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THE
HISTORIE OF SCOTLAND

WRYTTEN FIRST IN LATIN BY THE MOST REUEREND AND WORTHY

John Leslie
JHONE LESLIE

BISHOP OF ROSSE

AND TRANSLATED IN SCOTTISH BY

FATHER JAMES DALRYMPLE

RELIGIOUS IN THE SCOTTIS CLOISTER OF REGENSBURG,
THE YEARE OF GOD, 1596

The feare of the Lord is the beginning of all Wisdome

FINIS CORONAT OPUS

EDITED BY THE

REV. FATHER E. G. CODY, O.S.B.

VOL. I.

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Vol. I.

The handwriting of the title-page is different from, and probably a little later than that of, the rest of the MS. The same date, however, is given in Dalrymple's own hand in another part of the text. (See facsimile.)

In Latin translated, at Regensburg,
in the Latin cloister of Byrland
to the religious brother.
F. Dalrymple
pl.

28th Nov. of 1596

FACSIMILE OF F. DALRYMPLE'S WRITING.

NOTE.—Byrland = Baierland—i.e., Bavaria.

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INTRODUCTION.

I.

THE MANUSCRIPT.

THE MS. translation of Bishop Leslie's History of Scotland, from which the present publication is printed, is the property of St Benedict's Abbey, Fort Augustus. It was brought thither by the Rev. Anselm Robertson, the last surviving member of the Scotch Benedictine Abbey of St James's, Ratisbon, suppressed in the year 1860, of which Fort Augustus is, in a certain sense, the representative. The volume is in good preservation, and contains about a thousand pages of thick, coarse paper, nine inches by six in size, bound in boards which are covered with the remains of a parchment MS. psalter of a much older date. It is written throughout in the same handwriting, though with less neatness towards the end; and as the characteristics of this latter part are repeated in the title and introduction, it may be inferred that the date there given, 1596, is the year of the completion of the book.

II.

FATHER JAMES DALRYMPLE.

The author of the translation, and doubtless the scribe also, was Father James Dalrymple, a monk of St James's,

Ratisbon, where he wrote the work, as he himself tells us (see facsimile of his signature). At the end of the volume he says: "Finding heir sum waist leiues, J thoct best for sum recreatione to the reidar, til June to and eik quhat heir followis;" and he proceeds to fill twenty-six pages with the unfinished account of a theological disputation, held against all comers, in the "Bishop's Hall, Ratisbon, on the 30th January 1588," by the then Prior of St James's, Father James White. Whether Father Dalrymple was present at this disputation does not transpire; but the event must have happened under the direction of Father Ninian Winzet, the great opponent of Knox, who was Abbot of Ratisbon from 1577 to 1592. Father Dalrymple records the death of the latter celebrity in words which are an addition to the work of Leslie; and he probably wrote the translation, certainly the latter half of it, under Winzet's successor, the above-mentioned Father White, who ruled the venerable abbey for the long period of forty-seven years.

This is already rather more than all that is certainly known about the present translator of Leslie. The library of St Benedict's, among other sadly scarce relics of Ratisbon, contains a register, compiled under Abbot Fleming (1672-1720), of the monks and students of the abbey; but it commences with the year 1597, and therefore could not contain the entry of Dalrymple's reception. Nor does his name otherwise occur. The records of Ratisbon were more than once destroyed by fire; very few are now known to exist; and all attempts made by the present editor to further identify Father Dalrymple have hitherto proved fruitless. One hint may be gathered from the absence of his name in the register of professions — namely, that

possibly he did not make his profession at Ratisbon, but was already a professed monk before leaving Scotland.

The 'Register of the Privy Council of Scotland' (vol. ii. p. 254), under date 16th July 1573, mentions a James Dalrymple who had been appointed the year before to a canonry of the chapel-royal at Stirling, "callit the parsonage and vicarage of Alloway," and who is there declared to have been unduly so appointed, on the ground that the king had already granted the living to William Drummond, son to Sir Robert Drummond of Carnock. This may possibly be our Father Dalrymple seeking an appointment at home before joining Father Winzet at Ratisbon.

To pass to mere conjecture, his name may lead us to suppose that he was a native of Ayrshire or its neighbourhood. We may also look upon it as likely that he left his native country under the influence of Ninian Winzet, who, when appointed Abbot of Ratisbon by Pope Gregory XIII., found the abbey almost deserted, mainly in consequence of a destructive fire in 1546, but who showed great energy in bringing over religious from Scotland to fill the empty house. "*Confestim plures viros religiosos Scotiae nationis arcivit,*" says Brockie in his MS. account of Ratisbon (archives of Blairs College). Some of these were members of the lately suppressed Benedictine monasteries.

We may further assume that Winzet suggested the translation of Leslie's history. This would appear likely from consideration of the facts that Leslie was a personal friend of Winzet; that the latter had obtained his nomination through the Bishop's influence at Rome; and that the style and motive of the history were such as would appeal strongly to a man of the abbot's character and experiences, and make him anxious to see the work in the mother-

tongue of his fellow-countrymen. But whether he supervised or even saw the translation, may be doubted. Winzet was a good Latin scholar; he had taught grammar at Linlithgow for ten years; and, while we are told by Brockie that he did much to encourage studies at Ratisbon, and even taught some subjects himself, he could hardly have passed over the occasional glaring mistranslations of Dalrymple, mistranslations which would argue their author to have been a tyro, one who had to use grammar and dictionary, and who often found Leslie's flowing periods and classical idioms too much for his attainments.

The last remark might suggest the further supposition that our author, at the date of his work, was young either in age or in scholastic acquirements, or both. In this relation it may be noticed that on his title-page he calls himself "ane religious brother"; and the latter word suggests that he was not yet a priest. It was, and is still, a monastic custom to give the title of *father* to monks who are priests; and of *brother* to such as have not received ordination. On the other hand, however, this title may be only an expression of humility on the part of the writer, such as was and is still customary; and, moreover, there are to be found in the translation traces of a somewhat prolonged stay in Bavaria, and of an habitual and confirmed use of the German tongue. A few such traces, principally inversions of sentences, and the softening of initial hard consonants, will be found pointed out in the Notes.

Father Dalrymple's knowledge of Scottish, and his power over the language, are, however, quite up to the level of his day; and in this matter, at all events, we may be permitted to see the influence of the author of 'The Buke of Four Scoir Thre Questions,' who boasted that he had not

“forghet our auld plane Scottis, quhilk gour mother lerit gou” (Winzet’s ‘Tractatis,’ addressed to Knox). His vocabulary is copious, often rendered more so by his habit of giving all the possible equivalents of a Latin word, the meaning of which he could not satisfactorily express by one Scottish form. In judging the style, it must be remembered that the work is a translation—that is to say, a style of composition that is crucial to the most practised writer of any language, and one that tempts the less perfect master to strain to the utmost the capabilities, both in style and meaning, of his perhaps less ductile mother-speech. Father Dalrymple’s style is necessarily affected by contact with the Latin, which in those, and even in later days, was looked upon as a perfect language, the type of excellence, all departure from which was branded as “barbarous.” On the other hand, translation tends to bring out all the powers of a language; and this, together with the fact that the present work is in prose form, will combine to give a special interest to this specimen of “Scottish text.”

III.

BISHOP LESLIE.

Bishop Leslie is too well-known a figure in Scottish history to require minute delineation here. It will suffice to recall the main facts of his life. He was born on the 27th September 1526,¹ of the Cults branch of the Leslie family, descended from the Barons of Balquhain. He was educated at the University of Aberdeen, and after a series of minor

¹ Irving says 1527, but the epitaph at Brussels says: “Excessit prid. kalend. Junii A. D. MDXCVI. Aetatis suæ 70.

promotions, about which there is some little difference of opinion among his biographers, he finally took his degree as Doctor of Laws at Paris in 1553; was made professor of Canon Law in the University of Aberdeen; took holy orders in 1558, and, with the parsonage of Oyne and a seat in the cathedral-chapter, he settled down as Official of his native diocese.

In 1560 he was one of two named by the Lords of Congregation to discuss points of faith at Edinburgh against Knox and Willox.

In 1561 he brought Queen Mary home from France. This was the beginning of a connection that was to make him famous in the history of his time.

In 1565, on the death of Henry Sinclair, he was appointed to the diocese of Ross. This was effected, apparently, through the recommendation of the Queen, who had already made him a member of the Privy Council, and obtained him other preferments.

In 1566 his name appears as co-editor of the 'Actis and Constitutionis of the Realme of Scotland,' the work of a commission appointed at his suggestion to revise and publish the laws of the kingdom of Scotland.

In the year following, Mary was imprisoned in the Castle of Lochleven; but in 1568, after her escape and the defeat at Langside which followed it, Leslie joined the Queen at Bolton Castle. From this time he became Mary's commissioner and confidential agent, as well as ambassador to the Queen of England. He was imprisoned by Elizabeth in 1572 for his share in the attempt to bring about the marriage of Mary with the Duke of Norfolk. Towards the end of 1573 he was liberated, but banished the country, whereupon he retired to the Netherlands, and after a year's

residence there, he proceeded, at Mary's request, to visit the Courts of France, Spain, and Germany, and solicit assistance in her behalf. In 1575 he reached Rome, where he remained nearly four years, until he was appointed Nuncio to the Emperor Maximilian, then living at Prague. He finally passed through Lorraine to France, and was appointed by Cardinal de Bourbon, the Archbishop of Rouen, Vicar-General of that diocese. The news of the execution of Queen Mary (1587) reached him at Brussels, and had such an effect upon him, that he retired altogether from public life, and spent his last nine years in a monastery of Augustinian canons near that city, where he died May 31, 1596, in the seventieth year of his age.

IV.

ACCOUNT OF BISHOP LESLIE'S HISTORICAL WRITINGS.

All Bishop Leslie's writings were in object—when not, also, in subject—political, and his politics were summed up in the maintenance of the cause of Queen Mary and the Catholic religion in Scotland. This is true, also, of the 'History of Scotland,' which, as he tells us in his dedication, he wrote for the Scottish people—"quo majorum suorum, cum in ceteris virtutibus, tum in avita religione maxime, vestigiis insistant"—to induce them to keep to the ways of their fathers in all good things, and especially in their ancestral religion. It was first written in the Scottish dialect, as a history of Scotland from the death of King James I. (1436) to the year 1561, when Queen Mary assumed the reins of government; and was composed, as the title de-

clares, "During the time of his remaning as ambassadour for the Quene his soverane in Jngland, 1570." In his preface to this first work, he says: "I, being reteirit fra the court of Jngland, quhair I was resident for a gryit space of the tother yere, in 1568, at your Majesties command, in treating of your wechtie effaires with the Quenes hienes of Jngland and her consell, and tharefter remaning at Burtown apon Trent, awaiting only on your majesties service, . . . I thocht verray necessarie to spare sum parte of my time in reidinge of historeis. . . . And sua I employed ernstly my labouris in reiding the historeis written by Polidorus Vergilius, Beda, Sir John Fressard Knight, Fabian, Edward Halle, Lanquett and Copperis Cronicles, with the summary wrytten lately by John Stowe: In the quhilkis I consider mony and sundry thingis sett forth by their aucthouris, of the deedis and proceedingis betuix Scotland and England, far contrar to our annales, registeris, and trew proceedingis collectit in Scotland. And albeit the trew histories of our country be largely, truely, and eloquently treated and wreattin be that cuning and eloquente historiographe Hector Boecius, yit he wreittis only to the deathe of Kyng James the first, quhilke was in the yere of our lorde god 1436 yeires, sen the quhilk time nevir ane hes preassed to gif furthe any thing in wreitt."

As he was again employed at the Court of Elizabeth during the summer of 1569, he was obliged to let the work rest "til farder oportunyte"; which opportunity came in February 1570, when he was "sequesterate in the Bischope of Londons house in the cite of London," and seems to have there revised and finished it. It was not, however, published; for though he sends it to the Queen, he says he "intends not to put the same to light, quhill it be more

diligently overseene and corrected." In fact, the history, as it then stood, was first published in the year 1830, by the Bannatyne Club, who printed it from a MS. in the possession of the Earl of Leven and Melville, a descendant of Sir Andrew Melville of Garvock, Master of the Household to Queen Mary. It is the earliest known copy, presumably a transcript of the identical MS. presented by the author to his royal mistress, and judged to be the work of an English scribe,—a fact easily accounted for, when it is remembered that at that date the Queen and her faithful friends, among whom was Sir Andrew Melville, were living in England.

During the following seven years, and most probably during the last four of the seven, when his stay in Rome would have given him the necessary leisure, Bishop Leslie rewrote this history in the Latin tongue, with some corrections and enlargements, and added to it seven other books of the history of Scotland anterior to the death of King James I. The general title of the whole volume runs thus: 'Of the origin, manners, and history of the Scots. Ten books. Of which seven treat more summarily of the memorable deeds of the ancient Scots, and the remaining three, more in detail, of the later kings down to our time, whose history was not before written. To which is added a new and accurate description of the districts and islands of Scotland, with a true topographical table of the same.¹ By John Lesley, Bishop of Ross.' The title of the second part is as follows: 'The last three books of the deeds of the Scots. Containing a more detailed history, previously wanting, of the more recent kings, from A.D. 1436 to the year 1562. By John Lesley, Scotsman, Bishop of Ross.'

¹ This map does not appear in the reprint of 1675.

The whole is dedicated to Pope Gregory XIII., in a long epistle prefixed to the first part, in which the author remarks: "When I realised that the same benefit which I received from these studies (of Scottish history) might be enjoyed by my fellow-countrymen, I set myself to arrange, or rather rewrite, the history of the Scots, which I had roughly put together when in prison, and brought with me to Italy as my plank of safety from shipwreck."

He also addresses an epistle to Cardinal Cajetan, who was then Cardinal Protector of the kingdom of Scotland; and in it he alludes to the work as "This production of mine, which is not so much Scottish as Roman; for although conceived before, it has grown to its birth in these last months at Rome."

This is followed by a very lengthy and rhetorical address to the nobility and people of Scotland, in which, among many other things, he declares the sources whence he drew his materials: "I often exhorted our august Queen Mary to a diligent study of the history of her ancestors, and in furtherance of this desire, when acting as her ambassador in England, I presented her with the manuscript copy of an unprinted history of the 120 years from James II. to our own times, a period never before described. But when the fact reached the ears of others, many persons, both in our own and foreign countries, pressed me not only to publish this in the Latin language, but also to add a compendium of the previous history already written, correctly, though inelegantly, by John Major, and elegantly enough, by Hector Boece, but, as many complained, with too much diffuseness and prolixity. I proceeded, therefore, to compress and epitomise this portion; while to the former, which in its Scottish dress could interest Scotsmen only, I have, with

some trouble, given the power to speak to all through the medium of Latin. In writing this work, I have not only confronted previous histories with the annals kept in our public archives, and with the oldest codices religiously preserved at Paisley, Scone, and our other monasteries, but I have also consulted Tacitus, Suetonius, Ammianus, Marcellinus, Eutropius, Herodianus, and other writers of neighbouring nations."

It is worthy of notice that these dedicatory epistles are accompanied by an address to the author in Latin verse, written by Ninian Winzet, Abbot of Ratisbon; and also by an epigram, similarly in Latin verse, the production of "Alexander Seton, a Scot."

The second portion of the volume is preceded by a dedication to Queen Mary, and another epigram by Alexander Seton. The Bishop again alludes to the work written in Scottish, and presented to her Majesty "when ambassador some seven years ago," and says that what he had previously written in the vulgar tongue he now publishes in Latin, for the benefit of all. It is curious that while this address is dated Christmas Eve, 1577, the previous dedications, at the beginning of the volume, bear date 1st of January 1578. The whole was published in one volume, though with two distinct titles, at Rome, in the year 1578.

The history ends with the year 1562, and the author gives us good reasons why he broke suddenly off there in his published narrative. But he has left a record of another ten years, in what appears to have been intended as a continuation, to be published at a later date. In the archives of the Vatican, lately thrown open to students by the enlightened wisdom of the present reigning pontiff, there has been found a Latin MS. of Bishop Leslie, containing a

narrative of events from 1562 to 1571. It is unfinished, even the last sentence being incomplete; but its first sentence carries on the narrative of the last paragraph of the published work in so apt a manner, that if the two were joined together no one could notice any discrepancy. It was published by Father Forbes Leith, in his 'Narratives of Scotch Catholics,' 1885.

V.

EDITIONS OF THE 'HISTORY OF SCOTLAND.'

Copies of the original publication at Rome still exist, though very rare. That which is now before me, and which is commonly referred to as 'Leslie's History' is a facsimile reprint, made in the year 1675. The title-page still retains the date—"Romæ, in Ædibus populi Romani, 1578"; but beneath is added, "Nunc denuo recus. Anno Domini 1675." From this it would be gathered that the reprint was made in Rome; and indeed it could hardly otherwise have come to pass that the woodcuts of the original edition are also reproduced. It is stated, however, by Mr Irving, in his 'Lives of Scottish Writers' (A.D. 1839), that "this latter edition is said to have been printed in London, and contains a dedication to the Earl of Rothes, subscribed by a George Lesley" (p. 145). I cannot find this dedication; but it may have been either inserted in handwriting, or printed in London and added to some copies. The reference is, notwithstanding, valuable as giving a clue to the history of the republication of the Bishop's work. The Earl of Rothes here mentioned was John, sixth Earl, who succeeded to the earldom at eleven

years of age, in 1641, was afterwards created Duke of Rothes by Charles II. in 1680, and died on the 27th July of the following year. He had taken up the cause of Charles I. against the Parliament ; was colonel of a regiment of horse levied for the King's service in Fifeshire ; was taken prisoner at the battle of Worcester (1651) and confined in the Tower, and afterwards in the Castle of Edinburgh. On the Restoration (1660) he joined Charles II. in London, and was rewarded for his faithful services by a liberal pension and several posts of honour, among which was that of Captain of the newly established Royal Life-Guards, and General of the Forces in Scotland.

The George Leslie mentioned in connection with this personage cannot, of course, be certainly identified ; but at the date with which we are here concerned there was living a Jesuit priest of that name, who was great-grandson to our author, Bishop Leslie of Ross. The latter did not take orders till he was thirty-one years of age (1558), and may have been previously married ; but at all events the 'Records of the Family of Leslie' (vol. iii. p. 343) state that Andrew, fifth laird of New Leslie, married Janet Leslie, daughter of John Leslie, Bishop of Ross, and by her had a son John, sixth laird of New Leslie, whom we find receiving, as heir, the property contained in the Bishop's will, and appointing, as his procurator for the purpose, Gavin Leslie, his uncle, a canon in the cathedral church of Rouen, where, as we have seen, the Bishop held the post of Vicar-General. This John Leslie had five children—the above-mentioned George Leslie, one daughter who married, and three others who became nuns. Now this George Leslie lived until the year 1687, and had spent his last thirty years as Provincial of the Society of Jesus,

and Superior of the Missions in Scotland, chiefly at Balquhain, the ancestral home of his branch of the Leslie family. Here he would have known William Leslie, thirteenth baron of that ilk, a famous royalist, and personally a friend of the Earl of Rothes, also a royalist and a Leslie ; and he would thus have been a very likely person to issue a reprint of the writings of his great ancestor, and to dedicate it to one who, in addition to being a personal friend, and the acknowledged head of the name and family of the writer, was also one of the foremost men in Scotland, and of equal influence at the court of a reigning monarch, whose tolerance and even personal leanings towards the Catholic faith had raised the greatest hopes of those interested in its restoration in this country.

As a Jesuit provincial, Father Leslie would be in constant communication with Rome, so that there would be no difficulty in the fact of the reprint being made in that city ; but beyond this, the Rector of the Scots College in Rome at this date was a distant cousin of this same Father. This was Andrew Leslie of Rudderie, also a Jesuit. He had been imprisoned for the faith at Aberdeen in 1647, and removed to Edinburgh, but liberated the following year under condition of quitting the kingdom, with the penalty of death if he returned. A nephew of his, Father Walter Leslie, was also in Rome at this time, keeper of the archives of Propaganda ; he was a learned and zealous man, attached to the household of the celebrated Cardinal Barberini. To such men as these, Leslie's history must have been well known. Moreover, a motive for the reprint may be found in the renewed vigour in the work of the Mission to Scotland which appears about this time. This is evident not only from the increase of the number of priests, but

also in the interest shown at headquarters. In 1662, Father Winster, or Winchester, a pupil of Father Andrew Leslie, was made Prefect of the secular clergy in Scotland, with directions for a more active scheme of work ; and in 1677, Father Alexander Leslie, a brother of the William above mentioned, was sent on a special visit to report upon the state of the Mission. The republication of the Bishop's history would be quite in keeping with an attempt to rouse the question of the claims of the Catholic Church upon the people of Scotland.

VI.

METHOD OF EDITING.

The chief aim of the editor in preparing the work for press has been to reproduce, as exactly as possible, the actual text of Father Dalrymple. The slightest deviations are printed in italics, and, when they are anything more than the filling up of contractions, also enclosed in brackets. The only exception to this rule consists in a few very slight changes in the punctuation, in cases where it seemed necessary for the understanding of the author's meaning. Father Dalrymple's punctuation is peculiar ; in general it follows that of the Latin original, and therefore consists rather with the sense than the form of his translation ; but as it is his own, and is systematic, it has been preserved as part of the individuality of the work. The translation has been throughout compared with the original of Bishop Leslie, and passages that were found incorrectly or doubtfully translated have been reproduced at the foot of the page. The letter "L" in such footnotes refers to the Latin

text of the reprint of 1675. Other notes or critical remarks, not referring directly to the text as such, have been relegated to the end of the volume. In these Notes free use has been made of the historico-linguistic researches of Professor Skeat, and also of the invaluable labours of Mr Skene.

It may here be mentioned that Father Dalrymple translates only one of the dedications prefixed to the first part of the history. It is that addressed to "the nobility and people of Scotland." But as one or two pages are wanting in the MS., and as the translation is so involved as to require almost a complete new version from the Latin to make it intelligible, it has not been included in the present publication.

This first volume ends with the sixth book of the history; the next will contain the seventh, ending with the death of James I.; and the last three books, which correspond to the original history written in the Scottish dialect. In this latter part we shall have the opportunity of comparing Father Dalrymple's translation not only with the Latin original, but also with the Scottish draft of that original itself.

E. G. CODY, O.S.B.

THE ABBEY, FORT AUGUSTUS,
May 5, 1888.

HISTORIE OF SCOTLAND.



THE DESCRIPTIONE OF THE REGIUNES AND ILES OF SCOTLANDE.

¹ QUHEN mony rasouns persuadet me, schortlie to twoche
al the lyues of the kings, quha hithirto haue rung in Scot-
land, Thaireftir the original beginning, Institutions, Lawis,
and ²preclair actes of the natione selfe compendiouslie
5 to ³sett doune: the cause that mouet me cheiflie was
this: that I, afore the eyne baith of our Nobilitie, and of
the lai people, in quhatsaeuir state or degrie, mycht sett
doun as in ane bredd or table, a certane ernist or hett
affectione of the catholik religione, and a vehement con-
10 stance in defendeng thairof; finalie mony vthiris worthie
and notable vertues, in quhilkes our Elderis, sumtyme
florisched, and war mekle renouened. I hoped, be this
moyan ⁴sulde follow that quhen our cuntrey men began
to compair the vices, with quhilkes this day thair cuntrye
15 is infected, with the vertues, quhilkes in thair cuntrey
sumtyme excelled, the radier walde thay ryse frome
thair darke errouris in quhilkes thay ar incloset, and re-
turneng sinceirlie to the catholik concorde, now at last
mychte begin to follow the way of true vertue sa deip
20 ⁵imprented with the futstepis of thair foirbears; quhilke
fructe, I hope our people abundantlie sal gather; gif
laying asyd al grudge or offence, hurt, harme, or ony

displesure, diligentlie yai (*thay*) reid the historie quhilke I write to the vtilitie and proffite of the *commone* weil, and gif in lyfe and maniris deuoitlie thay express it. Bot because mony things in our Historie wil appeir obscur, excepte the descriptione of Scotland and the 5
 Iles about, we sett afoir; before I begin the historie of the Inne cuntrey, I wil first, *conforme* to the *exemple* of the aunciant writeris, descriue the quarteris and boundes of Scotland with the Iles, * as in the outmest bordouris, † quhilkes ar monie and plentiful in the ⁶ regiment of our 10
 king. And seing that be al men Scotland is esteimed the ane halfe of Britaⁿnie, afoir I declare quhilkes ar proper to Scotland, I wil breiuelie twoche quhilkes are *commone* to the hail Ile. This way the reidar sal nocht be offendit, nathir sal the writer be confoundet. 15

OF THE NAME, SITUATIONE, AND PARTES, OF THE
 ILE OF BRITANNIE.

Gif quha walde knawe the name of Britannie monie referris it vnto Brutus the sone of Siluius Posthumus King of the Latines, and oye of Æneas, and him to be author baith of the name and natione of Britannie. The maist *commoune* speiking is this, that xl. zeirs eftir the 20
 seige of Troy, quhill Brutus with grett sollicitude and kair was seiking a resting place † with some troiane Iwalis and reliques, eftir sair trauell quhen mony dangeris he ⁷ escaped had, at last he landet in Albion. Thair-
 eftir the Ile he named Britannie, and his *cumpanie* brit- 25
 anis. Bot quhat vthiris lait writeris speik of this name *perchance* mair curious than true, I, haldeng me content

* L. "extremis quasi lineis"—in mere outline.

† *I.e.*, the islands (L.)

‡ L. "cum aliquot Trojanorum reliquiis"—with a few remaining Trojans.

with the opinione of ancient Antiquitie, regarde nocht. The maist ancient wryteris names Britannie Albion, ⁸ but all controuersie. Bot quhither that was frome Albine first mother of the geyantis, or frome Albion son to Neptune, *quha rayneng, or frome Albanak sone to Brutus, 5 or from alba the cheif citie, now called S. Androis, or finalie from Albis rupibus, that is, quhyte craigs, is zit vncertane. Bot I take it to be frome † quhyte ⁹craigs, as indeid I lykwyse beleue, nocht the Romanis bot the 10 Greiks first to haue the Alpes named, evin sa this Ile. For it is liklie that thay being sa noble Seymen, and sa expert in sayling, that our Iles thay apned vpe afore the Romanis. Bot that parte of the Ile quhilke haueng na inhabitour, eftirward was inhabited onlie be the Scotis 15 and peichtes, is beleued, and is verie liklie be Albanak, to haue bene named Albion. and for this cause. Thay wryte, that Brutus destributed the hail Ile to his thrie sones, to wit, *Locrinus*, *Cambrus*, and *Albanak*; appeiris weil, and is a rasone verie euident, that seing the tua 20 partes quhilkes now ar vnder the Impire of Ingland, ar called ¹⁰*Loegria* and *Cambria*, from *Locrinus* and *Cambrus* the first tua sones, the thrid parte in lyke maner frome the thrid sone *Albanak*, the name *Albion* to haue receiued. Be this, lykwyse is probable onlie Scotland to 25 be called *Albion*, because quha speik the *Irische* tounge, quhither amang vs or in *Irland* selfe, quhilke tounge is maist ancient, and with strange natiouns neuir corrupted; evin this day thay call our Realme *Albion*, albeit thay 30 speik it corruptelie: as the same peple plane ignorant of the *Ingles* tounge, oft names the *Inglise* men *Saxons* frome thair ofspring, as thay name thame of *Cambria*

Albyn.

Saxson.

* L. "ibidem regnante"—Albion, who was king there.

† "Ego vero ab albis rupibus non quidem Romanos sed Græcos, ut Alpius, ita huic insulæ nomen dedisse primum crediderim"—I think that not the Romans but the Greeks first named this island as they did the Alps, from its white crags.

britanis from thair beginning, or Brennianis frome Brin-
nach, or Duke Brenno. Finallie for the grett affinitie,
alyance and brotherlie kyndnes betuene the Scots and
Peichtis, the Romane writeris and al strangers gaue thame
al ane name, sa war we all called Albans, as all the in- 5
habitours of the Ile of Britannie war named be the
Romane writeris (*Britons*, L.); bot the lattir historio-
graphors (*called us*, L.) Albians, and the Realme Albanie.
This far of the name.

Of all Iles, gif ane called ¹¹ Taproban with sum vthiris 10
be excepted, Britannie is the best and fairest in al the
* occian Sey, quhair of the maist parte lyes betuein ffrance
and Irland : bot the vther parte frome Ireland Northerne
lyes towarde Denmarke and Norway, quhilke sa is situat,
as frome the hail warlde it war diuidet. The lenth ex- 15
tendis frome a certane village in Ingland † besyd Corn-
wale, named ‡ Winchester, evin vnto the farthest parte of
Cathnesse (quhilke sumtyme was called § ¹² Carnau) in
Scotland seuin hundir ¹³ thousand pace lang, or thair
about. Bot twa hundir thousand pace brade in the In 20
cuntrey, cheiflie in that parte, quhilke extendis betuene
¶ Manerie, the farthest prouince of Cambri, and Zarmouth
a seyporte of Norfolke. Vthirwyse in respecte
of turnings and windings of the erth, in sum places it is
langre, in sum places schorter, sa that quhair it may be 25
Iustlie mesourit and mett in ilke place is nocht alyke
æquall. The Ile almaist is thrie nuiket. The farthest

The lenth of
Britannie.

The bredth
of Britannie.

* L. "in oceano occidentali"—in the western ocean. It seems uncertain whether "occian" means *ocean* or *western*. "Mare oceanum," or ocean sea, is the Latin appellation of what we now call the Atlantic Ocean. See, *e.g.*, Cæsar, Comm., lib. iii. c. 7.

† L. "apud Cornubios"—among the Cornubii—*i.e.*, in Cornwall.

‡ L. "Vinchstretus pagus." I have not been able to identify this place.

§ L. "Carnava."

¶ L. also has *Maneria*; it seems a misprint for *Manevia* = St David's.

parte, quhilke lyes toward france, hes about a * thousand and fyue hundir pace. The vthir syd lyeng toward Spane and the Occident, vii. hundir (*thousand*, L.) pace; the thrid foranent the coste of Germanie toward the North
 5 viii. hundir thousand pace. The circuit or *compas* The circuit. about, xx. hundir thousand pace as Cæsar maid mentione, bot the laitter historiographors affirmes it lesse. That syde quhilke lyes to ffrance hes twa nuikes, of quhilkes the ane lyes to Kent, the vther to the South.

OF THE AIRE, LENTH OF THE DAY: AND FERTILITIE
 OF THE GROUND, IN BRITANNIE.

10 Sa grett clemencie and temperance of the wathir is in Britannie, that Cæsar said, he fand heit and calde lesse vehement in Scotlande than in france. The are nochtwithstanding *sumthing* thiker, and ¹⁴ mae cloude: Bot the windis, quhilkes ar North, blawis oft verie vehement,
 15 swifte, and with a horribel sound, quhairthrouch the cuntrey is nocht lytle bot mekle hailsumer, and fewar seiknessis. Followis of this, that ¹⁵ by mony vthiris seiknessis in the south, that sair seiknes, named the sueit of Britannie, *cam* nevir till ws, nochtthelesse, continual caldes, albeit slawe: mony weitis, deip snawis.
 20 The day sa lang that it is thocht to haue (*in cornwall*, L.) xvii. houris; In Edinburghe xviii.: bot in the Iles of orknay xix. The beimes of the Sone, al Scotland throuch, the hail nychte ar sein, the space of twa
 25 monethis, and that cheiflie in Orknay, Cathnesse, and Rosse, in sik brichtnes, that esilie thay may sie to reid and wryte. *Contrare* in winter, as the vse is ¹⁶ ouer all, the lenth is payed with the schortnes.

The clemencie of the wather.

The sueit of Britannie vnknawes to Scotland. The lenth of the day.

In Scotland ye hail nycht may be sein to reid with the brytnes of the Sone.

Sa ¹⁷ plentiful is the ground, that mekle esier 3e sall The birthfulness of the ground.

* L. "millia passuum quingena"—five hundred thousand paces.

expone quhat it no^t beiris, than quhat it beiris. for the
 ground selfe to the awne inhabitouris furnisses abund-
 tantlie all things, quhilkes ar necessar or proffitable to
 the commone vse of the peple, excepte spice and Vine,
 and sum fructes (quhilkes being brochte in, the Ile in 5
 thame abundes) and 3it walde mair abundantlie, and
 mony mae things walde minister sufficientlie, gif mair
 labour and industrie war maid. In all kynde of stuffe,
 and cattell it abundes: Nochtwithstandeng among the
 mountainis, and hiche cuntreyis, ¹⁸ates is mekle mair 10
 prosperous than quheit. Of ates, in Britannie, by the
 opinionone of mony, is maid verie gude brede, nocht
 tasteles, bot with grett labour, quhilke al the north
 parte of Ingland, and the gretter parte of Scotland vses,
 and ar susteyned vpon commounlie. Beare mairouer it 15
 bringis, no^t only ane kynd, quhair of commoune drinke is
 maid to the hail Ile, quhilke we cal ale, and is a drinke
 maist halsum. In Ingland it is bettir quhair it is
²⁰browne with hope; in Scotland butt hope. and this
 drinke is oft browne, and cheiffie in the moneth of 20
 Marche, and than best; of quhilke sorte, no^t only is
 keipet for ane 3eir, or twa 3eirs, bot evin for fyue 3eirs,
 or sum tymes vii. 3eirs. that through the opinioune of
 strange natiouns, it is thochte baith be the coloure and be
 the taste to be Malmsey. 25

The stuffe.

of ate brede
called
¹⁹houer
brede in
Ingland.

of ale.

The north parte of the Ile, as lykwyse the mid parte
 and that parte called Cambrie, hes in sum places mony
²¹garssie hillis, with grene bankes, Busses and brayes,
 bot litle fertile * and verie bare garse, quhilke onlie beiris
 the clauer; quhilke nochtwithstandeng ouer all no^t far 30
 vnlyke may be funde: quhilkes are verie conuenient to

* L. "tenuissimum gramen atque Cytisum herbam tantum fer-
 entes: nusquam tamen non tales, qui vel iumenta, pecora, ovium
 et caprarum greges, aut maximos saltem cervos felicissime alant"—
 bearing only very thin grass and the herb Cytisus (a sort of clover):
 yet are they nowhere unequal to the feeding either of beasts of bur-
 den, or herds, or flocks of sheep or goats, or at least the deer.

- feid horse or ²² nout, or flockis of scheip or gait or ²³ than
 grett harte and hyne. The grettest parte of the Ile hes
 sa plentiful feildes that nane mair plentiful, plesande
 medowis, verie pastoral, and garssie ²⁴ Lesoueis in sum
 5 places convenient to kye and horse, in vtheris agane to
 scheip. It beiris maist fyne woll, quhairthrough ²⁵ framet
 natiouns in the arte of claith making and mony pretious
 things of woll are mekle helpet. heir agane sall 3e se
 braid planes, thair watterrie dales: heir a dry knowe, or
 10 a thin forrest, thair a thick wodd, all meruellouse delec-
 table to the eye, through the varietie baith of thair sit-
 uatione, and of the thing selfe that thair growis. The
 woddes selves nocht onlie profitable to the vtilitie of
 timber, and to that vse, but lykwyse for the gret mul-
 15 titude of Dae and Rae in thame, cheiffie in that parte
 inhabited be England, are verie jocund and jellie,
 and gif we my^t speik it, in a maner ²⁶ peirles in
 pleisour: Through thir woddis the gretter parte of the
 nobilitie hes thair maist recreatione in hunting with the
 20 ²⁷ sluthe-hundes. for that, this recreatione hes our
 cuntrey men ather in the feildes to hunte the hair and
 the fox, or in the sandes and water brayes the Brok, or
 in the mountanis the Wolfe, or the Wilkatt. bot the
 harte, the Dae and the Rae principallie w^t sluthehundes ar
 25 hunted and with vtheris swofte dogs called ²⁸ grewhundes.
 Bot of the plentie of fische thair quhen the sey compassis
 the hale Ile about, and quhen it hes mony sey portes,
 burnes and watoris, poles, ²⁹ stankes, and standeng Lochis
 of fresche water I neid no^t speik.
- 30 Nathir schaves furth Britannie all that it hes at the
 first face, nor lattis all sie at the first sichte, for mony
 hidd thesauris sche hes in her bowelis. In sum places
 is funde multiplie of Tinne and that of fyne tinne,
- 35 natiouns. Farther in sum places of England and lyk-
 wyse of Scotland is deluet vpe na small quantitie of Leid.

hunting.

The Welthin-
nes of fische
in Scotland.

Mettell.

In England ar siluer ³¹myndes, in Scotland ar gold myndes : bot yrne ar funde in baith. It is said that sum tyme it xxviii. cities ³²had verie famous and of gret renoune baith in gret numbir of citizenis and riches : of quhilkes now sum we knawe alutterlie fallin doune, vther 5 sum wasted with weires, vthires agane we knawe to continue in thair alde bewtie and bettir : as sum vtheris quhilkes war obscure, bot now famous ; 3e ³³dorpes and ³⁴wynes to be now growne in fair townes ; no^twithstandeng verie fewe fortified with walis and bulwarkis, as with 10 strange natiouns. for the Ingles men partelie confides in thair cost syd compassing thame round about with craiges lyke a wall : partlie thay confide in thair awne strenth. Bot the Scottis men quhais cost syd is far vthirwyse ; conforme to the lawes of thair elderis, thay haue ³⁵leiret 15 nocht to defend thair townes w^t wallis, bot thair landes, and first of all the bordouris of thair cuntrie, with the force of thair bodie, and strenth of mynd, (*and, L.*) to expel the ennemie.

I wil nocht now expreme the rest : to wit the thrie 20 fludes quhilkes principallie ar in England, thay ar Themes ; Humbir ; and Seuerne : * In Scotland ar mae, as thir chieffie, of quhilke kynde beiris sail, Forth, Clyde, Tai, Dey, Don and Spay. Nathir now will I ³⁶twoche mony sure schipe raides, sey portes, and 25 haiuⁱng places, of quhilkes mony are verie commodious, mony fortified and fensed with munitione. Nathir of vthir things will I make ony mentione, quhilkes ar mair commoune to the hail Ile, bot will explicat mair at lairge quhilkes to Scotland ar proper. 30

The cheife
riuers in
Britannie.

* L. "Scotia, quæ latis hostiis magna æstuaria faciunt, plura,— sed propter vada et saxa, non longe a mari, ut illa, velifera"—Scotland has more (rivers) making large estuaries with broad mouths, but on account of shallows and rocks not navigable, as the former are, far from the sea.

THE BOUNDÉS OF SCOTLANDE AND DIVISIONE,
WITH THE DESCRIPTIONE.

Scotlande the vther parte of Britannie is hail wⁱⁿ the
sey, excepte that parte quhair it lyes⁸⁷ to Ingland :
quhair with twa fluides, to wit, Twede in the Easte, and
Soluey in the west it is dividet as w^t thir twa marches.
5 Bot the mid *parte* *lyeing betuene that and Cheuott
hillis, or the riuers rinnin through thir partes, hes
marches. The hail regioun excepte the Iles orknay and
† Irland in twa partes may be diuidet : of quhilkes the
ane parte lyeng to the South is mekle birthfuller, through
10 fertilitie of the ground, and nobilitie of blude thair, and
mair populous, mair courtesie, gentle in behaiour,
humanitie of lyfe, ciuilitie of maneris :

The vthir quarter lyes to the North, quhilke be the
river of Tay toward the Easte is seperat frome the south
15 parte. Bot albeit this north parte be horrible in respecte
of the montane *Grampius*, and vtheris ruch, scharpe and
hard hillis full of mosse, more and marrase. Nochtwith-
stande^{ng} in this north parte ar sum prouinces sa plentifull
‡ and of gretter Ingines, that through thair policie thay
20 ar athir to mony in the South compair, or than thay
excel mony in the South. of quhilkes in thair awne
places we will speik.

* L. "vel montes Cheviotas, vel rivulos aliquot inde fluentes
habet terminos"—has the Cheviot hills or streams flowing there-
from as marches—*i.e.*, boundaries.

† L. "Hebrides."

‡ L. "quæ sua feracitate et præclaris hominum ingenii ac politia
plurimas earum quæ meridiem spectant, vel æquant vel exuperant"
—which in their fruitfulness, and the skill and refinement of the in-
habitants, equal or excel many provinces in the south.

THE SOUTH COUNTREYIS OF THE REALME.

Merse. The first prouince of the forrest *parte* is the ³⁸ Merse
 quhilke marches with Laudian, and quhair the riuer
 Tuede entiris in the gret sey, att the wattir of Forth.
 This cuntrey is plentiful of corne, as that cuntrey
 Tifedale. quhilke is thair nychtbouris, Tifedale, frome the Riuer 5
 called ³⁹ Tifus that rinnis intill Tuede, sa named. Baith
 thir cuntreyes aboundes baith in mony and baulde men
 of Weir. for because of the frequent weiris betuene
 Scotis and Ingles the inhabitours of thay pairtes,
 quha ar no^t diuydet frome the Inglesmen be *sum 10
 kynd of way, be a wattir or a hill, † and thay ar mair
 expert in ordiring a battell than vtheris. Thir Merse-
 men in our age, against the suddan *entring* of the
 ennimie, to lat sie quhan danger is, thay kendle bleises
 in tour heidis, or heicher places, as the maner thair is; 15
 mentione is maid that in the space of xxiiii. hours ten
 thousand horsmen war gathired thair. Thir haue bot
 few wodis, and verie litle ⁴⁰ elding to thair fyre, in
 quhilkes al our cuntrey does abund, excepte that parte,
 quhairthrouch cumis that thay ‡ Reid for wod vse, 20
 cheife the Mersmen, to thair fyre. In thame ar
 mony noblemen and almaist all, bot cheifie the mers-
 men, thay ⁴¹ manure Justice and thay studie ⁴² to politike
 effaires: Surlie verie vnlyke ar thay to all the rest of
 the bordirmen round about, quha nathir in peace or 25
 weire can be ⁴³ stainchet from taking the pray. Merse
 has ane fyne and ane strenthie toun quhais name is

* L. "nullo omnino aut flumine aut monte non pervio ab Anglis distinguuntur"—which are not separated from the English by any river or impassable mountain.

† "and thay" not in L.

‡ L. "Stipulis"—that they, especially the Mersemen, use *straw* (or reeds) for firing.

Berrik * quhilke oft hes bene in the Inglesmenis handis, and now is, and oft hes bene in the Scottis menis handes in lyk maner. The merse cheiffie hes thir tounes, Dunce, out of quhilke cam that celebrat
 5 doctour called † subtilis: than † Dunglasse, a fair collegiat kirke, and weil decorat: than Langtoun, than Hume, Fastcastell, and finallie verie mony strang castellis in thay partes.

Berrik a strenthie toun.

Joh. Dunce Scotis man Doctor subtilis.

In Tifedale the cheif toun is named Jedburghe, and
 10 than Kelsoch. In thir twa prouinces war four notable and riche monasteries; to wit, Melrosse, Jedburghe, Kelsow, and Kowdinghame, quhilkes war mounkes all. Twa in lyke maner of haly nunis, haueng twa houses of pietie appoynted for thame, thay ar to say, Caldstreme
 15 and Eccles. I heir speciallie make mentione of the Monasteries because thair zeirliche † rentis for na iniure that zit in the Realme has bene done, is nocht zit violat, how mekil sa evir thair places afor thir xxx. zeirs the furies of thir † wod men through the hail Realme haue
 20 castne doune.

Jedburghe, Kelsow.

Quhairfor of the monasteris is heir maid special mentione.

Beyonde Tifedale, gif rycht be the bordiris of the lande ze gang toward the coste, is thair Liddisdale, sa
 named frome the flude Lidder, quhair is baith ane strenthie and ancient castell, called the Eremitage.
 25 Thaireftir is Eskdale named frome the flude Eske that rinis through thay feildes and hes the name thairfra. This lykewyse rinis intill Tuede.

Liddisdale.

Eskdale.

Neist this lyes Eusdale sa named frome the riuier
 † Euos quhilke rinnis in the river of Anna and thair
 30 endis. Farther at the coste of the Irishe Sey, quhilke

Anandale.

* L. adds — “olim ordolucia nomen erat,”—anciently called ordolucia.

† L. “Collegiata ecclesia, eaque perpulchra, decoratum”—adorned with a collegiate church, and that a very beautiful one.

‡ L. “nusquam apud nos illorum annui reditus ullo regni jure sint hactenus violata”—because hitherto their yearly revenues have not been violated by any law of the kingdom.

vthiris names ⁴⁷ Vergiuum is Anandale, sa named frome the riuer of Anan forsaide, quhair lykwyse is a toune of the same name. Our cuntrey men vses valayes to cal ⁴⁸dales: sum agane quha names thame nocht dales, names thame portiounis, quhairfor al the south cuntreyes by 5 Merse and Laudiane haue this worde dale affixte to thair portione sa named frome the nerrest riuer or burne. Bot in the West and beyonde the Water of Forth northwarde, tha[y] name al thair cuntreyes athir with proper names, or frome the worde ⁴⁹strath (quhilke signifies a vally) 10 conioynet to the nerrest riuer. Ganging about the coste of Anandale, * quhilke the hiland seyes flowis till, northward, will occur Nidisdale sa named frome the water of Nid. This cuntrey at the bordour is narrow, bot in the midcuntrey it is sumthing baith braider and wyder. 15

Nidisdale. heir is a toune nathir base nor of simple digrie, to name The toune of Dunfres. Dunfres, famous in fyne claith. The inhabitouris, as we said afor, because in hett weiris thay 3ok ofte with the Inglismen, thay ar ay in radines, and al ar hors men. 20

Neist this lyes † ⁵⁰Galloway, in deid a large prouince, and diuidet into twa partes, of quhilkes the ane quhilke, frome the water of Crie lyes toward Nidisdale, is named Galloway inferiour; bot the vther, superiour is called. 25

Galloway. Baith abundes in fertilitie of the ground, and nobill pastorall. farther it is nobilitate in fyne wole and ⁵¹quhyt, sa is it cheiflie in aumbling horse. It hes thir tounes Kircoubrie, Wigtoune, and the ⁵²quhyt Case, al the thrie gude seypportes, and verie necessar for the commodious receiuing of schipis. The quhyte Case 30 being a Bischopes sait, was lykwyse afor the hæresie began, decored with a famous and fair monasterie.

Candida casa.

* L. adds—"seu ordovicæ," or ordovicia, and substitutes "hibernicum," or Irish, for "hiland" seyes.

† L. "Galdia, nunc Gallovidia, quæ olim Brigantia dicta fuit"—Galdia, now Galloway, formerly called Brigantia.

Thair * was S. Ninian the ⁵³oy, as we beleieve, of S. S. Ninian.
 Martine, Doctour maist famous of the paychtes, the
 Scottis, and the Britanis, and the first institutor of this
 Bischopes sait, was visited maist religiouslie with the
 5 peple of the hail Ile, quhair mony sygnes be God war
⁵⁴schawne and wonndiris. Bot Wigtounne ⁵⁵waris the
 vthir 2 baith in citizenis and riches. In Galloway ar
 horsmen, Barounes, and vtheris noble men mony: bot
 the grettest parte of the cuntrey is dedicate to the Kirk ;
 10 for it hes by the Bischopes sait, and a collegeyiate kirke
 called Glencluden, it hes, I say, mony monasteries in
 quhilkes Glenluse, and the quhyte Case or S. Ninianis ar
 principall. I passe now by the new monasterie, or of
⁵⁶sweit hartes † sa named because it had sa lang con-
 15 tinued in a happie state of sa haly religious men, † sik as
 Drundrennen, Salsiden, our Ladyes Inche, quhais kirkes
 all and clostiris throuch the wisdome and authoritie of
 certane illustir and nobill men standis 3it ⁵⁷hail. This
 cuntrey sindrie fresche water lochis ⁵⁸hes; that abundes in
 20 mony kyndes of fische, cheiffie in thrie, ⁵⁹Killine, Skait,
 and Makrell, farther twa gret ⁶⁰bosums ar in the sey,
 quhilkes we commonlie call lochis § of salte water ;
 || quhilkes ar diuidet frome the inhabitaris of the mule of
 Galloway be a gret mountane schuteng the selfe into the
 25 Sey: The name of the ane of ⁶¹thir lochis is named
 Lochriane, of xvi. myle lang: the ⁶²vther, Loch, about
 xx. myles lang: of bredth almaist bot baith alyke: They
 baith abunde in herring, ostiris, and in vtheris fisches,

Glenclude,
 Glenluse,
 our Ladyes
 Inche.

fresch water
 lochis.

* "was" omitted in L.

† L. "Suavicordium, ob probatissimos Cænobiarchas diu jam felix"—Sweetheart, long blessed in its worthy superiors.

‡ L. "sicuti et"—as also. It belongs to "I passe now by."

§ "of salte water," not in L., which reads "quos et nos lacus vulgo dicimus," which also we commonly call *locks*.

|| L. "Promontorio ab incolis Galdixæ, Mulo, id est Angulo, appellato"—divided by a promontory, called by the inhabitants of Galloway, Mull, that is, corner.

The best
awbling
horses.

but maist rich in fisch that brede among stanes.
⁶³ Quhen our hail cuntrey through, bringis vpe awbling
 horse, than cheiffie Galloway, that all vtheris thay excell,
 I say,—thay vtheris excell be mony dayes Journay, thay ar
 sa swift in body, albeit thay be small. bot nathir thay 5
 mekle gret horse quhilkes being harnest, beiris armed
 men of weir, ar haldne sa nobil with our cuntrey men, or
 of sa gret pryce, as horse of midway stature, sa that thay
 be swifte and of a prettie forme; quhilkes in the grettest
 battelis hes oft done ws na litle skaith. 10

Silurie,
Karrik,
Kyl,
Cuning-
hame.

⁶⁴ Abone Galloway is Silurie sum tyme a weirlie peple as
 evin zit it is, quhome Tacitus writes was ay ⁶⁵ cumirsum
 and rebellious to the Romanis selves. Of it ar rekned
 thrie partes, Karrik, Kyle and Kuninghame. In thir
 thrie evin as in ⁶⁶ vuir Clydisdale and in nethir Clidisdale 15
 that lyes nerrest thame ar gret ⁶⁷ ofspring and that of no-
 bilitie: Thair ar Knichtes, Barrounis and mony vtheris
 Nobilis, quhome we cal milordis. It is esteimet, that
 Carrik is named from a certane toune copious in citizenis
 and verie numerable called in Latine Carictonia: thair 20
 mony fair castellis through nature and arte fenced and
 prepared, mony thair clachans, bot mony mae * villages,
 as ouer all it is with ws. The ground almaist is alyke
 plentifulle in all thir places: the pastorall is ⁶⁸ plesand, as
 afor I spak, of quhilke we haue cheis nane fyner, and 25
 buttir in gret quantitie; Bie ⁶⁹ skepis lykwyse nocht few.
 thair is beir and aits meikle bettir and meikle mair
 copious, than with vthires natiouns; quheit lesse: It
 walde nochtwithstanding grow in mony places abun-
 dantie, gif the housbandmen could persuade it to be to 30
 thair proffite. The sey coste round about is full of fishe,
 and may be fished, as are all burnes, lochis & fludes.
 Woodis are thin: bot in vuirclydisdale and nethirclydis-
 dale, the woodis thiker; monasteries fewar. Carik nocht-
 theless hes ane monasterie called ⁷⁰ Croce Regal. Kyle, 35

* L. "villæ"—country houses; seats.

- bot rather Coile sa named from Coile king of the Britanis
 thair slane; hes the toune of Air, quhilke is called S.
 Johnes toune, illustir and fair anuich baith in riches and
 biging, and a plesand situati^one, with a prettie sey porte
 5 quhair strange natiouns oft arryues and thair landes, the
 porte is sa commodious. The watir of Dune quhilke is
 a cleir and ane riche riuer rinⁿis through this cuntry;
 rinⁿing in into the Sey, it endes nocht far frome the toune.
 It hes ane monaster called Fale.
- 10 In Cuninghame is the toune of Irvine, quhilke in
 peple, in riches, and commodiousnes of the Sey porte is
 nocht mekle inferiour to Air, twa myle or thairabout
 frome the toune is a monasterie magnifik aneuch, to
 name Kilwinⁿine.
- 15 A litle frome this lyes Clydisdale, or as sum cal it
 Cludisdale, quhilke thay cal the baronie of Renfrou
 quhair is a toune of the same name. To this toune is
 priuelege of ⁷¹salmonte takeng granted be thair foirbearis
 betuene the twa brayes of Clyde. The takeris gyue sik
 20 labour to fisheng that thair oft may be sene hail lx. of
 fisher botes occupiet in fisheng all baith thé spring and
 summer tyme. bot for al that the mater uses sa to suc-
 ceid with thame, that sum of thame hes sik luk in fishing,
 that thay take nocht sa mony salmon, as we sal say or it
 25 be lang, vses to be takne be sum in riu^eris in the north
 partes. Frome this the space of twa myles is distant
 Paslay quhilke is situat amang cnowis, grene woodis,
 schawis, and forrest fair onⁿ the Riuer of *Carronⁿ:
 quhair is an ornate brig of astlare warke and weil de-
 30 cored, be quhilke surlie is past ouer till a magnifik and a
 riche monaster thair of the same name erected at the
 toune syde, quhilke with a verie magnifike wal, al hail
 w^t four square stane was walled round about aboue a
 35 myle of gate, stiking and standeng out verie fair Images
 and verie mony of thame. The pulchritude of quhilke

The mon-
 aster of
 Croce Regal.
 The toune
 of air.

The Mon-
 aster of
 Fale.

The toune
 of Irvine.

cludisdale
 the nether.
 The Baronie
 of Renfrow
 and the
 toune.

The mon-
aster of
Paslay.

Temple, bewtie of the ⁷²biging, and ecclesiastical veste-
ments, and decore of the * ⁷³gardes, may esilie contend
with mony kirkes, quhilkes this day ar halden maist
ornat in vthir cuntreyes: quhilke may trulie be spokne
of vthir monasteries with ws, butt ony exceptione, that 5
we neid no^t this to repeat agane: War nocht beutiful
and excellent monasteries, Aberbroth, Sanctandrois,
Dumfermiline, the haly rud house in Edinburghe, and
Melrose. Surlie Johne the last archiebischope of Sanct-
androis with ws, with gret expenses erected the tour of 10
the kirke of Paslay, that nane with ws bigit the lyke,
quhilke † afor had nocht fallin, It was sa sure foundet
nathir was 3it *perfyted*.

The mon-
asteries in
Scotland
maist ornat.

Twa myles abone the toune of Renfrou is a gret and
ane large village vpon the watir of clyde named Goeuan; 15
because it brewis gude ale commended through the hail
land. frome this beyond the watir of Clyd distant vthiris
twa myles is a noble toune to wit of Glasgwe quhair
is ane archibishopes sait. Surlie Glasgw is the maist re-
nounced market in all the west, honorable and celebrate: 20
Afor the hæresie began thair was ane Academie nocht
obscure nathir ⁷⁴infrequent or of ane smal numbir, in
respecte baith of Philosophie and Grammer and politick
studie. † It is sa frequent, and of sik renoume; that it
sendes to the Easte cuntreyes verie fatt kye, herring 25
lykwyse and salmonte, oxne-hydes, wole and skins,
Buttir lykwyse that nane bettir, and cheise. Bot,
contrare, to the West (quhair is a peple verie numer-
able in respecte of the commoditie of the sey cost),

Glasgwe ane
Archbis-
chopis sait.
ane acad-
mie.

ne gret
market.

* L. "hortorum"—gardens.

† L. "quæ antea parum firmo nixa fundamento, vix dum abso-
luta mole sua conciderat"—which, before, not having a suffi-
ciently firm foundation, when scarcely finished, had fallen by its
own weight.

‡ "It" refers to the word "market." The Latin text is quite
clear; but the translator has disturbed the order of the sentence, as
he often does.

by vther merchandise, all kynd of corne to thame sendes.

Bot till Argyle, in the *hilande Iles, and lykwyse to the outmest Iles in Irland it sendes baith vine and ale
 5 and sik † kynde of drink as thir natiouns haue plesure off, to wit, maid of ale, of honie, anat seide, and sum vthires spices (this drink the *commone* peple *commonlie* callis Brogat). In this cuntrie thay lykwyse sell aqua vitæ, quhilke heir in place of wine thay *commonlie* vse.
 10 It is a verie fair situatioune and plesand, abundant in ⁷⁵gairdine herbis aple tries, and orchardis. Farther it hes a verie *commodious* seyporte, quhairin litle schipis ten myles *frome* the sey restis besyde the brig, quhilke brig *haveng* 8 bowis is ane gret delectatione to the lukeris
 15 vpon it. The landes rounde about the space of 4 or 5 myles *perteines* to the Archibischope: of quhilkes the † *rentes* hes nocht bene takne *frome* the heires thir thousand ȝeiris and mair. Mairouer that in the same hæritage, Ilke hes *rychteouslie* from age to age succidet
 20 till vther, that worthilie thay may be called perpetual heires.

Vuir Clydisdale or Cludisdale (in quhais ⁷⁶bordour Cludisdale. is Glasgwe foundet) as lykwyse nathir Cludisdale, amang fair forrests and schawis ⁷⁷schene; with thiker woodes
 25 sum are decored: heir I say is ane gold mynde in Craurfurde mure, fund out in the tyme of King James the fourthe. Bot we mycht esilier cal it a § golde strand:

* L. "in Hebrides"—to the Hebrides and furthest parts of Ireland.

† L. "Mulsum quoddam"—a kind of mead.

‡ L. "Horum reditus ad mille et amplius annos adaucti a colonis non sunt"—the revenues of these have not been put up to sale by the holders for a thousand years and more.

§ L. "Aurifluvium"—a gold *stream*, rather than a gold *mine*. "Siquidem non tam arte et labore illic aurum effoditur aut confatur, quam sua sponte per agros fluit"—since the gold is not dug out or smelted, with skill and labour, but is merely found flowing through the fields.

The gold
mysed in
Craufurde
mure.

Be quhat
arte thay
gather the
golde.

The townes
Lanrik and
Ham-
miltounne.

Dowglas-
dale, Wal-
copdale,
Drisdale.

gif the golde rather ran~~n~~ nocht through the feildes, nor wrocht through arte war, or through trauell, arte, and labour war deluet out of the ground: for, I say, it rinis frome sandie furdes of burnes, or Riueris, that flowis from the topis of the knowis in Craufurdmure. Thair 5
the ⁷⁸pure gather the sand, quhilke quhen thay haue sifted thay sell to him quha is maistir of warke, be waicht. Bot because thay daylie find nocht mair gold thair than thay do, the cause quhy is this, as said is, that the nerrest nychbour feildes ministeris nocht and gyues 10
the due and lawful mater vnto the fyre that the gold may be wrochte. Bot that quhilke *gold is called without ony labour thair is found. Cludisdale hes thir townes, † Lanrik (sa named as thay will frome Arca Lanarum, as it war, ane woll arke). It lykewyse hes Ham~~m~~iltounne, 15
finallie † Rugland: Nobill castelis it has, Bothval, Draffen, and Ham~~m~~iltounne. Sindrie vtheris notable houses mairouer thair may be seine.

ffrome Tintok top flowis thrie fludes (of quhilkes afor we maid mentione) Tuede, Annan, and Clyd, quhome 20
Tacitus calles in Latine Glota: thir thrie quhill in Diuerse places with a gret force thay entir in the sey, all that south parte of the Realme, thay make thrie nuiked.

ffarther ar vthiris Landes sum, quhilkes frome the 25
Riueris that rinis through thame ar in a maner surnamed with dales, as Douglasdale, Walcopdale, & Drisdale, quhilkes for schortnes now I latt pas.

Tuedale nochtwithstanding because of the gude Wol in quhilke it abundes by all vthiris sulde nocht be slipit 30
ouer with silence. In this cuntrie ar fund, evin as with thair nychtbouris, that sum of thame are knawen to haue four or fyue hundir, vthiris agane aucht or nyne hundir,

* "Azurum"—probably *azurite*, an ore of copper of a blue colour.

† L. "Lanaric."

‡ L. "Ruglen."

and sum tyme thay ar knawen to haue a thousand scheip :
 The scheip indeed ar litle, and hornes thay beir lyke
 rames ; bot the ⁷⁹ jewis twa, thrie or four, and the Ramis
 at sum tymes sax : Thay beir verie schorte tailis, ⁸⁰ als
 5 schorte as the tail of ane hyne. In tendirnes of thair
 fleshe thay ar lyke the cattel that ar fed in the rest of the
 south cuntreyes of the Realme, bot farr excelis thame
 that feid in the pastoure of the nerrest cuntreyes. The
 cause is thocht to be this, that the knowis of thir cuntries
 10 abundes in a certane schort and bare grase, quhairn
 scheip properlie delytes. It hes a noble tounne, to name,
 Peblse, for that portione of the haly croce thair keipit
 religiouslie, anes lang syne verie celebrate throuch
 frequent and oft peregrinatione. Nocht far frome this is
 15 a tounne named Ekilis, and thair lykwyse ane ample
 and plesand pastural called the forest in quhilke baith
 the gret and smal beistes of the Prince vses to feid :
 Quhair lykwyse is the goldmynd of Megetlande : quhairn
 ar meruellous gret hartes, and innumerable thair ar
 20 found. Bot because of the hartis we haue made men-
 tionne, this we may eik to. Ouer all with ws in the highest
 mountanis Gret hartis are sa frequent, that commounlie
 in a solemne hunting, the Prince cheiflie present him selfe,
 now fyue hundir, now viii. hundir, sum tyme 1000 at
 25 ane tyme ar slayne : for than throuch the cry of men and
 the barking of litle dogs round about, the space, sum tyme
 of x., sum tymes of xx. myles and mair (*They are driven*,
 L.), within the narrow boundes of a certane valley, quhair
 the Lordes and noble men hes * appoynted to remane and
 30 (*in*)stitute thair abydeng. Out of that place the hundes
 being hunted, arrowis schott, jaiuelinis castne, and hount-
 ing cloubs : and with al kynde of armour thay sett vpon
 the hartis, no^t without gret danger baith of men and dogs :
 For the hartes of nature ar giuen to this, that gif thair
 35 leidar fal among the midis of his ennimies, or incur ony

The tounes
 Peblisse and
 Ekilis.

Megetland.

Hartis, thair
 multitude
 nature and
 hunting.

* L. "Suas sedes statuunt"—take up their positions

The diuersitie of dogs and their nature.

present danger; thay al in ane troupe without feir followe, excepte thay die be the gate: Bot this is worthie of Remembrance, quhilke our selves sawe, quhen we war present, of thir summe ar quhais fatt is funde ten inches thick, of quhilke sorte principallie ar in Argyle. Mair- 5
ouer because we heir haue maid mentione of the hunting, sumthing in lyk maner we will say of the dogs. Of the hunting dogs are sindrie kyndes, and sindrie natures, of quhilkes the first kynde is gretter than ane tuelfmoneth alde calfe; and this sorte commonlie huntis the gretter 10
beistes, as 3e sall sie, athir the harte or the wolfe. The secund kynde of hunting dog is sumthing lesse than is this, bot mair couragious than he and nobilar of kynde, a beist of a meruellous audacitie and suiftnes, that nocht onlie oft tymes vses to invade wylde beistes, 15
bot evin the sam men willinglie be the instinctione of nature he vses to invade quhome he perceiuet to do ony skaith to his maistiris & Leidaris: Ennimies or traytouris vses mair to feir frome this kynde of dog oftymes, than frome the baldest man of weir. Another 20
kynde of hunting dog is to ⁸¹sent, of quhilkes sum ar mekle mair than vthir sum, bot of nature ar lyke thir hairie dogs that ar sent to ws out of Almannie bot in body mekle les. Thir nocht onlie invades wylde beistes, bot lykwyse foules and sik kynde of beistes 25
as leiuie alsweil be water as be land, in lyke maner and fisches lurking among the stanes thay seik out with thair sent. Is 3it another kynde of senting dogs far different frome the first, I speik nocht heir of this commone sorte that huntis the ⁸²Cuning and the Hair: This kynde is 30
verie rid, with black spotis among, or contrare. In this kynde is sick wittines and crueltie, that the hie way butt ony errour thay follow theiues, and quhen thay finde thame, quhither in houses or feildes, thay sett vpon thame, and with sik crueltie of nature, that thame onlie 35
thay ryue with thair teith, 3ie perchance albeit sitting

amang mony: ffor frome the first sent *quhlike* the dog perceiues, eftir the cry of his Leidar, follow, rin, or gang vthir men sa fast as thay will, it moues him nathing, he is nocht drawin back, bot still followis the fute of the flier. only in passing a Riuer al is lost; because thair the sent perisses, to wit in the watir: * quhilke quhen the theefes vndirstandes, be mony turnes and bout-gangings thay dryue the pray, now on this syd now on that syd of the riuier: and beyonde the water, thay 10 ⁸³ finzie a dwble passage, that in treading of the fute thay may be deceiued: The dog nochttheles, in the mein tyme, barkeng continualie, seases no^t afor he find the trad of the fiaris. Bot gif ony in tyme of peace, quhill a per-sewar is following ony thing he wantis, hindir this dog, 15 3e frome his inrest, or maist secreit chamber he hes, he is accused, and giltie esteimet of this thift: Nathir only of nature hes this dog this ⁸⁴Ingine, bot rathir of man, quha with gret labour brings him to this vse: quhairthrough cumis to passe that quha amang thame do excell ar deir 20 boght and gyue a gret price.

This kynd nochtwithstandeng is thocht to differ nathing frome that kynde, quhilke huntis the hairis and vthiris wyld beistes. Is zit another kynde of slwthhundes, ⁸⁵ laich of stature bot braid of body, because that invad- 25 eng the cunings vnder the earth, through violence out of thair Lairis and Dennis he dryues the foxis, the ⁸⁶ matrix, the ⁸⁷ brok and the wilkatt: This kynde gif at ony tyme he fynd the passage narrow, that he can nocht entir vndir the eard, he with his feit makes it large and 30 apnes it vpe, and that with sik trauail, that oft tymes he

The hunting hundes in the bordouris of Ingland and Scotland.

* L. "Quod cum sciunt prædones et abigæi, per multos gyros et mæandros, modo hanc, modo illam ripam prementes, prædam abigunt, et ultra ripas utrinque exitum simulant, eodem rursus redeunt"—since thieves and cattle-lifters know this, they drive their booty through many turns and zigzags, now on one bank, now on the other, and make a feint of leaving the water on both sides, returning again to the same point.

is lost through his Diligence. Of the varietie of ⁸⁸ Messen dogs, w^t *quhilkes* gentle women vses to recreate thame selves, althoch be mony and infinite, I will nocht heir make mentione.

Laudiane. Ane prouince named ⁸⁹ Laudiane on the South syd of 5
Forth remaines yitt to speik off, and that indeid through
the plentifulnes of the ground, decking and apparrelling
of thair houses, and fairnes of thair biging, may weil be
Pictland. called cheif: sumtyme Pentland it was called, that is to 10
say the land of the Peychts, evin as this day thae moun-
tantis declairis sa named: *Laudiane* hes mony riuers that
beir sail, nocht far from the sey, no^twithstandeng abund-
ing in fische, nathir thair profite of smale estimatione,
through the benifite of the haiuining places thay haue.
Edinburgh. Bot the principal amang the tounes is halden (surlie) 15
Edinburgh: be reasone of the multitude of citizenis,
abundance of marchandise, of the proper, principal, and
special place quhair his souerantie vses to make residens,
of his Palice, and supreme Counsel, *lykwyse be rasone
of the monumentis of alde wryteris, nocht in deid named 20
aftir thair name, bot w^t the name of ⁹⁰ madne castel is
Edinburgh named reyuen round about in the craig, sum
tyme quhilke was nocht litle celebrate and solemne,
round about I say except foranent the Toune is this
castel ryven: The touris of Nobill men sax myles in 25
circuite about this castel ar erected maist strenthie eftir
the maner of the *cuxtrey* les and mair abone ane hunder
in number, quhilkes are decored with verie fair Lugengs.
A myle distante from Edinburghe is a fair haivin and now
in lyke maner a rach toune, to wit, Leith, althoch in this 30

Leith a
toun and
ane haiu-
ing place.

* L. "Ita veterum scriptorum monumentis, non ipso quidem nomine, sed castri puellarum, prærup^ta undique in rupe, nisi qua urbem respicit, illi imminentis, olim celebratissima"—also formerly very famous in ancient writers, not indeed under the same name, but under that of the maiden castle which hangs over it, on a rock precipitous on every side except that which looks towards the town.

our vnhappy age, nocht anes hes it felte the curst and cruell furie of the weiris.

- Is mairatouer Hadingtoun quhilke not lang afore fortified be the Inglismen, bot aftirward be ws; was
 5 lang seiged be mony companies of frenchmen and Germanis, not without a gret losse and miserie, and a gret slauchtir: of quhilke mater mair at large we will speik in the awne place. Is mair ouer Dunbar, quhilke evin vntil our dayes hes bene verie famous a
 10 toun, with a castel maist strenthie: and than * Linlythgwe, decored with the kings palice a beutifull temple and a pleasand Loch ⁰¹ swomeng full of fyne perchis, and vthiris notable fische. I passe ouer Mussilburghe, Dalkeith, the Queins porte or Ferrie, and
 15 mony landwarde tounes ornat aneuch and elegant: Mony collegiat kirkes ar in it: Of the Richer monasters ar four, of men twa, Neubotle, the ane, and that quhilke we said was vndir the title of the haly croce the vther; and this we said was in Edinburgh: of Women lykwyse
 20 twa, Hadingtoun and Northberuick. I speik now nocht of that pure and cleine clostir perteing to the sisteris of the † Scheines besyd Edinburghe: bot this, that quhen of all suspicione, it was maist cleine, nocht-withstandeng was the first in the hail Realme eftir the
 25 Chartirhous that be the aduersar was wraked and brocht to nocht. Tua myles abone Edinburghe is a fontane, to wit a perpetuall spring of watir: quhair gret drapis of oyle perpetuallie sa spring vpe, atht nathir gif 3e take mony sal thay appeir the fewar, nather gif 3e
 30 take nocht ane, sal thay seim the mae. Is said that quhen it first sprang to have beine spilte out of S. Catharines oyle, quhen thair the ⁰² pig quhairin it was, negligentie was brokne, quhen frome the Mounte Sinay

Haddingtoun.

Lynlythgwe.

Mussil: and Dalkeith ar monasteries in Laudiane.

The clostir in honour of S. Catharine of Sene.

A fontane that springeth oyle.

* L. "Linlythquonia."

† L. "Senensium sororum"—Sisters of St Catharine of Siena (?).

it was brocht to S. Margaret: Bot it is gude (as we vnderstand) to kure and to remeid diuers dolouris of the skin.

Gemis in
Scotland.

In Laudien Land farther, and lykwyse in vthir prouinces with ws ar funde Gemis, thir, to wit: the 5

* Turques, the † adamant, the Rubie, and the Margarite in gret number, bot the Turques, and the Rubie ar verie rare and few to be funde, bot the adamant ar in

Margarites.

‡ gretter number, than thay ar deir: bot the Margarite is baith § welthie and of a noble price. Thay indeid 10
schawe a schyneng brichtnes, notwithstanding mair obscur than thay quhilkes ar brocht in frome the Eist. In freshe water || buckies nocht pleisand to the mouth, na lesse than in salt water buckies growis the Margarite. 15

The Water of fforth is ane arme of the Sea, and a place quhairwnto the sey flowis and ebbis, it rinis by Lawdien, and diuides the North frome Laudien, in quhilke is a gret and infinit multitude of Diuerse kyndes of fishe, quhair lykwyse ¶ excepte thir fishe, may be seine ane 20
foul, at vthir tymes thoch maist rair, zit in this ane place maist frequent, for quhen in the Sey selfe ar mony ¶ Iles and Inches nocht few, as the Mai, the ** Basse, the ile of S. Colme, quhair is a monaster of the same name, nocht obskure, †† Inchkeith and vthiris: this foul of whome 25
we speike, only bigis in the Basse, nathir in ony place with ws is funde excepte in Elissa or Elza a craig in the †† sey foranent Galloway. ffurther sche is a Sey guse, as we use to speik, or that foul, rather, quhilke Plinius calles

Water of
fforth.
Iles, Mai,
Basse, S.
Colme.

* L. "Cyanenus"—a species of lapis-lazuli (?).

† L. "Anachites"—a name of the diamond.

‡ L. "Major est copia quam pretium"—the supply of diamonds is greater than the price.

§ Abundant.

|| L. "Concha,"—the pearl-oyster.

¶ L. "Præter," besides.

** L. adds, "Insula equorum"—the island of horses.

†† L. "Geruea."

‡‡ L. "In mari *Vergivo*."

ane *Picarine, commonlie now ane solande guse. In Solande geis.
 the Basse thay abund maist, in Elissa nocht sa mekle.
 This guse 3eirlie in the spring tyme returnes to ws:
 quhairfra can na man tell: bot † southwardlie. at her first
 5 flicht, quhen sche makes first residence sche flies twa
 dayes still and continuallie round about the craig: all
 this tyme settis na man his heid out of the hous: Than
 bringis sche in a short space sa mony stickis, as
 will serue baith to her biging, and to be fyre to that
 10 hail familie perchance the number of xl. persounes (In
 that craig is sa stark ane castell that nane strenthier)
 the space of ane 3eir, 3e and langer. In the beginning
 94 fliedlie and with gret feir thay to cum are seine, bot how
 sone thay begin to bigg thair nestis, the grettest gun that
 15 is schott will nocht scar thame, nor chais thame away;
 thay lay thair eggs: Thay feid thair 95 birdis diligentlie,
 with the maist diligate fishe that thay find, quhilkes with
 a gret force thay bring frome the sey ground, when thay
 96 dowk violentlie. for thay delyte in this labour, and in sa
 20 gret labour, and thay ar sa 97 snell and swift of flicht that
 be the seymen and marinelis sumtymes, thay ar fund
 twa myles and oft tymes mair frome the craig seiking
 thair pray. Mairatouer, thay are sa greidie that gif thay
 sie ony fishe mair diligate neir the craig, the pray quhilke
 25 perauentur, thay brocht far aff, with speid thay 98 wap
 out of thair mouth, and violentlie wil now that pray
 invade, and quhen thay haue takne it will bring it to
 thair birdes: Gif thay sie, as oft chances, men take this
 fishe fra thair birdes, thay tyre nocht, with speid to flie
 30 to the fowlling agane; and agane and agane, how oft thay
 ar spoyled, ay quhill the sone gang to; that thay can
 nocht langre sie. finalie of thir cumis 3eirlie to the capi-
 tane of the castell na smal, bot ane verie large rent; for

* L. "Aquila quam Plinius Picarinam," &c.—that eagle which Pliny calls *picarina*, and the common people a solan goose.

† L. "A meridie tamen"—from the south, however.

nocht only baith to him selfe and to vtheris obtaines he sticks, fische, 3e, and the fowlis selves, quhilkes because they haue a diligate taste, in gret number ar sent to the nerrest tounes to be salde, bot lykwyse of thair fethiris, and fatt quhilkes gyue a gret price, he gathiris mekle money : of thame this is the commone opinione, that by vtheris vses thay serue to, thay ar a present remeid against the gutt, and vthiris dolouris of the bodie. farther sa gret a number is thair of thame that gif in a schip, tymlic in the morning 3e passe by the craig, quhill thay 3it ar thair, the hail craig bowing doune, quhilke indeid, naturallie is black, 3e wil think aluttirlie quhyte. In compase it conteines fyve stages, and ane in hichte.* To this fowle the sey is sa natural that gif through a tempest, or any vthir chance sche lycht on the ground, quhair the sey sche sies nocht, as sche war destitute of benifite of her wings, sche can no^t rais her selfe. Thair amang mony vthiris fowlis, is 3it ane certane kynd of fowle, in our mother toung named the †Skout that bigs with ws, in quantitie lytle mair than the Duke bot weil lang in body, sche layis her eggs gretter than guse-egs. In gret diligate is sche haldne : for the maistir of the ground vses nocht to ‡by thame or obtaine thame be price, bot to send thame in giftes and rewardes unto noble men his nychtbouris and frindes. being sodin, sche is maist tendir, in the breist nocht vnylke to the

The skout
layis gret
egs.

* Translator's note.—“fyue stages v quarteris of ane myle. heir take ilk stage for ane quarter, and viii stages the myle.” This is somewhat contradictory. L. has, “Continet suo ambitu quinque stadia, altitudine autem unum”—It has five *stadia* in circumference and one in height. A stadium is generally considered to be something less than the eighth part of an English mile; namely, 606 ft. 9 in. The height of the Bass is variously given by modern authorities at 350, 400, and 420 feet; and its circumference as “about a mile.”

† L. The Guillemot.

‡ L. “pretio addicere”—to set a price upon them.

Wylde bare,* quhilkes keip lang vncorrupte. Sche is said to be fund in ane only Ile, in the sey cost besyde Cornwale foranent the Realme of France, † bot with ws this fowle may be seine with ⁹⁹neb and feit of purpur
 5 hew, nocht only in ane place, that only is thocht to be fund in Cornwale of sum. The Basse mairouer is sik a strenth that nathir be force or fraud is it thocht w^{ir}mable. for the craig is a myl within the Sey, and that maist deip round about, ‡ sa distant frome the land that quha cumis
 10 in w^t gret difficultie mon cum: Thairfor with lang ¹⁰⁰towis and Lathiris lattin doune thay ar towit vpe, quha cumis in: and thair can no^t be admitted bot be this Inge and helpe of thame that ar within: and that necessitie constrayne thame nocht quha ar within,
 15 ¹⁰¹ excepte fleshe, fishe and eldinge, quhilke we said was obtained throuch the benifite of thir fowlis, this Ile hes a pasture, or as we say, a Lesoue, that may feid sum wethiris: ¹⁰² mosse mairouer quhilke ¹⁰⁸ peit and turfe may minister to the fyre: and by all that, a meruellous
 20 thing, in the heid of this craig is ane calde and perpetual spring, of fyne, freshe and fair water.

That now we may returne, quhair we cam fra: In Laudien toward the west vpon the water of Forth is Striuiling Schire nerrest. This schire in respecte of
 25 birthfulnes of the ground and § repair of nobilitie

* L. "apri"—wild boar.

† L. "quemadmodum et apud nos videre licet non uno loco corniculam illam, rostro, pedibusque purpureis, quæ in solo cornubia (unde et nomen ei indimus) inveniri a nonnullis putatur"—just as may be seen in more than one place among us that *little crow* with purple beak and feet which is considered by some persons to live only in Cornwall, whence we give it its name. This must be the *chough*, otherwise called the Cornish crow.

‡ L. "adeo undique præruptus ut magna difficultate a quopiam conscendi queat,"—so steep on all sides that it can be scaled only with great difficulty.

§ L. "frequentia nobilium"—concourse of nobility.

according to thair * boundis is nathing behind Laudien selfe. Forth thair, by abundance of salm^{onte} fishe that it hes, abundes in sum vthiris kyndes of fishe in † ¹⁰⁴smacke and plesand taste : vpon thir water bankes appeiris evin as vpon the bankes of Thai, peise and beines to be ranker than in ony vther place : Eldine to the fyre, quhither ze ¹⁰⁵wisse it war of Moss, Trie, or Stane, is abundant and sufficient aneuch. The same schire hes a toune of the same name, to wit, Struiling fortified alsweil naturallie as be arte, to ‡quhilke, a rouch rock or craig round about, lyes neir, nocht far vthirwyse than the craigs of Madin Castell neir Edinburghe, gif a dangerous hill towarde the North, ioyned thairwith and sticking thairto, war no^t cummirsum and contrare to it : a refuge nochtwithstandeng it is no^t vn- sure. Thair hes the king a palice verie honorable, maist magnificent, ¹⁰⁶sum tyme named the mountane of §Sturte, thaireftir Snawdoun hill : thairfra it is a fair and plesand sychte to the feildes, to the Riuer, to the Parke, and to the nerrest mountanis. Heir ar twa monasteris, ane of men, bigit of alde and magnifike aneuch, induet this day with noble rent, and a riche benefice, called the ||feild of Keneth, situat oⁿ the bankes of the Water of Forth, within a myle to the toune : The vther monaster, of women xii. myles from the toune to name ¶Manwal.

3erde stane
or tric wod,
that is Peit
or Kole.

Monteith.

Neist this westwarde lyes monteith, nobilitat and

* In proportion to its size—"pro suis terminis,"—L.

† L. "sapore gustuque suavissimo"—of a very sweet *relish* and taste.

‡ L. "cui impendet (non longe secus ac Puellarum castrum Edinburgo) prærupta undique rupes, nisi infesto colle adversus aquilonem coherentem premeretur"—over it hangs (much as Maiden Castle hangs over Edinburgh) a rock precipitous on all sides, except that it is pressed by a dangerous hill adjoining on the north.

§ L. "Mons dolorosus"—the hill of sorrow. "Sturte" has the same meaning.

|| L. "Campus Keneth"—Cambuskenneth.

¶ L. "Man vallum"—Manwall.

mekle commendet through the name of sik cheise as
 nane fyner, quhairin by vthir singular things that it hes,
 ane famous suerlie and kinglie Castell, lykwyse ane
 certane monaster, of midway rentis it conteines. From
 5 thir cuntreyes that wyde and ample forrest, called the
 *Tor Wod, hes the beginning; quhais boundis war sa
 large, that frome the Callendar and Caldair wod evin to
 Lochquhaber war extendet, in † quhilke onlie, eftir the
 commounne speiking, war the quhyte kye fund, of quhilkes
 10 now restes verie few, or nane: quhair in lyke maner war
 sa moxy wylde bares, that, as the alde wryters make
 mentione, than being full, is now nocht ane: (evin as
 our nychbour Inglande has nocht ane wolfe, with
 quhilkes afore thay war mekle molested and invadet) The Tor
Wod.

15 bot we now nocht few, 3e contrare, verie monie and maist
 cruel, cheiffie in our North cuntrey, quhair nocht only
 invade thay scheip, oxne, 3e and horse, bot evin men,
 specialie womeñ with barne, outragiouslie and fercelie
 thay ouirthrows.

20 In this Wod war nocht onlie kye bot oxne and Bules
 snawquhyte with a mane thick and ¹⁰⁷syde, quhilke thay
 beir lyke the mane of a lyone. thay mairouer war sa
 cruel and wylde that frome mankynde thay abhored in
 sik a sorte that quhateuir thing the handis of men had
 25 twechet, or the air of thair mouthis had blawne vpon or
¹⁰⁸endet as we speik, frome al sik thay abstained mony
 dayes thaireftir. Farther, this oxx or Bull was sa baulde,
 that nocht only in his yre or quhen he was prouoked
 walde he ourcumen horsmen, bot euin feiret he nathing
 30 nathir tyred he, commonnie al men to invade baith with
 hornes and feit, 3e the dogis, quhilkes with vs ar maist
Ky Oussin
and wylde
bullis.

* L. "Caledonia silva."

† L. "Jam vero Caledonia ursos, quibus aliquando fuisse refertis-
 simam antiqui scriptores prodiderunt, nullos omnino non habet"—
 Caledonia has now no bears, with which old writers tell us it was
 formerly infested. L. makes no mention of the white cattle here.

In thrie
places now
ar thay left.

violent, he regardet nocht bot walde ¹⁰⁹ clate him with his cluifes or ¹¹⁰ kaithe him on his hornes. His flesche was all girssillie bot of a trim taist. He was ¹¹¹ afortymes a frequent beist in this Torr Wod, bot now consumed through the gluttunie of men only in thrie places is left, 5
in the Park of Striuiling, the Wod of Cummirnalde and of Kinkairne.

The Lou-
mond loch.

In thir cuntryes Eistward, and vpon the water of Clyde southward is the Lennox boundet, quhairin is a freshe watir Loch, lang myles xxiii. : bot in bredthe viii. 10
oft fleitande with gret surges and waues lyke the wais of the sey, oft I say, quhen nocht sa mekle as ane are of wind wil be harde, called the Loumond, plentifull of Salmond fishe maist plesand, and of diuerse and sindrie vthirs fishes nocht few. frome this Loch rinis into the 15
water of Clyde the water of Leuin, quhair clyd entiris in the sey. Quhair thir twa Riueris meitis hings ouir a gret craig and standes far out, in quhilke is foundet the castell quhilke we cal Dumbriton: Clyd rinis by the 20
craig on the ane sid, or as we say on this syd, Leuin rinis by on that syd, as we vse to speik, for * it is forkit in the midis (or diuidet) haueing a loch of freshe water standing on euerie syd, bot nocht throuchlie diuidet, situat in a gret, surely, and a plane field, haueng na in-
clyneing or bowing: bot lyke a lang peir sett in a round 25
aple, and put in the nuik of a round table, it has a refuge maist sure: Be force is it neur winn, be falsed no'withstandeng, and treason of ennimies nocht ¹¹² seindle hes it bene takne. In the ¹¹³ scoug of the craig and castell is a verie quyet hauining place: Bot abone or 30
vppirmer, vpon Leuin, is the toune, quhilke frome the

Dumbartane
Castel and
toun.

