parishes full wide, kirks dedicated to Saint Bernard and Saint Bridget, to teach, to rule, and to oversee, to one that has no wisdom to guide them. This stanza seems to have a personal reference. St Barnard, or St Bernard, was born in 1091 in Fontaine, near Dijon, in Burgundy. He was the third son of a knightly family, renowned for its piety and bravery. In the twenty-second year of his age he, with thirty of his companions, presented himself before Abbot Stephen Harding, and sought admission into the Order of Cistercium, near Dijon (founded 1098). He was admitted, and soon so many came to the abbey that it became too small. A new site was chosen in the desert valley of Clairvaux (*Clara vallis*), in the N.W. of Burgundy. Bernard was abbot of this new abbey, and he practised the most strict asceticism. The Bible was his favourite study. It was next to impossible for any one to resist his holy zeal and his high moral and spiritual teaching. He wrote many hymns. From the beauty of his hymns and the eloquence of his preaching, he has been styled *Doctor Mellifluus*. St Brigida, or St Bride, was

abbess of Kildare. She was born at Fochard, in Ulster, about 453, and died in 523, February 11. She was the daughter of Dubthacus and Brocca. She received the veil from St Mel, nephew of St Patrick. She wore a leather belt over a white kirtle, and a veil over her shoulders. Her cell was under an oak at Kildare. She died at the age of seventy, and was buried at Dune, in Ireland. There were many churches, chapels, and some wells and fairs in Scotland dedicated to her. Some of them are—Abernethy; East Kilbride, near Glasgow; St Bride's Chapel, Rothesay; Kilbride, in Arran; Kilbride, near Dunblane; Kilbryd and St Bridehill, in Keir, Dumfriesshire; chapel at Kirkcolm; St Bride's Kirk at Tomintoul, Banffshire; chapel and burn at Kilbarchan; chapel and well at Beath; fairs at Forres and Inverness, with several others. See Forbes's 'Kalendars of Scottish Saints,' p. 290.

XVII.—OF DISCRETIOUN IN TAKING.

MSS.

M., *B.*, and *R.*

EDITIONS.

E., with the title 'Follows Discretion in Taking,' vol. ii. pp. 87-89, adding a stanza at the end.

H., text, with the title 'Discretioun in Taking,' pp. 51, 52; notes, pp. 260, 261.

S., vol. ii. pp. 8-10.

Ph., pp. 57, 58.

L., text, with the title 'Of Discretioun in Taking,' vol. i. pp. 170, 171; notes, vol. ii. pp. 337, 338.

Pr., pp. 242-245.

REFERENCES.

Pinkerton, vol. ii. pp. 458, 474.

Sc., pp. 261-263, with a translation of stanza ix.

1, 2. *Eftir geving*, &c. These lines are obscure. Lord Hailes explains them thus: "The meaning seems to be, 'I may speak of taking, but I need not say much of people's quitting anything of value; *that* is not common.'" A conjecture may be offered. Put a stop after "taking." This line states the subject of the poem. Put a comma after "forsaking," and the meaning will then be, One takes too little authority, and yet he does not lose, or without

losing, much good; another takes too much, and that is a piece of rashness or foolishness.

6, 7. *The clerkis*, &c. This seems to be a reference to the contention that arose between the Bishops of Glasgow and St Andrews. "Thair wes [1491] ane grete controversie betuix the Bischoppis of St Androis and Glasgow for thair jurisdiction and preheminance, quhilk drew the nobill men in diverse factions; and thairfoir the King comandit the same to ceise, and the mater to be decidit in the law befor thair judge competent."—'History of Scotland,' by John Lesley, Bishop of Ross (Bannatyne Club, 1830), p. 62. See Lesley's 'History of Scotland' (S.T.S.), vol. ii. p. 110.

8. *Tak he the rentes*. *Rent*=revenue, income. Fr. *rente*. Bishop Douglas uses the word—

"As sche that hes na vther rent nor hire
Bot wyth hyr rok and spyning for to thrif."

—'Eneados,' iii. p. 180, ll. 2, 3.

And Sir David Lyndsay—

"Sa thay may get riches or rent,
To his weilfair thay tak na tent,
Nor quhat sal be th' ending."

—'Ane Satyre,' ll. 591-593.

And—

"Thair rents vsit till ane better fyne,
For Common-weill of all this Regioun."

—*Ibid.*, ll. 3843, 3844.

He speaks in strong terms of the greed of Churchmen—

"Our Persone, heir, he takis na vther pyne
Bot to ressaue his teinds, and spend them, syne;
Howbeit thay suld want preiching sevintin 3eir,
Our Persoun will not want ane scheif of beir."

—*Ibid.*, ll. 2745-2750.

Cp. ll. 2822-2824.

"As for our reverent fathers of Spiritualitie,
Thay ar led be Couetice and cairles Sensualitie."

—*Ibid.*, ll. 2445, 2446.

Cp. *ibid.*, ll. 237-242; 253-262; 2024-2028. As a remedy, he says—

"It is decreit, that, in this Parliament,
Ilk Bischop, Minister, Priour, and Persoun,
To the effect thay may tak better tent
To saulis vnder thair dominioun,
Efter the forme of thair fundatioun,
Ilk Bischop in his Diosie sall remaine,
And everilk Persone in his parachoun,
Teiching thair folk from vices to refraine."

—*Ibid.*, ll. 3905-3912.

Gower says—

“ In Cristes cause all day they slepe,
But of the worlde is nought foryete.
For wel is him, that now may gete
Office in court to be honoured.
The stronge cofre hath al deuoured
Under the keie of avarice
The tresor of the benefice,
Wherof the pouer shulden clothe,
And ete and drinke and house bothe.”

—‘ Confessio Amantis,’ i. p. 14.

11-15. *Barronis*, &c. “ Gvde Counsall” says by Sir David Lyndsay—

“ Thir pure commouns, daylie, as 3e may se,
Declynis down till extreme povertie;
For sum ar hichtit sa into thair maill,
Thair winning will nocht find them water-kaill.
How Prelats heichts thair teinds, it is well knawin,
That husband-men may not weill hald thair awin.”

—‘ Ane Satyre,’ ll. 2567-2572.

Sir Richard Maitland has a poem entitled ‘Againis Oppressioun of the Comounis’—Poems (Bannatyne Club, 1830), pp. 42-44. ‘Henry Brinklow’s Complaynt of Roderyck Mors’ gives a collateral illustration: “Consyder yow, what a wickednes is comonly vsed thorow the realme vnponysshed, in the inordinate inhansyng of rentys, and takyng of vnresonable fynys, and euery day worse than other. . . . For thei cannot be content to late them at the old price [paid to the Church], but rayse them vp dayly, euyn to the cloudys, eyther in the rent or in the fyne, or els both; so that the pore man that laboryth and toyleth vpon it, and is hys slaue, and is not able to lyue.”—P. 9.

12. *All fruct*, &c. All fruit that grows on furrow—i.e., on field. *Fur*, furrow. See ‘Wallace,’ i. l. 405; viii. l. 22. Still the word in common use.

13. *In mailis*, &c. Rents were for the most part paid in kind, but there was also a money rent paid. This money rent was called *maill*, or *silver-maill*. *Gersomes*=grassums. *Grassum* originally meant an allotment of grass or pasture-land. Thus in a grant by William the Lion to the monastery of Coldinghame, it is said, “Et omnia nemora et *gressuma* sua sint sub defensione Prioris et custodia”—‘Ch. Coldingham,’ p. 29. The word came to be used for the sum of money a tenant paid to his superior on the renewal of his lease = “fine for renewal” in England. It commonly amounted to the “maill”; and as leases were only of five or six years’ duration, the payment of grassums weighed heavily on “tennentis pure.” Grass is still pronounced *girss*, *gerss*, and *gress*.

16. *Thir merchantis*, &c. The following Act of Parliament, entitled “Of the price, gudnes, and fines of victualles, and all vther maner of

stuffe wrocht," and passed by James IV. in 1494, illustrates this reference: "Item, It is statute and ordained, for the remeid of the great hurte and oppression done to our Soverain Lords lieges, throw disproportion of prices maid be craftes-men, and warke-men vpon all maner of stuffe that they woork, and sellis, far exceedand the price of the stuffe they by: That therefore all Barronnes, Provestes and Baillies of Burrowes, and vthers, that hes the rule and direction of throch-faires, and hostellares, throw all the Realme, make diligent inquisition, and take knowlege of the price of victualles and al vther stuffe, wrocht be ony maner of workman, according to the price of the saide victualles and stuffe: That they set and ordaine certaine price, gudnes, and fines vpon bread, aile, and all vther necessarie thinges that is wrocht, and dailie bocht, and vsed be the Kingis lieges. And that they make certaine prievars and examinatures, to waite dailie vpon the keeping thereof. And quhair ony warke-man beis noted, takand exorbitant prices for his stuffe, abone the price, and over-far dis-proportionate of the stuffe he byes, that he be punished be the saidis Barronnes, Provestes, and Baillies, and vthers havand the direction and rule of the saide throch-faires, and hostellares, be the taking of ane vnlaw of the courte, that he is vnder, for the first time. And ane vnlaw, and escheiting of the stuffe, that beis exorbitantly sauld, the second time. And the thrid time depriving and suspending of them fra their craft, and escheitting of the said stuffe, sauld over-deare, as said is."—P. 5, c. 56. The same complaint is made by Sir David Lyndsay—

" I leirit 3ow wyllis many fauld :

To sell richt deir, and by gude chaip."

—' Ane Satyre,' ll. 4052, 4055.

18, 19. *Be thair successioun*, &c. There are several proverbs to the same effect: " Ill-got gear ne'er prospered," and " Ill-won gear winna enrich the third heir." The saying in the North is, " Ill-gotten gear disna bide (or laist) lang."

21, 22. *Sum takis vthir menis takkis*. Sir David Lyndsay may be quoted in illustration—

" And now begins ane plague amang them, new,
That gentill men thair steadings tak in few :
Thus man thay pay great ferme, or lay thair stead.
And sum ar plainlie hailit out be the heid,
And ar distroyit, without God on them rew."

—' Ane Satyre,' ll. 2573-2577.

As a collateral illustration may be quoted 'Henry Brinklow's Complaynt of Roderyck Mors': "And further, if another rich couetos carl, which hath to moch already, will gyue anything more than he that dwellyth vpon it, owt he must, be he neuer so poore;

though he shuld become a begger, and after a thefe, and so at length be hanged, by his owngoing : so lytle is the lawe of loue regarded, oh cruel tyrannys !"—P. 9.

24. *Quhill that the gallows gar him rax.* Sir David Lyndsay has a similar expression—

" For God ! nor I rax in ane raip,
Thow may gif counsall to the Paip."

—'Ane Satyre,' ll. 1008, 1009.

26. *Sum takis be sie.* Lindsay of Pitscottie says : " In the same year [1489] certain English ships came in our Firth, and spoiled the merchants, and our friends that came in our waters."—P. 155. Andrew Wood, Knight of Largo, fought the English ships, and took them with his two ships, The Yellow Carval and The Flower. To avenge this disaster and disgrace, the English king fitted out, under Stephen Bull, "three great ships, well man-steid, well victualled, and well artilleried. Soon after this the said captain past to the sea, and sailed till he came to the Scottish Firth, that is to say, at the back of May, and there lay and watched Sir Andrew Wood's homecoming, who was then in Flanders for the time, trusting then nothing but peace. Yet, notwithstanding, this captain Steven Bull, waiting his time at the back of the May, took many of our boats, who were travelling in the Frith for fishes, to win their living ; notwithstanding the said Steven Bull ransomed the skippers, and held many of the mariners prisoners, to that effect, that they should give him knowledge of Sir Andrew Wood, when he came in the Frith."—*Ibid.*, p. 156. The following, from 'The Accounts of the Lord High Treasurer,' may also serve to illustrate this : " 1496. Item [the xx day of Julij], for iij mennis costis in Leith resauand the burdis out of the Span3e pris, ij s̄."—Vol. i. p. 285. " 1497. Item [xxiiij day of Aprile], for walking of the schip, the pris [prize] iij nychtis, iij s̄."—*Ibid.*, p. 330. Here is another extract with regard to "wreckers" : " 1488. Item, [on Sanct Johnis da] the saim da, to Ormonde purcyfant to pass and summonde the folkis that entermettit with the brokin schip at [a blank], xvij s̄."—*Ibid.*, p. 101. See 'History of Scotland,' by John Lesley, Bishop of Ross (Bannatyne Club, 1830), pp. 74, 82, 83.

41-44. *Grit men for taking*, &c. = Great men are made quite famous at the Court of Session by reason of their robbery and oppression ; but poor thieves are hanged high, and they and their descendants are put to shame for ever. Sir David Lyndsay makes the same complaint—

" Ane peggrell theif that steillis ane kow
Is hangit ; bot he that steillis ane bow,
With als meikill geir as he may turs,
That theif is hangit be the purs.
Sic pykand peggrall theifis are hangit ;
Bot he that all the world hes wrangit,—

Ane cruell tyrane, ane strang transgressour,
 Ane common, publick, plaine oppressour,—
 By buds may he obtaine fauours
 Of Tresurers and compositours :
 Thocht he serue greit punitioun,
 Gets eisie compositioun.
 And, throch laws consistoriall,
 Prolixt, corrupt, and perpetuall,
 The common peopill ar put sa vnder,
 Thocht thay be puir it is na wonder."

—'Ane Satyre,' ll. 2653-2668.

XVIII.—MUSING ALLONE THIS HINDER NICHT.

MS.

M. and *B.*

EDITIONS.

E., with the title 'On Detraction and Deming,' vol. ii. pp. 90-92, omitting ll. 41-45.

H., text, with the title 'Of Deming,' pp. 62, 63, omitting ll. 41-45; notes, pp. 263, 264.

S., with the title of *H.*, vol. ii. pp. 2, 3.

Ph., pp. 67-69.

L., text, with title 'Of Deming,' vol. i. pp. 181-183; notes, vol. ii. pp. 341-343.

Pr., pp. 160-163.

Sc., pp. 298-300.

REFERENCE.

Pinkerton, vol. ii. p. 452, 'Of Deming,' and p. 474, 'Musing allane this hinder nicht.'

1-4. *Musing allone*, &c. = Musing in solitariness this past night, when the light of the pleasant day was gone, in a garden under a tree, I heard a voice, that said in loud tones. A not unusual mode of introducing a subject by poets.

3. *Within ane garth*, &c. *Garth* = enclosure, garden. Henryson—

"In tyl ane garth, under ane reid roseir,
 Ane auld Man, and decrepit, hard I syng."

—'The Praise of Aige,' p. 21, ll. 1, 2.

See 'The Goldyn Targe,' l. 40, and note.

4. *I hard ane voce.* *Voce*=voice. O.Fr. *vois*, Lat. *vocem*. Henryson has the word—

“His ene was howe, his voce was hace hostand.”

—‘*Ressoning betwixt Aige and Youth*,’ p. 23, l. 12.

5. *May na man*, &c. Wyntoun says—

“He mon be war in mony thing

That will hym kepe fra Misdemying.”

—i. p. 123.

Val. Max. has said: “*Nulla tam modesta felicitas est, quæ malignitatis dentes vitare possit.*”—iv. 7. 2. *externa*. And Terence—

“*Ita comparatam est hominum naturam omnium,*

Aliena ut melius videant et dijudicent

Quam sua?”—‘*Heaut.*,’ iii. 1, ll. 97-99.

9. *Sum cravis*, &c.=One prays God to put an end to my reign. *Ring* is still used in Banffshire. See ‘*Court of Venus*,’ s. v.

12. *Than every pelour*, &c. The word is used by Chaucer—

“To ransake in the cas of bodyes dede

Hem for to streepe of herneys and of wede,

The pilours diden businesse and cure.”

—‘*The Knightes Tale*,’ i. p. 120 (ll. 147-149).

In addition to the quotation given from Sir David Lyndsay in note on l. 70 of ‘*The Flyting*’ may be added—

“Thy heid sall beir ane cuppill of knox

Pellour, without I get my part.”

—‘*Ane Satyre*,’ ll. 1560, 1561.

See *ibid.*, ll. 2469, 2483.

13. *Sayis, Land*, &c. = Says, “Land were better laid out or bestowed on me than on such a lord.” *Ware*=to spend, to lay out. Icel. *verja*, to clothe, to invest money, to spend. Henryson says—

“Weill war that man over all uther, that mocht

All his lyfe dayis in perfite studie wair,

To get science.”—‘*The Cock and the Jasp*,’ p. 107, ll. 89, 90.

14. *Thocht he dow not*, &c.=Though he is not capable or fit to lead a dog. *Dow* is the A.S. *dugan* (*ic déah*), to avail, to be worth. Cp. Dut. *deugen*, *doogen*. Sir David Lyndsay says—

“Howbeit the Devill a thing it dow,

To thame I leirit that lair.”

—‘*Ane Satyre*,’ ll. 4116, 4117.

The word is used in the ballad ‘*There was ane May*’—

“And now he gangs dandering about the dykes,

And all he dow do is to hund the tykes.”

21-23. *Be [I] ane courtman*, &c.=If I am a courtier or a knight honestly dressed as becomes, or is conformable to, my right or rank, then they call me proud. The dress of each class of citizens was regulated by Acts of Parliament—*e.g.*: “1429. Item, It is statute, that na man sal weare claithes of Silk, nor Furrings of Martrickes, Funzies, Purry, nor greate nor richer furring, bot allanerlie Knichtes and Lordes of twa hundreth markes at the least of zeirlie rent, and their eldest Sonnes, and their aires, but specialle leaue of the King, asked and obtained. And none vther were broderie, Pearle, nor Bulzeone, bot array them at their awin list in al vther honest arraiments, as serpes, beltes, broches, and cheinzies.”—James I., p. 9, c. 118. James II., 1457, passed an Act entitled “Of costly claithing, and that na woman cum to the Kirk mussaled.”—P. 14, c. 71. Cp. what Polonius says—

“Costly thy habit as thy purse can buy,
But not expressed in fancy; rich, not gaudy:
For the apparel oft proclaims the man;
And they in France of the best rank and station
Are most select and generous, chief in that.”

—‘Hamlet,’ Act i. sc. 3.

Cumis is still in use=to be becoming or proper.

24. *Bot God send*, &c.=May God send them a strong (*wicht*) halter or gallows. Ropes were made of heather, withes, or of bog-fir split up by the annual rings. An expression is still current in the North: “As thrawn’s widdy waands” (wands).

31-35. If I am elegant in my speech, then the kitchen-drudge says I am stiff and affected, because I do not talk like the household servants. Though her mouth is so ugly and big that it requires a physician to put it into decent shape, I cannot remain unjudged by her.

33. *Menzie*=household, a number. O.Fr. *maisnee*, *meisnee*; Low Lat. *maisnada*, Lat. *mansio*. It has several forms—*meyné*, *meynee*, *meyny*, *mayne*, *meine*, *menze*. Bishop Douglas uses it—

“With my 30ung son Ascanius and our menze.”

—‘Eneados,’ ii. p. 119, l. 4.

It is still used in Banffshire=a number, and pronounced *maingeh* (*ng* nasal); also by way of contempt to a family or a particular set of people, as, “She’s mairriet in amon a queer maingeh.”

36-40. *Bot wist*, &c.=But if these folks that pass judgment on others knew how their sayings, their vicious words, their vanity, their babbling tongues, that pour forth everything, appear to others, they would cease from their judging. Cp. St. Matt. viii. 1-5.

41-45. *War nocht*, &c.=If it were not that it would give more ground for judging to work vengeance on one who judges, I would without doubt cause many to die, and many a coward to end his life in pain, or else cease from judging.

46. *Gude James the Ferd*, &c. No literary compositions of James the Fourth have been found.

49. "*Do weill*," &c. 'Ratis Raving' says—

"Bot do weil, and na demyng dreid."—iii. l. 239.

XIX.—HOW SOWLD I REWILL ME, OR QUHAT WYISS.

MSS.

M., *B.*, and *R.*

EDITIONS.

H., text, with the title 'Of Deming,' pp. 60, 61; notes, p. 263.

S., as a 'Continuation' of the former poem, vol. ii. pp. 4-6.

Ph., with the same title, pp. 65-67.

L., text with the title 'How sall I governe me,' vol. i. pp. 184-186;
notes, vol. ii. pp. 343, 344.

Pr., pp. 222-224.

Sc., pp. 296-298.

REFERENCE.

Pinkerton, vol. ii. p. 464, 'Of Deming,' and p. 474, 'How sould I rewll me or quhat wyis.'

8. *That owt of mynd 3one man is hie*=That that man is altogether out of his mind. *3on*, pronounced *yon*, sometimes *thon*, is the word in common use for *that* in many parts of the North. See ll. 19, 28. *Hie*=high, altogether. *High* is a common expression for one in an excited state, out of mind, or raving in delirium(?).

9. *Or sum hes done*, &c.=Or one has made comfort known to him, or shown him kindness (as if he could not be gallant, lusty, and blythe without external cause, and not out of his own natural disposition.) *Done* is often so used. See 'Quhome to sall I complene my Wo,' l. 21; 'Schir, 3it remembir as of befoir,' l. 2. *Kyth*=to make known, to show. A.S. *cýðan*. Henryson has the word—

"The hartlie joy, Lord God ! gif ye had sene,
Was kithit quhen that thir twa sisteris met."

—'The Uplandis Mous and the Burges Mous,'
p. 109, ll. 29, 30.

M

And Bishop Douglas—

“ And kith the self to ws in this forest.”

—‘Eneados,’ iii. p. 21, l. 5.

14. *Baith man and lad*=Both full-grown man and youth—*i.e.*, liegeman and menial. *Lad*. See ‘The Flyting,’ l. 227, and note.

16-19. *Be I liberall*, &c.=If I am liberal, gentle, and kind, though I inherit such qualities from my noble race, yet every one will say, that man is like one out of his mind. *Strynd*=strain, race. A.S. *strýnd*, stock, race. Cp. *stréonan*, to beget.

“ For comonly thai folow kynd,
And gretly to the moderis strind.”

—‘Ratis Raving,’ i. ll. 939, 940.

The word is still in use in Banffshire in such a phrase as—“The bairn hiz a gueede strin o’ the mither.”

21-24. *Gife I be lusty in array*, &c.=If I am neat in my clothing, then they say that I love paramours, or I am proud and haughty in my heart, or else I get it in some dishonest way. The last line is still a very common mode of expression to signify that one has come to possess a thing by dishonest means.

26. *Gif I be nocht weill als besene*, &c.=If I am not as well dressed, then people say among themselves that that man manages his affairs ill, or wastes his means. It may be seen by his clothes. *Besene*=dressed, arrayed. See ‘Murray,’ s. v. “Besee.” The expression *weill als besene* is unusual. The phrase used in l. 28 is common, indicating one of thriftless habits.

33. *Worth a fle*=Worth a fly. It is still in everyday use, and with the same pronunciation, in the North. *Flea* is pronounced *flech* (*ch* gutt.)

36. *In court*, &c.=If I obtain reward in court. *Purchess*=to obtain, to get. Fr. *pourchasser*, to pursue eagerly. See ‘The Flyting,’ l. 372, and note.

41. *I wald*, &c.=I wish my mode of life were ordered or arranged. *Gyding*=mode of life, way of conducting one’s self. *Diwyse*=to divide, to arrange, to set in order. A.Fr. *deviser*, It. *divisare*, Lat. *divisus* (*dividere*).

43, 44. *Gif I be nobill*, &c.=If I am noble, gentle, and liberal, I am for this reason accounted a spendthrift. *So*=for this reason, on this account. *Pryse*=to account, to regard. O.Fr. *aprecier*, Lat. *pretium*.

46-50. Similar ideas are found in several authors. Thus Ovid—

“ Conscia mens recti famæ mendacia risit.”

—‘Fasti,’ iv. l. 311.

And Dionysius Cato—

“ Cum recte vivas, ne cures verba malorum :
Arbitrii non est nostri, quod quisque loquatur.”

—Distich : Lib. iii. 2.

There are several proverbs to the same effect: "Do weel, an' doubt nae man; do ill, an' doubt a' men;" "Do weel, and dread nae shame;" "Do what ye ought, and come what can;" "Do what ye ought, and let come what will."—Hislop's 'Scottish Proverbs' (First Edition), p. 51. "Dee weel, an shaim the deevil."—(Banffshire.)

XX.—TO DWELL IN COURT, MY FREIND.

MS.

B.

EDITIONS.

H., text, with the title 'Rewl of Anis self,' pp. 96, 97; notes, pp. 276, 277.

L., text, with the same title, vol. i. pp. 179, 180; notes, vol. ii. pp. 340, 341.

Sc., pp. 307-310.

REFERENCE.

Pinkerton, vol. ii. p. 474, 'Beware quhom to thy counsale thow disclos.'

1. Cp. Maitland's poem entitled 'The Laird of Lethingtounes Counsell to his Son beand in the Court' (Bannatyne Club, 1830), pp. 19-22.

3. *Behold*, &c. After 'Ratis Raving'—

"Here al men say and lytill spek."

—iii. l. 157.

And—

"And euer be mastyr of thi twnge."

—*Ibid.*, l. 191.

4. *In mekle speiche*, &c. Cp. Prov.: "In multiloquio non deerit peccatum"—x. 19; and Eccl.: "In multis sermonibus inuenietur stultitia"—v. 2. Cp. 'Ratis Raving'—

"Be of few wordis in cumpany,
Gret spech is takin of folly."

—iii. ll. 375, 376.

And Gower—

"In armes he that woll trauaile,
Or elles loves grace atteigne,
His lose tunge he most restreigne,
Whiche bereth of his honour the keie."

—'Confessio Amantis,' i. p. 131.

5. *And for no malyce*, &c. = And for no malice take upon you, or begin, to lie. *Preiss* = Fr. *se prendre*. Similar to 'Ratis Raving'—

"And als þu kep the our al thinge,
þow be newer taynt with leisinge."

—iii. ll. 59, 60.

See *ibid.*, ll. 48-51.

6. *Als trubill*, &c. = Also, never trouble yourself, my son, to rule others that will not be ruled. Similarly 'Ratis Raving'—

"Schaip nocht al faltis for to mend,
Tak nocht in Ill for to be kend,
Fore sely barnis are eith to leire,
And wykyt wyll na teiching here."

—iii. ll. 119-122.

8, 16, &c. *He rewlis weill*, &c. Cp. Prov.: "Melior est patiens viro forti, et qui dominatur animo suo, expugnatore urbium."—xvi. 32. See xiv. 29. So Polonius—

"This above all,—to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

—'Hamlet,' Act i. sc. 3.

9, 10. *Bewar*, &c. = Beware to whom thou makest known thy counsel, for truth does not always dwell where (*for that*) it appears to do so. Similar to 'Ratis Raving'—

"Thi secret consail neuer wndo,
Bot neid or fors dryv the thar to,
For þow may tell It tyll a frend,
Quhilk eftyr may be vnkend,
And chang his loue, and be thi fa,
þow art vnsikir quhen It is swa;
For sindry folk ar Ill to ken,
And fenzeis frenschip oft with men,
And quhen thai wat thar secretis all,
Thai may the gif a ternyt fall."

—iii. ll. 213-222.

Polonius says—

"Give every man thine ear, but few thy voice;
Take each man's censure, but reserve thy judgment."

—'Hamlet,' Act i. sc. 3.

9. Similarly Pub. Syrus—

"Cave amicum credas, nisi quem probaveris."—'Sent.,' 120.

Cp. Burns—

"Aye free aff-han' your story tell
When wi' a bosom crony;
But still keep something to yoursel'
Ye scarcely tell to ony."

—'Epistle to a Young Friend' (Chambers's Edition), i. p. 250.

11. *Put not*, &c. Polonius says—

“ Beware
Of entrance to a quarrel ; but, being in,
Bear’t that the opposed may beware of thee.”
—‘Hamlet,’ Act i. sc. 3.

Cp. Burns—

“ But where ye feel your honour grip,
Let that aye be your border.”
—‘Epistle to a Young Friend’ (Chambers’s
Edition), i. p. 250.

12. *Ane freind*, &c. After Ovid—

“ Donec eris felix, multos numerabis amicos ;
Tempora si fuerint nubila, solus eris.”
—‘Trist.,’ i. 9, 5.

Cp. the following—

“ Man, loke thou have this gys,
Quat sum evere thou xalt doo,
Of thi speche the wil avys,
Thou wost wol lytil ho is thi foo.

Man, rewle thi tunge in swych a gys,
That non mysspeche come the froo ;
For than thou dost as the wys,
Thou wost wol lytil ho is thi foo.

Idil speche I rede thou spys,
Lok to hom thou seyst thi wil too ;
Qwether thou stonde, walk, or ryde,
Thou wost wol lytil ho is thi foo.”
—‘Songs and Carols,’ i. p. 9.

13-15. *In cumpany*, &c. Cp. ‘Ratis Raving’—

“ Gud cumpany, gud men makis,
And of the Ill oft men ill takis.
Thus consail I quhat euer þow do,
Gud cumpany thow draw euer to,
Fore be thar cumpany men may know,
To gud or Ill quhethir at thai draw.”
—iii. ll. 5-10.

And—

“ Thus our all thing fyrst consaill I,
Thow draw the to gud cumpany.”
—*Ibid.*, ll. 27, 28.

13. So Polonius—

“ The friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel ;
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade.”
—‘Hamlet,’ Act i. sc. 3.

14. *And fra vyle folkis*, &c. Cp. Prov.: "Ne delecteris in semitis impiorum, nec tibi placeat malorum via. Fuge ab ea, nec transeas per illam, declina, et desere eam."—iv. 14, 15. Cp. Burns—

"Yet ne'er with wits profane to range,
Be complaisance extended;
An atheist's laugh's a poor exchange
For Deity offended!"

—'Epistle to a Young Friend' (Chambers's Edition), i. p. 251.

15. *The Psalme says*, &c. Ps. xvii. 26. Cp. 2 Reg. xxii. 26.

19-23. *Be thow content*, &c.= "Be thou content, you have need of nothing more; and if you are not content, then your desire will never cease raging till death at last cry out check (or checkmate)! for though all the world belonged to you, who can resist the serpent of contempt—*i.e.*, death—that pays respect to none?" The figure is taken from the game of chess. When the king is placed in a position to be taken, the word "check" is called. Cp. Bias Prieneus in Ausonius—

"Quis dives? Qui nil cupit. Quis pauper? Avarus."

—'Sept. Sapient. Sent.,' i. 3.

Cicero—"Contentum suis rebus esse maximæ certissimæque divitiæ."—'Paradox.,' vi. 3. And "Non caret is qui non desiderat"—'De Senec.,' 14, 47. Val. Maximus says: "Omnia nimirum habet qui nihil concupiscit"—iv. 4, 1. Pub. Syrus—

"Inopiæ desunt pauca, avaritiæ omnia."—'Sent.,' 236.

And—

"Is minimo eget mortalis, qui minimum cupit."—*Ibid.*, 286.

And (attributed to Pub. Syrus)—

"Avarus animus nullo satiatur lucro."—*Ibid.*, 36.

And Ovid—

"Creverunt et opes et opum furiosa cupido,
Et, cum possideant plurima, plura petunt."

—'Fast.,' i. ll. 211, 212.

So Henryson—

"Quha hes aneuch, of na mair hes he neid."

—'The Uplandis Mous and the Burges Mous,' p. 116, l. 214.

22, 23. *Thocht all war thyne*, &c. Cp. Sopho., i. 18.

25. *Fle frome*, &c. So 'Ratis Raving'—

"And with na trwmpouris haf na daill,
Na with thaim cald of fals in speciall."

—iii. ll. 55, 56.

Cp. Prov. iv. 14-17.

26. *And fra all fals tungis*, &c.= "And from all false tongues brimful of envy. Cp. Prov.: "Ei, qui revelat mysteria et ambulat fraudu-

lenter, et dilatat labia sua, ne commiscearis."—xx. 19. Cicero says: "Assentatio, vitiorum adiutrix, procul amoveatur."—'De Amicit.,' 24, 89.

27. *Als fra all schrewis*, &c.=And from all wicked persons or else thou art brought to shame. Cp. Prov. ii. 16-19; v. 3-13; vi. 24-33, &c. And 'Ratis Raving'—

"Strow nocht thi stra in flytaris fyre,
For byrnand wordis bettes Ire."

—iii. ll. 39, 40.

29. *Flee perrellus taillis*, &c.=Flee from dangerous tales that have their foundation in envy. Cp. Levit.: "Non eris criminator, nec susurro in populo."—xix. 16. Says—

"Mage cavenda amicorum est invidia, quam insidiæ hostium."

—'Sent.' (attributed to Pub. Syrus), 188.

30, 31. *With wilfull men*, &c. Cp. Ecclesiast.: "Cum stulto ne multum loquaris, et cum insensato ne abieris. Serva te ab illo, ut non molestiam habeas, et non coinquinaberis peccato illius. Deflecte ab illo, et invenies requiem, et non acediaberis in stultitia illius."—xxii. 14-16.

33, 34. *And be thow not ane roundar*, &c.=Be not one who whispers scandal in a corner. *Nwke*. Perhaps the window or recess common in the rooms of the old castles. Cp. Ecclesiast.: "Susurro coinquinabit animam suam, et in omnibus odietur; et qui cum eo manserit, odiosus erit."—xxi. 31. Cp. *ibid.*, v. 16 and xxviii. 15. And Horace—

"Absentem qui rodit amicum,
Qui non defendit alio culpante, solutos
Qui captat risus hominum famamque dicacis,
Fingere qui non visa potest, commissa tacere
Qui nequit: hic niger est, hunc tu, Romane, caveto."

—'Sat.,' i. 4, ll. 81-85.

35, 36. *Be nocht*, &c.=Do not be a scorner in thy countenance, or by look; without doubt the same will come back on thyself. So 'Ratis Raving'—

"And be þow neuer sa hely born,
Dryve neuer pwre na riche to scorne,
It grevis god, and feid the makis,
And oft god lufis at men here lakis."

—iii. ll. 133-136.

Cp. Ps. vii. 16, 17; ix. 16; and St. Matt. vii. 1, 2; St. Luc. vi. 37.

37-39. *Bewar*, &c.=Beware of counselling or correcting one that has exalted himself far in pride, if there is danger without any profit or effect. Punctuate with a comma after "pryd," and a colon after "effect." Cp. 'Ratis Raving'—

" But grett profyt schaip nocht to pleid,
Na but gret cauf wyne the na feid."

—iii. l. 125, 126.

41, 42. *And sen*, &c.=And since thou seest many things changing,
do all your work with your whole heart. After Eccl. : "Quodcunque
facere potest manus tua, instanter operare, quia nec opus, nec ratio,
nec sapientia, nec scientia erunt apud inferos, quo tu properas."—ix.
10. Cp. Tibullus—

" At tu, dum primi floret tibi temporis ætas,
Uttere ; non tardo labitur illa pede."

—i. 8, ll. 47, 48.

And Burns—

" To catch Dame Fortune's golden smile,
Assiduous wait upon her ;
And gather gear by every wile
That's justified by honour."

—' Epistle to a Young Friend ' (Chambers's
edition), i. p. 250.

44. *He will*, &c. Cp. Ps. lviii. 17.

45. *And be no wayis*. Cp. Ecclesiast. : "Fili, eleemosynam pau-
peris ne defraudes, et oculos tuos ne transvertas a paupere."—iv. 1.
See Tob. iv. 7.

46. *Nor to no man to wrang*. For *to wrang* read *do wrang*.

XXI.—QUHOME TO SALL I COMPLENE MY WO.

MSS.

M., *B.*, and *R.*

EDITIONS.

H., text, with the title 'None may Assure in this Warld,' pp. 70-73 ;
notes, pp. 268, 269.

S., with the title 'Into this warld may none assure,' vol. ii. pp. 14-16.

Ph., pp. 75-78.

L., text, with *H.*'s title, vol. i. pp. 195-198 ; notes, vol. ii. pp. 346,
347.

Pr., pp. 56-60.

Sc., pp. 285-288.

REFERENCE.

Pinkerton, vol. ii. p. 465, 'Nane may assure in this warld,' and p.
475, 'Quhome to sall I compleine my wo.'

1, 2. *Quhome to sall I*, &c.=To whom shall I complain of my woe, and make known my few cares? *Kyth*=to make known. See 'Legends of the Saints,' xxix., 'Placidus,' ll. 59, 60; and 'How sowld I rewill me, l. 9, and note. *On or mo*=one or more—*i.e.*, few.

5, 10, 15, &c. *For in this*, &c. Seneca says: "Omnia humana brevia et caduca sunt et infiniti temporis nullam partem occupantia." —'De Consol. ad Marc.,' 20, 8. And Ovid—

"Omnia sunt hominum tenui pendencia filo,
Et subito casu quæ valere ruunt."

—'Ep. ex Ponto,' iv. 3, 35.

7. *For lang seruice*, &c. The same complaint is made by Walter Mapes—

"Nam si pauper sit Thalia,
vilis erit. Quare? Quia
pauper ubique jacet.
Pauper jacet, sed lenones,
quorum blandi sunt sermones,
et ipsi sunt jacula;
isti sunt quos mundus amat."

—'Goliæ quærela ad Papam,' pp. 59, 60, ll. 70-76.

So Rutebeuf—

"Chevalerie a passé gales;
Je ne la vois ès chans n'ès sales;
Ménesterez sont esperdu;
Chascuns a son donet perdu."

—i. 224.

And a contemporary poet quoted by Jubinal—

"Chascuns a son donnet perdu:
Li ménestrel sont esperdu;
Car nus ne lor veut riens donner
De don ont esté soustenu:
Maintenant sont souz pié tenu;
Or voient aillors sermonner."

—Quoted from note on l. 70 of quotation
from Walter Mapes.

11-13. *Oft falsett rydis*, &c.=Falsehood often rides with many followers when Truth goes about on foot, and the want of means to spend acts as a spur to him. Similar to Ps.: "Vidi impium superexaltatum, et elevatum sicut cedros Libani."—xxxvi. 35.

16-19. *Nane heir*, &c.=None here are honoured but rich men, and only (*bot*) poor men are pulled down, and none but the just suffer injury. So understanding and reason are blinded. Similar to Walter Mapes—

"Omnis habens muneratur;
non habenti supplantatur
id ipsum quod habuit:
in deserto mundi hujus
nemo floret, nisi cujus
bursa nondum vomuit.

Bursa prægnans principatur,
Sapiensque conculcatur
Si manus ære vacet."

—'Golizæ quærela ad Papam,' p. 59, ll. 61-69.

21. *Vertew the court*, &c.=The Court has despised virtue. *Done* is used as an auxiliary verb. See 'How sowld I rewill me,' l. 9, and note.

23. *And cairlis*, &c.=And low-born fellows have care or guidance of nobles. Sir David Lyndsay uses the word with this meaning—

"My Lord Bishop, I mervel how that 3e
Suffer this carle for to speik heresie."

—'Ane Satyre,' ll. 2982, 2983.

See *ibid.*, l. 2989.

22-27. *Ane rebald*, &c. These words no doubt refer to the favourites of the king. *Rebald*=worthless person, rogue. See 'The Flyting,' l. 27, and note.

24. *And bumbardis brukis*, &c.=And drones enjoy the Church living. *Bumbard*=a drone, a driveller. Bishop Douglas has the word—

"The king of poetis ganis nocht for rurale estait,
Nor his fressch memor for bumbardis."

—'Eneados,' ii. p. 13, ll. 10, 11.

So says Sir David Lyndsay—

"Als, becaus of the great pluralitie
Of ignorant Preists, ma then ane Legioun," &c.

—'Ane Satyre,' ll. 3873, 3874.

26, 27. *All gentrice*, &c.—All good birth and nobility are passed away from the ranks of the nobles. *Gentrice*=good birth, gentleness, generosity. A.Fr. *genetrice*. Somewhat after Walter Mapes—

"Si sis ortu nobilis, si vultu serenus,
si benignus, humilis, moribusque plenus,
hæc nil tibi proderint, si tu sis egenus,
nam sola pecunia formam dat et genus."

—'De Mundi Miseria,' p. 149, ll. 13-16.

28. *On fredome is laid fairfaltour*. *Fredome*=generous mode of living, liberality. See 'The Tua Mariit Wemen and the Wedo,' l. 299, and note. On such is laid banishment, as if it were a crime. *Fairfaltour*=crime, misdeed; then loss of property or life for crime or misdeed. O.Fr. *forfaicture*, *forfet*, *forfait*; Late Lat. *foris factum*.

31-34. *Is non*, &c.=No one is so clothed in armour that it can defend him from trouble; no man can remain long in good health by reason of pain or disease, that ever lies in wait. Cp. Job: "Homo nascitur ad laborem"—v. 7; and, "Homo natus de muliere, brevi vivens tempore, repletur multis miseriis."—xiv. 1. And with this Seneca: "Nulla dies mærore caret."—'Troad,' p. 77. And Cicero:

"Mortalis nemo est, quem non attingat dolor morbusque."—'Tusc. Disp.,' iii. 25.

36. *Flattry weiris*, &c. Walter Mapes says—

"Qui verum animi verbis expectorat,
nunquam in domibus potentum anchorat,
hunc aula fascibus decore decorat,
qui scelus aulicum laudando roborat."

—'De Palpone et Assentatore,' p. 121, ll. 495-498.

For those allowed to wear furs, see note on l. 21 of the poem, 'Musing allone this hinder nicht.'

38, 39. *And trewth*, &c. Sir David Lyndsay makes the same complaint—

"Declair to me the caus, with trew intent,
Quhy that my lustie Ladie Veritie
Hes nocht bene weill treatit in this cuntrie."

—'Ane Satyre,' ll. 3588-3590.

Cp. Walter Mapes—

"Miror quod veritas, qua nulla pulchrior
est morum gemmula, nulla præstantior
jam apud aulicos est vappa vilior,
et in palatio phœnice rarior."

—'De Palpone et Assentatore,' pp. 120, 121, ll. 483-486.

41, 42. *Fra everilk mowth*, &c. Cp. Ps. v. 10, xiii. 3.

46. *Toungis now are maid of quhyte quhaill bone*. This was a common expression—

"A man-chylde had Crystyabelle,
As whyte as whallys boon."

—'Sir Eglamour,' ll. 800, 801.

The Lincoln MS. of the same poem has—

"The lady whytte als wallis bone."—L. 922.

"Lady, as whyte as whales bone."

—'Squyr of Lowe Degré,' l. 537.

Shakespeare says—

"This is the flower, that smiles on every one,
To show his teeth as white as whale's bone."

—'Love's Labour Lost,' Act. v. sc. 2.

51-53. *3it hairt*, &c. Cp. 2 Cor. : "Omnes enim nos manifestari oportet ante tribunal Christi, ut referat unusquisque propria corporis, prout gessit, sive bonum sive malum."—v. 10. See Rom. xiv. 10. Cp. Walter Mapes—

"Cum perventum fuerit ad examen veri,
ante thronum stabimus iudicis severi,
non erit distinctio laici vel cleri
nulla nos exceptio poterit tueri."

—'Prædicatio Golix ad terrorem omnium,'
p. 53, ll. 33-36.

54, 55. *Sen all ar deid*, &c. Similarly Ovid—

“ Ultima semper
Expectanda dies homini est, dicique beatus
Ante obitum nemo supremaque funera debet.”

—‘Met.,’ iii. ll. 135-137.

56-59. *No thing bot deth*, &c.=Nothing but death asks in a short time this world, in which fortune as such always deceives with the friendly smiles of a whore, whose false promises roll away as the wind.

59. *Hyne*=hence, away. See ‘The Fenzeit Frier,’ l. 20, and note.

61-64. *O! quha sall weild*, &c. Cp. the Parable of the Rich Fool, St. Luc. xii. 16-21. And ‘Ratis Raving’—

“ Na desyr neuer wrang vynyng,
For It sal profet the na thinge;
For wrang vynyng the vynnar to
Dyd neuer gud na neuer sal do.”

—iii. ll. 275-278.

Cp. ll. 18, 19 of poem, ‘Of Discretioun in Taking,’ and note.

66. *What help*, &c. After Prov.: “Non proderunt divitiæ in die ultionis”—xi. 4. Cp. also Prov. xx. 21, and St. Marc. viii. 36. So teaches Henryson—

“ Allace! quhat cair, quhat weiping is and wo,
Quhen saull and bodie departit ar in twane;
The bodie to the wormis keiching go,
The saull to fyre and everlastand pane:
Quhat helpis than thisaffe, thir guidis vane,
Quhen thow art put in Luciferis bag,
And brocht to hell, and hangit be the crag.”

—‘The Preiching of the Swallow,’ p. 179, ll. 309-315.

73. *Sall cry Allace! that wemen thame bure*. Cp. St. Matt. xxvi. 24, and St. Marc. xiv. 21.

74. *O quante*, &c. After St. Matt.: “Ipsæ tenebræ quantæ erunt”—vi. 23.

XXII.—SCHIR, 3IT REMEMBR AS OF BEFOIR.

MSS.

M. and *B.*

EDITIONS.

H., text, with the title ‘To the King,’ pp. 64-67; notes, pp. 265-267.

S., with the same title, vol. i. pp. 315-321.

Ph., with the same title, pp. 69-73.

L., text, with the title 'To the King,' vol. i. pp. 161-164; notes, vol. ii. pp. 332-335.
Pr., pp. 277-281.
Sc., pp. 265-268.

REFERENCE.

Pinkerton, vol. ii. p. 462, 'To the King,' and p. 475, with the title of text.

2. *I done forloir*=I have lost. *Done* is used as an auxiliary. *Forloir*=to lose. A.S. *forléosan*, *forléoran*. Gower uses the word—

"This proude king in his corage
 Humilite hath so forlore,
 That," &c.—'Confessio Amantis,' i. p. 141.

6-9. *Your clerkis*, &c.=Your clerks all round are served or rewarded, and I shout like the red hawk that has no leave to come to the lure when my plumage begins to moult. An allusion to falconry. The "reid halk" is the kestrel (*Trinunculus alaudarius*), so called from the colour of its plumage. *Lure*="Instrument en osier en forme de fer à cheval allongé qu'on recouvrait des ailes de l'oiseau ou de la peau du quadrupède (lièvre ou lapin) qu'on voulait accoutumer l'oiseau de proie à voler. On plaçait la viande destinée à la nourriture de l'oiseau de proie à voler sur le leurre et il s'y paissait. Il en résultait qu'il connaissait le leurre et qu'il revenait à son maître dès que celui-ci l'appelait en tournant cet instrument."—'Faune populaire de la France,' vol. vi. pp. 210, 211. *To lure a hawk*=to train a hawk with the lure or instrument by which the bird is drawn to the falconer. Fr. *leurrer l'oiseau*. "1491. Item the xxj^o August, in Lythqow, to Downy, falconar and his man to pass to lwre thare halkis, x dais waigis, xvij s."—'Accounts of the Lord High Treasurer,' vol. i. p. 180. "1497. Item, that he laid doune to the boy that lure the halk, v s."—*Ibid.*, p. 366.

9. *Quhair* seems to mean *when*.

11-13. *Fforsett is ay the falconis kynd*=The falcons, the noble birds, are overpowered with work; but the mittane, the ignoble bird, is kept fast in mind—*i.e.*, is well cared for—whose tricks the gled or kite knows by proof or experience. *Fforsett*=overpowered with work. The phrase in Banffshire is "backset," as: "The haill simmer I wiz jist backset wi' wark, an' made naething o't aifter a'." The *mittane* seems to be the great grey shrike (*Lanius excubitor*), which bore the name "mattages" (Fr. *mater*=*tuer*), "called 'excubitor,' or watchman, because fowlers in France fasten it close to the living bird which they use as a lure. When the shrike sees the hawk, it utters a shrill cry of terror, and thus gives notice of its enemy's approach, enabling the fowler to draw the string and enclose

the falcon before the latter has time to carry off the bait."—'Yarrell.' *Mittalles* are mentioned in an Act of Parliament of James II. entitled, "Anent wild-foules and foules of rief": "And that al men after their power destroy nestes and egges of birdes and foules of rief. Item, anent ruikes, crawes, and vther foules of rief, as eirnes, bissettes, gleddes, mittalles, the quhilk destroyis baith cornes and wilde-foules, sic as pertrickes, plovars, and vtheris."—P. 13, c. 85. In this way the gled or kite (*Milvus ictinus*) experiences the tricks of the mittane. See 'The Flyting,' l. 494 and note. *Prettikis*=tricks, stratagems; also forms of procedure in a court of law. O.Fr. *pratique*. The word is still used in Banffshire=tricks, frolicsome tricks, especially of children, as: "There's the littlans again at their prot-ticks." The French used the word in the same way, as—

"Gascons trappés et bien fonder

Jouënt là leurs nouvelles *pratiques*."

—Coquillard, 'Le Blason des Armes
et des Dames,' i. p. 175.

14. *The gentill goishalk*=The goshawk or peregrine falcon (*Falco peregrinus*). *Gentill* is applied not only to the long-winged hawks, as being considered the more noble, but to every bird well-proportioned and well-trained, and to birds capable of being trained for hawking. "Noble" is synonymous. The French words are *noble*, *gentil*, *débonnaire*; and the Italian word is *gentile*.

16. *The pyet*, &c.=The magpie, with its pretty plumage, pretends to sing the note or song of the nightingale.

18. *The corchat cleif*=Cleave the crotchet—i.e., reach the quaver or trill of the high note of the nightingale.

21. *Ay farest*, &c. This is the proverb: "Far awa' fowls hae fair feathers." No doubt there is allusion to King James's preference for strangers and foreigners in this stanza.

23. *In siluer caigis thai sit at cheif*=They sit in silver cages in the place of honour. O.Fr. *chef*=tête; A.Fr. *chief*. See 'Murray,' s. v.

26-29. *O gentill egill*, &c.=The king.

32. *Gentill and semple*. See 'Court of Venus,' p. 147, note on l. 154.

33. *Kyne of Rauf Colzard and Johne the Reif*. The poem of 'Ralph the Collier' refers to an adventure of Charlemagne. He got separated on a hunting expedition from his nobles. He met with Ralph the collier, who took him to his humble dwelling, and entertained him in as hospitable a way as he could. He did not know who his guest was, and, owing to some points of etiquette, gave him somewhat rough treatment. The king told his host that he belonged to the palace. On leaving in the morning, he offered to Ralph payment for his hospitality. Ralph refused, and the king asked him to bring coals to the palace next day. Ralph did so, and, after some

adventures, was knighted, and in no long time rose to be Marshal of France. The only extant copy of the poem (first printed at St Andrews in 1572) was discovered in the Advocates' Library in 1821. 'Johnne the Reif' relates a similar adventure between Edward Longshanks and one of his reeves or bailiffs. Bishop Douglas refers to the same two—

"I saw Raf Coilzear with his thrawin brow,
Craibit Johnne the Reif, and auld Cowkewyis sow."

—'Palice of Honour,' i. p. 65, ll. 3, 4.

34. *Conquest*. A law term. O.Fr. *conqueste* = "C'est un bien acquis pendant la communauté entre un mari, & une femme, qui entre dans la communauté, & dont la moitié appartient à la femme."—'Dictionnaire François, Latin et Italien,' by Antonini, vol. ii. s. v. Here used for any property acquired, not inherited by descent, which is the Scottish sense of the law term. See Skene, 'De Verb. Sign.,' s. v. "Conquestus."

36-38. *Thocht I in court*, &c. = Though I am made refuse or held in no repute in court, and have few virtues to praise, yet I am descended from Adam and Eve, and would fain live as my fellow-men live. See ll. 76, 77.

41-43. *Or I suld leif*, &c. = Before I should live in such misfortune or distress, if it were not a sin before God, I would prove or show myself a pykthank—i.e., flatterer, tale-bearer—for he wants no pleasant things. *Pykthank* = flatterer. Bishop Douglas uses the word—

"Sum prig penny, sum pyk thank wyth privy promyt."

—'Eneados,' iii. p. 145, l. 20.

44. *Ffor thay in world*, &c. Compare Walter Mapes—

"Hinc ergo rapido gressuque celeri
venite, pauperes, venite, miseri,
quicunque divites studetis fieri,
nam artem subito ditantem repperi.

At ars quam tetigi fortunat subito,
incultis regium dat cultum concito,
in hora temporis ponit in edito;
ob hæc ars artium vocanda merito."

—'De Palpone et Assentatore,' p. 107, ll. 13-16, 33-36.

46-49. *In sum parte*, &c. = I in some measure blame or make complaint on myself; for whilst others flatter and act the hypocrite, I can only write poetry, such a childish disposition commands or guides my bridle rein. Sir David Lyndsay uses the word *pleinzie*. See note, l. 79. *I can bot ballattis breif*. Sir David Lyndsay says—

"And, in the Courte, bene present, in thir dayis,
That ballattis brevis lustellie, and layis,
Quhilkis tyll our Prince daylie thay do present."

—'Testament and Complaynt of the Papyngo,' ll. 37-39.

See *ibid.*, l. 225. *Bairneheid* = childishness, shyness of a child. *Bairnly* is still used in Banffshire = showing want of pluck and energy, as—"He is a bairnly filsch o' a chiel;" and *bairnliness* = want of pluck and energy. *Renze* = rein. O.Fr. *resne*, Fr. *rêne*. "1497. Item [the xii day of Junij], for ane quartar of wellus to the fals renze of the Kingis gret bridill, x š."—"Accounts of the Lord High Treasurer,' vol. i. p. 340.

56-59. *May nane*, &c. = No one can cure my malady in reality as you; for you may put it to proof by granting me a benefice, if I do not become well in a short time. Similar to Walter Mapes—

"Dulcis erit mihi status,
si prebenda muneratus,
redditu vel alio
vivam, licet non habunde,
saltem mihi detur, unde
studeam de proprio."

—'Goliæ quærela ad Papam,' p. 63, ll. 169-174.

59. *And gif* = If.

61-64. *I wes in 3owth*, &c. = I was in youth, when on the nurse's knee, called Bishop dandely, dandely! and when age now oppresses me, or is heavy on me, I cannot be a simple vicar. O.Fr. *grever*, Lat. *gravis*.

66-69. *Jok, that wes wont*, &c. = Jock, the man that tended the cattle, can now command a number of kirks by his falsehood and pretence, that have more worth than all my poetry composed under the birch-trees. The figure is taken from playing cards by substituting one which is concealed in the sleeve.

71-74. *Twa curis*, &c. = Boorish Michell has two or three cures, along with a bundle of dispensations for all neglect of duty and want of ability, though only a short time ago he followed the cattle. He draws the whole stake to himself, whilst I have nothing. *Michell* (*ch* guttural) is still used for an untidy, boorish man or woman. *Knitchell* = a small bundle. *Knitch* is still used for a small bundle or bottle of straw in Banffshire.

74. *He playis with*, &c. This refers to the game of chance played by means of a teetotum. The instrument with which it was and is still played by children at Christmas in parts of the North—e.g., Banffshire—is a small cube in the upper half, with sides tapering to a point in the lower half. On the sides of the cube are cut the letters A. D. N. and T. It is spun or whirled by the forefinger and thumb by a small stalk in the top of the cube. As I used to play the game, pins, called "yeel preens," were used as stakes: one pin formed the stake of each game, and A. was interpreted as "Tak a," D. "dossie doon," N. "nickel nothing," and T. "tak ane." The letters may be the initials of the Latin words *aufer*, *depone* or *damnum*, *nihil*, and *totum*; and the game in the time of the poet

seems to have been that when T. turned up, the whole of the stake lying on the table fell to the player who turned up the lucky letter, whilst nothing fell to the share of him who turned up N.

76, 77. *How suld I leif*, &c. = How should I live, seeing I possess no land, and am not soothed or made comfortable with a benefice.

79. *Bot doutles I ga rycht neir hand it* = But without doubt I almost do it. Still a very common expression = on the verge or eve of doing anything.

81-84. *As saule*, &c. = Seeing myself as a soul that is here in purgatory, living in pain and hope of glory, still in hope I have belief in your help. Insert comma after "self." The relative is omitted after "saule." Cp. the 'Dregy,' ll. 1, 2.

XXIII.—HERMES THE PHILOSOPHER.

MSS.

M. and *B.*

EDITIONS.

H., text with the title 'No Tressour without Glaidnes,' pp. 54, 55; notes, p. 262.

Ph., with the same title, pp. 60, 61.

L., text, with the title 'No tressour availis without glaidnes,' vol. i. pp. 193, 194; notes, vol. ii. pp. 345, 346.

Pr., with the same title, pp. 51-53.

Sc., pp. 319, 320.

REFERENCE.

Pinkerton, vol. ii. p. 457, 'No tressour without glaidnes,' and p. 475, 'Be merry man, and tak not far in mynd.'

1. *Be mirry*, &c. Cp. Maitland's poem entitled 'Advyce to lesom Mirriness' (Bannatyne Club, 1830), pp. 84-87. Similar advice is given in 'Ratis Raving'—

"Be blycht and besy, quyk, & smert,
And lat na langour throw thi hart,
Bot fle langour and ydilnes,
Quhilkis bringis disspar & hevynes."

—iii. ll. 231-234.

3. *To thy freynd be kynd*. Cp. 'Ratis Raving'—

"And to thi frendis kep thi kyndneß,
And gyf þow may na better do,
Fair suet langag gyf thaim to."

—iii. ll. 130-132.

4. *And with thy nychtbouris glaidly len and borrow.* A common expression to signify good-fellowship and kindly intercourse. A churlish neighbour would be described as one that would "borrow an' len" with no one.

5. *His chance to nycht, &c.* So Horace—

"Fortuna sævo læta negotio et
Ludum insolentem ludere pertinax
Transmutat incertos honores,
Nunc mihi, nunc alii benigna."

—'Carm.,' iii. 29, ll. 49-52.

6. *Be blyth, &c.* Cp. 'Ratis Raving'—

"And be rycht blytht in gret distref,
Baith danß and singe weill neuer the lef."

—i. ll. 575, 576.

So Horace—

"Rebus angustis animosus atque
Fortis appare."—'Carm.,' ii. 10, ll. 21, 22.

And—

"Vivite fortes
Fortiaque adversis opponite pectora rebus."

—'Sat.,' ii. 2, ll. 135, 136.

And Pub. Syrus—

"Medicina calamitatis est æquanimitas."

—'Sent.,' 342.

9-12. *Mak the gud cheir, &c.* = Be merry over what God sends you, for worldly property, without comfort and joy, is of no avail. No goods are thine, but what you spend; and all that remains or is left over, you have in possession only with pain. Similar thoughts are often met with. Thus Horace—

"Multa petentibus
Desunt multa: bene est, cui deus obtulit
Parca, quod satis est, manu."

—'Carm.,' iii. 16, ll. 42-44.

And—

"Quod vult habet, qui velle quod satis est potest."

—'Sent.,' 322 (attributed to Pub. Syrus).

And—

"That the Is sent, Resaue in bouxumnes;
The werslyng of this world askis a fall."

—(3) 'Ballad,' ll. 15, 16.

Cp. Eccl. v. 18, 19, and Heb. xiii. 5.

10. *For warldis wrak* = For worldly goods or property (with reference to its perishableness). *Wrak* = that which is driven ashore, wreck, anything of little worth. A.S. *wrac*, *wrecan*; Sw. *wrak*; Dan. *wrag*. So Henryson—

"Quhen wretchis in this warldis wrak dois sraip."

—'The Preiching of the Swallow,' p. 179, l. 307.

And Bishop Douglas—

“The wrache walis and wringis for this warldis wrak.”

—‘Eneados,’ iii. p. 144, l. 1.

“Sum warnour for this warldis wrak wendis by his wit.”

—*Ibid.*, p. 145, l. 18.

It is still used in Banffshire=anything worthless, trash. So *Sw*.

18. *With famows folkis*. Cp. l. 13, ‘To dwell in Court, my freind.’

19. *Be charitabill*, &c. Cp. 1 Cor. xiv. 1; Col. iii. 14; 2 Tim. ii. 22; and 1 Pet. iv. 8.

21. *For truble*, &c. Cp. ‘Ratis Raving’—

“Tak ay betwen dissport and play,

Put langour and disspar away.

Tak nocht in hart aduersytee.”

—iii. ll. 235-237.

25-30. *Thow seis*, &c. So Horace—

“Cedes coëmpitis saltibus et domo

Villaque flavus quam Tiberis lavit,

Cedes et exstructis in altum

Divitiis potietur hæres.”

—‘Carm.,’ ii. 3, ll. 17-20.

And: “Kynge Salomone sais, in his buk of his contemplacione and detestacione of this world, that al this world is bot vanite of vanite, specially of all lawbore that man makis, to conquest riches and landis in this world, wyth al besy cure, nocht wytand quha sal Ioif thai landis and gudis efter hyme quhilk is gret vanite.”—‘Wisdom of Solomon,’ p. 11, ll. 342-347. Cp. Eccl. ii. 18, 19; vi. 2. Sir David Lyndsay speaks to the same effect—

“Quhat vails all thir vaine honours,
Nocht being sure to leife twa houris?
Sum greidie fuill dois fill ane box;
Ane vther fuill cummis, and breaks the lox,
And spends that vther fuillis hes spaird,
Quhilk never thocht on them to wairde.
Sum dois as thay sould never die.
Is nocht this folie? Quhat say 3e?”

—‘Ane Satyre,’ ll. 4484-4491.

27. *And quhen thair baggis ar full thair selfis ar bair*. Horace says—

“Magnas inter opes inops.”—‘Carm.,’ iii. 16, l. 28.

Cp. Eccl. v. 10.

31. *Tak thow example*, &c. Cp. Eccl. ii. 24; iii. 12, 13.

33-35. *Thocht all the werk*, &c. *Werk* should be *wraik* or *wrak*—see l. 10. Put a comma after “thyne,” and omit it after “fall”=Though all the worldly goods that ever belonged to any man were thine, no more falls to thy share than meat, &c. Put a semicolon after, “sicht.” ‘The Wisdom of Solomon’ says: “Item, he sais, quhar

mekle riches is, thare mone be mony seruandis to dispende thai gudis and gowerne þaim and the possessor takis bot his lewyng thar-of, and quhat profet has he of the remanent bot at he seis þaim with his ene, and ar callit his, quhilk is gret vanite and afflixione of spreit, quhilk is ane of the werst in the erde."—P. 18, ll. 581-587. Cp. Eccl. v. 10-15.

35. *Bot meit, drynk, clais.* Lucan says—

" Non erigit ægros
Nobilis ignoto diffusus consule Bacchus,
Non auro murrhaque bibunt ; sed gurgite puro
Vita redit : satis est populis fluviusque Ceresque."

—'Phars.,' iv. ll. 378-381.

Cp. 1 Tim. vi. 8.

37. *Ane raknyng rycht*, &c. = A right reckoning comes from a small account. *Raknyng* = reckoning. *Ragment*. See 'The Tua Mariit Wemen,' l. 162, and note.

38, 39. *Be just and joyws*, &c. Horace says—

" Justum et tenacem propositi virum
Non civium ardor prava jubentium,
Non voltus instantis tyranni
Mente quatit solida."—'Carm.,' iii. 3, l. 1-4.

39. *And trewth*, &c. Horace says—

" Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant."

—*Ibid.*, iv. 4, ll. 33, 34.

Cp. 'Carm.,' i. 22, l. 1 ff.—

" Integer vitæ scelerisque purus," &c.

XXIV.—FULL OFT I MVSS AND HES IN THOCHT.

MSS.

M., *B.*, and *R.*

EDITIONS.

H., text, with the title 'Best to be blyth,' pp. 58, 59.

Ph., with the same title, pp. 64, 65.

L., text, with the same title, vol. i. pp. 187, 188; notes, vol. ii. p. 344.

Pr., pp. 48, 49.

Sc., pp. 316, 317.

REFERENCE.

P., vol. ii. pp. 465, 466, 'Best to be blyth'; and p. 475, 'Full oft I muse and hes in thocht.'

1-5. Cp. 'Wisdom of Solomon': "Item, quhen I had all thingis considerit, I fand it this was ane of the maist spedfull thingis Fore mans sone in this erd, wnder the hewyne, that euery man hav in mynd the dait of his dais, and of the schort tyme that he has hire to byd, and spend It weill in gud oyſ."—*P.* 13, ll. 402-406. And: "For that I affirmyt to be my part of al my labore, to tak plesans of my gudis that I had graithyt in this erde."—*Ibid.*, p. 13, ll. 423-425.

2, 3. *How this fals world*, &c. Similar to Ovid—

" . . . Nihil est toto quod perstet in orbe.
Cuncta fluunt, omnisque vagans formatur imago.
Ipsa quoque assiduo labuntur tempora motu
Non secus ac flumen. Neque enim consistere flumen
Nec levis hora potest," &c.—'Met.,' xv. ll. 177-181.

Lydgate says—

"In this world here is none abiding place,
But that it is by processe remuable."
—'On the Wretchedness of Worldly Affairs,' p. 122.

And as Henryson puts it—

"And Solomon sayis, gif that thow will reid,
'Under the hevin it can nocht better be,
Than ay be blyth, and leif in honestie.'"
—'The Uplandis Mous and the Burges Mous,'
p. 117, ll. 230-232.

5. *For to be blyth*, &c. So Henryson—

"Thairfoir best thing in eird, I say, for me
Is blythnes in hart, with small possessioun."
—*Ibid.*, p. 116, ll. 226, 227.

In a similar strain Maitland, 'Poems,' Maitland Club—

"Let us be blyth and glad,
My freindis all I pray;
To be pensive and sad,
Na thing it help us may;
Thairfor put quyt away
All heviness of thocht;
Thocht we murne nicht and day,
It will avail us nocht."
—'Advice to lesom Merriness,' pp. 84, 85, ll. 9-16.

6. *This world*, &c. Similar to Seneca—

"Volat ambiguus mobilis alis hora."—'Hippol.,' 1141.

And Pub. Syrus—

“Levis est Fortuna; cito resposcit, quod dedit.”—‘Sent.,’ 295.

7. *Ffortoun sa fast*, &c. A similar idea is found in Ammianus Marcellinus: “Quivis beatus versa rota fortunæ ante vesperum potest esse miserrimus”—xxvi. 8. Cp.—

“It is of Love, as of Fortune,
That chaungeth ofte, and nyl contune;
Which whilom wole on folk smyle,
And glownbe on hem another while;
Now freend, now foo, shalt hir feele,
For a twynklyng tourne hir wheele.”

—‘R. R.,’ vii. p. 148.

16-19. *Quha with this warld*, &c. After ‘The Wisdom of Solomon’: “Item he sais, that a couatous gredy vrech may ne neuer be fulfillt of gudis in his hart, na he that lous richas ouer mekill sal neuer have gret Joy of þaim.”—P. 18, ll. 579-581.

21-24. *Off varldis gud*, &c. It is said in ‘The Wisdom of Solomon’: “Item, thane said he that hyme thocht It was the best thing that man in erde mycht do to mak hyme gud chere of his vynyng & lawbore that he makis here: for that is the gyft of gode, that quhill he Is here he tak his part of his awne wynyng, and thar-of to mak hyme gude chere and hald hyme weill at es, quhill he is here, fore he sal nocht ell have fore his part of the warlde.”—P. 15, ll. 482-488. And—“He fand, at þer was na thing in erd sa gud fore manis sone, as to hald hyme weill at es of the gudis thate god sendis hyme in this warld, and mak gud chere quhill he is here, and leif weill: for that is the gift of god to manis sone, quhill he is here to tak Joy and plesans of the gudis þat he has with his trew labore wynyng.”—P. 16, ll. 515-520.

24. *All wer pouertie*, &c. Cp. Prov.: “Secura mens quasi jube convivium”—xv. 15.

31-34. *Had I for warldis*, &c. = Had I become heavy of heart owing to the unkindness of the world, or had I been pressed out of my pleasure, without doubt I would have been dead long ago. Cp. Prov.: “Animus gaudens ætatem floridam facit; spiritus tristis exsiccat ossa.”—xvii. 22. Cp. xv. 13.

38. *Bot evir be*, &c. Ovid says—

“Ultima semper
Exspectanda dies homini est.”

—‘Met.,’ iii. ll. 135, 136.

And Horace—

“Omnem crede diem tibi diluxisse supremum.”

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9

XXV.—WE THAT AR HEIR IN HEVINS GLORY.

MSS.

M., B., and R.

It was included in the Asloane MS., No. LXVII., with the title 'Dunbarris Derige of Edinburgh and Striuiling.'

In *B.* its title is, 'The Dergy of Dunbar maid to King James the fyift being in Striuilling.

EDITIONS.

E., with the title 'Dumbar's Dergy; made to K. James V. being in Stirvling,' vol. ii. pp. 41-46.

S., with the title 'Dunbar's Dirige to the King bydand our lang in Stirling,' vol. i. pp. 234-239.

L., text with title 'Dunbar's Dirige to the King at Stirling,' vol. i. pp. 86-90; notes, vol. ii. pp. 279-281.

Pr., pp. 153-158.

Sc., pp. 123-130.

REFERENCES.

H., pp. 243, 244.

Pinkerton, vol. ii. p. 461, 'Dunbar's Dirige to king James IV.,' and p. 475, 'Dunbar's Dergy to king James the First (*sic*) bydand to lang in Stirling.'

