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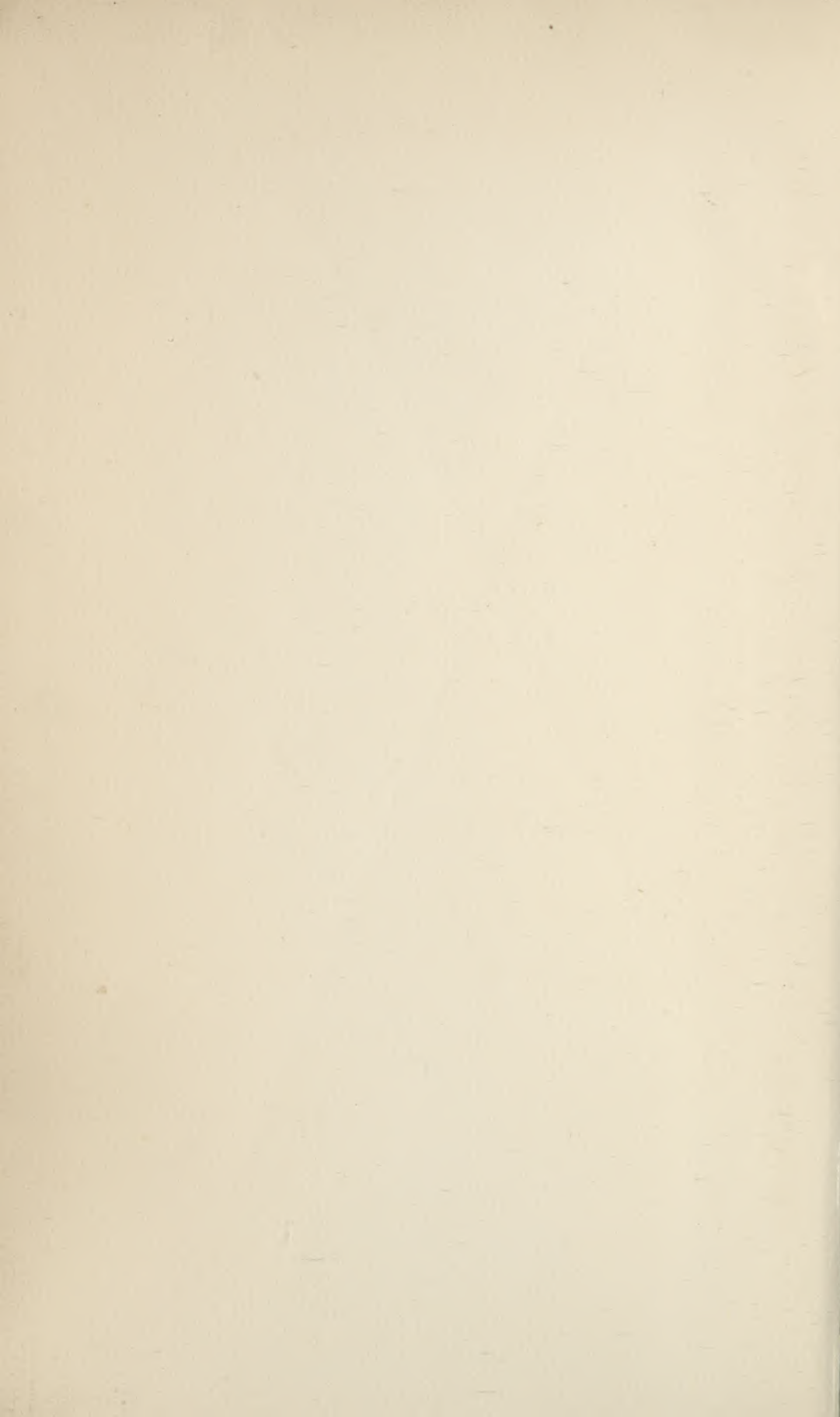
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The Scottish Text Society.

The
Asloan Manuscript

The Asloan Manuscript

A Miscellany in Prose and Verse

WRITTEN BY

JOHN ASLOAN

IN THE REIGN OF JAMES THE FIFTH

EDITED BY

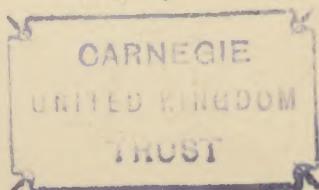
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VOL. I.

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

1923



820.8

2935

P R E F A C E.

THIS volume contains the first half of the contents of the Asloan manuscript in its present imperfect state. With the exception of the second, all the pieces comprised in this portion of the manuscript are in prose, whereas the second half is entirely in verse. Of the ten pieces here printed only two or three have any intrinsic interest, and the only one which has more than a linguistic value is the seventh, which has preserved many otherwise unrecorded incidents from Scottish history of the fifteenth century. The following is a summary account of the various items.

I. A long and dull treatise on Penance and Confession, in eleven chapters and extending to 80 pages. The author is not named in the treatise itself, but in the original table of contents it is assigned to "Master Jhon Irland," the author of another prose work of which the greater part remains unpublished, though some extracts from it have been given by Professor Gregory Smith in his 'Specimens of Middle Scots,' p. 92. The text of this piece appears to be complete, and on the whole free from serious errors of transcription.

II. A metrical version of the well-known moralising account of the game of chess by Jacobus de Cessolis, of which Caxton's 'Game and Playe of the Chesse' is also a translation. The Scottish version is not based upon Caxton's work, but on the Latin original, as is shown

by the forms of the proper names. The strange disguises under which many of these appear need not be entirely laid to the account of the translator or scribe; a number of them occur in copies of the Latin text, and some may be due to the author of the work. The translator has abridged the matter to some extent, more especially in the later sections. There are also one or two obvious omissions in Asloan's text, probably due to missing leaves in the copy he had before him. One leaf (fol. 53) has been supplied by a later hand; it was probably copied, not very correctly, from a tattered leaf which was then destroyed.

The whole piece was printed in a black-letter quarto by Sir Alexander Boswell at the Auchinleck Press in 1818, with a dedication to Thomas Thomson. The title-page bears the words *Frondes Caducæ*; the half-title, in red, is *The Buke of the Chesse*. As only forty copies were printed, the volume is scarce.

III. A sketch of Universal Geography, which proves to be in part a copy of various chapters from Trevisa's translation of Higden's 'Polychronicon'—viz., ch. 5, 6, 7, 11 and 9 of the first book. Either an inferior text was employed, or Asloan was careless, for the errors and omissions are numerous, and not a few passages are misleading or meaningless.

IV. The full text of the 'Porteous of Nobleness,' of which otherwise only a fragment (the last five pages) of the edition printed by Chepman and Myllar in 1508 has been preserved. The fragment begins at line 19 of p. 180, with the words "nor compt of his lyf." As the texts correspond very closely there is every likelihood that Asloan copied from the print, although he has omitted the colophon, which states that the work was "translatit out of franche in scottis." The text of the fragment may be found in

the old black-letter reprint of the Chepman and Myllar volume by David Laing, and in that recently issued by the Scottish Text Society. Laing also printed the Asloan text up to the point where the fragment begins.

V. A short treatise on the Origin of the Scots, apparently written as a reply to English claims. An earlier copy of this, from a manuscript belonging to Lord Panmure and apparently written about 1460, is printed in Vol. III. of the Miscellany of the Bannatyne Club, pp. 35-42. The differences in wording between the two copies suggest that they were independent versions from a Latin original. On p. 189 after the words "our souerane lord," Asloan has inserted "James the fyft," which has nothing corresponding to it in the earlier copy.

VI. A similar treatise, in which Southern criticism of the Scots is met by an exposition of the faults of the English race from its beginning right through the course of its history. The piece ends imperfect with the eighteenth year of Henry VI., and is followed by a blank folio.

VII. "A short memorial of the Scottish Chronicles for addition." Unfortunately various folios of this valuable historical document are now missing, and even Asloan's original appears to have been imperfect. The folios which remain have been wrongly placed in binding the manuscript, and the correct order is not obvious at first. On examination, however, it becomes clear that there are two distinct series of entries, the first of which commences with 1428 and goes down to 1460, while the second begins with 1420 and ends with 1455. In the first series, which extends from p. 215 to 232, there is a gap (covering the events of five or six years) between pages 220 and 221, and the end is missing after p. 232. The second series is similarly incomplete at p. 238 (where Asloan has left half a page blank), and at the end.

This part of the Asloan MS. was printed before 1819 by Thomas Thomson in two forms, first in facsimile type in the order of the manuscript (but with a different numbering of the folios from that now found in it), and then with the contractions expanded and a rearrangement of the entries under the title of "A short chronicle of the reign of James the Second, King of Scots," preceded by a short preface. Thomson did not publish this edition, as he intended to complete it by adding notes, but in 1877 the copies were issued by T. G. Stevenson with the title 'The Auchinleck Chronicle,' &c., and the date 1819, together with prefatory matter in which some account is given of the history and contents of the manuscript.

VIII. A compendious Chronicle of the Scots from the time of Gathelus to the reign of James the IV., in eighty very brief chapters. This was compiled from Fordoun or some similar source, and has no independent value. It is significant that the last chapter records the initial successes of James IV. in his invasion of England, but is silent on the battle of Flodden. The original numbering shows that this piece and the preceding have subsequently been transposed in the manuscript.

IX. A moral treatise entitled "The Spectacle of Love," translated from Latin by G. Myll, presumably at St Andrews, but the actual reading of the manuscript (p. 297, line 7), is *Sandris*. The Latin original has not been discovered, but the text appears to be fairly correct. The whole of this piece was printed in Vol. II. of the Miscellany of the Bannatyne Club (1836), pp. 121-147.

X. A parallel between the six days of the creation and the six ages of the world, without indication of author, place, or date. The compiler appears to have read widely in biblical and classical literature, and heaps together a considerable mass of information on historical and geo-

graphical matters, but fortunately* the fear of becoming prolix has prevented him from making his "litill memoriale" any longer than it is.

As the object of the present edition is to present in print the full contents of an important manuscript which has for some time been inaccessible to students of the older literature of Scotland, the chief aim in editing has been to make the printed pages represent as closely as possible those of the original. With rare exceptions, which are indicated either in the text or the notes, the lines are exactly those of the manuscript, and the punctuation (or lack of it) has been preserved unaltered. The chief difficulty in this reproduction of the features of the original has been to decide between the use of capitals and small letters, as Asloan tends to make certain initials larger than the body of the word where no capital is wanted. His frequent use of a large *a* which is distinct in form from the real capital has been indicated by the use of a special type (*a*), as it very commonly serves to introduce a new clause or sentence.

Of the two tables of contents, that immediately preceding fol. 1 is in Asloan's hand, and shows what the manuscript included when it was complete. The actual number of the pieces was, however, not 71 but 61, as the chapters of the first treatise have been numbered separately, with the exception of the last. The present state of the manuscript is represented by the later list, which is in a hand of the eighteenth century, possibly that of Alexander Boswell, who has written his name and the date, "March 1730," on the preceding fly-leaf.

That it has now become possible to print all that remains of the texts collected by the diligent Asloan is due to the kindness of the late Lord Talbot de

Malahide, who in 1917 granted to the Society access to the manuscript and permission to publish it. The Society is much indebted to the present peer for the interest which he took in the project, and to the late Miss Isabella M. Anderson, Drumley, Annbank, for her kind offices. Valuable assistance was also rendered by the Librarian of Trinity College, Dublin, by Mr W. H. Campbell, and by the Archdeacon of Dublin. To facilitate the work of editing, the entire manuscript was photographed so successfully as to render direct reference to the original unnecessary either in making the transcript for the printer (a long task carefully executed by Miss I. B. Hutchen) or in the correction of the proofs.

W. A. CRAIGIE.

OXFORD, *Feb.* 1923.

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The Justs between the Tailzeour & the Soutar f 210.

Of the feignd false ffryar of Tungland f. v 211.

The Buke of the Howlat f 213.

¹ *Corrected in pencil to cast.*

² *in the Sea inserted in pencil.*

- The (Horsis Tale¹)
 The (Hartis Tale¹) f. 230 } Imperfect.
 The Unicorns tale f. 231.
 The Baris tale f. v 233.
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 The Tale of the uplands mouse & the borowstoun mouse f 236.
 The manner of the crying ane play f. 240 (imperfect¹).
 The buke of Orpheus & Euridices his Queen f. 247.
 The buke of the three preists of Peblis how they tald their
 tales f. 257.
 The tale of Master John of three Questions f 258.
 The contemplation of sinnaris for ilk day of the week f 263.
 The Passioun of Iesus f. v. 290.
 Ane Ballat of our Lady f. 292.
 The desport of Chaucer f. 293.
 Divers Ballats of our Lady f v 300 to y^e end.

¹ *In pencil.*

Heire begynis (*the contentis of the*¹)
buke follow(*and*¹).

(I)n Primis ane chapitur schawin be māster Ihon yrland of
ye | wertewe of ye glorijs passioun of Ih'u / nixt efter
yat he h . . . | ye cauſs of this compilatioun Ca^o primo
& scd^o

Itm of ye sacrament & wertewe of pennance in generale [iij]

Itm of confessioun sacramentale with *condicionis* &
proffettis y[airof] [iiij]

Itm of confessioun sacramentale with ye secund part of
pennance [v]

Itm of satisfactioun sacramentale in generale . . . [vj]

Itm of ye deidis of almoſs and mercy spirituale and
corpo[r]ale [viij]

[Itm of vertuoſs fasting and meritour viij²]

Itm of prayere and vrisoun and wertuiſs y[airof] . . . [ix]

Itm of ye noble and excellent werteu of cherite . . . [x]

Itm of mercy mast proper to ye hie devyne maieste . . [xj]

Itm The table of confessioun efter master Ihoñ Irland

Itm ye buke callit ye cheſs [xij]

Itm ane tractact callit ye cart schortly drawyn . . [xiiij]

Itm ye buke of ye Portuſs of nobilneſs [xiiiij]

Itm ane tractact callit ye Scottis originale . . . [xv]

Itm ane tractact of certane kyngis of yngland schawand
of yain [evill governance] [xvj]

Itm ane tract' of ye kingis of scotland begynnand in ye
th[rid age of the world] [xviij]

Itm ane addicioun of scottis corniktis and deidis [xviii]

Itm ye buke callit ye spectakle of lufe [xix]

Itm ye figuris of ye ald testament conforme till ye newe
according to ye vj werk dayis aggreand with sex agis [xx]

Itm ye buke of ye sevyne sagis [xxj]

Itm ye Iustis betuix ye talzeour & ye sowtar . . [xxii]

Itm a ballat of ye abbot of tungland [xxiii]

Itm ye testament of Cresseid [xxiiii]

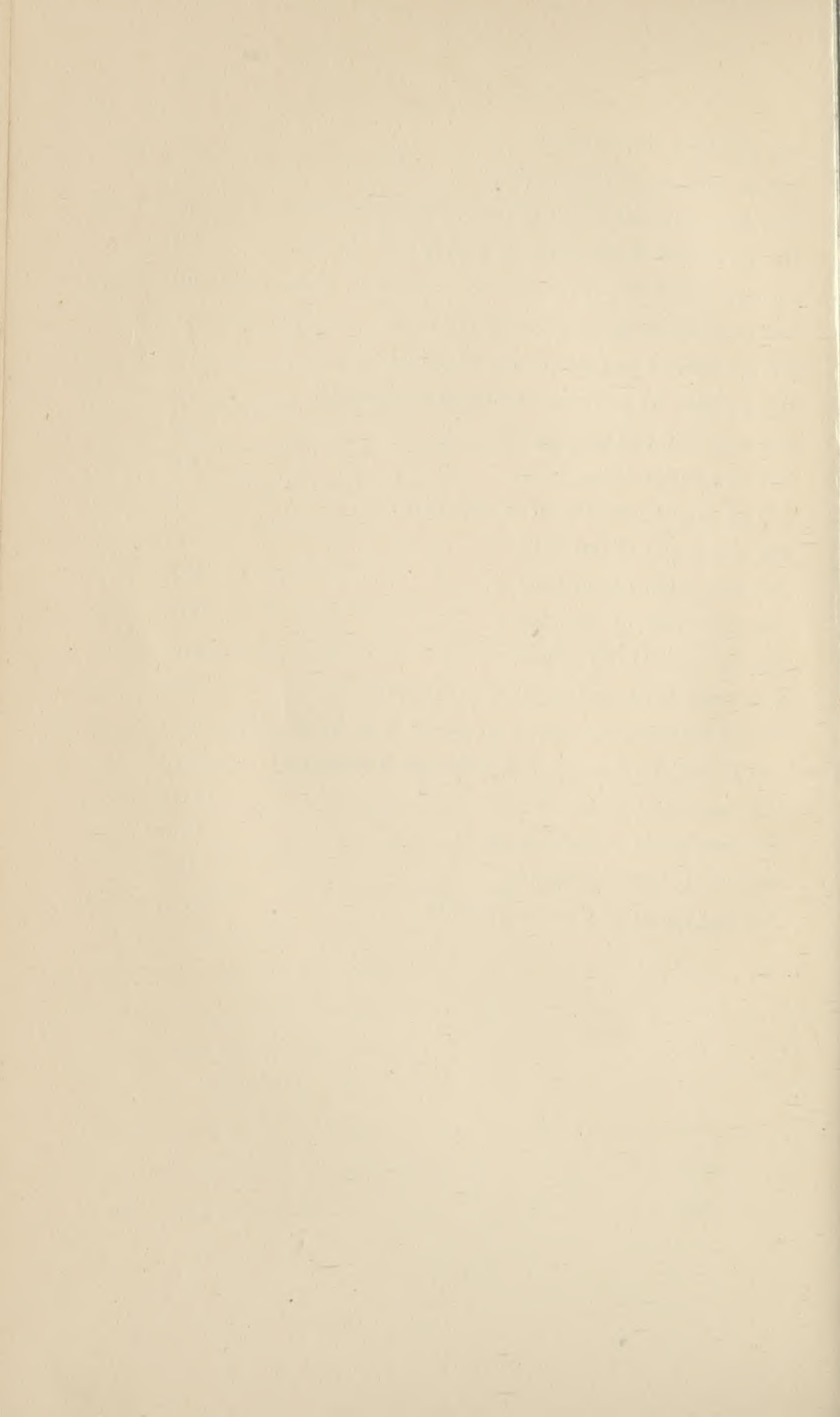
Itm ye disputacioun betuix ye nyghtingale and ye
merle [xxv]

¹ *In the later hand.*

² *Omitted.*

. goldin ta(rge)	xxvj
Itm̄ master Robert hendersonnis Dreme Oñ fut by forth	xxvij
. of ye angell / Deid / quhyte dragouñ	
Devill wysman blak dragouñ 3oung man and of	
ye sawlis in hell	xxvij ^o
Itm̄ ye buke of curtasy and nortur'	xxix
Itm̄ ye document of s̄ir gilbert hay	xxx
Itm̄ ye Regiment of kingis with ye buke of phisnomy	xxxj
Itm̄ a ballat of ye Incarnacioun	xxxij
Itm̄ a ballat of steidfastneß	xxxiiij
Itm̄ a ballat of recompence	xxxiiij
Itm̄ a ballat of our lady of pete	xxxv
Itm̄ a ballat of disputacoun betuix ye body & saull	xxxv(j)
Itm̄ a ballat of ye devill's Inquest	xxxvij
Itm̄ a ballat of our lady	xxxviij
Itm̄ ye buke of colkelby	xxxix
Itm̄ ye buke of ye otter' and ye ele'	xl
Itm̄ ye flyting betuix kennyde & dunbar'	xlj
Itm̄ ye fablis of Esope And first of the paddok	
and ye mouß	xlij
Itm̄ ye preching of ye swallow	xliij
Itm̄ ye lyoun and ye mouß	xliiij
Itm̄ of chanticlere and ye fox	xlvi
Itm̄ of ye tod and ye wolf	xlviij
Itm̄ ye parliament of bestis	xlviij
Itm̄ By a palace as I couth pass	xlviij
Itm̄ a ballat of treuth	xlix

Itm̄ ye buke of ye howlat	1
Itm̄ ye talis of ye fyve bestis	lj
Itm̄ ye wyplandis mouß & borowstovnis	lij
Itm̄ ye maner of ye crying of a play	liij
Itm̄ ane ballat of luf	liiij
Itm̄ ye buke of ßir orpheus & erudices	lv
Itm̄ ye talis of ye thre prestis of peblis	lvj
Itm̄ ye buke of ye contemplatioun of synnaris	lvij
Itm̄ ane ballat of ye passiouñ	lviiij
Itm̄ ane ballat of our lady	lix
Itm̄ ye maying & disport of chaucere	lx
Itm̄ ane ballat of our lady	lsxj
Itm̄ ane ballat of our lady	lsxij
Itm̄ ane ballat of our lady	lsxiiij
Itm̄ ye buke of ralf colgear'	lsxiiiij
The buke of ßir gologruß & ßir gawane	lsxv
Itm̄ ye disputacoun betuix ye merle & ye ny ^t tingale	lsxvj
Itm̄ Dunbarris Derige of Edinburgñ & striuling	lsxvij
Itm̄ ane ballat of all officeris	lsxviiij
Itm̄ ane ballat of making of	lsxix
Itm̄ ane ballat of pacience	lxx
Itm̄ ane ballat of wardlie plesance	lxxj



In the first chapitur ar tuichit the causis of ye compilacioun of this [werk in this] langage and syndry mo / tivis and perswasionis Indusand the peppe to ye sservice of god ⁊

5 In the secund chapitur is schawin the gret werteu of ye gloriu passiou of Ihesu And how the sacramentis of haly kirk ar foundit and takis yare werteu of It and thre veriteis schort concernand the haly sacrament of pennance yat puttis away all
10 dedly syn actuale ⁊

The thrid chapitour spekis of ye sacrament and werteu of pennance in generale

The ferd chapitur tretis of confessiou sacramentale of ye nature and condicioun of It Of pennans
15 and of ye condicionis frutis and proffettis yairof

The fyft chapitur tretis of confessiou sacramentale of ye natur' and condicioun of It in gret proffettis frutis and vtiliteis tharof yat Is the second part of pennance ⁊

20 The ~~vi~~vi chapitur tretis of satisfacioun sacramentale in generale the natur' condicionis and gret proffittis yairof yat is the thrid part of pennance

The vij chapitur tretis of ye deidis of almofß & mercye baith spirituale and corporale of yare natur' werteu and
25 condicioun and gret profet and vtilite of yam

The viij^a chapitur tretis of vertuofß fasting and
VOL. I. A

meritour and of ye natur' and condicioun of It perte-
nand to ye haly sacrament of pennance and of
gret proffettis and frutis followand It

The ix chapitur tretis of ye natur' of prayere of vre-
sone wertuis and gret fructis proffettis and vtilite 5
yarof ⁊

The x chapitur tretis of ye hie and noble werteu
of cherite yat gevis forme & perfectioun to all werkis
wertuof and meritore

The xj chapter' tretis of ye natur' condicioun 10
and necessite of mercye mast proper and ganand
to ye hie devyne maieste and mast proffitable &
necesser' to ws of ony werteu

¶ In this first chapitur ar tuichit the causis
of compilacioun of yis werke in yis 15
langage and syndry mocionis and persua-
sionis Indusand peppe to ye sservice of god
and pennance in yar' 3outhhed ⁊

Tempus faciendi domine quia dissipa-
uerunt legem tuam. Consider' ye gret 20
synnis regand be Ignorans and defalt
of doctrine in ye peple In gret part I dreid cumand
of faltis and negligence of kirkmen prelat's & oyer
yat god of his grace I requere Illumyne in science
werteu and cherite to doctrine gud example in lyf 25
and saluatioun of yair saulis and of ye christiane pe/
ple committit to yaim I haue purposit to treate part
of materis of theologie tuichand & concernand the

saifte of mennis saulis and womennis strenthing of
 yar conscience Indusyng yaim to trast in god yair
 makar' and saluatour and in his helpe to deliuer
 yaim of all synnis to resist starkly to ye enemy
 5 and all temptacōis to cum to ye haly and vn-
 doutable remeid aganis syñ yat Is the gloriū
 passiouñ of Ihesu and ye sacramentis of haly kirk yat
 has and contenis in yaim ye wertheu of his gloriū
 passiouñ And namly of ye haly sacrament of pennans
 10 That is sure remeid and medicyne aganis all synnis
 committit be ws **Et est scdā tabula post naufragiū**
 As sayis sanct Ierome And Ihesu his precursore be-
 gan yair preching in It **Penitenciam agite appropinquat**
regnum celorum And becauſ yat I se and knawis yat
 15 yis haly sacrament Is necesser' to our saluacouñ and
 I haue prechit in yis lentryne of other' materis and
 seis yat mony peple be Ignorance and falt of doctrine
 knawis yat ye gret & hie wertheu of It And how mekle
 It is necessare & proffitable to men The quhilk peple me
 20 think luffis the word of god and Is Inclinit to gud
 lyf and doctrine and allswa I se yat part of peple &
 namelye 3oung folk In yair strenth 3outhhed & wanto-
 neſ deferris yair pennance to yair eild craband y^e hie
 maieste of god and puttand yaim in perill of perpetu-
 25 all dampnacouñ bot ye mercy of god releve yaim And
 oyer be persuasiouñ or Inductiouñ of ye enemy tendis
 to ye way of disperacouñ nocht knawand ye hie gret
 and Infinit mercy of god and his sone Ihesu and y^e wertu
 of his gloriū passiouñ and ye sacramentis and namly
 30 of pennance ordanit be him and his hie power' and
 wisdom remeid & sure medicyne aganis all syñ
 mortall yat we may commit Thir' cauſ movand me

And ye prayer' of my masteris and frendis I haue dis-
 posit me and preponit to wryte in yis tounge
 and langage mekle of ye hie and salutar' mater
 of pennance And yocht some personis appruf nocht ye tran-
 slacouñ of haly writ in ynglis tounge and happin 5
 be ressouñ ffor ye werray letter beand translatit with/
 out ye hie devyne and hevinlie mynd yat It contenis
 In It declarit be ye haly gast The sone of god Ihesu
 ye kirk and haly doctouris as ye apostle sayis quhilis
 soundis evill **Quia littera occidit spiritus autem vi-** 10
uificat Neueryeleß ye writ declarit efter ye mynd and
 spirituale significacouñ of It with ye mynd of ye gast
 The kirk and profound doctouris Is ye mast sure
 stark and proffitable thing yat may be done to cristin
 peple ellis all preching of ye peple war' evill for/ 15
 biddin and dampnable The quhilk Is fals aganis
 the ewangell and all haly writ and werray theologie
 And first I propone to perswade aganis the perswa/
 siouñ of ye enemy That all personis all tyme yat
 pai ar' in syñ suld do pennance And namlye in yare 20
 youthhed and strentñ first in ye buke of ecclesiastice
 sayis ye wyßman salamon **Ne tardas comenti ad**
dominum et differas de die in diem cito venit ira illius
& in tempore vindicte disperdet te He biddis the mak na
 delaciouñ of yi pennance for ye stark pvnicioun of 25
 god Is able to strike vpon the allswa sic a promysß
 maid the enemy to yi progenitouris In paradyß vsur/
 pand the devyne dignite proper to god And trowand
 to his perswasiouñ all mankynd was tynt Eritis / he
 sayd sicut Dii scientes bonum et malum / sa dois 30
 he heir' / promittand to ye to lyve to yin eild and do
 pennance yat standis In goda's hand and the enemy

⁹ apostle, ending doubtful.

²³ comenti, for conuerti.

³⁰ viuē deleted after Dii.

wate nocht of ane of yai na wald nocht ane of yaim
 bot all he dois for yi decepcioun and tynsall of
 yi saull maliciouſ aduocat and falſ doctor to
 the thy werray enemy to sla yi saull perpetually and
 5 yarfor' I ye Requeire traist him nocht And aganis his
 falſ perswasiouſ to enduce the to pennance In the
 begynnyng of yis buke I sall mak foure or five
 ressonis And alſ mony In ye begynnyng of ye secund
 Thir' ar takin fra sanct augustyn and fra a clerk yat
 10 studyit in paris callit scotus subtilis The first resouſ
 Is yat yow defer' nocht yi pennance to yi eild ffor yocht
 it be trew yat alſ lang as yi spreit & yi saull is
 in yi bodye and you has vse of reasone you may
 forthynk yi syn Neueryeles It is hard and difficill
 15 to do and seld cummis in yi eild quhen all the youth/
 hed is spended in syn And the first thing to move
 the to pennance Is perrell of deid And yat yow art
 Vncertane quhen It cummis and quhylls It cummis su/
 dandlye to ye slepand And yan and yow be in dedly
 20 syn thow art tynt perpetually And quhylls It cummis
 and gevis bot ane hour' or twa of respit As be
 debait perrill of Watter' or vyer way And yan yow
 art trublit and wirkis efter ye Inclinacoun and habi/
 tuacoun thou had befor. Quia hoc quilibet facit in
 25 repentinis And yan yow passis out of ye warld with
 syn or ellis yow lyis and dwynis lang in seiknes
 And yan as yow has deferrit yi pennance langtym
 befor' sa will yow 3it bydand quhill yow be hale
 And yan yow art waik to bere It The secund re/
 30 sone to haue perfyte pennance and contricioun of yi
 syn Thou mon haue fre will and arbitour thy resouſ
 mon distinctly knaw all yi synnis and yi will mon
 haue perfyte displesance and detestacioun of yaim Bot

quhen ye gret terroure of deid pane and dolor Inuadis
 the all yis Is brokin and all yi mynd tornes to It
 yat you may think on na oyer thing Tharfor yat
 tyme Is nocht convenient The thrid ressoune or yi
 perennance be sufficient and meritor' to clenge yi synnis 5
 And wyñ agane the realme of paradyß It Is requi-
 rit yat It haue mony noble condicionis and circum/
 stancis yat salbe tald efter ane yat It be in cherite
 and causit be It yat It be nocht allanerly for y^e pane
 of deid or of hell or oyer thingis / bot for ye luf of 10
 god It Is richt difficill at yat tyme he haue sic dis/
 plesance with all yir' noble condicionis without a
 singuler' grace of god yat he has nocht deserved be-
 and aye almast in syñ The ferd resoune The vse
 habit consuetude and Inclinaconñ to vyce and to evill 15
 wirking yat ye persone has had aye and vsit quhill
 yat tyme Inclinis starkly aganis thir' Inclinaconis
 and haue gret detestacouñ and displesans of ye
 werkis yat yire thingis Inclinis him to Quia difficile
 est agere contra tot habitus ita radicatos allswa 20
 ye gret luf yat ye synnar' has to ye warld his flesch
 and carnall frendis drawis him yat he haue nocht
 sic detestaciouñ and displesance of his syñ for
 yar' presence with him or ellis ay in his fantasye &
 pan ye enemy trublis him mast of ony tyme and 25
 castis hevye and terrible temptacouñ in his mynd
 yat he may nocht resist to without ye grace of god yat
 he has nocht zit becauß of his synnis The fyft resoñ
 ye less power' yat a man haue of his body and
 memberis and he repent perfytlly his syñ ye mair & 30
 ye gretar' displesance suld be als stark as ye plesans
 of ye syñ was As sanct Ihoñ sayis in ye apocalips
 Quantum quis glorificauit se etc. And ellis he is

nocht *perfyte* penitent and ye syñ levis him and he nocht ye
 syñ Bot yā he has na power' of mony of his
 memberis for he may nocht commit with his memberis
 lechery na | othir' thing yought he wald and yairfor his
 5 displesans | Is of nane awale and yarfor he suld do pennance
 quhen he may and Is of powere

In yis chapter' followand Is schawin ye gret
 werteu of ye gloriu passiouñ of Ihesu and
 how ye sacramentis of haly kirk ar foundit and
 10 takis yair wertew of It And thre weriteis schort
 concer | nand ye sacrament of pennance yat puttis
 awaye | all dedly syñ actuale

E Werilk cristin man or woman suld wnderstand yat
 ye bounte and mercy of god almychti god makere
 15 and saluator of ye warld And namely of mankynd is
 sa gret And considerand yat he knawis our fragill nature
 and Inclinaçouñ to syn dayly and our temptaçouñ & gret
 Inductioun and persuasioun yairto be our enemys ye flesche
 ye warld & ye evill & wikit spreit enemy to god and
 20 mankynd That yire thingis beand considerit he has of his
 Infinite mercy and gudneß schawin ws pure & synfull cre/
 aturis sa gret kyndneß & luf yat he has deit & tholit ye
 mast dolorus passioun for ws & for our synnis yat euer person
 tholit on ye croce be ye wikkit Iowis memberis of ye
 25 ewill spreit and enemy for to pleß his fadere of hevin
 be his obediens and humilite tholand sa cruell a ded for
 our' synnis The quhilk a hundreth thousand tymes mar'
 plesis | god and Is mare acceptable to god befor' ye trone of his
 hie maieste ane hundreth thousand tymes na ye syn of
 30 oure fadere adam: And all our synnis was or may be
 displesance to him and of his gret & Infinit mercy

has left ws mony and syndry wayis medicinis and
 remedis / How throw ye *werteu* of his glorius passioñ
 we may sone get forgifneß of all our synnis how gret
 yat evir' yai be yocht yai war' Infinit of novmere
 ffor ye gudneß and proffet of his glorius passiouñ 5
 excedis Infinitlye ye ewill and malice of all synnis yat
 ar or may be in ye warld And for remeid and sure
 medycyne and hele of our saull To bring ws fra all
 syñ to Ioye and glore *perpetuale* he has ordanit ye
 vij sacramentis The quhilkis includis & contenis in yame 10
 ye *werteu* of his glorius passiouñ The quhilkis sevyne
 sacramentis ar bapteme *confirmacouñ* mariage ordour
 meß and sacrament of ye altar pennance & vnc /
 tioun The quhilkis are callit ye weschell of grace and
 werray medycyne of ye saull aganis allkynd of syñ 15
 And yis difference is betuix ye medycyne of ye body
 And ye haly sacramentis medycyne of ye saull ffor oft
 tymes medycyne Is applyit to seike mennis bodyis
 And helis yaim nocht bot gif a man or a woman will
 leif syñ and cum to yir' haly sacramentis It Is nocht possi / 20
 bill bot he be helit in his saull for ye gret *werteu* yai
 haue And he yat trastis vperway Is ewill cristin man
 and synnis hevely in heresy And ane principale of yire
 sacramentis medycyne aganis actuale and dedly syñ
 It Is the haly sacrament of pennance The quhilk has 25
 thre partis / Contriciouñ & displesance of our syñ The se /
 cound confessiouñ / The thrid satisfactiouñ And
 samekle Is ye mercy of god That quhatsumeuer persone
 efter all synnis committit yat ar or may be yat may say
 or think thir' thre weriteis followand he sall be saif 30
 The first werite Is souerane lord of hevin & erd & all
 creature I grant yat I haue synnit aganis your hieneß

brekand *your* law and commandement ye quhilk I forthinke
and rewis and will for my syñ tak pennance The se/
cund werite Souerand lord with *your* helpe & grace I
purposß and desyre in tyme to cum to kepe & abstene
5 me fra syñ And thinkis to serf *your* hieness without
falt or displeance And kepe *your* law and commandement
The thrid werite Souerane lord I haue purposß & Inten/
ciouñ with *your* helpe and grace to confess all my synnis
yat ar' vnconfessit in ye tyme & place yat *your* maieste
10 and haly kirk commandis me to confess yaim and quhat
euer he be or scho yat with gud mynd without fictiouñ
efter all synnis may say thir' thre weriteis or think yame
he Is in ye staite of grace And gif he happinnis to de
yan sudanely slepand or walkand yocht It be without
15 actuale confessioun or satisfactiouñ without ony dowte
he Is saif And becauß yat confessioun Is necessere for
ye tyme & place That Is to saye That all person hav-
and wit & discessioun Is oblist to confessioun anys
in ye 3eire at ye lest and namely quhen he resauis ye
20 haly sacrament of ye altare or ony vyir sacrament or quhen
he Is in perrill of deid or quhen he Is in presence of him
yat may assolze him yat he may nocht perchans haue presens
of | efterwart Than he Is oblist till confess him als far as
standis in his powere But richt gud & expedient ware
25 efter ye stait 'of ye person and as he fyndis his consciens
grevit to confess him four' tymes in ye 3ere and better
Ilk moneth & better Ilk oulk or feist of ye kirk and
best of all quhen euer he knawis or doutis to be in dedly
syñ yocht he be nocht oblist yairto in all tyme and for alltyme
30 vnder ye pane of dedly syñ And yairfor ye hele of saulis
& helping of personis of feble knowlege inducis me
to wryte in our tung a table of confessioun yat euery
man redand It may rede & se his awne conscience
and knaw his state & his synnis as in a faire & clere

myrror and pass surely without ony affray or dowl to
sekere remeid and medicyne for his synnis and
malady That Is to confessioun and absolucoun of all
his synnis ⁊

iiij° This chapiter spekis of ye sacrament and 5
werteu of pennans in generale

p Ennace twa ways may be takin / a way as
a noble werteu Inclynand a person to leve to
hate and haue abhominacoun of syn and yat maner
doctouris says It Is werteu and grace Induceand to 10
remeid of syn / hatand and forthinkand ye syn
committit be ye persoun / ane or mony and thinkand
neuer to commit agane syn na offend god in tyme
cummyng And throw yis ye will of ye personis suld
haue four' consideracionis The first to will & desyre yat 15
ye syn be pvnist The secund to decist ye syn & haite It
and will & desyre yat ye person had neuer committit ye
syn The thrid till haue werray mynd & purpos to
accept and suffere pane for ye syn and offens committit
The ferde to suffer' patiently ye pane for ye syn quhen 20
ye tyme cummis And all yis fynalie to put fra ws
ye Indignacoun of god almyhti and to cum agane to ye
luf and fauour of him allswa pennans may be conside /
rit ane of ye sacramentis / It Is Institut and ordanit in ye
new Law of ye ewangell be Ihesu crist ye soñ of god and 25
sum doctouris says The promulgacoun was maid be his
apostolis of It to ye peple of ye warld / bot werite of
haly writ Is That It was ordanit Institut & promulgit
be Ihesu ye werray soñ of god As It may be schawin in syndry
placis of ye ewangell ⁊ 30

iiij° This cheptour followand tretis of contricoun sacra /
mentale The first part of ye haly sacrament of
pennance of condiconis frutis and proffetis yairof ⁊

t he first part of ye haly sacrament of pennans
 Is contriciouñ The second confessiouñ The
 thrid satisfiounñ And yus ye sacrament of pennance has
 thre *partis* for twa caußs ane Is / He yat offendis his prince
 5 or lord suld ouyer be summond or of his awne will com /
 peire befor his lord or prince be Iustice And know his
 falt be fre confessiouñ and offer' ane honerable mendis
 for his trespass And señ god is souerane lord till all man
 And creatour / for mannis syñ thro^u ye quhilk gretly man
 10 offendis god The man Is oblist to yire thre thingis anentis
 God The first Is contricounñ ye second confessiouñ ye
 thrid satisfiounñ As was said of ye prince be Iustice
 for ye trespass The second cauß Is señ man or woman
 offendis god In yair hert thinkand / or spekand be yare
 15 tung And in deid yai ar oblist to reforme to him and
 do him honour and obediens In yir' thre thingis The first
 Is be contriciounñ yat Is in ye hert The second be confes-
 sioun in ye mouth And ye thrid be satisfioun in werk
 Contriciounñ as doctouris sayis Is a wilfull displesans
 20 of ye syñ That a man has committit causit of grace
 and cherite And be luf of god with purpoß to make con /
 fessiouñ and satisfiounñ efter ye ordinans of haly kirk
 ffor gif a persone has had plesans offendand god He
 suld haue mekle mair' displesans of ye offence con /
 25 mittit aganis his hie maieste And yat displesans
 suld be wilfull Ellis It war' nocht pleasand to god na
 meritore ffor It cummis till a man aganis his will
 Nouyer has he meryt nor demerit of It / It Is said of
 syñ committit be him / ffor and he haue displesance of
 30 othere thing as of seikneß or hurt of him self or his
 frende It Is nocht contriciounñ And It mon be in grace
 Ellis It Is nouyer contricounñ nor meritor ffor god
 gevis nocht eternale glore for na werk done out of cherite

Na forgevis nocht dedly syñ Allswa he suld haue
 purpoß till confesß him and mak satisfacioun
 Ellis he obeys nocht to ye law and commandement
 of god and haly kirk And how litill yat euer
 contricioun be / It puttis away all dedly syñ ffor 5
 na dedly syñ may remane with grace ffor and a
 persoun be in dedly syñ he Is nocht oblist yar' to perpe /
 tuale condampnacoun And gif he be in grace he Is
 nocht oblist yairto Bot and he deit in yat state fynalie
 he wald cum to eternale glore and Ioye and yir' repug / 10
 nis togidder And contricioun may nocht be withoutin grace
 And gif ye displesance of syñ be committit withoutin grace
 causit in ye persoun It Is callit attricoun & nocht contricoun
 Bot It or sic ane noyer displesance of syñ mortale
 be callit perfyte contricioun The first yat a man 15
 examyñ his conscience And record all ye synnis yat
 he has committit of ye quhilkis he has nocht had perfyte
 contricioun na maid confessioun And of ye circumstance
 yat changis ye kynd and natur' of ye syñ to be mare
 grete The secund yat ye persoun haue displesans and detes / 20
 tacoun of all yir' synnis yat he has distinct memor of
 The thrid yat ye persone haue generale displesance
 and detestacoun of all synnis forzet be him or hire
 Or yat yai committit be Ignorance for sic Ignorance
 excusis nocht And for yat causß men ar oblist to knaw 25
 ye Law of god: And quhat Is syn: And quhat Is nane
 And yai may knaw on ye Halyday be heryng of
 preching be commonyng with gud clerkis with kirk men
 with devote personis be devote vrisoun and almouß ded
 ffor all yir' helpis him yairto The ferd yat ye persoun 30
 Cesß fra syñ and abstract him ye occasioun of syn
 And purpoß to commit na syñ in tyme to cum.
 The fyft condicioun That ye person haue purpoß

to mak confessioun and satisfactioun for ye trespass and
 syne efter ye ordinance of haly kirk The sext yat all yis
 ye persone do nocht allanerly for displesance of ye syn na
 for dreid of ye pane of hell / bot principally for ye
 5 luf of god ellis It Is all withoutin cherite and wantis ye
 mast circumstance of ye end throu ye quhilk principalye
 ye werke suld be Iugit gud And yis Is ye doctrine
 nocht allanerlie of theologis and haly writ / bot richt sa
 of philosophouris As arestotill in ye first buke of Ethikis
 10 and mony vyer place as to morale wertheu The vij yat
 quhen he cummis to absolucioun he haue ane generale dis /
 plesance and detestacoun of all his synnis quhat euer
 yai be And yir' vij ar wertuisly contenit In thre weriteis
 declarit in ye first chapitere of yis tretye allswa
 15 contricoun has mony noble frutis The first It remittis
 ye syn The secund It puttis away eternale pane and
 changis It in pane temporale of purgatore and It may be
 saigret yat It gettis forgifness of It The thrid It restoris
 a man to ye heritage of hevin The ferd It makis frend /
 20 schipe betuix god & man for yai war' befor' at discord
 The fyft It restoris all wertheu & grace commonly mair
 yan was before The sext It restoris ye werkis yat was
 befor ye syn meritore & tynt be syn to yair waloure The vij
 It dois plesans and honour till god to all ye court of paradyß
 25 To ye angell yat kepis ye person To ye gud liffaris of ye
 world ffor It makis yaim oft starker' aganis ye devill
 It helpis ewill liffaris to torne fra yair syn And It helpis
 ye saulis in purgatorie to yar' deliuerans ffor yan ye
 gud deid and prayere of ye persone god heris for yaim
 30 and nocht quhen yai ar' in syn And to all yir' The syn
 committit be ye persone dois displesance And quhar' ye person
 has nocht contricoun bot attricoun and cummis to confes /
 sioun and absolucioun sacramentale quhen ye synnar' makis

confessioun to ye prest That in yat caifs Is vicare
and place haldand of god without fictioun and
puttand nane obstakle of dedly syn The *confessoun*
makis ye synner' and penitent sekir' of all yire / ffor
yocht he dowl quhidder' he haue contricioun or 5
nocht of yis he may be mair' sekere ⁊

This chapter' followand tretis of confessoun
sacramentale The natur' and condicioun of It
And gret frutis proffettis and vtilite yairof That
Is ye secund part of pennance

10

v°

t he secund part of ye haly sacrament of pen /
nace Is confessioun sacramentale quhar' ye
synnere confessis ye synnis yat he has committit & ye
prest in ye place of god assolzeis him or hir' The
confessioun representis ye mater' of ye sacrament 15
& ye absolucioun The forme yat Is mast principale
among all ye partis of ye haly sacrament of pennans
First for ye diuinite and ye werteu of ye passioun
of Ihesu assistis mare to ye wordis and forme sacramen /
tale yat ye prest says The quhilkis ar' **Ego te absol** / 20
uo a peccatis tuis In nomine patris et filij et spiritus sancti
Amen That Is to say / I fseruand and place haldand
of god assolzeis ye fra yi synnis In ye name & powere
of ye fadere ye sone & ye haly gaist Sa yat to yire
wordis profferit be ye prest assistis ye werteu of god 25
And gif ye synnar' do his part It Is vnpossible yat ye
synnere be vnassolzeit of all his synnis ffor ye promys
yat god has maid to ye kirk And for ye werteu of
ye passioun of Ihesu The secund caufs / for yire
wordis ar diuine and representis mare ye sacrament & 30

approchis mare to ye satisfactouñ of ye persone in ye werteu
of ye sacrament and to ye deliuerans of syñ And Infusioñ
of grace Na ony vyer part of ye sacrament of pennance
And Is ye mast sekere and able way to cum yairto.
5 And sanct augustyne says That confessiouñ Is a
thing throu ye quhilk thai haf falt & Infirmite of ye
persoñ That Is ye dedly syñ of ye persoñ done be con /
missiouñ or omissiouñ with hope of forgifneß Is declarit
to ye confessoure place haldand of god And yān It
10 causis a man to decist and hate syñ In sa fer yat It Is
aganis ye law of god and offendis his hie maieste with
hope yat throw ye werteu of ye glorius passiouñ of Ihesu
and confessiouñ and satisfactiouñ done or purposit
to be done And be werteu of absoluciouñ gevin be ye
15 prest The mercy of god will remyt ye syñ & ressave ye
persone to luf and kyndneß And restore agane all werteu
and grace yat ye persone had before And god gevis to na
man yis pennans bot he gif him grace & forgifneß
And yocht ye personnis beand in hell may haue detes /
20 taciouñ of yar' synnis Thai may nocht haue yis manere
of detestaciouñ now decernit The cauß quhy yai
may nocht It Is / ffor yai ar' passit ye way & tyme of merit
ffor It yat deid dois to men And puttis yaim out of ye
way of merit fallin did to ye ewill angell Allswa
25 yai ar abstinence in yar' synnis / bot and It war' possible
That yai had sic pennance god wald remit yair syñ
his mercy Is sa gret And yis tristice and dolour in a mannis
mynd befor yat god Illumyne ye saull with grace Is cal /
lit attricouñ / bot quhen ye absolucouñ Is gevin & ye
30 synnere puttis nane obstakle / God gevis euer grace to
saull and all werteu And yān yat dolour Is maid
contricioun at ye leist And ofttymes befor' It Is werray

contriciouñ And yis dolour of ye syñ committit begyn /
 nis at ye dreid of ye Iustice of god / ane pane of
 hell and endis in ye hope of forgifneß causit in trast
 cumand be ye Infinite mercy of god And yus betuix
 yire twa as ye nethir' & ovire milstane ye syñ Is wrocht 5
 awaye And grace send to ye saull And yat Is callit
 contriciouñ And as ye Sacrament of ~~ye altare~~ bapteme
 puttis away originale syñ sa dois ye sacrament of pen /
 nance actuale mortale syñ of ye person And as Is said
 before yocht yi dolour and displesance be nocht yneuch as It 10
 may nocht be yneuch in ye awne wertheu zit ye glorius
 passiouñ of Ihesu Is samekle yat be ye wertheu of It
 The dolour yat yow has of yi syñ gif It be gret with
 purpos to confesß ye And gif It be litill with confes /
 siouñ and absoluciouñ sacramentale Remittis yi synnis 15
 And restoris ye to alsmekle grace or mar' as yow had
 before And all wertheu devyne and theologe throw ye
 wertheu of ye helfull and glorius medicyne & Infinit of
 ye passiouñ of Ihesu And be ye promiß of ye assistance
 of ye wertheu of ye haly trinite to ye sacrament of pennans 20
 Quhen yow applyis ye to It without feynyng and puttis
 nane obstakle In safer as Is in ye ffor god will
 neuer falze in his promys and leß in ye weriteis of grace
 na in ye werkis of nature And erar' will cess to gif
 ye saull to ye body quhen It Is disposit to resaif It 25
 na to gif grace to ye synnere quhen he disponis him suffi /
 ciently to It And of yis sufficient disposicouñ In ye first
 I haue schawin The thre weriteis And to yis haly sacra /
 ment of pennance yocht It be of ye lawe of nature In sa
 fer' as It Is remeid voluntar' aganis ye offencis maid 30
 to god And [¶]namelie as to repentans in yi mynd Ne /
 uerpeleß in safere as It Is a sacrament It Is commandit

Institut and ordanit be ye sone of god Ihesu to deliuer ye of
 yi syñ And yow art oblist to vs̄ & trast in ye passouñ of
 Ihesu to gif wertheu to all sacramentis and to mak confessiouñ
 all persone havand mynd and resouñ beand in dedly syñ
 5 actuale Is oblist be ye law of ye ewangell and ye
 commandement of Ihesu yat has gevin ye kirkmen powere
 to remit ye syñ and to Iugis arbitouris / Ibi Accipite
 spiritum sanctum quorum Remiseritis peccata remittentur
 eis : Et quorum | retinueritis retenta erunt. ⁊ Io xx° And
 10 señ yai ar' | Iugis arbitouris to ye and Iugis of yi synnis and
 to | gif penitent for yaim yai mon know yaim ellis yai
 may nocht be Iugis of yaim ffor Iugement Requyr̄is know /
 lege and yai may nocht know yaim bot gif ye synnere
 revele yaim to yaim Tharfor' ye synnar' Is oblist to
 15 revele yaim to ye prest and yat ye reuelacouñ Is
 confessouñ Ane nother' resouñ all person yat be his defalt
 has tynt ye grace of god and wertheu Is oblist als̄
 fer as he may to recovere & cum agane and repaire
 yaim be twa commandementis of ye law Ane yat he suld
 20 honour god and repair' till him his trespass̄ and
 luf his lyf spirituale and his saluacouñ And he yat
 grace tynt be his falt and syne he may recovere
 It be confessiouñ be yat word of Ihesu Quorum Re /
 miseritis peccata ⁊ The thrid resoñ a persone Is oblist
 25 ye nerrest & maist certane way yat he can to laubour
 for his saluacouñ deliciouñ and away putting of syñ
 And recouerans of grace and wertheu and yat Is be
 confessouñ and absolucouñ ffor It Is mar' certane na
 contricouñ ffor gif he has befor' na contricouñ
 30 The wertheu of confessiouñ & absolucouñ may caus̄
 contricouñ with yi yat he haue attricouñ and cum to
 confessiouñ without fictiouñ and put nane Impediment
 of actuale syñ and haue displesance of ye synnis committit

And yat ye persoun may knaw and may nocht knaw
 quhiddel' he haue grace and contricioun or nocht .
 ffor It yat Is nocht worthy to be callit merit na
 contricioun be ye wertheu of ye passioune of Ihesu And
 of ye sacrament applyit to It / Is werray accepta / 5
 bill to god and maid merit & contricioun ffor
 his merit's savis ws And our' deidis disponis ws
 to be participle and acceptable of his gloriu
 passioune The quhilk Is better & mar' acceptable
 befor' ye hie trone of ye godhed and trinite Than 10
 all synnis yat ar was or may be ar ewill or de /
 acceptable ffor his merit and consideracioun of his diuine
 nite and humanite and persoun yat is werray god Is
 of Infinite wertheu As weriteis and mony doctouris
 schawis And ye synnis are fynite And yocht yai war' 15
 Infinite zit his merit excedis in gudneß ffor he
 Is werray god Men ar oblist to mak yair confessi /
 oune of all dedly synnis yat cummis be thar' knaw /
 lege That yai ar nocht confessit of before of ye circum /
 stance yat changis ye syn fra a kynd till ane noyer 20
 Of ye circumstance yat garris ye syn grow richt
 hevely as sayis ye gret Doctor' Atisiodorensis of
 It yat his consciens schawis to him that It Is
 dedly syn yocht It be nane and of It yat he dows
 of quhiddire It be dedly or veniale Ellis ye persoun 25
 exponis him to perile of eternale damnacioun Of veniale
 syn throw ye commandement of god he Is nocht oblist
 to mak confessioun to ye prest wnder ye pane of damnacioun
 Bot It Is richt profitable & meritor to do It And
 he yat dois It nocht Is nocht wyß And It Is ane evill 30
 takin considerand ye gret proffet yat he may haue yairthrou
 Thai yat has noyer dedly nor wanely synnis ar nocht
 oblist to mak confessioun as our lady was without ony

syñ Bot and yar' ware now ony sic personis yai mycht
 for honeste and *commandement* of ye kirk at Pasche cum
 and schaw to ye prest yat yai haue na conscience of
 syñ Men ar haldin to mak confessiouni anys in ye 3ere
 5 at Pasche becauð of ye resaving of ye haly sacrament
 of ye bodye and noble persouni of Ihesu And obeyand
 to ye *commandementis* of ye haly kirk Alsa quhen yai
 paß till ony perill of deid oyer be seikneß batell
 or se And quhen yar' conscience Iugis yat yai ar' oblist
 10 to confesß yam and quhen yai haue *presens* of a confes /
 soure yat has powere to assolze yaim and yai dred
 yat *wit/kin* yat 3ere yai can nocht get *presens* of him
 na sik agane In yir' four' caiß a man Is oblist
 to mak his confessiouni without gret delacouñ
 15 The persouni yat suld heir' confessiouni suld be a prest
 hafand Iurisdicouñ of ye synnare That is ouyer his
 curat his bischop or ye pape or vyer *committit* be ane of
 yam and his *proper* curat naway suld be *contempnit*
 And It Is sure and sekere Ouyer anys in ye 3ere to mak
 20 confessiouni to him or ellis be his licence to ane noyer
 yat worthy Is to heir' yi confessiouni Allswa he yat
 heris confessiouni for ye honour of ye sacrament suld
 be out of syñ Or ellis tak and haue *contricouñ* of
 his syñ or he gif absoluouñ bot gif he dois vyer way.
 25 It hurtis him and nocht ye personi yat makis confessiouni to
 him ffor he may nocht knaw ye conscience of ye preste
 Allswa ye confessor suld haue sciens and discreouñ
 to discern betuix veniale & dedly syñ And to knaw
 quhidder' he has powere to assolze him fra ye syñ or gif
 30 It be resseruit And ye mair' knowlege he haue It Is
 ye better The prest herand *confessionis* may mak *Inter /*
rogacionis to knaw ye conscience and ye stait of ye synnere

And to gif remeid and medicyne sperand in generall
 of ye artiklis of ye faith of ye x *commandementis* of ye
 v wittis of ye vij dedly synnis and *vper* that are
 vsit / bot of synnis yat ar nocht gretly vsit he suld
 nocht speire mekle na discend *particulary* Namely In 5
 ye syñ of lichory ffor be yai *Interrogacōis* he may
 Induce plesance In ye *synnere* herand ye *particularye*
circumstance of ye syñ of ye flesche And teche ye
synnar' ways to syñ and vnknawin before and he
 suld speir' at Ilk man ye synnis yit he trastis mast 10
 yat he Is Inclinit and has committit As at ye king
 and Iugis anentis ye keping of Iustice / baronis & men
 of weir' anentis reif murthour and stouth lauboraris
 anentis yair merchandice manswering & okire / kirk men
 of symony evill governance and negligence 15
 anentis ye pepill And noyer ye confessour suld spere particu/
 lary of ye syñ of ony *vper* person na ye person yat makis
 confessioun suld tell of ony *vper* personis syñ in particu/
 lary ellis yai do evill And It Is a maner of sclander
 and detractioun / bot gif ye syn be sic yat It can 20
 nocht be confessit without knowlege of *vper* Allswa ye
 prest suld hald all secrete yat he heris in confessioun
 quhat syñ yat euer It be And na way suld revele
 It And to yat he Is oblist be ye law of natur ye law
 of ye ewangell and cannone law wnder pane of dam/ 25
 nacioun of his saull degradacoun and mony *vper*
 panis gret and hevvy ffor he representis ye person of god
 herand confessioun and outwith confessioun he may
 say and swere he wate nocht of ye thing yat he herd
 in confessioun ffor yair he sweris as a particular' person 30
 And in his awne name And in yat way he herd nocht

confessioun Allswa be *fraternale* luf yat he aw to his
 nychtboure he suld kepe his honour in to gud fame as
 his awne And *yairfor* he suld nocht revele It yat Is schawin
 to him in confessioun ffor yat wald hurt ye gud
 5 fame & renovne of his nychtbour yocht he promiſs to kepe
 It secrete / quhen ye *synnare* confessis ye syñ to him
 ellis he wald na way tell It for sclander Allswa
 all cristin man Is oblist to gif na occasioun to ane
 noyer to leif & breke ye law of god bot he yat revelis con/
 10 fessioun gevis occasioun to ye person to brek ye law of
 god ffor It gevis him occasioun to cum nocht agane to con/
 fessioun yat he be nocht revelit ye quhilk Is aganis ye law
 of god And yocht ye pap wald charge ye confessour vnder ye
 pane of cursing sentencie late he suld nocht do It ffor ye
 15 secret of confessioun Is commandit be ye law of nature &
 of god And ye pape Is nocht aboue yire lawis bot oblist
 to kepe and obſerue yaim And in yat commandement ye con/
 fessour Is nocht vnder ye pape ffor ye confessour *representis*
 ye | person of god And gif ye pape gif yat charge It Is wrang
 20 na ye prest fallis nocht in cursing nocht obeyand And in
 samekle yat ye prest heris ye papis confessioun And ye
 pape confessis him to ye prest / In yat ye pape Is wndir
 ye confessour yocht his auctorite be maire And yocht he be
 a gretar prelat The frutis of confessioun ar mony
 25 and richt proffitable And gif contricoun passit nocht
 before and ye *synnere* confessis him without fictioun & put na
 obstakle / It puttis away syñ It changis ye pane of hell
 perpetuale Into ye pane of purgatorie And gif contricoun
 passit before It changis ye pane of purgatorie in pane
 30 to be done heire in ye world The quhilk may be sone
 payit in ye regard of ye pane of purgatorie And ye
 mair' yat a persoun confessis him of yat syñ with schame &
 devocioun The mare of ye pane It forgevis And he may
 nocht do It sa oft yat all ye pane will be forgevin The se/
 35 cund frut It makis a persone sekere quhar' he was before

In dowl quhidder he had contricouñ or nocht And yocht
 ye way of contricouñ ofttymes cum nocht without confessiouñ
 and absoluciouñ zit yis way yat cummis efter Is mast
 sekere The thrid It deliueris a persouñ fra ye transgres/
 siouñ of ye commandement of god and of ye kirk The 5
 ferd It causis new merit be obediens of yire commande/
 mentis The fyft It restoris grace and werteu And gif
 yai be gottin befor' be contricouñ It eikis yaim The sext
 It makis ye face of ye saull and mynde clere before god
 and ye angellis and terrible to ye devill to luke on 10
 ffor yair he seis ye passiouñ of Ihesu and his defence
 and banere The vij It helpis ye saulis of purga/
 torie for yair deliuerance ffor yan ye werkis of ye persouñ
 ar accept befor god It plesis ye angellis of hevin
 Quia ma[i]us gaudium est in celo ☞ It reiosis yi gud 15
 angell yat kepis ye & lufis yi saluacouñ It dois honour
 to god for yan he reputis ye his sseruand and frende
 And accepis yi sseruice It dois plesance to ye gud lif/
 faris of ye warld / for It makis yair ost & batell star/
 kar aganis ye Devill & enemye The ewill liffaris 20
 It helpis to cum fra yair syn And fynalie It gerris ye
 our'cum ye warld ye flesche & all yi enymys | and
 dois gret confusioun to ye devill ☞

This chapter' followand tretis
 of Satisfaciouñ Sacramentale In
 generale The natur' condiciouñ and
 gret proffetis yairof yat Is ye thrid part
 of pennance ☞

25

vj^o

t He thrid part of ye haly sacrament of pennance
 Is satisfaciouñ The quhilk Is / as doctouris techis 30
 recompensacouñ befor' ye devyne maieste of ye culpe
 and offence committit be ye synnare with penale medicyne

to forbere syne in tyme cummyng And señ ye synnare
 be his syñ tynis ye luf and amite of god and committis
 offence and Is Inobedient to ye law of god brekand
 It And Is oblist to thole pane and mak recompensa/
 5 ciouñ and satisfactouñ yocht he recovere ye fauour and
 amite of ye fader of hevin be contricouñ and confessoñ
 zit for ye Inobediens yat he has done to god be
 his syñ he Is oblist to mak reparacouñ & resto/
 rance of ye sseruice yat he has drawin fra him & ye
 10 Inhonoracouñ yat he has schawin in ye breking of his
 law and yat Is satisfactouñ and yat suld be pe/
 nale and becauð ye syñ was plesand & voluntare
 And yat satisfactiouñ may be done & maid bath be actouñ
 and gud werkis and passiouñ and gud sufferans as
 15 Ihesus In his glorijs passiouñ sufferit for ws all In/
 nomerable pane and maid satisfactiouñ for all oure
 synnis baith originale & actuale Bot in yis differens
 yat for originale syn he him allane maid satisfactouñ
 be his passiouñ and deliuerit It be ye haly sacrament
 20 of bapteme Bot yocht his glorijs passiouñ be satis/
 factour sufficiently for all mortale syñ actuale and In/
 finit merit Neueryeles he has ordanit for his honoure
 and our' proffet to put away actuale mortale syn fra ws
 The haly sacrament of pennance yat contenis in It ye verteu
 25 of his glorijs passouñ And with yat & attour he has ordanit
 yat ye synnar' of his awne part mak satisfactouñ be
 werk or passouñ prevale for his syñ And haue displesans
 of It And becauð yat he concurrit wilfully and with plesans
 committand ye syñ yat he concur' wilfully and with displesans
 30 of ye syn gettand forgifness & remissioun of ye syñ for ye
 saike luf & honour of Ihesu and his passouñ & obedience
 anentis | ye fader' of hevin And doand yat he disponis him
 in | safer as Is in him to resaif ye wertheu of ye glorijs
 passiouñ of Ihesu And of ye sacrament & gettis remissoñ

of ye pane yat he was oblist to Makand and
 doand ye satisfactioun Iniunit to him be ye prest .
 And ye prest suld be discrete and ~~ino~~ Iniune
 pennance *with* ye consent of ye penitent And sic pennans
 as he trowis yat ye penitent may and will ful/ 5
 fill And yat Is convenient for yat syñ and ways
 medicinale and contrar to It Ellis he falis in his
 office . Satisfactoun Is done be contricoun
 confessioun be schame yat ye synnar' has of ye syñ
 Confessand It be almouß deid fasting vrisoun 10
 and prayere And yocht yir' thre last propirly be
 callit The *partis* of satisfactioun be almouß
 wnderstand all thing yat yow dois to yi nychtbour
 yat may be proffitable to him in saull and body be
 fasting all thing pvnissand ye body for syñ 15
 as to were ye hare clath and disciplyne yat reli/
 giouß men & *vper* takis for *yair* syñ greting and all/
 siclyk thing Be vrisoun and prayere wnderstand
 all thing throu ye quhilk god Is adornit and done
 honour to / As pilgrimage prayer puttand ye on yi 20
 kneis listand yi handis & yi eyne to hevyne to ye
 sacrament and all sic thingis And yat ony werk
 or sufferance of pane be sufficiently satisfactour
 Ar fyve condicoñis requyrit The first yat It be gud
 wele done in ye honour of god Nocht for ye hele of yi 25
 persone na loving of ye warld na sic cauß The
 secund yat I[t] be penale and doloruß of ye nature
 of ye werk And yocht haly men fast pray & do
vper thingis Iniunit to yam Gif almoß plesand/
 lye Neueryeleß yai werkis of yar' nature ar penale 30
 to ye body And in a part displesand ffor ye sensua/
 lite aye Inclinis to ye plesans of It self / and
 nocht of ye saull and resoun The thrid yat It

be wilfully done ellis It can *nocht* proffet ye
Allswa yow committit ye syn wilfully and
*yair*for yow suld of yi will haue displesance
of It The ferd yat yow do It for chasti/
5 sing of syñ And plesance of god to recounsall
ye agane to him The fift yat yow be nocht
oblist to do yat werk or suffer' yat pane for *oyer*
cauß bot for ye recompensacouñ of yi syñ
ffor and It be done for *oyer* cauß properly It Is *nocht*
10 satisfactouñ of yi syñ And *yocht* god yi makere
becauß of creaciouñ conseruacoun and redem/
pcouñ and mony *vper* wayis mycht haue oblist
ye to do all yi powere in his sseruice Neueryeleast of
his hie grace and Infinit mercy he has oblist ye bot
15 to litill yat Is to ye x *commandementis* of ye
law That ye law of nature obliffß all man to Do
ye faith of Ihesu and part ekit in ye ewangill yat
may be all reducit to ye x *commandementis* and be
yir' yow may wyñ ye realme of *paradyß* ffor all yi
20 sseruice Is proffitable to yi self And yow dois bot
honour to him And doand all *yire* werkis you may
mak satisfactiouñ for yi syñ And Ihesus yi saluator
for all faltis yow may haf in saull & body Inclynand
ye to syñ has ordanit medicyne havand werteu
25 of his gloriüs passiouñ And *vper* Infinit remeidis
And yow dois ony werkis *nocht* penale na dolorus
yai suld be callit mair' meritouris na satisfactouris
And yus all truble flagellacouñ and castiga/
ciouñ In yi body yi barnis yi gud yat god
30 sendis on ye And yow tak It paciently will/
fully and obediently thankand god *yair* of submit/

tand the to his will Prayand him yat It be
 Remissioun of yi synnis All yat helpis ye to
 satisfactoun allswa and yow be put to deid Richt/
 wislie or wranguislie And yow tak It in paci/
 ence as I haue said now It deliueris ye fra mekle 5
 of ye satisfactioun yat yow art oblist to / with yi
 yat yi syn be forgevin And ye Doctor subtilis
 scotus says That naturale ded and you accept
 It wilfully with pacience for ye plesance and
 obedience of god It may put away ye Pane yat 10
 you art oblist to / for yi veniale synnis And
 mekle yat you art oblist to sustene for dedly
 syn That Is remittit to ye And gif yow
 speris at me gif a man may mak satisfactoun
 to god for his dedly syn committit be him 15
 I answer' to ye yat absolut & Infinit powere
 of god may accept attricoun or ony vyer
 thing for ye Remissioun of syn Bot be ye
 ordinat power' of god And kepend ye law
 yat Is gevin fra god to ws without helpe na 20
 man may mak satisfactioun for his dedly
 syn ffor god has disponit & ordanit Neuer
 to remit dedly syn bot thro^u ye wer^{teu} of
 ye glori^{us} passioun of his soⁿ Ihesu Na
 3it to gif grace bot for ye saik of Ihesu 25
 And yus with ye helpe and suple of him
 A persone may mak satisfactoun for his
 synnis bot na vyer way And yow may
 nocht mak satisfactoun for a dedly bot
 gif yow mak satisfactoun for all yi synnis 30