* L. "est enim bisulca, in medio stagnum aquæ dulcis habens, undique sed non æqualiter prærupta, in magna planitie," &c.—it (the rock) is cleft in two, having a pool of fresh water in the middle, is steep on all sides, though not equally so, placed in a broad plain, &c.

castel is nocht distant a myle of gait, 3it frome the castel has the name. Heir lykwyse is ane hauin of gret securitie.

Wpon the coste of the Lenox lyes Argyle, led about
 5 with mony turnings and windings, as it war diuidet
 in peices be 7 bosumis of the Sey, quhilkes lochis thay
 call: of quhilkes the maist famous, ample, and best
 amang thame is Loch fyne: for in lenth it is about xxv.
 myles, in bredth althrough at the leist 4: In the gudnes,
 10 and multitude of herring it hes a gay commend, decored
 round about with nobil touris, as with Argyle selfe, and
 vthiris potent, worthie and honorable barounis nocht
 few. Is thair, lykwyse a freshwatir loch called Lochous
 almaist of that same mekledome, quhilke in the Loumond
 15 was, we now declaired. In this loch are Iles xii., castles
 twa Enconel and Glenurquhart. Bot quhair it entiris in
 the Sey, it is pleatiful throuch oft and frequent salmond
 fisheng: bot quhair Argyle lokes to the Sey, evin to Loch-
 fyn is full of hiche craigs, and black barren mountanis;
 20 bot nocht vnmeit to feid hart and hyne, cattel and wyld
 beistes: bot to beir kornes, except in sum glenis or
 vallayes, neir the sey syde is verie vnmeit. In the moun-
 tanis of Aargyl, in Rosse lykwyse, and sindrie vthiris
 places, ar fed ky, nocht tame, as in vthiris partes, bot
 25 lyke wylde hartes, wandiring out of ordour, and quhilkes,
 throuch a certane wyldnes of nature, flie the cumpanie,
 or syght of men: as may be seine in winter, how deip
 saeur be the snawe, how lang saevir the frost ly, how
 scharpe or calde how evir it be thay nevir thair heid sett
 30 vndir the ruffe of ony hous. Thair fleshe of a meruellous
 sueitnes, of a woundirful tendirnes, and excellent diligat-
 nes of taste, far deceiues the opiniounis of men, that
 nevir tasted thame: bot quhen thay ar sodne thair fatt is
 sik, that afir the maner of the fatt of vthir ky, it freises
 35 nocht frahand and congeilis, bot certane dayes remanes
 vnfrossin lyke oyle. Bot quhen al of this sort ar mekle

Argyle, afore
 11⁴ argathe-
 lia, now
 argadia.

Ky nocht
 tame.

commendet than cheiflie ar thay that out of * Karrik ar sent vnto vs. † Thair, herdis keipis the ky : bot the oxne no^t, except ane with ilkie draue : for thay tile the ground with horses. quhen thir sorte, in the sumer tyme thairfor ar weil fed, in wintir quhen thay ar through fatt, and through fatnes weil ¹¹⁵ bowdin, through all partes of the realme thay ar sent to be sauld : and being slane, thay ar poudiret, or with salte ar seasoned vnto the neist summer, to be keipet frome corruptione to thair commoun vse of daylie fude, as swyne fleshe is vset in vthir countries, of quhilke our cuntry peple hes lytle plesure. Bot betuene Lochfyn and Lochous, quhilke properlie thay wil to be named Argyle, quhais best parte thay cal Cnapdolian, the ground is mekle mair plentifull ; for in greine and florishing pasture, in fertile, and fruitful ground it abundes. 15

Cnapdolian.

Lorne.

The castel of Dunstauage.

Kaintyr.

Mariouer the countrie of Lorne, sumtyme was a portione of Argyle, quhilke as it is maist pleasant, delectable, and fair to behaulde, sa is it maist fertile and fruitfull : quhair is a castel, quhilke afortymes was called Euonium, bot now Dunstauage, baith in ‡ antiquitie and stabilitie situat maist sure. farther beyonde lorne, the lande as it war in disdane is driuen to a strait and gret narownes, extending the selfe to the § hilande seyes, of a certane || gret boundes lx. myles or thairabout in lenth, with fludes flowing round about, and wattirrie wais evin sa of the sey, quhilke boundes was sum tyme named Menauia, bot now thay cal it Kaintyr, that is the head of the 20 25

* L. "Carectonia."

† L. "Earum vitulas tantum servant pastores : vitulos autem (quia terram illic equi sulcant) nisi singulos singulis armentis non servant" —the husbandmen keep the cow-calves only ; but the bull-calves they do not keep, except one for each herd, for there horses plough the land.

‡ L. "antiquitate et firmitate percelebre" —very famous for strength and antiquity.

§ L. "Hibernicum mare"—the Irish Sea.

|| L. "ingenti quadam chersoneso"—in a certain large peninsula.

land. Vndir this name Menauia was thocht ance
Argyle to be comprehendet. The ground heir is maist
plane, baith in pastoral and in cornes abundant. The
* boundes heirfra till Irland is only xvi. myles: bot lyk-
5 wyse for the concurring of ye troublous ebbing and
flowing of the Sey, surges, and wais with vthiris, is verie
perilous to the seymen and marinelies. The Promon-
torie of this place (quhilke thay cal Kaintyr) the inha-
bitouris of that countrie calis the Mule of Kaintyr, to
10 wit, † sik a nuik or elbok of land, quhair is committed
lyke a battel amang ye surges of the maine Sey, fleiting
and flowing thairout. In al thir cuntries, ar diuerse
touris, munitiouns and strenthis, 3e and kinglie castelis
nocht few, quhilkes war erected of alde that baith the
15 outragiousnes of theiues, and the crueltie of murthireris
mycht be stayet, amang the rest is this castel to name
Dunartæum, nocht far frome the Mule.

The mule of
Kaintyre.

In lyke maner, gif turneng my selfe to the in-cuntrie,
I speik ony thing of the schirrefdome of Perth, or of
20 Stratherne; and Fife, 3e have the best parte of the
Realme midway, † conforme till our stile, apned vpe.
The schirrefdome thairfor of Perth is nocht litle bot
ample indede and large, quhair is a gret multitude of
peple baith in housbandrie and nobilitie, and the ground
25 plentifull. Amang the rest Perth has a toune named
now S. Johnestoune: quhilke as it is ancient and of
gret antiquitie, sa in a verie delectable place is it situat
vpon the watir of Tai, and lykwyse of alde weil walled
about, by ¹¹⁶the consuetude of vthir tounis with ws, and
30 as this day 3it is to sie, beutiful and fair, and in ane

Perth the
toune of S.
Johnstoune
called.

* L. "trajectus"—the passage.

† L. "id est angulum illum quo sibi observantium (*observantium?*)
oceanii fluctuum quasi pugna committitur"—that is, the corner where
is the battle meeting of the ocean waves *warring* with each other.

‡ L. "Priorem regni partem utcumque nostro stylo adumbratam
habes"—you have the first part of the kingdom to some degree
sketched out by our pen.

ordour maist decent weil disponed, excepte the destructione of religious places. Is nocht ¹¹⁷ honest, that euerie craft (of quhilkes thair is na smal number) occupie his awne gait asyd? A notable brig it hes by the rest with ws. Nocht far frome thir walis was a noble clostre and large of the Cartusianis, quhilke the heides of the toune, Caluinists ourthrew first of al in thir furie, first, I say, afor ony vthir. Nathir was this prouince destitute of monasteries baith of men and women, albeit nocht sa welthie as at vthir tymes. *Thay farther conteine within thair boundes twa Bischopries, Dunblane and another quhilke in respecte of the rentis may esilie striue with ony vthir in our boundes, to wit, Dunkeld. † Perth, Stratherne ly weil manured, frome that water called the water of Erne quhilke rinis into Tai.

the monstrous stane.

ffour myles of gait frome that place, quhair it rinis into Tai, is said to be a stane nocht verie mekle bot (of) sum strange Virtue, that it can nocht be transported: for ‡ frome the place quhair it lyes, it may be mouet frome this syd to that, or that to this be ony body, bot w^t na force or strenth out of that place may it be mouet, or ony arte or craft of man, this is the commoune and continual rumour and fame of & among all. Strathmunde, also of alde § knawes Perth, abundeing baith in proffit-able pasture, and in fertil cornes. Strathmunde hes Athol to her ny^tbour, with plentiful pasture, weil watired. The ground is fatt aneuch bot no^t ouer al alyke for in sum places it is sa fertile, that gif it be weil labourit albeit na seid be sawine, growes gude beir vpe frilie; nochtwithstandeng in sum vthir places, gif

Strath-
munde.

* It contains. (L.)

† L. "Perthiæ, Strathernia, terra bene culta, subjacet, ab Erno amne Taum influente nominata,"—to Perth belongs Strathearn—a well-cultivated land, named from the river Earn, which falls into the Tay.

‡ L. "in."

§ L. "agnoscit"—belongs to Perth.

sawe, in a schorte tyme, as quheit into beir allutterlie it degeniris.

Last of al, frome the * diocie of Perth evin to the grete Sey quhatevir land is betueine thir twa mane fludes Forth
 5 southward, and Tai northward, Fife is called : Nathir is Fife.
 this schire sa ample as be the benifite of nature, and industrie of the peple, it is weil manured and laboured with diligence. For it round about hes hauinis commodious anuich ; † quhair, quhe~~n~~ thay ar bigit, with a
 10 certane and gret schawe of magnificence, of sum gret toune, mony thay delyte. Of thir sorte cheiffie ar thir. The townes in Fife.
 Crel, Pittinweme, Kirkaldie, Diserte, Kingorne, Dunfermling, Culrosse. The ground heir ouir al maist fertile, athir in quheit, or ony vthir kynde of corne, or maist
 15 conuenient for the feiding of Cattel lykwyse and of scheip : stane coles to the fire.
 This schire, anew of stane coles to burne in the fyre, and abundantlie it findes no^t to the selfe only, bot lykwyse to all beyond Tai, in quhilkes cuntreys, excepte in only Suthirland, and that only in our age, thir coles ar nocht
 20 to be funde. Heir through the benifite of thir coles is quhyte salte.
 maid mekle quhyt salte, as on the bray foran~~e~~t vpon Laudian syde, is maid of salte water : Bot in vthir places, for the penuritie of wodis, out of the 3eard we cutt, peates
 and turfes, quhilkes, quhen we haue cuttit, we dry at the Fire of peitis of the earth and turfes dryet at the sone.
 25 sone, and ‡ of this is æstemet lyght fyr, and evin sa, hailsum ; through the hail Realme. Bot this land, evin as al that it conteneis, we meruel nocht a litle off. ffor it will be sax, sevin, or viii. cubites hich of fat mossie ground as glew, bot maist barren, beiring nathing bot ane pure and

* L. "Ditione"—the territory.

† L. "Ad quos cum magni quidem vici summa quadam magnificentiae extruantur, plurimum delectant"—at these ports large streets (towns) are built, with the appearance of great magnificence, and are very delightful to behold.

‡ L. "Unde et ignis lucidus et saluber toto fere regno habetur"—whence a bright and healthy fire is obtained in nearly all the kingdom.

smal grase, quhome al almaist thinkes to be mosse, and
 sik kynde of erthe and sik grase, vthiris thinkes it to be
 the * herb gude to give the cattel against the rute that
 thay cal trifoly, because it beires nathing. Bot this
 causes men meruellouslie to wondir, that vndir that 5
 earth ar fund gret stokis and blokis of wondirful akes
 and vthir tries, sum rottin through aldnes, sum agane
 fresche and hail and for bigging nocht vnmeit : for that
 thir tries sumtyme grew in thir places, is cleirer than the 10
 nune day, and that through force, and nocht through
 age thay haue bene brocht out is euident aneuch, quhen
 mony of thame, as said is, remanes ȝit nocht wormetin
 and vncorrupte, bot freshe and fyne and meit to be put
 in vse : Bot can nocht be tho~~cht~~, at leist may skairslie
 be tho~~cht~~, that the ground growing sa thick abone culde 15
 haue couiret thik wodis as we sie. Bot how hes sa gret
 and wyde wodes evir thair growin, quhair now, be na
 arte or craft of man, will nocht sa mekle as ane small
 wande grow (the ground is sa barren) we can nocht 20
 meruel aneuch. Our Jugement thairfor is, that in the
 tyme of the vniuersal flude, was castne in, that thick
 mater quhilke first ouerspred thay gret wodis and large,
 and quhilke thaireftir in processe of tyme, turned into
 that thicknes, that it grew into fast eard : for gif at ony 25
 tyme, be the inhabitouris it be almaist cuttit out to the
 vsse of the fyre, it is seine, quhen it is fillet vpe, through
 a certane gif of nature, in a few ȝeiris to grow agane
 with speid. Bot of this aneuch. Gentil menis places
 and gret palices ma sal ȝe find in na place, than in Fife.
 Is thair, of the kings, ane palice maist magnificent, quhais 30
 name is Falkland : Thair twa Lochis, Torre and Leuin :
 Thair is a castel weil fortified : farther, ȝiemenz and hous-
 bandmen thair sal ȝe sie gang weil arayed w^t maiestie

Falkland,
 the Kings,
 palice.

* In place of these two lines, L. has simply "Cytisus"—*i.e.*, a
 sort of clover or trifolium. The next words—"because it beires
 nathing"—are not in L.

and authoritie: quhilke albeit in al prouinces with vs be
commone, 3it maist of al in Fife: In fife, mairour, sittis
 the Primat of the Realme, the citie of S. Androes is the
 cheif and mother citie of the Realme; for frome him it
 5 hes the name, quha is named patrone of Scotland, to
 wit S. Andro, quhair with vs is a famous Wniuersitie
 and a notable schule, quhilkes wald God thay at this
 tyme flurished alsweil in thair theologie, as thay flurise
 in thair Philosophie, and vthiris humane studies. In
 10 that prouince is lykwyse the toun of Couper nocht of
 smal reputatione; quhair Juges he quha is Juge; and
 * Schireffe of the cuntrey to his stile hes. Heir ar mony
 Clostiris, in quhilkes the maist welthie ar the monaster
 of Dunfermling, Lindoris, the Priorie of S. Androis;
 15 Colosse, Pittinwime, Balmerino, Abirdour and Elchok,
 of quhilkes thir twa ar women.

THE PROVINCES OF THE NORTHE PARTE
 OF THE REALME.

About to speik sumthing of the vthir parte of the
 Realme, I wil begin at the west cost of Lorne, quhair I
 left offe, and thairfra Northerlie wil perseueir, vpon the
 20 Sey coste on sik a maner as we may cum to the mouth
 or entrie of the water of Tai, quhilke separates Fife
 frome Angus, that the partes, quhilkes lyes in the mid
 cuntrey I the esier may comprehend.

Loquhabre is thairfor nychtbour to Lorne, in pastoral, Loquhaber.
 25 in wodis, and in yrne abundant, in corne nocht sa plenti-
 ful. Thair, twa riuers, among the rest, of alde ar no^t a
 litle famous, the name of the ane ¹¹⁸Louthe, the name
 of the vther Hispan, quhilkes ar esteimed to excel mony
 vthiris riuers baith in Salmonde, and in abundance of

* L. "Vicecomes illi titulus est"—Viscount is his title.

vthiris fishes. Bot the truth of the mater is nocht published, because the rude peple, quha ar inhabitouris, strukne throuch a vane feir, that throuch the abundance of thair fishe thay cum ¹¹⁹ nocht sum tyme to skaith, and that of strangers, thay admitt na man thair with thame 5
to the fisheng willinglie excepte thair awne nychtbouris and cuntrey men. * Nathir ony maner of way gif thay labour to fishing bot sa mekle as serues to thair awne vse for the tyme, nocht kairing as it war for the morne.

At the entrie of Louth was afor tyme a citie maist 10
welthie to name Inverlouth, to quhilke the frenche men and Spawzeards oft because of thair treffik sailed our; bot this eftirward be thame of Denmark and Norway was ourthrowin, and nevir agane restored be us, quhilke afor 15
ony thing may be ascriued to our † beistlines.

Quha passis farther wil find Rosse, nocht a litle parte of this prouince, quhilke sum tyme was called ‡ Luge, is in his way, nocht indeid verie braid, bot meruellous lang, extending the selfe evin to the midland. quhat perteines 20
to the § Irishe Sey may surlie mair commodiouslie be occupiet be the wylde beistes than be men, for the gret difficultie of wodis, and mountanis. bot quhair that pairt of Albion eistward is flowed neir and run by with the || mane Sey, beires corne in abundance, and in mony

* L. "Neque ipsi, in diem modice viventes, nisi ad suos pro tempore usus piscationi ullo modo dant operam"—nor do they themselves give any trouble to the fishing except for their own present use, and they live sparingly and for the day.

† L. "Quæ nostra est ignavia"—which is a disgrace to us.

‡ L. "Lugia." The Lugi and Mertæ occupied Sutherland in early Roman days. Ptolemy has the river Lugia in Ireland = Belfast Lough. The Irish name was Loch Laogh, and Adamnan renders it *stagnum vituli*. *Laogh* is a calf in Irish and Gaelic, and is probably the word meant by Lugia. If this is the word Lugi, it is remarkable that *mart* should be the Gaelic word for heifer. It would seem that the two tribes took their names from these animals.—Celtic Scotland, i. 206.

§ L. "Vergivium."

|| L. "Germanicum."

places fyne quheit, no^twithstandeng amaist ouer al is mair conuenient to feid cattel, for it is verie famous through the name of ky maist fatt; finalie, in hart and hine, dae and Rae, and in wilde foulis of the gretter
 5 sort it flowis in abundance. Thair nests heir bigis lykwyse, the falcoun, the sparhalk, and diuersh vthiris kyndes of ¹²⁰halkes, evin as mony egles. In Rosse and Loquhaber, and vthiris places amang hilis & knowis, ar nocht in missing fir trie sufficient, quhair
 10 oft sittis a certane fowl and verie rare called the * Capercalze, to name, with the vulgar peple, the horse of the forrest, les indeid than the corbie, quhilke pleises thair mouth, quha eitis her, with a gentle taste, maist acceptable. Sche lyues of only the tuigs or tendir
 15 branches of this trie: Is lykwyse in thir cuntreyes anothir fowl, in gret number, les than the vther, with ruch feit, w^t rid ¹²¹bries, our cuntrey men cal her, †“the cok that bigis in places hard and difficle to cum vpe to.” Is also another that bigis in na place
 20 bot in sik places as thir, sumthing les than the ¹²²fasiane, bot in colour, and partlie in taste nathir is sche vnlyke: we oft cal her the blak cok: sche amang the smal bledis of the herbe called trifolie cheifie lyues, nathir alluterlie frome the ¹²³stuffe does
 25 sche absteine. Is jit ane fowl, † this as a wype be the way, that gretlie abhoris the presens of man, quhilke the Gustarde commonlie thay cal: vpon the bair ground sche lays her egis, quhilkes gif sche perceiue be the handes of man to haue bene handlet, or be the ende

In hartes,
wyld beists
and foulis it
abounds.

The falkon
sparhalk.

The fowl
called caper.

The blak
cok lyk the
fasiane.

The fowl
called the
Gustard.

* L. “Capercalze, id est *syvester equus* vulgo dicta”—the Capercalze, that is, *the horse of the woods*, as it is commonly called. This points to the Gaelic name of the bird—*capal coille*—which may be so translated.

† L. “Nostri Gallum tesquorum dicunt”—our countrey men call it the “heath-cock.” The description plainly indicates the *grouse*, which is called in Gaelic *ean shraoich* = heath-bird.

‡ L. “ut hoc obiter dicam”—by the way.

or air of his mouth ony way to haue bene violat, sche,
 as no^t able to ¹²⁴ cleck burdis of thir egis, cumis nevir
 ner thame, bot cleine forsaikis thame: in colour, and
 taste sche is nocht vnylke the pertrik, bot in gretnes
 sche is gretter than the * Phink. of Pertrikis in sum 5
 cuntreyes ar gret abundance, bot of Laferokis ouer al
 far gretter, in sa far that xii. for a frenche sous thay
 commounlie sell. farther because nathing is althrough
 fortunat and happie, quhat ane way abundes with ws,
 another way inlakes with vs, and is indigent: for the 10
 foul called the storke, the fasiane, the turtle dwe, the
 feldifare, the nichtingale, with vthis natiounis ar fre-
 quent, bot skairs with us ar fund: Cranes anew, as
 lykwyse herounis: bot † Phinkis, of quhilkes in Ingland
 ar in gret numbir, with ws ar fewar. 15

Pertriks,
lauerocks.

Crannis,
herounis,
phinkes.

Lochbrune
copious in
herring fish-
ing.

Amang the Lochis or bosumis of the Sey, that abund-
 antlie flowis in al kynd of fishe, in Rosse, Lochbroune
 in † commendatione has the first place, copious in herring
 miracolouslie. Afor xx. 3eiris was neuir seine, that fish-
 eris vset to frequent Loch brune: frome that tyme, § bot 20
 I can nocht tel, gif evir in ony place of the earth in sa
 narow a place or sa narow boundes, mae in fewar 3eiris
 than thair hes bene takne, cuming thair at flicht speid,
 nocht only the Scotis men, bot the frenche men, flem-
 engs, and Inglismen. ¹²⁵ Bot quhair in sa mony 3eiris, 25
 this vset hes nocht bene, is thocht to be a diuine puni-
 tion: ffor gif in ony place quhair a tak of herring is,

* L. "Olorem"—the swan. Phink=finch? The great bustard
 is much like the partridge in colour. The male measures about 3
 feet 9 inches in length, and has been known to weigh 30 lb.

† L. "Olores"—swans.—See note p. 45, line 11.

‡ L. "Primam nostra memoria laudem obtinuit Loubrunus"—
 Lochbroom has attained its highest praise in our own memory.

§ L. "Verum ab eo tempore nescio si uspiam terrarum tam an-
 gustam loco plures certis quibusdam annis quam illic capiebantur"
 —Bot from that time I know not if in any part of the world,
 in so small a place, more (herrings) have been taken than here
 in certain years.

as thair, be ony slauchtir, or ony scheduling of manis
 blude aryse, for a certane [*number*] of ȝeiris following,
 through verie instinctiōne of nature, thay ar said to
 abhor frome that place, and to abunde in vthir places,
 5 cheiffie quhair of ¹²⁶victual is mair skant. Mairouer
 quhen gret abundance of herring ȝeirlic ouir al throuch
 al the cost of Scotland is takne, ȝit nocht in ilk place
 at ane tyme nathir ay alyke gude: for in the Westir
 Seyes, in that bosum of Clide, in thir bosumis nerhand,
 10 quhilkes Loches thay cal, the hail haruest & beginning
 of Winter is a gret schule of herring, bot in na place
 sa fatt, and of sa pleisand a taste as in that loch mair
 Westirlic, quhilke afor we expremed vndir the name of
 Fine. About the end of wintir, and thaireftir a certane
 15 space asweil in the eister cost towarde Fife, as south-
 ward ¹²⁷foranent Carrik and Galloway thay ar in gret
 multiplie. Bot as amang thame thay differ in taste,
 sa with thame baith quhen now thay ar * gutted, and
 the meltis takne out, thay ar sa leine that thay ar nocht
 20 to be compared with the rest, to wit, the first. As
 tuecheng vthiris fishes, I can nocht tell, gif in ony
 place of the warlde, athir be mair varietie or mair
 abundance, of sum kyndes, baith freshe and salt water
 fishe, of Turbat, ffluik, and plase fluik, of ostiris, Buckies,
 25 and vthiris schal fishe, wilkes, and vthiris fishes amang
 the craigis and stanes. Also makrel, the codfishe, and
 perches maist fine: of quhilkes all war anuich to say,
 that mekle bettir ¹²⁸cheip with ws than † w^t strangers,
 quha knawes no^t the mater, we think, thay may *de* bocht.
 30 finalie of the Sey calves, and gret monstrous quhales,
 of quhilkes in our Sey is a gret number, the ‡ cause of
 this our *compend*, permitis vs nocht copiouslie to expone.

a wonderful
thing of the
herring.

abundance
of fish in
Scotland.

* L. "exhaustis lactibus"—*i.e.*, after spawning.

† L. "quam ab exteris qui id non norunt credi posset"—cheaper than could be believed by strangers who do not know the fact.

‡ L. "Compendii nostri ratio"—the scope of our compendium.

The porte of
Cromartie
the Rede of
Rest.

Is farthermair in Rosse the firth of Cromartie, sa plentiful in sa many kyndes of fishe maist fyne, and sa famous in sa sure a havin for schipis, that nocht w^out cause the historiographours named it, the Porte of saifgaird and saiftie. That toune is ancient and of gret antiquitie called Rosmarkine, through the Reliques of * S. Boniface ; and decored throuch the Sepulchres, and monumentis of alde of his fatheris : quhairfra is nocht far distant the Cathedral Kirk of Rosse, sa named nocht frome the toune, bot frome the Prouince. the name of the Toune situat vpon the syd of the firth, is named the † Chanrie, quhair (*is*) the Bischopes Palice, nocht far distant frome the Channounis houses, in beutie, and magnificence, Inferiour to verie few with ws. Is thair lykwyse the kingis castel nocht far off on the bray syd vpon the vthir syd of the firth, quhais name is Dingwale, quhair gret welth of Salmonte : and nocht far frome this another kingis castel, to name, the Rid Castel of ald hes bene, foranent quhilke on the vthir syd standes the Towre of Louett.

Rosmark
the Bis-
chopis toune
of Rosse.

a magnifik
Palice.

The castel
of Dingwal.

The Rid
Castel.

abundance
of ostiris.

ane esie
maner of
fisheng.

In thir Seyes amang vthiris fishes, ar mony ostiris, and mussilis, and abundance of vthir kyndes, and varietie that breidis amang the stanes and grauel. Neir this is a famous furde in the Riuer of ¹²⁹Forn called the Stocfurde of the Rosse, and this is another maner of fishing mekle esier, q^{lke} in vthiris places amaist ouer al lykwyse may be seine. for nocht sa mekle fishe thay with nettis, as with skepis, or long ¹⁸⁰kreilis, ¹⁸¹win with wickeris in the forme of a hose sa round wouen, thir quhen thay lay in the furdes and waterdames that fast thay stik in the sand, than w^t al facilitie thay fishe ; for

* L. "S. Bonifacii reliquiis et parentum ejus sepulchris decoratum"—adorned with the relics of S. Boniface, and the tombs and monuments of his relatives.

† L. "Canouria," now Chanonry. Chanonry Point, near Fortrose. This was Bishop Leslie's Cathedral Church.

quhen the Sey flowis and *cumis* in at thir places, the
 fishe esilie *cumis* in ouer the damis and furdes, and
 entiris in the creilis: Bot now the Sey ebbis, and the
 fishe bydes in the creilis dry without water, and sa with
 5 litle trauel of the fisher ar takne.

Is mairatouer in Rosse the toune of Tan, quhair is
 lykwyse a collegeyat kirk, verie notable throuch the
 Reliques of S. Duthak Bischope, to quhilkes afortymes
 the christiane peple, for the religiounis cause, was wonte
 10 to make a frequent and gret pilgrimage: The monu-
 mentis of this Antiquitie remanes evin ȝit in a certane
 Valey or Dale in Rosse, twa round touris eftir the forme
 of ane bell. Thair ar twa Monasteris, the ane called
 the monaster of ferne, the vther frome the pleisour of
 15 the situatione is named the *fair place or place of
 132 pleisure.

Strathnauar the vtmost Prouince in Scotland lyes
 neist Rosse heir flowes the Sey to, called Deucalen-
 donicum. Heir the thrie craigis of the vtmost parte of
 20 al the cost make twa bosumis or Lochis. The first of
 thame in Strathnauar to name is 138 Houbrun, notable
 in mekledome: The vthir twa in Cathnesse ar Hoy,
 and Dunesbe called, of quhilkes Ptolomie names this
 Dume. This is the last and hindmest hil in Scotland,
 25 and †thairfor the schortest, bot the maist dangerous
 sailing ouer to the Iles of orknay be Pintland firthe.
 The cheif toune in Cathness is called Wik: ar lykwyse
 mony touris, and sey portis verie commodious. To
 Cathnese Suthirland is conioyned, quhair is the Bischopes
 30 sait of Cathnese in the citie called Dorn. This cuntrey,
 as lykwyse the vthis twa, is verie conuenient to the feid-
 ing of cattel and of wilde deir: quhairthrouch the rentis
 to the possessours is the mair proffitable and sueit, quhen

The toune
of Tan.

Strathnauar.

cathnesse.

Pintland
firch.

Suthirlawd.

* L. "Bellus Locus"—*i.e.*, Beaully.

† L. "unde brevissimus, sed periculosissimus est trajectus, &c."
 —whence is a very short but very dangerous passage to the Orkneys.

through the les labour, and expenses, the ground prouydes quhat is sufficient for thame, friile as it war. Thair is a castel weil fortified, quhais name is Dunrobin, and vthiris no^t few touris erected to dryue away theiues neirhand, quha vses nocht sindle to dryue the pray 5 thairfra.

Morayland
maist beu-
tiful.

A * parte of Rosse is Moray land, and lyes vpon the cost syde. It is a cuntrey alane by all the rest com-
mendet with ws, for baith plentie and pleasure. for it is
eivin and plane, without ¹⁸⁴ dubis and myres, meruellous 10
delectable in fair forrests, in thik wodis, in sueit ¹⁸⁶ sair-
ing flouris, weil smelling herbis, pleisant medowis, fyne
quheit, and al kynde of stuffe, orchardes and fruitful
gairdings, and than sa neir the coste; Thair is the air
maist hailsum, vncorrupte, temperat, thair cludis and rain 15
mekle les than in ony vthir place, and † thairfor, sa gret
inresse and plentie of cornes amang the nobilitie of the
cuntrey. ‡ Thair the land bowing the selfe be litle and
litle, with a certane laich ¹⁸⁶ lout and bend with her bosum,
sche into the mane sey spoutis out thir v. fludes, the 20
Nesse, the Nardize, Findorn, Losse, and Spey. in
quhilkes all, abundance of Salmont, ar takne, bot maist
in spey. Nathir is alane this proffit obtained in the
mouthis and entries of the riuers, in mony places, bot
the space of mair than lx. myles abone, 3e euin quhair 25
the Loch selfe flowis out. heir sal 3e sie vpon baith
the sydes of the riuier, for the fertilitie of the ground, the
clemencie of the hevin, and gentlenes of the wethir,

fyne Salmon
fludes.

* L. "Rossiæ quidem Moravia, pars illius regionis quondam Vararis dictæ, littus adversus adjacet"—Moray, a part of the district once called Vararis, lies next to Ross, towards the shore. Ptolemy calls the Beauy Firth "Vararis sinus."

† L. "atque adeo magna propterea nobilium virorum seges"—and on this account a great number of nobility.

‡ L. "Illic magno quidem sinu terra se paululum inclinans," &c.—There in a large bay the land gently inclining sends five rivers into the German Sea.

notable castelis, and certane touris erected for special
 men in the cuntry, to wit, Huntlie, *Rothesse, Athol, and Moray, al Erles, and lykwyse for sum Lardes and
 Barrounis. Thair sal 3e sie the larde of Granth with al
 5 his †familie in Strathspey, that is in the valley of Spey,
 on the vther syde towarde the selfe original begining
 of Spey loch; In Badgenoth sal 3e find the Glancatten
 with sum statelie persones with thame of thair clax
 together with thair cheif, quhome thay cal Makantoshe:
 10 Mairouer Moray hes a freshe water loch called Spynie,
 that mekle abundes in ‡Swanis, in quhilke loch is a
 certane herb verie rare and sindle to be found, in
 quhilke because the Swan hes sa gret delyte, we cal the
 herbe olorine (because the swan in latin is olor). This
 15 indeid heiroy is the nature, that quhair ance it fixis the
 rute it spreadis the selfe sa braid and wyde, that v. myles
 of this loch of Spynie, sen we remember, quhair Salmonte
 afor did abunde, is now maid ¹⁸⁷glare and myre, the
 rute sa spreadis abundantlie. Heir baith ane honorable
 20 castel and a plesande Palise ar erected to the Bischope
 of Moray.

Nocht far frome the mouth of Spey is a fair and a
 famous merchand toun, quhais name is Elgin, quhair is
 sa noble and notable a kirke in beutie and decore that
 25 with vs it hes na ¹⁸⁸make, set furth, trimmed and maid
 ornat, with the Bischopes Cathedral, and college of the
 Chanonrie. farther with diueris monasteris of Moray
 land it is decoret of quhilkes the cheif is Pluscartie, than
 Killossie. frome thir is nocht far the toune of the §Forest,
 30 nocht indeid verie magnifik, bot standes in sa pleisand a

Castelis and
 touris vpon
 ye waitir of
 Spey.

quhat
 Strathspey
 is.

Badgenoth.
 The familie
 of Glancat-
 ten quhilke
 sum callis
 gleshatten.
 Spynie loch.
 finkes or
 swanes.

The castel
 and palise of
 spynie ar
 named the
 Bischopis of
 Moray.

The toun of
 Elgin the
 Bischopes
 sait.

the toune of
 forest.

* L. "Rothesius"—of Rothes.

† L. "tribu"—his tribe = clan.

‡ In the text "grene finkes" is scratched out, and "Swanis" written over. "Fink" is also erased under "Swan," two lines further on.

§ L. "Forestium oppidum"—Forres.

The castel
of Tarnuai.

place, that it hes na ¹⁸⁹ marrow. Is lykwyse in Moray a castel of the kings, celebrat, famous, and of gret renowne, to name Tarnuai, heir uses the Erle of Moray to make his cheif residens and resting.

The toune
of Ennir-
ness and
castel.

At the mouth of the Ness is a toune nocht of smal 5
reputacione named * Ennirnesse, quhair afor tymes was a gret tak and a schule of herring, of quhilke benifit a lang tyme now haue we bene spoylet, † another cause quhy, na ~~man~~ esteimes, bot the cause forsaid, and this is commonlie thocht. In this toune is the kingis castel 10

a meruellous
thing.

baith lairge and stark. heir the water of ye Ness flowis out of the loch of the same name, and baith haue this nature. that albeit the frost be nevir sa gret, thay freis neur: bot gif ony frosin thing be put athir in the loch or in the riuier, it thowis fra hand. Quhairfor quhen 15
horsmen ~~cumis~~ to Ennirness in a gret and horrible frost, afor thay turne in to the lugeng, first in thay ryde into this riuier, to wasche thair horses, and to thow the pypes and ¹⁴⁰schokles of yce, frosin vpon thame. Vpon the loch-
syd of the Ness, of the kingis, is situat a verie alde and 20

Vrquhart
castle.

ancient hous called Vrquhart. In Moray land in the kirk of a certane village or clachan named Petty ar keipit the banes of a certane persone quhome thay call litle Johne, departed bot the space of thrie hundir zeirs, as the commone brute amang thame is, ‡ quhome the 25
Antiphrastiks, that is, thay quha quhat thay speik meines ~~contrare~~, callis litle: quhais Wydnes of his banes and gretnes teiches that he was xiiii. fute lang. In his thie bane, or as we speik, his ¹⁴¹hanche bane, is nocht ane of this age quha may nocht esilie hand and arme put 30
in togither.

litle Johne
lang 14 futes.

* L. "Invernessium"—Inverness: *Ennirness* approaches nearer to the Gaelic pronunciation of the name.

† L. "ea qua diximus causa, vulgus existimat"—for the reason we have already mentioned, as is commonly thought.—See p. 41.

‡ L. "quem antiphrastricòs parvum appellant"—whom by antiphrastris they call *litle*.

The cost of Moray occupyes thir twa cuntries ¹⁴² Ainzje first, than Boen, na les plentiful in cornes, than abundant in pastoral. vpon the water of Douern, ful of salmont fishe, standes the toune of Bamfe, quhair is ane alde
 5 castel, and lykwyse ane new palice bot erectet and bigit with gret cost and expences, fra quhilke is nocht far the castel of the Boeni: Bot another neirhand throuch the nature of the place sa strenthie, that vnwinnable it appeiris, thay cal it Finlater, nocht far frome the toune
 10 of Culen, quhair a collegiat kirk florised of alde.

Ainzje,
Boen.

The castel
of the Boeni.

Finlater
castel maist
surenthie.

Vpon the Riuer of Douern ar castelis, Touris, palices, and gentil menis places nocht few, in quhilkes ar cheif and Principal, Strathbolgie the principal place of the Erle of Huntley, & Rothemay: Besyd is the toune of
 15 Turef and Touris no^t few.

Straboggie
the cheif
hous of the
erle of Hunt-
lie.

Nichtbouris to thame is Buquhane convenient to cattel, nathir vnmeit for cornes: mair fortunat, and happie than mony of the cuntries asfor expreimed, in plentie of scheip, and meruellous multitude quhairin
 20 thay abounde, in the fynes of the wol and gudnes of it. Al the riuieris that Buquhane conteines, excepte ane named the Ratra, abundes in Salmonte. In this cuntrey na ¹⁴³Rattoune is bred, or, brocht in frome ony vthir place, thair may lyue. Is mairatouer at the castel Slanis a
 25 certane ¹⁴⁴coue, quhairin water continualie drapping, in a schorte space turnes in a verie quhyte stane, quhilke excepte (as the maner is) it schortlie had beine outtakne, incontinent the coue it had fillit full.

a wondir,
the rattoun
lyues not in
Buquhane.

Watir dropp-
ing turnes
in a stane.

As in England the Jeit stane is abundant, sa with ws,
 30 throuchout our coste, is mekle of this mater called succine, or ambre, quhilke the Greikis calles Electre: sum * names it frome the Pine tree quhais smel it beiris: sum says it is a mater that wirkes out of the stanes, and hardnes through the calde nature of the Sey: It is,

Succine or
amber in
Scotland is
fund.

* L. "Id alii succinum Fini arboris esse dicunt"—some say it is the sap of the Pine-tree.

verilie, of a goldne colour and of a sueit sauor, cheiflie quhen on the handes it is rubbit. With it, women uses to decore thame selves, and hing about thair ¹⁴⁶halse for Jewelis, colaris, or broches, and in lyke maner thairwith thair infantes to fortife and arme I knawe nocht against quhat evil. A certane gret Lumpe and waichtie masse of amber, in this our age, was fund, gretter than ane horse, in the coste of Buquhane. In Buquhan ar innumerable toures, and Gentle menis places, as of Erles, Barounis, Knichtes, partlie on the Sey syde and partlie in mid-cuntrey situat. 5 10

fyuie,
Geicht.

Buquhan and Boyn to thame lyes neist Froumarten in the midcuntrey Westirlie, quhair is a notable Palice of the Lardes of Fyuie, and another of na les renoune per-tiening til a worthie Knicht quhais style is Geicht. 15

Strathbogie.

Strathbolgie lykwyse, and the Gareoth as thay baith ar copious and welthie in cornes, sa ar thay verie plesant in pastoral, medowis, wodis, and forrest fair. In the Gareoth is ane montane, quhilke goldne thay cal, the vulgar and ~~commone~~ stile of this montane is *Dunedere, because it is said to abund in golde. This thay collecte of the schein, quhilkes ar fed in this mountane, quhais teith and fleshe in lyke maner ar yallow, as with the collour of golde thay had bene ¹⁴⁶littid. Is thair lykwyse a wondirful gret croune of stanes, quhilke rings agane, na vthirwyse than w^t ane eccho in brasse or coppir. That thair sumtyme was a certane temple of ane Idol the ~~commoun~~e speiking is: Is thair lykwyse a gret craig louting doune, quhilke they cal *Ben*nachie. 20 25 30

Dundere the
goldne
mountane
called.

The Gareoth situat in a certane plesand and plane valey, betuene four gret and hich mountanis, is sa fertil a ground; that 3eirlie sik a birth it beiris, as for quhilke cause, it hes obtained this name, that thay cal it, the ~~commoun~~e Barn or ¹⁴⁷garnel of Abirdine thair nychtbour

* L. "Dundore." The etymology in the text is on a par with the accompanying physiology.

citie. Heir ar mony baith Barounis and Gentle men
vpsprung and flurised of that alde and ancient Stock of
the Læslies, and sen we, or our fatheris could remember,
thair haue euir and ay flurised.

5 Ar mairouer in that mid coste vthiris diueris cuntreyes,
sik as Stratyl, Frendrachie, Baluenie, * Stradoune, and
of this sorte mony mae, quhilkes indeid, because in few
beuties we can say that thay excel the rest, willinglie we
latt passe.

10 Than agane Marr lyes on the costsyde neist, ¹⁴⁸ thrim-
milit indeid as it war intil a narrow boundes, in ane
parte, bot in ane vthir parte vppermer, braider and mair
ample, bot in lenth it extendes to Badzenot the space 3e
of lx. myles rache in ¹⁴⁹ store, and pastural. In Marr lyes

15 Abirdine a famous citie, in a maner in twa partes diuidet,
to wit, in ane alde toune, and ane new toune, and
betuene the twa a feild put: bot on that syd, quhair
foundet ar, the Bischopis Cathedral, the Channounis
honorabill houses, the almous house or Hospital of the

20 pure, and that ancient Academie, and vniuersitie of
renoune, is mekle mair illustre, and beutiful to behalde:
than the othir, quhais decore cheiflie does consistie in
Nobilitie of gentle men, and merchandes, and deidis of
ciuitie: baith the partes of the citie enioyes the twa

25 riuieris Die, and Don alyke, with a schip read, or hartsum
hauing place, togethir with grene Cnowis upon the
seysyde. This notwithstanding, peculiar or proper, hes
thir twa riuieris, that lichtlie thay excel the rest of the
fludes and riuieris in Albion, in thir thrie things; in
30 plentie of Salmonte, plentie, I say, Gretnes, and Gudnes.

We knawe sa weil, that nathing bettir, in the Water
of Die, at Abirdin, of gret Salmont †¹⁵⁰ after than ance
to haue bene takne at ane draucht ccc. That, quhilke,

* L. Strathdona.

† L. "minus dico quam ssepe contingit"—I don't say it happened
very often.

Abirdin a
Bischopes
sait and
vniuersitie.

The riuieris
Die and
Don.

quhy in
Scotland
mair yae in
vthiris na-
tious abun-
dauce of
Salmonte.

sumtymes chances in the riuer of Spey, and sum vthiris. farther, quhy with vs is gretter welth of Salmonte, than with vthiris nationus quhilkes excel our natione in wateris and riueris, this for a rasones vses to be gyuen, that this kynde of fishe abhorris frome mudie water, and in cleir water delytes, and in sandie furdes, of quhilke a stark rasones thay vse to collecte, that in Bond, and vthiris riueris in Irland, quhilkes cheifie through nature ar baith maist cleir, and maist pure, Salmonte in gretter number thair ar takne, than in ony vthir place of the Warlde. Mairatouer because we, of the Salmonte, haue maid sa ofte mentione, it wil nocht offend the reidar, heir to twoche sum things, that we haue leired of thame, or of our awne institutiounis, or be sum sure and certane experience, haue knawen.

The genera-
tione and
nature of the
Salmonte.

The nature thairfor of the Salmonte is, in Haruest to gendre, * at quhat tyme this consuetude is commoune with vs, to haue a cheife regarde to the heid, for than thay feir principallie the perrel of the heid, thairfor thay avoyd al occasione, sa far as is possible, and this indures frome the † saxt of September, vnto the first of December. Bot quhen thair 3oung is now brocht furth, thay ar sa leane, the hie Salmonte haueng castne the meltis, and the sche salmonte the ¹⁵¹ Rounis, that mony doubtis, gif thir be the verie rycht Salmont, that vses than to be takne, or another kynd of fishe. The occasione of the doubt is this, that at vthiris tymes, in thair bowelis thay ar neuir knawen to haue ony thing, bot a certane thik humour: quhairthrough mony takes the occasione to meruel, quhairof thay feid, quhen thay ar sa sappie and sa fatt, and gudlyke: bot of this thay meruel, that

* L. "quo tempore capitis periculo lege apud nos cavetur, ne quoque modo capiantur"—at which time it is forbidden among us vnder pain of death to take them in any way whatsoever.

† L. "a sexto idus Septembris"—from the sixth of the Ides of September—i.e., the eighth of September.

quhilkes amang thame ar sa leane, quhen thay twoche
 the fatter amang thame, thay al ar alyke leane, in sa far
 that oft this hes bene fund, the fatt syde that hes bene
 twochet with the leane, hes through leines bene vtrlie
 5 deformet, bot the vthir syde fatt and fair. Thair young,
 quhen now thay haue castne, afor thay be a * fingre
 gretter, thay swome to the Sey, quhair in the space of ane
 moneth or twa, thay grow almaist til ane incredible gret-
 nes. Bot incontinent, as gif thay war no^t content of al
 10 this felicitie, thay returne to the narrow boundes of the
 Watiris, quhair bred thay war, and in draues as it war,
 returnes to thair awne cuntry. Than may be sene,
 how nocht onlie contrare the swofte and vehement
 surges of the Sey thay swome through, quhen thay
 15 returne, bot through quick sandes, and narrow furdes,
 with sik force thay passe to the riuers that thay
 cam fra, that in a band and knot togither thay leip
 quhair thay find impediment, ouer a ¹⁵² stay bank or hich
 fal of Water maid in a Damm, sa gret desyr, through the
 20 affectione of nature, thay haue to be quhair thay war
 bred, quhairfor, ony Lope thocht wondirful, is compaired
 with the Salmonte, and commounlie called the Salmont
 lope: farthermair, is cum in a commone prouerbe, that
 quha of vs, haue, amang strange natiouns, beine welthie,
 25 and eftir returneng to thair awne cuntrie, haue falin in
 pouertie, ar said to be no^t vnlyke to the Salmonte, quha
¹⁵³ tynes in smal Watiris, and riuers rycht narrow, the
 gret fatnes, that thay fand in the braid Sey.

Is conioynet to the Prouince of Marr, vpon the Sey
 30 syde the cuntry of the Mernes, quhilke in victual, and
 pastoral excelis mony of the cuntries forsaidis. heir is
 the castel of Dunnotyre, a hous rycht strenthie, naturallie,
 and ¹⁵⁴ maist † mansione of the Erles of Marchel: heir

The Mernes.

* "nec uno digito majores"—nor greater than a finger.

† L. "Castrum comitis Marescialli domicilium natura loci fir-

sindrie touris and gentle *mevis* places, Couie, lykwyse, and Barie tounes no^t of the laichest digrie. heir lykwyse ane alde and ancient tounes to name Fordun quhair keipet haue bene the reliques of S. Palladius quha

The tounes of
Montrose.

was called the Apostle of Scotland. Neist this province, 5
is the tounes of Mountrose, ance Colurt quhilke was
nemet, * situat with this benifite, that it hes a worthie
and verie notable hauin for schipis. In the bordirs of
Marr and Mernes, the gret hil, named ¹⁵⁵ Grampie sa
mekle renoued in the alde Romane histories, begins 10
nocht far frome the cost besyd Abirdin, extending
through the midcuntries, sum tymes braider, sum tymes
narrower, evin to the West Sey, ay quhil it cum to Dun-
bartane, 3e and til Argyle.

The moun-
tane Gram-
pie.

To the Mernes neist succedis Angus, a cuntrie surelie 15
beutiful baith through the gift of nature, and through
the Industrie and thritines of the inhabitouris: Angus
is † induet with thrie riuers, first ‡ northerlie with the
riuier of Esk, secundlie sutherlie with the sam riuier of
Esk, thridlie with the best riuier of al the riuers in Scot- 20
land named Tai: of quhilkes, Tai, rinning through
diurse cuntries flowis out of a loch of the sam name
xxiiii. myles lang, § and twa myles braid; at last rinis
into the main Sey. This ground is fertil baith in quheit,
and in al vthir kinde of stufte: braid hillis, lochis, 25
and forrestis, garsie passtural and mony medowis,
Castellis and touris exceiding monie, it hes.

The riuier of
Esk.

The fertilitie
heirof.

missimum"—the dwelling-place of the Earl Marshall, very strong on account of its situation.

* L. "situs beneficio ac insigni portu peregrinum"—very excellent in its situation, and its magnificent harbour.

† L. "irrigatur"—is watered.

‡ L. "Septentrionali Esca, et meridionali quoque"—by the North and also by the South Esk.

§ L. "in Germanicum tandem mare bis mille fere passus latus se præcipitat"—at length, when nearly two miles broad, empties itself into the German Sea.

Vpon the Water of Tai sal 3e sie a notable toune baith
 in number of citi3enis, and commoditie of the hau3ing
 place, to name Dundie, sumtyme called Alectum.
 quhilke abeit it be nocht esteimed the richest, it may
 5 weil be esteimed the neist riche: Nether sal 3e weil
 discerne, quither thay be richer in outlandis geir, and
 merchandise, or in thair awne labour and *industrie,
 quhen through the awne schipis and sailing, it lykwyse
 is riche. † Mairouer because Riches, ofspring and
 10 plesures, as oft hes bene vsed and sene, with sindrie
 and strange natiounis, lychtlie corruptes the godlie in-
 stitutiounis of our Elderis, (as we sie this day) and
 lykwyse the gudnes of lyfe or gude maneris, as we say,
 ‡ Dundie, in latine Deidonum, the gift of God, walde be
 15 called in Scottis: Bot now, I say, Dundie, contrare the
 Etymologie or true interpretatioune of the name, was
 the first amang ws suspecte of hæresie. of quhilke estir-
 ward we wil speik mair at large: Is in Angus mairouer
 the toune of Brichine, and thair a Bischopis sait, bot the
 20 eldest toune in al that cuntrey to name is Forfare, and
 of grettest priuelege and autoritie, quhair is § ane
 Jugement sait, and Justice courte haldne, and power to
 Juge, bot now redacted to pouertie, of na reputatione is
 haldne, bot brocht to nocht. Amang the monasteris
 25 heir in Angus ar twa mair notable than the rest, to wit

Dundeï or
Deidonuw.

Brichine a
Bischopis
sait.

The toun
of Forfare.

The monas-
teris Arbroth
and Cuper.

* L. "Lanificio"—wool trade.

† L. "quoniam diuitiæ, et earum proles deliciæ, sicut et crebra cum exteris, iisdemque variis, gentibus, consuetudo facile corrumpunt," &c.—but since riches, and their offspring luxury, and frequent intercourse with foreign and different nations, easily corrupt the good ways of our ancestors, &c.

‡ L. "Deidonum, contra nominis etymon, primum apud nos," &c.—Deidonum (the gift of God), in opposition to the meaning of its name, first among us fell under suspicion of heresy. Deidonum seems a fanciful inversion of Dondei, or Dondie. Leslie, however, so spells the name consistently throughout the Latin text. The oldest spelling I can find is Dundie.

§ L. "ubi et hodie juris dicendi potestas residet"—where the courts of Justice are still held.

Abirbroth, and Cuper, because nane wil excel Arbrothe in zeirlie rent : and althocht Cuper be na compare to Arbroth, zit in monesteris of meane or midway rentis it may haue the first place, of quhilke * afor we haue maid mentione.

5

OF THE ILES OF SCOTLAND,
AND FIRST OF THE WEST ISLES CALLED HEBRIDES
OR EUBONIÆ.

Divisione of
the Iles.

† Quhen now we of a grosse maner haue sett doune on baith the handes, the boundes of hail Scotland, we sal do diligēce to forme, and with a pinicill nocht vnlyke, to drawe the Iles lying thairto. Sum of the Iles ar called Hebrides † and vthir sum ar called 10 Orchades : Thir hebrides § ar situat Westirlye, toward the cost of Irland, thir called orcades or of Orkney Northerlie or eisterlie, of quhilkes sum monstrous gret amang thame lvis to the coste of || Carrik and Galloway, and with a long course evin to the Leznos, and in the 15 entrie and mouth of Clide ar extendet. The first of the Iles toward the South is named the Ile of Man, in thir our dayes vndir the dominione of Ingland, quhilke Cæsar treulie testifies in mid course to be transported

The Ile of
man.

* L. "sed de his hactenus"—so much for these matters.

† L. "adumbrata totius scotiæ continente, non dissimili penicillo ipsi adjacentes insulas delineare conabimur"—having sketched the mainland of Scotland, we will now try with the same brush to paint the adjacent islands.

‡ L. adds, "seu Euboniæ"—otherwise the Euboniæ.

§ L. "Illæ partim in mari Vergivo seu Hibernico, partim in Deucaledonico septentrionem versus, sitæ sunt"—The former (the Hebrides) are situated partly in the Vergivian or Irish Sea, partly in the Deucaledonian.

The name of Deucaledonian was given by Ptolemy to the Western Sea between the Mull of Galloway and Dunnet Head.—Skene, Celtic Scotland, i. lxx.

|| L. "Syluria."

from Britannie til Irland: perchance the Greikis named this Ile * Man, first, because it was solitar and frome ony vthir appeired to be far seperat: In lenth it is xxx. myles, for schipis ane hauin or twa, and a Bischopis sait it hes.

- 5 We haue in a traditione of alde, that thair was the first sait of thame called druides, and that this Ile was the fontane of al halynes and doctrine maist singular: and that the nobil menis sones of our Realme vsed thair to be sent and thair to be instructed, and brocht vpe.
- 10 Thay, notwithstanding, of Cambria or Wallis, contendes against thame, and says, that afortymes this now called the Ile of Man, was called Maneuia, and the Ile that lyis neist, now called Anglese, was the Ile of Man, & this argument of the proprietie of the language thay
- 15 collecte.

The neist Ile named Elja, mair worthie to be named Eliza. a hich rock or craig, than to be named ane Ile, abundes in Solend geis, and monie vthiris sey foulis.

- Agane our rycht foranents the tounis Aire and Irvine Aran.
- 20 is the Ile of Aran, lang xxiii. myles, and braid viii., quhair cornes abundes and pleasand pastural. Is heir ane hiche mountane, quhair of Wylde deir is a meruellous multitude.

- A porte, or surer schiping place lychtlie sal 3e nocht
- 25 find, thay cal it Lamelas: It is a bosum of the Sey, in the ley of a hich montane conteyned, quhair na storme or tempest of wethir can cum, bot out of quhat ¹⁵⁶ arte sa euir the wind blawe, schipis may sail baith in and out without al danger.

- 30 Aran and Bute are nocht bathe ane Ile, as sum takes a false opinione, quhen the ane being situat in the mouth of the ferrie of Clide, is thrie houris sailing frome the vthir. Bute mairatouer is ane elegant and trimme Ile, x. myles lang eivin and plane, induct with gret fertilitie,
- 35 decored w^t ane ancient and magnifik castel, quhairfra

* L. "Mona." The allusion is to the Greek word *μόνος* = solitary.

The familie
of the stu-
ardis and
kingis hous,
first bred of
But.

first sprang, as we haue of ane alde traditione, the
* clanⁿ of the kingis hous, to wit, the style of the
Stuardes, and familie. This lykwyse is tho^t to be named
Rothesai, and that name to haue takne, frome him, quha
first brocht the Scottis men out of Irland to that Ile, 5
named Rothesus. howeur the mater be, vppirmer, in
the sam ferrie, on the coste of the Lennose, is † another
no^t vnylke to this in forme, gretnes, and welthines, 3e
and thair names amaist commoune, for it is commounlie
called Rosneth: bot quhither it sulde be rekned amang 10
the Iles called Hebrides I doubtte.

The Ile of
Rosneth.

Because we make haste, I wil nocht make mekle
talkeng of the les Iles, albeit thay haue decore, and ar
outsett in touris and litle tounes. Of thir sorte ar twa
no^t far frome Bute, of quhilkes the ane is called gret 15
Cumbra, and the vthir lytle Cumbra: another is bejond
the heich hill, quhilke thay cal the mule of Caintyre,
quhair a Rede for schipis is verie sure, the name thairof
Sanda. Agane another is bejond the sam hill, skairce 4
myles frome the coste of Irland, vi. myles lang or thair 20
about, quhair is a porte mekle commendet called ¹⁶⁷Rachra.
farther frome this as 3e sail toward the North, sal 3e find
mony no^t far frome vthir separat, bot different in names:
of quhilkes the maist nominat amang thame is this, †
situat foranent Loquhaber, quhais name is yla, xxx. 25
myles lang or thair about, a fair feild and plane, fertil and
in mettelis abundant. § Besyd Aona the Ile commonlie
called ¹⁶⁸ycolmkil, that is the || Kirke of S. Colme, called

Cumbra the
less & the
mair.

Sanda.

Yla.

Y Colmkil.

* L. "Unde regia Stuardorum familia oriunda primum esse traditur"—whence the royal family of Stuard is said to have first sprung.

† L. also speaks of the *island* of Rosneath.

‡ L. adds, "Ultra Chersonesum novantium"—beyond the peninsula of the Novantæ. The Mull of Galloway is usually so named; but here it seems to mean the peninsula of Cantyre.

§ L. "Juxta"—near by is Iona.

|| L. "Iona insula Ycolmkil vulgo, idest. S. Columbæ, Ecclesiâ

- maist famous, be rason of the Bischopes sait that it
 containis, of the monasteris, ane of religious men, an-
 other of women, and than because it was the *commoun*e
 sepulchre and burial of al the kings eftir King Fergus
 5 the secund quha Scotland restored agane til ws, quhen
 we war vanquissit be the Romanis: quhair lykwyse was
 keipet in custodie mony buikes of antiquitie, quhilkes
 out of Rome, quhen be the Gothis it was *ouircum*,
 through the industrie and trauel of this sam King Fer-
 10 guse war in this Ile inbrocht. Nocht far frome this,
 amang mony vthiris les yles, is ane, lytle inferiour to yla
 selfe, called the Mule, bot ful of hilis and stanes, and
 barre~~n~~ or mair fructles than the rest: No^theles *mony*
 bosumis and lochis, and *commodious* sey portes it hes.
 15 We vndirstand, as we haue hard say, that in it is a
 fontane twa myles distante frome the Sey, out of quhilke
 egis verie small, schine~~ng~~ sa cleir as a pretious mar-
 garite, flowis intil a certane bosum of salt water *on* the
 sey syd, quhair in the space of xii. houris thay grow
 20 in fair ¹⁵⁹ cokilis or bukies. betuene this and the
 land, and lykwyse beyond it, as *ze* sail to that gret
 Ile, quhais name is ¹⁶⁰ Eusta, thir Iles be the way sal Eusta.
ze find, Cambery, Lismon, Terrey, Corsay, and mony
 mae.
- 25 Mairchis with Eusta, the Ile called Leuiss, mair than Leuiss.
 ony of quhilkes we haue *zit* maid mentione, in lenth lx.
 myles, and xxx. in bredth, plentie of beir and aites, gude
 garse, and plesand pastural, it mairatouer abundes in
 peple. mony lochis it hes, riuieris bot ane, welthie in
 30 Salmont. Agane, ane lytle les than this, sal *ze* find no^t
 far frome land, called the Skie, induct almaist with the The Skie.
 sam giftes, quhilkes the vthir, and this mekle mair, that
 in sey calues or ¹⁶¹ saylches it hes na smal number, quha

episcopali sede Sodorensi dicta . . . celeberrima"—the island
 Iona, commonly called Ycolmkil, that is, of Saint Columba, famous
 for the church the episcopal see of Sodern, as it is called, &c.

feir bot litle the presens of men. *Thair clanis, in quhais possessiones ar baith thir Iles, and in a maner ar litle kings heir, ar called Makleud, that is, in thair speich, the sones of Claudius. Heir †now, be a commoun vse of succeeding, thay entir at thair awne hand 5 without ony mair, albeit afortymes, be electione of thair clan thay succedid, as vthir lordes or litle kings in the Iles. In boundes about the Skie ar verie mony fair and plesand Iles, of quhilkes the maist renoued and famous ar thir, the Ron, the Rume, Cannay, Fladdan, Traut- 10 ness, Egg, Fladd, Ronar; and last of all is the Ile called ¹⁶²Hirth, and as the Ile of Man is the first of al the Iles called ¹⁶⁸Hebrides, sa is Hirth the last, and be the Astronomeris is rekned betuene Hirth and Man 377 myles, quhen eftir thair constitutione, Hirth is in the 15 saxtie thrie digrie, † and man in the fiftie sevinth. The Ile Hirth hes the name frome a certane scheip of the sam name, in quhilke this only Ile did abunde. This scheip may be § comparet in heicht til a gait, in gretnes til a buffil, quhais hornes in lenth excelis the hornes of a 20 buffil.

a scheip
verie rare.

Ane ile not
inhabited.

Neist this Ilyis another ¹⁶⁴Ile, bot nocht inhabited, quhair nae kynd of cattail is fund, excepte sum verie wyld, quhilkes to cal scheip or gait, or rather ¹⁶⁵nouthir scheip nor gait, we knawe no^t, nor wat we weil: for 25 by thair wyld nature, nathir haue thay wol lyke a scheip;

* L. "Utriusque insulæ reguli cognomine sunt Makleudii"—the chieftains (little kings) of both islands are called M^cLeod.

† "Hi communi nunc successionis jure . . . hereditatem capessunt"—they now obtain inheritance by the common right of succession.

‡ L. adds, "Polaris elevationis"—of polar elevation, or—of elevation of the polar star.

§ L. "Hæc Caprum altitudine, cornuum quidem longitudine bubalum superat, magnitudine vero exæquat"—this sheep exceeds the goat in height. In length of horn it surpasses, in thickness (of horn) it equals the buffalo (or ox).

nathir beir thay hair lyke a gait, * bot for nane of the twa, I can nocht tel *quhat*.

Amang thir Iles, evin as amang thame of Orkney, ar mony quick sandes, scharp rockis, and gret goufes ful of
 5 perrellous and deip dangeris, bot the worst, cruellist, and maist suspecte amang thame al, thay cal Corbreche: because within the space of a myle, it swallyis vp hail schipis, and through the violence, and vehement force of contrare workeng of the wais of the sey, quhen ilke
 10 streme stryues with vthir, drounes thame in the deip. Quha sailis frome thir Iles is verie radie to incur sik danger, as quha frome the mane land in Cathnese, sailing til Orkney is able to incur danger, through Pintland firth, quhair contrare surges and waues of the
 15 sey flowis fordward and bakward with sik violence, baith out of the Eister Seyis and out of the Westir Seyis, than lykwyse frome al the Kruikes and turnes of the Iles, thay stryue sa stoutlie in vthiris contrare, †that thair thay can nocht sail, without ony les danger, than thay ar
 20 of avail, and a special regarde of thair awne saiftie.

Corbreche
the swallie
of schipis.

Pintland
firth.

In fauour of the reidar, I thocht gude, heir of the geis to speik a few wordes, for thair meruellous multitude in our cuntries, cheiflie in the west yles and lykwyse for the raritie and fewtie or scant of sum of thame in vthiris
 25 cuntries.

Excepte the Solande geise, of quhilkes afor we haue maid mentione, how thay ar bredd at hame; with vs vthir sax kyndes of geis ar funde, quhilkes only in thrie things ar fund to differ, to wit, in the sownde of thair
 30 voce, in gretnes of thair bodye, and taist of thair fleshe, quhilkes al ar seine in innumerable draues to fie to thir

the vulgar
with thir
names dis-
tinguises
thame.
The Quinck,
100 Skilling,
Claiik,
Routhurrok,
Ridlaik.

* L. "Sed nescio quid medium ferunt"—they have something between the two, I know not what.

† L. "Ut non nisi maximo cum periculo et cautione ibi possit navigari"—that it is impossible to sail there without the greatest peril and caution.

farthest Iles, in the spring of the 3eir, eftir * midday, and thairfor, this opinione of thame is haldne, that athir in thir westir Iles, or in † Grundlande, quhen toward the ‡ South anothir land is no^t knawen, thay big thair nestis. Sum of thame no^twithstandeng, through a certane 5 craft, ar allured and prouoked to remane amang the lochis, and myrie places and amang the hathir and mures, amang ws, quhil thay haue laid thair eggis, and clekit thair burdes: for sum of thame, quhilkes w^t nettis ar takne, thair wingis ar clipit, and fed in the hous, quhil 10 thay be tame: Thaireftir out and in frilie thay fie and swome, and nocht only returnes hame agane, to thair accustomed and vsed fude, bot lykwyse thay bring vthiris with thame of thair awne kynde, as called to the banquet, and commone feist with thame selves, quhilkes 15 quhen thay haue baytet, thay at last leir thame to sit, without al feir in the mid feild, and 3ardes, and plane places; and haldes thame stil besyde thame as neir nychtbouris, quhil al thair nestis be bigit, and thair 3oung clekit. Of quhilkes is ane mekle les than the rest, 20 that the claik guse we cal, of quhilke nocht only framet nationuns meruelis mekle, bot evin no^t litle our awne cuntrie peple: for it hes nocht sa mekle a taste of the Sey as of the firr trie, quhairfor because thair nest, nathir thair eggs in ony place ar funde, sum haue the opinione, 25 that thay breid of the fructe of the trie, and now quhen thay ar rype and radie to fie, thay fal into the Sey. vthiris thinkes agane, that nocht onlie of the firr trie, bot of the rotne Stockes of vthiris tries, that growe in the Iles, quhair quhen thay ar consumed through aldnes, 30 first breidis of thame wormes, at last foulis.

Surelie Hector Boyis, a man nocht les notable in Iugement, than famous in eruditione, and a maist

That guse is named claik
qike is tho^t
to be bred
of tries.

* L. "a meridie"—from the south.

† L. "Grunland"—Greenland?

‡ L. "versus Circium"—towards the north-west.

curiouse sercher out of this secrete, and nature of this
 foul, ascruies this wondirful worke al and hail to the
 benifite and nature of the Sey; to ¹⁶⁷preiue the truth of
 this mater, and of quhilke the veritie may be esilie
 5 knawen, he brings thrie things that he hard, and the
 fourth; quhilke he present sawe with his eyne, to
 quhilkes we thocht gude to ioyne sume vthir things, na
 les probable. first he affirmes, that in the 3eir of God
 1489, was a gret trie, with the waues of the Sey inbrocht,
 10 and on the Sey syd outcastne, at ¹⁶⁸Petslegie in Buquhan,
 the trie being sawin, in it was seine, in presense of that
 illustre and noble Barroune, quaha is Larde of that place,
 and mony vthiris mae than he, a meruellous multitude
 of wormes, of quhilkes sum war 3it greine & young, bot
 15 vthiris ar seine with thair memberis hail, and in due
 forme, and partelie thay had the similitude of *perfyte*
schapen foulis; amang quhilkes (says he) sum was
 through and ruch fethired, sum agane was fethirles,
 naked and bare: this trie in testimonie heiroyf, to the
 20 kirke of the nychtbour dorpe was brocht, named Tyrie,
 and thair laid vpe, and evin to his tyme, he affirmes, hes
 bene keipet.

Another thing no^t vnlyke, he sayis, was seine, twa
 3eirs eftir this, in a ferray vpon Tai, at ¹⁶⁹Bruchtie Craig:
 25 last of al he inferis, that nocht lang, bot a litle eftir,
 landet at Leith, the porte of maist renoune in the hail
 Realme, a gret and monstrous schip, frome ane of thir
 forsaid Iles, quhair thrie 3eirs, her anker being castne,
 sche had stayed, her name christophorus, and brocht
 30 now to the schore, he testifies that mony ane sawe the
 balkes of the same schip cleine consumed, and ful of the
 same kynd of wormes; sum of thame litle and young, sum
 agane with the ful schapp of ane foul. And to the in-
 tent, he mycht preiue, that to thir stockis and tries, that
 35 grows in thir Iles, this vertue sulde nocht be attributed,
 he says farther, that him selfe present, he saw bred of a

sey ¹⁷⁰ tangle, mussilis, and quhen they were apned, through desyre to knawe quhat was in thame was fund inclosed nocht fishe, bot foules, euerie foul conueining to the gretnes of the schel, quhair of is euident and cleir, his opinione is, that this generacione of Geis proceids 5
 no^t of ane rotne stock, or of the frutes of thir tries that grow in the Iles, bot rathir of the maine Sey, quhilke Maro, and afor him Homer, estemed that the father of al things was it rychtlie called.

This in lyke maner wil preiue the sentence of Hect. 10
 Boyis to be true, quhilke eftir his depairting we obseruet on his behalfe. for in the 3eir of God 1562 in the same forsaid leith porte we saw a certane gret schip, bot through aldnes defected, quhilke the wintir afor, frome Portugal thair had arryuet, we saw her brocht to the 15
 schore and al her takilling loused. The hail peple than meikle meruelling, that war present, saw vpon the outsyde of this schip, mony thousandis of sik lytle foules stiking to the schip, thrie fingres lang, of a meruellous perfyte and weil schapen forme excepte that thay war litle, 20
 lyueles, and fethirles. Mairouer the 3eir of God 1566, was presented to the maist honorable, our noble Maistres Quene Marie of Scotis, quhill in Striuling Sche satt, a branche of a certane trie fra quhilke mony fructes, as thay had bene, ¹⁷¹ hang doune, litle indeid, bot innumerable mussillis, in quhilkes war fund no^t fishe (a meruel) 25
 bot foulis, perchance of the same sorte as Hector Boyis testifies he sawe. In the meine tyme quhill this I wrot I came in cumpanie in Rome with Doctour ¹⁷² Allan of England, a graue man, doctour of Theologie, quha 30
 testifies, how oft he saw thir lytle foulis in sik formes vpon the keillis of alde schipis, in the West of England vpon the coste of langcastre and schore ¹⁷³ thair. And this far of the Iles called Hebrides.

OF THE ILES OF ORKNAY.

Thir Iles called orchades *lyis mair eistirlic*, *partelie* situat towarde the * mayne Sey, and *partelie* towarde the sey called *Deucaledonicum*, in number thay ar xxxii. Amang thir is ane named *Pomonia*, quhilke is of sik a boundes that the inhabitouris calles it the mayne land,
 5 and quhilke may haue the first place. In it is a citie to name *Kirkual*, of gude renoune through a *Bischopis* sait, twa castelis, the ane for the king, the vthir for the *Bischope*, baith of starke munitione. and trulie to speik without al invie the verie truth, nocht in the
 10 Warlde perchance sal ze find quhair of les expenses, mair bountiful and large thay lyue, than evir thair: No^twithstandeng growis thair no^t ane trie, no^t ane ¹⁷⁴ pickle quheit, nochtheles in ates and beir it abundes. We remember in the tyme of King James the fyfte, leist
 15 athir strangers or quha *cumis* eftir vs beleieve vs nocht, that a hundir egs *commonlie* war ¹⁷⁵ cofte † for a frenche sous of Turine: and that nane think that I speik sophisticallie, thir egs of quhilkes I speik ar henis egs, and new or fresche: and agane that I be nocht thocht to
 20 speik hyperboliklie or abone my boundes, I say les, thay sal vndirstande, than the truth is. for chances verie oft with thame, that thair *zewis* sumtymes twa, sumtymes thrie lambes at ance do lambe. To knawe the rest be thir, is als esie as to ‡ ken the lion be his taes. Thair
 25 horses ar verie litle, litle mair than the asse, bot in labour meruellous durable. Of the foulis, of the fishes, how copious thair thay ar, I neid to say naything, quhilke far excellis the *commoune* opinione of men. Is thair farther,

* L. "Germanico"—the German Sea.

† L. "uno asse Gallico Turonensi"—for a French sous of Tours.

‡ L. "ut ex unguibus leonem"—as the lion by his claws.

a special benefite of God, quhairw^t thay are bliste, as is affirmed surelie be thame of Irland, that thair is nocht ane serpent fund, nor fund is thair na vennemous beist, 3e quhat vennemous is, or * lyke a vennemous kynde athir thair is no^t, as the ¹⁷⁶paddock; or than oft is 5
nocht, as the eddir. Valiantlie and balde thair vse thay to drinke, bot few (quhairof we wondir) thair sie we drunkne, or vnable to rule thame selves we find: nathir ony thair wod or ¹⁷⁷daft, as sum wil. Al thair cum to *perfyte* age,—nevyr falling in na kinde of seikneis. † To 10
the doctour of medicine amang thame na man compleines, or makes his mane: because thay ar al induct with a gude constitutione, and starke *compleione* of body, and farther thay haue the benefite of a verie hailsume air: ‡ to quhilkes, the labour, quhilke thay vse be sey and 15
lande, sa that it be moderate, gif thay apply, makis a 3oung and lustie age.

Meruelis.

Mony surelie oftymes throughe inuie that thay beir to sa gret felicitie, quhen quyetlie creip in § behind backis thay walde; thay fal ¹⁷⁸platt on thair backes, that al may 20
behalde. How euir it be, to thair Patrone S. Magne neist eftir God thay attribute mekle; quhome thay say to appeir to thame in thair defence against thair enmities in gret *danger*, and that oft to haue done thay affirme. Bot the gretter Iles of orknay ar thir, 25

St Magne,
Patros of
Orknay.

* L. “quod venenatorum speciem habet, aut omnino non esse, cujusmodi est Rana, aut rarissimum esse, sicuti est anguilla”—animals that resemble poisonous kinds are either altogether unknown, as the frog, or very rare, as the eel.

† L. “Medicis apud eos nullus est quæstus”—among them there is no lucrative employment for doctors. The translator has mistaken the meaning of *quæstus*.

‡ L. “quibus moderatus terra marique labor accedens, ætatem floridam facit”—a moderate amount of labour, on sea and on land, being added to all this, makes their life very healthy.

§ L. “in horum sedes clanculum irruerunt, sed in maximas clades palam inciderunt”—some have attempted to settle there secretly, but have very openly incurred great trouble.

* quhilkes this Pomonia conteines quhairof we afor
 maid mentione, to wit ¹⁷⁰ Soutrowassa, Rosa, Hoy,
 Stronza, Etha, Pappa, Pappawestre, Sandes, Ronaldsa,
 5 bot the les Iles ar Grainzie, Birza, Eglesey Wyer, Ger-
 soy, Gersol, Kobunza, Sounnas, Stroma, Ouiskelle,
 Northronche, and vthiris ma.

Ar lykwyse beyond the Isles of Orknay vthiris twa
 † Iles subduet to Scotland, to wit of schytland: frome
 orknay distant a hundir myles, bot gretter than ony Ile
 10 in orknay, among quhome is verie litle victual, excepte
 it be brocht in frome sum vthir cuntrye. Al thair fishe
 dryet in the sone, in thame thair riches consistes, and
 in the oyle of quhailis, and of vthiris fishes, and in
 the skinis of wilde beistes: for through sik kynde of
 15 merchandise, the Holanderis thay allure esilie to thame,
 and vthiris nerrest natiounis thair nychtbouris, fra
 quhome thay receiue agane victual, and vthiris neces-
 saris to thair vsses: Thay lyue nocht w^t standeng as lyue
 thair nychbouris of Norway, surlie maist happilie, w^out
 20 al seiknes, quhil thay be of a decrepitate age: This age
 with thame, at leist thay cal ane hundir 3eiris: as indeid
 ar mony among thame quha haue past this age, and 3it
 ar fresche and lustie, of body; The forme of thair body
 beutiful, a decent stature, and manlie strenth: in the
 25 rest thay agrie w^t thame of Orknay. Of all Iles the
¹⁸⁰ hindmest is Island in the freising Sey, neist the
 pol artice, quhair brayet fishe, thay vse for meil, and
 thairof thay make breid, and the baines of thir fishe
 thay vse for elding to the fyre. Sum haldes the opinione
 30 this to be the Ile called Thule: Bot gif this be it that
 the Romanis called Thul, is a questione, and we haue gude
 cause to † doubt. for Tacitus writes, that the Romane

The Iles of
 schytland.

Island.

* L. "Pomonia omnium amplissima de qua antea meminimus"—
 Pomonia, the largest, of which we have already spoken.

† L. "insulæ scytlandicæ, quasi Scytarum terræ dictæ"—the
 Scytland islands, so called as if it were the lands of the Scythians.

‡ L. "intelligi non potest"—i.e., Iceland cannot be understood as

¹⁸¹ Classe, quhilke at the commande of Agricola sailed
 about al Britannie, saw the Ile called Thul. Of ¹⁸²Thul,
 quhilke Ptolomie discernet to be amang the hindmest Iles
 of Schytland, vpon the coste of Norway, for the gret
 space betuene can nocht be vndirstandet, and thairfor, 5
 quhilke the Romanes than vndirstude to be Thul and
 saw, athir for the fame amang al thir Iles, quhen may
 be, that vthiris mair northirlie, nocht zit haue bene in-
 habited, or for the affinitie of the name, of quhilke we
 spak afor, sum thinkes it be the Ile called Yla. for to 10
¹⁸³eik ane lettir is facile; and surelie gif ze consider
 rycht ouer to the West Yla is of al Iles the hindmest:
 Sum thinkes agane it be Leuis. Bot be quhat it wil,
 as Island is affirmed to be the hindmest of al Iles, gif
 ze consider the north, we eftir our opinione, thinkes that 15
 this was Thul. And lat this be sufficient baith for the
 Iles called Hebrides, and for the Iles named Orcades.

the Thule which Ptolemy saw between Shetland and Norway. See
 note

OF THE BEGI/VNING, THE MANERIS,
THE ACTES, AND DEIDIS DONE OF
THE SCOTIS MEN.

THE FIRST BUIK.

It was the judgement of sum of our Elderis of antiquitie, that nocht only to gret kingdomes and peples bot lykwyse to euerie cite and tounne, war profettable, that men of actiuitie, and indued with a singular ingine, to the Godis sulde ascriue thair birth and ofspring. * And with this opinione, albeit false, nochtwithstandeng no^t vane thay thocht, thay intendet to persuade thair cuntrey people, that haueng a sure confidence in thame, quhome to thay had ascriuet thair natiuitie, thay mycht with the gretter courage take in hand gret materis, ful of perrel and danger, and farther through this occasione, the hartes of the ennimies mycht be discouraged, quhen thair forces, thair intentione, and thair counselis thay war no^t to bring against men, bot against the Godis. That Alexander the ¹ Magne sett him selfe furth for the sone of Jupiter 'Ammon, promouet him nocht litle. That the Romanes mycht cause thame selves to be thocht inuincible in the weiris, thay coⁿfirmed Mars to

Sum nations vset to the goddis to ascriue thair natiuitie.

* L. "ea quoque opinione, quanquam falsa non tamen stulta, suos etiam populares imbuendos esse existimarunt"—and with this notion, false indeed but not foolish, they thought their fellow-countrymen also should be imbued.

be thair father. The people lykwyse of Britannie referris thair original beginning to Jupiter : for it is reported and put in writte, that the name * of the Ile was *gyuue* thame frome Brutus the sone of Æneas. bot latting pas thir fables and a hundir sik clattiris, we think nocht sa far to 5
 2 repeat the beginning athir frome thir schameles and finjet Goddis, or frome † sike Gyantes as ar the sones of the Scottis menis Godis : bot only thay things that we mycht collecte *compendiouslie*, and expone as it war be the ‡ † margent, of the maist ancient monumentis and 10
 Wryteris of chronicles, frome our beginnig evin vnto thir our dayes and sal site nathing alienat, or discordeng w^t the truth of the historie. Nathir coulede I evir, nathir 3it can I commend thair intentione, quha deuyses mony things to decore and outsett, and the historie quha is 15
 witnes of tymes, the maistres of lyfe, the lychte of the truthe, with mistie fables, and the painted colour of wordes, thay make mair darke and mistie, than thay make cleir. for a true and sincere speich is ay pure and simple : nathir, as ane trulie testifies, a Historie or 20
 cronicle euir is funde to be furnished with the preceptes of Rhetorick. We, thairfor, abhorring, nocht onlie frome fables and frome 4 leisings, bot frome superfluos ornament and decore, think it sufficient aneuch to sett the mater sincerelie and simpillie, as in verie deid it is, 25
 afor the eyne of the reidar, that the reidar may vndirstand, and sie quhat difference is betuene this maner of wryteng, and gif it war all painted w^t colouris of Rhetorick. Quhen thairfor our intentione is of this ordour to proceid, I desyre nocht that ony of our cuntreymen 30

The author
intendis to
follow the
pure and
simple
veritie.

* L. "sibi insulæque datum"—the name was given to themselves and to the island from Brutus, &c.

† L. "vel a gigantibus, eorum filiis, Scotorum originem repetere"—to seek the origin of the Scots either from the Gods, or from the giants, the sons of the Gods.

‡ L. "Summatim et velut per indicem"—summarily and as if by index (margent).

- mervel or reprehend mair scharplie than perchance the cause requires, that we propone nocht al things, quhilkes we haue collected out of the monumentis of our elderis, bot thay things only no^t alienat frome the truthe of the
- 5 historie, and appeires to haue a sure ground for thame. Nathir sulde ony vthir confideng in his awne opinione, start vpe, gif I conceil nocht thay monumentis of our elderis, as al in ane firme consent thay left thame vnto vs, of the begining of our natione maist auncient
- 10 surelie, and of vthir secrete thingis, vndir als gret obscuritie. ffor gif we walde think of euerie beginning of euerie natione sen the warlde was maid, twa things almaist ouer al sal we find, in the beginning athir sa
- * terrible that we con^temne thame, or sa fein^zet that we
- 15 skorne thame. Quhat the Romane and Greke historiographours declares in the descriptione of the first vpryseng of thair Republik and commoune welth is to al patent, the rest † I pas ouer, of quhilkes mony now vndir ane mule and lumpe of clay ly together.
- 20 Quhairfor because the purpose of our method of proceedinge permittis nocht that we be lang in pluking out or repeating the opiniounis of vthiris men, quhilkes we haue collectet of the vpryseng of our natione, maneris, and behaiour, and deidis done amang thame,
- 25 of mony things we sal taist a ‡ few as we may, perchance nocht far by, bot mid way.

vncertane
the begin-
ning of
euerie na-
tion.

* L. "Horrida"—rough, uncultivated.

† L. "ut ceteras gentes, quarum multæ eodem luto hærent, jam præteream"—to pass over other nations of whom many stick in the same mud, *i.e.*, make the same extravagant statements.

‡ L. "Paucula ex multis utcunque delibabimus"—we shall taste, at all events, a few out of many.

OF THE ANCIENT ANTIQUITIE AND ALDE OFSPRING
OF THE SCOTTIS NATIONE. AND HOW THAY
CAME FROME ÆGIPTE AND CAME TO SPANE.

Rasones for
the ancient
Empire contin-
ual and
still constant
of the scottis
natione.

That the Scottis natione *hitherto hes bene maist
ancient, and to God and man hes bene bathe grate
and acceptable, testifies thair daylye habitatione in the
land quhilke presentlie thay inhabite, thair sure and
constante libertie frome age til age, thair lawfull suc- 5
cessione of kingis sa mony hundir 3eirs; thair quick
receiueing of the christne religione, and evin vnto this
age sa constantlie in it perseueiring; The suir, haly,
inuiolat, and maist ald and ancient bandes with strange
kinges keipet firme and stable vnto this day, the gret 10
corage mairouer, quhilke ay was inuincible, now cheiffie
may be seine to schine in that natione in this mirk and
mistie tyme, this warlde now sa neir ane end, and weirand
sa fast away. Quhilkes quhen skairse may be fund in
ony vthir natione, al thir to concur together, we may 15
suirlye say, gif the Scottis haue nocht had thair begin-
ning frome thair finjet Godis forsaidis, at leist thair
ofspring na doubt thay haue had frome sum † stout and
excellent persounis baith in virtue and nobilitie. We
haue in traditione, set furth, be our cronicles, y^t thir 20
was the Grecianis, and Ægyptianis. for only vnto that
ane Cecrope, quha bigit Athenis, to his sone, I say,
Gathel thay refer our hail stock, and him to be author
of our hail natione; quhilke Gathel sum wil to be the
sone of Argus Neolus quha was the fourth king of the 25
Grecianis. for in the Cronicles thay set down, that

from the
Grecianis
and Ægip-
tianis the
Scottis men
to haue thair
beginning.

* L. "Deo et hominibus carissimum hactenus fuisse"—the most ancient nation of the Scots has hitherto been most dear to God and men.

† L. "a fortissimis saltem Heroibus ortum habuisse"—that at least they sprang from the bravest Heroes,

quhen Gathelꝰs * passed by Macedonia and Achaia
 mair arrogantlie, presumptuous, and mair prouddie, than
 was decent, or was his dutie, and thairfor to declyne the
 Ire of his father and freindes, and to eschewe thair
 5 seueritie, he descendet into Ægipte accompanied †nocht
 with a smal power, in the tyme of Moyses, and for the
 gret actiue actes, and douchtie deidis that thair he
 wrochte against the Æthiopianis than ennimies to the
 Ægyptianis, at last he cam in sa gret fauour with Pharao
 10 the king, that he mariet Scota his daughter. Bot quhen
 that king was deid, and now starte vpe, ‡ as the scrip-
 ture says, another king, his name Bocchar Pharao, that
 knew now not Josephe, bot oppressed Israel the people
 of God with ⁵dour and sair seruitude, quhen thairfor
 15 Gathelꝰs perceiuet the diuine Ire kendle toward the
 Ægyptianis, strukne with a richtuous, and true terrour,
 he began to think how to flitt from Ægipte, and how to
 find a nue habitatione. Quhairfor no^t long eftir, quhen
 he had prepared al things necessar to the Sey and his
 20 Veyage, and lykwyse quhen he had gathired with him
 baith of the Grecianis, and of the Ægyptianis, quha, as
 him selfe was, throuch feir of the plaig war strukne, ane
 armie gret and sufficient, with his wyfe and barnes, he
 schipit at the portes of the riuier of Nile: thaireftir quhen
 25 be the Sey called Mediterraze, that is betuene Afrik, and
 Europ, he lang had ⁶rauet and wandirit, at last he
 arriuet in Numidie, a cuntrey now called Barbarie:
 quhairfra be the cuntreymeꝝ with gret force being put
 abak, he saillet ouer to thay frontiers and marches,
 30 quhilkes eftir mony zeirs war called Lusitania. Thair-

Gathel mari-
 ed Scota the
 dauchtir of
 King Pharao
 to his
 wyfe.

