





THE
P O E M S
OF
SIR RICHARD MAITLAND,
OF LETHINGTOUN, KNIGHT.

WITH AN APPENDIX OF SELECTIONS

FROM THE POEMS OF

SIR JOHN MAITLAND LORD THIRLESTANE, AND OF THOMAS MAITLAND.

PRINTED AT GLASGOW.
M.DCCC.XXX.



*At a MEETING of the COMMITTEE of the
MAITLAND CLUB, held at Glasgow, July
29th, 1828,*

RESOLVED,—That the Poems by SIR RICHARD MAITLAND, of Lethingtoun Knight, the Patron of this CLUB, from the Drummond MS. in the Library of the University of Edinburgh; with a biographical notice of SIR RICHARD MAITLAND, and a Selection from the Poems of his Sons, JOHN and THOMAS, be printed for the use of the Members:—And that the preparation and superintendence of the Work, be committed to JOSEPH BAIN, Esq. Advocate, a Member of the Club.

JOHN WYLIE, SEC.

THE MAITLAND CLUB.

OCTOBER M.DCCC.XXX.

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INTRODUCTORY NOTICE.



THE Literary Institution formed under the title of THE MAITLAND CLUB, having assumed that designation from Sir Richard Maitland of Lethingtoun, Knight, the amiable and accomplished Poet, as well as the tasteful and industrious Collector and pious preserver of Ancient Scottish Poetry, it was resolved by the Associates of the Club, very soon after it had been instituted, that one of the earliest works printed by them should be a collected Edition of the Poetical Works of their venerated Patron, to which a Biographical Notice of the Poet, drawn up from the few materials for such a purpose, which time has spared, should be prefixed. This Work has been delayed by circumstances to which it is not necessary here to recur; it is now, however, presented to his Fellow Associates by the Editor, with sentiments of respect and deference.

Though the Associates of the Maitland Club venerate the memory of their honoured Patron, as a Cultivator of Poetry, yet their respect is not exclusively paid to him as a Poet, but as the lover and preserver of the productions of the early Poets of his native country. By his exertions and tasteful enthusiasm, many beautiful specimens of the genius and talents of the *Makers* of the fifteenth, and of the commencement of the sixteenth centuries, have been enshrined in enduring character, which, but for the zealous labours of Sir Richard Maitland, would have passed to oblivion.

The Poems of our Patron were all written at a time of life when the poetical career of others has generally closed; for he does not seem to have written a line of Poetry till he had reached his sixtieth year. This gives to his Poetical works a peculiar character, which disarms fastidious or severe criticism. They cannot be expected to possess either the warmth of fancy, or brilliancy of imagination, which form the attractive charms of the works of Poets of less mature age. They are, however, replete with interest of no ordinary kind, as presenting the opinions, both in seriousness and mirth, of an acute old man, long conversant with courts, and accustomed to the accurate observation of the modes and manners of his times.

Full, too, of the finest spirit of benevolence and philanthropy—of a love of justice, and hatred of oppression, these ancient poetical effusions, as well as their virtuous and pious Author, become objects of higher interest than any which mere literary merit can confer. ‘They have,’ says an able and industrious Scottish Antiquary, ‘considerable merit in every view, and show Sir Richard Maitland to have been a good man, as well as a great statesman. The thoughts of so eminent a character upon the world, as it then went, are very interesting, and his lighter pieces have a delightful gaiety and garrulity of old age.’* Before leaving this subject, we are tempted, in closing our remarks, to borrow the language of the ingenious and lamented Leyden, to express our own sentiments. ‘However injudicious our ancient authors may be reckoned in the selection of their materials, and the arrangement of their topics; however defective in the arts of composition, and the polish of style, they can never divest themselves of the manners and habits of thinking, familiar to the age in which they lived. It is this circumstance which stamps a real value on the rudest compositions of an early period; a value which

* Pinkerton’s Preface to *Ancient Scottish Poems*, Lond. 1786, p. xiv.

‘ continually increases with their antiquity.’ * In this view, the Poems of our Patron are valuable as records of manners and language, though they could boast of no other attraction. †

The Collections, made by Sir Richard Maitland from the works of the early Scottish Poets, are in two volumes, a folio and a quarto. The folio is of small size, consists of 366 pp., and contains 176 different articles. The quarto MS. is dated in 1585, and is in the handwriting of Mary Maitland, his youngest daughter, and written, as would appear, from the diction of the venerable Knight himself. It consists of 96 pieces, chiefly transcripts from the folio of our Patron’s own poems, and of others during

* Preliminary Dissertation to the Complaynt of Scotland, p. 72.

† In the MEMORIALS OF GEORGE BANNATYNE, a Work lately printed by the Bannatyne Club for the use of its Members, a Poem by Allan Ramsay, which is not included in any edition of that Poet’s works, is inserted. It is there said, that the verses ‘ were intended to have been prefixed to the Evergreen, and are worthy of preservation, not so much in regard to any merit which they possess, but as expressing his sentiments respecting the merits of some of our early Makers.’ The Poem consists of eleven stanzas; Sir Richard Maitland is the subject of the one here given.

Heir Lethington the Statisman courts the Nyne,
Draps politicks a quhyle, and turns divyne;
Sings the Creation, and fair Eden tint,
And promise made to man, man durst not hint.

the latter half of the sixteenth century, and must have been finished very shortly before his death. It may be remarked, that no less than 42 of the articles in the quarto occur in the folio volume. It is unfortunate in every respect, that two volumes, so precious in the regards of every lover of the early literature of his native country, should be placed in a situation, so difficult of access for literary purposes, as that where they have been entombed for more than a century. At the Pepysian Library, in Magdalene College, Cambridge, where these MSS. are, certain rules, imposed by the Founder, must be complied with, which render the consulting or examining the volumes, both irksome and difficult. By the politeness of the officers of this College, we believe that the task is made as agreeable as possible ; still, however, the access to the MSS. is not such as an ardent admirer of the venerable Collector would require in consulting these literary treasures.

Sir Richard Maitland appears to have commenced his Collections about the year 1555, so that he would seem to have been a Collector, ere he became himself a Cultivator of Poetry. These Collections must have been the work of years, and while he was taking a part in the affairs of his Country ; it could only be the labour of arranging his previous Collections, and having them

carefully transcribed, which remained for the occupation or the amusement of his age and retirement. The condition of the two volumes establishes this proposition, for they have evidently been made up from stores previously brought together, and not written out as accident or tradition added a new gem to the Collector's treasures. Of these volumes, Pinkerton thus speaks, 'The prodigious influence, and great and universal acquaintance of Sir Richard Maitland, joined to his being a tolerable Poet, and a man of curiosity and taste himself, afford his Collection every possible advantage. Hence it may be looked upon as the chief treasure of Ancient Scottish Poetry.'*

To this sentiment, so expressive of the value of our Patron's labours, as a Collector of Ancient Scottish Poetry, we who are associated under his name, do most dutifully subscribe. Our brothers of the Bannatyne, however, who seem anxious for the honour of their Patron, and the value of the Collection of Ancient Scottish Poetry made by him, will not admit this. Their language is, 'The MS. of Sir Richard Maitland is confessedly one of great importance, without admitting with Pinkerton that it is the chief treasure of Ancient Scottish

* Preface to *Ancient Scottish Poems*, p. vii.

‘Poetry.’* In this honourable rivalry for the respective Patrons of the two Clubs, we know not who should arbitrate; but were we allowed to make a comparative estimate of the relative worth and value of the Bannatyne and Maitland Collections of Ancient Scottish Poetry, from the attainments and qualifications of the Collectors themselves, we fear that the worthy ‘merchant and guild brother’ would hide his head before the venerable Knight of Lethingtoun. But this is not the rivalry we would wish to cultivate or encourage; there is another and a better spirit which must be cherished, one which will lead to generous emulation between the two Institutions, in the career of usefulness—which shall do most in illustrating the History, and investigating the Antiquities of our native land. We, the members of the Maitland Club, must follow our Metropolitan and elder brother, at an humble, but not hopeless distance, still remembering, that while we are brothers in labour, our wish is to become ‘fellows in renown.’ For neither of the two Collections alluded to, can the merit be claimed of being the earliest Collection of Ancient Scottish Poetry; that honour, belongs

* Bannatyne Memorials, p. 44.

to what is called the ASLOAN MS., which is supposed to be the earliest Collection of Miscellaneous Scottish Poetry worthy of notice. It is in the Auchinleck Library, and was written by John Asloan, about the year 1515.* George Bannatyne transcribed and compiled his volume when he was 23 years of age, to form employment for himself ‘during the time of pestilence ‘in the year 1568, when the dread of infection compelled men ‘to forsake their usual employments, which could not be conducted without admitting the ordinary promiseuous intercourse between man and his kindred men.”† When our

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* Unfortunately only a portion of the original volume has been preserved. In this portion, however, we find *The Buke of the Chess*, Henryson's *Orpheus and Eurydice*, *The Buke of the Howlat* by Holland, *The Buke of the Sevin Sages*, and a fragment of *The Preistis of Peblis*, besides some prose writings, including the valuable Contemporary Chronicle of the reign of James II. of Scotland. From a table of contents at the beginning of the volume, it appears originally to have consisted of 71 articles, 36 of which have been preserved, but partially mutilated. Among the articles in the portion which is lost were the Bukes of *Ralf Coilzeur*, of *Sir Golagrus and Sir Gawane* and *Of Cockelby*; with *Mr Robert Hendersone's Doune on fut by Forth*, and his *Fablis of Esope*; *The Buke of Curtasy and of Nurtur*, the *Document of Sir Gilbert Hay*, and various other interesting bukes and ballatis. BANNATYNE'S Memorials, p. 44.

† George Bannatyne's Life, prefixed to the Bannatyne Memorials, from the pen of the distinguished President of that Club, and Associate of the Maitland.

Patron began his Collections, we cannot now determine ; but we do certainly think that, it must have been even previous to 1555, and that it could only be the transcription and arrangement of the stores formerly collected, which formed the labours of his latter years. It is only necessary, we think, to suggest that Sir Richard Maitland became blind in 1561, and that before this calamity he must have brought his Collections into some sort of shape. But we must leave these speculations, that we may enter on the more pleasing task of attempting to trace, from the materials we have collected, the biography of our Patron.

The name and family of Maitland are of very high antiquity, and have long been distinguished in the annals of Scotland. The family is represented by the noble House of Lauderdale, of which Sir Richard Maitland's second son, John, was the Founder.* Without attaching much credit to the roman-

* Nisbet thus derives the name : ‘ The surname of MAITLAND, *or* a lion rampant *gules*, couped in all its joints of the first, relative to the name, writ of old *Mautlant*, ‘ *quasi mutilatus in bello.*’ Heraldry, I. p. 286. The following very fanciful account, of the origin of the family, is thought sufficiently curious, to warrant its being presented here :—
 ‘ William, sone to King Elfinus, and brother to King Achaius, in pursneance of the league
 ‘ betwixt his brother Achaius and Carolus Magnus, the Emperor went abroad with ane

tie tradition, quoted in the note below, we have the means of knowing from the most satisfactory of all sources, the Public Records, that the family of our Patron is one both of high antiquity and great distinction in this country.

Quha dois not knaw the MAITLAND bluid,

The best in all this land;

In quhilk sumtyme the honour stuid, |

And worship of Scotland? *

So early as the thirteenth century the family of Maitland was one of consequence, for we find that Sir Richard Mautlant

‘ amie of 4000 Scots to assist the Emperor in his warres. He never married, but he had
 ‘ a naturall daughter, Trastivola, who married Charles, sone to Vecompos, ane of the
 ‘ Urquhart’s progenitors, whose mother, Advolena, was borow in Italie, and was daughter
 ‘ of William Dowglas, (descended of Sholto, that is, his grandchilde) who went in com-
 ‘ panie of William, Achains his brother, to these warres. Gilomacus, another sone to
 ‘ King Elfinus and brother to King Achains, went abroad to the same warres, and for his
 ‘ good service to Charles the great, he advanced him to the marriage of the Earle of Me-
 ‘ diolanus, (Milan) in Naples, his daughter, of whom descended a gentleman, Robertus
 ‘ Mediolanus, who, in the tyme of King Kenneth II. came to Scotland and married heer,
 ‘ being called Robert Mediolan. He was progenitor to all the MAITLANDS in Scotland.’
Martin’s Genealogical Collections, 4to, vol. II. f. 23. MS. *Penes* Sir William Macleod
 Bannatyne.

* Pinkerton’s Ancient Scottish Poems, vol. II. p. 258.

or Maitland, commonly known by the name of **AULD MAITLAND**, was at this time in the possession of the estate of Thirlestane, in Lauderdale, and that, in 1249 and subsequently, he gave certain parts of his lands to the Abbey of Dryburgh.* These grants were afterwards confirmed by his eldest and only surviving son, William de Maitland of Thirlestane.† This Sir Richard Maitland was not merely celebrated for his devotion; he was also distinguished for bravery and valour. The prowess displayed in defence of his castle of Lauder or Thirlestane, against the English, when he was in extreme old age, forms the subject of an ancient border ballad.‡ Robert Maitland, a descendant of this valiant Scottish Baron, seems to have acquired the Estate of Lethingtoun in Haddingtonshire, the property of the

* *Terras suas de Haubentside, in territorio suo de Thirlestane, pro salute animæ suæ, et sponsæ suæ, antecessorum suorum, et successorum suorum, in perpetuum. Also he gave omnes terras, quas Walterus de Giling tenuit in feodo suo de Thirlestane, et pastura incommuni de Thirlestane, ad quadraginta oves, sexaginta vaccas, et ad viginti equos. Chartul. of Dryburgh, Advoc. Lib.*

† *Omnes terras quas Dominus Ricardus de Mautlant pater suus fecit dictis monachis in territorio suo de Thirlestane. Ibid.*

‡ This ballad entitled *Auld Maitland* is given by Sir Walter Scott in his **MINSTRELSY OF THE BORDER**. Vol. I. p. 25, with many curious notes.

ancient family of the Giffords of that ilk, towards the close of the fourteenth century, for we find that he obtained a Charter of these lands from David II. Subsequent to this time it may be noticed that the family is generally designed of Lethingtoun. Robert's son and successor was William, who had a son named John; this person again had two sons, William and James. This William, the last mentioned, was the father of our Sir Richard Maitland, who, while his father, John Maitland of Thirlestane was alive, and whom he predeceased, had the title of Lethingtoun. He married Martha Seton, daughter of George Lord Seton, the second of that name, leaving an only son, Richard, and a daughter, Janet, who was married to Hugh Lord Sommerville.

Our Patron, Richard Maitland, was born in 1496, but the precise date of his birth we are not enabled to state. How his early years were spent, or where his elementary education was received, we have not been able to discover; we know, however, that he spent some years at the college of St Andrews, and there completed his education in literature and philosophy. At an early period of life he lost his father, who was killed on the 9th of September, 1513, at the field of Flodden, so fatal to the best of Scottish blood. On the

15th October thereafter, it appears that Richard Maitland was served heir to his father.* After this event young Maitland went to France, where he is said to have resided several years, applying himself to the study of the laws, and in preparation for that profession to which he now seems to have determined to devote his life. At this time, persons went abroad to study the laws, which formed the subject of Juridical education at a maturer age, than was the practice in more recent times, so that it is not improbable that previously to his leaving Scotland, the young heir of Lethingtoun, held some place or situation, adapted to his years, about the court of James IV. We know that Sir David Lyndsay, though little older than our Patron, was attached to the court of this high spirited and gallant monarch, and was at Linlithgow when the warning spectre appeared dissuading him from proceeding on his march to meet the English army. The death of the king at Flodden, by which young Maitland's place would likely fall, and the untimely fate of his father, no doubt changed his views, and caused him soon afterwards to leave his country to pursue his studies abroad, in order to make law the profession of his life.

* Douglas' Peerage, by Wood, vol. II. p. 66.

At what time Richard Maitland returned from France, we have not discovered; but it is probable that he remained on the continent for a considerable period. It may, we think, be fairly presumed, that he was absent during a great part of the feuds and troubles in the early minority of James V. under the regency of Albany, as he makes no reference to the conflicts of this exciting period of history, nor does his name once appear as engaged with any of the parties. At all events, when he did return, he appears to have kept himself so far separated from the zeal of party, as not to have had his name mixed up with any account of these troublous times. Soon after James V. had assumed the regal power, it is said that our Patron became a favourite at the court of this able monarch. What situation he held under James V. seems not now to be known. As, however, this monarch is known to have been the patron of men of learning and abilities, there is no doubt he would very early discover those of Richard Maitland, and reward them with royal favour.* Our researches have not been more successful in respect to an important cir-

* Bellenden, in a poetical prologue, prefixed to his translation of Boece, represents this King as a Patron of the literature of his age and country.

cumstance in our Patron's personal history—the date of his marriage. It must, however, have happened somewhere about 1530, so far as we can judge from the age of William, his eldest son at the time of his death. His wife was Mary, daughter of Thomas Cranston of Corsby, a younger branch of the noble family of Cranston. By this lady he had a numerous offspring. It has been said he had seven sons,* but of that number, three, William, John, and Thomas, alone seem to have lived to maturity, or at least to have distinguished themselves in any way. He had also four daughters, all of whom appear to have been respectably connected in marriage. Helen married John Cockburn of Clerkington, Margaret William Douglas of Whittingham, Mary Alexander Lauder of Hatton, and Isabel† James Heriot of Trabroun. His daughter Mary was in his advanced age the partner of her father's studies, and his amanuensis in

* See the *Ballad Consolitaire*, appended to this life.

† Pinkerton says it was Margaret who married this gentleman. The following extract, however, will prove his error, and support our correction:—*Preceptum carte conf. super Carta alienationis facte per Jacobum Heriot de Trabroun Isabelle Mailland filie Richardi Mailland de Lethington equitis aurati in vitali redditu pro omnibus diebus vite sue, super terras de Trabroun in dominio de Lauderdale.* Reg. Sec. Sig. 14 Feb. 1561. xxxi. f. 6.

transcribing the 4to. vol. of MSS. before alluded to, as well as a writer of verses herself.*

The subject of this Memoir appears, from the tone of his writings, and the even tenor of his life, to have eschewed the strife of politics, and to have cultivated the pleasures of social and tranquil life.† After the death of James V. we do not find him in the ranks of party, or warmly espousing any of the opinions which then violently divided his fellow-countrymen. He seems to have lived in a happy retirement, relieved from the odium as well as the anxieties of political partizanship. All writers who have spoken of Richard Maitland, agree in men-

* In this instance, poetical talent seems to have been hereditary, as George Lauder, the son of this amiable woman, holds a respectable place among the poets of the seventeenth century. Several pieces which he wrote, betwixt 1629 and 1660, have been printed in a vol. titled *Fugitive Scottish Poetry of the xvii Cent.* Edin. 1825. We were most anxious to have given the poems, one or two in number, of Mary Maitland; but after enquiry, we found it impossible so far to gratify our fellow-associates or ourselves, unless we had, at great inconvenience, undertaken a journey to Cambridge on purpose—a sacrifice which we fear would not have been repaid by the addition of the few verses of this accomplished woman, which would have been made to the present volume, the real subject of which is our Patron himself.

† 24th July, 1537, Richard Maitland obtains a charter of lands of Blyth and Garnemure in Lauderdale, Doug. Peerage, vol. ii. p. 66.

ing him with respect, and characterizing him as a man of great talents adorned by virtue. It is true there is one exception to this fair picture, as Knox blames him for taking bribes to suffer Cardinal Beaton to escape.* In this charge, which we cannot help thinking has been inconsiderately made, our Reformer is not supported by any other historian; while the truth of history is violated, to give circulation to a calumny having no apparent foundation in truth. It appears, that in 1543, Cardinal Beaton, who, as a Roman Catholic Prelate, was always an enemy to the treaty with England, having been made prisoner, was confided to the custody of Lord Seton, a near relative of our Patron, by the Earl of Arran, the Governor of the kingdom; and that, by the same authority, the prisoner was afterwards released. We pretend not to vindicate the character of Lord Seton, who, it is very possible, may have been so venal as to permit the prelate to escape, though Sir Ralph Sadler, who must have been well acquainted with the transaction, ac-

* ‘ He was taken and put first in Dalkey, after in Seaton. But at length, by bribes given to the said Lord Seaton, and to the old laird of Lethington, he was restored to St Andrews.’ Knox, *Hist. of Reform.* p. 36.

quits his Lordship of the charge : *—Our purpose is to remove an unauthorized stain from the memory of our Patron, and to establish the truth of history. Knox is often hasty, but not often inaccurate, so that we feel less hesitation in alluding to the error he has in this instance committed. It may very innocently have arisen from the circumstance of Richard Maitland being in Seton House when the cunning Cardinal escaped, or was let away, either by bribes, or by the authority of Arran, the Governor himself. We close our allusion to this circumstance, in the words of the best contemporaneous authority which can be adduced, one which removes all stain from our Patron's memory, and establishes the innocence of his re-

* On one authority, which, however, we do not quote in that character, but to show how many persons may with seeming truth be charged with committing the same crime. In the *Answer* to what is called the *English Ballad*, Pinkerton's *An. Scot. Poems*, II. p. 224, on the giving up of the Earl of Northumberland, the following stanza occurs, and in it Morton is made to divide the blame of this offence with Lord Seton :—

Quho tuk King Harris money so,
 Our Cardinal to keip in hauld ;
 And syne for money luit him go,
 And for fyve hundreth crowns him sauld.
 Of kynd so Mortoun hes it then,
 To chop and change, and to sell men.

lative :—‘ * Arran gave Lord Seton orders to liberate the Cardinal, though, to save appearances with the king of England, he attempted to justify himself, by throwing the blame on ‘ Seton.’†

* Sadler's State Papers, vol. i. p. 70.

† We may here refer to some extracts from the Public Records, which, though belonging to the chronological account of the transactions of Richard Maitland, appear to be better placed in a note, than in the text with which they have little or no connexion; while, at the same time, they are thought worthy of being preserved in that less ostentatious form. 1549, Feb. 8, Richard Maitland de Lethington, and William Maitland, junior, dominus de Lethington, are witnesses to a Charter by Symon Prestoun, de eodem, infesting Eliz. Menteith, daughter of Eliz. Levyngstoun, and the late William Menteith de Kerse, his Sponse, in lands and barony of Prestoun, shire of Edin. conf. by Q. Mary, Mar. 20, 1549, a. r. 8. Reg. Mag. Sig. XXX. f. 485. In a Charter of sale, 7 Aug. 1550, (a. r. 8.) Richard Maitland de Lethington is mentioned as one of the curators of George, Lord Seytoun, baron of Wincheburgh, who sells to Isobella Hamiltoun, daughter of Sir William Hamiltoun of Sanquhair, in life-rent, the lands of Uperagy, &c. in barony of West Nudry, shire of Linlithgw. Ibid. XXX. f. 608. Richard Maitland, and his son William, appear as witnesses to a marriage contract between George Nesbit of that ilk, and Elizabeth Cranstoun, daughter of Cuthbert Cranstoun of Mains, where she is infeft in life-rent of lands of Mungois-wallis, &c. and lands of Otterburn, Berwickshire, 31 May, 1551, confirmed by Charter by Q. Mary, Jan. 1, 1551. Ibid. XXX. f. 659. May 26, 1552, Richard Maitland de Lethington resigns the south half of the lands and town of Blyth, with half of lands of Garnemure, in lordship of Lauderdaill, barony of Blyth, and shire of Berwik,

It is not till the year 1552, that our Patron's name occurs as engaged in the public transactions of his country. At this time we find him named* one of the Commissioners appointed to adjust the differences with England, regarding the debateable land on the borders. He is there described, *conciliarius noster*, a designation which implied, as we believe, the possession of no office, but merely a member of the council, equivalent to a member of his Majesty's privy council of the present day. At this time it does not appear that he held any office, so that he may be supposed to have been merely one of the council of the Regent. The Commissioners engaged in this arrangement for the mutual advantage of the two countries, concluded a treaty on the spot where they met; † this prompt and amicable adjustment of such important national differences, must be attributed to the judgment and skill of the Commissioners employed by the respective countries. ‡ The

in hands of Q. Mary, for new infestment to himself, and Mariota Cranstoun, his spouse, in conjunct fee, and his heirs and assignees. The queen declares, that on their death they should, as formerly, revert to barony of Blyth. Ibid. XXX. f. 761.

* Rymeri Fœd. XV. p. 315.

† Sept. 24. Rymeri Fœd. XV. p. 316.

‡ The following extract from Sir James Balfour, though given by him under the year

exertions of our Patron on this occasion did not pass either unnoticed or unrewarded, for very soon after his return he is found in the road of preferment and of honour. On the 30th of August 1554 * he was nominated an Extraordinary Lord of Session, and on the 13th of November following was admitted by the title of Lethingtoun.† The office of an Extraordinary Lord, is one coeval with the Court of Session itself, and was generally filled for some time, previously to the person who held such an office being made an Ordinary Lord of Session. By the original institution of this Court, the King had the power of naming three or four lords from his great council of parliament, who might as extraordinary members sit and vote with the ordinary judges.‡ This privilege of the Crown

1556, we are disposed to think must refer to this occasion, as we cannot discover that our Patron was employed in these border matters at any other time than the present, and in 1559, to be afterwards noticed :—‘ The Bischope of Dunblaine, the Laird of Lidingtone, and Mr James Mackgill, Clerck Register, staved some munnths at Duns, with Tunstall, Bischope of Dunelme, and the English Commissioners, anent certaine contrawersies betwix the two Kingdomes, which they composed; and fully endit.’ Balfour’s Annals, vol. I. p. 305.

* Nisbet’s Geneal. Coll. MS. Advoc. Lib.

† Hailes’ Catalogue of the Lords of Session.

‡ Act. 1537, c. 40. The number allowed by this Act was soon so far exceeded that,

continued till its abuse loudly called for its suppression, and the court upon that event assumed something like its present form. We are not able to communicate the occasion, or the time at which our Patron received the honour of knighthood ; we know, however, that he is not so designed at the date of his appointment as a Commissioner on the border matters, but that this title is given to him on his nomination as an Extraordinary Lord of Session, within two years thereafter. We may therefore fix the date of this honour being conferred somewhere in the period betwixt 1552 and 1554. In the following year Sir Richard Maitland of Lethingtoun was one of the Auditors of the treasurer's accounts.

Some years now elapse,* and we find Sir Richard Maitland

about the beginning of the seventeenth century, seven, and in some cases, even eight Extraordinary Lords appear in the same sederunt. This abuse gave rise to complaints which James VI. promised to correct, by a letter recorded in the books of sederunt, 28th March, 1617 ; it was finally put an end to by an act of the legislature, passed 10. George I. c. 19, which provided that no vacancy, which might happen after the date of the Act by the death of an Extraordinary Lord, should be filled up by the Crown.

* Scot, in his *Stag. State*, says that Sir Richard Maitland ' was keeper of the Privy Seal in the Queen Regent's time,' but in this he is not supported by any other authority ; and, indeed, we doubt, if, from his frequent errors, we can call this gossiping author an au-

again employed as one of the Commissioners to the Queen of England respecting the state of the borders; and as has been alleged, secretly to implore on behalf of the Lords of the Congregation, the aid of Elizabeth against the enemies of the reformation, and the supporters of the French faction. The date of this appointment was in 1559, and Sir Richard Maitland's conduct on the occasion seems to have been distinguished by his wonted prudence and sagacity. The Commissioners with whom he had to confer respecting the matters of his embassy, must have formed a high estimate of his abilities, for two English Statesmen* of high name and reputation thus record their opinion concerning him. 'The Scottish Commissioners, with whom we have had sondry conferences and meetings for these border matiers, have been very quesitif, and of the passage of Scottish men thorough England, and

thority at all. In the Appendix to this work, which was made up by the industrious Goodall from various sources, Sir Richard Maitland's appointment as Lord Privy Seal is not put down till 1563, at which time it certainly did happen. However, with all Scotstarvet's errors, still we think a new Edition of his work with full and accurate notes, would be a boon conferred on Scottish literature, and an acceptable addition to the personal and family history of the country.

* Sir Ralph Sadler and Sir Herbert Croft.

‘ chiefly the olde Larde of Lethington, who being the wisest
 ‘ man of them, tolde us that the regent of Scotland willed him
 ‘ to declare unto us in gentill and pleasant maner.* Our Pa-
 tron’s residence in England would appear to have been but of
 short duration, and his return to Scotland somewhat abrupt,
 as he was immediately succeeded by his son William,†
 to whom the further arrangement of the matters entrusted
 to his father, was committed. We are inclined to believe
 that it was the approach of that afflicting calamity which
 assailed the worthy Knight, and afterwards issued in total
 blindness, that induced his hasty retreat to Scotland, and the
 substitution of his son in his place. It is certain that soon
 after his return, or at all events prior to the year 1561, he
 had lost his sight, as we learn from his poem OF THE QUEENIS
 ARRYVALE IN SCOTLAND, where he pathetically alludes to the

* Sadler’s State Papers, vol. I. p. 448. Balfour’s Annals, vol. I. p. 319.

† The first situation this able and accomplished but versatile man, seems to have filled, was Clerk to the council, an office held as deputy under the Secretary. This last important office he was called to in 1558. ‘ Ane letter maid to Williame Maitland, sone
 ‘ and appearand air to Richard Maitland of Lethingtoun, Kny’, makand him our soverane
 ‘ lord and ladeis Secretare, and keipar of all thair signettis for all y^e dayes of his lyfe,’ &c.
 At Edin. Dec. 4th, 1558. Reg. Sec. Sig. XXIX. f. 69.

Signatures of William & John Maitland, Sons of Sir Richard Maitland of Dethingtoun.

To a Bond in favour of James, Earl of Murray, dated at Edinburgh
the 13.th day of Februar 1562.

W^m Maitland

To a Warrant subscribed by the king at Malerudhou, the mynt day of May 1582.

Jⁿ Maitland

To a Warrant subscribed by the king at Dunfermling the second day of December 1588.

Jⁿ Maitland

To a letter addressed to his Highness from Edinburgh, 18.th May 1589.

Your loving uncle
Jⁿ Maitland

circumstance. How this melancholy deprivation came on the learned Knight, whether it was from disease or accident we can find no trace; the former, however, we hold to have been the probable cause, as no allusion occurs throughout his writings, to any accident which was calculated to produce so melancholy a misfortune. This bereavement never seems to have abated the cheerfulness, or damped the generous ardour of the excellent old man. Nor does it seem to have diminished the opinion entertained of his usefulness as a public officer, by those who had the best and closest opportunities of judging of his eminent qualifications. Accordingly our honoured Patron, though suffering under so fatal an infirmity, was appointed an Ordinary Lord of Session; certainly an uncommon proof of the respect in which his learning was held, and the confidence which was reposed in his attainments for this honourable and important office.* Very soon

* ‘ 12 Nov. 1561. The whilk day in presence of the Lords of Counsell compeired S^r Richard Maitland of Lethingtounne and conform to ane wreatting given by the Quein's grace, desireing the Lords to admitt him to be ane of their ordinary number, (for he was ane extraordinary Lord all that tym) in place of S^r W^m Hamilton of Sanchar. Therefore the sds Lords has receaved him to the said place and to have voat priviledge and por-

after Sir Richard Maitland's appointment as an ordinary Lord, it seems to have been thought necessary to make certain regulations, respecting those duties which his infirmity might render it either difficult or impracticable for him to execute alone.* The elevation to the bench itself, and the immunity conferred by this regulation quoted, distinctly show the respect which was entertained for our Patron's abilities and worth; they prove more than any laboured eulogy could, how far we are justified in forming so high an estimate regarding him.

'tione of the contributione as the remanent ordinar Lords. And the said Sir Richard
'made faith in pnce of the Sds Lords That he shall doe justice to all o' Sover. Ladys Lieges,
'according to his knowledge and understanding, and that he shall keep the statutes, &c.'
MS. Abridgement of the Records of the Session, by Sir Alex. Seton of Pitmedden, a Lord
of Session in 1677, by the title of Lord Pitmedden. Advoc. Lib. On the same day our
Patron's son William was admitted to the office of an Extraordinary Lord, 'Compeared
'W^m. Maitland of Lethingtoun, younger, secretar prin^l to our S. Lady, and conform to
'ane wryting direct by hir grace, was admitted one of the extraordinar number in place
'of M^r Alex. Livingstone of Donipace, lately deceased, with sicklike voate and privedge,
'&c.' Ibid.

* 'January 7, 1661. The Lords ordaines the Meacers to suffer one of the old Laird
'of Lethingtoun's Sones to come in within all the barres as oy' pror' doe, and to issue as
'they doe, for awaiting on his father for the notoriety of his father's infirmity.' Ibid.

The favour of Queen Mary for Sir Richard Maitland, or her confidence in the influence of his tried character and abilities, led her, very soon after her return to Scotland, to nominate him to be one of her Council, and to confer on him the office of Keeper of the Privy Seal. His appointment to this honourable office is dated 20th Dec. 1562, and is granted during Sir Richard Maitland's life. * In the year following, our Patron and his second son, John, 'are conjunctlie and severally made 'Factouris, Yconomuss, and Chalmerlans, of her hienes Abbacie 'of Haddingtoun.'† In consequence, as has been alleged, of the troublous state of the times, but more probably from a

* 'Ane letter maid to Schir Richart Maitland of Lethingtoun Knycht, makand him 'Keipar of owre Soverane Ladeis Privie Seill and gevis to him thair of for all the dayis 'of his liffe With power to him to use and exerce the said office be himself or his Deputis, 'quhilkis hir grace gevis him power to mak.' Reg. Sec. Sig. XXXI. f. 55.

† At Edin. 26 Dec. 1563. Reg. Sec. Sig. XXXII. f. 19. In the same volume, f. 49. there is a grant to Sir Richard Maitland of Lethingtoun, Kny^t, of lands and barony of Blythe Thirstane, &c. Ap. Ed. Feb. 20, 1563. He obtained a ratification in Parliament, 19 April 1567, of this grant, to himself, and to William, John, and Thomas, his Sons, and the heirs male of their bodies respectively, whom failing, to John Maitland of Auchingashill, for the good, true, and thankful service done to the Quéén. Acts of Par. Vol. II. p. 549.

wish to withdraw himself from the active duties of the office, and to introduce his second son * into the career of patronage

* William his eldest Son had, two years before, been made an Ordinary Lord of Session. His admission is in these terms, '12 January, 1565, W^m. Maitland, appearand of Lething-
'tounne, Secretar prinⁿ to o^r So. Lady, is admitted this day ane Ordinar L^d, in place of S^r
'Rob' Carnegie of Kiunnaird, lately dead, (he had been extraordinar all this while) upon
'a letter from the K. & Qⁿ, which bears being advertised of Kinnaird's death, w^m she
'took to be well inclyn'd to justice, and expert in matiers concerning the common well of
'o^r realme, she desired them to finde fourth a man amongst Yourselves w^m they judged
'most fitt for supplieing his rowme, willing you to make the nomination but affectioun or
'favour, that she might present accordingly, which we understand you have done, and
'found our trustie Counsellour and Secretary Lethingtounne younger, w^m we approve as
'most sufficient, and desire he may be admitted.' Pitmedden MS. Soon after this time
he was one of those who conspired with other distinguished statesmen of that age, to rid
their country of Rizzio, a man whom they held to be so powerful an enemy of the reformed
Church, as to be worthy of their especial notice. Their intention was to have seized the
obnoxious favourite, and to have executed him in public; the mode of his murder was the
King's act, not theirs, and was to Maitland and some of his friends, as appalling as it was
unexpected. The aggravated circumstances of the unfortunate foreigner's murder, can
only be referred to the jealousy and vindictive caprice of Darnley, who executed with
violence, what most of his friends meant to do with a show of justice. The Secretary was,
in consequence, obliged to leave the Court for a time, but was not, as has been alleged,
deprived of office. The royal favour was very shortly withdrawn, for we find that he soon
obtained their Majesties' leave to travel, no doubt to relieve him from all trouble on

and advancement, Sir Richard Maitland, in 1567, resigned the office of Keeper of the Privy Seal in favour of his said son.*

The same reserve from public appearances, and the same

account of his participation in the murder. ‘ Ane letter maid to onre Soveranis familiar ‘ Servitour William Maitland yo’ of Lethingtonne yair graces Secretare, for certane causes and considerationis, moving yair hieneses gevand and grantand licence to him to pas ‘ furth of thair realme to ye laich countries of germany, viz. flanderis, holland, brabant, ‘ and Zelend, for a year after date. At Edin. Ap. 25, 1566.’ Reg. Sec. Sig. XXXIV. f. 72. It may be remarked that Volume XXXV. of this Register is filled with pardons obtained by Murray, from the Queen, in favour of his friends implicated in the murder of Rizzio. The Secretary’s stay abroad must have been very short, as on the 6th January of the same year [1566] he was married at Stirling, while the Queen was there with her infant Son, and he seems to have returned to Edinburgh with his Royal Mistress on the 14th of that month.

