THE SCOTTISH TEXT SOCIETY

THE POEMS

OF

ALEXANDER MONTGOMERIE
THE POEMS
OF
ALEXANDER MONTGOMERIE

EDITED BY
JAMES CRANSTOUN, LL.D.

Dignum laude virum Musa vetat hore

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INTRODUCTION.

I.

BIOGRAPHICAL SKETCH.

ALEXANDER MONTGOMERIE is believed to have been born at Hazelhead Castle in Ayrshire, somewhat before the middle of the sixteenth century. On this point Timothy Pont, who has recorded the bare event in his 'Cunningham Topographized,' is the sole authority. From the writings of Montgomerie's contemporaries we can glean but little concerning him. Our only sources of information with regard to his personal history are his poems, a few references to him in the Public Records, and that most untrustworthy of all sources—tradition.

From Pont's statement, and from collateral evidence, it is certain that Montgomerie was a younger son of the Laird of Hazelhead, a scion of the noble house of Eglinton.1 A sister

1 "Hazelhead-castle, a stronge old bulding environed with large ditches, setted one a loche, veill planted and commodiously beutified: the heritage of Robert Montgomery, laird therof. Faumes it is for ye birth of yat renomet poet, Alexander Montgomery."—'Cunningham Topographized,' by Mr T. Pont, in Sir James Balfour's 'Collection' on the Severall Shires. MS. in the Advocates' Library. See also Sir Robert Sibbald's 'Account of the Writers who treat of the Description of Scotland,' p. 22. Edinburgh, 1710, fol.
2 Son. lxxiv., and note thereto on p. 348.
of the poet was married to Sir William Mure of Rowallan, father of Sir William Mure,\(^1\) author of the 'True Crucifixix for True Catholickes,'\(^2\) and other works. His family for generations had been closely allied by intermarriage with that of Semple of Castle Semple.\(^8\) Moreover, his intercourse with the distinguished men of the time and his career

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\(^1\) "Sir William Mure was the lineal descendant and successor of the family. About the year 1593, his father, Sir William Mure of Rowallan, married first, when very young, Elizabeth, daughter of Montgomery of Hazelhead, and by whom our author was the eldest of two sons, and a daughter married to Boyd of Pinkhill. This lady appears to have been daughter to Hugh Montgomery of Hazelhead, Ayrshire (descended of Eglintoun), by Marion Sempill, daughter of Lord Sempill, and sister to Montgomery, author of 'The Cherry and the Slane.'"—Ancient Ballads and Songs, by Thomas Lyle, p. 102. Lond., 1827, 8vo.

Lye adds in a note: "Crawfurd, followed by subsequent genealogists, calls her Janet; but in an original writ belonging to the family of Blair, Ayrshire, wherein 'Hew Montgormie of Heiselhead' grants a reversion of lands to John Blair of that Ilk, 1581, she is named Marion, and was then living."

In the subjoined Address to Charles, Prince of Wales, afterwards Charles I., printed, with the spelling modernised, in Lye's 'Ancient Ballads,' p. 115, Sir William Mure alludes to his relationship to Montgomery: The piece is inscribed, "To the Most hopeful and high-born Prince Charles, Prince of Wales":

"Matchless Montgomery in his native tongue,
In former times to thy great Sire hath sung,
And often ravish'd his harmonious ear
With strains fit only for a prince to hear.
My Muse, which nought doth challenge worthy fame,
Save from Montgomery she her birth doth claim,
(Although his Phoenix ashes have sent forth
Pan for Apollo, if compared in worth),
Prendeth title to supply his place
By right hereditary to serve thy grace.
Though the puny issues of my weak engine
Can add small lustre to thy glories' shine,
Which, like the boundless ocean, swells no more,
Though springs and fountains infuse their liquid store;
And though the gift be mean I may bestow,
Yet, gracious prince, my mite to thee I owe,
Which I with zeal present. O deign to view
These artless measures to thee only due:
When thy ancestors' passions I have shown,
If but offence, great Charles, I'll sing thine own.
—The most unworthy of your Highnesses Vassals, S. W. M."

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\(^2\) Edinburgh. Wreittoun 1629. 12mo.

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\(^3\) Son. lxvii. ; Miscel. Poems, xliii. See note on p. 349.
INTRODUCTION.

at Court point to a good social position. To be assured of this, one has only to glance at his Sonnets and Miscellaneous Poems. He was an ardent admirer of Lady Margaret Montgomerie, eldest daughter of Hugh, third Earl of Eglinton, to whom he plied his suit with equal poetic skill and courtier-like address. Though he says he was possessed of means,¹ we are constrained, from numerous passages in his poems, to think that these must have been but slender.² Unquestionably, the family estate never came into his possession.³

That his education was liberal and in every way befitting his station, is amply attested by his poems, which reveal throughout a man of scholarly tastes, culture, and refinement. In a poem in which he bewails his lot in life,⁴ allusion is made to his birth, which took place "on Easter day at morn," the solitary reference, so far as we can discover, to an event in his early years. One could hardly have supposed that a man whose time was spent amid the business and bustle of public life, and whose career was by no means uneventful in a singularly eventful period of his country's history, could have lived and passed away almost wholly unnoticed by his contemporaries. But when, in addition, we consider the poetic celebrity which Montgomerie attained in his lifetime, the fact that his verses were quoted as patterns of their kind by his sovereign,⁵ his posthumous fame, and, above all, the comparative recentness of his period, we are lost in astonishment that such a cloud of darkness should have all along overshadowed his

¹ Miscel. Poems, xxxii. l. 76 sq.
² Son. xiv., xv., xvi., xxv., &c.
⁴ Miscel. Poems, iv.
⁵ Reulius and Cautelius to be observit and eschewit in Scottis Poesie, chap. vii.
INTRODUCTION.

personality. Those who feel a living interest in the history of their illustrious countrymen cannot but regret that, although in the case of Montgomerie the works of the poet are left to us, nearly all that lends a charm to biographical narrative is for ever lost.

At an early age Montgomerie appears to have been sent to Argyleshire for his education, if we may credit his antagonist in "The Flyting":—

"While that thou past baith poore and peild,
Into Argyle, some lair to leir." ¹

That he was in the Highlands in his youth, receives additional support from a reference to him in a humorous poem by an obscure versifier of the immediately succeeding period,² and also from Dempster's statement that he commonly went by the sobriquet of *Eques Montanus,*³ "the Highland trooper." That such is the purport of the words is evident; for, although Montgomerie spent much of his time at the Scottish Court, we have no grounds for supposing that he ever received the honour of knighthood. Had he ever been the recipient of such a distinction at the hands of his sovereign, we may rest assured that it would not have been left unchronicled by Dempster. When, why, or for

¹ The Flyting, ll. 183, 184.
what destination he left Argyleshire, we have no means of satisfactorily deciding.

Finlayston, the seat of the Earl of Glencairn, has been associated with his name by John Wilson, author of ‘Clyde,’ a poem, published in 1764, in the lines:—

“But Finlayston demands the choicest lays,
A generous muse’s theme in former days,
When oft Montgomerie poured the rural lay,
Whether he sang the vermeil dawn of day,
Or in the mystic wreath, to soothe his woe,
Twined the red Cherrie with the sable Sloe.”

Finlayston’s claim is clearly inadmissible, inasmuch as the families of Montgomerie and Cunningham were separated by an inveterate feud—a circumstance to which the poet alludes in the following sonnet addressed to his Majesty:—

“Sir, I am sorie that 3e suld suppone
Me to be one in lucre to delyte,
Or speu despyt against hir who is gone:
No—nevir none culd fee me so to flyte.
I war to wyt, the bureit to bakbyte,
Or to indyt hir families desame,
Thoght Cunningham—in conscience I am quy[te,]
By word or wryt. Aneugh nou for my n[ame.]
I sueat for shame, besyd the blot and b[lame,]
Men suld proclame it wer Montgomerie[s muse :]
Fy! I refuse sik filthie these or them,
Houbeit at hame mair vncouthnes we wse.
I must confes, it war a fekles fead,
Quha docht do nocht bot to detract the [deid.]”

The proximity of Finlayston to Hazelhead Castle may have given rise to a popular tradition; but, in any case, Wilson’s allusion to Montgomerie in this connection may

1 Cant. ii. ll. 399-404. 8 Son. lxiv.
be accounted for, and almost justified, on the ground of poetical licence. An objection, however, quite as fatal to Finlayston as the feud referred to, is to be found in the scenery around it. We have here no sounding rocks; no sheer and dizzy crag; no roaring linn; no rapid river rolling into sleepy silence as it seeks the sea: but of these hereafter.

Another tradition which transfers Montgomerie to Galloway seems to be entitled to a considerable degree of attention. The poet's place of settlement is said to have been Compston Castle—still a fine ruin situated a little way above the town of Kirkcudbright, near the junction of the Dee and the Tarff. Andrew Symson in his 'Large Description of Galloway,' written nearly eighty years before the appearance of Wilson's poem, says: "Two miles above the said town of Kirkiburgh, in the Abbacy of Tongland, just where the water of Tarffe empties itselfe into the river of Dee, are great rocks and craigs that in a dry summer do hinder the salmon from going higher up. . . . I have heard it reported (how treu I know not) that it was this place, and the situation thereof, which contributed towards the quickening of Alexander Montgomery his fancie when he composed the poem intituled 'The Cherrie and the Slae.'"¹ Strange to say, this story is still fresh in the mouths of the people of the district, by whom the memory of the poet continues to be cherished with pardonable pride. And not only is the tradition of Montgomerie's residence in the district universally accredited by Gallovians, but it consists with the knowledge of the present editor that the natives of Kirkcudbright and the surrounding country aver that the prototypes of "The Cherrie" and

¹ A Large Description of Galloway, by Mr Andrew Symson, MS. Adv. Lib. This description was drawn up in 1684, and enlarged in 1692.
"The Slæ" dwelt at a place still pointed out in the parish of Tongland.\footnote{Preface to Nicholson's edition of "The Cherrie and the Slæ." Kirkcudbright, 1842.}

Few places could be found more likely to awaken the slumbering genius of a sensitive and ardent poet than the one in question—few indeed in which the scenery and accessories would harmonise so well with Montgomerie's description. The steep and precipitous banks waving with "balmy bewis;" "the routing river;" "the roches sounding like a sang;" the reflex of Phæbus of the firth; "the stark streim," "past wading deep" where it leaves the "bend of craigs," till "sleiping and creiping" it enters the broad Solway—are in every particular true to nature; while the "swarms of sounding bees," the "lays of luvesome larks," and the skipping and tripping of four-footed creatures "all in pairs," complete the outlines of a singularly accurate and charming picture of the Dee and its surroundings. Some may object that "the dae," "the rae," "the boar," "the brock," are not found in the locality. That they were found there at no very remote period is incontest-

\footnote{"The beautiful scenery of the banks of the Dee in this locality has been often and justly admired. It inspired the muse of Montgomery when he wrote the poem of 'The Cherry and the Slæ.'"—Harper's Rambles in Galloway, p. 64. Edinburgh, 1876, 8vo.}

\footnote{"Immediately below the old bridge, it is thought that Montgomery laid the scene of his popular poem 'The Cherry and the Slæ.' . . . Montgomery was a contemporary of Shakespeare, and lived at Compstone Castle, about a mile from this spot, close by the junction of the Tarff and the Dee."—Ibid., pp. 71, 72.}

\footnote{"About the same period (prior to 1591) the old house of Compston, on the Dee, was inhabited by Alexander Montgomery, author of that melodious and long popular poem, 'The Cherrie and the Slæ.' The descriptions of scenery in this moral or religious allegory are vivid and charming. They have been supposed to refer to the scenery of the Dee between Tongland and Kirkcudbright; and in any case, they often correspond well with its characteristic features."—W. B. in 'Dumfries Standard' of 6th July 1887.}
bly proved by the place-names all round, such as Hartburn, Buckland, Borland, Brockloch, &c.

It has already been said that the year of Montgomerie's birth is unknown; but we shall probably not far err in fixing on 1545 as an approximate date. If that assumption be correct, he must have posed as a poet before the age of twenty-three, for some of his shorter poems occur in the Bannatyne MS., which was written in 1568. We first hear of him in a public capacity, in the service of the Regent Morton, on whose resignation in 1578 he seems to have been retained in the King's service. In the following year were written, in all likelihood, "The Navigation" and "A Cartell of the Thre Ventrous Knightts"—pageants probably intended to celebrate his royal master's "first and magnificent entry into Edinburgh," when he assumed the reins of government. From the general tenor of "The Navigation," and from statements made therein, one of Montgomerie's biographers makes him a German by birth, though a Scotchman by extraction. This is simply absurd; for if we are to credit the statement "I am ane German borne," we surely cannot refuse credence to the averment in the immediately succeeding lines to the effect that he has been

"Thrugh all Europe, Afrik, and Asia,
And throu the neu fund out America."

It need hardly be said that Montgomerie never set his foot outside the limits of Europe. It has also been inferred, from the number of nautical expressions in the piece, that the poet was a sailor. All the evidence, however, which

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1 See p. 384, infra.
2 Son. xvii. l. 10.
3 See the Sonnets to his Majesty, passim.
4 Miscel. Poems, xlvi. l. 21.
5 Ibid., xlviii. ll. 25, 26.
we possess points in a different direction. Montgomerie, it is true, is generally styled Captain—a title which seems to have been first given in Scotland to officers in the immediate service of the sovereign. Now, in the 17th Sonnet we have Montgomerie's explicit statement that he had held such a position—a statement sufficiently corrobored by his receipt of an annual pension for his services. This should be enough to establish his right to the title of Captain; but as the following anecdote from Dr Irving's biographical notice of Montgomerie bears upon the point, we give it for what it is worth: "When Patrick Adamson was promoted to the archbishoprick of St Andrews, an event which occurred in the year 1577, there was then at Court 'Captain Montgomerie, a good honest man, the regent's domestic,' who, recollecting a phrase which the new primate was apt to employ in his sermons, remarked to some of his companions, 'for as often as it was reported by Mr Patrick, the prophet would mean this, I never understood what the prophet meant till now.' This anecdote has generally been believed to relate to the poet.

Moreover, in "The Navigation" the narrator is simply a passenger, ignorant, on his own admission, of the mysteries of deep-sea sailing. This is what he says of himself and his companions:—

"Maisters and pilots, cunning in that arte,
Went to the compas for to prik the carte,
For to persaiv the dangers vhair they lay:
We passingers went to the chesse to play;
For in that airt we nothing understude,
Thairfor we did thame nather ill nor good."  

1 Son. xiv. and note thereto on p. 333.
8 Miscel. Poems, xlviii. ll. 103-108.
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To assume, from a person's knowledge of a few nautical terms, that he has been a sailor, is, to say the least, both illogical and rash.

With the king he stood in high favour for a time; nor is this to be wondered at. When we take into account the empty pedantry, literary ambition, and inordinate vanity of the king on the one hand, and on the other the poet's wonderful obsequiousness, rare tact, and crafty adulation, we have not far to seek for a reason for Montgomerie's success.¹ But courtiers, as he soon learned, tread on slippery ground;² and for some reason which he never deigns to particularise, he fell into disgrace.³ Again and again we find him imploring a reconciliation, sometimes by direct appeal, at other times in sonnets to a friend whose kindly offices he hoped would introduce them to the royal eye or ear. From Robert Hudson he certainly expected much; but all he experienced from his former associate appears to have been, if not avowed hostility, at least cold indifference or cruel neglect. In one of the sonnets addressed to this hollow-hearted friend, he acknowledges that kings and courts and commonwealths are themes uncongenial to his muse, that he can write wantonly under Venus' wings, and dance attendance in Cupid's train; but all the while he longs to come to Court again and bask in the sunshine of royal favour.⁴

The cringing servility evinced in some of these sonnets has a tendency to lower Montgomerie in our estimation, even more than has the savage bitterness of his pasquinades, or the undisguised naturalism of "The Flyting." Nor here does his honesty appear to advantage, for in a serious poem

¹ See the Sonnets to his Majesty, and Son. xxv.-xxix. to R. Hudson, passim.  
² Son. xxx.  
³ Son. xlvi. 1. 8.  
⁴ Son. xxvi.
he clearly sets forth how terribly at variance are Court and conscience.\textsuperscript{1}

Fawning submissiveness, spiteful rancour, and lack of manly purpose—strange combination of weaknesses from which it were fruitless to defend him—seem to have been inherent in his nature; but withal he was possessed of many noble qualities, and neither in respect of his personal conduct nor of his writings can we agree with Pinkerton that he was the “Marini of Scotland.”\textsuperscript{2} The unbridled licentiousness and rank obscenity which pervade the poetry of the prurient Italian are foreign to Montgomerie and his muse. We know of no stain upon his moral character; and his writings, with almost the single exception of “The Flyting,”\textsuperscript{3} in palliation of which we shall have something to say hereafter, are unstained by impure word or thought. From some of his lines we should infer that he was somewhat vain and conceited. In one passage he has informed us that he was small of stature;\textsuperscript{4} in another that he was, in his own estimation, fairly good-looking.\textsuperscript{5} He seems, moreover, to have been exceedingly amorous, yet wooing with but scant success; ever “feeding his fancie on the sugred gall,” finding “no flower nor fruit,” “pricking his hand” but “leaving the rose behind.”\textsuperscript{6} Thus, though his circle of female friends was a tolerably extensive one, and included some of the fairest and most eligible ladies of the land, we find him constantly complaining that in Cupid’s Court, no less than in the Court of his peerless prince, he is the sport of that “curst inconstant cative,” Fortune, backed by the “wicked Weirds” and “thrauard Faits.”

\textsuperscript{1} Miscel. Poems, ii.
\textsuperscript{2} Pinkerton’s Ancient Scotish Poems, p. cxviii. London, 1786
\textsuperscript{3} See pp. xxxii. sq., infra.
\textsuperscript{4} Miscel. Poems, xxxii. 83.
\textsuperscript{5} Miscel. Poems, xxxii. 50.
\textsuperscript{6} Ibid. xxxi.
Among his male friends or acquaintances he numbered Sir John Maitland of Thirlestane, Ludovick Duke of Lennox, Lord Semple of Castle Semple, Sir Robert Drummond of Carnock, Robert (afterwards Sir Robert) Montgomery of Skelmorlie, Sir Patrick Hume of Polwarth (the redoubtable Polwart of “The Flying”), Hugh Barklay of Ladyland, Robert Hudson (a musician of the king’s household), Scott, Semple, and Lindsay, poets of the time, and others mentioned in his sonnets whom it is impossible now to identify. The names of these last he mentions, some with respect, others in the language of invective. Indeed his satiric vein must have in no small measure contributed to his alienation from men who might otherwise have been well disposed to him. Whether his writings in any way affected his position at Court it is impossible to say. We only know that his sovereign recognised his abilities as a poet, and that his personal services merited and were rewarded with a pension of five hundred marks a-year, chargeable on certain rents of the archbishopric of Glasgow.  

The date of the grant is not known, but that of its confirmation is ascertained to have been 1583. The payment, moreover, was to be computed from the preceding year. In 1586 he obtained a royal licence to leave the kingdom for the space of five years, and during that time to visit France, Flanders, Spain, and other countries. On his tour he got into difficulties, and was for a time confined in a foreign prison; but regarding the ground of his imprisonment, as of his removal from the Court, he is silent, though he bewails his mishap with great bitterness and indignation.

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1 Son. xiv., and note on p. 333.
2 Register of Presentations to Benefices, vol. ii. f. 91.
3 Son. xv. l. 2; Miscel. Poems, v.
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To add to his grievances his pension was withheld, a circumstance which led to a vexatious and protracted lawsuit in the Court of Session.¹ We have no means of discovering whether his imprisonment had anything to do with its withdrawal; but the absence of the Archbishop of Glasgow certainly had, for Montgomerie says that Beaton must either be alive or dead: and in either case he is entitled to a favourable verdict.²

The picture he draws of the administration of justice, and of the conduct of legal business in the Court of Session in those days, is far from flattering; but doubtless the language is tinged with the traditional acerbity and recklessness characteristic of disappointed litigants in all ages. From the castigation which he has administered to the judges, and to his own and his adversaries’ counsel alike, we can at least form some estimate of his power and pungency of pasquinade. He reminds his judges that there is a God above—

‘Quha seis the smallest secret of thair hairts;’

threatens to eternise their names; declares that all the country knows their coal-black conscience; taxes them with using jugglery for justice; and expresses the hope that he may have the satisfaction of eventually seeing them appear at the bar of Satan to receive the wages of their iniquity.³ Nor is he less scrupulous in his tone to the counsel. In short, he is an Ishmaelite so far as law and lawyers are concerned. His hand is against every man, and every man’s hand is against him. Eventually the grant was renewed and confirmed by a writ of privy seal,

¹ Son. xviii.-xxiv. ² Son. xix. ll. 7, 8. ³ Son. xxi.
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dated at Holyrood House on the 21st March 1588, after which we hear no more of the pension.

Unquestionably Montgomerie suffered many misfortunes; but making all allowance for these, and at the same time bearing in mind his sensitive nature, satiric proclivities, and the irritability inseparable from the painful disease under which he laboured, we are almost forced to the conclusion that some of his ills were the figments of his fancy, while others were the result of his own inconsiderateness or indiscretion. If they were not, he certainly had a singular knack of falling into traps. In the following sonnet he has summarised his Iliad of ills:

"If lose of guids, if griest grudge or grief,
If povertie, imprisonment, or pane,
If for guid will ingratitute agane,
If languishing in langour but relief,
If det, if dolour, and to become deif,
If travell tint, and labour lost in vane,
Do properly to poets appertane—
Of all that craft my chance is to be chief.
With August, Virgill wauntit his reuar,
And Ovids lote als lukles as the lave;
Quhill Homer livd, his hap wes very hard,
3it, when he died, sevin cities for him strave:
Thoght I am not lyk one of thame in arte,
I pingle thame all perfytlie in that parte."

Whether Montgomerie was ever reconciled to the king and reinstated at Court is mere matter of speculation. One sonnet, addressed to W. Murray, has led some to conjecture that he was; but there is nothing to show when that sonnet was written. Dempster, it is true, tells us that Montgomerie died in 1591, bewailed by his sovereign, who was charmed in no ordinary measure with the effusions of

1 Register of Privy Seal, vol. lix. f. 88.
2 Son. xxv. 6, xxx. 14; The Flying, l. 716.
3 Son. xv.
4 Son. lxv.
his sportive and mirthful muse. But Dempster's statement is worth little, for Montgomerie did not die in 1591, nor for some time thereafter. This view is also taken by the writer of the brief notice of Montgomerie in the 'Encyclopædia Britannica,' who says Montgomerie "fell into disgrace apparently for a time, was reinstated in favour, and accompanied his patron to England." These statements, however, are supported by no authority. It would be pleasant to be assured that Montgomerie returned from his weary toil and travel, to end his days within the royal circle in peace with honour. This much we know, that amid all his misfortunes and disappointments he remained keenly alive to that sensibility ever inherent in poetic natures, which finds occupation and delight in the worship of beauty. Like Dunbar, whom in many ways he much resembles, he became serious in his later years, the productions of which breathe a tender melancholy and unaffected piety, inspired with hopes of a fairer future, in strange contrast to some of his earlier work.

There is nothing to lead us to conclude that Montgomerie died before 1605, when "The Mindes Melodie" was printed by Robert Charteris. The fact of this small work appearing anonymously, rather favours the view that he was living at the time when it was issued. For, as Dr Irving remarks, "a very small collection of Devotional poems might be published anonymously by the author himself; but if so inconsiderable a collection had been thought worthy of publication after his death, it is much more likely that his name would not have been suppressed." The edition of "The Cherrie and the Slae," printed by

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1 "Obit magno regis dolore, qui ingenii ipsius festiva comitate non vulgar-iter oblectabatur, anno 1591."—Dempsteri Hist. Eccles. Gent. Scot., p. 496.
2 Biographical Notice, pp. xv, xvi.
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Andro Hart in 1615, bears that that poem was revised shortly before the author's death. These, and other incidental circumstances, lead us, after all, only to the vague conclusion that Montgomerie was probably living in 1605, certainly not after 1615.

II.

THE POEMS.

Alexander Montgomerie is, perhaps, the most distinguished name in the poetical literature of Scotland during a period singularly barren of poetic genius. The asceticism born of the religious fervour that had taken deep root in the minds of the people, absorbing lighter interests, warped the fancy, and, for a season, wellnigh silenced the song of the hitherto unfettered Scottish Muse. Sir Robert Aytoun, Sir William Alexander, and William Drummond of Hawthornden are almost the only other noteworthy names in Scottish poetry during what is known as the brilliant Elizabethan period of English literature.

The golden age of Scottish poetry which boasted the names of Henryson, Dunbar, Lindsay, and Douglas, had passed away, when James VI. was endeavouring for his own glory to draw around him the residue of Scottish talent. The King's literary vanity found vent in the publication of his 'Essayes of a Prentise in the Divine Art of Poesie,' and 'Ane schort Treatise conteining some Reulis and Cautelis to be observit and eschewit in Scottis Poesie,' published in 1584. To the former of these works the sonnet by Montgomerie beginning "Can goldin Titan" was prefixed. In the latter, three of Montgomerie's
poems—viz., "Echo," "The Flying betwixt Montgomerie and Polwart," and "The Cherrie and the Slae"—are quoted from, though in all probability these pieces were as yet circulated only in manuscript. As we are ignorant of the dates alike of composition and publication of most of the poems, it seems best to notice them in the order in which they appear in the text.

The Cherrie and the Slae.—This poem, Montgomerie's most pretentious effort, has been the subject of a good deal of discussion; and though its merits have been pretty generally recognised, its warmest admirers are divided as to the purport of the poem. One thing, however, is certain; the piece caught the popular ear at once. The continued popularity which it has enjoyed is attested by the numerous editions through which it has run.

The drift of the poem may be briefly stated: On the banks of a picturesque river rises a frowning and apparently inaccessible crag, surmounted by a cherry-tree bearing beautiful and tempting fruit; while at the base grows a humble slae-bush, whose fruit can be plucked with ease by the passer-by. The poet, smitten by Cupid's shaft, scorns the fruit growing on the lowly bush and resolves to gain the daintier cherry. Hope, Courage, and Will urge him to the attempt. Dread, Danger, and Despair dissuade him from the dangerous enterprise, and advise him to be satisfied with the slae. The question is debated by Experience, Reason, Wit, and Skill, with much zealous and forceful argument, couched in pregnant proverbs pithily expressed. At last, by the direction of Reason, all agree to accompany the adventurous youth, whose persistence is duly rewarded with the object of his search.
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"The Cherrie and the Slae" seems to have met with no very hostile criticism till John Pinkerton, an industrious littérateur and acute critic, assailed it in unmeasured terms, and dismissed it with wholesale abuse. This learned writer, whose verdicts on sundry other matters are by no means free from prejudice and paradox, thus sums up its demerits: 'It is a very poor production; and yet, I know not how, it has been frequently printed, while far superior works have been neglected. The stanza is good for a song, but the worst in the world for a long poem. The allegory is weak and wire-drawn, and the whole poem beneath contempt. Let it then sleep.'

This cavalier mode of treating a poem that had, by that time, stood the test of two centuries, is of a piece with the same writer's criticism, "that nobody could read Spenser"; or with his opinion of the Scottish Highlanders, obviously expressed with rarest gusto, "that they are mere savages, but one degree above the brutes," that "like Indians and negroes they will ever continue absolute savages," and that "all that we can do is to plant colonies among them, and by this and encouraging their emigration, to try to get rid of the breed." We may be allowed to characterise this style of criticism as, to put it mildly, rather rash; for it is impossible by means of a contemptuous sneer to obliterate either a poem or a people, whose roots are, so to speak, deep down in the soil. The Roman poet Horace tried this with his great lyric rival, and the result proved anything but

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1 Pinkerton's Ancient Scottish Poems, p. cxviii.
2 "Witness Spencer, whom nobody can read, and yet he is thought a good poet."—Preface to Ancient Scottish Poems.
encouraging. In fairness, however, it must be admitted that in this truculent treatment of Montgomerie's poem there is a certain amount of reason. The stanza is, unquestionably, ill chosen for such a long poem. There is in the end of the strophe a dancing-tune jingle, that gets tiresome and detracts from the dignity of a theme that has nothing humorous in its character. The allegory, moreover, in some wise resembles a tangled skein: it is obscure and difficult of comprehension; and the debate between the opposing mental qualities is, notwithstanding all its merits, extremely tedious. These blemishes must be admitted; but they may be partially accounted for—nay, even to some extent condoned—if we take into account the primary and the ultimate design of the poet. Any one who carefully studies "The Cherrie and the Slae" must see that the earlier portion of the poem (ll. 1-392) is a love-piece, while the remainder partakes of the nature of a moral poem. The former is, moreover, surely a much earlier effort, evincing, as it does, a buoyancy and graceful ease alien to the succeeding quatorziems. In it the poet sings of the rosy morning and the songs of birds, of blooming branches and fresh budding boughs; of musical rivulets and murmuring bees; of diamond dewdrops and May-coloured flowers; of gentle Cupid, in tiny armour drest. And every line is redolent of dauntless courage, of lofty aspiration, of high hope—

"In the Lexicon of youth, which fate reserves
For a bright manhood, there is no such word
As—fail." 

On the other hand, the rest of the poem is didactic in its

1 "Simius iste
Nil præter Calvum et doctus cantare Catullum."
—Sat. I. x. 18, 19.

2 Lord Lytton's Richelieu, Act II. sc. 2.
tendency and purpose, and inculcates lessons learned amid sterner scenes and more jarring surroundings. The mode of thought, besides, is altogether in the poet's later and severely moral vein. Moreover, the view that the poem was written at different times is favoured by the circumstance that, whereas in the first and second editions it ends abruptly in the middle of the 77th stanza, in the next edition nearly 37 new stanzas are added.

The theory which claims that "the allegory of this poem is that moderate pleasures are better than high ones"¹ may be dismissed without consideration. Thomas Dempster, who executed a Latin paraphrase of "The Cherrie and the Slae," and who from that circumstance may be credited with having weighed the difficulties and grasped the inner meaning of the poem in a measure hardly otherwise attainable, has presented us with a double view of the piece. In his 'Ecclesiastical History of the Scottish Nation' he regards it as a love-allegory, in which a young man's choice lies between a high-born and a humble mistress.² Elsewhere he explains the poem as symbolising a struggle between Virtue and Vice³—Virtue being represented by the cherrie on a tree crowning a lofty precipice; Vice by the lowly and bitter slae, growing within easy reach. The two explanations are by no means irreconcilable. Indeed they seem to point to the only rational solution of the difficulty: that what the poet began as an amatory lay, he ended as a

¹ Pinkerton's Ancient Scotish Poems, p. cxviii.
² "In his Cerasus et Vaccinium, Lib. I., poema divinum, quo amores suos descripsit; per cerasum amicis sublimis dignitatem, per vaccinium contemnedos inferioris et fastidite amasie amplexus intelligens."—Hist. Eccles. Gent. Scot., p. 496.
moral poem; what he meant for a song turned out a sermon.

In any case, Montgomerie must to a large extent be denied the faculty of design. At times, indeed, one is almost inclined to think that he began to write "The Cherrie and the Slæ" without any very definite purpose in view, and that, as a greater poet who came after him said of his own immortal lyrics, he "rhymed for fun." His rare mother wit and telling home-thrusts appeal more to the head than to the heart; and we desiderate the magic shaft that thrills the soul to its centre and makes the blood tingle in the veins.

But, after making all allowances for defective construction, the candid reader will at once admit that this poem is the birth of a highly poetic fancy; that it possesses wonderful freshness; and that images of rare beauty are scattered over almost every page with lavish profusion. The descriptive power evinced in the opening stanzas is of a high order; and, throughout the work, the poet, in the management of the verse, shows wonderful facility in the technical details of his art and great felicity of expression. Especially are we struck with his rare faculty for alliteration and his multitudinous wealth of rhymes. The mythological lore is paraded, it may be, a little too ostentatiously; but such was the fashion of his day. At the same time, few poets have employed the most familiar proverbs with happier effect, or invested the common objects of everyday life with a livelier charm. Everywhere we find a sympathetic expositor of nature; but for that infinite tenderness of touch and genuine pathos which belong to the first order of poets we look in vain. Enough: "The Cherrie and the Slæ" survives, and is the copestone of Montgomerie's fame.
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THE FLYTING BETWIXT MONTGOMERIE AND POLWART.—This piece belongs to a class of compositions—one can hardly dignify them with the name of poetry—that were much in vogue with our ancestors of long ago. Their origin is somewhat obscure; but just as the “Elegies” of Ovid are answerable for much of the sentimental poetry of the middle ages, so these Flytings seem to have been the birth of the scurrilous “Ibis.” The piece in question is an imitation of “The Flyting of Dunbar and Kennedie,” only considerably longer, and containing a greater number of coarse and abusive expressions than its prototype. Indeed, it may be said to have exhausted the vocabulary of vulgar vituperation. “The Flyting” is professedly a war of words, in which the combatants are Alexander Montgomerie and Sir Patrick Hume of Polwarth,¹ both young men of mark, more or less intimately connected with the royal household—both, like Virgil’s swains, skilled in song, and alike eager for the fray.

Beyond the few lines to the reader prefixed to “The Flyting,” a reference to the amusement the recital of it gave to the King,² and a brief notice of it by Dempster in his “Ecclesiastical History of the Scottish Nation,”³ there is no evidence, so far as I know, to support the view of a dual authorship. Indeed, had “The Flyting” been given to the world as the production of a single hand, I venture to think no one would have had any difficulty in accepting it as such. But “The Flyting” has always been considered to be the work of two persons, and doubtless it is so. There are, indeed, some noteworthy points of a

¹ See p. 306, note, infra.
² Son. xxvii. 11, 13, 14.
³ “Satyra in Poulwartum, qua nihil virulentius aut ingeniosius Muse com–miniscuntur, ætæ certe nostra non vidit.”—P. 496.
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personal character in Polwart’s portion, as for instance the repeated allusions to Montgomerie’s residence in Argyleshire,¹ and to his bacchanalian proclivities. The latter allegation is supported in some measure by other and independent testimony. (Sonnets lxvi., lxvii. Cf. lxix.)

Moreover, in the composition of the piece itself there is some evidence of dual authorship. In sportive virulence and facetious ingenuity the combatants are fairly matched, nor in these respects has Montgomerie the best of it on the whole; but in poetic power and technical skill he is unquestionably superior. Throughout the whole of “The Flyting” we can clearly trace the influence of Dunbar and Kennedie; but in Montgomerie’s ‘Answere to Polwart’ (pp. 68-77) there is decided originality and native vigour, nowhere else discernible in the piece. On the other hand, emulating Dunbar in the measure adopted in the concluding part of “The Flyting of Dunbar and Kennedie,” Polwart has shown himself more than a match for the older poet in alliterative swing and verbal resource. But, after all, the composition of such verses depends not on inborn power but on patient perseverance; not on the writer’s ability to string the golden beads of fancy on music’s silver thread, but on the plodding persistence of the poetaster.

There can be no reasonable doubt, it is presumed, as to Sir Patrick Hume being the Polwart of “The Flyting.” His connection with the King and Court, his social position, his opportunities for associating with Montgomerie,—all point to him as being our poet’s antagonist. Dempster, too, corroborates this view;² yet Sibbald, in his ‘Chron-

¹ The Flyting, l. 181 sq.; 579 sq.
icle of Scottish Poetry," conjectures that "Alexander Hume, parson of Logie, is the person who carried on a flyting correspondence with Montgomerie, in imitation of that by Dunbar and Kennedie."¹ This Alexander Hume was a younger brother of Sir Patrick Hume of Polwarth. He was educated at St Andrews, completed his studies in law, began life as an advocate, and after a three years' probation, which, according to his own statement in a poetical epistle to Dr Moncreiff, the King's physician, proved far from attractive, quitted the bar. He afterwards tried to establish himself at Court; but the life there also proving uncongenial, he became, as stated by Sibbald, parson of Logie in Clackmannanshire.² In 1599 he published a volume entitled 'Hymnes or Sacred Songs, wherein the right use of poesie may be espied;';³ but, considering the retiring and devotional nature of the author, and the character of his published works, it is impossible to regard Sibbald's view in any other light than as evincing a singular want of discrimination and critical acumen. There is not a single note sounded by his pious and humble muse that bears the remotest resemblance to the blunt but often vigorous lines of Polwart.

Assuming, then, that "The Flyting" was carried on by two persons, and that these two were Alexander Montgomerie and Sir Patrick Hume, we shall briefly consider the character of the piece itself. Montgomerie assures us in the introductory lines that "The Flyting" was not the birth of "envy, malice, or despyte," but of "generous emulation." This assurance is of itself consolatory. It is difficult in-

³ Edinburgh: by Robert Walde-graeue, 1599, 4to.
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Deed for us of the present day, with our notions of moral delicacy and conventional purity of speech, to realise a state of society in which such tirades of abuse could be tolerated; but we have the best reason for believing that in Montgomerie's time they were not only tolerated by, but immensely popular with, all classes, from the King to the peasant. Into a detailed account of "The Flyting" it is needless to enter: the reader will best appreciate it for, and by, himself. Suffice it to say that, although it is extremely coarse and repulsive according to modern ideas of propriety, it is in no wise the offspring of a prurient imagination, delighting and revelling in impure images—that it is, in short, unmoral, not immoral. However much the morally pure and the rigidly righteous may be shocked by the language they will find here, those who have even a very limited acquaintance with the works of heathen antiquity need not be told that habitual coarseness of expression is not incompatible with high culture and rare refinement or even moral purity; and that both the Hellenic and the Roman muse would be found at times "coquetting with the shaggy, cloven-footed satyr."¹ We should remember, too, that this poem was written more than three hundred years ago, when our country was in a state of semi-barbarism. Although the poetical merit of the piece cannot be pleaded for its reproduction now, the vocabulary which it contains entitles it to every con-

¹ "Among the ancients plain speaking was the fashion; nor was that ceremonious delicacy introduced which has taught men to abuse each other with the utmost politeness, and express the most indecent ideas in the most modest language. The ancients had little of this. They were accustomed to call a spade a spade, to give everything its proper name. There is another sort of indecency which is infinitely more dangerous, which corrupts the heart without offending the ear."—Porson's Tracts and Miscellaneous Criticisms, p. 13. Lond., 1815, 8vo.
sideration at the hands of the student of comparative philology; while the volume of folk-lore that underlies the all too outspoken language of the composition renders it especially interesting to the antiquarian. It is instructive, too, as reflecting the taste of the time. And after all it is not without passages of power, as witness the witches' invocation of the three-headed Hecate on the dedication of "the dablet." Moreover, as the austere Cato of old is said to have sometimes warmed his virtue with wine, the most virtuous reader may on occasion be tempted to smile at the ludicrous oddities and quaint eccentricities of the doughty champions in "The Flyting."

THE SONNETS.—Fortunately these have been preserved in manuscript in the Drummond Collection bequeathed to the University of Edinburgh, and are the main source from which we derive any trustworthy information regarding Montgomerie's life and character. In these he reveals himself as courtier, lover, friend, and foe. The sonnets addressed to the King are characterised by great poetic skill and singular felicity of diction; but the poet's transparent flattery of the monarch and his own self-abasement are almost on a par with the effusive adulation and cringing servility of a pagan poet in the days of imperial Rome. One cannot help regretting this insincerity, which, though it is confined to no particular people or time, is nevertheless one of the meanest and least manly acts to which a man of genius can descend. The sonnets to his friends are for the most part, alike in conception and execution, patterns of good taste. On the other hand, those dealing with the Lords of Session and his own and his

1 The Flyting, l. 417 sq.
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adversaries' counsel are exceedingly bitter, and afford signal proof of the violence of Montgomerie's temper when roused by real or fancied wrong. A number of miscellaneous sonnets, several of them of great tenderness and beauty, complete the series. In viewing these pieces critically, one cannot help being struck with the poet's mastery of this difficult kind of verse. The apparent ease with which line glides into line, the aptness of the similes, the correctness of the rhymes, the quaint conceits as quaintly expressed, and the oneness of the thought which is the characteristic feature and sole aim of the sonnet, all point to a cultured taste formed on a careful study of Italian models.

MISCELLANEOUS POEMS. — The Miscellaneous Poems are chiefly lyrical in form, and are written in a great variety of measures. They are nearly all of an amatory character, and delineate the master-passion in its ever-shifting moods, from rosy hope to hopeless misery, from poignant grief to passionate despair. Whether they are the fruit of love's delicious dreams or of moping melancholy, they never fail to charm by their grace and elegance, though at times from their too artistic setting they impress the reader rather with the idea that they are verses laboured and written to order than the spontaneous outpourings of the self-oblivious and lovelorn heart. The apparently affected and artificial tone of the poems, however, is, we feel convinced as we read, natural to the poet, or is, at all events, the result of a mannerism fostered by mingling with men to whom the language of compliment and flattery is familiar or habitual. On the other hand, some of the pieces prompted by misfortune and neglect have all the marks of genuine suffering and sincerity. Sometimes
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the agony may appear intensified and exaggerated; but we never question the reality of the situation, or for a moment doubt the genuineness of the strain.

"The Navigatiovn"¹ and "A Cartell of the Thre Ventrous Knichts"² are unquestionably pageants written in honour of the sovereign. The poem entitled "Echo"³ exhibits, in the last stanza, a specimen of a fantastic kind of verse common both in ancient and modern times. These echoing verses, laborious trifles at the best, have been chiefly the product of a debased and frivolous age of poetry, and find no place in the works of the grander singers of the world.⁴ Some of the shorter lyrics, such as "The Night is neir gone"⁵ and "An Admonitioun to Joung Lassis,"⁶ are very fine, and appeal alike to the heart and the ear by their obvious spontaneity and musical chime. The "Epitaphs" do not rise above the ordinary level of this species of composition; but they have a certain value in establishing the fact that Montgomerye was living years after his death had been chronicled by Dempster. Moreover, in the case of one or two individuals, they possess somewhat of a biographical interest.

DEVOITNAL POEMS.—In these pieces we see Montgomerye in a phase of character totally different from any in which we have contemplated him. Never was transformation more complete. With him life's pantomime is past. We have now no longer any of the quaint and pithy proverbs that danced in a maze of many-twinkling feet in

¹ Miscel. Poems, xlviii. See also Introductory Note to this poem, p. 374, infra.
² Miscel. Poems, xlix.
³ Ibid., viii.
⁵ Ibid., xli.
⁶ Ibid., xlii.
"The Cherrie and the Slae"; nothing of the wild rollicking verse of "The Flyting"; nothing of the tenderly amorous or bitter unforgiving spirit of some of the Sonnets; nothing of the ecstatic joy, or of the many-voiced notes that chimed in varying numbers in the Miscellaneous Poems. With the exception of a Psalm or two, which Montgomerie has rendered with great fidelity and force, these pieces are the heartfelt outpourings of a sin-awakened soul, confessing its manifold aberrations from the path of duty, and looking forward to death, judgment, and eternity. Alive to the dangers of subtle sins and worldly lusts, the penitent is tired of the vain world with its delusive joys, and, like an erring child confessing its faults to a trusted parent, pours forth his "godly prayer" in the ear of his heavenly Father. In a word, he is done with the world, and is waiting for the eternal joys secured to His faithful followers by Christ the Redeemer.

Such is the impression left on one after reading these pieces. Without for a moment wishing to cast the shadow of a doubt on the unaffected piety therein evinced—for surely the piety is very real—one would naturally like to know whether these poems, like some of Burns's in a similar vein, were the utterances of the poet at intervals during the course of his checkered life, or solely the outcome of age, when life, so to speak, had wellnigh lost its hold, and wranglings and bickerings and loves and hates had ceased to find food to foster them any longer. If they are the outcome of the latter condition, they are quite intelligible; if, on the other hand, they are contemporaneous with "The Flyting" and "The Sonnets," they reveal an inconsistency in human character almost unparalleled. In the absence of direct testimony to the con-
trary, we gladly adopt the former view, although the fact of several of the pieces occurring in the Bannatyne MS. is sufficient to suggest a doubt of its accuracy.

"THE MINDES MELODIE."—This collection of Psalms—fifteen in all, exclusive of "Simeon's Song" and "Gloria Patri,"—was printed at Edinburgh by Robert Charteris in 1605. All of them are in the measure of "The Solsequium," the notation of the air of which—the new pleasant tune, verie comfortable to everie one that is rightlie acquainted therewith—is given in the Aberdeen Cantus.

Montgomerie, in conjunction with others, "principalls of Inglish poesie in ther tymes," offered to execute a complete version of the Psalms of David, free of all expenses "ather frae the publicke state or privat mens purses."¹ It would appear, therefore, that long before the attempt by Charles I. in 1632 was made to supersede the old version by that of King James, a movement to have the Psalms re-done in new metres must have been made. Besides the Psalms included in this collection, the 2d and a fragment of the 36th Psalm will be found among the Devotional Poems. Beyond these no others have been discovered. The work of re-rendering all the Psalms, projected by Montgomerie, was carried into effect by his nephew, Sir William Mure of Rowallan, whose version, executed in 1639, was much admired in his day. This work, like so many of the productions of our old Scottish poets, still remains to be printed.

ATTRIBUTED POEMS.—With the single exception of "The Bankis of Helicon," which is preserved in the quarto Maitland MS., the authenticity of the few poems included

under this heading is extremely doubtful. The second piece, from the same MS., I have on my own responsibility inserted, from its close resemblance to Montgomerie's style. The third and fourth pieces, from the Bannatyne MS., were included in the body of the poems by Dr Laing in his edition for a similar reason. The remaining piece, which bears some resemblance to parts of "The Flying" and to "Ane Answer to ane Helandmanis Invectiue," was attributed to Montgomerie by earlier authorities, but rejected by Laing. So far as these minor poems are concerned, the authorship matters little, inasmuch as they neither add to, nor detract from, Montgomerie's reputation as a poet. It is different with "The Bankis of Helicon," which, besides being a charming love-lyric,\(^1\) enjoys the reputation of being the earliest poem written in the measure of "The Cherrie and the Slae," and has generally been considered to be the work of an earlier poet than Montgomerie. Why it should have so long enjoyed this distinction is by no means clear. The MS. in which it is found was written in 1586. This, of course, merely proves that the poem was written before that time—how long before, it were vain to speculate; but we do know that the earlier part of "The Cherrie and the Slae" was composed as early as 1584, inasmuch as a stanza (ll. 99-112) is quoted by King James in his "Reulis and Cautelis," published in that year.

Dr Laing thought it possible that Montgomerie was the author of it; he did not, however, venture to include it among the poems in his edition, but relegated it to the appendix.

\(^1\) Mr Campbell entertained a different opinion of its merits. He says: "In the Maitland MS. is a song entitled 'The Bankis of Helicon'—it is the panegyric of a doating lover on his mistress, possessing little merit save smoothness of versification."—An Introduction to the History of Poetry in Scotland, p. 66. Edinb., 1798-99, 2 vols. 4to.
"Montgomery," says Ritson, speaking of the stanza of "The Cherrie and the Slae," "was not, as is generally sup-
posed, the inventor of this sort of stanza. He only imitated a more ancient piece entitled 'The Bankis of Helicon,'
which is still extant, and the music to which both poems appear to have been originally sung is still known in Wales
by the name of _Glyn Helicon._"¹ Dr Laing printed the musical notes from a MS. volume, bearing date 1639,
which belonged to Mr Alexander Campbell, and which eventually fell into Mr Heber's possession.² Alluding to
this set, Ritson, in a letter dated Gray's Inn, 1st March 1801, writes to Mr Campbell: "Your copy of the music
to 'The Bankis of Helicon' is essentially different from
that given to me by Edward Williams; but I readily allow
that the former, if noted in an ancient MS., promises to be
the genuine air." Dr Laing adds: "But a still more ancient
melody, entitled 'About the Bankis of Helicon,' composed
by Blackhall, is inserted at the end of a MS. volume pre-
served in the University Library, which contains the
counter-tenor part of the psalm-tunes composed by Wode,
Blackhall, Angus, and the musicians of the Chapel Royal,
shortly after the Reformation. It may have been a dif-
ferent air bearing a similar title; although Mr Camp-
bell thinks it might be adapted to the words of 'The
Cherrie and the Slae' by repeating the tones to the rhyth-
mus and measure of the stanzas."

This is substantially all that has been said for and
against the authorship of the "The Bankis of Helicon."
For the present I shall leave out of the case the rhythmus of the poem, and the tune to which it might

¹ See letter of Ritson to George Paton in the Paton MSS., Adv. Lib.
² See p. 389, _infra._
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have been sung, and confine myself to the question of the authorship of it. After a very careful and dispassionate examination of the piece, and a close comparison of it with Montgomerie's other poems to and on his kinswoman, Lady Margaret Montgomerie, I am constrained to admit its claims to be one of the series. The poet's passion for that lady seems to have been very real and sincere, and the strain in which he addresses her and speaks of her is not to be mistaken. The passages from the admittedly genuine poems, which will be found in the Notes to the Bankis of Helicon (pp. 389-394, infra), are sufficient to establish the authorship of the piece, unless we are to consider Montgomerie as the most shameless of plagiarists. This I cannot do, for any imitations of earlier writers which I find in him are such as are to be met with in writers of all ages, and not wholesale pilferings. The set of expressions, nay, the whole lines, which we find exactly the same in these love-effusions one after another, are quite in the manner of Montgomerie, who seems to have had a great liking for some of his own verses. How often, for instance, he sets and resets his little gems, "All is not gold that gleits," "Tak tym in tym," &c. In this respect he does not differ from writers, both ancient and modern, who have shown a strong liking for some of their lines. The constant recurrence of the same thoughts and aspirations, the same images and metaphors, the same carefully chosen expressions in these poems to the lady, point, it seems to me, to only one conclusion—viz., that they are all the birth of one inspiration—the unmistakable tones of a lyre that, like

Anacreon's, "echoes love alone." That Montgomerie, however, was the inventor of the stanza is quite another question. He seems to have been the first Scottish poet who employed it, and with that credit we may leave him till an earlier poem in the same measure is discovered. I am not aware of any French or Italian source which may have supplied a model; but Dr Gregor has pointed out to me, in medieval Latin hymns, verses involving at least the principle of the recurrent rhymes in the 11th and 13th lines, which constitute the distinctive feature of the measure of "The Cherrie and the Slae," and a subsequent search has confirmed his view that in that direction must be sought the prototype of the strophe. These hymns would of course supply a tune, so we need not concern ourselves farther with "Glyn Helicon," or the psalm-tune composers of the period of the Reformation.

The stanza, whatever its merits or demerits may be, has been exceedingly popular in Scotland. "Ane Ballat of the Creatiouen of the Warld," by Sir Richard Maitland, in George Bannatyne's MS., "Grange's Ballat," and Burel's "Passage of a Pilgrimer," all written in the latter half of the 16th century, are in this measure. Its peculiar melody won the ear of Allan Ramsay, who employed it in his fine allegorical poem of "The Vision," and of Burns, whose trials of his rhyming skill in it are to be found in several of his most admired compositions; while the most characteristic part of the strophe, with its measured recurrent chime, has been employed with signal effect by one of the greatest of the living masters of melody, in a recent poem of singular felicity and power.\(^1\) Montgomerie, however, has not been surpassed, so far as technical skill is con-

\(^1\) Swinburne's "A Word for the Navy."
cerned, by any of his successors in this field, while in musical ear he far excelled all the poets of his age, as is clearly shown by the even flow of his verse, and by his marvellous store of wellnigh faultless rhymes. The measure of "The Cherrie and the Slae" has been often spoken of in disparaging terms by carping critics; but the incontrovertible fact remains that the poem has retained its popularity for three hundred years, and is still read with delight by Scotchmen—a survival which has been denied to many poems of much loftier aim and of far more ambitious pretensions.

GENERAL ESTIMATE.—Having now passed under review the life and work of Montgomery, I shall conclude this part of the Introduction with a brief recapitulation and a general estimate of him as a man and a poet.

The personality of Montgomery is hazy in the extreme. We can form no idea of the colour of his eyes or hair; whether his complexion was fair or dark; whether his aspect was attractive or repellant. We can only conjure up a figure below the average height—exorbitantly amorous, intensely choleric, and somewhat addicted to melancholy, but withal possessed of a lively imagination, keen perception, wonderful versatility, gifted in no ordinary measure with "the vision and the faculty divine": a shadowy being separated from us and our civilisation by three centuries, and to be measured by a moral and æsthetic standard widely different from ours; at one time basking in the sunshine of a court, at another confined in a foreign prison; now trilling lays of love or breathing bitter sarcasms; now pouring forth the jarring sounds of a coarse and ribald realism, anon stringing his harp for the songs of Zion.
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In intellectual range and originality Montgomerie was inferior to Dunbar and others of his predecessors, nor were his surroundings such as to call into play the highest gifts and functions of the poet. The insincerity, jealousy, moroseness, and intolerance of his time, doubtless chilled the warmer currents of his nature, and sowed in his soul the seeds of discontent. Hence we too seldom find him essaying the higher flights of poesy, or soaring in the fulness of his strength. Yet, after all abatements, Montgomerie was the foremost singer of his day. No Scottish poem of his period has enjoyed a reputation approaching that attained by "The Cherrie and the Slae," many of the lines of which are enshrined in the proverbs of his country—the treasure-house of a nation's wisdom. It is in portions of this poem, in "Hay nou the Day dauis" and in some of his impassioned love-lyrics, that we see him at his best, and discover, for the first time in Scottish poetry, a smoothness and melody, combined with an exquisite finish and a realistic fidelity to nature, which we fail to find again for a century and a half to come, and which attained unrivalled excellence in the works of Ramsay and Burns.

To his immediate predecessors Montgomerie owed but little: to Chaucer, however, he seems to have been considerably indebted. Occasionally in his verse we find reminiscences of Dunbar, Douglas, and Lindsay; but what he took from these did not materially interfere with the individuality of his genius, or seriously affect the tenor of his song. He betrays but a meagre knowledge of Virgil, and a still more slender acquaintance with Horace. Ovid was the mine from which he, like all the medieval bards, drew the burden of his mythic lore, the "fountaine Helicon" whose exhaustless stream fed his budding fancy, whose
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sparkling waters mingled with the less limpid current of his song.

As years rolled on, when vain and passionate regrets took the place of dreams of levity and love, Montgomerie, like most of his brothers in bard-craft from David downwards, took to moralising; and as the shadows began to gather round him and the sandy foundations to slip from under his feet, he clung firmly to the "Rock of Ages." Thus, though his later years are wrapt in impenetrable gloom, we may be allowed to hope that "when his moon was in her last quarter" his days and nights were serene.

His entrance into life, his career, his exit, are alike indefinite. Flashing upon us like a star on an immemorial Easter-morn, then pursuing for a while an erratic and ill-marked course, he disappears at last from the world's unconscious gaze, and, breathing forth in all seeming humility his earnest "peccavi Pater," at last enters the quiet haven of rest through the calm and peaceful portal of faith.

III.

MANUSCRIPTS AND EDITIONS OF MONTGOMERIE'S POEMS.

Drummond MS.

The Drummond MS., so called from William Drummond of Hawthornden, who presented it, along with a number of books, to the University of Edinburgh, in the library of which it is preserved, is by far the most important manuscript collection of Alexander Montgomerie's poems known to exist. It contains all the Sonnets; the Miscellaneous
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Poems, except l.-liv. inclusive; and the Devotional Poems, except ix. and x.

The MS. is a small quarto of 163 pages, written in a neat and regular hand, and legible in every line. It has been kept with great care, and is now handsomely bound in morocco; but it is matter for deep regret that in the binding it has been ruthlessly cut on the outer margin, and shorn of not a few lines at the foot of the pages. Whenever it has seemed possible to supply the lacunae, an attempt has been made to do so. A number of the lines were completed by Dr Laing; others I have done my best to restore, with what success the reader must decide. Whenever I have rejected a reading proposed by Dr Laing, or read the MS. differently, I have been careful to call attention to the passage by a note. The bracketed letters in the end of lines in this edition, will be found in many instances, on comparison, not to agree with those in his edition; but I can vouch for the accuracy of the present text. In the case of the Sonnets and Miscellaneous Poems, in a very few instances where there has been an obvious omission by the scribe, of a letter or letters, I have ventured to print such letter or letters in italics. In other words, the Roman type always represents the MS.

In no part of the MS. has any date been found, or any clue by which one can identify the scribe or fix the time of transcription. It seems, however, to have been possessed at one time by "Margaret Ker," whose name is written on the fly-leaf in a much more antique character than has been employed in the succeeding contents.
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Bannatyne M.S.

This collection of Poems by the old "Makkaris" was compiled by George Bannatyne, a Scottish merchant, in 1568. It found its way into the hands of the Hyndford family, and was lent by William Carmichael, brother-german of the Earl of Hyndford, to Allan Ramsay, who drew mainly on its stores for "The Evergreen," published by him in 1724. The MS. was presented by the Earl of Hyndford to the Library of the Faculty of Advocates, Edinburgh, in 1772. As a collection of poems in the northern dialect of the old tongue, it is invaluable, and forms one of the most cherished treasures of the famous library in which it has at last found a permanent place.

Seven of Montgomerie's poems—about the genuineness of which there is no question—occur in this MS., as here noted: Miscellaneous Poems, lii. on folio 253 a and b; liii. on folio 163 a and b; liv. on folio 163 a. Four are found towards the end of the MS., in a collection of pieces inserted after a duplicate text of some of the poems. They are in George Bannatyne's handwriting, but were evidently transcribed at a later date than that of the rest of the contents. They are written on pp. 49-53 of the Appendix in the following order: "Ane godlie Ballat maid be the poet M."[ontgomery]; "The First Pshalme;" "The xxiiij Sphalme;" and [The Solsequium], which stands without title.

Besides those enumerated, three small pieces, of doubtful

1 " In seventeen hundred twenty-four,  
  Did Allan Ramsey keen-
  ly gather from this book that store  
  Which fills his Evergreen."

—Written by Allan Ramsay on the last leaf of the Bannatyne MS.
authenticity, are found in this MS. They are printed on pages 279 and 280 infra, and are engrossed, the third and fourth on folio 253 a, and the fifth on folios 162 b and 163 a.

Maitland MS.

The term Maitland MS. is used to designate what should really be termed two manuscripts. Both of these are preserved in the Pepysian Library in Magdalene College, Cambridge. The larger and much the more important one is in folio. It was compiled between 1550 and 1585, and seems to have been written by various hands. This latter circumstance is not remarkable when we bear in mind that Sir Richard Maitland had lost his eyesight prior to 1561, when he was made a Lord of Session. The MS. is much water-stained, and is in many places injured at the lower corners. Most of the leaves have been inlaid, a plan which has had its disadvantages as well as its manifest advantages; inasmuch as many of the quaint marginal notes have been destroyed in the process. It contains 176 poems, but nothing by Montgomerie.

The other MS. is a neat, clearly written quarto, and bears on the front fly-leaf the name of "Marie Maitland," daughter of Sir Richard, and the date 1586, the year of her father's death. It contains 96 pieces.

These two MSS. were long preserved in Sir Richard Maitland's family, and were in the possession of John Maitland, Duke of Lauderdale, great-grandson of Sir Richard, at the time of his death. At the sale of the Lauderdale MSS., by public auction, in London, in 1692, they were purchased by Samuel Pepys, who in 1703 bequeathed, subject to stringent conditions, his rich and unique collection of works to Magdalene College, Cambridge.
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The two poems on Lady Margaret Montgomerie, Nos. i. and li. (pp. 214-217), "The Bankis of Helicon" (pp. 273-278), and "My Ladyis Pulcritud" (pp. 278, 279), are printed from this collection.

It may be remarked that in Dr Laing's edition of Montgomerie, the first three of these pieces were printed from Pinkerton's very inaccurate transcript.

Editions.


——— Composed into Scottis Meeter be Alexander Montgomerie. Prented according to a Copie corrected be the Author himselfe. Edinbvrgh: Prented be Robert Walde-graue, Prenter to the Kings Majestie. Anno 1597, 4to. Cum Privilegio Regio. Of this impression there is a copy in the Advocates' Library, from which the text in the present edition is taken.

——— Composed into Scottis Meeter be Alexander Montgomerie. Newly altered, perfyted, and divided into 114 Quatorziems, not long before the Author's death. Edinbvrgh: Printed by Andro Hart, 1615, 12mo. This edition, in conjunction with Walde-graue's second impression, was employed by Allan Ramsay in compiling his version in "The Evergreen." It was eagerly sought for by Lord Hailes, Ritson, G. Chalmers, Laing, and others; but no copy has been discovered. It has probably ceased to exist. Lines 127-140, 799-924, and 1071 to the end, occur for the first time in this edition. In the present impression these portions are supplied from "The Evergreen."
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Aberdene: Imprinted by Edward Raban, Laird of Letters, and are to be sold at his shop, at the end of the Broad-gate, 1645, 8vo.

With Alterations. Glasgow, 1668, 12mo.

Edinburgh: Printed by Andrew Anderson, and are to be sold at his house, on the north side of the Cross. An. Dom., 1675, 12mo.

Edinburgh, 1699.


Edinburgh, 1722, 12mo.


Glasgow: Printed and sold by Robert Foulis, 1746, 12mo.

Glasgow: Printed and sold by Robert and Andrew Foulis, 1751, 12mo. Collated for the present edition.

Glasgow: Printed by Robert Urie, 1754, 8vo and 12mo. Collated for the present edition.

Glasgow: Printed by G. Hall, 1757, 18mo.

Glasgow, 1768, 12mo.

The Cherry and the Sloe. Corrected and Modernised; the old spelling being mostly altered, except where the
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rhime makes it necessary to preserve the old. By J. D. Edinburgh: Printed for Robert Jamieson, Parliament Square, 1779, 8vo.
The Cherrie and the Slae. Kilmarnock: Printed by John Wilson, 1782, 12mo.

Inserted, in abridged form, in Chronicle of Scottish Poetry from the thirteenth century to the union of the Crowns; to which is added a Glossary. Edinburgh, 1802. Crown 8vo, 4 vols.

with other Poems by Captain Alexander Montgomery, with large notes selected and arranged by the publisher, together with a Memoir of the Author's life. Kirkcudbright: Printed and published by John Nicholson, 1842, 12mo.


The Flyting betwixt Montgomerie and Polwart. Edinburgh: Printed by Andro Hart, 1621, 4to. A copy of this
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—the earliest known—edition of the Flyting was preserved in the Harleian Library till its dispersion. In vol. iii. No. 6031, and again in vol. v. No. 4746, of the catalogue of that famous collection, it is described as above. This copy seems to be irretrievably lost.

The Flyting betwixt Montgomery and Polwart. Edinburgh: Printed by the Heires of Andro Hart, 1629, 4to. Dr Laing had a copy of this impression—14 leaves—from which he printed the text in his edition. At Dr Laing's sale it was bought by Mr Quaritch for the sum of fifty guineas. The text of the present edition is printed from Dr Laing's impression.

The Flytting betwixt Montgomerie and Polwart. Newlie corrected and enlarged. Edinburgh: Printed by the Heirs of Thomas Finlayson for John Wood, and are to be sold at his shop on the south side of the High Street, a little above the Croce, 1629. 14 leaves in 4to. Dr Laing says: "A minute comparison, however, between the two impressions in the year 1629, leaves any material alteration undiscovered, and testifies that if these poems ever were 'corrected and enlarged,' we have no means left to ascertain the extent of the alterations."

Glasgow, 1665, 8vo.

Printed in the year 1688, 8vo, without publisher's name or place. Collated for the present edition.


Sonnets and Miscellaneous Poems.

Only a few of these had appeared in print prior to the issue of Dr Laing's edition.

Most of the impressions of "The Cherrie and the Slae" contain the following pieces:—Sonnet to the Blessed Trinity (No. i.); The Solsequium (Miscel. Poems, xv.); The Author's Lamentation (Dev. Poems, iv.); His Morning Muse (Dev. Poems, ix.); Psalmes i., xxiiij., and one stanza of Ps. xxxvi.

In Pinkerton's 'Ancient Scotish Poems' (Lond., 1786, 8vo) the two poems "On Lady Margaret Montgomerie" (Miscel. Poems, l. and li.) are given as Montgomerie's; while "The Bankis of Helicon" and "My Ladyis Pulcritud" (Attributed Poems, i. and ii.) are set down as "Poems be unknowin Makars."

In Sibbald's 'Chronicle of Scottish Poetry' (Edin., 1802, 4 vols. 8vo) are included:—"Inventive against Fortune" (Miscel. Poems, iii.); Complaint in Prison (ibid., v.); Echo (ibid., viii.); The Solsequium (ibid., xv.); the two "Poems on Lady Margaret Montgomerie" (ibid., l. and li.) Sonnets:—To His Majesty (No. vii.); To the Same (xiii.); To Rob. Hudson (xxxv.-xxxix.); Christen Lindesay to Ro. Hudson (xxx.); A Ladyis Lamentation (xxxiii., xxxiv.); To M. Dauid Drummond (iv. and v.); and the "Bankis of Helicon," to which a note is appended to the effect that it "may, probably, be an early composition of Montgomery, the author of 'The Cherrie and the Slae.'"

The Mindes Melodie, Contaynyng Certayne Psalmes of the Kinglie Prophete Dauid, applyed to a new pleasant tune, verie comfortable to everie one that is rightlie acquainted therewith. Edinbrvgh: Printed be Robert
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Charteris, Printer to the Kings Most Excellent Maiestie, 1605, 8vo. Cum privilegio regali.

The Poems of Alexander Montgomery: with Biographical Notices by David Irving, LL.D. Edinburgh: Printed by James Ballantyne and Co., for W. and C. Tait, Princes Street, 1821, 8vo. The only complete edition hitherto published. Dr Laing edited the text and supplied the Notes; Dr Irving's share in the work was limited to the Biographical Notice.

** In the foregoing pages I have endeavoured to give some account of Alexander Montgomerie and his work, and to indicate the sources from which the present text has been taken. As a most careful collation of every poem has been made, the accuracy of the text may be relied on. At the same time, every channel likely to furnish matter of interest, whether in regard to the life of the poet, the history of the poems, or the allusions contained in them, has been conscientiously investigated, and the results have been embodied in the Introduction and Notes. These results may to some seem meagre; but if my shortcomings should stimulate others to fresh exertion in the path of research or of elucidation, my efforts will not have been made altogether in vain. On the other hand, the Glossary is perhaps fuller than will be required by the majority of readers. In compiling it, I have kept in view the Scottish Text Society's expressed intention to undertake a Dictionary of the Scottish Language, and have admitted a more copious vocabulary than I would otherwise have done, from a conviction that elaborate glossaries to the different publications would materially aid the labourers in such a field.
I have to express my obligations to Dr Irving's "Biographical Notice of Montgomerie," prefixed to Dr Laing's edition, and to Dr Laing's Notes in the Appendix, both of which have been freely laid under contribution.

I have also to record my thanks to several members of the Scottish Text Society for valuable and kindly aid;—to Sheriff Mackay and Dr Gregor for advice and help in various ways; to Professor Skeat, by whose influence I obtained access to the Maitland MS.; to Mr Clark, Keeper of the Advocates' Library, for facilities in consulting MSS. and works of reference; and, not least, to Mr William Tough, M.A., of the Royal High School of Edinburgh, for re-collating several of the poems in the Drummond and Bannatyne MSS., verifying references, and co-operating with me in the investigation of many points of interest.

J. C.
THE CHERRIE
AND THE SLAE.

Composed into Scottis Meeter, be
ALEXANDER MONTGOMERIE.

Printed according to a Copie corrected be
the Author himselfe.

EDINBURGH,
Printed be Robert Walde-graue,
Prenter to the Kings Majestie.
Anno 1597.
Cum Privilegio Regio.
THE CHERRIE

AND

THE SLAE.

ABOUT ane bank, quhair birdis on bewis
Ten thousand tymis thair notis renewis
Ilke houre into the day,
The merle and maueis might be sene,
The Progne and the Phelomene,
Quhilk caussit me to stay.
I lay and leynit me to ane bus
To heir the birdis beir;
Thair mirth was sa melodius
Throw nature of the zeir:
Sum singing, sum springing
With wingis into the sky;
So trimlie and nimlie
Thir birdis they flew me by.

I saw the hurcheoun and the hair,
Quha fed amangis the flowris fair,
Wer happing to and fro:

4. A. the maueis may.
8. A. thir birdis.
9. A. Thair noyce are.

13. A. So nimlie and trimlie.
16. A. amang.
17. A. Thar happing.
THE CHERRIE AND THE SLAE.

I saw the cunning and the cat,
Quhais downis with the dew was wat,
   With mony beistis mo.  
The hart, the hynd, the dae, the rae,
The fowmart, and the foxe
War skowping all fra brae to brae,
   Amang the water broxe;
      Sum feiding, sum dreiding
         In cais of suddain snairis;
      With skipping and tripping
   They hantit all in pairs.

The air was sa attemperate,
But ony myst immaculate,
   Bot purefeit and cleir;
The flouris fair wer flurischit,
As Nature had them nurischit,
   Baith delicate and deir:
And euyer blome on branche and bewch
   So prettily wer spred,
And hang their heidis out ouir the hewch
   In Mayis colour cled;
      Sum knopping, sum dropping
         Of balmie liquor sweit,
   Distelling and smelling
   Throw Phœbus hailsum heit.

The cukkow and the cuschet cryde,
The turtle, on the vther syde,
   Na plesure had to play;
So schil in sorrow was her sang,
That, throw her voice, the roches rang;
   For Eccho answerit ay,

20. A. With uther.
23. A. War skippand.
27. A. Some tripping, some skipping.
31. A. Baith purefeit.
35. A. was spred.
37. A. Syne hang—ane hewch.
40. A. The balmie.
48. A. And Eccho.
THE CHERRIE AND THE SLAE.

Lamenting sair Narcissus cape,
Quha staruit at the well;
Quha with the shaddow of his face
For lufe did slay himsell:
Quhylis weiping and creiping
About the well he baid;
Quhylis lying, quhylis crying,
Bot it na answere maid.

The dew as diamondis did hing,
Vpon the tender twistis and ying,
Ouir-twinkling all the treis:
And ay quhair flowris flourischt faire,
Thair suddainly I saw repaire,
In swarmes, the soun ding beis.
Sum sweitly hes the hony socht,
Quhil they war cloggit soir;
Sum willingly the waxe hes wrocht,
To heip it vp in stoir:
So heiping, with keiping,
Into thair hyuis they hyde it,
Precy selie and wyselie,
For winter they prouye it.

To pen the pleasures of that park,
How euer blossom, branche, and bark
Agaynst the sun did schyne,
I leif to poetis to compyple
In staitlie verse and lofty style:
It passis my ingyne.
Bot, as I mussit myne allane,
I saw an river rin

50. A. That staruit.
51. A. Quhairthrow.
52. A. That situie himsell.
53. A. Sair weiping.
54. A. twistis ying.
55. A. Ane swarme of.
56. A. Sum cunninglie.
60. A. hydite.
61. A. proveydit.
62. A. How euer bloome on.
63. A. thir Poetis. E. I pass to P.
65. A. ornat style. E. In hich heroick stait-
66. E. Quhaits muse surmatchis myne.
67. E. But as I lukit.
THE CHERRIE AND THE SLAE.

Out ouir ane craggie rok of stane,
Syne lichtit in ane lin,
With tumbling and rumbling
Amang the rochis round,
Dewalling and falling
Into that pit profound.

To heir thae startling stremis cleir,
Me thocht it musique to the eir,
Quhair deskant did abound;
With triple sweet, an tenor iust,
And ay the echo repercust
Hir diapason sound,
Set with the Ci-sol-fa-uth cleife,
Thairby to knaw the note:
Thair soundt a michtie semibreif
Out of the Elphis throte;
Discreitlie, mair sweetlie,
Nor craftie Amphion,
Or Musis that vsis
At fountaine Helicon.

Quha wald haue tyrity to heir that tune,
Quhilk birdis corroborate ay abune,
Throw schowting of the larkis!
Sum flies sa high into the skysis
Quhill Cupid walkinnes with the cryis
Of Natures chappell clarkis;
Quha, leving all the hevins aboue,
Alighted in the eird.
Loe! how that little God of Loue
Befoir me thair appeird!

79. A. ane craig and. E. Outowre a steipie rock.
84. E. Into a pit.
86. A. I thocht.
90. A. The diapason.
91. A. Ci-sol-fa-ut.
92. A. Quhairby.
93. A. Thay soundt ane.
97. A. Nor muisses.
101. E. With lays of luesum larks.
102. A. Quha rew. E. Quhilk clim sae high in chrystal skyes.
103. A. walknit throw. F. and U. wak’ned with.
106. A. Syne lichtit in. E. Allichtit on.
107. E. Lord of Luve.
THE CHERRIE AND THE SLAE.

So myld-lyke, and chyld-lyke,
With bow thrie quarteris scant;
So moylie and coylie,
He lukit like ane sant.

Ane cleinlie crispe hang ouir his eyis;
His quauer by his naked thyis
Hang in ane siluer lace:
Of gold, betwix his schoulders, grew
Twa pretty wingis quhairwith he flew;
On his left arme, ane brace:
This god aff all his geir he schuik,
And laid it on the grund:
I ran als busie for to luik
Quhair ferleis micht be fund:
Amasit I gasit
To see that geir sa gay:
Persawing my hawing,
He countit me his pray.

His youth and stature made me stout;
Of doubleness I had nae doubt,
Bot bourded with my boy:
Quod I, "How call they thee, my chyld?"
"Cupido, Sir," quod he, and smyld,
"Please you me to imploy;
For I can serve you in your suite,
If you please to impyre,
With wings to flye, and schafts to schute,
Or flamis to set on fyre.

111. A. So moylike and coylike. E. Syne moylie.
117. A. Twa proper.
119. A. of all. E. sone aff his geir.
120. E. Upon the grassie grund.
121. E. als lichtly.
124. E. his geir.
125. E. Persawing myne haweing.
THE CHERRIE AND THE SLAE.

Mak choice then of those then,
Or of a thousand things;
Bot craue them, and haue them:"
With that I wowd his wings.

"Quhat wald thou giue, my freind," quod he,
"To hab thae prettie wingis to flie,
To sport thee for a quhyle?
Or quhat, gif I suld len thee heir
My bow and all my shutting geir,
Sum bodie to begyle?"
"That geir," quod I, "can not be bocht,
3it I wald haif it faine."
"Quhat gif," quod he, "it coist thee nocht
Bot randring it againe?"
His wingis than he bringis than,
And band them on my back:
"Go flie now," quod he now,
"And so my leif I tak."

I sprang vp on Cupidoes wingis,
Quha bow and quauir baith resingis,
To lend me for ane day:
As Icarus with borrowit flicht
I mounit hichar nor I micht;
Ouir perelous ane play.
Than furth I drew that deadlie dairt
Quhilk summyme schot his mother,
Quhair with I hurt my wanton heart,
In hope to hurt ane vther;

141. F. my heart.
142. E. this wanton wings.
143. E. To sport thy spirt.
144. F. and U. if Love should lend.
145. E. Bow, quaver, schafts and shutting

140. E. rendering all.
145. E. up with.
150. E. and schutting geir resigns.
151. F. and U. First forth. E. that double.
THE CHERRIE AND THE SLAE.

It hurt me, it burt me,
The ofter I it handill:
Cum se now, in me now,
The butter-flie and candill.

As scho delytis into the low,
Sa was I browdin in my bow,
Als ignorant as scho:
And as scho flies quhilk sche be fyrit,
Sa, with the dart that I desyr,
My hand hes hurt me to.
As fulisch Phaëton, be sute,
His fatheris cart obteind,
I langt in Luiffis bow to shute,
Bot weist not what it meind;
Mair wilfull than skilfull,
To flie I was so fond,
Desyring, impyring,
And sa was sene vpound.

To late I knaw, quha hewis to hie,
The spail sall fall into his eie:
To late I went to scuillis:
To late I heard the swallow preiche:
To late Experience dois teiche—
The skuill-maister of fuillis:
To late to fynde the nest I seik,
Quhen all the birdis are flowin;
To late the stabill dore I steik,
Quhen all the steids are stowin.

165. E. or burnt.
166. E. Quhyte either end I handill.
170. E. of my bow.
177. E. Sa langt I in Luifs bow.
178. E. Not marking quhat.
181. E. and U. Desyring, aspyring.
183. E. Too late I knew.
189. F. and U. Too late I find.
THE CHERKIE AND THE SLAE.

To lait ay their stait ay
All fulische folke espye:
Behynd so, they fynd so
Remeid, and so do I. 195

Gif I had rypelie bene aduyset,
I had not rashlie enterprysit
To soir with borrowit pennis;
Nor tis had saied the archer craft,
Nor schot myself with sik a schaft
As resoun quite miskennis.
Fra wilfulnes gaue me my wound,
I had na force to flie;
Then came I granand to the ground:
"Freind, welcome hame," quod he;
"Quhair flew ye, quhome slew ye,
Or quha bringis hame the buiting?
I sie now," quod he now,
"Ye haif bene at the schutting." 205

As skorne cunnis commonlie with skaith,
Sa I behuifit to byde them baith:
O quhat an stakkerung stait!
For vnnder cure I gat sik chek,
Qhilik I micht nocht remuif nor nek,
Bot eyther stail or mait;
My agonie was sa extreme
I swelt and soundt for feir;
Bot, or I walkynnit of my dreme,
He spulied me of my geir;
With flicht than, on hicht than,
Sprang Cupid in the skyis,
Forgetting and setting
At nocht my cairfull cryis. 210

195. E. sae—sae.
200. E. had seyd.
301. E. To schot.
213. E. Sae stakkerung was my stait.
214. E. That undir.
218. E. swound. U. swate and sown'd.
THE CHERRIE AND THE SLAE.

Sa lang with sicht I followit him,
Quhill baith my feiblit eyis grew dim
  With staruung on the starnis;
Quhilk flew sa thick befoir my ein,
Sum reid, sum yellow, blew, and grein,
  Sa trublit all my harnis,
Quhill every thing apperit two
  To my barbuiljiet braine
Bot lang micht I lye luiking so,
Or Cupid come againe;
Quhais thundring, with wondring
  I hard vp throw the air;
Throw cluddis so he thuddis so,
  And flew I wist not quhair.

Fra that I saw that god was gane,
And I in langour left allane,
  And sair tormentit, to,
Sum tyme I sicht quhill I was sad,
Sum tyme I musit and maist gane mad,
  I wist not quhat to do;
Sum tyme I ravit, halfe in a rage,
  As ane into dispaire:
To be opprest with sic ane page
  Lord! gif my heart was saire!
Like Dido, Cupido
  I widill and [I] warye,
Quha reft me, and left me
  In sik a feirie-farye.

Then felt I Curage and Desyre
Inflame my heart with vncouth fyre
  To me befoir vnknavin:

225. E. parboiled brain.
232. E. sae.
233. E. Then then.
236. E. Quhyle baith my daseltit eyis.
239. E. sum grene.
240. E. Quhilk trublit.
241. E. That euer; twae.
244. E. That befoir.
THE CHERRIE AND THE SLAE.

Bot now na blud in me remaines,
Vnbrunt and boyld within my vaines,
By luffis bellies blawin.
To quench it, or I was deorit,
With siches I went about;
Bot ay the mair I schape to smorit,
The baulder it brak out;
Ay preising but ceising,
Quhill it may breik the boundis:
My hew so furth schew so
The dolour of my woundis.

With deidlie visage, paill and wan,
Mair like ane atomic nor man,
I widderit cleine away:
As wax befoir the fyre, I felt
My hart within my bosome melt,
And pece and pece decay:
My vaines with brangling like to brek—
My punds lap with pith—
Sa ferently did me infek,
That I was vext thairwith.
My hart ay did start ay
The fyrie flamis to flie:
Ay houping, throu loupine,
To win to liberty.

Bot ð! alace! byde it behuissit,
Within my cairfull corps incluissit,
In presoun of my breist;
With sichis sa sowpit and ouriset,
Like to an fische fast in the net,
In deid-throw vndeceist,

258. E. Love his bellies.
267. E. schupe.
268. E. and F. anatomy.
280. E. To leap at.
281. E. it was about.
282. E. My carefull corps keipt it incluist.
THE CHERRIE AND THE SLAE.

Quha, thocht in vaine, dois strue for strenth
  For to pull out hir heid,
Quhilk profitis nathing at the lenth,
  Bot haistes hir to hir deid;
  With wristing and thirsting,
  The faster still is scho:
Thair I so did lye so,
  My death advancing to.

The mair I wrestlit with the wynd,
The faschter still myself I fynd:
  Na mirth my mynd nicht mease.
Mair noy, nor I, had neuer nane;
I was sa alterit and ouirgane,
  Throw drowth of my disease:
Than weakly, as I micht, I rayis;
  My sicht grewe dim and dark;
I stakkerit at the windilstrayis,
  Na takin I was stark.
Baith sichtles, and michtles,
  I grew almaist at ainis;
In angwische I langwische,
  With mony grievous grainis.

With sober pace I did approche
Hard to the rier and the roche,
Quhairof I spak befoir;
Quhais running sic a murmure maid,
That to the sey it softlie slaid:
  The craig was high and schoir:
Than pleasur did me so prouk
  Perforce thair to repaire,

290. E. With.
295. E. The.
300. E. The.
305. E. The.
310. E. The.
315. E. The.
THE CHERRIE AND THE SLAES.

Betwix the riuier and the rok,
Quhair Hope grew with Dispare;
A trie than, I sie than,
Of CHERRIES in the braes;
Belaw, to, I saw, to,
Ane buss of bitter Slaes.

The CHERRIES hang abune my heid,
Like twinkland rubies round and reid,
So hich vp in the hewch;
Quhais schaddowis in the riuier schew,
Als graithlie glansing, as they grewe
On trimbling twistis tewch,
Quhilk bowed throw burding of thair birth,
Inclining downe thair toppis:
Reflex of Phoebus of the firth
Newe colourit all thair knoppis;
With dansing, and glansing,
In tirles dornik champ,
Ay streimand and gleimand,
Throw brichtnes of that lamp.

With earnest eye quhil I espye
The fruit betwixt me and the skye,
Halfe gaite almaist to hevin;
The craig sa cumbersume to clim,
The trie sa hich of growth, and trim
As ony arrowe evin;
I cald to mind how Daphne did
Within the laurell schrink,
Quhen from Apollo scho hir hid:
A thousand times I think

330. E. on the braes.
334. F. and U. trickling rubies.
337. F. Their shape as graithly as they grew.
338. E. twistis, and tewch.
335. E. Quhilk streimand and leimed. F. and U. Which streamed and leamed.
336. E. lichtness.
341. E. sae tayl of.
THE CHERRIE AND THE SLAE.

That trie then to me then,
    As he his laurell thocht:
Aspyring but tyring
    To get that fruit I socht.

To clime the craige it was na buit,
Lat be to presse to pull the fruit
    In top of all the trie:
I saw na way quhairby to cum,
Be ony craft, to get it clum,
    Appeirandly to me:
The craige was vgly, stay and dreich,
The trie heich, lang and smal;
I was affrayd to mount sa hich,
    For feir to get ane fall:
Affrayit to say it,
    I luikit vp on loft,
Quhiles minting, quhiles stinting,
    My purpose changit oft.

Then Dreid, with Danger and Dispaire,
Forbad my minting anie mair,
    To raxe aboue my reiche:
"Quhat? tusche!" quod Curage, "man, go to,
He is bot daft that hes ado,
    And spairis for every speiche;
For I haue oft hard wise men say,
And we may see our sellis,
    That fortune helps the hardie ay,
And pultrones plaine repellis:

347. E. That trie thair to me thair.  360. E. that has to do.
348. F. preias.  370. A. that stays for.
350. E. to clim sa.  372. F. and U. see't.
352. F. And looked up aloft.
THE CHERRIE AND THE SLAE.

Than feir not, nor heir not
Dreid, Danger, or Dispaire;
To fa'arts, hard ha'arts
Is deid or they cum thair.

"Quha speidis, bot sic as heich aspyris?
Quha triumpis noct, bot sic as tyris
To win a nobill name?
Of schrinking quhat bot schame succedidis?
Than do as thou wald haij thy deidis
In register of fame.
I put the cais, thou nocht preuaild:
Sa thou with honour die,
Thy life, bot not thy courage faild,
Sall poetis pen of thee:
Thy name than, from fame than,
Sall neuir be cut aff;
Thy graif ay sall haij ay
That honest epitaff.

"Quhat can thou losse, quhen honour lyuis?
Renowne thy vertew ay reuyuis,
Gif valiauntlie thou end;"
Quod Danger, "Hulie, friend, tak heid;
Vntymous spurring spillis the steid:
Tak tent quhat se pretend.
Thocht Courage counsell thee to clim,
Bewar thou kep na skaith:
Haij thou na help bot Hope and him?
They may beguyle the baith.
Thy sell now can tell now
The counsell of thae clarkis;
Quhairethrow 3it, I trow 3it,
Thy breist dois beir the markis.

397. A. the speid. 403. E. may tell now.
THE CHERRIE AND THE SLAE.

"Brunt bairn with fyre the danger dreidis:
Sa I beleif thy bosome bleidis,
    Sen last that fyre thou felt:
Besydis this, seindell tymes the seis
That euer Curage keipis the keyis
    Of knowledge at his belt:
Thocht he bid fordwart with the gunnis,
Small powder he prouydis:
    Be not ane novice of the nunnis
That saw nocht baith the sydis:
    Fuil-haist ay almaist ay
    Ouirsylis the sicht of sum,
Quha huikis not, nor luikis not
Quhat eftirward may cum.

"3it Wisdome wischis the to wey
This figour of philosophey—
    A lessoun worth to leir—
Qihilk is, in tyme for to tak tent,
And not, when tyme is past, repent,
    And buy repentance deir.
Is thair na honoure efter lyfe,
    Except thou slay thy sell?
Qhairfoir hes Attropus that knyfe?
    I trow thou cannot tell,
That but it, wald cut it,
    That Clotho skairse hes spun,
Distroying thy joying,
    Befoire it be begun.

"All ouiirs are repuit to be vyce;
Ore hich, ore law, ore rasch, ore nyce,
Ore heit, or 3it ore cauld:

409. A. Sen first the.
410. E. Besyde that, seindle tymes thou seis.
413. E. with his guns.
415. E. of that nunnis.
418. A. Oresette.
419. F. and U. Who luiks not, who huiks not.
420. A. This sentence of. E. This figure in.
421. F. and U. the leer.
421. E. Quha but it.
421. E. Qihilk.
430. E. ore rych ore nyce.
THE CHERRIE AND THE SLAE.

Thou seemes vnconstant be thy sings;
Thy thocht is on ane thousand things;
Thou wattris not quhat thou wald.

Let fame hir pittie on the powre,
Uthan all thy banes ar brokin:
3one SLAE, suppose 3ou think it soure,
May satisfie to slokkin
 Thy drouth now, o 3outh now!

Quhilk drownis thee with desyre:
Aswage than thy rage, man;
Foull water quenches fyre.

"Quhat fule art thou to die of thirst,
And now may quench it, gif thou list,
So easily, but paine?
Maire honor is to vanquisch ane,
Nor feicht with tensum and be tane,
And outhir hurt or slane:
The practick is, to bring to passe,
And not to enterprise;
And als guid drinking out of glas
As gold in ony wise.
I leur haue euer
Ane foule in hand, or tway,
Nor seand ten fleand
About me all the day.

"Luik quhair to licht before thou loup,
And slip na certenty for Houp,
Quha gydis thee bot be gesse."

Quod Curage, "Cowartis takis na cuire
To sit with schame, sa they be suire:
I like them all the lesse.

438. E. aigns.
446. E. F. and U. dryea.
447. F. and U. Asswage then thy rage then.
445-448. A.—
Thy thirist now I trast now,
Gif that thou wald it preife;
I say to it may to
Thy painis all releife.
449. E. thrist.
455. A. Now all the practick is to passe.
460. E. thou licht.
THE CHERRIE AND THE SLAE.

Quhat plesure purchest is but paine,
Or honor wyn with eis?
He will not ly quhair he is slaine,
That douttis befoir he dies.
For feir than, I heir than
Bot onlie ane remeid
That latt is, and that is,
For to cut of the heid.

"Quhat is the way to heil thy hurt?
Quhat way is thair to stay thy sturt?
Quhat meinis may make thee merrie?
Quhat is the comfort that thou cravis?
Suppose thir sophistis the decewis,
Thou knawis it is the CHERRIE.
Sen for it only thou bot thristis,
The SLAE can be na buit:
In it also thy health consistis,
And in na vther fruit.
Thou quakis now, and schakis now,
And studyes at our strife:
Advise thee, it lyes thee
On na les nor thy life.

"Gif ony pacient wald be pantic,
Quhy sulde hou puen he is lancit,
Or schrink quhen he is schorne?
For I haue heard chirurgianes say,
Oft tymes deferring of ane day
Micht not be mend the morne.
Tak time in time, or time be tint,
For tyme will not remaine:
Quhat forces fire out of the flint,
Bot als hard match againe?

475. E. Quhilk latt la. F. and U. late—from a misapprehension of the meaning.
476. E. Quhat is the way.
477. E. Quhy quaiks now and schaiks thou.
478. F. and U. Or studies.
479. F. and U. quakes thou and shakes thou.
THE CHERRIE AND THE SLAE.

Delay not, and stay not,
And thou sal sie it swae:
So gets ay, that sets ay
Stout stomackis to the brae.

"Thocht all beginnings be most hard,
And yschewis pleasand afterward,
Then schrink not for ane schoure:
Frae anes that thou thy grening get,
Thy paine and trauel is forgot:
The sweit exceditis the soure.
Go to than quickly, feir not thir,
For Hope gud hap hes hecht."
Quod Danger, "Be not soddane, sir,
The mater is of wecht;
First spye baith, syne try baith;
Aduisement dois na ill:
I say than, 3e may than
Be wilful quhen 3e will;

"Bot zet to mynd the proverbe call,
'Quha vsis perrillis perische sall;'
Schort quhile thair lyfe them lastis."
"And I haif hard," quod Hope, "that he
Sall nevir schaip to sayle the se,
That for all perrillis castis.
How many throw dispaire ar deid
That neuer perrillis preiuit!
How many also, gif thou reid,
Of liues we haue releiuit!
Quha being euin deing,
But danger, bot dispaird;
A hunder, I wunder
Bot thou hes hard declaird.

505. F. no shower.
506. E. and frae not. F. and U. nor fray not.
509. E. Sic gets.
510. E. and K. The end is pleasand.
515. E. have we.
520. E. or despair.
525. U. declair.
"Gif we twa hald not vp thy hart,
Quhilk is the cheife and noblest part,
Thy wark wald not gang weil;
Considdering thee companions can
Perswade a sille simpill man
To hazard for his heill.
Suppose they haue desaut some,
Or theay and we micht meit,
Thay get na credit quhair we come,
In ony man of spreit;
Be resoun theair tressoun
Be vs is first espyit;
Reveiling theair deiling,
Quhilk dowe not be denyit.

"With sleikit sophismis seiming sweit,
As all their doings war discreit,
Thay wische thee to be wise;
Postponing tym e from hour to hour:
Bot, faith, in vnderneath the flour,
The lurking serpent lyis;
Suppois thou seis hir not a styme,
Till tym e scho sting thy fute:
Persawis thou nocht quhat precious tym e
Thy slewthing dois ouirschute?
Allace! man, thy cace, man,
In lingring I lament:
Go to now, and do now,
That Curage be content.

"Quhat gif Melancholie cum in,
And get an grip or thou begin?
Than is thy labour lost;
THE CHERRIE AND THE SLAE.

For he will hald thee hard and fast,
Till tyme and place and fruit be past,
Till thou gieue vp the ghost:
Than sall be graud vpon the stane
Quhilk on thy graue beis laid,
Sum tyme their liued sik a ane.
Bot how suld it be said?

Heir lyis now, but prise now,
Into dishonors bed,
Ane cowart, as thou art,
That from his fortune fled.

"Imagyn, man, gif thou were laid
In graue, and synyczicht heir this said,
Wald thou nocth sweit for schame?
Yes, faith, I doubt not bot thou wald;
Thairfojr, gif thou hes eyis, behald
How they wald smoir thy fame!

Go to, and make na mair excuse:
Now life or honor lose,
And outher them or vs refuis;
Thair is na uther chose.

Considdor, togidder

That we can neuer dwell:
At length ay, at strength aye,
Thae pultrons we expell."

Quod Danger, "Sen I vnderstand
That counsell can be na command,

I haif na mair to say;
Except, gif that he thocht it gude,
Take counsell 3it, or ze conclude,
Of wyser men nor thay:

566. E. And thou.
568. E. tomb is laid.
567-569. U.—
Then shall be grau'n upon that place
Which on thy tomb is laid,
Somtime there liv'd such one, alace!

570. E. sall.
579. E. ene.
585. E. Or life and honour lose. F. Ere life.
587. E. F. and U. by strenth.
588. U. Sic pultrons.
THE CHERIE AND THE SLAE.

They are bot rakles, young and rasche,
Suppois thay think vs feld:
Gif of our fellowschip you fasche,
Gang with tham hardlie beid.
    God speid you, they leid you,
    That hes not meikill wit;
    Expell vs, and tell vs,
    Heirefter comes not sit."

Quhyle Danger and Dispare retyrit,
Experience came in, and speirit
    Quhat all the matter meind:
With him came Ressoun, Wit and Skill,
And thay began to speir at Will,
"Quhair mak se to, my friend?"
"To pluk 3one lustie CHERIE, loe!"
Quod he, "And not the SLAE."
Quod thay "Is thair na mair adoe,
Or se cum vp the brae,
    Bot to it, and do it,
    Perforce the fruit to pluck?
    Weill, brother, some vther
    Wer meter to conduct.

"I grant se may be gude aneuch,
Bot sit the hazard of jon hewch,
Requyris ane grauer gyde.
As wyse as se ar may gang wrang;
Thairfore tak counsaill, or se gang,
    Of sum that standis besyde.
Bot quhilk wer 3one thrie se forbad
    3our company richt now?"
Quod Will, "Thrie prechours, to perswad
The poysand SLAE to pow."
THE CHERRIE AND THE SLAE.

They tratlit and ratlit,
   A lang half houre and mair;
Foull fall them! they call them
Dreid, Danger and Dispare.

"Thay are maire faschiouss nor of seck:
3on faizardis durst not, for thair neck,
   Cliv vp the craig with vs.
Fra we determinit to die,
Or else to climb 3on CHERRIE trie,
   Thay baid about the bus.
Thay are conditionate like the cat;
   Thay wald not weit their feit,
Bot 3it, gif of the fruit we gat,
   They wald be fayne to eit:
   Thocht thay now, I say now,
      To hazard hes na hart;
   3it luck we, and pluck we
      The fruit, they wauld haue part.