* L. "per Macedoniam et Achaiam insolentius fuisset grassatus"
 —had behaved with great excess throughout Macedonia and Achaia.

† L. "Non parua militum manu comitatum"—accompanied with
 no small following of soldiers.

‡ L. "Bocchareque Pharaone ejus filio"—and Bocchar Pharao his
 son oppressed the people of God, &c. The Scripture is not men-
 tioned in L.

How the
Scottis men
arriued in
Portugal.

eftir sum esteimed, * that this first was Portugal, quhilke now in the lattir dayes be rycht and rasone, as it war, is returned to the ald name agane, as afor it had corruptedlie bene called the porte of Gatheli.

Quhen thair he had brochte his power and men of 5
weir, and had socht through the feildes victual, to wit, corne and cattel quhair^w he mycht refreshe his people opprest with sair hungre, cumis al in armes the cuntrey people, in haste to expel thair force. Thay cum ford-
warde with gret puissance, power, & violence, battel 10
thay ioyne. Bot Gathel obtaining the victorie, ⁷contrare his ennimies quhome he had ouircum, al humanitie and gentilnes that he culde, he vset, of that hope and opinione, that he sulde drawe that people to sum amitie, and to sum bande of freindschip bring thame, and kyndnes. 15
Nocht lang eftir his armie began to erect the citie called in Spayne in thir dayes Bracha, quhilke then was called Brachara betuene the twa riuers Minius and Durius, nocht far frome the Sey syde. quhilke Warke that the inhabitours mycht interrupte and hinder, prepares with 20
a new power to truble Gathel, and to stop his interprise, through battel. Bot quhen thay sie his men of weir nocht only able to fecht for † the manteinance of the religione and priuat substance, bot stoutlie to stryue for thair lyfe, thay cal Gathele til a familiar speiking : Thay 25
schawe him vpon the north syde of the cuntrey, brade feildes indeid bot few inhabitouris, and that be ane oracle thay vndirstude, that ane strange natione sulde obtaine that hail cuntrey, quhair gif he, with his, walde ⁸gang, thay promise faithfullie vndir ane athe, that thair weirlic 30

How the
Scottis cam
to Cantabria
called now
Biskay.

* L. "eam primum Portugalliam (quæ jam quasi postliminii jure ad priscum nomen rediit) tanquam Gatheli portum corrupte dictam fuisse." It was first called Portugal as if by corruption of "Port of Gathel," and now, as if by right of reprisal, has returned to its ancient name.

† L. "Pro aris et focus"—for altars and hearths—*i. e.*, for hearth and home,

armies, in tyme of neid, thay sulde ioyne with him against
 al ennimies how fearce and deidlie saeur thay be. Ga-
 thele acceptes the conditione, and the diuine seruice of
 thair maner being done, rycht thairfra w^t his c^umpanie
 5 he passis to that place; heireftir that Prouince frome this
 Gathel was called Gathelitia, quhilkes this day thay cal
 Galitia in Spayne. Thair, how sune the bande was maid
 with the inhabitouris, In haist he bigit the citie than
 called Brigantia thaireftir * Noia; now quhilke Compos-
 10 tella thay cal, † bot the first ornament of that c^untrie, be
 name was Brigantia, quicklie he decorat the citie baith
 with lawis, and wallis; farther he c^ommandet, that nocht
 onlie be thir lawis sulde thay lyue, bot that thay sulde al
 be as it war marked with ane c^ommoune name, calling
 15 thame al Scottis fra the name of his Wyfe, albeit is plane
 and euident that mony hundir zeiris eftir, thay war called
 Gathelis fra Gathel. Now is reported that thay extendet
 thair boundes to Celtiberie, of quhilke is a parte Canta-
 brie in Spayne, quhilke parte now thay cal Biskay, quhilke
 20 the riuier Hiber rinis by. Bot how litle vane, or vnfinjet,
 ar thay things that our histories settis furth, of Gathel^{is},
 cleirly aneuch testifies that maist ancient toung of the
 alde Spaynzards, quhilke nathir the ald Romanis, sub-
 dueris of the Warlde, nathir quha cam eftir thame
 25 victouris, the Gothis, culde euir zit abolishe or scrape
 out of remembrance, as testifies this day the language
 of Biskay. farther thir of Biskay, the Irishe men, and
 our Scottis Irishe acknowlege the same for thair first and
 mother toung: and quhilke nocht only be thame, bot be
 30 our maist ancient nychtbouris of Britannie, c^ommounlie is
 called, as it is, the Gathelik toung, albeit corrupetlie.
 As tueching thir maneris and ^otrade of lyfe, thay
 affirme, quha weil knawes, that litle difference is be-

* L. "Novium."

† L. "Brigantiæ primum regio nomine ornatus"—at Brigantia
 he was first honoured with the name of king.

tuene, * na nocht in this age. This mairatouer wil
testifie, that we reid sett furth into thair praise, in latine

¹⁰ Cantaber ante omnes, hyemisq̄ æstusq̄ famisq̄
Inuictus.

The sentence of this verse of alde
Commendes the peple of Bisky
That *constrare* hunger, heit, and calde,
† Was na *compare*, the truth to try.

Of quhilke we reid, albeit attributed to the people of
Cantabrie now named Biskay, our Scottis hilande hes ay
mekle delyted in that prayse, and as vthiris settis furth, 5
y^t thay of Cantabrie or Biskay, quhen be thair ennimies
thay war crucifiet, vset to sing sangs of joy and blythnes,
and hymnes of mirrines; of ouris, in this warke, wil occur
sundrie exemples, and indeid worthie of remembrance,
sa that it be for the faith and constancie keipet to thair 10
cuntrey and thair captaines. Bot now † proceid we will
to make our natione more notifiēt and cleir.

* L. "Ne in hac quidem ætate"—not even in these times. But
the Basque tongue has nothing to do with Gaelic, or any other Celtic
dialect.

† The fourth line of this stanza was a second attempt on the part
of the translator. The first attempt still exists in the MS., between
the third and fourth line, scratched over but not illegible. It runs
thus:—

"Name thol culde mair vndir the sky."

"Thol" = to endure. Elsewhere he writes *Biskay*; here *Bisky*;
presumably for the sake of a rhyme. The quotation is from (Bk. 3,
326 of) *Silvius Italicus*, a poet who flourished A.D. 77. I quote
from *Andrews's Latin-English Lexicon*, as I have never seen a
copy of *Silvius Italicus*. It may be more concisely translated:
"The Cantabrian, in endurance of cold, heat, or hunger, superior
to all."

‡ L. "jam ad reliquam gentis nostræ propagationem pedem
refero"—I now proceed to the further propagation of our race.

HOW FIRST THE SCOTTIS CAM TO IRLAND.

In a schorte tyme Gathel his people sa multiplied and grew, that * excepte thay had expelled the people with quhome thay had maid the band, because thay brak
 11 trues, that excepte, I say, thay had chaist thame clein
 5 out, thame selves had bene compelled to seik a new duelling. Hiber thairfor and Himechus, the twa sones, quhilkes Gathel gatt with his wyfe Scotas, heiring of ane Ile, baith fair and fertile nocht far frome thame, towarde the North, thair ar thay past with gude wil, and consent
 10 of thair father and counsel, to explore the mater, and se gif all things war in verie deid as was reported of thame. Quhair quhen thay cam, and a litle had spyed out, thay fand it mekle bettir than the rumour was, or was reported, thaireftir thay ¹²proponed, thair to plant a stable and
 15 sure manssione, and duelling place, to thame selves and thair eftircumers. And making freindschip with sa rude a people, thay tho^t that eftir sum lycht skirmishes, thay mycht grow into ane people. Quhairfor Hiber, Hemechus remaneng stil prefecte of the Ile, returneng to Biskay
 20 eftir his fathiris deith is halden as king amang the people. He far crueller than his father, conquessing the nerrest tounis, enlairget the impire baith in lenth and ¹³bredh. Nocht lang eftir, trues ar bund, mariages ar maid with sum of the Inhabitouris, The Scottismeⁿ ilk
 25 haueng gret affectione ane toward another, and mutual beneuolence, agreit in ane, and now first of al thay named the cuntrey ¹⁴Hiberia, eftir the name of Hiber, euin as thay did the nerrest riuier, calling it Hiber; transferring the names of Gathel and Scotas to Hemechus, and quha

quhen the
 Scottis cam
 first frome
 Spayne till
 Irland.

Hiberia
 frome Hiber.
 The eftir-
 cumers

* L. "nisi eos quibuscum foedus inierant, violata fide, suis sedibus ejicerent," &c.—unless they should break their word, and drive out those with whom they had made the treaty, they themselves would be obliged to leave.

of Hiber
reynnes in
Hiberia,
quhairfra
thay now ar
called
*Spaynjerds,
or Hispani-
ards.

war with him. Thair the estircumeris of Hiber war lang governouris of the cuntrey, of quhilkes Metellius Hermonæus, Ptolemæus, Hibertus, Simon Brechus, war cheife esteimed and haldne maist notable.

OF SIMON BRECHUS THE FIRST KING OF SCOTTIS
IN IRLAND OR HIBERNIA.

How
Hibernia as
was named.

Quhil in Spayne, sik a ¹⁶rippet is amang thame, and 5
sik ordour put til executione, Hemechus thinkand it war a mater of gret ingratitude to be vnkynd, to gyue for gude na gude agane, myndful thairfor of the benifit qu^{like} on him his brother had bestowet, makeng him governour of the Ile, walde name the Ile in remembrance of his 10
brother, and nocht of him selfe, frome Hiber, I say, walde name it †Hibernia; With gret wisdom and prudence he gouerned baith the peples, and Juget thame, descidet al materis of controuersie, and ministered Justice, with gret respecte baith of thair ¹⁶geir and of tyme. 15
Bot quhen Hemechus was deid, the twa peples betwene thame stoutlie straue for the electione of a new governour, for the affectione that ilk had to his awne kynde, quhen the ane kynd walde haue the king to be chosen of his generatione, the vthir of his. Thairestir rais daylie and 20
cruel battel betwene thame, and on baith the handes new capitanes thay ¹⁷cheised, and with baith the pairties weiris ar begun of new. Sa gret appetite and wil of beiring rule did fyre wpe, and inflame baith the peples

In Hibernia
quhen Hime-
chus is
deid sedi-
tious ar
begun.

* L. "unde Hispani Hiberi dicti"—whence the Spaniards are called Iberians.

† L. From the beginning of the chapter to this word, stands in the Latin text as follows: "Dum hæc apud Hispanos geruntur Hemechus insulam, cujus præfectura a fratre acceperat, beneficii memor Hiberniam appellat"—while this was going on in Spain, Hemechus, mindful of kindness, named the island of which he had been made ruler by his brother, Hibernia.

for ouris entirit in the Ile of na vthir intentione than to
 constitute a perpetual duelling to thame selves, and plant
 a forme of ane Impire. Bot the ald inhabitouris, how
 feired sa evir thay war at the beginning quhen thay saw
 5 that nue natione, nochtwithstandeng calling to remem-
 berance how thay war descendet of sa noble a stock
 and of sa balde Gyantes, thame selves thay tho^t in a
 verie miserable state, and thairfor eftir lang consuetude
 together, and ilk knew vthir weil, and thair conditionis
 10 war sa notorious, thay began to take mair courage to
 thame selves. Bot eftir continual battel and cruel weiris,
 strenth deokayit on baith the handes, eftir quhilke peace
 for a quhile succeidet. Bot now litle and litle thair
 forces beginning to florische weiris of new startis vpe, in
 15 quhilke daylie course thay draue ouer moxy zeirs with
 smal odis amangis thame, bot amaist ay æqual w^t thair
 aduersaris. The Scottis, at last, now eftir gret slauchtir,
 sent ambassadours to Metellius King of Spayne, ¹⁸ be-
 seiking him that in al possible haste, he walde, against
 20 thair cruel aduersar send thame sum supplie: quhilke
 excepte war done, thay feired no^t litle, bot verie sair,
 that in Hibernia al sulde succeid verie ill. Metellius
 wissing baith his awne weil, and the weil of his freindes,
 denyet nocht, bot gladlie granted thair askeng, and with
 25 his thrie sones, Hermonie, Ptolomie & Hibertus sent a
 stout armie of balde men of weir, quha ¹⁹ dantouned at
 last the Inhabitouris, bot no^twithstandeng no^t without
 cruell weiris. Quhen al thingis now war pacified, Her-
 monie returnes to his father, and left his twa brethir,
 30 Ptolomie, & Hibertus, thair behind him. Thaireftir was
 thair mony zeiris eftirhind a happie and gret successe of
 al thingis, for without al controuersie al power and autho-
 ritie to him only was referred, quhome the people elected.
 In the meane tyme thay bigit tounes, sett doune lawis,
 35 and planted a religione of thair maner. ²⁰ Quhil now in
 peace thay daylie perseueirit, thay in riches lykwyse and

Metellius
 King of
 Spayne
 sendis com-
 panis of
 men of weir
 to help the
 Scottis in
 Irland.

in number multiplied, sa baith pissant and potent thay grew. Bot ouer gret prosperitie, as oft chanches in the warlde, brocht furth this alde accustomed and arrogant presumption: for seditiouns of new ryses agane among thame stryue^{ng} for the supreme authoritie, and quha sulde be supreme heid, at quhat tyme * it had cum to mekle warr, than was afore, excepte ²¹ Thanaus, a man with thame nocht of smal bot of verie gret æstimatione (quha bot a litle afore was frome Hiberia to Hibernia cum, to reioyse on thair behalfe, for thair fælicitie and mak mirrie with thame) and for the same cause was sent), & excepte he, I say, prudentlie and wyselie had opponed him selfe to the multitude, had bene mekle * war than afore. The diligents, thairfor, Industrie, and trauale of this Thanaus thay vsed to eschewe stryfe and dissentione, to keip aback slachtir that vset, through the ambitione of some to brek furth; & through quhais authoritie first was done and begun, that the liberal and frie electione of a prince sulde be maid abrogat, and of na effecte, and that he suld be maid king, to quhome be rycht of heritage his sones or † oyes followeng sulde succed to the kingdome. And than surelie first of al through this manis Counsel, was Simon brechus (a man maist notable in respecte baith of the blude of Metellius that he was and than of gret Justice, and induct w^t all virtue) called frome Spayne; and quhen he was sett in the Chyre called the Chyre of Destinie, to wit, quhair the kings ar crowned, vpon his heid is sett the kings croune, the 3eir, afore the birth of Christe, 695 saxthundereth nyntie and fyue: the 3eir eftir was bigit Rome 60,

Simon Brechus is first king of Scottis in Irland.

* L. "ad multam majorem injuriam"—it would have come to much worse mischief. "War" = worse. The translator repeats the passage twice.

† L. "Nepotes"—descendants. Both the Latin word and the Scottish equivalent "oyes" are a little ambiguous, and may mean either grandsons or nephews—descendants either direct or collateral.

the saxtieth, and this with al votes was done. This
²³ marmore stane in forme of a chyre, Hiber brocht with
 him, quhen he *cam* frome Hiberia to Hibernia, as is re-
 ported, and we haue be traditione set doune : * quhairfra
 5 began the ²³ taken of gud luk of a kingdom to follow. In
 this chyre, quhilke our *cuxtrey* people called of Destenie,
 all our Scottis kings evin til King Robert the Bruse the
 first, vsed to be crowned : Bot than it was transported
 frome Skone in Scotland quhair than it was, to West-
 10 monaster in Londoune, quhair now it is keipet, and this
 was done be king Edward of England. † Thair hail
 traist, and al thair hope was in this opinione *quhairfore*
 they rest it. The opinioun was in thay dayes, that
 quhaireuir that chyre war fund to remane, the kingdome
 15 of Scotland thair sulde be, *conforme* to that, quhilke now
 mony hundir 3eiris hes bene fund ²⁴ writne thairin. as
 followis.

The marmor
 chyre is the
 Scottis chyre
 of destenie or
 gude luck.

‡ Ni fallat fatum, Scoti quocumque locatum
 Inuenient lapidem, regnare tenentur ibidem.

Quhair Scottis this marmour chyre find stand,
 It hes in writte, thair thay sal reygne
 With al gude luck ouer sey and land
 Gif luck be true, and thair be king.

That first custome no^twithstandeng of electione of a
 King, as we said afore, grew sa stark, and in sik ane
 20 vsse, that hithirto the Rewlaris of Irland, and *mez* of the
 principal houses ²⁵ nocht rathir ar admitted to the do-
 minione be successione than be electione of thair stock
 and kindred, sa gretlie is that peple addicted to the
 constitutiouns of thair elderis. King Brechus, with gret

* L. "Unde futuri Regni omen cæpit"—whence he took the
 omen of the future kingdom ; or whence arose the solemn usage of
 the future kingdom.

† L. This sentence does not occur in L.

‡ Unless fate be false, wherever the Scots shall find this stone
 placed, there shall they rule.

felicities governed that people lang : and that through the counsel and Wisdome cheiflie of Thanaws, quhome the King nocht only promouet to gret honouris, bot decored with gret raches, and braid landes in the south coste betuene the gret mountane in * Spayne called Sacrum 5 promontorium (or the haly hill) betuene it, I say, and the riuer called Byrsus : Mairouer with ws, the Gouvernouris of countreyes, mony hundir 3eirs following, frome that man Thanaws, war commounlie called ²⁶ Thani. The Inhabitouris of that toun quhilke in Hiberia was first bigit 10 called Brigantia, named thame selves Brigantes frome the toun of quhilke thay war vpsprung : of quhais eftircumeris sum eftir mony 3eirs entiring on the coste of Albion, that land quhair thay cam to, thay called Brigantia, quhilke this day we cal Galloway : and this was 15 vndir king Fergus first king of Scottis. Simon Brechus gouerned and handlet the Scottis effairis in Irland with gret honour and prayse, the space of xl. 3eirs. To him, in the kingdome, his sone Fanduff succedit ; to Fanduff Ethion, neist him Glaucus, thridlie, Nathasill, finalie 20 Rothesay, quha first of the Scottis †hielandis landet in the nerrest Iles of Albion, quhairthrough we knawe ane Ile named Rothesay that first be him it was inhabited.

Quhairfra Thani ar named.

The name and beginning of Brigantes. The said and successione of Simon Brechus stil inherited Irland.

The Ile Rothesay, quhairfra it is named.

HOW THE SCOTTIS FIRST CAM IN ALBION.

The 3eir quhen the scottis cam in the Iles of Albion first, quhilkes we cal Hebrides now, was the hundir and 25 auchtint 3eir eftir the Impire of Simone. Bot eftir thay

* L. adds, "(Hodie incolæ Doudail vocant)"—The inhabitants now call it Dovedale. "In Spain" is not in Latin text.

† L. "ex Hibernicis Scotis"—first of the Hibernian Scots. The translator very often puts *hieland* for Hibernian or Irish. Rothesay is the island of Bute. Fordun says it was called Bute from the *Bothe* or shrine which St Brandan set up there.

- war entired in the main Land, the partes of west Albion, cheiflie the North thay first occupied : And than the first prouince thay named Argathil, now Argyl frome Gathel the father of the natione. Bot than, that thay war
- 5 nocht without lawis and Impire, * euerie familie or hous set a heid ouer thame selfes, quhilkes in thir dayes we cal capitanis. Thir thay holde in sik honour and æstimatione, that thay vsed *commounlie* to sueir be thair names and handes. Bot quha that aith had brokne,
- 10 surelie was na vthirwyse punissed than gif the name and diuinitie of God he had violat : for thay beleued sum certane diuinitie to be in thair heides and gouernouris, quhome thay vsed to cal *vpon* for helpe, *3e* in all dainger. And nocht onlie cam that opinione schortlie nocht in
- 15 obliuione, bot in sa far, that sum of thame evin in thir dayes, quhen thay sueir that aith, than thay think that thay surelie, solemlie and halylic haue suorne. Vndir sik gouernours and gydes thay florished mony *3eirs*, and in gret peace without externe weiris of strangers, bot
- 20 multiplied meruellouslie and grew in a copious and populous people. Nathir socht thay ony vthir policie, † sa lang as thay vset thir maneris, to lyue vndir sik gydes and gouernours, and vndir sik kings ; ay and quhill thay war invadet be that potent natione of the peychtes throuch
- 25 counsel of the Britanis ‡ quyetlic vndir *27* thoum ; and than thay began to craue helpe frome Ferquhard king of Irland : Ferquhard thairfor frome Irland directeng his sone Ferguse, with ane gret armie, til Albion, him thay declairet king.
- 30 Bot because in this place we treit of Albion, mynding heireftir to speik nocht litle of the peichtis and britanis,

The Scottis, first cawing to albion, thay occupie argyl.

Euerie hous set a heid ouer thame selfes.

Thir heidis or leiders ar haldne in gret reputatione.

The Scotti mony *3eirs* leuuet vndir gouernours or heides ouer euerie hous and familie without a king.

* L. "Singulæ tribus singulos Duces sibi præfecere"—each tribe placed a leader over itself.

† L. "Neque aliam politeiam, sub uno Duce, Regeve, constituere"—nor did they institute any other system of government under one chief or king, until they were attacked by the Picts, &c.

‡ L. "Clanculum"—secretly = "quietly under thumb."

I thocht gude, that afore I set doune the historie of the ordour of our Kingis, we first in a schort *compend*, make mentione of the nationis that occupiet al the partes of Britannie, and thair kingdomes, and laungages, frome the beginning.

5

OF THE NATIONIS, KINDOMES, AND LANGUAGES
QUHILKES NOW, OR SEN THE BEGINNING, HAUE
FLURISHED IN SCOTLAND.

onlie thrie
nationis
sumtyme in-
habited
Britannie; to
wit the Bri-
tanis, the
Scottis and
Peychtes.

In alde tymes thrie peples onlie war in Britannie, the Britanis, the Scottis, and the Peychtis. The Britanis nochtheles maist ancient: for a thousand a hundir and saxtine 3eiris before the Romanis thair cuntrey invadet, vndir Julius Cæsar, the Britanis * possessed that Ile: 10 quhais Impire nochtwstandeng athir † succeeding to thair awne eftircumers, or be violence, force and compulsion occupied be strangeris, hes oft bene changet, as the Inglish historiographouris beiris at large. for to the Britanis gyue^{ng} place succedid the Romanes; quhen 15 the Romanis war expelit, the peychtis and the Scottis tuke possessione: The Britanis now callis the Saxonis to dryue out the Scottis and peychtis, quha neist succedid to thay ²⁸roumes; quhen the Saxonis war dantouned succedid the Danes of Denmark: quhen the 20 Danes ar dung out, the Nortmans establishes that forme of ane Impire, in quhilke we this day sie the dignitie of the Inglish name perseueiring, quhilke be thair monumentis cleirlier thay testifie than that we sulde make mony wordes in oft repeiting. Quhairfor hail 25 Britannie, quhilke in the dayes of the Venerable Beid

The Impire
of Britannie
changet oft.

* L. "Intrasse"—are said to have *entered* the island 1116 years before the Romans.

† L. "jure derivatum in suos"—either lawfully handed down to their own.

was parted in x. kingdomes, in this tyme is diuidet
 bot in twa: for the kingdome of the peychtes, quhilke
 in that age was maist large and ample, in a schort tyme
 eftir cam into the Scottis handes. Bot al the rest, to
 5 wit the Eist Saxonnis, the West Saxounis, the South
 lykwyse, and the North, the Danes and Nortmanis and
 than thay alde Britanis that duelte in *Cornwal, at
 last grew together in ane people, as in ane body and in
 ane kingdome. Nathir lat ony man think that I walde
 10 pare, or in ony thing diminishe the æstimatione and
 Antiquitie of the alde †Britanis, quhen my selfe I
 acknawlege to be mekle ²⁹debtbunde to thame. for
 albeit at this tyme vndir the kingdome and Impire of
 Ingland thay lyue at libertie, no^twithstandeng this honour
 15 by †the rest thay may ascriue to thame selves, and quha
 leiuës with thame obedient to thair ~~command~~ may justlie
 clayme to thame selves this ry^t and authoritie, first that
 thay take thayr beginning of that ancient antiquitie of
 the alde Britanis quha war the first that gauë that name
 20 to the Ile, and quha that parte of the cuntrey quhilke
 now is called Ingland helde frie mony hundir zeirs from
 violence of all ennimies evin vnto Julius Cæsar, and stil
 keipet incorrupte baith thair language and maneris,
 § Insafar that no^t only of this Ile may thay verilie be
 25 called the first. Thairefter y^t nocht only for a lang
 tyme, albeit nocht || altogether, against the Romanes

In Brittain
 war sum
 tyme x.
 kingdomes
 now bot 2,
 Ingland and
 Scotland.

* L. "Cambriam et Cornubiam"—Wales and Cornwall.

† L. "de Cambrorum seu Vallorum, et Cornubiensium antiquitate"—the antiquity of the Cambrians or Welsh, and of the Cornish.

‡ L. "id tamen lucis et gloriæ, præ ceteris qui illorum sceptro parent, juste sibi vendicare possunt"—yet this much honour and glory may they justly claim for themselves over and above the other peoples who obey that (English) sceptre; first, &c.

§ L. "adeo ut . . . tantum non aborigines vere dici possunt"—so that they may be truly called only *not* aborigines; *i.e.*, all but aborigines.

|| L. "sejunctis viribus"—with separate forces,—not all together.

The Saxons
be their cap-
tane called
Inglesmen.

selves, bot against the confiderat kings the Scottis and
Peychtes, and lykwyse against the Saxounis quha war
requirēt to helpe thame against * vs, † finalie thay oc-
cupieng thair awne kingdome throuch innumerable skir-
mishes, thay did maʒfullie, stoutlie and baldlie. (and 5
‡ quhilke mycht weil be thocht to haue bene done in
Reuenge of the ³⁰ Pelagian heresie, and lykwyse of the
unlawful band maid with thame quha that tyme knewe
no^t Christe *contrare* thame quha war christne brethir.)
Nathir was thir of Walis *compellit* be force, haueng sa 10
§ gret courage, to duell in Wales, as in the waistest, bot
as in the surest parte of Ingland ; evin as thair sumtymes
they had thair awne kings, thair awne Princes, and thair
awne Capitanis, and skairse evir with gud wil obeyet 15
thay the Inglesmen, how sair saevir the weiris had ouir-
thrawin thame, afore Henrie the seuinth, quha of the
Walis or Britanis was borne, succidet to the kingdome.
At last throuch his gift the Britanis of Cambrie or Wallis,
as thay now cal thame Cambrobritanis, war induet with
libertie mair than afore, war glade of his beneuolence, 20
and war vniit in ane people vnder ane law, æqual maneris
and conditiones w^t the Inglesmen, war of ane nobil and
hich Ingine and gret eruditione, and as we remember,

* L. "Nostros"—our people. Leslie identifies himself with the Picts and Scots.

† L. "sibi adversos nostros in auxilium accersitos, sed tandem ipsorum Regnum occupantes"—The Saxons who had been called in to help them (the Britons) against us (the Picts and Scots), but who at length seized upon their own (the British) kingdom.

‡ This parenthesis should come after the word "*kingdome.*" "quhilke" refers to the fact there last mentioned—namely, that the Saxons seized upon the country they had been called in to protect. The "unlawful band" is that of the Christian Britons with the heathen Saxon, against the Christian Picts and Scots.

§ L. "Neque illam animi magnitudinem, in Cambriam et Cornubiam ut in asperiora sed tutiora loca, Anglorum armis detrusi, statim remisere"—Nor, when driven by the arms of the Angles into Wales and Cornwall, the wilder but safer parts of the country, did they soon lose their courage, for even there they had their own kings, &c.

our age hes brocht furth nocht few, sen we remember, in the Catholik religione verie ⁸¹ constant; (evin as the Ingles men mony ma of thame does, albeit sum of thame *raue and declyne by the way) † quhome nocht only
 5 w^t meritorious and due honouris decores that Ingland at hame bot evin afeild externe and outland natiouns, insafar that gif Cambrie or Walis with her mountanis and craigs honour nocht thame, no^twithstandeng thay through thair vertue wil decore and honour her.

10 Concerneng the ⁸² touns, declairis Beid that in his tyme our Ile by the Latine toun quhilke, he says, in the kirke was ay commoune, four languages, he says, ‡ was diuershe. and sa mony we may affirme vs to haue in this our age, sa § that the same Iles war subiected til
 15 vs; I said of the touns this we mycht affirme; excepte y^t now the toun of the Kirk be the bigers of Babel within thir xvi. 3eirs is || ⁸³ spred first in Ingland, neist in Scotland. for the Ingles men, evin as the mair ¶ politick Scottis, vses that ald Saxone toun, al ⁸⁴ through ** vther
 20 in commoune, quhilke now is called the Ingles toun, in ane place thay speik of sik ane maner, and in another place of sik a maner. Bot the rest of the Scottis quhome we †† halde as outlawis and wylde peple, (because the institutions of thair elderis, and that alde and simple
 25 maner of ⁸⁵ cleithing and leiueng thay halde 3it, and wil

The touns
 baith afore
 tyme and
 now in
 Britawnie.

* L. "alii aberrent"—although some have gone astray.

† Whom not only England honours, but foreign nations too.

‡ L. "quatuor diversas fuisse"—there were four different tongues.

§ L. "modo subjectas nobis Insulas comprehendamus"—provided we include the islands subject to us.

|| L. "Confusa sit"—has been confused. The words are a *quasi* citation from Scripture.

¶ L. "Politiores"—more polished.

** L. "Saxonum lingua, quæ nunc Anglica promiscue dicitur, alia tamen atque alia dialecto, loquuntur"—speak the tongue which is now promiscuously called English, though in differing dialects.

†† L. "quos exteri . . . feros & sylvestres"—whom foreigners call wild and barbarian, but we mountaineers (highlanders).

How the
hilandmen
we name.

no^t forsaik thair opinione); we, I say, because the mair horrible places of the Realme thay occupie, cal thame quha dwel in the montanis or the mountane people, thay vse thair alde Irishe toung. Bot of the Iles of orchnay, sum ar Inglese, sum of the language of Norway, & thay cheiffie the outmest Iles of Scytland; In the tyme of Beda, the speiche of the peychtes was *lykwyse in the Ile, bot quhen the natione was put out, lykwyse decayed the ³⁶ language, evin as quhen out of England was castne the Danes thair language in lyke maner followet fast vpon thame. The fourth language is that maist ancient of the ald Britannis, in quhilke sum delytes of Cambrie & Cornewal. Bot in thir latir dayes, throuch the diligence and kair of kings, is sa brocht to passe, that in the people is gretter constancie, and truer concorde than was afore, and the ald britanⁿe language in euerie place worⁿe out, as we se, the Inglise toung is leirned ower all. Now a few wordes how the Peychtis first cam in Albion. and that al things may be the cleirer, in few wordes we sal comprehend thame.

HOW THE PEYCHTIS FIRST IN ALBION DESCENDET.

Is evident that the peychtis † amang al the rest was the Northiren people, bot sum haue the opinione that thay war of the ‡ farthest Scythia called now Denmark; sum agane beleieue that thay ar of the Scythianis of ³⁷ Agathysie. sum in lyke maner thinkes that thay war of Hungre, and affirmes that out of that cuntrey of Cimbria thay war chaste. Quhairfra saeuir thay cam, is manifest that thay war a people baith ciuile & weirlic,

The begin-
ning of the
Peychtes,
and how
they cam in
Albion.

* "hujus loco"—in place of this—i.e., the Norwegian.

† "inter omnes convenit"—it is agreed by all that the Picts were a northern race.

‡ L. "citeriore"—the nearer Scythia.

and in Albion verie lang keipet thair boundes. Thir
 peple w^t *³⁸ lang schipis bot verie few, tuke the sey
 quhen baith frome the cost of Britannie and the cost of
 France thay war haldne abak, † round about,—is reported
 5 how thay first strayed in the Iles of orknay; & than
 that swift and vehement † arme of the sey called Bosphor
 betuene orknay and Cathneise, quhilke now frome thame
 has the ⁸⁹ name, passing through and thair sailling ouer,
 thay war knawen to occupie the hail Easte pairt toward
 10 the Sey, quhilke conteines Cathneise, the Rosse, Morray
 land, Mar, the mernes, Anguse, fife, laudiane. Sum
 thinks that schortlie eftir Brutus thay cam and entired
 in that Ile: vthiris affirms that a little eftir the Scottis,
 quhilke indeid appeiris to be maist liklie. ffor we nevir
 15 reid that euir thay entired into thay westir Iles, pleisand
 and fair, called Hebrides, nathir to thay best partes in
 Albion in the Easte ⁴⁰ foraganes Irland, quhilkes the
 Scottis hithirto haue occupiet. Bot quhat cuntreyes
 saevir the peychtes haue occupiet of alde, the same to
 20 this day stil sume taknes reteines, in quhilkes sume cer-
 tane forme of the peychtis name & thair glore zit appeiris,
 and may be seine. How sune thay entired in the Ile,
 quhen thay had bigit strenthis, and crowned a king, quha
 sulde be ouer baith thair Impire and lawes, than thay of
 25 barnes ar only solicite and kairful, and sa thay requyre
 the Scottis of frindschip and affinitie, desyrene to haue
 wyfes of thame, because sik affinitie to wyue baith the
 natiounis straytlie in ane appeiret to haue gretter force
 and lesse coulorable deceit. Albeit in the beginning we
 30 heir that til owris this offir was nocht verie acceptable,
 notwithstanding considering efftirwarde thair awne strenth
 mair diligentlie, and feiring lykwyse that thay, to wit the

Quhat cuntreyes the peychtis in Britannie occupiet.

* L. "longis navibus"—ships of war; a few ships of war.

† L. "undique"—at all points.

‡ L. "Bosphorum"—crossing the *strait* between Orkney and Caithness. Bosphorus is not used here as a proper name.

affinitie be
marriage be-
tweene the
Scottis and
Peychtis.

peychtis, had *confiderid* w^t the Britanis, thay *concorde*
with thame. first of al *on* thir *conditionus*, that baith
the peoples, keiping still thair awne names, in the meine
tyme within thair awne boundes thay suld *conteine* thame
selfes, and be proper names * thame selfes sulde name. 5
Agane that contrare quhatsaeuir vthir natione, in armour
sik mutual societie thay suld keip, that † quhat ane of
thame twa did contrare another suld be accepted as
contrare baith. Last of al quhen the peychtis doubted
quha suld succeid to the kingdome lawfullie, to wit, con- 10
forme to the manis geneologie; the † womanis race and
line thay suld seik out. Thir wyuet with ws in force
and affinitie straik oft mony battellis first against the
Britannis, and than against vthiris maist potent na-
tionis, quha eftirward juget the Britannis, and sum- 15
tymes with the Britannis selfes, and lykwyse against
sindrie vthiris thay did ry^t valiantlie, and w^t gret felicitie.
bot be quhat way thair Empire *cam* in the Scottis handes
we sal speik in the awne place. Hithirto we haue
schortlie spokne of the peoples of Britannie, kingdomes, 20
and languages, that w^t the gretter facilitie we may pre-
pare the way sum things to reherse mair profunde, q^{lke}
lat be anuich.

The Empire
of the
Peychtis
cuwis at last
in the Scottis
handes.

* L. "proprisque nominibus illos dicerent"—and should call them (their separate territories) by distinct names.

† L. "ut qui alteri bellum inferrent, utriusque inferre censeretur"—that whoever should make war on either of them should be held as making war on both.

‡ L. "is etiam de foeminea Regum prosapia diceretur"—he should be named from the female royal line. This seems quoted from Bede. The clause "*conforme to the manis geneologie*" does not occur in L. Succession through the female line was a very old law of the Picts. The story of their obtaining wives from the Scots is probably an attempt to explain the fact that the Picts and Scots spoke a similar language.

OF THE SCOTTIS MANERIS.

In the lyfe and maneris of the ald Scottis schyned
 no^t that kynd of ⁴¹brauitie quhilke in thir dayes we se
 al natiounis craue. for this was thair maner of leiueng,
 and of this maner thair lyfe thay institute, that nathir
 5 war thay seine diligate in thair table, nor ornat in thair
 cleithing, nor through melankolie or ⁴²sturt thair hart
 brokne. as wil appeir mair manifest of that quhilke
 followis.

THE ALD SCOTTIS MANERIS AND PRESENT LYKWYSE,
 CHEIFLIE OF THAME QUHA OCCUPIES THE *MOUN-
 TANIS CALLED HEBRIDES.

The Scottis, to begin vpon a ry^t ground, quhithir it
 10 was in peace or weir, †draue nocht ouer thair age in
 curious cheir, and thair lyfe in daintie and diligat disches,
 or in taisting fyne wines, and the ‡sueitter drinkes, as
 is the commoune custome and consuetude ouer al: Bot
 thair kair and trayuel was hail in this to sustein thayr
 15 bodes commodiouslie and weil, of sik fude as thay
 mycht haue of the grunde, and thair thrist to slokke
 w^t §herbes or, gif beir ⁴³inlaikit, w^t sik drink as foun-
 tanes and wattir ||strandis gaue thame thay vset gladlie,
 and w^t gude wil. Sum vset breid of ry, sum of quheit,
 20 sum of peise or beanes, bot no^t few of ates, as this or
 that ground gaue in gretter abundance. Grettest delyte
 thay had in oxin flesche, and in ¶kyefleshe evin sa, and

* L. "Montana et Hebrides"—the Highlands and Hebrides.

† L. "ætatem suam triverunt"—did not fritter away their life.

‡ L. "potuque meraciori"—more undiluted drink.

§ L. "cum lactis aut cerevisiæ penuria laboratum fuerit"—when
 there was dearth of milk or beer.

|| L. "fontes et rivuli"—wells or streams.

¶ L. "vitulina"—veal.

* cheiffie quhen the blude was lattin out at sum tymes the maist vset thame, because than thay war mair sappie and bettir than, to the nurishment of the body. Oxne, † kye, scheip, or Gait gif sum tymes war in wanting, no^t ‡ only kaipounis, pliuieris and vtheris sik kynd of cheir vset thay, bot fishe, of q^{lke} thay had in abundance, and of quhilkes thay had na smal vsse, thay satisfiet thair hungir suetlie : Nocht be the day was lycht, nathir at noneday bot at evin only thay first prepared the table, and that verie ⁴⁴ scharpe and skairs, quhen al thair lyfe nathing thay hated mair than gluttonie, assuring thame selves that sik sobrietie in meit and drink and sik maner of fair and cheir war mair proffitable athir to restore to thair health seik and waik, or quha war no^t seik and waik to make freshe and stark. quhilke throuch lang experience and vsse thay had leired, quhen amang thame war verie few seiknessis, bot of age al departed this lyfe ; § amaist amang thame continual battel. In weiris quhen thay yokit the aduersar, thay invadet athir w^t ane arrow or a lance. Thay vsed ane twa edged sword lykwyse ; the futmen a lang sword, the horsmen a schort sword bot baith vset a verie braid ⁴⁵ sword, with a scheiring sharpe edge that at the first straik, w^t litle force, it walde scheir a man in twa in the waste or midle. Thay war ⁴⁶ harnest with Jacks al wouen throuch w^t yrne huikes, quhilkes ⁴⁷ habbirgeounis thay cal : This vpon, or as we say, abone a lathir cote, quhilke was na les stark than it was elegant, thay put on. || Al thair harnesse was lycht,

They cite
bot ance in
the day and
yt nevir
afor evin.

Daylie Bat-
tel amang
thame.

Thair kynde
of armour.

* L. "iisque sanguine nonnunquam diffluentibus"—and these sometimes when they were running with blood.

† L. "vituli"—calves.

‡ L. "non tam capis . . . quam piscibus"—not so much with capons, &c., . . . as with fish.

§ L. "Bella illis propemodum continua"—wars among them were almost continual.

|| L. adds, "Nostris Acton dicunt"—our people call it Acton ; probably Gaelic "*Uchdan*"=a covering for the breast.

that gif thay fel in ony danger, the lychtlier thay mycht
 slip out of the handes of thair ennimies : for in swiftnes
 of fute, in quhilke thay walde ouirriⁿ the swoftest horse,
 * quhither the way war lang & plane, or gif it war
 5 cumirsum throuch hilis or ⁴⁸ hopes, in sik swoftnes, I say,
 thay obtained gret prais, athir quhen the ennimie flies to
 follow, or quhen the ennimie persues to flie, and gif
 mister be to † declyne from perrel. Amang thame this
 was thair maner, the gretter of digrie and the nobiller of
 10 blude that ony of thame war, in the weiris he was forrest,
 and gaue the first ⁴⁹ brasche in the feild, and set first oⁿ
 the ennimie : and this he did to moue and inflame his
 cumpanie to stande stoutlie, & w^tout feir to gang ford-
 ward. the men of weir through his exemple, the scharp-
 15 lier walde sett vpon the ennimies, and thair awne bodyes
 sett for the body of thair capitane, and frome danger him
 defend, and frome al perrel of lyf him preserue. for as
 we said afoir, thair prince or capitane, 3e naturallie, as it
 war thay helde in sik reuerence, that for thair cause or
 20 at thair command, thay walde venture thair awne lyfe to
 quhatsaevir danger or death albeit nevir sa bittir. Thay
 war no^t now vphaldne to the weiris oⁿ the Kings waiges,
 bot ‡ nurissed and brocht vp in the hous, and thair sus-
 tentatione to the feild was brocht out of the hous ; quhilke
 25 thay vset sa moderatlie and w^t sik sobrietie, that thay
 walde leid a lang lyfe frie frome al seiknes, with a verie
 smal portione of § kitschine meit, buttir, milke, or cheis,
 mixed w^t meil quhilke throuch souking thay fed vpon.

al thair
armour
lycht.

meruellous
lycht of fute.

in battel
baith stout
and balde.

* L. "Vel insequentem, si res postularet, declinandum"—or, if occasion demanded, to slip away from a pursuing enemy.

† L. "aut in via bene longa, aut ullis anfractibus interclusa"—if the way were at all long, or broken up with bendings and windings. The meaning is, that on a short or level road they would have less chance.

‡ L. "sed victu domo asportato aliti et nutriti"—but were reared and fed on food brought from their own homes.

§ L. "ut paritculam quamdam obsonii, ex butyro, lacte, caseo,

Thair exercise in peace.

Gif ony tyme thay had frie frome the weiris, that in peice thay mycht leiue, thay spendit it nocht in ydlenes, or vanitie, and in ald wyfes fables, bot thay thocht best, to make the memberis of thair body mair firme, stable, and sure, and to fortifie thame selves, to spend that tyme 5 in rinn^{ing}, fenceng w^t swordes in the barresse; and in ⁵⁰werstling: and that with age thay mycht that natural courage and strainth in thame make mekle quicker and abler, the verie wylde beistes, with a dog & rinn^{ing}, oft thay hunted; and thairfor verie oft ane another provoket 10 to the singular **combatt*. Quhairof proceidit that the les they war gyuen to voluptuous and fleshlie pleisouris.

How they ran with the wylde beistes.

This maner of way thay vset to bring vp thair bairnes. first to exercise thame in schoteng arrowis, neist in casteng dartes, thaireftir in feiding horses, and prouoiking 15 thame to rinn; and last in handling of waiponis exerce thame with all diligence to propone wnto thame famous & preclare exemples of men of renoume, quhais futstepis thay mycht follow, the ⁵¹fade and inimitie borne toward thair parents to instil in the hartes of thair barnes, that 20 quhen thay *can* to perfectione the scharplier thay mycht persue thame: albeit in this thay war worthie of al correctione, that thay war sa vehementlie sett to reuenge: for gif ony discorde or diskynndnes had fallin amang thame, 25 was eftir nevir clein ⁵²forzhet, na nocht quhen thay war deid, quhen the barnes 3it aloue nocht only war ennimies to the parentis, bot, excepte thay gaue a manifest and ane euident sygne and takne of peace and luue, with a

How the barnes ar brocht vp, and thair exercise.

ower bent to reuenge how thay ar.

farina coagmentatam sugentes"—sucking some small relish of butter, milk, or cheese, mixed with flour (meal).

* L. "*Ipsas feras cane cursuque sæpissime persequabantur, ac adeo ad singularem luctam frequentius provocabant*"—the very wild beasts they often hunted on foot with a dog, and even frequently provoked them to a single struggle. In the top margin is inserted, near the word "*rinning*"—"thame selves held in a *syd through speid*." This must be meant for an alternate translation of the words, "*cursuque sæpissime persequabantur*."

deidlie fade, hatred, and Invie, thay persekuted and persuet the hail stok and familie *per*teining to the sam parents, baith barnes, and oyes, and sa this deidlie faid was nevir put in the buke of obliuione.

- 5 Thair cleithing was til necessitie, and nocht til decore, maist *con*uenient ay to the weiris ; for thay al vset mantilis of ane forme, baith the Nobilitie and the *com*mone people, excepte that the Nobilitie delyted mair in coloured claithe & sindrie hewis, and thir mantilis war baith
- 10 *wyd and lang, no^twithstandeng about the bosum, quhair thay wald decentlie ⁵⁸losin. I can weill think thir same to be the kynd of cleithing quhilkes in ald tymes in †latin war called ⁵⁴Brachæ. In thir only mantilis in the ny^t seasonse thay rowit thame selves, and in thame sleipet
- 15 sound : †this was thair maner, and this day the hilande men, and thay of Irland weiris even siklyke, bot now thay vse ruch couirings, ane sorte to thair bed, another sorte to the Jorney *con*uenient. The rest of thair claithis, was a schorte cote of woll, w^t wyde and apne sleiues that
- 20 the radier quhen thay walde thay my^t schote or caste a darte, or ane arrow, breickis thay had verie slichte, and indeid mair to hyd thair memberis than for ony pompe or pryde, or to defend thame frome the calde was meit.
- Of linnine lykwyse thay maid wyd sarkis, w^t mony bosumis, and wyde sleifes of negligence hinging doune evin
- 25 to thair knies. Thir sarkis the mair potent amang thame vset to smeir with saffroune, bot vthiris w^t a certane fatnes, and this thay did to keip thame cleine frome al filthines. Nathing thay thocht worthier of counsel than to exercise

Thair mawer of cleithing.

ane schorte cote.

simple breikis.

maist wyde sarkes thay vset.

30 * L. "demissas et fluxas, sed in sinus tamen quosdam, ubi volebant decenter contractas"—long and flowing, but drawn becomingly into folds where (or when) they wished.

† L. "a veteribus"—by the ancients.

‡ L. "habebant etiam, cujusmodi Hibernenses et hodie sibi placet, villosas stragulas, alias ad iter, alias ad lectos accomodatas"—they also had rough woolly coverings, such as the Irish even yet delight in, one sort for travelling, and another for sleeping.

thame selves continually in the sueit of the Barresse, or in siklyke ane exercise. In makeng thame, appeirit na kair or trauel neglected athir in arte or decore : as w^t threid of silke, cheiflie greine, or rid, al the partes of the sarke maist artificiouslie thay sewit.

5

The Wo-
menis habit
how decent.

Bot the cleithing of the womeⁿ with thame was maist decent. for thair cotes war syd evin to the ⁵⁶hanckleth, wyd mantilis abone, or playdes all embroudiret artificiouslie ; bracelets about thair armes, iewalis about thair neck, broches hinging at thair halse, baith cumlie and 10 decent, and mekle to thair decore and outsett. Bot that we pas nocht far frome the men, quhen al thair kair was to excel in glore of weirfair and victorie, thair labour and hail studie baith in peace and weir was ay sett thairto, gyueng thame selves, in a maner, haillie to that exercise. 15

thair maner
of sleiping.

Na men war les diligate than thay, les leicherous, and mair abhored voluptuous plesour. of quhilk by al that we haue said, this may be ane evident takne, that thair heid, young nor ald, thay neur couered in the nycht. oft quhen thay restit, thair heid thay laid vpon the bair 20 erth, or at leist vpon a greine turfe, or sum of the greiner bent or raschis, or than a ⁵⁶groffe seck spred vndir thame. Albeit thay regairdet no^t mekle diligate cheir, and daintie dishis sik as kitchines prepares, nochtwithstandeng prudentlie thay fand out a new diuice and maner of kuiking, 25 quhairthrough verie esilie thair fleshe was sodne, and sa weil that neur bettir. for cheiflie in tyme of weir quhen to the feildes to karie pottis, panis, and vthir kitchine veshels, thay tho^t hauie and molestful, in place of potis and sik seithing vesselis, the painches of ane ox or ane 30 kow thay vset cheiflie. Gif necessitie vrge, this day thay take the hail ⁵⁷meklewame of ane slain ox, thay turne and ⁵⁸dicht it, thay fill it partlie with watir partlie with flesche, thay hing it in the cruik or a ⁵⁹sting, eftir the maner of a pott, and sa thay kuik it verie commodiouslie vpon the 35 fyre. In quhilke kynd of seithing, is another vtilitie yit

Ane new
maner of
kuikrie.

fruitfuller and mair commodious: that the brue of this
 fleshe, the fatt remaineng stil, thay make of sik a sorte
 w^t litle labour, bot w^t gret ingine, that the best wine nor
 na vthir kynd of drink thay compare til it. Lykwyse of
 5 heipes of corne throuch the same ingine breid wil thay
 make *quiklier eftir thair opinione nor vthirwyse. for
 thay thresche na stuf, †bot with fyre thay ⁶⁰signe it into
 the pile vpon the ground, quhen thay haue signet it, thay
 winnow it, quhen it is winnowit, thay grind it in a hand mil,
 10 quhilke properlie we call the queirmis, thaireftir thay sift
 it: frahand thay make breid aftir casting it vpon the
⁶¹girdle, or than setting it til a stane, thay bake it at the
 harth, quhilke breid is nocht different far frome that breid,
 quhilke the ald fathers calles ⁶²subcinericius, or bakne
 15 vnder the ⁶³asse.

The maner
of thair
bakeng.

Breid bakne
vndir the
asse.

Behaulde now the maneris, w^t quhilkes the Scottis of
 ald war induct, bot quhy say I of ald? quhen thay,
 quha this day w^t vs speik the ald scottis tounge, planelie
 haue the selfe sam maneris. for quha this day ar, haue
 20 hithirto keipet the institutiounis of thair elderis sa
 constantlie, that nocht onlie mair than 2 thowsand 3eirs thay
 haue keipet the tounge hail vncorrupte; bot lykwyse the
 maner of cleithing and leiueng, that ald forme thay vn-
 changet aluterlie haue keipet. †In this sik a reuerend
 25 feir and dreid thay haue leist thay offend in things of
 honestie, that gif thair Princes, or of thair Nobilitie, visit
 the kingis court, thay aray thame selves of a courtlie
 maner, elegantlie, quheⁿ thay returne to thayr cuntrey,

The same
maneris the
Scottis vse
this day,
quhilkes the
Scottis vsæt
in ald tymes.

* L. "opinione citius"—quicker than would be thought. "Nor vthirwyse" has no meaning, and is not in L. text.

† L. "sed in ipsis adhuc culmis, paleis atque aristas per terram sparsam distentis, atque igne consumptis, frumentum exsiccant."—They do not thresh corn, but dry it on the stalk, by spreading the ears on the ground and burning away the shaw and chaff.

‡ L. "Idque tanta religione"—and this with such exactness, that if their chiefs go to court in finer clothes than usual, they instantly resume, &c.

casteng aff al courtlie decore, in al haist, thay cleith
 thame selves of thair cuntrey maner, excepte thay wil in-
 cur al manis ⁶⁴danger and hauie offence. Quhilke thing,
 in sa far, can nocht be laid as a faute to thame, that a
 certane singular prais of constancie thay appeir justlie 5
 to haue preueinet al nationis with; Thair constancie
 quhilke this day thay haue keipet, is no^t worthie of sobir
 and slicht prais, cheiffie that in the catholik religione far
 les thay defecte, and far fewar than vthiris of the mair
 *politick sorte amang vs. ane peculiar and proper vice 10
 is amang thir men, and to thair commoun weil maist pes-
 tilent, that naturallie thay ar bent mair willinglie and vehe-
 mentlie, gif thair maistir commande thame, to seditioun
 and stryfe: than to be labourars of the ground or men
 of craft; thay had leuir be esteimed al nobilis, or at leist 15
 balde men of weir, albeit neuir sa pure thay war, than
 housband men, or honest men of craft, albeit neuir sa
 rache. of this cumis thair pryde and ⁶⁵hichtines, and bost-
 ing of thair nobilitie; quhen sum writeris in thame
 noted sik vices thay spak no altogether raschlie. 20

ouer bent to
 seditioun and
 to draw
 in parties.

Quhairfra
 thair bosting
 of thair
 nobilnes
 proceedis.

In thir things we war the †langer that the cleirlier we
 my^t paynt thame out: the mair the baldnes of sum, be in
 our ⁶⁶loifing, the mair may thair baldnes be tramped out
 malitiouslie. For quhen thay reid the ald Scottis, quha is
 futstepis thay zit follow in the hilandes of Scotland, was 25
 no^t elegant and ornat in thair cleithing, nor honest in
 thair maneris; quha, quhen as thay write sik wordes,
 thay accuse the hail scottis men, no^t considering that gif
 ane thing was no^t praisworthie in thame, or in ane sorte;
 mony things by that thay haue worthie of singular prais. 30

* L. "politiores"—more refined.

† L. "In his graphice depingendis eo fuimus longiores, quo
 major est quorundam audacia in nostra laude malitiosè obterenda"
 — I have been all the longer describing these matters, because
 of the unusual insolence of certain persons who have maliciously
 tried to disparage what was to our praise.

lykwyse gif 3e behald another, 3e and a far bettir *parte* of the Realme 3e sal sune vnderstand; thair to be a people, nocht only in tounge bot in habit, * eftir the politik maner, and in conditiouns and maneris of ciuilitie
 5 they differ far frome that vther people. for as in speiche they differ not far frome thair nybouris the Inglise men, in cleithing, evin sa, and leiueng they differ nocht verie far frome thame of Ingland, of France, and of flandiris; † albeit sum thing be in al thrie that nocht ane of thame
 10 faouris, and that sum of thame faouris. Bot as sum of thame quha inhabites the borders of Scotland toward Ingland, haue maneris frome the rest far different, sa in this place sum of thame I purpose to reherse schortlie.

The maners of the vther *parte* of the cuntrey.

Sum barbarous wryteris inconsideratlie wald in thair wrytewg bleck al the Scottis.

THAIR MANERIS QUHA INHABITES THE BORDERIS OF SCOTLAND FORANENT INGLAND.

Throuh al the prouinces of Scotland, ⁶⁷ quhilkes ar
 15 vpon the bordouris foranent Ingland takes to thame selfes the grettest libertie and licence, † quairthrouh they reioyse that vnpunite ay thay ⁶⁸ chaipe. ffor quhen in tymes of weirs throuh inuasioune of enimies daylie thay ar brot til extreime pouertie, in tyme of peace, the
 20 ground albeit fertil anuich feiring that schortlie the weiris oppresse thame, thay alutterlie contemne to tile. quhairthrouh cumis to passe that be stealing and reif, thay §rayer seik thair meit, for fra scheduling of blude

The Scottis bordirers to tile the land plane abhoris.

in takewg prayis thay exerce thame selfes.

* L. "rei politicæ ordine"—in the management of political matters.

† L. "etiãsi utraque in re, quædam sunt quibus singuli sibi applaudunt"—although in both matters (food and clothing) there are some things peculiar to each.

‡ L. "qua et impune sæpe gaudent"—in which (licence) they often reioice with impunity.

§ L. "sc̄u potius depredationibus"—by robbery, or rather by plunder. *Y* stands for *th*.

they greittie abhor; Nathir *gyue they mekle betuene,
 quhither the Scottis or the Inglesmen, steil or reiuie or
 dryue away prayis of horse, oxne and scheip behind baks.
 vpon fleshe, milk, and cheis, and sodne †beir or orgmount,
 principallie thay lyue. They haue verie lytle vse of 5
 breid, evin as thay haue of gude ⁶⁹beir, amaist na wine,
 3e quhen baith ar present, thay ar seine in nouthier of
 thame to delyte mekle. †Thair castelis and palices ar
 scheiphouses and luges, quhilkes thay commonlie cal
 pailles, of quhais burning thay ar nocht sair solist. §Bot 10
 thay far starker do make, four nuiked, of earth only
 quhilke nathir can be burnte, nor w^tout a gret force of
 men of weir, doune can be castne, or w^tout sum trael,
 with the suet of thair browis, thir ar thair ⁷⁰pailles.
 Amang thame ar sum noble men of quhilkes sum 15
 takes na prayes to thame selves appnelie, bot takne be
 ony vther, albeit he be na partaker, 3it throuch silens he
 dissimilis, that the ⁷¹skry spred nocht in braider, for thay
 ar verie war, leist gif in tyme of peace thay schaw thame
 selves mair seueir than rasone requires, in tyme of weir 20
 thay find a recompence maid: vthiris agane, quha ar
 potent anuich, and studie to politik effairis, can nocht
 resist thame for al that, because thay haue ane ald con-

quhat meit
they eat.

quhat luges
they haue.

The maweris
of the nobil-
itie duelling
thair.

* L. "neque multum interesse putant, sive a Scotis sive ab Anglis furentur"—nor do they think it makes much odds whether they steal (&c.) from Scots or English.

† L. "Hordeoque cocto"—and parched barley. Perhaps an equivalent of what is called in French "orge mondé," peeled barley; hence "*orgmount*," not in L. text.

‡ L. "Ædificia sunt casæ et tuguria, de quorum incendiis nihil sunt solliciti"—their buildings are mere huts and cottages, of whose burning they are not solicitous.

§ L. "Potentiores pyramidales turres, quas pailles vocant, ex sola terra, quæ nec incendi, nec nisi magna militum vi ac sudore dejici possunt, sibi construunt"—the more powerful build for themselves towers in the shape of pyramids, which they call "Pailles," of earth alone, which cannot be burnt, nor be thrown down without much trouble, and a numerous band of soldiers.

suetude of growing to that maner quhilke thay ar cum to, as it war another nature.

Bot gif the princes of the cuntrey cum against thame w^t ane armie frome the king, as oft hes bene done, thay
 5 bot skorne thame. as thir rieferis throuch the nature of the place ar sa fenced about that gif out of thick wodis thay be chaist, to hich mountanis thay præpair; gif out of mountanis thay be dung, to the watir bankes of riuieris and dubis thay fle. Agane gif thay perceiue that frome
 10 that place thay ⁷³ mon fle, schortlie thair followers thay saiffie deceiue throuch certane difficile myres, quhilkes albeit thay be lyke medowis greine abone, and lyke fast 3eard appeir vndir neth, 3it quhen a man^z entiris, thay sal gaip wyd, and swallie him vp in a maner to the deipth.
 15 be thir sinkes wil gang no^t only the Reiuers selves quha ar baith of a wondirful swoftnes and lychtnes, bot the horses in lyke maner thay vse to bow thair hochis and to pase throuch mony partes, and lykwyse to pas ouer quhair our fote men^z skairse dar follow: and for this
 20 cause the horse thay dar nocht schoe w^t yrne schone. A filthie thing thay esteime it, and a verie abiecte man^z thay halde him that gangis vpon^z his fute, ony voyage. quhairthrouch cumis that al ar horsmen^z. gif thairfor thay haue speidie horse and quhairw^t thay may dresse
 25 thame selves and thair wyfes, thay ar no^t mekle kairful for the rest of the houshalde geir.

Quhair as sum wrytes scottis to eit menis flesche haue had sik ane vsse, can^z to na vther be attributet bot to the same, nathir to thame al, bot only to thame of Anandale: quha afor war called Ordouicks, our wryters makes
 30 mentioune, that thay war wonte to eit the flesche of the captiues, quhome lykwyse thay blek in another thing na les cruel: to wit that the women^z war wonte to slay thair men^z with thair awne handes quhen frome the feild
 35 thay war cum hame ouircum be thair ennimies, as to be

The reiuers
 73 bogyles
 thair follow-
 ers.

al horsmen.

The wyldnes
 of Scottis
 *bot sum,
 sulde no^t be
 ascriuet to al
 the natione.

* L. "quorundam"—bot some.

ouircum war a takne of cowardnes, quhilke in men thay thocht could be na deid mair mischieuous. Bot the alde crueltie of fewe sulde nocht be ascriuet to the hail Scottis natione. How mekle les that, quhilke thay cite out of S. Hierome, y^t a Scottisman was seine in France 5
 eit manis fleshe, albeit sum had the opinione that he was na Scot bot a Scythian; bot lykwyse gif it pleis thame til affirme, that thay saw the Scottis eit rawe Salmonte, new drawn out of the flude, but athir bred or salte. ffor our selves knawe a man and familiarlie we knawe 10
 him, w^t vs famous anuich, to name Mongo Hog, quha quhen in his youth banist for a quhile lay hid neir a watir syd that na man wist of him, q^r na meit he culde find, alutterlie nathing, seing him self in sandie furdes, through the arte that first he leired, eisilie * can take 15
 Salmond: to be schorte, he tuke thame, he eit thame rawe, and w^t sik a consuetud of eiting at last he was confirmed, that quhen he was ane alde man, without ony horroure, quhilke al tuik that sawe him, als mekle salmond of this same sorte he walde eit rawe, as mony vthiris 20
 mycht thoch weil sodin, and gladlie walde he eit it in presens of famous persounis quha walde nocht beleiue it; bot in thair presens oft hes he beine seine do it. Behauld how vrgent is necessitie, in distres; and how consuetude is als potent as another nature. 25

a meruel.

Necessitie
 vrges to do
 mony things.

Bot I returne agane to † our bordir men in quhome sum things ar seine, nocht verie meikle no^t to thair prais, sum things agane rare, sum things finalie meruellous. ffor quhen thay spoyle behind backes al thair nychtbouris feildes, thay intend thairby to seik thair leiueng, nocht- 30
 w^tstandeng thay ar war with al possible diligens that thay sched nocht thair blude quha ar in thair contrare.

* L. "se facile capere posse"—that he could easily take salmon.

† L. "alia conspiciuntur quæ non maximæ illis laudi dari nequeunt"—some things are seen that cannot be refused to them as of highest praise.

for thay ar persuadet that all the gudes of al men in
 tyme of necessitie, be the lawe of nature, ar *commoune*
 to thame & vthiris: bot slauchtir and sik iniures be the
 lawe of God forbidne. Bot gif thay *commit* ony volun-
 5 tarie slauchtir, to be maist in reuenge of sum iniure; and
 cheiflie for the slauchtir of sum cosing or freind to sum
 man. fra quhilke thay wil nocht absteine, thoch the
 lawes of the Realme *commandet*: quhairof ryses deidlie
 feid, nocht of ane in ane, or few in few bot of thame ilk
 10 ane and al, quha ar of that familie stock or tribe how
 ignorant sa evir thay be of the iniure. This pest albeit
 it be *commoune* to the hail Realme and a greuous cala-
 mitie, to thir nochtwithstandeng it is cheiflie proper.

They ar war
of blud-
shedding.

The deidlie
feides in
Scotland be-
tweue claw
and clan.

Lat this mairouer be eiket to thair first vertue that
 15 quhomto ance thay gyue thair faith thoch til ane ennemie
 it be, thay keip it maist surelie, In sa far that quha ance
 brek his faith nathing is thocht mair vngracious than he.
 Bot gif ony amang thame be fund giltie of sik a crime he
 quha suffiris the iniure vses, or sum in his name, in a
 20 solemne *conuentione*, * quhen present to mend and
 bind vp al materis *on* baith the handes ar baith the
 warderis of the bordiris,—eftir this maner thay vse, I say,
 to put a gluue vpon the poynte of ane speir in exprobra-
 tion and schame of him quha crakit his credence,
 25 rydeng of sik a maner through al the people, schaweng
 it out, na infamie is *compared* to this, his † *companiouns*
 wissis oft that God take him out of this lyfe be ane
 honest deith. Nathir haue thay no^twithstandeng, now
 vanelie fallin frome the faith of the Catholik Kirk, as
 30 mony vthiris haue done. Thay delyt mekle in thair

How surlie
thay keip
the faith
ance gyuse.

The punis-
ment of
credence
ance crakit.

* L. "Velut in illis dum utriusque Regni limitum Præfecti ad re-
 sarcienda utrinque damna pro more adsunt,"—as, for instance, in
 those (conventions) in which the Wardens of the Borders meet for
 the mutual settlement of claims for damage.

† L. "Quam vel ipsius perfidi honesta morte, contribules elui
 non raro expetunt."—The clansmen often demand that the disgrace
 be wiped out by the lawful death of the traitor.

awne musick and Harmonie in singing, * quhilke of the
actes of thair foirbearis thay haue leired, or quhat thame
selfes haue inuented of ane ingenious policie to dryue a
pray and say thair prayeris. The policie of dryue^{ng} a
pray thay think be sa ⁷⁴leiuenum and lawful to thame 5
that neur sa feruentlie thay say thair prayeris, and pray
thair ⁷⁵Beides, quhilkes rosarie we cal, nor with sick soli-
citude and kair, as oft quhen thay haue xl or l myles to
dryue a pray.

How quⁿ
they take a
pray they
say y^r
prayers.

The maner
of dryue^{ng}
a pray.

In the nycht season be trouppis † thay take mony 10
by-gates; in the daytyme thay ly hidd in secrete places
afore appoynted to that end, and thair thay recreate and
refreshe thame selfes and the horses, quhil be nycht thay
may cum quhair thay walde be. ‡ fra ance thay take the
pray, be boutgates alanerlie & bygates and the ny^t sea- 15
son they cum quhair thay walde be. § Be thir places
of wildernes, bygates, kraigs and glenis the perfyter that
ane am^{ng} thame is, the mair he is maid of, and in the
gretter honour is he halden, as a man of ane excellent
ingine: and thay ar of sik subtilitie, that verie sindle thay 20
lat the pray be takne frome thame, excepte sluth-houndes
be thair gyd and follow thair fute rycht, than || sumtymes
chances that be thair aduersares thay may wante the pray.

sluthhundes
follow the
reiueries &
sumtymes
take thame.

* L. "quas de majorum gestis, aut ingeniosis prædandi precandive stratagematis ipsi confingunt"—songs, which they compose about the deeds of their ancestors, and their clever ways of plundering and praying. The pun does not appear in the Latin, but one can hardly accuse the solemn translator of being guilty of it intentionally.

† L. "per inuia loca, perque multos meandros e suis finibus exeunt"—through trackless places, and roundabout ways, they start from their homes.

‡ L. "arcepta præda similiter noctu per circuitus et devia dun-taxat, ad sua redeunt"—having secured their booty, they return home, also by night, and by circuitous and out-of-the-way paths only.

§ L. "Quo quisque peritior dux per illas solitudines," &c.—The more skilful a leader a man is, through these lonely places, &c.

|| L. "ab adversariis nonnunquam capiuntur"—they are sometimes taken by their opponents.

finalie gif thay be takne, thay ar sa eloquent, & sa
 mony fair and suetit wordes thay can gyue, that thay
 moue the Juges 3e and thair aduersaries how seueur saeuir
 thay be, gif nocht to pitie, at leist to woundir vehe-
 5 mentlie. Bot because perchance our ⁷⁶ orisone hes bene
 langre of thir twa peoples than of sum hes bene desyret,
 quhat of the rest of the peples of the land we ar about to
 say, we sall cutt schorter, because thair maneris differis
 noch verie far frome thair nyctbouris chiefie thame,
 10 quha ar maist ⁷⁷ politick and decent in maniris.

The elo-
 quence of
 the reiuaris
 gif they be
 takne.

THE MANERIS OF THE RESTE OF THE PEPE OF
 THE LANDE HEIR FOLLOW.

About now to speik of the rest of the people of Scot-
 land, at the nobilitie we wil begin. The nobilmen had
 leur duel in the feildes, quhair nocht only ar palices bot
 castelis of strenth and touris, quhilkes ilk hes conforme
 15 to his substance, heir I say had thay leur duel than
 in the tounes. Gret families thay feid, and that perpet-
 uallie, pairtlie to defend thame selves frome thair nyct-
 bouris, with quhome oft thay haue deidlie fead, partlie
 to defend the Realme. With glade wil and frilie thay
 20 vse to luge kin, freind and acquaintance, 3e and strangers
 that turnes in to thame. * A ⁷⁸ sclandirous thing thay
 esteime it to be, to deny this, and a poynt of smal or na
 liberalitie. This was the cause, that quhen strangeris
 haue no^t bene far cum frome the sey syd, thay haue
 25 funde commoune Lugengs, nathir verie magnifike, bot
 few.

Rathir in
 the feildes
 than in the
 tounis had
 thay duel, to
 wit the no-
 bilis.

gret families
 haue thay
 and feid
 thay.

few publik
 and com-
 moune tau-
 erwis in
 Scotland.

Our tounes we fortifie nocht w^t walis, bot first the
 bordiris of the Realme, thaireftir the feildes, quhen
 mister is, thay fence about and defend, w^t the force of
 30 thair body, and armour, accordeng to the lawis of thair

Quhy few
 tounis ar
 walit.

* L. "Illiberales ea in re dici probrosum esse ducunt."—They
 esteem it a dishonourable thing to be called stingy in this matter.

elderis. * ffor of this ar thay nocht a litle war, that thay depend not vpon the securitie of ony tounis quhairthrow thay may lang ⁷⁹ deid or slawe frome thair waipounis ly ; nathir that we mak ony sik fortres against the ennemie wⁱⁿ the Realme. Quhen ance thay cum in sicht of 5 the ennemie, thay stand nochte vpon a delyuirance, bot thay rusche fordward with al thair force vpon the ennemie, nathir through fraud and gyle, bot strenth and armes thay handle the mater sa that quhen the armie is in sicht, the space of thrie dayes thay byd nocht ⁸⁰ vn- 10 brachte with vs. Bot quhen thay sett vpon the ennemie they keip nocht the commoune discipline of the weiris, † bot how sune the worde is said thay pas in ordour, following thair maistiris, or cheif of thair hous and thair ⁸¹ anseinzie, quhair ilk ane contendis to do quhat lyes in 15 his power, and for his honour scharplie to stryue. To him is attributed the first honour cheifie, quha gyues athir the first straik or the last, ‡ gif in battel he flie he is ourcum. Quhairthrough oft cumis, that w^t a smal cumpanie against a gret thay fecht w^t gretter felicitie & 20 succes, than quhen baith the parties ar alyke in numbir, gif the armie on baith the handes be of a gret numbir.

The Nobilitie rushe fordward in the battel w^t a ferce force.

Baith the nobilitie and the hail peple feches vpon thair awne stipends.

Mairouer the hail people, nocht onlie the Nobilitie because thay fecht vpon thair awne purse, enjoy a gret freedome and libertie ; quhair of cumis that vndiscrete 25 consuetude, vndiscrete maneris, that pride, and bosting of thair nobilitie, quhilkes as we haue said, al obiectes to vs. Nathir aluttirlie is it false ⁸² that nocht few

* L. "Caverunt enim illi, ne ulla urbium securitate freti, diu ab armorum usu torperemus"—for they (our ancestors) took good care that the security of walled cities should not lead us to laziness in the use of arms.

† L. adds "qua multis pauci præficiuntur"—in which a few are placed over many.

‡ L. "Vel postremus, si pugnando sit inferior, ab hoste discedit"—or who last leaves the enemy, when the fight has been unsuccessful.

wryteris exprobatīs to thame, thair our haistines, and ouer bent to reuenge.

They mekle enioy thair libertie & gret freedom.

Gretlie thay take plesure in the ⁸³ wichtnes of thair bodie, in safar that quhat may be done throuch arte
 5 & slycht oft thay neglecte: vthis ascriue vnto our people subtiltie of ingine, and plesure in the arguments of the arte of dialectik. How euir it be, we knawe this, that afortymes thay vset to delyte in the studie of philosophie: and now lykwyse to be curious
 10 anuich obserueris of al externe policie, for as doctrine and leirning now lang hes our myndes manured and vnderstandengs, elegancie hes policed our maners, and counsel w^t the vertue of our elderis haue sa confirmed our Realme and commoun welth, that thay ar knawen
 15 esilie to follow vthis natiouns in al kynd of gude, and in a maner equal w^t thame to be: quhilkes that rathir thay appeir nocht to be spokne of a vane ostentatione, than of the veritie, befor your eyne sal we sett the forme of the commoun welthe. Quhen euerie commoun
 20 weil, that evir flourishid, quethir in our dayes or in our elderis dayes, is containet in certane ordours, lawis, and * magistrates: I seuerallie sal twoche thir, that in our people may be seine to want nathing that serues til a perfyte commoun weil.

In wichtnes of thair persons, & subtiltie of y^r ingine the Scottis ar induct.

The forme of thair commoun weil.

HOW MANY ORDOURIS OF THE REALME AND COMMOUNE WEIL.

25 The Scottis peple is deuydet in thrie ordouris; ane of thame, quhais pietie and hett studie of religion hes addicted thame selves planelie to serue the Kirke: The secunde of thame, quhais nobilitie, and ⁸⁴ hines of blude, hes placed in the secunde digrie of the commoun weil; the thrid of thame, quhome the tounes accnawleges amang
 30 thame to be frank and frie. Of quhilkes seuerallie I wil

Thrie ordouris of the Realme, Ecclesiastik, Nobilitie, and the laik sorte.

* L. "magistratibus"—magistracies.

speik, that the Ecclesiastical ordour may haue the first place, first for the authoritie, quhairthrough sche excellis the rest, and than for a certane diuine power gyuen vnto her. Of the Ecclesiastike state I wil first speik, and trulie in fauour of the simpiller sorte, I may vse mæ wordes than vthirwyse this place requiret, because that maist haly ordour through ignorance of wicked men or rathir thair maliciousnes is sa vehementlie wraket and brocht to nocht with vs.

THE ECCLESIASTICAL ESTATE.

Thrie digries
in the estate
ecclesiasti-
cal.

In administratione of the Kirk, schynes thrie digries, by the rest, in that ordour, to wit, Bischopes, Priests, and Religious. ffor quhen al forme of doeng or keiping ordour may aluttirlye decay, excepte it depend vpon the superioritie of ane or mony, Bischopes ar ordanet, quha obteneing the first place, walde appoynt certane lawis, in a maner, to the rest, of pietie, modestie, temperance, and of al vertues. Bot seing of Bischopes ar sa few, that on fute thay can nocht through al places gang, nathir al menis maniris can thair eyne sie, nathir only can thay vse al the offices of thair authoritie; thairfor ar eikit to thame priestes, quha may to the lai peple betuene dorpe and dorpe, and toune and toune minister the blist Sacrament, and feid thame w^t the pure and sinceir lycht of the Religione. To thame for thair trauel publiklie is ordayned thair sustentatione, ⁸⁵steddings directed, houses appoynted.

Preistes
haueing the
regarde of
the saules.

Bot quhen God saw w^t that scharpe sychte quhairw^t he al things sies, that preistes estir certane zeiris, and w^tin proces of tyme, sould gyue thame selves ouer to vice, and vicious leiueng, to couetousnes, and gaiping estir ryches, in the mein tyme thair office cleine abiecte, w^t his gude spirit sum he inflamet, quha sulde gyue ouer

the warlde, and al cogitatione of money or gathiring riches, sulde lay asyd, and sulde follow a certane seuir way and maner of leuening market with the futestepis of Christe and his Apostles, w^tin the boundes of the mon-
 5 ester, and through thair exemple of lyfe, and doctrine sulde informe the people to pietie ; finallie quha, through thair prayng, ⁸⁶walkeng, fasting, and vthires godlie actionz of that sorte, mycht inclyne Christe to mercie, and moue him to put the sinis of the people in perpetual obliuione,
 10 nevir to haue eftirward remembrance of thame. in quhilkes thrie ecclesiastical digries sum tyme sa our cuntrey florishet, that in the Bischopes of Scotland was fund sik liberalitie, as w^t few was fund, in the preistes evin sik diligence, and in the Religious euin sik pietie.
 15 quhairthrowe procedit, that quhen the king, the nobilitie, and the commoune people thay w^t gret vtilities had amplified, in correcteng abhominable offences in flagitious persounes, in confirmeng the gude, and w^t sik labour in feiding the poore ; the king, the nobilitie, and the
 20 commoune people, enduet thame agane w^t gret leiuengs, landes, and priueleges, that quha in gret pouertie vset to distribute largelie to monie, mycht, in gret abundance be beneficial toward al: quhilke w^t gret vtilitie of al thay al did, quhen Bischopes houses, Priestes houses,
 25 and Religious places, war to al men ⁸⁷patent lyk certane commoune lugeⁿgs, and lyke certane ⁸⁸buithes of humanitie, of pietie, and discipline, war halden and esteimed. ffor to be schorte w^t the rest, this prais hes bene celebrate in al ages amang the Bischopes, that in thair houses
 30 the noble menis sones thay oft fed, instructed, and brocht vpe, and now 3oung men, mariet thame furth, and put thame in steddings. farther quhilke baith oft at vthir tymes is done, than cheiflie in tyme of Parleament quhen present ar al the thrie ordouris, to the
 35 special nobilitie thay make appne houses. * Because

Religious.

The haly liberalitie of the king, the nobilitie, & the people to the Kirk.

The Bischopes hospitalitie.

* L. "Quippe ut quisque nobilis Episcopo conjunctissimus, ita

y^t euerie nobil man, neir to the Bischope, sa he turnet in to the Bischopes luge^{ng} cheiflie, and sa lang as the parleament lay, w^t him he rested; quhilke surelie is worthie of the gretter prais, the fewar that the Bischopes ar to receiue sa copious a multitude of nobiles. ffor 5
 only ar twa Archiebischopes, ane of S. Androis, and of Glasgwe ane, * quhilkes in Scotland ar haldne the first, bot S. Andro formest, in quhais Diocie ar contened 8 Bischopries, Dunkeld, Aberdyne, Moray, Duⁿblane, Brechine, Rosse, Cathneis, Orknay. In the diosie of 10
 Glasgwe onlie 3, † S. Ninians, Lismore, and ⁸⁹Sodore, quhais sait was in the Ile of man. In general assemblies, quhair ar called the thrie ordouris of the Realme, for counsel in sindrie effairis, or makeng of statutes or lawes, baith Abbotes, and sum vthiris Kirkmenⁿ haue their votes 15
 with the Bischopes.

twa Archiebischopries in Scotland, Bischopries XI.

Bischopes and abbots haue their votes in parleament w^t the thrie Estates of the Realme.

In thir lattir dayes is sa cum^m to pas, through the counsel of Kings, and the Nobilitie, that al Bischopries the gretter kirk leiuengs, and the fatter Benifices, ar al amaist distributed cheiflie to nobil menis sones, quhome 20
 they think maist able to supplie that office: ‡ to wit; quha appeiris to be enduet w^t the best jugement, and to haue the counsel maist cumning, cumlie, and carnie, and worthiest authoritie to serue his charge, and gif he be ⁹⁰feckful, and haue grace to correcte maneris in wicked 25
 persones, sa that the commendatione of Justice may be

ad illius ædes," &c.—In fact, the more nearly related any noble was to the Bishop, so the more frequently did he stay with him.

* L. "quorum ille primas totius Scotiæ habetur"—of which the former is considered to be Primate of all Scotland.

† L. "Candidæ Casæ"—of the White House, *i.e.*, Whithearn, or Whithorn, also known as S. Ninian's, from its founder.

‡ L. "utpote, quorum in consiliis dandis major dexteritas, in munere obeundo major auctoritas, in depravatis hominum moribus corrigendis efficacior justitiæ laus inesse putaretur"—as they were considered of greater skill in advising, greater authority in discharge of their office, and of greater reputation for justice in the punishment of criminals.

impute to him. *Sum* of thir quhen in the affaires of the
 commoun weill thay happilie and weill, all thair trauel,
 and gudes quhat thay possessit had * wairit, thay exceled
 in mony honouris, and maist illustir in the commoun
 5 weill, w^t consent of al the thrie estates. for thay, as tyme
 seruet, war than promotet to the cheif charges of the
 Realme, and principal offices in the Repub. as to the Chan-
 ciller, Thesaurer, and to haue sik vthires ample dignities in
 the land, as quhen w^t gret honour and prais thay haue put
 10 til executione the charge of ane ambassador in Ingland
 or france. Bot quhen now in wardlie effairis thay war
 sa ⁹¹ feltired, and vthiris in the meine tyme leiuert sa
 liberallie, fōrgetting planelie y^r office and seruice ecclesi-
 astical, † that same thrid estate sa sair thay inuyed, that
 15 now mischieuous persons feir nathing to rail out
 against that estait, and quhat thay can, sklander and
 bakbyte.

The Bis-
 chopes vsed
 the principal
 offices in the
 Realme.

Of the rest of the ecclesiastical preistes, and Relig-
 ious quhat may be thocht? quhome albeit the heretiks
 20 blaspheme and say thay war al vicious and hipocrites;
 war notwithstanding in baith the digries, I may say
 trulie, certane lamps of pietie and halynes. and surlie
 to speik sinceirlie w^tout inuie, quhat the truthe is; the
 hail Clergie, 3e in the verie tyme, quhen w^t ws the
 25 Religioune was de kayet, war of a notable grauitie, and
 of a certane liberal honestie, euerie man accordeng to
 the place he remaned in, and the benifice quhairon he
 was susteined, that in few things it was to ony vthir
 natione evin than, inferiour: Insafar, that na tyme sulde
 30 3e evir se a wandring, beging, or a Ragit preist. Noch-
 theles mony was seik of ane vice; to wit, immoderat
 libertie of lyfe: and of ane vthir vice, almaist al, ower
 rekles negligence in preicheng the worde of God. Bot

* Had consumed, worn out.

† L. "sibi tandem invidiæ tantum conflagrant"—(the Bishops)
 at length drew upon themselves so much ill-will.

our elderis war nocht sa, frome quhais integritie of lyfe, albeit we haue declyned, ȝit neur frome the faith and Religioune. flourished, and sumtyme outsprang frome thir generatiouns, as frome a certane coelestial Hierusalem mony men excellent in the commendatione and gude 5
 reporte of leirning & virtue, quha wattired the ⁹² knottis and Gairdins of Scotland, Ingland, France and Germanie, w^t the fountanes of thair Ingines, in quhome, we passing by the rest, war Amphibalie, Palladie; Rule; Amphibalie in the Ile of man was first Bischope: Be al 10
 manis speiking the apostle of Scotland is Palladie: S. Rule maid Scotland of nobilitie and renowne, quhen w^t the reliques of S. Andro he decoret it, quhilkes out of Grece he brocht; and than S. Mungo, Ninian, Fiacre, Connan, Aidan, Colman, Finnan, ⁹⁸ Boniface the apostle 15
 of Germanie, and agane, Kiliane, Leuine, Rumolde, Abbat Gal lykwyse, & that diuine Poete of sik fame and renowne, and exeme Theolog, Sedulius, latting innumerable passe by vthiris, athir * writne in the diuine number, or for thair singular virtue and halynes of lyfe, 20
 mekle commended baith at hame and afeild. Nathir was hithirto ony age ȝit seine sen Scotland was illuminat w^t the lycht of Criste Jesus, in quhilke florished no^t few singular persounis of excellent vertue, and doctrine, of quhilkes in thair awne place, sum thing twoche we sal 25
 schortlie. Bot (allace) now wod hæresie occupies al baith in lenth and bredthe, and sa hich a maiestie, of sa hevinlie ane ordour in Scotland hes remouet, that power hes put asyd, & that honour hes dishonoured: bot sal I ⁹⁴ gar this wound sa gret bleid agane? sal I rub vpe 30
 this ulde sair? and renew this greif appeiringlie almaist forgottin? I wil nocht do it, that I rathir steir nocht vp than mitigat the displeisour and auld rancour of the furios hæretiks against the Catholiks. for it lyes no^t in

The Bishops of Scotland notable in pietie and leirning.

How sair heretical impietie hes wounded deuote pietie.

* L. "vel in Divorum albo relatos"—either placed in the catalogue of Saints.

the prayer of man bot in the power of God is put a certane
 secreit and sure maner of medicine to be applyed to this
 Ill, quhilke we hope he sal adhibite or it be lang, cheiflie
 quhen this day ar verie mony of Scotland decored w^t
 5 al vertues and inflamed w^t the pure and sincere luee of we sulde no^t
 dispare.
 the rycht Religione, quha through thair exile, quhilke
 for the luee of Christe thay willinglie haue accepted,
 and through thair prayers, quhilkes ⁹⁵ ydenly w^t al dili-
 gence thay sched for thair cuntrey, appeir to mitigat the
 10 ire of God, and pacifie his angre toward ws w^t tyme.
 The godlie memorie of the dignitie of our auld Bischopes
 mouet vs in this place to speik this farr.

OF THE ESTAIT OF THE NOBILITIE.

