

THE COMPLAYNT OF SCOTLAND

A CRITICAL EDITION

A. M. STEWART



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VOLUME TWO

TEXT

COMPLAINER'S  
ALTERATIONS

INDEX



T O T H E E X C E L-  
L E N T, A N D E I L L V S T I R

Marie *queſa* of Scotlande, the mar-  
gareit ande perle of  
princessis.

The immortal gloir, that procedis be the rycht lyne of vertu, fra zour magnanime auansing of the public veil, of the affligit realme of scotlande, is abundantly dilatit athort al cuntreis, throucht the quhilk, the precius germe of zour nobilite, bringis nocht furtht alanerly, branchis ande tendir leyuis of vertu: bot as veil it bringis furtht, salutiffere & hoilsum frute of honour quhilk is ane immortal ande supernatural medicyne, to cure & to gar conuallesse, al the langorius desolat & affligit pepil, quhilkis ar al mast disparit of mennis supple, ande reddy to be venquest & to be cum randrit, in the subiectiō ande captiuite, of our mortal ald enemeis, be rason that ther cruel inuasions, aperis to be onremedabil. The special cause of Aij/  
our afflictio/ne, hes procedit, of thre vehement plagis, quhilk /fol.2v  
hes almaist succumbit oure cuntre in final euertione that is to saye, the cruele inuasions of oure ald enemeis, the vniuersal pestilens ande mortalite, that hes occurit mercyles amang the pepil: ande the contentione of diuerse of the thre estaitis of scotland, throucht the quhilk thre plagis, the vniuersal pepil ar be cum distitute of iustice policie ande of al verteus bysynes of body ande saul. Ande nou illustir princes engendrit of magnanime genologie, & descendit of Royal progenituris, zour regement ande gouernyng, ande also zour honorabil amplitude of verteouse dignite inressis daly, in the contenuall auansing of

the deffens of cure cuntre quhar for zour heroyque vertu, is  
of mair admiratiōne, nor vas of valeria the dochtir of the  
prudent consul publicola or of cloelia, lucrezia, penelope,  
cornelia, semiramus, thomaris, penthasillie, or of ony vthir  
verteouse lady that plutarque or bocchas hes discruit, to be  
in perpetual memore. for al thair nobil actis ar nocht to be  
comparit to the actis that zour prudens, garris daly be exsecut,  
contrar the cruel volffis<sup>1.</sup> of ingland. The quhilckz volffis ar  
nocht the ra/uand sauage volffis of strait montanis ande /fol.3r  
vyild fforrestis that deuoris nolt ande scheip for ther pray: [3]  
bot rather tha ar dissaitful volffis quhilckis hes euir been  
oure ald enemeis. Ande nou sen the deceis of oure nobil  
illustir prince kying iames the fyift, zour vmquhile faythful  
lord and hisband, tha said ruisant volffis of ingland, hes  
intendit ane oniust veyr be ane sinister inuentit false titil  
contrar our realme in hope to deuoir, the vniuersal floc of oure  
scottis natione, ande to extinct oure generatione furtht of  
rememorance. Bot nochtheles gode of his diuine bounte, heffand  
compassione of his pure affligit pepil, ande also beand mouit  
contrar the ruisant volffis of ingland he of his grace hes  
inspirit zou, to be ane instrament to delyuir vs, fra the  
captiuite, of the cruel philaris the protector of ingland: as  
he inspirit queen esther to delyuir the captiue ieuis, quhen Judic.8.<sup>3.</sup>  
thai & mordocheus var sinisterly accusit, and also persecutit,  
be amman, be for assuerus kyng of iude<sup>2.</sup> and as the holy vedou

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1. voflis

2. Read 'inde'

3. Read 'Judit.8.'

iudich vas inspirit, to delyuir the ieuſis fra the crualte of  
 that infideil pagan<sup>1.</sup> oliphernes. Ther is na prudent man /Aiiij  
 that vil iuge<sup>2.</sup> / that this piſtil procedis of aſſentatione /fol.3v  
 or adulatione, conſiderant that ve maye ſee perfytlie,  
 quhou that zour grace, takkis pane to duelle in ane ſtraynge  
 cuntre diſtitute of iuſtice. Ande als zour grace beand  
 abſent, fra zour only zong dochter, our nobil princes, and  
 rychteous heretour of ſcotland: quha is preſentlye veil tretit  
 in the gouernance of hyr fadir of lau, the maiſt illuſtir  
 potent prince of the maiſt fertil & pacebil realme, vndir the  
 machine of the ſupreme olimp, quhar that zour grace mycht  
 remane & duel amang the nobil princis & princeſſis of France,  
 quhilkis ar zour natiue frendis of conſanguinite ande affinite,  
 ande ther ze mycht poſſes abundance of al pleiſeirs moſt  
 conuenient for zour nobilite bot zit the feruent loue that zour  
 grace baris, touart that tendir pupil zour only dochtir ande  
 for the delyuering of hyr heretage<sup>3.</sup> furtht of captiuite ze  
 daly of zour gudnes induris as grit pane, as the queen yſicrata  
 indurit vitht hyr lorde metredates, zour grace deſeruis nocht  
 to be callit ane nobil alanerly, trocht zour verteous verkis  
 bot as veil ze ſuld be callit ane nobil of genolligie, be  
 rason that ze ar diſcendit of the maiſt vailzeant princis that  
 ar vndir the cape/ of hauyn.<sup>4.</sup> ther can nocht be ane mair /fol.4r  
 ample probatione, nor is the famous atentio croniklis of [4]  
 diuers realmes, ande alſe the verteous verkis dune be zour

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1. pagam

2. inge

3. here age

4. hanyn

antecessours in oure dais ar euident til vs in this present  
 seicle. In the fyrst zour grace is descendit of them, quhilkis  
 be ther vertu ande be ther victoreus<sup>1.</sup> actis hes kepit ande  
 deffendit the liberte of ther subiectis in sure pace ande  
 tranquilite, ande hes repulsit vailzeantly al externe violens.  
 zour foir grandscheir godefroid of billon kyng of iherusalem,  
 hes nocht alanerly kepit ande deffendit, his pepil ande subiectis  
 of loran, fra his prochane enemeis that lyis contigue about his  
 cuntre: bot as veil be his magnanyme proues ande martial exsecutione,  
 he delyurit the holy land of iudia furtht of the handis & possessione  
 of the infideil pagans: quhar for the vniuersal<sup>2.</sup> historiagrephours  
 hes baptist hym to be ane of the principal of al the nyne noblis.  
 for quha vald considir, the longinquite of his martial voyaige,  
 ande the grite forse of the oriental pepil, ande the multitude of  
 infidelis ande pagan princis, quhilkis impeschit hym in that  
 barbir strayne cuntre be diuerse cruel battellis: this veil Aiiij  
considrit, thai sal fynd that his magnanyme he/roique ande /fol.4v  
 martial entreprise, was conuoyit & succurrit be ane diuyn  
 miracle, rather nor be the ingyne of men. It vil be ouer prolix  
 to rehers all the vailzeant actis of baudouyne<sup>3.</sup> his broder ande  
 successour to the realme of ierusalem ande na les prolix to rehers  
 of his successours, quhilkis var zour predecessours, kyngis of  
 secilie, dukis of aniou calabre ande of loran. I suld nocht  
 forzet the tryumphant victore, exsecut ande conqueist be the  
 vailzeant ande nobil rene inuictissime kyng of secilie duc of

- 
1. victore'
  2. vninersal
  3. baudonyne

calabre ande loran zour gudscheir, contrar, that potent prince Charles duc of Burgungze, quhilk was repute to be ane of the maist nobil men of veyr in cristianite: zit nochtheles, he was venqueist ande slane, be syde the toune of nancy, be the foir said rene zour gudscheir: quhar for it aperis veil (illustir princes) that ze ar discendit doune lynyalye of them that hes been propungnatours for the libertee of ther cuntre ande subiectis. Siklyke the nobilnes of zour vmaquhile fadir broder antonius, duc of calabre loran ande of bar, quha maye be comparit, to the deuot kyng, Numa pompilius, the sycond kyng of rome, for his prudens ande dixtirite, be rason that he hes kept / his subiectis in liberte but oppressione, quhou beit his cuntre lay betuix tua of the maist potent princis that ringis in this warld: that is to say, the catholic kyng of spanze elect empriour on ane syde, ande the maist potent cristyn kyng of France on the tothir syde, the quhilkis tua riche kyngis hes hed diuerse tymes birnand mortal veyr contrar vthirs, zit nochtheles zour nobil fadir broder duc of calabre ande loran hes kept his landis in liberte, fra ther oppressione, the quhilk he did be vailzeantnes ande prudens. Siklyke that maist sapient prince ande prelat fadir in gode, ihone of loran, be the permissione diuine, Cardinal of the apostolic seige, archebischop of narbon, abbot of cluny, fekkem, ande of sanct ouyne quha is zour fadir broder, quhilk be his prudens for the public veil off cristianite, hes been mediatour, betuix diuers

Charlis  
duc of  
burgungze<sup>1</sup>.  
vas the  
grand-  
scheir to  
this  
empriour  
Charlis the  
fyift kyng<sup>2</sup>  
of spangze

/fol.5r  
[5]

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1. burgungze

2. spangre



forane princis, to treit pace ande concorde in diuerse cuntreis,  
 as in ytalie germanie flandris<sup>1.</sup> ande spanze, quha hes nocht  
 alanerly vsit hym lyik ane sperutual<sup>2.</sup> pastor, bot as veil he  
 hes vsit hym lyik ane vailzeant captan, for ane verteous captain,  
 can nocht exsecut ane mair vailzeant act as quhen he purchessis  
 pace ande concord, vytht out diminutione of his rycht, an/de /fol.5v  
 vitht out damage slauchtir or hayrschip to be amang the pepil,  
 as this nobil prelat hes dune diuerse tymes. vytht out  
 dirrogatione of his speritual dignite. Nou (illustir princes)  
 i vil reherse of zour nobil ande vailzeant fadir, the duc of  
 guise, lieutenant general to the kyng of France, of all the  
 cuntre of champayngze ande brie, his actis vald be prolix to  
 reherse, quhilkis hes been laitly exsecutit in oure dais.  
 The memor of ane of his actis is recent quhen he pat ane garnison  
 of tua thousand men, vitht in the toune of sanct quintyne, rycht  
 vailzeantly contrar the vil of thretty thousand of his enemeis,  
 quhar he gart mony of his enemeis resaue ther sepulture be for  
 the said toune, vytht out damage or hurt til his men of veyr  
 quhar for euerye man maye meruel, of his dexterite, vertu, ande  
 martial sciens. his magnanyme proues did ane vthir vailzeant  
 act, he beand bot sex thousand men, he held in subiectiione  
 fourty thousand at the seige of perone, ther durst none of that  
 grit companye, pas bakuart nor forduart, be rason of the mony  
 assaltis ande escarmuschis that he maid contrar them, quhar that  
 he sleu mony of them, vytht out damage tyl his men of veyr, be  
 that / industreus martial act, he renforsit the toune vitht /fol.6r  
 [6]

1. slandris; long 's'

2. sp rutual

victualis, hagbutaris, ande munitions, for the hagbutaris, past  
 neir to the camp of ther enemeis, ande entrit in the toune but  
 resistance, be cause that zour nobil fadir held the grit armye  
 of enemeis valkand on ther tothir syde, throucht the grit  
 assaltis ande escarmuschis that he maid contrar them. The  
 toune of sauerne baris vytnes of his delegent vailzeantnes,  
 thathhe maid contrar the iminent dangeir that vas cummand on the  
 realme of France, at that tyme quhen ane multitude and infinit  
 nummir of men of veyr, ande vthirs that lyuit witht out lau,  
 discendit fra the hicht of germanye, thai var of diuerse sectis,  
 haldant straynge opinions contrar the scriptour thai purposit  
 to compel al cristianite tyl adhere to ther peruerst opinione:  
 zit nochtheles ther disordinat intentione vas haistyly repulsit  
 ande extinct be the martial sciens of zour nobil & vailzeant  
 fadir. Thir vailzeant actis of zour predecessours (illustir  
 princes) ande zour grit prudens, makkis manifest, that zour grace  
 is ane rycht nobil, baytht of vertu ande of genologie. al thir  
 thingis befor rehersit, i beand summond be institutione of ane  
 gude zeil, hes tane ane teme/rare consait, to present to zour /fol.6v  
 nobil grace, ane tracteit of the fyrst laubir of my pen bot  
 zit i vas lang stupefact ande timide, for falt of ane peremptoir  
conclusione, i nocht heffand ane perfyte determinatione, of  
 quhat purpos or mater that var maist necessair ande honest to  
 be dilatit: than dredour ande schame beand repulsit fra my  
 melancolius cogitations, i began to reuolue the librarye of my  
 vnderstanding, ande i socht all the secreit corneris<sup>1.</sup> of my

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1. cornetis

gazophile, ymaginant vitht in the cabinet of my interior thoctis,  
 that ther var na mater mair conuenient ande necessair, for this  
 present dolorus tyme, nor to reherse the cause ande occasione  
 of the onmersiful afflictione of the desolat realme of scotland.  
 the quhilk desolatione hes occurrit be the mischance, of fureous  
 mars, that hes violently ocupeit the domicillis of tranquil pace  
 that sueit goddes of humaine felicite. the quhilk tracteit i  
 hef dediet ande direckyt to zour nobil grace, in hope that zour  
 grace vil resaue it as humainly, as it var ane riche present of  
 grit consequens. it vas the custum of perse, that none of the  
 subiectis durst cum in the presens of ther kyng, bot gyf tha  
 brocht sum gyft or present, to be delyurit til hym, efferand/  
 for ther qualite. the historigraphours, rehersis of ane  
 pure man of perse, quha be chance reconntrit<sup>1</sup>. kyng darius.  
 this pure man throucht grit pouerte, hed no thyng to present  
 tyll his kyng, efftir the custum of perse<sup>2</sup>, quhar for he ran  
 til ane reueire that ran neir by, & brocht the palmis of his  
 handis ful of that fresche vattir to the kyng for ane present.  
 that nobil kyng, persauand the gude vil ande hartly obediens  
 of this pure man, he resaut that lital quantite of cleen  
 vattir as humainly, as it hed been ane riche present of gold,  
 ande he gart delyuir to the said pure man sex thousand peces  
 of gold. and ane goldin vattir lauar. fra this exempil cummis  
 ane vlgare adagia, quhilk sais that quhen ane pure man makkis  
 ane sacrefeis, & throucht his pouerte he vantis ensens to mak  
 the seremons of his sacrefeis that sacrefeis sal be acceptabil

/fol.7r

[7]

Exiguum  
 munus cum  
 dat tibi  
 pauper amicus.  
 Accipito  
 placide &  
 plene  
 laudare  
 memento.  
 Chato.

<sup>1</sup>. M. alters to 'reconntrit'; cf. fol.90r, perhaps 'renconntrit'.

<sup>2</sup>. pfe



befor the goddis, be cause that he dois sa mekil, as his pissance maye distribute. it is vrytin in Sanct marc, quhou oure saluour estemeit ande comm<sup>u</sup>ndit, the oblatione of tua half penneis, that vas offrit in the tempil be ane pure vedou that hed na mair moneye, nor<sup>2</sup>. he estemeit the grite offrandis that vas offrit be riche opulent men. Nou for conclu/sione (illustir princes) my esperance is sa grite, that i beleif that zour grace vil resau<sup>e</sup> this tracteit as humainly, as kyng darius resaut the clene vattir fra the pure man of perse. this tracteit is na bettir nor as mekil vattir, bot zit my gude vil & hartly intentione ande my detful obediens, excedis the hartly intentione of the pure man that offrit the fayr vattir to kyng darius, prayand to god to preserue zour grace in perpetual felicite.

/fol.7v

Cum  
venisset  
autem una  
vi dua  
pauper:  
misit duc  
minuta  
quod est  
quadrans.  
Marci.13.

#### PROLOG TO THE REDAR.

Amasis the sycond, quhilk vas the last kyng ande indegete of the egiptiens, (ande as diodore rehersis, he vas the fyift legislator of egipt) maid ane ordinance, contrar the vice of ydilnes, that al his subiectis of egipt, var oblist vndir the pane of dede, to bring euery zeir, ther namis in vrit, to the prouest of the prouince quhar ther remanyng vas: ande ther to testife the stait of / ther vacatione, ande the maneir of ther lyuing. be this politic ordinance, the egiptiens var inducit tyl adhere to vertu, ande to leyrne sciens craftis ande mecanyke occupations maist comodius ande

Indegetes  
var god-  
dis of  
egipt  
quhilkis  
hed beene  
verteouse  
princes  
quhen tha  
lyuit.  
/fol.8r

[8]

- 
1. Folios 7v/8r are headed PROGOL/ TO THE REDAR. Folios 8v-15r are correctly headed PROLOG/TO THE REDAR.
  2. Read 'mair nor': or transpose; 'moneye,mair'.
  3. Margin quote: original has 'munita'.

conuenient for the public veil of egipt. Than efftir this ordinance of amasis the Gymniosophistes institut ane mair strict ordinance among the pepil of inde: that is to say, that ane person suld nocht be admittit to resaue his corporal refectione, quhil on to the tyme, that he hed manifest realye, or ellis be certan testificatiōne the frutis of his laubours, of the daye precedent. the seuerite of thir strict ordinance, var augmentit, be ane edict of sesostris the grit kyng of egipt for he statut ane ordinance til excerse his propir childir ande the zong princis ande gentil men of his court, to vse them til indure excesse of laubirs: he statut that none of them suld tak ther refectione, quhil thai hed gone ande run, the tyme of fife or sex houris: to that effect, that throucht sic excerse, ther membris mycht be purgit fra corruppit humours, the quhilkis humours nocht beand degeistit<sup>1.</sup>, mycht be occasione to dul ther spreit, ande to mak ther body onabil<sup>2.</sup> to resist ydilnes. thir ordinances of the egi/ptiens, are verray necessair to be vsit in al realmys: be rason that the maist part of the pepil, throucht ther natural fraigilite, consumis the maist part of ther dais in ydilnes. This detestatione that i haue rehersit of ydilnes, par chance maye be iugit be inuyful ignorantis, that i condampe my self, in sa far as thai persauē me nocht ocupeit vitht mecanyc byssynes, nou to confound ignorant detrakkers i vil arme me vitht the vordis of publius

Gymniosophistes var philosophours of inde, quhilkis var ay nakyt vitht out ony sort of cletyng ther doctrine aperit to be rather ciuil lau nor philosophie.

/fol.8v

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1. degcistit

2. on abil

scipio as cicero rehearsis in the prologe of the thrid beuk  
of his officis. sayand that scipio vas neuyr les ydil as  
quhen he aperit to be idil nor he vas neuyr les solitair as  
quhen he aperit to be solitair, for quhen he aperit to be ydil  
than he vas solist in his mynde anent the gouuernyng of the  
public veil ande quhen he aperit to be solitar, than he vas  
speikand vitht hym self anent his auen byssynes & sa he vas  
neuir ydil nor solitair quhou beit that he aperit sum tyme  
in the sycht of the vulgaris to be ydil & solitair nunquam  
se minus ociosum quam cum ociosus, nec minus solum, quam cum  
solus esset. i vil apply thir vordis to my self. for  
quhou beit that the laubir vitht the pen & the studie on  
speculatione of vertu apeir to be ydilnes, zit thai ar/  
no ydilnes bot rather ane solist byssynes of the body & of  
the spreit. ande nou sen gode hes nocht dotit me vitht  
speculatione of liberal sciens nor philosophe, nor vitht  
stryntht of my body til indure seruile subiectione, nor zit  
vitht no art nor mecanyc craft, ther for i vil help to the  
auansing<sup>1.</sup> of the public veil vitht my studye & vitht my pen  
In the antiant dais, the romans var mair renforsit in  
curageus entreprisis be the vertu of the pen, ande be the  
persuasions of oratours, nor thai var renforsit be the  
sourdys of men of veyr. Euerye craft is necessair for the  
public veil, ande he that hes the gyft of traduccionne compiling  
or teching, his faculte is as honest as crafty ande as necessair:  
as is to be ane marynel, ane marchant, ane cordinar, charpentair,  
captan, ciuillist or ony vthir crafft or sciens. ther is na

/fol.9r

[9]

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1. auansuig

degreis of vertu among them, for gyf ane craft or sciens be gude, than it is as gude, as ony craft can be, for al sortis of verteous<sup>1.</sup>, facultes ar of ane lyik vertu, as cicero sais in the thrid of his paradoxis, that ane gude man can be na bettir nor ane vthir man that is gude, for gyf ane man be gude than he is as gude, as ony gude man can be: siclyik gyf ane craft be gude, than it is as gude. as ony craft/ can be. ther for ane man of ane craft, suld nocht detest ane vthir sort of craft, considerand that oure hurt nature hes nocht dotit ane man til vse al craftis. Aristotil sais in the fyrst beuk of his politiques, that nature hes nocht maid ane man lyik gladius delphicus The significacione of gladius delphicus is of this sort. delphos is ane solemnit place, on the hyl of pernasus, quhar ther standis ane tempil dedicat til appollo, ther can daly to that tempil, diuerse pure men in pilgremage, ther duelt on that hil, smythis, & forgearis of yrn ande steil, the quhilkis culd mak ane instrament of yrn, conuenient for mony officis for tha vald gar ane instrament serue for ane hammyr, ane turkes, ane file, ane sourd, ane knyf ande ane borrel. This sort of instrumentis var sellit to pure pilgryms that hed nocht mekil moneye to by ilk instrament be the self: ande be cause that instrament seruit til mony officis, ther for it vas callit gladius delphicus, of this sort aristotil makkis ane comparisone sayand that nature hes nocht maid ane man abil for euerye craft or office, bot nature hes maid ane man abil to be ane prince, ane abil to be ane seruand ane

B

/fol.9v

Nihil enim  
natura facit  
tale: quale  
statuarij  
delphicum  
gladium ob  
indiciam sed  
vnum ad vnum.  
Polit.1.

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1. verteo'

abil to be ane clerk, ane abil to be ane craftis man, be  
 rason / that oure hurt nature hes diuidit oure complexions  
 to be of diuerse qualiteis, ande for that cause ve sal  
 fynd amang ane thousand men, ane thousand consaitis ande  
 ane thousand conditions. For that cause aristotil hes  
 said in his politiques that in ilk comunite ther is ane  
 multitude, ande ilk ane hes sum part of vertu of diuerse  
 degreis, ande ilk ane of thir degreis ar ordand til help  
 vthirs in necessite, Cicero gyuis ane exempil in his  
 retoric, quhou that the citinaris of cartomat in ytalye,  
 sende for ane excellent payntur, callit eracleon, thai  
 promest to gyf hym ane grit some of moneye, for to paynt  
 ane fayr ymage of the deesse iuno. than eracleon gart  
 al the fayr ande best lyik zong vemen of that cite cum in  
 his presens ande than he chesit fife of the best lyik  
 amang them al, to be his patrone, quhen he hed contemplit  
 & spyt the proportions & propreteis of nature of thir fife  
 ladeis he chesit the face of ane, the een of ane vthir the  
 handis of the thrid the hayr of the feyrd, the armis the  
 myddil ande the feit of the fyift, of this sort he formit  
 the patrone of the ymage of iuno, efftir the proportione  
 of diuerse of the membris of thir foirsaid fife zong ladeis:  
 be cause he culd nocht / get al his patrone in ane special  
 lady. for sche that vas pleyсанд of hyr face, vas nocht  
 pleyсанд of hyr hayr, ande sche that hed plesand handis hed  
 nocht pleyсанд een, ande sche that hed ane veil proportionet

/fol.10r  
[10]

Mille homi-  
 num species &  
 rerum discolor  
 vsus velle  
 suum cuique  
 est, nec voto  
 vivitur vno.  
 perseus.

Quot homines  
 tot sententie.  
 Ci. de fini

Aj

/fol.10v



body hed euil proportionet feit ande to conclude he culd  
 nocht get ane lady in special that vas sufficient to be  
 his patrone, nor zit that culd be comparit til gladius  
 delphicus quhilk vas ane instrament that seruit til  
 mony officis. be this exempil ve maye considir that  
 nature hes nocht dotit ane person to be qualifeit to  
 excerse al sortis of craftis, for that cause aristotil  
 sais that al sortis of craftis suld concur to gyddir,  
 ande ilkane til help vthirs, as nature prouidit fyrst in  
 the begynnyng. thir prolixit vordis befor rehersit, ar  
 ane preparatiue, contrar the detractiōne, of inuyful  
 clerkis that ar mair expert in latyne tong nor i am,  
 quhilkis vil nocht set furtht ane gude verk tyl induce  
 the pepil to vertu, nor zit vil correct my ignorant error:  
 bot rather thai ar mair prompt to repreif ane smal ignorant  
 falt nor to commende ane grit verteous act. bot zit no man  
 suld decist fra ane gude purpose, quhou beit that  
 detractiōne be armit vitht inuy/ reddy to suppedit & tyl  
 impung ane verteous<sup>2.</sup> verk: for quhat euyr he be that  
 intendis to compile ane verk to content euerye man he suld  
 fyrst drynk furtht the ocean see. Ande quhou beit, that  
 ther var na detrakkers, tyll accuse or to repreif my  
 verkis, zit nochtheles i suld nocht be ouer temerair to  
 set furtht ane verk that surpassis my ingyne: for ane hen  
 that seikis hyr meyt in the mydding, may scraipe sa lang  
 amang the fyltth, quhil sche scraip furtht sum ald knyfe

Non in omnes  
 omnia con-  
 ueniunt.  
 Cic. pro ro-  
 scio ameri-  
 no.<sup>1.</sup>

Non tam eaque  
 recta sunt  
 probantur,  
 quam que praua  
 sunt fastidiis  
 adherent.  
 Cic. de ora.

/fol.11r

[ii]

Difficile in  
 dicendo  
 omnibus sa-  
 tisfacere.

1. ameri-/mo

2. verteo'

that hes been tynt, the quhilk knyfe cuttis hyr throt eftir-  
 uart, as i sall apply ane exempil conformand to this samyn  
 purpose, as eftir follouis.

Annibal that vailzeant cartagien, beand venquest be nobil  
 scipion, past for refuge, tyl anthiocus kyng of sirrie, quha  
 was at that tyme, ane vailzeant prince, he resaut annibal  
 in his realme, ande in his protectione, ande did hym grit  
 honour ande reuerens, ane prince can nocht schau hym mair  
 nobil, nor mair verteouse, as quhen he resaut in his  
 fauoir, ane desolat prince distitute of remeide, ande  
 disparit of consolatiōne: quhilk hes bene violently  
 affligit be aduerse fortune. thir tua princis vsit oft  
 to visye the feildis to tak ther / recreatiōne, ande to  
 pas til hounting, ande<sup>1.</sup> til vthir gammis, conuenient  
 for ther nobilite. at sum tyme thai vald pas to the  
 sculis, to heir the lecture of ane philosophour callit  
 phormion quha remanit in the toune of ephisye, ande techit  
 natural ande moral philosophie to the zong men of the cuntre.  
 on ane day thir tua princis be chance, entrit in the  
 achademya to heir ane lesson of philosophie techit be the  
 said phormion philosophour. he persauand thir tua princis  
 entir in his scule, he changit the mater of that present  
 lecture, ande but prouisiōne, he began to teche the ordour  
 of the veyris, declarand quhou that captans suld ordour  
 battellis contrar ther enemeis. this philosophour techit  
 sa profoundly<sup>2.</sup> the maneir of the ordoryng of battellis in

This storye  
 is in the  
 apothigmes  
 of plutarc.

Aij

/fol.11v

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1. aude

2. profmdly

presens of thir tua princis, that thai that herd hym neuyr  
of befor, meruellit nocht alanerly of his quyk ingyne:  
bot as veil thai that harde hym daly var in grit admiratiōne.  
it is the nature of ane man that hes ane quyk spreit, ande  
ane ripe ingyne, that euerye purpos ande questione is  
familiar tyl hym. kyng anthiocus take grit gloir, be cause  
he hed sic ane prudent philosophour / in his cuntre: quhar /fol.12r  
for he inquirit annibal, quhat iugement he hed of his [12]  
philosophour phormion. Annibal ansuert vitht as hardy  
curage, as quhen he venqueist the romans at the battel of  
cannes: for ane vailzeant prince, tynis nocht his curage,  
quhou beit that aduerse fortune resist his felicite: bot  
rather hes gude hope that dame fortoune<sup>1.</sup> vil mittigat hyr  
auen crualte. this vas the ansuer of annibal tyl anthiocus  
in the presens of phormion. Nobil prince anthiocus<sup>2.</sup> i hef  
seen mony ald men tyne ther vyt, bot i sau neuyr sa grite ane  
fule among them al, as is thy philosophour phormion for he  
maye be callit the mirroure of folye, ther can nocht be ane  
mair folye, as quhen ane ydiot distitute of knaulage,  
presumis to teche or to leyne ane man that hes baytht  
speculatione ande experiens. i pray the to tel me (kyng  
anthiocus) quhat hart can thole, or quhat tong can be stil.  
quhen thai see, or heris tel, of the presumptuous consait  
of thy vane philosophour, quhilk hes been neuere al his  
dais in ane solitar achademya of greice<sup>3.</sup>, ande zit he dar  
be sa bold to present hym befor prince annibal, to disput /Aiiij  
and e tyl indoctryne the<sup>4.</sup> maneir of the / veyris ande of /fol.12v

1. fortone

3. gteice

2. anthioc'

4. the the



the batellis, as he var prince of affrica or captan of rome. for verite he hes ane smal iugement of sic maters, or ellis he estemeis vs to be litil experementit in the veyris. be his vane consaitis that he hes studeit on beukis, he beleuis to leyne annibal, the prettik of the veyris ande the conquessingis of realmis. o kyng anthiocus, al the goddis wait, quhat defferens is betuix philosophie techit in sculis, ande betuix the stait of captans in the ordoring of batellis on the feildis. ande quhat defferens is to writ witht ane pen, & the vsing of ane speyr vailzeantly in battel. Ande quhat defferens is ther betuix mony beukis, ande ane captan heffand his enemye befor his ee. Ther is diuerse men that can blason the veyris in the tauerne, or at the fyir syde amang the vulgar ignorant pepil, bot i fynd nocht mony that dar haszarde ther lyue contrar ther enemeis. O anthiocus, thy philosophour phormion sau neuyr the iunyng of ane battel, witht cruel escharmouschis in the ryding of forrais. he sau neuyr the array of men of veyr brokyn, ande tua armeis myxt amang vthirs, fechtand be fellone forse, quhar the defluxione of blude / hed payntit ande cullourt all the feildis, he herd neuyr the dolorus trompet sounde be for the iunyng of ane battel, nor zit he harde it neuyr sound to gar the men of veyr retere fra ane dangeir, he persauit neuyr the trason of ane party, nor the couardeis of ane vthir party. he sau neuyr the litil nummir of them that fechtis, nor the grite nummir of them that fleis for dreddour. O anthiocus, thy philosophour suld teche the thyng that he hes studeit at the sculis & the thing that he

/fol.13r

[3]

hees seen vitht his een to them that vas neuyr at the sculis,  
 ande to them that vas neuyr pretykkit in the veyris. rather  
 nor til vs that hes been experimentit in the veyris al oure  
 dais. the prettik of the veyris is mair facil to be leyrnit  
 on the feildis of affrica: nor in the sculis of greice.

Thou vait kyng anthiocus, that this sex ande thretty zeiris  
 i hef beene excersit in the veyris, baytth in ytalie ande in  
 spangze, quhar that fortune hes schauen hyr rycht aduerse  
 contrar me: as is hyr vse, to do to them, that vndirtakkis  
 difficil entrepricis, as thou may see be experiens: for or  
 i hed ane beyrde, i vas seruit lyik ane captan, ande nou  
 quhen my beyrd is be / cum quhyt, i am be cum ane seruand. /fol.13v

i sueir to the (kyng anthiocus) be the gode mars, that gyf  
 ony persone vald speir at me, the maneir of the gouernyng  
 of ane battel, i vait nocht quhat ansuere to mak: be  
 raison that battellis consistis vndir the gouernance of  
 fortune, ande nocht in the ingyne of men, nor in the  
 multiplie of pepil. all veyris ar begun be princis, on  
 ane iust titil, ande syne procedis be visdome bot the ende  
 of the veyris consistis in the chance of fortune. Ther  
 for it is grit folye to thy philosophour, til vndirtak to  
 leyrn the ordiring of battellis vitht in his solitair  
 achademya, it var mair necessair ande honest for hym, to  
 vse his auen professione ande faculte: nor to mel vitht  
 ony faculte that passis his knaulage. annibal said mony  
 vthir gude purposis tyl anthiocus, anent this samyn purpose,  
 as plutarque rehersis in his apothigmatis.

This exempil tendis, that al prudent men, hes mair  
 occasione to condamp & repreif this raggit naykyt tracteit,  
 nor annibal hed occasione to repreif the philosophour  
 phormion: for my dul rude brane suld nocht hef been sa  
 temerair as to vndirtak to correct the imperfectione of /fol.14r  
 ane comont veil, be cause the maist part of my knaulage, is [14]  
 the smallest part of my ignorance: zit nochtheles i hope  
 that vyise men vil reput my ignorance for ane mortifeit  
 prudens, be rason of my gude intentione that procedis fra  
 ane affectiue ardant fauoir. that i hef euyr borne  
 touart this affligit realme quhilk is my natiue cuntre,  
 Nou heir i exort al philosophouris historigraphours &  
 oratours of our scottis natione to support & til excuse  
 my barbir agrest termis for i thocht it nocht necessair,  
 til hef fardit ande lardit this tracteit vitht exquisite  
 termis, quhilkis ar nocht daly vsit, bot rather i hef vsit  
 domestic scottis langage, maist intelligibil for the  
 vlgare pepil. ther hes bene diuerse translatours ande  
 compilaris in ald tymys, that tuke grite pleseir to  
 contrafait ther vlgare langage, mixand ther purposis, vitht  
 oncoutht exquisite termis, dreuyn, or rather to say mair  
 formaly, reuyn, fra lating, ande sum of them tuke pleiseir  
 to gar ane vord of ther purpose, to be ful of sillabis  
 half ane myle of lyntht, as ther was ane callit hermes,  
 quhilk pat in his verkis, thir lang tailit vordis,  
 conturbabuntur constantinopolitani, innumerabilibus so/  
 licitudinibus ther vas ane vthir that vrit in his verkis, /fol.14v

Nullus locus  
 nobis dulcior  
 esse debet pa-  
 tria.  
 Cice.ad Marc.  
 fami. 4.

Sermone, eo  
 debemus vti,  
 qui notus est  
 nobis.  
 Cic.offi.

gaudet honorificabilitudinitatibus, al sic termis procedis of fantastiknes ande glorius consaitis. i hef red in ane beuk of ane preceptor that said til his discipulis, loquere verbis presentibus, & vttere moribus<sup>1.</sup> antiquis, that is to saye, thou sal speik comont langage, ande thou sal lyue eftir the verteous maneirs of antiant men zit nochtheles ther is mony vordis of antiquite, that i hef rehersit in this tracteit, the quhilkis culd nocht be translatit in oure scottis langage, as auguris auspices ides questeurs senaturus censours, pretours, tribuns, ande mony vthir romane dictionis, ther for gyf sic vordis suld be disusit or deiekkit, than the phrasis of the antiquite vald be confundit ande adnullit: ther for it is necessair at sum tyme, til myxt oure langage vitht part of termis dreuyn fra lateen be rason that oure scottis tong is nocht sa copeus<sup>2.</sup> as is the lateen tong. ande also ther is diuerse purposis & propositions that occurris in the lating tong that can nocht<sup>3.</sup> be translatit deuly in oure scottis langage, ther for he that is expert in latyn tong suld nocht put reproche to the compilation, quhou beit that he fynd sum / purposis translatit in scottis, that accords nocht vitht the lateen regester: as ve hef exempil of this propositione, homo est animal, for this terme homo signifeis baytht man ande voman: bot ther is nocht ane scottis terme that signifeis baytht man ande voman: ande animal signifeis al thyng that hes lyue ande is sensibil, bot ther is nocht ane scottis

Verba inuenta sunt, non que impedirent, sed que indicarent voluntatem. Cic. pro a. cecin.

/fol.15r  
[15]

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1. morib'  
2. cope'  
3. non

terme has signifeis al quyk sensibil thyng, ther for this propositione, mulier est homo is treu, ande zit ve suld nocht saye that ane voman is ane man. Ande siclyk this propositione homo est animal is treu, ande zit ve suld nocht say that ane man is ane beyst: of this sort ther is baytth termis ande propositions in lateen tong, the quhilk vil be difficil to translait them. i hef rehersiit thir vordis, in hope to eschaupt the detractiōne of inuyful gramariaris: quhilkis ar mair prompt, to reprehende ane smal falt, nor tha ar to commend ane verteouse act. Nou for conclusiōne of this prolog i exort the (gude redar) to correct me familiarly ande be cherite, Ande til interpret my intentiōne fauorablye, for doutles the motiōne of the compilatiōne of this tracteit, procedis mair of the compassiōne that i hef of the public necessite nor / it dois of presumptiōne or vane gloir, thy cheretabil correctiōne, maye be ane prouocatiōne to gar me studye mair attentiuelye in the nyxt verkis that i intend to set furtht the<sup>1</sup>. quhilk i beleif in gode, sal be verray necessair, tyl al them that desiris to lyue verteouslye indurand, the schort tyme of this oure fragil peregrinatiōne, & sa fayr veil.

Non tam ea  
que recta  
sunt proban-  
tur quam  
que praua  
sunt fasti-  
diis adhe-  
rent.

Ci.de ora.

/fol.15v

---

1. tbe



The complaynt of scotland.

The Fyrst Cheptovr

declaris the cause of the

mutations of monarches. Chap. I.

As the hie monarchis, lordschips, ande autoriteis, ar<sup>1.</sup> stablit be the infinite diuyne ordinance, and mentemit<sup>2.</sup> be the sempeternal prouidens. siclyik ther ruuyne cummis, be the sentence gyffin be the souerane consel of the diuyne sapiens, the quhilk doune thringis them, fra the hie trone, of ther imperial dominations, and garris / them fal in the depe fosse of seruitude, ande fra magnificens in ruuyne, ande causis conqueriours to be conquest, ande til obeye ther vmquhile subiectis be dreddour. quhome of be for thai commandit be autorite. This decretit procedis<sup>3.</sup> of the diuyne iustice, be rason that princis, ande vthirs of autorite, becmmis ambitius ande presumpteous, throucht grite superfluite of veltht, ther for he dois chestee them, be the abstractione of that superfluite that is to say, he possessis vthir pure pepil, that knauis his gudnes, vitht the samyn reches, that he hes tane fra them, that hes arrogantly misknauen hym. Ane pottar vil mak of ane masse of mettal, diuerse pottis, of defferent fassons, & syne he vil brak the grite pottis quhen thai pleyse hym nocht ande he makkis smal pottis of the brokyn verk of the grite pottis: ande also of the mettal ande mater of the smal pottis he formis grit pottis. This exempil may

/fol.16r  
[16]

Regnum a  
gente in  
gentes  
transit  
propter in-  
iusticias &  
vniuersos  
dolos.  
Eccle.10.

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1. at

2. Certain forms 'normalized' by Murray and Leyden occur so frequently that they have been retained

3. prpcedis

be applyit, to the subuertions ande mutations of realmis  
 ande dominions, ande of al varldly prosperite. childir that  
 ar neu borne, grouis & inressis, quhil thai be ascendit to  
 the perfyit strynght of men: bot ther eftir, tha begyn to  
 decresse, ande declinis til eild ande to the dede / siklyik /fol.16v  
 lordschips ande digniteis, hes inressing, declinatione,  
 ande exterminatione. the mutations of euerye vardly thyng  
 is certane, quhou beit that prosperus<sup>1.</sup> men, prouidis nocht  
 to resist the occasions of the mutabiliteis: quhilk occasions  
 ar ay vigilant, to suppedit & to spulze, al them that ar  
 ingrate, of the benefecis of gode. the mutations of  
 monarchis ande dominions, ar manifest in the holy scriptur,  
 ande in the verkis of the maist famous anciant historigraphours.  
 quhar is the grite ande riche tryumphand cite of nynyue,  
 quhilk hed thre dais iournais of circuit? at this tyme ther  
 is nocht ane stane, standant on ane vthir. Quhar is the grite  
 tour of babilone? the quhilk vas biggit be ane maist ingenius  
 artefeis, of proportione, quantite, ande of strynght, it  
 aperit to be perdurabil, ande inuyncibil. bot nou it is  
 desolat, ande inhabit be serpens, ande vthir venemuse beystis.  
 Quhat sal be said of the riche tryumphand toune of troye,  
 ande of castell ylione, quhilk hed al the portis of euoir  
 bane, ande the pillaris of fyne siluyr: bot at this tyme, ane  
 fut of hicht of the vallis can nocht be sene, for al the  
 grond of the palecis<sup>2.</sup> of that tryumphand toune ande castel is  
 ouer/gane vitht gyrse ande vild scroggis. Quhar is the grite /fol.17r

[17]

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1. prosper'

2. palec is

toune of thebes? quhilk vas foundit be cadmus the sone of  
 agenoir, the quhilk vas at that tyme, the maist pepulus  
 toune abufe the eird, it hed ane hundretht tourettis ande  
 portis, bot nou at this tyme, ther is no thyng quhar it  
 stude bot barrane feildis. Siklyik lacedemonya, quhar the  
 legislator ligurgus gef to the pepil strait famous lauis,  
 of the quhilk, ane grit part ar vsit presently, in the  
 vniuersal varld, is nocht that nobil toune extinct furtht  
 of rememorance? Quhat sal be said of athenes, the vmquhile  
 fontane of sapiens ande the spring of philosophee: is it  
 nocht in perpetual subuersione? Quhar is the toune<sup>1.</sup> of  
 cartage, that dantit the elephantis? ande vas grytumly  
 doutit & dred be the romans: vas it nocht brynt in puldir  
 ande asse? ande nou the grond of it is pastour for bestial.  
 quhat sal be said of the riche monarche of rome, quhilk  
 dantit ande subdeuit al the varld? is nocht nou the  
 superiorite of it, partit ande diuidit in mony ande diuerse  
 partis, conformand to the vordis of lucan, quha said that  
 the vecht of rome, suld gar it ryue in mony partis: the  
 vecht of it signifeit nocht, the vecht of hauy vallis,  
 housis, stonis, ande vthir / materials: bot rather it  
 signifeit, the vecht of the inexorbitant extorsions,  
 that it committit on the vniuersal varld. quhilk is the  
 cause that the monarche of it, is diuidit amang mony  
 diuerse princis. of this sort euere thyng hes ane tyme,  
 for mutations of varldly felicite is ane natural habitude,  
 quhilkis is the cause, that na thyng remanis lang constant  
 in ane prosperus stait: ande that is the special cause,

C

/fol.17v

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1. tounce



that al dominions altris dechaeis ande cummis to subuersione.

The fyrst monarche of the varld vas translatit fra the assiriens to them of perse, ande fra perse to the greikis, and tra[n]slatit<sup>l.</sup> fra the greikis to the romans, fra the romans to the franche men, ande fra the franche men to the germanis. ande quhou be it that the pepil knauis thir mutations to be of verite, zit ther is nocht mony that knauis the cause of thir mutations, be rason that the iugement of gode (quhilk virkis al thyng) is ane profound onknauen deipnes, the quhilk passis humaine ingyne, to comprehende the grounde or limitis of it: be cause oure vit is ouer febil, oure ingyne ouer harde, oure thochtis ouer vollage, ande oure zeiris ouer schort.

Ther is mony ignorant pepil, that imputis the subuersions/ /fol.18r  
[8]

and mutations of prosperite, to proceed of fortune:

sic consaitis procedis of the gentilite ande pagans doctryne ande nocht of goddis lau nor zit of moral philosophie: quhou be it that iuuenal hes said, that fortune is the cause, that ane smal man ascendis to digniteis ande that ane grite man fallis in ruyne.

Sic opinions suld nocht be haldin nor beleuit: for ther is no thing in this varld, that cummis on mankynde, as prosperite or aduersite, bot al procedis fra the dyuyne pouer, as is writyne in the. xi. cheptour of ecclesiasticus, bona & mala vita & mors, paupertas & honestas, a deo sunt.

Ther for it maye be said, that al thai that imputis aduersite or prosperite, to proceed of fortune: thai maye

Quis enim cogitabit sensum domini aut quis consiliarius eius Sapien.9.

Intellexi quem omnium operum dei nullam possit homo inuenire rationem eorumque fiunt sub sol. Ecce.8.

Si fortuna volet, fies de rethore consul: si volet hec eadem, fies de consule rethor iuuenal Sate.7. Eccle.11.

l. macron missing.

be put in the nummyr of them that Sanct paul prophetizit in the sycond epistil to tymothie, erit enim tempus, cum sanam doctrinam non sustinebunt & ce. Ande also the prophet esaye, spekend be the spreit of gode, he gyffis his maledictione on al them that beleuis that fortoune hes ony pouuer, quhar he writis in the.lxv. chetour<sup>1</sup>. ve qui fortune ponitis mensam tanquam die.<sup>2</sup>

This contradictione that i hef rehersit contrar fortoune, is be cause that mony ignorant pe/pil, hes confermit ane ymaginet onfaythtful opinione in ther hede, sayand that the grite afflictione quhilk occurrit on oure realme in september.m v.xlvii zeris on the feildis besyde mussilburgh, hes procedit fra the maltalent of dame fortoune, the quhilk magynet opinione suld be detestit, for fortune is no thyng bot ane vane consait ymaginet in the hartis of onfaythtful men. Zit<sup>3</sup>. nochtheles, quhen i remembir, on the cruel dolouris distructione of oure nobil barrons, & of mony vthirs of the thre estaitis, be cruel ande onmercyful slauthyr, ande also be maist extreme violent spulzee ande hairschip of ther mouabil gudis in grite quantite, ande also oure ald enemeis be traisonabil seditione, takkand violent possessione of ane part of the strynthis ande castellis of the bordours of oure realme, ande also remanent vitht in the plane mane landis far

Cij  
/fol.18v

- 
1. Read 'cheptour'
  2. Read 'dee' = deae?
  3. Not '3it' as M. prints.

witht in oure cuntre, ande violentlye possessand ane certan  
of our burghis villagis ande castellis, to ther auen vse  
but contradictione: ande the remanent of the pepil beand  
lyik dantit venqueist slauis in maist extreme vile  
subiectione: rather nor lyik prudent cristin pepil, quhilkis  
suld lyue in ciuillite policie<sup>1.</sup> / & be iustice vndir the /fol.19r  
gouernance of ane christin prince. Al thir thingis [19]  
considrit causit me to reuolue diuerse beukis of the holy  
scriptur & of humanite, in hope to get ane iust iugement,  
quhiddir that this dolorus<sup>2.</sup> afflictione be ane vand of  
the fadir to correct & chestie the sone be mercy, or gyf it be  
ane rigorus mercyles decretit of ane iuge, to exsecute on vs  
ane final exterminacione. than efftir lang conteneuacione  
of reding on diuerse sortis of beukis, i red the.xxviii. of  
deutrono.the.xxvi. of leuitic & the thrid of ysaye the quhilk  
causit my trublit spreit to trymmyl for dreddour, ande my een  
to be cum obscure throutht the multiplie of salt teyris,  
and throutht the lamentabil suspiring that procedit fra my  
dolorus hart: be rason that the sentens ande conteneu of  
thyr said cheptours of the bibil, gart me consaue, that the  
diuine indignacione, hed decretit ane extreme ruuyn on  
oure realme. bot gyf that ve retere fra oure vice, ande  
alse to be cum vigilant to seik haisty remeide & medycyne  
at hym quha gyffis al grace ande comfort, to them that ar  
maist distitute of mennis supple.

Ciiij

1. The original has ' in ciuillite poli'. As Murray notes, the ending '-cie' appears to have fallen away, and have been erroneously added to the end of folio 20v, where we have straicie/kis for straikis. The word 'policie' occurs for example in folio 28v.

2. dolor'

Thir cheptours that eftir follouis ex-  
planis the thretnyng ande menas-  
sing of gode contrar obsti-  
nat, vicius pepil.

Cap. II.

It is writyne in the xxviii of deutronome thir vordis.

Gyf thou obeyis nocht the voce of the lorde thy gode, ande  
kep is nocht his ordinance thir maledictions sal cum on  
the, thou sal be cursit on the feildis, thou sal be cursit  
in the cite, the lord sal send maledictione ande tribulatione  
on al thy byssynes. the lord sal sende pestilens on the,  
the heyt feueir, droutht, the sourde, tempest ande all  
euil seiknes, ande he sal persecut the, quhil he hef gart  
the perise, thou sal thole iniuris & spulze, ande ther sal  
be na man that can saue the. thou sal spouse ane vyfe, bot  
ane vthir sal tak hyr fra the be forse. thou sal big ane  
house bot thou sal neuyr dwell in it. thy ox sal be slane  
befor thy eene, & thou sal get nane of hym tyl eyt. thy  
flokis of schep sal be gyffin to thy enemeis, the  
oncoutht ande straynge pepil sal eyt the frute of the  
eyrd that thou hes lauborit. Leuic.xxvi./ moyses  
sais be the spreit of gode,<sup>1.</sup> gyf ze obeye nocht my  
command i sal visee zou vitht dreddour, vitht fyre ande  
vitht suellieg, ze sal sau the cornis on zour feildis,  
bot zour enemeis sal eit it, zour enemeis sal be zour  
masters, ande ze sal flee fast for dreddour, quhen ther  
sal be litil dangeir, & there sal be no man follouand zou,  
and e gyf ze remane obstinat ande vil nocht be correckt, i

Quod si  
audire no-  
lueris voce  
domini dei  
tui, venient  
super te  
omnes  
maledicti-  
ones, eris in  
ciuitate,  
maledictus.  
Deut.28.

Quod si non  
audieritis  
me, ego quoque  
hec faciam  
vobis, visitabo  
vos velociter  
in egestate  
& ardore.  
Leui.26.

/fol.20r

[20]

---

1. go, degyf

sal strik zou witht ane plag, seuyn tymes mair vehement, for  
 i sal gar the soude cum on zou to reuenge my alliance,  
 ande quhen ze ar assemblit togyddir witht in zour tounis,  
 i sal send the pestilens amang zou, ande i sal delyuir zou  
in the handis of zour enemeis.

It is writin in the thrid cheptor of esaye thir  
 vordis, behold the dominator ande the lorde of armis,  
 the quhilk sal tak fra hierusalem ande fra iuda, the  
 mychty, ande the sterk man, the victuelis, the men of  
 veyr, the iugis, the precheours. i sal gyf them zong  
 childir to be ther kynges. ande effemenet<sup>1</sup>. men sal be  
 ther dominatours, ande the pepil ilk ane sal ryise con-  
 trar vthirs, ande ilk man sal be aduersair tyl his nycht- Ciiij<sup>2</sup>.  
 bour, zong childir sal reproche ald men, ande mecanyc  
 lauberaris sal reproche / gentil men. Esaye.III. /fol.20v

ACTOR. Chap. III.