6. *To 3ow of Struilling in distress.* In 1494 the King established a convent of the Franciscans or Grey Friars in Stirling. He says in a letter to Pope Julius II: "Ego ipse, quasi hæreditario pietatis vinculo, hujus religionis domos alias super alias absolvi, supellectili bona ornavi; ubi conscientiæ nostræ lavacrum et præcipuum devotionis ardorem reposui atque me in filium et defensorem dedi."—'Epistolæ Regum Scotorum,' vol. i. p. 23. He held this Order in high estimation. Pedro de Ayala says: "He has great predilection for priests, and receives advice from them, especially from the Friars Observant, with whom he confesses."—'Calendar of Letters, &c., between England and Spain' (edited by Mr Bergenroth, 1862-68), vol. i., No. 210. He showed its members many favours. "1498. Item, the ix day of Maj, giffin to the Grey Freris prouisour in Striuelin, to the bigging, lxvj fib. xiiij s. iiij d.—'Accounts of the Lord High Treasurer,' vol. i. p. 390. "Item, for ij waw x pund of irne, to the Greyfreris of Striuelin to thair bigging sic like, ij ti. xvj s. v d."—*Ibid.*, vol. i. p. 391. Spottis-

wood says that James used particularly at the time of Lent to assume the character of a Franciscan monk at Stirling. James was in the habit of making pilgrimages. Leslie says: "Inde Scotia (1507), omne contentionis specie sopita, tanto post otio & quiete fruebatur, vt Rex religionis ergo vno die Striuelingo per Perthum, ac Abirdoniam ad Elginum vsq. centum ac triginta miliarium iter solus confecerit: ibiq. illi ad quendam Thomam Leslæum diuertenti, cū lectus molli pluma fartus, aliisq. stragulis splendidè ornatus insterneretur, humi super mensam nulla veste stratam ea nocte cubuerit. Postera verò die cū primū illuxisset ad Diui Duthaci templū in Rossia quadraginta ferè millibus passuū inde disiunctum, tanta celeritate contendit, vt rei sacræ interfuerit."—"De Rebus Gestis Scotorum," c. viii. p. 345; Ed. Romæ, 1578. "Quare cū omnem spem de vxoris valetudine in Deo solo collocasset, ad eðem Diui Niniani in Gallouidia peregrinandi causa, pedes profiscitur. Regina breui post, omni vehemētia morbi abstersa, firmior aliquantò facta, mariti sui pietati, Diuique Niniani auxilio suam salutem, proxime secundum Deum, acceptam retulit: vnde integris iam viribus, illa, maritusque eius, conuinctis animis, pietatisque studijs, ad eandem D. Niniani eðem, Julio sequenti, profecti sunt."—*Ibid.*, c. viii. p. 344. What Spottiswood and Bishop Leslie say is corroborated by 'The Accounts of the Lord High Treasurer.' They give numerous entries regarding the pilgrimages made by the king. His two favourite saints were St Ninian at Whithorne and St Duthoc at Tain. For a time at least he seems to have paid a yearly visit to St Ninians. He went there in 1491. ["On Sonda the xxxi da Octobris."] "Item, the saim da, to Dave Rudman, to pass to Quhitherne to gar mak provision be the way for the King, vj š."—Vol. i. p. 182. "Item [vº Nouembris], to Downy Malwny, to pass before to provyd his lwgeingis be the way to [the King]."—*Ibid.*, p. 182. "Item, till a man, for a cran, be the way passand to Quhitherne, v š."—*Ibid.*, p. 182. "Item, at Sanct Johnis Kirk, for the feryng of horss and men owre at the water v š." "Item [on Setterda the xijº Nouembris], to the massonis of Quhitherne, to the drink, xvij š."—*Ibid.*, p. 182. On that day James was engaged in card-playing—a favourite amusement, as appears from the numerous sums of money advanced him. "Item, on Setterda the xijº Nouembris, in Quhithern, to the King to the cartis, x vnicornis, ix ti."—*Ibid.*, p. 172. In 1496 he rode from Edinburgh to St Ninians. "Item, that samyn day [the xvij day of Julij], the King raid fra Edinburgh to Quhithyrne, and giffin to himself in his purs xx ti. vi d."—*Ibid.*, p. 284. In September 1497 he made another pilgrimage to St Ninians, when he ordered a "trental" of masses to be said, made an offering, and gave alms to the poor—"Item, in Quhithirne, to the Kings offerand, xiiij š." "Item, to the pur folkis thare, ij š. Item, to say ten trentalis of messis thare for the King, be his command, and to his offerandis in Quhithyrne, x ti. Item, in Quhithirne, to the Priouris man, of bridil-

siluer for ane quhit hors he deliuerit to the King, ix s̄.”—*Ibid.*, p. 356. In 1498 another pilgrimage was made in April, when he gave money to the priests and in the shape of offerings. “Item [the third day of Aprile], in Quhithyrne, given to Schir Andro to gif to preistis thare, that samyn tyme, v ti. viij s̄. Item, to the Kingis offerandis in Quhithyrne, thre vnicornis, half ane ros nobill and ane Franch croune; summa, iiij ti. v s̄. vi d̄.”—*Ibid.*, p. 385. St Duthoc’s at Tain became a favourite pilgrimage with the King. His first pilgrimage to it was made in 1493. In 1495 he paid a visit to this saint’s shrine. In 1496 he made a second in July—“Item [the first day of Julij], to the King himself, quhen he raid to Sanct Duthowis that samyn day, x ti.”—*Ibid.*, p. 280. On that occasion he presented a relic—“Item, to Herj Fowlis, for a relik he maid to the King to offir to Sanct Duthow, ij ti. xiiij s̄.”—*Ibid.*, p. 280. In March 1496 the King made a pilgrimage to St Duthoc’s, and presented a cross in a silver case—“Item, the fift day of March, giffin to Johne Pennycuke, the goldsmyth, for a cas of siluir to the croce the King offerit to Sanct Duthow, weyand ix vnce and a quarter; for ilk vnce xiii s̄; summa, vj ti. iij d̄.”—*Ibid.*, p. 322. He gave away various sums of money at the same time—see p. 324. In October 1497 he went to St Duthow’s, pp. 362, 363. It may be that James, in one of his penitential moods, went to do penance in the Franciscan convent in Stirling. If so, the poem must have been written after 1494, the year in which the convent was founded.

9. *Hankersaidilis*=Anchorites. The word is found in ‘Philotus’—

“ Throw power I charge the of the Paip,
Thow neyther girne, gowl, glowme, nor gaip,
Lyke Anker saidell, like vnsell Aip.”—St. 124.

22. *We sall begyn ane cairfull soun*=We shall begin a sound full of sorrow. See ‘The Tua Mariit Wemen,’ l. 418, and note.

24. *The Lord of bliss doing beseik*=Beseeching the Lord of bliss. *Doing* used as a kind of auxiliary.

44. No comma.

45-48. After the Antiphon at the Song of the Blessed Virgin, thus rendered by the Marquess of Bute: “O ye Angels, ye Archangels, ye Thrones and Dominions, ye Principalities and Powers, ye mighty ones of the heavens, ye Cherubim and Seraphim—O ye Patriarchs and Prophets, ye holy Teachers of the Law,—O ye Apostles,—O all ye Martyrs of Christ, ye holy Confessors, ye Virgins of the Lord, ye Hermits,—O all ye holy children of God,—make intercession for us.”—‘The Roman Breviary,’ vol. ii. p. 1318. The following hymn may be quoted—

“ Beata quoque agmina
Cœlestium spirituum,
Præterita, præsentia,
Futura mala pellite.

Vates æterni iudicis
 Apostolique domini,
 Suppliciter exposcimus
 Salvari vestris precibus.

Martyres Dei inclyti,
 Confessoresque lucidi,
 Vestris orationibus
 Nos ferte in cœlestibus.

Chorus sanctarum virginum
 Monachorumque omnium,
 Simul cum sanctis omnibus
 Consortes Christi facite."

—'Daniel,' i. No. ccxliii., pp. 256, 257.

51-57. Reference may be made to the 'Court of Venus,' pp. 214-217. To the passages quoted in those pages may be added the description of a supper, taken from 'Sir Degrevant'—

"Paynemayn prevayly
 Sche brouȝth fram the pantry,
 And served that semely,
 Same ther thei seet.
 Sche brouȝt fram the kychene
 A scheld of a wylde swynne,
 Hastelletus in galantyne,
 An hand y yow hete.
 Seththe sche brouȝt hom in haste
 Ploverys poudryd in paste,
 Ther ware metus with the maste,
 I do ȝow to wytte ;
 ffalt conyngus and ncwe,
 ffesauntus and corelewe,
 Ryche she tham drewe
 Vernage and Crete.
 To tell here metus was tere,
 That was served at here sopere,
 Ther was no dentethus to dere,
 Ne spyces to spare ;
 And evere sche drow hom the wyn,
 Bothe the Roche and the Reyn,
 And the good Malvesyn
 ffelde sicke hom ȝare."—Ll. 1393-1416.

59. *Sanct Jeill* = St Giles. Saint Giles is said to have been by birth an Athenian, and of royal lineage. On the death of his father and mother he bestowed the whole of his property on the poor. "He took off his own coat, to clothe a poor sick man withal, and the sick man was healed forthwith as soon as he put it on." He went to Arles, in France, to the company of Cæsarius. After two years he retired to the desert, where he lived on the roots of herbs and the milk

of a hind that came to him at regular hours. This hind was one day chased by the king's hounds, when it took refuge in Giles's cave. On this the king built a monastery in the place where the cave was, and made St Giles head of it. His day is the 1st of September. He is the patron saint of the parish and church that bear his name in Edinburgh. Chaucer uses his name as an asseveration—

“For of yow have I pitee, by seint Gile!”

—‘The Chanounes Yemannes Tale,’ iii. p. 46.

And—

“Me thoughte, by saint Gyle.”

—‘The House of Fame,’ vi. p. 232.

61. *To sonce and seill* = To prosperity and happiness. *Sonce* = prosperity, luck; *seill* = happiness. A.S. *sêl*, time, opportunity, happiness. The word is used in ‘Ratis Raving’—

“Sa lang sall he neuer do weill,

Na neuer have hap to met with seill.”

—i. ll. 763, 764.

So Bishop Douglas—

“Happy, allace ! our happy, and full of seill

Had I bene.”—‘Eneados,’ ii. p. 216, ll. 26, 27.

66. *The steris sevin* = the seven planets.

70. *But weir*. See ‘Court of Venus,’ n. p. 201, and Glossary, s. v.

74-76. *Bot as the angell Sanct Gabriell*, &c. The angel Gabriel was sent to Mary to announce that she was to be the mother of the Saviour—St Luke, i. 26-38. Hence, probably, the poet represents him as the messenger between heaven and purgatory.

95. *Spirling*. The word occurs in ‘Sunday Sermons’—

“And riht als sturion etes merling,

And lobbekeling etes sperling,

Sua stroies mare men the lesse,” &c.

—‘The Miraculous Stilling of the Tempest,’

ll. 210-212 (Morris, p. 152).

97. *Et ne*, &c. “Et ne nos inducas in tentationem; sed libera nos a malo. A porta inferi erue, Domine, animos eorum. Requiescant in pace. Amen. Domine, exaudi orationem meam; et clamor ad te veniat. Requiem æternam dona eis, domine; et lux perpetua luceat eis.”

101. *A porta tristitie de Striuilling*. One of the medieval chroniclers' names for Stirling was *Mons Dolorum*—probably a play upon the derivation of Striveling from *strife*.—M.

XXVI.—THE DANCE [OF THE SEVIN DEIDL SYNNIS].

MSS.

M., *B.*, and *R.*

In *M.* part of it is repeated, and in *R.* it is imperfect.

EDITIONS.

E., with the title 'The Daunce,' vol. i. pp. 240-246.

H., text, with the same title, pp. 27-30; notes, pp. 234-240.

S., vol. i. pp. 282-289.

Ph., with the same title, pp. 33-37.

L., text, with the title 'The Dance of the Sevin Deidly Synnis,' vol. i. pp. 49-53; notes, vol. ii. pp. 253-264.

Pr., pp. 206-213.

F., with the original spelling, pp. 88-91.

REFERENCES AND QUOTATIONS.

Pinkerton, vol. ii. p. 439, 'Of Febereir,' and p. 476, 'Of februar the fyftene nycht.'

Irving ('Scotish Poetry,' 1861), pp. 240-243, quoting ll. 13-24; ll. 25-30; ll. 31, 32; ll. 55-66; ll. 109-120.

Sc., pp. 195-200, translating ll. 1-12; ll. 13-18; ll. 25-30; ll. 31-33; ll. 67-69; ll. 103-120.

1. *Off Februar*, &c. On the fifteenth of February the poet was in a trance. The dance was proclaimed "aganiss the feist of Fasternis Evin,"—that is, for the following day, the 16th. Now between the years 1480 and 1540, the years in which Fastern's Even fell on the 16th of February were 1496, 1507, and 1518. The poem was written either in 1496 or 1507, probably in 1507. See l. 12, which appears to be a reference to the Abbot of Tungland.

3. *I lay in till a trance*. Sir David Lyndsay uses the word—

"I haue bene in ane feirie farie
Or ellis intill ane trance."

—'Ane Satyre,' ll. 192, 193.

6. *Mahoun*=The devil, ll. 27 and 109. Sir David Lyndsay uses it—

" I wald the officiars of the toun,
That suffers sic confusioun,
That thay war harbrait with Mahown.

—'Ane Satyre,' ll. 4300-4302.

See 'The Flyting,' l. 233, and note. See also Montgomerie, p. 74, l. 429, and pp. 317, 318. *Cry*. The usual word for the proclamation of any public event, as a joust, tournament, &c. See 'The Turnament,' l. 2, and note.

7. *Off schrewis*, &c.=Of wicked persons that had never made confession to a priest, and had in consequence never obtained absolution. *Schrewis* = *malefactor* (*prauus*) — 'Catholicon Anglicum.' Gower uses the word—

" And techeth upon gode thewes
To fle the compaigny of shrewes."

—'Confessio Amantis,' iii. p. 85.

Cp. 'The Testament,' l. 51.

8. *Fasternis evin*=Shrove Tuesday, the evening before the first day of Lent. The evening was at one time devoted to mirth and festivity among all classes, from the Court to the commons of all conditions. The following extracts from the 'Accounts of the Lord High Treasurer' will show what was done at times at Court: "1496. Item, that samyn day [the vii day of Februaire] gevin to Schir Andro Macbrek to be disonit in almus, for ilk owk to Pasche, iij tib.; summa xxj tib. Item, that samyn nycht, to the King to play at the cartis in Edinburgh with the Chancelare, xxvij ti. iij s. iij d."—Vol. i. p. 320. "1504-5. Item, xij cotis and xij pair hois, half Scottis blak, and half quhit, to xij dansaris, be the More Taubroneris devise, agane Fasteringis even, be the Kingis command, xij tib. ij s. x d." The festival is still maintained in Aberdeen and Banff shires, and in other districts, by "brose & bannocks." It is called "Faster-evin," "Bannock nicht," or "Brose-day." See 'Folk-lore of the North-East of Scotland,' pp. 164-166.

10-12. *He bad gallandis*, &c.=He ordered gallants to make ready a masquerade, and cast up to the skies antics or gambols that have last come from France,—a reference to the following of French fashions by the Court. *Gamountis*=gambols, capers. Fr. *gambade*. "Saut sans art et sans cadence," and "saut qui se fait par gayeté"—'Halma.' O.Fr. *gambe*, Fr. *jambe*. Sir David Lyndsay uses the word—

" Now hay ! for ioy and mirth I dance.
Tak thair ane gay gamond of France."

—'Ane Satyre,' ll. 451, 452.

14. *The fowll Sevin Deidly Synnis*. Chaucer says: "Now it is bihovely thing to telle whiche ben dedly synnes, that is to sayn, chiveteyns of synnes; for as moche as alle thay renne in oon loos, but in divers maners. Now ben thay cleped chiveteyns, for als moche as

they ben chief and springers of all othere synnes. The roote of these seven synnes thanne is pride, the general synne and roote of alle harmes. For of this roote springen general braunches ; as ire, envye, accidie or sleuthe, avarice or coveitise (to commune understondyng), glotony, and lecherie.”—‘The Persones Tale,’ iv. p. 39. It is said of these sins in ‘The Mirror of St Edmund’: Þir are þe seuene dedly synnes—Pryde and Envy, Ire, Slouth, Couetyse, Glotony and Lechery. Pryde es lufe of vnkyndly heghyng, and þar-of comes þir seuen vnbouxomnes agayne God, or agayne soueraynge, þat es to say to lefe þat þat es comandyd, and to do þat that es defendyde. . . . The oþer dedly syne es envy. . . . The third dedly syne es wrethe. . . . The ferthe dedly syne es slouth. . . . The fyfte dedly syne es couetyse. . . . The sexte dedly syne es glotony. . . . The seuene dedly syne es lecherye. . . . Dere frende, thire are þe seuene dedly synnes, and wele are þay callid dedly synnes, ffor Pryde twynnes fra man his Godde, Envy his euencristen, Ire hym-selfe twynnes, Slouth hym tourmentes, Couetyse hym begyles, Glotony hym dessayues, and Lecherye hym in thraldome settis.”—‘Religious Pieces in Prose and Verse’ (E.E.T.S., 1867), pp. 22-24. See l. 18 of ‘I cry the Mercy, and Lasar to repent,’ and note.

16. *And first of all in dance wes Pryd.* Gower says—

“Pride is the heved of all sinne,
Which wasteth all and may nought winne.
Pride is of every mis the pricke,
Pride is the worste of all wicke
And costeth most and lest is worth
In place where he hath his forth.”

—‘Confessio Amantis,’ i. pp. 153, 154.

17. *With bair.* For *bair* read *hair*=with hair combed backward, and bonnet on side. Pride is decked out in the ceremony dress of the age.

18. *Lyk to mak vaistie wanis*=As if he would lay dwellings in ruins—i.e., knock everything to destruction. *Vaistie*=waste; *wanis*=dwellings or houses. The same phrase is used by Bishop Douglas—

“Left voyd the tovn and strenth with waisty wanis.”

—‘Eneados,’ iv. p. 127, l. 6.

19-21. *And round about him,* &c=And his robe for the time being hung round him like a wheel, and fell in folds to his heel. Comp. Sir David Lyndsay—

“Men seis thair feet beneth thair gownis,
Four inche abone thair proper heillis,
Circulat about als round as quheillis.”

—‘Ane Supplicatioun,’ ll. 42-44.

Kethat=cassock, a long gown with a close body. Fr. *casaque*=“habillement plus large qu’un juste-au-corps, et qui sert de manteau”—‘Halma.’ It. *cassaca*, Lat. *casa*. Comp. Gael. *casag*, a long coat.

22. *Mony proud trumpour*=Many proud deceiver. Fr. *trumpneur*. The word is met with in 'Ratis Raving'—

"Bot, Sen It is nocht anerly
Spedful that 3ongmen properly
Hawe knowledge of wys menis thewis,
Bot als of fulys, trumpouris, and schrewis."

—ii. ll. 301-304.

25. *Heilie harlottis on hawtane wyiss*=Harlots full of disdain in a haughty manner. *Heilie*=haughty, full of disdain. A.S. *healic*. Bishop Douglas uses the word—

"His son Roboam quhilk throw his helie pride
Tint all his leigis hartis be his fait."

—'The Palice of Honour,' i. p. 59, ll. 3, 4.

Heilie is still in use in Banffshire=full of pride and disdain. *Heilie-fow* is also in use, as, "She's a heiliefow limmer."

29. *Lewche*. Still in use.

30. *Blak Belly and Bawsy Brown*. The names of witches. See 'Introduction,' App., p. ccix. Henryson gives the name "Bausie Broun" to a "kennett"—'Schir Chanteclair and the Foxe,' p. 123, l. 150.

31. *Than Yre come in with sturt and stryfe*. See 'He that has Gold,' l. 6. Sir David Lyndsay uses the phrase—

"And me deliver from sturt and stryfe."

—'Ane Satyre,' l. 2126.

See *ibid.*, l. 358.

32. *His hand wes ay upoun his knyfe*. So Spenser—

"And on his dagger still his hand he held
Trembling through hasty rage."

33. *He brandeist lyk a beir*. This was a common comparison with the old poets, as—

"The eorl hoved and byheld,
Brem as a bare."

—'Sir Degrevant,' ll. 1239, 1240.

And—

"They Ar bold and breme as bare."

—'Le Morte Arthur,' l. 229.

"And wexe as breme as Any bare."

—*Ibid.*, l. 951.

34. *Bostaris, braggaris, and barganeris*. Those who make loud threats, vaunt, and pick quarrels. See 'Murray.'

36. *All bodin in feir of weir*=All arrayed in the garb or accoutrement of war. *Bodin*=prepared, ready, perhaps connected with *boun*. Icel. *búa*. It occurs in the Scottish Acts of Parliament: "Item, It is statute and ordaned, that ilk Barronne within himselfe sall see and ordaine his men to be bodin, as is before written. . . ."

The Schireffe sall raise of ilk zeaman then not bodin, as is foresaid, a wedder; . . . of ilk zeaman not bodin, twa wedders."—James I. (1429), p. 9, c. 122. And—"And the zeaman of lawer degree, and Burgesses of twentie pundes in guds salbe bodin with hat, doublet, or habirgeon, sword and buckler, bow, schaf, and knife."—*Ibid.*, c. 123. Barbour uses the word—

"I trow he suld be hard to sla,
And he war bodyn all evynly."

—'Bruce,' vii. ll. 102, 103.

Feir of weir=accoutrement of war, equipment. Probably a shortened form of *effeir*, *effe*. Icel. *atferð*, conduct. It is found in the Scottish Acts of Parliament: "And that na man dwelland within burgh, be foundin in man-rent, nor ride in route in feare of weir with na man."—James II. (1457), p. 14, c. 78. Sir David Lyndsay says—

"Oppression did sa loud his bugil blaw,
That nane durst ride but into feir of weir."

37. *In iakkis*, &c. The jack was a loose coat or tunic, made either of leather or of many folds of cloth quilted and covered with leather. Thus: "A.D. 1488. Item, the last da of Februar, in Drumfress, for vj quartaris veluus to couir a jak to the King, price of the vi quartaris, iiij ti. x š. Item, braide clayth til it, iij š."—'Accounts of the Lord High Treasurer,' vol. i. p. 144.

38. *Thair leggis*, &c.=Their legs were covered to the heel with chain-armour.

39. *Ffrawart wes thair affeir*=Forward was their conduct, deportment, or manner. Barbour uses the word with this meaning—

"The king persauit be thair effeir,
That all wes suth men till hym tald."

—'Bruce,' v. ll. 608, 609.

Cp. Gower—

"Whiche oft hath set the world uneven,
And cleped is the cruel ire,
Whose herte is evermore on fire
To speke amis and to do bothe,
For his servaunts ben ever wrothe."

—'Confessio Amantis,' i. pp. 279, 280.

43-55. *Nixt in the dance followit Invy*, &c. Cp. Gower, describing "Detraction"—

"And to conferme his action
He hath witholde malebouche,
Whose tunge nouthur pill [pillage] ne crouche [a piece of money]
May hire, so that he pronounce
A plein good word withouten frounce.

Where behinde a mannes backe,
 For though he preise, he find some lacke,
 Whiche of his tale is ay the laste
 That all the prise shall overcaste.
 And though there be no cause why,
 Yet woll he jangle nought forthy,
 As he whiche hath the heralddie
 Of hem, that usen for to lie.

Right so this fals envious hewe
 In every place, where he dwelleth,
 With fals wordes, where he telleth,
 He torneth preising into blame
 And worship into worldes shame.
 Of such lesinge as he compasseth
 Is none so good, that he ne passeth
 Betwene his tethe and is backbited
 And through his false tunge endited.

Right so this jangler envious,
 Though he a man se vertuous
 And full of good condicion,
 Thereof maketh he no mencion.
 But elles be it nought so lite,
 Wherof that he may set a wite,
 There renneth he with open mouth
 Behinde a man and maketh it couth.
 But all the vertue, whiche he can,
 That woll he hide of every man
 And openly the vice telle,
 As he, which of the scole of helle
 Is taught and fostered with envie."

—'Confessio Amantis,' i. pp. 172-174.

45-47. *Hid malyce*, &c. Cp. 'Pub. Syrus'—

"Invidia tacite, sed inimice irascitur."

—'Sent.,' 248.

53, 54. *Allace! that courtis of noble kingis*, &c. A reflection very applicable to the "noble" King James IV., and drawn from the poet by experience.

56. *Rute of all evill*, &c. Cp. 1 Tim. vi. 10. Bion says—

"Ἡ φιλαργυρία μητρόπολις
 πάσης κακίας."

And Cato: "Avaritia omnia vitia habet."—'De Moribus,' fr. i. p. 82.

57. *That nevyr coud be content*. Cp. Gower—

"Thus whan he hath his cofre loken,
 It shall nought after ben unstoken,
 But whan him list to have a sight
 Of gold, how that it shineth bright,

That he theron may loke and muse,
 For otherwise he dare nought use
 To take his part or lasse or more.
 So is he pouer, and evermore
 Him lacketh, that he hath inough."

—'Confessio Amantis,' ii. p. 128.

58. *Okkeraris*=usurers. Dut. *woekeraar*, a usurer; *woeker*, usury, unlawful gain. It occurs in the Scottish Acts of Parliament: "Item, It is ordaned for the eschewing of dearth within the Land, that Schireffes, Baillies, and vther officiars, baith to burgh & to land, take and inquire at ilk courte that they hald, quhat persons within their boundes byis victuall and haldes it till a dearth. And gif it beis founden, that the Schireffe and officiares make it knawin at ilk mercat croce to the King, quhat persons they ar, & that they be bot as ockerrares repute. And that they be punished and demained as ockerrares suld be. And the victual that they haue, be escheitted to the King."—James II. (1449), p. 6, c. 23. Robert Mannyng says—

"Seynt Joun þe aumenere
 Seyþ Pers was an okerere,
 And was swyþe coveytous,
 And a nygun and avarous,
 And gadrede pens unto store
 As okerers down aywhore."

—'The Tale of Pers the Usurer,' ll. 1-6 (Morris, p. 109).

And Hamilton's Catechism: "Saxtlie, all usuraris and ockirraris synnis aganis this command that wil nocht len thair geir frelie."—('The Sevint Command') p. 97.

62. *Hett moltin gold*, &c. Cp. Ford—

"There is burning oil
 Pour'd down the drunkard's throat; the usurer
 Is forced to sup whole draughts of molten gold."

65. *Ffeyndis*, &c. Cp.—

"Sume with cheynnys bond the soule faste,
 Sume with 3erdys smote ful hard and sore,
 Sume byllyd melt ayl, and in his moth than caste."

—'Early English Miscellanies,' p. 34.

69. *Full slepy wes his grunzie*=Full sleepy was his face. *Grunzie*=snout, nose, thin face. O.Fr. *groing*, *groin*. Sir David Lyndsay uses the word—

"Ryse vp, Falset and Dissait, without ony sun3e.
 I pray God, nor the devils dame dryte on thy grun3e!"

—'Ane Satyre,' ll. 2461, 2462.

70. *Mony sweir bumbarð*, &c.=Many a lazy, stupid, greedy, unwieldy person. *Bumbarð*=stupid. *Belly huddroun*=an uncouth

fat person, fond of good eating. *Huddroun* is in use at the present day in Banffshire to signify a big, uncouth, fat, flabby person, commonly applied to a woman. Such a woman is also called *hutherum*-or *hutherun-dod*.

72. *With sounzie* = With excuse, unwillingly. O.Fr. *essoigne*, *essioine*. See quotation on l. 69.

80. *Berand*, &c. = Roaring like a stallion. *Bere* = noise. A.S. *gebære*. It is found in 'Le Morte Arthur'—

"So loude they launcelot gonne Ascrye
With vois and hydous hornys bere."—Ll. 2126, 2127.

And in Bishop Douglas—

"That to the sternis went thar wofull beir."
—'Eneados,' iv. p. 194, l. 1.

87. *Lyk turkass birnand reid* = Burning red like turquoise. The word occurs in 'The Accounts of the Lord High Treasurer': "Item, a ryng with a turcas."—Vol. i. p. 81.

88. *All led*, &c. Change the comma into a semicolon.

97. *Wallydrag* = A big-bellied, unwieldy person. The word seems to be the same as *dregbaly*. "Dragie, *dragetum*"; 'Catholicon Anglicum,' s. v. "*Dragée*, f. Any jonkets, comfets, or sweet meats, served in at the last course (or otherwise) for stomacke-closers. *Drageoir*, A comfet-box."—'Cotgrave.' Halma gives the explanation of *drageoir* as "petite boîte en forme de montre que les Dames portoient autrefois à la ceinture, & où elles mettoient des dragées." The word is still used in Banffshire for a big, lazy, untidy woman.

102. *Thair lovery wes na less* = Their allowance or share was nothing less. *Lovery*, better *leweray*, is Fr. *livré*. It occurs often in 'King Edward II.'s Household and Wardrobe Ordinances,' as, "His chamberlaine shal have for liverye a darre of bred," &c.—P. 6. And, "He shal have for his Chamberlaine's livere, a darre of bred," &c.—P. 7. The line expresses the greatness of what was delivered to the gluttons. *Na less* is used in the same sense at present, as, *nae less nor* = a great deal.

108. *And entirt be breif of richt*. A law term—*Breve de recto*.

109. *Than cryd*, &c. = Then the devil called for a Highland pageant, or show. *Padzane* = pageant, show. Lat. *pagina*.

109-120. Dunbar seems to have borne no goodwill to the Highlanders, and here takes occasion to satirise them. See l. 116.

110. *Maksadzane*. See Introduction.

115. *Thae tarmegantis*, &c. See 'The Flying,' l. 532, and notes.

XXVII.—THE TURNAMENT.

MSS.

M., *B.*, and *A.*

In *M.* the poem is introduced by the first and last stanzas of 'The Daunce.'

EDITIONS.

E., with the title 'Follows the Tournament between the Soutar and Tailzior,' vol. i. pp. 247-252.

L., text, with the title 'The Justis betuix the Tailyeour and Sowtar,' vol. i. pp. 54-58; notes, vol. ii. pp. 265, 266.

Pr., pp. 214-219.

REFERENCES.

Pinkerton, vol. ii. p. 452, 'The Tournament between the Soutar and Tailour.'

Sc., pp. 201-204, with a translation of ll. 1-34.

1. *Nixt that*=After that pageant of the 'Daunce of the Seven Deadly Sins' there began the Tournament. Sir David Lyndsay has a similar poem entitled 'The Justing betuix James Watsoun and Jhone Barbour, Servitouris to King James the Fyft'; and Alexander Scott (about 1560) wrote one, entitled 'The Justing and Debate up at the Doun, betwixt William Adamson and John Sym.' See 'Evergreen,' vol. ii. pp. 175-185; and Scott's Poems, edit. 1821, 8vo, p. 17.

2, 3. *That lang befoir in hell wes cryid.* The same phrase is used in 'Sir Isumbras'—

"A tornament than did thay crye."—*L.* 610.

It was the custom to make proclamation some time before, when a tournament was to be held. If the tournament was to be held on any great occasion, heralds were sent to different Courts to announce it, and to invite knights and ladies to repair to the place of meeting. A safe-conduct was granted to all that wished to attend. Knights journeyed with much pomp, with trains of squires and pages, at times to the sound of music. Chaucer describes the custom—

"And ther concluded was the feste,
Within the yle to be holde
With ful consente of yonge and olde,
In the same wise as before,
As thing shold be, withouten more.

And schipped and thither wente,
 And into straunge relmes sente
 To kinges, quenes, and duchesses,
 To divers princes and princesses,
 Of hire linage, and conne preye,
 That it might like hem at the deye
 Of mariage, for hire sporte,
 Come se the yle, and hem disporte.
 Wher sholde be joustes and turnayes,
 And armes done in other wayes."

—' Dreme,' vi. p. 115.

The following extract from Froissart, translated by Lord Berner, will also serve to illustrate the custom : "Ye haue harde also before how the kyng was stryken in loue with the countesse of Salisbury ; loue quickened hym day and night ; her fresshe beautie and godely demeanour was euer in his remēbrance, though therle of Salisbury was one of the priuyest of his counsell, and one of them that had done hym best seruyce. So it fell that for y^e loue of this lady, and for the great desyre that y^e king had to se her, he caused a great feest to be cryed and a iustying to be holden in the cyti of Bōdon in the myddes of August : the which cry was also made in Flaunders, in Heynault, in Brabāt, and in Fraunce, gyueng all cōmers out of euery contrey safe cōduct to come and go : and had guyen in cōmaundement through his owne realme that all lordes, knightes, squyers, ladyes, and damosels shuld be ther without any excuse, and cōmaunded expresly the erle of Salisbury that the ladye his wyfe shulde, and to bring with her all ladyes and damosels of that countrey. . . . This was a noble feest. . . . There was great daunsynge and iustynge the space of xv dayes. . . . All ladyes and damoselles were fresshly besene accordyng to their degrees."—Vol. i. cap. lxxxix. p. 111. We may add the original : "Si aduint que pour l'amour de la dite Dame, et pour le grand desir qu'il auoit de la veoir, il auoit faict crier vne grand'feste de iouste à la mi Aoust, à estre en la bonne cité de Londres ; et l'auoit fait crier par deça la mer, en Flandres, en Haynaut, en Brabant et en Frāce ; et dōnoit à tous cheualiers et Escuyers (de quelque pays qu'ils fussent) sauf conduit allāt et retournāt. Et auoit mādē par tout son Royaume (si acertes q̄ plus pouuoit) que tous Barōs, Seigneurs, Cheualiers, Escuyers, dames et damoiselles y vēsissent (si cher qu'elles auoiēt l'amour de luy) sans nulle excusation ; et cōmanda expressement au Comte de Salebery qu'il ne laissast nullemēt que ma Damoiselle sa femme n'y fust ; et qu'elle y amenast toutes ses dames et Damoiselles, qu'elle pouuoit auoir entour elle. . . . Ceste feste fut moult grande et noble : et y furent le Côte Guillaume de Haynaut, et messire Jehan de Haynaut son oncle, et grand'foison de Barons et de Cheualiers, tous de haut et de grand lignage : et fut bien dancé et bien iousté par l'espace de quinze iours. . . . Toutes les Dames et les Damoiselles furent de si riche atour qu'estre pou-

uoient, chacune selon son estat."—'Histoire et Chronique de Messire Jehan Froissart.' Paris, 1574. Vol. i., chap. xc., p. 97.

6. *The barress*, &c. The barress, barrowis, or barrace was made ready. Sir David Lyndsay says—

"Past to the barres, enarmit heid and handis."

—'The Justing betuix James Watsoun
and Johnne Barbour,' l. 3.

"The place of combat was the lists (*baress*), a large space surrounded by ropes or railing in single or double rows. Sometimes there was a wooden division in the lists or area, to prevent the horses of the adverse knights from careering against each other. The lists were decorated with the splendid richness of feudal power. Besides the gorgeous array of heraldic insignia near the champions' tents, the galleries, which were made to contain the proud and joyous spectators, were covered with tapestry, representing chivalry both in its warlike and amorous guise."—'History of Chivalry,' by Charles Mills, vol. i. pp. 266, 267.

7-12. *The tailzeour*, &c. On the morning of the tournament "the knights then trooped to the listed plain, with lords, ladies, and damsels, the chivalry and beauty of the country, mounted on gaily caparisoned steeds and palfreys, whose housings swept the ground."—*Ibid.*, vol. i. pp. 268, 269.

9. *With mony lymmar loon*. See 'Devorit with Dreime,' l. 58.

10. *Off seme byttaris*, &c. A nickname for tailors, from their practice of biting the seams of the clothes they make, to smooth them. So Stewart in 'The Evergreen,' vol. i. p. 121—

"For lousy Seims that thou hast bitten,
Thy Gumes are giltin grein and gray."

—'The Soutars Answer to the Tailzior.'

Beist knapparis—another nickname. *Gnap* or *knap*=to snatch at greedily, especially with the mouth (Banffshire). *Beist*=louse or flea, or both. The following may corroborate the meaning here given, taken by David Laing from the 'Flying betuix the Soutar and the Tailyour,' by Stewart—

"Quhan I come by yone Telyeouris stall,
I saw ane lous creipand up his wall;
'Snap,' quoth the Telyeour; 'Snap,' quoth the Scheiris;
'Cokkis lownis!' quoth the lousis, 'I haif lost myne eiris.'"

Cp. Dan. *Luuseknæker*. Lauremberg's 'Fire Skjæmte digte,' vol. i. p. 12, l. 159.

11. *Off stomok*, &c.=A stomacher, an article of dress worn both by men and women. It was commonly worn over the jacket by men, and over the gown or kirtle by women, laced crosswise in front like a pair

of low stais. "A.D. 1474. Item fra Will of Kerketle, and deliuerit to Caldwele the samyn tyme, j eln of satyne for stomokis to the Quene, price xxx s̄." "Item for armyng, to lyne a stomok to the Quene, xxv s̄."—'Accounts of the Lord High Treasurer,' vol. i. p. 38. "A.D. 1473. Item xxiiij^o Nouembris, j elne of veluous to my Lady for hir stomokis, price l s̄."—*Ibid.*, vol. i. p. 74. "A.D. 1490. Item, the v da of Aprill, the 3ere foresaide, for fowre elne of blak sattin to be ij dowblatis and ij stomokis to the King, price of the elne xl s̄.; summa viij ti."—*Ibid.*, vol. i. p. 143.

16. *And all stowin*, &c. So Stewart in 'The Evergreen,' vol. i. p. 120—

"Fy on the Tailzior never trew,
Frae Claith weil can thou cleik a Clout,
Of Stomoks stown baith red and blew,
A Bag fou anes thou bore about."
—'The Soutars Answer to the Tailzior,' ii. ll. 1-4.

17. *For, quhill the Greik sie*, &c. The Greek Sea is not unfrequently mentioned in Romances. Thus—

"And thurgh a foreste 3ode thay three,
And entred in towarde3 the Greckes see."
—'Sir Isumbras,' ll. 213, 214.

See *ibid.*, l. 504. And—

"A fulle gode swerde y schalle geve the,
Seynt Poule fonde hyt in the Grekes see."
—'Sir Eglamour,' ll. 265, 266.

The Greek Sea seems to correspond to "Mare Ægorum" of Blaeu's Atlas (1652), as suggested by Lieut.-Colonel Fergusson.

22. *Mahoun come furth and maid him knyght*. "Originally, in most countries, no person could tourney unless he proved himself to be maternally a knight by gentle birth, by four descents, and displayed a legitimate coat-armour. But this regulation was everywhere relaxed in favour of hardy knights who could not boast of ancestral honours."—'History of Chivalry,' by Charles Mills, vol. i. p. 263. See l. 56.

25. *The tailzeour hecht hely*, &c.=The tailor made haughty promises in presence of Mahoun.

35. *Ane rak*, &c. Omit comma after "thunner."

41. *He had full mony lowsy harlott*. *Harlot* was applied to men. Chaucer says of the Sompnour—

"He was a gentil harlot and a kynde;
A better felaw schulde men nowher fynde."
—'Prologue,' vol. i. p. 103 (ll. 647, 648).

It is used with a bad meaning in 'The Destruction of Troy'—

"And ay hongit ȝo harlottes, as ȝai hent were."
—L. 12,889.

"An Harlott; balatro, rusticus, gerro, mima, ioculator, -trix," &c.—'Catholicon Anglicum,' p. 175. See l. 94, and 'The Flying,' l. 59, and note.

43. *His baner wes of barkit hyd*=His banner was of tanned leather. "A.D. 1496. Item, for five barkit hydys to the Kingis pailounis, xlvš. viđ."—'Accounts of the Lord High Treasurer,' vol. i. p. 283. "Item, for ij barkit hydys to the pailounis, xijš. Item, for xij barkit schep skynnys, xš."—*Ibid.*, vol. i. p. 290.

44. *Sanct Girnega*=St Crispin. See Introduction.

45. *Befoir that rebald rowt*. *Rowt*=a band, a company. A.Fr. *route*, *rute*, O.Fr. *rote*, Late Lat. *rupta*, a broken mass of flying men. Chaucer uses the word—

"And to the paleys rood ther many a route
Of lordes, upon steede and palfreys."

—'The Knightes Tale,' vol. i. p. 169 (ll. 1636, 1637).

Barbour uses it several times—

"The bruce with A gret rout he met."—'Bruce,' ii. l. 149.

46-48. *Ffull sowttar lyk*, &c.=His manners were altogether like those of a cobbler, for the oil kept bursting out from between the plates of his armour.

48. *The vly*=The oil. Fr. *huile*. Still a common pronunciation.

53, 54. *Off all his dennar*, &c.=His breast did not hold the smallest bit of the dinner he bought dear. *Coft*=bought. Henryson uses the word—

"The Knycht to Chryst, that deit on tre
And coft our synnis deir."

—'The Bludy Serk,' p. 14, l. 101.

It is still used with this meaning. *Deil a bitt*=the smallest piece. Still in common use. *Fiend a bit*, pronounced in the North *fiint a bit*, is another phrase of the same meaning. It is used by Sir David Lyndsay—

"The feind ane thing I can see bot tho lift."

—'The Justing betuix James Watsoun
and Jhone Barbour,' l. 30.

56. *The Devill*, &c. See l. 22, and note.

64. *Quhen thay wer serwit of thair speiris*=When their spears were handed to them.

65-68. *Ffolk had ane feill*, &c.=Folk had knowledge from their conduct that their hearts were in a state of agitation. *Flocht* or *flicht* is still in use. Henryson uses the phrase—

"For I am verray effeirit and on flocht."

—'The Wolf and the Wedder,' p. 207, l. 107.

67. *Thay spurrit, &c.* Cp. Sir David Lyndsay—

“ Defend thee, man ! Than ran thay to, lyk rammis.
At that rude rink, James had been strykin down,
War nocht that Jhone, for feirsnes fell in swoun ;
And rycht sa James to Jhone had done greit deir,
Wer not amangis his hors feit he brak his speir.”

—‘ The Justing betuix James Watsoun
and Jhone Barbour,’ ll. 34-38.

79-87. *Sum thing from him, &c.* = The devil went aside from him a little: he thought to be again covered with vomitings, he was so stern in steel—*i.e.*, armour. He thought he would defend himself against him, and turned his fundament towards him and covered him from neck to heel with filth, he cast it forth with such a noise; he struck both man and horse to the ground, he broke wind behind with such a force. *Wen* = to imagine, to think. To the example given at l. 34 of ‘Devorit with Dreme’ may be added from Chaucer—

“ For wele wende I my lady wolde
Imagine.”—‘ Dreme,’ vi. p. 80.

And from Barbour—

“ For he the king wend had bene ded.”—‘ Bruce,’ iii. l. 493.

And—

“ But quhethir scho [that] tald the king
How his purpos suld tak ending,
Wenit.”—*Ibid.*, iv. ll. 769-771.

Point with a comma after *heill* (l. 84), and a semicolon after *reird* (l. 85).

83. There is a piece of sculpture on the cathedral of Amiens that may have been seen by the poet, and may have suggested the idea of this line. In it one of the fiends is evacuating into the mouth of one of the condemned. See ‘Revue de Traditions Populaires,’ vol. v. pp. 23, 28. See note on l. 69 of ‘The Dance.’ I have often heard the saying, “Diel d——t i’ the prophet’s mou,” spoken to one foreboding evil. See note on l. 69 of ‘The Dance.’

88. *Now haif I quitt the* = Now have I paid thee back. *Quit* or *quyt* = to pay back. Lat. *quietus*, It. *quieto*, *queto*, a discharge. Fr. *quitte*, *a.* discharged; *quitus*, discharge. Barbour uses the word—

“ And thoct, for-owtyn mar letting,
For to qwynt him his discouryng.”

—‘ Bruce,’ ii. ll. 29, 30.

91, 92. *The Devill gart thame, &c.* “If a knight offended against the rules of the order of chivalry he was degraded, inasmuch as he was despised by his brother knights; and as honour was the life-blood of chivalry, he dreaded contempt more than the sword. Still, however, there were occasions when a knight might be formally deprived of his distinctions. The ceremony of degradation generally

took place after sentence, and previous to the execution of a legal judgment against him. Sometimes his sword was broken over his head, and his spurs were chopped off; and, to make the bitterness of insult a part of the punishment, these actions were performed by a person of low condition; but at other times the forms of degradation were very elaborate."—'History of Chivalry,' by Charles Mills, vol. i. p. 60.

101, 102. *Sic solace*, &c.=Such solace it wrought to my heart, that I nearly burst of laughter.

XXVIII.—FFOLLOWIS THE AMENDIS MADE BE HIM
TO THE TELȝOURIS AND SOWTARIS FOR THE
TURNAMENT MAID ON THAME.

MSS.

M. and *B.*

B. has the title given in this edition.

EDITIONS.

E., with the title

' Follows ane
Amends made to the foresaid
Knichts of the Birs and Thumble;
In Case his Joke should them provok
Ow'r sair to girn and grumble'

—vol. i. pp. 253-255.

L., text, under the title 'Amendis to the Tailyeouris and Sowtaris,
vol. i. pp. 59, 60; notes, vol. ii. pp. 266, 267.

Pr., pp. 220, 221.

F., pp. 95, 96.

Sc., pp. 205, 206.

REFERENCE.

Pinkerton, vol. ii. p. 463, 'On Tailours and soutars,' and p. 476, 'Betwix twell houris and ellevin.'

1. *Betuix twell houris and ellevin.* Perhaps, like the Greek kalends, an impossible date (?).

3. *With plesand stevin*=With pleasant voice. *Stevin*=voice. A.S. *stefn*. Chaucer uses the word—

"Ryghte in the same vois and stevene."

—'The House of Fame,' vi. p. 211.

It occurs in 'The Legends of the Saints'—

"And sad til hym with swet stewin."—i. 'St Peter,' l. 15.

9-11. *The causs*, &c=The cause of your high dignity in heaven is not unknown to you. It is because what God mismakes, you remedy by your art and skill.

13. *Sowtaris, with schone weill maid and meit*. *Meit*=well-fitting, according to measure. A.S. *met*, measure, Icel. *máti*, Lat. *meta*. So 'Sir Perceval'—

"He loked doune to his fete,
Saw his gere faire and mete."

—Ll. 801, 802.

17. *Is nocht in all this fair a flyrok?* In fairs in days of old both the shoemaker's and the tailor's stall or booth held a prominent place. Could it have been that this poem first saw light at some well-frequented fair at which the poet was present and in the hearing of the "dekynnis of thair craftis" read it, and at the same time, according to fair custom, pledged himself to them in a jorum? *Flyrok*=a person of diminutive stature and light character, sometimes used yet. Dan. *flire*, to grin, to laugh. *Flyre*=to grin, is still in use.

27. *Be sic thre*. This is a mode of expression to signify to a great degree, or superiority of any kind. Other numbers are employed. Thus Dunbar himself—see 'Ffollowis how Dunbar wes desyrd to be ane Freir,' l. 22. Thus Chaucer—

"To have moo floures swiche seven,
As in the welkene sterris be."

—'The Boke of the Duchesse,' vi. p. 149.

Also "suche fyve"—

"Hit is a thing wel bet than suche fyve."

And—

"'Ye, holy God!' quod she, 'what thing is that?
What? bet than suche fyve?'" &c.

—'Troylus and Cryseyde,' v. p. 60.

30. *Quhattrak*=What matter. Philotus—

"Thocht he be auld, my joy, quhat reck."—St. xiv. l. i.

Ibid., st. 28, l. 7; st. 31, l. 7; st. 63, l. 5. Sir David Lyndsay says—

"Quhat rak of bread!"—'Ane Satyre,' l. 3292.

37. *In erd 3e kyth*=On earth ye show. See 'The Kingis Quair,' st. 56, 137. The past tense occurs in 'Cursor Mundi'—

" þus thoru ilk oxspring þai did,
Til at þe last þis stern it kyd."

—LL. 43, 44 (Morris, p. 128).

And—

" now ryally I reyne In robys of rychesse,
kyd and knowyn both ny and ferre."

—'Digby Mysteries,' p. 63, ll. 229, 230.

See 'How sowld I rewill me,' l. 9, and note.

XXIX.—SANCT SALUATOUR ! SEND SILUER SORROW.

MS.

B.

EDITIONS.

H., text, with the title 'To the King,' pp. 68, 69; notes, pp. 267, 268.

S., with the same title, vol. i. pp. 280, 281.

Ph., with the same title, pp. 73, 74.

L., text, with the same title, vol. i. pp. 157, 158; notes, vol. ii. pp. 331.

Pr., pp. 203-205.

REFERENCES.

Pinkerton, vol. ii. p. 476.

Sc., pp. 249, 250, with a translation of ll. 26-35.

1. *Sanct Saluatour ! send siluer sorrow* = Saint Salvator ! send sorrow to silver. It is an imprecation on silver, because it causes him so much sorrow. A common expression is "Sorra tak ye," "Sorra trail ye," "Sorra birst or rive ye." *Sorra* = the devil; and an imprecation is, "The muckle black sorra rive ye." Lord Hailes has missed the meaning. St Salvator's College, founded 1450 A.D., was one of the three colleges of St Andrews University of which Dunbar was a graduate. See 'Introduction,' p. xxii.

2. *It grevis me, &c.* Cp. the poem attributed to Chaucer, entitled 'The Complaynte of Chaucer to his Purse'—

" To yow, my purse, and to noon other wighte
Complayne I, for ye be my lady dere !
I am so sory now that ye been lyghte,
For, certes yf ye make me hevy chere,

Me were as leef be layde upon my bere.
 For whiche unto your mercy thus I crye,
 Beeth hevy ageyne, or elles mote I die !”

—viii. pp. 141, 142 (ll. 1-7, Skeat).

And Lydgate—

“ Tokyn of mournyng I wered clothis blake,
 Cause my purs was falle in grete rerge,
 Lyneng outward, his guttis were out shake
 Only for plak of plate and of coynngage.”

—‘ Application to the Duke of Gloucester for Money,’ p. 49.

This poem is also printed in ‘A Chronicle of London’ (1827), with the title, ‘Upon the Emptiness of his Purse,’ pp. 268-270.

4. *It makis me all blythness to borrow* = It causes me to put in pledge all blythness, and so to lose it. Chaucer says—

“ And have here of myne herte bloode to borowe.”

—‘Legende of Goode Wemen’ (Ariadne),
 viii. l. 108 (l. 220, Skeat).

6-9. *Quhen I wald*, &c. = When I would gladly write poems, trouble does not allow me. Were not good hope to uphold my heart, my very body would cleave or burst by reason of care or distress.

9. *Corpis* = Body. O.Fr. *corps*. Stewart uses this form—

“ With litill happing, nocht to ly ouir warme,
 That neidfull war to keip thair *corpis* fra harme.”

—‘Croniclis,’ ii. p. 445, ll. 33,673, 33,674.

The word has other forms—*cors*, *corrs*, *corse*, *cours*, *course*, and *coursse*. Thus Stewart—

“ Cruikit he wes, and vnfeire of his *cors*.”

—*Ibid.*, iii. p. 437, l. 57, 138.

Barbour—

“ Quhen saull and corf disseuerit [er].”

—‘Bruce,’ xx. l. 192.

And ‘Destruction of Troy’—

“ And the course agayne calle into clere youthe.”—L. 415.

13. *Than pansing*, &c. = Then thinking. Lauder says—

“ And in tymes cumming lat none so ernstlie pance
 On earthlie glore, that lestis bot ane glance.”

—‘Ane Godlie Tractate or Mirror,’ p. 25, ll. 706, 707.

See *ibid.*, p. 19, l. 522.

16-19. *Quhen men*, &c. = When men that have well-filled purses pass to drink or to breakfast, I must keep myself grave, serious, or demure, and say that I will fast till noon.

21-25. *My pursse*, &c.=My purse is made of a skin of such a kind as that there will no money remain in it. Money flies from it as from the devil. Whoever loses, whoever wins, my painful purse prickles me so much. Cp. Lydgate—

“ Ther was no crosse, ne prynte of no visage,
His lyneng derk, there were no platis bright,
Only for lak of plate and coyngnage.”

—‘Application,’ &c., p. 50.

Corss. Many, if not most, of the coins of Scotland had a cross in various forms on the reverse. Hence the word “cross” or “cors” came to signify money.

23. *The Feynd*=The evil one, a common appellation in the middle ages. Thus—

“ At þai had haile poware and slycht
To confownde þe fend, our fa.”

—‘Legends of the Saints,’ Prologue, ll. 113, 114.

Point with a full stop after *fle*, l. 23, and a comma after *win*, l. 24.

24. *Quha evir tyne*, &c. See ‘Tidings from the Session,’ l. 31; and note.

29, 30. *The Devill*, &c.=The devil should have no power to make it prickle me with pain.

33-35. *And all men sayis*, &c.=All men say, my lord, that ye know the best remedy for this pain. *Can*=know. See ‘Murray,’ s. v. *Malice*=pain, trouble. Fr. *malaise*. Bishop Douglas uses the word—

“ The fewerous hew intill my face did myith
All my male eis.”—‘The Palice of Honour,’ i. p. 28, ll. 26, 27.

And—

“ The moir encessys and growis his maill eys.”

—‘Eneados,’ iv. p. 94, l. 30.

Cp. Lydgate—

“ My purse and I be called to the lure,
Of indigence oure stuff leyde in morgage,
But my lord may al my sorowe recure
With a receyte of plate and of coyngnage.”

And—

“ To conclude briefly and nat to tarye,
There is no noyse herd in thyne hermitage,
God send sone a gladder letuary,
With a clere sowne of plate and of coyngnage.”

—‘Application,’ &c., pp. 50, 51.

XXX.—FOLLOWIS HOW DUMBAR WES DESYRD TO BE ANE FREIR.

MSS.

M., *B.*, and *R.*

B. has the title given above.

EDITIONS.

H., with the title 'How Dunbar wes desyred to be ane Frier,' pp. 25, 26.

S., with the title 'How Dunbar was desyred to be ane Friar,' vol. i. pp. 240-242.

Ph., with the title of *H.*, pp. 31-33.

L., text, with the title 'The Visitation of St Francis,' vol. i. pp. 28-30; notes, vol. ii. pp. 231-234.

Pr., pp. 184-187.

Sc., pp. 71-73. See p. 254.

REFERENCES.

Pinkerton, vol. ii. pp. 465, 476.

Irving, 'Scotish Poets,' vol. i. pp. 394, 395; with quotation, vol. i. p. 440, ll. 21-25.

2. *Me thoct Sanct Francis.* St Francis, the founder of the Mendicant Order of Friars, was the son of a rich merchant of Assisi (born 1182). The saying of Christ (Matt. x. 8-10) made such an impression on him, that he gave away all his property and set out to preach the Gospel, depending on alms for the necessities of life. He travelled through the east and west, calling men to repentance (from 1208). He soon gained followers, and Honorius III. gave formal sanction to those who had gathered around him (1223), and bestowed upon the *Fratres Minores* (Minors or Franciscans) the right of preaching and exercising spiritual functions wherever they went. Their dress consisted of a brown habit with a hood. A rope twisted round the middle served as a girdle. The Saint's death took place in 1226. The Order of St Francis was introduced into Scotland in the early part of the 13th century, and had several convents in different parts of the country. About the year 1321 a rupture took place in the Order, one party holding that no property belonged to them, and in consequence receiving the name *Observantes*, or brethren of the more strict observance; and the other, *Conventuales*, regarding the property as

really belonging to the donors, while they enjoyed but the usufruct. The Observantines had a convent at St Andrews and another in Edinburgh, where theology and philosophy were taught, but whether Dunbar had ever been connected with either is uncertain.

21, 22. *In haly legendis*, &c. = In holy legends I have heard alleged that there are more saints among bishops than among friers by many degrees. *Allewin* = alleged. Cp. Buchanan's 'Somnium.'

22. *Be sic sevin*. See 'Ffollowis the Amendis made,' &c., l. 27, and note.

25. Put inverted commas after "Hevin."

26-30. These lines contain the reply of the Apparition, and should be placed within inverted commas.

26. *My brethir* = My brethren, my fellow-friars, have often made supplications to thee. *Brethir* = pl. of brother. It has various forms, as *brether*, *breþer*, *breðere*, *brīðere*. It occurs in 'Genesis and Exodus'—

"Hise breðere kepten at sichem
Hirdnesse."—Ll. 23, 24 (Morris, p. 2).

31-45. These lines, forming Dunbar's answer, should lie within inverted commas.

33-45. "Ecclesiastical discipline was injured by the privileges granted to the mendicant monks, especially because these monks, being dependent on the kindness of the people for their daily support (as in after-times the Jesuits were), endeavoured to secure the goodwill of the people by the indulgent manner of treating them in their confessions; and thus the parish churches became almost empty, while those of the mendicants were full of worshippers."

36-45. Sir David Lyndsay may be quoted in illustration—

"FLATTERIE.

Now, be my faith ! my brother deir,
I will gang counterfit the Freir.

DISSAIT.

A Freir ! quhairto ? 3e can not preiche.

FLATTERIE.

Quhat rak, man ! I can richt weill fleich.
Perchance Ile cum [till] that honour
To be the Kings confessour.
Pure Freirs are free at any feast,
And marchellit, ay, amang the best.
Als, God to them hes lent sic graces,
That Bischops puts them in thair places,
Out-throw thair Dioceis to preiche :
Bot ferlie noch, howbeit thay fleich ;

For, shaw thay all the veritie,
 Thaill want the Bischops charitie.
 And, thocht the corne war never sa skant,
 The gudewyfis will not let Freirs want;
 For quhy thay ar thair confessours,
 Thair heuinlie prudent counsalours:
 Thairfoir the wyfis plainlie taks thair parts,
 And shawis the secreits of thair harts
 To Freirs, with better will, I trow,
 Nor thay do to thair bed-fallow."

—'Ane Satyre,' ll. 739-760.

36. *I fleichit*=I flattered. Cp. Dut. *vleijen*, O. Dut. *vleyen*, Ger. *flehen*. Barbour uses the word—

"Bot he, with fals vordis flechand,
 Ves vith his sonnys ay cumand."

—'Bruce,' v. ll. 619, 620.

It is still used, as in the proverb: "Better t' fleech a feel nor faicht 'im."

38. *In Derntoun Kirk*. I have not been able to identify this kirk. Lieut.-Colonel Fergusson suggests Darlington, Yorkshire. There is in this town the church of St Cuthbert, founded in 1160. Dearn is the name of a place in the south of Yorkshire, and Strathdearn lies in Nairnshire.

42. *In me, God wait, wes mony wrink and wyle*. *Wrink* = twist, trick. A.S. *wrenc*. The word is found in Henryson—

"Lowrence wes ever remembering upon wrinkis."

—'The Foxe that Begylit the Wolf,' p. 199, l. 148.

44. *Quhilk mycht be flemit*, &c.=Which might be banished. *Fleme* = to banish. See 'Tidings from the Session,' l. 26, and note.

50. *And I awoik as wy that wes in weir*=And I awoke as a person that was in doubt. *Wy*=man. A.S. *wīga*, a warrior. It occurs in 'The Deluge'—

"Bot þat oþer wrake þat vex on wyȝeȝ, hit liȝt
 þurȝ þe faut of a freke þat fayled in trawþe."

—Ll. 1, 2 (Morris, p. 207).

Weir=doubt. Cp. Icel. *vari*, caution. See 'Memento, homo, quod cinis es,' l. 22, and note.

XXXI.—HE THAT HES GOLD AND GRIT RICNESS.

MSS.

M. and *B.*

EDITIONS.

E., with the title 'On anes being his own Enemy,' vol. i. pp. 204, 205.*H.*, text with the title 'Ane his awin Ennemy,' p. 53; note, p. 261.*S.*, with the same title as *H.*, vol. i. pp. 345, 346.*Ph.*, with the same title, pp. 59, 60.*L.*, text with the same title, vol. i. pp. 107, 108; notes, vol. ii. pp. 293, 294.*Pr.*, pp. 91-93.*Sc.*, pp. 253, 254, omitting ll. 11-15.

REFERENCE.

Pinkerton, vol. ii. p. 456, 'Ane his awn enemy.'1-5. *He that hes gold, &c.* Cp. "Cornelius Gallus"—

" Quid mihi divitiæ, quarum si demeris usum,
 Quamvis largus opum, semper egenus ero?
 Imo etiam pœna est partis incumbere rebus,
 Quas cum possideas est violare nefas."

—'Eleg.,' lib. i. ll. 181-184.

6. *Sturt or stryfe.* See 'The Dance,' l. 31. *Sturt* = trouble.
 Bishop Douglas uses the word—

"Dolorus my life I led in sturt and pane."

—'Eneados,' ii. p. 73, l. 1.

23. *Now quhill thair is gude wyne to sell.* No small care was used to give the people good wine to drink. In the reign of James III. there was passed (1482) an Act entitled, "Of bringers hame, and sellers of corrupt wine": "It is statute, that nane of our Sovereaine Lordis Lieges in time to cum, bring corrupt or mixt wine within the Realme: And gif ony sik happenis to be send hame, that na man sell nor bye it, fra it be declared be the baillies and gusters of wine, that it is mixt or corrupt, bot send it againe furth of the Realme, vnder the paine of death: And that na person within this Realme, take vpon him in time to cum, to mixt wine or beere, vnder the paine of death, as said is."—P. 12, c. 88. Another Act (1551) was passed in the reign of Queen Mary, which is entitled, "Anent the prices of Wines: mixtion thereof: Of them quha keipis quiet their Wine." By it is ordained, "And that na maner of Taverners take vpon hand to make onie mixtion with ony auld wines and new wines of this zeire, or put ony water in the samin, vnder the paine of escheitting of the puncheon, that sik auld wine or water salbe put into, togidder with the rest of all and sindrie the wines, being the awners of sik ane taverne, and tinsell of their freedome forever."—P. 5, c. 11. By the same Act the price of the wine is fixed.

XXXII.—THE WOWING OF THE KING QUHEN HE
WES IN DUMFERMELING.

MSS.

M., *B.*, and *R.*

B., under the title 'Followis the Wowing of the King quhen he was
in Dunfermling.'

R. has only the first and second stanzas.

EDITIONS.

E., with the title 'The Tod and the Lamb, or Follows the Wowing
of the King when he was at Dumfermeling,' vol. i. pp. 200-203.

S., with the title 'Follows the Wowing of the King quhen he wes at
Dunfermling,' vol. i. pp. 243-246.

L., text, with the title 'The Tod and the Lamb,' vol. i. pp. 83-85;
notes, vol. ii. pp. 278, 279.

Sc., pp. 118-121.

REFERENCE.

Pn., vol. ii. p. 465, 'This hyndir nicht,' and p. 476, 'In secreit place
this hynder nicht.'

1. *This hindir nycht*, &c. This poem refers to one of the amours of the king in the early years of his life. Pedro de Ayala says: "When he was a minor he was instigated by those who held the government to do some dishonourable things. They favoured his love-intrigues with their relatives, in order to keep him in their subjection. As soon as he came of age, and understood his duties, he gave up these intrigues. When I arrived, he was keeping a lady with great state in a castle. . . . Afterwards he sent her to the house of her father, who is a knight, and married her. He did the same with another lady, by whom he had had a son. It may be about a year since he gave up, so at least it is believed, his love-making, as well from fear of God as from fear of scandal in this world, which is thought very much of here."—July 15, 1498, 'Span. Calend.,' I., No. 210. If the assertion made in this quotation is correct, then this poem must have been written before 1497.

8. *He braisit hir*, &c.=He folded her in his arms, or embraced her. *Brais*=to embrace. O.Fr. *brace*, the two arms, a grasp; Lat. *brachia*, pl. See 'Legends of the Saints,' xxix.; 'Placidus,' l. 790; and 'Man, sen thy Life is aye in Weir,' l. 11.

9. *And halsit*, &c.=And clasped round the neck. *Halse*=to clasp round the neck, to embrace. A.S. *healsian*, to embrace. Icel. *hálša*, Sw. *helsa*. The word occurs in 'The Court of Love'—

"I stand and speke, and laugh, and kisse, and halse."—iv. p. 176.

In 'The Digby Mysteries'—

"who woll covett more game and gle,
my fayer spowse lechery to halse and kysse."

—'Mary Magdalene,' p. 67, part i. sc. 7, ll. 346, 347.

And in Bishop Douglas—

"And can the for to hals and to embrace."

—'Eneados,' ii. p. 60, l. 31.

12. *Syne lowrit on growfe*, &c. = Looked with his face to the ground. The phrase occurs in l. 58: *This wylie tod plat down on growf* = This wily fox fell flat with the face downwards. *On growf* corresponds to the Icel. *á grúfu*. The word occurs in 'R. R.'—

"Sterte in thi bedde aboute fulle wide,
And turne fulle ofte on every side,
Now downward groffe, and now upright."

—vii. p. 93 (ll. 2559-2561).

16. *He wes ane lusty reid haird lowry*. Pedro de Ayala says: "He is of noble stature, neither tall nor short, and as handsome in complexion and shape as a man can be. . . . He never cuts his hair or his beard. It becomes him very well."—'Span. Calend.,' I., No. 210. See l. 22 for the colour of his hair.

19. *To sic ane tribbill to hald ane bace*. A figure taken from music. It is still used in the phrase, "He cudna say bace till't"—i.e., he was no match for it.

20. *Ffair mot hir fall* = May she have success. Chaucer says—

"'Sir prest,' quod he, 'now faire yow bifalle.'"

—'Prologe to the Persones Tale,' iv. p. 8 (l. 17,379).

The phrase still is, "Fair fa' you (him, her)!"

36. *He held hir till him be the hals*. *Hals* = neck. Icel. *háls*, A.S. *heals*. Barbour uses the word—

"Bot he ves vount, quhar-euir he 3eid,
His suerd about his hals to bere."

—'Bruce,' v. ll. 574, 575.

It is used in 'Havelok'—

"Abouten his hals an anker god,
Pat he ne flete in the flod."

—Ll. 521, 522.

And by Sir David Lyndsay—

"Behauld my halse lusum and lilie qubite."

—'Ane Satyre,' l. 280.

27. *And scho schup nevir for till defend hir* = And she never tried or took means, &c. The verb in this sense is often used reflexively, as in Barbour—

" That ȝone folk all, throw sutelte,
 Schapis thaim to do with slycht,
 That at thai drede to do with mycht."

—'Bruce,' ii. ll. 323-325.

65. *The wouf went*, &c.=The wolf thought all had been asleep.
Went, the *pt.* of *ween*. See 'The Turnament,' l. 80, and note.

XXXIII.—ANE BALLAT OF THE FENȜEIT FREIR OF TUNGLAND, &c.

MSS.

B. and *A.*

A. contains sixty-nine lines.

EDITIONS.

E., with the title

'Ane Ballat of the fenȝiet Frier of Tungland,
 How he fell in the Myre fleand to Turkland'

—vol. i. pp. 91-97.

H., text, with the title 'The Fenȝet Frier of Tungland,' pp. 19-22 ;
 notes, pp. 228-233.

S., with the same title, vol. i. pp. 304-312.

Ph., with the same title, pp. 23-28.

L., text, with the title 'Off the Fenyȝeit Freir of Tungland,' vol. i. pp.
 39-44 ; notes, vol. ii. pp. 237-247.

Pr., pp. 190-202.

Sc., pp. 239-244.

REFERENCES.

Pinkerton, vol. ii. p. 476, 'As yung Aurora with cristal haile.'

Irving ('Scottish Poetry,' 1861), pp. 247, 248, ll. 33-56.

1. *As ȝung Awrora*, &c.=As young Aurora, with bright or clear greeting, showed her pale face in the east. *Haile*=greeting, salutation.

3, 4. *A sweuyng swyȝh did me assaile*, &c.=A dream suddenly fell upon me concerning sons of the seed of Satan. *Sweuyng*=dream. A.S. *swefen*, a dream. It occurs in 'Le Morte Arthur'—

"In stronge swenys he was by-stedde."—L. 3170.

And—

"In stronge sweyneys I haue been stad."—L. 3226.

Chaucer has the word—

“ ‘Now God,’ quod he, ‘my sweven rede aright.’ ”

—‘The Nonne Prest his Tale,’ iii. p. 218.

Swyth=quickly. A.S. *swiðe*, very quickly. It occurs in ‘Le Morte Arthur’—

“The heraude than wente on his way
At morow whan the day was light,
Also swithe as euyr he may.”

—Ll. 392-394.

Barbour uses it in the forms *swith* and *swyth*—

“The bruys went till his Innys swyth.”

—‘Bruce,’ ii. l. 1.

Off sonis of Sathanis seid=Concerning sons, &c. So Stewart in ‘The Evergreen,’ vol. i. p. 120—

“Thou Sathans Seid ay set to Evil.”

—‘The Soutars Answer to the Tailziour,’ l. 6.

The same form occurs in ‘Le Chanson de Roland’—

“L’anme de lui emportet Sathanas.”—L. 1268.

5. *Me thoct a Turk of Tartary*. Tartary was the original home of the Turks. Researches seem to point to the fact that the tribe Hiung-nu, that dwelt to the N.W. of China, and that carried on bloody wars with the Chinese, and gave them several dynasties from the fourth to the tenth century, are the Turks. From that region their migrations can be traced westward till they reached the countries they now inhabit.

7, 8. *And lay forloppin*, &c.=And for long lay as a fugitive in Lombardy in wanderer’s dress. *Forloppin*=fugitive, vagabond. It occurs in Bishop Douglas—

“That sic forloppin Troianis, at this neyd,
Suld thankfully be resset in that ring.”

—‘Eneados,’ iii. p. 122, ll. 10, 11.

9-16. *Ffra baptasing*, &c.=To escape being baptised, he slew a monk, and put on his new garb or habit,—for he could assume the character of a monk, because he was able to read and write. But when his feigned character and his accursed conduct became known, he fled through fear, and came into France with little of Lombard learning.

9. *Ffra baptasing*. Had he been detected as a Turk, he would have been either reduced to slavery or compelled to become a Christian. He chose to assume the profession of Christianity, and he did so by murdering a monk, and putting on his habit.