"Bot fra we get our voyage wun,
They sall not thain the CHERRIE cun,
   That wald not enterpryse."
"Weill," quod Experience, "3e boist;
   Bot he that countis without his oist,
      Oft tymes he countis twyse.
3e sell the beir skin on his back,
   Bot byde quhill 3e it get;
Quhen 3e haue done, its tym e to crak:
   3e fishe befoir the net.

637. E. They tratlit and prattellit.
639. E. gif ony fishe 3e gat.
640. F. and U. apt to eat.
642. E. haif nae.
643. F. and U. or pluck.
646. E. a cherrie.

649, 650. F.—
   Bot he who reck'ned but his hoast,
Of-times has counted twyse.
650. E. He aftentymes counts twyse.
THE CHERRIE AND THE SLAE. 25

Quhat haist, sir, 3e taist, sir,
   The CHERRIE, or 3e pow it:
   Bewar 3it, 3e ar 3it,
   Mair talkatiue nor trowit."

"Call Danger back againe," quod Skill,
"To se quhat he can say to Will,
   We see him schoed sa strait:
We may nocht trow that ilk ane tellis."
Quod Curage, "We concludit ellis,
   He seruis not for our mait;
For I can tell you all perqueir
   His counsail or he cum."
Quod Will, "Quairto suilde he cume heir?
   He can not hald his tung;
   He speikis ay, and seikis ay
   Delay of tyme be drifitis;
   He greuys vs and deues vs
   With sophistries and schiftis."

Quod Ressoun, "Quhy was he debard?
The tale is ill may not be hard;
   3it let vs heir him anis."
Than Danger to declair began,
How Hope and Curage tuik the man,
   And led him all thair lanis;
For they wald haif him vp the hill,
   But outhir stop or stay;
And quha was welcomer nor Will?
   He wald be formaist ay:

657. F. and U. Beware sir, 3e are sir.
667. F. and U. Quoth Hope.
668. E. He cannot hold his hind dumb—an
       obvious misprint for hold him dumb.
       Cf. line 830 infra. F. and U. hold
       him dumb.
670. F. Delay of time and drifts. U. Delay
       oft-times and drifts.
671. F. and U. To grieve us and dieve us.
674. F. and U. cannot.
678. E. To lead him.
THE CHERRIE AND THE SLAE.

He culd do, and suld do,
Quha euir wald or nocht.
Sic speiding proceiding
Vnlikelye was, I thocht;

"Thairfoir I wischt them to be war,
And rashlie not to ryn our far,
Without sik gydis as ze."
Quod Curage, "Friend, I heir 3ou faill,
Remember better on your taill,
Ze sayd it culd not be:
Besydis that ze wald not consent
That euir we suld clym."
Quod Will, "For my pait I repent,
We saw them mair nor him;
For they ar the stayer
Of vs, alsweill as he:
I think now they schrink now;
Go fordwart, let them be:

"Go, go, we do not heir bot guckis;
They say that voyage nevir luckis,
Quhair ilke ane hes ane vote."
Quod Wisdome grauelie, "Sir, I grant,
We wer na war 3our vote to want,
Sum sentence heir I note:
Suppose ze speak it bot be gesse,
Sum fruit thairin I fynd;
Ze wald be fordward I confesse,
And cummis oft tymis behynd.
It may be that thy be
Dissait that neuir doutit:
Indeid, sir, that heid, sir,
Hes meikill wit about it."

684. F. and U. or dought.
691. E. Tak bettir tent unto 3our tale.
701. E. Go, go we naithing do bot gucks.
702. E. the voyage.
706. F. and U. now I note.
709. F. and U. foremost.
710. F. and U. Bot comes.
711. E. Desavit.
THE CHERRIE AND THE SLAE.

Than willfull Will began to rage,
And sware he fand na thing in age,
    Bot anger, yre and grudge:
"And for my selfe," quod he, "I sweir
To quyte all my companions heir,
    And they admit the judge.
Experience is grown sa auld,
    That he begins to raue:
The laif, bot Curage, are sa cauld,
    Na hazarding thay haif;
    For Danger far stranger
    Hes maid them nor they war;
    Ga fra them, we pray them,
    That nouther dow nor dar.

"Quhy may nocht these thre leid this ane?
I led ane hunder all my lane,
    But counsall of them all."
"I grant," quod Wisdom, "3e haue led;
Bot I wald speir, how many sped,
Or furderit but ane fall?
Bot vther few or nane, I trow:
    Experience can tell:
He sayis that man may wyte bot 3ow,
The first tyme that he fell:
    He kennis now, quhais pennis now
    Thou borrowit him to flee.
    His wounds 3it, quhilk stounds 3it,
    He gat them than throw thee."

"That," quod Experience, "is trew:
Will flatterit him, when first he flew,
    And set him in an low:
THE CHERRIE AND THE SLAE.

Will was his counsell and conuoy,
To borrow, fra the blindit boy,
Baith quiver, wingis and bow:
Quhairwith befoir he seyit to schuit,
He neither 3eild to 3outh,
Nor 3it had neid of any fruit,
To quench his deidl drouth;
Quhilk pynis him, and dwynis him
To deid, he wattis not how:
Gif Will than did ill than,
Himselfe remembers now.

"For I, Experience, was thair,
Lyke as I vse to be all quhair,
Quhat tyme he wytit Will
To be maist cause of his mischeif;
For I myself can be ane preif
And witnes thairintill.
Thair is na boundis bot I haif bene,
Nor hildingis fra me hid;
Nor secret thingis bot I haif sene,
That he or onie did:
Thairfoir now, no moir now,
Lat him think to conceal;
For quhy now, euin I now
Am detbound to reveild."

"My custome is for to declair
The treuth, and neuir eik nor pair,
For onie man, ane jote:
Gif wilfull Will delytis in leis,
Exampill in thy selv thou seis,
How he can turne his cote,

748. E. quaver.
739. U. never.
734. E. I wate not.
736. A. consider now.
730. E. To be the grund of all his greif.
761. E. As I.
762. E. thairuntill.
763. E. There are.
764. U. heich things from.
THE CHERRIE AND THE SLAE.

And with his langage wald alluir
Thee sít to brek thy bainis:
Sum tyme thou knawis gif he was suir:
Thou vsd his counsell aínis;
Quha wald sít be bald sít
To wrak thee, wer not we.
Think on now of 30n now;”
Quod Wisdome than to me.

“Weill,” quod Experience, “gif that he
Submittis himself to 30w and me, .
I wait quhat I suld say:
Our gude advyse he sall nocht want,
Provying alwayis gif he grant
To put 30n Will away,
And banische baith him and Dispair,
That all gude purpose spillis;
Sa he will melle with them na mair,
Lat them twa flyte thair fillis:
Sic coissing but loissing
All honest men may vse.”
“That change now wer strange now,”
Quod Ressoun, “to refuse.”

Quod Will, “Fy on him, when he flew,
That poud not Cherries then anew
For to haue staid his sturt.”
Quod Reason, “Thocht he bear the blame,
He nowther saw nor neidit them,
Till he himself had hurt.
First quhen he mistert not, he mich,
He neids, and may not now:
Thy foly, quhen he had his flicht,
Empashed him to pow.

779. E. Thou knaws thyself.
785. E. gif he.
795. E. lossing. F. tossing but lossing.
803. F. and U. never.
805. U. coisting but lossing.
Baith he now and we now
   Persaive thy purpose plain,
   To turn him, and burn him,
   And blaw on him again."

Quod Skill, "Quhy suld we langer stryve?
Far better late than never thryve;
   Cum let us help him 3it:
Tint tyme we may not get again,
We wast bot present tyme in vain:"  
   "Beware with that," quod Wit:
   "Speik on, Experience, lets see;
   We think 3e hald 3e dum."
   "Of by ganes I haif hard," quod he;
I know not things to cum."
Quod Reason, "The season
   With slowthing slyds away;
   First tak him, and mak him
   A man, gif that 3e may."

Quod Will, "Gif he be not a man,
I pray you, sirs, quhat is he than?
He lukes lyk ane at leist."
Quod Reason, "Gif he follow thee,
And mynd not to remain with me,
Nocht bot a brutal beist.
A man in schape doth not consist,
For all your taunting tales;
Thairfor, Sir Will, I wald 3e wist
3our metaphysick fails.
   Gae leir 3it, a 3eir 3it,
   3our logick at the schulis,
Sum day then, 3e may then
   Pass master with the mulis.”
THE CHERRIE AND THE SLAE.

Quod Will, "I marvell quhat ȝe meyn;
Suld not I trow my ain twa een,
   For all ȝour logick schulis:
If I did not, I war not wisse."

Quod Reason, "I haif tald ȝou thryse,
Nane ferlies mair than fulis;
Thair be mae sences than the sicht;
Qhilk ȝe owre-hale for haste,
To wit, gif ȝe remember richt,
Smell, heiring, touch, and taste.
   All quick things haif sic things,
   I meyn baith man and beist,
   By kynd then, we fynd then
   Few laks them in the leist.

"Sae, be that consequens of thyne,
Or syllogism said lyke a swyne,
   A cow may teach thee lair.
Thou uses only bot thyne eies:
Scho touches, tastes, smells, heirs, and seis;
   Qhilk matches thee, and mair.
Bot since to triumph ȝe intend,
As presently appeirs,
Sir, for ȝour clergie to be kend,
   Tak ȝe twa asses eirs.
   Nae myter perfyter
   Gat Midas for his meid;
   That hude, sir, is gude, sir,
   To hap ȝour brain-sick heid.

"ȝe haif nac feil for to defyne,
Thoch ȝe haif cunning to declyne
   A man to be a mule:
With little wark ȝit, ȝe may vowd
To grow a galant horse and gude,
   To ryde thairon at ȝule.

853. F. and U. By kind ay we find ay.
Bot to our ground quhair we began, 875
For all your gustless jests,
I must be master to the man,
Bot thou to brutall beists;
Sae we twae maun be twae,
To cause baith kynds be known;
Keip thyne then frae myne then,
And ilk ane vse thair awin.”

Then Will, as angrie as an ape, 885
Ran ramping, sweiring, rude and rape,
Saw he non other schift;
He wald not want an inch of will,
Quhither it did him gude or ill,
For thirty of his thrift:
He wald be formoist in the field,
And maister, gif he micht;
3ea, he suld rather die than 3ield,
Though Reason had the richt:
“Sall he now mak me now
His subject or his slaif?
Na, rather my father
Sall quick gang to his graif.

“I hecht him, quhyle my heart is heal, 890
To perisich first, or he prevail,
Cum after quhat so may.”
Quod Reason, “Dout 3e not, indeed, 900
3e hit the nail upon the heid:
It sall be as 3e say.
Suppose 3e spur for to aspyre,
3our brydle wants a bit;
That meir may leif 3ou in the myre, 905
As sicker as 3e sit.
THE CHERRIE AND THE SLAE.

3our sentence repentance
    Sall learn 3ou, I believe,
And anger 3ou langer,
    Quhen 3e that pratick prieve.

"As 3e haif dyted 3our decreit,
3our prophesie to be complete,
    Perhaps, and to 3our pains;
It has bein said, and may be sae,
    'A wilful man wants neuir wae,'
Thocht he gets little gains.
Bot sen 3e think it easy thing
To mount aboif the mune,
Of 3our awin fidle tak a spring,
    And daunce quhen 3e haif done.
If than, sir, the man, sir,
    Lykes of 3our mirth, he may;
Bot speir first, and heir first,
    Quhat he himself will say."

Than all togidder they began
To say, "Cum on, thou martyrit man,
    And do as we deuyse."
Abasd, ane bonie quhyle I baid,
And musd, or I my answere maid;
    I turnd me ains or twyse,
Behalding euerie ane about:
    I feird to speik in haist.
Sum seimd assurd, sum dred for doubt:
Will ran reid-wood almaist;
    With wringing and thringing,
His hands on vther dang:
Dispair to, for cair to,
    Wald needs himselfe go hang.
THE CHERRIE AND THE SLAE.

Quhilk quhen Experience persauint,
Quod he, "Remember gif we rauit,
As Will alledged of laite,
Quhen as he sware, na thing he saw
In age, bot anger, slack and slaw,
And cankerit of consait:
3e culd not luck as he alledgedit,
That all opinions spiriet.
He was sa frak and fyerie edgit,
He thocht vs four bot feirit.
Quha pansis on chancis,"
Quod he, "na worship winnis.
Ay some best sall come best,
That hap weill, rak weill rinnis.”

"3it," quod Experience, "beauld,
For all the tales that he has tauld,
How he himselfe behauaes.
Because Dispare could come na speid,
Lo quhaire he hangs, all bot the heid,
And in ane withie waues.
Gif son be suir ains thou may se,
To men that with them mellis;
Gif thay had hurt or helpt the,
Consider be thame selfis:
Than chuse the, to vse the
Be vs, or sik as 3one:
Say sone now, haue done now;
Mak outher aff or on."

“Persaues thou not quhairfra proceids
The frantik fantasies, that feids
Thy furious flaming fyre?"
THE CHERRIE AND THE SLAIE.

Qhillk dois thy hailfull brest combuir,
That nane bot we," quod thy, "can cuir,
Or knawis quhat dois requyre.
The persing passion of thy spreit,
That waists thy vitall breath,
Hes holit thy heauie hart with heit:
Desyre drawes on thy death.
Thy purnsis renuncis
All kynd of quiet rest;
That feuer hes ever
Thy person sa opprest."

Quod thy, "Were thou acquaint with Skill,
He knawis quhat humors dois thee ill;
Quhair thou thy cares contrakis;
He knawis the ground of all thy grieve,
And recept, to, for thy releiue;
All medicines he makis."
"Cum on," quod Skill, "content am I
To put my helping hand:
Provyding alwayis he apply
To counsell and command.
Qhill we than," quod he than,
"Ar myndit to remaime,
Gif place now, in cace now
Thou get vs not againe.

"Assuire thy selfe, gif that we sched,
Thou sall not get thy purpose sped;
Tak tent, we haif thee tald.
Haif done, and dryue nocth aff the day:
The man that will nocht, quhen he may,
He sall not quhen he wald.

972. E. Or help thy hearts desyre. F. and
U. Nor help.
973. A. The passions of thy pensiue spreit.
974. A. thy vitall breath.
975. F. and U. Doh hold.
977. A. denuncis.
981. E. Could thou cum anes acquaint.
982. E. And how thy cair contracks.
985. E. And recipies.
997. F. and U. Take heed.
THE CHERRIE AND THE SLaE.

Quhat wald thou do, I wald we wist:
   Except, or giue usoure.”
Quod he, “I think me mair than, blist,
   To fynde sick famous foure
   Besyde me, to guyde me
   Now quhen I haif to doe;
   Considering the swidering
   Je fand me first into.

“Quhen Courage crauied ane stomach stout,
   And Danger draue me into dout,
   With his companione Drei:
   Quhylis Will wald vp aboue the aire;
   Quhylis I was dround into dispaire;
   Quhyllis Hope held vp my heid.
   So pithie resounis and replyis,
   On every side, they shewe,
   That I, quha was not verie wyis,
   Thocht all thair tales was trew.
   Sa mony and bony,
   All problemis they propond,
   Baith quicklie and liklie,
   I marveld mekill ond.

“3it Hope and Curage wan the field,
   Thocht Drei and Danger nevir 3eild,
   Bot fled to fynde refuge:
   Swa, fra 3e fowr met, they were fayne,
   Because 3e cauld them back againe,
   And glad that 3e war judge;
   For thay were fugitive befoir,
   Now thay are frank and fre

1009. E. Accept.
1013. E. F. and U. Quod I.
1015. E. in deip dispair.
1018. E. wer trew.
1024. E. neir wald 3eild.
1025. A. Fra we conveind thay were sa fain.
1026. E. F. and U. Quod I.
1027. E. in deip dispair.
1028. E. wer trew.
1030. E. neir wald 3eild.
1031. E. trew.
1034. E. 3you maid them frank and fre.
THE CHERRIE AND THE SLAE.

To speak and stand na aw na moir.”
Quod Reasoun, “Swa suld be.
Oft tymes now, but crymes now,
Bot evin be force, it falls,
The strang ay with wrang ay
Puttis waiker to the walls;

“Quhilk is a fault, thou maun confesse;
Strenth is not ordaynd till oppresse
With rigour by the richt,
Bot, be the contrair, to sustein
The waik anes that orefurdenit bein,
Als meikkil as thay might.”
“Sa Hope and Curage did,” quod I,
“Experimention lyke,
Schaw skild and pithie resounes quhy
That Danger lap the dyke.”
Quod Dried, “Sar, tak heid, sar;
Lang speiking part man spil;
Insist not, 3e wist not
We went agains our will.

“With Curage 3e were sa content,
3e nevir socht our small consent;
Of vs 3e stand na aw.
Thair logique resounes 3e allowit,
3e ware determined to trow it:
Allegence past for law.
For all the proverbs they pervsit,
3e thocht them skantly skild;
Our resounes had bene als weill rusit,
Had 3e bene als weill wild

1031. E. in aw na moir.
1032. F. and U. was a fault. 3e maun.
1040. E. on the contrair.
1044. F. and U. Long spoken. E. maun

spill.
1033. E. stude raie aw.
1037. E. we perusd.
THE CHERRIE AND THE SLAE.

Till our side as your side,
Sa trewlie is it term'd;
We se now in thee now
Affection dois affermd."

Experience then smyrkling smyld:
"We ar na barnis to be begyl'd;"
Quod he, and schuik his heid;
"For authours quha alledgis vs,
They may not go about the bus
For all their deadly feid:
For we ar 'equall for 3e all;
Nae person we respect;
We haif bene sae, ar 3it, and sall
Be found sae in effect.
Gif we wer as 3e wer,
We had cumd unrequyrd;
Bot we now, 3e see now,
Do naithing undesyrd.

"Thair is a sentence said be sum,
'Let nane uncalld to counsell cum,
That welcum weins to be;'
3ea, I half hard anither 3it,
'Quha cum uncallt, unservd suld sit;'
Perhaps, sir, sae may 3e."
"Gudeman, gramercy for your geck,"
Quod Hope, and lawly louts:
"Gif 3e were sent for, we suspect,
Because the doctour douts.

1065. E. I may term it.
1066. F. and U. I see.
1067. E. affirm it.
1068. E. and U. They wald not gae. F.
1069. E. and U. They still would win.
1070. E. F. and U. To foster deidlie feid.
1071. F. Perhaps sit so may 3e.
THE CHERRIE AND THE SLAE.

3our seirs now appeir now
With wisdom to be vext,
Rejoycing in glossing,
Till 3e haif tint 3our text.

"Quhair 3e wer sent for, let us se
Quja wald be welcomer than we?
Prue that, and we are payd."

"Weill," quod Experience, "beware;
3e ken not in quhat case 3e are;
3our tung has 3ou betrayd.
The man may ablens tyne a stot
That cannot count his kinsch;
In your awin bow 3e are owre-schot,
Be mair than half ane inch.
Quja wats, sir, if that, sir,
Be sour, quhilk seimeth sweit?
I feir now 3e heir now
A dangerous decreit.

"Sir, by that sentence 3e haif sayd,
I pledge, or all the play be playd,
That sum sall lose a laike.
Sen 3e bot put me for to pruve
Sic heids as help for my behuve,
3our warrand is but waik:
Speir at the man 3our self, and se,
Suppose 3e stryve for state,
Gif he regarded not how he
Had learned my lesson late,
And granted he wanted
Baith Reason, Wit and Skill;
Compleining and meining
Our absence did him ill.

1095. F. and U. appears.
1115. U. regretted.
"Confront him furder face to face,
Gif 3it he rews his rackles race,
    Perhaps and 3e sall heir;
For ay since Adam and since Eve,
Quha first thy leisings did believe,
    I sald thy doctrine deir.
Quhat has been done, even to this day,
    I keip in mynd allmaist:
3e promise furder than 3e pay,
    Sir Hope, for all 3our haist;
Promitting, unwitting,
    3our hechts 3ou neuir huiked;
I schaw 3ou, I knaw 3ou;
    3our byganes I haif buiked.

"I could, in case a count wer craivt,
Schaw thousands, thousands thou desaivt,
    Quhair thou was trew to ane;
And, by the contrair, I may vaunt
Quhilk thou maun, thocht it grieve thee, grant,
    I trumpt neuir a man,
Bot trewly tald the naikit truth
To men that melld with me,
For nowther rigour nor for reuth,
    Bot only laith to lie.
To sum 3it to cum 3it
    Thy suckour will be slicht;
Quhilk I then maun try then,
    And register it richt."

"Ha, ha!" quod Hope, and loudlie leuch,
"3e are bot a prentise at the pleuch,
    Experience, 3e prieve.
Suppose all byganes as 3e spak,
3e are nae prophet worth a plak,
    Nor I bund to believe.
THE CHERRIE AND THE SLAE.

3e suld not say, sir, till 3e se;
Bot, quhen 3e se it, say."
"3it," quod Experience, "at thee
Mak mony mints I may,
By signs now, and things now,
Quhilk ay befoir me beirs,
Expressing, by guessing,
The perril that appeirs."

Then Hope replyd, and that with pith,
And wyselie weyd his words thairwith
Sententiouslie and short;
Quod he, "I am the anchor grip
That saifs the sailours and thair ship
Frae perril, to thair port."
Quod he, "Aft times the anchor dryves,
As we haif fund befoir,
And loses mony thousand lyves
By shipwrack on the shore.
3our grips aft bot slips aft,
Quhen men haif maist to do,
Syne leivs them, and reivs them
Of thy companions to.

"Thou leifs them not thy self alane,
Bot to thair grief quhen thou art gane
Gars courage quat them als."
Quod Hope, "I wald 3e understude,
I grip fast gif the grund be gude,
And fleit quhair it is false.
Ther suld nae fault with me be fund,
Nor I accusd at all:
Wyte sic as suld haif plumd the grund
Befoir the anchor fall.
THE CHERRIE AND THE SLE. 1190

Their leid ay, at neid ay,  
  Micht warn them, if they wald;  
Gif they thair wald stay thair,  
  Or haif gude anchor hald.

"Gif 3e reid richt, it was not I,  
Bot only ignorance, quhairby  
  Thair carvells all were cloven.  
I am not for a trumper tane:"

"All," quod Experience, "is ane;  
  I haif my process proven,  
To wit, that we wer cald, ilk ane,  
  To cum before we came;  
That now objection 3e haif nane,  
  Yyourself may say the same.  
3e are now, owre far now,  
  Cum forward, for to flie;  
Persave then, 3e haif then  
  The warst end of the trie."

Quhen Hope was gawd into the quick, 1205  
Quod Courage, kicking at the prick,  
  "We let 3e weil to wit;  
Mak he 3ou welcomer than we,  
Then byganes, byganes, fareweil he,  
  Except he seik us jit.
He understands his awn estate;  
Let him his chiftains chuse:  
Bot jit his battill will be blate,  
Gif he our forss refuse.  
  Refuse vs, or chuse vs,  
Our counsell is, he clim;  
Bot stay he, or stray he,  
  We haif nae help for him."
"Except the Cherrie be his chose, Be ye his friends, we are his foes; His doings we dispyte. Gif we persave him settled sae To satisfy him with the Slae, His companie we quyte."

Then Dread and Danger grew full glad, And wont that they had won; They thocht all seild that they had said, Sen they had first begun. They thocht then, they moucht then Without a party pleid; Bot hit thair, with Wit thair, They wer dung down with speid.

"Sirs, Dread and Danger," then quod Wit, "Ye di your sells to me submit; Experience can prove." "That," quod Experience, "I past: Their awin confessions make them fast; They may nae mair remoife. For, gif I richt remember me, This maxime then they made, To wit: The man with wit sould wey Quhat philosophs haif said. Quhilk sentance repentance Forbad him deir to buy; They knew then how trew then, And pressd not to reply."

Thocht he dang Dread and Danger doun, Hit Courage could not be owrecum, Hope hecht him sic a hyre; He thocht himself, how sone he saw His enemies were laid sae law, It was nae tyme to tyre.
THE CHERRIE AND THE SLAE.

He hit the yron quhyle it was het,
In case it sould grow cauld;
For he esteemt his faes defate,
Quhen anes he fand them fald.
"Thoch we now," quod he now,
"Haif been sae frie and frank,
Unsochtjit, he mochtjit
For kyndness cund us thank.

"Suppose it sae as thou hast said,
That unrequyrd we proffert aid,
At leist that came of luve.
Experience, 3e start owre sone,
3e naithing dow till all be done,
And then perhaps 3e pruve
Mair plain than pleasant, to, perchance:
Sum tell that have 3ou tryt;
As fast as 3e 3our sell advance,
3e cannot weil denyt.
Abyde then 3our tyde then,
And wait upon the wind;
3e klaw, sir, 3e aw, sir,
To hald 3e ay behind.

"Quhen 3e haif done sum duchtie deids,
Syne 3e suld se how all succeids,
To wryt them as they wer."
"Friend, huly, hast not haif sae fast,
Leist," quod Experience, "at last
3e buy my doctrine deir.
Hope puts that hast into 3our heid,
Quhilk boyls 3our barmy brain;
Howbeit, fulis hast cums huly speid;
Fair hechts will mak fulis fain.

1268. F. and U. 3ou have.
THE CHERRIE AND THE SLAE.

Sic smyling, begyling,
   Bids feir not any freits;
3it I now deny now
   That all is gold that gleits.

"Suppose not silver all that shynes:
Aftymes a tentless merchand tynes,
   For byeing geir begess;
For all the vantage and the winning
Gude buyers get at the beginning."
Quod Courage, "Nocht the less
Quhyls as gude merchants tynes as wins,
   Gif auld mens tales be trew.
Suppose the pack cum to the pins,
Quha can his chance eschew?
   Then, gude sir, conclude, sir,
   Gude buyers haif done baith;
Advance then, tak chance then,
   As sundrie gude ships hath.

"Quha wist quhat wald be cheip or deir
Sould neid to trafiique bot a 3eir,
   Gif things to cum were kend.
Suppose all bygane things be plain,
   3our prophesie is bot prophane;
   3e had best behald the end.
3e wald accuse me of a cryme
Almaist befoir we met;
Torment 3ou not befoir the tyme,
   Since dolour pays nae det.
   Quhats bypass, that I past,
   3e wot gif it was weil:
To cum 3it, by dume 3it,
   Confess 3e haif nae feil."

1286. F. and U. feir not for no freits. 1311. F. and U. Torment me.
1304. F. not trafiique but.
"3it," quod Experience, "quhat than?
Quha may be meitest for the man,
Let vs his answer haif."
Quhen they submitted them to me,
To Reason I was fain to flie,
His counsell for to craif.
Quod he, "Since ye yourselves submit
To do as I decreit,
I sall advyse with Skill and Wit,
Quhat they think may be meit."
They cryd then, "We byde then
At Reason for refuge;
Allow him, and trow him,
As governour and juge."

Then said they all, with ane consent,
"Quhat he concludes, we are content
His bidding to obey.
He hath authoritie to vse;
Then tak his choice quhom he will chuse,
And langer not delay."
Then Reason raise and was rejoysd:
Quod he, "Myne hearts, cum hidder;
I hope this pley may be composd,
That we may gang togidder.
To all now I sall now
His proper place assign;
That they heir sall say heir,
They think nane vther thing."

"Come on," quod he, "companionship, Skill;
3e understand baith gude and ill,
In physic 3e are fyne;

1331. F. and U. So said.
THE CHERRIE AND THE SLAE.

Be mediciner to the man,
And schaw sic cunning as ye can,
    To put him out of pyne.
First gaird the grund of all his grief,
    Quhat sicknes ye suspect;
Syne luke quhat laiks for his relief,
    Or furder he inseck.
        Comfort him, exhort him,
        Give him your gude advyce;
        And pance not, nor skance not,
        The perril nor the pryce.

"Thoch it be cummersom, quhat reck?
Find out the cause by the effect
    And working of his veins.
3it quhyle we grip it to the grund,
Se first quhat fashion may be fund
    To pacifie his pains.
Do quhat ye dow to haif him haile,
    And for that purpose preise;
Cut aff the cause, the effect maun fail,
    Sae all his sorrows ceise.
        His fever sal nevir
        Frae thenceforth haif a forss;
        Then urge him to purge him,
        He will not wax the worse."

Quoth Skill, "His sences are sae sick,
I knew na liquor worth a leik
    To quench his deidlie drouth;
Except the CHERRIE help his heit,
Quhais sappy slokning, sharp and sweit,
    Micht melt into his mouth,
And his melancholie remuve,
    To mitigate his mynd."

1370. F. and U. have no force.
THE CHERRIE AND THE SLAE.

Nane hailsomer for his behuve,
Nor of mair cooling kynd;
Nae nectar directar
Could all the gods him give,
Nor send him, to mend him,
Nane lyke it, I believe.

"For drouth decays as it digestes."
"Quhy, then," quod Reason, "naithing rests
Bot how it may be had?"
"Maist trew," quod Skill, "that is the scope,
3it we maun haif sum help of Hope."
Quod Danger, "I am red
His hastyness bred us mishap,
Quhen he is highlie horst:
I wiss we lukit or we lap."
Quod Wit, "That wer not warst.
I mein now, convein now
The counsell aye and all;
Begin then, call in then;"
Quod Reason, "Sae I sall."

Then Reason raise with gesture grave,
Belyve conveining all the lave,
To heir quhat they wald say;
With silver scepter in his hand,
As chiftain chosen to command,
And they bent to obey.
He pansed long befoir he spak,
And in a studie stude;
Syne he began and silenss brak:
"Cum on," quod he, "conclude

1392. F. breeds. U. breed.
1403. F. and U. To see.
THE CHERRIE AND THE SLAE.

Quhat way now we may now
Jon CHERRIE cum to catch;
Speik out, sirs, about, sirs;
Haif done—let us dispatch.”

Quoth Courage, “Skurge him first that skars; Much musing memorie bot mars;
I tell you myne intent.”
Quod Wit, “Quha will not partlie panse
In perils, perishes perchance,
Owre rackles may repent.”

“Then,” quod Experience, and spak,
“Sir, I have sein them baith,
In braidiness and lye aback,
Escape and cum to skaith.
Bot quhat now of that now?
Sturt follows all extremis;
Retain then the mein then,
The surest way it seems.

“Quhair sum has furdered, sum has faild;
Quhair part has perisht, part prevaild;
Alyke all cannot luck.
Then owther venture, with the ane,
Or, with the vther, let alane
The CHERRIE for to pluck.”

Quod Hope, “For feir folk maun not fash.”
Quod Danger, “Let not licht.”
Quod Wit, “Be nowther rude nor rash.”
Quod Reason, “3e haif richt.”
The rest then thocht best then,
Quhen Reason said it sae,
That, roundlie and soundlie,
They suld togidder gae
THE CHERRIE AND THE SLAE.

To get the CHERRIE in all hast,
As for my saftie serving maist.
Tho Dreid and Danger feird
The perril of that irksome way,
Lest that thairby I sould decay,
Quha then sae weak appeird,
3it Hope and Courage hard besyde,
Quha with them wont contend,
Did tak in hand us all to gyde
Unto our journeys end;
Implaidging and waidging,
Baith twa thair lyves for myne,
Provyding the gyding
To them were granted syne.

Then Dreid and Danger did appeal,
Alleging it could nei be weel,
Nor 3it wald they agrie;
Bot said they sould sound thair retreat,
Because they thocht them nae ways meit
Conducters unto me,
Nor to no man in myne estate,
With sickness sair opprest;
For they tuke ay the neirest gate,
Omitting of the best.
Thair neirest perquierest
Is always to them baith,
Quhair they, sir, may say, sir,
"Quhat recks them of your skaith?"

"Bot as for us twa, now we sweir
Be Him, befoir we maun appeir,
Our full intent is now

1450. F. went content. 1470. F. and U. before whom we appear.
THE CHERRIE AND THE SLAE.

To haif ye hale, and always was,
That purpose for to bring to pass;
Sae is not thairs, I trow."

Then Hope and Courage did attest
The gods, of baith these parts,
Gif they wrocht not all for the best
Of me, with upright hearts.

Our chiftain then, liftan
His scepter, did enjoyn
Nae moir thair uproir thair—
And sae thair stryfe was done—

Rebuicking Dreid and Danger sair,
Suppose they meint weil evirmair
To me, as they had sworn;
Because thair nibours they abusit,
In swa far as they had accusit

Them, as ye hard beforne.

"Did he not els," quod he, "consent
The CHERRIE for to pow?"

Quod Danger, "We are weil content;
Bot 3it, the manner how?

We sall now, even all now,
Get this man with vs thair;
It rests then, ands best then,
Jour counsell to declar."

"Weil said," quod Hope and Courage, "now,
We thairto will accord with you,
And saill abyde by them;
Lyk as befoir we did submit,
Sae we repeit the samyn 3it;
We mynd not to reclame.

1498. F. and U. at both these parts.
THE CHERRIE AND THE SLaE.

Quhome they sall chuse to gyde the way,
We sall them follow straight;
And furder this man, quhat we may,
Because we haif sae hecht;
Promitting, but flitting,
To do the thing we can
To pleise baith and eise baith
This silly sickly man."

Quhen Reason heard this, "Then," quod he,
"I se your chiepest stay to be,
That we haif n姆d nae gyde.
The worthy counsell hath, therfor,
Thocht gude that Wit suld gae befoir,
For perrills to provyde."
Quod Wit, "There is bot ane of thre
Qhilik I sall to se schaw,
Qhairof the first twa cannot be,
For any thing I knaw.
The way heir sae stey heir
Is, that we cannot clim
Evin owre now, we four now:
That will be hard for him.

"The next, gif we gae doun about
Quhyle that this bend of craigs rin out,
The streim is thair sae stark,
And also passeth waiding deip,
And braider far than we dow leip,
It suld be ydle wark.
It grows ay braider to the sea,
Sen owre the lin it came;
The rinning deid dois signific
The deipness of the same.
THE CHERRIE AND THE SLAE.

I leive now to deive now,
How that it swiftly slyds,
As sleiping and creiping;
Bot nature sae provyds.

“Our way then lyes about the lin,
Quhairby, I warrand, we sall win,
It is sae straight and plain;
The watter also is sae schald,
We sall it pass, evin as we wald,
With plesour and but pain.
For as we se a mischeif grow
Aft of a feckless thing;
Sae lykways dois this river flow
Forth of a prettie spring;
Quhois throt, sir, I wot, sir,
3e may stap with 3our neive;
As 3ou, sir, I trow, sir,
Experience, can preive.”

“That,” quod Experience, “I can,
And all 3e said sen 3e began,
I ken to be a truth.”
Quod Skill, “The samyn I apruve.”
Quod Reason, “Then let us remuve,
And sleip nae mair in sleuth.
Wit and Experience,” quod he,
“Sall gae befoir a pace;
The man sall cum, with Skill and me,
Into the second place.
Attowre now, 3ou four now
Sall cum into a band,
Proceiding and leiding
Ilk vther by the hand.”
THE CHERRIE AND THE SLAE.

As Reason ordert, all obeyd;
Nane was ower rasch, nane was affrayd,
   Our counsell was sae wyse:
As of our journey Wit did note,
We fand it trew in ilka jot:
   God bliss the enterpyse!
For even as we came to the tree,
Quhilk, as je heard me tell,
Could not be clum, thair suddenlie
   The fruit for rypeness fell.
Quhilk haisting and taisting,
   I fand myself relievd
Of cairs all and sairs all
   That mynd and body grievd.

Praise be to God, my Lord, thairfuir,
Quha did myne helth to me restoir,
   Being sae lang tyme pynd;
And blessed be His haly name,
Quha did frae deith to lyfe reclaim
   Me, quha was sae unkynd.
All nations allso magnifie
   This evirliving Lord;
Lat me with 3ou, and 3ou with me,
   To laud Him ay accord;
Quhois luve ay we pruve ay
   To us abune all things;
And kiss Him and bliss Him
   Quhois glore eternall rings.
THE
FLYTING
BETWIXT
MONTGOMERY
AND
POLWART.

EDINBURGH,
Printed by the Heires of Andro Hart, 1629.
TO THE READER.

No cankring envy, malice, nor despite
Stirred vp these men so eagerly to flyte;
Bot generous emulation: so in playes
Best actors flyte and raile, and thousand wayes
Delight the itching eare; so wanton curres,
Waked with the gingling of a courteours spurres,
Barke all the night, and never seeke to bite;
Such bravery these versers moved to write.
Would all that now doe flyte would flyte like those,
And laws were made, that none durst flyte in prose!
How calm were then the world! perhaps this law
Might make some mading wiues to stand in awe,
And not in filthy prose out-roare their men,
Bot read these roundelayes to them till then
Flying no reason hath; and at this time,
Heere it not stands by reason, but by ryme.
Anger to asswage, make melancholy lesse,
This Flying first was wrote—now tholes the presse.
  Who will not rest content with this epistle,
  Let him sit downe and flyt, or stand and whistle.
POLWART

AND

MONTGOMERIES FLYTING.

MONTGOMERIE TO POLWART.

POLWART, 3ee peip like a mouse amongst thornes;
Na cunning 3ee keepe; POLWART, 3ee peip;
3e look like a sheipe and 3ee had twa hornes:
POLWART, 3e peipe like a mouse amongst thornes.

Beware what thou speiks, little foule earth tade,
With thy Cannigate breiks, beware what thou speiks,
Or there sal be wat cheiks for the last that thou made:
Beware what thou speiks, little foule earth tade.

Foule mismade mytting, born in the Merse,
By word and by wrytting, foule mismade mytting,
Leaue off thy flytting, come kisse my erse,
Foule mismade mytting, borne in the Merse.

And we mell thou sall 3ell, little cultron cuist;
Thou salt tell euyn thy sell, and we mell thou salt 3ell.
Thy smell was sa fell, and stronger than muist;
And wee mell thou sall 3ell, little cultron cuist.

7. omits that.
8. thou little.
9. myting.
10. omits an.
13 and 16. custron.
Thou art doeand and dridland like ane foule beast;
Fykand and fidland, thou art doeand and dridland,
Strydand and stridland like Robin red-brest:
Thou art doeand and dridland like ane foule beast.

POLWARTS RESPOND TO MONTGOMERIE.

Despitfull spider! poore of spreit!
Begins with babling me to blame?
Gowke, wyt mee not to gar thee greit;
Thy tratling, truiker, I sall tame.
When thou beleuees to win ane name,
Thou sall be banisht of all beild,
And syne receiue baith skaithe and shame,
And sa be forcde to leauue the field.

Thy ragged roundels, raueand royt,
Some short, some lang, some out of lyne,
With scabrous colours, fulsom floyt,
Proceidand from an pynt of wyne,
Quhilke halts for laike of feeete like myne—
Jet, foole, thou thought na shame to wryte them,
At mens command that laikes ingyne,
Quhilke, doytted dyvours! gart thee dyte them.

Bot, gooked goose, I am right glaide
Thou art begun in write to flyte.
Sen lowne thy language I haue laide,
And put thee to thy pen to write,
Now, dog, I sall thee sa dispyte,
With pricking put thee to sike speid,
And cause thee, curre, that warkloome quite,
Syne seeke an hole to hide thy heide.

24. trukier. 35. commands; engine. 39. lown.
33. fault of feet. 36. Which doited dyvours.
POLWART AND MONTGOMERIES FLYTING.

Jel, knaue, acknowledge thine offence
Or I grow crabbed, and sa claire thee.
Ask mercie, make obedience
In time, for feare leist I forfaire thee.
Ill sprit, I will na langer spare thee.
Blaide, blecke thee, to bring in a gyse;
And to drie pynnance soone prepare thee;
Syne passe foorth as I sill devyse.

First faire, threed-bair, with fundred feit,
Recanting thy vnseemelie sawes,
In pilgrimage to Alarite;
Syne bee content to quite the cause,
And in thy teeth bring mee the tawes,
With beckes my bidding to abide,
Whether thou wilt let belt thy bawes,
Or kisse all cloffes that stands beside.

And of thir twa take thou thy chose,
For thy awin profite I procure thee,
Or, with a prike into thy nose,
To stand content, I sill conjure thee;
Bot at this, thinke I forbuir thee,
Because I cannot trate thee fairer.
Sit thou this charge, I will assure thee
The second sall bee something saier.

MONTGOMERIE TO POLWART.

FALSE fecklesse foulmart, loe heere a defyance!
Ga semy thy science; doe, droigh, what thou dow.
Trot, tyke, to a tow, mandrage but myance:
Wee will heir tydance, peild POLWART, of thy pow.

45. Jel
50. Blaid bleck thee
51. penannance

55. Aller, eit
63. prick
67. sir, thou
71. mandrake
Many zeal'd now hast thou cal'd o'er a know,
Syne hid them in an how, starke theese, when thou staw them,
Menswering thou saw them, and made bo' a mow;
Syne swede in the row, when the men came that awe them.

Thy dittay was death; thou dare not deny it:
Thy trumperie was tryed; thy falsen they fand:
Burreau the band: "Cor mundum," thou cryed,
Condemnde to bee dryde, and hung vp fra hand.
While thou payde a pand, in that stowe thou did stand,
With a willie wand thy skin was well scourged;
Syne fein'ed lie forged, how thou left the land.
Now, sirs, I demand how this pod can be purged?

Jet, wanshappen shit, thou shup sake a sunjie,
As proud as see prunjie, 3our pennes sall be plucked.
Come kisse where I cuckied, and change mee that cunzie.
3our gryses grunzie is gracelesse and gowked;
3our mouth must bee mucked, while see bee instructed.
Foule flirdome wanfucked, tersell of a taid!
Thy meter mismade hath lusilie lucked:
I grant thou conducted thy termes in a slaid.

Little angrig attercop, and auld vnsell aipe,
3ee greine for to gaipe vpon the gray meir.
Play with thy peir, or I'll pull thee like a paipe;
Goe ride in a raipe for this noble new 3eir.
I promise thee heere to thychafts ill cheir,
Except thou goe leir to licke at the lowder;
With potingars powder thy selfe thou ouer-smeir,
The castell see weir well seiled on 3our shoulder.
This wise sealed trumper, with his tratling hee trowes,
Making vaine vowes, to match him with mee:
With the print of a key well brunt on thy browes,
Now God sall be crowes wherefra come thee.
For all your bombill, se'rn ward a little wee:
I thinke for to see you hing by the heilles,
For termes that thou steiles of auld poetrie.
Now wha sould trow thee that's past baith the seils?

Proud, poysond pikthanke, perverse and perjured!
I dow not indure it, to bee bitten with a duik;
I's fell thee like a fluike, flatlings on the flure.
Thy scrows obscure are borrowed fra some buike;
Fra Lindesay thou tooke; thourt Chaucers cuike;
Aye lying like a ruike, gif men wald no skar thee.
Bot, beast, I debar thee the king's chimney nuike;
Thou flies for a looke, bot I shall ride nare thee.

False strydan and stickdirt, I's gar thee stinke.
How durst thou mint with thy master to mell?
On sike as thysell, little pratling pinke,
Could thou not ware inke, thy tratling to tell?
Hoy, hurson, to hell, among the fiends fell,
To drinke of that well that poysonde thy pen,
Where deuils in their den dois jammar and yell;
Heere I thee expell from all Christian men.

POLWART TO MONTGOMERIE.

BLEIRD, babling, bystour-baird, obey;
Learne, skybalde knaue, to knaw thy sell,
Vile vagabound, or I invey,
Custroun, with cusses thee to compell.
Jet, tratling truiker, truth to tell,
Stoup thou not at the second charge,
Mischeious mishant, wee sall mell,
With laidtie language, loud and large.

Where, lowne, as thou loues thy life,
I baith command and counsell thee
For to eschew this sturtsome strife,
And with thy manlie master gree.
To this effect I counsell thee,
By publicke proclamation,
Gowke, to compeir vpon thy knee,
And kisse my foull foundation.

Bot, Lord! I laugh to see the bluiter,
Glor in thy ragments, rash to raill
With mightie, manked, mangled meiter,
Tratland and tumbland top ouertaill.
As carlings counts their farts, doyld snaill,
Thy roustie rattrimes, made but mater,
I could well follow, wald I sall
Or preasse to fish within thy water.

Onelie because, owle, thou does vse it,
I will write verse of common kind—
And, swingeour, for thy sake refuse it—
To crabe thee, bumbler, by thy mind.
Pedler, I pittie thee sa pinde,
To buckle him that beares the bell;
Iacstro, bee better anes inginde,
Or I shall flyte against my sell.
Bot brieflie, beast, to answere thee
In sermon short I am content;
And sayes thy similitudes vnslie
Are na w avere verie pertinent:
Thy tyrde comparisons a sklent
Are monstrous like the mule that made them,
Thy borrowed barkings violent,
Jet were they worse, let men out war them.

Also I may bee Chaucers man,
And jet my master not the lesse;
Bot, wolfe, that wastes on cup and kan
In gluttonie, thy grace I guesse.
Ga, drunken dyuour, thee addresse,
And borrow thee ambassed breikes,
To heare mee now thy praise expresse,
Knaue, if thou can, without wat cheiks.

First, of thy just genealogie,
Tyke, I shall tell the truth I trow:
Thou was begotten, some sayes mee,
Bewtixt the deuil and a dun kow,
An night when that the fiend was fow,
At banket birland at the beir;
Thou sowked syne an sweit brod sow,
Amang the middings, manie a 3eire.

On ruites and runches in the fielde,
With nolt thou nurishde was a 3eir,
While that thou past baith poore and peild,
Into Argyle, some lair to leir;
As, the last night, did well appeire,
When thou stood fidgeing at the fire,
Fast fikand with thy Heiland cheir,
My flying forced thee so to flire.

Into the land where thou was borne,
I read of nought bot it was skant:
Of cattell, cleithing, and of corne,
Where wealth and welfare baith doth want.
Now, tade-face, take this for na tant,
I heare your housing is right faire,
Where howling howlets aye doth hant;
With robin red-brest, but repaire.

The lords and lairds within that land,
I know, are men of meikill rent
And liuing, as I understand;
Quhilke in an innes wee bee content
To leiu, and let their house in Lent,
In Lentron month and the lang sommer,
Where twelue knights kitchins hath a vent,
Quhilke for to furnish dois them cumber.

Fore store of lambes and lang-tailde wedders,
Thou knawes where manie couples gaes,
For stealing, tyed fast in tedders,
In fellon flockes, in anes and twaes.
Abroad, ahort your bankes and braes,
3ee doe abound in coale and calke;
And thinkes like fooleis, to flay all faes,
With targets, tulysies, and toome talke.

Alace! poore hood-piks hunger-bitten,
Accustomde with scurrilitie,
Ridand like boistures all beshitten,
In fields without fertilitie,
POLWART AND MONTGOMERIES FLYTING.

Bare, barren with sterilitie,
For fault of cattel, corne, and gerse;
Your banquets of most nobilitie
Deare of the dog brawne in the Merse.

Witlesse vanter, were thou wise,
Custroun, thou wald "Cor mundum" cry.
Ouer-laiden lowne with lang-taild lice,
Thy doytit dytings soone denie,
Trouker, or I thy trumperie trie,
And make a legend of thy life;
For, fyte I anes, folke will cry, "Fye!"
Then thoul bee ward with euerie wife.

POLWARTS MEDICINE TO MONTGOMERIE BEING SICKE.

SIR SWINEGOUR, seeing I want wares
And salues, to slake thee of thy saires,
This present from the pothecaries,
Mee think meet to amend thee.

First, for thy feuer, feid on foly;
With fasting stomach, take old-oly
Mixt with a mouthfull of melancholy,
From slemme for to defend thee:

Syne passe ane space, and smell a flowre
Thy inward parts to purge and scowre,
Tak thee three bites of an black howre,
And ruebarb, bache and bitter.

This duely done, but any din,
Sup syne sex sops, bot something thin,
Of the diuell scald thy guts within,
To heale thee of thy skitter.

220. dear of the dog brawne.
225. And make a legend of thy life.
230. Sir SWINEGOUR, seeing I want wares.
235. From the pothecaries.
240. To heale thee of thy skitter.
236. fyame.
241. ainy.
234. oyl-doly. W. oyl-doly.
Vnto thy bed syne make thee bowne;
Take ane sweit syrop worth a crowne,
And drink it with the diuell ga down,
To recreat thy spreit.

And, last of all, craig in a cord,
Send for a powder, and pay ford,
Called the vengeance of the Lord,
For thy mug mouth most meit.

Gif that preserue thee not fra paine,
Passe to the pothingars againe;
Some recipies does yet remaine
To heale bruik, byle, or blister:
As diadragma when 3ee dine,
Or diabolicon wat in wine,
With powdar I drait, fellon fine,
And mair 3et when 3ee mister.

**MONTGOMERIES ANSWERE TO POLWART.**

Vyle venemous viper, wanthrifiest of things,
Halfe an elfe, halfe ane aipe, of nature deny it,
Thou flait with a countrey, the quhilk was the kings;
Bot that bargan, vnbeast, deare sall thou buy it.
"The cuff is weill waired that twa hame brings."

This prowerb, foule pelt, to thee is applyit:
First, spider, of spyte thou spewes out springs;
3et, wanshapen woubet, of the weirds invyit,
I can tell thee, how, when, where, and wha gat thee;
The quhilk was neither man nor wife,
Nor humane creature on life:
Thou stinkand steirer vp of strife,
False howlat, have at thee!

254. pothecares. 268. invyit. 269. what gat thee.
In the hinder end of haruest, on Alhallow euen,
When our good neighbours doe ryd, gif I read right,
Some buckled on a bunwand, and some on a been,
Ay trottand in trupes from the twilight;
Some sadleand a shoe aip all graithed into green,
Some hobland on ane hempstalke, hoveand to the hight.
The King of Pharie, and his court, with the Elfe Queen,
With many elrich Incubes, was ryand that night.
There ane elf, on ane aipe, ane vnsell begat,
Into ane pot, by Pomathorne;
That bratchart in ane busse was borne;
They fand ane monster, on the morne,
War faced nor a cat.

The Weird Sisters wandring, as they were wont then,
Saw reavens rugand at that ratton be a ron ruit.
They mused at the mandrake vnmade lik a man;
A beast bund with a bonevand in ane old buit.
How that gaiest had been gotten, to gesse they began,
Weil swyld in a swynes skin and smert ouer with suit;
The bellie that it first hair full bitterly they ban.
Of this mismade mowdewart, mischief they muiet.
That cruikd, camschoche croyll, vncristoned, they cursc;
They bade that baiche sould not be but
The glengore, gravell, and the gut,
And all the plagues that first were put
Into Pandoraes purse.

"The cogh and the connogh, the collicke and the cald,
The cords and the cout-euill, the claisps and the cleiks,
The hunger, the hart-ill, and the hoist still thee hald;
The boch and the barbles, with the Cannigate breikes,
With bockblood and beanshaw, speven sprung in the spald,
The fersie, the falling-euill, that fels manie freikes,
Ouergane all with angleberries, as thou growes ald,
The kinkhost, the charbuckle, and the wormes in the cheiks,
The snuff and the snoire, the chaud-peece, the chanker,
With the blads and the bellie-thraw,
The bleiring bates and the beanshaw,
With the mischiefe of the melt and maw,
The clape and the canker,

"The frencie, the fluxes, the fyke, and the felt,
The feavers, the fearcie, with the speinzie flees,
The doit and the dismail, indifferentlie delt,
The powlings, the palsay, with pockes like pees,
The swerfe and the sweiting, with sounding to swelt,
The weam-eill, the wild-fire, the vomit and the vecs,
The mair and the migraine, with the meathes in the melt,
The warbles and the wood-worme, whereof dogs dies,
The teasicke, the tooth-aike, the tittes and the tirles,
The painfull poplesie and pest,
The rot, the roup, and the auld rest,
With parles and plurisies opprest,
And nipd with nirles.

"Woe worth," quoth the Weirds, "the wights that thee wroght!
Threed-bare bee their thrift as thou art wantherevin!
Als hard bee their handsell that helps thee to ought!
The rotten rim of thy wombe with rooke shall bee reevin.
All bounds, where thou bides, to baile shall bee brought;
Thy gall and thy guisserne to glaids shall bee given,
Aye short bee thy solace; with shame bee thou sought:
In hell mot thou haunt thee, and hide thee from heauen;
And aye as thou auld growes, swa eikand bee thy anger,

308. snoit: canker.
309. blads.
310. omits the before meathes.
324. parlesse.
329. rooks.
331. gleds.
POLWART AND MONTGOMERIES FLYTING.

To liue with limmers and outlawes,
With hurcheons eatand hips and hawes;
Bot when thou comes where the cocke crawes,
Tarie there na langer.

"Shame and sorrow on her snout that suffers thee to sowke;
Or shoe that cares for thy cradill, cauld bee her cast;
Or brings anie beding for thy blae bowke;
Or louses off thy lingals sa lang as they may last;
Or offers thee anie thing all the lang owke;
Or first refresheth thee with foode, howbeit thou should fast;
Or, when thy duddes are bedirtten, that gies them an dowk.
All gromes, when thou greits, at thy ganting bee agast.
Als froward bee thy fortune, as foull is thy forme.
First, seuen 3eires, bee thou dumbe and deiffe;
And after that, a common thieffe:
Thus art thou marked for mischieffe,
Foule vnworthie worme!

"Outrowde bee thy tongue, yet tratling all times.
Aye the langer that thou liues thy lucke be the lesse.
All countries where thou comes accuse thee of crimes;
And false bee thy fingers, bot loath to confessse:
Aye raving and raging in rude rat-rimes.
All ill bee thou vsand, and aye in excesse.
Ilke moone, bee thou mad, fra past bee the prime;
Still plagude with pouertie, thy pride to oppresse.
With warwolfses and wild cates thy weird bee to wander;
Draiglit throw dirtie dubes and dykes;
Tousled and tuggled with towne tykes.
Say, lousie lyar, what thou lykes;
Thy tongue is na slander."

355. leath. 364. sclander.
Fra the sisters had seene the shape of that shit,
"Little lucke bee thy lot, there where thou lyes.
Thy fowmart face," quoith the first, "to flyt sal be fit."
"Nicneuen," quoith the next, "sall norish thee twyse;
To ride post to Elphin name abler nor it."
"To drieue dogs but to drit," the third can deuyse:
"All thy day sall thou bee of an bodie bot a bit.
Als such is this sentence, as sharpe is thy syse."
Syne duelie they deemde, what death it soould die.
The first said, "surelie of a shot;"
The second, "of a running knot;"
The third, "be throwing of the throate,
Like a tyke ouer a tree."

When the Weird Sisters had this voted, all in an voyce,
The deid of [the] dablet, and syne they with-drew:
To let it lye all alone, they thought it little losse,
In a den bee a dyke, or the day dew.
Then a cleir companie came soone after close,
Nicneuen with her nymphes, in number anew,
With charmes from Caitness and Chanrie of Rosse,
Whose cunning consists in casting of a clew;
They seeing this sairie thing, said to themselfe,
"This thriftlesse is meit for vs,
And for our craft commodious;
An vglie ape and incubus,
Gotten with an elfe."

Thir venerable virgines whom the world call witches,
In the time of their triumph, tirr'd mee the taide:
Some backward raid on brod sows, and some on black bitches;
Some, on steid of a staig, ouer a starke monke straide.

372. Als faith.
378. voted in ane voice.
379. the dabelt; then syne.
374. in Rosse.
384. omits of.
394. in steid.
POLWART AND MONTGOMERIES FLYTING.

Fra the how to the hight, some hobles, some hatches;
With their mouthes to the moone, surgeons they maid.
Some, be force, in effect, the four windes fetches;
And, nyne times, withershins, about the thorne raid;
Some glowerng to the ground; some grievouslie giape;
   Be craft conjurand fiends perforce.
Foorth of a cairne beside a croce,
Thir ladies lighted fra their horse,
   And band them with raipes.

Some bare-foote and bare-leggde, to baptize that bairne,
Till a water they went, be a wood-side;
They fand [the] shit all beshten in [his] awne shearne.
On three headed Hecatus, to heire them, they cryde:
"As wee have found in the field this finding forfaine,
First, his faith hee forsakes, in thee to confyde,
Be vertue of thir words and this raw yearne;
And while this thrise threttie knots on this blue threed byd;
And of thir mens members, well sowd to a shoe,
   Whilke wee haue tane, from top to tae,
   Euen of an hundreth men and mae:
   Now grant vs, goddesse, or wee gae,
   Our dutties to doe.

"Be the hight of the heauens, and be the hownesse of hell,
Be the windes, and the weirs, and the Charlewaine,
Be the horns, the handstaff, and the king's ell,
Be thunders, be fyreflaughtes, be droth, and be raine,
Be the poles, and the planets, and the signes all twell,
Be the mirknes of the moone—let mirknes remaine—
Be the elements all, that our crafts can compell,
Be the fiends infernall, and the Furies in paine—
Gar all the gaists of the deid, that dwels there downe,
In Lethe and Styx that stinkand strands,
And Pluto, that your court commands,
Receive this howlat aff our hands,
In name of Mahowne;

"That this worme, in our worke, some wonders may wirk;"
And, through the poysin of this pod, our pratiques prevaiile
To cut off our cumber from comming to the kirk,
For the half of our helpeand hes it heir haiill.
Let neuer this vndought of ill doing irk,
Bot aye blyth to begin all barret and baill.
Of all blis let it be als bair as the birk,
That tittest the taidrell may tell anc ill taill:
Let no vice in this world in this wanthurft be wanted."

Be they had said, the fire-flaughts flew;
Baiith thunder, raine and windis blew;
Wherebe there comming commers knew
Their asking was graunted.

When thae dames devoutly had done their devore,
In heaving this hurcehon, they hasted them hame.
Of that matter to make remained no more;
Sauing, nixt, how the nunnes that [worlin] soulde name.
They kowd all the kytrall, the face of it before;
And nippd it sa doones neir, to see it was shame:
They callid it peild Polwart: they pulld it so sore.
"Where wee clip," quoth the commers, "there needs na kame;"
For wee haue heght to Mahoun, for handsell, this hair."

They made it like aye scraped swyne;
And as they cowd they made it whryne.
It shavd the selfe aye on sensyne
The beard of it sa baire.
POLWART AND MONTGOMERIES FLYTING.

Fra the kummers that crab had with Pluto contracted,
They promeist, as parants, syne, for their owne part,
A mouer of mischief, and they might, for to make it;
As an imp of all ill, maist apt for their arte.
Nicneuen, as nurish, to teach it, gart take it
To saill sure in a seiffe, but compass or cart;
And milk of an hairne tedder, though wiues sould be wrackit,
And the kow giue a chapin was wont to giue a quart.
Manie babes and bairnes sall bliss thy baire banes,
When they haue neither milke nor meill;
Compelde for hunger for to steill:
Then sall they giue thee to the deuill,
Able ofte nor anes.

Be ane after mid-night, their office was ended:
At that tyd was na time for trumpers to tarie:
Syne backward, on horse-backe, brauely they bended;
That cammosed cocatrice they quite with them carie.
To Kait of Crieve, in an creill, soone they gaird send it;
Where, seuin 3eir, it sat, baith singed and sairie,
The kin of it, be the cry, incontinent kendi it;
Syne fetcht food for to feid it, foorth fra the Pharie.
Ilke elfe of them all brought an almous house oster;

Indeid it was a daintie dish;
A foull flegmaticke foulsome fish;
In steid of sauce, on it they pishe.
Sik foodfe feede sike a foster!

Syne, fra the fathers side finelie had fed it,
Manie monkies and marmasits came with the mother—
Blacke botch fall the breist and the bellie that bred it!
Ay offered they that vndoght fra ane to another;

472. cammosed. 477. almonds. 484. Blacce both.
Where that smatched had sowked, so sair it was to shed it:
Bot belyue it beganne to buckie the brother.
In the barke of ane bourtree whylome they bed it.
All talking with their tongues the ane to the other,
With flirtin' and flyring, their phynome they flype;
    Some, luikand lyce, in the crowne of it keeks;
    Some choppes the kiddies into their cheeks;
    Some in their oyster hard it cleeks,
        Like ane old bag-pipe.

With mudjons, and surgeons, and mouing the braine,
They lay it, they lift it, they louse it, they lace it,
They graip it, they grip it; it greetes and they grane.
They bed it, they baw it, they bind it, they brace it.
It skittered and skarted; they skirled ilk ane:
All the ky in the countrey they skarred and chased,
That roaring they wood-ran, and routed in a reane.
The wild deere fra their den their din has displaced.
The cry was sa ouglie, of elves, aips, and owles,
    That geise and gaislings cryes and craikes;
    In dubs douks down [the] duiks and draks;
    All beasts, for feir, the feilds forsakes;
    And the towne tykes 3owles.

Sik a mirthlesse musick their menstralls did make,
While ky kest caprels behind with their heeles;
Litill tent to their time the toone leit them take,
Bot ay rammeist redwood, and raveld in their reeles.
Then the cummers that see ken came all with a clak,
To conjure that coidjoch, with clewes in their creeles;
Whill all the bounds them about grew blaikned and blak:
For the din of thir daiblets raised all the deils.
To concurre in the cause they were come sa far;
For they their god-bairne giftes wald give,
To teach the child to steale and reiue;
And ay the langer that it liue,
The warld soould be the war.

POLWARTS THIRD FLYTTING AGAINST MONTGOMERIE.

INFERNALL, frawart, sauming furies fell!
Curst, cankered, crabeid Clotho! helpe to quell
3on caribald, 3one catieue execrabill:
Provyd my pen profoundly to distell
Some dure despite, to daunt 3on diuell of hell,
And dryve, with doole, to death detestabil
This mad malitious monster miserabill;
Ane tyke tormented, trotting out of toone,
That rymes red-wood, at ilk mids of the moone.

Renew your roaring rage and eager ire,
Inflam’d with fearefull thundring thuddes of fyre,
To plague this poisond pykthank pestilent.
With flying fyreflaughts burning bright and skyre,
Devoir 3on devilish dragon, I desire;
And wast his wearied venome violent.
Coniure this beastly beggar impotent.
Suppresse all power of this euill spirit,
That bydes and barkes in him als black as jeit.

Bot, reikie rooks and ravens, or 3ee ryue him,
Desist, delay his death, whill I descriue him;
Syne rypely to his rauing rude reply.
To dreadfull dolour dearsfly or 3e dryve him,
Throw Plutoes power, pleasure to depryue him,
The lowne may lick his vomit, and deny
His shameles sawes, like Sathans slavish smy.
Whose maners with his mismade members heir
Doe correspond, as plainly doth appeir:

His peilled pallat and vnpleasant pow
The fulsome flockes of flies doth ouerflow
With wams and wounds; all bialkned full of blains
Out ouer the neck. Athorr his nitty now
Ilike louse lyes linkand like a large lint bow,
That hurts his harns and pearse them to his pains;
Whill wit and vertue vanishd fra the vaines;
   With scarites and scores, athorr his frozen front,
   In rankels run, within the stewes all brunt.

His lugs baith lang and leane wha can bot lacke,
That to the Tron hes tane so many a tacke?
With blasted bowels, bowden with bruised blude;
And hapning haires blawin withersuns aback.
Foot-foundred beasts, for fault of food full weake,
Hes not their hair sa snod as other good.
The bleared bucke and boystrous, to conclude,
   Hes right trim teeth, somewhat set in a throw,
   Ane topped turde right toughly for to taw.

With laidly lips, and lyning side turned out;
His nose weill lit in Bacchus blood about;
His stinking end corrupted as men knawes;
Contagious cankers carues his snafing snout;
His shaven shoulders shawes the marks, no dout,
Of teugh tarladders, tyreys and other tawes,
And girds of galeyes growand now in gawes.
   Swa all his fousome forme thereto effeirs,
   The quhilk, for filth, I will not fyle your eirs.
THE SECOND PART OF POLWARTS THIRD FLYTTING.

Bot of his conditions to carp for a while, 575
And count you his qualities compast with cair,
Appardon mee, poets, to alter my style,
And wissle my verse, for fyling the aire.
Returning directly againe to Argyle,
Where last that I left him baith barefoote and bair, 580
Where rightlie I reckoned his race verie vyle,
Descending of deuils, as I did declare ;—
Bot quhilke of the gods will guide me aright?
Abhoring so abominable,
Sa doolefull and detestable, 585
Sa knauish, cankerde, excrable,
And waried a wight?

In Argyle, amang gaites hee gaed within glennes,
Aye there vsing offices of a bruit beast,
Whill bislesse was banishd for handling of hens ; 590
Syne forward to Flanders fast fled or hee ceast.
From poor anes the pultrie he plucked be the pens,
Delighting in theft ; the heart of his brest,
And courage, inclined to knauerie, men kennes
To pestilent purposes plainlie hee prest. 595
Bot truelie, to tell all the truth vnto you,
In no wayes was hee wise ;
Hee vsed both carts and dyce,
And fled no kind of vyce,
Or few, as I trow. 600

Hee was an false schismaticke, notoriouslie named ;
Both whoredome, and homicide, vsell hee vsed ;
With all the seuen sinnes, the smatched was shamed ;
Pride, ire, and envie, this vndought abused.

580. bairst. 590. omitis the before pultrie.
580. omitis did. 591. chismatick.
587. weared.
For greedie covetousnesse bitterlie blamed;
For bawdrie and bordelling, lucklesse hee loued;
Thirst, drynes, and drunkennes, that dyvour defamed;
False, fenjit, with flyting and flattery infused;
Maist sinfull and sensuall; shame to rehearse!
Whose fecklesse foolishnes
And beastly bruklenes,
Can no man, as I gesse,
Weill put into verse.

An warloch, an warwolfe, an voubet but haire;
An deil and a dragon, an deid dromadarie,
An counterfoot costroun that [clacks,] does not cair,
An clauering cohoobie that crackes of the pharie,
Whose fauourlesse phisnomie doth dewlie declare
His vices and viciousnesse. Although I wald varie,
Arcandams astrologie, an lanterne of laire,
Affirmes hes bleardnesse, to wisedome contrarie,
Betaikning baith babling and baldnesse of age,
Great fraud and foule deceit
Cappit with quyet conceit;
Witnesse some verse he wret,
Halfe daft in a rage.

His anagrame, also, concerning that race,
Sayes surelie, its a signe of a lecherous lowne.
His palenesse next, partlie with browne in the face,
Arcandam ascriues to babling aye bowne,
And tratling intemperat, tymelesse, but place;
A cowart, yet cholericke, and drunke in ilke towne.
And als his asse eares, they signe in short space,
The frantick foole sall grow madde like Mahowne,
POLWART AND MONTGOMERIES FLYTING.

Bot yet sall hee liue lang, whilke, alace! were a losse;
For sike a tryed traitour
And babling blasphemator
Was neuer formd of nature—
Sa gooked a goose.

Whose origine noble, the note of his name,
Cald etimologie, beires rightlie record:
His surname doth flow fra two terms of diffame—
From Mont and Gomora, where deuils, be the Lord,
His kinsmen, was cleinlie cast out, to his shame,
That is of their clane, whom Christ hath abhorde;
And beiris of the birth place their horrible name,
Where Sodomite sinners with stinking were smored.

Now sen all is suith that's said of this smy,
Vnto that capped clarke,
And prettie piece of warke,
That bitterlie doth barke,
I may this reply.

POLWARTS LAST FLYTTING AGAINST MONTGOMERIE.

Vyle villain, vaine, and war nor I haue tald thee,
Thy withered wame is damnsied and dried.
Beshitten boystour, baldlie I forbad thee
To mell with mee, or else thou shuld deare buy it.
Thy speach but purpose, sporter, is espwed,
That wrytes of witches, warlocks, wraiths, and wretches;
Bot invectiues against him well defyed,
Rob Steuin, thou raues, forgetting whom thou matches.

643. gomorah.
644. clearly.
645. this their clan.
648. omits this before smy.
654. bystour.
657. porter.
658. wrathes.
660. Rob Stein.
Leaue boggles, brownies, gyr-carlings and gaists:
Dastard, thou daffes, that with such divilrie mels.
Thy peild preambles ouer prolixly lasts;
Thy reasons savors of reeke and nothing else:
Thy sentences of suit sa sweitlie smels;
Thou sat sa neir the chimney nuik that made them
Fast be the ingle, amang the orster shels,
Dreidand my danger, durst not well debate them.

Thy tratling, truiker, wald gar taidis spew,
And carle cats weepe vinegar with their eine.
Thou said, I borrowed blads; that is not trew:
The contrarie, false smatchet, shall bee scene.
I neuer had of that making 3e meine
A verse in writ, in print, or 3et perqueir;
Quhilke I can proue, and cleanse mee wonder cleine:
Though single words no writer can forbeir.

To proue my speeches probable and plaine,
Thou must confesse thou vsed my invension:
I reckoned first thy race; syne thou againe,
In that same sort, made of thy maister mention.
Thy wit is weake, with mee to have dissention,
For to my speech thou neuer made reply.
At libertie to lye is thy intention:
I answere aye, whilke thou cannot deny.

Thy friends are fiendes; of apes thou fensies mine;
With my assistance, saying all thou can.
I count sike kindred better yet nor [thine]—
Chieflie of beasts that most resemble man.
Grant, gif that my invention wars thine then,
Without the whilk thou might haue barked waist:
I laid the ground whereon thou best began
To big the brig whereof thou bragis maist.

663. omits.
665. then sweitlie.
667. oyster.
673. clear.
683. thine; L. mine.
688 and 689. omits.
POLWART AND MONTGOMERIES FLYTING. 83

Thy lacke of judgement may bee als perceaued.
Thir twa chiefe points of reason wants in thee:
Thou attributes to aipes, where thou hes reaued,
The ills of horse! an monstrous sight to see!
Na maruell though ill won ill waired bee;
For all these ills thou staw, I am right certaine,
From Semple dytemes of an horse did die,
Of Portefieldes that dwelt into Dumbartane.

Among the ills of aipes, that thou hes tauld,
Though to an horse pertaining properlie,
Thou puts the spauen in the forder spauld,
That vses in the hinder hogh to bee.
Fra horse-men anes thy cunning heare and see,
I feare auld Allane get na maire adoe:
Alace! poore man! hee may lye downe and die,
Syne thou's succeed to weare the siluer shoe.

Farder thou flees with other fowles wings,
Ouer-cled with cleirer collours than thy awne,
But speciallie with some of Semple's things,
Or for an plucked goose, thou had beene knawne;
Or like an cran, in mounting soone otrethrown,
That must take aye nine steps before shee flye;
So in the gout thou might haue stand and blawen,
As lang as thou lay graulled, like to die.

I speak not of thy vitious diusions,
Wher thou pronounces, and yet propones but part;
Incumbred with sa manie tried confusions:
Quhilke shawes thy ryme but rhetorike or arte.
Thy memorie is short—beshrew thy heart!
Telling an thing ouer, twise or thrise at anes;
And can not from an proper place depart,
Except I were to frig thee with whin stanes.
The things I said, gif that thou wold deny,
Meaning to wry the veritie with wyles;
Lick where I laid, and pickle of that pye:
Thy knavery credence fra thee quite exyles;
Thy feckles folly all the aire defyles:
I find sa many faults, ilk ane ouer other,
First, I must tell thee all thy statly styles,
And syne bequeath thee to thy birken brother.

Fond flytter, shit shytter, bacon bytter, all defylid!
Blunt bleittar, paddock pricker, puddin eiter, perverse!
Hen plucker, closet mucker, house cucker, very vyld!
Tanny cheeks, I think thou speiks with thy breeks, foul-erse!
Woodyk, hoodpyk, ay like to liue in lacke!
Flowre the pin, scabbred skin! eat it in that thou spake.

Gume gade, balde skade, foule faid! why flait thou, foole?
Steil sow, fill tow, thou dow not defend thee.
Quha kend thy end, false fiend, phantastick mule!
Thief smy! they wald cry, fy! fy! to gar end thee.
Sweir sow, doyld kow, ay sow, foull fall thy banes!
Very wyld, defylid, ay wood wyld, ilk moneth anes.

Tary tade, thous defate; now debate, if thou dow.
Hush paddle, lick ladle, shyt sadle! doe thy best.
Creishie soutter, shoe cloutter, minch moutter! dar thou mow?
Ragged raider, sheep stealer, double dealer! thou be drest.
Fals preif, leane thief! mischief fall thy lippes!
Bleird baird! thy reward is prepard for thy hippes.

Erse slaiker, gleyd glaiker, roome raiker for releife,
Lunatick, frenatick, schismatick, swingeour! sob.
Turd facd, ay chasd, almaist fyld for a theife!
Misly kyt! and thou flyt, Ile dryt in thy gob.

735. cocker.
736. the pine.
740. fould fald.
744. omits wyld.
747. moon---perhaps shorn away in the bind.

ing. Omitted in W.
749. Folke prief.
750. Bleird baird! L. Blaird beard!
754. mislie kite.
POLWART AND MONTGOMERIES FLYTING.

Tait mow, wilde sow! soone bow, or I wand thee, 755
Hell ruik! with thy buik, leave the nuik, I command thee.

Land lowper, light skowper, ragged rowper like a raven,
Halland shaker, draught raiker, bannock-baiker, all beshitten!
Craig in perill, toome the barrel! quyt the quarrel, or be shauen.
Rude ratler, common tratler, poore pratler out flitten! 760
Hell spark, scabbed clark! and thou bark, I sall belt thee.
Skade scald, ouerbald! soone fald, or I melt thee.

Lowsie lugs, leape jug! toome the mugs on the midding;
Tanny flank, redshank, pykthank! I must pay thee.
Spew bleck, widdie neck! come and beck at my bidding. 765
False lowne! make the bowne; Mahowne mon have thee.
Rank ruittour, scurlie whittour! and iuittour, nane fower,
Decrest, opprest, possest with Plutoes power.

Capped knaue, proud slaque! ye raue ay vnrocked;
Whiles slaverand, whils taverrand, whiles waverand with wine. 770
Greedy gouked, poore and pluked, ill instructed! 3e's be knoked.
Gleyd gangrell, auld mangrell! to the hangrell, and sa pyne.
Calumniatour, blasphematour, vyle creature vntrew!
Thy cheiping and peiping, with weiping thou salt rew.

Mad manter, vaine vaunter, ay haunter in slauery! 775
Pudding prickier, bang the bicker! nane quicker in knavery.
Kailly lippes, kisse my hips, into grips thou's behind.
Baill brewer, poison spewer! mony truer hes bein pind.
Swyn keiper, land leiper, tuird steiper from the drouth!
Leane limmer, steale gimme! I sall skimmer in thy mouth. 780
Fleyd foole, mad muile! die with doole on ane aike.
Knaue kent! Christ send ill end on thee now!
Pudding wright! out of sight! thou's be dight like a draik.
Iock Blunt, thrasin frunt! kisse the kunt of the kow.
Purse peiler, hen steiler, cat killer! now I quell thee.
Rubiator, fornicator by nature, foul befall thee!

Tyk stickar, poysond viccar, pot lickar! I mon pay thee.
Feard flyar, loud lyar, gooked gleyar on the gallows!
Iock Blunt, deid runt! I sall dunt whill I slay thee.
Buttrie bag, fill knag! thou will rag with thy fellows;
Tyrd clatterer, skin batterer, and flatterer of friends,
Vyld, widdered, misordered, confedered with fiends!

Blind brock, loose dock, bord block, banishd townes!
Alace! theifs face! na grace for that grunjie;
Beld bisset! marmissed! lanspreied to the lownes!
Deid dring, dryd sting! thou will hing but a sunjie.
Lick butter, throat cutter, fish gutter! fill the fetter!
Come bleitand and greitand, fast eitand thy laidley letter.

784. Jock blunt.
785. Jock Blunt; I sall runt.
786. Wyld.
SONNETS
SONNETS.

I.

[TO THE BLESSED TRINITY.]

S

VPREME Essence, beginning, vnbegun,
Ay Trinall Ane, ane vndevydit Three,
Eternall Word, vha victorie hes wun
Ouir death, ouir hell, triumphing on the trie,

Forknavlege, Wysdome, and All-seing Ee,
Iehovah, Alpha and Omega, All,
Lyk vnto nane, nor nane lyk vnto Thee,
Vnmovt vha movis the rounds about the Ball,
Contener vnconteind; is, was, and sall
Be, sempiternall, mercifull, and just.
Creator vncreatit, nou I call.
Teich me Thy treuth, since vnto Thee I trust,
Incre, confirme, and strenthen from aboue
My faith, my hope, and, by the lave, my loue.

II.

[OF THE WORKS OF GOD.]

High architectur, vondrous-vautit-rounds;
Huge host of hevin in restles-rolling spheers;
Firme-fixit polis whilk all the axtrie beirs;
Concordant-discords, suete harmonious sounds;

8. MS. round.
13. kendill from above, evr&evr.
SONNETS.

Boud ʒodiak, circle-beltling Phœbus bounds;
Celestial signis, of moneths making ʃeers;
    Bright Titan, to the tropiks that reteirs,
Quhais fyrie flammis all chaos face confounds;
    Just balanced ball, amidst the hevins that hings;
    All creaturs that Natur creat can,
    To serve the usu of most vnthankfull man;—
    Admire ʒour Maker, only King of Kings.
Prais him, O man! His mergels that remarks,
Quhais mercyis far exceed His wondrous warks.

III.

[OF THE INIQUITIE OF MAN.]

Iniquitie on eirth is so increst,
    All flesh bot feu with falset is defyld,
    Givin ouir of God, with gredynes beguyld;
    So that the puir, but pitie, ar opprest.
God in his justice dou na mair digest
    Syk sinfull suyn with symonie defyld,
    Bot must revenge, thair vyces ar so vyld,
    And pour doun plagues of famin, suord, and pest.
Aryse, O Lord, delyuer from the lave
    Thy faithfull flock befor that it infect.
    Thou sees hou Satan sharps for to dissave,
    If it were able, euen thyn auin elect.
Sen conscience, love, and cheritie all laiks,
    Lord, short the season, for the chosens saiks.

IV.

TO M. DAVID DRUMMOND.

As curious Dido Ænee did demand,
    To vnderstand vha wrakt his toum, and hou
Him self got throu and come to Lybia land;
    To vhom fra hand his body he did bou:
SONNETS.

With bendit brou, and tuinkling teirs, I trou,
   He said, if thou, O Quene, wald knau the cace
Of Troy, alace! it garis my body grou,
   To tell it nou, so far to our disgrace;
Hou, in short space, that som tym peirles place,
   Before my face, in furious flammis did burne;
Compeld to murne, and than to tak the chace,
   I ran this race, bot nevir to returne:
Sa thou, lyk Dido, Maister Dauid Drummond,
Hes me to ansueir, by thy sonet, summond.

v.

[TO THE SAME.]

The hevinly furie that inspyrd my spreit,
   Quhen sacred beughis war wont my brous to bind,
With frostis of fashrie frozen is that heet;
   My garland grene is withrit with the wind.
Je knau Occasio hes no hair behind;
   The bravest spreits hes tryde it treu, I trou;
The long forspoken proverb true I find,
   "No man is man," and man is no thing nou.
The cuccou flées befor the turtle dou;
   The pratling pyet matchis with the Musis;
Pan with Apollo playis, I wot not hou;
   The attircops Minervas office vsis.
These be the grievis that garris Montgomry gr[udge]
That Mydas, not Mecenas, is our judge.

vi.

TO M. P. GALLOWAY.

Sound, Gallovay, the trompet of the Lord;
   The blissit brethren sall obey thy blast;
Then thunder out the thretnings of the word
   Aganst the wicked that auay ar cast.
SONNETS.

Pray that the faithfull in the fight stand fast.
Suppose the Divill the wickeds hairts obdure,
3it perseveir, as in thy preichins past,
For to discharge thy conscience and cure.
Quhat justice sauld ! what pilling of the pure !
Quhat bluidy murthers ar for gold forgivin !
God is not sleipand, thoght He tholde, be sure.
Cry out, and He shall heir the from the heuin ;
And wish the king his court and counsell clenge,
Or then the Lord will, in His wrath, revenge.

VII.

TO HIS MAJESTIE.

Shir, clenge 3our cuntrie of thir cruell crymis,
Adultries, witchcraftis, incests, sakeles bluid ;
Delay not, bot as David did betymis,
3our company of such men soon secluid.
Out with the wicked ;—garde 3ou with the gude ;
Of mercy and of judgment sey to sing.
Quhen 3e suld stryk, I wald 3e vnderstude ;
Quhen 3e suld spair, I wish 3e were bening.
Chuse godly counsel, leirne to be a king.
Beir not thir burthenis longer on 3our bak.
Jumpe not with justice for no kynd of thing.
To just complantis gar gude attendance tak.
Thir bluidy sarks cryis always in 3our eiris :
Prevent the plague that presently appeirs.

VIII.

IN PRAISE OF HIS MAJESTIE.

Support me, sacred Sisters, for to sing
His praise, whilk passis the antartik pole,
And fand the futsteppe of the fleing folke,
And from Parnassus spyd the Pegase spring.
SONNETS.

The hundreth saxt, by lyne, vnconqueste king,
Quhais knichtlie curage, kindling lyk a cole,
Maks couarts quaik, and hyde thame in a hole:
His brand all Brytan to obey sall bring.
Come, troup of tuinis, about his temple tuyn
3our laurell leivis with palmis perfyty ple,
Wpon his heid Cæsarean to sett.
Immortalije ane nobler nor the Nyne—
A martiall monarch, with Minervas spreit,
That Prince whilk sall the prophesie comp[leit.]

IX.

IN PRAISE OF M. J. M., CHANCELLER.

Of Mars, Minerva, Mercure, and the Musis,
The curage, cunning, eloquence, and vain
Maks maikles Maitland mirrour to remane,
As instrument whilk these for honour vsis,
Quhais fourfald force with furie him infusis
In battells, counsels, orisones, and brain.
It neids no profe ; experience is plane ;
A cunning king a cunning chancellor chuisis.
Quhat happines the hevins on him bestoues
Hes trimlie at this trubleous tyme bene tryde.
Thoght worthynes of wrecches be invyde,
3it wonted verteu ay the grener grouis.
Then, lyk his name, the gods for armis him giv[es]
Suord, pen, and wings, in croun of laurel lei[ves.]

X.

IN PRAIS OF THE KINGS VRANIE.

Bellonas sone, of Mars the chosen chylld,
Minervas wit, and Mercuris goldin tung,
Apollos light, that ignorance exyl'd,
From Jove ingendrit, and from Pallas sprung,
SONNETS.

Thy Vranie, O second Psalmist! sung,
Triumphs ouer death, in register of fame;
Quharfor thy trophee trimlie sall be hung
With laurrell grene, eterning thy name.
Bot euen as Phœbus shyning does ashame
Diana with hir boroude beims and blind;
So when I preis thy praysis to proclame,
Thy weghtie words maks myne appeir bot wind.
3it, worthy Prince! thou wald tak in gude pairt
My will for weill; I want bot only arte.

XI.

[OF THE SAME.]

Of Titans harp, sith thou intones the strings,
Of ambrose and of nectar so thou feeds,
Not only vther poets thou outsprings,
Bot vhylis also thy very self excedes;
Transporting thee as ravished, when thou redes
Thyn auin inventione, wondering at thy wit.
Quhat mervell than, thoght our fordullit hedes
And blunter brainis be mare amaisd at it;
To sie thy zeirs and age, whilks thou hes zit,
Inferiour far to thy so grave ingyne;
Quha hazard at so high a mark, and hit,
In English, as this Vranie of thyne:
Quharfor thy name, O Prince! eternall ringis,
Quhais muse not Jove, bot grit Jehova singsis.

XII.

[OF THE SAME.]

Can goldin Titan shyning bright at morne,
For light of torches, cast a gritter shau?
Can thunder reird the higher for a horne?
Craks cannouns louder thought a kok suld croun?
SONNETS.

Can our waik breathis help Boreas to blau?
Can candle lou give fyr a griter heet?
Can quhytest suanis more quhyter mak the snau?
Can virgins teirs augment the winter[s weet?]
Helps pyping Pan Apollos musik sueet?
Can fontans smal the ocean sea incres?
No: they augment the griter not a quheet,
Bot they thaim selfis appeir to grou the les:
So, peirles Prince! thy cunning maks the knoune;
Ours helps not thyn: we steinjie bot our aune.

XIII.

[Of the Same.]

As bright Apollo staineth euiry star
With goldin rayis, when he begins to ryse,
Quhais glorious glance zit stoutly skaillis the sk[yis,]
Quhen with a wink we wonder vhair they war;
Befor his face for feir they said so far,
And vani sheis auay in such a wayis,
That in thair sphiers thay dar not interpryse
For to appeir lyk planeits, as they ar:
Or as the phoenix, with her fedrum fair,
Excels all foulis in diverse hevinly heuis,
Quhais natur, contrare natur, sho reneuis,
As onlie but companione or compair:
So, quintessenst of kings! when thou compyle,
Thou stanis my versis with thy staitly style.

XIV.

TO HIS MAJESTIE, FOR HIS PENSIOUN.

Help, Prince, to whom, on whom not I complene,
Bot on, not to fals fortun, ay my fo;
Quha but, not by a resone, ref me fro;
Quho did, not does, zit suld my self sustene.
SONNETS.

Of crymis, not cairs, since I haif kept me clene,
I thole, not thanks thame, Sir, vho servd me so;
Quha heght, not held to me, and mony mo,
To help, not hurt, bot hes not byding bene:
Sen will, not wit, to lait whilk I lament,
Of sight, not service, shed me from you grace.
With, not without your warrand, jit I went;
In wryt, not words; the papers ar in place:
Sen chance, not change, hes put me to this pane,
Let richt, not reif, my pensioun bring agane.

xv.

[TO THE SAME.]

If lose of guids, if gritest grudge or grief,
If povertie, imprisonment, or pane,
If for guid will ingratitue agane,
If languishing in langour but relief,
If det, if dolour, and to become deif,
If travell tint, and labour lost in vane,
Do properly to poets appertane—
Of all that craft my chance is to be chief.
With August, Virgill waunit his reuard,
And Ovids lote als lukles as the lave;
Quhill Homer livd, his hap wes wery hard,
Jit, whan he died, sevin cities for him strave:
Thoght I am not lyk one of thame in arte,
I pingle thame all perftylie in that parte.

xvi.

[TO THE SAME.]

If I must begge, it sall be far fra hame;
If I must want, it is aganis my will;
I haif a stomok, thoght I hold me still,
To suffer smart, bot not to suffer shame.
SONNETS.

In spyt of fortun, I shall flie with fame;
   Sho may my corps, bot not my curage kill:
   My hope is high, houbeit my hap be ill,
   And kittle aneugh, and clau me on the kame.
Wes Bishop Betoun bot restord agane,
   To my ruin reserving all the rest,
   To recompense my prisoning and pane!
   The worst is ill, if this be bot the best.
Is this the frute, Sir, of your first affectione,
My pensioun perish vnnder your protectione?

XVII.

[TO THE SAME.]

Adeu, my King, court, cuntrey, and my kin:
   Adeu, suete Duke, whose father held me deir:
   Adeu, companions, Constable and Keir:
   Thrie treuar hairts, I trou, sall neuer tuin.
If byganes to revolve I suld begin,
   My tragedie wald cost 3ou mony a teir
   To heir hou hardly I am handlit heir,
   Considring once the honour I wes in.
Shirs, 3e haif sene me griter with his Grace,
   And with 3our vmquhyle Maister, to, and myne;
   Quha thougt the Poet somtyme worth his place,
   Suppose 3e sie they shot him out sensyne.
Sen wryt, nor wax, nor word is not a word:
   I must perforce ga seik my fathers sword.

XVIII.

TO THE LORDS OF THE SESSION.

Quhare bene 3e, brave and pregnant sprits, becum?
   Quik vive inventionis, ar 3e worn e auay?
I am assuird by simpathie that sum
   Wald never wish that cunning suld decay.
   6
SONNETS.

If any be, your Lordships must be thay,
Whose spreits your weeds of verteu hes you spun;
Then mak the poet pensioner, I pray,
And byde be justice, as ye haif begun.

Sen I haif richt, why suld I be ouirrun?
Incurage me, and abl I can carpe:
Hald evin the weis; the victory is wun,
As I confyde in King and solid Sharpe:
Quhom I culd len a lift, your Lordships knauis,
War they in love, as I am in the lauis.

XIX.

[TO THE SAME.]

Alace! my Lords, hou long will ye delay
To put the poets pensione out of plie?
3on shifting sophists hes no thing to say;
Their feckles flying is not worth a flie.
Mak Bishop Betone what they lyk to be:
He must perforce be ather quik or deid.
If he be deid, the mater maks for me;
If he be quik, then they can cum no speid.
By consequence, it can not bot succeid,
For laik of forces they must tyn the feild;
And for the Bishope, I defy his feid;
3ok when we will, I hope to gar him 3eild.
So, good my Lords, I crave no more of you,
Bot shift me not whill ye haif slane my sou.

XX.

[TO THE SAME.]

How long will ye the poets patience prove?
Shaip ye to shift him lyk a pair of cartis?
Look vp, my Lords; thair is a Lord above,
Quha seis the smallest secretive of your hairts.
SONNETS.

He vnderstands your offices and your airts;
He knauis what is committit to your cure;
He recompencis, as ye play your pairs,
Once, soon or syne, your Lordships must be sure;
For he respects no princes more then pure.
Quhat evir ye do then, hald the ballance evin;
Sa to do justice, I you all conjure,
As ye will merit ather hell or hevin.
Deserv not de (before your Lordships) fames;
For I may able enteriye your names.

XXI.

[TO THE SAME.]

My Lords, late lads, nou leidars of our lauis,
Except your gouns, some hes not worth a grote.
Your colblak conscience all the cuntrey knaUIS;
Hou can ye live, except ye sell your vote?
Thoght ye deny, thair is aneu to note
How ye for justice jouglarie hes vsit:
Suppose ye say ye jump not in a jote,
God is not blind, He will not be abusit.
The tym sall come when ye sall be accu[sit,]
For mony hundreth ye haif herryit heir;
Quhare ye sall be forsakin and refusit,
And syn compeld at Plotcok to appeir.
I hope in God at lenth, thought it be late,
To sie sum sit into [dirk hellis gate].

XXII.

TO HIS ADUERSARS LAVYERS.

Presume not, Prestone, Stirling is no strenth;
Suppose ye come to cleik away my King,
Beleiv me baith, ye sall be lost at lenth;
Assure your selfis, and thinke nane other thing.
SONNETS.

Byde 3e the brash, vhill I my battrie bring.
   For all 3our Craig, vharin 3e so confyde,
   Experience will play 3ou sik a spring,
Sall pluk 3our pennis, and pacifie 3our pryde.
I sall beseige 3ou sa on euirie syde,
   3our baggage, buluarks, sall not be na buit;
   3e sall not haif ane hoill 3our heids to hyde,
Fra tym 3e caus my cannoun royal shuit.
Haif at 3our rocks and ramparts with a rattill;
Sho shuits so Sharpe, 3e dou not byde a brattill.

XXIII.

OF M. J. SHARPE.

If gentle blude ingendrit be by baggis,
   Then culd I ges vho wer a gentle Jhone;
   If he be wysest, with the world that waggis,
   3it culd I wish 3ou to a wittie one;
If he be all, vha thinks his nighbours none,
   Then surely I suld shau 3ou vho wer all;
   If he be Cæsar, vho doth so suppone,
   Then I conjecture whom I Cæsar call;
If he be sure, vho sueirs and sayis he sall,
   Then certainly I wot weill vho wer sure;
   If he be firme, vho neuer feirs to fail,
   I doubt not then whose dayis suld lang indure;
Sed quæritur, what lau he leivis at leist?
He wald not preich; he can not be a preist.

XXIV.

[OF THE SAME.]

A Baxters bird, a bluiter beggar borne,
   Ane ill heud huirson, lyk a barkit hyde,
   A saulles suinger, seuintie tymes mensuorne,
   A peltrie pultron poysond vp with pryde,
SONNETS.

A treuthles tongue that turnes with eviry tyde,
A double deillar with dissait indeud,
A luiker bak whare he wes bund to byde,
A retrospicien whom the Lord outspeud,
A brybour baird that mekle bail hes breud,
   Ane hypocrit, ane ydill atheist als,
   A skurvie skyebell for to be esheud,
   A faithles, feckles, fingerles, and fals,
A Turk that tint Tranent for the Tolbuth:
   Quha reids this riddill he is Sharpe forswiuth.”

XXV.

TO R. HUDSONE.

My best belouit brother of the band,
   I grein to sie the sillie smiddy smeik.
This is no lyfe that I live vpaland
   On rau rid herring reistit in the reik,
Syn I am subject somtyme to be seik,
   And daylie deing of my auld diseis.
Eit bread, ill aill, and all things are ane eik;
   This barme and blaidry buists up all my bees.
Ye knau ill guyding genders mony gees,
   And specially in poets. For example,
Ye can pen out tua cuple and 3e pleis;
Yeursel and I, old Scot and Robert Semple.
Quhen we ar dead, that all our dayis bot daffis,
Let Christian Lyndesay wrty our epitaphis.

XXVI.

[TO THE SAME.]

With mightie matters mynd I not to mell,
   As copping courts, or comonwelthis, or kings,
Quhaiis craig 3oiks fastest, let tham sey thame sell;
My thought culd nevir think vpon sik things.
I wantonly wryt vnder Venus wings;
   In Cupids court 3e knau I haif bene kend,
Quhair Muses 3it som of my sonets sings,
   And shall do alayis to the worlds end.
Men hes no caus my cunning to commend,
   That it suld merit sik a memorie;
3it 3e haif sene his Grace oft for me send,
Quhen he took plesure into poesie.
Quhill tyme may serve, perforce I must refrane,
   That pleis his Grace I come to Court agane.

XXVII.

[TO THE SAME.]

I feid affectione when I sic his Grace,
   To look on that vhairin I most delye;
I am a liiard, fainest of his face,
   And not a snaik, with poyson him to byte;
Quhais shapes alyk, thought fashions differ quyts:
   The one doth love, the other hateth still.
Vhare some takis plesur, others tak despyte:
One shap, one subject, wishis weil and ill;
Euen so will men—bot no man judge [I will,]—
   Baith loue and loth, and only bot ane thing.
I can not scan these things above my skill.
Loue whome they lyk; for me, I loue the King,
Whose Highnes laughed som tym for to look
Hou I chaist Polwart from the chimney [nook.]

XXVIII.

[TO THE SAME.]

Remembers thou in Æsope of a taill?
   A louing dog wes of his maister fane;
To faun on him wes all his pastym haill.
   His courteous maister clappit him agane.
SONNETS.

By stood ane asse, a beist of blunter brane,
Perceiving this, bot looking to no freet,
To pleis hir maister with the counterpane,
Sho clambe on him with hir foul clubbit feet.
To play the messan thoght sho wes not [meit,]
Sho meinit weill, I grant ; hir mynd wes guid :
Bot vhair sho troude hir maister suld hir [treit,]
They battound hir whill that they sau hir bluid.
So stands with me, who loues with all my [hairt]
My maister best: some taks it in ill pa[irt.]

XXIX.

[TO THE SAME.]