The kyng anchises lamentit the distructione of the  
 superb troy, exsecutit be the princis of greice. the  
 queene rosaria regrettit hir spouse kyng darius<sup>3</sup>. quhen  
 he vas venqueist be grite allexander. the prophet  
 hieremye vepit for the stait of the public veil of  
 babillone, quhen it vas brocht in captiuite. kyng dauid  
 lamentit his sone absolon, quhen Ioab sleu hym. cleopatra  
 vas lyike to dee in melancolie, quhen hyr loue marcus  
 antonius vas venquest be the empriour agustus. the

1. effement

2. Signature fol.20r is Ciii instead of Ciiij.

3. dari'



consule marcus marcellus regrettit hauyly the cite of  
 syracuse, quhen he beheld it birnand in ane bold fyir.  
 Crisp salust regrettit the euyl<sup>1</sup>. gouernyng of the public  
 veil of rome. the patriarche Iacob lamentit the absens  
 of his sone Ioseph. the kyng demetrius regrettit hauyly  
 the slauchtir of his fadir antigonus, at the battel of  
 maraton. zong octouian lamentit hauyly the slauchtir of  
 his fadir adoptiue cesar that gat .xxii strai/kis<sup>2</sup>. vitht /fol.21r  
 pen knyuis in the capitol. thir nobil personagis [21]  
 deplorit the calamiteis that occurrit in ther dais, bot  
 i hef as grit cause to deplour the calamiteis that  
 ringis presently vitht in ouer realme throucht the vice of  
 the pepil. & quhou beit that the threthnyng of gode  
 contrar vs be verray seueur ande extreme, zit nochtheles  
 i hope that his auful scourge of aperand exterminatione  
 sal change in ane faderly correctione sa that ve vil  
 knau his mageste, ande to retere fra ouer vice, for he  
 hes promest grace tyl al them that repentis ande til al  
 them that kepis his command as is writyn in the .xxvi.  
 cheptor of leuitic thir vordis as follouis. Gyf ze  
 keip my ordinance, i sal send zou rane on zour grond  
 in comuenient tyme, zour feildis sal bryng furtht  
 cornis, zour treis sal bayr frute, ze sal eyt zour  
 breyde in suficiens, ze sal sleipt at zour eyse, i  
 sal sende pace amang zou, the sourde of vengeance sal  
 nocht pas throucht zour cuntre, ze sal follou zour  
 enemeis, ande zour sourdis sal gar them fal befor zou,

Si in pre-  
 ceptis meis  
 ambulaue-  
 ritis dabo  
 vobis plu-  
 uias tempo-  
 ribus suis &  
 terra gignet  
 ger/mane 3.  
 suum dabo  
 pacem in  
 finibus vestris.  
 Leui.26.

1. enyl

2. Original reads straicie/kis for straikis, the cie having  
 fallen away from end of folio 18v, leaving poli for policie.

3. Read 'germen'.

fiue of zou sal follou & chaisse ane hundretht, & ane hundretht of zou sal chaisse ten thousand, ande zour enemeis sal fal to the grond / venquest in zour presens, sa that ze /fol.21v vil obeye to my command.

O quhat familiar promese is this that god hes promeist<sup>1.</sup> tyl al them that vil obey his command? quhar for gyf ve refuse this grit promes, i suspect that his iustice sal extinct oure generatione furtht of remembrance, ande that he vil permit our ald enemeis, or sum vthir strayinge natione til occupie & posses our natural natiue cuntre. bot zit i hope in gode that our obstinatione sal altir in obediens, quhilk sal be occasione, that fiue of vs sal chaise ane hundretht of our ald enemeis, ande ane hundretht of vs sal chaisse ten thousand of them furtht of our cuntre as is rehersit in the foir said xxvi cheptour of leuitic. for quhou be it that god hes permittit the inglis men to scourge vs, as he permittit sathan to scourge the holy man Iob, it follouis nocht that god vil tyne vs perpetualye, nor zit it follouis nocht, that the cruel inglis men, quhilkis ar boreaus ande hang men permittit be god to puneis vs, that thai ar in the fauoir of god, for the exsecutione of goddis punitioun on vs, as i sal explane be ane exempil of comparisone. ane boreau or hang / man is permittit be ane prince to scourge ande to puneise transgressours, ande ther efftir that samyn boreau, is

Regnum a gente in gentem transit, propter iniusticias & inuersos dolos. Ecce.10.

Iob.ca.2.

/fol.22r

[22]

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1. prormeist.

stikkit or hangit eftiruart for his cruel demeritis, as is  
the end of them that settis ther felicite to skattir & to  
skail blude. Siklyike the cruel inglis men that hes  
scurgit vs, hes nocht dune it of manhede or visdome nor  
of ane gude zeil: bot rather the supreme plasmator of  
hauyn ande eird hes permittit them to be boreaus, to  
puneis vs, for the mysknaulage of his magestie. Quhar  
for i treist, that his diuine iustice vil permit sum  
vthir straynege natione to be mercyles boreaus to them,  
and e til extinct that false seid ande that incredule  
generatione furtht of rememorance, be cause thai ar, ande  
also hes beene, the special motione, of the iniust  
veyris that hes trublit cristianite, thir sex hundretht  
zeir by past. quha listis to reide the prophesye of  
ysaye tha sal fynd ane exempil conformand to this samyn  
purpos, quhou that the realme of the assiriens was the  
scurge of gode to puneise the pepil of israel for ther  
disobediens. bot fra tyme that the pepil of israel was  
reterit fra ther vice, gode distroyit there scurge,  
that is to saye, he distroyt assure / the kyng of the /fol.22v  
assirriens, ande transportit his realme, in the  
subiectione of the kyng of perse ande meid. Siklyik  
the grite toune of babillon was permittit be gode to  
scurge the pepil of israel: ande ther efftir quhen the  
israelieteis var reterit fra ther inniquite gode  
delyurit them fra the captiuite of babillon ande dis-  
troyit that grite toune, ande maid it ane desert



inhabitabil for serpens ande vthir venesum<sup>1.</sup> beystis.  
 Euyrie thing is corruppit be ane vthir corruppit  
 complexione, ane file is ane instrument<sup>2.</sup> to file doune  
 yrn, ande ane synnar is maid ane instrument of the diuynne  
 iustice, to puneise ane vther synnar, the file that filit  
 the yrne is vorne ande cassin auaye as ane thing onutil  
 to serue to do ony gude verk: bot the yrn that hes beene  
 filit be the forgear or be ane<sup>3.</sup> smytth is kepit to serue  
 to the necessite of men, the father takkis the vand or  
 the scourge, to puneise his sonne, that hes brokyn his  
 command, ande quhen his sonne becummis obedient, the  
 father brakkis the vand ande castis it in the fyir.  
 bot zit gyf his sonne rebellis contrar the correctioun  
 of the vand, than the father takkis ane batton or sum  
 vthir sterk vappin to puneise his sonne, & forzet/tis  
 fatherly discipline, ande vsis rigorus extreme  
 punitione. ane ox that repungnis the brod of his hird,  
 he gettis doubil broddis, & he that misprisis the  
 correctioun of his preceptor, his correctioun<sup>4.</sup> is  
 changit in rigorus punitione.

/fol.23r  
 [23]

Quhou the actor conferris the passagis of  
 the thrid<sup>5.</sup> cheptour of ysaye, vitth the  
 afflictione of scotland.

Chap. IIII.

Ve maye persaeue for certan, that ve haue bene

Deute.28.

- 
1. Murray suggests "probably should be 'venemus', or perhaps 'venesum'."  
 2. instrumento  
 3. aue  
 4. correctioun  
 5. thrid

scurgit vitht al the plagis, that ar befor rehersit in the xxviii cheptour of deuteronome, that is to say vitht pestelens, vitht the sourde, vitht brakkyng doune of our duelling housis, vitht spulze of our cornis ande cattel.

Siclyik as it is befor rehersit in the xxvi of leuitic, ve haue sauene oure feildis to the behufe of oure enemeis, ve haue fled fast fra oure enemeis, quhen ther vas nocht mony of them perseuand vs. ande also ve maye persauue that ve haue beene scurgit vitht the plagis that ar / contenit in the thrid cheptour of esaye, quhilc sais that the lord sal tak auaye the mychty men & the sterk men, fra hierusalem ande fra iuda, that is to saye, the lord hes tane fra vs, oure lordis ande barons ande mony vthir nobil men that vald haue deffendit vs fra oure ald enemeis. the said cheptour sais that the lord sal tak the iugis ande the prechours. that passage of ysaye maye be veil applyit tyl vs, for as to the iugis ande iustice that ringis presently in oure cuntre, god maye sende vs bettir quhen he pleysis. ande as to the precheours, i reffer, that to the vniuersal auditor of oure realme. the foir said thrid cheptour sais, that the pepil of iherusalem ande iuda, ilk ane sal ryise contrar vthirs: that passage of the text nedis nocht ane alligoric expositione, for the experiens of that passage is ouer manifest in oure cuntre. the said cheptour of esaye sais that effemmenet men sal be superiors to iherusalem ande iuda, that passage is ouer eudent in oure cuntre, for ther is maye

Leui.28.<sup>1.</sup>

/fol.23v  
Esaye.3.c

Sardana-  
palus kyng  
of sirrie,  
clethit hym  
in vemens  
claitis, &  
span on ane  
roc.  
Iustine.li.1

---

1. Read 'Leui.26.'

of the sect of sardanapalus amang vs, nor ther is of scipions,  
 or camillus. the foir said cheptour of esaye sais that the  
 lord sal gyf to iherusalem ande iuda zong kyngis to  
 gouuerne them. that passage of esaye / vald be veil con-  
 sidrit, ande nocht to be vndirstandin be the letteral  
 expositione, as diuerse of the maist famous<sup>1.</sup> doctours of  
 the kyrk hes rehersit: for quhou be it that oure zong  
 illustir princis be ane tendir pupil, ande nocht entrit  
 in the aige of puberte, that follouis nocht, that hyr  
 zouthed is ane plage sende be god to scourge vs, for the  
 zouthed of ane prince or of ane princesse, is nocht the  
 cause of the ruayne of ane realme, nor zit the perfyit  
 aige of ane prince is nocht the cause of the gude gou-  
 uernyng of ane public veil. Roboam kyng of israel beand  
 fourty zeir of aige, he tynt ten tribis of his realmis,  
 throucht misgouernance that procedit of euil counsel.  
 Ande in opposit, Osias vas bot aucht zeir of aige, quhen  
 he vas vntit kyng, & quhou be it of his zouthed, zit he  
 gouernit veil the cuntre ande the public veil. ther  
 for as the eloquent cicero sais, ve suld nocht leuk to  
 the aige nor to the zouthed of ane person<sup>2.</sup> bot rather  
 to ther vertu. ve haue diuerse uthir exemplis, quhou  
 that realmis hes beene veil gouernit, quhen the princis  
 var in tendir aige, as of spangze ande flandris, quhen  
 charlis elect empriour vas bot thre zeir of aige.

Ande quhou be it / that Salomon hes said, cursit be the

/fol.24r  
 [24]

3.Reg.12

2.Para.16

Virtus quam  
 etatis, cur-  
 sus celerior  
 Cice.phi-  
 lip.5.

/fol.24v

---

1. famours  
 2. pson

eird that hes ane zong prince, thai vordis ar to be vnderstandin of inconstant superiors of ane cuntre that ar nocht in ane accord to gouerne the public veil, nor zit hes ane constant substancial counsel to gouerne ane realme quhen the prince or princes ar in tendir aige, ther for that terme zouthed, suld be vnderstandin for ignorance & inconstance, ande nocht for zong of zeiris, for euyre inconstant or ignorant person is aye repute ande comparit to zong childir that hes na discretione. Sanct paul writis to the corinthiens that var pepil in perfect aige. quod he, my bredir, be ze nocht in zour vit lyik childir, bot ze sal be of lital maleise, ande of profund knaulage. par chance sum inuyful detrakers vil maling contrar me, sayand that i suld nocht<sup>1.</sup> haue applyit nor conferrit<sup>2.</sup> the xxviii of deuterio. nor the xxvi of Leuitic, nor the thrid of esaye. to the afflictione of oure cuntre, be rason that the contenu of thir for said cheptours var said to the pepil of israel, ande nocht to the pepil of scotland. thir detrakers maye saye as veil that the ten commandis var gyffin to the pepil of Israel, ande nocht tyl cristin men, ande sic / lyik thai maye saye that the doctryne of the euangelistis is nocht to be kept be cristin men, siclyk thai may saye that the epistylis of paul suld be kept be the romans, corrinthiens, epheseis, & be vthir nationhs that he writ to in his dais, ande nocht to be kept be vs that professis vs to be cristin men. Sic

1. Corin. 14.

/fol. 25r  
[25]

Quecunque  
scripta sunt  
ad nostram  
doctrinam  
scripta sunt: vt  
per patientiam  
& consolationem  
scripturarum  
spem habeamus  
Rom. 15.

- 
1. uocht
  2. confetrit

opinions ande allegeance suld nocht haue audiens amang cristin pepil. for ther is no thyng said in the scriptour, bot it is said generelye tyl al them that hes resaut the zoilk ande the confessione of crist. Sanct paul writis to the romans, sayand, euyrye thing that is writin in the scriptur, is writyn tylloure edeficatione, thir vordis maye suffice til adnul the peruerst opinions of inuyful calumniaturis ande of secret detrackers.

Of diuers opinions<sup>1.</sup> that the pagan philosophers held of the conditions ande induring of the varld, ande quhou the actor declaris that the varld is neir ane ende

Chap. V.

/ The special cause of the scourge that hes affligit vs, hes procedit of our disobediens contrar the command of god. Ande the cause of our disobediens hes procedit of ane varldly affectione ande cupidite that ve haue touart the vile corruptione of this varld that the scriptour callis mammon, quhilk ve hald for ane souerane felicite, bot nochtheles it is bot ane corruptit poison in sa far as ve can nocht serue gode ande it to gyddir. as Sanct mathou hes said, ze may nocht serue god ande mammon. Ther is ane vthir cause that makkis vs disobedient, mony of us beleuis in our consait that ther is na thyng perdurabil bot the varld alanerly. sic abusione procedis of onfaythfulness, ande of our

D  
/fol.25v

Facite vobis amicos de mammona iniquitatis. Luce.16.

Non potestis deo servire et mammona. Mat.6.ca.

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1. opinious



blynd affectione, quhilk makkis vs sa brutal, that ve vait  
nocht quhat thing the varld is, nor quhou lang it sal  
indure, bot rather ve beleue that it sal be perpetual.  
ther for oure cupidite constrenzeis vs to desire prolong-  
atione of oure dais. that ve maye vse the blynd sensual  
felicite of it, quhilk mony of vs thynkis mair comodius  
ande necessair for our veillfayr, nor ve thynk of the sem/ /fol.26r  
peternal olimp. Bot vald ve considir the diffinitione [26]  
of the varld, than i beleue that oure solistnes ande  
vane opinione vald altir in ane faythtful consait.  
Ther is mony that speikis of the varld, & zit thai vait  
nocht quhat thing is the varld. the pagan philosophours  
held mony vane opinions & tynt mekil tyme in vane  
questions & speculations, ande hes tormentit<sup>1.</sup> the  
spreitis, drauand & compiland mony beukis, quhilkis ar  
set furtht in diuerse cuntreis, bot zit ther vas neuyr  
ane final accordance concludit amang them<sup>2.</sup> for of the  
final verite that thai socht, thai gat lital, ande the  
ignorance that thai haue put in vrit, is verray mekil,  
be rason that the smallest part of ther ignorance in  
supernatural cakis, excedit the maist part of ther  
knaulage. Plato, aristotel, pithagoras, empedocles,  
epecurius, thales, & mony vthir of the pagan philosophours,  
hes hed grite defferens ande contentione to paynt ande  
discriue the origyne ande propriete of the varld  
Pithagoras said that the varld is ane thing, & it that

---

1. tormentir

2. amad ehem

ve cal vniuersal is ane vthir thyng. the philosophour  
 thales said that ther is bot ane varld. the astrologien  
 metrodore affermit, that ther is mony & infinit varldlis. Dij  
 se/lancus<sup>1.</sup> the philosophour said that the varld<sup>2.</sup> is /fol.26v  
 eternal. Plato said that the varld hed ane begynnyng,  
 ande sal haue ane end, epicurius said that the varld is  
 ronde lyik ane boule, & empedocles said that the varld  
 is lang & ronde lyik ane eg. Socrates techit in his  
 achademya, sayand, that eftir seyn ande thretty thousand  
 zeiris, al thingis, sal retourne, to that sammyn stait,  
 as thai began, ande he to be borne agane in his mother  
 voymbe, ande to be neurist til his aige, ande sal teche  
 philosophie<sup>3.</sup> in athenes. dionisius sal exsecute his  
 ald tirroranye in siracuse. Iulius cesar sal be lord of  
 rome, ande annibal sal conques ytalie. scipio sal put  
 cartage to sac ande to the soude, ande grit Allexander  
 sal venques kyng darius. of this sort al thingis that  
 ar by past sal retourne agane to there fyrst stait. My  
 purpos is nocht to speik of this material varld that is  
 maid of the four elementis, of the eird, the vattir the  
 ayr ande the fyir: bot rather i vil speik of the varld  
 that garris vs mysknau gode, ande [be] disobedient tyl  
 his command, quhen the creator of al thingis, cam in  
 this varld, to redeme vs, fra the eternal captiuite of  
 sathan, he complenit ande repreuit the varld, bot zit/  
 he repreuit nocht the eird, the vattir, the ayr nor the /fol.27r  
 [27]

- 
1. Read 'seleucus'.
  2. Read 'varld'.
  3. philhsophie

fyir, for thai foure elementis brac nocht his command, i hane<sup>1.</sup> herd diuers pepil regret, maling, ande mak exclamations contrar the varld, sayand, o false varld, o miserabil. varld, o dissaitful varld, o inconstant varld, o malicius varld, ande zit thai kneu nocht, quhat thing is the varld. eftir my purpos, that varld<sup>2.</sup> that the pepil malingnis, is nocht ane substancial material mas maid of eird, vattir, ayr & fyir, bot rather it is the euyl lyfe of the pepil that conuersis viciuslye, ande the prince of this last varld, is the deuyl, the quhilk sal be cassin furtht as is rehersit in the euangel of Sanct ihone: this varld is nocht formit of the fouer elementis as of eird vattir ayr ande fyir as gode creat the material varld in the begynnyng, bot rather it is creat of seyn elementis of sathans creatione, that is to saye, auereise, ambitione, luxure, crualte, dissait, onfaythtfulnes, dissimulatione, & insaciabil cupidite. allace al thir seyn elementis that this last varld is creat of, ar<sup>3.</sup> ouer abundand, vitht in oure affligit realme, quhilk is the cause of the calamite that it induris. bot var ve as solist to considir the vani/te of this last varld as Salomon considrit it, than doutles ve vald be verray solist to resist the inuasions of it, quhilk prouokis vs to vice, or var ve as solist til impung the occasione of syn, as ve ar solist to seik remeid contrar the

Nunc iudicium est mundi: nunc princeps huius mundi. Iohan.12.

Diiij

/fol.27v  
Cumque me conuertissem ad vniuersa opera que fecerent manus mee vidi in omnibus vanitatem & afflictionem animi.  
Eccle.2.c.

1. Read 'haue'?

2. vard

3. at

exterior accidentis that oft occurris til hurt oure body,  
 than doutles our sensual cupidite vald be cum mortefeit  
 ande venqueist. Oft tymys ve seik remeide to keip vs  
 fra euyl accidentis that hurtis oure body, as quhen the  
 sune castis oure grite heyt: ve pas vndir the vmbre or  
 the schaddou. quhen ve ar tirit to gang on oure feit,  
 ve ar solist to seik horse to ryde. quhen the rane  
 cummis, ve pas vndir the thak, or vthir couuert place.  
 quhen ve ar thirsty<sup>l.</sup> ve seik drynk. quhen the plag of  
 pestilens occurris, ve ar solist to seik ane cleene  
 duelling place vndir ane temperat climat. Bot in  
 opposit, quhen auereise assailzeis vs, ve seik nocht  
 the vertu of liberalite, nor quhen vile luxure trublis  
 vs, ve adhere nocht to the vertu of temperance ande  
 contenens. quhen ire affligis vs, ve seik nocht the  
 vertu of patiens quhen arrogans ande ambitione entris  
 in our hartis, ve seik nocht the vertu of humilite.  
 ande nou be cause that ve seik na remeid contrar / /fol.28r  
 our disordinat cupidite, nor zit resistis the [28]  
 occasions ande temptations of the prouocations of vice,  
 ve becum haistyl<sup>y</sup>e venqueist, be rason that oure smal  
 resistance, generis grit hardynes in the aduerse  
 party of oure saul. ther is ane mair odius thing amang  
 vs, for al the vicis that oure cupidite prouokis vs to  
 commit, our blynd affectione garris vs beleue, that  
 tha ar supreme vertu ande felicite be cause thai ar

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l. thrsty

pleisand tyl oure fragil nature, the quhilk is the principal  
 occasione that ve comuerse sa viciusle as this miserabil  
sensual lyif var perpetual, ande as the dede hed na  
 pouuer to sla oure bodeis, & as there var nocht ane hel to  
 torment oure saulis, bot as ther var ane fenzet hel of the  
 poietis fictions, as virgil hes set furtht in the sext  
 beuk of his eneados. Bot as i hef befor rehersit, i  
 suspect that there is ouer mony that beleuis in the  
 opinione of Socrates, that is to saye that the varld sal  
 indure seuyne ande thretty<sup>1</sup>. thousand zeiris. bot  
 admittand vndir p[r]otestatione, that Socrates opinione  
 var of verite, zit socrates hes nocht said that the  
 terme of oure lyue dais sal pas the course of nature,  
 that is to saye, to pas the course of ane hundretht  
 zeir,/ ve haue experiens daly, that quhar ane man lyuis  
 ane hundretht zeir in ony cuntre ane hundretht lyuis  
 nocht ane hundretht monetht. Nou to confound the  
 opinione of Socrates, ande to confound al them that vil  
 nocht beleue that the varld is neir ane final ende, i  
 vil arme me vitht the croniklis of master ihone carion,  
 quhar he allegis the prophesye of helie. sayand that  
 fra the begynnyng of the varld, on to the consummatione  
 of it, sal be the space of sex thousand zeir. the  
 quhilk sex thousand zeir sal be deuydit in thre partis.  
 the fyrst tua thousand zeir, the varld sal be vitht out  
 ony specefeit lau in vrit, quhilk vas the tyme betuix  
 adam ande abraham. the nyxt tua thousand zeir vas the

Iam viuunt  
 homines tan-  
 quam mors  
 nulla sequa-  
 tur & velud  
 infernus  
 fabula  
 ficta foret.

Diiij

/fol.28v

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1. thtetty



lau of circoncisione, vitht ane institutione of diuynne  
 policie, ande vitht adorations of god, quhilk vas the  
 tyme betuix Abraham ande the incarnatione quhen crist  
 ih̄us resauit our humanite for our redemptione. the  
 thrid tua thousand zeir sal be betuix the incarnatione  
 & the last aduent quhilk sal be the consummatione of  
 the varld. bot thir last tua thousand zeir, (as master  
 ihone carion allegis in the prophesye of helie) sal  
 nocht be completit, be rason / that the daye of iugement /fol.29r  
 sal be antecipet, be cause of them that ar his electis, [29]  
 as is writyn in the xxiiii cheptour of Sanct mathou, &  
 nisi breuiati fuissent dies illi, non fieret salua  
 omnis caro: sed propter electos breuiabuntur dies illi.  
 quha listis to reide al the xxiiii cheptour of Sanct  
 mathou, tha sal persae evidently that the varld is  
 verray neir ane ende, be rason that mony of the singis  
 & taikkyns that precedis the daye of iugement that ar  
 expremit in the foirsaid cheptour, ar by past, & the  
 remanent ar nou presently in oure dais: ther for efftir  
 the supputatione of helie as mastir ihone carion hes  
 rehersit, the varld hes bot four hundretht fyfty tua  
 zeir tyl indure be cause that ther is fiue hundrethe  
 fourty aucht zeir by past of the foir said sex thousand  
 zeir. bot efftir the vordis of Sanct mathou, the  
consummatione of the varld sal be haistiar nor foure  
 hundretht fyftye & tua zeir. zit god hes nocht affixt  
 ane certan daye to fal vitht<sub>in</sub> the said terme of

iii.c.lii zeir, as is rehersit in Sanct mathou, de die  
autem illa & hora, nemo s[c]it neque angeli celorum  
nisi solus pater. ther for ve haue mistir to be vigilant  
ande reddy, sen the terme of cristis cumming is schort,  
ande / the day oncertane, as is said in the foir said /fol.29v  
euangel. vigilate ergo quia nescitis qua hora dominus  
vester venturus sit. this veil considrit, maye be ane  
probabil rason that the varld is neir ane ende. quhilk  
suld be occasione til haue it in detestatione, ande til  
haue premeditatione of the future eternal beatitude &  
felicite, that gode hes promeist til al them that  
haldis it in abhominacione.

Ane monolog of the actor.

Chap. VI.

The solist ande attentiu laubirs that i tuke to  
vrit thir passagis befor rehersit, gart al my body be  
cum imbecille ande verye, ande my spreit be cum sopit  
in sadnes, throucht the lang conteneuacione of studie,  
quhilk did fatigat my rason, ande gart al my membris  
be cum impotent. than til eschaip the euyl accidentis  
that succedis fra the onnatural dais sleip, as caterris,  
hede verkis, ande indegestion, i thocht it necessair,  
til excerse me vitht sum actyue recreatione, to hald  
my spretis valkand fra dul/nes. than to exsecute this /fol.30r  
purpose, i past to the greene hoilsum feildis, situat  
[30]  
maist comodiusly, fra distemprit ayr ande corruppit  
infectione, to resae the sueit fragrant smel, of  
tendir gyrssis, ande of hoilsum balmy flouris maist

odoreferant. besyde the fut of ane litil montane, there  
ran ane fresche reueir as cleir as berial quhar i beheld  
the pretty fische vantounly stertland vitht there rede  
vermeil fynnis, ande there skalis lyik the brycht  
siluyr. on the tothir syde of that reueir there was  
ane grene banc ful of rammel grene treis, quhar there  
was mony smal birdis hoppand fra busk to tuist, singand  
melodius reportis of natural music in accordis of  
mesure of diapason prolations tripla ande dyatesseron,  
that haunly ermonyie aperit to be artificial music.  
in this glaidful recreatione i conteneuit quhil phebus  
was discendit vndir the vest northt vest oblique  
oriszone, quhilk was entrit that samyn daye in the  
xxv degre of the sing of gemini, distant fiue degreis,  
fra oure symmyr solstice, callit the borial tropic of  
cancer the quhilk be astrolog supputatione, accordis  
vitht the sext daye of iune, there eftir i entrit in  
ane grene forrest to contempil the tendir zong/frutss /fol.30v.  
of grene treis, be cause the borial blastis of the thre  
borouing dais of marche, hed chaissit the fragrant  
flureise of euyrie frute tree, far athourt the feildis.  
of this sort i did spaceir vp ande doune but sleipe,  
the maist part of the myrk nycht. instantly there  
eftir i persauit the messengeiris of the rede aurora,  
quhilkis throucht the mychtis of titan<sup>1</sup>, hed persit  
the crepusculyne lyne matutine of the northt northt  
est orizone, quhilk was occasione that the sternis &

Iamque ru-  
bescebat  
stellis aurora  
fugatis.  
Eneo 2.

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1. titam

planetis the dominotours of the nycht, absentit them,  
 ande durst nocht be sene, in oure hemispere for dreddour  
 of his aiful goldin face. Ande als fayr dyana the  
 lantern of the nycht, be cam dym ande pail, quhen titan  
 hed extinct the lycht of hyr lamp on the cleir daye.  
 for fra tyme that his lustrant beymis var eleuat. iiii  
 degres abufe oure oblique oriszone, euery planeit of  
 oure hemespeir be cam obscure, ande als al corruptit  
 humiditeis ande caliginus fumis & infekkit vapours,  
 that hed bene generit in the sycond regione of the ayr  
 quhen titan vas visiand antepodos, thai consumit for  
 sorrou quhen thai sau ane sycht of his goldin scheaip.  
 the grene feildis for grite droutht, drank vp the drops  
 of the / fresche deu quhilk of befor hed maid dikis &  
 dailis verray donc. there eftir i herd the rumour of  
 rammache foulis ande of beystis that maid grite beir,  
 quhilk past besyde burnis & boggis on grene bankis to  
 seik ther sustentatione. there brutal sound did redond  
 to the hie skyis, quhil the depe hou cauernis of  
 cleuchis & rotche craggis ansuert vitht ane hie not  
 of that samyn sound as thay beystis hed blaunen. it  
 aperit be presumyng & presuposing, that blaberand  
 eccho hed beene hid in ane houhole, cryand hyr half  
 ansueir, quhen narcissus rycht sorye socht for his  
 saruandis, quhen he vas in ane forrest, far fra ony<sup>l.</sup>  
 folkis, & there eftir for loue of eccho he drounit in  
 ane drau vel. nou to tel treutht of the beystis that

/fol.31r

[31]

Metamorpho. 3.

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l. omy

maid sic beir & of the dyn that the foulis did, ther  
 syndry soundis hed nothir temperance nor tune. for  
 fyrst furtht on the fresche feildis, the nolt maid  
 noyis vitht mony loud lou. baytht horse & meyris did  
 fast nee, & the folis nechyr, the bullis began to bullir  
 quhen the scheip began to blait, be cause the calfis  
 began tyl mo, quhen the doggis berkit. than the suyne  
 began to quhryne quhen thai herd the asse tair<sup>1.</sup>, quhilk  
 gart the hennis / kekkyll quhen the cokis creu, the  
 chekyns began to peu, quhen the gled quhissillit the  
 fox follouit the fed geise & gart them cry claik. the  
 gayslingis cryit quhilk quhilk, & the dukis cryit  
 quaik. the ropeen of the rauynis gart the crans  
 crope the huddit crauis cryit varrok varrok, quhen the  
 suannis murnit. be cause the gray goul mau pronosticat  
 ane storme. the turtill began for to greit quhen the  
 cuschet zoulit. the titlene follouit the goilk ande  
 gart hyr sing guk guk. the dou croutit hyr sad sang  
 that soundit lyik sorrou. robeen and the lital vran  
 var hamely in vyntir. the iargolyne of the suallou,  
 gart the iay iangil than the maueis maid myrtht, for  
 to mok the merle. the lauerok maid melody, vp hie in  
 the skyis<sup>2.</sup>. the nyctingal al the nycht sang sueit  
 notis, the tuechitis cryit theuis nek, quhen the  
 piettis clattrit. the garruling of the stirlene gart  
 the sparrou cheip the lyntquhit sang cuntirpoint quhen

\*  
[asterisk]

/fol.31v

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1. Read 'rair'?

2. skryis



the oszil zelpit. the grene serene sang sueit quhen the  
gold spyнк chantit. the rede schank cryit my fut, my fut,  
& the ox ee cryit tueit. the<sup>1.</sup> herrons gaif ane vyild  
skrech as the kyl hed bene in fyir, quhilk gart the  
quhapis for fleyitnes fle far fra hame. Than<sub>u</sub> eftir  
quhen / this dyn vas dune, i dreu me doune throucht mony /fol.32r  
grene dail. i beand sopit in sadnes, i socht neir to [-]  
the see syde. than vndir ane hingand heuch i herd  
mony hurlis of stannirs & stanis that tunlit doune  
vitht the land rusche quhilk maid ane felloune sound.  
throcht<sup>2.</sup> virkyng of the suelland vallis of the brym  
seye. than i sat doune to see the flouyng of the  
fame. quhar that i leukyt far furtht on the salt  
flude. there i behold ane galiasse gayly grathit for  
the veyr. lyand fast at ane ankir, and hyr salis in  
hou. i herd mony vordis among the marynalis bot i  
vist nocht quhat thai menit. zit i sal reherse and  
report ther crying and ther calis. in the fyrst, the  
master of the galiasse gart the botis man pas vp to  
the top to leuk far furtht gyf he culd see ony schips.  
than the<sup>3.</sup> botis man leukyt sa lang quhil that he sau  
ane quhyt sail than he cryit vitht ane skyri, quod he,  
i see ane grit schip. than the maister quhislit and  
bald the marynalis lay the cabil to the cabilstok to  
veynde and veye. than the marynalis began to veynd

---

1. tbe

2. thro cht

3. tbe

the cabil witht mony loud cry. ande as ane cryit, al the  
 laif cryit in that samyn tune as it hed bene ecco in ane  
 hou heuch. and as it aperit to me thai cryit / thir /fol.32v  
 vordis as eftir follouis. veyra veyra, veyra veyra  
 gentil gallandis, gentil gallandis. veynde i see hym,  
 veynd i see hym. pourbossa, pourbossa. hail al ande  
 ane, hail al and ane. hail hym vp til vs, hail hym vp  
 til vs. Than quhen the ankyr vas halit vp abufe the  
 vattir, ane marynel cryit and al the laif follouit in  
 that sam tune. caupon caupona, caupon caupona. caupun  
 hola, caupun hola caupun holt, caupon holt. sarrabossa,  
 sarrabossa. than thai maid fast the schank of the  
 ankyr. And the maistir quhislit and cryit. tua men  
 abufe to the foir ra, cut the raibandis and lat the foir  
 sail fal, hail doune the steir burde lufe harde a  
 burde. hail eftir the foir sail scheid, hail out the  
 bollene. than the master quhislit ande cryit, tua men  
 abufe to the mane ra, cut the raibandis, and lat the  
 mane sail and top sail fal, hail doune the lufe close  
 aburde, hail eftir the mane sail scheid hail out the  
 mane sail boulene, than ane of the marynalis began to  
 hail and to cry and al the marynalis ansuert of that  
 samyn sound. hou, hou. pulpela, pulpela. boulena,  
 boulena. darta, darta. hard out steif, hard out steif.  
 afoir the vynd, afoir the vynd, god send, god send.  
 fayr vedthir / fayr vedthir. mony pricis, mony pricis. /fol.33r  
 god foir lend. god foir lend. stou, stou. mak fast  
 & belay. Than the master cryit and bald renze ane  
 [-]

bonet vire the trossis, nou heise. than the marynalis  
 began<sup>1.</sup> to heis vp the sail, cryand, heisau, heisau.  
 vorsa, vorsa. vou, vou. ane lang draucht, ane lang  
 draucht. mair maucht, mair maucht. zong blude, zong  
 blude. mair mude, mair mude. false flasche, false  
 flasche. ly a bak, ly a bak. lang suak, lang suak.  
 that that, that that. thair thair, thair thair.  
 zallou hayr, zallou hayr. hips bayr, hips bayr. til  
 hym al, til hym al. viddefullis al. viddefuls al.  
 grit and smal, grit and smal. ane and al, and ane al.  
 heisau heisau. nou mak fast the theyrs. Than the  
 master cryit top zour topinellis, hail on zour top  
 sail scheitis vire zour liftaris and zour top sail  
 trossis, & heise the top sail hiear, hail out the top  
 sail boulene, heise the myszen and change it ouer<sup>2.</sup>  
 to leuart, hail the linche and the scheitis, hail  
 the trosse to the ra. than the master cryit on the  
 rudir man, mait keip ful and by, a luf. cumna hiear,  
 holabar, arryua, steir clene vp the helme, this and  
 so. than quhen the schip vas taiklit, the master  
 cryit, boy to the top, schaik out the flag on the top  
 mast, tak in zour top salis, / and thirl them, pul /fol.33v  
 doune the nok of the ra in daggar vyise, marynalis,  
 stand be zour geyr in taiklene of zour salis, euery  
 quartar master til his auen quartar, boitis man, bayr

---

1. begam

2. oner



stanis & lyme pottis ful of lyme in the craklene pokis  
 to the top, and paueis veil the top, vitht pauesis and  
 mantillis, Gunnaris cum heir & stand by zour artailzee  
 euyrie gunnar til his auen quartar. mak reddy zour  
cannons, culuerene moyens, culuerene bastardis, falcons,  
 saikyrs, half saikyrs, and half falcons, slangis, &  
 half slangis, quartar slangis, hede stikkis, mudresaris,  
 pasuolans, bersis, doggis, doubil bersis, hagbutis of  
 croche, half haggis, culuerenis ande hail schot. ande  
 ze soldartis & compangzons of veyr, mak reddy zour  
 corsbollis, hand bollis, fyir speyris, hail schot, lancis,  
 pikkis, halbardis, rondellis, tua handit sourdis and  
 tairgis. than this gaye galliasse beand in gude ordour  
 sche follouit fast the samyn schip that the botis man hed  
 sene and for mair speid the galliasse pat furtht hir  
 stoytene salis, ande ane hundretht aris on euerye syde  
 the master gart al his marynalis & men of veyr hald them  
 quiet at rest, be rason that the mouyng of the pepil  
 vitht in ane schip, stoppis hyr of / hyr faird. of this /fol.34r  
 sort the said galiasse in schort tyme cam on vynduart of [-]  
 the tothir schip than eftir that thai hed hailsit vthirs  
 thai maid them reddy for battel. than quhar i sat i  
 hard the cannons and gunnis mak mony hiddeus crak duf,  
 duf, duf, duf, duf, duf, the barsis and falcons cryit  
 tirduf, tirduf, tirduf, tirduf, tirduf, tirduf, than the  
 smal artailze cryit, tik tak tik tak tik tak tik tak.  
 the reik smeuk and the stink of the gun puldir fylit al

the ayr maist lyk as plutois paleis hed been birnand in  
ane bald fyir. quhilk generit sik mirknes & myst that i  
culd nocht see my lyntht about me, quhar for i rais and  
returnit to the fresche feildis that i cam fra, quhar i  
beheld mony hudit hirdis blauuand ther buc hornis and  
ther corne pipis, calland and conuoyand mony fat floc  
to be fed on the feildis, than the scheiphirdis pat  
there scheip on bankis and brais and on dry hillis to  
get ther pastour than i beheld the scheiphirdis vyuis  
and ther childir that brocht there mornyng brakfast to  
the scheiphirdis than the scheiphirdis vyuis cuttit  
raschis and seggis and gadrit mony fragrant grene  
meduart vitht the quhilkis tha couurit the end of ane  
leye rig & syne sat doune al to gyddir to tak there  
refe/cti<sup>o</sup>ne, quhar thai maid grit cheir of euyrie<sup>1</sup>. /fol.34v  
sort of mylk bayttht of ky mylk & zoue mylk, sueit  
mylk and sour mylk curdis and quhaye, sourkittis,  
fresche buttir ande salt buttir, reyme, flot quhaye,  
grene cheis kyrn mylk euyrie scheiphird hed ane horne  
spune in the lug of there bonet thai hed na breyd bot  
ry caikis and fustean skonnis maid of flour than eftir  
there disiune tha began to talk of grit myrrynes that  
vas rycht plesand to be hard. in the fyrst the prencipal  
scheiphirde maid ane orisone tyl al the laif of his  
compangzons as eftir follouis.

O ze my frendis that ar scheiphirdis, ve haf grit

---

1. enryie



cause to gyf thankis to god for the hie stait and dignite  
 that he hes promouit vs to posses, the quhilk stait,  
 prefferris al vthir faculte of this varld baytth in  
 honour and in profreit. for sen the varld vas creat  
 scheiphirdis prefferrit al vthir staitis quhar for the  
 maist anciant nobilis that hes bene in ald tymis, tha  
 detestit vrbante and desirit to lyue in villagis and  
 landuart<sup>1</sup>. tounis to be scheiphirdis or to laubir rustic  
 ocupation on the hoilsum feildis, as diuerse histori-  
 graphours hes maid mentione. for in ald tymis pastoral  
 and rustical / ocupatione, vas of ane excellent  
 reputatione, for in thai dais quhen the goldin varld  
 rang kyngis and princis tuke mair delyit on the feildis  
 and forrestis to keip bestialite and to manure corne  
 landis nor thai did to remane in pretoral palecis or  
 in tryumphand citeis riche kyng amphion vas verray  
 solist to keip his scheip. and at eyn<sup>2</sup>. quhen thai  
 past to there faldis scheip cottis and ludgens, he  
 playt befor them on his harpe. Siklyik kyng dauid hed  
 mair affectione to play on his harpe amang his flokkis  
 of scheip, nor he hed to be gouernour of the pepil of  
 Israel. ande appollo that the poietis callis the god  
 of sapiens he vas scheiphird to keip kyng admetus  
 scheip siklyik the nobil romans in ald tymis var nocht  
 eschamit to laubir and to manure the baran feildis  
 vitht there auen handis to gar the eird becum fertil

/fol.35r

[-]

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 1. landnart

2. enyn

to bayr al sortis of corne eirbis gyrse & spice as ve  
 hef exempil of the prudent quintus cincinatus, quha vas  
 chosyn be the senat to be dictatur of rome, at that  
 samyn tyme he vas arand the land vitht his auen hand  
 at the pleuch siklyik the sapient porcus cathon censor  
 of rome vas verray solist on the art of agreculture.  
 Siklyik romulus the fyrst kyng of ro/me set his hail /fol.35v  
 felicite on the manuring of the feildis. ande also  
 the tua vailzeant romans, fabricius and curius  
 dentatus var nocht eschamit til excerse them on the  
 culture of the feildis. Siklyik numa pompilius that  
 deuot kyng of rome statut that the senaturis of rome  
 suld keip there scheip, as is rehersit in ane verse  
 that i hef red of ane senator pascebatque suas ipse  
 senator oues. Siklyik paris the thrid sounne of kyng  
 Priam of troy vas ane scheiphird and kepit bestialite  
 on montht ydea. And also the nobil Scipio quhilk vas  
 vailzeant, ande no les prudent he conqueist affrica  
 and pat cartage to sac and subdeuit numance and  
 venqueist Annibal and restorit the liberte of rome  
 than in his aige of lij zeir he left the toune of  
 rome, ande past to remane the residu of his dais, in  
 ane landuart village betuix pezole & capue in ytalie and  
 there he set his felicite on the manuring of the corne  
 land & in the keping of bestialite, Ande also lucullus  
 that prudent consul of rome, quha hed conqueist diuerse  
 battellis contrar the parthiens than in his last dais he  
 left the toune of rome and past to duel in ane village

besyde naples quhar that he excersit hym on rustic  
 occupacione ande on be/stialite. Siklyik the nobil  
 Empriour dioclesian, eftir that he hed gouernit the  
 empire xviiij zeir, he left the tryumphand toune of  
 rome & past til ane village be syde florens and  
 ther he vsit the lauboring of the cornis and vynis  
 & on bestialite. Ande also the prudent duc perecles,  
 quha hed the gouerning of the comont veil of athenes  
 xxxvj zeiris, zit in his aige of lx zeiris, he left  
 the glorius stait of athenes, & past to remane in ane  
 lital village quhar he set his felicite to keip nolt  
 and scheip. quhat sal be said of the patriarchis.  
 Abraam Isaac & Iacob, and of the princis & prophetis  
 of Israel? var thai nocht hirdis & scheiphirdis for  
 ther prencipal vacacione vas on the neuresing<sup>1.</sup> of  
 bestialite. Ther for (O ze my companzons scheiphirdis  
 and hirdis) ve hef grit cause to gloir and to gyf  
 thankis to god for the grit dignite that ve posses.  
 for ther is na faculte stait nor vacacione in the  
 vniuersal varld, that can be comparit til oure stait.  
 for al vthir staitis of al degreis, baytht temporal  
 and speritual that remanis in tryumphand citeis and  
 burroustounis ther ringis na thing amang them bot  
 auareis inuy hatrent dispyit discention & mony vthir  
 detestabil vicis and also there bodeis / ar subiect  
 tyl al sortis of seiknes be rason of the corrupit  
 infectione and euyt ayr that is generit in ane cite

/fol.36r

[-]

/fol.36v

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1. nenresing

quhar maist confluens of pepil resortis quhilk causis  
 pestilens and diuerse vthir sortis of contagius  
 maladeis & also casione that the maist part of them  
 endis ther the intemperans of ther moucht<sup>1.</sup> in eyting  
 & drynkyng consumis ther stomakis & al ther membris,  
 quhilk is occasione that the maist part of tham endis  
 ther dais in there green zouthed. bot it is nocht  
 siclyik of vs that ar scheiphirdis, for ve lyif on the  
 fragrant feildis quhar ve ar neureist<sup>2.</sup> vitht the maist  
 delicius temperat ayr and ther is nothir hatrent auareis<sup>3.</sup>  
 nor discord amang vs nor there is nothir detraction  
 leysingis nor calumniations amang vs ve hef cherite to  
 god & loue tyl our nychtbours and the maist part of vs  
 hes gude hail in our body quhil ve be ane hundretht zeir  
 ande also quhou be it that the riche and opulent  
 potestatis that dueillis in citeis and burroustounis,  
 reputis vs that ar scheiphirdis<sup>4.</sup>, to be ignorant  
 inciuil & rude of ingyne zit nochtheles a. the sciencis  
 and knaulage that thai ascribe and proffessis to be  
 dotit in them hes fyrst procedit fra our faculte, nocht  
 alanerly in the / inuentione of natural mecanyc  
 consaitis. bot as veil the speculatione of super-  
 natural thingis as of the firmament and of the planetis,  
 the quhilk knaulage ve hef prettikyt throucht the lang  
 contemplene<sup>5.</sup> of the motions and reuolutions of the

/fol.37r

[—]

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1. Read 'moutht'.
  2. nenreist
  3. anareis
  4. scheiphis; read 'scheiphirdis.
  5. Leyden alters to 'contemplence'.

nyne hauynis. Siklyik phisic astronomye and natural philosophie var fyrst prettikit and doctrinet be vs that ar scheiphirdis for our faculte knauis the natur and the vertu of the sternis and planetis of the spere and of the cir(c)lis contenit in the samyn for throucht the lang studie and contemlene<sup>1</sup>. of the sternis, ve can gyf ane iugement of diuerse futur accedentis, that ar gude or euyl, necessair or domageabil for man or beyst for it is manifest that scheiphirdis hes discriuit and definit the ci(r)clis and the mouyng of the speris as i sal reherse to zou that ar zong scheiphirdis to that effect that ze may hef speculatione of the samyn

In the fyrst ihosephus the historigraphour that treittis of the antiquite of the ieuis rehersis in his fyrst beuk that the childir of seth (quhilk vas the soune of Adam) var the fyrst inuentours of the art of astronomie and inuestigatours of the celest coursis & mouimentis, the quhilk art thai grauit vitht / lettris, (for the vtilite /fol.37v of there posterite) in tua tablis of stane, ane of the tabilis vas of baikyn stane, and the tothir tabil of onbaykyn stane the quhilk thing thai did be cause thai hed herd ther father seth reherse, that his father Adam hed prophetyszit that the varld sal end be vattir and be the fyir and for that cause the baikyn stane vald thole the fyir & the onba[k]yn stane vald thole the vattir and of this sort, the art of astronomie suld ay

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1. Leyden alters to 'contemplence'.



remane onconsumit. ande thai tua tablis hes bene regester  
 and fundacione til al them that hes studeit in cosmographie  
 geographie and in topographie. There for to mak ane  
 diffinitione of cosmographie (as far as ve scheiphirdis  
 hes contemplit) it is ane vniuersal discriptione of the  
 varld, contenant in it, the four elementis, the eird, the  
 vattir, the ayr, and the fyir the sone and mune and al  
 the sternis<sup>1.</sup>: ther for ane man that desiris tyl hef ony  
 iugement of cosmographie, he suld fyrst contempil and  
 considir the circlis of the spere celest. for be that  
 distinctione of the said circlis, it sal be facil to knau  
 the distance of diuerse cuntreis that lye vnder the said  
 circlis baytht of there longitude and of ther latitude  
 and the proportione / of the climatis, and the diuersite /fol.38r  
 of the dais & nyctis of the four quartars of the varld, [-]  
 and it sal declair the mouyng eleuatione, and declina-  
 tione of the sone mune, and of the sternis fixt and  
 sternis erratic. and it sal declair the eleuatione of  
 the polis, and the lynis parallelis, and the meridian  
 circlis, and diuerse vthir documentis and demonstrations  
 mathematicis.