10. *Thair a religious man*=One in holy orders. The word is applied to friars and monks—

“ Our frendes wick, in tender youth and grene,
Against our wille made us religious.”

—‘The Court of Love,’ iv. p. 170.

12. *Ffor he cowth*, &c. It is plain from this line that an essential qualification of one in orders was ability to read and write, at least to some extent.

14. *And all his cursit govirnance*=And all his wicked or accursed management of affairs or conduct. Chaucer uses the word—

“ What governaunce is in youre prescience,
That gilteles tormenteth innocence ? ”

—‘The Knightes Tale,’ i. p. 130 (ll. 455, 456).

16. *With littill of Lumbard leid*=With little of the learning for which Lombardy was famous. *Leid*, A.S. *leden*. It is used in ‘Le Morte Arthur’=speech—

“ That A sterne batayle ther shuld be,
For no lede wold they it lette.”

—Ll. 3162, 3163.

The University of Bologna is one of the oldest in Europe. It started into fame in the early part of the twelfth century, when Irnerius taught Roman law. About 1220 it is said the schools contained 10,000 scholars. Frederick I. at Roncaglia, in November 1158, by a rescript called *habita*, granted great privileges to foreign students. Frederick II. instituted the school of medicine, no doubt in imitation of that of Salerno. Conringius (‘Diss.,’ iii.) states that in the thirteenth century several distinguished professors taught medicine, and that numerous scholars studied under them.

17-20. *To be a leiche*, &c.=He assumed there the character of a leech or physician, which made many a one rue, for before he went thence he left neither sick nor pained unslain. *Leiche*=a physician. In addition to the example given, l. 42, ‘Lament for the Makaris,’ take the following from Barbour—

“ And othir, that war woundit sar,
Had lechis gude forsuth, I nicht.”

—‘Bruce,’ xvii. ll. 484, 485.

From ‘Ratis Raving’—

“ To sykir leich thi wound þu lay.”—iii. l. 224.

And from ‘Le Morte Arthur’—

“ Saff my lyff no lechè may.”—L. 200.

20. *Or he hyne ȝeid*. *Hyne*=hence, A.S. *heonan*. Barbour uses it—

“ Ȝhe sall vithdraw [hyne] suddanly.”—‘Bruce,’ xii. l. 460.

It occurs in the 'Legends of the Saints'—

"Þu wekit spryt, ga hyne þ^l way."—ii. 'Paul,' ll. 1162.

In 'Havelok' it has the form *henne*—

"Betere is þat þu henne gonge,
þan þu here dwelle longe."

—Ll. 843, 844.

21-24. *Vane organis*, &c.=Veins he cut full cleanly—*i.e.*, he let blood; when so many died of his stroke, in dread lest he might get what he deserved, he fled with all speed. *Carvit*=cut. See 'Murray,' s. v. Two examples may be given from Chaucer—

"And with her wile
She couched hem after, as they should serve
Some to slee, and some to wound and kerve."

—'The Assembly of Foules,' iv. p. 197
(ll. 215-217, Skeat).

And—

"For in my herte is corven every vaine."

—*Ibid.*, p. 207 (l. 425, Skeat).

Starve=to die. See 'In Asking sowld discretioun be,' l. 24, and note.

26. *He come, his cunningg till assay*=He came to make trial, or put into practice, his science or skill. *Cunningg*=science, skill. A.S. *cunman*=to know.

"She was luffly of lere & of lore wise,
And kyndly hade conyng in the clene artis."

—'Destruction of Troy,' ll. 398, 399.

28. *The preving of his sciens*. *Preef* is a common pronunciation among old people in the North.

29. *In pottingry*, &c.=He caused great pain in acting as an apothecary, or in dispensing drugs. *Potingare*=apothecary; *potingaris* and *potigariis*=drugs. "1474. Item, the xxvij daye of Julij, to a Flemyng of Bruges for certane potigariis coft to the King [be] Master William Scheues, Archidene of Sanctandrois, xij ti vij s."—'Accounts of the Lord High Treasurer,' vol. i. p. 23. "Item, gevin to Stephin potingare, xxij^o Augusti, for certane materialis and potingaris deliuerit be him to the king, v ti."—*Ibid.*, vol. i. p. 24.

31. *The jow was*, &c.=The juggler, or magician, was of great genius, and descended of giants. *Jow*=juggler.

"For scho is quene of Jowis."—'The Gyre-Carling,' l. 25.

See Montgomerie's Poems, p. 318. *Engyne*. Lat. *ingenium*. See Montgomerie's Poems, p. 5, l. 76, and notes, p. 288; and 'Court of Venus,' Glossary, s. v.

33. *In leichecraft*. Dunbar mentions the three branches of the healing art—"potingary," "medecyne," and "leichecraft." Chaucer uses the word—

“ The clothred blood, for eny leche-craft
Corrumpith, and is in his bouk i-laft.”

—‘The Knightes Tale,’ i. p. 177 (ll. 1887, 1898).

34, 35. *He wald haif*, &c.—He would have for one night’s attendance a horse, and the skin of the hurt or killed man, he had so many resources of taking his fee. *Haiknay*=horse. A.Fr. *hâkenai*, *hakeney*. Sir David Lyndsay has the word—

“ Will na gude fallow to me tell
Quhair I may finde
The Earle of Rothus best haiknay.”

—‘Ane Satyre,’ ll. 3235-3237.

37. *His yrnis*, &c.=His instruments were as rough as an undressed beam of wood. *Rawchtir*=rafter. The word is found in the ‘Accounts of the Lord High Treasurer’: “1494-1496. Item, fra the sammyn rachteris.”—Vol. i. p. 222. I have heard “irons” applied to surgical instruments by old people in Banffshire.

40. *Was in his gardevyance*. *Gardevyance*=cabinet. Fr. *garde viande*, *garde de viandes*. Other forms: *gardyvian*, *gardeviant*, *gardvyanss*, *cardyviance*. It occurs in the ‘Accounts of the Lord High Treasurer’: “1488. Fundin in a bandit kist like a gardeviant.”—Vol. i. p. 82. “1488. Item, for lokkis to the gardvyanss to twrss west the copburde and odir stuf again Ȝwle to Lythgow, xxiiij s.—*Ibid.*, p. 99. “Item, for braycis to the Kingis cardyviance, xxi s.”—P. 175.

41-44. *He cowth gif cure*, &c.=He could give a cure for laxativeness such as would kill a stallion, so that if any one, man or woman, tried it, the legs went hither and thither. *Wicht horss*. ‘Sir Degrevant’—

“ He lent hem oxone and wayne
Of his owne store,
And also scde for to sowe,
Wyght horse for to drow.”

—Ll. 147-150.

Hiddy-giddy. Sir David Lyndsay uses the word—

“ It gart my heid rin hiddie giddie.”

—‘Ane Satyre,’ l. 4151.

45-48. *His practikis*, &c.=His modes of cure were never tried without sudden death or great mischief. He had purgatives that could make a thief die without a gallows.

49-55. *Vnto no mess*, &c.=This prelate went to no mass at the sound of holy bell or skellat. His head was begrimed like a blacksmith’s by striking at the anvil. Though he came home a new-made canon, he had dispensed with matins at the canonical hour: he put on neither stole nor fanon, owing to the smoke of the smithy.

50. *Sacring*=consecrating. The verb is used by Bishop Douglas—

“ And, O thow blissit woman, onto the
Wisc walit men sall dedicat and sacre.”

—‘Eneados,’ iii. p. 13, ll. 13, 14.

See 'The Flyting,' l. 160, and note. *Skellat*=a small bell. Icel. *skella*, O.Fr. *eschellete*, a small bell used in monasteries for awakening the monks.

52. *Ffor battering at the study*=For striking at the stithy or anvil. *Study*. A.S. *stith*, a post; Icel. *stethi*, an anvil. Chaucer uses *stith*—

“That forgeth scharpe swerdes on his stith.”

—'The Knightes Tale,' i. p. 155 (l. 1168).

Battering at the study or smithy was a favourite amusement of James IV.

53. *A new maid channoun*. *Channoun*=canon. “1497. Item, to Dene Thomas Prestoune, the chanoune, that he hed laid doune, at the Kingis command, to pur folk, ij š.—‘Accounts of the Lord High Treasurer,’ vol. i. p. 334. “1479. Item, that samyn day, giffin to the chanounis of Cambuskynneth to say messis for the King, iij fib.”—*Ibid.*, vol. i. p. 336.

57-64. *Me thoct seir fassonis*, &c.=I know he tried many plans to make the quintessence, and failed; and when he saw that nothing was of avail, he took on a coat of feathers and shaped his course to fly into Turkey; and when he mounted on high, all the birds that ever looked upon him wondered what he could be. *Fassonis*=Fr. *façon*. Barbour uses the word—

“Than men mycht se soyne palȝeonis
Be stentit on syndry fassownys.”

—'Bruce,' xvii. ll. 299, 300.

58. *Quintessance*=“Quinta essentia.” Philips defines quintessence as “the purest substance drawn out of any natural body; a Medicine made of the efficacious active particles of its Ingredients, separated from all *Fæces* or Dregs; the Spirit, chief Force, or Virtue of any thing.”

60. *A fedrem on he tuke*=He took on him a coat of feathers with wings. “This tyme thair wes ane Italiane with the King, quha wes maid Abbott of Tungland, and wes of curious ingyne. He causet the King believe that he, be multiplyinge and utheris his inventions, wold make fine golde of uther mettall, quhilke science he callit the quintasence; quhairupon the King maid greit cost, bot all in vaine. This Abbott tuik in hand to flie with wingis, and to be in Fraunce befor the saidis ambassadouris [the Archbishop of St Andrews and the Earl of Arran, 27th September 1508]; and to that effect he causet mak ane pair of wingis of fedderis, quhilks beand fessinit apoun him, he flew of the castell wall of Striveling, bot shortlie he fell to the ground and brak his thee bane; bot the wyt thair of he asscryvit to that thair was sum hen fedderis in the wingis, quhilke yarnit and covet the mydding and not the skyis.”—‘History of Scotland,’ by John Lesley, Bishop of Ross (Bannatyne Club, 1830), p. 76. A.S. *feðer*—

hama, Icel. *fjaðar-hamr*=a feathered or winged coat. Cp. the following from 'Þryms-kviða'—

"Flö þá Loki, fjaðrhamr dunði."—L. 16.

69. *The cuschettis*=The ring-dove (*Columba palumbus*), still called in the North "cushie" or "cushie-doo."

70. *The rukis*, &c.=The rooks tore him, and the ravens dragged or pulled him. *Drug*=drag, is still in use in the North.

71. *The hudit crawis*, &c.=The hooded crows (*Corvus cornix*) tore out his hair.

72. *The hevin*, &c.=He could not make use of the heavens or air for his flight.

73. *The myttane, and Sanct Martynis fowle*. Various birds bear the name of St Martin. Thus M. Gubernatis says of the kingfisher (*Alcedo ispida*), called in Normandy *Oiseau de Saint-Martin*: "This bird, several kinds of woodpeckers, the wren, the crow, and the red-breast—who throws funeral flowers on unburied bodies—are all sacred to St Martin, the holy gravedigger, the bringer of winter, who, according to Celtic and German traditions, divides his own cloak with the poor and covers them."—Vol. ii. p. 270. The swift (*Cypselus apus*) is also called the black martin; in Scotland and in France, martinet; in Charente Inférieure, *martin noir*. There are also the martin and the sand-martin; but it is likely that the bird meant by Dunbar is the hen-harrier (*Circus cyaneus*), called in France "Oiseau de Saint-Martin, Oiseau Saint-Martin, Busard Saint-Martin. Il est appelé ainsi parce qu'il effectue son passage travers la France vers le 11 novembre, jour de la Saint-Martin."—"Faune populaire de la France," tom. ii. p. 24.

74. *The hornit howle*=The horned owl, the long-eared owl (*Asio otus*).

76. *And gaif him dynt for dynt*=Gave stroke (or blow) upon stroke. Barbour uses the word—

"Bot he, that wreth him encrely,
Fellyt hym with A suerdys dynt."

—'Bruce,' ii. ll. 138, 139.

77. *The golk, the gormaw, and the gled*=The cuckoo, the cormorant, and the kite (*Milvus ictinus*). *Gowk* is still the name of the cuckoo in the North. *Gormaw* is A.S. *gor*=filth, and *maw*=mew.

79. *The sparhawk*, &c.=The sparrow-hawk (*Accipiter nisus*) hastened to the fight.

81. *The tarsall*. In falconry the male of the peregrine falcon (*Falco peregrinus*) was called *tiercel*, *tassel*, or *tercel*, Fr. *tiercelet*, because it is about one-third of the size of the female. It. *terzuolo*, Ger. *Terzelot*, Dut. *tarsel*. Rolland says: "Tiercelet a d'abord signifié le mâle de certains oiseaux de proie parce qu'on le croyait des

deux tiers plus petit que la femelle (ce qui n'est pas tout-à-fait exact), et par suite ce mot a servi à désigner les petits oiseaux de proie in général."—'Faune populaire de la France,' tom. ii. p. 35, note.

82. *A stanchell*, &c.=A kestrel hung in each ear. *Stenchell*=the stanchel, the stannel-hawk, the stannel, the kestrel (*Trinunculus alaudarius*).

83. *The pyot*, &c.=The magpie pulled forth the feathers of his wings.

84. *The stork straik ay but stynt*=The stork constantly struck without stopping. Barbour says—

"And syne, for-owtyn langir stynt
The horf he sadylt hastely."

—'Bruce,' ii. ll. 140, 141.

85. *The bissart*, &c.=The buzzard (*Buteo vulgaris*), busy without check, was so clever or quick with her talons, &c. *Bissart*. O.Fr. *busard*.

88. *Scho held thame at ane hint*. Probably=She held them at one catch. A.S. *hentan*, to seize.

89-92. *Thik was the clud*, &c.=Thick was the cloud of jackdaws and crows, of merlins (*Falco æsalon*)—Fr. *emerillon*, It. *smerlo*—mittanis, and sea-mews that struck with blows at his beard in battle about him.

89. Cp. Chaucer—

"And that so huge a noise gan they make,
That earth, [and] sea, and tree, and every lake,
So ful was, that unnethe there was space
For me to stande, so ful was al the place."

—'The Assembly of Foules,' iv. p. 202 (ll. 312-315, Skeat).

94. *The rerd*=Cry, noise. A.S. *reord*, speech.

"Rwly [piteously] wyth a loud rurd rored for drede."

—'The Deluge,' l. 156 (Morris, p. 212).

97. *The ja him skrippit*, &c.=The jay mocked him with many a screech. The jay is no doubt introduced in this character from its jarring note. *Skreek* is still common in the North. Chaucer says—

"The scorning jaye."—'The Assembly of Foules,' iv. p. 203.

"The epithet *scorning* is applied to the jay, probably because it follows, and seems to mock at, the owl, whenever the latter is so unfortunate as to be caught abroad in the daylight; for this reason a trap for a jay is always baited with a live owl."—Bell. *Skryke*=shriek, scream. Bishop Douglas has the form *scrike*—

"With dulefull scribe and waling all is confoundit."

—'Eneados,' ii. p. 97, l. 7.

The form *skrek* occurs *ibid.*, vol. ii. p. 108, l. 9.

100. *And rawcht him mony a rowt.* So Barbour—

“ And to philip sic rout he raucht.”—‘ Bruce,’ ii. l. 420.

And—

“ Quhar-with wes roucht full mony rout.”—*Ibid.*, xii. l. 521.

Root is still used in the North, as, “ He gya ’im a root wi’ a stick.”

101-104. *Ffor feir*, &c.=Through fear, without knowing it, he defecated till all his wings were drenched and utterly soaked; he smeared in lines a hundred cattle beneath him with one discharge. *Hawkit*=having the skin stripped—said of cattle. Still in use in the North. *Nolt*=cattle. Icel. *naut*=an ox. A.S. *nyten*, applied to animals in general, but mostly to cattle. It means ignorant. *Naut* is still the common word for cattle in the North—

“ Do drempte pharaon king a drem,
ðat he stod bi ðe flodes strem,
And ðeden ut-comen .vii. neet.”

—‘ Genesis and Exodus,’ ll. 147-149 (Morris, p. 6).

105-108. *He schewre his feddreme that was schene*, &c.=He cut asunder his coat of feathers that was beautiful, and slipped clean out of it, and did glide into a marsh up to the eyes among the mud. *Schewre*=tore. Dut. *scheuren*. Barbour uses the word—

“ With speris that war scharp to scher.”—‘ Bruce,’ xii. l. 519.

113, 114. *And he lay at the plunge evirmair*, &c.=And he lay plunged in the marsh, so long as any raven did roar.

115. *The crawis him socht with cryis of cair*, &c.=The crows sought him with cries of ill-luck in all the neighbouring thickets. Cp. Chaucer—

“ The ravin and the crowe, with her voice of care.”

—‘ The Assembly of Foules,’ iv. p. 205
(l. 363, Skeat).

See ‘ The Flying,’ l. 16, and note. Cp. Sir David Lyndsay, who uses the *adj.*=full of distress—

“ Quhilk braik the branche, and blew hir suddantlie
Doun to the ground with mony cairfull crye.”

—‘ Testament and Complaynt of the Papyngo,’ ll. 167, 168.

See ‘ Ane Dialog betuix Experience and ane Courtier,’ l. 4077, and ‘ We that are heir in Hevins Glory,’ l. 22, and note.

117-120. *Had he reveild bene*, &c.=Had he been revealed to the rooks, they would have torn him with their claws: three days in mud among the ducks he hid himself with dirt.

121-124. *The air was dirkit*, &c.=The air was darkened with the birds that came with yells and with screams, with shrieking, scudding, and scowls, to catch him at the proper season. *Tyde*=time,

season (?). A.S. *tīd*=time. *Skrymming*=scudding. Bishop Douglas applies *skrym* to birds—

“ Ost
Of fowlis that did hant endlang the cost,
Quhilk on thar wyngis, sair dredand hys wraik,
Skrymmys heir and thar with mony spraich and craik.”

—‘Eneados,’ iv. p. 111, ll. 27-30.

126. *So hiddowis beir*, &c.=Such a hideous cry was about me. *Beir*=cry, forms *bere*, *ber*. A.S. (*ge*)*bære*. It is used by Bishop Douglas—

“ That to the sternis went thar wofull beir.”

—‘Eneados,’ iv. p. 194, l. 1.

XXXIV.—THIS NYCHT IN MY SLEIP I WES AGAST.

MSS.

M., *B.*, and *R.*

Perhaps in *A.*, under the title ‘The Devill’s Inquest.’ The variations of the MSS. are considerable. The principal are given in the footnotes.

EDITIONS.

E., with the title ‘The Devils Advice to all and sundry of his best Freinds,’ vol. i. pp. 171-175.

H., text, with the title ‘The Sweirers and the Devill,’ pp. 31-34; notes, pp. 240-243.

S., with the same title, vol. i. pp. 290-295.

Ph., with the same title, pp. 38-41.

L., text, with the title ‘The Devill’s Inquest,’ vol. i. pp. 45-48; notes, vol. ii. pp. 248-253.

Pr., pp. 95-100.

F., pp. 91-94.

Sc., pp. 154-158, ll. 1-90.

REFERENCES.

Pinkerton, vol. ii. pp. 439-441, ‘Dremand methocht,’ and p. 476, ‘This nycht in sleip I was agast.’

Irving (‘Scottish Poets’), with the title ‘The Sweirers and the Devill,’ vol. i. pp. 426-428.

Do. (‘Scottish Poetry,’ 1861), pp. 248, 249.

Profane swearing prevailed to a very great extent. "To swear like a Scot" became a proverb. Several Acts of Parliament were passed to restrain it. Here is one that was enacted in the fifth Parliament of Queen Mary (1551). It is entitled, "Anent them that swearis abhominable aithes": "Item, Because notwithstanding the oft and frequent Preachinges, in detestation of the grievous and abhominable aithes swearing, execrationes, and blasphematioun of the name of God, swearand in vaine be his precious blud, bodie, passion, and wounds, Devil stick, cummer, gore, roist or riefte them, and sik vther oug-sum aithes and execrationes against the command of God, zit the samin is cum in sik ane vn-godlie vse amangst the people of this Realme, baith of great and small Estaites, that dailie and hourelie may be heard amangst them open blasphamation of Gods name, and Majestie, to the greate contemptioun thereof, and bringing of the ire and wrath of God vpon the people: Herefore, and for eschewing of sik inconvenientes in times cumming: It is statute and ordained, that quhatsumever person or persones, swearis sik abhominable aithes and detestable execrationes, as is afore rehearsed sal incur the paines after following, as oft as they failzie, *respectiue*: That is to say, ane Prelate of Kirk, Earle or Lorde, for everie fault to be committed for the space of three Monethes nixt-to-cum: That is to say, vnto the first day of *May*, *exclusiue*, twelue pennies: Ane Barronne or beneficed man, constitute in dignitie Ecclesiastical, foure pennies: Ane Landed man, Free-halder, vassall, fewar, Burges, and small beneficed men, twa pennies: Ane craftes-man, zeaman, ane servand man, and all vthers ane pennie. Item, the puir folkes that hes na geare, to pay the paine foresaide, to be put in the stockes or prisoned, for the space of foure houres, and women to be weyed and considered, conforme to their bloude or estaite of their parties, that they are coupled with: And this paine to be dowbled vpon everie committar, after the out-running of the saidis three monethes, for the space of vther three monethes thereafter: That is to say, fra the first day of *Maij*, vnto the first day of *August*, *exclusiue*, and from the first day of *August*, vnto the first day of *November*, *exclusiue*, the paine to bee tripled, that is to say, for everie pennie, three pennies: And fra the saide first day of *November*, to the first day of *Februar* thereafter, quhilk makis the zeir compleit, the paine to be quadruple, that is to saye, for everie pennie, foure pennies, effeirand to their estaite. And fra the compleeting of the said zeir, the first fault of ane Prelate, Earle, or Lorde, to be foure shillinges, the second fault, aucht shillinges, and the third fault sixteene shillinges, and for the fourth fault to be banished, or put in warde, for the space of zeir and daye, at the will of the Prince, and sik-like of all vther Estaites, after their qualitie foresaide, to be punished effeirandlie. And this foresaide paine to bee applied to the puir folkes, be them that salbe depute collectoures thereof."—P. 5, c. 16.

This Act was renewed in the reign of James VI. by one entitled, "For punishment of the Blasphemy of Goddis Name, and vtheris horribill Aithes," passed in the seventh Parliament, 1581. It is further enacted: "And for the better execution heirof, that Censoures be appointed, in the mercat places of all Burrowes, and vther publick Faies, with power, to put the swearers of sik abhominable Aithes in Waird, quhill they haue payed the saidis paines, and find sovertie, to absteine in time cumming. And that be direction and commission of the Schireffes, Stewardes, Baillies, Provestes, Aldermen, and Baillies of Burrowes, Lordes of Regalities, and vthers ordinar Officiares. And that all House-halders delate to the Magistrates, the names of sik persones as transgressis this present Act, within their houses, to the effect, that the saidis paines may be exacted of them, vnder the paine to be esteemed as offendours themselues, and punisched accordinglie. And in case the saidis Magistrates be found remisse or negligent in execution of this present Act, that vpon complaint theirow to be maid to the Kingis Majestie, and his privie Councell, they sall be called and committed to Waird, during his Hienes will, and find sovertie vnder great paines, at his Hienes sicht, for exact diligence to be schawen in executung of the saide Act thereafter."—P. 7, c. 103.

On August 23, 1597, the Presbytery of Glasgow passed the following: "Ordeins that sum ordour be tane with the sweiraris and baneris within the toun and citie of Glasgu, and specialie on the Hie Streittis thairof; and that the Ministeris and Sessioun of Glasgu be diligent to see ordour tane thairwith with expeditioun."—David Laing, vol. ii. p. 251.

In Sir David Lyndsay's 'Ane Satyre' oaths are used upwards of two hundred times. Here are some of them:—

"I haue great meruell, be the Mes."

—Ll. 120, 475, 2690, 3653.

"Be God, I see him, at the last."

—Ll. 134, 782, 924, 944, 1008, 1312,
1325, 1512, 1703, 2151.

See ll. 2938, 4152, 4454.

"I wait not, sir, be sweit Saint Marie."

—Ll. 191, 4377.

See ll. 422, 663, 696, 710, 714, 719, 849, 853, 857, 912, 1303, 1311, 1339, 1959, 2436, 2648, 3059, 4285, 4322, 4385, 4504, 4600.

"I trow, sir, be the Trinitie."

—Ll. 331, 640, 902, 922, 1289, 2210, 2739.

See ll. 3053, 3643.

"I sweir you, be the Rude."

—Ll. 344, 727, 841, 926, 956, 2149, 2921,
3183, 3757, 4044, 4456.

See l. 3222.

" I wait, by cokis passioun."

—Ll. 349, 2841, 3000, 3056, 4551.

See l. 2948.

" Or, 3e tuik skaith, be Gods gown."

—L. 393.

" Bot, faith ! wee wald speid all the better."

—L. 399.

See ll. 632, 668, 739, 2566, 2878, 2984.

" I rew richt sair, by Sanct Michell."

—Ll. 459, 470, 860.

" Rycht weill, be him that herryit hell."

—Ll. 478, 809, 2911, 3233, 3375, 4277.

" Be him that maid the Mone."

—Ll. 482, 1284, 1374.

" Now, weill said, be our Ladie."

—Ll. 549, 2251, 4429.

" Wa fair the Deuill."

—L. 636.

" Now, be my saul !"

—Ll. 646, 725, 918.

" Now, be the haly Sacrament !"

—Ll. 652, 1541.

" Aisay ! Koks bons ! how cam I heir ?"

—L. 660.

" Now, by the gude Ladie that me bair."

—L. 697.

" The Deuill stik me !—gif this I be ?"

—Ll. 730, 2002.

See ll. 2927, 3294.

" Wee men do mair 3it, be Sanct James !"

—Ll. 779, 847.

" Discretioun, Discretioun, in Gods name."

—L. 786.

" Devotioun, the Deuillis name."

—L. 799.

" And sa think I, man : be my thrift !"

—L. 825.

" Discretioun, sir, is my name, parfay."

—L. 844.

" I sweir to 3ow, Sir, be sanct Ann !"

—L. 878.

" That sall wee do, be Gods breid."

—Ll. 932, 2289, 2578, 2943.

" Brother, I trow, be coks toes !"

—L. 938.

" I had, deir brother, be Alhallow."

—L. 989.

See ll. 3579, 3962, 4245, 4299.

" That sall I nocht, be Gods wounds ! "

—Ll. 991, 2587.

" Dame Veritie, be Buiks and bels ! "

—L. 1080.

" That will we nocht 3it, be Sanct Bryde ! "

—Ll. 1084, 2223.

" Do 3e nocht sa, Madame, I dreid, pardie ! "

—L. 1224.

" Pass hynd, Madame : be Christ ! 3e cum nocht heir. "

—L. 1226.

" I am content, be Gods mother ! "

—Ll. 1319, 2213, 4586.

" Thy buttocks salbe beltit, be Sanct Blaine ! "

—L. 1347.

" The feind ressaue the hands that gaif mee that ! "

—L. 1353.

" I hauld this ay best, cummer, be Sanct Clone ! "

—L. 1371.

" I dreid to droun heir, be Sanct Blais ! "

—Ll. 1382, 1550.

" I am content, be Bryds bell ! "

—Ll. 1386, 3517.

" That sall we do, Madame, be Gods passioun ! "

—L. 1438.

" Sa Christ me saif ! "

—L. 1691.

" Of 3our almis, gude folks, for God's luife of heavin. "

—L. 1926.

" Gif 3e'll gif me na gude, for the luife of Iesus. "

—L. 1928.

" Quha Devil maid the ane gentill man. "

—L. 1939.

See ll. 1958, 1961, 1968.

" Cum doun ; or be Gods croun ! fals loun, I sall slay the. "

—L. 1942.

" The Deuill ding them fra the ! "

—L. 1943.

" Be Sanct Fillane ! "

—L. 1947.

" Loup doun ; or, be the gude Lord ! thow sall los thy heid. "

—L. 1948.

" In gude faith, sir. "

—Ll. 2005, 3523.

" Sould be na law, I think, be sweit Sanct Geill ! "

—Ll. 2016, 2698, 3091, 4243.

" Be him that buir the cruell Croun of thorne ! "

—Ll. 2031, 2074.

See l. 2915.

" Gif that be trew, the feind ressaue the sort ! "

—L. 2034.

See ll. 2776, 2792.

- " Duill fell the braine that hes it wrocht !"
—L. 2068.
- " I haue na silver,—be my lyfe !"
—L. 2131.
- " Declair me this :—Now God nor Baliell bind the."
—L. 2278.
- " Gif me my grot. The devill dryte in thy gambis."
—L. 2285.
- " Thou feinzeit Flattrie, the feind fart in thy face !"
—L. 2459.
- " I pray God, nor the devils dame dryte on thy grunze !"
—L. 2462.
- " Adew ! be Sanct Mavene !"
—L. 2506.
- " Nou duill fell me, that wee twa man depart."
—L. 2510.
- " The Devill draw me to hell, and he war spaird."
—L. 2592.
- " Grandmerces !"
—L. 2723.
- " Trew, sir ! The Divill stick me, elles !"
—L. 2738.
- " God giue him pyne !"
—L. 2741.
- " The feind ressaue thay flattrand chafts !"
—L. 2770.

See l. 3028.

- " Quhair Devil gat we this ill-fairde blaitie bum ?"
—L. 2772.

See l. 3202.

- " My lord, be him that al the world hes wrocht !"
—L. 2833.

See l. 3735.

- " Na, sir. Be him that our Lord Jesus sauld !"
—L. 2919.
- " Quhat devil raks the of our preiching, vndocht ?"
—L. 2940.
- " Quhat devill is this ?"
—L. 2946.
- " Say quhat ze will, sirs, be Sanct Tan !"
—L. 3029.
- " O Lord my God."
—L. 3147.
- " My Lords, for lufe of Christs passioun."
—L. 3155.
- " Bot we may nocht do sa, be Sanct Allane !"
—Ll. 3192, 4325.
- " Quhat mekill Devill hes brocht zow heir ?"
—L. 3258.
- " And heir I sweir, be God's grace."
—L. 3270.
- " And I cum thair this day, the Devill speid me."
—L. 3526.

"The Devill mak cair for this vnhappie chance."

—L. 3759.

"For God's saik."

—L. 4013.

"Duill fell me, that I man be hangit!"

—L. 4020.

"Quhat mekill Devil is this ado?"

—L. 4095.

"Howbeit the Devill a thing it dow."

—L. 4116.

"I will sit down heir,—be Sanct Clune!"

—L. 4388.

"Or—be Sanct Dyonis of France!"

—L. 4404.

"The Devill wirrie me, and I ryse."

—L. 4408.

" . . . Sa Christ me saife!"

—Ll. 4461, 4471.

"The feind ressaue that graceless grim!"

—L. 4465.

"The feind mak cuir quhilk of them win the feild."

—L. 5606.

3. *Aithis of crewaltie*=Dreadful oaths. *Crewaltie*, A.Fr. *cruelte*, Lat. *crudelitatem*.

7, 8. *Ane preist*, &c.=A priest swore by very God whom he received at the altar in the sacrament of the Supper. This was a common oath. *Veray*=very, true (Fr. *vrai*). So Wiclif: "And this is euerlastyng lyf that thei knowe thee verrie God alone."—St. John xvii. 3.

11-13. *Than swoir*, &c.=Then swore a courtier of great pride by the bloody and wide wounds of Christ, and by the sorrows of Him who was rent or torn on the cross. *Harme*=harm, damage, grief, sorrow. A.S. *hearm*. Cp. Icel. *harmr*, grief, sorrow. Here is the sing.—

"But hide thyn harme thou must aloon."

—'R. R.,' vii. p. 89.

And Bishop Douglas uses the pl.—

"The plesand naturall slep, to beith his harmis,
And eis his wery membris, can he tak."

—'Eneados,' iii. p. 179, ll. 26, 27.

16-20. *Ane merchand*, &c. Cp. Sir David Lyndsay—

"I leirit 3ow, merchants, mony ane wyle,
Vpalands wyfis for to begyle,
Vpon ane markit-day,
And gar them trow 3our stuffe was gude,
Quhen it was rottin,—be the Rude!—
And sweir it was nocht sway."

—'Ane Satyre,' ll. 4040-4045.

Bishop Hamilton's Catechism may be quoted : "The nynte, all Merchandis that sellis corruppit and evyll stufe for gude, and gyf thay or ony uthir in bying or sellying use desait, falsate, parjurie, wrang mettis or weychtis, to the skaith of thair nychtbour, thay committ gret syn agane this command."—('The Sevint Command') p. 98.

21-25. *Ane goldsmyth*, &c. James III. passed an Act (1487) entitled, "That there be ane Deakon and searchour of gold-smithes"—p. 13, c. 96. James IV. also passed the following Act (1489), entitled, "Of Gold-smithes": "As Touching the article of gold-smithes, quhilkis layis and makis fals mixture of evill mettell, corruptand the fine mettell of gold and silver in the deceit of our Sovereine Lord & his lieges, that garris make and woorke gold and silver, for the reformation and eschewing of the samin: It is now advised and concluded, that na gold-smith sall make mixture, nor put fals layis in the said mettelles, And to haue knowledge of the fines of their warke, that ilk gold-smith haue ane speciall marke, signe and taiken, to be put in his said warke, quhilk he makis. And thay samin warkes to be of fines of the new warks of silver of *Bruges*. And that there be ane Deakon of the craft of gold-smithes, quhilk sall examine the said wark and fines thereof, and see that it be als gud as the said wark of *Bruges*. And thereafter the samin Deakon to put his marke and signe on the said wark, and to answer therevpon, vpon his life & guds. And as touching the warke of gold, that it be maid als fine, as it is first molten in presence of the awner, like as the touch and assaie given to him, quhen it is first molten. And na war to be delivered in presence of the Deakon: Swa that the Kingis lieges be not deceived, and that it keipe the said fines, as said is."—P. 2, c. 13. See Mary (1555), p. 6, c. 56. Cp. Sir David Lyndsay—

"Gold Smythis, fair-weill! aboue them all,
Remember my memoriall,
With mony ane sittill cast.
To mix, set 3e nocht by twa preinis,
Fyne Ducat gold with hard Gudlingis,
Lyke as I leirnit 3ow last."

—'Ane Satyre,' ll. 4166-4171.

26-30. *Ane tail3our*, &c. Cp. Sir David Lyndsay—

"I leirit Tail3eours, in everie toun,
To schaip fyue quarters in ane gown,
In Angus, and in Fyfe.
To vplands Tail3eours I gaue gude leife
To steill ane sillie stump, or sleife,
Vnto Kittok, his wyfe."

—'Ane Satyre,' ll. 4118-4123.

31-35. *Ane sowttar*, &c. = A shoemaker said, "In truth, let me be hanged by the neck, if there may be better boots of leather." "Fy," quoth the Fiend, "thou savourest, or smellest, of blacking: go, cleanse

thee clean, and come to me." The pronunciation *ledder* may still be heard in different districts of Aberdeen and Banff shires, as well as *fadder*, *mudder*, *brudder*. *Blek* is still the common word for blacking, and to *blek the sheen* is the usual phrase for to brush the shoes. Cp. Sir David Lyndsay—

"Heir is my lasts, and weill wrocht ledder, to."

—'Ane Satyre,' l. 3146.

36. *Ane baxstar*=A baker. Forms *bakestere*, *baxter*. A.S. *bæcestre*, a woman-baker. The word occurs in 'Destruction of Troy'—

"Bochers, bladsmhythis, baxters amonge."—L. 1592.

Cp. Sir David Lyndsay—

"Than all the baxters will I ban,
That mixes bread with dust and bran,
And fyne flour with beir maill."

—'Ane Satyre,' ll. 4157-4159.

41-45. *Ane fleschour*, &c. Cp. Sir David Lyndsay—

"At our fleschers tak 3e na greife.
Thocht thay blaw leane mutton and beife,
That thay seime fat and fair,
Thay think that practick bot ane mow."

—'Ane Satyre,' ll. 4112-4115.

49. *Thou sellis our deir*. Owing to the exorbitant prices charged for wine, James V. (1540) passed an Act entitled "The Provest, Baillies, and Councell, suld make the prices of Wine and Timmer" for fixing the price of wine and other articles: "Alswa, touthching the exorbitant dearth and prices of wine, salt and timmer: It is statute and ordained, that the Provest, Baillies, and Council of Burrowes, quhair ony Schippes or strangers arriuis, or sall happen to arriue in times cumming, laden with wine, salte, or timmer, conveene with the Merchandes that awe the saidis wine, salt, and timmer, and bye, or set ane price vpon the samin reasonably that na maner of man, freeman, or vn-freeman bye ony of the saidis wine, salt, or timmer, bot fra the saidis Provest and Baillies, or awners thereof, and the prices being maid be them, as said is, na man to bye, quhil the Kings Grace be first served."—P. 7, c. 100.

51-55. *The maltman saïs*, &c. Maltmen were in the habit of dealing so unjustly, that more than one Act was passed to regulate the making and sale of malt. James IV. passed an Act (1503) entitled, "That the Malt-makers present their Malt to the mercat," in which it is ordained that "The Malt-makers tak na mair for the making of ane Chalder of Malt, bot ane Boll of Beare: And quha dois in the contrair, salbe repute oppressoures of the Kingis lieges, and dittay tane there vpon to the Justice aire."—P. 6, c. 92. James V. passed an Act (1535) entitled "For Malt-makers," in which the selling price of

malt is fixed : "Item, Because our Sovereine Lordis lieges, inhabitants in the burgh of *Edinburgh*, and vthers repairand thereto, ar greatlie oppressed and injured be the malt-makers of *Leith*, and vthers, within and about the said Burgh, in selling of their malt to hie and exorbitant price, for foure, fue, or sex shillinges higher, than they bye the Beare : Therefore it is statute and ordained that the saidis Malt-makers in time cumming, saill make and sell their Malte for competent winning, takand twa shillinges allanerly mair for the boll of Malt, then the boll of beare is sauld and not abone," &c.—P. 4, c. 28.

54. *And of this kill*, &c.=And of the quantity of malt dried at once on the kiln I have a deficiency, or there has been a shrinking in the quantity after being dried. It is calculated that 100 bushels of grain should yield 109 bushels of malt.

56-60. *Ane browstar*, &c. Cp. Sir David Lyndsay—

" To the brousters of Cowper toun
I leife my braid black malesoun,
Als hartlie as I may.
To make thinne aill thay think na falt,
Of mekill burne and lytill malt,
Agane the market-day."
—'Ane Satyre,' ll. 4136-4141.

56, 57. *Ane browstar*, &c.=A brewer swore the malt was bad, being red, and tainted with smoke while being dried on the kiln. Great care must be used in the drying of malt on the kiln. It has to be subjected to a heat of about 90° till all the moisture is exhaled. If the heat at first ranges over that from 135° to 140°, the malt is spoiled, and acquires a brown colour—likely the poet's "reid." The proper colour is a pale yellowish-brown; although there are malts of various colours, according to the kinds of liquor to be extracted—pale malt, amber malt, brown malt, blown malt, black or porter malt. *Reikit*=smoked, tainted with smoke.

59. *Ane boll*, &c. Taking the boll=6 bushels (Linlithgow boll=5 bushels 3 pecks 0.6 gallons), and assuming that the quarter of malt yields 1¾ barrel or 63 gallons imperial of ale, the boll ought to yield 47¼ gallons imperial. The old Scottish gallon=3.0065 gallons imperial. Hence the boll should yield about 16 gallons instead of 6.

61-64. *The smyth swoir*, &c.=The blacksmith swore by the cross and the rope (of the gallows) that he might gape in a gallows if he had earned threepence in the course of ten days, for with that craft he could not make pretensions of having done more work than he really had done. *Thraip*=to allege, to assert. See 'Kynd Kittok,' l. 5, and note. The word is still in use. Put inverted commas to lines 62-64.

68. *The Devill said*, "*Hardly*," &c.=The Devil said, "Constantly or boldly may this be." Cp. 'The Testament,' l. 115.

69. *Exerss*=Exercise. Fr. *exercer*.

"That samin tyme his office did exerce."

—'Croniclis,' iii. p. 86, l. 45, 287.

71-74. *Ane dysour*=A gamester said with words of strife that he cast up three sixes, and that the devil might stick him with a knife if he had not. But he had not, and the devil said, "Thy life is at an end." "Three sixes is the highest throw known excepting that of St Ghislain, who, playing against the Devil, threw sevens."—Hailes.

76-79. *Ane theif said*, &c.=Though I do not escape (the penalty of the law) till a strong gallows make me gape, yet I would gather or steal property in hell. *Chaip*=escape. Barbour uses the word—

"And how he chapyt wes throw caif."

—'Bruce,' ii. l. 24.

Sir David Lyndsay—

"Haue I nocht chaipit the widdie weil?"

—'Ane Satyre,' l. 4242.

See l. 4266.

81-83. *The fische wyffis*, &c.=The fishwives scolded and swore with strong voices, and gave themselves—soul, flesh, and bones—to the devil, with a shout on high. *Flett*=*pt.* of *flyte*, to scold. *Granis*=groans—hence strong, rough mode of speaking. So used in the North.

96. *To ban*, &c.=No one stood in awe—*i.e.* forbore to curse and swear—whether man or woman, great or small, rich or poor, or the clergy. Put a comma after *woman* (l. 97), and after *pure* (l. 98).

99, 100. *The Deuill said then*, &c.=Then said the devil, "By common law all false swearers must come to me."

101. *Als blak as pik*=As black as pitch—a common expression in the North. *Pik* is the present pronunciation.

105. Put the line within inverted commas.

XXXV.—LUCINA SCHYNNYNG IN SILENCE OF THE NICHT.

MSS.

M., B., and R.

EDITIONS.

H., text, with the title 'Dream,' pp. 23, 24; notes, p. 234.

S., with the title 'Dream of the Abbot of Tungland,' vol. i. pp. 313,

314.

Ph., with the same title as *H.*, pp. 28-30.

L., text, with the title 'The Birth of Antichrist,' vol. i. pp. 36-38;
notes, vol. ii. pp. 235-237.

Pr., pp. 187-190.

Sc., pp. 237-239.

REFERENCES.

Pinkerton, vol. ii. p. 465, 'The Dream,' and p. 476, with the title of the text.

Irving ('Scottish Poetry,' 1861), p. 248, ll. 26-30.

1. *Lucina*=The moon. See 'The Goldyn Targe,' l. 2.

2. *The hevin being all full of sternis bricht.* Cp.—

"Heigh In the hevynnis figure circulere
The rody sterres twynklyng as the fyre."

—'Kingis Quair,' st. 1.

3. *To bed I went, bot thair I tuke no rest.* Cp.—

"Bot slepe for craft on erth myght I no more."

—'Kingis Quair,' st. 2.

Chaucer—

"for day ne nyghte
I may nat slepe welnygh nought."

—'The Boke of the Duchesse,' vi. p. 136.

9, 10. *Ffor weirines, &c.* Cp.—

"And in my thoughtes as I leye
In a loge out of the weye
Beside a welle in a forest,
Wher after hunting I toke rest,
Nature and Kind so in me wroughte,
That halfe on slepe they me broughte;
And gan to dreame, to my thinking
With mind knowliche like making;
For what I dreamed, as me thought,
I saugh it, and I slepte nought."

—'Dreame,' vi. p. 55.

11. *Fremmit cheir*=Strange countenance. Somewhat similar to James I.—

"And quhilum In hir chiere thus a lyte
Louring sche was."—'Kingis Quair,' st. 161.

12-38. Put between inverted commas, as containing the words of "Dame Fortoun."

15. *Quhilk every warldly thing, &c.* Similar to James I.—

"This Is to saynē, how that eche estate,
As fortune lykith, thame will [oft] translate."

—'Kingis Quair,' st. 8.

16-20. *Full mony ane man*, &c. Cp. 'Kingis Quair,' st. 9, 159, &c. Similar to 'Ammianus Marcellinus'—

"Quivis beatus versa rota fortunæ ante
vesperum potest esse miserrimus."—xxvi. 8.

Cp.—

"For every worldes thinge is vein
And ever goth the whele aboute,
And ever stant a man in doute,
Fortune stant no while stille.
So hath ther no man al his wille,
Als far as ever a man may knowe
There lasteth no thing but a throwe.
The world stant ever vpon debate,
So may be sicker none estate,
Now here now there now to now fro
Now up now down the world goth so,
And ever hath done and ever shal."

—'Confessio Amantis,' i. Prologue, pp. 22, 23.

21-25. *Thy trublit*, &c.=Thy troubled spirit shall neither rest, nor shalt thou obtain a benefice till an abbot clothe himself in eagle's feathers, and fly up in the air among the cranes, and as a falcon go from east to west. The abbot is John Damian. *Degest*=grave, fixed, steady. It is used by Bishop Douglas—

"Kyng Latyn tho with sad and degest mynd
To hym answeris."—'Eneados,' iv. p. 92, ll. 25, 26.

28-30. *Thir terrible monsteris*, &c.=These terrible monsters shall go together and in the clouds beget Antichrist, till the whole air becomes infected with their poison. Cp. Eph. ii. 2.

32. *Symone Magus*. Cp. Act. viii. 9, ff.

33. *Merlyne*=Merlin. He is said to have been born in Brittany. His father was a demon or sylph, and his mother a druidess. He was trained by his father in all manner of knowledge, and became one of the most renowned of magicians.

34, 35. *And Jonet*, &c.=And Jonet the widow riding on a besom, with a wonderful (great) company of witches. The allusion is to the popular notion that witches ride through the air on besoms or brooms.

36, 37. *And syne*, &c. Cp. Apoc. viii. 7, ff.; ix. 16, ff.

38. *Be than*, &c.=By that time it shall be near the end of the world.

41. *My dreme it was so nyce*=Was so foolish, stupid. *Nice*. See Glossary of 'Kingis Quair.' Chaucer uses the word with this meaning applied to a person—

"Ne eke the wrecche Didalus,
Ne his childe, nyse Ykarus."

—'The House of Fame,' vi. p. 222
(ll. 919, 920, Skeat).

And Gower—

"I charge the to flee that vice,
That many a woman hath made nice."

—'Confessio Amantis,' i. p. 83.

And Lydgate —

“ For thu has played at dice,
Or at som other games nyce.”

—‘ The Childe of Bristow,’ p. 22, st. 67
(Camden Society, iv., 1859).

43-45. *Quhill*, &c.=Till I heard it told by many a man of truth, that an abbot intended to fly up into the sky, and that all his feather-coat was skilfully made.

48. *Ffull weill*, &c.=Full well I knew that success would never come to me till two moons were seen in the sky. *Thrift*=success in life, prosperity. See ‘Man, sen thy Lyfe is ay in Weir,’ l. 27, and note.

XXXVI.—MAN, SEN THY LYFE IS AY IN WEIR.

MSS.

M. and *B.*

EDITIONS.

E., with the title ‘Advice to Man to enjoy his Ain,’ vol. i. pp. 64-66.

H., text, with the title ‘Advice to spend anis awin Gudes,’ pp. 56, 57 ;
notes, pp. 262, 263.

S., with the same title, vol. i. pp. 342-344.

Ph., with the same title as *H.*, pp. 62, 63.

L., text, with the title ‘Advice to spend anis awin gude,’ vol. i. pp.
191, 192 ; notes, vol. ii. p. 345.

Pr., pp. 54-56.

Sc., pp. 317-319.

REFERENCE.

Pinkerton, vol. ii. p. 457, ‘Advice to spend anes awin gudes,’ and p.
477, ‘Man, for thy life is ay in weir.’

1. *Man, sen thy lyfe is ay in weir.* So Horace—

“ Quis scit, an adjiciant hodiernæ crastina summæ
Tempora di superi ?”—‘Carm.,’ iv. 7, ll. 17, 18.

And Ovid—

“ Certam præsens vix habet hora fidem.”—‘Ex Ponto,’ iv. 3, l. 50.

Weir=doubt. An example may be given from Barbour—

“ He vist richt weill, withouten weir,
That thai weill neir swm power had.”

—‘The Bruce,’ xvi. ll. 110, 111.

See 'Memento, Homo, quod cinis es,' l. 22, and note; and 'Ffollowis how Dumbar,' &c., l. 50, and note.

2. *And deid is*, &c. After the philosophy of Horace—

"Sed omnes una manet nox,
Et calcanda semel via leti."
—'Carm.,' i. 28, ll. 15, 16.

Tibullus has the same thought—

"Interea, dum fata sinunt, jungamus amores:
Jam veniet tenebris Mors adoperta caput;
Jam subrepet iners ætas, neque amare decebit
Dicere nec cano blanditias capiti."
—'Eleg.,' i. ll. 69-72.

And Propertius—

"Dum nos fata sinunt oculos satiemus amore:
Nox tibi longa venit, nec reditura dies."
—'Eleg.,' iii. 7, ll. 23, 24 (ii. 15, 23, 24).

Cp. Walter Mapes—

"Cur homo, vermiculus miserandæ sortis,
plurimum non respicit, non vectigal mortis,
quæ semper accelerat, semper est in portis."
—'De Avaritia et Luxuria Mundi,' p. 165, ll. 73-75.

3. *The tyme vnsicker and the place*. After Henryson—

"The hour of deth and place is uncertane."
—'The Three Deid Powis,' p. 30, l. 12.

Similarly Seneca: "Incertum est quo te loco mors expectet."—
'Epist.,' 26, 7.

4, 8, &c. *Thyne awin gude*, &c. Horace—

"Dum licet, in rebus jucundis vive beatus."
—'Sat.,' ii. 6, l. 96.

"Dum loquimur, fugerit invida
Ætas: carpe diem quam minimum credula postero."
—'Carm.,' i. 11, ll. 7, 8.

Martial says—

"Vive velut rapto, fugitivaque gaudia carpe."—vii. 47, 11.

5-8. *Gif it be thyne*, &c. These lines are obscure in construction. They may mean, If thou usest thy good thyself, it is thine; if thou refusest to use it, it is not thine—another has the profit of it.

9, 10. *Thow may to day*, &c. Cp. the Parable, St. Luc. xii. 13-21.

11. *And leif*, &c. = And leave another to embrace thy bags. *Braiss*=to embrace. Bishop Douglas uses the word—

"Brasand the poistis in armis, and durris cald."
—'Eneados,' ii. p. 97, l. 13.

13. *Quhill*, &c.=While you have time, dispone (a law term) or give away by legal document in such a way that, when you are gone, no man will kill or chase another.

17, 19. *Sum all his dayis*, &c. Cp. Cn. Cornelius Gallus—

“ Efficior custos rerum magis ipse mearum,
Conservans aliis, quæ periire mihi.

Hinc me sollicitum torquent super omnia curæ
Hinc requies animo non datur ulla meo.”

—‘Eleg.’ i. ll. 187, 188, and 191, 192.

19. *And newir is glaid at 3ule nor Paiss.* Two seasons of much rejoicing. Maitland says—

“ And we hald nather Yule nor Pace.”

—‘Satire on the Age,’ p. 24, l. 31
(Maitland Club).

25-27. *Sum grit gud*, &c.=One gathers much goods and hoards it up, and there come after him heirs that do not put the very smallest value on his hoarded property. See ‘Hermes the Philosopher,’ ll. 25-30.

27. *Auld thrift*=hoarded property. Icel. *þrifi*, *þrifa*, to seize; *þrifask*, to thrive—*i.e.*, to seize for one’s self. Lydgate uses the word—

“ His maister sed, what nede wer the
to selle thy thrift so hastily?”

—‘The Childe of Bristow,’ p. 19, st. 49
(Camden Society, iv., 1859).

Ess=ace, the single point marked on dice—hence the smallest jot. See ‘Murray,’ s. v.

29-31. *It is all thyne*, &c.=All is thine own which thou spendest here, and not all that depends on thee, or hangs on thee (but does nothing more, and therefore is not thine), but his who has the grace to spend it.

33-39. *Trest nocht ane vthir*, &c. The meaning of these lines is obscure. I have ventured to give them=Trust not that another will do to thee what thou wilt not do for thyself, for if thou doest, thy case is strange—*i.e.*, out of the ordinary course, or bad. Look how the child does towards the mother—*i.e.*, uses the mother as its riches whilst it has the opportunity—and take example from no other, in order that afterwards thy case may not be out of the ordinary course of things, or bad. Lord Hailes explains the lines thus: “Do not expect that another will do for you that which you would never do for yourself. The child draws milk from its mother’s breast, but gives nothing in return.”

XXXVII.—SURREXIT DOMINUS DE SEPULCHRO.

MS.

B.

In the MS. it comes immediately after the following, which has Dunbar's name.

EDITIONS.

L., text, with the title 'Of the Resurrection of Christ,' among the poems attributed to Dunbar, vol. ii. pp. 61, 62; notes, p. 416.

REFERENCE.

Pinkerton, vol. ii. p. 473.

1-4. *Surrexit*, &c. From the Roman Breviary on Easter Sunday at Mattins:—

“ *V. Surrexit Dominus de sepulchro,
Alleluja.
Res. Qui pro nobis pependit in ligno,
Alleluja.*”

5-7. *Quhame to annoynt*, &c. “Et cum transisset sabbatum, Maria Magdalene, et Maria Jacobi, et Salome emerunt aromata, ut venientes unguerent Jesum.”—St. Marc. xvi. 1.

7-24. *Quhen Godis angell*, &c. A paraphrase of St. Matt. xxviii. 2-7: “Et ecce terræ motus factus est magnus. Angelus enim Domini descendit de cœlo . . . erat autem aspectus ejus sicut fulgur, et vestimentum ejus sicut nix. Præ timore autem ejus exterriti sunt custodes, et facti sunt velut mortui. Respondens autem angelus dixit mulieribus: Nolite timere vos, scio enim, quod Jesum, qui crucifixus est, quæritis; non est hic, surrexit enim, sicut dixit. . . . Et cito euntes, dicite discipulis ejus, quia surrexit; et ecce præcedit vos in Galilæam.”

9, 10. *This angellis weid*, &c.=The dress of the angel was snow-white in colour. His face flamed as lightning, wonderfully bright. *Weid*=dress. A.S. *wéd*. See ‘Legends of the Saints,’ iii. ‘St Andrew,’ l. 913. *Fyrflacht*=sheet-lightning. *Fyr schacht* is a form found in the ‘Legends of the Saints.’ See iii. ‘St Andrew,’ l. 223, and note. In Banff and Aberdeen shires it is commonly applied to lightning at night without thunder. *Ferly*, used as an *adv.*=in a wonderful degree. It occurs as a noun in the ‘Legends of the Saints.’ See iii. ‘St Andrew,’ ll. 276, 278, 1032. It is still in common use=anything wonderful. It is also used as a *v.*=to wonder, to be astonished, as “I fairly at you.”

11. *Sepultour*=Sepulchre. A.Fr. *sepulture*, Lat. *sepultura*. Gower uses this form—

“ And than out of his sepulture
There spronge,” &c.—‘*Confessio Amantis*,’ i. p. 121.

17. *Behaldin*, &c.=Beholding the brightness of this angel, Mary Magdalene and Mary Salome were abased in spirit.

26, 27. *Thanking that mychty Campioun*=Thanking that mighty invincible Champion that won on the cross triumph of high victory. *Campioun*=warrior, champion. See ‘Murray,’ s. v. See ‘Done is a Battell,’ &c., l. 2, and ‘Legends of the Saints,’ iii. ‘St Andrew,’ l. 532.

33-37. *Pleiss we this Lord that did in battell byd*=Let us please this Lord that did endure battle for us, who had no other deliverance or help, till His back, body, and sides were bloody. *Byd*=to endure, to suffer. So in ‘The Destruction of Troy’—

“ A ! Troy, þat is tore with toures full hegh,
Myche baret shall þou bide.”
—Ll. 3482, 3483.

It is still used with this meaning, as : “I canna byde the pyne o’t.” See ‘Rycht airlye on Ask Weddinsday,’ l. 14.

34. *Bute nor beild*=Remedy nor shelter. *Bute*=remedy. A.S. *bót*.

“ Betere bote is noon to me
þan to His mercy truli me take
þat with His fleisch haþ made me free.”
—‘Hymns to the Virgin and Christ,’ “The sweetness of Christ,” p. 11, ll. 105-107.

Bishop Douglas says—

“ To wencust folkis is a confort and bute.”
—‘Eneados,’ ii. p. 89, l. 20.

Beild=shelter. The word is used by Henryson—

“ He ran restles, for he wist of na beild.”
—‘The Wolf and the Widder,’ p. 206, l. 89.

36. *He wes our mychte paviss, and our scheild*=He was our mighty buckler and our shield. *Paviss*=buckler, large shield. O.Fr. *pavois*, A.Fr. *pavise*, Low Lat. *pavisium*, *pavesium*. Forms—*pavyie*, *pavis*, *pavys*, *pauice*, *pauns*, *pavisse*, *pauish*, *paluaise*, *palueise*. Bishop Douglas says—

“ Quhilk thaim assalzeit thekyt with pavys hie.”
—‘Eneados,’ iii. p. 248, l. 8.

37. *Or Phebus dirknes him*, &c.=Before the darkening of the sun revealed Him or made Him known as God’s Son, &c. Cp. St. Matt. xxvii. 45, and St. Marc. xv. 33.

XXXVIII.—DONE IS A BATTELL ON THE
DRAGON BLAK.

MS.

B.

EDITIONS.

H., with the title 'Of the Resurrection of Chryste,' pp. 85, 86.*Ph.*, with the same title, pp. 89-91.*L.*, text, with the title 'On the Resurrection of Christ,' vol. i. pp. 247, 248; notes, vol. ii. p. 368.*Pr.*, pp. 85, 86.

REFERENCE.

Pinkerton, vol. ii. p. 473, 'Done is a battle on the dragoun black.'

1. *Done is a battell on the dragon blak.* *Dragon*=The evil one, Satan. Apoc. xx. 2: "Et apprehendit draconem, serpentem antiquum, qui est diabolus, et satanas."

3-5. *The zettis of hell*, &c. Cp. St. Petrus Damianus—

"Solus ululat tartarus
Rapta præda vacuus,
Fractos vectes et ferrea
Strata ploret mœnia
Quæ subruit rex gloriæ
Cum laude victoriæ."

—'Daniel,' i. p. 223, cxcii. ll. 7-12.

And—

"O vere digna hostia,
Per quam fracta sunt tartara,
Redempta plebs captivata,
Reddita vitæ præmia.
Cum surgit Christus tumulo,
Victor redit de barathro,
Tyrannum trudens vinculo
Et reserans paradisium."

—*Ibid.*, i. p. 88, lxxxi. ll. 17-24.

Or according to 'Brev. Rom.'—

"O veri cœli victima
Subiecta cui sunt tartara,
Soluta mortis vincula,
Recepta vitæ præmia.
Victor subactis inferis
Tropæa Christus explicat
Cœloque aperte subditum
Regem tenebrarum trahit."—*Ibid.*

4. *The signe triumphall*, &c. So the hymn 'De Sancta Cruce'—

"O crux, lignum triumphale."

—'Daniel,' ii. p. 79, c. st. 12.

6. *The saulis ar borrowit*=The souls are released. See 'Murray,' s. v.

7. *Chryst with his blud our ransonis dois indoce*. A figure taken from affixing one's name on the back of a bill to give it validity. Fr. *endosser, dos*=the back; Lat. *dorsum*.

9. *Dungin is the deidly dragon Lucifer*=The deadly dragon Lucifer is beaten. *Lucifer*. Cp. Isa. xiv. 12. *Ding*=to beat, to knock. Present conj. *ding, dang, dung*. See 'Legends of the Saints,' ii. 'St Paul,' ll. 10, 512.

10. *The crewall serpent*, &c. Cp. 1 Cor. xv. 55.

15. *He maid him*, &c.=He made him fail of that booty—*i.e.*, let go his hold. *Fang*=prize, booty. A.S. *fang*. Henryson uses the word with this meaning—

"Synne to the land he flew with thame gude speid
Fane of that fang."

—'The Paddock and the Mous,' p. 221, ll. 124, 125.

It is still used in Banffshire with *a* pronounced long, as *faang*=what is seized or taken.

18. *And lyk a lamb in sacrifice wes dicht*=And was offered in sacrifice like a lamb. A favourite term for Christ. Cp. St. Jo. i. 29.

19. *Is lyk a lyone*, &c. Cp. Apoc. v. 5. And—

"Sic de Juda leo fortis
Fractis portis diræ mortis
Die surgit tertia."

—'Daniel,' ii. p. 69, lxxxv. 10.

And—

"Tu parvi et magni
Leonis et agni
Salvatoris Christi
Templum extitisti."

—*Ibid.*, ii. p. 92, cxvii. 5.

20. *And as gyane*. Christ is sometimes called a giant. Thus Ambrose—

"Procedens de thalamo suo,
Pudoris aula regia,
Geminæ gigas substantiæ
Alacris ut currat viam."

—'Daniel,' i. p. 12, x. ll. 13-16.

In another hymn—

"Genus supremi numinis
Processit aula virginis,
Sponsus, redemptor, conditor,
Suæ gigas ecclesiæ."

—*Ibid.*, i. p. 21, xv. ll. 17-20.

And—

“Gigas velox, gigas fortis,
Gigas, nostræ victor mortis,
Accinctus potentia
Ad currendam venit viam.”

—‘Daniel,’ ii. p. 222, ccxli. 4.

21. *Sprungin is Aurora* = The Day-spring has arisen.

39. *Dispulit of the*, &c. = Despoiled of the treasure that he guarded.
Dispulit = despoiled. Bishop Douglas has the form *dispulzeit*—

“Dispulzeit of hys harnessing and weid.”

—‘Eneados,’ iv. p. 116, l. 10.

ȝemit = guarded. A.S. *gēman*, *gyman*. Bishop Douglas uses the word—

“Ay quhill thai nicht the wallis hie haue ȝemit.”

—‘King Hart,’ i. p. 116, l. 26.

XXXIX.—FFREDOME, HONOUR, AND NOBILNES.

MSS.

M., *B.*, and *R.*

In *B.* no author's name is given.

EDITIONS.

E., with the title ‘Satyre on Covetousness,’ vol. ii. pp. 95-97.

H., text, with the title ‘Of Covetice,’ p. 168; notes, pp. 297, 298.

L., text, with the title ‘Of Covetyce,’ vol. i. pp. 175, 176; notes, vol. ii. pp. 339, 340.

Sc., pp. 300-302.

REFERENCE.

Pinkerton, vol. ii. p. 438, ‘Fredome, honoure, &c.’; and p. 474, ‘Fredome, honour, and nobilnes.’

1-7. *Ffredome*, &c. Cp. Bishop Douglas—

“Pece is put out of play,
Welth and weifair away,
Lufe and lawte bayth tuay
Lurkis ful dern.

Langour lent is in land, all lychnes is lost,
Sturtyn study hes the steyr, distroyand our sport;
Musing marris our myrth half mangit allmost;
So thoctis thretis in thra our breistis ourthort;
Bailfull byssynes bayth blys and blythnes can bost.”

—‘Eneados,’ iii. p. 142, ll. 10-18.

Walter Mapes makes a similar complaint—

“ Senes avaritiæ sunt inbuti felle,
odor lucri pueris est dulcior melle;
nolle pudicitiam, nummos autem velle,
hoc omnes discunt ante alphabeta puellæ.”
—‘De Avaritia Sæculi,’ p. 162, ll. 84-87.

And—

“ Pars in avaritiæ declinat errorem,
lucri de re qualibet approbans odorem,
festinat efficere semper ampliorem
si poterit, recte, si non, quocunque modo, rem.”
—‘De Avaritia et Luxuria Mundi,’ p. 163, ll. 5-8.

Maitland says—

“ With gredines ar infected all estaittis.”
—‘Aganis Covetyce,’ p. 102, l. 8 (Maitland Club).

1. *Ffredome* = open-heartedness, liberality. See ‘All Erdly Joy returns in pane,’ l. 29; and ‘Quhome to sall I complene my wo,’ l. 28, and note. Walter Mapes says—

“ Hinc liberalitas prorsus evanuit,
pollet cupiditas quæ mundum polluit.”
—‘De Mundi Cupiditate,’ p. 168, ll. 29, 30.

2. *Meid* = mood, courage. A.S. *mōd*, courage. Barbour uses the word—

“ The Erll, that wes of mekill mude,
Said.”—‘Bruce,’ xix. ll. 622, 623.

“ Meed ” is still a common pronunciation in the North.

4. *And all for causs of covetice*. Cp. 1 Tim. vi. 10. Chaucer says—

“ My teeme is alway oon, and ever was;
Radix omnium malorum est cupiditas.”
—‘Prologe of The Pardoner,’ iii. p. 68.

Cp.—

“ For-thi, my sone, gyf þow be wyf,
þow mon forbere gret couatyce,
Sen It for-dois perfytt sciens,
And gud prayere, and consciens,
And blindis hart, wyll & thocht,
That thai to Resone se rycht nocht.”
—‘Ratis Raving,’ i. ll. 1366-1371.

And—

“ Set neuer thi hart one cowatice;
For cowatice is rut of all evill,
And makis obediens to the deuil.”
—*Ibid.*, iii. ll. 260-262.

Maitland says—

“ This taill is trew and suirer nor the Bass,
Malorum radix cupiditas.”
—‘Aganis Covetyce,’ p. 104, ll. 71, 72
(Maitland Club).

7. *And play*, &c. = And mirth is valued little.

9. *Halking*, &c. The three chief manly amusements are turned into gambling.

11. *Thair is no play*, &c. Cards and dice were favourite and often expensive amusements of James IV. A few examples of the sums given to the King for this purpose will suffice :—" 1488. Item, the saim da [xxj^{ti} da of September] to the King himself to play at the cartis, xj royse nobillis and a half; summa, xx ti. xiiij^s."—"Accounts of the Lord High Treasurer,' vol. i. p. 95. " 1488. Item, On 3wle da, to the King himself to play at the dyss and cartis, xl demyss, xxviiij ti."—*Ibid.*, p. 100. " 1489. Item, The saim nycht [xvj da of September] to the King to play at the dyss, xx^{ti} angellis, xxiiij ti."—*Ibid.*, p. 120. " 1490. Item, The xviiij day of Aprill, in Lythqow, to the King quhen he plaitt with the Erle of Anguss and the Larde of Halkat at the dyce xx^{ti} vnicornis, xviiij ti."—*Ibid.*, p. 133. " 1491. Item, The saim da [Sanct Meychellis day] efter none, to the King to play at the cartis with Johne Sinklare and the Prothonotar, x vnicornis, ix ti."—*Ibid.*, p. 172.

14, 15. *Ane laird*, &c. Cp. 'Quhome to sall I complene my wo,' l. 23.

16, 28. Cp. Bishop Douglas—

" Baill has banist blythnes, bost gret brag blawis,
Prattis are reput policy and perellus paukis;
Dignite is laid doune, dath to the dur drawis;
Off tratlis and of tragedeis the text of all talk is;
Lordis are left landles be vnleyll lawis,
Burgis bringis hame the boithe to breid in thar baulkis,
Knychtis ar kouhubis, and commonis plukyt crawis."

—'Eneados,' iii. p. 145, ll. 2-9.

17. *In burghis, to landwart and to sie* = In towns, in the country, and on sea—i.e., everywhere and among all classes.

19. *Vennesoun*, &c. A reference to the hospitality and good living of former times.

29-31. *And lairdis*, &c. Cp. Bishop Hamilton—"Quhay takis ouer sair mail, ouer mekle ferme or ony blake maillis, fra thair tennands, or puttis thair cottaris to ouir sair labouris, quhair throw the tenentis and cottaris is put to herschip."—"The Seuint Command") p. 98.

30. *Somer meill* = Meal intended for use during summer, till the new crop was reaped. Still a common expression.

31. *Ryce* = Bushes. See 'The Goldyn Targe,' l. 28. Forms—*rese*, *ryce*, *rise*.

35. *And that full nyce* = silly. See 'Lucina schynnyng in silence of the nicht,' l. 41.

37-39. *And quha*, &c. Cp. Walter Mapes—

" Ad majus etiam augmentum scelerum,
nemo misericors est erga miserum;

surdi sunt divites ad preces pauperum,
nec usquam pauperis est iter prosperum.
Cum ante divitem pauper ingreditur,
ejus petitio nulla recipitur;
si moram fecerit, foras expellitur,
et ei janua post tergum clauditur.
Si pauper veniat ad aulam divitum,
crudelis Cerberus negat introitum;
si talem crederem Plutonis aditum,
nimis accederem tutus ad obitum."

—'De Mundi Cupiditate,' p. 168, ll. 49-60.

Maitland has the same complaint—

"Som will nocht spair for favour nor for feid,
To tak thair nichtbouris roumes our thair heid,
Quhilk thay and thairs hes bruikit this lang tyme."

—'Poems,' p. 102, ll. 17-19 (Maitland Club).

42. *And sett not by*, &c.=And value not this world a'cherry. *Sett by*=to value. See 'On Discretioun in Geving,' l. 22.

XL.—RYCHT AIRLIE ON ASK WEDDINSDAY.

MSS.

M., *B.*, *K.*, and *Ab.*

EDITIONS.

Pn., text, with the title 'The Twa Cummers,' vol. i. pp. 113, 114;
notes, vol. ii. p. 414.

S., with the same title, vol. i. pp. 232, 233.

L. from *B.*, text, with the title 'The Twa Cummeris,' vol. i. pp. 81, 82;
notes, vol. ii. pp. 277, 278.

Pr., pp. 93-95.