~~ye w^e do for all~~ And yocht yow pay ye pane for a
 syñ and nocht for ane nother' yow may nocht cum to ye
 reconsiliacouñ and amite of god puttand awaye
 a syñ bot all be put awaye elles yow war' a tyme
 5 baith in grace and dedly syñ for gif ane dedly
 syñ be remittit yow art in grace and god lufis
 ye and gif ane noyer be nocht remittit he lufis ye
 nocht and yir may nocht stand togidder Thow may
 speir' at me gif ane persone may mak satisfactiouñ
 10 for ane noyer I answer' yat Ihesu has maid satisfac/
 tiouñ for our synnis And we do our part yat he has ordan/
 nit ws bot yat ony vyer may mak satisfactiouñ
 for ye and yi syñ properlye as to enclyne y^e person
 In tyme cummyng fra syñ It may be done be y^e maner
 15 of merit bot nocht of satisfactiouñ for ye fasting al/
 mouß deid orysouñ and pilgrimage yat yow dois
 chastyis nocht my persone or ane noyer fra syñ bot to pay
 ye pane yow or ane noyer persone Is ordanit to sustene
 for syñ a persone may do yat for ane noyer And baith
 20 be in cherite and namlye and he yat aw to mak
 satisfactiouñ be Impotent to do It as in purgatore
 and hevy seiknes ellis and he may do It him self
 And will nocht It Is a takin yat he Is nocht verray peni/
 tent makand gud cheir' him self And lettand
 25 ane noyer fast for him ffor yus ane noyer may ga to para/
 dyß for him señ he fastis for him Bot ye toyer persone
 sum way may wyñ ye sum merit And namly and
 yow be disponit to ressaue It to ye and for men
 yat ar gretly Inclinit to ane syñ ouyer be complex/
 30 iouñ or consuetud or ouyer way yat confessis him of y^e syñ

and sone efter fallis in ye syñ committit befor'.
 Doctouris gevis thre rewlis of counsall The
 first propone in yi mynd and haue ferme purpoß
 yat ~~yow~~ gif yow be tempit agane of ye syñ and
 yow commit It efterwart The first day yow sall saye 5
 ye vij psalmes of penitence The secund day yow
 sall fast The thrid day yow sall gif almoß and
 yan ye enemy will dreid ye And god will help
 ye ouyer nocht to fall in syñ or to ryß sone fra It
 The secund reule & remeid gif yow be gretlye 10
 tempit to ye syñ haue ferme purpoß & promysß or
 yow commit ye syñ gif yow happin to be vincust in
 temptacouñ or yow commit ye syñ to say y^e vij psalmis
 of penitence or ane vrisouñ or yow commit ye syñ in honour
 of Ihesu And his passiouñ befor ye croce or makand 15
 ane croce oñ ye puttand ye oñ yi kneis or sayand ane
 vrisouñ of our ladye commendand ye to hir' grace and
 helpe and to ye gud angell and throu yis the
 enemy will dreid the yat yow leve his persuason
 and gif he euer perseueris god of his grace will deliuer 20
 ye fra temptacouñ be his mercy and prayere of ye
 Virgin and sanctis or gif yow fallis yai will helpe yat
 yow ryß sone fra ye syñ and quhen ye enemy persa/
 uis yat yow has better wayis to deliuer ye fra syñ na
 he to bring ye to It he for schame & gret pryde yat 25
 he has to be ourcummyn will leve ye trastand yat he
 may nocht ourecum ye The thrid way and doctrine
 Is purpoß ferme & starkly in yi mynd geve you
 be mair and starkly tempit to syñ yat yow sall.
 Incontinent turne yi mynd to ye consideraciouñ of ane 30

hevy terrible consideracouñ of dreid . outhur' think/
and on deid yat Is able to cum on ye or of
perpetuale dampnacouñ for yi syñ And Ingrati/
tud considerand yat god of his mercye sa oft has
5 forgevin ye or yat yow art able to duell perpetu/
allye In company of ye devillis in hell or yat
yow trow yat yow will tyne the realme of paradyß
ye gret plesance of ye visiouñ divine of our ladye
and ye company of ye haly angellis of hevin And
10 be yis consideracouñ yi enemy yat for his syñ tholis
eternale and innomorable pane will be abasit & leve
ye and god will helpe ye and yi ressoune and vn/
derstanding yat was vincust be sensualite slepand &
dremand will wakin & stert wp in gret forß say/
15 and to yi will yat has dominacouñ of ye will yow for
sa litill a folye & vnproffitable thing & plesance do
displesance to god ye creatour evill & dampnable to
yi self saull & body and tyne his luf fauour & seruice
The merit of his glorijs passiouñ and ye realme
20 of paradys And turne ye to perpetuale dampnacouñ
And quhen ye persone will & fre arbitour vnderstandis and
heris yis ye persone Is abasit trymbland & dredand
and Censualite falis and cassis and ye passiouñ and
gret Inclinaçouñ and mociouñ to fleschly luf & syñ
25 ouyer in yat or oyer synnis faylis and Is waykit and
ressouñ Iustice and ye lave and commandementis of
god has place and ar herd And governis ye persone
drawand ye persone fra syñ And all evill Inclina/
ciouñ to ye obeysance of god resouñ and ye law of
30 grace And ye ewangell gevin be Ihesu ye sone of
god And evyne as yow war' tempit with a lady or she

with ye richt starklye And 3e present togidder to haue
your' plesance And yow knew sekerly yat for yat
defalt and syne yow suld be slayne And de efter
within ane hour' The Raddour of deid wald abaise
ye sa gretely That all yi lust sensualite and plesans 5
wald fall fra ye And ye lady allswa And geve
dreid of temporale deid may move ye samekle
Incontinent quhat trowis yow dreid of perpetuale
dampnacoun And of other' thingis yat I haue spokin
of richt before Thow may speir' at me gif satisfac/ 10
tioun maid out of cherite and in dedly syñ suld
be maid agane I answer' yat fasting and almoß ded
yat chastyis ye persone Is nocht necessare to be done
agane becauß yat ye affliction of ye persone god of
his grace acceppis for satisfactioun Bot ye 15
doctor subtile scote gret of science and doctor of
pariß sayis mair' in ye ferd buke of ye sentence
spekand of yis matere ffirst he sayis yat satisfacti/
oun ordanit be ye confessoure place haldand of
god clam non erranti That Is to say vsand 20
lawfully his powere And It be done in cherite
Is perfyte And nocht allanerly deliueris ye persone fra pane
bot garris him wyñ the realme of paradyß yocht he
had It nocht before And gif he befor was worthy
to haue It Satisfactioun yat I haf spokin of wynnys 25
him now merit's Secundlie he sayis yat yocht
he be in syñ And out of grace And he fulfill It
he Is nocht oblist till do It agane The thrid way
he sayis yat and he fall in a new syñ or twa
or mony And be condampnit for yaim And he was be/ 30
for' verraly absolute fra yat syñ And maid part of satis/

factiouſe be ye penance Iniunit to him all or part
 And ſeiſe ye pane iniunit to him was temporale and
 he de and paſſe to hell ȝit ye werray Iuſtice will
 ſeiſe ye pane ordanit for ȝat ſyn was temporale
 5 ȝat It tak ane end in hell for as he ſayis It ȝat
 was anys richtuiſly Iugit be ye vicar' of god ſuld
 ever' ſtand Iuxta Illud. Quicquid ligaueritis
 ſuper terram erit ligatum et in celis & Et deus
 non Iudicat bis in idipſum Neueryeles ye perſone for ye
 10 other' dedly ſynnys Is dampnit and wilbe puniſt
 perpetually a gret dout Is quheyer a ded done out
 of cherite in morall werteu efter as areſtotill ſpekis
 of morall verteu be worthy of ony reward or geve
 god gevis ony reward for It To this doctouris ſayis
 15 ȝat in Regard of ye perſone ȝat dois ye werk It Is
 worthy na reward Quia Dicit Auguſtinus Non est
 Dignus peccator pane quo veſcitur The cauſe Is for
 all reward and benefice gevin ſuld cum of luſe in a
 wertuoſe perſone And namely god ȝat Is full of werteu
 20 And ȝis perſone beand in ſyn mortall has na luſe
 to god And ȝairfor he Is worthy na reward of him
 and ȝat ſum callis meritum de condigno Bot in
 regard of ye gret and hie mercy of god and his Infi/
 nit liberalite geve ye perſone ony way diſponis him
 25 be morall werteu to leve ye ſyn and wirk efter ye
 law of nature ȝat may be callit meritum de congruo
 efter part of doctouris Than god of his grace and liberalite
 geve he giffis him nocht ye hie reward ȝat he gevis to
 men for ye honour of his traſt luſt child Iheſu & his paſſi/
 30 ouſe he gevis him temporale reward Quia multum
 bonum Irremuneratum & Outhir' lordſchipe and gudis tem
 porale as he gave to ye Romanis pro ſua virtute & Iuſticia

orbis *terre dominationem vel dispositionem ad gratiam* That
 Is yat yai *werkis* disponis yaim to contricioun con/
 fessioun and to grace It helpis yaim allswa to do mo/
 ny sic gud *werkis* for of sic *werkis* all morall *vertu*
 Is generit That plato socrates arestotill Tullius se/ 5
 nec and all morall philoso[pho]uris *spekis* of Thow may
 speir' gif sic *werkis* lessis ye pane of hell I answer'
 ye 3a bot *nocht* sa yat ye synnis yat yow has committit
 be vnpvnist bot yai cauß yat ye *werkis* yat yow dois
 by yam ar na syñ or ar *nocht* sa gret syñ And alswa 10
 disponis men to cum fra syñ And to grace And fynalie
 vnderstand yat yair Is requirit thre *partis* to perfyte pennance
 contricioun confessioun and satisfioun of yai twa
 cauß doctouris assignis ane a persone offendis god think/
 and spekand And wirkand And yairfor he suld pleiß 15
 In yai thre The first he dois be contricioun ye secund
 be confessioun The thrid be satisfioun The secund
 cauß Iustice Requyris yat a persone cum befor ye Iuge oyer
 of his fre will or be *summondis* And yat ye synnare dois
 befor ye divine maieste be contricoun Secundlie he 20
 suld graunt his defalt hvmely and offer' amendis
 and reparacioun befor his lord And ask grace sa dois
 ye synnare befor ye hienes of god be confessioun The
 thrid he suld for his defalt be pvnist & mak amendis
 And sa dois ye penitent be satisfioun And yis Is 25
 ye haly sacrament yat deliueris men fra yair syñ and bringis
 yam to ye realme of paradyß and to eternale bliß and
 Sanct Ierome ye doctour callis It *Secundam tabulam*
post naufragium for quhen a man has tynt all grace
 and *verteu* It bringis him agane to It And to ye re/ 30
 alme of paradyß ¶

In yis chapit^{ur} followand is tretit
of ye deidis of almoß and mercye
bath *spirituale* and *corporale* of yar na/
tur. *Verteu* and *condicioun* and grete
5 proffet and vtilite of yam

Allmoß deid is a part of satisficioun and vij^o
Is a *verteu* throw [quhilk] the pure and misterfull
person | Is helpit be compassioun for the luf of god
and honour of him And to It Inclinis liberalite Ius/
10 tice and cherite And yat almoß deid be *vertuofs*
perfyte and meritor ar requyrit four' condiciouns &
cercumstancis yat it suld be cled with The first is hi/
laritas yat yow geve blythlye and frely ffor yow suld
geve god frely and haboundantly of his awne And
15 It yat yow dois to ye pure he reputis It done to him
And as ye fader and ye moder garris trete ye nuriß
weile in meite & drinke yat ye barne be wele nuriß
sit sa god lenis gud to ye riche yat yai nuriß ye
pure The secund condicioun Is *rei proprietatis* yat
20 It be yi awne thing yat yow do almoß of for god
biddis the nocht do vnricht na wrange bot and yow
se a *persone* in extreme necessite and haue nocht of yi
awne bot gud of other' *personis* zit yow may geve
almoß with ye consent of ye *personis* And yocht ye *person*
25 will nocht consent zit you suld do It And yow art
nocht oblist to restitucioun of It agane / Or yow maye
tak ane *noyer* *personis* gud in yat case with mesoure
and helpe the pure geve the *toyer* *persone* be nocht in
sic necessite yat yow takis It fra / ffor in yat caise
30 *omnia sunt co'ia* All thing Is *commoun* And the
thing yat yow gevis ye pure in yat case Is his

awne and yow art nocht oblist to restitucouñ yairof
 And It yat ladyis wynnys vnlefully abusand
 yair bodyis yai may lefully geve in almouß bot nocht
 of reif na stouth bot yow restore It agane or als
 mekle The thrid condiciouñ Is yat yow do It 5
 In cherite and for ye luf of god and honour of him
 for yat all verteu & merit ar' ordanit to And It
 Is ye mast principale condiciouñ for It Is tane of
 ye last end yat Is mast worthy & noble yat all our
 werkis suld be ordanit & dressit to And ye apostill 10
 sanct paule sayis yocht you geve all yi gud to y^e pure
 and nocht thro^u cherite It avalis nocht to ye To ye deliuer/
 ing of a persone perfytye fra syñ na to wyñ y^e realme
 of paradyß And yocht yow be pure & haue na gud tho^u
 art oblist to do almoß deid in yi purposß & entencoñ 15
 And to haue pete in yi hert and geve consolacouñ
 in yi word and helpe with yi sseruice & you se ane
 persone in necessite The ferd condicouñ Is tempor/
 is & loci oportunitas That Is to saye And yow haf
 sufficiently to sustene yi self Thou art oblist to 20
 gif almoß in tyme & place necessary & yi wyf
 barnis & sseruandis be out of extreme necessite / And
 know a persone in gret notable necessite & perile be
 signis apperand Than yow art oblist to subuene
 and helpe ye persone and nocht to byde the extreme ne/ 25
 cessite / for yan happin ye mete drink or othir' thing
 may nocht helpe ye persone And yair for yow art oblist to
 prevene And to yis art you oblist be law of nature
 yat yow art oblist to luf & helpe yi nychtbour as yow wald
 or suld will be resouñ yat he helpe ye nocht alanerly 30
 be affectiouñ bot als in deid for sanct Ihoñ sayis
 In his cannonyke **Filioli mei diligite inuicem**

non solum verbo et lingua Sed opere et veritate allsa
 yow art oblist be ye law of god and ye ewangell to
 do almoß for yam yat dois nane Ihesu ye sone of god
 In ye daye of Iugement will *condampne* yaim to per/
 5 petuale pane as Is writtin in ye ewangell And his
 Iugement Is all full of Iustice / for god noyer will
 can nor may do wrange And yairfor yai war oblist
 be him and his law to almoß ellis vnrichtuisly he
 condampnis yam yat may noyer be said nor thoct
 10 without syñ Thow may ask at me quha may do al/
 mouß I answer' all personis yat ye four' condicionis
 befor' said can be foundin In Thou may speir' quheyer
 a religiouß man may do almoß I answer' ouyer he
 Is principale or nocht geve he be principale he Is ob/
 15 list yairto in religioun foundit gif he be nocht he has
 office of dispensacoun Tretand ye gudis of ye place
 or nocht geve he has office he may do almoß & Is ob/
 list yairto gif he haue na office / Ouyer he has leve
 of his ourman expreß or *vertuale* trastand be apperand
 20 ressouñ yat his ourman will be *content* And yam he may
 geve almoß bot and he haue na leve And his ourman
 expresly forbid him ouyer ye persone yat he wald and
 suld geve almoß to Is in extreme necessite or fal/
 land in It And yam he Is oblist to do It ffor ye
 25 law of god and nature Is mair' na his ourman yat
 Is evill and failis aganis god and his law And
 other' way he suld for his wow obey to his ourman
 a lady may speir' at me gif sche may of ressoune
 gif almoß without consent of hir' husband I answer' oyer
 30 she has gudis proper of hir' awne And yam she maye
 without consent of hir' husband And yocht he be nocht
content yairof geve almoß for sche suld luf better hir'

saull vsand werteu na him gif sche has nocht proper
 to hir' self bot all his and hirris she suld haue
 his consent bot meit and drink and sic thingis
 scho may geve nocht wastand the houß and othire
 thingis trastand yat It pleiß hir' husband yocht 5
 he quhilis reprof hire geve she trastis yat in his
 hert and mynd he be content and wald be
 content and he war thar' and knew the case vsand
 aye werteu and ressouñ bot gif alluterly he forbidis
 hir' and will nay way yat she gif almoß of ye 10
commouñ gudis betuix yam and the misterfull personis
 be in extreme necessite or falland in It without his
 consent and aganis It gif he repugnis sche may
 and suld geve almoß obeyand to god and his law
 and nocht to hir' husband And he will be pvnist 15
 for his evill deid ane noyer way ressouñ Is yat ye
 lady obey till hir' husband And richt sa I answe're
 of a sone and air' to a lord yat has part of ministracouñ
 of his faderis gudis ye ßeruand havand ministracouñ
 vnder' his master may geve part of meit and drinke 20
 of his masteris name with discrecouñ oyer thing he suld
 nocht do mekle bot gif he knaw ye will & plesans
 of his master Thou may speire at me quhom to ane
 person Is oblist to geve almoß I answer' to all yat
 ar in necessite frende and fa gud & evill for god 25
 yi fader sustenis and nurisis bath gud & evill
 bot you suld sonere & erar' geve to gud personis
 yam yat ar nerrest to ye in blude affinite luf frend/
 schip or oyer wayis and mast & sonest to yam yat
 ar in mast Indigence and distreß and quhare 30
 monyest of yir' condicionis concurris yow suld ert
 helpe ye persone Thou may spere quheyer almoß

spirituale or corporale be mair acceptable to god J
 answere verraly yat spirituale for ye gift Is of mair'
 valour for It Is spirituale And ye thing yat Is
 helpit Is better yat Is ye spreit and saull and
 5 ye deidis ar' spirituale bot It may happin yat ye
 almoß corporale sumtyme be mair' acceptable to
 god efter as ye persone has mair' mistere and necessite
 And almoß may be done of sic deuocioun yat It
 puttis awaye all syñ and pane for' ye appostill says
 10 *Pietas ad omnia valet* And yairfor all persone suld
 be Inclinit to almoß ¶

¶ In yis chapitur followand is tretit
 of wertuoß fasting and meritor' and
 of ye natur' and condicionis yairof perte/
 15 nand to ye haly sacrament of pennans
 And of the gret proffettis and vtiliteis
 ffollowand It ¶

Ane nother' part of satisfacioun Is fasting / Is viiiij^o
Parcimonia victus abstinenciaque ciborum It Is wer/
 20 tuoß mesour in etyng and drinking for ye chastising
 of ye flesche and away putting of ye syñ & Incli/
 nacouñ to It And Inclinis the persone till obey to
 god and to his law for ye luf of him and his
 hie maieste and Infinit gudneß mercy & pete and
 25 señ in a mannis bodye or in a womannis Is ye na/
 ture and ye syñ ye persone suld fast sa discretly yat
 ye nature of ye bodye be nocht distroyit na hevely hurt
 And yat ye syñ be chastyit and pvnist And in same/
 kle fasting Is commandit be ye law of nature and Ihesu

and a deid of *werteu* / for natur' ressoune *werteu* &
 prudence and als *ye* law of god ordanis and Incl/
 nis a man to luf *ye* extremite of wyce in mete and
 drinke *noyer* vsand *ourmekle* na *our* litill bot in *ye* myd/
 way yat *ye* body obey to *ye* saull and *ye* sensualite 5
 to resoune And all *ye* persone to *ye* law and commande/
 ment of god And *yairfor* and a persone fast nocht he nu/
 risis wantonly his flesche And It obeyis *noyer* to
 ressouñ na 3it *ye* sensualite *noyer* na 3it *ye* persone to
ye law and commandement of god / evyñ as a vantoñ 10
 and vntechit horß will nocht obey to *ye* rydar' na to
ye bridill bot castis him And gif *ye* persone fastis *our*
 extremely yat he enter' in seikneß and deid or wayk/
 yng of his wit And he do It of certane purpoß It Is
 dedly syn And geve *oyer* wayis he dois It doand vn/ 15
 lefully and vnlefull werkis he falßeis bot geve he
 vsis all lefull thingis and wirkis with gud entenciouñ
 And fall in sic waikneß god of his mercy will haue
 pete of *ye* indiscreciouñ of *ye* persone And *yocht* the
 law of natur & god obliß yus a man to fasting Quia 20
dicit dominus hoc genus demoniorum non nisi oracione
et Ieiunio expellitur And yat obligacouñ Is in
 generale Neueryeles *ye* determinacouñ of *ye* tyme of
 fasting and *ye* maner Is commandit be *ye* kirk &
ye prelatis of It And expremitt be *ye* law of haly kirk 25
 ffor *ye* prelatis has power' to determe the tyme &
 maner' of fasting and prayeris be *ye* pover' gevin to
 gam be yar' master Ihesu yat sayis Qui vos audit me
 audit et qui vos spernit me spernit That Is to
 say he yat obeyis to 3ou in 3our' ressonable commande/ 30

mentis gevin in my name obeyis to me And he yat
 resistis to 3ou yairin resistis to me And yis commande/
 ment of ye kirk suld mair' be tane & vnderstandyn
 efter ye entencioun of haly kirk na efter ye wordis
 5 and formes of It for It Is gevin in generale et vt
 in pluribus And yairfor It may haue Instance in parti/
 cular' cas / as and a case cum ye maker' of ye lawe
 war' present he wald say In yat case he ordanit nocht
 ye law to obliß ye in sic a case Than yocht yow do
 10 aganis ye wordis of law yow synnis nocht dedly bot &
 yi prelat be present ask him lewe for ye mair' securite
 and haue his declaracoun yat It be knawin yat you
 contempnis nocht ye kirk na yi prelat Allswa & fasting
 be meritour It has mony frutis and vtiliteis It chastis
 15 ye bodye and gerris It and sensualite obey to ressoun
 quhar' ressoun was slepand and had na fors It
 puttis It wp in strenth force & vigour to governe all
 ye bodye and persone And to tak kepe to ye law of
 god And to obey to It to serue god and ourcum y^e enemy
 20 and mony vyer yat ye haly and gret clerk sanct Au/
 gustyne schawis in twa sermones yat he maid De
 Ieiunio & oratione allswa ye haly kirk schawis mony
 gret vtiliteis And in ye prefacoun of ye mess in
 lentryne sayis Qui corporali Ieiunio Vicia compri/
 25 mis / mentem eleuas / virtutem largiris et premia &
 That Is to say yat god of his hie grace be ye werteu
 of fasting puttis away synnis liftis ye mynd of a
 persone fra fals and werldly thingis to considere
 celestially hevinlie and godly thingis gevis all werteu
 30 in yis lyf and grace And efter yis present lyf eternall
 And euerlestand Ioye in paradyß Thou maye spere

quhat ar ye condicionis yat cauß fasting to be wertuoß
 and meritour J answer' five principale ye first yat
 you do It *with* richt entenciouñ nocht for to spair' yi
 purß na hele of yi bodye na for ye honour of ye world
 bot for ye honour of god and plesance of him for yat 5
 waye and end suld all gud and wertuiß werk be
 done fore The secound yat you fast *with* vrisouñ
 and prayere for fasting chastyis ye persone And liftis
 ye mynd to ye contemplacouñ of god The thrid yat
 yow clenge yi conscience be contriciouñ or dispone 10
 ye *yairto* The ferd yat yow gif almost yat ye pure
 praye for the yat god deliuer ye of yi synnis and
 gif the grace The fyft yat yow haue grace & cheri/
 te for cherite Is forme and perfectiouñ of all wertheu and
 na merite may be *without* It And yus *perfyte* fasting 15
 and meritour Is nocht *without* grace and cherite bot sum
 doctouris sayis yat fasting done out of cherite may
 deliuer ye of part of pane Iniunit to ye haly kirk
 has ordanit ye fasting of lentryne befor' pasche to
 clenge the consciens of ye persone to ressave the haly 20
 body of Ihesu And becauß yat men has bene gretlye
 nurisit in wynter yat yai ar Inclinit to lustis of ye
 flesche And als becauß yat in ye spring of y^e 3ere
 mennis nature rysis and burgeonis as the tre &
 herbe And *yairfor* to draw men yat tyme and chasty 25
 yam fra ye syñ of lust And ye flesche yat fasting
 Is ordanit yat tyme / and fourty dayis you suld fast
 for ye example of Ihesu And for to pay ye tend of
 all ye 3ere bot nocht ye sondayis of lentryne for ye
 honour of ye resurrectiouñ of Ihesu yat ete twyß on 30
 pasche daye efter yat he raisß fra deid to lyf and

yow haue wowit to fast fryday or setterday and zule
 daye fall oñ It zit yow suld kepe yi wow zong
 personis of grouth quhill yai cum to xxj zere ar nocht
 oblist to fast all lentryne bot yai suld begyñ &
 5 dispone yaim / na auld folk na wommen with barne
 Na nuricis na pure lauboraris yat has nocht suste/
 nance ynough Thai yat passis hevy pilgrimage in/
 iunit to yam pure beggaris / seruandis yat has nocht
 bot to obey to yair masteris yat makis richt lang
 10 dyneris And will yat ye seruandis tast yair meit
 Thir' ar nocht oblist dragy na sic thing brekis nocht
 fasting na drink sa yat It be sobirly tane Gif ane
 lady fastis at hir' awne will at ye plesance of hir'
 husband sche may brek It bot nocht the *commandement*
 15 of ye kirk wilfully z̃

This chapitour followand tretis of ye
 nature and prayere of vrisouñ wertuis
 and gret proffettis frutis & vtilite yairof

t He thrid part of satisfaciouñ Is prayere & ix°
 20 vrisouñ The quhilk Is ye mast swift mes/
 singere and acceptable yat you may send
 to god in ye hie trone of ye diuinite ffor or yow
 forme It in yi mynd and in ye samyn tyme god
 knawis yi purpoß yi mynd and yi desyre and
 25 quhen you makis yi prayere The sanctis of paradyß
 seis It in ye devyne offence and ye bricht myrrour
 of diuinite yat revelis It to yam And It Is foun/
 dit in trew faith of Ihesu & hope of Impetraciouñ
 and It has twa wyngis yat It fleis to hevin with

yat Is cherite and luf of god and yi nychtbour vrisouñ
 and prayere as doctouris sayis Oracio est ascensus seu
 eleuacio mentis in Deum That Is to say prayere
 and vrisouñ Is resaving and lifting of ye mynd
 of a persone fra warldly thingis to ye consideracouñ of 5
 god and hevinlie thingis pertenant to ye saluacouñ
 of ye persone as to cum fynalie to eternale blis to get
 here werteu and grace to remitt and put away
 the synnes and other' thingis pertenant and help/
 and to yi saluacouñ And in samekle as vrisouñ 10
 Is desyre and appetit of yir' thingis It suld be con/
 tinuale / in actu vel virtute Quia dicit dominus
 in luca oportet semper orare / ffor evir' a man suld haf
 yat purposß bot takand vrisouñ for actuale prayere
 maid be ane persone It may nocht be continuale for a 15
 persone moñ ofttymes occupy him in oyer werkis bot It
 Is richt convenient yat It endure & lest sa lang as
 ye deuociouñ Remanis in ye mynd of y^e person
 Bot quhen ye devociouñ cessis or yow tak gret
 noye and tyritneß in prayere without devociouñ 20
 It war' better to cesse for a tyme quhill yow cum to
 new devociouñ And paß to sum oyer gud werk and
 namlye in a seculer' persone / for kirkmen yat prayis
 for all ye peple in certane And placis ar ordanit to
 praye communiter & vocaliter And It sufficis nocht yat y^e 25
 personis | think It in yair mynd bot yai suld speik & syng
 as ye haly kirk has ordanit yaim And It Is richt con/
 venient and proffitable yat ane particuler' persone
 mak prayere nocht allanerly in his mynd bot als in
 his mouth for mony causis ane for vrisone vocale 30
 maid be his mouth causis ofttymes mair' devocouñ
 In ye persone The secund cauß for quhen It Is maid &

done baith in yi mynd and tounge It redoundis again
 In ye mynd yat It cummis fra The thrid causß yat person
 sserue god als wele in his body as in his mynd for
 all cummis fra god and he synnis aganis him in baith
 5 And yairfor men suld serf god in prayere baith be
 mynd and tounge and be oyer causß *contenit in yir' versß*
Collige sex causas ob quas vocaliter oras Vt torpor
cedat mentis deuocio crescat / Vt cor mundetur et prox-
imus edificetur / lingua laudetur opifex demonque fugetur
 10 And vrisouñ Is a *spirituale* werk of ye saull And cummis
 of ye verteu of religioun for be vrisouñ ye persone sub/
 mittis him to god as to ye governour of him and the
 world askand him helpe and mercye in necessite
 and vtilite doand to him honour and reuerence as ye
 15 pure persone suld do to his makere lord and governour
 of ye world And as philoso[pho]uris and theologis techis
 all morall and wertuoß werkis and all dedis meritour
 dependis principally efter ye mynd of entencioun of
 ye persone And gif the mynd be gud & richt And ye
 20 werk be conformit to It / It Is gud & wertuoß and
 geve It be done in grace and cherite be ane of ye
 causß of It ye deid Is meritour ffor Ihesus sayis Non
 potest arbor bona malum fructum facere The frute
 yat cummis of a noble tre and erd may nocht be evill
 25 and perverst yocht ye werk quhilis appere gud It Is Ill
 and ypocresy And a persone in his prayere suld haue
 gret attencioun and thocht first and principaly to
 god to ye end & mater' yat he prayis for And yat
 Is mast principale And geve all his mynd be
 30 on god And ye mater yat he prayis for yocht he tak
 na kepe nor tent to ye wordis his prayere Is richt
 vertuoß and proffitable And yairfor oftymes ye prayere

of lawit people Is richt proffitable yocht yai vnderstand
 nocht ye wordis yat yai saye And efter yis and in y^e se/
 cund place It Is mekle better yat ye persone yat prayis
 haue attentiouñ thocht and mynd of ye sentence and
 significacouñ of ye prayere na of ye wordis. Ony of 5
 yir' thre attencionis helpis the first mast yat Is of
 ye mater' and end yat ye persone prayis for / syne ye atten/
 ciouñ of ye sentence And last of ye wordis And gif
 It war' possible yat all thre war' togidder It war' of
 richt gret strenth And yocht ye mynd of ye persone vary 10
 And think oñ oyer thingis prayand with yat ye person
 do It nocht of certane purpos na haue nocht contrare
 entenciouñ to ye prayer' formale or vertuale And
 ye prayere and vrisouñ be weile begonne ye persone
 tynis nocht ye merit of ye prayere & vrisouñ Thow 15
 may ask at me gif prayere & vrisouñ be necessare
 J answer the It Is commandit be ye law of god ffor
 Ihesu sayis Oportet semper orare & non defecere yat
 I haue exponit befor in yis chapiter And y^e ressouñ
 Is for Ilk man Is oblist to procur' spirituale gudis eter/ 20
 nall glore grace & merit putting away and remis/
 siouñ of syñ bath for him self and his nyctbour And yire
 can nocht be gottin bot fra god for other' has na power'
 yairof And yairfor men suld ask yaim at god / And yat
 asking | Is vrisouñ and prayere bot attour all this ye spouß 25
 of | Ihesu ye haly kirk has ordanit and determit ye tyme
 and place of prayere bath to ye kirkmen yat livis of
 ye peple and suld pray for yaim bath in meß & houris
 & in sic prayere as yai ar oblist And all ye lawit pe/
 ple ar ordanit oñ ye sondaye and festuale tymis to cum 30
 to ye kirk and conforme thar' entenciouñ and prayere
 to ye kirk and ministeris of It and with yat It Is rycht

mervaluß proffitable to a persone to dispone him for prayere
and vrisouñ ffor be yat we know yat god is our go/
vernour And be ye acceß we haue to him be prayer' he
sendis and gevis ws all our' misteris and in our prayer'
5 we haue comunicacouñ with god our' makar' and sal/
uatoure And be ye werteu of our vrisouñ he puttis
away our synnis our bodely seiknes It helpis ws to
ourcum our enemys bath *spirituale* or corporall It prolongis
our lyf temporale It deliueris men bath fra schame & sudand
10 deid It cleris a mannis wit to know ye werite / And
steikis hell / It opinnis hevyne And schawis god meik
and mercifull to ws And gif yow argonis sayand yat
god knew of before all our misteris and may nocht be tor/
ned fra his purpoß be our prayere And yairfor yow may say
15 yat yow wate nocht quhat prayer' helpis ye persone
J answer' yat god ordanit prayere that throw y^e merit
of It And ye haly sanctis of hevin yat we praye to / he
of his mercy and grace deliuer ws fra our synnis And bring
ws to ye realme of paradyß for yir' meanys & wayis
20 he ordanit eternaly or he made ye warld to bring ws
fra our synnis to eternale glore And as sayis Sanct
Augustyne ye gret clerk de uerbis domini / Non nos
hortaretur vt peteremus nisi dare vellet That Is to
saye wald nocht god here our prayere And helpe ws
25 he wald nocht haue ordanit and Inducit ws to
prayere And yat yi vrisouñ be herd And yat god grant
ye yi peticiouñ ar requirit certane condicionis and
circumstancis ffirst yat ye persone praye for him self The
secund ask It yat Is necessar' for his saluacouñ / y^e thrid
30 yat he perseuere in his peticiouñ The ferd yat he ask
and pray god petuosly & nocht be mercy The fyft yat he

ask in faith and confidence Postulet in fide nichil
hesitans The sext yat he ask *with* humilite Respexit
in orationem humilium The vij yat he praye fervently
and yocht god here nocht consentand to ye prayere in sa/
mekle yat he Is in syñ Neueryeles in saferē as ye 5
natur' of ye synnar' Is gud and ye synnar' askis It yat
Is convenient for him and his saluacouñ and temporale
liffing quhilis god heris him nocht thro^u Iustice bot mercy
ffor ye publicane prayit in ye ewangell Deus pro/
picius esto michi peccatori And makand yi prayere And 10
vrisouñ Think in yi mynd or say yat yocht god knawe
yat yow art vnworthy for to pray his hie maieste Neuer/
yeleß pray him for his mekle mercy And gudneß for
ye luf of his blist sone And passiouñ of his moder' ye
virgin of ye sanctis of hevin and angellis of halye 15
kirk his spouß That he will heir' & grant yi prayere
And for ye halynes of yi haly sacramentis yat he has
Institut and ordanit and honour of yam ye meß and
ye wordis sacramentale has werteu ex opere operato And
yai vrisouñis ar of gret preuilegis sa Is ye pater noster The 20
aue maria and ye crede And ye haly writ for ye
honour of Ihesu ye trinite ye apostolis yat maid thame
Pray him of his grace yat he will heir' and accepte
yam for yar' saik Allswa pray him yocht yow be wn/
worthy 3it for ye honour and werteu of ye giftis yat he 25
has gevin to yi saull to ye haly kirk That Is of faith
hope cherite giftis of ye haly gast beatitudis sacramentis
ordour gif yow be ane kirkman and Indulgens That god
of his grace wald here yi prayere allswa yat for y^e luf
of yam yat yow prayis for yat ar in samekle ne/ 30
cessite as in purgatory in seikneß in captiuite or gret Inde/

gence or ar' sa neir' to ye outhir' in blud or amitee That
 he of his grace here the allswa consider' The gret hie
 And Infinit *mercy* of god yat he has schawin to the
 quhen he deyit for the And throw yat *consideracoun*
 5 yocht yow be litill and wnworthy zit yow maye
 ask mekle at him yat Is of Infinit powere and
 will and may geve and do all yat plesis him Mak
 for ye *Intercessouris* ye saull of Ihesu The blissit moder
 of god thyne aduocate and of thyne natur and kyfi
 10 yi patroufi yi gud angell The sanct yat yow art na/
 med efter' and otheris yat yow has devocioun to ye
 sanctis yat has singulare preuilegis grantit to yaim
 be god And in yat thing yat yow desyris *Quia*
diuisiones gratiarum multe sunt quod verum est eciam
 15 de sanctis in celo And gif yair be ony of yi barnis
 baptisit and decesit sone efter before vse of vrisoun
 and other' devote personis yat lufit ye yat yow trastis
 be gud apperance be in *paradyß* thou may pray yaim
 and yus yin vrisoun may wele be herd & yow helpit
 20 Thow suld nocht pray for yaim yat ar in hevin for yow
 misteris yair helpe and yai nocht thyne Na zit for a
 dampnit persone in hell for he Is nocht yi nyctbour and
 yow may nocht helpe him Bot for all oyer you suld
 praye quheyer yai be in purgatory or in ye warld for
 25 all yat may cum to ye realme of *paradyß* ar yi nyct/
 bouris and yow suld luf yaim and helpe yaim mare
spiritualye na bodely Bot amang yir' yow art me/
 kle mair' oblist to helpe & pray for ane mair
 Na for ane noyer As for yi fader' thy modere thyfi
 30 oure man Tham yat yow art mast oblist to ffor
 yam yat yow lyvis of yair almoß and supple and

all yi prayer' and meritour deidis offer' to god desyrand
 yat he haue *mercy* of ye and dispone yi merite and
 prayere efter his plesance to his honour and yi proffet
 And quhar' he knawis the mast gretly oblist And
 amang all vrisouñ and prayere ye mair *spirituale* yat it 5
 be It Is the better for It Is farrar' fra carnale & warldly
 thingis And mair' acceptable ffor Ihesu sayis Veri
 adoratores adorabunt in spiritu et *veritate* allswa
 and all other' thing as *werteu* and cherite be elyke
 mekle The vrisouñ and prayer' of gret theologis 10
 Is better and mair' acceptable na ye prayere of othere
 personis / ffor attour' ye knowlege of other' personis yat
 Is faith Thai haue hiear' mair' cleire and pure cog/
 noscence and knowlege of ye diuinite And *yair* vrisouñ
 Is mair' *spirituale* allswa ye prayere of childer' baptisit 15
 yat ar nocht tuichit *with* carnall & fleschly syñ Is richt
 acceptable ffor be ye sacrament of bapteme yai ar maid
 the soñis and douchteris of god and plesis him Et Ideo
 de eis scribitur Ex ore Infancium & lactencium perfecisti
 laudem And ye better and mair' *spirituale* yat personis be 20
 Thar' prayere Is ye better and mair' acceptable And *yair*for
 the prayere of all the hale vniuersall kirk Is ever' herd
 and accepit befor ye diuine maieste of Ihesu ye spoufs
 of It And yow suld *with* gret appetit vse & frequent
 ye materiall kirk And namlie of ye parrochin yat you art 25
 of / ffor sex causis as sanct thomas techis first becauð
 of ye banis and reliquis of haly men consferuit yare in
 ye kirk kirkzard and oyer placis And happin of mony
 of yi frendis and parentis The secund cauð for ye
 honour and *werteu* of ye haly sacramentis beand yare & 30
 ministerit yat contenys ye *werteu* of ye glorijs passiouñ

of Ihesu The thrid for ye devyne *service* thare The
 ferd for ye presence of haly angettis yat commonlye
 ar yare The fyft for ye gret pardonis and Indulgens
 grauntit to yai placis The sext for quhen yow cummis
 5 yar' and seis ye sepultour of yi frendis And consideris
 ye gret mistere & Indulgens yat yai ar' In yow
 art perswadit to helpe and praye for yaim And yocht
 yow know yat ye kirk be richt haly And maist
 convenient to pray In 3it trast nocht bot in oyer placis
 10 quhar' euer yow prayis with devociouñ god heris the
 and yi prayere The causis quhy haly kirk has orda/
 nit certane placis to pray In ar ane / for and yair ware
 na place ordanit it couth nocht be knowin quheyer
 men prayit or nocht And mony wald nocht pray nor
 15 mak na compt yair of The second caufß for quhen
 ye persone passß to pray The mar' that he laubouris
 he wynnis the mair' merit And ye angell novmer/
 is ye gait and passage yat he makis Allswa y^e place
 Inducis ye persone to devociouñ And a gret doctour in
 20 theology tellis vij caufß quharfor god heris sonere
 and erare ye vrisoñ maid in ye kirk na in oyer placis
 ffirst for yat place Is principaly ordanit for yat office
 and werk be god and haly kirk Scriptum est
 domus patris mei domus orationis vocabitur The second
 25 caufß for It Is to be trastit yat ye haly angellis hantis
 maire yat place for Iacob ye patriark saw angellis
 cummand wp & dovne fra hevin to It And sayd here
 Is ye houß of god and port of hevin And yar' ar
 ye angellis redy to bere yi prayere to ye hie divine
 30 maieste The thrid caufß for ye enemys of hell ar euer
 redy to tempt men & let yar' prayere dredis maire

yat place yan ony othere ffor ye writ sayis It Is
 terrible The ferd cauß for ye kirk Is conse/
 crat in ye honour of sum haly sanct of hevin yat
 will defend his place and peple aganis the
 enemy mair' yan ane temporale prince will de/ 5
 fend his land and realme aganis his enemys The
 fyft cauß for *yair* Is ever or in ye meß at ye leist
 ye precius body of Ihesu yat ye enemy dredis mast
 And ye nerrar yow be him & pray with gud faith
 and devocioun yow art ye soner herd as ye gud thef 10
 at ye corß and mary magdaleñ & mony vyer and
 Ihesu sayd to sanct thomas Quia vidisti me thoma
 credidisti Beati qui non viderunt me & crediderunt
 And now he heris devote peple na leß yan yat tyme
 The sext cauß for yar' ar' ye reliquis of haly personis 15
 And quhen we honour yaim yai pray for ws and hel/
 pis ws richt gretly The vij cauß for *yair* Is the
 ymage of Ihesu and his gracijs passioun and his
 haly modere And oyer sanctis And yir' ar ye bukis of lawit
 men and peple and cauß ye memour of yaim Thaire 20
 passioun and gret werteu And be yat causis devocioun
 And causis our vrisoun & prayer' to be worthy And to
 be herd of ye hie maieste of god our makere The expo/
 sicioun of ye vrisoun dominicall yat Ihesu maid in ane
 noyer buke callit ye a B C of symple & devote 25
 peple christiane ⁊

In yis chapitur Is tretit of ye hie & noble
 werteu of cherite yat gevis forme and
 perfectioun to all werkis wertuofß & meritour ⁊

a nd doctouris sayis yat cherite Is luf and
 dilectioun be ye quhilk yow lufis god for
 him self and yi nychtbour for y^e luf of him
 And becauſ yat grace and cherite Is forme and
 5 perfectioun of all wer^{teu} And na werk Is meritour na
 acceptable to god *without* It as ye auld testament and
 ye new de dilectione dei Tharfor in yis chapitere
 I sall treit of ye maist hie and noble wer^{teu} of
 cherite Sanct mathew sayis yat he yat Is *without* and
 10 wantis ye habit of cherite yocht he be of ye kirk & nup/
 ciis eius In safar' yat he has faith neueryeleſ he sall
 be bundin handis & feit and castin in myrkneſ fra
 goddis sicht quhar' yair salbe greting sorow & hevy mur/
 nyng allswa sanct paule in ane of his epistlis writis
 15 to ye corynthianis Sayis yat eloquens science almoſt
 miraktis prophecy faith deid or ony vyer thing done
 without cherite may neuer bring a man to Ioye eternale | Item
 dicit Siquis non amat dominum nostrum Ihesum christum sit
 anathema hoc est maledictus he sayis and a persone
 20 luf nocht Ihesu crist he Is wariit be god him self and
 cursit allswa sanct augustyne sayis yat werkis ar nocht
 meritour bot geve yai be done in cherite And be It and
 end at ye samyn he sayis in ye buke de spiritu & littera
 Non est fructus bonus qui de radice non surgit caritas
 25 allswa in his buke of ye hevinlie cite he sayis Nullas
 esse veras virtutes si in deum finaliter non referantur
 That Is to saye Thar' Is nane werraye and perfyte ver^{teu}
 na werkis bot geve yai be done in honour and plesans
 of god and for ye luf of him The hie & noble
 30 wer^{teu} of cherite enclynys to ye luf of god and yi
 nychtbour & god our' all thing And yat Syndry wayis

first lufand him our' all thing and puttand all
 yi mast principale hart luf and plesance in him nocht
 lufand him for nane other' thing bot all oyer thing
 fynalie for him ffor our gud deidis dois na gud na
 proffet to god bot honour to him yat we ar' oblist to 5
 and proffet to our self And yairfor yai haue gret merit
 yat consideris be contemplacioun ye Infinit gudneß
 and perfectioun of god And takis plesance yairin Quia
 deus propter se diligendus est et non propter aliud
 quod finis vltimus et optimus The gravis beneficiis & 10
 perfectionis yat god gevis the causß ye and gevis
 ye occasioun to luf him bot principaly luf him for him/
 self and his Infinit gudnes and thus all yat evere
 yow dois or levis vndone yow suld do for him his
 luf and glorie And yairfor says sanct paule Siue man/ 15
 ducatis siue bibitis siue quid aliud facitis omnia in gloriam
 dei facite vt in omnibus honorificetur deus Thow suld
 eit yat yow may leve thou suld lyve yat to do me/
 ritour werkis Thow suld do yai werkis yat yow maye
 haue eternale glorie And nocht fynalie for yi proffet 20
 bot all fynalie for ye honour of god yat Is schawin mast
 in yat werk And yus all yi werkis you suld ordane
 and dresß actualy habitually or vertually In god principaly
 In his honour and seruice And yis luf & cherite yat you
 has to god Is richt proffitable and necessar' for ye and 25
 I sall reherß vij gret proffettis amang ye lave The
 first cherite makis ye person sone of god be luf and
 adopcoun as mony auctoriteis of haly writ provis ad
 Romanos viijº Misit deus spiritum filij suj In quo cla/
 mamus abba pater & Io / primo Dedit eis potestatem filios 30

dei fieri To yam yat trowis in him *with werray* che/
 rite and dilectioun qui ex deo nati sunt And
 quhar' dedly syñ puttis a person fra god in distance
 Infinit oblissand him to euerlestand pane / cherite re/
 5 coveris him agane and coniunis him *with* god mak/
 and him his awne lufit child The secund proffet
 cherite garris all morall werk done be it deserue
 and wyñ eternale lyf or ellis augmentacoun of It ffor ye
 apostill sayis Si filij et heredes ⁊ The thrid vtilite
 10 and proffet Is yat litill thing gevin in cherite Is mekle
 mair proffet to ye persone Than all yat he may geve
 without It as Ihesu sayis of ye wedow and lady yat
 gaf twa halperneis in offerand and he beres witnes
 yat she gaif mare yan all ye laif Richt sa Sanct
 15 peter kest bot litill thing to serf Ihesu bot he rewardit
 him richely & sayd Centuplum accipietis & vitam eternam
 possidebitis And sanct gregor' sayis yat god consideris
 ye luf & cherite yat ye thing Is gevin be mekle mare
 yan ye quantite of ye gift and specialie quhen ye powere
 20 and substance Is litill The ferd It may causß als
 gret merit to ane pure persone yat has na gud as to ane
 king and prince as to eternale glore as geve ane person
 be in gret cherite and wald geve ane thousand
 crownis And has It nocht ffor god principally consideris
 25 ye mynd ye luf and ye entencioun of ye persone
 The fyft ye mare cherite yat ye persone haue The mair
 knowlege Ioy & glore he sall haue in hevin for cherite
 techis the way to paradys And euermar' cherite causis
 clerare and mare visoun of god knowlege luf
 30 dilectioun and dilectacoun The sext proffet cherite
 garris yat all werkis done in It ar profitable to ye person

all oyer thingis¶ Quia dicit apostolus Caritas facit quod di/
 ligentibus deum omnia cooperantur in bonum To yaim hevin
 Is opin hell closit Thar' prayere thirllis purgatore tempor/
 all gudis sustenis yaim quhill yai paß to paradyß aduer/
 site Is wynnyng to yaim¶ And pacience gret meryt 5
 The vij vtilite cherite causis ye hardest & hevyest
 werk in ye warld to be licht and plesand And consider/
 and ye gret reward of eternale Ioye And ye gret
 ardent luf ye personi settis nocht by quhat he do or suffer'
 yairfor Quia amor vincit omnia Et fortis vt mors di/ 10
 lectio for Ihesu sayis Iugum enim meum suaue est et
 onus meum leue And sanct paule sayis finis precepti
 est charitas And aganis yis hevely & hie werteu synnis
 mony peple priponand creaturis worldly honour ple/
 sance richeß and other' thingis to It And ye luf and 15
 commandement of god erare displesand god & brekand
 his commandement or yai wald leve & want yire thingis
 or displeiß ye personis of ye world princis ladyis or
 othir' yat yai desyre And wald haue proffet & ple/
 sance of And doctouris sayis That in euery mannis mynd 20
 Is sum thing yat he lufis mast and ordanis and dressis
 all his lyf for yat thing and plesance of It And geve
 yat be god ye persone Is [in] ye way of saluacouñ & yocht
 he deit in yat stait he wald be sauf And gif It
 be other' na god as a creatur honour richeß or othere 25
 persone yat for ye luf of yat ye persone offendis god he
 Is in ye way of dampnacouñ and deit he in yat stait
 he war alluterly tynt and condampnit & mony personis
 for defalt of knowlege werteu and cherite laubouris
 our mekle for honour richeß and worldly plesance 30
 contenand yaim yairof lyke to barnis yat ar better content of

ane appill than of ane walltoun or erldome of
 Land and sic maner of peple wald yat god knew
 nocht *yair synnis* Or ellis yat *yair synnis* plesit him and
 aganis thir' peple sayis ye prophet in ye person
 5 of god *Existimasti Inique quod* ero tui similis ar/
 guam te et statuam contra faciem tuam and yir
 men wald yat god war nocht god for yai wald
 yat god had nocht all sciens for yai wald he knew
 nocht *yair synnis* Allswa yai wald he war nocht of In/
 10 finit Iustice for yai wald he lefit *yair synnis* and pv/
 nist yam nocht And yus he war nocht god for without
 all sciens and werteu he may nocht be And his sciens
 And Iustice Is him self as all theologis & philosophouris
 sayis And yus without yai vertuof he may nocht be
 15 god And yai yat denyes thir' vertuis in god ar fulis
 and denyis his godhed ffor ye prophet sayis *Dixit*
Inspiciens in corde suo non est deus ʒ

This chapitur followand spekis of ye
 nature condicioun and necessite of mercye
 20 mast proper' and ganand to ye hie de/
 vyne maieste And mast proffitable &
 necessare to ws of ony werteu

n Ow in yis last cheptour I will treit of y^e hie xj^o
 and mychti werteu of mercy and grace ye quhilk
 25 Is mast proper to god And proffitable to ye
 persone and synnaris The haly doctour & gret clerk
 Sanct Augustyne sayis in his buke of ye cite
 celestiall *miser cordia* est aliene miserie in corde nostro
compassio Quia si possumus subuenire cogimur

Mercy Is ye grettest *werteu* of ane yat Is And It Is
 ane *werteu* yat Inclinis ane *persone* yat Is of mare
 powere and worthiar' yan ane nothere to mak helpe
 and suple to ye wakar' *persone* And to releve his
 Indigence necessite & faltis. The apostill sayis 5
Pietas ad omnia valet And ye haly doctor sanct
 Ambroß sayis *Summa discipline christiane in misericordia*
et pietate est That Is to saye yat ye mast perfyte
 thing *pertenand* to ye doctrine and discipline of
 Ihesu Is in mercy and pete And yocht mercy pete & 10
 cherite yat has gret *convenience* togidder concerne all
persone capable of it Neueryeles grace & *werteu* folowis
 nature and ye ordour and maner of it and perfitis it
Quia gratia non destruit naturam Sed perficit and na/
 tur wirkis mair starkly in ye thing nere It na far 15
 fra It And yairfor' grace mercy & pete Inducis a *persone*
 to helpe sonere & erare The *persone* mare *coniunct* as in
 blude frendschipe or other' waye And ye apostill
 sayis *Qui suorum et maxime domesticorum curam non*
habet fidem negaut et est Infideli deterior And 20
 señ all noble *persone* suld help & supple ye defalt
 and Indigence of ane othir' *persone* thro^u gret *werteu*
 and noble *condiciouñ* of It And señ ye mercy of
 ye gret hie and noble diuinite Is Infinit It enclly/
 nis to helpe all yat misteris askis & desyris with 25
 gud mynd *without* fictiouñ his helpe mercy & suple
 And mony & diuerß causis ar quhy god Is mair
 Inclinit to mercy na to pvniciouñ for mercy Is mare
 naturall to him na pvniciouñ for ye vrisouñ
 of ye kirk sayis *Deus cui proprium est miserere* 30
semper et parcere allswa It Is ye mair' noble *condiciouñ*

Ganand to a lord or prince The thrid for he vsit euer *mercy*
 and euer' will ffor ye writ sayis In eternum *miser cordia eius*
 The ferd for men of gret curagis forgevis redely faltis
 as arestotill and philosophouris sayis *Parcere prostratis*
 5 est nobilis And god Is of Infinit powere *quod* omnipotens
 And yairfor *mercy* Is mast *convenient* to him of ony worthy
 and noble condicioun for be yat his gudneß and | grace
 Is mast schawin And ye writ sayis vniuerse vie | *Domini*
miser cordia et veritas That Is in all creatur god schaw/
 10 is and manifestis his *mercy* and werite in hevin in hell
 and in erd yocht mair' Iustice be in a place And
 maire *mercy* in ane noyer makand ye world *conseruand*
 It in his haly Incarnacioun passiouñ resurrectioun | in
 our' redemptioun And in all his deidis he has | schawin
 15 till ws his gret hie and Infinit *mercy* allswa | his fader'
 of hevin Is fader' of *mercy* *Pater misericordiarum & deus*
tocius consolacionis His moder' Is moder' of *mercy* and
 quene for ye haly kirk sayis *Maria mater' gracie*
et mater misericordie et Salue Regina misericordie Tharfor
 20 ye | sone suld be richt *mercifull* And yairfor ye tyme of his
cummyng in ye world Is callit ye tyme of *mercy*
 and his law ye law of *mercy* And ye appostill sayis
Apparuit gratia dei saluatoris nostri Et alibi apparuit benignitas & humanitas dei Saluatoris nostri And all haly
 25 writ Is full of his *mercy* and *mercifull* deidis And
 namly ye euuangel and new testament allswa abra/
 ham dauid and his progenitouris in his humanite was rycht
mercifull That ye writ sayis *Memento domine dauid*
et omnis mansuetudinis eius And ye noble child in wertheu
 30 followis ye condicionis of his forbearis allswa
 he was anoyntit king and bischope and with ye
 grace of ye haly gast Vnxit te deus tuus oleo

leticie pre *participibus* tuis And all this betakinnis
 mercy and grace And sanct Ihoñ sayis videmus eum
 plenum gratie et veritatis allswa ye gret pane and
 experience yat he had in our nature Inducit him to haue
 pete and compaciencie of ws And señ yair Is ane court 5
 of Iustice yat god vsis in hell And vsit befor' his In/
 carnacouñ and passiouñ And ane nother' of mercye
 The quhilk he vsis & vsit Sen ye tyme of his In/
 carnaciouñ and ever' quhill ye end of ye warld
 will ws here als lang as ye saull remanis in ye 10
 bodye yocht he vñ ws rigorus Iustice efter yat ye saull
 part fra ye body And yairfor Ilk persone suld here humilie
 him be pennance in yis warld And yan god will
 exalt him be his mercy for he sayis qui se exaltat
 humiliabitur Et qui se humiliat exaltabitur And offer ye 15
 in yis warld to pennance And cum to ye sacramentis
 of ye kirk havand verteu of ye gloriu passiouñ of
 Ihesu And appele fra ye court of Iustice Rigoruß to ye
 court of mercy And yow wilbe seker' and nocht tynt and
 ye mercy of god and his court will resaiß the for as sayis 20
 sanct Iames *Misericordia superexaltat Iudicium* That Is
 mercy ourecummys Iugement for yar' has yow yi Iuge Ihesu
 yat Is yi king & lord and of yi kyñ in his humanite
 That tholit passiouñ for the becauß he suld nocht tyne
 the and als his moder' Is of yi kyñ Thyn aduocat 25
 and moder' of mercy And yat gloriu lady Is yair to
 helpe ye evere redye And yow leve yi syn And ask
 with gud and devoit mynd mercye and helpe of hire
 blissit sone and hire And sa will help ye all ye sanctis
 in hevyne for gret luf and cherite yai haf to the 30
 And yow synnis nocht trowand yat ye mercy of god
 be mekle for It Is Infinit And mair yan all

creature may vnderstand and consaif bot traist nocht
sa In ye Infinit mercye of god yat yow contempne his
Iustice aye perseuerand in syñ And trowand yan yat
he will sauf ye be his mercye for yan yow perseueris
5 in syñ and puttis obstakle and scornis him and his
law and hie powere & mercye yow closis the waye
of grace And opinnis the way of syñ And yat Is
a syñ In ye haly gast To traist yat yow do na
pennance na dispone ye nocht to god And 3it yat he
10 will sauf the bot forthink yi syñ with ferme pur/
poß to mak confessioun and do pennance and trast
in ye mercy of god And he will remit thy synnis
and saif the for he sayis Nolo mortem peccatoris
sed vt conuertatur et viuat And yis Is the verraye
15 doctrine of Ihesu and of ye haly kirk yat yow
may trast in and yow kepe and fulfill It ffor be
his awne natur' and Infynit gudneß he Is encly/
nit to mercye and to saif the and to pvnicioun of
yi synnis enclynis him And sanct thomas of aquine
20 sayis And a persoun syñ with purpoß to perseuere yarein
And traist of It forgeveness It Is ane gret hevy
syñ of presumpcioun And yat makis ye syñ mare
gret and hevy ffor it makis ye will of ye persone
mair' stark in evill bot and a persone syñ And
25 traist to be forgevin eftirwart And haue yat tyme
purpoß to leve ye syñ efterwart and do pennance
for It / That Is nocht of presumpcioun And yat
purpoß makis and caufs ye syñ to be less And be/
caufs It makis ye will of ye persone to be ye waykere

Committand ye syñ and ye master of ye sentens
 Sayis yat ye syñ of adam was ye leß for he
 had hope of forgeveness and mercye bot aye haf
 yow purposß to leve ye syñ to do pennance and
 traist in ye mercy of god for ye proffet sayis *Misericordias* 5
domini In eternum cantabo And ye Infinit mercy of god
 In comparisoun of yi syñ or ony syñ That may
 be Is mair' yan all ye se in regard of ane drop
 of watter and gif all ye licht of ye soñ and ye
 heit of It strik apone a stane quhar' *yair* Is ane 10
 drope of watter It sone dryis it and puttis it
 away Richt sa the Infinit mercye of god and It
 strik on yi saull Incontinent It puttis away all yi
 synnis And *yairfor* I requyre the be cherite euer dispone
 the to his mercye That It may wirk in ye and yis 15
 volome and ye buke follovand sudanly compilit
 for ye honour of god and proffet of ye peple nocht
 in paris quhar' I haue waikit to study bot in ye cas/
 tell of Edinburgh In ye court of our souerane lord I
 submit to ye correctioun of ye haly kirk ye halye 20
 sete of rome the vniuersite of paris The kirk and
 vniuersiteis of scotland And all other' personis yat It perte/
 nis to and has autorite *yairof* prayand the redar' humily
 be cherite geve he fyndis ony proffet in It geve loving
 & honour to Ihesu and his blist moder' And of ye faltis 25
 forgeve me bath for defalt of knowlege bukis of tyme
 and study And als I pray ye redaris to pray to Ihesu and his
 moder | ane *pater noster* and ane *Aue maria* for my saluacioun
 and proffet

Amen

finis

30

In the first buke has bene tretit of ye haly sacrament
 of pennance In generale And of ye *partis* of it And
 mony and syndry doctrinis proffitable to draw
 men and women fra *yair* syñ and to bring yame
 5 to ye waye and stait of grace conformand to ye
 science of sanct theologie And ye doctrine of pro/
 fund theologis And now in yis buke god willand
 sall be declarit ye mater and ye table of confessioñ
 And becauð yat pennance Is necessare to bring
 10 folk out of dedly syñ Quia dicit lucas Nisi pe/
 nitenciam ageritis omnes simul ~~peribitis~~ peribitis Et
 dominus qui non tollit crucem suam et sequitur me non est
 me dignus The qu^hilk croce of Ihesu and pennans
 ane persone suld tak in 3outhhed and strenth ffor
 15 in ye buke of ecclesiastici Is writtin yat yow suld
 remember' of yi creature in yi 3ounge age And ane
 persone suld nocht be lathand to torne to god his creatur
 na defer' fra daye to day for and you vse sic dilacoñ
 The swerd of pvniciouñ And straik of god will
 20 cum apone the to yi vtter' distructioun Bot be/
 cauð the enemy of mankynd aganis ye wyß And
 salutar' counsall and doctrine Inducis ye 3ounge
 person ßeruand him And beand in syñ fynalie tend/
 and to his perdiciouñ And tynsall to hope and es/
 25 perance of lang lyf sayand to him in his mynd
 or be perswasiouñ of oyer seruandis of ye enemy yat
 yow art yong & will leve lang god will nocht
 tyne the he knawis quhat ye courß of 3outhed re/
 quyris And tak yi plesance yow wait nocht quhat

yow gettis quhen yow passis of ye world for y^e courß
 of ȝouthhed god will nocht tyne the / for he maid
 the nocht to condampne It suffici's to do pennance in
 yin eild quhen yow art wyß and ȝouthhed passit
 The quhilk perswasiouñ Is aganis ye faith And ye law 5
 of god Indusand ye to perpetuale dampnacouñ for
 nane wait quhen god callis yaim And gif yai leve
 evill And deis sa in yair ȝouthhed Thai ar seker'
 of perpetuale dampnacouñ and pane eternale And
 hertly lufit broder' and sister in crist be cherite I ye 10
 requere in ye naim of Ihesu And for ye saluaciouñ
 of thy saull trow nocht yis aduocat ye devill ene/
 my to god yi maker' and he yat perswadis and laubouris
 all for yi dampnacouñ he Is ane evill doctor' &
 a dissaitfull fadere of all falshed And yairfor I coun/ 15
 sall ye traist nocht in his doctrine nor perswasionis &
 traist nocht in foly & vncertane hope of lang lyf And
 to serf god and mend in yin eild for sudand deid
 and pvniciouñ of god Is able to strik apouñ ye And
 yan yow passß to dampnaciouñ for ye scriptur sayis 20
 That yis dangerus promyß of lang lyf has led
 mony ye way of perdiciouñ And yairfor I sall schaw
 the That yis doctrine of yi enemy And perswasioñ
 of lang lyf And to do pennance deferrand to eild
 Is aganis god resouñ and yi profet And efter I sall 25
 discend to ye table of confessiouñ The first resouñ &
 example Is he yat has x horß to charge And putis
 ye charge of all ouñ ye wakest And lattis ye lave
 be fre & wantouñ dois aganis resouñ & Iustice and

mony wald Iwge him ane fule Sa dois ye synnare
 yat will and purpossis to put all ye charge of
 syñ yat he has done *in* his barnehed his groving his
 3 youthhed strenth and virilite apofñ ye eld for he puttis
 5 ye charge all hale ofñ ye wakest for yan has ye
 man noyer strenth nor werteu to suffer' pane laubour
 fasting nor vrisouñ And he Is mast enclinit to aua/
 rice becauð ye strenth falis him and thus Is he
 warijt of god That all his forð his bewte his faire/
 10 neß his youthhed exponis *in* ye ðervice of ye devill
 ye warld and ye flesche And proponis to sacrificye
 to god bot ye dreggis of his eild yat standis nocht
 in his hand bot in goddis geve he will of his grace
 thole him to cum yairto The secund resouñ Is he
 15 yat [is] *in* forð and strenth and may nocht lift ane birding
 yat trastis quhen he Is waikit be gret hevy seikneß or
 tynt his strenth to lift It better vsis gret foly allsa
 he yat may nocht lift ane birding And first eikis alsme/
 kle to It and trastis to lift bath And syne agane als/
 20 mekle and trastis to lift all may be Iugit to ws
 gret foly Sa he yat Is *in* forð & strenth And can nocht
 bere ye birding of pennance and quhen he Is waikit *in*
 his eild trastis to bere it and eikis to It ane hundreth
 or a thousand tymes ma birdingis of syñ And trastis
 25 *in* his eild quhen he Is waykit & tynt his strenth
 That he sall bere & mak satisfaciouñ for all may
 be Iugit be wyß men ane werray fule And fer' fra all
 wisdom and gud purpoß The thrid Resoun Is he
 yat all his lyfytyme makis laubour & travall to big
 30 ane palace or ane place yat he thinkis neuer to duell In and

Jn all his lyfytyme Laubouris and desyris to distroye y^e houß
 and palace yat he desyris for his mansiouñ perpetuale has
 ressonable cauß to be callit a fule and ane defamit
 persone And sa dois ye synnare yat all his lyfytyme liffis
 in plesance and delytis of yis warld folowand compa/ 5
 ny plesance to ye warld and ye flesche And be yat
 committis mony synnis And yus in all his lyfytyme And
 thro^u all his werkis he biggis him a hame place & habitacouñ
 in hell quhar he wald neuer duell And ye place yat god
 almychti has ordanit to him in ye hevyne quhar' he wald 10
 duell all his lyfytyme he has lauborit to distroy he may
 be callit ane orpit fule & defamit person The ferd resoñ
 he yat may be hale fre & riche and laubouris & desyris
 mair | to be seik na hale sseruand na lord pure na riche he
 dois aganis him self And he may be callit full 15
 of foly And sa dois ye man for he chesis ye seiknes
 of ye saull yat Is syn and ledis to ye deid eternale And
 willfully chesys to serf syñ & ye devill Quia Qui
 facit peccatum sseruus est peccati he yat dois syñ Is sseruand
 to It and to ye enemy allswa wilfully he tynis ye 20
 realme of paradyß And all ye riches of It And thare
 he may be Iugit ane werray fule wirkand aganis
 god resouñ and his awne honour gret proffet and
 vtilite ⁊

Consider' perfytye yire
 Rewlis followand ⁊

t His buke and table of confessioun is ane myr/
 rour in ye quhilk yow may know yi conscience
 And yi stait and quharein yow has synnit
 And suld *confess* ye of / It Is *convenient* yat confessioun of
 5 a ladye namly be maid in ye kirk in a place manifest
 for confusioun of ye enemy humilite & eschewing of syn
 and yat ye confessour luk nocht in ye face of ye penitent
 Thar' is mony synnis resseruit to ye prelate and part to
 ye pape That the curat has nocht powere to assolze of / bot
 10 geve he haue powere of ye our man as sacrilege hurting
 of kirkmen symony heresy slauchter birnyng manswering
 In Iugement striking of fader' or moder' oppressioun
 of yair awne barnis in youthhed breking of wowis The
 foull and abhominable syn aganis natur and mony vther
 15 kyndis | of ye syn of lichey and yai be manifest and publicit
 And | yairfor It Is expedient yat ye curat haue ye powere of
 ye | oure man in lentryne all said in confessioun suld be
 secret and Nem neuer ane noyer person bot thow throw
 ye confessour be haly and alluterly for cherite & helpe of
 20 yat persone geve ye confessour may do It geve yow has
 Inducit ony personis to syn and namly zong men
 and women confess ye of It and induce yaim at yi
 powere to correctioun geve yow be in ferme purpoß
 to persevere in yi syn yow suld nocht desyr' absolucioun
 25 for yow art nocht disponit yainto na ye confessour suld
 nocht assolze the Neueryeles do ay gud for It will help
 ye to ryß fra syn Allswa be ordinance of haly kirk
 all synnar' suld at ye lest confess him anys in ye zere
 at pasche for honour of ye haly sacrament of y^e bo/
 30 dye of Ihesu Allswa quhen yai suld minister' or ressaue
 ony sacrament and quhen yai ar' in perrell of deid
 And quhen ye persone has presens of him yat maye assolze

him and happin *afterwart* may neuer haue his *presens* And
 ye offer' yat ye persone confesß him It Is the better other'
 four' | tymes in ye *3ere* or Ilk moneth or Ilk oulk or festuall
 day | *yocht* he be *nocht* oblist *yairto* Of yat was spokin in y^e
 first | buke And in ye end of yi confessiouñ Confesß the 5
 of all yi synnis yat yow has forzet commit or commit/
 tit be Ignorance And geve yai *cum* *after* to yi mynd
 confesß ye of yam tē

Heir' followis the table of confessiouñ

I Synfull persone humilie confessis and schryvis me to 10
 god almyhti my fader' makere ransomere & saluatoure &
 to his gloriu moder' ye vergin marie And ye haly court
 of hevyne prayand yaim humilie to mak prayere And
 Intercessiouñ for me and ask forgyveness of my synnis at
 almyhti god And to 3ow *spirituale* fader in erd goddis stede 15
 haldand Of all ye synnis yat I haue done spoken and
 thoct señ I was borne And mast principaly of yaim
 yat I haue *nocht* maid detfull confessiouñ of And
 namlie of yaim throu ye *quhilkis* I haue offendit the
 hie maieste And Iustice of god be commissiouñ or 20
 omissiouñ señ I was last confessit and schreyne to
 yis *present* tyme tē

The V wittis

First I haue synnit Aganis my maker' in my V
 wittis of nature yat god of his grace has gevyne 25
 me to vse wele in his *seruice* to his honour & my pro/
 fet In myn eyne seand throu y^e *quhilk* I haue had
 pryde and hatrend seand plesance and vanyteis
 of ye world men or women be concupiscence &

fleschly lustis and plesance seand ye scathis and dammagis
 of my nychtbouris plesance havand our' gret seand othere
 personis gud thar' wyffis or possessioun and Desyrand
 yam and namlye in ye kirk quhar' I suld haue
 5 spendit my sicht in goddis seruice And Devocioun
 seand ladyis with plesance nocht seand with myn eyne
 devotlye ye precius body of Ihesu na ye pure with pete

Allswa I confes me yat I haue synnit aganis my
 maker' and creatur abusand myn eres and heryng wil/
 10 fully sclander' bakbiting detractioun lesingis And vane
 langage of my nychtbouris with plesance or causit oyer to
 saye It for thar' damage and my proffet apperand to
 me bot verraly for dampnacoun to my saull herand
 with plesance and syn vane & fals loving of my self
 15 herand foule langage enclynand to syn nocht herand
 ye seruice of god with plesance Na ye tyme yat I was
 oblist yairto na ye word of god and preching Na ye
 meß with devocioun appliand all my wit & understan/
 ding yairto ⁊

Allswa I confes me yat I haue offendit ye mak/
 20 ar of hevin and me with my mouth spekand and
 manswerand ye haly name of god his moder' & oyer
 sanctis makand lesingis and detractiounis spekand
 evill of oyer personis trastand vantonly And be surfet
 25 and deliciouß metis and drinkis enclynand me to
 syn And hafand plesance yairin kissand ladyis be syn
 plesance & fleschly desyre of mair' plesance of yaim

and women allswa doand to men ʒ

Allswa I confes me yat I haue synnit in ye abusiouñ
 of my handis doand evill werkis forbidin to me strik/
 and or hurtand slaand steland refand tuichand vnle/
 full partis of myn awne body and memberis or of yir' personis 5
 havand plesance yairin clethand me or adornand me
 to pleis oyer personis for Inclinaçouñ to pryde or syñ of ye
 flesche or plesance of ye warld and nocht of god my
 makere nocht doand meritour deidis for ye honour of god
 and saluaciouñ of my saull allswa with my feit gang/ 10
 and I haue offendit god gangand to placis vnhonest
 quhar' I haue committit syn Into And to vnlefull playis
 nocht gangand to ye kirk na ye pardone na ye meß
 na preching na pilgrimage na to vesye ye pure in preson
 or oyer placis quhar' yai ware And with ye partis & memberis 15
 of my bodye halsand kissand clappand & brasand or
 othir' waye abusand ony of my memberis oyer in polluci/
 ouñ or oyer waye abusand And in my hert consentand
 to yire & mony vyer in murmuracouñ aganis god formale
 or wertuall nocht obeyand to his commandementis bot 20
 havand displesance yat yai oblist me aganis my fleschly ple/
 sance and appetit And als thinkand aganis my nycht/
 bour In all thir' thingis I grant me yat I haue done aga/
 nis ye law of god his hie Iustice and commandement
 And of all yir' I humilie ask him mercy And 3ou spirituale 25
 fader | in goddis steid forthinkand my syñ And thinkis with
 his helpe and grace to forbere in tyme to cum And kepe
 his law and commandement ʒ

The Vij dedly synnis/ Superbia

Allswa J confess me of ye Vij dedly and capitale synnis
committit be me aganis my creatur and Redemptour
 be myn | Ingratitude aganis my proffet and ye gud of my
 saull | And first in ye gret & foull syn of pryde That I haue
 5 synnit aganis god brekand his law and commandement
 And followand ye devill his werkis & perswasiouñ In
 presumpciouñ In vane glore manifest In ypocrisy In
 Ingratitude and vnthankfulness anentis god and man
 knawand thare giftis na *beneficis* gevin to me bot ex/
 10 tollit my self throⁿ *yair* giftis quhar' I suld haue humilit
 me nocht doand detfull reuerence to myn ourmen *spirituale*
 and temporall And namlie to ye hie maieste of god
 or nocht samekle as I was oblist to makand derisioñ
 of oyer personis be my pryde desyrand be my prydfull
 15 and orgole hert vengeance & pvniciouñ quhar I suld
 haue pete And helpit ye persone nocht obeyand to god
 my maker' to myn ourmen to ye haly kirk And ye con/
 mandementis of It as I suld havand in my hert arro/
 gance / ambicioun / rebelliouñ and symilacouñ desyrand
 20 our gretly warldly honouris mair' yan I was worthy to
 preferrand me to mony mekle better and worthiare
 yan my self and namly throⁿ ye helynes of my hert
 And for my science my *werteu* my kyñ nobilite my
 3outhhed my strentñ my faireneß my bewte my riches
 25 My gud name my fortune my clething & oyer giftis
 of god of grace nature or of fortune for ye quhilkis
 I suld haue lovit god my maker' gevin him honoure
 and loving and humilit my self I haue bene dispitu/
 ofß And rebellious And nocht obeyand to wisdom
 30 prudence and gud counsell bot trowit our mekle in myn

awne opinioun presumand mekle *werteu in* my self and
 disprisand *oyer* In all *yire* & mony *vper* I confes me yat
 I haue offendit ye hie maieste of my makare & salua/
 tour of his law And of all I repent and confess me
 And humilie askis mercy at god & 3ou spirituale fader ʒ 5

Auaricia

Allswa J haue synnit throw auarice and covatiss be
 fals and vnlefull dissait in okere symony or vnlefull
 conquest desyrand takand and haldand vnlefullye
 guddis of *vper* personis moveable and vnmovable *yair* 10
 heritage | officis or *beneficis* be fraude reif stouth or ony *vper*
 waye | havand my hert oure mekle ardent on ye gudis of ye
 world byand gud chape and selland our dere be fals
 wechtis or fals mesouris swerand or manswerand the
 thingis or merchandice affermand to be of mair' avale 15
 yan yai war' of Quharfor I confes me askand god
 mercye And 3ou ʒ