Bot sen I sie this proverbe to be true,
"Far better hap to court, nor service good,"
Fairuell, my brother Hudsone [nou to 3ou]
Vho first fand out of Pegase fut the flood,
And sacred hight of Parnase mytred hood ;
From vhence som tyme the son of [Venus] sent
Tua seuerall shaftis vher he of Delphos stood,
With Pennevs dochter hoping to acquent.
Thy Homers style, thy Petrarks high invent,
Sall vanquish death, and live eternally ;
Quhais boasting bou, thougt it be aluayis bent,
Sall neuer hurt the sone of Memorie.
Thou onlie brother of the Sisters Nyne,
Shau to the King this poor complaint of myne.

XXX.

CHRISTEN LYNDSEAY TO RO. HUDSONE.

Oft haive I hard, bot ofter fund it treu,
That courteours kyndnes lasts bot for a vhole.
Fra once your turnes be sped, why then adeu ;
Your promeist freindship passis in exyle.

29, 6. MS. Delos, evidently from Delphos in next line.
SONNETS.

Bot, Robene, faith, ye did me not beguyle;
I hopit ay of you as of the lave:
If thou had wit, thou wald haif mony a wyle,
To mak thy self be knaune for a knaive.
Montgomrie, that such hope did once conceave
Of thy guid-will, nou finds all is forgotten.
Thoght not bot kyndnes he did at the craiv,
He finds thy friendship as it rypis is rotten.
The smeikie smeithis cairis not his passit traul,
Bot leivis him lingring, deing of the gravell.

XXXI.

TO M. J. MURRAY.

Flie lover, Phœnix. Feirs thou not to fyre
Invironing the aluyis-upuard ayr?
Which thou must pas, before that thou come [thair]
Vharas thy sprit so spurris thee to aspyre;
To wit, aboue the planetis to impyre,
Behind the compas of Apollos chayr,
And tuinkling round of burning rubies rare,
Quhair all the gods thy duelling do desyre.
Bot duilfull doom of destinies thee dammis,
Before thy blissit byding be above,
The mortal from immortall to remove,
To sacrifice thy self to Phœbus flammis.
I prophecye, when so sall come to pe[ss,]
We nevir sie such one come of thy [asse.]

XXXII.

TO M. L. RUTHUEN, DUCHES OF LENNOX.

I love the lillie as the first of flowrs,
Whose staitly stalk so streight vp is and stay,
To vhome the laive ay lowly louts and [cours,]
As bund so brave a beuty to obey.
SONNETS.

Amongs thame selfis it semes as they suld [say:] 5
“Sueet Lillie, as thou art our lamp of light,
Resave our homage to thy honours ay,
As kynd commands to render thee thy right.
Thy blisfull beams, with beutie burnisht bright,
So honours all the gardein vhair thou grouis,
For suetest smell and shyning to the sight;
The heuins on the sik [matchless grace bestouis,]
That wh who persaivis thy excellence by ours
Must love the lillie as the first of flouris.”

XXXIII.

A LADVIS LAMENTATIONE.

Whom suld I warie bot my wicked weard,
Vha span my thriftles thrauard fatall threed?
I wes bot skantie entrit in this eard,
Nor had offendit, whill I felt hir feed.
In hir vnhappy hands sho held my heed,
And straikit bakuard wodershins my hair;
Syn e prophecyed, I suld aspyre and speed:
Quhilk double sentence wes baith suith and sair,
For I wes matchit with my match and mair;
No worldy woman neuir wes so weill;
I wes accountit Countes but compair,
Quhill fickle Fortun whirld me from hir wheell:
Rank and renoun in lytill roum sho ranged,
And Lady Lucrece in a Cressede changed.

XXXIV.

[THE SAME.]

MELPOMENE, my mirthles murning Muse!
Wouchsaiv to help a wrecbit woman weep,
Whose chanch is cassin that sho can not chuse
Bot sigh, and sobbe, and sou, when sho suld sleep.
More hevynes within my hairt I heep,
    Nor cative Cresside, vhair sho lipper lay.
Dispair hes dround my hapeless hope so deep,
    My sorrie song is, oh and welauay!
Euen as the oul that dar not sie the day,
    For feir [of foulis that then about do proull,]
So am I nou, exyld from honour ay,
    Compaird to Cresside and the vgly oull.
Fy, lothsome lyfe! Fy, death, that dou not [serve me]
Bot quik and dead a bysin thou must [preserve me].

xxxv.

[THE SAME.]

LORD, for my missis micht I mak a mends,
    By putting me to penance as thou pleasd!
Good God! forgive offenders that offends,
    And heall the hurt of sik as are diseasde;
Hou soon they murne, with mercy thou [art measde]
    As thou hes said; and surely so it semes:
Suppose my silly saull with sin be seasde,
    3it the reversiones rests that it redemes.
Destroy me not, that so of the estemes,
    My suete Redemer; let me neuer die,
Bot blink on me euen with Thy blisful b[eames,]
    And mak ane other Magdelene of me.
Forgive my gylt, sen nane bot God is gude;
So with "Peccavi Pater" I conclude.

xxxvi.

[THE SAME.]

Fane wald I speir what spreit doth me [inspyre.]
    I haif my wish, and 3it I want my will;
I covet lyfe, and 3it my corps I kill;
    I vrne for anger, 3it I haif no yre;
SONNETS.

I flic the flamis, bit folouis on the [fire;]
I lyk my lote, and bit my luk is ill;
I soldin am, and bit am stryving still;
I dreid dispair, bit hope hes heght me hyre;
My bluid is brunt, and bit my breist does bleid;
I haif no hurt, and bit my hairt hes harmes;
I am ouircome, but enimie or armis:
The doctours doubtis if I be quik or deid:
If that I kneu of vhome I culd inquyre,
Fain wold I speir vhat spreit does me inspyre.

XXXVII.

[THE SAME.]

My plesuris past procures my present pain;
My present pain expels my plesurs past;
My languishing, alace! is lyk to last;
My greif ay groues, my gladenes wants a grane;
My bygane joyes I can not get agane,
Bot, once imbarkit, I must byde the blast.
I can not chuse; my kinsh is not to cast:
To wish it war, my wish wald be bot vane:
3it, whill I sey my senses to dissayve,
To pleis my thoght, I think a thousand things,
Quilks to my breist bot boroude blythenes brings:
Anis hope I had, thoght nou dispar I haive:
A stratagem, thoght strange, to stay my sturt,
By apprehensioun for to heill my hurt.

XXXVIII.

[THE SAME.]

I wyt myne ee for vieuing of my wo;
I wyt myn earis for heiring my mishap;
I wyt my senses vhilks dissavit me so;
I wyt acquainted that ih credit crap;
SONNETS.

I wyt the trane that took me with a trap;
I wyt affectione forrest to the feild;
I wyt misluk that suld me [so enwrap;]
I wyt my youth that bot a promeis yeild;
I wyt my stomoch wes not stoutly stef[ild ;]
I wyt hir looks whilk left me not alane;
I wyt my wisdome suld haif bene my sheild;
I wyt my tongue that told whan I wes ta[ne:]
Had I my counsell keepit vndeclarde,
I might haif dred, bot deidly not dispairde.

XXXIX.

[TO HIS MAISTRES.]

Bright amorous ee vhare Love in ambush [lyes]—
Cleir cristal tear distilde at our depairst—
Sueet secreit sigh more peircing nor a dairt—
Inchanting voce, beuitcher of the wyse—
Quhyt ivory hand, whilk thrust my finger [s pryse]—
I challenge 3ou, the causers of my smarte,
As homicide, and murtherers of my harte,
In Resones court to suffer ane assyse.
Bot, oh! I fear, 3ea rather wot I weill,
To be repeldt 3e plainly will appeill
To Love, whom Resone never culd comm[and :]
Bot, since I can not better myn estate,
3it, whill I live, at leist I sall regrate
Ane ee, a teir, a sigh, a voce, a hand.

XL.

[TO THE SAME.]

Thyne ee the glasse vhare I beheld my [haint ;]
Myn ee the windo throu the whilk thyn ee
May see my haint, and thair thy self espy
In bloody colours hou thou painted art.
SONNETS.

Thyne ee the pyle is of a murth[erers dairt;] 5
Myne ee the sicht thou taks thy levell by,
To shute my hairt, and nevir shute aury:
Myn ee thus helpis thyn ee to work my smarte.
Thyn ee consumes me lyk a flamming fyre;
Myn ee most lyk a flood of teirs do run. 10
Oh! that the water, in myne ee begun,
Micht quench the burning fornace of desyre!
Or then the fyr els kindlit by thyn ey,
The flouing teirs of sorrou micht mak dry!

XLI.

[TO THE SAME.]

So suete a kis jistrene fra thee I reft,
In bouing doun thy body on the bed,
That evin my lyfe within thy lippis I left;
Sensyne from thee my spirits wald neuer shed;
To folou thee it from my body fled, 5
And left my corps als cold as ony kie.
Bot when the danger of my death I dred,
To seik my spreit I sent my harte to thee;
Bot it wes so inamored with thyn ee,
With thee it myndit lykuyse to remane: 10
So thou hes keepit captive all the thrie,
More glaid to byde then to returne agane.
Except thy breath thare places had suppleit,
Euen in thyn armes thair doutles had I deit.

XLII.

JAMES LAUDER.

I wald se mare.

I wald se mare nor ony thing I sie;
I sie not jit the thing that I desyre:
Desyre it is that does content the ee;
The ee it is whilk settis the hairt in fyre.
In fyre to fry, tormentit thus, I tyre;
  I tyre far mair, till tyme these flammis I feid:
  I feed affectione, spurring to aspyre
   Aspyre I sall, in esperance to speid;
To speed I hope, thoght danger still I dreid;
  I dreid no thing bot ouer long delay:
   Delay in love is dangerous indeed;
  Indeid I shape the soner to assay;
Assay I sall, hap ill or weill, I vou;
I vou to ventur, to triumph I trou.

XLIII.

ISSOBELL YONG.

By loving so.

I trou 3our love by loving so vnsene;
  Vnsene siklyk I languish for 3our love:
  3our love is comely, constant, chaste, and clene;
And clene is myne, experience sall prove;
Prove vhen 3e pleis, I mynd not to remove;
  Remove who may, if Destinies decreit:
  Decreit is givin by Hymen high above;
  Aboue all bands that blissed band is sweet:
Sueit is that 3ok so mutuall and meet;
  And meit it war we met, if that we might:
We might perhaps our purpose then compleit:
Compleit it quickly, Reson thinks it right.
Right beiring rule, the righteous suld rejose:
Rejose in God, and on His will repose.

XLIV.

EUFAME WEMIS.

Treu fame we mis thy trumpet for to tune,
  To blau a blast a beuty for to blaise;
A paragone whilk poets oght to praise:
Had I that science, I suld sey it sune:
SONNETS.

3it, as I dar, my deutilie sall be done
With more affectioun nor with formall phrais.
I seve, whill I vpon hir graces gase,
Endymion enamord with the Mone.
My Muse, let Mercure language to me len,
With Pindar pennis, for to outspring the sphairs;
Or Petraks pith, surpassing all my peirs,
To pingill Apelles pynsell with my pen,
And not to say, as we haif said abone,
TREW FAME, WE MIS thy trumpet for to tone.

XLV.

JOHN JHONSONE—JANE MAXWELL.

Sueit soull, perceiue hou secreit I conceiull,
Rad to revell that peirtly I propone.
Look ony one before me loved so leill;
Examene weill; oh! oh! we seet in none.
Good love is gone, except my love alone,
Thoght gromes can grone as they wald give the ghost;
Half mangd almost, als stupefact as stone,
Lyk treuth in throne, they look as they wer lost.
They turne, they tost, they rave, they rage, they rost,
As catives crost, whill they your favour find.
To bid you bind thair purpose, runs the post;
Bot bund they bost how . .
3it trying tyme, the touchstone of my treuth,
As resone wold, requests you to haif reuth.

XLVI.

HIS MAISTRES NAME.

Quhat pregnant sprit the letters can espy
My ladyis name and surname that begins?
Betuixt thame (ay) in ordour, is bot I,
And only I these lovely letters tuins;
SONNETS.

Thoght rekles redars rashly ouer this rins,
    3it sharper shuters ner the mark will shute.
Shute on; lat sie who first my wedfie w[ins;]
    For I will wed ane apple and a nute.
To brek your brains, 3e bunglers, is no bute;
The mair 3e muse, the mare 3e misse the [mark.]
    I count your cunning is not worth a cute,
That cannot kyth your self to be a c[ark.]
Or 3e this find, I feir 3e first be fane
For to begin your A, B, C agane.

XLVII.

TO HIS MAISTRES MESSANE.

Ha! lytill dog, in happy pait thou crap,
    If thou had skill thy happynes to spy,
That secrete in my ladyis armis may ly,
    And sleip so sweetly in hir lovely lap.
Bot I, alace! in wrechednes me wrap,
    Becaus ouer well my misery knou I,
For that my southe to leirne I did apply;
    My ouer grit skill hes maid my oune mishap.
Vhy haif I not, O God, als blunt a [braine]
    As he that daylie worbleth in the wyne,
Or to mak faggots for his fuid is fane?
Lyk as I do I suld not die and dyyn:
My pregnant spreit, the hurter of my harte,
Lyk as it does, suld not persave my smarte.

XLVIII.

TO M. D.

For Skelmurley.

Sweet Philomene, with cheiping chyriss and charris,
In hauthernes vher thou hyds thy self and hants,
Beuailing thy virginitie thou wants,
My harte to grone for very grief thou garris,
SONNETS.

Thy mirthles mone my melody so marris;
  Vhill as thy changing, chivring nots thou chants,
The peircing pyks groues at thy gorge thou grants;
  So neir is skaith, suppose thou skantly skarris.
For marning I may be thy mirthles match:
  As thou art banishd, so am I exyld;
  As thou art trumped, so am I begyld;
Thou art vnweirdit, I a woful wrecch;
Thou art ashamed to shau thy secreit smart:
My ladyis bagie beirs my bluidy hart.

XLIX.
[TO THE SAME.]

Thoght peirlis give pryce, and diamonds be deir,
  Or royall rubies countit rich and rare,
The Margaret does merit mekle mare,
  As jem of jewels, paragone but peir.
Wald God if it wer gettible for geir!
  Culd it be coft, for cost I wald not care;
  Both lyfe and goods, to win it, wold I [ware,]
Provyding I war worthy it to weir.
Nixt wald I wish my purpose broght to [pas.]
  That I micht tak and tame the turtle do[u,]
And set hir syne vhare that I micht sie th[rou]
Ane costly cage of cleirest cristall glas;
Vhilks with my jewell micht I joyne, I gra[nt,]
I culd not wish in world [ought] that I want.

L.

OF MY LADY SEYTON.

M. M.

O happy star, at evning and at morne,
  Vhaiis bright aspect my maistres first out [fand !]
O happy credle! and O happy hand
Which rockit hir the hour that sho wes b[orne !]

48, 12. an weirdit. variant in the MS.

H
SONNETS.

O happy pape, ye rather nectar hor[ne,]
First gav hir suck, in siluer suelding band!
O happy wombe consavit had beforne
So brave a beutie, honour of our land!
O happy bounds, vher dayly zit scho duells,
Which Inde and Egypts happynes excells!
O happy bed vharin sho sall be laid!
O happy babe in belly sho sall breid!
Bot happyer he that hes that hap indeid,
To mak both wyse and mother of that [maid.]

LI.

TO THE FOR ME.

Sueti Nichtingale! in holene grene that han[ts,]
To sport thy self, and speciall in the spring;
Thy chivring chirls, whilks changelinglie thou [chants,]
Maks all the roches round about the ring;
Whilk slaiks my sorou, so to heir the sing,
   And lights my louing langour at the leist;
   Zit thoght thou sees not, sillie, saikles thing!
The piercing pykis brods at thy bony breist.
Euin so am I, by plesur lykuyis preist,
   In gritest danger vhair I most deytye:
   Bot since thy song, for shoring, hes not ceist,
Suld feble I, for feir, my conquies quy?d
Na, na—I love the, freshest Phoenix fair!
In beuty, birth, in bounty but compair.

LII.

[TO THE SAME.]

Love lent me wings of hope and high desyre,
Syn bad me flie, and feir not for ane fall.
Zit tedious trauell tystit me to tyre,
Vhill Curage come, and culd me couart call.
SONNETS.

As Icarvs with wanton waxit wings,
Ayme at the only A per se of all;
Vhilk staynis the sun, that sacred thing of things,
And spuris my spreit, that to the heuins it springs,
Quyt ravisht throu the region of the air,
Vhair jyt my hait in hoping hazard hings,
At poynnt to speid, or quikly to despair.
3et shrink not, hait ! as simple as thou semes,
If thou be brunt, it is with beuties bemes.

LIIL.

[TO THE SAME.]

Go, Pen and Paper ! publish my complantis;
Waill weghtie words, because ye cannot weep;
For pitthie poemis prettilie out paintis
My secreit sighis as sorouis gritis st heep,
Bred in my breist, ye rather dungeon deep,
As prisoners perpetually in pane,
Vhilk hes the credit of my harte to keep,
In martyrdom, but mercy, to remane.
Anatome ye my privie passionis plane,
That sho my smart by sympathie may [sie,]
If they deserve to get some grace agane;
Vhilk if they do not, I desyr to die.
Go, sonet, soon unto my Soveran say,
Redeme your man, or dam him but delay.

LIV.

[ON HIS MAISTRES.]

What subject, sacred Sisters, sall I sing?
Vhase praise, Apollo, sal my pen proclame?
What nymph, Minerva, sall thy novice [name?]
The bravest blossome beutie can outbring,

52, 5. Omitted by the transcriber.
SONNETS.

On staitly stalk new sprouting, furth [sall spring.]
Hou sall I sound the fanphar of hir fame,
Vhais angels ees micht mak the sun thin[k shame,]
As half eclipsed, in the heuins to hing!
Bot hola, Muse! thou mints at such a ma[rk,]
Vhais merit far excedes thy slender skill;
3it, if hir grace, for weill, accept gude [will,]
Then war thou weil reuardit for thy wark:
Bot since to mount thy maistres the commands,
With hope, once haizard for to kis hir hands.

LV.
[ON THE SAME.]

Hir brouis, tuo bouis of ebane ever bent;
Hir amorous ees the awfull arrouis ar;
The archer, Love, vho shoots so sharpe and far;
My breist, the butt vhairat hir shots ar sent;

My lyf, the wageour, if I win the war;
My patience pleids my proces at the bar;
My bluid, the long expensis I haif spent;
My secrete sighis, solisters for my sute;
My trinkling teirs, the presents I propyne;
My constancie, hir councellours to enclyne:
Bot rigour ryvis the hait out by the root.
Hope heghts me help, bot feir finds no refuge:
My pairties ar my javellour and my judge.

LVI.
[ON THE SAME.]

Excuse me, Plato, if I suld suppone
That vnderneth the heuinely vauted round,
Without the world, or in pairts profound
By Stix inclosd, that emptie place is none.

55, 5. Omitted by the transcriber.
SONNETS.

If watrie vaunts of air be full echone,
Then what contenis my teirs which so abound
With sighis and sobbis, which to the hevins I sound,
When Love delytis to let me mak my mone?
Suppose the solids subtillis ay restrantis,
Which is the maist, my maister, 3e may mene;
Thoght all war void, 3it culd they not contene
The half, let be the half of my complaintis.
Vhair go they then? the question wald I c[rave,]
Except for ruth the hevins suld thame [ressave.]

LVII.

[ON THE SAME.]

Vha wald behold him whom a god so grievis?
Vhom he assaile, and dantond with his [dairt,]
Of whom he freijis and inflams the hairt,
Vhais shame siclyk him gritest honour givis?
Vha wald behald a youth that nevir [leives,]
In vain, to folou the object of his smarte?
Behold bot me, persaiv my painfull pairt,
And the archer that, but mercy, me misch[eivis.]
Thair sall he se what Resone then [can do]
Against his bou, if once he mint bot to
Compell our hairts in bondage basse to be[ir,]
3it sall he se me happiest appeir,
That in my hairt the amorous heid does [lie]
Vith poysond poyn, vhairof I glore [to die.]

LVIII.

[ON THE SAME.]

Hou long sall I in languishing lament?
Hou long sall I bot duyne, and dou not di[e?]
Hou long sall Love, but mercy, murther me?
Hou long against me sall his bou be bent?
SONNETS.

Hou long sall pane my plesur so prevent?
Hou long sall weping blind my watrie ee?
Hou long sall baill my bed felou 3it be?
Or vhen sall I with comfort be acquent?
Hou long sall hope be hindrit be mishap?
Hou long 3it, Love, will thou my patience prove?
Hou long sall wo in wrechitnes me wrap?
Vp once, and my melancholie remove.
Revenge, revert, revive, revest, reveall,
My hurt, my hairt, my hope, my hap, my heall.

LIX.

OF THE DULEWEID.

The burning sparkis of Helens angells ee,
But missing any, woundit eviry wicht
That come within the boushot of her sicht;
Bot Love, whose harte compassion had to see
Sa many lovers, but redemption, dee,
Vha war attrapit with so sueet a slicht,
In murning blak he cled this beutie bricht,
As funerall mark and handsenjie to be.
But all in vane, alace! I must confess;
For why? a thousand lovers not the les,
Thoght they persaivd that Burrio Death to bost
Within [hir] eyis, and sau him var he sat,
3it feirles ran they, not withstanding that,
To se these eyis; and syn gaiv vp the ghost.

LX.

[OF THE SAME.]

Had I a foe that hated me to dead,
For my reuenge, I wish him no more ill
Bot to behold hir eyis, whilk euer still
Ar feirce against me with so sueet a feid.

59, 12. MS. his; but see 60, 3, infra.
SONNETS.

Hir looks belyve such horroure suld him b[reid,] 5
  His wish wold be, his cative corps to kill.
  Euen Plesurs self could not content his wi[l,]
  Except the, Death, no thing culd him rem[eid,]
The vgly looks of old Medusas eyi[s,] 10
  Compaird to hirs, ar not bot poets leyis;
  For hirs exceedis thame in a sharper sort:
  The Gorgon bot transformit men in sta[nis,]
Bot she inflammis and frejis both at anis.
To spuljie hait, that minion makes hir sp[ort,]

LXI.

[OF THE SAME.]

Quhat suld I wish, if wishing war not va[ne?] 5
  Gold? silver? stones? or precious peirlis of I[nd?] 10
  No, no; I carie not a misers mynd;
  I wish no more bot to be borne agane;
Provyingd that I micht a man rema[ne,]
  And sho that bure me, euen of sik a kyn[d]
  That in hir birth hir persone war not py[nd,]
  Bot ay the plesur to exceed the pane.
Then to be borne into a bonie bark,
  To saill the seyis, in sik tym of the 3eir
  When hevy hartis it helthsum halds to he[ir]
  The mirthful mav[is] and the lovesome [larke.] 15
In end, I wold, my voyage being maid,
  . . . . . . . . . . . . . . . . . . . . . . . .

LXII.

THE POETS APOLOGIE TO THE KIRK OF EDINBURGH.

I wonder of your Wisdomes, that ar wyse, 5
  That baith miskennis my method and my Muse;
Qwhen I invey, such epithets I wse,
  That evin Alecto laughing at me lys.

64, 14. Cut away in the MS.
SONNETS.

My trumpets tone is terribler be tuyis
   Nor 3on couhorne, whereof 3e me accuse;
For fra the Fureis me with fyr infuse,
   Quhomme Bautie byts, he deir that bargan byis;
For if I open wp my anger anes,
   To plung my pen into that stinking Styx,
My tongue is lyk the lyons; vhair it likis,
   It brings the flesh, lyk bryrie, fra the banes:
I think it scorne, besyd the skaith and sklander,
To euin an ape with aufull Alexander.

LXIII.

THAT HE WROTE NOT AGANSTE THE MADINS
OF EDINBURGH.

Quhat reckles rage hes armd thy tygris tung,
   On sueit and simple soulis to speu thy spyte?
Quhat syren suld such poysond songs haif sung?
   Quhat deuill such ditties devysit to indyte?
Quhat madnes movd such venemous vords to [write?] 5
   Quhat hellish hands hes led thy bluidie pen?
Quhat furios feynd inflamde thee so to fl[yte?]
   Thee—no wyse nou to numbred be with men.
Quhat euer thou be, thou art a knave, [I ken,]
   So leudly on these lassis to haif leid;
And if thou pleis, appoint hou, vhair, and vhen,
   And I sall mak thee, Beist ! not to byde be [it,]
That nuther they ar sik as thou hes said,
Nor I am he these rascall raylings maid.

LXIV.

TO HIS MAJESTIE.

*That he wrote no[f] against vmqu" M. Jane Cuninghame.*

Sir, I am sore that 3e suld suppone
   Me to be one in lucre to delye,
Or speu despyt against hir who is gone:
   No—nevir none culd fee me so to flye.
SONNETS.

I war to wyt, the bureit to bakbyte,
Or to indyt hir families defame,
Thoght Cunningham—in conscience I am quy[te,]
By word or wryt. Aneugh nou for my n[ame.]
I sueat for shame, besyd the blot and b[lame,]
Men suid proclame it wer Montgomrie[s muse :]
Fy! I refuse sik filthie these or theam,
Houbeit at hame mair vncouithnes we wse.
I must confes, it war a fekles fead,
Quha doch do noch bot to detract the [deid.]

LXV.

From London,

TO W. MURRAY.

Belouit brother, I commend me to 3ou.
Pleis 3ou, resaiv this lytl pretic ring,
With all the rest of goodnes I may do 3ou,
Quhan I may vaik fra service of the king.
Sen for 3our saik I keepit sik a thing,
I mene the pece of lether from 3our spur,
If I forget—in hemp, God! nor 3e hing!—
Vncourtessie comes aluyis of a cur.
Bat 3e sall find me byding lyk a bur,
Quhilk lichtlie will not leiv the grip it gettis;
And am right dortie to come ouir the dur,
For thame that by my kyndnes no-thing settis.
Thus haif I bene as 3it, and sal be so ;
Kynd to my freind, bot fremmit to my fo.

LXVI.

LADYLAND TO CAP. A. MONTGOMERIE.

My best belouit brother of the craft,
God! if 3e kneu the stait that I am in!
Thoght 3e be deif, I knou 3e ar not daft,
Bot kynd aneugh to any of 3our kin ;
SONNETS.

If ye bot saw me, in this winter win,
    With old bogogers, hotching on a sped,
Draiglit in durt, whylis wat evin to the [skin,]
I trou hair suld be tears or we tua shed.
Bot maist of all, that hes my bailis bred,
  To heir hou ye, on that syde of the m[ure,]
Birlis at the wyne, and blythlie gois to [bed ;]
  Forgetten me, pure pleuman, I am sure.
So, sillie I, opprest with barmie jugg[is,]
Invyis your state, that's pouing Bacchus [luggis.]

LXVII.

E3ECHIEL MONTG. ANSUEIR TO LADYLAND.

Beloued brother, I haif sene your bill,
    And smyld to sie the Sonet that ye send.
I sie sowe skornfull, thoght ye haif no sk[ill,]
    Becaus to play the poet ye pretend.
Bot sen ye craiv your cunning to be [kend,]
  Come on, companion ; I becall your crak[s :]
For all the poeme, pleuman, ye haif pe[nd,]
    I am ouer sair for you and other sax.
To match Montgomerie, thoght a mint [thou maks,]
    Thou menes be me thy maich, and mair nor match ;
Hou beit thou brave vs, bour ! behind our baks,
    No man invys our weilfair, bot a wretch.
Mell not with vs, whose heads weirs l[aurel . . . .]
Our Muse drinks wyne, when thyn bot suiims in suiats.
If I haif shod you strat, or on a vane,
    Gar Peter Barkley drau the naill agane.
SONNETS.

LXVIII.

LADYLAND TO E3ECH. MONTG.

Sir Icarus, your sonet I haiv sene,
Nocht ignorant whose bolt that bag come fro.
3e lent your name to fght against your fren, 5
Till one durst neuir avou him self my fo.
I mak a vou—and I heir ony mo
Such campilmuts, 3e better hold you still.
3e crak so crouse, I ken, becaus 3e'r tuo ;
Bot I am dour, and dou not want my will.
Grou I campstarie, it may drau to ill ;
Thairfore it's good in tyme that we wer shed. 10
My Bee's aloft, and daggit full of skill :
It getts corne drink, sen Grissall toke the bed.
Come on, good gossopis ; let vs not discord ;
With Johne and George 3e must convoy my Lord.

LXIX.

To my old Maister, and his young disciple ;
Tua bairnis of Beath, by Natur taught to tittle.

THE OLD MAISTER.

The Lesbian Lad, that weirs the wodbind w[reath,]
With Ceres and Cylenus, gled your ging.
Be blyth, KILBVRNIE, with the Bairsns of Be[ATH ;]
And let LOCHWINNOCH Lordie lead your ri[ng,]
Be mirrie men ; feir God, and serve the K[ing ;] 5
And cair not by Dame Fortuns fead a f[ea ;]
Syne, welcome hame, suete SEMPLE, sie 3e [sing ;]
Gut ouer, and let the wind shute in the [sea.]
I, Richie, Jane, and George are lyk to [dee;]
Four crabit crippilis crackand in our crouch.
Sen I am tresh-man for the other thr[e,]
Let drunken Pancrage drink to me in D[utch.]
Scol frie, al out, albeit that I suld brist
Ih wachts, hale beir, fan hairts and nych [sum] drist.

LXX.

AGAINST THE GOD OF LOVE.

Blind brutal Boy, that with thy bou abuses
Leill leisome love by lechery and lust,
Judge, jakanapis and jougler maist vnj[ust,]
If in thy rageing resone thou refuises;
To be thy chifanes changers ay thou chuisis
To beir thy baner, so they be robust.
Fals tratur, Turk, betrayer vnder trust,
Quhy maks thou makrels of the modest Muses?
Art thou a god? No—bot a gok disguysit;
A bluiter buskit lyk a belly blind,
With wings and quaver waving with the wind;
A plane playmear for vanitie devysit.
Thou art a stirk, for all thy staitly stylis;
And these, good geese, vhom sik a god begylis.

69, 9. For Jane we should surely read Johne. Cf. 68, 14, infra.

FINIS.
MISCELLANEOUS POEMS
MISCELLANEOUS POEMS.

I.

A DESCRIPTION OF TYME.

AK tyme in tym, or tym will not be tane;  
Thairfor tak tent hou thou this tyme suld tak:  
Sho hes no hold, to hold hir by, bot ane;  
A toppe befor, bot beld behind hir bak.

Let thou hir slippe, or slipperly grou slak,  
Thou gettis no grippe agane fra sho be gane.  
If thou wald speid, remember what I spak;  
Tak tyme in tyme, or tym will not be tane.

For I haif hard in adages of auld,  
That tyme dois waist and weir all things away;  
Then trou the taill that treu men oft hes tauld—  
A turne in tyme is ay worth other tuay.

Siklyk, I haif hard oft-tymis suith men say,  
That negligence jit nevir furtherit nane;  
Als, seindle tymis luck foloues long delayis.  
Tak tyme in tyme, or tym will not be tane.
II.

THE OPPOSITIONE OF THE COURT TO CONSCIENCE.

The Court and Conscience wallis not weill;
These tua can nevir weill accord.
Quha levis in Court and halds him leill,
Lang or that lyf mak him a lord;
   And Conscience stenjies if he steill:
So Court and Conscience walis not weill. 5

The Court some qualities requyrs
Quhilk Conscience can not bot accuse;
And, specially, sik as aspyris
Mon honest adulation wse;
   I dar not say, and doubly deill:
Bot Court and Conscience wals not weill. 10

First thou mon preis thy Prince to pleis,
Thoght contrare Conscience he commands,
With Mercuris mouth, and Argos eis,
And with Briarius hundreth hands;
   And seme whatsoever he sayis to seill.
So Court and Conscience wallis not weill. 15

Syn evirie minioun thou man mak
To gar thame think that thou art thairs,
Houbeit thou be behind thair bak
No furtherer of thair effairs,
   Bot mett thame moonshyn ay for meill.
So Court and Conscience wallis not weill. 20

To pleis men when thou art imployyde,
Give glorifuikins in thair face;
Quhilks walde be cunningly convoyde,
To gar thame haif the griter grace,
   To mak thame fonde that hes no feill.
So Court and Conscience walis not weill. 25

...
ANE INVECTIONE AGAINST FORTUN;

Containing ane Admonitione to his Friends at Court.

Nor Clio nor Calliope I chuse;
Megera, thou must be my mirthles Muse,
For to inspyre my sprit with thy despyte,
And with thy fervent furie me infuse,
Quhat epithets or arguments till vse,
With fals and feinted Fortun for to flyte.
Both wey my words and waille my verse to wry[te,]
That curst inconstant cative till accuse,
Qhais variance of all my wois I wyt.

Sho is mair mobile mekle nor the mone:
It keeps a course, and changis not so sone,
Bot in ane ordour waxis ay and wabis;
Sing sho tua notis, the one is out of tone,
As B acre lau and B moll far abone:
In mesur not a moment sho remanes.
Sho givis by gesse; sho weyis no gold by granes.
Hir doings all ar vndiscreitly done,
Without respect of persons or of pains.

For men of merit sho no mater maks:
Bot vhen a toy intill hir heid sho taks,
But ryme or reson or respect to richt,
The worthiest and valiantest sho wraks,
And honours out-waills for vnworthie acts;
As of a kitchin knaive to mak a knicht.
That witch, that warlok, that vnworthie wic[ht]
Turnis ay the best men tittest on thair bakis;
Syn settis vp sik as somtym war bot slycht.
Quhen with a quhisk sho quhirlis about hir quheill,
Rude is that rattill running with a reill,
  Quhill top ouer tail goes honest men atains.  30
Then spurgald sporters they begin to speill;
The cadger clims, neu cleikit from the creill;
  And ladds vploips to lordships all thair lains:
Doun goes the bravest, brecking al their banis.
Sho works hir will; God wot if it be weil.
  Sho stottis at strais, syn stumbillis not at stanis.  35

How sho suld hurt or help sho neuer huiks.
Luk as it lyks, sho laughis and neuer luiks,
  Bot wavers lyk the widdircok in wind.
Sho counts not kings nor caiards mair nor cuiks.  40
Reid bot hou scho hes bleckit Bocas buiks:
  Thairin the fall of princes sall ye find.
  That bloodie bitch, that buskit belly blind
Dings dounwards ay the duchtiest lyk duiks:
  Quha hoppd highest oft tyms comes behind.  45

I neid not nou to nominat thair names
Quhom sho hes shent, and dayly shifts and shames;
  That longsome labour wold be ouer prolixt:
3our selfis may sie, I think, a thousand thames
Quhilks poets, as hir pursavants, proclames.  50
  Hir fickle freindship is not firmely fixt:
Quhair ane is nou his nichtbour may be nixt.
Sho causles culsies, and but falt defames;
Hir mirrines with missheif ay is mixt.

Thairfor, my freinds vha nevir feirs to fall,
Resaiv my eirnest admonition all.
  Quhills 3e ar weill I wish 3ou to be war.
Remember, shirs, that somtym 3e war small;
And may be 3it: I will not say 3e sall;
MISCELLANEOUS POEMS.

For, I confess, that war a fut too far.
Houbeit 3e think my harrand something har,
Quhen 3e leist wein, 3our baks may to the wall.
Things byds not ay in ordour as they ar.

Tak tyme in tyme, and to my taill tak tent;
Let 3e it pass, perhaps, 3e may repent,
And wish it war, when 3e may want 3our will.
Had Caesar sene the cedul that wes sent,
3e wat he had not with the wicked went,
Quha war concludit causles him to kill:
Bot in his bosome he put vp that bill;
The whilk at last, thoght lait, maid him repent:
His vnadertence only did him ill.

Judge of 3our self by Julius, my joyes,
Quhais feneid freinds wer worse then open foes,
If that 3e stand not in a stagring stait.
Think 3e that sho will thole 3ou more nor those
Quha war 3our ain companions, I suppose,
Quhom sho gart slyde, or 3e sat on thair seat?
Some got a blind, who thoght they war not bleat.
Chuse or refuse my counsel; tak 3our chose.
Fairweill, my freinds, I bot with fortun fleet.

IV.

THE POETS COMPLAINT OF HIS NATIVITIE.

Since that the Hevins are hinderers of my hap,
And all the starris so strange against me stand,
Quhy kild not Jove me with his thunder clap,
Hou soon the midwyfe held me in hir hand?
Quhy wald not Mercure with his wretsin wand
Depryve me baith of senses, wit, and shape,
Since that the Hevins ar hinderers of my hap?
Quhy thold my mothers boyles me to breath?
Quhy wers hir belly not my burreall bed?
Quhy wers not hir delyverie my death?
Quhy suelt I not, so soon as we wer shed?
Quhy come the Muses and my cradle cled?
Quhat movit these Vestal Virgins me to wrap,
Since that the Hevins ar hinderers of my hap?

Quhy wers my mother blyth whan I wers borne?
Quhy heght the Weirds my weillfair to advance?
Quhy wers my birth on Eister day at morne?
Quhy did Apollo then appeir to dance?
Quhy gait he me good morow with a glance?
Quhy leugh he in his golden chair and lap,
Since that the Hevins ar hinderers of my hap?

Quhy had he me to Helicon to heive?
Quhy wers I novece to the Nobles nyne?
Quhy did the gods for godbarne-gift me geive
Ambrosian bread and hevinly nectar wyn,
To quintessence a goldin grave ingyne,
Both for invention and for utranc apt,
Since that the Hevins ar hinderers of my hap?

Quhy wers I nurisht with the noble Nymphs?
Quhy wers I fostred for to flye with fame?
For drinking of these Ladyis hallouit lymphs,
Extold among ye rare mens wes my name.
Quhy did Apollo Poet me proclame,
To cleith my heid with his greene laurell cap,
Since that the Hevins ar hinderers of my hap?

Quhat helpeth me, thought Maia or Minerve
With hevinly fury haif my spreit infusde?
Quhat do these sacred ceremonies serve,
Quhils they haif on thair ain adoptit wsde?
Quhat profits me whom fortun hes refusde,
MISCELLANEOUS POEMS.

Thoghth with my king in credit once I crap,
Since that the Hevins ar hinderers of my hap?

Quhy wes my will to vertue mair then vyce?
Quhy wes I faithfull, and refusde to fane?
Quhy soght I aye warme water vnnder yce,
Quhair wylis avails and veritie is vane?
Forgive me this, and if I do it agane,
Then tak me with the foxis taill a flap,
Since that the Hevins are hinderers of my hap.

V.

THE POETS COMPLANTE AGAINST THE WNKYNDNES OF HIS COMPANIONS WHEN HE WES IN PRISONE.

No wonder thoghth I waill and weip,
That womplit am in woes;
I sigh, I sobbe, when I suld sleep;
My spreit can not repose.
My persone is in prisone pynit,
And my companions so vnkind,
Melancholie mischeivis my mind,
That I can not rejose.

So long I lookit for releif,
Vhill trewlie nou I tyre;
My guttie ar grippit so with grief,
It eitis me vp in yre.
The fremitnes that I haif felt,
For syte and sorrou garris me suelt,
And maks my hairt within me melt
Lyk waxe befor the fyre.

Quhen men or wemen visitis me,
My dolour I disguysye;
By outuard sight that nane may sie
Quhair inward langour lyis.
Als patient as my pai't appeirs,
With hevy hairt, wh'en no man heirs,
For bai'l then burst I out in teirs,
   Alane with cairfull cryis.

All day I wot not what to do,
    I loth to sie the licht;
At evin then I am trublit, to;
    So noysum is the nicht.
Quhen Natur most requyrs to rest,
With pansing so I am opprest,
So mony things my mynd molest,
   My sleiping is bot sliecht.

Remembring me vhair I haf bene
   Both lykit and belovt,
And nou sensyne what I haf sene,
   My mynd may be commovt.
If any of my dolour dout,
Let ilkane sey thair tym about:
Perhaps whois stomok is most stout,
   Its patience may be provt.

I sie, and namely nou a dayis,
   All is not gold that gleitis;
Nor to be seald that ilkane sayis;
   Nor water all that weitis.
Sen fristed goods ar not forgivin,
Quhen cuppe is full, then hold it evin;
For man may meit at unsestevin,
   Thoght montanis nevir meit's.

Then do as ye wald be done to,
   Belouit brethren all;
For, out of doubt, quhat so ye do,
   Resaiv the lyk ye sall.
MISCELLANEOUS POEMS.

And with quhat mesur ye do mett,
Preapar again the lyk to gett.
Yor feet ar not so sicker sett,
Bot fortun ye may fall.

VI.

A LATE REGRATE OF LEIRNING TO LOVE.

Quhat mightie motione so my mynd mischeivis?
Quhat vncoth thair all my corps do creep?
Quhat restles rage my resone so bereivis?
Quhat maks me loth of meit, of drink, of sleep?
I knou not nou vhat countenance to keep
For to expell a poysone that I prove.
Alace! alace! that evir I leirnd to love.

A frentick fevir throug my flesh I feiill;
I feiill a passione can not be exprest;
I feiill a byll within my bosum beill;
No cataplasme can weill impesh that pest.
I feiill my self with seiknes so possest,
A madnes maks my mirth from me remove.
Alace! alace! that evir I leirnd to love.

My hopeles hairt, vnhappiest of hairts,
Is hoiild and hurt with Cupids huikit heeds,
And thirlit throu with deidlly poysond dairts,
That inwardly within my breist it bleids.
3it fantasie my fond affection feeds
To run that race but ather rest or rove.
Alace! alace! that evir I leirnd to love.

Nou sie I that I nevir sau afore;
Nou knou I that, vhill nou, I nevir kneu;
Nou sie I weill that servitude is sore:
Bot what remeid? It is no tym to reu;
Quhair Love is Lord, all libertie adeu. 
My haill is bred by destines above. 
Alace! alace! that evir I leirnd to love.

All gladnes nocht bot aggravats my grief; 
All mirrines my murning bot augments. 30
Lamenting toons best lyks me for relief, 
My sicknes soir to sorou so consents; 
For cair the cairfull commounly contents; 
Sik harmony is best for thair behove. 
Alace! alace! that evir I leirnd to love. 35

I felt, fra anis I entred in that airt, 
A grit delyte that leson for to leir, 
Quhill I become a prentise ouer expert; 
For, but a book, I cund it soon perqueir. 
My doctours wage and deuty will be deir, 
I grant, except I get hir jelous glove. 
Alace! alace! that evir I leirnd to love.

VII.

A COUNSELL AGAINST DISPAIR IN LOVE.

Drie furth the inch as thou hes done the span, 
My gentle hairt, and die not in dispair. 
I sheu the first when thou to love began, 
It wes no mouses to mell with Loves lair. 
Thou wald not ceis till thou wes in that snair: 5 
Think of it nou as thou thoght of it than: 
With patience thou mayst thy self prepair 
To drie the inch as thou hes done the span.

Quhat meins thou nou fra thou be in hir waird? 
Thy libertie, alace! it is to lait. 10
Except hir grace thou hes no other gaid. 
Thair is no chose, for nou thou art chekmait.
MISCELLANEOUS POEMS.

Thair is no draught that dou mak the debait.
The art inclosde, for all the craft thou can.
With patience persaiv thy auin estait:
Drie furth the inch as thou hes done the span.

The mair thou grudgis, the griter is thy grief.
The mair thou sighbors, the mair thou art oursett.
The mair thou loipis, the les is thy relief.
The mair thou flings, the faster is the net.
The mair thou seights, the mair thou art defett.
The mair behind, the faster that thou ran.
Tak patience, sen dolour peyis no dett:
Drie furth the inch as thou hes done the span.

Jit werie not, thoght of thy will thou want.
I am assuird that shortly thou sall sie
Thy Love and Lady grace vnto the grant,
Sa far as may stand with hir honestie—
Hir gentlenes and hir humanitie
War advocates till thou thy proces wan—
Provying alwayis thou suld stedfastly
Drie furth the inch as thou hes done the span.

Then mak thy self als mirrie as thou may;
The tyme may come thou longis for so fast.
Rome wes not biggit all vpon ane day,
And jit it wes compleitit at the last.
Of all thy pains account the perrils past;
For vhy? sho is not come of Cresseids clan.
Be glade, thairfor, and be no more agast:
Drie furth the inch as thou hes done the span.

O noblest nymph of Naturs nurishing!
O most excellent only A per se!
O fairest flour in firmnes florishing!
O treuest turtle, root of constancie!
MISCELLANEOUS POEMS.

O worthie wight both wyse and womanlie!
O myn but mo! shau mercy to thy man,
To plesur him who dois so patiently
Drie furth the inch as he hes done the span.

VIII.

ECHI0.

To the, Echo, and thou to me agane,
In the deserts among the wods and wells,
Quhair destinie hes bund [the] to remane,
But company within the firths and fells,
Let vs complein, with wofull 3outs and 3ells,
On shaft and shooter that our hairts hes slane:
To the, Echo, and thou to me agane.

Thy pairt to mine may justlie be compaird
In mony poyns, whilk both we may repent,
Thou hes no hope, and I am clene dispaird;
Thou tholis but caus, I suffer innocent;
Thou does bewaill, and I do still lament;
Thou murns for nocht, I shed my teirs in vane:
To the, Echo, and thou to me agane.

Thou pleins Narcissus, I my love also;
He did the hurt, bot I am kild by myne;
He fled from the, myne is my mortall fo,
Without offence, and cruellor nor thyne.
The Weirds vs baith predestinat to pyne,
Continually to others to complaine:
To the, Echo, and thou to me agane.

Thou hyds thyself; I list not to be sene;
Thou banish art, and I am in exyle—
By Juno thou, and I by Venus Quene.
Thy love wes fals, and myn did me begyle;

3. MS. him to remane.
MISCELLANEOUS POEMS.

Thou hoped once, so wes I glaid a whyle;
Jet lost our tyme in love, I will not lane:
To the, Echo, and thou to me agane.

Thy elrish skirlis do penetrat the roks;
The roches rings, and rendirs me my cryis.
Our saikles plaints to pitie thame provoks,
Quhill they compell our sounds to pierce the skyis.
All thing bot love to plesur vs applys,
Quhais end, alace! I say is bot disdane:
To the, Echo, and thou to me agane.

Som thing, Echo, thou hes for to rejose,
Suppose Narcissus some tyme the forsook.
First he is dead, syne changed in a rose,
Quhom thou nor nane hes pouter for to brook.
Bot, be the contrair, evirie day I look
To sie my love attraptit in a trane
From me, Echo, and nevir come agane.

Nou welcome, Echo, patience perforce.
Anes eviry day, with murning, let vs meet.
Thy love nor myne in mynds haif no remorse;
We tait the sour that nevir felt the sweet.
As I demand, then ansuerie and repeit.
Let teirs aboundant ouris our is visage rane:
To the, Echo, and thou to me agane.

Quhat lovers, Echo, maks sik querimony?    Mony.
Quhat kynd of fyre doth kindle thair curage?    Rage.
Quhat medicine, (O Echo! knouis thou ony?)    Ony?
Is best to stay this Love of his passage?    Age.
Quhat merit thay that culd our sigh assuage?    Wage.
Quhat wer we first in this our love profane?    Fane.
Quhair is our joy?    O Echo! tell agane.    Gane!
IX.

[ADDRESS TO LOVE.]

 Blind Love! if euer thou made bitter sweet,
Or turnd the sugar to the taist of gall,
Or zit dissolvit a frostie hairt with heet;
If on thy ahtar sacrifice I sall,
As to the Lord of Love who may do all,
Vhois pouer maks the stoutest stomoks yeeld,
And walkest somtyme for to win the feeld;

If thou can brek ane allabaster breist,
Or if no sheeld be shotfrie vhare thou shoots,
Let not thy lau be lichtleit, at the leist,
Bot tak revenge when rebels thee reboots.
If thou be he of whom so mony moots,
Quha maks the hardiest flintie harts to melt,
And beirs thame ay about the lyk a belt;

Or if thou be that archer so renound,
That vhair thou mints thou missis not the mark,
Bot, lyk a king, is for thy conquies crownd,
To vhom all stoupis, thoght they war neuer so stark;
If of thy fyr be resting zit a spark,
I pray thee, nou, thy cunning for to kyth,
And burne hir breist that of my baiell is blyth.

X.

A DESCRIPTIONE OF VANE LOVERS.

Nane lovis bot fools vnlovd agane,
Quha tyns thair tyme and comis no speid.
Mak this a maxime to remane,
That Love beirs nane bot fools at feid;
MISCELLANEOUS POEMS.

And they get ay a good goosheid
In recompense of all their pane.
So of necessitie mon succed,
Nane lovis bot fools, vnlovd agane.

Jhe wot a wyse man will be war,
And will not ventur but advyse.
Gret fuills, for me, I think they ar,
That seeks warne water vnder yce.
3it some mair wilfull ar nor wyse,
That for thair lovis saik wold be slane.
Buy on repentance of that pryce:
Nane lovis bot fools, vnlovd agane.

Thoght some we sie, in evry age,
Lyk glaikit fools, gang gooked gaits,
Quhair reson gets no place for rage,
They love best them whilk thame bot haits,
Syne of thair folies wyts the Faits,
As Destinie did thame disdane;
Quhilks are bot cappit vane conceats:
Nane loves bot fools, vnlovd agane.

Some by ane proverbe fane wald prove,
Quha skantly nevir sau the scuills,
That love with resone is no love,
Nor constance, whare occasion cools.
Thair they confes, lyk frantick fools,
That wilfully thay will be vane.
But resone what ar men bot mulis?
Nane lovis bot fools, vnlovd agane.

They speik not leirnd-lyk, at the leist,
That rage, in steid of reson, ruisis:
What better ar they nor a beist,
Fra tym that reson thame refuisis?

15. Laing has no.
Some beislily themselfis abuis,
As constancie did them constrane;
Qhilkys ar bot ignorant excusis:
Nane lovis bot fools, vnlovd agane.

For ding a dog, and he will byte,
And fan on him vha givis him fude;
And can as caus requyrs acquyt,
As ill with ill, and good with good.
Than love nane bot vhare thou art lude,
And vhar thou finds tham faynd refrane;
Tak this my counsell: I conclude,
Nane lovis bot fools, vnlovd agane.

XI.

THE WELL OF LOVE.

Among the gods that sittis above,
And ruleth in the skyis,
That blindit boy, the god of love,
All creatur espyis.
Vha may withstand his stroke, I say,
Quhen he list for to shute?
For to reveill I minted ay;
Bot yet it was no bute.

Fra tym that winged god did sie
That I did love disdane,
He took a shaft and shot at me
And peirisit evirie vane.
The head so deeply in me sank,
That all my body brist;
Then of the well of Love I drank,
To quench my burning thirst.
MISCELLANEOUS POEMS.

So soon as I thairof did taist,
   My breist began to burne;
Then to the gods of love, in haist,
   My visage did I turne,
With trimbling teirs, vpon my knees,
   My pains for to deploir;
Then they did open vp my ees,
   Quhilk long wer shut before.

Quhen that my dimmit sight greu cleir,
   Incontinent I sau
A palice stand before me neir;
   And thiddre did I drau
For to refresh my werynes,
   Quhilk I susteind before:
Bot then my pains they did increas,
   And vexd me more and more.

Into that place I sau repair
   Of nymphis mony a one;
Lyk burning gold thair glistering hair
   Thair shuldres hang vpon.
Amongst thame one I sau appeir,
   Quhilk did excell thame all;
Lyk Venus with hir smyling cheir
   That wan the goldin ball.

Hir deasie colour, rid and whyte,
   Lyk lilies on the laik;
Hir glistring hair, of grit delyte,
   Behind hir nek did shaik.
Of diamonds hir ees were maid,
   That in hir heid did stand;
With armis long, and shuldres braid,
   And middle small as wand.
MISCELLANEOUS POEMS.

Fra I beheld hir beuty bright,
   I had no strenth to steir;
I wes so woundit with that sight,
   That I micht not reteir.
The gods of love relievy my pain,
   And caus hir for to reu!
For nou the fyre of love agane
   Is in me kindlit neu.

O happie war that man indeid,
   Quha micht hir love obtene!
For hir my thirlit hairt does bleid;
   Sair vexit is my splene.
Sen I haif lost my libertie,
   In bondage for to duell,
God give hir grace to reu on me,
   And meit me at the well!

XII.

OF THE SAME WELL.

To the, O Cupid! king of love,
   We pray, whair thou does duell,
That, but respect, thou wold remove
   All rebells from thy well:
And if to drink they haif desyre
   This water; then, thou turne
Into the element of fyre,
   With baill thair breist to burne.

And let thame, with Apollo, prove
   The fury of thy fyre;
And let them haif no luk in love,
   Bot droun thame with desyre.
MISCELLANEOUS POEMS.

Bot vnto vs that subjects ar
To Love, and to his lauis,
Mair mercifull I wald thou war,
Nor zit thy self thou shauis.

As we do serve thy Celsitude,
In hope to haif reuaird;
Let thame, whom we haif so long lude,
Our service once reuaird.

XIII.

THE COMMENDATIONE OF LOVE.

I rather far be fast nor frie,
Albeit I micht my mynd remove;
My maistres hes a man of me,
That lothis of euer thing bot love.

Quhat can a man desyre,
Quhat can a man requyre,
Bot tym sall caus him tyre,
And let it be,
Except that fervent fyre
Of burning love impyre?
Hope heghts me sik a hyre,
I rather far be fast nor frie.

But love—what wer bot sturt or stryfe?
But love—what kyndnes culd indure?
But love—hou lothsum war our lyfe!
But love—vhairof suld we be sure?
But love—vhar wer delyt?
But love—what bot despyt?
But love—what wer perfyt?
Sure suld we sie.
MISCELLANEOUS POEMS.

But love—what war to wryt?
But love—vha culd indyt?
No—nothing worth a myte:
    I rather far be fast nor frie.

Love maks men gla3ard in thair geir;
Love maks a man a martial mynd;
Love maks a man no fortun feir;
Love changes natur contrare kynd.
    Love maks a couard kene;
    Love maks the clubbit clene;
    Love maks the niggard bene;
    That—vho bot he?
Love maks a man, I mene,
Mair semely to be sene;
Love keeps ay curage grene:
    I rather far be fast nor frie.

Love can not be, bot from above,
Quhilk halds the hairt so quik in heit.
Fy on that freik that can not love!
He hes not worth a sponk of spreit.
    Remember ony man,
    In chronikle, je can,
    That ever worship wan,
    But love, let sie,
And once that rink he ran.
Sen this is treu—why than,
I end as I began:
    I rather far be fast nor frie.
[Against Love.]

I rather far be frie nor fast;
I hope I may remove my mynd;
Love is so licht, it can not last;
It is smal pleasur to be pynd;
Sen I haif ees tuo,
What need I blindlings go,
Ay fundring to and fro,
Quhill clods me cast?
I am not one of tho,
To work my wilfull wo;
I shaip not to do so:
I rather far be frie nor fast.

But libertie—what micht me meis?
But libertie—all things me grieve.
But libertie—what might me pleis?
But libertie—I loth to leve.
But libertie—alace!
Hou cairfull wer my case!
But libertie—my grace
And joy wer past.
Suppose I, for a space,
War captive in a place,
I reu that rekles race:
I rather far be frie nor fast.

Of prisone fredome brings me furth:
My fredome mak's contentment kyth:
But fredome all things war no worth:
My fredome mak's me glade and blyth:
MISCELLANEOUS POEMS.

My fredome maketh me fain:
In mirth whair I remain,  
I pas the tym but pain,
    And vnagast.
Quharas I purpose plain,
From folies to refrain,
Sen love hes syndrie slain:
    I rather far be frie nor fast.

Love can not be bot very ill,
That folk with fury so infects;
Abusing manheid, wit, and skill,
No ryme nor resone it respects,
    Bot ramping in a rage,
Not sparing ony age
Of cayard, king, nor page,
        Bot byds thair blast.
Sen sik as suld be sage
Ar korpit in that cage,
I work not for sik wage:
    I rather far be frie nor fast.

xv.

[THE SOLSEQUIUM.]

Lyk as the dum
Solsequium,
With cair ouercum,
And sorou, when the sun goes out of sight,
    Hings doun his head,
And droups as dead,
And will not spread,
Bot louks his leavis throu langour of the nicht,

The following variants occur in the Bannatyne MS.—
1. Lyik.
4. Dois sorou.
7. Nor will.
8. all the nicht.
MISCELLANEOUS POEMS.

Till fowlish Phaeton ryse,
With whip in hand,
To clair the cristal skyis,
And light the land:
Birds in thair bourn
Luiks for that hour,
And to thair prince ane glaid good-morou givis;
Fra thyn, that flour
List not to lour,
Bot laughis on Phebus lousing out his leivis:

So fairs with me,
Except I be
Vhair I may se
My lamp of licht, my Lady and my Love.
Fra scho depairts,
Ten thousand dairts,
In syndrie airts,
Thirlis throu my hevy hart, but rest or rove;
My countenance declaris
My inward grief;
Good hope almaist dispairis
To find relief.
I die—I duyn—
Play does me pyn—
I loth on euery thing I look—alace!
Till Titan myne
Vpon me shyne,
That I revive throu favour of hir face.

Fra she appeir
[Into hir spheir,]
Begins to clair
The dauer of my long desyrit day:
Then Curage cryis
On Hope to ryse,
Fra he espyis
My noysome nicht of absence wore auay.
   No wo, when I aualk,
   May me impesh;
   Bot, on my staitly stalk,
         I florish fresh.
   I spring—I sprout—
My levis ly out—
My colour changes in ane hartsun heu.
   No more I lout,
   Bot stands yp stout,
As glade of hir, for whom I only greu.

         O happie day!
         Go not auay.
Apollo! stay
Thy chair from going doun into the west:
   Of me thou mak
Thy zodiak,
That I may tak
My plesur, to behold whom I love best.
Thy presence me restores
   To lyf from d[eath,]
Thy absence also shores
   To cut my breath.
I wish, in vane,
Thee to remane,
Sen prima mobile sayis alays nay;
At leist thy wane
Turn soon agane.

[Fareweill, with patience perforce, till day.]
MISCELLANEOUS POEMS.

xvi.

A REGRATE OF HARD LUCK IN LOVE.

O what a martyrd man am I!
I freat—I fry—
I wreist—I wry—
I wrassill with the wind;
Of duill and dolour so I dry,
And wot not why
This grit invy
Of Fortun nou I find;
Bot at this tym hir spyt I spy:
O what a martyrd man am I!

Quhat pen or paper can expres
The grit distres
And hevynes,
Quhilk I haif at my hairt?
My comfort ay grouis les and les;
My cairs increes
With sik excess,
I sigh, I sobbe, I smarte;
So that I am compeld to cry,
O what a martyr'd man am I!

With weeping ees my verse I wryt,
Of comfort quyt:
Adeu deylyt!
My hairt is lyk the lead.
Of all my sorou and my syte
The Weirds I wyt,
That span with spyt
My thrauurt fatall threid.
God wat that barrat deir I buy:
O what a martyr'd man am I!
MISCELLANEOUS POEMS.

Of ill befor I vnderstude,
   It had bene gude
   Into my cude,
Bereiving me my breath,
Nou to haif bene of noy denude,
   Quhilk boyllis my blude:
   Come 3it conclude
My dolour, gentle Death;
And lat me not in langour ly:
O vhat a martyr'd man am I !

XVII.

[ANE EXAMPLE FOR HIS LADY.]

Quhen first Apollo Python sleu,
Sa glorious that god he greu,
Till he presumit to persee
   The blindit archer boy;
Quhais Turkie bou and quaver bleu,
Quharin appeirit noks aneu,
He bad him 3eild to him, as deu,
   Quha best culd thame imploy.
Quod Cupid : "Shortly sall thou reu,
That euer thou sik cunning kneu ;"
Syne to Parnassus fast he fleu,
   His shaft for to convoy.
Thair he ane deidly dairt outdreu,
At proud Apollo he it threu,
Syn him a sight of Daphne sheu,
   Quhose beutie wroght him noy.

3it crabit Cupid, not content,
Apollois anger to augment,
Did nok agane incontinent,
   . . . . . . . . . . . . . .

20. Cut away in the MS.
MISCELLANEOUS POEMS.

With fethers rugh, and all too rent,
At Daphne slaulie doun he sent,
Qhais frostie head, vhair so it went,
   Bedeasit evry vane.
That winged archer insolent
Did wound thame baith, bot different;
Apollois harte to love he bent,
   Bot Daphnes to disdane.
To lait Apollo did repent
That he with Cupid wes acquent,
Qhais wilfullie did ay invent
   Hou to augment his pane.

His hurt wes with the goldin heid,
Qhilk inward in his hairt did bleid;
No medicin micht him remeaid
   From Cupids angrie yre:
Hirs with the bluntered bolt of leid,
Ane hevy mettall cauld and deid,
Repelling love, as yce may reid,
   And quencher of desyre.
His pain wes lyk the pyralide,
A beist in birning that does breid,
And in the fyry flammis dois feid,
   And fosters of the fyre.
Cupido bare him so at feid,
That in his love he come no speid:
Both his persute and Daphnes dreid,
   To tell, my tongue suld tyre.

About Penneus, did repair
This noble nymph, of beuty rare;
Qhais comely clothing to declare,
   My author does indyt.
MISCELLANEOUS POEMS.

Most from the belt vp scho wes bair;
Behind hir hang hir hevinly hair,
Vnkamed hovring in the air,
Shed from hir visage vhyt;
With blinkis dulce and debonair
Lyk beuties freshest florish, fair,
Exemed clene from Loves lair,
To work Apollo spyt.

Hir countenance did move him mair,
Quhen throu hir garments, heir and thair,
Appeirit hir lustie limis square,
As sho ran by him quyt.

Quhen as he sau that Virgin flie,
He folloude in a frenesie,
And cryde: "O Daphne! deir to me,
"Why does thou tak the chace?
"Go slau, and sic vha folouis thee—
"Thy lover, and no enemie;
"Nixt michtie Jove, into degrie,
"I bruik the cheifest place;
"And I sall stay my course," quod he,
"Leist thou resave some hurt from me:
"Thou sees, thair is no remedie,
"Bot thou must lose the race."
Sho prayd the gods hir helpers be,
To saif hir pure virginitie;
Quha shupe hir in a laurell trie,
As he did hir embrace.

Nou, lovesome lady, let vs leir
Example of these ladyis heir;
Sen Daphne boght hir love so deir,
Hir fortun suld effray you.
MISCELLANEOUS POEMS.

Bot I haif no sik caus to seir,
That obstinat 3e persevier;
On Lovis book, my self I sueir,
3our bundman, til obey 3ou.
Then lyk Penelope appeir,
Quha wes so constant twenty 3eir:
Quhen 3our Vlysses is not neir,
Tentation may assay 3ou;
3it vary not, I 3ou requeir,
And I sall stoppe Vlysses eir.
Fairweill, my Love and Lady cleir;
Be permanent, I pray 3ou.

FINIS.

XVIII.

NATUR PASSIS NURITURE.

As Natur passis Nuriture,
Of Natur all things hes a strynd;
So evrie leving creature
Ay covets comounly thair kynd:
As buk the dae—the harte the hynd:
Lyk drauis to lyk, we sie this sure;
So I am alauis of that mynd,
That Natur passis Nuriture.

Thoght Nuriture be of that streth,
To war the Natur vhylis a wie;
3it Natur ay prevailis at lenth,
As by experience we sie;
Except throu destinie it be
In some; whilk does not long indure.
Vhat fortun will, may no man flie;
Bot Natur passis Nuritur
To prove this proverbe to be true,  
Difficultie, I think, is nane,  
By ald examplis past aneu,  
Quharof I mycht haif tuentie tane.  
Nou I will vse bot only ane,  
Quhilk lang within my breist I bure,  
And let the lave nou all alane;  
Hou Natur passis Nuriture.

Thair wes a gentle girkig gay,  
Of plesand plume, and fair of flicht,  
Quha wes so proud, vhen he wald pray,  
That he outsprang all halks for hight.  
He wes so lordly, for to light,  
He wald not look vpon a lure;  
Bot fleu, ay soaring, out of sight,  
As Natur passis Nuriture.

The falconis folouit vhair he fleu;  
To fang his friendship they war fane,  
Quharof so glorious he greu,  
That he thair offers did disdane;  
Quhilks vhen they sau they wroght in vane,  
The formels fair auay they fure.  
Ingratitude gets sik agane,  
As Natur passis Nuriture.

This girkig pearkit in a place,  
Quharin ouer long he did delyt;  
Quhill, at the last, throv love, alace!  
He come acquantit with a kyt,  
And quat his auld acquantance quytt.  
Of his oun kynd he took no cure:  
Wo worth the Weirds that had the wyt  
That Natur s'eildt to Nuriture!

39. MS. a gane.
MISCELLANEOUS POEMS.

Fra once hir company he visit,
He greu so goked with that gled;
Blind love his reson so abvisit,
He suore that they suld neuer shed.
Fra sho with fedrit flesh wes fed,
Qhillk prayd befor on poddoks pure,
With tym sho tystit him to tred:
Thair Natur yeildt to Nuriture.

Hir meit of modeuarts and myce,
He changed in partridge, and in pout.
Jit Natur, notethes, is nyce:
Thair brald a bissat neir about,
Qhillk vsd hir, when the halk fléu out,
Suppose they held it long obscure.
Do what 3e dou, thair is no doubt
Bot Natur passis Nuriture.

Thair compagnie [it] wes not quyet,
Bot or they wist they wer beuryde;
And that throu pearking of a pyet
Besyde thame, whilk thair palks espyde.
To tell the halk, in haist sho hyde,
The kyt wes paljard and perjure.
The tersel troude not, whill he tryde,
That Natur passis Nuriture.

XIX.

[ADDRESS TO THE SUN.]

QHILL as with vhyt and nimble hand,
My maistres gatherine flours doth stand,
Amidst the florisht meid;
Of lilies vhyt, and violets,
A garland properly sho plets,
To set upon hir heid.
MISCELLANEOUS POEMS.

O Sun! that shineth so bright above,
If euer thou the fyre of love
    Hes felt, as poets sayne—
If it be sik—as sik it semes,
Of courtesie withdraw thy bemes,
    Leist thou hir colour stayne.

She, if thou not hir beutie burne,
Sall quiy thee with a better turne,
    To close hir cristall ees—
A brightnes far surmounting thyne,
Leist thou, thairby ashamd, suld tyne
    Thy credit in the skyis.

xx.

[EVEN DEAD BEHOLD I BREATH.]

Evin dead behold I breath!
    My breath procures my pane;
Els dolour, eftir death,
    Suld slaik, when I war slane:
Bot destinies disdane
So span my fatall thred,
    But mercy, to remane
A martyr, quik and deid.
O fatall deidly feid!
    O rigour but remorse!
Since thair is no remeid,
    Come patience, perforce.

My haire, but rest or rove,
    Reuth, reson, or respect,
With fortun, death, and love,
    Is keipit under check;
MISCELLANEOUS POEMS.

That nou thair is no nek,
Nor draught to mak debate,
Bot let it brist or brek;
For love must haif it mait.
Relief, alace! is lait,
Quhen I am bund to flie:
I stand in strange estate;
I duyn and dou not die.

The Faits—the thrauard Faitis,
The wicked Weirds hes wroght
My state, of all estates,
Vnhappiest to be thoght.
Had I offendit oght,
Or wroght against thair will,
But mercy, than they moght
Conclvde my corps to kill:
Bot, as they haif no skill
Of gude, nor yit regard,
The innocent, with ill,
Ressaves the lyk reuard.

3it tyme sall try my treuth,
And panefull patient pairt.
Thoght love suld rage but reuth,
And death with deidly dairt
Suld sey to caus me smart;
Nor fortuns fickill vheill—
All suld not change my hairt,
Quhilk is als true as steill.
I am not lyk ane eill;
To slippe, nor yet to slyde.
Love, fortun, death, fairueill,
For I am bound to byd.
[LOVE, IF THOU LIST.]

Love, if thou list, I pray the let me leiv;
   Devoir me not, withdraw thy deidly dairt.
Quhat right or resone hes thou to bereiv
   Me, woffull wretch, of my vnhappie hairet?
   Thy fyre, through yre,
      My bailfull bosome burnis.
Quhat gloir the moir
   Vnto thy trophee turnis?
To prove on me thy pith,
   Ane innocent, but ill,
That 3oldin am in will,
   If thou thy captive kill,
I dou not do thairwith.

O Reson! thou regards not to be reft;
   Weill I persaiv thy pairt is to reprove:
Quhy hes thou me alone in langour left?
Delyvring me vnto this lokman Love,
   Whose streth at lenth
      Sall shuff the by the skaitth;
That I deir buy
   And thou be banisht baith;
Quhilk sore we may repent.
   Fra thou be in exyle,
That boy will me beguyll.
   O! waryt be the whyle
That euer we wer acquent!

Quhen I wes lous, at libertie I lap;
   I leugh when ladyis spak to me of love;
To hald me sa, alace! I had no hap,
   Bot purposly I wald gang pastym prove.
MISCELLANEOUS POEMS.

I thoght I moght,
But perrell, pas the tym;
Fra hand, I fand
My fethers in the lyme.
Quhair I took leist regaird,
And lothest wes to look,
Bot seimd that I forsook,
Sho had me on hir hook:
O! welcome, just reuard!

My pane is bot hir pastyme and hir play.
As fyr I burne—lyk yce scho is als cauld:
I sie, the man wha will not vhen he may,
The tym sall come, he sall not vhen he wald.
I sie in me
This proverbe to be true;
Quha wald not hald
Me frie, whilek I may reu;
Bot proudly wald presume,
And hajard to come speid.
Quhen gone is all remeid,
Dispair will be my deid:
I sie nane other dome.

XXII.

[IN THROU THE WINDOES OF MYN EES.]

In throu the windoes of myn ees—
A perrillous and open pairt—
Hes Cupid hurt my hevy haint,
Quhilk daylie dyyns, bot nevir dees,
Throu poysyn of his deidly dairt.
I bad hym bot to sey ane shot;
I smylde to se that suckling shute:
"Boy, with thy bou do what thou dou,"
Quod I, "I cair the not a cute."

L
"Fell peart," quod Cupid, "thou appeirs;"
    Syn to his bou he maid a braid,
    And shot me soon be I had said;
Qhill all my laughter turnd to teirs.
    "Now gesse," quod he, "if thou be glaid;
Nou laugh at Love, that pastym prove:
    Am I ane archer nou or nocth?"
His skorne and skaiith, I baid them baith,
    And got it sikker that I socht.

Fra hand I freijd in flamis of fyre;
    I brint agane als soon in yce:
    My dolour wes my auin devyce;
Displesur wes my auin desyre.
    All thir by natur nou ar nyce;
Bot Natur nou, I wot not how
    Sho meins to metamorphose me,
In sik a shappe as hes no happe
    To further weill, nor jit to flie.

Quhen I wes frie, I micht haif fled;
    I culd not let this love allane:
    Nou, out of tym, when I am tane,
I seik some shift that we may shed,
    Becaus it byts me to the bane.
Bot, pruif is plane, I work in vane,
    It war bot mouse thairat to mint:
Fra I be fast, that pairt is past;
    My tym and travell war baith tint.

Micht I my Ariadne move,
    To lend hir Theseus a threed,
Hir leilest lover for to leed
Out of the laberinth of love;
    Then wer I out of dout of deed.
MISCELLANEOUS POEMS.

Bot sho, alace! knaues not my cace;
Hou can I then the better be?
Qhill I stand au, my self to shau,
The Minotaur does murdr[e me.]

Go once, my longsome looks, reveill
My secrete to my lady sweet;
Go, sighs and teirs, for me intreet,
That sho, by sympathie, may feill
Pait of the passionis of my spreet.
Than, if hir grace givis pitie place,
Ineugh; or, covets sho to [kill,]
Let death dispetch my lyf, puir wretch!
I wold not live against hi[r will.]

XXIII.

[IF FAITHFULNES SULD FRIENDSHIP FIND.]

If faithfulnes suld friendship find—
If patience suld purches pitie place—
If resone love with bands shalt bind—
If service gude suld guerdond be with grace—
If loving all for ane—
If loving hir allane
Suld recompence resave;
Sen tym hes tryde my treuth,
If rigour reiv not reuth,

Qhbat neids thou, Cupid, all thir dairts,
Me to ouirthrou, that els am cum thy thrall?
Thought I had had ane hundreth harts,
Long syne my lady had bereft thame all.
Since that a hairtes man
Mak na resistance can,
MISCELLANEOUS POEMS.

Quhat worship can ze win?
To slay me ouer agane,
That am already slane!
That war baith shame and sin.

To whom suld I preis to appeill,
To seik redres, if thou wold wark me wrong?
It is too dangerous to deall,
Or stryve with ane whom I persave too strong.

Far rather had I zeild,
Nor feght and ty the seild.
Vnequal is that match,
Ane captive with a king;
If euir I thoght sik thing,
Forgive me wofull wretch!

Quhair I haif recklest, I recant;
In tyme to cum, I promise to be true.
Laith wes I to begin, I grant,
To love; bot nou my reklesnes I rue.

Ouir rashly I rebeld,
Quhill Cupid me compeld,
Quhais force I find thairfor.
Will he my songnes 3it
With mercy once remit,
I trou to fail no more.

XXIV.

[LYK AS AGLAUROS.]

Lyk as Aglauros, curious to knau
What Mercurie inclosit within the creell,
Suppose defendit, ceist not till sho sau
The serpent chyld, that Juno causit to steell,
Quhilk, to hir sisters willing to reveill,
Or sho wes war, evin with the word, anone
Sho wes transformit in a marble stone:—
MISCELLANEOUS POEMS. 165

Or [lyk as Psyche,] by her Mother mov'd
Hir sleeping Cupid secretly to sie,
Resavd the lamp to look him whom sho lover;
Quhais hevenly beautie blindt hir amorous ee,
That sho forget to close the lamp, till he
In wrath auok, and fleu sho wist not whair,
And left his deing lover in despair:

Euen so am I. O, wareit be my weird,
For wondring on a deitie divyne—
The idee of perfectione in this eird!
Quhilk sorie sight oft gart me sigh sensyne.
I sau tua sunnis in semicircle shyne,
Compelling me to play Actæons pairt,
And be transformd into a bloody hait.

For lurking Love, vha lang had lyne in wait,
Persaving tym, he took me at a stot;
Fra he beheld me broudin on the bait,
He tuik a shaft, and suddenly me shot;
Quhais fyrie heid brint in my harte so hot,
I gave a grone as I had givin the ghost;
And, with a look, my liberty I lost.

My qualities incontinent did change;
For I, that som tyme solide wes and sage,
Begouth to studie, stupefact and strange,
Bereft of resone, reaving in a rage.
No syrops suet my sorou culd assuage;
For cruell Cupid, to revenge his wroth,
First made me love, and syn my lady loth.

Lo, I, that leugh in liberty at Love,
And thoght his furie bot a feckles freet,
Am nou compeld that pastym for to prove,

8. MS. as Pysiches.
MISCELLANEOUS POEMS.

Quharof the sour, I sie, exceeds the sueet.
That poysond pest perplexis so my spreet,
I sitt and sighis all soliter and sad,
Half mangd in mynd, almost as I war mad.

Meit, drink, and sleip, and company I hait;
I leive most lyk ane [eremite] allone:
Bot, as the buk, vhare he is bund, mon blait,
Becaus delveryance he persaifs none;
So must I needs nou mak my mirthles mone,
And war my words, with weeping, all in vane,
Quhair nane, bot Echo, ansueirs me agane.

Hir modest looks, with majestie so mixt,
Bad me be war, if I had not bene blind;
Hir purpose grave, more pithie nor proilxt,
Prognosticat my wrasling with the wind:
3it foolish I, vhos folie nou I find,
Forcit by affectione, sau not what I soght;
Bot negligence, alace! excuisis nocht.

So long as I my secreit smart conceild,
It semd I wes a gaituard in hir grace;
Bot, weleauay, hou soon it wes reveild,
Then I persaivit that pitie had no place.
Hou soon sho kneu my languishing, allace!
I gat comand hir company to quyt,
And not to send hir nather word nor wryt.

O sentence sharpe! too suddan and seveir;
O baiifull bidding! bitter to obey;
O wareit orange! willed me to weir;
O wofull absence! ordande me for ay.
O duilfull dume! delyvrit but delay;
The worst is ill, if 3e be bot the best;
I grant 3e ar well grevous to digest.

MS. hermit.
Proud ee, that looked not befor thou lap,
Distill thy teirs of murning evermair.
Proud hart! whilk haʒardt vhair thou had no [hap,]
To drie thy penance patiently prepair.
Cast of thy comfort; cleith thy self with [cair,]
Sen thou art thrald, think thou mon thole a thr[ist :]
To plesur hir thou maye be blyth to brist.

MISCELLANEOUS POEMS.

xXv.

THE SACRIFICE OF CUPID.

Hou oft thou compass of the chrestall skyis—
Hou oft thou voyd and wattrie vaults of air—
Hou oft thou cluds vhair exhalations lyis—
Hou oft, Cupido, vnto thyn auin repair,
For sacrifice, haif I sent sighing sair,
Accompanied with sharpe and bitter teirs?
Hou oft haif I—thou knauis hou, when, and vhair—
Causd my complante ascend into thy eirs?
Suppose thou seest not, jit I hope thou heirs,
Or otherwise, but dout, I suld dispair.
Releiv my breist, that sik a burthen beirs,
And thou sall be my maister evermair;

And I sall be thy seruand, in sik sort
To merit thy maintenance, if I may.
My pen thy princely pussance sall report:
3ea, I sall on thyn alter, evrie day,
Tua turtle dous, for ane oblatione, lay;
A pair of pigeons, vhyt as ony flour;
A harte of wax; a branch of myrhe; and ay
The blood of sparouis thairon sprinkle and pour.
3ea, I sall, for thyn honour, evrie hour,
In songs and sonets sweetly sing and say,
Tuyse or atanes, "Vive, vive l'amour!"
And sa my voues I promise for to pay.

74. MS. patiently the prepair.
Triumphantly thy trophee sall I trim;
    Quhair I sall brave and gallant bittings bring,
And wryt thairon: "Behold the spoills of him
    Quha, for his conqueis, may be calde a king."
    My happy harte thair highest sall I hing,
In signe that thou by victorie it wan;
    A rubie rich, within a royal ring,
Quhiilk first I got when I to love began.
Als willing nou, as I ressavt it than,
    To thee my self, with service, I resigne.
Quhat wald a maister wish mair of his man,
    Then till obey his thoght in evry thing?

Bot, oh! as one that in a rageing ravis,
    Bereft of baith his resone and his rest,
Compeld to cry, bot knauis not wha he craivis,
    Impatient thru poysone of his pest:
    So do I nou, mair painfully opprest,
Hope help at him, vhais help culd nevir heall,
    Bot, be the contrair, martyr and molest.
Forgive me, Cupid, I confess I faill,
To crave the thing that may me not availl;
    Jet, to the end I may my grief digest,
Anis burne hir breist, that first begouth my baill,
    That sho may sey wha sicknes me possest.

XXVI.

THE SECREIT PRAIS OF LOVE.

As evirie object to the outuard ee,
    Dissauvis the sight, and semis as it is sene,
Quhen not bot shap and cullour jet we se,
    For no thing els is subject to the ene;
    As stains and trees appeiring gray and grene,
Quhais quantities vpon the sight depends;
    Bot qualities the cunning [sense transcends.]
MISCELLANEOUS POEMS.

Euen sa, vha sayis they sie me as I am—
    I mene—a man, suppose they sie me move,
Of ignorance they do tham selfis condam.
    By syllogisme, this properly I prove:
Quha sees, by look, my loyaltie in love—
Quhat hurt in hairt, what hope or hap I haiv?
Quhilk resson movis the senses to consaiv.

Imaginatione is the outuard ee,
    To spy the richt anatomie of mynd;
Quhilk, by some secreit sympathie, may see
    The force of love whilk can not be defynd.
Quharthrou the hairt, according to his kynd,
Compassionat, as it appeiris plane,
Participats of plesur or of pane.

Of hevins or earth, some simlitude or shape,
    By cunning craftismen, to the ees appeir;
Bot who is he can counterfutt the ape,
    Or paint a passion palpable, I speir,
Quhilk enters by the organ of the eir,
And bot when it is pithilie exprest?
And jit I grant the gritest pait is gest.

Suppose the heuins be huge for to behold,
    Contening all within thair compas wyde,
The starris be tyme, thought tedious, may be told;
    Becaus within a certan bounds they byd:
The carde the earth from waters may devyde:
Bot who is he can limit love, I wene,
Quhom nather carde nor compas can contene?

Quhat force is this, subdueuing all and sum?
    Quhat force is this that maks the tygris tame?
Quhat force is this that na man can ouircum?
    Quhat force is this, that rightlie nane can name?
Quhat force is this, that careis sik a fame?
A vehementy that words can not reveill,
Quhilk I conclude to suffer and conceill.

XXVII.

[THE POETS LEGACIE.]

RESSAVE this harte, whois constancie wes sik,
Quhill it wes quick, I wot 3e never kneu
A harte more treu within a stomok stik,
Till tym the prik of jelousie it sleu;
Lyk as my heu, by deidly signis, furthsheu,
Suppose that feu persavd my secrete smart.
Lo, heir the hairt that 3e jour self ouirtheu:
Fairweill! adeu! sen death mon vs depart.

Bot, lo! hou first my legacy I leiv:
To God I give my spirit in heuin so hie;
My poesie I leave my prince to preiv;
No richt can reiv him of my rhetorie:
My bains to be bot bureit vhair I die;
I leiv to thee the hairt wes nevir fals,
About thy hals to hing, vhare thou may sie:
Let thyne to me, then, be so constant als.

Remember vhair I said, once eftirnone,
Or March wer done, that thou thy cheeks suld weet,
And for me greet, or endit war that mone:
I sie, ouer soon, my prophesie compleit.
O Lady sweet, I feir we neuer meet;
I feill my spreit is summond from above
For to remove: nou welcome windin sheet!
Death givis decreet that thou must lose thy love.

This sentence som thig I persaiv too sair,
To meit na mair with thee, my love, alace!
God gie the grace, that na vnkyndlie cair
Do the dispar, nor thy gude fame deface!
MISCELLANEOUS POEMS.

Give patience place—considder weill the cace;
This is the race that every man must rin,
Thoght I begin, vha had no langer space.—
Thee to imbrace once, God! if I micht win!

Sen for thy saik, Death with his darte me shot,
That I am bot a carioun of clay,
Quha quhylome lay about thy saunie throt,—
Nou I must rot, vha some tym stoud so stay.
Quhat sall I say? This world will auay.
Anis on a day, I seimd a semely sight.
Thou wants the wight that neuer said the nay:
Adeu for ay! This is a lang guid nicht!

XXVIII.

[MELANCHOLIE, GRIT DEPUT OF DISPAIR.]

MELANCHOLIE, grit deput of Dispair,
With painfull pasing comis apace,
Acompanyde with Cair,
Quhais artaljie is Angvish shooting sair,
Of purpose to perseu the place
Vhair Plesvr maid repair.
Presuming to prevaille,
A muster grit they mak.
Amids thair battell, bitter Bail
Displayis his baner blak,
Quhais colours do declair
To signifie bot smart;
Quharin is painted cold Dispair,
Quha wrings a hop[les harte;]
Quhilk armes on far so vglie ar,
And ay convoyd with Dolovr and with Dvil,
That Hope micht skar, if they come nar,
And fray ane haint perhaps out of his huill.
For sighis and sobbis of shooting hes not ceist,
Quhill they haif brasht the buluark of my bre[ist],
   And cryis, "Go to, the hous is win.
   Melancholie ! cum in."
Thoght Rigovr then be rekles rash,
3it Curage bydis the brashe ;
And then the hait vhilk never yeild,
Of Constancie hes maid his sheild,
Quharon thair shaftis and sharpest shottis,
Lyk hailstanes aff ane studie stottis.
   3it paarties proudlie baith pretend
   The victorie in end ;
   And so the tyme, but treuis, they spe[nd,]
   To assaille and to defend.

The r rending reid, vhilk bouis with euerie blas[t,]
   In stormis bot stoupis, when strongest treis
   [Ar to the ground down-cast ;]
Bot 3it the rok, vhilk firmer is and fast
Amidst the rage of roring seas,
   He nevir grouis agast :
The busteous blast he byds,
   With watring wauis and huge,
Quhilk ramping ouer his rigging ryds,
   Bot can not caus him budge.
Quhat reks then of the reid ?
   Or of the trees what reks ?
The rok remanes a rok indeid,
   Quhilk nather bouis nor breks ;
So sall my harte, with patient parte,
Remane a rok all rigour to resist,
And sall not start to suffer smart
For ane, quhom to obey, I count me blist.
3ea, thoght I had a hundreth thousand hairts,
And euiry hairt peirc't with als mony dairts,
MISCELLANEOUS POEMS.

And euirie dairt thairof also
Als mony shafts and mo,
And eviry shaft thairof must needs
To haif als mony heeds,
And euirie head als mony huikis,
And euirie huik als mony fluiks,
And euirie fluik in me war fast,
So long as breath of lyf micht last,
I suld not seme for shame to shrink,
For hir, of death to drink;
Quhais angels ees micht ay, I think,
Revive me with a wink.

XXIX.

[THAT HIS HAIRT IS WOUNDIT.]

The cruell pane and grevous smart,
That I endure, baith day and nicht,
Hes so bereft my woundit hait,
That I am lyk nane other wight.
With pansing sair I am opprest,
In absence of hir I love best.

Sometym I buir ane hert wes frie,
Quhilk nevir will be so agane;
Thoght Cupid markit oft at me,
He wastit monie a shot in vane:
3it Fortun broght me in that place,
Quhare I might sie hir plesand face.

A burning darte of hot desyre,
That bearne buir aluayis at his belt,
Quhairwith he set my breist on fyre,
And maid my woundit hait to melt.
Fra I the force thairof did feild,
I wes constrained for to yeeld
To hir, the lustiest on lyve
That euer was, or euer will be;
Quhais beutie does with Venus stryve,
And, in the end, gettis victorie.
Hir colour does exceed, als far
As Phœbus does the morning star.

Hir hair above hir forheid grouis,
By Natur curling bright and shene;
Hir brouis they are lyk bendit bouis,
Hir ees lyk pearcing arroues kene;
Quharuith sho hes me woundit so,
I want a harte—and she hes tuo.

It is a thing most evident,
Quhilk Natur dois to all men give;
It folouis also, consequent,
No man without a harte can live.
Sen je posses my hairt all hours,
3e bruik it weill, an len me yours.

Then freshest Phœnix, freind and fo,
Both fremmd and freindly, nou fair weill.
Quhen I sall be full far the fro,
My verse before thy feet sall kneill,
To caus thee tak this hairt to thee,
Quhilk wald no more remane with me.

XXX.

[THE POET COMPLENES ON LOVE AND FORTUN.]

On Love and Fortun I complene,
On you, and on my hairt also;
Bot, most of all, on my tuo ene,
The gritest workers of my wo:
All vilks hes causit so my smart,
That I must live without a hairt.
MISCELLANEOUS POEMS.

First, to the eyis committit war,
   The keepers of the hairt to be,
To spy and to persaivy on far
   The coming of the enemie:
      Bot they that had this watch to keep,
   In Beuties bosum fell on sleep.

Then, fra the pairty adversar
   Persavit the fortres but defence,
They clam the buluark, soft and fair,
    Quharas the hart maid residence.
       Bot 3it I wyt the harte be sake
   It zeildt to Love without a strake.

The blindit Archer als I blame,
    Beginner of my grevous grains;
Quhilk shameles shooter thoght no shame
   To smyll, and shute me, baith at ains.
       Bot, sen he took me vnder trest,
   He band me bundman to the best,

To wit, vnto your womanheid;
    Quhilk worst I wyt of all my woes:
Quhais beutie, be it homicide,
     I fesr it most of all my foes;
        Quhilk Natur set so far above
   The rest, vhill that it vanquisht Love.

I wyt Dame Fortun, not that sho
   Hes set you highest in degrie,
Bot rather, that sho wald not do
   The lyk, in all respects, to me.
      Had our estates bene weill compaird,
   I had no vterlie dispaird.
MISCELLANEOUS POEMS.

XXXI.

[THE PERVERSITIE OF HIS INCLINATIONES THROU LOVE.]

My fansie feeds vpon the sugred gall;
Against my will, my weill does work my wo;
My cairfull chose does chuse to keep me thrall;
My frantik folie fannis vpon my fo:
My lust alluirs my licorous lippis to taist
The bait vharin the suttle hook is plaic't. 5

My hungry hope doth heap my hevy hap;
My syndrie sutes procuris the mair disdane;
My stedfast steppis 3it slydis into the trap;
My tryed treuth intanglis me in trane:
I spy the snair, and will not bakuards go;
My resone 3eelds, and 3it sayis na thairto. 10

In plesand path I tread vpon the snaik;
My flamming thrist I quench with venemous wyne;
In daintie dish I do the poyson tak;
My langour bids me rather eit nor pyne:
I sau, I sett—no flour nor fruit I find;
I prik my hand, 3it leavis the rose behind. 15

XXXII.

[THE POET REASONS WITH HIS MAISTRES.]

3ong tender plante! in spring tym of 3our 3eirs,
Qhais fame mot floorish fresh and never fai;
Clene polisht pearle! vnspossit as appeirs,
On vhom my Love is, if 3e lyk it, laid;
Not that I grene 3our honour to degraid,
Bot rather wald 3our weilfair ay advance;
3it I must say, as sooth men oft hes said:
Love maks the choyce, bot Fortun maks the cha[nce.]


MISCELLANEOUS POEMS.

Quhare Weirds will work, vha may withstand thair [will?]
Nane dou reduce the Destinies decreit;
Bot what they ordane, ather gude or ill,
Force is to suffer, ather sour or sueit.
Quhat they determe, no sentence can retreit;
Not as men wald, bot as they will, they vote.
Thoght some hold fortun for a fekles freit,
Luk as it lyks, I look bot for my lote.

Quhair I haif chosen I culd be content,
If that my luk war vhair I love to light.
If I come speid, I think my tyme weill spent;
And if I mis to mend it as I micht,
I can reteir vhan resone thinks it richt.
Thair is no match bot vhair tuo mutuall [meits;]
Men mettall tryis by sey, and not by slight;
For 3e mon grant, all is not gold that gleits.

Some flours may shoot, suppose they haif no seed,
As trees may floorish, and bring furth feu fruit.
Not that in yow sik doublenes I dreid,
Suppose 3e seme to shift me when I suit.
I can forbeir, if once I get rebuit;
I will not bind, bot vhair I bound to byde.
At syndrie marks, if that 3e shap to shoot,
3e may shoot short, or sometym far asyde.

Dreigh river marks, with hights and hidden houis,
Ar perillous, and not as they appeir;
Beguyling bairnis that shoots with brissall bouis,
And dou not drau thair arrouis to thair eir.
Short butts ar better, vhair thair bouis may beir.
Far foullis hes ay fair fethers, sum will say :
Quhen 3e haif lost, it is too lait to leir:
A turne in tyme is ay worth other tuay.
Tak tym in tyme, whill tyme is to be tane,
Or 3e may wish, and want it when 3e wald:
3e get no grippe agane, if it be gane;
Then, whill 3e haif it, best is for to hald.
Thoght 3e be 3ong, 3it once 3e may be ald:
Tyd will not tarie; speid or it be spent.
To prophesie, I dar not be so bald,
Bot tym 3e tyme—perhaps 3e may repent.

Houbeit 3our beuty far on breid be blaune,
I thank my God I shame not of my shap;
If 3e be guid, the better is 3our auin,
And he that getis 3ou hes the better hap.
I wald not sik men in 3our credit crap,
Quha heght 3ou fairer nor I feir 3e find;
Thairfor, I wald 3e lookit or 3e lap,
And waver not, lyk widdercok in wind.

If 3e be constant, I sall neuer change;
If 3e be fickle, I am forc't to flitt;
If 3e be stedfast, I sall not be strange;
If 3e be wylie, I wald leirne a wit.
Ay as 3e wse 3ou, I agrie with it.
Be doing on, I dout not 3e ar wyse.
Baith heft and bleed ar in 3our hand, as 3it;
Then barlacheis or barlachois advyse.

Can 3e not play at "nevie nevie nak"?
A pretty play, whilk children often wse,
Quhair tentles bairnis may to their tinsall tak
The neiv with na thing, and the full refuse.
I will not skar 3ou, sen 3e mynd to chuse,
Bot put 3our hand by hazard in the creill;
3it men hes mater vharvpon to muse,
For they must drau ane adder or ane eill.
MISCELLANEOUS POEMS.

Thoght 3e be, as I mon confes 3ou, fair.,
I wald not wish that fra 3our friends 3e r[an.]
Houbeit 3e think me to 3ou no compair,
I haif the moyan, lyk ane other man.
I neid not waist it that my elders wan;
I hope to help it, if I had my helth.
Gar 3e me gang from 3ou, whair I began,
If I wald vant, I wot of griter welth.

3it I am not so covetous of kynd,
Bot I prefer my plesur in a pairt;
Thoght I be laich, I beir a michtie mynd;
I count me rich, can I content my hairt.
3it, or I enter in ane other airt,
3our vter ansueir courteously I crave,
Quhom 3e will keep, or whom 3e will decairt:
Sa fair 3e weill, vhill I the same resave.

XXXIII.

[THE POETS DREME.]

Quhen folish Phaeton had his course outrun,
And plung'd the syrie Phlaegon in the sea,
And bright [Diana] had bot neu begun
Vpon the grund to cast hir watrie ee;
Quhat tyme the bluid vnto the hairt does flie,
As sojouris sure thair capitan to keep,
At that tyme Morpheus sent to summond me;
Quhom I obeyde, and sa I fell asleep.

Quhair, in my dreme, I sau anone appeir
A naikid boy, vha bure a Turkish bou;
He nokt ane arrou longer nor a speir,
The heid wes gold, whilk brint lyk ony lou.
His countenance begouth ay for to grou
Mair vncouthlyk, vharof I wox a frayde:
Quod he, "Defend thee, gallant, if thou dou,
For thou sall be no longer vnassayit."  

With that he shot and hat me on the breist;
The sheirand shaft soon slippit to my hairt;
Syne bad me cum to you, and mak requeist
Quhair I suld find the salue to heall my smar[t.]
Vpon my feet incontinent I start,
And stagring stood, astonisht with the straik:
Haiv pitie thairfor on my painfull harte,
And saif the man that suffers for your sa[ik.]

My harte wes ay at libertie till nou
That I did sie your cumly cristall ene,
Quhais luifsum looks so peirc't my body th[rou,]
That, ay sen syne, your bondman I haif be[ne.]
I pray thairfor, with sighing from my splen[e,]
3our womanheid for to be treu and k[ynd.]
This paper, in my absence, sall obtene
To hold me aluay present in your mynd.