* Having finished his education at home and abroad, John Maitland lived at court for some years before he had any preferment. Queen Mary, however, at last bestowed on him the Abbey of Kelso in commendam, which he very soon afterwards exchanged with Francis Stewart, the Queen’s nephew, for the Priory of Coldingham; this was ratified by letters patent under the great Seal, 7 Feb. 1566. *Crawford’s Lives*. His appointment to the Privy Seal is in the following terms, ‘ Ane lettre maid to Johnne Maitland, Com- ‘ mendatar of Coldinghame, Sone to Sir Richart Maitland of Lethingtoun, makand him ‘ Keipar of our Soverane Ladyis Previe Seile for all the dayis of his lyfe, quhilk office ‘ pertenit to the said Sir Richart of befoir, and dimittit be him in favouris of the said ‘ Johnne his Sone—At Haliruidhous Apr. 20. 1567.’ Reg. Sec. Sig. XXXVI. f. 41.

love for the quiet cultivation of his duties as a judge, and the retirement of his family, which have been already remarked as the characteristics of our Patron, distinguish his history now. We do not learn that during the troublesome times of the Regents, in the minority of James VI., that he departed from that dignified neutrality which he formerly maintained, or embroiled himself in any of the disputes which then divided his countrymen. Accordingly his life at this period is destitute of any event worth recording, and, indeed, there is such a void in the materials from which we are obliged to draw, that no fact can be offered connected with our Patron. As his Sons, however, now appear conspicuously in the field of history, we must, though our proper theme be the worthy Knight himself, devote a certain space to them, especially as the circumstances, which at this time present themselves in their lives, are intimately connected with those which occur in their father's. Our task, however, shall be merely to represent very briefly, some of the more prominent circumstances in the lives of the Sons and which relate to our Patron's own life, and not to enter into such a view of the respective characters of these young men as shall involve us in any of the controversies of this fertile period; and more especially shall we observe this in reference to that of

William, the distinguished Secretary, whose character has been the subject of such frequent dispute. This able man was now in the height of favour, and in possession of great power and influence,—honours and possessions seem to have been heaped upon him. In this year [1567] the Prioress* of the rich Monastery of Haddington, with the consent of her Chapter, disposed the greatest part of the lands belonging to the Monastery in his favour. The lands so conveyed, were afterwards erected into a temporal lordship in favour of John, Master of Lauderdale. He also obtained the gift of the forfeiture or eschete of Patrick Hepburn of Whitecastle.† This sentence, which was pronounced by Parliament, was followed by the forfeiture of the whole property of the person against whom it passed, and the transference of all his property to some one of power or of influence. It thus became the ready means of enabling the government to propitiate the interest, and secure the services,

* Trans. of Society of Antiq. Vol. I. p. 44. Dr Barelay's Account of Parish of Haddington.

† ' Gift to William Maitland younger of Lethingtoun, his grace Secretary of the eschete of Patrick Hepburne of Quhyte Castell, &c. fugitive from, &c. for art and part of the murder of the King. At Ed. Sep. 10, 1567.' Reg. Sec. Sig. XXXVII. f. 3.

of any one whom they esteemed useful for their purposes. While at the same time, this appropriation by arbitrary power, of the lands of another, tended to keep up the invidious jealousies, and foment the cruel feuds, which were so common in this age between rival families. The restless spirit of the Secretary seems to have frequently exposed him to danger, and sometimes subjected his character to charges, unsupported on examination, by rational grounds of suspicion. He did not now escape being implicated in the murder of the King, but as it is not our province to review the character of this politician, it shall not be any part of our employment to inquire whether the charge be justified or not; and, indeed, we only allude to the circumstance, as a part of his history, without offering any views of our own on the subject. His second son John, who seems to have been more of a scholar, and less of a statesman, than his elder brother, now occupies a distinguished rank among his countrymen. About this time he was nominated an Extraordinary Lord of Session,* a situation which, by his previous application to legal studies, he must have been well qualified to fill. He appears however now to

* June 2, 1568. Hailes' Cat.

have become embroiled in the distracting politics of the times, to which, perhaps, he was urged by the influence or example of his elder brother. The third son, Thomas, was now rising into manhood, and holding a high place among the learned young Scotsmen of the period. He was the fellow student both at St Andrews, and at Paris, of the famous Andrew Melville,* and others whose names have been preserved to us in the history of their country. His accomplishments as a scholar must have been great, for Buchanan the *Facile Princeps* of the scholars of his age and country, chooses young Maitland as one of the colocutors in his celebrated dialogue, *de jure regni apud Scotos*; † and in the introduction to this exquisite Essay, he

* M'Crie's Life of Melville, Vol. I. p. 123.

† Buchanan wrote this dialogue about 1569, as he himself informs us that, it was about 260 years after the coronation of Robert I. which happened in 1306. The youngest Maitland seems to have been influenced, as was to be expected, by the example of his eldest brother, to join the Queen's party, to which the Secretary had then attached himself, and to leave those friends he had been first connected with. Accordingly, on Dec. 1, 1570, Thomas wrote a letter to Queen Mary, 'protesting to her Majesty, that his being brought, interlocutor, into the dialogue, to say whatever Buchanau thought proper for his purpose, was wholly Buchanan's own invention, and that the writer had not the least hand in it.' Though the work was suppressed subsequent to this, by the author himself, and not print-

speaks of Thomas Maitland's attainments in terms of the warmest commendation. The Poems by this young man, of which we have printed two in the Appendix, are written with taste, and often with vigour of thought, and display a power of writing the Latin language with ease and elegance, rarely attained at his early years.

The various changing circumstances, produced by the spirit of party now raging, which occur in the lives of our Patron's sons, cannot be narrated, or even referred to in his life, without leaving our proper province and trespassing on a wide and difficult field, which belongs not to the biographer, but to the historian. We therefore avoid matters which every reader may examine for himself, and recur to the events of the aged Knight's own life.

In the year 1570, the disordered state of the country, consequent on the death of the Regent Murray, led to many enormities and devastations. These seem to have been more common in the border counties, which Lauderdale, where Sir

ed till 1579, seven years after the death of young Maitland, copies of it seem to have been handed about at the time it was written, to serve the purposes of the party for whom it was originally composed.—*INNES' Crit. Essay*, Vol. II. p. 359.

Richard Maitland's house and lands of Blythe were situated, then was. Some of the border robbers, let loose at the time by the want of a proper head to the government, and infesting the district, carried off the whole moveable property belonging to our Patron, and to his tenants in Blythe, and in other lands adjoining to them. The aged Knight with great equanimity of temper, and much humour, alludes to this act of violence and of spulzie in his Poem on the subject.* The particulars of this serious aggression were communicated by Sir Richard himself, and will be found in the note below. † It would therefore ap-

* BLIND BARONIS COMFORT, p. 113.

* ' Junii 1570. The guidis tane fra y^e ald Laird of Lethingtoun of his awin proper geir
 ' furthe of Blythe and y^e Twllowss. Item furthe of Blythe x^{xx} * of milk yowis w^t yair
 ' lambis at yair feit. ix yeild yowis. of wedderis iii^{xx}. of hoggis vii^{xx}. of kye xii of y^e q^h
 ' aucht was cawit and four w^t caulve. and thre yeild kye of four yeir ald. and twa yung
 ' kye of thre yeir ald. sax stirkis of yeir ald. and fourtene drawand oxin. twa stottis of
 ' thre yeir ald. twa stottis of twa yeir ald. w^t ane dwn horss of thre yeir ald. Item furthe
 ' of the Twllowss iiiii^{xx} of milk yowis with iiiii^{xx} of lambis at yair feit. w^t iiiii^{xx} of wedderis
 ' with v^{xx} of hoggis. w^t twa milk kye. w^t twa stirkis.

' Summa totalis of y^e gud of Blythe and y^e Twllowss is xiiii^{xx} of milk yowis w^t xiiii^{xx} of

* i. e. ten scores.

pear, that he had applied to government for compensation for the loss he suffered on this occasion; but whether his application was successful or not, we cannot state. Many acts of aggression were at this time committed, the one party against the other, by the respective factions which now divided the kingdom. The abstinence of Sir Richard Maitland from warmly espousing either the cause of the King or of his Mother, did not, in consequence of the active interest taken by his sons in that of Mary, exempt him now from persecution by those who supported the cause of her son. The King's party took possession of the Castle of Lethingtoun, and forcibly held it against the Knight and his Son the Secretary, and 'spoyled the haill cornis and

'lambis at yair feit. of yeld yowis nyne. of wedderis viith. of hoggis viith. of y^e sowme of y^e oxin and y^e kye as is befor written. By y^e spulze of y^e insicht of my hous of Blythe, 'This I will tak upon my honestie yet [yat] I want sa mony gudis of my awin proper 'geir, by my tenentis and servandis.' *COTTON MSS. Calig. C. ii. f. 199.* It may be interesting to those associated under his name to know, that the aged Knight's signature to this document is, from his blindness, written diagonally and not across the paper. The above is only a statement of what belonged to Sir Richard Maitland himself; the amount of the whole spuilzie, including what was taken from his tenants and servants, is given in his own words, at p. 171 of the Notes on the Poem already referred to.

gudis pertein yng to the auld laird and young laird, furth of all their landis and possessiones.* When this happened, Lethingtoun was in the possession of the Secretary, to whom it had been temporarily granted by his father, who from his blindness seems to have preferred residing in Edinburgh, or its neighbourhood. This temporary occupation by the Son, formed the ready pretence, by the party to whom the Son was opposed, for seizing the whole property, without respect to its being the father's, found within this residence, and selling or otherwise appropriating it. About this time many of those letters which still remain to attest the genius and insinuating address of the Secretary, are written from Lethingtoun, where, though in the quietude of its retirement, his ambition seems never to have slumbered, or his ardent mind ceased to interest itself in public transactions.†

* Bannatyne's Journal, Appendix, p. 520.

† It was soon after this time that Buchanan produced his powerful but severe Satire, of the CHAMELEON, in which the character of the Secretary is minutely dissected, and his versatility strongly pourtrayed. '14 Ap. 1571. This nyght at ewin about 11 houris, 'Captane Melving come unto Robert Likprivickis hous, and sought him (as he had 'done twyse of befor), and looketh all the hous for the *Cameleone* which the Secretare

The father was now doomed to suffer in his feelings, if not in his property, from the persecution of his sons at the instance of the King's party. By the active agency of Morton, an act of Parliament was now obtained declaring the three brothers rebels, forfeiting their lands and confiscating their moveables.* But in the following year a severer stroke than this fell upon the worthy Knight, by the death of his youngest son Thomas, who died in Italy at the premature age of twenty-two.† Now, too, the fate of his eldest son was nearly sealed, and the chequered but eventful life of this too celebrated man

‘ fearit that he had prentit; bot he beand warned before, escapit; and went out of his hous with sic things as he feared suld have hurt him gif they had bene gottin.’ *Bannatyne’s Journal*, p. 30.

* 14 May, 1571. *Hume’s House of Douglas*, fol. Ed. p. 317. and *Bannatyne’s Journal*, p. 154.

† ‘ Mr Thomas Maitland died in itallie 1572, and lived of yeiris 22.’ Maitland MSS. p. 256. Beside his poetical works, he appears to have written a treatise on nudertaking a war against the Turks, and also a Discourse or Oration, entitled, *Thomas Mettelani ad Ser. Princip. Eliz. Anglor. Reg. Epistola*, apparently written either in 1570, or the year following. This last is in the Library of the University of Edinburgh, consists of 41 pp. 4to. it urges the propriety of setting Mary at liberty, and restoring her to sovereign power, and bears every mark of having been intended for publication.

was drawing to a melancholy and untimely close.* The Castle of Edinburgh, which was now kept by Sir William Kirkaldy of Grange, at that time the Governor, and in which the Secretary, his brother John, and other powerful men of the Queen's party, and on whose behalf they held it, then were, was by the superior force and skill of the besiegers reduced, after a lengthened siege. Those within it were obliged to surrender themselves and the fortress, on the 29th May 1573 and were thus made prisoners, and left to the mercy of their conquerors. The Secretary was consigned to the keeping of Sir William Drury, the Commander of the besieging forces, who appears to have acted on this occasion with a degree of caution and forbearance worthy of remark. His object seems to have been to propitiate the parties, and bring them to an understanding so that if pos-

* After the forfeiture of the property of his sons, Lord Lyndsay, who got the eschete of William Maitland's property entered into possession in virtue of that sentence, of the house and place of Lethingtoun. This act seems to have been opposed, but unsuccessfully, by the aged Knight or his sons. '1572, on Thursday, in the nyght the 13th of March, was 'the place of Lethingtoun tane be them of Edinburgh, (some men of Captain Home's having the charge of it;) but upon the Sonday, ayerlie in the morning, befor they gat provisione, the Lord Lyndsay tuke it agane.' *Bannatyne's Journal*, p. 333.

sible slaughter in so unnatural a warfare might be saved. He conveyed his prisoner to Leith. Here the career of the Secretary very soon terminated, and death relieved him from the fear or the reality of punishment by his enemies. *

* We do not enter into any inquiry concerning the manner or the cause of his death, for reasons already adverted to, but while we thus refrain from entering on a subject so doubtful, we are disposed to think that there are causes sufficient, in his diseased habit of body, suffering from gout and cramp, or convulsions of some kind—his mental anxiety during his imprisonment, and the horror of falling into the hands of his implacable enemy, Morton, to account for the suddenness of his death, without having recourse to violence to procure it. We extract from three different authors an account of the event, and leave our readers to draw from them their own conclusions. ‘ Sir William Metellane of Letbington, died at Leith, where he lay with Drury, before he was suspected and reported to have poisoned himself. What fear, what guiltiness, or what other occasion there was to move him hereto, or what information he got, or apprehension he took of the Regent’s minde toward him in particular, I know not, but after that he knew that he was to be left by the English in the Regent’s hands he lived not many dayes.’ Hume’s *House of Angus*, fol. p. 329. ‘ Metellanus podagra et totius corporis convulsione jam diu laborans, omnibus prope naturæ viribus exhaustis, nunc accedente ingenti excelsi animi mærore et ægritudine, Lethæ in custodia fato extinctus est, aut morte voluntaria ab inimicorum se vindicavit.’ *Johnstoni Rer. Brit. Hist. lib. I. p. 14.* ‘ Lidingtonius Letham missus, vi morbi, nec sine suspicione veneni expiravit, vir inter *Scotos* maximo verum usu, et ingenio splendidissimo, si minus versatili.’ *Camdeni Annales*, Part II. ad an. 1573.

John, who was made prisoner with his brother, was sent to Tantallon, and was retained in close confinement,* till the Regent Morton was pleased to remit the severity of the punishment, by changing it to confinement to Lord Sommerville's house, and two miles around, under heavy penalties. Neither the melancholy death of our Patron's eldest, nor the imprisonment of his second son, seems to have relaxed the severity of the Regent's measures, or softened the asperity of his conduct towards the worthy old Knight, who, from his blindness and venerable age, must have been an object of interest, if not of pity. The powerful but unprincipled Morton, who was the implacable enemy of the Secretary, appears to have transferred his enmity from the dead son, to visit it on the head of the aged and unoffending father. His house and lands of Lethington were

* The order for his confinement stands recorded in Acts of Council, and is dated 15 Feb. 1573. At the same time, Sir Robert Melvill, another of the persons taken in the Castle, was sent prisoner to Lethingtoun, to be kept there by David Hume of Fishwick, [one of the commanders at the taking of the castle] who then possessed it. It may be mentioned here, that in 1570, John having joined the party against Morton, as already adverted to, was deprived of the Abbey of Coldingham, which was given to Home of Manderston, and of the Privy Seal, which was bestowed on George Buchanan.

violently withheld from him,* and his property applied to the uses of the dependents of the Regent. Against this perversion of right and justice Sir Richard seems frequently to have remonstrated, but in vain, for no remedy was granted. He therefore adopted the resolution of applying to another quarter for redress of his grievances, and accordingly, on the 24th August, 1574, transmitted a representation to Lord Burleigh, beseeching him to move Queen Elizabeth to interpose her influence with the Regent of Scotland, to give him, our Patron, redress and restitution of his house, lands, and property. † The

* During part of the time Lethingtoun was thus withheld from our Patron, he resided at Dundas, the seat of the laird of Dundas, near Edinburgh. ‘Ap. 1572. About the 16 or 18 of this same moneth, they of the Castle ordeaned to have tane the place of Dundas, notwithstanding that auld Lethingtoun, and his wyfe was therein.’ *Bannatyne’s Journal*, p. 337.

† COTTON MSS. Calig. c. IV. f. 234. It would appear that he had also written a letter of the same date to Elizabeth herself, as following this paper in the same vol. f. 236, there is a note of such a letter. We give the substance of the representation, as it tends to throw some light on the history of our Patron.—While the representer’s son William was in the service of the court of Scotland as Secretary, being married, and having no house of his own, he asked his father for the use of the house of Lethingtoun, which Sir Richard Maitland was induced to grant, as he resided almost constantly in Edinburgh, where he

transcript of this representation is in the handwriting of one of Lord Burleigh's Secretaries, and to the title which his lord-

held the place of a Lord of Session, and had little inducement to go to the country, as, from being blind, he could not enjoy the pleasure of seeing the green fields, and the scenery of the country. That he only allowed his son the use of the house of Lethingtoun, with the furniture, during pleasure, upon the condition that he should remove from it whenever required by Sir Richard, and that he, Sir Richard, should have, at the same time, the free use of it himself, when he occasionally went into the country, which he accordingly had, and used every other authority over the house and furniture as the proprietor. When the Regent Murray imprisoned Sec. Maitland at Stirling, [Aug. 1569] Sir Richard Maitland resumed possession of Lethingtoun, and turned his son's servants out of it. He continued in possession of the house and lands of Lethingtoun without interruption, till Sep. 1570, when the Regent Lennox * sent an officer to Lethingtoun, with a peremptory charge to Sir Richard to deliver up the house and property to the Regent's officer, within six hours, under pain of treason. Sir Richard was unable to resist this illegal and arbitrary charge, which was followed up by the Regent sending to Lethingtoun Captain David Hume, with a party of soldiers, who took possession of the house of Lethingtoun, with all the furniture and goods belonging to Sir Richard, and also of the lands of Lethingtoun, with the corn and beasts thereon, all which Captain Hume converted to his own use, and continued to hold possession of the house and lands of Lethingtoun,

* The Regent did not charge Sir Richard Maitland with any offence ; but the violent seizure of his property was made under pretence that the house and lands of Lethingtoun belonged to his son William Maitland, who was denounced a rebel.

ship prefixed to it, viz. *Certain reformatiōs touching the old Laird of Lethington*, that politic minister added with his usual cold-hearted caution, *this must be well considered before any thing is done*. This ministerial docquet, brief in its language, but powerful in its import, we fear gave a death-blow to our Patron's claims; for neither the English Queen nor her Minister seems to have troubled themselves with the old Knight or his sufferings, or ever used any influence with the Scottish Regent in his behalf. As Morton was at this time strongly supported by the power of England, it was not to be expected that any of his measures, however harsh or unjust, should become the subject of remonstrance by either Elizabeth or her minister. In this way, it was not till after the fall of Morton under the vengeance of the law, that Sir Richard Maitland obtained in 1581 the restitution of his house and lands of Lethington. He never, however, received any compensation for the property which was violently and illegally taken from him,

which he had done for four years. Sir Richard pathetically intimates to Burleigh that his Lordship well knew the sad tragedy of his two sons, William and Thomas, and that his only remaining son was still a prisoner, though his close imprisonment was somewhat relaxed.

nor for being kept out of possession of his house and lands for eleven years. He attempted to obtain redress from the laws of his country, by instituting actions of ejection and spuilzie before the Court of Session, against Captain David Hume of Fishwick ; but here our Patron was destined to suffer defeat by the interference of Morton, who, though he had before this time been obliged to resign the office of Regent, was yet so powerful as to get an act of Parliament passed, assoilzeing Hume from these actions.* Thus for a season were law, and the sacred rights of individuals trodden down by the tyranny of power, and our Patron doomed to bear his grievances till better times should arise. His son, who had now, by the downfall of Morton, been relieved from punishment, and had recommended himself to the patronage of James VI., was appointed an Ordinary Lord of Session,† and was again rising in the sunshine of royal favour.

* 11 Nov. 1579. ‘ Assoilziez the said Captane david Hume and all utheris his par-takeris quhatsumevir in the premisses, fra all actionn that may result upoun thair intro-missionn abovewritten, for all tyme bigane preseiding the dait beirof.’ ACTS OF PARL. Vol. III. p. 163.

† ‘ 26 April 1581. The Earle of Argyle Chanc’ produced this day the following wring to the Lo’ bearing, We and our S. Counsall being informed of the qualifications of Mr

Now the infirmities of advanced age were so fast increasing on the father, and rendering him unfit for some of the duties which his station as a Judge required, that it was found necessary to pass an act of sederunt, exempting him from some of those, which otherwise he must have performed.*

‘ John Lindsay parson of Menmure (this is the Earl of Balcarras predecessor), of Mr
 ‘ W^m Chernsyde parson of Lusse, and of Mr Joⁿ Maitland of Thirlestan and provost of
 ‘ Douglas, (this is old Lethingtoun’s 2d sone, yo’ brother to W^m Maitland Secretare, and
 ‘ without aire male upon his death, appearand aire to his fay’,) Whom wee understand to
 ‘ have been one of yo’ ordinar number of before, Wee desyre yon to chese out of these 3
 ‘ the most qualified and meitt to be one of your number, and receive him in place of Mr
 ‘ Ard Douglas parsone of Glasgow, now incapable of that trust, Which being seen by
 ‘ the L^{ds}, and Menmure passing frae his pursuit of this place conform to his supplicatione,
 ‘ and the parsone of Lusse being oftymes called on by a Macer to have hade tryall tane of
 ‘ his qualifications, and not compeirand, the Lords fand na contraversie anent the s^d ordi-
 ‘ nar place, and understanding the said Mr Joⁿ to be well qualified, they have received
 ‘ him y^to.’ *Pitmedden MS.* His Lordship adds, ‘ Nota, This is the first tym I observe
 ‘ this forme of nanning 3, out of which the most qualified was to be chosen.’ It may be
 ‘ stated, that it was only in 15 Feb. 1578, when ‘an Act of Counsall was made, declaring
 ‘ him relivit of his ward, and thereby allowed to resort to any place of the realm at his
 ‘ plesore,’ that John Maitland was restored to liberty. *Crawford’s Lives.*

* ‘ May 11, 1584. The Lords understanding the great age of the Lord Lethingtoun
 ‘ hes exceemed him in all tyme coming fra examnation of witnesses, providing he cause

The venerable Judge was not long permitted to enjoy the indulgence this provided for him, as within little more than a month after it had been passed, his bodily infirmity became so great, and his powers for acquitting himself of official duty so much diminished, though his mind seems to have been as entire as ever, that he was compelled to resign his seat on the bench. On his final retirement from public life, the same indulgent regard for the feelings, or the personal comfort or advantage of the excellent Knight, which was extended to him on other occasions, was granted to him now. He was permitted to exercise the unusual privilege, and which Lord Pitmidden refers to, as the first instance he had met with, of resigning in favour of a particular person, and of reserving to himself during his life, the fees and profits of the office.*

‘ his sone (this is Thirlestane), or his good-son the Laird of Whittingham (Mr Wm Douglas a Judge by title of Lord Whittingham) use the utter telebooth for him in calling of matters and reporting the interloquitors as use is.’ *Pitmedden MS.*

* 1st of July, 1584, ‘ Sir Lewis Bellenden of Auchinoull, jus. clerk, is admitted ane ordinar Lord of the Session upon a writing from the King and his secret counsell. Bearing how Sir Richard Maitland of Lethingtoun had served his grandsir,* goodame.

* We know not, as we have already said, what office our Patron held under James V., the grandsire of James VI. but for the others enumerated here, we can very easily account.—Pinkerton in his life of Sir

When the country had been restored to comparative quiet, in the government of the young King, Sir Richard Maitland was

‘ mother, and himself, in many public charges w^of he dutifully and honestly acquitted him-
 ‘ self, and having been many years a senator he has wⁱ much sincerity and integrity served
 ‘ yⁱn, and being now greatly debiletat through age, (tho nothing in spirit and judgment),
 ‘ w^up^on the Lords has granted him immunity and license to attend when he pleases
 ‘ having all comodities as if he were present ; yet moved in conscience leist justice should
 ‘ be retarded by his absence, he hes willingly demitted his rowme in our hands, in favors
 ‘ of Sir L. Bellenden, (this is the first resignation in favors I have met with), reserving all
 ‘ fees and profites endureing his life, And knowing the said Sir Lewis to be of good litera-
 ‘ ture, &c. We desyr you to receive him in the said rowme, But he to receive no commo-
 ‘ dity during Sir Richard’s life. Then he produced Lethington’s demissione, dated 25
 ‘ Junne last, wherein he constitutes his son, Thirlestane, pror and speall errand bearer, for
 ‘ resigning and surrendering his s^d place in the King’s hands in favours of Sir L. Bellen-
 ‘ den resirving always to himself, &c. *Pitmedden MS.*

Richard Maitland very oddly mistakes the meaning of goodsir, by supposing it to mean James V., the grandsire of the King, and thus falls into confusion in explaining this letter of James VI. Now it is certain that goodsir, means the Earl of Lennox the King’s paternal grandfather (See Bannatyne’s Journal, p. 246, and Act of Par. 28th Aug. 1571,) under whom Sir Richard certainly held office, while that nobleman was Regent in 1570. Under Mary of Guise, the goodame here referred to, Sir Richard was designed *conciliarius noster*, and held the situation of an Extraordinary Lord of Session ; either of these will account for the expression, ‘ I was trew servand to thy mother,’ in his congratulatory poem on Queen Mary’s arrival, and for the Queen Regent being included among those whom the good Knight had served. Of his services under the other personages it is unnecessary to say more than merely to refer to the Knight’s biography itself.

encouraged from the changed aspect of the times, to renew his claims of compensation for the losses suffered by him under the Regents; and more especially to have the act of parliament in favour of Captain Hume, so unfairly procured by the influence of Morton, set aside.* He seems to have applied by supplication for this purpose, and to have soon succeeded in establishing the force of his claims. An Act of parliament was

* John, who was now in great favour with the King, had the honour of Knighthood conferred on him, May 18th, 1584, and was constituted Secretary of State for life, on the removal of Pitcarne, Abbot of Dunfermling. He was afterwards made Keeper of the Great Seal, with the title of Vice-Chancellor. On the 17th May, 1590, he was created a Baron, by the title of Lord Maitland of Thirlestane. He remained till his death, which happened on the 3d October, 1595, in high favour with James VI., to whom he was of essential service on many occasions of importance and difficulty; and, indeed, the King had nearly devolved the whole weight of public affairs, on his favourite minister. The King wrote in honour of his memory, some verses, which, when compared with the compositions of that age, are far from being inelegant. He left a son, through whom has been continued the Maitland *bluid*, to the present able and accomplished nobleman, who holds the titles of Lauderdale. Before leaving, we may allude to an error which Scot, in his *Stag. State*, has committed in speaking of John Maitland; he says he was one of the *Octavians*. Now this is not the fact, neither could it be, as the eight eminent persons, who were known by that name, were not selected till 9th January, 1595, three months after the death of Chancellor Maitland.

accordingly passed, rescinding and annulling the former act, obtained in 1579 in favour of Hume, who had died previous to this time, and for restoring the original claims of Sir Richard Maitland against the deceased and his heirs. We have not discovered that our Patron proceeded to seek recovery by law from Captain Hume's heirs ; and it may perhaps be with truth maintained, that he merely obtained the Act to show how harshly he had been dealt with, and to remove the iniquitous one from the statute book. It is highly probable that this was his object, and that the re-establishment of his character, which is strongly and most favourably described in that part of the Act quoted below, * and not indemnification for his losses, or

† Acts of Par. Vol. III. p. 354. It proceeds on the narrative that ‘ quhilk act wes maid
 ‘ expres aganis all lawis, the said S^r richard the partie not being callit thairto, nor his caus
 ‘ hard nor discussit ony wayis of befoir. Nather yit was thair ony falt or cryme commit-
 ‘ tit be him qrbly ony his landis or guddis nicht have bene taken fra him, nor ever befoir
 ‘ nor sensyne was he callit or convict of ony sic cryme. And sa it may not wth equitie nor
 ‘ yit of our Soverane lordis conscience, that the said act may or suld stand or tak effect
 ‘ aganis the said S^r richard, likeas at mair lenth is contenit in the said supplicatioun,
 ‘ QUHAIKFOIR, our said soverane lord movit in conscience with advis of his thrie estatis
 ‘ convenit in this present Parliament, dischaigis, retreittis, and annulis the said former
 ‘ act of parliament maid in favores of the said S^r david, And restoris and reponis

vengeance against the heirs of the deceased induced him to apply for the act.

Full of years and of honours, our Patron's term of life now comes to its close, and it becomes our duty to record, that on the 20th of March, 1586,* and in his ninetieth year, Sir Richard Maitland yielded up his spirit to that being who gave it. The habitual and rational piety so strikingly evinced in his religious pieces, and in the influence it had on his character and conduct, did not forsake him at the close of life, as appears from one of those written shortly before his death. We have no particular account of that event, or the cause of it, to offer ; as, however, he seems to have been suffering from great bodily

‘ the said S^r richard his airis and executouris and assignais in integrum aganis
 ‘ the same act and baill contentis thair of: And declaris and ordanis him and his
 ‘ foirsaidis to have als gnid actioun and siclike proces and executioun aganis the
 ‘ airis and executouris of the said umqⁿ S^r david and utheris personis his assistaris, quhom
 ‘ aganis the said S^r richard may have actioun competent thairfoir, siclike as the said act
 ‘ had nevir bene maid nor put in regre, discharging the said S^r david and his complices
 ‘ thair off, as said is.’

* It may be scarcely necessary, in a work addressed to readers such as those to whom this work is addressed, to state that the Scottish year did not at this time commence till 25 of March, which was not altered till 17 Dec. 1599, when, by an act of Privy Council, the year was ordered to be reckoned as commencing on the 1st of January.

weakness for at least two years previously, we are disposed to think that, from his very great age it must have been gradual in its approaches, and in the end serene and tranquil. His widow, who had been the attached and faithful companion of his joys and sorrows for sixty years of his eventful life, did not long survive him, for she is said to have died on his funeral day.* The only works of Sir Richard Maitland, which are known to exist, are HIS HISTORY OF THE HOUSE OF SEYTOUX, already in the possession of the members of the Maitland Club, THE POEMS now printed, and a volume of DECISIONS collected by him from 15 Dec. 1550, to the penult July, 1565, in MS. †

* Pinkerton's An. Scot. Poems, Vol. II. p. 353. See also Lord Thirlestane's Poem, p. 140 of this Volume.

† This Volume which is in the Advocates' Library, is a folio, and consists of 120 pp. It is thus described in the first leaf, in the hand-writing of the celebrated Ruddiman.

‘ This Volume was transcribed from the authentick Manuscript in the copious Library of
 ‘ the worthy and learned Gentleman, Sir Alexander Seton of Pitmedden, Knight and
 ‘ Baronet, sometime one of the Senators of the Colledge of Justice, and Lords of Justi-
 ‘ ciary, who in the year 1686, was removed from the same for defending the penal laws
 ‘ made against Popery, being then a member of Parliament.’ The Volume also contains
 Decisions by Henry Sinclair, Parson of Glasgow, and Mr Alexander Colvil of Culross,
 Chancellor of the Bishoprick of Glasgow.

The learning and piety—the benevolence and patriotism of Sir Richard Maitland have been the subject both of the historian's eulogy, and the poet's praise. We have adduced many instances of the first, and the poems in praise of him, printed by Pinkerton in his *Selections from the Maitland MSS.* need only be mentioned, to prove the last.

In this attempt to trace the biography of Sir Richard Maitland, the Editor has endeavoured to do such justice to the memory of this excellent and patriotic person, as the materials within his reach enabled him, but certainly not such as the many virtues and interesting qualities of the venerable and honoured Patron of our Club deserved. Had the Editor's powers of depicting the numerous qualities of the worthy Knight, been equal to the feelings of regard and admiration which the Editor entertains for Sir Richard Maitland's character, so far as from his Works, and a careful examination of the events of his life, an estimate of it could be formed, then our honoured Patron should have had a biographer worthy of his memory, and of his fame.

It was our intention to have enriched this volume with an engraved portrait of Sir Richard Maitland, had any painting of him existed. For this purpose the Editor made application to the Earl of Lauderdale, who at once, with the most polite attention, satisfied the Editor that no portrait of Sir Richard was in the possession of the family of Lauderdale, while at the same time that distinguished Nobleman was pleased to signify his willingness, had such a relic remained of his respected ancestor, to have furnished it for the use of the Club. As this first object could not be attained, it was then thought that it would add to the interest as well as the value of the volume to have a view of Lethingtoun, the residence of the worthy old Knight prefixed to it. Such a view, accordingly, appears as a frontispiece to this volume, and we think every justice has been done to the subject, both in truth of representation and excellence of execution, by the Artist Mr Penny, from whose *burin* it proceeds. It is taken from the south, or front of the building, a little to the east, so as to render the square Tower the chief feature of the picture. This Tower or Fortalice, which is of very remote antiquity, as well as of great strength, the walls being throughout from 10 to 13 feet thick, was built by one of the powerful family of the Giffords,

who had very extensive demesnes in this county. On a stone, placed over what appears to have been the original entrance to the Tower, and which is to the north, the inscription given below is cut. * A ponderous grated iron door remains to add to the proofs of the strength of this place. Sir Richard is said to have greatly improved Lethingtoun, and made considerable additions to its buildings. In its leisure and retirement he must have breathed many of those aspirations which still remain for the admiration of posterity; on this account we, who are associated under his name, feel an historical interest in the spot, thus rendered sacred by many associations, and independent altogether of its picturesque and sylvan attractions. The house and grounds of Lethingtoun passed out of the family of Lauderdale about the end of the seventeenth century, having been sold by Richard the fourth Earl, the ingenious

* QVISNAM A. MÆTELLANA. STIRPE. FVNDAMENTA FEC-
ERIT. QVIS. TVRRIM. EXCITAVÉRIT. INVIDA. CELAVIT.
ANTIQVITAS.
LVMINARIA. AVXIT. FACILIOREM ASCENSVM. PRÆBVIT. ORN-
ATIOREM. REDDIDIT. IOANNES. MÆTELLANVS. LAVDERIÆ. COMES.
AN: ÆRÆ. CHR. MDCXXVI.

translator of Virgil, to Sir Thomas Livingston, afterwards Viscount Teviot, * and is now the property of Lord Blantyre.