Seing na Republik or *commounweil* euir 3it flurished
 that *contemned* the Nobilitie; Scotland sa honoured
 15 thame, that it *thocht the cheifest parte of the Republ.
 to consist of thame and a suetit succour to the *com-*
munne weil. Quhilke opinioune trulie was nocht of
 smal effecte to keip the Scottismen *frome cumbiring*
 thair *commounne weil*, quhome vthirwyse a certane in-
 20 gendired curage, in a maner, of the mynd, mycht eisilie
 inflame, to truble hail the Republik, gif the king leiuet
 intemperantlie, and by the boundes of his office. Of this
 may ony man esilie collecte in our people 3it to be a
 certane forme of Repub. eftir that forme, in latine De-
 25 mocratia, y^t is a forme of *commounne weil*, quhair the
 people haue the hail authoritie w^tout ony vthir state,
 no^twithstanding with vs, eftir y^t maner nocht aluterlie sa,
 bot w^t sik temperance, that cheif vpon thair king, and
 counsel maist graue of the nobilitie, the Repub. does
The nobilitie
 of gret esti-
 matione in
 Scotland.
Democratia.

* L. "ut in ipsius subsidio maxima Reipublicæ momenta verti putarint"—that it considered the most critical matters of government to depend upon their support.

depend: of this *cumis*, that the kings quhais tyrannie turnet the hartes of the Nobilitie frome thame, oft incurit lykwyse the offence of the people; and the kings agane quhais vertue wan~~n~~ the hartes of the Nobilitie, perceiuet evin sa ane incredible beneuolence of the people, through this alienatione of the Nobilitie and people frome the king, sum tymes is mentione maid of the kings slauch-
 5
 tir. Nathir cam this manir of Nobilitie to Scotland w^t thame quha now inhabites the land, bot with thame rathir grew vp, quha first inhabited Scotland. ffor in the first rudiments of our commoune weil and *instruc-
 10
 tions, quhen sum barbaritie was zit in the land, we reid how they elected certane capitans borne of ane illustir hous to quhome thame selfes, and thair Republik thay committed to gyde. Bot now far vthirwyse is the state
 15
 of Nobilitie: for sa in partes it is diuidet, that the king, and his sones lawfullie gottin, obtene the first place, of quhilkes, gif be ma than ane, the eldest prince of Scotland, the rest absolutlie ar called princes, quha indeid al and sindrie, ar haldne in highest digrie, and worthilie,
 20
 because thay ar sa neir vpspring of the kingis blude: the secund place obtaines Dukes: the † thrid my lordes: the fourt thir nobilis quha w^t vthiris natiouns out of our Ile ar nocht fund. This name, my Lord, appeires til vs, in it, sa gret dignitie to conteine, that for honouris cause,
 25
 we gyue it evin sa to Bischopes, Erles, and to thame quha ar hie magistrats and in cheif honour. The fyfte place occupie thay, ‡ quhome lairdes and barounis we

The begin-
 ning of the
 Scotis nobil-
 itie.

The first
 nobils in
 Scotland
 war called
 Thani; thay
 war of the
 clan cheif.

King.

his sones.

The digries
 of nobilitie
 in Scotland
 and distri-
 butione of
 thair titles.
 in ald tymes
 Dukes war
 called
 Thani.

Dukes.
 Erles.
 M. Lordes.
 Knychtes.
 Lardes.
 Barounis.

* L. "rudimentis"—in the rudimentary state of the kingdom. The translator gives the Latin form and then a translation, as he often does.

† L. "tertium Comites, quartum illi nobiles, qui apud alias nationes extra nostram insulam non vigent, et a nobis 'my Lords' vocantur"—in the third rank are Counts (or Earls), in the fourth those nobles who are not found among foreign nations out of our island, and are called by us "My Lords."

‡ L. "quintum Equites aurati, et Barones sibi vendicant, qui

call. In distributione of thir titles of nobilitie this
 ordour is obseruet, that he haue nocht the title of a
 Duke quha had no^t first of ane * erle, nathir of ane Erle,
 quha first had nocht of a lord, nathir of a lord quha
 5 first had nocht the title of a † larde or Baroun. Now in
 the 6 place ar put thay, and last of al quha ar induet
 w^t na certane title of honour, quhome in our language
 we cal gentle men. Of this estimatione ar thay, because gentlemen.
 thay ar of sum nobil hous, the brethir and the younger
 10 sones of Erles, Lordes and Knichtes, na digrie of
 Nobilite makes noble excepte thair birth, that of a nobil
 hous thay ar borne. ffor in na parte of thair fathiris
 heritage may thir succed: bot the eldest sone possessis The eldest
sone suc-
ceid is till all.
 al, conforme to our lawis this is done that the hous
 15 deokay nocht, ‡ and surname as we cal it throuchout al
 generatiouns. This title the people gyues al that ar
 rich & quha ar large and liberal, § or quha haue sik a
 name. || fra thir and vpon thame cheiflie dependes the
 hail charge and authoritie; and lykwyse lysis the hail
 20 burdine of the weiris. for quhen thay think of quhat
 hous thay ar cum, with gret baldness and courage thay
 set stoultie onn, doubteng na danger, y^t thay may schawe
 thame selfes worthie of the hous thay ar cum off, and
 in safar, that thay, w^t sum illustre and notable acte
 25 may decore thair hous. The opinione of sum is, the
 title of gentlemen this way to haue sprung vp, that the
 Romanis quhen sum natione thay had subduet, to sum

'Lairds' etiam lingua nostra dici solent"—the "gilded" Knights
 (with golden spurs or shields?) and Barons, who in our tongue are
 also called Lairds.

* L. "Comitis."

† L. "Equitis aurati"—*ut susp.*

‡ This is not in L., which reads simply, "conservandarum fami-
 liarum causa"—for the sake of preserving the families.

§ L. "Plebs omnes qui divitiis affluant, quique hospitalitatis et
 clientelarum nomine bene audiunt, hoc fere titulo decorat."—The
 people generally give this title to all who are rich, and have the
 name of being hospitable and generous.

|| "fra thir"—L. "ab his pendet."

thay gaue lande, money, priueleges, and mony vthiris
 rewarde, that thay duelling in the marches and bor-
 douris of that land mycht defend that natione frome the
 force of the ennemie and spoiling. Thir the Romanes
 called Gentiles: we eftir thame, * *conforme* to thair 5
 imitatione, ⁹⁶ Gentilmen. The hail nobilitie, ^{3e} the
 scottis ane and al, in quhatsaeuir digrie or place thay
 be in, ar bund of that necessitie, that gif the weiris be
 vrgent thay susteine the kingis weiris vpon thair awne
 charges: nethir for al that, ar thay thocht, or sulde be 10
 esteimed, to fecht to the king for nocht; quhen thay ar
 frie of al custumes, w^t quhilkes ar opprest the subiectes
 of vthiris princes, and lykwyse ar induet with diuerse
 vthiris priueleges be the king, of his benignitie: first
 of al vpon this *conditione*, that gif the king *command*, 15
 † with ane armie thay passe in haist against the ennemie,
 vpon thair awne purse. in quhilke nocht onlie *consistes*
 a singular vtilitie of the people, bot also a principal
 abundance and welth of the king is includet. Nathir
 say I this, to gyue ony occasione to suspecte that our king 20
 wantes his *zeirlie rentis* (quhen, in abundance, he hes, of
zeirlie rentis, quhairvpon he royallie may susteine his
 court, and vphalde the magnifik persone of a king), bot
 to lat thame vndirstand that the welth of our king may
 be weil *compaird* w^t the puissance of golde and siluir: 25
 and surlie for the cause forsaid, that al *zeirlie rentis*, how
 abundant sa euir, he may esteime nathing, nathir neides
 he, quhen all his people w^tout money, quhilke vthiris
 callis the ‡ *Strenth* and force of the weiris, at the kings
commande flies til armes *contrare* the aduersar. 30

This farther may be *consideret*, our king nevir to that
⁹⁷ fine, at ony tyme to haue beine brocht, that he walde
 want, by that, men of weir, no^twithstandeng vpon his

* L. "*ad illorum imitationem.*"

† L. "*instructo confestim agmine*"—having instantly mustered.

‡ "*Belli nervus*"—the sinews of war.

Gentiles.

The scottis
 vpon thair
 awne purse
 mo^t sustein
 the kings
 weiris &
 thairfor frie
 of custome.

Quhairin
 the king of
 Scotlandis
 riches ap-
 peires to
 consist.

awne charges. * for the people serues maist to this vse,
 to brek the first bront of the battel, quha concuris suner
 than is luket for, as is the ⁸⁸ slokning out of a certane
 commoune flame of burneng. This, hes the bordouris
 5 of our Realme, defendet against sa mony strang enni-
 mies, now sa mony hundir 3eiris, testified cleir anuich :
 bot perchance throuch delyte of the mater in the selfe sa
 singular, we be paste farther than far anuich. Lat vs
 thairfor returne to the Gentilmen, quha (to twoche
 10 schortlie) presentlie ar al in courtlie(r) apparel, and thair
 table mair diligat and dilitious, than graue men athir
 vses to approue or commend, or quhat thay haue to
 leiuie vpon is able to susteine : our natione frome the
 nerrest natiounis and nyctbours haue, to the gret skaith
 15 of our commoune weil, contracted this excesse of cleith-
 ing and feiding, as a certane peste maist contagious.
 Finalie of this ar we surlie persuadet, that our Gentil-
 men with ony nyctbour natione may weil stryue in
 elegancie of maneris. The maner now and ordour of
 20 the Nobilitie being descriuet ; followis, that we lykwyse
 explicat the thrid estate in few wordes, to wit, the
 commoune people.

The maner,
 meate, and
 claith, of the
 Nobil men.

THE ORDOUR AND ESTAIT OF THE COMMOUNE PEOPLE.

Quha euir first laid the first foundatiouns of cities,
 appeir to this end, to haue laid thame ; athir that the
 25 immortalitie of thair name war & sulde be to the vtilitie
 of man, as the † Ethnicks, or w^t the vtilitie of man,

* L. "Cum ipse populus ad hostium frangendos impetus quasi ad commune quoddam incendium extinguendum, opinione citius, concurrat."—For the people hasten of their own accord, to resist the enemy's attack, as though they were hurrying to put out a universal conflagration.

† L. "Ethnici"—the heathen.

to the glorie of God, as the Christianis. quhilke quhen
 thay thocht, na way thay culd bettir do, than to gar
 thair cities abunde in people, thay drewe to thair cities,
 through mony priuileges, people in abundaⁿce : quhome
 thay called *commoune* or *Lai* people, gif thay war vndir 5
 the digrie of gentilmen. The *commoune* people in thrie
 sortes may be diuydet : the first ar thay, quha, through
 the weiris, in quhilkes hes beine thair *conuersatione* ; or
 through lettiris, to quhilkes thay haue applyet thair
 studie ; or through money, quhilke through thair indus- 10
 trie thay haue gathired, or *frome* thair parents receiuet ;
 or sum vthir way, obtaines the place of the principal
 citizens in the toune. Thay indeid of quhome we haue
 mony, ar maist of the nobilitie : for, as said is, qⁿ sa our
 lawis provydes, that the eldest succeides, the 3oungest 15
 ar put to sum honest schift, quhairthrough thay may leid
 a lyfe no^t allutterlie abiecte. of this *cu^mis*, that sa
 mony of our *cuntrey men*, haue sa gude succes, amang
 strange natiouns, sum in the Weiris, sum in professing
 of sciences, and sum in merchandise. The second sorte 20
 ar thay quha studie to merchandise, and * of that kynd
 to honest craftes, quhais † *beginning* being obskure, or
 nocht perfytlie and cleir anuich notified to al *men*
 through thair industrie, and diligence, thay oft obtaine
 that for thair gret welth & abundance, thay susteine the 25
 persone of honest sitizenis. For merchandise, indeid,
 as w^t ws it is profitable, sa is it honest, and surlie to the
Repub. verie necessare : quhen mony merchandes causes
 thair sones to be instructed in the liberal sciences that
 eftirward thay ar sik instruments in the *commoune* weil, 30
 that thair labour is baith to the gret Joy and honour of
 thair parents ; for athir ar thay preistes serueng the
 kirk ; or *men* of law to ⁹⁹plie a cause, or *men* of weir

Thrie sortes
 of the *com-
 moune*
 people.

the cheif
citizens ar
 the magis-
 trats.

The cause
 quhy sa
 mony *Scottis*
 leieue in vthir
 cuntreies.

Merchants.

Merchandise
 honest and
 to the *com-
 moune* weil
 necessare.

* "atque id genus honestis operibus"—the "of" and "to"
 have been interchanged—"and to that kind of honest craft."

† "quorum origo"—whose *birth*.

to fecht. for * thair (as be experiens we se daylie) in weirfair cheiflie is done, quhais myndes deip and præclair studies hes decored, polished, dekid and vprimid. The thrid sorte of the commoun people ar thay quha
 5 numberit ar in the laichest digrie. Amang thame ar al craftes rekned through another; without quhilkes na
 Repub. † nocht only can florishe; bot can nocht stand, we trulie may affirme. Chances that mony of this sorte, w^t the giftes of nature meruellouslie being induct, through
 10 thair diligence, labour and Ingine, heipes vp abundance of money & riches. Nathir sulde ony mervel heirof, quhen na man, quha leiuves bot midway temperat, in the tounes of Scotland, is nocht sune rich, for the fridome foirsaid fra custum, and vthiris priuileges that thay haue.
 15 Bot that the king thair hartes w^t sum benefite may steir vp, and the hetlier inflame thame, in danger to defend the commoun weil, he permitis, that in general parlements twa or thrie of thame be present, and sum tymes ma, gif the king pleise, out of euerie citie sa mony,
 20 cheiflie quha ar esteimet of the best Jugement, wisdom, and leirneng: quhais dutie this is, ‡ of the materis proponed in the parleament frilie to gyue thair vote, and that thair sentence be correspondent to the sentence of the vthir twa estates of the Realme. For this cause sum
 25 think this to be done that § gif in the general parleament

Craftismen.

The tounes haue thair vote in general parlements.

* L. "Illic enim in militia præstant maxime, quorum animos doctrina intima excoluit."—For those succeed best in war who have received a thorough education. The translator has mistaken *illic* (= *illi-ce*) for the adverb *illic* = *there*. The richness with which "excoluit" is rendered is inimitable. There are many such instances in the text.

† L. "non dico florere sed ne stare quidem potest"—without which a State, I don't say cannot flourish, but cannot even exist.

‡ L. "ut suam sententiam, de rebus propositis, cum reliquis duobus Regni ordinibus respondeant"—to give their opinion on matters proposed, along with the other two estates of the kingdom.

§ L. "ne si quid in civitatem aliquam severius decretum fuerit injuste id statutum putetur"—that if anything severe be decreed against any city, it be not considered as unjustly enacted.

ony thing w^t our gret seueritie be decreited against the tounes, be thair sentence, as ane vniust institutione may be reuoked. finalie, al vthiris, quhither thay be of nobilitie, or of the commoune people, haue na authoritie in general parleaments to gyue a vote, because vpon the estates of the Realme thay hail depend. bot because we heir haue perchance ouer lang insisted, and haue beine tedious to the reider, in sum particular materis and singular, in explicating the lawes, with quhilkes thay ar bund, *passing ower, quhat vses to occur, we sal be sumthing schorter.

THE LAWES OF SCOTLAND.

Solon ane of
7 wyse wittie
men in
Grece.

† Quhither Solon spak lyke a cunning man or a wyse man, I knawe nocht weil, quhen he said that the Repub. q^lke, to na lawes being astricted, gyues libertie to al in it to do quhat thay pleis, wil schortlie cum til a thing monstrous and seindle seine. for quhen men ar infected through a certane corrupted nature, may follow, that gif the law quhilke al thing(s) vniuersallie callis to the rule of Vertue and rycht rasone, put no^t ane ordour to this deprauatione of corruptid nature, or sum vthir feir and lett, that mony walde be drawne heidlings into the deip swallie of al abhominable vice: quha trulie, for the foul mischieuous actes, quhilkes haue infectet thame, rychtlye may thay be esteimed nocht men, bot certane monstiris of nature, cled in the forme of man. quhilke quhen our elderis, through quiknes of thair ingine perceiued perfytlie, w^t authoritie of the lawes the dissolute maneris of thair people sa wyslie thay band, that the law prescriuet

The lawis ar
the rule of
corrupted
nature.

* L. "minutius omnes quæ occurrere solent prætereuntes"—passing over those more minute (laws) which are of everyday familiarity.

† L. "Scite, atque haud scio an divine, dixit Solon"—Solon said wisely, and, I almost think, divinely.

nocht alyke maner of lyueng to al, bot to euerie man
 according to his vocatione of lyfe; Quha, thairfor gaue
 ower the fellowschip and effaires of the warlde, putting in
 ecclesiastical seruice thair hail studie and kair, war bund
 5 to the lawis set furth be the Papes and fathiris of the
 General counselis. Bot seing mony, this day, of Scot-
 land, I can nocht tel, in quhattine a wod furie ar fallin,
 or rather inspiret with wicket spirites, the lawes, allace,
 baith of God and man, thay violat and corrupte in sa far,
 10 that frome the pape and his maist haly autoritie thay
 haue defected, and til vngodlie false and wicked herisie
 thame selfes haue astricted, al autoritie of the lawis and
 counselis Ecclesiastical is withired amang thame and
 brocht to nocht; for thay think it bettir and mair
 15 glorious mekle and preclair, to stick to * thair counter-
 fitted errouris quhome properlie thay cal Ministeris, than
 vnto thair maist haly counselis quhome the haly Ghaist
 hes Inflamed.

The Ecclesi-
 astik pers-
 ones in
 Scotland
 lyuet vndir
 the authori-
 tie of the
 counselis
 and ordin-
 ances *yay*
 decreited.

But quha studie to the effairis of this warlde ar nocht
 20 rekned amang the Ecclesiastik persouns, bot bund thay
 ar to the lawis set furth be the kings, or than confirmed
 be thame and set furth be the thrie estates of the Realme.
 Thir lawis partelie set doune in latin, partelie in Scotis
 language, we vse to cal the † burgesse lawis of the
 25 Realme: The title of the law buke writne in latine is sa
 namet, Regiam Maiestatem, y^t is, the Kings Maiestie,
 because frome sik wordes the buke beginis. The rest of
 the law bukes haue this title, The actes of the Parleam-
 ent, because thir ‡ lawis *commounlie* ar called the

The seculars
 of the
 Realme in
 Scotland ar
 governed be
 the burgesse
 lawis.

The kings
 maiestie.

The actes of
 the parles-
 ment and
 the titles of

* L. "ministrorum (quos peculiari nomine vocant) erroribus"—
 the errors of the ministers, as they call them,—“thair” here=“of
 those”—and is antecedent to “quhome”: see also in the next line.

† L. "Leges municipales."

‡ L. "Reliquis legum libris, Comitiorum (quæ populari sermone
 Parliamenta dicimus) acta inscribuntur."—In the remaining law
 books are written the Acts of the Comitias, which we call in the
 popular language, Parliaments.

the law-
bukes in
Scotland.

How far the
civill law in
Scotland
extends.

parlement. Albeit heir sulde be vnderstandet, that this far to the lawis of the Realme we ar astricted, gif ony cummirsum or trubilsom cause fal out, as oft chances, quhilke can nocht be agriet be our cuntrey lawis, incontinent quhateuir is thocht necessar to pacifie this controuersie, is citet out of the Romane lawis. 5

Bot quha wil exquisitlie searche and seik out the original beginning of our lawis, lat him vnderstand the * antiquitie, power and authoritie of thir lawis, to consist in the statutes and ordinances maid be the thrie estates of the Realme, frilie in a general parlement decreited, and with consent of the king confirmet. 10

Bot now we thocht gude to set doune Kennedie his lawis, baith haly and ancient, set furth afor sevin hundir and fiftie 3e and ma 3eiris, amang the Scottis thay † remayne in forme of xii tables, thay conteine amaist the hail law baith spiritual & temporal of a meruellous maner in xxix chapters: of thir may we Judge of the rest of the lawis and maneris of Scotland. Because eftir thir lawis quhateuir lawis & consitutiouns succedid to thame, tuke their beginning frome thame, as frome the first and halyest exemple of the lawis, or the first Wisdome in thame contained. 15 20

The lawis
of King
Kennedie,
writtne afor
750 3e^{ra}.

Now to be schorte thir lawis following ar the lawis of King Kennedie. Lat be in euerie prouince of our cuntrey men of law as hes bene institute frome the beginning. 25

Lat thair sones frome thair 3outh vp studie to the lawis.

The law tables, the kings chartures, and of gret & nobil men, onlie thir lat keip. 30

* L. "potestatem has ferendi antiquandique, trium ordinum suffragiis libere latis," &c.—that the power of passing or annulling them is placed in the freely given votes of the three estates.

† L. "Scotis instar legum duodecim tabularum sunt."—To the Scots they are what the laws of the 12 tables were (to the Romans), the universal code of law human and divine.

Gif ony of thir be conuicte of falshet, lat him end his lyf vpon ane fork, and kastne by vnzerdet.*

Lat him quha is conuicte of thift be hanget.

Heid him conuicte of slauchtir.

5 A womanⁿ condamnet to die, outhir droune or † slay her quik.

Quha blasphemes the name of God, or of his sanctes, the king, or a capitane of his awne clanⁿ or familie, lat his toung he cutt out.

10 Quha beis conuicte of a leising to the hurt or dishonestie of his nychtbour, lat him want his sword, and thair estir avoyd his cumpanie.

Quha ar ‡ accused or suspected of deith, of the sentence of 7 men, of ane approuen and weil tryet faith, or 15 of 9, 11, 13, 15, or a gretter number, sa it be vnequal, lat thame be Judget.

Reiuers,¹⁰¹ Raikers,¹⁰² Herrieris of the ground, punise w^t a sword.

§ Bardis,¹⁰⁸ scurris, and addicted til ydilnes, w^t sik 20 sort of persouns, lat skurge.

The wyfe sal nocht thol for the offence of her housband: bot sche wil be in || wrang to her housband, gif that he knaweng, sche offend.

¶ Punise her that lyes by her manⁿ, and w^t that sam 25 pane, him that lyes by his wyfe.

* L. "furca vitam finiat"—let him finish his life upon a gallows. An old shape of gallows was in the shape of a "furca," or fork—viz, like the letter Y. The translator had written first "lat him *be hangte* and kastne by," &c. The two words in italics have been scratched out and "end his lyf vpon ane fork" inserted above. This will explain the omission of "be" in the latter part of the sentence.

† L. "defodito"—bury her alive.

‡ L. "Capitalium insimulatos."—Those accused of capital crimes.

§ L. "Fugitivos Bardos."—Wandering bardis.

|| L. "Viro autem fraudi erit."—But it shall be imputed to the husband if the wife offend with his knowledge.

¶ L. "Concubinam viri, eadem cum ea quicum delinquit, pœna torqueto."—The Latin text seems to be misprinted here. If *eo* be

Quha defloures a virgine, lat him be heidet, excepte quha is deflouret require the author of the iniure to be her housband.

Gif quha defoulis a nothir manis wyfe nocht against her wil lat thame baith die the maist extreime * deith. 5
Gif the womaⁿ was forcet, the maⁿ iniurious to his ny^bour sal die be the sworde, the womaⁿ sal be frie.

Hang quha is iniuri^{ous} to his parents, eftir that frome him is cuttit the toung, the fote, or the hand, and cast 10
him by vn³erdet.

A murthirer, a dum, or vngrate to his parents, to thir † succedid thou nevir in heritage.

Burne ane and al Juglaris, magitianis, familiars w^t wicked and euil spirits, or quha craues helpe of thame. 15

Sawe na seid in the ground excepte it be cleine of hurtful pikils.

Quha through his negligens, lattis gude ground y^t may be sawine, ouirgang w^t weidis, for the first falte lat him pay ane ox, for the neist ten oxne ; In the thrid tak the 20
land frome him.

Burie thy companioune or friend perchance slane in the battel ; thy ennemie lat ly vnburit.

Restore a wandiring scheip or beist, athir to the maistir, or to him ‡ that ¹⁰⁴ seikis the theiues, or than to 25
the priest ; bot gif thrie days thou keip it, thou wil be giltie of the thift, y^t thou hes stollin it.

Quha findes that his nychtbour ¹⁰⁸ tynte, lat him cry it,

substituted for *ea*, it will read intelligibly, thus : Punish her that sins with a man, with the same punishment as the man himself. Notice in the text that *by* means *apart from*, and not *with*.

* L. "supplicio extremo"—let both suffer the extreme penalty.

† L. "homicida, mutus, aut parenti ingratus, hæres non esto"—a murderer, a dumb man, or ungrateful to his parents, shall not inherit.

‡ L. adds in brackets : "Tocio derach vulgus appellat."—The searcher for thieves, whom the people call "Tocio derach." See note.

that it is fund, or than wil be esteimet as he had stollin it, and he sal haue the reward of a theife.

Quha strykes him in Judgement, qua plies thair w^t him, lat him that strykes be called giltie, & the
5 strukne absoluet.

Quhen Nout fechtis together ane be strukne to deid, na man knaweng the stryker, the beist that is ¹⁰⁶ hommil amang thame Judge giltie of the slachtir. His maister receiuing the slane beist, sal restore the skaith to his
10 nychtbour.

Gif a Sou eit his 3oung, stane him, and eit nocht his flesche.

Slay out of hand a swyne that eites the corne, or w^t the gruntle casting vp the tilet ground.

15 The rest of the beistes that w^t vs leiuies, gif thay hurt pinding.
quhat growis on thy ground, hald besyd the, in thy power, ay quhil thair maistir repair the skaith.

Thir forsaidis ar ciuile *per*teineng to the people, the rest following, quhilkes to vs ar *cum*, religious.

20 Altaris, Kirkes dedicat to sanctes, Images, oratouris, Chapelis, Preistes, and al of the haly ordour honour w^t 3our hart.

Obserue w^t al honour, festual and solemne dayes, Vigils, fastings, and al maner of Ceremonies, quhilkes
25 the pietie of man hes decreited to Christe our King, and his maist haly wearfare.

Be it deidlie to hurt Christe his preist, athir in worde or deid.

Leiuie the ground 7 3eirs vnlabourit, quahair *per*chance
30 ony slane persone hes bene buriit.

Haue al thy graues halilie drest; and with the sygne of the croce decore, thaireftir bewar that 3e neuir trampe thairon with 3our fute.

Lat the burial of a deid persone be preparat * accord-
eng as the persone is rache.

* L. "habita facultatum ratione."—The Latin is slightly ambig-

Ane honorable man, or quha was laudable in the commoun weil, beir to the graue with a famous pompe, nochtwithstandeng dolorous and duleful.

Now haue we schortlie past ouer quhat we thocht necessar to be said of the lawis. followis that lychtlie we descriue eftir our *maner of style, the maner of the Magistratis. 5

OF THE MAGISTRATIS.

Albeit the lawis sulde weil be establishet and haldne haly amang al natiouns for the Diuine force in thame conteinete, a certane deprauatione of nature bredd in man, hes no^twithstandeng sa inclynet thair Ingines to follow 10 quhat is pernicious and wicked, that the lawis walde aluttirlye deokay and cum to nocht excepte men baith notable and graue, vertuous and cunning and of special autoritie war appoyntet, quha walde that charge take in hande, to explicate thame, and †persuade the people 15 how necessar thay ar to be keipet, thir men, as al men says, for thair experiens and ‡promptnes in the lawis, war called be the maist wyse, magistratis.

The lawis deokay excepte thay be fortifiet with autoritie of magistratis.

Magistratis ‡prompte in the lawis.

Thairfor our prædecessours being mouet with this rasone had gret respecte to the vtilitie of thair cuntrey 20 and commoun weil, quha, quhen thay vndirstude how

uous. It might mean "taking into account *your own* ability," or, more probably, "in accordance with *his* rank and position."

* L. "stilo nostro breviter effingamus"—fashion lightly with our pen.

† L. "servandarum necessitatem populo imponerent"—to force their observance on the people.

‡ L. "quos, omnium trito sermone magistratus vocatos, sapientissimi viri scitissime leges loquentes appellarunt"—such men, called magistrates in common parlance, the wisest of men have elegantly named "speaking laws." The allusion is to Cicero, who says, "A magistrate is a speaking law, and a law is a dumb magistrate"—(De Legibus, iii. 1). The translator has made a similar mistake in the margin, which reads, "Magistratus leges loquentes."—magistrates speaking laws.

- gude and necessar war the lawis q^{lkes} war writne and sett furth vnto thame, appoyntet sik magistratis ¹⁰⁷ effeiring to the lawis, to teiche thame, inculcat thame to the people, expone thame, persuade thame to be keipet.
- 5 ffor surelie, we ¹⁰⁸ mister na Magistrat, quha to the conseruatione and gude estate of the Repub. may be thoct athir proffitable or necessar, that no^t, evin in this mater we lychtlie giue place to the frenche men, Italianis, and Spainzards, with quhilkes natiouns this day ar maist
- 10 florishing Repub. Amang thir now neist and nerrest to the King the Procuratour (quhome Gouvernour we cal) is cheif. His office is to rule the Realme, gif the kingdome be kingles, that is to *say gif the king through tendirnes of zeiris be nocht able to regne, or vthirwayes.
- 15 In sa gret honour is he, that quha offendis him athir in worde or deid, is euir sa æstemet as he had offendet the Kings maiestie. for the Kingis persone, quhome he beiris, to be hurte, thame greiues. and al takes it in ane yll parte.
- 20 Al the rest of the magistratis, quhither in court w^t the king, or in the cuntrey gouerning thair † schirefdomes, (of this maner ar the prouinces named) amaist the same forme thay haue that commounlie haue vthiris natiouns. ffor we haue certane offices w^t ws as vthiris haue, q^{lkes}
- 25 albeit thay be named from Thesauris, fra comptes, fra lettris or secreits, fra chambre, claithis, ‡ or capis, or ony sik sorte, ar no^ttheles of gret honour, and ar no^t committit excepte to men of gret nobilitie, as to quhome,

Scotland w^t honourable magistratis is honorabilie instructed & weil furnished.

The Gouvernour of the Realme.

Magistratis ar of the same forme in Scotland that thay ar of in vthiris cuntreies.

* L. "si rege fuerit orbata, aut si Rex per ætatem teneram Regni negotia non possit obire"—if the kingdom be deprived of its king: or if the king cannot manage the affairs of the kingdom, through immaturity of age.

† L. "Vicomitatuum"—Viscounties = counties?

‡ L. adds, "a quadra, a poculo, a libellis"—from table, cup, documents; *i.e.*, steward, cup-bearer, notary? "Capis" = cups. The other offices alluded to are presumably, Treasurer, Chancellor, Secretary, Chamberlain, and Keeper of the Wardrobe?

and to quhais charge is laid to treathe thay materis, quhilkes ar nocht only of waicht in the kingis court, bot of gret effecte in the commoune welth. quhilkes al gif I walde exemme, and heid be heid walde explicat, I feir that I appeiret ouer commoune to learned men, and to the vnlearned ouer tedious. Afor King James the fyfte of that ilke, certane elected of the thrie estates of the Realme past throuch euerie citie, to *persuade the necessitie of the lawis to the people, to interprete the lawis, to agrie the parties quhair was controuersie. Bot King James for mony causes, quhilkes mouet him, walde of the maist notable men, and best commendet in Justice and Prudencie, institute a sessione stil to remane in Edinburghe, in effairis of the Repub. quhilke counsel, and forme of Jugement, appeired to al men sa necessar, sa profitable, and sa neidful, that w^t consent of al the kingis, of al the thrie estates of the Realme confirmet, it stil perseueiris, and how langour Repub. does indure, wil surelie, w^t the counsel of wyse men flurishe perpetuallie.

A cumpanie of sik men, we vse to cal the Senat of the commoune welth, in quhilke is na man elected, bot quha is mekle commendet for his virtue, for his quick ingine, and quha is of perfyte and profound knowlege at leist in the lawis of the realme. Of the clergie and secular nobilitie this senat is sa conuenient maid and sa meet, that the ane parte, quhilke is Ecclesiastical be æqual to the parte that is secular. quhilke trulie we can think na les nor throuch a special benifit of God to be done, that the religione and Ecclesiastical simplicitie, may temper the singular secular Jugement and perfytt experiens, quhilke thay haue in the warde, and that agane the prudencie, and Jugement of secular persouns mycht sasoune the religione in a maner, and as it war with a threid, directe the ald and ancient simplicitie. Ouer the Senat is set a præsidet of the Ecclesiastical number,

King James the V ap-
pointed a Senat in
Edinburghe
verie meet &
conuenient,
of the clergie
and com-
munitie.

The præsi-
dent.

* L. "qui populo jus dicerent"—to sit in judgment.

quha obtaines the first place to giue * out his sentence & to speik his opinionè, † excepte the Chanciller of the Realme *cum* betuene w^t his Jugement, to quhome the Scottis men, in all materis of the *commoune* welthe, gyue
 5 the first place.

The chancel-
lour.

Quha is our a syse and to quhome perteines to Juge vpon lyf and blude, is called the gret Justice, Quha is our Haevinis and schipredes thay cal Admiral, our Campis in weiris, Marischale, our the kingis court to
 10 punise offenderis, Connistable, we cal. In euerie prouince ar owrismen quhome of ane ald titil we cal ‡ Schirreffis, quhais autoritie in ciuil effairis is to correcte and to discerne betuene blude and blude, and this office na vthirwyse dependes than of heritage quhair
 15 through vnto thame selfes thay ascriue schirrefdomes, as thay through a certane rychte may be called schirreffis, nocht created or maid be the king, bot borne of thair parents. Cities and tounes haue lykwyse thair awne Probistis, Bailgies, and sik vthiris Magistratis, § quha
 20 conteines and to quhome perteines to rule the citizenis, and defend the priuelegeis of the Cities selfes. Of vthiris Magistratis to make mentione, quhilkes in this place mycht be spokne off, I superseid and pas our, because thay beir rule bot in *commoune* effairis, and to appne
 25 vpe euerie smal office, wil be laborious, nathir at this present perteines it til our purpose. This notwithstanding haue we done, that men quha ar not verie idiots may perceiue the rest of our cuntrey, the estate and

The gret
Justice.

The Ad-
miral.
The Maris-
chall.
The Conni-
stable.

Schirreffis
succeidis be
heritage.

Prouist &
Ballies our
tounes.

* L. "in dicenda ferendaque sententia"—in deciding or in voting.

† L. "nisi iudicio Regni Cancellarius intersit"—unless the Chanciller be present at the sitting.

‡ L. "Vicecomites"—viscounts? The "comes" is the earl. The "vicecomes" is therefore he who takes the place of the earl—viz., the sheriff. The "Actes of Parleament" speak of "*heret-able and temporall schireffs*."

§ L. "Qui cives in officio contineant"—whose business it is to keep the citizens to their duty, and to protect their privileges.

situatione thairof, be this schadow that heir we haue schawin, and similitude sett afore thair eyne.

Quha now, nocht stane blind, or ful inuye *contrare* Scottismen, alledgeng al crueltie vnto thame, wil nocht sinceirlye grant, the forme of Scotland, quhilke heir I in- 5
differentlie haue adumbrat, to be elegant? quhen our coun-
trei may be seine of sik a maner to flurishe in the thrie
estates of the Realme, in sa reuerend a maiestie of thair
lawis, and sa firme and *constant* ane authoritie of thair
magistratis? Bot that I appeir no^t to sum *perchance* 10
prouder than becumis me, throuche luee of my natione,
heir I make ane end, and wil follow furth as, quhen I
began, my purpose was, quhilke perteines to the rest of
the historie. That thairfor the cleirlier al may sie how
succeedis til vthiris our kingis, and be sik successione ar 15
as thay had beine with a string knutt togithir, deiplier I
wil repeat the historie frome the *beginning*, and the cause
farthermair wil declair, quhat first mouet the Scottis to
creat thame a king.

The Repub.
in Scotland
is absolutlie
perfyte.

HOW FERGUS FIRST KING OF SCOTTIS CAM IN ALBION.

Efter the Scottis, as said is, war *confiderat* with the 20
Peychts, thay, evin as thay, gret peice and quyetnes lang
enjoyet, stil vndir the obediens of Tribunes or Gouver-
nours, to wit cheif of the clan, or of the heid houses as
* in thae dayes was the *consuetude*. Thair *constant*
amitie and freindshipe and gud prosperitie, to thair 25
nychtbouris the Britanis brocht a terrabill feir. Quhair-
for thay did al diligence to dissolue that mutual beneuol-

Through
disseit of the
Britanis the

* L. "Solis Tribunis, seu familiarium primoribus, morem gerentes"—obeying only their chiefs, that is, heads of clans. Translator has mistaken the meaning of the phrase, "morem gerere," *thay, evin as thay*=these, even as those.

ence, that * lang confirmet & constant kyndenes, and than that ald and freindlie familiaritie. This, I say, the Britanis studiet hail to do. And to this end thay labourt be al meines possible, first to obtene the Pechtes
 5 fauour: thaireftir behind backis thay sawe betueine thame and the Scottis the seid of contentione, Inuye and stryfe. Eftir wordes followed warkes; eftir vnfreindlie
 10⁹ flyteng, baith the parties war steiret vp to fechteng, priuat slauchtir cam neist, and last curst and cruel weirs.

10 For the Britanis thocht, as thay thocht true, that a bettir Ingeine thay culde nocht find to wrake and bring to nocht baith the natiouns, than be thair awne forces, ilk to slay vthir. The weiris at last grew sa hett betuene the tua peoples the Scottis and Pechtis, that the Scottis
 15 of Albion perceiueng thair strenth deokay, sente legatis to the Scottis of Irland, quhais king was King Ferquhard, legatis, I say, for helpe. Quhen the king and his cheif nobilitie had hard the complaint of thair nationes and freindes, of the iniurie and vnfaithfulnes of the Pechtis,
 20 the legatis with litle labour obtaines thair askeng. And in haste the king sendes his sone Fergus to Albion, a man na les prudent in experiens of weirfare than of a flourishing age, and maturitie of yeiris; him, I say, the king directes with a chosen armie of worthie weriouris til Albion to
 25 the conseruatione and succour of thair freindes, with wyfes, barnes, gudes and geir, and prouisione of al things necessar.

band is
brokin be-
tuene ye
Scottis &
pechts.

The Scottis
of Albion
obteines fra
the Scottis
of Yrland
help con-
trare the
pechts.

Fergus wt
ane armie
cwis in
Albion.

Mairouer, the stouter spirit to stire vpe in his sone, and contrare al dangeris that my^t follow, to make him
 30 the mair couragious, and put him in that hope sumtyme, that he sulde regne, he bidis him take w^t him, the marmour chyre of Destinie.

* L. "quo mutua illam, et sanguine et familiaritate, ac diuturna consuetudine firmatam benevolentiam dissoluerent"—to break up the mutual good feeling that had become established by ties of blood and long and friendly intercourse.

Quhen now Fergus with his force was arrayet in
 Argyle, and with his cheif Nobilitie, had a counsell
 haldne how the weiris sulde be begun, and quhat way
 thay sulde proceed, he testifies that he desyres nocht
 mair his awne honour, and the glore of thame quha war 5
 in his c~~om~~panie, as the libertie of that infirme people of
 Albion, to quhome he wissed al helth and prosperitie be
 rasoune of thair affinitie: farther he thinkes it expedient
 that thay c~~on~~sulte vpon this heid, quhither it war
 c~~om~~modious to be vndir the princes of the cheif houses and 10
 clanis, as thay lyuet afortymes, or to be vndir the power
 of ane king: and that he is radie, how evir thay defyne
 to employ him selfe. Bot quhen the name of king was
 maist grate and thankful to thame al, nochtw~~it~~stande~~ng~~
 na cl~~an~~ walde gyue place til another, Fergus a prince of 15
 sa gret expectatione is elected king.

Fergus is
 elected King
 of Scotland.

THE SECUNDE BUKE

OF THE NOBLE ACTES OF SCOTLANDE.

I.—FERGUS I.

FERGUS sone to King Ferquhard King of Yrland is namet first King of Scottis in Albion, the 3eir afor the birth of our Lorde cccxxx, for his felloune fortitude, his justice, his prouidence, and his notable vthiris
5 vertues, to the gret joy & comferte of all.

Fergus began to regne the 3eir afor christe 330.

Quhen now he was begun to regne, through ordinances & lawis his people he keipet vndir subiectione, alluttirle rude, and w^tout all policie and ornat maneris.
for his armes he vsed the rid Lyone, in sygne and
10 takne of ane inuincible mynd, and a wichte weiriour.
Thir armes we knawe evir his estircumeris to haue obseruet, quha war rychteous Kingis of Scottis, stil fra that furth, quhen first he brocht thame in Albion.

fergus preclair and notable in actes of nobilitie is creat first king of Scottis.

Fergus gyues out lawes to the Scottis.

The ryd lyon he weires in his armes.

King Fergus through a cleir and elegant orisone,
15 discouering the fraudfull counselis and disceitfulnes of thair ennimies, pacifies the Scottis and Pechtis, betuene quhome afor was continual stryfe, haitrid and jnvie, a new band now maid: and incontinent he chaises the Britons deidlie ennimies to baith the natiouns; and
20 ouirthrew thair armie: and slewe King Koil in Kyle fra quhome that cuntrey Kyle take the name, quhen he was slane.

a new band betuene Scottis and Pechtes.

The Britonis ouircum in battel.

Quhairthrough for his noble and notable actes, of

The Scottis
oblises
thame selves
& thair pos-
teritie to
King Fergus
& his pos-
teritie.

thame he obtained sik fauour, that the Scottis with a
solemne aith band thame selves and al thair eftircumeris
in perpetual to King Fergus: and that thay walde neur
be vndir the obediens of ony quha war nocht sprung of
his body, maist firmlie the gret aith thay swore. To 5
King Fergus, J say, thay band thame selves, and to his
eftircumeris & ofspring.

The Scottis
wil haue na
Bastard or
vnlawful
birthe to
succeid w^t
thame w^t
gude wil.

This Leauge or band being maid betueine the king
and the hail natione, the sentences of this contracte in
Marmor war hewin, in Hieroglyphical or mistical lettiris, 10
as in that age was the consuetude for a perpetual monu-
ment, and to the custodie of the Preistes was committed.
This consuetude and maner of successione, remayned
now sa faste & sa sure fixe in our peoples hartes, and
hithirto hes w^t our natione obtained sik force, that verie 15
seindle athir Bastardis, or vnlawfollie gottin and borne,
or Tyraxis, quha through force haue invadet the king-
dome contrare this foirsaid ordour of succeiding, haue
beine governouris of the Repub. quha in a schorte space
haue nocht perissed athir be conspiracie, or than sair 20
troubled w^t Nychtbour feade.

King Fer-
gus. Scot-
land diuyded
in prouinces.

Quhen now King Fergus had obtained peace and rest,
the hail land he diuydet in certane prouinces, and
boundet euerie prouince w^t certane boundes and
marches, q^{lkes} quhen sa he had done, he appoynted 25
thame to his best capitanis, quha had in his weiris
done sa actiuelie, and euerie prouince he named eftir
the name of his Capitane.

King Fer-
gus in the 25
3eir of his
reygne dies
afore christe
305.

Nocht lang eftir he passis til yrland to stay sum sud-
dan furie steired vpe thair amang his freindes and 30
kinismen, quhilke was rekned the last of his noble
actes. for through his gret prouidence and wisdomes,
quhen al things in yrland war weil componed, in his
returne to Scotland, vpon the Craig, quhilke frome his
deith tuke the name, called Craigfergus, he perissed 35
through schipwrack; the xxv 3eir of his reygne, now

past, the 3eir afor the birth of christe cccv. At this time Esdad of the Britouns and Cruthnæi of the Pechtis held the Jmpire betueine thame.

Cruthnæi now king of the Pechtis, bigit Camelodun
 5 the principal place of the Pechtis, and Agneda * eftir
 called Edinburghe with the madincastle thairin, Edin-
 burghe was afor named Ethinburg frome a certane king
 of the Pechtis named Etho. Madne Castell was the
 Castel of Edinburghe, quhair the king of the Pechtis his
 10 dauchtiris, and the dauchtiris of his Nobilitie, war keipet
 quhill thay war radye to be maried, and quhair thay
 vset to be instructed in the preceptes of vertue, and in
 thair humanitie to be informed.

Madne Cas-
 tel is bigit.

II. FERITHAR.

Amang the Scottis in Albion, Ferithar brother to
 15 King Fergus, in the secund place obtained the croune :
 because fferleg the eldest sone of King Fergus, through
 tendirnes of 3eir is was 3it vnabil to gouerne.

Ferithar a
 meke and
 a gentle
 priuce.

Be the law
 3oung &
 tendir of
 3eir is, ar no
 permitted
 to haue the
 administra-
 tione of the
 Rep.

Than was first this lawe made, gif the king left succes-
 sione behind him vndir xiiii 3eir is in menkynd, and xii
 20 3eir is in womenkynd ; in place of the king, quha was
 deid, sulde succeid the nerrest to him of blude : quha
 being departed, the kingdome sulde returne to the sones
 of the former departed king w^tout al controuersie, as
 to the lawful heiris. Quhairfor Ferithar receiuet the
 25 kingis Waipone, to wit, a naikit sworde, a †¹¹⁰ bent and
 straucht out wande, in thir dayes called a sceptre, and a
 goldne diademe or crouze til his heid eftir the forme of
 a ‡¹¹¹ Trenche in the weiris, in takenis, that he sould

The kingis
 ornamentis
 ar randiret
 vnto Feri-
 thar.

* L. "Agnedam postea Ethinburgum ab Etho quodam Pictorum rege dictam."—Agned, afterwards called Ethinburgh—from Ethus, a certain king of the Picts.

† L. "Virgam rectam"—a straight wand.

‡ L. "militaris valli forma"—of the shape of a military wall.

the countrey and libertie thair of defend, w^t thair ennies baldlie he sould *combatt*, thay in lyke maner sould be sygnes that he administrat Justice and æquitie, and agane thay sulde signifie that at ane tyme he hes hail power, and last of al thay sulde be taikinis of ane invincible courage and of na faynt fortitude. Thir same kingis armes frone that furth remaned stil to the Scottis kingis evin to the dayes of King Achaie, quha was the first Scottis king that entired in societie of a perpetual bande w^t Charles the Magne, Romane Emperour, and king of ffrance. He eiket to the circle of the croune four lillies of golde w^t four goldne signes of the croce, sett alyke * far in quantitie frone vthiris sumthing langer than the lillies. Quhairthrouch the obseruacione of the Christiane religione, and constante faith in the Scottis natione, to al the warlde mycht be manifest. Peace thaireftir he *confirmet* with the Pechtis, quhilke sa lang as he ragne was neur violat or brokne.

The armes
of Scotland
new & alde.

a new band
w^t the Pechtis
confirmet.

Bot nocht lang eftir, quhen Ferithar with gret felicitie had gouerned the people certane zeires, Ferleg forsaid sone to King ffergus, was steired vpe throuch titling of sum of the courteouris in his eires: Thir courteouris invyet quhen the successione proceidet nocht rycht furth frone the king; vpon this motione Ferleg apinlie requires the Realme frone fferithar. frilie fferithar it grantes, eftir quhilke fferleg he bringes afore the Senat, quhair he first publiكية professis that he wil renu^{nce} al gouerne^{ng} baith for his alde age and to gyue place to the lawful youth quha rycht be lyne was sproung of the kingis blude, quhome lykwyse he *commendet* to the Senat and to the people.

fferithar
willing to
renu^{nce} the
Empire is
nocht per-
mitted be
the people.

Bot the people refuset fferleg, and al, quha stude w^t him, thay kaist in prisone. Thaireftir, quhen fferleg had the space of thrie monethis led a priuat lyfe, nathir that without feir of gretter danger, nathir could he sie

* L. "paribus intervallis discretis"—separated by equal distances.

another commodious way to obtaine the kingdome, at last throuch fraud and disceit, quhen the Repub. had bene xv ȝeiris weil administrat, gouerned and gydet, be proditiōne, J say, he putis Ferithar thairfra : Of quhilke
 5 cryme sa criminable, Ferleg to flie the panes of his deserueng willinglie was banissed, in banisment he past ouer his lyfe in miserie, sclandir and yll name.

Ferleg labouris to put doune Ferithar throuch proditiōne afor christe ȝ90.

Ferleg is banissed for his proditiōne.

III. MAIN.

Thridlie was king in Scotland ffergus his ȝoungest sone, his name Main, a Prince of Æquitie and Justice,
 10 and sa mekle gyuen to the ceremonies and vane religiōne of thair false godis, that he inuerted and inbrocht diuerse new kyndes of superstitiounis : and in sindrie places he commandet to be erected gret kairtis of stanes, four * square vndirneath, and scharpe abone, ryseng vpe poyntlings lyke a steiple, eftir the forme of the temples of
 15 thair Godis, and places of sacrifice ; that the alde discipline of the Ægyptianis, and the rite and custome in offering no^t alluterlie wandired away, and cleine gaid out of vse. The † ȝeirlie Justice, now called the Justice ȝeir,
 20 or ¹¹² air he institute.

King Main, prince of æquitie, mekle addicted to the religiōne.

Tempilis & places of sacrifice to prophane Godis ar heir institute.

The institutiōne of the Justice ȝeir.

He rangne in Scotlande ȝeiris xxix, nevir trublet w^t nychtbour feade, bot lyuet in gret peice and rest. † Jn
 this tyme the king of the Pechtis, to name Chrine, sent legatis to King Main to reioyse on his behalfe that he
 25 was maid king, and to renewe the alde peice w^t a nue band, and that he walde follow his fathiris mynde and

H. B.

* L. "instar pyramidum"—after the fashion of pyramids. Perhaps *obelisks* are intended.

† L. "Annum judicium quod nunc justitiarum iter dicitur."—The yearly court, which is now called the judiciary circuit.

‡ From this to (*) is not in the Latin edition of 1675. The letters H. B. and H. in the margin, and H. in text, seem to refer to the source whence it is taken.

H.
King main
lyues peace-
billie, and
dies in tran-
quillitie in
the 29 of his
rygne; afor
christie 261.

Jntentione : quhilke mycht be to the peace and tranquil-
litie of baith the peoples, to quhilke thay ernistlie ex-
horted, and w^tout doubtte thay sayd walde be, gif he did.
King Main now being instructed be sum of the cheife
of his nobilitie quhom he had elected vnto his secreit 5
counsel, gentillie receiued the legatis quha war sente
vnto him, and maid ansuer to thair askeng as thay walde.
Within a fewe dayes thaireftir, the Peace being renuet,
and a nue bande maid, the legatis war sente back H.(*)
He lyuet in Joy, peace, and pleisour, and diet in gret 10
tranquillitie and rest.

III. DORNADIL.

King dorna-
dil followed
his fathiris
vertue.

The fourth king of Scotland was King Dornadil sone
to King Main, quha was na lesse a faouurer of peace
than was his father, quhais futstepis he followit. quhen
he was maid king he confirmet a nue band w^t the 15
Britouns be legatis, & peace w^t the Pechtis he renuet.
he mekle deltyed in hunting, and in hunting dogis, he
trett mekle the seikeris of wylde beistes, and vennisone.

he set furth
hunting
lawis.

Quhen sa gret a pleisure he had in hunteng, the lawes
of hunting he first maid, that quhen ony pray was wonne 20
in the feildes throuch hunting, it sulde be delte amang
thame in peices and partes aftir thair quantitie: and
quha had slane a wolfe sulde receiue ane ox of the
commoune gude. * Gif ony hunter in his hunting had
lost ane eye or be chance ony vthir member in his 25
body, quhairthrouch he mycht nocht as he was wonte
frequent the hunting, his table sulde be commoune, and
publicklie he sulde be fed. Jt was ane alde institutione

Boyes.

* To end of paragraph not in L. The word Boyes in margin (= Boece) gives a clue to the meaning of the letters H. and H. B., below and above. They probably stand for Hector Boece, with whose history the passages so marked exactly tally.

of our natione fercelie to follow this beist for his crueltie
 vpon the scheip, by all vthiris beistes. Agane quhen
 a hart was slane sa thay did: Quhais hunteris hunde
 had first sett on the wylde deir and followed to the
 5 deith, this hundes maister sulde haue the hart his hyde:
 The hunde neist nerrest sulde haue the heid with the
 hornes: quhen the body war apned it sulde be des-
 tributed at his pleisure, quha war maistir hunter and
 cheife in the cumpanie. H.

10 This king ragne 3eiris xxviii in gret tranquillitie and
 quyetnes of lyfe, in welth and abundance of all things:
 and last leiueng his sone Reuther bot 3oung, he paste
 the way of al the warlde, the 3eir afor christe 233, and
 was buriit in Lochquhaber.

Dornadil
 dies the 28
 of his reygne
 the 3eir afor
 christe 233.

V. NOTHAT.

15 The fyfte quha helde the gouernement in Scotland to
 name was Nothat, Dornadil his brother, of ane elegant
 forme, and ane rype Jngine, meit and conuenient to the
 gouernment, as appeiret in the beginning; for his gret
 tirannie, notwithstanding, he is slane be a certane Prince
 20 to name Dowal, of Brigantine, this countrey we cal in
 thir dayes Galloway; The tirannie that King Nothat
 vset was toward his awne Nobilitie, thairfor with con-
 sente of thame he is slane, and Reuther is rychtuouslie
 sett in his place: to wit in that tyme quhen Judas
 25 Machabæus that balde Prince and leidar of the Jues,
 w^t excellent and noble Vertue and continual constance,
 defendet God and his lawis.

Nothat
 King.

VI. REUTHER.

Reuther sone to Dornadil was neist Nothat: In
 quhais tyme, Scotland was na les troublet w^t ciuile than

Reuther
 king sone to
 Dornadil.

externe weiris, because at the command of Dowal Prince of Galloway, by the consuetude of the Scottis, he is admitted to the crowne, being 3it a barne. ffor the Jnvie now at last brekis out of the Britonis, quhilk lang thay keipet vpon thayr stommok, and through the gret con- 5
tempte, that thay bure toward the 3oung king vnmeit as thay thocht to beir a crowne, thay sett sa sair vpon the Scottis, that eftir mony battelis, and exceeding slauchtir, thay compelled the king to forsaike the boundes of Britannie, and passing in yrland, sulde take that place 10
of exile, for a certane and sure place of refuge.

The Britonis
vex King
Reuther w^t
weiris in
his tendir
jeiris.

Reuther
settis vpon
the Britonis

Nocht lang eftir, Reuther nocht vnmyndful of his Cuntrey, nathir of the wrang against him committed, frome yrland he sayles to Scotland, w^t a strang and starke armie, and decoret the place quhair the feild was 15
strukne w^t the nobilitie of the victorie, quhair the Britannis he dang furth of thay boundes ; The place of the battel he maid celebrate, gyueng it a name frome his awne ; calling the dale Reutherdale, in thir dayes called 20
corruptedlie Riddisdale.

The Britonis
ouircum at
Reuthirdale.

Nathir in al this truble and Tormoyle of the Scottis was the Pechtis frie of truble : quhome the Britonis oft sett vpon and sair vexed, quhill att last the Pechtis war compelled through crueltie of the weiris, and fercenes of yair faes, to flie frome Britannie w^t quhat thay 25
had intil orknay, and to commend lyfe and gudes vnto the credence and custodie of the ylandmen thay war forced.

Nathir lay the Pechtis lang in orknay, bot w^t gret cumpanies, in a balde battel, w^t the Scottis, sett vpon 30
the Britonis, and obtained a glorious victorie, quhair indeid Reuther schewe na smal taknes of verie gret virtue, to quhome pertained al honour of the victorie, and vanquissing of the ennimies, for albeit the Pechtis was w^t thame in the feild, nochttheles Reuther deseruet 35
this honour, because he maid the first onsett, and at the

The Pechtis
& Scottis
agane
chaisis the
Britonis &
vanquissis
thame.

sam brasche put thair king to flicht called *Silius, quha befor sa vncourteouslie had rebakit Reuther w^t sa rude, rasche, and rouch wordes.

The Britonis of this maner, seing thame selves defett,
 5 sent Legatis of peace, w^t al fairnes protesting to haue
 peace, of this conditione that the captiues al sulde be
 restoired, and ilk sulde be restored to his awne in baith
 the peoples, for quhilkes thaireftir thay sulde neur
 stryue, bot the conditione being maid it sould byd per-
 10 petuallie, and remane firme and constant.

Peace con-
 firmet
 among the
 Scottis,
 Pechtis,
 & Britonis.

Now Reuther, through sa mony weiris and deip dan-
 geris, obteneing peace and rest, the reward of his labour,
 is riche, and his proffite plentiful, and for this cause ; His
 cuntry and kingdome, quhilke, in a young man he
 15 receiuet sair oppressit be his nyctbouris, now aneaget
 and alde man, with Joy he sies it florishe in commenda-
 tion of the weiris, and frie frome al ennimies round
 about.

Reuther
 enioyes
 peace & rest.

He departes this lyfe the xxvi 3eir of his rigne, deir
 20 and weilbelued til his awne, bot feirful, 3e in his lattir
 dayes, to his faes.

He dies the
 xxvi 3eir of
 his rigne
 afor christe
 187.

VII. REUTHA KING.

Reutha was Reuther his brother sone, because
 Thereus, Reuther his awne sone, was ouer young to
 gouerne.

Reutha
 Reutheris
 brother sone
 is maid
 king.

25 This king was the first, quha institute, that †Steipilis,
 Toures, Castel 3ettis, gret pilleris of houses sulde be
 decored w^t Jmages in remembrance of thame, quha

* L. Sisilius.

† L. "memoriam publicis monumentis, obeliscis, piramidibus et columnis decorari primus statuit"—first ordained that the memory of those who had fallen bravely should be perpetuated by means of public monuments, obelisks, pyramids, and columns.

The sepulchres sum-
tyme haldne
as haly.

This king
first the
practise of
medicine
brings in
Scotland,
and Surige-
orie.

he lykwyse
the institu-
tion of
fairis, and
the vse of
cuijzet
money first
inbringis.

The legatis
of Ptolemie,
of Ægipte
king, at
Scotland
visitis
through.

douchtilie had diet in the weiris in defence of thair
natiue coun̄trei. Heireftir cam in vsse with vs, that
sepulchres was in sa gret veneratione at al tymes, as thay
had bene haly. This king was first, quha vnto the
Scottis apned vpe the mysterie of medicine and sur- 5
igeonrie, quhen he saw his people sair vexte with diueris
kyndes of seiknesses: Quhairthrough be the supplie
and * diuine grace and hailsum remeidis, he restored to
thair alde and former hailth verie mony sair seik of seik-
nesses vthirwyse vncurable. This king mairouer was the 10
first author vnto his people of merchandise: quhairfor gret
Merkatis, now called fairis, he institute in sindrie places:
and to the end that the pryce of the waires, the mair
esilie mycht be payet, the pennie he causet be cuijzet
of a buffill hyde, to wit of sik kynde of lathir, because 15
afor him, in Albion was na vsse of strukne or cuijzet
money.

Quhill he † rules butt and benz; and for his wisdom
is of a rasonable renom̄e and reputatione, in his tyme,
J say, to Britannie cumis legatis frome Ptolomie King 20
of Ægipte, to behalde, and throughlie explore the
situatione of the cuntrey, the nature of the yle, the
maneris of the people, and the consuetude of the natione
sa farr situat. The king of thir ‡ legatis, for his gret
cunning in the arte of cosmographie, is of gret commen- 25
datione ouir al, and his legatis passis together throuch al
cuntreyes: quhome, quhen thay had visited al partes, at
last King Reutha hartlie receiues, and makes thame
honorable treatment, thaireftir, w^t sindrie rewardes, quhen
he richlie had rewardet thame, he lettis thame passe. 30
The Scottis, through the fame of sa noble a king, nocht

* L. "Divinæ artis præsidio"—through the help of this divine art.

† L. "domi forisque ob summam prudentiam clarus"—famous both at home and abroad for his great prudence.

‡ "of thir legatis" not in L. text.

onlie war steired vpe to sik deides of humanitie, and gentilnes towarde thir legatis, bot evin for this cause, that thay war surlie persuadet the first ofspring and original beginning of the Scottis to haue procedet of
5 that ancient & alde stock of the kingis of Ægipte.

At last through desyre of a priuate lyfe, aed to be quyte of the gloure of a king, frilie renuenceng the Jmpire, he constitutes ane heyre, to wit, Thereus, sone to King Reuther, and this he did in the 14 3eir of his rigne; afor
10 Christe 173.

Reutha renuences the kingdome the 14 3eir of his rigne, afor christe 173.

VIII. THEREUS.

The aucht King of Scotland to name was Thereus, sone to King Reuther. This king, vset the office of a modest and moderat prince the space of sax 3eirs. Thaireftir he fell intill al kynde of lust and licherie of
15 lyfe, contempte lykwyse of religione, for quhilke, quhen he feiret his awne conspiracie of his awne subiectes, he fled miserabillie vnto the Britonis: quhair aluterlie despairand euir to be restored to his kingdome, in exile, the xii 3eir of his regne, in 3orke he dies, obskure and
20 of na æstimatione.

conspiracione against Thereus for his impietic.

Jn exile he dies in 3orke afor christe 161.

Jn the meine tyme, Conan, quha in his absens rulet the Realme exceiding weil, was be the Nobilitie declaired Regent. for how lang Thereus lyuet, thay walde constitute na vthir king: being deid, his brother Josina thay
25 crowned in his place.

IX. JOSINA.

To Thereus succidet his brother Josina, quha al his dayes meruellouslie executed Justice and pietie. for he renuet the alde amitie and freindschip w^t the Pechtis and Britanis; quhilke, how lang he rang, he keipet sa

Medicineries
& Surgeris
oneris or
Barbouris
he esteimet
no^t litle, for
of baith the
sciencis
him selfe
was maist
expert.

Tua frome
Spane, of
doctrine
gret, cuwis
to Scotland.
They teache
only ane
God should
be seruet.

Scotland
abundes in
mettelis.

Josina dies
in Berigon,
qu^o is a
strewh in
Loch-
quhaber, q^r
mony of the
Kings in
thay dayes
was buriit.
In the 3^eir
of his reyne
24 and afor
christe 137.
finnan King
maid a con-
stitutione
that the king
in materis of
difficultie
sould do
nathing by
the counsell
of his no-
bilitie.

constantlie, that in na place he suffired sa mekle as the smallest discord to brek furth among his ny^tbouris. To Medicine he studiet mekle, in quhilke he was baith cunning and exceiding experte, doctouris of medicine at al tyme he trett weil, and honoured mekle.

5

At this tyme, tua notable men, in lerning, maneris, and halynes of lyfe, frome Hispane arrayues in Scotland, quha intendet, al throuch the land, vpe and doune, throuch thair publick preicheng, and innocent lyfe, to rute out al seruice of the ald Godis, or, qu^{lke} ryter may be named maist vane errouris of the Ægyptianis and thair idolatrie, and to ingrafe and poure in the hartis of the ignorant people, diuine rites, and celestial ceremonies, and the knowlege of ane only God: throuch quhais exemple and gude counsel, mony forsaking thair vane superstitiouns and doctrines of deuilis, began to wor- schipe the true God.

10

15

Quhen the king inquiret of thame quhat thay thocht of the Scottis ground, this ansuer thay gau, that it was mair commodious for mettelis, than cornes, and to con- tein mair riches vndir than abone the erth.

20

At last quhen Josina had with gret felicitie gouerned the Repub. and gret commendatione of al, xxiiii 3eiris, he depairtes this lyfe in ¹¹⁸ Beregone in Lochquhaber.

X. FINNAN.

To Josina succediet finnan, his sone, vnlyke his father in nathing, quithir 3e respecte the benignitie of thame baith towarde thair subiectes, or the luue and beneuolens of thair subiects towardes thame.

25

This king in materis of difficultie and principal effairis of the Realme, did nathing, afor he consulted his nobilitie. That this consuetude sa necessar, and of sic vtilitie to the commoune welthe mycht be knawen to

30

the kingis al that cam eftir, this law he maid, that na king fra that furth sulde vse the audacitie and counsel of wicked men and pernicious persounes.

This king trauelit mekle to restore thair ald Jdolarie, and religione now lang out of vsse; Nochtw^tstandeng w^t sik ciuilitie, that nathir vsed he his crueltie towarde thame, quha worschiped ane God, and war addicted to that new inbrocht religione, nathir was he mekle offendit with thame; because it was his fathires wil that thay
 5 sulde Jmbrace quhat religione lyket thame best frilie, and na man suld hinder thame.

This king first placet thame called the Druides in the yle of Man: and delyuired vnto thame Noble menis barnes, to be Instructed and brocht vpe, baith in Reli-
 15 gione, and in al vthir Kyndes of Discipline. Onlie ane sone he had, to name Durstus, quha mariet his Doughtir quha was king of Britannie, her name Agasia.

Finnau first placed the religious druides in the yle of Man.

His reygne was xxx 3eiris: and in tranquillitie he departed in Camelodun, the principal place of the king
 20 of the Pechtis, * heir, I say, he dies quhen he cam to visit the Pechtis king lyeng sair seik.

he dies the xxx 3eir of his regne in Camelodun afor christe 107.

XI. DURSTUS.

Durstus, his father being deid, tuke possessione and began to regne.

Quhat meruel is it, that quha ar of sindrie tounes,
 25 cuntreyes, or clanis, be of sindrie maneris, and in conditione far vnlyke? quhen heir may be seine king Durst, weil gottin and borne, of maist innocēt, † inteir,

* L. "Moritur Cameloduni, dum Pictorum Regem morbo laborantem ibidem inviseret"—he died at Camelot while on a visit to the King of Picts, who was lying sick there.

† L. "integerrimos." The three adjectives "innocent, entire, and incorrupt" are a translation of this one Latin word.

a man gyues
to al licherie,
druskinnes,
& glattoun-
nie.

and vncorrupted parentis, and in al pointes weil brocht
vpe, as ane quha be al manis expectatione was sik a
kingdome to inherite, and quha appeiret na les vertuous
than his father. Nochtwithstandeng was the first quha
contemned his fatheris edicte, vseng at al tyde and tyme
the counsel of maist pernicious and wicket men, and put
doune, throuch craft & disceit, al the noble men quha
resisted his intentiones. 5

His wyfe Agasia was a woman baith prudent and
wyse, and of al chastitie and honestie, quhome nocht
w^tstandeng, to his awne dishonestie, sclandir, Jgnominie
and gret schame, and lykwyse to the hauie offence of
the hail natione, he repudiat, forsuke, and frome him, as
vnworthie, schott her * away. 10

Durst is
ouircum be
his awne, &
slane the 9
3eir of his
regne, afor
christe 98.

At last sum of the Nobilitie, quha safe had chaiped al
danger, and had cum hail and sound out of the handes
of this wod and monstrous man, gathiret a stark armie
out of Irland, Argile, Rosse, and out of al cuntreyes
with quhilkes thay had maid a band, against this
Tyrann; Durstus sieng this, is kendled in a furie, 20
nocht knaweng quhat he sal do he falis in desperatione;
nochttheles setting al betueine sax and sevin, with a few
number, nathir thay preparat, he meitis his enimies;
The battel is skairs begun, quhen Durstus is ouircum, and
baith of kingdome and lyfe is † rest. for al this, he is
not spoyled of the sepulchre of the rest of the kingis
his forbearis. He is slane in the ix 3eir of his regne,
quhilke sa filthilie he had ruled. ‡ heirestir fel in ques-
tionne, quha or of quhat natione, war worthiest of that
Maiestie. 30

* L. "repudiavit."

† This paragraph is very much enlarged upon the Latin text,
which only has three lines to represent it.

‡ This sentence is not in L.

XII.—EUVEN I.

Euen succedid to Durstus, and was his brother sone, a notable persone baith in peace and weir, the first of that name.

This king receiuing the croune, quhen the states of
 5 the hail Realme had conueined in Beregon, he was the first quha crauet fidelitie of his Nobilitie, and bande thame w^t ane athe to be true to thair Prince: This athe of keiping fidelitie, or as the vulgar vses to name it, ane athe of homage, hithirto hes bene obseruet.
 10 Naithir is it in our dayes aluterlie deokayet.

King Euen I. first socht ane aith of his Subiectes to be true to thair Prince.

This king commandet to bring vpe the youth w^t al hardnes and skaircete, quhairthrough thay mycht the bettir susteine the weiris, and the incommodities quhilkes
 mycht follow in *perfyter* age.

He enioynes to the youth a maser of lyueng, in a certane forme or law of sobrietie.

This king cheiset a chose of able persounis through
 15 the hail Realme, our quhome he set maistiris, appoynteng that *young men* soule vse for waepinis a slung with a bow, that in harnes hauie ladne thay sulde rin, that our dykes and dubis, sykes and seuches thay sould
 20 spang and leip, through stark rinning riuieris thay sould swome; through quhilke experiens and exercise being confirmet, quhen defence of the cuntrey, quhen necessitie requyret, thay mycht be maid the radier, the swifter, and the abiller to al auentouris, to interpryse quahatsaeuir
 25 danger, to fie nathing notable in the weiris.

The exercise of the Scottis youth.

Nocht lang eftir he iuned battel w^t the Britonis, to delyuer the Pechtis, with quhome he was confiderat, fra thair iniurie. Thir weiris betuene him and the britonis war lang vncertane: At last, eftir gret slaucher on
 30 baith sydes, the Britone gauie bakis, and King Euen obtinet the victorie: and how sune he had wonne the campe, eftir the manir of the weiris he distributes the pray and the spoyle to his men rounde about; and to

The Britanis heir gyue bakis and ar sair vanquissed.

The liberalitie of Euen to thame quhais

freinds in
the feild war
tint.

thame quhais kinⁿ or freinds war loste in the weiris, he
gaue large rewardes.

He biggit Dunstaffage, a starke strenth in the bordir
of Argyl, and thair he sett a garison of menⁿ of weir,
quhairby of al reif and steilling he clenset thay partes. 5

He diet
peiceabillie
the 3eir of
his regne 19
afor christe
79.

xix 3eiris enduret his regne : at last in al tranquillitie
and peace he departes this lyfe.

XIII. GILL.

Gill a
Tyrann.

Quhen Euenⁿ was deid, his bastard sone to name
Gill, a manⁿ of a craftie ingine, and disceitful, and a
notabil hipocrit, occupiet the Realme through tyrannie 10
and force of armes. for this crafte he vset : finzieng
him selfe religeous, he gangis to the Jle of Man to the
druides, and takeng fra thame Euen his sones, he slayes
thame al.

Craftilie he
steillis doune
the barnes
and ofspring
of Euen and
Durstus
kings.

This Gill with sik hatred and Jnvie per^sewit the stock 15
and eftircumeris of Durstus, that he cruellie wraked al
that nobil and famous familie, excepte only ane, to name
Eder, Durstus his oye ; quha be the ingine and the in-
dustrie of his nurice was preseruet, and vndir thoume in
a toune in Galloway was brochte vpe. he murthiret maira- 20
touer baith kin and freind that pertinet to Durstus.

Against him
the nobilitie
conspires.

Finallie through counsel of a nobil and couragious
manⁿ called Cadal, quhome the Nobilitie in the meane
tyme maid Regent, a certane cumpanie conspires against
him : Til Jrland he flies ; thay follow ; battel thay stryk, 25
thay win the feild, Gill thay take, and frome him fra
hand thay stryk the heid.

he is slane
the thrid
3eir of his
regne afor
christ 77.

Quhen now al thingis succeidet w^t thame as thay
walde, as Cadal frome Jrland returned, brak vpe a gret
and terrible stormie tempest, quhairthrouch he lost the 30
gretter parte of his armie : of this that famous poete
Claudiane makes mentione.

Gill regnes skairse thrie 3eiris.

XIII.—EUVEN II.

King Euen, the second of that name, the oye of King Finnan, of his brother donalde, quhen Gill was slane, was crowned king. quha in the beginning of his regne was troubled w^t seditiōne of thame in Orknay and the
 5 yles; quhome w^t litle labour he satisfiet, thaireftir he lyuet in rest and peace. The king of the Pechtis douchtir he mariet. In the farthest partes of the Realme he bigit the tounes of Enuernesse and Enuerlochtie. finalie
 frilie renunceng the kingdome, he constitutes in his place
 10 Eder the oye of Durstus of his sone Dothan, in the 3eir of his regne 17. Euen quhen he diet, w^t a godlie exhortatione he besocht Eder to remember of the dutie of a king, and quhat perteines to the administratiōne of a Realme, and diligentlie with al pietie to put his office to
 15 executione.

Onircumes
thame of
Orknay.

He gyues
ouer the
kingdome
the 3eir of
his regne 17
afor chr. 60.

XV. EDER.

How soone Eder had receiuet the administratiōne of the Realme, he was nocht lang frie of weiris: bot incontinent prepareng a strang armie he marches fordward till Argil: Thair began he scharpe weiris, vpon a certain
 20 hiland man, his name Bred, and vpon the rest of the freindes and acquaintance of Gill, quha sair trublet baith that *yle and al the Westir yles with reife and thift; quhen Bred he had takne and hanget, his natione he restoret to the ald securitie and quyetnes. Quhen
 25 this feild with felicitie was endet, another scharpelie sittis til his schouldiris, mair perillous. For Julius Cæsar, quhen al the cuntreyes of ffrance he had subduet and brocht vndir the Romane Jmpire, to spred the boundes

vanquissis
Braid.

* L. "illam et occidentales insulas,"—who troubled it (*Argyle*) and the Western islands. *Hiland*=island.

Julius Cæsar
first of ony
sailis to
Britannie.

of that Jmpire baith braid and wyde, he first of ony dar
be sa bauld to interpryse to sail into Britannie sa far
seperat fra the hail warlde. Quhairfor the Britonis in
haist sendis legatis vnto the Scottis and Pechtis, with
quhome thay war firmlie and maist sure bunde in the 5
band of peace; fra thame ernstlie thay implore helpe,
quhais requeiste Eder denyes nocht, bot frilie grantes
ane balde armie; Gouvernour of this armie the king
makes that glorious and illustre weirour, and sa expert
in the weires, Cadall, Prince of Brigantine al(*ias*) Gallo- 10
way. Be him Eder sendis supplie to the Britonis.
Nathir in this necessitie and in tyme of neid lyes the
Pechtis abak w^t thair supporte.

Eder con-
trare the
Romanis
supportis the
Britonis.

Cassibilan King of Britannie, with the helpe that he
hes receiuet frome his nychtbouris the Scottis and 15
Pechtis, at the first joking with the Romanis settis twyse
onⁿ, vncertane victorie at bathe the meittings, the thrid
onsett the Romanis flies, & albeit thay fled, thay
keipet thair ordour, following still thair anseinzie, sum-
tymes renueng the ¹¹⁴ carmische, quhair thay mycht; 20
The Britonis stil followit the chais, nathir cease thay
afor nycht w^t * ony of the twa. Quhen Cæsar saw the
aduersar desist frome persewing, with gret labour he
gathired his men of weir; quha war sair hurt he sente to
the schipis, intendeng be daylycht to renue the battel. 25
bot quhen he hard of the gret afflictione of the Romane
Nauie through the vehemence of the tempeste, that
mony of the schipis walde nevir serue agane, it straik sik
a cnel to his harte, that he walde differ to seik a reuenge,
quhill anothir tyme quhen he thocht walde be mair com- 30
modious; and sa louseng frome the Jle of Britannie w^t
his Nauie, in a schorte tyme with al his companie he
landet. for he feiret gretlie that gif the thrid discom-

The Britonis
puttis the
Romanis to
flicht.

* This sentence is not in L. text; its meaning is obscure.
"The twa" are presumably the Picts and Scots. The fact of the
Britons pursuing the Romans till nightfall is mentioned by Boece.

moditie had chanced thame, mycht weil follow that the
 courage of our people had bene mair inflamed than afore
 to persue thame scharplier: and that the hartes of the
 frenchmen quhome afore thay had subduet, frome him
 5 soulede haue beine alienat and changet. Of quhilke hail
 historie our forfatheris sa firmlie frome tyme to tyme
 maid mentione, and faithfullie left to thair posteritie,
 that nathing we esteime mair sure nor certane: Albeit
 Cæsar al throuch sa speikis, that he neur planelie
 10 ascriues vs ony certane victorie, bot offer vncertane
 victorie on baith handes.* At last, w^t a new force, the
 Spring of the neist 3eir, he invades Britannie agane:
 and subdues Cassibilan, quha remaned 3it ouer proud of
 his first successe. At quhat tyme he maid the Britonis
 15 tributaries to the Romanis. Quhen Cæsar nochtwith-
 standeng saw that thay war nocht lang lyklie to byd
 constant, throuch force of thair nerrest nychtbouris the
 Scottis and Pechtis, excepte he † costeined thame in
 thair office athir throuch his awne presense, or throuch
 20 garisounis of men of weir, he sendis legatis to King Eder,
 to promise him in the name of the Romanis peace and
 freindschip, and al kyndnes, maist firmlie & suirлие: that
 preclare and noble Emperour feiret sa sair, surelie, the
 fellounne force and gret courage in the hartes of our
 25 people, naturallie bredd, as he thocht, be thair vertue
 in the weiris, y^t this far he offiret. Bot quhen he saw
 how hulie ¹¹⁸speid he cam for al his fair offirr, and
 that he proffited nathing, he intendet, that quhat he
 culde nocht obtaine be fairnes, to win it be the strang
 30 hand, quhairfor be his legatis in name of the Senate and
 people of Rome, to King Eder he denunces weiris to

The Britonis
 brocht vnder
 tribute to the
 Romanis.

* See, *e.g.*, The Commentaries, Bk. IV. c. xxvii., where Cæsar finishes his description of this battle with the words: "As soon as the enemy were overcome, and had recovered from their flight, they at once sent messengers to treat for peace."

† L. "nisi in officio continerentur"—unless they were kept to their duty.

the Scotts. Quhilke denuntiatione and proclamatione of weiris publiklie being exhibited, the Scottis al kendlet in sik a furie, that contrare the commoune law of al natiounis and libertie, thay almaist had reifen the legatis amang thame.

5

Eder refuses
to bind w^t
the Ro-
manes.

They ansuer; the Scottis natione nathir to be sa dul nor sa blunt, that thay war ignorant of Cæsar his fraud and disceat: Thay say, that na cause quhy thay sie, quhairfor Cæsar sulde conquisse thair libertie, quhilke hithirto had beine frie and vnuiolat, nathir evir subduet 10 till ony framet natione, be fairnes athir be foulnes: That thay wil obey to thair lawful king quhat he iustlie commandes, and to na cruel tyrane vpon the face of the Erth: Thay say farther that freindschip fairlie offired was bot vndir a cullour, and for mony causes to bring thame 15 into maist miserable seruitude. Lat thair legatis thairfor passe, and to conclude, lat thame hope na confederatione or kynde of peace, how lang the scottis natione can stand in ony flour of prosperitie. Quhen the legatis of this maner, w^t this ansuer war sente back, Cæsar is 20 compelled to differ his expeditione, quhilke he intendes to Scotland, quhill another tyme, for the rebellious of the frenchmen that thay at this tyme maid. Nochtwithstandeng sum wryteris makes mentione that Cæsar entired in Scotland, and cam evin to that gret wod qlke 25 now we cal the Callender and Calderwod, quhilke in thay dayes extendet evin to Lochquaber, and seiget the principal toune of the Pechtis to name Camelodun. And that he mycht of this leiuie to the eftircumeris ane perpetual memorie, his hous in thay partes is 3it to sie, 30 of stane four square, four and tuentie cubites hich, and xii cubites braid, a meruellous, trulie, monument, and preclare, of the force of the Romanis in thae dayes. Farther, this opinione was prented in the hartes of hail Scotland, that Cæsar vset to karie this hous about w^t 35 him, quhilke, quhairvir he stayet, mycht incontinent

Cæsar cumis
to Scotland.

be erected. The Jngine of this worke and biging was
 sa meruellous, that in quhatsaeuir place, ilka stane was
 sett, through a certane number that thay war market,
 the place quhair euerie stane sould be sett mycht esilie
 5 be knawen and discernet frome vthir. Bot the truer
 opinione appeires to be, that this Castel was erected be
 King ¹¹⁶ Arthur of Britannie, in quhais name it is cele-
 brat and famous euin in this age.

Now King Eder is maid frie of sa feirful a fae, and
 10 thaireftir troublet with na weiris, he endis his lyfe in
 glore and gret renoumne. Honorabillie he is buriit in
 the sepulchre of the kingis, quhen he had rougne fourtie
 and aucht ȝeiris.

He dies in
 peice the 48
 of his regne.
 afor christe
 the 12.

Quhil Eder ȝit
 ragne.

Quhen Julius Cæsar had subduet many natiounis,
 and had obtinet a glorious name and a worthie
 and noble fame, he returns to Rome, and thair,
 the administratiōne of the Jmpire attributeng
 to himself onlie, he laid the first fundatiōne of
 the Romane Jmpire. Julius Cæsar was the
 first Romane Emperour. Estir him Octavius
 Augustus.

XVI.—EUVEN III.

Till Eder succediet Euen the thrid, his sone, to the
 15 administratiōne of the Realme.

This king followit the maniris and vertues of his
 father in nathing, bot led his lyfe in al vitiousnes and
 voluptuous lyueng. Sa vehementlie he was addicted to
 Venus, that quhen he had a hundir noble virginis and
 20 honest matronis reft through force frome thair parentis
 and housbandes, thay could nocht al mitigat, nor mekle
 les to slokne his vnquencheable and Sensual appetite.
 Out of al partes he gathiret a gaird of his awne brane
 and Jngine, evin as impudent as him selfe, vnlyke him
 25 in nathing, quhome he in al inteir societie acceptet, and

A licherous
 persone and
 auaritious,
 inclynet to
 al impietie.

in al his secretis admitted : and that he mycht his fleshlie pleasures the frilier serue, and with the gretter confidence row him selfe in al filthines, he intendet to ouirthrowe the hail nobilitie athir secretlie be fraude, or apinlie be force ; cheiffie thame, quha scharplie maid thame to resist his lamentable maneris and his dolorous and dulfule dayes. Nocht lang eftir, he sett out sum leicherous lawis, that his flagitious gaird, and quha followit his braine, mycht haue occasione frilie to louse a brydle to al thair appetites, *verie lyke to Solon : that euerie ane mycht marie how mony wyfes he lyket, or mycht halde vpe. Nathir was this lycht lawyuer w^t dishonestie and shame pricked sa¹¹⁷ prunzeandlie with this law, that he abhored *ony* thing to sett out another new law evin als wicket : to wit, that al Gentle men and maistiris sulde abuse thair tennentis and seruandis dauchtiris as thay walde : takeng thair pleasour of thame, and that thay first sould preiue thair madinheid, and haue thair Virginitie, afor thay war lawfullie mariet with *ony* vthir : and lykwyse Noble men sould vse † seik menis wyfes at thair pleisour.

Thir lawis
be King
Malcolme
war anuled
& maid of
na effecte.

Bot how gret and felloune force obtaines a wicked consuetude, and how greidilie men gripis til it, quhen anes it is offrit, and how fast and obstinatlie thay halde it, quhen thay haue it, is euident and cleir anuich, be this only exemple of our natione, quha through na admonishment of the kingis that cam eftir, athir thair autoritie or command, euir could be brocht to yat end, that thay walde lay thayr ald pestilent maneris asyd, evin vnto the dayes of Malcolme Canmore and S. Margaret, through quhais pietie and prayeris sa per-

* L. "tali Solone dignissimas"—laws most worthy of such a Solon.

† L. "infimorum uxoribus"—the wives of men of the lower order. The translator has mistaken the word for "infimorum," and translated it *sick*.

nicious lawes war alutterlie abrogat and put out of vsse :
 bot no^twithstandeng of sik a maner that for a certane
 soume of money that licence soule be 3eirlic redeimed.

Quhairfor, quhen worr and worr al the Nobilitie began
 5 to be, and daylie thay sawe Eueⁿ mair and mair sklan-
 dirous, thay conspyre against him, and putting him
 frome the administratioun of the Realme, thay command
 that to prisone he be led: Jn Prisone he is inuadet
 through the audacitie of a rasche, ferce, and fulehardie
 10 3oung man, and be him thair he is slane. Quha w^out
 delay at the commande of Cadallan for that same cause
 was heidet: sa gret obseruance of our kingis was in the
 hartes of our people, quhen he was deid, that quhen
 he was alyue thay could nocht abyd his maneris and
 15 filthines of lyfe.

Even rage seuin 3eiris: quha albeit in leicherie he
 led al his lyfe and cogitatione, 3it he neuir had a barne:
 as hes beine the diuine Prouidence, that na yle Prince
 sould haue ony successioun, as quhat proceides of ane
 20 evil rute commounlie beires na gude frute.

Rom. Imp.—Octavius Augustus.

XVII. METELLAN.

Jn place of Even is sett Metellan, the oye of King Eder
 of his brother Caran, Inferiour to nane of his elderis, athir
 in vertue or nobilitie of kynde. A prince meik and
 pleisand of ingine, quha luifed ay weil peice and quyet-
 25 nes; sa that al the tyme of his regne he nevir walde
 suffir nathir ane externe nor domestik fae: Thaireftir
 followit a woundirful felicitie, Luk, plentie, and abun-
 dance of al thingis in Scotland.