Fra I be gane, I knau thair are aneu
Quha wald be glade 3our favour to pro[cure :]
Be permanent, houbeit they perseu;
Let not sik louns with leasings 3ou allure;
Sua our twa loves for evir sall indure,
Conjoynd in ane, as fyr is in the flint.
Found ay 3our bigging thair the grund is sur[e ;]
Sa nather tym nor travel sall be tint.

Tak heid thairto, I hairtie 3ou exhort,
And keep in mynd the counsel I 3ou give;
If that perchance some 3onkiers cum athort
With facund words, and preissis 3ou to prieve,
Luik this my letter; it sall 3ou relieve
   In absence, alsueil as I war in sight.
I will not stand with mo words 3ou to deiv,
   Bot, for this tyme, I bid 3ou haif "Guid nicht."

XXXIV.

[TO HIS MAISTRES.]

O cleir, most deir, give eir unto my cry.
   Sueit thing, bening and 3ing, of zeirǐs grene,
But sleuth, haiv reuth: my treuth the tym sall try.
   Remeid with speid, or deid I must sustene;
For thoght hes wroght and broght me to dispair;
   Becaus no signe is shaune
      That 3e held me 3our aune,
      That I micht it haif knaune,
   To comfort me of cair.

My hait inwart does smart within my briest;
   My mynd most kynd is pynd but recompence
Of 3ou, I trou, wha nou regardeth leist
   My wo, but ho to slo me, but offence,
That am ane lam; the sam 3e may persaive,
   For I am innocent
      And eik obedient.
      If I be permanent,
         Some pruif thairof I haif.

3our ee may se, in me is no deceit;
   3our eir perqueir may heir my constance als.
Espye if I applye ane vther geat,
   Or oght hes soght quhilk moght be to 3ou fals.
Bot ay I stay aluay vpon your grace.
   In esperance I byd,
   And firmdly do confyd
   That Fortun sall provyd
   For us baith tym and p[lace,]

Secret to meit, my spreit to recreat,
   And pleis myn eis, quhilks deis for laik of sight,
And kisse with blisse; for this may mitigat
   My quent torment. Consent, sen it is richt,
And do thairto as sho that may alone
   My persone saiv or spill.
   To grant me lyf, or kill—
   All lyes into your will,
   As ye list to dispone.

Restore thairfoor to glore precordiall
   My lif from stryf or knyf of Atropus.
With noy destroy my joy terrestriall,
   To blame your name with fame most odious,
If ye sall be to me without respect
   So strange to let me sterv,
   Except ye sie me suerv;
   Then do as I deser,
   Bot causles not correct.

For that, ye wat, may lat a man to love,
   And hald him cauld vha wald to you obey.
Be war our ir far ye gar me not remove;
   Bot give me leiv, and greiv me not, I pray:
For out of doubt about vs ar aneu
   Quha deadly hatred haith
   That we love other baith.
   God keep vs from thair skaith!
   Fair weill, my Lady treu.
XXXV.

[IN PRAIS OF HIS MAISTRES.]

Quy bene 3e, Musis, all so long
On sleep this mony a day?
Let not 3our harmony and song
In silence thus decay.
Distill by influence
3our stremis of eloquence,
That, throu 3our heuinlie liquor sueit,
My pen in rhetoric may fleit,
   For till expres
   The comlines
   Of my Maistres,
   With joy repleit.

To kythe hir cunning, Natur wald
   Indeu hir with sik grace,
My spreit rejosis to behald
   Her smyling angels face,
Lyk Pheebus in the south,
To skorne the rest of 3outh.
Hir curling loks, lyk golden rings,
About hir hevinly haffats hings,
   Quhilks do decore
   Hir body more,
   Quhom I adore
   Above all things.

Hir brouis ar brent : lyk golden threeds
   Hir siluer shying breees.
The bony blinks my courage feeds
   Of hir tua christall ees,
Tuinkling illuminous,
   With beamis amorous ;
Quhairin tua naikit boyis resorts,
Quhais countenance good hope reports;
For they appeir
Vith smyling cheir,
As they wald speir
At me some sports.

Hir comelie cheeks of vive colour,
Of rid and whyt ymïxt,
Ar lyk the sanguene jonet flour
Into the lillie fixt.
Hir mouth mellifluous,
Hir breathing savorous,
Hir rosie lippis most eminent,
Hir teeth lyk pearle of orient,
Hir halse more whyt
Nor I can wryt;
With that perfyt
And sapient.

Hir vestall breist of ivorie,
Quhairon ar fixit fast
Tua tuins of clene virginitie,
Lyk bouillis of alabast.
Out throu hir snauie skin,
Maist cleirlie kythes within
Hir saphir veins, lyk threids of silk,
Or violets in whytest milk.
If Natur sheu
Hir hevinly heu
In whyt and bleu—
It wes that ilk.

Hir armes ar long, hir shulders braid,
Hir middill gent and small:
The mold is lost, vharin wes maid
This A per se of all.
MISCELLANEOUS POEMS. 185

The gods ar in debait 65
Concerning hir estait;
Diana keeps this Margarit,
Bot Hymen heghts to match hir meit:
Deserve let sie
Amount from thrie.
Go merie she,
That is so sweet.

Quhat can both shoot and open loks
As can the only kie?
Persaiv this pithie paradox,
And mark it weill in me.
Quhais beutie hes me burt?
Quhais beutie healls my hurt?
Quhais beutie blythnes me bereivis?
Quhais beutie gladnes to me givis?
  Quhais beutie, lo,
  Does me vndo?
  Quhais beutie, to,
  My spreit revivis?

XXXVI.

[SEN FORTUN IS MY FO.]

O lovesome Lady, lamp of light!
  Freshest of flouris fair!
Thy beutie and thy bernes bright
  Maks me to sigh full sair.
My noy reneueth evirie nicht,
  And kendlis all my cair;
    [And so]
I sigh suppose I may na mair,
Sen Fortun is my fo.
Sometyme I had gude confidence
That plesur suld succed,
Quhill in the tyme of our absence
Good fortun did me leid;
But nou I find my esperance
Almaist overcome with dreid:
Also
I feill the fatal Nymphis threid,
Sen Fortun is my fo.

Is this your lau? ye gods of love!
Or do ye see so consent,
Into your counsels from above,
All lovers to torment?
Better it war for our behove
We had not bene acquainted,
Nor go
To love, and na way be content,
Sen Fortun is our fo.

I put no doubt but ye wald do
Your pover me to saive,
Bot tym will not consent thairto,
So grit vnhap we haif;
3it be ye sure, that ye ar scho
Quhome-to my harte I gaiwe,
But mo.
Grant me some kyndnes when I crave,
Thoght Fortun be our fo.

Let not my treuth and constancie
For euer be forget,
Nor tak no plesur for to sie
Me fettrit in your net;
Bot grant me als grit libertie,
As first when we tua mett,
    My jo.
I greue, for it I can not gett,
Sen Fortun is my fo.

Alace! these golden houris ar gone,
Quhen nane did vs debar;
That nou sik licience haif we none—
    Skantlie to speik afar:
3it wicked peple will suppone
    We do the thing we dar,
    Both tuo.
My curage prikis me to ryd nar,
    Thoght Fortun be my fo.

XXXVII.

[TO HIS MAISTRES.]

O plesand plant, passing in pulchritude!
    O lillie, lude of all the Muses nyne!
I laik ingyne to shau thy celsitude;
    A tearie fluid does blind thir ees of myne.
Thyn eirs inclyne vnto my cairfull cry:
    Sen nane bot I hes for thy person pyne,
Let me not tyn, whom thou intends to try.

Tak tym in tym, for tym will not remane,
    Nor come agane, if that it once be lost.
Sen we ar voced, whairfor suld we refrane,
    To suffer pain for ony bodies bost?
My vexit ghost, quhilk rageing love dois roste,
    Is brint almost, thrugh heit of my desyr;
Then quench this fyre, quhilk runneth ay the poste
    Out throu my cost, consuming bain and lyre.
MISCELLANEOUS POEMS.

Nou if this heit descend into my levir,
A servent fevir sall soon my harte infect;
Thairfor correct this humor nou or nevir,
Or we dissevir, suppose we be suspect.
Go to—what rek? and gar the bealng brek;
For, fra it lek, I hald the danger done.
Then speid you soon, that we no tym neglect
To tak effect in waning of the mone.

XXXVIII.

[HE REJOISES, AS DID FORMERLY THE GREEKS.]

Before the Greeks durst enterpryse
In armes to Troy toun to go,
They set a Counsell sage and wyse,
Apollos ansueir for to kno
Hou they suld speid, and haife surreces
In that so girt a business.

Then did they send the wysest Grekis
To Delphos, chare Apollo stode;
Quha, with the teiris vpon thair cheeks,
And with the fryie flammis of wod,
And all such rites as wes the guyse,
They made that girt god sacrifye.

Quhen they had endit thair requests,
And solemnely thair service done,
And drunke the vyne, and kild the beists,
Apollo made them ansueir soon
Hou Troy and Trojans haiy they suld,
To vse them hailly as they wold.
MISCELLANEOUS POEMS.

Qhillk ansuir maid thame not so glad,
    That thus the victors they suld be,
As evin the anser that I had
    Did gritly joy and comfort me,
Quhen, lo! thus spak Apollo myne:
All that thou sees, it sall be thyne.

XXXIX.

[HE BIDS ADEU TO HIS MAISTRES.]

ADEU, O desie of delyt;
Adeu, most plesand and perfyt;
    Adeu, and haif gude nicht;
Adeu, thou lustiest on lyve;
Adeu, suete thing superlatyve;
    Adeu, my lamp of licht!
Lyk as the lyssard does indeid
    Leiv by the manis face,
Thy beutie lykuyse suld me seid,
If we had tyme and space.
    Adeu nou; be treu nou,
    Sen that we must depairst.
Forget not, and set not
    At licht my constant haint.

Albeit my body be absent,
My faithfull haint is vigilent
    To do you service true;
Bot, when I hant into the place
Quhair I wes wont to sie that face,
    My dolour does reueu.
Then all my plesur is bot pane,
    My cairis they do increes;
Vntill I sie your face agane,
I live in hevyues.
MISCELLANEOUS POEMS.

Sair weeping, but sleeping,
The nachts I ouerdryve;
Quhylis murning, whylis turning,
With thooughtis pensityve.

Somtym Good Hope did me comfort,
Saying, the tym suld be bot short
   Of absence to endure.
Then Curage quickins so my spreit,
Quhen I think on my lady sweet,
   I hald my service sure.
I can not plaint of my estait,
   I thank the gods above;
For I am first in hir consait,
Quhom both I serve and love.
   Hir freindis ay weindis
      To caus hir to revok;
Sho bydis, and slydis
   No more then does a rok.

O lady, for thy constancie,
A faithfull servand sall I be,
   Thyn honour to defend;
And I sall surelie, for thy saik,
As doth the turtle for her maik,
   Love to my lyfis end.
No pene nor travell, feir nor dreid,
   Sall caus me to desist.
Then, ay when 3e this letter reid,
Remember hou we kist;
     Embracing, with lacing,
       With others teirs sweet.
Sik blissing in kissing
   I quyf till we tua meit.
MISCELLANEOUS POEMS.

XL.

[HE BEWAILES HIS WOFULL ESTAT.] 191

QUHA wareis all the wicked weirs, bot I?
Or vha, bot I, suld curse the thrauard faits?
To vhom, bot me, does destinies deny
Some kynd of comfort to thair auin estaits?
For vhom, bot me, doth Love in ambush ly,
With hidden huiks in his beguyling baits
Of sugred sueet dissaitis?

Weill ward thou weep, O ouer audacious ee!
Sen with a sight thou wes so soon ouersyld.
I sent the forth as centinall to see;
Bot with a blink dame Beutie thee begyld:
Fra thou wes fast, and had no force to flie,
My wofull hait hawy with thee thou wyld,
Fra me to be exyld.

To follou thee, Affectioun tuk the feeld;
Fair-heghting Hope wes laith to byd behind:
Then Curage, with a stomok stoutly steeld,
Bad Will ga wave his baner with the wind.
Last, Reson rais, ay shotfrie vnder sheeld;
Bot Fantasie fast folloud him behind,
And bleu him bravelie blind.

Then lyk a neu maid mariner, in mist
QUha saillis the sea but compass, lead or carte,
By change of wind wes wrong besor he wist,
As prentise proud, mair peirter nor expert;
Evin so did I, als ignorant, insist,
As novice nev vnvsit in that art,
Till I had hurt my harte.
MISCELLANEOUS POEMS.

Or I wes war, I had resauit the wound,
So dangerous, so deildy, and so deip,
The strenth vharof gart all my stomok stou[nd].
From vein to vein I felt the canker creep,
The poysound poynyt had peirc't me so profou[nd,]
That, welauay! I culd bot wall and weip
And sigh, when I sould sleep.

Love maid my chose, bot Fortun maid my ch[ance.] 30
Love folloud fast, bot senyeid Fortun fled.
Love perseveird, in hope of recompance;
Bot Fortun fals ay shorde that we suld shed.
Love willing wes my labour to advance,
Bot Fortun ay my brydall bakuard led;
Quhlilk all my bail hes bred.

3it not a vheet my thrdome I forthink:
War I to chuse I wald not change my ch[o]se.
I shaip not, for no suddan shours, to shrink,
Sen peircing pyks ar kyndlie with the rose.
Houbeit mishap be in my harte a hink,
3it I will on hir permanence repose,
In spyte of Fortuns nose.

The highest hillis mair thretnit ar with thunder;
And tallest trees with tempest ofter tryde
Nor hillocks small, or Bramble bushis vnder:
Vnworthie things ar aluay leist invyde.
Qubah Natur works, we may not think it wonder;
Love longer lastis the derer that we by it:
This dou not be denyit.

Let Weirds rin wod; let furious Faits be fearce;
Let absence vrone; let Cupids arrou peirce;
Let Fortun froun; let Destinies despyte;
Let tratling tongues, let bablers ay bakbyte; 60
MISCELLANEOUS POEMS.

Let enemies my haples hap reheirse—
I cair not by thair malice all a myte:
In Love is my delyte.

XLI.

[THE NIGHT IS NEIR GONE.]

Hay! nou the day dauis;
The jolie Cok crauis;
Nou shroudís the shuais,
Throu Natur anone.
The thissell-cok cryis
On louers vha lyis.
Nou skaillis the skyis:
The nicht is neir gone.

The feildís ouerflouis
With gouans that grouis,
Quhair lilies lyk lou is,
Als rid as the rone.
The turtill that treu is,
With nots that reneuis,
Hir pairoie perseuis:
The nicht is neir gone.

Nou Hairís with Hyndís,
Conforme to thair kyndís,
Hie tursis thair tyndís,
On grund vhair they grone.
Nou Hurchonis, with Hairís,
Ay passis in pairís;
Quhilk deuly declarís
The nicht is neir gone.
MISCELLANEOUS POEMS.

The sesone excellis
Throug sweetnes that smellis;
Nou Cupid compellis
   Our harris echeone
On Venus vha vaiks,
To muse on our maiks,
Syn sing, for thair saiks:—
   The night is neir gone.

All curageous knightis
Aganis the day dichtis
The breist plate that bright is,
   To feght with thair fone.
The stoned steed stampis
Throu curage and crampis,
Syn on the land lampis:
   The night is neir gone.

The freiks on feildis
That wight wapins weildis
With shyning bright shieldis
[As] Titan in trone:
Stiff speirs in reists,
Ouer cursors cristis,
Ar brok on thair breists:
   The night is neir gone.

So hard ar thair hittis,
Some sueyis, some sittis,
And some perforce flittis
   On grund whill they grone.
Syn groomis that gay is,
On blonksis that brayis,
With swordis assayis:
   The night is neir gone.

44. MS. At Titan in trone.
MISCELLANEOUS POEMS.

XLII.

[AN ADMONITION TO YOUNG LASSIS.]

A BONY "No," with smyling looks agane,
   I wald 3e leirnd, sen they so comely ar.
As touching "3es," if 3e suld speik so plane,
   I might reprove 3ou to hai5 said so far.
   Noght that 3our grant, in ony wayis, midst gar
Me loth the fruit that curage ocht to chuse;
   Bot I wald only hai5 you seme to skar,
And let me tak it, sen3eing to refuse;

And warsill, as it war against 3our will,
   Appeiring angrie, thought 3e hai5 no yre:
For hai5, 3e heir, is haldin half a fill.
   I speik not this, as trouing for to tyre:
   Bot, as the forger, when he feeds his fyre,
With sparks of water maks it burne more bald;
   So, sweet denyall doubillis bot desyr,
And quickins curage fra becomming cald.

Wald 3e be made of, 3e man mak it nyce;
   For dainties heir ar delicat and deir,
Bot plentie things ar prysde to lytill pryce;
   Then thought 3e hearken, let no wit 3e heir,
   Bot look away, and len thame ay 3our eir:
For, folou love, they say, and it will fие.
Wald 3e be lovd, this lessone mon 3e leir;
   Flie vhylome love, and it will folou thee.
MISCELLANEOUS POEMS.

XLIII.

[MONTGOMERIES WELCOME TO LORD SEMPLE, ON HIS
RETURNE FROM FRANCE.]

Aualk, Montgomeries Muse,
And sey wha thou can say:
Thy long and just excuse
Maecenas taks auay;
Quhais high heroique actis
His name immortall maks. 5

Then welcome hame, my lord;
Suete Semple, welcome hame;
Quhais vertues wan the word
That forrest flies with Fame;
Quha-of all cuntreyis crakis,
And [the immortall maks.] 10

Thou wan the flour in France,
With eviry kynd of armes,
As dager, suord, and lance,
In pastyme and alarmes.
Thy leiving no man laks,
Bot the immortall maks. 15

Thy body, mynd, and spreit,
Disposd, resolv'd, and quik;
Thy hait, thy hands, thy feit,
Magnanime, strong, and sik
As curage all contracts:
Quhilk the immortall maks. 20

Thy meeknes into moues,
And auffulnes in yre,
From sik a fontan froues
As springs for till aspyre. 25
MISCELLANEOUS POEMS.

Sik frute thy travell taks,
And the immortal maks.

Thy cuntrie, king, and kin,
Thy qualities decoird.
All pairs thou wair thou wes in,
Thinks long for thee, my lord:
So wyd thy word does waxe,
That the immortall maks.

Sen poets maist profound
Thy praysis do proclame,
My trompet, to, sall sound
The fanphar of thy fame,
Quod he vhom siknes wraks,
And the immortall maks.

Then happy travell tane,
Sen thou hes boght the best;
Thoght pairt of gold be gane,
Thy honour is increst.
Men weill imployes thair paks,
That thame immortall maks.

XLIV.

[HE PRAYIS TO HIS MAISTRES FOR PITIE.]

Remember rightly, when ye reid,
The woe and drie, but hope to speid,
I drie into dispair.
My hair within my breist does bleid
Vnto the deid, without remeild;
I'm hurt, I wot not vhair.
Alace! what is the caus, think I,
But grace that I in langour ly?
The more I drink, more I desyr:
As I aspyre, the fervent fyre
     My cairfull corps consume.
Me to torment, no tym 3e tyre,
Baith bane and [lyre,] throu Cupids yre,
     To dead, but ony dome.
I burne, I freïye in yce also;
I turne, for freindship, to my fo.

In prison sen 3e hald my haiyt,
Releiv my smart; drau out this darte
     Furth of my bailfull breist.
Haif pitie on my painfull parte.
As by the carte men knoues the arte,
     Both south, north, west, and eist,
3e may persave my wounds ar grene,
I say, and look bot to my ene,

Quhais longsum looks my lyf beuryis.
Wo to the spyis first did suppryis
     My haiyt within 3our hald!
Quhilk fast into 3our fetters lys,
In dought vhat wyse that feirfull syse
     Pronounce thair sentence wald.
I quake for feir—my puncis lope—
I shake betuixt despair and hope.

To crueltie if 3e consent,
I am content, as patient,
     3our plesur to fulfill;
Or, pleis 3our pitie to prevent
My grit torment, or I be shent,
     Chuse 3ou to spair or kill.
I stand of death no vhatt affrayde:
Command, and 3e sall be obeyde.
MISCELLANEOUS POEMS.

XLV.

[HE CALLIS ON DEATH TO RELIEVE HIM.]

The wofull working of my woundit ha'irt,
   Quhillk danger hes neir drivin in dispair,
Is sorre to sustene then is the darte
   Of Death, whilk suld dissolve my cruell cair.

Thrugh fortun frail; vhaiis vnfelicitie
Hes wroght in me sik caus of sighing sair,
   That death suld be no lothsum thing to me.

Come, gentill Death, and that with suddentie,
   And mak dispatch of this puir ha'irt of myne.
Thy sterving straik with force thou let out flie,
   And light on me, to end my peirles pyne.
Sen sho vhom I do serve will not inclyne,
   Nor grant me grace, my pains for to deploir,
Bot will, for want of pitie sie me tyne,
   Come, gentle Death, and let me die thairfor.

Alace! that euer sik perfyte beutie
   As is in you, my lovesome Lady deir,
Suld haif bene plact thair, vhair as Pieten
   Might not most frelie in hir place appeir!
Alace! that Danger, with hir deidly cheir,
   Such lordship had [vhair we maist treuly love !]
Alace! that ever a 3oldin prisseneir
   Suld feill the peirles painis that I nou prove!

Alace! suld I for ha'irtie love be hated?
   Or suld I find, for friendly favour, fead?
Alace! suld my treu service thus be quated
   With hir that is the chosd of womanheid?

5. Cut away in the MS.  17. MS. be-6-tie.
MISCELLANEOUS POEMS.

Alace! suld sho that suld, of right, remeid
   The deidlly dolour daylie I sustene,
Be merciles!—Then wish I to be deid,
   And so be quyt of all my cairis clene.

XLVI.

[DISPLEASUR, WITH HIS DEADLY DAIERT.]

DISPLEASUR, with his deadly dairt
So horriblie hes hurt my hairt,
   With sik ane heid
That no remeid,
   Save only deid,
      Can cure my smart.
The poysond poyst me priks,
Quhilk in my stomok stiks
   Profound;
Quhais venom rains
   Throug al my vains:
No salue can mak me sound.

I count not of my lyf a cute.
My hairt hes biddin sik rebute,
   That it wald evin,
God knauis in hevin,
   Wish to be revin
[Out by the rute.]
It is so crost with cair,
That it may nevir mair
   Revive.
Cum thairfor, Death,
And cut my breath:
I list not longer live.
MISCELLANEOUS POEMS.

The Destinies my lyf despytis,
And bitter baill my bouells bytis;
These thrauard Thrie—
Curst mot they be
To martyr me!—
Laughis and delyts;
For they haif wroght my weird
Vnhappiest on eird,
And ay
Continues still
To work my ill,
With all mishief they may.

Hes hevins—hes erth—hes God—hes air,
Determinat that I dispair?
Hes all in ane
My contrare tane?
For me allane,
They ar too sair.
Sen thair is no remorce,
My patience perforce
Hes bene.
Of ills, I wse
The leist to chuse:
I may not mend bot mene.

Might my misluk look for relief,
Or jit doght I digest my grief,
Then wer I wyse,
It to disguyse;
Bot lo, vhair lyis
My maist mischief!
I smore if I conceill,
I wrak if I reveill,
My hurt.
MISCELLANEOUS POEMS.

Judge, ye vha heirs,
Quhat burthene beiris
My stomok, stuf with sturt.

For, from Carybdis whill I fyle,
I slyde in Sylla, ye may see;
I saill, it semes,
Tuixt tua extremis,
That danger demes
My ship sall die.
Nou, Sone, since I must smart,
Thou of my age that art
The staffe,—
Evin MVRRAY myne,
Len me a lyne,
To end my epitaph.

XLVII.

THE ELEGIE.

Now, since the day of our depairst appeirs,
Guid resone wald my hand to you suld wr[yt]
That whilk I can not weill expres but teirs;
Videlicit:—"Adeu! my Lady vhyt."
Adeu, my love, my lyking, and delyt,
Till I returne; for whilk I think so lang,
That absence els does all my bouells byt:
Sik gredie grippis I feell befor I gang.
Resave, whill than, a harte lyk for to mang,
Quhilk frets and fryis in furious flammis of fy[re;]
Keep it in gage, bot let it haif no wrang
Of sik as may perhaps his place desyre.
This is the summe of that whilk I requyre:
If it hes ocht offendit, let it smart;
MISCELLANEOUS POEMS.

If it be true, then let it haif the hyre.
Oh! wold to God 3e might behold this harte!
Quharin a thousand things 3e suld advert:
Thaie suld 3e sie the wound whilk 3e it g[ave ;]
Thaie suld 3e sie the goldin deadly darte;
Thaie suld 3e sie, ou 3e bereft it haiv;
Thaie suld 3e sie 3our image by the laiv;
Thaie suld 3e sie 3our hevinly angels face;
Thaie suld 3e soon my permanence persaiv;
Thaie suld 3e sie 3our name haif only p[lace ;]
Thaie suld 3e sie my languishing, alace!
For our depairt: bot since 3e knou my painis,
I hope, if 3e considder weill the case,
And spyis the teirs whilks ouer my visage rains,
If in 3our breist sik sympathie remainis,
Then sall 3e suffer som thing for my saik.
Quhair constant love is aluay, it constranis,
In weill or wo, coequall paint to take;
Lyk as my members all begins to quake,
That of 3our duill the half I do indure,
Quhilk I suppone 3e for my absence mak.
Then haif no dout that ony creature
Can dispossesse 3ou of my haire, be sure,
Nor 3it remove from 3ou my constant mynd.
Since I am 3ours, quhom love culd not allure,
Sen I wes borne, till nou that I enclynd
To 3ou allone, for whom my haire is pynd.
Of lovis fyr, befor, I nevir kneu,
Nor 3it acquent with Cupid in this kynd;
Bot look! hou soon gude fortun to me sheu
3our suet behaivour and 3our hevinly heu,
As A per se, that evir Natur wroght,
Then vncouth cairs in me began aneu,
Both in my spreit and in my trublit thoght:
My libertie whilk I in bondage broght,
Sa that my frank and frie desyre, or than,
Ane hunder places for my plesur soght,
And ay sall do, whil I am leving man.
Sall ye then, after our depairt, forget
That whilk is yours, and change on na wyse can?
Hou soon myn ee no sight of yours culd get,
It weeping said:—"O deidl corps, defet!
Qhair bune these lamps of light, these crista[ll ees,]
Qhubks maid ws ay so mirrie whin wwe mett?"
Quod I agane, with sighing voce:—"Thou sees,
Thoght thou for dolour vnder shadou dees.
Be not abaisd, suppose thou haif no sight.
Thy sun is hid, and keeps no more degre[es;]
Bot, for thy sake, goes to at none, for night:
That is to say—that hevinly visage bright,
Qharon thou wont thy fantasie to feid,
Is far fra the; vhair throu thou laikis th[y sight."
So, lustie Lady, well of womanheid!
Myne ee and I but comfort ar indeed,
And do bewail thy wofull absence ay.
Regrating 30u, my woundit hairet does bleed;
And than I think, whin I am far away,
Leist that, mein tym, blind Love suld thus a[ssay]
All meins he micht, by craft or 3it ingyne,
To open vp his blindit ees, that they
Might clerelie see these gratious ees of thyn;
And so, beholding sik a sight divyn,
His mynd, to love the, shortly suld be movd;
And caus me, at aine instant, for to tyne
The thing quhilk I sa lang and leall haif lovd.
Be ye not constant, when ye sall be provd,
Love sall overcome 30ur honest ansuiers all;
That ye sall think, to yeild, it 30u behovd:
Love is so slie; vhais firdit language sall
Peirce and get entrice throu a stony wall.
I wish 3ou, thairfor, with him to be war:
His mouth is hony, bot his hairet is gall.
MISCELLANEOUS POEMS.

On kitlest huiks the sliest baits they ar.
If he the heght, or slieie draw the nar,
Thou ansueir him:—"Go, Love, reteir the hence;
For I love one who hes my hairt so far,
He merits not to tyne him, but offence."

XLVII.

THE NAVIGATION.

HAIL! bravest burgeoun brekking to the rose,
The deu of grace thy levis mote vnclose;
The stalk of treuth mot grant the nurishing;
The air of faith support thy florishing;
Thy noble counsell, lyk trees about thy grace,
Mot plantit be, ilk ane into his place;
Quhais ruiting sure and toppis reaching he
Mot breaik the storme, befir it come to the.
Thy of thy bluid mot grou about thy bordour,
To hold thy hedge into ane perfyt ordour,
As fragrant flouris of ane helthsome smell,
All venemous beistis from the to expell.
The preachers treu mot ay thy gardners b[e]
To clense thy root from weeds of heresie.
Thy gardene wall mak the Neu Testament;
So sall thou grou without impediment;
All lands about sall feir thy Excellence,
And come fra far to do thee reverence
As I myself and all the rest 3e se
From Turkie, Egypt, and from Arabie.

As for my self, I am ane German borne,
Quha ay this fasion, whilk 3e se, hes wonne;
Quhilk lenth of tym cud nevir caus me change,
Thoght I haiv bene in mony cuntrey strange;
Thurgh all Europe, Afrik, and Asia,
And throu the neu fund out America.
All thair conditionis I do vnderstand,
Baith of the peple, and also of the land;
Quhais trim attyre wer tedious to tell:
Something yow grace yall shortly sic yow sell:
In contrair clething, yowr Excellence yall ke[n]
The Turk, the More, and the Egyptien.
Nou sall I shau vnto yowr Majestie
Hou they and I fell first in company.
  Constantinopil, sometym of Christendome,
Pertening to ane Empreour of Rome,
Quhò, as we reid, wes callit Constantyn:
Eftir his name he callit the citie syn,
Becaus he lovit it best of tounis all.
Euen thair he sat into his tribunall,
As in the Metropolitan of Grece;
Quhilk his successours bruikit lang in peace,
Till tym that they, throu thair inquitie,
Were givin ouer vnto the enemie,
As for ane prey, al hail to be devoird.
Thair 3ong men slayn, thair virgins war desflorde;
Thair tender babis, 3it on the nurish knee,
Tane by the feet and cast into the see.
Let vther lands a mirrouer of this mak,
And, by thair nichtbours, example let thame tak.
I will not judge vhairfor that God so did,
Becaus his secreits ar to all men hid:
Bot weill I wot the Lord did so permit;
For vhy? the Turk does bruik this citie 3it,
And much of Grece he hes into his hands.
Bot for to tell you hou the citie stands
Hard by the syde of the auld Pontus sea,
Fornent it lyis the land of Natalie.
Quha in these pairtis pleisis for to hant,
The Turkis pasport neids not for to want;
Sa I myself, as ane among the laiv,
Requyrit ane, whilk he me glaidly gav,
MISCELLANEOUS POEMS.

That I might come and sic this noble toun,
Quharof befor I hard so grit renoun.
Qhillk when I come, my fortun wes to be
Ludgit perchance with this same companie;
Soupit togither; in ane chalmer lay,
Crackand ouer heid, whill it wes neir hand [day.]
I speird at thame vhair that they last com[e fra,]
And eftirward, vhair they myndit to ga.
"We duell," say they, "vnder the star Antart[ic,:]
Nou wald we sie the Vrse and Pole Arti[c.]
We shaip to saill neir the Septentrion,
Touards the North, and helthsome region
Nou callit Scotland, as we haif hard repor[t]
Of wandring fame, whilk feeth ay ahort.
Qhair presenty beginneth for to ring
So sapient a 3ing and godly King,
A Salomon for richt and judgment:
In eviry langage he is eloquent.
All lands about do beir of him record,
He is the chosen vessell of the Lord.
To sie this King nou glaidly wald we go;
And, if 3e pleis to tak ane pait also,
3e ar bothe welcome, and richt necessar,
Vnto his Grace our comming to declair;
Far 3e haif travellit throu mony lands,
And eviry language also vnderstands."—
"Content," quod I; and so we wer agreit:
Fraughtit our ship, and syne our anker weyde.
Phoebus nou rysing, with his laughing grace
Smylit on Neptuns still and calmit face.
Vp uent our saillis, tauntit to the huins;
The trumpetts soundit tuentie mirrie tuins.
Vp went our boyis to the toppis abone,
And ouer the bordour shook our topsaill soon.
Some went before for to shaik out the blind.
Wp went our bonnets; our missens vp behind.
Some, to the gueit fattis for to bedeu the saîls,
Bothe for and eft, our taikle drauis and haillis. 100
Our bøttismaen our geir perfytlie neits.
Fair wes the wind, and roum betuene tua sheits.
Maistes and pilots, cunning in that arte,
Went to the compas for to prik the carte,
For to persaiv the dangers yhair they lay:
We passingers went to the chesee to play;
For in that airt we nothing vnderstude,
Thairfor we did thame nather ill nor good.

Our ship wes cleane and saillit very fast.
Of Hellespont or we the straits had past, 110
We struik at Cestus, and at Abydon;
Quhair passing ships are rypit, euery one,
To sie if they haif goods that ar forbindin;
So from thair presence 3e may haif no thing hiddin;
For these tua Castells ar the only kees
Of all Turkie, and do divyde the sees—
Pontus Euxinus from the Medittarren.
On Asia syd, appeirës 3it most plane
The walës of the old and famous Troy,
Quhilks long ago the Greckës did destroy.
The poets wryts that in that place also
Leander died, swimming to Hero.
Sik Pleonasmus figurs I refuse:
I shape a shorter syncope till vse. 125
And, to my purpose quicklie for to cum,
We entred nixt in Mediterraneum.
Vnto the Rhodës we saild the redy way;
Quhilk wes shortysyne of Christendome, they say.
To Creta nixt our course directit we,
Quhair that they mak this noble Malmesie.
Betuixt the Malt and Cicill lay our rout.
The wind come skant: we docht not double [out.]
Fra that we sau thair micht no better be,
We plungit vp the coast of Calabrie.
MISCELLANEOUS POEMS.

Our Maister soon his lyttill vhisself cheir[d;]
His mariners incontinent compeird;
And eviry man did by his talkling stand,
To haill and drau, as he gaiu them command.

"To saill vp Sigeum, mates, we ar assuir[d;]
Thairfor tak on your babert luif abuird.
Out with your boulings. The wind is south south west.
Wp with your sheats, and haill them to the bes[t.]
Come no lauer, bot luif a lytill we;
For 3on is Sicill with his head's thrie;
Quhais shape, 3e sie, is lyk to Cerberus;
And, for to dealt with, no les dangerous.
3on is Mount Ætna whair the fyre comis out;
3on is Charybdis that whirlis ay about;
And 3on is Sylla, on the other shore,
Resisting Neptun, making him to rore.
Steir studdie, mate, fra 3e 3our self hes sene thame:
Thair is bot dead, or we mon throu betuene thame."

Fra that we come this gredy gulph within,
We micht not heir ane other for the din.
On baburd syde, the whirling of the sand;
On steirbuird syd, the roks lay off the land.
Betuixt the tua we tuik sik tailljeweis,
At hank and buick we skippit syndrie seis.
As ane is done, another neu begins.
Quhill we war past our hair stude widdershins.
God sai'd our ship, and ruled our noble ruther,
And helpt vs throu, as he hes mony vther.
Fra we wer past, I wot if we were fane.
We will not grene to gang that gait agane.

We entrit next in the Tyrrehenum sea,
And sailit to tua ylis in Italie—
Sardinia, not far from Corsica.
We wat ane anchor evin betuixt they tua.
We weyde fra thyn, and pedyde our anchor custum,
And entrit nixt into the sea Liguscum,
By Minork and Majork, in the Meditarran;
And so alongis all the coast of Spaine.
Gebraltars straits, at length, syn passit we,
And entred in the wyd and ocean sea;
Quhais moving maks, as writis Plutarc[hus,] 175
Into the mone ane face appeir to vs.
I will not dippe into Astronomie,
For feir I fall, in cace I clim so hie:
It is the arte that I did nevir leirme.
Belyve we left all Aragon asterne. 180

Be we had saillit four and twentie hours,
The lift begouth for to ouercast with shours.
The cludis blak ouerquhelmit all the skyis.
Neptunus ryders begouth also to ryis;
The bouand dolphin, tumbland lik a vhele: 185
Quharby our maister vnderstude right wei[l]
That Eolus wes kindling vp in yre.
The heuins all vox rid as ony fyre.
The cludis rave in shours of grit hailstanis.
Doun, with a clappe, come all our saillis at an[is.] 190
From the norheist thair come an vgly blas[t.]
Maid vp our takill, and ouer buird went our [mast.]
The stornme increst, four dayis, mair and ma[ir;]
Our maister also begouth for to dispair;
Quhill the fift day, that it began to cleir: 195
Then, as we micht, we mendit vp our ge[ir;]
Quharof the leist paert wes remanit haill;
3it at the last we come to Portingaill.
Glaid wes our fellouis, fra that they sau the sho[re,]
And bettir hairted nor they wer before. 200
They tuik some curage, and begouth to crak.
First, the Egyptian, he began and spak:
"Wes it not heir vhair Pharaos dochter landit,
First of the Scots, as we do vnderstand it?"
The Turk allgedgit Gathelus wes a Greke. 205
So everie man did his opinione speke.
MISCELLANEOUS POEMS.

3it baith thair menings wes, I vnderstude,
3our grace wes cumming of thair ancient blude:
Quhilk wes the caus that they so willinglie
Had cum so far, to se 3our Majestie.
Thus cracking on, we did the way ouerdryve,
Quhill we, at lenth, in Ireland did aryve;
Quhilk wes begun, they said, be thair forbears.
Some held thame treu, and others held them lears;
Some wald say yea, and others some said nay.
With Pro and Contra, so shortnit we the way.
Of Osshane syne we passit soon the yle,
In Jarsay and Grinisay, within a pretie vyhle,
Alongst Ingland, within the Yle of Wight;
In at the Nedles our pilot tuke vs right;
Furth at Sanct Ilands; and entrit in pace
Then to the Douns, vhair that we raid a space.
Fra they persayd the hilis high of calk,
One to another they begouth to talk:
"Thir ar the hilis, surely we suppone,
Quarthrou this land is callit Albion."
They daskand farther:—What if the Quene war de?id?
Qua sauld be nixt, or to the cron succeid?
They folloit furth this argument so far;
Syndrie wes sibbe, bot ay 3our Grace wes nar.
"Qua wat," quod they, "bot his Grace may prete[nd?]
The thing is 3it far of that God may send.
Becaus heerin we na thing vnderstand,
We will not hazard for to go a land,
Leist they perchance micht find some falt in [vs;]
As Inglishmen ar very captious.
We weyd from thyn, and wald no langer b[yde,]
Bot saild alongst the Inglish haill cost sy[de;]
The vhilk to vs appeird very fair,
Thoght notwithstanding all wes ind and bair;
3et ferrill baith for bestiall and corne,
Houbeit, or than, that all wes win and shorn[e.]
Quharas no rare thing in our way we fand,  
Qhill we aryvit hard heir at the hand;  
Qhar that we sau, evin standing in the see,  
The strongest craig, we thoght, in Christentie;  
Baith high and stay, when we wer to it come;  
Thair wes no way vharby it might be clum:  
And als it stude tua mylis of from the land.  
Euen thair perchance ane fisher boat we fa[nd;]  
We speirit at them what kind of craig it w[es:]  
They ansuierd vs, that it wes cald The Basse.  
They sheu us als, vha wes thairof the lord;  
And hou that men went vp it in a corde;  
And als, hou tua might keep it weil aneugh.  
We said na mair, bot come our way, and leugh.  
"3e sall," quod they, "sie mony stranger thing,  
If that 3e chance to trauell with our King."

Then we come sailing to the Porte of Leith.  
To come right in we thoght it very eith;  
For other shippis, ather sax or sevin,  
Had come befor ws thair, in to the hevin.  
Becaus that we wer nevir thair afore,  
We tuke the ludging ncrest to the shore.  
I haifr bene far, bot 3it in all my lyfe  
I neuer sau a mirrier hartsum wyfe:  
"Be blyth," quod sho, "for 3e sall se our King;  
God blisse his Grace, and mak him long to ring!"

Becaus she saw that it wes groune lait,  
Sho gart hir boyis come with vs all the gait;  
Quohar broght vs heir, vnto your Highnes 3ett,  
Quharas the court with torches all wes sett,  
To shau the way vnto your Graves hall,  
That, eftir supper, we might sie the ball.  
My fellouis comes nou:—I mon mak auay.  
God blisse your Grace! I haifr no more to say.
A CARTELL OF THE THIRE VENTROUS KNIGHTS.

As Ydilnes is mother of all vyce,
    And Sluggishnes the very sone of shame,
So Honour is that only pearle of pryce
    That levis to men ane everlasting name,
Quhen they ar dead, to live agane by fame,
Quharof the gredy Curage evir gloirs.
Quhilk wes the caus, we come so far from ha[me,]
To knau this Court, whilk all the world de[coirs ;]
Quhilk for to sie, we said by syndry shoirs,
    And past the perillous gredy gulfe of Perse,
And levir sees that syndry shippis devoirs ;
Quhare is no fish, bot monsters fell and feir[se ;]
Quhais vgly shappis wer tyrsum to reheirse ;
And mairatour, we come not to that end,
    To wery 3ou, and wast the day in verse,
Quhilk otheruyse we purpose for to spend ;
As pairtly by our clething may be kend,
    And vncouth armes, that errant knichts we [ar,]
Of forrein lands, whom Fortun heir hes send,
    To find thy grace, whom we haif soght so [far .]
Than grant thou vs, befor that we come n[ar ,]
Thy saiv sure conduct, that we may be frie
    To prove thy knights. We dout not bot they d[ar ,]
In play or ernest, be bold to brek a tre.
And so, I trou, dar ony of 3on thrie :
    Bot they are not come heir for sik a thing ;
Bot rather, for thair Ladyes sake, to se
Quha fairest runis, and oftest taks the ring.
    Go to than, shirs, and let vs streik a sting.
Cast crosse or pyle, vha sall begin the play ;
    And let the luifsume Ladyis and the King
Decerne, as judges, vha dois best, this day.
MISCELLANEOUS POEMS.

So, for my pait, I haif no more to say.
   God speid you weill, and keip the timber haill!
Wait on your fortun, vlill sho say you nay.
   I wish you weill, if Fortun may availl.

L.

SANG ON THE LADY MARGARET MONTGOMERIE.

Luiffaris, lei of to loif so hie
3our ladyes; and thame styell no mair,
But peir, the erthlie A per se,
And flour of feminie maist faie:
Sen thair is ane without compair,
Sic tytillus in 3our singes deile:
   And prays the pereles [perle] preclair,
Montgomeirie, maikles Margareit.

Quhose port, and pereles pulchritud,
Fair forme, and face angelicall,
Sua meik, and full of mansuetud,
With vertew supernaturall,
Makdome, and proper memberis all,
Sa perfyte, and with joy repleit,
Pruissis hir, but peir or perigall,
   Of maidis the maikles Margareit.

Sa wyse in 3outh, and verteous;
Sic ressounis for to reull the rest,
As in greit age wer mervelous;
Sua manerlie, myld, and modest;
Sa grave, sa gracious, and digest;
And in all doingis sa discreit;
The maist bening, and boniest,
Mirrour of madinis, Margareit.

Poems 30 and 31 are printed from the Maitland MS.
MISCELLANEOUS POEMS.

Pigmaleon, that ane portratour,
Be painting craft, did sa decoir,
Himself thairwith in paramour
Fell suddanlie, and smert thairfoir;—
Wer he alyve, he wald deploir
His folie, and his love forleit,
This fairer patrone to adoir
Of maidis the maikles Margareit.

Or had this nymphe bene in these dayis
Quhen Paris judgit in Helicon,
Venus had not obtenit sic prayis:
Scho, and the goddessis ilk one,
Wald have preferrit this paragon,
As marrowit, but matche, most meit
The goldin ball to bruik alone;
Merveling in this Margareit.

Quhose nobill birth, and royall bluid,
Hir better nature dois exeid.
Hir native giftes, and graces gud,
Sua bonteouslie declarris indeid
As wail, and wit of womanheid,
That sa with vertew dois ouerfleit,
Happie is he that sall posseid
In marriage this Margareit!

Helpe, and graunt hap, gud Hemene!
Lat not thy pairt in hir inlaik;
Nor lat not doulful destanie,
Mishap, or fortoun, worke hir wraik,
Grant lyik vnto hiselfe ane maik!
That will hir honour, luif, and treit;
And I sall serve him for hir saik.
Fairweill, my Maistres Margareit.

A. M.
LI.

A POEME ON THE SAME LADY.

3E hevinis abone, with heavinlie ornamentis,
Extend 3our courtngis of ye cristall air!
To asuir colour turne 3our elements,
And soft yis seasoun, quhilk hes bene schairp and sair:
Command the cluddis that thay dissolve na mair,
Nor us molest with mistie vapouris weit;
For now scho cummis, the fairest of all fair,
The mundane mirrour, maikles Margareit.

The myldest may; the mekest, and modest;
Tho fairest flour, the freschest flourisching;
The lamp of licht; of youth the lustiest;
The blythest bird, of bewtie maist bening;
Groundit with grace, and godlie governing,
As A per se, abone all elevat;
To quhome comparit is na erthlie thing,
Nor with the goddis so heichlie estimat.

The goddes Diana, in hir hevinlie throne,
Evin at the full of all hir maistie,
Qhuen scho beleit that dainger was their none,
Bot in hir sphere ascending vp maist hie,
Vpon this nymph fra that scho casit hir ei,
Blusching for schame, out of hir schyne scho slippis;
Thinking scho had bene Phoebus verelie,
At quhose depairst scho fell into the eclipsis.

The asters cier, and torchis of the nicht,
Quhilk in the sterrie firmament wer fixit,
Fra thay persavit dame Phoebes lost hirlicht,
Lyik diamontis with cristall perlis mixit,
MISCELLANEUS POEMS.

They did descend, to schyne this nymph annixit,
Vpon hir schoulderis twinkling everie on ;
Quhilk to depaint it wald be ouer prolixit,
How thay in ordour glisteres on hir goun.

Gif she had bene into the dayis auld,
Quhen Jupiter the schap of bull did tak,
Befoir Europe quhen he his feit did fauld,
Quhill scho throw courage clam vpon his bak ;
Sum greater mayck, I wait, he had gart mak,
Hir to haue stollin be his slichtis quent ;
For to have past abone the zodiak,
As quein and goddes of the firmament.

With goldin schours, as he did Clemene,
He wald this virgine furteouslie desave ;
Bot I houp in the goddes Hemene,
Quhilk to hir brother so happie fortoun gave,
That scho sallbe exaltit by the laif,
Baih for hir bewtie and hir nobill bluid ;
And of my self ane servand scho sall have
Vnto I die : and so I doe conclvid.

FINIS quod A. Montgomerie.

LII.

[A REGRATE OF HIS VNHAPPIE LUVE.]

IRKIT I am with langsum luvis lair,
Oursett with inwart sichting sair ;
For in the presone of dispair
I ly,
Seing ilk wicht gettis sum weillsair
Bot I.

Poems 53, 53, 54, are printed from the Bannatyne MS.
MISCELLANEOUS POEMS.

My hairt is pynd and persit so with panis,
Quhilk teiris over my visage ranis,
And makis the bluid within my vanis
To dry.
Quha ma sic greif resist aganis
Bot I?

My mad misfortoun dos me so comm[u]ve,
That I may nowthir rest nor ruve,
Bot wary all the goddis ab[u]ve
The sky,
That every leid obtenis thair luve
Bot I.

All nobill hairtis of nateur ar inclynd,
Quhair they find constance, to be kynd ;
Thairfor to me scho sowld hir mynd
Apply,
Sen non is for hir persone pynd
Bot I.

The facultie of famenene is so,
Vnsto thair freind to be his fo,
Syne menis him quhen he is ago :
For thy
Vncourtesly thus keill thay mo
Than I.

Thay covet not the man that thay may get ;
For him thay hald as proper det :
On strangeris ay thair myndis ar set
To spy.
Thus mo bene fetterit with thair net
Nor I.
MISCELLANEOUS POEMS.

Grit fule am I to follow the delyte
Of thame that hes no faith perfyte;
Thairfoir sic cumpany I quyty
   Denny.
Off all my wo hes non the wyt
   Bot I.

Quhat woundir is thocht I do weip and pleid,
This fellon crewall lyfe I leid;
The quhilk but dawt wil be my deid
   In hy,
For every man obtenis remeid
   Bot I.

My lady hes aene hairt of stone so hard,
On me to rew scho hes no regard,
But bustously I am debard
   Ay by,
And every man gettis sum reward
   But I.

FINIS quod Montgomery.

LIII.

ANE ANSUEER TO ANE INGLISS RAILAR PRAYSING HIS
AWIN GENALOGY.

3e, Inglische hursone ! sumtyme will avant
  3our progeny frome Brutus to haift tane ;
And sumtyme frome aene angell or aene sanctt,
   As ANGELUS and ANGLUS bayth war aye :
   Angellis in erth 3it hard I few or nane,
Except ye feyndis with Lucifer yat fell.
   Avant ! 3ow villane of that lord allane,
Tak thy progeny frome Pluto prence of hell.
MISCELLANEOUS POEMS.

Because ye use in hoillis to hyd yovr sell,
Angluss is cum frome Angulus in deid;
Above all vderis Brutus bure ye bell,
Quha slew his fader houping to succeed:
Than chus yow ane of thais; I rek not ader;
Tak Beelzebub, or Brutus to yovr fader.

FINIS.

LIV.

ANE ANSWER TO ANE HELANDMANIS INVECTIU.E.

FYNDLAY MCONNOQUHY, suf M Fadgan,
Cativilie geiljie with ye poik-braik;
Smoir cunary takin trewis breikles M Bradgan;
3eill fart fast in Baquhidder, or ye corne schaik.
Insteid of grene gynger 3e eit gray gradjan,
For lyce in yoor limschoch 3e haif na inlaik;
Mony mvntir moir in mviggis of mvre madjan;
Sawis seindill saffroun in sawt for yair sarkis saik.

Oknewling Occonnoquhy Ochreigry M Grane
With fallisty mvnter moy,
Soy in scho sorle boy,
Callin feane aggis endoy,
Firry braldich ilkane.

FINIS quod Montgumary.
EPITAPHS.

LV.

EPITAPH OF R. SCOT.

GOOD ROBERT SCOT, sen thou art gone to God,
Cheif of our souerane Colledge Justice Clerks,
Vho, vhill thou livd, for honestie wes od,
As wryt beirs witnes of thy worthy werks:
So faithfull, formall, and so frank and frie
Sall nevir vse that office eftir thee.

LVI.

EPITAPH OF THE MAISTER OF WORK, [SIR ROBERT]
DRUMMOND OF CARNOK, [KNIGHT.]

STAY, passinger, thy mynd, thy butt, thy ee:
Vouchsaif, a we, his epitaph to vieu,
Quha left bot feu behind him, sik as he;
Syn leirnd to de, to live agane aneu.
All knoues this treu, who noble CARNOK kneu. 5
This realme may reu that he is gone to grave.
All buildings brave bids DRUMMOND nou adeu;
Quhais lyf furthsheu he lude thame by the laiv.
Quhair sall we craiv sik policie to haiv?
Quha with him straiv to polish, build, or plante? 10
These giftis, I grant, God lent him by the laiv;
Quha mot resaiv his saull to be a sante!
To regne with him in evirlasting glore,
Lyk as his corps his cuntrey did decore.

The Epitaphs are printed from the Drummond MS.
222 MISCELLANEOUS POEMS.

LVII.

EPITAPH OF JOHNE AND PARIK SHAUES.

If ethnik ald by superstitious stylis,
Quhilk poysion 3it of Paganisme appeirs,
Wer stellified to rule the rolling <heirs,
As pagnisme poets and profane compylis;
Quhais senceles sences Satan so ouersylis,
By oracles illuding all their eirs,
In double speches anuers sik as speirs;
Quhilk godles gods the graceles Grekes begylis:
Then more praisuorthie Pelicans of Shawis
Quhais saikles bluid wes for 3our souerane shed,
Lo, blessit brether, both in honours bed!
His sacred self 3our trumpet bravely bluais.
   By Castor and by Pollux, 3ou may boste,
   Deid Shawis, 3e live, suppose 3our lyfis be loste.

LVIII.

EPITAPH OF ROBERT, LORD BOYD.

Heir lyis that godly, noble, wyse, Lord Boyd,
   Quha Kirk, the King, and Commounweill decorde;
Quhilks war, whill they this jewell all injoyd,
   Defendit, counseled, governd be that lord.
His ancient hous, oft perrelde, he restord.
   Tuyse sax and saxtie seirs he livd; and syne,
By death, the thrid of Januar, devord,
   In anno thyse fyve hundreth aucchte nyne.

FINIS.
DEVOTIONAL POEMS
DEVOTIONAL POEMS.

I.

THE FIRST PSALME.

EILL is the man,

3ea blissed than,

By grace that can

Esheu ill counsell and the godles gait;

That stands not in

The way of sin,

Nor does begin

To sitt with mockers in the scornefull sait;

Bot in Jehovahis lau

Delyts aricht,

And studies it to knaw,

Both day and nicht;

For he sall be

Lyk to the trie

Quhilk plantit by the running river grouis;

Quhilk frute does beir

In tym of 3eir;

Quhais leaf sall never fade nor rute sall louis.

P
DEVOtional poems.

His actionis all
Ay prosper sall,
Quhilk sall not fall
To godles men bot as the chaffe or sand,
Quhilk day by day
Winds dryvis away,
Thairfor I say 25
The wicked in the judgment sall not stand;
Nor sinners ryse na mair,
Vhom God disdanes,
In the assembly vhair
The just remanes.

For why? the Lord
Doth beir record;
He knaus the richteous conversation ay,
And godles gaits,
Quhilk he so haitis,
Sall doutles perish and decay aluay.

II.

THE SECONDE PSALME.

To the Tone of—“In throu the,” &c.

QUHV doth the Heathin rage and rampe,
And peple murmur all in vane?
The kings on earth ar bandit plane,
And princes ar conjonit in campe,
Agast the Lord and Chryst ilk ane.

“Come let our hands
Breik all thair bands,”
Say they, “and cast from vs thair 3oks.”
Bot he sall evin
That duells in hevin
Laugh thame to scorne, lyk mocking stoks.
DEVOTIONAL POEMS.

[In] wraith then sall he speik thame till,
   And vex thame in his anger sore,
   And say—"I set my King with glore
On Sion Mount, my holy hill."
   I will declar his will thairfoir;
   That is, that he
   Hes said to me,
   "Thou art my Sone beloved ay,
   From vhome my Love
   Sall not remove;
I haif begotten thee this day.

Ask thou of me, and thou sall haive
   The Heathin to enherit haill,
   And all the earth thou sall not faill
For thy possessioun to resaive.
   Thy princely scepter sall prevail;
   For they sall feill
   It made of steill,
To render thame thair just reuaird;
   Qhairvith thou sall
   Evin bruis thame all
In peces, lyk a potters shaird."

Be wyse, thairfor, 3e kingis, and heir.
   3e judges of the earth, I say,
   Be leirned and instructit ay.
Rejoyce and serve the Lord in feir,
   And kisse the Sone and him obey;
   Leist, when his yre
   Sall burne as fyre,
3e perish in the way and fall.
   And sik as trust
   In God most just
Sall happy be and blissed all.

41. MS. 3ea perish.
III.

THE POETS DREME.

God give me grace for to begin
My spousing garment for to spin,
And to be one till enter in
With the brydgrome in blisse;
And sleep na mair in sleuth and sin,
Bot rather ryse and richtly rin
That hevinly wedfie for to win
Whilk he prepairs for his.

The way is strait, the nomber small;
Therfor we may not entir all:
3it he hes said that sik men sall
Vhais faith brings furth gude frute.
My [saull,] then, fash not for a fall;
Contineu knocking; clim and call:
Thair is no winning ower the wall
Fra ains the dur be shute.

Tak tym in tyme, or tym be tint,
To stryve with sin, and nevir stint;
And vhar thou may not, mak a mint,
Sa that thy faith be fast.
As raynie dropis do peirce the flint
Throu falling oft, and not throu dint;
Of hope if thou hold fast the hint,
Thou sall prevail at last.

Presume not, nor disparie to speid.
To lyf that leddir sall the leid,
Qhillk stude at godly Jacobs heid
Qhen he to dream wes drevin;
DEVOTIONAL POEMS.

Quhairby the angels come and seid
From hevin to earth, as thou may reid;
That is the only way indeid
To help the vp to hevin.

Assure thy self, it is the sam
Vharby the godly fathers clam,
Vha war the heires of Abraham,
   Beloved of the Lord.
If thou beleive into that Lamb
Vha said, “I am evin that I am,”
The Deuill dou nevir the condam;
   Thy warand is the word.

When he wes rent vpon the rude,
He boght belevers with his blude;
I mene the godly men and gude
   Quha keepit his commands,
And by instinction vnderstude,
Thair saulls resaued his flesh for fude.
Then clim by Chryst, for, I conclude,
   Thy help lyes in his hands.

IV.

A GODLY PRAYER.

PECCAVI Pater, miserere mei:
I am not worthy to be cald thy chylde,
Whoo stubburnely haif lookt so long astray,
Not lyk thy sone, bot lyk the prodigue wyld.

The following variants occur in the Bannatyne MS. and in F. and U.:—
1. F. and U. I’ve sinnd, Father, be merciful to me.
2. F. and U. long hes went. F. and U. so long have gone.
3. F. and U. That stubbornly. B. MS. so
DEVOTIONAL POEMS.

My sillie saul with sin is so defyl'd,
That Satan seeks to catch it as his pray.
  God grant me grace that he may be begyl'd:
    Peccavi Pater, miserere mei.

I am abashd how I dar be sa bald
  Befor thy godly presence to appeir,
Or hazard anes the hevins to behald,
  Vha am vnworthy that the earth suld beir.
  3it damne me noght whom thou hes boght so deir;
Sed salvum me fac, dulcis Fili Dei,
  For out of Luk this leson nou I leir,
    Peccavi Pater, miserere mei.

If thou, O Lord, with rigour woldst revenge,
  Vhat flesh befor the faultles suld be fund?
Or who is he whois conscience can him clenge,
  Bot by his birth to Satan he is bund?
  3it, of thy grace, thou took away that grund,
And sent thy Sone our penalty to pay,
  To saiv us from that hiddivious hellish hund.
    Peccavi Pater, miserere mei.

I hope for mercy, thoght my sinnes be huge:
  I grant my gylt, and grones to thee for grace.
Thoght I suld flie, vhair sall I find refuge?
  In hevin, O Lord? thair is thy duelling place.
  The erth, thy futstule; jea in helis, alace!
Doun with the dead; bot all must the obey.
    Thairfor I cry, whill I haif tyme and space,
    Peccavi Pater, miserere mei.

5. U. filthy soul. B. MS. synnis is.
6. F. and U. thinks to catch.
10. F. and U. holy presence.
13. B. MS. dampe.
15. B. MS. Lowik. F. we may lear. U. we do lear.
18. F. and U. shall be found.
20. F. and U. To sin and Satan from his birth's not bound.
23. B. MS. hiddivous helleshes. F. the hideous hell's. U. that hideous hell's.
27. F. and U. Though I would flee, where should I.
28. B. MS. Tii hevin.
29. F. and to hell, alace! U. and to the hells.
30. F. Down to the dead. U. Down go the dead.
DEVOTIONAL POEMS.

O gratious God, my gyltines forgive,
    In sinners death since thou does not delyte,
Bot rather that they suld convert and live,
    As witnessis thy sacred holy wryte.
I pray the, then, thy promise to perfyte
In me; and I sall with the Psalmist say
    To pen thy prais, and wondrous works indyte:
Peccavi Pater, miserere mei.

Suppose I slyde, let me not sleep in sleuth,
    In stinking sty with Satans sinfull swyn;
Bot make my tongue the trompet of thy treuth,
    And lend my verse sik wings as ar divyne.
Sen thou hes grantit me so good ingyn
    To loif the, Lord, in gallant style and gay,
Let me no moir so trim a talent tyne:
Peccavi Pater, miserere mei.

Thy Spirit, my spirit to speik, with speed, inspyre.
    Help, Holy Ghost! and be Montogermies Muse;
Flie doun on me in forked tongues of fyre,
    As thou did, on thy oune Apostills, vse;
And with thy fyre me fervently infuse
    To laud the, Lord, and longer not delay.
My former folish fictiouns I refuse:
Peccavi Pater, miserere mei.

34. B. MS. synnaris.
35. F. and U. would they should.
36. F. As witnesseth Prophets in holy write.
    U. As witnesseth prophets in holy writ.
37. F. and U. I pray thee, Lord.
38. F. and U. that I may with the Psalmist say. B. MS. Psalms.
39. F. and U. I will thy praise.
40. F. and U. Therefore, dear Father, be merciful to me.
41. F. and U. Though I do slide.
42. F. and U. Me to revive from sin let grace begin.
43. F. and U. Make, Lord, my tongue.
44. F. and U. To praise thy name with.
45. F. and U. My sp'rit to speak, let thy Sp'rit, Lord, inspire.
46. F. and U. mine hev'nyly muse.
47-55. F. and U.—
    As on th' apostles, with thy fear me infuse:
    All vice expel, teach me sin to refuse,
    And all my filthy affections, I thee pray;
    Thy fervent love on me pour night and day.
Stoup, stubborne stomock, that hes bene so stout;
Stoup, filthie flesh, and carioun of clay;
Stoup, hardint hait, befor the Lord, and lout
Stoup, stoup in tyme, dezer not day by day.
Thou knouis not weill vhen thou man pass away;
The Tempter, als, is bissie to betrey.
Confes thy sinnes, and shame not for to say,
Peccavi Pater, miserere mei.

To grit Jehovah let all glorie be gevin,
Vha shupe my saul to his similitude;
And to his Sone, whom he sent doun from hevin,
Vhen I wes lost, to buy me with his blude;
And to the Holy Ghost, my gyder gude,
Vho must confirme my faith to tak no fray.
In me cor mundum crea—I conclude:
Peccavi Pater, miserere mei.

V.
A WALKING FROM SIN.

Think on the end and thou sall seindle sin.
Since vnadwysment wraks or thou be war,
To call for grace betyms at God begin,
Befor thou solou on the flesh too far.
Throu vnadvertance, oh hou mony ar
Involvit so whill out they can not win?
Wald thou be clene? touch nather pick nor tar:
Think on the end and thou sall seindle sin.

8. F. and U. carion made of clay.
61. F. and U. Thou wota not when that thou must.
62. F. and U. To the great glorie where thou must be for ay. B. MS. reddy to betray.
63. F. and U. and think no shame to say.
65. F. and U. O great Jehovah to thee all glorie be given.
66. F. and U. to thy similitude.
67. F. and U. thy . . . . thou sent'st.
70. F. and U. my faith in the right way.
73. F. and U. O heavenly Father be merciful to me.
DEVOTIONAL POEMS. 233

As trees hes leafes, then florishis, syn fruit;
    So thou hes thoghts, syn words, and actions last. 10
Thus, grie by grie, sin taks in the sik rute,
    Infecting saull and body baith so fast,
To stay repentance till the tymbe past.
Then turne in tym and not so rekles rin,
    Or thou thy self in condemnation cast. 15
Think on the end and thou sall seindle sin.

Or thou be sommound by vnscertien death,
    Count with thy conscience; knau if it be cle[ne.] 20
Defer not to the latter blast of breath,
    Sen lait repentance seindle sure is sene.
Then thrau the wand in tym whill it is grene;
    Sen tym is precious tak it or 3e tuin.
    Sen thou began, look bak what thou hes bene:
Think on the end and thou sall seindle sin.

Sen death is debt, prepair thee for to pay;
    Thou knauis not vhen thy Creditour will crave. 25
Remember death, and on that dreidful day
    Quhen as thy saull hir sentence sall resave,
Of endles pain or endles joy to haive,
The goatis ar many, thoght the lambis be thin:
    Seek thy salvation; be not Satans slaive;
Think on the end and thou sall seindle sin.

Seik, knok, and ask in Faith, with Hope and Love,
    And thou sall find, and enter, and obtenye. 30
Obey his blissed bidding from above;
    So thou sall purchess proffite, to, betuene.
Inclyn thy eiris, and open wp thy eune
To heir and sie; and comfort all thy kin.
    Do good; repent; in tym to come abstene:
Think on the end and thou sall seindle sin. 35

. 
Thoght Natur force thee to commit offence,
Set it is divelish daylie to delye
Or perseveir in, onder this pretence,
That Chryst sall be compeld to mak the quyte :
As some will say, "Sen flesh is imperfew,
God mon forgive, or think his court bot thin."
These words ar vain—but warrand of the wryt :
Think on the end and thou sall seindle sin.

VI.

A LESONE HOU TO LEIRNE TO DIE.

Be war, be war, leist it be war ;
The dreidfull day drauis to the duris.
Exame your selfis; sie what ye ar,
And spy hou Death comis at the spurris ;
Whais sharpe seveirest summond sayis :
Without continueung of dayis.

He keepis no dyet, day, nor table ;
Bot when he calis thou mon compeir ;
Euen when thou art vnmetest, able.
Then fruiitles faith is fraught with feir ;
That message so thy mynd dismayis :
Without continueuing of dayis.

Quhen all thy sensis the forsaiakis,
And thou persaiwis no dome bot dead,
Then courage lyk a couart quaikis ;
Vane hope dar not hold vp his head ;
Thy sinfull saull astonisht stayis,
Bot no continueuing of dayis.
DEVOTIONAL POEMS.

Fra conscience brings furth his books,
Into thy stomok is a stryfe.
It is no laughter, when thou looks
Upon the legend of thy lyfe;
Vharin ar writtin all thy wayis,
Without continueuing of dayis.

That register may mak thee rad,
Reveiling both thy good and evill.
Thy saull sall sie, to mak hir sad,
Hir vgly enemie the Divill;
Quhilk all that lybel to hir layis,
Without continueuing of dayis.

Fra sho haif gazed in that glasse,
Sho hes a gesse vhair sho suld gang.
Be sho provydit, or sho passe—
It's weill; if not—all will be wrang.
To lait for pardon then sho prayis,
Quhen no continueuing of dayis.

A bitter battell sall sho byde
Betuixt quick hope and dead dispair,
Quhen sho sall trimble to be tryde,
Remembring on long Euermair;
Quhair peirles pain or plesur ay is
Without continueuing of dayis.

Thogh, word, and deid, all sall be weyde,
Befor thy lingring lyf dislude.
Vhat ferly, freind, thoghth thou be fleyd
To go befor so grit a Judge,
Vhais feirfull face the wicked frayis,
Without continueuing of dayis?
DEVOTIONAL POEMS.

Thy beutie, riches, wit, and strenth,
Quhilk God thee, to his glory, gaiue,
Sall caus the cry, Alace! at lenth,
Quhen he thy checker compt sall craive;
Vho will allou the no delayis,
Nor hit continueung of dayis.

Thair thou, that in this world wes wont
To griev thy God without regaird,
Sall be compeld to give account,
And as thou thocht resave rewarid
Of him who presently repayis,
Without continueung of dayis.

Then prayers, almesdeids, and tearis,
Vhilks hit to skorne see skantly skar,
Sall mair availl than jakis and spearis,
For to debait thee at that bar
Quhair nane rebelis, bot all obeyis,
Without continueung of dayis.

Quhen Justice halds the ballance evin,
Sho mettis no inshis with the ell.
The hevy saulis ar had to hevins;
The light, alace, ar hoyde to hell,
Quhair Beljebub in burning brayis
In wter darknes vhair no day is.

Quhat wald thou give, if God wold grant
Thee longer licencie for to leve?
Wald thou not sueir to be a sant,
And all thy goods for God's saik give;
Jea, and instruct all sik as strayis
Without continueung of dayis?
DEVOational Poems.

Quhy art thou miserable, O Man?
Quhy pretermits thou tyme and place?
Quhy art thou ydler nou nor than?
Quhy speids thou not whill thou hes space?
Quhy tyins thou tyme, that the betrayis?
Quhy dreeds thou not these duiffull dayis?

3it, hear whill Chryst knokis at thy hairt,
And open it to let him in:
Or thou sall abill eftueruard
Crave entrie vhair thou sall not win;
As the fyve folish virgins playis:
Then with the wyse redeeme thy dayis.

VII.

[Away! Vane World.]

To the Toom of—"Sall I let hir go," &c.

Away! vane world, bewitcher of my hairt!
My sorouis shauis my sins macks me to smart;
3it will I not dispair,
Bot to my God repair:
He has mercy ay,
Thairfor will I pray:
He hes mercy ay, and lovys me,
Thoght by his humbling hand he provis m[e.]

Away, away! too long thou hes me snaird;
I will not tyne more tyme: I am prepaired
Thy subtilly slychts to fite,
Vhilks hes allured me.
Tho they suetly smyle,
Smoothly they begyle:
Tho they suetly smyle, I feir thame.
I find thame fals; I will forbeir thame.
Once more, auay! sauis loth the world to leave:
Bids oft adeu with it that holds me slave.
Loth am I to forgo
This sweet alluring so:
Sen thy wayis ar vane,
Sall I the retane?
20
Sen thy wayis ar vane, I quyt thee;
Thy plesuris sall no more deleyt me.

A thousand tymis auay!—Oh! stay no more.
Sueit Chryst, conduct, leist subtile sin devore.
Without thy helping hand
No man hes strenght to stand.
Tho I oft intend
All my wayis to mend—
30
Tho I oft intend, strength fails ay:
The sair assaults of sin prevailis ay.

Qwhat sal I say? ar all my plesuris past?
Sall worldly lustis nou tak thair leiv at last?
3ea, Chryst, these earthly toyes
Sall turne in hevinly joyes.
Let the world be gone;
I'll love Chryst allone.
Let the world be gone—I cair not:
Chryst is my love alone—I feir not.
40

VIII.

[COME, MY CHILDRENE DERE, DRAU NEIR ME.]

COME, my Childrene dere, drau neir me,
To my Love vhen that I sing;
Mak your ears and hairts to heir me,
For it is no cirthly thing,
DEVOTIONAL POEMS. 239

Bot a love 5
Far above
Other loves all, I say,
Which is sure
To indure
When as all things sall decay. 10

O my Lord and Love most loyal,
What a prais does thou deserve!
Thought thou be a Prince most Royal,
With thy Angels thee to serve,
3it a pure 15
Creature
Thou hes lov'it al thy lyfe;
Thou didst chuis
The refuis
Of the world to be thy wyfe. 20

Whill I did behold the favor
Of his countenance so fair—
Whill I smellit the sweet savor
Of his garments rich and rair—
"Oh!" I said, 25
"If I had,
To my Love, 3on Prince of Gore!
For my chose
Wold I lose
Other loves I lov'd befor."

30

Whill I did these words besyd me,
With a secreit sigh, confes,
Lo! my Lord and Love espyd me,
And dreu neir me vhair I wes;
Then a ring 35
Did he thring
DEVOTIONAL POEMS.

On my finger, that wes fyne:—
"Tak," quod he,
"This to the,
For a pledge that I am thyne.

Nou thou hes that thou desyrit—
Me to be thy Lord and Love—
All the thing that thou requyrit,
To the heir, I do approve:

3it agane,
For my pane,
Only this I crave of thee;
For my pait,
Keep thy hairt
As a virgin chast to me."

IX.

HIS MORNING MUSE.

[NONE TARDES CONVERTI AD DEUM.]

Let dread of pain for sin in aftertime,
Let shame to see thy self ensnared so,
Let grief conceived for foul accursed crime,
Let hate of sin, the worker of thy wo,
With dread, with shame, with grief, with hate, enforce
To dew thy cheeks with tears to deep remorse.

So hate of sin shall make God's love to grow;
So grief shall harbour hope within thine heart;
So dread shall caus the flood of joy to flow;
So shame shall send sweet solace to thy smart:
So love, so hope, so joy, so solace sweet
Shall make my soul in heavenly bliss to fleet.
DEVOTIONAL POEMS.

Wo, where no hate doth no such love allure!
Wo, where such grief makes no such hope proceed!
Wo, where such dread doth not such joy procure!
Wo, where such shame doth not such solace breed!
Wo, where no hate, no grief, no dread, no shame
No love, no hope, no joy, no solace frame!

X.

PSALME XXXVI.

DECLINA A MALO, ET FAC BONUM.

Leave sin, ere sin leave thee; do good,
And both without delay;
Less fit he will to morrow be,
Who is not fit to day.

The Devotional Poems are printed from the Drummond MS., with the exception of the pieces numbered 9 and 10, which are found in no MS., but are contained in all the ordinary editions of "The Cherrie and the Slae."
THE MINDES
Melodie.

CONTAYNING CERTAYNE
Psalmes of the Kinglie Propheete

David, applied to a new pleasant
tune, verie comfortable to
every one that is rightlie ac-
quainted therewith.

EDINBURGH

PRINTED BE ROBERT CHAR
teris, Printer to the Kings most
Excellent Maistrie. 1605.

Cum Privilegio Regali.
THE MINDES MELODIE.

PSALME I.

LEST is the man,  
\[3ea,\] happie than,  
By grace that can  
Eschew ill counsell and the godles gates;  
And walkes not in  
The way of sin,  
Nor doth begin  
To sit with mockers in the scornful sates;  
Bot in \[\text{IEHOVAES law}\]  
Delites aright,  
And studies it to knaw  
Both day and night.  
That man shall bee  
Like to the tree  
Fast planted by the running river growes;  
That frute doth beare,  
In tyme of yeare;  
Whose leafe shall neuer fade, nor rute vnlose.
THE MINDES MELODIE.

His actions all
Ay prosper shall:
Which shall not fall
The godles men; bot as the calfe or sand,
That, day by day,
Winde driuth away:
Therefore, I say,
The wicked in the judgement shall not stand;
Nor sinners rise na mair,
Whom God disdaines,
In the assemblie where
The just remaines.
For why? the Lord,
Who bearth record,
Doth know the righteous conversations ay;
And godles gates,
Which he so hates,
Shall quite die, perish, and doubtlesse decay.

PSALME IIII.

To thee I call,
In my great thrall
And troubles all:
Hear me, O Lord, my God of righteousness.
Of mercie free,
Thou hast set mee
At libertie.
Haue mercie, Lord, and rid me from distresse.
O men of mortall name,
How long will 3ee
My glorie turne to shame,
With vanitie?
O sonnes of men,
Why doe 3e then
THE MINDES MELODIE.

Seek after lies, with the vngodly ghuest?
The Lord aboue
Doth surelie loue
The godlie man, and heareth my request.

In aw therefore,
Giue God the glorie,
And sinne no more,
With quyet mynde examine well 3our heart.
3our sweete incense
Of innocence
With confidence
Bring to the Lord: 3our selves to him converte.
The worldlie wretch, all day,
Doth never cease
For well and wealth to pray,
This life to ease.
Bot thou, thy grace
And louing face,
With brightfull beames, make on vs, Lord, to shine.
Graunt vs thy light
And favour bright.
We pray the, Lord, thine eare to vs incline.

With heart and voice
I will rejoice;
And make my choise
Of this thy grace, before all worldlie care.
This treasure grit
Doth me delite
With joy perfite,
More than the wretch for al his goods and gear;
As granes and grapes so gay,
In tyme of yeare,
That filleth his heart, I say,
With joyfull cheare.
THE MINDES MELODIE.

In rest and peace
I find release;
And wily down, and sleepe with sound repose:
For thou, my guard,
And sure rewarde,
My help, my hope, doest keep me from my foes.

PSALME VI.

Lord, I requyre,
That, in thine yre
Fuming as fyre,
Thou me no wayes rebuke, nor yet reject.
Though I doe swerue,
And so deserue
That I should sterue,
In mercie, Lord, I pray thee yet correct.
For griefe and anguish hes
Me so opprest,
That in my weary bones
I finde no rest.
My soule and mynde
Are so sore pynde,
That it I can expresse in no degree.
O Lord, I say,
How long delay
Wilt thou, to cure my woe and miserie?

Let thy sweete face
And wonted grace,
In tyme and space
Returne, to free my soule from all her paine:
Not for no thing
That she can bring,
That is condigne;
Bot for thy mercie freely made her gaine.
THE MINDES MELODIE.

For why? amongst the dead
   Who shall thee praise?
Shall dust and asse in earth
   Thy glorie blaisie?
My plaintes trewlie
So grievous be,
That I am like to swerue, I am so faint.
   All night I greet;
   My couch I weet
With trickling tears, gusht out with my complaint.

   Mine eyes dim bee,
   And will not see
My sinne trewlie;
And griefe hes so possest my heauie heart,
   For feare of those
   That be my foes,
   And would rejoise
To see my wreak, and would my soule subuert.
   Bot now—away, all 3e  
   That wicked be!
For the Lord he hath heard
   My plaint and crie;
   And not onelie
He hath heard me,
Bot granted my request and whole desyre,
   And shall my foes
In tyme disclose,
And them confound with shame in his hote yre.

PSALME VIII.

Iehova, Lord,
Who can record,
In writ or word,
Thy name so great on earth and euerie where?
Which thou hast plaist,
As pleasse thee best,
And worthiest,
Aboue the heauens and christall cleared aire.
Thou makes thy laude and praise,
Thy strength and might,
From breath of babes to rise,
Both day and night.
In suckling anes
Thy grace remains
For to be seene, and beautie excellent;
The mouth to close
Of godlesse foes,
That readie are to slay the innocent.

When I behold
The high heauens mould,
That doth vnfold
Thy wondrouse works by thy owne fingers wrought;
The moone so bright,
And starrie light,
That shines by night,
With gleaming fires, all formed out of noght;
What thing is mortal wight,
Then do I say,
Of whome thou, Lord of might,
Are myndfull ay?
The sonne of man,
What is he then,
Whom thou by grace doest choose and beautifie?
Yet little lesse,
I must confesse,
Thou hast him made, than angels, in degree;
And thou his name
And glorious frame
Exalts with fame,
And crowns his head with royall Majestie;
   And, as a King,
   Him sets, to raigne
   Ouer euerie thing,
That life, breath, forme, and shape, hath taine of thee;
   As sheepe, oxe, horse, and beast
   That feeds on land;
   3ea, all such things are preast
   At his command;
   The fishe that swym
   With out-spred fin,
And fowls, each one, that haunt into the aire:
   IEHOVA, Lord,
   Who can record
Thy name, so great on earth and euery wher?

PSALME XV.

O LOR'D, who shall
Thy tent indwall
Celestia'll?
Who shall abide within thine holie hill?
   That walks in light,
   And doth that's right,
   With all his might;
His brother's name doth not reproach and spill;
   Nor yet can heare his name,
   In any sort,
   To be imparde with blame
   Or false report:
   That doth abstaine
   From euerie meane
And wrongful way to work his neighbour wo;
   And in whose sight
   The wicked wight,
That God despytes, despyted is also:

   Bot such as loue
   The Lord aboue,
   He doth approue,
And honours them with loue and reuerence:
   That band doth make,
   And will not breake,
   For loose nor lacke
That may ensue, nor any such pretence;
   Nor yet doth put his coyne
   To vsurie;
   Nor the just cause purloyne,
   Through bryberie.
   Who means, right so,
   These thinges to do,
And steadfastlie doth keepe the perfite way;
   As Syon Hill
   He shall stand still,
And neuer moue, nor perishe, or decay.

PSALME XIX.

The firmament,
   And heauens out-stent,
   So excellent,
Thy handywork and glorious praise proclaim:
   Each day to day
   Succeding ay
   In their array,
And night to night, by course, doe preache the same.
THE MINDES MELODIE.

No sound of breath nor speach
Of men haue they,
Yet euerywhere they preache
Thy praise, I say.
Their lyne goeth out
The earth about:
Their voice is heard throughout the world so wide.
There he a throne
Set for the sunne,
And paylion plight, his mansion to abide;

Who, like a groome
Of great renoume,
Right braue doth come
From chamber straight, with comlie countenance;
Or, like a knight
In pleasant plight,
Doth haste with might
To runne the race, his honor to advance.
His rysing and his race,
It doth appeare
Euen from the out-most space
Of heauens sphære.
Then hes he taine
His course againe,
Through aylarde sky, by reuolution right.
Nothing can be
Hid from the eye
And burning beames of that great lampe of light.

God's word is cleare;
His law sinceere,
And most enteere,
The sinfull soule to him for to convurte!
His precepts pure,
Both firme and sure,
And can allure,
And make right wise the sober simple heart.
Thy ways and statutes all
Are righteousnesse,
Which glad the soules in thrall,
With joyfulnesse:
They giue cleare light
To our blinde sight.

Thy seare is pure, and ever permanent:
Thou cannot rew:
Thy judgments trew
And righteous are, O Lord Omnipotent.

Much gold of price,
Refyned twyce,
3ea, more than thryce,
Is not in worth with them for to be valude:
The honie white,
Pure and perfite,
Mouing delite,
Is not so sweete, nor so much to be craued.
They make thy servants wise
And circumspect;
And, what to enterprise,
They him direct.
In keeping them,
Great is the gaine,
And rich rewarde, for such lade vp for euer.
Bot who can count
Sinnes that surmount?
From secreet sins, good Lord, my soule deliuer.
THE MINDES MELODIE.

O Lord, vouchsaue,
I humble craue,
Me for to saue,

And cleanse my hart from proud presumptuous sin:
Then shall I bee
From sinnes set free,
That troubles mee.

Preserve me, Lord, that I walke not therein;
And let them not preuaile,
Me to possesse:
Then I will, without faile,
Loue righteousness.
Accept my plaint,
Which I present
Before thy sight, with humble hart and voice.
My strength and stay
Thou art for ay,
And Saviour sweete, in whom I do rejoynce.

PSALME XXIII.

The Lord most hie,
I know, will be
An heyrde to me:

I can not long haue stresse, nor stand in neede.
He makes my leare
In feelds so fare,
That without care
I doe repose, and at my pleasure feede.
He sweetlie me conuoyes
To pleasant springes,
Where nothing me annoyes,
But pleasure bringes.
He giues my minde
Peace in such kinde,
THE MINDES MELODIE.

That feare of foes nor force can not me reaue.
By him I am lead
In perfite tread;
And, for his name, he will me neuer leaue.

Though I should stay,
Euen day by day,
In deadlie way,
Yet would I be assurde, and fear no ill;
For why? thy grace,
In euerie place,
Doth me imbrace;
Thy rod and shippards-crook comforts me still.
In despyte of my foe,
My table growes.
Thou balmes my head with ioy:
My cuppe overfloues:
Kindnesse and grace,
Mercie and peace,
Shall follow me, for all my wretched dayes;
Then endles joy
Shall me conuoy
To heauen, where I with thee shall be alwaiies.

PSALME XLIII.

O Lord of grace,
Judge thou my case:
From thy high place,
My cause reuenge against my deadlie foes.
From wicked traine
Of fraudfull men
That thee misken,
Saue me, O Lord, for I in thee rejoise.
THE MINDES MELODIE.

Thou art my God and aide,
    My strength and stay;
Why go I then dismaide
    In this array?
Why shouldst thou mee
Reject from thee,
As pray to those that seeke my soul to spill?
    Send out thy light,
Thy treuth, and right;
And guide my wayes vnto thy holie hill:

Then will I to
    Thine altar goe,
Not fearing foe,
With harp in hand, to sing thy praise for euer.
    My God so deare,
My joy and cheare,
Who doest me heare,
With readie help do now my soule deliuer.
    My soule, why doest thou freate
Thus in my breast,
With grudging griefe ouer-set,
    Not taking rest?
In God most just
Set all thy trust;
And call on him with all thy stresse and greefe.
    I will always
Him laude and praise:
He is my God, my helpe, my whole releefe.

PSALME LVII.

HAVE reuth on me—
Haue reuth on me,
O Lord, from hie,
THE MINDES MELODIE.

Haue mercy, Lord: in thee my soule doth trust:
Vntill at last
This stormie blast
Be ouer-past,
In shadow of thy winges my hope shall rest.
On God most high I call,
My heart's deyte;
Who will his promise all
To me perfite.
From heauen's throne,
He will send downe,
And saue me from the sharp rebuke and shame
Of cruell foes
That me inclose:
His mercie sure shall keepe me from al blame.

I lie beset
With lyons het;
And men are met,
In fyrie rage, my seelie soule to catch;
Whose teeth, I weene,
Like arrowes keene
Are to be seene;
Their tongues like swordes, some mischeef for to hatch.
Exalt thy selfe, therefore,
The heauens aboue:
On earth shew forth thy glorie,
And power proue.
A snare is made,
And grins are laide,
My steps to trap, my fate to fold withall.
I am opprest:
A ditche is drest
For me—bot, loe! my foes therein doe fall.
THE MINDES MELODIE.

My heart is bent,
    And permanent,
    With full intent
To praise the Lord, and to extoll his name.
    "My tongue," alway
    "Awake," I say,
    By breake of day:
    "My harpe, in haste, and viole, doe the same."
    I will thee praise among
    The people all:
    As God and Lord most strong
    Thee praise I shall.
    Thy mercies grit,
    And treuth perfite
Doe reache vnto the heauens and cloudie sky:
    Exalt, therefore,
    Thy name and gore
Aboue the clouds and limites of the day.

PSALME XCI.

WHO doth confyde,
    And so abyde,
    All tyme and tyde,
In secrete and in shade of the Most High,
    He may well say,
    "God is my stay
    And strength alway—
My faith, my hope, in whom my trust doth lie."
    He shall thee keepe and fence
    From hunter's snare,
    From cruell pestilence,
    And all such feare;
    And shall the hide
On euerie side,
In shadow safe and couert of his winges:

His treuth, most sure
Ay to indure,
Thy sheeld shal be, against all noysome things.

Thou shalt not care
For any feare,
By night or eare;
Or, noone-day bright, for the swift fleing dart:
No fearefull pest
That may molest
By night shall rest
On thee; nor plague by day that falles athwart.
Although a thousand men,
Before thine eye—
Yea, more than thousands ten,
Should fall hard by;
None ill at all
Shall thee befall;
No dangerous death, nor dread shall come thee neare:
Bot wicked anes,
That God disdaines,
He will rewarde; as thou shalt see most clear.

Be not affraide,
Sence thou hast said,
"God is mine aide,"
And the Most High hast set for thy refuge.
No harme nor hurt
Within thy court
Shall doe thee sturt;
No skaith shall come within thy tent to ludge:
For he his angels bright
Hath geuen command,
To keep thee, day and night,
On euerie hand;
THE MINDES MELODIE.

And, by their arme,
To saue from harme,
And stay thy steps from stumbling at a stone.
Thou shalt down-tread
The dragon's head—
The lyons fearc—the aspes—the 3ong, each one;

Because the Lord,
Of his accord,
Hath said the word:—

"I will him saue and send deliuerance.
He doth adore,
And loue my glore;
I will therefore
Him," saith the Lord, "to honor high advancce.
When he shall on me call
In tyme of neede,
I will from dangers all
Rid him with speedne;
And him defend
And succour send,
In troubles all; and then him glorifie
I will alwayes
Prolong his dayes;
And he, doubtlesse, my sauing health shall see."

PSALME CI.

Now will I sing
To thee, O King,
Aboue all thing,
Of mercie mixt with judgement rightcous.
In perfite way,
I will me stay;
Awaiting ay
Vntill thou come, my God most gratious.
THE MINDES MELODIE.

In mynde and heart upright,
I will begin
To walke before thy sight,
My house within.
No wickednesse
Shall me possessse.
The sinner's worke I hate with all disdaine.
Nor ill at all
Shall with me dwell;
Mine heart, mine hand, from such I will refrain.

Thou froward heart,
That workes me smart,
From me depart;
Go take thy leaue; for I no ill will know.
Such as defame,
With slanderous blame,
Their neighbour's name,
I will destroy, and them no mercie show.
The proud presumptuous ghuest,
With lofte looke,
And hautie minde possest,
I can not brooke.
Myne heart, myne eye,
Shall euer be
Upon the just and faithfull of the land.
They shall abyde
All tyme and tyde
Within thy court, to serue at thy command:

The man, I say,
That doth not stray
From the right way,
I will aduance, in honour to excell.
THE MINDES MELODIE.

The guilefull man,
That no good can,
Bot lie and faine,
Out of mine house with speed I will expell.
   I will cut out, by tyme,
   Out of the land,
   All the rebellious trayne
   And godlesse band.
   And I doe meane
   For to maintaine
God's holie house, and sacred cittie, free;
That wicked men
May not remaine
Within his gates, for their iniquitie.

PSALME CXVII.

O NATIONS all,
Both great and small,
With Israel, 

Vnto the Lorde, sing laude and lasting praise:
   Exalt his name,
   And glorious fame
   Alwhere proclame;
For why? his grace and glory abides alwaies:
   He doth his tender loue
   To vs extend;
   As well, each day, we proue:
   It hath no end.
   This mightie Lord,
   In worke and word,
Is constant, sure; his treuth cannot decay.
   Giue him, therefore,
   All laude and glory,
Who doth on vs his loue and grace display.
PSALME CXXI.

When I behold
These montanes cold,
Can I be bold
To take my journey through this wildernes,
Wherein doth stand,
On eyther hand,
A bloudie band,
To cut me off with cruell craftinesse?
Heere, subtle Sathan's slight
Doth me assaill:
Ther, his proud worldly might
Thinks to preuaill.
In euerie place,
With pleasant face,
The snares of sinne besets me round about;
With poysone sweete
To slay the spirite,
Conspyrred all, to take my life, no doubt.

But God is hee
Will succour mee,
And let me see
His sauing health ay readie at command:
Euen Iehova,
That creat al,
Both great and smal,
In heauen and aire, and in the sea and land.
Freat not, my fearefull heart,
My breast within:
This God will take thy part,
Thy course to rin.
He will thee guyde;
Thou shalt not slyde;
THE MINDES MELODIE. 265

Thy feet shall steadfast stand in the right way:
    He will thee keepe;
    He will not sleepe,
Nor suffer foes to catch thee as a pray.

    The Lord doth keepe
    Israel his sheepe,
    And will not sleepe.
Beneath his shadow thou shalt saiflie ly.
    Right sure and firme,
    With his right arme,
    Saue the from harme
He shall; and all thy fearefull foes defy.
    The day, hote sunnes offence
    Shall not thee greeue;
    Nor cold moones influence,
    By night, the moue.
    God, of his grace,
    From his high place,
Shall saue thee from all ill: in euerie way
    Thou goes about,
    Both in and out,
He shall the blesse and prosper, now and ay.

PSALME CXXV.

As Sion Hill,
    That's firme and still,
    And neuer will
Nor can remoue, through danger of decay,
    So that man shall,
    Lord, with thee dwell,
    Fearing no fall,
Who trustes in thee; and shall indure for ay.

4. Edit. 1605, decays.
Like mountaines round about
Jerusalem,
Iehova so, no doubt,
Shall couer him.
The rod and yoke
Of God's owne flocke
Shall not ay rest vpon the godlie race;
Lest they, through grieved,
Without releefe,
The wandring waies of wicked men imbrace.

O Lord, our God,
Remoue thy rod!
Make not abode
From such as feare thy name with perfite hart,
And walke vpright,
Before thy sight,
In thy trewe light:
Thy grace, their guyde, let not from them depart.
Bot such as slide abacke
In crooked wayes,
The Lord shall ouertake,
With sudden frayes:
Their lot and part
Shall be, in smarke,
With sinfull men, that perishe in thy rage.
With Israel,
Thy peace let dwell,
O blessed Lord! to last from age to age.

PSALME CXXVIII.

O blest is hee
That feareth thee,
O Lord, most hie,
THE MINDES MELODIE.

And doth observe thy constant will and way!
   O well to him
   That hath begun
   This course to run!
His labour shall him pleasant frute repay.
   To his great joyes encrease,
   In reuthfull neede,
   Ießova will him dresse,
   His life to feede.
   His wife shall bee
   Like to the tree
That growes full gay, fast by his houses side:
   His children fair,
   Like olyues rare,
   His table shall decore, both tyme and tyde.

Such man's successe
   And happinesse
   Shall still increase,
As feares thee, O Lord most righteous:
   Thou will not misse
   Right so to blesse
   Both him and his,
With riches rare, and pleasure plenteous.
   From Sion's holie Hill,
   Thou shalt see then,
   To stand, and flourish still,
   Ierusalem.
   Thy race and seede
   Shall budde and breed,
Before thine eyes, in happie state and store.
   With Israel
   And Iuda, shall
Thy peace, O Lord, abyde for euer more.
THE MINDES MELODIE.

THE SONG OF SIMEON.


Since that mine eye,
Before I die,
O Lord doth see
Thine holie one—our hope and onelie stay—
Whom thou hast send,
In latter end,
For to extend
Thy mercies great, that doe endure for ay;
Then let thy servant, Lord,
Depart in peace;
And me, of thine accord,
Send to my place;
As thou hast said,
And promise made,
That can not faile nor fall in vaine away:
For I rejoice,
In heart and voyce,
That I haue seene thy sauing health this day;

Whom thou, a light,
Hast set, full bright,
Before the sight
Of Gentiles far, and people round about;
And sendst with grace,
Sinne to deface,
And glorious peace
For to proclame, the earth and world throughout;
And, as thy prophetes told,
A signe to bee,
For nations to behold
With faithfull eye;
In speciall
Thine Israel
THE MINDES MELODIE.

To rid from thral, and saue them by his might;
    That he, their glorie,
    For euer more
On Sion Hill may shine in beautie bright.

GLORIA PATRI.

O KING of Kings,
    In heauen that rings
    Aboue all things,
Thy people chosen of thine onelie grace,
    To raigne with thee
Eternallie,
    Them sanctifie,
Into thy sweete and euerlasting peace.
    Laude to the Trinitie,
    On which we call!
Our God, in persons three,
    Surmounting all.
Fountaine profound!
    All praise redound
To thee, O Father, with thy Son most sweete!
    That Prince of glorie
    Did vs restore;
Likewise all praise be to the Holie Spirite!

Gloria in excelsis Deo. Amen.

The Psalms that are contained in this Booke are these—1, 4, 6, 8, 15, 19, 23, 43, 57, 91, 101, 17, 121, 125, 128, Simeon’s Song, and Gloria Patri.
POEMS

ATTRIBUTED TO

ALEXANDER MONTGOMERIE
POEMS

ATTRIBUTED TO

ALEXANDER MONTGOMERIE.

I.

THE BANKIS OF HELICON.

ECLAIR, 3e bankis of Helicon,
Pernassus hillis and daillis ilkon,
And fontaine Cabellein,
Gif ony of your Muses all,

Or nymphes may be peregall 5
Vnto my lady schein?
Or if the ladyis that did lave
Thair bodyis by your brim
So seimlie war or [3it] so suave,
So bwtiful or trim? 10
Contempill, exemplil
Tak be hir proper port,
Gif onye sa bonye
Amang you did resort.

8
POEMS ATTRIBUTED TO

No, no. Forsuith wes neuer none,
That with this perfyte paragon
   In beawtie micht compair:
The Muses wald have gevin the grie
   To her, as to the Aperse,
   And peirles perle preclair;
Thinking with admiratioun
   Hir persone so perfyte.
Nature, in hir creatiou,
   To forme hir tuik deylte.
   Confes then, expres then,
   3our nymphes and all thair trace,
   For bewtie, of dewtie,
   Sould yeld and give hir place.