Nou fyrst to speik of the mouyng of the spere and  
 of the diuisione of the hauynis, ze sal knau that the  
 varld is diuidit in tua partis that is to say. the  
 fyrst part is the regione elementair quhilk is subiect  
 til alteratione and to corruptione. the nyxt part of  
 the varld is callit the regione celest (quhilk philosophours

---

1. sterius

callis quinta essentia) vitht in the concauite of the  
 quhilk, is closit the regione elementar this said  
 regione celest is nothir variabil nor corruptabil it  
 is diuidit in ten speris, and the gritest spere quhilk  
 is the outuart spere inclosis in it, the spere that is  
 nyxt til it & sa be progressionne and ordur euyrie spere  
 inclosis the spere that is nerest tyl it. in the  
 fyrst, the regione elementair is inclosit vitht in the  
 spere of the mune and nyxt it is the spere of mercu/  
 rius, and syne the spere of venus and nyxt it is the  
 spere of the sone, and abufe and about it is the spere  
 of mars. and syne the spere of Iupiter and than the  
 spere of Saturnus. and ilk ane of thir speris hes  
 bot ane sterne or planete that mouis in the zodiac,  
 contrar the muuyng of the fyrst mobil that ve cal the  
tent spere. nyxt thir speris, is the firmament quhilk  
 is callit the hauyn or the spere of the sternis and  
 about it is the nynte spere callit the hauyn cristel-  
 lyne, be cause<sup>1.</sup> that there can nocht be na sternis  
 seen in it. Al thir nyne speris or hauynis ar inclosit  
 vitht in the tent spere quhilk is callit the fyrst  
 mobil the quhilk makkis reuolutione and course on the  
 tua polis fra day to daye in the space of xxiiij houris  
 fra orient til occident and returnis agane to the  
 orient. bot the mouyng of the tother nyne hauynis is  
 fra the occident to the orient, quhilk is contrar to the

/fol.38v

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1. caufe

mouyng of the tent spere callit the fyrst mobil. zit  
 nochtheles the mouyng of the fyrst mobil is of sic  
 violens that it constrenzeis the tothir nyne speris or  
 hauynis to pas vitht it fra orient tyl occident quhilk  
 is contrar to there auen natural mouyng there for the  
compulsit retrograid mouyng is callit be astrono/mours  
 motus raptus accessus, & resessus stellarum fixarum.  
 al the thyng that circuitis this last tent hauyn or  
 fyrst mobil is immobil and mouis nocht, there for it  
 is callit the hauyn empire quhar the trone diuine  
 standis, as effermis the famous doctours of the kyrk.  
 Nou to proceid in the discriptione of the speris of  
 the hauynis. in the fyrst, ze sal ymagyn ane lyne  
 that passis throucht the spere lyik til ane extree of  
 ane cart callit axis spere, quhilk is the rycht  
 dyametre of the spere, on the quhilk lyne or extre the  
 speris & hauynis turnis on. than at the endis of the  
 said lyne ze sal ymagyne tua sternis quhilk ar callit  
 the tua polis of the firmament ane of them standis at  
 the northt quhilk is callit the pole artic boreal or  
 septemtrional, it aperis til vs in our habitatione be  
 rason that it is eleuat abufe our orizone, the tothir  
 sterne standis at the southt, and it is callit the  
 pole antartic austral or meridional it is ay hid fra  
 vs for it aperis neuyr in our hemispere be rason that  
 it is vndir our orizon. ze sal vndirstand that the  
 sterne quhilk the scheiphirdis and marynalis callis  
 the north sterne, that sterne is nocht the pole artic

/fol. 39r

[-]

for the pole artic is bot ane ymaginet point distant/ /fol.39v  
 iiij degreis fra that sterne that ve cal the northt  
 sterne the quhilk sterne is callit alrukaba, and also  
 ze sal vndirstand that the southt sterne that is  
 eleuat abufe the orizon of them that duellis bezond  
 the equinoctial it is callit canapus, ther for it  
 suld nocht be callit the pole antartic for the pole  
 antartic is bot ane ymaginet point, quhilk standis  
 iiij degreis fra the sterne that is callit canapus<sup>1</sup>.  
 There is ane vthir circle callit orizone the quhilk  
 cuttis the spere in tua partis, there is tua sortis  
 of orizons ane is callit the rycht orizon the tothir  
 is callit the oblique orizone. thai that hes there  
 zenith in the equinoctial thai hef the rycht orizon  
 be rason that the tua polis ar in there orizon.  
 ande thai that hes ane oblique orizon, ane of the  
 polis is eleuat abufe ther orizon ande the tothir  
 pole is hid vndir there hemispeir and orizon. Ther  
 is ane vthir circle in the spere callit meridian the  
 quhilk gais betuix the tua polis rycht abufe our hede  
 than quhen the sune cummis fra the orient to that  
 circle it is iust tuelf houris of the daye & quhen  
 the sune is in opposit til our meridian vndir our  
 orizon than it is mydnycht. There is ane vthir circle  
 of the spere callit, the circle equinoctial the  
 qu/hilk deuidis the spere in tua partis it is of ane /fol.40r  
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1. canap'

lyik distance fra the tua polis, it is callit equinoctial,  
 be cause that quhen the sune cummis til it, than the day  
 and the nycht ar of ane lyntht in euerye<sup>1.</sup> part of the  
 varld and that occurris tua tymis ilk zeir that is to  
 say, quhen the sune cummis in the fyrst degre of aries  
 quhilk is the xj daye of marche, & in the fyrst degre of  
 libra quhilk is the xiiij day of september. Ther is ane  
 vthir grit circle in the spere callit the zodiac the  
 quhilk deuidis the circle equinoctial in tua partis  
 the zodiac is deuidit in tuelf partis and ilk part is  
 callit ane sing the quhilk zodiac extendis til tuelf  
 singnis callit Aries, Taurus, Gemini, Cancer, Lec,  
 Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aqua-  
 rius, Pisces. Ande euyrie sing is diuidit in xxx  
 degreis. Ther is tua vthir circlis in the spere  
 callit colures ane of them passis be the zodiac in the  
 begynnynge of Aries and Libra quhilkis ar tua singnis  
 equinoctialis the tothir circle passis in the begynnynge  
 of Cancer and capricorn quhilk ar tua solstice singnis.  
 Ther ar four vthir litil circlis in the spere ane is  
 callit the tropic of Cancer quhilk is the solstice of  
 symmyr it is distant xxiiij degreis xxx mu/netis fra  
 the equinoctial touart septemtrion, quhen the sune  
 cumis til it than it is the langest day of the zeir  
 to them that duellis betuix the pole artic and the  
 equinoctial. The circle of capricorne is callit the  
 solstice of vyntir, quhen the sune cummis til it

/fol.40v

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1. enerye

passand touart the pol antartic than thai that duellis  
 betuix the equinoctial and the pole antartic, hes ther  
 langast day of the zeir & than ve hef the schortest day  
 of the zeir. The circle artic is xxiiij degreis xxx  
 munitis fra the pole artic siclyik the circle antartic  
 is xxiiij degreis xxx munitis fra the pole antartic &  
 also the septemtrional solstice callit the tropic of  
 cancer is xxiiij degreis xxx munitis fra the equinoctial  
 and the meridional solstice of capricorn is xxiiij  
 degreis xxx munitis fra the equinoctial. The point  
 that is rycht abufe our hede is callit zenych the quhilk  
 is iiiij scoir and ten degreis distant fra our orizon  
 ande as oft as ve change fra place to place, as oft ve  
 sal hef ane vthir zenycht, and the place that is direct  
 contrar til our zenych is callit antipodes, tha that  
 duellis in thai partis, thai hef ther solis direct  
 contrar til our solis ande thai hef the hauyn for ther  
 zenych as veil as<sup>l.</sup> ve, & quhen ve hef the langest day  
 of sy/myr, than thai hef the schortest day in vyntir  
 ande quhen thai hef symmyr than ve hef vyntir. zit  
 nochtheles lactantius firmien that famous doctor of the  
 holy kyrk, in his thrid beuk in the xxiiij cheptor he  
 scornis the mathematiciens that effermis antipodos &  
 syklyik Sainct agustyne de ciuitate dei in the ix  
 cheptour of his seuynt beuk allegis mony freuol  
 argumentis contrar the antipodos quhar for it aperis  
 veil that thir tua doctours, agustin & lactantius var

/fol.41r

[-]

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 l. rs



mair expert in theologie nor thai var in cosmographie,  
 considerand that ther is sa mony probabil rasons that  
 preuis that the eird is round ande that the eird is the  
 centir of the ix hauynis<sup>1.</sup> and that the sune circuitis and  
 gais about the eird euyrie xxiiij houris for ve maye see  
 be experiens that quhen the sune rysis at our est orizon,  
 than it ascendis quhil it cum til our meridian, and ther  
 eftir it declynis and passis vndir our vest orizon quhilk  
 is ane manifest talkyn that the sune gais about al the  
 eird quhar for it aperis veil that ther is pepil duelland  
 vndir vs and also ve hef ane vthir probabil sing to preif  
 that the eird and the vattir is rond for admittand that  
 sum man vald set ane stabil mark at the / see syde, and /fol.41v  
 syne this man departand in ane schip fra that mark,  
 sailand quhil he be furtht of the sycht of the said mark  
 than he beand in the body of the said schip quhen he hes  
 tynt the sycht of his mark than he montis and passis vp  
 to the top of the schip and than he persauis his mark  
 perfyttly, the quhilk he culd nocht persauie in the body  
 of the schip quhou beit that the body of the schip be  
 nerar his mark nor is the top of the schip this exempil  
 makkis plane that the eird is rond. Siklyik ane man  
 beand on the hede of ane hil he vil see ane schip  
 farrar on the seye nor he vil see at the fut of the hil  
 quhou be it that the fut of the hil be nerar the said  
 schip nor is the hede of the hyl, i hef rehersit  
 thir vordis to gar obstinat ignorant men censaue  
 that ther is antipodes that is to say that there

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1. hanynis

is pepil that duellis vndir our feit. i suld hef  
 rehersit of befor quhou that thai, that hes the  
 equinoctial for ther zenych ande hes the tua polis in  
 ther orizon thai hef tua symmys and tua vintirs euyrie  
 zeir for ther fyrst symmyr is quhen the sune entris in  
 the fyrst degre of aries quhilk is in the xj day of  
 marche and ther fyrst vintir is quhen the sune entris  
 in the fyrst degre of / cancer quhilk accordis vitht  
 the xij.day of iune, and ther sycond symmyr is quhen  
 the sune entris in the fyrst degre of libra quhilk  
 accordis vitht the xiiij daye of september & ther  
 sycond vintir is quhen the sune entris in the fyrst  
 degre of capricorn quhilk accordis vitht the xij day  
 of december the tua vintirs that thai hef ar nocht  
 verrey vehement cald bot ther tua symmys ar vndir  
 birnand heyt quhilk is occasione that the pepil that  
 duellis vndir the equinoctial ar blac of ther cullour.  
 And fra tyme that the sune be past the equinoctial touart  
 the meridian tropic of capricorn than thai that dueillis  
 vndir the northt pole thai hef ane conteneual nycht  
 and no day quhil on to the tyme that the sune return &  
 is entrit in the fyrst degre of Aries the rason of thir  
 lang nychtis is be cause that the sune beand past the  
 equinoctial touart the meridional tropic than it is al  
 that tyme vndir the orizon of them that hes the northt  
 pole for ther zenych. Siklyik quhen the sone cummis  
 fra the equinoctial passand touart<sup>1.</sup> the septemtrional

/fol.42r  
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1. tonart

tropic of cancer than thai that duellis vndir the meridional pole hes conteneual nycht quhil the sone returne agane to the fyrst degre / of libra be rason that quhen the sone /fol.42v is northt fra the equinoctial than it is vndir the orizon of them that hes the meridional pole for ther zenych & sa be this narratione, thai that duellis vndir the pole artic hes ane conteneual nycht half ane zeir to gyddir and the tothir half zeir thai hef conteneual day and no nycht half ane zeir to gyddir and it is of the samyn sort to them that duellis vndir the pol antartic. And nou sen i hef declarit the circlis of the spere i vil speik of the reuolutions and of the nature of the vij planetis. O ze scheiphirdis<sup>1</sup>; ze sal contempil in the firmament ane sterne callit saturn quhilk is hie abufe al the laif of Saturn. the planetis and for that cause it aperis verrey lital to mennis sycht it makkis reuolutione<sup>2</sup>. in thretty zeir, and returnis to the samyn point that it cam fra it makkis ane circle fra occident til orient contrar the fyrst mobil it is of ane cald frosty natur. Nyxt saturne standis the spere & hauyn of Iupiter quhilk makkis the cours & circuit in tuelf zeiris it is of ane Iupiter. temperat natur be cause it standis in the myd vay betuix the caldnes of Saturn & the byrnand heyt that Mars induris throucht the vicinite of sol. Ande nyxt to Iupiter standis / the hauyn and spere of Mars quhilk /fol.43r sum men callis<sup>3</sup>. Hercules it reuoluis in ane circle in Mars

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1. scheiphirdir  
 2. reuolutioue  
 3. cellis

tua zeiris it is inflammit in ane feruent heyt that ascendis  
 fra the sone. Nyxt to Mars standis the hauyn of the sone Sol  
 the quhilk makkis reuolutione in thre hundretht thre scoir of  
 degreis quhilk is the space of ane zeir, the verteous heyt  
 of it, temperatis al the sternis of the firmament, Nyxt  
 vndir the spere of the soune standis the spere & hauyn of  
 Venus<sup>1</sup>. quhilk is ane grit sterne of ane meruelous lustir, Venus.  
 in the mornying it aperis ane lang tyme or the soune ryise  
 and gyffis ane grit lycht at that tyme it is callit lucifer  
 be cause it auancis the day befor the crepusculine. and  
 siclyik it aperis verray<sup>2</sup>. haisty on fayr day lycht quhen  
 the soune discendis vndir the vest orizon, at that tyme it  
 is callit vesper be cause it prolongis the day, sum men  
 callis it Iuno and sum callis it isis. al thing that the  
 eird procreatis, is confortit be it be rason of the vertu  
 of the fresche deu that discendis fra it, it makkis ane  
 onstabil reuolution in thre hundretht xlvij dais and ay  
 it is vitht in xlvj degreis fra the soune. Nyxt vndir the  
 spere of Venus, standis the spere & hauyn of Mercurius, Mercurius  
 quhilk sum men callis<sup>3</sup>. ap/pollo quhilk makkis reuolutione, /fol.43v  
 nyne dais mair haistiar nor dois venus. bot it aperis  
 nocht as grit as Venus, it is ay sene befor the soune  
 rysing and haisty eftir that the soune is cum to the vest  
 orizon & it is ay xxij degreis neir to the soune. The last  
 and the nerest planet quhilk is callit the mune the

- 
1. Ven'
  2. vetray
  3. cellis

quhilk is ane familiar frende to the eird, the creator Luna.  
of al thingis ordand it to be ane remeid contrar  
mirknes of the nycht it is the maist admirabil sterne  
of the firmament, the diuersite & the variance of it  
hes trublit the vnderstanding of them that contemplit  
it be rason that sum tyme it grouis & sum<sup>1.</sup> tyme it  
decessis<sup>1.</sup> quhilk is contrar the natur of vthir  
sternis for sum tyme it aperit neukyt heffand hornis  
and sum tyme it vas al rond and sum tyme it vas bot  
half rond sum tyme it vald schau lycht<sup>2.</sup> half the  
nycht and sum tyme it vald schau lycht al the nycht  
& sum tyme it vald be thre dais to gyddir nocht sene  
& also the reuolutione & circuit of it maid as lang  
passage in xxvij dais & viij houris as the planet  
saturn did in thretty zeir. Nou i vil rehers the cause  
of the variance ande the mutations of the cours of the  
Mune ze sal vnderstand, that the mutatione and  
variance of the mu/ne, in sa mony diuerse sortis,  
procedis as i sal reherse. The mune is ane thik masse,  
round lyik ane boule or bal, heffand no lycht of hyr  
self: for sche and al the vthir sternis resauis ther  
lycht fra the soune, there for sa mekil of the mune  
that hes hyr aspect touart the soune hes lycht, bot  
the tothir half of the mune, that hes no aspect to  
the soune, resauis no lycht. The cause quhy that the  
mune schauis lycht one time, and is obscure ane vthir  
tyme, is be rason that sche is moir swift in hyr

/fol.44r  
[-]

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1. it decessis tyme

2. lycbt

retrograid cours nor the soune is. for of hyr auen  
 propir mouyng fra occident til orient in the zodiac,  
 sche cummis euyrie xxvij dais viij houris vndir the  
 samyn degre that the sone is in til, at that tyme the  
 vulgaris sais that the mune is in the coniunctione  
 vitht the sone Sum tyme the mune is in oppositione,  
 that is quhen the mune & the soune ar in apposit degreis,  
than ve see the maist part of the lycht that the mune  
 hes resaut fra the soune, the vulgaris sais at that  
 tyme, that the mune is ful. zit nochtheles the mune is  
 ay ful, as veil at the coniunction as at the appositione  
 bot quhen the mune is in the eclipsis for in the tyme of  
 the eclipsis the eird is betuix the mune and the sou/ne, /fol.44v  
 quhilk is occasione that the mune resaut no lycht fra  
 the soune at that tyme. There is ane vthir admiration  
 of the variant course of the mune<sup>1.</sup>, for sche resaut  
 mair lycht in hyr oppositione fra the soune, nor  
 aperis tyl vs. The quhilk i sal preif be this rason.  
 Ane grit roundnes of lycht, sal gyf lycht to mair nor  
 the half of ane les roundnes be rason that the superfice  
 of ane grit roundnes hes ane largear aspect, touart ane  
 roundnes, of ane les quantite nor ane smal roundnes  
 can<sup>2.</sup> hef touart ane grit roundnes. There for sen the  
 soune is of ane gritar quantite, nor is the mune be that  
 cause, mair nor the half of the mune resaut lycht fra  
 the soune. bot zit ve see nocht sa mekil lycht in the

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1. muue

2. cam



mune as sche hes resaut fra the soune in hyr appositione.  
 Ane parson that behaldis ane roundnes of ane gritar  
 quantite nor is the space betuix his tua een, that  
 parson sal nocht see sa mekil, as is the half of that  
 roundnes be rason that the superfice of that roundnes is  
 of mair quantite nor is the space or largenes that is  
 betuix his tua een.

Nou i vil reherse the cause of the eclipsis of the  
 soune and mune. we may persaeue manifestlye that the  
 eclips of the soune cummis <sup>1.</sup> be the interpositione  
 of the mune betuix vs and the soune, the quhilk  
 empeschis and obfusquis the beymis of the soune fra our  
 sycht Siklyik the mune is in eclips, be the obiectione  
 of the eird, the quhilk eird empeschis the soune to gyf  
 lycht to the mune <sup>2.</sup>, of this sort the soune is maid  
 obscure til vs quhen it clips be cause the vmbre and  
 schaddou of the bak of the mune is betuix vs and the  
 soune. And also the mune is maid obscure quhen it clips  
 be rason that the vmbre and schaddou of the eird  
 empeschis hyr to resaue lycht fra the soune, ther for  
 i may efferme that the myrk nycht is na vthir thyng bot  
 quhen the soune and mune ar vndir our orizon.

Nou to speik of the influens and constellation of  
 the soune and mune and of the sternis doutles, man &  
 beyst ande al vthir <sup>3.</sup> thyng that euyr vas procreat on

The eclips  
 of the soune.

/fol.45r  
 [-]

Eclipsis  
 of the mune.

1. The running heading over folios 45v and 46r instead  
 of THE COMPLAYNT./OF SCOTLAND. reads  
 OF SCOTLAND./OF SCOTLAND.; cf. folios 52r,70r,108r,  
 145r.

2. mnne

3. vrhir

the eird, ar subject to ther operatione & rasauis altera-  
 tione throucht there influens. The speculatione and  
 contemplatione of mennis ingyne culd neuyr consaue ane  
 final determinatione of the soune mune and of the sternis.  
 fra ther operations and constellations, procedis tempest  
 stormis, fayr veddar foul veddar heyt, cald pestilens  
 conualescens rane frost and snau and al vthir accidentis /fol.45v  
 that cummis on the eird, and on man and beyst bot zit at  
 sum tyme god almychty be his diuynne permissione mittigatis  
 augmentis or dimuneuis baytht the gude operations and euil  
 operations of the planetis efferand for the vertu and vice  
 that ringis among the pepil ve ar veil experimentit that  
 quhen ther multipleis ane grit numir of sternis in the  
 equinoctial of Libra or in the solstice of capricorn, at  
 that tyme ther occurris grit tempestis and tormentis of  
 euyl veddar. Ande alsa at that tyme, men and vemen of  
 ane tendir complexione ar in dangeir of diuers maladeis,  
 as of fluxis, caterris, collic, and gut and to diuers  
 vthir contagiis seiknes. Sic lyik throucht the operatione  
 of the sternis, the oliue, the popil & the oszer tree,  
 changis the cullour and ther leyuis at ilk tyme quhen  
 the soune entris in the tropic of Cancer, sic lyik the  
 dry mynt that hingis in ane house, resauis sum vertu of  
 the eird, quhen the soune entris in the fyrst degre of  
 capricorne. Siklyik ther is ane eirb callit helytropium  
 the quhilk the vulgaris callis soucyne, it hes the leyuis  
 appin as lang as the soune is in our hemispere and<sup>1.</sup> it

---

1. aud

closis / the leuyis quhen the soune passis vndir our  
 orizon. Siklyik oistirs and mussillis & al vthir schel  
 fysche grouis and inressis in ther natural qualite,  
 eftir the coniunctiōne of the mune quhil on to the  
 tyme of the appositione than eftir the appositione,  
 thai schel fische dimuneuis and grouis les and of ane  
 var qualite

/fol.46r  
 [-]

Siklyik ther is ane sterne callit canis, the euyl  
 constellatione of it begynnys at the sext daye of iulye,  
 and endis at the xx daye of agust, the natur of it is  
 contrar tyl euyrie thyng that is procreat on the eird.  
 The tyme of the operatione of it in our hemespere is  
 callit be the vulgaris, the caniculair dais. the euyl  
 natur of it, inflammys the soune witht<sup>1.</sup> ane onnatural  
 vehement heyt the quhilk oft tymis trublis and altris  
 the<sup>2.</sup> vyne in ane<sup>3.</sup> pipe, in the depe caue, ande also it  
 generis pestilens feuyrs & mony vthir contagius seikness.  
 quhen it ringis in our hemespere, than dogis ar in  
 dangeir to ryn vod rather nor in ony vthir tyme of the  
 zeir, Siklyik ther is mony vthir euyl accidentis that  
 occurris throuch the euyl constellations of the planetis  
 and of the sternis ande also sum of them erris and  
 altirs oft tymis fra ther auen<sup>4.</sup> natural course quhilk is  
 ane<sup>4.</sup> taikyn and sing of / prodigeis precedent euyl  
 accidentis that ar tyl occur<sup>5.</sup> on princis or superiors

/fol.46v

- 
1. vithr
  2. ihe
  3. aue
  4. aue
  5. oceur

of ane realme the historigraphours rehersis that there  
 was thre sonnys sene at one tyme in the lyft, befoir the  
 ciuill veyris that occurrit betuix anthonius<sup>1.</sup> and agustus  
 cesar, and also ther was thre munis sene in the lyft  
 quhen domitius caius and flauius lucius var consulis of  
 rome. Siklyk there is diuerse vthir sternis of ane  
 euyl constellation quhilk pronosticatis future euyl  
 accidentis ther is ane sterne that aperis nocht oft in  
 our hemispere callit ane comeit quhen it is sene, ther  
 occurris haistyly eftir it sum grit myscheif it aperis  
 oft in the north it aperis oft in the quhyt circle  
 callit circulus lacteus the quhilk the marynalis callis,  
 vatlant streit sum tyme it vil apeir lyik lang bludy  
 hayr sum tyme lyik ane dart sum tyme lyik ane bludy  
 speyr it aperit in the lyft lyik ane sourd be for the  
 detht of Iulius cesar and also it aperit lyik ane  
 trumpet quhen the kyng of perse straik ane battel contrar  
 the grecians, sum tyme it hes aperit lyik tua gait buckis  
iustand contrar vthirs Nou to speik of the generatione  
 of the rane. it is ane exalatione of humid vapours  
 generit in calme veddir abufe the vattirs on the / eird /fol.47r  
 and syne ascendis in the sycond regione of the ayr quhar  
 that it coagulatis in ane thik clud than the sternis of  
 ane euyl constellatione brakkis that clud than it  
 fallis on diuerse partis of the eird in diuerse sortis  
 of schouris sum mair, sum les, sum be grit vehemens and

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1. anthoni'

tempest and sun tyme in soft & varme schouris. in the  
antiant dais there vas sene grit meruellis in the rane,  
quhilkis signifeit prodigies of future euyll accidentis.  
In the tyme that marcus actilius<sup>1.</sup> and cayus portius  
var consulis of rome the lyft did rane mylk and on the  
morne it ranit rede blude, siclyik quhen lucius  
volumnius and sergius sulpitius var consulis in rome  
the lyft did rane rau flasche. And also quhen the  
vailzeant roman marcus crassus vas slane be the parthiens  
the lyft did rane yrn. Siklyik quhen lucius paulus and  
cayus marcellus var consuls in rome the lyft did rane  
grit quantite of vol. and also quhen titus annius nilo<sup>2.</sup>  
vas slane the lyft did rane tile stanis Nou to speik  
of the generatione of the deu it is ane humid vapour  
generit in the sycond regione of the ayr in ane fair  
calme nycht & syne discendis in ane temperat caldnes on  
the grene eirbis in smal droppis. The hayr ryin<sup>3.</sup> / is  
ane cald deu the quhilk fallis in mysty vapours and  
syne it fresis on the eird. the myst it is the excrement  
or the superfluite of the cluddis the quhilk fallis fra  
the ayr in ane sueit rane, quhilk rane can nocht be  
persauit be the sycht of men Hail stonis is ane congelit  
rane quhilk fallis on the eird be grit vehemens and it  
fallis rather on the day lycht nor on the nycht. The  
snau is ane congelit rane frosyn and congelit in the

\*

/fol.47v

- 
1. actllius
  2. Read 'milo'?
  3. Read 'rym'.

sycond regione of the ayr bot it is nocht sa ferme and hard congelit as is the hail stonis zit nochtheles it remanis langar onmeltit be rason that it fallis aye in cald vedthir ande the hail stonis fallis comontly in symmyr. The thoundir is ane corrupt fume generit on the eird of vapours and syne it ascendis in the sycond regione of the ayr, and congelis in diuerse massife cluddis quhilk stoppis and empeschis the operations of the planetis to excerse ther natural course, than the vehemens of the planetis brakkis thai cluddis, fra the forse of the quhilk there cummis fyir and ane grit sound quhilk is terribil to be hard & that terribil sound is the thyng that ve cal the thondir bot or ve heir the thondir, ve see fyrst the fyir quhou be it that thai proceid at ane in/stant tyme, the cause that ve see the fyire or ve heir the thoundir, is be rason that the sycht and cleirnes of ony thing is mair suyft touart vs nor is the sound. The euyl that the thondir dois on the eird it is dune or ve heir the crak of it. Oft tymis ve vil see fyir slaucht, quhou be it ther be na thondir harde. The thondir slais mony beystis on the feildis. & quhan it slais ane man that is sleipand, he sal be fundin dede and his ene close, and quhen it slais ane valkand man he sal be fundin<sup>1</sup>. dede and his ene appin. The thoundir is maist dangerous for man ande beyst quhen there cummis na rane vitht it. The fyir slaucht vil consume the

/fol.48r  
[-]

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1. sundin; long 's'.



vyne vitht in ane pipe in ane depe caue & the pipe vil  
 resaue na skaytth. the fyir slaucht sleu ane man on  
 the feildis, and it meltit the gold that vas in his bag  
 and it meltit nocht the vax of ane seyl that vas in  
 that samyn bag In rome there vas ane nobil princesse  
 callit martia grit vitht child sche vas on the feildis  
 for hyr recreatiene, quhar that the fyir slaucht straik  
 hyr, & sleu hyr nocht bot zit it sleu the child in hyr  
 voyme. There is thre thyngis that ar neuyr in dangeir  
 of thoundir nor fyir slaucht that is to saye the  
 laurye<sup>1.</sup> tree the sycond is the / selcht quhilk sum /fol.48v  
 men callis the see volue<sup>2.</sup> the<sup>2.</sup> thrid thyng is the  
 eyrn that fleis sa hie. The historigraphours rehersis  
 that tybereus Cesar empriour of rome hed euyr ane hat  
 of laure tree on his hede, and also he gart mak his  
 pailzons and tentis on the feildis, of selcht skymnis,  
 to that effect that he mycht be furtht of the dangeir  
 of the thoundir and fyir slaucht, The best remeid  
 contrar thoundir & fyir slaucht is to men and vemen to  
 pas in hou cauernis vndir the eird or in depe cauis be  
 cause the thoundir dois maist damage tyl hie placis.

Nou, to speik of the cause and of the natur of  
 the vynd eftir the discriptione of the scheiphirdis and  
 hirdis of the antiant dais. ze sal undirstand that the  
 vynd is no vthir thyng bot ane vapour or exalatiene

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1. laurye; Murray suggests "should perhaps be 'lauryre'";  
 cf. fol.117v 'laure tre'.

2. volue he; 't' missing.

heyte and dry generit in the concauteis and in the  
 bouellis of the eird. the quhilk ascendis and discendis  
 vp and doune betuix the eird and the sycond region of  
 the ayr. The marynalis at this present tyme hes set  
 furtht and discriuit thretty tua sortis of vyndis, bot  
 ve that ar scheiphirdis hes no iugement bot of viij  
 sortis of vyndis of the quhilk numir ther is iiij  
 callit vyndis cardinal and the tothir iiij, ar callit  
 vyn/dis collateral. the fyrst cardinal vynd is callit  
 auster or meridional vynd quhilk the vulgaris callis  
 southyn vynd. it is heyte and humid of natur it generis  
 thondir, cluddis and smal soft ranis ande also it is  
 the cause of pestilens and of vthir contagius<sup>1</sup> seiknes.  
 The nyxt cardinal vynd is callit subsolanus<sup>2</sup>. or  
oriental, quhilk the vulgaris callis estin vynd, quhilk  
 throucht the vertu of the soune is heyte and dry of natur  
 it is hoilsum for man and beyst, and also it nureseis al  
 thyng that the eird procreatis. The thrid cardinal vynd  
 is callit septemtrional or borial quhilk vulgaris callis  
 northin vynd. it is cald and dry of ane melancolic  
 natur, it is hoilsum for man and beyst that ar kepit fra  
 excessif<sup>3</sup>. caldnes bot it is verray contrar & noysum to  
 the frutis of the eird. The feyrd cardinal vynd is  
 callit fauonius or occidental, quhilk vulgaris callis  
 vestin vynd, it is cald and humid of ane flegmatic natur  
 it is neuresant for the frute of the eird. bot it is

/fol.49r  
[-]

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1. macron missing.  
 2. subsolan'  
 3. excessis; long 's'.

contrar<sup>1</sup> tyl tendir complexions that ar subiect tyl seiknes.  
 Nou to speik of the iiiij collateral vyndis, the fyrst is  
 callit auster aphricus, quhilk is betuix auster and  
 fauonius, it is callit be the vulgaris<sup>2</sup> southt vest.  
 it generis baytht humi/diteis & maledais. The nyxt /fol.49v  
 colateral vynd is callit furo auster quhilk is betuix  
 auster & subsolanus the vulgaris callis it southt est.  
 it is heyt and dry of natur and it generis cluddis and  
 maladeis. The thrid collateral vynd is callit aquilon  
 quhilk is betuix septemtrion and subsolanus, the vul-  
 garis callis it<sup>3</sup> northest, it is cald and dry of natur  
 it is mair hoilsum tyl ane<sup>4</sup> person nor it is pleyсанд,  
 it is contrar to the frutis fleureis and eirbis of the  
 eird. The feyrd collateral vynd is callit circius,  
 quhilk is betuix septemtrione and fauonius, the vulgaris  
 callis it nortuest, it is cald & dry of natur, it generis  
 snau tempest & vehement stormis it is verrey noisum til  
 al them that occupeis baytht be see and land. Al thir  
 thingis befor rehersit of the circlis of the speir & of  
 the hauynis and planetis is said to gar zou<sup>5</sup> considir  
 that man kynd is subiect to the planetis and to ther  
 influens ther for ve suld prepair and prouid to resist  
 ther euyll constellations. for quhou be it that thai ar  
 the instrumentis of god zit nochtheles he of his gudnes

---

1. coutrar

2. Period after 'vulgaris' instead of after 'southt vest'  
 in original.

3. 't' of 'it' is inverted.

4. aue

5. zon

resistis there euyl influens fra tyme that ve be cum  
obedient tyl his command.

Sapiens do-  
minabitur  
1. astris.

Actor.

/ Quhen the scheiphird hed endit his prolix t  
orison to the laif of the scheiphirdis i meruellit  
nocht lital, quhen i herd ane rustic pastour of  
bestialite, distitut of vrbanite and of speculatione of  
natural philosophe, indoctryne his nyctbours as he hed  
studeit ptholome auerois aristotel galien ypocrites or  
Cicero quhilk var expert practitioners in methamatic art.  
Than the scheiphirdis vyf said my veil belouit hisband  
i pray the to decist fra that tideus melancolic orison  
quhilk surpassis thy ingyne be rason that it is nocht  
thy facultee to disput in ane profund mater the quhilk  
thy capacite can nocht comprehend ther for i thynk it  
best that ve recreat our selfis vytht ioyus comonyng  
quhil on to the tyme that ve return to the scheip fald  
vytht our flokkis. And to begyn sic recreatione i  
thynk it best that euyrie ane of vs tel ane gude tayl  
or fabil to pas the tyme quhil euy<sup>2</sup>. Al the scheip-  
hirdis ther vyuis and saruandis<sup>3</sup>. var glaid of this  
propositione than the eldest scheiphird began and al  
the laif follouit ane be ane in ther auen<sup>4</sup>. place.  
it vil be ouer prolix and noles tideus<sup>5</sup>. to reherse  
them agane vord be vord bot i sal reherse sum of ther

/fol.50r  
[-1]

1. There appears to be an indistinct letter, possibly 'e', before 'astris' in Grenville. The other copies have been trimmed.

2. enyn

3. sarnandis

4. auen

5. tidens

namys that i herd. / sum vas in prose & sum vas in verse /fol.50v  
 sum var storeis and sum var flet taylis. Thir var the  
 namis of them as eftir follouis. the taylis of  
 cantirberrye. Robert le dyabil duc of Normandie, the  
 tayl of, the volfe<sup>1.</sup> of the varldis end, Ferrand erl  
 of Flandris that mareit the deuyt, the taiyl of the  
 reyde eyttyn vitht the thre heydis, the tail quhou  
 perseus sauit andromada fra the cruel monstir, the  
 prophysie of merlyne, the tayl of the giantis that eit  
 quyk men, on fut by fortht as i culd found, vallace,  
 the bruce, ypomedon, the tail of the thre futtit dog  
 of norrouay, the tayl quhou Hercules sleu the serpent  
 hidra that hed vij heydis, the tail quhou the kyng of  
 est mure land mareit the kyngis dochtir of vest mure  
 land, Skail gillenderson the kyngis sone of skellye,  
 the tayl of the four sonnys of aymon, the tail of the  
 brig of the mantribil, the tail of syr euan arthours  
 knyght, rauf collzear, the seige of millan, gauen and  
 gollogras, lancelot du lac, Arthour knyght he raid on  
 nyght vitht gyltin spur and candil lyght, the tail of  
 floremond of albanye that sleu the dragonu be the see,  
 the tail of syr valtir the bald leslye, the tail of the  
 pure<sup>2.</sup> tynt, claryades and maliades, Arthour of / /fol.51r  
 litil bertangze, robene hude and litil ihone, the  
 meruellis of mandieuil, the tayl of the zong tamlene  
 and of the bald braband, the ryng of the roy Robert,

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1. Read 'volle' or 'velle'?

2. Last letter blurred in original; 'purs'?

syr egeir and syr gryme, beuis of southamtonn, the goldin targe, the paleis of honour, the tayl of quhou acteon vas transformit in ane hart and syne slane be his auen doggis the tayl of Pirramus and tesbe, the tail of the amours of leander and hero, the tail quhou Iupiter transformit his deir loue yo in ane cou, the tail quhou that iason van the goldin fleice. Opheus kyng of portingal, the tayl of the goldin appil, the tail of the thre veird systirs, the tayl quhou that dedalus maid the laborynth to keip the monstir minotaurus, the tail quhou kyng midas gat tua asse luggis on his hede be cause of his auereis.

Quhen thir scheiphyrdis hed tald al thyr pleysand storeis than thay and ther vyuis began to sing sueit melodius sangis of natural music of the antiquite. the foure marmadyns that sang quhen thetis vas mareit on month pillion thai sang nocht sa sueit as did thir scheiphyrdis quhilkis ar callit to name, parthenopie leucolia, illigeatempora the feyrd callit legia, for thir scheiphirdis excedit al thir foure / marmadyns in melodius music in gude accorddis and reportis of dyapason prolations and dyatesseron. the musician amphion<sup>1.</sup> quhilk sang sa dulce quhil that the stanis mouit and also the scheip and nolt and the foulis of the ayr pronuncit there bestial voce to sing vitht hym zit nochtheles his ermonius<sup>2.</sup> sang prefferrit nocht the sueit sangis of thir foir said scheiphirdis.

/fol.51v

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1. amphiou

2. ermoni'



Nou i vil reherse sum of the sueit<sup>1.</sup> sangis that i herd  
 amang them as eftir follouis, in the fyrst, pastance  
 vitht gude companye, the breir byndis me soir. Stil  
 vndir the leyuis grene, Cou thou me the raschis grene,  
 allace i vyit zour tua fayr ene, gode zou gude day vil  
 boy, lady help zour presoneir, kyng villzamis note, the  
 lang nounenou, the cheapel walk, faytth is there none,  
 skald abellis nou. The abirdenis nou brume brume on  
 hil, allone i veip in grit distres, trolee lolee lemmen  
 dou, bille vil thou cum by a lute and belt the in  
 Sanct Francis cord, The frog cam to the myl dur, the  
 sang of gilquhiskar, rycht soirly musing in my mynde,  
 god sen the duc hed byddin in France and delaubaute hed  
 neuyr<sup>2.</sup> cum hame, al musing of meruellis a<sup>3.</sup> mys hef i  
 gone, Mastres fayr ze vil forfayr, o lusty maye vitht  
 flora quene. O myne hart hay this is my sang, the <sup>4./</sup> /fol.52r  
 battel of the hayrlau, the hunttis of cheuet, Sal i go  
 vitht zou to rumbelo fayr, Greuit is my sorrou, turne  
 the sueit ville to me, My lufe is lyand seik send hym  
 ioy<sup>5.</sup> send, hym ioy, fayr luf lent thou me thy mantil ioy,  
 The perssee & the mongumrye met that day that day that  
 gentil day, my luf is laid apon ane knyght, allace that  
 samyn sueit face, in ane myrthful morou, my hart is  
 leiuit on the land

---

1. sneit

2. nenyr

3. meruellisa mys

4. Folio 52r, heading reads 'OF SCOTLANT.'

5. Comma after 'send' instead of before.

Thir scheiphirdis ande there vyuis sang mony vthir molodius<sup>1</sup>. sangis the quhilkis i hef nocht in memorie, than eftir this sueit celest armonye tha began to dance in ane ring, euyrie ald scheiphyrd led his vyfe be the hand and euyrie zong scheiphird led hyr quhome he luffit best. Ther vas viij scheiphyrdis and ilk ane of them hed ane syndry instrament to play to the laif. the fyrst hed ane drone bag pipe, the nyxt hed ane pipe maid of ane bleddir and of ane reid, the thrid playit on ane trump, the feyrd on ane corne pipe, the fyft playit on ane pipe maid of ane gait horne, the sext playt on ane recordar the seuint plait on ane fiddil, and the last plait on ane quhissil. kyng amphion that playit sa sueit on his harpe quhen he kepit his scheip nor zit appollo the god of sapiens that kepit kyng admetus scheip / vitht his sueit menstralaye none of thir tua /fol.52v playit mayr cureouslye nor did thir viij scheiphyrdis befor rehersit. nor zit al the scheiphirdis that virgil makkis mention<sup>2</sup>. in his bucolikis thai culd nocht be comparit to thir foir said scheiphyrdis nor orpheus that playit sa sueit quhen he socht his vyf in hel his playing prefferrit nocht thir foir said scheiphirdis , nor zit the scheiphyrd pan that playt to the goddis on his bag pype, nor mercurius that playit on ane sey reid, none of them<sup>u</sup> culd preffer thir foirsaid scheiphirdis, i beheld neuyr ane mair dilectabil recreatione. for

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1. molodi'

2. mentnon

fyrst thai began vitht tua bekkis and vitht a kysse,  
euripides, iuuenal perseus horasse nor nane of the  
satiric poiettis quhilkis mouit ther bodeis as thai hed  
bene dansand quhen thai pronuncit ther tragiedeis none  
of them kepit moir geomatrial mesure nor thir scheip-  
hyrdis did in ther dansing. Nor ludius that vas the  
fyrst dansar of rome culd nocht hef bene comparit to  
thir scheiphirdis, it vas ane celest recreation to  
behald ther lycht lopene, galmouding<sup>1</sup>. stendling, bakuart  
& forduart, dansand base dansis, pauuans, galzardis  
turdions, braulis, and branglis, buffons vitht mony  
vthir lycht dancis the quhilk ar ouer prolix to be  
rehersit zit nochtheles i sal rehers / sa mony as my  
ingyne can put in memorie<sup>2</sup>. in the fyrst thai dancit al  
crystyn mennis dance, the northt of scotland, huntis  
vp, the comount entray, lang plat fut of gariau,  
Robene hude, thom of lyn, freris al, ennyrnes, the loch  
of slene, the gosseps dance, leuis grene, makky, the  
speyde, the flail, the lammes vynde, soutra, cum  
kyttill me naykyt vantounly, schayke leg, fut befor  
gossep Rank at the rute, baglap and al, ihonne  
ermistrangis dance, the alman haye, the bace of  
voragon, dangeir, the beye, the dede dance, the dance  
of kylryne, the vod and the val, schaik a trot, than  
quhen this dansing vas dune, tha departit and past to  
cal there scheip to ther scheip cottis thai bleu vp

/fol.53r  
[—]

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1. M. alters to 'galmouding' (yet Lyndsay has above form too).

2. memorie

there bagpapis than the bel veddar for blythtnes bleyttit  
rycht fast and the rammis raschit there heydis to gyddir  
than the laif of ther fat flokkis follouit on the fellis  
baytht zouis and lammis kebbis and dailis, gylmyrs and  
dilmondis, and mony herueist hog, than i departit fra  
that companye and i entrit in ane onmauen medou the quhilk  
abundit vitht al sortis of holisum flouris gyrsis and  
eirbis maist conuenient for medycyn in the fyrst i sau  
ane erb callit barba aaron quhilk vas gude remeid for  
emoroyades of the fundament, i sau vir/met that vas gude /fol.53v  
for ane febil stomac, & sourakkis that vas gude for the  
blac gulset, i sau mony grene seggis that ar gude to  
prouoke the flouris of vemen. i sau the vattir lille  
quhilk is ane remeid contrar gomoria, i sau tansay that  
is gude to purge the neiris and ennet seidis that  
consumis the ventositeis of the stomac, i sau muguart  
that is gude for the suffocacione of ane vomans bayrnis  
hed, i sau veyton, the decoctione of it is remeid for  
ane sair hede, i sau betis that is gude contrar  
constipacione, i sau borage that is gude to confort the  
hart, i sau cammauyne quhilk is gude for ane scabbit  
moutht, i sau hennep that coagulis the flux of the sparne,  
i sau madyn hayr of the quhilk ane sirop maid of it is  
remeid contrar the infectione of the melt, i sau celidone  
that is gude to help the sycht of the ene, & cipresses  
that is gude for the fluxis of the bellye, i sau  
corriandir that is gude for ane ald hoste i sau finkil<sup>1</sup>.

---

<sup>1</sup>. sinkil; long 's'.

that slais the virmis of the bellye, i sau fumeterre that  
 tempris ane<sup>1.</sup> heyt lyuyr, i sau brume that prouokis ane  
 person to vome ald feume, i sau raschis that prouokis men  
 to sleip, i sau ysope that is gude to purge congelit<sup>2.</sup>  
 fleume of the lychtis<sup>3.</sup>, i sau mony vthir eirbis on thai  
 fresche fragrant feil/dis. ande als i sau mony landuart /fol.54r  
 grumis pas to the corne land to laubir there rustical [32]  
 ocupatione. al this be me veil contemplit, ande beand  
 contentit, of that pleyсанд nychtis recreatione, i maid  
 me reddy to returne to the toune that i cam fra to  
 proceid in the compiling of my beuk. Bot morpheus that  
 slepye gode, assailzeit al my membris, ande oppressit my  
 dul melancolius nature quhilk gart al my spreitis vital  
 ande animal be cum impotent & paralytic: quhar for on  
 neid forse i vas constrenzeit to be his sodiour, than in  
 ane takyn of obediens, i maid hym reuerens on my rycht  
 syde on the cald eird, ande i maid ane cod of ane gray  
 stane. than i purposit to preue ane prettic, i closit  
 my een, to see gyf i culd leuk throucht my ee liddis.  
 bot my experiens vas sune expirit for tua houris lang,  
 baytht my eene greu as fast to gyddir, as thai hed bene  
 gleuit vitht glar or vitht gleu i beand in this sad  
 solitar soun sopit in sleipe, ane hauy melancolius  
 dreyme, perturbit the foure quartaris of my dullit brane.  
 the quhilk dreyme i sal reherse in this gros dyit, as

- 
1. ame
  2. congelie
  3. lychtnis

neir the verite as my rememorance can<sup>1.</sup> declair to my  
rude ingyne,

/ The visione that aperit befor the  
actor in his sleipe.

/fol.54v

## Chap. VII.

In my dullit dreyme ande sopit visione, i thocht  
that ther aperit to me, ane lady of excellent ex-  
tractione ande of anciant genolygie, makkand ane  
melancolius cheir, for the grite violens, that sche hed  
sustenit & indurit. it aperit be hyr voful contenens,  
that sche vas in grite dout ande dreddour, for ane  
mair dolorus future ruayne, that vas aperand to succumb  
hyr haistylie, in the maist extreme exterminatione.  
hyr hayr of the cullour of fyne gold, vas feltrit &  
trachlit out of ordour, hingand ouer hyr<sup>2.</sup> schuldurs.  
sche hed ane croune of gold, hingand & brangland, that  
it vas lyik to fal doune fra hyr hede to the cald eird.  
sche bure ane scheild in the quhilk vas grauit ane rede  
rampand lyon in ane feild of gold, bordoryt about viht  
doubil floure delicis. This rede lyon vas hurt in mony  
placis of his body. the acoutrementis ande clethyng of  
this dolorus lady vas ane / syde mantil, that couurit  
al hyr body of ane meruelouse ingenius fassoune, the  
quhilk hed bene tissu ande vrocht be thre syndrye  
fassons of verkmenschips. <sup>3.</sup> the fyrst part quhilk vas  
the hie bordour of hyr mantil, there vas mony precius

/fol.55r  
[33]

1. cam

2. byr

3. M.: "read On the fyrst part".



stanis, quhar in ther vas grauit, scheildis, speyris, scourdis bayrdit horse harnes ande al vthir sortis of vaupynis ande munitions of veyr. in the middis of that mantil there vas grauit in carrecters beukis ande figuris, diuerse sciensis diuynne ande humain, vitht mony cheretabil actis ande supernatural miraclis. on the thrid part of that mantil, i beheld brodrut about al hyr tail, al sortis of cattel ande<sup>1.</sup> profitabil beystis, al sortis of cornis eyrbis, plantis, grene treis, schips, marchantdreis, ande mony politic verkmanlumis for mecanye craftis. This mantil quhilk hed bene maid & vrocht in ald tymys, be the prudent predecessours<sup>2.</sup> of this foyr said lady, vas reuyn & raggit in mony placis, that skantly mycht i persaeue the storeis ande figuris that hed bene grauit vrocht ande brodrut in ald tymis in the thre partis of it. for the fyrst part of it vantit mony of the scheildis ande harnes that vas fyrst vrocht in it ande ane vthir part of / the schieldis & harnes var brokyn ande roustit, ande reddye to fal ande tyne furtht of the bordour of that mantil. Siklyik the pleisand verkmenships that vas in the middis of hyr mantil, vas seperat fra vthirs, ande altrit fra the fyrst fassone, that na man culd extract ony profitabil sentens nor gude exempil furtht of ony part of it.

E

/fol.55v

---

1. aude

2. pdecessours

Nou to speik of the thrid part of hyr mantil, it vas  
 verst grathit ande spylt be ane grit defferens nor vas  
 the tothir tua partis of that mantil: for it aperit  
 that al the grene treis cornis bestialite mecanyc  
 craftis ande schips ande marchandreise, that hed bene  
 curioslye vrocht in ald tymis in the bordour of the  
 tail of that mantil, vas spilt ande distroyit, ande the  
 eird vas becum barran & stirril, ande that na ordinance  
 of policye culd be persauit in it, nor esperance of  
 releif. Nou to conclude of the fassone of this ladeis  
 mantil, it vas baytht altrit in cullour ande in  
 beaulte, and reuyn in mony placis, hingand doune raggit  
 in pecis, in sic ane sort, that gyf thay hed bene present  
 that vrocht ande maid it in the begynnyng, thai vald haue  
 clair myskend it, be rasone that it vas sa mekil altrit  
 fra the fyrst fassone. This / affligit lady beand of /fol.56r  
 this sort troublit ande disaguisit, ande al hyr gaye [34]  
 clathis reuyn & raggit throucht the grite violens that  
 sche hed sustenit: sche began to suspire lamentabil  
 regrettis, vitht mony salt teyris distillant doune fra  
 hyr piteous ene this desolat affligit lady, beand in  
 this perplexite, ande disparit of remeid, sche began  
 to contempil the vidthrid barran feildis, quhilkis in  
 vthir tymis hed bene fertil in al prosperiteis, quhar  
 sche persauit cummand touart hyr, thre of hyr auen  
 natiue natural sonnys. The eldest of them vas in harnes,  
 traland ane halbert, behynd hym, beand al affrayit ande

fleyit for dreddour of his lyue. The sycond of hyr sonnis was sittand in ane chair, beand clethd<sup>l.</sup> in ane sydegoune, kepand grite grauite, heffand ane beuk in his hand, the glaspis var fast lokkyt vitht rouste. hyr zongest sone was lyand plat on his syde on the cald eird, ande al his clathis var reuyn ande raggit, makkand ane dolorus lamentatione, ande ane piteouse complaynt. he tuke grite pane to ryise vp on his feit, bot he was sa greuouslye ouer set be violens, that it was nocht possibl til hym, to stand rycht vp. Than quhen this lady persaut hyr thre son/nis in that langorius stait, sche began to reproche them inuectyuely of ther neclegens couuardeis ande ingratitude vsit contrar hyr. the quhilk reproche sche pronuncit vitht mony dolorus suspiris, the quhilk be aperens procedit fra ane trublit spreit, desolat of consolatione ande disparit of remede. than i beand in my sopit melancolius dreyme, i thocht that i inquirit of hyr stile, of hyr duelling place & of the dolorus cause of hyr lamentabil regrettis. Sche ansuert vitht ane dolorouse contenens, quod sche, my name is callit, the affligit lady dame scotia, vthir tymis i haue tryumphit in gloir ande prosperite, bot nou aduerse fortune hes bene inuyful contrar my veil fayr, quhilk is the cause that my triumphant stait is succumbit in decadens, ther can nocht be ane mair vehement perplexite, as quhen ane person beand in prosperite at his hartis desire, ande syne dechays in miserabil aduersite. thir vordis maye

Eii

/fol.56v

Nichil est  
tam mirabile  
quam ex beato  
effeci miser.  
Cic.part.  
ora.

---

l. clehd

be applyit ande conferrit vitht the dolorouse accidentis  
 that hes persecutit me. for i that hes bene in maist  
 fortunat prosperite, nou i am inuadit ande affligit be  
 my ald mortal enemeis be the maist extreme assaltis  
 that ther pouuer<sup>1</sup>. can exse/cute, the quhilk i beleuit  
 til haue resistit be the support ande supple of my  
 thre sonniss<sup>2</sup>. that standis heir in my presens, be  
 rason that thai ar oblist be goddis lau ande be the  
 lau of nature to be my deffens contrar al externe  
 inuasions, bot thai haue schauen them self ingrat  
 dissymilit ande couardis in the iust deffens of my  
 veil fayr: as thou sal heir be this reproche that i  
 sal pronouce to them in thy presens as eftir follouis.