Sc., p. 146.

REFERENCE.

Pinkerton, vol. ii. p. 441, 'Airly on ane wednesday,' and p. 477,
"* * airlie on ash wednesday.' Here follows the *Ab.* text—

Richt arly one ask Wednisday,
Drinkande ye Wyne sat cūmaris tua;
The tane couche to ye toyir complene,
Granand ande supband couch sche say,
"This lang lentrin it makis me lene."

One couch befor ye fyir sche sat,
God wait gif sche was gret & fat,
3et to be feble sche did hir fene;
An sche said, "cūmar lat preif of yat,
This lang lētrin It makē me lene."

" My fair, suet cūmar," q ye toyir,
 " ʒe tak yat meġnes of ʒour modir ;
 Ale Wyne to tast sche wald disdene
 Bot malwasy, and nay drink vyir ;
 This lang lentryn it makis me lene."

" Cūmar be glaid baitht ewin & morrow,
 The gud quhar eīde ʒe beg or borrow,
 Fra our lang fasting ʒoue Refrene,
 And lat ʒour husband dre ye sorrow ;
 This lang lentryn it makē me lene."

" ʒour counsaile, cōmar, Is gud," q sche,
 " Ale ale to tene him yat I do,
 In bed he is norcht wortht ane bane ;
 File ains ye glas & drink to me ;
 This lang lentryn it makē me lene."

Off wyne out of ane chopin stoip,
 Thai drank tua quartis, bot soip & soip,
 Off droucht sic axis did yame strēne ;
 be yane to mend yai hed gud hoip ;
 That lang lētrin suld no^t mak yai lene.

q. Dunbar.

1. *Rycht airlie on Ask Weddinsday*=Ash Wednesday, the first day of Lent—so called from the custom of sprinkling ashes on the heads of penitents, introduced by Pope Gregory the Great.

2. *Drynkand the wyne satt cumeris tway*. *Cumer*. Fr. *comere*, god-mother, hence a woman given to talking gossip: still used in the North for a woman of somewhat unpolished manners or doubtful morality.

3. *The tane couth to the tother complene*. *Tane*=thet one; *tother*=thet other; *thet*=A.S. *þæt*, *n.* of article. The words are always preceded by the def. article, and are still in common use, as, "The tane said t' the tither." They are found in Barbour—

" And soyne the tañe he haß our-tane,
 And with his sper him soyne haß slayñe.
 The tothir turnyt and schot agayñe."

—'Bruce,' xvi. ll. 123-125.

" The tane into the tither did say,
 'Whaur sall we gang, and dine the day?'"

—'The Twa Corbies,' ll. 3, 4.

4. *Graneand and supband coud scho say*=Groaning and sipping she began to say, or she said. *Grane* is still the pronunciation in the North. Barbour uses *graynys* and *granyng*, as—

" Men herd nocht ellis bot granys & dyntis."

—'Bruce,' xiii. l. 35.

See *ibid.*, xiii. l. 157.

5. *This lang Lentern*=This long season of Lent. *Lentern*, A.S. *lengten*, *lencten*=spring, and *ryne*=course. Barbour uses the word—

“Schir Eduard, fra the sege wes tañe,
A weill lang tyme about it lay,
Fra the lentyryne.”—‘Bruce,’ x. ll. 813-815.

By an Act of Mary (1551) it was enacted that any one eating flesh without licence should have his goods confiscated. It is entitled “Anent eating of flesh in Lentrone, and vthers daies forbidden.”—P. 6, c. 36. By an Act of James VI. (1594), entitled “Anent the certaine time of Lentrone,” &c., the words are: “That in all time cumming, the time of Lentrone sall be certaine, fra the first daie of *Marche inclusiue*, to the first day of *Maij exclusiue*.”—P. 14, c. 221.

6-10. *On cowch besyd the fyre*, &c.=She sat on a couch beside the fire: God knows if she was not big and fat, yet she feigned she was feeble, and she kept on saying, “Here is proof of it, this long time of Lent makes me lean.” A satirical touch to show how comfortably the cummers kept themselves. *Cowch*=couch, as in the ‘Lord Treasurer’s Accounts’—“1507. Jan. 7: Item, for tua steik bukrame to be ane cowch to the Queine, xxviiij s. Item, for ane stane of woll to it, x s. Item, for making of said cowch, and carding of the woll to it,” &c. *Prief*=proof. See ‘The Fenzet Freir of Tungland,’ l. 28.

12. *3e tak that nigirtness*, &c.=You have inherited that leanness from your mother. *Tak*=to get by heredity—still in common use in Banffshire. *Nigirtness*=leanness.

14. *Bot mawasay*=Except Malmsey wine—i.e., wine from Napoli de Malvasia, a town in the south-east coast of the Morea: “Upon that hylle is a cite called Malvasia, where first grewe Malmasye, and yet dothe; howbeit it groweth now [A.D. 1506] more plenteously in Candia and Modena, and no where ellys.”—‘Pilgrimage of Sir R. Guildford’ (Camd. Soc.), p. 12. Flem. *malmasier*, *malnesein*; Dut. *malvaseye*, *malvezie*. This wine was imported at times from Belgium and Holland. Thus A. Halyburton: “Item, 3er and moneth affor wryttin [anno 1493 in October], bocht [in] Medylburgh, and laid in the L. Marye 2 bottis of mawysse, ilk bot cost 6 ti. 16 s.”—‘Ledger,’ p. 17. “Item, paid to Gyllis wan Allowin, serwand to Barnit Faron of Brugis, ffor 2 bottis Mallwissy that And^o. Mowbray bocht fra Jon Bregandin in Medylburgh the 4 day of Januar anno [14]98. Som, 12 ti. 13 s. 6.”—*Ibid.*, p. 91. “Item, bocht in Medylburgh and layd in the samyn [‘Nelboyll,’ a ship] at that samyn tym, a bot of mallvissye, cost at the furst buying 5 ti. 15 s.”—*Ibid.*, p. 181. This wine was at one time used only by the great. It is often mentioned by old poets. See note on ll. 51-57 of ‘We that ar heir in Hevin’s Glory.’ *Bad*=endured, suffered, allowed—i.e., condescended to drink. Present conj., *bide*, *baid*, *bidden*, to endure. Still used with the meaning of the passage, and applied to persons and things, as, “I canna abide or bide him”; “I canna bide that wine—it’s aneuch t’ ugg a soo.”

21-23. *Your counsale*, &c. = "Your advice, cummer, is good," said she. "All I do is to annoy him, or put him into bad humour, for he is not worth a bean in bed." Cp. Lydgate—

"all that for me thu dos pray,
helpeth me not, to the uttermost day,
the value of a pese."

—'The Childe of Bristowe,' p. 21, st. 62.

XLI.—BE 3E ANE LUVAR, &c.

MS.

B.

EDITIONS.

L., text, with title 'Gude Counsale,' vol. i. pp. 177, 178; note, vol. ii. p. 340.
Pr., p. 88.

REFERENCES.

Pinkerton, vol. ii, p. 478—'Be ye an luer think ye not ye suld.'
Sc., pp. 306, 307.

9. *Be 3e ane lear*, &c. Similarly—

"And als þu kep the our al thinge,
þow be neuer taynt with a leisinge;
For lesing is sa foul a smyt,
That quhay sa euer be taynt with It,
It smytis sa sare It partis neuer,
And fra al gud men garris thaim seuer."

—'Ratis Raving,' iii. ll. 59-64.

10. *Be 3e ane tratlar*, &c. Cp.—

"And reul thi Word quhill þow art 3onge,
For lyf and ded lyis in thi twnge."

—'Ratis Raving,' iii. ll. 289, 290.

15. *Be nocht of langage*, &c. = Speak not where ye should be silent. Somewhat like—

"Here all men say and lytill spek."

—'Ratis Raving,' iii. l. 157.

And—

"And euer be mastyr of thi twnge."

—*Ibid.*, iii. l. 191.

18. *Be nocht sa set*=Be not bent or have not your mind fixed on such.

20. *Be nocht our prowde*, &c. Cp.—

“ And be þow neuer sa hely born,
Dryve neuer pwre na riche to scorne,
It grevis god, and feid the makis,
And oft god lufis at men here lakis.”

—‘Ratis Raving,’ iii. ll. 133-136.

22. *Be nevir he to sklander*, &c. Similarly—

“ And gif þow wyll gud men the price,
Be neuer bakbytar one na wyf,
Of nakyne persone ill þow spek,
For that is bot a vyvys vrek.”—

—‘Ratis Raving,’ iii. ll. 81-84.

XLII.—SEN THAT I AM A PRESONEIR.

MSS.

B. and *R.*

In *R.* the first two stanzas only.

EDITIONS.

L., text, with the title ‘Bewty and the Presoneir,’ vol. i. pp. 22-26;
notes, vol. ii. pp. 226-230.

Pr., pp. 100-105.

REFERENCE.

Sc., with the translation of the first stanza, p. 184.

1. *Sen that I am a presoneir.* A song with the title “Lady, help þour Presoneir,” is mentioned in ‘The Complaynt of Scotland’ p. 64, l. 28, as one of the “sueit sangis of Scotland.” It may have been this poem. Such allegorical poems were not uncommon, and pageants were performed in which the virtues and the vices were represented. Cp. ‘The Dance of the Sevin Deidly Synnis’ by Dunbar himself, and ‘King Hart’ by Bishop Douglas. Halle describes such a pageant, called ‘Le Fortresse Dangerus,’ exhibited at the Court of Henry VIII. on

New Year's Night, 1512 : " The thirde daie of Marche the Cardinall made to the Kyng and the Ambassadors a greate and a costly banket, and after that a Plaie and a Maske : thair garmentes were russet sattin and yelowe ; all the one side was yelowe face and legge, and all the other side was russet. On Shrove Tewesdaie, at night, the said Cardinall to the Kyng and Ambassadors made another supper, and after supper thei came into a great chamber hanged with arras, and there was a clothe of estate and many braunches, and on every braunche xxxii torchettes of waxe ; and in the nether-ende of the same chamber was a Castle, in whiche was a principall Tower, in whiche was a cresset burning ; and two other lesse Towers stode on euery side, warded and embat-tailed ; and on euery Tower was a banner ; one banner was of iii rent hartes, the other was a ladies hand gripyng a mannes harte ; the third banner was a ladyes hand turnyng a mannes harte. This Castle was kept with Ladies of straunge names ; the first Beautie, the second Honor, the third Perseveraunce, the fourth Kyndnes, the fifth Con-stance, the sixte Bountie, the seuenthe Mercie, and the eight Pitie. These eight Ladies had Millian gounes of white sattin, euery ladie had her name embraudered with golde on their heddes calles and Millein bonettes of gold with jewelles. Vnder nethe the basse for-tresse of the Castle were other eight Ladies, whose names were Dan-gier, Disdain, Gelousie, Unkyndnes, Scorne, Malebouche, Straunge-nes ; these Ladies were tired like to Women of Inde. Than entered eight Lordes in clothe of golde, cappes and all, and great mantell clokes of blewe sattin ; these Lords were named Amorus, Noblenes, Youth, Attendaunce, Loyaltie, Pleasure, Gentlenes, and Libertie : the Kyng was chief of this compaignie. This compaignie was led by one all in crimosin sattin with burnyng flames of gold, called Ardent Desire, whiche so moved the Ladies to geve over the Castle, but Scorne and Disdain saied they would holde the place ; than Desire saied the Ladies should be wonne, and came and en-couraged the Knightes ; than the Lordes ranne to the Castle (at which tyme was shot a gret peale of gunnes), and the Ladies defended the Castle with rose water and comfittes, and the Lordes threwe in dates and orenge and other fruites made for pleasure ; but at the last the place was wonne ; but lady Scorne and her compaignie stubbornly defended tham with boows and balles, till they were driven out of the place and fled. Then the Lordes took the Ladies of honor as prisoners by the handes, and brought them doune and daunced to-gether verie pleasauntly, which much pleased the straungers ; and when thei had daunced their fill, than all these disvisered themselves and were knownen : and than was there a costly banket. And when all was done the straungiers tooke their leaue of the Kyng and the Cardinall, and so departed into Flaunders, gevyng to the Kyng much commendacion."—Halle's 'Chron.,' vol. ii. fol. 92, edit. 1549, folio (as quoted by Laing). *Presoneir*=Fr. *prisonier*. Cp. Chaucer—

"What plesse you to commaunde or seye,
Here I am you to obeye
To my power, and al fulfille,
And prisoner bide at your wille."

—'The Dreame,' vi. p. 61.

ee 'The Goldyn Targe,' p. 8, l. 209.

5. *I govit*=I gazed. *Gove*=to gaze; Icel. *gafa*, Ger. *gaffen*. Forms, *goif*, *gofe*; *goup* in Banffshire=to look in a silly or stupefied way. Bishop Douglas uses both these forms—

"Sic way he wrocht that, quha thair tred lyst gove,
Na takynnis suld convoy thaim to his cove."

—'Eneados,' iii. p. 165, ll. 9, 10.

7. *Quhill I wes tane withouttin test*=Till I was taken without trial—i.e., without making any resistance. *Test*, aphetic form of *contest*.

13. *Is this your gouirnance*, &c.=Is this your mode of action, &c.—

"All your gate and your gouernaunse graidly to telle."

—'Destruction of Troy,' l. 656.

17. *Thai had me bundin to the zet*=They had bound me to the gate. *Yett* is still the pronunciation. *Bundin*. So 'Havelok'—

"Hwan grim him hauede faste bounden."—L. 545.

And—

"For yif ich hauede þer ben funden,
Hauede ben slayn, or harde bunden."

—*Ibid.*, ll. 1427, 1428.

21. *Do wait*=keep watch. *Wait*=watch. O.Fr. *waiter*, *gaiter*, *guaiter*=to watch. The verb occurs several times in 'The Destruction of Troy'—

"But the knight . . .
Segh the ladies o lofte legghen to waite."

—Ll. 8241, 8243.

And—

"He may [me] wayten for to slo."

—'Havelok,' l. 512.

The line should have inverted commas.

23. *Ontill my lady*, &c.=To my lady I dare affirm or lay a pledge that you are too poor a prisoner—i.e., a prisoner not worth having.

28. *To luke on me he thocht greit deyne*=He disdained to look on me. *Deyne*=disdain. See 'Legends of the Saints,' iii. l. 353, and note.

29. *I durst nocht pleyne*=I dare not complain. See 'Legends of the Saints,' iii. l. 179, and note.

30. *For he had fetterit mony affeir*=He had put in chains many a companion. *Affeir*=a feir. Forms—*fere*, *feer*. A.S. *ge-féra*.

31. *With petouss voce*, &c.=With piteous voice I said. *Sene*=*seyen*, to say. Cp.—

“Ne of the spusing seyen nay.”

—‘Havelok,’ l. 2886.

35. *Scorne was bourdour in the hall*=Scorn was jester in the hall. See ‘The Testament,’ p. 57, l. 73; and note, p. 112.

36. *And oft on me his babill schuke*. Babill was a staff ornamented with a carved ass’s head affixed to one end, and used by the Court fool as the badge of his office. Sir David Lyndsay classes fools among those useless hangers-on kept by the rich—

“Thir Iugglars, Iesters, and idill curtchours,
Thir carriers, and thir quintacensours,
Thir babil-beirers, and thir bairds.”

—‘Ane Satyre,’ ll. 2605-2607.

See Murray, *s. v.* “Bauble.”

38-40. Put within inverted commas.

38. *That methis ws neir*=That comes within our bounds. A.S. *mæð*, measure.

42. *Breve a bill*=write a bill.

46. *Fair Scherwice fur*=Fair Service went. *Fare*=to go. *Fur*, *pt. t.*

“Per he yet on hunting for.”

—‘Havelok,’ l. 2382.

[Jason] “ffore to þe fer syde, noght aferd was.”

—‘Destruction of Troy,’ l. 853.

“And how scho furth suld caryit be,
Or euir he fure, than ordainit he.”

—‘Bruce,’ xvi. ll. 287, 288.

48. Put within inverted commas.

51-53. Put within inverted commas.

51. *Lat we 3one presoneir be schent*=If we allow yon prisoner to be destroyed. *Schend*=to destroy. A.S. *scendan*, to destroy. So Barbour—

“Thai war that tym sa fowly schent.”

—‘Bruce,’ vii. l. 615.

55. *I hecht, com I ourthort*=I promise, if I come across. Chaucer says—

“The dores wer alle of adamauntȝ eterne,
I-clenched overthward and endelong
With iren tough.”

—‘The Knightes Tale,’ i. p. 153 (ll. 1132-1134).

Barbour says—

“Tharfor thre dykis ourthwort he schar.”

—‘Bruce,’ viii. l. 172.

Athort is the form still used in the North as *prep.* and *adv.* *Thorter*

=to harrow a field across the furrows. A.S. *thweork*, Icel. *thvers*, across—*um thvert*.

58. *And ay the wawart kepit Thocht*=And Thought always kept the vanguard. Barbour frequently uses the word under the forms *waward*, *vaward*, and *vawarde*—

“Thai of the waward.”—‘Bruce,’ xii. l. 340.

60. *And Bissines the grit gyn brocht*=And Business brought the great engine. *Gyn*=engine. Fr. *engin*. See l. 67. Barbour uses the word—

“The Engynour than deliuerly
Gert bend the gyne in full gret hy,
And the stane smertly swappit out.”

—‘Bruce,’ xvii. ll. 681-683.

And Bishop Douglas—

“Within ane quhyle the castell all about
He seigit fast with mony sow and gyne.”

—‘King Hart,’ i. 116, ll. 17, 18.

The great gun is perhaps Mons Meg, which figured largely in the sieges of the early part of the reign.—M.

73. *Thai fryit*. A misprint for *fyrit*. *Deliuerly*=quickly. Fr. *delivre*. The word is used in ‘R. R.’—

“And stoppe sone and delyverly
Alle the gappis of the hay.”

—vii. p. 137.

See ‘Legends of the Saints,’ i. l. 226, and note.

77. *Lustely thay*, &c.=Without a judge, or there being no judge, they boldly acted in contempt; such strokes and struggling were astir or going, that the Seemliest—*i.e.*, Lady Beauty—to whom he was prisoner, was herself besieged or assailed. *Lack*=to undervalue, to condemn, to act in contempt. *Stychling*=struggle (?) Point with a semicolon after “juge.”

82. *This he wes banist and gat a blek*=Thus he was banished and got a stain. *This*=thus. So Lauder—

“Contyneward this in to thair odius Sin.”

—‘Ane godlie Tractate,’ l. 205.

And—

“Sen all Estaitis this gois astray.”

—‘The Lamentation of the pure,’ l. 85.

83. *Comparisone wes erdit quick*=Comparison was buried alive.

89. *Fra Sklandir*, &c.=From the time Slander heard Lust had discomfited his enemies, he full soon assembled a seemly host. *Sklandir*. Fr. *esclandre*. Old people in the North still pronounce the word in this way, as well as *sclaulner*. “It is nocht possibill to gar extorsione be vitht out murmur . . . and diuisione vitht out desolatione and sklander.”—‘The Complaynt of Scotlande,’ p. 154, ll. 30-32.

92. *And raiss*=and rose. Still the pronunciation in the North.

95. *And fals Invy that no thing lanis*=And false envy that hides nothing. *Lane*=to hide; Icel. *leyna*, to hide.

“ And how longe shalle we hele and layne
The treson of launcelote du lake.”

—‘Le Morte Arthur,’ ll. 1678, 1679.

96. *Blew out on Luvis presoneir*=disparaged. A common expression still in use.

101. *Linege*=lineage, race. Fr. *lignage*.

“ Quhilk suld be mine be law of rycht lynage
Of Hungus blude.”

—‘The Croniclis of Scotland,’ ii. p. 407, ll.
32,454, 32,455.

So Lauder—

“ Thay suld be of ane lynage leill.”

—‘Ane Compendious and Breve Tractate,’
p. 15, l. 385.

103. *Indost*. See ‘Done is a Battell on the Dragon Blak,’ p. 156, l. 7.

105. *Be that of eild*, &c.=By that time Good Fame’s heir was (come) of age. *Eild*=age. Another form is *elde*. A.S. *ylde*, old age. See ‘Legends of the Saints,’ iii. l. 114.

106. *And cumyne to continwatioun*=And was come to the inheritance of his property. *Continuation*, a law term, from Lat. *continuare*, to continue uninterruptedly, to hand down from one to another; hence to inherit, as “*continuare fundos*.” See ‘Vocabularium Utriusque Juris,’ s. v.

109, 110. *He gat*, &c.=He got confirmation of all that belonged to his mother without doubt or hesitation. *Confirmation*, a law term =a making sure of one’s rights. The name of the decree in favour of an execution in the commissary court. *Were*=doubt. *Aucht* is still in common use in the question, “Fah yaucht that?” (Keith), or “Fah aicht that?” (other districts)=“To whom does that belong?”

111. *And baid still*=And abode there. *Bide*=to stop, to stay, to abide. Present conj. *bide*, *bed*, *bidden*. A.S. *bidan*, *bād*=to wait. As, “He bed a’ day.” “I’ll need t’ tack the gett noo, for I’ve bidden geyan lang.” Barbour says—

“ And baid thair till his menȝe all
War cummyn our in full gret hy.”

—‘Bruce,’ ix. ll. 413, 414.

XLIII.—THIR LADYIS FAIR, THAT MAKIS REPAIR.

MSS.

M., *B.*, and *R.*

EDITIONS.

E., with the title 'The Benifite of them who have ladies wha can be gude Soliciters at Court,' vol. i. pp. 206-208.

S., with the same title, vol. i. pp. 251, 252.

L., with the title 'Of the Ladyis Solistaris at Court'—text, vol. i. pp. 92-94; notes, vol. ii. p. 282.

Pr., pp. 136-138.

Sc., pp. 147-149.

REFERENCE.

Pinkerton, vol. ii. p. 464, "Thir ladeis fair," and p. 480, "Thir ladyis fair that makis repair."

8. *Thair menes*=their complaints. A.S. *mēnan*, to complain. It is still so pronounced, and is at times used with the same meaning, as—"She maid an unco mene ti me aboot her bairn."

9. *With littill noy*, &c.=With little trouble they can carry through with skill. *Noy*=trouble, annoyance; It. *noia*, trouble; O.Dut. *noeyen*, *noyen*. Cp. O.Fr. *anoier*, *anuier*, *anueir*; Fr. *ennuyer*=It. *esser in odio*, and Lat. *esse in odio*. See 'Court of Venus,' i. l. 685. Wyclif uses the verb—"Thei had tailis like scorpions, and the might of them was to *noye* men for fyve monethis."—'Apoc.' ix. 10. *Convoy*=to carry through, to accomplish. Bishop Douglas uses it—

"Not onexpert to convoy sik a thing."

—'Eneados,' iv. p. 110, l. 8.

11. *Richt myld and moy*=Very mild and demure. *Moy*=affected in manner, demure. Fr. *mon*, *mol*, f. *molle*; Lat. *mollis*. So—

"Weill of hir smylinge simpyll and coy,
With fenzeand fair nocht mak our moy."

—'The Thewis of Gud Women,' ll. 19, 20.

13, 14. *Thay do no miss*, &c.=They commit no fault; but if they kiss and keep a "tryst," what matter? *Miss*=error, mistake.

"Thus, do thai mys, thai have the wyt."

—'The Thewis of Gud Women,' l. 258.

Gower uses the word—

“Pride is of every mis the pricke.”

—‘*Confessio Amantis*,’ i. p. 154.

And Sir David Lyndsay—

“I counsall 3ow this misse t’amend.”

—‘*Ane Satyre*,’ l. 1190.

Bot gif=though. *Collation*=a bringing together, then promise to meet, union, meeting. O.Fr. *collacion*, Lat. *collationem*. Sir David Lyndsay uses the word—

“And, als, he maks 3ow supplicatioun

This nicht to mak with him collatioun.”

—‘*Ane Satyre*,’ ll. 437, 438.

17, 18. *Wit 3e weill, Thay haif grit feill*, &c.=Know ye well, they have great understanding to advocate a matter. *Feill*=understanding. See ‘*Court of Venus*,’ note, p. 167; and ‘*Montogomerie*,’ s. v. *Solist*=to advocate. Lauder uses the noun—

“Gret murmour is, and mony sayis,

That sum Solistars, now thir dayis,

Vincusis Laweris in thare cause.”

—‘*Office and Dewtie of Kingis*,’ ll. 425-427.

19. *Trest as the steill*=True as steel. Chaucer uses the phrase—

“The wise and worthie, the secret, true as stele.”

—‘*The Assembly of Foules*,’ iv. p. 206.

Another example—

“Thofe þat þei wer Aȝtrew

As Any stele þat bereth hew.”

—‘*How the Gode Wife taught her Daughter*,’ p. 47, ll. 95, 96.

“Trew so stan.” See ‘*Sir Tristrem*,’ ll. 115, 270, and note on l. 115.

25. *Thairfoir I reid*, &c.=Therefore I counsel, if ye have a plea or a matter in dispute. *Pley*=plea, suit, process at law. Fr. *plait*, *plaid*; Prov. *plach*, *plag*, *placht*, *plait*, *plai*; Dut. *pleit*; Lat. *placitum*. Sir David Lyndsay—

“Sum afore jugis makand pley.”

—‘*Ane Dialog*,’ &c., l. 5527.

31, 32. *Suppois*, &c.=Granted they spend, no one knows of it, and their property is none the less.

33-37. *In quyet place*, &c.=In quiet place, if they have space, in less than two hours they are able, at a fit opportunity, to obtain some favour from those who have the settlement of the suit. *Thocht*=granted, if. *Within less nor twa howris*. Still the common mode of expression. *Nor*=than, in daily use in parts of Banffshire (Keith). *Purchess*=to procure, to get. Fr. *pourchasser*. Chaucer has the word—

“For to purchase his good wille.”

—‘*R. R.*,’ vii. p. 120.

35. *Percaice*=on opportunity, at a fit time—corresponding to Lat. *casus*, opportunity, occasion.

40. *Thair seilis*, &c.=Their seals are appended. *Pend*=to affix, aphetic form of *append*.

45-48. *Sic ladyis*, &c.=Such wise ladies are to be held in estimation, to say the truth, who can form such devices or plans, and nothing or no one can bear down or get the better of them or their honesty. *Pryis*=to value, to esteem. Fr. *priser*, Lat. *pretium*. Bishop Douglas uses the word—

“So precious that it prysit wes but peir.”

—‘King Hart,’ i. p. 88, l. 28.

Read *nane* for *not*.

47. *Suppryiss*=to bear down, to crush, to get the better of. Fr. *supprimer*. Bishop Douglas uses the word—

“Heyr Turnus and Camylla gan devys

Practikis of weir, the Troianis to supprys.”

—‘Eneados,’ iv. p. 47 (heading of cap. x.)

XLIV.—IN PRAYS OF WOMAN.

MSS.

M. and *B.*

EDITIONS.

L., with the title ‘In prais of Wemen’—text, vol. i. pp. 95, 96; notes, vol. ii. p. 283.

Pr., pp. 138-140.

Sc., pp. 149-151.

REFERENCE.

Pinkerton, vol. ii. p. 462. He says: “A paltry piece in praise of women. . . . It is subscribed *quod Dunbar in prays of woman*, but I daresay he is innocent of it.” And p. 480.

1, 2. *Now of wemen*, &c. Cp. the poem ‘A Praise of Women,’ attributed to Chaucer—

“For of alle creatures that ever wer get and borne,
This wote ye wel, a woman was the best.”

—viii. p. 186.

3, 4. *Thay suld*, &c. Cp.—

“ For every man were holden hem to serve,
And do hem worship, honour, and servise,
In every maner that they best coude devise.”

—‘A Praise of Women,’ viii. p. 182.

13-21. *Thay ws consaif*, &c. Cp.—

“ For we ought first to thinke on what manere
They bringe us forth, and what peyne they endure
First in our birth, and sith fro yere to yere
How busely they done hir busie cure,
To keepe us fro every misaventure
In our youth, whan we have no might
Our selfe to keepe, neither by day nor night.
Alas ! how may we seye on hem but wele,
Of whom we were fostered and ybore,
And ben al our succour, and ever trewe as stele,
And for our sake ful oft they suffer sore ? ”

—‘A Praise of Women,’ viii. p. 182.

19-21. *Thay ar*, &c. Cp. Sir Walter Scott—

“ O, Woman ! . . .
When pain and anguish wring the brow,
A ministering angel thou ! ”

—‘Marmion,’ canto vi., xxx.

23. *That fowll*, &c. A reference to the proverb, “It is a filthy bird that files its own nest”—Kelly’s ‘Scottish Proverbs,’ p. 138.

XLV.—QUHA WILL BEHALD OF LUVE THE CHANCE.

MS.

B.

EDITIONS.

‘British Bibliographer,’ by A. Weber, vol. iv. p. 192.

L., text, with the title ‘Inconstancy of Luve,’ vol. i. p. 172 ; note,
vol. ii. p. 338.

Pr., pp. 90, 91.

REFERENCES.

Pinkerton, vol. ii. p. 481, ‘Quha wald behald of luve the chance.’
Sc., pp. 188, 189.

1-8. Let him who wills, behold the chance of love with sweet deceiving countenance, in whose fair dissembling no one may rest assured; which is begun with inconstancy and ends not without change. She holds no service continuously. Put a comma after "will."

9-16. *Discretioun and considerance*, &c. Discretion and thought are entirely out of her mode of life, wherefore its short pleasure may not last. She is so fond of new acquaintances that the old are forgotten. Thus I give over the observance of love's charge.

17-24. *It is ane pount of ignorance*, &c. It is one of the points of ignorance to live in such a condition of misery, since misspent time benefits no creature. To remain true in love would be as silly as to bid a dead man dance in his grave. Omit comma after "dance."

XLVI.—IN MAY AS THAT AURORA DID VPSRING.

MSS.

M. and *B.*

It appears to have been in *A.*, under the title 'The Disputation between the Merle and the Nychtingale.'

EDITIONS.

H., text, with the title 'The twa Luves erdly and devyne,' pp. 89-93; note, p. 276.

Ph., with the same title, pp. 93-98.

L., text, with the title 'The Merle and the Nychtingaill,' vol. i. pp. 216-220; notes, vol. ii. p. 363.

Pr., pp. 43-48.

F., pp. 63-67.

Sc., pp. 325-330.

REFERENCE.

Pinkerton, vol. ii. p. 452, 'The tua luves erdly and divine,' and p. 482.

2. *With cristall ene.* See 'The Thistle and the Rose,' p. 183, l. 9.

3-6. *I hard a merle*, &c. Cp. Lydgate—

"Amyddis the gardeyn stode a fresh lawrer,
Theron a bird syngyng bothe day and nyghte,
With shynnyng fedres brightar than the golde weere,
Whiche with hir song made hevy hertes lighte,

That to beholde it was a hevenly sighte,
How toward evyn and in the dawning
She ded her payne most amourosly to synge."

—'The Chorle and the Bird,' p. 181.

7. *This wes hir sentens*, &c.=This was her meaning, or the substance of her song. So l. 15. Cp. It. *sentenza*, *sentenzia*.

" . . . ché le mie parole
Di gran sentenza ti faran presente."

—'Paradiso,' vii. ll. 23, 24.

8. *A lusty lyfe*, &c. Cp. 'Court of Venus,' i. p. 25, l. 313. Cp. *ibid.* for the whole poem, i. pp. 25-37. *Lusty*, cp. *ibid.*, l. 313, and note, p. 163. Cp. 'The Cuckow and the Nightingale.'

" 'What?' quod she, 'thou art out of thy minde !
How might thou in thy churlenesse finde
To speake of Loves servauntes in this wise?
For in this world is none so good servise
To every wight that gentle is of kinde.'"

—iv. p. 224.

Cp. this whole poem with Dunbar's.

9-11. *Vndir this brench*, &c. Cp. 'The Goldyn Targe,' ll. 28-30. Similar to Lydgate—

" Sote herbers, withe condite at the honde,
That wellid up agayne the sonne shene,
Lyke silver stremes as any cristalle clene,
The burbly waves in up boyling,
Round as byralle ther beamys out shynynge."

—'The Chorle and the Bird,' p. 181.

13. *With suggurit notis new*. The word is used in 'The Court of Love'—

" And for a word of sugared eloquence."

—iv. p. 165.

14. *Quhois angell fedderis*. Cp. Burns, though with different idea—

" The golden hours flew past on angel wings."

16. *All luvve*, &c. Cp. the following beautiful words—

HYMNS TO THE VIRGIN AND TO CHRIST.

" Loue is þe swettiste þing
Þat heere in erþe men may han ;
Loue is goddis owne derlinge ;
Loue bindiþ boþe blood & baan.
In loue, þerfore, be oure likinge ;
I knowe no betere won ;
For me oonli, & my louynge,
Loue makiþ boþe but oon.

But al fleischli loue schal fare
 As doop þe flouris of may,
 And schal be lastande na mare
 But as it were an hour of a day,
 And sorewen aftir þat ful sare
 Her lust, her pride, & al her play,
 Whanne þei aren cast in care,
 In-to pyne þat lastiþ ay."

—'The Love of Jesus,' p. 25, ll. 105-120.

17, 18. *With notis*, &c. Cp. 'The Goldyn Targe,' ll. 8-12, 19-21, and Lydgate—

"It was a verray hevenly melodye,
 Evyne and morowe to here the byrddis songe,
 And the soot sugred armonye,
 Of uncouth varblys and tunys drawn sa longe,
 That al the gardeyne of the noyse rong."

—'The Chorle and the Bird,' p. 182.

19. *Quhill rong*, &c. Cp. 'The Goldyn Targe,' l. 24.

21-23. *Lo, fresche Flora*, &c. Cp. 'Complaynte of a Loveres Lyfe.'

"In May, when Flora, the fressh lusty quene,
 The soyle hath clad in grene, rede, and white."

—viii. p. 6.

And—

"Whanne Flora, quene of plesaunce," &c.

—'The Dreame,' vi. p. 55.

29-32. "*O merle*," &c. Cp.—

"If y loue ony erþeli þing
 Þat paieþ to my wille,
 And sette my ioie in foule likinge,
 Whanne it may come me tylle
 I may drede at my departyng
 Þat it wole be attir & ille,
 For all my welþis ben wepinge
 Whanne peyne my soule wolde spille."

—'The Love of Jesus,' p. 24, ll. 57-64.

38, 39. *That crukit aige*, &c. = That crooked age makes one or agrees with serene youth, whom nature made of diverse or opposite conditions, modes, or dispositions.

44, 45. *That him of nocht*, &c. = That made him of nothing in His own image, and Himself died to save him from death.

46. *O, quhithir*, &c. = O, whether was shown in this true love or not?

47. *He is most trew*, &c. Cp.—

"For soþe þe kinde of loue is þis,—
 Þere it is trusty and trewe,—
 To stoonde euere in stabilnes,
 And chaunge neuere for no newe."

—'The Love of Jesus,' p. 24, ll. 81-84.

60. Omit the point after "grace."

77. *Hir goldin tressit hairis redomyt.* Cp. 'The Goldyn Targe,' ll. 61, 62.

105-112. Cp. the "ythand pleid" of the two birds with the "allegorical paraphrase of the matins for Trinity Sunday" in the poem of 'The Court of Love,' iv. pp. 179-183.

115. *Quhois ythand pleid*=Whose continuous contest. *Ythanid*=continuous, steady. Icel. *iðinn*, assiduous. Barbour uses the word—

"Men may se be his [ythand] will."

—'Bruce,' iii. l. 285.

And Bishop Douglas—

"Thir war the inwarde ythand seruitouris."

—'King Hart,' i. p. 86, l. 17.

Eident is the present form in Banffshire.

XLVII.—NOW CUMIS AIGE QUHAIR 3EWTH HES BENE.

MS.

B.

EDITIONS.

H., text, with the title 'Of Luve erdly and divine,' pp. 79-82; notes, pp. 275, 276.

S., with the title 'Now cummis Aige quhair Youth has bene,' vol. ii. pp. 20-24.

Ph., with the same title as *H.*, pp. 83-86.

L., text, with the same title, vol. i. pp. 221-224; and notes, vol. ii. pp. 363, 364.

Pr., pp. 303-306.

Sc., pp. 330-333.

9. *So as the ta*=So as the one. The common expression at the present day. *Ta*=*thet a*. Barbour says—

"The ta part to thar pail3ownys,
The tothir part went in the toune Is."

—'Bruce,' iii. ll. 239, 240.

See 'Rycht airle,' &c., l. 3, and note.

13-16. *No man hes curege*, &c.=No man has abilities to write what pleasure there is in perfect love who has delight in feigned love, for

their kind or nature is quite contrary to each other. *Curege*=abilities, talents. *Kyndnes*=kind, nature, A.S. (*ge*)*cynd*.

19-21. *Full weill*, &c.=Full well it is for him who can imprint upon his heart, or in any way cause it to consent to turn his mind to true love.

22. *And still the quarrell to sustene*. A figure taken from jousting. Cp. the French *soutenir la gageure*.

27, 28. *Bot quhair*, &c.=But where I could tell of one joy, I could tell of fifteen troubles.

33, 34. *Quhair*, &c.=Where I had trouble for my meed, I hope for reward, and over and above thanks.

39. *Quhair I had denger and diseiss*. =Where I had danger and distress. *Diseiss*=pain. Barbour uses the word—

“ And to reherß thar auld diseise
Dois thaim oft-syß confort and ese.”

—‘ Bruce,’ iii. ll. 563, 564.

And—

“ So great diseise and in so little while,
So little joy that felt I never yet.”

—‘ The Court of Love,’ iv. p. 166.

Similar to—

“ His loue he hap me now sent
Þat euery bale may bete ;
Sipen þat myn herte was brent
In cristis loue so sweete,
Al woo fro me awei is went,
And we neuere aȝen schulen mete.”

—‘ The Love of Jesus,’ p. 28, ll. 187-192.

45. *I wald all wy*=I wish every man. *Wy*=man. A.S. *wiga*, a warrior. Forms—*weye*, *wye*. Henryson uses the word—

“ Thair is na wy that will my harmis wreck.”

—‘ The Lyoun and the Mouse,’ p. 164, l. 134.

And Bishop Douglas—

“ Sone slaid scho down wnsene of ony wy.”

—‘ Eneados,’ ii. p. 260, l. 15.

49-51. *Befoir quhair*, &c.=Formerly, when I durst not out of shame discourse of my love, or tell her name, I now think it were honour and fame that it were seen to all the world.

50. *My lufe discure*=My love uncover.

55, 56. *Befoir no wicht*=I did not make complaint in presence of any person, so much did her right to exact a penalty put me into confusion (?). *Wicht*=person.

“ Such wo was wroght of y^t worthy wyght w^t wondis wan.”

—‘ The Skryvener’s Play ’ (Camden Society, 1859), p. 11.

And—

“ So wofull wyghtis was neuer none.”—*Ibid.*, p. 11.

Denger=power to exact a penalty. M.L. *damnum*=a fine imposed by legal authority; then=the limits over which the right of a lord to the fines for territorial offences extended; then=the enclosed field of a proprietor. "Si quis caballum in *damnum* suum invenerit."—('Leges Lutiprand' in Duc.) It is=Fr. *domage*, *dommage*, *dommaige*, as "Animalia in damnis dictorum fratrum inventa"—"bestes trouvées prinses en domage."—('Monast. Ang.' in Duc.) Hence *damage*=trespass, intrusion into the close of another; *damage feasant*, whence Fr. *damager*=to distrain cattle. Then *domigerium*=power to exact a *damnum* or fine for trespass. Then *domager* would pass into *domger*, *danger*. "Icelles bestes se boutèrent en un *dangier*, ou *paturage* defendu." See Wedgwood, 'Dictionary of English Etymology.' Cp. Chaucer—

"Narcissus was a bachelere
That Love caught in his daungere,
And in his nette gan him so straine."—'R. R.'

Then came the meaning=right to exact a fine. See l. 62.

57. *And now I sett nocht by a bene.* So Chaucer—

"'No other lif,' sayd he, 'is worth a bene.'"
—'The Merchaundes Tale,' ii. p. 163.

61, 62. *I haif a luve*, &c.=I have a love in whom no power to exact a fine has place.

67, 68. *Vnquyt*, &c.=I neither do nor say a thing without reward, nor spend a thought of love in vain. *Sane*=sayen, to say.

73-76. *Ane lufe*, &c. Cp. the lines—

"Loue is lijt, & a birþun fyne;
Loue gladiþ boþe zonge and oolde;
Loue is wiþout ony pyne,
As louers han me toolde.
Loue is goostli, deliciouse as wijn,
þat makij men boþe big & bolde;
To þat loue y schal me so faste tyne,
þat y in herte it euermore holde."

—'The Love of Jesus,' p. 25, ll. 97-104.

75. *And for the kynd*, &c.=And for the race of man so meet or fit.

79. *Is none sa trew a luve as he.* Cp.—

"For-þi, loue þou as y þee rede;
Crist is trewe loue, as I þe telle."

—'The Love of Christ,' p. 25, ll. 89, 90.

85, 86. *Is non but grace of God*, &c.=I know there is no one without the grace of God that can in youth take this into consideration or thought, because this false deceiving world guides man in the green flower of youth in such a manner.

XLVIII.—THE THISTLE AND THE ROSE.

MS.

B.

EDITIONS.

E., with the title 'The Thistle and the Rose,' vol. i. pp. 15-26.*H.*, text, pp. 1-7, notes; pp. 223-226.*Ph.*, pp. 13-22.*S.*, vol. i. pp. 264-273.*L.*, text, with the title 'The Thrissill and the Rois,' vol. i. pp. 3-10, notes; vol. ii. pp. 211-221.*Pr.*, pp. 118-126.

REFERENCES.

Pinkerton, vol. ii. p. 481, 'The Thistle and Rose.'*Dr Henry's* 'History of Great Britain,' vol. vi. p. 604, edit. 1793.*Veitch*, eight stanzas, vol. i. pp. 222-225.*Fitzgibbon*, twelve stanzas, pp. 83-86.*Sc.*, pp. 166-176.*Irving*, vol. i. pp. 395, 432, 433, 439, with quotations, ll. 1-28, p. 346, ll. 127-147, p. 347.*Irving* ('Scottish Poetry,' 1861), pp. 232-235.

The poem was written in honour of the marriage of James IV. with Margaret, eldest daughter of Henry VII., in 1503. The poet says—

"And thus I wret, as 3e haif hard to forrow,
Off lusty May vpone the nynt morrow."

The marriage took place at Holyrood, August 8, 1503, so that the poem was written three months before the celebration of the marriage. In stanza i. the poet tells the season of the year when the poem was written. Aurora looks through the window and calls upon him to awake out of his "slomeriing" (ii.) "Fresche May" stands before his bed and calls upon him to awake at once "for schame," and "go wryt" something in her honour (iii., iv.) The poet finds excuse (v.), but the lady insists (vi.), and the poet obeys (vii.), rises, dresses himself, and follows her into a garth "most dulce and redolent off herb and flour, and tendir plantis sueit" (viii.) Then comes a description of the morning (ix., x.) Nature commands Neptune and Eolus—

"Nocht to perturb the wattir nor the air ;

And Juno—

“That scho the hevin suld ksep amene and dry”—

(xi.) Command is given (xii.) to call every beast, bird, flower, and herb into her presence—

“To hir thair makar to mak obediens.”

The “swyft Ro,” is sent forth (xiii.) to call the beasts, the “restles Sualow” the birds, and the Yarrow the flowers. All appear “in twynkling of ane e,” and the lion is crowned king of beasts (xiii.-xvii.) “Syne crownit scho the Egle King of Fowlis” (xviii.) “The awfull Thrissill” is made king of the flowers (xix.-xxi.), and the Rose queen (xxii., xxiii.) Then all flowers and birds hail her as queen (xxiv.-xxvii.)

1, 2. *Quhen Merche*, &c. After Chaucer—

“Whan that Aprille with his schowres swoote
The drought of Marche hath perced to the roote.”

—Prologue to the ‘Canterbury Tales,’ i. p. 73.

4, 5. *And lusty May*, &c. Cp. ‘The Goldyn Targe,’ ll. 19, 20.

5. *Had maid*, &c. So ‘The Goldyn Targe,’ l. 10.

7. *Quhois armony*, &c. In ‘The Cuckow and the Nightingale’ *harmony* is used for the singing of birds—

“Accordaunt with the birdes armony.”

—iv. p. 222.

And—

“For nevir yitt sich melodye
Was herd of men that might dye.”

—‘R. R.,’ vii.*p. 35.

7. *To heir it wes delyt*. Similar to Chaucer—

“ . . . And somme songen clere
Layes of love, that joye it was to here.”

—‘Legende of Goode Women,’ viii. p. 48.

9-14. *Me thoct Aurora*, &c. Similar to Chaucer—

“And Lucifer, to chace away the nyghte,
Ayen the morowe our orisont hath take,
To byd alle lovers out of hire slepe awake.”

—‘Complaynte of a Lovers Lyfe,’ viii. p. 6.

9. *Cristall ene*. Montgomerie uses the same—

“Of hir tua cristall ees.”

—‘In Prais of his Maistres,’ p. 185, l. 28.

Cp. ‘The Goldyn Targe,’ l. 5, and ‘In May,’ &c., p. 174, l. 2.

11. *And halsit me*=And saluted me.

12. *On quhois hand*, &c. Cp. ‘In May,’ &c. pp. 174, 175, ll. 17-23.

15-21. *Me thoct fresche May*, &c. This description of May is much after the description of the ground in May in 'R. R.'—

"And than bycometh the ground so proude,
That it wole have a newe shroude,
And makith so queynt his robe and faire,
That it had hewes an hundred payre,
Of gras and flouris, ynde and pers,
And many hewes full dyvers:
That is the robe I mene, iwis,
Through which the ground to preisen is."

—vii. p. 15.

17. *Full of mansuetude* = Full of gentleness. Lat. *mansuetudo*. See 'Montgomerie,' L., p. 214, l. 11.

18. *In brycht atteir*, &c. See 'In May,' &c., p. 175, l. 23.

19. *Hevinly of color*, &c. This enumeration of colours is not uncommon. So Chaucer—

"With floures white, blewe, yelowc, and rede."

—'The Assembly of Foules,' iv. p. 196.

And—

"In May, when Flora, the fressh lusty quene,
The soyle hath clad in grene, rede, and white."

—'Complaynte of a Loveres Lyfe,' viii. p. 6.

20. *Balmit in dew*. Cp. 'The Goldyn Targe,' l. 25.

31. *And plane thair sorrow* = Complain of their sorrow. *Plane* = to complain, to lament. Fr. *se plaindre, je plains*. Lydgate—

"Forgete him nouhte that playne in poverté."

—'A Prayer to Saint Leonard,' p. 205.

And—

"Floures open upon every grene,
When the lark, messengere of day,
Salveth the uprist of the sonne shene,
Most amerosusly in April and in May."

—'On the Mutability of Human Affairs,' p. 23.

And—

"The larke with song is Phebus massageer."

—'The Triumph of Virtue,' p. 218.

37. *Vptryss, and do thy observance*. Imitated from Chaucer—

"Er it was day, as sche was wont to do,
Sche was arisen, and al redy dight;
For May wole have no sloggardye a night,
The sesoun priketh everygentil herte,
And maketh him out of his sleepe sterte,
And seith, 'Arys, and do thin observance.'"

—'The Knightes Tale,' i. p. 121.

For the phrase "do thy observance," see also 'The Court of Love,' iv. pp. 131, 151, and 'Chauceres Dreame,' vol. vi. p. 124.

41. *Illumynit*, &c. = Covered over or glittering with light from the bright eastern skies, richly enamelled with new azure light.

43-59. *Quhen this wes said, &c.* Cp. 'Complaynte of a Loveres Lyfe'—

" I rose anon, and thocht I wolde goon
Into the wode, to here the briddes singe,
When that the mysty vapour was agoon,
And clere and feyre was the morwenyng;
The dewe also lyke sylver in shynynge
Upon the leves, as any baume swete,
Till fry Tytan with hys persaunt hete

Had dried up the lusty lycour nywe,
Upon the herbes in the grene mede,
And that the floures of many dyvers hywe,
Upon the stalkes gunne for to sprede,
And for to splaye, golde-borned in hys spere,
That doune to hem cast hys bemys clere."

—viii. pp. 6, 7.

47. *In to this garth, &c.* See 'The Goldyn Targe,' l. 40.

49. *And grene levis, &c.* Cp. 'The Goldyn Targe,' l. 15.

50. *The purpoure sone, &c.* Cp. 'The Goldyn Targe,' l. 7. Similar to Lydgate—

" The golden chayre of Phebus in the eyre
Chasith mistis blake, that thay dar not appere;
At whos uprist mounteyns be maade so feyre,
As thei were newly gilt with his bemys clere."

—'On the Mutability of Human Affairs,' p. 24.

57. *And as the blisfull, &c.* = And like the sound of the hierarchy or "sons of God" that brings bliss. Cp. 'Hiob,' xxxviii. 7.

58. *The fowlis song, &c.* Cp. 'The Goldyn Targe,' l. 6.

60, 61. *O, luvaris fo, &c.* Cp. 'Complaynte of a Loveres Lyfe'—

" And hertys hevye for to recomforte
From dreryhed of hevye nyghtis sorowe."

—viii. p. 6.

62. *Haill May, &c.* Cp. 'The Kingis Quair,' st. 33, 34.

64, 65. *Dame Nature gaif ane inhibitioun, &c.* Inhibitioun, a law term. *Inhibere* = "id verbum pro prohibere, vel impedire accipitur. Sic *inhibentur* actiones."—'Vocabularium Utriusque Juris,' s. v. "Inhibere."

68. *Effray suld flouris nor fowlis on the fold.* The *s. affray* is applied to the effects of a storm in 'The Flower and the Leaf'—

" And whan the storm was cleane passed away,
Tho in white that stooode under the tree,
They felte nothing of the grete affray,
That they in grene withoute had in ybe."

—iv. p. 251.

71. *Scho ordand*, &c. = She ordained. In 'The Assembly of Foules,' all birds are made to appear before Nature—

" And in a launde, upon an hille of floures,
Was sette this noble goddesse Nature;
Of branches were her halles and her boures
Ywrought, after her craft and her mesure;
Ne there was foul that cometh of engendure,
That there ne were prest, in her presence,
To take hir dome, and yeve hir audience."—iv. p. 201.

And—

" Of foules of every kinde,
That in this world have fetheres and stature,
Men mighte in that place assembled finde,
Before that noble goddesse of Nature."—iv. p. 205.

73. *And every flour*, &c. = And every flower having medicinal powers, from the smallest to the greatest.

75. *As thay had wont in May, fro 3eir to 3eir*. Cp.—

" But first were chosen foules for to singe,—
As yere by yere was alway hir usaunce,
To sing a roundel at hir departinge,
To do Nature honour and pleasaunce."

—'The Assembly of Foules,' iv. p. 215.

76. *To hir thair makar to mak obediens* = To pay their homage to her who is their maker. *Obediens* = homage, respect. Used by old people in Banffshire.

78. *The swyft Ro*. Chosen on account of his fleetness, as the swiftest messenger.

80. *The restles Suallow*. Restless, because mostly on the wing; also chosen on account of the swiftness of its flight.

83, 84. *Full craftely*, &c. = Full wisely she took an oath of the Yarrow, which sped forth as swift as any arrow. *Yarrow*, A.S. *gearwe*, readily; *gearo*, ready; *gearwian*, to make ready. The plant milfoil (*Achillea millefolium*). The plant was under the dominion of Venus, and was cleansing, "but it most of all bindeth." Its virtues were numerous. "The leaues of Yarrow doe close up wounds and keepe them from inflammation or fiery swelling: it stancheth bloud in any part of the body."—Gerard's 'Herbal.' It received its name *Achillea* (*Achilleos*, Ἀχιλλεῖος) from Achilles, who discovered its properties. It was called *Supercilium Veneris* by the Romans, and in Galicia in Spain it still bears the name of "Cejas de Venus," as well as those of "Hèrba d'os Carpinteiros" and "Aquilea."

91. *Curage leonyne* = heart or disposition becoming a lion. *Curage* = heart. Fr. *courage*. So Gower—

" Whiche sheweth outwarde a visage
Of that is nought in the corage."

—'Confessio Amantis,' i. p. 18.

And—

“ This proude king in his corage
Humillite hath so forlore.”

—‘*Confessio Amantis*,’ i. p. 141.

Leonyne=becoming a lion. So Chaucer—

“ No thing might aswage,
“ His heigh entent in armes and labour;
So was he ful of leonyne corage.”

—‘*The Monkes Tale*,’ iii. p. 209.

And ‘*Clariodus*’ (1830)—

“ *Clariodus*, the flour of Mars his knichtes,
Full lustilie into his weidis him dichtis
With knichtlie cheir and curage leonine.”

—P. 78.

94. *Rycht strong of corpis*, &c.=Right strong of body, fair of build, without compeer or match. *Corps*=body. Cp. ‘*Chanson de Roland*’—

“ Pinabels, mult ies ber.
Granz ies e forz e tis cors bien mollez.”

—Ll. 3899, 3900.

Fassoun. See l. 128. *Feir*=compeer, match, companion. A.S. *gefēra*, a companion on the road. Barbour uses the word under the forms *feir* and *ferē*—

“ Rycht as he were
A volf, a theif, or a thefis fere.”

—‘*The Bruce*,’ vi. ll. 469, 470.

95. *Lusty of schaiþ*, &c.=Fair and strong of shape, and light in his motion.

96-98. *Reid of his cullour*, &c. This is the blazoning of the royal arms of Scotland. Sir David Lyndsay speaks thus of the death of Magdalene, eldest daughter of Francis I., and wife of James V.—

“ Thocht thou hes slane the hevinly Flour of France,
Quhilk impit was in to the Thrissil kene,
Quhairin all Scotland saw thair hail plesance,
And maid the Lyoun rejoysit frome the splene.”

—‘*The Deploration of Quene Magdalene*,’ ll. 197-200.

104. *Schawis*=coverts, groves; A.S. *scaga*. Cp. Icel. *skogr*. Henryson uses the word several times—

“ Ane thornie schaw thair wes of greit defence.”

—‘*Schir Chantecler and the Foxe*,’ p. 119, l. 23.

117. *And all thay maid him homege and fewte*. Cp. Barbour—

“ Maid him manrent and fewte.”

—‘*The Bruce*,’ xx. l. 129.

118. *And he did thame ressaif with princely laitīs.* *Laitīs* = manners. So—

“So come a lyonne with latys un-mylde.”

—‘*Sir Isumbras*,’ l. 180.

119. *Quhois noble yre is proceir prostratis* = Whose noble ire is capable of defending the prostrate or fallen. This line has caused much difficulty. It has been suggested to read *parcere* for *proceir*. This correction is founded on the proverbial saying which occurs in reference to the armorial bearings of the Kings of Scotland—“*Fouxe le commun proverbe, Parcere prostratis scit nobilis ira leonis.*” See ‘*Le Simbol Armorial des Armoires de France, et d’Escoce, et de Lorraine*,’ by Maistre Jehan le Feron, escuyer, p. 21 (Paris, 1555).

124. *And mak a law for wycht fowlis*, &c. = And make one law for strong birds and for wrens—*i.e.*, small birds. *A* = one; present form = *ae*. *Wycht* = active, vigorous, able-bodied, warlike. Cp. *Icel. vígr* and *víg* = war. It is often used by Barbour, coupled with hardy—

“I haue twa sonnys wicht and hardy.”

—‘*The Bruce*,’ vii. l. 263.

“Therlys sonnys, þat boþe were wight,
To servè them were nevir sadde.”

—‘*Le Morte Arthur*,’ ll. 460, 461.

125. *And lat no fowll of ravynne do efferay* = And let no bird of prey cause terror by making an outcry. O.Fr. *effroi*, noise, outcry; *faire effroi* = to make an outcry for the purpose of creating an alarm.

“That is to say, the foules of ravine

Were highest sette.”—‘*The Assembly of Foules*,’ iv. p. 202.

128. *Discirnyng all thair fassionis and effieiris* = Thoroughly examining all their make or build, and behaviour or manner of conducting themselves. Barbour uses both words—

“Therfor I think of hym to reid,
And till schaw part of his gud deid,
And till discryve ȝow his fassoun.”

—‘*The Bruce*,’ x. ll. 276-278.

And—

“For he wes off full fayr effer,
Wyf, curtaif, and deboner.”

—*Ibid.*, i. ll. 361, 362.

131-147. Lord Hailes says: “This is an ingenious exhortation to conjugal fidelity, drawn from the high birth, beauty, and virtues of the Princess Margaret.”

137-140. *And*, &c. = And let no vile nettle and full of vice match her, the goodly flower-de-luce, and let no wild weed full of churlishness compare to her, the nobleness of the lily. *Fallow to* = to be a fellow to, to match.

141. *Nor hald non vdir flour in sic denty*=And hold no other flower in such esteem.

142. *As the fresche Ross, of cullour reid and quhyt*. This line, no doubt, has reference to the union of the Houses of York and Lancaster, in the marriage of Henry VII. and Elizabeth, daughter of Edward IV., whose daughter was Margaret, wife of James IV.

150. *Aboif the lilly, illustare of lynnage*. By the lily is meant France. The poet exalts the house of Tudor above that of Valois. *Illustare*=famous, Fr. *illustre*. "Ande now, illustir princes," &c.—'The Complaynt of Scotlande,' p. 2, l. 4.

162-182. *Thane all the birdis song*. This is after the conclusion of 'The Court of Love,' iv. pp. 179-183. Cp. 'In May as that Aurora did vpspring,' p. 178, ll. 105-112.

183-185. *Than all the birdis song, &c.* Cp. 'The Assembly of Foules'—

"And with the shouting whan hir song was do,
That the foules made at hir flight away,
I woke."—iv. p. 216.

185. *And with a braid*=And with a bound—i.e., all of a sudden, in a trice. Icel. *bragd*=a quick motion, *bregda*=to 'change, to start, to awake out of sleep; A.S. *bredan, bregdan*. Bishop Douglas uses the word—

"Apon the wappynnis rynniss with a braid."
—'Eneados,' iii. p. 251, l. 2.

188. *And thus I wret*=And thus I wrote. The same form is still in common use in the North, but *wr* is always pronounced *vr*, as *vratch*=wretch, *vrath*=wrath, &c., as "The vratch o' a vricht vrait the vret [writing] a' vrang."

189. *Off lusty May vpone the nynt morrow*. Cp.—

"Of Decembre the tenthe day,
Whan hit was nighte, to slepe I lay," &c.
—'The House of Fame,' vi. p. 197.

Gavin Douglas says, in his description of May in the Prologue to the twelfth book of the translation of Virgil's 'Æneid'—

"And with this word, in chalmer quhair I lay
The nynt morow of fresche temperat May,
On fut I spreit."—iv. p. 88, ll. 19-21.

Cp. Introduction to 'The Court of Venus,' p. xxx.

XLIX.—IN VICE MOST VICIUS HE EXCELLIS.

MSS.

M., B., and R.

EDITIONS.

E., with the title 'Donald Owyr's Epitaph,' vol. ii. pp. 209-211.*L.*, text, with the title 'Aganis Treason,' vol. i. pp. 135, 136; notes, vol. ii. pp. 315, 316.*Pr.*, with the same title, pp. 150-152.

REFERENCES.

Pinkerton, vol. ii. p. 439, 'In vyce maist witness,' and p. 473, 'In vice most vicious he excells.'*Sc.*, One stanza, with remarks on the poem, pp. 224, 225.

David Laing says: "This Donald was a natural son of Angus, the natural son of John Lord of the Isles; and having usurped that title, he was, with some of his abettors, forfeited in 1503, when the Western Islands of Scotland became the property of the Crown. The name Donald Owre in Gaelic signifies 'Donald the dark-brown man.'" "1494. The expens maid vppone the vittaling of the Tarbert and the Kingis schippis, the tyme the King past in the Ilis, the 3ere of God, etc., nynte and four 3eris. . . . Item, deliuerit to . . . and to Donald Owre, be the said precept and commaund, xv chalderis iiij bollis meile; price the boll iiij š.; summa xlvij ti. xvj š."—"Accounts of the Lord High Treasurer,' vol. i. p. 244. "1497. Item, that samyn day [xxvj day of Junij], giffin be the Kingis command to Donald Our in Edinburgh, ij ti. xiiij š. iiij d."—*Ibid.*, p. 342. "1497. Item, that samyn day [the first day of March], to Donald Our, at the Kingis command, in the toun of Air, ij ti. xvj š."—*Ibid.*, p. 380. His servants receive gratuities: "1496. Item [the xxvij day of Aprile], to Donald Owris man, at the Kingis command, xvij š."—*Ibid.*, p. 273. "1497. Item [the secund day of March], to ane man of Donald Owris the King send away errandis, be the Kingis command, xiiij š."—*Ibid.*, p. 381. See 'Introduction,' p. ccxvii.

1. *In vice*, &c. Sir Richard Maitland, in his poem entitled 'The Thevis of Liddisdail,' has imitated the measure of this poem.

4. *Haif for prodissioun* = Have for treachery. *Prodissioun* = Lat. *proditionem* = treachery. From the foregoing extracts it appears Donald Owr was pardoned and received into the king's favour.

9-12. *Horrible to natour*, &c. A traitor is as horrible to nature as a fiend under a cowl is in the common hall of a monastery. *Fratour*= a hall for meals; O.Fr. *refretoir*, late Lat. *refectorium*. Forms—*freitour*, *fraytour*, *freitur*, *fraitur*, *fratery*, *froyter*.

13-16. *Quha is a tratour*, &c. Cp. Ps. vii. 15, 16; Prov. v. 22; and Eccl. x. 8.

21, 22. *Rowme ylis*, &c.=Round isles and seas in his punishment, &c. For "rowme" read "rownd." *Suppleis*=Fr. *supplice*, punishment.

31-33. *Off the falis fox*, &c.=Every thief and traitor has kind or disposition of the false dissembling fox. After respite he has from his nature more desire to work despite. Omit the comma after "disimulator." *Kynd*=kind, natural disposition. So Bishop Douglas—

"Fy on desait and fals dissimulace,
Contrar to kynd wyth fenzeit cheir smyling."

—'Eneados,' ii. p. 171, ll. 15, 16.

43, 44. *The murtherer*, &c.=The murderer always makes murder, and constantly slays till he is slain. *Mai*=to make.

45. *Wyvis*, &c.=Wives spinning on rocks thus make jests.

47, 48. *Ay rynnys*, &c. So Henryson—

" 'Now find I weill this proverb trew,' quod he,
 'Ay rinnis the Foxe, als lang as he fute has,'"

—'The Parliament of Beistis,' p. 135, ll. 31, 32.

L.—OF SIR THOMAS NORRAY.

MSS.

M. and *R.*

EDITIONS.

Pn., a fragment, with the title 'Of a Satire on Sir Thomas Norray,' vol. ii. pp. 359-361.

L., text, with the title 'Of Sir Thomas Norry,' vol. i. pp. 125-127; and notes, vol. ii. pp. 307-310.

Pr., pp. 170-173.

REFERENCE.

Sc., translation of last stanza, with remarks, pp. 219-221.

1, 2. *Now lythis*, &c. Now listen of a gentle knight, Sir Thomas Norray, wise and strong, and full of chivalry. Sir Thomas Nowary, Norry, or Norwe, was a Court fool. See Appendix, p. ccli. *Lythis*=listen, hearken; Icel. *hlýða*.

4. *Quhais father was ane Grand Keyne*. *Grand Keyne*=perhaps Grand Khan—i.e., a great Eastern potentate.

7, 8. *Ane fairer knyght*, &c.=A fairer knight than he was not one, who could either ride or go on ground. The rhyme in the two first lines is at fault.

11, 12. *He did full*, &c. He accompanied the king in his journeys.

16, 17. *Off the Glen Quhettane*. The meaning of these somewhat obscure lines seems to be: he drove before him out of Glen Chattan twenty score as if they had been oxen.

18. *This deid*, &c. A satirical touch against the boasting of the wonderful deeds he has performed.

19. *At feistis and brydallis wpaland*, &c. It was a custom at marriages, not very many years ago, when the bride was being brought home, for the unmarried, on coming near the future home of the married couple, to set out or race to reach it first. The one who did so was said in the North "to win the kail"—"to win the gre." The notion in the North was that the winner of "the kail" was the first to enter the married state. See 'The Flyting,' l. 205, and Montgomerie, S. xxv. l. 3, and note.

21. *Deiss*=the raised part of the hall, the place of honour.

22, 23. *He hes att warslingis*, &c.=He has been at more than a hundred wrestling-matches, and never once has he fallen under his opponent.

25. *Was never vyld Robeine*. The reference is likely to Robin Hood. See 'Introduction,' Appendix, p. ccliv.

26. *Nor 3et Roger of Clekkinsklewch*. Who this hero was has not yet been discovered with certainty. Probably Clym of the Cleuch, who rescued Allan Bell. See 'Introduction,' p. cclvi.

27. *So bauld a bairne as he*=So bold a baron or warrior as he. O.Fr. *barun*, ac. of *ber*, connected with *barus*, *homo*. See Murray, s. v. "Baron."

28. *Gy of Gysburne, na Allan Bell*. See 'Introduction,' Appendix, p. ccviii.

29. *Na Simones sonnes*, &c. See 'Introduction,' Appendix, p. cclvii.

32. *At justinge, and at tornament*, &c. *Justing*=a tilting between two knights. *Tornament*=a tilting between several knights.

33. *Evir moir he wan the gre*. So—

"He wynnth the gree with yurney clere,
And in the fylde the flowre."

—'Sir Eglamour,' ll. 11, 12.

See *ibid.*, ll. 131, 161.

35. *Schir Bevis the knyght of South Hamptoun*. See 'Introduction,' Appendix, p. ccviii.

43. *Curris knaiff*. Curry was a Court fool. His name occurs several times in the 'Accounts of the Lord High Treasurer of Scotland.' Twice for clothing: "1495. Item, to Curre, iiij $\frac{1}{2}$ ellis of carsay to be a coit and a hud; price of the ell vj s.; xxvij s." "Item, for ij sarkis to the sammyne, iiij s. vj d." "Item, for schone to the sammyne, ij s."—Vol. i. p. 235. "1497. Item, xxvij day of Junij, giffin for iiij elne of carsay, rede and ȝalow, to Curryis cote; for ilk elne, v s. vi d.; summa, xxiij s."—*Ibid.*, p. 342. "1496. Item, to the lad that kepit Currye, iiij s."—*Ibid.*, p. 275. "Item [the x day of Junij], to the cheld that kepis Curry, ij s. ij d."—*Ibid.*, p. 278. "1497. Item [the xxvij day of Aprile], to Curryis man, to pay for his bedding al the time the King was in Striuelin, xxvij s."—*Ibid.*, p. 331. "1497. Item, that samyn day [xvij day of Maij], gevin to Curry to pay his bede that tyme in Striuelin, and to bere him to Edinburgh, iij s. vi d."—*Ibid.*, p. 336. "1497. Item, that samyn day [xix day of Maij], gevin to Curry to drink be the gait, viij d."—*Ibid.*, p. 337. "1497. Item, that samyn day [xij day of Junij], to pay for his bed, xvj d."—*Ibid.*, p. 341. "1497. Item, xij day of December, giffin to Curry, to red him furth of Striuelin, and to haf him to Falkland, ij s."—*Ibid.*, p. 370. "1497. Item [the viij day of Januar], to Curryis man, to bide with Curry in Abirdene quhill the Kingis incuming agane, to by his misteris, ix s."—*Ibid.*, p. 375. Curryis mother is also the recipient of the royal bounty: "1496. Item [the xix day of Junij], be the Kingis command, giffin to Curryis modir, xiiij s. iiij d."—*Ibid.*, p. 279. "1497. Item [the secund day of March], giffin to Curry to haf him to Bervy, ij s."—*Ibid.*, p. 380. From these entries it is clear that Curry often attended the king in his journeys through the kingdom. See further, 'Introduction,' p. ccxvi.

47, 48. *He fyld never sadell*, &c. The following extract seems to explain the meaning of these lines: "1497. Item, the secund day of March, giffin for Curryis hors stabil hire in Abirdene, the tyme he was thare, and his awin costis quhar he lay, and for his bed, vj s. viij d."

49. *Quhairfoir, ever at Pasche and ȝull*. These were the two great festive seasons, both at Court and among the commons, when much buffoonery took place, and the fools acted a prominent part. 'The Lord High Treasurer's Accounts,' vol. i., show numerous payments on their behalf.

LI.—OF JAMES DOG, KEPAR OF THE QUENIS WARDROP.

MSS.

M. and *R.*

EDITIONS.

Pn., text, with the title 'Upon James Doig, Kepar of the Quein's wardrep,' vol. i. pp. 90, 91; notes, vol. ii. pp. 408, 409.

S., with the same title, vol. i. p. 278.

L., text, with the title 'Of James Doig, Keiper of the Quenis wardrop,' vol. i. pp. 110, 111; notes, vol. ii. pp. 295-297.

Pr., pp. 175, 176.

Sc., pp. 215-218.

REFERENCE.

Pinkerton, vol. ii. p. 466, 'The Wardraipper.'