Two lithographic facsimiles are also given, as being considered suitable illustrations to this volume; the one which is placed at the commencement of this Introductory Notice is of a letter by Sir Richard Maitland, addressed to William Newtoun of Newtoun, who was in possession of the lands and barony of Newtoun in 1534, and was alive in 1570. This letter must have been written, therefore, betwixt these two dates, and as appears, not long after the first. It may be thought deserving of notice, that this laird of Newtoun, who was a warm adherent of the unfortunate Queen of Scotland, having been, as well as another of the Newtouns named Rich-

* From him it was acquired by Alexander Lord Blantyre, who changed its name from Letthingtoun to Lennoxlove, in honour of Frances, Dutchess of Lennox and Richmond, who had bequeathed him a legacy, with which the purchase was made. This lady was daughter of Dr Stewart, son of Walter first, Lord Blantyre and of great beauty and accomplishments. It is stated by Bishop Burnet, that Charles II. disgraced Chancellor Clarendon, because he prevented the King's marriage with her, by procuring her marriage with the Duke of Lennox, without his Majesty's knowledge. Charles' regard for her is evident, from his ordering a coinage, on which her portrait is represented in the character of Britannia on the reverse.

ard, at the battle of Langside with the party of the Queen, his estate was forfeited by the Regent Murray. It was afterwards restored, but not without the influence of Sir Richard Maitland, whose good services on this occasion, his friend the laird of Newtoun no doubt acknowledged. Though there may be some doubt as to the letter itself being written by our Patron, there can be none as to the genuineness of the signature. The original is in the possession of W. W. Hay, Esq. W.S. a descendant of the laird of Newtoun, to whom it is addressed, and for whose liberal kindness in furnishing the information here given, and in allowing the facsimile to be taken, the Editor begs to express his acknowledgments. The other illustration which faces p. xxxii, contains facsimiles of the signatures of Sir Richard Maitland's two eldest sons, taken from the public archives, faithfully and correctly given from the originals.

We have added a CONSOLATORY BALLAD, from the Drummond MS., addressed to our Patron by an anonymous poet of the sixteenth century. The interest attached to this pious offering, from its being a pure specimen of the language of the period, and having been made to Sir Richard Maitland, and as throwing some additional light on his personal and family

history, operated with us to print it here, and not any opinion which we entertain of its poetical merits.

The Editor cannot conclude without expressing his grateful acknowledgments, to his friend and fellow associate David Laing, Esq. whose knowledge in Scottish Antiquities, is only equalled by the liberal zeal with which he communicates the results of much reading and research, for the able assistance rendered by him to the Editor during the progress of the Poems through the press. To his other friends, and fellow-associates, who have kindly assisted him in his editorial labours, he begs to tender his expressions of grateful remembrance.

MORRISTON,
OCTOBER,
M.D.C.C.C.XXX.

ANE CONSOLATOR BALLAD TO THE
 RICHT HONORABILL SIR RICHART MAITLAND
 OF LETHINGTOUNE KNIGHT.

Tobie maist trew in manie troubillis tryit,
 And Job maist just in Godis judgement rejois,
 Of prouderie perle now in your paine applyt,
 Do qnbat ye dow all dolour to depois,
 Nane can eschew nor baiwe thair chance as chois;
 Thairfoir be glair and giwe all gloir to God,
 Quhais bontie ever dois abound on thois,
 That restis in Him, rejoicing in his rod.

Youris greifis great I grant in sa great aige,
 Thus to be maid a martyre but a miss,
 With loss alace so lairge of linage,
 And childrein wyss and wertheous at your wiss,
 Besyd all boundance of all earthlie blis;
 Bot weill yie waitt all warldle walth is waine,
 Than thank your God and tak na thoct of this,
 Godis giftis thay wer glaidlie gife thame againe.

Your wit with wertew in your woe declair,
 Let no mishap nor miserie yow moieue,
 Nor be drawin be dolour to dispair,
 Bot patientlie prais God that dois yow proiue;

Think it not bail hot blissing from aboue,
 Ane sing maist suir that yie ar not forsaikin,
 For ay sic lot is linked with his loiwe,
 Quhairof tak this your tryell for ane taikin.

For quha with Chryst craivis to communicat,
 The carefull croce mone carie as thair heid,
 Be paine his passioune and participat,
 Suffer invy, necessatie and neid;
 Duill and disdaine, distreis, dolour and dreid,
 And patientlie pas o' this pilgramage
 Be paine to perfyte pleasour to proceid,
 In heavin our herbour baiwe and heritage.

For as the mas misforme of muiddie wald,
 Be qualling dois fair qualeteis acquyr,
 And grathid in gleid growis glorious glittring gold,
 Sua in afflictionne as ane furneis fyre,
 We are prepared be proiwe to the impyre, [ver,
 Quhair God sik schrewaldis sall from his sanctis disse-
 That heavin hes heir and hence none other hyre,
 In warldlie walth wrepit in wo for ewir.

Quhair as the choisen be correctioun,
 As in the fyre ar fraimit to his feir,
 Bot ewir with so fatherlie affectioun,
 That in thair paine his pittie dois apper;
 And blist ar thay dois sa thair burding beir,
 That fantithe not bot faythfull still ar found,
 And patientlie in prooffe dois perseweir,
 For ay the rod dois to thair rodis redound.

To mak his might und mercie manifest,
 God his peculiar proper peopill provit,
 Bot ay thair troubillis turnit to the best,
 That constantlie wntill comand clivid;
 Evin so ar now the godlie grentlie grived,
 And lothsom is the lot of the elect,
 Bot thay at lenth with joy sall be releiwit,
 That patientlie his pleasour duis expect.

The croce of Chryst and eik his cair contempill,
 Our advocat and most assurit aid,
 Propone that perfyte patrone for exempill,
 For to withstand all wo that can invaid;
 Giwe him all gloir and in your grieve be glaid,
 Sen ye ar learnit ye ar the Lordis elect,
 Sa suir scillid vp sen himselffe hes said,
 Quhom that I loive he croce I do correct.

I neid na auld exampill to receit,
 As Tohie, Jephie, Job, Jacob, or Sampsone,
 Your selffe may be ane patrone mair perfyte,
 Of patience ane perles parragone;
 A thowsand tymes ye thame excell abone,
 In frowneing fortune nane I fund sa fit,
 As perfyte patrone to yow to propone,
 As ye your selffe giwe ye will vss your witt.

Ye ar sa wittie wertheous and vyis,
 I dar not preis to preich yow patience,
 With your awin witt bot wis yow to advyss,
 And to contemnow clein in conscience;
 Let prouddence, prettick and experiens,
 Your weill and wo advysidlie revolve,
 So thocht yie seim a sessioun in suspens,
 Your reassone ryip will richlie yow resolve.

Wo workis to weill be vyce alternatiue,
 And tein and troubill baith transitorie,
 Quhen sytt and sorrow seimes superlatiue,
 Sagis sould serue leist suffious and sorie;
 The greater grieve the greater is the glorie,
 Quhen is maistred with magnanimie mynd,
 Let wertew than and witt hniwe victorie,
 According to the curage of your kynd.

Quhilk wes ay wittie valiant and vyss,
 Magnanime manfull and of mirrie mynd,
 Of prouddence baith and prowis baid the prys,
 Of modestie meiknes and mansuetuide;
 Great is the gloir of your grandfatheris guii,
 That stoutlie stuid in manie stalwart stour,
 Bald and but blot or blemische is your bluid,
 And ay has bein in honour to this hour.

Sick destanie and derfe devouring deid,
 Oft hes our hous in hazard put of auld;
 Bot your forbeiris, froward fortunies steid,
 And bitter blastis, ay buir with breistis bauld;
 Luit wanweirdis work, and walter as thay wald,
 Thair hardie hartis hawtie and heroic,
 For fortunies feid or force wald never fauld,
 Bot stormis withstand with stomak stout and stoic.

Renownid Richert of your race record,
 Qubais prais and provis cannot be exprest ;
 Mair lustie lynyage nevir haid ane lord,
 For he begat the bauldest bairnis and best,
 Maist manfull men, and madinis maist modest,
 That ewer wes sen Priamus son of Troy,
 Bot piteouslie thay peirles perles apest,
 Bereft him all bot Buird-allane, * a boy.

Him selfe was aigit, his hous hang be a har,
 Duill and distres almaist to deid him draive ;
 Yet Burd-allaine, his onlie sone and air,
 As wretched, vyis, and valient as the laive,
 His hous vphaild, quhilk yie with honour baive ;
 So natur that the lyk invyand 'name,
 In kyndlie cair dois kyndlie curage craife, †
 To follow him in fortune and in fame.

Richerd he wes, Richerd ye ar also,
 And Maitland als, and magnanime ar ye ;
 In als great aige, als wrappit ar in wo,
 Sewin sones ye haid nicht contravaiill his thrie,
 But Burd-allaine ‡ ye haive behind as he :
 The lord his lynage so inlaige in lyne,
 And monie hundreth nepottis grie and grie §
 Sen Richart wes as hundreth yeiris ar hyne.

Your cairfull caice to his is so conforme,
 Great caus ye haive lyk consort to conceawe,
 Esteim this stuir ane vnstabil storme,
 Will God quha him sick grace and glaidness gaiwe,
 Sic hap and honour efter harme to haive,
 Vphald his hous sa many hundreth yeiris,
 Let your gray hairis but greife go to the graiwe,
 With better hairt mair bitternes that beiris.

Na na confid this clemens will not quyt,
 Sick sobernes with sik soveritie,
 Bot send yow schortlie succoris in your syt,
 Peace perfyte pleasour and prosperitie ;
 And propagat so your posteritie,
 From sone to sone, as he did Sarais seid,
 Seik him and serue him with sinceritie,
 He will deny yow nathing in your neid.

Your hous is build on him as he hes bidden,
 For nocht availis warldie welthis or witt,
 Giwe sik baid seruit forsuith it haid nocht sliddin,
 God is the ground, be him it mone grow great,
 Not be your braine, bot be your benefite ;
 So now I houp his help and halie hand,
 Sall found and fix it faster out ane fit,
 Nor quhen it scheimit be stranger stoup to stand.

* This means solitary, and is so used at the present day. Pinkerton most unaccountably mistakes this for a proper name, and asks, "who was this Burda-lsae?" *AN. SCOT. POEMS*, Vol. I. p. cxvi.

† i. e. Similar family distress demands the same family courage. *MINSTREL OF SCOTTISH BORDER*, Vol. I. p. 17. where four stanzas of this ballad are given.

‡ Sir John Maitland, who alone survived of Sir Richard's sons.

§ Grief and grief. In regular descent; from *gre*, French.

Job wes dejected and judgit lang wnjust,
 Puire with reproche he did his paine deploir,
 Be miserie almost movit to mistrust,
 Sa greatlie God him grivit to his gloir;
 Syne rest, renowne and riches did restore,
 And for his sones that suddanlie wer slaine,
 By doubilling of all blis he haid befoir,
 Increassit his seid with sones sewin againe.

And quhen Tobias for his sone tuik theocht,
 Baith blind and doume almost to bege his bread,
 And send him sight, and saife his sone hame brought,
 And with abundance blist him to the deid,
 And luit him sie his sones sones seid;
 Sa to his awin his aid is alwayes baine,
 He will confort yow constantlie confeid,
 Bring yow from baill and blis your Bwrð-allaine.

Your hous of auld oft haid na hair bot anc,
 Yea worne away oftymes the warld it weinit,
 Quhen it wes and without other wanne,
 Oftymes bis micht and mercie did mantein it;
 And latelie on the Lord it leinit,
 Wes denuid and to the dust dejected,
 Quba send your selffe to saiwit it and sustin it,
 And in renowne and riches to erect it.

And giwe ye mark his mercies manifold,
 For suith sen syne he hes not bein asleip,
 Bot did your baill most bonteoslie behauld,
 Your onlie sone quba schemit ane slaechter schip,
 With als great cair he did conserue and keip,
 As Noe, Loth, or Susan manie wayes,
 And in sik stormis as may gar straingis steip,
 Susteins your selffe and giwes yow monie dayes.

Think not siek pittie is but providence,
 Or he hes wrought sa wondrouslie in waine,
 Or that his micht and mercie maist immens,
 In thair distres his darliægis will disdaine;
 No pittie is a perfytt presaigne plaine,
 He will your hous in honour yet vphald,
 A monument of mercie to remaine,
 From hence fuirth ay as it hes bein of auld.

Thairfoir rejoce in him and tak your rest,
 As ye wald wiss your woe away sall wend,
 Be mirrie for his mercie manifest,
 Promptlie a perfytt pleasour dois portend,
 And he your hous your selffe and sone will send,
 Mair solace schortlie nor ye ean conceive,
 Ihealth, joy in heart, honour, and in the end
 Your gray heid sall with glaidnes go to the grave.

POEMS

BY

SIR RICHARD MAITLAND.

ON THE NEW YEIR.

O HIE eternall God of micht !
Of thy grit grace, grant us thy licht,
With hairt and mynd finceir,
To leif efter thy lawis richt,
Now into this new yeir. 5

God keip our Quein, and grace hir fend
This realme to guyde, and to defend ;
In iustice perfeveir ;
And of thir weiris mak an end ;
Now into this new yeir. 10

God fend grace to our Quein Regent,
Be law to mak sic punifhment,
To gar limmeris forbeir
For till opprefs the innocent ;
Now into this new yeir. 15

Lord, fchent all faweris of feditioun ;
Remove all rancour and fufpicioun,
Quhilk may this cuntrie deir ;
Put all perturbaris to punitioun,
Now into this new yeir. 20

God fend pastouris of veritie,
Be quhom we may instructit be
Our God to serve and feir ;
And to set furth his word trewlie,
Now into this new yeir. 25

And tak away the ignorantis
Of Kirkmen that vyceis hauntis,
And leidis us arreir ;
That baith guid lyfe and cunning wantis ;
Now into this new yeir. 30

God give our Lordis temporall
Grace to give ane trew counfall,
This realme to guyde and steir ;
To be obedient and loyall,
Now into this new yeir. 35

And tak away all grit oppressours,
Comounce menteinouris of transgressours,
Moveris of stryfe and weir,
For theiffis and reveris intercessours,
Now into this new yeir. 40

Lordis of the Seat, mak expeditionne,
Gar ever-ilk man mak restitutionne
Of wrangous land and geir ;
And we fall eik your contributiounne,
Now into this new yeir. 45

Men of law, I pray yow mend :
Tak na ill quarellis be the end
For proffeit may appeir ;
Invent no thing to gar us spend
Our geir in this new yeir. 50

God grant our ladeis chafitie,
Wifdome, meiknes, and gravitie ;
And haive na will to weir
Thair claithing full of vanitie,
Now into this new yeir. 55

Bot for to weir habuilyement
According to thair flait and rent ;
And all thingis fairbeir
That may thair bairnes gar repent,
Now into this new yeir. 60

And fend our burges witt and skill
For to fet fuirth the comouneweill ;
With lawtie fell thair geir ;
And to use mett and measure leill,
Now into this new yeir. 65

And all vaine wastouris tak away ;
Regrattouris that takis doubill pay ;
And wyne felleris our deir ;
Dyvouris that drinkis all the day ;
Now into this new yeir. 70

Grace be to gud burgeis wyfis
 That be leifome lawbour thryvis,
 And dois vertew leir ;
 Thriftie, and of honest lyfis, 75
 Now into this new yeir.

For some of thame wald be weill fed,
 And lyk the Queinis ladeis cled,
 Thocht all thair bairnes fould bleir :
 I trow that sic fall mak ane red,
 Of all thair pakkis this yeir. 80

God fend the comounes will to wirk ;
 The grund to labour, and nocht irk,
 To win gude quheit and beir ;
 And to bring furth baith staig and flirk,
 Now into this new yeir. 85

And tak away thir ydill lownis,
 Craimes crakeris, with cloutit gownis ;
 And fornaris that ar sweir ;
 And put thame in the gailyounis,
 Now into this new yeir. 90

I pray all staittis and degrei,
 To pray to God continuallie,
 His grace to grant us heir ;
 And fend us peax and unitie
 Now into this new yeir. 95

OF THE QUENIS MARYAGE TO THE
DOLPHIN OF FRANCE.

THE grit blythnes, and joy ineftimabill,
For to fett fuirth we Scottis ar not abill ;
Nor for to mak condign folemnitie,
For the guid newis, and tydingis comfortabill,
Of the contraët of mariage honorabill, 5
Betwix the Queines maift nobill majestie,
And the greateft young Prince in Cristintie,
And alfua to us maift profitabill,
Of France the Dolphin, firft fone of King Henrie.

All luftie vowaris, and hardie chevaleiris, 10
Go drefs your hors, your harnes, and your geiris,
To rin at listis, to juft, and to turnay ;
That it may come into your ladeis earis
Quha in the feild maift valiantlie him beiris.
And ye, fair ladeis ! put on your beft array, 15
Requeift young men to ryd in your levray,
That, for your faik, thai may break twentie fpeiris
For luife of you, young luftie ladeis gay.

All burrows-townis ever ilk man you prayes,
To mak bainefyres, farfeis, and clerk-playes 20
And, throw your rawis, carroul, daunce, and fting ;

Concord, concurrand in peax and unitie ;
 Obedience to the autoritie ; 50
 Forficht, provisioun, and experience ;
 Honour, manheid, iustice, and prudence ;
 Quhilk, give ye haive, ye fall estemit be,
 And be ilk man haldine in reverence.

O michtie Prince, and Spous to our Mistreis ! 55
 Refsaive this realme in loive and heartlines ;
 Set furth our lawis, mantein our libertie ;
 Do equall iustice bayth to mair and less ;
 Reward vertew ; and punisch wickedness ;
 Mak us to leive in gude tranquillitie ; 60
 Defend our commounis ; treat our nobilitie ;
 And be thy mein our commounweill increis,
 That we tak plessour to mak poleitie.

Scottis and Frenche, now leife in unitie,
 As ye wer brothers borne in ane cuntrie, 65
 Without all maner of suspicioun ;
 Ilk-ane to other keip trew fraternitie,
 Defendand other baith be land and sie :
 And give ony of evile conditione,
 Betwix you twa wad mak seditione, 70
 Scottis, or French, quhat man that ever he be,
 With all rigour put him to punitioun.

O nobil Princes, and Moder to our Quein !
 With all thy hairt to God lift up thy ein,
 And give him thankis for grace he hes thé fend ; 75

That he hes maid thé instrument, and mein,
 With mariage to coupill in ane cheine
 Thir tua realmis, other to defend :
 Think weill wairit the tyme thow hes done spend ;
 And the travaile that thow hes done fustein ; 80
 Sen it is browecht now to fa gude ane end.

OF THE WYNNING OF CALICE.

REJOYCE, Hendrie, maist Chrifiane King of France !
 Rejoyce, all peopill of that regioun !
 That hes with manheid, and be ane happy chance,
 Be thy Leiftenment trew, of grit renowne,
 The Duik of Guifs, recoverit Calice towne ; 5
 The quhilk hes bein, twa hundreth yeirs bygaine,
 Into the handis of Ingliſche nationne ;
 Quha never thocht be force it nicht be tain.

But we may ſé that mennis judgement
 Is all bot vaine, quhen God pleiſis to ſchaw 10
 His nichtie power ; quha is omnipotent ;
 For quhen he pleaiſis, he gars princes knaw

That it is he alane quha rewlis aw ;
 And mannis help is all bot vanitie :
 Think that it wes his hand that brak the waw ; 15
 Thairfoir give gloir to him eternallie.

Sa hie ane purpois for to tak in hand,
 Quha gaive that Prince fa great audacitie ?
 To feige that towne, that fa stranglie did stand ?
 And quha gaive him sic substance and supplie ? 20
 And quha gaive him the end and victorie ?
 Quha bot great God, the guydar of all thingis ?
 That, quhen he pleasit, can princes magnifie ;
 And for thair finnis translait realmes and kingis.

That nobill King wes greatlie till advance, 25
 Quho, efter that his captaines of renoun
 Had tynt ane feild, be hazard and mischance,
 Yet tynt na curage for that misfortune :
 Bot, lyk ane michtie valiant campioun,
 Be his Leiftennent, and nobill men of weir, 30
 Tuik upon hand to feige that strongest toun,
 Into the deadeft tyme of all the yeir.

Thairfoir, ye all that ar of Scottis bluide,
 Be blyth, rejoyce for the recovering
 Of that strang toun ; and of the fortune gude 35
 Of your maist tendir freind that nobill King ;
 Quhilk ay wes kynd in help and supporting
 Of yow, be men, and mony copious ;
 And in his hand hes instantlie the thing
 To yow, Scottis, that is maist precious. 40

Sen ye love God in thingis outwardlie,
In fyris, and proceffiouns generall ;
Sua, in your hairtis, love him inwardlie ;
Amend your lyfis ; repent your finnis all :
Do equaill refloume, baith to grit and finall ; 45
And everie man do his vocatione ;
Than God fall grant yow, quhen ye on him call,
Of your fayis the dominatione.

Sen God in the begynning of this yeir,
Unto that king fa gude fortune hes fend : 50
We pray to Him sic grace to grant us heir,
That we get Berwick our Merches for to mend ;
Quhilk, gif we get, our Bordoures may defend
Againes Ingland, with His helpe and supplie ;
And than I wald the weiris had ane end ; 55
And we to leif in peace, and unitie.

OF THE ASSEMBLIE OF THE
CONGREGATION.

ETERNALL God ! O tak away thy fcourse
From us Scottis for thy grit mercie ;
Send us thy helpe, this land to cleange and purge
Of difcord, and inamitie,
Betwix the leigis and autoritie, 5
That we may leife in peace, withouttin weir ;
In lawtie, law, in luif and libertie,
With merrines, now into this new yeir.

Almichtie God, fend us fupport and grace !
For of mannis help we ar all difpairit, 10
To mak concord that had sic tyme and fpace ;
And nane, as yet, hes [eir] thair lawbor wairit ;
As na man war that for his country carit :
Bot, and this ftryfe and troubill perfeveir,
He fall be faige that fall efcape unfarit, 15
And not thole paine, now into this new yeir.

Think ye not fchame, [ye] that are Scottis borne,
Lordis, and barrownis of autoritie,
That throw your flewth, this realme fould be forlorne ;
Your grund deftroiyt ; and your policie ? 20
Sik wraik fall cum upon yow haftelie ;
That ye fall fay, Alace ! we war ower fweir,

Quhill we had tyme that maid na unitie !
 Amend it yet, now into this new yeir.

Trow ye to ly and lurk, and do na mair, 25
 To see quhilk fyde fall haive the victorie ?
 The quhilk at last fall not help yow ane hair :
 Ryfs up ! Concure all ! And thame rectifie,
 Quhilk with reafsonc will never rewlit be ;
 Ye fall with force, withoutten fraud or feir, 30
 Mak weir on thame, as comoune ennemie ;
 And thame correct, now into this new yeir.

God grant his grace to the inferiouris
 Of this puir realme, thair quiete to confidder ;
 And till obey to thair superiouris, 35
 So that our lordis and leigis do confidder,
 In peace and luive for to remaine togidder :
 Sen we war quyt of all thir men of weir ;
 That all trew folk, from Berwyk to Balquhiddel,
 May leife in rest unrest in this new yeir. 40

The Queinis grace, gif that scho hes offendit
 In hir office, let it reformat be :
 And ye, all leigis, let your faille be mendit,
 And with trew haire ferve the authoritie :
 And ye, kirkmen, do ye your baill dewtie ; 45
 And all estaittis, syn and vyce forbeir ;
 The quhilk to do I pray the Trinitie,
 To you send grace, now into this new yeir.

God ! mak us now quyt of all herefie ;
And put us ainis into the richt way : 50
In thy law may we fa instruēted be,
That we be nocht begyllit everie day :
Ane sayis this ; ane uther sayis nay ;
That we wait nocht quhom to we sould adheir :
Chryst send to us ane rewle to keipe for ay, 55
Without discord now into this new yeir !

God send justice this land to rewill and gnyde ;
And put away thift, reif, and all oppressioun ;
That all trew folk may fuirly gang, and ryde ;
Without discord had parliament, and sessioun ; 60
To gar trew folk bruik thair just possessioun :
And gif us grace, gude Lord ! quhill we ar heir,
To ryis from syn, repentand our transgressioun ;
And leif in joy now into this new yeir.

ON THE NEW YEIR.

IN this new yeir I fie bot weir ;
 Na caus to fing ;
 In this new yeir I fie bot weir ;
 Na caus thair is to fing.

I CANNOT fing for the vexatioun
 Of Frenche men, and the Congregationne,
 That hes maid troubill in this nationne,
 And monie bair bigging.
 In this new yeir, I fie bot weir, &c.

I haive na will to fing or daunfe,
 For feir of Ingland and of France :
 God fend thame forow and mischance,
 In caus of thair cuming.
 In this new yeir, I fie bot weir, &c.

5

We are fa rewillit, rich and puire,
 That we wait nocht quhair to be fuire,
 The Bordour as the Borrow-muire,
 Quhair some perchance will hing.
 In this new yeir, I fie bot weir, &c.

10

And yit I think it best that we

Pluck up our hairt, and mirrie be.

For thoch we wald ly down and die,

15

It will us helpe na thing.

In this new yeir, I fie bot weir, &c.

Lat us pray God to staine this weir ;

That we may leife withoutten feir,

In mirrines, quhill we ar heir :

And hevin at our ending.

20

In this new yeir I fie bot weir ;

Na caus to fing :

In this new yeir I fie bot weir ;

Na caus thair is to fing.

OF THE QUENIS ARRYVALE

IN SCOTLAND.

EXCELLENT Princes! potent, and preclair,
 Prudent, peerles in bontie and bewtie!
 Maist nobil Quein of bluid under the air!
 With all my hairt, and micht, I welcum thé
 Hame to thy native pepill, and cuntrie. 5
 Befeikand God to gif thé grace to haive
 Of thy leigis the hairtis faythfullie,
 And thame in luife, and favour to receave.

Now fen thow art arryvit in this land,
 Our native Princes, and illuster Queine! 10
 I traift to God this regioun full stand
 Ane auld frie land, as it lang tyme has bein.
 Quhairin, richt schoone, thair fall be hard and feine
 Grit joy, justice, gude peax, and policie:
 All cair, and cummer, baneist quyte and clein; 15
 And ilk man leif in guid tranquillitie.

I am nocht meit, nor abill, forthe to fet
 How thow fall use difereitlie all thing heir:
 Nor of ane Princes the dewtie and the det,
 Quhilk I beleif thy heichnes hes *per queir*. 20
 Bot, gif neid be, thair is anew can leir
 Thy majestie, of thy awin natioune;

And gif thé counfall how to rewle and fteir,
With wyfdome, all belangand to thy crowne.

Yet I exhort thé to be circumspect 25

Of thy counfall in the electioun :

Cheis faythfull men of prudence and effect,
Quha will for wrang mak dew correctioun ;

And do justice, without exceptionne ;

Men of knowlege, gude lyfe, and conscience, 30

That will nocht failye for affectiounne ;

Bot of gude fame, and lang experience.

Quhilk, gif thou do, I hope that thou fall ring

Lang in this land in grit felicitie :

Will thou pleis God, he will thé send all thing 35

Is neidful to mantein thy royaltie ;

Quha gif thé grace to guyde sa prudentlie,

That all thy doing be to his plesour ;

And of Scotland to the commoditie,

Quhilk, under God, thou hes now in thy cure. 40

And gif thy Hienes plesis for to marie,

That thou haive help I pray the Trinitie

To cheis and tak ane husband without tarie,

To thy honour, and our utilitie ;

Quha will, and may, mantein our libertie ; 45

Repleit of wifdome and of godlienes ;

Nobill, and full of constance and lawtie ;

With guid succeffionne, to our quyetnes.

Madam, I wes trew fervand to thy Mother,
 And in hir favoure stude ay, thankfullie, 50
 Of my estait als weill as ony other :
 Prayand thy Grace I may reffavit be
 In siklyk favour with thy Majestie ;
 Inclynand ay to me thy gracious eiris ;
 And, amang other fervandis, thinke on me : 55
 This last requeist I lernit at the freiris.

And thoch that I to serve be nocht fa abill
 As I wes wont, becaus I may not see ;
 Yet in my hairt I fall be firme and stabill
 To thy Hienes, with all fidelitie ; 60
 Ay prayand God for thy prosperitie ;
 And that I heir thy pepill, with hie voce,
 And joyful hairt, cryand continuallie
 Vive Marie tref-nobill Royne d'Eseofs.

THE LAIRD OF LETHINGTOUNES
COUNSELL TO HIS SON,
BEAND IN THE COURT.

My Sone, in court gif thow pleifis remaine,
This my counfall into thy mynd imprent :
In thy speiking luik that thow be nocht' vaine ;
Behald and heir, and to thy tounge tak tent ;
Be no lyar, ellis thow art schent ; 5
Found thé on treuth, gif thow wald weill betyde ;
To governe all and reull be nocht our bent :
He reulis weill, that weill in court can guyde.

Be nocht ane scornar, nor fainyait flatterar,
Nor yet ane rounder of inventit taillis ; 10
Of it thow heiris be nocht ane clatterar ;
Fall nocht in plie for thying that lyttill vallis :
Haive nocht to do with other mennis faillis :
Fra wicked men thow draw thé far on fyde ;
Thow art ane fuill gif thow with fuillis daillis : 15
He reulis weill, that weill in court can guyde.

Bewair quham to thy counfall thow reveill,
Sum may scheim trew, and yit diflemblaris be ;
Be of thy promeis and conditioune leil ;
Waift nocht thy guid in prodigalitie ; 20

Nor put thyne honour into jeopardie ;
 With folk diffamit nather gang nor ryde ;
 With wilfull men to argue is follie :
 He reulis weill, that weill in court can guyde.

Be no dyffar, nor playar at the cairtis, 25
 Bot gif it be for pastyme, or finall thing ;
 Be nocht blawin with windis of all airtis,
 Constance in gude of wisdome is ane sign ;
 Be wyfe, and tentie, in thy governing,
 And try thame weill in quhame thow wilt confide : 30
 Sum fair wordis will gif, wald see the hing :
 He reulis weill, that weill in court can guyde.

Attour all thingis ay to thy Prince be trew
 In thoct, and deid, in worde, in wark, and ficht ;
 Fra tressonabill company eschew ; 35
 Thy Prince honour, and proffeit at thy nicht ;
 Set ay fordwart the puir, baith day and nicht ;
 And lat na thing the commoun weill clyde ;
 And at all tyme mantein justice and richt :
 He reulis weill, that weill in court can guyde. 40

Preis nocht to be exaltit above uther,
 For, gif thow do, thow salbe fair invyt ;
 Great perall is to tak on hand the ruther,
 Quhill first that thy experience be tryt :
 Think, at the last thy doing will be spyt, 45
 Thocht thow with slicht wald cover it and hyde ;

And all thy craft fall at the croce be cryit :
He reulis weill, that weill in court can guyde.

Thocht thou in court be with the heicheft plaicit,
In honour, office, or in dignitie, 50
Think that fumtyme thou may be fra it chaisfit ;
As fum hes bein befor, and yet may be ;
Neidfull it is thairfoir to gang warlie,
That rakleslie thou snapper nocht, nor flyde ;
Ken ay thyfelf best in prosperitie : 55
He reulis weill, that weill in court can guyde.

Bewar in giffing of ane hie counfall,
In materis grit, and counfall specialle ;
Quhilk, be the wirking of the warld, may fall,
Thocht it scheimis never fa appeirantlie : 60
Behald the warldis instabilitie ;
That never still into ane stait dois byde ;
Bot changing ay, as dois the moone and fie :
He reulis weill, that weill in court can guyde.

Gif with the pepill thou wald lovit be, 65
Be gentle, lawlie, and meik in thy estait ;
For an thou be uncourteus, proude, and hie,
Than all the warld fall thé detest and haitt :
Flie fainying, flattering, falsheid, and dissait ;
Invent nathing that may the realme devyde ; 70
Or fall occasioun trouble, and debait :
He reulis weill, that weill in court can guyde.

Grund all thy doing upon faithfastnes ;
 And hald thé ay gude company amang ;
 Gather na geir with craft and wretchitnes ; 75
 Preifs nocht to conqueis ony thing with wrang ;
 Evill-gottine gudis leftys never lang ;
 Thocht all war thyne, within this world fa wyde,
 Thow fall fra it, or it fra thé fall gang :
 He reulis weill, that weill in court can guyde. 80

Above all thingis, I thé exhort and pray,
 To pleis thy God set all thy buflie cuire,
 And fyne thy Prince serve, luif weill, and obey ;
 And, as thow may, be helpand ay the puire ;
 Sen erthlie thingis will nocht ay endure, 85
 Thairfoir in hevin ane place for thé provyde,
 Quhair thair is joy, rest, gloir, and all plefour ;
 Onto the quhilk eternall God us guyde.

SATIRE ON THE AGE.

QUHAIR is the blythnefs that hes bein,
Bayth in brugh and landwart fein
Amang lordis, and ladies fchein,
 Danfing, finging, game, and play ?
Bot weill I wat nocht quhat they mein ;
 All merrinefs is worne away.

For now I heir na worde of Yule,
In kirk, on caſſay, nor in ſkuill ;
Lordis lettis thair kitclingis cule,
 And drawis thame to the Abbay ; 10
And ſkant hes ane to keip thair mule ;
 All houfhalding is worne away.

I faw no gyfars all this yeir,
Bot Kirkmen eld lyk men of weir,
That never cummis in the queir ; 15
Lyk ruffianis is thair array ;
To teitche and preitche that will not leir ;
The kirk gudis thai waste away.

Kirkmen, affoir, wer gude of lyfe,
Preitchit, teichit, and staunchit stryfe ; 20
Thai feirit nather sword nor knyf,
For luif of God, the faith to say :

All honorit thame, baith man and wyf;
 Devotion wes nocht away.

Our fatheris wyfe were, and discreit, 25
 Thai had bayth honour, men, and meit :
 With luif thai did thair tennentis treit ;
 And had aneuch in prefs to lay ;
 Thay wantit nather malt, nor quheit ;
 And mirrines wes nocht away. 30

And we hald nather Yule, nor Pace,
 Bot feik our meit from place to place ;
 And we haive nather luk nor grace ;
 We gar our landis dowbill pay ;
 Our tennentis cry ‘ Alace ! Alace ! 35
 That routh and pittie is away !

Now we haive mair, it is weill kend,
 Nor our forbearis had to spend ;
 Bot far les at the yeiris end ;
 And never hes ane mirrie day : 40
 God will na ryches to us fend,
 Sua lang as honour is away.

We waift far mair now, lyk vaine fuillis,
 We, and our paige, to turs our muillis,
 Nor thai did than, that haid grit Yuillis ; 45
 Of meit and drink faid never nay :
 Thay had lang fumes quhair we haive ftuillis ;
 And mirrinefs wes nocht away.

Of our wanthrift fūm wytis playes,
 And fūm thair wantoun vaine arrayis ; 50
 Sum the wyt on thair wyfes layes,
 That in the court wald gang fa gay ;
 And care nocht quha the merchand payis,
 Quhill pairt of land be put away.

The Kirkmen keipis na profeffionne ; 55
 The temporall men commitis oppreffionne,
 Puttand the puire from thair poffeffionne ;
 Na kynd of feir of God haive thay :
 Thay cummar baith the kirk, and feffionne,
 And chafis charitie away. 60

Quhen ane of thaime fufteinis wrang,
 We cry for juftice, heid and hang ;
 Bot, when our neichbouris we our-gang,
 We lawbour juftice to delay ;
 Affectionne blindis us fa lang, 65
 All equitie is put away.