Augustus Cæsar he vset for his freind, quha only in
 30 that tyme was king and maistir of Rome: quhais freind-
 schip he want^e partelie through giftes sente to Jupiter, to

Conspiracie
 against
 Even.

Jn prisone
 he is slane,
 the 7 of his
 regne afor
 christe 5.

Quha did
 the deid is
 heidet.

The puni-
 ment of
 God.

Godlie and
 quyet.

He sendes
 to Rome, to
 the capitoll-
 um and
 cæsar giftes.

the Capitolium, partelie to Cæsar him selfe, sa that nathing could be mair inward or freindle w^t him than Augustus.

Jesus christe
is borne.

About the x 3eir of Mettellanis regne, quhen the dinⁿ of al armour began to cease throuch the vniuersal warlde, and al people began to enioy the pleisour of peice but peir, christe, creator of mankynd, is borne of the maist bliste Virgine Marie: quhais aduent is prouen baith be mony prophesies of the ald and ancient propheites, and than agane be present miracles.

Metellan
dies the 3eir
of God 29
the 3eir of
his regne 39.

This natiuitie of christe befel maist happie and haly, the 3eir eftir the Scottis *can* in Albion cccxxx.

Now Metellan weil strukne in 3eiris, quhen he had borne rule xxxix 3eiris, and gouerned the kingdome w^t gret felicitie and wisdome, he departed frome the land of this lyueng, nocht but a publick murning and mony teires of his awne; * gif a thankful remembrance of him culde stick into the myndes of men, war a just reward of the lyfe past, and sould be thocht ane abundant proffite and large, of solide and true vertue.

Jesus Christe gret Bischope & æternal first laid the fundatione of the Romane Bischoprie in Erthe: quha, frome this ascendeng to hevin, to S. Petir and to his succouris he committed his place.

Rom. Emp.—Oct. Augustus, Tyberius.

XVIII. CARACTAK.

He is cour-
agious and
a Prince in
al his do-
engs maist
constant.

Metellan being deid without barnes, Caractak his systiris sone, and the sone of that noble capitane Cadallan, obtained the kingdome, quha is to be preferet to ony afore him, quhither the glorie of the weires in him be

* L. adds, "vel ipsa morte felix"—happy even by his death, if the grateful remembrance of him fixed in the minds of his subjects may be considered the just reward of a good life, &c.

respected, or his constancie * onyway. How sune he was maid king, he is maid rich w^t the money of Metellan afor deid, and w^t his ample substantiousnes, and of this mazer he being enriched, vpon the † hiland yland
 5 men he gangis with ane power, quha studiet to rebellion: quhome esilie he ‡ pacifet, quheⁿ the Prince of the rebelis he had put away, and the cheif authoris of the seditione he athir had slane or chaiste.

he mitigates the seditione of the § hiland men.

About this tyme Guider, King of Britannie, is be the
 10 Romanis set in place of Cymbellan now deid, a fearce 3ung man, quha quhen he saw the seruitude of his natione, and culde nocht abyde to beir the Romane 3ok, helpe he crauet of Caractak; bot because he sawe his cuntrey slane doune, burnte, and herriet, walde nocht
 15 tarie quhill helpe came, bot in haste 3okit w^t the Romanis vnhappilie, quhair he was slane.

Eftir him his brother Aruirag w^t consent of al is crowned king, that the effairis of Britannie perise nocht alluterlie, shaikin with sa mony battelis, gif abune thame
 20 thay wante a king to quhome thay may obey.

Aruirag King of Britannie.

Quhen this king had mariet the sister of Caractak, her name Voada, he resisted the Romanis for a quhyle. Bot quheⁿ he saw, sa strang ennimies he was nocht able to resist lang, he thocht best w^t the Romanis to com-
 25 ponde: quhairfor he repudiat Voada, and mariet another called Genissa of the Romane blode.

he maries Voada the scottis Kingis sister.

Now Britannie at peace, al the waicht of the weiris lyes vpon Caractak, quha intending to reteine his libertie, and inflamed lykwyse to reuenge the Jniure of his sister,
 30 he nyne 3eiris stil helde the Romanis at weiris: Oft w^t diuerse capitanes he strae w^t vncertane victorie: he

The Romanis now weiris vpon the Scottis. he oft ourcuswis the Romanis and oft is ourcuswis be the Romanis.

* L. "in prosperis simul et aduersis"—his constancy in success and in failure.

† L. "in insulares"—against the men of the isles.

‡ L. "pacavit"—reduced to silence.

§ L. "Hebridianos"—the men of the Hebrides.

vexed Cæsar selfe, * Claudius, Vespasian, Plaucius and Ostorius, al maist noble capitans, w^t vncertane victorie. Monie straikis he gauē, and mony lykwyse did receiue; Mony ennimies he slewe, and agane gret slauchtir w^t thame. Finallie at the last feild, eftir gret and hauie slauchtir, his wyfe, barnes, and brethir ar al takne, him selfe only safe and sounde chaiped; and through the fraude and disceit of Cartumand his stepmother, to quhome he fled for reliefe, he is delyuired til Ostorius: for nathing is sure in aduersitie, nor true in desperatione. Ostorius in haste sendes him to Rome to the Emperour Claudius. Quhen Caractak was sett afor Claudius, he besocht nocht for his lyfe, nathir crauet he it w^t ony humilitie, or feirtlie, bot pronu^{nc}et ane oratione sa excellent and elegant, w^t sa constante a countenance, that the verie Romanis selves, victorious win^{ner}is, meruelled meikle to sie him and heir him, and of his mælie fortitude, and vndiscouraged in aduersitie. Nathir was the name of King Caractak of smal æstimatione with the Emperour selfe: quha through the fame of sa noble a king, and through the chance as it befel, was sa mouet, that quhen w^t al humanitie he had receiuet him, he named him freind, and quhen with gret giftes and honouris he had enduet him, sente him back to his awne, safe & sound: and farther, no^t only restored the Emperour to the king wyfe, barnes, and brether, bot the kingdome selfe he sett at libertie, for the nobilitie of that king and stom^mok sa stout.

Nathir for al this wanted Claudius Cæsar the due & ryteous proffite of his gloir; because through al natiounis his name was mair famous for that humanitie, and clemencie, quhilke towarde King Caractak he schewe, than for al the triumphe, that he triumphed ouer sik ane ennemie, and the Britonis sa oft ouircum. Caractak now eftir his returne to Scotland, lyuet twa 3eiris: Thair-

* L. "Cæsarem Claudiū"—the Emperor Claudius.

His wyfe,
barnes, and
brethir ar
al takne.

The King
through
fraud of his
step mother
is takne and
sente to
Rome.

The orison
of Caractak
may be red
in the 12
buke of that
notable his-
toriograph-
our Corneli-
us Tacitus.

Through the
clemencie of
Claudius he
cumis to
Scotland.

eftir he dies mair through sair trauel, than through age, the tuentieth and ane 3eir eftir the deith of his vnkle Metellan.

fflorished in thir dayes in Rome Persius, Juuenale,
 5 Seneca. Than lykwyse the fame of the Christiane Religion began to spred through all cuntreyes in Lenth and Braid.

Caractak
 diet in the
 3eir of his
 awne regne
 21, of God
 54.

Christe, cheife and gret Bishope, Suffret in Hierusalem.
 Than Rom. Emper. Tyberius, eftir him Gai. Caligula,
 Claudius.

XIX. CORBRED.

Corbred, eftir the deith of his bruther Caractak, is de-
 claired king, and gouernes weil baith in peice and weir.
 10 This king in the beginning of his regne, perceiueing
 quhair Insurrectione and rebellious began to sprout
 vpe, vpon thame with ane armie he maid, to wit, vpon
 Rosse, Cathanesse, and vpon the rest of the *hiland
 men: quhair quhen he had put ane ordour to the
 15 authoris of the tumulte and seditioun, he pacifies his
 people.

Corbred
 bruther to
 Caractak
 king.

He staves,
 in the be-
 ginning of
 his regne,
 seditioun.

Jn the mein tyme quhen the maiestie of the Romane
 Jmpire in Britannie daylie decayet, and almaist was cum-
 to nocht, the Pechtis finding occasione to win thair
 20 libertie agane, began to rebel, and helpet be the Scottis,
 thay straik a feild, in quhilke thay put Ostorius to flichte:
 quha nocht long eftir, through the ¹¹⁸ warking woundes
 that in the battel he receiuet, he dies.

The Pechtis
 be the Scot-
 tis helpet
 ouercome
 the Ro-
 manis.

Didius, Romane legat, quha succedid to Ostorius and
 25 Manlius, denounces weiris to the Scottis be ane harrat
 of armes, excepte in haist thay passe out of Gallouay;
 for thay affirmet that prouince only to the Romanis did
 pertaine, and King Caractak did enioy it bot for his

* L. "in Hebrides"—upon the *islands*. The words, *upon the rest*,
 not in L.

lyfe tyme, only permitted to him through benignitie of the Emperour.

The Romanis prepares to weir vpon the Scottis, Peice takne agane.

Cesius Nasica ane strang capitane passis in Gallouay, he weiris with the confederat kingis vncertane victorie: nocht lang eftir, for the rebellioun of Britannie, he is 5 commandet be Didius to craue peice vpon æqual conditiounis, this peice induret sax 3eiris continuallie.

About this tyme depairtes this lyfe Claudius, to quhome succedis Nero in Rome; Didius lykwyse dies, in his place is set ouer Britannie, be emperour Nero, a man 10 of a cruel & proud spirite, mekle addictet to winn glore, to name Veraxius, quha frahand began to inuent new things; quhairthrough followit gret and sair slauchter onn baith sydes; bot this capitane is preueined in Camelodune w^t deith in few dayes. 15

The yle of man won from the druides.

To him succedes Paulinus Suetonius in Britannie: quha quhen he had renued the bande w^t the Scottis and Pectis, he wanⁿ the yle of Man frome the druides.

Nathir culde al thingis continue lang in this estate, for in haist Suetonius is compelled to spoyle Britannie bair 20 of all externe man of weir, to releiue France, quha among thame seltes war at sik straikis, and scharpe seditiounes. Heireftir monie of Albion through hope of libertie, and the occasiounes that thay saw, w^t ane consent thay conspire against the Romanis. 25

Petrus Cerealis, quhen his armie was al put to wrake in that parte of Northumbirland that lyes about *Beruik, him selfe with mekle ado fled saif and sound to Capitane Catus, quha than was Procuratour in Kent, of the Romanis.

frome Britanⁿ Passis Catus & tint the victorie, he passis at the speid as fast as he may fle.

Quhen Catus had in ffrance repared his forces he 30 invades Britannie agane: and finding Voda the King of Britannies wyfe, Corbredis sister, her and her dauchteris he † obiectes to the badrie of his men of weir.

* L. "Ordolucia."

† In the Latin sense of the word, *subjects them to, &c.* L. here has *objicit.*

Corbred sair prouoked through the Jniure and wrang committed against his sister, through the helpe and supplie that he receiues of the Pechtis and Moray men, he chaises Catus out of Albion. Moray men war now
 5 dung out of Germanie be the Romanis, and this thair first entres in Albion.

Quhen the Romane Maiestie in Albion was sa waik, in due tyme cam Suetonie out of ffrance w^t twa legiounis of men of weir. The scottis through the hope partelie
 10 of thair awne, partelie of thair nychtbouris; at thair cuming baldlie and w^t scharpe weiris thay meit thame; in quhilke battel was fochtne maist stoutlie on baith the handes, quhair the Scottis, and quha stude w^t thame, ar slane almaist ane and all, verie few excepted.

The Scottis
& Pechtis
ouircum be
the Ro-
manis.

15 Voada, quha quhen sche first fauchte in the feild w^t v thousand women of Britan blude, to eschew the crueltie of the ennimie and thair mockrie, sche to put handes in her verie selfe feirit nathing. This battel to the Scottis, Pechtis, and Moray men, was sa duilful & deidlie that
 20 skairs war thay able to reteine thair awne ony langre. Tacitus that notable historiographour wrytes, that in that feild, of Albion perished four score thousand's.

The Moray men, because thay had beine sa manlie, and done sa fellounlie in this feild, at the commande of
 25 Corbred, thay occupiet all that boundes vpon the Riuer of Spey, expelling the Vararis quha duelte thair afor. And sa the Moray men w^t the Scottis growe in ane natione. This cuntrey that was assignet to thame, was be thame selves called Moray land: quhilke this day
 30 keipes the name.

Corbred frome the same tyme furth w^t na man was troubled, bot spendet the rest of his lyfe in pleisand peice, quyetnes, and rest; quhen the Romanis in the mein tyme, sair troublet with intestine seditioun and
 35 domestik weiris amang thame selves, culde skairslie, and with gret trauel, be legatis halde the Britanis in ordour,

Corbred
heireftir ab-
steines from
weires.

and cause thame to do thair dutie : him selfe at last ane
 aget man, in the tyme of Emperour Vespasian, dies the
 xviii 3eir of his regne in that place quhilke this day is
 namet * Dounstaffage in Lochquhaber. Thrie sones 3it
 bot 3oung he left behind him, the eldest Corbred, quha 5
 eftirwarde, for the elegancie of his maniris, was Galdie
 named, the neist Tulcanie, and the thrid Bretie.

He dies the
 18th of his
 regne the
 3eir of God
 71.

fflorished about this tyme in Jtalie, the gret † poete
 Statie, Lucan, and Plutarchie sa artificiouslie quha could
 illustir histories, and was sa notable in the policie, dek- 10
 king, and outset of maneris and honestie. of Christianis
 war than Petir and Paul, quha for the faith of christe
 spred maist wyde, and maist constantlie fochtne for, at
 the command of Nero, thay receiuet a glorious palme of
 martyrdome, the ane vpon the croce, the vthir with the 15
 sworde.

Notable
 men in thir
 dayes in
 Jtalie cheif-
 lie.

Papes in thir dayes—S. Petir of Galilie the apostle of chr̄.
 Linus.

Rom. Emper.—Claudius, Nero, Galba, Otho, Vitellie.

XX. DARDANIE.

Corbred, the eldest of the thrie sones, of quhome afore
 we maid mentione, was brocht vpe with Voada, quene of
 Britannie, and instructed in the maneris of the Britonis,
 and thair policie, quhairfor Galdie thay named him ; 20
 That thairfor the Realme mycht continue in gude estate,
 ay and quhil Corbred cam to maturitie of 3eiris, Dardanie
 Metellanies oye, quha fra the gretnes of his grouth was
 called Grossie, is maid king.

Dardanie,
 called
 Grossie.

Afor this man began to regne, he wanæ al manis 25
 fauour and kyndnes, baith through the grate and thankful

* L. "Evonii" = Ebonium or Oban—see note 113.

† L. "Status Melicius, poeta Lucanus, et Plutarchus chæronæus,"
 &c.—Status, the poet Lucan, Plutarch, &c., &c.

- remembrance of his gudshir Metellan, quhilke stak 3it
 in the myndes of men, and agane for his gret obseruance
 baith in peace and weir, towarde the twa Kings Caractak
 and Corbred. Bot or it was lang, in this man did appeir
 5 a vane schawe of vertue, and a false colour of feinzet
 gudnes. ffor he had nocht 3it fulfilled the thrid 3eir of
 his regne, quhen with a * plumpe he fercelie fallis in al
 kynde of mischeife, and foul and filthie badrie, adultrie,
 whoredome and harletrie. Nathir was this his lyfe
 10 without mekle blude and sair slauchtir: for he com-
 mandet Cardorie to be slane, a man of cheife nobilitie,
 and in the mein tyme, † schawe him the cause quhairfor,
 to wit, because he was so scharpe vpon his abuses, and
 maid him to mell with his effairis.
- 15 That same tyme, for that same cause, with that same
 crafte and Jngine, he slawe doune monye of the Nobilitie:
 Bot quhen his haitred and Jnuie war sa starke, that with
 al this nobil blude he culde nocht stanche his stommok,
 he labouris to put doune Corbredis thrie sones, through
 20 craft of a certane courteour to name Carmonak. To be
 schorte, he was sa tyrannous to his awne, that Galdie,
 with commoune consent of al the ‡ thrie estates, payet
 him iustlie his rewarde, depriueng him baith of lyfe and
 25 Realme, the fourth 3eir of his regne.

Jn the be-
 ginsing of
 his regyne a
 gude Prince
 eftirwarde
 vitious.

In the fourth
 3eir of his
 regne, for
 his tyrannie
 is he slane;
 the 3eir of
 christe 75.

Papes in thir dayes—Linus, Clemens,
Rom. Emp.—Vespasian.

§ S. Petir apostle & mar. : s. 3. 24. m. v. D. 12.

S. Linus mar. : Petir 3it alyue. s. 3. xi. m. iii. D. xii.

S. Clemens, mar. eftir S. Petir his deith; s. 3. ix. m. iii.
 D. xxvi.

Tak s. for sat, 3. for 3eir: m. for moneth: D. for day. For
 chortnes we lettiris put for wordes, and mar. for martyr.

* L. "præceps."

† L. "indictâ causâ"—after bringing him to trial.

‡ L. "omnium ordinum"—of all ranks.

§ *Translator's note.* The length of Popes' reigns, &c., is not
 given by Leslie, and only added by Father Dalrymple in this and
 the following ten chapters.

XXI. GALDIE.

King Galdie
maist hon-
orable, baith
prudent &
wyse in
weirlic
vertue.

Galdie quhome Tacitus callis Galeacie, is be al voitit
declaired king. How sune he had thanket first the im-
mortal Godis, neist the Nobilitie, thriddie the *commonne*
people for thair beneuolens, in haist he gaue him selfe,
and alluttirlic sett his harte, to be conforme in maniris 5
to his foirbearis, to follow thair * liberalitie and thriftines.
ffor quhen he with him selfe had laid mony rasounis and
waichtie, he began to consider, that the maist florisheng
kingdomes war nocht sa mekle established throuch deides
of armes, and weirlic actes, as throuch exercise of Justice, 10
discipline and lawis.

He clenest
the cuntrey
freme tray-
tourie.

Quhen this king began to gouerne, he gyues ane athe,
that he wil do nathing contrare the principal Nobilitie,
and w^tout thair counsel. Jncontinent he Justifiet al the 15
partakeris and *companiours* of Dardanie, with a seueur
torment, rychteouslie ; and, throuch trauel of the Moray
men, quhen al traytouris and limmeris he had put away,
he restored his cuntrey to the alde securitie.

lawis of al
vtilitie he
setis furth.

A litle eftir, the thrie estates of the realme (*he orders*)
to conueine in that place in Lochquhaber, quhilke this 20
day is named Dounstaphage, quhair he sett furth mony
edictes and lawis, honorable for the dignitie of the
Realme, and for the *commoune* vtilitie profitable, 3ie
and necessar : Mony lykwyse he brak that war to the
hinderance of the alde dignitie of the Republik, and 25
first of al that filthie law set furth be Euen, quhair the
maisteris mycht at thair plesure vse thair tennandis
wyfes.

Emperour
Vespasian
sendis Peti-
lie to Scot-
land.

Now be Emperour Vespasian, was Petilie Romane
legat sente to Britannie, nocht onlie to releiue quhat 30
thair he had loste, bot to subdue quhat was nocht 3it
subduet.

* Not in L.

Amang al the countreyes perteyneng to the Pectis,
 the Romanis first wasted thir twa called Ordolucie and
 Deere; Ordolucie containes the boundes about Beruik; The Scottis
 meitis the
 Romanis.
 Deere containes the Merce, Tinidale, Esdale, Eusdale
 5 and Tuedale: Thaireftir thay invade the cuntrey now
 called Gallouay: quhair King Galdie haueng vndir
 charges fiftie thousand men of weir, meitis the Romanis:
 The Scottis couragious, of a blyth hope, and a mychtie
 spirit, leipsis to straikis. A baulde battel is begun: a
 10 sair slauchter on baith handes. * Quhill the men of
 weir of this maner fallis doune, the capitanis manfullie
 does thair dutie. Sa scharplie was w^t baith sydes
 fochtne, that King Gald selfe, receiuing a wyde wounde
 in the face, spangis vpe on horse back, and flies af the
 15 feild. The rest seing the king fle, discouraget, thay
 gyue bakis, ouer hil and hoip, bank & bra, dub &
 myre, mos and mure, at speid. The Romanis persues
 peirtlie the flieris; quha fledd flies na farther, quhair euir
 a Romane can apprehend him.* xii thousand Scottis,
 20 and vi thousand Romanis war miste in this feild.

In the meane tyme, the 3oungest dauchter that the
 King of Britannie with Voada had, her name Vodicia, to
 reunge the adultrie first committed against her be the
 Romanis, a gret armie sche gathiris out of the yle of
 25 Man, of † Gallouay, and Britannie, and in the ny^t, quhen
 the Romanis thocht litle of sik a mater, thay cum vpon
 thame in thair camps, and maid a gret slauchtir:
 Thaireftir in haist sche cumis to ¹¹⁹Epiak the cheif
 toun in ‡ Gallouay, quhilke suddenlie invadeng sche
Vodicia in
 the nycht
 ansawg the
 Romanis
 makes gret
 slauchter.

* The translator has apparently expanded the following four sentences out of this one: "In quo Galdus dum egregiam quandam animi generosissimi speciem pugnando pre se fert, vulneratus et in fugam versus, victoriam hosti longe funestissimam relinquit"—in which Galdus showed wonderful bravery, and being wounded, fled, leaving the enemy a very costly victory.

† L. "Brigantibus"—from among the Brigantes, and Britons.

‡ Not in L.

esilie obtaines. Bot at last be the Romanis sche is put to flichte.

Frontinie succedis to Petilie and carmushes with the Scottis.

ffollowis now a strang rebellious in Kent schyre; qlke to the legat Petilie is impediend, that he can mell na mair w^t the Scottis. Quhen Petilie had put the land to rest, he disseises in the same place. Than Julius frontinie occupies his place. 5

How lang this man was legat, betuene thame and the Scottis was neur a set battell, bot lycht carmushing evir.

Agricola succedis and except the Scottis subduet hail Albion.

Emperour Domitian calling him vnto Jtalie substitute in his roume Julius Agricola: This legat ourcam al the legatis, capitans, and Romane gouernouris, in actes of Nobilitie, that evir war in Britannie afor him. ffor throuch gret and hauie slauchtir he brocht the Pechtis almaist to nocht, and maid thame sa waik, that thay becam tributaries. Lykwyse he put the Britonis in ordour, and quha inhabited the yle of man, for al thair rebellious, quhilke was nocht seindle. 10 15

He cruellie invades the Scottis and in battell twyse ourcuis King Galdie.

Quhen now al Albion, excepte the Scottis, was brocht vndir, Agricola turned al his force vpon the Scottis: quhome certane 3eiris he with cruel weiris oppressed baith be sey and land: and because he thocht king Galdie was sa obstinat, that naway he walde be vndir the Romane Jmpire, twyse he compelled him to take his refuge in wod and wildirnes, his hail armie aluterlie slane doune. Bot gif throuch Jnvie of the Emperour he had no^t bene called bak to Rome, and in Rome poysoned and sa endet this lyfe, doubteles hail Albion to the Romane Jmpire he had subduet, throuch his gret vertue and actiutie. 20 25 30

Agricola in Rome is poysoned, as Tacitus in his lyfe makes mention.

Quhen Agricola left the land, he committed his authoritie til ane, his name Cnie Trebellie, ane auaritious persone, repleit of al wickitnes, addicted til al vice, and of a verie yl fame. The mair that the men of weir abhor his maneris, the mair thay refuse to follow his command. Heireftir meruellous mutatiounis war sein in Britannie 35

through the controuersies and mutual dissentione betuene the Capitanis and the men of weir.

King Galdie seis heir gud occasione of sum reuenge, and thay chance to haue gude succes, thairfor vpon
 5 Angus he brekis in vpon a suddentie, for in that boundes the Romanis lay, and thay partes al thay occupiet. The Romanis nochtwithstandeng of that suddan onsett, for al the dissentione amang thame selfes, baid nocht abak
 10 stoutlie fordwart. Gai Sesinnie, quhome thair capitane thay chosen had, being deidlie hurte, thay fercelie follow to the Scottis, quairthrough deidlie hurt and slane, thay gauē backis. The Scottis obtēineng the victorie followet the Romanis quha fled quhil farr in the nycht.

The Scottis
ouircu~~w~~ the
Romanis.

15 Through this battel the Romanis now being weil dantoued, to thair ennimie thay leiuē Angus bair. Galdie thankeng the Immortal Godis, quha for mekle sair trauel had gyue~~n~~ thame ane blyth day for al, w^t al consentis thair present, quha had won the victorie, with
 20 thame he marches fordward to the pairtis in thae dayes called Calidonia, that the Romanis now skattired, had na tyme to gather agane. Bot the Romanis knaweng the mynd and interntione of the ennimie, elected a capitane Celius, a man verie experte in the weiris, thay prepare
 25 couragiously, nathing abaket, and quiklie cumis furth to kepp the Scottis in thair cūming. Thair a cruell battel is strukne, in that parte of Calidonia now called Dunkeld: at last through the Vertue, gret force and mycht, and able actiuitie of Albion, the Romanis ar put
 30 to flycht, and tynes the victorie, with tinsell of fyue thousand of the Scottis.

Galdie
agane ob-
teines vpon
the Ro-
manis.

Quhen Galdie had now twyse won vpon the Romanis, quhilkes twa victories war notorious, and victorious, terrible and cruel, he began to be haldne gret and hon-
 35 orable and in woundirful æstimatione w^t al men. quhairthrough followed a meruellous gratulatione and exceeding

Joy of the hail Jle of Britannie. The Noble men frome al partes cumis rinning till him, sa did the Laii people daylie.

The Romanis now sa sair oppressed, thay send legatis to Marius king of Britannie for helpe, bot al in vane. 5
 Quhairfore seing thame selves now in sik danger, haueng mair respecte of thair lyfe, nor ony dignitie, the neist day thay send al thair companies of men of weir to that parte in the westland than called Silurie, quhilke now con- teines Kyle, Carrik and Kuninghame, a far Jornay; bot 10
 feiring the suddantie and craftines of the cuntrey men, in haste thay fle vnto Gallouay.*

Galdie being admonissed quhat the Romanis intendet, his purpose alluterlie was to follow the chaisse; and because his confidence was the gretter to obtaine vpon 15
 thame, the speidier that he war, and the suner he culde fal vpon thame, with speid he spuris into *Gallouay, leiueng Siluria, that is Kyle, Carrik and Cuninghame vntueched. The Romanis meitis him, furious and wod, partlie through crueltie of the ennimie, partlie of cleine 20
 desparatione: thay fle nocht at the first; bot Galdie sa fercelie falis vpon thame, that on thame he laid a scharpe chaisse, and douchtilie draue thame into thair strenthis, quha culde be formest in ficht, al through vther, and as we vse to speik, arse ouer heid. The Romanis, quha 25
 † had a bettir hope of gretter felicitie, and quha war proud for thair prosperitie, quhen now na place thay sie sure quhair thay can set thair fute, nathir jit of power to fortifie thair munitious and strenthis, humblie thay pray King Galdie, be legatis, for thair lyfe, offiring thame selves 30
 and al that thay haue vnto his Grace.

Galdie the thrid tyme ourcumis the Romanis.

The Romanis humblie craues frome Galdie

Galdie haueng now won thrie victorious victories, kinglie, and cruel, is nocht sa inhumane that he denyes

* L. "Brigantia."

† L. "quibus omnis spes felicioris eventus præcidebatur"—who had now no hopes of better fortune.

thair askeng, bot is sa humane, gentle, and beving, that
 vpon conditionis he grantis thame, quhat thay craue.
 And first, that frome that tyme furth thay nevir inuade
 Scott nor Pecht, ony way be weiris : Neist that in haist
 5 thay rander al cost and * quarter in thair handes, tour
 and toun, castel and citie, al Streth and Munitione :
 That, thridlie, vpon gude faith and vpon thair conscience,
 thay restore trulie, al that laitlie thay haue spoylzet, al
 fled vnto thame, † limmeris ; al pledges, and al captiues :
 10 finalie that the band of freindschip with the Scottis &
 Pechtis thay confirme with ane athe to indure perpet-
 uallie betuene thame, and that this band stande baith for
 thame selves and thair eftircumeris, w^tout impediment.

Galdie at last efter gret aduersatie, sa sair slauchter
 15 and peirles persecutioune, obteines na les triumphe for
 his humanitie towarde the Romanis, than gif he martiallie
 and valjeantlie had ouircum thame, quhen he brocht his
 kingdome to sik quyetnes. Nocht lang eftir, the thret-
 tieth zeir of his regne, he disceisses with the hauie dis-
 20 pleisour of al man, dule and dolour ; he departes in
 Epiak the cheif ‡ citie than in Galloway, bot with the
 Romane weiris brocht to nocht. A king indeid to be
 preferret in martial actes, and deides of armes and
 actiuitie, to al the kingis afor him.

25 Heir, to be schorte, this J may weil say, he had bene
 abundant happie in al thingis, gif behind him he had
 nocht left a sone vnlyke him selfe, vitious, and ful of
 al mischeife.

Papes—Clement, Cletus, Anaclet.

Rom. Emp.—Vespasian, Titus ; Domitian, Nerua, Trai-
 ans.

* L. "regiones et oppida"—districts and towns.

† L. "perifugas"—deserters.

‡ To end of sentence not in L.

peice, and
 obtaines it.

The condi-
 tiounis of
 peice.

S. Cletus,
 mar. sae.
 2. vi. M. v.
 D. iii.
 S. Anaclet,
 mar. a. ;
 2. xii. M. i.
 D. xxvii.

XXII. LUGTAK.

he far from
his father
degeneris.

Efter Galdie that wycht and noble Prince, lugtak his sone obtained the gournment. This king was sa far vnlyke his father in lyfe, maneris, and Jngine, that quha with al hart and gude wil, fauour and kyndnes, imbracet his father, for that excellent fortitude, and noble nature 5 quhairwith he was induct, and lykwyse for his vertuous actes; thay al held his sone for a verie vitious vice, destructione and pest of the commoune welth, for his filthie licherie, his insatiable auarice, and a certane tirannous crudelitie, quhilke was in him. He lykwyse 10 committed the gydeng of the cuntrey to persounes, quha in the same pestiferous errouris abundet: quha, that of vtheris menis riches thay mycht enryche thame selves, thay causet to put doune mony baith of the Nobilitie, and of the Vulgar people, mischeiuoslie. 15

vicious he is
and cruel.

I gladlie and w^t gude wil pas ouer the rest of his abominatiounis, that quhen him selfe is put out of remembrance, al his foul and filthie actes that he committed may be forzheth with him. The thrid 3eir of his regne, the principal Nobilitie, depriueng him, with his 20 erroneous cumpanie, of al authoritie and ryches, in a general counsel al ar *justifiet, and sa this lyfe he endes for his tyrannie.

Lugtak
regnes 3
3eiris.
for his Tyr-
annie he is
Justifiet.
The 3eir of
God 105.

Papes—Anacletus, Euaristus.
Rom. Emperouris—Traianus.

XXIII. MOGALLIE.

In the be-
ginning of
his regne he
trauelis to
follow Gal-
die in man-
eris.

Mogallie, Galdies sistir sone, with al consentis is chosen king. This king in respecte of his beginning 25 may weil be numbiret with the best, nocht vnmyndful

* L. "supplicio afficiunt"—punish him with death.

of thair honour and gloir quha war before him, at Galdies sepulchre he prayes eftir the consuetude, his institutionis, vertues, and maneris, he diligentlie followis: firmilie the band bund with the Romanis and Britonis
 5 suirle he keipet and trulie.

With al diligence he restored the seruice of the Godis, and ceremonies, partelie neglected throuch the weiris, partelie contemned throuch the Jmpietie of Lugtak. Justice and æquitie he ministerit amang his awne w^t gret
 10 commendatione, sa that al man saw in him, and behelde as it war with thair verie eyne, the viue and perfyte Jmage of King Galdie. Jn the meine tyme the Romanis brekis the band betuene thame and the Scottis and Pechtis, vexing thair boundes sundrie wayes baith be spoyllie
 15 and slauchter.

The Romanis breking the band Jn-vades the Scottis and Pechtis.

King Mogal now findeng occasioun to win honour and gloir throuch martial deides, blythlie he apprehendes it: and demandeng of thame be legatis, quhy thay had brokne the band, violating thair promise, gyueng vpe
 20 trues contrare conscience; with Scottis and Pechtes, he cumis fordwart cheirfullie w^t a gay courage, and a hope ful bent to winn. Baldlie a balde combat is begun, quhilke evin quhil nycht continued still, quhair King Mogal sa stoutlie straue that vpon the Romanis he
 25 laid the chaisse, and brocht away the victorie. Efter this victorie, he wastes with sworde and fyre the regiounis nerrest him perteineng to the Britonis, throuchout, * in boundes baith braid and wyd.

He putis the Romanis to flycht.

Lucie, at this tyme Romane legat, quhen he saw that
 30 he was nocht able w^t sa smale a power to susteine sa ferce a force, he wrytis to Emperour Hadrian, than in Rome, that lyklie it was, the Romanis in a schorte space to be dung out of Britannie. Hadrian heiring this, was woundir discontent, and thir tydings greiuet him sa sair,
 35 that with a chosen armie elected out of baith Jtalie and

The Romanis invades the Scottis & Pechtes agane.

* L. "longe lateque"—far and wide.

Wodes, moe,
mure, hun-
gre, calde
& al pouver-
tie preser-
ues thame
contrare the
Romanis.

ffrance, and vthiris gret cumpanies of men of weir, he
sayles into Britannie, and passing by with al speid * Jork
schyre; vpon the Scottis, and violentlie in ower thayr
mairches he brekis. Thay in the meine tyme, as thay
war leiret of an alde institutione of the natione, saifet 5
thame selves in Wodis, Mosse, and Mure, and mair
sustained the terrible Romane forces through calde,
hungre, and skairstie of al thing, than through ony set
battel.

The wal of
adrian be-
gins.

In the lyues
of Adrian
and Seuerus
Emperouris
mestioune
of this Wal
is maid.

Adrian with processe now no^t of mony dayes, bot in 10
a schorte tyme, quhen victual began to inlake in his
campe, nather be ony meines culde thay drawe the
ennemie to straikis, he is compelled to returne. And to
delyuer the Britonis, quha war induelleris in the cuntrey,
the mair commodi^ouslie, frome the invasiounis of the 15
Scottis and Pechtis, he laid a woundirful wall, a woundir-
ful wark, of aucht † thousand pase lang, frome the mouth
of the riuier of Tyne, vnto the riuier of Eske, betuene the
Germane and the Yrishe seyes. That notable Romane
historiographour, his name, † Elie, and vthires nocht few 20
diligent wryteris, maid al mentione of this § Vale or Wall.
Our chronekles affirme that Adrian began this wark, and
Seuerus endet it: The reliques or ¹⁹⁰stedis thairof
this day ar seine, jit named the Vale of Adrian.

The deprau-
atione of his
maniris.

Nocht lang estir, quhen the Romanis now war van- 25
quishet and put bak, King Mogal gaue him selfe ower
to vice and ydilnes: sa that peace and tranquillitie did
him mekle mair skaith, than labour and pane in the
weiris. ffor he coulde stanche nather his vnquencheable
and burning lust, nather his auaritious greidines, nocht 30
spairing ony noble manis wyfe w^t her to commit adul-
terie, nathir feiring to violat ony virgine for his pleisour:
Without rycht and rasoune, mony menis gudes and geir

* L. "Eboracum."

† L. "Cælius Spartianus."

† L. "octoginta"—eighty.

§ L. "vallis"—rampart.

he * maid ¹²¹ cheitt off, and turned vnto his awne propre vsse.

He first of al the Scottis kingis set out this law, that the gudes and geir of al persounis condemnet to be
 5 Justifiet, sulde redoune to the kingis wse, haueng respecte nathir to father or mother, barnes or freindes : This consuetude be the kingis his eftircumeris and successouris was, as we vse to speik, vndir † thoume
 10 stil retained ; At last through conspiracie of the Nobilitie, quha langre culde nocht thole his tyrannie, he is put doune, the saxte and threttieth 3eir of his regne.

a law sett out of the gudes and geir of persouns condemnet to be justifiet.

He regnes 36 3eiris.

for his tyrannie he is put doune the 3eir of God 148

Papes—Euaristie, Alexander I., Sixtus, Thelesphor, Higinie, Pius I.

Rom. Emp.—Traianus, Ælius, Adrian, Titus Aurelie, Fuluius Anton. Pius.

XXIIII. CONAR.

Albeit through conspiracie King Mogal was put doune, his sone Conar succedit nochtw^tstandeng to the kingdome, quhais regne was nathing happie.

Addictet til al vice, and licherous.

15 Jn lyfe and maneris nocht verie vnlyke his father, schortlie gaue him selfe to lust and licherie : and quhen he saw his rentis no^t sufficient to satisfie his appetit, a new cense he lays vpon the hail Realme, sik a taxte as nevir befor was hard tel off in Scotland, quhilke quhen
 20 he had laid on, he commandes it to be gathired through al the partes of Scotland. The cheif Nobilis abhorring to heir the ill name of thair king, and his sklandirous maneris, thay cast him in prisoune, and Argadie erle of Argyle for the present thay set in his place, Regent.

Jn prisoune he is castne and the realme rulet be ane Regent.

25 Oft chances, that quha in gret prosperitie aboundis followis gret Jnsolense and baldnes : exemple of this

* L. "nullo jure fisco addictas"—he escheated unjustly.

† L. "mordicus"—tenaciously.

man quha * began to enlarge his awne rentis with alliance and seruice of the Pechtes. Bot the audacitie of this man the noble men had nocht lang suffiret, excepte with mony teiris he had won thair fauour agane, and reconciled him selfe w^t thame : This way with al consentis he is restored to his alde dignitie, heireftir the Realme he rulet excellent weil, w^t al integritie. 5

14 3eiris he :
regnes, in
prisone he
dies the 3eir
of God 162.

Conar the fourtinte 3eir of his regne, through labour and irksunnes that in prisone he induret, in prisone he endit this lyfe. 10

Papes—Pius I.

Rom. Emp.—Antonin Pius, Mark Aurelie.

XXV. ETHODIE.

a prince
honorable
baith in
peice &
weir.

Quhen Conar now is † Justifiet, Ethodie w^t approbatione of Argadie, Regent, and consent of al the thrie estates, obtaines the kingdome. This Ethodie was sister sone to Mogal.

King Ethodie, because the Regent had sa weil 15 deseruet at his hand, and sa mekle merited of the hail Realme, the king, J say, promouet the Regent to gretter dignitie, committing to him cheife authoritie to punise offenderis : and w^t this dignitie the king did him decore, that he war no^t funde to be vngrate toward him for his 20 deseruengis. Quhilke office, in thir dayes be the king selfe commendet vnto the Erles of Argyle, that charge or office, we name the charge of the gret ‡ Justice. Supreme power perteines to this man neist the king to punise offenderis. Quhen Argadie was 25 governour, correcteng the authoris of seditione, he stanchet all

He put the
yles in due
ordour.

* L. "Hic etiam ut sæpius insolentia nimix felicitatis comes est"—this man also, as very often insolence is the companion of gret prosperitie.

† L. "extinctum"—dead.

‡ L. "Magni Justitiarii"—the great Justiciary.

seditious persounes, putting ane due ordour, peice, and rest to the hail yles.

Nathir lang permittit the Romanis the Scottis and Pechtis to lyue in peice and rest. ffor quhil Ethodie
 5 settis his mynd to the weil and commoditie of the Realme, the Romanis, breking doune the forsaid Wal of Adrian, Jnvades the Scotis & Pechtis quhair thay war nerrest, thair governour * Victorin.

The Romanis invades Scotland agane.

Heir the confederat kingis fled nocht a fute, heir
 10 stoutlie strukne is on baith handis, quhil nycht fell, 3e and far in the nycht. At last thay sindre w^t æqual victorie. This combat was sa deidlie, and sa cruel to baith the pairties, that the hail 3eir following thay absteinet on baith handes frome armes, and nevir 3oket
 15 sa mekle as anes.

A bludie battell heir is fochme.

Nocht lang eftir Calphurnie Agricola, a captane of gret and noble fame, the oye of that noble Emperour Julius Agricola, sayles into Britannie w^t a chosen and waled armie, in releife of the Romanis.

20 This Agricola, how sune he cam into Britannie, against the Scottis he culde begin nathing, his awne war sik ane Jmpediment to him. Bot quhen he had bigit the wal wpe agane, and erected al the strenthis, Emperour Commodie callis him to Rome.

25 At this departing the Scottis and Pechtis war blyth, because thay knew, that quha occupiet his place, Trebellius to wit, was trubled with nychtbour feid, and sair seditione amang thame selves, the Scottis thairfor, w^t gret cumpanies, brekis in ower the nerrest
 30 prouince, quhair the Romanis lay. Trebellie occuris in al haist: bot wickitlie is he lefte of his awne, eftir gret slauchtir he chaipes hardlie through speid of fute. In the meine tyme quhen Ethodie saw na man to meit him, al Westmurland and the land neist it he wastes

The Scottis ouircum the Romanis.

* L. "Duce Aulo Victorino" — under the leadership of Aulus Victorinus.

vpe and doune, in lenth and bredth. Eftir Trebellie, a Romane * Consul to name Pertinax, vset the office of a Romane legat in Britannie. He with lytle labour pacifiet the Britanis, and put ouris aback, beyond the forsaid wal of Adrian ; and al thingis now componed at wil and 5 plesure as thay walde, he restores to Trebellie the gouernment agane : Heireftir King Ethodie was with the Romane weiris neur agane vexte.

Argadie, quha was afor Regent, the king sendis til Argyle w^t twa thousand † hiland men, quhair fraudfullie 10 and throuch disceit, he is slane. Ethodie was sa noyet, and sa sair offendet at his deith, that partlie throuch dolour, pairtlie throuch angr, twa hunder of the principal ‡ hiland men he caused to heid ; to the rest was thair lyfes granted. 15

Ethodie is slane subtilie be a hiland pyper, the 3eir of God 194.

Quhen Ethodie was now quyte of al weiris round about, and quhen his pleisour cheiflie was in musik, the threthieth and ane 3eir of his regne, be the trasounable 122 trane of a certane hiland pyper, he was put doune.

Britannie receiues the christne faith : the 3eir of God 186.

Jn tyme of his regne Lucius king of Britannie requyret 20 of Pape Eleutherie to be sente into Britannie men baith of pietie and leirning ; the name of the ane Fagan, the name of the vther § Diruuian, or as sum say Dannan ; Thir twa instructed the king and the people in the christne faith, and thaireftir, in the haly fonte baptiset 25 thame, the 3eir of God clxxxvi.

S. Anicet. mar. s. 3. viii. m. viii. D. xxiii. S. Soter. mar. s. 3. vii. m. xi. D. xviii.

Papes—Anicetus, Soter, Eleutherie.

Rom. Emp.—Mark Aurelie, Antonin, Commodie, Aelius, Pertinax.

* L. "Vir consularis"—a man of consular rank.

† L. "Hebridianorum"—men of the Hebrides. This word is consistently translated throughout the book by "hiland men."

‡ L. "Insularum primoribus."

§ L. "Damianum vel Dannanum."

XXVI. SATRAHEL.

Satrahel the brother german of Ethodie eftir him salutet is king. He was of a craftie, slie, and subtile Jngine. ffor quhen he thocht to keip the kingdome to him selfe and his barnes, he intendet to put doune
 5 the sone in his youth, quhome Ethodie had. quhill now this was his intentione, that the bettir, and esilier he mycht do it, his purpose was, be sum subtile trayne, to steil doune al baith freind and familiar perteineng to that young brother.

- 10 At last quhen for his terrible tyrannie, of al man he was hated, the fourth zeir efter he began to regne, he is put to deid be sum of his awne hous.

Papes—Eleutherie, Victor I.

Rom. Emp.—Aelius, Pertinax, Seuerus.

He is a
tyrannec.

he regnes 4
zeiris
for his tyr-
annie he is
put doune
the zeir of
God 197.

S. Eleutherie,
mar. a.
3. xv. D.
xiii.
S Victor, m.
a. 2. xii. m.
. D. xxviii.

* Heir the first of al the Scottis
kingis embracet the faith of
christe. The 3eir of God
203. His name
Donalde.

THE THRID BUKE.

XXVII.—DONALD I.

a gude and
godlie
prince.

Quhen Satrahel was slane, another brother of Ethodie,
his name Donalde, receiues the gouernement of the
Realme. This king, being of a nature meik and
pleisand, throuch lenitie, gentlenes, and liberalitie, he
reconsiled and wan al manis hartes.

5

This king, in administratioune of the effairis of
Scotland plade the parte of a gude and godlie prince :
The dissentioun and controuersie among his people
he satisfied w^t gret æquitie : Theiues, Traytouris, and
that kynd of men, he persewit ay scharplie ; he evir had
vpon the bordouris strenthis of men of weir, to reuenge
his awne, and to defende thame frome the crueltie of
thair enimies.

10

Now Lucius king of Britannie is † put affe, the Ro-
manis heirestir settis furth ane publicke edicte, that
nocht ane, borne of Briton blude in Britannie regne

15

* This is the heading of the "Stemma" which is prefixed to the
Third Book, and contains a picture of Donald I.

† L. "extincto"—being dead.

agane: Athir that be this way thay al occasione of
 seditiōne may cut away; or that rather thay may occu-
 pie Britannie; and that is lykliest, and quhen thay haue
 it vndir thame, and in thair handes, thay think to keip
 5 it in * creddance, and Brittanie in bettir obedience, w^t
 les labour.

A certane noble man of Britannie, his name Ful-
 gentius, dispytes to heir that edicte, and wil nocht abyd
 to heir the contempte and seruitude of his natione; and
 10 makeng a cōsideratione agane w^t the Scottis and
 Pechtis thair nyctbouris to helpe thame, thay mayd
 gret slauchtir amang the Romanis dyuerse tymes. And
 excepte Emperour Seuerus had cum in haist, ane end
 had bene maid, out of hand, of the Romanis, in sik
 15 danger, being oppressed w^t cōiuratione of sa many
 people. Seuerus at the first 3oking slewe of Albion
 xx thousand, and out of thair ennimies handes obteneid
 al authoritie.

Seuerus did nathing digne & prayseworthie eftir this
 20 victorie, excepte that be his sone Antonin he erected
 the wal of Adrian agane. Schortlie he tuke trues w^t the
 Scottis and Pechtis. Sa did he w^t Fulgentius and the
 Britonis his partakeris vpon † pladges. Seuerus nocht
 lang efter throuch ald age, in 3orke, dies.

25 He deid, Antonin his sone leiues Britannie bair, but
 ony saifgarde, and passis to Rome. Quhen thair he
 cumis, that him selfe alane mychte posses the Jmpire,
 wicketlie he murtheris his brother Geta in his motheris
 armes.

30 Quhen King Donald his awne people now had re-
 stored & sett at peice and libertie, efter thay in a
 maner had bene ‡ alienat frome him; and now quhen

* L. "in fide continerent"—to keep it to its fidelity.

† L. "obsedibus acceptis"—having taken hostages.

‡ L. "Quasi postliminio restitutis"—acquired, so to say, by right
 of reprisal.

The band of
 peice renuet
 agane with
 the Ro-
 manis.

frome Pape Victor I. mekle he had hard, baith in
 mirackles, and of al christne pietie, (Jn tyme lykwyse of
 this forsaid Emperour Seuerus, this same Pape Victor
 was adorned w^t the crowne of martyrdome) he humbillie
 be legatis requyres, that men of religione and of leirng 5
 be sente in Scotland to teache him, his wyfe, and his
 barnes, professing the name of christe, the haly scrip-
 tures, and informe thame thairin, and finalie baptise
 thame in the haly fonte. This al was done. Throuch
 quhais exemple baith the Nobilitie and the people war 10
 steired vpe, and, in that * samyn place, schewe a singular
 pietie in imbraceng the faith of christe. True it is, that
 the kingis of Britannie and Scotland war the first quha
 w^t thair peoples professed the Christne Religione pub-
 liklie, the constance nochtwithstandeng of the Scottis, sa 15
 constante ay hes bene, that vnto this age na monument
 can schawe the Scottis frome that faith, quhilke ance
 thay receiuet, euir at ony tyme to haue suaruet.

This 3eir, quhen the Scottis receiued the lychte of the
 Catholik religione, was the thrid 3eir abone twa hundir 20
 frome the birth of christe; frome the first institutione
 of the Scottis kingdome the thrid abone fyue hundir and
 threttie. Quhilke wil testifie thir verses albeit nocht
 verie † politik, 3it throuch commendatione of ancient
 antiquitie maist ‡ probable. 25

Christi transactis tribus annis atque ducentis

Scotia catholicam cepit inire fidem.

ffrome christe twa hunder 3eiris and thrie

Scotland began christne to be.

The first vse
 of cuiñ3et
 gold and
 siluer in
 Scotland.

Mairouer king Donald first of al the Scottis kingis 30
 cuiñ3et golde and siluer peices, on the ane syde w^t the
 image of the haly croce, on the vther syde with his awne
 Jmage he commandet to stryke. Afor that tyme was

* L. "Illico"—there and then.

†, L. "Politi"—if not very polished.

‡ L. "probatissimi"—most approved.

na sik vse of cuinjet money with our cuntrey men : excepte the Romanis perchance or the Britonis had brocht it in, quhen al merchandise in thae dayes was throuch change of wares.

- 5 Bot King Donald, weil instructed in al vertues, the twentieth and ane of his regne, * was ane parte of his glore, that na tyme or place euir had afor him, and that he abundet in al welth.

He dies a godlie king, the 21 of his regne, the 3^{er} of God 216.

Papes—Victor I., Zepherin, Calistie I.
Rom. Emp.—Seuerus, M. Bassian, Caracal.

S. 3^{epheris}, mar. s. 3.
xx. d. xvii.
S. Calistie I. mar. s. 3.
vi. m. i. D. xii.

XXVIII.—ETHODIE II.

- Ethodie, sone to the first Ethodie, is crowned king.
10 bot because al his lyfe he was brocht vpe amang the religious in the yle of man, he appeired vnable † to the administratiōne and gouerneng of sa noble a kingdome : quhair of in a schorte tyme he schewe a cleir takne, for hail addicted til auarice, his mind thocht of nathing bot
15 to gathir money, and harde vpe ryches.

A prince gyuen to greidines.

- Quhen the principal Nobilitie saw him for gouernment vnmeit, certane prudent and wyse men thay sett ouer ilke prouince, quha sa perfytlie playd the parte of a Magistrate, that al thair tyme Scotland w^t externe or
20 ciuile weiris was neur troublet.

The king wardet, in the meine tyme, invades him a troupe of harneste men, and suddenlie is he slane, xvi of his regne: sum no^theles affirme that for his gret greidines he was put doune be his awne.

He is put to ward.
He is put doune 16 3^{er} of his regne.
The 3^{er} of God 221.

Papes—Calixte I., Vrbane I.
Rom. Emp.—Bassian, Caracal, Opilie, Macrinus, M. Aurelius, Antonin.

S. Vrbane, mar. s. 3.
vii. m. vii. D. v.

* L. "in partem illius gloriæ venit, quæ nullis ætatis locique terminis circumscripta, omnibus abundat bonis"—came to the participation of that glory which is not limited by time or place, and abounds in all good.

† L. "Regno non idoneus"—not suited to the administration, &c.

XXIX. ATHIRCO.

a gude
prince in the
beginning.

Quhen a parleament was now sett, thairin Athirco with al votes, eftir his father Ethodie is maid king.

he followis
his fatheris
futstepis.

This king skairse 3it of that perfectione to regne, obteyned the commendatione of a gude, meik, and moderat prince. Bot the expectatione, quhilke al men had 5 of him, he keipet no^t lang. ffor eftir the viii 3eir of his regne, he followis his fatheris futstepis and filthie lyfe and maneris in al thingis. Casting thairfor asyd the commoune effairis of the Realme, reiecteng the commoune welth and contemning the Nobilitie, * sporteris, 10 danseris, minstrelis, and that sorte of persounes war maist acceptable to him.

The King
abuses
Natholokis
dauchtiris.

Quhairfor,
eftir conspi-
racie against
him, he
putis hand
in him selfe,
the 12 3eir
of his regne,
of God 242.

At last, quhen he had defylet Natholok of Argyle his twa dauchtiris, and maid thame commoune among his court, and daylie mair and mair abuset him selfe, this 15 forsaid Natholok of Argyle, w^t the rest of the Nobilitie, conspyret against him, and tuke him in that place of Lochquhaber, quhilke now is named † Dounstaphage: quhair ‡ first vnhappilie prepareng to the flicht, to eschewe his ennimies handes, he put handes in him 20 selfe the twelfte 3eir of his regne.

About this tyme Door, this kingis brother, fled w^t his thrie sones Findoc, Carancie, and Donald, to Pinthland, to eschew the handes of Natholok.

Papes—Vrbane I., Pontian, Anther.

Rom. Emp.—M. Aurelie, Antonin, Alexander Seuerus,
Tullius Maximinus, Gordianus.

* L. "Mimos, Histriones, Lenones."

† L. "Evonii."

‡ L. "fuga prius tentata"—having first attempted flight.

XXX. NATHOLOK.

Now quhen Athirco was put by the ¹²⁸ gate, and his barnes al banissed, Natholok wrangouslie possessing the Realme, quha quhen he tyrannouslie had keipet it a quhyle, payet the pane of ane maist worthie deith for his tyrannie.

he playes
the parte of
a tyran.

ffor that he mycht establishe the kingdome to him and his heiris, sum of the Nobilitie he invades w^t waypounis, vthir sum he corruptes with gyftes. Door, and the kingis barnes, through his tyrannie he seikis to slay ; 3e, quhilke was maist tyrannous, thay slewe a certane persone, because he was lyke vnto Door. Mairouer he maist cruellie murtherit quhomeuir he knew weil faouered Athercois barnes, without ony respecte athir of digrie or dignitie.

This being done, a secreit counsel is begun be sum persones against Natholok, and daylie in the bordouris of Gallouay and about Argyle was begun seditiōe.

Now Natholok, his awne conscience accusing him of his wickednes, and feiring his lyfe nocht without cause, flies to Moray land and Rosse. Thair he sendis a moray man, to quhome he gaue credit in al thingis, to the yle of Jon til a certane alde witche, of her to inquire, of his lyfe, of thair counsel quha had conspyret against him, and of the rest of his effairis. She presentlie ansueris the king to be in gret danger through ane, in quhome is maist his traist, and cheife of his familiaris. Quhen she was asked gif she knew the persoune quha was about to do the deid. Thou art the persoune, Moray, says she. He esteimeng it nathing bot the arte of Magik, and ald wyfes vane fables, luich and departed.

Natholoc
consultes ane
alde witche.

Bot as with him selfe he conferit be the way, this he thocht that able the king, quha no^t surelie bot of a lycht suspiciōne considereng the mater as a vane fable mycht

eftirward accepte it as ane oracle, and sa maist surlie beleue : quhairfor he tho^t best to deuise how to find out the way to put doune Natholok in haist.

He is slane
be this
Moray.
The 3^eir of
his regne 11.
The 3^eir of
God 253.

At his returne, vpon Natholok he cumis or he wist, and slew him in his inner chamber : than quiklie spangs 5 vp on a swofte horse, and ¹²⁴ founde away at speid til Argyle, to the counselleris of that conspiracie. This was done the 3^eir of God ccliii.

Papes—Fabian, Cornelie.

Rom. Emp.—Gordian, Philip, Arabs, Decius.

XXXI. FINDOK.

Quhen Natholok was slane, Moray brocht Athircois thrie sones frome Pithland : of thir thrie Findok the 10 eldest obteyned the kingdome, a notable persone in giftes baith of body and mynd.

a plesand
persone in
forme &
maniris.

This king was of a gentle Jngine and pleysand natur, and with al diligence studiet to peice, and peice Jm- 15 bracet with all his mycht, quhairfor the bande maid w^t the Romanis, Pechtis and Britanis, he keipet weil, and brak nevir. How lang this king rang Scotland was nevir vexte w^t externe weiris, bot with ciuile weiris and sair seditioun was trublet no^t a little. for Donalde of the yles waysted baith Rosse and Morayland in reuenge of 20 his freind Natholok, and slewe a gret multitude vp and doune.

Findok paci-
fies the Jn-
surrectione
in the Jles.

Findok verie discontent with this iniure, gangis in haist w^t ane armie vpon his ennemie and followed him, as he fled into the Jle of Yla. Quhen Donald had tint the 25 Victorie, he thocht best to saif his lyfe be flychte, quhilke as he did, vnhappilie he drowned him selfe. Quhen now ffindok had pacified the Jles, he returnes til Albion with ane victorious hoste.

Nathir keipet the Jles lang credance, bot Donaldes 30

sone, his name evin sa Donald, thay maid thair gouvernour, and socht helpe out of Jrland, and vexed Argyle and the nerrest cuntreyes with reif and thifte; quhilke way, and for this cause, was commouet agane against
 5 thame King Findok. At his first cuming followit a gret and cruel slauchter amang the rebelis. Nathir had Donald chaiped the Kingis hand him selfe, gif in a bote he had not quicklie fled in Jrland, and thair lyne w^t the conspiratouris a certane space to safe him selfe, and
 10 this bote was fund bechance. But quhen he saw he culd do nathing be the strang hand, he intendet to preiue his ingine through craft and disceit, quhairfor he hyres for wage twa cutthrotis to put doune the king, and admitted w^t him in fellowship of this wickitnes the
 15 kingis brother Carancie: thir cutthrotis dissembling the mater, and feinzient thame selves to be fieris frome the vthir parte vnto thame, findeng the king at the hunting, and of sik thing haueng na suspicioune, cruellie slew him.

Thir murthireris now takne, schew how through counsel of Donald of the Jles and Carancie that deid thay
 20 did; quhen this thay schawin had, baith war heidet.

Carancie feiring the ignominie and schame to follow, and perchance the pane that he was to thole; frilie accepted banishment and w^t gud wil: and not lang eftir,
 25 w^t the Romanis paste out of Britannie, til Jtallie, quhair vndir Aurelie Prob. and Diocletiane Emperouris, for the valientnes of his courage and mychtines of his spirit, he obtained the glore of a worthie weiriour.

Papes—Cornelie, Lucius, Steiphne I.
Rom. Emp.—Decius, Gal. Valerian.

Nue Insurrectione is begus in the Jles be Donald thair Duke.

Findok through disceit and trayson of his brother Carancie & Donald of the Jles, is murthiret, the 10 zeir of his regne, of God a63.

Banished is Carancie.

XXXII.—DONALD II.

Donald, the second of that name, Athircois sone
 30 3oungest, succedit to his brother ffindok; how sune he

Hurt in the feild, he dies the first 3eir of his regne, of God 264.

began to accepte the gouernment of the Realme, and to entir in authoritie, dispyteng the Jniure done to his brother, armed him selfe with diligence to reuenge vpon the falsett of Donald of the Jles the slauchter of his brother. In Moray land thay mett, and thair a feild 5
vnhappilie thay strayk, quhair the king with losse of thrie thousand of his men, him selfe with twa woundes in his body, is takne; and on the thrid day eftir the battel departes this lyfe, mair through sturt and dolour of mynd, than through greife of his woundes. This is 10
the first 3eir of his regne, nathir the 3eir hail out.

Papes—Steiphne I., Sixt II.

Rom. Emp.—Valerian.

XXXIII.—DONALD III.

Quhen King Donald the secund in the former feild was slane, and the principal Nobilitie athir takne or slane, Donald of the Jles, with the strang hand invades the Realme, finding it than voyd in a maner and bair of 15
strang handes to defend it, and finding na man to repugne, ascriues vnto him selfe the dignitie of the king.

Tyrannous-
lie he regnes.

That this king mycht defend the Realme, quhilke through tyrannie he had conquiste, that he, J say, myt saife and sound defend it frome al to quhome it rycht- 20
uouslie perteynet, and frome al force of ennimies, he put doun sindrie wayes, mony noble men. Quhomeuir he suspected he commandet his garde to slay, and publiklie * declare the cause: of nature he was sa cruell, that in nathing sa mekle his mynd was satisfiet as in 25
slauchter and manis blude. At last, quhen he xii 3eiris al amaist out had consumed in administratioune of the Realme, to the gret damage and skaith of al man, as

Donald w^t
his fauour-
aris is slane
the 3eir of
his regne 12.
The 3eir of
God 273.

* L. "Indictâ causâ, trucidari iussit"—he brought to trial and ordered to be put to death.

he was to passe to the west Jles, he was slane at Jnuerlochtie with al his houshalde, his garde, and his fauoureris. This was done throuch the wicht spirit of that Noble youth, King Findokis sone, his name Crathlintie.

Papes—Sixt II., Dionyse I.

Rom. Emp.—Valerian, Claudie 2, Aurelian.

XXXIII. CRATHLINTIE.

5 Crathlint with al concentis is crowned king, because his fostirfather affirmet with ane athe that he was findokis sone, king of that Realme, and that throuch his Industrie he quyetlie had bene brocht vp; He practised in his awne lyfe and maniris, with al diligence, the lyfe
10 and maneris of his father, he was a seueire defender of Justice and æquitie, and that na spot of vnrychtuousnes mycht be seine stick till him, he walde * evir haue the cheif Nobilitie vpon the counsel.

He is preu-
es to be
ffindokis
sone be his
fostirfather
quha secreit-
lie brocht
him vp.

Quhen this King had pacifiet the maist cumirsum
15 troubles, quhill vpon the † Mounth he was hunting, legatis frome Thelargo King of the Pechtes he receiues with al humanitie: Thir legatis reioyses on his behalfe, of the destructione of the Tyrane Donald, and of the reuenge of his brotheris slauchtir, and desyret the alde
20 band of freindship and familiaritie to be renuet betuene the Scottis and Pechtis.

Nocht lang eftir, sum young gentle men of the Pechtis
cam to King Crathlinthie to the hunting in the † Mounth:
25 The king gentillie welcumed thame, and passing frome the Mounth til Athol, he gaue thame sindrie gifts and rewardes, cheiffie hunting dogis, and sa sent thame back. Bot hameward as thay returnet, sum of the kingis dogis

* L. "Regni Primores in iudicum ordinem semper cooptavit"—he always appointed the chief nobility as judges.

† L. "Grampio Monte."

secretlie thay tuke with thame, namelie ane, quhilke the king weil trett, and maid maist of, the keipers knaweng thairof nathing. This greiuing him sair, to quhome the cheif kair of the kingis hundes was committed, he followis the thievis : Thay sieng that be force thay walde 5 take him, slayes * him w^t thair hunting clubis.

Betueine the Scottis and Pechtes great fead begun, for the slachtir of a dog. scharpe & cruel weiris betueine thame.

A ¹²⁵ spraiuch ryses from the nerrest, monie of the Scottis returneng hame war nocht than far affe, thay spur with speid that iniure to reuenge : The Pechtes ar nocht slawer to the combat. A gret and miserable slauchter 10 of men followit this, and sa mekle the mair cruel, that baith the parties war vnarmet, or as we vse to speik, naked men. Heireftir monie skirmishe and combat was fochtne, w^t vncertane victorie on baith handes, monie straikis baith tane and gyuen, mekle slauchtir on baith 15 sydes, scharpest † weiris commounlie amang nychtbouris, as, quhair the ennimie is nychtbour, oft may be seine.

Thrie monethis respit ar of the Scottis requyret.

The first worde that Thelargo King of the Pechtis hard of thir nues, being now cum to perfyte age, greiuet him sair, and in haste he sente legatis, athir to put the 20 mater cleine out of remembrance, or gif the myndes of men walde nocht be satisfied, to requyre certane dayes respite. Thay, the scottis, I meine, gaue thame with hard wil thrie monethis respite, and sa sente thame back. Sa scharpe weiris of sa sobir beginning, betuene 25 nychtbour natiounis, quha had beine sa sure freindes mair than fyue hundir 3eiris, now suddanlie ar begunn, that appeirnglie thay skairslie may be sloknet.

Quhen Carancie returned, he makes peice betuene the twa Kingis.

Bot Carancie (of quhome afor we maid mentioun) cam in due tyme to Britannie, and the king of the 30 Scottis w^t the king of the Pechtes sett at ane, and maid thame fyne freindes.

* The master of the hounds. L. "canum prefectus venabilis ab illis conficitur." "Take him" refers to the hound.

† L. "nihil tutum a mutuis insidiis"—nothing safe from mutual treachery. "ut in vicino hoste usu venire solet."

This Carancie the space of certane 3eiris seruet in the weiris to Emperour Diocletiane vnkawen : This Emperour, for his wichtnes in the weiris, decored him w^t all weirlie taknes. Finallie he was amrel of ane nauie
5 cōntrare the ffrenches and Saxounis, trubling the west seyes in thift, ruging, and reiueng.

Bot quhen he knew of the disceit and traysone of Maximian, than Procoⁿsul in ffrance, wrocht against him, and vndirstude how, through the inuie of sum persounis,
10 he had bene sklandiret to the Emperour, that sum way he had * hurt the Emperouris Maiestie, he left France, and w^t his hail classe, by † Jrland, he landes in Westmarie. As he landet, and at his first arryueⁿg, the inhabitouris of the cuntrey cam ‡ in wil, quhome gladlie he receiuet,
15 and in al haist sendis legatis to King Crathlinth his oye, and to the Pechtes, to schawe of his cuming to Britannie, and fra baith the kingis to require helpe against Quintine Bassian, Romane Legat, for w^t lytle labour gif thay ioyned thair forces together, he affirmes, and ernstlie
20 persuades thame, that the Romanis may be expellet out of hail Britannie. The legatis fra baith the Kingis war gentillie accepted, and haueng obtained that requeist of helpe, with joy thay return^ed. Nocht lang eftir, Carancie him selfe cōueinet baith the Kingis, through quhais
25 autoritie and counsel baith war aggriet. In haist through baith the realmes hes gathiret ane chosen armie, Carancie through expences and helpe of baith the Kingis, passis vpon the Britonis : quhome through a cruel battel he brochte almaist til vtter cōfusione.
30 ffel in this field Quintine Bassian legat, Hircie the Emperouris Prokerrou in Britannie, and mony Noble men.
Quhen Carancie had obteyned of the ennimies ane

The requeist of Carancie be legatis of Crathlint.

How Carancie cōueinet with the twa Kingis, and reconciled thame.

* L. "de læsa majestate"—had accused him of high treason.

† L. "Per Hibernicum mare"—through the Irish Sea.

‡ L. "Incolis in fidem acceptis"—having received the obedience of the natives.

Quhen Car-
antie had
slane Bas-
sian and
won Lon-
done he is
maid King
of Britannie.

glorious victorie, he passis to Londone, and thair na man resisteng, he is maid King of Britannie, the 3eir of God ccxc. With Carancie remayned of the Scotis and Pechtes to the number of twa thousand, quhome he susteined w^t a gret stipend as a Kingis gaird; the rest 5 weil rewardet he sente hame.

This being done, and the Kingdome of Britannie set now at peice, Carancie sendes legatis to Crathlint, and to the King of the Pechtis, to delyuer vnto thame West- 10 maria, Cumbirland, and al the * regione in the boundes of 3ork shire, and the Vall or Bulwark of Adrian, in perpetual possessione.

Carancie
regueng vii
3eiris
through dis-
ceit at last
he is slane.

frome that furth, Carancie, albeit oft invadet be the Romanis, stil vii 3eiris bure rule in Britannie: bot at last through disceit of Legat Alecte, thair appoynted be 15 the Romanis, quha naturallie to fraude and disceit was addicted, he was slane.

Notable
men of pie-
tie and lern-
eng, com-
monlie call-
ed Culdei.

fflorisset in Scotland about this tyme notable men of learneng and religione, called in our vulgar language † Culdei,¹²⁶ in quhilkes war Amphibalie, Modocie, 20 Priscie, Calanie, fferanie, Ambianie, Carnocie, and monie vthiris, cunning † men of religione, quha through the tyrannie of Diocletiane and Constance fled frome Britannie, quhome King Crathlinthie receiuet w^t al benignitie and gentlenes: and gauē thame place in the 25 Jle of man, expelling the Druides, the alde Jnhabitouris, and consecrate to thair Bischope, Amphibolie.

Amphibalie
in place of
the Druides
is maid
Bischope of
the Jle of
Man.

Quhen Cra-
thlinthie had
wrocht
monie god-
lie warkes
he dies in

Sua al the prophane rites of the Ethnikis, quhilkes euin quhil than, coude nocht be put away, through pietie of this king war al abolished. 30

* L. "regionem quam Eboracensis ager et Adriani vallum terminant"—the district included between Yorkshire and the Wall of Adrian.

† L. adds, "Dei cultores"—and implies that *culdei* (ceile-de, *Gille-de*) was its Gaelic translation.

‡ L. "doctrina et religione insignes"—renowned for learning and holiness.

Quhairfor Crathlinthie, quhen xxxiiii ȝeiris he had the ȝeir of his regne xxxiiii of God 313.
gouerned weil hame and afeild, with al felicitie he departed this lyfe, weil strukne in ȝeiris.

Papes—Felix I., Eutichian, Gai, Marcellin, Marcel, Eusebie, Meltiadie, Syluester.

Rom. Emp.—Aurelian, Tacitus, Florian, Probus, Gai, Diocletian, Galerie, Constantin.

XXXV. FINCORMACIE.

Eftir the deith of Crathlinthie, the Kingdome of
5 Scotland succedis to his brother sone Fincormak.

This King, nocht weil sittin doune in the Jmpire, and his worthie answer to Traheires requiest.
skairse begun to gouerne, is sair vexte with the Romanis, because he refuset to delyuer to Traherie Roman legat, at his askeng, Octaueie king of Britannie, quha had fled
10 to him for refuge, and w^t him in his fauour and gudwil did remane.

This Traherie, J say, was legat in Britannie for Emperour Constantine, quha for his noble actes was named Constantine the Magne. As the Romanis brak in vpon
15 Vestmaria, Fincormak met him with a gret number of Scotis, Pechtes, and Britonis. he had than vndir his ansinzie, as Veremundie makes mentione, to the number of saxtie thousand men. Traherie now being ouircum and chaiste, left Britannie to his ennimie Octauius, and
20 Past in ffrance. Nathir now, albeit Octaueie had seine him selfe restoret through the succour and supplie of Fincormak, maid he ane end to inuent new * toyes, as sindrie Jngines of men ar sa vngrate and vnthankful, that na benefite, thochte neur sa gracious, thay wil
25 acknowledge.

Fincormak gathiret a gret power, scharplie to reuenge the vngrate mynd of sa cruel a man as Octaueie, and to

* L. "Res Novas."

brek his force, quhen he invades Vestmaria; through this power he chaisces Octaue, and dryues him into sum secreit nuikis of Britannie and holes. Nocht lang eftir, the Roman legat expellis him out of Britannie, and he flies to Norway. Quhen the legat was deid, he returnes; at his returæ being restored til his Kingdome, he labouris how to find the way to mak sum significati- 5
 one of his grate mynd, for the benifites innumerable and notable, quhilkes afortymes frome the King of Scottis he had receiuet. Quhairfor be messingeris he offred to Fincormak abundant giftes, quhairthrough he alluired him to renew the ald band of freindschip w^t the Britonis. Sua that through the fauour and kyndnes of the King of Scottis, the King of Britannie of sik a maner is * vphaldne, that expelling the Romanes close and clair 15
 out of Britannie, the Scottis King frome the King of Britannies nek, brak the Romane yok, and through him and his supplie, bettir gouerned and gydet that cuntrey, Vestmarie to name, and the regiounis quhilkes Carancie had afore takne in. The King of Britannie w^t thir 20
 rasones being mouet makes perpetual peice w^t the Pechtes lykwyse.

He dies the
 3^{er} of his
 regne 47—
 of God 358.

fincormak being a singular weirour, and preclare in abundant giftes baith of bodie and mynd, lang vexed w^t the Catar, at last it consumes him the xlvii 3^{er} of 25
 his regne, of God ccllviii.

Jrland Jm-
 bracet the
 catholik
 faith the
 3^{er} of God
 358.

Melchiades
 forsaid is
 the last
 martyr of
 the first 33
 papes, all
 martyris.
 And Syluester
 heir follow-
 ing the

In tyme of his regne, the inhabitouris of Jrland re-
 ceiued the Catholik faith, and war al baptizet. About
 that sam tyme brak out the Arian hæresie, quhilke
 infected mony natiounis, thaireftir condemnet in the 30
 counsel of Nice.

Papes—Syluester, Marke, Julie I., Liberie.
Rom. Emper.—Constantin I., Constantin 2.

* L. "ut illius ope seruitutis jugum excuteret," &c.—so that by his help he shook off the yoke of slavery.

XXXVI. ROMACK.

fincormak left twa * 3oung men behind him to his
 sones, no^t cum to perfectione. quhairfor Angusian,
 Romak, and Fetelmak, Crathlinthis brethir sones of
 sindrie brether, quhen for the kingdome thay straue
 5 amang thame selves, through priuat Jnuie and hett
 hated, thay drew to pairties, and began to pe(r)sew the
 mater w^t swordes. Bot as the mynd of Angusian being
 sinceir and plane, alluret and wan the hartes of al; sa
 the Jngine of Romack through fraude and dissimulatione
 10 tint al manis hartes.

first confes-
 sor not
 martyr, be-
 cause the
 christne re-
 ligious be-
 gas now to
 spread
 through
 the warld.

Bot Romack, dependeng vpon the riches and affinitie
 of the Pechtes, occupies vehementlie through force the
 hail administratioune of the Realme, expelling Angusian
 and Fatelmak vnto the Jles; Romack, J say, nocht
 15 onlie through force occupies the administratioune of the
 Realme, bot schawes mony signes and taknes of a cer-
 tane curste and vnhappie crudelitie in him.

Romak,
 Angusian,
 and Fetel-
 mak stryue
 for the king-
 dome, bot
 Romak oc-
 cupies al.

Quhat followis? Of this lycht, smale and sobir be-
 ginning, the Scottis and Pechtes furiouslie burnes in thair
 20 ald discorde.

Jn the meine quhile, quhen Romack Jnuades the hail
 cuntrey, Ethodie and Eugenie, Fincormakis sones,
 through the Industrie and fauour of freindes, war brocht
 to the Jle of Man. bot because his crudeltie was daylie
 25 mair vehement than athir culde or soule be suffret of a
 frie people, through coniuratione or conspiracie of the
 Nobilitie, the thrid 3eir of his regne, he is put doune,
 thair fauour was sa feruent towarde Angusian, quha than
 fled was.

Romak be
 conspiracie
 is put doune
 the 3eir of
 his regne 3,
 of God 361.

Papes—Liberie.

Rom. Emp.—Constantin II.

* L. "duos filios impuberes reliquit."

XXXVII. ANGUSIAN.

Angusian
after the
slauchtir of
Romack is
King.

Angusian vndirstandeng throuch lettiris writne frome his freindis, that the tyran Romack was put by the gate, fra hand louses fra Jreland to entir in possessioun of the Realme. Jmmediatlie the King of the Pechtes, called Nectan, Jnflamet against the Scottis, in a terrible Jre 5 through the deith of his kinsman Romack, destroyes, consumes, and wastes, with a suddane power, the nerrest cuntreyes perteyneng to the Scottis.

He ouir-
cawis Nec-
tan King of
Pechtes in
set battel.

Angusian be legatis * accused him of that Jniure, bot in vane, baith inflamet with Jre cam at lenth to straikis : 10 quhair, the Pechtes dung and chaste, the Scottis obtineit the first victorie. Nathir was Angusian for this cause the mair outrageous : bot sente legatis agane to tretit for a †¹²⁷ soueranse : bot the Pechtes, contemneng his re- 15 queistes w^t cruel and lychtful anssers, agane was a cruel battel strukne betuene the twa kings, almaist to the per- nitioune of baith the armies.

Jn the se-
cunde owset
ar baith the
Kingis
slane.

This battel fel in the secunde 3eir of the regne of King Angusian : quhair nocht onlie baith the kingis war slane, bot baith the natiounis sair opprest, in sa far that 20 lang thay neuir 3okit agane, bot frome al kynd of sharpe wapne did absteine on baith handes.

Angusian
in the 3eir
of his regne
the 2. of
God 363—is
slane.

Papes—Liberie.

Rom. Em.—Constantin II., Julian, Jouinian.

XXXVIII. FETELMAK.

Quhen Angusian was slane, Fetelmak obtaineng the Jmpire rang in the Realme w^tout controuersie. This, in

* L. "Illum injuriarum postulat"—demands of him satisfaction for these injuries.

† L. "de induciis"—for a truce.

the secunde 3eir of his regne, maid gret slachter amang
 the Pechtes: and nocht lang eftir betuene thame was a
 sett feild, quhair thair King Nectan, the former Nectanis
 brother, deidlie hurte, Fetelmak obtaines a glorious
 5 victorie, and is decoret with a noble fame. Frome that
 furth the Scottis verie oft wasted with sword and fyre
 the Pechtes landes. Thay in the meine tyme, to keip
 thame the bettir out of thair ennimies handes, crowned
 Hergestus, and decored him w^t the dignitie of a king, a
 10 subtile man, and ful of crafte & disceit, is w^t al consentes
 elected. Quhen this king saw him selfe sa Jnfirme and
 waik, that he was nocht able to meite the Scottis in sett
 battell, he slew King Fetelmak be twa of his awne
 banissed men, quha finjiet thame selfes Scottis, and be
 15 the kingis musitioner, called his cythariste, quhome the
 Pechtes king had corrupted w^t a sume of money. bot
 the cytharist, and the vthir twa murtheris, war takne, and
 in * duigis and bladis reiuene betuene horsses.

Ffetelmak was slane in the 3eir of God cclcxix. About
 20 this tyme Sancte Rule, borne in Greece, a man of a
 singular pietie, cam in Albion, w^t the reliques of S.
 128 Andro. first he landet neir the place quhair the
 toune of S. Andro now standes.

Hergestus, King of the Pechtes, was blyth at thair first
 25 landing and Joyfullie mett thame: and granted to him
 and his marrowis his awne palice. In this citie, quhilke is
 the cheif citie of the hail Realme, a singular † college in
 thir our dayes is vphaldne.

Papes—Liberie, Felix 2.

Roman Emp.—Jouinian.

He quir-
 cuwis the
 Pechtes.

Through
 fraud Fetel-
 mak be his
 awne cithar-
 ist is mur-
 thret. the
 7 3eir of his
 regne, of
 God 369.

The vthir
 twa ar
 reiuene be-
 tuene
 horsses.

S. Rule
 cuwis in
 Scotland
 with the re-
 liques of S.
 Andro.

The first
 fundatioune
 of the Ab-
 batie of S.
 Andro.

* L. "equis alligati, membris in diversa actis, discerpti sunt"—
 bound to horses, and torn to pieces by being driven in contrary
 directions.

† L. "Academia insignis cernitur"—a celebrated university
 exists.

XXXIX.—EUGENIE I.

Eugenie the first of that name, Fincormakis sone, with his brother Ethodie, * of the Jle of Man quhair he was † obliste to be brocht vpe in the liberal sciences ; with al votes, and cōcētes of the hail Realme he is crowned King.

5

The Ro-
mane legat
steiris vp the
Pechtes to
destroy the
hail Scottis.

Jn thir dayes, the Romane legat Maximus had the gouerning of al Britannie, quha, to the end that he mycht amplifie the Romane Jmpire, labouris w^t the Pechtes be messingeris to obtaine his desyre, thinking that sa may be, throug ‡ fraud of the Scottis and Pechtes : first, 10 that a souerance be takne ; neist that the Scottis be declared publick ennimies to the Romanis, Britanis, and Pechtes : finalie that thair thrie forces thay joyne together, & weiris vpon the Scottis agane suddenlie thay beginn.

15

Quhen Maximus had sa cōcludet w^t the Pechtes, in haist he be a heralde of armes denounces weiris, and proclaymes against Eugenie, except he forgyue al Jniure and wrang quhilke the Pechtes athir afor cōmmitted or presentlie against him ; and quicklie that he performe it. 20

The Kingis
ansre.

Eugenie makes ansuer, that senⁿ he was king, he neur trublet the Romanis and Britanis, sua that betuene him and the Pechtes al thingis war just and weil done: Jn sa far that quha violates the statutes of the band anes maid, he receiue due pennance cōforme to the institutiounis 25 of the countrey. Bot gif the Romanis for the Pechtes cause Jnvade the Scottis Jniustlie, baith wil the Godis of Vengeance cum, and reuenge vpon thame ; quhilke nocht

* L. "ex Mona insula, ad regnum vocatur"—is called to the kingdom from Man.

† L. "ablegatus"—whither he had been sent away.

‡ L. "ex Scotorum Pictorumque dissidiis"—by occasion of the disagreement between Picts and Scots.

onlie wil thay do, bot ar able to susteine quhat ony ennemie may do, in thair contrair.

Quhen Maximie, eftir this *ansuer* of King Eugenie, had augmented his legiounis with a gret number of frenchmen, Britonis, and Pechtes, he intendis and prepairis him selfe as to ane certane and sure victorie, evin as sure he thocht as it war in his handes, quhairfore w^t violence, he brekis in ower the nerrest Prouince of Scotland.

The Roman legat with a meruellous multitude of men of weir, trubles al Scotland.

10 Eugenie, in the meine tyme, was present, arrayed in the grettest power of Scottis that he culde be in, to halde the ennemie abak from waisting the Scottis feildes. A feilde first thay straik vpon the Riuer of Crie (quhilke the name zit reteines): Quhair our folkes, in a maner
15 abaset w^t the force and multitude of thair ennimies, skairse mycht thay susteine and byd the firste Brasche.

They sched with vncertaine victorie.

The Romanis now victorious, quhen skattired out of ordour, thay followit the fieris, a nue ennemie met thame: for the men of weir and ¹²⁹Suddartis of Argyle,
20 quha had nocht zit conioyned thame selfes with Eugenie, quha quhen first thay cam to, renewed the battel, and w^t gret slauchter dang bak the ennemie.

The Scottis, lykwyse, through hope of this new releife vnluiket for, war confortid to renew the battel, through
25 quhilke renouatioune, mony ane thay brocht to the ground. The nycht at last cam onⁿ mirke, the pairties thairfor sched.

Quhen King Eugenie saw the gretter parte of his force brochte vnder in the former 3oking with the Romanis,
30 nathir that he was able to meit thame agane, thair power was sa stark, he tuke him selfe til a stenth.

Mairatouer the Roman legat, through the * motioune of the Britonis, past in haist to Kent. In the meine tyme the Scottis with diuerse and oft skirmishes vexis

The legat the secound tyme invades Scotland agane.

* L. "ob famam Britannici motus"—through hearing that the Britons were moving.

the Pechtes. Quhairfor the Romane legat sair offendet,
the neist summer he invades the Scottis agane.

A cruel bat-
tel is begun.
Quhair
Eugenie
strukæ
doune and
slane is. the
3eir of his
regne 10. of
God 379.

As the Roman legat Max. brak in ouer to Scotland,
King Eugenie mett him in Galloway: Quhair quhen a
battel bald betuene thame had bene strukne cruel and 5
terrible, sa that with Eugenie was left nocht ane, he
haueng the ansinzie in his awne hand, and that it
sulde neur be said that he only war left vnslane, he
slingis the ansinzie out of his hand, and rinis w^t force
amang the thick of his ennimies, quhair he is slane. In 10
the meine tyme the *skuddilleris, and kitchine boyes,
and a fewe suddartis, quha be King Eugenie war left to
keip the Campe, seing the miserable slauchter of thair
people, thay fel al in dispair, & falling in dispair, thay
invade the ennimies: quhilke thay did mair throuch 15
feircæes of thair nature, than throuch prais of ony vertue:
at thair first cuming to, for a certane space was begun a
balde biker. Bot thir dung back, and put out of ordour,
ar at last al slane.

a new bikker
brocht ons.

Maximie the Romane legat, eftir sa noble a Victorie, 20
wald haue Eugenie honorablie put in graue, for his gret
vertue and commendatione, quhilke the hale armie of
the men of weir gauë him: he caused lykwyse his
brother Ethodie fund amang the deid, and mony vthiris
woundet persounis, to be †buriit w^t al humanitie and 25
gentlenes. Nathir this woundirful slauchter of the
Scottis was ynouch to satisfie the crueltie of the Pechtes
hartes, Jnuie, and hatred: bot thay wrochte with the
familiaris of the Roman legat, corrupted w^t money, to
obteine at the legatis hand that al Scottis to ‡cum thair- 30
eftir, w^tout ony distinctione, sulde out of Albion be
baniste. a day of Banisment (is) set & appoynted:
that na man in Albion eftir that day, vndir the pane of

The hayuie
hatred and
Jnuie of the

* L. "Lixæ et calones"—sutlers and camp-followers.

† L. "humaniter curari"—to be *cared* for.

‡ L. "omnes Scotis oriundi"—all of Scottish descent.

his heid suld be fund. for this cause, mony throuch feir of this edicte, struckne with a terrour, departes to seik *roumes, quhair to place thair gudes. Sum to the Jles of † Jrland, vthiris to the Jles of Orknay, sum to 5 Norway, and sum to Denmark; and sum to vthiris Natiounis.