Cari sunt

/fol.57r [35]  
 liberi, pro-  
 pinqui fami-  
 liares sed  
 omnes omni-  
 um charitates  
 patria com-  
 plectitur, pro  
 qua nemo  
 bonus dubita-  
 bit mortem  
 oppetere si  
 ei sit profu-  
 turus. Cic.  
 offi.

Quhou the affligit lady, dame scotia  
 reprochit hyr thre sonniss, callit  
 the thre estaitis of  
 scotland.

## Chap. VIII.

O ignorant abusit ande dissaitful pepil, gone  
 by the path<sup>3</sup>. vaye of verteouse knaulage, beand of  
 ane effemenet courage, degradit fra honour, ande  
 degenerit fra the nobilite, of zour foir fadirs &  
 predecessours. O quhat vanhap, quhat dyabolic  
 temptatione, quhat misire, quhat maledictione, or quhat Eijj

- 
1. ponuer  
 2. sonniss  
 3. paht

vengeance is this that hes succumbit zour ho/nour, ande  
hes blyndit zour ene, fra the perspectione of zour  
extreme ruuynne? allace quhy haue ze nocht pytie of me  
zour natural mother or quhy haue ze no pytie of zour  
selfis? allace quhat oratour can discryue, blame, or  
repreue, zour neclegens, couuardeis ande zour ingratitude?  
allace quhy remembir ze nocht, that natur hes oblist zou,  
til auance the salute, ande deffens of zour public veil?  
ande quhat thai be (as Cicero sais) that hurtis the public  
veil tha deserue as grite reproche as tha hed sellit  
traisonablye the realme to there enemeis: for the  
proditione of ane realme succedis to the hurt of the  
public veil. allace than quhy vil ze nocht haue  
misericord & pytie of zour natiue cuntre, quhar that  
ze var engenerit borne ande neureist, ande zour  
frendis and childir hes zour sustentatione in it?  
allace the natiuite of ane man suld be litil prisit,  
ande his lang liue dais les desirit, quhen ther  
procedis na frute of his laubirs bot for his auen  
singulair vtilite, ande nocht for the public veil  
allace the natural loue of zour natiue cuntre suld be  
inseperablye rutit in zour hartis, considerand that zour  
lyuis, zour bodeis, zour habitatione, zour frendis, zour  
lyuyngis, ande / sustentan, zour hail, zour pace,  
zour refuge, the reste of zour eild, ande zour  
sepulture is in it. than allace quhy ar ze nocht  
solist to deffende the liberte ande to saue the

/fol.57v

Vim neque  
parenti neque  
patrie offerre  
oportet.  
Cic. lentulo

Non est magis  
vituperandus  
proditor pa-  
trie, quam  
[communis  
vtilitatis  
aut [salutis  
de]betor prop-  
ter suam sa-  
lutem aut  
vtilitatem.  
[C]ic.de fini.

/fol.58r

[36]

dominione of it. i maye say ande conferme be raisone,  
 that al pepil ar disnaturalit fra there gude nature,  
 quhilkis in necessite enforsis them nocht at there  
 pouer, to purches & til auance the public veil of there  
 natiue cuntre, it beand distitut of supple & desolat  
 throucht grite persecutiōne of mortal enemeis. for  
 thai that vil nocht expose there bodeis ande gudis,  
 to perrel ande dangeir, for the iust deffens of there  
 honour, lyuis, frendis ande gudis: bot rather vil  
 thole them selfis, ther public veil, & ther natiue  
 cuntre, to perreis al to gyddir, thai ar mair brutal  
 nor brutal beystis. it aperis that the lau of nature,  
 is mair perfytylly acompleist in brutal beystis, nor it  
 is in zou that professis to be natural men: for zour  
 verkis testifeis that ze ar mair disnaturellit, nor is  
 brutal beystis that hes na vnderstanding of raison.  
 the foulis of the ayr vil deffende ther nestis vitht  
 there nebbis ande feit. the beiris lyons, voluis,  
 foxis, ande dogis, vil deffende there cauerne &  
 there quhelpis vitht there / tethe & feit. Allace  
 this sair complaynt is to me rycht hauy, bot the  
 lutil support that i vil get of zou is far  
 hauyar: for ze quhilkis suld sustene deffende ande  
 releif me, ze ar the aduerse party of my prosperite,  
 for in the stede of reuarde ande gratitude that ze  
 ar oblist to gyf to me, ze purches ande auancis my  
 distructiōne for zour particular veil. My ald  
 enemeis hes persecutit me outuartly in cruel veyris

Bestie pro  
 suo partu  
 ita pro-  
 pugnans, Eiiij  
 [vt] vulnera  
 excipiant,  
 /fol.58v  
 nullos im-/  
 petus nullos  
 casus re-  
 formident.  
 Cic.5.tus.



be fyir ande sourde, bot the veyr that ze mak inuartyly  
 contrar me, be auereise & ambitione is mair cruel. my  
 mortal enemeis purchessis to raif my liberte, ande to  
 hald me in ane miserabil subiectiōne: bot ze hald me  
 in ane mair seruitude be zour disordinat neclegens ande  
 couardise. my ald enemeis dois me grite damage vitht  
 ane grite armye of men of veyr be see ande be land.  
 bot ze vndir the cullour of frendschip purchessis my  
 final exterminatiōne for falt of gude reul ande  
 gouernance. Ande alsa ze ar sa diuidit amang zour  
 selfis, that nocht ane trouis ane vthir, for throucht  
 the suspetiōne that ilk ane of zou hes of vthirs  
 euyrye ane of zou seikis his particular releif. for  
 sum of zou ar fled far vitht in the cuntre, sum of zou  
 ar fled to the hillis, / ande sum of zou remanis in zoure /fol.59r  
 auen housis on the inglis mennis assurance, ande sum  
 [37]  
 of zou ar be cum neutral men, lyik to the ridars that  
 dueillis on the debatabil landis, of this sort ze haue  
 run to zour auen distructiōne. ande quhou be it of al  
 thir particular onleiful consaitis that ze haue vsit  
 to saue zou fra the crualte of ingland, zit the maist  
 subtel nor the maist dissymilit of zou al is nocht saue,  
 for as sune as the inglis men dreymis that ze haue  
 failzet to them, than thai repute zou for there mortal  
 enemeis far mair nor thai repute ony scottis man that  
 vas neuyr assurit. ande quhen ze haue fulfillit the  
 inglis mennis desyre, & hes helpit to distroye zour  
 natyue cuntre, zit the inglis men sal neuyr<sup>1</sup>. cal zou

---

1. neuyr

ane vthir vord bot renegant scottis and ze sal neuyr be  
reput bot for barbir slauis as zour croniklis vil  
testiffee and also the practic of yis<sup>1</sup>. present tyme  
makkis it manifest al the gude treit tyng that scottis  
men gettis in ingland changis in ane vile seruitude.

/            Quhou the affligit lady exortis the thre  
              estaitis, to tak exempil of diuerse  
              cuntreis that gode hes rele-  
              uit fra persecutione.

/fol.59v

## Chap. IX.

O ze my thre sonniss i exort zou to praye to re-  
leif zou of zour afflictione, & also to put zour  
handis to verk to help zour selfis, than doutles god  
sal be mersyful to zou, & he sal fulfil his promes  
that is writtyn in the xxvi of leuitic. that is to  
saye, fiue of zou sal chaisse ane hundretht of zour  
enemeis<sup>2</sup>. & ane hundretht of zou sal chasse ten  
thousand of zour enemeis, for god is as mychty nou as  
euyr he vas, it is writyn in the lix of Esaye thir  
vordis. Behold. the hand of the lorde is na  
scheortar nor it vas, na it maye saue zou: nor his  
eyris ar nocht stoppit, bot he maye heir zou: bot  
zour iniquiteis hes maid diuisione betuix zou ande  
hym, ande zour synnis hes hid his face fra zou.

Ecce non est  
abbreviata  
manus domini  
vt saluare  
nequiat.  
Esaye 59.

Ze maye persaeue be thir vordis of Esaye. that  
the scourge that hes affligit zou, is ane pu/nitione  
for zour demeritis: ande also ze maye persaeue be

/fol.60r

[40]

1. i.e. this, one of the few instances in the book of  
y used for p or th.

2. zour renemies

this sammy text, that zour grite afflictione ande tribil  
 sal turne in ioye ande prosperite, gyue sa beis that ze  
 vil retere fra zour vice. ze haue mony manifest exemplis  
 of diuerse cuntreis that hes bene scurgit be the hand of  
 gode, ande hes bene in dangeir of final exterminatione.  
 zit nochtheles gode of his grace hes restorit them  
 eftiruart in ane mair abundand prosperite. nor thai var  
 of befor, fra tyme tha be cam obedient til his magestie.  
 Quhar is there ane mair eident exempil nor is in the 1 Machabe.2.  
 bibil in the fyrst beuk of the machabeis, quhou  
 anthiocus kyng of sirrie, be vsurpatione ande tirranrye  
 subdeuit the cuntre of iuda ande the cite of ierusalem?  
 he spulzeit the tempil ande reft the goldin alter, the  
 chandelaris of lycht, ande al the goldin veschel, ande  
 the tabil of propositione, the coupis, tassis, crouettis,  
 crounis, ande al the goldin ornamentis of the sanctuar.  
 he sleu men, vemen ande childir, zong ande ald, ande  
 brynt there housis. the remanent of the pepil var  
constrenzeit to fle to strait montanis ande deseirtis for  
 refuge, for al iherusalem ande mekil of iuda vas put tyl  
 extreme desolatione. At that / tyme ane man of Israel /fol.60v  
 callit matathias the neuo. of Symeon the hie preist, vas  
 sittand on the hil of modin, ande his fiue sonnys besyde  
 hym, callit Iohannam gaddes, symon thasi, iudas  
 machabeus, eleazar abaron, ande iehonathan aphas.  
 thir fiue bredir var soir vepand for the desolatione of  
 iuda ande iherusalem. Than matathias there father said

to them. vanhap<sup>1.</sup> be on me, allace that euyr i was borne, to see the distructione of my pepil & the tribulatione of the holy cite of iherusalem, quhilk is violentlye possest be my enemeis. ald ande zong ar slane on the reuis but mercy, & the remanent of the cuntre ar in captiuite or ellis fled to the strait montanis for refuge. allace quhat bettir vil ve be to lyue ony langar considerand of this myschief that is fallin on oure cuntre? Allace my fiue sonnys, i praye zou to be zelaturs of the lau of gode, ande to gyue zour saulis for the alliance of zour foir fathers, ande remembir of the verkis thai haue dune to there generations, ande than ze sal resaue grite gloir ande eternal name. tak gode for zour protector ande ze sal prosper. was nocht oure father Abraham faythful in temptatioun, quhilk was repute til hym for iusti/ce? Ioseph keipit the command of the lau, quhen he was persecutit<sup>2.</sup>; there for he was maid lieutenant to pharon kyng of egipt phinehes oure foir father was maid hie preist of the tempil for the zeil that he hed to the lau of god. Iosue for the keping of his promis was maid captan of Israel. Daid for the pitie that he<sup>3.</sup> hed of the pepil that var affligit be the philistiens, conqueist the royal sege of Israel. Ananias, Azarias and misael var delyuerit fra the flam of the fyir throucht the faitht that tha hed to god. Danyel throucht his

Ioseph'de  
anti.  
Li.12.c.8.

Genesis 22

Gene.41.

/fol.61r  
[41]

Gene. 4.

Iosue. I.

2 Samuel 2.

Danyel.3.

Daniel 6.

1. van hap

2. psecutit; cf. pdecessours

3. the

simplicitie and meiknes vas delyuerit fra the throttis  
 of the lyons. Of this sort (o ze my fiue sonnys) ze  
 may beleue that fra generation to generatione, that al  
 thai that puttis there hope in god sal nocht be  
 distroyit. quhen matathias hed endit his miserabil  
 and piteous regret in presens of his fiue sonnys, than  
 his thrid sone callit Iudas machabeus past athort the  
 montanis and desertis and gaddyryt to giddyr al the  
 desolat bannest pepil, and vitht ane gryt curage,  
 heffand hope in god thai cam contrair anthiocus and  
 venqueist hym vailzeantly. and also venqueist al the  
 israliates that var part takers vitht hym. and ther  
 eftir thai re/formit the distructione of the tempil  
 and vsit extreme punitione on the tratours and  
 conspiratours, and thai gart extreme necessite becum  
 prosperus vertu: for thai changit the dispayr of  
 mennis help in esperance of goddis help: quhar for  
 throucht the mytht of god, venqueist men be cam  
 conqueriours and fugityuis be cam assailzeours, and  
 humil affligit pepil of ane lytil nummer be cam  
 lordis and maisters of ane gryt multiplie of tirrans.  
 There is ane vthir exempil of gedeon in the tyme of  
 the cruel oppression that the kyng of madian did on  
 the pepil of Israel gedeon vitht thre hundretht men  
 discumfeist ane hundretht and twenty thousant men,  
 and he delyuerit the remanent of the pepil of Israel  
 fra captiuite and misere zit nochtheles he vas ane

F

/fol.61v

Iudicum.8.

pure lauberar of lytil reputatiōne and discendit of smal  
 linage of the tribe of menasses, quhar for ve may  
 persaue that quhar the grace of god and the vertu of  
 men ar coniunit to giddir, there is no leiful thing  
 onpossibil to be exsecut, And oft tymis god puttis in  
 the pouuer of men the thing that mennis vit can nocht  
 beleue that it is possibil to be done. There is ane  
 vthir exempil of darius kyng of perse / that entrit in  
 grece witht ane hundretht thousand fut men and ten  
 thousand men of armis, At that tyme thair vas gryt  
 sedition and discentione amang al the gryt personagis  
 of grece quhair for athenes vas of ane opinion to  
 randir them to darius be rason that the grekis var  
 diuidit amang them selfis. Bot noththeles god sterit  
 vp ane duc in athenes callit miltiades quhilk witht  
 ten thousand men discumfeist al kyng darius gryt  
 armye and delyuerit al grece furtht of captiuite.

/fol.62r  
 [42]

Thair is ane vthir exempil of xerxes kyng of  
 perse the sone of kyng darius quha gadderit ane armye  
 of thre scoir and ten thousand men of armis of his  
 auenu realme of perse, and also he hed of strangearis  
 that var his frendis and of his allya to the nummer  
 of thre hundretht thousand men, as iustin rehersis,  
 and also he brocht sa mony schipis to grece witht al  
 ordonnance quhilkis closit al the reueirs quhairfor  
 it vas moist lyk that he hed maid ane brig of tre to  
 couer al the see: zit noththeles his pride vas sune



put doune, for leonides kyng of lacedemonia cam be hynd  
 the gryt armye of perse witht four hundretht lacedemoniens Fij  
 and escharmouschit xerxes gryt / armye and sleu twenty /fol.62v  
 thousand persuns betuix tua hillis, zit noththeles the  
 remanent of his gryt armye past til athenes quhilkis var  
 reddy to be randrit til xerxes throucht the counsel of  
 ane prince of athenes callit circisus<sup>1.</sup> quaha hed secret  
 intelligens witht xerxes kyng of perse, quhilk vas  
 occasione that he seducit diuerse grit personagis to  
 rebel contrar athenes bot the prudent themosticles vas  
contrair til his opinione (sayand) O nobil vailzeant  
 pepil of athenes ze suld keyp the liberte of zour  
 cuntray & notht to thole the persans<sup>2.</sup> to be zour  
superiors<sup>3.</sup> for fra tyme that ze be subiect til xerxes  
 al zour honest policie sal be aboleist & al verteous<sup>4.</sup>  
 industrie sal be brocht to notht, for the persans<sup>5.</sup> sal  
 do witht zour vyuis and cheldyr at there pleseir as it  
 is manifest quhou thai haue dune til vthir partis of  
 grece that is nou in thair subiection, there for it is  
 mair honest to dee in the deffens of zour liberte nor  
 to liue lyk venqueist slauis in captiuite. Throcht  
 the counsel of themistocles al the atheniens take gryt  
 curage contrar the gryt armye of perse, and also the  
 vemen of the toune stanet cyrsilus to deitht be cause

---

1. Read 'circilus': long 's' for 'l'? Cf. 'cyrsilus' at  
 end of folio.

2. psans

3. supiors

4. verteo'

5. psas

of his euil counsel. Than the atheniens and ther allya / /fol.63r  
 be gryt vailzeantnes assailzet the persans be [43]  
 escharmouschis and incursions quhil that exerxes and  
 his gryt armye var constrenzeit to depart fra grece.  
 of this sort god turnit the hazard of fortoune and tuke  
 vengeance on xerxes gryt pryde quhilk suld be<sup>1</sup>. ane  
 gryt exempil til al princis, that thai gyf notht there  
 trest in ane particular pouer of multiplie of men, bot  
 rathere to set there trest in god, for xerxes vitht  
 four hundretht thousand men purposit til vsurpe the  
 dominione of al grece bot fra the tyme that the greikis  
 accordit amang them selfis ane sobir companye of  
 greikis chaissit the persans furtht of grece. It is  
 notht sex scoir of zeiris sen the inglismen var violent  
 dominatours of mekill of Piccardye and of al Normandye,  
 Gascunze, guien and of mekil of France, and the kyng of  
 ingland vas crounit kyng of France in Paris, bot as god  
 vald, he vas schamefully chaissit furtht of France and  
 his pepil slane doune be gryt multiplie. The exempill  
 of the persecutione of oure auen cuntre is manifest til  
 vs al, quhou the inglismen var violent vsurpatours of  
 al scotland est vest and northt quhar thai duellit Fiiij  
 paciablie and vsit thare auen / lauis, thai biggit /fol.63v  
 triumphand edeficis in al the burrous of scotland, as  
 the grondis of there fundatione makis manifest presently  
 at this tyme: kyng eduard throucht supple and trason

---

1. he

of ihone balzol and vthir scottis tratours vas cronit kyng of scotland vitht in the toune beruic<sup>1.</sup> and the rychteous kyng of scotland Robert bruce durst nocht remane in no pacebil place, he tint threttyne battellis contrar inglismen, then<sup>2.</sup> he fled furtht of scotland to norouay to saue his lyue, zit nochtheles god almythty hauand pitie of our affligit cunsion til our ald enemis. Be thir exemplis ze maye evidently persauce that god almychty tholis nocht violent vsurpatours of realmes to ring lang bot rather he scurgis and distroys the tirrorans and he restoris the affligit innocentis til ane guide stait. The famous historiographours and croniklis of al cuntreis makis manifest of the miserabil ruynis that god sendis on vrangus conquestours quhilkis be ambitione and oultrageus pryde hes be thair tyranny inuadit vthir cuntrays and eftiruart hes tint there auen cuntent vitht the gryt cun3. hym vitht ane sark. Mitridates vas nocht content of his auen realme of pont, bot vald pas in batel contrar the romanis he dred neuyr to dee bot be poyson quhair for<sup>4.</sup> he bure ay apon hym

Ad generum  
cereris sine  
cede & vul-  
nere pauci.  
Descendunt  
reges, & sicca  
mortetiranni.  
Iuuenal.

/fol.64r  
[44]

1. breuic  
3. prysonit

2. them  
4. fot

tuenty leyuis of reu, tua kyrnellis of nutis, & tua  
 feggis and ane lytil quantite of salt, the quhilkis he  
 mixt al to giddy, and thai mixtions he eit euyrie daye  
 vitht ane fastan stomak to keip hym fra poysonyng<sup>1.</sup> Regemen  
 mitridate  
 contra ve-  
 nenum.  
 that confectione vas callit to name eftiruart antidotum  
 mitridates, bot zit that<sup>2.</sup> drog culd notht saue his  
 lyif fra his sone that sleu hym. kyng philip vas  
 notht content of the ryche realme of macedone quharfor  
 he past and perturbit al greice bot syne he vas slane  
 vitht ane of his auen sodiours. Grite alexander vas  
 notht content of al the varld, bot syne ane drynk of Fiiij  
 poyson gart hym be content of ane sepulture of fiue  
 fute of lyntht / or there by. xerxes vas nocht contentit /fol.64v  
 of tua realmys, perse and meid, bot ane of his officiaris  
 contentit hym vitht ane dagar throucht the hart. kyng  
 cirus vas nocht contentit of his auen realme bot vald  
 pas to conques sithia zit thomaris gart hym be content  
 quhen sche pat his hede in ane pipe ful of bluid sayand  
 til it. O cirus thou culd neuyr be saciat of mennis  
 blude bot nou thou maye drynk thy fil of blude.  
 Annibal that redoutit capitan triumphit in conquessing Iustin.  
 of vthir realmis bot in his last days he vas fugitiue  
 fra al cuntreis and for melancolye he poysonnit hym  
 self. It is nocht necessair to multiplie ouer mony  
 of thir exemplis, there for quha listis to reid the Bocchas.

---

1. poysonyng

2. tsiat: long 's' + 'i' looks like 'h'.

tragedeis of lucius seneque or ihone Bocchas in his buik  
of the ruayne of nobillis, thai sal fynd al cruel  
vsurpatours of vthir cuntreis mak ane mischeuous  
ende. There for i hope in god that vitht in schort  
days the protectour of ingland and his cruel counsel  
sal be put in the croniklis in as abhominabil stile as  
vas philaris, dionysius, nero callugala or domician,  
the quhilkis maid ane mischeuous ende, for the violent  
inuasions of vthir princis cuntreis but ony iust titil.

Seneque, in  
his tragedeis.

/ The actor declaris quhou the inglismen  
gifis vane credens to the prophe-  
sies of merlyne.

/fol.65r  
[45]

Chap. X.

The oratours of Ingland at there protectors in-  
stance hes set furtht ane buik quhair be thai intende  
to preue that scotland vas ane colone of ingland  
quhen it vas fyrst inhabit there rasons that thai  
allege aperis to them to be inuincibil quhou beit  
thai be bot freuol. there speciale intentione is  
to gar there cruel inuasions perpetrat contrar oure  
realme apeir in the presens of forrain princis that  
thai haue ane iust titil to mak veyr contrar vs and  
quhou beit that the said poietical beuk be dytit  
oratourly to persuaid the vulgar ingnorans til  
adhere til inuentit fablis contrar the iust verite.  
zit notheles realmis ar nocht conquest be buikis bot  
rather be bluid. there is ane passage in the said

Ciuitates a  
maioribus  
ciuitatibus  
velud po-  
pulorum ex-  
aminibus con-  
dite, colonie  
nuncupantur.  
Augu. de  
ciui. dei.  
Li. 10. ca.

beuk the quilk the inglismen hes ane ardant desyr to se  
 it cum til effect. The tenor of the passage sais that  
 it var verray necessare / for the veillfayre of ingland /fol.65v  
 and scotland that baytht the realmis var coniunit to  
 giddir, and to be vndir the gouernyng of ane prince  
 and the tua realmis to be callit the ile of bertan  
 as it vas in the begynnyng quhen the troian<sup>1.</sup> brutus  
 conquest it fra the giantis and also the inglismen  
 gifis ferme credit to diuerse prophane propheseis of  
 merlyne and til vthir ald corruppit vaticinaris<sup>2.</sup> to  
 quhais ymaginet verkis thai<sup>3.</sup> gyue mair faitht nor  
 to the prophesie of ysaye Ezechiel, Ieremie or to the  
 euangel: the quhilkis prophane prophetis and  
 vaticinaris hes affermit in there rusty ryme that  
 scotland and ingland sal be vndir ane prince. The  
 ardant desire and the disordinat auerisius affectione  
 that inglismen hes to be violent dominatours of oure  
 cuntray hes prouokit them to mak cruel veyris contrar  
 vs thir mony zeiris bypast, to that effect that there  
 diabolic prophane propheseis may be fulfillit, nocht  
 regardand gyue the vil of god hes permittit be his  
 diuyne gudnes that sic propheseis cum til affect,  
 Nor zit thai considyr nocht that al propheseis hes  
 doutsum<sup>4.</sup> and duobil expositionis. zit nochtheles i  
 hope in god that the rycht sens of there prophane

---

1. torian

2. vaticiuaris

3. rhai

4. doutsun



prophesye sal be ful/fillit in this generacione, and that inglismen, sal get there desire to there perpetual confusione. the inglismen exponis the prophesye of merlyne to there auen affectione as the iueis exponit the prophesie of cayphas. Cayphas of ane euyl intent spak treu prophesye, bot zit he and the iueis interpret it to the vrang sens, quhilk was cause of there auen condemnation. Of this sort cresus kyng of lidie exponit and interpret the ansuer of apollo to the vrang sens, quhen the cruel veyris was betuix hym and cirus kyng of pers and meid. At that time the tua gryt battellis of onnumerabil men of veyr var campit neir to giddir, except that the reueir of almy ran betuix them. On the morne kyng cresus past to the oracle of appollo in the tempil of delphos desyrand to knau the fyne of the veyris that was sa cruel betuix hym and kyng cirus. Appollo gaue to kyng cresus ane doutsum ansuere of ambiguite this was his ansuer, cresus perdet almi transgressa maxima regna. This vord perdet is ane verb equiuocum it signifeis to distroye and it signifies to tyne it is writin in the fyft psalme of Daid, perdes omnes qui loquuntur mendacium. the expositione of / this passage, signifies nocht that god tynis them that ar learis, for god can tyne na thing, there can no thing be tynt bot quhen he that tynis ane thing, and syne knauis nocht quhair it is: bot god knauis al thing. of this sort kyng cresus exponit the ansuer of appollo of ane sens, and

/fol.66r

[46]

/fol.66v

Cresus per-  
 det almi  
 transgressa

appollo said his ansuer of ane vthir sens Cresus  
interpret that verb perdet for to distroye, and  
for that cause he and his gryt armye past ouer the  
reueir of almi in hope to distroye kyng cirus, bot  
cirus venquest cresus and al his gryt armye the  
quhilk mischeif cam on kyng cresus for the vrang  
interpretatione of the ansuer of appollo for he  
considerit nocht that perdet vas ane verb equiuocum  
quhilk hed ane expositione of ambiguite.

maxima  
regna.

There is ane syklik exempil of pirrus kyng of  
eporite that past to the oracle of appollo til inqyre  
of the fyne of the veyris that vas betuix hym and the  
romanis, appollo gaue ane doutsum ansuere of this  
sort. dico te pirre romanos vincere posse. Pirrus  
exponit that verse of this sort, pirre dico te  
vincere romanos, bot appollo said it of ane vthyr sort,  
pirre dico romanos te vincere, as cam til effect  
eftyruart. for the romanis venquest kyng pirrus /  
and chaissit hym furtht of Italie. There is ane  
vthir exempil of ferrand erl of Flanderis quha maid  
mortal veyr contrar the kyng<sup>l.</sup> of France. he, his  
mother, and his vyfe, past til ane augure in  
holland til inqyre of the fyne of the veyris betuix  
hym and the kyng of France. the augure ansuert.  
quod he thou sal entir in Paris quhair that gryte  
tryumphe and ioye sal be maid at they entres.  
ferrand beand rycht glaid of the ansuere of his

/fol.67r  
[47]

Augure is,  
ane person  
that tellis  
of thyngis  
that ar to  
cum, throu-  
cht the iu-  
gement that  
thai haue of  
birdis vocis,  
& of ther  
fleing

---

l. ykng

augure he enterit in France vitht<sup>1.</sup> ane gryt armye bot  
 or he cam to Paris, he and his armye var venqueist and  
 he vas tane presoner and<sup>2.</sup> led to paris: than al the  
 parisiens maid gryt triumphe and ioye for blythnes be  
 cause that ferrand there mortel enemye vas disconfeist.  
 Of this sort, ferrand exponit the ansuere of his augure  
 til ane vrang sens. Thir exemplis may be conferrit and  
 applyit vitht the prophesies of merlyne to the quhilk  
 the inglismen giffis mair confidens nor thai gif to the  
 euangel, be cause that there ald prophane propheseis  
 sais that ingland and scotland sal be baitht vndir ane  
 prince. on this misteous propheseis<sup>3.</sup>, thai haue  
 intendit veyris contrar scotland in hope to conques  
 it: bot as i haue befor rehersit, i beleue that there  
 prophe/sie sal cum til effect bot nocht to their  
 intent and that ingland and scotland sal be ane  
 monarche vndir ane prince in this generacione, con-  
 formand til ane prophesie that i haue red in the  
 inglis chronykis in ane beuk callit polichornicon,  
 the quhilk prophesie sais that ingland sal be first  
 conqueist be the deynis, and syne be the saxons, and  
 thirdly be the Normandis, and there last conquessing  
 sal be conquest be the scottis<sup>4.</sup>, quhome inglismen  
 haldis maist vile. and fra that tyme furtht ingland  
 and scotland sal be bot ane monarche, and sal lyue

/fol.67v

- 
1. vilht
  2. anp = and
  3. prophesels
  4. scottis

vndir ane prince, and sa inglis men sal get there prophesie  
fulfillit to there auen mischeif<sup>1</sup>.

Qubou the pretendit kyngis of ingland hes  
no iust titil to the realme of ingland nothir  
be electione nor be successione, and quhou  
thai pretendit kyngis of ingland,  
hes<sup>2</sup> practikyt ane crafty dissait  
contrar valis and yrland.

Chap. XI.

Thir vordis befor rehersit (O ze my thre sonniss)  
suld prouoke zou to tak curaige, ther for i vald that  
hope of victoree var augmentit, & dreed var / banest  
fra zou. vald ze al perpend zour iust defens and  
querrel than hardines<sup>3</sup> and curage vald returne vitht  
in zour hartis. and fyrst ze suld considyr the pepil,  
and the titil of them that persecutis zou be on iust  
veiris. quhen ze hef veil socht the verite, ze sal fynd  
that it is the false blude that discendit of sergestes  
and engestes<sup>4</sup> quhilk var tua saxons that cam vitht  
aleuin thousand saxons fra thair auen cuntra to  
support and supple the kyng of grit bertanze quhilk  
is nou callit ingland quha vas opprest be cruel ciuil  
veyris. than eftir that thir tua saxons hed venquest  
the enemes of the kyng of bertanze, thai trasonable  
banest the rythteus kyng and his posterite fra the  
realme. and sen syne that false blude hes possess that

/fol.68r  
[53]

- 
1. mischeil
  2. hee
  3. hrrdines
  4. eugestes

cuntre violently be tyrranye, and the maist part of thay  
 tirran kyngis that hes succedit of that fals blude, hes  
 beene borreaus to their predecessours as the cronikls  
 of ingland makis manyfest, as of henry the first of that  
 name quhilk vas banest fra the crone, Siklik henry the  
 thrid vas banest fra the crone be his second sone  
 Richart, ihone kyng of ingland gart slay the heretours  
 of his predecessours and brukit the realme tuenty zeirs  
 and syne ther eftir he vas ba/nest and eftir that kyng /fol.68v  
 eduard vas gart dee meserablie in preson, syklik  
 Richart the sycond vas cruelly slane be his auen men,  
 and ther eftir henry the saxt lossit his liyf be<sup>1</sup>.  
 eduard the thrid of that name, than eftir hym succedit  
 rechart the thrid quha gart sla the childir of eduard  
 the thrid, and sa brukit the cuntre certan tyme and  
 ther eftir vas exilit fra the crone, and henry the  
 seuynt be the support and supple of the kyng of France  
 gat the crone of ingland, and sa none of them hed  
 rytth to the crone of ingland ergo thai hef na titil  
 to the crone of scotland. Al this veil considerit suld  
 inflam zour hartis vitht curage to resist ther cruel  
 vrangus assaltis & to menteme be vailzeantnes the iust  
 defens of zour natyf cuntre. ze knau quhou thai and  
 there forbears hes beene zour ald mortal enemes tuelf  
 hundreth zeiris by past makand cruel veir contrar zour  
 predecessours be fyir and suerd, dayly distroyand zour  
 feildis villagis and buroustounis, vytht ane ferme

---

1. de

purpos to demud scotland fra zour generatione, and  
 there vas neuer faitht nor promes kepit be them bot  
 aye quhen ze beleifit til hef hed maist sure pace  
 betuix zou and them than thai lay at the vacht lyik  
 the ald subtil doggis bydand / quhil conspiratione  
 or discentione suld ryes amang zou than be there  
 austuce and subtilite thai<sup>1</sup>. furnest vitht money  
 baitht the parteis aduersaris to slay doune vderis,  
 quhilk vas ane reddy passage to gar them conqueis  
 our realme vithtout straik or battel, throcht the  
 occasion of the social ciuil and intestyne veyre that  
 rang sa cruelly throucht our cuntre. Valerius  
 maximus rehersis ane exempil conformand to this  
 samyn purpos quhen the atheniens and the lacedemoniens  
 quhilkis<sup>2</sup>. var the tua maist famous tounis vitht in  
 the monarche of greice thair raise ane discention  
 and discord betuix the said tua tounis, than darius  
 kyng of perse quha hed euer ane ardant desyir to  
 conqueis greice be cause the greiciens hed euer been  
 mortal enemes til hym and til his predecessours, and  
 speciale the toun of athenes resistit hym mair in his  
 veyris nor did al the remanent of greice. for that  
 cause he send his prouest tasifernes vitht gold and  
 siluer to lacedemonia to furneis them in there veyris  
 contrar the atheniens. at that tyme alcibiades vas  
 bannest fra athenes and excommunicat be the prestis  
 of there tempil, eftir the consuetude of there lau.

/fol.69r

[54]

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1. rhai

2. 'quhilkis' superfluous?



than alcibia/des past for refuge to the lacedemoniens /fol.69v  
 guha var mortal enemes to the atheniens, he was  
 resauit<sup>1.</sup> rytht honorabilye and gat gryt credit  
 amang them quhilk was occasion that throcht<sup>2.</sup> his con-  
 sel and throu the gold that the prouest tacifernes  
 hed brocht to lacedemonia fra his maister kyng darius,  
 the lacedemoniens tryumphit contrar the atheniens.  
 alcibiades persauand that lacedemonia was aperand to  
 be superior of athenes<sup>3.</sup> he said to the prouest of  
 kyng darius. schir ze suld nocht furneis the  
 lacedemoniens vitht sa grit quantite of gold and  
 siluer contrar athenes, for gif athenes be conquest be  
 the lacedemoniens, than the lacedemoniens sal be  
 superiors of al greice: and fra tyme that thai be  
 pacibil gouernours of greice and hes no ciuil veyris,  
 discord, nor discention amang them, than doutles thai  
 sal intend veir contrar zour maister darius kyng of  
 perce, as there forbears did in alld tymis. there for  
 i think it maist conuenient that kyng darius furneis  
 lacedemonia bot vitht sa mekil money as may keip them  
 on venquest be the atheniens, and als it var verray  
 necessair that kyng darius furnest the atheniens vitht  
 sa mekil money as may resist the lacedemoniens, and that  
 sal gar al the cun<sup>A.</sup>trey of greice hef perdurabil veyr /fol.70r  
 amang them selfis, and than kyng, darius may eysily  
 conqueis greice vitht litil dommage to his cuntrey.

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1. rosauit

2. rhrocht

3. 'e' inverted

4. Folio 70r heading: /OF SCOTLAND.

the prouest of darius adherit to the counsel of alcibiades, and send nocht sameikil monye to the lacedemoniens as mytth gar them conqueis athenes, nor zit he send nocht so litil money that throcht necessite thai suld leaue or desist fra the veyris. of that samyn sort he send money to athenes to defend them contrar the lacedemoniens. and sa be the counsel of alcibiades darius kyng of perce conqueist mair of greice, vitth ane hundretht tallentis that he distribuit secretly amang the grecians to menteme there ciuil veyris ilk ane contrer vderis, nor he conquest be forse, vitth ten thousand tallentis. As hary the eycht kyng of ingland did to the empriour & to the kyng of France in the zeir of gode ane thousand fiue hundretht twenty foure zeris, he professit hym self to be neutral bot zit he furnest the empriour vitth sex thousand fut men and tua hundretht lycht horse on his auen expensis quhen the kyng of France vas past ouer the alpes to seige paue ande also that samyn kyng hary lent to the kyng of France aucht scoir of thousandis engel noblis of / the quhilk the empriour vas surly /fol.70v aduertest. for quhen the kyng of France ande his armye var deffait be the duc of Burbon, the viceroy of naples, the marquis of pesquaire, and the marquis of gonnast, thir said princis gat in the spulze of the France<sup>1.</sup> men, the<sup>2.</sup> kyng of Francis pose, quhilk

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1. Murray alters to 'Frence'.

2. tbe

was al in engel noblis, ande also thai gat the kyng of  
 inglandis preua writing quhilk he hed sende to the  
 kyng of France at the seige of paue. of this sort the  
 kyng of ingland playit vitht baytht the handis, to gar  
 the empriour and the kyng of France ilk ane distroye  
 vthirs (O ze my thre sonnys) the discention & discord  
 that ryngis amang zou hes done mair distructione til  
 our realme nor quhen the gryt armye & pouer of ingland  
 inuadit zou. the experiens of this samyn is manifest  
 quhou that the kyngis of ingland hes bene mair solist  
 to hef pace & fauoir of scotland quhen iustice &  
 concord gouernit the thre estaitis, of scotland nor  
 tyl hef hed the fauoir & pace of al the riche realmis  
 that the empriour possessis. and in opposit quhen  
 the kyngis of ingland persauis, discord discentione,  
 ciuil veyris, iniusteis & diuisione vitht in scotland  
 than thai forgie<sup>1</sup>. fenzet querrellis contrar our  
 real/me, in hope that ilk scottis man sal be mortal  
 enemye til his nychtbour. Quhar for i exort zou zou  
 my thre sonnys that ze be delegend to remeide zour  
 abusions of the tymis by past, quhilk sal neuir cum  
 til effect, bot gyf that ze remoue & expel discentione  
 discord, and hatrent that ringis amang zou for gyf ze  
 be enemeis to zour selfis, than quhy suld the kyngis  
 of ingland be accusit quhen thai intend veyris contrar  
 zou considerant that thai hef bene eyr zour ald enemeis  
 i vald spere quhat castel can be lang kept quhen the

/fol.71r  
[56]

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1. Murray alters to 'forgit'.

enemeis seigis it cruelly vitht out, and vitht in the  
 said castel ther ringis mortal feyr<sup>1.</sup> amang the  
 soudartis men of veyr quhilkis suld lyf in ane mutual  
 & faythtful accord in deffens of the said castel  
contrar externe violens? this veil considrit suld be  
 occasione to gar zou expel hatrent diuisione &  
 auaricius lyffing furtht of zour hartis, & also it  
 suld prouoke zou to remembir of the nobil actis of  
 zour foir fathers & predecessours<sup>2.</sup>, quha deffendit  
 this realme be there vailzeantnes, & also reducit there  
 liberte, quhilk vas ane lang tyme in captiuite, be the  
 machination of zour ald enemes as ze may reid in  
 diuersis passis of zour cronikillis. And sen ze knau<sup>3.</sup>  
 that god hes schauen sic fa/uoir to zour foirbearis, /fol.71v  
 throcht the quhilk thai hef venqueist thair enemes  
 and brocht the realme be visdome & manhede in sykkyr  
 pace quhou beit thai var onequal baytht in nummer &  
 puissance to zour ald enemes, ze suld mak ane mirrour  
 of there nobil actis. for sen ze knau<sup>4.</sup> that zour  
 ald enemes hes intendit to conqueis & to subdiu zou  
 to there dominione nocht throcht there manhede &  
 visdome bot rather throcht the discentione that  
 ringis amang zou, ze suld schau zou verteous &  
 vailzeant in zour rytth defence. for quhen ze ar in  
 accord & lyuis in tranquillite, zour ald enemes sendis  
 ther imbassadours<sup>5.</sup> to desyre pace & fauoir quhilk is

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1. Murray alters to 'veyr'.

2. pdecessours

3. hnau

4. knan

5. imbassadpurs

mair necessair to them nor it is honest, considering  
 of there grit pouer & myttht be see & be land. bot  
 nochtheles the mair reches that thai posses the mair  
 schame redondis to them, & the mair gloir is zouris,  
 sen thai hef beene venquist be zou diuerse tymes  
 quhome thai held maist vile and febil, and nou sen ze  
 knau the apering dangeir of zour natif cuntre ze suld  
 prudently consult to escheu al dangeir and to begyn  
 sic gude ordour ze suld prouide al vays to remoue  
 discentione sedetione and auaricius lyfffyng, quhilk  
 may induce hatrent inuy and / rancor amang zou, to that /fol.72r  
 effect that ilk persone may lyf eysylve on his auen [57]  
 iust conques, and that none of the realme hef  
 occasione to do extorsions til vthyris. for sic gude  
 pollycie veil ordorit sal cause the cuntre to increse  
 in gloir honour and reches and dreddor to zour enemes.  
 quha ar verray solist and vigilant to conques zou,  
 ther prouisione of diuerse sortis is vonder grit,  
 nocht alanerly be gryt multitude of men of veyr and  
 ane grit nauen of schipis be seey burde, bot as veil  
 be secret machinatione to blynd zou be auereis  
 presentand to zou gold siluyr and grit promessis of  
 heretagis to persuaid zou to commit traison contrar  
 your faitht honour and comon veil quhilk is ane rycht  
 passage to bring zou and zour posterite til ane vile  
 & final exterminacione. vald ze maturly consydir the  
 subtilite of inglismen ze sal fynd them aperand  
 faithtful and humain in thair aduersite, bot quhen  
 thai ar in prosperite thai ar ingrat tirrans and cruel

abuf al vdir natione. Och quhou dangerus is it, til  
 ony sort of pepil til hef ane cruel tirran ryngand abuf  
 them, and to eschaip sic turranny zour forbears hes  
 debatit zour cuntre this mony zeiris be grit manhede  
 and visdo/me. quhou beit it vas in dangeir to be in  
 final euersione. the croniklis vil certifie zou  
 quhou thae<sup>1.</sup> zour nobil predecessours and foir bears  
 var slane and the comont pepil brocht to vile seruitude  
 ane lang tyme be the saxons blude, and zit sic calamite  
 and persecutione<sup>2.</sup> indurit bot for ane tyme. for god  
 almythty that knauis zour iust defens hes euer schauen  
 gryt fauoir touart zou, therfor ze suld tak curage in  
 zour iust querrel. ze hef no cause<sup>3.</sup> to dispayr for  
 falt of supple, for zour predecessours hes been in  
 mair dangeir quhen zour strynthis and castellis hes  
 nocht been sa defensabil, nor zit the cuntre heffand  
 supple of na forane prince. It is tideous to rehers  
 the grit calamiteis the sair battellis and the cruel  
 slauchtyr that vas cruelly exsecutit on scoctis<sup>4.</sup> men,  
 and to conclude, al the cuntre vas in extreme subiectione  
 fourty zeirs and possess be our ald enemes. Bot nochthe-  
 les god almythty valknit vitht his grace the hartis of  
 zour predecessours, as he did to sampson Daid and iudas  
 macchabeus contrar the enemes of Israel, quhair for al  
 zour cuntre vas delyuerit fra captiuite to the grit  
 domage of reches and effusione of blude on zour ald enemes.

H

/fol.72v

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1. M. alters to 'that!'

2. persecntione

3. canse

4. Murray alters to 'scottis'.



ze vait / veil that the ciuil and intestyne veir and the /fol.73r  
 discentione and discord and rancor that ryngis amang zou [58]  
 is the speciale cause of the inglisme[n]is<sup>1.</sup> inuasions  
 and of zour miserite, for zour ald enemes quhou beit  
 of ther puissans vald neuer hef maid sic incursions ande  
 hairschips on the bordours and limitis of zour cuntre,  
 var nocht zour selfis maid ane reddy passage to them  
 throcht the occasione of zour auen discentions that  
 ryngis amang zou. ther for it is necessair that ze al<sup>2.</sup>  
 perpend that sic discentione be nocht the cause of zour  
 auen distructione and final ruyne of zour natione.  
 the kyng of ingland knauand the discention that ryngis  
 amang zou, he vil tret cheris<sup>3.</sup> and promes grit reches  
 til ony of zou that vil adhere til hym contrax zour  
 comont veil, bot fra tyme that<sup>4.</sup> he get dominione of the  
 cuntre ze sal be his sklauis in extreme seruitude, zour  
 vyfis and dochteris<sup>5.</sup>, deflorit be the onbridilit lust  
 of zour ald enemes, and violently led auay befoir zour  
 facis be the extreme lauis of the veyr. zour gold and  
 siluyr and<sup>6.</sup> vthir gudis public and priuat sal be  
 distribut and disponit amang them, the frutis and cornis  
 of zour grond to be vsit at ther dispositione, and ze Hij  
 sal / be compellit to laubir the naikyt feildis vitht /fol.73v

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1. macron missing.

2. 'thai zeal'. Murray alters to 'that ze sal'.

3. tletcheris

4. rhat

5. doctheris

6. aud

zour auen handis to there proffet. ze sal nocht alanerly  
 be iniurit be euil vordis bot als ze sal be violently  
 strykkyn in zour bodeis, quharfor ze sal lyf in mair  
 thirlage nor brutal bestis quhilkis ar thirlit of  
 nature. And ony of zou that consentis til his fals con-  
 ques of zour cuntre ze sal be recompenssit as zour for-  
 bears var at the blac parliament at the bernis of ayre  
 quhen kyng eduard maid ane conuocatione of al the  
 nobillis of scotland at the toune of ayre, vndir colour  
 of faitht and concord, quha comperit at his instance,  
 nocht heffand suspitione of his tresonabil consait,  
 than thai beand in his subiectione vndir colour of  
 familiarite, he gart hang cruelly and dishonestly to  
 the nummer of sexten scoir of the maist nobillis of  
 the cuntre. Tua and tua ouer ane balk. the quhilk  
 sextene scoir var cause that the inglismen conquest sa  
 far vithtin zour cuntre. Ze may reid the croniklis of  
 al cuntreis and ze sal fynd that quhen forain princis  
 hes violentlye but iust titil gottin dominatione on  
 vthir cuntreis than in the begynnyng thai haue tretit  
 and flatterit the principal inhabitans quhil on to the  
 tyme that thai var pacebil domina/tours. and there  
 eftir thai haue vsit there dissymilit intent on the  
 pepil, and hes distroyit them, as kyng eduard did at  
 the bernis of ayre befor rehersit. There is ane  
 exempil conformand to this samen purpos rehersit be  
 valerius maximus and in titus liuius quhou that  
 tarquinius superbus the sext kyng of rome quhilk

/fol.74r  
 [59]

Titus liuius  
 Libro.1.

maid cruel veyre contrar the cite of gabine til hef hed  
it subdeuit to the dominione of rome. bot that nobil  
cite deffendit there liberte rytth vailzeantly.

his sone sextus tarquinius vas in grit melancolye be  
cause his father culd nocht conques that cite be fors  
nor be loue nor zit be flattery. ther for he departit  
fra his father vitth ane fenzet displeseir and past to  
the cite of gabine makand ane pitteus complaint<sup>1.</sup> on  
the crualte of his fader contrar hym, prayand to them  
of gabine that thai vald be his deffens contrar his  
father, and he sal be subiect to that cite in  
perpetual<sup>2.</sup>. the cite of gabine throcht there facilnes  
gef hasty credit to sextus tarquinius and resaut hym  
and trettit hym be grit familiarite. than day be day  
be his fayr vordis thai gef hym credens, in sic ane  
sort that al the pepil be cam obedient til hym. than      Hiij  
he send ane of his familiaris til / his fader tarquinius      /fol.74v  
superbus deklarand quhou he hed conqueist the fauor of  
al the pepil, desyrand his fatheris counsel quhou he  
suld vse hym to hald them in subiectione. the messenger  
of sextus past to tarquine superbe deklarand his message  
quhar he gat ald tarquine in ane garding, bot ald  
tarquine gef nay ansuer to the messanger, bot tuike his  
staf and syne past throcht his gardin and quhar that he  
gat ony chasbollis that greu hie, he straik the heidis  
fra them vitth his staf, and did no thyng to the lital

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1. complanit

2. imperpetual

chasbollis. the messengeir gat nay ansuer be tong fra  
ald tarquine bot returnit til gabine til his maister  
sextus tarquinus<sup>1.</sup> quha askit ane ansuer of his message.  
the messenger tald quhou his father send nay ansuer be  
tong, bot past vp and doune his gardyng vitht his staf  
cuttand doune the hie chasbollis. than sextus  
tarquinius kneu veil his fatheris mynd, that his counsel  
vas to strik of al the hedis of the principal men of  
the cite of gabine, and than the remanent of the pepil  
durst nocht reuolt contrar hym. of this sort the  
nobil cite of gabine vas disauit be flatterye and  
facilnes of gyffing credit til ane tirrorane. sextus  
tarquinius vsit his father counsel for he / distroyit /fol.75r  
and sleu al the principal lordis of gabine as kyng  
[60]  
eduard did to the lordis of scotland at the bernis  
of ayre. The onfaithful cruel act that kyng henry  
the aucht vsit contrar yrland and valis quhen he  
becam ther superiors suld be mirrour and ane exempil  
til al scotland, for he vsit the samen practik contrar  
irland and valis as sextus tarquinius exsecut on the  
cite of gabine, and as kyng eduard exsecutit on the<sup>2.</sup>  
barrons of scotland at the bernis of ayre, for quhou  
beit that the kyng of ingland nou present be discendet  
of the blude of valis, zit nochtheles the pepil of  
valis ar in sic subiectione that thai dar neuer ryde  
bot iijj to giddir, and als that nane of them sal cum

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1. tarquin'

2. tbe

vitht in the mane cuntre of ingland vitht out ane certificat  
 fra the sceref<sup>1.</sup> to gar it be knauen that thai hef sum  
 speciale byssynes vitht in ingland. and als ther<sup>2.</sup> sal  
 nane that is borne in valis beyr office in valis, nor zit  
 in ingland. and alsa the principal men of valis ar subiect  
 to pas to the veyris in propyr person contrar scotland or  
contrar France quhen euer thai ar chargit be the kyng of  
 inglandis lettris. Bot<sup>3.</sup> at the first apoyntement that  
 vas accordit betuix the kyng of ingland and the lordis of  
 /valis he promest them grit liberte quhil he hed resauit  
 the castellis and strynthis of valis, and hed put inglis  
 captans in them. bot incontinent ther efter he gart  
 strik the heidis fra al the lordis of valis, and fra  
 the principal barronis. and syklik to spek of irland,  
 quhen the kyng of ingland vas accordit vitht the lordis  
 of irland and that he hed resauit ane certan of castellis  
 and sum of the principal tounis, than ane lang tyme efftir  
 he tretit the lordis of irland vitht fayr vordis and gef  
 them riche gyftis, quhil he be his subtilite gart  
 tue[1]f<sup>4.</sup> of them cum to london, quha cam at his command  
 be cause thai dreid na cruelte. than incontinet he  
 gart strik the hedis fra the said tuelf lordis of irland.  
 and sen sine al the irland men ar sklauis til hym  
 excepend ane certan that kepis them sel on the strait  
 montanis of irland, quhilkis vil nocht obeye to his  
 tyrranye for thai hed rather remane in cald and hunger

Hiiij

/fol.75v

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1. Murray reads 'sc[h]eref'.