To mak aētis we haive fūm feill ;
 God watt gif that we keip tham weil !
 We cum to bar with jak of fteill,
 As we wald boft the judge and 'fray ; 70
 Of fic juftice I have na fkeill,
 Quhair reull and ordour is away.

Our lawis ar lichtleit for abufionne ;
 Sumtyme is clokit with collufionne ;

Quhilk causis of bluid the great effusioun, 75
 For na man spairis now to slay :
 Quhat bringis cuntreis to confusioun,
 Bot quhair that justice is away ?

Quha is the wyte, quha can schew us ?
 Quha, bot our nobillis, that fould know us, 80
 And till honorabill deidis draw us !
 Let never comouneweill decay ;
 Or els sum mischeif will befaw us,
 And nobillnes we put away.

Put our awin lawis to executioun ; 85
 Upon transgressouris mak punitioun
 To cruell folk feik na remissioun ;
 For peace and justice let us pray ;
 In dreid sum strange new institutioun
 Cum, and our custome put away. 90

Amend your lyfis, ane and all,
 And be war of ane suddan fall ;
 And pray to God, that maid us all,
 To send us joy that lesteis ay ;
 And let us nocht to sin be thrall ; 95
 Bot put all vyce and wrang away.

SATIRE ON THE TOUN LADYES.

SUM wyfis of the burrows-toun
Sa wondir vane ar, and wantoun,
In warld thay watt not quhat to weir :
On claythis thay wair monye a croun ;
And all for newfangilnes of geir. 5

Thair bodyes bravelie thay atyir,
Of carnall lust to eik the fyir ;
I fairlie quhy thai have na feir
To gar men deime quhat thay defyre ;
And all for newfangilnes of geir. 10

Thair gouns ar coiftlie, and trimlie traillis ;
Barrit with velvous, fleif, nek and taillis ;
And thair foirkirt of filkis feir :
Of fynest camroche thair fuk-faillis ;
And all for newfangilnes of geir. 15

And of fyne filk thair furrir cloikis,
With hingand fleivis, lyk geill poikis ;
Na preiching will gar thame foirbeir
To weir all thing that finne provoikis ;
And all for newfangilnes of geir. 20

Thair wylecots man weill be hewit,
 Brondirit richt braid, with palmentis fewit :
 I trow, quha wald the matter speir,
 That thair gudmen had caus to rew it,
 That evir thair wyfis weir sic geir. 25

Thair wovin hois of silk ar schawin,
 Barrit abone with tasteis drawin ;
 With gartens of ane new mancir ;
 To gar thair courtlines be knawin ;
 And all for newfangilnes of geir. 30

Sumtyme thay will beir up thair gown,
 To schaw thair wylecot hingeand down ;
 And sumtyme bayth thay will upbeir,
 To schaw thair hois of blak or broun ;
 And all for newfangilnes of geir. 35

Thair collars, carcats, and hals beidis ;
 With velvet hats heicht on thair heidis,
 Coirdit with gold lyik ane younkeir,
 Brouderit about with goldin threidis ;
 And all for newfangilnes of geir. 40

Thair schone of velvot, and thair muillis ;
 In kirk ar not content of stuillis,
 The fermon quhen thay fit to heir ;
 Bot caryis cuschingis lyik vaine fuillis :
 And all for newfangilnes of geir. 45

I mein of thame thair honour dreidis ;
Quhy fould thay nocht have honest weidis,
 To thair estait doand effeir ?
I mein of thame thair stait exceidis ;
 And all for newfangilnes of geir.

50

For sumtymes wyfis sa grave hes bein,
Lyik giglets cled wald nocht be fein :
 Of burges wyfis thoch I speak heir,
Think weill of all wemen I mein,
 On vaneteis that waiftis geir.

55

Thay fay wyfis are so delicat
In feiding, feisting, and bankat,
 Sum not content ar with sic cheir
As weill may suffice thair estait,
 For newfangilnes of cheir, and geir.

60

And sum will spend mair, I heir say,
In spyce and droggis, on ane day,
 Nor wald thair mothers in ane yeir :
Quhilk will gar monye pak decay,
 Quhen thay sa vainlie waift thair geir.

65

Thairfoir, young wyfis speciallie,
Of all sic faultis hald yow frie ;
 And moderatly to leif now leir
In meit, and clayth accordinglie ;
 And nocht sa vainlie waift your geir.

70

Ufe not to skift athort the gait ;
 Nor na mum chairtis, air nor lait ;
 Be na dainfer, nor this daingair
 Of yow be tane an ill confait,
 That ye ar habill to waift geir. 75

Hant ay in honest cumpanie ;
 And all fuspicious places flie :
 Lat never harlot cum yow neir ;
 That wald yow leid to leicherie,
 In houp to get thairfoir fum geir. 80

My counfall I geve generallie
 To all wemen, quhat evir thay be ;
 This leffoun for to quin per queir ;
 Syne keip it weill continuallie,
 Better nor onye warldlie geir. 85

Leif, burgefs men, or all be loift,
 On your wyfis to mak sic coft,
 Quhilk may gar all your bairnis bleir :
 Scho that may not want wyne and roift,
 Is abill for to waift fum geir. 90

Betwene thame, and nobillis of blude,
 Na difference bot ane velvous huid !
 Thair camroche curcheis ar als deir ;
 Thair uther claythis ar als guid ;
 And thai als coftlie in uther geir. 95

Bot, wald grit ladyis tak gud heid
To thair honour, and find remeid ;
 Thai fuld thole na fic wyfis to weir,
Lyk lordis wyfis, ladyis weid,
 As dames of honour in thair geir.

100

I speik for na despyt trewlie,
(My self am nocht of faultis frie,)
 Bot that ye fould nocht perfeveir
Into sic folishe vanitie,
 For na newfangilnes of geir.

105

Of burges wyfis thoch I speik plaine,
Sum landwart ladyis ar als vain,
 As be thair cleithing may appeir ;
Werand gayer, nor thame may gain ;
 On our vaine claythis waitand geir.

110

ON THE MISERIES OF THE TYME.

O GRACIOUS God ! Almichtie, and eterne !
 For Jefus' faik, thy Sone, we afk at thé,
 Us to defend, confarve us, and governe ;
 And tak fra us, Lord, for thy grit mercie,
 Thir plaigis that appeiris presentlie ; 5
 Peft, povertie, and moft unkyndlie weir ;
 Hunger, and dearthe, that now is lyk to be,
 Throw deid of beiftis, and fkant of corne this yeir.

 Bot, Lord, this cumis of thy juft judgement,
 For punifchment of our iniquitie ; 10
 That never of our fynnis will repent,
 Bot perfeveiris in impietie ;
 We ar fa fowpit in fenfualitie ;
 Baith fpirituall, and temporall eftaite,
 The peopill ar mifguydit haillalie : 15
 Nocht regneth now, bot troubill and debait.

 Sumtyme the preiftis thocht that thay did weil,
 Quhone that thay maid thair beirdis, and fchaf' thair croume ;
 Ufit round caps, and gownis to thair heill ;
 And mefs and mateynis faid of thair fafchoime : 20
 Thoch that all vyces rang in thair perfoume,
 Letcherie, gluttunnie, vain-gloire, and avarice ;

With fwerd and fyre, for zeill of religioun,
Of christiane peple oft maid sacrifice.

For quhilk God hes thame punischt richt scharplie ; 25
Bot had thay left their auld abusoun,
And turnit thame fra vyce to God trewlie ;
And syne forthocht thair wrang intrusoun
In to the kirk be fals elusoun ;
The word of God syn preitchit faithfullie ; 30
Thay had nocht cum to sic confusoun,
Nor thoilit had as yit sic miserie.

Now is Protestantis ryfin us amang,
Sayand, thay will mak reformatioun ;
Bot yit as now ma vyces nevir rang, 35
As pryd, invy, fals dissimulatione ;
Diffait, adulterie, and fornicatioun ;
Thift, reif, slauchtir, oppressioun of the puir ;
Of policie plaine alterationne ;
Of wrangous geir now na man takis cuir. 40

Thai think it weill, and thay the Paip do call
The Antechrist ; and mefs, idolatrie ;
And syne eit flesche upon the frydayes all,
That thai serve God rycht than accordinglie ;
Thocht in all thingis thai leif majst wickitlie : 45
Bot God commandit us his law to keip ;
Fyrst honour him, and syne haive cheretie
With our neichtbouris ; and for our sinnis weip.

Think weill that God, that puneist the papistis,
 Is yit on lyve, and yow to punishe abill, 50
 As he did thame; that in your synnis infistis
 As Godis word war haldin bot ane fabill :
 Bot gif your hairt on God be ferme and stabill,
 Thocht that his worde into your mouthe ye haive,
 Except your lyf be thairto conformabill 55
 In word, and wark; ye bot yourself diffaive.

I meine nocht heir of faythfull christianis :
 Nor ministeris of Godis word trewlie ;
 Quha at the famen stedfastlie remanis,
 In word, and wark, without hypocrisie : 60
 Bot I do mene of thame allenarlie
 That callit ar the fleschlie gospellaris ;
 Quha in thair wordis appeiris rycht godlie,
 Bot yit thair warkis the plaine contrair declaris.

Bot, thocht of papistis, and protestantis, sum 65
 Hes baith gane wrang, and Godis law transgress ;
 Keip us, gude Lord, that never mair we cum
 To sic errour; but grace to do the best :
 That with all men thy trew fayth be confest ;
 That christiane folk may leif in unitie ; 70
 Vertu fet up, and all vycis suppress,
 That all the warld, gude Lord, may honour thé.

MISERIE THE FRUTE OF VYCE.

How fould our commoun weill indure ?

God to offend we tak na cuir;
And nane preifis thair lyf to mend,
For na trouble that God will fend;
As plaigis com be aventure.

5

Quhan darthe cumis, or pestilence,

We fay it is be accidence;
And, gif weir cumis ony way,
The muivaris hes the wyte we fay;
And cumis not be our offence.

10

And gif we muve the weir our fell,

We fay we have anc gude quaréll;
And never will perfaive, nor kna,
That God for fyn will lat us fa
In to mischeif, and oft paréll.

15

The grit men fay that the distres

Cumis for the pepillis wickitnefs;
The peple fay, for the transgressioun
Of the grit men, and thair oppressioun:
Bot nane will thair awin fyn confes.

20

TO KING JAMES VI.

OUR Soverane Lord, in to thy tendir aige
 Leir to serve God ; him luif above all thing :
 Thy Counsell chois of guid men just, and faige ;
 That ar expert, maist abill, and conding,
 To gif ane faythfull counsell till ane king 5
 How he shold rewl his realme, in peace and rest :
 To luif Vertue ; and all vycis doune thring ;
 Thame to releif that lang hes bein opprest.

Syne be thy Counsell gar it be provydit
 How thow fall leif to thi royell estat : 10
 And how thy nobill persoun fall be gydit,
 In tyme to cum, and quha fall on thé wait,
 To be thy gairde, and serve thé air and lait :
 And quhat barrownis fall in thy court remaine,
 Thair tyme about it to decoir all gait, 15
 Of thy affairis to tak sunn thocht and paine.

Thy propertie, and casualities,
 And thay be put to thy utilitie,
 Will hald thy hous and pay thy servandis fies,
 And find all thing that neidful is to thé ; 20
 Gif thow will use na prodigalitie,
 Nor vainlie waist the rentis of thy crowne :

Now in thy youthe experience haif we—
Thy leifing haill neir brocht to confufioun.

Wes never king nor prince in this countrie 25
To leif upon that had fa greit ane rent,
To thy proffeit gif it weill gydit be,
And nocht in vaine confumit and mifpent :
Thairfor be reffoun thow fould be content
Till leif on it that to thi croun perteinis ; 30
That on thy leigis taxation nor stent
Be never raifit be unlawfull menis.

Schir, at thy barrownis thir thrie thingis requyre,
Quhilk be reffoun can nocht denyit be :
First, to breik iuftice that nane fall thé defyre : 35
The fecound is, that thow may ufe frilie
Thy awin leifing, fa it ma be trewlie
Pnt to sic profeitis as it guidlie may :
Thirddie, that thai thé helpe and fortifie
Juftice to do at all tymes, nycht and day. 40

Schir, gif na eiris to vaine flatteraris,
Quha at the lenthe will bot thé plaine diffaiue :
Na credens gif to comoune clatteraris ;
Nor in thy court na bakbytars refaive ;
That will of thane, at quhom thai malice haive, 45
To thy Hienes mony lowd leifing make,
And gar thy grace ane wrang haitrent confaive
Aganes trew men, fra thé till hald thame bak.

Mycht schlaunderit men of thé get audiens,
 Or war present quhan evill taillis ar tauld, 50
 Thay fould fa weill defend thair innocens,
 Thair honestie fa justifie thai wald,
 As fuld thame schame till lie that war fo bald ;
 And gar thy grace fa ken the veritie,
 That thow fould than for honest men thame hald : 55
 And tratlane toungis have our lang leif to lie.

O royell Roy! thy realme ay rewl be rycht ;
 And be wise counfel gyd thy majestie :
 About thy persoun haif, bayth day and nycht,
 Godlie, guid men, of fame and honestie : 60
 And do na thing in thy minoritie,
 Be the persuasion of ill taillis nocht trew,
 That, quhan thow cumis to thy majoritie,
 Experience will gif thé caus to rew.

Young nobill King, and thy Counfel, I pray 65
 This comoune-weil keip in tranquillitie ;
 Sa fet it fuirth, it will increas ilk day :
 To thy leiges do justice equallie,
 Without respect to persoun, or partie :
 That in this land na tuilye be, nor sturt : 70
 And in sum caice thy grace may schawe mercie ;
 And speciallie quhair na partie is hurt.

I pray to God, the gyder of all thing,
 Our Sovereane faife fra dolour and decay,

And gif him grace to be the nobillest king
 That in this regioun rang this monie day !
 That he may tak our lang dolour away,
 In his non-aige that we haif done fusteine :
 Falfet and wrang be now baneift for ay,
 That gud Justice amang us may be fene.

75

80

GUDE COUNSALS.

LUIFE vertew ower all and all vycis flie ;
 Wickitnes hait alwayes guidnefs imbrace ;
 Remuive rancour, and ay keip cherritie ;
 Proudnefs detaift, invy fra thé far chace ;
 Gredinefs never lat in thé tak place ;
 Be honorabill, and weill credens keip ;
 Befines not slouthie haivand tyme and fpace ;
 Trewlie ferve God, and als for fynnis weip.

Thir aucht lynes ye may begin at ony nuke ye will, and reid backward or forward, and ye fall fynd the lyk sentence and meter.

ON THE FOLYE OF ANE AULD MANIS

MARYAND ANE YOUNG WOMAN.

AMANG all folleis, ane great folye I find ;
 Quhen that ane man, past fyftie yeir of aige,
 That in his vaine confait he growes fa blind
 As for to join him felffe in maryage
 With ane young lafs, quhais bluid is yit in raige ; 5
 Thinkand that he may ferve hir appetyte ;
 Quhilk and he faill than will fcho him difpyte.

Still ageit men fould jois in morall taillis ;
 And nocht in taillis : For folye is to mary,
 Fra tyme that baith thair strenthe and nature faillis ; 10
 And tak ane wyf to bring him felffe in tarye
 For freſche Maii, and cauld Januarij,
 Agreeis nocht upon ane fang in tune ;
 The tribbill wantis that fould be fang abune.

Men fould tak voyage at the larkis fang, 15
 And nocht at evin, quhen paſſit is the day :
 Efter mid-age the luifar lyes full lang,
 Quhen that his hair is turnit lyart gray :
 Ane auld gray beird till ane quhyte mouth to lay

In to ane bed, it is ane piteous fycht !
The ane cryes help ! the uther hes no mycht. 20

Till haive bene merchand, bygaine monie ane yeir,
In Antwerp, Burges, and in town of Berrie ;
Syne in to Deip for to tyne all his geir ;
With vane confeat to puir himselffe, and herrie : 25
Grit perell is for to pas our the ferrie
In to ane laikand boit, nocht naillit fast ;
To beir the faill nocht havand ane steife mast.

To tak ane mellein, that grit lawbour requyris ;
Syne wantis grayth for to manure the land ; 30
Quhair feid wantis, then men of teilling tyris ;
Than cumis ane, findis it waift lyand,
Yokis his pleuch ; teilleis at his awin hand :
Better had bene the first had never kend it,
Nor thoill that schame. And sa my tale is endit. 35

The teynd, quhilk tenmentis had befor
 Of thair awin mailngis, corne, and ffor,
 Thair laird hes tane it our thair heid ;
 And gars thame to his yaird it leid : 25
 Bot thair awin flok thai dar not fleir,
 Thoch all thair bairnis fould want breid,
 Qubill thai have led thair teynd ilk yeir.

Sic extortioune and taxatioune
 Wes never sene into this natioune, 30
 Tane aff the comounis of this land,
 Of quhilk sum is left waift liand,
 Becaus few may sic chairgis beir :
 Mony hes quhippis now in thair hand,
 That wont to have bayth jak and ffeir. 35

Quhairthrow the haill comounité
 Is brocht now to sic povertie ;
 For thai that had gude hors and geir,
 Hes skantlie now ane crukit meir :
 And for thair fadillis thai have foddis : 40
 Thai have na weipenis worthe for weir ;
 Bot mone defend with stanes and cloddis.

Thairfore, my Lordis, I yow pray
 For the puir comounis find sum way ;
 Your land to thame for sic pryce geif, 45
 As on thair mailling thai may leif
 Sufficiencie to thair eftait :
 Syne thame defend, that nane thame greif ;
 That thai may serve yow ayre and lait.

Riche comounis ar richt profitable, 50
Qulian thai, to ferve thair lord, ar abill
Thair native cuntrie to defend
Fra thame that hurt it wald pretend ;
For we will be our few ane nummer,
Gif comounis to the weir not wend ; 55
Nobillis may not beir all the cummer.

Help the comounis bayth Lord and Laird !
And God thairfore fall yow rewaird ;
And, gif ye will not thame supplie,
God will yow plaig thairfore jusslie ; 60
And your successioun, eftir yow,
Gif thai fall have na mair pitie
On the comounis, nor ye have now.

NA KYNDNES AT COURT

WITHOUT SILLER.

SUMTYME to court I did repair,
 Thairin sum errandis for to drefs ;
 Thinkand I had sum freindis thair
 To help fordwart my busenefs ;
 Bot, nocht the les,
 I fand naething bot doubilnefs ;
 Auld kyndnes helpis nocht ane hair.

5

To ane grit court-man I did speir ;
 That I trowit my freind had bene,
 Becaus we war of kyn fa neir ;
 To him my mater I did mene ;
 Bot, with difdene,
 He fled as I had done him tene ;
 And wald nocht byd my taill to heir.

10

I wend that he, in word and deid,
 For me, his kynsman, shuld have wrocht ;
 Bot to my speiche he tuke na heid ;
 Neirnes of blude he sett at nocht ;
 Than weill I thoct,
 Quhan I for fibnes to him socht,
 It wes the wrang way that I geid.

15

20

My hand I put into my sleif,
 And furthe of it ane purs I drew ;
 And said I brocht it him to geif ;
 Bayth gold and silver I him schew ; 25
 Than he did rew
 That he unkindlie me misknew ;
 And hint the purs fest in his neif.

Fra tyme he gat the purs in hand,
 He kyndlie confin callit me, 30
 And baid me gar him understand,
 My buseness all haillalie ;
 And swair that he
 My trew and faythfull freind shuld be
 In courte as I pleis him command. 35

For quhilk better it is, I trow,
 Into the courte to get supplé,
 To have ane purs of fyne gold fow ;
 Nor to the hieft of degré,
 Of kyn to be, 40
 Sa alteris our nobilitie
 Grit kynrent helpis lytill now.

Thairfoir, my freinds, gif ye will mak
 All courte men youris as ye wald,
 Gude gold and silver with you tak ; 45
 Than to get help ye may be bald ;
 For it is tauld,
 Kyndness of courte is coft and fald,
 Neirness of kyn, na thing thai rak.

AGANIS THE DIVISIOUN OF
THE LORDIS.

O LOVING Lord, that maid baith heavin and hell,
Fra us expell this crewell civile weir,
That all this yeir has done this cuntrie quell,
That nane can tell how thay fall keip thair geir,
Nor without fear quhar thay fall rest or duell. 5

Allace, this is ane miserabill lyfe,
Of sturt and stryffe, that na man can wot how
Keip ox or kow, the theiffes ar sa ryffe ;
Yea evin to Fyffe thay ryd, the cuntrie throw
Rax thay, I trow thay fall wrak man and wyffe. 10

For thift, nor reif, nor men of evil conditioun,
Is na punitioun, nor for na wicked deid ;
Bot deidlie feid give ye ask restitutioun ;
Wrang intromissioun, now comis weill gude speid,
We haid gude neid of Justice the fruitioun. 15

Quhat is the caus of all this great confusioun,
Bot the divisioun of Lordis maist potent,
In land and rent ; manie wrangous intrusioun,
And great effusioun, now of bluide innocent ;
For punischment thair is bot abusioun. 20

Sum menis land and melling with Kirk geir,
 Makis all this weir ; discord makis additioun,
 Sum sayes ambutioun that wald haive reull and steir,
 Bot yit I fear men full of feditioun,
 Hes fawin suspitioun, that credence is arair. 25

Inimitie is ane richt wicked feid,
 Quhat deidlie feid it workis ye may fie ;
 Continuallie your lyfes ar in dreid ;
 Quhairfoir of neid your geir mane wafted be,
 Gude unitie for that is best remeid. 30

God give his grace the Lordis till aggrie,
 That we may fie some justice in this land ;
 Quhilk cannot stand and thay devyded be ;
 This to supplie guide men put to your hand,
 Make ane sair band syne keip it faythfullie. 35

Ye Lordis all at God mercie imploir ;
 Discord vaine gloir is the caus of this mischeif ;
 All thift and reif ye mane answer thairfoir,
 And it restoir, or hang rever or theife ;
 God fend releife that wrang induir no moir. 40

I speik this to the Lordis of baith the fydis,
 And all that rydis the cuntrie to oppres,
 And puches puire menis guidis thame prydis,
 And not confes that thay fall mak redres
 Or thay posses the joy that God provydis. 45

COMPLAINT AGANIS THE LANG PROCES
IN THE COURTS OF JUSTICE.

TO KING JAMES VI.

Sair is the recent murmour, and regrait,
Amang the leigis rifin of the lait,
Throw all the cuntrie, bayth of rich and puir ;
Plenand upon the Lordis of the Sait,
That thair lang proces may na man induir. 5

The Barrounis fay, that they have far mair spendit
Upon the law, or thair mater wes endit,
Nor it wes wourth : Thairfoir richt fair thay rew
To found ane plie that ever thay pretendit ;
Bot left it to thair airis to perfew. 10

The puir folk fay that thay, for falt of spending,
Man leif the law, it is fa lang in ending ;
Lang proces thame to povertie hes brocht :
For of thair ikayth be law can get na mending,
That thay ar faine to grie for thing of nocht. 15

Sum gives the wyte, that thair is on the Seffioun
Sum not fa cunning, nor of fa gud discretioun,
As thair befoir into that rowme hes bein ;
Quhilk, doing justice, keipit thair professioun ;
Of quhom thair wes na caus for to complein. 20

Now, ye that ar nocht of this Sait content,
Pas to the Prince ; to him your caus lament ;
And him exhort, and pray affectiouſlie,
That in that Sait he wald na man preſent,
In tyme to cum, bot thay that ar worthie. 25

Gud cunning men, that ar wyſs and diſcreit ;
Practitianiſ gud ; and for that ſenat meit,
Men of gud confeience, honeſtie, and fame ;
That can with wit and treuth all materis treit ;
And heſ be prudence purchaſt ane gud name. 30

And ſyne gar call the Colledge of Juſtice,
All thair dependariſ, and utheriſ that ar wyſs,
And try the cauſ of law the langſumneſs ;
And gar thame ſone ſum gud ordour devyiſ
To furdur juſtice, and ſchorten the lang procés. 35

Bot gif this mater, unmendit be ourſein,
The leigiſ can na greter ſcayth fuſtein ;
For na man ſall be fuir of land or geir ;
The trew and puir ſall be oppreſſit clein ;
And this Colledge ſall not lang perfeveir. 40

And gif this Sait of Senatouris gang doun,
The ſpunk of juſtice in this regioun,
I wait not how this realme ſall rewlit be ;
Better it wer gud reformatioun,
Nor let it periſche ſo imprudentlie. 45

For gif this Sait of Justice fall not stand,
Then everie wicked man, at his awin hand,
Sall him revendge as he fall think it best ;
Ilk bangeifter, and limmer, of this land
With frie brydill fall do quhat him pleifs best. 50

Our Soverane Lord, to this materis have eie ;
For it perteinis to thy majestie
This Colledge to uphault, or lat it down ;
Bot, will thow it uphault, as it fould be,
It will thé help for to mantein thy croun. 55

Causis ilk day fo fast dois multiplie,
That with this Sait cannot ourtaken be ;
Bot wald thy Hienes thairof eik the nummer
Of Senatouris, men cunning and godlie ;
Wald monie mater end that makis cummer. 60

Schir, at thy gift is monye Abeceis,
Perfonagis, Proveftreis, and Prebendareis,
Now sen down is the auld religioun ;
To eik sum lordis gif sum benefeis ;
And sum to help the auld fundatioun. 65

Becaus the Lordis hes our litill feis,
Bot of uncertaine casualiteis,
Of quhilk thay never get payment compleit ;
And now sic derthe is rin, all men sayis
What coft ane pound befor, now coftis thrie. 70

Schir, thou may gar, unhurt thy propertie,
 The Sait of Justice weill advancit be ;
 Quhilk being done, thair daylie fall increfs
 Into this land gud peice, and policie ;
 And thow be brocht to honour, and richés.

75

O loving Lord ! suppart this cruell Sait ;
 And give thame grace to gang the neireft gait
 Justice to do with expeditioun ;
 And bring all thing againe to gud estait,
 Following the first gud institutioun.

80

AGANIS THE THEIVIS OF

LIDDISDAILL.

OF Liddisdaill the commoun theifis
 Sa pertlie steillis now and reifis,
 That nane may keip
 Hors, nolt, nor scheip ; Nor yit dar fleip,
 For thair mischeifis.

5

Thay plainlie throw the countrie rydis,
I trow the meikill devill thame gydis :

 Qubair thay onfett,
Ay in thair gait, Thair is na yett,
 Nor dure, thame bydis. 10

Thay leif richt nocht, quhairever thay ga,
Thair can na thing be hid thame fra ;

 For, gif men wald
Thair housis hald, Than waxe they bald
 To burn and fla. 15

Thay theifis have neirhand herreit hail
Ettrick forest, and Lauderdaill ;

 Now ar they gane
In Lothiane ; And spairis nane
 That thay will wail. 20

Thai landis ar with flouth fa focht,
To extreme povertie ar brocht ;

 Thai wicked schrowis
Has laid the plowis ; That nane, or few, is
 That are left ocht. 25

Bot commoun taking of blak mail,
Thay that had flesche, and breid, and aill,

 Now ar fa wraikit,
Maid puir and naikit ; Fane to be staikit
 With watter-caill. 30

Thai theifis that steillis, and turfis hame,
 Ilk ane of thame hes ane to-name ;
 Will of the Lawis ;
 Hab of the Schawis : To mak bair wawis
 Thay think na schame. 35

Thay spuilye puir men of thair pakis,
 Thay leif thame nocht on bed, nor bakis ;
 Bayth hen, and cok,
 With reill, and rok, The Landis Jok
 All with him takis. 40

Thay leif not spendill, spoone, nor speit ;
 Bed, bowfter, blanket, fark, nor feheit ;
 Johne of the Parke
 Rypis kift, and ark ; For all sic wark
 He is richt meit. 45

He is weill kend, Johne of the Syde,
 A gretar theif did never ryde ;
 He nevir tyris
 For to brek byris ; Our muir, and myris,
 Our gude ane gyide. 50

Thair is ane, callit Clements Hob,
 Fra ilk puir wyfe reiffis hir wob ;
 And all the laif
 Quhatever thay haif ; The deuil refave
 Thairfoir his gob. 55

To sic grit fouth quha eir wald trow it
But gif sum greit man it allowit?

Rycht fair I rew
Thocht it be trew; Thair is fa few
That dar avow it.

60

Of sum grit men they have sic gait
That redy ar thame to debait;
And will up weir
Thair stolin geir; That nane dar fleir
Thame, air nor lait.

65

Qubhat caufis theifis us our-gang,
Bot want of Justice us amang?
Nane takis cair,
Thocht all forfair; Na man will fpair
Now to do wrang.

70

Of fouth thocht now thay cum gud fpaid,
That nather of men nor God hes dreid,
Yit, or I die,
Sum fall thame fie, Hing on a trie,
Quhill thay be deid.

75

ON THE WARLDIS WICKEDNES.

THE Lord that raifit lyfe againe,
 That deit for us on Gude Fryday,
 Quha sufferit meikill woe and paine,
 With Jewis that wer hard of fay;
 Wer he amang us now this day, 5
 He wald far mair thoill and fustein;
 For now as I heir all men fay,
 Is the warft warld that ever was fein.

Ane Heroid rang into theis yeiris,
 Ane murtherer of Innocentis; 10
 Bot now he hes ane thowfand freiris,
 For trewlie in thair intentis,
 To rug and reif and tak up renttis,
 The puire peopill oppreffand cleine;
 For the quhilk thing some fair repentis, 15
 In this warft warld that evir was fein.

That tyme thair was bot ane Pilat,
 Now is thair mae than fiftie fcore;
 With as fair wordis of diffait,
 As haid the other of befoir; 20
 Sa faft into this warld thay foir,
 To trew men dois meikill tein,
 Thair traift ay kythefs moir and moir,
 As in this world it is now fein.

That tyme thair was bot ane Caiphas, 25
That did accuife our Lord Jhefu ;
Bot now is monie mae alace,
The Innocentis for to perfew :
Thair is bakbytteris now anew,
Bot of gude men thair is ouer quheine, 30
That will and can give counfall trew,
As in this warld it may be fein.

The tormentaris war than fa lkant,
Chryft for to scourge fkerce found wer fax ;
Now of ane thowfand, not ane dois want, 35
Thair wicked number fo dois wax,
To spoilyie puire men of thair pakis,
To reife can na man thame refraine,
Quhill that thay gar ane wuddie rax,
In this warft warld that ever was fein. 40

Thair was ane Judas in that tyme,
For filver did his maifter fell ;
Bot now is fmitted with that cryme
Ane thowfand mae than I can tell,
That dois in this countrie duell, 45
Wald fell thair fawillis, as I wein,
For geir unto the diuill of hell,
In this warft warld that ever was fein.

Peter to Annas hous him drest,
Quhair he his maifter did deny ; 50

Monie with mouth hes now confest,
 Thay are of Chryftis company ;
 Bot and ye will thair warkis espy,
 Ye fall fie thame befor your eine,
 Denyand Chryft all uttarlie, 55
 As be thair lyfis may be fein.

Pilat let bot ane theife gang,
 Quhen he put Jefus Chryft to deid ;
 Bot now fyve hundreth theifis strang,
 At ainis will thair remiffioun speid, 60
 And trew folk can get na remeid,
 Quhat wrang that ever thay fusteine ;
 Quhilk garris monie beg thair bread
 In this warft world that ever was fein.

Fra Pilat fand of deid na caus 65
 In Chryft, he wald haive lattin him ga ;
 I wald thay, that leidis our lawis,
 And our Judges, wald do fa,
 Compell na innocent to pay,
 Nor thame convict be subtill mein, 70
 Nor in thair syes put not thair fra,
 Let na partialetie be fein.

Thairfoir Princes and Magestratis
 And ye in court that office bear,
 That for auctoretie debaittis, 75
 To hurt the Innocent tak fear

For leid, fufpitioune, or for geir ;
 From wrang proceeding ay abftein,
 In dreid God ather hyne or heir,
 His vengeance gar on you be fein. 80

As Jewis war to Chryft unkynd,
 For all his warkis and guidnefs,
 His miracles put fuirth of mynd,
 Quhen that to deid he did him drefs ;
 Sua in this world all thankfulnefs, 85
 And all auld kyndnes that hes bein,
 And all guide turnes mair and les,
 Ar clein foryot and now our fein.

Apeirantlie now all men fayes,
 That all Scottis ar in difpair, 90
 Thinkand can they put aff thair dayes,
 Quhat fall come efter they tak na cair ;
 Thocht all this regioune fould forfair,
 Of thair will nocht want ane prein,
 Quhilk will mak mony biggingis bare, 95
 And ane waift countrie to be fein.

Quhair is the zealous men and wyfe,
 Of kirk and of the temporall flait,
 That in this realme hes been oft fyfe,
 That wald tak travaill air and late 100
 To ftenche all troubill and debaitt,
 And ane great perrell could prevein,

And now the Lordis to gang on gett
The comoun weill to be fairfein.

God mak us quyt of all blasphemieris, 105
And of all men of evill conditioun ;
God mak us quyt of all menteinieris,
Amongis us of feditioun,
And all raisleris of fuspicioun ;
Send us gude men to gang betwain, 110
The Lordis to mak unione,
That peace may in this land be fein.

God keip the Kingis Majestie,
And give him gracis manifold,
This land to keip in libertie ; 115
In peace and justice to us hald,
Sua that na perfone young nor auld,
Sall onie caus haive to complein,
That justice now is coft and fauld.
As other tymes hes bein fein. 120

ON THE WARLDIS INGRATITUDE.

THIS warld fa fals is, and unftabill ;
Of gredines unfaceabill ;
 In all eftaittis fic doubilnefs ;
To find trew freindis few are abill,
 For keipit is na auld kyndnefs. 5

Thocht ye do pleifour to greit men,
Thairfoir they will yow scantlie ken ;
 Gif ye have ocht with thame to drefs,
Ye ar not abill to get ben,
 For keipit is na auld kyndnefs. 10

Thocht ye have fervit, monye ane yeir,
Ane lord, on your awin coft and geir ;
 And ye be fallin in diftrefs,
Yow to releive he will be fueir,
 And count na thing your auld kyndnefs. 15

Sum to thair nychbouris hes bene kynd,
That now thairof hes never mynd,
 Bot nottit ar with newfangilnefs ;
Of ingratnes it hes ane ftrynd,
 That cannot keip na auld kyndnefs. 20

Sum to communitis hes done
 That ingratlie foryet it fone,
 Sua full thay ar of fikilnefs ;
 Changing as oft as dois the mone ;
 And cairis nocht for auld kyndnefs. 25

Sum did for thame, in court and fessioun,
 That now fallie, without discretioun,
 In tyme of troubill and bufinefs,
 Mellit with thair land, geir, and possessioun,
 That schew to thame fa greit kyndnefs. 30

Thair is that sum man did refett,
 With meit, and claythis, hes him bet ;
 That efter in court can get entrefs,
 And wald nocht ken him, quhen thay met,
 Of quhome he gat fa greit kyndnefs. 35

Thocht ye with courtecouris hes bein
 Acquetit lang be onye mein ;
 And ye thame charge with bufinefs,
 Ar abill to misknaw yow clein,
 And will foryet auld kyndnefs. 40

Sen in this warld, in na degree,
 Is kyndnes, nor fidelitie,
 Let us pray God, of his gudnefs,
 To bring us to the hevins so hie,
 Quhairin thair is perfyte kyndnefs. 45

COUNSALL IN TROUBILL.