Inuidia

Allswa I haue synnit in ye gret and hevy syn of
 Invy beand evill content in my hert of ye prosperite 20
 of *oyer* personis And blytht of yar' aduersite baith manifestly
 and secretly be fals and wikit dissimilacoun beand ye
 caus or occasioun of yar' evill in counsele and deid
 haldand *oyer* personis gudis fra yam throw Inweye or de/
 syrand *yair* gudis be ye samyn waye be Invy spekand 25
 evill langage lesingis and detractionis aganis *yair* gud
 fame and honour lofand evill men for hatrent of
 gud personis trastand be yat to cum to my purpoß &
 worldlye desyris of ye *quhilk* I confes me askand god ʒ

Allswa I haue synnit in Ire beand lichly and sudan/
 ly crabit wthout wertew or pacience desyrand pv/
 nicious And vengeance of o^{ver} personis And perseue/
 rand yairin lang without mercye blasphemand and
 5 sclanderand be Ire of my hert god or my nyctbouris In
 thocht word or deid nocht havand pacience in my hert
 bot rancour' felony and Impacience beand gretly
 commovit becau^s of tribulacouⁿ and persecuciouⁿ maid
 aganis me nocht sufferand patiently throw aduersite of
 10 malady seiknes tynsall of worldly gudis and langage
 said of me or to me falland in Ire and Impacience
 tynand my ressouⁿ and werteu than thinkand yat god
 did nocht weile to me nocht helpand me punnissand
 and takand vengeance oⁿ yam beand crabit aga/
 15 nis my frendis yat has lufit me And gevin me gud
 counsall I haue haldin Ire and crabitne^s ourlang
 in myn hert Namyt ye enemy throw crabing and
 Ire noyer forgevand na askand forgivenes in tyme
 na place quhen I suld desyrand in myn Ire and
 20 crabitne^s evill pvniciouⁿ And truble of v^{er} personis
 And quhilis strikand or hurtand yaim And of all yire I
 confes^s me to god almychti And to 3ow spirituale fadere in
 his | name askand mercy

accidia

25 **A**llswa J haue synnit gretly In ye foull syⁿ of swer/
 ne^s Ignorance negligence and forzetfulne^s passand
 ye tyme nocht beand walkryf In my hert to consider
 my caise and oblying to gud werkis nocht lofand god
 Nocht desyrand to ye kirk to heir' goddis s^{er}vice Na to pray

and here meß on ye haly daye *nocht* herand ye meß na pray/
 and with deuocioun bot havand my mynd on othir thing
 As worldly plesance beand swere and lathand to gud
 werkis And reddy to do evill *nocht* prayand for my forbearis
 ffor ye saulis in purgatory for ye pece / for evill doar's yat 5
 god of his grace wald turne yaim to ye richt way beand
 swer' to cum to confessioun to say myn houris to fast to pray
 to turne me to god and leve my syn And reddy to do
 evill say evill and think It And of all yis I confes me
 And askis almyhti god mercy and forgevenes And zou & 10

Gula

Allswa J haue synnit in glutony etand & drinkand oure
 mesour of werteu and resoune for plesance & delyte
 of my persone spendand ourmekle yairapou oft tymes with/
 out necessite noyer havand hunger' na thrist outwith 15
 tymes customable to ete & drink In metis and drinkis
 our' deliciouß enclinand me till oyer synnis Havand na
 consideracioun of ye pure throw plesance of It brekand ye
 law of god and ye commandement of ye kirk *nocht*
 kepand ye lentryne In fasting na ye quater tempis 20
 nor ye fasting commandit be ye kirk na iniunit to
 me be my confessour I haue *nocht* fastit nor abstenit me
 fra syn yat Is maist neidfull And wertuoß fasting
 And stratest commandit I haue synnit with my tung
 In ourmekle speking and detractioun in derisioun 25
 In flattery in blasphemying speking evill of oyer personis
 Accusand yaim & yair synnis with my mouth & tung &
 excusand my self and my synnis And throw this
 syne falland in drunkynness tynand my ressou

As ane vnressonable best And of all yir' J confes
me askand god mercy ʒ

Luxuria

5 **A**llswa J haue synnit gretly In ye froull & hevy syn
of lichorye In ye froull & abhominabte lust of y^e flesche
In thocht langage vnhonest In ye schamfull deid
with madinnis mennis wyffis personis of religioun or oyer
women sib or fremmyt In adultery fornicacoun stu/
pracioun defloracioun or ony vyer maner In ye evill
10 concupiscens of my hert In Illusioun In polluci/
oun ouyer slepand or walkand havand plesance in
myn hert to think or speik or here speik of yat mater
And syne clethand me wantonly In entent to ples
ye world and ye personis yat throu yat yai & I suld
15 be rediare And ye mair' enclinit to yat syn vsand &
desyrand meitis and drinkis to Induce me or ye
personis to syn doand yir' or consentand in myn
mynd And of all thir' I ask god ʒ

The Vij Vertuis aganis the

20

Vij Dedly synnis

Allswa J haue nocht had ye Vij noble and excellent
wertues repugnand and resistand to ye vij dedlye
synnis to enforß and strenth me aganis yaim That
Is humilite aganis pryde liberalite aganis covatice
25 Chastite aganis lichery abstenance aganis gluttery
cherite aganis Invy diligence aganis swerneck and
paciens aganis Ire And of yat I ask god mercy ʒ

The ten commandementis

Allswa J haue trespassit in ye tēn *commandementis* of
 ye law offendand god *yairin* nocht lufand god my
 makere and redemptour attour all thing *with* all my hert
 my forß and powere / I haue sworne his haly name 5
 In wane and quhyllis mansworne and ye naim of ye
 glorius *virgin* his modere & *oyer* sanctis I haue nocht
 detfully | honorit ye haly dayis nor kepit ye fasting dayis bot
yai tymes quhen I suld principally haue *seruit* god erare
 doand synnisna *oyertymes* I haue nocht honorit fader & moder 10
 detfully efter ye *command* of god na my *spirituale* fadere my
 prelat my persone vicar' *parische* prest And him *yat* has
 ministe | rit sacramentis to me ane or ma I haue slayne my
 saull | be dedly syñ I haue committit slauchter *oyer* be mynd
 or in | deid be my counsall support or assistance or *in* word 15
 schawand him *in* his honour I haue committit stouth tem-
 porale | and *spirituale* tynand ye *werteu* and grace *yat* god has
 gevin | me and ordanit to me I haue brokin my mariage
 or committit *vper* of ye flesche I haue borne falsß witneß
 hindering *oyer* personis in *yair* gudis And *yair* honour I haue 20
 desy | rit wilfully my *nichtbouris* wyf his dochter or his damy-
 sele | or an *noyer* woman to fleschly plesance out of spousage
 allswa I haue desyrit wilfully and wranguisly my
nichtbouris gudis and possessiouñ to me his *heretage* his
 takkis | or ony *vper* maner of gudis And thus I haue nocht 25
 lufit my | *nichtbour* as my self ffor I haue nocht done to him as
 I wald he | had done to me and of all *yir*' I confesß me askand
 almyhti god mercy & 3ou ⁊

The Vij deidis of mercy

Allswa J haue *nocht* completit nor fulfillit ye *Vij*
deidis and *werkis* of *cherite* and *mercy* The *quhilkis*
ar' | double *corporall* and *spirituale* J haue *nocht* detfully gevin
mete and *Drink* to ye *pure* na *cled yaim* na *vesyet*
⁵ ye *seik helpand yaim* na *yaim yat* was in *presoune*
nocht herberit yaim yat *misterit* na *erdand ye deid* be *pete*
Nocht spendand ye gud yat god has lent me in *helpe*
and *refreschyng* of ye *pure* his *creaturis* bot in my *lust*
plesance and *wantoneß* I haue *nocht* *comfort yaim yat*
¹⁰ has bene *discomfort* and had *mister yairof* I haue *nocht*
prayit for *yaim yat* has done me *displesance yat*
god of his *grace* and *mercy* wald amend *yaim* I haf
nocht *forgevin yaim ye evill yat* *yai* haf done to me na
tholit *paciently ye persecucioun* I haue *nocht* *techit ye*
¹⁵ *Ignorant* na *counsalit yaim yat* was in *discomfort*
spiritualie na *hid ye syne* and *defalt* of my *nychtboure*
na *sufferit Iniuris* na *prayit* for ye *synnare* and of all
thir I ask god *mercy* and *3ou* ʒ
and ye *vij* *corporale* ar *contenit* in *yis werß* *Visito poto*
²⁰ *cibo / redemo / tero / colligo / condo /* And ye *vii* *spirituale*
in *yis werß* *Consule castiga / solare / remitte / fer / ora /*
In ye *first word* may *twa* be *comprehendit*

The xij artikittis of the treuth

²⁵ **A**llswa J haue *synnit* aganis god *almychti* *nocht* *trowand*
in him and in ye *faith* of his *diuinite* and *humanite*
or *nocht* *trowand* in him and his *faith* na *defendand*
It sa *starkly* as I *suld* And as I am *oblist* to do *first*
nocht *trowand* In ye *artikle* of his *hie* and *Infinet powere*
De omnipotencia *nocht* *puttand* na *exponand* and *doand*
³⁰ my *laubour pane & diligence* To *knew* his *law* his *faith*

and artiktis tharof baith concernand the diuinite and human-
 ite of Ihesu yat ar declarit in ane noyer buke nocht trowand
 thre personis in a diuinite and a substance power' science will
 & | gudneß In thre personis in ye diuinite yat may do all
 yat plesis him to do in hevyne erd and hell and all 5
 placis and maid ye warld and all creaturis of nocht
 nocht trowand in Ihesu ye sone of god eternale And
 ye gloriu virgin marie temporale Nocht trowand trastlye
 In his blissit conceproun and Incarnacoun in his haly
 doctrine miraktis passioun and deid on ye tre of ye 10
 croce vnder ye Iuge Romane poncius pilatus hafand in
 Ierusalem power' of ye emprioure be ye fals Inductionn
 and suggestioun of ye Iowis and in his sepultur' of his
 bodye And ye disce to hell of his saull And in ye de /
 liuerance of all his gud seruandis yat deit in his faith ser- 15
 uice and grace in his gloriu resurrectioun be his awne mycht
 and powere in his merwalus ascensioun quhar' he sittis eter-
 naly | with his fader' of hevin And ye haly gast twa personis
 in a godhed he ye thrid & myd persone betuix thame and
 yat he sall cum in ye ending of ye warld and iuge gud & 20
 evill rewardand gud lifaris and pvniss trespassouris and
 yai sall ryß thar throw his werthe in body and saull and
 answe for all yair werkis gud and evill Allswa I haue
 nocht trowit in ye haly gast the thrid persone in diuinite
 yat governis ye haly kirk And In ye hie powere grauntit 25
 to It be Ihesu ye sone of god And ye secund persone
 In diuinite to remit and forgeve all synnis and bring
 ye synnare to ye stait of grace and als yat ye haly kirk
 be reulit and governit be ye haly gast yat It may nocht
 er In ye faith Na be all out of cherite in concord 30
 and commoun of sanctis And ye haly sacramentis of ye

kirk And yat I haue *nocht* trowit *verraly* and fermely
yat men sall ryß in ye daye of Iugement in bodye
and saull throw his hie *werteu* And yat he sall re/
ward ye gud *personis* gevand tham *eternale* lyf and
5 to ye *synnaris* *perpetuale* and *eternale* pane And In
alß far' as I haue dowlit ony way in yis haly faith
of god and yir' artiklis here expressit And other yat
ar declarit and trowand in *nygramansy* wichcraft
sorcery or dremys offendand god my makare brekand
10 his faith and my promys to him I ask him humily
mercy And confess me to him [and] to 3ow in his name

Allswa J haue synnit gretly *nocht* havand nor vsand
in my defalt The vij hie and *mychti* giftis of ye haly
gast ye gift of wisdome of science of counsall of
15 vnderstanding of strenth of prudence of pete and of
dreid to tyne ye luf and ye favour of god and raddour
of pvnicioun of ye panis of hell And in *safere* as I
haue *nocht* disponit me to yire haly giftis na vsit yam
I ask god *mercy* ʒ

20 **A**llswa J haue offendit *nocht* honorand ye glorius
passioun of Ihesu nor ye vij sacramentis of haly kirk
havand *werteu* of his glorius passioun brekand myne
oblissing maid to him in ye resaving of ye halys
sacramentis first in ye sacrament of baptem and con/
25 firmacoun of penance of ye altar' of ye extreme
vnctioun of ye ordour & presthed and mariage of
all yir' transgressionis I ask *mercy* at god & 3ou ʒ

Allswa be myne ewill and wikit lyf J haue nocht
 disponit me to haue nor has nocht thai sevyne gret
 wertuis yat god promittit and ordanit to gif me
 and was redy yairto bot be my defalt I haue
 tynt yaim yat Is to saye ye four wertuiß cardinale 5
 and principale amang morall wertuiß Iustice pru/
 dence forß yat is strenth and temperance and the
 thre diuine wertuiß That Is faith hope and cherite
 and of yis Indisposicioun I ask god mercy ⁊

Allswa J haue Synnit aganis the haly gaist quhen 10
 he has send to me gud and hevinlie Inspiracoun
 In my mynd consavand yam or be his angell
 Or be ye prechour or gud counsell yat I haue torned
 me to ye warld and my syn stekand myne eire of
 myn hert And makand na compt of yam of ye quhilk 15
 I ask god mercy ⁊

Allswa I grant yat I haue offendit god my cre/
 ature and my modere ye haly kirk nocht obeyand to
 ye commandementis of it falland in cursing outhir' maid
 be ye law or sentence of ye Iuge a way or other' con/ 20
 tempnand It in my persone or other' be my counsall
 commonand with cursit men other' way than I suld haf
 done prevand & defraudand myself of ye prayeris
 and suffragis of haly kirk brekand in yat the law of
 god and refand god and ye haly kirk In myn 25

awne persone or doand it be my consent counsell
 assistance or manteinance In *oyer personis* contemp/
 nand In yat myñ awne saull and oblissand me
 till answerē for all before ye Iustice of god nocht
 5 offerand quhen I suld haue done And of all yis
 I ask god *mercy* and 3ow *spirituale fader* ⁊

Fynalye I Synfull Creature has synnit in yir'
 thingis forsaid oft ~~me~~ and mony tymes aganis
 god my creatour and Redemptour and yairfor' I
 10 confesß me of all yir' to his hienes to his glorius
 moder' and to ye sanctis of paradyß In ye honour
 of god my makere and for ye luf honour reuerence
 and obedience yat I aw vnto him In ye saluacōñ
 of my saull In confusiouñ of ye enemy and vn/
 15 der god I me confesß to 3ou *spirituale fader* yat
 presentis ye persone place and autorite of god in
 ye world and promittis to amend my lyf to
 mak satisfactioun to kepe me fra syn with ye grace
 of god I forgeve all men and women hertfully
 20 all ye defaltis maid to me for goddis saik and hv/
 mely askis him & yam forgeveness of yat I haue or
 bene cauß of be my self counsell or *oyer* waye
 Grantand my syn Prayand and requyrand god
 almychti of forgeveness and 3ow of absoluciouñ efter
 25 ye gret merit of god and my redemptour Ihesu
 Trastand and takand me to his hie and Infy/
 nit *mercy* and nocht to his extreme Iustice

THE prest suld Iniune pennance discretly *with*
 ye consent of ye synnere askand his consent *yairin*
pennance convenient and proporcionable aganis ye
 syñ That he trastis be ye personis complexiouñ and
 other' waye yat ye persone will do soberly swetly and 5
 with discreciouñ elles ye confessour falis in his office
 halely and consider' ye syñ and Iniune pennance
 contrar to ye syñ *Quia contraria contrariis curantur*
Aganis pryde humilite Aganis auarice liberalite and
 almoß deid aganis gluttery and lichory fasting and 10
spirituale werkis señ yai ar carnale and of fleschly ple/
 sance and abstinence and sa of other' syñis ⁊
Verba Sacerdotis absolucionem et remissionem ⁊

Explicit *Per manum* Johannis asloan

15

Finis

Heir begynnīs The buke of ye chess

S One efter' ye tyme yat ald saturnus xij^o
 he Regnit had and woidit of his houß
 Sa throw ye coniunctioun yat yan befell
 Off yis schrewit saturnus yat I of tell
 Crabit felloun and noyand till euery thing 5
 And Iubiter' ye planet most benyng
 Causit yar' was ane richt gret Influens
 Throw ye quhilk generit was a pestilens
 As be ye ald rewlis of astronomy
 Of ye grevouß passiouñ malancoly 10
 That bene all gentill hertis werray deid
 Bot men of prudens fynd yairin remeid
 Señ comfort & plesance be ye enemy
 Off yis dedlie passiouñ malancoly
 And most of strenth yis passiouñ till oppreß 15
 and till eschew ye wyce of ydilneß
 Thai go to sport to cauß yaim comforting
 Sum lykis wele to rewele & to syng
 Sum gois to dyse yair lewdneß for to schaw
 Quhilk bene a sport forbodyñ in ye law 20
 ffor quhy ye wynnyng be ye dycis chance
 as thift or reif It askis restorans
 Quhar' yai yairto for wynnyng gois suthly
 As yan It bene a sport of harlotry
 Sum In till hunting has yair hale delyte 25
 and vyer sum ane noyer appetit
 That gladlie gois & In to Romanis reidz
 Of halynes and of armes ye deidz
 Sum lykis wele to heir' of menstraly
 and sum ye talk of honest company 30
 And vyer sum yair langing for to leß

Gois to ye Riall sporting of ye cheß
 Of ye quhilk quha prentis wele in mynd
 The circumstance ye figur' & ye kynd
 and followis it he sall of wertheu be 35
 The manere of office lawe & hie
 Of kingis and lordis sall he efter knaw
 And of craftis as I sall efter schaw
 Of ye quhilk gentill sport Ingenyouß
 In termes plane & schortlie say I yus 40

t he treti of yis cheß sport but fale
 Diuidit Is in to four' partis smale
 And in ye first part schawin sall be yan
 Under' quhat king yis gentill sport began
 and quhat man yat first yis sporting fand 45
 and syne ye cauß quhy It was tane of hand

t he secund part ye figour sall contene
 And ye manere of nobillis king & qwene
 Alphinis knyghtis and rokis quhyte & blak
 The thrid part sall sum mencoun mak 50
 Of aucht popularis yat bene yaim with
 And first yair bene ye tele man & a smyth
 Ane notar ane potingare & a merchand
 Ane tavernare & ane officere of wand
 To rewle ye cite yat bene redy bowne 55
 The viij a commouñ currou of ye toвне
 and of yire viij ye figour & ye manere
 The ferd part sall in ye self declare
 Of all ye chekkere & ye proper moving
 Of euery man in ordour to yis king 60

¶ De prima parte et sub quo Rege.

IT Is ane ewill thing in a man of deid
 Off his trespass to haf of god na dreid
 And throw his viciouſ lyf Inordinat
 That dois offens till *vper* mennis estait
 And may *nocht* thole for to correkkit be 65
 As of *ye* *empriour*' nero reid we
 That slew *ye* clerk his maister Seneca
 ffor his correctioun was *nocht* till his pa
 fforsuth *ye* gentill sporting of *ye* chess
 Devysit maid & first begunnyng was 70
 In *ye* tyme of euelmoradrag *ye* king
 Off babulone *yat* was in his liffing
 Sa viciouſ crowell *yat* diuidit on forſ
 In thre hundreth *partis* his faderis corſ
 And to thre hundreth griffonis gaif he It to eit 75
 Ane richt evill falt was in *yat* tyrand set
 Wantoun he was & prowde in all degre
 And levit halely in sensualite
 And nicht *nocht* heir' of his correctioun
 Bot his correkkaris all he slew *yaim* dovne 80
 To him was lyk nabugodonosor'
 His awne fader & crownd king befor'
 Off babulone *yat* for he couth *nocht* kepe
 Intill his mynd *ye* dremes of his sleipe
 Than all *ye* wyſſmen wald *yis* king haf slone 85
 That couth *nocht* reid *ye* dremys *yat* war gone
 Bot quha sa sayis in *yair* opinioun
 This sport was maid in seging of *ye* tovne
 Of troye / or *vper* weye It Is
 Than heir' Is said forsuth he goith myſ 90
 As in *yis* writ sall beir' to witneſ

The worthye famous clerk diomedes

¶ Quis ludum Inuenit.

The fyndar of yis cheffs sport but faile
 Was a philosophour orientale
 That *with* ye caldes Is callit *perses* 95
 Ane philosophour' in to greik It was
 And all was one to saye be myne awyfs
 The luffer' of *mesour* and of Iustifs
 And for to speik of his famosite
 I suffys *nocht* ye *mater* Is so hie 100
 Bot in him was sic Iustice & prudens
 Honour lawte & so gret sapiens
 That woide he was of all dissimilacioun
 Vnto ye king and to his riall tovne
 So quhen yis clerk yis kingis lyf saw 105
 Vicious Iniust and all aganis ye law
 And yat he was of sic a cruell fede
 That his correkkeris put he all to deid
 ffirst for ye pepill syne for ye falt he fand
 ffor to correk yis king he tuk on hand 110
 And to dispone him erar for to de
 Than for to leif & to behald & se
 The Iniust abhominabill lifing
 Off euelmoradrage his souerane king
 And in schort tyme his lyf till end *yairfor*' 115
 Than but Iustice for till lif euer mor'

¶ De Iusticia.

To yis effect yus sayis valerius
 That theodorus tyrantius
 Bot for he spak & schupe him to correk
 The tyrrand prince ye king lessymmek 120

Takyne he was and hyngit oñ a tre
 And quhar' he hang vnto ye king said he
 Iniust yow art yat reiffis yi counsall
 And giffis me yat suld be yaris haile
 That suld de yus and to yis deid to go 125

That in yi vycis dissimilis with ye so
 Bot nocht I rek for yis in myne entent
 So yat I de for Iustice Innocent
 And ye worthy clerk diometricus
 Or he wald se ye foull lyf viciouss 130

Prosper' Increß without correctioun
 Of ye Iniust cetezeris of ye toвне
 Of his awne hed he tuk out baith his eyne
 So yat leß Ill dois sorow herd nor seyne

Quhen socrates to deid for Iustice 3eid 135

his wyf wepit sayand for no misdeid
 Bot for Iustice myn husband moñ be slane
 Allace scho said yis Is a lestand pane
 ffor had my husband said or done a myß
 My pane war' nathing hevy lyk to yis . . . 140

ffirst rewle yi self and of yi self be lord
 Syne rewill yi folk & se It sall accord
 To yis purpoß I maid in to effect
 This sport of chess in figour to correct
 Thy viciouss lyf ye king was weile content 145

Thankit ye clerk & yairto gaif consent
 And fra a tyrrand callit was anone
 A worthy prince ye king of babulone
 Richt pacientlye suld lordis thole & heire
 Thar wyß counsall and of correctioun leire 150

As of alexander' sayis valerius
 Quhar yat a knyght repruffit him & yus

nota.

nota.

Suld god haue maid yi corß in quantite
 lyk to yi will and yi desyr' to be
 So large of persone suthlie suld yow bene 155
 That all yis world suld nocht yi corß contene
 ffor with yi richt hand tuiche yow suld ye est
 And with yi left hand ye west part at ye leist
 Bot señ at god has nocht maid yi persone
 Off quantite lyk in comparisoun 160
 Vnto yi will & to yi gret desyr'
 Than oyer yow art of sic ane hie empyr'
 That god yow art or ellis yow art a man
 Or nocht yow art and be yow god quhy yā
 Will yow nocht wirk as god dois in all caise 165
 No man to Reif to euery man do grace
 Be yow a man consider' weile yairfor'
 That yow moñ de & leif yis warldis gloir'
 And be yow nocht as nocht sone sall yow be
 fforzet yi seif & In ensample se 170
 The lyon king of bestis as yow seyis
 Sum tyme Is fude to megis & to fleis
 And pacientlie he tuke yis for ye best
 And so was sene apone his fair' conquest

¶ Secunda causa.

The secound cauß was of yis forsaid cheß 175
 ffor till eschew ye wyce of ydilneß
 Ydilnes but letteris Seneca sayis
 Is mannis deid & tinsall of his dayis
 And of a liffand man ye sepultour'
 And Nero sayis a gangand travalour' 180
 He gois nocht allanerly to go
 Bot for sum proffet for to wyñ allso

Richt so our' lyf Is *nocht* anerlye to lif
 Bot in *our* tyme to do sum gud or gif
 Bot now ye mor' yat fortune can Increß 185
 Mor' wantouñ Is ye wyce of ydilneß
 Off ye quhilk Is generit a bitterneß
 That *spirituale* comfort euer Is ye leß
 Throw ye quhilk Is causit desperaciouñ
 That drawis mannis saull to confusiouñ 190
 And so for quhy throw gudlie sport I gefß
 We maye eschew ye wyce of ydilneß
 This worthy famouß clerk perses forsaide
 As for yis causß ye sport of chess he maid

¶ Tercia causa

The thrid causß was of ye chess for quhy 195
 ffor euery man desyris naturally
 To leir' & knaw & heir' of novelte
 And for ye corporall seyng of ye E
 Stoppis sum tyme ye subtell mynd of men
 As of mony famouß clerk we keñ 200
 That euer chesit for aye blynd to bene
 Than tyne *yair* sciens throw *yair* wantouñ eyne
 ffor suth yir' folk yat wantis sight of E
 Scharpar' of wit and knowlege will yai be

nota.

Off ye blynd bischope dyndimus we reid 205
 Off ye cite of alexander in deid
 That throw his gret knowlege & sciens
 And was of sic ane hie Intilligens
 Gregor' and Ierome ye cardinale of rome
 ffamouß doctouris to euery mannis dome 210
 with greit laubour to alexander yai wañ
 At yis bischope *yair* sciens first began
 And as discipulis in his scule yai stud

Throw his excellend witt's altitud
 And so yis *perseis* for ye gret desyring 215
 Off ye Richt subtell *ressonnis* fynding
 And ye engynes in batall mor' & leß
 Contenit in ye *figour* of ye cheß
 he had no mynd of erdly thing outward
 Bot comprehendit onelye in his hert 220
 The sport of cheß in to rememberans
 To king and prince of lordly governans

¶ Secunda pars

The secound part of yis buke forsaide
 Off forme & maner' sall be menciouñ maid
 Off lordis and *yair* nobilite 225
 ffirst of a king as hieast in degre

¶ de Rege

A king suld sit oñ hicht in yis maner'
 In Rob riall in *purpour* colour cleir'
 In his Richt hand to beir' a sceptour wand
 And a round ball in till his *toyer* hand 230
 And oñ his hed a *preciouß* crowne suld be
 In honour of his riall dignite
 The *quhilk* riall dignite in a king
 Suld be his pepillis Ioye & comforting
 fforsuth a king he suld be set oñ hicht 235
 That all his folk *mycht* haue of him a sicht
 ffor euery man suld to his king attend
 And to his precept obeye & to defend

¶ de veste

This *purpour* ryall / Rob suld signifye
 As he *yairwith* Is westit riallye 240
 Richt sa suld ye saull of his excellens
 Be cled *with* morall werteu & sciens

¶ de pila.

This Round ball suld in ye self pretend
 That of ye realme all fro end till end
 The rewill he beris and als ye regiment 245
 The sceptour Is in to a gud entent

¶ de sceptro.

The Wand of Rigour and of Iustice plane
 And for *wertew* and werite Agane
 Kepis a king his crowne of maieste
 Stabillit and groundit *with* Iustice suld It be 250
 And in him suld *mercy* & gentilneß
 Appeir' & schyne fer' mor' in euery caiß
 Than ony man in lawar' honour
 Said seneca to nero empriour'
Valerius sayis swet humanite 255
 Softis ye cruell mynd & ye E
 Off ye princis dedlie enemyß
 And forther' her'of reid we on yis wyß
 Philestricus ye duke of atenens
 A douchter' had of sic excellens 260
 In till hir' beawte *pat yair* was none sa fair'
 A fresche young man a *knychtis* sone & air'
 luffit yis *virgyne* in to sic a kynd
 That he become hir' man *in* to his mynd
 And durst revele him to none erdlye wicht 265
 And couth *nocht* get hir' presens nor hir' sicht
 Quhill in a mornyng went yis *virgyne* faire
 With hir' moder' for ye halsum aire
 Downe by a ryver' our' ye gravis grene
 This young man set his passage *yaim* betwene 270
 And agane ye lawis custome & ye law
 he kissit yis *virgyne* & *pat* hir' moder' saw

And so amovit was scho will 3e mor'
 That scho wald haue yis 3oung man deid *yairfor*
 Bunding he was in chen3eis & in lokkis 275
 And in a dungeouñ set in to ye stokkis
 Quhill *yat* yis duke was cummyñ to his place
 And yan yis ladye tald him all yis caise
 And oñ hir' kneis askit sic remeid
 To gar' strik of yis fair' 3oung mannis hed 280
 ffor ye defoule was to hir' douchter' done
 This worthy prince he was avysit sone
 Gart bring yis man & askit at *him* quhy
 Did he his douchter' sic a vylany
 his answer' was *yairto* no thing amovit 285
 Bot for his douchter' onely sa he luffit
 That for to serf hir' he wald attend & walk
 To all hir' kyñ for yis *virginis* saik
 hir' moder' wald no thing bot haf *him* deid
 This was ye lordis of answer' of remeid 290
 Suld we *yaim* sla or put *yaim* in to pane
 That luffis ws yan wald I wit agane
 Quhat suld I do to *yaim* at luffis ws nocht
 And so to fredome was yis 3oung man brocht
 This was a word as 3e may vnderstand 295
 Off a worthy princis mouth & cunnand
 ffra ye verraye rute of *humanite*
 And gentilnes as euery man may se
 ffor throw *yat* word ye lak of *yat* *virgyne*
 Redemit was and yis 3oung man maid clene 300

¶ de humanitate et paciencia.

This duke he had a frende callit Arispus
 That was so crabit & so wennomouß
 Vnto yis duke *yat* in his awne place

Throw werraye Ire he spittit in his face
 And neueryeles yis lord amovit noch^t 305
 In word nor deid quhat euer was *in* his tho^{ch}t
 Bot pacientlie he colorit all ye caise
 As noch^t bene said nor spittit in his face
 He stoppit his sone yat wald haue slane yis man
 Till oñ ye morne & so arispu^s yan 310
 Seand yis falt yat to his lord he wro^{ch}t
 To sla him self yan verralye he tho^{ch}t
 And quhen yis duke yis slauchter vnderstud
 Come to yis man tuke him *in* frendschepe gud
 And swor' till him to hald him yan weile mor' 315
 In tenderneß yan euer he did befor'
 And so yis frend he lettit to be slane
 And wan yis man & throw him mony ane
A clerk yar' was a gret philosophour'
 Two ladyes had wp in a staitlie tovr' 320
 In governans as of a riall blude
 Abone his hed quhar' yat his study stud
 Richt gayly war' yir' gentill ladyes cled
 And richt fairly war' yir' ladyes fed
 And sa Inclusit for *yair* wantone will 325
 Till oñ a daye yai couth noch^t hald *yaim* still
 Bot richt gret langage to yis clerk yai spak
 Abone his hed a richt gret noyes yai mak
 Thai stampe yai dwnt yat he couth haue no ho
 And aye complenit yai war' Inclusit so 330
 And syne quhen yai saw all yis gret offens
 Amovit noch^t yis clerkis paciens
 Thai stampit so till dovne yai dang ye dust
 And temyt a Iurdane of a strange gust
 Dovne oñ his hed & blyndit all his bukis 335

No thing he spak bot to ye loft he lukis
 And said efter sic thonder' & sic wynd
 I wist sic rayne sone efter suld I fynd
So meik was ye will of porrus king
 Quhen his liegis he herd in yair festing 340
 Defamouſs langage spekand of him yan
 Syne gart he call yaim euery man
 And ask gif sic thing on him yai said
 The sempillest man first yis answer' maid
 Had nocht 3our wyne bene scantit on yis sort 345
 All at yai said It had bene bot in sport
 Till It yat yai in till comparisoun
 Wald so haue said apone yi hie renovne
 And sempilly yus excusit at yai spak
 And so yis worthy kingis yr' yai brak 350
 And in to sport he tuke It mair' & leſs
 All at yai spak in to yair drunkynneſs
 A worthy king in hert & mouth suld be
 But fallans aye in to werite
 Thir' princes suld no aithis vse suthly 355
 Bot in to neid & lo ye ressoun quhy
 A kingis word in till effect suld stand
 Mor' yan ye aith of ony fre merchand
Alexander' he tynt ye toвне lapsat
 ffor rekleslye he swor' in his estait 360
 Item for quhy seildin Is to se
 A cruell man vncrewelly to de
 ffor suth It semys nocht crudelite
 In till a king or in a lord to be

¶ De crudelitate.

This sayis ye worthy clerk oracius 365
 That a felloun smyt^h callit porrulus

To pleiſſ ye king philard has he maid
 A bull of braſſ and in ye ſyd It had
 Ane dur' weile closand *witʰ* a subtile gyf
 To put all dampnit folk *yat* bull *witʰin* 370
 So quhen *yis* bull was set *ye* fyr' so neire
 The voce of *yaim* was sorowfull till heire
 This tyrane saw *yis* cruell Instrument
 And had gret pete in his awne entent
 Bot he *commendit* gretly in his thocht 375
 The wit *yat* fand *yis* bull first to be wrocht
 Gart call *yis* smyth and said *yaim* two betweyne
 Tyran of tyrannis cruell smyth *yow* bene
 Am I *nocht* set to fer' in sic misdeid
 Bot *yow* art set to gar me *yus* exceid 380
 Señ *yow* has maid *yis* cruell Instrument
 Go preif It first for *yis* Is myne entent
 And in *yis* bull *yai* put him for to de
 And so he endit in his crudelite
 In till a king suld aye schynand be 385
 Iustice *witʰ* law and *werraye* equite
 Witʰout Iustice quhat Is a kinrik *yān*
 Bot thift & reif *witʰ* foull slauchter of man
And so sayis augustyne *yat* diomedes
 A seye rever' *yat* *witʰ* no man had peiſſ 390
 ffor *witʰ* a galaye maid he sic a weir'
 That all *ye* gret se dowtit his effeire
 He Reft he staw and tuke schippis so fast
 Quhill at *ye* voce of him come at *ye* last
 Till alexander' *ye* king & conquerour' 395
 And in to worschipe of his hie honour
 He set a navyne to *ye* se to gone
 To tak *yis* man & so *yai* did anone

This beand done ye king to him said
 Quhy has ye se ye yus misluffit maid 400
 Richt as ye warld said diomedes
 has ye at feid so nouyer mor' nor les
 And for I reif *wit^h* a galay allone
 Callit I am a theif quhar' euer I gone
 And for yow reiffis *bat^h* be se & landis 405
 Ane empriour our' all ye warld yow standis
 Bot had fortoune me helpit ony thing
 I suld do gud bot señ yow art a king
 The mor' yat fortoune giffis ye of grace
 The war' yow art ye king said *in* yis caise 410
 Thow sall *nocht* wyte yi fortoune of yi myß
 He maid him lord & so he changit Is
 ffrome thift & reif and slauchter Is he gone
 And was in erd ye Iustest man of one

¶ de continencia

Erome lichorye a king suld him sustene 415
 ffor yi he suld bot onelye haue a quene
 And *commonlye* we se quhar' yat a king
 Is of *werteu* & Iust in his liffing
 His soñis aye In till exampill takkis
 The forme of liffing yat ye fader' makis 420
 And so yai suld of *him* aye tak natur
 Baith forme & *maner* of yis worldis cur
 Agane natur sum thing a man he dois
 To leif his wyf and will ane *vper* vse
 In beistis and birdis fynd we yis *in* deid 425
 Quhar' yat ye male to nuryß & to feid
 The birth he gat & has *yairof* ye cur'
 Vnto ye famell he kepis his natur
 As in dowis *sparowis* & *vper* bestis mo

And quhar' a Cok of 3oung birdis allso 430
 Has *nocht* ye cur' in his Nutryment
 To euery hen he gois Indifferent
 And for a man abone all bestis liffand
 Off his barnis has maist ye cur' on hand
 To norys honour to cleith and yaim to feid 435
 Agane natur forsuth he dois in deid
 leiffand his wyf & takand vyer mo
 ffor in yis caise yir' birdis dois *nocht* so

And yairto sayis ye Clerk valerius
 That a 3oung knycht scipe affricanus 440
 A Roman and of xxti 3eris of age
 Quhen throw his manhed & his gret corage
 He wan ye cite of cartaginens
 And quhen ye pepill come to his *presens*
 To pleis yis prince yai brocht in offerand 445
 A 3oung *virgyne* ye farest of ye land
 And quhen he saw hir' passing pulcritud
 Gret was ye plesans yat yis knycht In stud
 Bot quhen he herd scho spovsit was *with* one
 This worthy victor wald no ferther' gone 450
 Gart call hir' frendis and hir' spoufs him till
 Gaif yaim ye *virgyne with* a nobill will
 But hurt or harme & vndefowlit yan
 With all ye gold yat in yis toвне he wan
 And throw ye quhilk countenans of yis knycht 455
 The noble husband of yis *virgyne* bricht
 Gart all hir' kyñ in sseruice to him stand
 And maid him king & lord of all yat land

¶ de Regina

In figur' suld be maid in chess a quene

A fair' ladye yat galye cled suld bene 460
 And in a chyar' scho suld be set oñ hicht
 A crowne of gold apone hir' hed weile dicht
 And oñ ye kingis left syd situate
 Be grace of him ye quhilk be his estait
 Be natur has throw his progenitour 465
 Throw successioun for to beir' ye cure
 To Ryng and for to haue regiment
 ffer better Is yairto for to consent
 Than haf a king be yair electioun
 ffor quhy ye prince Is vnderneath ye crowne 470
 In yair electioun oft syß Is a let
 With gret discord & oftymis ar set
 To cheiß a man for yair awne appetite
 And nocht ye best bot for yair awne delyte
 Bot quhen a king has liffand to succeid 475
 A sone of his yairof ye prince has dreid
 To mofe discord in to yat regioun
 Quhen yai oñ think his sone suld weir' ye crowne

¶ De Sapiencia

A quene suld be richt werraye sapient 480
 Of gud maner' and chaist of hir' entent
 Borne of gud blud obeyand to ye king
 And besy in hir' barnis nurysing
 The sapiens yat suld be in a quene
 Nocht anerly in hir' maner suld bene
 Bot in hir' tong secretly to hald 485
 In till hir' mynd all secreit thing vntauld
 A commoun kynd in women oft we se
 Laith to counsall bot nocht sa all yai be
And yairfor' sayis macrobius yus
 That a 3ounge Roman child papirius 490

Come with his fader' quhar ye counsall sat
 Of Rome / and with him In he gat
 And so It was so secret was ye thing
 That yai ofi sat yat vnder bannysing
 Or to be hedit yair suld no man revele 495
 This child went home his moder' gat a feile
 That in ye counsall houß yis child had bene
 And askit fast yis child and hir betwene
 Quhat was ye thing yai sat apofi sa lang
 Wnder ye pane said he to heid or hang 500
 Thai ar' commandit to Revele It nocht
 And so mor' ardent was scho in hir' thocht
 Scho hecht him gold scho hecht him vyer geire
 And quhen scho saw yat no thing mycht him deire
 Bot gif he tald scho schord hir' sone to sla 505
 To saif his lyf kepend command allsa
 Moder' he said ofi sic a thing yai sit
 Quheyer better war' / a woman wald yai wit
 To haif two husbandis or yan a man
 To haif two wyffis / and so yis moder yan 510
 Chargit yis child to kepe It secret all
 Sone efter yis ye wyffis gart his moder call
 Tauld yaim ye caise & so furth yai but mo
 Apone ye morne yai all to harnes go
 And sone yai come quhar' yat ye counsall sat 515
 And with a woce yai cryit all yairat
 We will a woman husbandis two scho hafe
 Or of 3ow lordis sall we no man saif
 Gret was ye wounder yat yir' lordis had
 Quhat suld yaim ale yat sic a noyes yai maid 520
 And so yis child Revelit to yaim sone

With his moder' all how he had done
 Than of yis child ye wit yai gretly prysit
 Content yir' wyffis and yis statut diuisit
 And euery man decretit be his dome 525
 No child suld cum *in* counsall houß of rome
 Bot onely yis child papirius
 Quhilk all his tyme was maid of counsall yus

¶ de castitate

Honest and chaist in hir' *persone* to bene
 Abone all thing It semys weile a quene 530
 That *vye*r women may ensampill tak
 Be hir' hienes to lefe yaim heir' but lak
 nota. Quhen to ye worthy wedow anima /
 Hir' *nicht*bour' come to pleiße hir' to hir' pa
 And laid hir' to a husband for to tak 535
 And in yir' *termez* hir' answer' couth scho mak
 Get I a gud man as I had *in* deid
 Aye of his ded suld I be in dreid
 Get I a schrew I had befor' a gud
 In to sorow *yan* euermor' I stud 540
 And for yis dovte I cheiße ye best for me
 To leif allone and kepe my chāstite

¶ de continencia

Lucricia was a ladye fair' & gud
 Borne of rome & of ye riall blude
 Hir' husband was solatinus ye knycht 545
 That to collaciouñ callit oñ a *nicht*
 The sone of torquyne *empriour* & king
 Sextus to name yat wrocht yis hevy thing
 Quhen in yis *knychtis* castall come yis man

Quhen yat he saw yis ladye so richt yan 550
 Throw ye excelland fairhed yat scho baire
 Sic a desyr' yis king's sone had yare
 That quhen ye king and hir' husband also
 War' owt of Rome he schupe him yan to go
 Wnto ye castell to yis lady bricht 555
 Welcum he was and yair he bad all night
 And quhen to rest ye houshald all was gone
 That out of quyet levit was yair none
 Quhar scho was slepand sone In come he yar'
 In his richt hand a nakit swerd he baire 560
 With his left hand ye ladye couth he tak
 Sextus I am & in yir' termes spak
 And ony noyfs or word cum of yi hed
 This nakit swerd forsuth sall be yi deid
 Thow sall haue gold yow sall haue gud & land 565
 So to my will and my desyr' yow stand
 And will yow nocht yow sall haue dedly pane
 ffor in yi bed yi fule he sall be slane
 ffor planly yan yi frendis ilk ane seis
 That for ye lust of sic a sot yow ~~dewys~~ deis 570
 Thus hir' effraye was wounder merwaloufs
 Quhat throw hir' sleping & his cummyng yus
 Scho said no word scho dowtit nocht hir' deid
 Scho dowtit mor' of hir' defame remeid
 Or sic a sot suld in hir' bed be slane 575
 Scho lever' had bene deid & deid agane
 Langar to lest It was nocht hir' entent
 Than to declair' hir' mynd was Innocent
 And so on forfs yis princis will was done
 And for hir' frendis send yis ladye sone 580
 ffader' brother' & husband best beluffit

The forsaid caise scho planlye to yaim movit
 yocht hir' persone was *nocht* Innocent
 Baith clene and hale but wyce was hir' entent
 Thus hir' defoule scho opinnit to hir' kyñ 585
 And as yaim list scho tald yaim mor' & myñ
 And for exampill in to womanhed
 To kepe yaim chaist and to forbeir' misdeid
 Apone a swerd yat wnder' cloik scho bair'
 Scho slew hir' self befor' yaim all was yar' 590
 Hir' husband yan hir' brether' and hir' fader'
 And with ye laif of hir' kyñ yat couth gadder'
 Apofñ yat swerd and ofñ hir' blud yai swer'
 That for hir' saik yai suld move sic a weire
 That yai suld sla yis kingis sone but dome 595
 Bannist ye king and all his kyñ of rome
 Thai tuke ye corss wp of yat lady bricht
 And planly yai laid It in ye sicht
 Off all ye pepill yat in to Rome yai fand
 And alsone as ye caise yai vnderstand 600
 Thai zeid to feild and hir husband in plane
 With hir' awne swerd ye kingis sone has slane
 And bannist was ye king and all his kyñ
 Thus sic reward cummis of sic a syn
 As we haue said a quene sald manerit be 605
 Schamfull richt sone dredand in all degre
 Quhar in a woman schame Is tynt ze se
 Als tyte Is tynt hir' werraye chastite
 Schamefull to be meke luke vnrepruffit
 makis a woman lovit & weile luffit 610

Seneca of a woman sayis

That of sic schame scho was in to hir' dayis
 That quhar' hir' frende was pure & wantit gud

To saye frend haf / in sic a schame scho stud
 Scho wald erar' ye siluer yat he fand 615
 Suld in a purfs be redye till his hand
 So quhen ze kyth to frendis zour gud will
 The gud will speik yocht ze wald hald zow still
A quene suld be of honest parentele
 The wyfs man sayis will yow yi wyf cheifs weile 620
 To ye gud moder' douchter' se yow go
 So yat hir' grandame be of gud fame also
 Walerius sayis of women yus I weyne
 Sic Is ye douchter' as ye moder' beyne . . . 624
 To teche hir barnis quhat so euer yai bene
 Hir' douchteris aye yai be of contenans
 Hir' sonnys of litterature Intelligens
 Neidfull It Is to princis or to a king
 Off litteratour to be attour' all thing 630
 That dayly in ye law of god suld reid
 A king but letteris lykynnit Is in deid
 Vnto a crownit als yat no gud can
 Octoviane ye first enpriour' began
 To teche his barnis in to litteratur 635
 And syne his sonnys with a besye cure
 To leipe Ryn swym Iust & schute
 All thing ~~de~~ to do on horsbak & on fute
 That to knychthed of worschipe suld pertene
 And for his douchter' chargit he ye quene 640
 To gar' Instruct of yaim with a gret delyte
 To schaipe and sew to spyñ & weif perfyte
 All thing to vs yat langit woll or lyñ
 The wynnyng pairof gart he deile It syne
 Wnto ye pure and said yis was his quhy 645
 yocht I be king zit yan no thing wait I
 Na my barnis in powerte may stand

And now yai haf *yair* liffig in *yair* hand
 Thir' douchteris conseruit weile suld be
 And specialie in till all chastite 650
 ffor quhy throw chastite allone we reid
 Off *werginis* quenys war' maid in deid

¶ de castitate

The gret duchess callit Rosamylda
 ffour sonnis had and douchteris had scho twa
 Quhar' yat scho was in to hir' castall strang 655
 Off longabard hir' nobill men amang
 So come ye king tytane of vngarye
 To sege yis place & quhen yis fair' ladye
 Had seyne yis king yat was so fair' a man
 Throw luf of him in secreit wyß *rycht* yan 660
 Scho wrait him to so yat he wald hir' wed
 Baith houß and all suld at his will be led
 The quhilk he hicht & richt so scho It wrocht
 Baith he & his oist was in ye castall brocht
 Hir four' sonnis war' our' ye wallis gone 665
 And all ye laif war' ouyer tane or slone
 The women war' defowlit fellonly
 Thai sparit none for lust to ly *yaim* by
 Hir' douchteris two for *yair* verginite
 Had na defence yai war' so fair' to se 670
 Bot yat yai tuke ye flesche of a zong horß
 In thyñ schaffis & laid It on *yair* corß
 Wnder' *yair* paupis quhill at It tuke heit
 So quhen yai come vnto yire ladyis sweet
 It stynkit so yat nane nicht neche *yaim* ner' 675
 So vndefowlit war' yir' *vergynis* cleire
 And so Remanyt in to *yair* chastite
 Throw ye quhilk quenys bath yai be

The tane of fraunce / of almanye ye toyer
 Bot on ye morne yis king weddit *yair* modere 680
 As he had hecht and syne gart of his men
 To ly hir' by ye novmer' nyne or ten
 And syne gart schere hir' *with* a spale of tre
 Wp till hir halß and on yis wyß said he
 This wikit woman *werray* licherouß 685
 That for hir' lust yis castell gaf *our* yus
 and tynt hir' barnis men & all ye laif
 Of ressouñ suld scho sic a husband haif

De alphino

t he forme of alphyne as I wnderstand
 Suld be a Iuge intill a chiar' sittand 690
 Ane opyne buke of law befor his eyne
 and so for quhy for twa cauß *yair* bene
 Ane criminale ane *noyer* of possessiouñ
 Of gud and land and wrang done *in* ye toviñ
 Richt so twa alphinis suld *yair* be but fable 695
 Ane set *in* blak for caußß criminable
 The secund alphine *in* to quhyte he standis
 ffor wrang & richt and possessiouñ of landis
 Thar' office Is to counsall wele ye king
 Lawis to mak and kepe at his bidding 700
 and all ye peple till Informe & leire
 Of gudlie manere & Iustlie leving heire
 A Iust sentence *withou*t corrupcouñ
 and at ye Instance of euery persouñ
 ffor covatisß for dangere or for dreid 705
 Stratlie to gif for fauour or for feid
 A Iuge of law he suld be *in* sic a kynd
 Richt ferme & *werray* constant *in* his mynd

That covatiß sett's him no thing by
 Carnale Infectiouñ Ire nor 3it Inwy 710
 As to yis affermes and says seneca
 That diogenes liand *in* ye wra
 That no thing had nor wald *in* h's entent
 Bot for to study in to ye firmament
 Richer' he was þan alexander' ye king 715
 That all thing had for mor' was ye thing
 That ye gret clerk diogenes refusit
 Than gud & land & all þat yis k'ing vsit
 a nd marcus tutius þat noble werioure
 Ane Romane borne & of armes ye floure 720
 Quhar' þat he lay ye gret cite to wyñ
 Of benwyncane ye men þat war' þairin
 Thai gart espy yis lord *in* tyme of mete
 and so þai saw fra tyme yis lord was set
 That dische dublare and cop war' all of tre 725
 And Iugit It to werray pouerte
 Gret gold & gud þan to yis lord þai send
 Till leif yis tovne and so ye weir' till end
 Na said yis lord I will no mor' be slane
 Say to 3one folk þat I desyr' agane 730
 Erar' to wyñ 3one mychti men yis nicht
 Than haf þare gold and want 3one men of micht
 Wyñ I ye men ye gud Is myne vnbocht
 All gud in erd till honour compt I nocht
 Sall no thing help þaim gold nor siluer fyne 735
 Bot men / toune / and gud / all sall be myne

De auaricia et paupertate Romanorum

v alerius sayis ye senatour of rome
 In counsall houß he askit be þair dome

Of two romanis ane vas in pouertye
 ye toger a vretche richt mychtie vas hie 740
 Quhilk of thir two / they thocht be thare Intent
 Maist ganand vas to hawe the regiment
 In spaingze land the lawis to leid furthe
 A vysman said noche ane of thame vas voirth
 Throw mycht ye pure man may be turnit tyt 745
 The mychtie mane desyris be a myte
 So hie repruiffis in a Judge to be
 A vrechedness alyk / and verray pouirtie

The Reid of rome ye romanis luiffit so
 Thair pouertie that quhan to deid they go 750
 ye cost of worschipe in thair burying
 Was only maid vpon the commound thing
 And richt so quhan thair dochter vas to ved
 The commound guid maid ye haill outtred
 And all that tyme ye lordis var and heid 755
 Of all the varld fra pouertie vas deid
 And singulare profeit tuik ye steir on hand
 Thair vas no vyce / Bot it rang in that land
 So quhan they tint thair singulair pouertie
 They tynt thair land / thair guid / gold / & fie 760

Ghir Iudges suld richt veill attend
 fra pryuate luif and faynd yame to defend
 Sentence of luif euermore bein blind
 As in a proper actioun ay ve find
 Erar a man to de thairin forquhy 765
 Hid propir luif him blindis suddanlye

*Comnis amor cecus, non est amor arbiter equus
 Nam deforme pecus Iudicat esse decus
 De Iudice iniuste Iudicante.*

Clenandus hie michtie to reherß
 So crabitt vas the michtye king of persß 770
 That for a Iudge remowit for Inwey
 To sla ane man but caus and Iniustlye

.

 And in that sett that Iudgis sone vas brocht 775
 And maid him Iudge / & baid him haif in thoct
 Quhow yat his fayer throw his fals sentens
 Hes lost his hyd to ly in his presens
 And on this vayis this king vrit vith his hand
 Thir thre verseis befor his eyne to stand 780
Sede sedens ista Iudex inflexibilis sta
Sit tibi lucerna lex lux pellisue paterna
A manibus retentes munus, ab aure preces.
 Richt equall boithe to freind & fo
 The sentence aye suld fra a Iustyce go. 785
Colonguid the verray Iust Iustice
 Maid for adulterye a verray gryt devyse
 That quha so var in sick ane vyis convickit
 His eyne suld bai the out of his head be pilkit
 And so this Iudgis sone hie vas ouertane 790
 Into yis vyce & grace hie couthe get neine
 And all ye pepill for this chyldis saik
 Wnto his father Instance gryt they mak
 for to remit his sonne Into this caise
 That vald hie nocht bot thus hie did him grace 795
 Of his awne heid / hir tuik ane of his eyne
 And of his sonne ane vther to be seyne
 Hie vald nocht brak ye statuit hie couth mak
 Bot tynt his E / or hie vald brak his act
 Bot oft allace / that now Into our dayis 800
 Ouir suith it is that anaritiis sayis
 The ettercope vobbis ar thir lawis lyk
 That quhane a flie happinis yairin to stryk
 That sick a beist suld euer haif ouer hand

It chapis nocht bot *yairin* moñ Jt de 805
 Bot at *yis* web a gret best *bydis* nocht
 So ar *yir'* lawis now on dayis wrocht
 Thir' sympill folk ar by *ye* law constrenzeit
 The gret men all ar fra *ye* law derenzeit
 And throw *ye* quhilk Is generit in *ye* land 810
 Baith thift and reif and slauchter of mannis hand
 Stryf contempcioun feid *yr'* & violens
 lordschipe on forß *Iniuris* & offens
 Oppressioun of pepill *yat* war' pur'
 And all in falt of *yaim* *yat* beris *ye* cure 815
 Of Iustice & of lawis Regiment
 A Iuge also he suld set his entent
 Dayly to reid in to *ye* buke of law
 So *yat* he maye vnto *ye* pepill schaw
 Downtis & weris *yat* fallis *yaim* amang 820
 ffor quhy but Iustice euery man gois wrang
 With men of laubour peiß leving & rest
 In no tyme may but Iustice haf a lest
 Of aduocat's quhar' *yat* *yai* bene to get
 In sic a kynd *ye* maist part Is set 825
 That *yair* sylens Is als weile to sell
 As Is *ye* proves or *ye* taile *yai* tell

¶ de milite

A knycht in figour *yus* he suld be sene
 A man on hors and boith in armes bene 830
 This knycht on hed he suld be helmyt weile
 And on his hors ane habirioun of steile
 With *vyir* graith ganand his estait
 As leg harnes and gluffis maid of plait

Cled *with* a scheild in his richt hand a speire
 In his left hand a clenlye swerd of weire 835
 Spurris of gold apon his feit suld be
 In takin of his knyghtlye dignite
 His horß richt so ye feit of weir' suld haue
 And liis harnes frome harmes him to saif
 fforsuth a knyght quhen he of new Is maid 840
 New lyf new rewill ressouñ wald he had
 ffirst of clene lyf and richt devoit to be
 Baith *nicht* and daye besekand god yat he
 Sum grace of helpe & succour him to send
 Quhen strenth of natur may nocht him defend 845
 A knyght suld haf of properteis gud
 Wisdome lawte fredome & fortitud
 Rewle of law defens aye till endur'
 In faith of crist and pepill yat ar' pur
 The honour and knyghtlye reuerens 850
 Is for his *vertew* and gret Intelligens
 Nocht for his horß his harnes nor his speire
 Bot for ye *verteu* yat his saull suld beir'
 Richt as his corß of harnes has defens
 So suld his saull *with* gret Intelligens 855
 Of knyghtlie *werteu* be enarmed richt
 And yan he bene a *verraye* gudlye knyght
 Wyß and expert suld be a noble knyght
 Sene lyf and deid of all ye batall richt
 Honour & lak in to yir' knyghtis standis 860
 That has ye cur' of battallis in *yair* handis
 Experiens in to a prudent knyght
 Dois mor' in battall be all ressouñ richt
 Than of a 3oungar *inexpert* ye hardynes

nota

And *pair*for suld in euery werely caise 865
 No 3oung knyght haue ye cur' of regiment
 Bot *with* ald men be rewlit *pair* entent
 Gret alexander' of landis & of michtis
 He wan fer' mair' *with* prudens of ald knyghtis
 Than throw ye forß of strenthy men in deid 870
 As in a Roman storrye yus we reid
A worthy knyght he tuke ane weir' of hand
 And for ye *commoun* proffet of ye land
 And in his weir' he was supprisit so
 That to devociouñ schupe yis knyght to go 875
 And in ane Ile yis worthy knyght he went
 Tuk folk him *with* of haly gud entent
 And *with* *pair* prayer' and *pair* clene fasting
 Thar' yai besocht ye gret hie hevynnys king
 Continually thre dayis & thre nyghtis 880
 ffor grace helpe & succour of yir' knyghtis
 And be sanct ambrose about ye thrid nyght
 It was revelit to yis worthy knyght
 He suld *yaim* wyñ withoutin speir' or scheild
 Than of ye morne he schupe him to ye feild 885
 And with fyve thowsand he wan in battale plane
 A hunder' thowsand *cummand* him agane
 Throw gud prayer' & clene lyf of yis knyght
 And his Constance in to his querell richt

¶ De fidelitate militis

Knyghtis suld be Richt werraye trew & leile 890
 To *pair* lordis and *with* na falset deile
 Thus sayis paule ye gret historiale
 Of longabard in ane ententyf tale

That quhen duk garybald ye first tratour'
 Off longabard with gret dishonour 895
 Had slane gobard of longabard his king
 And maid duk grymbald crownit for to ryng
 And bannist was ye gud lord perterak
 Broyer to king gobard yat I of spak
 ffor helpe of perterak yis garybald 900
 Maid Intercessiouñ to yis king grymbald
 To tak yis lord to grace & bring him hame
 And so he did yis tratour syne be name
 Seducit so ye king in his entent
 Throw his tressouñ ye king gaif his essent 905
 To mak yis lord sic festing & sic chere
 That throw ye forß of sweit wynis cleire
 Mak him to slepe and rest as he war' deid
 To sla him yan & so to end ye feid
 Enulphus was yis perterakis knyght 910
 And of sic lawte was yis worthy wicht
 That quhen he gat feile of his tressouñ
 Quhar' yat his lord was lyand in to swouñ
 He laid his sqwyer' in to his lordis bed
 And vnder' carpet brocht yis lord furth led 915
 And said It was his sqwyar' yat was deid
 That lyand was in till his lordis steid
 And in to presens of yis lordis sicht
 Had him to kirk & wok him yar' yat nyght
 And quhen he walkymnit our ye wallis him brocht 920
 And tald him all how yat ye tratour wrocht
 Sone of ye morne quhen at yis tratour fand
 That perterak was chapit fra his hand
 And gat ane knowlege how yat yis knyght had done

Before ye king *vis knyght* was callit sone 925
 And openlye confessit him *yat* he set
 him self to de his maisteris deid to let
 And *yan* ye king he askit in decret
 At his counsall quhat deid *yai* war' to meit
 That so had wrocht aganis his maieste 930
 Sum said to heid sum said to hang *yaim* hie
 To byrne *yaim* boith in hat leid and in pik
 Said garybald or *yan* to fla *yaim* quyk
 Nay said *vis* king be god omnipotent
 Thai serf weile mor' to saye be myne entent 935
 To haif honour and lordis baith to be
 That to *yair* lord has kepit sic lawte
 And maid *vis* knyght ane duke with his awne hand
 And his sqwyar' a knyght and gaif him land
 And garybald *vis* forsaid traytour strang 940
 Condampnit was as traytour' *yaim* amang
 And was depyvit of his dayis mo
 Off his honour and of his lyf also
Knichtis forsuth amang *yaim* self suld be
 Off gret lufrent and of gret lawte 945
 Richt dowlit ar' knychtis in batall strang
 Quhen luf and lawte ryngis *yaim* amang
 And quhar' discord amang knychtis restis
 Seildyn or nocht ye victor' with *yaim* lestis
 Tharfor' It suld be honour to ane knyght 950
 All *vper* knychtis verraye honour & richt
 And euery knyght he suld be *vperis* broyer
 And in defens Ilkane to de with *vper*

And of twa knychtis ferther' reid we yus
 That callit war' damoñ and phisius 955
 So lelely yai luffit *vyer* weile
 That quhen denyfs ye gret king of Cecile
 Determyte was yat damon suld be slane
 This damoñ askit no remeid agane
 Bot yat he suld go till his houß yat nicht 960
 ffor to dispone his gudis and his micht
 And to his deid yan suld he *cum* agane
 And his fallow baid vndermeth ye pane
 Or damoñ passit yis *oyer* knycht he thocht
 Suld damoñ de langar leif wald he noch 965
 And chargit him he suld *cum* noch agane
 And he suld byd *with* all ye charge & pane
 Sone come ye hour' yat damoñ suld compeire
 And in his steid come furth his fallow deir'
 As he had hecht to wnderlye ye pane 970
 And in yat tyme yis damon thocht agane
 How suld he leif and his trew fallow deid
 Off his awne lyf refusit ye remeid
 And come agane to kepe yis knycht vnslane
 And zit yai straif about ye dedlye pane 975
 The king wounderit how sic ane luf suld be
 In two knychtis and of *yair* gret lawte
 Remittit all ye querell & ye scaith
 So yai wald him tak broyer to *yaim* baith
 As thrid fallow tuke yai him & broyer 980
 And trewar was *yair* neuer vnto *vyer*
 Off Iulius Cesar yat worthy king
 we reid yat frendschip our' all vther' thing
 he admittit *with* most difficulte
 And most constantlye yat thing kepit he 985

nota

¶ De libertate

Knichtis suld be richt werray liberall
 Or *ȳair* worschipe most oñ nedis faile
 ffor quhen a *knycht* to covatice Is set
 And his pepill can nothing of him get
 Jt cauffß *ȳaim* to turne *ȳair* bak & fle 990
 Quhen *ȳai* suld fecht and he be large & fre
 It cauffß *ȳaim* Ilkane for to Remane
 Erar to de *ȳan* se *ȳair* maister slane
 Bot now allace *ȳat* euer It suld be so
 That *knychtis* suld *ȳe* worthy men forgo 995
 ffor warldlye gud Is in *our* tyme we se
 ffair' men has nocht a mannis meit & fe
 Quhat will *ȳe* mor' *ȳair* may no worthy *knycht*
 Have baith *ȳe* men and hald *ȳe* warldis micht
To lordis large *ȳe* men drawis in deid 1000
 And so of gret alexander' we reid
 How *ȳat* he come to porrus king of Ind
 Dissimilit in a sempill *knychtis* kynd
 And quhar' he sat *with* porrus at *ȳe* ~~meid~~ meit
 Baith cope and dische *ȳat* war' befor him set 1005
 Off gold and siluer furth *with* him he baire
 And as of thift he was accusit saire
 His answer' was at so It was *ȳe* richt
 With alexander *ȳat* euery manfull *knycht*
 Baith cope & dische of gold and siluer gud 1010
 In tyme of meit all at befor him stud
 Suld *with* him tak and so I did *ȳair*for'
 And traistand señ *ȳour* worschipe Is fer' mor'
 That mor' rewardis *ȳour* *knychtis* suld resaif
 Quhen *ȳis* was herd in plane amang *ȳe* laif 1015
 The men of weir' be *ȳis* taile vnderstud

That alexander' comptit none erdlye gud
 The men of weir' fra porrus ar yai gone
 To alexander' and come againe anone
 With alexander and slew porrus ye king 1020
 And peciably maid him *in* ynd to ryng
 Knychtis suld be of *werraye* fortitud
 Stark in yar' hert and in *yair* quarell gud
 Strinth of persone gret lak It dois ane knycht
 Bot in ye saull ye man be *werraye* richt 1025
 Richt wicht in hert he Is for to defend
 That sufferis gret and haldis to ye end
 Ane knycht suld stand in to his querell richt
 ffor deid or dreid of ony warldis micht
 Mercye suld schyne richt *weiraye* fyne & bricht 1030
 Abone all thing in to a nobill knycht
 In batall Is mor' worschipe & renovne
 To wyf & saif yan for to sla all dovne

¶ De crudelitate

The duke yare was ane worthy hardy man
 That daylye faucht and dayly aye he wan 1035
 And slew yaim all or he wald forther' gone
 That he micht sla and saiffit neuer one
 And all yat tyme he couth no landis wyf
 Nor Towr' nor hous to set his hed within

¶ De misericordia

Quhill at ye last he left his cruelte 1040
 That wonnyng war he tholit none till de
 And yan ye folk begouth on him to fall
 Off towr' and tovne and maid him lord of all
 knychtis suld kepe ye pepill & defend
 And for yaim fecht and to *yair* weile attend 1045
 how suld ye teile man *in* ye tyme of weire

Or men of craftis go to scheild or speir'
 Than most *yair* lauboure nedis fale & fall
 And so on foris ye *knycht* most faile *with* all

¶ De legibus

The Romans held of *knychtis* at ye feild 1050
 Ane legiouñ in armes vnder scheild
 To hald ye *commonis* at *yair* craftis still
 And sa lang had *yai* *werraye* welth at will
Knychtis allso ye lawis suld defend
 Richt as *yai* suld vnto ye king attend 1055
 And *with* armes ye kingis maieste
 With lawis suld It weile enarmed be

Ligurius ye *werraye* noble *knycht*
 Seand his towne withoutin law or richt
 He maid xij lawes sayand *yat* he wald 1060
 Go to Delflyk his folkis swor' *yaim* to hald
 At his Request bot quhill he come agane
 He tuke ane strinth for euer to remane
 And quhen ye tyme come *yat* *yis* *knycht* suld de
 Bad byrne his cors and cast It in ye se 1065
 So *yat* ye folk of *yat* towne suld nocht trow
 With his banis to brek ye forsaid wow
 And so *yis* *knycht* in exile wald he stand
 And brynt his corps to bring law in his land
 j The first law was ye prince suld aye attend 1070
 To keipe Iustice & his pepill defend
 And at ye folk suld aye be redye bove
 In his supple *yat* Is prince of *yis* tovne
 ij The secound law was vnderneath a pane
 No Idill folk suld in ye towne Remane 1075
 iij The thrid was quha wald ouyer by or sell
 Giff gud for gud & na money to tell
 iiij The ferd It was *yat* gold and siluer bricht
 As filth suld be & reput for na nicht

- v The fift was euer in to dignite 1080
 The prince rewler' in battall suld he be
 Maisteris of law till hald ye law till end
 Knychtis Ilk ane ye lawis to defend
 The pepill suld haue werraye power' plane
 Ballies to cheifis and to depryve agane 1085
- vj The sext law was how euer in stait yai stand
 That euery man suld haue in lyk of land
- vij The sevynt was maid in opyn for to crye
 No wicht suld be ye cauſs of lichorye
- viii The viij was yat all childer' fer' & ner' 1090
 Bot a clething suld haf in to ye zere
- ix The nynt law was yat pur' barnis suld be
 weddit but gud ~~eny~~ or ony sic drowrye
- xj The levynt law was women chosyne to bene
 Nocht for yair micht yat blyndis mennis eyne 1095
- xij The twelf law was yat men suld haue of richt
 Honour for age mor' yan for warldly micht
 But quho so now ye ordour on him takis
 Off knyctheth / and defens none he makis
 Vnto his prince to faith to law / to pure 1100
 Off no tyme sall his honour heir' endur'
 ffor land for gud for hors for harneis bricht
 He has nocht bot ane schawdow of ane knycht

¶ De Roko

Ane Rowke suld be ane knycht cled in to pall
 Sittand on hors arrayed weile with all 1105
 Ane staf in hand ye wand of chastite
 Off diuerſs colouris suld his mantill be
 And for ane king may nocht be aye present
 In euery place to schaw yaim his entent
 Neidfull It Is to haf his luftennend 1110

With his power' for rewling of ye land
 And for ye realme suld be of gret distans
 ffor ye wprysing of gret warians
 Off diuerffs *partis* of ye realme also
 Neidfull It Is *luftennendis* to haif two 1115
 The *quhilk* being two *rokis* to yis king
 To rell ye realme & wnder him to ryng
 Into ye *partis* extreme of his land
 ffor quhar' a king Is present *wit* his wand
 Thar' *nedis* no *luftennand* ner' about 1120
 Bot in fer' *partis* fro ye king without
 And *yairfter* bene yir' *rokis* situate
 fferrast him fra of ony gret estait
 In quhom meiknes Iustice & pete suld be
 ffredome paciens and willfull powerte 1125
 To kepe Iustice yir' *rokis* suld of det
 ffor throw Iniust men ar yir' realmes set
 Oftsyzs on *perell* & oftsyzs ar' yai tynt
 Slauchter' Is wrocht & landis braid ar' brynt
 In Iustice and ane minister' go myfs 1130
 Ane Iust king yan Iniust haldin Is
 And richt so quhen *werraye* Iustice Is done
 Ane Iniust king richt Iust Is callit sone
 And *yairfor* suld yai set *yair* besy cure
 And kepe Iustice aye fermelye to endur' 1135
 And for ye realmes *commoun* gud to stand
 And set ye *commoun* proffet of ye land
 Befor' *yair* lyf & *yairto* planely go
 Marcus Regulus he did allso
 Quhen in ye *weris* of cartaginens 1140
 Takin he was & brocht *in yair* presens

Apone his aith yai fred him vnder pane
 To pass to Rome and kepe his tryst agane
 So to ye Romanis yat he wald declair'
 Thar' will of euery Romane presonar' 1145
 To Interchange and send yaim hame agane
 ffor als mony of yair men yat war' tane
 So quhen yis worthy Romane knyght marcus
 Vnto ye Romanis schawin had all yus
 The senatour his counsall askit yan 1150
 Be his laute and so yis knyghtly man
 To counsall gaif to lat yir' folk still ly
 But Interchange of ony man for quhy
 The Romanis yat war' In cartaginens
 3on[g]e men yai war' nocht of experiens 1155
 In feit of weir' yat had bot litill feile
 And yair folk war' expart in armes weile
 Sa yocht yis knyght desyrit to be fre
 His lawte maid him presoner' to be
 And for ye commoun proffet of ye land 1160
 He chesit him as presonere to stand

¶ De fidelitate Romanorum

Thar' was a Roman takin in ye weir'
 And fred agane yai gart yis Romane swere
 To cum agane and enter' in yat place
 As presoner' and so yus stude ye caise 1165
 He enterit nocht bot with solace he said
 That he had kepit all ye band he maid
 The senatour for worschip of yair blude
 And for ye lawte yat yair towne in stud
 He tuke yis man & band him on ane hors 1170

And to his takare he send him on foris

Fabricius was ane knycht so werray leile
That *with* tressoun on na wyis wald he deile

He was king porrus dedlye enemy

This kingis mediciner' come secretlye 1175

And to yis knycht promittit for to sla

This king *with* wennome for he was his fa

So yat he wald Reward him for sic thing

This knycht him band and send him to ye king

And wrait him *with* ye tressoun of yis man 1180

This king wounderit & in his saull said yan

'The sone sall soner' warye in his speire

Than fabricius to tyne his credens heire

Valerius sayis in to his sext buke

That tanvlphus a worthy Romane duke 1185

In seging of philister' ye fair' cite

ffurth come ye maister of ye scule & he

The lordis sonnis brocht yaim furth Ilk one

That *with* him stude as to ye sport to gone

To pass him with for tressoun he wrocht 1190

And to yis duke he has yir' childer' brocht

O lord he sayis to lang yis seging standis

Now sall I put yis towne in to your handis

I present 3ow yir' childer' fair' & 3ung

As presoneris to stand at your bidding 1195

Thar' faderis has ye tovne in regiment

And or yai saw yair sonnis suld be schent

Thai sall 3ow gif yair gudis & yair landis

And all ye tovne in honour as It standis

Na said yis lord I will nocht so begyn 1200

Worschiþe at childer' se I none to wyñ
 With men of armis come I heir' to fecht
 As in a wow to gret god I hecht
 With tressouñ sall I *nocht* *yair* cite wyñ
 Bot with worschiþe and euer I cum *witþin* 1205
 ffor sic ane tratour' was *yair* neuer seyne
 In ony land as yow fals tratour bene
 That wald betraifþ yir' barnis Innocens
 That has ye cur' of yar' Intelligens
 And yat *yair* faderis so ye traist yai wald 1210
 That *yair* maist Iowellis gaif yai ye to hald
 This worthy lord gart bynd yis tratour strang
 Deliuerit him *yairfor*' ye childer amang
 And to yis toвне yis tratour haf yai brocht
 And tald planely ye tressouñ yat he wrocht 1215
 And how yis lord has done of gentilneß
 Honour lawte Iustice and of grace
 We will him haue to be *our* prince & lord
 Gaif him ye toвне and all *witþ* ane accord
 With gret pete yir' lordis aye suld stand 1220
 That has ye rewl of Iustice in yar' hand
 And *witþ* discreciouñ suld It vsit be
 ffor graciouß affectiouñ Is callit pete
 Off ye swetneß of marnis meik mynd
 Walerius sayis of pete in yis kynd 1225
Anobill wyf and of a ryall blud
 ffor cryme conwikit sa ye caise it stude
 That scho but fude suld in to presouñ be
 Quhill scho nicht leif *witþ* les lak so till de
 Scho was so kepit euery daye & nycht 1230

That to yis woman come no erdlye wicht
 Bot onely a douchter' yat scho bair'
 And so besoucht yat no fude brocht scho yar'
 Sche liffit lang weile xxiiij nicht
 And yan yis Iustice gart bring hir to his sicht 1235
 And askit how scho liffit in yis caise
 But meit or drink and so in hope of grace
 Scho said planelye my douchter' euery daye
 Come to ye place in presouñ quhar' I laye
 And *wit* hir' paupis scho me fed allso 1240
 As I did hir' or' scho began to go
 ffra hir' 3oung sone to me scho brocht his fude
 Do as 3e list for yus ye matere stude
 So *me* walus and strange It was ye caise
 The lord throw pete did yis woman grace 1245
 To lif at fredome was yis woman maid
 Throw *werraye* pete yat in his hert he had

¶ De pietate

Marcus tulius quhar' he in batall wan
 Off so gret pete was yis worthy man
 Throw sorow yat his enemy In beñ 1250
 The teris wald come springand fro his eyne
 And Iulius Cesar he did allso
 Gret alexander and mony vyer mo
 Quhar'[for] I trow in quhom Is no pete
 That covatice Is In him ri[n]gand hie 1255

¶ De humilitate

Lordis suld be of gret humilite
 The gretest lord maist humble suld he be
 Off so gret meikneß was waspasiane

That quhen nero ye empriour' to deid was gane
 And all ye pepill *with* a woce yai crye 1260
 waspasiane sall be *our* king worthy
 To tak ye crowne yis worthy knyght wald *nocht*
 Till yai on forß till mak *him* king *him* brocht
 Mor' worschipe Is for to be chosyn king
 Than of Conquest in xxti realmes to ryng 1265
 Princis yat bene of noble excellens
 In hert suld be of werraye paciens
As of Iulius Cesar Reid we more
That a wyf repruffit him richt sor'
 That he was borne bot of a bastardis blud 1270
 And pacientlie yis king richt still he stud
 He said speir' gif yat *better* be nobilite
 In me growand or discendand in ye

¶ De paciencia

Tyrantius ye worthy man anoyit
 Quhen yat he saw his grangis war' distroyit 1275
 All throw ye negligens of his seruand
 To strik him he liftit wp his hand
 And zit considerit yat he *in* yr' was set
 He wald *nocht* strek for ony scaith to get
 Bot erar wald ye haile trespass remyte 1280
 Than in his yr' for to exceid for It
 A man in yr' suld no pvnicioun mak
 ffor dreid yat he exceid and tak a lak

¶ De paupertate.