2. rher

3. Bo

4. tuef

in the vyild forestis ande hillis at there liberte, nor for to be in his captiuite to be hangit and hedit as he hes dune causles til mony vthyr innocent men. The extortione that the kyngis of ingland hes dune to zour predecessours is manifest to zou al. the chro/niklis /fol.76r  
 makis manifest quhou that kyng eduard eftir that he [61]  
 hed ouer run al zour cuntre and hed brocht al the pepil til extreme captiuite, quhar for compulsione and necessite causit them til obeye and to mak homage til ingland. than the crualte of this said kyng eduard nocht satesfet nor saceat, he brocht fra ingland ane hundretht thousand men, and als he brotht ane freir witht hym callit conraldus the quhilk freir hed commissiōne to mak ane chronikil of the actis that kyng eduard and his hundretht tousand men suld do in scotland. this said grit armye of ingland beand befor bannochburne, kyng eduard maid ane parlament witht in his camp witht ane certan of statutis & ordinance quhilk vas put in vryit be the said freir This vas the tenor of the said ordinance. in the fyrst he ordand thre vaupynschauyngis to be maid al on ane day in scotland be scottis<sup>1</sup>. men in thre of the farrest placis of scotland, as in til the marse, in gallouaye, and in the northt of scotlande and at thay vappynschauyngis, al the vaupynis and armour of scotland to be delyuerit to the inglismen to be kept in castellis quhil on to the tyme that the kyng of ingland intend to mak veir aganis vthyr / cuntres. the nixt statut /fol.76v  
 he ordand that na scottis man suld veyr na vaupyn bot ane

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1. scottis. Cf. folio 67v.



knif of fife inche of lyntht withtout ane point. in  
the thrid statut he ordand that na scottis man suld duel  
in ane house that vas loftit bot rather in ane lital cot  
house. in the ferd he ordand that na scottis man suld  
veir ony clais bot hardyn cotis, in the fyft artikle he  
ordand that<sup>l.</sup> the scottis men of scotland suld be partit  
in thre partis, the first part suld remane in scotland  
to laubeir the cornis on the grond. the sycond part  
suld be send in ingland to be seruandis to laubyr thair  
grond. and the thrid part of them of the best lyik  
men, suld be banest fra scotland and to hef ane lecons  
to pas in ony straynge cuntre to seik ther gude auenture.  
This cruel ordinance vas maid in the kyng of ingland  
campt be for bannohtburne, he beleifit at that tyme  
that al vas his auen. than god almythty quhilk beheld  
his pryde and arrogance and his onmerciful intent, he  
valknyt vitht his spreit the hartis of the nobil men of  
scotland the quhilkis in ane feu numer cam vitht ane  
hardy curage contrar kyng eduard and sleu thretty thousand  
of his men, and chaissit hym self thre scoir of mylis  
vitht in ingland /And in ther returnyng hamuart thai  
vaistit and brynt northt humyrland and mony vthir  
plaicis of ingland. this battel vas fochtyn at  
bannohtburne as the inglis croniklis rehersis mair  
large. then quhan the tentis pailzons & spoulze of  
the inglis armye vas tane & gaddrit vp be scottis men,  
thai gat the forsaid inglis freir conraldus vithtin

/fol.77r  
[62]

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l. rhat

kyng eduardis tent, & als thai gat thyr forsaid artiklis & ordinance quhilk the inglismen purposit to execut on the scottis men, bot inglismen tuik nocht god to be their cheiftane, bot rather vsit there auen arrogant mynde therfor their gryt pouer hed na grace to fulfil ther entrepryce. this exempil is vondir probabil that inglismen vil vse this samyn crualte on zou al, gif sa beis that ze cum subiect to them. ze knau that thir tuelf hundretht zeirs thai leit zou neuyr hef pace xvi zeir to giddir, bot zit ther tyrranye redondit aye to their auen dishonestye and damage. and quhou beit at sum tyme zour cuntre gat grit skaytht be them, sic thing suld nocht gar zou tyne zour curagis for the chancis of veir ar nocht certan to na party,<sup>1.</sup> al thir vordis befor said ar rehersit to that effect that zour facilnes be nocht sedusit be ther astuce and subtil persuasions. Titus / liuius rehersis ane exempil in his nynt beuk conformand to this samyn purpos, quhilk vas eftir the fundatione of rome 420 zeris at that tyme their vas in rome tua consulis, ane callit titus viterius and the tothyr callit spurnius posthuni<sup>2.</sup>, quha var committit to be cheiffis and captans of the armye of the romans<sup>3.</sup> to pas contrar the samnetis, quhilkis hed maid mortal veyr thertty zeir to giddir contrar rome. the captan of the samnetis vas callit pontius, quhilk vas the

Incerti sunt  
exitus pu-  
gnarum  
marsque est  
communis qui  
sepe spolian-  
tem iam &  
exultantem/  
euertit &  
percutit ab

/fol.77v  
abiecto.  
Cice.pro  
milo.

Titus liuius  
Lib.9.

Valerius  
maximus.  
Libro 7.

1. Murray suggests that Chapter XII, not distinguished in the original, should probably begin here.

2. Read 'spurius posthumus'.

3. ro-/romans

sone of ane vailzeant man callit hereneus, quha vas  
 exempt fra the veyris and fra the gouernyng of the  
 public veil, be raison of his grit aige. The grit armye  
 of the samnites campit them secretly besyde ane place  
 callit furce caudide, the quhilk place hed ane narrow  
 entres & narrow isching and vitht in it, their vas mony  
 cragis and vyild treis. that place stude betuix tua  
 strait montanis inhabitabil and onmontabil. In the  
 myddis of it their vas ane large grene plane feild.  
 than quhen the samnetis var their logit and campit,  
 thai var aduertist be ther exploratours and spyis quhou  
 that the romans var campit neir them in ane place callit  
 calacia. than pontius the captan of the samnetis causit  
 ten of his / knyghtis to cleitht them lyik hyrdis, and  
 he gef them cattel nolt ande scheip to keip, giffand  
 them command to pas vitht tha cattel on the feildis be  
 syde the romans, and ilk ane in ane syndry part be hym  
 self, sayand to them, gif ony of the romans cumis and  
 inquiris at ony of zou, quhair our armye is campit, ze  
 sal ansuer that ve ar past to apuilya to gif ane assalt  
 to the cite of lucere, quhilk partenis to the romans  
 than thir neu maid hyrdis past vitht bestial, quhar  
 thai var recontrit be the forreours and exploratours of  
 the romanis, quha led them al ten befor the tua consulis  
 that var captans to the romans. quhen thir ten hyrdis  
 var exemnit seueralie ilk ane be hym self quhar the  
 samnete armye vas campit. thai ansuerit as ther captan  
 pontius hed giffin them command, to the quhilk vordis

/fol.78r  
 [63]

the romans gef credit, be rason that thai al beand ane be  
 ane examinit<sup>1.</sup> condiscendit in ane ansuer. than<sup>2.</sup> the  
 romans heffand sic ane feruent loue to the cite of  
 lucere, quhilk vas of their anciant alya, thai raisit  
 ther camp to pas to reskeu lucere fra the samnetes.  
 ther vas tua passagis to pas betuix the romans camp  
 and lucere, the first passage vas plane and plesand be  
 the see syde,/ bot it vas ouer lang about, the nixt  
 passage vas ful of roche cragis and verray strait and  
 narou, bot zit that passage vas verray schort. than  
 the romans for haist that tha hed to saif that cite  
 of lutere<sup>3.</sup>, thai tuke that narrou strait passage, and  
 quhen thai var entrit in it the samnetes be grit sub-  
 tilite hed gart cut doun grit treis & brac doune roche  
 cragis quhilkis thai pat in grit numer at the entres  
 and at the ischyng furtht of that strait passage, and  
 als thai set mony of ther men of veir amang the cragis  
 to empesche the romans that thai culd nothir returne  
 nor zit to pas forduart. quhen the romans var disauit  
 of this sort, thai var lykly to dispayr for the dis-  
 plesier<sup>4.</sup> and melancole that affligit them, bot the  
 samnetes var vondir glaid fra tyme that thai hed the  
 romans in that pundfald quhar thai culd nothir fecht  
 nor fle, deffend nor resist, bot, on verray neid thai  
 behuffit to remane vencust viht out straik or battel.

Hanc hi-  
 storiam cor-  
 roborat.  
 Titus liuius

/fol.78v

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1. examit

2. thau

3. Read 'lucere'?

4. Read 'displeseir'? Cf. folio 79v.

the samnetes beand in this grit blythnes be cause of  
 ther happy chance, thai determit to send ane message  
 til ald herenius quha vas the father of ther captan  
 pontius til hef his opinione and consel quhou thai suld  
 vse them contrar the romanis, that thai hed closit  
 vithtin/ them. this ald herenius send his ansuer and  
consel, and bald the samnetes gyf the romans ther fre  
 liberte to pas hame saue vitht out hurt of ther honour  
 bodys or guidis. the armye of the samnetes nocht  
 beand satesfit nor contentit of this ansuer of herenius.  
 thai send the messenger agane til hym til hef ane  
 bettir consel. than ald herenius send ane vthir ansuer  
 and bald them slaye al the romans and nocht to lat ane  
 of them return vitht ther lyif, quhen the samnetes  
 herd the tua discordabil consellis of herenius, thai  
 culd nocht meruel aneucht<sup>1</sup>. of his onconstant ansuer,  
 quhar for pontius his sone suspekkit that his father  
 dottit in folie throcht his grit aige, zit noththeles  
 he vald nocht conclude na exsecutione contrar the romans  
 quhil he hed spokyn vitht his father, therfor vitht the  
 consent of the samneties he send for his father to cum  
 to their camp. quha cam at his command, in ane charriot  
 be cause he mytth nothir ryde nor gang be cause he vas  
 decrepit for aige. he beand aryuit his sone pontius  
 sperit quhou he suld vse hym contrar the romans that  
 var inclosit betuix the tua strait montans. the ald  
 herynyus changit nocht his tua fyrst consellis that he

/fol.79r

[64]

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1. aneuthc

hed send to them bot zit he declarit / to them the cause /fol.79v  
 of thyr tua defferent consellis sayand. my sone pontius  
 and ze my frendis of samnete, the first consel that i  
 send to zou the quhilk i think for the best, that is to  
 say i consellit zou to thole al the romans and ther  
 guidis depart saifly in liberte but ony hurt or dis-  
 pleseir, than throtht that grit benefice that ze hef  
 schauen to them, of ther free vil & vitht ane guide  
 mynde, thai vil allaya them vitht zou quhilk sal cause  
 ferme and perpetual pace to be betuix rome and samnete,  
 the tothir consel that i send to zou i ordand zou to  
 slay doune al the romans and nocht to saif ane of them,  
 for than it sal be ane lang tyme or the romans can  
 purches sa grit ane armye contrar zou. & sa ze maye  
 lyif in pace and surete ane lang tyme considerand that  
 the grit pouer and the maist nobilis of rome ar in  
 this present armye inclosit to giddir. ane of thir tua  
 consellis is necessar to be vsit, and the thrid consel  
 can nocht be gifin to zou for your veillfair. than  
 pontius and the princis of samnete nocht beand contentit  
 of thir tua consellis, inquyrit at ald herenyus sayand.  
 ve think it bettir to tak ane myd vaye betuix vs and  
 them to saif their lyiffis and to resaif them as vencust  
 pepil and ther eftir ve / sal mak strait lauis and /fol.80r  
 ordinance quhilk ve sal compel them til obeye. ald  
 [65]  
 herynyus ansuert. that sentens says he purchessis na  
 frendis nor it makis na reconsiliatione of enemes,  
 therfor ze suld animaduert varly to quhat pepil that



ze purpos to vse sic iniurius rigor, for ze knau the nature of the roman pepil is of sic ane sort, that gif thai resaif oultrage and beis vencust be rigor be zou, thai can neuer hef rest in ther spreit quhil that thai heif reuengit zour crualte, for thai ar of ane vendicatif nature, and the displeseir that thai sal resaif be zou sal euer remane in their hartis quhil thai hef reuengit the iniurius defame that ze haue perpetrat contrar<sup>1.</sup> them. thyr tua sentensis of herynyus var repulsit and nocht admittit, therfor he departit and returnit in his chariot to samnite to end the residu of his days. the romans beand inclosit betuix thir tua montans thai purposit mony maneyrs to ische furtht fra that strait place & to pas to fecht in fair battel contrar the samnetes, bot al ther lauby<sup>2.</sup> was in vane, for thai var sa strait closit that thai could nothir pas bakuart nor forduart than thai send ther legatis to desire concord and pace at the samneties I or els to desire battel on the plane feildis. pontius / /fol.80v ansuert to the legatis of the romans, quod he the battel is fochtyn al reddy, & quhou beit that ze ar al vencust zit none of zou vil confesse zour euil fortune ther for ve gif zou for ane final ansuer that al zour armye sal be spulzit of zour armour and of zour clais except ilk ane sal hef ane singil coit on zou, & ther eftir ve sal put zour cragis in ane

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1. contrat

2. lanbyr

zoik to be ane perpetual takyn that ze ar vencust be vs, and alsa ze sal delyuer til us the villagis castellis and vthir placis the quhilkis zour predecissors conquest fra vs in ald tymis, and alsa ze sal lyif and obeye til our lauis. and gif this ansuer vil nocht content the romans, i gif zou expres charge that ze returne nocht heir agane. the legatis of the romans returnit to the camp of the romans vitht the ansuer of pontius the quhilk ansuer did mair displeseir to the romans nor that pontius ansuer hed been to sla them al cruelle, for in ald tymes ther culd nocht be ane gritar defame nor quhen ane mannis crag vas put in the zoik be his enemye, for that defame and punitione vas haldin mair abhominabil and vile nor the punitione that trespassours indurit in the galeis for demeritis. bot zit ther vas no remeid to saif the romans, therfor ex/treme necessite vas resaut for vertu. than throcht the counsel of ane nobil romane callit lucius lentulus thai condiscendit to cheis the leyst of tua euillis and til indure that vile punitione rather nor til hef been cruelly slane. than the cruel samnetes ordand the instrument of the zoik of this sort as i sal rehers ther vas tua speyris set fast in the eyrd, and ane vthir speyr set & bundyn athort betuix the tua speyris that stude vp fra the eyrd lyik ane gallus, than the desolat and vencust romans var constrenzet to pas vndir that zoik ane and ane, bot the tua consellaris quhilkis var captans to the romans thai var compellit to pas fyrst

/fol.81r<sup>[66]</sup>  
 In duobus  
 malis, fu-  
 giendum ma-  
 jus, leuius  
 est eligendum  
 Cice.  
 quintum  
 fratrem.

vndir that zoik vitht out their harnes or vaupynnys, than the remanent of the romans follouit ilk ane eftir his auendegre. on euerye syde of this zoik ther vas ane legione of the armye of samnetes vitht ther souldis drauen in ther handis quhar thai manneist and scornit the sillie romans that var in that gryt vile perplexite. O ze my thre sonnys, this defame and vile punitione of the samnites perpetrat contrar<sup>1.</sup> the romans, vas verray cruel, bot doubtles, thai that ar participant of the cruel inuasion of inglis men contrar their natyue cuntreie, ther crag/gis sal be put in ane mair strait zoik nor the samnetes did to the romans, as kyng eduard did til scottis men at the blac parlament at the bernis of ayr quhen he gart put the craggis of sexten scoir in faldomis of cordis tua and tua ouer ane balk of the maist principal of them that adherit til hym in his oniust querrel quhen he vrangusle brotht mekil of scotland in his subiectiione. this protector of ingland purposit til vse this samyn cruualte in the zeir of god ane thousand fyfe<sup>2.</sup> hundretht fourty seyn zeris in the moneth of marche quhen the vardan of the vest marchis of ingland cam to hald ane vardan court on the vest marchis of scotland vitht in the schirefdome<sup>3.</sup> of galloua as scotland hed been in pacebil subiectiione to the crone of ingland, bot as god vald the maister of maxuel the lard of drumlanrik<sup>4.</sup> and diuerse vthir nobil barronis and gentil men cam vitht ane hie curage

Iij  
/fol.81v

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1. contrat

2. fyse; long 's'

3. schiresdome; long 's'

4. doumlanrik

contrar the inglismen, quhome thai venquest vailzeantlye,  
 and sleu ane grit part of them and tuke ane vthir part  
 of them presoners, and chaissit the thrid part of them  
 ten myle vithtin ingland, and ther eftir the barronis &  
 gentil men of oure vest cuntre gat the inglismens  
 spulze vitht in the quhilk / spulze thai gat tua  
 barrellis ful of cordis and euerie cord bot ane  
 faldome of lyncht vitht ane loupe on the end al reddy  
 maid quhilk thai ordant til hef hangit sa mony scottis  
 men as thai purposit til hef venquest at that iournay.  
 Than to quhat effect suld ony scottis men gif credens  
 or til adhere til inglesmen. our croniklis rehersis  
 of diuerse scottis men of al staittis that hes past  
 in ingland sum hes past for pouerte and sum hes past  
 in hope to lyue<sup>1</sup>. at mair eyse and liberte nor thai  
 did in scotland and sum hes been denunsit rebellis be  
 the authorite quhilk vas occasione that thai past in  
 ingland for refuge quhom the kyngis of ingland hes  
 resauit<sup>2</sup>. fameliarly and hes trettit them and hes  
 gifin them gold and siluir the quhilk he did nothir  
 for piete nor humanite bot rather that thai suld help  
 to distroye there auen natif cuntre, bot zit he vald  
 neuer gif them heretage nor credit, for the experiens  
 of the samyn is manifest presentlye. for quhou beit  
 that there be abufe thre thousand scottis men and  
 there vyfis and childir that hes duellit in ingland  
 thir fyfthe zeir by past, and hes conquest be there

/fol.82r  
[67]

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1. lyne

2. resanit

industrie batht heretage and guidis, zit nocht ane of  
 them dar grant that thai ar / scottis men, bot rather  
 thai man deny and refuse there cuntre, there surname,  
 and kyn & frendis, for the scottis men that duellis  
 in the southt part of ingland thai suere and mentemis  
 that thai var borne in the northt part or in the vest  
 part of ingland, and scottis men that duellis in the  
 vest or in the northt of ingland, thai man suere and  
menteme that thai var borne in kynt schire zoirke  
 schire in london or in sum vthir part of the southt  
 partis of ingland: than to quhat effect suld ony  
 scottis men adhere til inglis men to gar them selfis  
 be cum sklauis and to remane in perpetual seruitude,  
 ther for ve may verray veil beleif that quhou beit  
 that the kyng of ingland garris tret scottis men  
 vitht gold and siluer as thai var his frendis zit  
 doutles he vald be rytht glaid sa that euerye scottis  
 man hed ane vthyr scottis man in his bellye. and als  
 fra tyme that god sendis tranquillite amang princis,  
 thai that ar maist familiar vitht the protector sal  
 be haldin maist odius in ingland and euerye inglis  
 knaif sal cal them dispytfully renegat scottis and gif  
 ony of them passis to the protector to regret and  
 lament the abstractione of his familiarite that he  
 scheu to them in the begynnyng of the vey/ris, he vil  
 ansuer to them as agustus cesar ansuerit til ane  
 captan of thrace callit rhymirales qua betrasit his  
 maister anthonius & past to remane vitht agustus<sup>1</sup>.

Iiiij

/fol.82v

/fol.83r

[68]

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1. agust'

cesar quha vas mortal enemye til anthonius<sup>1.</sup>, than be  
the supple of rhymirales, agustus cesar venquest  
antonius. than quhen the veyris var endit betuix cesar  
and antonius<sup>2.</sup> rhymirales vas nocht sa veil trettit as  
he vas indurand the tyme of the veyris quhar for he  
past til cesar sayand. O nobil empriour i hef left  
my cuntre and my maister anthonius for zour pleseir  
and i hef been the cause that ze hef venquest my  
maister anthonius & nou ze schau me nocht sa grit  
loue and familiarte as ze scheu me in the tyme of the  
veyris quharfor ze haif schauen zou rycht ingrat  
contrar me. Cesar ansuerit to rhymirales i vil hef  
na familiarte vitht zou for i loue bot the trason that  
cumis to my effect and louis nocht the tratours that  
committis the trason. this forsaid exempil maye be  
veil applyit til al scottis men that beleuis to get  
mair liberte<sup>3.</sup> and honor in ingland nor thai did in  
scotland for this exempil hes been prectykit thir fyfe  
hundreth zers bygane til al scottis men that hes  
adherit til inglis men<sup>4.</sup> contrar ther natyfe cuntre Iiiij  
as the croniklis / makis manifest for quhou be it that /fol.83v  
the kyng of ingland louis the traison that scottis men  
committis contrar ther prince zit he louis nocht the  
tratours that committis the traison.

- 
1. anthoni'
  2. antoni'
  3. liherte
  4. inglis nen



Quhou the<sup>1.</sup> affligit lady declaris til hyr thre  
 sonnys<sup>2.</sup> that the familiarite that is betuix inglis  
 men & scottis men in ane pace varld<sup>3.</sup> at mer-  
 cattis<sup>4.</sup> and conuentions<sup>5.</sup> on the tua bordours  
 is the cause of the traizon that the  
 scottis men committis contrar  
 ther natyfe cuntre.

CHAP. XIII.<sup>6.</sup>

There is no thing that is occasione (O ze my thre  
 sonnys) of zour adhering to the opinione of ingland  
contrar zour natife cuntre bot the grit familiarite  
 that inglis men and scottis hes hed on baitht the  
 boirdours ilk ane vitht vtheris in marchandeis in sell-  
 ing and bying hors and nolt and scheip out fang and in  
 fang ilk ane amang vtheris the quhilk familiarite is  
 expres contrar the lauis and consuetudis, baytht of  
 ingland and scotland. in the dais of moises the ieuis  
 durst nocht haue familiarite / vitht the samaritanis,  
 nor vitht the philistiens, nor the romans vitht the  
 affricans, nor the grekis vitht the persans, be rason  
 that ilk ane repute vtheris to be of ane barbir nature  
 for euere nations reputis vthers nations to be  
 barbariens quhen there tua natours and complexions ar  
 contrar til vtheris, and there is nocht tua nations  
 vndir the firmament that ar mair contrar and different  
 fra vthers, nor is inglis men and scottis men quhoubeit  
 that thai be vitht in ane ile and nythtbours, and of

/fol.84r

[69]

1. rhe

2. sonuis

3. Murray suggests "probably misread for 'baith' in MS."

4. morcattis

5. cónentions; read 'couentions'.

6. So original; Chap. XII is thus not distinguished. See folio 77r.

ane langage: for inglis men ar subtil and scottis men  
 ar facile, inglis men ar ambitius in prosperite, and  
 scottis men ar humain in prosperite, inglis men ar  
 humil quhen thai ar subieckit be forse and violence,  
 and scottis men ar furious quhen thai ar violently  
 subieckit inglis men ar cruel quhene thai get victorie,  
 and scottis men ar merciful quhen thai get victorie.  
 and to conclude<sup>1.</sup> it is onpossibil that scottis men  
 and inglis men can remane in concord vndir ane  
 monarche or ane prince be cause there naturis and  
 conditions ar as indefferent as is the nature of  
 scheip and voluis<sup>2.</sup>. quintus cursius rehersis that  
 darius kyng of perse send ane imbassadour to alexander  
 kyng of macedon and / offrit hym sax mulis chargit /fol.84v  
 vitht gold, sa that he vald lyue vitht hym in pace  
 and concord vndir ane crone and monarche, alexander  
 ansuert to the imbassadour, quod he it is as  
 onpossibil to gar me and kyng darius duel<sup>3.</sup> to giddir  
 in pace and concord vndir ane monarche as it is on-  
 possibil that tua sonnys and tua munys can be at one  
 tyme to giddir in the firmament. This exempil may be  
 applyit to ingland and scotland for i trou it is as  
 onpossibil<sup>4.</sup> to gar inglis men and scottis men remane  
 in gude accord vndir ane prince, as it is onpossibil  
 that tua sonnys and tua munys can be at one tyme to

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1. cónclude

2. volius

3. dnel

4. ompossibil

giddir in the lyft, be raison of the grit defferens that is betuix there naturis & conditions, quhar for as i hef befor rehersit there suld be na familiarite betuix inglis men and scottis men be cause of the grit defferens that is betuix there tua naturis in ald tymis it vas determit in the artiklis of the pace be the tua vardanis of the bordours of ingland and scotland, that there suld be na familiarite betuix scottis men and inglis men nor mariage to be contrakit betuix them, nor conuentionis on holy dais at gammis and plays, nor marchandres to be maid amang them, nor scottis men / til entir on inglis grond vitht out the kyng of ingland saue conduct, nor inglis men til entir on scottis grond vitht out the kyng of scotlandis saue conduct, quhou beit that there var sure pace betuix the tua realmis, bot thir seyn zeir bygane thai statutis and artiklis of the pace ar adnullit, for there hes been as grit familiarite & conuentionis and makyng of marchandreis on the bourdours this lang tyme betuix inglis men and scottis men baytht in pace and in veir, as scottis men vsis amang theme selfis vitht in the realme of scotland. and sic familiarite hes been the cause that the kyng of ingland gat intellegens vitht diuerse gentil men of scotland. it is nocht possibil to keip ane<sup>1</sup>. realme fra conspiratione and trason fra tyme that the pepil of that realme vsis familiarite vitht there enemeis ther is ane ald prouerb that says, that ane herand damysele and ane

/fol. 85r  
[70]

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1. sne

spekand castel sal neuyr end with honour, for the damysele  
 that heris and giffis eyris to the amourus persuasions of  
 desolut zong men sal be eysile persuadit to brac hyr  
 chaistite siklik ane spekand castel, that is to saye  
 quhen the captan or sodiours of ane castel vsis familiar  
 speche and comionyng vitht there enemeis that castel sal  
 / be eysylie conquest be rason that familiarite and /fol.85v  
 speche betuix enemeis generis trason. in ald tymis  
 the vailzeant annibal and vtheris grit captans baitht  
 romans and grecians, thai set mair there felecite to  
 purches secret familiarite and comonyng vitht there  
 enemeis nor to get battel. for fra tyme that thai gat  
 familiarite and comonyng vitht there enemeis, than  
 thai vrocht to bring there entreprice and intent to  
 there effect be trason and be gold and silueir.  
 Salust de bello iugurtino confermis this samyn purpos.  
 quhen iugurtha of numidie in affrica hed tynt diuerse  
 battellis contrar the romans, quhilk vas occasione that  
 he hed almaist lossit his cuntre, than his frendis  
 consellit hym to decist fra his veyris be rason that  
 he prosperit nothing and lossit mekil than iugurtha  
 nocht beand disparit of guid fortune, he past in Italie  
 vitht ane fresche armye of men of veir and also he tuik  
 vitht hym ane riche quantite of gold and siluyr cunzet  
 & oncunzet. than his frendis reprochit hym be cause  
 his entreprice aperit to be vane rather nor to procede  
 of ane prudent & mortifet consait. iugurtha ansuert

til his frendis. quod<sup>1.</sup> he my forse is nocht sufficient  
 to conques rome, bot noththeles gif / that i can purches /fol.86r  
 secret familiarite & intelligens vitht sum of the romans [7]  
 that hes authorite i beleif to venques them vitht gold  
 and syluyr rathere nor vitht forse of men of veyr,  
 for euyrie thing is to sel in rome for monye ther for  
 i dout nocht bot i sal gar them sel there liberte for  
 gold, for the auariese that is amang the romans vil gar  
 ilk ane betraise vthers Thir vordis of iugurtha makkis  
 manifest that there is nay thing that bringis ane realme  
 to ruyne sa sune and sa reddy as dois the familiarite  
 that the pepil hes vitht there enemeis, throucht the  
 quhilk familiarite there is sum euil persoune that  
 knauis the secret determinations of the lordis of the  
 counsel, & there eftir he reuelis it to sum traisonabil  
 man, that hes intelligens vitht the kyng of ingland.  
 i can nocht expreme ane speciale man that perpetratis  
 this traisonabil act, bot zit i am sure that as sune as  
 the lordis of the counsel hes determit ony guide purpos  
 for the deffens & veilfair of the realme, incontinent  
 vitht in tuenty houris there eftir, the sammyn counsel  
 is vitht in the toune of beruik & vitht in thre dais  
 there eftir the post of beruyk<sup>2.</sup> presentis<sup>3.</sup> it in  
 london to the counsel of ingland, quhilk is occasione  
 that the inglismen hes there deffens reddy contrar / /fol.86v

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1. qd̄

2. beruyk

3. p̄sentis; (high 's').

our purpos, or ve begyn to exsecut the counsel that vas  
determit. It var verray necessair that the committers  
of that reuelen var punest mair realye nor hes been ony  
punitiōne that hees been exsecut contrar ony scottis  
man that hes cum vitht inglis men in plaine battel til  
inuaid scotland. thir secret reuelaris of the counsel  
of scotland, takkis nocht exempil of the tua vailzeant  
romans pompeus and quintus metellus quhilkis kneu al  
the secre[t] of the senat, bot there vas nothir gold  
nor landis, tormenting nor pyne, that vald gar ony of  
them reueil the secret of the senat to the enemes of  
rome, valerius maximus rehersis in the t[h]rid  
cheptour of his thrid beuk quhou the romans send  
pompeus in imbassadre til aysia quhilk vas of the  
allya of rome, and be chance he vas tane presoneir  
in his voyage be gentius the kyng of esclauonia quha  
vas mortal enemye<sup>1.</sup> to the romans, the said kyng  
gentius coniurit persuadit solistit and also he  
manneist nobil pompeus to reueil the secret counsel  
of the senat, pompeus behaldand<sup>2.</sup> his onrasonabil  
request, he pat his fingar in the heyt fyir<sup>3.</sup> and tholit  
it to birn , and be the / tollerance and paciens of  
that cruel pane, gentius kneu that there vas na  
torment that culd gar pompeus reueil the secret of the  
senat. bot allace there is sum men that knauis the

Valerius  
maximus.  
Lib. 3. c. 3.

/fol. 87r [75]  
Valerius  
maxim'.  
Libro. 7.

- 
1. enyeme
  2. bebaldand
  3. fyit



secret of scotland that vil reueil it til inglisemen rather nor to birn the fingar of ther glufe. Valerius maximus<sup>1.</sup> rehersis ane vthir exempil quhou that quintus metellus beand proconsul of rome vas send vitht ane armye in to spanze contrar the celtibriens quhilkis duellit in the realme of nauerne. he set ane seige about the toune of tribie quhilk<sup>2.</sup> is the methropolitane & capital cite of that cuntre, that cite resistit and defendit vailzeantly contrar quintus metellus, than he beand in melancole be cause he culd nocht conqueis that cite, he deuisit ane subtil consait to desaeue the celtibriens, he gart rais his camp and departit fra that cite and past til vtheris diuerse tounis of nauern, sum tyme bakuart sum tyme forduart, sum tyme he past to the montannis, and sum tyme to the valeis, and remanit neuer in ane stedefast place, and he gart al his armye keip them in arraay the cause of this agitatione and commotione of his army vp and down, vas nocht knauen be none of his men of veyr nor zit knauen be / his enemes, quhar for ane of his familiar frendis inquyrit hym of the cause of his inconstant vagatione, quha ansuert, quod he decist and inquyre na mair of that purpos, for gif that i vndirstude that my sark hed knaulege of my secret or of the deliberatione of my mynde, doutles i suld birn it hastelye in ane bald fyir. than quhen metellus hed

Kiiij  
/fol.87v

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1. maxim'

2. quhilki is

vagit vp and doune there ane lang tyme, and hed put his host and armye in ignorance, and his enemes in errour eftir diuerse turnand coursis, athourtht the cuntre, he returnit suddanlye to the forsaid toune of tribie and laid ane sege about it or his enemes var aduertest to mak deffens, and sa be this dissimilatiōe and be the keping of his counsel secret fra his frendis and fra al vtheris, he conquest the said toune. vald god that the counsel and deliberatiōe of scotland var kepit as secret as metellus kepit his secret fra his men of veyr, than doutles the inglis men vald nocht be so bold. There is na thing that is cause that the counsel of ingland gettis sa haisty aduertessing of the priuitate that is amang the lordis of scotland bot the vice of auareis that hes blyndit the raison & hes infekkit the hartis of diuers grit men of scotland the ald / prouerb is treu that sais that it is as onpossibil to gar ane auaricius man be faythtful, as it is onpossibil to gar ane fische of the depe flude speik hebreu or greik. Quhar for (o ze my thre sonn<sup>1.</sup>) i exort zou to tak exempil of diuerse nobil men, that culd neuir be seducit nor persuadit to tak gold nor reches fra there enemeis. There is ane<sup>2.</sup> exempil of allexander kyng of macedon, quha hed mortal veyr contrar the grekis. he sende ane riche present extendant til thre scoir of thousandis peces of gold til ane nobil man of athenes callit phosion, ane man heffand gret autorite in athenes. Than phosion said

/fol.88r  
[76]

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1. sounis

2. ans

to the inbassadours of kyng allexander quod<sup>1.</sup> he my  
 frendis, for quhat cause hes kyng allexander sende  
 this riche present of gold to me alanerly, ande hes  
 sende nathing to the remanent of the lordis of  
 athenes. The inbassadour ansuert, our master kyng  
 allexander hes sende zou this present of gold, be  
 raison that he hes iugit zou to be the maist nobil  
 ande maist verteous, abufe al them of athenes.  
 phosion ansuert. gyf that kyng allexander hes  
 iugit me to be of grit prudens ande vertu, ze sal  
 praye hym to thole me to remane prudent & verteous. Kiiij  
 for gyf i tak his present of gold than i / am /fol.88v  
 nothir prudent nor verteous, for there is no thyng  
 mair repungnant<sup>2.</sup> to prudens nor vertu nor quhen  
 ane person resauis gold or reches fra his enemee.  
 there for ze sal tel to zour master kyng allexander,  
 that he sal nocht corrupt me vitht gold nor venqueis  
 me in battel, nor zit he sal conqueis na thing in  
 grece bot sa mekil eird as vil be sepulturis til  
 his men<sup>3.</sup> of veyr. this exempil makkis manifest  
 that quhen ane prince presentis gold ande siluyr to  
 the subiectis of his<sup>4.</sup> enemei doutles his intentione  
 is to seduce them to conspire ande to betraise there  
 natiue cuntre. quhar for i exort zou (my thre  
 sonnys<sup>5.</sup>) that ze detest auerese ambicion ande

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1. qđ (Cf. fol.85v).

2. regungnant

3. nen

4. bis

5. somnis

traison, ande that ze gar zour solistnes of the deffens  
of zour comont veil, preffer the solistnes of zour  
particular veil: for quhen zour particular veil is  
spulzeit or hurt be zour enemeis it maye be remedit be  
zour comont veil. ande in opposit, gyf zour comont  
veil be distroyt than it sal neuyr be remedit be zour  
particular veil, for zour particular veil is bot ane  
accessor of zour comont veil ande the accessor  
follouis the natur of the prencipal, accessorium  
sequitur naturam sui prencipalis.

/ Quhou the actor declaris that conspiratours  
ar ay punest to the detht be the princis that  
gat profeit of there con-  
spiracione.

/fol.89r

[77]

## Chap. XIII.

Ther is ane exempil quhou that eftir the  
dolorus battel of cannes quhilk i hef oft rehersit  
of befoir quhar that the nobil counsul emilius  
paulus vas slane vitht xiiii thousand of the maist  
nobillis of italie, quhen that annibal send to  
cartage thre muis of gold ryngis, quhilkis he hed  
gottin on the fingaris of the maist nobil romans  
that var slane, for ane testimonial of his grit  
victorie. and eftir this dolorus battel diuerse  
citeis and castellis of Italie randrit them to an-  
nibal, sum be compulsion and sum be fre vil be  
cause that thai var disparit that the romans culd

euer hef pouer to resist the cartagiens, & sum of  
 them randrit them be trason for monye that thai  
 resauit fra annibal as did the nobil cite of capee,  
 zit noctheles inconstant foirtion alterit the prosperite  
 of the cartagiens quhilk vas occasione that the romans  
 be grit vailzeantnes recouerit & conquest diuerse/ /fol.89v  
 of ther auen tounis and castellis fra annibal quhilk  
 vas grit blythnes to sa mony tounis and castellis  
 that vas onconquest be annibal. And als it vas as  
 ongrit blythnes to sa mony castellis and tounis  
 quhilkis hed randrit them be trason to annibal.  
 than thir nobil romans heffand grit affectione to be  
 reuengit on annibal for the grit slauchtir committit  
 at cannes, past vitht ane armye of xxxiiii legions  
 befor the toune of cape and be grit industrie thai  
 maid tua lang depe fosses about al the toune in sic  
 ane sort that nane of the men of veyr of cape culd  
 ische furtht bot gif thai cam vitht in the romans  
 camp. at that tyme fuluius flaccus vas captan<sup>1</sup>. and  
 duc of the romans armye, the romans hed nocht monye  
 hors to ryde in forrais and in prikkyng contrar ther  
 enemes bot the men of veir of capes as numydiens<sup>2</sup>.  
 quhilk annibal left in garnison var veil furnest vitht  
 grit nummir<sup>3</sup>. of hors the quhilkis ischit furtht daly  
 fra capes and did grit damage contrar the romans.  
 ther vas at that tyme ane roman callit auius ane  
 centurion quha diuysit that the romans suld tak sa

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1. taptan

2. munydiens

3. mummir

mony hors men as thai myttht furneis and to gar tua men  
 ryde on euerye hors, and euerye ane to hef ane / /fol.90r  
 lycht scheid and vij dartis in ther handis. than 78  
 quhen the hors men of capes ischit to mak ane  
 scarmouche on the romans the hors men of the romans  
 tua on ilk hors met and recontrit the cartagiens  
 and at ther meting tha that reid behynd<sup>1</sup>. on the hors  
 discendit on ther fute vittht ther dartis. of this  
 sort the romans on hors and on fute disconfeist the  
 cartagiens of capes be cause thai of capes kneu nocht  
 of the subtilite that the romans hed ordand contrar  
 them, the remanent of the cartagiens that var nocht  
 slane fled vithtin the toune to saif them bot al the  
 romans armye follouit sa haistyllye quhil thai gat  
 entres vittht in the toune and pat it to sac and ther  
 eftir the nobil consul fuluius flaccus past to the  
 tribunal & gart al the principal lordis of capes  
 compeir, and than he gart bynd ther handis in iryn  
 chenzeis be cause of the trason that thai committit  
 contrar ther natiue cuntre. and syne he send ane  
 certan of them to be put in preson in the toune of  
 theane, and ane vthyr certan to the toune of calles,  
 than eftir that he hed put ordour to the maist vrgent  
 byssenes of capes, he departit and past to theane and  
 to calles to gar exsecut iustice on the conspiratours  
 of capes, quhar he gart strik the / heydis fra them /fol.90v  
 of capes that var in preson in theane and syne past

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1. belynd



to calles to gar exsecut iustice on the remanent, he beand ther aryuit he gart bryng furtht the presoners to be iustifiet, at that samyn instant hour the senat ande faders conscript of rome send ane post in message witht ane closit vryting to fuluius flaccus chargeand hym to be mercyful and nocht ouer rigorus in exsecutione of his iustice. he heffand suspitione of the contineu of ther vrytingis and als heffand ane feruent affectione to puneis tratours, he resaut the vryting in his kar hand, and vald nocht apin it nor reid it quhil the boreau hed strikyn the heydis fra the presoneris of calles quhilkis hed conspyrit contrar capes, this exsecutione of iustice beand endit, he apnit the vrytingis and eftir that he hed red the contineu of it, he said to the post, my frend this vryting is cum ouer lait and behynd the hand, of this sort the tratours of capes var punest. for this nobil consul fuluius flaccus gart sla 25 of the maist nobillis of capes. Siklik gif ther be ony of the tounis villagis or castellis of scotland that hes randrit them to be subiectis til ingland be trason i vald god that fuluius flaccus var diligat iuge to pu/ /fol.91r  
neis them as he punest the conspiratours of capes, [79]  
for the forsaid fuluius<sup>1</sup>. flaccus gat as grit commendatione for the extreme iustice that he gart exsecut on tresonabil tratours, as he gat for his vailzeantnes quhen he conquest the toune of capes fra

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1. fuluins

annibal.

Ther is ane vdir exempil of the punitione of  
 trators as thucidides the historien greik rehersis  
 in the xv cheptor of his fyrst beuk, quhen pausanias  
 quha hed commissione of the armye of the lacedemoniens  
 quhen he past to defend hellespont he vas depriuit of  
 that dignite be cause he hed intelligens vitht the  
 enemeis of greice than he beand depriuit he of ane  
 profond maleis departit fra lacedemonia and gart the  
 pepil beleif at his departing that his purpos vas to  
 pas to hellespont to be ane sodiour for the deffens  
 of that cuntre be rason it vas ane of the subiectis  
 of rome.<sup>1</sup> bot notheles his purpos vas to pas to  
 the kyng of meid quha vas mortal eneme to al greice  
 in hope to conueen and accord vitht the said kyng  
 of meid contrar the greikis. than to mak his traizon  
 mair patent, he send ane certan of presoners of meid  
 to the kyng and he gart the bruit gang that thai  
 presoneris hed / eschaipit & brokyn the preson contrar /fol.91v  
 his vil, the quhilk presoneirs he had conquest of  
 befor furtht of the cite of bizante quhen the kyng  
 of meid hed left them in garnison to kep the said cite  
 fra the grekis & also he vreit ane lettir to the kyng  
 of meid as eftir follouis.

Pausanias duc of spart, to the kyng xerxes salut,  
 i hef send to the thir presoners the quhilk i hef con-  
 quest in fair and honest veyris, contrar the quhilk

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1. Read 'greice'?

present i hef send to the, to that effect that i  
 maye conques thy loue & thy fauoir, and als i am of  
 ane intentione to spouse thy dochtir gif it be thy  
 pleseir therefor gif thou vil consent to this mariage  
 i sal put al greice in thy subiectione the quhilk i  
 can do rytth eysylie sa that i can hef intelligence  
 & familiarite vitht the. quhar for gif thou be  
 content of my desyre, thou sal send ane of thy maist  
 familiaris to communicat mair ample of this byssynes.  
 Quhen exerxes hed red this vryting of pausanius he  
 send ane ansuer in vreit vitht ane of his familiar  
 frendis callit artabasus to quhome he gef commissioun  
 til accord vitht pausanius. this vas the tenor of  
 exerxes vryting. Kyng exerxes of meid to pausanius  
 salut, i thank the of the pleseir and be/nefice that /fol.92r  
 thou hes dune to me in the sendyng hame the [80]  
 presoners<sup>1.</sup> quhilk thou conquest in my cite of  
 bezance, the quhilk i nor myne sal neuer forzet  
 quhil ve dee. i exort the that thou be solist nytht  
 and daye til exsecut and to fulfil thy promes and i  
 sal nocht spair gold syluyr nor men of veir to be  
 at thy command, and as to my dochtir i assure the  
 tha[t] sche sal be thy spousit vyf, thou<sup>2.</sup> sal gif  
 credence to this berar artabasus, quha is my secretar  
 and my speciale frend. Quhen pausanius hed resaut  
 this vryting fra exerxes kyng of meid he began  
 euere day to prattik his intent contrar the grekis

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1. personers

2. thon

and als he be cam familiar vitht the barbariens the  
 quhilk familiarite vas occasione that the grekis  
 take ane real suspetione and ane vehement imaginatione  
 of his coniuratione and conspiracione. quharfor til  
 eschaip the danger and damage that mytth succede fra  
 his trason, the ephores of lacedemonia send ther  
 sergent to summond hym to compeir in the toune of  
 spart vndir the pane to be reput rebel and enemye  
 to grece. than he beleuand to keip hym fra ane  
 gritar suspetione and als he fand hope to purge hym  
 of al crymes throcht giftis and moneye that / he /fol.92v  
 thoct to distribut amang the senaturis of  
 lacedemonia, he past forduart vitht the sergent to  
 the toune of spart. than incontenent the ephores  
 constitut hym presoneir for the ephores of  
 lacedemonia var of sa grit authorite that thai  
 mycht constitut and compel ther kyng or ther duc  
 to be presoneir. the senaturs & inhabitaris of  
 spart, hed nocht sufficient probacione to condamp  
 hym, therfor thai dred to exsecut vengeance on hym  
 be cause he vas discendit of hie geneologie and of  
 the blude ryal of lacedemonia, and als he vas of  
 hie dignite. at that instant tyme he hed ane domestik  
 seruitour quhilk he hed abusit carnalye lang of befoir  
 in his zouthheid quhilk seruitur hed borne the last  
 vrytingis that he hed vrytin to artabasus the secretar  
 of kyng exerxes than this seruituir persauand that  
 nane of the messengeris that hed past of befoir vitht  
 vrytingis to artabasus returnit agane vitht ansuer he

heffand dreddor of his auen lyif, he apnit the vrytingis to red the tenor of them. quhar he gat the samyn thing in them quhilk he suspekkit & doubtit of befor<sup>1.</sup>, that is to say quhou that pausanias writ to artabasus to resaif his vrytingis & ther eftir to sla the messengeir, this said seruitur / brocht the vrytingis to the ephores of lacedemonia the quhilk vryting maid the traision of pausanias manifest, zit nochtheles thai vald nocht exsecut punitione quhil that the verite of his cryme var mair manifest, than be ane subtile cauteil thai gart pausanias seruitur pas to the tempil to tak gyrtht and protectione as dois ane tresgressor that hed committit cryme in ald tymes, it vas vsit in greice that ane seruand that offensit his maister vas punest be the iugis as ane trespassar that hed committit cryme. and syne thai gart ane of ther familiaris aduerteis pausanias quhou<sup>2.</sup> that his seruitur hed tane gyrtht in the tempil for sum cryme that he hed committit, and als thai hed gifin sufficient informatione to the seruituir of pausanias quhou he suld vse hym touart his maister. than the ephores past to the samyn tempil and hid them in ane secret place be hynd the curtingis of the tempil to that effect that thai mytht heir the vordis and communicationis that vas to be spokyn betuix pausanias and his seruituir. Pausanias beand aduertest of the

/fol.93r

[81]

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1. hefor  
2. qnhou

presonyng of his seruand past incontenent to the tempil  
 to inqyre his seruituir of the cause of his cummyng to L  
 gyrtt in that / said tempil. his seruituir ansuert, /fol.93v  
 schyr i hed suspitione and dred my lyif be cause that  
 the messengeris that ze send of befoir to xerxes  
 returnit nocht agane, therfor i apnit zour writingis  
 quhair that i hef fundyn the thyng that i doubtit,  
 quharfor i meruel that ze haif vrytin to gar sla me,  
 considerand that i hef been ane faithtful seruituir,  
 and ze vait veil that i hef kepit zour consel in  
 secret of al zour byssines that ze hef vrocht vitht  
 kyng exerxes contrar the grekis ther for ze hef com-  
 mittit ane onhumain act in sa far as ze vald gar sla  
 me for my guide seruice. pausanias ansuert sayand,  
 my frend it is of verite that thou says, sic thing i  
 did throcht ane suspetione that i tuik of the, quhar-  
 for i pray the to perdone me and heir i sal mak ane  
 promes that i sal euer be ane faithtful maister to  
 the, and i sal recompens the for thy grit faithtful  
 labouris therfor i pray the to depart incontenent and  
 pas to artabasus and to declair til hym be tong quhou  
 that i am rytth solist to fulfil the promes that i  
 maid til his maister xerxes, the quhilk i beleif sal  
 cum til ane gude fyne rytth haistylie. the ephores  
 that stude be hynd the curtynis knauand and herand  
 the manifest trason of pausanias thai / gart hym dee /fol.94r  
 in presone & ther eftir thai gart cast his<sup>1.</sup> body in [82]

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<sup>1.</sup> hit. (Perhaps possible as demonstrative? = that?)



ane cauerne quhar that the vse vas to cast the carions  
of comdampnit transgressouris and sa pausanias vas  
recompensit & reuardit for his trason that he committit  
contrar his natiue cuntre.

T[h]er is ane vthir exempil<sup>1.</sup> of the punitiōne  
of trason in the fyrst cheptor of the second beuk of  
samuel quhen the philistiens faucht in ane battel  
contrar the childir of israel quhar that kyng saul  
vas slane on the montan of gelboye. at that tyme  
ther departit ane zong man of the amalekytes blude  
fra the camp of saul quha presentit hym on his kneis  
befoir dauid. than dauid said til hym. quhar fra  
ar thou cum. presentlye, the zoung man ansuert, i  
am cum fra the camp of Israel, dauid said til hym:  
i pray the that thou declair to me al the nouelles of  
the battel, the zong man ansuert, the pepil ar fled  
fra the battel and ther is ane grit nummer of the  
pepil deid, & als saul and his sone iehonathan ar  
dede. dauid said to the zoung man that brocht the  
nouelles, quhou knauis thou that saul and ieonathan  
ar dede, the zoung man ansuert, quod he be chance i  
arryuit on the montan of gelboye quhar i beheld /  
saul leynand on his speyr than he lukit be hynd  
hym sayand to me, quhat art thou, to quhome i  
ansuert, i am ane amalaket. than he<sup>2.</sup> said, i  
pray the to sla me for mellancolye hes assailzet me,  
bot noctheles my lyif is zit in my body, than i past

Samuel,  
cap.2.