James Dog or Doig first appears in the Lord High Treasurer's Accounts in 1489 as having charge of the king's wardrobe. He does not appear as wardroper of Queen Margaret's household in the Exchequer Rolls, but probably may have been attached to it. He is termed the Queen's servant in a letter of Surrey in 1523. A few extracts will prove of interest in more ways than one. As to the king's own dress: "1489. Item, in August, quhen the Imbassat of Spanze wes in Lythgow, for iij bonatis to the King, price ij ti. v š., and thai deleuerit to Jame Dog."—'Accounts of the Lord High Treasurer,' vol. i. p. 146. And: "Expensis for the Kingis Persoune."—"1494. Item, the samyne tyme, for a paire of splentis [armour of plate for the arms or legs] quhilk wes deliuerit to Jame Dog, xxxvj š."—*Ibid.*, p. 223. "Item, to Jame Lyntoune, for schvne, brodikynnis [half-boots—Fr. *brodequin*], and butis tane fra him be Jame Dog, as his bill of compt bure, iij ti." "Item, the xv day of October, bocht fra Robert Blindsoyle, in Abirdene, ij½ ellis of sattin, for to be the King a doublet, deliuerit to Jame Dog; price, iiij ti. xij š."—*Ibid.*, p. 223. "Item, to Home the cordinare, for schone, brodykinnis and pantuiffis tane fra him be Jame Dog, as his bill of compt bure, iij ti. x š."—*Ibid.*, p. 224. "Item [the xij day of Marche], fra James of Turing, and deliuerit to Jame Dog, xxiiij ellis of Holland clath to be sarkis to the King; price of the ell xij š.; summa xiiij ti. viij š."—*Ibid.*, p. 225. "Item, fra George Bell, xxxvj ellis of Holland clath, deliuerit to Jame Dog, to be scheitis, curches, and codwaris [pillow-slips; A.S. *codd*=bag, and *waer*=protection], to turs wyth him in the Ilis; price of the ell x š.; summa xvij ti."—*Ibid.*, p.

226. "1495. Item, bocht fra Henry Atkinsonis wife, ane tippet of taftayis [a silk stuff of soft texture] to the King, and ane tippet to the prince; price of the tippet, xij š.; summa, xxiiij š.: The same deliuerit to Jame Dog in Striueling."—*Ibid.*, p. 256. The following extracts show that James Dog had duties of another kind. "1494. Item, gevin to James Dog to hing the herrais werk [arras work], and to graith the Kingis chalmer agane the Chancelar of Denmarkis cuming, xx š."—*Ibid.*, 240. "1496. Item [the xiiij of September], to James Dog, the Kingis command, to fee horse with the Kingis wardrop, xxxvj š."—*Ibid.*, p. 297. "1497. Item, that samyn day [the xxvj day of Junij], giffin to Jame Dog, to the furnisshing of the Kingis pailzounis that tyme with iiij hors and vij men; for ane owkis wage to ilk man, and to ilk hors, vij š.; summa, iij ti. ix š."—*Ibid.*, p. 342. There are glimpses of his dress: "1490. Item [the xx^o Decembris], to Dave Caldwell, Wille Spyshouss, Jame Dog, and Wille Balfowre, x elne of russat to be thaim peys;¹ price of the elne xiiij š. iiij d.; summa, vj ti. xiiij š. iiij d."—*Ibid.*, p. 191. "Item, to Jame Dog, Wille Spyshouss, and Wille Balfowre, viij elne of braid Inglis reid to be thaim gownis and hoys; price of the elne xx š.; summa, viij ti."—*Ibid.*, p. 193.

1-3. *The Wardraippper*, &c. The keeper of the wardrobe of Venus—*i.e.*, the Queen—is as hard or unwilling to give a doublet as if it were a matter of an outer coat reaching down to the feet. *Ane futt syd frog* is an obscure expression. It is a guess only that is given. *Frog*=an outer coat. Fr. *froc*, Dut. *frock*. Barbour uses the word—

"With blak froggis all helit thai,
The Annouris at thai on thaime had."

—'Bruce,' x. ll. 375, 376.

And Bishop Douglas—

"In hevvy wait frog stad [encumbered] and chargit sair."

—'Eneados,' iii. p. 32, l. 16.

5. *Quhen that I scharwe to him 3our markis.* *Markis* seem to mean seals. The Queen's seal, which was a lady sitting with either a lamb or a dog at her feet, is attached to many of her letters in the Cotton Library.

10. *He girnis that I am red for byting*=He shews his teeth that I am afraid of being bitten. *Red*=afraid; Dan. *ræd*, frightened; Sw. *rädd*; Icel. *hræddr*. Barbour uses it—

"And thai, that saw so sudandly,
Thair fayis dyng on thaime, wes rad."

—'Bruce,' xiv. ll. 439, 440.

11. *I wald he had ane harwe clog.* A clog is a heavy piece of wood tied round the neck of a domestic animal, and allowed to hang well

¹ Pe, s. peys, *pl.*=Dut. *pilj*, a kind of loose coat or gown, commonly made of coarse cloth.

down on the fore-legs to prevent it from leaping enclosures or assaulting other animals.

19. *Fra the grytt Sowdan*, &c. *Sowdan*=Sultan. See 'Ane littill Interlud,' &c., l. 5.

23. *His gang*, &c.=His walk or tread makes your chambers shake. Does this line mean that James Dog was a big corpulent man? It seems so.

LII.—OF THE SAME JAMES, QUHEN HE HAD PLESETT HIM.

MSS.

M. and *R*

EDITIONS.

Pn., text, with the title 'Upon the Same,' vol. i. pp. 92, 93; notes, vol. ii. p. 409.

S., vol. i. p. 279.

L., text, with the title 'Of the said James, quhen he had pleisit him,' vol. i. pp. 111, 112; notes, vol. ii. p. 297.

Pr., pp. 177-179.

Sc., pp. 219-222.

3. *Quhais faithfull bruder*, &c.=Of whom I am the most faithful brother and greatest friend. This is an obscure line, and it is only a guess that is given.

4. *He is na Dog; he is a Lam.* This line appears to have reference to the seal of the Queen. See note on l. 5 of the former poem.

7. *Bot all, my Dame, to do 3ou gam*=But all, my Lady, to make amusement for you. *Gam*=Icel. *gaman*, A.S. *gamen*. The word occurs often in the form *gammen*, and joined with *gle*. Barbour—

"Toward scotland with gammyn & gle
Thai went."—'Bruce,' xix. ll. 804, 805.

It occurs several times in 'Havelok'—

"I shal mi-self do first þe gamen,
And ye siþen alle samen."

—Ll. 2250, 2251.

9, 10. Omit the commas after *meter* (*meeter*) and *discreter*.

13. *The wyff, that he had in his innys.* *Innys*=chambers, quarters.
A.S. *inn.* Barbour uses it—

“The bruys went till his Innys swyth.”

—‘Bruce,’ ii. l. 1. r.

23. *That newir dolour mak him dram*=That sorrow never make him sad. Bishop Douglas uses the word—

“Quhat honestie or renoun is to be dram.”

—‘Eneados,’ ii. p. 169, l. 23.

LIII.—OF A DANCE IN THE QUENIS CHALMER.

MSS.

M. and *R.*

EDITIONS.

Pn., text, with the title ‘On a Dance in the Quene’s Chalmer,’ vol. i. pp. 94-96; notes, vol. ii. pp. 409, 410.

S., with the title ‘On a Dance in the Queen’s Chamber,’ vol. i. pp. 275-277.

L., text, with the title ‘Of a Dance in the Quenis Chalmer,’ vol. i. pp. 119, 120; notes, vol. ii. pp. 301-305.

Pr., pp. 164-170.

REFERENCES.

Pinkerton, vol. ii. p. 466, ‘Schir John Sinclair.’

Irving (Scottish Poetry, 1861), p. 228, ll. 22-35.

Sc., pp. 191-194, with translation of ll. 28-35.

1. *Schir Jhon Sinclair.* Sir John Sinclair of Dryden was one of the king’s attendants. His name appears frequently in the ‘Accounts of the Lord High Treasurer.’ He is first mentioned in 1490: “Item, the xxvj^o Novembris in Lythgow, send with Tyre to the King to play with the Erle off Anguss, the Lard of Halkheid, and John Sinklare, x vnicornis, ix ti.”—Vol. i. p. 170. “Item, on Wedynnisda the xix^o Januar, in Edinburgh, quhen the King playt with the Chanslare, the Erle Boythwele, the Thesaurare and John Sinklare, till him, xxx^{ti} vnicornis, xxvij ti.”—*Ibid.*, p. 171. “1491. Item, the saim da efter none [Sanct Meychellis day in Lythgow], to the King to play at the cartis with Johne Sinklare and the Prothonotar, x vnicornis, ix ti.”—*Ibid.*, p. 172.

5. *And to the tother wald not gree.* *Tother* still in use in the North under the form of *tither*. *Gree* is also in common use=to agree.

6. *Quenis knycht.* He seems to have been made one of the queen's attendants.

8. *Than cam in Maister Robert Scha.* See 'Introduction,' Appendix, p. cclvii.

9. *He leuket, &c.*=He looked as if he could teach them all. *Leuket*, still the pronunciation in the North. *Lern*=to teach, still in common use.

11. *He stackerit, &c.*=He staggered like a stumbling, worn-out horse. *Strummall*=stumbling. Cp Dut. *stobbelen*, to stumble.

12. *That hap schackellit, &c.*=That had a piece of rope or leather tied round the two fore-legs to prevent the animal from wandering. Sometimes a hind and a fore leg were tied. The process is called to *langle* in Banffshire, and the piece of rope or leather strap is called a *langle*.

13. *Stranawer*=Strathnaver, in Sutherlandshire.

15. *Than cam in the Maister Almaser*=Then the master Almoner or Almsgiver came in.

19. *John Bute the fule.* See 'Introduction,' Appendix, p. ccx.

22-27. *Than cam in Dunbar.* Here is seen a trait of the poet's character—his great animal spirit and love of fun. One may easily fancy a picture of the little makar dancing in wild glee "the dirrye dantoun," and his "pantoun" flying off amidst shouts of laughter. One has also a glimpse of the Court gossip.

23. *On all the flwre, &c.*=On all the floor was none keener or more active than he. *Flwre*, still so pronounced in parts of Aberdeen and Banff shires. *Frack*=brisk, active. A.S. *frac, fræc*, bold; Icel. *frekr*, greedy. See Montgomerie, 'Glossary.' Barbour uses *frakly*—

"And fell rycht frakly for till et."

—'Bruce,' vii. l. 166.

So Bishop Douglas, 'Eneados,' iii. p. 182, l. 10.

24. *And thair he daunset the dirrye dantoun.* A dance now unknown.

25. *He hoppet lyke a pillie wantoun*=He jumped like a wanton or frolicsome turkey-cock. *Pullie* or *pillie cock* is a common name for a turkey-cock in parts of Banffshire. Or is *pillie* an error for *fillie*=a young horse?

27. *He trippet, &c.*=He danced till he lost his slipper. *Pantoun*=slipper. "1496. Item [the third day of December], to Thomas Home, for a pare of pantounis, a pare of dowbil solit schone, and a pare of caffun3eis [garters?] to the King, ix s."—"Accounts of the Lord High Treasurer,' vol. i. p. 306.

29. *Than cam in Maestriss Mwsgraeffe.* See 'Introduction' Appendix, p. ccl.

36. *Than cam in Dame Dountebour.* See 'Introduction,' Appendix, p. ccxviii.

44. *The Quenis Dog begowthe to rax.* No doubt this stanza refers to James Doig, keeper of the Queen's wardrobe.

45. *And of his band he maid a bred*=And he made a sudden spring out of his band. *Bred*=sudden spring. He is represented as a dog lying, rising and stretching himself (as dogs usually do when they rise from their couch), and suddenly breaking loose from the band or chain by which he was tied up.

47. *Quhou mastew-lyk, &c.*—How like a mastiff, big and stately, went he! The whole scene is most ludicrous. Cp. 'Of James Dog,' &c., l. 23.

LIV.—OF ANE BLAK-MOIR.

MSS.

M. and *R.*

EDITIONS.

Pn., text, with the title 'On ane Blak moir Ladye,' vol. i. pp. 97, 98; and note, vol. ii. p. 410.

L., text, with the title 'Of ane Blak-moir,' vol. i. pp. 123, 124; and notes, vol. ii. pp. 306, 307.

Pr., pp. 273-275.

REFERENCES.

Pinkerton, vol. ii. p. 466, 'Lang heff I mead.'

Sc., pp. 222-224.

1. *Lang heff I maid, &c.*=For long have I composed poems on white ladies. *Make*=to compose poems. Hence *makar, mackar*=a poet.

2. *Now of ane blak, &c.* See 'Introduction,' pp. ci, cii.

3. *That landet furth of the last schippis.* It is only matter of probability to whom this poem was written.

6, 7. *Quhou scho is tute morwitt lyk an aip*=How she has her under jaw projecting like an ape, and like a child just beginning to walk, and requiring to be held. *Tute morwitt*=Dut. *tute*=spout. The word is still used in parts of the North as a word of contempt, as, "He's a tuit-moot smatchit." *Gangarall*=a child just beginning to walk. The word is still in common use. The line represents her waddling mode of walking.

13. *Quhen scho was born, &c.*=When she was born the sun suffered

an eclipse; the night willingly fought in her quarrel. There seems a pun here. Night, because she was black, fought for her, and the king fought as her knight.—M. Sir David Lyndsay uses the form *querrell*—

“ And, als, I wil debait
That querrell with my feet and hands.”

—‘Ane Satyre,’ ll. 678, 679.

Be fain=By will, willingly. *Clippis*=eclipse. Used by Henryson—

“ As is the clippis and the conjunction
Of sone and mone be calculation.”

—‘Orpheus and Eurydice,’ p. 70, ll. 594, 595.

16, 17. *Quhai for hir saik*, &c. See ‘Introduction,’ pp. ci, cii.

19. *And fra thyne furth*=And from that time forth.

LV.—TO THE QUENE.

MSS.

M. and *R.*

EDITIONS.

Pn., text, with the title ‘To the Quene,’ vol. i. pp. 99, 100; and notes, vol. ii. pp. 410, 411.

L., text, vol. i. pp. 115, 116; notes, vol. ii. pp. 299, 300.

REFERENCES.

Sc., pp. 190, 191.

Pinkerton, vol. ii. p. 466, ‘Madame, your men.’

2. *And latt this Fasterrennis ewin*. This was a time of revelry.

4. *And baid tham betteis soun*, &c.=And bade them endure at home the sound of Betty’s voice—*i.e.*, their wives’ voice.

5. *And lib tham of the pockis*. This refers to one mode of treating the *lues venerea* by opening or cutting the chancres. “Alii vero volunt skirrhoden glandulam cathæreticis pedetentim absumendam esse, si resolventium & maturantium efficaciam eludat, vel incisâ cute ferro extirpandam. Sed nunquam suaserim longas, difficiles, periculi plenas operationes istiusmodi, quamdiu skirrus indolens nullam noxam infert.”—Astruc’s ‘De Morbis Venereis,’ vol. i. p. 341.

14. *To get ane pamphelet*. *Pamphelet*=a courtesan, a woman of loose character. Sp. *panfilo*, a lazy, greedy person. In Bavaria the Queen of Spades is called *Pamfili*.

18. *And settin down lyk sarye crockis.* *Sarye*=sorry, pitiable, miserable. So Henryson—

“ Gif that scho be ressonne fand difference,
Betuix that chalmer and hir sarie nest.”

—‘ The Uplandis Mous and the Burges Mous,’
p. 112, ll. 115, 116.

26. *I saw cowclinkis*=I saw harlots. David Lyndsay uses the word—

“ This is ane greit dispyte, I think,
For to receive sic an kow-clink.”

—‘ Ane Satyre,’ ll. 1314, 1315.

See *ibid.*, l. 1331.

30. *The Spanzie pockis*=“ lues venerea.” For Poems on this disease, see Astruc’s ‘ De Morbis Venereis, vol. ii. pp. 545, 546; 585, 586; 617; 634, 635; 644, 645; and 682, 683. A “Ballade” on this disease, by John Droyn, appeared at Leyden in 1512, which Dunbar may have seen, and which may have suggested this one. It consists of three stanzas and an “Envoi.” Here is the first stanza :—

“ Plaisans Mignons, Gorriers, Esperrucats,
Pensez à vous, amendez vostre cas,
Craignez les trous, car ils sont dangereux,
Gentilshommes, Bourgeois & Advocats,
Qui despandez ecuz, salus, Ducas,
Faisant banquetz, esbattemens & jeux,
Ayez resgard que c’est d’estre amoureux,
Et le mettez en vostre protocole ;
Car pour hanter souvent en obscurs lieux,
C’est engendrée cette grosse Varole.”

—‘ De Morbis Venereis,’ vol. ii. p. 617.

LVI.—TO THE KING QUHEN MONY BENEFICES VAKIT.

MSS.

M. and *R.*

EDITIONS.

Pn., text, with the title ‘To the King quhane mony Benefices vakit,’
vol. i. p. 101; notes, vol. ii. p. 411.

L., text, vol. i. p. 156; notes, vol. ii. pp. 330, 331.

Pr., pp. 202, 203.

Sc., pp. 263, 264.

REFERENCE.

Pinkerton, vol. ii. p. 438, 'Schir at this fest.'

1. *Schir, at this feist of benefyce.* The poet compares the number of vacant benefices to a feast.

2. *Think that small partis makis grit service*=Think that small portions go far to satisfy many. This is another form of the common proverb, "Pairt sma', an' sair a'."

3. *And equale*, &c. Omit comma after "distribution."

5. *And quha hes nane*, &c.=And those who have no reason are never pleased.

6-10. *Schir*, &c.=Sir, whether is it more merit to give drink to him who is thirsty, or to fill a drunk man till he burst, and allow his companion to die for thirst who is as worthy to drink wine?

11. *It is no glaid collatioun*=It is no glad feast or entertainment. *Collatioun*=conference, discourse. Then an entertainment, from the custom of reading during the time of eating the food among monks.

14, 15. *Lat anis*, &c.=Let the cup go round once, and thus you win the blessing of the company. *Covan*=company; *convent*, a meeting together. Lydgate uses the word *couente*—

"The ordre of folys ful [yore ago] begonne,
Nuly professyd, encreithe the couente."

—'Order of Fools' (Queen Elizabethes Achademy
(E.E.T.S.), extra series, No. viii. 1869,
p. 79, l. 2.

See 'Minor Poems of Lydgate' (Percy Society), p. 164. *Banesoun*=blessing. Cp. Sir David Lyndsay—

"War I one man worthy to weir ane croun,
Aye quhen thare vakit ony beneficeis,
I suld gar call ane Congregatioun,
The principall of all the Prelaceis,
Moste cunningg clerkis of Universiteis,
Moste famous Fatheris of religioun,
With thair advyse, mak dispositioun.

I suld dispone all offices pastorallis
Tyll Doctouris of Devynitie, or Jure;
And cause dame Vertew pull up all hir sailis,
Quhen cunningg men had in the Kirk most cure."

—'Testament and Complaynt of the Papyngo,'
ll. 1018-1028.

LVII.—AGANIS THE SOLISTARIS IN COURT.

MSS.

M. and *R.*

EDITIONS.

Pn., text, with the title given above, vol. i. pp. 102, 103; notes, vol. ii. p. 411.*S.*, with the title 'Aganis the Solistaris at Court,' vol. i. p. 274.*L.*, text, with the title 'Of Solistaris at Court,' vol. i. p. 101; and notes, vol. ii. pp. 287-290.*Pr.*, pp. 133, 134.*Sc.*, pp. 130-132.

REFERENCE.

Pinkerton, vol. ii. p. 438, 'Be divers wayis.'

2. *Men makis in court thair solistationis*=Men make in court their importunate requests. Lauder uses the word in the singular—

"Vngodlie Iugis, for solistatioun
Of Potestatis with wrang Narratioun,
Wyll tak bot lytill thoct or cure
But reuth for to oppresse the pure."

—'Ane Compendious and Breve Tractate,' ll. 411-414.

5, 6. *On substance*, &c.=Some live on their means at Court till fortune provides for them.

7. *Sum singis*. The 'Accounts of the Lord High Treasurer' record many payments to singers before the King. "1488. Item, to Cunnyngame the singlar, the secunde da off Februar, at the Kingis commande, x ii."—Vol. i. p. 103. "1489. Item, to Cunnyngame the singlar, at the Kingis commande, a demy, xiiij s."—*Ibid.*, p. 114. "1491. Item, on Monnunda the ij^o Januar, to Schir Thomas Galbreht, Jok Goldsmyth and Crafurd, for the singyn of a ballat to the King in the mornynge, iij vnicornis, ij ti. xiiij s."—*Ibid.*, p. 184. "1495. Item, to the Inglis menstralys, at the Kingis commande, xiiij ti. vj s. viij d."—*Ibid.*, p. 242. "1496. Item [the xxiiij day of Maij], that samyn nycht, to ij wemen that sang to the King, xiiij s."—*Ibid.*, p. 275. "1496. Item [the xxiiij day of Maij], to tua wemen that sang to the King, xiiij s."—*Ibid.*, p. 279. "1497. Item, the xvij day of April, giffin to ane man and ane woman that sang to the King, be the Kingis command, x s."—*Ibid.*, p. 329. "1498. Item, the viij day of Maij, payit to Martin Bailze, that he laid doune, be the Kingis command, in Setoune, to the women that met the King and sang, that tyme he pas-

sit to Dunbar, xvij s̄.—*Ibid.*, p. 389. Musicians of several kinds received gratuities. Thus: "1489. Item, to Pringill to mende his tawberne, at the Kingis commande, xvij s̄."—*Ibid.*, p. 110. "1489. Item, to Pryngill trumpat, to pass chargis of the Kingis to Culroyse, at his commande, xvij s̄."—*Ibid.*, p. 114. "1489. Item, to Inglis pyparis, that com to the Castell 3et and playt to the King, xij demyss, viij ti. viij s̄."—*Ibid.*, p. 115.

7. *Sum tellis storeis*. These words receive full illustration from the same source. "1491. Item, to Wallass that tellis the geistis to the King, xvij s̄."—*Ibid.*, p. 176. "1491. Item, the saim da [on Thyisda the xxix^o Nouembris], in Edinburgh, to Wallass, that tellis the taylis, to pass with letteres for the Lordis Gray, Glammis, and Olyfant, x [s̄]."—*Ibid.*, p. 183. "1497. Item [xxj day of Februar], that samyn day, giffin to Watschod the tale tellar, ix s̄."—*Ibid.*, p. 378.

8. *Sum lait*, &c. "1496. Item [on Sanct Johnis day the xxvij day of December], that samyn nycht, giffin to the gysaris in Melros, xxxvj s̄."—*Ibid.*, p. 308. "Item [the fift day of Januar was Vphaly day], in Edinburgh that nycht to the gysaris, at the Kingis command, ij ti. xiiij s̄."—*Ibid.*, p. 309.

9. *Sum flyrdis*, &c.—One acts the trifier. *Flyrd*=to trifle. A.S. *fleardian*. It is still used in Banffshire, and *flyrd*, *sb.*=a person of light disposition. Cp. with this poem Sir David Lyndsay, 'The Secund Epistyl of the Papyingo, directit to hir brether of Courte'—

"And quhow fonde fenyeit fulis, and flatteraris
For small servyce optenith gret rewardis;
Pandaris, pykthankis, custronis, and clatteraris
Loupis up, frome laddis, syne lychts amang lardis;
Blasphematours, beggaris, and commoun bardis
Sum tyme, in courte, hes more auctoritie
Nor devote Doctouris in Divinitie."—Ll. 388-394.

10. *Sum playis the fule, and all-out clattiris*. The Court fool was privileged, and could speak out what others dared not. "1488. Item, to Gentil Johne the Inglis fule, at the Kingis commande, v royse nobillis, ix ti."—'Accounts of the Lord High Treasurer,' vol. i. p. 104. "1489. Item, the saim day, to Gentil Johne the Inglis fule that brocht japis [trinkets] to the King, at his commande, x ti."—*Ibid.*, p. 119.

11, 12. *Sum man*, &c.=Some musing with the wall looks as if he might not be satisfied with all—that is, with any of the courtiers. The allusion is perhaps to Dunbar himself.—M.

13. *Sum standis*, &c.=One stands in a corner—*i.e.*, apart, or in secret, and whispers.

15, 16. *Sum beiris*, &c.=One roars as if he were mad.

21-26. *My sympilnes*, &c.=I, in my simplicity, among the rest know of no other way, so God save me, than, with humble behaviour and face, refer myself to the King's grace: I think his gracious countenance is sufficient for my riches.

LVIII.—TO THE KING.

MSS.

M. and *R.*

EDITIONS.

Pn., text, with the heading 'Quha nathing hes can get nathing, to the King,' vol. i. pp. 104, 105; notes, vol. ii. p. 412.

L., text, with the title 'To the King,' vol. i. pp. 159, 160; notes, vol. ii. pp. 331, 332.

Pr., pp. 275-277.

Sc., pp. 264, 265.

REFERENCE.

Pinkerton, vol. ii. p. 438, 'Of benefyce.'

1. *Off benefice, Schir, at everie feist.* Cf. No. LVI., l. 1. Many benefices were vacant, hence there was a feast of them.

4. *Ay is the ouir-word of the geist*, &c. = The burden or chorus of the story is, Give them the property to divide among them. *Geist* = story.

6. *Sum swelleis swan*, &c. For dishes at a feast cp. 'Court of Venus,' notes, pp. 215, 216.

8. *Quhill the effect*, &c. = Till they seize for themselves the greater number of them. *Effect* = greater number, Fr. *effet*. The usual form is *feck*, a word still in common use.

21, 22. *Swa thai*, &c. = If they only have the kirk in their possession, they care but little how it fared or happened. *Fors* = to care, to give no force or to make no force. Cp. Fr., *Je ne fais point force de cela*.

24. *Thay panss*, &c. = They think not of the parish poor. See 'Court of Venus,' Glossary.

26-30. *So variant*, &c. = So changeable is this world's income, that no one can be content or pleased with it till the dragon of death sting him. Then he who has the largest share will most repent or sorrow to divide it among them.

LIX.—COMPLAINT TO THE KING AGANIS MURE.

MSS.

M. and *R.*

EDITIONS.

Pn., text, with the title 'Aganis Mure, to the King,' vol. i. pp. 107, 108; notes, vol. ii. p. 413.

L., text, with the title 'Complaint against Mure,' vol. i. pp. 117, 118; notes, vol. ii. pp. 300, 301.

Pr., pp. 173-175.

Sc., pp. 245, 246.

REFERENCE.

Pinkerton, vol. ii. p. 439, 'Schir I complane.'

2. *A refyng sone of rakyng Muris.* See 'Introduction,' Appendix, p. ccl.

3. *Hes magellit my making*=Has mangled my poetry. *Magel*, *magil*=to mangle, to disfigure. Mid. Lat. *maculare*, to disfigure by wounds. Lat. *macula*, Dut. *maeckel*, Ger. *mackel*.

4. *And present it*=And presented it.

5-8. *Bot, sen he plesis with me to pleid*, &c.=But, since it is his pleasure to enter into a quarrel with me, I will make him known as far as Calais, unless your Highness bring a remedy for it. *Pleid*=to have a suit at law, to enter into a quarrel. A.Fr. *plaidier*, O.Fr. *pleidier*, Lat. *placitare*.

8-12. *That fulle*, &c.=That fool has cut up my poetical writing, and poisoned it with strong ill-natured language, with speech full of slander against lords, which is not at all in accordance with my style of writing [the mode of expression is taken from the cutting up and curing of flesh]; whose cruel slander deserves death.

18, 19. *Off ane vod fuill*, &c.=He wants nothing but the cropped head to show that he is a mad fool that has gone beyond all bounds.

23. *Or gar deliver*, &c.=Or cause to be delivered to him a fool's badge. *Babile*=fool's badge. See 'Sen that I am ane Presoneir,' l. 36 and note.

24. *That Cuddy Rig.* See 'Introduction,' Appendix, p. ccliv.

26. *All roundit*, &c.=All dressed up in yellow and red—*i.e.*, dressed as a fool.

LX.—DUNBAR'S COMPLAINT TO THE KING.

MSS.

M. and *R.*

EDITIONS.

Pn., text, with the title 'Dunbar's Complaint,' vol. i. pp. 109-111 (imperfect); note, vol. ii. p. 413.

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L., text, with the same title, vol. i. pp. 142-144; notes, vol. ii. pp. 322, 323.
Pr., pp. 224-228.

REFERENCES AND QUOTATIONS.

Pinkerton, vol. ii. p. 639, 'Complane I wald.'
Sc., pp. 271-274, omitting ll. 15-26.
S., in a note, vol. i. pp. 340, 341, ll. 11-38, 41-44, 49-54, 63-68.

9. *Off wrangis*. The words go back to *complane I wald*.
 13, 14. *That nocht can*, &c.=That can accomplish nothing in this court, either by loyalty, love, or long service.

LXI.—THE PETITION OF THE GRAY HORSE, AULD DUNBAR.

MSS.

M. and *R.*

EDITIONS.

Pn., text of ll. 23-47, with the title 'Lament to the King,' vol. i. p. 112;
 notes, vol. ii. pp. 413, 414.
S., with the same title, vol. i. pp. 339, 340.
L., text, with the heading 'To the King, the Petition of the Gray Horse, Auld Dunbar,' vol. i. pp. 149-151; notes, vol. ii. pp. 325-328.
Pr., pp. 282-288.
Sc., pp. 278-283.

REFERENCE.

Pinkerton, vol. ii. p. 439, "Schir lat it neir."

Of this poem David Laing says: "By some chance the poem has been preserved in detached fragments. Maitland's MS., as printed by Pinkerton, contains lines 23 to 47, with the exception of 30, 36, and 42; it has also part of the next verse, but almost illegible. In Reidpeth's MS. the poem occurs as fragments in no less than three different parts of the volume. These consist of (1) lines 23 to 53,

omitting 30, 36, 42, and 48, as in Maitland MS.; (2) lines 55 to 65, excepting 58 and 60, and oddly enough joined to a different poem by Dunbar; (3) lines 1 to 24, excepting 6, 12, and 18, but accompanied with the 'Responsio Regis.'—Vol. ii. p. 326.

1. *Now*, &c.—*i.e.*, at Christmas, when presents are made.

2-5. *Quhy sould*, &c.=Why should not horses used for the saddle—*i.e.*, high-bred—therefore be proud, when wanton young mares will both be dressed and decked? Henryson says—

“The jolie Gillet, and the gentill Steid;

The Asse, the Mule, the Hors of everilk kynd.”

—‘The Parliament of Beistis,

p. 139, ll. 104, 105.

Schomd=dressed (?). See l. 52. *Schroud*=decked, adorned. Icel. *skryta*, to adorn.

6. *That I sould be ane 3uillis 3ald*. This line has caused difficulty. The difficulty has arisen from former editors not knowing the custom and phrase referred to. It was a custom that every one should wear a piece of new dress at Christmas. The name of “Yeel’s Jade” was given to the one that was not fortunate enough to enjoy such a piece of dress. The name bore a little reproach in it. The name is still in use in Banffshire. In parts of Aberdeenshire the one who was not fortunate enough to have some piece of new dress on Christmas morning was called “Yeel-shard.” I remember well the dread we all as children had of being “Yeel’s Jade.”

7. *Quhen I was 3ounge and into ply*=When I was young and in fit state both of body and mind. *Into ply*=in ply, a common expression for a person or thing being in fit or good state for doing a thing—as, “A’m in fine ply for a walk.”

8. *And wald cast gammaldis*, &c.=And play gambols to the skies. See ‘The Dance,’ l. 11.

9, 10. *I had beine bocht*, &c.=I could have been bought into other or foreign countries, if I had consented to have been sold. From these words it is plain that inducements had been held out to the poet to settle in other countries.

13. *With gentill horss quhen I wald knyp*=When I would eat with well-bred horses. *Knyp* (*cnype*, l. 46)=to crop, to eat. Ger. *knappen*, to bite, to nibble, to nip; Icel. *knyfa*, to pull. Bishop Douglas says—

“Had in thar pastur eyt and knyp away.”

—‘Eneados,’ iv. p. 83, l. 6.

15. *To colleveris*=coal aivers (?), old horses for drawing coals, or perhaps coal-heavers.—M.

20. *As cursouris*, &c.=As large horses that are decked out in silk trappings. *Coursour*=large horse. Forms—*couser*, *cusser*. Fr. *coursier*. The word occurs in the Accounts of the Lord High Treasurer: “1497. Item, the nynt day of Aprile, payit to Johne of

Lethane, the sadillar, for gere that was tane to the King quhen he passit to Melros in Lenterane bipast : in the first, for an hors hous to the liard [grey—Fr. *liard*] coursour, iiiij s. vj d̄.—Vol. i. p. 328.

21. *With an new houss*=With a new horse-cloth—*i.e.*, for Dunbar, a new cloak. Fr. *housse*. See note on l. 20.

25, 26. *Suppois I war ane ald 3aid aver*=Suppose I were an old worn-out horse, shot forth to pull the clover over the hollows on the hillsides. *Clewch*=a hollow on a hillside. Stewart uses the word—

“In craig and cleuche, in mony bus and brier.”

—‘Cronicles of Scotland,’ i. p. 81, l. 2765.

Clever=clover. Often yet pronounced “clivver.”

27. *And had*, &c.=And had as pasture all the rocky fastnesses of Strathnaver (in Sutherlandshire). This place seems to have been mentioned for the sake of the rhyme. It was, however, well known in the time of James IV. through its owner Mackay of Farr, who was one of the king’s chief supporters in Sutherland.—M.

34. *To fang*, &c.=To gather the aftermath by enclosed field or fold. *Firthe* or *felle*.

“Out of forest and fripes, and alle faire woodes.”

—‘William of Palerne,’ l. 2216.

Fog. Mosses of all kinds are called in the North “fog”; and “foggage” =the thick grass on fields in autumn.

38. *On pastouris that ar plane and peild*=On pastures that are clear of grass, or stripped bare. *Peild*=stripped bare. Henryson uses the word—

“As ye ly thus, so sall ye ly ilk ane

With peilit powis and holkit thus your heid.”

—‘The Three Deid Powis,’ p. 31, ll. 31, 32.

49-52. *I was newir*, &c.=I was never petted in stable. My life has been so miserable, that I am ready to offer my skin for ill-prepared (?) straw that I would pull or tug at.

57, 58. *Latt newir*, &c. Another instance of Dunbar’s prejudice against shoemakers.

63. *3ett, to weir trappouris*. See l. 74. *Trappouris*=trappings. The word occurs in Bishop Douglas—

“Thair brusit [embroidered] trappouris and patrellis redde boun
With goldin bruchis hang fra thar brestis down.”

—‘Eneados,’ iii. p. 99, ll. 31, 32.

67-74. Chalmers has printed this as the work of James IV.—‘Poetical Remains of the Scottish Kings.’ Professor Schipper thinks the “*Responsio Regis*” was really written by James IV., which is possible, as it has little poetic merit; but it may have been a satirical answer of Dunbar to his own petition.—M.

67. *Thesaurer*=treasurer, a common form. Other forms—*thes-*

aurair, thesaurare, thesaurar, thesorar, "1473. Compt of a reuerennd fader in God Johnne bischope of Glasgow, Thesaurare to our Souerane Lord," &c.—'Accounts of the Lord High Treasurer,' vol. i. p. 1.

68-70. *Tak*, &c.=Take in this grey horse, old Dunbar, who has grown grey with true service while in my possession.

72. *And busk him*, &c. Sir David Lyndsay speaks of bishops' mules—

"I let 3ow wit, my Lord, I am na fuill,
For quhy I ryde vpon ane amland Muill."

—'Ane Satyre,' ll. 3362, 3363.

And—

"We mervell of 3ow, paintit sepulturis,
That was so bauld for to accept sic cuiris,—
With glorious habite rydand vpon 3our Muillis."

—*Ibid.*, ll. 3723-3725.

LXII.—TO THE KING, THAT HE WAR JOHNE THOMOSUNIS MAN.

MS.

M.

EDITIONS.

Pn., text, with the title 'Prayer that the King war Johne Thomsoun's Man,' vol. i. pp. 120, 121; notes, vol. ii. pp. 415, 416.

S., with the same title, vol. i. pp. 322-324.

L., text, with the title 'To the King, that he war Johne Thomsounis Man,' vol. i. pp. 113, 114; notes, vol. ii. pp. 297-299.

Pr., pp. 281, 282.

Sc., pp. 251-253.

REFERENCE AND QUOTATION.

Pinkerton, vol. ii. p. 455, "Schir for your grace."

Irving, under the title 'Prayer that the King war Johne Thomsounis Man,' vol. i. p. 399; ll. 25-28, p. 400.

4. *God gif 3e war Johne Thomsounis man!* "Johne Thomsounis man" is a proverbial expression for a husband ruled by his wife. *Johne*=Joan, and *man*=husband, is still a usual expression. "He is John Thomsone's man, couthing carle," is a proverb given by David Fergusson in his 'Collection of Scottish Proverbs (Sign c., 4th edit., Edinb., 1641, 4to). Another Scottish proverb is—"Better be

John Thomson's man than Ring and Dinns's, or John Knox's." Kelly adds—"John Thomson's man is he that is complaisant to his wife's humours; Ring and Dinns's is he whom his wife scolds; John Knox's he whom his wife beats."—'A Complete Collection of Scottish Proverbs,' p. 45, No. 122. *Ring and Dinn* may be a misprint for *Ring and Dinn*. Sam. Colville says—

"We read in greatest warriors' lives
They oft were ruled by their wives;
The world's conqueror, Alexander,
Obey'd a lady, his commander:
And Antonie, that drunkard keen,
Was rul'd by his lascivious Queen.

So the imperious Roxalan
Made the great Turk John Thomson's man."

—'Scottish Hudibras.'

The drift of the poem is that the king would only follow the queen's advice in granting the poet a benefice.

5, 6. *For war it so*, &c.=For were it so—*i.e.*, that you were John Thomson's man—I am well aware I would not be without a benefice.

9-11. *Than wald sum reuth*, &c.=Then—*i.e.*, if you were John Thomson's man—would some pity rest in your breast, for the sake of her, the fairest and best in Britain, since her—*i.e.*, Britain's—time began.

19. *That 3e had vowit to the Swan*. The oath by the swan was not uncommon in the times of chivalry. When Edward I. was setting out on his last expedition to Scotland in 1306, a festival was held, at which "Allati sunt in pompatica gloria duo cygni vel oleres ante Regem, phalerati retibus aureis vel fistulis deauratis, desiderabile spectaculum intuentibus. Quibus visis, Rex votum vovit Deo cœli et cygnis se proficisci in Scotiam, mortem Johannis Comyn et fidem læsans Scotorum vivus sive mortuus vindicaturus." It was also an old German custom to swear upon the swan. David Laing quotes from Martin's 'Description of the Western Islands': "When the natives kill a swan, it is common for the eaters of it to make a negative vow [*i.e.*, they swear never to do something that is in itself impracticable] before they taste of the fowl"—p. 71. Oaths were taken over other birds, as the peacock, pheasant, and heron. And Lydgate makes reference to the same—

"Vowis of pecock, with all ther proude chere."

—'On the Mutability of Human Affairs,' p. 25.

21. *That sweit meik Rois*=the Queen.

22. *Suld soft 3ow, Thirsill*=Should soften you, or make you relent. *Thirsill*=the king—still the folk pronunciation.

28. *And 3e*, &c.=If ye were once John Thomson's man. Read a comma after *than* in the preceding line.

LXIII.—DUNBAR'S REMONSTRANCE TO THE KING.

MS.

M.

EDITIONS.

L., text, with the same title, vol. i. pp. 145-148; notes, vol. ii. pp. 323-325.

Pr., pp. 228-233, with translation of ll. 24-34 and 61-88.

REFERENCES.

Pinkerton, vol. ii. p. 455, with the remark, "An angry address to the king by Dunbar, mentioning the many officers, flatterers, &c., about Court, and reproaching the king that he had no place."

Sc., pp. 274-277.

4. *Doctouris in jure*=Doctors in law. *Medicine*. 'The Accounts of the Lord High Treasurer' contain payments for leechcraft and leeches. "1473. Item, gevin to McMwlane the barbour, at the Kingis command, xiiij^o Marcij, for the leichcraft done be him to the litil boys of the Chalmire, xl s."—Vol. i. p. 68. "1491. Item [xxiiij May], to Gybbe Browne, to ryd to Paysla for James Leyche to Andro Wod, x s."—*Ibid.*, p. 177. "1491. Item, xxvij^o Maij til a leyche that leyt the King blud, xvij s."—*Ibid.*, p. 177.

9. *Musicianis*, &c. For illustration of this line see note on l. 7 of 'Aganis the Solistaris in Court.'

10. *Callandaris*, a word of doubtful meaning. It may be either those who keep a calender or record of events, or those who calender cloth. *Flingaris*=dancers.

11. *Cun3ouris*=coiners. In the reign of James IV. was passed (1489) an Act entitled, "Of the Money." "Item, Aenent the artickle of the money: It is thoct expedient be the Lordes of the Artickles that there be ane trew substantious man, maister of the cunzie, quhilk sall forge money, and cunzie to serve the Kingis lieges," &c.—p. 2, c. 17. *Carvouris*. "1497. Item, to David Kervour, in erlis of the gallory [earnest-money of the gallery] quhilk he suld mak for x markis, xvij s."—'Accounts of the Lord High Treasurer,' vol. i. p. 357. "1497. Item, to the kervour that tuik in task the siling [ceiling] of the chapel, in part payment, ij ti. xiiij s."—*Ibid.*, p. 357. "1497. Item, the xxiiij day of October, giffin to David Kervour, in his payment, vij vnicornis, summa, vj ti. vj s."—*Ibid.*, p. 364. *Carpentaris*. There are numerous

payments to wrights. A few instances will suffice. "1496. Item [the xxij day of Junij], to Johne Mawar and Dande Achinsone, in part of payment of theking of the chapell of the Castell of Edinburgh with spule [a thin flat piece of wood], iiij ti. xij đ."—*Ibid.*, p. 279. "1496. Item, that samyn day [the vij day of October], to Dande Achinsone, in onwart of theking of the chapel of the Castel of Edinburgh, xv š. vj đ."—*Ibid.*, p. 301. "1496. Item, the xiiij day of October, giffin to Johne Mawar elder, and to Dande Achinsone, in payment of the chapel theking in the Castel, iij ti. ij š." "Item, giffin to Johne Mawar elder and Dande Achinsone, for coupling of xv coupill to the chapel ruf in the Castel of Edinburgh, xlvj š."—*Ibid.*, p. 302. "1496. Item [xiiij day of October], to 3ong Johne Mawar, for theking of a rude of spule thak of the werkhous in the Castel, iij ti."—*Ibid.*, p. 302. Another extract will suffice: "1496. Item, the second day of Julij, giffin to Dande Achinsone, to pas to Melros to mak quhelis for the Kingis artailzerye, x ti. Item, on Sondag the third day of Julij, payit to thir wrichtis for the owk in tocum: In the first, to Johne Mawar elder, for his owkis wage, xij š. iiij đ. Item, to John Maitland, wricht, ix š. iiij đ. [And eight others at the same wages.] Item, to Johne of Park and Johne Rabane, sawaris, for sawing of burdis and sporris to the cart, xvij š. ix đ. Item, to othir tua sawaris at sew with thaim, xvij š. viij đ."—*Ibid.*, p. 281. The following refers to a custom: "Item, to the wrychtis, the first da tha wrocht, of drinksiluer, xvj đ."—*Ibid.*, p. 281. In 1494 the king had a row-barge built for himself at Dumbarton. The cost of this row-barge is given in most minute detail in 'The Accounts of the Lord High Treasurer,' vol. i. pp. 245-254. A few extracts will suffice: "1494. Thir ar the expensis maid apone the byggen of the Kyngis rowbarge byggyte in Dunbertane. In the fyrst, feyt be the awys of the Thesaurar, the Comptroller, and Master Alexander Ynglys in Leythe; in the fyrst, George of Corntone v š. on the day; Riche Torre, alsmekyll on the day; Roger Corntone, iiij š. on the day; Johne of Lowdone, alsmekyll; Johne Browne, iij š. on the day; Thome M'Kasky, alsmekyll on the day; extendane ilk day to the some of xxiiij š.; and extendane in the wolk to the some of vij. lib. iiij š., comptane vj werk dayis in the wolk. The intra of thir werkmen abone wrytyn to the byggen of the barge was the acht day of September, contenuane to the xxv day of Marchis; in the quhilke tyme thar is xxviiij wolkis; of the quhilkis thar is to be falkyte twa wolkis of the tyme of 3owle, and to be falkyte in othir halydayis in the layffe of the forsaid tyme, ix dayis; and sua restis to pay for xxiiij wolkis and thre dayis, de claro; the quhilke extendis in the hayle, comptand the day and the wolk as is abone wrytyn, to the some of viij^{xx} xvj lib. viij š."—*Ibid.*, p. 245. In illustration of line 14 take the following: "Thir ar the expensis maid apone sertane wrychtis of Dunbartane, feyt be Schir George Galbrathe, Master of Werk, for the dychten of the gret tymmyr to the barge."—*Ibid.*, p. 245. Then follow the items of the work. And

—"Thir ar the expensis maid be Schir George apone sertane wrychtis and werkmen takand wpe the auld schype, that was sunkyne in Dunbartane in the watter, for the bygen of the barge." Then follow payments for "berand the tymmyr of the auld schipe tyll a hous," "to twa wrychtis to helpe to store and hewe the tymmyr of the brokyne schype," and "to ij men for the beryng of the tymmyr of the auld schype to the barge, and for dychtyne of the said tymmyr."—*Ibid.*, p. 251. At the time the row-barge was built two boats were also built, and the ship Christopher was repaired: "Summa totalis expensis of barge, mending of the Christofer, and making of tua botis in Dunbertan, v^cxvij ti. ix s. xj d." The Master of Works received payment: "Item, to Schir George Calbrathis expensis, the tyme he w[as] master of the werk in Dumbertane, the space of xxvij owkis, vj ti. xiiij s. iiij d."—*Ibid.*, p. 254. "Johnne Irwin" is entered as "master of the Cristofir."—*Ibid.*, p. 217. The king had a ship called The Douglas, and its master was "James Wod." These two ships were engaged in trading. "1496. Item, gevin to Jam Wod and Johnne Irwing, to the vitaling of thare schippis, at the Kingis command, eftir thare cuming fra the west sey, iiij^{xx}vij ti."—*Ibid.*, p. 269. "1498. Item [the xxiiij day of Julij], I resaut fra James Wod, for the fraucht of the bark Douglas, ane steik [a roll of cloth—A.S. *stecce*, a piece] of Rowane tanne [a reddish-brown cloth of Rouen], contenand xx elne, tane [taken] for xvij s. the elne; summa, xvij ti." "Item, I haf resaut fra Johne of Irewin ane steik of Ristlis blak [of Lille, the Dutch name of which is Ryssel], of the fraucht of the Cristofer, contenand xxij elne; the price of ilk elne xxvij s.; summa, xxxij ti. iiij s."—*Ibid.*, p. 318. Here is an interesting entry: "1489. Item, the xvij da of Februar, eftir at the Kingis schip wes chaysit in Dunbertane be the Inglismen and tynt hir cabillis and odir grayth, sende with Johne of Haw to vittall hir and beyt hir grayth that wantit, xvij ti."—*Ibid.*, p. 129.

12. *Beildaris of barkis, and ballingaris.*—James IV. paid great attention to shipping and shipbuilding, and gave every encouragement to those that led a seafaring life. The following Act entitled "Anent the making of Schippes and Busches, In the quhilk all idle-men suld labour," was passed in the fourth Parliament the 26th of June 1493: "Item, anent the greate innumerable riches, that is tinte in fault of schippes and busches to be dispoed for fishing, sik-like as vtheris Realmes hes, that ar marchand with the Sea, and for the policie and conquest, that may be had here-intil, & to cause idle-men, Vavengeours to labour for their living, for the eschewing of vices and idlenesse, and for the commoun profite and universall weill of the Realme: It is thocht expedient be the Lordes of the Artickles, and als statute and ordained in this present Parliament, that there be Schippes and Busches maid in all Burrowes and townes within the Realme, and that the leaste of the said Schippes and Busches be of twentie tun. And that the townes and Burrowes have the said

Schippes and Busches, according to the substāce of ilk town, and to the number as after followis, weil abuilzied with all necessarie graith for the said Schippes and Busches, & with mariners, nettes, and vther graith convenient for ther taking of great fish & small. And all the said Schippes and busches to be reddie maid & furnished to pas to fishing be *Fastrens-euen* nixt to-cum. And in ilk burgh of Royaltie, that the officiares of the burgh make al the starke idle-men within their boundes to passe with the said Schippes for their wages. And gif the saide idle-men refusis to passe, that they banish them the Burgh. And into Burgh of Barronnes, quhilk ar neare upon the Sea, that the Schireffe of the Schire compell the idle-men within his boundes to passe to the said Schippes for their wages. And gif they refuse, in likewise to banish them his Schire. And gif the Officiares of the Burrowes, or Schireffes of the Schires beis foundin negligent, outhir in the putting foorth of the said Schippes and busches, or compelling the said idle-men to passe in them for their wages, or banishing of them off their burrowes or Schires: Gif they refuse, as said is, they sall pay to the King an unlaw of twentie pound ilk ane of them, that is to say, the officiar of the Burgh for the time, and the Schireffe of the Schire. For the quhilk they salbe charged in the Checker, and giue compt thereupon."—P. 4, c. 49.

13. *Masounis, lyand vpon the land.* 'The Accounts of the Lord High Treasurer' and the 'Exchequer Rolls' furnish ample evidence of the king's interest in architecture. He built part of the Palace of Linlithgow. "1490-91. Item, in fabrica Palacij de Lithqwhow, vⁱⁱj ti. xix s. iij d. Item, pro le Park dyk, j^cxlvi ti. viij d."—'The Accounts of the Lord High Treasurer,' vol. i. p. 195. The next entry of expenses is: "1492. Of the quhilkis is allowit to the Comp^tare for expens made vppone the Palace of Lithqw, to masonis, quereouris, cartaris, werkmen and wrichtis, be his buke of expens tharofe examinit and schewin vppone compt, j^cxxix ti. iij s. j d. And for a schip of tymmir, of the quhilk thare is a ruf bundin to the chapell in the Palace of Linlithqw, fifty geistis and tuelf gret sparris in B[l]aknes and Lithqw, vnput in werk, as faith was maid vppone compt, j^c ii.—*Ibid.*, vol. i. p. 204. There are various payments for drink-money to the masons at Linlithgow. "1489. Item, the xxviij day of Julij, in Lythgow, to the mayssonis, at the Kingis command, in drink siluer, x s."—*Ibid.* p. 116. "1497. Item [xxvij day of Nouember], to the masounis of Linlithqw, in drynksiluer, be the Kingis command, ix s."—*Ibid.* p. 369. There was a good deal of work carried on at Stirling. The king had a house built there. The following payment to Walter Merlyoune "probably marks the commencement of the erection of the quaintly picturesque edifice in the Castle of Stirling, still known as the Palace, which has generally been assigned to the reign of James V." "1496. Item, the viij day of Junij, giffin to Walter Merljoune, masoune, in erles of his condicioun of bigging of the Kingis hous

vj š. viij đ."—*Ibid.*, p. 277. With him was associated Johne Merlioun. "Item, to Walter Merlioun and Johne Merlion, masounis, in part payment of bigging of the Kingis hous of Striuelin, xl ti."—*Ibid.*, p. 278. Various other payments were made to these two, sometimes separately and sometimes together. Sir Thomas Smyth was master of the work, and several sums were paid to him, the last being in 1496. "Item, to Schir Thomas Smyth, to the werk of Striuelin, xx ti."—*Ibid.*, p. 307. The Abbot of Lindores was the next, and the following is the entry: "Item [xxvj day of Januare], giffin to Abbot of Lundoris to enter to the Kingis werk in Striuelin, j^vi ti. xiiij š. iiij đ."—*Ibid.*, p. 311. Payments are made to Schir Williame Betoune "to the red of the werk at Striuelin" (*ibid.*, p. 364), and "to furnish the werk of Striuelin" (*ibid.*, p. 367). Andro Atoune follows as master of the work: "1497. Item [the xix day of December], giffin to Andro Atoune, to the werk of Striuelin, quhen he enterit first to it, lxxj ti. xv š."—*Ibid.*, p. 372. A good many payments are made to him during the year 1498. Work was carried on at Dunbar. "1497. Item [xxiiij day of October], to Walter Merlioune, masoune, for the expens maid on the werk of Dunbar, sen the viij day of September and before to this day, like as his buke of compte beris, xlix ti. v š. iij đ."—*Ibid.*, p. 364.

15. *Glasing wrichtis*. "The Exchequer Rolls of 1392 mention the 'opus vitreum,'—'glassin-werk,'—of the windows of the new chamber which King Robert Bruce had built at his manor of Cardross. In 1389, £30 were paid for glass for the Abbey of Paisley. In 1430, 12s. were given for the carriage of glass windows from Dundee to Perth for the queen's chamber. A quantity of glass bought in 1446-47 for the repair of the windows of the king's chamber in Stirling Castle cost 13s. 4d. A window of glass filled up by a 'glassyn wricht' in 1473 in Queen Margaret's chamber in the Abbey of Holyrood cost 5s." "1497. Item [xxiiij day of October], to Dene Mathow, in payment of the glassin werk, xxxvj š."—*Ibid.*, p. 364. Another payment is made to Dene Mathow, who also had a pension, in December. "Item, that samyne day [x day of December], giffin to him in compleit payment of the glassin windowis wyrking, xviiij [š.]"—*Ibid.*, p. 370. A payment of £13, 6s. 8d. was made in 1508 and subsequent years, and appears in the 'Exchequer Rolls' (vol. iii. pp. 23, 162, 270, 403, 565), to "Thome Peebles vetreterio percipienti vicenti marcas in anno . . . et pro hujusmodi fiendo tenetur sustentare palatia domini regis infra monasterium Sanctæ Crucis, Lithquo Falkland et castrum de Striveling in vitro in futurum.—M. *Goldsmithis and lapidaris*. Henry Fowlis was the king's goldsmith, and payments are made to him for the making of a "relik." "1496. Item [the first day of Julij], to Herj Fowlis, for a relik he maid to the King to offir to Sanct Duthow, ij ti. xiiij š."—*Ibid.*, p. 280. A payment was made to a goldsmith for making "a cace of gold to were about his hals."—*Ibid.*, p. 322. "1497. Item, that samyn day [the x day of December],

giffin to Henry Fowlis the goldsmyth, in part of payment of his werk wrocht to the King, v ti."—*Ibid.*, p. 370.

16. *Payntouris*. The names of John and David Pret or Prat occur several times as painters. When the king was preparing to invade England in 1496, tents had to be prepared, and John Prat was employed to paint the vanes and coat-of-arms of the king. "1496. Item, that samyn day [the xij day of Julij], giffin at the Kingis command to Johne Pret the payntour, v ti. xix. s̄."—*'Accounts of the Lord High Treasurer,'* vol. i. p. 283. "1496. Item [the xiiij of September], to Johne Pret, payntour, for paynting of pailzoune thanis [vanes], and the Kingis coetarmour, iij ti."—*Ibid.*, p. 297. David Prat, probably his brother, had a pension of £10 from the king. "1496. Item, that samyn day [the xj day of March], giffin to Dauid Pret the paintour be the Kingis command, of his fee of Whitsonday and Mertimes bipast, x ti."—*Ibid.*, p. 323. On the 29th of August 1497, 36s. are given him "in part payment of his fee" (p. 355). On the first of October he receives in Stirling £3, 4s. (p. 361); and on the 21st of the same month he gets 57s. 6d. "in payment of his werk in Striuelin" (p. 363). On the 10th of December the same year he received £2, 9s. "in compleit payment of the altar paynting as restyng awand to him" (p. 370). *Potingaris*. A payment is made to a potingar named Stene, Stevin, or Stephin, in 1489: "Item [on Monnunda the xvij da of Januar], to Stene potingar, at the Kingis commande, vij ti. xv s̄."—*Ibid.*, p. 129. "1497. Item [the xxiiij day of August], giffin to Stevin, potingar, for his gere tane to the King, be command of the Kingis precep, xx ti. vij s̄."—*Ibid.*, p. 354. This same Stephin furnished "materialis and potingaris" to James III. (pp. 24, 65). The importation of drugs was quite common, as testified by the *'Ledger of Andrew Halyburton.'* An example will suffice. "1496. Item, bocht in Brugis at that samyn tym and send in Scotland with Robart Rynd, clark of that said schip [the Julian], als mekyll potyngary, 13 s̄."—P. 15. See pp. 16, 21, 103, 213.

25-34. After Ovid—

"Jamque opus exegi, quod nec Jovis ira nec ignis
Nec poterit ferrum nec edax abolere vetustas
Cum volet, illa dies, quæ nil nisi corporis hujus
Jus habet, incerti spatium mihi finiat ævi:
Parte tamen meliore mei super alta perennis
Astra ferar, nomenque erit indelebile nostrum.
Quaque patet domitis Romana potentia terris,
Ore legar populi, perque omnia sæcula fama,
Si quid habent veri vatum præsentia, vivam."

—*'Meta.,'* xv. ll. 871-879.

And Horace—

"Exegi monumentum ære perennius
Regalique situ pyramidum altius,
Quod non imber edax, non Aquilo impotens
Possit diruere aut innumerabilis

Annorum series et fuga temporum.
Non omnis moriar, multaque pars mei
Vitabit Libitinam : usque ego postera
Crescam laude recens, dum Capitolium

Scandet cum tacita virgine pontifex."

—'Carm.,' iii. 30, ll. 1-9.

42. *Monsouris of France*, &c.=Gentlemen from France that are good only in tasting claret.

43. *Innoportoun askaris*, &c. James I. passed several Acts regarding the admission of Irishmen to Scotland. One is entitled, "Scottis-men suld bring na man furth of Ireland, without ane Testimoniall : " "Item, It is sene speedfull, that gif onie Schip-man of *Scotland* passis with letters of the Kingis Depute in *Ireland*, that he receiue na man into his Schip to bring with him to the Realme of *Scotland*, bot gif that man haue ane letter or certaintie of the Lord of that land quhair he schippis, for quhat cause he cummis in this Realme."—P. 3, c. 62. Another is entitled, "Anent Ireland men cummand in Scottis Schippis : " "Item, That quhen he cummis in onie Haven in *Scotland*, that he ryde on anker, and hald within shipbuird all men that he bringis with him, quhill he send for the Kingis Baillie, or a Depute of the towne of the Haven, that he cummis in, that then men may examine and see of the Kingis behalfe their persones, and quhat charge they haue be letter or vther way, quhidder it be profite or prejudice to the King, or the Kinrik : And gif onie prejudice of the deede be founden, they sal be arreisted, and presented to the Schireffis prison, quhill the King haue done his will on them."—P. 3, c. 63. Another, with the title, "The Statute anent Ireland men," is as follows : "Item, That it be maid manifest be the Kingis deutes vpon the Frontiers, that is not done for hatred, nor breaking of the auld friendshippe betuixt the King of *Scotland* and his Lieges : and the gude aulde friendshippe of *Irischrie of Ireland* : Bot allanerlie to eschew the perrell foresaide. And gif onie man attempts in the contrarie of this, his gudes salbe escheit to the King, and his bodie at the Kingis will."—P. 3, c. 64.

46. *Hall huntaris*, &c.=Hangers-on for the sake of the belly.

48. *Kennis na man of gude*—a compound phrase=those who have no intercourse with the good ; read Kennis-na-man-of-gude.

51. *And can*, &c.=And know no other craft or cure than to throng or press in your doors. *Can*=to know. A.S. *cunnan*.

55. *In quintiscence*, &c. A reference, likely, to the Abbot of Tungland. See 'Ane Ballat of the Fenzeit Freir of Tungland,' and notes.

58. *Ewill dredie*. This seems to be=given to do evil.

59, 60. *Few dar*, &c.=Few of all those that search for the quintessence, and have in consequence received honours in addition to what they formerly had, dare appear at the Tolbooth—i.e., at the public market—without having the penalty due to their misdeeds first remitted. *Addition* is a term of heraldry, and means that something

has been added to former honours as a reward for some heroic deed.
Remission. Lat. *remissionem*=the act of removing a penalty.

64. *Thairat suld no man*, &c.=No man should find fault with that.
Enchessoun=occasion, cause, cause of blame. A.Fr. *enchesoun*.

66. *That feistit at Cokelbeis gryce.* See 'Devorit with Dreme,' l. 57, and note.

73-78. *And 3it, more panence*, &c.=And yet I am doomed to more penance or distress. Had I reward among the rest, it would somewhat satisfy me, and make me have less melancholy, and cause me to overlook many a fault that is broad before my eye. Put a full point after "have," l. 73.

81, 82. *For owther*, &c.=For either must my heart wholly break, or I must avenge myself with my pen.

86-88. *Be war*, &c.=Beware immediately, for it will burst forth unless the medicine comes quickly to allay the swelling of my fury.

87. *Tryackill*=medicine, cure. Chaucer says—

"And seyde, it was som grete miracle,
 Or medicine fine more than triacle."

—'Dreme,' vi. p. 112.

Tyt=quickly.

88. *Swage*=allay; aphetic form of *assuage*. O.Fr. *asuager*. Still in use to signify the diminution of anything swollen.

LXIV.—TO A LADYE.

MS.

M.

EDITIONS.

Pn., text, with the title 'To a Ladye,' vol. i. p. 89; notes, vol. ii. pp. 407, 408.

L., text, with the same title, vol. i. p. 27; notes, vol. ii. pp. 230, 231.

Irving, with the title 'To a Lady. Sweet Rois,' vol. i. pp. 428, 429.

Pr., pp. 42, 43.

F., p. 69.

Sc., pp. 186, 187.

REFERENCE.

Pinkerton, vol. ii. p. 464, 'Sweit rois of vertew.'

Who the "Ladye" is it is useless to conjecture. Dr Irving thinks she may have been "Maestris Musgraeffe." The writer of the life of Dunbar in 'Lives of Eminent Scotsmen' repeats this conjecture.

LXV.—LEARNING VAIN WITHOUT GUID LYFE.

MSS.

M. and *R.*

EDITIONS.

Pn., text, with the title 'Lair is vane without Governance,' vol. i. p. 106; notes, vol. ii. p. 412.

Ellis, with the title 'Lair is vain without governance,' vol. i. pp. 373, 374 (from *Pn.*)

L., text, with the title 'Learning vain without Guid Lyfe,' vol. i. pp. 199, 200; notes, vol. ii. pp. 347-349.

Pr., pp. 159, 160.

REFERENCES AND QUOTATIONS.

Pinkerton, vol. ii. p. 438, 'To speik of.'

Irving, vol. i. pp. 429, 430.

Sc. translates st. iii., pp. 305, 306.

For the poem see 'Introduction,' pp. xxxi and lvi.

7. *The craift*, &c.=Exercising the craft without considering the end or aim. *Exerceing*=exercising. Fr. *exercer*. "Item, That all Clerkes of the Signet be sworne to exerce their offices lauchfullie and diligentlie."—James V., p. 5, c. 59. *Fyne*=end, aim. Lat. *finis*. Fr. *fin*. Bishop Douglas uses the word—

"Or 3it luffis ony to that fyne, quharby
Thi self or thaim thow frawart God removis."

—'Eneados,' ii. p. 168, ll. 24, 25.

9. *The curious*, &c.=The logical proof or argument elaborated with care. *Curious*=full of care, done with care. O.Fr. *curius*. Lat. *curiosus*.

19. *To ws*, &c.=Be mirrors to us in your conduct. So used by Lydgate—

"Thi governance, sone, is bad."

—'The Childe of Bristow,' p. 22, st. 68.

22, 23. *Gif to your sawis*, &c.=If to your sayings, or rather wise sayings or moral teaching, your deeds are contrary, your greatest accuser shall be your own learning. Reference seems to be made to the book well known at the time—'The Dictes or Sayings of the Philosophers,' translated by the Earl of Ryvers, and printed (twice) by Caxton.

LXVI.—OF THE WARLDIS INSTABILITIE.

MSS.

M. and *R.*

EDITIONS.

Pn., text, with the title 'On the Warlds Instabilitie. To the King,' vol. i. pp. 115-119; notes, vol. ii. pp. 414, 415.
S., with the same title, vol. i. pp. 333-338.
L., text, vol. i. pp. 204-208; notes, vol. ii. pp. 350-352.
Pr., pp. 261-266.

REFERENCES AND QUOTATIONS.

Pinkerton, vol. ii. p. 454, 'This waverand warldis,' &c.
Sc., st. 1, 13, 14, 19-25, pp. 268-270.
F., st. 1-4, 6, 7, 12, 21, 22, 24, 25, pp. 75, 76.

1-4. *This waverand*, &c. Cp. the words attributed to Walter Mapes—

"Cur mundus militat sub vana gloria,
 cujus prosperitas est transitoria;
 tam cito labitur ejus potentia
 quam vasa figuli quæ sunt fragilia."

—'De Mundi Vanitate,' p. 147, ll. 1-4.

4. *For to considder is ane pane*. This form of "pain" is found in 'The Craft of Dyeng,' p. 8, l. 265, "He suld resaue thankfully the pane of ded."

5. *The slydand joy*, &c. Cp. Walter Mapes—

"Quam breve festum est hæc mundi gloria!"

—'De Mundi Vanitate,' p. 148, l. 25.

6. *The feinzeit love*. Lauder uses the words—

"The Hypocreit is ar fenzeit, fals, and vaine."

—'Ane Prettie Mirrour,' p. 34, l. 67.

7. *The sweit abayd*=The pleasant waiting.

9, 10. *The sugurit mouthis, with myndis therfra*, &c. = Mouths giving words sweet as sugar, but with minds quite the contrary—the plausible speech with double or false face.

14. *The lang avaiill on humill wyse*=The long usefulness or profit in a humble manner. *Avaiill*=worth, profit, usefulness. Fr. *valoir*, to be of worth or service. Lat. *valere*.

17-19. *Nocht I say*, &c.=I do not say that such takes place in this country only, but also in France, England, Ireland, Germany, Italy, and Spain.

21-24. *The change*, &c.=It is a pain to consider the change of the world from weal to woe, and that the honourable use or way of living is all away in hall and bower, in town and country—i.e., everywhere. The lines are somewhat obscure.

29-31. *Gude rewle*, &c. Cp. the complaint of Walter Mapes—

“ Ecce mundus moritur vito sepultus;
ordo rerum vertitur, cessat Christi cultus,
exulat justicia, sapiens fit stultus,
in omni provincia suboritur tumultus.”

—‘De Mundi Miseria,’ p. 149, ll. 1-4.

33-36. *The pepill so wickit*, &c. These lines may refer to the following: “1510. Thair wes ane seknes universallie in the moneth of September in Scotland, throucht hoist, quhilk infectit utheris lyke ane pestilence, quhairof mony deit, and it wes callit be the peple stoup galland.”—‘History of Scotland,’ by Lesley, p. 81 (Bannatyne Club). See Leslie’s ‘History of Scotland’ (S. T. S.), vol. ii. pp. 132, 133.

37, 38. *The temporall stait*, &c.=The son would disinherit the father to gain temporal estate, and would ill-use him as a bankrupt. Omit the comma after *gather*.

39. *Dyvour*=bankrupt. Fr. *devoir*, to be indebted. *Demane*=to hurt, to injure. O.Fr. *demeiner*, to treat. It is used by Bishop Douglas—

“Sall I the se demanyt on sik wys?”

—‘Eneados,’ iii. p. 245, l. 26.

Still in use.

41-43. *Kirkmen*, &c.=Kirkmen are so holy and good that eight oxen, yoked in a wain, may turn on their wide and rough conscience. This is a proverbial saying. It is said at the present day of one who is very greedy, “Ye’ve a conscience as wide’s a mill-door”; and of one who is unscrupulous, “Ye cud turn a coach-and-sax on his conscience.” Oxen were in former times much more used in agriculture than horses. Very old people in the North still speak of most of the ploughing being done by oxen, and the “twal-ousen plew,” driven by the “gaadman,” is still talked of. Each ox in the team had his name. The “gaadman” often whistled to encourage the animals. Hence the proverb in the North, applied to one who makes much ado

about little work, "Muckle fusslan [whistling] for little red laan." The "pleuch of aucht oxen" is mentioned in an Act of James I., entitled, "Of sawing and labouring of the ground." "Item, The said day, our Sovereine Lord the King, with consent of the haill Parliament, ordaned, that throw all the Realme ilk man teilland with a pleuch of aucht Oxen, sall saw at the least ilk zeir a Firlof of quheate, halfe a firlof of pease, & 40 beanes, vnder the paine of x. s. to the barrone of the land that he dwellis in, if he sawis it not, & as oft as he beis founden faultise."—P. 5, c. 81. So also the Wyfe of Auchtermuchty, when she drove the plough, "lowsit ochsen aucht or nine."

51. *Ane bischoprik may nocht him gane* = A bishopric may not suffice him. *Gane* = to satisfy, to suffice, to be becoming. Icel. *gegn* = suitable; *gegna* = properly to meet, then to answer, to fit. See 'Wallace.' It occurs in the ballad of 'Sir Patrick Spens'—

"For I brought as much o' the white monie
As gane my men and me."

55. *Sum with ane thraif*, &c. = Some has free access to a large number. *Thraif* = two "stooks" or shocks of grain. Dan. *trave*; Sw. *trafve* = the number of twenty sheaves. Still in common use in harvesting. A stook in the North consists of twelve sheaves.

57-59. *It cumis be king*, &c. = It [the kirk] comes sometimes by the favour of the king and sometimes by the favour of the queen; but there is always such a space between the kirk and me that one cannot shoot an arrow across it.