Apelles, quha did sa decoir
Dame Venus face and breist befoir,
   With colouris exquiseit,
That nane micht be compared thairtill,
Nor 3it na painter had ye skill
   The bodye to compleit:—
War he this lyvelie goddes grace
   And bewtie to behauld,
He wald confes his craft and face
Surpast a thousand fauld:
   Not abill, in tabill,
   With colours competent,
   So quiklie or liklie
   A form to represen.

Or, had my ladye bene alyve,
Quhen the thrie goddessis did stryve,
   And Paris wes made judge,
Fals Helene, Menelaus maik,
Had neer causd King Priamus wraik
   In Troy, nor had refudge;
ALEXANDER MONTGOMERIE.

For ather scho the pryis had won,  
As well of womanheid;  
Or ells with Paris, Priams sone,  
Had gone in Helens steid;  
Estemed and demed  
Of colour twyis so cleir;  
Far suetar, and metar  
To have been Paris feir:  

As Phœbus tress hir hair and breeis;  
With angel hew and cristall ees,  
And toung most eloquent;  
Hir teithe as perle in curall set;  
Hir lypis and cheikis pumice fret;  
As rose maist redolent;  
With yvoire nek, and pomellis round,  
And comlie intervall;  
Hir lillie lyire so soft and sound,  
And proper memberis all;  
Bayth brichter and tichter  
Then marbre poleist clein;  
Perfyter and quyhyter  
Then Venus, luiffes quein.  

Hir angell voice in melodie  
Dois pass the hevinlie harmonie,  
And Sirens songe most sueit;  
For to behauld hir countenance,  
Hir guedelie grace and governance,  
It is a joy compleit;  
Sa wittie, verteuous, and wyis,  
And prudent but compair;  
Without all wickednes and yve,  
Maist douce and debonair:
POEMS ATTRIBUTED TO

In vesture and gesture
    Maist seimlie and modest;
With wourdis and bوردis
    To solace the opprest.

Na thing thair is in hir at all
That is not supernaturall,
    Maist proper and perfyte;
So fresche, so fragrant and so fair,
As Deës and dame Bewties air,
    And dochter of delyte;
With qualeteis and forme devine
Be nature so decoird,
As goddes of all feminine,
Of men to be adoird:
    Sa blissed that wissed
Scho is in all men's thocht,
    As rarest and fairest
    That euer Nature wrocht.

Hir luikis, as Titan radiant,
Wald pers ane hartz of adamant,
    And it to love alluire;
Hir birning beawtie dois embrazys
My breist, and all my mind amayis,
    And bodye haill combuire.
I have no schift bot to resing
All power into hir handis,
And willinglie my hartz to bring
To bind it in hir bandis;
    To langwiss in angwiss,
Soir woundit and opprest,
Forleitit, or treitit,
    As scho sall think it best.
ALEXANDER MONTGOMERIE.

I houp sa peirles pulchritud
Will not be voyde of mansuetud,
    Nor cruellie be bent;
Sa, ladye, for thy courtesie,
Have pitie on my miserie,
    And lat me not be schent.
Quhat prayis have ye to be sseuir,
    Or cruellie to kill
3our wofull woundit prisoineir
    All 3ouldin in 3our will;
    Ay preising but ceising
Maist humlie for to serve?
    Then pruif me, and luif me,
    As deidis sall deserve.

And gif ye find dissait in me,
Or ony quent consait in me,
    3our bontie till abuse,
My dowbill deling be disdaine
Acquyt, and pay me hame againe
    And flatlie me refuise;
Bot sen I mein sinceritie,
    And trew luif from my haint,
To quyte me with austeritie
Forsuith war not 3our pairt,
    Or trap me, or wrap me,
Maist wrangfullie in wo,
Forsaiking and wraiking
    3our servand as 3our fo.

Alace! let not trew amitie
Be quyite with so greit crueltie,
    Nor service be desdaine;
Bot rather, haint, be reuthfull,
And ye sall find me treuthfull,
    Constant, secreit and plaine:
POEMS ATTRIBUTED TO

In sorrow lat me not consome,
Nor langer dolour drie,
Bot suddanlie pronounce the dome
Giff I sall leif or die;
That, having my craving,
Mirthfull I may remaine;
Or speid sone the deid sone,
And put me out of paine.

FINIS.

II.

[MY LADYIS PULCRITUD.]

My ladyis pulcritud
Hes me so plonged in paine
That, mard in mynd and muid,
Mirthles I man remaine;
Vnles that fluid
Of graces gud,
Be mansuetud,
My rest restoir againe.

Blind boy! thou dois so beir
My fortoun in ballance,
I flow from houp to feir,
From feir till esperance:
Now thair, now heir,
Now peace, now weir,
Chaing my cheir,
As chaingis ay my chance.

As in ye wind I wie,
Ay wavering with the wechtis,
Feir wald force faith to flie,
And faith with fortoun fechtis;
ALEXANDER MONTGOMERIE.

And ys ye se
Is my degrie,
Now low, now hie,
As houp gud hap me hechtis.

3it houp hings be ane hair,
Houping aganis all houp;
Albeit from cair to cair
Thou catche me hait in coup;
3it mair and mair
I lyik thy lair,
And for no sair
Nor sorrow can I soup.

And hap I apprehend,
Be houp, I wait not how,
And pertlie I pretend
And preis agains the prow;
And ay intend
That way to wend,
And in the end
For to attein I trow.

III.

[WHEN 3E WERE PLESIT.]

QUHEN 3e wer plesit to pleiss me herftully,
I was applesit to pleiss 3ow sickerly;
Sen 3e ar plesit to pleiss an vyir wy,
Be nocht displeisit to pleiss quhair plesit am I.
IV.

[QUHY SOWLD I LUVE.]

Quhy sowld I luve bot gif I war luvit?
Quhy sowld I sett myne hert in variance?
Quhy sowld I do the thing to be reprovit?
Vnto my spreit it war richt grit grevance.

Quhy sowld I schamefully thus me avance
To lovin on, and scho not loving me?
Than war I gydit with misgovirnance,
That I sowld luve and I not lovit be.

V.

How the first Helandman, of God was maid
Of ane hors turd, in Argylle, as is said.

God and Sanct Petir was gangand be the way,
Heiche up in Ardgyle, quhair thair gait lay.
Sanct Petir said to God in a sport word,
"Can ze noch mak a Heilandman of this hors tord?"
God turned owre the hors turd with his pykit staff,
And up start a Helandman blak as ony draf.
Quod God to the Helandman "Quhair wilt thow now?"
"I will down in the Lawland, Lord, and thair steill a kow."
"And thow steill a cow, cairle, thair they will hang the."
"Quattrack, Lord, of that? For anis mon I die."
God than he leuch and owre the dyk lap,
And owt of his scheith his gowly owtgatt.
Sanct Petir socht this gowly fast vp and doun,
3it could not find it in all that braid rownn.
"Now," quod God, "heir a mervell! how can this be
That I sowld want my gowly, and we heir bot thre?"
“Humff!” quod the Helandman, and turned him abowt,
And at his plaid nuk the guly fell owt.
“Fy,” quod Sanct Petir, “thow will neuir do weill!
And thow bot new maid sa sone gais to steill.”

“Vmff!” quo the Helandman, and swere be yon Kirk,
“Sa lang as I may geir get will I nevir wirk.”

FINIS.

The 1st and 2d pieces are printed from the Maitland MS.; the 3d, 4th, and 5th from the Bannatyne MS.
NOTES

TO

THE CHERRIE AND THE SLAE.

LINES 1-70 and 85-98 of "The Cherrie and the Slae" were recast by the poet shortly before his death, and first appeared in their altered form, so far as is known, in the edition of Andro Hart, 1615. Of this impression no copy is known to exist; but the Latin version of Dempster, first printed in 1631, confirms the view that the text in 'The Evergreen' (1724) is substantially that of the edition in question. The opening stanzas are printed below from the last-mentioned source, to enable the reader to compare the original with the later version.

As every word requiring explanation will be found in the Glossary, it has been deemed inexpedient to swell the Notes with lengthy remarks on single words and common phrases. On the other hand, extensive drafts have been made on Dempster's Latin version of the poem—a work, from its scarceness, too little known, but reflecting in many cases the spirit of the original with singular fidelity and force. Quotations therefrom are distinguished by the letter D. Passages cited from Chaucer are given, volume and page, from Bell's edition, 8 vols.

"About an bank with balmy bewis,
Quhair nyichtingales thair notis renewis,
With gallant goldspinks gay,
The mavis, merle, and Progne proud,
The lintquhyt, lark and lavrock loud
Salutit mirthful May;
Quhen Philomel had sweetly sung,
To Progne scho deplord,
How Tereus cut out hir tung,
And falsly hir deflourd;
Qihilc story so sore
To schaw hirself scho seimt,
To heir hir so neir hir,
I doubtit if I dreimt."
The cushat crouds, the corble crys,
The coukow couks, the prattling pyes
To geck hir they begin;
The jargoun of the jangling jayes,
The craikings craws and keckling kays,
They deavt me with thair din.
The painted pawn with Argos eys
Can on his mayock call;
The turtle walls on witherit treis,
And Ecoho answers all,
Repeating with greiting
How fair Narcissus fell,
By lying and spying
His shadow in the well.

I saw the hurcheon and the hare
In hidlings hirpling heir and thair,
To mak thair morning mange.
The con, the cuning, and the cat,
Quhais dainty downs with dew were wat,
With stiff mustachis strange.
The hart, the hynd, the dae, the rae,
The fulmart and false fox;
The bearded buck clam up the brae
With hisary bairs and brocks;
Sum felding, sum dreiding
The hunters subtle snairs,
With skipping and tripping
They playit them all in pairs.

The air was sobir, saft and sweit;
Nae misty vapours, wind nor weit,
Bot quyit, calm, and cleir,
To foster Floras fragrant flouris,
Quhaisron Apollos paramouris
Had trinklit mony a teir;
The quhilk lyke silvir schaikers shynd,
Embroydering Bewties bed,
Quhairwith their heavy heidis declynd,
In Mayis collours cled:
Sum knoping, sum dropping
Of balmy liquour sweit,
Excelling and smelling
Throw Phebus hailsum heit.

Methocht an heavenlie heartsum thing
Quhair dew lyke diamonds did hing,
Owre twinkling all the treis,
To study on the flurist twists,
Admiring Natures alchymists,
Laborious bussie bies,
Quhariof sum sweetest honie socht
To stay thair lyves frae sterve,
NOTES TO THE CHERRIE AND THE SLAE (1-29). 287

And sum the wazie veschells wrocht,
Thair purchase to preserve;
So heiping for keiping
It in thair hyves they hyde,
Precisely and wysely
For winter they provyde."

1-28. Compare Chaucer:—

"On every bough the birdes heard I singe,
With voice of angel in hir armonie,
That busied hem hir birdes forth to bring;
The pretie conies to hir playe gan hie;
And further al about I gan espie
The dredeful roe, the buck, the hart, and hind,
Squirrels, and bestes smale, of gentle kind."
—'The Assembly of Foulis,' vol. iv. p. 196.

5. The Progne and the Phelomene. The swallow and the nightingale. Phelomene is from Philomela, Low Lat. form for classical Philomela. In Sonnet xlviii. 1, the spelling is Phelomene.

Progne and Philomela were daughters of Pandion, King of Athens. The former was married to Tereus, King of Thrace, who basely violated Philomela, cut out her tongue and shut her up in a tower, pretending the while to her sister that she was dead. Philomela, however, contrived to work her sad story on a piece of tapestry, which she conveyed to her sister, who effected her escape. This accomplished, the sisters slew Iys, the infant prince, cooked him, and served him up in a dish before his father. Tereus, on being informed of the shocking repast of which he had partaken, drew his sword to slay them both, when all three were changed into birds: Tereus into a hoopoe, Progne into a swallow, and Philomela into a nightingale. This tragic legend is beautifully told by Ovid, 'Met.,' vi. ii. 424-675.

 Cf. also Chaucer:—

"'The swallow Progne, with a sorrowful lay,
Whan morow come, gan make her waymenting
Why she forshapyn was; and ever lay
Pandare a bed, half in a slombryng
Till she so ny hym made her chiteryng,
How Thereus gan forth her sustir take,
That with the noyse of her he gan awake.'"
—'Troylus and Cryseye,' vol. v. p. 57.


20. Mo. Comparative of many or mony, not of much or mikie. It is used of number, not of quantity, in the Northern dialect.

29. The air was sa attemperate. Compare Chaucer:—

"The aire of the place so attempre was."
—'The Assembly of Foulis,' vol. iv. p. 196.
For Eccho answerit ay,
Lamenting sair Narcissus case, &c.
The legend of Echo and Narcissus is told by Ovid, 'Met.,' iii. 345-510.
See also 'Miscellaneous Poems,' p. 138 ante, and cf. Chaucer:—
"And Ecquo died, for Narcissus
Nolde nat love hir."

50. Staruit. Stared? or perished? The spelling of the pres.
part. staruing in line 227, where there can be no doubt as to the
meaning, favours the first interpretation, which, it may be remarked,
is quite in agreement with the legend. Cf. Ovid, 'Met.,' iii. ll. 415-424
"Dumque sitim sedare cupid, sitis altera crevit:
Dumque bibit, vis correptus imagine formae,
Spem sine corpore amat, corpus putat esse quod umbra est.
Adstupet ipse sibi, vultuque immotus eodem
Hieret, ut e Pario formatum marmore signum.
Spectat humi positus geminum, sua lumina, sidus,
Et dignos Baccho, dignos et Apolline crines,
Impubesque genas et eburnea colla, decusque
Oris et in niveo mixtum candore rubore:
Cunctaque miratur, quibus est mirabilis ipse."

And Chaucer:—
"This is the mirrour perilous,
In which the proude Narcissus
Sawe alle his face faire and bright,
That made hym switte to ligge upright."

To ligge upright=to lie with the face upwards (resupinus), to die. Cf.
the slang phrase, to turn up one's toes.
Staruit, however, is also past tense of sterne (Ger. sterben), to die.
Cf. Chaucer:—
"And on the border alle withoute
Was written, on the stone aboute,
Leteres smale, that seiden thus:
Here starf the faire Narcissus."

76. Ingyn=understanding (Latin ingenium). Cf. Chaucer:—
"Now kythe thyn engyne and thy myghte."

85-98. These lines appear in 'The Evergreen,' as under:—
"Throw roving of the river rang
The roches sounding lyke a sang,
Quhair Das Kane did abound;
With triple, tenor, counter, mein,
And Ecchoe blew a base betwene,
In diapason sound,
NOTES TO THE CHERRIE AND THE SLEAE (91-104).

Set with the C-sol-fa-uth cleif,
With lang and large at list;
With quaver, crotchett, semibreif,
And not an minum mist,
Compleitly, mair sweetly
Scho fridound flat and schairp,
Nor Muses that uses
"To pin Apollos harp."

91. Ci-sol-fa-uth cleife. The Sol-fa nomenclature had its origin in the following stanza of a hymn to St John by Paulus Diaconus, a learned Lombard, born at Friuli about A.D. 730.

" UT queant laxis RExonare fibris
MtRa gestorum FAmuli tuorum,
SOLve polluti LAbii reatum
Sancte Ioannes."

These syllables are said to have been first used in the teaching of singing by Guido of Arezzo in the 11th century. Le Maire, a French musician of the 17th century, added si for the seventh of the scale.

94. Out of the Eights throte. The Elves had their dwellings in the clefts of rocks, lone caverns, and tumuli. These homes were furnished with singular magnificence and splendour, and the sweet music which, according to ancient legend, has been heard to issue therefrom, has often filled with rapture the weary wanderer, and lured him from his way, as did the charmed song of the Sirens of old.

96. Nor craftie Amphiom. Amphion, son of Antiope by Jupiter, and husband of Niobe, was renowned for his performances on the lyre, by the magical power of which the stones were collected for the building of Thebes, and placed in position.

" Saxa Citheronis Thebas agitata per artem
Sponte sua in muri membra coisse ferunt."

—Propert., 'Eleg.' IV. ii. 3. 4.

98. At fountaine Helicon. Hippocrene. But Montgomerie elsewhere seems to confuse this spring with the fons Castalius on Parnassus. See Sonnets, viii. i. 4; xxix. 4, 5, &c.

99-112. This stanza is cited by King James in his "Reulis and Cautelis," in which he describes the measure as one of the "'kyndis of cuttit and brokin verse, quhair of new formes are daylie inuentit according to the Poëtes pleasour." After quoting the stanza, he adds: "This onely kynde of brokin verse abonewritten man of necessitie, in thir last shorte fete as so moyle and coyle, haue bot twa fete and a tayle to ilkane of thame, as je sie, to gar the cullour and tymbe be in the penult syllabe."

99-104. Compare with these the following lines in Eric Mackay's lovely lyric, "The Waking of the Lark":—

" This is the advent of the lark—the priest in gray apparel—
Who doth prepare to trill in air his sinless summer carol,
This is the prelude to the lay
The birds did sing in Cesar’s day,
And will again for aye and aye, in praise of God’s creation.

O dainty thing, on wonder’s wing, by life and love elated,
Oh! sing aloud from cloud to cloud, till day be consecrated;
’Till, from the gateways of the morn,
The sun with all his light unshorn,
His robes of darkness round him torn, doth scale the lofty heavens!”
—ll. 31-40.

109-112. *So myld-lyke and chyld-lyke, &c.* Imitated by Allan Ramsay:

“‘Richt auld lyke, and bauld lyke,
With haerd thre quarters skant,
Sae braif lyke, and graif lyke,
He seemt to be a sanct.”
—‘The Vision,’ ll. 53-56.

110. *With bow thrie quarteris scant.*

“. . . arcum qui haud longior ulna est.”—D.

111. *So moytie and coytie.* If *moy* means mild or gentle, it must be from Fr. *mou, molle,* Lat. *mollis*; if, however, the idea of *bashfulnesse* or *reserve* is implied in the word, it is probably from Danish *moe,* a maiden, Gaelic *mock,* modest. The folk expression, *mim and moy—*

“prim and prudish,” favours the latter derivation. Cf. Dunbar, S.T.S. p. 168:

“With litill noy thay can convoy
Ane mater fynaly,
Richt myld and moy and keep it coy
On evyns quyely.”

113-126. This stanza has been imitated by Ramsay:

“‘Grit darring dartit frne his ee;
A braid-sword schogled at his thie;
On his left arm a targe;
A shynand speir filled his richt hand,
Of stalwart mak, in bane and brawnd,
Of just proportions, large;
A various rain-born colourt plaid
Owre his left spaul he threw;
Doun his braid back, frae his quhyt heid,
The silver wymeplers grew;
Amaisit, I gaisit,
To se, led at command,
A stramant and rampant
Ferss lyon in his hand.”
—‘The Vision,’ ll. 57-70.

113. *Ane cleinlie crispe hang ouir his eyis.*

“Involvens nivea de sindone lumina velo.”—D.
NOTES TO THE CHERRIE AND THE SLEAE (116-188).

116, 117. Of gold, &c.
"Et geminæ ex auro mediis crevere pusillus
Alae humeris, super aèrio quibus axe volaret."—D.

122. Ferleis = marvels (A.S. faerle). Ferlie, though a northern word, is found in Chaucer:

"Wha herkned ever swilk a ferly thing?"
—'The Reeves Tale,' vol. i. p. 239.

Burns has the verb:

"And ferlie at the folk in Lon'on."

—'The Twa Dogs,' l. 122.

127-140. This stanza, which does not occur in either of the editions of Walde-grave, is supplied from the version in 'The Evergreen.'

127. Made me stout = made me bold, gave me confidence.

134. If you please to impyre = if you desire to lord it or hold sway. Impyre (Lat. imperare) is found again in this poem, l. 181, in Sonnet xxxi. l. 5, and Miscel. Poems, xiii. l. 10. Aspyring, which in 'The Evergreen' replaces impyring in l. 181, seems to be the sense in which it is used there.

137-140. Mak choice then, &c.

".

Pete quod libet horum,
Aut alias res mille, mea est tibi prompta voluntas.
Poscej, tene, quocunque voles. Tunc ambio pennas."—D.

158. As Icarus with borrowit flicht, &c. Icarus, son of Dædalus, according to the legend, attempted to fly with waxon wings. Soaring too high he had them melted by the sun, and fell into that part of the Ægean to the north of Crete, which afterwards, from his misadventure, was called the Icarian Sea.

"Dum petit infirmis nimium sublimia pennis
Icarus, sequeires nomina fecit aquis."
—Ovid, 'Trist.' l. 89, 90.

161. Than furth I drew that deadlie dairt, &c. E. double. Dempster, who invariably follows the later version, renders the lines:

"Lethiferam eduxi duplici mucrone sagittam,
Qua matrius puer incestus transfixerat olim
Pectus."

168. The butte-fle and candill. A common figure. Cf. Lauder:

"The sapient Salomon with wemen was confoundid,
Thocht he was wysest that ever nature wrocht;
The force of Samson, that in to strenth abounds,
Be Dalyla was suttellie out socht;
The Prophiet Dauid, full deir his loue he bocht,
With mony mo that vis sic vaniteis,
Was dyuers wayis vnto confusioun brocht,
And brint thame seliffs as dois the butterflies."

—'Ane Gude Exemplis,' ll. 9-16.
175. As fulisch Phailton, &c.

"Ut stultus quondam Phaethon deposecere patris
Aeusus erat soliam, Solisque ascendere currus."—D.

Phaethon, son of Apollo by Clymene, besought his father to attest his celestial origin by granting him permission to drive his chariot for one day. The strength and skill of the youth proving unequal to the management of the fiery steeds, they swerved from their wonted course, wrecked the car of Sol, and set the world on fire. Jupiter, to save the universe, felled him with a thunderbolt. The story of Phaethon is told by Ovid in 'Metam.' i. 750 to the end, and ii. 1-328. The folly of Phaethon passed into a proverb.

"Vitaret caelum Phaethon, si viveret, et quos
Optarat studite, tangere nollet equos."

—Ovid, 'Trist.' I. i. 79, 80.

186. To late I heard the swallow freiche. The Æsopian fable here referred to is to the following effect: A farmer was sowing a field with flax: the swallow observed this, and asked the other birds to assist her in picking up the seed, telling them that flax was the accursed material of which the thread which composed the fowler's net was made; but the poor swallow's words passed unheeded, and the flax soon appeared above ground. Once more she convened her feathered friends and urged them to pluck it, but they still neglected her warnings, and ridiculed her as a silly bird. The swallow finding her remonstrances availing, resolved to quit the society of such thoughtless and wayward creatures, and repaired to the habitations of men, where she ever after continued to dwell. This fable is the subject of Henryson's poem, "The Preaching of the Swallow."

189-196. To late to fynde the nest I seik, &c. These proverbs are elegantly and tersely expressed by Dempster:—

"Serius invenio nidum dum pullus abivit;
Serius ablatis stabulm mihi claudio caballis;
Serius helleborum dum jam cuitis aegra tumescit;
Serius et medicum peto, pollinctore parato."

197. Ryphelie = Lat. mature, seasonably, duly.


". . . . 'Bene veneris,' inquit, 'amice,
Quo nova, qui reeditus, quoe sors, quenique tellus
Predam forte tuit? vel quem portare feriam
Iussisti? quia sanguineas geris, ecce! sagittas.'"—D.

213. O quhat an stakkering stait. Compare Rolland:—

"So vp he rais into ane stakkerand stait,
As he had bene fra wit examinat."

—'The Court of Venus,' Bk. ii., ll. 363. 364.
NOTES TO THE CHERRIE AND THE SLAE (249-286). 293

249, 250. Like Dido, Cupido
I widdill and [I] wary.
I wriggle and storm at Cupid. Widdill is from Ger. wedeln, to wag
the tail; warye from A.S. wargian, to curse. In “Havelok the Dane”
we have:—
“Crist warie him with his mouth
Waried wi[the] ho of North and South.”—ll. 95, 96.

Cf. “The Flyting,” l. 587; Miscellaneous Poems, xxi. 25; xxiv. 15,
&c. Widdill and warye is a compound expression like English curse
and swear. Widdle or widdill is generally found in conjunction with
another verb, as widdle and ban; widdle and flyte. Cupido is the
objective case, not the vocative or nominative of address, as the
common punctuation puts it. Compare the following lines from a
burlesque poem in the Bannatyne MS.:

“Sensyne the cockis of Crawmound crew nevir a day
For dule of that devillisch deme wes with Mahou mareit,
And the hennis of Hadingtoun sensyne wald nocht lay,
For this wyld wilroun wish them widlit sa and wareit.”

Dempster thus paraphrases the lines of Montgomerie:

“Ut quondam infelix Dido moritura dolore,
Funestum lacrymans Veneris damnavit alunnum,
Ascanii sub veste, sibi crudele venenum
Fundentem in gremium, sceleratum taliter aratum
Crudeleque deum diris ter mille dicavir.”

251. Vnbrunt and boyld—unburnt and unboiled. The negative un
goes with both words.

259. It—i.e., the fire, in line 254.

268. Mair like ane atomic nor man. Atomic or attamie, a skeleton,
abbreviated from Fr. anatomie, is still a common folk-word in Scotland.
E. and F. read anatomy, which is also frequently used for
a skeleton by old writers. Shakespeare has it in “The Comedy of
Errors”:

“Along with them
They brought one Pinche, a hungry, lean-faced villain,
A mere anatomy.”—Act v. ll. 236-238.

15, 16.

291. Thirsting. The rhyme requires thirsting, which is found in
the later impressions. Thirst or thirstt—thrust, is from Icelandic
thrýsta, to thrust or press.

296. Faschter. So the older editions. E. F. and U. have faster;
but faschter, “more perplexed,” makes excellent sense, and indeed
seems to be the correct word here. This is one of the cases in which
one dreads Ramsay’s interference with the version of 1615. Dempster,
who is extremely diffuse in this part of the poem, affords us no clue
to the word.
329. Throw burding of their birth = through the weight of their produce. Burding, from A.S. byrten, a load; birth, A.S. beord, produce. There is no tautology in the line.

331. Reflex of Phæbus, &c. Compare with this whole stanza (ll. 323-336) the following lines of Dunbar:—

"Doun throu the ryce a ryrir ran wyth stremys,
   So lustly agayn thai lykand lemys,
That all the lake as lamp did leme of licht,
Qhilck schadovit all about wyth twynkling glemis;
That bewis batthit war in seconde bemy
Throu the reflex of Phæbus visage brycht;  
On every syde the hegys raise on bicht,
The bank was grene, the bruke vas full of bremys,
The stanneris clere as stern in frosty nycht."
—"The Goldyn Targe," ll. 28-36.

334. In tylles dorink champ—i.e., in ripples or wavelets, like the pattern on diaper. Tylles = ripples; dorink = diaper; and champ (Fr. champ) = the figure raised thereon. Sibbald has the following note on this line, "In tyrl as dorink-champ; so this line is found in several old editions;" and in 'The Evergreen,' 1724, In tyrls dorink champ,—both of them obscure. The passage is thus rendered in the Latin version:—

"... . . . . . rubet sub gurgite claro
Umbra velut ruttilo ardentes præ sole pyropi."

Dorick is a sort of cloth inwrought with flowers or figures: so that the meaning may be "like the variegated appearance of Dorick or Tournay cloth." In a poem called "The Woman's Univers" (1652), we have:—

"The webster with his jumbling hand,
And dorick champion naperies,
Will make the coyest wench to stand
A prentice to his fopries."

343, 344. I cald to mind how Daphne did
Within the laurel shrink.

The myth of Apollo and Daphne is told by Ovid in his 'Metamorphoses,' Bk. i. ll. 452-567. See also Miscellaneous Poems, xvii. pp. 152-155 ante, and notes thereto infra.

373, 374. That fortune helps the hardie ay,
And pulrones plaine repells.

"Me senior juvenem docet Experientia, quantum
Audentes Fortuna juvet, timidosque repellat."—D.

Cf. Terence:—

"Fortes Fortuna adjuvat."

Kelly says of this proverb that it is "out of the book called 'The
NOTES TO THE CHERRIE AND THE SLAE (375-420). 295

Cherrie and The Slae, but ever since used as a proverb on jovial occasion.

375. Than feir not, nor heir not. "3e man also tak heid, that quhen there fallis any short syllabis after the last lang syllabe in the lyne, that 3e repeit thame in the lyne quhilk rymis to the vther, even as 3e set them downe in the first lyne: as for exemplill, 3e man not say—

'Then feir nocht
Nor heir ocht,'

bot

'Then feir nocht
Nor heir nocht.'

Repeting the same nocht in baith the lynis: because this syllabe, nocht, nather seruing for cullour nor fute, is bot a tayle to the lang fute preceding, and thairfore is repetit lykewayis in the nixt lyne, quhilk rymes vnto it, even as it set doun in the first."—James VI., 'Reulis and Cautelis in Scottis Poesie,' chap. ii.

377, 378. To faearts, hard haearts
Is deid or they cum thair.

Cowards are killed by the very sight of danger. Faesart="coward," "dastard," is from Scand. fasa, to fear. Cf. line 632.

383-392. Than do, &c. This passage is vigorously, albeit somewhat diffusely, rendered by Dempster:—

". . . . . . . . Incipe, facto
Est opus, aeternam virtute amplectere famam.
Nam licet haudquaquam fructu potiare, juvabit
Occubuisse virum valide. Quid? vita recedit,
Non tamen interitum patitur tua gloria: semper
Vivus in ore virum voluit, celebrabere vatum
Carminibus, nunquam cessabit nuncia laudis
Fama tue, scelis transmittere gesta futuris
Haece praeclara sacro scribentur carmina saxo:
Hic situs est, sua quem virtus mortalis oris
Exstulit, ut melior Dominum fortuna coronet.
Fama dedit vitam decori, decus aethera fama."

402. They may begyyle the baith.

"Spec te decipiet, deceptum Audacia perdet."—D.

407. Brutn bairn with fyre the danger dreidis. Compare Chaucer:—

"Brent child of fier hath mych drede."


"Saepe oculos animosque tegit temerarius error
Ignavis, dum non curant quid sara reportet
Vespera, vel quanti comitentur gaudia luctus."—D.
NOTES TO THE CHERRIE AND THE SLAE (429-448).

429-432. Quairoir hes Atropus that knyse? &c.
"Quo tenet arbitrio funestum lurida culrum
Atropus, aut quoniam Lachesis tua staminis nevit
Omine? adhuc nescis propria cur sponte resolvias
Licia que glomerat primum crescentia Clotho."—D.
The Parcae or Fates, Clotho, Lachesis, and Atropos, watch over man's birth, life, and death respectively. Their functions are neatly expressed in the line:—
"Clotho column retinet, Lachesis net, et Atropas occult."—

435. All ouirs are repuit to be vuze.
"Omne nimis cadit in vitium."—D.
Compare Terence:—
"Ne quid nimia."
—'Andria,' I. i. 34.
and the Greek proverb, μαθείς ἔγνω, said to have been one of the inscriptions on the tripod of the Delphic oracle. The Greek adage is, I believe, first found in Theognis (fl. 548 B.C.):—
"Μαθείς ἔγνω σπαδέαν, πάτων μηδ' ἀριστή καὶ οὕσις,
Κόπω, ἔριν ἄρετη, ἔτερνα λαβεῖν χαλεπάν."
—'Sentent.' 335. 336.
This is one of the very first dictates of wisdom, the truth of which is confirmed by the experience alike of ancients and moderns. Horace has transmuted the expression into lines that are familiar to every one:—
"Est modus in rebus, sunt certi denique fines,
Quos ultra citraque nequit consistere rectum."
—'Sat.' I. i. 106, 107.
Elsewhere the same poet pictures the serene happiness of the man who elects to observe the "golden mean":—
"Auream quisquis mediocratatem
Diligite, tutus caret obsoleti
Sordibus tecti, caret invidenda
Sobrius aula."—'Odes,' II. x. 5-8.

443-448. Zone SLAE, &c. Thus paraphrased by Dempster:—
"Pruna licet spernas, humilii crescendia spino,
Quantumvis attrita putes ingrata palato,
Quantus in hoc lateat fructu favor, inde medelam
Perceptioni mihi testis eris, satis apta superque
Ferventem experiere sitim restinguere, qua te
Incautum vexat male circumspecta juventus,
Perficie, rumpe moras, juveniles desine flammas:
Fusa palus luteis premite orta incendia lymphis."

448. Foul water quenches fyre. Compare Propertius:—
NOTES TO THE CHERRIE AND THE SLAE (452-498). 297

"Cui fuit indocti fugiendra haec semita vulgi
Ipsa petita lacu nunc mihi dulcis aqua est."
—'Eleg.,' III. xvii. 1, 2.

"This proverb has but a foul meaning."—(Kelly.)

452-456. Mairor honor is to vanquisch ane, &c.

".... . . . . Plus namque meretur
Laudis honorifico miles post victa duello
Unius arma viri, quam septem in proelia duces,
Turpiter infamem fundens cum sanguine vitam.
Virtutis quia finis opus, non cœpta coronant."—D.

473-476. For fear than, &c. Fear is beyond all arguments: there
is no remedy for it but death.

". . . . . . . Medicina timorem
Altera nulla juvat citius quam protinus ense
Extenta truncare caput cervice revulsam."—D.

481, 482. Suppose thir sophistis the deceuis, &c.

". . . . . . . Licet ore sophistæ
Mellito tibi dulce canant, latet anguis in herba.
Scande, petas CERASUM."—D.

489. It lyes thee=it concerns thee. Nothing less than thy life is
at stake.

491-493. Gif ony pacient wald be pancit, &c. Pancit (or pansit)=
cured, from Fr. panser, to dress (wounds); as panser des blessures;
panser une plaie.

"Curari infirmus cupiens cur mordeat aegra
Scindentis medici dextram loca? spernata amara
Pocula? cur fugiat portantem pharmaca?"—D.

495-498. Oft tymes deferring of ane day, &c. The proverbs con-
tained in these lines are common to all times and peoples. Cf.
Ovid:—

"Principiis obsta: sero medicina paratur,
Cum mala per longas convalueric moras.
Sed propria, nec te venturas differ in horas:
Qui non est hodie cras minus aptus erit."
—'Remed. Amoris,' 91-94.

Martial:—

"Non est, crede mihi, sapientis dicere 'vivam':
Sera nimis vita est crastina: vive hodie."
—'Epigr.,' Bk. I. xv. 11, 12.

Horace:—

"Dum loquimur fugerit invnda
Ætas. Carpe diem."
—'Odes,' Bk. I. xi. 7, 8.

and Dempster, whose version is a mixture of Ovid, Martial, and
Cato:—
"Crastina sera nimis vita est; hodie minus aptus
Curari eras forte nequid; cape tempore tempus:
Omnia tempus habent: celestis pede labitur hora.
Fronte capillata est, sed post Occasio calva."

512. *For* Hope gud *hap* hes hecht.

"Spes fida secundos
Eventus tibi promittit."—D.

520, 521. *Quha vsis perrillis perische sall,* &c.

"Qui sequitur proprio ducente pericula sensu
Præcipitem petit interitum, meritoque peribit."—D.

522-524. *He sall nevir schaip,* &c.

"Non nauta futurus
Tressis erit, qui permetuit maris omnne pericum."—D.

Cf. the proverb, *Youth ne'er casts for perils*="youth never dreads danger."

543. *Be resoun* = by reason, because.

546. *Dow* = can. *Dow,* to be able, to avail; A.S. *dugan,* Dutch *doogan,*—whence *do* in the expression "that will do"=that will suit or suffice; and perhaps in "How do you *do?" although Professor Skeat thinks this may be a translation of Old French "Comment le faites-vous?"—how do you manage it? how do you get along? Cf. Hor., Serm. I. ix. 4—"Quid agis, dulcissime rerum?"—how are you, my jewel? Cf. Miscel. Poems, xx. l. 13. See Skeat, s.v. *do* (2).

555, 556. *Persawis thou nocht,* &c.

"Usque adeo pretiosi temporis usum
Contemnes?"—D.

587, 588. *At length ay,* at strength aye, &c.

"Degeneres tandem usque asinos vi pellimus istos."—D.

598-600. *Gang with than hardlie heid,* &c. = go with them boldly; be it so; God speed you, &c. *Hardlie* = boldly, courageously. It is used in this sense by Dunbar, S. T. S. p. 58, l. 115. Compare Dempster:—

"I tua te fortuna trahat quoscunque magistros
Quære tibi, quibus idem animus: zephyrisque secundis
Carbasa pande. Duces tibi sunt sapientiae inanes."

602. *Heirefter comes not slo.* "Your project is sure to come to an ill ending," is the meaning universally attached to this proverb.

613, 614. *Bot to it,* &c.

"Scandam, cerasumque vel ipsis
Invitis etiam superis, mora nulla, tenebo."—D.

617. *I*—i.e., *Experience,* as spokesman for the rest.
NOTES TO THE CHERRIE AND THE SLAE (625-770).

625, 626. Thrie prechours, &c.
   " Tres fuerant Oratores, lethale venenum
      Conantes suadere mihi decerpere prunum."—D.

627, 628. They tratlit and ratlit, &c.
   " Cornicabantur, vanis garritibus aures
      Vexabant mihi, dimidiâ, et prope longius, horâ."—D.

629. Foul all them = dispereant (D.) A common curse. See

636. They baid about the bus=ad spineta latebant (D.) Cf. Virgil:
   " Tu post carecta latebas."
   —'Eclog.,' iii. 20.

649, 650. He that counts without his oist, &c.
   " Qui computat ante
      Hospitis arbitrium numerat quandoque secundo."—D.

651, 652. Je sell the heir skin on his back, &c.
   " Vivit aper, nec enim silvas venator adivit,
      Et vendis tamen, ecce il cutim."—D.

Compare Shakespeare:—
   " The man that once did sell the lion's skin
      While the beast lived, was killed with hunting him."
   —Henry V., Act iv. sc. 3.

654. Je fische befoir the net. "Spoken of those who devour by expec-
   tation what they have not in possession; for the fish are not gotten
   till the net be drawn ashore."—(Kelly.)

667. Quod Will. So, too, in 'The Evergreen': F. and U. have
   quod Hope. Ramsay must have reverted to the reading of the earlier
   editions, for Dempster has Spes.

690. Friend, I hear you fail—i.e., I hear you speak falsely. Cf.
   Dempster:—
   " Mentiris crudelis anus; sed parcus isthec
      Objiecta velim discas; tua cana senectus
      Veracem magis esse jubet."

701. Go, go, we do not heir bot guckis—we spend our time in trif-
   ling. Nugamur duntaxat (D.)

727, 728. Ga fra them, we pray them, &c. This is the reading of the
   earlier editions; but that of 'The Evergreen,' then—then, is undoubt-
   edly right. Cf. Dempster:—
   " Maturate fugam timidi, latebrisque salutem
      Servate, O stoli, non ulla audacia vobis."

769, 770. For quhy now, &c.
   " Euge! psalm facinus volo divulgare nefandum."—D.
799-924. These lines do not occur in either of Walde-grave's impressions. They are printed in the text from the version in 'The Evergreen.'

809-812. Baith he now, &c.

"Sed nunc manifesto lumine cuncti
Cernimus insidias, fraudesque advertimus: ures
Incusatam, modo vis vulpinâ illudere castâ."—D.

843. Owre-hale = overlook, from A.S. offer, and helan, to hide. Sw. oeswerhælja, to cover.

854. Tak 3e twa asseis eirs. Midas, King of Phrygia, for his insolvency and stupidity in preferring the music of Pan to the divine strains of Apollo, had his ears changed into those of an ass by the latter divinity.

"Partem damnatur in unam,
Induiturque aures lente gradiens aselli."
—Ovid, 'Metam.' xi. ll. 178, 179.

865-868. Nae myter perfyte, &c.

"Mercedem pro laude Midas hanc maximus olim
Rex Phrygiae tulerat, Phoebi dum Pana canentem
Prætulit, ista tue debetur laures lingue."—D.

883, 884. Then Will, as angrie as an ape, &c.

"Cæca iterum in furias furtur sine more Voluntas,
Jurans per Superos ac tristia Tartara."—D.

893-896. Sall he now, &c.

"Quid? num serva tibi sueror? Rationis habebor
Mancipium? prius hercle pater meus ibat ad Orcum."—D.

901. Ye hit the nail upon the heid.

". . . Haud dubites, certissima cuncta tenebri."—D.


"Respice principio finem, temararia nunquam
Mens caret insidiis: injuria nulla volenti est."—D.

919, 920. Of your awin fiddle, &c. = take your course and reap the fruits of it.

934-938. Will ran reid-wood, &c.

"Perniciem accelerans propriam rabiosa Voluntas
Cursitat huc illuc furis agitata malignis;
Et laqueum sibimet mala Desperatio tendit."—D.

935. Thringing = "driving," "thrusting," or "pressing," A.S. pringan. This forceful word is replaced by flinging in 'The Evergreen.'

947-952. He was sa frak, &c.
NOTES TO THE CHERRIE AND THE SLAE (957-1100).

"Omnia sola regens, pavidam me dixit, inertes
Esse, leves, animo ignavos vos, denique nunquam
Curandum in rebus que sit fortuna, quis ordo,
Ante operis summi fastigia, cuncta repente
Ni fiant, fore nulla putans, dans omnia fatis."—D.

957, 958. Lo quhair he hangs, all bot the heid, &c.
"Hospes in aéria corvos regione salutat."—D.

991. Quhilt=while; the general meaning of quhill, however, is
until, which may be considered the established usage. While is used
in the sense of until by Shakespeare:—

"While then, God be with you."

—'Macbeth,' iii. i. 43.

1003. Quod he in Walde-grave's impressions should be quod I, as in
E. F. and U. Quod ich may have been the original form.

1023-1025. 3it Hope and Curage, &c.
"Evasere tamen Spes atque Audacia primum
Victrices, neque litigio cessere Pericum
Et Metus, at saltem auxilium lattando petebant."—D.

1044. Experimented lyke=like people of experience. Experiment
is used in the sense of experience by Rolland:—

"Bot he thairof had na experiment."

—'Court of Venus,' Bk. ii. l. 66a.

1046. Lap the dyke=fled and hid. This phrase is the Scotch
equivalent for "in silvas condidit."

1056. Smyrklings=smirking, simpering; A.S. smercian, Lat. sub-
ridere.

1069. They may not go about the bus=they may not have recourse
to deception or underhand dealing. Dempster happily renders the
phrase by "uti ambagibus."

1079-1084. Thair is a sentence, &c.

"Est apud antiquos lepide paradigma notatum:
Consilii cave sis, nullo vocante, sodalis,
Turpium ejicitur quam non admittitur hospes."—D.

1088. Because the doctour douts—i.e., Skill.

"Ambiguo tamen hec sub judice lis est."—D.

1091, 1092. Glossing, &c. Commenting, explaining; Lat. glossa=
a difficult word requiring explanation.

"Garris et mentem precurrit lingua fugacem."—D.

1099, 1100. The man may ables ye a stot
That cannot count his kinsch.
Henderson gives the proverb:—

"The man may eithly tine a stot that cannot count his kine."

—'Scottish Proverbs,' p. 92.
In your swin bow ye are owre schot = you are beaten with your own weapon.

"... Propriō te jam supernus arenā."—D.

That sum sall lose a laike = shall lose a stake (at play), (Icel. leik). Earle says lake is still common in Cumberland and Westmoreland for "play"—e.g., "lakefellow."

For ay since Adam, &c. Thus paraphrased by Dempster:

"Ex quo primērus genitor tellure rubenti
Formatus, dictisque tuis, heu ! credula blandīs
Eva nimis, cecidere bonis florentibus bortī
Elysī, et fortunatīs tu pulsa viretīs.
Tempore jam ex illo casus mihi cognitus orbīs
Pēne omnis, laudesque tuas, fraudesque reservō."

Your hechts you nevir huikde = you never regarded your promises. Hecht, a promise, from A.S. hālan, pret. heht; huikt. A.S. hogan, Teut. hugghen, to observe.

In case a count wer craiöt—i.e., in case I were required to do so.

I trumpt nevir a man, &c. —i.e., I deceived (Fr. tromper), &c.

"Mea vota peregi:
Non technis, non usa dolis, ambage remota;
Vera loquens, ope consilio, fidissima cunctis
Non auri, non laudis amans, non fracta rigore,
Non precibus, non flexa minis, sed falsa perodi."—D.

Mints = threats. This word is generally explained by aims or attempts; but threats is surely the meaning here. At least Dempster so understood it:

"Multa minax licet improperes," &c.

Quod he, Aft times the anchor dryves, &c.

"Object : haec tamen infelix persepe carinas
Anchora quassatas fallit, dum fune soluto
Rumpitur, haud obscura loquor : quot millia vidi
Fraude tua, sistens vicino in litorre, vitas
In portu dare cum gemitu, stridentibus undis?"—D.

Their leid—i.e., the plummets used in sounding.

Carvells, ships (Fr. caravelle). This word has been wrongly derived from Lat. corbis, a basket, dim. corbella. It is kindred to grave: carvell = a "cutter."

Then byganes, byganes.

"Hesternos vanum est revocare labores."—D.

Wont = boasted? past tense of verb to wind, to tell marvellous stories; to blow or bounce. Compare Dempster:
NOTES TO THE CHERRIE AND THE SLAE (1240-1357). 303

"Laetitiae nova signa ferunt, nova classica cantant,
Clara triumphales trollunt ad sidera voces."

It may, however, be for wint = weened; but the other meaning suits better here.
1256. Fald = bend or yield; A.S. fealdan.
1280. For kyndness cund us thank = thank us for the kindness he has experienced. Cund seems to be past part. of verb cun, to taste or experience. But cf. the phrase to cun thanks = to feel grateful.
1275. Duchtie = valiant; A.S. dyhtig, brave; dugan, to be strong.
See dowe, line 546 supra.
1286. Freits = superstitions. There is a proverb to the effect that "He that follows freits, freits will follow him" — i.e., if a person gives heed to omens and other superstitious observances, it will happen to him accordingly.
1287, 1288. 
3it I now deny now
That all is gold that gleits.

See Miscellaneous Poems, v. 42. Compare Chaucer :

"But al thing which that schineth as the gold
Is nought gold as that I have herd told."

—'The Prologue of the Chanounes Yeoman,' vol. iii. p. 37.

The proverb is found in the 'Parabolae' of Alanus de Insulis, who died in 1294 :

"Non teneas aurum totum quod splendet ut aurum,
Nec pulchrum ponunt quodlibet esse bonum."

It also occurs, with but little change, in Shakespeare, Middleton, Lydgate, Spenser, Herbert, Dryden, and a host of others, and may fairly be said to be common property. Cf. Virg. 'Ecl.,' ii. 17—Nimium ne crede colori.

1350. To put him out of pyne = to relieve him from suffering, to cure him. The phrase is also common in the sense of "to kill"; "to put beyond suffering."

"Cruciatibus nigrum
Exine lethiferis." — D.

1351. Caird, &c. = ascertain, &c.

"Morbi prius arte profunda
Disce tua, quae causa latet." — D.

1357. And pance not, nor skance not — i.e., don't think or concern yourself about; &c.; pance, O.F. panzer, Mod. F. penzer, to think; skance is evidently the same as English scam (Lat. scando), to scrutinise or give particular attention to. Scance was in use until recently in Aberdeenshire in this signification. The word properly formed should be scand, but the s of the supine has prevailed. See Skeat, s.v. scam.
1376. **Except the Cherrie help his heit.**

"Si non Caesarum suave rubenti
Hepatis assiduas restinguat sanguine tudas."—D.

1383, 1384. **Nae nectar directar, &c.**

"Siclicet ambrosia nullas meliore deorum
Nectareove hominem pascat libamine."—D.

1392. **I am red** = I am afraid; **red**, elsewhere **read**—e.g., Son. xlv. and Devotional Poems, vi. 25—is from Danish **raed** or **red**, timid. (Burns:—

"O ance ye danced upon the knowes,
And ance ye lightly sang—
But in herrying o' a bee byke
I'm rad ye've got a stang."

"—"Fragment" (Globe Edit., p. 164).

1422-1424. **Sir, I have seen them bath, &c.**

"Ast ego praecipites, ait *Experientia*, vidi
Et pavidos quandoque suas persolvere ponus
Utrisque et vitare vires."—D.

1423. **Bruidieness** = recklessness; **lye aback** = timidity, cowardice.

1435-1438. **Quod Hope, &c.**

"Spes 'ne cede metu' dixit; cauteque *Periculum*
Ire rogat, medium statuit Sapientia legem,
Et *Ratio* rata cuncta facit."—D.

1453-1456. **Implaidging and waidging, &c.** = pledging and stakin &c.

"Suum caput objectare periclis
Promittunt, modo ducendi sit facta potestas."—D.

1471, 1472. **Bot as for us tua, now we sweir**

*Be Him, befor we maun appeir.*

F. and U. have **before whom we appear**, an obvious but not ve successful attempt at emendation. The relative **quhom** is necessar and the auxiliary **maun** is no less so. Something such as

"Be Him 'fore whom we maun appeir"

is wanted. Compare Dempster:—

"Nos tibi per Superos, ter sancta per astra coeli
Jurasmus, nihil istorum meditamur: at omnis
Et labor, et studium, solersque intentio pura est,
Te miserans, satagitique tua sine fraude salutis."

1477-1480. **Then Hope and Courage did attest**

*The gods, of baith these parts, &c.*

It is difficult to determine the meaning of the words **of baith the parts.** They may mean "on both sides," or "of the upper and under
NOTES TO THE *HERRIE AND THE SLAE* (1495-1588). 305

world.” Demster gets over the difficulty by giving both in his version:—

“Ille autem e contra coeli spirabile lumen
Testantur pro parte sua, et crudelia Ditis
Regna tenebrosi, se cordibus omnia rectis
Consulere: et spectare meam sine fraude salutem.”

1495, 1496. *We sail now, even all now, &c.*

“E in unum
Ibimus ad Cerasum comitabimur usque *Juventam.*”—D.

1551-1554. *Quhois throt, sir, &c.*

“Totum uno clauzero rivum
Pollice quem presens *Rerum Experientia vidit.*”—D.

1579-1582. *Quhilk hasting and taisting, &c.*

“Que simul atque avidus primum data gusto labellis,
Me subito adverti prorsus languore levari,
Morbus abit, cessatque dolor, tristisque recedit
Anxietas, corpusque premens, animamque fatigans.””—D.

1589 to the end. *All nations also magnifie, &c.* Thus paraphrased by Dempster:—

“Postera gens seris pandet mea gaudia natis.
Eia animæ Domínium celebrate in sæcla redemptæ;
Vos mecum, atque ego vobiscum, laudabimus una
Voce Deum sine fine bonum, qui, divite pollens
Justitia, veniam prestat mortalibus aegris.
Numen adoremus, casta quod Virgine natum
In *cruce fortis Amor nostri confixit Amorem.
Cantemus sanctâ innocuam cum prole parentem.”
NOTES

TO

POLWART AND MONTGOMERIES
FLYTING.

1. Polwart. Sir Patrick Hume of Polwarth, Montgomerie’s antagonist in “The Flying,” was held in high esteem by James VI. His Majesty first preferred him to be master of the household; then one of the gentlemen of the bedchamber; and Warden of the March towards England—an office which was discontinued on the Union of the Crowns (1603).

Dempster thus refers to him in his character of poet: “Patrick Hume, equestri dignitate, a gentilicio patrimonio Poulwartius vocatus, magno ingenio, præclaro eventu poeticae Scoticae adornavit.”—‘Hist. Eccles. Gent. Scot.,’ p. 355. He died 15th June 1609. His grandson, Patrick, was created Lord Polwarth, and afterwards Earl Marchmont. The Polwarth family were zealous in the Protestant cause. See Crawfurd’s ‘Peerage,’ p. 313.

6. Cannigiate breaks. I can find no explanation of this expression but from the connection in which it is used here and in l. 303 seems to mean a “diarrhoea.”

9. Merse. The name specially given to the low-lying lands of Berwickshire. The word was originally applied to land that had been under water (Teut. marsche, marse, a marsh; cf. Lat. mersus) and afterwards to alluvial lands, plains, valleys, &c.

13. Custron cust. I have not been able to find, nor am I prepared to offer, any satisfactory explanation of these words. It may, however, be remarked, that both in this and in the 16th line the edition of 1688 has custron. See note to line 222, where custron occurs in the text.

45. Knaue=scoundrel. This word has sadly deteriorated in meaning.—A.S. cnafa, later cnafa, Ger. knabe, a boy.
55. In ṭ image to Alarite. Alarite = à Larite—i.e., to our Lady of Loretto. There was a chapel dedicated to our Lady of Loretto, which stood a little to the east of Musselburgh, where a small cell may still be seen. The place is now called Loretto. The frequent mention of this chapel by our old poets is evidence of its once wide celebrity. It was a favourite rendezvous for persons of both sexes; and the most flagrant abuses were committed there under the name and cloak of religion. Alexander Scott, in his poem on "May," tells us that the maidens of Edinburgh used to go a-maying to Alareit or Lareit:—

"In May gois Maidens till La Reit,
And hes their mynyeons on the streit
To horse them quhair the gate is ruch:
Sum at Inchbuckling-brae they melt;
Sum in the mids of Musselburgh."
—ll. 56-60.

Attached to the chapel at one time was a hermit who had an extraordinary reputation for sanctity and miraculous power. The Earl of Glencairn entitled his satire against the Romish clergy "Ane Epistle direct fra the halie Hermit of Alareit to his brethren the Gray Friars."—Knox, 'History,' p. 24.

70. Ga say thy science = go try thy skill.
71. Mandrage = mandrake, a term of contempt. See note to line 289 infra.

75. Menswering, "falsely declaring on oath," "perjuring thyself." "He is mansworn" is still a common expression for "he is perjured."

76. Awe = owned; same as aucht, A.S. agan, to possess. English owe is used in the sense of own in the passages subjoined:—

"And if any man, that any beast oweth,
Once in the week ere the cock croweth,
Fastening, will drink of this well a draught,
As that holy Jew hath us taught,
His beasts and his stores shall multiply."
—'The Pardoner and the Friar.'

"BARTLEY. Prithee, tell's who owes this building.
CLOWN. He that dwells in it, sir.
ILFORD. Who dwells in it then?
CLOWN. He that owes it."
—'The Miseries of Enforced Marriage.'

"IAGO. . . . Not poppy or mandragorn,
Nor all the drowsy syrops of the world,
Shall ever medicine thee to that sweet sleep
Which thou owedst yesterday."
—Shakespeare, 'Othello,' Act iii. sc. 3.

79. Burrecaue the band = the executioner bound thee (Fr. bourreau).
"Cor mundum;" these words are from Psalm I., v. 12. They occur in line 222 infra, and in Devotional Poems, iv. 71, 72:—

"In me cor mundum creas:" I conclude:
"Peccavi Pater, miserere mei."

Compare Dunbar:—

"Cursit croeand craw, I sell ger crop thy tong,
And thou sell cry 'Cor mundum' on thy knees."
—'The Flying of Dunbar and Kennedie,' ll. 393, 394

And Rolland:—

"And maist part was my prayers to com[pleit]
Knowit on breist, and 'Cor mundum,' I [cryde]."
—'The Court of Venus,' Bk. i. ll. 44, 45


85. *Thou shup sike a sunzie* = you framed such an excuse. *Sunzie* is from *essonzie,* law term, meaning "excuse for non-appearance in a court of law" (Fr. *essonon*. *Je mak aye sae mony sunzies* = you have always so many excuses, is a Roxburghshire expression. Jamieson gives the meaning as "pains," "industry," from Fr. *soin,* and quotes this passage as an example. The other interpretation seems to be more in harmony with the preceding lines.

93. *Attercop.* See Sonnet v. l. 12, note.

94. *The gray meir.* "The vulgar proverb that 'the gray mare is the better horse' originated, I suspect, in the preference generally given to the gray mares of Flanders over the finest coach-horses of England."—Macaulay's *History of England,* vol. i. p. 150, note (People's Edition).

95. *I'll pull thee like a paip.* The meaning is by no means clear. By *paip* the popinjay has been supposed to be meant. Dr Gregor suggests, "I'll pull thee as one does a cow's pap." Perhaps it means: I will pull the hair from thy head and leave thee "close shaven above the ears as monks are shorn." Compare line 72:—

"Wee will heir tydance, peild Polwart, of thy pow."

and line 447 sqq.

97. *To thy shafts ill chier*—i.e., little to eat.

98. *To like at the lowder.* The *lowder* was the handspoke for lifting the millstones, where there would always be some of the ground grain to be had.

101. *This wise sealed trumpier.* Compare Dunbar:—

"Thryse scheild trumpir, with ane threid haur goun."
—'The Flying of Dunbar and Kennedie,' l. 30.

104. *Crowes.* I can find this word in no dictionary or glossary. It seems to be correctly explained by "witness," the reading in the edition of 1688; but *crowes* is required for the rhyme.
109. Proud, poysond pikthanke—proud, poisoned parasite. Compare Shakespeare:—

"By smiling pick-thanks and base newsmongers."
—'The First Part of King Henry the Fourth,' Act iii. sc. 2.

113. Fra Lindesay thou tooke; thwurt Chaucers cuike. Sir David Lindsay—born about 1490, died some time before 1555—was once the most popular poet in Scotland. He was appealed to as an infallible authority on the Scottish language, and his lines may be said to have been on every Scottish tongue. "Ye'll no find that in Davie Lindsay," was an insuperable objection to any newly coined word or phrase which either speaker or writer ventured to employ. A story is related of an honest farmer, to whom, on his deathbed, a pious neighbour brought an English Bible, with a view to reading to him some words of hope and consolation. The dying man had never seen such a book or even heard of its existence; accordingly, after listening attentively for a while to some of its wonderful contents, he exclaimed, "Hoot awa'! bring me Davie Lindsay. That's a made story." Thwurt Chaucers cuike. The early poets, whether of North or South Britain, were nearly as much indebted, in Christian times, to Chaucer for form and style, for apt expressions and quaint conceits, for native freshness and perennial bloom, as they were to Ovid, among the ancients, for wealth of classical illustration, old-world allusion, and polytheistic lore.

114. Aye lying like a ruike=always, like a rook, lying in wait to steal whatever came in your way.

115. The king's chimney nuike—i.e., the king's fireside. See Sonnet xxvii. l. 14, and "The Flying," l. 666. And cf. Sir Philip Sidney (1554-1586): "He cometh unto you with a tale which holdeth children from play and old men from the chimney-corner."—'The Defence of Poesy.'

125. Bystour-baird=noisy thymester? or ribald railler? The derivation and meaning of bystour are alike uncertain. Fr. bistorie, crooked; boister, to limp; bustarin, a great lubber, have all been suggested as parent, or at least kindred words. The forms bystour, boys- touer, and boisture all occur in "The Flying," and are treated as the same word by Jamieson. They may, however, be different. The first form may be connected with one or other of the words here suggested; but it is much more likely that it is from Welsh byystus, and simply means "boisterous" or "brutal." From their use and connection in this poem, bystour and boisture seem rather to be derived from Fr. boire, to drink, sb. boisson, and to indicate a sot, or one incapable of retention. See lines 215, 655. Baird, "bard," or "poet," has has also been explained "lampooner" or "railer," presumably from "lampoons" and "flytings" being written in verse.

143. Mightie. Maighly=maggoty—i.e., crotchety or whimsical—in edition of 1688, may be correct here.
154. *To buckle him that bear's the bell*—to engage with the champion or victor. "To bear the bell" is "to carry off the palm." In the days before cups were presented to winners in horse-races and other contests, a small gold or silver bell used to be given as the prize.

165, 166. *Also I may bee Chauces man,*
*And yet my master not the lesse.*

In line 166 the edition of 1688 reads *thy master*; but if Laing's reading be, as it seems to be, correct, the meaning is: "Although I be a follower and imitator of Chaucer, I am none the less my own master—*i.e.*, the framer of my own song; and consequently am not entitled to be set down as his slave and plagiarist."

175. *Some sayes mee=some tell me.*

176. *Betwixt the deviul and a dun cow.* Kennedie says of Dunbar that he was "Generit betuix ane sche beir and a dell."


But Polwart had doubtless good reason for selecting a "dun cow" as Montgomery's female parent. This animal was famous in old legends, and her milk is renowned in tales of superstition. From the popular belief in the superiority of the dun cow's milk, it was quite a common thing to have a figure of the animal for a sign on public-houses and inns, and, by a legend extolling the liquor sold within, to woo the passing traveller to try it. On an inn between York and Durham might be seen the verse:

"O come you from the east,
O come you from the west,
If ye will taste the dun cow's milk
Ye'll say that it is best."

Have not the charms and virtues of the national beverage of every land been invariably extolled under euphemistic designations? The Dutchman has his "goldwasser"; the Frenchman his "eau-de-vie"; and the Scotchman his "mountain dew." See Hardwick's *Traditions, Superstitions, and Folk-lore,* p. 112.

178. *At banquet birland at the beir=drinking plentifully, &c.; banquet =banquet; birland =draining, from A.S. birlian.* The edition of 1688 has *bridland,* an obvious misprint. On *bridland* Jamieson has the following characteristic note: "This is one of Polwart's doggrel which has no other claim to attention than the use of a variety of old words that do not occur elsewhere. The only conjecture I can form as to this word, is that it is derived from *bridal q. bridalling,* drinking as freely as men do at a bridal." It is satisfactory to find, from the earlier edition of "The Flying," that no such word as *bridland* occurs here. Cf. Son. lxvi. l. 11.

183, 184. *While that thou past baith poore and peild,*
*Into Argyle, some lair to leir.*
These lines are considered in the Introduction. Compare Rolland:—
"For laik of pith he is sa puir and peild."
—'The Court of Venus,' Bk. iv. 1. 673.

186, 187. When thou stood fidgeing at the fire,
Fast fikand with thy Heiland cheir.
The following extract from Macaulay's 'History of England' will serve to illustrate these lines. Speaking of the Highlanders, he says:—
"In general, the traveller would have been forced to content himself with very different quarters. In many dwellings the furniture, the food, the clothing, nay, the very hair and skin of his hosts, would have put his philosophy to the proof. His lodging would sometimes have been in a hut of which every nook would have swarmed with vermin. He would have inhaled an atmosphere thick with peat-smoke, and foul with a thousand noisome exhalations. At supper, grain fit only for horses would have been set before him, accompanied by a cake of blood drawn from living cows. Some of the company with which he would have feasted would have been covered with cutaneous eruptions, and others would have been smeared with tar like sheep. His couch would have been the bare earth, dry or wet, as the weather might be, and from that couch he would have risen half poisoned with stench, half blind with the reek of turf, and half mad with the itch."—Vol. iii. pp. 29, 30 (People's Edition).

"It is said that the Duke of Argyle erected a row of posts to mark his property, and these posts were used by the neighbours when their shoulders itched, to rub against." This is said to have given rise to the expression, *God bless the Duke of Argyle!* See Hotten's 'Slang Dictionary;' and Brewer's 'Dictionary of Phrase and Fable,' s.v. God.

215. Boistures. See line 125 supra.

220. *Deare of the dog brawne in the Merse.* Jamieson takes *deare* for a verb, and conjectures that it means "savour." This would make excellent sense if any such verb could be traced. There was undoubtedly a legend current in Berwickshire, in which a dog was said to have been cooked and served as food. *Deare* therefore may be the noun, in apposition to banquet. The lines would then mean, "Your choicest banquets are venison of the dog that was cooked in the Merse." Or *deare* may be a misprint for *sare = savour.* *Brawne, A.S. brouen = cooked.*

222. Custroun = bastard; low-born fellow. O.F. coestron, bâtard; Gl. Roquefort.

280. *Mister = need, require. Chaucer has the noun:—*

"If that men had mystery of thee."

274-284. These lines are quoted by King James in "Reulis and
Cautelia." He says, "For Flying or Inuectiues use this kind of verse following, callit *Rounegallis or Tumbling Verse." As the variations are considerable, it is perhaps well to give the passage entire:—

"In the hinder end of harvest upon Allhallow ene,
Quhen our gude neighbors rydis (wou gif I reid richt)
Some bucklit on a benwood and some on a bane,
Ay trottand into troupes fra the twylight:
Some sadiand a sho ape all grathed into grene:
Some hotcheand on a hemp stalk bown and on a heicht.
The King of Fary with the court of the Elfe Queene,
With many elarge Incubus ryand that' ничt.
There ane elf on an ape ane unsell begat:
Besyde a pot baith auld and worne,
This bratshard in ane bus was borne:
They fand a monster on the morn
War facit nor a cat."

In these lines, as in ll. 391 sq., we have a vivid picture of the hellish host in one of their midnight revels. In these journeys they travelled through the air, stealing and killing children, poisoning herds, and scattering broadcast storms and tempests, and all manner of plagues. Devils and imps and elves and fairies, women perched on broomsticks or astride of monkeys, stark naked, of haggard mien and with streaming hair, clove the air like meteors on their way to the place of rendezvous. The prince of darkness presided at the orgies, and with head downward, feet turned up and his back to the altar, celebrated his blasphemous mass, while his witches careered in indecent dances or rode "widdershins" around the shrine. Cf. Burns, "Tam o' Shanter," ll. 114 sq., and Hogg, "Queen's Wake":—

"Some horses were of the broom cow framed,
And some of the green bay tree;
But mine was made of a hemlock-shaw,
And a stout stallion was be," &c.

—'The Eighth Bard's Song,' ll. 25-28 sq.

274. Allhallow euens. Halloween, according to the Scottish mythology, the time when warlocks, witches, devils, elves, fairies, incubi, succubi, and other imps of darkness, earth, and air hold their grand annual festival, has been immortalised in the verse of Burns.

275. Good nighthours. The fairies are generally called by this title, but the words have a much wider signification here.

276. All graithed into green = all arrayed in green. Compare Dunbar:—

"All graftit in to garlandis of fresche gudlie flouris."

—I. 1. 18.

280. The King of Pharie, and his court, with the Elfe Queen. Understand the medieval representatives of Pluto and Proserpine, with their train of attendant witches, elves, fairies, &c.
Compare Chaucer:—

(1) "Ful ofte tyme he Pluto and his queene
Preserpina, and al the fayerie,
Desporten hem and maken melodye
Aboute that welle, and daunced, as men tolede."

and (2) "In olde dayes of the kyng Arthour,
Of which that Britouns spoken gret honour,
Al was this lond fulfilled of fayrie,
The elf-queen, with hir joly compaignye,
Daunced ful oft in many a grene mode."
—"The Wyf of Bathes Tale," vol. ii. pp. 72, 73.

281. With many elrick Incubus. The incubus, like sundry gods of the old mythology, was a general lover, and easily overcome by beauty. His proclivities are clearly indicated in "The Ballade of Tamlane":—

"O I forbide ye, maidens a',
That weare gowd in your hair,
To come or gae by Carterhaugh,
For young Tamlane is there.
There's nane that gaes by Carterhaugh,
But maun leave him a wad;
Either gowd rings or green mantles,
Or else their maidenhead."

The incubus sometimes afforded a very convenient explanation of what might otherwise have proved an awkward business. Sir Walter Scott tells of a lady who accounted to her lord, on his return from the Crusade, for the presence of a boy whose age could not be made to correspond with the time of his departure, by declaring that the river Tweed had insisted on becoming the father of her son. This lad became the ancestor of the well-known family of Tweedie. The paternity of Romulus and Remus is another case in point, though the averment of the mother in their case proved abortive, so far as she was concerned. Alluding to the rape of Proserpine, Dunbar says of the king of the underworld:—

"There was Pluto, the elrick Incubus,
In clowke of grene."
—"The Goldyn Targe," ll. 125, 126.

282. Anes unsell: a wicked or worthless creature; a "devil." A.S. unsælig, unhappy; Mæso-Gothic unsel, wicked.

283. Pomathorne. The readings vary here. See the stanza quoted above from "Reulis and Cautelis." Sibbald reads Powarthorne.

287. The Weird Sisters—i.e., the Fates. Earle, in his 'Philology of the English Tongue,' says: "The combination weird sisters in 'Macbeth,' being the parent of all extant usage of weird, it has resulted that this word is known only as an adjective to the modern language,
although in Saxon it was known only as a substantive—viz., wyrfate." As the word occurs repeatedly both as adjective and substantive in Montgomerie,' and as this very poem was written and circulated long before 'Macbeth' was composed, it is difficult to see how Shakespeare's use of the formula can have been the parent of an extant usage of weird.

288. The mandrake unmanned like a man. The term mandrake is here and elsewhere used contemptuously of a human being, to whose form the root is believed to bear a resemblance. It appears to have been used in this country by sorcerers, as the image of a victim to be operated on. Coles, in his 'Art of Simpling' (Lond. 1656), says that "Witches take the roots of the mandrake according to some, or, as rather suppose, the roots of briony, which simple folk take for the mandrake, and make thereof an ugly image by which they represent the person on whom they intend to exercise their witchcraft. He adds, "Some plants have roots with a number of threads like beards, as mandrakes, whereof witches and impostors make an ugly image, giving it the form of a face at the top of the root, and leave these strings to make a broad beard down to the feet." See also Hardwick's 'Traditions, Superstitions, and Folk-lore,' pp. 255-256.

"The mandrake," says another authority, "has been the source of much superstition both in Scotland and England; the belief being that it had a human heart at its root. It was believed that the person who pulled it would instantaneously fall dead; that the root shrieked or groaned when separated from the earth, and that whoever heard the shriek died shortly after, or became afflicted with madness." See 'English Folk-lore,' by T. F. Thistleton Dyer, M.A., pp. 30, 31. (2nd ed., 1880.)

Randolph, in "The Jealous Lovers" (Camb. 1632), makes Dipso say to Chremylas—

"The ravens, screech owls, and the mandrake's voice
Shall be thy constant music."

299. Into Pandoras purse. Pandora, according to Hesiod, was the first woman on earth. She was made by Vulcan at the command of Jupiter. Each of the immortals presented her with some gift. Minerva gave her wisdom, Venus beauty, Apollo music, Mercury eloquence, &c. Incensed at the conduct of Prometheus in stealing th fire from heaven, Jupiter sent her to Epimetheus, Prometheus's brother, with a box in which were shut up all sorts of diseases and calamities. On the removal of the lid the contents escaped, producing innumerable woes to mortals.

336. Hips and hawes. The berries of the wild brier and the hawthorn.

340. Could bee her cast—bleak be her lot—a common form of im
NOTES TO THE FLYING (360-368).

precaution. Compare Scott, ‘Guy Mannering,’ chap. iii.: “And there’s Dunbog has warned the Red Rotten and John Young aff his grunds —black be his cast!”

360. Werewolfs and wild cates. A warwolf (A.S. were-wolf) was a man who possessed the power of transforming himself into a wolf, as the witch had of assuming the semblance of a cat or hare. Lycanthropism seems to have been a contagious disease, and to have manifested itself in all the terrors of a maniacal epidemic. Though at first the term was employed to denote a mental condition, in process of time the transformation was believed to be real, and to affect the body as well as the mind. To such transformations Gervase of Tilbury, an English Chronicler of the thirteenth century, bears testimony as an eye-witness: “Vidimus frequenter in Anglia per lunationes homines in lupos mutari, quod hominum genus Oerulfo Galli vocant, Angli vero wer-wulf dicunt. Wer enim Anglice ‘virum’ sonat, wulf ‘lupum.’”
—‘Otia Imperialia: De oculis apertis post peccatum.’ See Sir W. Scott’s ‘Scottish Minstrelsy.’ Kempion, note.

362. Tousled and tuggled with towe tykes. Compare Dunbar:

“‘And all the tuny tyks hingand in thy heilis."
—‘The Flying of Dunbar and Kennedie,’ l. 226.

363. Nicneuen. One of the names given to the Scottish Hecate or Mother Witch. See line 460.

370. Can deuye═began to say, or simply said. Can is an auxiliary equivalent to gan or did. See ‘The Kingis Quair,’ stanza iv. l. 7, and Professor Skeat’s note thereto.

384. With charmes from Cainsness and Chanrie of Rosse. Both places were celebrated for witches, and figure in the history of the witch persecutions.

385. Whose cunning consists in casting of a clew. This was one of the rites formerly practised on Halloween by those who wished to know their future lot in wedlock. See note to line 411 infra.

389. See note to line 281 supra.

396. Murgeons. This word occurs again in l. 495. It may mean either “wry faces” or “mutterings,” probably the latter. The verb is used in “Christ’s Kirk on the Green” in the sense of “to ridicule.”

“Scho skornit Jok and skrapit at him,
And murgeonit him with mokiks.”
—ll. 31, 32.

398. Withershins (A.S. wuther, against; sunne, the sun), contrary to the course of the sun. One of the most ancient and persistent of superstitions is connected with this movement. It seems to have been accepted in all places that the safe and proper way to move was with the sun. To move in the opposite direction, or withershins, was sure to entail calamity. Witches in their dances and in the per-
formance of their spells always went withershins. Nor has this superstitious belief been confined to the nations of the West. Mr Simpson in his work 'Meeting the Sun,' says: "The Llama monk whirls his praying cylinder in the way of the sun, and fears lest a stranger should get at it and turn it contrary, which would take from it all the virtue it had acquired. They also build piles of stone, and always pass them on one side and return on the other, so as to make a circuit with the sun. Mahomedans make the circuit of the Caaba in the same way. The ancient dagobas of India and Ceylon were also traversed round in the same way; and the old Irish and Scotch custom is to make all their bodies in this way at the beginning and end of a journey for luck, as well as at weddings and other ceremonies." See Napier's 'Folk Lore' (Paisley, 1879), pp. 133, 134.

401. Cairne, misprinted caitne in edition of 1688 and in Watson's 'Collection,' which doubtless led to the insertion of that meaningless form in Jamieson's Dictionary.

407. On three headed Hecatus. Hecatus is an error for Hecate, the witch-queen of Greek and Roman mythology. She is a mysterious divinity, about whom are many traditions. Briefly, she was generally regarded as a spectral hag, who in the darkness of night sent forth from the lower world all sorts of demons and phantoms; taught sorcery and witchcraft; frequented graveyards and the scenes of murder and bloodshed. In her nocturnal peregrinations, her companions were the souls of the dead; and her approach was heralded by the whining and howling of dogs. She is sometimes described as a monster of terrible aspect with three bodies or three heads—the one of a dog, the second of a horse, and the third of a lion. Dogs and black female lambs were offered to her in sacrifice. Hecate preserved in medieval times all the hideous characteristics attributed to her in pagan antiquity.

411. This blue thread. There seems to have been some special virtue in the colour. Compare Burns:—

"But Merran sat behind their backs,
Her thoughts on Andrew Bell;
She left them gashin' at their cracks,
And slips out by hersel';
She thro' the yard the nearest taks,
An' to the kiln she goes then,
An' darklines grait for the baiks,
And in the blue clue throws then,
Right fear't that night.

An' aye she win't, an' aye she swat,
I wat she made nae jaukin';
Till something held within the pat,
Guid Lord! but she was quakin'!

"
NOTES TO THE FLYTING (417-429).

But whether 'twas the Deil himself,
Or whether 'twas a baunk-en',
Or whether it was Andrew Bell,
She didna wait on talkin',
To spier that night."
—Halloween,' st. xi., xiii.

417 sq. Be the hight of the heavens, &c. These lines seem to have been inspired by a passage in Gavin Douglas's "Proloug of the Aucht Buik of Eneados":—

"Wyth that he raucht me a roll: to reyd I begane
The riueste argament wyth mony rat ranne,
Off all the mowis in this mold, sen God merkit man:
The moving of the mappamond and how the mone schane,
The pleuch and the polys, the planetiss begane,
The son, the sevin sternis, and the Charill wane,
The elwand, the elementis, and Arthurus hufe,
The horne and the hand staff
Prater John and Port Jaff,
Quhy the corn hes the caff,
And kow weris clufe."
—ll. 146-156.

418. The Charlewaine. The constellation Ursa Major or the Greater Bear was distinguished by the Greeks as early as the times of Homer by the names of Arktos, the "Bear," and Hamaxa, the "Waggon" or "Wain." The poetical mind of the Greek, ever pregnant with happy fancies, was not slow to discover in the rude outline of the stars in this brilliant constellation a resemblance to objects with which he was familiar in everyday life. The Romans called the seven bright stars Septentronics, the "seven plough oxen." The names "Charles's Wain," the "Plough," the "Bear," &c., by which this constellation has been, and still is, known throughout Europe, are merely translations of the ancient epithets.

419. The horns, the handstaff, and the king's ell. The horns, Capricornus? In the passage from Gavin Douglas cited above, Mr Small thinks the horne is monoceros, "The Unicorn" (Small's 'Gavin Douglas,' vol. iii. p. 364), but there the form is singular. The handstaff is "Orion's sword"; the King's Ell or ellwand, called also Our Lady's ellwand, is "Orion's belt." "It is a striking coincidence that in Sino-Gothic Orion's girdle was called Friggerock, "the distaff of Freyja or Frigga," the Venus of the Goths. After the introduction of Christianity it was changed to Martirock, Mary's distaff." Jamieson, s.v. Ellwand.

428. That, an obvious error for thae. Watson has thir. Leith and Styx are rivers in the underworld. See Sonnet lvi. 1, 4, note.

429. Mahoume, Mahomet, who, according to the orthodox notions of our pious forefathers, was none other than the devil. In the following
poem from the Bannatyne MS. (Fol. 136) he is, with great propriety wedded to the gyrocarline or Mother Witch:—

"In Tiberus tyme, the trew Imperiour,
Quhen Tynto hillis fra skraipung of toun henis wes keipit,
Thair dwelt ane grit Gyre Carling in awld Betokis boor,
That levit vpoun Christiane menis fleische and rewheidis vnkleipit ;
Thair wynit ane hir by, on the west syd, callit Blasour,
For luve of hir lawchane lippis, he walit and he weplit ;
He gadderit ane menzie of modwartis to warp down the tour ;
The Carling with ane yrne club, quhen that Blasour sleipt,
Behind the heill scho hatt him sic ane blaw,
Quhill Blasour bled ane quart
Off milk pottage inwart,
The Carling luche and lut fart
North Berwik Law.

The King of Fary than come with elis mony ane,
And sett ane sege and ane salt, with grit pensallis of pryld ;
And all the doggis fra Dunbar wes thair to Dumbloane,
With all the tykis of Tervey, come to thame that tyd ;
Thay gnew doun with thair gomes mony grit stane,
The Carling schup her in ane sow and is hir gaitis gane,
Gruntlyng our the Greik sic, and durst na langer byd,
For brukling of bargane, and breking of browis:
The Carling now for dispyte
Is mareit with Mahomyte,
And will the doggis interdyte,
For scho is quene of fowis.

Sensyne the cokkis of Crawmound crew nevir a day
For dule of that devilisch deme wes with Mahoun mareit,
And the hennis of Hadintoun sensyne wald nocht lay,
For this wyld wirloun wich them wldlit sa and wareit :
And the same North Berwik Law, as I heir wyvis say,
This Carling, with a fals cast, wald away carreet ;
For to luk on quha sa lykis, na langer scho tareit ;
All this langour for lufe befoirtymes fell,
Lang or Betok wes born
Sho bred of ane accorne,
The laif of the story to morne
To sow I sall tell."

435. All barret and baill = all strife and mischief. Compai Rolland :—

"Now may I bruik with greit barret and baill,
Like ane fond fulfll fulfit wit Fantasie."
—'The Court of Venus,' Bk iv. ll. 378, 379.

and Dunbar :—

"It, that 3e call the blist band that bindis so fast,
Is bair of bliss and bailfull and greit barrat wirkis."
—'The Tue Marriit Wemen and the Wedo,' ll. 50, 51.
436. Alas bair as the birk. “As bare as the birk at Yule," is still a common expression in Clydesdale to denote absolute bareness or barrenness.

437. Taidrill, either “weakling," from A.S. teadre, or diminutive of taide, a toad. See line 392.

447. Kytrall, heretic. Sibbald in his Glossary says it is “a term expressive of the greatest contempt and abhorrence.” It is also spelt ketrail, Teut. ketter, hereticus.

448. Doones neir=very close. The forms doyn, done, doon, dooms, doones, dunse, dooms, very, are each found as a mark of the superlative absolute. The last form is found in Sir Walter Scott's 'Guy Mannering,' chap. xlv.: ‘‘Aweel,’ said he, ‘this suld be nae sic dooms desperate business surely—the lad's doing weel again that was hurt, and what signifies twa or three draps in his shouter? ’”

461. To sail sure in a seiffe. To sail in a sieve or riddle was one of the accomplishments of a witch. Compare Shakespeare:—

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"A sailor's wife had chestnuts in her lap
And munched, and munched, and munched:—
'Give me,' quoth I:
'Aroint thee, witch I' the rump-fed ronyon cries.
Her husband's to Aleppo gone, master of the Tiger,
But in a sieve I'll thither sail,
And like a rat without a tail,
I'll do, I'll do, I'll do."

—'Macbeth,' Act i. sc. 3.
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462. And milk of an hareme tedder. The subjoined extracts illustrate this process:—

“A farmer in the north-west of Glasgow engaged a Highland lad as herd, and my informant also served with this farmer at the time. It was observed by the family, that after the lad came to them everything went well with the farmer. During the winter, however, the kye became yell, and the family were consequently short of milk. The cows of a neighbouring farmer were at the same time giving plenty of milk. Under these circumstances the Highland lad proposed to his mistress that he would bring milk from their neighbour's cows, which she understood to be by the aid of the black airt, through the process known as milking the tether. The tether is the rope halter, and by going through the form of milking this, repeating certain incantations, the magic transference was supposed capable of being effected."—'Folk Lore,' by James Napier, F.R.S.E., &c. (Paisley: Alex. Gardner, 1879.)

"Mr Kelly tells of a rope, which, in the hands of a witch, would yield milk, adding that it must be made from the hair of different cows, with a knot for each cow. The following verse was sung by way of incantation on such occasions:
NOTES TO THE FLYTING (464-472).

'Mear's milk and deer's milk,
And every beast that bears milk,
Between St Johnston and Dundee,
Come a' to me, come a' to me.'

In the same writer we find it stated that an old gentleman burned one of these hair tethers, on which were several knots, one of which went off like a pistol-shot when it was burnt."—'I. Lore of the Northern Counties of England and of the Borders,' William Henderson, page 199. (London, 1879.)

In the 'Malleus Maleficarum' we have a particular account of manner of draining a neighbour's cows by a somewhat similar process: "Quaedam enim nocturnis temporibus et sacrificiobus uti ex inductione Diaboli, ob majorem offensam divinae majestatis, eumque angulo domus suae se collocant, ursueum inter crura habens et dum cultrum vel aliquod instrumentum in parietem aut columna insignit, et manus ad mulgendum apponunt, tunc suum diabolum qui semper eis ad omnia cooperatur, invocant, et quod de tali vis e tali domo qua sanior et qua magis in lacte abundat, multum affectat, proponit, tunc subito Diabolus ex mamillis illius vaccae recipit, et ad locum ubi malefica resitent et quasi de illo instruendo fluat reponit."—'Mall. Malefic.,' page 354. (Lugd., 1669.)

464. Sall bliss=shall curse. The word bliss is used ironically, might be expected.

472. That cammosed cacatrice. Cammosed, i.q., cammosed, flat-necked (Fr. camus); cacatrice, from Low Lat. cacatricem, acc. of caca, a crocodile, basilisk, or cacatrice. The form cacatrice is a corrupt of Low Lat. cocodrillus, a crocodile. (Skeat, s.v. Cockatrice.) Cockatrice, a fabulous animal of monstrous generation—said to be hatched by a serpent or toad from a cock's egg, and to inflict death by its breath and by its look—seems to have filled our superstition forefathers with terrors unbounded. The words of the old legend:

"Lo! the bloody cockatrice,
Feeds on his corp at the gallow-lee."—

were enough to make one's blood run cold. The word occurs no more than four times in the authorised version of the Old Testament—a circumstance which probably contributed not a little to the popular belief in the terrific character of the monster.

Compare Dunbar:

"Dwiteiris moder, cassin in bythe'se,
The wariet apill of the forbiddin tre,
That Adame eit, quhen he tynt Paradype,
Scho eit invennomit lyk a cockatryce,
Synse merret with the Diiill fo'digisite."

—'The Fyting of Dunbar and Kennedy,' ll. 292-298.

and

"Conspiratour, cursit cokatrice, hell caa."

—Ibid., l. 521.
NOTES TO THE FLYING (473-488).

473. Kait of Criefe. The following account of the trial and burning of a witch, by name Kate M'Niven, in 1715, which I extract from a volume entitled 'Crief: Its Traditions and Characters' (Edin. : D. Macara, 1881), shows that that locality continued long after Montgomerie's time to maintain its reputation as a witch-infested spot. M'Niven suffered on the Knock, a picturesque hill overlooking the town of Crief:—"Monzie is best known in connection with the burning of a witch. In 1715, Kate M'Niven lived a little down the river Shaggie from the Manse, and was reputed a witch. One of the principal things against her appears to have been in connection with Inchbrakie, where she had been a nurse. The laird one day rode over to Dunning, and, according to the usage of the times, carried his knife and fork with him. While at dinner he was annoyed by a bee buzzing about his ears, and he laid down the knife and fork to put off the annoyer, which flew out by the window. On looking for the knife and fork, he found that they were amissing, and could not be found. On his return to Inchbrakie the nurse produced the missing articles. Some time thereafter she was lodged in 'durance vile,' tried and condemned for witchcraft, and burnt in the spring of 1715. Mr Bowie was the minister of Monzie and officiated on the occasion, and was, it seems, most bitter against her, as were also some of the other neighbouring gentlemen present; and she predicted that, so long as the Shaggie Burn ran west, there should not be a lineal descendant to the house of Monzie, nor the minister of the parish ever prosper, both of which prophecies have been realised in an astonishing manner. The laird who was a means of condemning her was the only one who interposed in her behalf at the eleventh hour, and Kate in gratitude spat a bead out of her mouth, and declared that so long as that charm was preserved by the family, the house of Inchbrakie would never want a direct heir, which has been duly verified to the present time."


Acharn, Balloch, and Pittentian, all in the immediate vicinity of Crief, had each its witch, and can each contribute its marvellous tale of sorcery to the weird literature of that deplorable superstition.

488. In the barke of ane boortrie whylome they bed it. Burns represents the devil as

"'rustlin', thro' the boortries comin',
   Wi' heavy groan."

—'Address to the Deil,' ll. 35, 36.

The boortrie or elder, however, was in many localities believed to have wonderful influence against evil. "Wherever it grew, witches were powerless. In this country gardens were protected by having elder-trees planted at the entrance, and sometimes hedges of this plant were trained round the garden. There are very few old gardens
in country places in which are not still seen remains of the protect
elder-tree."—Napier's 'Folk Lore,' pp. 125, 126.

511. Bot ay rammeist redwood, &c.—i.e., they ran about caper
madly and confusedly in their dances.

523. Caribald—monster. Early and correct form of modern caribal. A caribal is a Carib or native of the Caribbean Islands. The islanders were brave in a high degree, and they were man-eaters' boot. The word caribal being ill understood, or rather, not under
stood at all, it was thought that the spelling was changed to can to give sense, from the notion, presumably, that cannibals ate dogs, and that the second n was afterwards introduced to show the first vowel. See Skeat, s.v. Cannibal. It seems now that this is a mistake, and that both cannibal and caliban are real dialect variants, and not corruptions, of caribal. See in 'The Academy April 2, 1887, pp. 242, 243, Report of a Paper on 'English J
Lologies,' read by Professor Skeat before the Philological Society Compare Dunbar:

"Quhen kissis me that carybald, than kyndillis all my sorow."

—'The Tua Maritt Wemen and the Wedo,' 1

"Ay quhen that caribald carli wald clym on my wambe,
Than am I dangerus, et dane, and dour of my will."

—Ibid., II. 131, 15

and

"Fiowl carrybald, cry mercy on thyn kneis."

—'The Flyting of Dunbar and Kennedie,' 1.

528. Out of toone = out of tune.

529. That rymes red-wood, at ilk mids of the moone. So Laing's edition. If runs of ed. 1688 be read, out of toone in the ceding line must be rendered "out of sorts." In either case meaning is obvious. It was a common belief that lunacies bec more and more frenzied as the moon increased to its full.

551. Aithorl his nitty now. There is a proverb to the effect "he had need to have a heal pow wha ca's his neebour 'nitty kow

558. The Tron—i.e., the pillory.

567. His nose weill lit in Bacchus blood about. Indicating by redness his scottish proclivities.

571. Tarladders—i.e., tar-leathers—strong slips of hide salted hung, used for joining the staves of flails. The skin of the lo parts of the legs of calves and oxen was generally used for purpose.

579. Returning directly againe to Argyle. See l. 184.

582. Descending of deuis. See l. 176.

587. And waried a wight. Cf. Rolland:

"Bad hir belive pas to 3one warit wicth
Hecht Desperance."

—'The Court of Venus,' Bk. i. ll. 789, 75

598. Hee used both carts and dyce. To give a person this chara
was, within the memory of men living, to brand his reputation with an indelible stain. Cards and dice were looked upon as the devil's prayer-book and beads; and the poor wight who indulged in either for an hour's amusement was set down as given over to a reprobate mind, and consequently was regarded with due pharisical abhorrence, and shunned.

603. The seven sinnes. Pryd, yre, invy, auaryce, sueirness, lichery, gluttony. See Dunbar's "Dance of the Sevin Deidy Synnes," pp. 117-120, and compare Chaucer:—

"Now it is a bihowely thing to telle whiche ben dedly synnes, that is to sayn, chiveteyns of synnes; for as moche as alle thay renne in oon loos, but in divers maners. Now ben thay cleped chiveteyns, for als moche as thay ben chief and springers of all other synnes. The roote of these seven synnes thanne is pride, the general synne and roote of alle harms. For of this roote springen general braunches; as ire, enye, accidie or sleuthe, avarice or covertise (to commune understondyngye), glotonye, and leccherie: and everich of these synnes hath his braunches and his twigges, as schal be declarid in here chapitres folwinge."—"The Persones Tale," vol. iv. p. 39.

614. An warloch = a wizard (A.S. war, the truth; and loga, a liar); one who lies against the truth, and is supposed to be in compact with Satan; cf. Icel. vardlokr, a magical song used for calling up evil spirits.

620. Arcandams astrologie. This "Booke to find the fatall Destiny, Constellation, Complexion and naturall Inclination of every Man and Childe by his Birth. With an Addition of Phisognomy, tourned out of French into our vulgar Tongue by William Warde," was published in London in 1578. It has been several times reprinted.

658. Wraiths. The wraith was the spectral appearance of a person about to die. It was wont to appear to relatives and persons at a distance and forewarn them of the dread event. If any one were to catch a glimpse of the apparition of a friend or acquaintance passing the door or window, and on making search were to find no such person there, it was considered a conclusive sign of the approaching death of the person seen. The following account of the appearance of the wraith of Dundee, related by Mr C. K. Sharpe, illustrates the popular creed regarding such manifestations:—

"After the battle of Killiecrankie, where fell the last hope of James in the Viscount of Dundee, the ghost of that hero is said to have appeared about daybreak to his confidential friend, Lord Balcarres, then confined in Edinburgh Castle. The spectre, drawing aside the curtain of the bed, looked very steadfastly upon the earl, after which it moved towards the mantelpiece, remained there for some time in a leaning posture, and then walked out of the chamber without uttering one word. Lord Balcarres, in great surprise, though not suspecting that which he saw to be an apparition, called out repeatedly to his friend to stop, but received no answer, and subsequently learned
that at the very moment this shadow stood before him, Dundee breathed his last near the field of Killiecrankie."

The belief in wraiths was at one time prevalent all over Scotland and indeed seems to have existed as a constituent article of faith in the early history of almost every nation. An instance of this superstitious belief among the early Christians is recorded in the Acts of the Apostles (chap. xii. 13). See Napier's 'Folk Lore,' pp. 57-59.

661. Leave boggles, brownies, gyr-carlings and gusits. The bogie goblin was a mischievous, freakish spirit who took delight in frightening and perplexing rather than in helping or seriously injuring mankind. In the exercise of his mischievous vocation he would, by a doleful cry of distress, solicit the aid of the country folks, or by simulating the wailing of a strayed child, lure the midnight wanderer from his way, only to burst forth into an uproarious horse-laugh at the success of his roguish frolic.

The brownie, on the other hand, was a kindly spirit since attached to the household; delighting to stretch his limbs before a blazing fire, and offering and rendering menial services, such as churning the cream, threshing and winnowing the corn for those whom he attached himself. The farmhouse was his favourite abode and he laboured in the interest of its tenant without recompense, reward, beyond, perhaps, a bowlful of cream or a "cogfu' o' bran."

Indeed, so delicate was his attachment that the offer of a fee in form of money or clothes infallibly severed the bond, and entailed disappearance for ever. William Nicholson, the Galloway poet, in a powerful ballad of "The Brownie of Blednoch," makes the "unyent whit" thus detail his duties and the terms of his paction:

``I'll shiel a' your sheep i' the mornin' sunk,
I'll berry your corn by the light o' the mune,
An' ba the bairns wi' an unkenned tune,
If ye'll keep puir Aiken-drum.

'I'll loup the linn when ye canna wade,
I'll kerrn the kerrn an' I'll turn the bread,
An' the wildest fity that ever ran rede,
'Ise tam't,' quoth Aiken-drum.

'To wear the tod frae the flock on the fell,
To gather the dew frae the heather bell,
An' to look at my face in your clear crystal well,
Micht gi'e pleasure to Aiken-drum.

'Ise seek nae guards, gear, bond nor mark;
I use nae beddin', shoon, nor sark;
But a cogfu' o' broke 'tween the light and dark
Is the wage o' Aiken-drum.'"

While in the following stanzas he describes the brownie's help services and the result of the breach of the contract by "a new-wed wife" in an evil moment:
NOTES TO THE FLYTING (699).

" Roun' a' that side what wark was dune
By the streamer's gleam or the glance o' the mune;
A word or a wish an' the brownie cam' sune,
Sae helpfu' was Aiken-drum.

On Blednoch banks, and on crystal Cree,
For mony a day a toiled wicht was he;
While the bairns played harmless roun' his knee,
Sae social was Aiken-drum.

But a new-made wife fu' o' frippish freaks,
Fond o' a' things feat for the first five weeks,
Laid a mouldy pair o' her ain man's breeks
By the brose o' Aiken-drum.

Let the learned decide when they convene,
What spell was him an' the breeks between;
For free that day forth he was nae mair seen,
An' sair missed was Aiken-drum.

He was heard by a herd gaun by the Thrieve
Crying: 'Lang, lang noo may I greet an' grieve,
For, alas! I hae gotten baith fee an' leave——
Oh! luckless Aiken-drum!'"