GIF troubill comes be eventour,
And nocht throw thy misgovernance,
Than patientlie thow it induir,
Quhill God pleasis fend better chance.

Trowbill fumtymes is profitabill, 5
And givis men intelligence,
To ken thair God makis thame abill,
And of thame selffe experience.

Behald the instabilitie
Of this falsse world, and how it gais, 10
This day ane man fet upoun hie,
To morrow fet downe amang his fais.

Thow may sie great unfaythfulnes
Intill all staittis ringand now ;
Amang them in fick doubilnes, 15
That na man may ane uther trew.

For and thy bak be at the wall,
Or sum infortoune happine thé,
Than will thy quentance leif thé all,
How neir of bluid that ever thay be. 20

And give thow helping at thame craive
Thy kinsman will never know thé,
Nor yet mair pitie on thé haive,
Nor will the man that never saw thé.

Quhairfoir my counfall is trewlie, 25
How ever the world ga up or downe,
Be glaid in hart ay lesomelie,
And just in thy vocatione.

For thocht thow of this miserie,
And displeasour thy selffe wald flae, 30
Quhat kynd of gude will that do thé,
But greif thy freind, and glaid thy fae ?

Thairfoir thank God quhat ever he fend,
And to thy neichbouris do na wrang ;
And ay thy just quarrell defend, 35
And never by the richt way gang.

Pray thow to God baith evin and morrow,
To keep ay cleine thy conscience,
Quhat ever come feill or forrow,
To tak all thing in patience. 40

A N E B A L L A T
OF THE CREATIOUN OF THE WARLD,
MAN HIS FALL AND REDEMPTIOUN,

MAID TO THE TONE OF THE BANKIS OF HELECON.

God be his word his wark began,
To forme the erth and hevin for man,
The fie and watter deip ;
The fone, the mune, the starris bricht,
The day divydit frome the nicht, 5
Thair courfis for to keip ;
The beiftis that on the grund do mufe,
And fifche in to the fie ;
Fowlis in the air to flé abufe
Off ilk kynd creat hee ; 10
Sum creiping, fum fleiting,
Sum fleing in the air,
So heichtly, fo lichtly
In moving heir and thair.

Thir workis of grit magnificence, 15
Perfytit be his providence,
According to his will :
Nixt maid he man ; to gif him gloir,
Did with his ymage him decoir,
Gaif paradise him till ; 20

Into that garding hevinly wrocht,
 With plefouris mony one,
 The beiftis of every kynd war brocht,
 Thair names he fowld expone ;
 Thame nemming and kennyng, 25
 As he lift for to call ;
 For pleifing and eifing
 Of man, fubdewit thame all.

In hevinly joy man fo poſſeſt,
 To be allone God thocht not beſt, 30
 Maid Eve to be his maik ;
 Bad thame increſs and multiplie ;
 And eit of every fruct and trie
 Thair plefour thay fowld taik,
 Except the trie of gud and ill 35
 That in the middis dois ſtand,
 Forbad that thay fowld cum it till,
 Or twiche it with thair hand ;
 Leiſt plucking or lucking
 Baith thay and als thair feid, 40
 Seveirly, awſteirly,
 Sowld dye without remeid.

Now Adame and his luſty wyfe,
 In paradyce leidand thair lyfe, 45
 With plefowris infinait;
 Wanting na thing fowld do them eiſ

Ilk beift obeying thame to pleifs,
As thay cowl'd wijs in fpreit :
Behald the ferpent fubtilly
Invyand manis eftait, 50
With wickit craft and fubtilty,
Eve temptit with diflait ;
Nocht feiring bot fpeiring,
Quhy fcho take not hir till,
In ufing, and chufing 55
The fruēt of gud and ill ?

COMMANDIT us, fcho faid, the LORD,
Nowayis thairto we fowld accord,
Under eternall pane ;
Bot grantit us full libertie 60
To eit of every fruēt and trie,
Except that trie in plane :
No, no, not fo, the ferpent faid,
Thow art difflavit thairin ;
Eit ye thairof ye fall be maid, 65
In knowlege lyk to Him,
In femyng and demyng
Off every thing arricht,
Als dewly, als trewly,
As ye wer goddis of nicht. 70

Eve with thir fals wordis thus allurit,
Eit of the fruēt, and fyne procurit
Adame the fame to play :

Behald, said scho, how precious,
 So delicat and delicious, 75
 Besyd knowlege for ay :
 Adame puft up in warldly gloir,
 Ambitioun and of pryd,
 Eit of the fruct ; Allace, thairfoir,
 And fwa thay baith did flyd ! 80
 Neglecting, forgetting
 The eternal GODDIS command,
 Quha scurgit and purgit
 Thame quyt out of that land.

Quhen thay had eitin of that frute 85
 Off joy than war thay destitut ;
 And saw thair bodyis bair ;
 Annone thay past with all thair speid,
 Off levis to mak thamefelvis a weid,
 To cleith thame, was thair cair. 90
 During the tyme of innocence,
 No fyn nor schame thay knew,
 Fra tyme thay gat experience,
 Unto ane bufs thay drew,
 Abyding and hyding, 95
 As God fowld nocht thame see,
 Quha spyit and cryit,
 Adame, quhy hyddis thow thee ?

I being naikit, LORD, throw feir,
 For schame I durst nocht to compeir, 100
 And so I did refuse :

Had thow nocht eit in of that tré,
That knowlege had nocht bene in thé,
Nor yit no sic excufe;
This helper, LORD, thow gaif to me, 105
Has cawfit me tranfgrefs,
Sayd scho, the ferpent subtilly,
Perfwadit me no lefs,
Intreitting be eitting,
That we fould be perfyte, 110
Me fylit, begylit;
In him lyis all the wyte.

The LORD that evir jugeit richt,
Bringand his juſtice to the licht,
The ſerpent firſt did juge; 115
Becaufs the woman thow begylit,
For evir thow fall be exylit
Said he without reffuge;
Betuix hir Seid and thy offspring
Na peax nor reſt fal be, 120
And hir Seid fall thy heid down thring,
For all thy subtilty;
Abhorrit, deformit,
Thow on thy breiſt fall gang,
In feiding and leiding 125
Thy lyfe the beiftis amang.

The Woman nixt for hir offence,
Did of the LORD reſſaif ſentence,
Her ſorrow fall increſs,

With wo and pane hir childrene heir, 130
 Subdewit to man, undir his feir,
 No liberty possèss :
 For Adamis falt he curst the erth,
 That barane it fowld be,
 Withowt labour fowld yeild na birth 135
 Off coirnis, erb, nor tré ;
 Bot wirking and irking
 For evir fowld remane,
 And being in deing,
 In erth return agane. 140

O crewall serpent vennemus,
 Dispytfull and seditious,
 The grund of all our cair,
 Thow fals-bound slave unto the divill,
 Thow first inventar of the evill, 145
 Off blifs quhilk maid us bair ;
 O divillis slaive, did thow beleif,
 Or how had thow sic grace,
 Thairby for evir thow nicht leif
 Aboif in to that place : 150
 Thy grudgeing gat scrudgeing,
 And swa God lute thé sic
 O displavar no cravar,
 Off his reward fowld be.

O dilicat dame, with eiris bent 155
 That harknit to that fals serpent,
 Thy banis we may fair ban ;

- Withowt excufe thow art to blame,
Thow juſtly hes obtenit that name,
The verry Wo of Man ; 160
With teiris we may bewaill and greit
That wickit tyme and tyd,
Quhen Adame was cauffit to fleip,
And thow tane of his fyd.
No fleiping bot weiping 165
Thy feid hes fund fenfyne
Thy eitting and fweitting,
Is turned to wo and pyne.
- Adame thy pairt, quha can excufe,
With knowlege thow that did abuſe 170
Thy awin felicitie :
The ſerpentis fals inventing,
The womanis ſone conſenting,
Was nocht ſa wickitlie,
God did prefer thé to this day, 175
And thame ſubdewid to thé,
So all that thay cowld mene or ſay,
Sowld not haif movit thé
To brecking abjecking
That heich command of lyfe 180
Quhilk gydit provydit
Thé ay to leif but ſtryfe.
- Behald the ſtait that man was in,
And als how it he tynt throw fin,
And loiſt the ſame for ay ; 185

Yit GOD his promeifs dois performe,
 Send his Sone of the Virgyn borne,
 Oure ranfome for to pay.
 To that grit GOD let us gif gloir,
 To us has bene fo gude, 190
 Quha be his deith did us reftoir,
 Quhairof we war denude ;
 Nocht karing nor fparing
 His body to be rent,
 Redemyng, releiving 195
 Ws quhen we war all fclient.

THE WARLD WORTH NA THOCHT.

YE, that fumtym hes bene weill ftakit,
 Thocht of your geir fum be inlaikit,
 And yourfelf into troubill brocht ;
 Of this fals warld tak never thocht.

To fum thair is bot littill left ; 5
 Bot, with grit wrang, ar planelie reft
 With devillis lymys, that never docht.
 Of this fals warld yit tak na thocht.

Of houfhold grayth fum richt skant war,
 With utheris geir now planeift ar, 10
 Better nor ever thair faderis bocht :
 Of this fals warld yit tak na thocht.

To reif thair neichtbour few now rakis
For feir of God, bot daylie takis
Fra thame that never aucht thame nocht : 15
Of this fals warld yit tak na thocht.

Sum to thair freindis war fa faythles,
That, under colour of kyndnes,
Thame to destroy did all thay mocht :
Of this fals warld yit tak na thocht. 20

Sum, that richt weill planeift hes beine,
Thair landis now ar waftit cleine,
With comoun theiffis, that leivis nocht :
Of this fals warld yit tak na thocht.

Diftroyit is the pollicie 25
For the maift pairt of this countrie ;
To wrak the rest feir wayis ar focht :
Of this fals warld yit tak na thocht.

I hoip the tyme fall cum schortlie
Sall gar all wickit companie 30
Repent the wrang that thay have wrocht ;
For puniffing thay fall tak thocht.

A G A N I S T H E W E I R I S.

AT morning, in ane gairden grein,
 I went allone to tak the air,
 Quhair monie pleafant treis was fein,
 And fundrie kynd of flouris fair ;
 Quhen I did walk and gang 5
 Thir fair flouris amang,
 Into my mynd thair came, with cair,
 Ane thing that maid myne hairt full fair,
 That laftet hes ourlang.

Quhen I think on the great mifcheife 10
 That rignis now in this countrie,
 Withoutten hoip fyne of releif
 Unless that God, of his mercie
 And his devyne poweir,
 Stenche this unkyndlie weir ; 15
 Without the quhilk, appeirandlie,
 This haill land will diftroyit be
 Richt heftalie I feir.

It is ane pitie to heir tell,
 How the puire commounis of this land 20
 Fra wrang cannot debait thair fell
 Fra reife, and fpoilye of fome band

Off fuddarteis of some fyde ;
 That nane dar gang nor ryd,
 For trubling of some wicked hand, 25
 I wait not how the realme fall stand,
 And limmeris walk fo wyd.

O Lord, quhair ar fa zellous men
 That in this land hes bein oft fyis,
 That quhen thay fould perfaive or ken 30
 Ane troubill in the countrie ryis,
 With wifdome and foirficht
 Thay wald fet all thair nicht,
 Be great travaill, and wordis wyfs,
 Ane remedie wald fchoine devyfe 35
 And fet all thingis aricht.

Bot now thair is not ane, allace !
 That I ken in this regioun,
 That ather hes haip witt or grace
 To mak concord and unioun. 40
 Thairfor, God fend remeid
 And help us in our neid,
 For monie hes inventioun
 For to increas diffentioun
 And foifter deidlie feid. 45

The greateft caus of this difcord
 Is for our finnis punifchment;
 With mouthe we fay we loive the Lord,
 And far fra him in our intent,

To speak of God delichtis 50
 In doing him dispytis ;
 Reddie to reif ane man his rent,
 Not dreidand Godis judgement
 As fainyeit hypocreitis.

I ken nane now for Godis loive 55
 To do ane wrang that will forbeir,
 Nor yet will stoip for to remoive
 His nichtbour baith fra land and geir,
 And nathing by thay fett it
 How wrangoullie thay gett it, 60
 For of thair God thay haive no feir
 To gar thair nichtbouris leif perqueir
 Fra thay haive intrometted.

Inglan is glaid quhen it is tauld
 Of Scottis the divisioune, 65
 And for our folischnes thay hald
 Our doingis in deriffioun ;
 Bot wald we weill confidder,
 Thay hund us ay togidder,
 Makand thair awin provisioune 70
 For our great skaith and lesioun,
 The gripe of thame is flidder.

Yet the ane pairt on thame dependis,
 The other on France for thair fupplie,
 Ilk ane fra other thame defendis 75
 As fra ane comounie enemie,

I pray God I heir tell
We grie amang our fell,
And syne, that all this hail countrie
Of France and England baith wer frie, 80
With tham na mair to mell.

Quhen that the ane the other wraikis,
The quhilk will nocht be done lichtlie
Without travaill and manie straikis ;
Bot quhat fall this work finallie, 85
Bot rais ane deidlie feid,
Of quhilk we have na neid ;
In the mein tyme great policie
And guid cornes destroyit be,
And monie man ly deid. 90

Thairfoir, my Lordis, hald up your handis,
Thocht of your will ye want something,
Or be distroyit men and landis,
Quhilk will be huirfull to the king ;
For his weill it is maift 95
That ye aggrie in haift ;
For quhen he is of aige to ring
Quhairon to leif fall find nathing,
Bot all the countrie waift.

God give the Lordis grace till aggrie, 100
And banishe all feditioune,
Syne ay to leif in unitie
And quyt of all suspitioune ;

And than to mak ane band
Ay in kyndnefs to ftand, 105
Ilk man get reftitutionne
And fullie intromiffiounne
Of thair awin geir and land.

I pray to God omnipotent
To fend us peace, quhill we ar heir, 110
Ilk ane may leive upon thair rent
Or on thair craft withoutten fear,
And with fanct Paull I pray,
To tak thame fchoine away
That caus is of this mortall weir, 115
And the firft tydingis that I heir
That thay be laid in clay.

ON THE MALYCE OF POETIS.

SUM of the Poyettis, and Makaris, that ar now,
 Of grit despyt and malice ar fa fow,
 Sua that all lefingis, that can be inventit,
 Thay put in writ, and garris thame be prentit ;
 To gar the peopill ill opinioun taik 5
 Of thame, quhom of that thay thair ballatis maik.

With sklanderous wordis thay do all thing thay can
 For to defame mony ane honest man,
 In setting furthe thair buikis, and thair rymis,
 Accufand sum of improbabill crymis : 10
 And thocht that sum thair lybellis dois allow,
 Yit few that will thair awin warkis avow.
 And thocht that thay bakbytaris and blasphemaris,

Now at this tyme, has mony thair manteinaris,
 The tym will cum that thay forthink fall it 15
 That thay have put sic lefingis into writ :
 To steill ane manis fame is gritter fin
 Nor ony geir that is this world within :
 Thairfoir repent, ye Railaris, and restoir
 To thame thair fame quhom ye sklandrit befoir : 20

To that effect apply your wordis, and deidis,
 Ill bruit to tak furthe of the peopillis heidis :
 Cry tounge! I leid, throw all this natioune :
 Mak buikis and rymis of recantatioune.

Sic alteratiounes may cum in this land 25
 May gar ane tak ane uther be the hand,
 And fay, Think on—ye made of me ane ballat,
 For your rewarde now I fall brek your pallat.
 Men sould bewar quhat thing thay fald or did,
 For it may cum to licht lang hes bene hid. 30
 Thairfoire na man mak ballatis, nor indyte,
 Of ill, detraetiounes, sklander, nor dispyte.
 Put not in writ that God, or man, may greife.
 All vertew love, and all vycis repreife.
 Or mak sum myrrie toy, to gude purpoise, 35
 That may the herar, or the redar baith rejoise :
 Or sum fruitful and gude moralité :
 Or pleisand thingis, may stand with cherité.
 Dispytful Poyettis sould not tholit be
 In commounweillis, or godlie cumpanie : 40
 That forte ar redie ay to saw seditiounes ;
 And put gude men into suspitiounes.

M O R A L V E R S E S.

LUik that nathing to fyn thé tyce ;
Bot grund thé ay upon justice ;
Ay follow vertew, and flie vyce ;
 Of toung be trew :
Ay haitt all kynd of covatyce ; 5
Waste nocht thy guidis at the dyce ;
Flie fra all fuillis that ar nyce,
 And thame eschew.

Hald thé in honeft companie ;
Thy perfoune gyd ay honeftlie ; 10
And haunt na kynd of harlotrie :
 Fra fyn abstein :
Deill with all folkis faythfullie ;
And use thé never for to lie ;
Conqueis na guidis wrangoufflie, 15
 Be na fals mein.

To everie perfoun do reffoune ;
Keip ay fra melling with treffoune ;
And tak in thank and guid seffoune
 Quhat God will fend : 20
Put na man, be oppreffioune,
Furth of his richt poffeffioun ;
To God mak interceffioune
 For ane gude end.

P I O U S R Y M E S.

SINNARIS repent, that ye have spent
 Your tyme in wickitnes ;
 Bot now be bent, with trew intent,
 To leif in godlienes.

Your lyvis mend, and not offend 5
 Your gracious God na mair ;
 Think on the end, how ye man wend
 Away, nakit and bair.

Thairfoir ask grace, while ye have space,
 At God, for your grit mis ; 10
 Sin fra yow chace ; preis to that place
 Quhair ay is joy and blifs.

Luif God ay best, all sin detest,
 And fals hypocrisie ;
 Luif peace and rest, and nane molest ; 15
 Bot leif in cherritie.

Your God ay fear, follie forbeir,
 On vertew follow ay ;
 Prydfull nocht be, use not to lie,
 Advyfs weill quhat ye say. 20

Keip ay kyndnes, and faithfulness
 To your freindis ilk ane ;
 Heitt gredines, and doubilnes,
 Under traift dissaive nane.

Leif modestlie, leif honestlie, 25
 Use nocht in sin to ly ;
 Nane in you sie crudelitie,
 In malice nor invy.

TO BE PUT IN ONY PUBLIC HOUS.

DREID God, and luif him faythfullie ;
 Haive fayth in Christ ay constantlie,
 And with thy neichtbour cheretie ;
 For grace on God ay call :
 Obey, and serve the Quene trewlie ; 5
 Keip justice peax and unitie ;
 Fra all sort of feditiounie flie ;
 And do reffone to all.

Hait pryd, invy, and leicherie ;
 All yre, sweirnes, and gluttonie, 10
 Averice and idolatrie ;
 All treaffone and debaittis :
 Luif vertew richt and honestie ;
 In cheritabill deidis exercit be ;

All leiffome promeis keip juftlie, 15
 To all maner of flaittis.

Keip yow fra prodigalitie,
 Oppreffioune, wrang, and crueltie ;
 And fra all vyce and vanitie,
 And grund yow upone treuth : 20
 Haunt gude and honeft companie ;
 Ufe wyfe counfale and gravitie ;
 Do all your materis difcreitlie,
 And of the pur haive reuth.

ADVICE TO LESOM MIRRINESS.

QUHEN I haive done confidder,
 This warldis vanitie,
 So brukill and fa flidder,
 Sa full of miferie ;
 Then I remember me, 5
 That heir thair is no reft ;
 Thairfoir appeirantlie,
 To be mirrie is beft.

Let us be blyth and glaid,
 My freindis all I pray ; 10
 To be penfive and fad,
 Na thing it help us may ;

Thairfoir put quyt away
All heviness of thocht ;
Thocht we murne nicht and day, 15
It will availl us nocht.

It will not be our forrow,
That will stoip Godis hand,
To strik baith evin and morrow,
Baith on the fie and land ; 20
Sen nane may it gaineftand,
Let us all be content,
To underly the wand,
Of Godis punifchment.

Quhat God pleafis to do, 25
Accept it thankfullie ;
Quhat paine he puttis us to,
Receive it pacientlie ;
And give that we wald be
Releiveit of our paine, 30
For fin ask God mercie,
Offend Him nocht againe.

Give we will mak murning,
Sould be for our offence,
And not that God dois bring 35
On us for violence ;
For ane dyveris pretence
For fome he will puneis,

To proive thair patience,
And fom for thair great misf. 40

Sen firft the warld began,
Thair hes bein trubill ay,
For punifchment of men,
And fall quhill domifday ;
And fen we may not ftay, 45
Quhat God pleis do us till,
Quhat he will on us lay,
Receive it with guid will.

For God will lay fom fcurge,
Quhill that the warld tak end, 50
Fra fin the warld to purge,
Will ay fom plaigis fend ;
Bot quha will lyfe amend,
And preis to fin no moir ;
Then God will him defend, 55
Fra everlasting cair.

Yet plainclie I concludie,
Into all wardlienes,
Nathing for man fa guide,
As lefom mirrines ; 60
For thair is na riches,
Sa lang his lyfe can lenthe,
Conferve him fra feiknes,
And keip him in his ftrenthe.

Thairfoir with trew intent, 65
 Let us at God ask grace,
 Our fines to repent,
 Quhill we haive tyme and space ;
 Syne bring us to that place,
 Quhair joy is evermoir, 70
 And fie God face to face,
 In his eternall gloir.

AGANIS TRESSOUNE.

TRESSOUNE is the maist schamefull thing,
 That may in ony cuntrie ring,
 And fould be heatted maist ;
 Bot now, in this unhappie tyme,
 Swa manie ar fmytted withe that cryme, 5
 That few dar other trust.

Thair is fa manie subtill wyll
 Ilk ane and other to beguyl,
 Fra lawtie fay thay keip ;
 For gridines of geir and land, 10
 Thair will na kyndnes, bluid nor band,
 Gar fom thair credit keip.

Great number ar in dyverse landis,
 That Prince and Magiftrattis gainestandis,
 Reblland trewlie ; 15

I will nocht speak in speciall,
 Bot pray all in generall,
 That wicked vyce to fle.

The deathe of Cristianes confortabill,
 To Cristiane men maist profitabill, 20
 Yet foull wes Judas pairt ;
 Men fould haive thame abominabill,
 Abone all other detestabill,
 That studeis in that airt.

Lyk as subjectis with trew intent, 25
 Sould be leill and obedient
 To thair superiouris ;
 Sua sould no Prince nor Magisttrat,
 Be craftie meanis and dissaitt,
 Huirt thair inferiouris. 30

Quhilk give thay do, themselffe thay schame,
 And thocht men dar not thame defame,
 Yet God that feis all
 May punishe thame, within schort space,
 And fra thair heiche and princelie place, 35
 Give thame ane schamefull fall.

Thairfor all subjectis I yow pray,
 Loive your princes and thame obey,
 Aganest thame work na treasoun;
 Siclyk Princis and Magistrattis, 40

Wrake not your awin with fals conceittis,
Bot do tham richt and reaffeune.

All ye that could be Criffin men,
Your honour and your dewtie ken,
 Quhat ye fould do to other ;
For na proffeit ye may haive,
Your freind or neichtbour nocht diffaive,
 Bot loive your Cristiane brother.

Sua I exhort yow all eftaittis,
Ceis fra diffimilanttis and diflāittis, 50
And of fals punckis yow purge ;
And ilk ane be to other trew,
Or els ye fall not eff'chew
Of God the mortall fcuirge.

ADVYCE TO KYNDNESS.

It is ane mortall paine to heir or fie,
Of this fals warld the mutabilitie ;
Fra weill to wo, fra treuth to doubilnes;
Fra perfyte lyfe, to fraud and fikkilnes ;
Fra godlikenes to sensualitie.

And fra honour to wardlie wretchednes,
 And fra vertew to vyce and wickednes ;
 Fra all guide ordour to confusioun ;
 Fra law and justice to abusfioun,
 Fra trew meining to cullored craftines. 10

Fra policie to plaine diftru&tioun ;
 Fra unitie to great divifioun ;
 Fra cheritie to malice and invy ;
 Fra clein leiving, in carnall lust to ly ;
 All evill is up, and all guidnes is downe. 15

From nather honour faith nor conscience,
 Nor gratitud done of benevolence,
 Neirnes of bluide, nor yet affinitie,
 Can in this world gar kyndnes keipit be,
 As may be sein be plaine experience. 20

For Greidines now guydis all eftaittis,
 Instru&tand tham with covetous confeattis ;
 Sayand to som Quhy do ye want this land ;
 This tak, this steid, that lysis fa neir hand,
 It for to gett I can find twentie gettis. 25

Quhen Gridines haid found some wicked way,
 Then com Kyndnes that purpois for to stay,
 And said to him, that Gredines haid drest,
 Be his counfall, his nichtbouris to molest,
 Tent to my taill and heir quhat I fall say. 30

Quhy will ye now committ fo great offence
Againeft all reafſone and guide conſcience

To tyn your neichtbour, your kynfinan, and your freindis,
For gredines of ony landis or teyndis,
And to the puire to do flik violence. 35

Then comes in Sir Gredines be lyfe,
Withe thir wordis ay Kyndnes to dryfe ;

Quhat is ſcho this, can paint ſa fair ane taill,
Sua far againft your profeit and avail,
Get ſcho credence ſcho will ſtoip you to thryve. 40

And ye hir counfall ather do or heir,
Ye will not conqueiſ ather meikill land or geir ;
Put hir away and mell with hir na mair ;
With that thay keiſt dame Kyndnes our the ſtair,
And Gredines haid hir ay areir. 45

Quhen dame Kyndnes wes rebuikit ſa,
Than Cheretie and dame Pitie can ga,
And ſaid, It is ane verie wicked deid
To tak thy neichtbouris melling over his heid,
And with great rigour baniſchit him thar fra. 50

And it is againis Godis command,
For to defyr your neichtbouris geir or land,
With violence to put ane puire man out ;
God will yow plaig thairfoir, withoutten doubt,
Except ye mend ye fall not cheap his hand. 55

Then Gredines faid, with ane flurt-fome cheir,
 Quhat mekill divill broucht thir twa harlottis heir?

Fuirth at the doir he fchoit thame quyt away ;
 And fyn he faid, Give ye wald cheir thir tway,
 Ye wald not purches mekill land this yeir. 60

Allace ! quhair is the warld that fom hes fein,
 Sik cheretie in all eftaittis hes bein,

That na man wald for fleiding tak nor teindis,
 Displeis thair nichtbour, na puire man nor thair freindis,
 Dame Kyndnes ay fa travillit thame between. 65

Thairfor I pray to God that is above,
 Fra all our hairtis this Gredines remoive,

That everie man may, with Cheretie,
 Of his awin renttis fo contented be,
 That we may leif into fraternall loive. 70

OF UNIONE AMANG THE LORDIS.

YE Nobillis all, that fould this cuntrie guyd,
 It to preferve, quhy do ye nocht provyde ?
 As of the comoune weill ye haive no cair,
 For quhilk this realme is liklie to foirfair,

Throw your great negligence, 5
That makis na diffence
Fra skaith it for to keip ;
Bot thoils it to be spilt,
Throw your great flewthe and gilt,
Quhilk garis monie weip. 10

It is the caus of your callamitie,
Amang yow Lordis of inimitie ;
That ar devydit now in pairtis twa,
Perfewand other as your mortall fac,
With maist unkyndlie weir ; 15
For the quhilk thing I feir,
Without thair be fom dres,
That all this land fall rew it
And enimies perfewit,
Thay fall it sone oppres. 20

Is thair na wys and guide men of renowne,
Loiveand the comoune weill of this regiounne,
That will upone thame paine and travaill tak,
Amang the Lordis guide unitie to mak ;
And feik ane perfyte peace, 25
That may our sorrow ceis,
Ilk ane other affist,
Sic quyitnes to stabill,
That we may be mair abill,
Our fais to refist. 30

Better wer the Lordis for till aggrie,
 Nor with strangeris to commer this cuntrie,
 Give ony come we fall forthink it fair,
 Us to oppres for na man thay will fpair,
 And nathing thay will want 35
 That is quhair thay haint,
 And littill for to pay ;
 Thay will not fpair to fpoulyie,
 Or els thay will tuilyie,
 Give ony thame gainefay. 40

For give that ye that dependis on the King,
 For your support the Inglischnen in bring ;
 At lenth thairoff ye fall mak littill ruife
 Think on the wordis king Edward fpak to Bruice ;
 “ Haive we nocht els to do, 45
 Bot wine ane rowme you to !”
 Quhilk put the Bruice to painis ;
 Give thay come heir I trow,
 The fame fall fay to you,
 And ye ask ocht againe. 50

And give it chance the Quenis fyde to be,
 With all strangeris command in hir supplie,
 With Inglishe men vanquest and put away,
 Than will thay hald yow for ane fatall pray ;
 And quhat thay get in hand ; 55
 Castell, towne, or land ;
 Thay will it not refloir,

Bot keip it to thame fell,
And thinke thairin to dwell
As thay haive thocht befoir.

60

And give that ye that dependis on the Quein
French men bring in, hir quarrell to fustein ;
Remember how thay playit yow befoir,
Ye wer richt red thay fould yow nocht restoir,

To your auld libertie ;
Bot thocht that ye wald be

65

Subjeēt ay tham to,
Give I fould trewlie wreit
Or ye wer of tham quyt,
Ye haid aneuch ado.

70

Thairfor my Lordis into your hairtis imprent,
To bring strangeris the inconvenient ;
Thay help yow not for loive thay haive to yow,
Bot for thair awin great proffeit and thair prowē ;

Ilk ane other to loive

75

Quhilk greatlie fould yow move ;

And caus to aggrie ;

And your awin weill confidder,

Thairfoir knit yow togidder,

To keip your libertie.

80

And yie in hand quhilk hes the great flrenthe,
Quhat it will serve I waitt not at the lenthē,

It may be wine, it may be tint be tressone,
 Thairfoir apply yow ay to richt and resone ;
 And of peace be content, 85
 Thocht som of your intent,
 Ye want for ever mair,
 Ye are not fuir I trow,
 Quha will com releife yow
 And ye be faggit fair. 90

Som ar dissembellit, yet proud in thair conceit,
 Bot other spyis weill aneuche thair get,
 Nather for Kingis nor Quenis auctoritie,
 Thay stryfe bot for particularetie ;
 That cannot be content 95
 Of thair awin land and rent
 As thair fatheris befor,
 Bot give thay fill thair handis,
 With other menis landis,
 Geir, vittell, and stoir. 100

Ane other caus thair is of this feditioun
 Among the Lordis the vehement suspitioun,
 The ane trewis gif that the other be
 Abone thame put into auctoritie,
 Thay fall haive caus to dreid, 105
 Foirfaltis and auld feid,
 That thay fall tak revenge,
 Of this wicked conceit,
 That nurischit hes debait,
 God all this countrie cleange. 110

I pray to him that is of Lordis Lord,
 Bring all our Lordis to ane perfyte concord,
 And with thy grace thair spirittis all infpyre,
 Amang thame kendill of cheretie the fyre ;
 All rancor and invy, 115
 And faultis passit by,
 To be foryettin ly ;
 That justice executioun
 For wickednes punitioun,
 May in this land be fein. 120

AGANIS DISCORD AMANG THE LORDIS.

My Lordis, fen abstinence is taine,
 In the mein tym that concord may be drest,
 Now tyn na tym, as ye haive done bygaine,
 Since ye may haive conferring as ye list ;
 Do your power this realme to put to rest ; 5
 Let never weir againe among yow ryis,
 Than all the world will your proceeding prysis.

Thair will na bodie be againis this peace,
 Bot gif it be of men of weir the bandis,
 Qubilk fra all kynd of scaifrie cannot ceis, 10
 And that bruikis utheris menis landis ;
 Fra wrangous geir that cannot keip their handis ;

N



This fort of men wald haive na quyetnes,
 For feir thay want fomthing that thay posses.

Bot at that fort ye fould na counfall tak, 15
 That hes na feir of God nor confeience
 To use all thing, impediment may mak
 To your concord, and yie give thame credence ;
 How thay proceid thair is experience,
 For it is said that fom men fair may rew 20
 That in this land fa manie captaines grew.

For onie pleafour of thir gredie men,
 This Comouneweill put not in jeopardie ;
 At your Conventioun gar the cuntrie ken,
 That ye travill to mak tranquillitie ; 25
 And that ye are content for till aggrie,
 All failzeis past to be foryet for evir,
 I trow ye ken bot few that falted never.

Great is the skaith that comes of this weir,
 Of slauchter, heirschipe, oppreffionne and mischeife ; 30
 It is pitie the comounis for to heir,
 How thay ar drest with thift and oppine reife,
 Syn feis nane appeirance of releife ;
 Thir cruell crymes thay feir unpunischit be,
 Sa lang as leftis this inanimitie. 35

Yet of all weir peace is the finall end,
 Thairfoir aggrie my Lordis or it be war ;

Thair is nathing bot peace that may this mend
 And that ye wald this Comouneweill prefer,
 To all caufis that ar particular ; 40
 And for na privatt proffeit that may be,
 Stop not to mak ane perfyt unitie.

The quhilk to do I pray the loving Lord,
 To gif yow grace in fik abundance now,
 That never mair be diftance nor difcord, 45
 And sic justice be done this Kinrik throw
 The quhilk may gar the rafch buis keep the cow,
 And everie man bruik his awin land and geir,
 All trew leigis to leive withoutten feir.

THE EVILLIS OF NEW-FOUND LAWIS.

LORD God how lang will this law left,
 Be quhilk fome trew men ar opprest ;
 Of houffis and landis difpoffest,
 Without ane caus ;
 Som fair ar drest, 5
 Som fair moleft,
 Be new fund lawis.

For laik of justice fom gettis wrang,
 And fom be traitouris tyrannis strang ;
 Som in the ceffiome lhis our lang, 10

And hulie ſpeidis ;
 Sair is the fang
 Puire folkis amang,
 That juſtice neidis.

Be mein of court ſom gettis land, 15
 Thinking that conqueis ay fall ſtand ;
 Thocht courtis hes bein changeand,
 As dois the moone ;
 That ſom haiveand
 Ane wark in hand, 20
 And leif it ſoone.

Think ye that ar ſa proud oppreſſouris,
 Thocht ye in court haive interceſſouris,
 That God will thoill ſa great tranſgreſſouris
 Unpunifchit be, 25
 For Godis diſgreſſouris
 And wrang poſſeſſouris
 Repent fall ye.

In haift I counfall yow thairfoir,
 All gottin wrangouſlie reſtore, 30
 Or ye fall not come to the glour
 Of heavenis impire ;
 Bot ever moir,
 Tormented foir,
 In hellis fyre. 35

Lord punifche thame that ay pretendit
For to do wrang, or to defend it,
In haift let thame be apprehendit,
And thoill the law ;
Or gar thame mend it,
Quhom thay offendit
In deid or faw.

10

And ye that hes the law to leid,
Without favour, freindschip, or feid,
Ay forder juftice to proceed
Indifferentie ;
Your proces fpeid,
Help thame hes neid,
Quhat ever thay be.

45

A G A N I S C O V E T Y C E .

GREAT paine it is to behauld and fie,
Into this realme the great cupiditie ;
For this fals warld the poepill hes fa blindit,
To thair intent thay trew it ever bindit ;
All haill thair haitis covetice ar growin,
Thay feik aneuch, bot thay fall never find it,
Quhill that they come ather to hell or hevin.

5



With gredines ar infected all eftaittis,
 For to feik land and geir thay seek all gettis ;
 And cuiris not to gett it wrangoufflie, 10
 Be fraud or for force, or with subtilitie ;
 To find proffeit thay leif na thing unfocht,
 Somytyme not spair to us crudeletie,
 To thair purpois give that may help thame ocht.