The willfull povertie of tymes lang
 Our ald faderis yai vsit yaim amang 1285
 Thar' Riches was to be of worthy fame
 Sipio affricanus be his name

To halld of Rome all affrik quhen he wan
 None erdlye gud of tressour' tuk yis man
 Bot yat his surname tuke he till him yus 1290
 Efter' affrik callit affricanus
 Tressour to lordis suld yair no thing be
 Bot gud maner' honour & honeste
 The quhilk honour sall lest quhen yai go hyne
 That yair airis may nouyer sell nor tyne 1295

¶ De libertate

PRincis yat bene Richt werraye liberall
 ffor falt of men yir' princis may nocht faile
 ffor throw yair lordis liberalite
 The laubour' lichter' of his men suld be
 Titus ye last sone of waspasiane 1300
 So liberall was yat yair come neuer ane
 Bot ouyer he gat or ellis he hecht him land
 And did his counsall for till vnderstand
 It semyt no man noyer air' nor lait
 Without Reward to pass fro his estait 1305
 And Iulius Cesar a maner' he had
 That to his knyghtis neuer mor' he said
 Go furth or go / bot knyghtis fallow me
 So yat mor' plesand suld yair laubour be

¶ Tercius tractatus

In yis thrid part we suld ye forme decleir' 1310
 Off ye aucht popularis and yar' manere
 AT ye teileman will we yus begyfi
 On ye Richt syd ye chekker' set within
 Befor' ye Roke yis teileman suld he stand
 As prowtyder' of fude for all ye land 1315

His figour' ane man on fute havand
 To delf ye erd ane spaid in his richt hand
 In his left hand a wand to cher' & kepe
 ffra corne & haye boith horß corne & scheipe
 And at his belt a corne huke & a knyf 1320
 To sned ye treis quhar' yat yai want of lyf
Adam his first sone cam as I geß
 In to yis world ye first teileman yat wes
 And for ye erd It was *our* first mater'
 And quhen we paß It Is *our* herbryere 1325
 This teile man suld knaw god and kepe lawte
 And dowl nocht his deid and aye besy to be
 To keß his god he suld on yis maner'
 Syne for his grace ye teynd till *him* offeire
 Withoutin fraude so he be nocht ye were 1330
 Throw ony scaith yat he haue tinsall fer'
 Throw thift or reif or fyr' on him to fale
 Throw his falsß teynd and so to tyne wp hale
 This lauborar he suld be trew & traist
 Vnto his lord quhill yat his lyf may last 1335

¶ De seruo fideli

Quhen ye gud man anthone of adultry
 Accusit was of yat cryme fellonly
 And pepius his teileman was furth brocht
 As witneß and wit how It was wrocht
 And for his maister was It his desyre 1340
 To byd ye pane of knyf swerd or fyr'
 And erar' de yan word come of his hed
 That bene ye causing of his masteris deid
Quhen theiffis come to sla pannapeon

Tenens his trew *ſeruand* come anone 1345
 And with his maister changit he his weid
 And for him *yan* *zeid* to deid oñ deid
 Señ *gis* teilman so hevinlye has his leving
 And moñ sustene *ye* quene knycht roke & king
 And has sic meid to wyñ *ye* pur' folk breid 1350
 He suld *nocht* dreid *ye* cummyng of his deid
 This teilman suld him kepe fro ydilnes
 And euer doand *werkis* mor' & les
 Bot yat he suld fra *werkis* onely rest
 The haly daye to serf god It Is best 1355
 This teileman has a huke to cut his corne
 A wand or quhipe in to his handis borne
 To call his cattell to *yair* pastur richt
 And bringis *yaim* quhar *yai* suld rest all *nicht*
 The first herd was worthy Iust abell 1360
 That aye *ye* best of all thing to *him* fell
 To god he gaif in to his sacryfys
 The teilman als he suld *with* gret awyß
 Treis cut plant and gar' *yaim* spring
 Noye was *ye* first yat vsit sic a thing 1365
 Thir' wyld wyne treis bitter frute yat baire
 Brocht to his garding and he set *yaim* yar'
 And *with* *ye* craft & laubour yat he maid
 Baith fair' & gud *ye* wyne swet gust It had
 Syne quhen he gustit of *ye* wyne he wrocht 1370
 Drukkyne he was & all *with* sleipe besocht
 And sa *yir'* folk yat laubouris in *ye* wyne
 Sobir' suld be or *yan* *yair* wit *yai* tyne

¶ De fabro

Befor' ye knyght yat standis in estait
 Oñ ye Richt syd ye smyth Is situat 1375
 A man to mak him harnes for his corß
 Sadill and schone graith ganand for his horß
 In his richt hand a hammer' suld he beire
 In his left hand a quhittill for to scher'
 And at his belt a trowall be with all 1380
 That masonnis vsis for to plane ye wall
 And be yis hammer' sall 3e wnderstand
 All hammer' men of craftis in ye land
 And by yis knyf all tymmer' men allso
 ffor schippis houssis and vther' thingis mo 1385
 And Inlykwys ye trowall Instrument
 All masouñ craft It sall 3ow represent
 This man suld haue quha weile him vnderstud
 Lawte wisdom and richt gret fortitud
 In gret lawte yir' men of craft suld stand 1390
 That baith has cure apoñ ye seye & land
 The smyth of metall has all ye cure
 The wricht allso to mak yir' schippis sure
 ffor gret perell baith of lyf & gud
 The masonnis suld mak houffß stark & rude 1395
 To kepe ye pepill frome yir' stormes strang
 And be yai falsß ye craft It gois all wrang
 Off sapiens yir' men of craft suld be
 And yire wysß men yai haf a properte
 No thing to wirk suld mak yaim penitent 1400
 Bot with gret Constans and a sad entent
 With honeste and all without Inwy

So suld yir' folk be set fro wycis by
 No man of craft suld haue Inwy at vther'
 Bot luf his fallow as he war' his brothere 1405
 Thir' men of gud has na man at Inwy
 Inwyous men yai murmour & yai crye

¶ ffertilior seges alienis fit semper in arvis
Vicinumque pecus grandius vber habet

Off fortitud and strenth in hert stithly 1410
 Thir' folk suld be first oñ ye seye for quhy
 Throw waik spreit of yaim yat has ye cure
 Schippis ar tynt mor' yan with stormys stur
 And In lyk caise [as] oñ ye sey It standis
 Richt so we se yir' craftis oñ ye landis 1415
 Off gret corage forsuth a man he bene
 Wicht in hert a quarell to sustene

¶ De notoriis

FOR quhy befor ye Iug[is] se we stand
 Gret pleyis baith of lyf & land
 Befor' ye alphyne he Is for his estait 1420
 Oñ ye Richt syd ye notar situate
 His Richt hand a pair' of scheris suld beire
 The left a knyf a pen abone his eire
 And oñ his belt a scriptor' for wryting
 His office Is to put in writ sic thing 1425
 As men suld vse in cauffis of ye law
 Ententfullye for vyer luf or aw
 To euery man elyk to frend & fo
 To kepe lawte & neuer to pass yairfro
 That ocht may hurt ye party Innocent 1430

for and he do he aw be myne entent
 The scaith *yairof* be Ressoûn to restor
 Neidfull *yai* are *yir'* *notaris* will 3e mor'
 And *yai* be leile *yai* ar ye best I se
 And be *yai* fals in erd none war' may be 1435
 Now be ye *scheris* sall ye wnderstand
 And be *yis* knyf he beris in his hand
 All craft as woll ledder and weile mo
 Schapar*is* sewar*is* and best slaar*is* also
 Thir' men of craft suld kepe a gret lawte 1440
 Off fallowschipe and frendfulness to be
 Off countenans and word of suthfastness
 And keip *yair* promys boith to mor' & less
 To keipe frendschipe It semys weile *yaim* till
 And fro discord set baith *yair* mynd & will 1445
 ffriendschip and luf encressis aye ye tove
 The *commouñ* gud discord It putt*is* dovne
 No thing in erd Is swetar for till haif
 Than Is a frend in traist attour' ye laif
 Bot for his frende ye wyss man neuer stud 1450
 Agane his aith or 3it ye *commouñ* gud

Ualerius sayis yat basilius

His frend Iniustlye askand answerit yus
 That on na wyss he wald to him consent
 This frend displesit schew him his entent 1455
 And said quhat suld yi frendschipe ony wyss
 That so planely me my request denyss
 Quhat suld yi frendschipe said *yis* man agane
 That charg*is* me for till Incur' ye pane
 Off my defame & gret vnhoneste 1460
 The quhilk I will incur' gud frend for ye
 ffriendschipe for nicht is lyk to caf of corne

And bocht to daye and sauld tomorne

ver[s]us

¶ **Donec eris felix multos numerabis amicos**

Tempora si fuerint nebula solus eris 1465

¶ A frend Is kend in gret necessite

Baltesar was a man of arabye

And had in egipt be his awne awyfs

In fallowschipe of laubour merchandyfs

Quhen baltesar in egipt come to se 1470

His trew fallow of new to marijt be

The *vergyne* was of sic a pulcritud

That for hir' luf in poynt of deid he stud

And so yis egipt vnderstud yis weile

And of his pane he gat a seker' feile 1475

And erar *thocht* yis *vergyne* to forgo

Than waut yis man yat he had luffit so

To baltesar he gaif yis *vergyne* bricht

He weddit hir and wox a man of micht

And brocht yis ladye in to arabe 1480

This egipt fell in sic a powerte

Lang efter' yis and *thocht* he wald *persew*

In arabe to se his fallow trew

Trastand he suld sum comfort of *him* get

In arabe quhen yis egipt was set 1485

Thiggand his breid & beggand in ye land

So on ye nicht a murtherist man yai fand

And yis egipt for slauchter' of yis man

Was takyn tyte & Innocent nocht yan

And grantit It & erar wald be slane 1490

Than for to byd of poverte ye pane

This baltesar was *present* in ye place

Quhar' yis egipt of yis accusit was

And knew him weile as for his fallow yān
 And hard him grant ye slauchter of yis man 1495
 And had in mynd quhen he in egipt was
 how yat hir fallow kepit his kyndneß
 To saif his lyf he tuke his ladye bricht
 Gaif hir' to him and maid him man of micht
 And for his kyndnes thocht he erar to de 1500
 Than tyne his fallow and he liffand be
 And wp he stud and tuk apoñ him plane
 The hale slauchter of yis man was slane
 Sayand he micht nocht thole ane Innocent
 ffor his trespass be oyer schamit or schent 1505
 And yus address him planelye to be deid
 And so ye thrid yat slew ye man for feid
 Said yir' two to de for his misdeid
 Off goddis aw he stude in sic a dreid
 That he granted ye deid in Iugement 1510
 Declarit plane yir' two war' Innocent
 And so ye Iuge seand ye gret kyndnes
 Betuix yis egipt & his fallow yat was
 And of ye thrid ye noble Consciens
 Wnto yaim all remittit ye offens 1515
 And baltasar become broyer of new
~~To send him heile lang lyf riches and rent~~
 And his wyf sister' to yis egipt trew
 And in two diuidit land and gud
 Gaif him ye half and so furth aye yai stud
 Thir' men of craft in speciale suld be sene 1520
 Off honest countenans for quhy yai bene
 In yar' office sa publict as ze keñ
 That women has gret access to sic men
 Tharfor' yai suld for to eschew a lak

Thar' presens' and yar' sicht fra yaim abstrak 1525

For diometricus mycht nocht behald
Thir' women fair' bot he desyr' yaim wald
ffor countenans he tuke out bath his eyne

So yat for him no woman suld be sene

And spwryno a 3oung man richt fair' 1530

That him to se ye folk had gret repaire

Is excellend was ye fairhed in his face

That of adultrye he suspect was

And with a lance his fair' face he rast

And neueryeles yis man was werray chast 1535

And yan deformit was his face to se

And yis he did to keipe his chastite

Thir' men of craft suld be of werite

That word and mynd and deid accordand be

Alerius sayis yat denysß ye king 1540

With tyrandrye in Cecile schupe to ryng

So lang yat all ye pepill of his toвне

Askit at god for to depryve him dovne

Saiffand yair was ane ald wyf richt trew

That for him prayit euery daye of new 1545

To send him heile lang lyf riches and rent

And of yis wyf ye king was weile content

And thankit hir' and askit syne quharfor'

Scho prayit so yis wyf couth saye no mor'

Bot as scho thocht and changit in no thing 1550

Quhen I was 3oung we had a tyrand king

I askit yan yat sone he suld be deid

And so he was a war' come in his steid

And als fast yan for his deid I besocht

Syne come ye werst yat euer mycht be wrocht 1555

And suld yow de in dreid so am I set
 To get a wer' *yocht* It be fer' to get
 And for yis cause I praye for yi weilefaire
 And of yis talk ye king schamit richt saire
 To pvniss hir' *with* worschipe couth he *nocht* 1560
 So plane scho was and said richt as scho *thocht*

¶ De marcatoribus

Now of ye merchand suld we saye *sum* thing
 This popular suld stand befor' ye king
 That gold and gud be redye at his will
 ffor his *knychtis* for to dispone *yaim* till 1565
 A pair' of ballanx in to his richt hand
 And in his left of mesoring a wand
 And at his belt suld hyngand be a purß
 Deposß of gold and siluer for to turß
 And be yir thre ye sall weile vnderstand 1570
 All merchand men yat vsit ar in land
 Conzeour' wislar resaver' to ye king
 And all yir' folk suld kepe *yaim* our all thing
 ffro awariss danger' & of det
 And *yair* promysß kepe withoutin let 1575
 And quhar' yai aw to paye & kepe *yair* terme
 Thar oblissing It suld be kepit ferme
 Awarice It Is luf Inordinate
 To gadder' gold or gudis air' or lait
 Or *yaim* to kepe at our necessite 1580
 And in a lord yis wyce suld neuer be
 It Is ye werst yat Is of wycis all
 The fundement of wycis gret & small
 He falis *nocht* quhat euer a man deny

Wnto a wreche for quhye a wreche suthly 1585
 No thing he dois richlye fer' nor' neir'
 Bot *after* his deid leiffand his gudis heire

¶ De Auaricia

And yus we reid yar' was a wretchid wyf
 Gaderit gret gold and led a wretchid lyf
 Quhen scho was deid ye bischope gart resaif 1590
 The wyffis gold and put It in hir' graif
 And for scho had sa gret delyte *yairin*
 Boith quyk & deid yat yai suld neuer twyfi
 Quhen scho was erdit *wit* hire gold & micht
 Couth na man rest thre dayis and thre nicht 1595
 Scho cryit so gret yat sorow was to heire
 Thai war' effrayit *yairof* baith fer' & neire
 And brocht ye bischope to ye sepultour'
 Tuk wp ye stone and all ye gold & vr'
 Was moltyne hat and in hir' mouth it (ran) 1600
 This gud bischope yis worthy haly man
 Gart tak yis gold out of yat wyffis . . .
 And to ye pur' gart deile It euery . . .
 And tuke hir' croce out of yis h
 And to ye pepill prechit all 1605
 And in a draucht gart ca(st)
 Off auarys exampill to b(e)

¶ De debit(o)

Thir' men of traist
 ffra our' gret det all
 Ambrose sayis povert 1610
 Schame Is to ly in

Bot *nocht* to paye and to be craiffit sor'
 Mor' schame It Is *yan* be pur' *euer*mor'
 Gret fraude It Is in *yi* credens to tak
 Mor' *yan* *yow* may *yar* of payment mak 1615
 Be *nocht* frendfull *ye* *gudis* to resaif
 And *vn*frendfull *quhen* *yai* *ye* *gudis* craif
Quha *lennys* *gud* to sic a frend as *vis*
 Tynt Is his frend and als *ye* *gud* I wis
 In *yi* depoiß haue *yow* *gudis* to kepe 1620
 Deliuer *yaim* or *euer* *yow* eit or sleipe
 Als tyte as *yow* requyrit be *yair*to
 Defer' It *nocht* for ocht *yow* has a do
To gabart *ye* famouß merchand of geyne
 Thar' come a theif and he begouth to feyne 1625
 That *with* *vis* merchand *yat* I eir' of tald
 ffyve hundreth ducatis left he for to hald
 And askit him to gif *ye* gold 'agane
 (A)s he was trew and all was falsat plane
 (Thi)s gabart wounderit on *vis* forsaide man 1630
 (Until)l *vis* tyme he saw him *nocht* or *yan*
 . . . his bukis couth he fynd richt *nocht*
 me *yat* he suld aw him ocht
 (hi)m so / *vis* theif begouth to cry
 (y)is *gud* man *yus* my gold deny 1635
 (h)ad it & suld bring document
 (m)an schamit *in* his entent
 dens was he laith to tyne
 sacrit gaif him syne
 catis *yat* I eir' of spak 1640
 or he wald thole *ye* lak
 ynnying home *ye* theif Is gone

To merchandyß he put yis gold anone
 And xv thowsand *with* yis gold he wan
 And at his end he maid yis merchand man 1645
 His air' of all & gaif him land & gud
 ffor he had nane was cummyñ of his blud
 And tald in plane *yat* all yis gud began
 With gobartis gold and how ye gold he wan
 And so throw lawte yus yis trew merchand 1650
 This theif at his end daye leile he fand
 His procuratour he was & maid him trew reknyng
 And gud payment of all yis forsaid thing

¶ De medicis

The mediciner' Is set before ye quene
 In a chyar in his richt hand *yair* bene 1655
 A buke and in ye *toyir* hand he has
 With vnzement a box or yan a glaß
 And at his belt lancis and yrnis small
 To scher' ye woundis *yat* he suld mak haile
 Be yis buk he beris in his hand 1660
 A vaile gret clerk ze sall vnderstand
 In phesik and ye sevyne sciens liberall
 Without ye quhilk sevyne sciens no man sall
 Be sufficient ye cur' oñ hand to tak
 Off phesik or a medycyne to mak 1665
 But *grammer*' can he nouyer speik nor reid
 And to conclud logik will him speid
 Be argvment *with* ye gret vrbante
 Of rethorye expert suld he be *
 In to ye courß & changing of ye mone 1670

Quhilk but astronomy no wayis may be done
 And *with* arsmetrik suld he *perfy*tylye
 The mynut compt & kepe ye hour' *yair* by
 And *yaim* to wey & mesour sekerly
 Be ye *verraye* sciens of geometrye 1675
 And señ ye wanis *pvnsing* of ye man
 Is lyk in armony *him nedis* yan
 The richt mesur' of musik for to haf
 To know ye wanis *pvnsing with* ye laif
 And be *yis glaß* a potingar is tane 1680
 Be *yir' Irnis* a maister Sirurgiane
 And all *yir' folk* *yai* suld be deligent
 In *yair bukis* to set *yair* haile entent
 Without sciens to tak oñ *him* ye cur'
 Off mediceñ erar I *zow* assur' 1685
 A man slaar we suld him Iuge & keñ
 Than for to be a mediciner' of men
 Thir' forsaid folk of fair' maner' suld be
 Off swet langage & of gret chastite
 Off gret promysß to cur' men of *yair caire* 1690
 To wesye oft seik folk & ye saire
 And to Revolf ye *bukis* aye betwene
 Off ypocras aviceñ and galiene
 This mediciner' *yat* Is befor' ye quene
 With chastite he suld be aye so clene 1695
 That to all women *mycht* he saifly go
 In secret wyß and *yus* we reid allso
 The chastite It was so *merwalouß*
 Off ypocraß as sayis valerius
In athenens *yair* was a licht woman 1700

So fair' scho was yat none was farer' yan
 Off ony man ye countenans scho said
 That scho suld brek & yairapofi scho laid
 Ane hundreth pund and for ye chaist wicht
 With ypocraß scho lay in bed all nycht 1705
 In continens yis man was so perfyte
 That hir' fairnes avalit nocht a myte
 To hurt or brek his chastite for ocht
 That scho couth do bot still he slepit soft
 And of ye morne yis hunder' pund of pane 1710
 Thai askit hir' scho answerit agane
 Scho weddit bot of mennis chastite
 And ypocrase no man scho said was he
 He was a stok in figour of a man
 And yis scho thocht yis hunder' pound scho wan 1715
 Thir' men of craft yai suld richt weile attend
 How yat yai suld Infirmiteis amend
 As cald with heit & richt so heit with cald
 Ioye with sorow richt so ye contrar wald
 Ioyus to be ye wyßman aye he will 1720
 With temperans his plesans to fullfill
 ffor our' gret Ioye Is mony mannis deid
 Of our' gret sorow Is yair no remeid

¶ De dolore et leticia

Oñ to ye ladye lyna be hir' name
 Come of hir' husband yat was went fra hame 1725
 A fals tythand hir' husband suld be deid
 Scho wepit so and swownit in yat steid
 As scho ourcome & went furth at ye 3et
 All sudanly hir' husband yair scho met
 Quhar' scho throw sorow befor was deid almost 1730
 ffor gret Ioye yan scho swelt & gaif ye gaist

It Is a cauſſ of *wē* raye ded *in* deid
Of childer' ȝoung in lauchter' till exceid

Quhen ypocras ye famouſſ medicinar

In fer' cuntre had liſſit xx^{ti} ȝere 1735

As he hame come he ſend a *man* befor'
To ſaye his fader' and moder' *yat* him bor'
That he was blynd and tynt had bath his eyne
ffor *yat* ye Ioye of his *cummyng* ſuld bene
The leſſ to *yaim* / and meſit *in* ſum thing 1740

Dredand *yair* deid for *our* gret reioſing
A potingar he ſuld haue weile *in* mynd
Quhat he ſuld gif quhom to & *in* quhat kynd
That he *nocht* a thing for a *noyer* gif
To ſla ye ſeik *man* quhilk he ſuld gar' leif 1745

And confeſſioun *wennomus* It ſuld *nocht*
To ſempill folk be *noyer* ſauld nor' bocht
ffor dreid *yai* ſuld ſla gret folk *yairwith*
Without ye quhilk *yai* want baith forſſ & pith

¶ De tabernariis

The tavernar *yis* man of hoſtillarye 1750
Befor' ye alphyne ſuld he ſtand for quhy

In *yair* placis oft ſyſſ diſcord Is ſene
Neir' by ye Iugis *yairfor* ſuld *yair* bene
his richt hand furth to welcum & to call
And in his left hand breid & wyne *withall* 1755

And at his belt his keyis ſuld he beire
Of lokkis to kepe his *geſtis* geire
Thir' folk ſuld be in word & deid honeſt
And graith gud *metis* & drinkis to *yair* geſt
And to *yair* geſtis ſuld *yir*' folk be leile 1760
Thar' gudis kepe & *yair* ſecret conſeile
And to defend *yair* geſtis at *yair* micht

And supple *yaim* in *yair* quarell richt
 Thir' folk suld kepe *yaim* out of glotony
 That *vyer* tak an exampill *yaim* by 1765

¶ De gula

To be content of gudlie ~~sufficiens~~ sustinens
 And nocht exceid *yair* lyffis sufficiens
 Ane wod will feid ane hunder' olyphantis
 And all ye erd and se as wyß men grantis
 Suffice nocht to feid a man a nicht 1770
 Bot gif he haue ye fowlis of ye flicht
 Thar' followis oft syß efter glotony
 Iniuris gret slauchter & lichory

And loth yat was ye chastast man of one
 Quhen yat he was with stark wyne begone 1775
 In to ye hill committit lichorye
 And yat was throw ye syñ of glotony

Quhen darius come with his men onone
 Had baltasare ye king of babulone
 Bene sobir' in to wyne as he micht 1780
 king darius had nocht him slane yat nicht
 Bot for he was our set with drunkynneß
 He tynt ye toвне & so *yair* slane he was
 A blyth vult swet langage & fair' calling
 A famouß oist suld mak attour all thing 1785
 Thir' folk suld be richt deligent to kepe
 Thar' gestis graith baith quhen yai walk & sleipe
 And sic trew seruandis suld yai with *yaim* haf
 That horß nore men noyer yai dissaif

To parma touñ *yair* come In lumbardy 1790
 A worthy lord & tuk his herberye

And quhen yis lord and his folk was oñ sleipe
 The oistis man *yat* suld ye stabillis kepe
 Staw In quhar' at yis lordis horß stud
 And put his hand to tak awaye *yair* fud 1795
 This lordis horß he tuk him be ye arme
 And bait him sor' and did him richt gret harme
 And held him fast quhill throw ye *mannis* cry
 Thai walkynnit all *yat* war' about ner' by
 And or *yai* couth depart yis man & horß 1800
 The Iustice come and tuk yis man oñ forß
 And throw his grant he gaif a sentens plane
 To hing yis theif and richt so was he slane

¶ De custodibus Ciuitatis

Befor' ye knyght oñ ye left syd suld stand
 Ane officer' to kepe ye tovne havand 1805
 In his richt hand ye keyis of ye 3et
 A mase he has in his left hand in set
 Ane opyne purß at his belt suld *yair* hyng
 ffor to resaif ye tollis of ye king
 And be yir' keyis ye tovne kepar 3e knaw 1810
 All *commouñ* offiß suld ye maßur 3ou schaw
 And by yis purß ye customeris 3e keñ
 Befor' ye knyght ar situat sic men
 ffor to yis knyght as capitane of ye tovne
 Thai suld obeye in absens of ye crowne 1815
 Thir' folk suld be richt *verraye* deligent
 Richt scharpe of sicht & trew in *yair* entent
 Thai suld aye cast quhat micht ye cite deire
 Als weile in peiß as in to tyme of weire

In tyme of weir' vnto none erdly wicht 1880
 Patent suld be *yair* portis on ye nycht
 Thir' folk suld be of richt hale consciens
 That throw Inwy yai do to none offens
 ffrome covatice sic folk yai suld be set
 And tak no mor' yan yai suld of det 1885
 And *our* all thing yai suld him dreid agane
 But quhais helpe *yair* keping Is in wayne
 The dreid of god bringis a man to blis
 And in a storye fynd I mor' of yis
Denyß ye king [of] Cecill be his name 1890
 Quhar' euer he was in place or zit fra hame
 Richt sad of cheir' & hevy was lykand
 So in his chair' as he raid throw ye land
 He saw two beggaris cummand throw ye streit
 Richt blyth yai war' ye king went yaim to meit 1895
 Resaut yaim *with* honour & reuerens
 The gret lordis yat war' in his *presens*
 Thai had gret wounder of yis forsaid thing
 And his broyer yai chargit to yis king
 To ask ye cauß quhy suld his excellens 1900
 Tak sic a lak to do sic reuerens
 And he so hie & of so gret estat
 To saluß so two beggaris on ye gait
 ffor throw his micht of landis & of gud
 Was none so blissit as yai vnderstud 1905
 Vnto yis king yis broyer said & more
 The forsaid langage as ze herd befor'
 This king askit at his broyer gif he
 Wald tak his stait & as a king to be

Plesit he was and held him weile *content* 1910
 The kingis stait *yat* he *mycht* represent
 The king chargit his lordis & his men
 His darrest broyer as *yair* king to keñ
 So on a daye in to *ye* tyme of meit
 Quhen his broyer as king to burd was set 1915
 A nakit swerd abone his hed *yair* hang
 Bot *with* a threid and *yairof* thocht he lang
 It trymblit so *yat* It was lyk to fall
 He was agast and trymblit so *with* all
 He durst *nocht* put his hand furth to *ye* meit 1920
 He dredit so *ye* swerd *yat* *yair* was set
 He durst *nocht* luk he durst *nocht* muf his hed
 He dowtit so *ye* swerd suld be his deid
 Than said *ye* king quhy mak *ze* *nocht* gud cher'
 Haue *ze* *nocht* all at *zour* will at Is heire 1925
 Are *ze* *nocht* blissit baith *with* land & gud
 Haue *ze* *nocht* now *ye* stait *yat* I in stud
 This broyer said I am *in* sic a dreid
 Off *zone* scharpe swerd *yat* hingis be *zone* threid
 That all blythnes in erd Is rest fra me 1930
 I will na mair' of sic a dignite
 Than said *zis* king I dreid in me richt so
 The swerd of god in all tyme quhar' I go
Zone two pur' men quhom to I gaif reuerens
 So blyth *yai* ar & haile of consciens 1935
 Thai ar princis and suld be reput so
 Weile war' *ye* king *yat* war' so blyth as *yo*
 Bot neueryeles It Is a wyce *in* deid
 To be our' sur' or *our* fer' in to dreid

Most seker' Is for' to be rewlit so 1940

To dreid no thing bot god quhar' euer yow go

Hederik ye gret empriour' & king

To mak ye pepill to haue of him dreding

At campana cite of a brig of stone

A Towr' he biggit merwalous of one 1945

Off hicht and strenth abone yis towris zet

His figour' with two Iugis yair he set

And for to put ye pepill so in dreid

Gart set yis writ to euery man to reid

ver[s]us ¶ **Cesaris Imperio Regni custodia fio** 1950

Intrent secure qui querunt viuere pure

Infidus excludi caueat ne carcere claudi

Hos miseros facio quos variare scio

¶ The thesaurer he suld be ay so leile

That with ye commoun gud and gold suld deile 1955

So at his compt It be nocht said at he

Suld be a theif and for yat cryme to de

¶ De Rebaldis

The Rebald or yan ye tovnis currou

Of ye left syd suld stand ye roke befor'

In his richt hand sum moneye suld he haf 1960

In his left hand thre dys to playe ye laif

And at ye cord quhilk for a belt he weris

The box quhilk his letteris In he beris

And be ye first sall representit be

Thir' Rebaldis full of prodigalyte 1965

And be yir' dyce yir' playeris euerilkone

And be ye box a currou for to gone

~~That wastouris~~ As to ye first of prodigalite
 That vastouris ar of gud as 3e maye se
 Sic folk suld haue a curet *with* all richt 1970
 ffor to dispone *yair* gudis & *yair* nicht
 And *nocht* to thole *yaim* spend *yair* gud *in* wane
 And syne to steile or *yan* to reif agane
 The gentill man *yat* waistis all his geire
 That has no craft na will no craftis leire 1975
 And has a schame to thig quhat will he syne
 Bot reif or steile and go to schame & pyne
 Waist *nocht* *yi* gud fer' mor' *werteu* It Is
 To kepe a pund *yan* *wyñ* *teñ* pund I wiß
 Thir' hasatouris and playaris at ye dyß 1980
 Harlottis *yai* ar' and fulis no thing wyß
 ffor in *yaim* *ryngis* filth of lichorye
 Baith thift & reif and wyce of glotony
 ffalset dissait slauchter and gret tressouñ
 That suld *nocht* *ryng* in no weile rewlit tovene 1985

¶ Miraculum Sancti bernardi

As sanct bernard was rydand throw ye land
 He met a man *yat* had thre dyce *in* hand
 And said his saull for his horß wed he wald
 Quha kest up maist Sanct bernard said I hald
 This harlot kest apoñ thre dyce aughtene 1990
 And *thocht* to haue sanct bernardis horß betwene
 Quhen bernard kest a dyce in two Is gone
 Oñ a syd sex & oñ ye *toyer* one
 And oñ two dyce xij poyntis wp *yair* beyne
 Thus oñ thre dyce sanct bernard kest nyntene 1995
 This mirakill *yat* hasatour he saw

Thankit gret god and fell oñ kneis law
 Become a monk and tuke ye habit tyte
 And kepit *yair* reull and maid ane end *perfyte*
 Currouris *yat* beris letteris to & fro 2000
 Thai suld *nocht* tarye be ye waye *yai* go
 ffor of ane howris tyme Impediment
 The man contrar may *cum* till his entent
 Tharfor' *yai* suld be besye of laubour
 That *yai* *nocht* tarye tyd tyme na hour' 2005
 The turser' Is a fule amang ye laif
 To wesye ocht bot he In conand It haf
 That for ye sicht of flowris *in* ye meid
 Tynis ye *thocht* of his charge & ded

¶ Tractatus quartus de motu eorum

In ye ferd part of *yis* tretye forsaide 2010
 ffirst of ye chekker' sall be *menciouñ* maid
 And syne efter of ye proper moving
 Of euery man in ordour to his king
 The chekker' suld ws represent anone
 The gret cite and toвне of babulone 2015
 And as ye chekker' in four' sqwar' Is met
 And Ilk sqwar' *wit* viij poyntis Is set
 The *quhilk* poyntis be aucht to multiply
 Thre scor' and iiij it makis verely
 Richt so *yis* toвне in four' sqwar' was wrocht 2020
 In thre scor' and four' mylys was It brocht
 The sydis of *yis* chekker' set oñ hicht
 Sall represent ye tovnis wallis ~~nicht~~ wicht
 Bot of ye towris hicht tryanguler'
 Vnto ye storye I refer' me *yar*' 2025

The popular befor' ye lord he standis
 ffor his leving Is in his povnis handis
 Quhat Is a rovk to stand ye king in steid
 Want he ye smyth and richt so furth ye laif
 In till yis chekkar Is als gret ye space 2030
 Wnoccupiit as It yat yir' folk has
 Quhen euery man has place in properte
 The kinrik suld *our* yat extendand be
 Without kinrik to call a man a king
 It Is in vayne Richt so of vther' thing 2035
 To be a lord but maner' or but micht
 It Is a scorne to euery mannis sicht
 And as ye chekker' schawis ws yis tovne
 Richt so It maye ye kinrik & ye crowne
 The world & all yat Is *yairin* suthlye 2040
 The chekker maye in figour signifye

¶ De motu Regis

Now señ a king Is hieast in estait
 And all power' Is fra him deryvat
 And in him Is ye corage of a knyght
 The prudens of yir' Iugis in to richt 2045
 And of ye roke ye hale auctorite
 The quenys contenans & ye vnite
 And concord of yir' popularis pai ar
 In lyk manere he movis *our* all quhar
 In his first moving may he saifly go 2050
 Oñ euery syd to void poyntis & so
 The Rok suld go bot neueryeles ye king
 Mor' sober' Is in till his first moving

He passis *nocht* a poynt or two or thre
 And fra *yin* furth bot a poynt passis he 2055
 And richt so sall ye popular of richt
 Also he has ye moving of a *knycht*
 In poyntis void quhen lykis him to steire
 Befor' ye notar and ye medicinere
 And as ane alphyne so furth may he faire 2060
 Befor' ye *smyth* befor' ye tavernar
 And as ye quene ye poynt anguler' suld hald
 So maye ye king pass all tyme & he wald
 Thus all *pair* moving *cummis* fra ye king
 Richt as ye Rever' fro ye well can spring 2065
 And his first moving may ye quene furth go
 Kepand color' in all maner' also
 Saiffand ye moving of ye kingis *knycht*
 ffor quhy a woman Is no battall ~~vicht~~ wrycht
 And be yis *figour* sall ye vnderstand 2070
 A woman aw to follow hir' husband
 And in yis sport quhar' victor' suld be had
 Quhen to ye king chek in ye feild Is maid
 That Is to saye in langage do me richt
 haue ye na reskew of sum *vper* *knycht* 2075
 he moñ remofe and gif he may *nocht* so
 The feild Is tynt & his victour ago
 Tharfor' a prince suld haue sic regiment
 his folk to rell & hald to his entent
 In sic comfort & fauour suld yai be 2080
 Quhen yai suld fecht yat no man schupe to fle

A Quheyne movand scho suld kepe colouris ay
 In hir' first moving may scho diuerffs waye
 ffirst to ye poynt befor' ye mediciner'
 Syne to two poyntis werraye anguler' 2085
 To ye poynt void befor' ye notair'
 Syne to ye poynt befor' ye tovne kepar
 ffra scho be gone to o poynt & no mo
 On euerye syd on anguler' wyß to go
 Richt sad in moving suld yir' women be 2090
 And of schort space & to no fer' cuntre
For ye dochter of Iacob dyna ye fair'
 Quhill *with* hir' broyer held scho hir' repaire
 Scho wergyne was Syne quhen scho went to se
 To far landis in hir' verginite 2095
 With sythyunnis syne scho was corruppit sone
 Richt so ar' abill vther' women done
 Bot sene women are waik of strentþ & spreit
 Vnto a quene be richt It Is nocht meit
 To go to batall weris to sustene 2100
 To yis I answer' yat ye maner bene
 In tartary yat all ye women gais
 Befor' ye men to fecht apone yair fais
 Bot in to handis cum yai nocht in weire
 Off archerye ye rell allhaile yai beire 2105
 The men *with* men fechtis apone fute
 And ye women *with* strang bowes yai schut

Now of ye moving suld we *mençiouñ* mak
 Off ye twa Iugis alphyne quhyte & blak
 The alphyne yat Is placit nixt ye king 2110
 In two poyntis he makis his moving
 Befor ye teileman a poynt he standis *yare*
 The *toyer* Is befor' ye potingar
 Richt so ye alphyne placit nixt ye quene
 Befor' ye *merchand* may his moving bene 2115
 Befor' ye *curroure* man yis alphyne faire
 And aye yai kepe ye poyntis Anguler'
 And euer ye alphyne kepis colour aye
 And quhyte he Is *nocht* for his quhyte arraye
 Befor' ye place yat he Is first in set 2120
 And blak he Is throw his blak place of det
 And *with* sex drauchtis gois he all about
 Vnto ye place ye quhilk he first come owt
 he wesyes all ye chekker' *with* his wand
 And richt so suld ye Iustice do in land 2125

¶ De progressu militis

In to ye chekker' be yar' *knychtis* two
 Ane quhyte and blak ofi euery part no mo
 The *knycht* yat standis nixt ye king quhen he
 Is in his place sall pass to poyntis thre
 Befor' ye teilman maye he pass & stand 2130
 And in ye proper' place of ye *merchand*
 Befor' ye notar may he pass also

And Inlykwyß ye *toyer knycht* may go
 This *knycht* he aw his folk for to defend
 And in his passing suld he him pretend 2135
 ffrome his first moving in yir' poyntis thre
 In four' poyntis syne may his moving be
 And syne Incessand in to poyntis aucht
 And changis colouris aye at euery draucht
 The worthy *knycht* yat wald of worschip wyñ 2140
 In sobir' wyß richt so he wald begyne
 And so Increß in mor' & mor' in deid
 Off gret corage he Is yat has no dreid
 And dowsis *nocht* his fais multitud
 Bot starkly fechtis for his querell gud 2145

¶ De progressu Rochorum

Horsuth ye Rok in to his first moving
 Señ yat he Is luftennand to ye king
 He has na power' ferther' for to do
 Than be ye king he Is direct to
 He may *nocht* pass nor' of his steid to steire 2150
 Quhill *knycht* or' povne Is standand him so nere
 Bot be ye chekker' void on euery hand
 Of two barris in all poyntis may he stand
 And in mydfeild gif he be stedit still
 To four' partis he passis at his will 2155
 Richt furth he gois no thing anguler'

His power' Is so plane yat he has yar'
 And also gret he has autorite
 The knycht's persone represent's he
 Two rok's maye a king allone put dovne 2160
 And him depryve of his lyf & his crowne

¶ De motu populorum

All popular he has in lyk moving
 as forsaide Is dyrect fra ye king
 To ye thrid poynt ye first tyme may he pass
 And neuer a bak to cum quhar' yat he was 2165
 Bot so It be throw awentur' he wyf
 The ower' bar and he blak yairin
 He gois blak in natur of ye quene
 And stand he quhyte as ferß he bene
 Efter also yis povnis first moving 2170
 ffrome poynt to poynt ye coursß furth sall bring
 And neuer pass to poynt's angular
 Bot sa It be to sla his aduersar
 The quhilk Is lyk be his by passing yan
 In angular' wyß to spulze sum pur' man 2175
 Leifsum It Is yis povne him to defend
 And no man suld in to yis warld pretend
 To lichtly ocht or sic men to dispysß
 ffor oft we reid of pur' men in yis wyß
 That wonnyng has ye kinrik & ye crowne 2180

Throw yar' *werteu* and wycis has put dovne
 Kingis princis and gret men of degre
 As in exampill *euerye* daye 3e se
 Tharfor' frome wycis suld 3e set 3our *thocht*
 And of wertew ye well It suld be socht 2185
 And I beseik him lord of all Iesu
 The ground of grace ye well of all *werteu*
 To send ws grace yat sic *werteu* we haf
 To serf him so yat our' saulis he saif
 And bring ws to his kinrik and his blyß 2190
 Quhar' lyf but end and Ioye eternall Is
 Amen Amen

¶ Heir' endis ye buke of ye cheß
 Script' *per manum* Ihois Sloane ⁊

Heir' followis ye diuisioun of all
 ye warld callit ye cart schortly
 drawyn In yngliß ⁊

Julius Cesar be counsall of ye *senatouris* xiiij°
 5 and ald men of Rome lukit and serchit sto/
 ryis and bukis of his eldaris And ordanit
 wys men to meit & discribe all ye warld about/
 That he mycht know and be expert baith of ye
provincis and *nacionis* and solempne townis
 10 And yis witneß sanct Ierome in ye translacoun
 of ye storrye of eusebii libro 2° cap° 2° That yar'
 he sayis alsa yat pilat certefyit to tyberius of
 merwallis yat crist wrocht in Iowry And tiberius
 tald It to ye *senatouris* bot yai trowit nocht for yai
 15 herd neuer speike of sic merwellis befor' and ye
 warld be experyment and besy laubour of wys
 men was fundyn to haf xxx vncouth seis lxxij
 eyland[is] xl hillis lxxviiij *provincis* iij°lxx nota/
 ble citeis L gret reueris Cxxv diuers *nacionis*
 20 The Roundneß of ye warld about Is iij°xv syis
 C^m pase The lenth of ye erth quhar' men wornis
 fra ye est to ye west That Is fra ynd to gaddes
 hercules Is viij syis C^m and lxxviiij mylis Bot
 ye way fra ye ta end to ye toyer Is less be watter
 25 na be land The breid of ye erth fra south till
 north That Is fra ye clewe of ye oceane in ethiope
 That Is ye land of bla men Till ye mouth
 of ye rever' of canais in ye north And ye breid
 Is scant half samekle as ye lenth And It conte/
 30 nis Liij° & lxij mylis allswa It Is funding yat

ye depest place of ye see *contenis* xv furlang.
 Tholomeus says yat ye roundneß of ye erd all
 about Is thryß samekle as ye breid & vij part
 mair Sa yat ye proporcouñ of ye roundneß
 about a cirkle to ye thrid Is xxij to vij and 5
 sa ye roundneß of ye erd *contenis* be him xx^m and
 lx mylis Than part ye samyñ *in* thre And ye vij
 part of ye thrid and ye thikneß of ye erd sall be
 almast vj^m & v^c myle saif ix yat lakkis Than
 ye myddis of ye erth Is iij^m ij^c & xlv myle 10
 and sumquhat our' as It war' half a myle and
 hell Is as sum men says *in* ye myddis of ye erth
 Thus men mycht knaw how mony myle war'
 to hell / ffor ye diuisiouñ of ye warld It Is to
 knaw yat ye gret se of occean gais all about 15
 ye erd And ye erd Is partit in thre partis / Asya
 Ewrope and affrica / bot thir' thre partis Is nocht
 In lyk mekle / ffor asia *contenis* half ye erth
 strekit fra ye south to ye est & sa to ye north
 and It Is closit about wth ye occiane se / bot It 20
 endis westwert at ye gret see And endis at ye
 mouth of ye ryver' nylus in ye south And of ye
 rever' tanais *in* ye north Europia strekis doun/
 wart fra ye revar' tanais be ye north occeane
 to ye costis of spane And lestis till ye gret see 25
 baith be est & be south and endis at ye eyland gandis
 Affrica strekis fra ye west to ye south cost of egipt
 Europia & affrica Is departit be ye arme of ye se
 of ye quhilk arme ye mouth *contenis* xv^m paß *in* lenth

And v^m in breid Asya Is mast in quantite Eu/
ropia Is leß in novmer' of peple . and affrica
Is baith leß in place and nowmere of pepill
And yairfor sum men yat knew mony landis comptis
5 bot twa partis of ye erd Asya and europa Sa
yat affrica suld belong to europa for affrica
Is narrow in breid and wikkitt diuerß corruptit
airis and wyld bestes and wennomus wormis yair
And yairfor yai yat comptis affrica ye thrid part
10 Thai compt nocht be space nor mesour bot be diuerß
disposicioun And sa Is affrica departit fra asya
and europa / as a member' yat Is seike fra ye
memberis yat ar hale and sound alsa affrica has
in his space leß / and mar' wilderneß & waist
15 landis for gret hete and birnyng of ye soñ yan
europa / yocht europa haf mar' cald ffor all
yat liffis may better with cald na heit but mesour
Tharfor' europa bringis furth in kynd gret men
strangar' and farer' of schap yan affrica / ffor ye
20 soñ beme byd's allway apou affrica That it
drawis out ye humouris of ye men And makis
yaim schort of body blak of skyñ skirsp of haire
And be drawin out of yair spretis makis yaim cow/
artis of hert contrar' ye northin men quhar' cald
25 without stoppit The smale poris haldis ye hete
within And makis him gretar' hardiar' and
baldar' of hert Than ye gret se begynnys in ye
west at hercules pillaris yar' ye se of ye oceane

of athaland brekis out & makis ye se gaditan
 The lenth of ye se Is xv^m paß and ye breid
 v^m paß and It has in ye richt syd affrica
 And in ye left syd europa and yairof springis
 vyer seis The end yairof Is ye Ryver' thaneis in 5
 ye north syd and nylus in ye south syd This
 gret se flowand out of ye oceane tornes to ye
 south and yan to ye north baliaries Is ye first
 gret havin & passage of yat se to spaine and
 yan ye toyer mouth galtricus passis by ye province 10
 of nabne & ligustius bisania and acat Than
 tyrenus to ytale rekis And to ye havin of sticilia &
 passis to crota Than ye passage strekis vnto pan/
 philia in egipt Than ye streme of ye gret havin
 and ye mouth of elesponte brekis out of breid 15
 in gret ways and stremes and tornes northwart
 Bot besyd grece at befione he waxis narow
 and strait as ye paß of vij furlang Tharfore
 porruß king of perß maid a brig of schippis our
 ye see for to paß to grece to ye were The see Is 20
 yar' so narow That men may heir' foulis syng
 and doggis bark of athir' syd of ye land bot
 wynd or wedder lat It This narow se Is callit
 Sanct george arme and strekis furth to constan/
 tinople betuix europa & asia And in yat se is 25
 ye yland abydos Than ye see strekis furth north/
 wart And makis ye se propontides Than he narovß
 till ye narownes of vj^c paß yair Is ye se of trache

Than ye gret propoundides passis north by trachia
 and mesia That strekis to ye watter of myrreis
 and meotides And tuichis yar' ye ryvere of thaneis
 Than he strekis estwart to pass to ye leß asya
 5 to ye endis of yleria and armania And yis se
 Is callit *cusum* That see Is swetar' schortar' and
 mar' mychti for fresche ryveris tornis about It
 and fillis yairto And rynnys by ye yland of caldeis
 and pathmoß and vyeris And ye see propoundides
 10 flowis nocht nor ebbes nocht as vyeris dois bot euer tor/
 nis in to ye see of elesponte The cauß yairof Is
 mycht and strentþ of 'other' ryweris & blak watteris
 yat rynnys yairto And dryfis furth ye see *cusum*
 euermar' in a courß And ye strentþ of ye flude
 15 of ye see elesponte yat Is sa fer' fra ye occiane
 may nocht withstand ye courß ye strentþ & ye strang
 stremis yat rynnys yair courß And as ye erd has
 diuerß names becauß of diuerß landis / sa ye see be/
 cauß of diuerß placis yat It rynnys by Is diuersly ne/
 20 myt And 3e sall wnderstand yat in yis gret se
 yat enteris at hercules pillaris of ye quhilk I spak ar
 iij^{xx} of famous ylis in ye samyn see strekand
 allmast to Ierusalem estwart And south nere
 ye red see And north vnto pantepolem and to
 25 amasouñ fra yin cummis ye ryver' of tanais fra
 ye north and rynnys south This ryver' rynnys
 oñ hed in thre placis fra mont tryplay in ye north
 And enteris in ye se yat we call elesponte and

yat strekⁱs est ner' ye rywer' of hunt^es and yan
 to ye north^west syd of grece and yar' it resa/
 uis mony rywerⁱs The mast famo^s Is callit
 Dannubius ye qu^hilk resauis in him xl rywerⁱs
 and yan cummis ye rywerⁱs wlga borestenus estus 5
 allea & mony ma This Dannubius cummis nere
 fra denmark and rynnⁱs est vnto ye brai^s of
 sanct george And 3e sall wnderstand yat europa
 begynnⁱs at 3e ryver' of tanais and contenis all
 ye cuntre betuix denmark & germany And It gais 10
 to lij diuer^s pepillⁱs In yis europa Is all
 cristindome contenit And It lestⁱs till ye pillarⁱs
 of hercules Than ye nixt realme est fra tanais
 Is ye realme of amasoⁿ and yair begynnⁱs asia
 Ysydorus sayis yat asia has ye name efter a wo/ 15
 man callit asia In asia Is mony provincⁱs and
 landⁱs ye qu^hilkⁱs I sall discrive & . . . And be/
 gyⁿ at ynd / Ynd has in ye est ye soⁿ rysing
 and in ye south ye se occiane and in ye west
 ye Ryver' of ynd and in ye north the hill cau/ 20
 casus In ynd Is ye tre of ye soⁿ & ye mone yat
 gaf answer' till king alexandere of his deid In
 ynd Is mony preciou^s stanis and hillis of gold
 and men of bla colour / and ye bird yat Is callit
 scitacus ye pap - loy and euerilk thing Is full Ill 25
 to wyⁿ for grypⁱs and dragonis / Ynd Is ye
 mast land of ye world and mast full of pe/
 pill and mast wound^erfull & merwalus In ynd

ar treis so hie yat men may nocht schute to *yair* crope
 And allsa *yair* Is Redis samekle yat a man may
 haf a bait of iiij mennis rowme to roll our a watter
 Of a part betuix twa knottis Thar' Is als a gra/
 5 vel see yat ebbis and flowis without watter In
 ye quhilk Is wouderfull fischis And in ynd a[l]swa
 ar curellis of xxx fut lang Est fra ynd Is paradyß
 terrestere And ye myrk land yat na man may se
 day nor nycht and hillis and rochis And yat
 10 Is toward ye est at ye begynnyng of ye erth
 bot yat Is nocht our' est in yngland quhar' ye | soñ
 rysis Than It Is mydnycht in ane noyer cuntre for
 roundneß of ye erd yat god maid in ye myddis
 of ye firmament hingand as god sayd Ne ti/
 15 meas an *terram suspendere ex nichilo* This
 paradyß Is ye hieast place of ye warld for It
 tuichis nere ye Cirkle of ye mone The flude of
 noy mycht nocht cum *yairto* The quhilk couerit all ye
 erd about This paradyß Is couerit with a wall
 20 yat semys all growing our with moß That na
 erdly man may knaw quhat It Is / in myddis *yairof*
 Is a well yat castis out four' fludis yat rynnys
 to diuers landis The first flud Is callit fysoñ
 or ganges yat rynnys thro^u ynd In yat ryver' Is mo/
 25 ny precious stanis & *lignum aloes* Thar' cummis fra
 paradyß grauell of gold / Ane noyer Is callit
 nylus or gyoñ That rynnys thro^u ethiope and
 egipt The thrid Is callit tygris yat rynnys thro^u
 asia & ermone ye gret The ferd Is callit eufra/

tes That ryunis throw meid perß and armony
ye leist / all fresche watteris of ye warld takis
yair frescheness at yir' four' watteris Bot na man
liffand may pass to yat paradyß for wyld bestis
and hillis and rochis be land na be watter 5
ffor ye strang courß of watteris yat cummis
fra ye gret hicht agane ye quhilk may na schipe
saile It cummis with sa gret wawis / In ynd ar'
men all fedderis bot ye wisage / In ynde is ye
deid se yat has na ground and yair Is treis yat 10
beris baith hvny & wennome And in sum walis
and ylis of ynd ar' treis yat has preciouß sta/
nis vnder' yair rutis That na man salbe blud drawin
yat beris yat stane apou yaim Item yair Is snalis als
mekle yat men may be herberijt in yair schellis The 15
se of ye oceane gangis all ye erd about as ane
garland And be tymes cummis & gevis ebbing
& flowing And swellyis In seis & wyndis wawis
yairin The hie fludis of ye oceane aryvis wp in ye
costis of brettane iij^{xx} of cubitis hie And yat 20
rysing and depness Is better knawin on ye sydis
yan in ye myddis of euery flude The flude rysis
maire in ye occiane na in ye myd se That Is for
ye hale togidder Is mar' mychti na ony part be ye
self The hale occiane Is strangare & makis mar' 25
operacioun of ye mone yan ony part be him self yat
Is smaller or less Thar' Is sum rever' of pondes
yat neuer ebbis nor flowis as dois ye oceane
quhilkis spredis to diuers mouthis & costis toward diuers

landis and mony placis And wele nere tuichis ye
 mere se so nere That ye mouth yat Is callit ara/
 bicus yat Is ye mouth of ye red se Is fra ye
 mouth of egipt bot fyfty thousand paß alswa
 5 ye mouth of ye se qu^hilk Is callit caspinos Is bot
 iij^c iij^{xx} xv myle fra ye gret se That is callit
 eufinus amangis all ye mouthis And ye seis yat
 cummis toward ye end of ye occiane Thre ar' mast
 famouß haldin The first mouth and se has twa
 10 names ye tane Is callit gaditanus ye toyer athalan/
 ticus alswa ye secund Is callit Caspinus & enteris tow/
 ard ye northest and departis betuix ye north syd of
 ynde and sithia And sa strekis toward ye gret mouth
 and se of eufinus The [th]red mouth & se Is ye red se
 15 And It cummis out of ye northwest & rynnys
 southest and departis ye south syd of mede fra ethi/
 ope and egipt Than ye red se strekis forther' & departis
 ij mouthis of seis The tane Is clepit persicus yat
 strekis northwart And ye toyer arabicus yats trekis
 20 westwart and toward ye gret se The red se Is
 nocht red on kynd bot thro^u baffing & wesching
 on red cragis & stanis And sa It Is red as a roß
 Tharfor on ye cliftis and strandis of ye se Is gadde/
 rit wermilzouñ and reid precius stanis Soliti^us says
 25 That the red se Is callit caspinus be ye hillis of caspy
 yat has in lenth vj^M paß And in breid on heyß a
 cart way In ye syd of ye hillis of caspy salt banys
 mulis and weschis out humouris & mostour dryit be hete
 of ye soñ & loynis and cleiffis togiddire as glaß And
 30 sa men may nocht clym ye hill ye way Is so sliddry

Allswa *euery* draucht Is to draw ye space of
 xxviiij^M pase The land Is so hait & dry with/
 out moystour / and edderis *serpentis* yat fallis *yairto*
 bot gif It be wynter *yair* may na man cum *yairin*
 Marcianus says That ye *zettis* of caspy ar' stekit 5
 with yrne bandis & barris for *serpentis* & edderis
 And ye master of ye story says At ye prayere
 of king alexander' ye hill of caspy was closit
 and Ioynit togidder Thar' Is mony swelchis
 of ye see / of ye *quhilkis* twa ar' mast famous yat 10
 Is callit scilla & caribd Of ye *quhilkis* spekis *vergi*/
 lius And sayis yat scilla Is *perrellus* in ye richt
 syd and caribdis in ye left syd / *vyer* swelchis and
perrellis ar' in ye oceane as Is ye west cleif of litill
 brettane And It Is callit ye litill navill of ye see 15
 The toyer Is betuix *britannia* & *galacia* And It Is
 said yat yire twa twyß in ye nycht & ye day swellyis
 in fludis and stremys and castis wp agane and
 swellyis schippis alswa besyd orknay *yair* Is sic
 ane noyer 3e sall understand yat ye ~~ocean~~ ocean 20
 circuis ye erd as Is befor' said and sydrak cal/
 lis It mair' bathie bot yar' Is ane noyer yat callis
 It mare nigre The *quhilk* gais about mair' bathie
 yat na man may pass bot yat Is nocht salt as ye
 toyer Bot 3it *yair* Is ane noyer yat sydrak callis 25
 Mare pulentie The lever' se The *quhilk* emyofn
 says ye toyer twa ar' drawin wp in ye aire be ye
 courß of ye mone in ye cloudis This samyfn
 ocean Is x tymes samekle as ye erd as doc/
 touris tellis And als *yair* Is mony ylis in ye ocean 30

and to begyn at paradyß south est fra It Is ye Ile
 of alathim and nixt yat Is ye Ile of cresolis
 and mony *vyer* south fra It and yan ye Ile
 of gliaprobamea *yair* Is plente of gold & siluer
 5 Thar' Is twa *summeris* and twa *wynteris* in ye
 ȝere be est fra *ȝin* Is ye Ile of ye soñ and yan
 ye Ile *maletus* That standis *anentis* ye red se
 and nixt It Is ye Ile of suphe yat Is in ye south
 est part of ye warld and yan westwert Is ye
 10 Ile *senene* and *octianus* and *egipciatus* and
 ye Ile of *adamas* & *ethiopes* and ye Ile of *samary*
 and ane *noyer* Ile yat standis in ye south part of
 ye erd Thir' ylis standis south fra paradyß &
 mony ma / ffor It Is said yat *yair* belongis to ynd
 15 ma yan *v^m* ylis and yan fra ye south of
hercules pilleris in ye south west ar mony ylis
 bot *xx^{ti}* ar mast famos The *quhilkis* ar Inhabit
 with *merwalus* bestis and mischapin men and fra
hercules pillaris vnto ye land ar mony famous
 20 ylis and nixt bezonde yat Is *orknay* schetland
 and *fayray* *páppay* *rudray* & *fawlay* ysland
grynland and *loupland* and mony *vyer* ylis yat
 langis to *noroway* In ye *quhilkis* ar mony *merwalus*
 bestes and men / That na *noyer* man may cum to
 25 *ȝaim* to tell ye maner nor *condicoun* of *ȝaim* This
grynland lyis north est xj dayis *salyng* and
ysland viij dayis in ye *quhilkis* Is mony ferlyis for
ȝar' Is *commoun* *purgatorie* as me has previt

bot lait syne / Scaldand watter yat birnis baith sta/
 nis and Irne and *yair* Is alsua a louch to ye
 quhilk *yair* cummis blak fowlis without novmere
 dalye and fallis yarin and rysis wp agane
 quhyte quhen *yai* ar purgit / bot na man may 5
 cum yar' for heite and *yair* Is montanis ay in fyre
 ffra ye quhilkis cummis brynstane in gret quantite
 and in ye somere Is euermar' frosyñ and yan ga
 est Is ye Ile of genosuar' and contenis furth be
 ye se fra yngland and denmark Than ga north 10
 est Is ye Ile of garganea Than ga ye samyn cours
 Is ye Ile of ypolitanea and south fra It Is ye
 Ile of affrayt and est fra It Is ye Ile yperbia
 In yat cuntre Is vj moneth day & vj moneth
 nycht continuall / Thar' men liffis sa lang with fruct 15
 quhill *yai* ga to ye montanis and lepis downe
 and brekis *yair* banis for age with *yair* awñ will That
 realme Is wmbelappit with ye occeane se bot at
 ye south west syd Is a litill entre Est fra yis
 land Is twa ylis ducaria & canatos and yat Is 20
 ye north est part of ye erd and est fra yis Is ye
 realme of ampholis vmbelappit with ye occeane
 Syne at ye south west syd and est fra yir' ylis
 ar stanza and octianus sarriatus and albatunus
 Than ye Ile of panessiaroñ Thar' Is men yat has 25
 eres sa lang yat coveris *yair* bodyis fra cald.
 South est fra yis Ile Is ane Ile yat men has
 feit lyke hors and *yai* ar callit ypones or ypotites

North est fra yis Ile / Is ye Ile of octiana & samaria
And suth est Is sytagus and atianus yan marce/
rene yat standis in ye north est syd of ye warld
Than nixt It Is ye realme of ordasa yat strekis
5 est in ye oceane almost wmbelappit with ye se
and fra yis otigaria ane Ile and south ar' ye
Ilis of argue & crisa and yar' Is plente of gold
and siluer and yan south fra crisa Is ye Ile of
tyses yat neuer lakis licht and It Is a large Ile
10 and nixt to paradyß North est fra yir' ar' ye
Ilis mast famouß in ye occiane bot It war' to
lang to tell ye nowmere and ye merwalis of yire
Ilis and landis gif 3e suld luke yaim se ye laud
of alexandere yat conquest all ye warld ffor he
15 tellis of ye Ile of bragman quhar' men ar nevere
seike nor cald nor hungry / nor nane levis langar'
na ane noyer Thai ga nakit & levis of frute
Allswa in ye Ile of calamyth ar pateñ fischis
yat ledis yaim self to ye land Ilk kynd efter oyer
20 Quhill men tak of yaim quhat yaim lykis allswa
in yat Ile of tratota men spekis nocht bot qwissis
lyke edderis Than Is ye Ile of natvmeran quhar
men has hedis lyke houndis Than Is ye Ile of
sodome quhar' euerilk man etis vyer quhen yai ar
25 deid That king has vnder him Liiij kingis
of diuerß Ilis and sum of thir' Ilis has men with
ane E in ye forhed & etis flesche rawe In ane noyer
Ile ar men with mouthis in myddis of yair brestis & yare

Eyne in yar' schulderis In ane noyer Ile ar' men
 without hedis And sum without neissis And
 yair mouthis in yar' bakkis And sum Ilis has
 peple yat ar' baith men and women And in
 ane Ile ar' wild geiſ with twa hedis and quhyte 5
 lyonis alſ gret as oxen In yat cuntre ye se rysis
 wp to ye cluddis lyke to drovne ye erd And
 yairfor says dauid Mirabiles elaciones maris etc.
 Than as I said ye nixt realme est fra tanais
 Is ye realme of amasoñ And yair begynnys asya 10
 And est fra amasoñ Is ye realme albania superior
 In yat land is xxxiij diuerſ peple The ryver'
 hymers departis thir' twa ryweris yat cummis fra ye
 south est fra ye montis of arcatoñ The nixt
 cuntre fra albany est Is ye mouth of caspy quhar' 15
 alexander' ye conquerour Inclosit ye Iowis This
 cuntre contenis fra ye north and sumquhat to ye
 north est departis of ye space fra ye ryver' of tanais
 to paradyse to paſſ be north occiane Amangis
 ye mouthis of caspy ar twa brekingis out of ye 20
 oceane Ane hecht maire caspinum And ye toyer
 mare cyritum And betuix ye mouthis of caspy
 and ye oceane ar lij diuerſ peptis & merwalus
 bestis And thre famouſ fludis Ane hecht octogaria
 borias & atheo and yai ar callit ye fludis of hel 25
 The nixt realme fra yir' mouthis Is ye realme
 of promontorium & samarea and pandea And
 yar' Is merwaluſ peple Sum ar quhyte harit in

par' ȝouthhed and blak quhen ȝai ar' ald Thar'
Is ȝe hillis of gold ȝat pismores kepis Thar'
Is allswa ȝyandis xx^{ti} cubitis lang and sum
ȝat slepis ay bot quhen ȝai ete Than ȝe nixt cuntre
5 ȝat Iunys to paradyſ Is callit askenor The treis
ar grene ȝare and ȝe land Is full of wormes This
gret ynd begynnys at ȝe ȝettis of caspy and lestis
vnto ȝe red se and ȝe nixt cite vnto paradyſ oñ
ȝe north syd Is ȝe cite of lazerone Thir' ar' ȝe
10 four' fludis of ȝe quhilkis I spak of befor' ȝat rynnys
west vnto ȝe ryvere of ganges In ȝe quhilk
ryver' Is ane Ile Inhabit with I^c thousand men
withoutin commonis That ryver' rynnys fra ȝe
mouth of caspy nere ȝe red see and ȝe mast
15 north of yir' four' fludis Is eufrates and nixt
It tygris and ȝan phisoñ and nylus Is ȝe mast
south Est fra ȝe hed of ȝis ryvere ar' men ȝat
liffis with ȝe sawoure of quhyte apillis and deis
quhen ȝai want ȝat sawour Than south ar' men
20 ȝat ar' callit antipotes ȝat has viij fyngeris oñ Ilk
hand and a houndis hed and barkis lyke a dog
In ȝat cuntre toward ȝe red se ar' ȝe treis of ȝe
soñ and ȝe mone and ȝar' Is mischape men
and women as alexander' tellis sum has four'
25 feit all rouch and tuskis lyke a baire and sum
has schankis of xiiij fut lang and all ȝair body
bot four' fut lang Thar' Is allswa ȝe land of
pigmei That men ar noch bot a cubit lang and

yai lif bot viij zere And yai get *yair* barnis quhen
 yai ar bot half a zere ald And *yair* Is men besyd
 ye red se yat behaldis ye ~~none~~ soñ fra morne till
 nycht and has na vyer fude Than west bezond
 ye Rever' ganges Is ye gret desertis of ynd And 5
 yar' Is men all fedderis bot ye wisage / allswa
yair Is men yat has preciouß stanis in *yair* eyne yat
 will sla men with *yair* luke be werteu of yai stanis
 Than be ye north cost of ye red se Is medea
 maior / & medea minor And west fra yat is ara/ 10
 bia superior & Inferior And *yair* was ye passage
 of moyses our ye red se This red see tuichis nere
 ye deid se And nere ye gret se of myddill erd
 And north fra medea Is ye realme of asseria
 And west fra asseria Is caldea And north fra 15
 medea Is ye gret cite of nynyue And west
 fra yis Is ye toвне of babulone ye mont of
 synay Than west fra It ye realme of suery and
 Iuda yat lestis to Ierusalem And north fra It Is ye towre
 of babulone and ye realme of mesopotanea and 20
 ye empyr' of perß North est Is armon and ye land
 of antioche And northwest fra yat land Is frigia
 and troy tartery & turky yat Is armony ye leß quhilk
 loynis to braiß of sanct george Thir' ar' ye landis
 of asye self ethiope and egipt / Bezond ye 25
 red se Is ye land of ethiope In yat cuntre ar ye
 zettis of Irne lyk to ye zettis of caspy Thar' Is
 men with a fut & gais nakit In yat cuntre Is a

well yat Is cald on ye day and hait on ye nicht
quhilk Is callit ye well of ȝouthhed ffor he yat
drinkis of yat well Is maid ȝoung and hele of
all seikneß Thai war' wont in yat cuntre to do
5 reuerence to ye temple of Ierusalem And had thre
kingis and thre bischopis And fra ye end of ethiop
cummis a ryvere yat Is callit fons nylus yat ryn/
nis thro^u ethiope and egipt And departis asia fra
affrica and endis ye mediterane ewyne south west
10 fra Ierusalem in vij partis yat contenis ye breid of ye
Revere In yat cuntre ar ij merwaluß ylis The tane
hait babilonia And yar' Is tayne cocadrillis to
ryde our' watteris ffor yai can swym The toyer ryver'
Is callit batus affsiii It rysis wp in ye south est syd
15 of ethiope nere ye oceane and rynnis west nere ye
end of affrik And enteris in ye erd in ye manere
of a swelch And contenis in lenth ye thrid part of
ye erd On ye south syde of yat flud ar' ye desertis
of ethiope and affrik In ye quhilk duellis mischapeñ
20 men and merwalus bestes and dragonis dromydaris
camelis cocadrillis cocatrice & basiliskis Thar' Is
men yat has lang feit yat coweris yair bodyis fra
ye soñ And sum men takis yair meit with a reid
for yai haf no mouth And sum men has yair nether'
25 lipe samekle yat It coweris yair face fra ye soñ
And sum are hedleß Thar' Is allswa giandis yat
etis men And yar' Is a cuntre of montanis all in
fyre In yat Ile Is serpentis yat we call merma/

dynnis On þe north syd þis wgly watter ar' men *with*
 swyne heidiȝ And als men *with* talis And gais
with four' feit And sum ane E and *without* nese
 and he will draw *with* him till his caif ane
 lyoun or a libberd And þe south part of affrik 5
 Is Inhabit *with* wyld bestis As oliphantis tygris
 and apis mermosatis and vyperis þe mast merwalus
 bestis of þe world Sanct thomas of aquyne
 sayis That *pair* Is four' elementis of þe *quhilkis* men ar maid
 The first and þe lawast Is þe erd / þe secund *ye* watter 10
 þe thrid þe aire / And þe ferd fyre The erd Is mare *þan*
xx^m myle about & sum men sayis *xxx^m* bot þe watter
 Is x tymes samekle And þe aire Is x tymes mare *þan*
 þe watter And þe fyre Is x tymes mare *þan* þe aire And
 als wa sydrac sayis *þat pair* Is vij planetis of þe *quhilk* þe mone 15
 Is þe lawast *þat* Is planet of way laubour & of watter
 The nixt Is *mercurius* þe planet of sciens & merchandiȝ
 The thrid *venus* þe planet of luf myrth & Ioye
 The ferd Is þe soñ a planet of powere & mycht of kingis
 and *princis* The fift hecht *mers* þe planet of batell 20
 and stryf The vj *Iubiter* þe planet of richeȝ proffet
 and worschipe The vij planet Is *saturnus* þe planet of
 hunger' deid & seikneȝ Sanct thomas sayis *þat* þe
 space fra þe erd to þe mone Is *xv^m* & vj mylis
 and *I^c* & *xxiiij* furlang Than fra þe mone *þat* 25
 Is þe lawast planet vnto *mercury* Is *vij^m* *vij^c*
 & *xij* mylis Than fra *mercury* vnto *venus* Is
 als mekle Than fra *venus* vnto þe soñ Is *xx^m*
iiij^c & *xxxiiij* mylis Than fra þe soñ to mars