Milton, too, has graphically sketched the brownie's character and functions:

"... how the drudging goblin sweat
To earn the cream-bowl duly set,
When in one night ere glimpse of morn
His shadowy flail had threshed the corn
That ten day-labourers could not end;
Then lies him down the lubbar-fiend,
And, stretched out all the chimney's length,
Basks at the fire his hairy strength,
And crop-ful out of doors he flings,
Ere the first cock his matin rings."

"—'L'Allegro,' ll. 105-114.

699. Semple's dytements. Semple, mentioned in this line and line 711, is probably the poet Robert Semple, mentioned in Sonnet xxv. l. 12. From the tenor of ll. 709-712, Sibbald concluded that Robert, Lord Semple, who was closely related to the Hazelhead family, was meant. But all the evidence we possess points in the other direction. The statement in line 711, "but speciallie with some of Semplies things," is evidently an insinuation that Montgomerie had been in the habit of appropriating the verses of Semple. Now we know that the poet, Robert Semple, was a crony of Montgomerie's, and held a not undistinguished place among the Scottish poets of the time. It is of him, doubtless, that Dempster writes:—

"Semple, claro nomine poeta, cui patrius sermo tantum debet, ut nulli plus debere eruditi fateantur; felix in eo calor, temperatum
judicium, rara inventio, dictio pura ac candida quibus dotibus
Jacobo charissimus fuit. Scripsit carmina amatoria ut Prs,
sanguinem, Tibulli lac, Ovidii mel, Callimachi sudoerum ac
plerisque doctis videatur. Obiit anno 1595."

Here, in the first place, we may note that Lord Semple, though
many young men, he may have written elegant verses, is, as a
unknown to fame. Secondly, and what is of quite as much se-
quency, Dempster, had he been writing of Lord Semple, would
doubtedly have described him as something far greater and gre
than simply claro nomine poeta. This chronicler of his coun-
worthies, who designated Montgomerie Equeus Montanus .
nobilissimo sanguine, &c., would hardly have lost a chance li
afforded by Lord Semple of displaying his fellow-countryman in
fairest possible light. For that learned and brilliant but unver-
writer always made the most of his opportunities: ennobling So-
men, extolling their virtues, and adding to the roll of their illust-
deeds. Too little weight, moreover, can hardly be assigned
Dempster’s dates—the date of Montgomerie’s death as given by
is a case in point—but it is none the less noteworthy that both Do
and Crawfurd, in their works on the Scottish Peerage, agree
Robert, Lord Semple, died in 1611. See notes to Sonnets xx
and lxviii. 14.

708. Thou succeed—thou’lt succeed. The use of the form of
3d person sing. of the present tense of the verb to be with the pro-
and thou for both present and future, is still common in the
and west of Scotland—e.g., It’s gang hame wi’ ye—I shall go,
It’s gaun hame—I am going, &c. The form Is e is also common.

744. Wood wyld, ilk moneth anes. Compare Dunbar—:

"Mismaid monstour, ilk mone owt of thy mynd."
—’The Flying of Dunbar and Kennedie,

769, 771. Ye rae ay unroacked . . . ye’s be knoced. “You rae
rockit: I wish your head was knockit” (Prov.) Spoken of those
speak unreasonable things as if they raved (Kelly).

776. Bang the bicker. Compare Allan Ramsay—:

"Thus we tuke in the high browin liquor,
And banged about the nectar biqour."
—’The Vision,’ II. 267, 268.

784. Jack Blunt. The designation of a clownish, awkward fe
Compare Dunbar—:

"For all the buddis of Iohn Blunt, quhen he abone clymis,
Me think the buid deir abowocht sa bawch’ar his werkis."
—’The Tua Mariti Wemen and the Wedo,’ II. 142

795. Lansprezed to the lownes—acting as petty officer to thy ras
followers.—(Jamieson.)
NOTES TO THE SONNETS.

The Sonnets are all printed from the Drummond MS. The first in the list has generally been printed along with "The Cherrie and the Slae"; the 12th, addressed to James VI., was prefixed to his Majesty's 'Essayes of a Prentise in the Divine Art of Poesie,' imprinted at Edinburgh by Thomas Vautroullier, 1584: a few others appeared in Sibbald's 'Chronicle of Scottish Poetry,' Edinburgh, 1802. The Sonnets were first published in a complete form by Dr Laing in his edition of 'Montgomerie's Poems,' Edinburgh, 1821. The order of the Sonnets in the Drummond MS., from which Dr Laing departed in one or two instances, has been preserved in this edition.

I.

Dempster has left two versions of this sonnet, one in elegiac, the other in hexameter verse. The former is as follows:—

"Sacra Monas, Triados suprema Essentia, simplex
Ens: sine principio fineque semper idem.
Æternum, quo victa cadit victoria. VERBUM
In cruce vim perimens mortis et arma Stygis.
Omnia contemplans oculus, Sapientia, Lumen;
Alpha, O, idem; ortus, terminus; artha, lucrum:
Nulli par solus, solus pare nemine gaudens:
Immutus, propriis astra movendo globis.
Usia una; triplex in hypostase forma creatrix:
Sola Creatoris nescia, sola sciens.
Perpes Amor; stabilis Pias; Laus justa; quieto
Dirige sollicitum calle, salutis iter.
Constabili, succende, crema mihi spemque fidemque
Coelitus, ut maneas tu mihi solus Amor."

8. Rounds. The MS. has round by an error of the scribe.
13. Strenthen is the MS. reading; Laing, with the printed copies, reads kendill, which, it will be observed, is followed by Dempster.

II.

7. Tropiks. The MS. has topics, an obvious error.
10. Creatures here, as elsewhere in the case of similar words from the French, is a trisyllable.
NOTES TO THE SONNETS.

III.
6. **Symonie.** “The buying or selling of spirituall functions or prements,” Cotgr.; generally, any unlawful traffic in holy things, called from Simon Magus, who wanted to purchase “the gift of Holy Ghost with money,” that he might have the power of wondrous miracles. See Acts viii. 18, 19.
12. **Able=possible.** See St Matthew xxiv. 24.

IV.
Regarding David Drummond, to whom this sonnet and the one mediatly following are addressed, nothing whatever is known. He seems, like Montgomerie, to have devoted himself to poetry (l. 14), like him also, to have stood in need of an appreciative and generous patron (Sonnet v. l. 14). Compare with this sonnet Virg. Æneid 753-756, and II. 1 sqq.

3. **Libya.** Libya, a district in the north of Africa, to which D daughter of Belus, King of Tyre, after the murder of her husband Sichæus by Pygmalion, sailed with a company of Tyrians. Having acquired a portion of land, she built Byrsa, which afterwards became the citadel of Carthage. The episode of Æneas and Dido, here referred to, though it rests on an absurd anachronism, is nevertheless of the most charming creations of classical antiquity.

7. **Troia.** The chief city of the district called Troas; besieged ten years by the united forces of Greece, to reclaim Helen, wife of Menelaus, King of Sparta. According to the common legend, it was taken by the stratagem of the wooden horse, and burnt to the ground about 1184 B.C.

V.
5. **Ye knew Occasio hes no hair behind.** The goddess Occasio, always represented with long hair in front, to escape recognition; with a bald head behind, lest mortals should be able to seize her as she passes. In the following passages from Roman writers, her pearance and character are portrayed:—

‘Sum Dea, quæ rara, et paucis Occasio nota.
Quid rotulæ insistis? Stare loco nequeo.
Quid talaria habes? Volucris sum. Mercurius quæ
Fortunare solet, tardo ego, cum volui.
Crine tegis faciem. Cognosci nolo. Sed heus tu
Occipiti calvo es. Ne teneas fugiens.’

—Auson., ‘Epigr.’ xii. ll. 3-8

‘Rem, tibi quam noris aptam, dimittere noli:
Fronte capillata, post est Occasio calva.’

—Caton., ‘Distich.’ ii. no. 21

In the next passage Occasio is depicted as a male divinity, like Greek Κασύς:—


NOTES TO THE SONNETS.

"Cursu volucri, pendens in novacula,
Calvus, comosa fronte, nudo corpore,
Quem, si occuparis, teneas; elapsum semel
Non ipse posit Jupiter reprehendere,
Occasionem rerum significat brevem."
—Phaedr., 'Fab.' Bk. V. viii. 1-5.

Compare 'Miscellaneous Poems,' I. ll. 3, 4:—

"She hes no hold, to hold hir by, bot ane;
A toppe befor, bot beld behind hir bak."

10. The prating pyet matchis with the Musis. The allusion here is to the contest in singing between the Pierides, daughters of Piersus, King of Emathia, and the Muses, daughters of Jupiter and Mnemosyne, in which the former were vanquished and changed into magpies. The result of the contest is thus told by Ovid:—

"At nymphae vice sisse deas Helicona colestes
Concordi dixere sono. Convicia victæ
Cum jacerent, 'Quoniam' dixit 'certamine vobis
Suplicium meruisse parum est, maledictaque culpæ
Additis, et non est patientia libera nobis:
Ibimus in pœnas, et qua vocat ira, sequemur.'
Rident Emathides, spennuntque minacia verba:
Conateque loqui et magno clamore protervas
Intentare manus, pennas eire per ungues
Aspezere suos, operiri bracchia plumbi:
Alteraque alterius rigidæ concrescere rostro
Ora videt, volucresque novas accedere silvia.
Dumque volunt plangi, per bracchia mota levatæ
Àère pendebant, nemorum convicia, picæ.
Nunc quoque in alitibus facundia priscæ remanist,
Raucaque garrulitas studiumque immane loquendi."
—'Met.' Bk. v. ll. 663-678.

11. Pan with Apollo playis. When Pan engaged in a musical contest with Apollo, Midas (I. 14), being chosen umpire, gave his verdict in favour of Pan, whereupon Apollo punished him by giving him the ears of an ass. Cf. "The Cherrie and the Slae," II. 864-868, and notes thereto; and for the myth in detail, see Ovid, 'Met.' Bk. xi. ll. 153-179.

12. The attircops Minervas office visis. Arachne, a woman of Colophon, was so skilful in weaving, that she ventured to challenge Minerva to a competition. Arachne wove a piece of cloth on which she delineated the loves of the gods. The work was perfect, and although the goddess could find no fault with it, she tore it up in a rage, whereupon Arachne attempted to hang herself. Minerva loosened the rope and saved her life; but changed her into a spider, the creature most odious to her. See Ovid, 'Met.' vi. ll. 1-145.

Attircops is from A.S. attircoppa, a spider. It signifies literally a "poison cup," from attor, dorr, poison, and cuppa or cuppe, a cup.
NOTES TO THE SONNETS.

14. Mydas, not Mecenas. While Midas, without the soul to
precipitate genius, gave his decision in favour of the inferior combat
Mæcenas, the prime minister of Augustus, was famous for his patronage
of men of merit. The most celebrated poets of the Augustan age were befriended and honoured by him.

VI.

1. Sound, Galloway, &c. "Patrick Galloway, one of the ministers
of the King’s household, probably at the time when this sonnet was
written. He had previously been settled as minister of Perth. When
invited to one of the churches of Edinburgh in 1587, he refused, and
accepted his appointment as minister of the King’s house in June
1589. In June 1607 he was removed to Edinburgh, and lived to an advanced age. His ‘Apology’ for himself when he was forced to
England in 1584, with some other works by him, still exist in MS.
—(Laing.)

VII.

1, 2 Shir, clenge your cuntrie of thir cruell crymis,
Adultries, witchcrafts, incests, sakeles bluid.
Whatever may be said of his action with regard to the other crimes here enumerated, it must be admitted that James did his best to clear his country from witchcraft. He had already indulged "the merciless freak of becoming a prentice in the art of poetry, by which words and numbers were the only sufferers;" but on coming to charge the duties of a sovereign he made numerous official investigations into alleged cases of witchcraft, and derived a signal pleasure from questioning old women regarding their dealings with the air-enemy. His subsequent work on Demonology, published in 1567, proves that he cherished the most absurd and gross of the popular errors on the subject. The rigour with which the monarch, backed by the clergy of the time, prosecuted the inoffensive creatures whom an excited and distorted imagination or occasional foolishness had brought within the scope of the statute, surely required no stimulus from the poet. These prosecutions, or rather persecutions, with their concomitant atrocities, form one of the most deplorable chapters in human history.

VIII.

In this sonnet and in the 10th, 11th, 12th, and 13th, we see Metamorphose in the most servile and unmanly phase of his character. The fawning adulation to which he descends, combined, however, with no small degree of tact and poetic grace, the poet reminds us of the times of pagan Rome, when men of genius could stoop to characterise the Emperor as divine, and burn incense morning and evening on his altars.

3. The outsette of the fleging sole. Pegasus, the winged horse that sprang from the blood of the Gorgon Medusa, as he rose from Medusa.
NOTES TO THE SONNETS.

Helicon to the sky, struck the ground with his hoof, which caused the fountain Hippocrene to gush forth. Regarded as the steed of the Muses, Pegasus has had a much greater reputation in modern, than he ever had in ancient, times.

4. *Parnassus*, a double-peaked mountain in Phocis, sacred to Apollo and the Muses, at the foot of which were the city of Delphi and the Castalian spring. Montgomerie seems to confuse this spring with Hippocrene on Helicon. See "The Cherrie and the Slae," l. 98, note.

8. *His brand all Brytan to obey sall bring.* In the 25th stanza of "A New Yeur Gift to Queen Mary when she came first Hame 1562," Alexander Scott alludes to the prophecy of the succession of the son of Mary to the throne of England, and his holding the whole of Britain under his sway:

"Gif saws be suth e schaw thy celsitude,
Qohat bairn sould brouke all Britann be the sie,
The prophecie expressly dois conclude;
The French wyfe of the Bruecis bluid sould be;
Thou art the lyne frae him the nylon degree,
And was King Francis partie, maik, and peir.
Sae by descent the same sould spring of thee,
By grace of God agane this gude new yeir."

IX.

Sir John Maitland of Thirlstane, to whom this sonnet is addressed, was the second son of Sir Richard Maitland of Lethington, a gentleman of great parts and learning, and, as a collector of poems by his predecessors and contemporaries, deserving of the lasting gratitude of his countrymen. Sir John was one of the senators of the College of Justice, and held successively the offices of Secretary of State, Vice-Chancellor, and Lord High Chancellor of Scotland. The last of these appointments was ratified by Parliament, 29th July 1587. ("Act Parl. Scot.," vol. iii. p. 489.) King James, as a special mark of royal favour to Sir John Maitland and his family, raised him to the peerage with the title of Lord Maitland of Thirlstane, the dignity to descend to heirs-male of his body, 18th May 1590. He died 3d Oct. 1595. See Crawford's "Peerage," pp. 252, 253.

8. *A cunning king a cunning chancellor chuisis.* From this line we may fix the date of this sonnet as 1587.

X.

The King's "Vranie," translated from the French of Du Bartas, is included in the 'Essayes of a Prentise in the Divine Art of Poesie.'

Guillaume de Saluste du Bartas, a Gascon poet, was born at Montfort, Armagnac, in 1544. During his lifetime he enjoyed a great reputation, which speedily waned, and may now be said to be almost extinct. His most celebrated poem, entitled "The Creation," dealing with that momentous event and the early history of the world, is stated
to have passed through thirty editions in six years. Milton is so
have been influenced by it in writing his "Paradise Lost." 
"Vranie," a poem in praise of poesy, the translation of which by
James is so absurdly lauded by Montgomerie, was one of his c
efforts. Du Bartas was also a soldier and diplomatist, and filled
time the post of Ambassador to Scotland from the Court of F r n
He died in 1590 from wounds received at the battle of Ivry. J a
Sylvester (born 1563), who divided his time between the inco gly pursuits of merchandise and poetry, translated his works, and t n Achieved a transient popularity. In the "Furies" he intro uces
complimentary lines to King James:—

"But, yea we farther pass, our slender bark
Must heer strike topsails to a princely ark
Which keeps these straights," &c.—

and adds in a marginal note, "The translator heer humbly w n bonnet to the King's Majesty, who, many yeares since (for his pri exercise) translated these Furies, the Vrania, and some other piece Du Bartas." Sylvester's original works have passed from his memory, while his translation of the works of Du Bartas is kno w only to the literary historian and the antiquarian.

1. Bellonas sone. Bellona is the goddess of war; sister n charioteer of Mars. The wife of Mars was Neria or Neriea. ll gomerie evidently means Bellona to be the wife of the war-god h 8. Eternizing thy name. Compare Spenser:—

"Sith, then, each where thou hast dispredd thy fame,
Love him that hath eternized your name."


XI.

1. Of Titans harp. Titan, Apollo in his character of god of m
11. Quaha hajarad at so high a mark, &c. At once a complime King James, and a testimony to the high esteem in which Du B was held as a poet.

XII.

In this sonnet, prefixed to the 'Essayes of a Prentise,' line 13 ru "So (worthy Prince) thy works sail mak the knawin."

XIII.

9. Or as the phænix, with her sedrum fair. The phœnix is resented by Herodotus as a male bird, in outline and size lik eagle; the plumage of its wings partly golden-coloured, partly r that is to say, if it resembled its picture, for he had never seen the itself, as it seldom made its appearance among men—only once in hundred years, according to his informants, the Heliopolitans. "n say," he adds, "that it comes on the death of its sire."—Hero c chap. 73.
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Compare with the description by Herodotus the beautiful lines of Ovid:—

"Una est, quae reparet seque ipsa resemnet, ales:
Assyrri phœnica vocant. Non fruge neque herbis,
Sed turis lacrimis et suco vivit anomi.
Hæc ubi quinque suæ complent saecula vitae
Illicet in ramis tremulæque cacumine palmæ
Unguibus et puro nidum sibi constituit ore.
Quo simul ac casias et nardi lenis aristas
Quassaque cum fulva substravit cinnama murra,
Se super imponit finitique in adoribus ævum.
Inde ferunt totidem qui vivere debeat annos,
Corpore de patrio parvum phœnica renasci.
Cum dedit huic ætas vires, onerique serendo est,
Ponderibus nidi ramos levat arboris alte,
Fertque pius cunasse suas patriumque sepulchrum,
Perque leves auras Hyperionis urbe potitus,
Ante fores sacras Hyperionis sede reponit."

—'Met.,' xv. ii. 392-407.

Fedrum = feathers, seems to be the old dative plural form of A.S. fetër, fëdrum.

12. As onlye but companione or compair. Cf. Chaucer:—

"Trewely she was to myn eye
The soleyne fenix of Arabye."


XIV.

This is the first of a series of sonnets, in which the poet grievously bewails the loss or withholding of a pension of five hundred marks which had been granted to him by the King, and was chargeable on certain rents of the archbishopric of Glasgow. The history of this pension is involved in great obscurity. Montgomerie had undoubtedly fallen into disfavour at Court, but had received the pension for past services. The date of the grant is nowhere recorded; but we learn from the 'Register of Presentations to Benefices,' vol. ii. f. 91, that the grant itself was confirmed in 1583. The payment, however, was to be computed from the preceding year. In 1586 Montgomerie obtained from the King a licence (l. 11) to absent himself from the kingdom for five years, and during that period to visit several foreign countries. On his tour he was, for some reason or other, immured and detained for a time in a foreign prison—a circumstance attested alike by an authentic document and passages in his poems. (See Sonnet xv. 2, and Miscellaneous Poems, v.) The payment of his pension, moreover, was iniquitably withheld, "to his great hurt, hinder, and prejudice; whereas his good services merited rather augmentation than diminishing of said pension." The former grant was accordingly renewed and confirmed by a Writ of Privy Seal, dated at Holyroodhouse on the 21st of March 1588. (See 'Register of Privy
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Seal,' vol. lix. f. 88, and Biographical Notice by Dr Irving, p to Dr Laing's edition of 'Montgomerie's Poems,' p. xi.)

xv.

Montgomerie is not fortunate in selecting Virgil as one of the least poets; for never was one of the band more successful in the of life. It is indeed true that, at the age of twenty-nine, Virgil, confiscation of the Mantuan territory, was among the sufferers on his making his case known to Octavian, his farm was a restored to him. What with the imperial liberality, Octavia's did gift to him on his reading to her his panegyric on Marcellus the munificence of Mæcenas and perhaps other friends, Virg enabled to live in the very lap of luxury, and to die at a little fifty years of age, leaving to the value of upwards of £100,000 money, besides other property, and a mansion on the Esquiline near the gardens of Mæcenas.

10. And Ovid late als lukeas as the lave. Ovid (Publius C Naso) was born at Sulmo, in the country of the Peligni, on March, B.C. 43. From the time when he completed his educ till he reached the age of fifty-two, his life was spent in Rome, society of the polished, the brilliant, and the gay; in a magic in which culture and mirth met and lived in amity,—in a word, coterie in which moved and breathed the imperial family at elice of Roman society. For some mistake or other involving disgrace of the imperial household, he was banished by Augustus Tomi, on the shore of the Euxine. After a long series of pite humilitating epistles written to his friends in Rome—of which sometimes reminded by Montgomerie's own complaints—this poet died in exile, A.D. 17.

11, 12. Quhill Homer lived, his hap wes very hard, &c. circumstances of Homer, to whose genius all nations still pay v tribute, nothing can be said with certainty, inasmuch as none biographies of him by ancient writers can be regarded as author. The seven cities that claimed to be his place of birth are enumerated in the line:—

"Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenee,"

Compare Buchanan:—

"Bella gerunt urbes septem de patria Homeri: Nulla domus vivo, patria nulla fuit."

—'Eleg.,' i.

xvi.

9. Wcs Bishop Betoun bot restord agane. James Betoun, a John Betoun or Bethune of Balquharg, was Abbot of Arbroa
NOTES TO THE SONNETS.

1546; succeeded to the archbishopric of Glasgow on the death of Gawin, son of Sir John Dunbar of Mochram, in 1547; was consecrated archbishop in 1552, and held the see till 1560, when he went to France. In 1588 James VI. restored him to his former dignity, which he enjoyed till his death in 1603. See Walcott’s ‘Scoti-Monasticon,’ p. 191, and Keith’s ‘Catalogue,’ pp. 154, 155.

XVII.

2. Adeu, suete Duke, whose father held me deir. Ludovick, Duke of Lennox, eldest son of Esmé, Duke of Lennox, who was appointed Lord High Chamberlain of Scotland in 1580, and died at Paris, 26th May 1583.

Ludovick held the offices of Lord High Chamberlain and Admiral of Scotland when James VI. sent him as ambassador to France in 1601. On the King’s accession to the throne of England, Ludovick was created a peer of that realm by the style of Earl of Newcastle, and thereafter raised to the honour of Duke of Richmond. He was likewise made Master of the Household, first gentleman of the bed-chamber, and Knight of the Most Noble Order of the Garter. His first wife was Sophia Ruthven, third daughter of William, first Earl of Gowrie. To her Montgomerie addressed the 32nd Sonnet. Ludovick died 11th February 1623. See Crawfurd’s ‘Peerage,’ pp. 262, 263.

3. Adeu, companions, Constable and Keir. “Of his companions, mentioned in this sonnet, Sir James Melville of Halhill speaks of a Mr Henry Keir as one of the chief counsellors to the Duke of Lennox (‘Memoirs,’ p. 128, ed. 1683, folio). See also an old paper which Dr M‘Crie refers to in his ‘Life of Melville,’ vol. i. p. 473.”—(Laing.)


13, 14. Sen wryt, nor wax, &c. = since neither writing, nor seal, nor work of honour can be relied on, I must needs go about my business “He is gone to seek his father’s sword,’ is a proverb,” says Kelly, spoken of idle vagrants who go a-travelling without any good or worthy design.”

XVIII.

Sonnets 18-24 inclusive have reference to the poet’s tedious law-suit in the Court of Session to recover his pension.

11. Hald evin the weyis = hold the balance even; dispense even-handed justice. So also in xx. 10.

XIX.

The poet urges that Betoun must be either alive or dead, in either of which events he ought to succeed in his suit.

XX.

3. Thair is a Lord above, &c. Compare the lines of Catullus :—
in which, however, there is a touch of natural piety quite alien to the bitter lines of Montgomerie.

13, 14. Deserv not, &c. The threat contained in the last line of this sonnet has been a common one with poets in all ages. Milton menaced his personal enemies with an eternity of infamy; Shakespeare, the frightened wild country lads by threatening "to string the bow with rhyme"; and Heine gave the King of Prussia a warning not to be understood in the concluding lines of his "Deutschland":

"Kennst du die Hölle des Dante nicht,
Die schrecklichen Terzetten?
Wen da der Dichter hineingesperrt,
Den kaum kein Gott mehr retten.

Kein Gott, kein Heiland erlöst ihn je
Aus diesen singenden Flammen;
Nimm dich in Acht dass wir dich nicht
Zu solcher Hölle verdammten."

Thus rendered by E. A. Bowring—

"Is Dante's hell to thee unknown,
With its terrible trinary verses;
The man whom the poet there has shut up
Will never escape from his curses.

He ne'er will be freed from those musical flames
By any god or Saviour;
So for fear we condemn thee to such a sad hell,
Thou hastd better mind thy behaviour!"

XXI.

12. At Plotcock = at the bar of Satan. "Plotcock is the old form of the Roman Pluto, by which Satan is meant."—I. "Dictionary of Phrase and Fable," s.v. Plotcock.

The following passage from Lindsay of Pitscottie's 'Chronicles of Scotland' bears on the subject, and is in itself interesting: 'mean time, when they were taking forth their artillery, and the [James IV.] being in the Abbey at the time, there was a cry in the Market Cross of Edinburgh at the hour of midnight; proclamers as it had been a summons, which was named and called by the proclaimers thereof, 'The Summons of Plotcock,' which desired them to compear, both earl and lord, baron and gentleman, and all gentlemen within the town (every man specified by his own name) to compear within the space of forty days before his Master, who should happen him to appoint, and be for the time, under the displeasure of the law." This proclamation is said to have been made before the fatal battle of Flodden.
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Compare also Ramsay's Poems, vol. ii. p. 66 (Gardner: Paisley, 1877)—

"Till Plotcock comes with lump of Lapland clay."

Jamieson, s.v. Plotcock, has the following note on this line:—

"This has been supposed to be a corruption of Pluto, the name of the heathen deity who was believed to reign in the infernal regions. It does not appear that this name was commonly given to the devil. It may be observed, however, that the use of it in Scotland may have originated from some northern fable; as our forefathers seem to have been well acquainted with the magical operations of Sweden and Lapland; and according to the last passage, Plotcock brings Lapland clay, which, doubtless, would have some peculiar virtue. B may have been changed into P, for, according to Rudbeck, the Swedish name of Pluto was Blutmader, Atalant, i. 724. In Icelandic he is denominated Blotgod—i.e., the god of sacrifices." The word is also explained as Blotkok, "the swallower of sacrifices," from blot, sacrificing, and koka, Lat. deglutire.

14. I am responsible for the bracketed words at the end of the line.

XXII.

1. Prestone. Preston was made one of the Lords of Session, March 12, 1594. He was raised to the Presidency of the Court, June 6, 1609, and died in 1616. See Lord Hailes's 'Catalogue of the Lords of Session.'

6. Craig. Thomas Craig, Scotch advocate, was born at Edinburgh about 1548; educated at St Andrews and Paris, and filled several posts of distinction. He was a favourite of James VI., who offered him the honour of knighthood, which he declined. He is well known as a writer on feudal law, hommage, and the right of succession. Craig died at Edinburgh, 26th February 1608. See Tytler's 'Life of Craig,' Edinb. 1823.

XXIII.

In this and the next sonnet we have the poet's estimate of his own lawyer.

XXIV.

9. A brybour baird = a scurvy rhymer or railer. Compare Dunbar:—

"Irscie brybour baird, wyle beggar with thy brattis."

—'The Flying of Dunbar and Kennedie,' l. 49.

XXV.

"Robert Hudsone, to whom this and the four following sonnets are addressed, was one of the musicians of the Chapel Royal. In the establishment of the king's household, in March 1567, we find 'Vioiris':—

MEKILL THOMAS HUDSONE.
ROBERT HUDSONE.
JAMES HUDSONE.

WILLIAM HUDSONE. And
WILLIAM FULLERTOUN, their
servand.
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(Chalmers's 'Q. Mary,' vol. i. p. 176). This situation continued to hold for several years, as appears from the original documents preserved in the Register House. In the 'Estait of the hous, in the year 1584,' 'Thomas, Robert, William, and Hudsones Violers appointed to serv[e] the hail scir, [paid] comptroller ijxii. And for their levy claithis be the the ijxii.' Their names also occur in a similar list for the year 1584. The only verses by Robert Hudsone which seem to have been preserved, are a sonnet, prefixed to King James's poems, 1584; and to the 'Triumphes of Petrarke,' by William Fowler (MS. Univ. A. C. d. 13), and an epitaph on Sir Richard Maitland, included in Maitland MS., and printed by Pinkerton. It may be observed that Thomas Hudsone was appointed 'maister of his hienes chair royal, 5th Junij 1568' ('Register of Presentations,' vol. ii.) The appointment was ratified in the Parliaments 1587 and 1592 ('Acts Scot.,' vol. iii. p. 489, and p. 563). He was the writer of similar sonnets with Robert Hudsone, but is most generally known as the author of the 'History of Judith,' from the French of Du Bartas, which he undertook at the special request of King James. This first 'imprinted at Edinburgh, be Thomas Vautroullier, 1584,' is found to accompany Sylvester's translation of the 'Weeks and...' and the other works of the same French poet.'—(Laing.)

3. This is no lyfe that I love vpaland—i.e., in the country. C. Dunbar:

"Now vpaland thou levis on rubbeit quheit,
Oft for aene caus thy burdelaih neidis no spredding,
For thow hes nowthir for to drink nor eit,
Bot lyk aene berdles baird, that had no bedding."

—'The Flying of Dunbar and Kennedie,' II.


12. Old Scot. Alexander Scott, called by Pinkerton from his pieces the "Anacreon of Scottish poetry," must be placed somewhere before Montgomerie in point of time; but his precise period cannot be determined with certainty. That he was in the full vigour of his powers in 1562, is attested by the fact that one of his longest poems was written in that year (see note to Sonnet viii. 8). He favoured Protestant cause, and is ranked by Dr Irving among the friends of the Reformation.

12. Robert Semple. Robert Semple or Sempill was probably a member of the Semiples of Beltrees, in Renfrewshire. He is known to have written a drama, played before the Lord Regent, 1568, and is the reputed author of a ballad known as "The Tragedie of Dunbartane," printed by Lapraik in 1570; a poem concerning the siege of Edinburgh Castle when held for Queen Mary by King of Grange, 1573; "The Regents Tragedie," and "The Po
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Schott." The two last are included in the Roxburghe collection. This Robert Semple must not be confounded with Robert, Lord Semple, of Castle Semple, mentioned in Sonnets lxviii. 14 and lxix. 7, whose return from France is celebrated in the 43d of the Miscellaneous Poems.

14. Christian Lindsay. Of Lindsay, beyond the bare mention of his name by Montegomery in this sonnet, nothing whatever is known.

xxvi.

3. Quhais craig zoiks fastest. Compare the proverb—"Your neck is youking"—you are doing or saying something that will bring you to the gallows.

7, 8. Quhair Muses, &c. The poet's dream of immortality is proverbial. See, among countless instances, Horace, Ode ii. 20; iii. 30; Ovid, 'Metamorphoses,' xv. 871 to the end; Propertius, IV. i. 35-38; ii. 23, 24, &c.

xxvii.

3. I am a lizard, fainest of his face. See Miscellaneous Poems, xxxix. 7, 8.

The affection of the lizard for man is frequently mentioned by old writers. Compare the following:—

"The friendly society between a fox and a serpent is almost incredible: how loving the lizard is to a man we may read, though we cannot see. Yet some affirm that our newt is not only like to the lizard in shape, but also in condition. From which affection towards a man a spaniel doth not much differ, whereof I could cite incredible stories."—Reginald Scott's 'Discovery of Witchcraft,' p. 215. Edit. 1634.

And

"The lizard is a kind of loving creature,
Especially to man he is a friend;
This property is given him by nature;
From dangerous beasts poore man he doth defend,
For, being sleepy, he all sense forsaketh:
The lizard bites him till the man awaketh."

—Chester, 'Love's Martyr.'


xxviii.

An elegant adaptation of the Æsopian fable:—

"Blandiri domino Asellus ut vidit suo
Canem, et de mensa saturari quotidie,
Et frusta largiter jactari a familia;
Sic est locutus: Si canem immundissimum
In tantum dominus et familia diligit,
Quid me futurum, si par illi fecero
NOTES TO THE SONNETS.

Officium, multo qui sum melior hoc cane,
Rebusque pluribus utilis et laudabilis?
Alor qui sanctae fontibus puris aequae,
Ciboque nunquam soleo pasci sordido.
Sum sane catulo dignior vita frui
Beatiore, honorem et summum consequi.
Asellus haec dum secum, stabulum conspiciet
Intrare dominum: quare accurrens ocyus
Rudensque prosilit, et humeris ambos pedes
Imponat, osque lingua cepit lingere,
Vestemque foedis scindens ungulis, gravi
Herum fatigat, stuite blandus, pondere.
Clamore domini concitatur familia;
Fustaque et saxa passim arripiens obvia,
Rudentem mulcat; et nox membris debilem
Fractisque coxis, domini lapsum a corpore,
Semianimum tandem dejectit ad presepia.
Fabella, ineptus ne se invitis inerat,
Melloris aut affectet officium, docet."

XXIX.

3. I have completed this line.
4, 5. See Sonnet viii. II. 3, 4, and notes thereto.
6. I have unhesitatingly substituted Venus for MS. Delos, which is an obvious error of the scribe.
7. He of Delphos. Apollo.
9. Petrarck’s high invent. Francesco Petrarca, the first and greatest of Italian lyric poets, was born at Arezzo, in Tuscany, 20th July 1304. He was a brilliant scholar, and his Latin works were the first modern times in which that language was written with classical elegance and taste. He has not left behind him one single line of Italian prose; but his lyrics have done as much to refine the Italian language as has the ‘Divina Commedia’ of Dante, which takes its place among the greatest poems in the literature of the world. His ‘Rimembranze’ or ‘Canzoniere,’ written in honour of Laura—the beautiful, gold-haired Frenchwoman who won his worship—preserve his reputation undiminished; and so long as poetry shall continue to charm minds of men, their fame is secure. He was found dead in his library on 18th July 1374—meet ending for a lifelong dream of scholarship and literature.
12. Memorie. Mnemosyne, the mother of the Muses.

XXX.

“This sonnet," says Dr Laing, "appears to have been written by Montgomerie to Hudson in Christian Linnesay's name." It is extremely probable that Montgomerie, finding his beggarly cring and fulsome adulation alike ineffectual with his ci-devant fri
Hudson, who in all likelihood rather balked than advanced his interests at Court, had recourse to this expedient to warn him that he thoroughly understood his tactics, and could rate his friendship at its proper value.

XXXI.

Regarding the phoenix, from which the metaphor in this sonnet is taken, see note on Sonnet xiii. 9 supra.

XXXII.

Lady Sophia Ruthven, third daughter of William, first Earl of Gowrie, was married to Ludovick, second Duke of Lennox, who is mentioned in the 17th Sonnet. See note thereto.

XXXIII.

Sonnets xxxiii.-xxxviii. inclusive relate to the fall of a lady who had occupied a high social position. She is styled Countess in Sonnet xxxiii. l. 11. The language which the poet puts into the mouth of the unhappy woman breathes the deepest penitence and sorrow. These sonnets throughout bear a strong resemblance, both in sentiment and expression, to the devotional and penitential poems of Montgomerie in his later years.


14. Lady Lucrece in a Cressede changed. Lucretia, the young and beautiful wife of Lucius Tarquinius Collatinus, whose rape by Sextus Tarquinius brought about the dethronement of Tarquinius Superbus and the establishment of the Roman Republic (B.C. 509). See Shakespeare's "Rape of Lucrece," in which her sad story is told in detail with great poetic beauty and grace. The legend of Cressida is as follows:—

Cressida, the daughter of Calchas, the Grecian seer, was greatly beloved by Troilus, one of the sons of Priam. The pair vowed eternal fidelity to each other, and in token of troth Troilus gave the maiden a sleeve, while she gave him a glove in return. Hardly had the vow been made when there was an exchange of prisoners. Cressida fell to the lot of Diomede, and although she had sworn to remain constant till Troilus should accomplish her rescue, she at once gave her heart to Diomede, and even asked him to wear the sleeve which Troilus had given to her in token of his affection. Compare Shakespeare:—

". . . . . . As false
As air, as water, wind or sandy earth,
As fox to lamb, as wolf to heifer's calf,
Pard to the hind, or stepdame to her son:
'Vea,' let them say, to stick the heart of falsehood,
'As false as Cressid.'"

—'Troilus and Cressida,' Act iii. sc. 2.

Lucrece and Cressede are here put as representatives of fidelity and faithlessness respectively.
NOTES TO THE SONNETS.

XXXIV.

The lacunae in this sonnet are supplied from the text in Sibbald's 'Chronicle of Scottish Poetry.'
1. Melpomene, my mirthless mourning Muse! Melpomene is the Muse of tragedy. Compare Ausonius:—

"Melpomene tragic proclamat maesta boane."

—'Idyl.,' xx. 2.

8. Welaway, A.S. wi la wd = woe lo woe!
12. The ugly oull. No bird, perhaps, has been so much maligned as this poor creature. Spenser calls it—

"The ill-faste owle, deaths dreadful messengere."

—'The Faerie Queene,' Bk. II. xii. 36.

XXXV.

5. [Art meads]. art mitigated or softened. These words are the likeliest I could conjecture to complete the line. Compare Rolland:—

"And fra malice jour minde with mercie meis."

—'The Court of Venus,' Bk. iv. l. 196.


XXXVI.


XXXVII.

7. My kinsh is not to cast = my lot is not to try; opportunity is no longer mine.

XXXVIII.

7. [So enwrapt.] Some such expression is required. Cf. Sonnet xlvi. 5—

"Bot I, alace! in wrecches me wrap."

And lvii. 11—

"Hou long sall wo in wrecitnes me wrap?"

XXXIX.

5. I am not quite satisfied with this line as I have completed it. Some reader may be able to conjecture something better.

XL.

10. Myn ee most lyk a flood of teirs do run. The verb is attracted into the plural form by the word immediately before it.

XLI.

4. Spirits, an error of the scribe for spirit or spreit. See line 8.
NOTES TO THE SONNETS.

XLII.

This sonnet and the one following furnish an example of one of the fanciful forms of versification in which Montgomerie occasionally indulged. The ending of each line, it will be observed, forms the beginning of the next.

11. *Delay in love is dangerous indeed.* Compare Shakespeare:

"Defer no time, delays have dangerous ends."
—'First Part of King Henry the Sixth,' Act iii. sc. 2.

XLIII.

7. *Hymen.* The god of marriage; charmingly invoked by Catullus in the Epitaphium of Junia and Manlius:

"Collis O Heliconii
Cultor, Uraniae genus,
Qui rapis teneram ad virum
Virginem, O Hymenae, Hymen,
O Hymen, Hymenae i"

—ll. 1-5.

XLIV.

8. *Endymion enamored with the Moon.* Ancient authorities rather represent the Moon as enamoured of Endymion. The everlasting youth and eternal sleep of the fair shepherd kissed by Selene in the cool caves of Latmos, "the mount of oblivion," is one of the loveliest of poetical fictions, and has been a favourite theme with bards in all ages. Compare Ovid:

"Aspice quot somnos juveni donat amato
Luna.

—'Amor,' I. xiii. 43, 44.

And Shakespeare:

"Peace, ho! the moon sleeps with Endymion,
And would not be awaked."

—'The Merchant of Venice,' Act v. sc. 1.

For the legend in detail see Keats's "Endymion," where the subject is treated with exquisite loveliness in "the stretched metre of an antique song."

9. *Mercury.* Mercury was the god of eloquence. Compare Horace:

"Mercuri, facunde nepos Atlantia."

—'Odes,' i. 10. 1.

10. *Pindar pennis.* Pindar, the greatest lyric poet of Greece, was born about 522 B.C. near Thebes in Boeotia, and is believed to have died about 442 B.C. He was held in honour by Theron of Agrigentum, and Hiero of Syracuse, at whose Court he is said to have resided during the closing years of his life. His fame rests on his odes, which are sufficient to vindicate his claim to be ranked among the foremost
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of lyric poets. Horace bears generous testimony to his trans-
merits:—

"Pindarum quisquis studet seminari,
Isle, ceratis ope Daedales
Nititur pennis, vitreo daturus
Nomina Ponto.

Monte decurrens vehunt annis, imbres
Quem super notas aluere ripas,
Fervet immensusque ruit profundo
Pindarum ore," &c.

—'Odes,' Bk. iv. 1-8 sq.

11. Petrarks pitk. See note on Sonnet xxix. 9 supra.

12. Apelles. This most celebrated painter of antiquity was a
of Colophon (or Cos), and flourished 352-308 B.C. His "Anadyomene," the crowning effort of his genius and the adm-
of the ancient world, is thus referred to by Propertius:—

"In Veneris tabula summam sibi ponit Apelles."

—'Eleg.,' Book iv. 9. 11.

Ovid:—

"Si Venerem Cōus nusquam posuisset Apelles
Musa sub squereos illa lateret aqua."

—'Ars Amat.,' Bk. iii. 401, 41

"Ut Venus artificis labor est et gloria Coi,
Æquoreo madidas qua premit imbre comas."

—'Epist. ex Ponto,' Bk. iv. 1.

And Pliny:—

"Venerem exuentem e mari divus Augustus dicavit in delubro
Cæsaris quæ Anadyomene vocatur, versibus Græcis, tali oper
laudatur, victo, sed illustrato. Hujus inferiorem partem cor
qui reificeret, non potuit reperiri. Verum ipsa injuria cessit in g
artificis. Consuensit hæc tabula carie: aliamque pro ea Ner
cipatu substituit suo, Dorothei manu. Apelles inchoaverat
Venerem Cois, superaturus etiam suam illam priorem. Invidi
peracta parte: nec qui succederet operi ad scripta lineamenta in
est."—'Nat. Hist.,' Bk. xxxv. sec. 36.

XLV.

word bridegroom the r is well known to be an insertion, and the
may be the case when the word is used alone. . . . A remar
example showing the probability of this insertion occurs in 'P. l
man.' In the A-text vii. 205 the text has gomes; but three :
have gromes. In the B-text vi. 219 at least seven MSS. have g
In the C-text ix. 227 the MSS. have gromes."—Skeat, s.v. groom.

XLVI.

7, 8. Wedfe, sb. = wager (reward or recompense in Devot
Poems, iii. 7); wed, v. = to wager, to stake.
NOTES TO THE SONNETS.

Wad, wed, wadset, wedde, are all used in the sense of a pledge or wager. A.S. wed, Icel. wad, a pledge. Wedde occurs in Chaucer:

"Let him be war, his nekke lith to wedde."

""The Knightes Tale," vol. i. p. 128.

The substantive wadset occurs in an old song in Cromek's 'Remains of Nithsdale and Galloway Song,' entitled "Our guid-wife's ay in the right":—

"Wad ance that winsome Carle, Death,
But Rowe her in his black mort-claith,
I'd make a wadset o'an aith
To feast the parishen, Jo!"

Dunbar has the verb:

""Thou drank thy thrift, said and wedset thy clais."

""The Flyting of Dunbar and Kennedie," l. 443.

XLVII.

The term Messane is by some said to come from Messina in Sicily, whence a species of pet-dog was originally brought to this country; others derive the word from Fr. maison, a house; as if it meant "a house-dog."

XLVIII.

Margaret Douglas, eldest daughter of Sir William Douglas of Drumlanrig, was married to Robert Montgomery of Skelmorlie, who was created a baronet 18th January 1626.

1. Sweet Philomene, &c. We speak of the sweet-voiced nightingale pouring forth "the well-tuned warble of her nightly sorrow," though the male bird only is the warbler. The reason of this doubtless lies in the myth that tells of the transformation of Philomela into a nightingale. See "The Cherrie and the Slae," l. 5, note.

3. Thy virginitie thou wantest—thy lost virginity.

7. The feircing fyks grues at thy gorge thou grants. Shakespeare has noticed the odd belief that the nightingale's tender and mournful notes are caused by the bird's leaning against a thorn:

"And whiles against a thorn thou bear'st thy part,
To keep thy sharp woes waking."

In the "Passionate Pilgrim" we have the lines:

""Every thing did banish moan
Save the nightingale alone:
She, poor bird, as all forlorn,
Leaned her breast up-till a thorn,
And then sang the dolefull'st ditty
That to hear it was great pity."

Fletcher speaks of

""The bird forlorn
That singeth with her breast against a thorn;"
and Pomfret, writing towards the close of the seventeenth century, says:—

"The first music of the grove we owe
To mourning Philomel's harmonious woe;
And, while her grief's in charming notes expressed,
A thorny bramble pricks her tender breast."

Various explanations of this poetic fancy have been offered. Some say that the bird leans against a thorn when she gives forth her mournful notes, others for fear that she should be overtaken by sleep. S. Harting’s ‘Ornithology of Shakespeare,’ p. 124 sq. (Lond., 1871.)

12. Vnuwirdit. The scribe, apparently in doubt whether the first letter was a or v, and consequently whether he had to write one or two, has written a over v. Either reading is satisfactory.

14. My ladys bagis heirs my bludi hart. Bagis or baugis, an ornament, such as a ring or bracelet, Fr. bague.

The lady's name is Margaret Douglas, the crest of whose family is a "bloody heart." From the time of the Good Sir James the Douglases have carried on their shields a bloody heart surmounted by a crown, in memory of the expedition of that trusty knight to Holy Land with the heart of King Robert Bruce. He was commissioned by the king, as being the friend on whom he could most rely to carry thither his heart, embalmed and enclosed in a silver casket, and to deposit it in the Holy Sepulchre. On his way, however, he turned aside to aid Alphonso of Castile against Osmyn the Moor; he was slain. The sacred relic was brought back by Sir Simon Lochlax of Lee, and interred in the Abbey of Melrose.

XLIX.

14. I culd not wish in world [ought] that I want. The word ought does not occur in the MS., but was inserted by Laing in his edition, probably to make the sense clearer, or to fill up a line which he considered incomplete. On the latter ground it was quite uncalled for; world is scanned elsewhere as a dissyllable (Sonnet lvi. 3).

L.

Lady Margaret Montgomerie, eldest daughter of Hugh, third Earl of Eglinton, and ultimately heiress to the titles and estates of this house, was married to "Robert, Maister of Seyton," son of George, 5th Lord Seton, by Isobel, daughter of Sir William Hamilton of Somerston. He stood high in the esteem of James VI., and by his Majesty's special favour was raised to the dignity of Earl of Wintoun, by royal letters patent, 5th November 1600. He died in the spring of 1603 (‘Patent Rolls,’ vol. xlix. fol. 89, and Crawfurd’s ‘Peerage,’ p. 501).

12. O happy babe in belly sho salt breid. Compare Shakespeare:

"From fairest creatures we desire increase,
That thereby beauty's rose might never die."

—"Son." i., ii. 1, 2.
NOTES TO THE SONNETS. 347

LI.
_Sueton Niichtingale, &c._ There is a remarkable resemblance between this sonnet and the 48th. See notes thereto.

LII.

LIII.
13. _My Soveran_, the lady to whom this and the two preceding sonnets are addressed.

LIV.

LV.
12. _But rigour ryvis the haert out by the root._ From this line I have been enabled to supply, I think successfully, the 18th line of the 46th of the Miscellaneous Poems.

LVI.
4. _By Stix in closd._ The Styx was believed to flow nine times round the lower world. See Virgil:

"Fas obstat: tristique palus inamabilis unda
Alligat, et novies Styx interfusa coercet."

---'Æneid,' vi. 438, 439.

LVII.
3. _Of whom he freisys and inflams the haert._ Cupid's arrows are of different kinds: some are golden, and kindle love in the heart they wound; others are leaden, and produce coldness and aversion. See Miscellaneous Poems, xvii. 33-40, and note thereto.

LVIII.
12. _Melancholie._ In this word the accent is always on the antepenultimate syllable in Montgomerye. See Miscellaneous Poems, v. l. 7, and xxviii. ll. 1 and 22.

LIX.
11, 12. _Thogh they persaid, &c._=though they saw that executioner—viz., the beauty—threatening death with her eyes; or perhaps, though they saw Death, the destroyer, staring threateningly from her eyes.

LX.
9. _Medusas eyes._ Medusa, daughter of Phorcys, was an exceedingly beautiful maiden, who, by the vengeance of Minerva, was changed into such a hideous creature that every one who looked her in the face was turned into stone (line 12). Perseus cut off her head,
and Minerva placed it in her séges. The legend of Medus by Ovid in the 4th Book of his 'Metamorphoses.'

LXI.

14. This line is so completely shorn away in the M.S. that it is possible to form the faintest conjecture as to what it may have been;

LXII.

4. Alecto, one of the Furies.
8. Quom Bautie byts. Bautie is a common designation for a youth. Compare the proverb—

"Brod not with Bautie lest he bite you."

12. Lyk brerric, equivalent to any of the vulgar phrases, "like mad," "like blazing," &c.

LXIII.

9. [I ken.] Laing suggests [indeed], but ken is required metre.
12. Re [ii]. Laing thinks the line complete with be; but it is certainly required. A better form still is beid, as in "The Che the Slae," line 598.

LXIV.

Between the two families of Montgomerie and Cunningha had been a feud of long standing. Hugh, fourth Earl of E was barbarously murdered by the lairds of Robertland and Al others of the name of Cunningham, on the score of a private quarrel with John Cunningham of Coinbeith, 12th July 1586.

LXV.

This sonnet, written in London, was probably composed during term of five years for which Montgomerie had obtained licence to absent himself from the kingdom.

LXVI.

"The author of this sonnet and the second one which fo appears to have been Hugh Barkley or Barclay of Ladyland parish of Kilbirnie and county of Ayr. Spottiswood relates of the laird of Ladyland in the year 1597, when detected in theious designs then agitated by the Spanish Court. On being set at the rock of Ailsay, he rushed into the sea and drowned ('History of the Church of Scotland,' p. 447). On 24th Apr probably in contemplation of going abroad, Hugh Barclay of land conveyed all his lands to his brother-german, David E and his heirs male, and on their failure, to the nearest heir male tail of the said Hugh, to be held of himself, with the reserved liferent out of them to his mother, Margaret Craufurd, relict late David Barclay of Ladyland, and to Isobell Stewart, hi
NOTES TO THE SONNETS.

spouse. This disposition was confirmed 7th May 1593 ('Reg. Magn. Sig.') There is an Act of Parliament, A.D. 1597, 'in favor of Mr Andro Knox, minister at Paisley, approving the Act of Secret Council, 8th Junij last, as to the proceedings ag'umque Hew Barclay of Ladyland' ('Acta Parl.,' vol. iv. p. 148). David Barclay of Ladyland was served heir of David Barclay, his father, March 27, 1606." (Laing.)


LXVII.

From the tenor of this sonnet, and the reply to it by Ladyland, we infer that Ezechiel was a brother or near relative of the poet, and that the sonnet under consideration was written—at least Ladyland believed so—by Alexander in Ezechiel's name.

LXVIII.


2. Nocht ignorant whose bolt that bag came fro. This is the reading of the MS., but probably we should read whose bag that bolt came fro; unless the line is meant to bear the interpretation, whose bolt came from that bag (of yours).

14. My Lord. Lord Semple of Castle Semple. The family of Semple had long been connected by marriage with that of Montgomery of Hazelhead. Before 1548, William, Lord Semple, had married, as his third wife, Marian, daughter of Hugh Montgomery of Hazelhead. This Lord Semple was succeeded by Robert, his son by his first wife Margaret, daughter of Hugh, Earl of Eglinton, a man of great courage and magnanimity, who distinguished himself by signal bravery at the battle of Pinkie, but had the misfortune to be taken prisoner and sent to England, where he was detained till the conclusion of peace between the two kingdoms. Upon the breaking out of the civil war in the reign of Queen Mary, this lord, though a zealous Roman Catholic, and very devoted to the Queen, evinced the liveliest interest and zeal in the preservation and establishment of the young prince. He also brought to the battle of Langside, to the aid of the Earl of Murray, the regent, a number of retainers greater and better appointed than did any other lord on the King's side, so great was his interest and the reputation of his family throughout the country. In consideration of these services, he was rewarded by the regent with the Abbey of Paisley, then in the Crown by the forfeiture of Lord Claud Hamilton, who held the benefice in commendam. By his first wife Isobell he had, among other children, a daughter, Janet, who was married to Hugh Montgomery of Hazelhead, and by his second wife, Elizabeth Cairlyle, an English lady, a daughter, Dorothy, who was married to Robert Montgomery of Skelmurly. This Lord
Semple died in 1571, his estate and honours devolving on Robert, his grandson, only son of Robert, Master of Semple, by Barbara, daughter of Archibald Preston of Valleyfield. While he was still young, the Earl of Morton took him under his immediate care. Though he was, like his grandfather, a devoted Catholic, during all the cabals of the time, and amid the formidable combination of the nobles with the King of Spain to overthrow the reformed religion, he kept aloof, and thereby secured the love and gratitude of the King, who was led to esteem him as a man of sterling honour and loyalty. In 1596 he was sent by the King as ambassador extraordinary to Spain, and in the negotiations with which he was intrusted he behaved, by universal testimony, with great prudence and sagacity. Notwithstanding the King's favourable disposition towards him, he could never, on account of his creed, which Lord Semple never for a moment dissembled, employ him in any of the civil offices of the State, although, considering his commanding abilities, few men could have discharged the duties of an important office with greater efficiency. His first wife was Agnes, daughter of Hugh, Earl of Eglintoun, sister of the Lady Margaret Montgomerie (who became the wife of Robert, Master of Seaton, afterwards Earl of Wintoun), in whose praise so many of Montgomerie's poems were written. Lord Semple died 25th March 1611. (Crawford's 'Peerage,' pp. 440-442.) See Miscellaneous Poems, xliii.

LXIX.

1. The Lesbian Lad, that weirs the wodbind wreath.] Bacchus. The wines of Lesbos were famous in ancient times. Cf. Parnell:—

"As Bacchus ranging at his leisure
(Jolly Bacchus, king of pleasure!)
Charmed the wide world with drink and dances,
And all his thousand airy fancies,
Alas! he quite forgot the while
His fav'rite vines in Lesbos isle.

—'Bacchus,' ll. 1-6.

The ivy was sacred to Bacchus. Compare Ovid:—

"Bacche, racemiferos hedera redimite capillos."

—'Fasti,' Bk. vi. l. 483.

Wodbind, ivy, A.S. wudebinde, used to translate hedera nigra in Wright's Vocab., i. 32, col. 1, because it binds or winds round trees. See Skeat, s.v. wood. It is the same as bindwood. Both terms are still used in Scotland for ivy, and also for the convolvulus, which is generally known by the name of bindweed, or binweed.

2. Ceres and Cylenus. Ceres was the goddess of agriculture, corn, &c. Ceres and Bacchus are frequently put for "bread and wine," as in Terence:—
NOTES TO THE SONNETS.

"Sine Cerere et Libero friget Venus."
—'Eunuch.', Act iv. sc. 5. l. 6.

Cylenus—i.e., Silenus—the foster-father and preceptor of Bacchus; unless it is put for Cylenus, a name of the god Mercury, derived from Mount Cyllene, in Arcadia, where he was born.

3. Kilburnie and Beath are both in Ayrshire.

4. Lockwinnoch is in Renfrewshire.


12. Pancrage. Panurge? This seems to be a nickname of some crony.

13. Scot frie. This is not an error of the scribe for scot frie, as Laing supposed, but an expression used in drinking healths. Verb scoll or scold, to drink as a toast; sb. skul, skull, or skoll, a goblet; Icel. skal, Su. G. skol, a drinking-cup. The phrase scol frie seems to mean "healths round." Skol is used by Longfellow—who in a note apologises for his spelling of the word—in the concluding stanza of "The Skeleton in Armour":—

"Thus, seamed with many scars,
    Bursting these prison bars,
    Up to its native stars
    My soul ascended!
    There, from the flowing bowl,
    Deep drinks the warrior's soul,
    Skoal! to the Northland! skoal!
    —Thus the tale ended."

Al out, Ger. all aus=all out, a carouse fully drunk up. The expression occurs in Beaumont and Fletcher:—

"Why, give's some wine then, this will fit us all;
    Here's to you, still my captain's friend! all out!"
—'Beggar's Bush,' Act. ii. sc. 3.

Skeat, s.v. carouse.

14. [Sum], inserted by Laing. The latter half of this line is to me unintelligible.

LXX.

8. Makers=procuresses, bawds, Fr. maquerelle, Lat. lena.
NOTES

TO

MISCELLANEOUS POEMS.

I.

See note to Sonnet v. l. 5.

II.

1. Wallis, suit, agree, amalgamate, from verb wall = to weld.
15, 16. With Mercuris mouth, &c. = with flattery, attention, and wearied exertion.

Argus, surnamed Panoptes (the "all-seeing"), on account of hundred eyes, of which only two slept in succession. When was jealous of Jupiter she set him to watch Io; but Mercury him to sleep with his lute and cut off his head. Juno transferred eyes to the tail of her favourite bird, the peacock.

Briarius. Briareus, so called by the gods, according to Hesiod (II., i. 403 sq.), but by men named Ægaon, had, like his brethren Uranids, Gyges and Cottus, fifty heads and a hundred hands. With the Olympian gods tried to put Zeus in chains, Briareus, by his m Choice resources and well-exerted strength, compelled them to quish the strife. Ovid (Met., ii. 10) regards him as a marine; Virgil (Æn., x. 565) reckons him among the giants who stor Olympus.

23. Bot mett thame moonshyn ay for meill = always deal out to the shadow for the substance.

III.

1. Clio is the Muse of History; Calliope, of Epic Poetry.

2. Megara. Megara, one of the Furies, appropriately invokes the inspirer of spite and ill-will.

21. But ryme or rason. In the Bannatyne MS., vol. i. fol. 134, adage occurs—"Mony man makis ryme and lukis to no resso, But the phrase occurs as early as 1530 in a quotation by Tyndale. It is used by Spenser in some lines on his promised pension:—"
NOTES TO MISCELLANEOUS POEMS. 353

"I was promised on a time
To have reason for my rhyme;
From that time unto this season
I received nor rhyme nor reason;"—

and occurs in Shakespeare's 'As You Like It,' act iii. sc. 2; 'Merry Wives of Windsor,' act v. sc. 5; and 'Comedy of Errors,' act ii. sc. 2.

25. That witch, that warloch. Witch (A.S. wicca, fem. wicce), though generally applied to a female, is used also of a male. Compare Shakespeare:—

"Out, fool! I forgive thee for a witch."

—'Antony and Cleopatra,' Act i. sc. 2, l. 40.

And—

"I see these witches are afraid of swords."

—'Comedy of Errors,' Act iv. sc. 4, l. 160.

Warloch (A.S. wædr, truth, and loga, a liar), said of a female, is very unusual; but such liberty is surely allowable, since

"Spirits, when they please,
Can either sex assume or both; so soft
And uncompounded is their essence pure;
Not tied or manacled with joint or limb,
Nor founded on the brittle strength of bones
Like cumbrous flesh; but, in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their aëry purposes,
And works of love or enmity fulfi."—

—Milton, 'Paradise Lost,' Bk. i. l. 432-437.

32. New cleikit from the creill = raised from carrying the basket.

36. Sho stottis at straie, syn stumbillis not at staneis. There is a proverb, "He stumbled at a strae and leaped over a bink" (bench). Kelly says: "This is spoken of those who are scrupulously doubtful about a small thing, and yet have large consciences in things of a higher nature; who will not say 'faith' or 'truth,' and yet will not stand to defraud the king of his revenue; of which," adds the collector of proverbs with charming naiveté, "I know many; like the Pharisees who strain at a gnat and swallow a camel."

41. Bocas. Boccaccio, the son of a Florentine merchant, and the creator of Italian prose, was born in 1313. By his Decamerone, which has been translated into almost every European tongue, he has gained an imperishable reputation.

43-45. That bloodie bitch, that buskit belly blind, &c. Compare Horace:—

"Valet ima summis
Mutare et insignem attenuat Deus
Obscura promens. Hinc apicem rapax
Fortuna cum stridore acuto
Sustulit, hic posuisse gaudeit."

—'Odes,' Bk. i. xxxiv. 12-16.
NOTES TO MISCELLANEOUS POEMS.

Belly-blind, the person blindfolded in the game of "Blind man's-buff".
53. Sho causles cutties = she flatters without cause.
57. To be war = to beware.
67-72. Had Caesar sene the cedull that wes sent, &c.—i.e., what was handed to him to warn him of the conspiracy against him. The circumstance is thus related by Suetonius: "Ob haec si ob infirmam valetudinem diu cunctatus, an se contineret et quis senatum proposuerat agere differet, tandem Decimo Bruto tante, ne frequentis ac jam dudum opperientis destitueret, fere hora progressus est, libellumque insidiarum indicem, ab quodam porrectum, libellis ceteris, quos sinistra manu tenebat, mox lecturus, commiscuit."—Div. Jul., cap. 81.

Cedul or sedull, a note or letter; Lat. schedula, a small leaf of papyrus. —from scheda or scida, a strip of papyrus-bark. Dunbar has it in line—

"For Kennedy to the this cedull sendis."
—"The Flying of Dunbar and Kennedie,'

IV.

With this poem compare Chaucer:

"Alas the while now that I was borne!
Or that I ever saugh the brighte sonne!
For now I se that ful longe afore
Or I was borne, my destyney was sponse
By Parcas sustren, to sle me if they conne,
For they my deth shopen or my sherte,
Oonly for trouthe, I may hit not asterte."
—"Complaynte of a Loveres Lyfe,' vol. viii.

5. Quhy wuld not Mercure with his wrethin wand. Chaucer (of Mercury):

"His slepy yerd in hond he bar upright."
—"The Knightes Tale,' vol. i.

And Horace:

"Non vanæ reade sanguis imaginii,
Quam virga simul horrida,
Non lenis precibus fata recludere,
Nigro compulerit Mercurius gregi."
—"Odes,' Bk. I. xxiv.

The Caduceus or wand of Mercury was of olive, and wreathed with snakes. Whether the epithet wrethin means wreathed or wrath, ghost-compelling (wreth or wrath) in this line, I have not been able to determine. It seems with pregnant felicity to express the meaning.

15-21. Quhy wes my mother blyth when I was borne? &c. In stanza, in which the poet refers to his birthday, one cannot admiring the delicious mixture of pagan and Christian sentiment.
23. *Nobles nyne*—i.e., the Muses.

34. *With his grene laurel cap.* The laurel was sacred to Apollo; and he who was *laurea donandus Apollinaris*, was secure of immortality. Compare Spenser:

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"The Laurell, meed of mightie Conquerours
And Poets sage."

—'The Faerie Queene,' Bk. I. canto i. st. 9.
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36. *Maia and Minerva,*—the former, the loveliest of the Pleiades, and mother of Mercury, the God of Eloquence; the latter, the Goddess of Wisdom,—were especially fitted to inspire the poet.

41. From this line we are justified in inferring that this poem was written shortly after his falling out of favour at Court.

45. *Quhky soght 1 aye warme water under yce?* "To seek warm water under ice" is a favourite phrase with Montgomerie (see Miscell. Poems, x. 11, 12), and seems to have been with the poets of the sixteenth century a common expression whereby to denote the impossible. Compare the ballad of "Johnie Armstrang":—

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"To seik bet water beneith cauld ice,
Surely it is a greit follie."—ll. 85, 86.
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48. *Then tak me with the foxis tail a flap*—set me down as a fool. The fox's tail was one of the badges of the jester or clown, and to give one a flap with it was to treat him like a fool. Compare Longfellow:

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"And lo! among the menials, in mock state,
Upon a piebald steed, with shambling gait,
His cloak of fox-tails flapping in the wind,
The solemn ape demurely perched behind,
King Robert rode, making huge merriment
In all the country towns through which they went."

—'King Robert of Sicily,' ll. 143-148.
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50. *Pansing.* Raing prints *pausing*, which is ruinous to the sense.

42. *All is not gold that gleitis.* See "The Cherrie and the Sleae," ll. 1287, 1288, note.

45. *Fristed goods ar not forgivin.* A common proverb, meaning "forbearance is no acquittance."

46. *Quhen cutte is full,* &c. When you have attained the height of your ambition take care; for "pride goeth before a fall.

47. *At unsettstevin*—at a time not appointed; by chance. The proverb is an old one: "We'll meet ere hills meet."

V.


39. *I cund it soon perqueir*—I soon learned it thoroughly.
NOTES TO MISCELLANEOUS POEMS.

41. Hir jelous glove. It was customary to pledge a glove as of irrefragable faith. Cressida gives Troilus a glove as a pledge of constancy:—

"Troilus. Wear this sleeve.
Cressida. And you this glove."
—‘Troilus and Cressida,’ Act iv

VII.

1. Drie forth the inch as thou hast done the span. Compare V.

"Tu ne eede malis, sed contra audientiisito."
—Æn.’ Bk. vi

13. Thair is no draught, &c.—no move can enable you to cease the strife; no artifice can avail you.


35. Rome was not biggit all upon one day. This proverb, effect that achievements of great moment are not accomplished over night, labour, and patience, must have had currency at a very early period. It was in use in France in the beginning of the seventh century: Rome n’a pas été faite en un jour.


VIII.

The story of Narcissus and Echo is told in Ovid’s ‘Metamor-
Bk. iii. 345 sq. The first stanza of this poem is quoted by King in his ‘Reulis and Cautelis,’ and is given as an example of what calls Troilus verse, “to be used for tragical materis, compoti, and testamentis.” From the version of the stanza given by him, which has been adopted in the text in l. 3, is taken; the other versions are desert in l. 2, and shooter in l. 6.

In the concluding stanza of this otherwise fine elegiac poem, have a specimen of a fantastic species of verse that has been used in ancient and modern times with anything but success. It consists in making a line end with a syllable or syllables, the repetition of which will give a suitable reply to the question or statement in the line. As an intellectual exercise it may be classed with acrostics, anagrams, conundrums, and riddles. Such being its nature, it has never seriously occupied the attention of great poets; and if not for one or two respectable names that have been associated with it, one would hardly deem it worthy of consideration. Indeed, viewing the samples of “echoing verses” which have survived, one would be at a loss to say whether the inventor or the imitator of laborious trifles was the bigger blockhead. Something of the sort to be found in the ‘Thesmophoriazusae’ of Aristophanes (l. 109), but there the dramatist is employing a legitimate artifice. E.g., the deus ex machina in the scene, and laughter is the object in it. Besides, one looks for all sorts of odd things in comedy. A
epigram by an obscure versifier, named Gauradius—his sole extant effort in verse—is to be found in the Greek Anthology (Bk. viii., epig. 154). The golden age of Roman literature does not furnish the faintest trace of it. It was when Roman literature was in its decline, and when Roman poetry had become little better than an echo, that echoing verses became the fashion in Rome. The trick was revived by Politian in the fifteenth century; became popular for a time in Italy, and gradually found its way into other countries; but it is now either numbered with the lost arts or deservedly ignored.

38. First he is dead, syne changed in a rose. Compare Ovid:—

"Nusquam corpus erat, croceum pro corpore florem
Inveniunt, folis medium cingentibus albia."
—'Met.,' Bk. iii. 508, 509.

And
"Tu quoque nomen habes cultos, Narcisse, per hortos."
—'Fast.,' Bk. v. 225.

IX.

1. Blind Love. Compare Theocritus:—

"Not Flutus only—heedless Love is blind."
—'Idyll,' x. 20.

And Chaucer:—

"Biforn hir stood hir sone Cupido,
Upon his schulders were wynges two;
And bylde he was, as it is often seene;
A bowe he bar and arwes fair and kene."
—'The Knightes Tale,' vol. i. p. 151.

10. Lichleit = slighted. Compare Lauder:—

"And now the dochter and the sone,
Lichtylis the mother that thame bure."
—'The Lamentation of the Pure,' ll. 73, 74.

The word is still in use. It occurs in Reid's 'Moorland Rhymes' (Dumfries, 1874):—

"Thir sangs o' mine bauldy may shaw them,
Though learned folk lichtly them sair;
What care I though critics misca' them?
I eiltit nae mair."
—'Dedication,' ll. 69-72.

X.

7. So of necessitie mon succeed = so must follow of necessity.
15. Buy on repentance of that pryce. This is the reading of the MS. If it is correct it must be taken ironically. Laing altered on to no.
22. As = as if. So also in line 38, infra.
NOTES TO MISCELLANEOUS POEMS.

XL

3. 4.

That blindit boy, the god of love,
All creatur espyis.

Compare Chaucer:—

"And in his hande me thought I saugh him holde
Twoo fyr darteis, as the gledes rede,
And ausgelyke hys wynges saugh I spredde,
And, al be that men seyn that bluad ys be,
Algate me thoghte that he myghte se;
For sternely on me he gan byhold,
So that his loking dooth myn herte colde."

Shakespeare:—

"Love looks not with the eyes, but with the mind;
And therefore is winged Cupid painted blind."
—'Midsummer Night's Dream, Act i.

And Coleridge:—

"I've heard of reasons manifold
Why love must needs be blind,
But this the best of all I hold,
His eyes are in his mind."
—'To a Lady offended by a Sportive Obst

35. Lyk burning gold, &c. Compare Dunbar:—

"Thair brycht hairs hang gleetering on the strandis
In tressis clere, wyppit wyth goldyn thredis."
—'The Goldyn Targe,' II. 6

41. 42. Hir deasie colour, rid and whyte, &c. Compare Fitius:—

"Nec me tam facies, quamvis sit candida, cepit,
(Lilia non domina sint magis alba mea;
Ut Mæotica nix minio si certet Hibero,
Utque roseo puro lacte natant folia)."
—'Eleg.,' Bk. II. iii. 9-

Chaucer:—

"Her visage is of lovely rede and white."
—'The Court of Love,' vol. iv.

"With angel visage, lusty red and white."—Ibid., p. 161.

Shakespeare:—

"'Tis beauty truly blent, whose red and white
Nature's own sweet and cunning hand laid on."
—'Twelfth Night,' Act i. sc. 5.

And Richard Allison:—

"There is a garden in her face
Where roses and white lilies grow."
—'An Howres Recreation in M
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48. And middle small as wand. Compare Dunbar:—
   "With pappis quhite and mydis small as wandis."
   —'The Goldyn Targe,' l. 63.

XII.

5-8. And if to drink they half desyre,
    This water, then, thou turne
    Into the element of fyrre,
    With baill thate breist to burne.

These lines should be punctuated as above.

XIII.

Compare with this poem, passim, the lines of Coleridge:—

"All thoughts, all passions, all delights,
   Whatever stirs this mortal frame,
   All are but ministers of Love,
   And feed his sacred flame."
   —'Love,' ll. 1-4.

XIV.

7. Fundring, stumbling, miscarrying. Dr Laing has flundring; but fundring is the MS. reading.
   13 sq. But libertie, &c. These lines recall the words of Virgil:—
   "Fatebor enim, dum me Galatea tenebat,
    Nec spes libertatis erat, nec cura peculi."
   —'Eclog.,' I. ll. 31, 32.

46. Korpit = confined, shut up.

XV.

This beautiful lyric has been printed in nearly all the editions of "The Cherrie and the Slae." The variants in the Bannatyne MS. are given under the text: those that occur in the printed copies are slight and unimportant. In a volume entitled, 'Cantus, Songs and Fancies,' printed at Aberdeen in 1662, 4to, the air is given along with the words. The flower which inspired the muse of Montgomerie has furnished Moore with a beautiful simile in one of his "Irish Melodies":—

"Oh! the heart that has truly loved never forgets,
   But as truly loves on to the close,
   As the sun-flower turns on her god, when he sets,
   The same look which she turned when he rose."

9. Phaeon—i.e., "the shining one"—in the writings of Homer and Hesiod, is a frequent title of the Sun-god, and was subsequently employed as his name. It is also the name of the son of Helios, so famous for his presumptuous and disastrous attempt to drive the chariot of his sire. See "The Cherrie and the Slae," line 175, note.

17. List not to iour. List is the reading of the Bannatyne MS. and
of all the early printed copies. The Drummond M.S. has cist, meaning in both cases is the same—viz., cases not to lare or enticingly. Later editors seem to have misunderstood the line, for list=like or desire; and lowr=lower, droop, or look sad. Urie’s edition has likes not to lowr. List is from verb liss, to Cf. the Border phrase, it never lisses = it never ceases.

58. Chair=car, chariot (Fr. char).

69. Primum mobile, “in the Ptolemaic system of astronomy the tenth (not ninth) sphere, supposed to revolve from east to west twenty-four hours, carrying with it all the other spheres. The spheres are: (1) Diana or the Moon, (2) Mercury, (3) Venus, Apollo or the Sun, (5) Mars, (5) Jupiter, (7) Saturn, (8) the sphere or that of the fixed stars, (9) the crystalline, (10) the primum mobile, and (11) the empyrean. Ptolemy himself acknowledged the first nine; the two latter were devised by his disciples. The motion of the crystalline, according to this system, causes the precession of the equinoxes, its axis being that of the ecliptic. The motion of the primum mobile produces the alternation of day and night, its axis is that of the equator, and its extremities the poles of the heaven.—Brewer’s ‘Dictionary of Phrase and Fable,’ s.v. Primum mobile.

Compare Milton :—

"They pass the planets seven, and pass the ‘fixed,’
And that ‘crystalline’ sphere whose balance weighs
The trepidation talk’d, and that ‘first moved.’"

—’Paradise Lost,’ Bk. iii. l. 482.

XVI.


33. Into my cude=in infancy. The cude or chrisome proper signifies “the white cloth laid by the minister at baptism on the head of the child newly anointed with chrism (i.e., a composition of oil and balm) to signify its innocence.” In the “Form of Private Baptism” is this direction: “Then the minister shall put the white veil called the chrisome, upon the child.” The child thus baptised is called a “chrisom” or “chrisom child.” If it died within a month or before the mother was churched, it was shrouded in the vestments, hence, in the bills of mortality, even so late as the year 1726, in England, that died within the month were, by a common abuse of the term, called “chrisomes.”

XVII.

This poem is taken from Ovid’s ‘Metamorphoses,’ i. ll. 452-56; 480.

1. Quhen first Apollo Python stie. The encounter of Apollo and Python, the huge serpent which was supposed to have sprung from the mud and stagnant waters after the Deluge, is related by Ovid ‘Met.,’ i. ll. 438-451.
15. Daphne, daughter of the river-god Peneus, by the goddess Terra.

33-40. His hurt wes with the goldin heid, &c. Cf. Ovid:

"Eque sagittifera promptit duo tela pharetra
Diversorum operum ; fugat hoc, facit illud amorem.
Quod facit, auratum est et cuspide fulget acuta ;
Quod fugat obustum est et habet sub arundine plumbum.
Hoc deus in nympha Penelde fixit. At illo
Laesit Apollinesas trajecta per ossa medullas."

—‘Met.,’ l. ii. 468-473.

Sir Philip Sidney:

"Has arrows two, and tipt with gold or lead."

—‘Arcadia,’ Bk. ii.

And Shakespeare:

"By his best arrow with the golden head."

—‘Midsummer Night’s Dream,’ Act i. sc. 1.

41. Pyralide. This fabulous creature is thus described by Pliny:

"In Cypri aerarisi fornacibus, et medio igni, majoris muscae magnitudinis volat pennatum quadrupes: appellatur pyralis, a quibusdam pyrausta. Quamdiu est in igne, vivit: cum evasit longiore paulo volatu, emoritur" (‘Nat. Hist.,’ Bk. xi. sec. 36). In some parts of Scotland it was, and I believe still is, a common belief that, if a furnace is not extinguished within a certain period, a pyralide or salamander is generated therein.

52. My author—i.e., Ovid. The works of Ovid were better known in Montgomerie’s time than those of any other ancient writer; indeed, Ovid is the only one of the poets of antiquity whose works can be said to have exercised a supreme influence on the verse-writers of medieval times.

89 sq. Penelope, the wife of Ulysses, is represented, according to the Homeric tradition, as the pattern of fidelity and chastity. During the long absence of her husband she was besieged by many importunate suitors, whom she put off from day to day by declaring that she must finish a piece of work she had in the loom, before she made choice of a husband. Determined to remain true to Ulysses, she unwove by night what she wove by day, and by this means kept herself free till his return. The allusions to her fidelity in the older Greek and Roman poets are numerous and beautiful; and the worker of “the slow web, unwove by nightly guile,” has obtained imperishable renown in their song. Later writers, on the other hand, maintain that Penelope had no title to such a character, but that she gave way to incontinence and gross sensuality, and was in consequence divorced by Ulysses.

94. And I sall stoppe Vlysse s eir—i.e., “I shall be captivated by the charms of no other woman.” When Ulysses, in his wanderings, approached the island, on the beach of which the Sirens were sitting,
and striving by their song to allure him and his companions, he, by
the advice of Circe, stopped the ears of his fellow-voyagers with wax,
and lashed himself to the mast of his vessel until he was so far away
that he could no longer listen to their strains.—See Hom. ‘Odyss.,’
xii. 39 sqq.

XVIII.

1. Natur passis Nutrire. Compare Horace:—
‘Naturam expellas furca, tamen usque recurret.’
—‘Epist.,’ Bk. I. x. 24.

3. 4.

So eurie leving creature
Ay couets comounly their kynd.

Compare the beautiful lines of Chaucer:—
‘By loves bond is knit al thing, ywis,
Beast unto beast, the earth to water wan,
Bird unto bird, and woman unto man.’
—‘The Court of Love,’ vol. iv. p. 152.

26. A gentle garking. The garking or jerkin belongs to the class
of long-winged hawks which are reckoned “of note and worth.” The
following extract from Izaak Walton’s ‘Compleat Angler’ will serve
to illustrate more than one passage in this poem: “And now to re-
turn to my hawks, from whom I have made too long a digression;
you are to note, that they are usually distinguished into two kinds;
namely, the long-winged and the short-winged hawk: of the first kind
there be chiefly in use amongst us in this nation, the gerafalcon and
jerkin; the falcon and tassel-gentle; the laner and lanaret; the
bockerel and bockeret; the saker and sacaret; the merlin and jack
merlin; the hobby and Jack: There is the stelletto of Spain; the
blood-red rook from Turkey; the waskite from Virginia: And there
is of short-winged hawks the eagle and iron; the goshawk and tarel;
the sparrowhawk and musket; the French pye, of two sorts. These are
reckoned hawks of note and worth; but we have also hawks of an
inferior rank, the stanyel; the ringtail; the raven; the buzzard; the
forked kite; the bald buzzard; the hen-driver; and others that I for-
bear to name” (chap. i.)

38. The formels. Formel (from the Anglo-Norman) is the female,
as tercel is the male, of any kind of hawk.

44. Kyt (A.S. cfta). This bird is probably so called from its rapid
flight, the root of the word being Teutonic skut, from which we have
English shoot, scout (to ridicule), &c. Though the kite is considered
a bird “of inferior rank,” Gascoigne, in his ‘Councell to Duglasse
Dive,’ urges the following plea in its favour:—

‘The kight can weepe the worme from corne and costly seedes;
The kight can kill the mowldiwarpe in pleasant meads that breedes;
Out of the stately streets the kight can clense the filth,
As men can clense the worthlesse weeds from fruitful fallowed tileth';
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And only set aside the hennes poor progenie,
I cannot see who can accuse the kight for felonie:
The falcon she must feede on partridge and on quayle,
On pigeon, plover, duck and drake, hearne, lapwing, teal and raile."

60. Bissat=buzzard. The form basert occurs in ‘The Court of Venus’ :—
   "[As a basert to fecht with aie falcon,"
   —‘The Prologue,’ l. 206.

71. Tersel (O.F. tiercelet), "the tassell or male of any kind of hawk,
so termed because he is, commonly, a third part less than the female."
—Cotgr. Burguy says it has its name "because, in popular opinion,
every third bird hatched was a male." See Skeat, s.v. Tercel.

XIX.

14. Sall guyt, &c.=shall requisite you with a better turn—viz., to close, &c. Cf. "The Bankis of Helicon:"—
   "Ais one let nert amitile
   Be quyte with so greit crueltie."
   —ll. 141, 142.

XX.

This song, with the air, is printed in the Aberdeen ‘Cantus.’
17, 18. Nou thair is no nek, &c.=there is no move nor shift to enable

24. I dywn and dou not di. The Aberdeen ‘Cantus’ has :—
   "I love, I dwyn, I dwie."

26, 27.
   The wicked Weirds hes wroght
   My state.

The decree of the Fates was irreversible :—
   "What the Fates do once decree,
   Not all the gods can change nor Jove himself can free."

36, 38. The innocent, with ill, &c.=the innocent person receives a
like reward with the guilty.

41. Suld say to caus me smart. The ‘Cantus’ has :—
   "Sould stay to cure my smart."

XXI.

17. This lokman Love—i.e., this executioner. The word lokman
seems to come naturally from A.S. loca, a lock, and to mean pri-
marily "one who keeps a person in confinement;" then "an execu-
tioner;" but tradition and popular belief point to a totally different
origin of the term. The following quotations will illustrate the
general acceptation of the word :—
   "Lockman, an executioner; so called because one of his dues was
NOTES TO MISCELLANEOUS POEMS.

a lock (or ladleful) of meal from every caskful exposed for sale at the market. In the Isle of Man the under-sheriff is so called —Brewer's 'Dictionary of Phrase and Fable,' s.v. Lockman.

"Of old the hangman of Edinburgh used to be called more delicately the dempster, on account of his being employed to pronounce sentence in court upon condemned criminals: he was also called the locksman, in consideration of a privilege he enjoyed of taking a little or handful of meal from every sack brought into the city market,—The Book of Scottish Anecdote' by A. Hislop, pp. 59, 60. See also Sir W. Scott's 'The Fair Maid of Perth,' chap. xxii. p. 21 Centenary ed., note.

The meaning of dempster or demster—i.e., one who pronounces dóm A.S. dóm: verb déman, to judge)—is at once apparent; but the derivation of lokman, lockman, or locksman, according to the popular view, is contrary to all laws of enlightened philology. Lockman was in all probability formed in the same way as turnkey and suchlike words, though doubtless the headman or hangman had in virtue of his office some small perquisite of meal, which, in the minds of the people, obscured the original meaning and supplied an erroneous derivation of the term.

42, 43. I sith, the man wha will not when he may, The tym sall come, he sall not when he wald.

Compare Percy's 'Reliques of Ancient English Poetry':—

"He that wold not when he might, He shall not when he wold-a."

—'The Baffled Knight,' ll. 55, 56

xxi.

20. I brint agane als soon in yce. Compare Milton:—

"The parching air Burns frore, and cold performs the effect of fire."

—'Paradise Lost,' Bk. ii. ll. 594, 595.

37, 38. Micht I my Ariadne move To lend hir Theseus a thread.

The heroic legend of Theseus and Ariadne was a favourite theme with the ancient poets; but by no one has it been sung with such striking effect and marvellous power as by Catullus in his epyllon "The Nuptials of Peleus and Thetis." Chaucer, following Ovid, is his wont, gives it a place in his "Legende of Goode Women," and tells the story of their love, and how that

"Theseus is ladde unto hys dethe; And forth unto this Mynotaure he gethe, And by the techynge of thyss Adriane, He overcome thys beste and was hys bane, And oute he cometh by the clewe agayne, Ful privately."

NOTES TO MISCELLANEOUS POEMS.

XXIII.

10. Laing says the 10th line may read, *Then sild I guerdon have.* The fragment of the upper portion of the line left in the MS. shows this conjecture to be impossible. I believe the true reading to be, *Sum kyndnes sild I crave.* Cf. Miscellaneous Poems, xxxvi. 35.

XXIV.

1 sq. *Lyk as Aglauros,* &c. Aglauros, daughter of Cecrops, King of Athens, was, along with her sisters Pandrosos and Herse, intrusted by Minerva with a close basket containing the infant Erichthonius, with strict injunctions not to open it. Aglauros laughed at the timidity of her sisters, and animated by that curiosity which is said to be characteristic of her sex, opened the basket, peeped in, and saw the child with a serpent stretched beside him. The goddess, enraged because Aglauros had pried into her secrets, sent Envy to torment her. Eventually Mercury turned her into stone. See Ovid, *'Met.,'* ii. ll. 552-833; but compare with the whole stanza the following lines, which bear upon the passage in question:—

"Nam tempore quodam
Pallas Erichthonium, prolem sine mater creatam,
Clauseat Acteo texta de vimgine cista:
Virginibusque tribus gemino de Cecrope natis
Et legem dedeat, sua ne secreta viderent.
Abdita fronde leviter densa speculabor ab ulmo,
Quid facerent. Commissa duse sine fraude tuerunt,
Pandrosos atque Herse. Timidas vocat una sorores
Aglauros, nodosos manu diducit; et intus
Infante mque vident, apporructumque draconem."

—Bk. ii. ll. 552-561.

"Saxum jam colla tenebat,
Oraque duruerant, signumque exsanguem sedebat.
Nec lapis albus erat: sua mens insecrat illam."

—Ibid., ll. 831-833.

8. *Or [lyk as Psyche,] by her Mother moud.* *Pysitches* in the MS. is an obvious error for Psyche. *Mother* should be *sisters,* but as this is probably Montgomery’s mistake, I have left it in the text. The story of Psyche is as follows: She was beloved by Cupid, who visited her every night and left her before dawn. The god enjoined her not to inquire who he was; but, tortured by her envious sisters, who sought to make her believe that she was visited by a monster, she lighted a lamp one night to see for herself. A drop of hot oil falling on his shoulder awoke Cupid, whereupon he fled, leaving her in despair.

16, 17. *For wonder, &c.* = for looking with admiration on a deity divine—the ideal of perfection on this earth.

20. *Acteons pair.* The hunter Actaeon, who surprised Diana when bathing, was changed by her into a stag and torn to pieces by
his own hounds. The myth is related by Ovid in the third book of the 'Metamorphoses.' Chaucer alludes to it in "The Complaynt Loveres Lyfe":—

"Nor lyke the welle of pure chastite,
Which as Dyane with her nymphes kept,
Whan she naked into the water lepte,
That slowe Acteon with his houndes felle,
Oonly for he cam so nygh the welle."


25-35. Allusion has been made in Poem xvii. ll. 33-40, to the gold and the leaden shafts of Cupid. See note thereto.

44. [Eremite]. Adopting Laing's suggestion I inserted eremite MS. hermit, in the text. I am now inclined to think that the deficiency in the line is to be accounted for by the omission of all that we should read:—

"I leve most lyk ane hermit [all] allone."

68. O wareit orange! So in the MS. Laing has O wareit r which is fatal alike to the meaning and the measure. Orange de forsaken, and is most appropriate here: "O accursed orange w I, forsaken, am destined henceforward to wear."

XXV.

29. My happy harte thair highest sal I kynge. Laing has sing the MS. sing was first written by the scribe and then corrected kynge.

XXVI.

7. [Sense transcends] is Laing's conjecture.

24. Bot who is he can counterfutt the ape,
Or paint a passion palpable?

Compare Tibullus:—

"Hei mihi! difficile est imitari gaudia falsa: 
Difficile est tristi fingere mente jocum."

—'Eleg.' Bk. III. vi. ll. 33.

34. Bot who is he can limit love. Compare Virgil:—

"Me tamen urit amor: quis enim modus adit amor?"

—'Eclog.' ii. l.

40. Quhat force is this, that careis sik a fame? Laing prints ca for careis, which destroys the sense. The meaning is, "What for this which bears such a reputation?"

XXVII.

4. Till tym the prik of jelousie it sleu. Laing punctuates with comma after both tym and jelousie, as if tym were the subject of verb. Till tym = until; the prik of jelousie is the subject of sleu.
8. Sen death mon vs depart. Depart=part (Fr. départir). This is the constant use of the verb in old writers.

XXVIII.

20. Brash=attacked; made a breach in.

24. Brash=assault.


“‘The bramble growis althoeth it be obscure,
Quhillis michty Cederis fells the busteous windis,
And mykil plebeian spreits may leif secure,
Quhylis michty tempestis toss imperiall myndis.’

63, 64. Quhais angels ees micht ay, I think,
Revive me with a wink.

Compare Propertius in his poem on “The Lover”:

“‘Jam licet et Stygia sedeat sub arundine remex,
Cernat et inferne tristia vela ratis:
Si modo damnatum revocaverit aura puelle,
Concessum nulla lege redibit iter.’

—’Eleg,’ Bk. III. xix. 13-16.

‘Though now he ply the oar, afloat
On Styx’s reedy river,
And see above the infernal boat
The gloomy canvas quiver;
Let but his darling sigh—the clay
Will life, sweet life recover,
And back the unpermitted way
Will speed the joyful lover.’

XXIX.

19. The lustiest on lyve—the loveliest alive; on lyve=in life, alive. The expression occurs again in Poem xxxix. l. 4. Compare Chaucer:

“Fearest of fete and godliest on lyve.”

—‘The Dreme,’ vol. vi. p. 124.

38. Fremmd. So the MS. Laing has friend, which destroys the antithesis.

XXX.


25. Womanheid. Heid, denoting quality or condition, is found only in composition.

XXXI.

1. Sugred gall. Compare Catullus:

“Multa satis lusi: non est dea nescia nostri,
Quae dulcem curis miscet amaritiem.”

—’Carm.,’ lxviii. ll. 17, 18.
And Virgil:

"Quisquis amores
Aut metuet dulcis aut experietur amaros."
— Eclog., iii. ii. 109, 110.

"All who prove
The bitter sweets, and pleasing pains, of love."
—Dryden, in loc. cit.

13. In plesand path I tread upon the snak. See "The Cherrie at the Slae," ll. 551, 552; and compare Virgil:

"Qui legitis flores et humi nascentias fraga,
Frigidas, O pueri, fugite hinc, latet anguis in herba."
— Eclog., iii. ii. 92, 93.

XXXII.

12. Force is to suffer—must of necessity be endured.
38. Far fowllis hes ay fair fethers—i.e., "distance lends enchan
tment to the view."

53. In your credit crap=insinuated themselves into your good grace
gained your good opinion.

64. Then barlachais or barlachois advyse. Regarding this lin
Sibbald in his Glossary says: "Montgomerie in one of his unpub
tlished poems says to his mistress:

"'Then barlachais or barlachois advyse'

—that is, as it would seem from the context: Then consider whethe
you will keep me chasing after you or at once declare me the obje
of your choice. This tends in some degree to confirm Ruddiman'
conjecture, but it is not satisfactory." (Ruddiman derives the word
barlachais and barlachois from barla=parley.) I have no doubt the
Sibbald is correct in his interpretation. I remember, as a boy
hearing in Lanarkshire the words used in the game of "tig." Th
one pursued would call out, "I choose a barley," when the pursue
would desist. When a sufficient breathing-time had been taken, th
pursued would call out, "Barley, chase," and run off, when the gam
was renewed. The line seems to mean neither more nor less tha
what is so tersely expressed in "The Cherrie and the Slae" (l. 966
by the words, "Mak outhers aff or on."

65. "Nevie nevie nak." This used to be a favourite game with whic
to amuse the little ones at the "farmer's ingle" on a winter evenin
It is played thus: One puts a trifle, such as a button or small coi
in one hand—of course unseen by the party with whom he is goin
to play—and then closes said hand. The other hand is also close.
The hands are then whirled round one another several times befo
the person who is going to guess which hand contains the priz
While this manœuvring is going on, the following lines are repeate
by the operator:
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"Nevie nevie nick nack,
What ane will ye tak?
The right or the wrang,
Guess or it be lang;
Plot awa and plan,
I'll cheat ye gif I can."

This is the form in Galloway; in Ayrshire and Lanarkshire it runs thus:

"Nevie nevie nick nack,
Whilk hand will ye tak?
Tak the richt or tak the wrang,
I'll beguile ye gif I can."

Sir Walter Scott alludes to the game in 'St Ronan's Well,' chapter xxx. "'He's a queer auld cull; he disna frequent wi' other folk, but lives up by at the Cleikum. He gave me half-a-crown yince, and forbade me to play it awa' at pitch-and-toss.'

"'And you disobeyed him, of course?'

"'Na, I didna dis-obeyed him—I played it awa' at neevie-neevie-nick-nack.'"

37. Quhom ye will keep, or whom ye will decairt. Laing prints descairt for MS. decairt, to the serious injury of the line. A lady does not desert the suitor who offers her his hand; she discards him.

XXXIII.

1. Phaeton. See Miscellaneous Poems, xv. 9, note.
2. Phlagon—i.e., "the burning"—one of the horses of the Sun.
7. Morpheus, the God of Dreams, was the son of Somnus, the God of Sleep. His name signifies "the fashioner," from his moulding the dreams of men.
28. Bondman, MS. Laing has bondsman.

XXXIV.

33. Saiw, M.S.; sair, Laing.

"Sad Clotho held the rokke, the whiles the thrid
By grisly Lachesis was spun with paine,
That cruell Atropos eftsoones undid,
With cursed knife cutting the twist in twaine."

—'The Faerie Queene,' Bk. IV. c. ii. 48.

46. May lat a man to love = may prevent a man from loving. Compare the legal phrase, "without let or hindrance."

XXXV.

Compare with this poem, passim, "The Bankis of Helicon."
2. On sleep = asleep.
37, 38. Compare Miscellaneous Poems, xi. 41, 42, and notes thereto.

2 A
NOTES TO MISCELLANEOUS POEMS.

51, 52. Tua twins of cleene virginitie,  
Lyk boullis of alabast.

Compare:—
"Two mounts fair marble white, down-soft and dainty."
—Lodge’s ‘Ros

The term is frequently applied to persons in the sense of some,” as in “Sir Eglamour”:
"There he kysyd the lady gente.”—l. 649.

XXXVI.

19. Is this your law? ye gods of love! Laing punctuates comma after both law and gods, and a mark of interrogation after thereby making love dependent on law; but the phrase gods occurs elsewhere. See Miscellaneous Poems, xi. ll. 19, 53.

53. To ryd nar—i.e., to be up and doing; to go sharply to work.

XXXVII.

6. The first stanza of this poem is printed as it stands in the but the fifth line has evidently been omitted by the scribe.

16. Out throu my cost, consuming bain and lyre—i.e., through my frame, consuming bone and flesh. Cost, Lat. costa, the side A.S. bín, bone; lyre, A.S. līre, the fleshy parts of the body.

20. Gar the heauling brek=bring matters to a crisis. Cf Dunbar:

“Now sail the byle all out brist, that build has [bein] so lang.”
—‘The Tua Marliit Wemen and the Wedo,’ l

XXXVIII.

7, 8. Then did they send the wysest Grekis  
To Delphos, whare Apollo stode.

The shrine of Apollo at Delphi, in Phocis, was the most renowned in antiquity; and its oracles were deemed infallible. Cf. Hor.

“Certus enim promisit Apollo,” &c.
—‘Od.’ Bk. i. vii. 28.

XXXIX.