Pechtes to-
warde the
Scottia.

Nochtw^tstandeng, the crueltie of the Legat was as-
suaget & kuilet towarde Queine Cartamund King
Eugenies wyfe: for quhen he fand her lyeng neir her
10 housbandis graue in dreirines, lamentatioune, and
mourn^{ng} sair, he gaue her landes and steddings with
seruandes to labour thame, nocht respecteng the scharpe
repunging of the Pechtes.

This was the 10 3eir of the regne of Eugenie, quhen
15 the Scottis be the Romanis was put frome thair roumes,
bot the 3eir of God ccclxxix. frome the beginning of the
Scottis kingdome the secund aboue dccx. The secund
of Julian the apostate, quha than in Rome was maistr
of al.

20 Quhen the legat Maximie was deid, Emperour Theo-
dose sente Victorie to Britannie, quha calling vnto him
the principal of the Pechtes, reprehendes thame scharplie
that thay did nocht applie thame selves better vnto the
maneris of the Romanes: quhilke he *commandes* that
25 thay do thaireftir. He farther *commandes* that the
best, ¹⁸⁰waltest, and most chosen amang the Pechtes,
the lustiest of thair youth, adioyne thame selves to the
Romane legiounes; This hapned vnto the Pechtes, † by
thair opinioune: and thairfor to King Hergest, now ane
30 alde man, was so molestful, that he put hande in him
selfe, that langre he suffired na sik tyrannie. Quhen
Victorie knew of the deith of King Hergest, frahand he

The Ven-
geance of
God vpon
the Pechtes
and thair
King for
thair cruel-
tie vpon the
Scottis.

* L. "sedes"—homes.

† L. "In Hebrides, in Hiberniam, in Orchades"—some to the Hebrides, some to Ireland, &c.

‡ L. "præter spem"—contrary to their expectations.

commandes the Pechtes, that na king be elected of thair
 awne natione mae : quhilke edicte vnder the pane of
 deith be nocht disobeyet : bot the kingdome of the
 Pechtes, eftir the deith of Hergest, euir to p~~o~~rtaine to
 the Romanes, quhilke was concludet vnder bandes and
 5
 conditionis betueine legat Maximie and King Hergest
 of the Pechtes. The Pechtes nochtwithstandeng nocht
 suffiring sik crueltie, called a counsel for that samyn
 cause, in quhilke Durste, the secund sone of Hergest,
 thay crowned king : quha immediatlie with the Romane
 10
 weirouris was takne, and in bandes was castne, and
 sent to Rome to the Emperour. Than the principal
 persounes of the Pechtes, quha stude with thair new
 elected king, first war skourget, than publiklie eftir the
 Romane maner war heidet : the vulgar and lay people
 15
 war lykwyse sair oppressed w^t labouris and taske warke
 for thair part. ffor at command of the legat, al sprung
 of the Pechtes blude, quha remaned in thay boundes
 quhair now standes Beruik and the boundes perteineng
 thairto, the Merce, Tinisdale, Esdale, Eusdale, and
 20
 quhilke Tuedale consteines, quhilkes al vndir ane name
 in ald tymes was named Deer ; and than Gallouay,
 Pentland, Kyle, Karrik and Kunighame, w^t the hail
 cuntrey quhair now Striuiling standes, and Monteith,
 and al about the Kalender and Kaderwod. The people,
 25
 I say, quha inhabited thir partes, war compelled to *zeld
 thame selves, to make a Bulwark baith lang and stark,
 to cast a seuch of a wondirful deipnes, betuene Abir-
 corne and Clydmouth, the way that we passe be Glasgwe,
 this Cldymouth is, quhair now the Castle of Dunbartane
 30
 standes.

The bulwark
 bigit at the
 mouth of
 Clyde, to
 name Abir-
 corne.

The Pechtes now subduet vndir sa sair seruitude of
 the Romanes, seing thair lamentable kaise and miserie :
 quhilke miserie began to leir thame a lessone and to
 begin to be wyse. Now at last thay consider w^t thame
 35

* L. "cedere"—to give up possession of the countries named.

selfes how vncircumspectelie and vnwislie thay wrocht, quhen sa cruellie thay enveyet against the Scottis, and contrare thame war sa outrageous, quhairthrough thame selfes and al that thay had, thay put into the wil of
 5 the Romanes ; this, J say, thair miserable kaise, now to lament thay begin : and finalie to beseik and craue the succour and supplie baith of God and man against the Romane vntrue tyrannie.

The Scottis in the mene tyme banist out of Albion,
 10 wandiris heir and thair through al countreyes, bot quhair or in quhat place sa evir thay be, meruellouslie thay multiplie. And quhen thay war brocht to sik necessitie that al hope of gudes and geir or ony kynd of gude fortune or Luk was out of thair mynd, * Loo for the
 15 ouer vnwonted and strange deiling of the Romanes with the Pechtes, for the extreime calamitie of the Scottis quhairw^t sa sair thay war vexte, a lychtsum lycht, and weil fortunat, Joyful and plesante, schyned vnto thame agane, that the hard seruitude of the Pechtes was
 20 occasione to restore the Scottis.

The Pecht hard handling helped the Scottis hame agane.

Afor was said, that the brother of Eugenie, quhais name was Euthodie, in the former battel mony and sair woundes had receiuet ; neuertheles through the benig-
 25 nitie of legat Maximie, was restored to his former helthe. Eftir he passit in Denmark : quhair a sone he conceiuet vpon his wyfe, quha followed him. This sone, quhen his father was deid, mariet a noble manis daughter of Denmark, neist the king selfe, cheir (*cheif*) Governour of the citie. This womanis name quhome he married
 30 was Rothie, her father Rorichie. Vpon her he gat a sone, his name Fergus, quha the Scottis restored til Albion.

The Kingis birth and lawful succession is heir in this baniamest of the Scottis reseruet.

* L. "en ob nimiam Romanorum in Pictos insolentiam, lætissima prosperi successus lux illis extrema miseria vexatis illuxit"—Lo, on account of the Roman cruelty against the Picts, a glad light of prosperity rose upon them in the depths of their misery.

Betueue
Eugenie &
Fergus are
44 3eiris.

Betueue Eugenie the first, and fergus the second, the
kingdome of Scotland was vndir na king; betueue
quhilkes twa, fourtie 3eiris and four past by.

Parawundus
king of
France is
crouned the
3eir of God
426. & diet
the 3eir of
his regne 11.

This tyme began the frenchemen to haue kingis,
quhair Pharamuð king of France first is elected; This
king, sum do affirme, amang thame was author of the
law, that na woman sould succeid to the kingdome of
France.

5

Papes—S. Damasus, Siricius, Anast. I., Innocence I.
Rom. Emp.—Jouinian, Valentian, Theodose I.

THE 4 BUKE.

XL.—FERGUS II.

KING FERGUS the secund of that ilk, is justlie rekned in this place the fourtieth king of Scottis. For as king Fergus the first, to him selfe and his eftircumeris con-
firmet & maid suir ane kingdome in Albion, sa, quhen
5 this King Fergus had seine al turned ouer and ouer, and the Scottis Natione, through the Romane tyrannie, to be al skattired and al amaisit wraiket, he to the former maner restored thame agane, and eftir fourtie 3eiris, in the *secund 3eir of thair exile, happilie and w^t gret
10 felicitie he placet thame in the roumes of thair foir-bearis. Our writaris affirme of this mater, this to be the principal and cheif cause heirof as followis.

Quhen now the Pechtes war daylie mair and mair oppressed w^t a hauier 3ok of seruitud, quhilke the
15 Romanis had laid vpon thair neckis, thay begaⁿ to consult how to cast aff this 3ok. The Pechtes thairfor thinks it maist conuenient, be messingeris affectuouslie to pray the Scottis to be na mair myndful of ald Jniurie & wra^g wrocht betuene thame, because thay repented
20 verie sair, that euir thay tuke parte with the Romanes contrare the Scottis: quhilke was to thame selves na les lamentable, than to the Scottis damnable and deidlie;

* L. "Post quadragesimum secundum exilii annum"—after the forty-second year of exile.

The Scottis natione xl 3eiris eftir thair exile, to thair country war agane restored.

The Pechtes exhortes the Scottis to returne, & promisses to bind surlie w^t thame contrare the Romanis.

& that thay haue had sufficient experience how intollerable the Romane Jmpire hes beine to frie nationes, and jit wald be, gif thay fand na Jmpediment. Quhairfor thay promise, gif thay wil follow thair counsel, to put thame in sure hope of thair returne agane: and that 5
 nocht only thay sal adioyne thame selves to thame in Battel, and in the weiris keip cumpanie with thame, bot lykwyse be *authoris of the weiris, cheiflie quhen thay doubt nocht that the Romanis, deuydet amang thame selves, ar no^t able lang to indure and to susteine the 10
 forces of the Scottis and Pechtes quhen thay ar Joyned together. Thir things al war done with the Scottis, quha in thay dayes war banissed Jnto the Jles, Jrland, Norway, and Denmark.

King Fergus, quha for certane 3eiris had maid seruice 15
 in the weiris til Athalarik king of the Gothis, with gret commendatioune and prais, and lykwyse was present at the seige of the citie of Rome, receiueng a message frome the Pechtes, in haist he declairis the mater to the King of Denmark, through quhais counsel he sent sum 20
 of his awne people to Norway, til Argyle, to the Jles, til Orknay, and Caitnes, and vnto Jrland, to explore the myndes, state and conditione of the Scottis lyueng in thae partes. Quhen he vndirstude that the Scottis natione with sik a luue and desyre walde haue him, 25
 pairtlie furnished w^t his awne raches, and the Raches of the King of Denmark, pairtlie of his Gudshir sa woundirful Rache, he furnissed a meruellous classe, quhilke to the sey he sett ladne with a multitude innumerable of men of armes: and at Denmark shiping in, the 8 day 30
 thaireftir with gret felicitie, he landet al his Nauie in the Rede of Moray.

Fergus
 landes in
 Scotland.

Compeiret in haist, and war present verie monie borne of Scottis blude, quha war steiret vp through the

* L. "non solum belli socios sed etiam auctores fore"—they would not only be allies, but themselves declare war.

cuming and fame of King fergus, steiret vp, J say, frome
 al cuntreyes and places neirhand. Conueined lykwyse
 the Princes of the Pechtes, to weilcum him hame and to
 accepte and receiue him in the land with al joy and
 5 gladnes; Thay mairouer besocht him to be na mair
 myndful of ald byganes, bot to renue the band with the
 Pechtes.

fergus maid *answer* to this, that the ald band lang
 before institute betuene the Scottis and Pechtes pleiset
 10 him verie weil, sa that vpon the same con̄ditiounis,
 quhilkes afor, it war renuet, to wit, that the Pechtes take
 parte with the Scottis against the Romanis: That mair-
 ouer the Pechtes renunce frilie al that euir pertained to
 the Scottis. Al things perfyted con̄forme to the band,
 15 fergus passed in Argyle: heir in the sait of his elderis
 and Marmour chair he is sett, and crowned king, heir
 accordeng to the Pompe of ald Vse and Wount, he is
 of al saluted in kinglie honour.

The Pechtes
 with the
 Scottis re-
 nues the
 band.

Fergus heir
 is crowned
 King.

This was the 3eir xlv frome the tyme that the Scottis
 20 war baniste out of Albion. The 3eir of God ccccxlii.
 The 3eir of the regne of the emperour Honorius xviii.

Legat Victorius, meruellouslie at thir nues, with a
 furious mynd he settis vpon the confiderat Kings. The
 feild was strukne at Carron: The combat was sa cruel,
 25 that thay sched baith alyke in Victorie; throuch the
 tempest of a terrible storme, that sa vehementlie schuke
 thame. This battel was deidlie on baith handes;
 quhairfor the Romanis fled into Kent, the Scottis and
 Pechtes to thair awne possessionis. Jn the mein tyme
 30 legat Victor *commandet* to erecte the dyk betuene
 Abircorne and clyd mouth agane: quhilke, be a noble
 capitane called Grame, was al brokne and douncastne,
 quhen he expelled the Romanis. fra quhome evin in
 our age it is 3it called Grames Dyke, and fra quhome
 35 the *commoune* opinione is, my Lord Grames hous to be
 sprung and cum aff.

Legat Vic-
 tor raises
 weiris
 against the
 Scottis and
 Pechtes.
 a cruel bat-
 tel heir is
 strukne.

The original
 beginning of
 my L.
 Grames
 hous.

Quhen now legat Victor be his weiriouris is maid Emperour, nocht lang eftir throuch thair fraud and disceit, he is delyuired into the handes of Heraclie legat til Emperour Honorius, quhair he is heidet. In the meine tyme the Scottis and Pechtes receiuet thair cuntries agane, occupiet be the Romanis. quhilke quhen the Romane legat Placidie vndirstude, offendet him sair, and thairfor a cruel combat agane was strukne betuene him and the confederat kingis: Quhairfor, be legatis he tuke trewis, and the ald boundes restored agane to baith the nationes.

Quhen King fergus had obtained sum rest frome weifair, he gaue diligent labour Peice to vphalde, and to compone the materis of the Realme. Beginning thair, quhairfra ane honorable prais and commendatione of religione vses to schine; the kirkes he repaired, quhilkes ather throuch aldnes war corrupted and eitne vpe, or throuch brasche of weir fallin doune: Throuch al partes of the land he placet notable godlie and gud men, evin as gif seid he had sawine throuch the cuntrey to spred the puritie of the true faith, and the honour of God to enlarge. He called agane and releiuet the Mounckes and Preistes, quha fled the crueltie of the Romanis, banished be thame, and stedingis and landes quhairon thay mycht lyue, frilie gaue thame: Strenthes and Castelis he erected in the bordouris, to be sum defence to the Realme: he biggit lykwyse the Abbaisie of Jona, quhair he appoynted in tyme cuming the sepulchre of the kingis of Scotland to be.

The pietie
of King
Fergus.

S. Ninian.

About this tyme was in Scotland Sancte Ninian, of Galloway Bischope, quha quhen he had teimed the hartes of mony, of the foul puddil of errour and vice, and in thair place filled thame agane with the lychte of Vertue and Veritie. To S. Mairtine, his father brother, he dedicated a fair kirke, weil garnished, and in fair ornamentis and noble decore, magnifiklie. He, farther-

mair was first, quha in Galloway fixed a Bischopes sait :
 quhair eftir, and in quhilke place, ane verie excellent
 kirk was conſecrate in his name, and evin vnto the tyme
 quhen hæresie pluked vpe al monumentes of pietie in
 5 Scotland, this kirk was visited maist religiouslie with
 innumerable pilgrimes : Of quhais notable vertue and
 verie worthie, albeit this was a cleir testimonie, nocht-
 w^tstandeng this was a signe and takne of his singular
 pietie, that quhen hett weiris war amang the Scottis
 10 Pechtes and Britonis, the weiris cloised vpe al passage
 frome ane people til another, was a sure passage nocht-
 withstandeng be *ony to S. Niniaⁿ ay quhen pleased
 thame. for thay beleiuet that na craft or disceit or ony
 Jmpietie and wickitnes culde happne vpon S. Ninian,
 15 quha was a maⁿ of sik excellence, and in solid vertue sa
 glorious.

About this same tyme florissed lykwyse Cælius Sedu-
 lius, Priest and Scottis man, † being a lustie youth frome
 his tendir 3eiris vpe, he was inflamed with the desyre
 20 and studie of lerneng : quha mairouer studiet diligentlye
 w^t that maist honorable and learned Scottis Bischope to
 name Hidelbert, baith in diuinitie and in humanitie :
 quheⁿ Hidelbert now fra this lyfe was departed, throuch
 sair trauel he wandiret throuch Hispanie, ffrance, Jtalie,
 25 Greice, and Asia, to leir 3it mair. Quhairfor quhen he
 was with al eruditione enduet, he eftirward w^t the
 preclair monumentis of his Jngine the kirk decored,
 baith in verse and prose. Him Pape Gelasius called
 Venerable, he meruellet sa mekle at his gret vertue (as
 30 of him wrytes Gratiane in the fyftinthe ‡ distiche).

Cælius
Sedulius

* L. "illi tamen ad singulos tutissimus pateret aditus"—to him
 (S. Ninian) was always allowed a free passage to either party.

† L. "adolescens"—in his youth, from his early years onwards.

‡ L. "(Dist. 15)"—the 15 distinction. Gratian's divisions are
 so headed. His words are—"Item venerabilis viri Sedulii paschale
 opus, quod heroicis descripsit versibus, insigni laude proferimus."
 He is mentioned next after the historian Orosius, in the list of

Quhen Honorius had endet this lyfe, the Gouverneng of the Romane Republik fel into the handes of Theodose, quha for the King of Britannies cause yokit with legat Cassius, quha, quhen he was slane, obtained a noble Victorie.

5

The thrid
combat com-
trare the
Romanes :
quhair King
Fergus and
Durst ar
baith slayne,
the 3eir 16 of
the regne of
Fergus. of
God 430.

Now Dionethie is maid king of Britannie. Bot Maximiane being to that place sente with sindrie stout and balde armies, frome that noble capitane Aetius, at the first battel, restored quhat the Romanis had afor tinte : At this feild ffergus king of Scottis, and Durst 10 King of Pechtes, with the gret parte of thair hoste war al slane.

This vnhappie feild was fochtne the xvi 3eir of the regne of King ffergus the secund. Dionethie haueng 15 receiued a gret and wonnderful wound, he is lyfted be his awne, and is karies into Cumbirland. Maximian cruel for his Victorie quhilke he had obtained, he brekis in ouer into the nerrest feildes of the Scottis and Pechtes, and wastes, burnes, and slayes al that he ¹⁸¹ tocu^{is}. Thaireftir intendeng to posses al Britannie be force, 20 that he the mair esilie mycht obtain his purpose, marie he walde Dionethies eldest dauchter, to quhome, the rychte of the Realme did apperteine, as the commoune opinioune was, and this he walde with concente of the cheif nobilitie of al Britannie. he vpon king ffergus 25 sister gat 2 dauchteris, the name of the ane Athilia, the name of the vther Vrsula ; Quhen Vrsula now was consecrate ane haly Virgine, Sche commandet her *gud-father Dionethie to obtaine the cheif roume efter her in Britannie. 30

Efter this vnhappie battel, the Scottis had bene al

writers approved by the Catholic Church in a synod held at Rome under Pope Gelasius, A.D. 494.

* L. "socerum"—her father-in-law. So too the translator ; but according to the text he was *father* of Ursula. Boece calls Ursula the *eldest* daughter of Dioneth.

again banished out of Albione, gif the Romane Jmpire had nocht begun to be skattired throuch Afric, throuch ffrence, and throuch vthires cuntreyes meruellouslie.

King ffergus left behind him thrie sones, Eugenie, 5 Dongar, and Constantine, quhilkes he gat vpon that maist noble Grahames Dauchter in Denmark. About this tyme Pape Innocente the first was Bischope of Rome, quhome sum haldes the opinione, and manifestilie * affirmes to haue bene ane albane, or Scottis man.

Papes—Innocent I., Sojime, Boniface I., Coelestin I., Sixtus III., Leo I.

Rom. Emper.—Theodose I., Honorius, Theod. II. Pharamund the first king of ffrence, quha wrote the ffrenche chronikle, quha † begins to number the kingis; and eftir him Clodouie.

XLI.—EUGENIE II.

10 Eugenie the second, sone of King ffergus, quhen his father was deid, is crowned king. This king delfeng vpe his fatheris reliques, causet thame with gret solemnitie, pompe, and procession to be kared to the Jle of Jone, and thair w^t al pietie to be buriit; quhilke his father 15 commandet quhil he was 3it alyue. This place evin vnto the dayes of King Malcolme Canmore remanet a place of burial hallowit vnto kingis w^t al deuotione.

Quhen Maximian had made peice with the Scottis, his men of weir saluted him with the name of Cesar, 20 and to him selfe attributed the autoritie of king in Britannie: he than eftirward committing the procurati-
one of Britannie til Dionethie, passid in ffrence: quhair quhen he had slane Jubal, king of Armorik, he

* L. merely says, "nonnulli affirmant"—some say. He was probably a native of what is now called *Albano*, near Rome.

† L. "a quo chronicæ eorundem Reges enumerare incipiunt"—from whom their chronicles begin to number the kingis.

lap with authoritie in his kingdome, committing it in governing to Conan Meriadok, and to the Britanis delyuering it to manure and inhabite. Quhairfor Armorik was eftirward be the new Jnhabitouris named Britannie.

Armorik is named be the new Jnhabitouris Britannie.

5

About this tyme is maid mentione, that Vrsula Virgine with ten thousand Virgines constantlie refuseng the mariage of the Hunnis, war crowned w^t the croune of Martyrdome, dryuen w^t a stormie tempest to Reyne mouth, nocht far frome the citie of Coleyne in Ger- 10 manie.

Vrsula virgine w^t ten thousand virgines ar at Colane al martyret.

Jn the meine tyme King Eugenie and the Pechtes Jnuadet Britannie wast of men of weir, quhen na campe lay in it, Maximian than governing in ffrance: and w^t sworde and fyre wasteng al vpe and doune baith in 15 bredthe and lenth, nocht only obtained thay the feildes and cuntrey, bot the verie citie of 3orke selfe. Emperour Valentiniane sente a capitane frome the citie of Rauenna in Jtalie to Britannie with ane strang armie to stay the Jnuasiounis of Scottis and Pechtes. At the cuming 20 of this legat, thir confederat kingis lay with thair campe beyond the riuier of fforthe. This legat Gallio, quhen the enimies he had put to the flichte, he commandet the wal of Abircorne to be erected agane of viii els thik, xii els hiche: quhen this wark was endet, he passit 25 in ffrance. How sune the worde was past, in publik, of the Legatis departeng, the Scottis and Pechtes, in haiste breking doune the Wal, and breking doune al the fortes and strenthes lyeng thairabout, mair vehementlie than afor thay Jnuade Britannie, and quhen the Romanis 30 thair enimies thay had chaiste ouer the Watter of Tine, thay lay with thair campe at the Dyk of Adriane: and passing or farthirmair proceeding, thay waste and destroy al in thair way evin to the Riuier called Humber, and than w^t al kynd of crudelitie, thay flie vpon the miser- 35 able and pure Jnhabitans of the cuntrey. The Britanis

The Wal of Abircorne is restored agane.

- fell in ciuil discorde burning hett, procuring helpe of the Romanis contrare the Peychtes and Scottis, bot in vane, for thay grant thame na helpe; and this ciuile weir thay begin for putting doune of Conan Prince of Wallis,
- 5 because he prudentlie with wisdome persuadet rest and peace: Bot at last thay Jntend sum vther way to lay to the water (*mater*), to wit, a gret soume of money, and al the cuntreyes beyond the Riuer, to promise the twa kingis of Scottis and Peychtes, gif thay absteine fra
- 10 weiris, and lyue in peace. Quhen thay sie thayr askeng refuset, frahand and w^tout ony mair is the feild strukne, in quhilke feild ar slane xv thousand Britanis, bot of Scottis and Peychtes four thousand, quha wan the Victorie.
- 15 Quhen now the Britanis war ouircum, vpon sik conditiou^{ns} thay cam in Will to the Scottis and Peychtes, that fra that tyme furthe na legat, na Romane armie thay haue w^t thame: That w^tout counsel of the Peychtes and Scottis kingis thay mak nather peice nor weir w^t ony
- 20 natione: That thay persue w^t al thayr forces quhom-saeuer ennimies haue ather Scot or Peycht: That thay gyue ouer the cuntrey of 3orke, and al the feildes on this syde of Humber, and to the Scottis and Peychtes commit thame in possessione: That thay gyue a price
- 25 of saxtie thousand crounes to be destrubuted seuerallie to the Scottis and Peychtes men of weir: That 3eirlie xx thousand crounes thay pay in *custome. Thay mairouer soule gyue a hunder pledges nocht 3ounger as xviii 3eires of age, nor elder as xxx, as the Scottis and
- 30 Peychtes requyret. Mairouer Jn the 3eir of God 436, of the regne of Eugenie the 7, Britannie was takne frome the Romanis and subduet to the Scottis and Peychtes.

Conan
Prince of
Wales is
slane be-
cause he
labouris to
procure
peice.

the Britanis
ar ouircum
in battel be
the Scottis
& Peych-
tes.

The condi-
tiou^{ns} of
peace in-
ioyned to
the Britonis
ouircum.

The Britonis
ar maid pen-
sioneris and
custimeris to
the Scottis
and Peych-
tes.

- About this tyme S. Palladie, frome Pape Celestine the
- 35 first, was sent to the Scottis, quha lang befor beleiuet in

s. Palladie
is sent in
Scotland,

* L. "tributi nomine"—as tribute.

be pape
Celestine
the first.

Christe ; that the ruites of the Pelagian hæresie, now
spruitting vpe litle and litle, quhilke, efter the Pechtes
and Britannis, began lykwyse to Jnvade our natione.
and did diligens to put the ruites of the sincere and
pure Religioune in sum suir place ; to festne and to 5
rute it into the hartes of wandireris by the way. To
this Palladie, and the sait of Rome, our Bischopes
gawe sik *authoritie, that quhen afor euir with ws
Bischopes war nocht chosen bot by electione of the
Mounches, This be the Papes halynes sent vnto ws, 10
with al cõcentes was admitted and approuen with Joy
and Gladenes. ffarther S. Palladie gawe S. Seruan a
Bischoprie and sente him ouer til Orknay, thair to Jn-
struck the Rude and Barbarous people in the christne
faythe ; Teruan also he maid Archiebischepe of the 15
Pechtes. Jn quhilkes places thir twa, sa diligentlie
cõforme to pietie and Religione, largelie did thair
dutie and perfytlie ; partlie ruteng the Pelagiane hæresie
out of thair hartes ; partlie quhen thair hartes war cleine
purged, instilling in thair hartes the puritie of religioune, 20
that estirward the ane worthilie was æsteimet Apostle of
the Pechtes, the vther Apostle of Orknay.

S. Seruan
Bischepe.
Teruan also
Archiebi.

S. Patrick.

finmack-
oul.

S. Patrik lykwyse that sam tyme cam in Jrland. The
opinione of monye, this is, that Finnane the sone was
of a certane man called Coelis ; this Finnan in our 25
mother toung named Finmakcoul, a man of gret statur,
in that age duelte with ws ; quhais † ofspring proceidet
of the stock of the ald gyants. Jn the meine tyme the
Britanis quha now x 3eiris had bene ‡ pensioneris to the
Scottis, quyetlie, throuch counsel of Conan sone to the 30
former Conan, thay conspyre against the Scottis and
Pechtes : Quhais counselis quicklie war stayed, quhair-

* L. "tantum detulere"—paid such deference.

† L. "tanquam ex veterum gigantum stirpe exortum"—as if he
had sprung from the race of the old giants.

‡ L. "Vectigales"—tributary.

- for, nocht a few number war laid in pledge. heireftir
 the effairis of Britannie ar afflicted amang thame selves
 for a certane space ; because the lai people was sa sair
 offendet with the Nobilitie, firmlie beleiueng be thame
 5 to thair ennimies to be betrayed. To reuenge this
 iniure the lai people war lang contrare the Nobilitie.
 Quhen this ciuile battel was now neir ane end, hungre
 and pest schortlie began to follow, for the space of thrie
 3eiris, sa monie creatures perished through famine and
 10 hungre, the thrid 3eir followed sik a pest, that skarce
 war sa mony alyue, as to burie the deid. Quhil the
 Britonis ar in sik penuritie, the Scottis and Pychtes ar
 in sik peace and quyetnes, that of Britannie thay enioy
 3eirlic tribute.
- 15 Quhen King Eugenie had restored the Scottis
 Kingdome to the ald estate, and had enlarged the
 boundes thair of evin to the Riuer of Humbre, in gret
 peace and tranquillitie and all commendatioune he
 endet this lyfe.

Ciuille weir
 betuene the
 Nobilitie
 and the lai
 people in
 Britannie

King Eu-
 genie de-
 partes in
 peice.

Papes—Leo I., Hilarie.

Rom. Emp. — Theodosie II., Valentine III., Martianus,
 Leo.

Franc. Rex—Clodouey, Merouie, Childerik.

XLII. DONGARDIE.

- 20 Quhen King Eugenie was deid, but barnes, the reuling
 of the Realme was delyuerit w^t all consentis to his
 brother Dongarde.

Dongard
 regnes
 broyer till
 Eugenie.

- This man began to regne be the exemple of his father,
 and with al pietie and godlines ; cheiflie Godis Preistes,
 25 S. Palladie Bischope, and vthires quha w^t him cam out
 of Italie, notable in eruditione and innocet lyfe, * our-
 thort in his kingdome, he promouet thame to steddings
 and feildes and vthiris commodities of this lyfe, and

The pietie
 of this King
 in the ser-
 uandes of
 God, and
 obseruance.

* L. "sparsim"—scatteredly.

commandet that be al man, w^t al Reuerence, thay sould be obserued, to thir he granted to *continue fra the weiris. And quhatsaeuir place war consecrate to christe through hail Scotland, a ¹⁵³girth maist firme and sure lykwyse he walde haue it: that quha bechance had 5 fallen in ony cryme, how lang thair he did remane, he sould be frie frome al skaith and perrel of skaith.

The diligence of the administration of Justice.

Quhen this king nevir maid mair of ony thing than of peace and Rychtuosnes, he placet excellent men of gret commendatione baith in Justice and æquitie, he 10 placet thame, J say, in euerie cuntrey to ministrir Justice.

The landing in Britannie of Constantine sone to the King of Armorik. Constantine King of Britannie is crowned.

Quhill in Scotland thir thingis ar done; the Britonis willing to cast aff thair Kaiuel, and sair tyred to keip it langre, to be trubaries to the confiderat kingis Scottis and Peychtes, thay send to the King of Armorik, or of 15 litle Britannie, legattis to send thame supplie, w^t Constantine the kingis sone, and besocht him to performe it. The Britonis bosting mekle of this Succour and supplie, quhen Constantine was crowned King of Britannie, and had gathired a woundirful armie, vpon the 20 confederat kingis of Scottis and Peychtes, neir Humber thay sett: bot the Britonis deceiuet of thair hope, being ouircum miserabillie, war put to flichte.

The Britonis ouircum in battel.

Nochtwithstandeng quhen King Dongard, through a vehement orisone and notable exhortatione, the hartes 25 of al his people had steired vpe to the battel, Jn the mid feild quhill in gret feircenes he brak throuch to slay King Constantine, him selfe is slayne, in the fyfte 3eir of his reygne, and the 3eir of God four hund. saxtie & fyue.

Papes—Hilarius.

Romane Emperouris—Leo I., Maiorane, Seuerus.

King of France—Childerik.

* L. "a militia vacationem"—freedom from military service.

XLIII.—CONSTANTINE I.

Quhen Constantine, eftir his brotheris deith was in his brotheris place appoynted, frome his brotheris maneris he far differed. ffor neur was sa constant a virgine quhome this king forced nocht: Neur a matrone sa
 5 schamefaste quhome he defylet nocht. finalie he sa delyted in al kynd of voluptuous pleisour, that gladlier he hanted w^t playeris in *interludes, than w^t honest men and free borne; and w^t daunceris w^t bettir will and geisteris, than with noble men and honest per-
 10 sounes.

lost through
 licherie.

Quhen with this king the Britone had maid peace, nathir w^t conцент of the Nobilitie, nathir w^t thair counsell, he delyuered thame frome the tribute and custome, quhilke xxx 3eris afor continuallie to the Scottis thay
 15 had payed: he mairouer delyuered sum castelis quhilkes war situat vpon Humber, frank and frie, to the Britonis.

He delyuer-
 et the Bri-
 tone fra
 tribute.

The King of Peychtes sa dour discontent is, that King Constantine is sa licherous, sa dul, and heaueie, sa
 20 dul and deid †yde, that sum of the Peychtes he † oppugnes for money, quha figurand thame selfes Britonis, walde quyetlie through deceit put doun Constantine King of Britannie, quhome thay durst nocht sett vpon in plane battel; Nathir lang eftir lyuet Constantine King of Scotland: quhome a certane noble
 25 §hiland man ¹⁸³smuiret in the nychte, for the forceng of his dauchter, the xvii 3eir of his regne, the 3eir of God ccclxxxii.

Evin to this age did lyue S. Palladie, of quhome afor

* L. "histrionibus."

† L. "otio torpentem, luxuque diffluentem"—slothfully inactive and luxuriously dissipated.

‡ L. "oppugnat"—he prevails upon.

§ L. "Hebridianus."

we maid mentione; quha quhen gret workes of vertue, pietie, and beneuolence he had exhibited vnto the Scottis, being thair Apostle, nocht only is it commoune speiking, bot the Historiographouris in thair wrytenges and monumentis have left it behind thame, and celebratis it in thair Warkes. This man persuadet Constantine w^t mony rasonis, nocht to helpe the Sax. of Jngland, infected with the filth of vitious errour, nocht, J say, to helpe thame against the alde Britonnis, disciples of the religioune of Christe Jesus, and true Christianis. 5 10

Pape—Simplicius.

Rom. Emp.—Seuerus, Anthemie.

Kings of France—Childerick.

XLIV. CONGAL.

King Congal, sone to King Dongard, and oy to Constantine through his brother, is maid king, and the croune sett vpon his heid. This man gaue cheif diligence and principal kair to repair the thinges, quhilkes, through the negligence of King Constantine, and his womanelines, war ourthrowne, and brocht to nocht, and appoynted notable and wyse men, thair to Juge the people, to compone al materis of strife, and to sett al at ane in euerie prouince. 15

He oft w^t
Hengest and
Vortigerne
combattis
cruellie.

Vortigerne
the King-
dome of
Britannie
be fraud
obteines.

This king, to wit, Congal, w^t Vortigerne, King of Britannie, and Hengest, and the Saxonis quhome to thair supplie thay had procured, sindrie tymes straik verie manie & strang feildes, now w^t ¹³⁴tinsell, now w^t vantage. For Vortigerne had for a hyre alluret the keipers of Constantine, * king of Scotland, to betray him: bot that the fame of this false and vntrue † facte can nocht to lycht, 25

* "King of Scotland"—not in L. The King of Britain, son of the former Constantine, is meant by Leslie.

† L. "Sceleris fama"—lest the news of this crime should become known.

he *commandes* thir keiperis to be takne, in prisone to be sett, in haist to be heidet. At last quhen he was maid king, he buir him selfe w^t sik Maiestie in authoritie, or after the opinione of sum, w^t fulhardines in audacitie, 5 that alluterlie he refuset to pay the ald vse and wont to the confiderat kingis, in tribut and custome. of this, betueine thame, rase hatred and Jnuie: of hatred & Jnuie cam Jniurie and wrang: of Jniurie and wrang weiris ar begun. The day of battel is sett, baith 10 pairties meites, baith sydes 3okis; The feild is strukne, w^t straikis sad & sair: The Britonis parte slane, parte chaste, gaue backs; Guitellie thair capitane is slane. Quhen Vortigerne saw him selfe sa sair opprest, that he was nocht able, him selfe alane, the hale ennimies to 15 resist, quha laitlie had wonn sa noble a victorie vpon the Scottis, he callis the Saxonis, that cruel and wylde natione in Germanie, to helpe, albeit thay war Ethnikis and supperstitious. The supperstitious Saxounis cumis at fichte speid, following the *convoy* of ane Hengistie 20 and his brother Orsie, *contumeliouslie* w^t weiris thay vex the confedrat kingis of Scottis and peychtes, and vehementlie oppressis thame. Oft thay meit: oft thay parte w^t lytle vantage. Bot quhen the Saxounis ay vrget ner hand, and of thair weiris maid nather end nor stay, at 25 last Vortigerne him *selfe and his delyuered frome the seruitude of the Scottis & Peychtes, obteyneng the Victorie, quhilke felicitie followet this calamitie far bittirer, that quhais helpe in thair delyuiring thay had vsed happilie, into thair seruitude nocht lang eftir thay 30 cam miserabillie. ffor quhen Hengistie † bruket certane boundes gyuen to him and his, to place his gudes and geir intil, he callis his wyfe out of Saxoune, and with her a gret Nobilitie, and of men of weir nocht a smal multitude: quhairthrouch in a schorte quhyle inflamed 35 w^t desyre to regne, he settis his mynd vpon a nue studie,

The Britons
ar chaste be
the Scottis
& Peychtes.

The Saxons
being
Ethniks ar
procured
in supplie
aganste the
Scotts &
Peychts.

The Scotts
and peychtes
ouircum
be the
Saxons.

The Sax
invades the
Briton.

* L. "se suosque."

† L. "tueretur."

and at last he makes a brekk, and throuch many iniures
 and wranges he prouokes King Vortigerne to battell.
 The gret parte of the Nobilitie of britannie he brings to
 nocht : the rest of the people outhir quyte he destroyes,
 or in prisone w^t King Vortigerne he miserabilie thame 5
 castes. Hengestie haueng athir put the Britonis to flicht,
 or brocht thame vnder seruitude, occupies the cuntrey
 braid and wyd frome end til end, and commandes in
 Londoune that crowned he be king, and that, gif war
 possible, he mycht cause al blude of the yle of Britane 10
 be in perpetual obliuione, and neuir thaireftir cum in
 remembrance, the Realme he commandet to cal frome
 that furthe * Hengestland and the people Hengest
 men frome his awne name, to wit, Hengestie : Thay
 no^tw^tstandeng, thinkeng the language sa hard, thocht 15
 better to follow the style that now thay follow, to cal the
 Realme England, and the people Englesmen.

Nocht lang eftir, quhen Hengestie had now confirmed
 his kingdome, that of him eftirward war no^t said that
 he had beine vnthankful of al benifite and gude deid 20
 ressaued, he appoynted to Vortigerne, and the rest of
 the peple of Britannie that remaned, the cunterie of
 Cambrei, (quhilke now thay cal Wallis) Hengestie, J say,
 left this parte to thame to inhabite, in quhilke place, this
 peple sticking maist constantlie to the purtie of the 25
 Christne religioune, suffired na blek nathir of paganisme,
 nor ony vthir secte, bot the religioune of Christe in that
 cuntrey to entir : for na storme of persecutione. fra this
 furth Hengestie settis furth lawes vndir the pane of heid-
 ing, that na man profes the faith of Christe, or exercise 30
 ony Lawes eftir the Christiane rite, or name of Christe.
 heireftir the Christianis partlie vexte w^t cruell iniurie,

Hengest
 occupies
 Jngland and
 is maid
 King.

Jngland sa
 named fra
 Hengest.

The reliques
 of the
 britonis
 frome this to
 Cambrey,
 now Wallis,
 departes.

Paganisme
 was brocht
 in be the
 Saxonis.

The Britonis
 constant in
 the faith of
 christe.

* L. "Vocum duriciem mollientes pressius nunc England," &c.
 —softening the hardness of the words, they pronounced the word
 more compactly England. The etymology is novel. The name
 England was not used till the ninth or tenth century.

- partelie w^t miserable death put doune, gaue, surelie,
 notable sygnes and taknes of thair constancie. ffor
 albeit the crueltie of the Saxonis was sa gret, in de-
 stroyeng the kirkes, in murthiring the Preistes amang
 5 the altares, in slaying the Prelat with the peple al throuch
 another, that ane christiane, as witnessis Beda, skairslie
 durst burie another christiane, notwithstanding, na feir,
 nathir ony torment or persecutiōne evir was hard tel off,
 that at ony time culde drawe the Britonis frome christe,
 10 quhome evir thay seruet maist halylic. farthermair
 Vortigerne receiued thaireftir his rewarde surely for his
 mischeif that he had wrocht: for Aurelie Ambrosie,
 King Constantines sone, miserabillie draue him and his
 barnes in a tour, and all togither consumet with fyre:
 15 his * wyfe mairouer was ethnik the dauchter of Hengest:
 This, Merlin the soothsayer or forteller of things to cum,
 borne of a noble woman, gottin (as said is) be ane euil
 spirit, fortalde him, that sa sulde be his end. bot of
 King Congall, quhat followed, lat vs heir.
- 20 In keeping freindschip sa sinceir he was funde, and sa
 cleine without fraude, that in tyme of neid or necessitie
 he was neur absent til Vortimer his frinde, sindrie
 frome vther †almaist ane vniuersal warlde, quha was
 maid king in place of his father Vortigerne, he J say,
 25 nevir was absent in mister, cheiflie to the expelling out
 of the boundes of Britannie Hengestie, and his sone
 Occa. he sent farthermair, quhen Aurelie thair was sair
 vexte and miserabillie handled, his brother Conran weil
 arrayed w^t a chosen armie of wailed men of weir, to his
 30 helpe and supplie; quha quhen Hengestie and Occa
 had wasted the landes of Britannie vp and doune, braid

The crueltie
of the
saxon vpon
the chris-
tians.

Vortigerne
payes for
his mis-
deides.

Merlin ane
soothsayer
or foreteller
of thingis to
cum or
inchanter.

The integri-
tie of King
Congal in
his freind-
schip keep-
ing.

How he
helpet Vor-
tigerne and
Aurelie
Kingis of
Britonie.

* L. "destroyed him, his children, and his heathen wife, the daughter of Hengest."

† L. "In rerum suarum pene everso orbe, Vortimero necessario suo non defuit"—In circumstances of almost utter destruction he did not desert his friend Vortimer.

and wyd, he draue thame arse ouer heid out aganst
thair will.

The 20 3^{er}
of his Empire
he dies. of
God 501.

Eftir this, and sindrie vthir notable deides honorablie
done, King Congal departed this lyfe : and his burial in
Jona, that yle, is maid, the tuentieth 3^{er} of his regne. 5

Germane
and Lup
notable
mes of Pietie
& doctrine.

About this tyme the twa Bischopes, Germane and
Lupe, Jlluminat w^t al vertues, as w^t starnes, cam in
Britannie, of y^t mynd and intentione, to rute out be the
rute the Pelagian hæresie, and to informe the King
Hengest w^t the Saxons in the Catholik doctrine dulie, 10
and haly præceptes thair of : quhilkes baith, verie happilie
succeidet with thame, quhill in the meane tyme, thay
wanted nocht to helpe thame, in this thair godly inten-
tion, mony Princes weil confirmet in the Catholick &
Christne faith, of Britannie selfe. 15

Papes—Felix 3, Gelasius I., Anastasius 2, Symmachus.

Rom. Emper.—Theodoricus, Anastasius.

*Kinges of France from Clodouie the first Christne King of
france*—Clodouie I.

XLV. CONRAN.

Conran (vthiris names him Corane) Dongardes ful
brother was ; becaus King Congalis barnes war 3it bot
young, he was maid king. Jn haist, that his brotheris
barnes be weil brocht vpe, he does al diligence, and is
verie solist and cairful. 20

His law of
the giltie ;
that baith ye
names and
crimes sulde
be writne
in a proper
table.

This king, mairattouer, how gentile he was to the
pure, how iust to the giltie, how mercifull to the inno-
cent is meruellous ; Quhen he knew that gentile men
war iniurious to pure men, without cause, quha athir
through simplicitie mycht nocht, or through feir walde 25
nocht deferr thair names vnto the Juge : he appoynted
that the names of the offenders with thair offences,
sulde, be the searceris, elected, and to that office chosen,

(*de*) writne vpe and secreitlie endyted in the kingis bukes; quha, gif thay war agane accuisset and fylet, thay sulde surelie be punissed seueirlie. This sindrie tymes being put to profe and experience, in haist maid
 5 the Realme to florise and abunde in peace and welth. Now Conran receaueng in mariage Ada the sister of Ambrose king of Britannie, cam in gret freindschip and familiaritie with him.

Mairattouer he helpet nocht litle, againste the Sax-
 10 ounis, thir tua kingis of Britannie, Vteropendragon and Arthur.

his supplie
to the
Kingis of
Britannie.

About this tyme, in Moray, was a certane * Shirreff, wyse and prudent in the lawes, and a sincere Judge in executeng Justice. through quhais seueritie in reueng-
 15 eng, (for he was supreme Juge, now commounlie called the gret Justice) certane vn honest and filthie persones, feiring him gretlie, consulted amang thame selves, and schortlie eftir amang thame slewe him. quhom how sone the kingis Justice thay hard obiected to thame,
 20 thair stommokis with feir maid sa repleit, that thay thocht thay in Scotland, in na place culde be sure excepte the King war frome amang thame, quhairfor certane mischieuous and wicked persones, heiping cryme vpon cryme, maist cruellie put him doune.

25 Jn his tyme rang in france Childerik and Clodouie, in Britannie Aurelius, Vteropendragon & Arthur. It is declaired in monuments of antiquitie, that to King Conran chanced a meruellous thing and notable in tyme of hunting, for he mekle delyted in hunting the wylde
 30 deir: quhen now with the hundes the Hart was hunted and at last ouircum and slane, out of his mouth caist a meruellous multitude of serpentes, quhen, nochtw'standeng, the Hart hornes ¹⁸⁵ vses, as testifies Plinius, to remeid the Serpents bite. Jn this age Scotland, by the
 35 Sanctes Colman, Priscus, Medan, Modan, and Euchin

Conran is
slane
through
fraud the
3eir of his
regne 34.
christ 535.
To King
Conran
appeied a
meruellous
thing in
tyme of
hunting.

* L. adds, "Toncetus quidam."

Bischopes and Confessouris, Scotland, J say, bure a
 notable disciple to the kirke, to name ¹⁸⁶ Winfreide
 named be sum, quha of the gretter honour was worthie,
 that he was the King of Scotlandes sone. quhen gret
 diligence he had giuen to his Philosophie, in haist he
 set his hail intent to amplifie the kirke and to extend
 the boundes of the religioune. for quhilke causè he
 tuik pilgrimage, and mony strange natiounis, miserabilie
 bunde in superstitione, w^t the true lychte of God he
 illuminat. Quhen many, and no^t few, hevinly preich-
 engis he had preiched, and mony buikes cunninglie he
 writtne had, at last he dies in a Monasterie called
 * Augia vpon the Rehne and thair neir the altar hon-
 orabilie was buried. About the sam tyme Giberine our
 cuntrey man, a man of pietie and verie notable, feiring
 that through the iniuries of the Ethnickis in Albion he
 war sett vpon; his brethir, sistires, and the rest of his
 frindes, with his prayeris, gude counsel and admonitione,
 he began to induce and bring to this purpose, to passe
 withe him intil france, and thair in the seruice of
 Christe, lyue the rest of thair lyfe in halynes and quy-
 etnes. And sa thay al descend to the citie of Remehne,
 quhair Giberin in the prais of Pietie sa florised, that
 Christe walde his halynes through his lyfe, maneris,
 faith & Mirackles, maist walde his glore thair amplifie.
 Conuallan mairatouer, he quha did bind religious
 Mounkes to the seruice of Christe in the Jle of Jone,
 through his discipline, counsel, and commande, him
 selfe Abbat, throuh his awne exemple the improbat he
 taught, throuh his doctrine the obstinat, and throuh
 his preacheingis al vthiris quhome he mycht to the
 rychte way of Lyueng be brocht. Quhairthrouh we
 reid sa gret a grace frome hevin to be powred in his
 harte, that lykwyse the ¹⁸⁷ seiage that was approacheng
 to the kingdomes of Peychtes and Britanis for thair

Giberine a
 haly man
 and a godlie,
 now Bis-
 cope of
 Rhemes.

He foretellis
 q^t is to cum,
 and dis-
 coueris the
 secret vices
 and crywes
 of the genti-
 mes, and
 drawes
 thame til
 amendment.

* Rhenaugia, or Rheinau.

impurities of lyfe, inspired be the spirit of God, he sawe
and fortalde quhat he forsawe, through diuine Instinc-
tion. And monie thingis of the Scottis successione,
w^out ony distinctioun of tyme: quhilkes trulie, becaus
5 sa was the wil of God, war to cum for the sinis of men,
as to sum of the Nobilitie be a certane and sure signe
he said he sulde declair; be declairing and apneng vpe
quhat lysis in the secreitis of thair harte. And frome
the wicked maneris to quhilkes thay war inclyned, to
10 ane godlye and haly lyfe, through his exemple and
gude admonitione, he walde leid thame, as his promise
was.

At this tyme, a haly man, and of excellent lyfe, S.
188 Benedicte to name, his cuntrey Nurse, the ordour of
15 Mounkes, quhilke S. Basile afor had founded in the
orient and had constitute w^t mony and preclair preceptes
of Lyue^{ng}, in a certane toune of Jtalie, to name Sublake,
S. Benedicte renued the same. Quhair quhen he hard
that the glore of his pietie & halynes was spred ouer
20 all, feiring to collecte of the rumour of this vane glore,
sum stom^mok of pride; he past to the toune callit
Cassine, and thair hid him as in a nuik, and biging a
Monasterie, tuik til him certane marrowes, quhome he
brocht to the rycht rule of lyfe, & through the rule
25 quhilke him selfe first maid, he thame informet. w^t the
better will J of S. Benedicte's ordour heir maid men^tione,
because of the mae frutes that the Mounckes of that
ordour haue brocht furth in our countrey Scotland; and
* quhair the Monasteries of the Scottis ar the larger, was
30 doune through thair Labouris, quha in that familie

Quhen the
ordour of
S. Benedicte
was Insti-
tute, thair-
after it
florissid in
Scotland.

Monasteries
of this
ordour in
Scotland and
Germanie be
the Scottis
war erected.

* L. "eò libentius mentionem feci, quò plures fructus . . . ejus-
dem ordinis in Scotia, et quò ampliora monasteria Scotorum . . .
laboribus—in Scotia et Germania extruebantur"—I have mentioned
this order with greater pleasure on account of the many benefits
derived from it in Scotland, and also on account of the numerous
foundations made by Scotsmen of that order in Germany as well as
Scotland.

thame selves did cōsecrate to God, baith in Scotland
and in Germanie.

Papes—Symmachus, Hormisdas, Joane I., felix 4, Boniface 2,
Joan 2, Agapet.

Rom. Emp.—Anastase, Justin, Justinian.

Kings of fr.—Childerik, Clodouie, Childebert, Lotharie.

XLVI.—EUGENIE III.

Eugenie the sone of Congal, quhen Conran was slane,
entiris to the gouernment of the Realme. * Sum war
of Conranis freindes, that steired vpe this new king to 5
reuenge the deith of his father brother. to quhais
speiking quhen he tuik na heid, King Conranis wyfe,
suspecteng him to haue bene the author of her hous-
bandis deith, w^t her barnes Reginan and Aidan, sche
passis in haist to Jrland, quhilke was a † gret Jornay. 10

his clemen-
cie toward
his subiectes.

Eugenie the thrid, in the beginning of his regne, was
meruellous clement toward his subdites. Quha that w^t
the gretter beneuolence he mycht bind thame towarde
him, him selfe walde oft be present in publick Judge-
ment, 3ea and principal for thair cause, quhome he 15
thochte was opprest with vniust Jugement, and walde
pray thame to renewe the pley; quha had not money to
defend and susteine thair cause to the end, the king
selfe caused to helpe thame of the ‡ commone.

His lawis.

This king commandet that na orphiling (or § pure) 20
soulde be sumbound afore lawful age: Nathir soulde a
Vidue be compelled a thousand pace ouer her awne
dores to ansuer to the Lawes: Theiues, Traytouris, and
thair faouureris, he caused to be punissed seueirle;
that the bande maide and confirmed among the Pechytes 25

* L. "erant ex Conrani amicis."

† L. "Magnis itineribus"—with great haste.

‡ L. "de publico"—from the public treasury.

§ Not in L.

and britonis, sould be ratified and still constant he
 gaue diligent Labour. Thay wryt that about this tyme
 King Arthur subduet through battell Scotland, Irland,
 Jsland, flinmarchie, the Jles of Orkney, Denmark,
 5 sswadne, Sarmatia, Prussia, Pomerania, the landes of
 Gothe, Holland, Zeland, Brabante, flanders, (Flandiris)
 al Britane, and at last hail France, to haue maid
 the inhabitouris of thir cuntreys w^t thair Princes,
 tributaries. thaireftir (that J pas ouer the kingis of
 10 Grece, of the Meades, & Persianis be him ouircum) thay
 wryte that the Romane Emperour Lucius he subduet.
 Mony rasonis persuades me to reakne sik speikingis
 rather amang flett * fables, than notable Histories, bot
 how evir the mater be, the King Arthur was notable, of
 15 a coragious spirit, a noble & balde vertue, and honorable
 in actes. Thay, of this King Arthur wryt, that he had 568.
 four and tuentie kene knyghtes, and because of thair
 honour and glore in weirfair, that he nobilitat thame
 with †armes, as in our langage we name thame, and for
 20 the knowlege thay had in weirfair, and for the gretnes of
 that glore, he imbracet thame al alyk with alyk fauour.
 Quhen thay al satt doune to the table, that na man war
 proud, or throuch vane glore began to crak hich gif he
 25 him selfe set laicher than he walde; he caused a round
 table to the forme of a croune be maid. The place in
 quhilke al thir vset to sit, baith our countrey men, and
 the britonis vset to name King Aarthures round table.
 The sam selfe table (gif our countrey men throuch sum
 30 superstitioune of our forbearis haue no^t erret) haue my

King
 Aarthur
 falslie is said
 to haue
 subduet
 mony na-
 tioniis.

King Arthur
 a notable
 prince.

King
 Aarthuris
 round table.

* L. "potius in anilibus quam annalibus numeranda"—to be reckoned rather as old wives' tales than annals. The pun disappears in the translation, but might be rendered—"rather as *stories* than *historias*."

† L. "equestris ordinis insignibus"—he ennobled them with the insignia of knightly rank. The words, "as in our langage," &c., are not in L.

selfe seine ; quhair it is solemnelie keiped, perpetuallie to be remembered of ; in the castel of Wintoune, and ouer al noted w^t the names of his weirlic knyghtes ; quhilke I sawe nocht lang syne.

Guanora his Wyf, Quene.

This Arthur at last, as our Histories makes mentione, 5
was slane be the Scottis and Peychtes, quhais wyfe, to name Guanora, be the Peychtes eftir his deith was takne be weiris, and to the day of her deith, in Angus vnder sure custodie, was keipet ; quhais Sepulchre is zit to sie.

The liberalitie of Eugenie toward thair heires quha in battel war slane.

Bot (to our purpose to returne) Eugenie, quhen King 10
Arthur was slane, and had won the Victorie, al quha had chaiped the sworde, constant in thair office, he enduet thame w^t notable giftes ; thaireftir he was sa liberal toward thair bairnes, quhais fatheris baldlie had bidne in the battel, that the peple loiuing him with al 15
thair harte thay Jmbrace him with al cheritie. Heireftir quhen he had rung the rest of his lyf, he departed to that hevinlie Hall, quhair flowes al gude vnthinkable.

Eugenie dies in peace, the 33 jeir of his regne. The 3eir of christe 568.

Mony monstruous thingis vnnatural, war seine in Albione afore the deith of King Arthur. The Saxonis 20
evin than, with thair capitane Jurnirik, draue the Britonis, w^t thair King Constantine, out of Albion to the farthest nuikes of Wailis. Thay ar nocht *farr, quha testifies and left in traditione that Constantine thaireftir past in Jrland, and to that end he mycht 25
seperate him selfe frome the Warlde and set his hail studie to diuinitie, incloset him selfe wⁱn the bouendes of ane Monasterie, and no^t lang eftir, for the doctrine of Christe, be mony constantlie is affirmed y^t the palme of martyrdom he suffired. Wrytes nocht a few that 30

The Saxonis dryues out Constantine King of Britonie.

S. Mongwe.

Eugenie gat S. Mungwe of Anna the Sister of Aurelie King of Britonnie, and lawful heir to the King of Peychtes ; quha gaue gret labour to instructe the people of Orknay, and of the west yles, and lykwyse of vthires nationis, into the christne religione, and bring thame vpe 35

* L. "Non desunt"—not wanting.

in lyfe and gud maneris. He being the first Bischope of Glasgwe, was notable in miracles baith in lyfe and in deith.

Papes—Agapet, Siluerie, Vigilie, Pelagie I., Jhone 3.

Rom. Emperouris—Justinian, Justin 2.

Kingis of france—Childebert, w^t Lotharie, & Lotharie alane, Hiribert, Hilperik.

XLVII. CONUAL.

Conual german brother of Eugenie, abbunding in al
 5 vertues, eftir Eugenie he obtinet that felicitie, that he
 succedid to the croune, and was maid king. Among
 the rest of the douchtie deides, and actes excellent of his
 pietie, this is maist notable; that w^t al diligent kair he
 caused the croce of Christe to be placed in dorpes and
 10 in *Touais*, to the ruiting of the Luife of Christe in the
 ground of the hartes of his awne: he mairattouer ap-
 pointed, that quhairuir he gaid, that croce cunninglie
 wrochte out of siluer, sould be borne afor him; quhilke
 quhen he was to leip * onn, maist sueitlie he vset to kisse;
 15 and with all honour he vset to follow, with the bystanderis.
 The singular zeale of the haly religione, into this Prince,
 his incredible pietie, his burning desyre towarde God, of
 this we cleirly may sie, albeit na vthir thing war to
 knawe, by: that he forbad through seueritie of ane
 20 edicte, that the sygne of the croce nane durst be sa
 balde as ony way to paynte or forme vpon the ground,
 quhairthrouche feit mychte haue occasione to tred or
 tramp thairvpon. He mairattouer honouret christe in
 his Preistes, in sa far, that he sett furth a law that quha
 25 w^t his nife had strukne a Preist, he sould be punised by
 ane escheit; bot quha had slane a Preist, his gudes
 maid forfat, him selfe quick sould be burnte, and this

A notable
Prince.

his pietie.

The image
of the croce
ay borne
afor the
king.

His godlie
lawes.

* L. "equum esset ascensus"—to mount his horse.

* escheit sulde first, of the first 3eirlie teines, be payet to the Preistes, and for that cause to be brot hame, and laid vpe in thair awne Barnis, was commandet be ane edicte. And that the Curetis of the Kirk mychte the frilier, and wt bettir will, vse thair office in ecclesiastical administrati- 5
one, this king appoynted that euerie ane sulde haue his portione allowet vpon him, hard besyd the kirke.

S. Mongwe
and S.
Columba.

About the sam tyme S. Mongwe Bischope, and Columba, baith notable in godlie eruditione, delyuered the Peychtes frome the Pelagiane hæresie, in quhilke 10
they war fallin agane, and in sinceritie of the true Religione instructed thame.

dies the 10
3eir of his
reygne : of
christe the
3eir 578.

Bot this King Conual, the tenth 3eir of his reygne, without barnes, dies : quhais burial wt a solemne pompe 15
was maid in Jona, and to that Jle was borne, wt the sair and hauie dule of all.

S. Colum-
ban.

At this tyme Abbat Columban was preceptor and Maister to the Scotis, be gyueng thame the ryt rule and preceptes of lyfe, quha, (as is euident of his maniris) decored wt the simplicitie of a †dowe, and with the 20
maist perfyt Philosophie was instructed ; he spred ouer al, evin to the neist Nacione, the boundes of his Virtue, and smel of his Religione, together wt S. Gall, and certane vthis haly disciples and ‡ probable : with thame, J say, the Religione baith braid and wyd, he spred. 25
This Columban was scharpe in snibbing of maneris, in the decore of vertue ernist, mony quhome he had caused to renuence thair vice, to the ryt way of vertue he brocht. Sum of thir, quha war bent til a solitar lyfe, through his counsel, past to Burgundie, til Lexouie, a place in hiche 30

* L. "Is primus de decimis quotannis sacerdotibus pendendis," &c.—he first made the law of paying yearly tithes to the priests. The translator takes "is" as referring to the previously mentioned fine.

† L. "simplicitate columbina"—endowed with dove-like simplicity ; a pun upon Columban's name.

‡ L. "probatis"—approved.

France; thair frome the maist *cumirsum* sorte of the peple to be seperat: quhair, quhen thair lyfe he monastiklie had informed, a Magnifik Monasterie quhair thay mycht duel, he erected, w^t permissione of Theodoricus
 5 King of France, and lykwyse that Clostir in France to name Fontanense, he biggit. This man (as appeiris) Jnspiret with the haly Spirit, is said to haue fortalde mony things of the effaires of France, quhilkes quhen thay war seine *cum* to pas, war knawen be thair end to
 10 be true: albeit in that, he appeiret to snapper, anent the celebratione of the Pasche day, that nathir he teiched nor beleiued eftir the richte vse and consuetude of the Kirk; at q^{lke} stane ¹³⁹ snappired lykwyse Bischope Aidane, No^twithstandeng a verie haly man, sa did mony
 15 vthiris of our *cuntriemen*, quhais prais speikes at large Beda in his Jnglise Historie. ffor it was verie hard and difficle to draw frome thame quhat in the beginning thay had ressaued. Eftirward no^twithstandeng with requeist of the Papes Halynes, leiuieing thair opinione, mony of
 20 thame comioyned thame selves to the approuet and accustomed *consuetude* of the ¹⁴⁰ Kirkes. Heireftir Columban entiris in Alemanzie, quhair S. Gal he lefte, bot him selfe passing in Jtalie, quhen this lyfe maist halylie he had past ouer, in that Monasterie called
 25 Bobien, or eftir Marianus Scottisman, Bouien, he departes to that assemblie quhais ordour euirmair he followed in Constancie of lyfe. *Marianus callis* this Monasterie Bouien, *because be him being fundet and erected in Jtalie, it wil be a perpetual monument
 30 of his liberalitie and Religione.

In the same Kingis age fell S. Brigida (bryde) of baith S. Bryd.

* L. "Quod ab ipso fundamentum . . . perpetuum erit monumentum"—Bobbio . . . which was founded by him (Columbanus), and will be his perpetual monument. The L. text merely asserts this fact, and does not say the monastery was called Bobbio or Borio *for that reason*.

In Scotland
thrie al of
ane diuine
vertue, of
ane singular
pietie in-
duet, at ane
tyme.

her father and mother * lawfullie borne, and baith noble and honorable; that appeirandlie, nothing can be eiked to the felicitie of the thrie † Scottis that cheiflie fell in this age; Quha can wiss aboute thir thrie? or desyre hicher? To be at the command of sa haly ane King, 5
to be induct w^t the doctrine of sa cunning ane Abbat, and steired vpe w^t the exemple of sa diuine a Woman, † quhilkes thrie, al chancet in ane tyme.

To al man wil appeir manifest, quha with me this mater diligentlie consideris, this Woman with the spirit 10
of God to haue bene inspiret. ffor, as I † sal schawe sindrie taknes of her vertues, how mekle sche was inflamed with the loue of God was meruellous; quhen the xiiii 3eir of her age skairse endet, contemning the plesures of the Warlde, sche a virgine of the highest 15
Nobilitie, to God her selfe in the wildimes sche dedicat; quhen through her exemple sche drewe innumerable to her cumpanie; quhen without feir eftir her consecratione, haueng put on the Vale of her Virginitie § conforme to the maner of the Bischope, eftir the consuetude of the 20
kirke, sche past to the Jle of man, quhair the mair commodious sche my^t lyue: Quhen sche was sa familiar with God in speiking, and w^t his Sanctes sche was sa acquaint, that mony of the maist hevinlie secretis sche knewe, and war priuie till her. Quhen, last of al, sche 25
wrocht mony mirackles allanerlie through the benefite of haly water, 3ie evin through the testimonie of thame

* L. "utroque parente nobilissimo prognata"—the child of most noble parentage on either side.

† L. "ut ad Scotorum tunc temporis degentium felicitatem nihil videatur posse addi"—so that it would seem impossible to add anything to the happiness of the Scots who lived at that period. "Thrie" and "quhilkes thrie," &c., are not in L. text.

‡ L. "ut indicia quædam virtutis ponam"—to give a few proofs of her virtue.

§ L. "pro Ecclesiæ more, Episcopi consecratione, accepto virginitatis velo"—having received the veil through the ministration of the Bishop, according to the Church's custom.

(albeit war na vthir testimonie) quha ar aduersaris to the verie faith, selfe. Sum nochtwithstandeng, of the vn-
 lerned sorte, quhen thay wryt of Brigitta of *Sueuia, in
 quhais name ar writtne mony reuelationis, w^t this our
 5 Brigida thay confunde her name: † writeng for Brigida
 Brigitta, and for Brigitta Brigida; nocht knaweng that
 Brigitta was mony hunder 3eiris estir Brigida. The
 Scottis, Peychtes, Britanis, Inglismen, & Irishmen with
 sik veneratione in ilk place haue honouret S. Brigida,
 10 that innumerable kirkes erected to God, amang thame
 al, to her, 3e sal se; 3ie and mae to her than to ony of
 the rest: The Jrland men contendes that her haly body
 thay haue w^t thame in that toun quhilke thay cal Dun,
 in q^{lke} place the body of thair Apostle S. Patrik is keipet.
 15 our cuntrey men ascryues the same Glore vnto thame,
 quha thinkes, that hitherto thay haue honouret it, in
 the Chanrie of Abernethie, & rychtlie haue done thay
 think.

The 3eir of
 God 579.

Papes—Joanne III., Benedicte I.

Emper.—Justin II., Tyberie II.

Kingis of fr.—Hilperik.

XLVIII. KINATILL.

Kinatill conuall, his brother, obtinet the kingdome,
 20 conuall being deid. Quhen S. Columba and his oye
 Aidan cam frome Yrland til Albione, with gret fauore he
 receaued thame and freindlines: quhair of this was a
 cleir takne, that nocht only elected he, in † name and
 possessione, Aidane, bot evin in societie of the Realme
 25 w^t him selfe, he cheiset him.

Kinat. de-
 partes the
 secund 3eir
 of his regne
 of christ 579.

* L. "Brigitta Suetica"—St Bridget of Sweden.

† This is not in L.

‡ L. "in nomen ac hæreditatis possessionem adoptavit"—not
 only gave him possession of his own name and inheritance, but also
 a share in his government.

Eftir this, falling in seiknes, till Aaidane gyueng ouer and committing his full power & authoritie, he gauē vpe the Ghaist, the second zeir of his reygne.

Papes—Benedicte I.

Emper.—Tyberie II.

Kings of fr.—Chilperik allane, Lotharie 2.

XLIX. AIDAN.

Aidan is crowned King, be sancte Columba he is weil instructed.

Aidan sone to Conran, in Scotland through the diligent kair of S. Columba, being brocht, he is crowned 5
king. He be Sancte Columba, in pietie and godlines, verie weil and maist halylic is informet: ffor Sancte Columba with all diligence warned him, quhat perrell in breking the Lawes of the Realme was to follow, and quhat ffelicitie in weil keeping thame, Justlie and Trulie. 10

Sessionis ar institute.

This king was he, quha, first appointed thrie Judgment saites to be seperate ane frome another in solemne places, quhilkes this day our cuntrey men vses to cal Sessionis: ane, to wit, in Galloway, another in Lochquhabir, the thrid in Catherise. that gif had cum to pass 15
in processe of tyme, corrupted and abuset maneris to haue cropin in amang the Scottis, he neglected nocht through seueritie of Law, to pluck out be the ruites thir same abuses: He InSTITUTE, that al thing sulde be done conforme to the rule of Justice, dylie and trulie; that 20
na controuersie or pley war hard, outwith the boundes of thair awne cuntrey, to quhome the actione did per-teyne: This rule brocht to Scotland, na smal, bot gret peace and tranquillitie, and to him selfe ane worthie and immortal name. 25

Aidan refuses to rader sum nobil men of the Psychtes q^e to him war fled for refuge.

Mairouer, Sathan, quha invyes all man, and the deuyser of al contentione, despyteng sair that King Aidan sould be in sa gret felicitie, betuene him and Brudie King of Peichtis, a terrible discorde vpe he steiret. The

hail caus of the discorde began this way, for sum
 Pechtis of the principall and cheif Nobilitie ; thir being
 through the feildis, togither at the hunting, cruellie slewe
 sum of thair awne æqualis, quhilke quhen thay had done,
 5 to King Aidan thay fled for refuge. Quhen Brudie had
 requirēt that thay war randerit, to be Justifiet, Aidan
 denyes to rander thame, and said it was cōtrare his
 honour, to deceiue his clientis fled to him for refuge.
 The mater cruellie was delt betuene thame with swordes,
 10 and neir Dunkeld, in Striuling boundes, *yair* was the
 feild strukne w^t scharpe straikis. Jn this battell the
 Pechtis ar sair ourcum, and mony of thame slane doune.
 Bot Columba partlie through scharpe admonitione, part-
 lie through godlie exhortatione, the myndes of thir kingis
 15 he inclynet to mutual fauour, and at Lenth, bande thame
 w^t inward familiaritie.

Heir is ane
 sair battell
 begun.

Bot Ethelfred, to quhome in gouernment fell Nor-
 thumbirland, ane of the vii kingis of Saxone, quha
 amang thame occupiet Britannie parted in vii king-
 20 domes ; quhen of gredines, he lusted eftir the King of
 the Peichtis kingdome, to the king he cumis of Peichtis,
 with a dissimulat and finjet countenance, and sayes, that
 he sair, and with hauie dolour Lamentis his kais, skaith,
 and diffett, quhilke of the Scottis he had receiuet. ffor
 25 this cause he gyues him this counsel ; that in haist he
 set vpon the Scottis : and this he says, of this mynd and
 intentione, that the force of Brudie King of Peichtis war
 alluttirly Wracket be the King of Scottis. quhairfor he
 was Author that the Peichtis sulde Jnvade the Britonis,
 30 quha laitlie war cōsiderit w^t the Scottis ; that quhen the
 force of thair companiouns & societie war brokne, the
 Scottis mycht the esilier be ourcum. farther, that he
 mycht inflame and steir vpe to thir weiris, Brudie king
 of Pechtis ; he assuiredlie promisses him, that nathir
 35 him selfe, nor his people at ony tyme he sal misse radie
 to assist him. Brudie thairfor invades the Britonis.

Quhen thir
 Kingis war
 be sancte
 Columb re-
 prehendet
 thay war to
 his admoni-
 tionis obedi-
 ent.

Through the
 craftie de-
 ceit of Ethel-
 fred betuene
 the Scottis &
 Pechtis
 weiris ar
 begun.

Aidan winns
the feild
vpon the
Peichtis
and West-
saxonis, &
be thame
agane is
ouircum.

The Britonis being haldne vpe, and suppliet w^t the
Scotis, dang back the Peichtes, slew the King of
Westsaxonis sone; bot Brudie, to quhome gauē the
confidens that in the Saxonis he had, gret corage, with
speid he sped to the releif of his awne, and albeit at the 5
first onsett monie he had loste, no^twithstandeng at the
neist onsett, with gret audacitie, baith the Scotis and
Britonis he putis to flicht. Ethelfred is maid quyt of
ane eye: Brudie receiueng in his thie ane gret Wound,
lost verie mony of his cheif nobilitie. Amang the rest 10
quha of Scotland had beine slane, the violent deith of
Dungar, the lawfull sone of king Aidan, brak the hartes
of all our people w^t cruell dolour. This Victorie, the
hartes of Ethelred, Brudie, and Culin sa far did extol,
that the neist summer thay walde Jnvade Scotland: 15
quhome king Aidan mett w^t gret audacitie and baldnes,
and amang thame maid gret and sair slauchtir, quhair
Centrine king of Westsaxon endet his lyfe. Al halie men,
bot cheiflie king Aidan, the palme and price of this
Victorie ascriuet chieffie to the prayeris of S. Columba, 20
and thanked him *yairfor*.

Aidan
through the
prayers of
S. Columb.
ouircumis
his ennemies.

He departes
in peace the
zeir of his
regne 27.
the zeir of
christe 606.

Nocht lang eftir this, king Aidan departes this lyfe
the xxvii zeir of his rigne. quhen within verie few
dayes, S. Columba, excellentlie and weil enduet w^t al
the gude and gracious giftes of God, leiueng the vntrue 25
trauell of this lyfe, did pas to the glorious counsell of
the Sanctes. Him reid we to be laid in ane Sepulchre
with S. Patrik, and S. Bryd, in the tounē of Dun in
yrland (as thay wil) al thrie in ane graue. Cam with S.
Columba til Albion of haly men in number xii, quha 30
maist sinceirlye professing Christ in thair *exmple* of lyfe
and doctrine, spred in our cuntrey the Christiane Reli-
gione. of quhilkes Bathenie and Cominie war occupied
in the instituting of Religious Mounkis; Cibthacie and
Ethernan, quha war Columba his brother sones, in 35
fulfilling the office of preistheid did thair diligens;

S. Columb,
Brigid and
Patrik ly in
ane tomb.

War xii haly
and godlie
men of lyfe,
quha w^t S.
Columba
teiched the
Scotis
through
thair lyfe
and doctrine
in Scotland.

Domitius, and the vther sevin, ilk according to his power doeng quhat he could or mycht, obtained gret glore in halynes, charitie, and Luue.

- And quhen S. Columba did sayl in Yrland, thay to the
 5 Jle of Jon tuik thair vaiage, and with sair trauel thay pas through the hail cuntries of baith the Scotis and Peichtis, occupiet in Teacheng, disputeng, and Wryteng, and instructeng the cuntry men, and all induellaris, in puritie of maneris and Religione, with gret diligens. In
 10 that samy tyme did Baldred flourishe, and was haldne of gret renowme, and hich æstimatione; quha through the gret lust, and desyre, that he had to amplifie the Religione, meruellouslie being steired vpe and thairto inflamed, turned him to the Peychtis, and in the rycht
 15 way how to serue Christe instructed thame. How that this haly manis bodie eftir his deith, in thrie diuerse places at ane tyme was funde, woundirfullie treitis our Histories. Lykwyse Drostan, King Aidanis vnkle on the motheris syd, forsaiking the kairis of this false Warlde,
 20 in a clostir he closes him selfe: and through his haly example monie he conuerted till a gude & heuinly lyfe: S. Conual, S. Mongowe his disciple, lyueng the same maner of lyfe, obteynet the same name in halynes and prayse, with the same fructe, quha quhen he was present
 25 at the buriall of king Aidan, quhen he was buriet in the Jle of Jon, and being at the Parleament in Argyle haldne, quhair Kennethe Keir was crowned king, conforme to the ald maner, he nevir left aff, bot evir, w^tout intermissione did publishe the christne and rycht Religione
 30 with honest and gude maneris, Jnculcating and dinging it, in the eiris and myndes of all.

Thrie following of pietie in Scotland.
Baldred.

Drostan.

Conual.

- About this tyme S. Gregorie, Pape, sent to Jngland twa haly men, Augustine and Mellit, to instructe the Saxonis in the true Christiane religione: of qlkes throuche thair
 35 ydan, still, and continual preichengs, mony, first of all thame of Kentschire, w^t thair King Ethelred War baptised.

S. Augustin apostle of Jngland.

ffarther was in Scotland, evin than, Bischope Dagamie a man of singular pietie, quha, albeit of onlie, and verie natural simplicitie, he thocht al was Hæresie, contrare the alde vse and consuetude of his awne cuntrie, and still had thame suspecte of hæresie. Maist suirlie thair- 5
for following the alde consuetude quhilke he first had professid, he repugned S. Augustine Vehementlie in sum ceremonies at the first beginning: thinking thame nathing conforme to the Roman Kirk, bot of S. Augustinis awne brayne to be invented. No^twithstandeng at last, 10
Nocht against his will, he followis S. Augustin, obeying his sentence, with ful consent, bot for al that, skairse culde he be brocht to, and persuadet to grant the ry^t celebratione of the Pashe.

Papes—Pelagie II., Gregorie the magne, Sabinian.

Emper.—Tyberie II., Maurice, Phocas.

Kings of fr.—Lotharie 2, or Clotarie.

L.—KENVETHIE I.

he resignes
the Realme
the fourth
moneth eftir
his crouning,
anno chri.
606.

S. Gal
Scotis man.

Kennethie Keir, Conual his sone, is crowned king of 15
Scotland. Perceiueing his helth w^t sair and hauie seiknes to be persewit, his kingdome he gyues ouer to king Aidanis sone, Eugenie: And the fourth moneth eftir he was crowned, was transported (as we hope) to the number of the Sanctes: at * Kilmacolme is his Burial seine. 20
About this tyme, was a certane Scotis man, to name, Gal, of a Nobil familie sprung vpe, vndir S. Columba instructed: This haly man meruellouslie inflammed to spread the Religione in ffrance, through ye gret zeale and affectione he had thairto, w^t S. Columban, of quhome 25
afor we maid mentione, he paste ouer. quhair, quhen he cam, in thae partes, al the monumentis of idolatrie be the rutes he rugit vpe, and laid the fundatione and

* L. "Apud Colmkill"—Kilmacolme = Kil-mo-colum.

ground, of the Christiane Religione w^t al securitie. Heir Gunzo, Prince of this place, quhair he maid his residens, offrit him the Bischoprie of Con^{stans}, and thairw^t walde him decore. Bot S. Gal thinking w^t him
 5 selfe, the mair compendious & rycht way to God, war the Way of the Wildernes, the Bischoprie he resygned to * Deane Johne his disciple, a man quha feiret God, and Was Weil maneret, and of singular conditionis.†
 10 him selfe gouerned the Monasterie, quhilke was be him selfe bigit among the Suiceries, and he gydet it in al pietie and halynes of lyfe: quhair this day, this sam monasterie may be seine famous aneuch, and flourise in al pietie and eruditione of godlie and Religious Mounkis, in the toune called S. Galis Toune, in Suicerland.

Papes—Sabinian.

Emper. R.—Phocas.

Kingis of F.—Clotarie 2.

LI.—EUGENIE IIII.

15 Eugenie 4. Aidanis sone, is maid king, with ful con-
 sent baith of the Nobilitie, and commoune peple. Weil brocht
vpp.

S. Columba, inspiret be the haly spirit of prophesie, fortalde Eugenie lang befor, that he in Scotland sum tyme sulde Reygne: quhen frome his barneheid vpp, he
 20 was brocht vpp be S. Columba, and be him informet in the Way of vertue, he tuik far mair trauel to defend his awne w^t wapounes, than to seik nocht pertaineng till him,
 or vthir menis geir. To wicked men he Was euir molestfull, all gude men w^t gret luue and charitie, he
 25 Jmbraced. † Kardes and Bardis, Gemsteris, Glout- a thryftie
man, and
profitable
ensimie to
gluttonie
and al vice.

* L. "Diacono suo"—his deacon.

† L. "singulari morum probitate prædito"—endowed with exceptional holiness of character.

‡ L. "Mimos, Bardos, Histriones, Parasitos"—jesters, bards, players, and on-hangers.

tounis, and syk kynd of men, that in nathing deltyed bot in ydilnes, he out of his cuntrey thame quyt banised, for the maist parte, and mony of thame compeled to seik thair leiueng hardlie, and with sair labour. Peace and concorde w^t the Princes, his nerrest nychtbouris, he 5
 evir mainteined, and with thame still keiped : The x zeir of his Rigne, all Kirkes and Castelis q^{lke} the Saxonis¹⁴¹ mishantlie had Wraked, afor thay war in our Religione instructed ; he caused to be restored all, and reformed.

Cadual
 King of the
 Britonis flies
 in Scotland.

Cadual, King of the Britonis quha war in Cum**bir**land 10
 left, quhen the kingis of Northumbirland & Westsaxone had brocht his pouer to nocht, he fled in Scotland. Nocht lang eftir, he tuik his Journay to the king of Armorik or litle Britannie : through his supplie, in a schorte tyme, the Saxonis being all dung out of Cum- 15
 birland, he is sett frie, at libertie in his awne possessionis.

The zeir of
 God 620.

About this tyme, Redualde king of the Southsaxonis, and Ethelbert king of the Eastsaxonis, war conuerted to the Catholick Religioune ; and even than, w^t terrible 20
 and fearce battell, persewit thay the king of Northumbirland : heir Ethelred is slane.

S. Bonif.
 frome Jtalie
 cuswis to
 Scotland :
 in Rosmark
 is buried.

Vndir Eugenie, that maist haly Bischope Boniface, (quha eftir the opinione of our peple, was Pape, and was beleiuet willinglie to haue resignet it) cam out of 25
 Jtalie to Scotland : through quhais dligens, quhen the peple through the lycht of Christe was illuminat, maid cleine of al superstitione, and Pelagian heresie, and sindrie kirkes to sindrie Sanctes had appointed, in Rosmarkine is he laid. Heir lykwyse S. Molokie, a man 30
 of meruellous pietie, in mirackles verie notable, is affirmet w^t him to ly, quhome thay say was his marrow, and quhair evir he trauelit, bure him cumpanie in al his Journayes through Scotland.

Eugenie
 dies the xv
 of his

King Eugenie dies, the xv zeir of his Reygne, verie 35
 fortunat, and happie was he, in thrie sones, to wit

fferquharde, Donalde and Fiakre: of quhilkes, ffiakre
 cōtemneng all wardlie pompe, and effairis of this lyfe,
 walde lyue the lyfe of ane heremite in ffrance, and diet
 maist halylye. In gret glore, honour, and renoune, is
 5 this man haldne amang the ffrenchmen, cheiflie in that
 Clostir, quhilke to his name is dedicat in Champanie,
 and perpetual memorie. Eugenie had ane onlie dauch-
 tir, to name, Syra, quha wouderfullie was, throuch pietie
 of her brother, and his exemple of lyfe, mouet with
 10 effectiōne of a religious lyfe; quhairfor in the toun of
 Meldem, verie famous amang the ffrenchmen, sche with
 monie vthiris virginis dedicat her selfe to ane haly and
 Religious ordour: Al women in this cuntrey ar suirlye
 persuadet with thame selves, that quha in S. Fiakre his
 15 chaple settis * his fute or entiris, thaireftir athir schortlie
 to be blind, or daft, as we say, or by his mynd.

Reygne, of
 christe 620.

S. Fiakre

Papes—Sabinian, Boniface 3, Boniface 4, Theodatus or God
 gaue, Boniface V.

Rom. Emp.—Phocas, Heraclie.

Kings of Fra.—Clotarie 2.

LII.—FFERQUHARD I.

fferquhard the eldest of King Eugenie's sones, is
 crouit king. S. Connan, Bischope of Sothirland,† in-
 structed him in all vertue and honest maneris, how
 20 lang vnder his discipline he continuet. Bot how sune he
 his skuil had left, as a man of his awne libertie, thocht
 he mycht do quhat lyked him best; quhat euir gude he
 had gottin, and be the Bischope had bene enduet with,
 in haste he forghet: Neglecteng mairouer the dignitie
 25 of a king, he gaue him selfe ouer to all kynd of intem-
 perance: This na man hard w^t gud Will, bot war all
 discontent thair of; he thinking w^t him selfe, that his

first weil
 brocht vpp,
 thaireftir in
 all kynd of
 vice he fallis.

* "Her."

† L. "Sodorensia."

a King vicious and pelagian.

power mycht be the starker contrare the force of his Nobles, gif he coulde find the way to sawe discorde among thame; in this was his haile intent, and heir was he hail occupiet, to raise in his Nobilitie seditiōne and domestick or nyctbour fead, as we speik. Bot quhen 5 he nouthter culd find out the way how to sawe this discord, nather culd make ony end of his wicked Jntentione, zie quhen he fell in sik a foule and filthie maner of lyfe, that it was feired, leist quhen he had castne from him the feir of God, he sulde fal miserabilie in 10 Hæresie, cheiflie in the Pelagian, quhilke nevir to ony Scotis king had zit befallin; fel from him, for this cause, J say, baith the hartes and myndes of his Nobilitie, and his hail cuntreie peple, with al vehemence. Thay al suspected him of hæresie, of quhilke verum and bittir 15 poyson heir was he noted, that behind backis he vset to scorne the baptisme of barnes, and confessione auricular to the Preist. for in him oft was this *noted, quhilke was the cause that Pape Honorie, throuch scharpe writeings, accused his wickednes w^t a sour 20 repreife, and rigorouslie reprehendet that falte of his: quhen this Pelagian hæresie was far spred throuch Scotland, and appeired to schute out the hornes ay wyder and wyder, Pape Jhone, quha succedid to Pape Seuerine, sett al at ane, among our cuntreie men, n^t only 25 in Hæresie, bot in Jnuie, discord, and al kynd of Jnimitie, among ws. Quhairfor with the commoune consent of all, Ferquhard from the kingdome being deposet, is quicklie castne in Bandis. Jncontinent ar legatis to France directed to the King Clotarie; quha 30 mycht declare to his Maiestie the estate of Scotland, and ask his grace, to be sa gud, as to grant that ffiakre,

Being from his kingdome deposet he is castne in prisone. legatis sent to France S. ffiakre do require.

* L. "Quartadecimanorum partes in Pascha celebrando secutus, effecit ut," &c.—Having taken the part of the Quartodecimans in the celebration of Easter, he gave occasion to Pope Honorius to write, &c.

quha in his Realme led a priuat lyfe, war lattne passe to his fatheris Heritage, quhilke to him lawfullie did perteyne. The king granted, ffiakre denyet, quha because he knew perfytlie that in Warldlie effairis was
 5 constancie nane, na stabilitie, nathing sure, nathing praisworthie, drawing his mynd frome thame, he gaue him selfe till another maner of lyueng, mair diuine. He thairfor to his cuntrye Wissis all prosperitie; and maist constantlie ansueris, that his solitarines was to him
 10 deirer and meikle better to haue than ony kingdome.