Is xv^m ij^c and xxv mylis Than fra mars to Iu/
 biter vij^m viij^c and xlij mylis and fra Iubi/
 ter to saturnus alsmekle Than fra saturnus to
 ye sternit hevyñ are xxxiiij^m iiij^c & xxxvj mylis
 5 Than fra ye erd to ye sternit hevyn ar I^{cm} iiij^c
 and xvij mylis t^h

Heir' endis ye cart of
 ye world t^h

10 **H**eir' followis ye wertuis of nobilneß
 and portratouris yairof t^h Callit ye
 Portuufß and matynnys of ye samyñ

I Nobilneß Lady of weile willing qwene of xiiij^e
 wisdom and princes of hie doynge / To all
 yam yat has will and corage of worthineß
 15 Pece and greting to 3ow be yir' presentis I make
 knawin yat to remove and draw out ye wike
 rutis of wrang and ewill deidis That welany
 or carlichneß has wndertakin to ground & stable
 in noble hert Euery man yat will be maid par/
 20 fyte / say and reid contynually his matynnys &
 houris ofñ yis porteufß / I may complene sorowe &
 bevale mony men that in all thingis has counter/
 feit myne estait and setting werteu at nocht
 has takin my name / levyng all gud deidis ac/
 25 cording yairto / Misfassonit & degradit yaim self / In/

clinand *yair* hertis to viciouſſ and ewill sayng And
 ewill doying Bot neueryeleſſ quha yat will haf
 forgifneſſ and Remit of all his treſpaſſ / Saye
 dayly his matynnis and houris oñ yis portuoſſ
 Quha yat Is of ane noble & gud man ye 5
 aire and ſuccessoure / ſuld nocht haue ye proffet
 of his landis and gudis without ye perſeute and
 folloving of werteu & gud deidis . ffor gif he
 be nocht aire and ſuccessour to his wertuiſſ And wor/
 ſchipe ye gudis of ane nother' man ar vnperfytyly in 10
 him / and ſa he has forfalt and tynt all loving &
 honour quhen him ſelf Is ye myrrour & example of ve/
 lany Neueryeleſſ quha yat Is accusable of yire
 misdeidis and dampnable vycis ſay daly yar' houris
 and matinnis oñ yis portuoſſ . O noble man for 15
 to wnderſtand how nobillis ar maid perfyte Thar'
 Is xij wertuiſſ behuffull and yat ſchawis werray
 nobilite / herfore he yat will be ane werray noble
 ſtable & rute in his hert Thir' xij wertuiſſ and
 excerſſ yaim daly ſayng his matinnis and houris oñ yis 20
 porteufſ as followis ⁊

The first Werteu regand in

ane noble man / Is / Faith

a llmychti god quhom of cummis all nobilneſſ
 and quhom of all perfectioun diſcendis / has 25
 maid all thing of nocht Nuris and ſuſtenis
 all thingis be the hienefſ of his worthy & euerleſting

provisioun / Bot for to hald and stable yis warld
 in concord and vnite he has ordanit euery thing
 in his proper office Sum till haf lordschipe and
 otheris to lif in subiectioun / and seruiss for to
 5 kepe faith and lyf in to Iustice / and quhay yat of
 god has gret test & mast hie honour be haboun/
 dance of lordschipe or riches Is mast behaldin
 and to him mast properlie It pertenis / To haf in him
 werray hartlie luf / dreid / honour / gud devocioun/
 10 And schame to do ewill wyce / or velany in word
 or deid / and for to kepe werray faith & lif in Iustice
 He Is werray noble And for ane noble schewes go/
 uernis and manteinis him without fenzeing / yat
 haldis him and levis obedient to god / dois to euery
 15 man richt without malice wrange or Iniure And
 quhay yat vyer ways seikis nobilnes dois wrang to
 god And preiudice schame & reprefe to his blude
 For god has made & ordanit ye condicioun and
 nature of nobilnes for to kepe faith And lif in/
 20 to Iustice O noble man pure riche & all es//
 tait deis and tornis to corrupcoun / filth and
 meit of wormes / nobilis / commonis / and euery man
 aw till god seruice & obediens / Bot 3it nobilis
 are exaltit And has prerogatifis for to kepe faith
 25 and lif in to Iustice ⁊

The secunde Werten heire followande
 Is lawte or treuth ⁊

f or' treuth and lawte nobliß war' first or/
 danit and stablit till haue lordschipe
 abone ye *commoun* peple And *yairfor'* to *yaim*
 was gevin hie honour / manrent / and *service* of
 yar' subiectis / Thai ar' nocht sa hie set nor ordanit 5
 for to reif or tak be force In ony way bot *yai* ar'
 haldin in *werray* richt and resoun for to serf *yair*
 king And defend there subiectis And ye mair
 yat *yai* be rewardit with honour and ye mair' dig/
 nite yat *yai* cum to Thai suld be ye bettir con/ 10
 dicionit And do & manteine all ther' thingis
 ye mair' avisitly in resoun Thar' hartis suld be
 sekere and stable Thar' sayng and promys ferme/
 ly haldin and kepit Thai suld do na wrang *noyer*
 to gret nor leß yan *yam* self for *yai* suld without 15
 warians or dreid of ony man serue *yair* king &
 defend yar' subiectis And gif *yai* wary & be
 disordanit yat yar' subiectis ar' nocht defendit be *yaim*
 or *yair* king be habandonit with *yaim* for ony estait
 yat he has haldin ofi *yaim* or other' wayis / I saye 20
yai ar becummy n mair' carlis and of mair' vyle
 condicioun than be dronkart or ruffien yat sellis
 his land to lif in harlottry O noble man in
 nobilneß ye richtis of lawte and treuth ar' contenit
 And in speciale to kepe fermely in hert thir' twa 25
 poyntis to serve *yair* king And defend *yair* subiectis

The thrid werteu in ane noble
 Is honoure ⁊

h hie honour' Is the tressour' of nobilneß
 his preve ritcheß And It yat ane noble
 hart suld desyre his werray kepar' and
 saif conduct in all aduersiteis his comfort ple/
 5 sour' and blythneß And ye werray myrroure quharin
 he suld addreß all his werkis / ffor thar' Is na
 thing yat may truble ane gud and waliant hert
 yat lufis honour / nor he sall neuer haue schame
 ffor It Is ye gud yat passis all vyer ritcheß and
 10 gudis . He yat has na honour his hieness be he neuir
 so gret hastely fallis his loving perisis and
 gud name levis him / wrang garris his powere
 slyde and gentilneß tynis his name in him for
 schame welany and vncunnyng makis ane gentle
 15 hart to deforme and change It self Thar' Is na
 thing may sa fer' degraide a gud hart as to Re/
 frenze honour dowlend in wertheu señ honour Is ye gud
 passing all vyer ritcheß and gudis Quhar' honour Is
 all wrangis and vnrichtis cassis / It Is ye werray way
 20 and gyde to worthyness / honour Is ye ledere of gud
 men to hie estait puttyng in him dantit blythneß
 Curtassy fair' speking treuth & worthyness / It ware
 fer' better' & mair' loveable ony man to suffre without
 dreid ye terrible pane of martirdome or covatisß
 25 suld ourcum his hie honour ffor It Is ye gudis and
 ritcheß yat passis all vyer gudis O noble man
 hald with ye and kepe as grettest tresour Nobill
 men / for nobilneß Is ye gud yat passis all vyer gud
 and ritcheß 26

The Werteu of ressouñ quhilk Is ye
ferde werteu pertenant to a nobill

r Esouñ / equite / and mesour' / lawte / and
richtuisneß makis mychti men to lest
And honeste and nurtour be werray kynde 5
And natur' makis ane gud hart to be mesurit
and fle ewill deidis or reprevable sayng or swe/
ryng and to kepe in his ritchit hert to euery man
his werray richt / Herfor' euery noble creatur' suld
eschew to do wrang scaith or iniure in his furth/ 10
beryng señ ye charge of euery leving suld be me/
surit with richt It Is fer' better' till ony man to haf
his hert brynt with tholyng yan kendillit with
taking or reif ffor at ye last god yat Is mast rycht/
tuis sall gif to euery man his werray richt ane 15
noble man of nature gif he dois or procuris to
his blude deformite or schame enarmand in
ane fals mirk or wrangwiß querele for to haue
singuler' avale or proffet he Is as ye mansworñ
aith dampnit and foriugit be Iustice yat gevis 20
to euery man his werray richt O noble man lat
ws nocht mak ws to be murmurit nor be mony tungis
commonit be eschewand ye scharpe dreid of goddis
Iustice lat ws gif to euery man his werray richt

The fyft werteu Is worthyness

25 .

w orthineß makis noble men to know yat has
hart and corage to serf wnderè hir' banere That
yar may na man be hir' haue pryce loving renovne
or be resaut in hire large court without yat he haue in
him fer' mair' gud deid yan manere or countenance 30

therof And to haue at ye poynt of his doying with/
 out purches of Iust party gud gyding hardynes
 seker' purpoß and stablit corage / with diligence se/
 cretnes and litill langage And in ye stoure to
 5 dreid nathing bot god bot erar' to chese as for awan/
 tage honest ded yan to lif with schame Gud renovñ
 Is to worthines tressoure ritches and thing in ye world
 scho haldis mast deire nor yair sall neuer man do
 wele his det / That in armes first seikis proffit
 10 pray or gudis ffore covatis Is allway accustomit to
 luf honour frawartly And for hir' lufyng attanys
 to brek & distroye ye ordour' of gud corage / honour
 allway levis him yat Intendis to pillage and for prof/
 fet yat tynis him self and all his laubour. Herfore
 15 euidentlye It apperis yat gredy hert followis gret
 scaith And yat better Is honest deid yan to lif in
 schame This lady worthines will resaif na sservice
 nor faith of yam yat be lang tyme travalis
 Bot for wynnyng of gudis Bot gif yow will
 20 know hir' seruandis Thai haue nother' hasty hed
 nor hand That Is yat yai ar' nocht outrageouß
 to answer' in cruell langage nor to tak venge/
 ance be strentñ. worthines allway Is sweit and
 gentill to noble & liberall men And scho Is ferß
 25 and fellouñ to outtragiouß cruell men And to
 semple men scho makis na let truble nor stopping
 I say yat yai persewe yis lady worthines richt
 swerlye and with gret schame And takis armys
 in ane symple wassalege That takis & revis
 30 ye gudis and substance of pure commonis and lau/
 boraris And fleis ye scharpe assaltis & danger' of yar'

Enemys And sa sic men suld cheif for awantage / erare
 honest deid yan to lif in schame O noble man
 yai yat liffis outtragiouſlie deis perforce be cruell and
 outtragiouſ deid as ressouñ will and god him self
 beris witneß herfor euery man of hie birth and gud 5
 corage suld better luf and soner' cheif honest dede
 yan to lif in schame ⁊

The sext werteu in a noble Is Luf ⁊

gud luf without bitterneß Is a thing worthy
 plesand comfortand and delitable for gud 10
 luf may nocht faile stanche nor slokin in ye noble
 blude of a man Seker' and stable / luf Is ye fre/
 dome largeß and haboundance of ane hie honorable
 hart It Is ye bounte yat nurisis & makis ye self faire
 and plesand And yat conquestis ane noyer hert for 15
 his hatrent and Inwy beris ye fyre yat distroyis ye self
 herfor he yat has nocht luf & frende has nathing
 All noble man suld wele clame & challance yis
 lady luf and conquest & get frendis be swet seruice
 his king his landis and his frendis he suld luf and 20
 at mistere releif help and succour yam Bot quhen
 ye hert Is nocht secure and faithfull It Is bot fenzeing
 full of ewill craft That discoveris and schewis his
 dissait and fraude our' late and yan he reportis yairof
 nother' to him self nor till vyeris gud honour nor proffit 25
 for ane man hatit liffis allway in gret repref Herfor'
 quha yat has nocht luf & frende he has nathing
 Ane noble may wele call him catif & his estate Is
 catif and dampnable yat in his doyingis noyis &
 and grevis And makis him self to be defamit & lufis 30
 na thing bot for luf of proffet In fortune yai turn

to yam the scharpe poynt / for ye fox oftymes for all his
 wylis | be trumpary and for litill thing Is dissauit Luf
 cummis allway to him yat lufis hir' wele And a man
 hatit liffis in gret repref schame and vnprovit / He
 5 herfor yat has *nocht* luf and frend has na thing O
 noble man be luf we ar' adunit to god and be
 luf and frendschipe in erd all thing Is conseruit
 Tharfor he yat has *nocht* luf & frende has na thing

The sevynt Werteu in ane noble Is curtasy

10 q whay yat will assay nobilneß quharto na vyle
 nor vicious man may cum / he suld seike and
 fynd yat lady quhar' curtasy remanis quhilk *ourcummis*
 all hire enemys be hir' gracious swetneß Scho Is
nocht Inwyous felloun nor prydefull / bot sobir' meike
 15 Ioyus and plesand allwayis in word & deid Be ye
 deid allway Is previt ye thing yat Is closit in ye hert
 The lyf makis ye carle to be reprevit yat makis him
 gentill for nobtenes defaidis allway in yaim yat has
 ane vicious schamfull & foule lyf ane outragious
 20 tung ane Inviuous hert and perillous hand garris all
 men be hatit And in curtaß men makis wele yam
 self and yar' gudis be mony ways to be provyne In
 yam may *nocht* be couerit nor remane wikitneß evill
 nor welany Thai haue neuer fenzeit countenance nor
 25 dangerous manere bot allway lufand and gracious
 chere teching all men to na man dangerous Bot
 allway rewlit mesurit and gydit in word & deid
 O noble man ane hed *our* hasty rigour dispyte & riatus
 tung / makis allway stryf / discord And ganestanding
 30 in word and deid

The Viiij Werteu Is deligence tþ

s En yat wertheu makis It self perfyte be
 pane & travale The saull be travale Is ye
 better and ye lyf mare hale The man be trawell cum/
 mis wyß / sekere and expert and ydilneß Is fule
 nyce carlich vnprovidit nocht rekand and vnsekire 5
 That neuer deßeruice loving pryce nor grace ane
 man may wele Iuge yat nobilneß tynis hire in ane
 swere and dolf hert yat travalis for na thing
 ffor he livis as at nocht yat persewis nocht deligens
 quhilk waikis all wertuiß deligence Is nychtboure 10
 till nobteneß / for scho It Is yat gydis reulis & condu/
 cis all his werkis and doyingis quharof nobilneß ap/
 peris It Is folie and vanite to ony man of noble &
 hie blude to trast or hald him self noble without yat
 he appere and schewe him noble be his wertuiß dedis 15
 ffor he yat in all his deidis lufis negligence
 delitand in Idilneß his name fallis his wertuiß
 tynis and he Is liffand as ane deid man for It
 Is na rek nor compt of his lyf yat sawis nocht
 deligence quhilk awalkynnys all vyer wertuiß Quhat 20
 avalis or quhat Is ane man worth yat musis &
 lyis in slogardy yat will haue ane soft bed ane
 full wame remanyng at eiß and pece ye tyme
 day be day and wolke be wolke and rekis nocht
 nor takis na compt how all thing paß quhat 25
 be wonnyng or quhat be tynt and will haue
 men befor him bairhed kneland & sayng yat he
 Is ane noble quhilk Is gret merwell quhar' his
 awne deidis schawis ye contrare Bot quha yat
 Is ane noble he leris quharof serviß deligence 30
 yat awalkinnys all vyer wertuiß O noble man

The wyne graip rottis and deis gif It ly at ye erd
 vnder' ye leif ye mischeif & fall awyfs & consulis
 a man / and deligence yat awalkis all wertuis In
 travale makis of ane rude & vnnurist man ane
 5 man cuning perte & weile manerit

The ix wer^{teu} in ane noble man Is clenlynefs
 t he hert set in nobilnefs and desyrand hie ho/
 nour' suld dispyse all filth and vnhonestye
 for he disprysis his nobtenefs yat takis kepe and
 10 tent till vyer mennis gyding and kepis nocht him
 self clene / he yan suld noyer say nor do thing yat
 war' to discommend nor yat micht empaire or scaith
 ane noyire man / Nor yat mycht menyfs his awne lose
 and honour gif he avisit thocht & lukit weile to him self
 15 yat takis tent and kepe till all vyer men / foule spek/
 yng and mekle missayng or flyting or ane vnhonest
 devyse to ye man yat Is sene and behaldyn be mony
 men For honeste Is requyrit to kepe in saif garde yaim
 yat takis compt and kepe of othere mennis gyding
 20 O noble man be clenlynefs of persouñ plesand and
 fair' having yai kepe yaim fra filth yat takis kepe
 to all other' men ¶

The tent Wer^{teu} in ane noble man is largefs

L argefs in all caise Is sa curtase and awenand
 25 yat It plesis to It self and proffettis all vyeris
 for It Is ye rent of honour quharof ye ane wynnys proffet
 and ye othere merit / It proffettis ye takere and delytis
 ye gevare and amendis and settis yaim baith in richt Thar'
 Is nathing tynt yat largefs dispendis for he dispendis

all his gudis be wisdom and to larges allway
 gudis cummis and aboundis / bot ye prothocall man
 spendand without mesour and provisioū waists and
 distroys larges *yan* yat proffettis & eikis him self &
 plesis and contentis all *vperis* Is ye techere of all 5
wertuis in *vis* world The reward takin oblissis ye
 takere and acquytis ye giffare of his bounte / Thing
yair for gevin Is better *yan* all ye laif of gudis hid reportis
 bot litill thank Ioy or plesour And auarice Is warijt
 and haldin abhominable be samekle yat scho closis hire 10
 hand & giffis to na man And It cummis oftymis to ye
 auaricius / yat ane noyer spendis & puttis to ye wynd ye
 gudis yat he gadderit with gret truble & pane And | gif
yair cummis to him wexacouū were or trubble *yair* Is na man
 yat comptis or settis *yair*by suppoſt It confound him / bot 15
 larges gettis all tyme frendis & helpe yat Is ye techere of
 all *wertu* In *vis* world herfore ane fre liberale hert quhare/
 in noblneſ Inhabitis suld nocht be scarſ & haldand bot
 blythare & mare Iocund to gif *yan* to tak / ffor larges relevis
 & succouris a man and scarsneſ Interdytis nobilite / gud 20
 dedis Is sic / yat god will yat It be rewardit / herefor be
 larges ye gud departis cummis again Gud deid tynis neuer
 It self in na tyme bot samekle as It dois redoundis again to
 his mastere for larges beris ye standart vpon all rentis yat
 Is ye techere of all *wertuis* in *vis* world O noble man ye 25
 Riche man yat lattis honour for expens / gudis falſeis him &
 all schift in him confoundis be larges ye hertis of men ar sene
 and vnderstand yat Is ye techere of all *vertuis* in *vis* world

The xj *wertu* in a noble man Is soberneſ

q when gud desyre Intendis to ascend & cum to 30
 licht puttis ye thocht to cum to honour *yan* suld ane
 man hald & reull him sobirly & eschew distemperance

of wyne and heit *yat* torned gud awyß *in* foly / grevis strentþ
 dois wrang & hurtis *ye* nature trublis pece / movis discord
 & levis all thing vnperfyte Bot quha *yat* will draw sobirneß
 to him sche Is helplic of litill applesit helpe of *ye* wittis wach
 5 to *ye* hele kepare of *ye* body and contynewale lynther' of *ye*
 lyf / ffor to excess *yair* may neuer cum gud nor proffit nor
 body nor lyf Is neuer *ye* better / And sa It tynis all manere
 continens / voce / aynd / lichtneß & colour / a glutone allway
 has sum sekneß or sorowe he Is hevy fat & foull / his lyf
 10 schortis & his deid approchis Thar' Is na man *yat* bevalis or
 menys a man gif he drawis him nocht to sobirnes / ffor sobir/
 neß Is scho *yat* all man plesis / helpe of *ye* wittis wache of the
 hele / kepere of *ye* body & lynthere of *ye* lyf And he *yat* can
 nocht reule his mouth *yat* Is vschere to *ye* hert how suld he
 15 cum to knowlege to haue gyding of gret thingis / Glutony
 allway levis hie honour & grathis allanerlye ded to him
 self Ane full wame is neuer at eiß bot slepand for vyer thingis
 he neuer thinkis dois nor dremes bot sobirneß giffis all
 thingis in sufficience And to all thing *yat* wertheu Is for sche
 20 Is help of *ye* wittis wach to *ye* hele kepare of *ye* body &
 lynther' of *ye* lyf ⁊

The xij Werteu in ane noble / is Perseuerance

o Excellent hie / and godlie wertheu mychti qwene &
 lady perseuerance That makis perfyte fulfills & endis
 25 all thingis / for quha *yat* kepis *yi* faithfull & trew teching/
 fyndis without stope The way of loving / pece / & sufficience
 Thow ourcummis all thing be *yi* sekere constance *yat* tyris
 neuer to suffere Thou ourcummis wanhap *yat* passis fortouñ/
 & in all placis scho giffis to *ye* victory / *yan* be resoiñ you
 30 gettis *ye* crowne quhen all wertuis giffis to *ye* ourhand and be
yi gyding cummis to hie loving Thai suld wele adoure *ye* as
 lady mastreß & patroñ señ *ye* end makis all thing to be lovit
 Thow art scho *yat* examynis all hartis and as *ye* gold chesis
 out *ye* fynit hartis in treuth & lawte be *yi* hv mill sufferans
 35 and quha *yat* to *ye* assuris & deliueris him self yow rasis him
 quhen he Is to fall and giffis him sustenance & com[fort]

bot ye feble hert cassyf in wariance spillis & tynis in
 schort space all yat It dois Inwy brekis sic folkis yai
 want wertheu in defalt of faith tyris yam And ho/
 nour habandonis tham yai ar' pvnist / Lady god thank
 ye for gud men has gud yat to gud attendis 5
 And all nobillis yat seikis to hie worschip gif yai
 be wyß and will awowe to serf ye / Señ ye end makis
 all werkis to be lovit he dois na thing yat begynnys &
 endis nocht And yat in his werkis Inclinis him to warians
 Quhen ye wark Is hie worthy and loveable gif ye vn/ 10
 dertaking turn nocht to perfyte end his laubour passis as at
 nocht and remanis out of Rememberans and yat Is attoure
 mesour repref & schame ffor thare a man tynis his name &
 his sciens and his gudis Incontinent ar tynt & gais to nocht
 Bot quha yat with richt ordanis & avysis his doyngis and 15
 to a perfyte end in treuth & lawte perfurnisis yaim his
 gudis than makis yaim to be amendit & ekit And yai yat In/
 continent & hasty zeldis yaim to fortouñ that Is to aduersite
 may | furthwith disawow nobilneß señ ye end in all thingis
 makis | ye werk to be louit O noble man yai ar' nobillis yat 20
 dispendis yair body & gudis in treuth & lawte & defendis
 yar lord nocht lowsand ye richt knot of yair faith señ ye
 end makis all warkis to be louit t̃

Nobles Report 3our matinnis in yis buke

And wysly luke / 3e be nocht countrefete 25
 Nor to retrete señ lawte seikis na nuke
 And god forsuke breuely for to trete
 All yat fals ar' / and nobles contrefeit
 Heir' endis ye porteouß of nobteneß
 Script' Per M. Io asloañ 30

Heir begynnis the Scottis originale

I n to ye first It Is to be wittin yat ye nacioun^{xv.}
 of scottis begouth in ye tyme of moyses
 quhilk Is contenit in ye bibill And in yat
 5 tyme ye ethiopis held weir' apoñ all egipte
 with cruell force / for ye quhilk ye egipcianis socht
 suple at ye grekis with quham yai war' allyit
 and in siclyk forme and manere as scotland
 and fraunce. Quharfor' ye king of athenis in
 10 to grece callit neolus send his soñ with gret pow/
 ere callit gathelos efter quhom our langag Is callit
 galeig with gret power' of men in egipte And dis/
 comfit ye ethiopis and habandonit yam vnto
 ye tyme yat moyses raiff: ffor ye quhilk victory
 15 The king of egipt gaf his allanerly dochtere &
 air' callit scota in mariage to ye said gathelos
 be proper' name of ye quhilk scota we war' callit
 Scottis as vse and custome was yat tyme to
 nacionis to tak denominacioun and name efter ye
 20 proper name of women And nocht of men As asya
 affrik & europe The thre principale partis of y^e world

A Scota nata pharaonis regis egiptj

Vt veteres tradunt Scocia nomen habet

Sa yat ye opinionones of yam ar' nocht trew yat
 25 sayis or trowis yat we come of brute quhilk come
 of tratouris of troye as Is wele kend and conte/
 nit in ye story of troye maid and compylit be
 ye clerk callit gwydo de columna. For sekerly
 we ar' cummyn of ye mast famouff & maist wor/
 30 schipfull nacioun yat evire was in erd quhilk Is

of grece of ye mannis syd callit gathele And of
 ye egipcianis of ye woman syd callit Scota
 Quhilkis war' befor' ye distructiouñ of troy mair
 yan thre hundreth 3eris And salang ye nacouñ
 of scottis was / before ony tresouñ raß in troye 5
 And at ye grekis war' ye mast worschipfull
 naciouñ / for twyß yai conquest all ye warld
 Any be ye worthy man callit herculis And anys
 be ye famouß conquestour alexandere ye quhillkis ware
 baith borne grekis And ye troianis did neuer bot 10
 quhen yai war' segit baid at yair defence & ware
 vincust and vttrely destroyit And suppoß of yaim
 ar cummyn mony noble & worthy men 3it yai ar'
 succedit of yam yat bure & beris ye foull surname
 of ye tresouñ of troye And sa wrait yis famouß clerk 15
 grecia This forsaid Scota & gathelos war' spousit
 togidder quhen at ye barnis of Israell past in ye
 reid se And efter ye decess of king pharo yai gouer/
 nit ye land of egipt And for yai saw & wnderstud
 ye fellouñ plagis yat come on egipt yai tuke 20
 purpoß and decretit to paß with ye folk yat yai
 had of grece & egipt for to seike voide landis
 and Inhabit yam for he wald nocht paß in his
 awne cuntre agane as ye manere was yat tyme
 And gif ony wald say yat we ar' cummyn of ye 25
 ta syd of yaim of egipt yat oppressit ye barnis
 of Israell luf ws nocht ye were yairfor / ffor yai war'
 ay lele amangis yaim self ffor Ihesu crist was
 borne of Iewis suppoß yai persauit ye barnis of
 Israell yai resauit crist in egipte And nurist 30
 him nere vij 3ere quhill ye generacouñ of ye samyn

barnis *persewit* crist to ye deid and crucifyed him
This gathelos and scota passit *with yair* folk out
of egipt and mony gret gentillis *with yaim* with
gret richeß and mony michti schippis And ye
5 mast part war' lordis and gentillis yat passit with
yaim And first yai aryvit in affrica And remanit
yar' xl 3eris *with mekle weire & wexacouñ* And
becauß yai desyrit and had concludit to seike
voide landis and Inhabit as yai war' counsalit
10 be yar' pagane goddis Tharfor yai rasis *yair* folkis
with yair schippis And past ye Raiß of Iubitere and
at ye last yai come in spanze and aryvit in por/
tingale quhilk has name of gathele our' forfader
and efter yat yai come in Nawarne & beskey and
15 duelt apoñ ye rever' of olor and syne in yat cun/
tre yat now Is callit Irland And fande It voide
and fand in It a certane of giandis quhilkis he dis/
troyit And Inhabit ye land callit efter scota Sco/
cia maior Vnto ye tyme yat part of ws come
20 out of It in our' scotland yat now Is inhabit
and was callit scocia minor And yan Scocia
maior begouth to be callit ybernia of yis said
Iber scot Sa oure naciouñ and our Name was foun/
dit and our land Inhabit lang tyme or troye
25 was distroyit And or brutus was borne And sa
lang tyme efter come brute in our land and callit
It brettane bot to ye scottis sey And northhalf
ye scottis se duelt neuer brettone nor was subiecte
to bretoñis nor to romanis nor to nane vyer na/
30 ciouñ fra ye scottis se north Item ye first yat come
out of mair' scotland In ye leß scotland yat now

Is *ouris* be ye grace of god Was ane callit Ethiofs
Rothay Efter quhom Is callit ye Ile & ye castell
of Rothissaye The quhilk Is now callit bute / efter
Sanct brandane of yat Ilk Syne come ane
noyer callit Symon Surke and Inhabit oure 5
Scotland or brute come in ye north *partis* and
sa remanit lang tymes / Quhill ye tyme yat
ye pictis come quhilk was chasit out of *yair* awn
land callit sythia be a *prince* of egipt callit oge/
nere And *yai* come in a navyne thretty schippis 10
full of men but women And aryvit in scotland
maior And askit at ye scottis land to duell apoñ
And *yai* denyit and wald gif *yaim* nane nor lat
yaim mak in yat cuntre ony residence bot coun/
salit *yaim* to cum in leß scotland quhilk was nocht 15
sa Inhabit as was mair' scotland now callit
Irland and *yai* suld help *yaim* gif ony wald
ganestand *yaim* to entre And becauß *yai* war' de/
solate of women Thai deliuerit to *yaim* ane cer/
tane of wedowis and madiunnis to mak genera/ 20
ciouñ with / and multiplie ye cuntre And sa ye
pictis gat entereß and faouris in *yis* cuntre throw
ye women yat *yai* brocht with *yaim* out of scotland
maior quhilkis war' of blude till our self Syne *yai*
multiplijt gretlie and vsurpit apoñ ws scottis 25
men And did ws gret scaith and thocht to put ws
out of ye land Quhilk was tald to ye prince
of gret scotland And he was gretlie amovit *yairat*
And yan ye kingis soñ callit to name fergusß
ferherd gadderit gret powere of scottis men 30
and come in leß scotland And take ye crowne of

Jt and was oure first king and brocht ye armes
of scotland The quhilk remanys ȝit ane Red
rampand lyouñ in a scheld of gold ver[s]us

Albion in terris rex primus germine scotus

5 **Illorum turmas rubri tulit arma leonis**

Fergusuis fuluo ferherd rugientis in aruo

Liliger Ille leo rosidus nunc pingitur auro

Christum tercentis terdenis prefuit annis

And señ syne neuer falzeit king of yat blud fra
10 ye rigne and ye crowne of scotland nor nevire
war' depyvit bot has remanit be richt lyne
discendand ay dovne fra ye said fergus Till oure
souerane lord Iames ye fyft yat now Is quhom almychti
god conserf / Nor fra gathele our first progenitore
15 till ye said fergus The quhilk novmer of kingis cum/
mis to vj^{xx} / nor neuer stranger' rang oñ ws
nor had dominaciouñ of ws Suppos arthur' yat
tyrand maid weir' oñ ws aganis his faith and
promys And efter yat ye romanis dantit ye bret/
20 tonnis yai allyit yaim with ws till helpe yaim agane
ye Romanis The quhilk we held & kepit and
wore apoñ ye Romanis And occupiit yaim sa yat
we gart yaim big twa wallis fra ye est se to ye
west se to kepe ws fra ye brettanis yat yai dantit
25 and wan oñ forß And we straik yaim ay dovne
and slewe yair empriour' callit Seuerus at ȝork
and ganestude in all thing Iulius Cesare clau/
dius and vaspasius empriouris of Rome quhilkis wald
haf dantit ws as yai did bretttonnis / bot to
30 tell all ye proceß of yis It war' to lang Bot
yis arthour nocht ganstanding quhilkis we & ye pictis

helpit *him* and *ye* brittonnis to put out *ye* Roma/
nis quhen *ye* Romanis had dantit *yaim* & wtterly
destroyed had nocht bene our' suple / Falslie he
brak his allia till ws and maid weire on ws
a quhile And tuke to him fra *ye* richtuiß aire 5
The crowne of brettane That Is to say fra mor/
dred and gawane quhilkis war' ßir loth of lo/
thianis sonis gottin apou *ye* kingis dochter and
air' of brettan quhilk was arthuris sister & mariit
with *ye* said loth or arthour was borne And be/ 10
cauß *ye* air' of brettane was mariit with a scottis
man And *ye* kinrik was fallyn thro^u werray richt
in a scottis mannis handis and brettane voide
of air' male / And *ye* arthour was xv 3eris ald *ye*
brettonnis maid him king Throw *ye* devilry of 15
merlyne This arthour was gottin apou ane noyer
mannis wyf *ye* duke of cornwellis spouß And
was neuer able to ane crowne for he was *ye* son
of adultry And *ye* fals brittonnis be *ye* cauß
bure by mordred *yair* richtuiß aire & werray wndow/ 20
table king The quhilk mordred quhen arthour was
out of *ye* cuntre In his tyrandry he gadderit all
ye estat^{is} and scottis men to londoun & schew *yaim*
his richt And *yar'* awysitly *ye* brittonnis chesit
him king and crownit him Incontinent And in 25
his richtuiß querell & defence he slewe *ye* ar/
thoure And arthure him / as brute says And gorane
pat tyme king of scotland send his ost of scottis
men with mordred aganis arthour allway becauß
of mordredis richt And ane noyer way becauß 30

arthure falsly agane his allya and band maid
 betuix ws and him maid weir' on ws / For fra
 we had maid him in pece of his enemys he
 with ye brettanis Raiß apön ws and wald
 5 haue put ws out of our' cuntre with ye suple
 yat he had of Romanis Bot thro^u helpe of god
 we and ye pictis resistit yaim all in sic a wyß
 yat yai war' fayne to cess And quhen yai had
 maide weir' on ws thre hundreth zere yai saw
 10 yai couth nocht wyñ at ws Thai war' fayne till
 ally yaim with ws The quhilk alia was lang
 tyme weile consseruit & kepit vnto ye tyme
 yis arthur' brak It And señ syne to yis hour
 quhatsumeuer band we had of yaim It was neuer
 15 wele kepit And suppoß fenzeouris sayis yis ar/
 thour did gret cruelte In diuers landis and maid
 gret conquest as master walter mapill fenzeit of
 him in his wryting of ye quhilk ye story beris wit/
 ness In ye contrare And yis cruell were we and
 20 ye pictis maide sa forsy defence aganis baith
 Romanis and brettonnis quhen yis arthour had
 falsly vsurpit ye crowne of brettane yat yai
 mycht nocht ganestand ws / Than callit he in
 helpe of ye fals saxonis / quhilk saxonis wexit
 25 our' land mekle with arthour and in ye suple
 of him nochtwithstanding we put yaim furth scharply
 And syne yai remanit still in brettane in con/
 trar' arthure and all yat he couth do And sa
 It semys nocht to be suth yat he suld conquest in

his tyme xxx kinrikis That mycht nocht put owt
 of his awne land ye saxonis quhilkis lete him
 neuer sit a daye in pece quhill ye saxonis war'
 falslie sworne to ye bretonnis and bundyn
 to yam ffor yai brak yair faith and rais agane 5
 yam And at ye last put yaim out of ye land
 Of ye quhilk ye process war' lang to wryte
 Tharfor I will Intramet no forther' yairwith / bot
 yai may be wele callit serpens in gremio ⁊
 And efter yat yair fell ane discord betuix ws 10
 and ye pictis quhar thro^u yair rais ane gret weire
 and lestit lang tyme quhill at ye last we put
 yam out of our land of scotland / be our king
 kenneth m^ccalpyne The quhilk was done sevyne
 hundreth zeris syne And sa remanit ye saxonis 15
 in ye south part & we in ye north vnto ye tyme
 yat ye danys dantit ye saxonis And regnit
 on yaim thretty zeire And syne willam bastard
 ye duke of normondys bastard soñ and put
 ye danis & mony of ye saxonis out of brettane 20
 and haldis yat land as zit quhilk of ground rycht
 suld be ye king of scotlandis Throw ye titill and
 richt of edmond Irnsydis soñis dochter The
 quhilk was marijt with a king of scotland callit
 malcome canmore callit to Name Sanct mergaret 25
 fra ye quhilk Is descendit lyne be lyne our souerane
 lord yat now Is and yis edmond Irnsyd
 was richtuif king of yngland

3 Tem It Is suth and Iust law yat a bastard may

nocht succeid ye werray air' beand on lyf And yus
 war' ye pictis werely put out be ws scottis
 And ye brettounis [be] ye saxonis And ye saxonis
 be ye danys And ye danis be ye bastard of nor/
 5 mondye And sa remanis ye Ile allanerlie oc/
 cupijt with ws scottis in scotland and normandis
 In yngland to yis day And suppoß scotland
 was langtyme wexit with weire of diuers na/
 cionis That Is to say Romanis brettounis sax/
 10 onis danys pictis and normannis / Neueryeß
 we scottis men put yaim ay out throu cruell force
 and batell and with na morne slepis Sa yat
 we may say yis day be werray suthfastneß yar'
 was neuer land nor Is no land nor nacioun
 15 so fre bygane of all ye world nor has stan/
 ding so lang tyme in fredome as we scottis
 in scotland ffor we haue bene xvij hundreth
 3eire in conquest / nor neuer was dantit be
 no nacioun of strange cuntre or king to yis
 20 daye bot evir' wnder our' kingis of richt lyne
 discendand fra gathele & scota first Inhabitaris
 of yis land and fra fergus forsaid till our souerane
 lord yat ryngis now present Quhom god kepe
 and conserf and gif ye fals ynglis men
 25 will say yat our' king was sumtyme allyit
 to ye king of yngland and maid fewte to him
 Gif yat was suth It was nocht for ye kinrik of
 scotland The quhilk ye worthy kingis of scottis
 brukit on richtuis titill mony 3eris before or Inglis
 30 or brettounis come in yat Ile Bot for ye landis

Thai held of him In yngland Richt as ye yng/
 liß king held and suld hald of ye king of
 fraunce Item gif ony of yaim wald say yat
 fraunce stud langtyme vnconquest It Is wele
 wittin be ald cornikillis That galloy yat 5
 now Is callit fraunce was lang tyme trybuter's
 to ye Romanis And war' king of it / And syne
 come a Romane dovne and optenit fraunce
 and was king of It Bot *with*in yis thousand
 jere ye story here of war' lang to tell And of 10
 all *vper* nacionis *yair* subiectionis conquest &
 changis Item 3e sall wit of yis thousand and
 viij hundreth 3eir' That we scottis has regnit
 in yis land of scotland Of ye quhilk tyme we
 war neuer thre hundreth 3eir' in pece Bot ay 15
 wexit *with* *vper* nacionis as Is forsaide And lan/
 gast be ye Romanis now callit yngliß men
 And yar' land Is callit anglia be ane cuntre
 In almane callit anglius Of ye quhilk yai
 ar callit anglici of angli ab anglo Vnde 20
auctoritas Iuxta dictum euangelium Veritas non
 querit anglos Tharfor' yai may neuer be trew
 yat come ab anglo And now ye Romanis
 has tane *yair* name & falsneß togidder And euer/
 y / man wnderstud genologi of ynglismen yare 25
 suld few woundere of yam Supposß yai be
 werray falsß And y[e] causß quhy yar' king Is
cummyn dovne lyne be lyne fra ye devill as
 yar' awne cronikle callit policornica proportis

And beris witneß of henry ye secund That slew
Sanct thomas of canterbery yat was ye em/
pryß soñ The quhilk emprice was weddit with
ye erll of angeoß And he gat apou hir' yis
5 henry ye tyrand The quhilk was secund fra
ye devill carnate As yar' awne ald writ
beris witneß And all ye kingis of yngland
señ syne ar' descendit and cummyñ dovne of ye
samyñ tyrand And ye samyñ cornikle of
10 yngland says That quhen yis said henry tyr/
rand was ane barne In tendirneß in his cre/
dill with ye king of fraunce Sanct bernard
come & saw him And spak of him yis prophe/
cye Sayand yus a diabulo existi et ad dia/
15 bolum Ibis And It yat yair awne writtis pro/
portis of yam how suld we contrare nocht alla/
nerlie of yis bot a hundreth mar' thingis of ye
quhilkis 3e sall heir' efterwart of yair wikitneß &
to wryt all / It Is to lang to wryt of now and
20 sekerly this Is ye maner' of ynglißmen That
quhar' yai mak stratest obligacouñ & band of pece
Thar' yai dissaif sonest as yai haue done all
tymes bygane Till ws / Thai kepit neuer lang/
ar trewis Than yai mycht se apperance of ony a/
25 wantage Quhilk war' nocht yair commouñ and
yai war' trewe as yai war' nevire and had
conscience as yai haf nane For yai take at
ws first / faith and crisendome and doctrine of haly

kirk ffor we war' cristinnit befor' yaim four' hun/
 dreth 3eire and mair tþ Iuxta illud metrice dictum

Christi transactis tribus annis atque ducentis

Scocia catholicam cepit Inire fidem

And for all yis yai kepit till ws kyndness as 5
 men wait In remembrance of yair awne sorow and
 wengeance ane king of scotland callit gregour
 dantit yam to ye watter' of themes and held
 yam at our' Iurisdiction mair Than xxx 3ere
 Quhilk yar' awne writ beris witness and pro/ 10
 portis ye samyñ tþ

H^eir' endis yis small tractact'
 of ye Scottis originale tþ

Heire followis ane tractact' of
 a Part of ye yngliß cronikle
 schawand of yar' kingis Part of
 yar' ewill & cursit governance

5 f orsamekle as we haue sene and wnder' / xvj^o
 standing 3our falsß and fenzeit writ That
 3e call ane cronikle In ye quhilk 3he
 mak 3ow to schaw ye defaltis of our scottis Nacouñ
 and yat certane of our kingis suld haf maid ho/
 10 mage vnto 3our kingis of yngland The quhilk
 Is werray falsß in ye self as baith our' corniktis
 and 3ouris beris expreß witneß To ye quhilk
 3e sall be answerit as efferis

3Tem in ye first we wnderstand how 3e ar' cum/
 15 myñ of brutus yat Is ye mast falsyf pepill
 of all ye warld yat was ye tresonable tratouris
 of troye Of quhais wikit falsß deidis all ye warld
 reidis and will do vnto ye end yairof And we ar'
 cummyñ and discendit of ye mast noble peple
 20 yat evire was in all ye warld baith of our man/
 hed and treuth That Is of ye noble grekis yat
 we are cummyñ of oñ ye mannis syd and attour
 to mak 3ow till wnderstand 3our awne vnhappy/
 neß and cursit lynnage and yat 3e ar' lynealy
 25 discendit of ye devill In ye first as Is schawin
 in 3our awne policronicone That quhen alibene
 and hir' sisteris ye douchteris of diocesiane aryving
 In to yngland Thar' was na man amangis yaim till

haue conuersacoun with bot at ye devillis tuke
 liklyneß of men And had carnale dele with
 yam And sa was 3our forbearis yat first Inha/
 bit yngland engenerit & gottin be ye devill &
 yis 3our awne corniktis beris plane In ye self 5
 yat 3e may nocht ganesay / Allswa quhar' 3e say
 That our' kingis suld haf haldin of ye kingis
 of yngland The contrar' of yat is werraye
 treuth ffor señ ye first tyme yat ye scottis
 Inhabit yis Ile we haf ay liffit wnder' a god 10
 And ane king And ay kepit ane armes And
 sa did 3e neuer

And as for to schaw yat 3e liffit nocht ay wnder'
 a god 3e haf twyß errit señ 3e come to ye
 faith ffor ye quhilk causß 3our prestis war' changit 15
 In yar' devyne ßeruite fra ye vse of rome vnto
 a strater' ßeruite That Is callit salisbury vse

And so to schaw yat 3e haf nocht liffit vnder' a
 king 3e haue first bene of ye sarazenis And
 secundlie of ye brutis The quhilk brutus slew baith 20
 his fadere and modere and come of ye fals
 tratouris of troye

The thrid tyme of ye paganis of horsus and
 of Ingest That come first in northumbirland &
 conquest 3ow halely Sexaburga ye qwene 25
 of germany left behynd hire ye said horsus
 and Ingest to be masteris and governouris oure
 3ow Eftir' ye quhilk Ingest 3our reatm Is

callit yngland The quhilk fals saxonis blud
war' evire 3it aganis ye cristin faith and
as 3it remanis still amangis 3ow Efter ye saxo/
nis ye Danys willam hauslot ye prince of
5 Denmark and conquest 3ow halely and rang
on 3ou and held 3ow in sic thildome That
In euerilk hous of yngland Thare was put
ane dene to be mastere


Now gentill masteris I sall schaw 3ow how
10 3e lerit 3oure curtasy yat 3e pryde 3ow samekle
In / The quhilk we call deir' bocht. For als
lang as a dene was in ony hous of yngland
ye gud man of ye hous held ay his bonat of/
salang as ye dene was In with him and ay quhen
15 ye dene spak till him he knelit at Ilka word
and sidlyke quhen ony yngliß man met ane
Dene on ye gait he knelit down on his kne
quhiddere ye gait was faire or foule quhill ye
dene was gane by him / quhar' throw 3e lerit
20 & was brocht in vse of all 3our fair' flattering
langage & subtell deidis and contenewis yairin

Efter' yat ye Romanis conquest 3ow certane 3eris
In ye 3ere of god viij^c & xv. Gregory The
noble king of scottis conquest & wan all yngland
25 Till ye watter' of themes and ye mast part of
Irland and walis The quhilk he held vndere
his obeysance to ye end of his lyf Bot to

Reherß all his noble deidis to me It war' our lang

And as for samekle as all yngliß men ar so pre/
sumptuoß in yar' argumentis and collationis of yair
cornikillis And sa proude in yar' genology and
antecessouris quhen yai commouñ with ony vyer nacionis 5
quhilkis ar' cummyn of a mair noble houß And
of ane worthiar' genology yan yai ar' For yat
cauß And for to stanche & slaike yair pryde I sall
with ye helpe of god schaw how yai ar' lynealy cum/
myñ dovne fra ye devill lyke as your awne princi/ 10
pale story and cornikle callit pollicronicon de/
claris in ye self / It Is nocht till haf bene writtin
in your cronikis and in autentik bukis leß yan It
haf bene werite & trewe in ye self

And heir' will I begyn at ye bastard of normon/ 15
dye to declair' ye story befor' said efter ye deid of
Sanct eduard ye gud haly king of yngland quhilk
yam self martyrit falsly Than Regnit herold ye
sone of ye erll godwyne quhilk falsly brak his
marriage with ye douchter' of willam duke of nor/ 20
mondy Quharfor' quhen ye said herold was
drevyn in normondy aganis his will he fenzeit
and said he come for marriage And yan ye duke
of normondy gaif him his douchter' & gret ritcheß
And alson as he come hame In yngland he 25
cuttit baith hir' palpis of And put out hir' eyne

And send hir' sa hame till hir' fader oñ a meyre and
hir' face till ye meris tale / Than ye duke seand
yis callit his twa sonnys yat war' of full bed and
bad yam take ane army and paß in yngland
5 and weire oñ herold yat was king but ony rycht
And yai twa refusit It / And yan he callit
willam his bastard soñ Quhilk grantit to
gang and come In yngland with ane gret ost
and powere and slewe yair king herold and
10 was crovnit king him self and liffit lang with
rialte yare with his qwene oñ quham he gat mo/
ny fair' childer' / That Is to say Robert curthose
Duke of normondy and gaf all yngland to,
willam ye Roß Richert yat deit in his childhed
15 henry beauclerk and mald with vyer foure childer
yat deit in yare 3outhhed and at his end
day he maid Robert curthoß duke of normon/
dye And gaf all yngland to willam ye Roß
ye secund begottin soñ And to henry beauclerk
20 all his tressour and yan deit ye xxij 3ere of
his Regne 

And efter him regnit yis willam Roß quhilk was
engenerit and gottin be ane ewill spreit apofñ
his moder' and was callit Incobus quhilk wele
25 apperit be his deidz for he was all his days
Contrar' till god and haly kirk and nevir' did
thingz all his dayis yat soned vnto god / ffor

quhar' euer he come he distroyit haly kirk ancelm
 archebischop of canterbery becauð he reprevit
 his wikkit deidz he exild him of yngland
 and yis samyñ king gart mak ye new forest
 and for to mak ye said forest he distroyit & **5**
 wastit xxvj townis and yar' kirkz and lxxx
 houffs of religioun and all for ye making of
 ye said forest And he was sa wikit of his dedz
 That ye thingz yat war' plesand to god dis/
 plesit him / ffor sa he endit / in yis said forest **10**
 sodandlye amangz his peple be a schot of ane
 arrow / And na man wist how In ye xiiij
 zere of his wikitneß tð

And yan efter him was maid king henry beau/
 clerk his broyer becauð he had na childer' gottin **15**
 of his body And quhen yis henry beauclerk was
 crovnit / ye ferd zere of his regne he spousit mald
 ye gud qwene yat put down ye reke penny of yng/
 land / yat was douchter to ye haly quene of scot/
 land Sanct margaret And yis king henry gat **20**
 on his wyf mald iij sonnys & dochteris That Is to
 say willam richert and mald That was wed/
 dit to ye empriour of almanze And in ye xviiij zere
 of his regne yair raiss ane gret debait betuix him
 and lowis king of fraunce In ye quhilk weir' he **25**

had gret helping of ye erll of blaiß yat spousit
mald his sister and quhen he had endet his
weire in fraunce he retorned agane in yngland
and left his twa sonnys to follow him The quhilkis
5 war' drownit in yar' hame cummyng with gret
company of nobillis with yam and efter yat new
worde come to ye king yat henry ye emprioure
quhilk spousit mald his douchter' was deid
and schew till hire fader' till fetche hire out of
10 normondye and sa he did and brocht hir' haim
In to yngland and efter yat marijt hire with
galfryde erll of angeos quhilk gat of hir' a son
The quhilk was callit henry ye secund ye soñ of
ye emprice and quhen yis was done yis forsaide
15 king henry beauclerk take a gret seikneß and
deit ye xxxv 3ere of his regne *td*

And quhen he was deid Stevyne quhilk was
soñ till ye erll of ballonze and mald his sistere
was chosin king & come In yngland throu ye
20 helpe of his fader' ye erll and counsall of mony
gret baronnis of yngland That falsly brak ye
aith yat yai had maid befor' to mald ye empriß
In ye ferde 3ere of ye said king stevynnis regne
malde ye empriß come furth of angeos in till
25 yngland To persew hir' richtis ye quhilk sche did
with gret trawell and pane and oft tymes fled
and was chasit diuers tymes throu all yngland

And in ye meyntyme yat yis weire was in yng/
 land betuix ye said king stewyne and ye em/
 pryß mald The erll galfryd of angeoß Gaif
 our' all normondy to henry his soñ The said
 erll galfryd of angeoß was Incobus and 5
 gottin betuix a devill & his modere in mannis
 likneß And he was fader' to ye said henry ye
 empryce sone Of quhom ar' cummyñ dovne all
 ye saxonis of yngland lynealy king be king
 And within schort tyme efter ye erll galfryd deit 10
 And yan was henry his soñ duke of normondy
 And erll of angeoß In yis samyn 3ere 'ye king
 of fraunce partit with his qwene becauß yai ware
 of blude And scho was richtuiß aire of gascon3e
 And yairefter scho was spousit with henry ye empriß 15
 sone And yan ye said henry come with ane gret
 powere In yngland to persew his richt And maid
 gret weire throw all yngland Quhill at ye last
 It was accordit betuix yaim yat king stephyne
 and henry ye empryce sone suld haf Ilk man 20
 his part of yngland and quha yat first deit
 The toyer suld be his aire And in yis kyng ste/
 vinnis coronacouñ at ye meß The pax was for/
 3et and nocht gevin And in all his tyme he had
 nevir' pece And sa deit yis king stevyne first 25

And yan yis henry was crovnit king of all

ynghland And he had *with* his wyf thre sonnys
That Is to saye henry his first begottin soñ &
Richert erll of oxinfurd And Ihoñ his 3oungest
soñ And yis henry ye emprice sone was sa con/
5 trarius till god and cristin faith That he and
his sone henry slewe ye haly martir' sanct tho/
mas of canterbery among mony vyeris of yare
cursit and wikit deidis aganis god & ye cristin
faith as yai haue euermar' persewit vnto yis day
10 Bot first deit his soñ henry And yā he deit
ye xxxvj 3ere of his regne

And efter him regnit Richert his secund son quhilk
was slane at ye castell of galzone be ane of his
awne pepill ye ix 3ere of his regne ffor his
15 peple war' till him fals as all ynghland was
euer subtell & fals baith to yair awne nacioun and
to all vyeris And becauf yis king richert had
na childere his 3oungest broyer Ihoñ was maid king
efter him / The quhilk king Ihoñ was sa contrariouß
20 till god and haly kirk That he distroyit neire
all ye kirkis of ynghland And reft fra yaim yair pos/
sessionis and gudis And distroyit all ye ordour of
sistens within ynghland baith monkis & nunnis
ffor ye quhilk cauf he and all ynghland was Inter/
25 dytit mony 3eris And ay quhill It was accordit be/
tuix ye pape & king Ihoñ yat he Resignit wp ye
crovne of ynghland to pandulf ye papis legat

And syne on ye papis behalf he tuke It agane
 of him evirmare to be haldin of him for a rent
 þerelie of ane thousand merkis yngliß To be pay/
 it þerelie in name of tribut yairfor' And sa may
 nocht Ingland be callit a fre realme within ye 5
 self as vyer realmes Is / bot a realme yat Is hal/
 din for tribut' payand ye said sovme þerlie

The quhilk gif yai fale to do yair Infestment
 to be of nane avale The quhilk Is to be wnder/
 standing nocht kepit And sa haf yai tynt yare 10
 Infestment And sa he liffit mony þeris yairefter
 Bot he and his fals pepill war' neuer at
 accorde For god for his wikitneß send sic
 vengeans on him That he had neuer rest nor
 pece in all his tyme This king Ihoñ had 15
 mony faire childer' That Is to say henry his
 aire yat was king efter him Richert yat was
 erll of cornwell Elezebet yat was empyrce
 of rome. And Elene with mony vyeris yat yair na/
 mez ar' nocht heire tþ

20

And in his tyme alexander' ye secund our king
 Past throu yngland with ane gret army till dovere
 agane king Ihoñis will and baid yar' xv days
 and spak with king lowis of fraunce And raid in
 ye watter' of dower quhill his horsß fletit with 25
 him And syne slang his swerd in ye se And said
 yair was neuer scottis man raid ferrare in yngland

yān he did And in his hame cummyng king
 Ihoñ brak all ye briggis and passagis And
 3it he come hame in scotland hale & feire And
 all his army And in his hame cummyng king Ihoñ
 5 was poysonit ye xvij 3ere of his regne And yān
 ye said king alexander' spul3eit ye castellis And
 brocht in scotland all ye tressour & Iowellis yat ware
 in ye saide castellis

3Tem nixt efter yis king Ihoñ his soñ henry the
 10 thrid was crovnit And in yis henryis tyme
 lowis ye dalphyne of fraunce conquest mekle
 of yngland And was yairin mony a day And
 yis samyn henry and his peple war' euer at discord
 ffor quhy yai war' sa falß till him & he to yam
 15 yat yair mycht neuer ane of yaim trow ane noyer Than
 Symond of montfurde erll of lacister reprevit
 yis kingis vycis The quhilk causit ye king to haf
 sic Invy at him That he throu ye helpe of gilbert
 of claire erll of glocister slewe yis gud man ye
 20 erll of lacister This henry ye thrid had five childer
 That Is to say eduard margaret edmond beatrice
 and katryne And syne he deit ye lv 3ere of his
 regne

And yān was crovnit eduard his soñ with ye lang
 25 schankis In to quhais tyme ye noble weriour wil/
 lañ wallace was quhilk followit him In to yngland
 vnto sanct albanis And remanit yair fra all halowe
 evyne till ye morne efter candilmeß day And yān throu
 tetry of ye qwene of yngland yat was a franche woman

And throw ye fulfilling of his desyris tord
 agane In scotland And brynt and distroyit
 all northumbirland to ye new castell And come
 hame without batell And yan deit yis eduard
 langschankis at burgh on ye sand ye xxxv 5
 yere of his regne And was dissaut throw a
 mawment yat spak till him in a ryng Sayand
 yat he suld nocht de till he come to ye burgh
 of Ierusalem / bot he was sa begylit And zit
 ay on syndry yngliß men ar dissaut trowand 10
 trowand in yair mawmentis And vsis yaim amangis
 yaim zit dayly

And efter yis eduard with ye lang schankis was
 crowned his sone Eduard of carnauerane quhilk
 was ye maist Infortunat king yat euir was in yng/ 15
 land And Raiß sa ewill of governance That he
 rewlit him all be laddis And be men of na avale
 And of law birth As be peres of dammastoun
 quhilk was baith hangit & drawin for his fals
 counsall And syne efter be ßir hew spensar' ye fader 20
 and be ßir hew spensar' his sone quhilkis ware
 baith fals tratouris As has bene mony ma of yat
 nacioun And at yar' endingis war' baith hangit
 and drawin t^g

This samyñ king Eduard was sa contrariouß & 25
 sa fulfillit with falset and wikitneß That he ex/
 ilit baith his qwene and his eldest sone out
 of ye realme of yngland in to fraunce to hir'
 fadere And in yis samyn tyme ye pape send

a cardinale In to yngland ffor to correk ye
faltis of haly kirk and of Errasy quhilk rang
evir' still and 3it dois in yat reaſm and he
was baith strikin and ſpulzeit and all his
5 gudis reft fra him The quhilk was ane cursit
deid and all ye land and peple war' cursit
de facto

This ſamyñ Eduard tynt ye battell of ban/
nokburñ loving to god quhiik was ane 3eris
10 provisiouñ togidder and syne was ſchamefully
chast efter ye batell fra ſtriuling to dunbar and
yar' ſtall away in a bait and fled in yngland
And he martyrit in his tyme ye haly man tho/
mas of lacistere quhilk lyis at pomfret and Is
15 a ſanct of 3our awne making as 3e haf mony ma
and quhen Ilkane of 3ou ſtikkiſ & gorriſ vyer yan
3e call yai ſanctis of 3our making and for his
wikkit deidiſ bot we ſcottis men lufis na ſanctis
of 3our making and for his wikit deidiſ he was
20 put downe t^h

and yan ye hale counſall of yngland gart crovñ
his ſone eduard of wyndesore quhilk was callit eduard
ye thrid And yan yis eduard of carnauerane was put
in preſon be his ſon and his wyf In ye caſtell of
25 kilemonth euer to remane till ye end of his lyf
and his kepar' was ſſir henry ſanct thomas broper of

lacistere becauſſ yat he ſuld Remember' ye deid
 of ye haly man his broyer Bot efterwart he
 was changit vnto ye caſtell of barklay to be
 in ye keping of ſir Ihoñ barklay and ſir Ihoñ
 mautyuaris

5

And yairefter rang his ſoñ eduard of wyndiſſore
 ffurth in his cruelneſſ and ay in tribulacouñ
 and contraryneſſ Bot quha hard euer in ony
 realme of ſic a king of governans of curſit/
 neſſ and falſet as was yis eduard of carnauer/ 10
 ane and ſa falſſ and treſſonable peple as
 was his liegis to him ffor ye fader mycht nocht
 traſt ye ſone nor zit ye ſoñ ye fader nor ye moder
 nor nane of yat nacouñ may traſt ane noyer
 Nor zit vyer pepill traſt yaim and quhen eduard 15
 of carnauerane had bene twa gere in preſouñ he
 was be ye counſall of his ſone eduard of wyn/
 diſſore and his wyf ye qwene changit of his
 warde vnto ye caſtell of croif The quhilk was
 ye place of ye warld yat he werſt luſit And 20
 yar' throw command of his ſoñ ye new king &
 of his wyf ye qwene Elizebeth and counſall
 of ye falſſ pepill of yngland he was mudreſt
 ſchamefully In yis manere Thai put ane horne
 In his foundement and yairthrou put ane hate 25
 ſpeit wpthrow ye horne amang his bowallis
 and ſa ſlew him and yis was a gret ſchame

To ye sone to sla ye fader' oñ yis manere

This eduard of wyndesor' maid fewte
to ye king of fraunce as lord and mastere
and *yairefter* in ye lj 3ere of his regne deit
5 eduard his soñ yat was prince of walis
In yis samyn 3ere was a gret murthour of lordis
In yngland and in the lij 3ere of his regne
he deit tē

And eftirwart was richert of burdeouß prince
10 eduardis soñ crownit & regnit mony 3eris efter In
yngland and in ye ferd 3ere of his regne Raß
ye commonis of kent and mony *vper* cuntreis and
chesit *yaim* a chiftane callit Iak stro and ane
noyer callit wat thirldere and throw ye commonis
15 and *yair* chiftanis spulzeit reft & slew our' all
yngland a lang tyme for ye gret misgouernans
of yis king richert and his falß counsall and
in ye fyft 3ere ye erd quoke and schuke so hor/
ribilly In yngland That all ye pepill was effe/
20 rit of yar' lyvis and said It was for wengeans
of yar' warijt king and his counsall as was
sene oñ *yaim* efterwart In ye xj 3ere of his regne
Raiß aganis him fyve of ye gretest lordis of all
yngland That Is to saye *ßir* thomas wodstok ye
25 kingis Æme and duke of glocistere ye erll of riddis//

dale Richert erll of werwik *ſ*ſir henry bollyn/
 broke erll of darby The fyft *ſ*ſir thomas mowbray
 erll of nottyngname And yire fyve tratouris set
 ane *parliament* at londouñ And yar' put to ded
 mony lordis of ye kingis counsall with vyer diuerſ 5
 gret tressonnis aganis ye crowne The quhilk was
 neuer red siclyk of na naciouñ except ye falſ
 naciouñ of yngland In ye xvj zere yair come
 lordis of scotland in to yngland to do armes
 That Is to say ye erll of mar' challengit ye erll 10
 marschell of yngland Schir' wittam dalzell chal/
 langit *ſ*ſir peris cortnay knyght of yngland A sqwyere
 callit cokburne challengit *ſ*ſir nycoll hanbreke
 And did yar' armes at smeithfield And retor/
 ned agane with honour & victorie 15

This king richert distroyit mony abbais & religi/
 ouſ placis in to scotland / yat Is to say Iedburgh
 kelso melroſ dryburgh and newbotill This
 king richert muredest mony of his lordis in
 yngland And was exild in to scotland ye 20
 quhilk deit a beggare And out of his mynd
 And was erdit in ye blak freris of striuling

And yan yis hary of longcastell tuke ye crowñ
 in plane *parliament* be hale consent of ye falſ
 pepill of yngland but ony titill of richt And 25
 yis hary of longcastell slew ye quhyte heremyte

of yngland And maid a sanct of him becauſ
 he ſchew him a viſiouſ y^{at} was ſchawin to him
 be y^e haly trinite That Is to ſay / y^{at} y^e ſaid
 heremyt ſaw a place for y^e king in hell And he
 5 reſignit nocht our' y^e crowne fra him And y^{an}
 y^e king ſperit at him quha ſuld regne efter
 him & he reſignit nocht y^e crowne / he ſaid efter
 y^e ſall regne ane haly man And efter him y^e
 devill and efter him y^e ſwerd And efter It nane

10 **3** Tem in y^e firſt yere of his regne he muredreſt
 y^e erll of ſurry y^e duke of exiſtere y^e erll of
 ſaliſbery y^e erll of glociſtere And in y^e ſamyn
 yere y^{airefter} Schir' Ihon holland duke of exiſter
 was tane and hedit with mony vyeris y^{at} I knaw
 15 nocht y^{ar'} names

3 Tem y^{air} raiſſ ane welche ſqwyere aganis him callit
 Ewyne of glendoure And in y^e thrid & ferd
 yere of his regne he had ane gret batell callit
 ſchrewiſbery betuix him & y^e perſes of northum/
 20 berland Thar' was ſlane in y^e kingis cot
 armour y^e erll of ſtanfurde & ſir walter blunt
 be a ſcottis lord callit ſir archebald douglas

In y^e ſext yere y^e erll of mar' paſſit in yngland
 oñ a conduct' And challengit ſir edmond erll
 25 of kent of certane deidis of armes y^e quhilkis ware
 eſchewit manfully & retorned with honour

3Tem in to ye viij zere of his regne he slewe
 ye erll of northumberland & ye lord barde
 In ye xiiij zere he deit and his lyf was
 evir' in to tressonable murthoure

And yan was crovnit his son henry ye 5
 fyft callit henry ye tyrand qu^hilk spousit
 katryne douchter to ye king of fraunce and
 in ye nynt zere of his regne for ye misgo/
 uernance of him anentis god and haly
 kirk And ye haly man sanct fiacrie his belly 10
 raif and all his bowallis come out and
 yus he endit his lyf awfully & offerit ane
 mort to mahovne t^e

Eftir' him regnit his sone henry ye sext
 qu^hilk was ane gud man and in his tyme 15
 levit all possessionis yat henry ye tyrand
 had gottin in fraunce

3Tem a sqwyere of walis of law blud weddit
 qwene katryne and gat apon hire thre son/
 nis and a douchtere and ane of yaim was 20
 erll of richemont ye toyer erll of panbrek
 The thrid ane monk in westmister'

3Tem in ye xviiij zere of king henryis regne ye
 sext Dame Elenor of cobane was arrestit

(Folio 108 is blank.)