Some to get land or geir will nurische stryffe ; 15
 Som to get will of ane wreched lyf ;
 Som will nocht spair for favour nor for feid,
 To tak thair nichtbouris roumes our thair heid,
 Quhilk thay and thairis hes brukkit this lang tyme ;
 And som wald haive thair nichtbour put to deid, 20
 To get thair land for ane invented cryme.

Som gatheris geir and hes nocht grace to spend it ;
 Som dois wrang and hes no will to mend it ;
 Som leivis all thair dayes wickedlie,
 To reiv the puire richt few hes now pitie ; 25
 And thair is manie ane that litill cairis
 To put baith faull and lyf in jopardie
 To mak ane meikill conqueis to thair airis.

Som waitt not weil quhat thair airis will be ;
 Nor quhat will come of thair posteritie ; 30
 For som may be great fuillis naturall ;
 Som may be waittouris and mak quyt of all,
 Som great drunkard and spend thair thrift at wyn ;

Som may commit sic deidis criminall,
That may thame baith geir and landis tyn. 35

Thairfoir I thinke it is ane great follie,
For to mak any conqueis wrangoufflie;
Syn waitt not give thay bruikit lang them fell,
And quha fall brukit efter cannot tell;
To conqueis lairg fom hes great wrangis wrocht, 40
And put them fell in danger of the hell,
And in short tyme thair conqueis turne to nocht.

I counfall all thairfoir to be content
Of just conqueis with ane sufficient rent;
Quha hes maist land is nocht the best at eis, 45
Quha meikill hes the mae thay haive to pleis;
And with monie thair deidis falbe spyit;
It is nocht best ane heich estait to cheis,
The grytest ar with moniest invyit.

Som hes bein great and fallen fra hie estait, 50
The greatest now may gang the samyn gait;
And thay crave God in thair government;
Mony ar now that hes aneuche of rent,
Yet to get land and geir thay never rest,
Thair greidie hartis can never be content, 55
Lyk as this world and thay fould ever rest.

Yet I do not forbid all uitterlie,
To mak conqueis sua it be done justlie;

First to mak himselffe ane honest lyfe,
 To help thair bairnes freindis and wyfe ; 60
 And as thay may the puir to help hes neid,
 Syn weill provyd thait thair fallow na stryfe,
 For thair conqueis efter that thay be deid.

All yie that has bein given to gredines,
 Of all your unjust conqueis mak redres ; 65
 And it restor to tham it did belang,
 And thinke thair is ane God to punishe wrang ;
 At quham of our misdeidis ask mercie,
 For fomye yie fra land and geir fall gang,
 In all your warkis remember ye man die. 70

This taill is trew and suirer nor the Bafs,
 Malorum radix cupiditas.

LAMENT FOR THE DISORDERIS OF THE CUNTRIE.

O LORD our sine hes done the tein,
 That plaigit thus hes this cuntrie ;
 I trow wes never hard nor sein,
 In Scotland greater miserie :
 Great evill in to this land we fie, 5
 A slauchter, heirschipe, thift and reif ;
 Distructioun of all pollicie,
 And all manner of maist mischeife.

Now wardlie wiðlome is diflaitt,
And falset haldin policie ; 10
Richt few from guyll can now debaitt,
So great is the hypocrisie :
Som will speik fair and freindfullie,
For proffeit wald diffaive thair brother ;
Sua ryff is infidelitie, 15
Ane kinfman skant may trow ane other.

Amang the Lordis fyn the great ftryfe,
Mifreull in all this regioun ;
Quhilk hes gart monie lois thair lyffe,
And trubillit burges and barroune : 20
Craftifmen and comonis ar put doune,
Be thift, reif, and continuall weir ;
Neir herreit is our principall towne,
Our merchandis daylie waittand geir.

All this is for our punifchment, 25
Becaus our God we will not know ;
Ay breakand his commandiment,
Lyk as of him we ftand na aw :
Monie ar Goddis word will fchaw,
That ar far contrair in thair deidis ; 30
And cuiris not againes the law,
To tak that ony man poffeidis.

Fra fom is taine baith hous and land,
Wrangoullie as the maner fchawis ;

- Quhom doing wrang thay never fand, 35
Bot for all cryme will byd the lawis :
Baith of thair deidis and thair fawis,
Yet ar thay spoulyeit of thair rent ;
Quha hes this done the great God knowis,
Quha grant thame grace for to repent. 40
- Som hes thair place brunt in gleid ;
Thair guidis spoulyeit haillalie ;
Thair fervantis flain, sum brunt to deid,
Tham felffes tain uncourteoufflie,
And haldin in captivitie ; 45
Quha wald haive for ane mesome bill,
Obeyit the auctoritie,
And count at my Lord Regentis will.
- Alace, it is ane cairfull cace,
That our Lordis cannot aggrie ; 50
Quhilk for to do give thay had grace,
Wald stench his great iniquitie :
Ane thing thair is that troubillis me,
Thocht som wauld fain mak guide concord,
Yet ay for ane thair is tuentie, 55
To hund muteine and saw discord.
- Bot we fould rather all lament,
Thir plaigis perturbing us fa fair ;
And of our fines us repent,
Withe firme purpois to fine na mair ; 60

Syn pray to God baith lait and air,
To tak fra us this cruell furge,
And fra his mercie stainche our cair,
And of all weir this countrie purdge.

My Lordis all that ar devydit, 65
Could ye aggrie it wer the best ;
And gar this realme be godlie gydit,
All thing to be with wifdome drest ;
Than better micht ye put to rest,
This land that now is furthe of ordour, 70
And thame releife that ar opprest,
The theifis stanch and rewl the bordour.

Sen ye ar of ane natioune all,
Ilk ane of other haive pitie ;
Ye wait not yit quhat may befall, 75
Sik chance hes bein richt hastelie,
May gar yow thinke that unitie,
Sall to yow all be profitabill,
And neidfull that ye freindis be,
Ye ken your courtis ar never stabill. 80

Quha ever gett the upper hand,
Of thair reward thay know nathing ;
Nor yet how lang that thay fall stand,
To haive the rewl of Quein or King :
And specialle quhen thay ar young, 85
Thairfoir ye fould tak richt guide gaird,

Of leftand feid how on yow bring,
Uncertaine fyn of your rewaird.

O Lord, flik grace fend to us heir,
All Scottis men for to aggrie, 90
Ilk ane to bruik thair land and geir,
That tham pertenis richteouslie :
Syn perfyte justice we may fie,
In courtis, confistorie, and fessioune,
Craftis men and comounis may peaciablie, 95
Thair loving wine without oppreffioune.

ON THE TROUBILLOUS TYMES.

MAIR mischivous and wicked warld,
Nor thair is now saw nane I trow ;
The cuntrie now is quyt our harld,
Now in this troubillous tyme.

Loive thame quhair funtyme hes bein 5
Maist pollicie tranquillitie ;
Great fuirtie for King or Quein,
Befoir this troubillous tyme.

Be men of weir is waifted haill,
With thift and reife, weir and mischeife ; 10

Greater releife in Liddifdail,
Now in this troubillous tyme.

The towne quhairin to dwell wes best ;
Withoutten feir richeft of geir,
With men of weir richt fair opprest ; 15
Now in this troubillous tyme.

Thairfoir all men be now of guid will,
And fast ye preis to make guid peace;
This tyme to ceis Godis bluid to spill,
Now in this troubillous tyme. 20

And fen fom abstinens is taine,
Na tyme our sie bot blifit be,
This haill cuntrie to mak at ane,
And stenche this troubillous tym.

That it be fa we hartlie pray, 25
To God above for Chryftis loive ;
And to remoive this plaig away,
And this mischivous troubellous tym.

HOW THY HOUS MAY LEST LANG.

GIVE thow defyre thy hous lang leftand,
And fuccessouris bruik thy land,

Above all thing loive God and feir ;
Intromet not with wrangous geir,
Nor conqueis nathing wrangoullie ;

5

With thy neichtbour keip cheritie ;
Obey dewlie thy magistrat ;
Exceid in nathing thyne estait ;

Opprefs not, bot support the puire ;
To help the commoun weill tak cuire ;
Ufe na diflaitt, nor mell with treafounne,

10

And to all men do richt and reffounne ;
Baith into word and deid be trew ;
All kynd of wickednefs efchew ;

Sla na man nor thairto confent ;
Be not cruell nor patient ;

15

Allya ay in fom guide place,
With nobill honeft godlie race ;
Hait huirdome and all vyces flie ;

Be humbill, haunt guide companie ;

20

Help thy freindis, and do na wrang,
And God fall gar thy hous left lang.

MORAL ADVYCES.

GROUND thé ay on guidnefs,
Reull thé withe richteoufnefs,
In tyme do thay bufinefs,

And cheis ay the best :

Pres ye not to oppress, 5
 Help ay the fatherless,
 Haive na pryd nor prudness,
 This world will not rest.

In troubill tak patience,
Keip clein thy conscience, 10
To God do reverence,

Be to thy Prince trew :

Keip ay weill thy credence,
Tyn not through negligence,
Proceid ay with prouidence, 15
Ydilnes efchew.

Exceid not thy degrie,
Do all thingis iustlie,
Haive God befor thy ey,
 Quhair evir yow gang : 20
Guyd thy selffe honestlie,
Haunt in guide companie,

Of the puire haive pitie,
 And do nane wrang.

At experience leir, 25
 Folifche fpeiking forbeir,
 With meafour fpend thy geir,
 Na guide turne delay ;
 Ufe na ryetous cheir,
 Do thy neichtbour na deir, 30
 Godis word glaidlie heir,
 And fyne it obey.

CAUSES WHICH BRING REALMES TO RUIN.

Of God the mifknowledge,
 Of fine the great ufage,
 Na punifchment for vyce,
 The wanting of iuflice,
 Invy and gredines, 5
 Debait and unkyndnes,
 Oppreffioune of the puire,
 Of comoune weill na cuire,
 Pryd and weir inteftein,
 Bringis realmes to ruin. 10

THE BLIND BARONIS COMFORT.

BLIND man be blyth, althocht that thow be wrangit ;
Thocht Blythe be herreit, tak no melancholie ;
Thow fall be blyth, quhan that thay fall be hangit,
That Blythe hes spulyeit fa maliciouſlie :
Be blyth, and glaid, that nane perſaive in thé 5
That thy blythnes confiftis into richefs ;
Bot thow art blyth, that thow eternallie
Sall ring with God in eternal blythnefs.

Thocht thay have ſpulyeit Blythe of guidis and geir,
Yet have thay thieves left lyand ſtill the land ; 10
Quhilk to tranſport was nocht in thair poweir,
Nor yit will be, thocht na man thame gaineſtand :
Thairfoir be blythe, the tym may be at hand
Quhen that Blythe fall be yit, with Godis grace,
As weill plenneiſt, as ever thay it fand ; 15
Quhill ſum fall rew the rinning of that race.

Ay to be blyth ay outwardlie appeir,
That be na man it may perſavit be
That thow panſis for tynfall of thy geir,
Left thy unfrendis, that ar proud and hie, 20
Be blyth and glaid of thy adverſitie :
Thairfoir be ſtout, and gar thame underſtand,

For lofs of geir thow takeft na fuffrie ;
 For yit be glad thow hes aneuch of land.

Be blyth, and glad, than ay in thy intent, 25
 For lefum blythnes is ane happie thing ;
 Be thow nocht blyth, quhat vaileth land or rent ?
 And thow be blythe is caus of lang leiving :
 Be thow nocht blyth, thocht that thow war an king,
 Thy lyf is nocht bot cair without blythnefs ; 30
 Thairfoir be blyth, and pray to God us bring
 Till his blythnefs, and joy that is endlefs.

SOLACE IN AGE.

THOCHT that this world be verie ftrange,
 And theiffis hes done my rowmis range,
 And teynd my fauld ;
 Yet wald I leif, and byde ane change,
 Thocht I be auld. 5

Now me to fpoulyie fum men nocht fpairis ;
 To tak my geir na captaine cairis,
 Thay ar fa bald ;
 Yet tym may com, may mend my fairis,
 Thocht I be auld. 10

Sum now, be force of men of weir,
My hous, my landis, and my geir,
 Fra me thay hald ;
Yit, as I may, fall mak gude cheir,
 Thocht I be auld. 15

Sa weill is kend my innocence,
That I will nocht for myne offence,
 Flyte lyk ane fkalld ;
Bot thank God, and tak patience ;
 For I am auld. 20

For eild, and my infirmitie,
Warne claythis ar bettir far, for me
 To keip fra cauld ;
Nor in dame Venus chamber be,
 For I am auld. 25

Of Venus play past is the heit ;
For I may not the misferis beir
 Of Meg, nor Mald ;
For ane young lafs I am not meit,
 I am fa auld. 30

The fairest wenche in all this toun,
Thocht I hir had in hir best gown,
 Rycht braivlie brald ;
With hir I nicht not play the loun,
 I am fa auld. 35

My wyf fumtyme wald taillis trow,
And mony leifingis weill allow,

War of me tald :

Scho will not eyndill on me now,

And I fa auld.

40

My hors, my harneis, and my speir,
And all uther, my hoisting geir,

Now may be fald ;

I am not abill for the weir,

I am fa auld.

45

Quhan young men cumis fra the grene,
Playand at the fute-ball had bene,

With broken fpald ;

I thank my God, I want my ene,

And am fa auld.

50

Thocht I be fweir to ryd or gang,
Thair is fumthing, I've wantit lang,

Fane have I wald ;

Thame punyfit that did me wrang,

Thocht I be auld.

55

PLEASOURIS OF AIGE.

PASTYM with godlie company,
Now in this warld is best for me ;
Sen that I am of fua great aige,
All displeafour for to aswadge,
Guide is to luike on Godis buik, 5
Quhair may be fund,
The perfectionne of religiounne,
Of faith the ground.

All pleafour vaine I will refuis,
For my pastym the bybill ufe ; 10
Thocht I be auld and may not fie,
I fall it gar be read to me ;
Quhair I fall leir quhair to forbear,
All wickednefs,
Vyce to refuis, vertew to ufe, 15
With godlienefs.

To reid or heir the holie wreit,
Trew knowledge fall I get in it,
How I fall haive me at all houris,
Baith to my God and nichtbouris ; 20
Instruētand me fa patientlie,
My trubill beir ;

APPENDIX.

P O E M S

ATTRIBUTED TO SIR JOHN MAITLAND,

AFTERWARDS LORD MAITLAND OF THIRLESTANE.

AGANIS SKLANDEROUS TOUNGIS.

GIF biffie-branit bodies yow bakbyte,
And of fum wickit wittis ye ar invyit,
Quha wald deprave your doings for difpyte,
Difpyis thair devilliche deming, and defy it ;
For fra that tyme and treuthe thair talis have tryit, 5
The fuythe fall fchew itelfe out to thair fchame,
And be thair fpeche thair fpyte fal be efpyit,
And have na fayth, nor foute aganes your fame.

Misknaw thair craft, and kythe not as ye kend it,
Thair doings will thair deling fone deteet ; 10
For gif ye freit, find falt, or be offendit,
Thair fawis to be fuythe, fum will fufpect ;

Bot gif thair levis ye lychtlie, and neglect,
 And lat thame lie, and tax yow as thay list,
 Fra tyme thay find thair fabillis faill effect, 15
 Thay will deny thair deling, and defist.

As furious fluddis with gritter force ay flowis,
 And starker stevin, quhen stoppit ar the strems,
 And gorgit wateris ever gritter growis,
 And forcit fyres with gritter gleidis out glemis, 20
 And ay moir bricht and burning is the beymis
 Of Phebus face, that fastast ar reflexit ;
 So gude renoun, quhilk railaris rage repremis,
 Advansis moir, the moir invyaris vex it.

The moir thay speik, the sonar ar thay spyit ; 25
 The moir thay lie, your lak will be the les ;
 The moir thay talk, the treuth is sonar tryit ;
 The moir planelic thair poyfone thay exprefs,
 The les thay caus thair credit to increfs ;
 The moir thay wirk, the les thair wark avancis ; 30
 The moir thay preis your prayfis to opprefs,
 The gritter of your gloir is the glancis.

Do quhat ye dow, detractouris ay will deme yow,
 Quhais crafte is to calumpniat but caus ;
 Bakbytaris ay be brutis will blasphem yow, 35
 Althoch the contrair all the cuntrie knaus ;
 And, walde ye ward yow up betwene tua wais,
 Yit so ye fall not from thair sayings save yow ;
 Bot, gif thay see ye fustlie of thair fais,
 Blafone thay will, how ever ye behave yow. 40

Gif ye be secreit, sad, and solitair,
 Peirtlie thay speik that privalie ye play,

And gif in publick places ye repair,
 Ye feke to fe, and to be fene, thay fay;
 War ye a fanct, thay fuld fufpect yow ay; 45
 Be ye humane, our humill thay will hald you;
 Gif ye beir ftrange, thay yow efteme owr itay,
 And trows it is we, or fum els hes it tald you.

Gif ye be blythe, your lychnes thay will lak;
 Gif ye be grave, your gravité is clekit; 50
 Gif ye lyk mafk, and mirthe, or mirrie mak,
 Thay fweir ye feill ane ftring, and bowns to brek it;
 Gif ye be feik fum flychtis ar fufpectit,
 And all your fairris callet fecretit funyeis;
 Claiths thay difpyte, and be ye daylie deckit, 55
 Perfave, thay fay, the papingo that pruinyeis.

Gif ye be wyis, and well in vertew verfit,
 Cunning, thay call, uncumlie for your kynd;
 And fay, it is bot flychtis ye have feirfit
 To klok the crafte, quhairto ye ar inclynd; 60
 Gif ye be meik, yit thay miftak your mind,
 And fwer ye ar far fchrewdar nor ye feme:
 Sua do your beft, thus fall ye be defynd,
 And all your deidis fall detraçtouris deme.

Yit thay will leif thair leing at the laft, 65
 Fra thay advert invy will not avail;
 Bakbytaris brutis bydis bot ane blaft;
 Thay flureis fone, but forder fruçte thay fail:
 Rek not, thairfoir, how rafchlie ravaris raill,
 For never wes vertew yit without invy; 70
 Sua promptlie fall your patience prevaill,
 Quhen thay perhaps fic demyng fall deir by.

ANE ADMONITIOUN

TO MY LORD OF MAR, REGENT OF SCOTLAND.

MAIST loyal Lord, ay for thy lawtie lovit,
 Now be not lakit for deloyaltie!
 Thocht to the Princis place thou be promovit,
 Be not abusit be autoritie,
 Bot schaw thy treuth, and thyne integritie ; 5
 Sene we so far ourselfis haif submittit,
 And king, and cuntrie, lawis, and libertie,
 Unto thy cuir, and credit, haif committit.

Thy hous hes ay bene trustie, and inteir,
 Defamit nocht with fraud, or fickilnes ; 10
 Bot schaw thyself bayth sage, scharp, and sinceir,
 Indewit with vertew, wit, and worthines,
 Ingyne, jugement, justés, and gentilnes ;
 Craft, conduct, cair, and knowlege to command ;
 Heroik hart, honour, and hardines ; 15
 Or in this storme thy stait will never stand.

We haif thé chofin to the cheifest charge,
 Our toslit galay to governe, and to gyde ;
 Be war with bobbis, scho is ane brukill barge,
 And may nocht bitter blafis weill abyde ; 20
 Thow may hir tyne, in turning of ane tyde ;
 Cast weill thy cours ; thow hes ane kittil cure ;

Of peralis pance, and for sum port provyde ;
And anker ficker quhair thow may be fure.

All Boreas bitter blaftis ar nocht blawin 25
I feir sum boid, and bobbis be behind ;
Be tyde and tempeft thow may be ourthrauin,
And mony fairlie fortounis thow may find ;
As chanellis, craggis, beddis, and bankis blind ;
Lekkis, and wanlukis, qubairby thow may be loft ; 30
Be war, thairfoir, with weddir, waw, and wind,
With uncouth courfis, and unknowin coft.

Thow may put all into appeirand perrell,
Gif Inglis forcis in this realme repair ;
Sic ar nocht meit for to decyde our querrell ; 35
Thocht farland fules feime to haif fedderis fair,
Cum thay acquaint, thay will creip inner mair,
And will be noyfum nychtbouris, and enorme ;
And fchortlie will fit to our fydes as fair,
As now thay rebellis, quhome thay fould reforme. 40

That freindfhip is ay faythfullest afar,
And langeft will indure with lytill dail ;
I feir with ufe and tyme it work to war,
Fra thay aganes our partie anes prevail ;
Quba wait bot fyne ourselfis thay will affail ; 45
Auld fayis ar findill faythful freyndis found ;
Firft helpe the halfe, and fyne ourharl the haill,
Will be ane waeful weillfair to our wound.

Be thair exempill learne experience,
Ane forane mache, or maifter, to admit ; 50
Reid, qubane the Saxonnis gat pre-eminence,
How fone thay focht as foverannis for to fit ;

Reid how thay forcit the Briton folkis to flit;
 And yit possleidis that peipillis propertie:
 Be war! We may be wolterit or we wit, 55
 And lykwayis lois our land, and libertie.

Ane thousand sic exempillis I could schaw,
 And mony noble natioun I may name,
 Quho lost at lenth thair libertie, and law,
 And sufferit hes bayth forow, skayth, and schame; 60
 That for to helpe thair harmes, and hurt at hame,
 Fetcht forane forcis in to thair support,
 Quha fulyeit fyne thair fredome, force, and fame,
 And thame subduit in the famin fort.

Fleand Caribde be war in Scyll to fall, 65
 And fa eschew cruill dissentioun,
 That our estate to strangeris be not thrall;
 The cankeris of our auld contentioun
 Will keip no conand nor conventioun;
 And, gif yow gif thame credit to correct us, 70
 Be craftie way, will, and inventioun,
 And subtell flychtis, thay will feik to subjeet us.

Scotland cum nevir yit in servitude,
 Sene Fergus first, bot evir hes bene frie;
 And hes bene always brukit be a blude, 75
 And king of kingis descendit grie be grie;
 Gif that it be in bondage brocht be thé,
 Thane wareit war thy weirdis and wanhap!
 Thairfoir thir forane feiris fa foirfee,
 That catcht we be nocht with ane eftir-clap. 80

Mark and mynt at the honour, laud, and prais,
 The vertew, worchip, word, and vassilage,

Of sic as hes done doichtelie in his dayis
 To keip this realme from thraldome and bondage !
 Mark als the vyld vitupour, and the wage 85
 Of untreuth, trefonne, and of tyrannie ;
 And how some honour hes, and heretage,
 And lyfis lost, for thair deloyaltie.

So for thy facts thow will be fuir to find
 The lyke rewaird of vertew or of vyce ; 90
 Be not thairfoir fyld as ane bellie-blind,
 Nor lat thyself be led upon the yce ;
 Nor, to content thy marrowis covatyce,
 Put not thyself in perrell for to pereis ;
 Nor beir the blame, quhair utheris tak the pryce ; 95
 Nor beit the bus, that utheris eit the bereis.

The trone of tryell, and theatre trew,
 Is for to regne, and rewle above the rest ;
 Who hes thé woyn, him all the world dois vew,
 And magiftrat the man dois manifest ; 100
 Sua, fen thow hes the princis place posselt,
 Louk to be prafit as thow playis thy pairt ;
 And as thow luifis, so luifit be and left,
 And always delt with eftir thy defert.

ADVICE TO BE BLYTH IN BAIL.

In bail be blyth, for that is best ;
 In barret gif thou be bowne to hyde,
 Lat comfort cleinlie in thé rest ;
 Lat never thy cair in court be cryd ;
 Thy harmis het luik that thou hyde ; 5
 Have houp in him that ay fall left ;
 Fra forow fone be set on fyde :
 In bail be blyth, for that is best.

Gif thou will not in bail be blyth,
 Sone of this blis thou may be bair ; 10
 Albeit thou sich ane thousand fyth,
 It will nocht sauf thé of thy fair,
 Nor yet remeid thé of thy cair ;
 Lat comfort cleinlie in thé rest :
 Thou leyr this lessoun at my lair, 15
 In bail be blyth, for that is best.

Deir on deis and thou be dicht,
 And fyne fittis drowpand lyke ane da,
 Fayn will thay all be of that sicht,
 And thay that onlie is thy fa, 20
 Thay will nocht gruge to lat ye ga ;
 Thair is no glé with sic ane gest,
 Oftfys fayis the sempill sua,
 In bail be blyth, for that is best.

Let never thy inne meis with thy mis, 25
 Nor mak thé mirth on na maneir ;
 How ever thay say with thé it is,
 Of thy mischeif lat thame nocht heir,
 Thay will be blyth, as bird on breir,
 In payn to fee thé punist and prest ; 30
 Thairfoir in countenance ay be cleir :
 In bail be blyth, for that is best.

 For ay blyth I reid that we be,
 That ever in blis we may be kend ;
 For this I say, be ma than me, 35
 That murning may nothing amend ;
 Fra the feynd God us defend,
 For bayth fute and hand wes fast ;
 Of this mater I make ane end :
 In bail be blyth, for that is best. 40

INVECCYDE AGANIS THE DELYVERANCE OF

THE ERLE OF NORTHUMBERLAND.

QUHAT faithful hairt does not for forow burst,
 To heir thair realme blasfounit and blasphemit,
 And of all other countreis comptit curst,
 Discreditit, disdanit, difestimit ?
 And men thair of as doubil tratouris demit, 5
 And taxit with so mony schameful blot ;
 So poyntit out, and from all faithful flemmit,
 Saying, Avoid the fals disfaithful Scot !

Avoid thay bid, tha fals and filthie tratouris,
 So generalie we ar of straingeris stylyt ; 10
 And repute of fa fals mischievous natures
 As na man may beleif us, unbegylit ;
 God wait how we ar railit on, and revylit,
 And blamit for tressounis moniefauld ;
 And qubat inveccyde ballates ar compylit ; 15
 Sen the gud Erle Northumberland wes fauld.

Alas ! quhy fould not wit, and worthiness,
 Honestie, honour, and humilitie,
 Assuagit sumquhat have sic greediness ?
 That paragon of trew nobilitie, 20
 And perfyte patroun of civilitie,
 So courtés, stout, trew, liberal, and kynd,
 Sould have bene quyt with moir fidelitie ;
 And have with mereye movit muche your mynd.

That loving lord, fa voyde of all dyspyte, 25
 Of vertews having sic pluralitie,
 In honest pastyme takand his delyte,
 With monye rair and princelie qualitie ;
 So nobil port, and liberalitie ;
 Sic hardines, and hairt heroical ; 30
 Deservit rather immortalitie,
 Then to have had ane end so tragical.

Alace that ever Scotland fould have bred
 Sic to its awin dishonour, schame, and greif ;
 That, quhen ane nobilman wes thairto fled, 35
 At neid to seek some succour and releif,
 Sould have bene coulpit twyse ! First be ane thief ;
 Then be Lochlevin, quho did thre yeir him keip ;
 Quho gat greit gaine to save him from mischeif,
 Syue fould him to the skambillis lyk ane scheip. 40

Our antecetlouris, and fatheris honourabill,
 Could not be movit be favour, force, nor feir,
 To doe ane deid so vyle and detestabil,
 And mekil les for gredines of geir,
 As be our storeis plainlie dois appear ; 45
 Bot oft incurrit monye doubtful daingeris,
 And oftymes baid the hafard of the weir,
 For the refet, and succouring of straingeris.

Greit lordis and erles, nay dyveris duikis and kingis,
 For quhome this realme hes fufferit mekil paine, 50
 Exylit from thair countries, and thair ringis,
 In Scotland faiflie lang tyme did remaine ;
 As Richard, and Henrie the Sext makis plaine ;
 And mony ma exempillis may be gevin,
 Of quhom thay micht have gottin gretar gaine ; 55
 Quhofe luk was gud thay came not in Lochlevin.

Fy on thee, Mar ! that ever thow consentit
 Ane nobilman fa falselie to dissaive !
 Thow may weil leif, quhill thow at large repent it,
 That thow trowit Macgill, that drunken knaif, 60
 Or Dumfermling, that the sic counsaile gave ;
 Or had to do with Mortounis fellowschip ;
 Lowfe Lindsay yit did better with the laif,
 That tuik thair geir, and luit thamefelfis flip.

Fals mischeant Mortoun, febil and unkind, 65
 Thy wretchit hairt could never schame eschew !
 How could so small ane sowme have movit thy mind
 By this vyile act auld tressounis to renew ?
 Thow never wes upright, traistie, nor trew,
 To freind, to so, nor to na other man ; 70
 On sic vyile tressoun vengeance man ensaw,
 On thee, and all thy fals degenerat clan.

Lochlevin, that wes ay faithlefs to thy brother,
 To quhome thou wes so bound be benefeit !
 How could thou keip thy credit to another, 75
 That schamefullie, aganes his will and wit,
 The air of Buchan, quhom he did commit
 To thy keping, put on thy brotheris bed ;
 And sen his deith, him to dishonour yit
 Hes raft ane schameful summunis to heir red ? 80

Thow left him falslie in adversitie,
 And all his freindschip utterlie refusit ;
 And work buir witnes of thy loyaltie
 Quhen that the quene wes in the louch inclusit ;
 Baith hir and him thou tratouroullie abusit, 85
 And gave gude tryel of thy lytil treuth ;
 Quhen scho escapit, how could thou be excusit
 Bot thair was flicht, or els ane wilful sleuth ?

Yit, tratour ! this unhoneft bludie blok
 Surpassis far thy trefounnis all of auld ; 90
 Quhair evir thou gangis thou art ane gafing stok,
 For all the peopil cry, Cum and behauld
 The tratour that the gud Lord Perfey fauld,
 Wiffing his bluid to be upon thy heid ;
 From age to age thy trefoun will be tauld, 95
 And be ane schame for ever to thy feid.

Judas, that fauld our Salviour to be flaine,
 Ane vyler draucht nor thou did never draw ;
 Nor Ganyelon, aganes Charles the Maine ;
 Nor Andro Bell, that wicket vyle outlaw ; 100
 Nor yit the tratour Eckie of Hairlaw,
 That says he fould him to redeme his pledge ;
 Your deid is war, as all the world dois know,
 Ye can nothing bot covatrice alledge.

- Yit ſen the aēt wes ſo inordinat, 105
 And it behuſit be chief tratouris to be,
 I wait ye wer thairto preordinat,
 Not be ane chance, bot fatal deſtanie,
 That nane it could have execut bot ye;
 For, quha your nature cleirly underſtandis, 110
 Will think ane aēt of ſo greit villanie
 Behovit of force to fall into your handis.
- As meteft merchand for ane maiſter ſteik,
 Baith fals of kynd, and in the craft expert,
 And thairby garis your kitchinnis daylie reik; 115
 Na other man could have found in thair hairt
 To ſell the ſaikles, as ane ſlauchter mairt;
 Had Chriſt himſelf bene in the Perfeyis rowme,
 I wait ye wald have playit Judas pairt,
 Gif Cayphas had offert yow the ſowme. 120
- Yit, for your miſcheant and miſchevous deid,
 This country aucht not for to beir the blame;
 Bot onlie that fals and degenerat ſeid
 Of Douglaffis fals, wretchit, and infame;
 And cheiflie Mortoun, and Lochlevin be name, 125
 That of his bluide refavit the pygrall pryce;
 So with the ſilver fall ye have the ſchame,
 And ſic your freindis as gave thairto advyſe.
- O cruel, fals, diſſaitful, bludie beitiſ!
 To faythful men how dar ye hauld up face? 130
 How could ſic treſſoun breid into your breitiſ,
 Quhy leit ye not pitie rather have place?
 Sen ye yourſelfis wes in the ſamen caice,
 And wait not quhen theirtō ye fall returne;
 His bluide ſhall be on yow, and all your race!
 And ye, and youris, ſhall for that murther murne! 135

Had ye him gevin, but price, gratuitlie,
 Be benefit yow thinkand thairto bound;
 Or to declair your luif and amitie,
 So that no profite fould to yow redound,
 Your crueltie had not bene so evil found; 140
 Bot ye refavit the pryce, and it procurit;
 Evil gottin gaine is ane ungracious ground
 Quhairon to found ane welth and weill affurit.

The Jewis wald not put in the common purs
 The pryce of Christ, quhilk Judas kaift againe; 145
 The pryce of bluid bringis ay with it ane curs,
 Quhilk on thy race for ever fall remaine;
 Sum day, be fuir, thocht thow sic dome diflane,
 Deir of his bluid the bargane will be bocht,
 Veugeance will wirk, and will nocht wirk in vaine, 150
 Bot thee, thy sonnis, and name, fall bring to nocht.

Out of thy hand his bluid fall be requyrit,
 Thow fall not chaip mischeif, doe quhat thow cau;
 Nor thay, that in that blok with thé conspyrit,
 Cheiflie the butcheris of thy bludie clan; 155
 Quha vant be bluid thay all thair worfchip wan;
 And yit be bluid mair prouddie dois pretend,
 Be bluide thay leift, be bluide thay first began;
 And so for bluide fall have ane bluidie end.

EPIGRAMMATA

JOANNIS METELLANI, THIRILSTONII DOMINI,

SCOTIÆ QUONDAM CANCELLARII.

PARAPHRASIS EPITAPHII REGII IN OBITUM

D. PHILIPPI SYDNEI.

MAVORS, Pierides, cerebro dea nata Tonantis,
 Phœbe facri Aonidum gloria duxque chori;
 Sydneum pridem insignem fophia, indole, et armis,
 Amiffum leffo plangite funereo.
 Quid genus, atque animos, quid fpem florente juvena
 Herois memorem, quantaque præftiterat?
 Nam fophiæ, bellique decus, tot munera divum,
 Suftulit ante fuum mors inopina diem.
 Victor at occubuit, ftruxit fibi morte trophæum,
 Et meliore fui parte perennis erit.

DE MIRABILI ANNO 1588.

PAPA Dei, petit orbis Iber, Dux Guifius Orci
 Regna, annus mirus, fi potientur, erit.

IN PHILIPPUM HISPANIARUM REGEM.

Mors Martem antevenit, spernit Fortuna victos,
 Qui superesse potest, vel superare putat ?
 Ambit, abitque senex, pro castris claustra petantur,
 Sit monachus, si non esse Monarcha potest.

IN EUNDEM.

SUNT instar Solis, Mars et Fortuna Philippi,
 Eo surgunt, Hesperioque cadunt.

IN EUNDEM.

Eoa occiduis vult jungere regna Philippus,
 Pugnantes plagas jungere fata vetant.

IN REBELLES QUI DUCEM PARMENSEM SEQUUTI SUNT.

NIL mirum est trepidos Parmam petiisse rebelles,
 His opus est parma, qui minus ense valent.

AD HENRICUM GOULDINGSTEIN, BAHONSIS ARCIS

PRÆFECTUM, HOSPITEM SUUM AMANTISSIMUM.

TANTA fuit virtus, Mavors, et splendor avorum.
 Aurea quod genti nomina stella dedit.

Magna patrum laus est micuisse ut sydera, major,
 Ut Phœbus patribus præmicuisse, tua est.
 Tot patriæ insignes peperisti Marte triumphos,
 Claraque tot victrix dextra trophæa tulit.
 Utque micant radiis rutilantibus æquora Phœbi,
 Cimbria sic palmis fulget, ovatque tuis.
 Aurea stella apte, titulo tamen impare gestis,
 Aureus et melius Sol tibi nomen erit.

DE PRÆTORIO.

NON datur, at vœnit, non fit, sed dicitur hic jus,
 Quippe forum gratis nec tibi verba dabit.

DE VRANIBURGO IN INSULA TYCHO BRAHÆ.

REGIA Musarum, decus Orbis : et æmula Olympo,
 Alma domus dignum numine nomen habes.

ALIUD.