S. fiakre refuseth a kingdome.

Quhen S. Fiakre had gyuen this answer to the legatis, and thay war thairw^t returned, the Principalis of the Realme appoynted, that the gouernment *yairof* sulde be committed to four men maist faithfull and
 15 worthie of all credit, ay and quhill another war fund out, lawfullie to succed to the kingdome. fferquhard, in the meane tyme, that thay compellit him no^t lang to suffir, quhilke of his raschnes, in prisone he than sustined, cruellie put hand in him selfe, and vehementlie
 20 w^t violens reft his awne lyfe.

four Regentis creat in Scotland.

Faerquhard in him selfe putis hand, the 3^eir of his Jmpire 12, of christe 632.

Jonas a haly Mounk, at this tyme florisched: quha becaus he was brocht vppe vndir S. Columban, was of hiche estimatione for his pietie. Jn ffrance he sailis, quhair he was verie diligent in drawing the peple to
 25 God, and informeng thame in the rycht Religione, as he was weil expert thairin. Tritemius declairis that he was induet w^t all eruditione and leirning, and preclare in maneris. The maist vngratious creatur of all quhome evir this Warlde wrocht, that Mischeiuous Machomet,
 30 bred in this vnhappy kingis tyme: quhais hail Alcoran (as thay cal it) is * Referit to his voluptuous maner of lyfe; quhilke through the persuasione of Sathan, for this cause he did, that his terrible statutes, smeiret ouer, as it war, with thir his Wantount, delectable, and ple-

The vpryseng of the Machometic secte.

* L. "totus refertus est"—is wholly filled with voluptuous licence.

saunt allurmentis, the esilier mycht take rute in the hartes of his peple. proceidis of this doubtles, that samonie Nationis, Jmpyres, and Kingdomes, had rather, and with bettir will, ly in the deip darknes of thair awne sensualitie and fleschlie plesure, than to walke 5
 in the maist cleir lycht and brychtnes of Christ Jesus. he vses the counsel of ane Sergius, a mounk and sclauē of the Nestorian and Heretical Jmpietie, quhairthrough he mycht make him selfe the mair vulgar, commoune, and knawen, * quhen he gathiret his vile, vnonest, maist Jmpure, and vncline secte, of all sectes, J say, maist Jmpure; he instructed it partlie with the Law, partlie in the Evangel, and partlie of the sectes of al Nationis, in thir thrie, that man of sin, maid vp his awne. 10
 15

Papes—Boniface V., Honorie I.

Rom. Emp.—Heraclie.

King of fr.—Lotharie 2, Dagobert.

LIII. DONALDE or DONEUALDE.

Donald, eftir fferquhard, was maid king of Scotland: This Donald was King Eugenie the thrid his sone: this king being vpsteirit with the exemples of his foirbearis and elderis, he restored to the auld dignitie the kingdome, quhilke the vnconstancie and Jntemperance 20
 of fferquhard had wraiket and brocht to nocht. Through this, the myndes of his cunstrey peple meruellouslie he reconciled, and allured to him selfe. In his tyme, Cadual, king of Britonie vehementlie rages contrare Eufred and

Quhat was
 de kayet he
 restores.

* L. “quo popularis magis esset, cum ex lege partim et evangelio, tum ex omnium gentium sectis suam omnium impurissimam sectam peccati homo conflavit”—that it might be the more popular, this man of sin compiled his system partly from the old and new law, and partly from the sectarian religions of other nations.

Ostrik, kingis of Northumbirland, because thay had defected frome the Christiane Religioune : Thir kingis nocht lang befor, war be Donalde restored to libertie and to thair kingdome. Cadual, heirestir persewing
 5 thame, putis thair forces to flicht ; heir thame selves takne ar baith, and castne in prisone, quhair ilk slew vthir. Quhen this way Ostrik and Eufred had endit this lyfe, the commoune consent of the kingis of Britannie gaued the kingdome of Northumbirland, eftir this, till
 10 ane honorable and haly man, of ane inteir and singular lyfe, thair brother german, his name Oswalde : Donalde king of Scotland in the meine tyme was present baith with his counsel and diligent trauel quhat he could helpe. Quhen Osuald had bene in exile with Doneuald
 15 now xviii 3eiris, he returnes to Northumbirland, not onlie in perfectione of the Scotis toung, bot of the Catholik and Christian faith ; and quhen he was inflamed to spred the faith, quhilke he had receiuet, braider and wyder, and had a gret desyre deiplier to rute it, and a
 20 gret feruour to confirme it, to Aidan he wrote *letters* that to him he walde *cum* to Instructe his cuntry (*men of*) Northumbirland in the christian faith. Bot because Aidan, of the Saxon language was rude and ignorant, he culde no^t instructe the people in the Christne faith,
 25 quhat euir in Scotis he spak in his preiching in the pulpet, Osuald incontinent to the peiple exponet it, in the Saxon language, trulie w^t a magnifik spirit inspired, and Verilie Apostolical. quhairthrouch, thay baith, Aidan, to wit, in sincere preicheng, Osualde in godlie
 30 interpreting, profited sa far in spreding the Euangel in thir partes, that in sevin days space Aidan baptised the number of men and Women, that *cam* till xv thousand. heirestir he is created Bischope of Northumbirland, and in Word and Religione sa Instructes his peiple to
 35 gudnes, through his exemple he sa inclynet thame, in constancie through his mirackles he sa confirmet thame,

Oswald ane haly king.

he helps Aidan to preiche with fructe and profit no^t litle, and is interpretour of his sermons.

The saxons
ar maid
christiane in
Northumbir-
land.

that all Ethnik Gentilitie, qⁱn thay war brocht vp, being
forsaikin, in a schorte tyme that hale cuntrey he enduet
with the lycht of the Euang^el, and through the helpe of
vthiris preistes, quhome Osuald had brocht out of Scot- 5
land, he erected to Christe and his Sanctes mony kirkes,
baith into Northumbirland,* far and neir. Bot Osuald
be ane callit Penda, was martyret, thaireftir was illustre
in Mirackles. The Jndustrie of the Bischopes Aidan and
Corman, Jndustrie, J say, maist haly, maid that kingdome
daylie mair and mair Christian, quhair the forme of al 10
solid and true Religione was tramped vndir fute, through
the false hartednes, volupteous litherie, and al kynd of
Viciousnes, quhilke bred in Ferquhard forsaid.

Donald is
drounet ye
xv 3^eir of his
Jmpire. of
christe 646.

At last King Oswalde, notable in vertue and Mirackles,
be Penda king of Merche is slane. Donalde now 15
being the kingis frinde, was sair sorie for his deith, and
first setting his hale Realme at peace, Castellis ouer al
fortifiet & maid strang, quhill he in the meine tyme
vpon the Riuer of Tai, in a fischer bote was recreateng
his mynd in fischeng, he is drounet. In a publik pro- 20
cessione, his deid bodie was transported to Dunkelde,
and yair is buriit.

Denot and
haly men in
Scotland.

Sigenie, a Scotis Preist, evin than Abbat in † Suicerland
of a closter of S. Benedictes order, instructed al his
Mounkis dulie and trulie in the rule of S. Benedicte, 25
conforme thairto, and to his ordour: and with al dili-
gens teichet his peiple in al puritie of the Christne and
Catholk faith: quha in gret veneratione was among
thame all, becaus of the hope thay had into his prayers,
and sincere traist. At this tyme S. Conuan, Columban, 30
Corman, Bigitan, and Bischope † Damian, as our Histories

* L. adds, "et in aliis vicinioribus locis"—and in other neigh-
bouring places.

† L. "in Helluensi insula." This may be a misprint for Hiïensi.
Segenus was fifth Abbot of Iona, and died A.D. 652.

‡ L. "Dimaum Chroniacum."

makes mentione, maid Scotland noble & Jllustre, through thair haly lyfe, thair sincere exemple, and yair solide doctrine. To thame wrote sindrie and diuerse *lettres* ane certane Archbischope, anent the restitutione
 5 of the kirke. This Archbischope was now in france ye Papes legat, his name Hilarie. Was thair mairouer vtheris twa baith Johnes, the ane counseller of the sait of Rome, the vther *gangis forrest w^t the torche, as wrytes Bedd.

Papes—Honorie I., Seuerine, Jhone 4, Theodor 1, Martine I.

Rom. Emp.—Heraclius, Heracleon, Constantin 3.

Kingis of France—Dagobert.

LIIII.—FERQUHARD II.

10 fferquhard the secund, was fferquhard the first his sone, eftir Donalde he is crouned king. He, afor his crouneng, schew him selfe meruellous clement, with ane fauorable and liberal countenance. Bot how sune he began to turne his mynd frome all vertue and gudnes,
 15 suddenlie he changes in a tyrann, vnquencheable and Gredie in seiking siluer, a cruell ennemie to al Preistes, quhome he knew to abund in money: slew his awne wyfe, committed adulterie violateng his awne Virgine, his dachtyr, J say: with cruel seueritie he persecutet
 20 his verie subdites w^t a meruellous kynde of crueltie, turnet the commoune purs in his awne vses. quhais lyfe now cled w^t all kynd of viciousnes, quhen the tua notable Bischopis and singular in halynes Colman & ffinnan oft had admonised him, bot in vane, and al for

Wickitlie
 Reynes he.

* L. "et Joannem ejusdem Sedis Primicerium"—and John the Chancellor of the Roman See. Only *one* is mentioned in L., but *two* by Bede (ii. 19), to whom apparently Dalrymple has referred. "Gangis forrest," &c., is meant to be a translation of Primicerius.

no^t, at last thay forbad him the kirke, bot quhen that helpet nathing, the kingis Nobilitie despyteng his lyfe and maneris, amang thame selves consulted of another king cheising. Bot through the prayeris and requeist of S. Colman thay stayet, and he was the impediment 5 that thay proceidet no^t: for he said that God schortlie walde reuenge, and scharplie, the contempte of his Religione. And accordeng to the wordis of that maist haly Colman; sa cam to pas. ffor nocht lang eftir, bot a few dayes, quhen the king for his Receptioun was in hunteng, a Wolfe with his teith raue his syd. ffollowit 10 this Wound ane suelling in his bellie maist lyke the Hydropsie. followit mairatouer a Rottinnes in the Jntrelis, of a filthie and Rottne corruptione, casting furth rottne Wormes. Quhen now the space of twa 15 3eiris he perceiuet it to grow nathing bettir bot ay wor and wor, vttirlic abiecteng al kynd of hope of ony helth, bot despairing, he began to remeber of his alde maner of lyfe, & with his teiris woundirfullie to wesche thame. Quhen thairfor he cam til him selfe, he began to *con- 20 firme his croce and punitione, quateuir he had, and w^t mony and hauie teires, he besocht S. Colman, to delyuer him frome this feirfull curce, quhilke he was in. Quhilk quhen S. Colman had done, and maid him participant of the Sacraments of the kirk, plesandlie he departed 25 this lyfe, the xii 3eir of his reigne. As the maner and consuetude was appoynted of alde, his body in gret solemnitie was buriit in Jona.

fferquhard
punish be
the hand of
God.

He rignes
xii 3eiris.
He dies the
3eir of
christe 664.

Scotland Nurissed in that age thae twa Religious lychtes and Vertuous Bischopis, Colman and finnan: 30 quha first following the futstepis of S. Benedicte, through thair studie and diligens thay obtained, that the Notable formes of al kyndes of vertue in thair lyfes and maneris mycht be seine schyne. Thair temperans in feiding,

* L. "divinam ultionem justam confirmare"—to acknowledge the divine vengeance as just.

- simplicitie in cleithing, thair prudense in ordering the grettest effairis of the commoun Weil, mony of the Ecclesiastick sorte of that age vset to follow, verie few to *gang w^t thame. Colman nocht lang eftir *cumis* to
- 5 †Lincolme in Ingland, as thay cal it, he *cumis*, J say, sent for, and thair a gret number of Saxonis, and among the rest, King Penda, quha to Penda his father in the kingdome succedid, he brocht frome the seruitude of Gentilitie quhairin thay war brocht vp, vnto the libertie
- 10 of the Evangel: *ffinnanus* his haly marrow tuke parte w^t him of the trauel, quha past throuch almaist all Britannie, quhilk laitlie the Saxounis had occupiet, with Colman he gaid laboriouslie; and gret fructe, 3e, and plentiful, brocht furth in the kirk of God, with mekle
- 15 luk and grace. Colman at last leiueng Britannie, in pilgrimage he trauelis throuch mony cuntreyes of Germanie, in sawing the word of God, and innumerable conuerteng to the Christne faith, farther throuch Boheme, Vngarie, and a gret parte of Grece he passis throuch.
- 20 Bot returneng throuch Austrie, be sum quha war ennimies to Christe he cruellie is slane, thair he obteynes the palme of martyrdome gracious and glorious; in that same place does the people honour him in gret Veneratione and Reuerens. Of his lyfe and martyrdome, by
- 25 mony alde wryteris, makes mentione Johne Stabius, Emperour Maximilian I. his Historiographer, notabilie depainteng it furth in sapphik verse.

Colman and
ffinan con-
uertis the
peple in
Britannie &
Germanie to
the faith of
Christe.

Colman in
Austrie suf-
fris martyrdome.
Thair in
honour is
haldne.

Papes—Martin I., Eugenie I., Vitalian.

Emp. Rom.—Constantin 3, Metzen, Constant. 4.

Kingis of fra.—Dagobert, Clodouie, Lothorie 3, Helderik 2.

* L. "Multi secuti, pauci assecuti sunt"—many have aimed at, but few succeeded in attaining.

† L. "Lindisfernensem"—Lindisfarne. Colman succeeded Finnan as Bishop of Lindisfarne, and afterwards (A.D. 667) retired to Inisboffin in Mayo. See Bede (iv. 4), who gives no hint of the travels mentioned in the text.

LV. MALDUIN.

He rignes
prudentlie.

Malduin the fourt sone of King Donalde, eftir fier-
quhardis death, with al votis he is declaired king.

This king with his nychtbouris, hes evir keipet peace
of a meruellous maner vnuolat; and albeit he sa hes
done, No^wwithstandeng, facillie and with litle labour, to 5
rest hes he put thae * childre of the Jles and Lennox,
quhen first the author of the Tumult he had brocht laich.

The Kirk in the Jle of Jona, maist honorable to the
monumentis of the Scotis kingis, than fallin doune, he
causet to be erected agane, and decoret, and to be 10
dedicat to Christ, and to S. Columba.

The Pest
seindle in
Scotland.

How lang this king rang, the cruel pest, the space of
thrie 3eiris, was through the vniuersal warlde, and slewe
all ourirthort, vp and doune, mony a mortal creature:
Scotland for al that, through the grace of God, baith 15
than, and thaireftir, euin as of the hett fevir, lang was
frie. Nathir saw ony man Scotland vexte with this
seiknes: afor we contemæng al sobrietie, thay gaue
thame selves ouer to all intemperans and gluttonnie.

The Saxonis
and peychtis
cummirsum
to the Scotis.

Quhen this kingis tyme was now neir ane end; the 20
Saxonis and Peychtis maid the Scotis mekle ado: quhais
craftines and force Malduin hinderit w^t gret facilitie.
bot small proffit gat he of ony Victorie that he obtineit.
Bot now, because he was suspectet to haue lye by his
wyfe, no^t lang eftir, sche ¹⁴⁹wirriet him in the ny^t, the 25
20 3eir of his Rigne. Bot Sche oⁿ the neist day was
appinlie burnet, with al her partakeris, and to quhome
that murthir sche had reueilet. Scotland and Jrland
baith, at this tyme bredd and brocht furth to the kirke
mony of †hid lerning, and of a haly lyfe; of quhilkes, 30

Malduin
murthiret be
his wyfe the
30 3eir of his
rigne, of
christe 684.

* L. "Argades & Lennoxios"—the people of Argyle and Lennox.

† L. "abstrusioris."

that haly father Disibodie renu^{nced} his Bischoprie, and with all quhome he had gathired vnto him for the spreding of the Euangell, he sailis in Alemæ^{nie}, thair-
 eftir he gyues him selfe into the Monasterie of fulde,
 5 quhair the rest of his lyfe he my^t lyue con^{forme} to his deuotione and pietie. Heir lyuet he sa halylye, and of sik æstimatione was amang the peiple, that the honouris quhilkes thay gaue him war estemet litle from diuine honouris.

Disibodie renu^{nces} his Bischoprie, and leidis a priuat lyfe in the Monasterie of fulde.

Papes—Vitalian, Adeodat^{us}, Don^{sius} I., Agatho.

Rom. Emp.—Constantin 4.

Kingis of fr.—Helderik 2, Theodorik.

LVI.—EUGENIE V.

10 Eugenie V. Malduinis brother sone, eftir Malduin is crowned king. This king sent legatis to the king of North^{umb}irland Egfred, to that intent he and his peiple mycht a litle drawe thair braith, or end, as we speik, oppressid with daylie battell, spoylie, and destructione,
 15 and pray him, gif possible war, to Jnclyne him selfe and accepte peace. The legatis frome Egfred obtinet nocht peace, bot a souerans for certane monethis: that in the meane tyme thay prepareng all necessaris for the Weiris, thay my^t eftirward the scharplier marche ford-
 20 warde, and the baldlier thair Battell promoue. Bot Egfred traisting sa far in the freindschip and kyndnes of the Pychtes, quha suirle had promised him thair helpe and releif, nocht standeng to his promise tueching the souerans, cumis in Scotland with ane armie of Inglistmen,
 25 and makes a brek vpon it: King Eugenie meites him at the Watter of Leuin: Thair is a felloun feild, and a strang struckin, thair King Egfred and with him of Saxonis slane mair and les the number of xx thousand, bot of ouris sax thousandis.

The Saxonis inuades Scotland, thair gouernour Egfred.

a notable Victorie of Eugenie.

Quhen Eugenie had won sa wicht a victorie, with sa litle ane ouirthrawe of his awne, he hame returnis. Brudie king of Peichtis (quha begylet the Saxonis in this battell, not assisteng thame) turnet vpon Northumbirland w^t cruel battel: quhome doubtles he had subduet, gif S. Cudbert. 5
Cudbert Bischope of * Lincolme had nocht than proffited mair in his prayers, than vthiris did in thair waipowis. a litle eftir Eugenie dies, and in Dunkeld now is his † burial visited. quhen skairse he was cum^m to the fourt 3^eir of his rigne. 10

He ragne 3
3^eiris and
died the 3^eir
of christ
688.

vndir this king chanced Ronnan, quha trulie did the dutie and office of a haly and deuote preist. for he was inspiret with the spirit of God of sik a sorte, that to defecte frome the Roman kirke bot ane iot war sa horrible a sin, that nane could be hicher, or mair horrible. 15
‡ Quhairfor sik inuie & hatred was seine against thame quha war contrare, that a cruel battel he tuik in hand aganste thame, quha amang the Scotis being infected with the error of antiquitie had violatt the forme of the Romane kirke anent the celebrateng of the Pashe. 20

Papes—Leo 2, Benedict 2.

Rom. Emp.—Constantin 4, Justinian 2.

Kingis of Fran.—Theodorik.

LVII.—EUGENIE VI.

Quhen Eugenie the fyfte was now deid, the kingdome cam to Eugenie the saxe of that name, fferquhardis sone.

* L. "Linferdensis"—of Lindisfarne.

† L. "tumulus ostenditur"—his grave is shown.

‡ L. "acerrimam ergo pugnam, collecto multorum inde odio, suscepit contra eos qui apud Scotos, Romanæ Ecclesiæ formam in Paschate celebrando, antiquitatis errore infecti, violabant"—And therefore, at the cost of much odium, he maintained bitter hostility against those Scots who, through a mistaken love of the antique, violated the custom of the Roman Church in the celebration of Easter.

S. Cudbert with litle labour, persuadet this Prince to
 confirme the band w^t thame of Northumbirland. bot
 with nathir prayeris nor *persuasione* culde he be brocht
 evir to mak ony band w^t ye Peichtis, quha sa oft falsed
 5 thair promis vntrulie, quhomto culd na credit be gyuen :
 with thame, the hale tyme of his rigne, *continualle* he
 was at weiris, bot at sindrie * tymes. This king in al
vertues was instructed vndir Bischope † Adaman, in-
 structed in *lettres*, no^t lychtelie, vndir quhome he in al
 10 pietie and haly lyfe had studiet weill.

Adaman a
 Bischope
 deuote, Eu-
 genie his
 maistir.

Quhen ten ȝeiris war cum and gane, he, tyret throuch
seruice in the *commoun* Welth, departes this lyfe the
 ȝeir of our Lord sax hunder nyntie and sevin : Jn Kilma-
 colme is he buriit. Jn Britannie war seine in thae dayes
 15 mony meruellous, strange, and woundirfull thingis, of
 quhilkes all tuik a felloun feir.

He dies the
 ȝeir of Christ
 697, and
 regnes 10.

About this tyme Scotland bure to the kirk ane certane
 notable defender of the truthe, of pietie, and deuotione,
 his name Florens. as he was in *pilgrimage*, mony he
 20 *conuerted* frome the darknes of Paganisme, vnto the
 lychtnes of Christe Jesus. He led a dour and hard lyfe
 in the farthest parte and *inmost* of that maist thick wodd,
 nocht far frome that famous flude in Alsatia to name
 ‡ Bruche. Thair an honorable Monasterie he erected to
 25 accepte thame intil, quha for the religioun cam frome
 Scotland to seik him. § Thay of Wertsburghe eftirward
 cheised him thair Bischope, quhen Rotharie was deid.
 He is buriit in the monasterie quhilke we said he bigit
 to Scotis Pilgrimis.

S. Florens a
 deuote man.

a Scotis
 monasterie
 in Alsatia.

Papes—Benedict 2, Johan 5, Conon, Serg.

Emp.—Justinian 2, Leo 2, or Leontius.

Kingis—Theodorik, Clodouie 3, Hildebert.

* L. "varia sorte"—but with varying fortune.

† L. "Adamnan." ‡ L. "Bruschio."

§ L. "Argentinenses"—the Strassburgers.

LVIII. AMBIRKELETHIE.

He declynes
into glot-
tonie, leich-
erie, and
gredines.

Ambirkelethie, quha was the sone of King Eugenie the fyfte, was maid king. In the meane tyme, that he now led a priuat lyfe, with sik brauitie of maniris he was decorat, with sik humanitie induct, that al conceiuet a gude hope of him. bot how sune he ascendet to the digrie and honour of ane king, he was far frome the * defens of that hope quhilke of him asfor thay had, bot rather all vn honestie of a foul and filthie lyfe had he Jmbracet. ffor he changet Humanitie and Gentlenes in crueltie, continencie in plesure and leicherie; liberalitie in Gredines; and last of all, the best walde maneris he changet into the maist foul vices, that quhome asfor w^t al fauour thay Jmbracet, quhen he led a priuat lyfe, now w^t al inuie thay persecute al, extollit vnto the honour of a king quhen thay sie him; and that for his ill conditiounis.

The Peichtis, thinkeng with thame selfes, that the maneris of sik a king war a verie conuenient and gude occasione to thame to do thair turne contrare the Scotis, in haist thairfor thay sett vpon thame, and quhair thay cum, makes a gret slauchtir. The king partlie to eschewe the necessitie of the present perrel, partlie mouet through the persuasiounis of his Nobles, he passis furth w^t a gret armie of Suddartis against the ennemie.

Schott w^t
ane arrow,
he dies, the
3eir of God
699.
he rang
3eiris 2.

The feild being sett vpon the bank of the wattir of Taij, the king passing furth to do his eise, in the gloming of the euining, in the heid he is schott, be quhome can na man tell, quhair he dies, and frome that parte w^t gret triumphe is buriit in Jona.

This tyme is noted † Adamannus; quhome, honourit and did gret obseruans to, haile Britannie, and Reuerens,

* L. "Spem tueretur"—far from maintaining that hope.

† L. "Adamannus Coludius."

as a Scot, of his natione, ane Mounk of his ordour, quick
of Jngine, Notable in the scriptures, perfyt in actes of
Antiquitie, and sa singular in the sueitnes of preicheng,
sa douse in exhortatione, that he was haldne ane vniuer-
5 sal mirakle in his tyme.

Papes—Sergius.

Emp.—Leo 2, siue Leontius, Tiberius 3.

Kings—Hildebert.

LIX.—EUGENIE VII.

Eftir Ambirkelethie, Ruled the Realme his brother
german Eugenie. This king takeng peace w^t Garnard
king of Peichtis, mariit his dauchtir her name Spontan ;
quhome her twa brether, the neist 3eir, intendeng to haue
10 slane the King Eugenie, slew her selfe in her bed, schoe
with barze evin than. quhairfor thay war takne alyue
baith, and castne quick to the dogis, quhair thay war
reiuen in ¹⁴⁸ duigis.

The kingis
wyfe for him
selfe is slane.
The authoris
ar w^t dogis
reiuen.

This Eugenie causet verie monie cunning and leirned
15 men out of al partes to be socht, and to be susteynet of
his expensis, quha mycht note vp the actes and Monu-
mentis baith of Scotland, and of all Natiounis. He
mairattouer commandet to repare in his Realme, alde,
through all partes deformet, reiuen, and brokne kirkes :
20 He finalie had persones consecrate to the seruice of God
in al honour and reuerence.

Jn Abirneithie he dies the xviii 3eir of his regne,
quhilke was the 3eir of our Lorde dccxvi. Jn Kil-
macolme is he buriit. Jn the tyme of this king, the
25 halynes of a certane man to name Doneualde, of a Noble
hous, did mekle gude to drawe the myndes of the peiple
to pietie. Quha in the wildirnes of Ogilui, no^t far frome
the toune of * Dundie, with his ix dauchtiris, ane strait

Eugenie de-
partes this
lyfe the 18
3eir of his
regne, of
christ 716.

* L. "Alecto."

Doneald w^t
his 9 dauch-
tiris lyues
ane religious
lyfe.

a monasterie
in Aber-
nethie is
erected.

and hard lyfe lyuet al thair dayes, in fasting and prayer. Quhen thair father was deid, Garnard King of Peychtis, in Abirnethie bigit a gret hous w^t a kirk and gaued it Rentis, and incuming of the nerrest feildis frilie, quhair thir Women mycht honestlie be susteineth, and lyue religiouslie. 5

Papes—Johne 6, Joh. 7, Sisinie or Josimie, Constantin, Gregorie 2.

Emper.—Tiberie 3, Philippik, Anast. 2.

Kings—Childebert, Clodouie 4.

LX. MORDAKIE.

Baith gude
and richteous.

Mordakie, Eugenie the saxte his brother sone, is crowned king, he dressis him selfe all the tyme of his lyfe, to keip concord, to be a rychteous persoune, til expreme pietie in al his actiounis. quhen thairfor he 10 was considerit with the Peychtis and the rest of the kingis of Britannie, that Monasterie (quhais name is the quhyte hous, called be Bedd * Pictiun, and illustre through the mirackles of S. Ninian) and mony vthir places, quhilkes war consecrat to deuotione, he causet 15 to repair and mend. he endet this lyfe the xvi of his rigne, of Christe dcccxxxi, quh^{lke} tyme in lyk maner Bedd maid ane end of his Inglis Historie. Quhairin suirle he wrott mony thingis of the Scotis and Peichtis baith to thair glore and honour. The Remembrans and 20 Memorie of ¹⁴⁴ Boniface we thinke sulde be celebrat, baith because in his tyme in vertues he was notable, and that through the testimonie of Scot Marian, he sprang of Scotis blude. This man, quhen he was of singular vertue, and in Rome verilie had schawin euident 25

he diet the
xvi zeir of
his rigne, of
christ 731.

St Boniface
apostle of
Germanie.

* "Pictivina" presumably meaning—belonging to the (southern) Picts. The word does not occur in the Ecclesiastical History, where it is called *Whithearn* and *Candida Casa*.

taknes and singular, of a spirit Apostolical, Pape
 Gregorie the secund of y^t name, thocht him Worthie
 to be sent to Germanie, to conuert the Alemanis to
 Christe : Jn quhilke Nacione, quhen he had put hand to
 5 the pluiche, to receiue *yairof* proffite and gude fructe as
 ane industrious persoune, and induct thame with al
 faith as ane deuote *persone*, and with sik wisdome had
 gydet all thingis, that the name of the maist cunning
 and best leirned he obteynet amang thame all : At last
 10 sa hard and sa hich in the hartes of this people he
 appeired, that quhen he had ruited out of thair hartes
 the Monumentis of all gentilitie, cleine out be the rutes,
 and the croce of Christe deiper in had planted, thay
 æsteimet him Worthie to be the first creatt Archi-
 15 bischope of * *Ments*, and in al manis mouth to be
 celebrat Apostle of Germanie. Bot quhen the Pape,
 his halynes, vndirstude his Wisdome, Vertue, and
 Jngine, with his authoritie decoret, legat he sent him
 to France : that as he had brocht furth fair and plesand
 20 fructe in Germanie, in France and to the kirk of that
 cuntrey, he mycht labour with that sam felicitie : Heir
 lykwyse, he through conuerteng of † Turing, Hassis, and
 thir callet Austrasionis, had ane happie haruest, and ane
 gratious gathiring. S. Boniface eftir this, returuis to his
 25 awne Germanis, quhome through tyretnes he forsaikis
 nocht, bot throu^t teacheng defendes, through trauel
 Jncressis, & baith braid and Wyde erectes Monasteries
 to God and to his Sanctes through Germanie. Heireftir
 quhen he was verie soliste and kairful for his people,
 30 that na way thay had beine infected with the Ethnik
 error and opiniene of thair Nychtbour ffrysing, quha
 war no^t jit conuerted frome thair black Darknes ; Jn al
 haste thairfor he postis w^t speid to ffrysing, and quhill

Archibis-
 chope of
 Ments and
 legat frome
 the sait of
 Rome.

He erectes
 monasteries.

* L. "Moguntiacæ"—of Mainz or Mayence.

† Thuringians and Hessians. "France" of the text must be understood as *Frankland*.

Heir is he
martyred.

with al possible kair and diligens he thair was Instructeng thame, be sum malitious persounis, w^t his marrowis is he put doune, heir is he honourit in this Earth with the glore of Martyrdome, bot in Hevinⁿ his reward gratuslie hes he obteynet. The zeir of our Lord dcclv his bodie 5
first was transported to Traiecte, thaireftir to Ments, Thridlie to ffulde, quhilke labour a litle afor his deith he committed to Bischope Lull his successour; heir w^t all religious honour is he * maid off, and had in Reuerence be the citizenis, and nocht onlie this Prouince, consecrat 10
to his name, dedicatis to him the first place, and estemes him for thair Patroun, bot evin hail Germanie ouir all haldes him for thair Apostle, and offiris him al obseruance and seruice quhat thay can.

Madulphie.

Madulphie skuilmaistir was that same tyme: quha of 15
a singular ingine, hiche in Theologie, Notable baith in Greik and Latine, nochtwithstandeng he esteimet nathing (*superior*) to pietie and Religious lyfe. Quhen laboriouslie and w^t gret labour, through monie ffar cuntries, he had bene pilgrimme, at last he cumis to Malmisburie 20
a toune in Ingland, and thair he fixis his sait; q^r being a certane Wod and pleisant forrest, he delytet meikle thair to remaine; Thair he erected ane Monasterie Magnifik, to mony, quha gladlie and with gud Wil followit his hard and strait maner of lyfe, for the commendatione of his 25
doctrine: This Monasterie The Inglismen frome that † citie names Malmisburie, heir he in the same Monasterie lyis, eftir gret seruice to God, and to the commoun Welth.

Papes—Gregorie 2, Gregorie 3.

R. Emper.—Anastas. 2, Arthemius, Theodosius.

F. Kingis—Clodouie 4, Chilperik 2, Theodorik.

* L. "delatum"—carried hither.

† Or, from his name, *Maidulfsbury*.

LXI. ETHFIN.

Ethfin the sone of Eugenie the 7, with *commoune* consent, and publik vote of all, is chosen and crowned king. quha quhen he was woundirfullie induct w^t al ornamentis of vertue, he fand^e out the way to nurishe
 5 peace with his nychtbouris; and was verie diligent to purge the Realme frome the foul pudle of al wicked and malitious persounis: Constantlie he defendet the Jnnocent against Crueltie; the pure against the stout and mychtie: he wayted weil onⁿ, be all meines possible, that nathing de kayet of Justice in his Realme, quhithir it war in the Ecclesiastik or Secular Sorte. ffinalie defected through age, his strenthe sa de kayed, that quheⁿ he was nocht able to beir the burdine of the Realme be him selfe, he cheiset of his Nobles four
 15 Regentis to gouerne vnder him; to quhilkes four æquallie he diuydet the cuntrie; Jn *thir four was a certane plesante forme of Vertue, bot vnder colour. of this maner amang thame he diuydet the cuntrie. to Donald Argyl; to Colan, Athole; to Murdoch Galloway; and
 20 to Conrad, Moray land. Thay nocht samekle respecteng the publick effayres of the *common* Welthe, as thair awne vilitie and proffit particular, to thair awne hous thay drewe all hame: through quhais fulishnes, or thair mischeiuous deides rather, the *commoune* Welth of
 25 Scotland cam neir to de kay. Quhill Ethfin began to think how he mycht cal the *commoune* Weil to the alde state and forme, deith cuttit the threid of his lyfe. He dies the xxx 3eir of his rigne; of our Lord dcclxz.

A Just and a true person, maintainer of equitie.

Mony about this tyme backbate the Romane Kirk for
 30 sum ceremonies thairin; maist vngodlie, and wickitie; bot

He dies the 3eir of our Lord 762. xxx 3eiris he rignes.

* L. "in quibus præstans quædam, sed fucata virtutis species eluxit"—they were distinguished for their remarkable, but counterfeit, show of vertue.

maist constantlie ganestude thame thir thrie Scotis among the first, Kilian, Colonat, and Tholuamie, al Mounkis, decored w^t al the ornamentis of vertue: quhais desyre to spred the Catholick faith was insatiable, sa that quhen the boundes of Britannie could no^t satisfie thame, thay 5
 passe in far cuntries: quhair thay cum to Wirtsburghe in Germanie, and thair, in setting furth the puritie and sinceritie of the Euangel, constantlie ganestude the ennimies of the truth; bowet, yie and brack the backis of the heretickis, ouerthrewe the Jntinetiounis of al gentilitie 10
 and paganisme, firmie in quhilke doeng a lang tyme, thay wrochte a notable Worke to God: and last of al obteyned the palme of martyrdome in Germanie.

Papes—Gregorie 3, Zacharie, Stephne 2, Stephne 3, Paul 1.
R. Emp.—Leo 3, Jsaurik, Constantin 5.
F. Kingis—Helderik, Pipin.

LXII.—EUGENIE VIII.

Eugenie VIII. Mordakie, his sone, is appoynted to rule the Realme. This king was verie infensieue to the 15
 Regentis and Gouvernouris, quha of the commone gude of the Realme maid thair awne particular proffit. Mordakie, comprehendet in Treasone against the croune, he causes to be heidet: the rest giltie of the * commone gude, he condemnet in a gret soume of money: Jn ql^{ke} 20
 doeng, to him selfe he procuiret the fame of all æquitie and richteousnes among the people, and lykwyse a singular glore of moderacione, that in the beginning of his rigne, he was rigorous *contrare na man*, that he nathir did or said ony thing with seueritie. Bot as oft cumis 25
 to pas, that quhen the myndes of men abundes in all Welth and ydlenes, thay fal heidlings oftymes in al mischeiffe: sa he now, throuch the name of the supreme authoritie that he had, was drawin away w^t his awne

ffirst he
 lyues laud-
 able and
 prais-
 worthie.

* L. "Repetundarum"—guilty of extortion.

affectionous, suddanlie, J can nocht tell throuch quhat wicked & malicious spirit he is steiret vp, of a gude king, he is maid a cruel tyrann: quhairfor that na skaith sulde fal in the Realme, his awne gaird doupit him
 5 through w^t quhingeris the seuinth 3eir of his rigne.

Thaireftir he tynes him selfe throuch glottonie and leicherie.

heir is he alane be his awne.

Artuillus ane illustir sone of the Nobillest Erle in Scotland, and Sedulius 3ounger, Bischope in the south cuntrey in Scotland, in this age obteynet ane glorious name for thair Jngine and excellent vertue: Artuil in
 10 Philosophie, Sedulie in Theologie.

Artuil wrot and sett furth a buik of the Mathematikis, commendet for the exquisit Judgement of the wryter. Sedulius in lyke maner, of the actes and monumentis of the Counsell in Rome haldne and celebratt, left till his
 15 posteritie a Notable Wark of al eruditione repleit: With Bischope Pergust, in this counsell he was present.

Artuill & Sedulius.

Sindrie wryte mony and meruellous things of S. Viro, bot for thame al J accepte Surius, quhais proper wordes J will set doune because thay make mentione of Scot-
 20 land. Scotland, a birthful Jle of haly men, and in a maner compare to the starnis in Number, quhilke throuch the support and defence of Sanctes producet and brochte furth S. Viro: this man forsaking the honour of a Bischoprie, cam to Rome; frome Rome sent in Scot-
 25 land be the Pape, he vset his office dylie and with al deuotione, and eftir certane 3eiris sailing in ffrance, for his haly lyfe he is æstemed Worthie to be confessor to the king of France of that age, his name Pipinus; and that he mycht constantlie passe ouer the tyme of this
 30 lyfe, the Monasterie of S. Petir in Franconia, to him this king causet til erect, quhair in al tranquillitie he restis in peace; Thair lyes his haly and blissit body, at quhais Sepulture ar mony benefitis to mony ane bestowet frome hevin, through the grace of our Lord Jesus Christ.

S. Viro Bischope.

Scotland fertil in haly men.

Papes—Paule 1.

R. Emp.—Constantin 5, Copronymé.

F. Kingis—Pipinus.

LXIII.—FERGUSS III.

ffergus 3. Ethfinis sone, succedit til Eugenie. This king culde baith in simulatione and dissimulatione make a strange *countenauns, for (*while*) he lyuet as a proper and particular persone, (and) he ouercoloured his wicked lyfe, to him natural, w^t a certane feinzet schadow, 5
and false forme of true vertue. Bot how sune he ascendet to his supreme dignitie, to the dignitie of a king, he gaue him selfe clein and clair ouer to al vice and Voluptuous plesure; quha thairfor vnhappilie endis this lyfe as followis heir. ffor the thrid 3eir of his rigne, his 10
wyfe, quha culde nocht suffir his foull, inordinat, and voluptuous vaiging by her, stikit him in his sleip. Quhill the author of the slauchtir in the mein tyme lay hid, and no^t schortlie was fund out, sindrie Courteouris war had in suspicioune, than fel furth the questioune quhilke of 15
thame it sulde be: quhilke quhen the Queine harde was sair displeiset, and culde no^t suffir to heir, quhairfor Sche walde compeir in publick, and her selfe schaw, quhat Sche had done, and how Justlie, and her dolour thairfor. Now thairfor sche compeiris, and grantis her selfe to 20
haue slane the king; for quhilke cause, thay neid no^t, sche sayes, put ony man to tormentis, for that, quhilke sche appinlie and planelie grantis of her selfe. Quhen this Sche had said, with a knyfe, quhilke vnder her clathis sche had hid for that vsse, Sche strykes her selfe 25
to the harte.

He followis
the maneris
of Eugenie.

He is slane
be his wyfe,
the 3eir of o^r
Lord 768.

The quene
grantis wil-
linglie quhat
Sche had
done &
slayes her
selfe.

Patto a
Scot.

Patto, a Scot of his natione, and Abbot of Amarbarik, exceiding baith vertuous and cunning, he was sa kendlet with Godlie 3eale, as with a hevinlie fyre cuming doune frome aboue, that he tuik his Jorney to Saxonie to drawe 30
the darknes of hæresie frome the hartes of that people :

* L. "Simulandi dissimulandique egregius artifex."

Charles the Magne, quha sa duchtillie * dang doune thair duchtines, delyted sa mekle of his studie in preiching the sinceritie of the Euangel, and of his feruour in pluking vp hæresie, that quhen Suidbert Inglistman was
5 departed this lyfe, he causet him be maid Bischope of Verden, eftir him.

Pap.—Stephane 4.

R. Emp.—Constantin 5.

F. King—Pipin, Charles I, Magne his surname.

LXIII. SOLUATHIE.

Soluathie, Eugene the 8 his sone, is to¹ the kingdome preferit, elected, and crowned. This king was of sik a
kourage, that he was bent to all kynd of preclare actes,
10 Noble and douchtie deidis, as he naturallie had bene borne thairto. Bot the Podagra or Gout, quhilk of the Vehemencie of calde he contracted, Vttrillie ouirthrew his preclare † Jugementis, and his Wittie and wyse counsel.

15 With his nychtbouris, he euir keipet peace. the thrid † Baucie slane.
zeir eftir his crouning, he slew Baucie, in battel ouircum, of the § yrishe blude, because he had mouet the Jles, and hiland men to defectione maliciouslie. Esilie and with litle trauel, put he peace amang sum Rebellis in
20 Argyll, companiounis to Donald, quhome afor Eugenie had heidet. How prudent and Wyse he was in gouerning the commoune Welth, and Ruleng the Realme, is euident of this, that qⁿ the Saxonis and Britonis war at deidlie feid, and continual slauchtir betueine thame or

He pacifiet
his Realme
& sa held it.

† Baucie
slane.

Saxonis &
Britonis at
perpetual
Weiris.

* L. "Contumaciam armis frergerat."

† L. "cogitationes, consilia, conatus, prorsus evertit"—put an end to all his intentions, plans, and attempts.

‡ L. "Banus." The metrical chronicle calls him Macdonald Banis.

§ L. "Hebridianorum sanguine ortum"—sprung of the blood of the Hebrides.

baith sydes, throuch quhilke feid baith Nychtbour and deidlie, the Peichtis in thair guddis and ryches douward began to declyne, he, J say, in sa gret truble amang sa neir nychtbours natiounis, was with Weiris nathir vexed hame nor afeild, far off, or neir hand.

5

Sindrie notable cuning men of religiow in Scotland.

About this tyme, in Scotland war sindrie cuning and religious persounes, and notable; to Wit; that maist Vigilant Bischope, and kairful for his flock, Macarius; the Cathedral Kirk of Abirdine was erected in this manis honour; than Diuincus, Archidiacon thair, Cogan 10 and Dunstan Abbotis, albeit sum alledge, thay fell in another tyme. Soluathie the xx 3eir of his Rigne departes this lyfe.'

Soluathie dies 20 3eir of his Rigne, of our Lord 788.

Papes—Adrian 1.

R. Emp.—Constantin 5, Lion 4, Constan. 6, with his mother Treme.

f. Kingis—Chairles the Magne 1.

* The 4 Stemm, or digrie of kin and blude, suld heir be imprented, of Kingis: of quhais lyfes and 15
Notable actes the fyfte buke heir following will make menti-one, historicallie and declair.

* In the Latin copy these "stems," or genealogical tables, are printed at the commencements of the different "books." The one here mentioned contains a portrait of Achaius, with his hand grasping what is apparently intended for the hand of Charlemagne, with whom, a note states, "*he made a perpetual league which the Scots have religiously maintained with the French until the present day.*" The heraldic shield, which in previous tables only exhibited the lion rampant, is here further adorned with what is intended for the well-known "Tressure flory counter-flory" of the present royal shield of Scotland, which is said to have first appeared upon the shield of Alexander II. about A.D. 1235. Bishop Leslie not only gives it a much earlier date, but interprets it to represent the *fleurs de lys* of France, introduced upon the shield of Scotland in memory of the league made with Charlemagne, "*enriched with a double line adorned with lilies, as a perpetual memorial of the league made with Charlemagne.*"

OF THE NOTABLE ACTES OF SCOTLAND

THE FYFTE BUKE.

LXV. ACHAIUS.

EFTIR King Soluathius had followet the way of the
 loweris of nature, Achaius Ethfinis sone, Was æsteimet
 as ane amang thame all cheiflie Worthie to take the
 croune vpon his heid, baith for his quick prudence, in
 5 quhilk he excellit in Judgement, and for his singular
 pietie, quhairin he was noted to be sett alane. He
 thairfor maist prudentlie perceiuing in how dangerous
 ane * state now the Realme was, how Scopulous, ¹⁴⁶ sten-
 dirrie, or stanie, was the stedd, quhairon thay than
 10 stude, how sair a plaig was till it, ciuile † weiris, in his
 beginning, he gaue him selfe hail to repara that, and put
 al till ordour, that Nichtbour fide being ¹⁴⁶ but to rest
 amang the commoun people, his Nobilis mycht, amang
 thame selves, constantlie luue ilk vthir, through ben-
 15 euolent keiping of kyndnes, companie, and freindschip.
 Quhen this knott he happilie had ‡ knutt, and brocht
 this his purpos to passe; he Jnvades the § Hiland men,
 quha Wraket all about Dunbriton, and waisted that

Achai a
 gude king
 and a pru-
 dent.

He drawes
 the hartes of
 his nobilitie
 till him
 through
 fauour and
 kyndnes &
 driues away
 the § hiland
 men.

* An "e" has been partially erased at the beginning of this word.

† L. "Quam difficili scopulosoque in loco versaretur Respub. quam civilis dissensio afflxit"—in how dangerous and rocky a situation was the state which was afflicted by civil discord.

‡ L. "feliciter nexuerat id negotium."

§ L. "Hibernos."

cuntrie. They fled for lyfe, and at last crauet peace of Achai, constantlie promiseng to keip gude ordour.

The 3^eir of
our Lord
was this
788.

About this tyme, the * Jnglismen, partlie through the ryches, quhairin thay aboundet, partlie through greidines, that maid thame sa vnsatiable vpon vthir menis geir, sa trublet baith the ffrenche and German Seyis in Rubrie and Reiueng, that al passage of Treffik with straingeris, or traueilling to farr cuntries, Was neirby cuttitt away fra Britannie. Quhairfor quhen Charles the Magne, (eftir Emperour,) saw the Riches of ffrance gretlie cum to decay, quhais riches cheiflie in thir dayis mekle consisted in merchandise and treffik with vthir Natiounis, to remeid this evill a mair commodious way, than this, he thocht, he culde no^t find: To make a Leagge or band w^t the Scotis and Peichtis against the Jnglismen, quhilke being done, al thair forces mychte weil be hindret. He thairfor, Charles the Magne, J say, directes Legatis to the Scotis and Peichtis contrare the Jnglismen, concerneng this Band, that thay laying thair heidis togither, mycht find the way of concord. The Peichtes vtirlicie refuses the conditionis offred. The Scotis, With blyth consent of the hail peple, acceptes the band, and Jmbraces al the conditionis, eftir that be the Nobilis of the Realme thay had beine Weil Weyit and considiret, eftir ardent † prayer, eftir discording w^t thame selves ilk w^t vther, in maneris, eftir sure confirmatione of the band on baith handes.

Charles the
magne
sendis legatis
to the Scotis
and peichtis,
craueing
with thame
to make a
band con-
trare the
Jnglismen.

This thing, w^t my selfe, quhen J weil Wey and consider, J nevir thocht vthirwyse nor can think to proceid, than of the Prouidence of God. for in truble and Vexatioune; ffrance culde neuir haue a stouter man of weir than a Scott; Nathir ffrance flurissing in her flouris,

* L. "Angli"—the Angles.

† L. "diversissimis orationibus diversissimis studiis agitatum"—discussed in very opposing speeches, and with opposing interests.

culde neur find a faithfuller freind than ane Scott, euir,
J say, zit had, or hithirto culde haue.

How fauorable sall J say the frenche men haue on
the vthir parte beine, and beneuolent agane to the Scotis ?
5 quhen all monumentis of Antiquitie, baith of the tyme
by past, and present, cleirly can testifie, that the ffrenche
man with the Scott, quhair euir he mett, held him for na
vthir than for a ffrenche man, than for a brother, than for
a faithful obseruer of the alde, constant, confirmet band.
10 This I thocht necessar heir to make mentione of, as a
Wype be the way, that all baith ffrenche and Scotis may
vndirstand, that be God, this band, to the confirmatione
of baith the Realmes, Was confirmet, be this taken, first
for the disagriment of the Nobilitie amang thame selves
15 concerneng the samyn band: thaireftir how schortlie
al in ane agriet, With blythnes consenteng together ;
quhilke band, can nocht without a pernicious Wick-
itnes and mischeuous maner of deiling, be man can not
be violat: cheiflie now qⁿ sa mony hundir zeiris ar past
20 ouer, sa constantlie on vnto this day it hes perseueiret
vnuiolat.

The band
betuen the
Scotis and
french is in
perpetual
confirmet.

Thir ar the conditionis of the band.

- I. That the freindschip betuene Scotis and French
is nocht bund for a certane tyme, bot to in-
25 dure perpetuale in al æternatie.
- II. That quhat Jniure ane of the tua Natiouⁿis re-
ceiues of the Jnglismeⁿ: sal be done as vnto
baith.
- III. That quhen the French is inuadet be the Jnglis,
30 the Scotis sal rais ane furnist armie, nocht-
withstandeng vpon the French expenses.
- IIII. That quhen the Scott is Jnuadet be the Jnglis,
the french sal assist; vpon thair awne ex-
penses.
- 35 V. Gif Scott or ffrench, priuat or publik, susteine
ane Jnglis with counsel, money, or furnissing,

The condi-
tionis of
the band.

contrare Scott or French ; with baith, he sal be accuisset of Traison.

VI. That the french With the Inglish sal neur bind, bot w^t cōnsent of the Scott, nathir Scott bot with cōnsent of the French. 5

To thir conditionis of peace, this, for a conclusionē was agmented, that thir condition^{us} publikelie Writtne in Parchement, and seilet with the Seilis of baith the kingis, sulde pas to the posteritie following, frome age til age perpetuallie through all generatiounis. 10

Williamē,
alias, as
pleis is sum,
Gulielm.
Achai his
bruther to
cōfirmē the
Band passis
in france.

In supplie
of Charles
ye Magne
four thou-
sand men of
Weir Scotis
with Guli-
elme ar
sent in
france.

That this band, quhilke all the Scotis sa Willinglie imbracet, mycht in France be cōfirmet, king Achai sent his bruther Williamē to france, accompaniet with vthir four, to wit, ¹⁴⁷ Clement, Jhone, Raban, and Alcuin, quha war of sa Noble and quick Jngine, that of all 15 thingis, thair knowlege Was nocht litle, bot verie notable, meruellous, and mekle. And that king Achai mycht schawe furth a cleir signe and takne of his Couragious Courage and mynd toward the frenchmen, to Charles the Magne, quha that tyme, had cruell and cō- 20 tinuall Weiris w^t all christian ennimies, he sent to his supplie, four thousand men of Weir.

Quhen Raban and Alcuin had endit thair legacie, to Scotland thay returne. This quhen Jhone and Clement schortlie intendet, the king, Charles the Magne, through 25 his prayer and ernist request stayis thame baith in france. Thir tua War sent to the Academies, to Instructe and bring vp the youth in discipline and vertuous sciences: Jhone to Pauie, a citie in Lumbardie, Clement to Paris. Charles the Magne nocht lang afor, 30 had baith thir colleges foundet.

The first
fundatiounis
of ye col-
leges Paris
and Pauie
war laid be
tua Scottis-
men Clem-
ent and

Heirot may be seine, as be mony, in Monumentis of Antiquitie, is furth sett, that the maist politik studies, and maist solid doctrine, quhilkes flurische in Acadamies or Colleges throuch France, this day, of the Scotis, as of 35 thair first fountanis to haue sprung.

William, in the meane tyme (or, * evin, as now pleises
 the peple, in this age to say, Scotis Gulielme) With
 Charles the Magne Wrocht worthilie, and duchtilie did
 in the Weiris; quhair becaus he had subduet mony,
 5 quha war blindet w^t the errouris of Mahomet; had
 restoret Pape Lion the thrid to his former honour and
 dignitie; Had put the Citie of Florens, than wracket
 and ourthrawen, to the alde libertie; he wan a maist
 Magnifik and glorious name in the Weiris. ffor albeit
 10 thir deidis of actiutie appeiris to proceid of Chairles the
 Magne, vndir quhais charge than was William: zit
 monie mekle referris cheiflie to William, becaus qⁿ
 charles the Magne was absent, William had ay the first
 place: 3e the verie citizenis selves of Florence, sett furth
 15 a law of the Lionis, quhilkes the kingis of Scotis weiris
 in thair armes, that of the commoune gude of the citie,
 euir thay † sulde be fed; Jn perpetual & thankful re-
 memberance of that benifite, quhen the Citie of fflorence
 Was put to libertie, be the king of Scotis sone Gulielme
 20 foirsaid.

Jhone, of all
 eruditione
 and science
 repleit.

The preclair
 and notable
 actes of
 Scotis Wil-
 3eam.

Jn Florence
 the lionis in
 remembrance
 of the Scotis
 ar fed.

Quhen thir feildes War fochten, and thir Weiris worne
 out, William returnes to ffrance: quhair, with Chairles
 the Magne, maist hartilie, and w^t al cheir & blythnes he
 was accepted: he mairatouer with a blyth and cheirfull
 25 countenans, of Chairles the Magne, nocht only was re-
 ceiuert, bot evin with gret giftis and magnifik, for sa
 thankful labour, sa faithfullie Wrochte baith in Peace
 and Weir. Within a few dayis, eftir this, Wil3eam passis
 in Germanie.
 30 Quhen now he had na bairnes, bot mony landis,
 through the benevolent fauour and grace of Chairles the

* Neither this parenthesis nor the similar remarks in the margin
 of p. 264 is in L. text.

† L. "legem de Leonibus publico civitatis sumptu alendis scisce-
 bant"—they decreed by law that lions should be kept at the public
 expense.

Wiljeam in
Germanie
erectes
Monasteries.

Magne, and being in extremitie of zeiris, and in his alde age, this way he dedicatis him selfe to Christe, and al that he had, as to his Author and Saluour; baith in Germanie, and In Jtalie, he causes to erecte mony monasteries of S. Benedictes order, and prouydet thame 5 abundantly how thay mycht lyue, and straytlic commandes, that quha in thir Clostiris war to be professit, sulde studie to *lettres* and vertues with all possibilitie.

Quha heir
ar Jnclosit
suld haue
lettiris, or as
we speik
be lettiret.

Na man bot
Scotis, in
thir Clostiris
sulde be ad-
mitted in
Abbotis or
Mounkis.

That, farthermair, remembrance of him mycht neur 10 *cum* in obliuion of forgetfulnes, he institute, that quha war nocht sprung of the Scotis natioun, in the numbir of thir Mounkis sulde nochte be receauet; mekle les be admitted to the digrie of ane Abbat. Through his example, vthis Princes of Germanie, mouet of deuotioune, 15 eftir him erected sindrie Monasteries, to Mounkis of our Natioune, as may be seine: and as may cleir anuch testifie the Monasteries, quhilkes *commounlie* euin this day beiris the name of Scot, called the Scotis Clostiris, in quhilkes, as We see, Scotis 3e in this age haue beine 20 Abbatis, as in sum places thay 3it ar, still in thair dignitie and kuir.

Chairles the Magne, that this band, *confirmet* betuein Scotis and French, he mycht 3it firmler confirme, be ane perpetual monument, and that sum way he mycht 25 make it knawen to the generatiounes to *cum*, and to the posteritie following, of quhat inclinatioune and mynd he euir was to the Scotis Natioune, & toward thame how bent he was ay, the armes of ye Realme of ffrance, with the armes of the Realme of Scotland he coupled together, 30 *cuznynly*, craftilie, and workmanly, of this maner: The Lione he settis in the midis; than tua lynes, on the vttir syd, Wouen in threid of golde, to quhilkes Jngeniouslie ar coupled the Lillies * *inwouen*, inwounde, and

The armes
of ffrance ar
conioyned to
the Scotis
armes.

* L. "transversa et quasi trajecta"—placed counterwise, and as if drawn through the lines.

drawin through, as it war : quhilk in the Scotis Armes
this day may be seine with vs.

Bot that we may returne to him, quhomfra we cam, to
witt, Achai, With our historie : Hung king of Peichtis,
5 beseikis Achai to help him, quha is sair vexte and
vniustlie, be Athelstane king of Easte Saxone. Achai
heiring this, is present with speid, with ane armie of ten
thousand Scotis, me~~n~~ of weir, to the supplie of Hung,
and refutatioune of Athelstane : The Borderis of Nor-
10 thumbirland with sword and fyre he ouirthrawis : and
finalie returnes With a fatt praii. As he returned,
Athelstane followet in haste, evin vnto Haddingtoun.
Hung stayis, intending the neist day, with Courage to
meit thame. bot sair feiring the power of the ennimie,
15 sa mony in multitude, thair armie sa grett, almaist thay
fell in despair, quhairfor Hung, the hail nycht, was
ardent in prayer to God and S. Andro, vpon~~n~~ quhais
protectioun, the Scotis Natioune dependis, quhair-
through he obtainis helpe. ffor the Croce, quhairvpon~~n~~
20 S. Andro diet, vnto al thair present suddanlie appeirit, in
viue and bricht colouris, in a maner, sett in the Aire.
Hung, and al that tuik his parte, eftir this thay had seine,
war of sa stout a spirit, that al the Scotis persuadet thame
selfes this to be a fortakening, to thame, of Victorie, and
25 to the Ennimie of tinsell. The neist day thay meit. At
this yoking, the Saxounis war sa slane doune, that of al
thair armie, skairse chaipet fyve hunder. Athelstane
thair king thair being slane, the place quhair that feild
was strukne, was eftir named Athelstane, and that fra
30 him.

Quhen Hung this worthie and glorious victorie had
obteynet, the kirk, than called S. Rule, he dedicate to
S. Andro : and the sam kirk he amplifiet, with mony
giftes, and riche rewardes liberallie : and that sa Noble
35 a victorie suld nevir be forzhett, quhen he was about to
Joyne w^t the Ennimie, S. Androis croce was ay borne

Achai cuwis
w^t supplie to
the Peichtis
constrare the
Saxonia.

S. Andro
patroun of
the Scotis
& peichtes.

The Sax-
ounis ar
won~~n~~ be the
Scottis and
Peichtis.
yasir king
slane at
Athelstane.

Before ye
Scotis the
croce of S.
Andro in
battel is
borne.

before in the Ansigne, and armes of the cuntrey. This the Scotis, evin vnto this day obserues maist religiouslie, in remembrance of y^t victorie wonⁿ through the helpe of S. Andro.

King Achai
dies the zeir
of his rigne
32. of our
Lourd 819.

Quhen king Achai had the Realme honorablie 5
gouverned, now xxxii zeiris, he departes this lyfe, the zeir of our Lord dcccix, and is buriit in Kilmacolme.

Deout men
in Scotland.

At this tyme flurished in Scotland mow^y deuote men & of solid doctrine: amang quhom war Geruadie a Notable preicher in Morayland, and Bischope; Glacian, 10 and he lykwyse Bischope; Modan, Medan, baith Religious brethren and Mounkis. War now lykwyse ane called Jhone,¹⁴⁸ Scott in surname and Natioune, and Claudie Clement, quhome We said afor passed to ffrance; and war mekle to the succour of S. Bed in *Philos- 15 ophie, baith in Greke and Latine.

Scotis ye
first authors
of the
schuilis in
Paris.

Quhen Clement and Jhone forsaidis, baith appeirandlie of a mirrie ingine, publiklie in Paris proponed thair Eruditoune and doctrine, to be saulde to all man. Quhilke Chairles the Magne, king of ffrance, putting to 20 profe, a Noble †propyne he offiret, (and succeeded) In Paris to appne vp Schuilis of Sciences, Philosophie, and Theologie. This Jhone, quha naturalie was iocund, Jellie, and mowsum,¹⁴⁹ was sa familiar, and in faour with the king, that in his honest, wittie, mousum, and 25 mirrie conceitis, he delytet mekle, and had gret plesour, and vset his cumpanie verie familiarlie. quhair of this was ane euident takne, that quhen the king in table asket him in mirrines, for the king mowit verie oft with him, quhat was betuene a Scott & a Sott (for a Sott in 30 ffrench commounlie thay cal a fule) Jhone answeris, the burde: wittilie and wylelie tuecheng the king, betuene quhome and Jhone was the table.

The honest
conceitis of
Johⁿ Scot
with ye
king & de-
lectable.

* L. "in Græcis, Latinis ac Philosophicis literis"—in Greek, Latin, and philosophical literature.

† L. "proposita laute mercede"—with the offer of a rich reward.

The Roman Jmpire at this tyme, was diuidet into tua partes: the * Easte parte of thir tua, in gouerneng fell to Chairles the Magne, eftir mony wicht and worthie actes. Was lykwyse, in thir dayes a counsel of thrie
 5 hunder and fiftie Bischopis haldne at Nice against the secte of Jmagebrekeris, thair name Jconoclastæ, from Jcon, quhilke in greke is namet ane Jmage in Scotis: This † Counsel is called the counsell of Nice; quhair manifestlie was prouen, and confirmet be rasounis maist
 10 cleir, euident and sure, the vsse of Jimages to be cleine of all superstitione. And that na man throuch scruple of conscience doubtte heirof, the fathiris of this Counsel, in thir few and notable wordes, comprehendet (it) as followis in latin: and than in Scotis.

The Jmpire diuidet.

The decret of the Counsel of Nice anest the Jimages.

15 † Hanc videas, sed mente colas, quod cernis in ipsa,
 Nam Deus est, quod imago docet, sed non Deus ipsa.

The Jmage teiches, quha is God,
 Quhilke man behaulde suld outwardlie,
 And ken thairby Rycht, Euin, and Odd;
 20 Man, God sulde Worschipe inwardlie.

Jn thir dayes, that notable Historiographour deacone Paul, Wrote the notable actes of king Desiderie & thame of Lumbardie, to quhilke he eiket viii buikes of Eutropius his historie, quhair, of the Scotis Natioune he
 25 speikes mekle. Afor this tyme, the Jnglishis historie wryteris makes mentione of mony kingis of Britannie. Bot because, afor the Romanis cam in Britannie, few notable actes of thair kingis ar put in memorie, bot qⁿ Britannie was gouerned be ye Romane Proconsules,
 30 thaireftir, in sevin Regimentis, deuydet be the Saxonis, Jnsafar, that a certane and sure ordour of kingis coulde not weil be collected, quhill quhen Egbert had dan-

* L. "occidentalis"—western.

† This sentence is not in L. It was the *second* Council of Nice.

‡ Look on this (image) but let your mind worship that which you distinguish in it. For it points out that which is God, but it is not God itself.

tounet al the rest, began to be king ouer al Jngland ; heir appeirandlie the Catalog of the kingis of Jngland began.

Papes—Lyon 3, Stephan 5, Paschal 1.

R. Emp.—Constant. 6, Chairl. the Magne, Ludouik 1.

f. Kingis—The sam Lud.

Jnglis Kingis—Egbert, first King of al Jugland.

LXVI. CONUAL.

A gude
prince he is
fund to be.

Eftir the deith of Achai, Conual, Fergus his thrid sone, began to Rule the Realme. This king esteimet sa mekle of Hung king of Peichtis, that in al his effayris, and actiounis quhateuir, he Hungs counsel first Walde vse, w^t quhome, the bande of peace ançe cōfirmet, he neur brak in the leist iot, bot constantlie keipet. 5

He dies in
peace, the 5
3eir of his
rigne of o'
Lord 824.

Heireftir nocht lang, Hung resygnes his kingdome, 3it alyue, into the handes of his sone Dostolarg, and schortlie eftir he dies. ffollowis him within a few dayes Conual, the fyfte 3eir of his rigne, throu dolour of his freind Hung deid. 10

Tanco a haly
Bischope.

Quhill this king ragne, Tanco, a Mounk of S. Benedictes ordour, succidet baith to the Abbacie of Patto, and to his Bischoprie, forsaid, of Verden in *Jngland : for he, Tanco, to wit, followed Patto to Saxonie, intending to illuminat that cuntrie with the verie true catholik lycht, albeit a peple of nature Wylde, and malitious, stout and stiff, in thair errouris. Bot Patto inflammet with the feruent zeale of martyrdome, scharplie corrected thair vyces, quhairfor, the peple in thair wod furie and Jre, slew that haly Bischope, and sa with the glorious palme of martyrdome he was decored. 15 20

Papes—Paschal 1, Eugenie 2.

R. Emp.—Ludouik 1, Pius.

f. Kingis—Chair. the (*Magne*), Ludo 1, Pius.

Jngl. Kin.—Egbert.

* "In Jngland" is not in L., which reads—he succeeded Patto, both as Abbot in his Monastery of Amarbaric, and as Bishop in the Church of Verden (*Kaiserwerth*).

LXVII. DONGAL.

Quhen Dongal, Soluathie his sone, was maid king, he is seueir.
 sum for * his dissolut maneris, and his gret seueritie to
 the Nobilitie, conspyret his deith. And that thay mycht
 find sum colour to cloke thair cryme, and defend thair
 5 honestie; thay elected Alpin, Achai his sone, quhome
 thay mayd king: Alpin, mair for feir of daynger, nor
 defending † of the Realme, ay defendet thame, bot seik-
 ing out be al meanes how he mycht flie, at last he fled
 vnto Dongal; the hail mater appnes vp, and him selfe
 10 purges. The king meruelling of sik fayth and truthe in
 a 3oung man, began to commend him, accep(t) his cum-
 panie maist familiarlie, and eftir that his conspire^r's war
 knawen, to vse his diligence against thame.

Jnuiet be his
Nobilitie.

The fayth
and truth of
Alpin to
Dongal.

Quhill in Scotland this was done, Egan, to obteyne
 15 the kingdome of the Peichtis, murthiret his brother
 Dostolarg, and him selfe schameleslie polluted with
 licherous incest: for he mariet Brema his brotheris
 Wyfe, against her will: quhairfor sche, abhorring baith
 his cumpanie, and impietie, in his chambir sleiping,
 20 him sticket.

Through this occasioun Alpin thinkes, that he Justlie
 may craue the kingdome of the Peichtis as rychtuos
 heire, because Fergusia was his lawfull mother, dauchtir
 to Hung king of Peichtis. The Peichtes be na meanes
 25 wil suffir to be vndir the Jmpire of a stranger; quhairfor,
 thay † frederich elected for thair king, Dongal in the
 meane tyme defende^{ng} Alpinis cause. Heir schortlie

Alpin re-
quires to be
successour
as rychtuos
heyre to the
kingdome of
Peichtis.

* L. "qui fluxos & solutos suos mores, arcta Dongalli disciplina devinciri ægerrimè patiebantur"—some who could not brook that their dissolute ways should be restricted by the rigid discipline of the new king.

† L. "quam studio regni se agglutinarat"—who more out of fear of danger to himself, than from desire of being king, had joined himself to them.

‡ L. "Feredechum."

Dongal dies
the 6 of his
rygne.
of o' Lorde
830.

weiris ar begun betuene Scotis and Peichtis. Dongal, passing the riuer of Speÿ with an exceiding armie, drounis, the saxte 3eir of his rygne.

Kortill, scotismaⁿ, Inspyret w^t a deuote spirit, mekle bent in the Catholik fayth, paste into Saxonie : quhair, 5 quhan lang he preichet had the christne faith, sinceirly and trulie, to * Verden, he succidet bischope, eftir the deith of Ceuelo : at last the fyrie furie of the peple put him doune.

Papes—Eugenie 2, Valentin, Gregorie 4.

R. Emp.—Ludouik Pius.

f. King—The sam, w^t his sone Lotharie.

Engl. King—Egbert.

LXVIII. ALPIN.

Alpin, Dongal now deid, the kingdome receyues, and 10 with ane armie moues vpon the Peichtis ; for the Jniure of thame receiued, now thinkeng to reuenge. followes a cruell battel, to baith the Natiounis lamentable : bot the Peichtis tint this ffeild, throuch tinsell of thair king, & mae slane doune. farther the Peichtes eftir this, war 15 na lesse trublet with Nychtbour feades than with externe Weiris, a lang tyme : for, first, Brudie, † fferederiches sone, his father slane, was called to the kingdome, quhome thay schortlie lykwyse dispatchet, for his Imprudent and Jll gouerneng. To Brudie succidet 20 his 3ounger brother Keⁿnethie ; quha evin sa, throw fraud of his awne, perissed. followet him another Brudie, a stout man and a baulde : quha in al possible haste, sent legatis and propynes to Edmie king of Britaⁿie, quhairthrow he steiret him wp against the 25 Scotis. Brudie, throw hope of Edmies helpe, was sa proud, that with ane armie he cumis till a place, to

* L. "Vercensi."

† L. "Feredechi."

name, Horestia, quhair w^t ws he meitis and obteynes a noble Victorie. Jn this Battel is Alpin takne, at the command of Brudie, heidet : stukne on a stake and borne to Camelodun his heid. As now in thir dayes
 5 will testifie the place, quhair Alpin was heidet, taking the name fra him : the place is neir Dundie, and from Alpin now namet * Pasalpin. of his rigne the 4 zeir.

Agane is
 fochten w^t
 the Peichtis
 Alpin takne,
 is heidet, of
 his Rygne
 the 4 zeir :
 of our Lord
 834.

Harrukie, inspiret with the sam Spirit of God, quhilke inspiret thame, of quhome afor we made mentioune, to
 10 Saxonie takis his iornay. Heir, eftir sair trauel and truble, cumer, kair, and mony meruellous vexatiounis, patientlie for the kirk of God susteineth, first he receiues the Bischoprie of † Verden, neist the croun of martyr-
 dome, with his societie forsaidis. Thir *can* nocht heir
 15 called be the Princes, nathir be the Nobilitie of this natione, bot drawin be the God of luue, to instructe that barbarous peple in the preceptes of pietie, as Crantsie constantlie descriues, how Patto and Tanco, at Rome, be the Pape, was canoniset.

S. Harruk
 martyr.

Papes—Gregorie 4.

R. Emp.—Ludo 1, with his sone Lotharie.

f. King—The sam.

Engl. King—Egbert.

LXIX. KENNETHIE.

20 Kennethie now succedeth, eftir his father Alpin, baith to the kingdome, and to the reuenge of his fatheris deith, quheⁿ this king saw his peple sa sair ourithrawin in the former feild, and brocht in sa deip despair of gude luck to follow, in this, his hail intentione he sett to *con*forte
 25 sa *con*forteles hartes, and bring thame in hope of bettir luck : and first his Nobilis, sair discouraget, he vpsteiris to take Weapounis : than through the cuntrie spred this word, that the Peichtis war sa balde of the former

Kennethie
 succedis to
 baith the
 Realmes
 lawful syre.

He steiris
 thame vp to
 straikis.

* Bas (Gaelic)=death.

† L. Vercens.

battel, that thay swore the grett aith, neur to bind with the Scotis, bot w^t this coⁿditione, the scotis name neur mair to be had in * remembrance. Among the peple this worde ran sa ryffe, that thair calde courage turnet now in a hett furie coⁿtrare the Peychtis ; Ken- 5
nethie in haste gathires his peple, balde, and bent to invade the ennimie, in defence of thayr rychts, and reuenge of that Jniure : Neur Striuiling thay 3ok, quhair, eftir the Peychtis oft had † won the victorie, amaist he slayes thame ilkie man, with thair king Duⁿster. Ken- 10
nethie now sa couragious of sa cruell a Victorie, invades thair cheife citie Camelodun ; heir he ourthrawis the hail Jnhabitouris, man and wyfe, butt ony acceptiounne of persone ; than throu and throu passing all the Peychtis prouinces, and vniuersallie thair hale cuntries, 15
neirby the name of that Natiounne he putis in obliuionne, and out of memorie. quha chaiped his hand, fled outhir to Denmark or Norway, or than, helde thame verie quyett in Northumbirland.

Kennethie
destroyes ye
Peychtes
vniuersalie.
The citie
Camelodun
he makes
sequal w^t
the ground.

Northumbir-
land and
Hirtha ar
the bordiris
of Kenne-
thies king-
dome.

He gaue
new names
to thir
landes, and
parted
thame
amang the
Scotis.

Sua that peple of the Peychtis, cam til ane end, xi 20
hundir 3eiris, eftir thay cam into Albion. This king
now boundet the Scotis kingdome frome Northumbir-
land to Hirtha. quhen this battell was strukne, he
distributis the Peychtis cuntrie to his awne housband
men to labour and tile, quhilke now lay waste, to ilk a 25
portioune. fra this tyme furth, mountenis, Riueris, and
regiounis in thir partes, war namet with new names.
for exemple we cal now the regimentis Angus and Mernis,
quhilkes afor tymes Horestia ; and quhilkes Kennethie
gaue to tua brethir, fra quhome thay tuke thir names : 30
the name of the ane of thir brethir was Mernaⁿ, the
name of the vther Angus : sua sal 3e find na place,

* L. "nisi Scotico nomine deleto"—unless the name of Scot were abolished, they would never make peace with them.

† L. "Post multas victorias ante relatas"—after the many victories previously gained.

excep Laudien and Anandale, that now thayr alde names ¹⁵⁰ reteynes.

Kennethie, quhen this was done, causet to trasport the Marmour chair frome Argyle to Skune. He Institute mairatouer, that the Scot's kingis fra that furth, in that chayre, in Skuin suld be crowned. Quhen he had pacifiet his cuntrey, layd asyde his alde ennimies, sett out lawis to be ratifiet, quhilkes in the beginning of this historie we *breiuet, and gouernte the Realme had 10 prosperously, this lyfe happilie he departes, and is buriit in Jona, the 3eir of God 855.

his haly lawis.

He dies the 3eir of his rygne 20, of o^r Lord 855.

Papes—Gregorie 4, Sergius 2, Leo 4.

R. Emp.—Lud. pius, with his sone Lothar. Lothar alane, Lud. II.

f. King—Carle 2, Caluus.

Engl. King—Egbert, Etheluolp, or Edelfe.

LXX.—DONALD V.

Quhen Kennethie was deid, succedid his german brother Donald: quhom nouthur the luue of vertue, nor exemple of his brother, nor desyre of honour and 15 glore, evir culde moue to ony pietie, bot throw licencious licherie, and voluptuous, wraket that flourishing kingdome, amplifiet with al kynd of felicitie. Throw this occasioun the Peychtis, quha in Northumbirland lay hidd, thinking gude to take †tyme in tyme, with ane armie of Saxonis 20 and Britonis, Scotland invades, or thay war Warr, and suddanlie. Donalde with ane armie meites thame, neir Jedburghe: heir thay iune, the Peycht flies. the king with his cumpanie, proud and presumptuous of that Victorie, neglecteng thair awne saifgaird, kairles of thair 25 awne defence, lay the nyxt nycht skattired al out of ordour, ¹⁶¹ Wachting the wyne, but ony Watche, lyk

a Vitious man of lyfe.

The banist Peychtis Scotland invades & ar ouircum.

* L. "Epitomen fecimus."

† L. "occasionem arripientes"—seizing the opportunity.

The scot's
ar ouircum.

He is redi-
met vndir
hard cowdi-
tionis
castne is in
prisoun be
his awne.

putis hand
in him selfe,
the 3eir of
his rygne 6,
of or Lord
86o.

fuiles, but feir, in drunknes and harlatric: the Peycht(s),
seing thair tyme, thocht weil not to neglecte it; quhair-
for, about midnycht thay brek in vpon the Scotis, as
they lay all deid drukne in the Campe, slew to the
numbir of xx thousand, thayr king Donald, w^t mony of 5
his Nobles, thay captiues tak. Donald, to set him selfe
at Libertie, gaue ouer al betuein Striuiling and the wattir
of Clyde to the Saxounis and Britonis, and farther bande
him self vndir a conditioun to pay thame a 3eirliche 10
summ off money, in name of ane annual rent & tribute.
Quhen now he was maid frie, forghetting all distres,
nocht remem^bbering of the scourge of god, returnis till
his ald maner of lyfe, mair liberalie than afor. At last,
all man obiecteng to him thair indigne seruitude, and
thraldome vnworthie, quhilk than thay war vndir, the 15
sair and cruell slauchtir foirsayd, throw this vnhappy
gydeng, thay cast him in prisoune, quhair, throw dis-
pleisour he putt hand in him selff, and as he leifet, sa he
endet, the 3eir of his rygne 6.

The Jnglis Saxounis, in remembrance of this feild, 20
the Castell of Stiruiling erected agane: in this castell
they cuinzeit a certane kynd of money, quhilk we
commounlie call Sterling money, quhairfra, the opinioune
of mony now is, the sure and ry^t way of cuinzieng to
haue procedet. al the vsse of that money, 3itt in thir 25
dayis is vset throw all Jngland: thay lykwyse, casting
doun the trie brig, quhilk the Peychtis had sett ouer
the Wattir of fforthe, erected a fayre stane brig, now
called the brig of Stiruiling, in sygne of Victorie, in
midis quhairof the Croce of our Lord thay sett vp, as 30
thir verses ingraueⁿ wil * 3itt testifie, heir following, in
Latin: than in Scotis.

* L. "insculpti sunt"—were engraved. Leslie does not say they existed in his time. The bridge here alluded to is not the now existing old Bridge of Stirling, which was built in the thirteenth century. The former was some distance to the west.

Anglos a Scotis separat crux ista remotis,
Arma hic stant Bruti, stant Scoti sub hac cruce tuti.

This croce vpset heir : is to schaw
How Scotis frome Inglis, sall indure :
5 Heir Brut, his armie, men may knaw,
Wudir this croce, scotis men ar sure.

In the meine tyme, the Peychtis, authoris of this
horrible slauchtir, be the Saxounis ar chaist out of hail
Albion, and hunted lyk dogis.

- 10 ffluriset at this tyme a cunning man and deuote, his
name Raban: quha naturalie vertuous and weil in-
structed in sciences, maid mony ane the bettir of his
abundant benefites: Bot quhen he, in britannie, thocht
weil (*he*) was nocht able to performe his intentioun, sail-
15 ing in ffrance, he cumis to Paris, quhair in a schort tyme,
he bryngs that Academie, first foundet be the Scotis, to
gret perfectioun; for he studiet mekle to bring vp the
youth, publiklie and priuatlie, in Philosophie, Rethoric,
Astronomie, and Theologie, in quhilkes him selfe had
20 profited not lytle with Alcuin, Inglisman; quhilk quhen
he had done, to the ordour of S. Benedicte he dedicatis
his awne youth. A græue man, now cum to zeiris,
wt gude wil, and full consent of all his brethir, Abbot
of ffuld in Germanie he is chosen, thaireftir promotet to
25 the Archbischoffie of Mentis, with al deuote and gude
example, quhen x zeiris thair he had gouerned, this
lyfe deuotly he departes, with al honour. The cunning
buikes repleit of singular eruditoun, quhilkes he wrott,
and set furth, ar infinit, almaist innumerable. of him
30 wrot a certane man of a singular Judgement, thir Wordes;
that nathir in Jtalie or Germanie his lyke or æqual Was
to be funde.

Raban of
excell
vertue and
lerning.

The Mon-
asterie of
fuld in
Germanie.

Papes—Benedict 3, Nicolas 1.
R. Emp.—Ludouik 2.
f. King—Carl 2, Caluus.
Ingl. King—* Etheluop, Ethelbad, Ethelbert.

* L. "Ethelulpius, Ethelbaldus"—Ethelwolf, Ethelbald.

LXXI.—CONSTANTIN II.

A gud
prince and
godly.

Constantin, Kennethies sone, is crowned king. Eftir
his crowning, in Skune he proclames a conuentioun,
quhair mony lawis, gude and godlie for the weil and
commoditie of his cuntrie, he institutes and settis furth
throw thir lawis he reformes the hail kingdome, vicious 5
afoir throw the vices of Dongall, and Wraikit. Enme
a hiland man, vtterlie abhorring lawis, or strait discipline,
raiset a tumult w^t his hielandis contrare the Jncuntrie,
for quhilk he Was tane and hangte. Quhen Constantin
his Realme now had put to rest, in dainger be the 10
Danes he fallis neist. for Cadan king of Denmark,
steiret vp throw requiest of the Peychtis, that lay amang
thame banist, sent thir tua brether Hungar and Hubb
With ane gret armie against Scotland: quha landing in
ffyfe, wrocht grett crueltie vpon the pure Jnhabitouris, 15
and left mony examples of mekle barbaritie.

The Danes
invade Scot-
land.

The Scotis
wins the
first victorie.

Quhen Constantin knew of thair landing, in haist he
entiris in Fiff with ane armie: and heiring the ennimies
to ly in sindrie Campis, he settis vpon Hubb seperat fra
his brother, and slays thame amaist ilkie man, w^t thair 20
gouvernour Hubb. Hungar not feiret, bot furious for
his bruthiris slauchtir, invades the Scotis, within few
dayes, or thay wist, and wrocht a cruel reuenge. x
thousand's scotis heir war slane; Constantin thair king
tane, and slane in Fiff (at the craig, eur thaireftir namet 25
the Deuilis denn) at the command of thair gouvernour
Hungar: the 3eir of his rygne xiii, and in Jona was
buriit.

Thay tyn
the neist.

Constantin
is slane the
3eir of his
rygne 13.
of our Lord
370.

Papes—Nicolas I, Adrian 2.

R. Emp.—Lud. 2.

f. King—carl 2, Caluus.

Engl. King—Ethelbert, Ethelred.

LXXII. ETHUS.

Eth, Constantin his secund brother, for his meruellous
 suiftnes, he was namet * Alipes or Lychtfute, and suc-
 ceidet to Constantin. of al, his name and fame Was
 gude, for his Justice and æquitie, afor he was promouet
 5 king. bot eftir his promotioun to the croun, he tint
 that gude opinioun quhilk all man had of him. ffor he
 was a rank Wastour, and throw fuilhardines Wraiked his
 hail Realme. Quhairfor his Nobles, deposeng him fra
 the croun, caist him in presoun, that throw his Vanitie
 10 and ill gydeng, the cuntrie cam nocht vnto the danes,
 quha than a gret parte of Britannie had owrthrawne.
 Jn presoun, throw sturt and dule, he dies ; the secund 3eir
 of his riygne. or as sum constantlie affirme, Dongall to
 haue smuiet him in presoun. howeuir it be, in Jona
 15 honorablie he was decoret with the sepulchre of his
 predecessouris. Now Adrian and Stolbrand, twa Scotis
 Bischopis, with thair Archedeaconis Gai and † Monan,
 with sum vthiris faithfull marrowis, fled vnto the Maii,
 to chaip the daneger of the Danes, and barbarous crueltie,
 20 quha being gentilis, spairet nouthor ordour, kynd, or
 age: Jnto this Jle the Danes at last followis, quhair
 this haly bischope Adrian, with thir forsaidis, obteynes
 the croun of martyrdome, lykwyse due honour of Pil-
 grimis passing throw, in gret number.

vnmeit to
gouerne.

He is put
from the
Kingdome

He dies in
presoun the
3eir of his
rygne 2 of
our Lord
872.

Bischop
Adrian wt
his societie
be the Danes
Ethnikis, in
the Maii for
the fayth of
chryst ar
martyret.

Papes—Adrian 2.

R. Emp.—Ludo. 2.

F. King—Car. 2, Caluus.

Engl. King—Ethelred, Alured or Alfred.

* L. Alipes (Latin)=wing-footed. It was an epithet of Mercury.
 † L. "Caius, Monano Archidiacono"—with Caius, Archdeacon
 Monan, and others. Adrian, otherwise Odran, an Irish missionary
 monk.

LXXIII. GREGORIE.

deuote, just,
sobre and
chaist.

Gregorie sone to Congall 2. to Eth succedid. he was
a prince maist prudent and Wyse: and in prudencie
nane iuster. farther he was mekle commendet for his
temperat sobrietie, his feruour in religioune, maist
feruent, and his elegant maneris maist cumlie, nane 5
honester: followet thir preclair giftes of nature and
Jngine, in him, this benefite: that his peple keipet gude
ordour, mair throw his gude example, and integritie of
lyfe, than throw seueritie of lawis of pane, or of ony
punishment. Nather, becaus of thir hevinlie vertues, 10
was he the les victorious in battell: bot the first thing
that he intendet, and set his hail mynd to, was to re-
couer the landes and tounes Wrangously occupiit be the
Danes: quhairfor throw force of armes, the Danes and
Peychtis he chaist out of Laudian, and fiff, and to his 15
awne impire thame adiunet: schortlie he subdewit
Northumbirland with the sam gud luck. The nyxt
summer, he with vehement weiris oppressis the Britonis,
and throw force compelled thame to thir condiciounis,
that thay renuace and gyue ouer the boundis perteyneng 20
to the Scotis and Peychtis, and that faithfullie thay
June thame selves to the Scotis, in battell against the
Danes. Quhen now the danes war durg out of Britan-
nie, the Britanis intendeng to brek band with the Scotis,
thinkis be sum fraudfull way to dryue the Scotis from 25
amang thame, quha had no^t bene * lang amang thame:
Gregorie thairfor dryues thame baith furth of Cumbir-
land and Westmuirland, quhilkes he eikis till his awne
impire, and chaissis thame agane wnto Wales, quhair 3it
thay remane. Quhen Gregorie had put the Britonis to 30
rest, he saylis till yrland: quhair quhen scharplie he had

Quhat
Donald tint
he wan
agane.

The danes
chaist out of
hail Britan-
nie be his
diligens.