This poem has a particular interest as being the only one of minor pieces, with the exception of ‘The Bankis of Helicon,” measure of “The Cherrie and the Slae.”

1. Adeu, O desie of delty. The pearl (marguerite) among gems the daisy (marguerite) among flowers have always been in high with poets. With Montgomerie as with Chaucer, the honour accorded to the daisy warrant more than a general application Poem xi. 41; and compare Chaucer:—
NOTES TO MISCELLANEOUS POEMS. 371

"With many a thousand daisies, rede as rose,
And white also."
—‘The Court of Love,’ vol. iv. p. 133.

and

"Daisye of light, very ground of comfort."

7, 8. Lyk as the lyssard, &c. See Sonnet xxvii. l. 3. note.

47. As doth the turtle for her maik. The turtle-dove was celebrated for the constancy of its affection. Indeed the "billing and cooing" of the pigeon has passed into a proverb. Compare Catullus:—

"Nec tantum niveo gavisæ est utta columbo
Compar."
—‘Carm,’ lxvii. 125. 126.

Propertius:—

"Exemplo junctæ tibi sint in amore columbae,
Masculus et totum femina conjugium.
Errat qui finem vestri querit amoris:
Verus amor nullum novit habere modum."
—‘Eleg.,’ III. viii. 27-30.

And Martial:—

"Basia me capiunt blandas imitata columbas."
—‘Epigr.,’ Bk. XI. civ. 9.

"Amplexa collum basioque tam longo
Blandita, quam sunt nuptiae columbarum."
—Ibid., Bk. XII. lxxv. 7.

XL.

8. Weill ward = richly dost thou deserve.
9. Oueryld = blinded, beguiled, fascinated. Cf. the phrase “to cast glamour over one.”
21. Bravelie blind = completely blind. Bravelie is used intensively, like “fairly” and other such words in English.
50-52. The highest hills maire threnitis ar with thunder, &c. Compare Horace:—

"Sexius ventis agitatur ingens
Pinus : et celiae graviore casu
Decidunt turres : feriunque summos
Fulgura montes."
—‘Od.,” II. x. 9-12.

61. Let furious Faits be fearce. Be is omitted in Laing’s edition.

XLI.

This lovely poem is one of the happiest efforts of Montgomerie’s muse, and shows his lyric genius at its best. It is perhaps the oldest set of words extant, to the air “Hey tuttie, taittie”—the war-note sounded for the Bruce on the field of Bannockburn and familiarised to every one by Burns’s “Scots wha hae.” From allusions to the
tune by Dunbar and other poets prior to Montgomerie, we con-
that it enjoyed a rare popularity. Gavin Douglas bears test
the favour in which it was held by the "menstralis" of his
in the following lines of "The Prolouge of the Thretene B
Eneados":

"The dewy grene, pulderit with daisis gay,
Schew on the sward a cullour dappill gray;
The mysty vapouris springand vp full sweet,
Maist confortabill to glaid all mannis spreit;
Tharto, thir byrdis singis in the schawis,
As menstralis playng. The joly day now dawes."

—Cl. i. 177-182.

In 'Ane Compendious Buik of godly and spirittual Sangis ch
out of prophanie languis in godly sangis for avoiding of sin
harlotry,' compiled by the Wedderburns, this song is one of
chosen for adaptation. A single stanza will be sufficient to
the nature of the "gude and godlie" change effected thereon:

"Hay now the day dallis,
Now Christ on vs callis,
Now welth on our wallis
Appeiris anone:
Now the word of God rings,
Whilk is King of all Kings;
Now Christis flock sings:
The night is neere gone."

and note thereto.

38. *To fght with thair fone*. *Fone* = foes. This form is also
as singular. See Rolland's "Court of Venus":

"Fra that they knew that he was Venus fone."

—Bk. ii. l. 331.

XLII.

11. *For haif, ze heir, is haldin half a fill*—i.e., possession of
one's appetite less sharp and craving than it would be under a
or apprehension of want.

22, 24. For, folow love, they say, and it will flte... 
Flie whylome love, and it will folow thee.

"I do not understand this proverb," naively remarks Kelly, "it
it answers to the flatterer in Terence:"

"Novi ingenium mulierum:
Nolunt ubi velis: ubi nolis, cupiunt uttro."

—'Eunuch,' Act iv. sc. vii. 42

XLIII.

See Sonnet lxviii. l. 14, note.

1. *Aualk*, A.S. *auacan*, to awake. Whether the *l* in this wo
due to the fact "that scribes wrote kb in such a manner that it looks like lk," as Professor Skeat remarks (see Glossary of Barbour's 'Bruce,' s.v. vlk), or not, it is certain that the orthography in the text is very common. Cf. Rolland:—

"Awak, awalk, awalk, thou woffull wch,
This is Venus that sa oft on the crys."
—'The Court of Venus,' Bk. i. II. 672, 673.

See "The Kingis Quair" (S.T.S.), st. 173 and note thereto.

13. Thou wan the flour = thou didst gain distinction.
17. Thy leiving no man laks = "thy manner of life no man reproaches;" "thy life is without reproach."

XLIV.

13. Bane and [lyre]. These three words are bracketed in Laing's edition; but the last only is cut away in the MS.
31. Lofp = leap; pr. t. of v. loup or lope, pt. t. lap, A.S. hleagpan.

XLV.

22. [Vhair we maist trevely love.] So in Laing's edition; but the conjecture is far from satisfactory.

XLVI.

18. [Out by the rute.] Laing suggests [Fra this warla out]. The reading I propose is based on the 12th line of the 55th Sonnet, q.v.
61, 62. For, from Carybdis whill I fi,  
I slyde in Sylla, 3e may sie.

Compare Shakespeare:—

"Thus when I slum Scylla, your father, I fall into Charybdis, your mother."
—'The Merchant of Venice,' Act iii., Sc. 5.

Charybdis, a whirlpool at the entrance of the Strait of Messina, on the Sicilian side, and Scylla, a dangerous rock on the Italian side, were the great bugbears of ancient mariners. It was hardly possible to steer clear of the one source of peril without falling into the other; hence the proverb, rendered famous by the lines of Philippe Gaultier (circa thirteenth century):—

"Incidis in Scyllam cupiens vitare Charybdim."
—'Alexandria,' Bk. v. I. 301.

which has its counterpart in our homely adage—

"Out of the frying-pan into the fire."
NOTES TO MISCELLANEOUS POEMS.

XLVII.

63. Goes ge=s goes down, sets.
67. Well of womanhood. From the occurrence elsewhere in M"ogomerie's poems of the expressions chose of womanhood (Miscellaneous Poems, xlv. l. 28), waill and wit of womanhood (Miscellaneous Poems l. 45), and weill of womanhood (Bank's of Helicon, l. 50), I thought at first that well in this line might be a mistranscription for weill waill; but the word well (fountain or source) is at once so charming and so appropriate from a lover's point of view, that even if it were here by an error of the scribe it would be almost inexcusable change it.

XLVIII.

THE NAVIGATION.

"This pageant was probably composed to grace the King's 'fair and magnificent entry' into Edinburgh in the year 1579, when he assumed the government. This may be inferred from the lines in the middle of the poem itself:

"' We shaip to saill neir the Septentrion,
Towards the North, and helthsome regione
Nou callit Scotland—
Quhair presently beginneith for to ring
So sapient a Jing and godly King,' &c.

"On this occasion, the magistrates of Edinburgh, the 22d Octo.
1579, ordained that order should be taken 'for vpsetting of dailles a vyer-tymmer in the Neyerbow and vyer places neidful, for decori of the tovne agane the triupehe to be made to the Kingis eute (Council Records,' vol. v. fol. 1654). And on the 7th October, an Act respecting the dress of 'euyery one of the thretty-twa honytoryis of this burgh, appoyned to bering of the kingis Maiestie paill' (vol. v. fol. 166). Of the circumstances which attended the king's reception, a curious and interesting account may be found in Malcolm Laing's edition of the 'Historie of James the Sext,' pp. 279, 8vo, or in Crawfurde of Drumsoy's 'Memoirs,' compiled from the same history."—Laing.

21-28. As for my self, I am ane German borne, &c. All this, course, is pure fiction.

25, 26. Thrugh all Europe, Afrik, and Asia,
And throw the new fund out America.

Compare Chaucer:

" For certeyn who so koude knowe
Myght ther alle the armes seen,
Of famous folke that han ybeen
35. &c. Constantinopil, sometym of Christendome, &c. The 11th of May 330, A.D., is marked as the birthday of this city, which occupies the site of the ancient Byzantium. It was the seat of the Roman emperors till the partition of the empire between Valens and Valentinian, 28th March 364, after which it continued to be the capital of the Eastern or Byzantine empire till it was taken by the Turks in 1453.

37. Constantyn. Flavius Valerius Aurelius Constantinus, surnamed Magnus, or "The Great"—the founder of Constantinople—was born at Naissus (Nissa), in Moesia Superior, in February 272 A.D. His reign extended from 306 to 337 A.D. One of the first serious acts of his reign was to make Christianity the religion of the empire. Under his rule the adoration of the old divinities was degraded, while the worship of the one ever-living God and of Christ the Saviour of men was set up and established. In the year 325 Constantine presided at the famous gathering at Nicæa (Nice)—the first Ecumenical Council held by the Christian Church. In character Constantine was strong, practical, generous, and just. Long before he declared himself a Christian, he had weighed the influences that governed the human race, and with clear eye discerned in the future the greatness of Christianity in its life-giving power and saintly purity, and the potency which lay in the immortal hopes with which it inspired humanity.

46 sq. Thair zong men slayn, thair virgins war deforde, &c. A detailed account of the siege, assault, and final conquest of Constantinople by the Turks under Mahomet II., with the multitude of horrors attendant thereon, will be found in Gibbon's 'Decline and Fall of the Roman Empire,' chap. lxviii.

57. The amid Pontus sea. The Black Sea, anciently called Pontus Euxinus.

68. The land of Natalie. Anatolia (Gr. ἰωανταλή, the east—i.e., from Constantinople) is the modern name of Asia Minor; Turkish, Anadoli.

65. Qwilk—to which, whither.

71. The star Antar[c]. The South Pole is not marked by the near neighbourhood of any bright star—the only star deserving the name of the South Pole star being of the sixth or least visible magnitude.

72. The Vrses and Pole Art[c]. The "Greater Bear" and the "Lesser Bear," called also Arktos and Cynosura respectively. The star α in the extremity of the tail of the Little Bear, at present the pole-star, though only of the third magnitude, is the brightest in the constellation.

93. *Huins* = hounds, the projecting parts of the head of a ship.

98. *Bonnets*. "The bonnet is an addition to a sail, or an added part laced to the foot of a sail, in small vessels and in moderate weather."—Buchanan's *Technical Dictionary*.

98. *Missen*. "The *missen* is the foremost of the fixed sails of a ship, extended sometimes by a gaff, and sometimes by a yard, which stands obliquely. The *missen-mast* supports the after-sail and stands nearest to the stern."—Ibid.

104. *To prick the course* = to trace the ship’s course on the chart.

111. *At Cestus, and at Abydon*. Sestos in Thrace, opposite to Abydos in Asia Minor. They were the keys of the Hellespont.


122. *Leander* died, *swimming to Hero*. This legend has been sung by Museus, Virgil, Ovid, Statius, Schiller, and others, but far the loveliest version of the tale is that begun by Marlowe and completed by Chapman. The feat of swimming from Sestos to Abydos was in modern times performed by Lord Byron, on 3rd June 1810:

"This morning I swam from Sestos to Abydos. The immediate distance is not above a mile, but the current renders it hazardous so much so that I doubt whether Leander's conjugal affection, or rather his love, have not been a little chilled in his passage to Paradise. I attempted it a week ago, and failed,—owing to the north wind and the wonderful rapidity of the tide,—though I have been from my childhood a swimmer. But this morning being calmer, I succeeded, and crossed the 'broad Hellespont' in an hour and ten minutes."—Letter from Byron to Mr Henry Drury.

127. *Into the Rhôdes*, &c. Rhodes, an island off the coast of Asia Minor, was famous long before the Christian era. Its Colossus—a gigantic statue of Apollo—made about B.C. 300, was one of the seven wonders of the ancient world. In A.D. 1310, Foulques de Villaret, Grand Master of the Knights of St John, took possession of it and from that time till 1522 it continued to be the place of residence of the Grand Master. In December of the latter year its gallant inhabitants, after holding out till they were nearly buried in the ruins of the city, capitulated, and evacuated Rhodes on honourable terms. It has never since remained a province of the Turkish empire.

130. *Malmesie*. The Malmsey of earlier times was not the product of Madeira, but of the islands of Tenedos, Lesbos, Chios, and others. The word is derived from *Malvasia*, in the Morea.

131. *Malt* and *Cicill*. Malta and Sicily.

144. *Sicill with his headis thrie*. The three promontories or islands of Sicily are Cape *Boco* on the west, Cape *Passaro* on the south-east, and Cape *Faro* on the north-east.

165. *The Tyrrennum sea* = the Tuscan sea.

170. *The sea Liguscum* = the Gulf of Genoa.

180. *Aragon*, a province in the north-east of Spain, but here used in a much wider sense.

181. *Be we had saillit*, &c. = by the time that we had sailed, as soon as, &c.

187. *Eolus*—i.e., *Æolus*, the God of the Winds.

203-205. "*Wes it not heir whair Pharaos dochter landit,*

    *First of the Scots, as we do understand it?*"

    *The Turk alledgit Gathelus wes a Greke.*

In illustration of these lines, compare the following extracts:


"The ȝeir quhen the Scottis cam in the Iles of Albion first, quhilkis we cal Hebrides now, was the hundir and aucthint ȝeir eftir the Im- pire of Simone. Bot eftir thay war entired in the main Land, the partes of west Albion, chefflie the North thay first occupied: And than the first province thay named Argathil, now Argyl, frome Gathel the father of the nation."—Leslie’s ‘Historie of Scotland’ (S.T.S.), pp. 80, 81.

227. *What if the Quene war da[id I].* Elizabeth. See Sonnet viii. 1, 8, note.

252. *The Basse.* This remarkable island-rock, near the mouth of the Firth of Forth, is about a mile in circumference and 420 feet in height. It is nearly round, and inaccessible on all sides except the south-west; and even there the landing is at all times difficult, and extremely perilous if there is a swell. In 1581 the Bass was visited
by James VI., who was exceedingly anxious to secure it for State purposes; but "Lauder of the Bass" declined to part with it on any conditions. It is a singular fact that this was the last spot in Britain which held out for the Stuart line. Here twenty-four Jacobites remained from June 1691 till April 1694, gallantly holding their barren island-fortress against all assailants. At last, through sheer dread of starvation, the brave little band surrendered on honourable terms; and in 1701 the fortifications were demolished by order of King William III.

30. Cast crosse or pyle—i.e., toss, heads or tails. "The French say pile ou face. The 'face' or cross was the obverse of the coin, the 'pyle' was the reverse; but at a later period the cross was transferred to the reverse, as in our florins, and the obverse bore a 'head' or 'poll.'

"'Marriage is worse than cross I win, pile you lose.'
—Shadwell, 'Epsom Wells.'"

—Brewer's 'Dictionary of Phrase and Fable,' *s.v.* Cross and Pile.

"Hilaire le Gai tells us that some of the ancient French coins had a cross and others a column on the reverse; the column was called a pile, from which comes our word 'pillar' and the phrase 'pille-driving.' Scaliger says that some of the old French coins had a ship on the reverse, the arms of Paris, and that pile means 'a ship,' whence our word 'pilot.'"—Ibid.

"Pile, in the heraldic sense, is an imitation of a sharp stake. In the old phrase crosse and pile, equivalent to the modern head and tail, the allusion is to the stamping of money. One side bore a cross; the other side was the under side in the stamping, and took its name from the pile or short pillar (Lat. *pila*) on which the coin rested."

**4. Flour of feminyne = flower of women.** In lii. l. 25, we have, *The facultie of famenene.* Chaucer, speaking of the Amazons, employs the term *Femynye* to denote their kingdom:

"He conquerer al the regne of Femynye."
—'The Knightes Tale,' vol. i. p. 115.

**11. Sua meik, and full of mansuetud.** Cf. Dunbar:

"Sober, benyng, and full of mansuetude."
—'The Thistle and the Rose,' l. 17.

**25. Pigmalion.** The story of Pygmalion, who became enamoured of an ivory statue he had made, and to which Venus, at his earnest petition, gave life, is told in Ovid's 'Metamorphoses,' Bk. x. II. 243-289. Compare with this whole stanza "The Bankis of Helicon," ll. 29-42.
NOTES TO MISCELLANEOUS POEMS. 379

26. Be painting craft. Pygmalion was a statuary, not a painter.

31. Patrone (Fr. patron, a model), Middle English, and quite correct form. Mod. Eng. pattern. See Skeat, s.v. Pattern.


45. As waill, and wit of womanheid. See Miscellaneous Poems, xlvii. l. 67, note.

49. Hemene. Hymen or Hymenæus, the God of Marriage.

LI.

27. Fra thay persavit dame Phæbes lost hir lich. So the MS. Laing, following Pinkerton, prints—"Fra thay persavit Dame Phabe los hir lich."

33-42. Gif she had bene into the dayis auld, &c. Compare Chaucer:—

"For if that Jove had but this lady sein,
Tho Calixto ne yet Alcmenia,
They never hdden in his armes lein;
Ne he had loved the faire Europa;
Yea, ne yet Dané ne Antiopa!
For al their beaute stood in Rosial;
She seemed lich a thing celestial," &c.

—'The Court of Love,' vol. iv. p. 161.

35. Befoir Europe, &c. The legend of Europa is told in the 'Metamorphoses' of Ovid, Bk. ii. 836 sq.

37, 38. Sum greater mayck, I wait, &c. "He must needs, I trow, have assumed some nobler form, to have won her by his crafty wiles."

41. Clemene. The poet has mistaken Clymene for Danae (for the legend, see Ovid, 'Met.', iv. 610 sq.), and in line 43 he has taken the singular liberty of converting Hymen into a goddess.

LII.

1. Irkit I am with langsum luvis lair. For langsum Laing prints langid; while the Transcript of the Bannatyne MS. made for the Hunterian Club has langum. In both cases the transcriber misread the contraction. In the index to the MS., the first line is entered, singularly enough, twice over; and in both instances langum is written in full.

21. Thairfor to me. Laing reads, Thairfor to ane.

46. Hye = haste. M.E. sb. hie or hye; A.S. higian, to hie or hasten.

51, 52. But bustously, &c. "But I am always rudely cast aside."

LIII.

This short poem, which occurs in the Bannatyne MS., fol. 163a and 163b, was first printed by Leyden in his Introduction to "The Complaynt of Scotland."
2. Brutus. Brutus in the mythological History of England the first king of the Britons. He was the son of Æneas Silvius of the Albans, consequently grandson of Ascanius, and great- son of Æneas. Having inadvertently slain his father, he took in Greece, and then in Britain. See Spenser’s “Faerie Queene” ii. canto x.


And Leslie: “Gif quha walde knawe the name of Britannia, referris it vnto Brutus, the sone of Siluiæ Posthumæus King Latines and oeye of Æneas, and him to be author baith of the and natione of Britannie. The maist commoun speikings is this xl 3eirs etur the seige of Troy, quhill Brutus with grett soltis and kair was seikng a resting place with some troiane Iwals reliques, etur sair trauell quhen mony dangeris he escaped her last he landet in Albon. Thaireftir the Ile he named Britannia his cumpanie britanis.”—The Historie of Scotland (S.T.S.), p. 2.

LIV.

It is with a feeling akin to disgust that we read this scurrile pasquin; and we cannot but deplore that a man of genius like Gomerie should have stooped to soil his fair fame by indulging in such illiberal abuse. Fortunately the piece is not only obscure but also seems to be in great part unintelligible.

EPITAPHS.

LV.

Good Robert Scot. “This Robert Scot, Clerk of Session, after the decease of James Macgill, Clerk Register, was offered the situation as the eldest Clerk of Session, to whom, at the time, it was considered ‘the place by right was due’; but he refused the suggestion that upon no terms would he be a lord. The consequence of his refusal, Alexander Hay, resigning his place, Director of the Chancery in the year 1577, was preferred, and Robert Scot was appointed to that situation. He was grandfather to John Scot of Scottstarvet, in whose favour he resigned the office. Director of the Chancery in the year 1592 (Scot’s ‘Stagerringe’ pp. 120 and 160). Robert Scot died 20th March 1592 (Douglas, ‘Baronage,’ p. 222).”—Laing.

LVI.

Sir Robert Drummond of Carnock died in 1592, aged 74. Words bracketed in the heading of the epitaph are filled up in MS. by Sir Robert’s grandson, William Drummond of Hawthorn...
NOTES TO MISCELLANEOUS POEMS.

LVII.

I have failed to trace the two brothers on whom this epitaph was written.

LVIII.

"This epitaph on Robert, Lord Boyd, who died 3d January 1589, aged 72, was inscribed on his tomb in the church of Kilmarnock, from whence it was copied by George Crawfurd, and printed in his 'Peerage,' p. 244. It also may be found in Sir Robert Sibbald's 'Account of the Writers, ancient and modern, who treat of the description of Scotland,' Edinburgh, 1710, folio. He transcribed it from Tim. Pont's MS. description of Cunningham. In all these instances it occurs without the name of the author."—Laing.
NOTES

TO

DEVOTIONAL POEMS.

The Devotional Poems contained in the Drummond MS. are among others, the 1st and 2d Psalms. The former is also in Bannatyne's MS. It was printed in "The Minde's MS. (Edinburgh, Robert Charteris, 1605), and has been allowed to remain in the reprint of that work in this edition, inasmuch as it seemed unadvisable to mar its completeness by excluding the Psalm on the ground of its appearing in its place among the others taken from the Drummond MS. Montgomery's version of the 1st Psalm has a peculiar interest attaching to it, from its being an earliest rendering of it known in Scotland in the native tongue. Version of the 2d Psalm is a singularly happy and spirited composition. Without entering on the question of the relative merits or shortcoming of different versions of the Psalms, we may point to the fact that specimens left by Montgomery there is not only a very genuine but also a reverent and sympathetic touch which pleads powerfully in favour of his inborn sincerity and piety. None of the other seems to call for any special remark save the 4th, entitled "A Prayer." Of this piece Dr Laing says in a note: "At the head of this 'godly prayer' in Bannatyne's MS. is written 'finis qd.' Montgomery, Poet.' From this mistake the other psalms in this MS. have been rashly attributed by some writers to Robert Montgomery, minister in Stirling, and for a time Archbishop of Glasgow. The nature of his acceptance of the see of Glasgow occasioned disputes in the Church courts in the year 1582, when he was communicated. An account of the proceedings in this affair is by Dr M'Crie, in his Life of Andrew Melville. The Archbishop might have been a relation of the poet, but he certainly was not author of that poem, which has frequently been printed." There is no ground whatever for doubting the genuineness of this piece, considering the Christian name in the Bannatyne MS. anythin
than a slip of the pen. The poem occurs in the body of the Drummond MS., and that is sufficient guarantee of its authorship.

I.

Entitled in the Bannatyne MS. "The First Pshalme," and subscribed "Finis q. Montgomery." Cf. the version on pp. 245, 246 in "The Mindes Melodie," which is substantially that of the Bannatyne MS. The subjoined version is taken from an interesting work, 'The Psalms in History and Biography,' by the Rev. John Ker, D.D. (Edinburgh, Andrew Elliot). Dr Ker does not give the source from which it is taken, but merely says (p. 18), "We have changed obsolete words and spelling, and brought the rhyme closer to our present pronunciation; but the entire rhythm and general expression have been preserved." Unless Dr Ker has had access to some version which I have not discovered, he has used the above expressions in rather a wide sense. He has, however, given a very fair translation in its way, though by no means a transcript of the rendering known as Montgomerie's:—

"That man is blest
And is possessed
Of truest rest,
Who from ungodly counsel turns his feet;
Who walks not in
The way of sin,
Nor comes within
The place where mockers take their shameful seat;
But in God's law to go
He doth delight;
And studies it to know
Both day and night.
That man shall be like to a tree
Which by the running river spreads its shade;
Which fruit does bear in time of year;
Whose root is firm, whose leaf shall never fade:

His actions all
Still prosper shall.
So doth not fall
To wicked men; whom, as the chaff and sand,
Winds day by day
Shall drive away.
Therefore I say
The wicked in the judgment shall not stand;
Neither shall sinners dare,
Whom God disdains,
To enter the assembly where
The just remains.

For God most pure keeps record sure;
He knows the righteous' heart and converse aye;
But like the fire kindles His ire
'Gainst wicked men, till they consume away."
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NOTES TO DEVOTIONAL POEMS.

II.

41. I have printed 3e for the MS. 3eα, which is an obvious
the scribe.

III.

9, 10. The way is strait, the number small, &c. Cf. St 
"Quam angusta porta, et arcta via est quæ ducit ad vitam, et 
sunt qui inveniunt eam!"—Cap. vii. 14.
19. Mak a mint—use thy endeavour.
21, 22. As raynie dropis, &c. Compare Ovid :

"Utque caducis 
Percussu crebro saxa cavantur aquis."
"Gutta cavat lapidem."
—Ibíd., VI. x. 5.
"Dura tamen molli saxa cavantur aqua."
—'Art. Amat.,' i. 476.

28-32. To lyf that leddeir sall the leid, &c. "Viditque in 
scalam stantem super terram, et vacumen illius tangens e 
angelos quoque Dei ascendentes et descendentes per eam."—G 
cap. xxviii. 12.
38. "I am even that I am." "Dixit Deus ad Moysen : EGO 
QUI SUM.—Exod., cap. iii. 14.
41. The rude=the holy cross. A.S. rōd, a rod or pole, a c 
gallows; Latin rudis, a rod.

IV.

This poem, the 1st and 23d Psalms, and the Solsequium, occur 
Bannatyne MS. after a number of poems inserted in duplicate.
are all in George Bannatyne's handwriting, but apparently cop 
a later date than the rest of the contents. Bannatyne says the 
MS.—i.e., the portion of it that precedes these pieces—was

"Written in tym of pest,
When we frae labour was compeld to rest,
Into the three last monthes of this year,
From our Redeemer's birth, to know it heir
Ane thousand is, fyve hundredh, thre sooir, awcht."

As George Bannatyne lived till 1608, the portion of his P 
which these poems appear gives us no help in fixing their dates.
title of this piece, as given by him, is, "Ane godlie Ballat maid 
poet M[ontgomery]." Time has dealt hardly with the poet's 
here, which is barely legible. As has been noticed above, it is 
scribed "finis qd Robert Montgomery, poet."
1, 2. Peccavi pater, &c. "Dixitque ei filius: Pater, pece 
calum et coram te, jam non sum dignus vocari filius tuus."—E 
sec. Luc., cap. xv. 21.
9. Abashd. So in the Drummond MS. The Bannatyne MS. reads abaisd. Abash, M.E. abaschen, abaischen, abaisen, abasen, signifies to confuse with shame, which is the meaning here. O.F. ebahir; Mod. F. ébahir. Abaisd comes from Fr. abaiser, or abaisser, to abase or to humble; Low Lat. abassare, to lower. “It is extremely probable that some confusion has taken place between this word and abash; for in Middle English we find abaisd, abayst, abaysed, abaysid, &c., with abasen in Mätzner’s Wörterbuch.” He regards the M.E. abasen as equivalent to abash, not to abase.”—Skeat, s.v. Abase.

23. Hund. The use of the word hound, as applied to the devil, is a reminiscence of Cerberus. The synonyms of Satan prevalent all over Scotland seem rather to point to his kinship with the horned he-goat, or the goat-footed satyr, than with the hound or the serpent. Burns sums up his titles in the line:

“Auld Satan, Hornie, Nick, or Clootie.”

—’Address to the Deil,’ l. a.


34, 35. In sinners death, &c. “Vivo ego, dicit Dominus Deus, nolo mortem impii, sed ut convertatur impius a via sua et vivat.”—Ezech. xxxiii. 11. Cf. Ibid., xviii. 32.

38. Say = essay, try. O.F. sayer; Mod. F. essayer.

46, 54. In both of these lines Laing reads the Lord. It is hardly necessary to say that the is the pronoun of the second person.

51, 52. Flie down on me in forked tongues of fyre, &c. “Et apparerunt illis dispersitæ linguae tanquam ignis sedique supra singulos eorum.”—Act. Apost., ii. 3.

66. Vha shuke my saul to his similitude. “Et creavit Deus hominem ad imagnem suam.”—Genesis i. 27. “Quoniam Deus creavit hominem inexteminabilem; et ad imaginem similitudinis suæ fecit illum.”—Lib. Sapientiae, ii. 23.

V.

30. The goatis ar many, thoght the lambis be thin. Cf. St Matthew:

“Et congregabantur ante eum omnes gentes, et separabit eos ab invicem, sicut pastor segregat oves ab hœdis; et statuet oves quidem a dextris suis, hœdos autem a sinistris.”—Cap. xxv. 32, 33.

41, 42. Thoght Natur, &c. “Humanum est errare sed perseverare diabolicum.”—(Prov.)

VI.

9. Able = perchance, peradventure; other forms are abil, abill (line 87), ablis, ablins.
59. Checker compt= thy bank account, account of all thy dealings.
60. Sho mettis no inshis with the ell= she gives nothing for nothing.
71, 72. Qahair Belzebub in burning brayis
In wier darknes vhair no day is.
Cf. Matt. x. 28 and viii. 12.
85, 86. Sit, hear whill Chryst knokis at thy hairt,
And open it to let him in.
"Ecce sto ad ostium, et pulso: si quis audierit vocem meam appellerit mihi janum, intrabo ad illum et coenabo cum illic mecum."—Apocal. B. Joann., Apost., cap. iii. 20.
89. As the fyve foolish virgins playis. See St Matt. cap. xxvi.

VII.

The first three stanzas of this piece are printed, with some variations, in the Aberdeen 'Cantus.'

VIII.

35-37. Then a ring
Did he thring
On my finger, that was fyne.

The use of the ring as a symbol is of very ancient date. Its continuity was of old accepted as a type of eternity, and consequently as an emblem of ever-during regard. In Genesis xlii. 42, we read that Pharaoh took off his ring from his hand and put it on Joseph's, thereby admitting him to his confidence and constituting himself his representative with full powers (cf. Esther iii. 10-12). As the love or pledge of honour the earliest instance on record is Genesis xxxviii. 18, when Judah met his daughter-in-law Tamar at the wayside and gave her his signet-ring. In ancient Rome the ring was a badge of knighthood. In medieval times solemn betrothal was ratified by means of the ring, and in the works of the period repeated allusion to the ring as a token of fidelity between lovers was quite natural. It was to be separated for long periods. In the case of engaged pairs the ring is now worn on the second finger of the left hand; while the marriage-ring is worn on the third finger of the same hand, the preference given to the third finger seems to have had its origin in the belief that a nerve or vein ran from that finger to the heart. Many a writer in the fifth century A.D., thus refers to the practice:—

"'Dic,' inquit, 'Disari (omnis enim situs corporis pertinet mediocris notio: tu vero doctrinam et ultra quam medicinae consecutus es) dic, inquam, cur sibi communes assensus angusti digito, qui minimo vicinus est, quem etiam medicinaem vo..."
NOTES TO DEVOTIONAL POEMS.


IX.

6. To deep remorse, Laing; of deep remorse, U.
NOTES

TO

THE MINDES MELODIE.

Dr. Laing, in a note prefixed to this collection, says: "The MS. of 'The Mindes Melodie',--a small octavo volume of sixteen leaves--is anonymous; but, it is presumed, no doubt whatever can exist in the propriety of assigning Montgomery as the author. ... Montgomery translated any other Psalms besides these, with the Thirty-sixth, as given among the 'Devotional Poems,' his work stands in no need of annotation. It is remarkable, however, that these translations, although they were printed so early--probably in Montgomery's lifetime--should differ so greatly from the orthography, not only from the other poems, but from the Montgomerian versions of the first and second psalms in the Drummond MS., and from the twenty-third in the Bannatyne MS. The principal varieties in the two psalms in the latter MS., albeit they are of no great importance, are given below:--

PSALM I.

1. Weill; 2. 3e, blissit; 3. Be; 4. eill counsale; gaitis; 5. walkis; 6. mokkaris in their scornesfull saitis; 10. Delyts; 14. ane tre; That plantitit by the rynnynge rewar grovis; 16. 18. Quhais levis sall nevir faid nor rute unlouis; 21. So sall... To wicket; calf and sand; 24. Wind dryvis; 27. Symnar... 32. Quha heiris; 33. conversationis; 36. Sall quickly perreiss doun decay. Finis [quod] Montgomery.

PSALM XXIII.

The xxiiij Sphalme translait be Montgumry. 1. he; knyght; 3. lang haif stress; neid; 5. He makis my lair; 6. feile fair; 7. Quhair I but cair; 8. Reposing at my pleasure saie; 10. plesand springis; 13. bringis my mind; Fit to sik kynde; 19. Thocht I sowuld stray; 20. ilk day; 22. sik will I not disp; 26. Shiphirdis cruk confortis; 27. fois; 29. inde of scribe?; 32. Marcy and pace; 34. And me convoy; 35. The joy; 36. In hevin quhair I sall be with the always.

/
NOTES

to

ATTRIBUTED POEMS.

For remarks on the poems attributed to Montgomerie, see Introduction.

I.

THE BANKIS OF HELICON.

The accompanying musical notes, referred to in the Introduction, are taken from Dr Laing's edition.

De-clair ye bankis of He-li-con, Par-nas-sus hills, and daillis ilk

on, And fontaine Ca-bel-lein, Gif o-ny of your Mu-ses all,

Or nym-phis, may be pe-re-gail Un-to my la-dy schein?

Or if the la-dyis that did lave Thair bo-dyis by your brim,

So seim-lye war or [yit] so suave, So bew-ti-ful or trim?

Con-tem-pill ex-em-pill Tak be hir pro-per port,

Gif o-nye sa bo-nye, A-mang you did re-sort.
NOTES TO ATTRIBUTED POEMS.

  "Nec fonte labra prolix Caballino."
  —‘Prolog.’ l. 1.

For the myth, see Ovid, ‘Met.,’ Bk. v. 250 sq.: and Cf.—
  "At fountaine Helicon."
  —‘The Cherry and the Slae,’ l. 98.

5. Peregall. Cf.—
  "Pruifis hir but peir or peregall."
  —Miscel. Poems, l. l. 15.

16. This perfylte paragon. Cf.—
  "As jem of jewels, paragonote but peir."
  —Son. xliv. l. 4.
  "Wald have preferrit this paragon."
  —Miscel. Poems, l. l. 37.

19. To her, as to the Aperse. Cf.—
  "O most excellent only A per se!"
  "This A per se of all."
  —Ibid., xxxv. l. 64.
  "But peir, the ethnle A per se."
  —Ibid., l. l. 3.
  "As A per se, abone al lalent."
  —Ibid., li. l. 14.

20. And pereles perle preclair. Cf.—
  "And prays the pereles [perle] preclair."
  —Miscel. Poems, l. l. 7.

23, 24. Nature, in hir creatioun,
       To forme hir tuik delyte.

Cf.—
  "To kythe hir cunning, Natur wald
   Indeu hir with sik grace."

26. Sour nymphe and all thair trace. So the MS. Laing, following Pinkerton, prints race.

29. Apelles. See Son. xliv. l. 12, note. Compare with this stanza (ll. 29-42), Miscel. Poems, l. ll. 25-32.

32. That nane might be comparde theirtill. Cf.—
  "To quhome comparit is na ethlie thing."
  —Miscel. Poems, li. l. 15.

41. So quiklie or liklie. Cf.—
  "Baith quiklie and liklie."
  —‘The Cherry and the Slae,’ l. 1021.


44. The thrie goddessis. Juno, Minerva, and Venus.

46. Fals Helene, Menelaus maik. Cf. Ovid:—
NOTES TO ATTRIBUTED POEMS.

"Dum Menelaus abest, Helene ne sola jaceret,
Hospitis est tepido nocte recepta sinu."

50. **As weill of womanheid.** Cf.—
"With birt that is the chose of womanheid."

"So, lustie Lady, well of womanheid!"
— Ibid., xlvi. l. 67.

"As waill, and wit of womanheid."
— Ibid., l. l. 45.

57, 58. **As Phabus tress hir hair and breesis;**
*With angel hew and cristall eesis.*

Cf.—
"Hir brouis ar bren: lyk golden thread
Hir siluer shynyng brees.
The bony binks my courage feeds
Of hir tua cristall ees."

"Then I did sie 3our cumly cristall eene."
— Ibid., xxxiii. l. 26.

"Thair suld 3e sie 3our hevinly angels face."
— Ibid., xlvii. l. 22.

"3our sweete behavour and 3our hevinly heu."
— Ibid., xlvii. l. 45.

"Quhair bene these lampes of light, these cristall ees?"
— Ibid., xlvii. l. 57.

59. **And tong most eloquent.** Cf.—
"Hir mouth mellifuous."

60. **Hir teethe as perle in curall set.** Cf.—
"Hir teeth lyk pearle of orient."
— "Misc. Poems," xxxv. l. 44.

61, 62. **Hir lybis and cheikis sumice fret;**
*As rose maist redolent.*

Cf.—
"Hir comelie cheeks of vive colour,
Of rid and vhyt ymixt,
Ar lyk the sanguene jonet flour,
Into the lillie fyt."

"Hir rosie lippis most eminent."
— Ibid., xxxv. l. 43.

63, 64. **With yvoire nek, and pomellis round,**
*And comite intervall.*

Cf. Ovid :
"Hoc faciunt flavi crines et eburnea cervix."
— "Heroid.," xx. 57.
NOTES TO ATTRIBUTED POEMS.

"Hir vestall breist of ivorie,
Quhairon ar fixit fast
Tua tuina of clene virginitie,
Lyk bouillis of alabast."  

65. Hir lillie lyre. Cf.—
"Hir deasie colour, rid and whyte,
Lyk lilies on the laik."
— 'Miscel. Poems,' xi. li. 41, 42.
"Hir snauc skin." — Ibid., xxxv. l. 53.

66. And proper memberis all. Cf.—
". . . and proper memberis all."
— 'Miscel. Poems,' l. l. 13.

69, 70. Persyne and quyhter
Then Venus, luisse quein.
Cf.—
"Venus had not obt enim sic praisy."
— 'Miscel. Poems,' l. l. 35.

71. Hir angell voice in melodie. Cf.—
"Inchanting voce, beafter of the wyse."
— Son. xxxix. l. 4.

73. Sirens songe most sweit. The melody of the Sirens' song was irresistible, and lured mortals to their ruin. They are represented by Homer as living in an island south-east of Ææa; but later writers place them off Capri or in the Strait of Messina. Their name probably signifies the "enchainers"—from σαπήν. See Hom., 'Odyssey,' xii. l. 39 sq.

76. It is a joy compleit. Cf.—
"Sa perfyte, and with joy repleit."

80. Maist douce and debonair. Cf.—
"With blinkis dulce and debonair."
— 'Miscel. Poems,' xvii. l. 57.

82. Maist seimie and modest. Cf. Ovid :
"Et decor et vultus sine rusticitate pudentes."
— 'Heroid,' xx. l. 59.
"The myliest may, the mekest and modest."
— 'Miscel. Poems,' li. l. 9.

85, 86. Na thing thair is in hir at all
That is not supernaturall.
Cf.—
"With vertew supernaturall."
— 'Miscel. Poems,' l. l. 12.

93. As goddes of all feminine. Cf.—
"And flour of feminine maist faire."
— 'Miscel. Poems,' l. l. 4.
NOTES TO ATTRIBUTED POEMS.

97, 98.  

As rarest and fairest  
That euer Nature wrought.

Cf.—  

"The mold is lost, yharin was maid  
This A per se of all."  

—Miscel. Poems, xxxv. ll. 63, 64.

"For now scho cummis, the fairest of all fair,  
The mundane mirrour, maikles Margareit."  

—Ibid., li. ll. 7, 8.

And Burns (on Chloris) —  

"Ilk feature—auld Nature  
Declared that she could do nae mair.”

99. Hir luikis, as Titan radiant.  Cf.—  

"Her smyling angels face,  
Lyk Phoebus in the south."  

—Miscel. Poems, xxxv. ll. 16, 17.

"Thinking scho had bene Phoebus verelie."  

—Ibid., li. l. 23.

104. And bodye hail combure.  Cf.—  

"Qhilk dois thy ballifull breist combuir."  

—'The Cherrie and the Slae,' l. 970.

109. To langwiss in angwiss.  Cf.—  

"In angwische I langwische.”  

—'The Cherrie and the Slae,' l. 307.

113. I houp sa periles pulchritud.  Cf.—  

"Qhose port, and periles pulchritud."  

—Miscel. Poems,' l. 9.

"O plesand plant, passing in pulchritude!"  

—Ibid., xxxvii. l. 1.

114. Will not be voyde of mansuetud.  Cf.—  

"Sua melik, and full of mansuetud."  

—Miscel. Poems,' l. l. 11.

119. Qhbat prayis have ze to be senseir. So in the MS. Laing,  
again following Pinkerton—for he appears to have made no collation of any of the poems in the Maitland Collection—prints:—  

"Qhbat prayis have ze to be swer."  

Pinkerton seems not to have understood the word senseir severe;  
consequently in his attempt at emendation he has marred the sense of the line.

121, 122.  

Jour woftull woundit prisoneir,  
All youldin in your will.

Cf.—  

"Alace I that ever a soldin prisoneir  
Suld feill the periles pinsis that I nou prove!"  

NOTES TO ATTRIBUTED POEMS.

"That yoldin am in will."

"I yoldin am, and hit am stryving still."
—Son. xxxvi. l. 7

123. Ay preising but ceising. Cf.—

"Ay preising but ceising."
—'The Cherrie and the Slae,' l

125, 126. Then pruif me, and lwisf me,
As deidis wall deserve.

Cf.—

"Then do as I deserv,
Bot caules not correct."
—Misc. Poems,' xxxiv. ll. 4

127. And gif ye find dissaite in me. Cf.—

"Iour ee may se, in me is no deceit."
—Misc. Poems,' xxxiv.

II.

1-8. My ladyis pulcritud, &c. Cf.—

"I houp sa peirles pulchritud
Will not be voyde of mansuetud."
—'The Bankis of Helicon,' ll. 113.

4. Mirthles I man remaine. Cf.—

"Mirthfull I may remaine."
—'The Bankis of Helicon,' l. 152.

11, 12. I flow from houp to feir,
From feir till esperance.

Cf.—

"Bot nou I find my esperance
Almaist overcome with dreid."
—Misc. Poems,' xxxvi. ll. 14

17, 18. As in ye wind I wie,
Ay wavyrving with the wechtis.

Cf.—

"Bot wavers lyk the widdirok in wind."
—Misc. Poems,' iii. 1

24. As houp gud hap me hechtis. Cf.—

"For Hope gud hap hes hecht."
—'The Cherrie and the Slae,' l.

"Hope heghts me sik a hyre."
—Misc. Poems,' xiii. 1

"I dreid dispar, hit hope hes heght me hyre."
—Son. xxxvi.
NOTES TO ATTRIBUTED POEMS.

III.

3. *An wyir wy=an other man; wy, Eng. wight; A.S. wiht, a person or thing. Cf. whit; quite distinct from *wight*—strong, heroic, which is from Icel. *vig^r*, vigorous, serviceable for war; akin to Lat. *vigeo*.

IV.

1. *Quhy sould I luve bot gif I war luvit?* This line should perhaps read:—

   "Quhy sould I luve bot gif I war [be]juvit?"

V.

This blasphemous piece seems to have been ascribed to Montgomerie by earlier writers on Scottish Poetry. Dr Laing, however, while admitting its resemblance to parts of "the Flying," refused it a place in his edition. The present editor would gladly have rejected it, had not some pieces almost as objectionable been found entitled to a place on good authority; while others with still feeble claims (e.g., the two pieces immediately preceding) have been unhesitatingly admitted into the body of the poems.

At the conclusion of the extract from "The Flying" in Sibbald's "Chronicle," this note occurs:—

"The following strange *jeu d'esprit* (from the Bannatyne MS.) has probably some connection with this correspondence." (Here follows a very inaccurate transcript of the poem.) "To this piece the observations which Lord Hailes makes upon Montgomery's reply [to Ane Helandmanis Invectiue] are no less applicable: 'It is equally illiberal and scurrilous, and shows how poor, how very poor, genius appears when its compositions are debased to the meanest prejudices of the meanest vulgar.'" In this verdict every one will surely be disposed to acquiesce.
GLOSSARY.

The following are the principal abbreviations used in the Glossary:—sb. substantive; adj. adjective; pr. and pron. pronoun; dem. pr. demonstrative pronoun; rel. pr. relative pronoun; v. verb; pr. t. verb, present tense; v. pt. t. verb, past tense; v. infr. verb, infinitive; v. impf. verb, imperative; v. pr. p. verb, present participle; v. pp. verb, past participle; v. aux. verb, auxiliary; adv. adverb; conj. conjunction; prep. preposition; interj. interjection. J. Jamieson’s Dictionary; A.S. Anglo-Saxon; O.E. Old English; M.E. Middle English; Fr. French; O.P. Old French; Ger. German; Icel. Icelandic.


Able, adj. possible, S. iii. 12; adv. perhaps, F. 468.
Abens, adv. perhaps, C. 1099; abill, D.P. vii. 87.
Aboif, prep. above, C. 918; above, M.P. liii. 11.
Abone, adv. and prep. above, M.P. iii. 14; abune, C. 100, 323.
Abuirid, adv. on board, M.P. xlvii. 140.
Acquyt, v. inf. requisite, M.P. x. 43.
Adages, sb. proverbs; saus, M.P. i. 9.
Address, v. prepare, F. 169.
Ader, pron. which, M.P. liii. 13.

Ado, sb. business, C. 369; adoe, 611.
Adoptit, adj. as sb. adopted, M.P. iv. 39.
Aduisement, sb. deliberation, C. 516.
Adversar, adj. opposing; opposite, M.P. xxx. 13.
Advysse, sb. deliberation, M.P. x. 10.
Aff, adv. off, C. 966.
Affurmed = affirm it, C. 1064.
Fr. efrayer.
Afore, adv. and prep. before, M.P. vi. 2; xlvii. 243.
Aft, adv. often, C. 1173.
Agnasiz, prep. against, S. xvi. 2.
Ago, v. pp. gone, or adv. away, M.P. lii. 27.
Aike, sb. oak; ‘the gallows,’ F. 781.
Aill, sb. ale, S. xxi. 7.
Ainis, adv. once, C. 306; ains, D.P. iii. 16; anes, F. 155.
GLOSSARY.

Airt, sb. direction, M.P. vii 36; arte, M.P. xlv 21.
Alabast, sb. alabaster, M.P. xxxv 52.
Ald, sb. ald, antiquity, M.P. lvi 1.
Allace, interj. alas! C. 557.
Allane, adj. alone; myne allane = quite by myself, C. 77.
Alledgence, sb. allegation, assertion, declaration, C. 1056. F. alligierer.
Alleligia, v. pr. t. allege, adduce, quote, C. 1068.
Almaist, adv. almost, C. 417; allmaist, C. 1128.
Almous, sb. as adj. F. 477. M.E. almesse.
Als, adv. also; conj. as, seye.
Alsweill, conj. as well, C. 698; alsweill, M.P. xxxiii 46.
Alyk, adj. like, alike, S. xxvii 5.
Amang, prep. among, F. 180; amongis, C. 16.
Ambassaded, adj. superfine, such as would be worn on state occasions, F. 170.
And, conj. if, C. 720, seye.
Andis = and is, C. 1497.
Ane, art. and num. adj. a, one, sespiris.
Aneuch, adv. enough, C. 617; anew, F. 383.
Angleberries, sb. fleshy excrescences on the feet of sheep and cattle, F. 306.
Anker, sb. anchor, M.P. xlviii 90.
Annixt, adv. nearest, next, M.P. li 29.
A per se, sb. paragon, seye.
Appardon, v. imp. allow, permit, F. 577.
Appirandly, adv. apparently, C. 356.
Ar, v. pr. t. are, C. 524.
Artalje, sb. artillery, M.P. xxviii 4.
O.F. artiller.
Arvizit, v. pr. t. arrived, M.P. xlviii 244.
As = as if, M.P. x 22; x 38.
Assay, v. inf. attempt, essay, S. xlii 12; M.P. xlvi 72; asays = encounter, M.P. xli 55.
Asse, sb. ashes, S. xxxi 14; M.M. vi 29.
Asters, sb. stars, M.P. li 25. Lat. asterum.
Asuir, adj. azure, M.P. li 3.
Atains, adv. at once, M.P. iii 30.
Ather, conj. either, whether, xxi 11; xlivii 251.
Athorn, prep. across, all over, F adv. about, M.P. xlviii 43; a xlvii 76.
Atomie, sb. skeleton, C. 268.
note on p. 293.
Attemperate, adj. temperate, C.
Attercop, sb. spider, F. 93; atti S. v. 12. See note on p. 329
Attowre, adv. apart, at some dis C. 1565.
Auakl, v. pr. t. awake, M.P. x imp. xiii 1.
Auld, adj. old; ald, F. 306; rest = old sprain? F. 323.
Avant, interj. avant! I begone! liii 7.
Aw, sb. awe, C. 1031, 1053 M.P. xii 44.
Aw, v. pr. t. owe, ought, C. 127.
Awe, v. pr. t. owed, F. 76.
note on p. 307.
Axtrie, sb. axis, axle, axletree, 3. Lat. axis.
Babert, sb. larboard, M.P. xlviii.
baburd, xlvii 155. Fr. bd Ger. backboard.
Babling, adj. talking nonsense, ling, F. 125; sb. 630.
Bache, adj. ill-tasted, nauseous.
240.
Baggis, sb. glutony, the belly being crammed or & with food, S. xxii 1.
Baid, v. pr. t. stayed, C. 54.
suffered, M.P. xii 17.
Bailfull, adj. woful, sorrowful, xlvii 19.
Baill, sb. woes, sorrow, distress.
iviii 7; bailts, S. lxvi. 9; ba mischief, F. 778.
Bain, sb. bone, M.P. xxxvii 15; b C. 778; bains, M.P. xxvii.
bane, M.P. xxii 32; banes, C.
F. 464; banis, M.P. iii 34.
Bair, v. pr. t. bore, F. 293.
GLOSSARY.

Bair, adj. bare, F. 580; M.P. xvii. 53.
Baird, sb. bard, railer, F. 750; S. xxiv. 9. See note on p. 309.
Bairn, sb. child, C. 407; barnis, C. 1066; bairnis, M.P. xxxii. 35; S. 69.
Baith, conj. both, C. 34.
Baith, pron. the two, C. 212; S. xxii. 3; M.P. xxii. 36; bayth, liii. 4.
Bald, adj. bold, D.P. iv. 9; adv. fiercely, M.P. xlii. 14; baulder, C. 262.
Band, v. pt. t. bound, C. 152; F. 79; pp. bund, S. xxxii. 4; F. 290; M.P. xxxiv. 45.
Bang, v. imp. drink off, pass round, F. 776.
Banket, sb. banquet, feast, F. 178.
Barbles, sb. a white excrecence which, like the pip in chickens, grows under the tongue of calves and hinders them from sucking, F. 903.
Barboulset, adj. troubled, disordered, C. 252. F. barbouille.
Barkit, adj. clotted, dirty, scabbled, S. xxiv. 2.
Barlaches, barlachois, M.P. xxxii. 64. See note on p. 368.
Barrat, sb. trouble, vexation, M.P. xvi. 29; barrel, strife, contention, F. 435.
Basse, adj. base, low, S. lvii. 11.
Bates, sb. bate, F. 310.
Bautie, sb. a dog’s name, S. lixi. 8.
Baw, v. pr. t. hush, lull, F. 498.
Bawes, sb. buttocks, F. 59. Lat. testes.
Be, prep. by, C. 175; et sept; bee, F. 384; = with, A.P. i. 130.
Be = by the time that, M.P. xlvi. 181.
Bealing, sb. suppurating tumour, boil, M.P. xxxvii. 20.
Beanshaw, sb. horny tumour growing out of a horse’s heels, F. 304, 310.
Beckes, sb. bowings, obeisances, F. 58.

Been, sb. bean, F. 276.
Bees, sb. fancy, imagination, S. xxv. 8; Sing. lxviii. 11.
Befoir, adv. before, C. 472.
Before, adv. before, S. l. 7; before, C. 1490.
Begouth, v. pt. t. began, M.P. xxxiv. 31; xxxiii. 13.
Behove, sb. behoof, M.P. xxxvii. 23; behove, C. 1111.
Behuisset, v. pt. t. behoved, C. 212; behuisset, C. 281.
Beild, sb. shelter.
Beir, v. bear, C. 406; beires, F. 641; beiris, 646; beirs=rise, stand out, C. 1160.
Beis, sb. as adj. bear, C. 651.
Beis, sb. bees, C. 62.
Beis, v. 3 sing. pr. t. is, C. 568.
Beistis, sb. beasts, C. 20.
Belaw, adv. below, C. 321.
Beld, adj. baird, F. 795; M.P. i. 4.
Bellie-thraw, sb. colic, F. 309.
Bellies, sb. bellows, C. 258. A.S. belig.
Belly-blind, sb. the person blindfolded in the game of Blind-man’s-buff, S. lxx. 10; M.P. iii. 43.
Belt, v. whip, lash, F. 59, 761.
Belt, sb. waist, girdle, M.P. xvii. 53.
Belyve, adv. immediately, C. 1402; F. 487; S. lx. 5.
Bended, v. pt. t. bounded, sprung, F. 471.
Bene, v. are, have, have been, M.P. xxxv. 1; xviii. 57; bein, C. 1041.
Bene, adj. liberal, open-handed, M.P. xiii. 31.
Bening, adj. benign, M.P. xxxiv. 2; l. 23.
Bestiall, sb. beast, M.P. xlvi. 241. Lat. bestia.
Besydis, prep. besides, C. 410.
Beughis, sb. boughs, S. v. 2; bewch, C. 35; bewis, C. 1. A.S. beug, bæg.
Biddin, pp. of v. byde (q.v.) M.P. xlvi. 14.
GLOSSARY.

Big, v. infr. build, F. 692; biggitt, M.P. vii. 75.
Birk, st. birch-tree, F. 436.
See note on birch, p. 319.
Birning, st. burning, fire, M.P. xvii. 42.
Birth, st. produce, C. 329. A.S. bart.
Bissat, st. buzzard, M.P. xviii. 60; bisasset, F. 795.
Blada, st. blains, blotches, F. 399; large pieces; whole passages, F. 671.
Blge, adj. bluish, pallid, F. 341.
Blade, st. fellow, scoundrel, F. 50.
Blaidry, st. slummery, unsatisfactory food, S. xxiv. 8.
Blaise, v. infr. proclaim, extols, S. xlii. 2.
Blait, v. infr. bleat, M.P. xxiv. 45. A.S. bleatan; Lat. balare.
Blasphemator, st. blasphemer, F. 637.
Blate, adj. slow, bashful, hard, C. 1213.
Blaw, v. infr. blow, C. 812; blau, S. xii. 5; blaus, M.P. lxii. 12; blawin, pp. C. 258. A.S. blawan.
Blead, st. blade, M.P. xxxii. 63.
Bleardness, st. blindness, obtuseness, F. 521.
Blearied, adj. blear-eyed, foul, F. 563.
Blear, adj. sheepish, bashful, slow, M.P. iii. 79. See Blate.
Bleck, st. blackness, pollution, F. 765; spew bleck = vomitor of bile or pollution.
Bleeke, v. infr. blacken, F. 50; bleckkit, pp. M.P. iii. 41.
Bleid, v. bleed, S. xxix. 9.
Bleird, adj. blear-eyed, F. 125, 750.
Bleiring, adj. causing the eyes to run, F. 310.
Bleetand, v. pr. p. bleating, baizing like a sheep, F. 798.
Bleittar, st. sheep, F. 734.
Blind, st. cheat, M.P. iii. 79.
Blint, v. glance, S. xxxv. 11.
Blinskis, st. glances, M.P. xvii. 57; binks, xxxv. 27.
Blissesse, adj. unhappy, F. 590.
Blissit, adj. blessed, S. vi. 2.
Block, st. piece of timber, F. 793.
Bloonkis, st. white horses, M.P. xii. 54. A.S. blanca; Fr. blanc.
Bluid, st. blood, S. xxxvi. 9; F. 559.
Bluiter, v. infr. blatter, blurt 141.
Bluiter, st. babble, blundering S. xxiv. 1; lxx. 10.
Blunt, adj. naked, shorn, stu 734; st. stupid fellow, F. 78.
See note on page 326.
Blyth, adj. glad, M.P. li. 21.
Bocas, st. Boccaccio, M.P. i.
See note on p. 353.
Boch, st. retching, F. 303.
Bockblood, st. blood vomit, 304.
Boggles, st. hobgoblins, F. 661.
Boggers, st. bog-hogers, stockings without feet, leg spatterdashes, S. lxvi. 6.
Bombili, st. bombast, F. 105.
Bonevand, st. hempstalk or raf F. 290.
Bony, adj. beautiful, pretty, C. M.P. xlii. 1; long, C. 928.
Bord, adj. bored, F. 793.
Bordelling, st. frequenting brothelery, F. 606.
Bost, st. threat, M.P. xxxvii. 11.
Bot, prep. except; conj. but; only.
Botch, st. swelling or eruptive coloration of the skin; pr. same as blotch, plague, or leuc, F. 484.
Boou, st. bow, S. xxix. 11; bour lv. 1; M.P. xxxii. 35.
Bouand, v. pr. p. bending, xliviii. 185.
Boud, adj. bent, curved, S. ii. 5.
Boullis, st. globes, balls, M.P. 52.
Bounds, st. surroundings, F. boundis = limits, C. 763.
Bourdis, st. jokes, pleasant w.
A.P. i. 83.
Bowke, sb. body, F. 341.
Bowlings, sb. bowlsine, M.P. xlviili.
Bowne, v. pp. bound, ready, F. 245; given, 630; make the bowne = make ready, get thee gone, F. 766.
Boys, v. pr. t. causes to boil, C. 1282; M.P. xvi. 36.
Boystour, F. 655. See note on p. 399.
Brace, sb. covering for the arm, C. 118. O.F. bracel.
Brace, v. pr. t. lace tightly, F. 408.
Bras, sb. hill-side, river-bank, C. 23.
Brags, v. pr. t. boastest, F. 692.
Braid, adj. broad, M.P. xi. 47; xxxvi. 61.
Braid, sb. rush, M.P. xxi. 11.
Braidiness, sb. recklessness, C. 1423.
Brak, v. pr. t. broke, C. 262, 1409; breik, inf. C. 264; brek, C. 273, 778; M.P. xxxvili. 20; brecking, M.P. iii. 34; brecking, xlii. i.
Braid, v. pr. t. chattered, clamoured, M.P. xviii. 60.
Brangling, sb. thrashing, palpitating, C. 273. Fr. brameler.
Brash, sb. assault, S. xxi. 5; M.P. xxxvili. 24.
Brachart, sb. little brat, F. 284.
Brattill, sb. rattle, charge, attack, S. xxi. 14.
Brawg, v. pr. t. neigh, M.P. xlii. 54.
Breid, sb. breath; on breid = in breath, abroad, M.P. xxxvii. 49.
Breikles, adj. without trousers, M.P. liv. 3.
Breiks, sb. breeches, F. 6; breeks, 736.
Breist, sb. breast, S. xxxvi. 9; C. 406, 970.
Brek, v. rack, torture, S. xlvi. 9 = break, burst, M.P. xxxvili. 20.
Brent, adj. smooth, M.P. xxxvii. 25.
Brig, sb. bridge, F. 692.
Brine, v. pr. t. burned, M.P. xxi. 20; xxxvi. 26, &c.
Brisal, adj. bright, M.P. xxxvi. 35.
Brock, sb. badger, F. 703.
Brod, adj. brood; that has a litter, F. 179, 393.
Brou, sb. forehead, S. iv. 5; brouis, M.P. xxxvi. 25; brouis = eyebrows, S. lv. 1.
Broidin on, adj. fond of, eager for, M.P. xxiv. 24; browdin in, C. 170.
Brownies, sb. F. 661. See note on p. 344.
Broxe, sb. badgers, C. 24; pl. of brock.
Bruik, v. possess, M.P. xvi. 72; xxxi. 36; l. 39; bruikit, xlii. 42.
Bruik, sb. inflamed tumour under the arm, boil, F. 256.
Brui, adj. brute, F. 589.
Bruklenes, sb. weakness, inconstancy, F. 611.
Brybour, adj. beggarly, S. xxiv. 9.
Bryt, sb. See note on p. 348.
Buckie, v. to kiss forcibly, to hug; perhaps, to strike, F. 487. Fr. bouquer. Ed. 1688 has buckle.
Budge, v. stir, move, M.P. xxviii. 42.
Buik, sb. book, F. 112; buik, 758; buiks, M.P. iii. 41.
Buir, v. pr. t. bore, M.P. xxxvii. 7; bare, S. li. 6.
Buits, v. pr. t. shuts up, S. xxv. 8.
But, sb. boot, F. 290.
But, sb. profit, advantage, use, C. 351, 484; S. xxi. 10; bute, S. lxvi. 9; M.P. xi. 8. A.S. bult.
Buk, sb. buck, deer, M.P. xxiv. 45.
Bumble, sb. blunderer, bungles, F. 152.
Bundman, sb. bondsman, M.P. xvii. 88.
Bunwand, sb. hempstalk, ragwort, F. 276.
But, sb. the spear-thistle, S. lxv. 9.
Burgeean, sb. bud, M.P. xlvii. 1. Fr. burgeon.
Burrio, sb. executioner, S. lxix. 11; bureaue, F. 79. Fr. bourreau.
Bus, sbr. bush, C. 7, 1069; buss, C. 322; buse, F. 284.
Buskin, adj. dressed, attired, M.P. iii. 43; S. lxii. 10.
Buskies, adj. boisterous, M.P. xxvii. 39; bustously, adv. rudely, ili. 51. But, prep. without; but mo—alone.
Buttrie bag, sbr. flatterer, F. 790.
By, prep. beyond,past, F. 152; M.P. xvii. 64.
By, v. buy, M.P. xl. 55; byts, S. lxii. 8; A.S. bygan.
Byding, sbr. dwelling, S. xxxi. 10.
Byrnes, sbr. past actions (always used in a bad sense), C. 824, 1134, 1209.
Bystour, F. 125. See note on page 309.
Byt, v. bite, M.P. xlvii. 7; byts, S. lxii. 8; M.P. xxii. 32.
Bytter, sbr. eater, F. 733.
Cabellain, adj. caused by the hoof of the horse (Pegasus), A.P. i. 3. See note on p. 390.
Cace, sbr. case, C. 49, 557.
Cadger, sbr. carrier, M.P. iii. 32.
Cair, v. regard, value, M.P. xxii. 9; cair by, S. lxix. 6.
Cairfull, adj. sorrowful, C. 224; M.P. vi. 33; xiv. 18, &c.
Cairle, sbr. man, fellow, A.P. v. 9.
Cairne, sbr. heap of stones, F. 401.
Cald, v. pp. driven, F. 73.
Cald, sbr. cold, F. 300.
Cammosed, adj. flat-nosed, F. 472. Fr. camus.
Campillmuts, sbr. compliments (?), S. lxviii. 6.
Campstorie, adj. quarrelsome, roistering, obstinate, S. lxviii. 9.
Camshoche, adj. bent, crooked, deformed, F. 295.
Can, v. aux. began, F. 370.
Canker, sbr. festering sore, F. 312.
Cankerit, adj. eaten up with ill-conditioned, cross, C.
Cannigate, F. 6, 303. See p. 306.
Capitan, sbr. captain, M.P. O.F. capitan.
Cappit, adj. peevish, saucy 769; M.P. x. 23; F. 624.
Caprels, sbr. capers, F. 500.
Carde, sbr. chart, map, M.P. Caribald, sbr. F. 523. See p. 322.
Carioum, sbr. dead lump, M. 34.
Caric cats, sbr. tom-cats, F. 6.
Carlings, sbr. old women, wi 145.
Carp, v. speak, discourse, carpe, S. xviii. 10.
Cart, sbr. car, chariot, C. 176.
Chart, sbr. chart, F. 461; carxliv. 21; xlvii. 104.
Curtis, sbr. pl. cards, S. xx. F. 598.
Cassin, v. pp. cast? or crus xxiv. 3.
Cassit, v. pr. t. cast, M.P. li. 2.
Cast, v. throw, cause to fall, xiv. 8.
Cast, sbr. lot, fate, F. 340.
Castell, sbr. castle, F. 100.
Casting off, v. pr. p. unwinds 385.
Catis, v. pr. t. throws, is at the outlook for, C. 524.
Cates, sbr. cats, F. 360.
Cative, adj. base, false, S. xix. 6; sbr. M.P. iii. 8.
Cativile, adv. meanly, wretchedly, M.P. liv. 2.
Cauld, adj. cold, C. 437, 723 M.P. xxi. 41. O. North cold; A.S. ceald.
Causles, adj. without cause, N 53; xxiv. 45.
Cazard, sbr. kaiser, emperor, M. 43; pl. ili. 40.
Cedul, sbr. schedule, letter, dox M.P. ili. 67.
Chafs, sbr. pl. chops, cheeks, F Chair, sbr. chariot, M.P. iv. 2.
Chaisit, v. pr. t. chased, S. xxvi.
GLOSSEARY

Champ, sb. figure raised on diaper or silk, C. 334. Fr. champ.
Chanch, sb. chance, fortune, lot, S. xxxiv. 3.
Changers, sb. deceivers, faithless men, S. lxix. 5.
Chanker, sb. chancre, venereal ulcer, F. 308.
Chapin, sb. chapin, a liquid measure equal to about one quart, F. 463.
Charbuckle, sb. carbuncle, F. 307.
Fr. escarbeoule.
Charlawaine, sb. the constellation Ursa Major, F. 418. See note on p. 317.
Charms, sb. incantations, charms, F. 384.
Charris, sb. chirping, S. xviii. 1.
Chaud-peece, sb. gonorrhoea, F. 308.
Fr. chaud-peece.
Chayr, sb. chariot, S. xxi. 6. Fr. char.
Cheiks, sb. cheeks, F. 307.
Cheiping, adj. peeping, chirping, S. xviii. 1; sb. F. 774.
Cheir, sb. face, looks, air, M.P. xi. 39; xxxv. 34.
Chirlis, sb. chirrupings, S. li. 3.
Chirurgianes, sb. pl. surgeons, C. 494.
Fr. chirurgien.
Chirving, adj. quivering, shivering, S. xlviii. 6; li. 3.
Chose, sb. choice, C. 1219. O.F. chois.
Chyriss, sb. chirpings, a variant of charris, S. xlviii. 1.
Clack, sb. clatter, F. 512.
[Clacks,] v. pr. t. tattles, slanders, F. 616.
Claire, v. cold, lash, F. 46.
Claisps, sb. (1) an inflammation of the termination of the sub-lingual gland, which furnishes the saliva; (2) a disease of horses, occasioned by eating bearded fo rage (Jum.), F. 302.
Clape, sb. clap, gonorrhoea, F. 312.
Clappit, v. pt. t. patted, fondled, S. xxviii. 4.
Clark, sb. scholar, S. xvi. 12; clarke =scribe, scribbler, F. 649.
Cleruring, part. adj. gossiping, foolishly talking, F. 617.
Cloked, v. pr. t. seizes, books, F. 493.
Clifie, sb. key, C. 91. Fr. clef.
Cleik, v. snatch, S. xxii. 2; clekit, pp. raised, lifted, M.P. iii. 32.
Cleiks, sb. cramp in the legs, F. 301.
Cleine, adv. quite, entirely, C. 269.
Cleinlie, adj. pure, white, C. 113.
Cleir, adj. bright, shining, F. 382; fair, M.P. xvii. 95.
Cleith, v. clothe, M.P. iv. 34; imp. xxiv. 75.
Cleithing, sb. clothing, F. 191; clothing, M.P. xlviii. 31; xlix. 17.
Clene, adv. quite, M.P. xvii. 59.
Clen, adj. neat, cleanly made, M.P. xiii. 30; pure, xxxv. 51; xl. 3; light, smart, M.P. xlvii. 109.
Clergie, sb. learning, C. 863. O.F. clergie.
Cloffes, sb. arses, F. 60. Icel. boll.
Cloggitt, v. pp. clogged, encumbered, C. 64.
Clubbit, adj. club-footed, S. xviii. 8; clumsy, awkward, M.P. xiii. 30.
Icel. kluubba.
Cluddia, sb. pl. clouds, C. 237; M.P. li. 5; cluds, M.P. xxxv. 3. A.S. clud.
Cocatrice, F. 472. See note on p. 320.
Coph, sb. cough, F. 300.
Cohoobie, sb. cowboy, F. 617.
Coidjoch, sb. puny wight, F. 513.
Coissing, sb. exchanging, barter, C. 795. A.S. coten, to choose (Rudd).
Coist, v. cost, C. 149.
Collicke, sb. pain in the stomach or bowels, F. 300.
Comburi, v. burn up, consume, C. 970; combuire, A.P. i. 104. Lat. combustu.
Commers, sb. gossips, F. 441.
Compair, sb. compeer, equal, S. xiii. 12; xxxiii. 11; li. 14; M.P. xxii. 75; l. 5.
Compaird, v. pp. equalled; weall compaird = equal in all respects, M.P. xxx. 35.
Complene, v. complain, S. xiv. 1.
Compt, sb. account, D. P. vi. 52.
Concurre, v. join or take part in, F. 516.
Conducted, v. pt. t. didst gather or collect, F. 91.
Conforme, adj. agreeable, resembling, after the manner of, M. P. xii. 18.
Conjurand, v. pr. p. calling up, summoning, F. 400.
Conjure, v. act upon with demonical influence, F. 513, 536.
Connogh, sb. murrain, F. 300. Gael. connoch.
Conquess, sb. suit, conquest, S. li. 12.
Consail, sb. conceit, temper, C. 944.
Consome, v. consume, A. P. i. 147.
Contempill, v. contemplate, look on, A. P. i. 11.
Contener, sb. container, S. i. 9.
Contrakis, v. pr. t. 2 sing. contractest, C. 983.
Convert, v. be converted, turn (from evil ways), D. P. iv. 35.
Convy, sb. conductor, escort, C. 746.
O. F. convoier.
Convoyde, v. pp. sent, offered, M. P. ii. 27.
Copping, adj. topping, high, S. xxvi. 2.
Cords, sb. contraction of the muscles of the neck, F. 301.
Corpis, sb. body, C. 282; corps, S. xvi. 6; M. P. vi. 2. Lat. corpus.
Cost, sb. side, body, M. P. xxxvii. 15. Lat. costa.
Costroun, sb. low-born fellow, scoundrel, F. 616. See note on custroun, p. 311.
Cote, sb. coat, C. 776.
Coughene, sb. cowhorn, S. lxxiii. 6.
Count, sb. reckoning, account, C. 1135.
Counterfoot, adj. hypocritical, F. 616.
Counterpane, sb. like or similar act, S. xxviii. 7.
Coup, sb. turn, fall, A. P. ii. 28. [Cours.] v. pr. t. cowers, S. xxxii. 3.
Courtingis, sb. curtains, M. P. li. 2.
Cout-euil, sb. the strangles, F. 301.
Cowd, v. pt. t. cropped, F. 453.
Crabe, v. incense, F. 152.
Crabit, adj. peevish, fretful, S. lxix. 10.
Crackes, v. pr. t. prates, talks, F. 617; crackand, pr. p. S. lxix. 10; M. P. xlviii. 68; cracking, M. P. xlviii. 211.
Crack[.] sb. talk, boasting, S. lxvii. 6.
Craig, sb. crag, C. 314; M. P. xlviii. 251; craige, C. 351.
Craig, sb. neck, F. 249, 759; S. xxvii. 3.
Craikes, v. pr. t. clamour, screech, F. 504.
Crak, v. talk, boast, C. 653; crakis, M. P. xliii. 11.
Cran, sb. crane, F. 713.
Crapp, v. pt. t. crept, S. xxxviii. 4; xlvii. 1; M. P. iv. 41; xxxii. 53.
Crau, v. crow, S. xii. 4; cruaiis, M. P. xii. 2; crawes, F. 337.
Credelic, sb. cradle, S. l. 3. A. S. credol.
Creell, sb. basket, M. P. xxiv. 2; creelies, F. 513; creell, F. 473; M. P. iii. 32.
Creishie, adj. greasy, F. 747.
Crispe, sb. veil of cowweb lawn, C. 113. O. F. crepe.
Cristis, sb. crests, plumes, head-ornaments, M. P. xli. 46.
Croc, sb. cross, F. 401.
Crouch, sb. crutch, S. lxix. 10.
Crowne, sb. crown, F. 246.
Croyll, sb. dwarf, F. 295.
Cruik, adj. crooked, F. 295.
Cucker, sb. diefer, F. 735.
Cuckied, v. pt. t. of v. cackie or cuckle, F. 87. Lat. cacare.
Cude, sb. a chrisom or face-cloth for a child at baptism, according to the Roman Catholic form, M. P. xvi. 33. See note on p. 306.
Cuff, sb. stroke, slap, F. 265; cuffs, F. 128.
Cuike, sb. cook, F. 113; cuiks, M. P. iii. 40.
Cuir, v. cure, C. 971.
Cuire, sb. care, anxiety, regard, C. 466.
Culd, v. aux. could, S. lxix. 6.
Cultron, sb. meaning uncertain, F. 13; not in Jamieson. See note on p. 306.
GLOSSARY.

Culpies, v. pr. t. flatters, M.P. iii. 53.
Cum, v. come, C. 420; come, pt. t.
M.P. iv. 12; cum = become, M.P.
xxiii. 12; cuminis, C. 211; cund,
pp. C. 1076.
Cumber, stb. burden, F. 432. Low
Lat. cumbrus.
Cumbernume, adj. difficult, trouble-
some, burdensome, C. 340.
Cummers, stb. gossips, F. 512.
Cummersom, C. 1359. See Cumber-
nume.
Cun, v. pr. inf. taste, C. 646.
Cunary, adj. scolding? M.P. liv. 3.
see note on p. 303; pt. t. learned,
know, M.P. vi. 39.
Cunning, stb. rabbit, coney, C. 18.
Cuntrey, stb. country, S. xvii. 1; cun-
treyth, M.P. xilii. 11; cuntrey, xilii.
31.
Curall, stb. coral, A.P. i. 60.
Cure, stb. regard, heed, M.P. xviii. 46.
Cursoris, stb. courser, stallions, M.P.
xii. 49.
Cuscet, stb. wood-pigeon, C. 43. A.S.
cuscote.
Custroun, stb. bastard, F. 128, 222.
Cute, stb. trife, thing of no value, S.
xvi. 11; M.P. xxii. 9; xli. 13.
Dablet, stb. little devil, imp. F. 379;
daiblets, F. 515.
Dae, stb. doe, C. 21.
Dafis, v. pr. t. sport, play the fool,
S. xxv. 13; daffis = art mad, F. 662.
Deit, adj. crazy, stupid, delirious, C.
365; F. 626; S. xlii. 3.
Daggit, v. pp. soaked, crammed, S.
xvi. 11.
Daillis, stb. dales, A.P. i. 2.
Dairt, stb. dart, S. xxxix. 3; dairts,
M.P. xv. 24.
Dammified, v. pp. ruined, rendered
useless, F. 654.
Dang, v. pt. t. struck, beat, smote, C.
936, 1247; dung, pp. 1232. Icel.
dengja.
Dantond, v. pt. t. daunted, subdued,
S. liii. 2; O.F. denter.
Dar, v. dare, M.P. xlix. 25.
Daskand, v. pt. t. pondered, surmised,
M.P. xliii. 227.
Das kane, stb. singing in parts (E), C.
37.
Deuis, v. pr. t. dawns, xli. 1.
Dawing, stb. dawning, M.P. xv. 40.
Deare, F. 220. See note on p. 311.
Dearfly, adv. by force, forcibly, F.
542. A.S. doerfan.
Deasie, adj. of the daisy, M.P. xi. 41.
Debait, v. defend, D.F. vi. 64; M.P.
vi. 13; debate, F. 668; = defend
thyself, 745.
Decairt, v. discard, reject, M.P. xii.
87.
Decoir, v. adorn, decorate, M.P. l. 26;
decoir, M.P. xliii. 32; decoins,]
xlix. 8; decoere, xxxv. 21.
Decreet, stb. decree, sentence, C. 911;
M.P. xliii. 10; xliii. 7.
Decreet, v. decree, adjudge, C. 1324;
S. xliii. 6.
Dee, v. die, S. lix. 5; dees, M.P. xii.
4.
Deed, stb. death, M.P. xxii. 41.
Deemende, v. pt. t. considered, F. 373.
Dees, stb. goddess, A.P. i. 89. Fr.
desse.
Defame, stb. infamy, disgrace, S. lix. 6.
Defate, v. pp. undone, defeated, C.
1255; F. 745. Fr. défaiture.
3. Fr. défendre.
Defet, v. pp. overpowered, undone,
M.P. xlv. 56.
Deid, stb. death, C. 290, 378, 754;
Deid, adj. dead, C. 525, &c.
Deidis, stb. actions, A.P. i. 126.
Deildie, adj. deathlike, C. 267; deildy
= deadly, mortal, C. 752; M.P.
xlvi. 56.
Deilydi, adv. utterly, fatally, S. xlviii.
14.
Deid-thraw, stb. death-struggle, C. 286.
A.S. death and thred.
Deif, adj. deaf, S. xv. 5 ; lxvi. 3.
Deiil, v. deal, M.P. ii. 11.
Deillar, stb. dealer, S. xxiv. 6.
Deir, adj. valuable, costly, S. xlii. 1.
Deir, adv. dearly, C. 426.
Deith, stb. death, C. 1587.
Deiv, stb. deafen, M.P. xxxii. 47;
deive, C. 1537.
Deleit, v. delete, strike out, M.P. i. 6.
Depaint, v. paint, depict, portray,
M.P. li. 31.
Depairt, stb. parting, S. xxxix, 2; M.P.
xlvi. 1; = departure, M.P. li. 24.
Departit, v. part, separate, M.P. xxxix.
12; depart, xxvii. 8. Fr. départir.
Departit, stb. deputy, delegate, M.P.
xlii. 1.
GLOSSARY.

Describe, v. describe, F. 540.
Desie, st. daisy, M.P. xxix. 1.
Deskant, st. musical composition in several parts, C. 87.
Despyte, st. hatred, displeasure, S. xxvii. 7; = venom, M.P. iii. 3; des-pyt = hate, xiii. 18.
Despytes, v. pr. t. detests, scorns, M.M. xv. 18; despytis = vex, M.P. xlvi. 25.
Det, st. debt, S. xv. 5; as proper det = as their due, M.P. lii. 32.
Deu, st. dew, M.P. xlvi. 2.
Deues, v. pr. t. desfans, C. 671.
Deuty, st. service, fee for service, M.P. vi. 40.
Deuyne, v. advise, tell, say, C. 927; F. 52, 370.
Devoir, v. imp. devour, F. 534; M.P. xxi. 2.
Devore, v. duty, service, F. 443. Fr. devoir.
Dew, v. pt. t. of daw, dawned, F. 381.
Dichtis, v. pr. t. clean, scour, M.P. xli. 34.
Difame, st. bad report, infamous, F. 642.
Digest, v. bear with patience, S. iii. 5.
Digest, adj. orderly, sober, M.P. l. 21.
Dimmit, part. adj. bedimmed, M.P. xi. 25.
Ding, v. imp. strike, M.P. x. 41; dings = casts, throws violently, iii. 44.
Directar, adj. more suitable, more to the purpose, C. 1383.
Disein, st. disease, S. xxv. 6.
Dismail, st. melancholy, F. 315.
Dispair, st. despair, M.P. xxvii. 1.
Dispair, v. harm, grieve, distract, M.P. xxvii. 28; dispair = desperate, in despair, viii. 10.
Dispone, v. dispose, decree, M.P. xxiv. 36.
Dispyte, v. scorn, detest, enrage, annoy, F. 41; show hatred, vex, M.P. xl. 59; C. 1221.
Dissait, st. deceit, S. xxiv. 6; A.P. i. 127; dissaisit, M.P. xl. 7.
Distell, v. distil, F. 524.
Ditche, sb. pit, M.M. lvi. 35.
Ditty, st. indictment, doom, F. 77.
Docht, v. pt. t. could, S. lxxiv. 14; M.P. xviii. 132.
Dock, st. fundament, F. 793.
Dois, v. pr. t. does, C. 187, sigae.
Doit, st. idiocy, F. 315.
Dolor, st. grief, C. 1312. Lat. dolar.
Doole, st. sorrow, grief, F. 526, 781.
Doolefull, adj. doeful, F. 585.
Dornik, adj. of diaper or Tournay cloth, C. 334. See note on p. 294.
Dortie, adj. sulky, unwilling, S. lxv. 11.
Dou, st. dove, S. xlix. 10.
Dou, v. can, S. iii. 5. See Dow.
Douce, adj. gentle, sweet, A.P. i. 80. Fr. doux, douce.
Douks, v. pr. t. duck, F. 505.
Doun, adv. down, C. 1527.
Dour, adv. obstinate, S. lxviii. 8.
Dout, st. fear, apprehension, M.P. xxii. 41.
Dow, v. pr. t. can, C. 1365; dowse, C. 546. See note on p. 298.
Dowhill, adj. double, A.P. i. 130.
Dowk, st. ducking, washing, F. 345.
Doyld, adj. stupid, F. 145, 743.
Doytt, adj. stupid, crazy, F. 224; doyted, F. 36.
Draff, sb. dregs, lees, A.P. v. 6.
Draight, v. pp. bedraggled, S. lxvi. 7; F. 351.
Draught, st. craft, artifice, shift, M.P. vii. 13; xx. 18.
Draught raker, sb. schemer, swindler, F. 758.
Dreicht, adj. tedious, wearsome, C. 357.
Dreid, st. dread, C. 265.
Dreigh, adj. tedious, slow, sluggish, M.P. xxii. 33.
Drest, v. pp. drubbed, chastised, F. 748.
Dryland, v. pr. p. acting under the influence of a diarrhoea, F. 17.
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Drie, v. endure, suffer, M.P. vii. 1; A.P. i. 148; dry, M.P. xvi. 5.
Driftis, sb. off-puttings, procrastination, C. 670.
Dring, sb. slave, niggard, F. 796.
Drit, F. 370. See Dryt.
Droigh, sb. pigmy, dwarf, F. 70.
Drouth, sb. drought, thirst, C. 1375; F. 430; drouth, C. 300, 445.
A.S. droguit.
Dryt, v. cecare, F. 754.
Dryves, v. pr. t. is dragged, drags, C. 1169.
Dubes, sb. pl. pools, F. 361; duces, 505.
Duchtie, adj. doughty, valiant, C. 1275; duchtiet, M.P. iii. 44. A.S. dykit.
Duddes, sb. clothes, rags, F. 345.
Duik, sb. duck, F. 110, duikis, 505; M.P. iii. 44.
Dulfull, adj. dolyful, sad, S. xxxi. 9; M.P. xxiv. 68.
Duill, sb. grief, sorrow, M.P. xvi. 5; xviii. 34.
Dulce, adj. sweet, M.P. xvii. 57.
Duleweid, sb. sorrow's mantle, mourning, S. 59, title.
Dun, adj. dumb, mute, C. 820.
Dume, sb. doom, destiny, C. 1315; M.P. xxiv. 68.
Dunt, v. thump, beat, F. 789.
Dur, sb. door, S. lv. 11; duris, D.P. vi. 2.
Dure, adj. harsh, obstinate, severe, F. 532.
Duyn, v. waste away, S. xlvii. 12; M.P. xv. 31; duynis, S. lvii. 2; dwynis, C. 733; M.P. duynis, xxii. 4. A.S. dwiman.
Dyke, sb. turf wall, A.P. v. 11.
Dyte, v. compose, dictate, F. 36; C. 911. Lat. dictare.
Dytments, sb. descriptions, F. 699.
Dyttings, sb. writings, compositions, F. 224.
Dyyour, sb. bankrupt, F. 169; dyviewns, F. 36. Fr. deroir.

Eare, adv. early, in the morning, M.M. xci. 21.
Earis, sb. ears, S. xxxviii. 2.
Ebane, sb. ebony, S. lv. 1. Fr. ébène.
Echonee = each one, S. lvi. 5; M.P. xli. 28.
Ec, sb. eye, S. i. 5, xxxvii. 1; ees, M.P. xix. 15. See Ei.
Effairs, sb. affairs, concerns, M.P. li. 22.
Effiers, v. pr. t. belongs, corresponds, F. 573.
Effray, v. frighten, scare, M.P. xvii. 84.
Eft, adv. aet, M.P. xlvii. 100.
Efter, prep. after, C. 427; eftir, M.P. xx. 3.
Eftarneone, sb. afternoon, M.P. xxvii. 17.
Eftifward, adv. afterwards, C. 420.
El, sb. eye, M.P. li. 21; eie, C. 184; cin, 228; eies, 579; eies, 838. A.S. edes.
Eik, adv. likewise, ans eik=alike, or on a par? or perhaps eik=an addition; all things combine to add to one's misery, S. xxv. 7; M.P. xxviv. 16.
Eir, sb. ear, C. 86; eirs, 864; eiris, S. vii. 13.
Eird, sb. earth, C. 106; M.P. xlvi. 32; eirth, S. iii. 1. A.S. eorðe; Ger. erde.
Eis, sb. ease, C. 470.
Eit, adj. made of oatmeal, S. xxv. 7.
Eith, adj. easy, M.P. xlvii. 260.
Ell, sb. a constellation, F. 419. See note on p. 317.
Ellis, adv. already, C. 663.
Elich, adj. demoniac, unearthly, F. 281; eirische, M.P. viii. 29.
Eis, adv. already, C. 1491; M.P. xlvii. 7; = else, xxvi. 4.
Embravis, v. embrace, A.P. i. 102.
Enteeere, adj. entire, complete, M.M. xix. 39.
Enterprise, v. to attempt, C. 456.
Erse, sb. the buttocks, F. 11, 751. A.S. æsec.
Erthlie, adj. earthy, M.P. l. 3.
Eseheu, v. eschew, D.P. i. 4; esheud, S. xxiv. 11.
Espye, v. see, M.P. xxxiv. 21.
Estat, sb. condition, M.P. xxxix. 35.
Estate, sb. case, business, condition, position, C. 1211.
Ethnik, sb. pagan, heathen, M.P. lviii. 1.
Except, v. accept, C. 1002.
Facund, adj. eloquent, M.P. xxxiii. 44. Lat. facundus.
Fader, sb. father, M.P. liii. 12.
Faces, sb. faces, C. 1255 ; F. 211.
Faid, vb. scum, taint, F. 739.
Faid, v. fade, S. xiii. 5 ; M.P. xxxii. 2.
Falling-euill, sb. epilepsy, F. 305.
Falls, v. pr. t. happens, C. 1034 ; fall, F. 749.
Fals, adj. false, S. xiv. 2.
Falset, sb. falsehood, F. 78 ; S. iii. 2.
Famenene, sb. woman, women, M.P. lii. 25.
Fampihar, sb. flourish of trumpets, blast, M.P. xliii. 40.
Fan, v. fan, M.P. x. 42. Icel. fagna.
Fand, v. pt. t. found, C. 1256 ; F. 78 ; S. viii. 3 : fund, pp. C. 1362.
Fane, v. feign, dissemble, M.P. iv. 44.
Fane, adj. fond, S. xxviii. 2 ; glad, fain, xlii. 14 ; eager, M.P. xviii. 34.
Fane, adv. gladly, S. xxxvi. 1.
Fang, v. catch, secure, obtain, M.P. xviii. 34. Ger. fangen.
Fanphar, sb. flourish of trumpets, S. liv. 6.
Fantasie, sb. fancy, M.P. vi. 19.
Far, adj. far off, distant, M.P. xxxii. 38.
Farder, adj. farther, F. 709.
Fasche, v. pr. t. are weary or tired of, C. 597. Fr. se ficher.
Faschious, adj. troublesome, C. 631.
Faschter, adj. more troubled, or perplexed, C. 296.
Fash, v. trouble, be troubled, C. 1435 ; care, heed, D.P. iii. 13.
Fashion, sb. way, means, C. 1363.
Fashrie, sb. trouble, S. v. 3.
Fasion, sb. style of dress, M.P. xlviii. 22.
Fatiss, sb. vats, M.P. xviii. 99.
Fauld, v. bend, fold, M.P. lii. 35.
Fault, sb. lack, want, F. 218, 561.
Fr. faute.
Fauin, v. fawn, S. xxviii. 3 ; fannis, M.P. xxxii. 4. See Fan.
FAuourlesse, adj. ill-favoured. F. 618.
Faynd, adj. insincere, M.P. x. 46.
Paye, v. pr. t. signify, M.P. xix. 9.
Pyn, adj. pain, eager, C. 640.
Fajardis, sb. dastards, C. 377 ; fajardis, 632. Icel. fasa.
Fead, sb. enmity, S. lixiv. 13 ; lixiv. 6 ; seed, xxxii. 4 ; feid, lixiv. 11 ; Ix.
4 ; M.P. xx. 9.
Feaming, adj. foaming, raging, F. 321.
Fearie, sb. leprosy, F. 314.
Feard, adj. frightened, timid, F. 788.
Feavers, sb. fevers, F. 314.
Feck, sb. value, importance, pith, C. 631.
Feckles, adj. weak, feeble, worthless, S. xix. 4 ; M.P. xxiv. 37 ; feckless, C. 1548 ; fecklesse, F. 69, 610 ; feckles, S. lixiv. 13 ; M.P. xxxii. 15.
Fedtir, part. adj. feathered, M.P. xviii. 53.
Fedrum, sb. feathers, plumage, S. xiii. 9. See note on p. 333.
Feblit, part. adj. enfeebled, C. 226.
Feicht, v. fight, C. 453. See Feght.
Feil, sb. knowledge, sense, C. 869, 1316.
Felid, vb. feel, know (with excrement), M.P. xxix. 17.
Feild, sb. field, M.P. xxiii. 26 ; seildis, M.P. xlii. 41.
Feinted, adj. feigned, F. 83 ; M.P. iii. 6.
Feir, sb. mate, A.P. i. 56.
Feir, sb. fear, C. 360 ; S. xxxiv. 10.
Feir, vb. fear, C. 511, 1256 ; feird, pt. t., 932 ; feirs, pr. t. S. xxxi. 1.
Feiric-faye, sb. bustle, confusion, C. 252.
Feit, adv. very, M.P. xxii. 10.
Fellon, adj. great, numerous, F. 208 ; adv. 259 ; fellon fine = very fine, M.P. lii. 44.
Fels, v. lays down, kills, F. 305.
Felt, sb. the stone, F. 313.
Fenches, v. pr. t. feigns, F. 685 ; fen-jeing, M.P. xiii. 8 ; fenjët, F. 608.
Ferlies, v. wonders, C. 646.
Fery, vb. wonder, D.P. vi. 45 ; fer- lies, C. 122. A.S. faelic.
Fersie, sb. leprosy, F. 305.
Feynd, sb. fiend, S. lixii. 7 ; feyndis, M.P. liii. 6.
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Filde, v. pt. t. polluted thyself, cæcavit, F. 76.
Fill, adj. foul, dirty? or v. fill? fill knag, perhaps fill the cup, drunkard, F. 790.
Finding, sb. foundling, F. 408.
Flait, v. pt. t. didst scold, F. 263, 739.
Flap, sb. slap, M. P. iv. 48.
Flatlings, adv. flatly, F. 111.
Fleame, sb. phlegm, F. 236.
Fleet, v. pt. t. scolded, M. P. iii. 81.
Flees, sb. flies, F. 314.
Fley, v. to frighten, F. 211; floyd, F. 781.
Flicht, sb. flight, C. 221.
Flings, v. pr. t. striketh about, struggles, M. P. vii. 20.
Flordome, sb. the buttocks, F. 90.
Flire, v. look surly, show temper; also whimp(er), F. 188.
Flitt, v. leave, change one's quarters, M. P. xxiii. 58; flittis = slip, M. P. xii. 51.
Florish, sb. blossom, M. P. xvii. 58.
Florish, adj. flowery, M. P. xix. 3.
Flour, sb. flower; florists, C. 32. Lat. flōra.
Flowe, v. floor; flowre the pin = gambler, F. 738.
Floyd, sb. flattery, ribaldry, F. 31; flatterer, deceived (J.)
Fluid, sb. flood, M. P. xxxvii. 4; A. P. ii. 5.
Flaike, sb. flounder, F. 111.
Fluiks, sb. bars, M. P. xiii. 58.
Flure, sb. floor, F. 111.
Fluxes, sb. diarrhoea, F. 313.
Flype, v. turn inside out, F. 490.
Flyte, v. scold, C. 794; F. 38; S. ixiii. 7.
Flying, sb. scolding, contention, S. xix. 4.
Flytter, sb. scolder, F. 733.
Foir, adv. fore, M. P. xliii. 100.
Fole, sb. foal, S. viii. 3; the fleing fole = Pegasus.
Folish, adj. foolish, M. P. xv. 9.
Fone, sb. foes, M. P. xlii. 36.
Forbears, sb. ancestors, M. P. xlviii. 213.
Forbeir, v. avoid, F. 676; forbeir = let alone, 65.
Ford = for it, F. 250.
Forder, adj. fore, F. 703.
Fordullit, adj. stupid, dull, S. xi. 7.
Fordwatt, adv. forward, C. 413.
Forfaine, adj. forlorn, destitute, F. 408.
Forger, sb. smith, worker in metals, M. P. xlii. 13.
Forleit, v. forsake, desert, M. P. l. 30; forleitt = forsaken, A. P. i. 111.
Formaist, adj. foremost, C. 682; formost, S. xxxviii. 6.
Fornels, sb. females of birds of prey, M. P. xviii. 38.
Fornent, prep. opposite to, M. P. xlviii. 58.
Fors, sb. force, vehement, C. 1370.
Forsuith, adv. certainly, S. xxiv. 14; A. P. i. 15.
Forthink, v. grieve over, repent of, M. P. xl. 43.
For thy, conj. therefore, M. P. lii. 28.
Fortun, adv. perchance, haply, M. P. v. 56.
Foster, sb. fosterling, foster child, F. 451.
Foule, sb. fowl, C. 460; foullis, M. P. xxxiv. 38; fowles, F. 709.
Foull, sb. evil, C. 629; foull fall = ill beide.
Foull, adj. muddy, dirty, C. 448.
Foulmart, sb. polecat, F. 69; fowmart, C. 22; F. 367.
Fouslome, adj. nauseous, filthy, F. 479.
Fousome, adj. obscene, offensive, F. 573.
Foure, num. four, C. 1004.
Fow, adj. tipsy, drunk, F. 177, 743.
Fra, prep. from; fra hand = immediately, F. 80; S. iv. 4; fra tym, xxii. 12.
Fra, adv and conj. as soon as, when, F. 456, 482; M. P. i. 6; S. lixi. 7.
Fraik, adj. ready, fractious, smart, C. 947.
Fraughtis, v. pt. t. freighted, M. P. xlviii. 90.
Frawart, adj. contradictory, perverse, F. 521.
Fray, v. frighten, M.P. xxviii. 18; frayis, D.P. vi. 47. Fr. efrayer.
Fray, sb. fear, D.P. iv. 70.
Frie, adj. free, C. 1030; frie, M.P. xiii. 1.
Freet, sb. superstition, omen, M.P. xxiv. 37; S. xxviii. 6; freits, C. 1286.
Frelk, sb. man, M.P. xiii. 39; freikis, M.P. xxix. 41; freikes, F. 305.
Ger. fremd.
Fremmitives, sb. estrangement, desertion, M.P. v. 13.
Frenchie, adj. mad, madness, insanity, F. 313.
Frenesie, sb. frenzy, love: madness, M.P. xvii. 66.
Frig, v. rub, F. 724. Lat. friccare.
Fro, prep. from, S. lxviii. 2.
Frukt, sb. face, F. 784.
Fuf, sb. wind-bag, M.P. liv. 1.
Fuld, sb. food, S. xivii. 11.
Full-haist, sb. foolish haste, C. 417.
Fule, sb. fool, C. 449; M.P. lxi. 37; fulis, C. 340, 1283; fuillis, C. 188.
Fr. fou, fol.
Fulische, adj. foolish, C. 194.
Full, adv. very, M.P. xxvii. 4.
Fulsom, adj. offensive, obscene, F. 31.
Fundred, adj. lame, benumbed, F. 53.
Fuder, adv. further, C. 1121.
Fure, pt. t. of v. fare, went, flew, M.P. xviii. 38.
Fursheu, v. pt. t. showed forth, M.P. xxvii. 5.
Fut, sb. foot, S. xxiv. 4; M.P. iii. 60; futt, M.P. lvi. 1; fute, C. 554.
Fyret, adj. fiery-edged, C. 947.
Fyke, sb. itch, scab, F. 313.
Fyle, v. contaminate, sully, defile, F. 574; fylling, F. 578; fylde = convicted, F. 753.
Fyr, sb. fire, S. xli. 13. A.S. fyr.
Fyre, v. burn, S. xxxi. 1; fyrit, C. 172.
Fyreauflghtes, sb. lightnings, F. 420; fyreflughtes, 533.
Ga, v. go, M.P. xl. 18; gae, F. 415; gas, 206; gaed, 588.
Gade, sb. old horse, jade, F. 739.
Gaip, v. gape, look big, F. 94; gape, 399.
Gaird, v. watch, ascertain, C. 1351.
Gaizlings, sb. goslings, F. 504.
Gaist, sb. ghost, F. 291; gaists, 661.
Gaite, sb. way, C. 339; gait, M.P. xlvii. 164; gaiteis, F. 588.
Gaitward, adv. in the direction or way of, M.P. xxiv. 58.
Galschar, adj. lively, sprightly, spruce, M.P. xiii. 25.
Gane, sb. reward, gain; in M.P. xviii. 39, a gane is better taken as one word, sagine =again.
Gang, v. go, C. 535; M.P. xxi. 30; xlviiii. 8; D.P. vii. 32; gangand, A.P. v. 1.
Gangrell, sb. wanderer, vagabond, F. 772.
Gar, v. make, force, S. lxvii. 15; garis, S. iv. 7; garris, S. v. 13; gart, F. 36.
Gawes, sb. scars, F. 572.
Geat, sb. way, quarter, M.P. xxxiv. 21. See Gaite.
Geck, sb. gibe, taunt, C. 1085.
Gees, sb. fits of obstinacy, sulkiness, S. xxv. 9.
Geilijje, adj. pleasant, agreeable? M.P. liv. 2.
Geir, sb. dress, attire, M.P. xiii. 25; =goods, C. 1291 :=money, price, S. xlix. 5.
Geise, sb. geese, F. 504.
Gent, adj. neat, elegant, M.P. xxxv. 62.
Gerse, sb. grass, F. 218.
Ges, v. guess, S. xxiii. 2; gesse, F. 291.
Gesse, sb. guess, C. 465; M.P. iii. 16.
Gettible, adj. procurable, S. xlix. 5.
Gif, conj. if, C. 144, 149, &c.
Gimmer, sb. a two-year old ewe, F. 780.
Ging, sb. journey, S. lix. 2.
Gingling, sb. jingling, p. 57, l. 6.
Girds, sb. hoops, belts, F. 572.
Glairs, sb. kites, gledes, F. 331.
Glossary.