"Dulcis erit mihi status,
si prebenda muneratus,
redditu vel alio
vivam, licet non habunde,
saltem mihi detur, unde
studeam de proprio."

—'Goliæ Quzerela ad Papam,' p. 63, ll. 169-174.

61-63. *It nicht have cuming*, &c. = It might have come in a shorter time from Calicut and the New-found Isle, the parts beyond the meridian. Calicut and the New-found Isle are joined, because the notion was that what is now called America formed part of India, or was at least a large island extending to it. New-found Isle was the name given at first to America. In the privy purse expenses of Henry VII. there are several entries in which the New-found Isle is mentioned: "1497. August 10th, to him that found the New Isle, £10." "1504. April 8th, to a preste that goeth to the New Islande, £2." "1505. August 25th, to Clays going to Richmount with wylde cattis and popyngays of the New-found Islande, for his costis, 13s. 4d."

65-67. *It nicht, be this*, &c. = It might by this time have come from the deserts of India over the great ocean, if it had been inclined.

70. *Fra Paris*. David Laing thinks that Paris is an error for Perse or Persia. Professor Schipper follows him. But may not the poet

have mentioned Paris for Europe? He speaks of "all ayrtis." Paris, "Orient partis," and "the Ylis of Aphrycane," correspond to the parts of the world then known.

74. *I dreid that it be quyt gane will*=I am afraid it has quite lost its way. *Will*=having lost the way. Icel. *villr*=wandering at large. Dan. *fare vild*=to go astray. Bishop Douglas says—

"Scho thame fordrivis, and causis oft ga will."

—'Eneados,' ii. p. 24, l. 6.

77, 78. *Vpon the heid of it, &c.*=In expectation of getting it, is promised payment of unicorns and crowns of "wecht." "Upon the heads o'" is still a common expression. James III., in 1486, issued a gold coin called a unicorn. On the obverse is a unicorn with a crown round his neck, supporting a shield containing the arms of Scotland, to which a chain and ring are attached. Its weight is 59 grs., and its fineness 21 carats. *Crownis of wecht*=French gold pieces current in Scotland. The French crown was current coin, and its value was fixed by various Acts of Parliament—by James II. (p. 13, c. 59, 1455) at 11s.; by James III. (p. 3, c. 18, 1467) at 12s. 6d.; at 13s. 4d. (p. 8, c. 67, 1475).

79. *Quhen it dois cum, all men dois frane*=All men are asking when it—i.e., the kirk—comes. *Frane*=to ask. A.S. *frignan*, Icel. *frengna*—

"He herde hem murnen, he hem freinde for-quhat."

—'Genesis and Exodus,' p. 4, l. 105 (Morris).

"Ffolke fraynide fast at tho fre buernes."

—'Destruction of Troy,' l. 358.

81-83. *I wait it is, &c.*=I know it is made ready for me, but it is so very wearisome to wait for it that it breaks my heart and bursts my brain.

85. *Greit abbais, &c.*=I have no wish to gather the goods of great abbeys.

86. *Bot ane kirk scant coverit with hadder.* Heather was a common covering of kirks.

89. *And for my curis, &c.*=My simple soul shall never be slain or suffer pain, owing to my having got cures in several places by help of your grace, and thus being unable to serve them all faithfully. Said ironically.

93-95. *Experience, &c.*=Experience inspires me in such a way that I tire of this false failing world, which changes like a weathercock. *Phane*=vane, weathercock. A.S. *fana*, Dut. *vaene*, Ger. *fahne*, a flag or standard. The line may mean, vanishes like a phantom, and Professor Schipper so translates it.

"Erfahrung hat mich so erhellet,
Dass ich bin müde dieser Welt,
Die we ein Trugbild allezeit."

Cp. Lydgate—

“No better myrrour than experience
For to declare his mutabilitie.”

—‘On the Wretchedness of Worldly Affairs,’ p. 122.

99. *Bayth crop and grayne*=entirely. “Crap an reet” is the expression still common in Banffshire.

100. *Quhilk is ane lessing of my pane*=Which is a lessening of my pain.

LXVII.—OF CONTENT.

MSS.

M. and *R.*

EDITIONS.

Pn., text, with the title ‘On Content,’ vol. i. pp. 122, 123; notes, vol. ii. p. 416.

L., text, with the title ‘Of Content,’ vol. i. pp. 189, 190; notes, vol. ii. pp. 344, 345.

Pr., pp. 50, 51.

Sc., pp. 314-316.

REFERENCE.

Pinkerton, vol. ii. p. 463, ‘Quho thinks he hes sufficiency.’

1, 2. *Quho thinkis*, &c. Cp.—

“Quæ sunt maximæ divitiæ? non desiderare divitias.
Quis plurimum habet? is qui minimum cupit.”

—‘De Moribus’ (P. Syrus), ll. 45, 46.

See ‘To Dwell in Court,’ note on ll. 19-23. And Valerius Maximus: “Locupletem facit non multum possidere, sed modica desiderare. — iv. 3, 6. And Cicero: “Non caret is qui non desiderat.”—‘De Senectute,’ 14, 17. And the words attributed to P. Syrus—

“Cui convenit cum paupertate, dives est.”

—‘Sententiæ falso receptæ,’ l. 84.

3-5. *Thocht he haue*, &c. Cp. Horace—

“Non enim gazæ neque consularis
Summovet lictor miseros tumultus
Mentis et curas laqueata circum
Tecta volantes.

Vivitur parvo bene, cui patrum
Splendet in mensa tenui salinum."

—'Carm.,' ii. 16, ll. 9-14.

5. *He hes anewch*, &c. Cp. Valerius Maximus: "Omnia habet qui nihil concupiscit."—iv. 4, 1. And P. Syrus—

"Is minimo eget mortalis, qui minimum cupit."

—'Sententiæ,' l. 286.

6-9. *Quho had all riches*, &c. Cp. P. Syrus: "Pecunia non satiat avaritiam, sed irritat, et ideo semper indiget."—'De Moribus,' l. 101. And the words attributed to P. Syrus—

"Avarus animus nullo satiatu lucro."

—'Sententiæ falso receptæ,' l. 36.

And Horace—

"Semper avarus eget; certum voto pete finem."

—'Epist.,' i. 2, l. 56.

For line 8, cp. P. Syrus—

"Avarus ipse miseræ causa est suæ."

—'Sententiæ,' l. 14.

11-14. *Thairfoir I pray 3ow*, &c. Cp. Horace—

"Multa petentibus,

Desunt multa; bene est, cui deus obtulit

Parca, quod satis est, manu."

—'Carm.,' iii. 16, ll. 42-44.

21. *Gif thou hes mycht*, &c. = If thou hast power, be gentle and of affable manners, or easy of approach. *Fre* = easy of approach, of affable manners, is still a common meaning in the North, applied to those who are in power. Cp. 'Proverbs of Hendyng'—

"Ȝef thou art riche I wel y-told,
No be thou noht tharefore to bold,
Ne wax thou nout to wilde;
Ah ber the feyre in al thyng."

—P. 99, ll. 103-106 (Morris).

22, 23. *And gif thou standis*, &c. Cp. Dionysius Cato—

"Infantem nudum quum te Natura creavit,
Paupertatis onus patienter ferre memento."

—Lib. i. Dis. xxi.

And Ovid—

"Paupertatemque fatendo
Effecere levem nec iniqua mente ferendo."

—'Meta.,' viii. ll. 633, 634.

31-33. *For quho in world*, &c. Cp. P. Syrus: "Quæ est maxima egestas? avaritia."—'De Moribus,' l. 57. And the words attributed to P. Syrus—

"Avidissimus quisque est egestosissimus."

—'Sententiæ falso receptæ,' l. 42.

LXVIII.—OF THE CHANGES OF LYFE.

MSS.

M. and *R.*

EDITIONS.

Pn., text, with the title 'On the Changes of Lyfe,' vol. i. p. 124; notes, vol. ii. p. 416.*L.*, text, with the title 'Of the Changes of Lyfe,' vol. i. p. 203; notes, vol. ii. pp. 349, 350.*Pr.*, pp. 63, 64.*F.*, pp. 70, 71.*Sc.*, p. 289.

REFERENCE.

Pinkerton, vol. ii. p. 438, "I seik about," &c.1. *I seik abowte this world onstable.* Similar to—

"þe life of þis world es full unstable,
 And ful variand and chaungable,
 Als es sene in contrarius manere,
 By þe tymes and vedirs and sesons here."

—'Pricke of Conscience,' ll. 306-309 (Morris,
 p. 177; ll. 1412-1415).

3-5. *Bot I can not*, &c.=But I cannot find in all my wit such a true sentence as to say that it is deceivable, apt to deceive, of a nature to deceive. Cp. *P. Syrus*—

"Levis est Fortuna, cito reposcit, quod dedit."

—'Sent.,' l. 295.

6-9. *For 3isterday*, &c. This refers to the old proverb: "April sud come in like an adder, an gang oot like a peacock's tail." Similar to—

"And þe wedirs chaunges and þe sesons,
 þus aftir the worldes condicions;
 For now es cald, now es hete,
 Now es dry, and now es wete;
 For now es snaw, hail, or rayn,
 And now es fair wedir agayn;
 Now es þe wedir bright and shynand,
 And now waxes it alle domland [cloudy];
 Now se we þe lyfte clere and faire,
 Now gadirs mystes and cloudes in þe ayre.
 Alle þer variance to understande,
 May be takens of þis world swa variande."

—'Pricke of Conscience,' ll. 330-341 (ll. 1436-1447;
 Morris, pp. 177, 178).

11, 12. *3isterday*, &c. Cp. Lydgate—

“ Titan somewhile fresshly dothe apeere,
Than comyth a storm and doth his lihte difface,
The soyl in somyr with floures glad of cheere,
Wynttris rasour doth al away arrace.”

—‘On the Mutability of Human Affairs,’ p. 198.

16-20. *So nixt to symmer*. Cp. ‘The Romance of Clariodus’—

“ His variance and unstabilitie
Alyke is redie to heich and law degree ;
For febilnes oft comes eftir nicht,
And eftir dayis cumis the dewlie nicht,
And oft tymes joy cumis eftir sorrow and caire,
And eftir winter cumis the summer fair.”—P. 129.

And—

“ For God ordayns here, als es his wille,
Sere variaunce for certayn skille,
Of þe tymes, and wedirs, and sesons,
In taken of þe worldes condicions,
þat swa unstable er and variande,
þat ful short while may in a state stande.”

—‘Pricke of Conscience,’ ll. 316-321 (ll. 1422-1427 ;
Morris, p. 177).

LXIX.—MEDITATIOUN IN WYNTIR.

MSS.

M. and partly *R.*

In *R.*, ll. 1-22, where it is connected with lines 55-66 of the poem entitled ‘The Petition of the Auld Gray Horse, Auld Dunbar,’ pp. 215-217.

EDITIONS.

Pn., text, with the title ‘Meditatioun, writtin in Wyntir,’ vol. i. pp. 125-127 ; notes, vol. ii. pp. 416, 417.

L., text, with the title ‘Meditatioun in Wyntir,’ vol. i. pp. 253-255 ; notes, vol. ii. pp. 370, 371.

Pr., pp. 245-248.

F., pp. 73, 74.

Sc., pp. 310-312.

REFERENCES.

Pinkerton, vol. ii. p. 463, ‘Into thir dirk.’

Irving (‘Scotish Poetry,’ 1861), p. 240.

Veitch, vol. i. pp. 234, 235.

1-5. *In to thir dirk*, &c.=In these dark and wet days, when sable covers the whole heavens with misty vapours, clouds, and shadows, nature denies me all heart to write songs, poems, and plays. *Drublie* =wet, dripping. H.D. *drabblen*=to slobber, to let fall liquids over the clothes when eating. "Drabblie weather" is a common expression in the North=wet, dripping weather. *Skyis*=clouds, what casts a shadow. Icel., Swed., Dan. *sky*=a cloud. Cp. Gr. *σκία*. Chaucer uses the word=cloud—

"And lete a certeyn wynde to goo
And blewe so hydously and hye
That hyt ne lefte not a skye
In alle the welkene longe and brode."

—'House of Fame,' vol. vi. p. 246.

Douglas uses it=shade, *umbra*—

"My fadir than lukand furth throw the sky
Cryis on me fast, fle sone, fle sone, in hye!"

—'Eneados,' ii. p. 111, ll. 7, 8.

8. *My dule spreit dois lurk for schoir*=My doleful spirit lies hid, owing to, or by reason of, the noisy threatening—i.e., of the wind, hail, and heavy showers. *Schoir*=threatening, with the idea of noise. Henryson uses the word—

"Swa thy father before
Held me at bait als, baith with boist and schore."

—'The Wolf and the Lamb,' p. 211, ll. 41, 42.

9. *My hairt for languor dois forloir*=My heart becomes utterly faint from loneliness. Henryson uses the word as *a.*=lost—

"But for a luke my lady is forlore."

—'Orpheus and Eurydice,' p. 64, l. 412.

And Bishop Douglas—

"Quhat suld folk deme bot all my tyme forlore?"

—'Eneados,' iv. p. 171, l. 26.

11. *I walk*, &c. Cp. Chaucer—

"For day ne nyghte
I may nat slepe welnygh nought.
I have so many an ydel thought,
Purely for defaulte of slepe,
That, by my trouthe I take no kepe
Of nothing, how hyt commeth or gooth."

—'The Boke of the Duchesse,' vi. p. 136

16. *I am assayit on everie syde*=I am attacked on every side. Barbour says—

"Swa that he mycht be appurvait
To defend, gif he war assayit."

—'Bruce,' ix. ll. 424, 425.

19. *Or with grit trouble ana mischeif*=With great trouble and mis-

fortune. *Mischief*=loss, misfortune. O.Fr. *meschief*, *meschef*=misfortune.

27. "*Quhy wald thou hald that will away?*"=Why will you try to hold that which will depart? A proverbial expression. So Ben Jonson—

"Who can hold that will away?"

—'Bartholomew Fair.'

Cp. the Scottish proverb, "He that will to Cupar, maun to Cupar."

28-30. *Or craif that thou may have no space*=Or beg to have longer time, thou, that art passing to another place, going every day, or day by day, a fixed space. Read *no*=more, for *no*.

34, 35. *Remember thou*. Cp. Eccles.: "Et scito, quod pro omnibus his adducet te Deus in iudicium."—xi. 9. See Rom. xiv. 12.

36, 37. *Syne Deid castis*, &c. Cp. Virgil—

"Facilis descensus Averni:

Noctes atque dies patet atri janua Ditis.

—'Æneid,' vi. ll. 126, 127.

Cp. also Isaiah: "Infernus subter conturbatus est in occursum ad-ventus tui, suscitavit tibi gigantes."—xiv. 9.

37. *Saying*, "*Thir oppin*," &c. This line is difficult: it may mean, Ye shall endure these open gates—*i.e.*, pass through them; or these open gates will await you. Cp. Horace—

"Omnes una manet nox."

—'Odes,' ii. 37, l. 15.

And Propertius—

"Mors sua quemque manet."

—II. Eleg. 21, l. 58.

38, 39. *Albeid that*, &c.=Albeit, however strong thou art, thou shalt bow under this lintel. *Lowt*=to stoop, to bow. Icel. *lúta*=to bow. Swed. *luta*; Dan. *lude*; A.S. *hlutan*.

"To pee schulen loute boþe riche & poere."

—'Hymns to the Virgin and Christ,' p. 5, l. 28.

Still used by old people. "He's loutit i' the shuthers"—said to me a day or two ago (Oct. 1888). Cp. Lydgate—

"Kynges, princis, most soverayne of renoune,

For al theyr power, theyr myght, theyr excellence,

Nor philosophers of every regioun,

Nor the prophetes preferred by science,

Were nat franchised to make resistance,

But liche pilgrymes whan it cam therto,

To shewe ensample and playn evidence,

How this world is a thurghfare of woo."

—'On the Wretchedness of Worldly Affairs,' p. 128.

Henryson in a similar strain—

“For suth it is, that every man mortall
 Mon suffer deid, and de, that lyfe has tane;
 Na erdly stait aganis deid ma prevaill;
 The hour of deth and place is uncertane,
 Quhilk is referrit to the hie God allane:
 Herefor haif mynd of deth, that thow mon dy.”

—‘The Three Deid Powis,’ p. 30, ll. 9-14.

42-45. *No gold in kist*, &c. = Neither gold in chest, nor wine in cup, nor the beauty of ladies, nor the bliss of love, can prevent me from keeping this in memory.

LXX.—ANE ORISOUN QUHEN THE GOUVERNOUR PAST IN FRANCE.

MSS.

M. and *R.*

EDITIONS.

Pn., text, with the title ‘Quhen the Governour past into France,’ vol. i. pp. 128, 129; notes, vol. ii. pp. 417, 418.

L., text, with the title ‘Ane Orisoun. Quhen the Governour past into France,’ vol. i. pp. 251, 252; notes, vol. ii. pp. 368-370.

Pr., pp. 299-303.

Sc., pp. 347, 348.

Sir Richard Maitland has imitated this poem both in spirit and in measure in his poem entitled ‘On the Assemblie of the Congregation,’ pp. 11-13. *Orisoun* = prayer. See ‘Elegy on the Death of Bernard Stewart,’ l. 31 and note. The occasion of this poem was the departure of the Regent Albany to France in 1517, as to which see ‘Introduction.’

1, 2. *Thow that in hewin*, &c. Cp. Ps. lxxxiv. 11, 12 (lxxxv. 10, 11).

3-5. *And Gabriell*, &c. Cp. St Luc. i. 26-38.

11-14. *Ane spark of thy hie excellent prudence*, &c. = Give one spark of thy high excellent wisdom to us, who have neither wisdom nor reason; in whose hearts neither wisdom, nor example, nor experience of former times, can find a place.

19-22. *Bot thou*, &c. = But do Thou who fighest Thy cause out of mercy make Thy vengeance to cease from us who are the creatures of sin, and make Thy justice to be mollified with pity, for quiet, or peace has gone entirely away from us. Punctuate with a comma after “cor^{*}rectit.” See ‘Ballate against Evil Women,’ l. 41.

27-29. *Spair our trespass, &c.* = Spair our sins, which are so many that a summary of them cannot be prepared for a court of justice, for we are unable to endure or await the punishment of them. Help this poor realm all split up into parties. *Breif* = a summary of the facts of a case in court. Punctuate with a full point after "abyd it."

29. *Help this pure realme, in partyis all devydit.* The history of the country but too well explains this line.

35. *And gif ws, &c.* = And give us grace that we may no more grieve Thee.

37-40. *And to thy vengeance, &c.* = Make no addition or increase to Thy vengeance, as Thou that art of might mayest do to-morrow: do Thou cause a turn from care to comfort, for without Thy help the kingdom is utterly lost. The punctuation is at fault. Put a semicolon after *morne* and a comma after *restitioun*.

LXXI.—WE LORDIS HES CHOSIN A CHIFTANE MERVELLUS.

MS.

B.

EDITIONS.

L., text, with the title 'The Lordis of Scotland to the Governour in France,' vol. ii. pp. 47, 48; notes, vol. ii. p. 415.

Pinkerton, vol. ii. p. 474, 'The Lordis has chosen a chieftane mervellus.'

REFERENCE.

Sc. is of opinion that the poem is not by Dunbar, p. 348.

1. *We Lordis hes chosin a chiftane mervellus.* John Duke of Albany was appointed Regent in 1515.

3, 4. *And him absentis, with wylis cautelus.* He returned to France in June 1517, and did not come back to Scotland till 1521. He was absent for nearly three years.

9. *Is nane of ws, &c.* The contests of the Scottish nobles during the minority of James V. are notorious.

11. *Our auld innamy* = the English.

19-21. *We 3arne, &c.* = We yearn or anxiously desire thy presence, but thou hast oft refused to come to us, and not even to take a step near us, which is the cause of theft, slaughter, and war.

25-30. *Couatyce ringis into the spirituall state*, &c. These lines perhaps refer to the seizure of the priory of Coldingham by William Douglas, brother of the Earl of Angus, and the contest regarding the Primacy by Gavin Douglas, who managed to get possession of the see of Dunkeld.

33, 34. *Grit wer and wandrecht*, &c. These two lines may be explained by the contests of the two rival factions of Angus and Arran, culminating in the street fight in Edinburgh called "Cleanse the Causeway," 30th April 1520.

39. *Speid the*, &c. = Make haste, therefore, lest we all perish.

LXXII.—ANE BALLAT OF THE PASSIOUN OF CHRIST.

MSS.

M., *A.*, and *H.*

EDITIONS.

L., text, with the title 'Of the Passioun of Christ,' vol. i. pp. 243-246; notes, vol. ii. pp. 367, 368.

Pr., pp. 81-85.

REFERENCE.

Pinkerton, vol. ii. p. 456. He remarks: "A long poem on Christ's passion, as stupid as need be. Yet it is by Dunbar."
Sc., The first and last stanzas, pp. 343, 344.

With the poem may be compared the description of Christ's Passion by William Nassington (E. E. T. S.)—

"Till the was done thare at þe begynnynge
Many fawlde dispyte and hethynge.
ffirste þey spittede appone þe thare,
And gafe þe many bufettes sare.
And thyne eghne with a clathe þey hide,
And smate þe and askede wha it dide.
Sithene þey dide þe mare hethynge,
They lede þe to Herodes hows þe king.
That helde þe a fule as hyme thoghte,
ffor þou till his speche ansuerede noghte,
He did clethe þe in whitte garment,
And til Pilate agayne he þe sente.

Eftirwarde þou was skowreghide sare,
 In Pilates hows nakynde bare,
 That thi hide was all to-reuene than,
 And þe blud one ylke a syde downe ranne.
 The knyghtes aftire þat skouregynge,
 Aboute þe lappede a mantill in hethynge
 That with þe blude till thi body cleuede,
 Sythene drew þey it ofe and þat þe greuede,
 And racede of all þe skyne þat tyde,
 ffor till clethyng cleued faste þi hyde.
 And when þey had done þe þis payne,
 They clede þe in þi awene clethyng agayne.
 And thyrste þou appone þi heuede thare,
 A crowne of thornnes þat prykkede þe sare,
 Of wilke þe prykkes ware swa scharpe þane,
 That þey percede nere thrughe þi herne panne.
 They gafe þe a rede in thi hande
 In stede of a ceptire, the skornande,
 And kenlide be-fore þe in hethynge,
 And said till þe ' hail Jewes kynge.'
 Sythene was þou demede at the Jewes voyce,
 Thrughe Pilate to be hynged on þe croyce,
 The wilke þou bare toward þe stede,
 Whare þou was ordeynede to be done to dede.
 Sithene was þou straynede on þe crosse so faste,
 Thrughe þe Jewes, þat þi vaynes and synows al to-braste,
 And naylede þer one thrughe hand and fute,
 ffor hele of my saule and for my bute.
 And when þey had naylide þe on þe crosse swa,
 They did þe aftire strange payne and wa,
 ffor they reysede þe crosse with þi body,
 And fychede it in a tre mortasse vyolently.
 In wilke þe crosse swilke a rage tuke,
 Þat þi body thrughe weghte al to-schoke,
 Than rane thy wondes thrughe fute and hande,
 And ware sene full wyde gapaunde.
 And þe joyntes of ilk lim and bane,
 And þe vaynes ware strydand ilkane."

— 'Religious Pieces in Prose and Verse,' pp. 64-66,
 ll. 197-246.

5. *Having his passioun in memorye.* After the Hymn, 'De passione Domini'—

" In mea sunt memoria
 Jesu pie signacula
 Quæ passionis tempore
 Pertulisti durissime," &c.

— 'Daniel,' i. p. 340, cccclxxxvii.

7. *Hir halsing with ane gaude-flore*=Saluting her with the hymn 'Gaude flore.' The following seems to be the hymn, entitled 'De septem Gaudiis cœlestibus Mariæ'—

" Gaude flore virginali
 Quæ honore speciali
 Transcendis splendiferum,
 Angelorum principatum
 Et sanctorum decoratum
 Dignitate numerum.

Gaude sponsa cara Dei,
 Nam ut lux clara diei
 Solis datur lumine
 Sic tu facis orbem vere
 Tuæ pacis resplendere
 Lucis plenitudine.

Gaude splensens vas virtutum,
 Cuius pendens est ad nutum
 Tota cœli curia,
 Te benignam et felicem
 Iesu dignam genitricem,
 Venerans in gloria.

Gaude nexu voluntatis,
 Et amplexu caritatis
 Iuncta sis altissimo,
 Ut ad votum consequaris
 Quicquid virgo postularis
 A Iesu dulcissimo.

Gaude virgo mater Christi,
 Quia sola meruisti,
 O virgo piissima,
 Esse tantæ dignitatis,
 Quod sis sanctæ Trinitatis
 Sessione proxima.

Gaude mater miserorum
 Quia pater sæculorum
 Dabit te colentibus,
 Congruentem hic mercedem
 Et felicis poli sedem
 Regnis in cœlestibus.

Gaude virgo mater pura
 Certa manens et segura
 Quia tua gaudia,
 Non cessabunt nec decrescent,
 Sed durabunt et florescent
 Per æterna sæcula."

—'Daniel,' i. pp. 346, 347, D.

9-21. *Me thoct Judas, &c.* Cp.—

" Judæus hunc circumdat
 Militibus armatis.

Deus ut latro capitur,
 Et per plateas rapitur,

Circumdatus catenis,
Hunc vexat, vellit, ludit:
Hunc calcat, pulsat, trudit,
Servorum grex effrenis."

—'Daniel,' ii. p. 347, App. xxiii.

15. *With manassing*, &c.=With threatening beyond all measure.
The word occurs in 'R. R.'—

"So sore I dradde his manasyng."

—vii. p. 120.

Gower uses *manace*—

"And kept her in so faste a place,
Fro Polipheme and his manace."

—'Confessio Amantis,' i. p. 165.

See *ibid.*, vol. i. p. 96.

17-26. *Falsly condampnit*, &c. Cp.—

"Ipsam in innocentiam
Iniquitas sententiam
Acerbam profert mortis,
Rex cœli virulentis
Obiicitur furentis
Ludibriis cohortis."

—'Daniel,' ii. p. 347, App. xxiii.

19. *And, as lyonis with awfull rage*. Cp.—

"Dum laniones, tanquam leones
Vulnus addunt vulneribus."

—'Daniel,' ii. p. 347, App. xxii.

Ruge=roar. Lat. *rugio*. Cp. Thauler: "A tergo stabat impia crudelium Judæorum turba, instar leonum rugiens, et horridos edens clamores."—'De Vita et Passione Salvatoris nostri Jesu Christi piissima Exercitia,' cap. xx.

25, 26. *Thai tyrandis*, &c.=These tyrants, to carry into execution their rage, clothed him in white out of scorn. So St Luc.: "Sprevit autem illum Herodes cum exercitu suo, et illusit indutum veste alba."—xxiii. 11. Cp.—

"Regem virtutum niveo
Rex vanus tectum linteo
Spernit ut morionem."

—'Daniel,' ii. p. 347, App. xxiii.

And—

"Pan as a fole croude hym hadde,
And with a whyte cloþe y skorne hym he clad."

—'Meditations,' p. 16, ll. 499, 500.

27-31. After St Luc.: "Et velaverunt Eum, et percutiebant faciem ejus, et interrogabant eum, dicentes: Prophetiza, quis est, qui te percussus?"—xxii. 64.

34-37. *And till ane pillar*, &c. C. Thauler: "Deinde tam inclementer ad columnam eum ligaverunt, quod, quemadmodum legitur,

caro illius funes quibus vinctus fuit, prorsus operuit. Tanta erat teneritudo et mollities naturæ illius. Quin et hoc scriptum reperimus, tam crudeliter eum esse ligatum, est sanguis ex digitorum unguibus erumperet. . . . Post hæc immites illæ belluæ velut leones ferocissimi elegantissimum sacratissimumque Christi corpus tam inhumaniter dilacerarunt, flagellis affecerunt, vulneribus undique inflictis exararunt, et tam virgis quam aliis terribilibus, quæ invideo suo invenire poterant corde, flagellis discerpserunt, ut totus sibiipsi dissimilis esset, universo corpore eius sanguine perfuso et cruentis scatente vulneribus."—xxiv. And—

" To a pylour fast þan þey hym bownde,
 Þey bette hym and rent hym, wounde by wounde.
 Beholde now, man, a ruly syȝt !
 Þy cumly kyng stant bounde vpryȝt,
 Alle forwounded for þe yn mode ;
 Beholde how he wadeþ yn hys owne blode !
 ȝyt þey bete hym and leyn on sore,
 Tyl þey be wery and mow no more.
 Þe pyler þat þey hym to bownden
 ȝyt sheweþ þe blode of hys woundyn."

—'Meditations,' pp. 16, 17, ll. 515-524.

37, 38. *At every straik*, &c. The value of Christ's sufferings was a subject of much praise. Here are two examples:—

" O State, divi cruoris rivi,
 Plus nimio, quod datis est,
 Nimis amoris, nimis cruoris,
 Gutta vel una satis est.

 Vel mundos mille unius stillæ
 Purgat a labe dignitas,
 Nam vel tantillæ immensum stillæ
 Valorem dat Divinitas."

—'Daniel,' ii. p. 347, App. xxii.

Sir David Lyndsay says—

" And, quhair an drop of his maist precious blude
 Was recompence sufficient and conding
 Ane thowsand warlds to ransoun from that wod
 Infernall feind, Sathan, notwithstanding,
 He luifit vs sa, that, for our ransoning,
 He sched furth all the blude of his bodie,—
 Riven, rent, and sair wondit, quhair he did hing,
 Naild on the Croce, on the Mont Calvray."

—'Ane Satyre,' ll. 3470-3477.

41-48. *Nixt all in purpoure*, &c.=Next they clothed him all in purple, and then they again shed his innocent blood with thorns sharp and keen, piercing his head with green pricks; painfully, or scarcely, with the preservation of life could he bear that crown of thorns, thrust with cruelty on his head, till a flood of blood blinded his eyes,

O mankind ! for love of thee. *Vneiss*=pain ; as an *adv.* painfully, with difficulty, scarcely. Cp. Thauler : "Ibi iam denuo vestes, quas vix bene induerat, multa cum ferocitate ei abstraxerunt, vestemque purpuream seu coccineam circumdedere. Deinde coronam e spinis contextam, loco regii diadematis, sancto illius capite impreserunt. . . . Ut enim quidam affirmant, erat illa corona ex iuncis marinis, qui sunt peracuti et rigidi admodum : et horum quidem non parvam connexuere copiam, in pilei eam formam redigentes, ita ut aculei magna ex parte ad caput adiungerentur : tumque tanta cum violentia et crudelitate sacro Christi vertici diram hanc coronam appresserunt, ut, quemadmodum D. Bernhardus ait, aculei cerberum attingerent, ipsas quoque venas, nervos, et ossa capitis penetrantes, adeo ut sanguis illius sacro permixtus cerebro, ubertim per faciem, per collum, perque capillos deflueret."—Cap. xxvi. Cp.—

" Wyþ purpyl þey cloþed hym alle in skorne,
And syþen krounde hym with a croune of þorne."

—'Meditations,' p. 17, ll. 539, 540.

49, 50. *Ane croce*, &c. Cp. Thauler : "Itaque arrepto gravi sanctæ crucis ligno, sacris illius humeris imposuerunt, longitudine, ut annotatum est, pedum quindecim."—Cap. xxix. And—

" A cros was fet furþ, boþe long and grete,
þe lengþe þerof was fyftene fete,
Vp on hys shulder þys cros þey kast,
þat hys bak bent and welny to braste."

—'Meditations,' p. 18, ll. 563-566.

51, 52. *Syn fullelie*, &c. Cp. Thauler : "Itaque hic Dominus dominorum, cuius est omnis honor et gloria, spinis incedebat coronatus, duris constrictus funibus, gravi crucis pondere prægravatus, in latronum medio."—Cap. xxix.

53. *With blude*, &c. Cp.—

" En vultum plagis lividum,
En caput spinis obsitum :
En latus, dorsum, pectus
Largo fluit cruore."

—'Daniel,' ii. p. 348, App. xxiii.

54. *The fude of angellis fre*. Cp.—

" Ecce panis angelorum
Factus cibus viatorum,
Vere panis filiorum,
Non mittendus canibus."

—'Daniel,' ii. p. 98, cxxi. 11.

See also St Matt. xv. 26.

55. *His feit*, &c. Cp. Thauler : "Quam pedes illius attriti et læsi erant ex plateis lapidibus, cum et illi immodice properarent, et dominus nudis pedibus incederet !" —Cap. xxii.

57-64. *Agane thai tirvit him*, &c. Cp. Thauler: "Dehinc crudelissime Domine salvatori suas detraxere vestes, turpiter eum denu-dantes, haud secus quam ex materno processerat utero. . . . Quis non videat, quam inhumanus fuerit dolor et cruciatus, vestem vulneribus inhærentem et sanguine concretam, tanto cum furore et crudelitate detrahere, cunctis haud dubie vulneribus recrudescentibus? . . . As-pice ut totum corpus eius denuo vulneratum sit, cunctis illis sacris vulneribus renovatis, et purissimo fluentibus sanguine."—Cap. xxxiii. And—

"Some dyspoyle hym oute dyspetusly,
Hys cloþys cleuyn on hys swete body;
Þey rente hem of as þey were wode:
Hys body aȝen ran alle on blode."

—'Meditations,' p. 20, ll. 615-618.

Tirve=to uncover, often applied to undressing. See ll. 23, 33.

58. *Als brim*, &c. See 'The Tua Mariit Wemen,' l. 95.

65-69. *Unto the crose*, &c. Cp. Thauler: "Deinde agni innocen-tissimi vulneratum corpus immitissime in crucem rigidam prostra-verunt, manumque alteram crasso quodam clavo crebris ictibus cruci cruciabiliter nimis affixerunt. . . . Et quia obtusus admodum et crassus erat clavis, cutem simul attraxit per vulnus, quod totum im-plevit et obstruxit, ut sanguis inde effluere non posset. Moxque alteram quoque manum ad foramen in cruce effossum itidem perfor-andam pertraxerunt. Sed quia procul aberat foramen, et Christi corpus fugore, sanguinis fusione, et pœnis antea perpeſsis non parum contractum erat, manum ipsam rigido fune extenderunt, alteram in-terim manum summa vi retinentes, atque ita sacra Christi brachia horrible cum dolore intenderunt, donec quo volebant, manum ad-duxissent; quam tunc similiter ingenti clavo confoderunt. Dehinc et sacros eius pedes crudelissime prius extentos, simulque iunctos im-mani clavo confixerunt."—Cap. xxxiv. And—

"For by þe armes hys body alle hangys.
To hys fete anone þan þay straked [went],
Þey haled hem harde, tyl þe cross kraked;
Alle þe ioyntes þan brasten atwynne."

—'Meditations,' p. 21, ll. 660-663.

70, 71. *And him all nakit*, &c. Cp.—

"Hora sexta Maria vidit conclavari,
Corpus Christi tenerum in altum levare."

—'Daniel,' i. p. 340, cccclxxxv.

And—

"Thenk now, man, how hyt is down
Yn þe oure of syxte of none."

—'Meditations,' p. 19, ll. 605, 606.

73-77. *Quhen he was bendit*, &c.=When he was thus stretched out to the full breadth till all his veins burst and broke, to make his cruel

pain still greater, they let him fall down with a heavy dash till the cross and his body all did crack. Cp. Thauler: "Itaque ubi iam cruci Dominum affixerant, mox eum immitissimi carnifices magno cum furore cum cruce sublevarunt, ipsamque crucem sanctam ferocissime in petram excisam impegerunt, et decidere permiserunt, ita ut hoc casu cuncta Christi membra atque interiora, inhumano quodam dolore concuterentur colliderenturque utpote quæ antea plus satis intensa fuerant. Hic iam manuum pedumque sacra vulnera instar fontium emperunt, largiterque manare cœperunt."—Cap. xxxvi.

85. *The day vox dirk*, &c.=The day waxed or became dark. *Vox* = Icel. *vaxa*, *ðx*.

87. *Godis deir Sone all thus was dicht*=God's dear Son was thus wholly conditioned—i.e., dead. The same meaning occurs in 'Le Morte Arthur'—

"Gawayne sprent as he were wode
To the chambre there they lay slayne:
What wondyr thoughe hys hert were sore
So dulfully to se them dight,
That ere so doughty knyghtis were."

—Ll. 1994-2001.

89. *In weir that*, &c.=In doubt lest he, &c.

95. *And tholit*, &c. *Tholit*. A.S. *tholian*, to bear, to allow. Barbour uses the word with various meanings—

"ȝour strinth, ȝour vorschip, and ȝour mycht
Vald noch thoill ȝow escheve the ficht."

—'Bruce,' xviii. ll. 531, 532.

Lauder uses it=to suffer—

"Bot sum tholit death, and sum richt sore lament."

—'Ane Godlie Tractate,' l. 159.

Still in common use.

97-104. *Methocht Compassioun, vode of feiris*, &c.=Methought Compassion wild or mad in her manner, then struck at me with many a sharp blow; and as for Contrition, that was bathed in tears, she deluged or deeply covered my face with water, that is, tears; and Pity kept constantly whispering in my ear, "For shame, alace! behold, man, how thy blessed Saviour Jesus is heavily struck with many a bloody wound. *Vode*=mad. A.S. *wód*. See quotation on line 87. It is found in 'Havelok'—

"Starinde als he were wod."—L. 508.

Barbour uses the word—

"Sum of the Lord douglassis men,
That thair Lord [ded] had fundyn then,
ȝeid weill neir wood for dule & wa."

—'Bruce,' xx. ll. 481-483.

Lauder says—

“3e sulde nocht chuse vnto that cure
Ane Vinslent nor wod Pasture.”

—‘Office and Dewtie of Kyngis, ll. 285, 286.

It is still in common use. *Feiris*=manners, ways of conducting one’s self. Here is an example of the word in the sing.—

“I rede þee to foonde [try] to ameende þi fare.”

—‘Hymns to the Virgin and Christ,’ p. 95, l. 13.

Or is *vode of feiris*=void of fears? *Stound*=blow, commonly a sting of sudden sharp pain. Still so used. *Reuth*=pity. A.S. *hrēowan*, repent; *hrēow*, sad; Icel. *hryggr*=sorrowful. Lauder uses the word—

“3our Cheritie, it is be-cum sa cauld,
3e thole thame de but reuth, I der be bauld.”

—‘Ane Godlie Tractate,’ ll. 458, 459.

See ‘Tidings from the Session,’ l. 4, and note. *Beff*=to strike heavily. L.Ger. *buffen*, Dut. *boffen*. Still in common use. It is found in ‘Legends of the Saints’—

“And in Jerusalem he wes bofte.”

—‘St Paul,’ l. 21.

110-112. *And ever did Petie on me pow*=And Pity did constantly keep striking me, saying, “Behold how Jews have treated thy blessed Saviour Jesus.” *Pow*=to strike. So used in Banffshire—“Pow on’s head. He weel deserves a’ ye can gee ’im.”

117. *The Lord within thir dayis three*=Within these three days: a reference to the Lord’s resurrection.

119, 120. *And in thy hous, &c.*=And thy blessed Saviour Jesus shall be lodged in thy house. *Herbrit*=lodged.

124. *And kest*=And cast. *Kest*, the common form in the North at present. It occurs in the ‘Legends of the Saints’—

“And he with þat kist vþe þe sicht.”

—‘St Peter,’ l. 573.

126. *And out at the zettis did schow*=And out at the gates did push. *3ettis*=gates. See ‘The Ballad of Kynd Kyttok,’ l. 19, and note.

128. *Byding our Salvatour Jesu*=Waiting for our Saviour Jesus. *Byding*=expecting, waiting for. A.S. *bidan*, to expect, to wait. Its present use is with *on* or *for*=to wait for.

129-132. *Grace become gyd, &c.*=Grace became guide and governor to keep the house in sure or safe condition, always ready for the Saviour till He should come, whether early or late.

LXXIII.—O WRECHE, BE WAR!

MS.

M.

EDITIONS.

L., text, with the title 'Of the Wardlis Vanity,' vol. i. pp. 201, 202 ;
notes, vol. ii. p. 349.

Pr., pp. 62, 63.

Sc., pp. 350, 351.

REFERENCE.

Pinkerton, vol. ii. p. 455, with the remark, "A moral poem which is very dull, tho' by Dunbar."

1-8. *O wreche*, &c. Cp. Henryson—

"Thairfoir repent, and remord thy conscience;
Think on thir wordis I now upon thee cry!
O wrechit man! O full of ignorance!
All thy plesance thow sall richt deir aby;
Dispone thy self, and cum with me in hy,
Edderis, askis, and wormis meit for to be;
Cum quhen I call, thow may me nocht deny,
Thocht thow war paip, empriour, and king all thre."
—'Reasoning betwixt Deth and Man,' p. 28, ll. 33-40.

4. *Sen thow mon go*, &c. = Since thou must go, be making ready for the way or journey. Cp. Seneca: "Incertum est quo te loco mors expectet, itaque tu illam omni loco expecta."—Ep. 20. 7. *Mon* = must, *subj.* (?) Icel. *mun* = will, may. *Man*, *ind.* (l. 6). In common use at the present day. It is found in 'The Destruction of Troy'—

"And ho mvn douteles be dede, & done fro hir right."

—L. 12,720.

In Barbour—

"He said, 'fallowis, 3e man all thre,
Forthir aquynt quhill that we be,
All be 3our-self forrourth ga.'"

—'Bruce,' vii. ll. 137-139.

And in 'Le Morte Arthur'—

"We muste vnto syr mordred sende,
And founde to take An other day,
Or trewly thys day I mon be shende."

—Ll. 3228-3230.

Grathing = making ready. It occurs in 'The Wisdom of Solomon,'
"For that I affirmyt to be my part of al my labore, to tak plesans of

my gudis that I had graithyt in this erde."—P. 13, ll. 423-425. In 'The Destruction of Troy'—

"The grekes for the grete graithet a tounge."

—L. 12, 158.

And in Barbour—

"And fand the met all reddy graithit."

—'Bruce,' v. l. 387.

It is at present confined in the North to the sense of putting harness on horses, and the noun is used to signify harness. See 'The Tua Mariit Wemen,' l. 18, and note. *Gait*=way, road. A.S. *geát, gat*; Icel. *gata*; Swed. *gata*; Dan. *gade*=street, way. Still in common use. It occurs in 'The Destruction of Troy'—

"To this souerayne Citie þat yet was olofte,
Jason aioynid and his iust fferis,
Steppit vp to a streite streght on his gate."

—Ll. 349-351.

See ll. 1334, 5946. In Barbour frequently—

"Ilk man a syndri gat is gañe."

—'Bruce,' vi. l. 577.

5. *Remeid in tyme*. Cp. Sir David Lyndsay—

"Quhill ye have tyme, deir brether, mak remede."

—'Testament and Complaynt of the Papyngo,' l. 623.

6. *For thou away man pass*=For thou must pass away.

9-12. *Walk furth, &c.* Cp. St John ix. 4, xi. 9. A similar idea is found in a poem attributed to Chaucer, and "made by him upon his dethe bedde, lying in grete anguyss"—

"Here is no home; here is but wilderness;
Forthe, pilgrim, forthe, O hest out of thy stall!
Loke up on high, and thank thy God of all;
Weiveth thy lust, and let thy ghoste the lede;
And trouthe thi shall deliver, 'tis no drede."

9. *Pilgrame*. Cp. Heb. xi. 13 and 1 Pet. ii. 11.

14. *For and the deith, &c.*=For if death overtake thee. *Ourtak* is still in common use; so is *and*=if, pronounced *an*.

17. *Heir nocht abydis*. Cp. Heb. xiii. 14; also the poem, 'Of the Changes of Lyfe,' p. 232, ll. 16-20. And—

"Now is joye and now is blys,
Now is balle and bitternesse;
Now it is, and now it nys;
Thus pasyt this world away.

Now I hope and now I synge,
Now I daunce, now I sprynge,
Now I weyle and now I wrynge,
Now is wel, and now is way.

Now I hoppe and now I daunce,
 Now I preke and now I prauce;
 This day heyl, te morwe perchaunce
 We mown be ded and ley in clay."

—'Songs and Carols' (Warton Club), p. 6.

And—

" Now wel, now wo; now frend, now foo:
 Now lef, now thef; now in, now out;
 Now cum, now go; now to, now froo;
 O Lord! how gos this wor[l]d abowte."

—*Ibid.*, p. 97.

Cp. Lydgate—

" The world unsure, contrary al stablenesse,
 Whos joy is meynt ay with adversité;
 Now light, now hevy, now sorwe, now gladnes,
 Ebbe after flood of al prosperité.
 Set al asyde and lierne this of me,
 Trust upon fortune [God?], defye false fortune,
 And al recleyms of hyr double luyne."

—'On the Instability of Human Affairs,' pp. 76, 77.

And Sir David Lyndsay—

" Tharefor, call to remembrance
 Of this fals warld the variance,
 Quhow we, lyke pylgramis, evin and morrow,
 Ay travellyng throw this vaill of sorrow;
 Sum tyme in vaine prosperitie,
 Sum tyme in gret miseritie,
 Sum tyme in blys, sum tyme in baill,
 Sum tyme rycht seik, and sum tyme haill,
 Sum tyme full ryche, and sum tyme pure."

—'Experience and ane Courteour,' ll. 5069-5077.

LXXIV.—TO A LADYE QUHONE HE LIST TO FEYNE.

MS.

M.

EDITIONS.

L., text, with the title 'To a Ladye. Quhen he list to fayne,' vol. i. pp.
 121, 122; notes, vol. ii. p. 305.
Pr., pp. 182-184.

REFERENCE.

Pinkerton, vol. ii. p. 464, with the remark, "A ballad of Dunbar, but worth nothing."

5. *O man-slayer! quhill*, &c.=O manslayer, as long as you live.

6. *Stynt of your slauchter*=Stop short of your slaughter. *Stynt*=to shorten, to stop short of; O.Swed. *stunta*=to shorten. Cp. Icel. *styttu*, to shorten. It occurs in 'Le Morte Arthur'—

" Ryght wele the gretys kynge Arthur,
And praythè the wyth myldè mode
A monethe day to stynte thys stoure,
For hys loue that dyed on Rode."

—Ll. 3244-3247.

Barbour uses it—

" For fra thai wist weill at the king
Wes in the toune, ther was no thing
In-till that tyme that stint thame mocht."

—'Bruce,' x. ll. 7r4-7r6.

6. *Your man am I*. This was the formula of a liegeman to his lord. So Chaucer—

" Anoon without more delay,
Withouten daunger or affray,
I bicom his man anoon,
And gave hym thanks many a oon,
And knelide doun with hondis joynt,
And made it in my port fulle queynt."

—'R. R.,' vii. p. 78.

And 'Chanson de Roland'—

" Tu n'ies mis hum, ne jo ne suis tis sire."—L. 297.

10. *A saikles wicht*=An innocent man. *Saikles*=innocent. A.S. *sacu*=strife, crime. Barbour uses the word—

" Quhar mony sakleß man wes slayne."

—'Bruce,' xx. l. 175.

And Henryson—

" Three personis severall he slayis with ane wourd,
Himself, the heirar, and the man saiklace."

—'Aganis haisty credence of Titlars,'
p. 20, ll. 5r, 52.

13, 14. *Leif creuelle*=Leave off your cruel conduct, or out of shame save him who is bound to you, or else your good name is wholly lost throughout the world.

19. *Me think my spireit rynnys away full gast*=I think my spirit runs away very much terrified. *Gast*=terrified. Cp. Dan. *gyse*=to shudder. *Gast* is still used as a noun=a sudden fright, as: "The bairn gat a gast, an it geed intil a fit."

24. *Quhy, vndir traist*, &c. The liege lord was bound to defend the life of his liegeman. The lady had killed him.

26. *Tryacle assuage*=Medicine allay.

36. *Quhyte dow*=White dove. *Dow* is a common term of endearment in the North.

37. *Swete gentill turtour*=Sweet gentle turtle-dove. *Turtour*=turtle-dove. Lat. *turtur*, from its moaning song, resembling the words "turr-turr"; O.Fr. *tortre*; Savoy, *tourtre*; Norm. *teurtre*. Virgil refers to the mourning note—

"Nec gemere aëria cessabit turtur ab ulmo."—Ecl. i. l. 59.

Sir David Lyndsay uses the word—

"The gentyll Ja, the Merle, and Turtur trew."

—'Testament and Complaynt of the Papyngo,' l. 725.

The turtle-dove has always been held as an emblem of true love. It was believed that doves paired for life, and were models of conjugal faithfulness. Hence—

"As true as steel, as plantage to the moon,
As sun to day, as turtle to her mate."

—'Troilus and Cresside,' Act iii. sc. 2.

Sir Philip Sidney says—

"Time doth work what no man knoweth,
Time doth us the subject prove.
With time still affection groweth
To the faithful turtle-dove."

In Corsica it is said—

"Beati quelli e quelle,
Che dopu maritati,
So sempre innamurati
Cumme e turturelle."

It was believed that the turtle-dove, after losing its mate, never drank from clear water afterwards, lest seeing its own image in the water, it should call to mind its lost companion. In reference, no doubt, to this, there is a saying in France, spoken of one who is sad in the midst of pleasures: "He or she is a turtle-dove that can never drink without troubling the water." Oehlenschläger uses the expression in 'Axel Og Valbor.' In Spain it is said—

"Que ni poso en ramo verde
Ni en prado que tenga flor
Que, si hallo al agua clara
Turbia la beve yo."

—'Cancionero de Romances'
(Anvers, 1550), p. 245.

LXXV.—IN SECREIT PLACE THIS HYNDIR NYCHT.

MSS.

B., *M.*, and *R.*

EDITIONS.

E., with the title 'A Brash of Wouing,' with the colophon, 'Quod Clerk,' vol. ii. pp. 18-21.

S., with the title 'Ane Brash of Wowing,' attributing it to Clerk, vol. i. pp. 370-372.

L., with the same title : text, vol. ii. pp. 28-30 ; notes, vol. ii. pp. 406-408 ; attributing it to Dunbar on the authority of *M.* and *R.*

LXXVI.—QUHAT IS THIS LYFE BOT ANE
STRAUCHT WAY TO DEID.

MSS.

M. and *B.*

In *M.* attributed to Dunbar ; in *B.* anonymous.

EDITIONS.

L., text, with the title 'Of Lyfe,' vol. i. p. 235 ; notes, vol. ii. pp. 366, 367.

F., p. 94.

1. *Quhat is this lyfe.* Cp. Seneca : "Hominis tota vita nihil aliud quam ad mortem iter est."—'De Consol. ad Polyb.,' ii. 30.

LXXVII.—BLYTH ABERDEIN.

MS.

R.

EDITIONS.

L., text, with the title 'The Queinis Reception at Aberdein,' vol. i. pp. 153-155 ; notes, vol. ii. pp. 328-330.

Pr., pp. 288-291.

1. *Blyth Aberdein, thow beriall*, &c. Gr. Βήρυλλος. *Beriall*=beryl. O.Fr. *beryl*, *beril*; Lat. *beryllus*. "1488. Item, twa berials and a grete bene."—'Accounts of the Lord High Treasurer,' vol. i. p. 81. "Item, a roll with ringis, a ruby, a diamant, twa vthir ringis, a beriall."—*Ibid.*, p. 82. Sir David Lyndsay says—

"And, als, he said hee wald gang see
Fair ladie Sensualitie,
The buriall of all bewtie
And portratour preclair."

—'Ane Satyre,' ll. 130-133.

2. *The lamp of bewtie*. Sir David Lyndsay applies the word to James IV.—

"Lode sterne and lampe of liberalytie."

—'Testament and Complaynt of
the Papyngo,' l. 492.

3, 4. *Unto the heaven*, &c.=Thy renown of virtue, wisdom, and worthiness is gone up to heaven. Omit the comma at the end of line 3.

5. *He nottit is thy name*, &c.=High noted or famous, &c.

7. *The vall of velth*, &c.=The well of wealth, &c. A not uncommon expression among poets. Chaucer says—

"In al this world ther nys a better kynght
As he, that is of worthynes welle."

—'Troilus and Cryseyde,' vol. v. p. 62.

So—

"Heil welle and witt of all wijsdome."

—'Hymns to the Virgin and Christ,' p. 4, l. 6.

And—

"Heill welle of witt and of merci."

—*Ibid.*, p. 5, l. 37.

12. *In gounes of veluot*. This was a favourite material for dress: "1488. In primis, for leuerayis to viij hensmen of the Kingis agane the Coronatione: for xx½ elne velvus to be viij gownis to the said hensmen, price of elne iij ti. v s.; summa, iij^{xx} vj ti. xij s. vj d."—'Accounts of the Lord High Treasurer,' vol. i. p. 164.

13. *To beir the paill of veluet cramase*. *Cramase*=crimson. Fr. *cramoisé*. Forms: *crammacy*, *crammesy*, *crammese*, *crammyse*, *crammysse*. "1488. Item, in October, for v quartaris of crammysse velvus for a jacat to the King, price of the v quartaris, v ti."—*Ibid.*, p. 144. And in 'Waly, waly'—

"When we cam in by Glasgow toun,
We were a comely sight to see;
My love was clad i' the black velvet,
And I myself in cramoisie."

—Aytoun's 'Scottish Ballads,' i. p. 132.

And 'Thomas of Ercildoune'—

" Her selle it was of the royal bone,
Full seemly was that sight to see!
Stiffly set with precious stone,
And compassed all with cramoisie."

—Aytoun's 'Scottish Ballads,' i. p. 28.

Or in the Thornton MS., 'Romance and Prophecies of Thomas of Ercildoune' (E.E.T.S.)—

" Hir sette it was of roette bone,
Ffuht semely was þat syghte to see!
Steffly set with precyous stones,
And compaste aht with crapotee."

—Ll. 49-52.

Crapotee=crapote in Cotton, Landsdown, and Cambridge MSS.

25-28. *And syne thow*, &c. Cp. the following—

" Baltyzar was the ferste kyng,
He browte gold to his offeryng,
For to presente that ryche kyng,
And his moder Marie.

Melchiar was the secunde kyng,
He browte incens to his offering,
For to present that ryche kyng,
And his moder Marie.

Jasper was the thred kyng,
He browte myrre to his offering,
For to present that ryche kyng,
And his moder Marie."

—'Songs and Carols' (Warton Club),
pp. 37, 38.

27. *Sence*=incense. "1473. Item, for a pund of sens, iiij s."—
'Accounts of the Lord High Treasurer,' vol. i. p. 64.

35. *Large of portratour*=Large of build or make. O.Fr. *pourtraic-
ture*. See quotation on l. 1. Cp. Villon—

"Item, à la grosse Margot
Très douce face et pourtraicure."

—'Grand Testament,' cxl. p. 160.

Barbour uses the verb *portray*=to mould, to make—

"He wes of mesurabill stature,
And portrait weill at all mesure."

—'Bruce,' x. ll. 280, 281.

43. *With hair detressit*, &c.=With hair plaited in tresses, which hang like golden wire. Cp. Chaucer—

"For every heer on hir hede,
Sothe to seyne, hyt nas not rede,

Ne nouthir yelowie, ne browne hyt nas;
Me thoughte most lyke golde hyt was."

—'The Boke of the Duchesse,' vi. p. 163.

Cp. 'The Goldyn Targe,' ll. 61, 62, and notes.

52. *The legeiss all did to thair lady loutt*=The lieges all did make obeisance to their lady. *Loutt*=*loute*, to bend. See 'Meditatioun in Wyntir,' ll. 38, 39, and note.

53. *Quha was convoyed with ane royall routt*=Who was accompanied with a royal company. *Convoy* is still in common use=to accompany a friend part of the way on a journey. *Routt*=company, band; also *route*, and Fr. *route*. O.Fr. *rote*, *route*, band. It is found in 'The Destruction of Troy'—

"Thou shall arayit be full ryolle with a route noble
Of my Baronage bolde & my best wise."

—Ll. 231, 232.

It is frequently used by Barbour—

"The brus with A gret rout he met."

—'Bruce,' ii. l. 149.

58. *For at thair croce aboundantlie rane wyne*. This was a custom on festival occasions. Sir Richard Maitland says—

"And at your croce gar wyne rin sindrie wayis,
As was the custome in our eldaris dayis,
Quhen that they maid triumphe for ony thing,
And all your stairis with tapestrie gar hing."

—'Of the Quenis Maryage to the Dolphin of France,'

ll. 22-25, p. 6 (Maitland Club).

Cp.—

"ffro the mangery bygane,
Wyne in condyt rane
Redy tyll ylke mane,
Take ho so wolde."

—'Sir Degrevant,' ll. 1849-1852.

59. *Vntill hir ludgeing*=To her lodging. *Till*=to, is in ordinary use. *Ludgeing*=house, lodging. *Loge*, *logge*, is found in 'The Destruction of Troy'—

"Enon lurkys to his loge, & laide hym to slepe."

—L. 813.

Barbour also uses the word—

"The king is went to his lusing."

—'Bruce,' vi. l. 1.

60. *Hir for to treit*, &c.=They set their whole mind to entertain her. *Ingyne*=powers of mind. O.Fr. *engin*, Lat. *ingenium*. Cp. Villon (?)—

"Va, lui dirent ses compaignons,
Et esguise tout ton engin,
A nous rechauffer les rongnons,
Et nous faire boire bon vin."—P. 269.

"Curia Balliuorū de Aberdene tenta In pretorio eiusdem quinto die mēs maij Anno dñi etc [millesino] quingentesimo Vndecimo.—The said day The prouost Bailzeis counsaill and guñto of ye said Bgh warnit be ye hand bell and ye officiare oppinly throu ye haill towne gatherit and circualy Inquerit be Normond of lesly & gilbert p'stoun officiare all in ane voice concordand grantit and frely constitut to Ressaut oure Soñane lady ye queyne als hoñablie as ony brgh of scotland except edinburgh allanerlie and to mak als larg expēs v̄apone as ye puost and counsaill diuīs for ye honor of ye towne and plesor of hir gud grace And for ye money to furniſ & mak ye expēs heṛapone ye haill towne repesentand ye body of ye samyne grantit gstitut & ordanit certane gmissis y^t is to say ye puost s^r Johnne ruñfurd Johnne colisoñ Johnne of mar James colisoun Johnne of cullañ & Androu cullane to set certane take fischeinge and landis of yar gmonte for ye tmes to be thought expedient be ye said gmissis for ye sowme of ijcti vñd^r or abuf as yai think expedient to quid ye said ppin allañly And ordanit ane gmissioun to be maid to ye said gmissis & selit wt yar gmon seill Alsua yai ordand assedationis to be maid and diuisit be ye said gmissare to ye qsonis takare of ye said landis & watfis to be selit wt yar gmonne selis for ye tmes y^t ye said gmissare happinis to set ye samy Apoun ye qlke ye puost askit Instrut of me s^r Johnne sterueling notar pubc befor s^r thomas bynne s^r dauy leis s^r thomas w̄tth and s^r dauy lyel And ye said gmissioun & assedationis to be maid one ye soñast wiſ to bṛges induellare of ye said burgh.

"The said day ye puost baiŷeis counsaill and comūte gmandit & ordanit all pynore haffand hors wtin yis brgh to enḑ to morne at ye nixt & cleing ye towne of all myddinge & na labour to be done be yai quhil ye tove be cleingit And ordanit ye officiare to warne ye said pynore to enḑ v̄to."—"Council Register," vol. viii. p. 1182.

"Curia Balliuorum de Abirdene tenta In pretorio eiusdem decimo die mēs Maij Anno dñi millesimo quīngentesimo decimo— . . . Item it was statut and ordanit y^t all personis duelland uteucht ye forgait in ye bakstretis samony as salbe warnit & chargit v̄to & billit be ye puost & bailzeis furnys & graitht ye stare of ye foirgait wt arreſ wark daily as effere vñd^r ye pane of ilk psone y^t beis requirit v̄to & furniſ not ye samyn of s vnforgevin for ye Ressaving of or lady ye queyne.

"Alsua it was statut and ordanit yat na suryne being wtin yis burgh 3ong nor auld be haldin uteucht band & of ye forgait for ane fiftene dais yis day being runnyne vnder ye pane of slauthḑ of ye said swyne escheting of yame & banysing of yame y^t aw ye samyne And als y^t all ye toon be devoydid of ye swn croffis vñd^r ye samy pane betuix yis & thurisday nixt to cum.

"Alsua it was statut and ordanit y^t all mañe of persone or personis y^t bringe ony byrke holinge gyrſ herbis or ony v̄j grene flouris haf gmon passag & sall haue fre money & redy silḑ for ye samyn."—*Ibid.*, p. 1183.

Cp. with this the following: "1554, Dec. 28th—The quilk day, the Provest, baillies, and counsale findis it necessar and expedient that the litill farsche and play maid be William Lauder be playit afoir the Quenis Grace; and that scho be proponit to hir nother (?) gift, with sum coupis of siluer." On the following day the sum of £42 Scots was ordered to be paid for "the goblat dubill ourgilt" and "siclik, 16 crownis of the sun and ane half, for ane vther goblat, with which to

propine the Quenis Grace."—'Edinburgh Council Records' vol. ii. fol. 39. *Propyne*=to present. O.Fr. *propine*. Lauder uses the noun—

"For no rewarde, gyft, nor propyne,
Thole none of thir twois causis tyne."
—'Ane Compendious and Breve Tractate,'
ll. 499, 500.

LXXVIII.—MY HEID DID 3AK 3ESTERNICHT.

MS.

R.

EDITIONS.

L., text, with the title 'On his heid-ake. To the King,' vol. i. p. 128;
notes, vol. ii. p. 310.
Pr., pp. 163, 164.

REFERENCE.

Sc., pp. 86, 250.

1, 2. *My heid did 3ak*, &c.=My head did ache last night, so that I might not compose verses to day. 3ak=to ache—

"Thay chaist away Iustice and Equitie;
For laik of quhilks, my heid dois wark and 3aik."
—'Lamentation of Lady Scotland,'—'Satirical Poems of the
Time of the Reformation,' p. 229, ll. 76, 77 (S.T.S.)

Mak=to compose verses.

4. *Perseing my brow as ony ganzie*=Piercing my brow like an arrow from a cross-bow. *Ganzie*=arrow from a cross-bow. "1496. Item, the xiiij day of December, giffin for ganzeis to the King, iij s."—'Accounts of the Lord High Treasurer,' vol. i. p. 307. See *ibid.*, p. 347.

7-10. *To dyt*, &c.=And now, sir, not long ago, after Mass, though I began to prepare myself to write, the subject lay full difficult to find in my head behind, without sleep, sunk in dulness and distress. *Dyt*=to write. A.S. *dihtan*, to compose; Icel. *dikta*; Swed. *dikta*; Ger. *dichten*; Lat. *dictare*; O.Fr. *diter*. Cp. Gr. *τεύχειν*. Stewart uses the word—

"Thair werkis all heirfoir to put in write
My pen wald irk, myself also to dyte
Wald grow als dull and sad as ony stone."
—'Croniclis,' ii. p. 682, ll. 41, 245-41, 247.

See 'Montgomery's Poems' (S.T.S.), p. 60, l. 36. *Dullit*=made torpid, rendered stupid. Cp. Icel. *dvali*, Dan. *dval*, spiritless; *dvale*, lethargy; Swed. *dvala*.

14. *Danceing nor deray*. Cp. 'Chryst's Kirk on the Green,' ll. 1, 2.

"Was nevir in Scotland hard nor sene
Sic dancing and deray."

LXXIX.—MY LORDIS OF CHACKER, PLEIS 3OW TO HEIR.

MSS.

R.

EDITIONS.

L., text, with the title 'To the Lordis of the Kingis Chacker,' vol. i. p. 109; notes, vol. ii. p. 294.

Pr., pp. 181, 182.

Sc., pp. 248, 249.

1. *My Lordis of Chacker*. *Chacker*=Exchequer. It appears as *chekar*, *chekkar*, *chekker*, *chekkere*, *chakkere*, and *jakkere*. "1473-4. Item, gevin to Archbald of Edmonstoune for diuers expensis made be him vpon the Kingis stable and horsis, as this bill beris, particulary examinit at the Chakkere, quhillkis extendis to in the haile xx li. xix s. xj d.—'Accounts of the Lord High Treasurer,' vol. i. p. 66.

3. *But ony circumstance or sonzie*=Without any details—i.e., plainly, or without excuse. *Sonzie*=excuse. O.Fr. *essoign*. In the Merovingian charters and in old laws, *sunnia*=the excuse made by non-appearants before the *placitum* or *mallum*. Sir David Lyndsay says—

"Maister, sen 3e haue taine fra me my cunzie,
My marchandryse schaw me, withouttin sunzie."

—'Ane Satyre,' ll. 2256, 2257.

Stewart uses the word—

"Sum of the lordis that knew weill his conditioun,
Of his greit falsheid tuke an greit suspitioun,
And preisit noch that da to be present,
Bot fand ane sunzie for to be absent."

—'Cronicles,' i. pp. 109, 110, ll. 3698-3701.

4. *For left is nether corce nor cunzie*. *Corce*=cross, a piece of money. *Cunzie*=coin. Fr. *coigner*; Lat. *cuneus*. The word oc-

curs in an Act of James IV. (1488), entitled, "That a fine penny of gold and ane vther of silver be stricken, Of the Wardens of the cuinzie;" "The saidis Wardene and cuinzioures havand sik-like fee for their laboures, as they had in the time of our Sovereine Lordis Progenitoures, and sik-like profites to cum to the Kingis Hienesse of the said cuinzie."—P. 1. c. 2.

5. *Off all that I tuik in the 3eir*=Of all that I drew or received during the year. *Take in*=to receive as drawings of money. Still in common use. *The year*=this year, during the year. Still in use.

6. *For rekkyning of my rentis and roumes*. *Rentis*=income. See 'Discretioun in Taking,' l. 8, and note. *Roumes*=means of living. See 'Court of Venus,' p. 173.

7. *To tyre 3our thowmes*=To tire your thumbs—i.e., by counting the money. A common expression at the present day is, "Ye needna fash yir thoom."

10. *Soumes*=sums. The word appears in 'The Accounts of the Lord High Treasurer,' vol. i., in the forms *some, soume, svome, sowm, sowme*. "Thir ar the sowmis of mone laide down for Hollande clayth to be sarkis, naipkynnis, and nycht curcheis to the King."—P. 150.

11. *Thesaurair*=treasurer. Lat. *thesaurarius*. A common form. Other forms are: *thesaurare, thesaurar, thesorar*. "1473. Item, coft be the Qwene hir self fra Johne Rede, iij tymir of armyng [packages (containing forty skins) of ermine], and pait be the Thesaurair, vj ii."—'Accounts of the Lord High Treasurer,' vol. i. p. 32.

12. *Ane soume of money for to wair*=to spend. *Wair*=to spend. Icel. *wer3a*=to lay out money. It is found in 'Ratis Raving'—

"Tak na debait with full na Arwe,
That fore a word wyll ware his lyve."

—Ll. 409, 410.

Still in common use.

14. *Bot weill I waitt, &c.*=But well I know that it has come to an end—i.e., it is all spent. *Wait*=to know. A.S. *witan*, to know. Lauder uses the word—

"No more can Iudgis Illiturate
Discus ane mater (weill I wat)."

—'Ane Compendious and Breve Tractate,'
ll. 453, 454.

Still in common use in the forms, "weel I wyte" and "weel I wat" (A.S. *wát*).

16-18. *I trowit, &c.*=I believed at the time when I took it, that I should have long enjoyed it in the town; now what remains is easy to carry. A.S. *trewian, tréowian*, to trust; Icel. *trúa*; Swed. *tro*; Dan. *troe*; Ger. *truaen*. Barbour uses the word—

"Schir, giff that 3e will trow to me."

—'Bruce,' ii. l. 257.

It is found in 'The Craft of Deying : ' "Gyf he trowis in the faþer, and in the sone, and the haly gaist."—P. 7, l. 220. See Gau's 'Glossary.' *Eith*=easy. A.S. *éad*, easy. It occurs in 'Ratis Raving'—

"For sely barnis are eith to lare."—L. 121.

And in Gower—

"But if thou coutheest sette in reule
Tho two, the thre were eth to reule."

—'Confessio Amantis,' i. p. 60.

Turss=to carry. O.Fr. *torser*, *trosser*, to pack up. Prov. *torser*, to twist. Barbour uses the word—

"That he gert turf his geir in hy."

—'Bruce,' xvii. l. 859.

It occurs frequently in 'The Accounts of the Lord High Treasurer,' vol. i.=to carry, in the forms, *turs*, *turss*, *tirs*. One example will suffice: "1488. Item, for lokkis to the gardvyvanss to twrss west the copburde and odir stuf again 3wle to Lythgow, xxiiij s."—P. 99. It is still in common use.

LXXX.—A NEW YEAR'S GIFT TO THE KING.

MS.

R.

EDITIONS.

L., text, with the title 'New Years Gift to the King,' vol. i. p. 91; notes, vol. ii. pp. 281, 282.

Pr., pp. 134, 135.

Sc., pp. 116-118.

1. *My prince in God*, &c.=My prince! may God give thee good grace, &c. *In*, expressing a wish.