QUÆ sophiæ, aut miri, Babylonia, Græcia, Memphis,
 Priscæ habuere, habet hic unus et una domus.

ALIUD.

SI mirum Alciden cælum subiisse ferendo,
 Aut puerum raptu detinuisse Deos :
 Uraniam in terras celsæ qui eduxit Olympo,
 Quantus, et Uraniois annumerandus erit.

IN DOMUM CONVIVALEM REG : DANÆ.

NECTARE et ambrosia celebrent hic Orgia Divi,
 Nil magis augustum celsus Olympus habet.

CERVUS A REGE OCCISUS REGEM ALLOQUITUR.

PERNIX arte, plagis invictus, robore cervus
 Invicta occubui dextra Jacobæ tuæ.
 Omen erit, frustra quæ alii venantur, et illa
 Virtuti et fortè fata parasse tuæ.

IN TABULA IMAGINIS NOBILIS CUJUSDAM

AD DOMINAM ET AMICAM SUAM MISSA.

LIBER eram, fed tu captum mea vita ligasti :
 Si quoque te capiam, sic mihi dulce capi.

RESPONSIO.

ACCEDE, ut capias, stultum est, ab imagine falli :
 Effigie incautæ non capiuntur aves.

IN AMOREM.

NOLO Coam, mihi nulla Venus placet empta labore,
 Obvius ingratus, qui fugit, urit amor.

ALIUD DE AMORE.

ALMA Venus flammam mihi vel restinguat amoris ;
 Inflammet Venerem vel mea flamma meam.

DE CUJUSDAM NUPTIIS.

De cœlo intonuit, testatus fulmine crimen
 Juppiter, infaustus sic Hymenæus erat.

AD AMICUM QUENDAM IN DIE NUPTIALI.

LÆTUS Hymen, fœcunda uxor, faustique penates,
 Vita hilaris, locuples, sitque beata domus.

IN AULICUM QUENDAM, EX AULA MANDATO

REGIS DISCEDENTEM.

FICTILIBUS referunt epnlatum Agathoclea vasis,
 Seque abaco figulis sic meminisse fatum.
 Quod nimis immerito sublatum honore superbis,
 Symbola sic citharæ te citharæde decent.
 Non genus, aut virtus, decorat non gloria Martis,
 Aulæ conspicuum gratia sola facit.

Ne tumeas, timeas, tandem fape, γυνῆσι σεαυτὸς,
 Fortuna et lubrice volvitur aula, ruis.
 Perditæ quid facies, non Marte aut Pallade vives,
 Pessum is, ni spretam reddat Apollo lyram.

IN DOMINUM A LETHINGTOUN, ET EJUS CONJUGEM,
 PARENTES, QUI SIMUL FERE OBIERUNT.

Unus Hymen, mens una duos, mors una, diesque
 Junxit, ut una caro, sic cinis unus erit.

UXOR MARITUM ALLOQUITUR.

VITA fidem obsequio, sic mors testatur amorem,
 Uti thalami, tumuli fida, lubensque comes.

AD SERENISSIMUM SCOTORUM REGEM.

Non forte, aut meritis sum tanto munere dignus,
 (Inclyte rex) stupeo quid xenii referam.
 Janus inanis erit sine strena, spretus avorum
 Mos, ferar ingratus, parcus, ineptus, inops.
 Quæ tibi dona parem, quid tanto principe dignum,
 Quid dare, quid proprium servus habere queo?
 Mancipio nexuque tuus nil jure peculi
 Vindico, nil superest, sunt mea cuncta tua.

ALIUD.

ME tibi pro xenio do, dedico, nuncupo, sed quod
Do xenium, cum do quod fuit ante tuum?

ALIUD.

SCEPTRA beent, geminentque biceps tibi Janus, et annus,
Sceptrifer is redeat, frugifer annus eat.

AD CUCULUM QUENDAM CAUSIDICUM.

QUAM conjunx fobolem peperit tua adultera mœcho,
Errat quisque tuam legitimamque negat.
Nata inter leges, patrono, et legibus alta,
Ex patre ne dubites legitimamque puta.
Nomen, Hymenque tuam, vox nuptæ, jura mariti
Esse probant, mater datque dicatque tibi.
Jure superficie quæ confita et insita cedunt
Cuncta solo, fundi jus sequiturque domus.
Arbor agrum, proles matrem sequitur, fœges arvum,
Sic tua, quæque tuo sunt fata, nata solo.

AD EUNDEM.

QUI fœtum alterius proprium putat esse, sovetque,
Curruca est, cuculus, quem parit alter, alit.
Est mœchus cuculus, curruca es, corniger ergo.
Mutabo, et dicam nomine quemque suo.

ALIUD.

DUM certum ut veniant tempus Ruffine clientes
Præstituis, conjux se quoque prostituit.

IN EFFIGIEM TYCHONIS BRAILÆ AD PICTOREM.

FAC tibi dent Superi pictas animare figuras,
Hunc tamen effigie aut arte referre nequis.
Majestasque oris nulla est imitabilis arte,
Nec tantum heroem parva tabella capit.

AD EUNDEM.

DOCTA quidem, sed manca tamen, nam plurima defunt
Digna coli, virtus, mens, decor, ingenium.
Humana hæc non arte queunt, nec mente referri.
Vis veram effigiem pingere? pingere Deum.

IN URANIAM.

QUOD Jovis alta domus, quicquid Natura, vel Orbis,
Alter et orbis habet, mirum opus Urania.
Est meritò divisa orbi, quam non capit Orbis,
Æmula Naturæ hæc, æmulus ipse Jovi.

AD TYCHONEM IPSUM.

TYCHO Naturæ tot mira atque abdita pandis,
Ut sis Naturæ filius atque parens.

AD SERENISSIMUM JACOBUM VI. SCOTORUM REGEM.

PHÆBUM animas, Martem moderaris Apolline, jungis
 Bellonæ Aonidas, Martis et artis honos.
 Ingenio Magnus, gestis fuit impare, Marte
 Impare, ut ingenio doctus Homerus erat.
 Non tibi par animis Macedo, non indole Homerus,
 Effèque quod neuter, tu tibi uterque potes.

ALIUD.

INSANO tumidæ gentes coiere tumultu
 Aufa, infigne nefas, bello ultro ciere tonantem,
 Mars sese accinxit, metuenda tot agmina nunquam
 Vifa ferunt, properare truces miro ordine turmæ,
 Nosque mari et terra sævo claufere duello
 Exitium diraque minantes strage ruinam :
 Irrita sed tristi lugent conamina fine,
 Nam laceras iecit ventus ludibria puppes,
 Et merfit rapidis turgefcent montibus æquor,
 Fœlix communi qui evasit clade superstes
 Dum reliquos misero deglutit abyssus hiatu.
 Qui vis tanta cadit? quis totque stupenda peregit?
 Vanos Jova sacro conatus risit Olympo.

S Y L V Æ

T H O M Æ M E T E L L A N I,

DOMUS LEDINTONA.

STA domus antiquis in cælum erecta columnis,
 Fortunata domus, cui sanctæ pignora gentis,
 Tot tibi felices dominos, patriæque parentes
 Contigit æthereas proferre in luminis oras.
 Utque tuæ augustiæ memorantur plurima formæ
 Sæcula, lucificam sic averfata ruinam,
 Exæqua innumeros mundi feliciter annos.
 Tu me recluso genitricis carcere ventris,
 Vitalem tenero ducentem pectore rorem,
 Prima tuos intra (partu gratante) penates
 Parvum onus hospitio dignata admittere tuto es.
 Inde tui, quamvis glaciali frigore vinctæ
 Bis denæ fluxere hyemes, totidemque peractis
 Curfibus, ætivas Phœbus vomit ore favillas;
 Nulla meam tetigit Lethæa oblivio mentem.
 Jamque peregrinis rediens procul hospes ab oris
 Quam te avidè aspicio? quam optatæ ad lumina portæ
 Thura calent, venerorque lares? quam postibus ore
 Admoto cupide pressis do basia labris?
 Teque cano domus alma, domus, dubiumne, politi

Ingenio artificis, domini præstantis honore,
 An genio miranda magis ; num tanta putanda est
 Arx opus humanum, an manibus fabricata Deorum,
 Prisca Caledonias colerent cum Numina terras ?

O quantos animos generoso pectore clausos
 Ille aluit, primus tantæ fundamina molis
 Qui posuit, ventisque moram qui fecit, et alto
 Vertice turrigeræ distinxit nubila rupis,
 Præsit et ingenti subjectam pondere terram.
 Illicet armatus rabioso fulmine dextram
 Jupiter effracto Pindum prostrernat Olympo,
 Everasque Alpes fumantem immittat in Ætnam,
 Æthereas contra duros interrita flammæ.
 Vidi ego sulphureo liquefactas turbine turres ;
 Æratas ruere, et strages cumulare nefandas,
 Cum tu illæsa fores, sævisque impervia flabris.
 Sæpe pater ventos clausis qui frænât in antris
 Æolus iratus, tanquam tua gloria lædat,
 Concutit infans obstantia saxa procellis.
 Horrifer hinc Boreas rauco cum murmure stridens
 Saxa rotat volvitque faces, et turbine sævo
 Irruit, hinc Zephyri, latus hinc furiosior Eurus
 Urget, et arx omnis violento grandinis ictu
 Plangitur, et nimbis pluvioque madescit ab Austro :
 Sed furit incassum Zephyri moderator et Euri ;
 Nec potis horrifera turrim prostrernere flabris ;
 Nec Boream pavet illa magis, quam vere novato
 Concutit immotas quercus levis aura Favoni.
 Sic penitus duro virtus latet insita faxo.
 Mitior at Phœbus, fuscis cum currit habenis,
 Ignivomo jacit ore faces, et lucida tela
 Torquens, nativo splendentem marmore turrim
 Provocat, et leni gaudet sua spicula reflecti

Verbere, nec totas radios admittere valvas.
 Mane illam Oceani madidis de crinibus undas
 Excutens, croceumque recens cum ponit amictum,
 Aspicit, et vultu quam gratante salutat.
 Mox dum cælestis spatiosi in marmore circi
 Flecît equos, postquam supra caput astitit ædis,
 Cum medium scandit sitibundi Hyperionis orbem :
 Cursum inhibens dextra laxas adducit habenas,
 Et jacet exiguas primum inter septa favillas,
 Mox lusu fervente instat, plenaque pharetra
 In media educit vibrandas claustra sagittas.
 Ast ubi pertæsum grati certaminis, et dum
 Respuit arx clausis Phœbi flammata fenestris
 Spicula, confestim telis facibusque retractis
 Lætior Oceani repetitas pergit ad undas :
 Dumque fugit, tepido demulcet tecta calore.

Est etiam sacram Genius qui sospitat ædem,
 Tutelare domus Numen, quo præfide fæva
 Constat ab innocuis arceri incendia tectis.
 Namque ubi Saxonidæ præceps fuit impetus hosti,
 Et patriam, et patrios flamma populare penates,
 Congessere faces, et quo labefacta fragore
 Horrendo rueret subjecto turris ab igni,
 Sulphureo arcanas distendunt pulvere venas :
 Illa nec offensis (dictu mirabile) muris
 Emicat : aerei medio in discrimine tecti,
 Fissa locum flammæ quam per viscera fecit.

Aspice præterea pinnis decorata superbis
 Ut procul ostentant formosas culmina turres
 Invidiosa aliis, et despectare videntur
 Undique nubiferi vicina cacumina montis.
 Ille licet Sesto ratibus qui junxit Abydon,
 Quique refodit Athon, et saxa ingentia rupit,

Volveret ingentes numeroſo milite montes :
 Non (reor) Eois intrat qua Phœbus ab arvis,
 Sit potis occultare fores, nec mole ſuperna
 Obruat oppoſitam congeſtis vallibus arcem.
 Tantum erecta micant alti faſtigia tecti.

Quid memorem ornatum ? quid, quam pretioſa ſupellex
 Fulguris emiſſi radiis præſtinguat ocellos,
 Eloquor ? haud Pario ſœdantur marmore muri,
 Nec cælata nitent flammanti tecta pyropo :
 Indigenis contenta bonis, non indiga luxus
 Externi, geſtit merito formoſa videri,
 En vivi ut ſilicis venæ compagibus hærent
 Arcius, et plani jungit tignacula ligni
 Apta ſtrues, faxis ut confirmata politis,
 Culmina ſtructuris ſeſe regalibus æquant.
 Aula patet populo, cumque invidioſa ſuperbis
 Atria porticibus, mollique cubilia ſônno,
 Lataque in innumeros portenditur area paſſus.
 Intus ab excelfis tecti laquearibus aureis,
 Aurea qua pendent variis ſimulacra figuris,
 Solertis Combiris opus, pendere tapetas
 Auro intertextos rutilo, veſteſque videbis,
 Qualis fatali quondam in certamine palmæ
 Æmula victricis temeraria nevit Arachne.
 Argento radiantque tori, menſæſque politas
 Aureus illuſtrat vaſorum plurimus ordo.
 Hic epulis ouerare toros, hic turba choræas
 Exercere ſolet feſtis redimita coronis.
 Exhilarant hic ludî animos, luſuſque venuſti :
 Et Venus ipſa locum chara ſibi legit in arce.
 Fortunata domus ! cujus fundamina circum
 Tam bene cum inviſto conſpirat robore cultus.
 Illa (ſcio) quondam planis animoſa virago,

Mirificam struxit turrim Babylonis in arvis,
 Aut arces Phariæ, veterisve palatia Romæ
 Se tibi prætulert: Priamo neque regna tenente
 Laomedontæ conferret regia Troje.

AD GULIELMUM FRATREM, DE BELLO IN TURCAS

SUSCIPiendo PRÆFIXA.

DUM te castra tenent mersum civilibus undis,
 Magnanimosque atrox eben discordia Scotos,
 Maxima quam genuit Furiarum tristis Erynnis,
 Exercet rauco lituusque in prælia cantu,
 Excitat armatas acies (miserabile dictu),
 Ut lievo fas sit nato jugulare parentem :
 Et genitrix tepido natorum sanguine terra
 Imbuitur, nos a bello turbisque remoti,
 Qui tractare manu nondum consuevimus arma,
 Nec celeri in medios ferratum cominus hostes
 Cornipede inveci torquere ferociter hastam :
 Sed totos annos viridis consumpsimus ævi
 Intenti studiis, Musas, colimusque Minervam,
 Pacatique artes hic exercemus honestas.
 O qualem nobis vitam florentibus annis
 Concessere Dii, vacuam curaque, metuque !
 Et miseram vobis regni moderantibus axem,
 Vos quisquam vano captus splendore beatos
 Solos esse putet ! quos si quis invida rectis
 Fortuna inceptis miserum prosternere gestit.
 Sed quia non animus, nec mens est omnibus una,

Ingeniique docet cursum Natura sequendum :
 Non omnes operam studiis navamus iisdem.
 Hic petit ex sacris divina oracula libris,
 Non quæ fatidicæ quondam cecinere forores,
 Assidua gentis cura servata togatæ :
 Sed quas terrarum, et summi dominator Olympi
 Ignivoma leges populo de nube patenti
 Annuit, ut vere patres testantur Hebræi.
 Hic varias mundi partes, et candida cæli
 Sydera prospectat variis orientia signis.
 Ille Cupidineo trajectus pectora telo
 Flammeolis dominæ blandum ridentis ocellos,
 Et Veneris lusus modulari carmine gaudet,
 Lascivo teneros versuque includit amores.
 Hic legit Hippocratis, divini hic scripta Platonis,
 Et quicquid sapiæ veteres scripsere magistri.
 Ille pari antiquas numerosa volumina leges
 Perdiscebat studio, summos securus honores,
 Et summas securus opes hac arte parari.
 At mihi præcipue regina oratio rerum
 Flexamina arrisit, veteris sapientia Romæ :
 Nec plebs scriptorum, sed princeps detinet ille,
 Flos delibatus populi, Suadæque medulla,
 Tullius antiqui genus alto a sanguine regis,
 Quem pia posteritas atque inveterata parentem
 Eloqui, et patriæ communis fama sacrauit.
 Illa placet vario splendens oratio cultu,
 Et mens necquicquam dicentis suspicit ora,
 Seu chartis terfè scriptis affatur amicos ;
 Sive docens fortes patrio sermone Quirites
 Dogmata Græcorum, Romam traducit Athenas :
 Seu stans altoiloquo pro rostris fulminat ore :
 Sive trahit quocunque velit, retrahitque Senatum ;

Non mihi Romulea genitus de stirpe, sed urbem
 Romuleam Deus eloquio rexisse videtur.
 Hunc ego sæpe legens dum valde admiror, et illi
 Per similes conor lambendo effingere fœtus,
 Multa puer scripsi, nondum limata rotunde,
 Qualia quæ faber ex imis defossa lacunis
 Marmora deposuit tectis, non arte polivit.
 Sed quia nostra manus quamvis indocta placebat :
 Ingeniique mei fraterno impulsus amore,
 Sæpe immaturos ardebas cernere partus ;
 Haud equidem celanda diu monumenta laboris
 Esse reor nostri, nec sunt hæc arte locanda,
 Dicitur ut quondam Phidiæ servata Minerva :
 Sed subeant vultusque tuos, frontemque serenam :
 Imprimis vero hæc necquicquam nacta patronum
 Causa ferax in se vestra repetatur in aula.
 Ardeo Christicolæ armare in prælia reges,
 Inque pharetratos verbis accendere Turcas.
 Si vos tanta tenet bellandi forte cupido,
 Huc huc intrepide ferrum convertite, et arma,
 O cives, nec enim vestræ locus aptior ullus
 Virtuti in terris, usquam nec gloria major.
 Quid juvat insanos in mutua viscera ferrum
 Stringere ? quid matres natorum in funere lævo
 Mortifero tabo et patrias sœdare penates ?
 Nullane vos pietas ? nec terrent numina Divum
 Conscia patrati sceleris ? vos cura nepotum
 Nulla tenet ? belloque potest prohibere nefando ?
 Tu memor interea nostræ vir maxime gentis
 Incolumis patriæ et cano superesse parenti,
 Ne caput exitio, vitam ne crede periclis.
 Mors nulli parcit. Te vero si quis iniquus
 Eripiet nobis casus, Respublica, et alma

Gloria Scotorum subducto Sole peribit :
 Nostra domus ruet antiquis innixa columnis,
 Et nostris (eheu) morientia lumina patris,
 Condentur digitis senio luctuque gravati.
 Quos ego ne videam casus patriæque superstes,
 Sæpe Deos supplex (nox testis et astra) rogavi ;
 Ut pater armipotens tanto in discrimine, si quid
 Mortales tangunt cælestia Numina curæ
 Dimittit Maia genitum, qui sospita virga
 Discutiat Zephyris ictusque avertat in auras
 Et te de castris saluum fanumque reducat.
 Tu quoque, cum certo das tempore membra quieti,
 Cum filet armorum strepitus, sonitusque tubarum,
 Si vacat interdum positis requiescere curis,
 Nostra lege, et, prorsus nisi sint indigna, probato.

NOTES.

THE MS. Collections of Sir Richard Maitland, begun about the year 1555, and ending a short time before his death, form one of the richest treasures of ancient Scottish Poetry yet discovered. The ingenious and learned Scottish Historian and Antiquary, the late John Pinkerton, in the Preface to his Selections from the Maitland MSS. published in 1786, gives the following account of these literary relics, which consist of two volumes, a *Folio* and a *Quarto*.—"A very few parts of it [the folio] are in a small hand, the remainder is in a strong Roman hand. The other volume is in *Quarto*, and is in the hand-writing of Miss Mary Maitland, third daughter of Sir Richard. In the first page is her name, and 1585; and it closes with an eulogium on her brother Lord Thirlstane, certainly written before he was Chancellor, or June, 1587; this MS. being begun in 1585, and Sir Richard Maitland dying in his ninetieth year, within five days of the end of 1585, [N. S. 1586,] we may well conclude, that it was toward the beginning of the year this MS. was commenced; and by Sir Richard's particular direction, that he might leave a correct copy of his poems when he died. Near the beginning is a full collection of all Sir Richard's own productions in poetry; and some added which are not in the *Folio*.—These MSS. were ever in the Collector's family, soon after his time raised in the person of his grandson to the dignity of Earls of Lauderdale, till the only Duke of Lauderdale seems to have presented them, along with other MSS., to Samuel Pepys, Esq. Secretary of the Admiralty to Charles II. and James II. Mr Pepys was one of the earliest Collectors of rare books, &c. in England; and the Duke had no taste for such matters; so, either from friendship, or some point of interest, he gave them to Mr Pepys.—Mr Pepys dying 26th May, 1703, in his 71st year, ordered by will the Pepysian library at Magdalen College, Cambridge, to be founded, in order to preserve his very valuable collection entire."

In the library of Magdalen College, the Maitland MSS. seem to have remained neglected, until the elegant and accomplished Dr Percy, afterwards Bishop of Dromore, in his researches, while engaged in collecting materials for his interesting work, the *RELIQUES OF ANCIENT ENGLISH POETRY*, was the means of making them partially known, when he communicated to Mr Pinkerton, the very excellent and popular ballad of *Pebblis to the Play*. See Pinkerton's *SELECT SCOTTISH BALLADS*, the Notes on this ballad, Vol. II. 1783, and Percy's letters to Paton, in MS., preserved in the Advocates' library. This communication having excited Mr Pinkerton's curiosity, he repaired to Cambridge for the purpose of examining these MSS., and having ascertained the value of their contents, he afterwards returned thither, and transcribed such portions of them as he deemed "either worth copying, or fit for publication." Though Mr Pinkerton, when he presented the result of his research and industry to the public, in 1786,* included some of the poems of our author, yet he thought proper to exclude no less than *eighteen* entire pieces, besides several stanzas of other poems, the undoubted productions of Sir Richard. It is well known, that Pinkerton, though possessed of learning, and unyielding industry, was fastidious and eccentric, and often gave way to feelings which indicated a want of good taste, if not even of sound judgment. The numerous digressions from the text, in his notes on these very poems, to attack both men and books of high fame and established reputation, furnish instances of both. We are at a loss to conjecture upon what principle he proceeded in his selection of the pieces presented in his publication from the Maitland MSS.; it may be possible, that, the fear of the public not taking sufficient interest in his selections, if too bulky or voluminous, or perhaps his own disrelish for such compositions, or the tedious and uninviting labour of transcription, operated with him to limit his work, and to offer only a portion of our author's poems. It appears, however, that from some cause or other he carefully excluded all Sir Richard's *Religious* pieces.

This complete collection of the Poetical Works of Sir Richard Maitland has been printed from a *quarto* MS., in the library of the University of Edinburgh, which appears to have been written shortly before 1627, when it was presented, with other MSS. and printed books, to the library, by William Drummond of Hawthornden,

* Ancient Scottish Poems, never before in print, but now published from the MS. Collections of Sir Richard Maitland of Lethington, Knight, &c. 2 vols. 8vo, London, 1786.

an early ornament of that seat of learning. It is stated on the first leaf to be THE SELECTED POEMES OF SIR RICHARD METELLAN OF LYDINGTON. GIVEN TO THE COLLEDGE OF EDENBROUGH BY W. D. [Drummond of Hawthornden] 1627; it is found however to contain the whole of Sir Richard's poems which are known, with the single exception of his poem, OF THE CREATION OF THE WORLD! The text of this MS. has been carefully collated with the version of the poems given by Pinkerton, and the variations or alterations, wherever they occur, have been marked in the following NOTES. It will be observed, that the text of the Drummond MS. varies in so few and unimportant instances from that of Pinkerton, in the poems printed by him, from the original MSS. themselves, as to leave no doubt of its perfect accuracy; and therefore to warrant the propriety of adopting this MS. for our authority in the versions of those poems not printed by Pinkerton, while, at the same time, his general fidelity as an Editor is thus confirmed.

It is perhaps worthy of remark, that the unsettled state of orthography in this country, during our author's life, and for a long period subsequent to his time, will readily account for the incongruity, which frequently occurs of the same word being spelled in different ways, even in the same poem. With three exceptions, viz. Nos. III. VII. and XIV., the poems have no titles in the Drummond MS., this defect we have endeavoured to supply.

I. ON THE NEW YEIR, p. 1. This poem appears from its allusions, and the circumstances mentioned in it, to have been written in 1557.—L. 9, Pinkerton reads *her wawis*, which may be made to signify *her waes*; but as at this time, Queen Mary's woes cannot be said to have commenced, the more correct reading of the Drummond MS. has been adopted: indeed the circumstances of the times, the East Borders being then in a turbulent state, support the latter authority, independently of the fact that the word *waes* is never found spelt *wawis*. L. 45, *And we sall eik your contributionne*, seems to refer to the "ordour be the Lordis of Articlis for uplifting of a taxatiounne on substance, gudis movable and immovable," passed 2d May, 1556, for the purpose of contributing to the defence of the country.—L. 61, Pinkerton prints *God send*,—the text of the D. MS. has been preferred.—L. 87, *Craimes Crakeris* are persons of broken credit and bad reputation. L. 89, *Gailyiounis*,—the author here recommends, that such persons and *sornaris* should be sent on board the galleys, a mode of punishment at that time in use.

II. OF THE QUEENIS MARYAGE TO THE DOLPHIN OF FRANCE, p. 5. The marriage of Mary Queen of Scots, with Francis the Dauphin of France, was solemnized in the church of Notre-Dame at Paris, by the archbishop of Rouen, the 14th day of April, 1558, which fixes the date of this poem. This entry in the Treasurer's books, may be thought worth being presented in this place: "*Item*, the xj day of October, [1558,] to Monsieur Delaforce, capitane of Deip, and admirale to the schippis in hamebringing of the Lordis fra our Soverane Ladeis mariage, ane cheyne of gold, weyand ij li. j unce wecht, contenand iij^e crownis of the sone. iij^e lxxxij li. x s." L. 2, Pinkerton prints *the Scottis*, which has been altered to *we Scottis*, from the D. MS. The allusions in the 2d stanza to the chivalrous amusements of *Listis and Turnays*, prove that tournaments must have been common in Scotland at this early period. The following extracts, from the Treasurer's accounts, are highly curious, and shew that these exhibitions were encouraged by the government at this time in Scotland: "*Item*, In primis gevin in Paris for j^m speris to the Kingis grace, half for the listis, and the tother half for the weir ilk, j^c l fr. v^e fr.—*Item*, for the making xij turnay swerdis at the Kingis grace comand deliverit be the said William [Ra. Cutlare] to his grace, price of the pece vj s. viij d.—iij li." Sept. 1538. L. 20, *Farseis and Clerk-playes*. The *Mysteries and Moralities* which were originally performed by the clergy, are here referred to. These exhibitions were got up in most of the chief towns of Scotland, on every occasion of public rejoicing, for the instruction and entertainment of the people. It appears that the magistrates of burghs were frequently enjoined to make these demonstrations of their loyalty, for we find this entry in the Treasurer's account of the time, "*Item*, the xxvij day of Junij, to ane boy passand of Ed. with certane chargis of the Queenis grace to the provest and baillies of the borrowis of Kingorne, Kirkaldie, &c. to mak fyris and processiou generall for the compleiting and solemnizing of the mariage betwix our Soverane Ladie and the Dolphin of France. xij s." The following extracts from the records of the Town Council of Edinburgh, shew the manner in which the magistrates of that ancient city, demonstrated their loyalty on this interesting occasion. "6 July 1558. The whilk day y^e presidentis, baillies, and counsall ordanis James Adamsoun, thesaurar, to delyuer to William Adamsoun, for his travell takin in y^e play maid at y^e tryumphe of o^r Soueraine ladyis mariage, y^e sowme of four lib. and y^e samyn sall be allowit to him in his

comptis. Ordanis James Adamsoun, theasurer, to pay and delyuer to Walter bynning, panter, for his panting, and all his lawbors takin be him in y^e tryumphe maid at o^r Soueraïne ladyis mariage, y^e sowme of xxv mks. Ordanis James Adamsoun to content and pay to William Lauder, the sowme of aucht lib., by y^e fourtie schillings qlks he has allis ressaut, for his travell and lawbor tane upone him in setting furthe of y^e play made at o^r Soueraïne ladyis mariage. Ordanis James Adamsoun, thesurer, to content and pay to all y^e wrightis qlks wro^t y^e play-grayth in y^e play maid at y^e tryumphe of o^r Soueraïne ladyis mariage, for y^e tymmer and workmanschip, y^e sowme of fyve lib. four sh. nyne d. Ordanis James Adamsoun, thesurer, to content and pay to Patrick derom, for his travell taken on him making of certaine clayth agane y^e tryumphe of o^r Soueraïne ladyis mariage, y^e sowme of four lib. Ordanis James Adamsoun, thesurer, to delyver to Adam Smyth, takksman of Andro Mwbrayis zarde, y^e sowme of vi s. and viij d. for y^e dampnage and skaith sustenit be him in tramping down of his gerss of y^e said zarde, be y^e company and the playeris, y^e tyme of y^e tryumphe maid for o^r Soueraïne ladyis mariage." From the *NUGÆ SCOTICÆ*, Ed. 1829, a volume of which only 20 copies were printed, and of course sufficiently rare to warrant the above notices being repeated here. See also the introduction to *SCOTISH POEMS OF THE SIXTEENTH CENTURY* by Dalryell. L. 22, The custom of making the fountains run with wine on great occasions, was long common in Scotland, and down to a period much less remote than that mentioned in the poem. Thus in a *diurnall* of rejoicings at Linlithgow, on the establishment of Episcopal government in this country, 29th May, 1662, we find the practice existing. "His lordship [the Earl of Linlithgow] cam with the magistrats to the mercat place, accompanied with manie gentilmen, wher a table covered with confections was placed, they wer mett by the Curat of the place, *Ramsay*, who prayed and sang a psalm, then eating some of the confections they threw the rest among the people, the fountain all this tim was running with win of several collors and Spanish win, and continued so two or three hours." *NUGÆ SCOTICÆ*. L. 28, Pinkerton has printed *that professione*, but as he has placed these words within brackets, he must have been doubtful of their accuracy; or from being unable to decypher the correct reading in the original MSS. he has supplied them. The text of the D. MS. has accordingly been preferred. L. 40, Refers to a very ancient custom, and which continued prevalent in Scotland, to a period

not very long past, of men wearing a *cloak* or *gown* when they appeared publicly in dress, and which was carefully laid up in their *coffaris* for such occasions. The Treasurer's accounts supply the curious extracts which follow: "October [1538], *Item*, delyverit to Mychaell Auery, in Falkland, be ane especiall precept, for keiping of the toun of Falkland the tyme of the pest, v. elnis $\frac{1}{2}$ eln, Paris blak, to be him ane gown. ix li. vij s.—*Item*, deliverit to Thomas Arthure, y^e xxix day of Marche, xvij elnis of fyne gray sating of Venyss, to be Lord James of Kelso, and Lord James of Sanctandrois, ilk ane of them ane goune, xxxiiij li."

III. OF THE WYNNING OF CALICE, p. 8. The town of Calais was taken from the English, after they had kept possession of it for *two hundredth yeirs*, by the French army under the command of the *Duik of Guiss*, in 1558, *into the deadeist tyme of all the ycir*. Buchanan has an elegant poem on the same subject, which he addresses *Ad invictissimum Franciæ Regem Henricum II. post victos Caletes*.

IV. OF THE ASSEMBLIE OF THE CONGREGATION, p. 11. Pinkerton has added from the Maitland MSS. to the title of this poem, *Maid at Newyeirismess in the year of God 1559*. L. 21, Pinkerton prints *sum wraik*, the alteration is on the authority of the D. MS. L. 36, Pinkerton prints *that lords and leiges [may nay moir mak slidder,]* the passage within brackets, having been illegible in the MS., he has supplied, without having succeeded in expressing the meaning of the author. L. 40, *unrest*, for this Pinkerton printed erroneously, the word *uncest*. L. 59, *byde* has been altered to *ryde*.

V. ON THE NEW YEIR, p. 14. This poem is said to have been written in 1560, at a time when it was very doubtful on which of the two contending parties,—the lords of the congregation and the queen's party,—success would ultimately attend. This may account for Sir Richard expressing himself cautiously, and apparently without bias towards either party, but as keenly alive to the evils impending over his country, by the conflicting interests of the parties by whom it was divided.

VI. OF THE QUEENIS ARRYVALE IN SCOTLAND, p. 16. Mary embarked at Calais, the 15th August, 1561, bidding many tender adieus to her *beloved France*, and after encountering the danger of being intercepted in her voyage, by cruisers from the English fleet, she landed at Leith, at 9 of the morning on the 19th day of the same month, as we find by an entry in the xxx. vol. f. 42. Reg. Sec. Sig., having been absent nearly thirteen years from her native kingdom. L. 20, *per queir*, that

is *by book*—*quair* is book, whence our quire of paper. This word is often used by our older poets for book. The *Kings Quair* of James I. has rendered this use of the word sufficiently well known. L. 24, *woune* is printed by Pinkerton, which is altered to *crown* in the text.

VII. THE LAIRD OF LETHINGTOUNE'S COUNSEL TO HIS SON, p. 19. This is a close imitation of a poem by Dunbar, entitled *Rewl of Ones Self*, where each verse ends, *He rewtils weill, that weill him self can gyd*. We look forward with much anxiety to the appearance of the complete edition of the works of this elegant Scottish poet now in the press, under the editorial care of the Secretary of the Bannatyne Club. This poem is addressed to Sir Richard's son William, and seems to have been written about 1566, as allusion is made to the *Prince*, which must refer to Henry Stuart, who lived as husband of Mary, from July of that year, to February, 1567. L. 4, Pinkerton reads *to the King tak tent*, the greater accuracy of the D. MS. is verified by the context. L. 36, is altered on the authority of the same MS. as well as the arrangement of this, and the stanza which follows it.

VIII. SATIRE ON THE AGE, p. 23. The date of this poem has not been ascertained, nor is it perhaps possible now to do so. It seems, however, to have been written at a time when the war with England was still continuing, and which therefore may place it somewhere betwixt 1546 and 1550. At this period, the churchmen were encouraged to assume arms in defence of the country against its "auld inemies of Ingland now cunning in this realme to invaid the samyn," by several acts of the government, and among the rest by one passed 8th Sept. 1547, which provides that "sik kirkmen as happynis to be slane in this present army," their *benefices* shall descend to their nearest of kin, who shall have the right of "presentatioun, provisioun and collatioun of his benefice for that tyme." These reverend persons were accordingly induced to appear *Cled lyk men of wcir*, as mentioned at l. 14. Sir Richard's Satire at l. 15, leads us to believe, that the kirkmen preferred the dangerous and arduous services of soldiers, to the pacific pursuits of ecclesiastics, and the more useful duties of the *quair*. L. 17, The arrangement of the words in the D. MS. has been preferred. On the authority of the same MS. the readings in the text have been adopted instead of the words printed by Pinkerton. L. 22, the word *suith* has been altered to *faith*. L. 44, *to turs our muillis*, seems to mean, that by their improvident extravagance they ex-

tended more in foddering or feeding mules, or an inferior sort of horses, than those who had *grit yuillis*, or powerful well bred horses, formerly laid out in keeping these superior animals. Dunbar, in a poem addressed to James IV. intitled *The Petition of the Grey Horse*, uses the word *yuillis* in the same sense, and closes each stanza with the following petition :

" Schir, lett it nevir in town be tald,
" That I sould be ane yuillis yald !"

L. 59. *The court* for which *kirk* has been given. L. 67, *sum feill* means *some skill*, to make laws. L. 75, *the* has been supplied. L. 79, *the wyte*, for *to wyte*. L. 92, *and is* put for *els*.