Glaiken, sth. wanton or giddy person, F. 751.
Glaikit, sth. giddy, M.P. x. 18.
Gled, v. gladden, S. ixii. 2.
Gled, sth. kite, M.P. xviii. 50.
Glentis, v. tr. t. glitters, C. 1288; gleitis, M.P. v. 42. Icel. glita.
Glengore, sth. gonorrhoea, F. 297.
Gleyar, sth. squinter, F. 788.
Gleyd, adj. squint-eyed, F. 751, 772.
Glor, v. glory, F. 142; glories, M.P. xliii. 6.
Glore, sth. glory, C. 1596.
Gob, sth. mouth, F. 754.
Gok, sth. fool, S. lxx. 9.
Goked, adj. stupid, foolish, M.P. xviii. 50; gooked, F. 37, 788; goked, 771; goked, F. 88.
Goosheid, sth. stupid head, M.P. x. 5.
Gouans, sth. wild daisies, M.P. xlii. 10.
Gowke, sth. fool, F. 23, 139.
Gowly, sth. large knife, A. P. v. 12; gowly, v. 13; guly, v. 18.
Graddan, sth. burnt corn, M.P. liv. 5.
Grain, v. pr. t. grope, catch, F. 497.
Grainhie, adv. finely, perfectly, C. 327.
Gramercy, thanks, C. 1085. Fr. grand merce.
Grane, sth. groani, S. xxxvii. 4; grainin, C. 308; grains, M.P. xxx. 20.
Gredynes, sth. greed, S. iii. 3.
Greet, v. cry, weep, M.P. xxvii. 19; greets, F. 497; greits, F. 346; greitland, 798.
Grein, adj. green, C. 229; grene, S. li. 1; fresh, M.P. xliiv. 23.
Grein, v. long for, S. xxv. 2; greine, F. 94; grene, M.P. xxxii. 5; xliii. 164. A.S. gyrman; Eng. yearn.
Grenning, sth. yearning, longing, object of desire, C. 508.
Grie, sth. price, victory, pre-eminence, A. P. i. 18.
Grins, sth. traps, gins, M.M. lvii. 32.
Grip, sth. hold, C. 562; grippe, M.P. i. 6; grippis = pangs, M.P. xlvii. 8.
Grip, v. seize, F. 497.
Grit, adj. great, S. xi. 14; griter, S. xii. 6; gritter, xii. 2; grit, M.P. x. 11.
Gromes, sth. men, S. xlv. 6; gromes, F. 346; grooms and warriors, M.P. xlii. 53.
Gron of groan, M.P. xlii. 20, 52.
Grote, sth. silver piece, value 4d., first issued in the time of Edward III., S. xxi. 2.
Grou, v. grow, M.P. i. 5; greu, pt. t. xv. 54; grouis, xxviii. 38; grone, pp. xlii. 269; groues, S. xlviii. 7.
Grou, v. shiver, shudder, S. iv. 7.
Grund, sth. ground, C. 1362; M.P. xlii. 21.
Grunnie, sth. snout, mouth, F. 88, 794.
Gryses, sth. pig’s, F. 88.
Guckis, sth. pl. fools; also pr. t. of v. guck, to trifle, C. 701.
Gudeman, sth. master, C. 1085.
Gueit (meaning unknown), M.P. xlviii. 99.
Guid, adj. good, C. 457; gud, 512; M.P. i. 43, 49; gude, C. 617.
Guids, sth. goods, S. xv. 1.
Guisserne, sth. gizzard, F. 331.
Gume, adj. ill-natured, F. 739.
Gustless, adj. insipid, distasteful, C. 876. Lat. gustare.
Gut, sth. gout, F. 297.
Guts, sth. stomach, bowels, F. 243; guttis, M.P. v. 11.
Gydís, sth. guides, C. 689.
Gyll, sth. guilt, S. xxxv. 13.
Gyr-carlings, sth. witches, hell-hounds, F. 661.
Gysk, sth. disguise, mask, F. 50; guise = fashion, custom, M.P. xxxvii. 11.
Haffats, sth. temples, sides of the head, M.P. xxxv. 20. A.S. hælf/heard.
Hall, sth. possession, having, M.P. xlii. 11.
Haif, v. have, C. 148; M.P. iv. 37.
Hail, sth. whole; al hail = entirely, M.P. xliii. 45; hail, adv. F. 433.
Hailis, v. pr. t. hails, M.P. xlvii. 100; hail, xliii. 138.
Hallo, adv. wholly, M.P. xxxvii. 18.
Hailsum, adj. wholesome, C. 42; hailsome, 138.
Hair, sth. hate, C. 15; hairis, M.P. xlii. 21.
Hairme, adj. made of hair, F. 462.
Hairtie, adv. heartily, M.P. xxxiii. 41.
Hairts, sb. hearts, S. xx. 4; harte, S. lxxiv. 4.
Hald, v. hold, C. 533.
Hald, sb. hold, C. 1190.
Hale, adj. whole, vigorous, C. 1474.
Half, sb. part, F. 433.
Halfe, sb. hawk, M.P. xviii. 69.
Holland shaker, sb. sturdy beggar, F. 758.
Hals, sb. neck, M.P. xvii. 15; halse, xxxv. 45.
Haly, adj. holy, C. 1586.
Hame, sb. home, C. 206; M.P. ali. 8; back, A.P. i. 131. A.S. hæma.
Handling, sb. meddling, stealing, F. 590.
Handsell, sb. first use, first gift, luck, F. 328.
Handsenjie, sb. standard, mark, S. lix. 8.
Handstaff, sb. Orion’s sword, F. 419.
See note on p. 317.
Hangrell, sb. an implement in the stable on which briddles were hung; “a gallows,” F. 772.
Hank and buick (meaning unknown), M.P. xliviii. 158.
Hap, sb. luck, chance, C. 512; M.P. xxi. 29; happe, xxi. 26.
Hapning, adj. sparse, rare, here and there, F. 560.
Harr, adj. cold, keen, bitter, M.P. iii. 61.
Harding, part. adj. hardened, D.P. iv. 59.
Hardlie, adv. boldly, C. 598.
Harms, sb. wounds, sufferings, S. xxxvi. 10.
Harnis, sb. brains, C. 230; harns, F. 553. Ger. hirn.
Harrand, sb. snarling, M.P. iii. 61.
Hartill, sb. heart-ache, heart-disease, F. 302.
Hast, sb. haste, C. 1251, 1283.
Hast, v. imp. hasten, C. 1278.
Hatches (hotches), vb. pr. t. moves jerkingly, F. 395.
Hawing, sb. behaviour, C. 125.

Hawes, sb. berries of the hawthorn, F. 633. See note on p. 314.
Hie, adv. high, M.P. xlviii. 7.
Heal, adj. sound, whole, C. 897.
Heall, sb. health, S. iviii. 14; heal = weal, C. 538.
Hearts, sb. dear friends, C. 1338.
Hechts, sb. promises, C. 1132, 1284.
Hedes, sb. heads, S. xi. 7.
Heep, v. lay up, store, S. xxxiv. 5.
Heep, sb. pile, S. liii. 4.
Heft, sb. haft, handle, M.P. xxxii. 65.
Heich, adj. high, C. 358, adv. 379; heiche, adv. A.P. v. 9; hich, adj. C. 341.
Heid, sb. head, C. 428, 476; heide, F. 44; heeds, M.P. vi. 16; heธs, C. 37. A.S. hæfod.
Heillies, sb. heels, F. 106.
Heir, v. hear, C. 576; F. 72; M.P. xiii. 11.
Heir, adv. here, S. xxi. 10; M.P. xlviii. 271; xvii. 62.
Heit, adv. hot, C. 437; bet, C. 1253.
Heit, sb. heat, C. 1376.
Heive, v. heave, M.P. iv. 22.
Helth, sb. health, C. 1584. A.S. hæft.
Helthum, adj. healthful, cheery, S. lix. 11.
Hemp, sb. hemp, a halter, “the gal lows,” S. lvv. 7.
Hes, v. pr. t. has, passim.
Heud, adj. favoured, S. xxiv. 2.
Hevynes, sb. heaviness, S. xxxiv. 5.
Hew, sb. hue, C. 265; heuis, S. xiii. 10; heu, M.P. xxvii. 5.
Hewish, sb. crag, C. 37. Teut. hauka.
Hiich, adv. high, C. 359; bichar, 159.
Hicht, sb. height, C. 221; on hicht = on high.
Hidden, adv. hither, C. 1338.
Hidings, sb. lurking-places, secret places, C. 764.
Hie, adv. high, C. 183; M.P. 1. 1.
Hie, adv. high, M.P. xxvii. 10.
Hing, v. hang, C. 57; hings, S. ii. 9.
Hink, sb. cause of suspense or hesitation, obstacle, M.P. xl. 47.
Hips, stb. fruit of the dog-rose, F. 336.
Hir, pr. her, passim.
Hittis, stb. strokes, M.P. xlii. 49.
Ho, stb. ceaseing, M.P. xxxiv. 13.
Hogh, stb. hough, the joint in the hind leg of a quadruped between the knee and the fetlock; the lower part of the thigh, F. 704 (Johnson).
Hold, v. pp. held, pierced, M.P. vi. 16.
Holl, stb. hole, S. xxii. 11; hollis, M.P. liii. 9.
Hoist, stb. cough, F. 302.
Holene, stb. holy, S. li. 1.
Hood-piks, stb. misers, penurious wretches, F. 213; hoodpyk, 737.
Hornes, stb. a constellation, F. 419.
See note on p. 317.
Horse, stb. call, horses, F. 402.
Horst, v. pp. mounted on horseback; highle horst=on his high horse, elevated, C. 1394.
Hotching, v. pr. p. jerking, moving up and down, S. lxvi. 6. The reference is to the motion of the body in digging.
Houp, stb. hope, C. 454.
Houp, v. hope, M.P. li. 43; houping, C. 279.
How, stb. hollow, F. 74, 395; houis, M.P. xxxii. 33; A.S. hal.
Howbeit, conj. although, however much, F. 344.
Howelts, stb. owls, F. 195; howlat, 273, 428.
Howiring, adj. howling, F. 195.
Hownesse, stb. hollowness, F. 417.
Howre, stb. harlot, F. 239.
Hoy, interj. away! off! F. 121.
Hoyde, v. pp. driven, chased, D.P. vi. 70.
Hude, stb. hood, C. 867.
Huikis, stb. hooks, M.P. xxviii. 57; huiks, xl 6; xlvi. 87.
Huikis, v. pr. t. consider, regard, C. 419; huiks, M.P. iii. 37; huiket, C. 1132; A.S. hogan.
See note on p. 302.
Huikit, adj. hooked, curved, M.P. vi. 16.
Huill, stb. covering, skin, M.P. xxvii. 18.
Huile, interj. gently! slowly! C. 396; huly, 1278.
Huly, adj. tardy, slow, C. 1283.
Huins, stb. hounds (naut.), M.P. xlviii. 93. See note on p. 376.
Huirsone, stb. bastard, S. xxiv. 2.
Hundreth, num. hundred, S. xxi. 10; F. 414.
Hunger, stb. starvation, famine, F. 302.
Hurcheon, stb. hedgehog, C. 15; F. 336, 444; hurchonts, M.P. xli. 21.
Hurson, stb. bastard, F. 121; hursone, M.P. liii. 1.
Hush padle, stb. lump-fish, F. 746.
Hy, stb. haste, M.P. lii. 46.
Hyde, stb. skin, S. xxiv. 2.
Hyde, v. pr. t. hied, hurried, M.P. xviii. 69.
Hyds, v. pr. t. hidest, S. xvii. 2.
Hyre, stb. wage, reward, C. 1249; S. xxxvi. 8; M.P. xili. 11; xvii. 15.
Hyuis, stb. hives, C. 68.
Ilk, pron. every, each, C. 882; ilk, 3; ilk=same, M.P. xxxv. 60.
Ilkan, indef. pron. each one; ilkun, A.P. i 2; ilk one, M.P. l. 36.
Impyre, v. hold sway, soar, C. 134; S. xxxi. 5; M.P. xiiii. 10. See note on p. 291.
Incontinent, adv. at once, immediate- .ly, F. 475; M.P. xi 26; xviii. 136.
Ineugh, adv. enough, M.P. xxii. 52.
Ingyne, stb. ingenuity, genius, C. 76; S. xi. 10; F. 35, &c. Lat. inge- nium.
Inlaik, v. inf. fall short, M.P. i. 50.
Inlaik, stb. deficiency, M.P. liv. 6.
Innes, stb. tavern, hostelry, F. 200.
Instinction, stb. instinct, D.P. iii. 45.
Interpys, v. attempt, undertake, S. xiii. 7.
Invent, stb. creative faculty, S. xxix. 9.
Iovye, v. come, F. 127.
Invy, sb. envy, M.P. xvi. 7.
Invyvit, v. pp. envied, F. 268; invyde, S. ix. 11.
Irkit, adj. wearied, tired; M.P. lii. 1.
Iluittour, sb. tippler, drunkard, F. 767.

Jaka, sb. coats of mail, D.P. vi. 63.

Jef, sb. jet, F. 538.
Jem, sb. gem, S. xlii. 4.
Jo, sb. sweetheart, M.P. xxxvi. 43.
Jonet, adj. yellow, M.P. xxxv. 39.
Fr. jaune.
Jote, sb. title, S. xxi. 7.
Joycs, sb. darlings, friends, M.P. iii. 73.

Jugs, sb. the pillory, an iron ring or collar fastened by a short chain to a wall or post, F. 763. Lat. jugum; Fr. jonc; Eng. jock.
Jumpe, v. sport, S. vii. 11.

Kailly, adj. with green kale attaching, F. 777.
Kame, sb. comb (met. from a cock's comb), S. xvi. 8; comb (for the hair), F. 450.
Keeks, v. pr. t. looks, searches, F. 491.
Keill, v. pr. t. kill, M.P. lii. 29.
Kend, v. pp. known, C. 1305; S. xxvi. 6, &c.
Kene, adj. daring, bold, M.P. xiii. 29.
Kep, v. catch, take, C. 400.
Kest, v. pr. t. cast, F. 509.
Kiddes, sb. fleas or lice on sheep, F. 492.
Kie, sb. key, S. xli. 6; kees, M.P. xlviii. 115; keyis, C. 411.
Kinkhost, sb. hooping-cough, F. 307.
Kinsch, sb. caws, kine, C. 1100. See note on p. 301.

Kinsh, sb. knot, loop, S. xxxvii. 7.
See note on p. 342.
Kittle, adj. ticklish, easily excited, S. xvi. 8; kittest = subtlest, most dangerous, M.P. xlvii. 87.
Knav, v. know, C. 183; knau, S. iv. 6; knawes, F. 206; knawn, C. 880; knaune, S. xxx. 8.
Knoppis, sb. buds, heads of flax, C. 332.
Know, sb. knoll, hillock, F. 73.
Kowd, v. pr. t. cropped, F. 44.
Kummers, sb. gossips, F. 456.
Ky, sb. cattle, F. 500.
Kynblie, adj. kindred, natural, M.P. lix. 46.
Kyt, sb. stomach, belly, F. 754.
Kyt, sb. kite, M.P. xviii. 44.
Kyth, v. infl. show, S. xlviii. M.P. ix. 20; kytthe, M.P. xxxvii. 54; appear, xii.
Kyrtrall, sb. heretic (Sibald's) G. 447.

Lace, sb. cord, strap, C. 115.
Laisser, v. want, F. 557.
Lacke, v. want, F. 737.
Laich, adj. low, short of stature, S. xxxiii. 83.
Laidlie, adj. foul, impure, F. 566; laidley, 798.
Laif, sb. the rest, C. 723; M. 45; A.S. lyf.
Laike, sb. stake at play, C. Icel. leik. See note on p. 302.
Laise, sb. want, lack, F. 33.
Laiks, v. pr. t. lacks, is wantin, C. 1353; S. iii. 13.

Lair, sb. learning, F. 184; M.P. 59.

Laith, adj. loath, reluctant, C. 1.
M.P. xxiii. 33; xl. 16. A.S.
Land leiper, sb. vagabond, outlaw, 779; land lowerer, 757.
Lane, v. pr. infl. conceal, lie, F. vi. 27.

Lang, adv. long, C. 233.
Langsum, adj. tedious, wears, M.P. lii. 1.
Langt, v. pr. t. C. 177. A.S. lang,
Lanis, sb. selves, C. 678; all my = all alone, C. 730.

Lap, v. pr. t. leaped, C. 274, 1395, &c.

Lat, v. hinder, M.P. xxxiv. 46. letter. 
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Lat, v. let, M.P. xvi. 39; lat be, = let alone; never to speak of, C. 352. A.S. lētan.
Latt, v. pp, left, C. 475.
Laus, sb. lawns, S. xviii. 14; xxi. i.
Lave, sb. rest, remainder, C. 1402; S. i. 14; iii. 9; laiv, M.P. xlviii. 61.
Lawly, adv. lowly, C. 1086.
Leasings, sb. falsehoods, wiles, M.P. xxxiii. 36.
Leiddir, sb. ladder, D.P. iii. 26.
Leid, sb. lead, plummet, C. 1187.
Leid, sb. lead (metal), M.P. xvi. 37.
Leidars, sb. leaders, S. xxi. i.
Leif, sb. leave, C. 154.
Leif, v. leave, C. 74; M.P. l. 1.
Leik, sb. leek, C. 1374.
Leil, adv. loyally, S. xlv. 3; adj. leal, lxx. 2. Norm. F. leal; O.F. leial.
Leir, v. learn, C. 423, 837; F. 184; M.P. xvi. 81.
Leis, sb. lies, C. 774.
Leisings, sb. falsehoods, S. 1125.
Leisome, adj. lawful, S. lxx. 2. A.S. leafe.
Leist, conj. lest, C. 1279; M.P. xvii. 74.
Leiv, v. live, M.P. xxii. 1; leive, xiv. 16; leivis, ii. 3.
[Leives], v. pr. t. leaves, S. lvii. 5.
Leiving, sb. living, manner of life, M.P. xii. 17.
Leivis, sb. leaves, S. viii. 10.
Lek, v. leak, run out, M.P. xxxvii. 21.
Len, v. lend, S. xvii. 15; xiv. 9.
Let, v. allow; lets = let us, C. 819.
let not licht = be cautious, C. 1436.
Leuch, v. st. t. laughed, C. 1149; leugh, M.P. iv. 20; xxi. 28; xlviii. 256. A.S. hieghan.
Leuir, adv. rather, C. 459.
Levir (meaning unknown), M.P. xlii. 11.
Levis, sb. tales, fables, S. lx. 10.
Levny, v. st. t. leaned, C. 7.
Licht, v. light, C. 453; licht, C.; 80; lighted, F. 402.
Licens, sb. licence, liberty, M.P. xxxvi. 48.
Licorous, adj. yearning, eager, M.P. xxxii. 5.
Lift, sb. sky, M.P. xlviii. 182. A.S. lyft.
Lights, v. pr. t. lightens, S. lii. 6.
Liklie, adj. comely, agreeable, A.P. l. 41.
Limsa, sb. limbs, M.P. xvii. 63.
Limmers, sb. scoundrels, thieves, F. 335; sing. 780.
Limshoch, sb. armpit, M.P. liv. 6.
Lin, sb. cataract, pool beneath a cataract, C. 80.
Lingals, sb. bandages, F. 342.
Linkand, v. pr. p. clustering, in clusters, F. 552.
Lint bow, sb. globule containing the seed of flax, F. 552.
Lippr, adj. foul, leprous, S. xxxiv. 6.
List, v. wilt, please, M.P. xxi. i; = desire, xlvii. 24; = chooses, xi. 6; xv. 17.
Loft, sb. air, C. 36; = on loft, aloft, in the air.
Loif, v. praise, extol, M.P. l. 1; D.P. iv. 45. Ger. loben.
Lope, v. pr. t. leap, M.P. xlvii. 31. See Loup.
Lose, sb. loss, S. xv. 1.
Losse, v. lose, C. 393.
Lote, sb. lot, S. xv. 10; xxxvi. 6.
Loth, v. loathe, S. xvii. 10; lothis, M.P. xliii. 4; xiv. 16, &c.
Lou, sb. flame, S. xii. 6; M.P. xxxiii. 12; xlii. 11; low, C. 169, 745.
Ice, adj. fog.
Louks, v. pr. t. shuts, locks, M.P. xv. 8.
Louks, sb. fellows, men, M.P. xxxiiii. 36.
Lous, adj. free, loose, M.P. xxi. 27.
Louse, v. loosen, F. 496; louses, 342; lousing, M.P. xv. 17.
Louts, v. pr. t. stoops, makes obeisance, C. 1086; S. xxxii. 3; lout, M.P. xv. 52; D.P. iv. 59.
Lowder, sb. lever or handspoke for lifting millstones, F. 98.
Lowne, adv. and adj. calm, low, F. 39.
Lowe, adj. rascal, F. 133, 223, 544;
lownes, 795.
Lowsie, adj. lousy, F. 763.
Luck, v. succeed, C. 643; luck we=
should we succeed.
ivi. 8.
Ludging, adj. lodging, M. P. xlviii. 
264.
Lufe, adj. love, C. 52.
[Laggis] sh. pl. ears, S. lxvi. 14;
lugs, F. 557, 703.
Lui, v. lui, turn, M. P. xlviii. 140,
143.
Lui, v. imp. love, A. P. i. 125.
Luiifaris, sh. lovers, M. P. l. 1.
Luiifis, sh. gnm. case, Love's, Cupid's,
C. 177; luiifes, A. P. i. 70.
Luiik, v. look, C. 121, 463; luiikis,
419; luikit, 362; luiking, 233;
lukes, 829; luiks, M. P. xv. 14;
luikand, F. 491; luke, C. 1353.
Luk, sh. success, M. P. xii. 11.
Lustie, adj. graceful, handsome, M. P.
xxvii. 63; lustiest, xxix. 19.
Luve, sh. love, C. 1263; luvis, M. P.
lii. 1.
Lye aback, sh. shyness, timidity, C.
1423.
Lyes, v. pr. t. concerns, C. 489.
Lyf, sh. life, M. P. lii. 4; lyis, xxxix.
48.
Lyre, sh. skin, A. P. i. 65; lyre=
leather, M. P. xxxvii. 15.
Lyk, adj. like, M. P. xxxix. 7; v.
xxxvi. 6.
Lyks, v. pr. t. lyks me=suit me, I
like, M. P. vi. 31.
Lykuys, adv. likewise, S. li. 9.
Lyme, sh. bird-lime, M. P. xxi. 34.
Lyning side, sh. inside, F. 566.
Lyttill, adj. small, S. xxxiii. 13; lyttill,
M. P. xlviii. 135.
Lyuis, v. pr. t. lives, C. 393.
Lyve, sh. life, on lyve=alive, M. P.
xxxix. 19, xxxix. 4.
Made of, adj. praised, caressed, M. P. 
xxiii. 17.
Mae, adj. more, C. 847; F. 414.
Mahowne, sh. Mahomet, the devil, 
Maich, sh. marrow, equal, S. lxvii. 
10.
Maik, sh. partner, mate, M. P. i. 533;
maikis, xii. 30.
Maisles, adj. matchless, S. ix. 3;
M. P. l. 8.
Mair, sh. nightmare, F. 319.
Mair, adj. more, C. 298.
Maire, adv. more, C. 631;
S. xlii. 3.
Maist, adj. most, greatest, 
adv. F. 459; = almost, C.
Maistres, sh. mistress, S. liv.
Mait, adj. played out, M. P. 3
Makdome, sh. form, shape, 
13.
Makrels, sh. bawds, S. lxv. 8.
Mandrage, sh. mandrake, F. 7;
note on p. 314.
Mang, v. go distracted, M. P. 
mangd; pp. xxiv. 42.
Mangrell, sh. dotard, F. 772.
Manned, adj. defective, F. 14;
manqueur.
Manlie, adj. dauntless, F. 136.
Mansuetud, sh. gentleness, M.
Maintenance, sh. support, M.
14.
Manter, sh. stammerer, F. 775.
Marbre, sh. marble, A. P. i. 68.
Marmasits, sh. marmosets, I 
marmissed, 795.
Marrowil, v. pp. fitted, equal 
38.
Mater, sh. matter, C. 514; M 
19.
Mauies, sh. thrush, C. 4.
Maun, v. aux. must, C. 1139.
Maw, sh. stomach, F. 311.
May, sh. maid, M. P. li. 9.
Mayck, sh. match, shape, form 
li. 37. See note on p. 379.
Mease, v. calm mitigate, etc 
297; [measle], S. xxxv. 5.
Meathes, sh. worms, maggots, I 
Mediciner, sh. physician, C. 13 
Meid, sh. reward, C. 866.
Meikill, adj. much, C. 600; F 
Meill, sh. meal, F. 465; M. P. 
Mein, sh. moderation, mean, C 
Mein, adj. mean; mein tym= 
while, M. P. xlvii. 72.
Mein, v. intend, mean, C 
meins, M. P. vii. 9; menes, S 
10; meind, pt. t. C. 605.
Meining, v. pr. p. lamenting, C 
See Mene.
Meinis, sh. means, C. 479; 
M. P. xlvii. 73.
Meir, sh. mare, C. 905; F. 94 
mere. See note on p. 308.
Mease.
Meit, adj. meet, fit, F. 252; S. 
9.
GLOSSARY. 417

Meit, adv. fitly, M.P. xxxv. 68.
Meit, v. meet, C. 540, &c.
Meit, sb. meat, food, M.P. xviii. 57.
Mekle, adj. much, S. xlix. 5.
Mekle, adv. much, M.P. iii. 10.
Meli, v. speak, meddle, fight, S. lxvii. 13; F. 13, 131, 656; S. xxvi. 1; mels, F. 662; mellis, C. 960; melle, 793; melld, 1142.
Melt, sb. melt, spleen, S. 311, 319.
Melt, v. knock down, properly, by a stroke in the side where the meillies (J.), F. 762.
Mend, v. help, M.P. xlvii. 48; pp. remedied, C. 496.
Mends, sb. alteration for the better, atonement, S. xxxv. 1; or as one word, amends.
Mene, v. think, know, guess, S. lvi. 10; = ween, M.P. xiii. 33.
Mene, v. moan, M.P. xlvii. 48; menis, M.P. lii. 27.
Menstrulls, sb. minstrels, F. 508.
Menswering, v. pr. p. perjuring, F. 75.
Mere, sb. blackbird, C. 4.
Mervels, sb. marvels, S. ii. 13; mervell, s. xi. 7. Fr. merveille.
Messen, sb. little dog, S. xvii. 9.
Metar, adj. fitter, A.P. i. 55; meter, C. 616; meistest, 1318.
Mett, v. measure, M.P. ii. 23, v. 53; mettis, D.P. vi. 68.
Michtie, adj. great, mighty, M.P. xxxii. 83; mightie = bombastic, F. 143. See note on p. 309.
Michtles, adj. powerless, weak, C. 305.
Middings, sb. dunghills, F. 180.
Mids, sb. middle, F. 529; mids of the moone = full moon.
Migrame, sb. severe pains in the side of the head, F. 319.
Minch, v. cut in small pieces, F. 747; minch moutter = meal-flicker.
Mint, sb. aim, endeavours, S. lxvii. 9; = hints, threats, C. 1158.
Mints, v. 2 sing. pr. t. aimest, S. liv. 9; M.P. ix. 16; mointed = threatened, M.P. xi. 71; minting = attempting, C. 363. A.S. geminant.
Mirkness, sb. darkness, F. 422.
Mirror, sb. pattern, S. ix. 3; M.P. l. 24.
Misch[evis], v. prt. p. hurt, S. lxvii. 8; M.P. v. 7.
Mishant, sb. wretch, worthless creature, F. 131.
Misyly, adj. lepus, measly, F. 754.
Mismade, adj. misshapen, deformed, F. 9.
Misssens, sb. the after-sails supported by the mizen-mast, M.P. xvii. 98.
Mishief, sb. mischief, injury, M.P. iii. 54; mishief, M.P. xli. 36.
O. F. meschief.
Missis, sb. misdeeds, S. xxxv. 1.
Mister, v. need, F. 260; mistert, C. 805.
Mo, adj. more, C. 20; M.P. vii. 46; myn but mo = mine alone. See note on p. 287.
Moest, adj. with force of superlative, quasi moyest, most modest, M.P. lii. 9.
Modeours, sb. moles, M.P. xvii. 57.
Moir, adv. more, C. 767.
Lat. mollis.
Mon, v. aux. must, F. 766; M.P. lii. 13 &c.
Mone, sb. moan, S. xlvii. 5; M.P. xivv. 47.
Mone, sb. moon, S. xlvii. 8.
Moneths, sb. months, S. ii. 6.
Monke, sb. monkey, F. 394; monkes, 483.
Moony, adj. many, C. 20, 308, &c.
Moots, v. speak, complain, M.P. ix. 12.
Lat. mutire.
Morne, sb. morn, morrow; the morne = to-morrow, C. 496.
Mot, v. aux. may, M.P. xlviii. 2.
Mouses, sb. joke, jest, M.P. vii. 4; mousi, xxii. 34, xiii. 25.
Mow, v. speak, jest, F. 747.
Mow, sb. grinace, mouth, F. 75; = mouth, 735.
Moyan, sb. means, M.P. xxii. 76.
Mucked, v. pp. cleaned out, F. 89.
Mudjons, sb. motions, F. 495.
Mugs, sb. dishes, F. 763.
Muit, sb. musk, F. 15. Fr. musque.
Muit, v. mutter, speak, F. 294. See Moots.
Mulis, sb. mules, C. 840.
Mune, sb. moon, C. 918.
M[vure], sb. moor, S. lxvii. 10.
Murgeons, sb. mutterings, distorted gestures, F. 396, 495. See note on p. 315.
Glossary.

Murne, v. mourn, S. iv. 11; mourning, xxxiv. 1.
Murning, sb. mourning, S. xlviii. 9.
Mussit, v. m. t. mused, C. 77; musit, 243.
Myance, sb. means, F. 71.
Myce, sb. mice, M. P. xvii. 57.
Mylis, sb. miles, M. P. xlviii. 249.
Myter, sb. mitre, hood, C. 865. Lat. mitra.
Myting, sb. diminutive creature, F. 9.
Na, adj. no; adv. no, seepitisme; nae, adj. C. 805.
Nalkit, adj. naked, C. 1141.
Nane, adj. none, C. 298.
Nar, adv. near, M. P. xxxvi. 53.
Nare, prep. near, F. 116; near, S. xlvii. 6.
Nather, conj. neither, S. ixii. 13.
Nathing, sb. nothing, C. 289; nathing, C. 1265.
Neiv, sb. fist, M. P. xxxii. 68; neive, C. 1552. Ice. hnes.
Nek, sb. check, move to prevent receiving check, M. P. xx. 17.
Nek, v. time.
Nevie nevie nak, M. P. xxxii. 65. See note on p. 287.
Nibours, sb. neighbours, C. 1488; niembours, S. xxxii. 5.
Nienouen, sb. Hecate, the mother witch, F. 368, 383.
Nitles, sb. species of measeus or pox, F. 325.
Nitty, adj. knotty (?), covered with the eggs of lice (?), F. 551.
Nocht, sb. nothing, C. 149; M. P. viii. 13; adv. not, sepe.
Nok, v. notch, fit the arrow to the string, M. P. xvii. 19; nokt, xxxiii. 11.
Noks, sb. notches, M. P. xvii. 6.
Nolt, sb. cattle, F. 182.
Non, adj. none, M. P. lii. 41.
Nor, conj. (after comparatives), than; passim.
Nots, sb. notes, S. xlvii. 6; notis, C. 2.
Noy, sb. annoyance, C. 298, sepe.
Noyse, adj. grievous, M. P. xvi. 44. Now, sb. head, F. 551.
Nowther, conj. neither, C. 803, 1143.
Nuike, sb. corner, F. 115; nuk, A.P. v. 18.
Nurish, sb. nurse, F. 46.
Nurrice, sb. nurture, train; xlviii. 47. M. E. nurrice.
Nurture, sb. nurture, train; xlviii. 1.
Nute, sb. nut, S. xlvii. 8.
Occasio, S. v. 5. See note on p. 287.
Ocht, v. ought, M. P. xiii. 6.
Od, adj. rare, exceptional, 1.
Of, prep. off, C. 331; adv. M. 75, &c.
Ofte, adv. with force of comp. oftener, F. 468.
Oght, sb. ought, anything, 1 29, xxxiv. 22.
Oist, sb. host, C. 649.
Ole, sb. olive-oil, F. 23; 1688 reads oild-oly. W. o Fr. huile d'olive.
Onces, adv. some day (like La M. P. xxxii. 45.
Ond=on it, C. 1022.
Oney, adv. only, F. 149.
Ony, adj. any, C. 342, M. P. 188.
Or, adv. ere, before, C. 235.
Orane, sb. the colour orany;
Oranges, sb. orations, speeche 6. Fr. oraison.
Orster, sb. oyster, F. 667; o 477.
Ouer, adv. and prep. over.
Ouerbald, adj. too bold, F. 71.
Ouer bured, adv. overboard, xlviii. 192.
Ouerdyve, v. pass or spend sive), M. P. xxxix. 26.
Ouerfeet, v. overflow, M. P. I.
Ouergane, v. pp. covered with,
Ouersylis, v. pr. t. blinds, b M. P. xvi. 5; ourisylis, C. 4.
Ouglie, adj. ugly, horrible, F.
Ouir, adv. and prep. over.
Ouirgane, v. pp. overcome, C.
Ouirs, sb. extremes, C. 435.
Ouirschute, v. overpass, allow quickly or unemployed, 1 556.
Ouirsett, M. P. lii. 2.
Oune, inadv. pr. own, S. xlvii.
GLOSSARY.

Out fitten, v. pp. worsted in the war of words, F. 760.
Outhir, conj. either, C. 454 ; outhere, 583 ; outhere, 1432.
Out of, prep. beyond, without, M.P. xxxiv. 50.
Out painis, v. pr. t. portray, S. liii. 3.
Out-wailis, sb. refuse, scum, M.P. iii. 23.
Owke, sb. week, F. 343. M.E. wonke, woke; Ger. Wohe.
Owtgatt, v. pt. t. fell out, sprung out, A.P. v. 12.
Oxter, sb. arm-pit, F. 493.
Patient, sb. patient, C. 491.
Paddock, sb. frog, F. 734.
Paipe, sb. F. 95. See note on p. 308.
Pair, sb. pack, S. xx. 2.
Pairtie, sb. mate, M.P. xlii. 15; pairties = opponents in a suit, S. lv. 14.
Paks, sb. substance, M.P. xliii. 47.
Palks, sb. tricks, arts, pranks, M.P. xviii. 68.
Pallat, sb. head, crown, F. 548.
Pallard, adj. false, M.P. xviii. 70.
Pane, sb. pain, S. lvii. 5; M.P. xvii. 32.
Pansing, sb. thinking, M.P. v. 30, xxviii. 2, xxix. 5.
Pansis, v. pr. t. thinks, meditates, C. 948; pansed = reflected, C. 1407. Fr. penser.
Pape, sb. pap, teat, S. l. 5. O.Swed. jopp.
Paramour, sb. love, M.P. l. 27.
Parles, sb. paley, F. 324.
Past, prep. more than, beyond, M.P. xviii. 19; past aneu = more than enough, numerous.
Patrone, sb. pattern, M.P. l. 31.
Pavilion, sb. pavilion, tent, M.M. xix. 18.
Pecce, sb. piece, C. 272.
Pedler, sb. trifer, F. 153.
Peil, adj. destitute, F. 72, 183; = shaven, 449; peillèd = bare, 548.
Peiler, sb. thief, F. 785.
Peip, v. chirp, F. 1.
Peir, sb. peer, equal, F. 95.
Peirilis, sb. pearls, S. xlix. 1.
Peiriter, adj. more forward, M.P. xl. 25.
Peirtly, adv. freely, openly, S. xlv. 2.
Pelt, sb. lump, rag, F. 266.
Peltie, adj. palety, S. xxiv. 4.
Pene, sb. labour, suffering, M.P. xxxix. 49.
Pennis, sb. plumes, feathers, C. 199, 739; S. xxii. 8; pennes, F. 86.
Peregall, sb. equal, M.P. l. 15.
Perfyter, adj. more fitting, C. 865.
Perfytie, adv. perfectly, S. xv. 14; perfently, xiiii. 10.
Perjur, adj. perjured, M.P. xviii. 70.
Perqueir, adv. by heart, exactly, C. 665; F. 674; M.P. vi. 35; perquierest, adj. fittest, C. 1467. Fr. par coeur.
Persaifis, v. pr. t. perceives, M.P. xxiv. 46; persawis, C. 555; persawing, 125.
Pers, v. pierce, A.P. i. 100; persit, pp. M.P. liii. 7; persing, C. 973.
Perfeting, v. pr. pt. pertaining, belonging, M.P. xlviii. 36.
Pest, sb. plague, F. 322.
Peyes, v. pr. t. pays, M.P. vili. 23; payde, xlviii. 169.
Phelomenes, sb. the nightingale. See note on p. 287.
Phisnomie, sb. face, F. 618; physnome, F. 490.
Phrais, sb. phrase, S. xlv. 6.
Pickle, v. eat, pick, F. 727.
Pikthanke, sb. flatterer, parasite, F. 109.
Pilling, sb. pillaging, robbing, S. vi. 9. Fr. pilier.
Pinke, sb. noodle, elf, F. 119.
Pish, v. piss, F. 480. Fr. pisser.
Plane, adv. clearly, S. liii. 9.
Playmear, sb. playfellow, plaything, S. lxx. 12.
Pleins, v. pr. t. bewaistest, M.P. viii. 15.
Pleis, v. please, S. xxvi. 14; M.P. ii. 25; plesit, A.P. iii. 1.
GLOSSARY.

Pleuch, sh. plough, C. 1150. Icel. plögr.
Pleuman, sh. ploughman, S. lxvi. 11, lxvii. 7.
Pley, sh. quarrel, debate, C. 1339; pleie, S. xix. 2.
Pockes, sh. pustules, F. 316. Eng. por.
Pod, sh. husk, shell; belly—a term of contempt, meaning uncertain: perhaps a variant of pade = toad, or an abbreviation of poddock. F. 84, 431.
Poddoks, sh. frogs, M.P. xviii. 54.
Poik-brak, sh. marks of small-pox, M.P. liv. 2.
Poleist, v. pp. polished, A.P. i. 68.
Polis, sh. poles, S. ii. 3.
Pomathorne, sh. a place in the parish of Lasswade, 10 miles S. of Edinburgh.
Pomellis, sh. globes, balls, A.P. i. 63.
Popileis, sh. apoplexy, F. 322.
Portraiture, sh. image, figure, M.P. l. 25.
Possid, v. possess, M.P. l. 47.
Potheecares, sh. apothecaries, F. 231; pothingars, 254; potingars, 99.
Pout, sh. poultry, M.P. xviii. 58.
Pow, v. pull, pluck, C. 626, 656; poud, 800; pouing, S. lxvi. 14.
Powlings, sh. meaning uncertain; but evidently some disease causing creatures to pulse or whine; explained sometimes as swellings in the legs, F. 316.
Powe, v. pour, C. 441.
Poynt, sh. point; at point = on the point of, ready, S. lii. 12.
Poyssand, adj. poisoned, poisonous, C. 626.
Prattick, sh. practice, C. 455; pratrick = experience, exploit, 910. Fr. pratique.
Fraysis, sh. praise, M.P. l. 35; A.P. i. 119; praysis, S. x. 11.
Prechours, sh. preachers, C. 625. Fr. prêcheur.
Preclair, adj. famous, illustrious, M.P. l. 7; A.P. i. 20.
Precordial, adj. very comforting, M.P. xxxiv. 37.
Preiche, v. preach, C. 186.
Preif, sh. proof, C. 761; wise, 749. Fr. prouver.
Presis, v. be eager, strive, M.P. S. x. 11; preissis, M.P. xxxii preising, C. 263.
Preuitt, v. pt. t. proved, teste perieced, C. 526.
Prentise, sh. apprentice, C. Low Lat. apprenticius.
Presoun, sh. prison, C. 283; pr, M.P. lii. 3.
Pretermits, v. pr. t. neglectest, vi. 80.
Pretie, adj. small, insignificant, xlviii. 218; prettie, C. 1550.
Prieve, v. prove, try, taste, xxxiii. 44.
Prik, v. trace the ship's course, xlviii. 104.
Prike, sh. skewer, F. 63.
Prise, sh. praise, renown, rewan 571.
Prodigue, sh. prodigal, D.P. iv. Progne, sh. the swallow. See no p. 287.
Profe, v. prove, C. 1235.
Promitting, v. pr. t. promising, 1131.
Propane, adj. irreverent, un ranted, C. 1307.
Propyne, v. pr. t. offer, give, S. 10.
Pruf, sh. proof, M.P. xxii. 33.
Puir, adj. poor, S. iii. 4.
Pulchniud, sh. fairness, beauty, l. 9.
Pultrones, sh. cowards, C. 374. poltron.
Punsis, sh. pulses, C. 274, 977; pu M.P. xlv. 31.
Purches, v. purchase, M.P. xxiii.
Pure, adj. poor, S. vi. 9; xx. 9; 12.
Pursevants, sh. heralds, M.P. iii.
Pussance, sh. power, majesty, l xxv. 15. Fr. puissance.
Put, v. pr. t. make, M.P. xxxvi.
Pyet, sh. magnie, S. v. 10; l xviii. 67. Fr. pise.
Pykit, adj. having a sharp pine a end, A.P. v. 5.
Pyks, sh. prickles, S. xlvii. 7; xl. 46; pykis, S. li. 8.
GLOSSARY.

Pythank, "the sycophant, parasite, F. 532, 764.
Pyle, "point, javelin, S. xi. 5.
Pyn, "pain, distress, M. P. xv. 32; pyne = die, F. 772.
Pyne, "pain, C. 1350; =longing, M. P. xxxvii. 6; = torment, xlv. 13.
Pynis, "pr. t. torments, consumes, C. 753; pynd, S. li. 7; M. P. xiv. 4; pyrit, M. P. v. 5.
Pynsill, "pencil, S. xlv. 12.
Pyralde, "M. P. xvii. 41. See note on p. 361.
Quat, "quit, C. 1179; pt. t. M. P. xvii. 45.
Quated, "pt. t. requited, M. P. xlv. 37.
Quatrack = what matters it? A. P. v. 10.
Quauer, "quiver, C. 114; quaver, M. P. xvii. 5.
Quent, "familiar, habitual, constant, M. P. xxxiv. 31.
Quent, "crafty, sly, M. P. li. 38; A. P. i. 128. O. F. coince.
Qaha, rel. pr. who, C. 16; qaha-of = of whom, M. P. xliii. 11.
Qhaire, adj. where, C. 1; all qhaire = everywhere, 758; qhaireby = whereby, 354; qhairethrow = through which, 405; qairto = wherefore, 667.
Qhais, rel. pr. whose, sape.
Qharras, adv. where, whereat, M. P. xxi. 16.
Qhat, rel. pr. what, C. 787.
Quheet, "whit, S. xii. 11. A.S. wihst.
Quheill, "wheel, M. P. iii. 28.
Quhen, "when, C. 190, sape.
Qhili, conj. until, C. 64; =while, 337; qhill, M. P. xiv. 8. See note on p. 301.
Qhilies, "sometimes, C. 363; qhylyis, C. 53, 1012.
Qhill, rel. pr. who, which, C. 6.
Qhillsis, adv. whilst, M. P. iii. 57.
Qhirilis, "pr. t. whirs, M. P. iii. 28.
Qhiask, "whisk, M. P. iii. 28.
Qhihter, conj. whether, C. 887.
Qhomin, rel. pr. whom; qhomin-to = to whom, M. P. xxxvi. 33.
Qhyle, "while, C. 143; qhile, 521.

Quynt, adj. white, S. xxxix. 5; quhyter, A. P. i. 69; quhytest, S. xii. 7.
Quick, "alive, M. P. xxvii. 2; = living, D. P. vi. 38; quilk, S. xix. 6, M. P. xiii. 38. A. S. cwic.
Quilke, "life-like, A. P. i. 41.
Quintescent, "quintessence, S. xiii. 13.
Quyet, "quiet, innocent, M. P. xviii. 65.
Quyt, "quite, M. P. xiv. 14; A. P. i. 135; quyte, pp. i. 142.
Quyt, "quite, S. iii. 10; M. P. xvii. 64.
Quyt, "quit, leave, S. li. 12; M. P. xxxiv. 66; quyte, C. 719, 1224; quite, F. 43.
Quy[te], adj. quit, free, S. lxiv. 7.

Rad, "afraid, S. xlv. 2; D. P. vi. 25. Dan. raed, red.
Rae, "roce, C. 21.
Rag, "jest, gibe, F. 790.
Ragments, "rhapsodies, F. 142.
Raid, "pt. t. rode, F. 398; M. P. xvii. 222.
Raiker, "ranger, F. 751.
Raipe, "rope, F. 96; raipes, 403.
Rais, "pt. t. rose, arose, M. P. xi. 19; raise, C. 1137.
Rak, "reach, attain, C. 952.
Rammeste, "pt. t. ran wild, ran frenzied, F. 511.
Ranm, "storm, bluster, D. P. ii. 1.
Ramping, "stamping, storming, C. 884; M. P. xiv. 41, xxvii. 41.
Randring, "pr. p. restoring, C. 150.
Rane, "inf. pour, rain, M. P. viii. 48.
Rankels, "fester, blots, scars, F. 556.
Rape, "hastily; rude and rape = rudely and rapidly, C. 884.
Rasch, "rash, C. 436.
Rash, "imp. rush, F. 142.
Rattit, "pt. t. talked loosely, C. 627.
Ratrimes, "rote-rhymes, rhymes by rote, doggerel, F. 146, 306.
Ratton, "rat, F. 288.
Rau, adj. raw, S. xxv. 4.
Rave, "pt. t. rove, tore, burst, M. P. xlvii. 189; rau çocuk, F. 29.
Raveld, "pt. t. got confused or entangled, F. 511.
Raxe, "reach, stretch, C. 367.
Rayis, "pt. t. arose, C. 301.
GLOSSARY.

Renme, a. frequent repetition of the same word or cry; in a reume = in one continuous roar, F. 501.

Renned, a. pp. stolen, filched, F. 695.

Rearing, v. pr. 1. tearing, raving, M. P. xxiv. 32.

Reboots, v. pr. t. repulse, M. P. ix. 11.

Rebrit, a. repulse, M. P. xxxii. 29; rebute, xlvi. 14.

Recep, a. recipe, prescription, C. 985.


Recklest, v. pr. deviated from the proper line of conduct, acted recklessly, M. P. xxiii. 31.

Red, adj. afraid, C. 1392. See Rad.

Redshank, a. nickname for a Highlander, from his bare legs (J.), F. 764.

Redwood, adj. stark mad, F. 511.

Reduce, v. revoke, M. P. xxxii. 10.

Redy, adj. quick, ready, near, M. P. lviii. 127.

Recke, a. smoke, F. 666.

Reelles, a. dances, reels, F. 511.

Refrane, v. forbear, M. P. xxxvii. 10.

Refusis, v. pr. t. deserts, M. P. x. 36.

Rehearse, v. rehearse, M. P. xl. 61.


Reid, adj. red, C. 229.

Reid, v. fire, M. P. xvii. 39.

Reid, v. pr. t. read, interpret, C. 1191.

Red-wood, adj. furious with rage, distracted, C. 934.

Reif, a. robbery, S. xiv. 14.

Reik, a. smoke, S. xxv. 4.

Reikie, adj. smoky, black, F. 539. A.S. riecan.

Reill, a. reel, bobbin, M. P. iii. 29.


Reitsis, a. rests, M. P. xiii. 45.


Reiv, v. take away, M. P. xxiii. 9; = rohit, xxvii. 12; reie, F. 518; reivs = bereaves, C. 775.


Rek, v. See Reck.

Reks, v. pr. t. regards, matters, M. P. xxviii. 44.

Remeid, a. remedy, C. 196.

Rem[eid], v. cure, S. lx. 8.

Remoile, v. remove, C. 1238; remuif, C. 215.


Rending, adj. yielding, M. P. xxviii. 33.

Renuncis, v. pr. t. renounce, M. P. 196.

Rercerst, v. pr. t. reverber: 89.


Ressarse, v. inf. receive, S. 1.

Rests, v. pr. t. resigns, C.

Restrants, v. pr. t. restrain, 7.

Rest, v. sprain? F. 323.

Rests, v. pr. t. remain, S. xxx.

Reter, v. inf. retire, draw back, xxxii. 21; reteirs, S. ii. 7 xl. 52.


Retyrit, v. pr. t. retired, C. 60.

Rex, v. repent, M. P. vi. 25.

Rewe, C. 1122.

Ruell, v. rule, M. P. i. 18.

Reuth, v. pity, C. 1143; S. 3.

Reve, v. pr. t. restrain, C. A. S. kerrow.

Reynis, v. pr. t. revives, C. 3.

Reversiones, a. power or redeeming, S. xxxv. 8.

Revert, v. revive, redeem, S. h.

Revest, v. re-clothe, S. lvi. 1.


Richt, a. right, C. 892; S. xii.

Richt, adv. directly; richt now, C. 624.

Riggine, a. ridge, top, M. P. 31.

Rin, v. pr. t. run, C. 1528; xl. 57; rinnen, C. 952.

Ring, v. reign, M. P. xlvi. 77.

Rings, C. 1596.

Rink, a. course, M. P. xliiii. 45.

Roches, a. rocks, C. 47; rochis, 82; roche, 310.

Ron, a. bit, thorn bush, F.

Rone, a. mountain-ash, rowan, M. P. xiii. 12.

Rooke, a. rook, F. 329.

Rote, a. gangrene, F. 323.

Round, a. circle, vault, S. xxxii.

Roup, a. croup, hoarseness, F.

Roustie, adj. rusty, rough, unpolished, F. 146.

Rout, a. route, M. P. xlii. 131.

Routed, v. pr. t. roared, bellowed, 501.

Rove, a. repose, M. P. vi. 20 rest or rove = uneasingly.
Rowrn, sh. space, A.P. v. 14.
Rowper, sh. crier, croaker, F. 757.
Royt, sh. babbler, babbling, F. 29.
Rude, sh. cross, D.P. iii. 41.
Rulke, sh. rook, F. 114; rulck, F. 756.
Rüft, sh. root, F. 288; rute, M.P. xlvi. 18; ruites, F. 181.
Rüttour, roarer or belcher? F. 767.
Lat. rucoor, or, perhaps, lecher, from Fr. ruce; Eng. rue.
Ruiting, sh. rooting, M.P. xlviii. 7.
Runches, sh. wild mustard, F. 181.
Runis, v. pr. t. runs, M.P. xlix. 28.
Runt, sh. stump of a tree, or stalk of a plant, as a kail runt; a term of contempt, as an asid runt, commonly said of a female, F. 789.
Ryders, sh. coursers, M.P. xlviii. 184.
Rypelie, adv. seasonably, duly, C. 197; syperly, F. 541.
Rypis, v. pr. t. ripens, S. xxi. 12.
Rye, v. tear, F. 539; ryvis, S. lv. 12.
Saint, sae, adv. and conj. so, passim.
Saddle, sh. saddle, F. 746.
Saddleand, v. pr. p. saddling, astride of, F. 278.
Saffie, sh. safety, C. 1444.
Saiklyes, adv. innocent, S. li. 7; M.P. viii. 31.
Sair, adv. painful, severe, S. xxxiii. 8.
Sair, adv. sorely, C. 241; M.P. xxv. 5.
Sairie, adv. sorry, pitiable, F. 386, 474.
Saiv, adv. safe, M.P. xlix. 22.
Sakeles, adv. innocent, blameless, S. vii. 2.
Sal, v. aux. shall, S. liv. 2; sall, C. 520.
Salid, v. pt. t. sold, C. 1126.
Sam, adv. same, D.P. iii. 33.
Samyn, adv. same, C. 1503.
Sanguene, adv. blood-red, ruddy, M.P. xxxiv. 39.
Saphir, adv. sapphire, blue, M.P. xxxiv. 55.
Sarks, sh. shirts, S. vii. 13.
Saull, sh. soul, S. xxxiv. 7.
Saulles, adv. soulless, mindless, S. xxiv. 3.
Sau, v. sow, M.P. xxxi. 17.
Sawes, sh. sayings, discourse, F. 54, 545.
Saxt, num. sixth, S. viii. 5.
Saxtie, num. sixty, M.P. lii. 6.
Say, v. Endeavour, try, C. 361; D.P. iv. 38.
Sayes, v. pr. t. tell, F. 175.
Scabrous, adv. blotched, F. 31.
Scartes, sh. scratches, F. 555.
Schaddowis, sh. shadows, C. 326.
A.S. scad.
Schaip, v. try, manage, C. 523; schape = endeavoured, C. 261; shap = do you mean? are you going to? S. xx. 2; shape, S. xlix.
R2; shup, F. 85; shupe = changed, metamorphosed, M.P. xvii. 79.
Schaw, v. show, C. 1045, 1133.
Sched, v. separate, part, C. 995; shed, F. 486.
Schein, adv. beautiful, A.P. i. 6.
Scheith, sh. sheath, A.P. v. 12.
Scheufl, v. pt. t. showed, C. 265; = appeared, 326.
Schiit, sh. choice, alternative, A.P. i. 105.
Schifis, sh. shifts, C. 672.
Schiil, adv. shrill, C. 46. Ger. schallen.
Scho, pron. she, C. 169; A.S. he.
Schoire, adv. steep, frowning, craggy, C. 314.
Schourage, sh. shower, C. 507; schours, M.P. li. 41.
Schuit, v. shoot, C. 749.
Schyne, sh. sheen, brightness, M.P. li. 22.
Scol, S. lixii. 13. See note on page 351.
Scores, sh. scars, F. 555.
Scroosw, sh. scrolls, writings, F. 112.
Seasde, v. pt. t. seized, S. xxxiv. 7.
Seclud, v. remove, S. vii. 4.
Secreit, adv. secretly, alone, M.P. xxxiv. 28.
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Seilk, adj. sick, S. xxv. 5.
Seill, v. seal, ratify, M. P. ii. 17; sealed, C. 1327; sealed, F. 100; sealed, 101; seal'd, M. P. v. 43.
Seindell, adj. few, C. 410; scindel, M. P. i. 15; D. P. v. 1.
Sello, ch. self, C. 403; sellis, 372.
Sen, conj. since, C. 483, 1556.
Sensyne, adv. since then, S. xvii. 12; M. P. v. 35.
Seruand, ch. servant, M. P. xxv. 13.
Setuir, adj. severe, harsh, A. P. i. 119.
Sey, v. try, F. 70; S. vii. 6; M. P. v. 38; seyit, C. 749.
Sey, ch. assaying, M. P. xxxii. 23.
Sey, ch. sea, C. 313; seyis, S. lii. 10.
Shaird, ch. sherd, D. P. ii. 32.
Shame, v. to be ashamed, M. P. xxxii. 59; D. P. iv. 63. Ger. sich schämen.
Shap, ch. figure, shape, M. P. xxxii. 50; shappe, xxii. 26.
Sharps, v. pr. t. plays the sharper, tricks, S. iii. 11.
Shau, ch. show, S. xii. 2.
Shauis, ch. coverts, forests, woods, M. P. xli. 3.
Shauis, v. pr. t. showest, M. P. xii. 16; shauane, pp. xxxiv. 6; shawes, F. 570.
Shearne, ch. excrement (gen. of cattle), F. 406.
Shent, v. pp. brought to nought, M. P. iii. 47, xlv. 37; schent, A. P. i. 118.
Sheu, v. pt. t. showed, M. P. vii. 3, xvii. 15, &c.
Shift, ch. plan, artifice, M. P. xxii. 31.
Shir, ch. sir, S. vii. 1.
Shit, ch. excrement, term of contempt, F. 85, 365, 733.
Sho, pron. she, S. xxii. 14; shoe, F. 340; adv. F. 278.
Shoe cloutter, ch. shoe-mender, F. 747.
Shoirs, ch. shores, M. P. xlix. 9.
Shoot, v. come into blossom, M. P. xxxii. 25.
Shoot, v. shut, M. P. xxxv. 73; shute, pp. D. P. iii. 16.
Shores, v. pr. t. threatens, M. P. xv. 65; shorde, xl. 39.
Shoring, ch. threatening, S. li. 11.

Short, v. imp. shortem, S. shorten = shortened, beguil xlviii. 216.
Shofterie, adj. safe from sho.
Shute, v. push, urge, S. lxix. 73.
Shyt, v. casser, F. 746.
Sibbe, adj. related, M. P. 230.
Sic, pron. such, C. 312; sii, 569; sike, F. 85.
Siches, ch. sighs, C. 260; sic A.S. stean.
Sicong, ch. sighing, M. P. lii.
Sicht, ch. sight, C. 302.
Sichtles, adj. blind, C. 305.
Sicke, adv. securely, surely v. 55; sicke = smartly, x. sickeley, A. P. iii. 2.
Siclyc, adj. and adv. such lick so, S. lvii. 4; M. P. i. 13; alf xliii. 2.
Sigbis, ch. sighs, S. liii. 4.
Signe, v. show, signify, F. 63.
Sillie, adj. poor, timid, C. 537 7; sili = weak, frail, S. xxxii.
Singed (singeit), adv. shrivelle ened, F. 474.
Sings, ch. signs, C. 438.
Sit, v. sit out, hence disrega obey, F. 67.
Sith, conj. since, S. xi. 1.
Skade, ch. wizened creature, F. 762.
Skailis, v. dismisses, clears xiii. 3; M. P. xli. 7.
Skairse, adv. scarcely, C. 432.
Skaithe, ch. harm, C. 211, 4 xlviii. 8. A.S. iecafan.
Skant, adj. scarce, F. 190.
Skantly, adv. scarcely, poor 1058; S. xlviii. 8; skant xxxiii. 3.
Skart, v. pr. t. scratched, F. Skimmer, to cause to fall in a style (?), F. 780.
Skirled, v. pr. t. screamed shr 499; skirlis, M. P. viii. 29.
Skitter, ch. looseness, diarrh 244.
Skittered, ch. pr. t. liquidum mentum eject, F. 499.
Sklander, ch. slander, S. lxii. 1.
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Sklet, sb. slant; a sklet = aslant, F. 161.
Skorne, sb. scorn, C. 211.
Skowper, sb. jumper, unsettled creature, F. 757.
Skull-maister, sb. schoolmaster, C. 188.
Skurge, v. scourge, punish, C. 1415.
Skurvie, adj. mean, S. xxiv. 11.
Skybalde, adj. mean, low, F. 126.
Skybell, sb. worthless fellow, S. xxiv. 11.
Skyre, adv. clear, F. 533.
Slae, sb. sloe; slaes, pl., passim.
Slaid, v. pt. t. slid, flowed gently, C. 313.
A.S. sildan, pret. sild. 
Slaid, sb. den, F. 92. Icel. slaed.
Slais, sb. slave, C. 894.
Slaker, sb. flicker, F. 751. Ger. schiecken.
Slarks, v. pr. t. soothes, alleviates, S. ii. 5.
Slake, v. relieve, cure, F. 230; slak =slacken, cease, M.P. xx. 4.
Slau, adv. slowly, M.P. xvii. 69; sluellie, xvii. 22.
Slaw, adj. slow, C. 943.
Slekit, adj. smooth, sly, crafty, C. 547. Icel. slíkr.
Slep, v. sleep, C. 1560; sleipand, S. vi. 11.
Sleuth, sb. sloth, C. 1560; D.P. iv. 41, iii. 5.
Slewthing, sb. lingering, delay, C. 556.
Slicht, sb. wise, lure, cheat, S. lix. 6; slickits, M.P. li. 38.
Slicht, adj. slight, M.P. v. 32.
Slight, sb. craft, handling, M.P. xxxii. 23.
Slokkin, v. slake, quench, C. 444.
Sloknong, sb. power of slaking or quenching, C. 1377.
Slowthing, sb. lingering, C. 824.
Slycht, sb. lures, snares, D.P. vi. 11. See Slicht.
Slyds, v. pr. t. glides, slips, C. 824.
Smatcht, sb. small chit, F. 486, 603.
Smeki, v. smoke, S. xxv. 2.
Smekie, adj. smoky, S. xxx. 13.
Smeithis, sb. smiths, S. xxx. 13.
Smerit, v. pr. t. smarted, suffered, M.P. l. 28.
Smiddy, sb. smitty, S. xxv. 2.

Smy, sb. minion, F. 545, 648, 742.
Snafig, part. adj. snuffing, F. 569.
Sna, sb. snow, S. xii. 7.
Snod, adj. neat, clean, F. 562.
Snoire, sb. snore, F. 308.
Snuft, sb. snivel, F. 308.
Soddane, adj. hasty, C. 513.
Soght, v. sought, M.P. xlii. 20.
Soir, adj. sorely, heavily, C. 64.
Soir, v. soar, C. 199.
Sojouirs, sb. soldiers, M.P. xxxii. 6.
Solisters, sb. solicitors, agents, S. iv. 9.
Soliter, adj. solitary, lonely, M.P. xxiv. 41.
Sone, adv. soon, M.P. iii. 11; soner, S. xlii. 12.
Sooth, adj. wise, M.P. xxxii. 7.
Soun, v. moan (?), S. xxxiv. 4; sound, pr. t. utter, send forth, S. liv. 7.
Soundit, v. pt. t. swooned, C. 218.
A.S. swugan.
Soup, v. sup, A.P. ii. 32; soupit, pt. t. supped, took our meals, M.P. xviii. 67.
Soutter, sb. cobbler, F. 747.
Sow, sb. pig-headed creature, F. 743.
Sowke, v. suck, F. 339; sowked, F. 179, 486.
Sowld, v. aux. should, A.P. iv. 1.
Sowpit, p. and adj. faint, weary, overcome, C. 284.
Spail, sb. splinter, chip, C. 184.
Spal, sb. spears, withholds, keeps back, C. 370.
Spaid, sb. shoulder, F. 304; spauld, F. 703.
Spauen, sb. spavin, a swelling near the joints, generally producing lameness, F. 703. O.F. espairain.
Sped, sb. spade, S. lxvi. 6.
Speiche, sb. speech, C. 370.
Speid, v. succeed, progress, S. xlii. 8.
Speill, v. climb, M.P. iii. 31.
Speik, v. speak, M.P. xlii. 3.
Speinjye, adj. Spanish, F. 314.
Speir, v. ask, inquire, C. 607, 923; S. xxxvi. 1; speirit, C. 604; spirit, 946.
Speven, sb. spavine, F. 304.
Spew gleck, sb. vomiter of bile or pollution, F. 765.
Spill, v. destroy, C. 1048; spill, M.P. xxxiv. 33; spills, C. 397.
Sponk, sb. spark, M.P. xiii. 49.
Spousing, adj. bridal, D.P. iii. 2.
Spreit, sb. spirit, C. 542; courage, S. viii. 13.
Spring, sb. tune, C. 919.
Spurgald, adj. spur-galled, hurt with the spur, M.P. iii. 31.
Spuris, v. pr. t. spurs, S. iii. 9.
Spyt, sb. spile, M.P. xvi. 9.
Square, adj. fair, well-made, M.P. xivii. 65.
Stagring, adj. unstable, M.P. iii. 75; stakkerling, C. 213.
Stai, sb. horse, F. 394.
Stail, v. stale, term in chess, C. 216.
Stakkerit, v. pr. t. staggered, stumbled, C. 303.
Stand, v. pr. t. stood, C. 1053; ppr. remained, F. 715.
Stane, sb. stone, C. 79, 567; sta[n]is, S. ix. 12; stains, M.P. xxvi. 5.
Stap, v. stop, C. 1352.
Stark, adj. strong, C. 304, 1529; starke = arrant, barefaced, F. 74; starke = strong, F. 394. A.S. stær.
Starins, sb. stars, C. 227.
Start, v. pr. t. started, M.P. xxxii. 21.
Staw, v. pr. t. distal steal, F. 74, 698.
Stay, adj. steep, erect, C. 357; S. xxxii. 2; M.P. xxvii. 36; stey, C. 1523.
Stayer, sb. hinderer, C. 697.
Steal, sb. steal; on steid = instead, F. 394.
Steirbuird, sb. starboard, M.P. xlvi.
155.
Steirer, sb. inciter, F. 272.
Stenljes, v. pr. t. stings, M.P. ii. 5.
Sterue, v. die, M.M. vi. 7; sterv, M.P. xxxiv. 42; sterving = death-dealing, killing, M.P. xiv. 11.
Ger. sterben.
Stickar, sb. stabber, slayer, F.
Stickdirt, sb. term of content l17.
Stik, v. remain fixed, M.P. 3.
Sting, sb. pole; dryd sting: stick, F. 796; = lance, spear xliii. 29.
Stint, v. stop, pause, D.P. ii. stinning = holding back, restr. C. 363.
Stirk, sb. bullock or heifer be one and two years old; a ignorant fellow, S. lxix. 13.
Stoir, sb. store, C. 66.
Stomackis, sb. courage, heart 504; stomok, S. xvi. 3; stom, D.P. iv. 57; = breast, M.P. xx stomoch, S. xxxvii. 9.
Stot, sb. bound, M.P. xxiv. 23.
Stou[nj], v. smart, ache, M.P. x stounds, C. 741.
Stoup, v. yield, stoop, F. 130, iv. 57; stouspis, M.P. ix. 18; 34-
Stowe, sb. place, stove, pillory 81. A.S. steor.
Stowin, v. ppr. stolen, C. 192.
Strade, v. pr. t. stroke, sat a of, F. 394.
Strais, sb. straws, M.P. iii. 36.
Strairv, v. pr. t. strove, M.P. ivi.
Strike, v. stroke, blow, M.P. 18; straik, xxixii. 22.
Strands, sb. rivers, gutters, F. 4.
Straight, adj. straight, S. xxxii.
Strei, v. extend; streik a st extend a lance, engage wit lance, M.P. xlix. 29.
Stridend, v. pr. p. straddling, F.
Struiu, v. pr. t. struck, stopped, xlvii. 111.
Strydand, v. pr. p. striding 117.
Stryk, v. strike, S. vii. 7.
Strynd, sb. strain, bent, inclin M.P. xviii. 2.
Studdie, adj. steady, M.P. xlvii.
Stude, v. pr. t. stood, C. 1408; iii. 27.
Studie, sb. anvil, M.P. xxviii. 24.
Studie, sb. absorbed attention, C.
Glossary.

Studie, v. become anxious or absent-minded, M.P. xxiv. 31.
Stupefact, adj. stupefied, S. xlv. 7; M.P. xxiv. 31.
Sturt, sb. trouble, vexation, C. 478, 801.
Sturtsome, adj. troublesome, vexatious, F. 135.
Styell, v. style, M.P. i. 2.
Slyme, sb. particle, C. 553.
Sua, adv. and conj. so, supra.
Suiats, sb. thin ale or beer, S. lvii. 14.
Suanis, sb. swans, S. xii. 7.
Subtilis, sb. fluids, liquids, S. lvi. 9.
Succeed, v. follow, M.P. x. 7.
Suddenite, sb. suddenness, M.P. xlv. 9.
A.S. sweðel.
Suete, adj. sweet, S. ii. 4, xviii. 2; suet, S. lxxii. 2.
Suevis, v. pr. f. sway aside, M.P. xli. 50.
Suinger, sb. scounderl, S. xxiv. 3.
Suir, adj. safe, C. 779; sue, C. 467.
Suit, sb. soot, F. 292, 665.
Suith, adj. sure, true, S. xxxiii. 8; F. 648; wise, trustworthy, M.P. i. 13.
Suld, v. aux. should, C. 370.
Sum, adj. some, C. 11, se. and sum = all and sundry, M.P. xxvi. 36; sum tyme = erewhile, once, S. iv. 9; sumtyme, C. 162; sum tyme — sum tyme = at one time — at another time, C. 242, 243; M.P. liii. 1, 3.
Summond, v. summon (with excescent d), M.P. xxxiii. 7.
Sunjie, sb. excuse, F. 85, 796; see note on p. 308; but a sunjye = without a doubt, for certain, F. 796.
Suppone, v. suppose, S. xxiii. 7, lvi. 1, lxiv. 1, &c.
Sute, sb. suit, entreaty, C. 175.
Suyn, sb. swine, S. iii. 6.
Swa, adv. so, C. 1026, 1489; swae, 502.
Sweir, adj. unwilling, obstinate; sweir sow = pig-headed creature, F. 743.
Sweit, v. sweet, C. 577.
Sweit, adj. fresh, F. 179.
Sweiting, sb. perspiration, F. 317.
Sweilt, v. pr. t. became faint or breathless, choked, gasped, C. 218; M.P. v. 14; sweilt = died, iv. 11. Cf. Eng. sweliar.
Swellt, sb. suffocation, death, F. 317.
Swervo, sb. swooning, fainting, F. 317.
Swidering, sb. doubt, hesitation, C. 1007.
Swingeour, sb. scoundrel, F. 151, 229, 752.
Syndrie, adj. sundry, several, many, M.P. xiv. 35, xv. 25.
Synce, adv. afterwards, then, C. 515; syn, M.P. xlviii. 3; soon or synce = soon or late, S. xx. 8.
Syse, sb. judgment, doom, F. 372; court, assize, M.P. xlv. 29.
Syte, sb. grief, suffering, M.P. v. 14, xvi. 25. Icel. skyta.
Tacke, sb. journey, F. 558.
Tade, sb. toad, F. 5; taid, 392; taidis, 669. A.S. tæde.
Taidrell, sb. puny creature, perhaps little toad, F. 437. See note on p. 319.
Taikling, sb. tackle, M.P. xlviii. 137.
Taill, sb. story, C. 691; fable, S. xxviii. 1; M.P. i. 11.
Tait, adj. foul; from sb. tath or taith, Icel. tada = dung, F. 755. Edith. 1688 here reads tuil = projecting. Cf. tute morwes = with projecting nether jaw (Dunbar).
Tak, v. take, M.P. i. 1.
Tak, v. tack, M.P. xlviii. 140.
Takill, sb. tackle, M.P. xlviii. 192.
Takin, sb. token, C. 304. A.S. tacen.
Tanny, adj. tawny, F. 736.
Targets, sb. ornaments in the cap, tassels, F. 212.
Tarie, v. tarry, F. 338.
Tarladders, sb. thongs, F. 571. See note on p. 322.
Tary, adj. tar-smeared, dirty, F. 745.
Taw, v. chew, suck greedily, F. 565.
Tawes, sb. lash, belt, the schoolmaster’s implement of punishment, F. 57, 571.
Tearie, adj. tearful, M.P. xxxvii. 4.
Teasieke, sb. phthisis, consumption, F. 321.
Teddar, sb. tether, halter, F. 462; tenders, 207.
Teiche, v. teach, C. 187; teich, S. i. 12.
Tear, sb. tears, S. iv. 5.
Tensum, mum. ten at once, C. 453.
Tent, sb. heed, C. 398, 424.
Tenites, adj. heedless, careless, M.P. xxiii. 67.
Tersel, sb. male of the goshawk, M.P. xviii. 71; tersell = puny creature, F. 90. See note on p. 363.
Toughly, adv. toughly, F. 565.
Tewch, adj. tough, C. 328. A.S. i6h.
Thae, dem. prom. those, C. 85; thay, 540.
Thair, adv. there, C. 1079.
Thair, prom. their, C. 2. &c.
Thairintill, adv. thereunto, C. 762.
Thairintill, adv. thereto, A.P. i. 32.
Thame, pr. them, S. xv. 4; M.P. 1. 2.
Than, adv. then, sepe.
The, pr. the, sepe; = thou, C. 410.
Theam, sb. theme, S. lxiv. 11.
Theefe, sb. thief, F. 74.
These, sb. thesis, subject, S. lxiv. 11.
Thidder, adv. thither, M.P. xi. 28.
Thir, pr. those, C. 14, 481.
Thirsting (thristing), sb. thirsting, C. 291.
Thisell-cock, sb. the male thrush, M.P. xlii. 5.
Tho, dem. pr. those, M.P. xiv. 9.
Thoch, coni. though, C. 1257; thocht, C. 287, &c.; thought, M.P. v. 1; thought, v. 36.
Thraund, adj. cross-grained, perverse, unlucky, S. xxxii. 2; M.P. xx. 25.
Throw, sb. twist; in a throw=irregularly, F. 564.
Threwn, adj. ill-natured, F. 784.
Threed, sb. thread, F. 411; M.P. xxii. 38.
Trettie, num. thirty, F. 411.
Thrie, num. three, C. 625; thre, 729; num. adv. thrice; thrise = thrice.
Thrift, sb. means, position, C. 888.
Thristless, sb. unthirsted or unprofitable creature, F. 387.
Thring, v. thrust, D.P. viii. 36.
Thringing, sb. thrusting, pressing, C. 935. See note on p. 300.
Thrust, sb. thrust, M.P. xi. 16.
Thrust, sb. thrust, oppression, M.P. xxiv. 76.
Thristis, v. pr. t. thristis, C. 483.
Throt, sb. vent, C. 1551.
Throw, prep. through, C. 10; through, M.P. xlv. 6.
Throwing, sb. wringing, twisting, F. 376.
Thuddes, sb. dull heavy strokes; thundring thuddes of fyre=thunderclaps, F. 531.
Thuddis, v. pr. t. strikes dull heavy blows, C. 237. A.S. 
Thine, sb. thighs, C. 114.
Thyn, adv. then, thence, M.P. xv. 16, xlvii. 237.
Tichter, adj. more trim or elegant, A.P. i. 67.
Til, prep. to, M.P. xvii. 88; till, iii. 5, 8.
Tinsall, sb. loss, M.P. xxxii. 67.
Tirles, sb. St Vitus' dance (?), F. 321.
Tirred, v. pt. f. uncovered, showed, F. 392.
Tittes, sb. a disease in the dugs of cows, F. 321.
Tittest, adv. soonest, most quickly, F. 437; M.P. iii. 26.
To, adv. too, sepe.
Togidder, adv. altogether, C. 585.
Tolh, sb. jail, S. xiv. 13. Icel. tollholt.
Toome, adj. empty, F. 212; v. 759, 753.
Toone, sb. tune, F. 510, 528—see note on p. 322; tone, M.P. iii. 13; toons, vi. 31.
Toppe, sb. forelock, M.P. i. 4.
Tord, sb. excrement, A.P. v. 4; turd, F. 753.
Tost, v. pr. f. toss, are vexed, S. xlv. 9.
Tounis, sb. towns, M.P. xlvi. 39.
Tow, sb. halter, F. 71. Icel. t6g.
Toy, sb. fancy, whim, hobby, M.P. iii. 20.
Glossary.

Trane, sb. snare, artifice, S. xxxviii. 5; M.P. viii. 41; traine, M.M. xliii. 5.

Tratling, sb. idle talk, F. 24. 101; adj. 120.

Tratilt, v. pr. t. tattled, C. 627.

Travell, sb. trouble, hardship, M.P. xxxix. 51.

Tre, sb. lance, M.P. xlixi. 24.

Tred, v. tread, M.P. xviiii. 55.

Trei, v. use kindly, M.P. l. 54; treitit, A.P. l. 111.

Trensh-man, sb. interpreter, spokesman, toamast, S. lxix. 11.

Tressoun, sb. treason, C. 543.

Trest, sb. trust, pledge, M.P. xxxi. 23.

Treu, adj. true, S. xliv. 1; trew, C. 1018.

Treuis, sb. truce, M.P. xxviii. 31.

Trewis, sb. trousers, M.P. liv. 3.

Trie, sb. tree, C. 341.

Trimbling, adj. trembling, M.P. xi. 21.

Trimlie, adv. well, fitly, C. 13; S. ix. 10.


Tron, sb. pillory, F. 558.

Trone, sb. throne, M.P. xlii. 44.

Trouker, sb. cheat, F. 225.

Trow, v. trust, C. 842; troute, S. xxviii. 11; M.P. xviii. 71; trwii, C. 658; trouing, M.P. xliii. 12.

A.S. tréowe.


Trucker, sb. loose fellow, trickster, F. 24. 129.

Trumper, sb. deceive, C. 1194, F. 101; trumpers, F. 470.

Trumperie, sb. deceit, F. 78, 225.


Tryde, v. pp. experienced, found by trial, S. v. 6, ix. 10; F. 78, &c.

Tua, num. two, M.P. iii. 13; tuay, C. 400; M.P. i. 12; tua, C. 533.


Tuik, v. pr. t. took, C. 677; M.P. xxv. 35.

Tuin, v. separate, part, S. xvii. 4; D.P. v. 22; tuins, S. xlvii. 4.

Tuinis, sb. companions, nymphs (7), S. viii. 9; tuins = twins, M.P. xxxv. 51.

Tuins, sb. tunes, M.P. xlviii. 94.

Tulsiies, sb. quarrels, F. 212.

Tung, sb. tongue, S. liiiii. 1.

Turnis, v. pr. t. tosses, M.P. xlii. 19.

Tusche, interj. tush! expression of impatience, C. 368.

Tuyis, num. twice, S. lii. 5; twyse, C. 650; F. 368; twise, 101.

Tyun, v. twine, S. viii. 9.

Twaes, sb. pairs, F. 208.

Twell, num. twelve, F. 421.

Twistis, sb. twigs, C. 56, 328.

Tydance, sb. tidings, F. 73.

Tyde, sb. time, hour, C. 1271; tyd, F. 470. A.S. tilda.

Tyins, v. pr. t. least, D.P. vi. 83.

Tyke, sb. dog, loose fellow, F. 71; tykes, 362. Icel. tīk.

Tyme, sb. time; till tyme = till, C. 554; S. xliii. 6.

Tyndis, sb. horns, antlers, M.P. xlii. 19.

Tyne, v. inj. lose; tyn, S. xix. 10.

Tyres, sb. tires, F. 571.

Tyre, v. tire, S. iii. 3; tyrit, C. 99.

Tytit, v. pr. t. enticed, S. iii. 31; M.P. xviii. 55.

Tytiliss, sb. titles, M.P. l. 6.

Vaik, v. be free from, S. lxv. 4.

Lat. vacare.

Vaitis, v. pr. t. watches, does duty, M.P. xii. 29.

Vain, sb. natural bent, talent, genius, S. ix. 2. Lat. vana.

Vane, adj. vain, M.P. xviiii. 37.

Vant, v. boast, M.P. xxxii. 80.

Vautit, v. pp. vaulted, S. ii. 1; vauted, livi. 2. O.F. vaute; Mod. F. vouté.

Vderis, prom. others, M.P. liii. 11.

Vertew, sb. virtue, M.P. l. 12.

Vees, sb. some disease, perhaps the "blues" or delirium tremens, F. 318. Teut. vae = delirium.

Vha, rel. prom. who, S. livi. 1.

Vhair, adv. where, S. livi. 13.

Vhairin, adv. wherein, S. xxvii. 2.

Vhais, rel. prom. whose, S. i. 2.

Vheet, sb. whit, M.P. xi. 43.

Vheill, sb. wheel, M.P. xx. 42; vheele, xlviiii. 185.

Vher, adv. where, S. xxix. 7; xlviiii. 2.

Which, rel. prom. which, S. livi. 10; vhillk, S. ix. 4; vhillks, xlix. 13.

Vhil, conj. until, S. xix. 14; M.P. v. 10.


Vhisell, sb. whistle, M.P. xlviii. 135.

Vhois, rel. prom. whose, D.P. iv. 19.
Glossary.

Vhoma, adj. prom. whom, S. lvii. 2.

Vhyle, st. time, M.P. xii. 25.

Vylcome, adv. sometimes, at times, M.P. xiii. 24.

Vght, adj. fair, M.P. xvii. 36, xlvii. 43; = white, xix. 4, xxxv. 38.

Vivr, adj. fresh, clear, M.P. xxxv. 37.

Vnsquyl, adj. former, late, S. xvii. 10.

Vndwysmess, n. want of judgment, D.P. v. 2.

Vngast, adj. without fear, M.P. xiv. 32.


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Vhabast, st. monster, F. 264.


Vconcquest, part. adj. unconquered, S. viii. 5.

Vcourtesy, n. discourtesy, S. lv. 8.


Vkeught, st. puny creature, good-for-nothing, F. 434; vndgust, 465.

Vokap, st. ill-luck, M.P. xxi. 31.

Vkamed, adj. uncombed, flowing, M.P. xvii. 55.


Vlkelbe, adj. unbecoming, unseemly, C. 696.

Vssel, adj. wretched, worthless, F. 93, 252, 602.

Vsttrewvna, st. time not appointed, M.P. v. 47.

Vsole, adj. unskilful, F. 159.


Vtweréd, adj. liberated, S. xlvii. 12.


Vvedet, st. caterpillar, dwarf, F. 614.

Vved = wvow it, or vrew with excess of z, for the sake of the rhyme, C. 872.


Vxk, adj. in the country, S. xxv. 3.

Vxkps, v. pr. t. leaps up, M.P. iii. 33.

Vxxd = upon it, C. 182.

Vxx, v. pr. t. born, be tortured, S. xxxv. 4; = torture, M.P. xl. 38. See note on p. 542.

Vxxs, v. pp. frequent resort to, C. 262; vxxd = practised, F. 602; vxxd, M.P. xvi. 49; vxxd = enjoyed, xvi. 61; vxxd = experiencing, F. 357.

Vter, adj. further, final, M.P. 86.

Vther, pr. other, C. 44.

Vther, conj. either, C. 735.

Vyxces, st. vices, S. iii. 7.

Vyr, ind. prom. other, A.P. iii. 3.

Vylid, adj. vile, S. iii. 7; F. 735.

Wachts, v. pr. t. drink, S. lxix. 12.

Wae, st. woe, C. 915.

Wageour, st. wager, pledge, S. hix.

Walk, adj. weak, feeble, C. 1113 vii. 5; wailer, C. 1036. A.S.

Wall, st. choice, M.P. i. 45.


Wald, v. acc. would, could, C. 99.

Wallis, v. bend, agree, incorporate, M.P. ii. 1; wallis, ii. 6; walk, C.


Waird, st. ward, keeping, M.P. 9.

Wast, adv. in vain, to no purpose, F. 690.

Wast, v. waste, M.P. i. 10, xxi.

Wait, v. pr. t. know, C. 787; li. 37; A.P. ii. 34.

Wame, st. belly, F. 654.

Wams, st. blisters, spots, F. 1.

Ger. Wämme.


Wanfucked, adj. venereus, F. 90.

Wanshapen, adj. deformed, F. 268.

Want, v. have not, S. xlix. 14; wasted, lost, S. xlvii. 3.


Wanthrift, st. unthriven creature, F. 438.

Wanthriftist, adj. most prodigal, most worthless, F. 261.

Wapins, st. weapons, M.P. xii. 4.

War, adj. wary, on their guard, F. 687; M.P. iii. 57; aware, S. 6.

War, v. beat, overcome, excel, F. 164, 689; M.P. xviii. 10; ward, 165.

Warrand, st. warrant, D.P. iii. warrand, S. xiv. 11.

Ward, v. pr. t. well ward = well thou deserve, M.P. xi. 8.

Warbles, st. worms between the outer and inner skins of beasts, F. 320.
GLOSSARY.

[Ware], v. spend, S. xlix. 7. See Wair.
Warie, v. curse, S. xxxiii. 1; M.P. wareis, xl. 1; waried, F. 587; warye, C. 350; waryit, M.P. xxi. 25; wary, lii. 15.
Wark, sb. work, C. 535; warks, S. ii. 14.
Warkloome, sb. instrument, pen, F. 43.
Warloch, sb. wizard, F. 614; warlok, M.P. iii. 25. See note on p. 323.
Warsill, v. wrestle, M.P. xlii. 9.
Wart, adj. worst, C. 1204.
Warwolfe, sb. man-wolf, F. 614; war-wolves, 360. See note on p. 315.
Wast, v. pr. t. waste, C. 817; M.P. xlix. 15. O.P. wast.
Wat, v. pt. t. wet; wat ane anchor = east anchor, M.P. xlviii. 168.
Wattis, v. pr. t. knowest, C. 440, 754.
Waunuit, v. pr. t. needed, S. xv. 9.
We, sb. little while, M.P. lvi. 2.
Weam-ell, sb. belly-ache, F. 318.
Weard, sb. fate, destiny, S. xxxiiii. 1.
Wecht, sb. weight, C. 514.
Wedders, sb. wethers, F. 205.
Wedlie, sb. wager, stake, S. xlvii. 7; D.P. iii. 7. See note on p. 344.
[Weet], sb. moisture, wetness, S. xlii. 8.
Weet, v. wet, M.P. xxviiii. 18; weitis, M.P. v. 44; weit, C. 538.
Weightie, adj. weighty, S. x. 12.
Weil, adv. well, C. 1314; weill = very, M.P. xxviiii. 70.
Weill, sb. choice, A.P. i. 50.
Weil, adj. blessed, happy, D.P. i. 1.
Wein, v. pr. t. think, M.P. iii. 62; weinis = hopes, expects, C. 1081.
Weindis, v. pr. t. insinuate, try, M.P. xxxix. 39.
Weir, v. wear, S. xliii. 8; M.P. i. 10, xxiv. 66. A.S. werian.
Weir, sb. war, A.P. ii. 14.
Weirds, sb. the Fates, S. 268; M.P. xi. 1.
Weist, v. pt. t. knew, C. 178; wist, 1001.
Weit, adj. wet, M.P. lii. 6.
Werks, sb. works, M.P. lv. 4.
Wes, v. pt. t. was, M.P. xxxxi. 25, &c.

Wey, v. weigh, C. 421; wedy, 1164, M.P. iii. 7; wedye, xlvii. 90; weyis, lii. 10.
Weyis, sb. balance, S. xviii. 11.
Whilke, rel. pron. which, F. 635.
Whryne, v. writhe, wriggle, F. 453.
Wicht, sb. wight, person, S. lix. 2; M.P. lii. 5.
Widderit, v. pt. t. withered, C. 269; widdered, F. 792.
Widdershins, adv. back, on end, M.P. xlviii. 160.
Widdle neck, sb. gallows-bird, F. 765.
Widdirock, sb. weathercock, M.P. iii. 39; widdcerock, xxxii. 56.
Wie, v. pr. t. sway, rock, A.P. ii. 17.
Wight, adj. strong, M.P. xlii. 42.
Wild-fire, sb. erysipelas, F. 318.
Willie, sb. willow, F. 82.
Win, v. get, C. 280; M.P. xxviiii. 32.
Win, sb. wind, S. lxvi. 5.
Wink, sb. glance, twinkling; with a wink = in a twinkling, S. xiii. 4.
Wirk, v. work, F. 430; A.P. v. 22.
Wiss, v. pr. t. wish, C. 1395; = wished = desired, A.P. i. 95.
Wissele, v. change, F. 578. Belg. wisselten; Ger. wesseln.
Wit, sb. intelligence; to let wit = to make known, M.P. xliii. 20.
Withershins, adv. contrariwise, against the course of the sun, F. 398.
Withie, sb. a willow, rope of willow-twig, halter, gallows, C. 958. A.S. withig.
Wod, adj. mad, M.P. xl. 57.
Wod, sb. wood, M.P. xxxviiii. 10; wods = woods, M.P. vii. 2.
Wodershins, adv. contrariwise, S. xxiiii. 6. See Withershins, supra.
Wois, sb. woes, M.P. iii. 9.
Womanheid, sb. womanhood, M.P. xxx. 25.
Wonder, adv. wondrously, F. 675; adv. strange, M.P. xl. 54.
GLOSSARY.

Wondring, v. pr. p. gazing with admiration, M.P. xxiv. 16.
Wont, C. 1266. See note on p. 302.
Wooddyke, adj. mad dog, F. 737.
Wood wyld, adj. stark mad, F. 744.
Worbleth, v. warbleth (?), S. xivii. 10.
Words, adj. puny creature, child or beast unthriven, F. 496.
Wormes, adj. ugly little things like worms in the face, F. 307.
Worthines, adj. honour, position, S. ix. 11.
Woubet, v. pr. t. hair, M. P. 268.
Wouchsafe, v. woshsafe, S. xxiv. 2.
Wourd, v. pr. t. woods, wood, C. 140.
Wraugh, v. pr. t. destruction, ruin, A.P. I. 77.
Wraiths, adj. ghosts, apparitions, F. 658. See note on p. 323.
Wrank, v. pr. torn, C. 722; =am undone, M. P. xivii. 56; =ruins, D.P. v. 2; wrak, S. iv. 2; wraks, M.P. iii. 22.
Wrauls, v. pr. t. wrestling, M. P. xxiv. 53.
Wrasill, v. pr. t. wrestle, M. P. xiv. 4.
Wretches, adj. wretches, evil spirits, F. 658.
Wreck, v. pr. t. destruction, M. M. vi. 44.
Wrechit, adj. wretched, S. xxiv. 2.
Wrest, v. pr. t. strain, wrestle, wrestle, M.P. xvi. 3.
Wreat, v. pr. t. wrote, F. 625.
Wrethyn, M. P. iv. 5. See note on p. 354.
Wristing, v. pr. t. training, wrestling, C. 207.
Wrought, v. pr. t. wrought, made, F. 326; M.P. xvii. 16.
Wry, v. twist, turn, M. P. xvi. 3; =equivocate, conceal, F. 726.
Wunder, v. pr. t. doubt; I wunder bot =I doubt not, C. 531.
Wy, adj. person, A.P. iii. 3.
Wyld, adj. great, far, M. P. xiii. 35.
Wyne, adj. wise, C. 1017.
Wyn, v. pp. won, C. 470. A.S. wint-

Wyse, adj. way; on na wyssue, M. P. xivii. 54.
Wyte, adj. blame, M. P. xviii. 41.
Wyte, v. blame, C. 737; ixiv. 5; wytit, C. 759.
Yat, resembl, pr. that, M.P. llii. 6
Ydill, adj. idle, S. xxiv. 10.
Ydlines, adj. idleness, M. P. xii.
Ye, art, the, M. P. iv. 32.
Yis, dem. pron. this, A.P. ii.
Ylis, adj. isles, M. P. xlviiii. 16.
Yre, adj. anger, wrath, C. 717; 4.
Yron, adj. iron, C. 1253.
Yscwhis, adj. issues, C. 506.
Yvoire, adj. ivory, A.P. i. 63.

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