Lij  
/fol.94v

---

1. exempif

2. be

and i sleu hym be cause that i kneu that he culd nocht  
 eschaip vitht his lyif, and i tuke his crowne fra his  
 hede and his brascheletis fra his armis the quhilkis  
 i haif brocht heir to the. than dauid lamentit  
 hauylie the dede of saul and of his sone iehonatan &  
 the slauchtyr of the grit numer of pepil that var  
 slane. than eftir his dolorus lamentatione he said  
 to the zoung man that hed brocht hym the nouuellis.  
 quhy dred thou nocht to put thy handis in the vnctit  
 kyng of the lord. than dauid callit on ane of his  
 sodiours and gart hym sla that zong man in his  
 presens, sayand thy blude sal be on thy hede for thy  
 moutht hes testifet contrar<sup>1</sup>. thy self quhen that  
 thou confessit that thou sleu the vnctit kyng of the  
 lord, of this sort this zoung man vas punest for the  
 slauchtyr of kyng saul. Ther is ane vthir exempil  
 of the punitione of trason as is vrytin in the fyft  
 be cheptor of the second beuk of samuel quhen that  
 rechab and banach his / brudir entrit<sup>2</sup>. in the  
 house of isboseth the sone of kyng saul & thair  
 thi<sup>3</sup>. strak hym trocht the fyft ryb of his syde vitht  
 ane dagar, quhen he vas slepand in his bed, and ther  
 eftir thai cuttit<sup>4</sup>. his hede fra his body & brocht  
 it to dauid til ebron sayand behald the hede of

Samuel,  
ca.5

/fol.95r

[83]

- 
1. contrat
  2. entrir
  3. Read 'th(a)i'?
  4. cnttit

of isboseth the sone of kyng saul thy mortal enemye,  
 the lord hes tane vengeance on kyng saul and on his  
 seid, dauid ansuert to rechab and baanach and said,  
 syklik as the lord quhilk delyuerit<sup>1</sup>. me fra tribula-  
 tione is lyuand, and als syklik as i gart sla hym that  
 brocht me the nouuelles of the dede of kyng saul, be mair  
 rytth i suld gar sla them that hes slane the iust isboseth  
 quhen he vas lyand slepand in his bede. than kyng dauid  
 gef command til his soudiours to sla rechab and baanath,  
 than the soudiours at dauid command fyrst cuttit the feit  
 and the handis fra the tua tratours that sleu isboseth in  
 his bed and syne<sup>2</sup>. hangit them baytht on ebron hil of this  
 sort traturs suld be ay reuardit quhen thai commit  
 trason contrar ther prince. Ther is ane vther exempil  
 of the punitione of tratouris that betrasis ther natyf  
 prince quhen the cruel veyris var betuix. darius kyng  
 of perse and grit alexander of macedon, ther vas ane  
 captan / of kyng darius quha vas verra familiar &  
 in grit fauoir vitht darius callit bessus quha sleu his  
 maister kyng darius<sup>3</sup>. in hope to get ane grit reuard fra  
 kyng alexander kyng alexander cam at that instant tyme quhen  
 darius vas in the agonya and deitth thrau troch the mortal  
 vondis that he hed resauit fra bessus his seruituir  
 than alexander maid ther ane solempnit vou to

Liiij

/fol.95v

- 
1. delynerit
  2. sync
  3. darlus

reuenge the trason committit be the said bessus than  
 he<sup>1.</sup> gart his sodiours serche & seike bessus quha  
 vas gottyn in the forest and vas brocht and led bundyn  
 in ane chenze befor kyng alexander this nobil alexander  
 gart his sodiours pul doune the crops of the green  
 treis and ther eftir tha band his tua armis vitht  
 cordis to the crops of ane of the treis and he gart  
 bynd his feit to the crops of the tothir tre & than  
 gart lat louse the crops of the tua<sup>2.</sup> treis and tha  
 sprang vp rytht of ther ald fasson & in the rying  
 vp thai dreu the body of bessus in pecces of this sort  
 bessus vas reuardit for his trason committit contrar  
 his rythteous prince Ther is ane exempil of the  
 trason that ane blac iacopyne frere committit contrar  
 henry the seuynt of that name the toune of florens  
 vald nocht obeye to the empir. quhar for the said / fol.96r  
 Empriour, Henry brotht ane grit armye to seige the [84]  
 toune of florens than ane blac iacopyne frere gat ane  
 grit some of moneye fra the florentynis to tak on  
hand to sla the empiriour be cause this said frere vas  
 familiar vitht the said empiriour. than he trocht  
 auereis he poysonit the host of the sacrament vitht  
 poyson ther eftir that nobil empiriour past to resaif  
 the body of god vndir the forme of brede and as soune  
 as he hed resaut it in his moutht his body began to  
 suel and sa he decessit. The verite of this trason

- 
1. ge  
 2. rua

was persauit be the phicisians and medicinaris quhar  
 for the men of veyr of this nobil empriour gart  
 quartyr that fals frere betuix iiiij hors and sa he  
 was reuardit for hit<sup>1</sup>. trason. There is diuerse  
 vthirs exemplis of the myscheif that god sendis on  
conspiratours there for i exort zou my thre sonniss  
 that gyf ony of zou hes faltit contrar zour comont  
 veil throucht ignorance or abusione that ze correct  
 zour selfis than god sal be zour frend.

/ Quhou the thrid sone of this fayr lady callit      /fol.96v  
 laubir<sup>2</sup>. ansuert vitht ane lamenta-  
 bil complaynt.

Chap. XV.<sup>3</sup>

O MY dolorus mother, quhilk sum tyme aboundit  
 in prosperite and nou thou art spulzet fra al  
 felicite, trocht grit affliction of langorius  
 tribulatione resaif thy repreif in paciens for ane  
 correctione, and nocht for ane inuectyf dispyit,  
 i knau that thy complaynt is nocht disrasonabil  
 nor vitht out cause zit nochtheles my displeseir is  
 vondir bittir in sa far as i hef baytht the damage  
 and the reproche of thy myscheif the quhilk i  
 deserue nocht til hef be rason of my innocens.  
 Allace the aduersite of ane innocent is mair nor  
 cruel quhen he induris punitione for ane cryme that  
 ane transgressor committis. i may be comparit to the

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1. 'hit' as demonstrative; or, read 'his'?

2. laubir; 'i' inverted.

3. Original 'Chap. VX.'.

dul asse in sa far as i am compellit to bayr ane im-  
 portabil byrdyng, for i am dung and broddit to gar  
 me do & to thole the thing that is abuif my pouer.  
 allace i am the merk of the but contrar the quhilk  
 euere man schutis ar/rous of tribulatione allace  
 quhou is iustice sa euil trettit quhilk is  
 occasione that euere man vsis al extreme extorsions  
 contrar me as far as ther pouer can exsecut allace  
 i laubyr nycht and day vitht my handis to neureis  
 lasche and inutil idil men, and thai recompens me  
 vitht hungyr and vitht the sourd. i susteen ther  
 lyif vitht trauel & vitht the suet of my body, and  
 thai parsecut my body vitht outrage and hayrschip  
 quhil i am be cum ane begger. thai lyf trocht me  
 and i dee trocht them allace o my natural mother  
 thou repreifis & accuisis me of the faltis that my  
 tua brethir committis daly, my tua brethir nobilis  
 and clergie quhilk suld defend me tha ar mair  
 cruel contrar me nor is my ald enemes of ingland.  
 tha ar my natural brethyr bot thai ar my mortal  
 enemes of verray deid. Allace quhou can i tak  
 paciens considerand that ther can na thing be eikkyt  
 to my parsecutione bot cruel dede. i dee daly in  
 ane transe trocht the necessite that i hef of the  
 gudis that i van vitht my laubys, my cornis and my  
 cattel ar reft fra me, i am exilit fra my takkis and  
 fra my stedyngis, the malis and fermis of the grond

/fol.97r

[85]



that i laubyr is hychtit<sup>1.</sup> to sic ane price that it  
 is fors to me / & vyf and bayrns<sup>2.</sup> to drynk vattir, /fol.97v  
 the teyndis of my cornis ar nocht alanerly hychtit  
 abufe the fertilite that the grond maye bayr, bot  
 as veil thai ar tane furtht of my handis be my tua  
 tirran brethir. and quhen i laubyr be marchandres  
 or be mecanik craftis i am compellit to len and to  
 fyrst it to my tua cruel brethir, and quhen i craif  
 my dettis quhilk suld sustene my lyif, i am bostit  
 hurt and oft tymis i am slane ther for laubereris  
 to burtht & land and be see burd, thai indure daly  
 sic violence that it is nocht possibil that  
 esperance of releif can be ymagynit for ther is  
 nay thing on the lauberaris of the grond to burtht  
 and land bot arrage carage taxationis violent spulze  
 and al vthyr sortis of aduersite, quhilk is onmerci-  
 fully exsecut daly. the veyr is cryit contrar  
 ingland, bot the actis of the veir is exsecutit contrar  
 the lauberaris and consumis<sup>3.</sup> ther miserabil lyif O my  
 natural mother, my complaynt is hauy to be tald, bot it  
 is mair displesand to susteen my piteous desolatione.  
 i am banest fra my house, i am boistit and manniest be  
 my frendis, and i am assailzit be them that suld  
 defend me, the lauberaris ar ane notabil membyr of  
 ane realme, vitht out the quhilk the nobillis / & /fol.98r

[86]

- 
1. hychtir
  2. bayrus
  3. consunnis

clergie can nocht sustene ther stait nor ther lyif,  
 zit notheles thai ar baytth be cum my mortal enemeis,  
 the quhilk vil be the final euersione of ther auen  
 prosperite. therfor i may compair them til ane man  
 in ane frenyse quhilk bytis his auen membris vitht  
 his techt, through the quhilk his body be<sup>1.</sup> cummis  
 consumit, the romans in ald tymes prouidit prudentlie  
 for the deffens of the comont pepil contrar the  
 nobillis, the senat and al vtheris of grit stait or  
 dignites and contrar ther extorsions for thai  
 institut ane nobil man of office callit tribunus  
 plebis quha deffendit the fredum and liberte of the  
 comont pepil contrar the crualte of the hie senat or  
 ony vthir grit man of grit stait. bot allace it is  
 nocht nou of that sort vitht me for i am left desolat  
 vitht out supple or deffens amang the handis of  
 vrangus oppressours quhilk professit them to be my  
 brethir and defendouris for i indure mair persecutione  
 be them nor be the cruel veyr of ingland, for my  
 takkis steyding and teyndis ar nocht alanerly tane  
 fra me or ellis hychtit<sup>2.</sup> til ane onrasonabil price  
 bot as veil i am maid ane slaue<sup>3.</sup> of my body to ryn  
 and rashe in arrage & carraige, ther for i am  
 constrenzet to cry on god for ane ven/geance con-  
trar them for the importabil<sup>4.</sup> afflictione quhilk

/fol.98v

- 
1. he
  2. hychtil
  3. slane
  4. imporlabil

thai constrenze me til indure the quhilk i beleif sal  
 cum haistyly on them be the rycht iugement of god,  
 conformand to the vordis of the prophet, propter  
 miseriam inopum & gemitum pauperum nunc exurgam  
 dicit dominus that is to say be the expositione of  
 the doctoris. for the misere of mistirful men, and  
 for the vepnyng of pure men, the diuyne iustice sal  
 exsecut strait punitiōne. therfor thir potestatis  
 and men of stait that dois extorsions to the pure  
 pepil thai hef mistir to be verra var and to abstrak  
 them fra the violence quhilk tha parperat on the  
 pure pepil, for it is<sup>l.</sup> to be presumit that the  
 lamentabil voce and cryis of the affligit pepil  
 complenat to the hauyn vil moue to pitie the clemens  
 of the maist merciful and puissant diuyne plasmator  
 the quhilk trocht his eternal iustice, vil succumb  
 in confusione al violent vsurpatours quhilkis  
 parperatis sic cruel iniquiteis on the desolat pure  
 pepil. Therfor (o thou my mother) sen i am in dangeir  
 of the deitht and disparit of my lyif, necessite pulsit  
 and constrenzes me to cry on god and to desire vengeance  
 on them that persecutis me, in / hope that he vil  
 releif me or els to tak me furtht of this miserabil  
 lyif, for the ingratitude of my tua brethir, ther dis-  
 solutione, and the myscknauage of god, and ther dis-  
 ordinat misgouernance, is the cause of my impatiens,  
 and cause of al my afflictione, for as ther euil

/fol.99r

[87]

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l. it it

conquest riches multiplies, ther disordinat pompe and  
 ther delicius ydilnes vitht misknaulage<sup>1.</sup> of god  
 augmentis, quhilk is occasione that tha ar ambitius  
 in ther stait, couetuse of gudis and desirus to be  
 guvernouris of the realme, i suld hef said misgouer-  
 nouris of the realme, the quhilk foliful affectionis  
 vil be ther auen confusione quhen god pleysis, be  
 rason that nane of ther verkis ar conformand to the  
command of god. bot al the mannessing that is maid  
 to them nor zit the grit promes that is maid to them  
 be the holy scripture altris nocht ther couetyse  
 desyre, therfor thai may be comparit to the edropic  
 the quhilk the mair that he drynk the mair he hes  
 desire to drynk. my tua brethir nobillis and clergie  
 ar in sic melancole be cause that i complein and  
 murmyris ther crualte bot zit nane of them decistis  
 fra the vice quhilk gifis me occasione to murmyr.  
 it is nocht possibil to gar extorsione be vitht out  
 murmur / nor murmur, to be vitht out rumour, of the /fol.99v  
 pepil nor rumour to be vitht out diuisione, &  
 diuisione vitht out desolatione and sklandyr, ther-  
 for my impaciens suld be supportit be cause that the  
 occasione of it hes suppedit my rason. o my desolat  
 mother<sup>2.</sup> thou suld nocht reproche al thy thre  
 childir in general bot rathere to reproche sa mony<sup>3.</sup>

---

1. misknaulahe

2. nother

3. mouy

in special that ar occasione of thy afflictione. thou  
 wait that ane man vil haue childir of deferent  
 conditionis sum gude and sum euil<sup>1</sup>. the patriark  
 Iacob hed tuelf sonnys of the quhilk his zongest sone  
 beniemyn vas indole and innocent and Iosept vas  
 faitful and merciful, and ruben vas pieteabil and  
 humain, and the tothir nyne brethir var cruel and  
 dissaitful, quhen thai condampnit there brothere  
 Iosept to dee in ane cesterne, & there eftir thai  
 sellit hym to the egiptiens to be ane sklaue.

Siklik amang al sortis of pepil and amang al facultes  
 and staitis, there is sum gude and sum euil, and  
 fyrst to<sup>2</sup>. speik of the defferens of kyngis, dauid  
 that roial prophet, vas ane holy kyng, and kyng saul  
 vas cruel & vicius, and amang the staitis of preistis  
 mathathias vas gude, and obnias vas euil, and amang  
 the staitis of prophetis daniel vas gude, and/balaam /fol.100r  
 vas euil, & amang the vedous, iudicht vas gude, and [88]  
 Ihesabel vas euil, amang the pastoirs and hirdis,  
 abel vas gude and abimelech vas euil, amang the  
 staitis of reche men Iob vas gude and nabal vas  
 euil, and amang th[e]<sup>3</sup>. religion of the apostolis  
 Sanct petir vas gude<sup>3</sup>. and iudas vas euil. ther for  
 o my dolorus mother thou erris in thy accusatione,

---

1. evil (cap. 'I' for 'l'.)

2. ro

3. 'th- religion'... 'gudee'. The article and the  
 adjective are the last words of two successive lines  
 in the original. The letter 'e' has slipped. Read  
 'the'... 'gude'.

in sa far as thou makis na acceptiōne of personis nor  
 puttis defferens betuix qualites of conditionis of  
 men. it is concludit be al lauis, diuine and humain,  
 that euere person sal bayr his auen biriding, and that  
 euere person sal be commendit or detestit efferand  
 for his conuersatione. therfor thou suld nocht  
 condamp innocentis and transgressouris baytht to  
 giddir, sic punitiōne excedis the limitis of  
 discretiōne and of iustice. it is vrytin in the 7  
 cheptor of genesis that god sauit loht and his  
 famile be cause of there obediens quhen he distroyit  
 the vicius pepil of sodome and gomore. O my vel-  
 belouit mother, thou knauis that i am innocent of  
 thy inuectiue accusatiōne, and that my tua cruel  
 brethir ar the cause of thy desolatiōne, & of my  
 distructiōne. for i am sa violently ouerset be them,  
 that throcht pouerte of gudis and / trocht debilitate /fol.100v  
 of my persone, i can nothir do gude to my frendis  
 nor euil to my enemes. quharfor i exort the til  
 altir thy seueir accusatiōne in ane cheritabil  
 consolatiōne. there is ane prouerb that sais,  
 parce sepulto, that is to saye, spair hym that is  
 in his sepulture this prouerb maye be applyit to my  
 dolorus fortune, for i maye be comparit til hym  
 that is dede in his sepulture considerand that ther  
 can be na dolour eikit to my aduersite, except  
 cruel deitht. there for thou suld abstrak thy



inuectiue reprocha, quhilk is rather crualte nor  
 correctione, conformand til ane adagia of ane of  
 the seyn sapientis of rome callit minus publicanus  
 that said, crudelis in re aduersa est obiurgatio.  
 Allace my deir mother thou consideris nocht quhou  
 that my brethir ar becum onmerciful turrans touart  
 me. i am haldyn be the v[u]lgar pepil for there  
 zongest brother, bot i am there eldest brother in  
 verra deid. for i vas gottyn and borne lang befor  
 them, and it vas i that first instituit there  
 faculteis. for the pollice that vas inuentit be  
 me & my predecessouris eftir the creatione of the  
 varld hes procreat the stait of my brethir. the  
 faculteis and the begynnyng of nobillis and /  
 spiritualite hed bot pure lauboraris to there  
 predecessouris. bot nou sen thai ar cum to stait  
 and digniteis trocht me, thai ar be cum ingrat  
 and lychtleis me. my tua brethir professis them  
 to be gentil men, and reputis me and al lauberaris  
 to be rustical and inciuile ondantit ignorant dullit  
 slauis. thai vil nocht consider that al there  
 gentreis hes procedit and discendit fra me, ther for  
 quhair thai compt the degreis of there genologie,  
 thai suld fyrst begyn at adam oure foir father and  
 quhen thai pryde them and ascribis in there reches  
 faculteis or digniteis, thai suld fyrst begyn at the  
 successouris of ouer foir father Adam, quhilkis var

/fol.101r

[89]

lauberaris of the grond and be there prudent inuention  
 and pollice hes procreat the stait that thai posses  
 therfor thai haue na cause to gloir in them seluis  
 bot rather thai suld gloir in me and in al lauberaris<sup>1.</sup>  
 of the grond quhilkis var fundatouris of al there  
 triumphand prosperite. bot there affectione and  
 there vane ignorant consaitis garris them ymagyn &  
 beleif that there predecessouris and al there nobillite  
 and digniteis hes discendit fra the angellis and arch-  
 angellis & nocht fra ouer for father adam quhilk is  
 the speciale cause that / thai lychtlie the lauberaris  
 that fundit them. i meruel that thai considir nocht  
 the gentris & genologe of kyng dauid that hed ane  
 pure scheiphird til his father. tulus hostilius the  
 thrid kyng of rome vas the sone of ane pure lauberar  
 of the grond. tarquinius priscus the fyift kyng of<sup>2.</sup>  
 rome vas the sone of ane pure marchant varro that  
 prudent<sup>3.</sup> consul and dictatur of rome vas the sone of  
 ane flaschar. the vailzeant consul of rome perpenna  
 quha reuengit the slaucthtir of crassus vas the sone  
 of ane pure greik marcus cato vas the sone of ane pure  
 man of tuscan. the philosophour socrates quhilk vas  
 iugit to be the maist prudent man in the vniuersal  
 varld, vas the sone of ane pure man callit sophonistus<sup>4.</sup>  
 quhilk vas ane grauer of imagis of marbyr stone, and

M

/fol.101v

- 
1. lanberaris
  2. pf
  3. prudtnt
  4. sophonistus

his mother was ane meyd vyf. euripides was the sone  
of ane pure man that sellit frut & eirbis. demostenes  
that prudent duc of athenes was the sone of ane pure  
marchant that sellit ald knyuis. agathocles kyng of  
cecille was the sone of ane pottar that formit clay  
pottis. marcus tulus cicero was the sone of ane  
pure lauberar of arpyne. quhar for i meruel of the  
vanete of my tua brethir that ascribis and professis  
them / gentil men be successione of ther predecessouris./fol.102r  
and thai vil nocht considir that the stok of the fyrst [90]  
genologe of al the nobillis that hes bene sen the  
varld began hes been pure lauberaris and mecanik  
craftis men, therefor it is grit abusione to them to  
gloir in there nobil blude, for i trou that gif ane  
cirurgyen vald drau part of there blude in ane  
bassyn it vald hef na bettir cullour nor the blude  
of ane plebien or of ane mecanik craftis man. the  
vane gloir that my tua brethir takis in sic vane  
gentilnes is the cause that thai lichtlye me trocht  
the quhilk arrogant mynde that thai hef consauit<sup>1</sup>.  
thai mysken god and man, quhilk is the occasione  
that i and thou sal neuyr get releif of our afflic-  
tione. quharfor i pray to god to grant them grace to ken  
them selfis, for as lang as thai ken nocht them selfis  
thai sal neuyr ken god nor zit sal hef pitie of pure  
affligit pepil. the quhilk misknaulege of themself

---

1. consanit

and of god sal be occasione of there auen ruuyne bot  
 gif thai correct them selfis haistyle. O my dolorus  
 mother, this prolixit lamentabil complaynt procedis fra  
 ane affligit hart, quhar for i exort the to mettigat      Mij  
 thy inuectiue vehement accusatione, and to considir  
 the / verite of my innocens. the prudent seneque      /fol.102v  
 gyuis cummand to repreif vitht out iniure, and to  
 loue vitht out flattery, bot thou passis the limitis<sup>1</sup>.  
 of baytht thir documentis for thy vordis ar verra  
 iniurius vitht out perspectione to the verite thou  
 accusis me ouer rigourouslie of conspiratione and  
 trason, thou knauand veil that trason is neuyr  
 generit nor inuentit in the hartis of the pure  
 comontis, & quhou beit that there ignorance culd  
 gar them cansaue ane grondit maleis contrar ane  
 prince that hes perpetrat exactionis on the pepil,  
 zit notheles thai hef nothir prudens nor knaulege  
 til conuoye and til exsecut ony point of trason.  
 there for quhen the committaris of trason ar tryit  
 furtht, it sal be fundyn that i and al vthir of my  
 faculte sal be clene and innocentis of that foule  
 cryme, be rason that it is nocht possibil that ane  
 pure man can haue oportunitie til exsecut ane  
 traisonabil act contrar ane prince be cause of sa  
 mony difiicil impedimentis that maye impesche hym, as  
 pouerte dreddour ignorance and notht hefand familiarite

---

1. liuitis

witht ane prince, and the perellis & dangers that maye  
 succed fra coniurationis ar vondir grit nocht alanerly  
 in the conuoyng / and in the diuising diuerse consaitis /fol.103r  
 to bring there purpos til effect, bot as veil the . [91]  
 dangeir and perrel is as grit in the exsecutione of  
 it and na les danger and perrel eftir that it be  
 exsecut therefor i think that ane pure man can commit  
 na trason contrar ane prince, bot gif that he vald  
 haszard his lyif in ane disparit vilfulnes and quhar  
 ony man takis hardynes to commit trason of that sort  
 it is rycht seyndil sene that he eschapis the deitht  
 in the present tyme of his exsecutione. ther for i  
 can nocht beleif that ony person vil offir hym self  
 til ane certan detht vilfully, for quhou beit that  
 pausaniass sleu philip kyng of macedon passand to the  
 tempil quhar he hed ane thousand of his men of armis  
 about hym in the presens of his sone and of his gude  
 sone, zit noththeles that act culd neuyr hef been  
 exsecut hed nocht been that pausaniass hed familiarite  
 witht kyng philip. and siklyik ane spangzard of ane  
 pure stait strak ferrand kyng of spangze witht ane  
 knyf on the crag quhilk vound vas nocht mortal zit  
 noththeles this spangzard culd nocht hef dune it, Mij  
 hed nocht been that he hed ane hardy hart and also  
 heffand commodite and tyme oportune to commit that  
 act. / Siklyik ane preist of turque callit deruis /fol.103v  
 schot ane bolt befoir the port of tempil contrar  
 basit quhilk vas fathere to solomanuis the grit turk

that ringis nou presentlye, that schot sleu nocht basit  
 bot zit the exsecutione of that act culd nocht hef been  
 vitht out hardynes and oportunitie therfor O my desolat  
 mother ve that ar pure lauberaris suld neuir be  
 suspekkit of trason, considerand that ve haue nothir  
 tyme, oportunitie, reches, credens, hardynes, prudens,  
 nor familiarite vitht ane prince, therfor al historio-  
 graphours rehersis that al coniurations hes been  
 exsecut be grit personagis of ane realme or ellis be  
 the familiaris seruandis of ane prince. there for ve  
 that ar pure comontis distitut of credit, prudens,  
 and autorite, and nocht heffand familiarite vitht the  
 maieste of ane prince, ve can hef na comodite of the  
 necessair thingis that ar requirit to put ane trason-  
 abil act til exsecutione, for quhou beit that our  
 ignorance vald gar vs consaue ane malicius intent  
 contrar our prince, ve behufit fyrst to reueil it til  
 diuerse men to gar them be participant vitht vs,  
 troucht the quhilk reuelatione sum of them vald accuse  
 vs til our prince. for it is nocht possibil / to gar  
 thresum keip consel and speciale in causis of  
 trason, for euere person hes sum frend that he louis  
 as veil as hym self, and that frende hes ane vthir  
 frende, and that tothir frend hes the thrid frende,  
 and the thrid frend hes the feyrd frende and of this  
 sort there intrepticis is manifest, fra the quhilk  
 succedis perdition of body and gudis. for there is  
 nocht mony men in this varld bot sum vil schau there

/fol.104r

[92]



secret to ther brother, or to there companzone, or to  
 there vyfe or to there familiar seruandis, and also  
 indiscretione of sum coniuatours causis there  
 entreprisis to be discouert be there seruandis or  
 childir troucht suspetione and coniecture that  
 occurris quhen thir coniuatours ar ouer ample and  
 plane in ther deliberatione of there purpos ande of  
 there entreprice in the presens of there seruandis  
 and childir, as is rehersit in the fyrst beuk of  
 titus liuius that quhen the sonnys of brutus var  
 makand ane sedicius pactione vitht the imbassadours  
 of tarquinius quhilk there father brutus hed bannest  
 fra rome, at that tyme ane seruand of the sonnys of  
 brutus herd al the pactione of the coniuatoure the  
 quhilk seruand accusit them of trason to there  
 fathe/re brutus, and to the senat quilk vas  
 occasione that brutus vsit extreme iustice on his  
 tua sonnys nocht heffand regarde to the pitie that  
 fathers hes touuart there natural sonnys, bot rather  
 he did prefer the public veil befor natural loue  
 quhen he gart strik the heydis fra his tua zong  
 sonnys. Sum tyme coniuatoure is reuelit throucht  
 facilnes of the coniuatours that schauis there secret  
 til ane voman or til ony frende that thai loue hart-  
 fully, as did ane gentil man callit dinus quha vas  
 participant of the coniuatoure that philotes intendit  
 til exsecut contrar kyng allexander, this foirsaid

Miiij

/fol.104v

dinus reuelit his secreit til ane zong child that he  
louit callit nicomacus, ande nicomacus reuelit that  
samyn secret til his brother ciballinus. and  
ciballinus reuelit it til kyng alexander quhilk was  
occasione that the coniuratours suffrit the detht.  
Therefor (o my dolorus mothere) thou may considir  
that the defeculte of the comitting of trason is  
vondir grit, and the perrel and the dangeir that  
succedis is na les, quharfor grit men and alse the  
familiaris of princis that coniuris, ar affligit in  
there hart vitht ane thousand deffeculteis or tha  
tak on hand til exsecute there entrepri/ce. than /fol.105r  
be mair rycht ve that ar poure comontis can nothir [93]  
hef oportunitie nor comodite to virk trason contrar  
our prince. and quhou beit that sum tyme ve resaue  
iniuris throucht exactions that ane euil gouernit  
prince exsecutis on the pepil, zit nochtheles ve  
indure tha exactions patientlye and exsecutis no  
traisonabil vengeance, be cause ve hef nothir  
knaulage reches nor subtilite to conuoye vs til  
exsecut sic trason, there for quhen ve commit no  
traison our ignorance deseruis mair louyng nor dois  
our prudens the maist cruel vengeance that pure  
comontis can exsecut contrar ane euil<sup>1</sup>. prince is  
to gar our vyuis & bayrnis pray nycht and daye to  
send ane mischeif on hym and to send hym schort lyue

---

1. enil

dais & to send ane vthir gude prince in his place  
 conformand to the prayer of sanct dauid in the 108  
 psalme of his psalter quhilk sais etenem occiduntur  
 qui nos perturbant, fiant filij eius orphani, &  
 episcopatum eius accipiet alter, as is contenit at  
 mair lyntht in the psalme callit deus laudem, bot  
 ve nor our vyuis and bayrnis dar neuyr pray appynly  
 to send sic vengeance on ane euil prince in drede  
 that sum curtician alege trason on vs and thereftir  
 to / by our eschet. ther for ve praye for vengeance /fol.105v  
 quhen ve ly doune at euyng, and quhen ve ryise in the  
 mornynge. bot al the remanent of the daye quhen ve  
 happyn to cum in ony straynege companye, ve pray  
 deuotly vitht ane fenzet hart to saue his grace and  
 to keip hym in lang lyue dais and in gude prosperite.  
 as valerius maximus rehersis ane exempil quhou there  
 was ane vyfe of syracuse in cecille quhilk prayt  
 daly in the tempil in presens of the pepil to saue  
 and to keip dionisius the kyng of cecille quha was  
 ane prince that committit mony exactions on the  
 pure pepil. the deuotione of this ald vyif was  
 reportit to<sup>1</sup>. kyng dionisius quha culd nocht meruel  
 aneucht of the gude mynde that sche hed touuart hym  
 considerand that al the remanent of the pepil of  
 siracuse heytit hym to the detht for the exactions  
 insupportabil that he exsecutit on the pepil. than

Valerius  
 Maximus,  
 li.2 ca.6.

---

1. io

to be satefeit of his admiratiōne he send for that ald  
 vyif and inquirit hyr of the cause of the gude mynde  
 that sche bure touuart hym, considerand that he neuyr  
 merit nor deseruit sic kyndnes touuart hyr. the ald  
 vyif ansuert to kyng dionisius, quod sche my souuerane  
 prince i vse nocht sic de/uotione to desir zour lang /fol.106r  
 lyif dais bot for ane grit rason as i sal reherse. [94]  
 in the begynnyng quhen i vas ane zong damysel zour  
 gudscheir molestit the pepil vitht intollerabil  
 exactions. quhar for i prayt to the goddis of the  
 tempil to schort his lyif dais, than sune ther eftir  
 he vas slane. than eftir hym succedit his sone quha  
 vas zour father, and he did mair extorsions to the  
 pepil nor did his father, quharfor i prayt to the  
 goddis of the tempil to send hym schort lyif dais,  
 than sune there eftir he vas stikkit in his secret  
 chalmyr. and nou ze succed to zour fatheris heretage  
 and til al his vicis, for ze commit dayly mair in-  
 supportabil exactions nor did zour father or zour  
 gudscheir, quhar for i pray dayly to the goddis to  
 send zou lang lyif dais, for i vait veil sen that  
 iniquiteis and vicis succedis gre be gre fra princis  
 vitht augmentation of the samyn, doutles i suspect  
 that zour successour sal be the master deuyll, there  
 for i hed leuyr indure zour exactions nor til hef ane  
 var prince in zour place. Of this sort (o my dolorus  
 mother) ve that ar comont pepil vsis na vthir trason  
 bot murmuris and bannis our prince secretlye quhen he  
 gouuernis nocht veil the real/me vitht iustice and /fol.106v  
 puneissis transgressouris. And quhou beit that thou vald

alege that ve can nocht purge vs of trason in sa far as  
 ve hef tane assurance of inglis men, allace thou suld  
 nocht imput our assurance for trason nor for ane cryme  
 for thou vait veil that ve that ar lauberaris of the  
 grond culd nocht resist the inglis men, for ve that  
 hed our vyuis and barnis our cattel and corne and our  
 gudis in the boundis quhilk the inglis men possest<sup>1.</sup>  
 violentlye, gart it be forse til vs to be assurit or  
 ellis ve hed lossit al our gudis, and our selfis til  
 hef beene slane. for it is veil knauen that sum of vs  
 vald nocht be assurit in hope that my tua brethir  
 nobilis and speritualite vald hef defendit vs and til  
 hef resistit our enemeis, bot sic vane hope that ve hed  
 of my brethers supple hes gart mony of vs be hareyt  
 furtht of house and herberye quhilk is occasion that  
 mony of vs ar beggand our meit athourt the cuntre and  
 there is nocht ane of vs that ar hereyt be inglis men  
 that can get othir tak or steyding or kou or ox fra  
 our tua bredit to help vs in this extreme pouerte, this  
 veil considirit (o my desolat mother) i suld empesche  
 the to iuge that the assurance that the pure comontis / /fol.107r  
 hes taine to procede of trason, considerand that [95]  
 necessite vas the cause of our assurance therfor doutles  
 quhen the autorite & my tua brethir passis in gude  
 ordour to resist the inuasions of our ald enemeis, it  
 sal be maid manifest that the pure comontis that ar  
 assurit of inglis men thai sal preif as gude scottis

---

1. poslest

men eftir there qualite as ony scottis man of scotland  
 that vas neuyr assurit. bot nou at this dolorus tyme  
 ve ar constrenzet to be assurit the quhilk assurance  
 is bot ane dissimulatione, tariand quhil the tyme virk  
 ane bettir chance. and i think that our dissymilacione  
 is nothir cryme nor syn, considerand as the bissynes of  
 the cuntre standis presentlye. for ane dissimilacione  
 that procedis nocht of ane astuce intent suld be callit  
 ane hie prudens rathere nor dissymilacione. the dis-  
 symilacione of that vailzeant romane iunius brutus  
 conquest til hym mair reputatione and gloir nor did his  
 vailzeant actis that he committit quhen he bannest the  
 tirran kyngis furtht of rome. Titus liuius rehersis  
 that tarquinius superbus the sext kyng of rome vas  
 verra cruel contrar them that var reput vise and  
 prudent, & also he perpetrat daly intollerabil  
 exactions / contrar the comont pepil. quhen euyr it  
 vas reportit til hym of ony speciale person that vas  
 reput prudent, he gart put that person in his beuk  
 of proscriptiōne quharfor zoung iunius brutus quha  
 vas sistir sone to tarquinius, heffand dreddor to be  
 slane be his oncle, and to tyne his patrimonē, he of  
 ane prouidit mynde. dissimilit his prudens, & changit  
 his outuart verteous conditions in actis of folye lyke  
 ane natural fule, quharfor it vas beleuit be al the  
 romans that he vas be cum frenetic and glaykit quhilk  
 vas occasione that tarquinius vald nocht exsecut his  
 cruhalte contrar hym be cause he iugit hym to be ane

Titus liuius.  
 Libro.1.

/fol.107v

Valerius  
 maximus  
 li.7.ca.3.



fule iunius brutus conteneuit in his dissimilatiōe quhil  
 on to the tyme that sextus tarquinius violet be forse the  
 cheist lucrecia the quhilk vile act generit ane dispyit  
 and ane rancor vithtin the hartis of the romans. than  
 iunius brutus persauand the commotiōe of the pepil, he  
 thocht it conuenient tyme to leaue his dissimilatiōe  
 and to practik his prudens, quhar for he past to the  
 frendis of lucrecia and til diuerse othir nobil romans  
 and gart them depone ane serment that thai suld al concur  
 and conuene togidthir<sup>1.</sup> in ane purpose contrar the crualte  
 of /<sup>2.</sup>tarquinius superbus. this serment vas veil maid & /fol.108r  
 bettir kepit, for brutus and the vailzeand romans [69]  
 bannest tarquinius fra rome & al them of that surname  
 quhilk vas occasiōe that the comont veil of rome  
 returnit in gude prosperite. be this exemplis the pure  
 comontis of scotland that hes there vyuis bayrnis &  
 there gudis lyand vndir the inglis mennis feit and hes  
 na releif nor deffens to reuenge nor to resist the inglis  
 mens inuasiōns thai suld mesure and veye there auen forse,  
 and gif thai fynd them selfis sterk aneucht to defend  
 them and there gudis contrar the inglis men, in that cace  
 thay ar oblist til haszard there lyifis and there gudis  
 to deffend the cuntre quhou bei<sup>3.</sup> that thai get na supple  
 of the autorite. and in apposit gif the pure comontis  
 that lysis vithtin the inglis men handis be nocht of ane

---

1. togidthlr

2. Heading folio 108r: /OF SCOTLANT  
 Heading folio 145r: /OF SCOTLANT. Both folios are likewise  
 numbered 69, and the horizontal base stroke of L is missing  
 in both headings. Cf. Heading folios 45v, 46r; 52r, 70r.

3. Read 'beit'?

qualite to deffend nor to resist there enemeis thai  
 commit na cryme quhen thai mak ane dissimulit assurance  
 witht inglis men, and to tempt al the consaitis<sup>1.</sup> and  
 vays that thai can iuge to be necessair to gar them  
 be saue of body and gudis fra the crualte of ingland<sup>2.</sup>  
 quhil on to the tyme that thai maye be strynthit be  
 the autorite to cum to resist the / inglis men. Quhar /fol.108v  
 for i exort the (o my desolat mother) that thou imput  
 nocht the assurance of the pure comontis to proceid of  
 trason, bot rather that thou accuse my tua sophistic  
 brethir quhilkis suld and culd hane<sup>3.</sup> releuit and  
 restorit the to thy fyrst stait, for god knauis veil  
 that i am innocent of thy accusatione, and the remeid  
 of thy afflictione lyis nocht in my possibilite.

Quhou the affligit lady dame scotia ansuert  
 til hyr zongest soune ande quhou sche re-  
 prochit hyr tua eldest sonniss<sup>4.</sup>

for there neclegens in the defens  
 of there comount veil.

Chap. XVI.

/ O Thou my zongest soune, callit lauberaris to burgh /fol.109r  
 ande land, i vil nocht gyf eyris to thy excusations nor  
 to thy purgations, be cause, as cicero vritis in ane  
 orison, that na man suld be admittit to be vytnes in  
 his auen cause. Noluerunt maiores nostri, hanc patere  
 Cice. pro  
 font.

- 
1. cousaitis
  2. idgland
  3. Read 'haue'?
  4. sonniss

inimicitias viam, vt quem quisque odisset, eum<sup>1.</sup> testimonio  
 posset tollere. ementiuntur enim sepe in eos, quos  
 oderunt. nor zit i vil nocht adhere to thy accusations  
 contrar thy tua brethir, be rason that ane gilty man suld  
 accuse no man of cryme, as crist ihesus hes gyffin ane  
 exempil quhen the pharaseis accusit ane voman that vas  
 tane in adultere, desirand his iugement quhiddir thai suld Iohannes 8.  
 stane hyr to detht conformand to the ald testament, or  
 gyf thai suld thole hyr to depart onpuneist. crist  
 ansuert to the accusaris sayand, he that is vitht out  
 syn, sal cast the fyrst stane at hyr this exempil makkis  
 manifest that ane accusar suld be cleene but vice, ande  
 also crist ihesus hes said in ane vthir passage to the  
 ypocritis that accusit pure synnaris quod he ze sal tak Math.7.  
 furtht ane grit balk furtht of zour auen ee, ande there Luce.6.  
 eftir ze maye tak furtht ane lital strey furtht of zour N  
 nychebours ee. / The poiet confermis this samyn purpos, /fol.109v  
 sayand, that euerye man of this varld baris tua sakkettis  
 vitht hym. the fyrst sakket hyngis befor hym, vitht in  
 the quhilk ar contenit al the vicis that his nychtbour  
 committis, ande the nyxt sakket hyngis behynd his bak,  
 vitht in the quhilk, ar contenit al the vicis that his  
 self committis. bot he can nocht see nor persae his  
 auen vicis because he seis nocht the sakket that hyngis  
 behynd his bak, bot he seis his nychtbours faltis in  
 the sakket that hingis befor hym vt nemo in sese tentat Perseus sa-  
 tiric.4.

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1. enim

discende[re] nemo. sed precedente spectatur mantica tergo. There for (o thou my zongest soune) i refuse to gyf eyris or audiens to thy accusations contrar thy tua brethir be rason that ane accusar suld be cleen or he accuse his nyctbour as cicero vritis. Accusare debent ij qui nullo suo peccato impediuntur, quo facilius alterius peccata demonstrare possint. Nor zit i vil nocht adhere to the accusations that ony ane of zou hes contrar vthirs. Thy accusati<sup>o</sup>ne is vondir inuectyue contrar thy tua brethir, the fyfteen inuectyuis<sup>2</sup>. philipiques<sup>3</sup>. of cicero contrar anthonius, excedis nocht the accusations ande calumniations that thou hes pro/nuncit contrar them zit nochtheles i discomend there /fol.110r  
 crualte, ande i commend nocht thy accusati<sup>o</sup>ne for thou ande al thy sect callit lauberaris to burgh ande land, deseruis<sup>4</sup>. no les punitione, nor dois thy tua brethir nobilis ande clergie. for gyf thou ande thy sect hed as grite liberte, as hes thy tua brethir, doutles ze vald be mair cruel, nor the vyild beystis of the desertis of arabie. the practic of this samyn is presently, ande euer hes been in tymes by past sen the varld began. for as sune as ze that ar comont pepil ar onbridilit and furtht of subiectione, zour ignorance inconstance ande inciuilite, pulcis zou to perpetrat intollerabil exactions. for al the insurrectionis, that euyr

Cicero de  
 diuinatione<sup>1</sup>.  
 vera.

[98]

1. Original reads 'Cicero de / divinatio / in vero'.

2. iunctyuis

3. philipiques

4. deseruis; i.e. letter 'i' inverted.

occurrit in ony realme contrar the prince & the public  
 veil, hes procedit of the ignorance & obstinatione of the  
 comount pepil. There for none of zou suld haue liberte  
 bot rather ze suld be daly dantit & haldin in subiectione,  
 be cause that zour hartis is ful of maleis ignorance vari-  
 ance & inconstance, for the maist part of zou al gyffis  
 louyng tyl vicious men and ze hald verteous men abhominabil  
 and quhen ze ar al comuenit to gydthir for the auansing  
 of ane gude purpose, ze cry & ber/kis ilk ane contrar  
 vthirs, that nocht ane of zou knauis quhat ane vthir  
 sais ande quhen ze hef flyttyn ande berkit but ryme or  
 rason al the lang daye, ze accord nocht nor condiscendis  
 prudently on ane substancial constant purpose. and he  
 that is the maist cummirsum cryar ande maist obstinat  
 contrar rason, ze reput hym for the maist prudent man  
 of the realme. than quhen he gois, al the leaue rynniss  
 & follouis hym, lyik the brutal scheip that vil nocht pas  
 throucht the slop of ane dyik for the mannessing of there  
 hyrd, quhil ane of the verst of the flok, mak foir gait,  
 than al the leaue follouis. ande al this procedis of  
 zour variance and inconstans i vait nocht quhiddir, ane  
 calme sey in vyntir, or the course of the mune, or ane  
 mysty mornyng in symmyr, or the comont pepil, quhilk of  
 them suld preffer vthirs in variance. Cicero confermis  
 this sammyn purpos sayand. in imperitia multitudine est  
 varietas, & inconstantia, & crebra tanquam tempestatum,  
 sic sententiarum commutatio. i hed leuyr hef the iugement  
 ande consultatione of ten prudent vyise men, nor til hef

Nij

/fol.110v

Cicero pro  
domo sua.Cicero pro  
plancio.

al the visdome and consaitis that ane grite multiplie of  
 comountis can pronunce. Ci/cero confermis this samyn  
 purpose. grauior & validior est decem virorum bonorum  
 prudentia, quam totius multitudinis imperitie. there is  
 nocht ane mayr ignorant & ane mair blynd thyng in this  
 varld as is til adhere to the iugement of the comont  
 pepil quhilk hes nothir consideratione nor rason, for  
 al there deliberations procedis of there fyrst  
 apprehensions. there for gyf the entrepricis of the  
 comont pepil cummis tyl ane gude fine, fortune deseruis  
 mair louyng<sup>1</sup>. nor dois there prudens. Siclyk as ane  
 blynd man that passis in ane myrk place quhar he hed  
 neuir beene, & syne eschapis fra ane hurt or fra ane  
 fal. na vyis-men vil saye that this blyind man seis  
 cleir, for it vas chance that conuoyit hym and nocht his  
 een, for this cause the ciuil lauis deffendis & forbiddis  
 al monopoles and conuentions of the comont pepil be cause  
 the maist part of them ar euil<sup>2</sup>. condicionet & ar obedient  
 to there appetitis and to there glaykyt affections. i can  
 nocht conpair the comont pepil that ar onbridilit, bot  
 tyl onbeistis<sup>3</sup>. that ar of ane var nature nor brutal  
 beystis. as ve maye see daly, for brutal beystis keipis  
 ane bettir ordour in there beystly nature nor dois on-  
 bridilit co/mount pepil that ar dotit vitht rason. ve  
 maye see be experiens. that horse nolt scheip doggis  
 voluis lyons ande al vthir brutal beystis, ilk ane vil

/fol.111r

[99]

Nij

/fol.111v

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1. lonyng

2. enil

3. Murray alters to "ontyl beystis".



deffend there auen natur contrar the violens of vthir  
 beystis, as cicero sais, bestie pro partu suo ita  
 propungnant, & vulnera excipiant, nullos impetus, nullos  
 casus formident. Bot it is nocht siklyik amang the pepil for  
 euerye man settis his felicite to distroy his nychtbour<sup>1.</sup>  
 Ande also the ondantit brutal beystys that hes there  
 liberte on feildis & forrestis none of them eytis  
 drynkis nor sleipis bot quhen ther natural appetit  
 requiris. nor the mail vitht the femmel committis nocht  
 the verkis of natur, bot in the saison of generatione.  
 bot the pepil that hes liberte kepis nocht sa gude  
 regement, for thai considir nothir the vertu of temporance,  
 nor the vice of intemporance, bot rathere subiectis them  
 selfis to saciat ony sperk of the foul lust, that there  
 disordinat sensual appetit prouokis them tyl ymagine as to  
 eyt drynk and sleip abufe mesure at al tymis, contrar  
 there natural appetit. ande also to commit fornicatione  
 adultere homicide ande diuerse vthir extorsions & iniuris  
 contrar there nychtbour, there for tha / deserue to be  
 reput mair brutal, nor beystis that ar brutal of natur.  
 Ande quhou beit that sum of them applyis them to vertu  
 quhen thai ar haldin in subiECTION throucht the quhilk,  
 thai be cum industreus in policie ande in conqussing of  
 reches, be marchandreise or be mechanyc craftis, or be  
 lauboryng of the corn landis or be seruise<sup>2.</sup>, zit  
 nochtheles, as sune as ony of them, be sic honest

Cicero questi  
 tusc.5.

/fol.112r  
 [100]

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1. mychtbour  
 2. sernise

industreus ocupations, hes conqueist grit riches or  
 heretagus, thai be cum mair ambicius ande arrogant, nor  
 ony gentil man, sperutual or temporal that ar descendit  
 of the maist nobil barons of the cuntre. ande there  
 childir distitut of ciuillite throucht the ignorance of  
 there fathers ande for falt of educatione and eruditione,  
 thai be cum vane prodig ande arrogant, be cause thai  
 succeid sa eysilie to riches vitht out the suet of  
 there brouis or pane of there body, nocht heffand regarde  
 to the fyrst pouerte of there predecessours nor of the  
 cald hungir ande punirite that there fathirs and mothers  
 indurit in the conqessing of sic riches. ande gyf sa  
 beis that ony of the successours of mecanyc men (that is Niiij  
 to saye the successours, of lauberaris to burght ande  
 land) / be promouit til ony stait abufe there faculte, /fol.112v  
 as to be saruandis to men of autorite, or to be  
 courticians ande officiaris to princis, or zit to be  
 promouit to benefeissis or tyl ony vthir digniteis abufe  
 there qualite than arrogance makkis ypocryse manifest.  
 conformand til ane addagia of ane of the seyn sapientis  
 callit mimus publicanus qua said. lapis index auri,  
 aurum hominum. for it is the nature of the comont pepil  
 (beand ascendit in dignite abufe there faculte) to mysken  
 them selfis there frendis ande there familiaris. There  
 is nocht ane mair odius thyng in this varld as quhen the  
 successour of ane indigent ignorant mechanyk lauberar  
 ascendis tyl ony dignite abufe his qualite, for incontinent

eftir his promotiōne, he myskennis god ande man.  
 asperius nichil est humilis cum surgit in altum. Titus  
 liuius rehersis ane passage conformand to this samyn  
 purpose. Barbarici animi est cum fortuna mutare fidem.  
 there is sum of thir mecanyc pepil heffand superflu  
 prosperite, that refusis the genologie of there fathere  
 ande mothere and also refusis there surname, and clamis  
 to be of the blude of nobilis ande gentil men, than  
 quhen thai ar repute be the vulga/ris to be discendit  
 of sic genologie, thai gloir in there pretendit kyn ande  
 blude quhilk is occasiōne that there arrogance & there  
 vane gloir garris them commit mair extorsions contrar  
 the pepil nor dois ony vthir tirran that ar discendit of  
 the grytest nobilis of the cuntre. the preist of peblis  
 speris ane questiōne in ane beuk that he compilit quhy  
 that burges ayris thryuis nocht to the thrid ayr, bot he  
 mycht hef sperit as veil, quhy that the successours of  
 the vniuersal comont pepil baytht to burght & land,  
 thryuis nocht to the thrid ayr. the solutiōne of this  
 questiōne requiris nocht ane allegoric expositiōne nor zit  
 ane glose, be rason that the text of yis<sup>1</sup>. questiōne is  
 nocht obscure, ane person that hed neuyr aduersite &  
 hes veltht that procedit neuyr of his auen industrie &  
 syne hes liberte. and hes neueir knauen education  
 eruditiōne nor ciuillite, it is onpossibil that he can  
 be verteous and he that heytis vertu, sal neuyr<sup>2</sup>. thryue.

/fol.113r

[101]

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1. Read 'pis', i.e. 'this'

2. neuyr

(O my zongest sounne) this ansuer maye be sufficient to the seuëir accusatione that thou hes pronuncit contrar thy tua brethir. in tyme to cun thou sal fyrst correct thy self or thou accuse thy nyghtbour.<sup>1.</sup>

/ Quhou the affligit lady accusis hir eldest sonne callit the nobilis and gentil men.

/fol.113v

Chap. XVII.

O MY eldest sonne (nobilis) this seuëir reproche contrar thy zongest brother, is no occasione to gar the gloir for gyf thou hed grace to ken thyself, thou vald sune persaue<sup>2.</sup> that thy vicius lyif deseruis ane mair extreme reproche. for the vice of thy zongest brother suld be supportit be rason of his ignorance ande of his pouerte bot thou can haue na excusatione to cullour thy mischeuous<sup>3.</sup> conuersation ande the violent extorsions that thou daly committis contrar thy tua brethyr, lauberaris & clergie. ande also thou art the special cause of my ruuynne for thou ande thy sect that professis zou to be nobilis ande gentil men there is nocht ane sperk of nobilnes nor gentrice amang the maist part of zou Ande nou be cause mony of zou, ascribis sa grit gloir of zour pretendit gentreis ande nobilnes, i vil discriue the stait of nobilnes ande gentilnes, to that effect that ze may persaue zour grit error.