Heir' followis ane schort memoriale of
ye scottis corniktis for addicouñ . t^h

3Tem It Is to wit yat ye scottis Regnit befor' ye ^{xviii}
pictis ij^c lxx zeris & thre monethis The pictis
5 Regnit IM lxx zere fra yai began or yai war' dis/
troyit. Scotland was a kinrik before ye Incarna/
ciouñ CCCxliiij zeris

The 3eir' of god IM iiij^c xxviiij ye xx day of septem/
ber' allane stewart lord dernlie was slane at pol/
10 mais thorne be s^r thomas boyd vnder ane assouerance
takin betuix yam

The zere of god IM iiij^c xxxix ye vij day of Iulij
s^r thomas boyd was slane be alexander stewart
buktuth & his soñis & mathow stewart with his
15 broyer and vyer syndry

That samyn zere ye thrid day of august The lord
kalendar' s^r alexander' levingstouñ yat tyme beand
in ye castell of sterling with ye qwene / Tuke ye qwene
and put hire in ane chalmere And kepit hir' stratlye
20 yairin / till scho was lowsit be ye thre estat^s at ye
counsall haldin at striuling yat samyn zere ye last day
of august And yat samyn tyme he tuke s^r Iames stew/
art ye lord of lornis broyer & wiffam stewart & put
yam in pittis & bollit yaim / at yat samyn counsall
25 s^r Iames was borowit be ye lord gordouñ s^r alex^r
Setoune lord of ye ylis s^r willam of crechtouñ yat
tyme chancellor' vnder ye pane of thre thousand

The samyn ȝere ȝe xxiiij day of september' Ihon
of culquhone ȝe lord of lufß was slane in Inche/
muryne vnderneath ane assouerance be lauchlane m^c/
clanis and murthow gibsoñ

The samyñ tyme ȝar' was in scotland a gret 5
derth for ȝe boll of quheit was at xl s' and
ȝe boll of ete mele xxx s' and werraly ȝe derth
was sa gret ȝat ȝair deit a passinge peple for'
hungere And als ȝe land Ill ȝe wame Ill was
so violent ȝat ȝair deit ma ȝat ȝere ȝan euer ȝair deit 10
vnder' iij pestilens or ȝit in ony vȝer seikneß in
scotland And ȝat samyn ȝere ȝe pestilens come
In scotland And began at drumfresß And It was
callit ȝe pestilence but mercy ffor ȝar' tuke It nain
ȝat euer recouerit bot ȝai deit within xxiiij hours 15

The ȝeire of god I^M iiiij^C xliij ȝe x day of marche
erll Iames douglasß deit at ȝe castell of abercorn
to ȝe takin ȝai said he had in him four' stane of talch
and mair

Thar' faucht oñ mydsomere day in sanct Ihonstoñ 20
Schir' willam rowane Ihoñ gorme stewart of
athole quhar' ȝair was slane willam of rowthwan
and ane man with him oñ his syd & na ma And
oñ ȝe toȝer syd ȝe said Ihoñ gorme gilcrist makynare
and of ȝaim slane out of hand of gentill men & 25
ȝemen xvij & ma & mony hurt in perell of ȝair lyf
That gat away And ȝis bargane was done
oñ ȝe north Inche of sanct Ihonstoñ / all for ȝe takin
of a man for thift ȝat ȝe said willam tuke

The samyn ȝere forsaide ye xv day of Iulij Schir' Robert sempill ȝan beand in ye castell of dumbertan And *schiref* deput to ye lord erskyñ And patrik cal/breth̃ beand in ye ower' bailȝe havand ye entre
 5 be him self at wallace towre And ye k[ep]ling of ye ower' balȝe The said s̃ir Robert put out ye said s̃ir patrik clerlie fra all governans of ye castell subtelly And gart him remuf his geir' And oñ ye morne ye said patrik past agane to ye castell
 10 & gat entre to remuf ye laif of his gere And had in *wit*h him bot iij or iiij vnharnest men Neueryeleß he tuke ye portar & wan ye ouyr balȝe clerlie oñ force and was *commendit* for his takin & supleite be ye tovrne of dumbertane And schortlie he put out
 15 ye said s̃ir Robert of ye neyer balȝe & remanit ȝit *wit*h ye hale castell efter yat tȝ

ȝ Tem yat samyñ ȝere ye xx^v day of august Erle wil/lañ of dowglaß Iames soñ at ye *command* of king Iames ye secund come to bernetoun in louthian
 20 *wit*h ane gret ost and *wit*h him ȝe forsaide kingis coun/sall beand *wit*h him and his houshald And schortlie he askit ye hous̃ oñ ye kingis behalf and schew ye kingis *lettrez* of *commandement* to ask It And suthlie androw crechtouñ ȝan beand ȝai in capitane answerd
 25 sayand yat ye hous̃ was in ye kingis hand And nychole of borthuik And Iames of crechtouñ war' wnder burrowis to ye *schiref* / s̃ir willañ of crechtouñ and ȝai put in be him oñ ye kingis behalf And said ȝai wald nocht gif him ye hous̃ bot gif it ware
 30 of ye *schirefis* bidding And ȝan ye erll remanit about ye

houß in proper persoun iiij days & iiij nychtis and
 on ye fift day he schew ye kingis banere and
 yai gaf It our' condicionaly yat yai suld
 haf fredome vj days to remuf yair gudis & yaim
 self And he kest It dovne within iiij dayis efter 5

Thar' was ane counsall generale haldin at strin/
 ling ye ferd day of nouembere In ye hender end of
 ye quhilk counsall yai blewe out on s̄ir willam of
 crechtoun and s̄ir george of crechtoun & yare
 aduertence And Incontinent efter ye out blawing 10
 s̄ir george & s̄ir willam take away s̄ir Iohn fosteris
 gudis yat Is to say schepe & nolt And syne s̄ir george
 take ye erll of douglaß horß and brynt his grangis
 of abercorne & strabrok & vyer five placis And brynt
 ye samyn tyme ye blak nestis 15

The 3ere of god IM iiij^C xlv. ye last day of may
 Schir' Iames stewart of auchingowne was slane &
 ane with him at drumglaß besyd kirkpatrik be ye lard
 of duchall and alex^r ye lyle & yair childer and erdit in
 ye kirk of dumbertane And yat samyn tyme Robyn 20
 boyd send s̄ir alexander' cumnyngame / chaplane to Robyn
 kalendare to ye kirk of cardroß to s̄ir Iames wyf efter
 yat he had cummyn fra ye slauchter of hir' husband
 and bad hir' cum to ye castall and said yai suld
 send hir' hame in a bait & warand hir' for yai gart 25
 hir' trow yair was men waitand hir' on horß & fut
 to tak hir' / And schortlie throu s̄ir alex^r's fair' langage
 and hechtis scho passit with him and sone within vj
 days efter for diseiß scho toke hir' child ill And was

deliuerit befor hir' tyme ix oulkis of ane knaif child
yat liffit noch^t ane houre And was erdit besyd his fader
in ye kirk forsaid

Ane thousand iiij^c xlvj Thar' decessit in ye cas/
5 tall of glasqw Master Ihoñ cameroñ bischop of glasqw
apoiñ zule ewyne yat was bischop xix zere
The samyn zere Archebald of dunbar' tuke ye
castell of halis oiñ sanctandrois day ye apostole and
syne cowardlie gaf It owr' to ye master of dou/
10 glaß sodanlie t^z

Thar' was ane parliament haldin at perth ye
v day of Iunj be king Iames ye secund And
Remanit yar bot iij days And was continewit
till Edinburgh becauð of ye sege yat was liand
15 about ye castell oiñ ye kingis behalf And ßir wiffam
of crechtouñ was in till It / and held It ix oulkis &
yan gaf It to ye king throu treti And ye xv day
of Iulij ye qwene his moder' deit in dunbar and
was erdit in ye charterhouß of perth And Incon/
20 tinent ye lord halis gaf our' ye castell of dunbar'
throu treti

This quene forsaid was callit Iane and scho
was ye duke of somersydis douchter' yat king Iames
ye first spousit in yngland for till help to louß
25 him furth of It And he gat oiñ hir' Iames yat
was king And ane noyer soñ callit alexandere
And scho baire baith yir' sonis oiñ a nycht Item he
gat with hir' vj douchteris ye eldest was callit
margaret yat was baith wyß & wertuiß And was
30 spousit with ye dalphin of fraunce The secund was

callit Elenor & was spousit *with* ye duke of brettañ *th*

The 3ere of god IM iiij^c xlv ye xxiiij day of Ianuare
 The erll of huntlie and ye ogilbeis *with* him on ye
 ta part And ye erll of craufurd on ye toyer part
 met at ye 3ettis of arbroth on ane sonday laite 5
 and faucht And ye erll of huntlie and wat
 ogilby fled And *yair* was slane on *yair* party *ſir* Ihoñ
 oliphant lard of aberdalghy *ſir* wittam forbeſ
 Schir' alex^r barclay alex^r ogilby Daid of aber/
 kerdatñ *with* vyer syndry And on ye toyer part ye erll 10
 of craufurd him self was hurt in ye feild and
 deit *within* viij days / bot he & his soñ wan ye
 feild and held It And efter yat a gret tyme held
 ye ogilbyis at gret subiectouñ and tuke *yair* gudis &
 distroyit *yair* placis *th*

15

Item *yair* was ane richt gret herschipe maid in fyff be
 yir' personis The erll of craufurd Iames of leving/
 stouñ yat tyme kepar' to ye king and capitane of
 striuling The ogilbeis all Robert reach ye lard
 of kad3och and vyer syndry And yis herschipe was 20
 maid on sanct androis land be ye maist force And
 Incontinent efter bischope Iames kennedy cursit solemp/
 nitlie *with* myter' & staf buke & candill contynually
 a 3ere And Interdytit all ye placis quhar' yir' personis
 ware And ye samyn day xij moneth yat yis here/ 25
 schip was maide *yair* happinnit ye said batale betuix
 yaim And ye forsaid erll of craufurd lay four' days
 abone ye 3erd & *yair* durst no man erd him quhill
 ye forsaid bischop send ye prior of sanctandrois and . .

The king gadderit ane gret ost and past In yng/
land and did gret scaith And wan mony towris
and houffs t^h

3 Tem ye xij day of maij Iames ye broyire of erll
5 willam of douglas yat was slane in ye castell
of striuling come to knapdale And spak yar' with
ye erll of Ros and lord of Ilis And maid yaim
all richt gret rewardis of wyne clathis siluer silk
and yngliß clath And yai gaf yaim mantillis agane
10 And quhat was yar' amangis yaim wes counsall
to commounis And yai demyt Ill all

3 Tem yat samyñ moneth and 3ere ßir george of crech/
toun resignit all his conquest landis in ye kingis
handis and maid him his aire And within vj days
15 Iames of crechtoun sone & aire to ye said george
of crechtoun tuke ye castell of blakneß and his
fader' in contrar' of ye king And Incontinent ye king
in proper persoun put ane sege to ye blakneß And lay
at It ix or x dayis And yan It was gevin our
20 be trefy And ßir george was put to methfen and
gaf him ye landis of strathurd for ye landis yat he
had conquest in louthiane t^h

The hereschiþe of Inuerkip be donald of ye ylis viz.
baloch with ye powere of ye Ilis with him and yai
25 said Ihon of douglas ane bastard sone till arche/
bald erll of douglas was with yaim yai war' v^{xx}
of galays wele tald & ma And of men v. or vj
thousand This hereschiþe was done ye said 3eire

The x day of Iulij And *yair* was slane of gud men
 xv and of wyfis twa or thre And of barnis
 thre or foure And of horß v or vj^c And of
 oxin and ky x^m and ma And of schepe and
 gait a thousand & ma And yai brynt yat tyme 5
certane townis In Inuerkep viz about ye kirk
 Item yis said donald with his ost of ye Ilis herijt
 all arane And wan ye castell of braudwik
 And kest it down to ye erd And herijt baith
 ye Ilis of Cerayes ye samyn tyme Item yai tuke 10
crauchmet of bute ye samyn tyme viz I^c bollis of
 male I^c bollis of malt I^c martis I^c merkis of siluer

Ane thousand iiij^c lij ye xxix day of August
yair was cummand to ye cathederall kirk master'
 george of lawder yat tyme bischope of Ergyle fra 15
 his castall of auchindouñ efter yat he had bene
 in ye Ile of lesmore yat tyme xxx dayis and
 maire And *yair* was in his company yat samyn tyme
 master herculis skrymgeour persouñ of glassar' fñr
 Ihoñ m^carthour and fñr adam his parrische .preist 20
 And alex^r skrymgeour ye personis broyer and ye
 lordis awne fñeruandis of houshald & nane vyeris
 for ye lord come for gud trety And trastit nain
 evil This person forsaid brocht ane summondis
 apouñ fñr gilbert m^clathane yat tyme chancellor' of 25
 ye forsaid cathederall kirk and apouñ fñr moryß
 m^cfadzane yat tyme thesaurere of ye said kirk
 The quhilk fñr gilbert and fñr moryß gadderit all
 hale ye clanlathane And all vyeris yat yai mycht

purches and send to yir' men word yat ye forsaide
bischope come with ye forsaide clerk and put yaim out
of yar' benefice And to put In ye forsaide master her/
cules And yus yai Informit ye peple wranguisly
5 and begylit yaim for ye person had no thing bot a
summondis apou fſir gilbert and apou fſir moryſ m^c/
fadzan for a sentence diffinitive That yai gaf
aganis him of his benefice yat he had Ioysit
peceably xv ȝere with fſir gotheray m^cforsan becauſ
10 yat yis summondis was apou his chennonis ye
lord passit in proper persoun till haf maid gud
tretye And als fast as yis lord with yir' personis
forsaide come nere ye kirk within ye quarter' of ane
myle The forsaide fſir gilbert and fſir moryſ come
15 with all ye powere yat yai mycht be in fere of were
apou ye forsaide lord ye bischope & his company and
spak till him self richt dispituoslie with felloun
wordis and scorne And for dispyte halsit him in errische
sayand bannachadee And dispytfully rest fra him
20 ye forsaide master hercules & pullit him fra his
hors and brak ye lordis belt and tuke ye clerke
and his broyer & harllit & led yaim away rycht dispytfully
And band ye gentill man & thocht to strik of his hed
And quhen yis foull suppris was done till god
25 and haly kirk / yan ye lord wald haf past ou his
fute till his kirk / yai stert befor him sayand That
and he schupe to gang yair away yat yai suld
sla him & all yat war' with him and yai war'
all about him and wald nocht lat him pass ony
30 gait till he was oblist till assolze yaim of all

thing yat yan was done yare and for dreid
of his lyf and his mennis he grantit throw con/
sall of rure alansoñ and vyeris yat war' with
him and yan yai come with a flyrdome & said
yat yai come for na Ill of him ne his childer 5
and yai held ye clerk & his broyer and on ye
morne gart yaim swere yat yai suld neuer follow
him noyer of summondis nor of vyir' thing yat
was done to yaim be yaim self na na vyeris
bot held yair bullis and yair siluer and a silkyñ 10
twyfs And all vyer graith yat yai had yat was
ought worth viz gownis clokis hudis bannettis
and vyire small geire

The 3ere of god IM iiij^c ljo In ye moneth of
merche ye erll of Roß and lord of ye ylis tuke 15
yir castellis of ye king viz Inuerneß our'cvart and
rothwane in badzenoch and stuffit ye castell of
Inuerneß and wrquhart and kest dovne ye cas/
tell of rochwan in badzenoch and yai said yat
he gaf ye keping of ye castell of wrquhart till 20
his gud fader' Iames of levingstouñ yat was eschapit
subtelly fra ye king and his counsall out of ye
abbay of halyrudhouß and was cummand to ye
lord for supple & succour yat resaut him richt thank/
fully and tuke plane part agane ye king for him 25
and said he had ye kingis wryt & walx to haf
ye castell of wrquhart for iij 3ere and he said
yat ye kingis awne person gart him mary ye said
Iames douchter and hecht him gud lordschipe ye quhilk

he had nocht gottin bot ewyñ *ye contrary in* all thingis

The samyñ *zere* ye xvj day of august *par'* was slane
Ihoñ of sandelandis sone and are to ye lard of
caldor In yat tyme bot xx *zeris* of age and his
5 Eme Iames and ane man *with* yam

3^{Tem} yat samyn *zere* & moneth *pare* was drownit
in ye watter' of crawmond *sr* Ihoñ logane of
lestalrig knycht of ye age of xx^j *zeris*

3^{Tem} yat samyñ *zere* *sr* patrik of corntouñ was
10 slane in dunbertane oñ setterday ye vij day of au/
gust be allane hog yat tyme portar

That samyñ *zere* ye priuilege of ye vniuersite of glasqw
come to glasqw throw ye Instance of king Iames ye
secund and throw Instigacouñ of master willam turn/
15 bull yat tyme bischop of glasqw And was proclamit
at ye croce of glasqw Oñ ye trinite sonday ye xx^j
day of Iune And oñ ye morne *yair* was cryit ane
gret Indulgence gevin to glasqw at ye request of
yaim forsaide be pap nycholas as It war' ye *zere* of
20 grace And *with* all Indulgens yat *yai mycht* haf in rome
contenand iiij monethis begynnand ye ix day of Iuly
And durand to ye x day of nouember'

3^{Tem} ye *zere* of god IM iiij^c liij^o In ye moneth of
september' deit alexander' lyndesay erll of craufurd
25 In fynevyne yat was callit a rigoruf man and ane

fellouñ And held ane gret rowme in his tyme
ffor he held all angus in his bandouñ &
was richt Inobedient to ye king

3^{Tem} I^M iiij^C liij^o Thar' decesit in ye moneth
of august gilbert hay erll of erroll

5

3^{Tem} ye samyn zere & moneth yair decessit in Edinburgh
s^r george of crechtouñ And in ye samyn moneth
and zere s^r Iames lord of crechtouñ decessit
at dunbar And It was haldin fra ye king a litill
quhile and syne gevin till him And in ye samyn 10
moneth and zere decessit Ihoñ hammiltouñ yat
was callit quhissilbery and was a licht man in his
tyme Item in ye samyn zere & moneth decessit in ster/
ling androw cunnyngame sone & air' till witham
of cunynghame of glengarnok And ye samyn androw 15
spousit margaret cambell s^r duncane lord cambell's
douchter And take viij^C merkis of touchere & arit ye
land

And in ye samyn moneth and zere decessit s^r alex^r
Ramsay lord of dallhousy And in ye samyn moneth 20
and zere decessit Ihoñ of park lard of yat Ilk Item
yat samyn zere & moneth decessit s^r willam keith
yat was callit ane gentill knycht & a wertuous Item
ye samyn zere & moneth ye lard of Ihonstonis twa
soñis tuk ye castall of lochmabane apouñ ye lard 25
of movswald callit carudderis & his ij soñis &
oyer twa or thre men / & all throu tressouñ of ye portar

And syne ye king gaf yam ye keping of ye houß to his prophet And how yat was men ferleit

Thar' was ane richt gret spait in clyde ye xxv day and xxvj day of nouember The quhilk brocht dovñ
5 haile houßß bernis and millis And put all ye town of gowane in ane flote quhill yai sat oñ ye houßß

The 3ere of god I^M iiij^C xlvij The xxv day of februarye ye master of douglaß callit Iames and twasum with him That Is to say Iames of douglaß
10 broyer to ye larde of lochlevyn And ye lard of hau/ kat factit in ye barreß at striuling aganis twa knychtis and ane sqwyar' of burgunze And yir' ware yair names Schir' Iakkis de lalane ßir symond de lalane and ye larde of longawell yat was ye
15 sqwyare And yis was befor' king Iames ye secund

That samyn 3ere ye xxij day of octobere was ye battell of lochmabane stane within ye parrische of Sanct patrik Quhar' hew of Douglaß erll of or/ mond was chiftane oñ ye scottis syd And with him
20 Schir' Ihoñ wallace of cragy ye lord of Ihon/ stouñ ye lord somerwellis soñ & aire Daid stewart of castell myll ye schiref of air' with vyer syndry gentillis of ye westland And yair men was callit iiij^M And on ye yngliß syde ye 3oungar' persye ßir Ihoñ
25 of pennyntoune ßir Ihoñ herntouñ war' chiftanis and with yaim sex thousand of yngliß men quhare yar' chiftanis war' tane and xv^C men with yaim / slane

drownit v^c And on ye scottis syd xxvj slane
and tane / bot na man of reputacoun war'
tane nor slane bot s^r Ihoⁿ wallace deit efter
yat he come hame throu misgouernance

Item I^m iiij^c Lvj^o Cunynghame and dalrum/ 5
pill faucht in ye barraß of striuling befor'
king Iames ye secund

That samyn zere ye thrid day of decembere yair decesit
in glasqw master willa^m turnbull bischope of glascow
That brocht haim ye pardoun of it 10

Item yat samyn zere ye last day of august deit in
glasqw master' walter' stewart yat was lord prowand

Item yat samyn zere & moneth decessit in brechyne
master Ihone crennok bischop of brechyne yat was
callit a gud actif and wertuis man And all his 15
tyme wele gouernand t^e

The zere of god I^m iiij^c lix ye penult day of Iunij
decessit at paslay thomas carvas abbot of paslay
ye quhilk was ane richt gud man and helplyk to
ye place of ony yat euer was ffor he did mony notable 20
thingis and held ane noble hous and was ay wele
purvait he fand ye place all out of gud rewle
and destitut of leving and all ye kirkis in lordis handis
And ye kirk vnbiggit / The body of ye kirk fra ye
bricht stair' wp and put on ye ruf he biggit and 25
thekit It with sclait and riggit it with stane and

biggit ane gret porciouſi of ye steple and ane
 staitlie 3ethouſi and brocht hame mony gud Iow/
 ellis and clathis of gold siluer & silk & mony gud
 bukis and maid staitlie stallis and glasynnit mekle
 5 of all ye kirk and brocht hame ye staitliest taberna/
 kle yat was in all scotland and ye maist costlie
 And schortlie he brocht all ye place to fredome
 and fra nocht till ane mychti place and left It out
 of all kynd of det and at all fredome till dispone
 10 as yaim lykit And left ane of ye best myteris yat was
 in scotland and chandillaris of siluer and ane let/
 tren of braß with mony vyer gud Iowellis

3 Tem ye xvj day of August king Iames ye secund
 maid his first wayage in yngland with vj^c thou/
 15 sand men and brynt and herijt xx mylis within ye
 land and wan and distroyit xvij towris & fortali/
 ceis and remanit on ye ground of yngland vj days
 and vj nychtis and yair persewit yaim neuer yngliſſman
 with Ill noyer be day nor nycht and come hame with gret
 20 worschip / & tynt nocht a man of valour

3 Tem Incontinent ye yngliſſmen war' gadderit wele
 till iiij or v^c thousand and come to ye marche
 and yair discordit and passit hame with ane gret ve/
 lany / viz ye duke of 3ork ye erll of salisbury with
 25 mony vyer syndry gret lordis of ye land

The 3ere of god IM iiij^c lx ye thrid sonday of
 august king Iames ye secund with ane gret ost was

At ye sege of Roxburgh and wnhappely was slane
with ane gwn ye quhilk brak in ye firing / for ye
 quhilk was gret dolour throu all scotland and neuere/
 less all ye lordis yat war' yar' remanit still *with* ye
 oist and on ye fryday efter richt wysly & manfully 5
 wan ye forsaid castell and tynt nocht a man may
 In ye wynnyng of It *te*

And yan pai lordis Incontinent send till Edinburgh
 for ye prince and ye said prince *with* his modere
 ye quene & bischopis & vyer nobillis come to kelso 10
 on ye fryday efter ye deid of ye king and remanit
 yar' quhill he was crovnit and quhill ye forsaid
 castell was wastit and distroyit and on ye son/
 day efter he was crovnit in to kelso and ye forsaid
 lordis passit to ye castell of werk & sone pai wan 15
 yat castell and Incontinent kest It dovne to ye erd
 and distroyit It for euer Item in ye tyme of ye coro/
 nacoun of ye king pair was maid ma yan a hundreth
 knyghtis

Item in ye moneth of Ianuar' in ye 3ere forsaid The prince 20
 of yngland and ye quene of yngland come in
 scotland to get help & suple aganis ye duke of
 3orke and pai come to drumfress and ye qwene
 of scotland ye duke of gillerlandis dochter met ye
 forsaid prince & his modere at kyncloudane and 25
 pai remanit pair togidder x or xij days and pai said
 pai war' spekand of mariage betuix ye forsaid prince
 and king Iames ye thridis sister and sum said yat pai
 war' accordit on baith ye sydis and in ye meyne tyme

The duke of 3ork and ye erll of salisbury & ye dukis
sofi war' slane *with vyer diuerß lordis* of yair company

The 3ere of god I^M iiij^C lx The erll of ergyle
colyne cambell passit in lorne for ye redempcouñ
5 of his cosing Ihoñ keire of lorne The quhilk was tane
be his broyer allane of lorne of ye wod sister sofi to
downe balloch And schortlie yis erll forsaid *with*
his oist come to ye Ile of kerewra quhar' yis al/
lane had his broyer in fessynnans And his entent
10 was to distroye him yat he mycht haue succedit
to ye heretage And schortlie yai come sa suddan/
lie apon ye forsaid allane in ye said Ile yat he mycht
nocht pass away *with* his schippis in ye quhilkis war' a
hundreth men And yis said Ihoñ keire was bound
15 and his men was slane to ye novmer of iiij or v^{xx}
and brynt yair schippis and Redemit his cosing and
restorit him to his lordschip and ye toyer chapit richt
narrowly *with* his lyf and iiij or v personis And yis
was ye first slauchter efter ye deid of king Iames
20 ye secund

The samyn 3ere ye xxiiij day of februarye king Ia/
mes ye thrid held his first parliament at Edin/
burgh to ye quhilk parliament come yir' lordis wnder/
writtin That Is to say ye lord of ylis & erll of
25 Roß and all ye lardis of ye Ilis Lord dernlie and ye
lord kalendare The Lord hammiltouñ And yai did
litill gud in ye forsaid parliament Bot yat yai
ordanit sessionis to sit first at aberdene syne in

perth syne in Edinburgh And yai left ye king in
 keping with his modere ye qwene and gouer/
 nyng of all ye kinrik And yairfor ye lordis said yat
 yai war' litill gud worth bath spirituate & temporall
 That gaf ye keping of ye kinrik till a woman 5
 And Incontinent ye quene efter yis' parliament put in
 new keparis In ye castellis of Edinburgh striu/
 ling and dunbar viz in Edinburgh androwe
 keyre In dunbar lord hales In blakneß and
 striuling Robert liddale

10

¶ Tem ye said quene efter ye deid of king Iames ye se/
 cund tuke master Iames lyndesay for principale coun/
 salour and gart him kepe ye preve sele nochtwith/
 standing yat ye said master Iames was excludit fra
 ye counsall of ye forsaid king & fra ye court & for his 15
 werray helynes and had bene slane for his demeritis had
 nocht bene he was redemit with gold

¶ Tem efter ye deid of ye forsaid king ye lord of ylis
 past till Inuerness and tuke ye kingis fermes and
 all wittalis of ye kingis and proclamit all ye gudis 20
 and ye landis of ye kingis in till his handis & gaf re/
 missionis and respittis And for yir' causs he was sum/
 mond to ye parliament wnder' ye pane of forfait/
 And comperit nocht And yan yai supersedit his causs
 quhill ye feist of sanct Ihoñ ye baptist And continewit 25
 ye forsaid parliament till yat day to be haldin in aberdene

¶ Tem ye lord of curthouß come till Edinburgh till . .

of ye law and ye kingis proffettis and of all ye Realme
 And yat ye king suld cum be him selfe & his and
 ye qwene be hir' self & hirris / bot ye king suld
 ay remane with ye qwene Bot scho suld nocht Intro/
 5 met with his proffettis bot allanerlie with his person

The 3ere of god IMiiij^{Cxx} Archebald erll of
 douglaß & ye duke of turane decessit in fraunce
 And In ye samyn tyme and place decessit Ihoñ
 stewart erll of buchane and constable of fraunce

10 Iames of douglaß sone to ye said erll ßir walter'
 of bekirtoune ßir willaß of Setouñ ßir richert of
 bekirtouñ Schir henry bekirtouñ gouvernour to ye scottis
 archeris & alex^r bikirtouñ with mony vperis gud knychtis
 and sqwyeris

15 Item yat samyn 3ere Robert stewart decessit in ye castell
 of striuling and lyis in dunfermling
 Item duke murthok decessit at striuling walter' stewart
 erll of levinnox And ßir alexander' stewart

Item IMiiij^{Cxxxvj} The fals erll of athole his soñ
 20 and Robert stewart war' put to ded at Edinburgh
 for tresouñ

Item The erll of mar Alexander' stewart decesit

Item IMiiij^{Cxxxvij} Archebald erll of douglaß
 and sister soñ to king Iames ye first deit at lestalrig

25 Item IMiiij^{Cxli} Erll willaß of douglaß arche/
 baldis soñ beand yan xvij 3eris of age & his broyer dauid

douglas was put to deid at Edinburgh and mal/
come flemyng of beggar' was put to deid in
yat samyñ place w^{ith}in thre days efter

The 3ere of god M^{iiij}^cxlix s^r Iames auchinlek
was slane be richert coluile ye xx day of aprile 5
and w^{ith}in v or vj days cowartlie gaf our ye castell
and was hedit and iij sum w^{ith} him And Incontinent
efter yat he come furth ye castell was castin dovñ
be erll w^{it}am of douglas Iames soñ

That samyñ 3ere in ye moneth of may s^r Iames 10
stewart ye qwenes knyght was tane apovñ ye se be
ye flemyngis befor' ye soñ & yair was put to deid &
of yaim yat come w^{ith} him viij^{xx} of ynglismen

That samyn 3ere ye xvij day of Iunij qwene mary
of scotland come in scotland And yis qwene 15
was ye duke of gillirlandis douchter and sister
douchter to ye duke of burgone Thar' come w^{ith}
hir' xij gret schippis and ane craike In ye quhilk
yair was ye lord of causere w^{ith} xv^{xx} of men in har/
neß Master Ihoñ ralstouñ bischope of dunkeldeñ 20
and s^r willam of crechtouñ chancellere of scotland
That tyme was ye hame bringaris of ye qwene
w^{ith} ye counsall of ye king of fraunce The duke
of sawoy The duke of ostrich ye duke of bertane
ye duke of burgunze And all yire war' bundyñ 25
In suple & manteinans of king Iames of scotland
And yis king forsaide and yis qwene war' marijt
at Edinburgh ye thrid day of Iulij The 3ere forsaide

3 **T**em in yat samyñ zere master wiffam turnbull said
 his first meß in glasqw ye xx day of september
 and oñ ye monunday ye xxij day of september Iames
 of levingstouñ was arrestit be ye king and Robyñ
 5 kalendar' capitane of Dunbertane and Ihoñ of
 levingstouñ capitane of ye castell of dovñ and
 Daud levingstouñ of ye grene zardis with syndry
 vyeris and sone efter yis ßir alex^r levingstouñ was
 arrestit and robyñ of levingstouñ of lichqw yat
 10 tyme comptrollar and Iames and his broyer alex^r
 and Robyne of lithqw war' put in ye blakneß
 and yair gudis tane within xl days in all placis
 and put wnder' arrest And all yair gudis yat pertenit
 to yat party and all officeris yat war' put in be yaim
 15 war' clerlie put out of all officis and all put dovñ
 yat yai put wp and yis was a gret ferlie and
 in ye samyn tyme ye forsaid Iames dochter' yat was
 spousit with ye lord of ye Ilis come till him sodanlie
 with few personis with hire & yai met in dumbertane ßir
 20 duncane persone And led hir' with him to kyntyre ye
 xxij day of ye said moneth And It Is to wit yat
 ye first arresting was maid at ye brig of Inche /
 belle oñ kylwyne betuix glasqw & kirkyntulloch

That samyn zere ye xix day of Ianuare Iames ye
 25 thrid held his first parliament at Edinburgh In
 to ye quhilk parliament yar' was forfaitit Schir'
 alex^r levinstouñ lord kalendar' and Iames dun/
 daß of yat Ilk and Robert bruß ye lard of clakman /

nannis broyer And Iames of levingstouñ sone &
 air' to ye said alexander' was put to deid And
 Robyne of levingstouñ of lithq̃w yat tyme comp/
 troller was put to deid baith togidder on ye
 castellhill *yair* heidis strikin of / The thrid day of ye 5
 parliament And yat samyn tyme archebald of
 Dundas broyer till ye said Iames of dundas stuf/
 fit ye towre of dundas and said he suld de
 and It baith attanis bot gif ye king did *yaim*
 grace And at ye dissolvyn of ye said *parlia* / 10
 ment ye king baith send & come him self and
 askit ye said houß And gat It nocht as yan and
 Incontinent laide ane sege about It yat remanit
 quhill ye latter end of aprile And yan It was *gevin*
 our and all yat war' in It war' put in ye kingis 15
 grace And *yai* war' tane And sum send till a
 castell and sum till *vyeris* And ye houß was
 cassyñ dovne And ye stuf *yairof* partit betuix
 ye king and ye erll of douglaß Schir' *wittam*
 of crechtouñ And *ßir* george of crechtoun 20

The 3ere of god I^M iiij^C & L ye xix day of maij
 qwene mary partit *wit* barne in striuling xij
 oulkis befor' hir' tyme And ye barne liffit bot ye
 space of sex houris

3Tem ye said 3eire in ye moneth of Junij Thar' was 25
 funding in dunfermling a merwalouß deid corß
 In ye ryping of ane wall for first *yair* was found

About him a kist of stane And syne ane of tre &
 syne a cape of leid And syne clathis of gold and
 silk als fresche as evir' yai ware And ye corss hale
 in hyde & hewe as It semyte bot of xvij 3eris of
 5 age And It was xj^{xx} 3eris sefi yat wall was
 maide And men demyt yat It was a barne or
 cosing of sanct margaretis t^h

The 3ere of god I^M iiij^C xlix The birnyng
 of dunbar' be 3oung persie and s^r robert ogile
 10 In ye moneth of maij And yat samyn 3ere drum/
 freß was brynt be ye erll of salisbury in ye mo/
 neth of Iunij And yat samyn 3ere erll willam
 of douglaß Iames sofi And with him ye erll of
 orknay anguß & ormond brynt awnwik in ye
 15 moneth of Iunij ye thrid day And come hame
 wele And did gret scaith Item ye said erll passit
 In yngland ye xvij day of Iulij with xl^M men
 and did gret scaith And brynt werkworth
 And Jn ye hamecummyng tynt ij^C fut men
 20 yat war tane & nocht tefi men slane / bot ye lard
 of glendonwyne And ye scottis men tuk agane
 colyne wod for him And Ilkane of yire mennis
 sonnis tuke vy^eris faderis t^h

The battell of brechyne

25 } Tem about yat samyfi tyme ye xvij day of maij
 Thar' met & faucht in ye feld ofi ye mure besyd
 brechyne The erll of craufurd callit alexander' The

erll of huntlie callit alexander' and *yair* was *with*
ye erll of huntlie fer ma *yan* was *with* ye erll
of craufurd becauþ he displayit ye kingis banere
and said It was ye kingis actiouñ And he was
his luftenend and schortlie ye erll of huntlie 5
wan ye feld and slewe ye erll of craufurd's
broyer callit Ihoñ lyndesay of brechyne & ye
lard of dundaþ and *vyer* syndry gentill men
wele till iij^{xx} of cotarmouris oñ yat syd and
oñ yat *vyer* syd willam of setouñ ye erll's broyer 10
and vthir' thre or four' of gentill men & v or
sex of þemen and ye erll of huntlie held ye feld
and raid in anguþ *with* thre or foure thousand
with him and ye erll of craufurd

yai cryit him luftennent And sone efter yis yai wor/
 thit als strange as euer yai war' / And at yis
 tyme yai gat ye erllis sele to consent to ye trew/
 is And Incontinent yai send furth snawdouñ
 5 ye king's herrod to lundouñ to bynd wp ye
 trewis And als fast as sir Iames of douglaß
 gat wit herof he past till londone Incon/
 tinent / And quharfor' men wist nocht redelye
 bot he was yar' with ye king of yngland lang/
 10 tyme and was mekle maid of

The 3ere of god IM iiij^c lj ye xxv day Iunij
 Thar' was haldin a parliament in Edr be king
 Iames ye secund To ye quhilk parliament ye forsaid
 erle willaŋ of douglas come And put him body
 15 landis and gudis in ye kingis grace And ye king
 resaut him till his grace At ye Request of ye
 qwene and ye thre estat's and grantit him all
 his lordschippis agane outtane ye erldom of
 wigtouñ That Is to say galloway fra ye watter
 20 of Cre west and stewartouñ outtane ye landis
 of pedyunnane Of ye quhilk ye erllis moder had con/
 iunct feftment And charterit him now of all ye laif
 of his lordschippis And gaf him & all his a fre
 Remissiouñ of all thingis bygane to ye day forsaid
 25 And all gud scott'smen war' rycht blyth of yat accordance

That samyn 3er' Erll willaŋ of douglaß wes
 slane in ye castell of striuling be king Iames ye

secund yat had ye fyre mark in his face The for/
 said king Iames send owt of striuling with/
 willam lawder' of haltoun a speciale assouer/
 ans and respit wnder his preve sele and sub/
 scriuit with his awne hand And all ye lordis 5
 yat war' with ye king yat tyme gaf bodely
 aithis to kepe yat respit & assouerance And subscri/
 uit Ilk man with yair awne hand And all ye lordis
 yat war' with ye king yat tyme war' oblist suppos/
 ye king wald brek ye band forsaid / yat yai suld 10
 let It at yair powere This beand done ye forsaid wil/
 lam of lawder of haltoun passit to ye forsaid
 erll willam of douglaß And brocht him to striu/
 ling to ye king on ye monunday befor' fastrennis/
 evyn yat was ye xxj day of februarye And 15
 yis samyn monunday he passit to ye castell and
 spak with ye king yat tuke richt wele with him be
 apperans And callit him on ye morne to ye
 dynere & to ye supper' / and he come & dynit and
 sowpit And yai said yair was a band betuix ye 20
 said erll of dowglaß and ye erll of roß & ye
 erll of craufurd And efter supper' at sevyne houris
 ye king yan beand in ye Inner' chalmer & ye said
 erll he chargit him to breke ye forsaid band he
 said he mycht nocht / nor wald nocht / Than ye king 25
 said / fals tratour señ yow will nocht I sall / and
 stert sodanly till him with ane knyf And straik
 him in at ye colere and down in ye body And
 yai sayd yat patrik gray straik him nixt ye king

With ane poll ax on ye hed and strak out his
 harnes and syne ye gentillis yat war' with ye
 king gaf yaim ilkane a straik or twa with knyffis
 and yire ar' ye names yat war' with ye king
 5 yat strake him for he had xxvj woundis In ye
 first s^r alex^r boyd ye lord dernelie s^r androw
 stewart s^r willam of gremstou s^r symond of
 glendonane and ye lord gray ⁊

The zere of god IM iiij^c lij^o The xxvij day of
 10 merche s^r Iames of douglaß erll Iames secund
 son for ye foule slauchter of his broyer erll willam
 of douglaß Come on sanct patrikis day in lentryn
 to striuling & blew out xxiiij hornis attanis apou
 ye king and apou all ye lordis yat war' with
 15 him yat tyme for ye foule slauchter of his broyer
 And schewe all yair seles at ye corß on ane letter'
 with yair handis subscriuit and tuke ye letter and
 band It on ane burd and cuplit It till ane hors
 tale and gart draw It throu ye towne spekand
 20 richt sclanderfully of ye king and all yat war' with
 him yat tyme & spulzeit all ye toвне and brint It
 And yair was with him his broyer ye erll of ormond
 and ye lord hammiltoun & na ma lordis And yai
 excedit nocht of gud men vj^c all yis tyme ye king
 25 was into perth passand to ye erll of craufurd

That samyn zere Thar' was ane parliament haldin
 in Edinburgh ye xij day of Iunij be king Iames

ye second And *yair* was forfeitit alex^r lyndesaye
 The erll of craufurd and lord lyndesay bath
 land lyf and gudis And in yat samyn parliament
 yar' was put on ye nycht on ye parliament housse dure
 Ane letter vnder s^r James of douglasse sele & 5
 ye sele of ye erll of ormond & s^r James ham/
 miltonnis declynand fra ye king Sayand yat
 yai held nocht of him nor wald nocht hald with
 him with mony v^{er} sclanderous wordis calland
 yam tratouris yat war' his secret counsall And 10
 yan yis parliament was continewit for xv dayis &
 chargit all maner of man till be at Edinburgh
 baith on fut & hors Ilk man for him self baith
 in burgh & land vnder ye pane of ded & tinsall
 of yair landis 15

The quhilk day yai apperit all & semblit at pent/
 land Mure and war' novmerit xxx^M and ye
 king him self passit on southwart with ye ost
 to pebtis selkrig drumfres & v^{er} syndry partis And
 did na gud bot distroyit ye cuntre richt fellonly 20
 baith of cornes medowis & wittalis And herijt mo/
 ny bath gentillmen & v^{er}is yat war' with him self

Item *yair* was maid in ye forsaid parliament thre
 erllis viz / s^r James crechtoun soñ & air' to s^r
 willam of crechtoun yat spousit ye eldest sister of 25
 murray was beltit erll of murray Item ye lord hay
 and constable of scotland was beltit erll of
 erroll Item s^r george of crechtoun was beltit erll

of caithneß Item *yair* was maid vj or vij lordis of ye
parliament and *banrentis* In ye first ye lord
dernelie The lord *halis* ye lord *boyd* of *kilmarnok*
 The lord *flemyng* of *cummyrnald* The lord *borthuik*
 5 of *yat* Ilk The lord *lyle* of *dowchale* The lord
 of *cathecart* of *yat* Ilk Item ye lord of *lorn* *Ihoñ*
stewart talzeit all his *landis* to ye male and
 surname in ye said *parliament* / Item ye lord of
cathecart deit in ye samyn tyme Item *ßir george* of
 10 *crechtouñ* annext all his *landis* to ye erldome
 of *caitneß* *yat* samyn tyme Item *yair* was syndry
landis gevin to syndry men in *yis* *parliament*
 be ye *kingis* secret counsall *yat* Is to say ye lord
cambell to *ßir colyne cambell* to *ßir alex^r home*
 15 to *ßir dauid hvme* to *ßir Iames keyre* And till
vper syndry war rewardit be ye said secret counsall
 ye *quhilk* men demyt wald nocht stand

The 3ere of god IM iiij^C lv^o In ye begynnyng of
merche Iames ye secund kest dovne ye castell of
 20 *Inuerawyne* And syne *Incontinent* past till *glasqw*
 and *gaderit* ye westland men *with* part of ye
ereschery and passit to *lanerik* and to *douglas* &
 syne brynt all *douglasdale* and all *awendale*
 and all ye lord *hamiltonnis* *landis* & herijt *yaim*
 25 clerlye and syne passit till *Edinburgh* & fra
yin till ye forest *with* ane ost of lawland men
 and all *yat* wald nocht cum till him furthwith
 he tuke *yair* gudis and brynt *yair* placis and tuke
 faith of all ye gentillis clerlie and all *yis* tyme

ye lord hammiltouñ was in yngland till haue got/
tyñ suple and couth get nane / bot gif ye dou/
glaß and he wald haue bene yngliß men and
maid ye aith And Incontinent efter ye king passit
in proper persouñ And put ane sege till abercorñ 5
And within vij days lord hammiltouñ come till
him till abercorne And put him lyf landis and
gudis in ye kingis will purelie and sempillye
throw ye menys of his Eme Iames of leving/
stouñ That tyme chalmerlane of scotland And 10
ye king Resaut him till grace And send him
oñ Incontinent with ye erll of orknay yat tyme
chancellor' of scotland till remane in warde
In ye castell of Roslyne at ye kingis will And
yus he left ye erll of douglaß all begylit 15
as men said / And men wist nocht grathlie
quhar' ye douglaß was all yis tyme ye king
remanit still at ye sege And yair was mony
hurt and nane slane till sanct georgis daye
outtane allane pantour yat was yat tyme ye 20
mast Ingeniouß man yat was in scotland &
mast subtell in mony diuers thingis And was
slane with ane ganze throu misgouernyng of him
self And was richt mekle menyt be ye king &
mony vyer lordis Thus ye king remanit still 25
at ye sege And gart strek mony of ye towris
dovñ with ye gret gwn ye quhilk a franche man
schot richt wele And falzeit na schot within a
faldome quhar' it was chargit him to hit And . .

Heir begynnys ane tractat drawin
 howt of ye scottis cronikle begyn/
 nand in ye thrid age of ye warld

Ca° primo

xvij

5 **I**n ye tyme of moyses The prophet / Gathelos
 king neolus soñ of grece marijt scota king
 pharaos doucher' of egipt of ye quhilk scota ye
 naciouñ of scottis has yar' name This gathelofs
 with his wyf scota tuk ye see and was chosin
 10 be ye peple king amang yam And he brocht with
 him ye chiar' of marbill yat he was crovnit In

Ca° secundo

Eftir' about ye tyme yat ye childer' of Israell war'
 in ye desert this gathelos with his wyf & peple
 15 was trublit in ye se And at ye last yai enterit
 in affrike be ye watter' callit angase And fra thyne
 yai salit to spanze and apouñ ye rever' callit hiber
 Thai biggit ye cite of brigans quhar' ye scottis mul/
 tiplijt fair' and faucht with ye spanzardis

20

Ca° iij°

Sone eftir' yis Mitelius king of ye said scottis
 Send his sonnys hermony protholony and hibert fra
 brigans to Irland And yai tuk It / hermony come
 agane to brigans protholony & hibert abaid still
 25 And kept Irland

Ca° iiij°

Item gathelofs send his sone hiber' with his broyer
 hiemet to consider' ye Ile of Irland and with
 fauour and with force yai tuke And come agane

to brigans and yar' fader' was deid and hiber
succedit king to yam

Ca° V^{to}

Lang eftire this tyme Symon breke was send
be his fader' king of ye said scottis fra brigans 5
quhais Name was mylone to Irland with ye
chyar' of merbill And he subdewit Irland and
regnit lang And put ye chyar' in a place callit
themore in ye tyme yat manasses regnit in Iowry

Ca° Vj°

10

Lang efter yat tyme a peple callit ye pictis come
furth of sithia to scotland quhar' yai gaf yam
ye south part of scotland callit albany and ye
scottis gaf yaim wyfis of yar' childer' & douchteris
Vnder' yis condicioun yat ye king suld rathere 15
be chosyn of ye womannis kyñ na of ye mannis

Ca° Vij°

Sone efter come a noble young man out of Irland
to scotland callit fergus ferherd and brocht with
him ye kingis sete or chyar' of merbill out of Irland 20
yat symon brek brocht out of spanze & gathelofs
out of egipt And quhar' euer It be ye scottis suld
regne be prophecy This fergus chesit ye red ram/
pand lioun till his armes Thre hundreth zere and
threttene befor' ye birth of crist

25

Ca° Viiij°

Eftir' yis Rether king of scottis conquerit out of
ynглиß mennis handis a dale and callit it Rethe

risdale and efter him 3it It Is callit Retherisdale

Ca° ix°

The 3ere befor' ye Incarnacoun of our lord xlix Julius Cesar' eftir yat he had ourcummyñ fraunce & yng/
5 land he send to ye king of scottis and pictis and bad yam submit fully to him The quhilk yai denyit with hale assent and was nevir' subdewit

Ca° x°

In ye xij 3eir' of claudius ye empriour' Thar' be/
10 gan a gret batell betuix ye englißmen callit ye britonnis / ye scottis and pictis That continewit till ye tyme of seuerius ye empriour' In ye quhilk tyme birnyng slaying of men women & childer lestit a hundreth fyfty & four' 3eris

15

Ca° xj°

In ye xl 3er' of seuerius / Fulgencius ye duke of britonnis ye quhilk wald nocht suffer' ye malice of seuerius biggit a wall betuix scottis and britonnis / and fled to ye scottis and maid continewale
20 pece & lege with yam and left his twa sonnis in ostage for ye mar' securite The quhilk fulgencius with ye helpe of scottis ourcome ye said seuerius and romanis victoriously in batall ȝ

Ca° xij°

25 In ye 3eir' of our lord ij^c & thre / Victor' beand pape of Rome and ye said seuerius empriour' . Scot/land tuk ye faith of crist and as 3it has kepit It vndefoulit / The quhilk pape deit martir

Ca° xiiij°

A litill befor' ye tyme of dioclesiane ye emprioure
 The peple of scottis and pictis baith togiddire hun/
 tit in ye merchis of yar' regionis And for y^e steling
 of a hund or rathe yai fell in discord & fecht/ 5
 ting The quhilk lestit to ye last distruction^u of
 ye pictis The quhilk peple had kepit gud pece
 togidder' five hundreth zere befor'

Ca° xiiij°

In ye tyme of Constance ye emprioure The banis 10
 of sanct Androwe was brocht be sanct rewle in
 Scotland quhar' yai war' resaut honorabilly with
 ye king of pictis callit gurgast / And ye kirk
 of kilremont was biggit be hungare king of pictis
 That Is now sanctandros about ye quhilk tyme 15
 sanct austyne ye doctor' bischop of yponeⁿ began
 ye ordour of blak channonis

Ca° xv°

In ye zere of god iiij^c & thre fergus ye soñ of erth
 yat was ye soñ of ethad and broyer to eugeny 20
 king of scottis And slane in ye feld with ye pictis
 The quhilk fergus recoverit & gat agane ye rea^m
 of scotland out of ye pictis and britones handis
 The quhilk yai had wranguislie occupiit ye space
 of iiij^{xx} zers & thre And draf away his enemyss 25
 in plane batell And regnit xvj zere efter yat

Ca° xvj°

The ȝere of god iiij^c & xix Eugenius ye secund
of yat name ye said fergus soñ regnit efter his
fadere xxxiiȝ ȝeris And had gret victory and
batell apoñ ye britounis And at ye last oñ ye
5 south syde of humber' he was slane in ye feld
fechting .

Ca° xvij°

Efter' ye quhilk eugeny dongard his broȝer was
crouned ȝe ȝere of god iiij^c lij And regnit thre
10 ȝeris And defendit ye reałm nobilly

Ca° xviii°

Eftir' ye quhilk dongard constance his broȝer was
crounit ye ȝere of god iiij^c lvij & regnit xxij
ȝeris and deit of gret seikneß

15

Ca° xix°

The ȝere of god iiij^c lxxix Congall ye soñ of ye
said dongard was crounit and regnit xxij ȝere
In quhais tyme began ye batell betuix ye pictis
and scottis And endit neuȝer till ye last destructoñ
20 of ye pictis baith man woman & childer'

Ca° xx°

The ȝere of god v and ane Conran ye broȝir'
of congall regnit xxxiiȝ ȝere peceably

Ca° xxj°

25 Eftir' conran constantyne regnit And was cal/
lit erthody & heb alsa And was crounit ȝe ȝere
of god v^c xxxv . and he regnit xxiiȝ ȝere In
quhais tyme arthur' of yngland was slane

And mordred in ye batell of britonnis

Ca° xxij°

The 3ere of god v^c lxxvij Connall succedit to
constantyne and regnit x 3ere In his tyme
Sanct colme come In scotland and biggit 5
mony abbais

Ca° xxiiij°

The 3ere of god v^c lxxviij kynnatill or comyd
regnit efter his broyir' connall and deit within
a 3ere and thre monethis 10

Ca° xxiiij°

The 3ere of god v^c lxxix Sanct colme was
monist be ye angell to blifß aiadane ye soñ of
conrane and quhen he laid his hand oñ his hed
and gaf him his blissing he ordanit him king 15
and prophecit mekle of him & his frendis and
yis aiaden regnit nobilly xxxv 3ere In his tyme
was sanct mongow Sanct conwall & sanct bal/
dreid oñ lyf and schawit mony mirakillis The
banis of sanct baldred lyis at aldhame tyunnyngham 20
and prestouñ

Ca° xxv°

About yis tyme ye prophet merlyne of brettane
deit with gret pennance efter yis aiaden kenneth
ker ye soñ of connall tuk ye crowne and deit 25
after a 3ere & thre monethis

Ca° xxvj°

The 3ere of god vi^c & vj eugeny bynd vperways

callit cothody succedit to his fader' aiadeñ & regnit
 xvj 3ere and ȝis was chosyñ be sanct colme he
 was a ferß lyoñ to his enemysß & to rebellis and
 to his liegis a meke lamb In till his tyme sanct
 5 gilleñ schawit miraktis in scotland & sanct
 Colme in fraunce

Ca° xxvij°

Ferchard succedit to his fader' eugeny bynd The/
 3ere of god vj^c xxij & regnit x 3ere in pece

10

Ca° xxviii°

Donald succedit to ferchard his broȝer The 3ere of
 god vj^c xxxij & regnit xiiij 3ere and resaut ȝe
 benedictioun of sanct colme

Ca° xxix°

15 About ȝis tyme sanct oswald king of ȝe north part
 of yngland was bannist wih his broȝer in to scotland
 and duelt heir' xvij 3ere and was cristinnit heire
 and quhen his enemys war' deid and he restorit
 to his crowne he send to scotland to aiadane ȝe
 20 bischop and bad him cum & cristin his cuntre and
 he maid him bischop of durehame This aiadane
 prechit in his tung to ȝe pepill and sanct oswald
 Interpret It to ȝam ȝat knewe baith ȝe tungis and
 sa was ȝe north of yngland cristinnit be aiadan
 25 and oswald

Ca° xxx°

The 3ere of god vj^c xlvj fferchard fode ȝe newow
 of donald regnit xviiij 3ere in pece This fferchard

was ferchard's sone abone writtin

Ca° xxxj°

The 3ere of god vj^c lxiiij maldwyñ donald's
soñ succedit to ferchard fode & regnit xx 3ere

Ca° xxxij°

5

Eftir' maldwyne eugeny his broȝer was crovnit
ȝe 3ere of god vj^c lxxxiiij & regnit bot iij 3ere

Ca° xxxiij°

The 3ere of god vj^c lxxxvij eugeny ȝe v. ȝe soñ
of ferchert fode regnit x 3ere In his tyme he had 10
gud pece with yngland and weir' with ȝe pictis
Sanct adampane schawit mirakillis in scotland
In ȝis king's tyme ȝar' fell dew lyk blud vij days
That all milk watter' & butter torned in to blud

Ca° xxxiiij°

15

The 3ere of god vj^c xxxxvij ambrikellech ȝe son
of fyndaw ȝe soñ of eugeny ȝe iiij succedit to eu/
geny ȝe fift and he regnit a 3ere To quhom
succedit eugeny ȝe vj a wysman and rewlit
wele & peceablye ȝe realme xvij 3ere

20

Ca° xxxv°

The 3ere of god vij^c & xv murdow ȝe soñ of
ambrikellech regnit efter eugeny ȝe sixt xv 3ere
In his tyme ȝair was twa cometis sene in ȝe list
ane at morne & ȝe toȝer at ewyñ

25

Ca° xxxvj°

The 3ere of god vij^c & xxx Ethsin ȝe soñ of

eugeny ye vj succedit to murdow and regnit no/
 billy xxxj 3eir' a noble man and ane wyf and
 in his last dayis began to gif batall to ye pictis

Ca° xxxvij°

5 Eftir' ye deid of ethsyn Eugeny ye vij ye sone of
 murdow vperways callit tamus was crownit ye 3ere
 of god vij^c lxj and regnit bot a 3ere To quhom
 fergus ye soñ of ethsin succedit & regnit iij 3ere

Ca° xxxviii°

10 The 3ere of god vij lxvj seluache ye soñ of
 eugeny ye vij succedit to fergus & regnit xxj 3ere
 ane gud man

Ca° xxxix

Achais ye soñ of ethsin was crownit The 3ere of
 15 god vij^c lxxxvij and regnit xxxij 3ere In his
 tyme began ye band betuix fraunce & Scotland
 The gret charllis beyng king of fraunce The quhilk
 band lestit 3it thankit be god Gilmor' ye noble
 weriour was yis achais broyire The quhilk no/
 20 bill man was in gret weris with charllis a/
 ganis ye turkis And biggit mony abbais in alma/
 ny And feft yaim to scottis men for evire he big/
 git ane noble hospitale at sanct paulis in rome
 In yis achais tyme was ye noble vniuersite of
 25 paris foundit be twa scottis men yat was callit
 Ihoñ and Clement t^e

Ca° xl°

Quhen yis achais was deid cognald tuk ye

crown The 3eir' of god viij^c and xix And regnit
v. 3eire and deit To quhom succedit duncane
vperwyß callit dongall ye sone of selwache and
regnit vij 3ere he began strang batell agane ye
pictis And clomit ye realme of pictis

5

Ca° xlj°

Quhen dongall was deid alpine ye sone of
achaius was crowned ye 3ere of god viij^c xxxj
and regnit iij 3ere And was slane in batell
fechting nobilly aganis ye pictis

10

Ca° xlij°

The soñ of alpyne callit kenneth succedit to his
fader' alpine The 3ere of god viij^c xxxiiij &
Regnit iij 3ere apoñ ye scottis and ourcome ye pictis
in batell and regnit oñ baith xvj 3ere he began 15
to regne efter ye regne of scottis in albanie yat Is now
scotland I^m I^c lxix 3eris And efter ye parting furth
of gathelos & scota out of egipt ij^m CCC xlix 3eris
The scottis Regnit befor' ye cummyñ of ye pictis CC lxv
3eris and thre monethis And ye pictis regnit in ye 20
south part of scotland callit albanie fra yair cummyng or
yai war' distroyit I^m lxj 3eris And yis kenneth dis/
troyed ye pictis And yair last king drustone at scone
sevyne tymes oñ a day he facht & was euer victor'
he distroyit man woman & child / for four' cauffß 25
ane was for yai slew his fader' The second for
ye steling of ye hunde or rache yat Is spokin of
befor' The thrid for he clamed to be king be res//

souñ of ye first conuenciouñ The ferd for yai
 maid pece with ye saxonis of yngland yat war'
 paganis And brak trewis with him yat was cris/
 stinnit / Thar' was four' naciounis in yis Ile That
 5 was to say Scottis pictis & britones / and yai
 war' cristinnit and ye ferd vncristinnit yat was
 ye saxonis This kenneth deit at forthernocht

Ca° xliij°

Efter' ye deid of yis gret kenneth donald his
 10 broyire and soñ of alpine regnit ye 3er' of
 god viij^c liij and regnit four' 3ere to quhom
 succedit constantyne ye soñ of kenneth & he reg/
 nit xvj 3ere And at ye last was slane with ye
 danis and paganis in a gret batell callit ye
 15 blak cove

Ca° xliiij°

Ethus alipes succedit to constantyne ye soñ
 of kenneth his broyer The 3ere of god viij^c lxxiiij
 And he regnit bot a 3ere

20

Ca° xlv°

Eftir' quhais deid gregory ye soñ of dongall
 was crovnit The 3ere of god viij^c lxxv and
 regnit xvij 3ere This gregory was ye grettest
 yat euer was in scotland as arthour in yngland
 25 and charllis in fraunce he subiect' to his obedi/
 ence all Irland and yngland to themes nerehand
 and walis part with force & part with fauouris he gran/
 tit first fredome to haly kirk And it was confermit

Be Ihoñ ye viij pape of yat name In his first
synode haldin at constantinople This was a
noble and a victorius king

Ca° xlvj°

Efter' ye deid of gregory Donald ye soñ of 5
constantyne was crownit in ye 3eir' of god
viij^c xcij and regnit xj 3eire and deit at
fores and was erdit in comekill

Ca° xlvij°

Constantyne ye thrid succedit to donald ye 10
3ere of god Ix^c & thre and regnit xl 3ere he
was ethus alipes soñ he gaf all cummerland
till his apperand aire eugenye ye soñ of ye said
Donald Vndere yis condiciouñ yat euer ye prince
or air' of scotland suld haue It till he war' 15
crovnit king And yat It suld fall to ye aire
quha euer war' nixt prince In yis mannis tyme
was ye gret batell of brownyngis feld strikin
quhar' eugenye donaldis soñ was slane The xl
3eir' of constantynis regne he left ye warld and 20
enterit in religiouñ And levit v 3eris efter

Ca° xlvijj°

Eftir' yis constantyne enterit in Religiouñ mal/
come ye soñ of ye said donald was crowned
In ye 3ere of god Ix^c xliij and regnit ix 3ere 25
and he was slane be tressouñ of murray men
and erdit in comekill t^h

Ca° xlix°

Efter' ye deid of malcome Indulphe ye soñ
 of constantyne ye secund was crownit ye 3ere
 of god Ix^C lij & regnit ix 3ere and defendit
 5 ye realme nobilly fra ye danis And at ye last
 was slane be ye danis and erdit in comekill

Ca° L°

Duffus ye soñ of malcome was crownit the
 3ere of god Ix^C lxj and he regnit iiij 3eire
 10 And a half This was ane Innocent and ane
 gud man And was slane be tresouñ of murray
 men And his body was hid bot ye soñ schane
 nocht of ye erd till he was takin wp & erdit in
 comekill

15 Ca° Lj°

The 3eir' of god Ix^C lxv Culene ye soñ of Indulph
 regnit efter' duff iiij 3ere and sex monethis And
 was wnhappy and curst and at ye last slayne
 for his cursitneß

20 Ca° Lij°

The 3ere of god Ix^C lxx kenneth ye secund soñ
 of malcome was crovnit & regnit xxiiij 3ere
 This kenneth statut & ordanit yat ye nixt of
 ye blud suppoß he war' a child of a 3ere ald
 25 suld succeid to ye crowne quharfor he was In/
 wyit and hatit with mony And at ye last be ye
 countaß of anguß he was tratorisly slane & erdit
 in comekill

Ca° Liij°

Efter' ye deid of yis kenneth Constantyne Cule/
 nis Oye Invadit ye crowne and tuke it ye 3ere
 of god Ix^c xciiij and held ye crowne a 3eire
 and a half and was slane in ye feld for his
 cursitneß at ye watter of almond in louthiane 5
 In his tyme was gret truble & slauchter of In/
 nocent's and gret noblis murdrist & slane

Ca° Liiij°

In ye 3er' of god Ix^c xciiij Gryme ye soñ of duff
 with ye wrang titill of his predecessour Inwadit 10
 ye crowne and tuk It and mekle Ill was
 done in ye Realme and he Regnit viij 3eris bot
 at ye last he was slane be malcome The soñ
 of kenneth ye richtuiß air' of ye land

Ca° Lv°

15

Quhen yis malcome had ye wictory he tuke
 nocht ye crowne oñ him till It was grantit him
 be ye lordis of ye land and ye nobtis of ye land
 crownit him obßeruand and keband ye statute
 yat his fader' maide / The 3ere of I^m & iiij 3eris 20
 and he regnit xxx 3eris and was callit mast
 victoriuß for he was neuer ourcummyn he maid
 ane noyer bischoprik in scotland at mirtillache
 now callit aberdene This king regnit apoiñ
 Scotland Irland half yngland & wales / he 25
 gaf all ye land of scotland till his nien in fee &
 heretage and held na thing to him self bot ye

hill of scone till hald his *parliament* of / and
 yar' ye *frehaldar's* grantit him ward *Releif* &
 mariage of yar' childer' And at ye last at
glammis he was hurt be *tratouris* The *quhilkis* he
 5 our' come and slew bot he deit of his woundis

Ca° Lvj°

Quhen malcome was deid duncan his ne/
 wo of his douchter' *beatrice* and his fader' was
 callit *abthan* of dowe was crownit The *zeire*
 10 of god IM xxxiiij *zeris* and he Regnit vj *zeris*
 and was slane with a *tratour* callit *makbeth*

Ca° Lvij°

This makbeth put away ye richtuis airis owt of
 ye land yat was malcome *canmor* and donald
 15 wan ye sonnis of ye said duncane And violentlie
 Intrusit him self in to ye crowne he began to
 ryng The *zeire* of god IM & xl *zeris* And he regnit
 xvj *zeris* / Malcome *canmor*' was kepit with sanct
Eduard king of yngland And donald wan
 20 abaid in ye out ylis This makbeth exilit mo/
 ny / dredand ye richtuis aris In ye xv *zeire* of his
 regne he exilit makduf ye thane of fyffe and
 confiskit and tuke all his gudis as he did of
 mony *vger nobillis* ⁊

25

Ca° Lvii°

Aboutt yis tyme be ye helpe of yis makduf and
 part of yngliß men / Malcome *canmor*' come hame
 and chasit makbeth our' ye month to *lumfarnane* And

yar' a batell was strikin and makbeth was slane
 The 3eir' of god I^M Lvj ye v day of december'
 Bot lulach his cosing was iiij 3eris Intrusit in
 ye kingis set And at esse in ye province of stra/
 bolgye he was slane

5

Ca° Lix°

Than malcome canmor' was crownit on sanct
 markis daye The 3ere of god I^M Lvij And he
 regnit xxxvj 3ere The last 3ere of his regne
 he biggit and foundit ye new kirk of durhame 10
 and ye trinite kirk of dunfermling This malcom
 marijt ye blissit margaret douchter' to ye king of
 yngland And ye xxxvj 3ere of his regne he
 was slane at ye sege of alnwyk The xiiij day
 of nouember' And yis haly sanct margaret deit four 15
 dayis efter And schawit mony myraklis And baith
 was erdit togidder at dunfermling

Ca° Lx°

The 3ere of god I^M xciiij quhen ye noble king
 malcome was deid Donald wan his broyer tuke ye 20
 crowne and expulsit and put away his childere and
 he regnit vj monethis And was put away be dun/
 can a bastard son of king malcomis This duncane
 regnit a 3ere & sex monethis And was slane be
 tressouñ of ye said donald And sa yis donald regnit 25
 agane thre 3ere Thir' twa regnit wranguisly fyve
 3eris without richt

Ca° lxj

This donald was slane be edgare malcommis son

and richtuiß air' and yis edgar' regnit ix ȝere
and thre monethis he foundit ye monasterij of
coldinghame In ye honour of sanct cuthbert and
he deit at Edinburgh ȝ

5 Ca° Lxij°

This edgar' deit without childer' and yan alex^r
his broyer was crovnit The ȝere of god xj^c & vij
and regnit xvij ȝeris This alex^r was gud to haly
kirk and clergy and terrible yneucht till his
10 subiectis he gaf gret possessionis to dunfermling
That his fader' foundit & ordanit and biggit thre
placis of blak chennonis In sanctandrois scone &
ye abbay of sanct colmes ynche and first callit
it ymonye

15 Ca° lxiiij°

The ȝeir' of god xj hundreth & xxiiij Daid succedit
to alex^r his broyer yat deit without childer' and
regnit xxix ȝere ij monethis and thre dayis.
Thir' thre brepir' war' noble men & gud and
20 vsit neuer women bot ȝar' awne wyfis Thai
spendit ȝair gudis oñ kirkis founding and in bigging
of abbais and in almofß to ye pure . This dauid
marijt ye douchter' & aire of walden erll of hun/
tingtoun and yis walden was air' to northumbir/
25 land be his fader' seward ye erll This dauid strake
a feld with stephin king of yngland and it was
accordit yat henry soñ & air' to king dauid of Scot/
land suld mak homage to ye king of yngland
for ye erldom of huntingtoun and ye erldom of

northumbirland he suld brouke fre / This henry deit
 befor his fadere and left thre sonnys behynd him
 That Is to say malcome willam & dauid This king
 Dauid fand in all scotland bot iiij bischoprikis
 and he left nyne he biggit and foundit yire 5
 monasteriis of diuerß ordouris vij' kelso melroß Ied/
 burgh newbotill holyncultran dundranan ha/
 lyrudhouß besyd Edinburgh Cambuskynnell
 ryvallis kynloß and ye nunnis besyd berwike
 and quhen he had regnit xxix 3ere he left his 10
 crowne to malcome Northumbirland to wilham
 and huntingtoun to dauid and deit at carlele
 a sanct and was erdit in dunfermlyng

Ca° Lxii°

Eftir' yis dauid malcome his oy was crownit 15
 The 3ere of god IM IC lij a child of xij 3ere
 and regnit xij 3ere & vj monethis & thre dayis
 he deit a vergin and wald neuer haue wyf

Ca° lxxv°

Eftir' malcome ye madyñ his broyir' willam 20
 was crownit The 3eir' of god IM IC lxxv and
 regnit xlix 3eris he was callit ye lyoun of Richt/
 tuisneß ye frende of god and fairneß of maneris
 The 3ere of god IM IC lxxviiij he foundit and
 biggit ye abbay of arbroth and ada his moder' 25
 ye nurry of hadingtoun and dauid his broyire
 lundoris This noble king willam ye x 3ere of his
 regne was tratourisly takin with yngliß men a/

poſt ye merchis And he was deliuerit ye xxth ȝere of his
 regne And resaut agane of ye king of yngland
 The erldomez of huntingtoun northumbirland west/
 murlande and cummerland ye quhilkis had takin with
 5 force fra him The pape lucius send him ane mer/
 walouſs Roſs of gold annamalit & set with preciouſs
 stanis and rasiſt oñ a ſceptur' of gold for his wertheu
 and gudneſs And he deit at ſtirling and was
 erdit in arbroth ʒ

10

Ca° lxxj°

Eftir' ȝis king willaſm alexander' ye ſecund his
 ſoñ was crownit The ȝere of god IM ij^C & xiiij ȝeris
 ane noble ȝoung man of xvj ȝeris ald And ye
 thrid ȝere of his regne he ȝeid throu yngland aga/
 15 nis king Ihoñis will to dower' And tarijt ȝair xv
 dayis and ſpak with lowiſs ye king of fraunce And ȝis
 king Ihoñ gart brek all ye briggis be ye gait ȝat
 he ſuld nocht cum hame Bot as god wald king
 Ihoñ was poyſonit with his pepill and king alex^r
 20 had ye victorie of his folkis And brynt & diſtroyit
 ye cuntre befor him And come hame with gret artalȝe
 loye richeſs and tryvmphe / This alexander' & his
 moder' biggit and foundit ye monasterijs of balme/
 rinoche plusquarti bowlyne and archatane he luſt
 25 pece Iuſtice & treuth And ye xxxv ȝere of his regne
 he deit & was erdit at melroſs

Ca° lxxij°

Eftir' ȝis alexander' ye ſecund alexander' ye thrid was
 crownit his ſoñ The ȝere of god IM ij^C xlix a child

of viij ȝeris ald This had gret victorie of norowayis
 he slewe xx^M of ȝaim on a day and brynt and
 distroyit a hundreth and thre scor' of schippis he Regnit
 xxxvij ȝere In his tyme all gudneß regnit *with* him
 he deit at kingorne be a fall of a horß And left 5
 na air' of his body bot his dochter' dochter' marga/
 ret ȝe qwene of noroways douchter ȝat deit sone
 efter him and ȝan Raiß gret stryf for ȝe crowne
 of scotland betuix Ihoñ baliole & Robert bruß
 and ȝan ȝair was chosin vj¹ keparis of scotland 10
 quhill ȝe mater' war' decidit / Ihoñ baliole
 clomit ȝe crowne becauß he was ȝe eldest
 douchter' douchter' [son] of erl dauid of huntingtoñ
 and Robert ȝe bruse clomit It becauß he was
 first borne howbeit he come of ȝe ȝoungast 15
 sister' he was a degre *nerr*' ȝe crowne The law
 of scotland gaf It him to be air' richtuiss

Ca^o lxxvij

The ȝere of god IM CC lxxxvj quhen alexander'
 ȝe thrid was deid The realme was sex ȝeris and 20
 ix monethis vnder ȝe keparis and ȝe ȝere of god
 IM ij^C xcij ȝe last day of nouembere Ihoñ baliole
 was maid king of scotland be help of ȝe fals
 tratour eduard langschankis king of yngland This
 eduard had a commissioun be ȝe pap to be Iuge in 25
 ȝat mater And he wald gif It till nane bot
 till him ȝat wald hald It of him The *quhill*
 Robert ȝe bruß wald *nocht* do and Ihoñ baliole
 grantit ȝainto contrar' ȝe fredome of ȝe crowñ

That na noble of ye land wist Bot efterward
 ye said eduard put him downe becauſ he wald
 nocht cum and do him ſeruce quhen he had regnit
 thre 3eris and a half And muredrest him falsly
 5 The pepill of scotland yan havand na king
 to defend yam Bot willam wallace defendit
 ye reatm till ye cummyñ of ye bruſ

Ca° lxix°

The 3ere of god IM ij^c lxxxvj king eduard
 10 send a gret army to sege berwike And als he
 send xxviiij schippis with armed men & wittalis
 and vyer stuf bot ye noble scottis defendit yam
 and brynt ye schippis And slew ye mast part
 of yngliſ men And ye nixt 3ere efter come eduard
 15 ye tyrand / him self with a gretar' powere And be/
 cauſ he couth nocht get ye towne he fenzeit him
 self to depart hamwart And come agane ane
 noyer gait as he had cummyñ fra scotland with
 baneris of scotland And sa ye men of ye towne
 20 trastand yai had bene scottis men leit him In
 And yar' yat falſ tyrand martyr it & put to deid
 vij^m & 1 folkis of men women and childere on
 gud fryday ye ferd day of aprile

This 3ere willam of kyngorne vicar' generale of
 25 Sanctandrois put furth all ynglismen beneficit within
 his diocy And ye executor' yairof was wittam wallace
 in his first begynnyng aganis ye quhilk willam wal/
 laſ ye thesaurer' ſir hew of crassinghame of Ingland

come bot willam wallas slew him at ye brig of ster/
 ling and all his peple And efterwart willam wal/
 lace gadderit a gret powere and 3eid to stane/
 mure in yngland quhar' ye king of yngland fled
 and durst noch't abyde feld

5

Ca° lxx°

The 3ere of god IM iij^C & thre The king of yng/
 land enterit apofn scotland with a gret multitud
 be se & land and slew all his resistar's and
 tuke yair gud's and causit all ye land obey to him 10
 exceband wittam wallas / Robert ye bruse ye richt/
 tuis air' abaid in yngland and levit ofn his
 land's yare bot god causit him awalk and ryf
 agane sa gret a king 2

Ca° lxxj°

15

The 3ere of god IM CCC & vj 3er's Robert bruf
 was crownit king at scone ye vj kt of aprile
 bot ye first twa 3er's he lost & tynt ye feld's
 and was chasit & drevyne abak & his frend's
 tane & trublit And he had ye sorow yat can 20
 noch't be tald he tynt xij batellis aganis ye
 ynglismen yai twa 3er's bot efterwart he oure/
 come yaim lvij tymes and distroyit yaim

Ca° lxxij°

The 3ere of god IM iij^C xiiij The day was set 25
 of batell betuix king robert ye bruf & ye king
 of yngland ofn mydsomer day a 3ere efter And
 ye king of yngland come with thre hundreth
 thousand men And ye king of scotland with

xxx^M men And yat day god gaf ye victorie to
 ye scottis and ye king of yngland was chasit
 fra sterling to Dunbar and *pair* yat traitour gat away
 in a bait & viij erllis / and left all his men
 5 slane Efter yat / king Robert wan ye feld at
 beland and mony *vper* placis and regnit victo/
 riously xxiiij zere & syne deit / & was erdit in
 Dunfermling ye vij Id' of Iune The zere of god
 I^M iij^C xxix zeris

10

Ca° lxxiiij°

Efter' ye deid of ye mast victoriouſſ king Ro/
 bert ye bruſſ The realme was ij zeris in keping
 of erll thomas randall king Robertis sister soñ till
 ye coronacouñ of dauid bruſſ king robertis soñ
 15 The *quhilk* was crovnit ye zere of god I^M iij^C xxxj
 a child of viij zeris ald and ye nixt zere efter
 come eduard baliol Ihoñ baliolis soñ in scotland
 and Invadit ye crovne ffor ye *quhilk* cauſſ dauid
 bruſſ was *with* ye king of fraunce viij zere and
 20 efter yat he come hame & expulsit & put awaye ye
 said eduard & his for *euermare* This dauid efter mo/
 ny victoriis yat he had in yngland he was takin
 at ye batall of durhame and haldin xj zere in
 yngland And *yan* lattin hame for I^C thousand
 25 *pundis* striuling and efterwart he rewlit ye reaſm
 richt wele and purpost till haue gane to ye haly
 land Bot he deit at Edinburgh ye zere of his
 regne xxix & was erdit in halyrudhouſſ

Ca° Lxxiiiij°

Efter' ye deid of yis dauid his sister' soñ Robert
 stewart was crowned The 3ere of god I^M iij^C
 lxx This renewit ye band of fraunce and had
 gret victoriß apof ynglißmen as at ye batell
 of ottirburñ quhar' ye erll of northumbirland was 5
 tane presoner' with ye scottis This king becauß his
 eldest soñ haltit he maid his nixt sone ye duke
 of albany Robert kepar' of ye land This at ye last
 grantit pece till ynglißmen at yair desyre & left
 ye land in gret pece And ye xix 3ere of his 10
 regne he deit at dundonald and was erdit in
 scone .