4. *In hansell*, &c. *Hansell*=a first gift given on any particular occasion. It was, and still is, the belief that "hansell," or a first gift from certain persons, brings luck. Giving presents on New Year's Day is a custom of long standing. Thus the Roman citizens gave *strenæ* to each other, and to their rulers. At first these gifts were simple, and such as the poorest could give—mere expressions of good will, and of good wishes for prosperity during the coming year. With the increase of wealth and power, and the loss of the austere mode of life, they

became next to a tax on those who, from their rank or office or wealth, were required to give. The Emperors looked for them, and gladly accepted them, and gave in return. Of Augustus it is said in Suetonius: "Omnes ordines in lacum Curtii quotannis ex voto pro salute ejus stipem jaciebant: item kalendis Januariis strenam in capitolio, etiam absenti."—'XII. Cæsares,' "Octav. Aug.," 57. Nero would accept gifts only on the first of January, and issued a decree against what was called "strenarum commercium": "Quotidiana oscula prohibuit edicto; item strenarum commercium, ne ultra Kalendas Januarias exerceretur. Consueverat et quadruplam strenam et de manu reddere."—*Ibid.*, "Tiberius Nero," 36. Caligula exceeded all the emperors in his greed of gold, and it is told of him that he used to roll himself on heaps of it: "Edixit et strenas ineunte anno se recepturum; stetitque in vestibulo ædium Kalendis Januariis ad captandas stipes quas plenis ante eum manibus ac sinu omnis generis turba fundebat."—*Ibid.*, "Caligula," 42. Claudius abolished the custom. Kings at times approached each other with gifts on New Year's Day: "Massire Thomas Channelle, chevalier trenchant de Roy d'Engleterre, lequel est venu apporter l'estraine du Roy d'Engleterre du jour de l'an."—'Notice des Émaux, Bijoux,' &c., II^e Partie, p. 307. In England the nobles sent a purse with gold in it to the king, and retainers made a present to their lords, often a capon. Bishop Hall says—

"Yet must he haunt his greedy landlord hall
With often presents at ech festivall;
With crammed capons every new year's morn."

—'Satires,' v. i.

It is perhaps in France that any one single New Year's present has reached the greatest cost—that of Louis XIV. to Madame de Montespan. This gift consisted of two covered goblets and a salver of embossed gold, richly ornamented with diamonds and emeralds, and was valued at ten thousand crowns. Cp. Alexander Scott's poem to Queen Mary, "Ane New-Year Gift to the Quene Mary, quhen scho come first hame"—(David Laing's edition, 1821), pp. 8-10; and Buchanan's "Do quod adest."

15. *In peace and justice it to steir.* *Steir*=to govern. A.S. *gestiran*, to govern; Swed. *styra*, to lead, to manage. Barbour uses the word—

"The gud Erll of murref, thomas,
With the lord alsua of dowglas,
Suld haue thame in-to gouernyng
Quhill thai had wit to steir thar thing."

—'Bruce,' xx. ll. 139-142.

17. *God gif the blis quhair euir thow bownes.* *Bown*=to go, to make ready, to set out. Icel. *būa*, to prepare; *būinn*, a. ready. See Murray, s. v. "Bound," *ppl.* a. See 'The Flying,' l. 474, and note.

18. *And send the many Fraunce crownes.* French money was current in Scotland. The value of the French crown varied. "1488 . . . in sevin hundreth sex Fraunce crovnis gevin for fouretene schillingis the pece."—'Accounts of the Lord High Treasurer,' vol. i. p. 167. See 'Of the Warldis Instabilitie,' ll. 77, 78, and note.

LXXXI.—THE DREAM.

MS.

R.

EDITIONS.

L., text, with the title 'Dunbar's Dream,' vol. i. pp. 31-35; notes, vol. ii. pp. 234, 235.
Pr., pp. 233-238.
Sc., pp. 254-258.

2, 3. *Me thoct*, &c. The walls and ceilings of houses were often painted with scenes from Bible history, as well as from Greek and Roman history. Allegorical pictures were common. Thus Chaucer—

"Furst in the temple of Venus thou may se
 Wrought in the wall.

Ech by other were peynted on the wal."

—'The Knightes Tale,' i. pp. 149, 150
 (ll. 1060, 1061, 1076).

"Why schuld I nought as wel telle you alle
 The portraiture, that was upon the walle
 Within the temple of mighty Mars the reede?
 Al peynted was the wal in length and breede
 Like to the estres of the grisly place,
 That hight the gret tempul of Mars in Trace.

First on the wal was peynted a foreste," &c.

—*Ibid.*, pp. 151, 152 (ll. 1109-1114, 1117).

He says of the Temple of Diana—

"Depeynted ben the walles up and down,
 Of huntynge and of schamefast chastité."

—*Ibid.*, pp. 156 (ll. 1196, 1197).

See 'R. R.,' vii. p. 17 ff.

7-10. *And thairin enterrit.* Cp. 'R. R.,' vii. p. 38 ff.

11, 12. *Thane thocht I thus, this is ane felloun phary*, &c.=Then I thus thought, this is a wild tumult, or else my reason does waver in a wonderful way. *Phary*=a wild tumult. Sir David Lyndsay uses the reduplicated word—

"Sen I haue chaipit this frie farie,
Adew ! I will na langer tarie."

—'Ane Satyre,' ll. 4266, 4267.

Varie=to waver—

"Gif he can gare ony may vare in the treuth."

—'The Craft of Deyng,' p. 2, l. 42.

16, 17. *Thair pleasant sang*, &c.=Neither their pleasant song, nor yet their pleasant tune, nor yet their joy, did overflow into my heart. *Redoun*=to overflow. O.Fr. *redonder*, Lat. *redundare* (*re* and *unda*). See Wallace's 'Glossary,' s. v. "Radoun."

25. *Hir hew was wan and wallowed as the leid*=Her colour was dirty-coloured and withered as lead. *Wan*=dirty-coloured. *Wallowed*=withered, dried up.

"Schaym is, to-day be quhit and rede,
And vallowit on the morn as lede."

—'How the Good Wyfe taught her Daughter' ('The Bruce,' by Dr Skeat, p. 529), ll. 131, 132.

Or in different form—

"Schame is to day be quhit & red,
And onne the morne waleynt as a wed."

—'The Thewis of Gud Women,' p. 106, ll. 93, 94.

Henryson says—

"Till at the last Erudices he knewe,
Lene and dedelike, petouse and pale of hewe,
Rycht warsch and wan, and wallowit as a wede,
Hir lily lyre was lyke unto the lede."

—'Orpheus and Eurydice,' p. 61, ll. 348-351.

And—

"Holkit and how, and wallowit as the weid."

—'The Three Deid Powis,' p. 31, l. 21.

And Stewart—

"Now is he wallowit and waik as ony wand."

—'Croniclis,' i. p. 20, l. 671.

26. *Thane com the ladyis, danceing in ane trace*=Then came the ladies dancing one by one. *In ane trace*=in a line, one by one.

37. *And thairof had that winder all but weir*=And of this all had wonder without doubt.

42. *Quhow sall he thame escheve*. *Escheve*=to shun, to avoid. O.Fr. *eschiver*, to push aside. Cp. Dut. *schuiven*, to push; Ger. *schieben*. Barbour uses the same form—

"3our strinth, 3our vorschip, and 3our mycht
Vald nocht thoill 3ow escheve the ficht."

—'Bruce,' xviii. ll. 531, 532.

The form *eschewe* occurs in Barbour several times. Chaucer says—

"And take it wel, that ye may nat eschewe."

—'The Knightes Tale,' i. p. 186 (l. 2185).

Eschef is another form: "And he that can weill eschef thir twa, in the hour of ded, ourcumys the deuill."—'Ratis Raving,' &c., p. 5. 'The Art of Deying,' ll. 153, 154.

50. *And Nobilness*, [his] *lecheing*, &c. *Lecheing*=cure. A.S. *lǣc-nung*, healing; *lǣcnian*, to heal. The word occurs in Barbour—

"Thai left eftir thaīne taknyng
That sall neid, as I trow, lechyng."

—'Bruce,' xiii. ll. 45, 46.

51. *Or euir this wicht at heart be haill and feir*=Before this man be safe and sound at heart. *Wicht*=man. A.S. *wiht*, creature—

"Thoughe þat she agilde [injured] had no wicht."

—'Le Morte Arthur,' l. 915.

Haile and feir=whole and safe. *Feir*=safe. Icel. *færr*, safe. The phrase occurs several times in Barbour—

"Than lovit thai god fast, all-veldand,
That thai thar lord fand haill and feir."

—'Bruce,' vi. ll. 314, 315.

See xvii. l. 897, and xviii. l. 161.

54. *With sum rewaird we mane him quyrt againe*=We must repay him with some reward. *Quyrt*=to pay. O.Fr. *quieter*; Lat. *quietus*. Cp. It. *quieto*, *queto*, a discharge from legal claims; *quietare*, to discharge; Lat. *acquietare*, to pay. Barbour says—

"And thoct, for-owtyn mar letting,
For to qwyrt hym his discouryng."

—'Bruce,' ii. ll. 29, 30.

It is found in 'Le Morte Arthur'—

"He quyrtes it me wyth lytelle honoure,
That I haue seruyd hym Alle by-dene."

—Ll. 2292, 2293.

And in 'Ratis Raving'—

"Quhar þow has our hand ore maistry,
And namly tyll wirknawin men,
It may be quit þow wat nocht quhen."

—Ll. 342-344.

56. *Weill worth the*=Well be to thee. *Worth*=be. A.S. *weorðan*, to become. It occurs in Barbour—

"Bot off al thing, wa worth treasone!"

—'Bruce,' i. l. 515.

(See xlix.) "Wae worth you" is a common expression at the present day.

59, 60. *I sall befoir 3ow be, with myne electioun*, &c.=I shall be before you with my choice. I have the guidance of all the court. *Election*=choice.

62-65. *And said*, &c.=And said: "I grant you have been during a sitting of the law-court lord in distributing, but now the time is past, and now may I alone distribute my gifts; thy unjust deeds men always blamed." *Enschesoun*=to blame. The simple verb occurs twice in 'Satirical Poems'—*chaisson*, p. 126, l. 113, and *chessoun*, p. 331, l. 194.

69. *Bot humblie into ballat wyse complaine*=But complain humbly in poetical strains. *Ballat*=poetry.

74, 75. *To sett on deiss*, &c.=To sit at the session on the raised seat or seat of honour in this country, you were worth many a pound—i.e., were of great value. *Deiss*=raised seat at the end of the hall, the place of honour. O.Fr. *dais*.

77-80. "*3e sall nocht all*," &c.=All of you without me shall not make him come speed or meet with success, for I stand always before the King's face; I shall make him deaf (with my importunate asking), or else myself make choice, unless I am served before him. *Deiff*=to render deaf. Still in common use.

81, 82. *Ane besy askar*, &c.=Out of fear he will show favour to one who asks busily sooner than (*na*, present Northern form, *nor*) to two servants that are busy.

84. *Bot for to tyne*, &c.=It is no jest to lose long service. *Bourd*=jest. Fr. *bourde*. It is found in 'The Destruction of Troy'—

"And beconet hym boldly, when bourdys were thicke,
And pepull in play, his place to Remeve."

—Ll. 3112, 3113.

In 'Ratis Raving'—

"For syk a bourd may quhilum fall,
That all men lauch, baith gret & small."

—Ll. 105, 106.

See Montgomerie's Poems, 'Glossary.'

85. *3ett thocht*, &c.=Yet I thought never to do such a foolish deed as to lose long service (?).

90. *3one ballet-maker*. Said in contempt.

91. *And then*, &c. Put inverted commas before *sa*.

96-100. *Quod Ressoun than*, &c.=Then said Reason, "The balance goes uneven that you should serve seven kirks, whilst seven, as worthy of kirks as you, have none. I see the world overspread with greed, and sufficiency dwells in heaven only." Put a full stop at the end of l. 98.

101-104. "*I have nocht wyt thairof*," &c.= "I have no blame of that," said Temperance, "for, though I hold evenly the balance for him, and only one cure or charge might with justice incline to him—

i.e., Dunbar—yet he—*i.e.*, the king—will take or choose another for the charge, and cause it to incline or go to him.” Omit the commas after *and* and *cuir*. *Suey*=to sway, to incline, to move in the direction of. The word is in common use.

105. *Quha*, &c.=He who can rule best wishes most power. Put inverted commas after *governance*.

111-114. *Than as*, &c.=Then as a phantom they rushed to the door, and fired a gun that gave such a strong report that all the air under the rainbow did roar, and it—*i.e.*, the gun—seemed to me to break asunder on the sands of Leith. *Frak*=to rush; *a. frak*, stout, active. Icel. *frekr*, active. *Trak*=to fire a gun. Dut. *trekken*, to draw.

LXXXII.—SATIRE ON EDINBURGH.

MS.

R.

EDITIONS.

L., text, with the title ‘To the Merchantis of Edinburgh,’ vol. i. pp. 97-100; notes, vol. ii. pp. 283-287.

Pr., pp. 127-133.

Sc., pp. 158-163.

1-4. *Quhy will 3e*, &c.=Why will ye, merchants of renown, let Edinburgh, your noble town, lose the common profit and fame for lack of reformation?

5. *Think 3e nocht schame*. Still the common expression for “to be ashamed.”

8. *Gaittis*=streets. See ‘O Wreche, be war,’ l. 4, and note.

9. *Scaittis*=skate.

10, 11. *For cryis of carlingis and debaittis*, &c. Owing to the cries of the women, their quarrels and their offensive scoldings in defamation of one another. *Cryis*=the cries in selling their fish,—the shouting out of the price and quality. *Carling*=a contemptuous name for a woman. See ‘The Flying,’ l. 520, and note. It occurs in ‘Philotus’—

“Sie as the carling craks.”—St. 33.

Fensum=full of dirt, filthy. A.S. *fenn*; Icel. *fen*, a morass.

15. *3our stinkand Styll*. David Laing says the “Stinkand Styll” was a narrow passage which extended from the north side of St Giles’s

Church, between the Tolbooth and the houses which formed the Krames, to the opposite side of the street, now called the Lucken-booths. It long continued to be a place noted for filth, robberies, and assaults."—Vol. ii. p. 286. See l. 38. But see Dr Schipper's edition, p. 86.

16. *3our parroche kirk*=The church of St Giles, named in A.D. 854 by Simeon of Durham.

17. *3our foirstairis*=The stairs that projected into the streets, and that gave access to the upper tenements.

20, 21. *Sa litill polesie to wirk, &c.*=So little good government to work, or carry on, to the hurt and slander of your name. So Sir David Lyndsay—

"And, quhen the King stands at his counsell sound,
Then welth sall wax, and plentie, as he list;
And policie sall in his Realme abound."

—'Ane Satyre,' ll. 1586-1588.

And—

"Fy, fy, that sic ane fair cuntrie
Sould stand sa lang but policie."

—*Ibid.*, ll. 4304, 4305.

22. *At your hie Croce.* The cross of the city, which stood in the High Street. It was rebuilt in 1617, and removed in 1756. See Scott's 'Marmion,' canto v. stanza xxv. The old Cross was erected on a new pediment in 1885, by the Right Honourable W. E. Gladstone.

24. *And at 3our Trone.* The Trone (M.L. *trana*, a beam; Icel. *trani*, a crane; Lat. *trutina*) was the public beam for the weighing of heavy wares. In Edinburgh it was placed a little farther down the street, near the Tron Kirk. There was an open space round it, and here were sold usually shell-fish, such as "cockles, spouts, mussels, oysters, buckies, clams, and wilks," along with "dulce and tangle."

25. *Pansches, pudingis of Jok and Jame.* *Pansches*=tripe and haggis (?). It is not known what "pudingis of Jok and Jame" were. Do they mean puddings for the poorer classes, represented by the names of Jok (John) and Jame (James)? or is Jame for Jane, to suit the rhyme, as Jockies and Janies is a name still applied to farm-labourers?

27, 28. *Sen as the world, &c.*=Since the world says that same thing to the hurt and slander of your name.

29. *3our commune menstrallis.* In most of the towns of Scotland were minstrels or pipers. David Laing says: "Edinburgh seems to have had the services of three such persons, as appears from an Act of Council, 15th August 1487, ordaining that 'the common pyparis of the town be feyit for the honour of the town.'"

30. *Bot 'Now the day dawis,' and 'Into Foun.'* Two well-known tunes at the time. For 'Now the Day Dawis,' see Montgomerie's Poems (S.T.S.), pp. 371, 372. Bishop Douglas says—

" Tharto, thir byrdis singis in thair schawis,
As menstrualis playing 'The joly day now dawis.' "

—'Eneados,' iv. p. 173, ll. 29, 30.

Mr R. Chambers says, referring to Bishop Douglas: "The song here mentioned must unquestionably be the same with one which is found in a collection of musical pieces written about the year 1500, out of compliment to Elizabeth, daughter of Edward IV. and consort of Henry VII., which is preserved in the Fairfax MS.—

' This day day dawes,
This gentil day dawes,
And I must home gone.
In a glorious garden grene
Saw I sittand a comely quene;
Among the flowers that fresh byn
She gathered a flowir and set betwene.
The blye-white rose methought I saw,
And euer she sang
This day day dawes
This gentil day dawes.' "

—'The Scottish Songs,' i. Intro., i. p. xvi.

31. *Cuningar men man serve Sanct Cloun*=Men of greater skill must serve Saint Clown, and never engage in any other occupation. Is Saint Clown a name for the Court fool, who had his servants to wait on him? See 'Of Sir Thomas Norray,' l. 43, and note.

33, 34. *Think ze nocht shame*=Are ye not ashamed to keep such moon-jesters or mockers in your service? *Moweris*=jesters, mockers. Montgomerie uses *now*. See 'Glossary.'

36-39. *Tailyouris*, &c.=Cp. the description of Troy in 'The Destruction of Troy'—

" There were stallis by þe strete stondyng for peopull,
Werkmen into won, and þaire wares shewe,
Bothe to selle and to se as þaim selfe lyked,
Of all þe craftes to ken as þere course askit:—
Goldsmaythes, Gloucers, Girdillers noble;
Sadlers, souters, Semsteris fyn;
Taliours," &c.—Ll. 1580 ff.

Dunbar seems to have had special contempt for tailors and souters. See his two poems, 'The Turnament' and 'Ffollowis the Amendis,' &c.

37. *Dois fyll*=defile, make dirty. *Fyle*=originally, to stink. *Icel*, full, rotten, stinking; *fyla*, stink, as a verb, to stink. A.S. *fulan*, to rot. It is used both in a moral and physical sense: "Nan was worthy of his offspr yng to pay that ransome for the oregonall syne thai ware fylyt with."—'The Craft of Deying,' p. 3, ll. 64, 65. Lauder uses the word—

"3our gredynes ! it stinkis and fylis the air !"

—'Ane Godlie Tractate,' l. 468.

It is in common use=to make dirty, as—"The geet hiz fylt 's claes."

38, 39. *And merchandis*, &c.=And merchants are confined or crushed together in little space, as if they were in a honeycomb.

43-46. *3our burgh of beggeris*, &c. Beggars were so numerous and troublesome, that Acts of Parliament were passed to repress them. Thus James I. (26th May 1424) passed an Act entitled "Of the age and marke of Beggars, and of Idle men": "The King hes statute be consent of the haill Parliament ripelie advised, that na Thiggeres be thoiled to beg, nouthor to Burgh nor Land-wart, betuixt fourteene and threescore ten zeires, bot they be seene be the councelles of the Tounes, or of the Lande, that they may not winne their living vther waies. And they that salbe thoiled to beg, sall haue a certaine takin on them to Land-wart of the Schireffe: And in the Burrowes, they sall haue takin of the Alder-men, or of the Baillies. And all vther persones hauand na takins, nouthor of lande, nor of Burgh, salbe charged be open Proclamation, to labour and passe to Craftes, for winning of their living, vnder the paine of burning on the cheike, and banishing of the Countrie."—P. 1, c. 25. And (11th March 1424) another with the title "The age, marke, and paine of Beggars": "Item, It is ordaned that na Thigger be thoiled to begge, nouthor to Burgh nor land, betuixt fourteene and three-scoir and ten zeires, but they be seene be the Cuncell of the Commounes of the Countrie, that they may not win their liuing vtherwaies, And they that sa beis founden haue a certaine takinne to Landwart of the Schireffes, and in Burrowes of Alder-men and Baillies, and that vnder the paine of burning on the cheik, and banishing off the Countrie."—P. 2, c. 42. This Act was renewed by James III. in his tenth Parliament, held at Edinburgh, 6th August 1477. It was re-enacted by James IV. with the title "Anent Beggars and their qualities" (11th March 1503), in the following words: "Item, Anent beggars, that the statute of King *James* the First, maid vpon starke beggars, be observed and keiped. And that the Schireffes, Provestes, Baillies within Burrowes, baith of Royaltie and Regalitie, Spiritualitie and Temporalitie, see that this act be execute and keiped: And that they thoil nane to beg within them, except cruiked-folke, seik-folk, impotent-folk, and weak-folk [cp. l. 53], vnder the paine of payment of ane mark, for ilk vther begger, that beis foundin."—P. 6, c. 70.

44. *To schout thai swen3ouris*, &c.=These big lazy fellows will not cease to shout. *Swen3our*=a big, lazy, idle fellow. Sir David Lynd-say uses the word—

"Their sweir swyngeours with Lords and Lairds."

—'Ane Satyre,' l. 2608.

Still in use.

46. *Rame* = scream, shout. A.S. *hrieman*, to cry. Gavin Douglas uses the word—

“ Furth fleis sche wyth mony schout and cry,
Takand nane hede, nor yit na maner schame,
Sa amang men to ryn, roup, and rame.”

Remyng occurs in ‘The Destruction of Troy’—

“ He had no ruthe of hor remyng, ne þe rank teris.”

—L. 8511.

See ll. 8696, 9126.

48. *That for the poore*, &c. = That has made no provision for the poor.

57-63. *Sen for the Court*, &c. = Since the great repair of this country to your burgh is for the sake of the King's Court and the Court of Session, be therefore ready to correct all faults that are worthy of blame, and escape shame. If they—*i.e.*, the two Courts—go to another town, you and your good name will go to decay. David Laing says: “The importance of Edinburgh was greatly increased when it became the seat of government, and of the Supreme Courts, in the course of the fifteenth century. The Abbey of Holyrood had long served as an occasional place of residence to our Kings, previous to the time of James the Fourth, by whom, and not by his son, James the Fifth, as commonly supposed, the adjoining palace of Holyrood was erected.”—Vol. ii. p. 287.

64, 65. *Thairfoir strangeris*, &c. = Therefore entertain hospitably both strangers—*i.e.*, foreigners—and countrymen: do not take too much for their food, and cause your merchants to be prudent or discerning—*i.e.*, honest—in their dealings, so that there be no publishing abroad of extortion, fraud, and shameful dealings. These lines evidently refer to the Acts of Parliament regarding “Hostillaries.” James I. in his first Parliament enacted the following: “Item, It is ordaned, that in all Burrow Townes of the Realme, and throuch-faires, quhair commoun passages are, that their be ordained Hostillares & receipters, havand stables and chalmers. And that men find with them bread and aile, and all vther fude, alsweill to horse as men, for reasonable price, after the chaipes of the countrie.”—P. 1, c. 24. By another Act (James I.), all travellers, “bot gif it be the persones that leadis monie with them in companie” shall not “herbery or ludge thē in ony vther place, bot in the Hostillaries.”—P. 3, c. 56. James IV. passed, 13th of June 1494, an Act entitled: “Of the price, gudnes, and fines of victualles, and all vther maner of stuffe wrocht.”—“Item, It is statute and ordained, for the remeid of the great hurte and oppression done to our Soverain Lords lieges, throw dis-proportion of prices maid be craftes-men, and warke-men, vpon all maner of stuffe that they woork, and sellis, far exceedand the price of the stuffe they by: That therefore all Bar-ronnes, Provestes and Baillies of Burrowes, and vthers, that hes the

rule and direction of throch-faires, and hostellares, throw all the Realme, make diligent inquisition, and take knowledge of the price of victualles, and al vther stuffe, wrocht be ony maner of work-man, according to the price of the saide victualles and stuffe: That they set and ordaine certaine price, gudnes, and fines vpon bread, aile, and all vther necessarie thinges that is wrocht, and dailie bocht, and vsed be the Kingis lieges. And that they make certaine prievares and examinatures, to waite dailie vpon the keiping thereof. And quhair ony warke-man beis noted, takand exorbitant prices for his stuffe, abone the price, and over-far dis-proportionate of the stuffe he byes, that he be punished be the saidis Barronnes, Provestes, and Baillies, and vthers havand the direction and rule of the saide throch-faires, and hostellares, be the taking of ane vnlaw of the courte, that he is vnder, for the first time. And ane vnlaw, and escheiting of the stuffe, that beis exorbitantly sauld, the second time. And the thrid time depriving and suspending of them fra their craft, and escheiting of the saide stuffe, sauld over-deare, as said is."—P. 5, c. 56.

69. *Keip ordour, and poore niechtbouris beit*=Keep order, and help poor neighbours. *Beit*=to make better, to help. See 'Murray,' s. v. "Beet."

71, 72. *Singular proffeit*, &c.=Greed of personal gain blinds you so much that the public good is thrown behind or neglected. Sir David Lyndsay uses the same phrase—

"With singular profeit, he hes bene sa supprysit,
That he is baith cauld, nakit, and disgysit."

—'Ane Satyre,' ll. 3767, 3768.

He says also—

"For pleyis, and for thair profeit singular,
They haif of money maid this realme bair."

—*Ibid.*, ll. 2881, 2882.

See *ibid.*, l. 3090. James IV. passed, 18th of May 1491, the following Act entitled: "How the commoun gud of Burrowes suld be spended and set till vthers."—"Item, It is statute and ordained anent the commoun gud of all our Soveraine Lordis Burrowes within the Realme, that the said commoun gude be observed and keiped to the commoun profite of the towne, and to be spended in commoun and necessarie thinges of the Burgh, be the advise and counsell of the towne for the time, and Deakons of craftes quhair they are. And inquisition zeirly to be taken in the Chalmerlane aire of expenses and disposition of the samin. And attour that the rentes of the Burrowes, as landes, fishinges, fermes, mailles, milnes, and waters, zeirly revenues be not set, bot for three zeires allanerly. And gif ony happenis to be set vtherwaies, that they be of nane availe, force nor effect in time to cum."—P. 3, c. 36.

LXXXIII.—WELCOME TO THE LORD TREASURER.

MS.

R.

EDITIONS.

L., text, with the title given above, vol. i. pp. 105, 106; vol. ii. pp. 292, 293.

Pr., pp. 179, 180.

REFERENCE AND QUOTATION.

Sc., pp. 247, 248, ll. 29-32.

1, 2. *I thocht lang*, &c.=I longed till some lord should come home from whom I would fain claim kindness. A very common expression at the present day.

4. *Lord Thesaurair*. This Lord Treasurer was probably Andrew Stewart, Bishop of Caithness. See Exchequer Rolls, Pref. vol. xiii. p. 103. David Laing gives the following list of the Lord Treasurers during the reign of James IV. :—

1488-1493. Sir William Knollis, Lord St John of Jerusalem.

1493-1495. Henry Arnot, Abbot of Cambuskenneth.

1495-1497. George Schaw, Abbot of Paisley.

1497-1502. Sir Robert Lundin of Balgony.

1502-1504. Sir David Beaton of Creich.

1504-1509. James Betoun, Abbot of Dunfermline.

1509-1510. George Hepburn, Bishop of the Isles.

1511-1512. Andrew Stewart, Bishop of Caithness.

1512-1514. Mr Cuthbert Baillie, Commendator of Glenluce.

5, 6. *Befoir all raik of this regioun*, &c.=Before all ranks or estates of this country under our king of highest renown. *Roy* = king. O.Fr. *roy*. Sir David Lyndsay uses the word—

“ For I am sent to 3ow, as messingeir,
From ane nobill and rycht redoubtit Roy.”

—‘Ane Satyre,’ ll. 15, 16.

See ll. 414, 424.

7, 8. *Of all my mycht*, &c.=With all my might, though it were more, I bid you welcome.

9. *3our nobill payment I did assay*=Your noble payment I experienced, or had proof of. See ‘Murray,’ s. v.

13. *3e keipitⁿ tryst*=Ye kept true to your engagement, ye stuck to your pledge. Still a common expression.

17. *3ett in a pairt I was agast*. *Agast*=afraid. Sir David Lyndsay says—

“ He glowris, euin as he war agast,
Or fleiyt of ane gaist.”

—‘Ane Satyre,’ ll. 136, 137.

18. *Or*=till. Still in common use, as, “I winna gyang awa or ye dee’t.”

19. *The air*=the itinerant courts of justice. *Air*, O.Fr. *eire*, *eirre*, *erre*; Lat. *iter*. Forms: *aire*, *are*; *pl. airis*, *aiëris*, *ayris*. The word occurs frequently in the Scottish Acts of Parliament.

21-23. *Thane had*, &c.=Then had my writing or poem been all in distress, if I had been left without my wages or pension all Christmas; where now I sing with unpained—*i.e.*, glad—heart. *Dyt*=writing, poem. A.Fr. *dite*. Henryson uses it—

“ Ane doolie sessioun to ane cairfull dyte
Suld correspond.”

—‘The Testament of Cresseid,’ p. 75, ll. 1, 2.

26. *And all the lyflett*, &c.=And all the means of living given me in exchange for service. Cp. ‘Wallace,’ ix. l. 367.

29-32. *Welcum*, &c.=With as much heart as I can I say, Welcome to your man, my own dear master; welcome to your own personal servant, my own Lord Treasurer. Insert a comma after “maister,” and omit it after “singulair.” *3our man*. A feudal term. See ‘To a Lady quhom he list to feyne,’ l. 6, and note. *Singulair*. See ‘Satire on Edinburgh,’ l. 71.

LXXXIV.—BALLATE AGAINST EVIL WOMEN.

MS.

B. and *R.*

REFERENCE.

Pinkerton, vol. ii. p. 464.

34. *Thair vertewis*, &c. Omit the comma after *availis*.

41. *With women*, &c.=Peace wholly departs for ever with women (?).

43-50. *Salviour*, &c.=Saviour, granted that my sensuality has oft-

times made my soul subject to sin, some spark of light and spirituality awakes my understanding, and reason bids me rise ; my corrupt conscience asks, pleads, and cries first for grace, and then for time to amend my errors or sins, substance with honour without doing injury to any, friends and prosperity and peace here, and afterwards the bliss of heaven. *Of syss* a misprint for *oft syss*. The punctuation of the stanza is at fault.

LXXXV.—ANE BALLAT OF OUR LADY.

MS.

A.

EDITIONS.

L., text, with the title given above, vol. i. pp. 239-242 ; notes, vol. ii.

p. 367.

Pr., pp. 69-72.

REFERENCE.

Sc., pp. 341, 342, ll. 1-12, quotation, and 73-84.

This "Ballat" seems to have been suggested by St Casimire's Hymn to the Virgin—

"Omni die dic Mariæ mea laudes anima ;

Eius festa, eius gesta cole splendidissima.

Contemplare et mirare eius celsitudinem :

Dic felicem genetricem, dic beatam virginem," &c.

—'Daniel,' ii. p. 373, App. lxiv.

In this hymn the rhymes go by twos, and in Dunbar's by threes. It may be said to contain very much of the essence of the teaching of the Church regarding the Virgin.

1. *Haile, sterne superne!* *Sterne*=star, a common epithet of Mary. Thus—

"Contra carnis iura

Genuisti prolem,

Novum stella solem

Nova genitura."

—*Ibid.*, ii. p. 92, cxvii.

And—

"O stella perfulgida."

—*Ibid.*, ii. p. 197, cc.

"Stella maris" is often applied to Mary. One example will suffice—

"Ave maris stella,
Dei mater alma,
Atque semper virgo
Felix Cœli porta."

—'Daniel,' i. p. 204, clxxi.

The word is applied in early English hymns—

"Heil be þou marie, cristis moder dere
þat art queene of heuene, fair and sweete of chere,
þat art sterre of heuen schinyng bryt & clere!
Helpe me, lady ful of myȝt, and heere my praier.
Aue maria.

Heil blessid marie, mylde queene of heuen!"

—'Hymns to the Virgin and Christ,' p. 6, ll. 1-6.

3, 4. *Lucerne in derne*, &c. = Lamp in darkness, by which one is able to distinguish between good and evil, thy glory and divine grace. *Lucerne* = lamp. Lat. *lucerna*. John the Baptist is called—

"O Lucerna veræ lucis."

—'Daniel,' ii. p. 217, ccxxxiii. 11.

Derne = darkness. A.S. *dearn*.

"Ich can nimen mus at berne,
An ek at chirche ine þe derne."

—'The Owl and the Nightingale,' ll. 342, 343
(Morris, p. 30).

It is met with in 'The Destruction of Troy'—

"Dissyring full depely in her derne hert."

—L. 478.

Cp.—

"Heil þe lanterne þat is ay liȝthond."

—'Hymns to the Virgin and Christ,' p. 5, l. 27.

5. *Hodiern*, &c. This line seems to have reference to Heb. xiii. 8: "Jesus Christus, heri et hodie, Ipse et in sæcula." *Hodiern* = of to-day; Lat. *hodiernus*—i.e., living now. *Modern* = living in the present; a repetition of the same idea for the sake of emphasis or of rhyme. *Sempitern* = living always; Lat. *sempiternus*.

6. *Angelicall regyne* = Queen of angels. *Regyne* = Lat. *regina*. So—

"Ave regina cœlorum,
Ave Domina angelorum."

—'Daniel,' ii. p. 319, App. x.

And—

"Ave sponsa verbi summi,
Maris portus, signum dumi,
Aromatum virga fumi,
Angelorum domina."

—*Ibid.*, ii. p. 94, cxix. 3.

And—

“ Mary is qwen of alle thinge.”

—‘ Songs and Carols,’ xix. p. 24.

7. *Our tern inferne for to dispersn*=To disperse or scatter our infernal difficulty. *Tern*=difficulty. Cp. ‘ Sir Degrevant ’—

“ To tell here metus were tere,
That was served at here sopere.”

—Ll. 1409, 1410.

8. *Helpe rialest rosyne*=Help most royal rose. *Rial*=royal. O.Fr. *real*; Lat. *regalis*. Forms, *riall*, *real*. Barbour uses it—

“ And mony a riall rymml ryde [strong blow]
Be rought [struck] thair (upon) aither side.”

—Bruce, xii. ll. 557, 558.

Rosyne=rose—an epithet often applied to Mary—

“ Rosa iocunda.”—‘ Daniel,’ ii. p. 245, cclxviii.

“ Rose tres belle.”—*Ibid.*

“ Rosa patientiæ.”—*Ibid.*, ii. p. 82, civ. 4.

“ Gemma decens, rosa recens, castitatis lilium.”

—*Ibid.*, p. 373, App. lxiv.

10. *Haile, fresche flour femynyne*=Hail, fresh flower of womankind.

“ Heil of alle wommen fruyt & flour.”

—‘ Hymns to the Virgin and Christ,’ p. 5, l. 31.

And—

“ Heil be pou marie þat art flour of alle,
As roose in eerbir so reed !”

—*Ibid.*, p. 6, ll. 11, 12.

Cp.—

“ Flos pudicitæ.”—‘ Daniel,’ ii. p. 245, cclxviii.

“ Flur de virginite.”—*Ibid.*

11. *3erne ws, guberne, wirgin matern*=Move us, govern, mother yet virgin. *3erne*=to move. *Matern*=Lat. *maternus*. *Wirgin matern*. This is one of the most cherished dogmas of the Catholic Church. A few references from Hymns will suffice—

“ Regina cœli lætare, alleluia,
Quia quem meruisti portare, alleluia.
Virgo mater resurgentis,
Vetustatem nostræ mentis
Clementer evacua.”

—‘ Daniel,’ ii. p. 320.

“ Omnes laudent, unde gaudent, Matrem Dei Virginem.”

—*Ibid.*, ii. p. 372, App. lxiv.

And—

“ Virga Jesse floruit,
Christum virgo genuit,
Virgo mundi domina,
Novo quidem ordine,
Absque viri semine
Virum parit filia.”

—‘Daniel,’ ii. p. 213, ccxxiv.

And—

“ Gravidata, nec privata flore pudicitiae,
Nam, quod eras perseveras, dum intacta generas.”

—*Ibid.*, ii. p. 374, App. lxiv.

And—

“ . . . populo tu quæ genuisti,
Natura mirante tuum sanctum genitorem,
Virgo prius ac posterius.”

—*Ibid.*, ii. p. 318, App. ix.

And—

“ Maria Iesum edidit,
Nec Virgo florem perdidit.”

—*Ibid.*, ii. p. 340, App. x.

And—

“ Ihesu was born of a may,
Upon Cristemesse day,
Sche was may befor and ay.”

—‘Songs and Carols,’ ix. p. 12.

And—

“ Moder and maydyn
was never non but che ;
Wel may swych a lady
Godes moder be.”

—*Ibid.*, xxv. p. 30.

“ Veni, electa mea, meeklili chosen,
Holi moder, & maiden queene.”

— Hymns to the Virgin and Christ, p. 2, ll. 33, 34.

“ Superne, lucerne, guberne this pestilens.”

—‘Ane Prayer for the Pest,’ p. 41, l. 65.

12. *Of reuth baith rute and ryne*=Both root and stream of pity.
Ryne=stream. A.S. *ryne*; Germ. *renne*; Dan. *rende*.

13. *Haile, 3hyng, benyng, fresche flurising!*=Hail, young, gentle,
fresh flower! *Benyng*. Lat. *benignus*. So—

“ Ergo clemens et benigna,
Cunctorumque laude digna.”

—‘Daniel,’ ii. p. 235, cclix.

14. *Haile, Alphais habitakle!* *Alpha*. Cp. Apoc. i. 11. It is often
applied to Christ, both by itself and with Omega: “Alpha, Caput,
Finisque simul vocitatur, est Fons et Origo boni.”—‘Daniel,’ i. p. 273,
ccxcv. And: “Fac nos supplices tuæ dilectionis compotes effuga

dæmones, orbem christianum rege, O qui alpha magnifica."—*Ibid.*, ii. p. 173, cxlviii. 9. *Habitakle*. Lat. *habitaculum*. Cp.—

"Tu portasti intra casti ventris claustra Dominum."

—'Daniel,' ii. p. 373, App. lxiv.

And—

"Verbum bonum et suave,
Personemus illud Ave
Per quod Christi fit conclave
Virgo, mater, filia."

—*Ibid.*, ii., p. 93, cxix.

15. *Thy dyng ofspring*, &c.=Thy worthy or honourable offspring.
Dyng=worthy, deserving honour. Fr. *digne*; Lat. *dignus*.

16. *Befor his tabernakle*. So—

"De sacro tabernaculo
Virtutum flos egreditur."

—'Daniel,' i. p. 285, cccxliii.

And—

"Heil tabernacle of þe trynyste!"

—'Hymns to the Virgin and Christ,' p. 5, l. 39.

17, 18. *All thing*, &c.=We crush down every malign thing by making the sign of the cross. This was the common belief during the middle ages. *Doune thring*=to crush down. A.S. *þringan*. Sir David Lyndsay uses the word—

"And all misdoars dourlie to doun thring."

—'Ane Satyre,' l. 1576.

Omit the comma.

19, 20. *Quhilk king*, &c.=May this king bring us into his kingdom from death's dark shadow. *Ryng*=kingdom. Lat. *regnum*. *Vmbrakle*=shadow. Lat. *umbra*.

22. *Haile, moder and maid but makle!* Cp.—

"Pulchra tota sine nota cujuscumque maculæ."

—'Daniel,' ii. p. 373, App. lxiv.

And—

"For macula, moder, was neuere in þee."

—'Hymns to the Virgin and Christ,' p. 2, l. 17.

Makle=spot, blemish. Lat. *macula*.

23, 24. *Bricht sygn, gladyng our languissing*, &c.=Bright sign, turning our languishing into joy by might of the miracle. Omit comma at the end of l. 23. Cp.—

"Quæ es in angustiis
Et in rebus dubiis,
Salus et solatium."

—'Daniel,' ii. p. 197, cc.

And—

"Tu solamen tristium,
Levamen debilium ;

Tu purgatrix sordium,
Confirmatrix cordium.

Tu cunctis miseris dulcis spes et grata."

—ii. p. 246, cclxviii.

25. *Haile, bricht, be sicht*, &c. = Hail, thou that shinest so brightly to see in the height of heaven! Cp.—

"Ladye so lovely, so goodly to see."

—'Songs and Carols,' l. p. 72.

27, 28. *Our licht*, &c. = Our most proper light, to scatter our darkness in the cloud of night. Cp.—

"Lux lucis beatissima,
Maria splendidissima."

—'Daniel,' i. p. 303, ccccxvi.

And—

"Ave lumen tenebrosis."

—*Ibid.*, ii. p. 213, ccxxiv.

Omit the commas.

29, 30. *Haile, wicht, in sicht*, &c. = Hail, thou that art strong in our sight and putteth to flight the fiends in battle! *Wicht in sicht*, without the comma. Cp.—

"Surge sponsa mea, swete in sicht."

—'Hymns to the Virgin and Christ,' p. 1, l. 1.

Of fendis in battale. *Fend* = enemy. Ger. *feind*, Icel. *fjandi*, enemy, fiend, devil—from *fiá*, to hate.

"Now is he born, that blysfyl chyld,
Of Mary moder mayde myld,
Fro the fynd he us schyld
Qui omnia creavit."

—'Songs and Carols,' v. p. 9.

And—

"He was born this ilke day
To savyn us fro the fend Sathan."

—*Ibid.*, xl. p. 55.

See 'Rorate, celi desuper,' l. 22, and 'Sanct Saluatour,' l. 31, and notes.

31. *Haile, plicht but sicht!* = Hail, anchor unseen! Cp. l. 39. *Plicht* = plicht-anchor, sheet-anchor. *But sicht* = without being seen.

32. *Haile, glorious Virgine!* Cp.—

"Gaude virgo gloriosa
Super omnes speciosa."

—'Daniel,' ii. p. 319, App. x.

And—

"Gloriosa et formosa David Regis filia."

—*Ibid.*, p. 373, App. lxiv.

And—

"Heil be þou marie, gloriouse moder hende!"

—'Hymns to the Virgin and Christ,' p. 7, l. 25.

34. *Haile, gentill nychttingale!* William Drummond of Hawthorn-den applies the word to Mary—

“ The woful Mary ’midst a blubber’d Band
Of weeping virgins, near unto the Tree
Where God Death suffer’d, Man from death to free,
Like to a plaintful Nightingale did stand,
Which sees her younglings rest before her eyes,
And hath nought else to guard them save her cries.”

—‘On the Virgin Mary,’ Poems, p. 51.
(Edinburgh, James Watson, 1711, folio.)

35, 36. *Way stricht*, &c.=The straight way, clearly made ready to man wandering from the way, who is wearied with travel. Cp.—

“ In Mariam
Vitæ viam
Matrem veram viventium.”

—‘Daniel,’ i. p. 320, cccclix.

And—

“ Ob hoc rite
Via vitæ
Iure predicaris.”

—*Ibid.*, ii. p. 245, cclxviii.

Wilsome=wandering from the way. Its usual use in Banffshire is, causing to go astray,—often applied to a dark hazy night, as, “It’s a wilsome kin’ o’ a nicht;” or to a road, as, “I maist ’a never got here, the rod’s sae wilsome;” or to a moor. Omit comma after “dicht.”

37. *Haile, qwenne serene!* &c. Cp.—

“ Salve, virgo serena,
Vitæ vena,
Lux amœna.”

—‘Daniel,’ ii. p. 245, cclxviii.

38. *Haile, hevinlie hie empryss!* Cp.—

“ Imperatrix gloriosa
Potens et imperiosa.”

—*Ibid.*, ii. p. 235, cclix.

And—

“ Thou art empresse of hevne so fre.”

—‘Songs and Carols,’ l. p. 72.

40. *Haile, ross of paradyss!* Cp. note to l. 42.

41. *Haile, clene*, &c.=Hail, always to remain pure. Cp.—

“ Virgoque munda
Tu post puerperium.”

—‘Daniel,’ ii. p. 245, cclxviii.

42. *Haile, fair fresche flour-de-lyce!* Cp.—

“ Rosa jucunda
Castitatis lilium.”

And—

“ Rose tres belle,
Flur de lis en chastite.”

—‘Daniel,’ ii. p. 245, cclxviii.

43. *Haile, grene daseyne*=Hail, green daisy. Cp.—

“ Virga florens et frondosa.”

—*Ibid.*, ii. p. 235, cclix. 1.

44. *Of Jhesu genetrice*. Cp. “Dic nobis Maria, virgo clemens et pia, quomodo facta es genetrix cum tu sis plasma de te nascentis.”
—‘Daniel,’ ii. p. 198, cciii. And—

“ O felicem genitricem,
Cuius casta viscera
Meruere continere
Continentem omnia.”

—*Ibid.*, ii. p. 205, ccxiv.

And—

“ Gaude Dei genetrix.”

—*Ibid.*, ii. p. 5, iii.

See l. 63.

46, 47. *Thow bair the prince of pryss*, &c.=Thou borest the prince of price or value, our pain to pity, and go between a heavenly intercessor. *Pryss*=price, value, worth. O.Fr. *pris*. *Meyne*=to pity. A common phrase is, “to mak mehn (Keith) or meen for one”=to have pity on one. Cp.—

“ Consolatrix hominum qui sunt in ruina.”

—ii. p. 323.

48. *Ane hevinle oratrice*. Cp.—

“ Advocata nostra coram salvatore
Postulare propera consuetoque more
Et pro gente misera benigno favore.”

49-51. *Haile, more decore*, &c.=Hail, more graceful than formerly—i.e., before the birth of Christ—and sweeter beyond comparison to restore our lost glory. Omit the comma after *decare*, *glore*, and *forlore*. *Decore*=graceful, becoming. Lat. *decorus*. Cp.—

“ Salve, lux fidelium, fulgens ut aurora,
Quæ est supra lilium pulchra et decora.”

—ii. p. 323.

Be sic sevyne. See ‘Amendis made by him to the Telzouris and Sow-taris,’ l. 27, and note.

52. *Sen thow art qwene of hevyne*. Cp.—

“ Ave regina cœlorum,
Ave Domina angelorum,
Salve radix, salve porta,
Ex qua mundo lux est orta.”

—ii. p. 319, App. x.

And—

“Heil blessid marie, mylde queene of heuen.”

—‘Hymns to the Virgin and Christ,’ p. 6, l. 5.

See *ibid.*, p. 6, l. 2.

53, 54. *Memore of sore, stern in Aurore* = Having pain in memory, thou Morning Star, praised by the voice of angels. Cp.—

“Heil the saluour of al sore.”

—‘Hymns to the Virgin and Christ,’ p. 4, l. 11.

Stern in Aurore. Cp.—

“Salve, virgo virginum, stella matutina.”

—‘Daniel,’ ii. p. 323.

And—

“Ut aurora surgens progreditur,

Velut luna pulcra describitur,

Super cuncta ut sol evigetur

Virgo pia.”

—*Ibid.*, ii. p. 208, ccxviii.

Lovit with angellis steyne. Cp. Apoc., v. 6-14; and—

“Te adorant superi,

Matrem omnis gratiæ,

Maria.”

—ii. p. 191, clxxxviii.

55, 56. *Implore, adore, thow indeflore*, &c. = Plead, ask, thou undefiled, that our shortcomings in duty may be made up (by the merits of the Saviour). Cp.—

“Mater facta, sed intacta, genuisti filium.”

—ii. p. 373, App. lxiv.

Adore = to ask. Lat. *adorare*.

57, 58. *Aue Marie*, &c. = Hail, Mary, full of grace, praised with loud praises. *Ellevyn* = praised (?). See Glossary. A full point after the word.

58-60. *With lovingis*, &c. = With praises loud I will always name thy name till trouble and old age devour my youth. *Store* = trouble. Omit the comma after *hore* = old age. Cp. Horace’s “canities morosa,” Odes, i. 9. ll. 17, 18. *Nevyne* = to name. Lat. *nomen*. So—

“Blessid be þi name, ful good it is to nempne.”

—‘Hymns to the Virgin and Christ,’ p. 6, l. 7.

61. *Empryce*, &c. See l. 38.

62. *Brycht polist precious stane.* Cp.—

“Virgo prudentissima, gemma confessorum.”

—ii. App. p. 326.

And—

“Gemma decens, rosa recens, castitatis lilium.”

—ii. p. 373, lxiv.

65. *Our wyss pavyss* = Our wise shield. *Pavyss* = shield. See ‘Surrexit Dominus de Sepulchro,’ l. 36, and note.

66. *Agayne the feyndis trayne* = Against the allurement of the fiend.
Trayne = allurement, enticement. O.Fr. *trahir*; Fr. *traîr*; Lat. *trahere*.

67. *Mediatrice, salvatrice*. So—

“ Salve decus virginum
 Mediatrix hominum.”

—ii. p. 82, civ.

And—

“ Veni salvatrix seculi.”

—ii. p. 165, cxl.

68. *To God gret suffragane*. Similarly—

“ Ave lumen tenebrosis,
 Salve virtus criminosis,
 Vale quies laboriosis
 Tuo suffragamine.”

—ii. p. 213, ccxxiv. 11.

70. *Haile, sterne meridiane*! = Hail, star of mid-day! See l. 53.

71. *Spyce*. Cp.—

“ Nardus odorifera.”—ii. p. 82, civ.

And—

“ Heil spice swettist of sauour!”

—‘ Hymns to the Virgin and Christ,’ p. 5, l. 29.

And—

“ Aromatum virga fumi.”—ii. p. 94, cxix.

Flour-de-lice. See l. 42.

73-78. *Imperiall wall, &c*. Cp.—

“ Salve mater putatis,
 Et totius Trinitatis
 Nobile triclinium:
 Verbi tamen incarnati
 Speciale maiestati
 Præparans hospitium.”

—ii. p. 83, civ.

And—

Ergo maris stella,
 Verbi Dei cella,
 Et solis aurora:
 Paradisi porta
 Per quam lux est orta
 Natum tuum ora.”

—ii. p. 92, cxvii.

And—

“ Tu cellam sacraſti ſic benedicti ventris in Maria,
 Ut tumeret et mater fieret Maria,
 Sic pareret nec florem perderet Maria.”

—‘ Daniel,’ ii. p. 186, clxxvii.

73. *Place paleſtrall*. Cp.—

“ Sacratum palatium Dei convocaris.”—*Ibid.*, ii. p. 323.

77, 78. *Hospitall riall*, &c. = Royal guest-house, thy closet—*i.e.*, womb—did shut in the Lord of all. Cp.—

“ Verbum bonum et suave,
Personemus illud Ave
Per quod Christi fit conclave
Virgo, mater, filia.”

—‘ Mapes’s Poems,’ ‘ De Maria regina,’
ii. p. 93, cxix.

“ novam ingreditur rex regum regiam
nec venter virginis sentit injuriam.”

—*Ibid.*, p. 192, ll. 35, 36.

“ Verbum in virginis descendit viscera,
et carnem induit in ventris camera.”

—*Ibid.*, p. 192, ll. 49, 50.

79, 80. *Bricht ball cristall*, &c. = Bright crystal ball, virgin rose, filled with angels’ food.

81, 83. *Thy birth*, &c. = Thy child has ransomed us on the cross with His blood from the original fall that brought in death.

LXXXVI.—ROISS MARY MOST OF VERTEW VIRGINALL.

MSS.

A. and *Mk.*

1. *Roiss Mary*. See ‘ Ane Ballat of our Lady,’ l. 7 and note.

2. *Fresche flour*, &c. Cp.—

“ Radix Jesse speciosa
Virga florens et frondosa
Quam rigavit copiosa
Deitatis gratia.”

—‘ Daniel,’ ii. p. 235, cclix.

And—

“ Virga Jesse florida ut in Isaia
Rore cœli madida dixit prophetia.”

—*Ibid.*, ii. p. 323.

3. *O gemme*. See note to line 8 of ‘ Ane Ballat of our Lady.’

5. *Rute of refute, of mercy*, &c. Cp.—

"Salve radix, salve porta,
Ex qua mundo lux est orta."

—'Daniel,' ii. p. 319, x.

Of mercy spring. Cp.—

"Misericordiæ fons dici meruisti."

—*Ibid.*, ii. p. 323.

And—

"Heil welle of witt and of merci!"

—'Hymns to the Virgin and Christ,' p. 5, l. 37.

7. *Empress of hevayne.* Cp.—

"O pia piissima regina cœlorum."

—'Daniel,' ii. p. 325.

Cp. 'Ane Ballat of our Lady,' l. 38.

9. *O sterne.* So—

"Ave virgo gratiosa
Stella sole clarior."

—'Daniel,' i. p. 348, D. iii.

Cp. 'Ane Ballat of our Lady,' ll. 25, 53, 70, and notes.

10. *With course above the hevynnis cristallyne.* The cosmical system, according to the scholastic teaching, was as follows:—

The Earth.

Water.

The Sphere of the Air.

The Sphere of Fire or the Ether.

Then followed—

- | | |
|----------------------------|----------------------|
| I. The heaven of the Moon, | } The seven Planets. |
| II. The heaven of Mercury, | |
| III. The heaven of Venus, | |
| IV. The heaven of the Sun, | |
| V. The heaven of Mars, | |
| VI. The heaven of Jupiter, | |
| VII. The heaven of Saturn, | |

VIII. The heaven of the Fixed Stars.

IX. The crystalline Heaven, or Primum Mobile.

X. The Empyrean, or Heaven of Rest.

Over each of these presides an order of angels—

- I. Over the Moon, Angels.
- II. Over Mercury, Archangels.
- III. Over Venus, Principalities.
- IV. Over the Sun, Powers.
- V. Over Mars, Virtues.
- VI. Over Jupiter, Dominions.
- VII. Over Saturn, Thrones.
- VIII. Over Fixed Stars, Cherubim.
- IX. Over Primum Mobile, Seraphim

In the scientific allegorical system of some, the arrangement was as follows :—

- | | |
|---|-------------------|
| I. The Moon, Grammar, | } The Trivium. |
| II. Mercury, Dialectic, | |
| III. Venus, Rhetoric, | |
| IV. The Sun, Arithmetic, | } The Quadrivium. |
| V. Mars, Music, | |
| VI. Jupiter, Geometry, | |
| VII. Saturn, Astrology, | |
| VIII. Fixed Stars, Physics and Metaphysics. | |
| IX. The Primum Mobile, Morals. | |
| X. The Empyrean, Theology. | |
12. *Surmunting*, &c. Cp.—

“ O Maria stella maris
Dignitate singularis
Super omnes ordinarius
Ordines cœlestium.”

—‘ Daniel,’ ii. p. 83, civ. 12.

13. *O lamp lemand*, &c. = O lamp shining before the throne of God.
Lemand = shining. Cp.—

“ Heil þe laumpe of lemys lýt !”

—‘ Hymns to the Virgin and Christ,’ p. 4, l. 12.

17. *O chast conclaif*, &c. So—

“ Per quod Christi fit conclave
Virgo, mater, filia.”

—‘ Daniel,’ i. p. 93, cxix.

Here is an old German version—

“ Zehande wert du gotz conclave
Mater, mag, et filia.”

—*Ibid.*, note, p. 94.

19. *Tryumphand tempill of the Trinite*. Cp.—

“ Salve, mater pietatis
Et totius Trinitatis
Nobile triclinium.”

—‘ Daniel,’ ii. p. 83, civ. 11.

Cp. ‘ Ane Ballat of our Lady,’ l. 16.

22. *Our wicht invinsable Sampson*. Cp.—

“ In maxilla mille sternit
Et de tribu sua spernit
Samson matrimonium,
Samson Gasæ seras pandit
Et asportans portas scandit
Montis supercilium.

Sic de Iuda leo fortis
Fractis portis diræ mortis
Die surgit tertia,
Rugiente voce patris
Ad supernæ sinum matris
Tot revexit spolia."

—'Daniel,' ii. p. 69, lxxxv. 9, 10.

25-28. *Thy blyssit sydis*, &c. Cp.—

"O felicem genitricem,
Cuius casta viscera
Meruere continere
Continentem omnia."

—'Daniel,' ii. p. 205, ccxiv. 1.

And—

"Ventris tui viscera Iesum portaverunt
Et beata ubera ipsum lactaverunt,
Cui Iudæi vulnera dira intulerunt
Et ipsum post verbera cruci tradiderunt."

—*Ibid.*, ii. p. 325.

41. *Hail, purifyet perle! Haile, port of paradise!* = Hail, pearl of purity! Hail, gate of Paradise! Cp.—

"Virgo salve, per quam valvæ cœli patent miseris."

—'Daniel,' ii. p. 373, App. lxiv.

43. *Haile, clarifyit cristale!* So—

"Come, clenner þan cristal, to my cage."

—'Hymns to the Virgin and Christ,' p. 1, l. 9.

See 'Ane Ballat of our Lady,' l. 79.

44. *Virgin glorius.* See *ibid.*, l. 32.

45-47. *O gracia plena*, &c. Cp. St Luc. i. 28.

LXXXVII.—GLADETH THOUÉ QUEYNE OF SCOTTIS REGIOUN.

MS.

Register of Sasines, vol. i. Aberdeen.

1. *Gladethe*, &c.=Be glad or rejoice, thou Queen of Scotland!
Gladethe is the imp.

17-23. *Of thi fair fegour*, &c. Cp. Burns—

“ Auld Nature swears, the lovely dears
Her noblest work she classes, O :
Her 'prentice han' she tried on man,
And then she made the lasses, O.”

—‘ Green grow the Rashes.’

36. *Moir semely*, &c. = More beautiful to look on than the sapphire.

LXXXVIII.—LONDON, THOU ART OF TOWNES
A PER SE.

MS.

Cotton, Vitellius, A. xvi. fol. 200a., fol. 201a.

1-24. *London*, &c. Cp. Lydgate—

‘ Of vij thingis I prayse this cité,
Of trew menyng and ffeythefulle observaunce
Of rightewissnes, trouthe and equité,
Off stabylnes, ay kept in lyegeaunce,
And ffor of vertu thou hast such suffisaunce,
In this land here and other landes alle,
The kynges chamber of custum men it call.”

—‘ Entry of Henry the Sixth into London,’ p. 21.

9-12. *Gladdith*, &c. Cp. Lydgate—

“ Be glad, O London, be glad and make grete joy !
Citee of citees, of noblesse precellyng.
In thi beginning callyd new Troy.”

—‘ Entry of Henry the Sixth into London,’ p. 21.

LXXXIX.—NOW FAYRE, FAYREST OFF
EVERY FAYRE.

MS.

Appendix to Royal MSS., No. 58, fol. 15b.

XC.—O SYNFULL MAN, THIR AR THE
FOURTY DAYIS.

MS.

Arundel, 285, fol. 161.

EDITIONS.

L., with the title 'Maner of passing to Confession,' vol. i. pp. 225-227; notes, vol. ii. pp. 364, 365.

Pr., pp. 72-74.

REFERENCE.

Sc., pp. 333-336.

POEMS ATTRIBUTED TO DUNBAR.

I.—THE FREIRIS OF BERWIK.

MS.

M. and *B.*

B. contains 567 lines and *M.* 556 lines. The one contains lines omitted by the other.

EDITIONS.

Aberdeen, with the title 'The Merrie Historie of the Thrie Friers of Berwicke.' Printed at Aberdene, by Edvvard Raban, For David Melvill, 1622, 4to, pp. 19.

Pn., text, with the title 'The Freirs of Berwik,' and with the addition, "A Tale supposit to be writtin be Dunbar," vol. i. pp. 65-85; and notes, vol. ii. pp. 394-407.

S., with the title 'The Freirs of Berwik, a Tale,' vol. ii. pp. 372-390.

L., text, with the title 'The Freiris of Berwik,' vol. ii. pp. 3-23; and notes, pp. 372-390.

REFERENCES.

Pinkerton, " 'As it befell,' &c. . . . being the Tale of The Freirs of Berwik," vol. ii. p. 443; and 'The Freirs of Berwik,' p. 481.

Irving, vol. i. pp. 402, 417, with quotations, ll. 75-81, p. 419; ll. 115-154, p. 420; ll. 263-296, pp. 422, 423; ll. 337-348, p. 423; ll. 479-494, p. 424; ll. 504-507, p. 425; ll. 523-533, 542-567, pp. 425, 426.

Ellis, vol. i. p. 385.

Irving ('*Scottish Poetry*,' 1861), pp. 291-298, with quotations: ll. 1-26, pp. 291, 292; ll. 75-81, pp. 292, 293; ll. 115-154, pp. 293, 294; ll. 263-296, pp. 294, 295; ll. 337-358, pp. 295, 296; ll. 479-507, pp. 296, 297; and ll. 523-567, pp. 297, 298.

1. *As it befell*, &c.=As it befell and took place in deed or in truth.

10. *And dowbill stankis*=And double ditches. *Stank*=ditch, M. Lat. *stagna*, O.Fr. *estanche*, *estang*. "1489. Item, the ix day of Aprile, in Striuelin, to Rob Lile to the stankis casting, v ti. Item [the x day of Aprile], to Schir Johne Ramsay, he gaif the stankis castaris in Striuelin, be the Kingis command, ix s̄."—'Accounts of the Lord High Treasurer,' vol. i. p. 386.

11. *And syne the castell*, &c.=The Castle of Berwick was built by Henry II. when the town was given up by the Scots as a pledge for payment of the ransom of William, King of Scotland. Froissart says: "Le chastel est moult bel et fort, au dehors de la cité." See Leslie's 'History of Scotland' (S.T.S.), vol. i. pp. 10, 11.

12. *With strait towris*, &c.=With towers difficult to climb and turrets very high. *Strait*=steep, hence difficult to climb. "A strait brae" is still a common expression. *He on hicht*=High in height—i.e., very high.

23. *The grit croce kirk, and eik the Masone Dew*=The church of the Great Cross, and also the Hospital. *Masone Dew*=Maison Dieu, house of God—a common name for a hospital.

51. *Swa wynnit thair*, &c.=So there dwelt there without the town in a fair manner a wonderfully good inn-keeper. *Wyn*=dwell. A.S. *wunian*. Usual form, *won*. Barbour uses the word—

"For his Sibmen wonnyt thar-by."

—'Bruce,' iii. l. 403.

Hostillar=one who keeps an inn. O.Fr. *hostel*. James V. passed an Act entitled, "For hostellares and travellers in the Cuntrie."—"Hostellares baith to Burgh and to lande. . . . To haue honest chalmers and bedding, for receiving of all passengers and strangers, passand and trawelland throw the Realme, weill and honestlie accultered, with gude and sufficiente stables, with heck and manger, corne, haye, and straa for their horse; fleshe, fishe, breade and ale, with vther furnishing for travelloures, to be saulde vpon ane competent price, and sick-like stuffe, as is sauld commonly in the countrie about, quhair sic hostellares dwellis."—P. 4, c. 17. By the same Act the prices to be charged were to be fixed yearly. See 'Satire on Edinburgh,' note, ll. 64, 65.

130. *Quhair he nicht ische*=By which he might go out. *Ische*=to go out, to come out. O.Fr. *issir*; Lat. *exire*. Barbour uses the word—

"And bad Schr Amery Isch to fycht."

—'Bruce,' ii. l. 248.

133. *How scho the fyre cowld beit*=How she could repair or mend the fire.

143. *Scho cleithis hir in a kirtill*. *Kirtill*=a close-fitting garment covering the whole body, over which the gown was worn. A.S. *cyrtel*.

Forms : *kirtle, kirtil, kyrtell, kirtell*. "1473. Item, fra Isabell Williamsone, vj elne of dammask for a kirtill to the Quene, price elne xxxiiij š.; summa, x ti. iiij š."—'Accounts of the Lord High Treasurer,' vol. i. p. 31.

144. *Ane fair quhyt curch*. *Curch*=kerchief. "1473. Item, fra Isabell Williamsone, iij^o Septembris, and deliuerit to Rob Schewes, xij elne of smale Hollande clath for iij sarkis and a curch, price elne xij š.; summa, vij ti. xvj š."—'Accounts of the Lord High Treasurer,' vol. i. p. 13.

157. *Haif thair ane pair of bossis*, &c.=Have or take a pair of bottles, good and fine; they hold a gallonful of wine of Gascony. *Boss*. See 'Murray.' *Gascone wyne*. Pinkerton says: "Most of the wine imported into Britain formerly was of Gascony, also called Bourdeaux, from the port where it was shipped. . . . The Company of Vintners in London were originally called 'Merchants Vintners of Gascoyne.' Fordoun mentions wine of Gascoigne as common in Scotland in 1303."—'Ancient Scottish Poems,' vol. ii. pp. 401, 402. See l. 328.

160. *And eik ane creill full of breid of mane*. In ll. 223, 376, this bread is called *mayne breid*.

322. *Beyond the sey in Pareiss did I leir*. Scots scholars frequented Paris for education.

330. *It salbe heir within a bony quhyle*=It shall be here in a short space of time.

435. *Thus satt scho still, and wist no vdir wane*. See l. 544.

477. *As pleisis 3ow, so lyk is it to me*=Whatever pleases you, is pleasing to me.

541. *Gif thou dois nocht, on thy awin perrell beid*=If thou dost not, thou stayest on thine own peril.

556. *And brak his heid vpoun ane mustard stane*=And broke his head on a stone used for grinding or beating out the seeds of mustard (?).

II.—DOUN BY ANE REVER AS I RĒD.

MS.

B.

EDITION.

L., text, with the title 'Do for thy self quhill thou art heir,' vol. ii. pp. 51-54; and notes, vol. ii. p. 416.

REFERENCE.

Pinkerton, vol. ii. p. 472, 'Doun by a rever as I reid.'

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11. *Scho bownid*, &c. = She did not make ready to flee from me.
 15-18. *For Deid*, &c. Cp. 'Man, sen thy Lyfe is ay in Weir,' ll. 1-4.
 19, 20. *He spairis*, &c. Cp. 'To dwell in Court, my Friend,' ll. 22, 23; 'All erdly joy returnis in pane,' ll. 5-12.
 25-40. *Gif ony man*, &c. Cp. 'Memento, homo, quod cinis es,' ll. 9-16.
 43, 44. *Spend*, &c. Cp. 'Hermes the Philosopher,' ll. 9, 10.
 61, 62. *All that thay prayit*, &c. Cp. 'Man, sen thy Lyfe is ay in Weir,' ll. 21-23.
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III.—FANE WALD I LUVE, BOT QUHAIR ABOWT?

MS.

B., with the name Clerk added to it, "seemingly by a modern hand"—David Laing.

EDITIONS.

- S.*, with the title 'Advyce to Luvaris,' vol. i. pp. 368, 369. He thinks the poem may be from the pen of "Maister Johne Clerk."
L., text, with the title 'Counsale in Luve,' vol. ii. pp. 31, 32; and note, vol. ii. p. 408.

REFERENCE.

Pinkerton, vol. ii. p. 479, 'Faine wald I luve, but quhair abowt?'

6-10. *So mony ar thair ladeis treitis*, &c. = There are so many who treat their ladies with triumphing amorous ballads, and praise so highly their beauties, that I find nothing but mad conceits to say of love. The relative is omitted in l. 6.

19, 20. *Sum stryakis down a threid bair cheik*, &c. = One strokes down his beardless cheek for love, for whom it would be better to let it alone.

24, 25. *Sum led is lyk the belly blynd*, &c. = One is led like the one that is blindfolded in the game of "Blind Man's Buff" by love, for whom it would be better if he let it alone. *Belly blynd* is the name of

the one who is blindfolded in the game of "Blind Man's Buff," and who has to catch one of the players and give the name before he or she can be relieved. The game is yet played, and sometimes goes by the name of "Belly blin" or "Gleem-glam" (Keith). The "Belly blin" has the eyes bandaged. After this is done, one of the players, holding up a finger or a thumb, asks the question, "Is that a finger or a thoom?" If the guess is correct then it is supposed the "Belly blin" sees, and the bandage is widened and tightened to shut out all possibility of seeing anything. When this is done, "Belly blin" is turned several times round, generally three times, to make him or her lose all idea of how he or she stands. The game then begins.

26-35. *Thocht luve*, &c. Cp. the poem, 'In May as that Aurora did vpspring,' and 'Quha will behald of Luve the chance.'

IV.—FAINE WALD I, WITH ALL DILIGENCE.

MSS.

M.

EDITIONS.

Pn., text, with the title 'The Danger of Wrying,' among poems "be Unknawin Makars," vol. ii. pp. 195, 196; but says, "probably by Dunbar," p. 424.

L., text, with the title 'The Danger of Wrying,' vol. ii. pp. 49, 50; and note, p. 416.

REFERENCE.

Pinkerton, vol. ii. p. 456.

29-36. *Is nane so hable*, &c. = No one is so clever, from this place to India, as to be able to write to please every one. Cp. 'Musing alone this hinder nicht'; and 'How sowld I rewell me,' &c.

V.—GIF ȜE WALD LUF E AND LUVIT BE.

MSS.

B. (Anonymous).

EDITION.

L., text, with the title 'Advyce to Luvaris,' vol. ii. pp. 33, 34; and note, vol. ii. p. 408. Cp. for the measure in which the poem is written, 'Fredome, Honour, and Nobilnes.'

VI.—ANE LITTILL INTERLUD OF THE DROICHIS
PART OF THE PLAY.

MSS.

B., with the title given above.

A., with the title 'Heir followis the Maner of the Crying of Ane Playe.' The leaf containing the concluding lines is awanting.

EDITIONS.

E., with the title 'Ane litle Interlude of the Droichis,' vol. i. pp. 258-264.

H., text, with the title 'Ane littill Interlud of the Droichis part of the Play,' pp. 173-177; and notes, pp. 301-303.

S., text, with the title 'The Droichis part of the play,' vol. ii. pp. 349-355.

'Select Remains of the Early Popular Poetry of Scotland' (1822).

L., text, with the title 'The Droichis part of the play: An Interlude,' vol. ii. pp. 37-43; and notes, vol. ii. pp. 409-414.