THE PHILOSOPHOVRS ande iurisconsultours in the anciant dais, hes / familiarly discriuit one thing be the contrar

/fol.114r

[102]

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1. myghtbour  
2. p aue  
3. mischeuous

thyng. thai gart the discriptione of ane vilaine (quhilk ve cal ane carl in our scottis langage) manifest the conditions of ane gentil man siclyik thai gart the discriptione of ane gentil man manifest the conditione of ane villaine be rason that ane gentil man or ane nobil man. ande ane villaine hes direct contrar conditions, & sa be the discriptione of ony ane of thir tua contrareis, tha gat ane solide knaulage of the tothir. Siklyik quhen thai discriuit vertu, tha fyrst delatit ande payntit the conditions of vice, ande quhen thai discriuit liberte, thai fyrst payntit ande dilatit the conditions of seruitude. And nou sen this purpos hes occurrit to speik of gentreis ande nobilnes, i vil fyrst discriue<sup>l.</sup> the origine of gentil men, be the quhilk ze may knau, quha is ane vilaine. Bot fyrst i man reherse the stait of the pepil that var in the gude anciant dais quhilk sum men callit the goldin varld, there vas na defferens of staitis at that tyme amang men, nothir in preeminens dignite superiorite nor honour, for at that tyme, al men var egal, & nocht partial nor deuidit, for the pepil lyuit al to gydthir in ane tranquil & louabil commu/nite, ande thai left no thing to there posterite, bot regrettis for the alteratione of that gude varld. in thai dais the pepil eit nor drank nocht bot quhen hungir constrenzet them & than there maist delegat refectione vas acquorns, vyild berreis, green frutis, rutis & eirbis ande thai drank the fresche

/fol.114v

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l. discrine

vattir. at sum tyme thay past in the forrestis to the course and hunting, and sleu vyild beystis syne dryit the flasche at the sune or thai eit it. and thai that var of maist tendir complexione, couurit them vitht the skynnys of tha vyild beystis to keip them fra cald At that tyme ther vas no ceremonial reuerens nor stait, quha suld pas befor or behynd, furtht or in at the dur, nor zit quha suld haue the dignite to vasche ther handis fyrst in the bassine nor zit quha suld sit doune fyrst at the tabil. at that tyme the pepil var as reddy to drynk vattir in ther bonet or in the palmis of ther handis as in ane glas or in ane tasse of siluyr. At that tyme thai lay al to gydthir in ane cauerne, as dois presently the sophistic egiptiens. thai purgit ther belleis ande excercit the verkis of nature, ilk ane in vthirs presens vitht out schame reproche or offens. than ane lang tyme there eftir natu/re prouokit them to begyn sum litil police. for sum of them began to plant treis, sum to dant beystis, sum gadthrid the frutis, ande kepit them quhil on to the tyme of necessite, ande sum neurist there childir, at that tyme the pepil drank nothir vyne nor beir, nor na vthir confekkit drynkis. at that tyme straynge cuntreis var nocht socht, to get spicis eirbis drogis gummis & succur for to mak exquisit electuars to prouoke the pepil til ane disordinat appetit. At that tyme there vas no sumptuous clethyng of fine claytth and of gold & silk of diuerse fassons. at that

/fol.115r

[103]



tyme in the begynnyng of ther police, coppir bras and yrn  
 and vthir mettellis var meltit to mak vtensel veschel  
 necessair to serue ane houshald and var nocht meltit to  
 be gunnis ande cannons to sla doune the pepil. Ande nou  
 sen that goldin varld is past, ther hes succedit ane yrn  
 varld, quhilk hes altrit euerye gude thing in infelicite  
 and myscheif, for meiknes is changit in maleis, trauail  
 in ydilnes, rest in excesse, pace in veyr, eyse in pane,  
 loue in hatrent, cherite in crualte, iustice in extorsions,  
 almis in thyft, kyndnes in persecutione, supporting of  
 ignorance in detractiōne pitie in rigor, ande faytht in  
 /ypocrysie, and sa euyrie thing is altrit fra ane gude /fol.115v  
 stait in ane abhominabil qualite. The cause of this  
 alteratiōne hes procedit fra the euy<sup>l</sup> conditiōns of men  
 that began tyl oppresse there nychtbours<sup>1</sup>. ande til  
 eschaip sic oppressiōne, the pepil chesit ane certan of  
 gouernours of the maist robust & maist prudent to be  
 there deffendours, ande also thai randrit them tributaris  
 ande subiectis to there said gouernours & there gouernours  
 gat for ther panis and laubyr the butin and spulze that thai  
conqueist fra the tirran oppressours. Thai gouernours var  
 sa nobil in there auen curage that thai distribut<sup>2</sup>. the  
 maist part of the butine ande spulze amang the pepil that  
 hed vsit them maist vailzeantly contrar there enemeis,  
 ande thai that var lasche couardis gat nothing. Of this  
 sort began the fyrst nobilnes ande gentreis in the varld,

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1. mychtbours

2. distrubut

for thai that var vailzeant, thai var reput for nobilis ande gentil men, ande thai that var vicius & couuardis var reput for vilainis ande carlis. The chartagiens vsit that sammyn fassoune ane lang tyme for thai gaue to the sodiours that bure them maist vailzeantly contrar there enemeis, ane certan of gold ringis, for ane / takyn of perpetual nobilite. Siklyik euyrie vailzeant roman sodiour vas crounit vitht ane croune on his hede in takyn of nobilite. The macedoniens vsit that sammyn vse ane lang tyme, ande quhen ane macedonien hed nocht venqueist ane of his enemeis, he vas bundin til ane post, ande degradit fra his nobilite. in ald tymis in germanye, ane alman vas ay repute for ane villain, quhil on to the tyme that he vas mareit, and he gat neuyr lecons to marye, quhil on to the tyme, that he hed presentit the hede of ane of his enemeis to the kyng of germanye. Siklyik in sythia at ane banket of tryumphe, the kyng presentit ane goldin tasse ful of vyne to the companye at the tabil. bot nane of them vas admittit to drynk in that tasse, bot sa mony as hed venqueist ane of there enemeis in ane conflict, for he that hed neuyr dune ane vailzeant act contrar his enemeis, vas reput for ane inciulle villaine. Mardocheus<sup>1</sup>. conqueist the gre of nobilite fra artaxerxes throucht his vertu, ande Ioseph<sup>2</sup>. vas maid ane gentil man be pharaon for his vertu. Than

/fol.116r

[104]

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1. Mardocheus

2. Ioseph

the successours of thir nobil men var repute for gentil men as lang as thai vsit verteous verkis of nobilite, as did / there predecessours. Bot fra tyme that the successours of thir nobil men, be cam vicius, than tha var degradit fra there nobilite ande fra there gentreis, and thai var repute for inciulle vilaynis. Valerius maximus rehersis the nobilite of scipio the afffrican, quha hed ane sounne that vas nothir vailzeant nor verteous<sup>1</sup>. on ane daye, he beand clethid in ane lang quhyt goune, as the vse vas to be borne at the distributione of the officis of rome, he desirit the office of pretoir at the senat, on ane place callit campus martius. At that tyme, his frendis cam til hym, & but reuerens, thai reft fra hym ane signet of gold that vas on his fingare, vitht in the quhilk vas grauit his fathers hede, sayand til hym, o imperfect ande vicius contrafait gentil man, thou deseruis nocht to veyr this nobil signet, vitht in the quhilk is grauit thy fathers hede, considerand that thou hes nothir vertu nor vailzeantnes, there for ve degraid the, fra the nobilite ande gentreis, that thou pretendit to succeid to, be the deceisse of thy fathere. This exempil of scipio makkis manifest, that na man can mereit or can be capabil of nobilnes or gentreis bot gyf tha be verteous. There for that stait / of gentreis is ane accidental qualite, in sa far as it may cum til ane persounne be his vertu, ande he maye be degradit fra it for his vice. (O my eldest sounne

/fol.116v

Valerius  
maximus.  
Li.3.ca.5.

/fol.117r

[105]

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1. verteons

nobilis and gentil men) the armys that ze bair in zour  
scheildis and in zour seylis in zour signetis, and also  
is payntit on zour vallis & in zour glasyn vindois,  
thai var gyuyn to zour predecessours, be the prince,  
for ane takyn of nobilnes, for the nobil actis that  
they hed dune for the comont veil of the realme & ze  
that ar there successours ze bayr the samyn armis for  
ane takyn that ze ar obleist to follou the futsteppis  
of zour predecessours in vertu. or ellis ze merit to  
be degradit<sup>1</sup>. fra the armis that ze bair & fra the  
gentreis that ze professe, as vas dune tyl zong scipio  
befor rehersit. There is diuerse princis that gyffis  
the tryumphe of knyghted and nobilite, vitht leuerairis,  
armis ande heretage<sup>2</sup>, to them that hes committit  
vailzeant actis in the veyris, siklyik as the empriour  
makkis the ordur of knyghted of the fleise the kyng  
of France makkis the ordour of the cokkil the kyng of  
ingland makkis [t]he ordour of knyghthede of the gartan. 0  
None of thir knyghtis resauis thir hie digniteis,  
throucht ane affectyue<sup>3</sup>. / loue that there prince hes /fol.117v  
touart them. bot rathere for the vailzeant actis that  
there prince hes knauen them til haue committit for  
ther public veil. The romans in the anciant dais,  
ordand ane tryumphe of nobilite to be gyffin to them  
that hed borne them maist vailzeantly contrar the  
enemeis of rome The ordour of there tryumphe vas of

Valerius  
maximus  
in the cheptor  
of tryumphe.

1. degradir

2. hertetage

3. Murray alters to 'affectyue': original 'affectuy'.

this sort, quhen ony romane hed dune ane vailzeant act,  
 he vas set in ane charriot veil acoutreit, quhilk vas  
 drauen vitht foure horse, be cause in the anciant dais,  
 the romans vsit to fecht in battel in charriotis. Than  
 he that hed venqueist his enemye be straikis ande strang  
 battel he vas crounit vitht ane palme of gold, be rason  
 that the palmetre hes schearp broddis and pikis. And  
 he that hed venqueist his enemye, be practik of veyr  
 ande sleu and tuke his enemeis fleand fra the battel  
 vitht out hurt til hym, he vas crounit vitht ane croune  
 of laure tre, be cause the laure tre hes no schearp  
 broddis nor pikis. This last tryumphe of laure tre  
 vas callit tropheum, quhilk singnifeis ane ioyful  
 victoree, for the victoree is ioyful quhen the enemeis  
 are venqueist vitht out damage to the venquesair.

quhen thir romans entrit in rome to / resae there  
 tryumphe for ther vailzeant actis, the senat, the  
 gentil men and the comont pepil met them in there best  
 array vitht grit solempnite, and syne conuoyit them to  
 the plane mercat befor the capitol to resae there  
 tryumphe of dignite as tha hed deseruit. Bot allace  
 (o ze my eldest sone nobilis ande gentil men) there is  
 nocht mony of zou that meritis to veyr the ensenze of  
 the fleise, of the cokkil nor of the gartan, nor zit  
 there is nocht mony of zou that meritis to be borne in  
 ane charriot to resae<sup>1.</sup> the tryumphe of the palme tre

/fol.118r

[106]

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1. resane

nor of the laure tre, for your imbecilite auereis ande contentione that ringis amang you, rather deseruis degrading fra your pretendit gentreis, nor ze deserue<sup>1.</sup> louyng or commendation<sup>2.</sup> for vertu. There for ze ar in grit error quhen ze professe you to be gentil men, & syne committis no actis efferand for your professione bot vald ze considir the origine of your gentreis, than ze vald nocht be sa arrogant as to desire the gloir and the stait of ane dignite that ze deserue nocht. There is mony of you that professis to be gentil men be successione of your predecessours bot ze considir nocht that / the gre of gentreis procedis fra vertu. The philosophour sais that the cause of ane thing is of mair efficacite, nor is the thyng that procedis fra the cause, ergo vertu suld preffer the successours of verteous men. Ane verteous man beand descendit of ane verteous genologie doutles he is ane rycht gentil man, and in opposit, ane vicius man beand descendit of verteous<sup>3.</sup> genologie, he suld be reput mair vile and odius nor ony infamous vilaine plebien, ande also thai suld be degradit fra there gantreis<sup>4.</sup> that thai haue ascribit til haue be successione, ande thai suld be compellit to virk vile meycanyk laubir to that effect that the honour of verteous gentil men, be nocht maculat vitht the vice ande inciuilite of vicius pretendit gentil men. There for as i haue said of befor

Oij

/fol.118v

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1. deserue

2. macron missing

3. verteous

4. Read 'gentreis'



the sone of ane prince beand distitut of vertu is no gentil man, ande in apposit<sup>1</sup>. ane sone of ane mechanyc plebien beand verteous he is ane gentil man for that cause the poiet francis petrarch a florentyne said, i hed leuyr be the sone of vicius tarsites i vsand ane verteous<sup>2</sup>. conuersatione nor to be the sone of the vailzeant achilles i beand vicius. The philosophour plutarque rehersis, that iphicrates / was ane pure mecanyk craftis man descendit of inciuil plebiens zit nochtheles throucht his vertu he vas elect to be kyng of the cuntre, there vas ane vicius gentil man at that tyme callit hermodius quha reprocht iphicrates, sayand, o iphicrates it efferis nocht for thy stait & faculte to be ane kyng be rason that thy father vas ane mecanyc tailzour descendit of inciuille pure pepil, there for thou art nocht ane gentil man. iphicrates ansuert, o hermodius, throucht my vertu, my successours sal be reput gentil men, and sa my gentreis begynnys at myself bot thou ande thy gentreis sal end to gydthir, & thy successours sal be reput for vilaynis be cause of thy vicius conuersatione. This exempil makkis manifest, that ane person may succeid to heretage and to mouabil gudis of his predecessours bot no man can succeid to gentreis nor to vertu, for vertu<sup>3</sup>. & gentreis most proceid fra the spreit of hym self and nocht fra his predecessours. iuuenal the poiet rehersis, that buciph

/fol.119r

[107]

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1. Read 'opposit'
  2. verteons
  3. vertie

the grit horse of alexander hed mony comodus propreteis  
 for as sune as he sau alexander, he knelit ande maid hym  
 reuerrens<sup>1.</sup>, ande syne tholit hym to lope on hym, & also Oiiij  
 /he vas strynthy ande aful in ane battel contrar the /fol.119v  
 enemeis of alexander. ande quhen he vas saidlyt vitht  
 his best bayrdit harnessing, he vald thole no man to  
 ryde on hym bot alexander. This samyn horse busiphal  
 hed ane brother, generit and folit of the samyn horse  
 and meyr that folit hym. this tothir horse vas grit  
 fayr and gude lyik, bot nochtheles the maist perfyit  
 industreus horse dantars of macedon culd nocht gar hym  
 be veil bridilit nor manerit<sup>2.</sup> in na comodus sort  
 conuenient to serue ane prince, quhar for he vas nocht  
 treittit bot rather deiekkit ande chaissit to the vyild  
 barran feildis to seik his meyt, ande oft tymis he vas  
 put in ane cart to drug and drau, quhar he vas euyl dung  
 & broddit.

This exempil maye be conferrit to tua brethir gottin  
 ande borne of ane fathere & mother ane of them beand  
 verteous<sup>3.</sup> suld be reput for ane gentil man. and the  
 tother beand vicius suld be estemeit and treittit lyik  
 ane barbir inciull vilaine. There hes been diuerse gentil  
 men that thynkis schame that there fathers and mothers  
 gudschers and grandscheirs hes bene mechanyc plebiens<sup>4.</sup>,  
 Bot sic vane gentil men takkis nocht exempil of agathocles

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1. reuertens
  2. manerir
  3. verteours
  4. mechanyt blebiens

the / kyng of cecile<sup>1.</sup>, quha was the sone of ane pottar /fol.120r  
 that formit clay pottis, zit nochtheles quhen he was [108]  
 elect in dignite royal, he gart gold smythis graue ane  
 pot in his armys on euerye pece of his siluyr veschel,  
 and also he gart paynt the vallis of his palleis vitht  
 pottis, the quhilk thing he did to manifest to the pepil  
 that he thocht no schame that his father hed been ane  
 mecanye craftis man discendit of ane pure genologie.

it is ane grit foly til ane person to pretend to gentreis Iuuenal  
 be successione or be reches iuuenal<sup>2.</sup> confermis this Satiric.7.  
 samyn purpos, nobilitas sola est animus que moribus  
 ornat, and the vordis of ouid ar consonant to this  
 samyn, Non census nec clarum nomen auorum, sed probitas  
 magnum ingeniumque facit.

There for it is grit arrogance and na les folie  
 quhen ony person gloris in his hie genologie considerand  
 that euyre person is discendit of ane origyne, as  
 boiecicus de consolatione hes rehersit in his thrid  
 beuk. Omne hominum genus in terris simili surgit ab  
 ortu. there for vald euyrie man considir<sup>4.</sup> his fyrst  
 origyne he sal fynd that al man kynd ar creat of mud  
 and clay as is writin in the sycond cheptour of  
 genesis, Formauit igitur hominem de / limo terre.  
 ande also Ihesus sirach sais in the 10 cheptour of  
 ecclesiasticus, quhar he repreuis the gloir ande pride

Boiecus<sup>3.</sup>  
 de consolati-  
 one philos-  
 ophie.  
 .li.3.

Oiiij  
 /fol.120v

- 
1. cecille
  2. innenal
  3. Boiec'
  4. macron missing.

of men quid superbis terra et cinis<sup>1.</sup>, that is to say, quhou ar ze becum predeful, & takkis gloir in this varld? considerand [t]hat ze ar bot eird ande puldir. it is writyn on the 18 cheptour of genesis, loquar ad dominum cum sim puluis & cinis<sup>1.</sup>. that is to say, i sal speik to the lord, quhou be it i am bot puldir ande asse. it is writyn in the 17 cheptour of ecclesiasticus, Omnes homines terra et cinis<sup>1.</sup>, al men ar eird ande else.

This exemplis suld be occasione to gar gentil men, paynt in there scheildis, ande graue in there signetis, puldir ase ande eirde, rather nor til haue gart paynt ande graue the armis of there predecessours, be rason that fra tyme that thai be aryuit to the fine ande to the limitis<sup>2.</sup> of there peregrinatione<sup>3.</sup> of this mortal lyif. than thai returne to there comont ande general mothere the eird, the quhilk eird makkis na acceptions of persons nor defferens of qualiteis betuix gentil men, and mecanyc men, bot resauis them al indifferently in hir domicil and receptacle than quhen the corrupt flesche is consumit fra the banis, no man / can put defferens betuix ane prince [and] ane begger The historigraphours rehersis, that quhen kyng cirus hed venqueist kyng cressus, he led hym til his paleis ande treittit hym mair humainly, nor is the vse to treit

/fol.121r

[109]

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1. ciuis

2. liuitis

3. peregrinatioe

presoneirs. On ane day cresus spak hardyly to kyng  
cirus<sup>1.</sup> sayand, Nobil prince the vulgaris ascribis grite  
 gloir for the vailzeant actis that thou hes committit  
 for the public veil of perse ande meid, zit nochtheles  
 thy father cambises<sup>2.</sup> did mair vailzeant actis in his  
 tyme, nor thou hes dune. kyng cresus vas temerair in  
 his question for cirus vas offendit contrar kyng cresus  
 thinkand that ane presoneir suld nocht haue bene sa  
 bold, as til reproche ane prince that haldis hym in  
 captiuite. Than cresus persauand kyng cirus in collere  
 and ire, he said, nobil prince gyf thy nobil grace vil  
 gyf me lecons to rason the mater, thou sal sune persae  
 that i said nothing tyl offend the, bot rathere til  
 augment thy gloir. i said that thy grace hed nocht dune  
 sic ane vailzeant act, as thy fathere cambises did in  
 his tyme, for he did ane nobil act, quhen he engeneret  
 the on thy mothere to gouerne this realme eftir his  
 deceisse, bot thou hes nocht dune sic ane nobil act, as  
 /to genner ane nobil prince lyik thy self to gouerne /fol.121v  
 the realme quhen thou art dede.

Quhen kyng cirus herd the subtil discymilit pleisant  
 interpretatione of cresus vordis, he smylit and leuch  
 and changit his coller in glaydnes. bot zit kyng  
 cirus exortit cresus familiarlye tyl expone the iust  
 verite of his vordis. Cresus ansuert, nobil prince, sen  
 thou hes coniurit me sa extremly to declair the verite,

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1. cir'

2. cambifes

doutles i sal hald no thing obscure, quhou be it thou gar  
me suffer<sup>1</sup>. the cruel detht the occasione of my vordis  
procedit, be cause i iuge that thou art nocht sa quyk  
spretit, sa prudent nor sa nobil, as vas thy fathere  
cambises, ande to conclude, thou hes nocht sic ane hede,  
as he had in al his byssynes. kyng cirus ansuert, i sal  
sune knau the verite of thy purpos. than kyng cirus  
past to the tempil ande he gart delue vp al the banis  
of the detht pepil furtht of there sepulture and keist  
ouer euyrye bane ande contemplit euyry hardyn pan, ane  
be ane than cresus & vthir gentil men meruelit nocht  
litol of his consait, sayand, ve exort the nobil  
prince to tel thy intentione of that byssynes. Cirus  
ansuert o cresus thou said, nocht lang syne, that my hede  
vas nocht / to be comparit to my fathers hede, there for /fol.122r  
i am leukand gyf i can fynd my fathers hardyn pan, amang [110]  
thir dede mennis banis bot i can nocht ken it amang them  
for al the hardyn pannis that ar heir ar al of ane sort,  
there for i beleue that my fathers hede ande my hede and  
al vthir mennis hedis of pure ande riche are but defferens,  
there for in tyme to cum thou sal mak na comparison betuix  
men, for i persaeue that al men that euyr vas or euyr sal  
be ar creat of ane masse of clay and eird. This exempil  
declaris that na man suld gloir in his nobilite or gentil  
blude considerand that our carions ande corporal natur and  
carnal origyne is baytht vile ande infekkit ande there is  
na<sup>2</sup>. defferens nor acceptions of persons betuix us. the

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1. fuffer

2. da



prudent Salomon accordis vitht this samyn purpos in the  
 7 cheptor of his beuk of sapiens sayand sum quidem & Sapien.7.  
 ego mortalis homo similis omnibus de genere terreno  
 illius qui prior factus est & ce. Nemo enim ex regibus  
 aliud habuit natiuitatis initium. i am ane mortal man  
 (sais Salomon) lyik til al vthir men creat of eird as  
 vas our foir fathere adam, ande al vthir kyngis hed na  
 vthir begynnyng. thir vordis of Salomon beand / veil /fol.122v  
 considerit is ane souerane remeid ande salutair  
 medycyn to repreme and distroye the arrogant consait  
 of them that glorifeis & pridis them to be discendit  
 of nobilis and gentil men, considerand that the crop  
 ande rute of our gentreis ande genologie hes succedit  
 fra adam ande quhen ve entrit in this mortal lyif ve  
 var naikyrt and vepand and quhen ve depart ve sal be  
 vile and abhominabil, ande ve sal carye no thing furtht  
 of this varld bot the coulpe of our synnis, or the  
 meritis of our vertu.

O my eldest soune nobilis & gentil men, quhy vil  
 ze nocht considir thir vordis befor rehersit? quhilk  
 vordis suld be occasione to gar zou mortife zour vane  
 consait of zour pretendit gentreis. ze professe zou to  
 be gentil men bot zour verkis testifeis that ze ar bot  
 inciuile vilainis. ze vald be reput & callit vertuous  
 and honest quhou be it that ze did neuyr ane honest act,  
 and ze reput vthir men for vilainis that did neuyr ane  
 vilaine act. it aperis that quhen zour nobil predecessours  
 decessit, thai take ther vertu and gentreis vitht them to

ther sepulture and thai left na thing vitht zou bot the stile of there gentreis. the / vordis of the holy man /fol.123r  
 Iob maye be veil applyit to this samyn purpos quhen he [111]  
 said mortui sunt nobiles, & innobiles sunt filij eorum.  
 quod he al nobil men ar decessit & ther sonnys ande successours ar bot vilanis the vordis of Iob ar ouer manifest in our cuntre, for i see no thing amang gentil men bot vice. for honestee is maculat ignorance is prisit, prudens is scornit, chestite is banneist the nychtis ar ouer schort to gentil men to commit<sup>1</sup>. there libedeneus lust and the dayis ar ouer schort to them to commit extorsions on the pure pepil, ther blasphematione of the name of god corruptis the ayr. The prodig pride that ringis amang gentil men is detestabil. nocht alanerly in costly clethyng abufe ther stait bot as veil in prodig expensis that thai mak on horse and doggis abufe ther rent or reches. ane man is nocht reput for ane gentil man in scotland, bot gyf he mak mair expensis on his horse and his doggis nor he dois on his vyfe & bayrnis. The poiettis fenzeis that the grecian dyameid hed horse that eit men & also thai hef fenzet that acteon vas transformit in ane hart and there eftir he vas stranglit to dede vitht his auen doggis. The expositione of / thir tua exemplis maye be applyit to the gentil men /fol.123v  
 of scotland. The horse of diameid eit no men, bot the superflu & prodig expensis that he maid on corne to feid ane grit numir of onutil horse, gart the victualis be deir and skant, quhilk vas occasione that the pure pepil

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1. comnit

deit for hungir. of this sort<sup>1.</sup> the poiettis fenzeis that dyamedis horse eit men, be cause tha eit the corne that vald haue sauit the lyuis of the pure pepil fra hungir. Siklyik acteon vas nocht transformit in ane hart nor zit his doggis sleu hym nocht. the expositione of this vas that acteon vas ane vane gentil man that set al his felicite on doggis for hunting<sup>2.</sup> on the quhilkis he maid ouer prodig expensis abufe his faculte quhilk vas occasione that he sellit his heretage til entretene his vane pleseir & ther eftir he fel in pouerte. ther for the poiettis fenzeis that his doggis distroyit hym. alace ther is ouer mony horse in scotland lyik dyamedis horse that eit is the pure pepil, and there is ouer mony doggis in scotland that virreis there master as acteon vas virreit, i repreif nocht gentil men for the halding of horse & doggis, for horse ar necessair and doggis ar for recreatione. bot i repreif the ouer prodig ex/pensis /fol.124r that sum gentil men makkis on horse and doggis abufe ther [112] stait and faculte it var verray necessair and honest for ther auen veil that sic prodigalite var moderat the philosophour xenophon rehensis that cirus kyng of perse and meid vas verray solist in hunting ande he maid grit expensis on his horse bot he gart sic expensis cum til ane gude effect. for he vsit hunting til excerse his gentil men to keip them fra ydilnes ande he maid grit expensis on horse be cause thai var necessair for his veyris.

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1. fort

2. huicting

O ze my eldest sounne nobilis and gentil men i exort  
 zou to correct zour selfis of the artiklis of this ac-  
 cusatione, and also that ze adhere til al verteous  
 byssynes and that ze accord and agre vitht zour tua  
 bredthir lauberaris ande clergie to that effect that ze  
 may releif me of my afflictione. for doutles gyf that  
 discentione ande rancour remanis amang zou, in schort  
 dais zour ald enemeis sal ocupie zour heretags and  
 duelling placis, & the posterite of zour generatio  
 sal be put furtht of remembrance. Nou i vil saye ane  
 familiar reproche, be the vay of correctione to my  
 sycond sounne callit sperutualite, to that effect / to /fol.124v  
 gar zou al thre brethir concur to gyddir on ane sub-  
 stancial constant gude purpos, for the deffens of zour  
 natiue cuntre<sup>1.</sup>.

Quhou the affligit<sup>2.</sup> lady Dame scotia repre-  
 uis hir sycond sounne callit sperutualite<sup>3.</sup>.

Chap. XIX.

O (my sycond sounne) sperualite<sup>4.</sup> thou hes herd  
 the familiar repreif that i haue pronuncit be the vay  
 of correctione, to thy tua brethir nobilis & lauberaris,  
 bot my accusatione contrar them<sup>5.</sup> is na purgatione to the.  
 for thou deseruis<sup>5.</sup> nocht alanerly ane mair inuectyue  
 reproche for thy demeritis<sup>6.</sup>, bot as veil thou deseruis

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1. cuntre  
 2. affligit  
 3. sperualite  
 4. speruáalite  
 5. deseruie  
 6. demerttis

to be puneist realy & to be degradit fra thy holy office.  
 the maist part of the vicis that thy tua brethir hes  
 committit, maye be supportit & excusit be rason of  
 chere<sup>1.</sup> ignorance bot thou can nocht allege ignorance  
 for thy excusatione, considerand that god hes gyffin the  
 his lau in thy moutht to be distribut betuix the and  
 thy tua brethir, as is writyn in the sycond cheptour.  
 of the prophet malachias, quhilk sais, labia enim  
 sacerdotis custodiunt scientiam, & legem requirent ex  
 ore eius quia<sup>2.</sup> an/gelus domini exercituum est. that  
 is to say. the lippis of the preist sal keip the  
 sciens of god, and the pepil sal desire the<sup>3.</sup> lau to  
 be schauen to them, furtht of his moutht, be cause he  
 is the messengeir of the lord. O thou my sycond  
 soune, this autorite that god hes gyuyn to the is  
 vondir grit, ther for sen god hes dotit thy faculte in  
 maist honorabil dignite and autorite, abufe the stait  
 of thy tua brethir nocht alanerly in the knaulege of  
 diuyne sciens bot als veil in humanite as in til sciens  
 liberalis & in moral & natural philosophie the quhilk  
 gracis and propreteis ar nocht grantit be god for thy  
 particularite bot rather god hes ordand the, to be ane  
 dispensatour of his gyftis amang the ignorant pepil,  
 ther for I vald thou var solist to distribute the talent  
 that the lord gef til his saruand. And thou can nocht  
 distribut it bettir nor to purches vnite and concord

malachias 2  
 cap.

/fol.125r

[113]

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1. M. alters to 'there'.

2. eiusrquia

3. rhe

betuix the and thy tua brethir for the prudens and  
 autorite that the lord hes gyffin to the suld suppress  
 ther ignorante error & obstination Ther for as lang  
 as thou ar neclegent<sup>1</sup>. in thy office sa lang sal ther  
 ay be discentione discord & hatrent in the realme,  
 quhilk sal be occasione of thy auen ruuynne. / Ther for /fol.125v  
 i exort the til animaduert and to perpend maturly thir  
 vordis in drede that thou repent thy neclegens quhen  
 thou hes na laszar nor oportunitie to remede thy  
 abusion.

And fyrst to begyn thou suld set al thy felicite  
 to correct thy self of thy lang abusione, that is to  
 say thou suld gyf gud exempil in thy conuersione,  
 conformand to thy professione and to thy doctryn, to  
 that effect that the pure pepil may follou thy fut-  
 steppis as is writin in Mathou Luc and Ihone, sic  
 luceat lux vestra coram hominibus, vt videant opera  
 vestra bona. Ther for thai that hes autorite and gyfis  
 euyl exempil, suld be mair realye puneist nor the pepil  
 suld be that contemnis and disobeyes ther autorite. it  
 is writin in the brasyn tablis of the antiant lauis of  
 rome, that there vas mair rigorus punitione exsecutit  
 on ane man of autorite that gef euyl exempil nor vas  
 exsecutit on murdresaris and tratours. Romulus the  
 fyrst kyng of rome, institut ane lau among the ytaliens  
 that transgressours suld be puneist mercyfully efferand  
 for the qualite of ther crymis, and also he statut that

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1. ne-/neclegent



quhen men of autorite and dignite committit thai samyn  
 crynis, tha var led and conuoyit dishonestly to the  
 plane marcat befor the capitol quhar thay resauit  
 doubil puniti<sup>one</sup>, be cause the euy<sup>l</sup> exempil of ther  
 maluersatione prouokyt the pepil til adhere to vice &  
 to detest vertu. Hermes the philosophour said, that  
 the error & the euy<sup>l</sup> exempil of ane man of autorite  
 maye be comparit til ane onexpert master of ane schip,  
 quhilk throucht his misgouernance is occasione that  
 the schip pereseis, and<sup>1.</sup> tynis nocht hym self alanerly,  
 bot as veil he tynis al them that ar of his companye.  
 ther for it var verray necessair that men of autorite  
 or ministers of the kyrk, to<sup>2.</sup> gyf gude exempil in ther  
 conuersation to that effect that the ignorant pepil may  
 follou ther futsteppis. The philosophour plutarque re-  
 hersis ane exempil of the partan quhilk repreuit ane of  
 hyr zong partans be cause the zong partan vald nocht  
 gang euy<sup>n</sup> furtht bot rather sche zeid crukit bakuart and  
 on syd. than the zong partan ansuert, quod sche mother<sup>3.</sup>,  
 i can nocht gang of my auen<sup>n</sup> natur as thou biddis me bot  
 nochtheles, vald thou gang furtht rycht befor me, than i  
 sal leyrn to follou thy futsteppis. This exempil tendis  
 that<sup>4.</sup> the discipil follouis the conuersatione of his  
 preceptor rather nor he / follouis his doctrine. allace  
 o my sune sper[it]ualite the abusion of thy office is  
 the cause of the discenti<sup>one</sup> that is betuix the and the  
 temp<sup>oral</sup> stait for ze tua ar lyike cattis and doggis

/fol.126r

[114]

/fol.126v

1. aud

2. Read 'do'?

3. motber

4. rhat

berkkand on vthirs ther for ther is nocht ane of zou  
bettir nor ane vthir, for that cause the gramariaris can  
fynd na greis of comparaison in zour gudnes, for that  
terme<sup>l.</sup> bettir is of the comparatyue gree and that  
terme gude, is of the positieue gree, the quhilk positieue  
gree, is nocht in mony of zou, conformand tyl ane reul  
of the lau. L.cum furti.ff.de condi.furti. the quhilk  
reul sais, comparatiuus presupponit posituum. Quhar for  
i exort the (o my veil belouit sone speritualite) to  
correct thy maluersatione for quhen the pepil disobeyis  
thy gude doctryne throucht the euyll exempil of thy  
maluersatione thou sal be mair doubil puneist nor tha  
sal be for the disobediens of thy gude doctryne, be rason  
that god hes gyffin to the baytht knaulage and autorite  
to gouerne ther ignorance, doutles thy abusione and the  
sinister ministratione of thy office is the special  
cause of the scisma and of diuers sectis that trublis al  
cristianite, & quhou beit that the rute of thir scismes  
and sectis be / in germane denmark and ingland zit  
nochtheles the branchis of them ar spred athort al  
cristin realmis in sic ane sort that tha hef maye  
fauoraris nor aduersaris for diuerse men desiris ane  
part of the temporal patrimonye of the kyrk be cause of  
the abusione and euyll exempil of the kyrk men And this  
plag and scisma sal neuyr be reformit for na statutis,  
lauis, punitions, bannessing, byrnyng, hayrschip nor  
torment that can be deuiseit quhil on to the tyme that

/fol.127r

[115]

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l. terne

the speritualite reforme ther auen abusion. ther for  
 gyf the speritualite var as solist to reforme and to  
 correct ther auen maluersatione as tha ar solist to  
 puneise them that detrakkis & murmeris ther obstinat  
 abusione than for certan the gude exempil of ther gude  
 conuersatione vald extinct and supedeit mair haistyar  
 al peruerst opinions & scismas nor al the punitione that  
 al cristianite can exsecut. The punitione that the  
 sperutualite remanent in ther abusione, exsecutis on  
 scismatikis, maye be comparit til ane man that castis  
 vlye on ane heyt birnand fyir in hope til extinct it  
 and to droune it furtht, the quhilk vlye makkis the  
 fyir mair bold nor it vas of befor. the experiens of  
 this is manifest for as su/ne as ther is ane person  
 slane brynt or bannest for the halding of perue[r]st  
 opinions incontinent ther rysis up thre in his place,  
 ther for sic punitione maye be comparit tyl ane serpent  
 callit hydra quhilk hed seyn heydis, The poietis  
 rehersis that quhen this said serpent vas assailzet be  
 men to sla hyr and quhen thir men straik ane or tua of  
 hyr heydis fra hyr than sche fleid tyl her cauerne and  
 on the morne vthir tua heydis vald be grouuen on hyr  
 as of befor and of this sort sche did grit damage baytht  
 to man and beyst, quhil on to the tyme that nobil  
 Hercules venqueist hyr than he straik al hyr seyn  
 heydis fra hyr. fra that tyme furtht sche lyuit neuyr  
 agane, this exempil tendis that the scisma that ringis

/fol.127v

in this world sal neuyr be extinct for na punitiōne that can be exsecutit bot gyf al the heydis of the vniuersal cristianite be strikkyn fra them or ellis bot gyf the ministers reforme & correct ther auen abusione.

Quhar for (o my sone speritualite) i exort the that thou cause al thy membris concur to gyddir to mak reformatione of the sklenderous abusione that ringis amang them ande ther eftir, thou sal treit vnite and concord be/tuix the uniuersal leigis of scotland be the maist familiar ande cheritabil vaye that thy ingyne can inuent or ymagyn, to that effect that ze my thre sonnys nobilis clergie & lauberaris may pas in ane faythful accord to resist the cruel inuasions of zour dissaitful and incredule ald enemeis. Thou hes mair occasione and mystir to be vigiland in the deffens of the liberte of thy faculte nor hes thy tua brethir, for gyf the kyng of ingland prospir in his oniust veyris and conqnessis our realme doutles thy tua brethir vil tyne ther gudis and there heretage bot there lyuis sal be saif sa that tha vil be suorne to be inglis slauis, and renegat scottis. bot he vil nocht grant na grace to thy faculte bot the samyn grace that kyng henry the eycht gaue to the sperutualite of ingland that is to saye in the fyrst, he take the patrimone & the temporal landis of the kyrkis of ingland & anext ane part of them to the proprite of his croune & ane vthir part he distribut amang ane certan of grit personagis of his realme, quhilkis adherit til his tirran opinion, & syne he

/fol.128r

[116]

chesit furth<sup>1</sup>. ane certan of the hiest genologie of  
 ingland that hed bene promotit to cathidral<sup>2</sup>. digniteis  
 and til vthir sperut[u]al be/neficiois quhome he gart his /fol.128v  
 flaschar lay ther craggis on ane stok and gart heyde  
 them and syne he gart hyng ther quartars on potentis  
 at diuerse comont passagis on the feildis quhar the  
 maist confluens of pepil passit and repassit, and  
 thridly he compellit pure speritual men baytht regular  
 and religiouse preistis monkis and freris to pas to  
 leyrn mecanyc hand laubyrs sum to be cordinaris, sum  
 to be tailzours, sum to be marynalis and sa to proceid  
 to diuerse vthir craftis and thai that var obstinat and  
 disobedient tyl his cruel statutis he gart bannes ane  
 part of them and presone the bodeis of ane vthir part  
 in perpetual captiuite.

There for (o thou my sycond sone sper[it]ualite)  
 thou may beleue surly that the kyng<sup>3</sup>. of ingland, vil  
 be na mair gracios, curtas nor merciful to the quhome  
 he reputis for his mortal eneme nor he hes bene to the  
 sperutualite of ingland quha vas his faythtful natyue  
 natural leigis and inhabitaris of his realme, of the  
 quhilk ther vas sum of them that var of his kyn and  
 blude bot he regardit nocht tyl ony greis of consanguinite  
 bot rather he vsit his mercyles crualte<sup>4</sup>. contrar them,  
 to that effect that his auaricius affectione that he hed  
 touart / the kyrk landis of ingland mycht be saciat.

/fol.129r

[116]

- 
1. Read 'furtht'?
  2. cathridral
  3. k3ng
  4. c3ualte; 'r' inverted.

O ze sperutualite of scotland ze hef grit cause to tak  
 exempil be zour nyctbours and nocht be zour selfis  
 conformand to thir tua versis. felix quem faciunt aliena  
 pericula cautum casus dementis, correctio fit sapientis.  
 Al this veil considrit<sup>1.</sup>, suld<sup>2</sup> be an animaduertens to  
 gar zou be vigilant and delegend to keip and to deffend  
 the liberte of zour faculte<sup>3.</sup>, the quhilk sal neuyr be  
 veil kepit nor deffendit bot gyf ze put zour handis to  
 verk that is to saye that sa mony of zou, that ar  
 defensabil men sal pas in propir person in battel vitht  
 my lord gouuernour and vitht the nobil lordis and  
 barrons of scotland contrar the cruel inuasions of zour  
 ald enemeis of ingland. There for sen it is neid forse  
 to cheis ane of tua euyllis. that is to say othir to  
 fecht in battel for the deffens of zour faculte and  
 liberte. or ellis to be tormentit in captiuite be zour  
 ald enemeis, ze suld cheis the smallest of thir tua  
 euillis, conformand to the vordis of cicero, that he writ  
 ad quintum fratrem, sayand, in duobis malis fugiendum  
 maius, leuius est elegendum for it [is] les damage and  
 dishonour to fecht in fayr battel for the deffens of  
 zour liberte / nor to be tormentit in ane miserabil /fol.129v  
 captiuite. Quhar for i exort zou that ze change zour  
 sperutual habitis, bayth coulis and syde gounis in steil  
 iakkis and in cotis of mailze to deffend zour bodeis fra  
 the crualte of zour enemeis, and thai that ar agit and

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1. cousidrit

2. svld

3. facultre



nocht abil for the veyr thai heffand patrimone and beneficis  
 thai suld furneis pure preistis monkis and freris, vitht  
 al necessair thingis conuenient for the veyris. And  
 than quhen the veyris ar endit thai maye cleitht them  
 agane vitht there spirutual habit conformand to ther  
 professione. And nane of the sperutualite suld be  
 scripulus in this byssynes, considerand that goddis lau  
 the lau of natur positie lau, ciuil and cannon lau hes  
 condiscendit in ane purpos that<sup>1.</sup> al staitis and faculteis  
 vitht out ony acceptiōne of persons, ar oblist to pas in  
 battel for the deffens of ther public veil, and of ther  
 natiue cuntre. Than quhy suld preistis or freris allege  
 exemptions sayand, that there professione oblicis them to  
 sing and say to preche and praye, and nocht to fecht in  
 battel allace sic exemptions suld be repellit and  
 adnullit, considerand that the contrarie of ther allegiance  
 is of verite. The bibil is ane real / probatione, that /fol.130r  
 kyng dauid that royal prophete vas ane preist, moises [117]  
 vas ane preist, aaron vas ane preist ande al the prophetis  
 of Israel var preistis zit nochtheles thay var ay fyrst in  
 the battel for the deffens of the landis of promissione  
 and nou be cause that there is sum ignorant preistis that  
 ar mair obedient to the canon lau nor thai ar to goddis  
 lau, there for i vil sateisfe<sup>2.</sup> there scrupulus consciens  
 vitht sum cheptours of the canon lau. in the fyrst it is  
 writyn in the xxiiij distincione in the feyrd questione  
 in the cheptour. Si non, as eftir follouis, sicut anti-

---

1. thac

2. sateiffe

quitus ducibus concessum fuit bellare: sic & modernis,  
 dummodo non bellent desiderio fundenti sanguinem: sed rem  
 publicam ampliando. it is writyn in the xxiii distinctione  
 in the viii questione, as eftir follouis, Saraceni  
 bellantes contra cristianos, iuste a cristianis impug-  
 nantur. i reffer the expositione of this text to the  
 vniuersal cristianite to iuge quhiddir that inglismen be<sup>1.</sup>  
 sarrasyns or cristin men. Ther is ane cheptour of the  
 canon lau that sais thir<sup>2.</sup> vordis in the xxiii distinctione  
 in the fyifte question, bella sumpta contra excommunicatos  
 & infideles meritoria sunt i reffer the exposi/tione of /fol.130v  
 this text to be iugit be al cristin princis, quhiddir  
 that inglis men be excommunicat and denuncit goddis rebel-  
 lis be al lauis for ther infidilite, incrudilite, crualte,  
 tirranrye, sacreleige, & for the vsurpatione of vthir  
 princis dominions vitht out ony occasione or iust titil.  
 There is sum scripulus preistis hefand there consciens  
 subiect to traditions, quha sais that it is nocht leiful  
 to preistis to pas in battel, vitht out the lecons of the  
 pape. i vald thir ignorant preistis vald reid ane  
 cheptour of the canon lau in the xxiii distinctione in the  
 viii questione callit an episcopo liceat ad bellum  
 proficisci sine licentia pape i exort zou my<sup>3.</sup> sone  
 sper[it]ualite to put al cerimonial scrupulnes furtht of  
 zour hartis & that ze pas in propir person contrar zour  
 ald enemeis & than<sup>u</sup> doutles zour faculte sal nocht be

---

1. bo

2. this

3. wy; 'm' inverted.

spulzeit<sup>1.</sup> fra the liberte<sup>2.</sup> that it possessis.

Quhou the affligit lady dame scotia makis  
ane exortatione til hyr thre sonis, quhilk is  
the conclusion of this beuk.

Cha. XX.

O Ze my thre sonnys i hef accusit euyrye ane of zou  
peticularly<sup>3.</sup> in special for the abusione of zour  
faculteis<sup>4.</sup> and officis the quhilk abusio/ne is the  
cause of the contentione and discord that ringis amang  
zou, the quhilk contention and discord hes dune mair  
domage in zour cuntre, nor the grit armye of ingland hes  
dune. I vald speir ane question, quhat medycyn can help  
ane seik man that hurtis hym selue vilfully and prouokis  
his auen seiknes daly? or quhat cite can indure, quhen  
it is seigit and assailzeit vitht out be enemeis, and  
vitht in the cite ringis mortal veyr amang the gouernours  
and inhabitantis<sup>5.</sup>? O ze my thre sonis, quhat can the  
varld estime of zou, quhen ze ar sa solist on the ruayne  
of zour prosperite and on the demolitione of zour comont  
veil? zour conditions & conuersations is mair lyik til  
barbarien pepil nor it is to cristyn pepil, ze lament  
hauyly the cruel veyrs, and ze cry & desyris pace at god,  
ze heffand rancor in zour hartis contrar zour nyctbours,  
ze desire mercy at god, ze heffand ane drauen sourd in

/fol.131r

[126]

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1. spulzelt

2. liherte

3. pericularly

4. faculte, is = faculteis

5. iuhabitantis

your hand to slay ane innocent, ze vald be louit vitht  
 al men and ze hef na cherite to na man Quhy suld god  
 delyuyr zou fra your enemeis? sen that ze ar mortal  
 enemeis to your selfis, your honour is tynt sen that  
 your vailzeantnes is changit in berkyng on vthirs lyik  
 cattis and / doggis. ze hef left the protectione of /fol.131v  
 your comont salut, and ze ar be cum sodiours &  
 pensionaris to your enemeis, and also ze ar be cum  
 enemeis to your auen veilfair and prosperite. allace  
 vald ze considir the grit ruuyne & perditione that hes  
 cum on diuerse realmis throucht the discentione and  
 diuisione that rang amang the pepil, than i beleue  
 that ze vald tret pace in your consciens, and cherite  
 to your nychtbours. the holy scriptour confermis this  
 samyn purpos, quhar crist Iesus said, Omne regnum in se  
 diuisum desolabitur, al realmis that ar diuidit vitht  
 in them selfis be discentione and contentione, sal be  
 left desolat. there for (o ze my thre sonnys) it is na  
 meruel that your cuntre cum to ruuyne and desolatione,  
 considerand that al sortis of detestabil and onleful  
 veyrs and battellis that distroyit the romanis in the  
 anciant dais, ringis presently amang zou, throucht the  
 discentione, diuisione inuy rancor and auareis that  
 ringis vniuersaly throucht al scotland. the fyrst sort  
 of battellis and veyris that brought the romans to  
 ruuyne vas callit battellis finityuis, A finibus,  
 that is quhen ane man vndir takkis to conques be  
 violence and tirroranye, the landis / of his nychtbours /fol.132r

Math.12.  
 Luce.11.

Iustin.  
 Lib.1.

that marchis and l<sup>y</sup>is contigue vitht his landis, as did  
 Ninus kyng of the assiriens, quha vas nocht contentit  
 vitht his auen cuntre, there for he maid veyr on al the  
 cuntreis that circuit his realme. this sammyn sort of  
 veyrs is in scotland for there is nocht mony men, grit  
 nor smal that hes heretage, bot is aye inuentand cauil-  
 latione & v<sup>r</sup>ang titilis to hef ther nychtbours heretagis  
 that l<sup>y</sup>is contigue besyde them, othir be proces &  
 pleyis, or ellis be violens. there vas ane vthir sort  
 of battellis amang the romans callit battellis socialis,  
 that is quhen tounis of ane cuntre makkis veyr contrar  
 vthirs, as of diuerse tounis of germanye and ytalie.  
 Thir samyn sort of veyrs ringis presently in scotland,  
 for there is nocht ane boroustone nor landuand paris  
 vitht in the realme, bot thai hef inuy contrar the  
 tounis and parisis that ar nixt nychtbours to them.  
 the thrid sort of veyris var callit battellis ciuilis,  
 that is quhen citinaris and induellaris of ane cite,  
 hes mortal fede contrar vthirs as vas betuix silla &  
 marius<sup>1</sup>, & quintus<sup>2</sup>. lipidius. this samyn sortis of  
 veyris ringis instantly in scotland, for there is nocht  
 ane borroustone nor parise in scotland bot the/re is /fol.132v  
 deidly fede amang sum of the induellars of the saidis  
 tounis. there is ane vthir sort of veyris callit bat-  
 tellis intestynis, that is quhen kynsmen and frendis  
 of consanguinite or affinite hes mortal veyr contrar

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1. mari'

2. quint'

vthirs, as was betuix Iulius cesar and his gude sone grit  
 pompeus, this samyn sort of veyris ringis instantly in  
 scotland for the intestine veyris that ringis among the  
 barrons and gentil men of scotland is detestabil to be  
 rehersit, for thai that ar nerest of kyn and blude, hes  
 maist mortal fede contrar vthirs, quha can calkil the  
 degreis of kyn and blude of the barrons of scotland,  
 thai vil conferme this samyn. there is ane vthir sort  
 of veyris callit battellis asephales, that is quhen the  
 pepil gadris togiddir in ane grit conuentione but the  
 autorite of the superior, as did the comontis of  
 germanye quhilkis var the numer of ane hundyr thousand  
 men, thai did grit damage, thai obeit nocht to their  
 dukis and superioris, than the duc of saxon and the  
 langraue of hasse venqueist and distroyit them siclyik  
 as did the comontis of ingland the zeir of 1533 zeris  
 quhilkis var distroyit vndir the trettie of concord,  
 this samyn sort of veyris ringis instant/ly in scotland /fol.133r  
 for i hef sene nyne or ten thousand gadyr to giddir [128]  
 vitht out ony commissiione of the kyngis letteris, the  
 quhilk grit conuentione hes been to put there nycht-  
 bours furtht of ther steding and takkis on vytson  
 veddyinsday, or ellis to leyd auaye ane pure manis  
 teynd in heruyst bot thai vald nocht be half sa solist  
 to conuene thre hundretht at the command of the kyngis  
 letteris to pas to resist our ald enemeis of ingland  
 al thir forsaid veyrs hes occurrit throucht the  
 discentiione and diuisiione of the pepil of ane realme.