Ca° lxxv°

Efter' ye deid of ye mast graciouß king Robert
 stewart his eldest soñ robert was crovnit The 3ere 15
 of god I^M iij^C lxxxx bot ye reaüm was wnder
 his broyeris handis conseruatour This king had twa
 sonnys dauid yat was duke of Rothissay And Iames
 ye first This dauid was complenzeit to his fader
 yat he was to wantouñ ffor ye quhilk his fader wrait 20
 lettrez to his broyer ye conseruatour to chasty him bot he
 put him in presouñ in falkland and hungerit him to
 deid ffor ye quhilk ye king dred quhen he had bot
 a soñ And thocht to send him to ye king of fraunce
 bot he was tane at scarisburgh And kepit in yng/ 25
 land xix 3ere for ye quhilk his fader' tuke thocht and
 deit ye xvj 3ere of his regne and [was] erdit at paslay

Ca° lxxvj°

Efter' his deid Robert ye duke of albany gouernit

ye Realme as conſeruatur chosin be ye thre estat^{is} xv.
 3ere Efter' quhais deid murdow his eldest ſon was
 conſeruatur four' 3eris Till ye cummyng hame out of yng/
 land of Iames ye first This murdow was rakleß
 5 in his doyngis and left gret faltis vnpvnist

Ca° lxxvij°

The 3ere of god IM iiij^C xxiiij about palme ſonday
 Iames ye first of yat name come owt of yngland
 and brocht with him Ianot ye duke of somersyde's dochter
 10 his ſpouß And yai war' crownit baith ye xxj day
 of may This king foundit ye charterhouß of sanct
 Ihonstoun quhar' he lyis now he marijt his dochter'
 with ye dalphyne of fraunce And was a man of gret
 polisy aud wisdom / bot he was tratourisly slane
 15 in ye blak freris of sanct Ihonstoun The xij 3eir'
 of his regne / And ye tratouris yat slew him war'
 hangit drawin and quarterit

Ca° lxxviii°

Efter' ye deid of Iames ye first Iames ye second h^{is}
 20 sone was crownit on our lady day in lentryne
 The 3ere of god IM iiij^C xxxvj a child of vij
 3eris ald and he regnit xxiiij 3ere he was slane
 at roxburgh with a gwn yat brak in ye schutting
 and ye wege stert out & slew him he was erdit
 25 in ye halyrudhouß

Ca° lxxix

The 3eir' of god [IM] iiij^C lx Iames ye thrid his sone

Was crownded at kelso And he regnit xxviiij ȝere
 And was slane in ȝe feld of sterling and
 erdit in cambuskynnell

Caº lxxxº

The ȝere of god IM iiij^C lxxxviiij Iames ȝe ferd 5
 was crownded at scone on sanct Ihoñ ȝe baptistis
 day And apofñ ȝe day of ȝe decollacouñ of sanct
 Ihoñ he wan norhame / In ȝe ȝere of god IM v^C
 and xiiij ȝeris with mony diuerß strenthis & castellis
 on ȝe yngliß bordour

Heir begynnys þe lytill buk entitillit and callit the
Spektakle of luf Or delectatioun of luf of wemen
quhilk Is devydit in viij partis xix^o

The first part schawis how a gud ald knyght & wyß
5 arressonit *with* a 3oung squyer' his sone þat was to
mekle amoruß tuiching þe delectatioun of wemen

Ca^o j^o

The secund part schawis þe dictis or' sayngis of haly
doctouris & of þe ald philosophouris þat he allegis agane
þe delectatioun of luf Ca^o ij^o

10 The thrid part schawis þe famouß historijs & noble
exemplis in tymes by passit by þe quhilk men suld es/
chew þe delectatioun of luf Ca^o iij^o

The fourt part schawis quhy men suld eschew þe delec/
tatioun of damesellis or' 3oung wemen Ca^o iiij^o

15 The fyft part schawis þat men suld eschew þe de/
lectatioun of luf *with* *vper* mennis wyffis quhilk Is ad/
ultre *with* diuerß exemplis allegit þare apou Ca^o v^o

The sext part schawis quhy men suld eschew þe delec/
tatioun of wedowis and agit women Ca^o vj^o

20 The sevynt part schawis þat men suld forbeir þe de/
lectatioun of wemen of relegioun as nunnis or *vperis*
with gret exemplis allegit þare apou Ca^o vij^o

The viij part schawis þe conclusioun of þis lytill
buk *with* þe excuß of þe translatour Ca^o viij^o

25 a S I was musing vpone þe restles besynes of [þis]

translatory warld quhilkis thochtis and fantesyes trub
 blit my spreit And for to devoyd me of sic ymagy/
 nationis I tuk a lytill buk in latyn to pass mye
 tyme ye quhilk as I had red and consederit me/
 thocht ye mater' gud and proffitable to be had in 5
 to our' wulgar' and matarnall tounge for to caus
 folkis to mair' eschew ye delectatioun of ye flesche
 quhilk Is ye moder' of all viciis Tharfor be ye suf//
 ferans of god I purpoiss to endure me to ye trans//
 latioun of ye samyn be caus of ye gud and prof/ 10
 fitable mater It treitis of / yat was how a gud
 anceant knyght yat in his 3outhheid had frequentit
 his body in ye deidis of chevalrye to ye encressing
 of his name to honour nochtwithstanding his gret besy/
 nes in ye factis merciall In lykwyis he had occupijt 15
 him self in ye study of naturall philosophy to ye
 end yat he suld eschew vice The quhilk gud
 ald knyght opnyt and declarit vnto a 3ounge squy/
 ar' his sone yat was to gretly amorus ye' evillis
 and myshappis yat men cummys to throw ye gret 20
 plesans yai haif in wemen be ye delectatioun of
 ye flesche except ye luf quhilk Is detfully vsit in
 ye haly band of matermoney tuiching ye quhilk I
 will nocht speik in my sempill translatioun bese/
 king all ladyes and gentillwemen quhar It Is said 25
 in ony poynt to yare displesour yai put nocht ye blaim
 yairof to me bot to myn auctour yat was ye fyrst compylar
 of yis buk ye quhilk Is Intitillit & callit ye spec/
 takle of luf for in It apperis & schawis sum evillis &
 myshappis yat cummys to men yairthrow as ye filth or 30
 [sp]ottis of ye face schawis in ye myrroure of glas
 Her' endis ye prolog how ye gud knyght arresso/
 [nit] his sone

t his gud ald knyght arressonit his sone in yis maner
 as followis sayand my deire and best belouit sone
 quhen I behald and consederis yi gret bewte and strenth
 Semelynes of persone yi manheid and weilldoing in
 5 armes It gyffis me to gret consolatioun & blythnes in
 my hart for abone all thing erdly nixt my awne proper
 flesche I luf ye Bot quhen I rememberis & consederis
 ye gret abusiouñ and folye yat yow vsis in ye de/
 lectatioun and plesans yat yow has in wemen quhilk
 10 yow callis luf I tak yare in sa gret thochtis & malan/
 colye yat It weill neire dryvis ye lyf out of mye
 febill body Tharfor' my deir' and ynkerly belouit sone
 I requyre and admonys ye throw ye obediens & luf
 yat yow aw to yi fader' yat yow attend & Inclyñ
 15 yi hart to It at I sall saye ffor I sall oppyñ and
 Interpreyt to ye mony gret evillis and mysfortonis
 yat has cummyñ and dayly cummys to men throw yat
 foull delectatioun of wemen quhilk yow callis
 luf And for quhat caussis It suld be eschewit and
 20 ye dictis or' sayingis of ye haly faderis & wyß phi/
 losophouris

Ca° ij°

m y sone knawis yow nocht yat ye blissit lord our
 saluiour Ihesus in ane of his x commandmentis forbid/
 dis ye syñ of lechorye quhois precepis we suld obey
 25 And arrestotill sayis traist sikkerly yat lechory dis/
 troyes ye bodi schortis ye lyf corruptis vertewis
 brekis ye law of god consumes reches puttis awaye
 strenth tynes ye saull spillis ye sicht & ledis ye person
 till eild Ouid sayes yat ye 3oung lechorus man synnis

bot ye ald contempnis and follyes for quhen he
 may *nocht* fulfill ye deid 3it he takis plesour In to
 certane vn honest tuichingis And schawis his evill
 will attowr' poware Hermes sayes ye vice of lecho/
 rye blyndis and puttis away all ye vertew of man 5
 Sanct gregour' sayes yat lechory consumes and distroy/
 es ye bodye tynes gud fame condampnis ye saull
 and offendis to god Sanct barnard sayes yat to be to/
 gydder' man and woman tender' and fameliar and
 kepe yaim fra lechory Is gretar' farly yan to raiff deid 10
 to lyf Diogines sayes yat ye moder' of lechorye Is y/
 dilnes Solenius sayes yat na beistis fameillis
 desyris to be twichit with ther' makis fra yai be con/
 sauit bot wemen quhilk suld be maist ressonable
 And in yat caiff yai ar' ware na beistis vnressonable 15
 And sydracc witnesset ye samyñ Socrates said yat
 wemen ar' ye nettis of kawcht men bot yai tak
 nane bot yame yat wilbe pure or ellis knawis
 yame *nocht* And said yat yare Is nane sa gret en//
 pesement vnto a man as Ignorans & wemen Se/ 20
 cundus ye philosophour sayes yat wemen Is ye con/
 fusioun of men ane Insasiable beist ye hevyest
 byrding yat man may haif ye werst of all beistis
 Arrestotill sayes wemen hantit mekle be fleschelye
 delectatioun tynes ye saull distroyes ye persone con/ 25
 sumes warldly gudis Socrates sayes quha sa
 euer will lerne sciens or vertew put him neuer in ye
 gouernans of a woman on na tyme Ane askit him
 quhat he semyt of a woman he answerit yat ye
 wemen Is resemblit onto a tre callit edelffla quhilk 30
 Is ye farest tre to behald bot It Is within full of

Vennom ane demandit him quhy he fleid fra ye cumpa/
 nye of wemen he answerit for als mekle as I see
 yaim fle & eschew ye gud and do ye evill a philoso/
 phour comperith yaim vnto ane serpent hyd vnder
 5 flouris for ye flouris ar' fair' to behald bot It Is deid
 to approche yame Secundus comparith ye woman
 vnto a kokkatryß yat Invennomyt men with ye sicht
 quhat perswasionis hes yir' wemen now to tyst and
 draw men to yare luf how will yai paynt & lay on
 10 yare facis diuerß materialis to cauß yaim to seyme
 fair' & plesant to ye sicht of men And attyre yare
 bodyes with clathis of gold silkis and mony vper pre/
 cius adornamentis ye quhilk god knawis & It ware
 schawyñ yat Is yair vnder war full vnlustye for lyk
 15 as ye precius entyrmentis prouokis men to ye syñ of
 lechory ye toyer suld be a remedy to ye samyñ S[o]cra/
 tis said vnto his disciplis will ze yat I ensing &
 teche 3ow how ze sall kepe 3ow frome all evillis
 Thai answerit 3a Than he said to yaim for quhat
 20 sum euer thing yat may be kepe 3ow yat ze obeye
 nocht nore be nocht vnder ye gouernans of wemen ar/
 restotill sayes yat onye man yat has mekle carnall
 daill with wemen sall ouper sone de or wax ald A
 poyet said yat and men had ye vnderstanding of ye
 25 bull in a cayß wemen mycht be tane at sic tymes yat
 yai mycht nocht refus men to haif daill with yame
 Socrates said gyf 3ow will leif at eiß tell
 neuer yi counsall to wemen for yai can kepe nain
 And he said traist sikkerlye yat ye luf yat wemen
 30 has to men Is for yare gudis for & yare gudis fail

yar' luf within schort tyme sall cule Seneca sayes
 howbeit at lechorye Is ye maist delectatioun ne//
 uerpeles And yow will remembar' on ye begynnyng
 And ye ending of It / It sall displeis ye And sais
 yat lyk as yow may nocht beir' fyr in yi bosum with 5
 out It byrne ye swa yow may nocht contynewaly be
 in ye cumpanye of wemen bot yow sall fall in ye
 syñ of lechorye And he sayes yat lechorus folkis
 knowis vyperis by yare sight Secundus sayes yat
 wemen ar' ye veschell of adultre a stynkand rois 10
 a box full of venym Arestotill sayes gyf yow luffis
 yi lyf put ye neuer in ye dangar of a gelious wo/
 man yat yow has abusit for yai ar' mair' cruell
 yan a lyon or' a tygar' he sayes yow suld neuer traist
 wemen for yare teris for yai haif yame all waye redy 15
 Ouid said yat in tyme of battellis & weris men ar stry/
 kyn dovne with yair Innemyis bot fer' ma in tyme of
 pece with lechorus & dissaitfull wemen Plato sais he
 yat Is gouernit be a woman Is nocht worth to gouerane
 him self nor' nane vyperis Socratis sais he yat traistis 20
 a woman sall nocht fail to be dissait a poyet said
 yat nature tuk sa gret lawbour & cure in ye makyng
 in ye making of wemen to be fair' & bewteous yat
 scho forzet to gyf yame faith or lawte & yairfor of
 ye falsheid yat wemen has nature has ye wyte 25
 Tharfor my deir' sone on my blissing kepe & abstene
 ye fra sic delectatioun of wemen yat yow callis luf
 or ellis yow sall neuer be fortunat in armes honorit
 nor' desyrit amangis folkis of gud fame My fader'
 a thing Is I wald enquyr' at zow yat Is quhat 30
 tyme Is to hant & vse ye luf of wemen My sone

To yat answeris ye philosophour and sayes quhen you
felis yi self our stark & wald be feblit *yairof* quhen
yow art our haill & wald be seik quhen yow art our
wyß & wald be reput for a fule quhen yow art our
5 riche and wald be ~~reput for a fule~~ pelit of yi
gudis quhen yow art our blyth & wald be malancolius
quhen yow art our haly & wald be out of ye stait
of grace quhen yi eyne Is our cleir' & wald be mynissit
of yi sicht As Arrestotill sayes yat all beistis efter
10 *yair* actuall deid Is sorowfull my fader sen 3e haif schav/
vin vnto me sa mony wyß dictis or sayingis of ye
haly & wyß doctouris & anceant philosophouris In contra
ye delectatioun of luf of ladyes I desyr' & besekis
3ow as to my fader' to opyn & schaw vnto me sum
15 of ye ald historys in tymes by passit consernyng
ye effect' of ye samyn by ye quhilkis I may tak ex/
amplis by *vgeris* yat has bene in ye preter tyme
My sone of yi desyr' I am full glaid & sall laubour
my self as I said in ye begynnyng of yis lytill buk
20 to schaw vnto ye sum historijs quhilkis has bene in
tyme of our for' faderis how full mony & worthye
famouß man has bene distroyet & put down to nocht
throw ye delectatioun of wemen

Off ye examplis & historijs agane ye
25 delectatioun of wemen Ca° 3°
m y sone It Is oft tymes red how our first fader'
adam was put fro ye blis of *paradyß* for ye
breking of ye preceptis of god throw ye consall &
Inducing of our moder' eve It is writtyñ in ye bible

how Iudat ye woman cuttit of olefernus heid quhill
 he slepit in his pavillioñ in his oist quha distroyeit sam/
 sone ye strongest of manly natur' bot dallyda his luf In
 cuttyñ of his harys quhare in was all his strentħ quhill he
 slepit in hyre armes And sau[l]d him to his Innemyß quhil^k 5
 put out baith his eyine It is writtyñ in ye historyis of
 ye romans yat ye wyffis of rome vpone a tyme to causß
 yare husbandis to haif desyr' to yaim gaif yaim drinkis
 yat was verray vennom ye quhil^k yai callit luf drinkis
 Quharfor' ye senatouris herand yairof put to deid of yair 10
 wyffis ij^c & sevynty The materialis quhar' of yir
 drynkis are mad Is sa foull & corubtable mater yat
 thought I couth I will noch^t expreme It bot referis
 yat to woman to quhom It pertenis to mair nerenes Her/
 cules quhil^k was sa valjeant and hardye yat none 15
 so cruell monstre mych^t recist him was he noch^t slane be his
 lady dyonera throw ye Inuennomyt serk scho maid
 him to weir' It Is reid of ye quene progenye for dis/
 plesar' scho had at hir' lord teryus cuttit hir' sone in
 pecis and maid him to be sseruit in a sew befor' hire husband 20
 in dispyte quha dissauyt ye gret psalmist dauid bot ye
 bewte of ye lady byrsabye yat causit him to send hir'
 lord vrye to be put in sic a place of ye battell quhare
 he was slane As It apperith in ye byble throw ye
 quhil^k he commysit baith adultre & homocyd Was 25
 noch^t arrestotill quhil^k had knowlege in naturall
 phelosophye abone all vyeris was inschantit sa with
 ye bewte of ye quen of grece yat scho maid him to be
 sadillit And yaireftir with a brydill schorand him lyk a
 horsß for ye quhil^k deid clerkis haith tane sic ven/ 30
 geance yat yai haif ryddyñ mony a thowsand in contrar
 yat of wemen & zit thinkis noch^t yat trespasß recompensit

And was *nocht* *vyrgill* *ye* *gret* *poyet* & *nygramessour* *sa*
Inchantit *with* *ye* *luf* of a *woman* *yat* *scho* *drew* *him* to
ye *myddis* of a *tour* in *cummyng* to *hir'* *chalmer* *quhar* *scho*
leit *him* *hyng* to *mak* *It* *knawyñ* to *all* *ye* *peple* *yat*
 5 *wonderit* *pairon* *yat* *nane* *sciens* *nor'* *wit* *may* *awaill* *quhar*
wemen *caistis* *yame* to *dissaue* the *men* *how* *beit* *he*
maid *all* *ye* *fyr*is in *rome* to *be* *quenchit* & *put* *out*//
quhill *yai* *ware* *Ilkane* *soueralye* *lichtit* *at* *hir'* *tayll*
Quha *was* *cauð* of *ye* *ded* of *ye* *wyð* *bischipe* *am*/
 10 *phiorax* *bot* *his* *wyf* *eripholoñ* *yat* *revelit* *his* *con*/
sall to *ye* *grekis* *yat* *had* *him* to *tebes* *quhar'* *he* *was*
devorit *and* *sonkyñ* in *ye* *erd* *quha* *was* *cauð* of
ye *gret* *weris* of *troye* *quhar'* *sa* *mony* *noble* *king* *prin*/
cis *knychtis* *and* *men* of *gud* *ware* *slane* *hectour* *his* *breyer*
 15 *And* *all* *maist* *ye* *noblis* *oñ* *boith* *ye* *sydis* *ware* *distroyet*
And *put* *douñ* *ye* *noble* *cite* *and* *palice* of *elyoñ* *brynt*
And *turnit* in to *wyldernes* *bot* *ye* *foull* *delectatiouñ*
of *lechorye* *commysit* *be* *ye* *quene* *Elyne* *ye* *wyf* of
menelaye *quhen* *scho* *come* to *ye* *Ille* of *delphous* to *see*
 20 *paryð* *ye* *duk* of *freis* of *quhais* *bewte* *was* *ronne* *sa*
grèt *a* *brute* *Or* *how* *quyte* *cresseid* *hir'* *trew* *luffar*
troyelus *his* *lang* *ßeruice* *In* *luf* *quhen* *scho* *forsuk* *him*
for *dyomeid* *And* *yare* *after* *went* *commoñ* *amang* *ye* *grekis*
And *syñ* *deid* in *gret* *myßere* & *pane* *We* *reid* *also* *how*
 25 *lx^M* *war'* *slane* *becauð* of *ye* *lechorye* *commysit* *be* *ye*
wyf of *leuyte* *as* *It* *Is* *wyrtyñ* in *ye* *xx* *cheptour* of *Iudi*/
cum *And* *a[m]none* *was* *slane* *be* *absolone* *his* *broyare*
be *cauð* of *ye* *foull* *delectatiouñ* *betwene* *him* & *his* *sister*
Thamare *as* *It* *apperit* in *ye* *secund* *buk* of *kingis* *ye*
 30 *xj* *cheptour* *Was* *nocht* *abenare* *slane* *for* *ye* *lechorye* *be*/
tuene *him* *and* *ye* *concubinis* of *his* *fadere* *ys[b]oseth*

As It Is wyrtyñ in ye secund buk of king's ye thrid &
 ferd cheptour/ quhat was cauß of noyes flud bot ye
 syñ of lechorye / quhat was cauß of ye distructionñ of
 soddome and Gomorre bot ye vnnaturall syñ of lechorye
 As It apperith in ye buk of geneß quhat was cauß of ye 5
 [...] ye famouß tove of thebes quhar ye noble tedeus &
 full mony vyer worthy greik loist yare lyffis bot ye lechory
 of ye quene Iocasta commysit wth hir' awne sone Eddippus
 efter yat he had slane his awne fader & hyre husband king
 layus quhat was ye cauß of ye deid of pyrramus and 10
 tesabye bot ye delectatiouñ yai had to ye syñ of lechorye
 Quhat was ye cauß of ye distructionñ of ye phair pheles
 quene of rodophea bot ye delectatiouñ yat scho had to
 damaphon throw ye quhilk scho fordid her self wth a cord
 quhat was ye cauß of ye distructionñ of ye maist worthy 15
 achilles bot ye delectatiouñ of luf yat he had to polex/
 ena ye dochter of king pryame for quhen It was vnder/
 stand to ye troianis & specialye to ye quene eccuba &
 paris hir' sone That yis worthy achilles be force of armes
 in loyall batell mycht nocht be slane Thai Immagynit a/ 20
 gane him a full mortall tressouñ That was yat ye quene
 eccuba send hir' messinger' vnto him & bring him to a
 tryst to ye tempill of appollo as vnder traist & assouerance
 quhar ye maryaige suld be tretit betuix him & ye fair' pol/
 lexena hyre dochter In to ye quhilk tempill paryß wth gret 25
 nowmer of armyt knyghtis was hyd in buschement This maist
 worthy achilles nocht dredand tressouñ nore dissait bot
 all vnarmyt bot wth his mantill & his sword accumpa/
 nyet wth archillogus ye sone of duk nestor come to ye
 said tempill quhar ye said tryst was appoyntit ye 30
 said paris wth all his men of armes Ischit out of yair

Covertis vpone *yaim* quhilk ij maid sa gret defens *yat*
It was mervell sa *yat* of *yare* Innemyß *yai* slew vij
knychtis quhen *pariß* *persaut* ye mervalouß defens of *ys*
achilles he stud oñ fer' and schot at *him* thre fellone
5 dartis sa mortally *yat* he persit *him* throw ye breist
And *yus* throw ye delectatiouñ of luf was *ys* gre//
kich campyoñ slane & tynt throw ye fraudfull dissait
of *wemen* as It apperit in ye historijs of troye Or *quhat*
was cauß *yat* king *sallamoñ* quhilk was sa gret
10 in naturall wysdome displesit god bot ye delecta/
tiouñ of ye flesche quhilk he tuk in *wemen* O howe
mony realmes and townis kingis princis & noblemen
has bene distroyet & put downe throw ye wikkities
of evill *wemen* nochtwithstanding *men* ar sa blyndit and
15 flatterit with *yare* bewte *yat* mony ane can nocht be ware
yairby quhilk has done dois & 3it abill sall do full grete
harme to *yame* *yat* vsis *yame* in sic manere Tharfor my
deir' sone as *yow* will haif my blissing enprent *yire*
sawis of *yire* haly and wyß *men* in *yi* mynd and lat
20 *yire* ryall examplis quhilk *yow* has hard me schaw be a
myrrour vnto ye to ye end *yat* *yow* fall nocht in sic evill
auenturis as mony of *yire* noble men has *yat* Is before
wyrtyyn My fader' I haif full weill hard & conse/
derit all *yat* 3e haif said ye quhilk is full worthy
25 to be had in memorye Tharfor I sall do my besynes
to abstene me fra ye luf of sic folkis and sall cast
me to luf nane bot *vyrgynis* & 3ounge damessellis
The quhilk can haif within *yame* na fraud lechorye
nor malingyne as *yire* vyer *wemen* quhom of 3e haif

Spokyñ befor' Than said yis gud ald knyght sore we//
 pand vnto his son now I se ye mair̃ abusit na
 yow was befor I maid ye yis techement for in yis
 world Is na mair̃ evillis na yar' Is in yong we/
 men quhen yai be set yareto as I sall mak ye till 5
 vnderstand And yar' be ressouñ in yi breist

That men suld eschew ye delectatiouñ of

damesellis & yong wemen

Ca° 4°

o Vyd wrytis in his bukis of methemorofocius yat
 mynus ye mychti king of crete send his sone andro/ 10
 gius vnto athenes to lerne ye sciens of philosophye
 In to ye quhilk cite for Invye yat he excellit his fal//
 lowis he was mvrdryst and slane The quhilk my/
 nus tuk full hevy at hart sa yat he come with his
 gret power' & army & besegit yis toвне of athenes 15
 The king nysus yat was principall and had ye
 gouernance within yis toвне had a dochter of yong age
 yat exellit in bewte named stella This yung maid
 stud vpone ye wall And saw ye gret vassalege &
 semelynes of yis king mynos quhom scho beheld so 20
 sair' as scho was strykyñ to ye hart with his luf yis
 stella at nyght quhen hir' fader' nysus slepit in his bed
 scho cuttit his heid of And vnwytying of ony persone
 stall out of ye toвне vnto ye presens of king mynos
 quhom scho presentit with ye heid of hir' fader' declaryng 25
 till him all hir' curage And how yat It was for his
 luf quhilk scho desyrit abone all vyer thing This worthy
 mynos beheld vnto yis damesell quhilk was of sa
 tender' yeris seing ye gret cruelte & lechorus delectatiouñ
 yat was in hir' said O god defend yat euer It suld be red 30

In ye historijs of kyng mynos *yat* he had sustenit or
vsit ye damesell *yat* had *commysit* sic a foull/
mvrthur' on hir' awne proper' fader' for ye delecta/
tioun of lechorye It Is wyrtyfi *yat* ye king eolus
5 quhilk had a dochter callit canas being in hir' zung
age throw ye delectatioun of ye flesche conversit *with*
hir' awne broyer mather be quhom scho consauit a child
The caiff quhen ye broyer did *persaif* he *withdrew* in
to ane *vper* province Alß sone as *pis* lady was deliuer
10 of hir byrth It come to ye knowlege of ye king hir' fader'
quhilk tuk *pare* at sa gret displesour *yat* in *contynent* he
send to hir' a nakit sword In taknyng *yat* scho suld do
execusioun of Iustice on hire self quhais dreidfull con/
mandment scho durst *nocht* dissobeye / bot or' scho deit
15 scho wrait ane epistile to hir' broyer declaryng how scho
deit for his luf And set ye pomell of ye sword to
ye erd And roif hir' self throw ye hart quharfrae
ye blud come in sic aboundance *yat* ye zung child
lay baithit *pairin* It Is red *yat* quhen ye gret harcules
20 had slane ye king pritus *with* his awne hand Yole
ye dochter' of ye said king being of zyoung age for ye
gret brute & vassalege *yat* was of *pis* harcules set
hir' hart sa fermely on *him* *yat* scho become his luf
nochtwithstanding *yat* he had *commysit* ye slauchter of hir'
25 proper fader It Is wyrtyfi *yat* quhen Iasone come
to ye Ile of calcaiff In ye conquest of ye tossone &
fleiff of gold ye king of *yat* land oetus had to
his dochter madea *yat* was a *virgyne* in hir' tender'
zeris quhilk quhen scho saw ye bewte of *pis* Iasone
30 scho set hir' hart sa fermely on *him* *yat* scho become his

luf And maid him wyñ ye fleiß of gold pele hire fader
 of his riches and tressour' and passit to ye schip with
 yis Iaysone be nycht how beit yat he was a stranger'
 and vnknawyñ till hyr' The king oetus hyre fader
 haiffand knowlege how ye grekis had tane awaye 5
 his dochter his rechis and tressour maid his mary//
 naris to row and saill efter ye schipe of Iasone in all
 yat yai mycht The cruell medea s[e]ing ye scharpe persoit
 of hir' fader' tuk hir zung broyer obsercius yat scho had
 brocht with hir' And cuttit him all in pecis and kest him 10
 in ye se befor ye sight of ye king his fader It Is
 red yat ye king acrysus had risponß of his goddis
 yat danas his onelye dochter suld haif a sone yat
 suld turne [...] Tharfor he did mak ye tovre of darans
 all of copper' And put his dochter' in The quhilk 15
 was of full tender' age how beit all his sure ke/
 ping scho maid sic wayes yat Iubiter ye king of crete
 come to hir' quhom scho ressaut to ye sservice of luf swa
 yat he engenerit oñ hyr ye gud knycht persius quhilk
 efterwart slew ye ald king acrysus As It apperit in 20
 ye genologye of ye goddis It Is wyrttyñ of a noble
 king quhilk had bot a dochter of gret bewte quhom efter
 ye deid of hir' moder' he dyd nuryß & kepe full ten/
 derlye This maid being of ye age of xiiij yeris kest
 sic a delectatiouñ oñ to hir' fader' yat scho said yat 25
 scho wald de bot scho had conversatiouñ with him The
 quhilk curage scho opnyt vnto hyr' nuryß This evill
 ald nuryß for ye fulfilling of hir' desyris maid hir'
 to be laid in ye bed of ye king hir fader he wenyng
 yat scho had bene ane vyer zing damesell with quhom 30

he conversit sa yat scho wox *with* child quharof quhen ye
 king had knowlege he maid ye dochter scho being *with*
 child to be put in a veschell allane to ye aduentur'
 of ye see And yis evill ald woman to be byrnt
 5 as scho had weill disservit And for gret malancoly
 and displesour yis noble king deit *within* schort tym
 Or' quhat was ye causß of ye vndoing of ye 3oung
 quene ysopholye of lem[n]os bot ye delectatiouñ of luf
 yat scho had to Iasone quhen he past to ye conquest of
 10 ye rame quharfor scho kest hyr self in ye [se] quhar scho
 tuk hyre end as It apperit in ye bukis of ouid be yir
 examptis yow may vnderstand yat yare Is cruelte and
 delectatiouñ of lechorye als weill in wemen of tender
 3eris as in ald Tharfor' my sone oñ my blissing kepe
 15 & obstene ye fra sic luf for ye gardone yairof yow may
 clerly persaif The squyer said o my fader I haif full wel
 hard 3our examptis & doctryne The quhilk Is full gud &
 lovable Tharfor me think It best yat I cast me to luf in
 sic a place quhar It may be kepit secret yat all be it chi[lder]
 20 be gottyñ It sall be vnknawyñ opynlye yat Is to luf se/
 cretlye mennis wyffis This gud ald knyght answerit all a/
 frayet My sone abone all luf I defend ye yat luf of
 adultre ye quhilk displesis god sa hie for ony he yat
 luffis & perseveris yare in sall nocht faill ane of thre thingis
 25 yat Is sudand deid a schame or a lak in his honour or'
 de a beggar' vpone ye quhilk I sall schaw ye sum notable
 examplis yat has fallyñ in tyme by past by ye quhilk yow
 sall kep ye yairfra gyf yow will Inclyne yi vnderstanding
 yairto

30 Agane ye delectatiouñ of luf *with* vyer mennis
 wyffis

Ca° v°

My sone It Is reid in the historijs of troye *yat* *ye* gret
agamenonⁿ empriour and ledar of all *ye* grekis in *ye*
said weris quhom hectour nor' nane *vper* sa manly knyght
mycht discomfyet nor sla how beit *ye* fyrst *nycht* *yat* he come
to his awne cuntre & palice he slepit in his bed his 5
quene clemestre cuttit his throt for luf of *ye* knyght
egestus quhom in his absens scho had tane to hir' con/
cubyne The deid of *vis* worthy empyour was sone
knowyⁿ his sone orestus Incontynent throw *ye* help
of his allia & frendis come aipone *ye* said egestus & 10
his said moder' quhar *yai* ware in a castell quhom he
tuk & maid his moder' clemestre to be brynt & con/
sumyt all in assis And *ye* said egestus to be drawn
all in pecis with four' wyld horsis It Is wyrtyⁿ of
ye quene pasiphee *ye* wyf of mynos *ye* king of 15
Creite *yat* scho saw a quyte bull pasturand in a medow
quhom to scho kest sic delectatiounⁿ *yat* onⁿ na wyß
scho wald for - ga It sa *yat* by *ye* craft of dedaulus *vis*
bull knew hyr fleschelye And engenerit onⁿ hyr *ye* myna/
taw^r quhilk *afterwart* was slane be tesius in *ye* houß 20
callit laborenkcus *yat* be *ye* help of adryane howbeit
vis worthy mynos was full lang dissaut be *ye* foull/
lechory of his wyf It Is wyrtyⁿ in *ye* historyes of rome
That *ye* quene massalyne *ye* wyf of *ye* empyour clau/
deus was sa lechorus *yat* scho desyrit drusious of 25
luf quhom he refusit for *ye* honour he bair to his lord
quharfor scho maid him be cruelly poysonit And *yairefter*
to *ye* fulfillyng of hir' lechorus insasiable desyris
scho passit to *ye* bordall in habit dissymblit as
vper commoⁿ wemen did for scho was fair & quhen scho 30

Scho had done sa mekle of ye foull deid of lechorye
 yat hyre body was Irkit and tyrit yat scho mycht no
 mair hyr foull lust and desyr' was nocht stanchit It
 Is wyrtyñ of federa ye wyf of thesius yat scho was
 5 sa lechorus yat scho requyrit hir sone in law yp[o]litus
 of luf quhilk he denyet saying he wald neuer 'fyle
 ye place of his fader quharfor of cruell malice scho
 raif hir' face hir claithis & hair' and cryet yat ye
 3ing ypolitus wald haif defowlit hir for ye quhilk
 10 cauß of haisty credens yat na man suld vse yis
 cruell thesius persewit his sone to ye deith quhilk
 for feir' of his fader' in his fleying fell our a crage
 by ye see quhar' he maid his end It is wyrtyñ
 of ye quene ewropa ye wyf of attreus king of mes-
 15 sing yat scho was sa lechorus yat scho tuk thestes
 ye broyer of hir' said lord vnto hyr luf quhilk yai
 contynewit sa lang quhill yat scho brocht furth be [hym]
 thre childreñ of quhom descendit egestus quhilk efter-
 wart scho cruelly maid to mvrdes hir' lord ye king
 20 atreus quharfor scho & yis thestes wais baith cruelly
 dismemberit quhilk Is ye end and gardouñ of all sic
 adultre Tharfor my deir' sone abone all thingis I ad/
 monyß & pray ye vpone my blissing yat yow haif my
 thechementis in remeberans swa yat be yire said histo/
 25 rijs yow may kepe ye out of ye nettis & gyronys of
 yis foull syne of adultre The quhilk gyf a man fal
 yarein It Is mervell except' ye grace of god & he part h[ym]
 yairfra The squyer' answerid my fader I haif full
 weill hard & consederit 3our royall & noble examplis &

historijs be ye quhilk me think It necessarye *yat* euery man
 suld kepe *him* out of ye syñ of lechorye how beit I think
 to dispone me to luf in sic a place quhilk Is reple/
 nysit of all wysdome And gud *yat* Is *wit*h anceant
 ladyes and wedowis quhilk Is Inclynit to nathing 5
 bot to halynes eifß and weill fair' be quhom na man
 may tak scaith nor' dishonour My sone answerit *yis*
 ald knyght quhat avalis all my proverbis examplis and
 techementis be ye quhilk *yow* may consider' how mo//
 ny noble kingis princis and worthy men be ye delecta/ 10
 tiouñ of ye flesche has bene distroyet and vndone &
 now *yow* wald cheiße ye to deill *yairwith* in sic a place
 quhilk Is replenyseid of all evill lechory and falsß
 ymagynationis *yat* Is *wit*h anceant wemen & wedowis
 To ye quhilk and *yow* will Inclyne *yi* hart I sall to 15
 ye schaw sum nobbill examplis & historys quharby *yow*
 may consider and vnderstand *yat* sic luf Is gud to
 be eschewit and forborne

Quhy ye luf of wedowis and agit wemen
 suld be eschewit

Ca° vj° 20

IT Is wyrtyñ of semereamus ye quene of assery dochter to
 neptulus and wyf vnto ye gret mynos ye quene efter
 ye deid of hire husband was fullfillit sa of pryd *yat*
 scho wallit *wit*h tild all abowt ye toвне of babilliouñ be
 ye quhilk scho held in truble & weris ye maist part of all 25
 ye warld towart hire adiacent *yis* quene was sa le/
 cherus *yat* scho desyrit of euery plesant man to haif assay
 And *yat* scho did sa lang quhill scho kest hir' luf vpone
 hir awne sone Ninus ye quhilk scho maid to ly *wit*h hir he
 nocht knawand at It was his moder quharfor als sone as 30
 scho schew hir to *him* for verray malancoly & displesour *yis*

Ninus drew his sword quhar *with* he straik hir' to ye hart
 My sone has yow *nocht* hard yat ye quene of navarre
 duelt and had hyre mansiouñ *within* ye touñ of parys apon
 ye watter syd of sayne yis quene was sa lechorus yat
 5 scho desyrit of euery plesant man to haif assaye
 And sa covatyß yat scho wald yat scho wald tak lay
 meid and proffet yar' for / for ye quhilk als sone as
 pai had done *with* hyr' at pai mycht scho wald tak
 fra yame all yare reches And at a trape *within* hire chal-
 10 mare yat was abone ye walter pai ware lattyñ fall
 douñ quhar pai ware drownyt And yus mony noble
 meñ ware myssit bot nane couth Iuge be quhat waye
 be ye quhilk yis quene grew to sa gret reches of gold
 yat It was mervall quhill ye clerk prudane persau[i]t yis
 15 trape quhar he ordanit his sseruandis to be in a boit on ye
 nycht he passit to ye quenis chalmer And lay *with* hire to
 his plessoure and payet ye monye And quhen he
 had done he was pelit and cassyñ douñ at ye trape
 As vyeris was done of befor' quhar' his sseruandis in ye
 20 boite keppit him sone quhilkis deidis brudane maid to be
 knawyñ *with* quhais gold was foundit ye gret college
 of navarne in parys be quhilk deidis may be conse/
 derit ye gudnes of wedowis and anceant ladyes
 It Is red of olumpiades ye quene of massedouñ yat
 25 scho beand in hir' wedowheid had sic delectatiouñ
 vnto paussanias quhilk had commysit ye mvrthur' of
 hir' lord king phillope yat quhen ye gret alex^r hire
 sone for ye mvrthur' of his fader' maid ye said pau-
 sanius to be hangit ye quhilk olumpias In dispyte of
 30 hir' lord yat he had slane tuk him dovñ fro ye Ie//
 bet and maid his banis to be brynt oñ hire lordis
 graif And ye sword quhar*with* he had slane him

to be offerit and hungryn befor ye god appollo and all
 his souerall feistis to be hallowit als solempnitlye as
 he had bene a king quhais deidis makis manifest ye
 gudnes of wedowis It Is red yat quheñ ye king
 Cyrus come to weir' in to ye land of cithe The quhilk 5
 land was rewlit be ye quene thamares be cauß hir'
 lord ye king was deid scho set hir' battell & met
 yis king Cyrus in feild quhar scho our come & slew
 all his peple And tuk him self as presoner' This quene
 thamares was sa crewell yat scho maid a twñ to be 10
 fillit full of ye blud of his knyghtis quharin scho put him
 and his heid downwartis sayand scho suld gyf him
 his fill of ye blud yat he best luffit be quhais deid
 may be vnderstand ye meiknes of wedowis and agit
 wemen alswa It Is wyrtyñ in ye historijs of rome 15
 yat sumtyme yare duelt a knyght in ye cite yat had a fair'
 wyf quhilk he luffit samekle That be cauß in paryng
 hir' naill hir fyngar bled a lytill for verray sorow he
 deit Incontynent his frendis as yan was ye custome
 beryet him in ye kyrk zard alsone as yis knyght was 20
 gravit This fair' zowng wedow his wyf gart byg
 hir' a luge abone his tombe awowand yat yar' scho//
 wald remane duryng hyr' lyf In contemplatioun &
 praying for his saull In yis tyme ye law was in rome
 yat quhen ony man ware Iustifyet ye schiref behuffit allañ 25
 to walk in ye fyrst nyght yat he ware nocht stollyñ of ye gal/
 lowß That nyght It hapnyt yat yare was a man Iustifijt
 yat ye schiref quhilk was a lusty zowng man a noble knyght he
 walkit at ye gallouß ye nyght was cald & myrk how/
 beit he saw towart ye toвне a fyr' in ye kyrk zard// 30
 quhar yis knyght was berijt to ye quhilk he raid and
 renzeit his horß & come to ye luge quhar he fand

This fair' ȝing lady allane To quhom he said my far'
ladye quhat do ȝe heir in ȝis plyte This lady schew
vnto him how hyr' lord deit for hyr' luf And ȝat scho
wald remane ȝare in devotioun for his saull & ȝan
5 ȝe *schiref* said to hyr' My fair' lady ȝe sall *nocht* do sa
ȝe knaw I am a gretare lord ȝan he was and als
noble a man as he was ȝe sall cum to ȝe warld a/
gane And cheiſſ me to ȝour lord and luf Schortlye
he Inducit hyr' swa ȝat scho agreit to him quhill ȝai
10 war' ȝus at ȝare parliament ȝe *schiref* remembrit him of
his office And sped him ȝaire quhar' he fand ȝe theif
stollyn of ȝe gallowis Howbeit he come agane to hir
And said ladye full deir' I haif bocht ȝoure luf &
schew hyr' ȝe caiſſ And how ȝat he behuffit ouȝer to
15 be put in his place or' leif ȝe cuntre And his
herytage for euermaire effermand ȝat he was maire
hevy to depart with hyr na for all ȝe laif scho said
ȝat sall ȝe *nocht* for heire Is my husband new deid we
sall put him wpe on ȝe gallowis in ȝe place of ȝe theif
20 he said I thank ȝow bot be my ordour I may twiche na deid
men scho said ȝan sall I Scho tuk hir' husband and
hangit him wpe vpone ȝe gallowis The *schiref* said ȝit ȝair
Is a defalt This theif in ȝe taking had his teith strikin
out befor And als he was bellit & wantit baith his
25 eris And be *nocht* ȝoure husband swa It wil be persauit
ȝat It Is *nocht* ȝe theif To quhom scho said I sall do
all ȝat ȝe haif devysit and tuk ȝe *schireffs* sword//
quhare with scho straik out his for teith and cuttit of
baith his eris And with hire handis pullit ȝe haire of
30 his heid ȝat he semyt all beld & ȝan said to ȝe
schiref now I haif done all ȝat ȝe wald tak me

to 3our wyf to quhom he answerit and said a god de/
 fend me *yairfra* for quhen I think on my eris & on my
 for' teith And felis ye hair' on my for' heid I dar' neuer
 ventur' to tak 3ow to my wyf be yis my sone It may
 be persauit ye gudnes of wedowis & agit wemen 5
 Thar' Is twa defaltis abone *vperis* yat Is cruelte
 and lechorye for *yare* age causis yre And *yairof*
 proceidis cruelte And be ye debilite of *yare* nature
 agit wemen has a retentioun of *yare* principall purga/
 tioun The quhilk causis *yaim* to be mair desyrus of 10
 lechorye na *vper* wemen In *yir* tymes god knawis how
 wemen kepis *yaim* in *yare* *perfyte* widowheid And *yai*
 wald & It mycht be secret follow ye trasis of ye/
 widow of rome apone ye quhilk *yare* Is mater to
 mak a large legent The squyer' said my fader 15
 I haif full weill hard & consederit 3our' wyfs
 doctryn and gud examplis Tharfor I will draw me
 to ye place quhar I may maist secretlye excers ye
 office of luf That Is with relegioust wemen as nunnis
 with quhom my doingis may be kepit maist secrete 20
 becaus of *yare* wyd cloikis & skaplaris yat hingis
 befor *yare* wame And at *yai cum* nocht opynly in ye
 cumpanye of ye peple bot amangis *yaim* self And euery
 ane of *yaim* will kepe secret of *vperis* To whom an//
 swerit yis gud ald knyght O my sone now planlye 25
 I consedder yin abusiouñ & waik wit fra ye quhilk
 god defend ye quhen yow wald commyt sa hie a
 cryme As to commyt sacralege yat Is for to haif
 fleschelye dail with wemen entrit in relegioun
 And It war' kepit be ye quhilk mony noble 30
 men has bene schamed and vndone quharby

Gyf þow will tak ressouñ in þe I sall schaw þe sum
notable examptis quharbye þow may conseder' þe gret
vnhape þat þare throw followis

That men suld eschew þe delectatiouñ of
5 wemen of relegioun as nunnis Ca° vij
m y sone þat haly man sanct Ihone wrait in his [buk]
of þe ypoculips þat þe Innemy of þe faith [þat]
Is þe ante cryst salbe Ingenerit on a noñ quharfor' [I]
think all gud cristyñ man suld feir' to saw his seid
10 in þe ground quhar' sic wikkit frute sall grow as [he]
þat Is þe Innemy of god & of his law Also It Is writ[yn]
in þe historijs of rome þat þe madyñ rea was enterit
be hir' breyer in þe hous & habit of relegiouñ how/
beit at scho was of tendir' age And be hir ladyis of [þe]
15 place straitlye kepit 3it throw þe delectatiouñ of þe
flesche scho conversit with a preist of þare law sa þat
scho brocht furth be hym ij sonnys þat Is to say romolus
& remus quhilk efterwart wox full gret tyrandis how-
beit at þai war þe fyrst foundar' of rome for þe tane
20 of þaim slew þe toyer As vyerwayes It mycht nocht be for
cauð of þe curst stok þai ware descendit of þat was
of a nvn or a relegiouß wemen It is wyrtyñ in þe
ald historijs how calestona þe dochter of king lai/
thaoñ was entrit in relegiouñ into þe hous and tem/
25 pill of dyan how beit throw fleschlye delectatiouñ scho
conversit with Iubiter be quhom scho consaut & brocht
furth þe noble knyght archas be quhom efterwart scho
tholit gret noye & pane for þe quhilk deid scho was
put fra þe closter' of dyan It Is wrytyñ in þe bru/
30 tuß corniktes That quanour þe wyf of þe gret//
arthur' quhilk was in his weris in Italye throw þe
delectatiouñ of þe flesche chesit to hir' luf mod[rat]

The sister sone of ye said arthure quhilk be ye
 help of yis quanour and be ye substance of hir'
 lordis tressour' yat scho spendit yar' on gadderit sic
 nomber' of folkis yat he gaif a feild till his vnkle
 Quhar' arthur' modrat gawane and all ye flour' 5
 of ye knychtis of bartane war' distroyet and slane
 This quanour heryng ye discomfitour of hir' folkis &
 slauchter of hire luf for dreddour of hir lyf passit
 to ane abbay and tuk ye habit of a nvñ bot
 god knawys gyf yar' be mony in yire tymes 10
 yat entrys in ye habit of relegiouñ for sic cau//
 sis or' entent to be promuffyt to digniteis ye
 quhilk Is lyk vnto yare Intentiouñ kepis yar'
 proffessioun also my sone ane anceant knycht tald
 me vpone a tyme yat yare was a man of weir' 15
 In ye realme of france quhilk in his youthheid
 had bene folich and evill gydit yat he had
 lyin with a nvñ It fortunat yis man efterwart
 to tak ane Interpryß of armes with ane Ing//
 lißman quhilk was to ryñ of weir with yar' 20
 scharpe speris Thir' partijs met in ye feild at a
 set daye quhar' yat mony gret nobillis war'
 gadderit alsone as yis 3oung squyer' kest
 his; peir' in to his reist to ryñ It depit dovñ
 to ye erd for him thocht yat yis nvñ with quhom 25
 he had conversit before tyme was sittand on
 ye fore end of his speir' yat maid It to ga
 to ye erd and yus he previt oft and diuerß
 tymes ~~at yat~~ quhill yat his partye and ye
 pepill said yat he was recreant and falzeit 30

Of his hart Than yis man thocht gret schame and
callit to *him* ane preist To quhom he maid his con/
fessioun And schew to him all ye cauß of ye *nvñ*
as 3e haif hard of befor' This preist counsalit
5 him to mak opyñ confessioun *yare* of befor' all
ye pepill The quhilk he dyd and tuk absolusi//
oun of his confessour and *yan* passit agane to
his Interpryß And was deliuerit of yat foul
temptatioun And did sa weill in his Iornaye yat
10 he had ye victorye And ourē come his partye be ye
quhilk yow maye see yat gud It Is to fle sic a/
foul delectatioun It is wyrttyñ in ye cornikis
of spanze yat yair' was ane bischope quhilk had
to his parramouris ane *nvñ* be quhom scho wox
15 with child And It fortunat hyr to be rydand fra
yare awne place throw ane gud toвне quhar yat
mony peple was gadderit In *presens* of quhom
scho tuk hyr child Ill and or scho *mycht* paß ony
forthar' scho was deliuerit of hyr byrth quharfor
20 *afterwart* quhen scho was haill scho send secretly
for yis bischepe quhilk come to hyr' as he had vsit
of befor quhen he was in ye actuall deid with
hir' for yr' and malyce of ye schame yat scho had
sustenit throw him scho stekit him in to ye
25 wame with hir' scheris quhar' he fell downe
deid Be ye quhilkis yow may conseder' and
all wayes vnderstand quhat vengeans *cumis*
oft and syndry tymes to haif fleschelye daill
with sic wemen as Is nunnis yat ar forbodyñ in ye law

The conclusioun of yis lytill buk and ye
 excusatioun of ye translatour ca° viij°
 m y sone I haif in entent to cauß ye to abstene
 fra sic fleschely delectationis quhilk yow callis
 lufe first schawyn ye dictis & sayingis of diuerß haly 5
 doctouris & gret philosophouris Secundly I haif schawne ye
 quhy ye foull lust generalye Is to be forborne with all
 wemen excepe ye haly band of matermoney/ and yaira/
 pone I tald ye mony notable examplis als wa I
 haif schawyn ye quhy yat delectatioun Is to be eschewit 10
 with madynnys or wemen of 3oung age I haif In lykwiß
 schawyn ye quhy ye foull syne & delectatioun of adultre
 Is to be eschewit quhare apone I haif schawin ye diuerß
 & famos historijs Consequentlye I haif schawyn ye
 quhy ye luf of wedowis & agit wemen Is to be for// 15
 borne all yare last I haif schawyn ye quhy ye delec/
 tatioun of nunnis or relegiouß wemen Is to be
 eschewit with sum notable examplis quhilk suld gyf ye
 or ony man of wysdom occasioun to abstene yairfra
 Quharfor my sone gyf yow will pleiß god Increß 20
 in honour & richeiß in yis warld [..] to cheiß ye a wyf
 cummyn of a gud hous & lynage yat hir' parentis and
 frendis has bene honest & chaist & of gud gouernans yat
 Is of 3ung age & vnbrocht in evill techis & thewis &
 kepe hir yar' in vnder ye dreid of awe or ellis scho 25
 sall neuer dreid ye nor set bye ye bot throw ye
 evill Inclynatioun yat wemen Is of quhar yai haif ye
 maistrye or brydill at yai will grow to ye maneris
 of yire wemen befor wyrtyñ and yus leif with hir

Vnder' ye haly band of maternoney And happines
 sall habound to ye And skaipe and be su
 yir' and mony vyare parellis wyrtyñ in yis lytle
 buk quhilk Is entetillit or callit ye spectakle of
 5 luf or delectatioun of wemen translatit out of
 latyñ in to our' wulgar' and maternall tounge at
 The cyte of Sandris The x. day of Iulij The 3er'
 of god ane thowsand four' hundreth nyntyte and
 twa 3eris be ane clerk quhilk had bene In to/
 10 venus court mair' yan ye space of xx 3eris quhill
 I mycht nocht mak ye sseruice yat I had bene accusumyd
 to do quharfor I was put out of hir byll of hus//
 hald howbeit to gyf example till all vyeris to
 perseveir in ye sseruice of luf at my departing scho
 15 gaif me thre gyftis lyk as scho dois to all yaim
 yat contynewis in to hyre cowrt That Is ane
 ald harr' and dotand heid ane emptyff and
 twme purfs And ane pair' of beidis of sabill
 To cauß me for to haif remembrans yat I had
 20 bene sa lang in to hyr' sseruice Besekand
 heirfor all ladyes damesollis and gentill we//
 men of ane gud fame quhat at yis lytill sobir'
 tretye Is said in ony thing vyerwayes na weill
 To haif me excusit as I wate at yai will
 25 ffor I wate weill yar' Is nane yat will haif
 disdene heire at bot gyf yai be of ye condici/
 onis of yir' ladyes yat Is befor wyrtyne
 consederand my gud entensiouñ And quhair

. said or' to 3our' displesour' in ony poynt yat
[ye sall] emput ye falt to yame yat commyttit sic
[falt]e And him yat was ye fyrst compylar herof
and nocht to me yat bot translatit yat I fand befor
wyrtyñ to ye effect' yat euery man and woman suld 5
eschew vyce and pleiß ye glorijs lord quhom mot
bryng ws to his blyß withoutyñ end Amen

Explicit ye spectakle of luf per

M G. Myll 78

Heir' begynnys ane extract' of ye bibill
 of ye sex werkdays according to xx
 ye sex agis / *quhilkis* restit in ye sevynt
 And figuris of ye ald testament & newe

5 a llmichti god of his Infinit' gudneß seyng
 in his graciouß presciens befor' all his
 werkis all thingis begun present & to cum
 decretit to be *ßeruit* in twa maneris / angelik and
 manlyke Nocht as diligent of yar' seruice / for he
 10 was and evir' alß gloriuß omnipotent & satisfyet
 as he Is now bot rather' yat yai mot be participant
 of his Infinit gudneß grace and loys perpetuale
 for quhilk his godhed decretit to laubour vj dayis
 allanerly with word as says ye scriptour. **Verbo deo**
 15 **celi formati sunt / et spiritu oris eius omnis virtus**
eorum / Dixit et facta sunt: mandauit et crea//
ta sunt. And ye vij day to rest And coresponding
 hereto he maid ye warld to Indure vj agis and
 ye vij rest eternale in hevin or hell. **In numero septinario**
 20 Of ye quhilk vij dayis and vij agis coresponding to
 yaim with helpe & grace of ye haly gast I cast to com
 mouñ Ane litill memoriale as followis with
 principale accidentis and notables of ye sam
 and devisiouñ of ye erd And as to begyñ at
 25 ye first dayis operacioun god said / fiat lux Thre
 sillabis proceeding of a mouth figur' of ye trinite
 thre personis in a godhed with thir' thre sillabis
 we[r] creat all hevinnis yair loyis and all thingis
 contenit in hevinlie ambitudis / Specialie ye ix ordouris
 30 Angell / archangell / throni / dominacionis principa/
 tus potestates virtutes cherubin & seraphin / Thryß thre

the thrinfald celestiale cherarchijs and all angely
 spretis of god figur' of ye trinite Sum haldis
 lucifer' ye x ordoure I hald he was hyeast of
 all and ane of Ilk ordour' at his plesour of yir'
 ordouris a certane fell with lucifer' till eternale damp// 5
 nacouñ Infernale and a certane preßeruit in hevyñ
 to perpetuale saluacouñ celestiale as michell and
 his angellis / lucifer' & his angellis ye first batell
 To yis corespondis ye first age In ye first day
 of It In quhilk adam and eve manly natur fell 10
 for syñ yar' ye secund batell In paradyß betuix
 ye angell and yam a certane of yair sedis to saluacouñ
 eternale / And a certane to dampnacouñ Infernale as
 caym figur of Iowis / and abell figur' of crist ye
 first figur' of our' faith as all ye ald testament 15
 was to yam yen figuris now till ws in effect' and
 werite / as how caym offering waike seidis with peruersit
 spreit of quhilk yat sum descending figuris Iowis did
 sacrifice prayeris and oblaciones bot peruerstly mis//
 knawin crist and yair tyme of visitacouñ abell figur 20
 of crist offerit mekly a lambe Crist for our saluacouñ
 offerit him self a lamb of Innocens to his fadere
Agnus in cruce leuatur tē / And yis was ye thrid
 batell in erd betuix caym & abell And how caym
 for Invy slew his broyer abell for his richtuiß obla/ 25
 ciouñ figur of Iowis yat slew crist for his Iust pre-
 dicaciouñ The blud of abell cryit to ye hevyñ
 Ihesus in body blud and godhed ascendit to ye fader
 in hevin / Caym cursit dampnit figuris Iowis wa//
 rijt and condampnit / adam eve and yair blissit 30
 seid wepit for ye deid of abell Our' lady ye apostolis

and all cristin wepis for ye deth of crist adam of
 iij^C & xxx^{ti} 3eris procreat seth of quhom com ye
 sonnis of god This figuris yat crist throu his faith
 regenerat all gud pepill to saluacoun / Seth ij^C v 3eris
 5 procreat / enos ye first yat Incallit ye name of god
 Enos I^C lxx 3eris procreat caynan / Caynan I^C lxx
 3eris procreat malabell / Malabell I^C lxxv 3eris gat
 Iareth / Iareth I^C lxxij 3eris procreat enoch In quhais
 dayis deit adam Ix^C and xxx 3eris of age This
 10 Enoch was assumpt in paradyß body & saull preßeruit
 to discend contrar ye curst antecrist / figur of cristis
 ascencoun And sall discend to ye extreme Iugement
 contrar' ye fende Enoch of ye age of I^C lxxv 3eris or
 he was assumpt gat matusale langast of lyf yat euer
 15 was That was of ix^C lxxvij 3eris / xxxvij 3eris of
 lyf langar' yan adam. Matussale I^C iiij^{xx} vij 3eris
 gat lamech / Lamech of iiij^{xx} vij 3eris Gat noye
 The first of ye secund age. In yis age god chargit
 ye blissit seid of Seth to tak no wyfis of ye
 20 curst generacioun of caym **Sed videntes filij**
dei filias hominum quod essent pulcre elegerunt sibi
vxores / as adam brak goddis precept in paradyß
 so did his seid in erth In samekle yat sethis ge/
 neracioun alijt with caymis and yairfor' cursit. **Et**
 25 **multa malicia crevit super faciem terre.** for quhilk
 god sayd / penitet me fecisse hominem / And yairfor'
 syñ of lichory quhilk has bene ye mast causß
 of all erdly trublis god decretit to drovñ ye
 erd and all liffig thingis in It And yis was
 30 ye mast notables of ye first age Rewlit be patri/

arkis forsaid Sone efter fader' adam Seth / enos
 caynan malaliel Iareth Enoch matussale la/
 mech quhilc age Indurit ij^M ij^C lvj 3eris And
 as for to tell of ye curst progenie of caym and
 how he was slane be lamech ye blind vengea/ 5
 billy schoting ane arowe at ane hert war' oure
 prolix / ffor I schewe bot ye most notable of
 euery age of ye vj / quhilc[...]^{is} datis & petigreis of cho/
 syñ peple The seid of seth or ye secund days
 operacioun / god devidit watteris fra watteris ye 10
 hieast ye firmament / The lawest the se / To ye
 first corespondis ye first day of ye secund age quhar
 as he drovnit with watteris all erthis & all crea/
 turis in yam Except noye his wyf thar' thre
 sonnis and wyfis / viij in all with bestis & foulis male 15
 and female / to restor' ye warld Nilling to lak
 nature of mankynd / bot quhy he wald redeme
 man and preßerue yat natur quhilc fell for syñ / &
 nocht angellis It wer' prolix to tell heire This
 noyes folkis & all vyeris was preßeruit in ane ark on 20
 ye flude maide be noye at ye command of god
 bot to tell heir' ye tyme It was in bigging
 ye lenth breid and hicht of It ware prolix
 bot It had iiij houffs ane lawar' for bestis of filth
 as lyonis leopardis vnicornis beris baris griffonnis 25
 & siclyk figuris hell lawest / The mydhouff con/
 sseruit clene bestis neidfull to man / figuris of ws
 in erth betuix hevin & hell wp or dovñ The
 hieast houff consseruit of ye folkis figur' of hevin
 Than opinnit ye hevinnis & Ranyt xl dayis 30

Quhill ye watter our passit ye hieast hillis in ye
 erth xv cubitis / Noe in ye ark langtyme send
 ye Ravyñ to se gif landis apperit dry quhilk fand
 ane foule cariouñ and tarijt yairon without retorne
 5 Figuris of men falling blak in synnis & perseue/
 ring yairin nocht retornyng to confessioun with con/
 tricioun Than noe send furth ye dow quhilk
 fand land and in takin yairof Retorned with
 ane branche of olive in his beke / ffiguris of men
 10 falling in syñ and reuertis be confessioun schawin
 be mouth beryng ye branche as clene contricoun
 In ye vij moneth ye erth apperit dry And ye ark
 restit on ye mont of armeny / coresponding yat
 god restit ye vij day for his werkis And als yat
 15 ye vij age salbe rest of saullis / **Omnia complebuntur**
in numero septinario t̃ Thar' noe & all come out of
 ye arke Incessit & multiplijt in all partis of ye erth
 as folowis Than noy deuidit all erthis in thre partis
 to his thre sonnys callit Sem cam & Iaphet be/
 20 ing with him afor' in ye ark / To sem ye eldast he
 gaf ye est part of ye erd callit asia mare and
 better yan ye toyer twa partis Tharin Is paradys terrest'
 quhar' adam & eve was / Fra ye quhilk out of ye well
 callit Eden flowis four' fludis / Named phison
 25 Tigris eufrates and nylus / To tell heir' quhat
 gold precioufs stanis riches & commodites followis
 throu yaim in erth or throu quhat realmes & landis
 pai haue cours & access It war' our' prolix In asya
 Is ye hie hill mont caspius ye sing / Thar' Is ynd

exterior and Inferior *contenyng* xliiij regionis Thar'
 flowis ye first flude ephison Item in asia Is
 parthia in quhilk ar' xxxiiij regionis *yair* rynnys ye
 secund flude Tigris Thare Is aratosia assiria mede
 perß mezopotania / quhar' eufrates ye thrid flud 5
 rynnys Thar' Is also nynyve callit babulon araby
 and sabia mont synay madien tyria antioche
 damask and comegeen And *yairby* ye landis of Iury
 Ierusalem Iaf Iapan *with* ye cite phalestyne gazon
 ascalon geth atharon yzotum ydumeos xxxv mylis 10
 fra Ierusalem toward ye south plage Alsa arabas age/
 renos samaria galile nazereth bathelem Caym alsa
 in Iury was probatica piscina quhilk throu halyneß of
 ye tre lying our' it yat efter was ye croce of crist
 ye watter movit be ye angell curit all seike & saire 15
 Thar' Is flum Iordane ye se of galile thebarias and
 ye see of theberiadis ye stank of genazureth And ye
 deid se Quhar' sodome gomorre and *vyer* thre cites
 sanke for syñ Thar' Is segor' a litill cite yat reset
 loth tornyng out of sodome quhar' his wyf lu/ 20
 king abak was changit in a salt stane Thar' Is
 ye wallis of Iosaphat Ierico & ebrone In quhilk
 god create adam in ye feld damycene Thar' Is
 mont Syon mont caluary mont olivet mont oreb
 and in ye extreme *merchis* ye montanis of gilboy 25
 Quhar' king saull & Ionatha *with* mony Iowis war'
 slane and ye ark of god takin in ye batale and
yair ar' all ye landis of promissiouñ yat god promisit
 to ye seid of abraham IC & xl mylis in lenth fra

Dan to barsabee and xlvj mylis in breid fra Iopofñ
to bathelem And nothir' saul nor dauid Ioysit mare
except landis *circumvirouñ* conquest nocht callit of pro/
missiouñ as sanct Ierom wrytis to ye worthy knyght
5 Dardanum.

t han south fra yat xiiij dayis Iorne in desertis
quhar' our' lady passit with hir' child Ihesus ye
gret realme of egipt / a mast riall regioun and
yarby Is ye red se our' quhilk moyses led ye pe/
10 pill of Israell dry be mirakle king pharo drovnit
Ther' Is ye fourt flude flowing fra *paradyß* callit
Nylus *rynnyng* south toward ethiope landis
Thar' besyd Is ye gret cite thebaida & alexandria
Than north in asia Is mont caucass and ye landis
15 amasonnis rewlit be ladyis & nocht men being viij^c
zeris *conquerouris* in ye est and *yairby* are ye realmes of
message Colchy Sarmat syrica baitry hircanyca
Sithia albanea almanea yberia capadocia les
asia nycene nychomedeia galathia frigidia
20 Thar' Is troy lyconea Syria lydea ysawrea Cesi/
lia and pamphile Thar' was sanct clement dround
and ouidius presonit And yir' ar' ye *principale* of
asia with *vgeris* as salbe *expremit* as yai rais In ye
first Inuenciouñ of *yaim* & in quhais [...] amangis ye peti/
25 greis of ye vj age *te*

t hen noy gaf to his secund soñ cam ye
toyer part of ye erth callit affrica Thar'
Is cartage ye *principale* cite Carenayca penta
poles tripoles gynges carcada gecula ypoma
30 Numydia mavricana provincia stipheuß singitana

Saba serasiens̃ ethiop gades a gret cite mont
 athalanticus hercules pilleris and sibillis strichtis
 merche betuix ye twa polis articus and arteriticus
 vnpassable to schip men and yir' ar' ye principale
 partis of affrik with vyeris as salbe expremet in ye pe/ 5
 tigreis of ye vj age

I Tem noye gaf to Iaphet our progenitour 3ounge/
 est ye west part of ye erth callit europia .
 The merche betuix asia & It at siphes montis with
 twa fludis thanais and dannubium In It Is ger/ 10
 manea superior hie ducheland ye Impyre swe/
 wia bawar' and saxon Item germanea Inferior
 law ducheland Tharin Is ye kingdomes of got/
 land & sclawia ye ducheris of stormar' & holstire
 The cuntres of oldenburgh & delmonhorst The 15
 duchyris of maklenburgh & lvnaburgh ye marque/
 sy of brandyburgh The vij and lxx steidis as
 lubig hamburg̃h & ye remanent t̃ Thar' Is dyte/
 morland fresland holand zeland fland[er]is hanio
 The ducheriis of gulep gilderland cleve herti/ 20
 synbus and montanis The kingdomes of norow/
 ay denmark and swetherik Rusland and ye Ruß se
 Rynning betuix It & pruß In quhilk Is danskin The
 chef cite of pruse Than ye Re & ye Rale lyvelond
 leteland panany The kingdomes of pole vnga/ 25
 ry boyem & cypres Ther' Is ye gret flude yber' flo/
 wing to ye kingdome of trace in grece And yairby
 Is ye gret riallest cite constantinople Caput et
 culmen orbis and vrbis heid and worschipe of
 ye world also yair Is in grece sethim dalmasia 30

ypiria Carnya molosia cladia athenis boysia thesill
 massedone bosira olimphy mont and cassidon achay
 Chorinthia archadia ephesim pannonia phillippople
 callit phillippens with mony vyeris rialest kingdo/
 5 mes princehedis and ducherijs in grece with ylandis in
 ye greke se sic as wigrepont crete ye rodiz candy
 and mony mo Then tending west in ewrop ar
 ye montanis of alpy opynynt be hannaball capitane
 of cartage To mak direct' schort way to rome
 10 Thare as he slew sa mony Romanis That he char/
 git cartis with ryngis goldin chenzeis preciouss
 stanis and Iowallis stripit of slane men in ye
 feldis and send to cartage In pompe & lawde
 of victorye he besegit rome and brak his spere
 15 of ye zettis zit he was our' thrawin be cipio affri/
 can quhilk brynt cartage / The fyre Indurit xvij
 days
 t han Is in ewropia ytalua ausonia tuskia
 Rome & nye besyd catalone Cesile napillis
 20 prouincia campania ypuria ymbria Euthirica In
 quhilk standis wenys Iane molone senys florens
 pyis banonya crassa pirros and padwey There
 Is lombardy and ye gret ryvere of ye pow Thir'
 ar' ye princehedis of pymond & oranche The mar/
 25 quesye & ye gret cite of ferrar The marquesye and
 gret cite of mantua The gret duchery and montanis
 of haustry sic as mont bernard mont goddart
 mont cristofere mont savoye mont nycholas
 mont pistoy & mony ma. West fra yis Rynnys
 30 ye riche River' of ye ryne with mony gret gay cite

flowat as *constantyne* straisburgh basile the spyr the
 thre gret cites of *menß* Triver' and colone seis
 of ye thre archebischopis electouris of ye emprioure &
 ye castell pallentyne *within* ye ryver' of ye Ryne
 of quhilk cownt palentyne takis his stile *with* mo/ 5
 ny *vperis* michtiest cites and townis

t han fra thyne *lyis* south ye Rialest realm
 of fraunce the dalfony narbone langdone
 gyane gasgone brettane the litill normandye
 and picardye *yairby* artidos ane noyer place of 10
 fraunce The Riche duchyris of calaber' lorane
 angeo burgone burbone alansoñ hermynak
 with monyest *princhedis* and ducheris & lordschip/
 pis *with* citeis as paris orleans and *vperis* ye rialest
 in erth