IX. SATIRE ON THE TOUN LADYES, p. 27. This poem is highly curious, as containing a description of the follies and excesses of the time at which it was written. The description of the female dress and habits of the period, so minutely and humorously given, is very interesting, and strikingly exhibits the interest taken by the excellent knight in reforming the manners of that period. Several sumptuary laws, and acts against extravagance in victuals, as well as in wearing costly apparel have been made at various times by our Scottish parliament. L. 12, *Velvrous*. This elegant article of female attire was formerly much used by women of rank. Thomas Randolph, in a letter addressed to Dudley lord Leicester, dated at Edinburgh, January 15, $\frac{1}{2}$ 1563, mentions Lady Flemyng being *Queene of the Beene* on twelfth day; and adds, that the *Queene* herself was drest in *wallus whyte and black*. Its use seems not to have been exclusively enjoyed by the females, as we find by this entry in the Treasurer's accounts: "*Item*, deliverit to Thomas Arthure, to be ane coit to Lord James, now prior of Sanctandrois, vj elnis of blak velvot xvij li." It is known that even at this early period, the same rich material was used in binding books, for we find charges in the Treasurer's accounts, in 1538, for "ane elne of purpure velvot to be ane covering to the Kingis buke, and ane poik to put it in, iij li. x s." And "to Helene Ros to cover ane mating buke to the Quenys grace, iij quarteris $\frac{1}{2}$ quarter of purpure velvot, and to be ane polk to the samin, iij li. xv d." L. 14, *Of fynest camroche thair fuk-saillis*. An upper garment or robe of fine cambric, from *fukh*, a fold or ply of any thing, and so called from its being made full, to admit of this article of dress being worn in many folds. It may be derived from the Teutonic *föcke*, signifying a plaid or superiour tunic. The ex-

pression in the text seems to describe a piece of dress of flowing dimensions, to which the term *saillis* may be applied; in this sense it is used at the present day, in the common saying, applied to a female in a long or loose robe, of She *sailed along*. On this subject the reader may be referred to Lyndsay's poem of ANE SUPPLICATION AGAINST SYDE TAILLIS, Chalmers' edition, vol. II. p. 196, where the learned editor exhibits much research, as well as humour, on the peculiarities of female attire. In illustration of the *long-taillis*, the following extract from the Treasurer's accounts may be added: "Item primo, Julij [1548.], to Male Stewart, kepar of his gracis donchter, at hir departing to France, to be her ane gown, with ane taill, xj elnis thre quarteris blak dalmas, xxij. li. vj. s. viij. d." L. 17, *The hingand sleives* of Sir Richard's time have been reproduced in the sleeves of the ladies' dresses of our day. L. 22, *With pasmentis sewit*, means embroidered with any costly material; and here, that they carried their extravagance to such excess, that even *thair wylecots* were *broudirit* with lace. The following entries in the treasurer's accounts may be esteemed curious, and worth presenting here: "Item, the vj day of Januar [1542], given to Patrik Kincaid, for ane matyne buke coverit with blak claith, and ane polk of the samin, and for pasmentis and ribbenis therto, and grathing tharof, in all expensis, as the ticket beris. xxxv. s." "Item, viij Aprilis [1549], to Archibald Dewar, to sew the silver pasmentis upoun the cotis of velvete of my Lord governors youngest sonnis, David and Claude, the velvete, my L. g. awin Sex uncis at viij. s. x. l. viij. s." L. 41, *Thair muillis*. A kind of slippers, usually made of fine cloth or velvet, and embroidered, formerly worn by persons of rank in their chambers. The word occurs in a poem by an unknown maker, in Pinkerton's Collection at p. 184.

Thair dry scarpinis, baythe tryme and meit;

Thair mullis glitteran on thair feit.

L. 72, *Mum chairtis*. Our ingenious Scottish lexicographer Dr Jamieson quotes this passage, and attempts to explain the meaning of these words by saying, that the phrase refers to the game of *mum-chance*, which is played with cards.—Though we cannot say that his interpretation is entirely satisfactory, yet as it is the best we have at present, we must refer the Reader to it.

X. ON THE MISERIES OF THE TYME, p. 32. This poem is alleged to have been written in 1570. soon after the death of the Regent Murray, when the nation was

divided betwixt the two parties in the state, under the respective titles of *Queen's-Men*, and *King's-Men*. A conflict, happily termed by our author a *most unkyndlie weir*, in which all the ties of nature were forgotten, and the claims of kindred and of kindness sacrificed to the zeal and animosity of religious and party spirit. L. 18, This alludes to the custom then, and long after prevalent, of cutting the beard into shape, generally into the form of an inverted cone. L. 23, *For rew of religion*, is the reading adopted by Pinkerton. The alteration is made from the D. MS. L. 37, Pinkerton, apparently from not being able to decypher the original, has supplied this line, as follows [*In ony former tyme, nor ony natioun*] and therefore placed it within brackets. L. 62, *The fleschlie gospellaris*. The worthy Knight seems to have been very observant of the sins of the churchmen of those days, and to have assiduously lent the weight of his influence to reform the abuses of the clergy.

XII. TO KING JAMES VI. p. 36. The date of this poem has not been stated, nor is there any allusion contained in it, to enable us to do so now. L. 3, The arrangement of the words in the D. MS. has been preferred to that given by Pinkerton. On the same authority at l. 15, *decoir* has been printed for *devise* as given by Pinkerton; and also the arrangement of the next line has been altered. L. 26, Here the revenues of the King are stated to be great and ample, by one who must have been correctly informed on the subject; while it has been frequently asserted that the King was oftentimes sorely pressed. Perhaps it may be possible to reconcile these conflicting accounts, by reference to the fact of the King's lavish mismanagement of his revenue, in supporting his favourites, or those to whom he either thought, or felt himself indebted, for services rendered to his person, previous to the time when he ascended the throne of England, and whose courtier-like "grateful sense of favours to come," he was obliged, though often reluctantly, to satisfy. L. 50, Instead of the word *put* [*neir*] printed by Pinkerton, *present* has been substituted. L. 56, *Trallane toungis*, means tattling tongues; the words *our lang* have been printed from the D. MS. in place of *na mair* which Pinkerton gives within brackets, as supplied by himself. L. 67, *May* is altered to *will* as in the D. MS.

XIV. ON THE FOLYE OF ANE AULD MANIS MARYAND ANE YOUNG WOMAN, p. 40. This humorous poem is curious as being the production of our Poet, when he was near eighty years old. L. 3, The reading is altered from Pinkerton to that of the D.

MS. and on the same authority in l. 5. *yit in* is put for *in ane*, and also at l. 7. *gif* is altered to *and*. L. 18, *till* is also put for *on*. L. 21, The alterations on this and the two following lines, from the text of Pinkerton, are likewise made on the authority of the D. MS. L. 31, *Quhair* is given for *quhen*.

XV. AGANIS OPPRESSIOUN OF THE COMOUNIS, p. 42. This piece, written at an advanced age, does great honour to the philanthropy of the venerable Knight; he entreats kindness, forbearance, and liberality, from *lord and laird* to their tenants, and displays such an interest in the comfort and happiness of the *puir comounis* as could only be found where real goodness existed, and merits higher praise than any which genius can procure for its possessor. L. 5. the word *can* is substituted for *may* as in the D. MS. L. 34, *Quhippis now in thair hand*. Forced by the necessities and pressure of the times, many are obliged now to betake themselves to the humblest employments, who were accustomed formerly to appear armed in the field, having the requisite amount of property to entitle them to appear so equipped. See Act of Parliament 10 Dec. 1540, "Off armour, conforme to every manis rent and substance," to which this may probably refer.

XVI. NA KYNDNES AT COURT WITHOUT SILLER, p. 45. It has been conjectured, but apparently on no conclusive authority, that the *court-man* alluded to in this poem, is George, the sixth lord Seton, the consin german of Sir Richard; perhaps the expression *kyndlie cousin*, occurring at l. 30. might be referred to as adding some weight to the conjecture. As this, however, is of no importance to determine the point, it may be allowed still to remain a matter of doubt. The poem in the D. MS. is entitled, *Of ane freind being in court*. It may be remarked that *kyndnes* means acquaintance as used here.

XVII. AGANIS THE DIVISIOUN OF THE LORDIS, p. 47. This poem was not included by Pinkerton in his selections, and now appears for the first time in print. In his account of the contents of the Maitland MSS., in the appendix to his selections from them, Pinkerton designates this production of Sir Richard, "A pious declamation on the bad effects of the civil wars of Scotland, by Sir R. M. but not worth transcribing." The judgment and taste of this intemperate, but erudite critic, have not been confirmed by posterity; and in his selection and rejection of the pieces to be printed, and those to be suppressed, we cannot say he has exhibited much of either the one or other.

XVIII. COMPLAINT AGANIS THE LANG PROCES IN THE COURTS OF JUSTICE, p. 49. From its being addressed to the King, it may be presumed that this poem was not written earlier than 1580, at which time James VI. began to exercise the regal functions, and when Sir Richard must have been at least in his 84th year. The "laws delay" has ever been a subject of just and severe complaint, and though it is now much lessened, yet there is still abundant room for the application of the satire,—even after all our *Judicial reforms*. L. 49. *Ilk bangeister and limmer*. Disorderly and worthless persons who live in open violation of the laws of the land. L. 50, Pinkerton prints *With frie brydil sall [quham thai pleiss molest.]* On the authority of the D. MS. the correct reading has been restored. L. 61, The suggestion here made how to raise supplies, seems to be but a recommendation to continue the practice of former monarchs, for in the XXXII. Vol. f. 61. REG. SEC. SIG. we find the following warrant dated at Falkland, April 11th, 1564, "That our Sov. ladie understanding that the contribitioun of auld rasit upoun the prelatiss and prelacies of yis realme grantit to the Senatouris of y^e college of Justice extending to y^e soume of 1412 lib. zeirlie to be vplifit of y^e saidis prelacies Is o' small ane stipend for sa mony and sa honourable personis takand sa greit panis and lawbouris in the ministratioun of Justice as thay doe, &c. grants to the ordinarie senatouris of y^e said college of justice the soume of 1600 libs." L. 76, Pinkerton remarks that "the word *cruel* is certainly the reading of the MS. and must refer to the *cruelty* of delaying the pleas." Though the meaning of the word as used here, does not appear very obvious, yet it seems to be the one chosen by Sir Richard himself, as is confirmed by the authority of the D. MS. where it is also found.

XIX. AGANIS THE THEIVIS OF LIDDISDAILL, p. 52. This poem is supposed to have been written, about the period, when there was no regular government in Scotland or as Sir Richard expresses it, at l. 67, a *want of Justice us amang*—at the time when the Leaders of the Congregation had thrown off the authority of the Queen Regent, or perhaps after her death, and until the arrival of her daughter Queen Mary. This will place it in 1560, or early in the following year, at which time the *Border* thieves taking advantage of the unprotected and disturbed state of the kingdom "made continual heirschippes, stouthis and reiffis upoun the peaceable subjectis dwelland in the Innecountries" i. e. the counties of Roxburgh, Selkirk, &c. The

powerful representations of our author seem to have very early produced the required remedy, for one of the first acts of the Queen's government was the extirpation and punishment of the *Theivis of Liddisdail*. L. 32, The *to-names* or nick-names were the usual badges of the banditti of these times, and must have had their origin from some striking circumstance in the history, or perhaps from the birthplace, or some peculiarity in the person, of the individuals who were known by these *sobriquets*.

XX. ON THE WARLDIS WICKEDNES, p. 56. This is one of the poems rejected by Pinkerton, and accordingly is now printed from the text of the D. MS. It appears to have been written when Sir Richard was far advanced in life, and probably after he had resigned his office of a Lord of Session, from the free manner in which he speaks of the corruption of Justice in the persons of *Princes and Magistratis*. It is a severe invective against the vices of the times, and proves how much alive our author was, to the necessity of an equal administration of Justice to *riche and puir*. L. 22 *dois meikill tein* gives much sorrow or vexation. *Kythes* here means to show or manifest. L. 30 *ouer quhein*, too few. L. 79, *hyme*, means hence, and l. 99, *oft syse*, is equivalent to oft-times.

XXI. ON THE WARLDIS INGRATITUDE, p. 61. Some circumstance, in the personal history of Sir Richard, must have given occasion to this severe satire, as it is not written in his usual strain of feeling. It very probably was called forth, by an offence offered to him by some one upon whom he had the claim of *auld kyndness* or acquaintance, and whom he is thus forced to charge with *ingratus*. Pinkerton offers no remark in his notes on this poem; the text is as usual printed from the D. MS., carefully collated with Pinkerton's version, both of which correspond. There is, however, one stanza found in Pinkerton, which, as it does not appear in the D. MS. nor is in Sir Richard's usual style of delicacy, we have ventured to hold as an interpolation of the Editor, and have accordingly suppressed it in the text; lest, however, we have erred in our conclusion, and in order to afford every reader an opportunity of judging for himself, we have thought proper to present it here. It is introduced betwixt the 3d and 4th stanza.

" Thoch ye have ladyis servit lang,
 " And prev'd your pith hes thame amang;
 " And ye of Venus' game decrees,
 " Out of the court then man ye gang,
 " Not regarding your auld kyndness."

XXII. COUNSELL IN TROUBILL, p. 63. This poem, which is now for the first time printed, is written much in the same tone of feeling as the one just noticed, though not quite so vituperative of mankind in general. We are at a loss to conjecture at what period, or on what event of the worthy Knight's long life, these severe invectives were called forth, as there is no intrinsic evidence to prove the one or the other.

XXIII. ANE BALLAT OF THE CREATIOUN OF THE WORLD, p. 65. This pious ballad is not contained in either the Cambridge or Drummond MSS., but has been preserved in the MS. of George Bannatyne, from which it was first printed by Ramsay in the EVERGREEN, vol. I. p. 161, &c. It is now presented in a more correct form, the text having been carefully printed from the Bannatyne MS. in the library of the Faculty of Advocates—the original orthography being restored, and the text itself rescued from the numerous inaccuracies and vitiations of Ramsay's version. This poem is composed in the measure of that of Montgomery's *CHERRIE AND THE SLAE*, which is also adopted in that entitled *GRANGE'S BALLAT*, written in 1571, as is supposed by Sir William Kirkcaldy, and preserved in Richard Bannatyne's *Journal*. The measure is easy and harmonious, and the tune to which it is set, seems to have been a favourite melody at this time in Scotland. In a letter from Joseph Ritson to George Paton, dated 19th May 1795, the following remark occurs, "I have at last recovered the tune to which the *Banks of Helicon*, and the *Cherrie and the Slae* were originally sung. Though lost in Scotland, and never perhaps known in England, it has been preserved in Wales by the name of *Glyn Helicon*. Lord Hailes and Mr Tytler would have been glad of this discovery." Ritson's letters to Paton, 8vo. Edin. 1829. p. 21. It may therefore be questioned, whether or not the commonly received opinion, that Montgomery was the inventor of the measure used by him in the *Cherrie and the Slae*, be correct, since from the above information of the very intelligent antiquary, it would seem that, he only imitated the more ancient piece of the *Bankis of Helicon*. It has however been alleged that this very piece, which appeared anonymously, and which has not yet been traced to any maker, may "have been probably an early composition of Montgomery's own." The question must therefore still continue veiled in such doubt and obscurity as to leave it a question for future antiquarians to solve,—if they can. L. 31, *maik* means *mate*, and is derived from the verb to maik, to match or associate with. L. 151. *Thy grudge-*

ing gat scrudgeing, the last word seems to have been put for scourging, and thus altered to suit the rhyme.

XXIV. THE WORLD WORTH NA THOCHT, p. 72. This piece, may have been written about the time our author wrote *Counsall in troubill*, as the scope and tendency of both are much the same; the only variations in the text from that given by Pinkerton, and which are made on the authority of the D. MS. are a few corrections in orthography, and one alteration at l. 17, where *freindis*, is put for *freynd*.

XXV. AGANIS THE WEIRIS, p. 74. This poem is not printed by Pinkerton, and is passed over by him with the following remark. "A long complaint on the bad effects of the civil wars; the beginning is the only part that deserves copying." He accordingly gives the first stanza in his appendix. In this piece our author has followed the stanza of the exquisite old poem of THE MURNING MAIDEN, the author of which is unknown. L. 23, *Off Suddarteis*. Of soldiers, bands of whom are constantly despoiling the *puir commounis*, either of the one side or the other.

XXVI. ON THE MALYCE OF POETIS, p. 79. It has been supposed, that the *bukis* and *rymes* so full of *grit despyt and malice*, here so pointedly and severely alluded to by our author, were the *ballatis* and poems of Lyndsay, and others, in which they addressed themselves to the passions of the people, while they railed against the vices of the clergy. To check the progress of *sic lesings*, and to put down their abuses by the power of government, an act was passed, February 1st, 1551, ordaining "That na Prentar presume, attempt, or tak upone hand to print ony bukis, ballatis, sangs, blasphematiounis, rymes or Tragedies onther in Latine or Inglis tounge in ony tymes to cum, unto the tyme the samyn be sene, vewit, and examit be sum wyse and discreit persounis deput thairto be the ordinaris quhat-sumeuer And thairefter ane licence had and obteinit fra our Souerane lady and my lord governour for imprenting of sic bukis, under the pane of confiscatioun of all the Prentaris gудis, and banissing him of the Realme for ever." It is very possible our Author's verses were written not long previous to the passing of this act, and that it may have been at his instigation, that this early *censorship* of the press was established. The orthography has been partially corrected from the D. MS. and on the same authority the following variations from Pinkerton's text have been made, L. 3, *sua* is supplied, and at L. 15, *day* is altered to *tym*. Pinkerton in

reference to this poem merely says, that, "The thought l. 17, is the same with Shakspeare's; tho' there was no possibility of Shakspeare seeing these poems." It is too much to assert that the closest resemblance in thought is to be held as inferring imitation; when it must almost constantly happen, that the same circumstance strikes many persons in a similar way, and leads to the same train of thought. The great dramatist might as well be charged with taking the powerful scene of the grave-diggers in Hamlet from Patrick Johnstoun's poem of *The thré deid Pouis*, as that he should have borrowed, from our author, the words which he has put in the mouth of Iago.

XXVII. MORAL VERSES, p. 81. This and the two following pieces are dismissed by Pinkerton with the following observation: "This piece and one or two following, are dull enough, but very short; and may at worst pass for specimens of such poetry as the Editor has omitted. The lines p. 309, (p. 84,) shew a good heart at least by attention to the morals of the poor. It is impossible that the author of these pieces could be a bad man; for hypocrites never write religious poetry to keep by them." The last stanzas of PIOUS RHYMES (p. 82,) are now printed from the D. MS. Mr Pinkerton having thought proper to suppress them, as well as the two first stanzas of the piece immediately following that poem.

XXX. ADVYCE TO LESOM MIRRINESS, p. 84. This is one of the poems rejected by Pinkerton, and on which he makes the following curt comment, "A pious and pitiful performance." Though we are not disposed to rate its merits very high, yet from the spirit in which the poem is written, and being the undoubted production of our author, and quite equal to some of the pieces printed by Pinkerton, we conceive that his remark might have been spared.

XXXI. AGANIS TRESSOUNE, p. 87. This was in like manner rejected by our fastidious Editor, and characterized by him as a piece not "worth transcription." As the elegant and amiable Drummond differed from Mr Pinkerton, in thinking it worth transcribing, we have been enabled to present it here. It is not easy, or even possible, now to discover at what period of our Author's life, this appeal to the patriotism of his countrymen was written; the civil dissensions were so numerous, during his long and eventful life, that it is now impracticable to determine the particular one which called forth this effort of his muse. L. 51, *And of fals punckis yow purge*. The word punckis, is not found in Jamieson's Dictionary,

nor in any Glossaries of Scottish words; it however appears to have been in use in England about our Author's time, for we find Shakspeare using it, to designate a common prostitute, "She may be a *punk*; for many of them are neither maid, widow, nor wife"—Measure for Measure.—It has obviously the same meaning in the text.

XXXII. ADVYCE TO KYNDNESS, p. 89. This is one of the poems which Mr Pinkerton rejected; and which he has described briefly as "a dull piece against avarice." If it has no other merit, it is worth printing as another proof of the good and excellent heart of our Author, and his lively anxiety for the best interests of his countrymen.

XXXIII. OF UNIONE AMANG THE LORDIS, p. 92. Pinkerton does not include this in the poems printed by him; but in the Appendix to his book he gives his opinion of it in these words, "A long and very dull address to the peers of Scotland, recommending concord among themselves, and advising them not to bring in the English: and the Queen's friends not to call on French aid in the civil commotions." The allusion in the fifth Stanza, to the conduct of Edward I. to Robert Bruce, is worthy of remark. Edward, to secure the assistance of this powerful Scottish chief, and his fidelity in the conflict with Baliol, is alleged to have promised to raise Bruce to the throne of Scotland, when he had accomplished the object of his expedition into Scotland, by driving Baliol from it; and from which he had by his award, in the reference made to him on that subject, excluded Bruce's father, and given judgment in Baliol's favour, as he found him the most obsequious, and believed him to be the least formidable of the two competitors, intending him to be, though nominally king of Scotland, his creature and dependant. When Edward had, with the assistance of Bruce, achieved the downfall of Baliol from the throne of Scotland, Bruce having reminded Edward of his former promise, was unceremoniously turned off with the haughty reply, "Have I no other business but to conquer kingdoms for you?"

XXXIV. AGANIS DISCORD AMANG THE LORDIS, p. 97. This poem is now for the first time printed, the Editor of the selections, having only noticed it as an "Exhortation to the Scottish Lords to make peace." The text of the D. MS. has been faithfully followed, but in the first line it seems to want a syllable, and should perhaps be read *My Lordis all, sen abstinence is taine*, the reading furnished by

Pinkerton in his appendix, where he prints the first line only. Its date is left to conjecture, as there is no circumstance by which it can be determined.

XXXV. THE EVILLIS OF NEW-FOUND LAWIS, p. 99. This and the poem immediately following it, *Aganis Coretyce*, were excluded from his selections by Pinkerton, and are now therefore printed from the text of the D. MS.—The critic despatches them very unceremoniously, the former, with affected facetiousness he describes as, “a psalm to be said or sung,” the latter he calls “a sleepy dissertation in verse on avarice.”

XXXVII. LAMENT FOR THE DISORDERIS OF THE CUNTRIE, p. 104. This piece has been described by Pinkerton, as “A declamation on the miseries of Scotland, under one of the Regents, in the minority of James VI.” It is composed in the same benevolent and tolerant temper which so eminently distinguishes our Author’s Works, and breathes that spirit of piety which seems to have been part of his nature. The text has been taken from the D. MS.

XXXVIII. ON THE TROUBILLOUS TYMES, p. 108. This, and the two poems next in our arrangement, are among those excluded by Pinkerton. Though none of them require comment, it may be curious to give the reader Mr Pinkerton’s opinion of them.—Of the first he exclaims, “Another psalm!”; the second he calls, “A pious little piece worth no notice,” and at the climax he thus disposes of the third “A leaden lump of godliness.”

XXXIX. THE BLIND BARONIS COMFORT, p. 113. This poem, written after the despoiling of Sir Richard’s house and lands of Blythe in 1570, is so named by Dr Percy, who adds that the venerable knight “consoles himself very poetically under the loss of his sight, and very advanced age.” Blythe, on the name of which Sir Richard puns so comfortably is in Landerdale, a little above the town of Lauder. This Barony with the “town and landis of Thirlstane,” were granted to Sir Richard Maitland Knycht and his airis male and of taillie apud Edin. Feb: 20th, 1563. Reg: Sec: Sig: vol. xxxii. fol. 49. This grant was afterwards by act of Parliament dated 14th April 1567 “for the gud, trew, and thankfull service done to her Hienes, be hir traist counsaler Sir Richard Maitland of Lethingtoun Knyt. Keipar of her Majesteis priuie seill be hir charter under hir gret seill Efter hir hienes lauchfull and perfyte aige declarit in pliamet” ratified and confirmed. Pinkerton appends to the poem the following explanatory note, from the Maitland MSS.

“Quod Schir Richard Maitland of Lethingtoun Knycht. Quhan his landis of the Barronie of Blythe, in Lauderdaill, was heriet be Rollent Foster Inglisman, Kapitane of Wark; with his cumpanye to the number of Thre Hunder men. Quha spulyeit fra the said Schir Richard, and fra his eldest sone; thair servandis, and tennentis; furthe of the said baronie Five thousand scheip, youngar and eldar: Twa hundrithe nowt: Threttie hors and meiris: and insicht furthe of his hous of Blythe wourthe ane hundrithe pound: and the haill tennentis insicht of the haill baronnie that was fursabil. This spulye was committed the xvi. day of Maij, the year of MD.LXX. yeiris; (and the said Sir Richard was threscore and xiiij. yeiris of age, and growin blind;) in tyme of peice; quhan nane of that cuntrie lippint for sic thing.”

XLIII. SOLACE IN AGE, p. 114. This poem is dismissed by Pinkerton, with the brief but courteous remark, that “it is very pleasing and curious.” The date of it seems to have been shortly subsequent to that of the one just noticed, or at the period when Sir Richard was deprived of the possession and enjoyment of his house and lands of Lethingtoun, from which he had been violently ejected by order of the Regent Lennox. This property was held by a dependent of the Regent Morton’s, during the term of Sir Richard’s ejectment, which lasted for eleven years, when after the lapse of this long period it was restored to the venerable Knight. His cheerfulness and contentment, under the most distressing and afflicting circumstances, are here peculiarly exhibited.

XLIV. PLEASOURIS OF AGE, p. 117. This seemsto have been written near the close of our excellent Knight’s life. Pinkerton describes it as “a religious little piece written between prayer and sleep as would seem.” The resources, amusements, and occupation of the sightless and venerable poet, as described by himself in this poem, as well as his pious resignation, are extremely interesting, and make an easy appeal to the finest feelings of the heart.

POEMS

ATTRIBUTED TO SIR JOHN MAITLAND,

AFTERWARDS LORD THIRLESTANE.

THE four poems given in this Collection as the productions of John, the second son of Sir Richard Maitland, seem to have been written by that accomplished scholar, and have been accordingly almost uniformly attributed to him. They are now printed from the text of Pinkerton in his selections from the Maitland MSS.

AGANIS SKLANDEROS' TOUNGIS, p. 121. This poem is alleged to have been written in 1572, at which time John Maitland was commendator of Coldingham. It displays strong and profound sense, and is in every way worthy of the high reputation of its author. Pinkerton, in a note on this poem, says, "Its general idea is that excellent one of Tacitus, which is founded on the very rock of truth—*Injurix si irascaris agnita videntur : sprete exoleseunt*. This divine maxim Lord Thirlestane expands, but does not weaken. L. 18, *Starkar stevin*, grows louder, or becomes stronger in its sound. L. 48, This line, the sense of which is not very clear, has been explained by Pinkerton in a periphrastic, but not very happy manner. "It seems proverbial, and means, I suppose they will ironically say, "*They think it is you (you are haughty naturally) ; or else you are a weak man, and are proud because somebody has told you to be so.*" L. 56, *The papingo that pruinycis*, seems to mean the foolish bird that trims or decks itself for shew.

ANE ADMONITION TO MY LORD OF MAR, p. 124. John Earl of Mar was chosen Regent of Scotland on the 6th of September, 1571, and enjoyed this high office till his death on the 29th October of the following year, with so much reputation, that both factions in the state acknowledged his views to have been as honourable as his integrity was uncorruptible. Pinkerton says, "This is the best

state poem which I ever read. It is full of the strongest sense, express in most spirited poetry for the time. It is suspected to be by the same author from its great similarity of style with the last, but still more from its being marked in the Folio MS. after the title By J. M. then is a Y, with a stroke through its bottom limb, which I take for younger, and of *L. of Lethingtoun*: the L is not plain, and may be a C; but even then *of Coldingham* would not injure my hypothesis; and an L or a C it certainly is." It appears to us that Mr Pinkerton might have waived all conjecture on this matter, and easily explained the fancied difficulty by reading *Younger Laird of Lethingtoun*. L. 19, *Bobbis*, gusts or blasts. L. 23, *Of peralis pance*, of dangers meditate. L. 30, *Wanlukis*, misfortunes. L. 93, The allusion in this line to Lord Mar's *marrowis covatyce*, seems singular—the Commendator must have been on very familiar terms with my Lord Regent, when such freedom of speech as to the ladies' failings was permitted—the free manners of the times may possibly explain this.

ADVICE TO BE BLYTH IN BAIL, p. 128. In his arrangement of the poems taken from the Maitland MSS., Pinkerton does not include this one among Lord Thirlestane's poems, but classes it with *Poemes be unknawin Makers*. We have, however, from its style and character, ventured to attribute it to his Lordship, and to place it among his productions. At what time it was written does not appear; it is an exhortation to maintain tranquillity or self-possession in *bail*, or trouble, and even in the continuance of *barret*, or contention. L. 17, Pinkerton in a note on this poem, thus explains this difficult line, *Tho' you be dearly [richly] drest, and sitting in the place of honour*.

INVECCYDE AGANIS THE DELYVERANCE OF THE ERLE OF NORTHUMBERLAND, p. 129. In alluding to this poem, Pinkerton thus writes in his preface to the Maitland Collections: "*The Inveccyde, on the giving up of the Duke of Northumberland by Regent Morton, in 1572, is admirable; nay, perhaps the first invective in the world, since the days of the Iambic Archilochus, for supreme indignation, and contempt, stern sarcasm, and torturing irony. If the reader will compare this production with those by Lord Thirlestane in the former article, I believe he will agree with me, that there is great reason to suspect him of being the Author of this exquisite satire. There is the same force and dignity in it with equal correctness of expression; for, of all the pieces in this volume, those of Lord Thirlestane are*

the most correct. This suspicion is strongly corroborated by the leading part which the family of Maitland took against Regent Morton, who afterwards increased their hatred to the highest degree, by forcing William Maitland, the famous Secretary, elder brother of Lord Thirlestane, to lay violent hands on himself in 1573. However this may be, the poem is certainly by a masterly hand." It commences by referring to some productions of the time, which appear to have been composed in England, and in which this painful part of our history is touched on in a way offensive to national feeling. Pinkerton has given one of these as a specimen, with a counterpart to it in the shape of an *answer*, to which it will be sufficient in this place merely to refer. L. 37, The Earls of Northumberland and Westmoreland, took refuge among the Scottish borderers, after the failure of their enterprise against the power of Elizabeth. The two Earls, together with the Countess of Northumberland, wandering for some days in the wastes of Liddisdale, were plundered by banditti, exposed to the rigour of December's cold, and left destitute of the necessaries of life. Northumberland was afterwards seized by the Regent Murray, and sent a prisoner to the Castle of Lochleven. There he was confided to the custody of Douglas of Lochleven, detained by him for *thre yeir*, and *quho gat greit gaine to save him from mischeif*. L. 40, Robertson thus notices this point of history: "In 1572 the Earl of Northumberland who had been kept prisoner in Lochleven ever since his flight into Scotland, in the year 1569, was given up to Lord Hunsdon, governor of Berwick; and, being carried to York, suffered there the punishment of his rebellion. The King's party were so sensible of their dependence on Elizabeth's protection, that it was scarcely possible for them to refuse putting into her hands a person who had taken up arms against her; but, as a sum of money was paid on that account, and shared between Morton [the Regent] and Douglas of Lochleven, the former of whom, during his exile in England, had been much indebted to Northumberland's friendship; the abandoning this unhappy nobleman, in such a manner, to certain destruction, was universally condemned as a most ungrateful and mercenary action." L. 53, Here reference is made to the story of Richard II. having been alive in Scotland, and maintained by Robert III. for some years subsequent to the time of the alleged murder of the unfortunate monarch in the Castle of Pontefract, concerning both the manner and date of which, historians materially differ. On this curious historical problem, much important information has been

lately presented by P. F. Tytler, Esq. in Vol. III. of his excellent history of Scotland; and from which the tradition of Richard II. having been in Scotland, is apparently established. In the History of England, Vol. I. just published by Sir James Mackintosh, that distinguished Statesman adheres to the common narrative of Richard's death, and gives in a note, the reasons for refusing his belief to the evidence furnished by Mr Tytler. This is not the place to pretend to solve the problem, so we must refer the reader to the sources, to examine the subject for himself. Henry VI. after the defeat of his army at the battle of Tooton, in 1461, in which his last remaining hope of, at that time, recovering the throne whereon Edward IV. had seated himself, fled into Scotland, where the feeble and irresolute Henry, who seemed doomed from his cradle to be the perpetual "tool of fortune's sport," found a safe asylum for several years. He is said to have resided for some time, at the Gray-friars in Edinburgh. L. 57, The earl of Mar shares some of the blame for permitting the detention of this English nobleman, while he was Regent. L. 60, The person thus contemptuously characterised was James Macgill, Lord Clerk Register; he was dismissed from office on account of his being concerned in the murder of Rizzio, but was restored in 1567. L. 61, By Dunfermling is here meant Mr Robert Pitcarne, Abbot or Commendator of Dunfermling, and as a churchman, one of the ordinary Lords of Council and Session. He was appointed June 2, 1568. L. 63, The person here alluded to is the Lord Lindsay of the Byres, who died 11 December, 1589. L. 65, The more than suspected character of Morton, and his ultimate fall, are well known matters of history. L. 77, On this Pinkerton remarks, "The story of the heir of Buchan is *anecdote*, and I can find nothing of it." L. 87, Pinkerton says, "The escape of the Queen from Lochleven was apparently connived at by Douglas; for his son, who went with her, was a mere boy. In the second volume of State Papers, in the Pepysian Library, is a letter from the Bishop of Ross to the Earl of Leicester, upon the sudden disappearance of this boy. It is dated 21 December, [no year] 'Ane boy callit Willie Douglas, quha was ane specielle instrument in delyvering the Quene my maystris furth of Lochlawin, and was this Sounday in Kingstown, ready to have departit to France. . . . and, since Sounday, at two hours before noon no worde can be heird of him,' &c." L. 99, *Ganyelon* is the person, whom romances name, as

the traitor who betrayed Charlemagne. L. 100, Of the persons noticed in this and the following line, Pinkerton briefly says, "I know nothing: perhaps the former is Robin Hood's friend." L. 126, *Pygmal pryce*, means the petty or paltry price.

The Latin poems of this learned Nobleman are, with one exception, printed from his works included in the *DELITIE POETARUM SCOTORUM*. The first piece is a paraphrase, of King James VI.'s epitaph on Sir Philip Sydney. The original of which, beginning, "*Thou mighty Mars, the lord of Soldiers brave,*" is given in the *ACADEMIE CANTAB: LACHRYME, Tumulo Nob. Equit.: D. Phil. Sydneij.—Lond. 1587. 4to.*

For some of these classical and elegant efforts, we are indebted to the Chancellor's journey and residence with the King in Denmark, when he went thither to bring home his Queen, Anne of Denmark. It must have been on this occasion that Lord Thirlestane became acquainted with the distinguished Tycho Brahe, to whom some of the poems are addressed.

The last piece is a translation "*Per Metellanum Cancellarium, of His Majesty's own Sonnet,*" beginning "*The nations banded gainst the Lord of Might,*" subjoined to "A Meditation upon the 25—29 verses of the xv. chap. 1 Chron." See p. 89 of *The Works of the Most High and Mighty Prince JAMES, by the Grace of God King of Great Britain, &c., London: 1616, folio.* King James' Meditation was originally printed at Edinburgh in 1589, in 4to.

As it was thought desirable to give specimens of the works of so many of this distinguished family as could be conveniently procured, two poems by Thomas the youngest son of Sir Richard have been added—the one is in praise of his father's house of Lethingtoun, the other is addressed to his brother William, the celebrated Secretary. They are taken from the poems of this distinguished youth, printed in the *Delitie Poetarum Scotorum*.