O ze my thre sonnys ze knau that thir vordis befor  
 rehersit ar of verite also ze knau<sup>1.</sup> that zour extreme  
 ruuyne approchis verra neir, the quhilk maye be eysylie  
 remedit sa that ze vald nocht be obstinat and obdurit in  
 the rancor and discentione that ringis amang zou. it  
 aperis to me that sum so[r]seris and vytchis, quhilkis  
 ar instrumentis of the ald eneme of mankynd hes temptit  
 zou and hes venqueist zour natural rason i vait nocht  
 quhiddir that i sal iuge zou to be cum frenetic or  
 brutal, for zour conuersations in general is ane monstreus  
 thyng rather nor humain as zour verkis testifeis. the  
 historiographoris rehersis that the tua prudent / /fol.133v  
 philosophoris, heraclites and democrites past throucht  
 the varld to haue ane vniuersal iugement of the con-  
 uersation of man kynd, than quhan thai var passand  
 throucht the varld & persauand the vice and the vanite  
 and euil conuersatione of euyrie cuntre & also persauand  
 the grit solistnes of diuerse staitis in conqussing  
 reches, heretagis, digniteis, officies. and autorites,  
 sum be auareis, sum be violens, and extorsions, and sum  
 be ane inexorbitant solistnes contrar rason, and sum be  
 raif and spulze, and sum be trason, and sum be discentione  
 & mortal fede, nocht heffand respect nor rememorance of  
 the schort peregrinatione of this miserabil lyif, nor  
 zit heffand premeditatione of the future eternal  
 beatitude that god hes promest til faythtful men, than

---

1. knan

heraclites began to veip and lament for pite that he  
 hed of the extreme disrasonabil abusione that rang  
 amang the vniuersal pepil. bot democrites leucht and  
 scornit there foliful conuersatione and solist vanite.  
 allace var thai tua philosophours instantly passand  
 throucht the realme of scotland heraclites vald murn  
 & lament for pite, our misire and our affliction the  
 quhilk hes occurrit and daly occurris through / our /fol.134r  
 auen occasione. and syklyik democrites persauand [129]  
 our folyful mysgouernance and our miserabil obstinat  
 conuersatione he vald laucht and scorn vs be grit  
 derisione. for doutles thir tua philosophours vald  
 fynd mater aneucht to veip for vs and alse to laucht  
 vs to scorn i vil rehers sex versis in latyn quhilk  
 var composit be ane knyght of Itale M. Antonio  
 philiremo<sup>1</sup>. fregoso and syne i sal rehers the exposi-  
 tione of them in our scottis<sup>2</sup>. tong, as neir the sentens  
 of the text as i can.

Ad lectorem.

Defle hominum vitam plusquam<sup>3</sup>. heraclite solebas,  
 In lachrimas totos, solue, age nunc oculos:  
 Concute maiori splenem democrite risu,  
 Et toto resonans ore cachinus hiet.  
 Vita fuit mundi post condita secula nuncquam,  
 Et risu, pariter dignior, & lachrymis.

To the readar.

Gude readar, veip and murne this mortal lyif  
 As did the vyise philosophour heraclite

1. phiremo

2. scettis

3. plnsquam

And thou sal laucht for scorne recreatyfe  
 As fast as did the prudent democrite  
 Ane murnit for pite, the tothir leucht in dispite  
 Quhen thai beheld this varldis<sup>1.</sup> vanite  
 Bot var thai nou on lyue, i mycht veil dyit  
 /That tha vald laucht and veip our misire.

R

/fol.134v

Seneca.

Aut ridenda omnia, aut flenda sunt.

THYR exemplis of thir tua philosophours makkis  
 manifest that al our varldly byssynes is bot vane &  
 detestabil, there for it is na meruel thocht heraclites  
 regrettit and vepit our folyful conuersatione and that  
 democrites leucht and scornit our solist abusione,  
considerand that quhen baytht thir philosophours past  
 throucht the varld tha culd persaeue nay thing bot  
 vanite. the prudent Salomon confermis this sammyn in  
 the sycond cheptor of his ecclesiastes sayand, that  
 quhen he hed socht and gottyn al the varldly feliciteis  
 that culd be deuiseit al vas bot vanite and afflictione of  
 the spreit. Therfor o ze my thre sonnys nobilis, clerge,  
 and lauberaris i exort zou to retere fra vanite & til  
 adhere to vertu & ony of zou that thynkis zou of maist  
 reputation throucht zour superfle veltht<sup>2.</sup> ze suld be  
 solist to ken zour selfis, & to be humil to zour  
 nychtbours or ellis al zour gloire veltht and dignite  
 sal / change in vilite. ze haue grit occasione to fle  
 thir varldly caduc honouris, the quhilkis can nocht be

Eccle.2.

/fol.135r

[130]

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1. vardlis  
 2. velcht

possess with out vice, and also as vincentius says in  
 his 34 beuk, the mair eleuat that ane person be in  
 superfleu digniteis his fal & ruuyn sal be the hauyar.  
 quanto gradus altior, tanto casus grauior. for the  
 gritest green tre that standis hiest on the montane is  
 haistyar blauen doune witht the vynd, nor is the smallest  
 treis that grouis in the valeyse. summa petit liuor per-  
 fluant altissima venti. i haue rehersit thir vordis  
 be cause of the vane arrogance that ringis in the hartis  
 of my tua eldest sonnys nobillis and clergie, quhilk vil  
 be occasione of there ruuyn bot gif thai mittygat and  
 mortife there detestabil pride, inuy, and auereis. i  
 meruel that thai considir nocht that god behaldis al  
 there abhomination<sup>1</sup>. it aperis that thai beleue that  
 god sleipis and seis them nocht, for there conuersation  
 is, as ther var nocht ane detht to sla ther bodeis nor  
 ane hel to punceis ther saulis. Iam viuunt homines tan-  
 quam mors nulla sequatur, Et velud infernus fabula ficta  
 foret. God seis al thing & there is nay thing obscure<sup>2</sup>.  
 fra hym as is writyn in Mathou Marc, and Luc. Nihil  
 enim est tectum quod / non sit retegendum & nihil  
 occultum, quum futurum sit vt sciatur there for it is  
 grit folye to my thre sonnys to couer there vice  
 witht dissymilit vertu, for ther is na thing that is  
 hid or sylit, bot the tyme sal mak it manifest for  
 euerye<sup>3</sup>. thing is subieckit to the proces of the tyme,

Rij

/fol.135v

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1. obhominatioun  
 2. obscure  
 3. enerye

and the tyme consumis al thing, as it consumis the quhyt  
fleureis of green treis except the verite and vertu  
quhilk sal neuyr consume bot rather augmentis in euerye  
tyme. It vas sperit at the philosophour tales, gyf that  
the goddis kneu the verkis that men dois in this varld,  
he ansuert, quod he the goddis knauis nocht alanerly the  
verkis of men, bot as veil thai ken the thochtis and  
intentions of men. Thir exemplis suld be applyit to the  
pepil that ar dissymilit in ther conuersations, and that  
cullurs and couers ther false hartis vitht verkis  
aperand to be verteous & faythtful. bot there is na  
dissymilation. O ze my thre sounis amang zou considerand  
that zour hartis & zour verkis condiscendis on ane purpos  
bot rather til euil nor to gude. O my thre sonnys sen  
god kennis that zour hartis ar euil, and that men kennis  
that zour verkis ar euyl i exort zou that<sup>1.</sup> ze gar zour  
hartis consaue the co/mandis of god and that zour verkis /fol.136r  
be conformand to the sammyne & than doutles god sal schau [131]  
his mercy and sal releue zou of the grit afflictione of  
the thre plagis that hes almaist succumbit zour cuntre  
in extreme ruuynne that is to saye fra veyr fra pest and  
fra hungir. and sic gude pollice sal neuyr cum til  
effect quhil that ze haue treittit pace and concord  
amang zour selfis, the quhilk concord amang zour selfis  
vil be ane mair auful scourge til ingland nor that the  
realme of France and the empire hed tane querrel  
contra[r] ingland, zour cronik[is] makkis manifest that<sup>2.</sup>  
the inglis men van neuyr na thing at zour handis bot

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1. chat

2. that that

rather lossit quhen thai intendit veyr contrar zou, ze beand of ane accord. there is ane exempil of cirillus quilk was ane nobil prince, in his grit aige he be cam seik to the detht he hed iiij scoir of sonniss the quilkis he gart compeir in his presens, than he delyurit to them ane certan of smal green treis bundyn to giddir extendand to the numer of iiij scoir. fyrst he ordand his eldest sounne to brak that bunche of treis at ane tyme the quilk he culd nocht, than he gart al the remanent of his sonniss ilk ane be them self tak the said bunche of green treis and to / brak them al to giddir, the quilk nane of them culd do it than he lousit the bunche of green treis and gaue til euerye<sup>1</sup>. ane of his sonniss ane of the said green treis to brak, the quilk thai did eysyllye, than he said til his iiij scoir of sonniss, i exort zou that ze remane al to giddir in gude accord amang zour selfis but diuisione and than zour enemeis sal nocht venqueis zou. & in opposit gyf that contentione and diuisione cummis amang zou zour enemeis sal venqueis zou as eysyllye as ony of zou hes brokyn ane of the green treis syklyik O ze my thre sonniss gif that ze remane to giddir & beis nocht seperat nor deuidit fra vthirs it sal be as onpossibil to inglis men to venqueis zou as it vas onpossibil til ane of the sonniss of cirillus to brac the hail bunche of green<sup>2</sup>. treis at ane tyme<sup>3</sup>. ze suld al tak exempil

Riij

/fol.136v

- 
1. enerye
  2. greeen
  3. tymet



quhou that grit Alexander conqueist nekil of al the varld  
 and he left the gouuernyng of his cuntre on his dede bed  
 to be gouernit eftir his deceis be four of the prencipal  
 barrons of his court bot sune eftir his decese, auareis,  
 inuy, ambitione, and particular proffet seperat and  
 deuidit them fra vthirs quhilk was occasione that the  
 barbariens the persiens and mediens and the grecians  
 con/queist al the grit empire of Alexander and maid  
 sklauis of his pepil. syklyk the romans that var  
 dominatours of al the varld, fra tyme that discentione  
 and diuisione raise amang the prencipal romans and  
 speciale the discentione that raise betuix Iulius cesar  
 and grit pompeus for Iulius vald nocht hef ane marrou  
 in rome, and pompeus vald nocht hef ane superior the  
 quhilk discentione was occasione of the ciuil and intes-  
 tine veyrs that rang vniuersale in ytalie. & for that  
 cause the romans that hed dominion athort al the varld  
 be cam subiect to them quhom thai hed dantit of befor  
 siclyk the triumphand cite of cartage quhilk dantit al  
 affrica, spangze, & cecil and did mony vailzeant actis  
 contrar the romans, it be cam subiect to them that it  
 hed venqueist of befor, fra tyme that discentione and  
 diuisione raise amang the nobillis of that toune.

Quhar for i exort zou my thre sonnys that ze expel  
 discentione discord, and ald fede that ringis amang  
 zou, quhil the veyris be dune, and than ze sal triumphe  
 contrar zour enemeis. i vald ze tuke exempil of diuerse Riiij  
 nobil romans and grecians, that hed mortal fe/de contrar /fol.137v

/fol.137r

[132]

vthiris zit nochtheles quhen there enemcis assailzet  
 there native cuntre, than al thir nobillis concurrir  
 in ane accord, and set there particular rancor and fede  
 on syde, as did the tua vailzeant consulis of rome,  
 ane vas callit marcus emilius lepedus, the tothir  
 fuluius flaccus, quha hed mortal heytrent & deidly fede  
 contrar vthirs. At that instant tyme Annybal conquiest  
 cannes, at the dolorus battel quhar that the consul  
 emelius Paulus vas slane, quhar that Annibal gat at  
 the spulze of the romans, thre muis ful of gold ringis  
 that var on the fingaris of the romans that var slane.  
 Than eftir this dolorus discumfiture of the romans,  
 diuerse citeis and castellis of Italie randrit them til  
 Annibal, sum be forse, and sum be trason, and in speciale  
 the toune of capes vas randrit be trason, be the prencipal  
 citinaris of the toune. Than thir tua nobil consulis  
 Marcus emilius lepedus, & fuluius flaccus quhilkis hed  
 mortal fede betuix them, for particular occasions, and  
 thai persauand al there native cuntre in dangeir of  
 ruuyne, thai said til vthirs. It is necessair that ve  
 forzet and put on syde the lange dedly fede that hes  
 bean betuix vs for our particular veil, / for gyf  
 Annibal conquies al Italie, our particular veil sal  
 nocht be saue. of this sort thir tua nobil consulis  
 past in ane accord vitht xxxiiij legions of men of veyr,  
 and conquiest vailzeantly the toune of capes, & sleu  
 al the chartagien sodiours, that annibal hed left in  
 garnison vitht in the toune of capes, and also tha gart

/fol.138r

[133]

iustifie to the detht xxv of the prencipal citinaris  
 be cause of there trasonabil seditione committit contrar  
 ther comont veil. There is ane vthir exempil of the  
 grit hatrent & mortal fede that vas betuix tua nobil  
 consulis of rome, ane vas callit Claudius nero, the  
 tothir vas callit liuius salsinator<sup>1.</sup>, the senat send  
 claudius contrar Annibal witht ane grit armye, at that  
 instant tyme the post cam to the senat declarand, that  
 hasdrubal, quha vas the bruther of Annibal, vas cum  
 fra affrica, and past throcht spangze and France and  
 cumand our the alpes of ytalie witht ane grit armye to  
 succur his brothir Annibal in hope to distroye al  
 ytalie. for that cause the senat send liuius  
 salsinator<sup>2.</sup> contrar hasdribal. quha hed nocht ane  
 sufficient nummer of men. of veyr to resist. hym<sup>3.</sup>  
 quhar for the consul Claudius nero heffand dreddor that  
 liuius salsinator<sup>2.</sup> and his armye / suld be deffait be /fol.138v  
 hasdrybal, he forzet the ald fede that vas betuix  
 them, and he send ane roman captan callit emilius  
 hostilius vytht the half of his armye contrar Annibal,  
 quha sleu xxx thousand of Annibal men of veyr and  
 claudius nero past witht the tothir half of his  
 armye to help and to reskeu liuius contrar hasdribal.  
 than thir tua armes past to githir in gude accord  
 nocht rememorant of there deidly ald fede that vas  
 betuix them and thai vailzeantly sleu hasdribal and

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1. Read 'salinator'.

2. L. & M. alter to 'salinator'.

3. Period misplaced; should be after, not before, 'hym'.

xlvi thousand of his men, and also thai take viij thousand presoners, and thai cuttit the hede fra hasdribal. & in there returnyng to rome thai keist the heyde befor them on the gait & playt vitht it vitht there feit as it hed been ane fut bal, fra that tyme furtht Annibal tynt curage in sic ane sort that his men of veyr var daly deffait. There is ane vthir exempil of the dedly fede and hatrent that was betuix Munitius maister of the hors men and the consul fabius, thir tua romans hed the gouernyng of ane<sup>1</sup>. grit armye of romans contrar Annibal. Munitius the maister of the hors men was verra proud in hym self, and also in his veyrs he was mair furius nor prudent, bot his collig fa/bius was cald graif and pacient in his bissynges Munitius in his furour vald haue oft gyffin battel til Annibal, bot fabius vald neuyr consent be cause he sau the aperand danger that was to succed throucht the subtilite of Annibal, than Munitius desirit at fabius that he vald thole hym to haue the hail gouernyng of the armye ane daye, and fabius to hef it ane vthir daye and sa euerye ane of them to haue the gouernyng of the armye his day about to the quhilk fabius vald nocht consent sayand i vil nocht thole zou til haszard al the grit armie of rome in dangeir throucht zour ignorant furius consait bot i am content that the

/fol.139r

[134]

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1. ané

grit armye be partit in tua partis, and ze to haif  
 the half of the armye, and i sal haue the tothir  
 half in gouernyng than ze maye haszard and fecht  
 quhen that ze think zour comodius tyme. Munitus  
 vas verra glaid of this ansuer, on this accord thai  
 partit and diuidit there legions and campis in tua  
 equal partis. this debait and discention vas  
 reportit til Annibal be his spyis and his explorat-  
 ours, quhilk vas til hym doubil ioye, ane<sup>1.</sup> cause  
 of his ioye vas be cause he thocht to venqueis the  
 furius / fule hardynes of munitius, eyn as he vald /fol.139v  
 hym self, the tothir cause of his ioye vas, be  
 raison that the half of the stryntht of fabius vas  
 dymynischid, be cause of the parting of the tua  
 hostis in tua partis. ther vas ane hil betuix  
 Anniballis hoste and the hoste of munitius quhilk  
 hil, quha euyr hed gottyn it, he suld haue been able  
 to do mekil displeseir til his enemeis, bot zit  
 Annibal desyrit it to mak occasione of battel to  
 munitius<sup>2.</sup>, quhome he kneu veil that throucht his  
 furor and fule hardines, vald gane stand and stop  
 hym fra the takkyng of the said hil. than Annibal  
 persaut and spyit at the fut of the said hil quhair  
 there vas diuerse cauis and cauernis and grit holis,  
 vitht in the rocche craggis, vitht in the quhilk he  
 pat fiue thousand fut men and horse men, nocht

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1. ané

2. munitus

persauit be the romans. on the morne Annibal send  
ane feu nummir<sup>1.</sup> of men to tak the forsaid hil.  
Munitius persauand that ane feu nummer of chartagiens  
var in purpos to tak that hil, than the romans brak  
there arraye to ryn to impesche the takyng of the  
said hil, for fyrst Munitius send lycht harnessied  
zong men, and syne he send ane grit numir of horse  
men contrar Anniballis men. & / Annibal send syk-  
lyik fut men & horse men to reskeu his men that he  
hed send to the hil than Munitius in grit furor cam  
vitht the remanent of his armye contrar the hil  
takkaris than Annibal seand occasion and tyme  
oportune to gyf battel he past forduart vitht his  
armye contrar the romans. on the tothir syde al  
the fiue thousand men that var hid in the cauis and  
holis of the hil ischit furtht on the bakkis of the  
romans vitht mony hiddeous cryis. the romans beand  
in this grit perplexite, beand closit betuix tua  
armeis, thai be cam discouragit, quhilk gart them  
fle fra the battel, bot Anniballis armye follouit and  
sleu mony romans. At this instant tyme fabius the  
collig of Munitius persauand the grit discumfytur  
of the romans throucht the misgouernance and furor  
of Munitius<sup>2.</sup>, he said, fortune hes schauen hir  
folie na soner nor i beleuit, Munitius throcht his  
fule hardines hes lossit the half of the gryt armye  
of rome he hes euyr been my mortal enemie and nou i

/fol.140r

[135]

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1. múnir: read múmir.

2. Murray, following L., says original has 'munituis';  
apparently a slip.



haue tyme oportune to reuenge me on hym. bot at this tyme i vil nocht thole the comont veil to perreise for my vendicatyue particular affectione there for i vil conteneu our quer/rel and ald fede til ane moir /fol.140v oportunitie than fabius causit his men to display ther baners and standardis and syne cam forduart in gude arraye contrar Annibal to succur & reskeu munitius and his men that var fled than the romans that var fast fleand persauand fabius armye cummand to help them, thai returnit fra there fleyng and cam and iunit witht the armye of fabius in Arraye, & rycht vailzeantly thai venqueist and sleu the maist part of Anniballis men and chaissit hym self to tuscan.

O my thre sonnis nobilis clergie and lauberaris, thir exemplis of thir nobil romans that hed mortal fede betuix them, quhilkis concurrir to giddir in accord for defens of there natyue cuntre suld prouoke zou to forzet the hatrent and rancour that mony of zou hes contrar vthirs, and to gar zou tak curage til accord witht ane consent to resist zour ald enemeis of ingland. for doutles ze heffand as mekil gold as cressus or medas possesset, and beand in as grit numir of men as exerxes of perse quhen he cam to conqueis greice witht sex hundretht thousand men of veyr, and ze heffand as gude captans as grit alexander or Iudas Machabeus, and ze heffand al the munitions for / veyr /fol.141r that is in europa al thir thingis be for rehersit sal [136] be confusione to zou, rather nor supple, as lang as

ze haue hatrent and secret fede amang zour seluis quhar for i exort zou to concur to giddir in vnite for the deffens of zour cuntre as did thir romans befoir rehersit and in apposit<sup>1</sup>. gyf zour particular fede contrar vthirs remanis in zour hartis than doutles twenty thousand of zour enemeis sal venqueis ane hundretht thousand of zou, & thai sal put zour generatione and ther posterite furtht of remembrance, and zour mortal enemeis sal inhabit and ocupe zour placis.

O my thre sonnys, i hef oft tymis rehersit of befor of the trason that occuris in scotland. and quhou beit that ther be mony trasonabil actis manifest in scotland, zit nochtheles i can nocht condiscend in special on na man that hes committit ony trason, and also i vait for certan that there is mony nobil men in scotland that ar suspekkit of trason and ar sklandrit for the samyn be the vulgar pepil quhou beit that thai be innocent of that foule cryme. the occasione of the samyn suspitione hes procedit of the subtilite of zour ald enemeis, for ane dispyt that tha haue ymaginet contrar / zou, be cause that thai dreid zour vailzeant- /fol.141v nes, and for that cause thai haue gart ane secret brute pas in scotland that sum of zou hes intelligens vitht them, and to gar ther inuentit subtil cauteil contrar zou entir mair large in the vulgaris hartis, thai haue gart ther borderaris mak incursions and

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1. apdosit

forrais far vitht in scotland quhar thai haue spulzeit  
 and reft grit multiplie of mouiabil gudis, as scheip  
 nolt, and horse and thai haue dune na damage nor  
 hayrschipsis to sum of zour stedingis and takkis, the  
 quhilk thing thai haue dune to that effect that ze  
 maye be haldin odius and suspetius be zour prince,  
 throucht the quhilk suspitione zour prince maye gar  
 preson zour bodeis, than ze beand in varde or in  
 preson, ze can nothir resist nor deffend zour cuntre  
 fra the onmerciful inuasions of zour ald enemeis.  
 Quhair for it is necessair for zour veilfayr that  
 ze<sup>l.</sup> commit sum vailzeant act contrar zour enemeis,  
 to that effect that the prince and superioris, and  
 also the comont pepil of the realme maye knau zour  
 innocens.

Ther is ane exempil conformand to this samyn  
 purpos in the feyrd cheptor of the sycond beuk of  
 tucidides quhou that pericles of athe/nes knauand  
 that the armye of the lacedemoniens vas to cum  
 contrar athenes and that archidamas vas captan to  
 the said armye quha at vthir tymis of befor the  
 begynning of the veyr vas verra familiar vitht  
 perecles, than perecles heffand suspitione that  
 archedamas vald do na damage til his villagis, and  
 steydingis to that effect that the atheniens suld  
 suspect hym of trason, he past to the senat of  
 athenes, sayand, i suspect that the lacedemonyens

/fol.142r

[137]

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l. the

vil reserve my villagis and steydingis fra birnyng  
 and fra damage and that thai vil be cruel contrar  
 my nythtbours to that effect that ze maye suspect  
 that i haue intelligens vitht archedamas, throucht  
 the ald familiarite that vas betuix vs: therfor to  
 purge me of sic suspetione heir i renunce ouer my  
 takkis and steydingis and resingis them to be in  
 proprite to the comont veil of athenes and also i  
 sal be the fyrst person that sal entir in plane  
 battel contrar the lacedemoniens to that effect that  
 the pepil maye knau my innocens. there is ane vthir  
 exempil of Annibal that vrocht ane grit subtilite to  
 cause the romans to haue ane euil consait contrar S  
 the nobil fabius. / Annibal send ane grit nummer of /fol.142v  
 lycht<sup>1.</sup> horse men to spulze the territoris and vil-  
 lagis pertenant to rome, resaruand the villagis and  
 stedingis pertenant to fabius quha vas captanu of the  
 romans armye. this crafty subtel act of Annibal  
 causit the romans to consaue ane vehement suspetione  
 of trason contrar fabius. Than fabius beand  
 aduerteist of this byssynes and desyrand til haue  
 his innocens knauene, he send his sone to rome to sel  
 al his villages and stedingis for redy monye and  
 also vrit ane lettir to the senat of rome of this  
 effect. fathers conscript i am suspekkit of trason  
 throcht the machinatione of Annibal bot doutles my  
 innocens sal be haistyly manifest to zou al for as

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1. lychi

sone as i see oportunitie and conuenient tyme & place  
 i sal gyf hym battel. on the feyrd daye there eftir  
 fabius gef battel til Annibal quhen he reskeuit.  
 Munitius the master of the horse men as is befor  
 rehersit. this vailzeant act pat hym nocht alanerly  
 furtht of suspetione, bot as veil it augmentit his  
 honour and gloir. (O ze my thre sonnys) ony of zou  
 that is suspekkit of trason suld do sum vailzeant  
 act contrar zour enemeis as did pere/cles and fabius /fol.143r  
 befor rehersit, to that effect that the remanent of [138]  
 the pepil maye gyf confidens to zou, quhilk vil be  
 occasione that the hail body of the realme vil  
 haszard there lyuis and there gudis in zour companye  
 for the iust defens of zour comont veil and zour  
 natyue cuntre Allace the suspetione that the pepil  
 hes contrar sum of zou is nocht causles for men of  
 smal experiens maye persauie that ther is diuerse men  
 of scotland, that ar be cum neutral that is to say,  
 thai vil nothir tak ane plane part vitht ingland nor  
 vitht scotland, for quhen thir neutral men speikis  
 vitht inglis men thai lament hauly the inconstance  
 of the lordis of scotland that hes brokyn ther promit  
 & band the quhilk vas honestly contrakkit to compleit  
 ane mariage betuix our nobil princes heretour of  
 scotland and eduard the zong kyng of ingland, the  
 quhilk contract beand fulfillit, vald hef beene the  
 cause of ane perpetual vnite betuix the tua said

realmis, and quhen thir said neutral men speikis vitth  
 scottis men thai regret and lamentis hauylie the dis-      Sij  
 centione and diuisione that ringis amang the nobilis  
 of scotland quhilk is occasione that the / inglis men      /fol.143v  
 be ther falsed and subtilite persecutis our realme  
 vitth out ony iust titil. Of this sort the neutral  
 scottis men entretenis baytht the realmis quhil on to  
 the tyme that ane of the realmis conqueis the tothir.  
 and than thai vil adhere til his opinione that  
 conquesis the victore. bot sic dissymilit and subtyl  
 neutral men at the end of the veyrs vil be reuardit  
 as the cordinar of rome vas reuardit be augustus cesar  
 as i sal rehers. The beuk of the annales of rome  
 rehersis, that in the tyme of the ciuil veyris that  
 vas betuix Augustus Cesar, and Anthonius, quhilkis tua  
 contendit for the empire. the iugement of the victore  
 that vas aperand to be betuix them, vas verray incertan  
 to the vniuersal pepil of ytalie, be rason that thai  
 var profund hie spretit vailzeant men and verray  
 opulent in reches & of grit allya, quhilk vas occasione  
 that the romans var deuidit in tua aduerse parteis. at  
 that tyme ther vas ane cordinar of rome ane verray  
 subtil riche villane, quha be cam neutral, induring the  
 tyme of the veyris betuix Augustus and Anthonius,  
 tariand quhil on to the tyme that ane of them var  
 superior / of the tothir, zit he nocht beand certan      /fol.144r  
 quha suld be superior of rome, and also beand desirus  
 [139]  
 to haue the grace and fauouris of hym that hapnit to



be imperiour, he be grit<sup>1.</sup> subtilite neurissit tua  
 zong corbeis in tua cagis, in tua syndry housis,  
 and he leyrrnit them baytth to speik. he leyrrnit  
 ane of them to saye, god saue thy grace nobil  
 victoreus augustus cesar. and he leyrrnit the tothir  
 to saye god saue thy grace nobil victoreus empriour  
 anthonius, than this subtel cordinar set ane of his  
 corbeis that gef louyng til augustus furtht at his  
 vindo on the plane reu, quhen he beheld ony gentil  
 men of augustus allya pas or repas befor his house.  
 and siklyik he set furtht his tothir corbe at his  
 vindo quhen he beheld ony of the allya of Anthonius  
 pas or repas befor his house. the quhilk thing he  
 did to that effect that he mycht vyn the fauoir of  
 augustus & nocht to tyne the fauoir of anthonius.  
 of this sort he vas lyik to the sourd vitth the tua  
 edgis than<sup>2.</sup> quhen Augustus cesar venquest anthonius,  
 & vas pacebil empriour, this subtel cordonar presentit  
 the corbe til Augustus quhilk gef hym louyng in hyr  
 artificial speche, of / the quhilk cesar vas verray  
 glaid, quhar for he gef to the cordonar fyftene hun-  
 dretth peces of gold, bot sune there eftir it vas  
 reportit to augustus cesar, that the said subtel  
 cordonar hed ane corbe that gaue as grit louyng til  
 anthonius, than augustus causit the said corbe and  
 the cordonar to be brotht in his presens and quhen

Siiij

/fol.144v

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1. grir

2. M. alters to 'that'.

he persauit that the cordonar was ane astuce subtel  
falou & dissymilit, he gart hang hym on ane potent  
befor the capitol & his tua corbeis be syde hym.

Of this sort (O ze my thre sonnys) ony of zou  
that is be cum neutral to scotland and ingland and  
is tariand quhil there be ane prince superior to  
baytht the realmis, doutles ze sal be recompensit  
be that prince for zour astuce dissymilitnes as the  
cordinar was recompensit be augustus cesar. Ther  
for i exort zou to reuoke zour<sup>1.</sup> neutralite and that  
ze be cum special vailzeant deffendours of zour  
natyue cuntre. it was sperit at cicero in the  
tyme of the ciuil veyris betuix Iulius Cesar &  
pompeus quhais querrel and part that he vald tak.  
cicero ansuerit, quem fugiam scio, quem sequar nescio,  
this is to say i vait quhais part i sal refuse, bot,  
vait nocht quhais part i sal tak. this /<sup>2.</sup> ansueir /fol.145r  
of ambiguite, declarit that cicero was be cum neutral [69]  
in the ciuil and intestine veyris, that was betuix  
iulius Cesar and grit pompeus, zit nochtheles the  
romans murmerit his ansueir of ambiguite to the  
vrang part allegeand that he hed mair fauoir to  
pompeus querrel nor to Iulius Cesar bot it is the  
natur of inciuil comont pepil to iuge euirye purpos  
to the vrang face. Ane propositione or ane responce  
of ambiguite suld be ay interpret and exponit to the  
best sens conformand til ane reul of the lau de vsu

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1. zour

2. Heading 'OF SCOTLAND'.

L creditor, cum ibi no C & L fi vsuras. the quhilkis cheptours sais. Ambigua solutio pro meliori & certiori parte est interpretanda et intelligenda. bot nou to proceed in my purpose Cicero hed ane honest cause to refuse baytth ther querellis and to be neutral be rason that thai contendit baytth to be superiours and kyngis of rome, quhilk vas expresse contrar the antiant lauis of the romans The sophist logicinarius per chance may argou<sup>1</sup>. that tua contrareis can nocht be baytth false and be this mutulat freuole reul of logic thai vald infer and allegie that Iulius and pompeus culd nocht baytth hef ane vrangus titil in ther debait considerand that the comont prouerb / /fol.145v sais that in euyrie tua contrar opinions ther is ane rycht and ane vrang thir freuole sophistaris that marthirs and sklandirs the text of aristotel deseruis punitione for quhou beit that ther be comparison of greis in euyrie thyng, that follouis nocht that the positieue gre and the comparatiue gre ar contrar tyl vthir, for gude and bettir ar defferent in greis & zit thai ar nocht contrar til vthirs siklyik euyll and var ar of defferent greis bot zit thai ar nocht contrar til vthirs. zit nochtheles ther is tua reulis in the lau that sais. Aliquid est iustum cuius contrarium est iustius. L. exigendi C. de procu, per glo. the tothir reul sais. Aliquid est malum cuius contrarium est deterius. ff. de re in L. quotiens bot thir tua reulis of the lau makkis no iust titil nothir to iulius nor to pompeus quhou be it that ther

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1. argon

querellis var baytth contrar til vthirs considerand  
 that baytth there querellis tendit to the demoliti<sup>o</sup>ne  
 of the antiant public veil of the romans ther for ther  
 vas na greis of comparison in there debait ther for  
 nocht ane of them hed ane iust titil in ther contrare  
 querellis nor zit the opinion of Iulius vas na var  
 nor the querrel of pompeus considerand that ther  
 contraire debait var baytth / of ane euyl equal qualite /fol.146r  
 Nou to mak ane end of this degressione i vil conclude [116]  
 that the neutralite of cicero deseruis recommendatione  
 quhen Iulius and pompeus contendit quhilk of them suld  
 be kyngis of rome. Bot it is nocht siclyik betuix  
 ingland and scotland. for quhou be it that forane  
 princis that ar indefferent til ingland and scotland  
 and also ther subiectis vil remane neutral in our  
 veyris contrar inglis men that follouis nocht that  
 scottis men can hef ony iust titil to remane neutral  
 quhen our cuntre is inuadit be our dissaitful ald  
 enemeis.

Quhar for i exort zou (o ze my thre sonnys) that  
 gyf ony of zou be suspekkit that ze hef bene neutral  
 in tymis by past that nou ze purge zou vitht sum vail-  
 zeantnes contrar zour enemeis, to that effect that ze  
 maye reuenge the extreme violent damage that ze hef  
 sustenit be the oniust veyris of ingland. And quhou be  
 it that zour ald enemeis vald decist fra ther oniust  
 veyris and that thai vald treit pace vitht zou zit  
 nochtheles ze suld nocht condescend to sic pace, bot  
 gyf the kyng of ingland vald restoir ande reforme the

domage & violens that ze haue indurit. And also doubt-  
 les the inglis men vil offir zou no pace, bot ane  
 dissy/milit pace for ther auen auantage ande to disaue /fol.146v  
 zou eftiruart be ane mair cruel veyr it is knauen  
 throucht al cristianite that inglis men socht neuyr  
 pace at scotland and France at ane instant tyme bot  
 rather quhen thai socht pace at scotland there purpos  
 vas to mak veyr on France and quhen thai socht pace  
 of France, ther purpos vas to mak veyr on scotland  
 ther for sic dissimilit pace fra the quhilk may  
 succeid veyr, suld<sup>1.</sup> nocht be resaut bot rather  
 veyris suld be maid, in hope that sure pace maye  
 succeid conformand til ane cheptour in the xxiiij  
 distinctione in the fyrst question quhilk sais. Non  
 pax queritur vt bellum exerceatur, sed bellum geritur  
 vt pax acquiratur. ther for quhen the legatis of  
 ingland offris to zou ane dishonest pace fra the  
 quhilk maye succeid ane mair cruel veyr, ze suld  
 refuse it, conformand to the vordis of Cicero in his Philip.12.  
 inuectyue philipiques contrar<sup>2.</sup> anthonius, sayand  
 pax est repudianda, si sub eius nomine latitet  
 bellum. There for (o ze my thre sunnis) ze haue ane  
 iust titil, to refuse pace and til intend cruel veyr  
 contrar zour enemeis. for as tucidides sais in the  
 thretten cheptour of his fyrst beuk, quod he, as it  
 is conuenient tyl honest & / prudent men to lyue in  
 Tucidides  
 Libro.I.  
 /fol.147r  
 [143]

1. susd: (long 's').

2. cóthar

pace, quhen there nyctbours dois them na oultraige nor  
violens: Siklyike it is honest and conuenient, to  
verteous men to change there pace and rest in cruel  
veyr fra<sup>1.</sup> tyme that thai haue resaut oultrage and  
violens fra there nyctbours. for the changeyng of  
ane dissymilit pace, in ane cruel veyr, sal be occasione  
of ane ferme and faythful<sup>2.</sup> pace. Cicero confermis Cice,offi.  
this samyn purpose in the fyrst beuk of his officis.  
Suscipienda bella sunt, vt in pace sine iniuria viuatur.  
Ande quhou be it that there is diuers parsons in scot-  
land that sais, that rest and pace var verray necessair  
for vs. i confesse that honest pace suld preffer  
oniust veyris. for that cause the empriour traian  
said, that it var les skaytth to mak ane iust veyr nor  
to lyue in dreddour vndir ane dissymilit pace. Euerie Tucidides  
man is oblist to deffend the gudis heretages and posses- li.2.ca.9.  
sions that his antecestres and forbearis hes left to  
them. for as tucidides hes said in his sycond beuk.  
quod he it is mair dishonour tyl ane person to tyne the  
thyng, that his antecestres and forbearis hes conqueist  
be grite laubours, nor it is dishonour quhen he failzeis  
in the conquessing of ane thing that he intendit / tyl /fol.147v  
haue conquesit fra his mortal enemye. Be this rason,  
euyrie nobil man suld be verray solist to deffend his  
iust querrel, for siklyik as ane man offendis his con-  
sciens quhen he dois violens extorsions and damage tyl

---

1. sra: (long 's').

2. saythful: (long 's').



his nychtbour siklyik ane honest man offendis & hurtis  
 his consciens, quhen he deffendis hym nocht in his  
 iust querrel contrar his enemeis & alse reuengis hym  
 nocht of the violens and damage that his enemeis hes  
 perpetrat contrar hym. Quhar for i exort zou my thre  
 sonnis, that ze condiscend in ane faythful accord,  
 than doutles god sal releue zou<sup>1</sup> of the grit afflictione  
 that ze haue indurit be the incredule seid of ingland,  
 & alse i beleue that he sal mak zou ane instrament  
 til extinct that false generatione furtht of rememorance,  
 & sa fayr veil.

Heir endis the complaynt of scotland.

Nichil est turpius, quam sapientis vitam,  
 ex insipientium sermone pendere.

Cice. de fini.

---

1. zon

## T A B V L A.

/fol.148r

The table of the cheptours that ar  
 contenit in this beuk.

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The sycond cheptor declaris the thretnyng of god con- trar obstinat vicius pepil. . . . .	fo.xix.
The thrid cheptor is, quhou the actor regretis the thretnyng of god. . . . .	fo.xx.
The feyrd cheptour, conferris the passagis of the thrid cheptour of ysaye witht the afflictione of scotland. ....	fo.xxiiij.
The fyift cheptour <sup>1.</sup> declaris the op <sup>o</sup> pinions that the pagan philosophours held anent the terminati <sup>o</sup> ne of the varld. . . . .	fo.xxv.
The sext cheptor rehersis ane monolog recreatyue of the actor. . . . .	fo.xxx.
The 7 cheptor is of the visione that aperit to the actor in his sleip. . . . .	fo.xxxii.
The 8 cheptor declaris quhou the affligit lady dame Scotia reprochit hyr thre sounis callit the thre estatis of Scotland. . . . .	fo.xxxv.
The 9 cheptor declaris quhou the affligit lady exortis hyr thre sounis to tak exempil of diuerse cuntreis that god hes releuit fra persecuti <sup>o</sup> ne. . . . .	fo.xxxix.
The 10 cheptour declaris quhou the inglis men gyuis vane credens to the prophesie of merlyne. . . . .	fo.xlv.
The 11 cheptor declaris that the pretendit kyngis of ingland hes no iust titil to the realme of ingland. . . . .	fo.lv. <sup>2.</sup>

/fol.148v

---

1. cheptonr

2. Should be 'lii'.

TABVLA<sup>1.</sup>

Q<sup>u</sup>hou the affligit lady declaris that the familiarite  
betuix scotland and ingland is the cause of se-  
ditione. ... .. fo.lxxvii.

Q<sup>u</sup>hou conspiratours ar puneist be the hand of god.  
fo.lxxxvii.

Q<sup>u</sup>hou the thrid soune callit lauberaris ansuert vitht  
ane lamentabil complaynt. ... .. fo.lxxxv.

Q<sup>u</sup>hou the affligit lady ansuert tyl hyr zongest soune.  
fo.xcvj.

Q<sup>u</sup>hou the affligit lady accusit hyr eldest soune<sup>2.</sup>  
callit nobilis and gentil men. ... .. fo.ci.

Q<sup>u</sup>hou the affligit lady accusit hyr sycond soune,  
callit sperutualite. ... .. fo.cxi.<sup>3.</sup>

Q<sup>u</sup>hou the affligit lady exortis hyr thre sounis<sup>4.</sup> to  
be vigilant in the defens of ther natyue cuntre.  
fo.cxxv.

Finis.

- 
1. Heading misprint TAVLA for TABVLA
  2. souhe
  3. Should read "fo.cxii."
  4. souuis

## ALTERATIONS

The following is a list of the alterations made by the Complayner to the Complaynt after it had been set up in type. (Murray, Introduction, pages xxi-xxii).

*One* leaf 31 (D 7) cut out, and 23 leaves inserted, the first of which is numbered 31, the rest being unnumbered. The inserted leaves consist of 2 sheets of 8, and 1 of 7 leaves, which have no signatures, the beginning of each sheet being marked with an \* instead

Leaf 32 (D 8) follows these, and is pasted in the place of the last leaf of the third \* sheet.

*Three* leaves, 37, 38, 39 (E 5, 6, 7), cut out, and *one* leaf substituted, numbered 37.

*Six* leaves, 47 to 52 (F 7 to G 4), cut out; *one* leaf substituted, numbered 47.

*Four* leaves, 71 to 74 (I 7 to K 2), cut out; *one* leaf substituted, numbered 71.

*Four* leaves, 112 to 115 (O 8 to P 3), *apparently* cut out; *five* leaves substituted, numbered 112 to 116; the original 116 and 117 remain, so that there are *two* leaves numbered 116. The inserted leaves have *no* signatures, nor is the second 116 (P iij) signed.

*Nine* leaves, 118 to 126 (P 6 to Q 6), cut out; *one* leaf substituted, numbered 126.

*Two* leaves, 137, 138 (S i, S ii), cut out; *two* leaves substituted with same numbers and signatures.

*Three* leaves, 140 to 142 (S iij, 5, 6), cut out; *two* leaves substituted, numbered 69, 116, (!) no signature.

*One* leaf, 144 (S 8), cut out, and replaced by unnumbered leaf, bearing "Tabula" of chapters.

The result of these various excisions and insertions is, that the numbers on the leaves, and the signatures of the sheets, do not at all correspond to the form of the book, as it finally appeared, containing 148 leaves, of which the following is the Register

Signatures.	Leaves numbered.	Actual No. reckoning in order. <sup>1</sup>	
A 1-8	1-8	1-8	A, leaf 1, the title page, no longer exists in any copy. B ij, iij, iiij, are erroneously signed A ij, iij, iiij.
B 1-8	9-16	9-16	
C 1-8 D 1-6	17-24 25-30	17-24 25-30	
1st * (1-8)	31 & 7 unnumbered	(31-38)	D 7 unrepresented, D 8 see after * sheets.
2nd * (1-8)	eight "	(39-46)	
3rd * (1-7)	seven "	(47-53)	
D 8	32	(54)	takes the place of (3rd * 8) cut out.
E 1-5	33-37 (38-39 omitted)	(55-59)	
E 8	40	(60)	
F 1-7	41-47 (48-52 omitted),	(61-67)	
G 5-8	53-56	(68-71)	
H 1-8	57-64	(72-79)	
I 1-7	65-71 (72-74 omitted)	(80-86)	
K 3-8	75-80	(87-92)	
L 1-8	81-88	(93-100)	L ij has no signature.
M 1-8	89-96	(101-108)	
N 1-8	97-104	(109-116)	
O 1-8	105-112	(117-124)	
P 1-4	113-116	(125-128)	
P 4 bis-5	116 bis, 117 (118-125 omitted)	(129, 130)	P iiij has no signature.
Q 6-8	126-128	(131-133)	
R 1-8	129-136	(134-141)	
S 1-3	137-139	(142-144)	
S 5-8	69, 116, 143, and one unnumbered.	(145-148)	

<sup>1</sup> In the Harleian copy (C 21. a.) the leaves are so numbered by a recent hand in pencil; in this edition, in references, the actual number of the leaf is added to the *folio* number, within parentheses.

Tabula

Ch.I....	fo.15..in	fact	fol.15v	
Ch.II...	fo.19..in	fact	fol.19v	
Ch.III..	fo.20..in	fact	fol.20v	
Ch.IV ..	fo.23..in	fact	fol.23r	
Ch. V...	fo.25..in	fact	fol.25r	
Ch.VI...	fo.30..in	fact	fol.29v	
Ch.VII...fo.	32..in	fact	fol.54v	
Ch.VIII,..fo.	35..in	fact	fol.57r	
Ch. IX...fo.	39..in	fact	fol.59v	
Ch. X,....fo.	45..in	fact	fol.65r	
Ch. XI,...fo.	55i.in	fact	fol.67v	
-----	fo.67..in	fact	fol.83v	=Chap.XIII.
-----	fo.77..in	fact	fol.89r	=Chap.XIIII.
-----	fo.85..in	fact	fol.96v	=Chap.XV.
-----	fo.96..in	fact	fol.108v	=Chap.XVI.
-----	fo.101.in	fact	fol.113v	=Chap.XVII.
-----	fo.111.in	fact	fol.124v	=Chap.XIX.
-----	fo.125.in	fact	fol.130v	=Chap.XX.

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Chapter XII is not identified, either in the text or Tabula. The following chapters are identified in the text only. There is no chapter XVIII either.



Signatures

1		41	
2	Aij	42	
3	Aiij	43	
4	Aiiij	44	
5		45	
6		46	
7		47	X
8		48	
9	B	49	
10	Aij	50	
11	Aiij	51	
12		52	
13		53	
14		54	
15		55	E
16		56	Eij
17	C	57	Eiij
18	Cij	58	Eiiij
19	Ciij	59	
20	Ciii	60	
21		61	F
22		62	Fij
23		63	Fiij
24		64	Fiiij
25	D	65	
26	Dij	66	
27	Diij	67	
28	Diiij	68	
29		69	
30		70	
31	X	71	
32		72	H
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Signatures(contd.)

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82	Iiij	132	
83	Iiiij	133	
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85		135	Rij
86		136	Riij
87	Kiij	137	Riiiij
88	Kiiiij	138	
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90		140	
91		141	
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117	O		
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119	Oiij		
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<u>Actual order</u>	<u>Number in original printed edition</u>
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to	to
<u>30</u>	<u>30</u>
<u>31</u>	<u>31</u>
32	
to        INSERTION	No numbers
<u>53</u>	
54	32
55	33
56	34
57	35
58	36
59	37
	{ 38 deleted }
	{ 39 deleted }
<u>60</u>	<u>40</u>
to	to
<u>67</u>	<u>47</u>
	{ 48 deleted }
	{ 49 deleted }
	{ 50 deleted }
	{ 51 deleted }
	{ 52 deleted }
<u>68</u>	<u>53</u>
to	to
<u>86</u>	<u>71</u>
	{ 72 deleted }
	{ 73 deleted }
	{ 74 deleted }
<u>87</u>	<u>75</u>
to	to
<u>107</u>	<u>95</u>
108	96 (printed 69)
109	97
to	to
<u>128</u>	<u>116</u>
129	116 (bis!)
<u>130</u>	<u>117</u>
	{ 118
	to
	{ 125 deleted }
<u>131</u>	<u>126</u>
to	to
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I with the value of J; words have been included under J

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Greece	62R
Minus Publianus, one of the Seven Sages of Rome	100V, 112V
Minotaur: 'ghou that dedalus maid the laborynth to	
keep the monstir minotaurus' (tale)	51R
Mint: herb mint receives 'virtue' from the earth when	
the sun enters the first degree of Capricorn	45V
Minucius (Munitius) (= Marcus minucius Rufus, consul 221EC)	
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Misael	61R
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Montgomery: 'The perssee and the mongumrye met that	
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Nabal: example of evil rich man	100R
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Pinkie, Battle of: 'the grit afflictione quhilk occurrit on oure realme in september. my.xlvii zeris on the feildis besyde mussilburgh'	18V
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Spirituality: Clergy, (qv)	124V-129V
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Vices	36R/V, 111V
Vicentius Lirinensis, <u>Commonitorium</u> , Ek. 34	135R
Virgil; <u>Aeneid</u> , Ek. 6	28R
: <u>Eucolics</u>	53V
Virgo, sign of zodiac	40R
Virtue: love of virtue necessary if we are to thrive	113R
: mark of nobility	116V, 117R, 118V
: not heritable, most proceid fra the spreit of hym self'	119R
: only things we can take with us when we die are, 'the coulpe of our synnis, or the meritis of our vertu':	122V
Vision of Dame Scotia	54V
Titus Viterius	77V
Lucius Volumnius	47R

## W

Wales (valis) : English atrocities	67V, 75R/V
Wallace: 'vallace' (tale)	50V
Sir Walter Leslie: syr valtir the bald leslye' (tale)	50V
Wand: scourge topos	22V
Wappinshaws, planned, for Scots to surrender arms	76R/V
War: with England for 1200 years	77R
: classification of types of wars	131V-132V
: preferable to insecure peace	146V
: Just War and clerics	129R
Wardens of the Borders 'Articles of Peace	84V, 85R
Warden of the West Marches	81V
'Water Lily' cure	53V
'Watling Street' (vatlant streit'), Milky Way	46V
Wealth without culture leads to vice	113R
Weather: bad weather caused by influence and 'constellation of the sun, moon, stars	45R/V
'Weight' of Rome	17R
'Well of the World's End': the tayl of the volle of the varldis end'(tale)	50V
West Marches	81V
Whitsun Wednesday	133R
Widow's Mite topos	6V, 7R
Winds: classification of	
: mariners count 32 winds; shepherds count 8 winds, 4 cardinal, 4 collateral: Septentrional or Borial (N); Aquilon(NE); Subsolanus or Oriental(E); Euro Auster (= Euro Auster) (SE); Auster or Meridional(S); Auster Aphricus(SW); Favonius or Occidental(W); Circius(NW).	48V, 49R/V
Wisdom of Solomon, vii	122R
Witches, agents of the devil	133R
'Woe to the kingdom that has too young a king'	24V
Woman of Syracuse, prayed for Dionysius	105V
World: near an end	25R
: origin of world	26R
: to be despised	29V
: Ages of the World	28V
'World: Upside down' topos	115/V

X

Xenophon

124R

Xerxes : invasion of Greece

62R

: death

64V

: and Pausanias (exerxes)

91R-94R

Y	
Year, Great or Mundane Year	28R
Mount Ydea	35V
Yoke, description of	
Young kings a calamity for country	24V
Ylione: Castell Ylione	16V
Yo: 'quhou Iupiter transformit his deir loue yo in ane cou' (tale)	51R
Yorkshire	82V
Ypocrites = Hippocrates	50R
Ypomedon (tale)	50V
Ysicrata and Mithridates	3V



Z

Zenith

40V

Zodiac

38V

Zodiac signs

40R

'zong tamlene and the bald braband' (tale)

51R