15

t han tending [south] Is ye richest realme of spane
contenyng sex kingdomes castale lyone
 navarne aragone garnat & portingale Than
 tending west *lyis* ylandis in ye occeane separat
 fra ye ferme erth as thanathos tyly Celly y/ 20
 land man and ye braid yland of brettane con/
 tenyng ye kingdomes of scotland wales & corn/
 wale *with* mony gret ducheris lordschippis and
 cites as Edinburgh Sanctandrois aberdene lon/
 done 3orke & canterbery *with* riche fludis & ryveris 25
 as forth tay tweid temes and tyne with mo/
 ny ma citeis townis strenthis fludis & ryveris
 quhilkis ar' our' prolixt

And this [is] ye mast *part* principale of ye thre *partis* of

ye erth of ye quhilk noe gaf to Sem his eldest
soñ The best and mast part Asia in ye est
To cam ye lest and werst part callit affrike in
ye south And to Iaphet ye part callit ewrope
5 Of sem come fre men The seid of god / Of cam
churllis and foull pepill as bla men for he deßeruit
his faderis maledictiouñ Of Iaphet our' proge/
nitour come chevalruß men as knyghted ffor 3e
sall fynd in cronikis and scripturis yat euer ye
10 floure of chevalry restit most in ewrope / As adrastus
empriour' of grece And theseus duke of athenis
distroyit and ourthrewe ye gret cite thebes And
slew yaim sa/ yat nane or few was left oñ lyf
The first gret mortale were in erth quhar' all
15 ye flour' of ewrope was slane and 3it yai optenit
ye victory. Item Iason of a greke of europe wan
ye goldin fleß Item hercules yat slewe & wencust
ye monyest giandis and cruellest monstouris of ony
yat ever' we reid As ye provde monstour gerion
20 The thre heddit edder' a serpent The dragone
monstre in ye aire Arcald ye bald bore/ Catus
ye horrible etyne and monstour vnder erth Cerberus
ye portar' of hell And mony ma And alß plan/
tit pillaris of gold in ye occiane at gaddis
25 Sibillis strichtis And also simulacheris and sterris of
gold in ye est So yat neuer man prevalit him
In laubour & slayng of monstouris Item Iasoñ hercu/
les with pollux and castor ij kingis & duke nestor

maid ye first distructouñ of troy slewe leamedofñ
 ye king and all ye chevalry of troye alsa secund/
 lie Agamenon menelay and mony ma *kingis*
 and princis of grece iij^{xx} & ma distroyit troye
 for evire slew king priame and his qwene hecuba 5
 and all *yair sonnis knyghtis* & cheualry Referring me
 to gwydo and *vperis auctoris*

Item alexander a greke wan all ye world
 Item Iulius Cesar' a Romane subdewit all ye
 west *partis* to Rome and pompey a romane 10
 subdewit ye est *partis* & Iury Item octoviane and
 all empriouris war' of ewrope Sa yat ye floure
 of cheualry restit evir' most in ewrope as said
 Is Of *yir partis* of ye erth The est & west Is habita/
 ble to ye ferrest end of ye erth Bot ye south 15
 for our' cruell hetis and ye north for our' wehe/
 ment caldis ar' Inhabitable The myddis of ye
 erd habitable is Ierusalem ye habitable & Inhabi/
 table a cite Caym v^c mylis est fra Ierusalem to ye
quhilk Is fra ye west end of ye erth v^M mylis at 20
 ye mast and alsmekle fra It to ye west *partis* of
paradyß ye lenth of ye erd x^M mylis ye breid
 alsmekle and ye roundnesß xxx^M mylis This
 bene ye principale diuisionis of ye erd with mony
 ma to be expremit here efter in yis memoriale In 25
 ye petigreis of ye vj age ʒ

a nd yis diuisioun maid as said Is be noye
 in ye said secund age Sem ye eldest

sofi of noye In ye secund 3ere efter ye flud gat
 arphaxat of quhom come ye caldeis Arphaxat
 of I^c xxxv 3eris procreat caynan of quhom com
 samarytanis and yndis of caynan come saba
 5 And Saba of I^c xxx 3eris gat Eber' of quhom
 come Ebrey and ye name of ye langage hebrewe
 Eber' of I^c xxxiiij 3eris gat phaleche In quhais
 dayis Nembrod biggit ye towr' of babulone in
 ye feild of synar This nembrod was ye first
 10 man yat euer tuk in hand to be master our vyer folkis
 and to subdewe peple till his obeysance And he
 biggit yis hie horrible & strang towre Thinking
 It suld conserf him & his fra siclyk ane noyer flude
 And als to mak weris on god for his desyris ffor
 15 ye quhilk god scatterit ye tung of hebrewe quhar' with
 all folkis spak till yat day In iij^{xx} xij langagis
 Sa yat nane wnderstud vyer And sa confusit fal/
 3eit to big ferrare / Thir' iij^{xx} & xij langagis
 ffiguris iij score xij bukis in ye ald testament and ye
 20 new And iij^{xx} & xij Iugis wnder' moyses / figuris
 of iij^{xx} & xij disciplis yat crist chesit nixt ye apos/
 telis to preche his faith / I cess for prolixite to
 tell ye quantite thikness and hicht of yis towre
 Phaleche I^c xxx 3eris gat Ragane In quhais
 25 days fals goddis war' first adorned Ragane of
 I^c & xxx 3eris gat seruth Than Raiß ye realme
 of sytham Seruth I^c xxx 3eris gat nachor'
 yan rase ye kingdome of egipt / Nachor of lxxix 3eris

gat thare Than Raß ye kingdomis of *asymorum* and
Sycynorum Thare of ye age of lxx *3eris* Gat abra/
 ham Than ane thoroastres fand first art magik
 This age was reulit be send patriarkis / Soñ efter
 ye fader That Is to saye Noe Sem arphaxat caynan 5
 Sale Eber phalech Ragan Seruth nachor thare
 The dait of yis age I^M xxij *3eris*
 I Tem the thrid dayis operacouñ God
 commaundit ye watteris wnder' ye hevyne
 to be gadderit in ane and ye dry appere quhilk 10
 he callit ye erth To ye quhilk corespondis the be/
 gynnyng of ye thrid age For as ye erd Is ferme &
 vnconsumable be man / So was ye luf vnconsuma/
 ble yat god gaf to man in yat age As first to
 abraham To quhom he maid promysß to saif man/ 15
 nis seid and neuer afor' sayng / **In semine tuo** ⁊
 This abraham quhen he offerit his soñ ysaac oñ
 ye montane / to sla him In sacrifice at ye command of
 god / was figur' of our fader' of hevin yat offerit his
 soñ Ihesus in sacrifice to ye hill of ye croce to passon 20
 for our' saluacouñ / The angell sufferit nocht abraham
 to slay ye child / The fader' of hevin *conseruit* ye godhed
 of ye soñ vnhurt with ye Iowis / abraham maid sacrifice
 of a ram ministerit to him be ye angell The fader' of
 hevin offerit his a soñ a Ram oñ ye croce callit aries 25
 Tharfor aries has *dominacoun* in ye hed ffor crist
 Is hed & we memberis / The child ysaac followand
 ye fader' hame / ffiguris crist ascending in godhed and

manhed to his fader' Abrahams als / and seruandis
 tarijt in ye vale quhen he & his sone ascendit to
 ye mont / ffiguris Iowis Induracouñ fra ye faith
 quhilk we ascend with sacrifice / This abraham saw
 5 thre childer' discending and adorned bot ane / ffiguris
 of thre personis and bot a god / Item yair come foure
 kingis and rellit ye cuntreis And tuke loth abra/
 hamis broyer soñ and vyeris in captiuite / quhilkis kingis
 abraham ourthrew and reskewit ye presoneris and
 10 gudis and so retorned with victory / Rex salem mel/
 chisedech prest and king met him and offerit to
 him breid and wyne Sayng **Benedictus abra/
 ham deo altissimo** ⁊ / ffiguris of our blist sacrament
 first breid & wyne consecrat & Institut be crist
 15 and prestis having his powere his blissit flesche &
 blud our saluacouñ / ffor quhilk we say euer in our meß
 The Remembrance of thre oblacionis of richtuifß abell
 and abraham yat offerit ysaac and of ye said mel/
 chisedech sayng **Munera pueri tui lusti abel: et**
 20 **sacrificium patriarche nostri abrahe et quod tibi optulit**
summus sacerdos tuus melchisedech. Abraham IC
 3eris of age procreat ysaac & ysmaele fra quhom
 descendit ye pepill Ismaelitis / ysaac Is alsmekele
 to say as lauching / ffor ye auld moder leugh quhen
 25 ye angell said scho suld consaif / figuris of ye angellis
 Syngyng in cristis birth **Gloria in excelsis deo** ⁊
 And of ye angell sayng to Toby **Annuncio tibi**
gaudium magnum / ysaac of iij^{xx} 3eris gat Iacob

Than Raiff ye kingdome of *argiuorum* / yis Iacob pas/
 sing out of his cuntre saw a ledder in a place reking
 fra hevin to erd *with* angellis on It ascending & descending
ffiguris yat Ihesus Ioynit godhed & manhed hevin & erd
 togidder angellis ascending & descending in his birth 5
 and ascencouñ / Iacob wersillit *with* ye angell / *ffiguris*
 ye Iowis *contrarying* crist / Iacob gat ye angellis
 blissing / *figuris* yat Iewis was first ye blist chosin
 seid / bot efter *condampnit* / The angell brak a *sennouñ*
 in Iacobis the / for ye *quhilk* he haltit / & *yair*for Iowis *etis* 10
 neuer *sennonis* / *ffiguris* yat Iowis for *yair* *errouris* haltis &
 laking ye *sennonis* yat suld force ye body / yat *figuris* yai
 lak ye faith of crist strange clene syne yat *supportis*
 all saullis And alß for wengeans ye *sennouñ* of ye
 secret pore Is brokin quhar' as yai bleid yare Et 15
percussit eos in posteriora et opprobrium sempiternum
dedit illis / Iacob procreat Ioseph And in yat dayis flo/
rentus fand & maid lawis of grece / This Iosephe
 sauld in egypt be his breyer / for Invy / *figuris* crist sald
 be fals Iudas his broyer / Iosephe was *confort* & help 20
 of his fader' moder' & breyer / Ihesus of mary Iosephe
 and ye *apostolis* & of all yaim cristin / Iosephis clathis
 was strenklit *with* blud / and Ihesus clathis *with* blist
 blude / Iosephe subdewit all egypt / And Ihesus all
 erthis *with* his faith / Iosephe declarit all dirk 25
visionis / *quhilk* *figuris* yat Ihesus fulfillit & declarit
 all prophesiis and misty scriptouris ⁊
 Memo^d yat her' began ye *seruitude* of Iowis in
 egypt Induring IC lxiiij 3eris In yir' days ane king

athlas fand astrology studying ofn ye hie gret mont
athalenticus. Within yir dayis raß moyses yat
in feldis saw a busk birnyng / And cummyñ to it fand It
hale & fere vnbynt / figuris of our lady with child se/
5 myng of mannis seid & scho a virgin / The haly gast
spak in ye busk to moyses / The haly gast in ye
virginis wame / **Spiritus sanctus superueniet in te** tð
Moyses led ye peple of Israele our ye rede se quhare
king pharo & all his princes & ost was drownit
10 ffiguris Ihesus led our progenitouris fra hell quhar luce/
fer' and all his angellis drovnis for euer / Moyses
resaut ye *commandementis* ye L day nixt efter he led
ye peple our ye red se / figuris yat ye apostolis resaut
ye haly gast ye L day efter cristis resurrectiouñ In
15 yir' dayis dathan and abirone sanke to hell for
ydolatory and vyer synnis / figuris of Indurat folkis
as Iowis & vyeris yat for synnis synkis to hell. In yire
dayis Chore & his seid blewe ane goldin calf
and callit It yar' god / for ye quhilk moyses & ye son/
20 nis of hely slew xx^M of yaim / And yair was Institut'
and gevin to ye sonnis of hely pontificale dignite
for yai war' faith[ful] & pvnist synnaris / ffiguris of Iowis
and sarazenis slane in hell be crist & his angellis
for yair misbelef / Item moyses decesit yar' quhom god
25 berijt / bot neuer knawin to man quhar' / Becaufß
ye Iowis wald haf adorned him as a god and
alß figuris yat Iowis had neuer powere of cristis body
efter his passiouñ / In yir' dayis was balaam quhom
balaac ye wikit king chargit to curß Iosue & ye
30 Iowis bot his aß spak to him as a man & maid him se godis

angell chargin him to curß balaac and not ye Iowis
 to quhom balaam said. **Quomodo possum malidicere**
Populi tui benedixit dominus / In yis age & dayis as
 moyses led ye peple of Israel be mirakle throu ye
 red se So Iosua ye first of ye thre Iowis of ye ix 5
 nobillis led yaim be mirakle our flum Iordane / slew
 xxx kingis / and wan ye land of promissiouñ / Quhar'
 at ye gret batall of gabaon ye soñ stud still contrar'
 nature and courß at his prayere and ministerit to him
 dayis licht / quhill he had full victorie of his ene/ 10
 mys / ffiguris yat ye soñ alterit contrar' natur quhen Ihesus
 sufferit passiouñ having victorie of feyndis in yat
 blist batell / In yai dayis Cricehonius fand first
 cartis and wanes in troy And in moyses dayis
 quhilk rewlit ye pepill of hebrewe xl 3eris was 15
 letteris and scriptour fundin. Eftir' Iosue caleth Rew/
 lit as Iuge / and efter him othomyell fourty 3eris
 Than Cathimus fand lettrez of grewe Efter caleth
 ayoth rewlit iiij^{xx} 3eris Than fablis ware first
 fundin / Efter him synagath / & efter him delbora xl 20
 3eris Than appollo fand first phisik. In yir' days
 ye gret empriour of grece adrastus And theseus duke
 of athenis distroyit ye gret cite of thebes quhare
 all ye flour' of grece war' slane & all ye thebanis
 few or nane left on lyf Efter' delbora Iadion 25
 reulit ye Israelitis of quhais weris & fleß to tell
 It war' our prolix / In yis age Iason wan ye
 goldin fleß and hercules with him yat slew ye
 mony merwalus monsteris as said Is quhilkis twa with
 thre kingis pellius pollux & castor with duke nestor 30

and mony dukis distroyit first troy slew king leame/
 done and ye flour' of chevalry in troy. Eftir' lady/
 on rewllit albynath Than was ye croude fund in
 grece / Eftir' him thala xxij 3eris yan regnit
 5 king priame of troye / Efter' thala Reulit Iepte
 vj 3eris / Than hercules was brynt throu dyamera be
 a wennomus sark / Efter Iepte abeson reullit vij 3eris
 In quhais dayis paris forsit quene Elene of grece
 for ye quhilk agamenon menelaus and iij score of kingis
 10 and princis of grece segit troy x 3eris vj monethis and
 xij dayis / Slew king priame all his sonnis & cheualrye
 and distroyit ye cite quharin our' mony kingis princis knychtis
 and peple deit The novmere of grekis viij^c thousand
 The novmer of troianis slane vj^c thousand & ma. Efter
 15 abeson rewllit lapidon viij 3eris And efter him sampson
 xx^{ij} 3eris and vndone be dalida / In yai dayis asca/
 nius beldit albany / Efter sampson hely rewllit xl 3eris
 In quhais dayis ye ark was takin with philistiyis and
 Iowis ourthrawin / Efter hely samuel xl 3eris quhilk mad
 20 saule first anontit king And dauid in king to cum
 In yai dayis was omerus This age was rewllit
 be patriarchis / viz Abraham / ysaac / Iacob / lew chaat
 amram / than enterit Iugis / moyses / Iosue / caleth/
 athomyell / ayoth / senygath / delbora / Iadioñ / abymelech
 25 thala / Iarn / Iepte / abeson / athalion / lapidion / sampson
 samuel / hely And yis age Indurit in dait viij^c xliij 3eris
 I Tem ye fourt day god maid son mone & ye sternis
 to schyne in ye world coresponding to ye fourt
 age quhar' as he flourit & Illuminit ye world with sereyne

Illustyre Excellent kynglie maieste and templis to
 ministracouñ of goddⁱs clene and licht s^ervice / As dauid
 king & prophet first of yat age a gret licht in erd
 He slew golias ye lyouñ and ye baire and maid
 fre ye peple of Israele. Figurⁱs of crist yat our'threw 5
 ye feyndⁱs and maide fre mannis saull. **Super' aspi/
 dem et basiliscum ambulabis t^h** / Dauid mesit ye
 Ill spreit in ye king saull with harping / Criste
 with teching & preching confoundit errourⁱs & feyndly
 perswasiones / The haly gast speking in dauid 10
 he prophetizit ye psalter complete / Crist Ioynit
 ye twa testamentis / fulfillit all scripturⁱs and pro/
 phesis in ye xl zere of dauidⁱs regne / The gret
 cite cartage was biggit in affrik be qwene Di/
 do / To quhom come enneas broyer in law to king 15
 priame of troye and grettest lord nixt ye king quhil^k
 spousit hir' and yairefter left hire and salit to ytalie
 This enneas gat ascan^eus And he procreat siluius
 fader' to brutus progenitour[...]within yir' dayis come
 in yngland and foundit londouñ first callit troye 20
 nawant' new troy iij^c z^eris & mare befor' romys
 fundacouñ iij^m z^eris iij^{xx} xiiij efter god creat ye
 world / ffoure score & four' z^eris efter ye distructiouñ of
 troye I^m I^c & v z^eris befor' cristⁱs Incarnacouñ In yis
 tyme war' gad nathane & asaphe prophetis 25
 Dauid procreat salamon quhil^k regnit xl z^eris a
 gret lycht he biggit ye temple of Ierusalem wrait
 ye bukⁱs of sapiens prouerbis and parabilis Efter'
 him regnit his soñ roboam xvij z^eris In yis
 tyme was devydit ye kingdomes of Israele 30

and Iuda And efter him abya five 3eris / ȳan was
abymylec bischop / efter him asaph̃ xlj 3eris ȳan Naum
and Ioell war' prophetis Efter him regnit Iosa/
phat xxv 3eris Than helyas abdyas & mechias
5 war' prophetis Efter him Ioram viij 3eris Than eleas
& helezeus war' prophettis Efter him azarias a 3ere
Than was eleas wpliftit to paradyß body & saull
preßeruit to attest our faith Iust / contrar' ȳe antecrist
as said Is of enoch̃ his falow / ffiguris of cristis
10 ascending and sall discend to Iugement contrar'
ȳe feynd This helias was exild befor' / be ȳe
curst quene Iesebell becauß he prechit agane
ydolatry quhar' at his prayeris ȳair fell no rayne
oñ ȳe erd thre 3eris and vj monethis / ffiguris of
15 Iust faith scripturis and presthed / falzeit amangis
Iowis thre 3eris & vj monethis or crist come in erd
Hely duelt oñ ȳe ryver' of sydrone and drank
watter / Crist drank bitter passiouñ for ws / hely
was fed be ȳe Ra[v]yne Crist with ȳe pure The
20 spreit of hely was doublit in his disciple he/
lizeus The haly gast in ȳe apostilis Thar efter
athalia regnit vij 3eris / Than Ioaddas was
gret prest in Ierusalem / Than regnit Ioas xl 3eris
In quhais tyme Helizeus deit / Than regnit
25 amazias xxviij 3eris ȳan was completly biggit
cartage Than succedit ozias lij 3eris and to
him Ioachim xvj 3eris In quhais days was
borne Romulus & Remus foundaris of Rome Than

Than was achas king and Rome foundit *in* his dayis
 Than regnit ezechias xxix *zeris* Than *senatouris* raiff
 in Rome / To *gis* ezechias god send his prophet
 ysai[a]s to warne him he suld de Quharfor he tor/
 ned him to *ye* wall and wepit crying *mercy* *yan* 5
 god chargit *ye* prophet to say *yat* he addit to his
 lyf xv *zeris* And to assure *ze* king hereof The sofi *con*/
 trar his courß regressit bakwardis x mylis / *ffiguris*
yat synnaris weping sall haf grace and space of lyf
 till amend without fall of sodand plagis or wen/ 10
 geance / I reid litill or *nocht* *yat* *ye* sofi *contrar*' nature
 brak his courß / bot for *gis* king & Iosue as said Is
 and in *cristis* passioufi *Efter* him regnit king manas/
 ses Lv *zeris* *yan* was sibilla *Efter* amon xij *zeris* and
yairefter Iosias xxxij *zeris* / *yan* flourit tales *ye* philoso/ 15
 phour Nixt *yairefter* regnit Ioachim xj *zeris* And *after* him
 sedechias in *yat* dayis nabugudonosore wan and
 optenit Ierusalem & led all *ye* Iowis in captiuite to
 asserye babulone & his landis & all *ye* temple of
 Ierusalem This age was reulit be *ye* kingis aforsaid 20
 Daid first and sedechias last And *yir*' ar *ye* na/
 mes in petegre / Daid / salamon / Roboam abias asa
 Iosaphat Ioram orarias achia Ioas amazias / ozias
 Ioathan achas ezechias manasses amon Iosias Ioachas
 Ioachim & sedechias And *gis* age Indurit in dait 25
 iiij^c lxxiij *zeris* be kingis *ye* thrid ordour
 t he fift day god maide all bestis fischis
 and foulis quhilk euer Induris in laubour weit
 fyre caldis and truble day & *nycht* To *ye* quhilk cores/

pondis ye fyft age That Is to saye ye transmigra/
 tiouñ of babulone Alsmekle to say as fre passage
 of Iowis fra thraldomñ & captiuite In asserie babu/
 lone and vyer landis Inducit be nabugodonosore In/
 5 during lxx 3eris And van deliuerit by Cyrus king of
 pers and mede / quhilkis Iowis as fische fowlis bestes
 war' in wete fyr' cald & laubour and danger' of laubour
 be Reweris desertis and vyer molestacionis or yai mycht
 retour' to Iowry & Ierusalem & rebeld yair cites & templis
 10 **I**n yis age was Daniele quhilk deliuerit susan dochter
 of helchy spouß of Ioachim fra Iugement of ij fals
 prestis And convict yaim to be brint This Innocent susan
 wald nocht consent to yair sensualites / Is figur' of haly
 kirk The prestis desyring to syñ with hir' figuris Iowis
 15 tending to distructouñ of haly kirk / Susan deliuerit
 be dani[e]le / ffiguris haly kirk supportit be crist / The
 prestis confusiouñ of Iowis ye Induracouñ & condempna/
 tiouñ / Daniel distroyit gret bell ydoll of babulon
 and ye dragoñ / ffiguris yat crist ourthrew all feyndis
 20 and deliuerit mannis saull / Daniell put in preson a/
 mangis lyonis yai obeyit him without molestacouñ / so
 crist descending to hell was obeyit with feyndis with/
 outin Interrupcouñ And in case ye lyonis hungerit &
 thristit blude / ye feyndis mannis saull / noyer was da/
 25 niell ye figur nor crist in effect infest with ayer of yam
 Abacuke ye prophet brocht fude to daniel in ye pre/
 son liftit be godis angell be a hair' of his hed oure
 kingdomes and It vnbrokin / ffiguris of ye saluta/
 ciouñ of gabriell to our lady / quhilk consauit with cleue
 30 virginite and vnbrokin as ye hair' / And as ye portis war'

closed on daniel Sa was ye wikkeit of ye virgin
 fra syñ / In yis age Iudith ye wedow slew oly/
 fernus prince of assireas and reskewit Ierusalem
 Olefernus seging It / ffiguris ye feynd Invading
 mannis saull / Iudith figuris our lady moder & wedo 5
 yat ourthrew ye feynd In yis age ye story of Iudith
 was completit in ye bibill and als ye bukis
 of hester' quhar' assuerus king of assery [...] his quene
 wasti for Inobediens & dispousit hester' / quhilk
 figuris yat crist & his apostolis deprivit ye Iowis contemp/ 10
 nyng goddis faith and spousit his kirk on ws
 gentillis be vsing his faith In yis age was
 anania azerias & mysell put in a fyry fornace for
 yai wald nocht adorn ydolatry / The fyry flawmis
 brist owt and did no harme to ye childer bot brynt 15
 ye doar's caldeis / Than yai childer maid yis psalm
Benedicite omnia opera tē ffiguris ye feyndis &
 cursit men trubling haly kirk & blissit folkis for
 ye quhilk ye fyry wengeans of hell lichtis on yaim
In yis age was ye gret philosophour arestotill 20
 and als gret king alexander' conquerour of all ye
 world quhilk liffit bot xxxij yeris and in his conquest
 bot xij to quhom his philosophour said quhen he was
 deid / Lo alexander' zisterday nocht content of all ye
 world / This day vij futis of It Is lord of him 25
 Ane noyer said / Lo alexander' zisterday fed with all
 delytis / yis day he Is wormes fude and als his
 mouth Is full of wormes as met to him The
 thrid said Lo alex^r zisterday all princis & peple in
 yis world desyrit to se alex^r's knyghtlie victorius 30

persouñ / This day all folkis abhorris to se his wyle
 dedly cariouñ The fourt said Lo alex^r ȝisterdaye
 nocht content of all riches & gold in ȝe erd This day
 he Is wappit in gold / & gold kepar' of him with
 5 mony vȝer ressonis *contrar'* fals wardlie fragiliteis

In ȝis age baltaser' king of babulone at his feist
 riall saw ane hand writtin oñ ȝe wall Mane
 techill phares / quhilk daniell expound to be his
 deth and taking of his cite / for wengeance of his
 10 cursit lyf and pomp ȝat he had with his concubinis
 vsing ȝe goldin wesshell reft out of ȝe temple &
 cite of Ierusalem Vnde *versus*

Mane techill phares vigili si mente notares

Rapta restaurares Et meliora dares

15 In ȝis age Daryus Cirus king of pers & mede dis//
 troyit ȝis baltasser and deliuerit ȝe peple of Israel
 In ȝire dayis was ȝe gret philosophour plato and ȝe
 stories of hester' in ȝe bibill completit And ȝe bukis
 of machabeorum in ȝis age was lxxij Interpretouris
 20 ȝat Is to say expositouris of hebrewe grewe & latyne
 and vȝeris langage Als hereeafter ane Ihc' wrat ȝe buk
 of sapiens and ȝe secund buke of machabeorum was
 completit in ȝir' dayis In ȝis age Romanis optenit
 grece syria egypt & Iury be ȝair capitane pompeye
 25 And als Iulius Cesar subdewit to rome fraunce spanȝe
 brettane and ȝe west partis In ȝis age was ȝe gret weris
 betuix Rome & cartage and ȝair capitane Cypio affricane
 and hannabale quhilk for prolixite I cess as now

In ȝis age kingis sesit / and ȝe fourt ordour prestis
 30 rewlit of quhom ȝir' be ȝe names Ihc' Ioachim
 Elizib Iudas Ihon Symon Iustus eleazere manasses

Onias sytheon onias Ihe' Iasoñ onias manelay alchimus
 Iad. Ionathas symon arestobolus alex^r alex^r hircanus
 anna ysmel helyazer symon & Ioseph callit cursit
 cayphas Iuge to crist Than sesit all grace vnctonis
 and prophecys of Iowis for misknawyn of yair god & 5
 scripturis And ye prophesy of yair awne prophettis as
 Daud & vyeris specialy / iij principale yat Is to say ysaia
 Ieremias ezechiel & daniel with xij lawar' prophettis
 That Is to say osee Ioel amos abdias Ionas mechas
 Naum abacuc sophonias aggeus zacharias malachias 10
 yir' war' principale with vyeris / ffra cristis passiouñ was
 neuer prophet for he completit all prophecy And yis
 age Indurit v^c lxxij zeris And yir' be ye mast no/
 table accidentis brevit yus in schort tymes yat bene appri/
 vit be scripturis in yis fift age / except ye opinionis of 15
 feynit pohtis and fals gentilis & ydolatriß quhilk
 I desyr' nocht till Indyte as saturn and Iubiter' his soñ
 goddis of ye aire Neptunus of ye se pluto of hell and
 mars god of batell / The soñ callit appollo god of
 kingleie glore venus goddas of luf & cupido hir sone mar/ 20
 curius god of slepe science riches The mone callit dya/
 na in woddis luna in ye aire & lucina in ye se or belus
 fader' of king Ninus in babulone or beelphegore or
 Iulam god of a peple callit mawriciensis or ysis in egipt
 Seras goddas of cornis proßerpina goddas of hell phaw/ 25
 ny god of latynis Quiryn god of Romanis mynerua or
 pallis of athenis bachus god of wyne vlcan smyth of
 Iubiter forgeour of fyre and thundere spouß of venus
 bellona & othea goddes of prudens duelling apoñ
 parnasoñ mont / Caliope & hir' sister orpheus napenes 30
 & partew goddas of flouris / esperus lucifer or ye thre sisteris

fatall callit cloto latiſſ & antropus thre werd ſiſteris *versus*
Cloto colum baiulat latiſſ trahit antropus occat
Hec tres fatales fatum duxere ſorores.

Or gog magog machomet mahouſi or palladioſi
 5 quhom all I offend Tharefor levis *yir* falſſ regendis
 knawing bot a god In iij parsonis And also I ſet nocht
 me to tret of falſſ opinionis of gentilis callit saturnus
 ye firſt man and Iubiter his ſoſi quhilk ſlew firſt beſtis
 in ſacrifice or lycaon king of archas or deucalioſi &
 10 pirra his wyf regenering man efter yat ye world
 was drovniſt or ganymydes ſoſi of king priame of troy
 maid ſpenſſer to Iubiter' in ye aire or vlcan or Iuno yat
 brynt ye montanis or peon adraſtus ſchipherd or dedalus
 and his ſoſi ycarus yat flaw with fetheremmis or philliſſ
 15 dochter of king lygorge changit in a tre for luſt of demyſon
 or of all ye goddis of batellis of troianis & grekis or ypolita
 ſlane & raſit to lyf be dyan / or cadanus bigger' of athenis
 or ewrop a virgin deflourit be Iupiter changit in a bull or
 how Iubiter gat hercules / oſi almena ſpouſſ of amphytrione
 20 or of hercules gret prowes or of orpheus harping his wyf
 erudices out of hell or how ſeres ſend trytolanum yat firſt
 ſew cornes oſi erth or bellorophone or king tytone yat
 liſſit ſa lang quhill he become ane gershoppar' or of hercu/
 les ſportis in olimphy mont / or of ye thonderis & fyreflaucht
 25 of ſalmon king of eldis ſlane be Iupitere or of ye dochter
 of king acriſeus cloſit in a towre or of lychonya & nyobe
 ſiſteris / or of ye king of crete and king pandoneris dochteris
 progene & philomene or of ye qwene ſemyramus or of
 cella ye dochter of king nysus and king mynos or of falſſ
 30 poetis as mopſo & calcan with mony ma ypocriphis &
 fablis of gentilis in *yair* agis admittit be yaim I tret nocht
 bot referrisme to bochas & oyeris auctoris ffor I ſaw bot ſpeciale

notables autentik or canon mast amangis ye peti/
 greis of ye vj age And in speciale of ye chosin
 peple And our' slippis mony notables falling
 in ye ald testament beseking ye redaris to pardon
 me *yairof* / ffor I set all prolixites by in yis breue 5
 memoriale And sa I end schortlie my breuiate
 treti of ye v. age *convenient* to ye v dayis werke
 datis petegres & part of notable accidentis in ye sam
 and so procedis to ye vj age

I n ye vj dayis operacoun god creat man adam 10
 in ye feild of damycen within ye wall
 of ebrone to ye *quhilk* correspondis ye vj age in ye *quhilk*
 god become man for our saluacoun and Institut' ye
 new testament Ioynnyng It and ye ald togidder fulfil/
 ling all figuris afor'said & mony ma with all prophe/ 15
 cifs and scripturis The *quhilk* new testament he Institute
 in ordouris The first apoun ye four' ewangelistis Matheu
 porturit in manly figour / for he tretis mast of goddis
 humanite And wrait his gospellis in Iury in ebrewe
 The secund Is marcus in forme of lyoun for he tretis of 20
 goddis michtiest powere and strenth in grew langage
 ffolloving peter in ytaly The thrid Is luke in portra/
 toure ane ox *quhilk* Is a strang best / and cald & meke
 for ye *quhilk* he tretis mast of ye humilite of Ihesus in grece
 The ferd Is Ihon figurit ane egill hieast on flicht 25
 and langest of lyf ffor he tretis mast of goddis hie
 diuinite in hebrewe in asia Thir' four' / figuris iiij fludis
 of paradyß That Is phison tygris eufrates & nylus *quhilkis*
 repletis all erthis of dulce watteris & riches lyk as yire iiij
 apostolis dois licht ye warld with dulce teching & prechingis 30

of cristis faith The toyer of ye newe testament Ihesus
 groundit apou ye apostolis epistolis and on ye actis of apostolis
 & on sanct Ihone in ye buke of apocalipß als mekle
 to say as reuelacouñ / Quhilk ald testament and
 5 new Crist as effor' loynit in ane / For as in ye ald tes/
 tament ar four maneris & wayis of bukis Legall histo/
 riall sapienciale & prophetall To ye quhilkis corespondis
 ye bukis of ye new testament as how / To legall bukis
 of law of moyses corespondis ye bukis of ye iiij ewangelistis
 10 To bukis historiall & storyis The actis of apostolis To sa/
 pienciale ye epistlis of paule The prophetall The pro/
 phesiß of ye ald testament sanct Ihoñ in ye apocalipß
 Thus nocht onely be ye fulfilling & loynyng of yir' twa
 testamentis be crist be figur' bot als aggreging in quadrat
 15 weyis of bukis coresponding till vyeris / ffor quhilk ezechias
 ye prophet saw a quhele with iiij facis in myddis of ane
 noyer quhele Takin of ye loynyng of yir' saidis ij testamentis
 be crist And as ye ald procedis in four' wayis of
 bukis as said Is It was rewelit be iiij maner of pepill
 20 Patriarkis fra adam to moyses / Iugis fra moyses to king
 dauid / kingis fra dauid to ye transmigracouñ / Prestis
 fra ye transmigracouñ to crist / Quhais names & als ye
 prophetis 3e haf herd afore in ye petegreis of ye vj age
 And als wa ye scripturis of yir' twa testamentis may
 25 be wnderstand in four' maner' of ways the literal sens
 the allegory ye moralite & anagostie with iiij manere
 of progressionis That Is ye hicht ye depneß ye lenth
 and ye breid of haly scripture / bot as to declar' all yis
 heire It war' our prolix.
 30 Mair owre The xij artikillis of ye trouth Send be
 ye haly gast in ye xij apostolis mouthis aggregis to
 ye xij prophettis as followis

In primis Ieremias / patrem Inuocabitis qui terram fecit
 et condidit celum Petrus / Credo in deum patrem omnipo/
 tentem creatorem celi et terre / Daud / dixit dominus ad me
 filius meus es tu / ego hodie genui te / andreas Et
 in Ih'm xr'm filium eius unicum dominum nostrum / Ysaia / 5
 Ecce virgo concipiet et pariet filium & vocabitur nomen eius
 emanuel. Iacobus maior Qui conceptus est de spiritu
 sancto natus ex maria virgine / Zacharias / aspicient in eum
 quem crucifixerunt Iho'es euangelista / Passus sub Pontio
 pilato crucifixus mortuus et sepultus Oysyas / O mors 10
 ero mors tua morsus tuus ero inferne / Thomas / descendit
 ad Inferna tertia die resurrexit a mortuis / Amos Qui
 edificavit ascencionem suam / Iacobus minor Ascendit ad celos
 sedit ad dexteram dei patris omnipotentis / Zophonias
 Ascendam ad vos in Iudicio et ero testis / Phillippus 15
 Inde venturus est Iudicare viuos & mortuos / Ioel
 Et effundam de spiritu meo super omnem carnem / Bertholo/
 meus Credo in spiritum sanctum / Mechias Innotabunt omnes
 eum et seruent ei / Mathias Et vitam eternam Amen
 Thus aggreis ye prophettis of ye ald testament as 20
 figuris to ye apostolis of ye new testament in ye faith ac/
 cording in effect' yat crist fulfillit all scripturis
 And Ioynit yir' twa testamentis as ane four' nuikit stane
Vnde lapidem quem reprobauerunt et alibj ꝛ
Angulare fundamentum xp'c lapis xp'c factus 25
est / vpon ye new testament dependis also
 ye bukis and commendis of ye iiij blist doctoris Ierom
 gregour ambroß and augustyne ye masteris of histo/
 rijs and sentens And generally all bukis prophetis
 and scripturis in baith yir' testamentis concluding all 30
 oñ crist to be complet be him ꝛ

In yir' vj agis has bene thre lawis. First ye law fra adam
 to moyses Secundlie ye law preceptive yat Is ye ten
 commandementis Induring fra moyses to crist and
 all yat deit vnder yir' twa lawis passit till hell.
 5 Quhill Ihesus brocht ye thrid law / callit law of grace
 quhilk redemit mannis saull fra ye originale syn of
 adam and left power' in erd to presthed to absolve
 man fra syn in case he fall / be confessioun contricoun
 and satisfactoun quhilk was neuer afor' and als
 10 lawis cannoun / Ciuile / & positue / ar bot pendikis
 apoun cristis law of grace / and be pai in contrary or
 derogacoun of It in ony thing yat Is no law /

Tem apoun yis law of grace and new testamentis de/
 pendis neidfull to oure saluacoun The xij artikis
 15 of ye treuth of crist The vij sacramentis ye x con/
 mandementis gydyng of mannis five wittis to goddis
 plesour The four' cardinale wertuis Temperance Iustice
 fortitude & prudence and to obserue ye vij deidis of che/
 rite / to eschew ye vij dedly synnis with braunchis and
 20 spycis of yaim with poyntis of speziale and generale cursing
 The quhilkis & vyeris ma ar so notourlie knawin throu
 dulce teching & preching of prelatis clerkis curatis pre/
 chouris commoun to all cristin peple That It Is nocht nede/
 full to expreme yaim here in yis semple memoriale and
 25 als I tuk on me bot to schaw sum notables & petegres
 with daitis of yir' vj agis of ye twa testamentis & vnder'
 correctioun and mar' owr' I dylat nocht for ye samyn
 cauß The blissit legendis of haly sanctis lyfis of ye newe
 testament nor quhat haly faderis papis has bene in Rome
 30 señ sanct peter nor empriouris successive fra octoviane
 ye first empriour in quhais days crist was borne The xlij zere

of his empyie Nor ye misterijs of cristis concepcouñ
 birth lyf miraktis passiouñ deth resurrectiouñ
 and ascenciouñ / aggreing me yairin to doctouris
 and scripturis afor'said with all vyer thingis left in yis
 memoriale speidfull to be expremit in baith yir' 5
 testamentis

I Tem ye vij day god Restit fra his werkis
 conuenient And coresponding to ye vij age
 quhilk salbe rest eternale of saulis efter ye terrible
 extreme daye of Iugement And quhar' as god 10
 restit ye vij day / Sa sall yai in hevin or hell
 Bot how It Is / yairto nane knawis bot god And
 now we ar' in ye vj age last & nixt effor' y^e day
 of Iugement / begynnyng at ye birth of crist.
 Bot of ye takinnis of Iugement ar' cummyñ & fallis 15
 dayly / bot ye last and werst sall be ye antecrist
 Quhais curst procreacouñ werst lyf & most damp/
 nable end I trete nocht as heir' / Nor 3it ye perpetuale
 panes of hell Nor ye euerlesting Ioyis of hevin
 To ye quhilk he bring ws all yat bocht ws with 20
 his preciufß blude Swete Ihesus Amen

Heir' endis ye figuris of ye ald testament
 conforme till ye new testament acording
 vj werk dayis till ye vj agis And restand
 in ye vij day & age / Per M. Io. asloan 25



NOTES.

I. OF PENANCE AND CONFESSION.

1. 2. The words within brackets are supplied from 2. 15; 13. Asloan has wrongly copied here part of the summary of the next chapter: see 10. 31; 17. *in* for *and*: see 14. 9. 2. 21. *regand* for *regnand*: cf. 172. 22; 20. *Consider* for *Considerand*. 3. 11. *scdā*=*secunda*: the expression occurs in St Jerome's treatise 'De virginitate servanda'; 18. *vat* for *nocht*(?) 4. 22. *comenti* for *conuerti*. 7. 5. *hes uld*, read *he suld*. 10. 16. *decist* for *detest*: cf. 15. 10. 12. 15. Something appears to be wanting here. 15. 10. *decist*: cf. 10. 16, and 12. 20, 23; 24. *fallin*, apparently=*falling*; 31. *ve* is app. omitted before *saull*. 16. 2. *ane* for *and*. 17. 11. *penitent* for *penitence*; 15. *vat ve*: the *ve* is superfluous; 26. *delicioun*=deletion. 18. 19-22. The syntax is not clear; 22. *Atisiodorensis*=of Auxerre; 32. *wanely*=*venial*. 20. 13. A line is missing here. 21. 14. On *sententiæ latæ* see Du Cange, s.v. *Excommunicatio*. 24. 12. Some words appear to be wanting after *satisfacioun*; 29. *gif almos* should probably precede *fast* in l. 28. 29. 21. *persone* appears to be wrongly inserted from l. 22. 30. 26. *now* for *new*; 31. *absolute*=absolved. 33. 12. *is*: MS. *as*; 30. *co'ia*(=*communia*): MS. *co'ie*. 37. 18. *that* appears to be omitted before the second *Is*: the marginal number should be viij^o. 38. 3. *luf* for *leif*(=*leave*). 39. 7. *and* apparently omitted after *cum*. 40. 18. *to ve*=to thee. 41. 17. *and prayere of* for *of prayere and*; 26. *offence* is obviously an error. 42. 13. *in luca*=in St Luke's Gospel; 24. *tymis* apparently omitted after *certane*. 43. 2. *ve* omitted before *person*; 18. *mynd of* for *mynd and*. 44. 18. *defecere* for *deficere*. 46. 28. Some words appear to be missing before *Indulgens*. 48. 4. *the*=thee. 49. 6. *Indulgens* for *Indigens*(=*-ence*); 30. *that* omitted after *hell*. 50. 24. Some words omitted after *maid*. 51. 1. *And doctouris* perhaps for *Ane doctoure*; 15. *and* omitted before *sayis*; 24. *caritas* should be *caritatis*. 52. 11 and 12. *the, ve*=thee; 18. *vat* is superfluous, or *to* should be *vow*; 30. 10=

John. 54. 1. *in* omitted before *all*; 13. *hevely* for *hevenly*. 57. 9. *et*: MS. *est*. 58. 2. *videmus* for *vidimus*; 10. *ws*=use; 11. *vſ* *ws*=use (wrongly written twice). 59. 28. *cauſ*=causes. 61. 11. *ageritis* for *egeritis* (but the Vulgate has *habueritis*, and *similiter*, not *simul*). 62. 20. *paſſ*=passis ('passest'). 63. 20. *ws*=use. 64. 6. *plesance* to should perhaps be *and plesance of*. 65. 10. *our man*=overman, 'superior'; 15. *manificit* for *manifest*, under the influence of *publicit*; 19. Some words are obviously missing after *be*. 66. 6. The sense is not clear. 67. 24. *trastand* for *tastand*; 25. The first *and* appears to be superfluous. 68. 5. *vir* should be *oſvir*=other. 69. 9. *nocht* is implied before *knawand*; 30. *bot*: MS. *be*. 71. 4. *blasphlemand*: cf. 72. 26. The form occurs too often to be regarded as a mere misspelling. 74. 16. *schawand* should apparently be *slaand*=slaying; 19. *synnis* has been omitted after *vſer*. 76. 15. The first *his* should be *ſe*; 21. *lifaris*: MS. *lufaris*. 77. 27. *at*: MS. *ſat*. 78. 20. *a way* (=one way): MS. *away*. 79. 21. *done* appears to be wanted after *haue*.

II. THE BUKE OF THE CHESS.

81. 1. The marginal *xij*^o continues the numbering of the chapters of the previous piece, in which *x* begins on p. 51 and *xj* on p. 65; 14. *ſis*: MS. *his*; 18. *rewele*=revel. 82. 41. *cheſ* for *cheſſ*=chessis (cf. 84. 93). 83. 68. *pa*=pay, satisfaction. 84. 95. *perses*=Xerxes; 118. *tyrantius*=Cyrenaicus; 120. *lessymmek*=Lysimachus. 85. 129. *diometricus*=Democritus; 140. There is a considerable gap in the text here, probably due to the loss of a leaf in the earlier copy; 152. & should probably be *as*. 86. 180. *Nero*=Varro. 87. 205. *dyndimus*=Didymus; 207-8. These two lines should be transposed. 89. 243. *pretend* for *portend*; 259. *Philestricus*=Pisistratus; 271. *lawis* for *landis*. 90. 273. *quhat* has apparently been omitted before *will*; 290. The first *of* is superfluous; 296. *cunmand* should perhaps be *cumand* (construed with the following line); 301. *Arispus*=Thrasippus. 92. 339. *Porrus*=Pyrrhus; 359. *lapsat*=Lampsacus; 360. Part of the text is missing here; 365. *oracius*=Orosius; 366. *porrulus*=Perillus. 93. 367. *philard*=Phalaris. 95. 455. *countenans* for *continens* (cf. 101. 626). 96. 470. *prince Is*, 476. *prince*, for *princeis*, 'princes.' 98. 545. *solatinus*=Collatinus; 547. *torquyne*=Tarquin. 101. 624. Some lines are obviously lacking here; 640. Read *douchteris*. 102. 653. *Rosanylda*=Romilda; 657. *tytane*=Cacanus: for the story see Paulus Warnefridus, 'De gentis Langobardorum,' iv. xxxviii. 103. 684. *hir*: MS. *his*; 692. *cauſ* for *cauſſ*=causis (cf. 696). 104. 719. *tutius*=Curius; 722. *benwynycane*=Beneventum. 105-6. This folio is written in a small seventeenth-century hand, sometimes difficult to decipher. 105. 746. The sense is ob-

scure; 748. *A* apparently for *Ar*; 755. *ye* for *yai*; 768. MS. *de forme*, and in the next line *Iudicanse*; 769. *Clenandus*=Helinandus; *hie michtie* is obviously wrong; 770. *So crabitt vas*=of Cambyzes (?); 771. *remowit* must be wrong. 106. 783. *retentes* for *retines* (?); 804. This line connects with the next neither in sense nor in rhyme. 109. 873. *And* probably for *As*; 892. The tale is told in 'De Gestis Langobardorum,' iv. liii. 110. 896. *gobard*=Godebert; 897. *grymbald*=Grimoald; 898. *perterak*=Bertarid; 905. *essent* for *assent*; 910. *Enulphus*=Hunnulfus. 112. 955. *phisius*=Pythias; 961. *and* for *at* (?). 114. 1033. MS. *crudilitate*. 115. 1058. *Ligurius*=Lycurgus; 1061. *Delfyk*=Delphic (sc. oracle). 116. 1087. *in lyk*=alike (cf. 154. 18). 119. 1174. *porrus*=Pyrrhus; 1185. *tanulphus*=Camillus; 1186. *philister*=Falerii; 1194. *zung* for *zing*. 121. 1250. *In ben* (=are in): MS. *Inben*. 122. 1274. *Tyrantius*=(Archita) Tarentinus: see Valerius Maximus, iv. i. 124. 1319. The second *corne* is obviously wrong; 1338. *pepius*: Valerius (vi. viii.) gives no name to the slave; 1339. *wit* for *witand* (?); 1344. *pannappeon*=Panopion; 1345. *Tenens*=Tenius of the Latin text, apparently derived from Urbinius, the Gentile name of Panopion. 125. 1348. *hevinlye* for *humily*=humbly. 127. 1407. *seges alienis*: MS. *segens aliens*. The correct reading, however, is *est alieno semper in arvo*. 129. 1477. *waut*, read *want*. 130. 1508. *Said* should be *Seand*; 1516. The ending of *new*, occurring also in l. 1545, led the scribe astray. 131. 1526. *diometricus*=Democritus; 1530. *spwryno*=Spurinna (Valerius, iv. v.); 1532. *Is* for *Sa*. 135. 1649. *gobarris*: so in MS. 136. 1676. *pnnsing*: MS. *pnnsing*; 1699. *ypocraft*: so in the Latin original, but Valerius (iv. iii.) tells the story of Xenocrates. 137. 1702. *countenans*=continence (as in 95. 545); 1715. *And vis*=and thus. 143. 1944. *campana*=Capua; 1953. *ne* for *uel*. 144. 1986. *bernard*: the Latin original has 'Benedictus.' 145. 1998-9. These two lines are transposed in the MS.; 2019. *iiij*: MS. *viiij*. 146. 2028 and 2029 do not rhyme. 148. 2096. *sythynnys*=Sichemites. 149. 2120. *Befor* should be *Bot for*. 150. 2149. The metre suggests *directit*. 151. 2161. *populorum* for *popularium*; 2167. *be* has probably been omitted after *he*.

III. THE CART OF THE WARLD.

153. 17. *uncouth* for *name couth* in Trevisa; *seis*: MS. *syis* (cf. l. 20); 28. *canais*=Tanais (154. 24). 154. 5. *thrid* for *breid*; 26. *gandis*=Gades. 155. 2. Some words are wanting after *les*; 7. *diuer* for *doers*; *wormis* for *wonis*; 22. *skirsp*=*kirsp* (crisp); 25. *stoppit*=stoppeth (Trevisa); 26. *him*=*hem*, 'them' (Trev.) 156. 1. *athaland*=*Athlant* (Trev.), Atlas; 5. *vver* for *ve ynnere* (Trev.), 'the inner'; 10. *galtricus*=Gallicus; 11. *nabne*=Narbonne; *bisania*=by Ianua

(Genoa); *acat*=*a citee* (Trev.), 'a city'; 12. *sticilia*=Sicilia; 13. *crota*=Creta; 14. *in* for *and*; 15. *of breid*=*on breid*: Trevisa has *abrode*; 16. *ways*=*wawes* (Trev.), 'waves'; 17. *befone*=*Boforum* (Trev.), Bosphorus; 18. *paß* for *spaß*, 'space'; 19. *porruß*=Xerxes. 157. 1. *propoundides*=Ponticus; 2. *watter of myrreis* and for *wateres and marys of* (Trev.); 3. *tuichis*=*fongeþ* in Trevisa; 5. *yleria*=Iberia; 6. *cusum*=Euxinum; 7. *mychti* for *mysty*; 8. *fillis* for *fallis*; *caldeis*=*Calchos* (Trev.), Colchos; 9. *propoundides*=Ponticus; 12. *blak* for *bak*; 17. *as*: MS. *at*; 20. From here to p. 158, l. 14, is not from Trevisa; 21. *ȝat*: MS. *ȝair*; *ar*, MS. *of*; *tryplay*=Riphæi. 158. 17. Trevisa has *descriue and rekene al arewe*; 20. *caucasus*: MS. *cancasus*; 25. *scitacus* (MS. *stitatus*)=psittacus. 159. 3. *roll*=row; 7. From here to p. 160, l. 8, is partly from Mandeville; 15. *suspendere* for *-erem* (?) 160. 17. *gevis* for *gais* (*gooþ*, Trev.); 18. *wawis* for *blawis* (=bloweþ, Trev.); 23. *myd* for *grete*, Trev.; 25. *makis*=*fongeþ*, Trev.; 27. Trevisa has *þerefore lakus, ryueres, pondus* . . . *noþer ebbeþ*, &c. 161. 2. *mere* for *innere*, 'inner'; *arabicus*: MS. *-itus*; 7, 14. *eufinus*=Euxinus; 8. *ȝe end of*: Trevisa has *þe londe and out of*=*'versus terras'*; 16. *mede* for *Inde*; 19. *ȝats trekis*: read *ȝat strekis*; 20. *baffing*, Trevisa has *aflascheþ*; 24. *Solitiu*=Solinus; 25. Trevisa has *By þe se þat is icleþed Caspius beþ hulle*; 26. *on heyß*=*uneiß* (*vnneþe*, Trev.), 'scarcely'; 27. *banys* for *vanys* (*weynes*, Trev.); 28. *mullis* and *weschis*=*mulleþ* and *woseþ*, Trev. 162. 15. *litill* is superfluous; 19. The copying from Trevisa ends with the word *schippis*. 163. 4. *gliaprobamea*=Taprobane; 19. *ȝe land* for *yrland*, Ireland; 22. *loupland*=Lapland; 28. *me* for *men*. 164. 25. *panessarion*=Phanesiorum; *ȝpones* or *ȝpotites*=Hippopodes. 165. 7. *argue & crisa*=Argyre and Chryse. 168. 18. *suery* for *surry*, Syria.

IV. THE PORTEOUS OF NOBLENES.

172. 13. *ȝire*: MS. *ȝare*; 22. *regand* for *regnand*: cf. 2. 21. 173. 6. *gret test* for *grettest* (=greatest). 175. 1. *h hie* for *Hie*. 176. 23. *be* for *bot*. 177. 2. *Iust party* for *jupartý* (?); 6. *with* is written above *for* deleted. 178. 30. *and* wrongly repeated. 180. 3. *cummi* for *becummi*; 6. *deservice* for *deseruis*; 19. *sawis* for *sewis* of the printed text; 23. *pece* for *pas*. 182. 2. *prothocall* for *prodigal*: Asloan's mind evidently ran on protocols; 5. *Is*: the print has *as*, but *is* appears to be right; 7. The print has *gret* before *bounte*; 8. *of*: the print has *for*; 15-28. The lines of this portion do not correspond exactly to those of the MS.; 22. *departis cummi*: so also in the print; *and* or *bot* appears to be wanting. 183. The lines on this page do not correspond with the MS.; 1. *torned* for *turnys*.

V. THE SCOTTIS ORIGINALE.

186. 16. *grecia* is the first word of a quotation from Varro, omitted here; 29. *persauit* for *persewit*. 187. 15. *olor* for *eber*, the Ebro: some words are omitted here. 188. 5. *Surke* for *Breke* (cf. 246. 4); 9. *ogenere*=Agenor. 189. 5. *turmas* for *turmis*; 6. *Fergusuis*: read *-ius*. 190. 27. *gorane*=Corane or Conran. 191. 17. *mapill*=Mapes: the Panmure MS. adds 'in his buke of ane callit Lanslot the Lake.' 192. 18. *come* has been omitted after *syne*. 193. 18. *in conquest* for *inconquest*, unconquered. 194. 5. *galloy*=Galli; 6. *was* for *war*; 7. *king* apparently for *kingis*; 8. *a Romane* for *the Frankis*, as in the Panmure MS.; 12. *changis* for *changit*; 17. *Romanis* for *Normanis*: cf. 23; 20. *of* for *or*; 21. *euangelium* for *-icum*; 27. *ȳe*: MS. *ȳair*. 195. 25. *war' nocht*=would not be; *and*=if.

VI. PART OF THE YNGLIS CRONIKLE.

197. 26. *alibene*=Albine. 203. 18. *ballonze* (or *ballouze*)=Blois; *mald* should be Adela (sister of Henry I.). 205. 13. *galzone*=Gaillard or Galiard; 23. *sistens*=Cistercians. 206. 18. *cornwell*: MS. *cour*-or *conrwell*. 208. 11. *trowand* wrongly repeated; 18. *dammastoun*=Gaveston. 209. 17. *and for his wikkit deidis* is wrongly inserted here, its correct place being in l. 20, where it recurs; 25. *kilemonth*=Kenilworth. 210. 5. *mautyuaris*=*Mautrauers*, Maltravers; 19. *croif*=Corfe. 211. 14. *thrilidere* for *tildere*=Tyler. 214. 2. *barde*=Bardolfe; 24. *cobane*=Cobham.

VII. A SCHORT MEMORIALE OF THE SCOTTIS CORNIKLIS.

- 215. 24. *and bollit ȳaim*: so in MS. 217. 12. *ouyr*: MS. *ouȳer*. 218. 15. *blāk nestis* for *blakneſ*: cf. 221. 16. 222. 10. *Cerayes* for *Cumrayes*, Cumbraes. 224. 16. *our'cwart*=Urquhart (cf. l. 20); 17. *rothwane*, 19. *rochwan*=Ruthven. 228. 25. *he biggit* should apparently come after *wȳ*. 229. 16-7. *fortaliceis*: MS. *-iteis*. 231. 7. *downe*=Donald (?) 234. 5. Some lines are apparently wanting here: cf. Pitscottie's 'Chronicle' (S. T. S.), I. 79; 19. *causere* for *camfere*=Campvere: cf. Pitscottie, I. 59, 4. 237. 24. *arbroth* is deleted before *brechyne*.

VIII. ANE TRACTAT DRAWIN OUT OF THE SCOTTIS CRONIKLE.

245. 16. *angase*=Ansagā; 17. *hiber*: MS. *hibet*; 19. *Mitelius*=Micelius in Fordun; 22. *protholony*=Pertholonus (F.); 27. *hiemet*=Hymec. 246. 22. *quhar' euer*: MS. *quhar' It euer*. 248. 16. *of*

yponen=Hipponensis, of Hippo. 249. 25. *Constantyne*, an error for *Eugeny*; 26. *erthody* & *heb*=Eochodius Hebdre (F.) 250. 3, &c. *Connall*, or *Conuall*; 8. *comyd*=Connyd (F.); 28. *bynd*=Buyd (F.) 251. 1. *cothody*=Eochodius (F.); 5. *colme*=Columban. 252. 27. *Ethsin*=Ethfin. 253. 6. *tamus*=Nectanius (F.) 255. 7. *forthernocht*=Forteviot. 259. 9. *dowe*=Dull; 15, 19. *wan*=Bane. 261. 23, 24. *walden*=Waltheow.

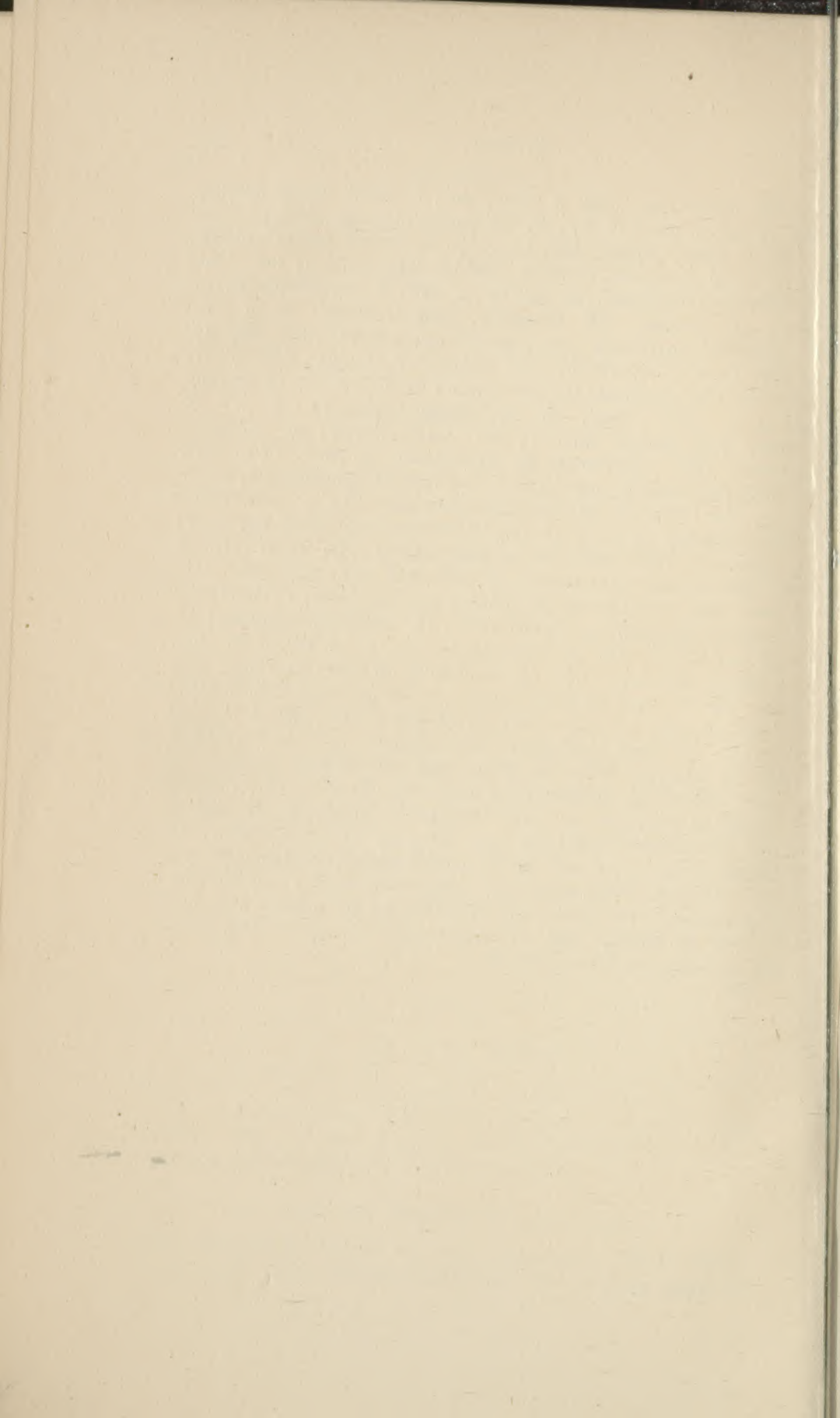
IX. THE SPECTACLE OF LUF.

273. 5. *me to* perhaps for *to me*; 15. *arrestotill*: MS. *arros*. 274. 16. *witnesset* for *-eth* or *-es*; 30. *edelfla* (?) 275. 6. *approche*: MS. *approches*; 15. *entyrmentis* for *attymentis*: cf. *attyre* in l. 11; 25. The meaning of *in a cays* is not clear. 276. 23. *in ye making* is wrongly repeated. 277. 10-11 *schav|vin*=*scharwin*. 278. 17. *Inuenomyt*: MS. *-monyt*; 18. *progenye*=Progne; 27. *was* is superfluous. 279. 10. *eripholom*=*Eriphylam*, acc. of *Eriphyla*, wife of *Amphiaraus*; 13. *king* perhaps for *kingis*; 20. *freis*=Phrygia. 280. 6. *distruccion* of (or similar words) omitted; 12. *pheles*=Phyllis. 281. 8. *apperit* for *-ith* or *-is*: cf. 274, 16; 27. *of* is deleted between *nane* and *bot*. 282. 9. *methemorofocius*=Metamorphoses! 283. 5. *canas*=Canace; 7. *mather*=Macareus; 8. *withdrew*: MS. *-strew*; 17. *roif* and *quharfrae*: so in MS.; 20. *pritus*=Eurytus; 26. *tossone*=F. *toison*, 'fleece.' 284. 9. *obsercius*=Absyrtus; 13. *danas*=Danae; 14. Some words wanting. 285. 8. *ysopholye*=Hypsiphyle; 15. *obstene* for *abstene*. 286. 10. *aipone*: so in MS.; 21. *laborenkcus*=Labyrinthus: *vat* is superfluous. 287. 1. *Scho* wrongly repeated; 4. *federa*=Phædra; 17. *quhill*: MS. *quhilk*; 20. *wais*: so in MS.; 24. *thechementis*: so in MS., but cf. 288. 9. 288. 22. *mynos*=Ninus; 29. *Ninus*=Ninyas. 289. 5. *assalye* is deleted after *man*; 6. *lay* is obscure; 20. *brudane*: so in MS.; 29. *ye quhilk* is superfluous. 290. 5. *cithe*=Scythia; 17. *be cauſ*: MS. *ye cauſ*; 31 *berijt*: MS. *barijt*. 291. 28. *for teith*=fore-teeth: cf. 292. 3. 293. 22. *wemen* for *woman*; 23. *calestona*=Callisto; *laithaon*=Lycaon; 30. *quanour*=Guanor, Guinevere. 294. 13. *quhilk Is* for *quhilkis*; 17. *folich*: MS. *falich*. 296. 16. *all vare*=*alther*, 'of all'; 21. A word or words wanting. 297. 1. *happines* is supplied in a later hand; the ends of ll. 1 and 2 are torn away; 7. *Sandris*, probably for *Sanct-androis*; 17. *harr*=*hare*, 'hoar'; 20. *Besekail* is deleted before *Besekand*. 298. 1. A later hand (cf. 297. 1.) has supplied *ye dislike q^t* is before *said*; 6. *quhom*, 7. *brying*: so in MS.

X. THE SEX WERKDAYIS AND AGIS.

299. 9. *diligent* for *indigent*; 10. *and* is superfluous. 300. 1. *angely*=L. pl. *angeli*. 301. 7. *malabell*=Malaleel; 27. *for ye* is apparently

wanting before *syn*. 302. 1. *Sone*=son; 8. Some words missing. 303. 14. *for* in place of *fra*; 29. *Ve sing* is obscure. 304. 9. *Iapan*=305. 1. *Iopon*, Joppa. 305. 12. *ethip* is deleted before *ethiope*; 24. A word or words wanting. 306. 3. The sense is not clear; *arteriticus*=antarcticus; 29. *and* for *et*. 307. 6. *wigrepont*=Negropont; 11. *chenzeis*: MS. *chenzenis*. 308. 1. *flowat*: so in MS.; 8. *langdone*: so in MS.; 20. *tyly*=Thule; *Celly*=Scilly. 309. 16. *of* after *Iason* is superfluous; 21. *Arcald*=of Arcadia. 310. 18. *is*: MS. *as*; after *Ierusalem* the text appears to be defective or corrupt. 311. 4, 5. *Saba*=Sale; 24, 25. *Ragane*=Ragau: cf. 312. 6. *Ragan*, with distinct final *n*; 26. *seruth*=Serug; 27. *sytham*=Scythia. 312. 1. *asymorum* for *Assyriorum*; 4. *send*: so in MS., perhaps for *secund* wrongly placed here instead of before *age*; 20. *to* for *on* (the hill); 25. *his a son*=his only son. 314. 9. *bane* deleted before *sennoun*; 13. The meaning of *strange clene syne* is not clear; 17. *florentus*=Phoroneus; 20. & *help*, altered from *helpit* (without &). 315. 2. MS. *althalenticus*; 4. *hale*: MS. *hele*; 29. *balaac*: MS. *balaat*. 316. 3. *Populi tui*: so in MS.; 13. *Cricehonius*=Triptolemus (for which Wyntoun has *Trycolomus*); 18. *Cathimus*=Cadmus; 25. *Iadion*=Gideon. 317. 22. *lew chaat*=Levi, Caath (Exod. vi. 16); 23. *Iugis*: MS. *Iuge*. 318. 19. Something omitted; 24. *befor*: MS. *efter*. 320. 8. *mylis* for *lynis*, 'lines'; 17. *in yat dayis*: so in MS.; 23. *orarias achia* for *azarias, athalia* (cf. 319. 6, 22). 322. 8. A word wanting; 9. *wasti* (=Vashti): MS. *wastit*; 13. *mysell*=Misaël. 323. 15. *Daryus*: MS. *Daryrius*. 324. 24. *Iulam*, probably for *Iubam*, Juba being mistaken for a deity; 25. *Seras*=Ceres; *Phawny*=Fauni or Faunus; 29. *othea*=Athena(?); 31. *partew*(?) 325. 1. *latiſ* & *antropus*=Lachesis and Atropos; 13. *peon*=Pæan; 17. *cadanus*=Cadmus (cf. 316. 18); 21 *trytolanum*=Triptolemus (cf. 316. 13); 22. *tytone*=Tithonus; 25. *salmon*=Salmoneus; *eldis*=Elis; 27. *pandoneris*=Pandion's; 29. *cella*=Scilla; 30. *calcan*=Menalcas; 32. *saw* for *scharw*. 326. 11. *wall*=vale; 24. *grece*: MS. *grace*. 327. 26. *anagosite* for *analogy*(?)



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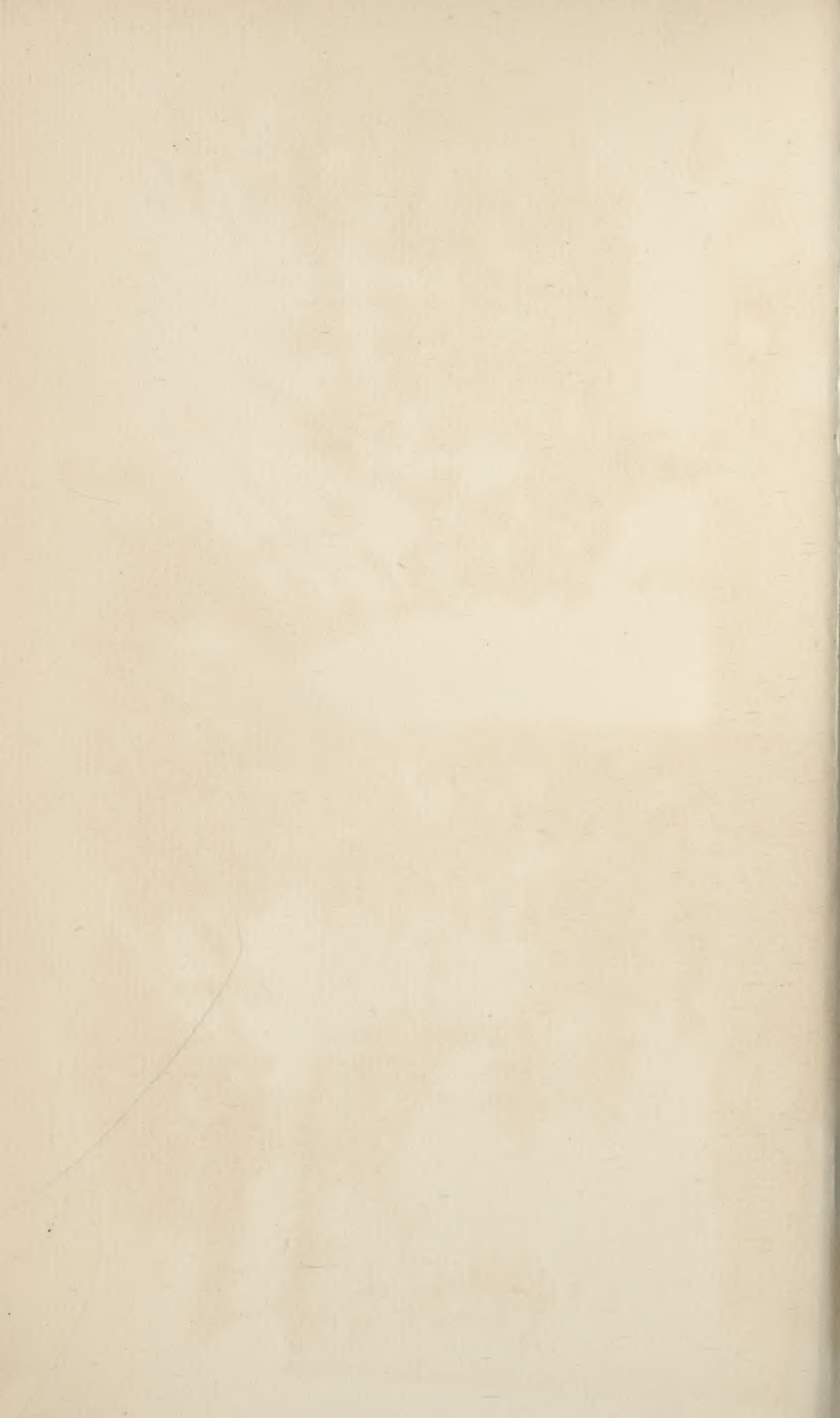
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