REFERENCE.

Professor Schipper, pp. 208-215, with translation of ll. 1-32, 41-48, 81-96, 121-173.

Lord Hailes says: "In this singular piece the genius of wealth is introduced under the character of a blind pigmy. During the 16th century some traces of theatrical compositions may be discovered in Scotland. Sir David Lindesay was the author of various interludes."—Pp. 301, 302. Sibbald says: "The following 'littil interlude,' with every appearance of probability, has been ascribed to Sir David Lindesay, and may have been introduced somewhere into 'Ane Satyre of

the Three Estaitis,' although no particular connection be apparent."—Vol. ii. p. 349. The fact that the Asloan MS. in which the poem is found was written at least fourteen years before Sir David Lyndsay issued any poem, proves this supposition untenable. David Laing says in 'Select Remains': "The present poem evidently belongs to the reign of James the Fourth, and not of his successor; and instead of being the work of Sir David Lindsay, it seems to bear sufficient evidence of the more masterly hand of his predecessor Dunbar." He then goes on: "In thus ascribing the interlude to Dunbar, I was influenced not only by the time when it must have been written, but also by the peculiarity of its measure, and its very close resemblance to the ballad 'Off the Fenzeit Freir of Tungland.' From the allusion in line 117, &c., we may conjecture that it was composed about the end of the fifteenth century. Lindsay, in some passages of his play, has evidently imitated the present interlude."—Vol. ii. pp. 410, 411. A probable explanation of the allegory is given in the 'Introduction,' p. lxxxii.

1. *Hiry, hary, hubbilschow!* These words express hurry and confusion. *Hubbilschow* occurs in the North at the present day as *hobble-show*=noisy confusion.

5. *A sargeand out of Sowdown land*=A sergeant out of the country ruled by the Sultan—i.e., from a far-distant unknown country.

6. *A gyane strang, &c.*=A giant strong to stand, able to bind bears by my hand. *Gyane*=giant. Fr. *géant*.

"The gyant with his clobe-lome
Wolde hafe strekyne Percevelle sone."

—'Sir Percevall,' ll. 2053, 2054.

9, 10. *Bot zit I trow, &c.*=But yet I believe truly that I am but another Blind Harry. *Vary*=truly, in fact. *Blynd Hary*, the author of 'Wallace.' From 'The Accounts of the Lord High Treasurer' we know that he received on several occasions gratuities from the king. See pp. 133, 174, 176, 181. The last entry is in the year 1491, when he received nine shillings (p. 184).

11, 12. *That lang hes bene, &c.*=That have been for a long time in fairyland to find wonders. It was a common notion that fairies carried off human beings to their underground abodes, which were palaces full of everything that was costly and gorgeous. It occurs in 'The Destruction of Troy'—

"And all the ferlies þat fell vnto the ferre ende."—L. 95.

And in 'Stewart'—

"When thai persaut that he dred thame nocht,
Amang thame selfe greit farlie that tha thocht."

—'Croniclis,' i. p. 12, ll. 393, 394.

It is still in common use.

24. *Of all this fair towne*=Edinburgh. See l. 115.

26. *A bawld, busteous bellomy*=A bold, strong, good fellow. *Busteous*=big, strong, fierce. It occurs in 'The Destruction of Troy'—

"Þay were lordes of a londe þere ledis in dwelt,
That were boiustious of beiryng, byg men with all."

—Ll. 4115, 4116.

Bellomy=good friend. Fr. *bel ami*. See 'Wallace,' l. 1102.

33. *Foir grandschir*=My great grandsire. *Hecht*=called. Icel. *heita*. *Fyn*=Fingal. Fingal is famous in Celtic legend as a giant. Gavin Douglas says—

"Greit Gowmakmome, and Fyn Makcoul, and how
Thay suld be goddis in Ireland, as thay say."

—'Palice of Honour,' p. 65, ll. 7, 8.

39, 40. *Ten thowsand ellis, &c.*=Ten thousand ells and more of Highland plaids went to make a coat for him. *Frog*=greatcoat. Fr. *froc*. Barbour uses the word—

"With black froggis all helit thai
The Armouris at thai on thame had."

—'Bruce,' x. ll. 375, 376.

43. *Ellevin myle wyd mett, &c.*=Eleven miles wide of measure was his mouth. *Mett*=measure. A.S. *metan*, to measure; *gemet*, measure.

51. *The hevin reirdit*=The heaven roared. *Reir*=roar. A.S. *rdrian*, Dut. *reeren*. Forms: *rair, rar*. Barbour uses the word—

"For thai, that dredand war to de,
Rycht as bestis can rair and cry."

—'Bruce,' iv. ll. 417, 418.

52. *The lass was na thing sklendir*. *Sklendir*=slender. Still pronounced by old people *sklinner*. In several words *k* is inserted between *s* and *l*, as *sklaaner*=slander, *sklap*=slap.

54. *Thundir and fyreflawcht*. *Fyreflawcht*=lightning.

57-60. *For cawld sho tuke the fevir cartane, &c.*=From cold she caught a quartan fever, because she had not sufficient clothing, for all the cloth in France and Britain would not make a garter for her leg, though she was young and tender—*i.e.*, not overgrown. *Cartane*=occurring every fourth day. Lat. *quatuor*. Lyndsay uses the word—

"It is ane bane of Sanct Bryds cown,
Gude for the feuer quartane."

—'Ane Satyre,' ll. 2187, 2188.

62. *Craig Gorth*=probably Craig Forth, near Stirling. See 'Exchequer Rolls of Scotland,' vol. xiii. pp. 269, 564, 641.

77. *Scho markit to the land*=She made for the land.

79. *For girth*=for shelter. *Girth*=shelter. Icel. *garðr*, enclosure.

82. *Owt of his moderis wame was schorne.* *Schorne*=cut. Icel. *skera*, to cut. "1496. Item [the fift day of Neuember], to a man beside Coupir in Angus, that was new shorn of the stane, iij s. vi d."—'Accounts of the Lord High Treasurer,' vol. i. p. 305. It is used in 'Sir Isumbras'—

"And with a knyfe son gerte he schare
A crose appone his schuldir bare."

—Ll. 135, 136.

See l. 126. And in 'Stewart'—

"Scheildis wer schorne with scharpe swordis in sunder."

—'Croniclis,' p. 15, l. 504.

83, 84. *For littilnes scho was forlorne*=She was so small that she died in giving birth to such a champion. *Forlorne*=lost. A.S. *forléosan*, Swed. *förlora*, Ger. *verlieren*.

97. *Sophie and the Sowdown.* *Sophie*, a title of the Shah of Persia. Its proper form is *Sefewi*, an adjective formed from the proper name Sefi or Safi, who was founder of the dynasty to which the kings called *Sophy* belonged. The date of the dynasty is 1505-1725. See "Notes on English Etymology," by the Rev. Professor Skeat—'Transactions of the Philological Society,' 1889-1890, pp. 168, 169. This poem, if this origin of the word is correct—and it has all the appearance of being so—must have been written after 1505.

101-104. *The King of Francis grit army, &c.*=The great army of the King of France has brought great dearth into Lombardy, so that he and I cannot dwell together in the country.

106, 107. *Nor in the Steiddis, &c.* *Steiddis*=States—i.e., the Netherlands.

108. *Cut throppillis and mak quyte*=Cut throats and take vengeance. *Throppill*=windpipe, throat. Cp. A.S. *þrot-bolla*, throat-pipe. Barbour uses the word—

"And hyt the formast in the hals,
Till throppill and vassand 3eid in twa."

—'Bruce,' vii. ll. 583, 584.

Thrapple is the northern form, and still in use. To thrapple one=to seize by the throat. *Mak quyt*=set free from an obligation, to take satisfaction. Cp. 'Ratis Raving'—

"Quhar þow has our hand ore maistry,
And namly tyll wknawin men,
It may be quit þow wat nocht quhen."

—Ll. 342-344.

109-112. *Yrland, &c.* Dunbar's ill-feeling towards Gaelic speakers comes out here. See 'The Flyting,' l. 107; 'The Dance,' ll. 109-120.

115. *In Edinburgh, &c.* Cp. 'We that ar heir in Hevins glory,' ll. 26, 35-37, 44, 64, 70, 84.

117. *Quhilk is the lampe and A per se.* Cp. 'London,' &c., l. 1.

135. *Far fra the sound of curphour bell.* *Curphour bell*=curfew bell. Fr. *couvre-feu*. This bell was rung in burghs at nine o'clock.

164. *A gret ungracious gan*=A big uncomely giant of a woman. Such appears to be the meaning of *gan*.

168. *Fra gud Sanct Dawy.* David the First of Scotland, who was such a friend to the Church in building and endowing, that James I. said to the Abbot of Dunfermline, "He was a sair Sanct to the Crown." When he became king there were but three bishoprics—St Andrews, Moray, and Dunkeld. He added those of Glasgow, Brechin, Dunblane, Aberdeen (formerly Mortlach), Ross, and Caithness. He founded the abbeys (chiefly Cistercian) of Holyrood, Newbattle, Melrose, Jedburgh, Kelso, Cambuskenneth, Urquhart, and Kinloss.

175, 176. *And quha, &c.*=And who believes best that I do love it—*i.e.*, drink—let him first fill for me the can. *Skynk*=to pour out, to fill. Ger. and Dut. *schenken*. Cp. *schink*=a cup-bearer.

VII.—IN ALL OURE GARDYN GROWIS THARE NA FLOURIS.

EDITIONS.

C. & M., 1508.

L., text, with the title 'Ballad of Unstedfastnes,' vol. ii. p. 44; and notes, vol. ii. p. 414. This poem is a fragment found at the end of the 'Metrical Romance of Syr Eglamoure,' printed by Chepman and Myllar in 1508.

5, 6. *The birdis, &c.*=The birds that have been wont to sing here, during all this May have scarcely sung thrice.

7, 8. *And all of Dangere, &c.*=And our gardener is Danger, and good breeding is quite out of service. *Gentrise*=Good-breeding.

12. *Although I suld forfare.* *Forfare*=to perish, to die. A.S. *for-faran*, to perish. Barbour uses the word—

"Thys lord the brwyf, I spak of ayr,
Saw all the kynryk swa forfayr."

—'Bruce,' i. ll. 477, 478.

And Sir David Lyndsay—

"Alace! I trow scho be forfairne."

—'Ane Satyre,' l. 4350.

13. *Saufand beaute*, &c. = I can value or praise nothing more of her than beauty. *Prise* = to prize, to value, to esteem; hence to praise. Frequently used by Barbour—

“He prisit him thar-of gretly.”

—‘Bruce,’ xviii. l. 403.

15. *And sene in all our quhare* = And seen everywhere. *In all our quhare* = everywhere and over all.

16, 17. *No erdly thing*. A common theme of Dunbar’s. See ‘Full oft I muse and hes in thocht,’ ‘Man, sen thy lyfe is ay in weir,’ ‘Of the Warldis Instabilitie,’ ‘Of the Changes of Lyfe,’ and ‘O Wreche, be war!’

VIII.—JERUSALEM REIOSS FOR JOY.

MS.

B.

EDITION.

L., text, with the title ‘Jerusalem, rejois for joy,’ vol. ii. pp. 57, 58; and notes, vol. ii. p. 416.

REFERENCE.

Pinkerton, vol. ii. p. 473.

2. *Jesus the sterne of most bewte*. Cp.—

“Sol occasum nesciens, stella semper rutilans,
Semper clara.”

—‘Daniel,’ ii. p. 61, lxxxii.

And—

“Sidus refulget jam novum
Ut tollat omne noxium.”

—*Ibid.*, i. p. 76, lxxiii.

5, 6. *With gloriis sound*, &c. Cp. St Luc. ii. 13, 14. And—

“The herdes herdyn an aungele cry,
A merye song then sungyn he,
Quy arn ȝe so sore agast,
Jam ortus solis cardine.

The aungele comyn down with on cry,
A fayr song then sungyn he,
In the worchepe of that chylde
Gloria tibi Domine.”

—‘Songs and Carols,’ lvii. p. 80.

11-14. *Thre Kingis*, &c.=Three kings, all decked in real diamonds and with the hems of their garments turned over with gold, are come to thee from strange or far-off countries with a large joyful company. Cp. St Matt. i. 1-12; and—

"It was upon the twelwe day,
Ther come thre Kynges in ryche aray
To seke Cryst ther he lay."

—'Songs and Carols,' xxxii. p. 37.

Reverst=turned over, bound. The names of the kings are given as Gaspar, Melchior, and Balthazar.

17-20. *The regeand tyrant*, &c.=The raging tyrant that rang in thee, and enjoyed Judæa unjustly, is driven into exile with his offspring; and now he who is king by right has arisen in thee. The punctuation is at fault. Omit comma after "Juda."

21-23. *So he*, &c.=He is so high, so mighty and worthy, that when men name his glorious name, heaven, earth, and hell pay reverence. Cp. Isa. xlv. 24, Rom. xiv. 11, and Philip. ii. 10.

26. *The air*, &c. Cp. St Matt. ii. 2.

27. *The watter*. This line refers to Christ walking on the Sea of Galilee. Cp. St Matt. xiv. 25-34, and St Marc. vi. 46-51.

28. *The erd*, &c. Cp. St Matt. xxvii. 51, 54.

29. *The sone*, &c. Cp. St Matt. xxvii. 45, St Marc. xv. 33, St Luc. xxiii. 44, 45.

30. *The croce*, &c.=The cross when it was despised. Cp. Heb. xii. 2.

31. *The stanis*, &c. Cp. St Matt. xxvii. 51.

33. *The deid*, &c. Cp. St Matt. xxvii. 52, 53.

35. *Crukit*, &c. Cp. St Matt. xi. 5, St Luc. vii. 21, 22, Isa. xxxv. 5, lxi. 1. For miracles of healing the blind see St Matt. ix. 27-31, xx. 30-34, St Marc. viii. 22-25, St Joan. ix. 1-7.

38. *Quhen*, &c.=When he was born of virgin without spot or blemish. *Wem*=spot, blemish.

IX.—NOW GLAIDITH EUERY LIFFIS CREATURE.

MS.

B.

EDITIONS.

L., text, with the title 'Of the Nativitie of Christ,' vol. ii. pp. 55, 56; and notes, vol. ii. p. 416.

REFERENCE.

Pinkerton, vol. ii. p. 473.

5, 6. *The lamp of joy*, &c. Cp. St Luc. ii. 32, and St Joan. viii. 12, ix. 5, and xii. 46.

14-16. *In erd*, &c. Cp. St Luc. ii. 9-14. Cp. 'Rorate celi desuper,' with the whole hymn.

37. *Dispyss fortun*, &c. = Despise fortune ; right runs on five and six —*i.e.*, on the highest casts. The figure is taken from playing with dice. *Synk and sise* = Fr. *cinque et six*.

X.—O LUSTY FLOUR OF 3OWTH, BENYNG AND BRICHT.

MS.

B.

EDITIONS.

L., text, with the title 'To the Quene Dowager,' vol. ii. pp. 45, 46, and vol. ii. p. 415.

P., pp. 297-299.

Sc., pp. 322-324.

Cp. 'Gladethe thoue Queyne of Scottis regioun.' David Laing says : "In the MS. it has no title, but being addressed to a Lady whose nobill lord Deid (or Death) has done devoir, I have presumed to attribute it to Dunbar, on the supposition that it might have been addressed by him to Queen Margaret, soon after the death of her husband James the Fourth." She was only twenty-five years of age when he was killed at Flodden.

XI.—THE STERNE IS RISSIN OF OUR
REDEMPTIOUN.

MS.

B.

EDITION.

L., text, with the title given above, vol. ii. pp. 59, 60; and notes, vol. ii. p. 416.

REFERENCE.

Pinkerton, vol. ii. p. 473.

Cp. 'Surrexit Dominus de Sepulchro.'

NOTE ON THE RELATIONS BETWEEN SCOTLAND AND
DENMARK IN THE REIGNS OF JAMES IV. OF SCOT-
LAND AND HANS OF DENMARK, 1488-1513.

THE relation between Scotland and the Scandinavian kingdoms—Denmark, Norway, and Sweden—would form an interesting monograph in Scottish history. It commenced with the raids of the Vikings, which began in the end of the eighth century. They chiefly came from Norway, though it is probable there were settlements—as early as the fourth or fifth centuries of the Christian era—of natives of Jutland, as there certainly were of natives of Friesland and Angeln on the east coast, and probably in the south of Scotland. The Viking raids, when their leaders were brought under a feudal suzerain by Harold the Fair-haired, left as their result the earldom of Orkney and Shetland, with, for a time, parts of Caithness and Sutherland, as a fief of the Norwegian king, and the less complete subjection of the Hebrides under chiefs of mixed Scandinavian and Celtic blood.

1016. Canute conquered Scotland as well as England. For a moment a Scandinavian empire under the northern Charlemagne was one of the possibilities of history. But the disintegrating forces of the different nationalities were too powerful in Northern as in Central Europe, and his empire fell to pieces at his death. Scotland continued a Celtic monarchy until transformed by the descendants of the Celtic Malcolm Canmore and the Saxon Margaret into a feudal State, with its centre in Lothian and Fife, but containing within its bounds independent or insubordinate Celtic chiefs, as well as Scandinavian subjects on its northern and western coasts and outlying islands—the natural remnant of the empire of the old masters of the northern seas.

The Hebrides—called by the Norsemen the Sudreys—after several unsuccessful attempts, were at last acquired by Alexander III. through
1263. the cession of Magnus IV. in consequence of the battle of Largs. King Eric Magnusson married Margaret, the daughter of Alexander III.
1281. The death of their only child, the Maid of Norway, cut off a chance of

the union of the two Crowns ; but the second marriage of Eric with Isabella, the daughter of Robert, Earl of Carrick, and sister of Robert the Bruce, continued the royal connection.

The Orkneys and Shetland remained subject to the Norwegian, and, after the Union of Calmar, to the Danish monarchs, until pledged for the dowry of Margaret of Denmark, the wife of James III. Three years later the sees of the Isles or Sudreys, and of Orkney, were transferred from the province of Drontheim to that of St Andrews, by a bull of Sixtus IV. James IV., the son of this marriage, was the nephew and contemporary of Hans, the son of Christiern, the first of the Oldenburg dynasty who wore the crown of Denmark. He reigned from 1481 to 1513, and the intimate relations between him and James IV., who reigned from 1488 to 1513, form the main subject of this note.

His successor, Christiern II., appealed to James V. for aid against his rebellious subjects ; but the personal connection was more remote, and there was little sympathy between a monarch who for a time favoured the Reformers, and an orthodox Catholic. A Danish prince was one of the rejected suitors for the hand of Mary Stuart. Bothwell, who for a few months held that hand, when forced to let it go rather by necessity than choice sought refuge in Denmark, and found a prisoner's grave at Malmo.

The marriage of James VI. with Anne of Denmark ended the personal relations between the two Crowns significantly in the person of the last separate King of Scotland. The ill-fated expedition of Alexander Ramsay and George Sinclair to Romsdal, the more honourable service of the Hamilton, Reay, and other Scottish regiments under Gustavus Adolphus, brought the two countries into contact by private adventure, and no longer by public treaties and royal marriages. And even in later times, down to the present day, there have been links between the two countries. More than one Scotchman has settled in Copenhagen, Christiania, Gothenburg, or Stockholm. Professor Donner has traced a number of Scottish families who have permanently settled in Sweden, and a similar research would probably show the same in Denmark. The literary commerce between the two countries has been active in recent times. The Norwegian historian, Munck, elucidated several obscure passages in Scottish annals. Mr Samuel Laing translated the 'Heimskringla,' the prose epic of the Scandinavian world. A member of the Society of Scottish Antiquaries—George Stephens, a professor in the University of Copenhagen—has deciphered the Runes, the monumental records of the Scandinavians in Scotland. A wise purchase enriched the Library of the Faculty of Advocates with the Thorkelin collection of Danish books, without which the present note could not have been written. The Danish Government, more enlightened than those of larger States, sent Mr Worsaae to examine the Danish antiquities in Britain. A Danish scholar, Immanuel Repp, and an Icelander, John A. Hjaltalin,

aided in arranging and cataloguing the Scandinavian treasures of the Library of the Faculty. The joint labour of Mr Hjaltalin, Mr J. Goudie, and Dr Joseph Anderson, has produced the best edition of the Saga of the Orkneys. Professor Schiern, of Copenhagen, has written the best life of Bothwell. Nor ought we to forget that a Danish prince was the husband of Queen Anne, and a Danish princess is the wife of the heir to the British Crown. But the later are slight in comparison with the older relations between Scotland and Scandinavia.

After the middle of the sixteenth century the lot of Scotland was irrevocably cast with England, its most natural ally. The intercourse of Scotland with foreign countries has since then been occasional,—the chance medley of rapid travel, partial education, and transitory trade leaving comparatively unimportant national effects. For seven centuries prior to the Union—no small space in the life of a modern nation—it was different. There was a close connection, first of war, afterwards of peace, between Scotland and Scandinavia, which made the two countries familiar with each other. Their physical geography is a singular parallel: a highland interior, a west coast penetrated by arms of the sea, and girdled with a chain of islands; lowlands in the south, and an east coast on a sea barren of harbours. Similarity of situation has given the natives of the countries the fellow-feeling which is a kindly bond between nations as well as individuals. Even in character, the modern Scot is more akin than the modern Englishman to the Scandinavian. A recent work has exaggerated the influence of the Norsemen in England, while scarcely noticing the more intimate relations between Scandinavia and Scotland. For the character, language, and even to some extent the laws of the Scandinavian branch of the Teutonic race affected more than has generally been observed the character, language, and law of Scotland. The present note is confined to one brief chapter of this connection during the reigns of James IV. and Hans of Denmark, and in particular to the illustrations of the history of Scotland and Denmark which are to be found in the poems of Dunbar and other contemporary records.

The reign of Hans was a troubled period in Scandinavian annals: European historians have deemed it too insignificant, or found it too complex, for detailed treatment. It commenced with an attempt on the part of his mother Dorothea of Brandenburg, the ambitious widow of two kings—Christofer and Christiørn I.—to secure the Duchies of Schlesvig and Holstein for her younger and favourite son Frederick. Norway and Sweden showed an inveterate dislike to a Danish king of the House of Oldenburg. Hans succeeded in establishing a paper union by the Recess of Calmar, a renewal of the treaty of the previous century. The three kingdoms were, by the terms of the Recess or Treaty, to remain in eternal peace and alliance under one lord and king. But in Sweden a powerful noble, Sten Sture, continually fomented rebellion. In Norway the nation never forgave the cession of Orkney

1483.

1497.

and Shetland to Scotland. In the south of modern Denmark the brave Frisian peasants of Ditmarsh, although their country had been granted with Holstein and Stormar by the Emperor as a fief to the Danish king, asserted their ancient freedom. Lubeck, the chief Hanseatic town on the Baltic, was a perpetual thorn in the side of Denmark; for the policy of the astute German governors of the Hanseatic League was, by promoting the separatist tendencies of the Scandinavian races, to maintain its peculiar power and exclusive trade. The Emperor (for similar motives govern the major and the minor politics of the world) was equally desirous to depress Denmark, whose king held the ambiguous position of an independent monarch, his vassal in Holstein. Naturally the Danish kings seized every opportunity to strengthen their alliance with Scotland, England, France, and the Pope. Near kinship made James IV. the constant ally of his uncle. Their ambition was the same—to make small kingdoms great states. They were no longer rivals. Scotland had recovered all the Norsemen once held within its borders, and the German Danish royal race felt this loss less than any of its subjects. Hans and James IV. each wished to extend his dominions at the expense of nearer neighbours. Denmark coveted Norway, Sweden, the north German and the Russian Baltic waters and coasts. Scotland desired to make its borders secure against England, and perhaps to gain a more scientific frontier than the Tweed. When James IV. acquired the crown by his father's death, an embassy was naturally proposed to the Court of his uncle. But internal troubles, and the difficulty of raising money to pay its cost, prevented it from being sent for three years.

It is at this point that the illustrations afforded by the poems of Dunbar, with reference to the Danish connection, may best be stated. In the "Flying," Dunbar calls Kennedy—

"Evill farit and dryit, as Denseman on the rattis,"

—L. 51, and see l. 355.

or wheel on which political criminals in Denmark at this time were first racked and then exposed to dry under the frost and sun to terrify the wayfarers, like the quarters of traitors the English kings hung at the gates of the principal towns. The writer of this line may have seen the ghastly spectacle. Kennedy retaliates that "Densemene" of Denmark "ar of kingis kin." Dunbar reproaches Kennedy with beginning his "Flying" when Dunbar had sailed on a voyage in which, after being blown "by Holland, Seland, Zetland, and North-way coist," he was shipwrecked on a desert shore, yet was able to return in safety to answer Kennedy's boasts. Kennedy, returning to the charge, refers to the same incident, and chaffs Dunbar with attempting to staunch the storm with "haly muilts"—probably earth from the Holy Land—with sailing to get a diver to dredge for the ship stranded either on the Zealand or Norway coast, and with beg-

ging for charity in Denmark, where he was forced to sell and pledge his clothes,¹ and got neither the first nor the last of travellers in other countries as well as Denmark, a "pack of flea-skins," instead of money or clothes. Dunbar himself mentions his travels in Almain, or Germany—probably an allusion to the same voyage.

In "The Droichis Part of the Play," Wealth declines to live in the Scandinavian kingdoms—

"Swadrik, Denmark, and Norraway,
Nor in the Steiddis I dar nocht ga;
Thair is nocht thair bot tak and slae,
Cut throppillis and mak quyte."

Scotland was a poor and lawless country, but Denmark was poorer and more lawless. It is a vivid sketch in four lines of the internecine wars which went on with few breaks during the whole reign of Hans.

The exact date of Dunbar's voyage can only be conjectured. It has been generally assumed, from an entry in the 'Accounts of the Lord High Treasurer' for 16th July 1491 of a payment to the priest that "wrayt the instrumentis and otheris letteris that passed with the imbassiatouris," that he went to France in that year with the embassy of Blackadder, Bishop of Glasgow, and Lord Bothwell.² This seems on the whole probable, although the entry only proves that the instruments and not their writer went to France.

But the reference to his being obliged by the skipper to land from the Catherine upon the Bass, if not mere flyting at a bad sailor who dreaded the "mirk and merciless Neptune," possibly indicates that he did not accompany the French embassy further. In the same year an Act of the Scottish Parliament provided for an embassy to Denmark to renew the alliance, to make inquiries for possible brides for the king, and to obtain redress for the injuries of Luthkin Mere, a Danish pirate. This embassy did not sail till May 1492.³ Lord Ogilvie of Airlie was its head, and he was accompanied by the Rothesay herald, who died in Denmark in 1493,⁴ and Master John Liston, the provost of St Salvator's, the college of St Andrews, and his secretary. Possibly Dunbar may have gone with it. Even if he had accompanied the embassy of Blackadder and Bothwell, the ambassadors to France returned in November 1491; but embassies or envoys to Denmark were so frequent during this reign, that it is equally possible his visit may have been at a later date. Lord Ogilvie concluded, on 21st June 1492,⁵ a treaty of offensive and defensive alliance, which was confirmed at Stirling on 5th May 1494⁶ by James IV., who was then visited by the Chancellor of Denmark.⁷

¹ "Flyting," l. 443.

² 'Rotuli Scotii,' ii. 495.

³ Letter, 24th May 1492—James to Hans. Danish Archives.

⁴ Huitfeldt, 'Danmarkis Rigis Kronicke,' 1599, edition 1652, 1008.

⁵ Report by Mr Murray. App. to Forty-sixth Report of Deputy-Keeper of English Records, p. 52.

⁶ Danish Archives—Scottish Documents (27).

⁷ 'Treasurer's Accounts,' 240, and 'Exchequer Rolls,' x. 529.

Shortly after, minor envoys passed between the two countries, probably to settle details of the treaty. Peter Mersar, with three attendants, went to Denmark on 6th November 1495; and a Danish herald, passing through Scotland soon after, received £13, 6s. 8d.¹ On 8th March 1497, James at Stirling issued a proclamation allowing King Hans and Duke Frederick of Brandenburg, "his dear brothers' subjects, leave to visit his country, and all its harbours, with ships and goods, and to trade on paying the customary dues."² This commercial treaty, no doubt a return for similar privileges granted to Scottish traders in Denmark, was announced by the Lyon, who was sent to Denmark on the 20th of March.³

In fulfilment of the treaty of 1492, when the Swedes rose against the Danish king in 1501-2, James sent two ships of war and 2000 men to co-operate with the Danish fleet and a squadron of the Elector of Brandenburg,⁴ and issued a proclamation that he would hold all persons enemies who gave supplies to the Swedes. This Scottish fleet assisted in effecting the release of Queen Christina of Denmark, who had been taken prisoner in the castle of Stockholm by Sten Sture, and sent to the convent of Wadstena. Bishop Leslie has referred to this expedition in the Scottish version of his history in terms so exaggerated, that it has been omitted by modern historians; but as the Danish writer Huitfeld also mentions it, there can be no doubt that a fleet was actually sent under the Earl of Arran, the chief naval commander of this reign.

"Quhairfoir the King," says Leslie, "be advyse and persuation of the King of Fraunce, prepared ane army of 10,000 men, and appointed the Erle of Arrane thair Lieutenaunt, and sent them in Denmark with the King, quhairby he wes restorit to his kingdom, autoritie, and government." The statement, "that the King of Denmark was constrained to leave the country and come in Scotland requiring support of the king as being laityly come of his blood," receives no support from either the Scottish or Danish records. Sir David Sinclair, a brother of William, Earl of Caithness, and Sir Oliver Sinclair, the favourite of James V., accompanied the expedition, which must have sailed before August 1502, and Sinclair remembered Hans in his will by the legacy of a sword.⁵ Arran, who was made an earl for his services, but was never a dutiful subject, as subsequent events proved, returned sooner than was expected by James, who mentions in a later letter to Queen Christina⁶ that his ships would not have dared to come back unless they had brought the news of her safety. The king adds, in return for Christina's expression of gratitude, that no thanks were due, for "to whom should I be a friend, if not to you and yours?"⁷ In 1504, Lyon

Aug. 25,
1506.

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¹ 'Treasurer's Accounts,' 235, 242.

² Murray's 'Report,' p. 52; Huitfeld, 1062.

⁴ Huitfeld, 1044.

⁶ 'Exchequer Rolls,' xii. 37.

³ 'Treasurer's Accounts,' 325.

⁵ 'Ballantyne Miscellany,' iii. 107.

⁷ 'Epistolæ Jacobi Quarti,' 70.

King-of-Arms was sent to Sweden to inquire with reference to the continued hostility between the Swedes and the Danish king, which had been only for a short time interrupted by a truce. He was to proceed from Sweden to Upsala in Sweden, and Roskild in Denmark, have been preserved.² The Swedes were now led by Svante, the adopted son of Sten Sture, who died on his return from conducting Christina to Copenhagen; and in spite of the attempted reconciliation there was no real peace. Lyon was instructed to inform Hans that he was sent as the envoy whom the Danish king had asked for to treat with the Swedes, but that James was unable to send ships, because his larger royal men-of-war were only building, while his other vessels were under repair or engaged in merchandise, so that he had not a single ship to spare. On 5th April 1505, James was able to write to congratulate Hans on his success in putting down the Swedish rebellion.³ And Lyon appears to have been again sent to accompany Hans to the conference at Calmar on St John the Baptist's Day, with the Swedish nobles. Next year Queen Christina writes to inform James that the pestilence has broken out in Copenhagen, and 900 had died of it.

In 1506, a new enemy, the town of Lubeck, attacked Hans, and he sent Thomas Young Sieland (*i.e.*, Zealand, or chief herald) to Scotland.⁴ James at once despatched, in January 1507, an embassy to Lubeck, headed by Robert Foreman, Dean of Glasgow, and the Lyon King. They were to inquire into the causes of the dispute, and if they found reconciliation impossible, and that Lubeck was in the wrong, they were to announce that James would not only support his uncle with his own arms, but would ask aid from his allies, the kings of England and France.⁵ After visiting Lubeck in Lent 1507, the Scottish ambassadors went to Copenhagen. They were present at a public disputation in the university—the most northern university (save Upsala) in the world, then recently founded—and were taken by Hans to a meeting with the representatives of Lubeck at Nyköping, when peace, or at least a truce, was made between Denmark and Lubeck. James received news of the cessation of hostilities in March of the same year, and wrote to congratulate Hans on having settled his difference with Lubeck, which would leave the Swedes without allies, and render it unnecessary for James to send a force to Denmark.⁶ His ambassadors had returned before 18th September.⁷ Foreman had ingratiated

¹ Danish Archives—Scottish Documents (306).

² 'Epistolæ Regum Scotorum,' Ruddiman, 34 and 38.

³ Murray, p. 52.

⁴ Becker, *De Rebus inter Daniæ Galliæ Scotiæque Reges Actis*, 1511-14—a rare tract, for the loan of which I am indebted to Professor Mitchell of St Andrews. Huitfeldt, 1066; Gairdner, 'Letters of the Reign of Henry VII.,' ii. 229.

⁵ 'Epistolæ,' 51—James IV. to the town of Lubeck; Gairdner—'Letters of Richard III. and Henry VII.,' Rolls Series, ii. 229—James IV. to Hans of Denmark.

⁶ Gairdner, 232; Murray, p. 53.

⁷ Murray, p. 53.

himself with Hans, who recommended him to James for the next vacant see.¹

The Zealand herald went from Scotland to France; and Louis XII., when he learnt of the peace with Lubeck, sent his own herald, Montjoye, to Denmark. He was prevented by the Emperor from going overland, and coming to Scotland, received letters of recommendation to Lubeck and to Denmark, and was accompanied by Rothesay herald. The Zealand herald, who had returned to Scotland, was kept there until the birth of a prince, and then sent home to announce the joyful event which made it seem certain that a prince with Danish blood would be the future king of Scotland—a hope disappointed by the child's early death. On 20th July Hans congratulates Margaret on the birth of the child.² It appears to have been about this time, or shortly before, that some gypsies, who had come to Scotland under the leadership of Antony Gavin, calling himself Count of Little Egypt, got from James, always friendly to the poor, a letter recommending him and his company to the Danish king. The gypsy had told James, who was credulous as well as charitable, that he was making a tour of the world by desire of the Pope; and as he and his company had behaved for some months like honest men and good Catholics in Scotland, James thought it right to send him to his brother in Denmark, much as people still sometimes pass on a beggar, remarking, perhaps by way of a joke, that Denmark was nearer Egypt than Scotland, and probably the Danes knew more about the gypsies than the Scots.

In 1508, Lubeck again joined the Swedes against Denmark, and Hans again applied to Scotland for assistance.³ James replied,⁴ counselling peace, but stating that Andrew Barton, one of the sons of John Barton, the brave skipper of the Yellow Carvel, who had just returned from France after clearing the sea of the Flemish pirates, would be sent to Denmark, and that he had himself written to the kings of England and France in favour of the Danes. The French king, he added, was engaged in the defence of his own country against the Germans, and could not easily help his friends,—had indeed asked assistance for himself. He concludes by requesting the Danish king to allow the export of corn to Scotland, as the harvest had been bad. Barton accordingly went to Denmark.⁵ The Emperor Maximilian attempted to dissuade James from aiding his uncle; ⁶ but James, while promising to do his best to maintain peace, as he had always done, replied that the pride of Lubeck was the cause of the war, and that it had even dared to interdict Scottish ships from its waters and to kill Scottish merchants. He also wrote an indignant letter of remonstrance to Lubeck, 9th April.⁷ James Mackieson, the Custumar of Perth, was

Jan. 10,
1508.
April 1508.

¹ Danish Archives—Letter, Hans to James, 20th July 1507.

² Murray, p. 54.

³ Gairdner, 263; Murray, p. 53.

⁴ Gairdner, 264.

⁵ 'Treasurer's Accounts,' 9th April 1508.

⁶ Gairdner, ii. 274.

⁷ Murray, p. 53.

sent about this time on a secret mission to Denmark, probably to explain to Hans what James had done on his behalf. In March 1507, Hans brought the Swedes to terms, and wrote to James that he required no further help. Lubeck, however, still continued hostile, and during the three years from 1509 to 1512, there are frequent letters requesting aid from Scotland; but except the licence to Andrew Barton and his brother Robert to serve the Danish king, no assistance seems at this time to have been rendered by James, who was too much occupied with preparations for war with England, which after the accession of Henry VIII. appeared to be inevitable. In 1507 James wrote a curious letter to Elizabeth of Denmark, a sister of Hans, stating that he had sent back her son Christiern, who had been educated in Scotland.¹ The Scottish king was unwilling to lose his Danish cousin, but did not like to oppose a mother's wish, and in the following year James wrote a congratulatory epistle to Christiern, the heir-apparent of Denmark, who had succeeded in keeping the Norwegian Bonders in order by a ruthless severity which gained him the name of the Domitian of the North. James in his letter expressed a wish to hear from the prince, praised his father as one of the heroes of his race, and hoped that the prince would equal and surpass his predecessors, and continue to love the Scottish kings.²

In 1511 the politics of Central Europe took a turn which made Louis XII. anxious to secure the alliance of smaller kings, and unwilling to neglect even the distant Danes. He had summoned, through the French Cardinals, a council at Pisa to oppose the Pope; and as the Pope was supported by Spain and Venice, as well as by England, it was important to get as much help as possible for the daring project of setting a council against the Pope. Peter Cordier, a Doctor of Decrees, was sent from France to Scotland and Denmark, and James, always friendly to France, readily promised his support, and forwarded Cordier to Denmark with a letter of recommendation.³ He announced in it that he had summoned a meeting of the Scottish barons and prelates with the view of sending representatives to Pisa, and looked forward to a similar decision on the part of the Danes, for "to like and dislike the same thing was natural for our houses"—a phrase expressive of the close relations between the two Courts. The two kings address each other throughout their correspondence—the one as "King, brother, uncle, and dearest confederate"; and the other as "Most Mighty High-born Prince and dear Blood Relation and Sister's Son" (*Stormechtigste Hoybaärne Förste oc Kiere Blodsforvante oc Sisterson*).⁴ Hans more than once expressed his anxiety that his nephew should not carry out his knight-errant project of a pilgrimage to Jerusalem.

May 24,
1510.

¹ Gairdner, ii. 245 and 277.

³ 'Epistolæ,' 129.

² 'Epistolæ,' 116.

⁴ Huitfeld, x. 1084.

Cordier proceeded to Denmark after remaining only a few days in Scotland, taking along with him a Scottish clerk as the representative of King James. They arrived at Copenhagen on the sixteenth day after leaving Scotland, encountering a severe storm which drove them out of their course on to the coast of Norway. When they arrived at Copenhagen, they found the Sound frozen. The French ambassador in his report dilates on the hardships of his voyage. The embassy was hospitably entertained at Roskild by Thomas Young Scot, who was the Danish King-at-Arms, and who, says Cordier, was not ignorant of the nature and condition of the French. The king had been himself absent, but on his return gave the embassy a ceremonial entry into Copenhagen, and proposed, much to the satisfaction of the Frenchmen, that the business part of their proceedings should be transferred to the milder climate of Malmo. They accordingly crossed the Sound, and were entertained at Malmo with royal hospitality—the great feasts, the copious flow of Rhenish wine and round of toasts, for which the Danes were famous.¹ Cordier explained to the Danish king and his Council the object of the General Council at Pisa, and delivered the letters of the French king. Three days after, the Bishop of Roskild, in behalf of Hans, replied that he was sensible of the kindness of his brother the most Christian King; that he disapproved of a council being held at Rome, which Julius II. had summoned, and would call a meeting of the Danish prelates to suggest to the Pope that the council should be held in Germany. He would also write to the German princes and the Duke of Muscovy, urging them to send envoys to this council on neutral soil. He hoped the French king would do all in his power to support this proposal, and to obtain from the Emperor a safe passage for the representatives sent to the council. With reference to the war threatened by the English king against France, he promised to give all the aid in his power. With this somewhat dilatory and diplomatic assurance, Cordier was obliged to be satisfied, and to return to France. The Scottish envoy remained, and used his influence in attempting to put an end to the dispute between the Danes and Lubeck. Feb. 28,
1511.

On 22d April 1512, James sent a pursuivant, Murray, to Denmark to announce the birth of a prince, afterwards James V., on the Saturday before Easter, and expressed his wish that Hans should accede to the Council of Pisa.² Hans had already sent three envoys—of whom John Wolf, his secretary, was the chief—to Rome, where they did not arrive till August. They found the Lateran Council sitting, and informed Julius II. that the Danish king, as well as the King of Scotland, had been invited by the Emperor and King of France to Pisa, but that he had suggested that the Council should be held in Germany at some April 1511.

¹ Bekker, pp. 54, 57.

² Pinkerton, ii. 140; 'Epistolæ,' 141.

place beyond the Rhine. They desired the Pope to inform Hans and the Danish bishops, by an Apostolic Brief, of the sitting of the Lateran Council.

The situation of European affairs had still further altered in 1512. It was no longer the Danish king who required assistance. Although he had no firm hold of Sweden, he had succeeded in routing Lubeck by a great naval victory. Norway had been coerced into submission by Prince Christiern, and with the Danes Hans was a popular monarch. On the other hand, the ambition of Henry VIII.—who allied himself first with the Pope and Ferdinand of Aragon, and a little later with the Emperor—had made war with France inevitable. James IV. had formed a counter-league with Louis XII., and contemplated an attack on England as a diversion in favour of his ally. A commission was therefore given to Carrick herald to proceed to Denmark to secure the support of Hans. His original instructions, dated 22d April 1512, were to announce that James had done his utmost to reconcile the Pope and the French king. He had sent the Bishop of Moray twice across the Alps, but the new league with Ferdinand of Aragon and Venice had prevented peace. Henry VIII. had an army and fleet in readiness, which exposed the Scottish boundaries to danger, and had refused to give satisfaction, though duly required, for the damage done to the Scots and the death of Andrew Barton, who had been captured and killed by Howard, the English admiral. France was in danger from the English, and was threatened by Ferdinand, whose forces were already in motion both by land and sea. Louis XII. had made inquiry what course would be followed by the Danish and Scottish kings if the English invaded France; and James was anxious to learn what his uncle would do if they invaded Scotland. He strongly advised him to support the French king, both because of their former alliance and because the French would be able to render more than they received in the way of military aid. Further instructions were given of a more secret nature on the 28th of May, by which date James had learnt of the embassy sent by Hans to Rome, and the proposal made by him that a council should be held in Germany. James was satisfied that nothing could come of this proposal, and advised his uncle to send further instructions to his envoys at Rome to consult with the Scottish ambassadors with reference to peace and the council. Further, as Henry VIII. had now declared war against France, he was to inquire on what conditions the Danish king would assist the French, and still more pressingly to demand a declaration in writing with how many ships and men, with what money and supplies, he would aid the Scottish king if Henry invaded Scotland. He was to explain orally the causes of the English king's hostility, and to request an immediate answer. The Carrick herald delivered his instructions to the Danish king on Trinity Sunday, and received an equivocal reply. Hans had heard with regret, he wrote, of the quarrels amongst the princes of

Christendom, and sent envoys to the Pope to avert war. It would not be becoming in him to send a new embassy until he heard from the Pope. The King of France had never rendered any assistance to the Danes during their many years of war, and he was bound by a treaty with Henry VIII., as well as with Louis XII. If James himself was attacked by the English without his fault, Hans would render him what assistance he could, provided it was asked in time ; but for the present he had dismissed his army, sold part of his fleet, and sent another part to trade in the East.

Before the return of Carrick herald, James, who had entered into a still closer treaty with Louis XII., sent a second more urgent envoy July 10,
1512.—John White—to Denmark to inform Hans that the English had invaded France, and seized Scotch merchantmen returning from Flanders and France, solely upon the pretext that French ships with English prisoners had been allowed to land in Scotland. Henry VIII. had declined to answer all remonstrances. James had accordingly been compelled to take up arms against England, and desired to know what help the Danish king would render to him and to the French. Towards the end of the same year James took the opportunity of the return home of a Dane—Magnus Bilde—to reiterate the same requests.¹ Magnus was the nephew of Ove Bilde, Chancellor of Denmark, whose influence, James hoped, might assist in procuring the aid he so urgently required. No answer from the Danish king has been preserved, and no aid was sent either to Scotland or to France.

Hans was already suffering from the illness which, accelerated by his fall from a horse, carried him off on the 21st of February 1513, and James advanced to the fatal field of Flodden without an ally. The Sept. 9,
1513. son and successor of Hans, Christiørn II., wished, it is said, to assist the Scots ; but the Chancellor prevented him from doing so, on the ground that he was not crowned, and did not yet know what trouble might be in store for him from the Swedes and Lubeck. This prognostic was not without good ground. In spite of the attempt of Christiørn II. to carry out the same policy against the Swedish nobles which succeeded against the Norwegian peasants, the Bloodbath of Stockholm proved his ruin, drove him from the Danish throne, and led to the establishment of a separate Swedish monarchy under Gustavus Vasa, the son of one of his victims.

The connection between Scotland and Denmark, shown by the constant diplomatic communications which have been traced in the records of both countries, was further cemented by frequent visits and the occasional settlement of their subjects in the dominions of their allies. The Northern Sea, though more tempestuous than the German Ocean, was no obstacle to the hardy mariners of the Forth or the Danish coast. Copenhagen was scarcely more distant from Leith, and

¹ 'Epistolæ,' 168 ; 17th Jan. 1513. Murray, p. 55.

was nearer to Lerwick or Aberdeen, than the ports of France were. The Teutonic and Scandinavian portions of the Scottish population were allied by race and speech with the inhabitants of the Cimbric Chersonese. The religious forces, which resulted in the Reformation of the middle of the sixteenth century, were beginning to operate in both countries at its commencement. It was in Malmo in 1528 that the first Danish vernacular 'Service-Book,' with hymns attached, was published; and two years before, copies of Tyndall's New Testament had been sent in Scottish ships from the Netherlands to Denmark, and a good many copies had been left in Scotland on the way. It was to the same town that Alexander Hales fled for refuge in 1531, to escape the fate of Patrick Hamilton. In 1533, another Scotchman, John Gau, translated and printed at Malmo his 'Richt Vay to the Kingdom of Heuine'¹ from the work of the Danish reformer Pedersen. The Scottish settlers in Copenhagen were amongst the earliest disciples and teachers of the Lutheran doctrines. Nor were they members only of the militant Church; they knew also how to use the broadsword and the bow. The Scot was the soldier and diplomatist as well as the preacher and the professor. The Danish guard of King Hans, like the French guard of Louis XII., had its contingent of Scottish soldiers; and Andrew Barton, the gallant mariner of Fife, fought in the Danish naval service. Thomas Young, the Sealand herald who was so active in the diplomatic intercourse of this period, was by birth a Scot. Amongst the first Professors in the University of Copenhagen at its foundation in 1479 was Peter Davides² (? Davidson), an Aberdonian, who had studied at the Sorbonne, and taught at Cologne, from which he was called by Christiern I., and made the first Dean of the Faculty of Arts. He became D.D. in 1498, and died of the plague at Copenhagen in 1520. A Scottish surgeon, Alexander Kinghorn, was appointed professor of medicine and Royal Physician in 1513; and Scotch beds were kept up in the hospital of Copenhagen. The Church of Our Lady (Fruen Kirke) at Copenhagen had an altar dedicated to St Ninian by the Scottish merchants of that town. The merchants probably formed a corporation or guild, with privileges similar to those granted by Hans to the merchants of England. These conferred right to trade with the whole Scandinavian dominions, including Iceland, to hold lands and houses, and to elect governors at the principal towns—in fact, to establish factories like those the Scots had at Middleburg and afterwards at Campvere, and the Hanseatic League in Scandinavia, Russia, and London. The Scot was already the rival in trade of the German. Professor Schiern remarks that it is not safe to infer in Danish works of the sixteenth century, where "Skotter" are mentioned, that Scotsmen are meant, for the word has sometimes only the mean-

¹ Scottish Text Society's edition, edited by Professor Mitchell of St Andrews.

² Huitfeldt, x. 957 and 1032.

ing of retail merchants or pedlars.¹ Still, they were so numerous, that when the Danes complained against Christiern II. of the favour shown by him to foreigners, Scotsmen are specially mentioned. The use of their name for that of small dealers perhaps indicates that an emigration, beneath the notice of historians or of records, had already begun, of Scottish natives who had the instincts and the capacity for trade, and the desire to win the fortunes abroad they could not find at home.

The Danes received reciprocal privileges in Scotland, and many Danes resorted to that country for travel, education, or trade. Amongst the former was a Danish prince, Yunker Gerhard, an uncle of Hans and grand-uncle of James IV., who was entertained by the king in August 1488, lodged in Peter Falconer's house at Leith, where his expenses were paid out of the Royal Exchequer down to 1st April 1489, when he left for England. The king gave £250 to the captain of the ship which brought him, as well as £9 drink-money to the Danish sailors, when he went to visit their ships at Leith. The Danish Chancellor, Ove Bilde, sent his nephew Magnus to be educated in Scotland; and a nephew of Hans, Christiern, was in like manner sent to be educated at the Scottish Court. The Danish Chancellor himself visited Scotland in 1494,² and the Danish Royal Secretary, Tycho Vincent Dean of Copenhagen, paid a similar visit in 1507.

The services of Andreas Jenson, quaintly described as a Danish subject, and his own sailor (*nauta suus*), were employed in 1512 to bring masts for the Scottish fleet; and as those he brought were not satisfactory, he was sent back to Norway for better.³ Traffic in timber for shipbuilding—a darling object of the Scottish king, eager to make his navy superior to that of England, as Great Britain now is to rival the navies of Continental Powers—was naturally an important item of the trade with Denmark, in whose Norwegian forests many a tree fit for “a mast of some great Ammiral” was felled. The Danish trade included many other items: fine oak for panels called wainscot; skins and furs of all sorts, “sable, martin, ermine, vair, linx, polecat, the common as well as the white fox, and wolves;”⁴ lint, leather, which the Scots had not learned to tan, and glass, which was not made for domestic use in Scotland till late in the seventeenth century; fish, especially herring, before this capricious “arrow of the sea” shifted its habitat from the Scandinavian to the Scottish waters in the early part of the sixteenth century; and the mysterious amber called “of Dantzic,” but which really came from the Baltic shores. Scotland in return sent to Denmark wool in its natural state, and made into plaids

¹ See also Skene, ‘De Verborum Significatione’: “Ane pedder is called ane merchand or cremar, quha bears ane pack or creame upon his back, quha are called beareres of the puddill be the Scottesmen in the realme of Poloma, quhair of I saw ane great multitude in the town of Cracovia, A.D. 1569.”—*S. v.* “Pede Pulverosus.”

² ‘Treasurer's Accounts,’ 240.

³ ‘Epistolæ,’ 137.

⁴ ‘Halliburton's Ledger,’ Preface, p. 37.

and tartan ; gloves from Perth and bonnets from Leith ; and, most important of all, coal and iron, the mineral wealth of a comparatively barren soil, so necessary for the cold climate and the martial habits of the Danes. So common was the traffic between the two countries that Danish gulden, like Swedish dollars of a later date, were current in Scotland.

Next to the survival of the Celtic race and blood, the Scandinavian and the French connections of the Scottish Court and the Scottish people have been the most important factors in varying the Scottish from the English character. A strain stronger and wilder than the Anglo-Saxon ever and anon meets the ear listening to the echoes of Scottish story. It is neither Celtic nor German ; neither English, nor Norman, nor French. It came over the billows of the Northern Sea with the Norseman and the Dane.

Æ. M.

GLOSSARY

ABBREVIATIONS.

a., adjective.
adv., adverb.
a. pron., adjective pronoun.
attr., attributive.
aux. v., auxiliary verb.
conj., conjunction.
fig., figurative.
imp., imperative.
inf., infinitive.
interj., interjection.
num. a., numeral adjective.
pers., person.
personif., personified.
pl., plural.
posses., possessive.
ppl. a., participial adjective.
prep., preposition.
pron., pronoun.
pr. pp., present participle.
pr. t., present tense.
pt. pp., past participle.
pt. t., past tense.
rel. pron., relative pronoun.
sb., substantive.
v., verb.
vbl. sb., verbal substantive.

A.S., Anglo-Saxon.
 Cot., Cotgrave.

Dan., Danish.
 Dr Schipper, 'The Poems of William Dunbar,' edited, with Introductions, Various Readings, and Notes, by J. Schipper, Ph.D., Professor of English Philology in the University of Vienna. Vienna, 1891.
 Dut., Dutch.
 Flem., Flemish.
 Fr., French.
 Fris., Frisian.
 Gael., Gaelic.
 Ger., German.
 Goth., Gothic.
 H., *hodie*, in present use.
 Icel., Icelandic.
 It., Ital., Italian.
 N., Northern.
 Lat., Latin.
 'N. E. D.,' 'A New English Dictionary on Historical Principles,' edited by James A. H. Murray, B.A. Lond., Hon. M.A. Oxon., LL.D. Edin., D.C.L. Dunelm., &c.
 O.Dan., Old Danish.
 O.Fr., Old French.
 O. Swed., Old Swedish.
 Swed., Swedish.

GLOSSARY.

The figures apply to page and line.

- A, *sb.* the first letter of the alphabet, 272. 6—A per se, the best, 276. 1; 308. 13; 318. 117.
- A, *sb.* awe, 148. 96.
- A, *a.* one, 180. 27; 187. 124.
- A, *a.* all, 199. 9; 206. 12.
- Abaising, *sb.* (*personif.*) 6. 155.
- Abak, *adv.* backwards, 7. 180; 37. 223; 154. 20; 297. 349; 298. 387; 304. 568.
- Abasit, *v.* *pt. t.* abashed, terrified, 33. 112; *pt. pp.* 154. 19; 162. 17; 281. 47; *pp. a.* 85. 34. Fr. *esbahir* (*esbahissons*).
- Abayd, *sb.* delay, waiting, 226. 7.
- Abbacy, *sb.* abbey, 289. 127.
- Abbay, *sb.* abbey, 81. 9; 287. 77; 288. 95—Abbais, *pl.* abbeys, 229. 85.
- Abbeit, *sb.* habit, dress, 131. 3, 6, 14—Abeit, 139. 11—Abyte, 132. 28.
- Abbot, *sb.* 150. 23, 44; 151. 50.
- Aberdene, 51. 77—Aberdein, 251. 1—Aberdein, burgh of, 251. 8, 16, 24; 252. 32, &c.; 253. 64, 72.
- Aberonis, *sb.* Abiram's, 19. 250.
- Abhominable, *a.* worthy of being detested, 29. 526.
- Abill, *a.* able, powerful, 63. 4; ready, 217. 51; fit, in a proper condition, 280. 20; 282. 61; strong, vigorous, 251. 12; 282. 66—Able, powerful, 60. 42; 62. 90; having strength, 187. 131. O.Fr. *hable, able*.
- Aboif, *prep.* above, 11. 3; 66. 31; 114. 66; 127. 6; 151. 50; 171. 34; as *a.* high, 291. 182.
- Abone, *adv.* above, 25. 415; 31. 23; 34. 142; 324. 12; *prep.* 14. 90; 31. 23; 40. 326; 73. 55; 131. 8, &c.—Wes abone, had the upper hand, 20. 276.
- Aboucht, *v.* *pt. pp.* bought, 34. 143.
- Aboundance, *sb.* abundance, 256. 6.
- Aboundantlie, *adv.* abundantly, 253. 58—Aboundantly, 289. 128.
- Abowe, *prep.* above, 213. 51—Abufe, 60. 29.
- Abowt, *adv.* about, 15. 134; 100. 12; 293. 232—About, 2. 31.
- Abowt, *prep.* about, 117. 19; 121. 113; 137. 29; 142. 92—Abowte, 143. 126.
- Absence, *sb.* absence, 288. 87.
- Absentand, *v. pr. pp.* absenting, 237. 18.
- Absentis, *v. pr. t.* (with *pron.*) absents, 237. 3—Absent, *inf.* keep away, 326. 11.
- Absolone, Absalom, 74. 14.
- Abstinence, *sb.* refraining from food as a religious exercise, 115. 88.
- Abufe. See Abowe.
- Abusioun, *sb.* abuse, 222. 71.
- Abusit, *v. pt. t.* made a bad use of, 288. 87; *pt. pp.* 66. 25; 237. 17.
- Abyd, *v. inf.* have to submit to, 234. 37; endure, put up with, 203. 4; 236. 28; stay, remain, 326. 15; 329. 25; Abydis, 20. 290; 77. 37; 244. 17—Abyde, *imp.* stay, remain, 26. 438; *inf.* wait, remain in expectation, 206. 5; live, 233. 20; endure, bear, 319. 158.
- According to, *prep.* in agreement with, 44. 447.
- Accordis, *v. pr. t.* suit, 84. 22. Fr. *s'accorder*.

- Accusar, *sb.* accuser, 225. 23.
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CORRIGENDA AND ADDENDA.

Text.—‘Satire on Edinburgh,’ p. 263, l. 67, insert a comma after “be,” and delete it after “proclaime.” The meaning is: Cause your merchants to be moderate in their charges, so that there may be no extortions, and denounce all fraud and shameful doings.

Notes.—Note on l. 534, ‘Flyting,’ p. 67, for “‘Introduction,’ p. ccxi,” read “p. ccx.”

Glossary.—“Coud.” The meanings “could” and “did” should be separated. See ‘N. E. D.,’ under “Can.”

“Curldodie.” In parts of the south of Scotland this name is applied to the plant knapweed (*Scabiosa succisa*). The dumpy shape of the flower makes the term applicable to a man of small stature.

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NINTH ANNUAL REPORT.

THE ANNUAL MEETING of the SOCIETY was held in Dowell's Rooms on the 17th November—ÆNEAS J. G. MACKAY, Esq., LL.D., in the Chair. The Annual Report, as follows, was submitted by the Secretary :—

“The SOCIETY has suffered great loss during the past year by the deaths of Lieutenant-Colonel Fergusson, one of the Vice-Presidents, and A. Forbes Irvine, Esq. of Drum, a member of Council. Both were much interested in Scottish literature, and took an active share in the work of the Society. Their kindly and courteous manner, good taste, accurate knowledge, and sound judgment, will be much missed.

“As usual, three Parts have been issued to subscribers during the past year—viz., ‘Legends of the Saints,’ Part IV., concluding the text; ‘Buchanan’s Works in Scots,’ by P. Hume Brown, Esq.; and ‘Scottish Alliterative Poems in Riming Stanzas,’ by F. J. Amours, Esq. These works form an important addition to early Scottish literature. The number of pages issued amounts to about 569—texts forming 510 pages, and Introductions and Notes about 59.

“The Parts for the coming year, it is expected, will be ‘Notes to the Satirical Poems of the Time of the Reformation’; the last Part of the ‘Works of Dunbar,’ containing the remainder of the Notes, an Appendix by Æneas J. G.

Mackay, Esq., LL.D., with a full Glossary; and the first Part of 'The Bruce,' by Professor Skeat.

"Mr W. Murison, Spiers School, Beith, Ayrshire, has undertaken to complete the editing of Bishop Lesley's 'Historie of Scotland,' translated into Scottish from the original Latin by Father James Dalrymple, which was left incomplete by Father E. G. Cody at his death. The MS. of the work was kindly sent from the Abbey at Fort-Augustus to the Advocates' Library, and the portion remaining to be transcribed was transcribed under the superintendence of Mr Clark, keeper of the Library.

"Other works formerly announced are in course of preparation. Two of the Parts for the coming year are nearly ready for issue, and it is hoped that they will be in the hands of subscribers at an early date.

"Through the kindness of the Honourable Mrs Maxwell Scott, the Abbotsford MS. was placed in the Advocates' Library for the use of the Society. Mr Clark has kindly superintended its transcription. It contains 'L'Arbre des Batailles,' translated by Gilbert Hay from the French of Prior Bonnet. Another part of the same MS., 'The Buke of the Order of Knychthede,' was edited by Mr David Laing, and published by the Abbotsford Club at the cost of Mr Beriah Botfield. The Council recommends that the remaining or third part of the MS., 'The Buke of the Governance of Princes,' should be transcribed with a view to its being edited, if a suitable editor comes forward.

"There have been transcribed from the Asloan MS. a religious Treatise in prose, consisting of eleven chapters, the first piece in the MS., and a metrical version of 'The Buke of Ye Chess.'

"A heraldic MS. in Scots, believed to be by Adam Loutfut, is in Queen's College, Oxford, No. 161. It is likely that others of the same kind will be found in the

British Museum. These may perhaps be deemed suitable for publication by the Society.

"The Society has yet much to accomplish for Scottish literature. There is no lack of material. The great want is subscribers. This applies particularly to Libraries. During last year a short prospectus of the Society, with a list of its publications, was prepared and sent to many University, Free, and other Public Libraries, chiefly in the United States of America. The result was the addition of a few subscribers. We need, however, many more subscribers to enable the Society to carry out the work proposed."

The Chairman, in moving the adoption of the Report, said it showed the admirable work that had been done during the past year. Each of the Parts issued was a characteristic and important work. Perhaps the first place should be given to 'Scottish Alliterative Poems,' for editing which they were indebted to Mr Amours, Glasgow, a gentleman who had always shown an interest in the literature and history of Scotland. That work was one of the most important texts that had been issued in recent years, not merely for Scottish but for early English literature. 'Buchanan's Works in Scots,' which had been well edited by Mr Hume Brown—a gentleman who was every year adding to his services to Scottish literature—would be a standard edition, and they were all glad to learn what Buchanan did in the vernacular. He supposed many of them wished that Buchanan had done more in the vernacular than in Latin. The 'Legends of the Saints' were now nearly completed. Doubts had been thrown by high authorities on the attribution of that work to Barbour, the author of 'Bruce.' He still retained the belief that this was an open question; but whether it was by Barbour or not, he felt certain it was the work of some one who wrote in the northern dialect, and

had an intimate acquaintance with the Aberdeenshire district. Referring to the works to be issued next year, he said Dr Cranstoun's Notes on the 'Satirical Poems of the Time of the Reformation' showed that those persons had been very greatly in error who supposed that the work of that Society would not advance the knowledge of the history as well as the literature of Scotland. They were all looking forward to the Glossary on Dunbar, edited by their Secretary, Dr Gregor, who was desirous that the work should be thoroughly done and done once for all. Professor Skeat, Cambridge, had in the most generous way offered to edit for the Society 'The Bruce,' and he was a man, above all others, competent to edit it. He could not but contrast the generosity and liberality of those learned gentlemen who had given their time gratuitously to editing works with the somewhat suspicious and doubtful feeling that proprietors of MSS. had towards that and other societies. He could understand and appreciate the desire that no MS. should run any risk of destruction, but if that was assured the MS. became truly more valuable by being transcribed and edited. If some looked forward to turning their MSS. into money, he did not think publication would lower their pecuniary value. Forty-two libraries had subscribed for the works published by the Society, and he thought their example should be followed much more largely than it had been by those gentlemen who aspired to have private libraries of distinction. Sir Arthur Mitchell seconded the adoption of the Report, which was agreed to. J. R. Findlay, Esq. of Aberlour, and Professor Minto, Aberdeen University, were elected Vice-Presidents; and the Rev. J. King Hewison, Rothesay, Mr J. Taylor Brown, Mr P. Ronaldson, C.A., and the Rev. T. E. S. Clarke, Salton, were appointed Members of Council. Mr W. Traquair Dickson, W.S., was reappointed Treasurer; Mr James Gordon, C.A., was elected Auditor; and Dr Gregor was re-elected Secretary.

The Scottish Text Society.

ABSTRACT OF THE TREASURER'S ACCOUNTS

For Year to 31st October 1892.

CHARGE.

I. Balance brought from last Year, viz.—

1. Arrears of Contributions	£108 3 0
2. Cash in National Bank, less Balance due Treasurer	£54 15 1
<i>Less</i> Subscriptions paid in advance	4 4 0
	<hr/>
	50 11 1
	<hr/>
	£158 14 1
<i>Less</i> Arrears written off	53 11 0
	<hr/>
	£105 3 1

II. Members' Annual Contributions—

300 Members for 1891-92, per List, at £1, 1s., and 3	
at £2, 2s.,	£321 6 0
Copies of previous issues sold to Members	31 8 6
	<hr/>
	352 14 6

III. Interest on Bank Account

On Deposit Receipts	£1 12 6
	2 11 2
	<hr/>
	4 3 8

SUM OF THE CHARGE £462 1 3

Equalling the DISCHARGE, as on page 8.

DISCHARGE.

I. Cost of Society's Publications—

Messrs Blackwood & Sons for Vol. XXVI., Vernacular Writings of George Buchanan, 114 pp., 370 Copies, and Photo-Lithographed Title, with Cover, Paper, Printing, and Doing up	£40 5 0
Do., for Vol. XXVII., Alliterative Poems, 196 pp., 375 Copies, with Cover, Paper, Printing, and Doing up	64 9 3
Do., for Vol. XXVIII., Satirical Poems of the Time of the Reformation, Part III., Notes, 190 pp., 370 Copies, with Cover, Paper, Printing, and Doing up	77 7 0
Executor of late Father Cody, Honorarium for Editing Lesley's History	15 15 0
Rev. Walter MacLeod, for Transcript of MS. Translation of do.	9 15 0
Mr Augustus Hughes, British Museum, for Transcript of "Pistill of Swete Susan"	0 17 6
	<hr/>
Carry forward	£208 8 9

	Brought forward .	£208 8 9
Mr Augustus Hughes, for Transcript from Lord Talbot's MS. .		8 0 0
G. Parker, per Mr F. J. Amours, fee for Collation of Arthur with the Douce MS. .		0 6 6
Miss Parker's fee for Collating Proof of "Pistill of Swete Susan" .		0 5 1

£217 0 4
2 11 2

II. Books bought for Editors

III. General Expenses, viz.—

Rev. Walter Gregor, LL.D., Secretary, Salary for year .	£25 0 0
Do., Expenses attending Meetings of Council .	4 4 0
Do., Postages and Stationery disbursed by him .	1 16 8
Messrs Blackwood, Addressing and Posting Vols. 26, 27, and 28, and Delivering same .	16 6 7½
Do., for Printing Report and Abstract of Accounts (Year 1890-91), and List of Subscribers, 350 copies, 8 pp. .	5 18 6
Do., Printing Circulars, Subscriptions in arrears .	0 4 6
Do., Printing Receipt-Book, 1891-92 .	0 10 6
Do., Printing 400 Circulars, Subscriptions, 1891-92, due .	0 8 6
Do., Printing 500 do., acknowledging receipt .	0 9 3
Do., Advertising in 'Scotsman' and 'Glasgow Herald' .	0 8 6
Do., Printing 1000 Prospectus, 8 pp., with List of Publications .	3 15 11
Do., 1 Publication No. 1 bought for Detroit Public Library .	0 10 0
Do., 1 do. .	0 10 0
Do., Printing 100 Circulars, arrears of Subscription .	0 4 6
Do., Miscellaneous Postages, and Carriages .	1 4 2½
Mr Dowell, for use of Room for Annual Meeting .	0 5 0
Commission to Booksellers introducing Members .	2 16 3
Clerical Work .	2 0 0
Charges on Cheques and Cheque-Book .	0 4 11
Treasurer, Outlay for Stationery and Postages, &c., during the year .	2 2 8

69 0 6

IV. Balance to next Account—

1. Arrears of Contributions, viz.—

5 Members for 1890-91	£5 5 0
31 " for 1891-92	32 11 0
	£37 16 0

2. Cash in National Bank—

On Deposit Receipt	£150 0 0
Deduct Balance due on Account	
Current	12 4 9

	£137 15 3
Less Subscriptions paid in advance	2 2 0

135 13 3

173 9 3

SUM OF THE DISCHARGE . . .

£462 1 3

Equalling the CHARGE, as on page 7.

EDINBURGH, 14th November 1892.—I have examined the Accounts of the Treasurer of the Scottish Text Society for the year to 31st October 1892, and having compared them with the vouchers, I find them to be correct, closing with a balance in Bank of One hundred and thirty-seven pounds fifteen shillings and threepence sterling. The subscriptions paid in advance amount to Two guineas.

PETER RONALDSON, C.A., Auditor.

STOCK ACCOUNT.

	1884.			1885.			1886.			1887.			1888.			1889.			1890.			1891.			1892.			1893.	
	I. Quair—I.	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—I.	XXI. Dunbar—IV.	XXII. Winzet—II.	XXIII. Barbour—III.	XXIV. Satirical Poems—II.	XXV. Barbour—IV.	XXVI. Vernacular Writings.	XXVII. Alliterative Poems.	XXVIII. Satirical Poems—III.	
1891. Oct. 21.																													
On hand	30	34	63	66	58	86	33	39	57	57	60	65	69	9	52	46	65	83	81	84	80	90	110	369	...	370	375	370
Printed 1891-92	370	375	...	370
Returned by Mr J. Sinton	1	1
	...	30	34	63	66	58	86	33	39	57	57	60	65	69	9	52	46	65	83	81	84	81	91	110	369	370	375	370	
Presented—																													
P. H. Brown, Esq.	5	
Mons. Amours	4	...	
Delivered to																													
Subscribers	3	3	2	2	2	5	5	5	3	3	3	3	3	3	6	6	6	14	14	14	15	15	45	258	264	264	...	
1892. Oct.																													
On hand	27	31	61	64	56	81	28	34	54	54	57	62	66	6	46	40	59	69	67	70	66	76	65	111	101	107	370	
	...	30	34	63	66	58	86	33	39	57	57	60	65	69	9	52	46	65	83	81	84	81	91	110	369	370	375	370	

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