Cumbirland
and West-
muirland he
to Scotland
eikis.

* L. "e regionibus suis non ita pridem occupatis"—the Scots from their lately occupied territory.

reuegte the oft onsetis and diurse inuasiounis of the inhabitouris vpon Brigantia, and fercely had fochtne thame, and dourlie dantout, he iustifies baith thair Captaines Cornelie and Brom; than in fauour he receiues

he dantounis the yrlanndmen.

- 5 Dunkan king of yrland, in his protectioun and defence, a 3oung man albeit, and berdles, his * nychtbour no^twithstanding he was.

- Quhen yrland King Gregorie had pacifiët, to Scotland he returnis; setis out helthfull and gud lawis, endewis
10 the kirk with mony liberties, with singular giftes enriches Her; and finalie, quhen in his Realme Wounderfullie he had Wrocht, amplifiet his kingdome lyk a King, he maid a godlie and happie end in the Garioth, the 3eir of his rigne xviii.

This notable king dies in Doundor the 3eir of our Lord 893. he rygnes 3eiris 18.

- 15 About this tyme Charles III. king of ffrance, quha called was Crassus, or Grossus, perceiung how constant and true the scotis war in thair promise, how faythfullie to the frenche had keipet the band, now eftir the confirmatioune a hundir 3eiris, quhilk nocht only thay neur
20 brak, bot with al diligence obseruet, he first of ony, admitted to the custodie and keiping of his body xxiiii Scotis, of quhilkes, thair tyme about, sum wardeng be day, sum be nycht, stude ay neist the king, quha sen ¹⁶²syn haue seruet sa faithfullie that cure, and
25 bauldlie, that the ffranche king, with the Scotis gaird, is 3it still watchet and wardet conforme to the first institutione.†

Papes—Johne 8, Martin 2, Adrian 2, Stephan 6, Formose.

R. Emp.—Ludo. 2, Carl. 2, Balbus, Carl. 3.

f. King—Carl. 2, Caluus, Ludo, and Carloman, Carl. 3, Eud or Otto.

Engl. King—Aluered.

* L. "affinem suum"—his relative.

† The "Scots men-at-arms" were formed in the year 1418. See Forbes-Leith, 'Scots Men-at-arms, from their Formation till their Dissolution.'

LXXIII.—DONALD VI.

A gud
prince.

his godlie
edict agains
blasphem-
eris and
sueireris.

deuotlie this
lyfe he de-
partes the
zeir of our
Lord 904.
He ringnes
xi zeiris.

Jhone Scot
cunning
baith in
greik &
latin, tumes
out of greik
the Hierar-
chie of S.
Dionise.

he is canon-
iset a haly
martyr.

Donald VI. Constantin his sone, succedid to Gregorie :
quhome (na doubt) the Spirit of God from heiuem
inflamet to amplifie the honour of God, quha sett out
ane edict, that na man take the name of God in vane,
sueiring ony athe : quha did vthirwise, thair lipis with 5
ane hett yrne sulde be burnt. all his tyme, he was
trublet nathir with strangeris nor w^t ciuil Weiris, ex-
cepte with a smal contentiounne at hame, betuein the
Moray men and Ross, quhilk stryff he sune stanchet,
quhen the authoris war put doune. this lyfe he de- 10
partes with gret felicitie, the zeir of his rigne xii, and is
buriit in Jona. Johne Scot, a singular Theolog, Was
an honorable ornament til his natioune, quha, quhen in
Atheins he lang had studiet, be Emperour Ludouik 15
he is sent for to ffrance, at quhais command, he turnet
into Latin the Hierarchie of S. Dionise ; is now to be
seine that notable Wark sett out with the commentaris
of that illustre Theolog Hew of S. Victor. thaireftir
be Chairles III, he is sent Legat til Alured king of 20
Ingland, to thank that noble prince, that, eftir the Danes
war ouirthrowne, with scotis and frenche he keipet peace ;
for his gret cunning, of a Legat, he is maid * houshald
man and maistir to the kings barnes. heireftir, in the
Clostir of Malmesburie, quhair he professing publik
Schuiles, in sciencs diuine and humane, sum of his 25
awne auditouris, Wantount and Wicket 30ung men, for
scharplier snibbing thair vngodlie maniris, than thay
culde suffir, with quhingers doupit him throw, quhome
the king, with authoritie of the Pape, causet to be
reknet among the haly martyris, and in the selfe Clostir 30
to be decret with ane honorable monument.

* L. "hospes"—guest.

Papes—Formose, Boniface 6, Stephan 7, Romanus, Theodor
2, Jhon 9, Benedict 4, Leo 5.

R. Emp.—Carl. 3.

F. King—Odo or Otto, Carl 4, Simplex.

Jngl. King—Alured, Edward Senior 1.

LXXV.—CONSTANTIN III.

Constantin 3. Eth. lychtfute his sone, eftir Donald, succedid to the croune. The Jnglismen, sair discontent, that beforce thay war schott owt of Cumbirland and Northumbirland, sa large possessiounis, prouokis him
5 to battell, except he randir the cuntries. Constantin had na will lychtlie to lat gang sa noble a pray, quhairfor quhat be the sworde was wonn, * afor the Jnglismen vniustlie it possess, be the law of armes with thame he walde stryue.

10 Heir followis scharp Weir's, betuein Jngland and Scotland, the ane persewis, the vther defendis. at last seing thame selves, throw lang weir's sair consumet, in haste thay take peace, because thay feir thair nyctbouris the Danes in Northumbirland; for this caus, thay
15 think, quhen thair power is waik, be the danes thay the esilier may be wraikit, bot haueng thayr freindschip and kyndnes, the bettir they myt find out the way to brek thair forces. This band, how lang King Edward lyued, was neur brokne, quhen he was deid, Constantin brak
20 this band, prouoket pairtlie throw propynes, pairtlie throw requeist of the king, his sone, of Northumbirland; iuneng his armie with the Danes he Wraik's Jngland and Wastes. Athelstæne king of Jngland, abhorring and dispyteng our infidelitie, inconstant and vtrew deil-
25 ing, humlie beseikis God for a reuenge, and with a cheisin armie of Wailet weiriouris, meitis thame at Brom-

lang w^t the
Jnglismen
he was at
weiris.

* L. "injuste ab Anglo venticari contendit"—he maintained that what he had won by force of arms was unjustly reclaimed by the Angle.

The Scotis
& danes at
Bromfyld
ouircus.

fylde, quhair, throw the grace of God, na doubt, and special gift, vpon the Scotis and Danes, albeit mony ma in number, and starker than thay, he Wann a gret victorie. With ane ost stout and bauld, Constantin sendis Malcolme to this battell weil prouydet, quhome, 5
in hope to rigne, he maid gouvernour of Cumbirland. Bot throw this vane hope, thair pryd sa now was dantount, that not only thair cumpanies war vtterly slane doune, bot Malcolme selfe sair woundet, and skairse fled with his lyfe. 10

Constantin
resynges his
kingdome
and professis
him selfe
mounk.
He ragne
zeiris xl.
the zeir of
our Lord
943.

The Jnglismen obteyneng the Victorie, brocht Northumbirland, Cumbirland, and Wuestmurland agane to thair awne Jmpire. Eftir this, Constantin fell in sik despair of al thingis, that his kingdome, quhither for Luue of Hevin, or inuie of the Warlde, he resignet and 15
gaue ouer, and professet him selfe Mounk in the Abbay of S. Andro, quhair happilie he endet this lyfe.

Papes—Christoph. 1, Sergius 3, Landus, Jhone 10, Leo 6, Stephan 8, Leo 7, Stephan 9, Martin 3.

R. Emp.—Arnulf, Ludo. 3, Berengar 2, Otho 1, Lothar. 2, Berengar 3.

F. King—Carl. 4, Simplex, Ludouik 4.

Jngl. King—Eduard 1, Adelstane, Edmund.

LXXXVI.—MALCOLME I.

A defender
and mentein-
er of peace.

Malcolme Donaldes sone, was the first of that name king: the Realme he began to rule, quhen Constantin 20
in the Clostir was consecret religious. This king think- eng him selfe nocht able to resist the force of the enimie, his peple sa sair suppresset in the last battell had beine; legatis in haste he directes to king Adelstane, and with him concludes peace, on this conditione, that Northumbirland remane to the king of Jngland, Cum- 25
birland and Westmur(*land*) to the king of Scotland, and farther, quha possesse in thir cuntries ye parte that lay

He takes
trues with
Jngland &
renewis the
band.

neist Jngland, suld be vndir authoritie of the Jnglise king and his obedience.

This being concludet with the enymie, Malcolm intendet with all diligence, to defende the Religioune, and
 5 to reforme the cuntrie: quhair in a schort tyme he amplifiet his boundes largelie, and his bordiris stoutlie defendet. At last, 3eir of his rigne xv, throw conspiracie of sum moraymen in Morayland, he is slane, and buriit in Jona. for administratioune of Justice mair seueirle
 10 than thay * walde.

with tray-
touris he
is slane.
Regnes
3eir's 15.
Buriit in
Jow 3eir of
God 959.

Papes—Martin 3, Agapet 2, Jhone XII.

R. Emp.—Berengar 3.

f. King—Lud. 4, Lotharie 4.

Jngl. King—Edmund, Eldred, Eduin.

LXXVII. JNDUFF.

Jnduff kinsman to Constantin, is crowned. Analaff king of Danes, with all requeist and prayer, besochte him to brek with the Jnglismen, quhome quhen he sawe he
 culd nocht that way prouoke, throw force of armes he
 15 intendes to compell. Bot king Jnduff thocht, as he tho^t rycht, that to his honour and Maiestie war a foul bleck of defame, and dishonour, to violat and crak the creddece ance gyuen; fead thairfor nor fauour culd nevir him compell: quhairfor with Jngland he takes
 20 parte against the Danes, brak thair forces, and brocht thair power to nocht. fyue 3eir's heireftir Hagon and Henrie, danes, remembering how be the Scotis thair peple sa sair had beine plaigit, entiris into fforth to reuenge this Jniure. vpon the costes of Laudien and
 25 Fiff, and mony vthir's places, thay intend to land, bot be the Jnhabitour's and cuntrey peple sa oft forbidne, thay finzie thame selves to gyue bakis, and returne: quhen al

He refuses
to brek w^t
the Jngles-
men.

He takes
parte with
the Jngl-
against the
danes.

he is invadet
be the dan.

* L. "quorum parentes latrocinii nomine supplicii affecerat"—conspirators, whose relatives he had punished for robbery.

a cruell feild
betwix the
Scotis &
Danis, in
the Beinzie
cost.

The Danes
first ouir-
cum.

The king
heir slane.
the 3eir of
his rigne 9.
of God 968.

man tho^t na vthir, bot as he saw; the fourth day thay
land, by all manis expectatioune, in the Boynzie cost,
this cuntrie is nerrest Buchann, and thairw^t mairches :
the king in haist meitis thame, and dingis thame back.
quhen the Victorie was Wonⁿ, the king self renues the 5
Carmische with sum ennimies lyeng in Wayte : quhair
quhenⁿ the ennimies vtirlic war ouirthrawne, with ane
arrow he is schott throw the heid, and dies, the 3eir of
his rigne 9. Jn Jona he is buriit.

Paper—Jhon 12, Leo 8, Jhon 13.

R. Emp.—Otho.

f. King—Lothar. 4.

Jngl. King—Edgar, S. Eduard martyr, Etheldred, or
Egheldred.

LXXVIII. DUFF.

A gud
priuce.

Seueir cow-
trare offen-
deris.

Suffiris na
man to ly
idle.

for his
iustice tray-
touris cons-
pire against
him.

of his seueri-
tie quhat
was thocht.

Duff, King Malcolmis sone, in the marmour chair in 10
Skune crowned is king. This king wald haue al things
in his Realme sa conforme to Justice, that without re-
specte of persone, he regairdet nathir hiche nor law
digrie, quhair iust Judgement was to be obseruet. This
command he gyues to the Lordis of the Jles, that quha 15
amang thame lay ydle, sulde * muk closetis, and ather
compell thame to wirke, or banise thame out of the
cuntrie. and certifies thame to incur scharpe punis-
ment, gif this command thay put nocht till executioun
in thayr cuntrie, in al poyntes. 20

This appeiret scharper to sum, than thay war able to
fulfill, or lawfull to be done, as thay thocht; cheifly
becaus mony of *yair* kinsmen and freindis, this law
walde ¹⁵³ fettir, ydle, ¹⁵⁴ sueir, and sleuthfull.

Quhairfor thay no^t only defame the king, discommend- 25
ing him for ouer gret seueritie in punissing offenderis,
but lykwyse w^t sum Witches thay consulte to put him

* L. "Sentinas exhaurient"—should clean out drains.

doune. Quhairfor, sum ald carlingis, sworne to Witchcraft, thay hyre with a gret soume of money, throw thayr craft to put doune the king. Thay Worke this way, that the king thay sal infecte with sik a seiknes,
 5 quhais nature sal abhor frome all kynd of medicine, quhairthrow in haste he may *melt, and cum to nocht: eftir this, in the nycht sease, he sueitis continuallie, throw sueit he dekeyes, and weiris away, his body heirby is Wasted and consumed: heir perfytlie may be seine
 10 throw all his vanes, synnouis, banes, how thay naturalie had beine wrocht, his hyd al contracted and rusklet. The king no^twithstandeng, oft and dyuers^e tymes, calling vnto him the gouernours of the cuntrie, commandes and chairges, that thay, vigilant in the Republik, with al
 15 diligence ¹⁵⁵cearse out this kynd of peple, and with al seueritie Justifie thame.

The King
lyis seik
infected with
witchcraft.

A rumour about this tyme rais in the cuntrie, that the king through the arte of Magik, Witchcraft, and deuilrie was consumed, and no^t throw ony natural seiknes, quhilk
 20 excepte war shortly remeidet, appeirandlie he walde make ane ende. Donalde capitane of the castell of fforey, this hail mater diligentlie sochte out: and quhen he began to perceiue quhair the fraude lay, throw a certane suspicioune and suir opinioun, he commandes
 25 his suddertis to breik vp the witches duris, in a certane stormie nycht, and throw force entir vpon thame. ane Witch they fand, roosting at the fyre, vpon a spite of trie, ye kingis image artificially wrochte in wax, another witch sitting besyd singing, and cruining versis, and
 30 flameng the Jmage with a certane kynde of liquor, drop eftir drop, thay baith ar tane and castne in presoun, quhair thay confesse, of quhat ground all proceidet, and quha war the authoris. The Jmage is brokne, eftir quhilk the king beginis to mend^e, and his sueit to dry
 35 in. The authoris of this mischeife fled, in the flychte ar

The Kingis
Jmage of
Wax, be
Witches is
rosted at the
fyre.

The witches
ar tane.

The King
mendis of
his ill.

* L. "extabesceret"—waste away.

The King in the ny⁶ is murthiret in the castel of forrey. the 3^eir of his rigne 4. of God 972.

apprehendet, brocht vnto the castell of florey, thair ar Justifiet. Jn this cumpanie war sum pleisand 3oung men and bewtifull, of Donaldes kinⁿ, and freindis, to quhome quhen he culde obteyne na remissioun fra the king, he kendlet in sik a furie, that throw counsell of his wyf he inuested the kings slauchtre, and that be sum seruandis, quhais faour he had wonⁿ throw propynes, quha slew him in the nycht in his chambre in the castell. The keiperis of the kings chambre, now in a sound sleip, all deid drokne; the kingis body is layd on a horse, and twa myles frome the castell castne in a * scrogg buss. Eftir this, in Scotland, the son was no^t seine schyne be day, nor the mone be nycht, the space of sax monethis: quhairthrow the hail Realme was strukne with a gret feir: nather butt cause; quhen nothing was seine bot stormie Windis, cludis and rane, thundir and ¹⁵⁶fyrflaucht; quhilk thay thocht was a takne outh^er of a terrible deith, or a horrible lyfe.

The meruelous mist & wethir in Scotland.

Culenie, his sone, † called King Jndulf, be al meines possible, seikis to find out the authoris of this horrible slauchtir; at last, eftir diligent inquisitioun, was † tryet, that Donald, for syluer, sum had hyret to commit this murther: thir war at last takne, and Justifiet: bot first thay schew ye place, quhair his body was hidd, quhilk thay fund all throuch hail and sound, that nathir had the Wirmes eitne his flesche, nor stormie tempest of the tyme had deformet it, nor the place quhair it lay bleknet the colour. This was the first day that brak the cloudis and cleiret the skye, and brocht sone and mone hame agane, (*quhilkes*) sa lang had bene absent. All wondiret of this haistie change; quhen by all manis opinioun, it cam vthirwyse; for the cleir cloudis to the dulfull was

The authoris of this mischeif ar punist.

* L. "in Scroben"—into a ditch. The translator has been deceived by the likeness of the L. word to scrub, a bush.

† L. "Indulphi regis filius"—Culen, the son of King Indulph.

‡ L. "assecutus est"—was proved; "tried" has the same meaning.

pleisant, and to the trublesum happie. qⁿ this also was done, Worthie neurir to be forzhett bot euirlastinglie to be celebrat, the mater hes beine sa rare, and seindle seine, or hard off, certane feildes neirby this place,
 5 sprang vp, albeit no^t in tyme of zeir, w^t diuersitie of all kynd of flouris. Quhairfor the dorpe besyd is named Kilflos, that is, the kirk of flouris: and vnto this day keipis the selfe name. Donald and his wyfe authoris of the murthir, the *seruandes*, *committeris* of the murth.
 10 all war takne and *condemnet*, and heidet with ane aix, thair *bwelis* apned, thair lychtes ar takne out and castne in the fyre, the rest of thair memberis ar sent to mair notable places in the Realme.

Kilflos now namet the monaster of Killoe.*

Papes—Jhon 13, Benedict 5.

R. Emp.—Berengar 3.

f. King—Lotharie 4.

Engl. King—Egeldred.

LXXIX. CULENIE.

Quhen Duff was deid, the Realme succidet to Cul-
 15 enie. All *man* hoipet weil of him, because with Justice, he began his *gouerneng*, quhilke thay thocht was a takne he sulde be a gret defender of Justice al his lyfe. Bot he begylet al *man* of that opinioune thay had of him. ffor he held nocht in ordour, and vndir discipline, Noble
 20 *menis* sones bro^t vp with him, bot latting thame take thair plesure, louset a brydle to thame to vaig in quhat Lust or leicherie lyket thame best, *conforme* to that age. quhen sum Walde haue gyuen him a freindlie counsell, this ansuer he gyues, that barnes war no^t borne ald men:
 25 bot of Jndulf & Duff was another thing, quha to the peple, sayis he, war ouer † rigorous. Sum graue *men*

At Justice he began bot schort quhyle *continuet*.

* Kinlos, the monastery near Forres?

† L. "Indulphum Duffumque duriter nimium populo imperitasse"
 —but that Indulf and Duff had ruled the people too harshly.

and Wyse, heiring this, and weil perceiue^{ng}, quyetlie left the courte.

Cule^xie in the meine tyme, gaue him selfe to all filthines, nycht and day to banket, Jug, and drink, with the foulest slutt * husies and seruandis, and was sa 5 kendlet in lust, that amaist was na honest Woman quhome he lusted nocht for, nather mett he with ony quhais honestie he seiget nocht and won, outhere be request, or sum propyne, or than throw force; in sa far, that he absteinet no^t frome his awne sisters, 3e and his 10 awne dauchtiris, Woemen quha had vowet chastitie. Gif he thocht ane mair constant nor another, quha walde no^t suffir to draw her to Venus with fair Wordes, nathir fair promise of gold or siluer or vtheris giftes, be the † hures, be force, to the commoune Bordall thay war 15 drawn. His strenth was now sa wakenit w^t Bachus and Venus, that with that foul seiknes, q^{lk} the Greikis Gonorrhæa call, he was strukne. Jn haist the Nobilitie proclames a conuentione in Skune, to sett another in his place. Culenie, in lyke maner, prepares to that 20 Jornay, with a sobir and small court. bot or he was midgait, Cadhard, quhais dauchtir the king had forcet, slew him at the castel of Meffen, the 3eir of his rigne v. Eberger Archbishop of † Colane, as in his Chronikles testifies Marianus, dedicate the monaster of S. Martine 25 in Colane to the Scotis, for euir. To quhome first, the name of the first Abbot was Mimborine scotismæ, quha had the gouern^{ng} xii 3eiris, the 3eir of our Lord dccccclxxv.

Papes—Benedict 5, Bon. or Don. 2, Boniface 7, Bened. 6.

R. Emp.—Otho 2, Otho 3.

f. King—Lotharie 4.

Ingl. King—Egeldred.

* L. "Vilissimis quibusque mancipiis."

† L. "Lenonibus." The use of the word in the text with a masculine sense is noteworthy, as bearing upon its etymology.

‡ Cologne.

LXXX. KENNETHIE.

The Nobilitie hes elected Kennethie, King Malcolme his sone, and sett him in the chair. Quhen this king saw his peple trampe al vertue vnder thair fute, thame selves to be rowit in the clay puddil of al vice : and war
 5 sa bent to thair folie, and stifnekit in thair awne mynd, that thay walde no^t kenⁿ thair *office, nor turne agane to the way of vertue, this was a sair greif to his harte, as rycht was. Quhen he had labouret mekle, in correcteng the maneris of wicket men, bot in vane ; thinking to
 10 prosper with seueritie bettir, he calles the Nobilitie to the toune of Lanrik, quhair the Justice of sum my^t be to thair example. Bot the king perceiung the myndes of the Nobilitie be sum sure taknes, him selfe to be in gret danger, gif he punist ony princes heir, because thay
 15 war in sick fauour with the Nobilitie, quhairfor the conuentione is ¹⁵⁷ skaillet, and schot quhil the neist 3eir. The neist 3eir thay ar warnet al to Skone ; cam ilk man, the neist morneng, the king sitting in his marmour chair, w^t a gret solemnitie, thay entir al into the † Tolbuith,
 20 and salutes the king in his chair. Jn haste at the sounde of a sygne gyuen, the men of weir in armes lap furth, and closet thame round about on ilk syd. The nobles heir beginis to tak a terrour, because thay war no^t wouⁿt to sie, quhat now thay saw ; the king with his
 25 oratrie mitigatis thame, and cheiris thame vp : Thairetir, be suir rasounis, and constant arguments, he schawis thame, that to thair nobilitie, vtilitie of the Realme, and menteining of vertue, nathing to perteine mair, than that all vitious persounis, quha deformet the Maiestie of the

Kennethie correctes the wicket maneris of the Nobilitie.

That thay al follow his counsel.

* L. "officii"—duty.

† L. "In Prætorio"—the Palace? The Tolbooth was the *toll-house*, the custom-house, and then the prison for debtors, and later the criminal prison.

Republik, with thair consentis, through al partes sulde be punished. Thay al consent, athir for his gud rasounis or feir. The king schortlie skaylet this assemble, and commandes the Nobilitie to remane with him in Perth, quhilk thay did, quhill fyue hundir, nocht of the maist 5
 obskuir and simple sorte, war castne in bandes, and throw force to Perth led to the king, quhair thay all war hangte. Heireftir was gret rest in Scotland and quyetnes, ay and quhill the danes Jnvadet the king in Perth. quhair may be seine how vnconstant and slidrie was 10
 the end of that battell quhen in ane hour the * Victor and Vanquist, tyner and Winner war baith present. The Danes war first vanquist and fled. The Scotis sa blyth of that Victorie and proud, nocht sa mekle followet the fieris, as † heidet thair the deid lyeris. The Danes be- 15
 cause thay sie vs kuil in persewing & following the chaisse, thay gather force to fecht, & returnes, and renewes the battell. Quhairfor that day, but doubte, had beine to the Scotis nocht only sair, bot black and deidlie, gif Hai that housband man with his tua sones, 20
 w^t thair helpe had no^t assisted in gret necessitie, and extreme desperatioune. ffor the danes war cruellie gathered, of a gret courage, renewing the battell fercelie thay invadet: We halfe in despair, lychtet all on futt, and tuke thame to the flycht, nather could be stayet, for 25
 ony constance in the king prouokeng thame to resist, or ony ‡ bosting to brek the force of the ennemie, nathing walde stay. This Haii of quhome we spak, was

The Scotis
 at Perth
 putis the
 danes to
 flight.

* L. "Cum una hora eundem et victum et victorem vidisset"—in which battle may be seen how fickle is the fortune of war, since the same hour saw the same man both victor and vanquished.

† L. "Mortuis ac cæsis militibus capita contumeliose amputant"—out of contempt cut off the heads of the wounded and dead soldiers.

‡ L. "nec conviciis acerrimis in objurgando"—could not be induced to rally either by the king's example of bravery in his personal resistance, or by the disgracing reproaches with which he importuned them.

* behaldeng in the neist feild how the pluche teilet as his maner was, bot despytes the ¹⁵⁸ blaitnes of the men of weir and thair cowartnes, and wondiris of the kingis couragiousnes, stoutnes, & baldnes, in a furie he pwes
 5 vp the 3ok of the pluche: and bidis his sones in al haste, that thay follow him: he occupies and standes in a way quhairby the men of weir fled: this was a lang Way, and dyket in on ilk syd, and at the end a verie narrow outpassing. heir all fieris quhither thay war enni-
 10 mies or of his awne, he cruellie strykes doune. This was the cause, that the scotis gathireng agane reteiret to the king. The danes strukne with feir for this new supplie, ar miserablie slane doune. Hai and his sones, as appeiris, obteynet baith the honour and proffite of
 15 this noble victorie. for king Kennethie gaue him the best parte of the hail spoylze, and faryer the king gaue to him and his sones sa mekle land as ane falcon aff hand wil fie ouer at ane ficht, q^{lke} maist liberalie and frilie he gaue. fra this monument, besyd Dundie standes a craig
 20 stane, quhairon is put the name of ffalcon, as in our dayes may be seine. he farther commandes to Weir in his armes thrie rid buckleris in sygne and takne of noble and probable Victorie and fortitude. frome this man is vpsprung ane illustre and excellent familie amang vs,
 25 quha tuik the beginning and †decoure frome kingis sa mony 3eiris by past, and that honorable dignitie, quhilke now thay cal Constable.

Quhen with strangeris all was pacifiet, start vp sum at hame of his awne, quha baldlie buir armes against
 30 him: quhais force he brack, and sindrie of thame, bot sindrie Wayis, punist, thame he heidet quha war authoris of this deid, the rest he put bot til a sobir pane for

The battell is repairret.

Hai ane housband, is cause of the victorie against the danes.

Hai fra hand receiues ane riche reward.

Hai is nobilitat and now a famous stock.

Ciull Weiris ar begus and punist.

* L. "rusticæ rei pro more, in proximo agro intentus"—busied in the usual way with his rustic concerns in a neighbouring field.

† L. "Longa majorum serie a Regibus honestata"—ennobled by the kings through a long series of ancestors.

pities cause. Bot he causet to bring Crathlint to the Castel called * Domitiane, and thair to be heidet, this Crathlint was the principal gentle man of the Mernis, and cheif author of al this trublesum fyre. Amang the rest, quha war accuiset of trasoun to the kingis Maiestie, 5 was noted the Prince of † Wales falslie, quhom the king, vthirwyse haueng a gret commend of Justice, that his sone mycht succeid, allace, put doune.

About this tyme, Edward king of Jngland sent legatis to Kennethie, with him to treit tueching the confirmeng 10 of the band, and placeng a prince agane in ‡ Wales.

Kennethie was in sik fauour baith with the Nobilitie and the peple, that his sone Malcolme was prince of § Wales throuch electioun of the Nobilitie, and consent 15 of the peple, and the law was changet, throuch force of quihilke, the kingis barnes was put frome all gouerneng in the Realme afor thay war of perfyte age. Gif this law had nocht bene changet, his sone thair culde haue obteynet nathing. Within a few dayes, the king was sair 20 troublet in conscience, that ny^t or day he had na rest, in the day tyme solitudine & kair, be nycht he culde no^t sleip, for that slauchter he sa was vexte. To purge his conscience of sik a croce, and his mynd of sik vexatioun he vset the counsel of Bischope Mouean a famous 25 man and of excellent vertue : At his requeist he intendes to wesche away this blek of conscience ; with Dolour, teires, almes deides, pilgrimages, and sik sorte of haly works. Nochtwithstandeng God, quha is iust in Jugement, and seueur in punishment ; for that crime puniste him and his sone seueurlie eftirwarde. ffor as he re- 30 turned frome ffordoune, heir he visited the Sepulchrie and Reliques of S. Palladie, and offired mony and

The law is changet concerneng the successioun of the kingis barnes.

The king does penance for the slauchter committed.

* L. "Arx Domitiana." Boece (Met. Chron.) calls it *Dunsenen*.

† L. "Malcolmo Duffo Cumbriæ principis" — Malcolm Duff, Prince of Cumbria (Cumberland or Strathclyde).

‡ L. "Cumbria" — over the Cumbrians.

dyuerses giftes ; he turned into Fenella, be the way, in
 the Castell of ffeitirkairne. This ffenella was mother to
 Crathlint, and of kinne and bluid to Malcolme Duff,
 prince of Wales, quhilkes baith, the king vniustly had
 5 iustifiet : and had castne in bandes * Constantin and
 Grim to defraud thame of all rycht to rigne. Sche, I
 say, for this cause despyted the king woundirfullie, feiring
 gif it had cum to lycht, or the king ony way had knawen
 the mater, it had suirlic beine her lyfe ; quhairfor this
 10 haitred sche coueret with a schaw of Luue, and the vale
 of her plesand countenance, verie prudentlie, that nathing
 appeiret to the king mair humane and gentle, nathing
 mair sinceir and true than sche. Bot because the
 haitred within her breist sa ¹⁶⁰ hoow in her harte lay
 15 hidd, and was sa grett, that the sam sche culde nocht
 satisfie, without her intentione, and excepte sche had
 sum way gottne the kings † lyfe, quhilke to fulfill Sche
 now is hail occupiet to bring the mater about be sum
 slichte and quyet craft, this way sche beginis. She neir
 20 the kingis chambre erectes a magnifik tour, the inner
 parte of this tour al of ‡ tabulet Wark curiouslie caruet,
 the vttr parte maid artificiouslie, sa fynlie and cuz-
 ninglie, that al man meruellit of her. The partes of his
 chambre, with tapestrie wondirfullie § (Wouen) Woifen
 25 with golde, sche decoret. In the midis of the kingis
 chambre, sche sett vp a brasen Jmage, with a goldne
 aple in the hand. This aple sett was full of pretious
 gemis, and wrocht w^t sik ane Jngine, that quha twechet
 it sulde schortlie be schott, with dartes or arrowes maist

The Woun-
 dirful Wyti-
 nes, fraud
 and desceit
 of ffenella to
 put doune
 the king.

* L. "Constantino quoque et Grimo devincta"—related to Malcolm Duff, and also friendly to Constantine and Grim, whom the king had imprisoned.

† L. "sed cum odium tantum esset, ut non nisi morte Regis posset dari"—but since her hatred was so great as not to be appeasable except by the king's death.

‡ L. "Tabulato"—woodwork.

§ Key-word at bottom of page so spelt.

scharpe, with al the force of that Jngine, quhilk sa curi-
 ouslie sche had hid behinde the tapestrie. The king
 eftir supper cumis to the tour, all thing diligentlie he
 perceives, commendes and Wondiris. No^twithstandeng
 he inquiryes Fenella of ilk thing ernstlie, that gif he my^t 5
 perceiue or spy out ony desceit, prudently he mycht
 eschew and flie in tyme. ffenela, quhome nature had
 formet to deceiue, grapet the kingis mynd, and vndirstude
 evin as the mater was, sche smeiris baith his mynd and
 eires with thir wordes: maist illustre and bountifull 10
 souerane, sayes sche, * send, and diligentlie inquire of
 al thingis; quhen heir is nathing, quhilk may nocht the
 verie selfe testifie my kair, my luue, and obseruance to-
 ward 3our grace: ffor seing 3e, my souerane, sa hard
 stickis in my breist, and bydes in the boddum of my 15
 harte, that neur Was ony thing to me mair cheirfull, or
 evir saw J ony thing to me deirlier belouet, J culde
 nocht refraine, to schawe sum sygne excellent and not-
 able, of the bentnes of my mynd, and vehemēt luue to
 3our Serenitie: this goldne aple, sett with pretious Mar- 20
 garites lyk lampes of lychte, quhilk als mekle com-
 mendes the crafte of the craftesman that Wrochte it; J
 preparit and decoret vnto 3ow my Souerane: quhilk, gif
 3our Serenitie plesandlie accepte, doubteles, 3e do accord-
 eng to 3our honour, and mekle to 3our Maiestie, and 25
 will be a perpetual monument of my Loue and feruent
 affectioun toward 3our grace: Nather walde J, that
 3our serenitie, Weyet my mynd, my Loue, my obseru-
 ance, with the price of this gift, artificiousnes and bricht-
 nes thairof; bot that 3e walde mesour with my luue the 30
 price of this gift, artificiousnes, and brychtnes, J say,
 with my luue, and obseruance, and vehemēt † affec-

* L. "Mitte de singulis inquirere"—desist from your close scrutiny.

† L. Nor do I wish you to measure my goodwill and reverence and love by the value or workmanship or beauty of this gift; but

tion. This gif 3e do; strait sall J be bunde to 30^t
 Serenitie in perpetual; and sa sal do, that na bleck of
 ingratitude toward 3our serenitie, in me sal be funde at
 5 the tyme of that fraude was nocht far aff, sche subtilie,
 to flie the schotz of that Jngine, slipis intil a nuik neir
 by, as gif sche had sum necessar thing ado. The king
 in the meane tyme steiris the apill frome syd to syd, to
 the gret skaith of the hail Realme, through quhilk ingine
 10 he scharplie and schortlie throw the body is schott.
 ffenella flies at a back dur to the nerrest Wodd: Sche on
 vpon a swift horse, and sa chaipet. Kennethie dies the
 3eir of his rigne xxv: of God, M.

Through the
 fraud of
 fenella the
 king is slane
 the 3eir of
 Lord 1000.

Jn Scotland that age War mony haly and deuote men
 15 as Vigian Mounk a man of gret cunning and Godlines,
 and a notable preicher: also Mouean, Medan, Blaen,
 Englatie, Colmok, all Bischopes, Ouan diacon, Congan
 Abbatt; and mony vthiris, of quhome, for thair meruel-
 lous maneris, deuotioune, and eruditione, that age mer-
 20 uelet, and the posteritie following honouret.

Haly men in
 Scotland.

Papes—Benedict 6, Jhon 14, Jhon 15, Jhon 16, Gregorie 5,
 Jhon 17, Syluester 2.

R. Emp.—Otho.

f. King—Lotharie 4, Hugo Capetas, Robertus.

Jngl. king—Egeldred.

LXXXI.—CONSTANTIN IIII.

Constantin, culenie his sone, is crounet be the hail
 Nobilitie; sum thinkes, he was his brother, no^t his sone.
 He * deprives the law laitlie sett furth be Kennethie of
 successioun to the Realme. Throw this, Scotland in
 25 twa factiounis is diuydet. for quhen Malcolm Kennethies

abrogatis
 Kennethies
 lawis, he
 vsurpes ye
 kingdome.

rather that you estimate the value, workmanship, and beauty of the
 gift by my goodwill, reverence, and love.

* L. "violavit."

sone rychtuous heire of the Realme, knew of this, he prepares With a power to invade Constantin, first in Laudien. Bot thinkeng him selfe nocht able to resist the force of his ennemie, and thair multitude; he skailis his armie and reteres. The Danes now gatheris against Edward king of Jngland: to quhome Malcolme iunes his men of Weir in respecte of the band betuein thame. In his absence, cumis Constantin with an armie of xx thousand Weil prouydet, to invade * Wales. Kennethie a bygottne brother to King Kennethie, meitis him at the mouth of Aynand With a power of † fiet suddartis. Lang faucht thay, and fercelie, with a gret courage and bauld, the slachter on baith handes sa fell was, that the victorie was evin to the Wizner dulfule and hauie. Quhill now the men of Weir in cruell battel, ar all skattirte throuch and throuch, Constantine and Kennethie meitis, and entiring in singular combatt the ane with the vther, ilk of the tua slayis vthir, bot Kennethies men of Weir obteynes the victorie.

Quhen Constantin was king, a gret famine, and dert, and hungre, and a terrible pest Was throuch hail Scotland; at that tyme mony mekle commendet for thair haly lyfe, spred this Worde throuch the peple, the cuntrie to be opprest w^t sik plaigs, for the fraud, that fenella committed against the king, quha Was sa far in the fauour of God: this thay schaw furth and planelie preiue be mony examples of antiquitie out of the Histories, that for sum cruel crime committed be sum priuat persone, oft hes chancet that God seueirlye hes punisset the hail Realme; cheiflie for y^t cause to moue the peple, than calde in deuotioune, to murne and Lament thair sinis.

Constantin dies the thrid 3eir of his rigne. About this tyme Was of Scotland a mounk in Germanie, his name

* L. Cumbria.

† "or Wales" not in L. text.

‡ for *fiet* = hired.

The danes
invades Jng-
land.

Quhen Con-
stantin per-
sewis Cus-
briand or
† Wales,
Kennethie
slayes him
at the singu-
lar combat;
the 3eir of
his rigne 3.
of God 1009.

Helias : quha was with gude men in sik fauour, with Jll Helias
Abbat.
 men in sik hatred and sa sair inuiet, that how farr the
 gude thocht to promoue him, the Jll intendet sa farr to
 depriue him. Quhairthrough cam, that throw his *vertue*,
 5 he *vancuist the malice of mony religious mounkis of
 Scotland, quha throw thair *vertue* and pietie War weil
 commendet of all, J say, through his *vertue* he was
 creatt Abbat of thir tua Scotis Monasteries in Colane,
 S. Martine, and S. Pantaleon. Sum inuieris of his
 10 *vertue* and honour accuiset him of mony blekis behind
 his back to Pelegrine Archibischope of Colane, and
 blasphemet him of sik a maner, that the Archibischope
 sa hated Helias, that he intendet be sum ingine and
 quyet craft to steil him doune, and expell all the Scotis
 15 religious. Bot Helias Scotis Abbat, as Marianus Wrytes,
 quhen this he vndirstude, with the rest of the Scotis thir
 Wordes he pronounces : Gif Christe be in ws pilgrims :
 He neur lat Pelegrine cum quick to Colane. and sa
 the Lord fulfilled : for schortlie thaireftir he diet a
 20 suddan deid ; and Helias was preseruet to the Weil and
 vtilitie of his Kirke. Jn Colane eftirward Helias departes
 this lyfe the 3eir of our Lord MXLIII.

Papes—Syluester 2, Jhon 18, Jhon 19.

R. Emp.—Otho 3.

f. king—Robert 1.

Ingl. king—Egeldred.

LXXXII. GRIM.

Quhill Malcolm, lawfull heire and rychtuous of Scot- Grim con-
trare al
rycht wil be
crouned
king.
 land, remaines in Jngland langer than lang anuiche,
 25 Grim, the first oye that king Duff had, greidie of

* L. "ut, virtute superante malitiam, multorum monachorum
 scotorum assensione, Abbas crearetur"—so that virtue triumphed
 over malice, and with the approbation of many Scottish monks,
 he was made Abbot of the Scots monasteries in Cologne.

authoritie, cleimes rycht to the kingdome, and Wil be crowned. He with his sueit Wordes, and his ornat language, wan the hartes baith of the Nobilitie and the hail peple. Quhen Malcolme knew of this, Jn haiste out of Jngland he cumis to Scotland to brek the presumptiouse of Grime. Grim meitis him. Jn the verie selfe mamunt quhen thay war to Joyne battell, Bischope ffothadie in the samyn habit as he proceidis to the haly alter cumis betueine thame verie venerable, and obteynet sik fauour of baith the pairties, that frome that furth sulde be na mair discord betueine the tua pairties, with thir conditionns, that Grim how lang he lyuet sulde be king, eftir him Malcolme sulde succed, and his posteritie sulde follow.

Malcolme
inuaides
Grime.

Bischope
Fothadie
makes cow-
corde betues
Malcolme
and Grime.

Grime
changes his
maniris and
tynes the
hartes of his
peple.
Malcolme
setis on him
agane.

Grime is
alane the
zeir of his
rigne 9. of
our Lord
1010.

Nocht lang eftir Grim gyuen to gluttonie and drunk-
nes, throuch ouer gret tyrannie he tint the hartes of his
peple : quhairfor Malcolme at requeist of the peple, pre-
pares ane hoste against Grime, stout and strang. At the
village namet Achabart, the day of the Ascensioune of
our Lorde, thay mett. Grime is strukne doune the zeir
of his rigne ix ; and is buriit in Jona.

Papes—Jhon 19, Sergius 4, Benedict 7.
R. Emp.—Otho 3, Henrie 2.
f. King—Robert 1.
Jngl. king—Egeldred.

LXXXIII.—MALCOLME II.

Malcolme the secunde of that name, sone to Ken-
nethie, quhen Grime is slane, succedes to the croune.
quha, quhen he had pacifiet the cuntry, neist he labouret,
be al meines possible to obteyne the fauour of the peple :
and the hartes of the Nobilitie. and, because he thocht
the nerrest way to the fundatione of his kingdome, was

Kenethies
lawis be
confirmes of

to renew the lawis, quhilkes his father afor him had confirmet, ernstlie and prudentlie he Workes with the Nobilitie, to performe this his intencion. At this tyme Sueno king of Denmark, quha had chaist Eldred
 5 king of Ingland into Normandie, and occupiet the kingdome, bostes and braules that Scotland had furnist Ingland in all necessaries to the Weiris, quhilke iniure to reuenge, he commandes his tua capitans Olaue and Enet, that with ane armie in haste thay passe in Scotland,
 10 land, and spoylzie, ding doune, and slay quhome thay find. How sune thay land at the mouth of Spay, through force thay occupie thir thrie castelis, of Elgin, fforrey, and * Narden, Malcolme quiklie collectes ane armie, to breck the furie of the danes, through all that
 15 cuntrie. schortlie eftir thay 3ok: quhair Malcolme in a furie in the mid feild fercelie † boutes; heir he is woundet, and tynes the victorie. Nochtwstandeng Malcolme was naturalie sa couragious, of sa Wichte, and sa noble a spirit, that he walde haue a reuenge of
 20 that skaith, quhairfor the neist summer he renewis the battell: quhair quhen Enet he had slane, his companioun Olau he dryues into Murray land. heireftir agane he meitis with the danes at Barrie in Angus, thaireftir at † Gemmere, and last at § Crudan in Buch-
 25 quhan. In sindrie battellis he slew Cam cheif captane of the Danes, and Canut thair kingis brother: The danes war sa Wraikit, that Scotland was called thair Sepulchre ouer all. Quhen now the danes out of Scotland war expellet, and Scotland was now restoret to
 30 thair alde libertie, betueine Scotis and Danes, peace is confirmet dureng the lyftyme of baith the kingis. Quhen

the successioun of kingis.

The Danes invades Scotland & occupies thrie castelis in Moray-land.

Malcolme in battell first vancuist, secudly obteynes the victorie.

How he ouircam the Danes.

Scotland yair sepulchre called.

* Nairn. The metrical chronicle spells the name *normyn* and *nermyyn*.

† L. "mediam aciem prærumpens"—fiercely breaking through the centre of the enemy's line, is wounded.

‡ *Gamrie*, near Banff. L. spells the name as in the text.

§ L. "Crojudan."

How liberal
was Mal-
colme to the
Nobilitie
eftir the
danes war
expellit.

Malcolme sair vexet was in the Weiris, he *schortlie dies, al quha Wrocht had Worthilie in the feild stude about him, quhome he rychly rewardet, and payet thame With precious propynes. Amang thame was a certane 5
young man, his surname Keith, the principal vanquisser of Cam, quhome the king, for his actiuitie had enduet with large landis in Laudien, frome quhilke surname thir landes hes the title, quhairfra that noble familie of the Keithis is estemet to haue the beginning: quhilk benifite 10
mouet Keith sa meruellouslie, and steiret him vp to take sa mony stout and vertuous thingis in hand, sa wyse a counsel, and sa constant in performeng all his deidis, that the king thocht, only to him selfe and the Realme to aplye his counsell, and that in perpetuall ane of that surname sal be Mareschall in the kingis hous. 15

The famous
and illustre
familie of
the Keithes.

Eftir thir Victories Malcolme dedicatis the Bischoprie of Murthlie to S. Moloch, agmenting it with mony fayre feildes: Bean heir he causet to be consecrat Bischope, a singular man baith in cunning and deuotioune, quha eftir was canonizet, and rekned amang the Sanctes, to 20
quhome quhe xxxii zeiris he had bene Bischope, succedid Donortie, nocht butt opinione of haly lyfe, and satt xlii zeiris. Departet in the sam place with Bean, and buriit was in Murthlye; quhair in grett Reuerence he is with the peple and Veneratioune. This king 25
diuydes the kingdome in Baronies, ouer quhilkes he settis Lordis and † Lardis, and agane Lardes and gentle men, quha to the king and his successouris commitis thair possessiounes, with the ¹⁶⁰tochir gude of thair

Murthlye is
a Bischopes
saiit.

* L. "Malcolmus, bello jam defunctus, omnes qui in bello bellicosi perstiterunt magnis affecit muneribus"—having finished the war, Malcolm richly rewarded all those who had proved themselves sturdy warriors therein.

† L. "Barones et Principes constituit; et vicissim Barones et Proceres Wardas et Releifas suarum terrarum in eum in perpetuum conferunt"—the Barons and Nobles give up the Ward and Releif of their lands to the king for ever.

heires. Quhairfor this law is ȝit obseruet in Scotland,
 that quhatsaeuir possessioun^e, eftir his deith quhomto it
 perteynet, the king sall haue with the man^e barne, quha
 with him sal be brocht vp, evin to the age of ȝeir^s xxi,
 5 a woman^e barne, quhill sche be xiiii: Dureng that tyme
 quhat proffit sa euir cum^s of that feild, and ane ȝeir
 thaireftir of that same feild cense, with the hail Toucher
 gude of that heire or heretrix, quhen sche is admitted to
 successioun^e, gif her father in her * lyfe haue no^t pro-
 10 uydet, al, J say, sall cum^m in to the kingis Thesaur;
 nevir ane denyet bot all granted, att ance: He rulet the
 Realme ȝeir^s nocht few happilie and with gude suc-
 cesse; and mony illustre and notable Workes left behind
 him. amang the rest, a law buke, quhilke our cuntrie
 15 men^e hithirto haue keipet nathing changet, † perteyneng
 to the king, to the Magistrate, or the Judge, quhilk
 Volum thay bring ay with them to Judgement. Mair-
 ouer al quha seruet in the kings hall Wanted nochte his
 ȝeirly stipand. He constitute mairouer, for the kingis
 20 ‡ l^{et}res quhat sulde be payet, and quhat till reidaris and
 Wrytaris, as in our dayis hes beine the maner.

This Malcolme, quhen he had lyuet the gret parte of
 his lyfe with gret commend, in his alde age he began to

A Tirase in
 his age.

* L. "his life." The whole passage reads: "At the death of the owner of lands, his heir should remain, if a male, till his twenty-first year, if a female, till her fourteenth year, under the ward of the king; and whatever interest came of that property during that time (for this usufruct we call Ward), and for a year following (which is called Releif), along with the entire dower of the heiress, unless the living father had betrothed her for marriage, should fall to the king's treasury.

† L. "Regiorum magistratum iudicumque, quos . . . vulgo Cancellarium, Conestabilem Mariscallum, Camerarium, Justitiarumque vocitant"—the book of the municipal laws, and of the king's magistrates and judges, who are called Chancellor, Constable, Marshall, Chamberlain, and Justiciary.

‡ L. "pro regis diplomatibus ac ceteris literis, libellionibus, tabulariis, lectoribusque"—what should be paid to notaries, registrars, and readers, for the king's diplomas and other letters.

Heir is he
slane
and rigous
xxxi 3eiris
of God 1040.

lyue in tyrannie, and to be auaritious, quhairfor sum
quhais freindis he had beine verie iniurious to, slew him
att the Tour of Glamis in Angus, through lyeng in
Wayt, xxxi of his rigne.

Papes—Benedict 7, Jhon 20, Benedict 8.

R. Emp.—Henrie 2, eftir him Conrad 2, Henrie 3.

King—Robert 1, Henrie 1, his sone.

Engl. king—Egeldred, Edmund surname *ferreum latus,
Canut of Denmark, Norway, and Jngland, King
161 Herald.

LXXXIII. DUNCAN.

his gret fau-
our bred
ciuil weir.

Duncan, Malcolme, his oye, the croune hes receaue; 5
with al consentis : a man, suirlye, in quhome nature had
wrocht na crueltie, na vndecent maneris, insafar that he
Walde reuenge na iniure done to him : Quhen the peple
lyke a companie of Wylde beistes, hand † louse, sa farr
abuset this his wondirful lenitie and gentlenes, and that 10
he culde na Way lay this his clemencie asyde, he com-
mitted his cure till ane Machabie sum thing seueirer
than him self, as tuecheng the administratioune of the
Republik. He first, that the rest be thame my^t take
example, mett † sickerly with the Jnduellaris of Loch- 15
quhaber, becaus thay had baith Woundet and spoyl3et
§ of the Kingis sences (*Banquho*) passing throw thame.
Machabie mairattouer, chaist the Magdonald of the yles
into the castell of Lochquhaber, quha tuik in hand to
defend thir limmeris : and in this castell seiget him sa 20

* Ironside.

† L. "omni vinculo soluti"—free from every restraint ; the op-
posite of *hand-fast* = bound by pledge.

‡ L. "exquisitissimo supplicio affecti"—punished most severely.
mett sickerly = dealt smartly with ?

§ L. "quod Banquhonem regium in Locquhabria Thanum,
gravissimo inflictio vulnere, regio censu, grandique pecunia spoli-
arent"—because they had grievously wounded Banquo the king's
thane in Lochaber, and had robbed him of the king's taxes and a
large sum of money besides." *sences* should be *censes*.

strait, that na way he saw to fie: * quhairfor he thocht he was cum to that pane, quhilk he had fund, gif he had fallin in the handes of ane appne ennemie.

Now the King of Norway sayles in Scotland w^t ane
 5 armie, vndir this pretext, to reuenge the blude of thair
 natione sa cruellie sched sum tyme in Scotland, quhilk
 pretexte was maist vniust. Sa hard and scharpe thay
 seige the king in † Berth, that evin than doubtles, he had
 cum in thair will, gif he had nocht in tyme tane tyme
 10 and in gude occasioun, haue brokne in vpon thame
 sairer seiget with wyne, nor the castell with men.
 Schortlie cumis Machabie with nue cumpanies to the
 kingis helpe: qⁿ Sueno the king of Norway saw that,
 him selfe ill hurte and mony of his folkes slane doune,
 15 his campe in haist he skailis, and flies to thair schipis.
 Nochtwithstandeng king Duncaⁿ wald nocht suffir the
 scotis to take this occasioun of slayeng the danes
 altho^t thay † my^t: Bot Machabie persueg the victorie
 baith in Word, Warke, and Counsell, he gaue the Danes
 20 classe a chais. Thair 3it will testifie the monumentis
 of the danes, at Kingorne, quhair it was done, thair
 signe and takne grauen vpon the stanes for ane per-
 petual monument, and eurlasting gloir. bot not lang
 eftir Machabie inspiret with sum ill spirit, steiret vp
 25 throuch instinctioun of his Wyfe, and hoip of gude
 success, slew that haly king Duncaⁿ, quha to sik honour
 had promouet him, and slew him sa cruellie the saxt
 zeir of his rigne. His tua sones Malcolme Canmoir, and

The danes
 agane Scot-
 land in-
 vades.

The danes
 ar vanquist
 at the toun
 of Perth.

Heir the
 Danes class
 is wraket.

Machabie
 slayes Dun-
 can, of his
 rigne 3eir
 the 6.
 of God 1046.

* L. "Unde tantus illi metus injectus, ut ad pœnas, quas se sub-
 titurum opinione præceperat, si in hostium manus venisset, subter-
 fugiendas, uxori suæ, liberis, sibi que, manus intulerit"—he was
 so frightened, that, in order to escape the punishment which he
 thought would be inflicted upon him if he fell into the enemy's
 hands, he laid hands upon himself and wife and children.

† L. "Berthæ Castellum."

‡ L. "Quam sibi occasionem Danos extinguendi elabi non pati-
 tur rex"—which opportunity of destroying the Danes, the king
 would not allow to escape him,—but followed up the victory of
 Macbeth, and scattered the fleet.

Donald through this War gretlie feiret and prudentlie fled.

Annichad a singular persoune of gret Nobilitie, eftir that he had studiet to al sciences, in Scotland for the maist parte, he began to consider diligentlie with him selfe, how schort is this Warld, and in how schorte a space ar all this Warldes effairis conteinet and comprehendet; and quhen it maist flourishes how bitter it is. Quhairfor he gaued ouer all, and past in strange cuntries, of that mynd and intentioune, that frie of Warldlie sollicitude and kair, haillie he mycht studie til heuinlie thingis. Quhen with gret trauell, he had past through mony cuntries, for religiounis cause, his curse at last he stayet, at the cloistir of Fuld in Germanie, that the braid Way he myt renounce, & trauel now the narrow passage of our Lorde, and that being seperat frome al menis companie, he with God allane mycht communicate his thochtes and al his cogitatiounis, closet him selfe betueine tua narrow Wallis; quhairfor the commoun speiking of al man Was, Annichad † closet vp; In the samyn place he dies. he floriste in the days of this king Duncan the 3eir of our Lorde 1046.

*vpon his graue in testimonie of his halyne, war seine innumerable lytes; and meikle sueit singing hard. vpon quhome, J x 3eir is incloset, sais Marianas, said messe.

Papes—Benedict 8, Syluester 3, Greg. 6, Clement 2.

R. Emp.—Henrie 3.

f. King—Henrie 1.

Engl. king—Harald, Canut 2, S. Edward confessor.

LXXXV. 162 MACHABIE.

Machabie a tyranous king.

Machabie, sone to Doad, the dauchter of Malcolme the secund of that name, throw force occupies the kingdome.

25

* This margent not in L. text.

† L. "Annichadus inclusus dicebatur"—he was called Annichad the recluse. An Michiatach or Michiat would mean in Gaelic *the unworthy one*—perhaps a name assumed to hide his identity.

Heir mycht be seine a noble man of Weir and ane
 baulde, bot * crueller than he was naturallie of him
 selfe, this way now he cumis to establishe the kingdome
 through his counsel, quhilke he had ill wonn. He
 5 labouris to Wi^{zn} the hartes of the Nobilitie throw
 giftes; of the commoune peple, throw humanitie &
 gentlenes, and all † Realme raikaris to put furth of the
 land; and to sett out gude and helthfull lawis, and w^t
 fairnes to Wi^{zn} all man. Bot at last trublet in conscience,
 10 for the deid he had done, that of his nerrest freinds he
 tuik sik feir, that chaingeng the sueitnes of his nature,
 his Nobles he athir slew appinlye, or secretlie through
 his counsell at a singular combat steiret thame vp against
 vthiris. Bot quhen he thocht him selfe in dainger for
 15 Banquho and Makduff, in haist he causes to remoue
 ‡ thame, and craftilie lay Wayte for thame: quhat sal
 J mair say? Lyke a Tyran, was na man quhome he
 feiret nocht; and al man feiret him. followet vpon this,
 that the peple solicit and sair kairful for the state of the
 20 cuntrie, and thinking thame selves in danger nocht small,
 sent Makduff into Jngland, to desyre Malcolme Can-
 moir thair banist, to cum hame and releife his fathiris
 heritage, quhilk to obteyne and defend against Macha-
 bie, thay gyue him thair faith and promise; and trulie
 25 that thay sall manteyne him. Malcolme heireng this
 and weil vnderstandeng the mater, returnes to Scotland
 be king EdWard weil furneist, and x thousand Jngles-
 men, and meites Machabie first at Dounsinn, neist at
 Lunfann, quhair cruellie thay ʒok. Heir § Makduff

strang &
 strenthie but
 cruell &
 wyld.

He exerceis
 his tyrannie
 against the
 Nobilitie.

Malcolme
 banist in
 Jngland,
 was called
 hame be the
 Nobilis of
 Scotland.

Machabie is
 slane the
 ʒeir of his
 rigne 6. of
 God 1061.

* L. "Bellica laude florens, sed insita quadam naturæ ferocitate crudelior"—a man full of warlike spirit, but urged by his innate ferocity to unnecessary cruelty.

† L. "Grassatores"—disorderly people.

‡ L. "Illum tollit; huic insidias struit"—the first he destroys; he lays traps for the second.

§ L. text adds: "the thane of Fife, whose wife and children he had shortly before ordered to be put to death."

strykes the heid frome him, and brings it vnto Malcolme, quha rychlie rewardes him thairfor.

This his slauchter fell the saxt zeir of his rigne, or rather of his tyrannie. Marianus declairis, that a certane Scotis king to Rome past in pilgrimage, and be the Way sa largelie to haue distributet to the pure, that siluer lyk seid he sew vpon the ground. quhom albeit Marianus obscurilie cal *Machetad, no^twithstandeng for mony causes, J am persuadet rathir to beleieue the samyn to haue beine of quhome now we sall make mentioune, to wit Malcolme : quha quhen Machabie sat in the king's sait, oppresset Scotland through tyrannie, he than obteynet baith the ornament and glore of a Prince maist godlie and rychtuous, in visiting religious and haly places, as efter mair abundantlye we sall expreime.

King Malcolme visites Rome.

Paternus martyr.

Egebert and Sigebert Abbatis of Fulde.

Monie at this tyme notable young men baith cunning and vertuou, to eschew the tyrannie and yok of Machabie, fled into Germanie. of thir was Paternus Mounk and martyr through inspiratioune of the spirit of God, quhome Wicked personis inviet sa sair, that thay inuentet to burne vp tua clostiris and him with thame. At this tyme Abbat of fulde was Egebert, to quhome succedid Sigebert scotsman, godlye and vertuou, quha thairfor is tho^t of all man to succedid Archbisshop to Ment's.

Papes—Clement 2, Damasus 2, Leo 9, Victor 2, Stephan 10, Benedict 9, Nicolas 2.

R. Emp.—Henrie 3, Henrie 4.

f. King—Henrie 1, Philip 1.

Engl. king—Edward confessor.

* The passage referred to runs thus: "1050. Rex Scotie Macbethad Romæ argentum pauperibus seminando distribuit." The same author makes Macbeth become king in 1040, and die in 1057.

The fyfte stock and kindred of kingis in Scotland heir beginis, quhais lyfe and notable actes ar descriuet in the vi buik of this Historie.

This king through example of his Wyfe S. Margaret, is mouet and steiret vp to gude, and he excelis all the kingis afor him in vertue and Justice.*

OF THE NOTABLE ACTES OF SCOTLAND.

THE 6 BUIK

LXXXVI.—MALCOLME III. CANMOIR.

MALCOLME sone to Duncaⁿ, frome a grett heid he is namet Canmoir,† quhen the tyran Machabie was past, conforme to the maner of his elderis, in Scone king is he crowned. How sune he was crowned, in Forfair, he
 5 causet proclaime a generall assembleie : quhair all, quha war authoris of his hamecalling, he rychliè rewardet, and mony with nue and singular honouris he decoret. He decoret Patrik Dunbar, and Makduff, with Erl-
 domes, Dunbar with the Erdome of Marche, because
 10 he had beine true contrair the traytouris, quha trublet

Quhen
Malcolme
Canmor
had win in
Scotland he
is crownet.

He creatis
Magistratis
Erlis;
Knichtes &
barrouis.

* These lines are a translation of an inscription placed under the engraving of Malcolm Canmore, in the genealogical table referred to in the previous paragraph.

† Gaelic, *Cean mor*—literally, "big head."

the Merce and Laudian, and Makduff with the Erdome of Fyfe, because he was the cheif cause and first author of the destructione of Machabie: to vthis he gau Menteith, Athol, Lennose, Moray, Cathanese, Rosse, & Angus. Mony Inglishmen in lyke maner of hich 5 kin and blude followet him into Scotland, quhome the king of his liberalitie promouet til Dignities, because stoutlie thay had stande with him in his defence against his ennimies: of quhilkes war Calder, * Lokhart, Gorden, Setoun, Lauder, Wawn, Meldroun, Schaw, Ler- 10 mont, Libertoun, Straquhin, Rotray, Dundas, Cockburne, Myrtom, Inglish, Leslye, Cargill, Cuilra, Mar, Meinzie, † Abbercummie, the cheifest: of thir mony noble houses haue tane the beginning. The name lykwyse mony haue receiuet frome thair fortitude, and 15 mony fra the land, quhair thay duell.

houses in Scotland sprung of Ingland.

The offspring of the Stuaris quhom fra.

The sam tyme, was Waltir Fleanthie, his sone, decoret with the honour of cheife † Merchal, because in Galloway and in the §hilandes he dantounet had the rebellis; of quhome cam the familie of the Stuaris, 20 quhais offspring We sie this day illustre, and schine sa bricht in the || kings scepter.

Ingland is occupiet be Wiljeam of Normandie Duke.

In this meane tyme, Herald efter the deith of Edward, invadet the scepter of Ingland, excludeng Edgar rychtuous heire, bot be William duke of Normandie 25 Herald is ouircum, and schott out of the Realme, and slane. Now Ingland is occupiet be Wiljeam of Normandie bastard, quha was crounet in December xxv. the 3eir of God 1066.

Edgar rychtuous heire of Ingland landis in Scotland wt his mother and sisters.

Edgar, Edward his sone, and S. Edward, his oye, 30 was first ¶neist Herald, thaireftir sair vexte and trublet

* L. spells this name *Lokert*. † in L. text "Abbercunnie."

‡ L. "Senescal" § L. "Hebridibus."

¶ L. "Regio sceptro splendet"—is now adorned with the royal sceptre.

¶ L. "Primum ab Heraldo, deinde a Northmanno vexatus," &c. —troubled first by Harold and then by the Norman.

- with Weiris be him of Normandie, quhairfor with his mother Agatha, and his tua sistiris, he quyetlie slipis till a schip, of that intentione, that quhen they culde na mair of the kingdome hope, thay mycht pas in Vngre.
- 5 3itt throw the grace of God sa befell, that throuch the force of Windes dryuen heir and thair, at last thay landet in a heiuen of fforthe. vnto this day remaynes in that place, quhair sche first landet, S. Margaretis porte, and the name sett on, frome Edgar his
- 10 sister, quhome thaireftir Malcolme mariit, With Joy of the hail Realme, and causet her to be crowned of a solemne and Royall maner, quhome he receauet With giftes rare, and singular in * tocher gude, singular J say, and meruellous baith in body and mynd.
- 15 Quhen Wilyeam of Normandie knew this, he commandet to pas out of Jngland all Edgar his freindes and of his kin : of quhome † sprang vp Lindsay, Vaus, Ramsay, Loual, Toures, Prestoun, Sandelandis, Bissatt, ffulis, Wardlaw, Maxwell, and mony vthiris of grett
- 20 nobilitie, that tyme cam first in Scotland : quhilkes houses all war decoret be king Malcolme with large landes, as this day may be seine. With Agatha lykwyse cam out of Wngre mony, as Crychtoun, ffordringhanne, Giffert, Manlis, † Borthik, and vthiris : amang
- 25 quhom War Bartholmew Leslie, quha through nobilitie and stout Courage was honorable amang the rest, quhais quicknes of Jngine, ablenes of mynd, valzeantnes of body and fercenes of force, king Malcolme meruelet sa mekle, that in seigen the castell of Edin^r
- 30 and in all battellis of ony affecte, he vset his Jngine. Of this hous of the Leslies are sprung up, mony baith vertuous bauld and Victorious : in quhome Was Waltir Leslie erle of Rosse, quha efter he in mony battellis had

Margaret
Edgar his
sister mariis
King Mal-
colwe.

all quha
petteynet to
Edgar ar
commandet
to pas out
of Jngland.

Mony ar
sprung vp in
Scotland
houses of
Jngland &
Vngre.

Waltir leslie
Erle of
Rosse, com-
mowlie is
callat a noble
knychte.

* L. "rarissimis animi corporisque dotibus excultam"—adorned with the rarest endowments of body and of mind.

† L. "unde"—wherefore.

‡ L. "Brothik."

obteynet the prayse and commend of Wisdome and Wichtnes, last he seruet Ludouik the secund, and Charles the fourt, Emperouris, sa Worthilie in the Weiris against the Saracenis, that from the * putt of a noble spirit, na doubt, quhairthrow he vset to ding 5
 doune the douchtie, and bring thame in subiectioun, thay namet him a hartie horsman, or a noble † rydar, frome this stock is the Erle of † Rothose, and mony vthiris Baronis, and Cnychtis of the Leslies; quhome first Malcolme, thaireftir diuises vthiris kingis decoret 10
 with fayr feildis, and braid boundes in Fife, Angus, Gourie, and the Gareoch, and vthiris prouinces, quha this day ar of grett Nobilitie, and mekle commendet for thair vertue in Scotland. About this tyme lykwyse, cam out of ffrance ane innumerable multitude of Nobles 15
 of quhome We haue Freser, Sanchir, § Montgomerie, Campbelle, Brise, Betoun, Tailzefer, Bothuell and vthiris diueris. Wiljeam of Normandie is now grettlie offendet that Edgar is defendet be his nyctbour of sik a maner, quhairfor he preparis to invade Malcolme: Bot quhen 20
 he sies na prosperitie in his enterprise, he makes a bande of peace with Malcolme: on this conditione, that Edgar, freindes and fauourers, sulde returne to Jngland without iniure or harm.

Erle of Rothose Lord Leslie.

Houses in Scotland proceedet of frenchem.

Wiljeam of Normandie prepares to invade Malcolme.

Peace maid betueis thame.

Cumbirland and Westmuirland is granted to Malcolme 25
 on this conditione, that na Scott craue ony thing to hurt the autoritie of Normandie. The kingis agriet, in witnes of quihilk, to cutt al occasiounes of contentiounes betueine thame, the crose for a marche betueine the twa Realmes thay walde affix, quihilke place eftirward 30
 thay namet Recrose; all truble than was pacifet and ciuile weiris ceiset; the molestatiounes maid be thame of

* L. "impetus."

† L. "generosi Equitis cognomentum consecutus"—obtained the surname of the "noble Knight."

‡ L. "Rothesium"—Earl of Rothes.

§ L. adds "Monteth."

Galloway, and the hilandis, was with litle labour stayet be Waltir Fleanthie his sone.

This battell nocht weil endet, beginis another mair greiuous in Cathanese and the Rosse. The king in haist
 5 *commandes* Makduff to gather and sett vpon the rebellis : and that him selfe with ane armie, with speid sulde follow. How sune thay cam to the Watter of Spey, on the vther syd of the riuer appeiret the ennimies in grett number ; The kingis capitane was sa hartles at the sycht of
 10 sik a multitude, that he schrinket, and stude. Malcolme sieing that, gripping couragiously the Ansinie in his awne hand, to beir gauie it to Alex^r Carron, a stout man and a baulde, of quhome descendet ar the * Skrimgeours :
 15 stoutlie steppit fordward, he to him selfe and his eftircumeris obteynet the name and honour of Capitane of the kingis † Vangaird. Quhen the armie Was past ouer, and nathing bot straikis was luiket for, the stryfe and contentiounie stayet was hail, through the intercessionie
 20 of certane Bischopis, for through thair counsell and pietie Was Wrocht that the ennimies cam in the kingis Will, and sa the king Wann the Victorie Without blude.

Thir newis now cam till his eiris, that sum of the Nobilitie had consiuret his deith. The neist day to the
 25 hunting he passis and cheises his companjoun a certain noble of ane illustre Stock, author of this his † slauchtir as the opiniounie Was. Him in the feildes he seperatis fra the rest ; as gif he had sum thing to talke only with him, and in secret. Hand for hand, he prouokis him

* L. "Skrimgeri inde dicti sunt"—his posterity are therefore called *Skrimshires*. The form of the Latin word would lead to the supposition that the name signifies in some way *Standard-bearer*. The spelling in the text, however, looks more like a form of our modern word *skirmisher*.

† L. "Regii Primipili."—This points to the meaning *skirmisher*. The *skrim* line was the first line of an army thrown off to *protect* those behind : comp. G. *schirm*, and E. *screen*. See note 114.

‡ L. "Conjuracionis"—conspiracy.

Malcolme pacifies al ciuile weirrs and nychtbour feades.

The familie of the Skrimgeours captanes of the kings Vangaird.

The stoutnes
of King
Malcolme
and clemencie
to thame
quha had
costuret his
deith.

to the singular *combatt*: and that verie scharplie with
thir wordes. "Now cum on, thou traytour, thou hes
now a rycht tyme to *compleit* thy Wickednes, quhat thou
seikes, take it now. Heir hes thou a *commodious* and
meit place for the slauchtir, that thou foules for. Thy
5 *counsell* is cum to lycht, is now maid cleir quhat thou
intendet against me. Sik crueltie can nocht betuein
wallis lang be hidd. Jnvade now thy prouoker, sett on
quhill he knawes, sett on quhill J am radie. That is a
signe of a stout harte, a takne of *maxlines*, a declara- 10
tioune of *vertue*, of a true *man*, of a verie *man*: Bot to
put out a manis lyfe quhen he sleipis, or knawis nathing,
or occupiet in sum other thing, is a takne nocht only of
ane abiecte and spreitles harte, bot of a beistlie nature,
farther thou Will be accuiset of traysoune to the kingis 15
Maiestie, and last thou will vndirly the pane of thy
heid." The conscience of this noble man now accuses
him selfe, and sa sair abaset is through the kingis
authoritie, albeit vthirwyse was of a stout courage, that
he fell at the kingis feit; sinceirly *confessit* the hail 20
mater as it was; and with al humilitie crauet mercie,
and cryet for grace. Quhen he humbles him self, the
king forgyues him, and receaues him in his fauour on
this *conditioune*, that thaireftir he be true to his king
and his *cuetrie*, and sinceir in all his doengs, and that 25
he haue nathing ado with traytouris or wicked *persones*.

The king in
peticie and
costinencie
followis the
example of
his wyfe, S.
Margarett.

The king heireftir, through example of S. Margaret his
Wyfe, steiret vp through her *counsel* and *petie*, *contein*
himselfe frome all kynd of impuritie and *vnclennes*, and
led a lyfe deuote and sinceir, *immaculat* in the smallest 30
blek: Through this occasioun al Scotis following the
kingis example, florissed in the *commend* and prayse of
Religioune and Deuotioune; and banissing Leicherie,
thay with all diligence studiet to Chastitie and to be
continent; for the statute *confirmet* be king Euen 3. 35
concerning the *Madinheid* of *Virginis*, this king vtirlic

Lewis maist
filthie and
licherous he
deprives.

dischairget, as a statute maist filthie, and vnworthie of a christne man, quhairfor he cleine put it out of vsse.

Throuch autoritie of this king, than first, Moray and Cathnese had new Bischopis : the vthiris four, to wit,
 5 Sanctandrois, Murthlie, Whithorne of S. Ninian, and Glasgo, he enduet with benifites mair lairge than thay had afor : and causet searce throuch hail Scotland for the maist deuote and best instructed, and *vertuous*, and consecrate Bischopis in thir places.

He institutes nue Bischopries and settis ouer thame cuning men and *vertuous* Bischopis.

10 The Scotis now, throuch the riott and sumptuousnes of Jngland, defectes frome the auld skaircetic, and sobrietie of thair elderis. ffor afor thay war content with ane * only table in thair hous, and that verie sobre, and couiret bot ance in the day, thaireftir thay began to
 15 haue tua tables, tuisse in the day, and diligat cheir.

The auld sobrietie of Scotland now defectet.

Wilzeam of Normandie king of Jngland, now dies, thrie fatt patrimonies he leiuies in Testament to his thrie sones : to Robert, the Dukrie of Normandie ; to Wilzeam, the Kingdome of Jngland ; to Henrie Beauclerk his hail
 20 Thesaur, quhilke was gret, and his houshald geir, quhilke was rich and illustre, out of mesour.

Wilzeam of Normandie heir dies.

The kirk of † Coldinghame Was alde, for eilde than fell, quhilke Malcolme reparaet, quhen Wilzeam was Bischope, and Turgot Prior ; this Turgot was a man,
 25 suirle, quaha may be callet *vertuous*, gif ony Was to be funde : quaha thaireftir, quhen he Was creatt Bischope of S. Androis, sett furth till his posteritie in the Scotis language the lyfe, maniris, Wondirful Warkes, the godlie deidis and deuote of S. Margaret, and king Malcolme
 30 her housband : throuch quhais requeist lykwyse, king Malcolme erected a fair and magnifik Kirke in the toune of Dunfermiling, with a clostir, of his awne expenses, and dedicat the samyn to the maist haly Trinitie :

The monaster of Dunfermiling bigit be Malcolme

* L. "una mensa, eaque modica, unoquoque die contenti"—they were content with one meal a-day, and that very frugal.

† L. "Dunelmense"—of Durham.

Thaireftir he maid this acte ; that fra that furth, sulde be a *commoun*e buriall to the kings of Scotland ; and that the Mounkis of S. Benedictes ordour in that monaster perpetuallie sulde serue god, quhome he enduet with ample and ryche rentis. 5

Rufus king
of Ingland
Inuades
Scotl :
Warning na
Weiria.
Malcolme
selfe cumis
to defend
the bordour.

In this meane tyme, the king of Ingland, his name Wilzeam Rufus invades Scotland, but ony signe of Warneng, gret or small, slayes the Wardenis ilk man and seiges the castell of Anwik, and takes it. Malcolme, how sune he heires thir tydengs, gatheris quicklie, and 10 with his power beltis the castell about. qⁿ the winning agane of the Castel was now neir ane ende, Loo Malcolme, to the skaith of the hail Realme, is slane ; slane, J say, through a traytorous trick. ffor a certane Ingliis knychte cumis rydeng with the keyes of the castel 15 as thay war radie to gyue ouer, quhilkes quhen the king gladlie Walde receiue, this traytour fraudfullie schuites him ; and through suiftnes of his hors chaipet all perrell. Rufus, for that, namet him Lord *Persie, that sa stoutlie, for his cuntrie, he had put him selfe in sik dainger ; and 20 gae him fair feildes in Northumbirland for his rewarde : letting him to vndirstand, that neuir in Ingland was ane sa couragious, sa vertuous, or 'sa notable ane Jnterprise evir tuik in hand. That sam tyme was with anoyer greiuous Wound Scotland Woundet : ffor Edward, king 25 Malcolme his heire, was slane no^t far frome Anwik, at a simple meiting, w^t the Ingliismen, diet of a strayk.

Edward his
sone, now
no^t far fra
this lykwyse
is slayne.

Margaret
departes &
is canonizet
and reknet
with the
haly num-
ber.

Now Margaret lyes doune seik in the castell of Edinburghe, and the fourt day eftir her housband and her sone War slane, sche departes this lyfe, buriit in 30 Dunfermiling, and for the haly and happie lyfe, q^{lke} heir sche led, is canonizet and rekned in the number of the Sanctes and had in grett reuerence of al the peple.

* L. "Perseum." Leslie seems to insinuate that the name Percy is derived from that of the mythic hero Perseus. It is commonly said to be a corruption of Pierce-eye.

- S. Margaret buir to King Malcolme Edward forsaid, Etheldred, quha lykwyse dies in his youth, Edgar, Alexander and David; quhilkes all conforme to thair ordour war kingis; and eftir thame another, Edmund
 5 his name; quha gaue him selfe only to contemplatione in a clostir: Sche buir him als tua dauchtiris; the ane * Malda, quha mariit Henri Beauclerk King of Jngland: of quhome the kingis of Jngland to this day ordirly haue proceedit: The name of her systir Marie, sche
 10 mariis Eustachie Erle of Bolonie, of quhome the Duikes of Bolonie and Aluernie haue proceedit: as may be seine ouer all cleirer than the sone at Nune day, how of thame Henrie the III. King of ffrance and Pole, had his beginning. for is maist true, that Queine Catrine
 15 of the hous of the Medices, a Woman prudent & wyse, was King Henries mother, and cam of this stock, as Nestor makes mentioune in the Genealogie of the hous of Medices, and the alde histories of that hous abundantlie testifie.
- 20 Marie buir a dauchtir to this forsaid erle of Bolonie quha eftir in mariage was gyuen to the Erle Mairche in Jngland; quhome nocht lang eftir the Nobilitie crounet, King of Jngland.

King Malcolme & S. Margaret thair barwes and eftir-cuweris.

Henrie last king of ffrance cam of Malcolme.

- Jn king Malcolme, his tyme, ane was, his name
 25 † Luthlat, his father Machabie, as in the maist ancient Histories, and of maist Antiquitie, is maid mentioune; This man, J say, through ambitioune, makes to invade the Realme, quhen Malcolme war slayne, to sit in the Kingis sait. Bot his gret audacitie and fuilhardines,
 30 With all his partaikeris cost him his lyfe: quha althoch was nocht reknet in the number of the kingis, was nocht-theles decoiret w^t the kingis sepulchre in Jona.

Luthlat Machabie his sone, the Realme walde reiuue, and is slane.

¹⁶⁸ Marianus Mounk cam out of Scotland and in the

Marianus Mounk

* L. "seu Matildis"—Maud or Matilda.

† L. "Luthaltus cui fatuo cognomentum"—Lulach or Lughlaigh, surnamed the fool. See note 162

Scotsman a notable historiographer.

dayis of Machabie tyran, quhen and vnder quhome Was
 nathing felt bot the heit of haitred and Juvie, and
 nathing sein bot ciuile weir, and deidlie fead, and in
 his cuntrie he culde sie nathing bot blude, his cuntry
 thoch kyndly, 3it he left it. first he cumis to Fulde: 5
 and thair in a monaster he entiris, quhair Abbat Richart
 a Scot was Abb. a notable man, vertuous and wyse,
 vnder quhome, and with gret felicitie he harde al
 sciences, to Mentis thaireftir he passis: and quhen he 10
 had led a solitar and religious lyfe now threttie 3eiris,
 he obteynes in hevin the place preparat for him, quhair of
 he is suir for his vertue, quhilke was nocht smal eftir
 al manis opinioune. Js writne of him that peirles panes
 & meruellous vpon him selfe he tuik, to bring to lycht 15
 quhat Was hid and in darknes, in maiteris of maist
 Antiquitie, and correctet mony errouris in the Ecclesi-
 astical Historie, quhilkes through menis fault and thair
 imperfectiounis war croppin in, in place of quhilkes he
 sett the trew truthe. Jn that age flurisset Cormache in 20
 Scotland Bischope of Murthlie, quha worthilie sould be
 reknet w^t the maist cunning, 3e and the maist haly
 Bischopis.

Cormach.

Papes—Nicolas 2, Alexander 2, Gregor 7, Victor 3,
 Vrbane 2.

R. Emp.—Henrie 4.

F. king—Philip 1.

Jngl. king—Edward confess., Harald 2, Gulielm, of Nor-
 mandie Lord of 104 requeists, Will3eam rufus.

LXXXVII.—DONALDE VI.

Quhen Worde cam to Donald, Malcolme his brother,
 quha lurket in the Jles, that Malcolme was deid, he
 requyres the king of Norway nocht to refuse to assist 25
 him, in sik a hope of the kingdome. Thay aggrie with
 thir conditionis, that gif he obteyne the kingdome, al

the Jles perteyneng to the kingdome thaireftir sall be
vnder the king of Norway: This esilie mycht be done,
thay thocht, quhen all the barnes that Malcolme had,
War bot 3oung, and With litle labour myt be persuadet
5 to consent.

Heir the king of Norway is alluired to his assisstance
through hope of the Jles, quhairfor he prepares a stout
armie of noble and val3eant 3outh: through quhais helpe,
and force, Donald occupies the Realme, contrare all his
10 aduersaris.

Edgar, Queine Margaret, her brother perceiung in
how grett danger, War now Malcolme his barnes, causes
be his moyan to transporte thame intill Jngland: thair
of the kingis liberalitie War thay fed, and royallie brocht
15 vp, and out of all perrell preseruet. Organ, Jnglisman,
haueng Edgar at deidlie fead, accuses him of traysone
to the king of Jngland, how sune this was done; alledg-
eng that Edgar affirmet him selfe and his oyes lawfull
and rychtuous heires to the croune of Jngland. A
20 certane knycht, in the kings hall, of Jngland that tyme,
heireng Edgar innocentlie ¹⁶⁶ fylte With sa foul ane blek,
was verie discontent, quhairfor in Edgar his name, quhen
he had prouoket him to the singular combatt, hand for
hand, he slayes him.

Donalde in Scone is crounet king, a gret parte of the
Nobilitie in his contrare. He insinuatit eftir to his
familiaris, that sum tyme, he sal suirleie reuenge that
Wrang Wrocht against him be the Nobilitie. This
quhen thay vndirstand, quyetlie thay call to thame
30 Duncan, King Malcolme his bastard sone, a man
quhome thay knaw vset in the Weiris, stout, bauld &
pertlie, dar sett on in hope of the kingdome. This man
lang had seruet, in the Jnglis and frenche Weiris, and
thairfor was perfyte in all sik exercise. Duncan now
35 receaues ane armie frome the king of Jngland, and cumis
against Donald in Scotland. Cumis, J say, and hardilie

King Mal-
colme his
barnes in
Jngland ar
preseruet
through in-
dustrie of
Edgar yair
mother
brother.

he hostes
the nobilitie.

Duncan
chaisis
Donald to
the hilandis.

He rignes 18
monethis
and dies the
3eir of God
1099.

invades Donald. Bot now radie to iune, Donald his men of Weir, defectes frome him, thay forsaik Donald and strykes With Duncan. Donald sieng this, flies, and in al possible haist hydes him in the Jles, quhairfra he cam, with *al his kinglie dignitie, the xviii moneth of his rigne. 5

Papes—Vrban 2.
R. Emp.—Henrie 4.
F. king—Philip 1.
Engl. king—Wilzcam Rufus.

LXXXVIII.—DUNCAN I.

Duncan
now occu-
pies the
Realme.

Quhen Donalde Was ouircum, Duncan With all consentis was elected king; Bot he sa Weil was expert in the Weiris, and sa gret pleisure had to fecht, that he delytet mair to steir vp ciuil Weiris throuch the hail countrie, than to find the Way to sett the Realme at peace: quhairthrouch in all the partes of Scotland hett seditione, nocht seindle mycht be sene. 10

Makpendir
Erle of
† Fyfe slayes
Duncan be
nycht.

Donald now lyand vndir how in the Hilandis, heires of this, and thinkes throuch experiens to preiue, gif he for money, can cause Makpendir to put him doune. Makpendir sueiris that he sal do it, and gyues him his hand thairto, and performes his vow or it was lang. ffor in a stormie and Windie nycht, quhen Duncan was sound sleiping, he slayis him, and sa restores Donald to his dignitie. The king of Norway now fortifies the Jles with Keiperis conforme to the conditionis betueine thame, and With force defendes thame: The actes & the lawes lykwyse, quhilkes evin in our dayis thay vse, War institut be him, and sett furth. 15 20 25

Donald is
restored to
the Realme.

That now Donald was returnet, that amang thame he

* L. "regia dignitate spoliatus"—deprived of the royal dignity.

† L. "Comes Mernie"—Earl of Mearns.

gouernet, that the Jles he had put frome the kingdome, offendet the Nobilitie verie sair; quhairfor thay intend to bring in Edgar king Malcolme his fourt sone, and to allure him with scharpe requeistis, Wyse counsell, and 5 fayr promises to receaue his kingdome. he with ane armie from the king of Jngland, cumis with speid; and through vertue of the ansinzie of S. Cuthbert borne befor him, he obteynet against Donalde; of quhilk ansinzie he Was instructed With a voce frome hevin. 10 Donald is now chaist to the Jles, thaireftir till Scotland brocht agane through force, and castne in prisoun; quhair he endis this lyfe the fourt 3eir of his occupioun.

The Nobilitie brings out of Jngland Malcolme his sone.

Donald tane in battel is castne in prisoun and their dies the 3eir of his occupa. 4. of God 1103.

Papes—Vrban 2, Paschal 2.

R. Emp.—Henrie 4.

F. king—Philip 2, Ludo. 4, Crassus.

Jngl. king—Gulielm Ruf., Henrie 1.

LXXXIX. EDGAR.

Edgar, Malcolme his fourt sone, of S. Margaret, With clapping of hands and exceding Joy of all, receauet the 15 kingdome. This king in his coronatioun, of ony king that evir Was in Scotland, was first oynted with oyle, be Godrick Bishop of Sanctandrois. This maner of oynteng the kingis, S. Margaret obteynet of Pape Vrban 2.

The priuelege of oynting the kingis of Scotland was be S. Marg. obteynet.

Jn the meane tyme, Wilzeam Ruffus king of Jngland 20 was recleslie slane hunting the wilde Deir, w^t man & dog, in a place now namet the new forrest, that as he offendet, sa mycht he be punisset. His brother Henrie to him succeidet in the kingdome, quha mariit Malda forsaid Edgar his sistir: Sche in all things followet the 25 puritie, the halynes, the elegant and braue maneris of her mother Margaret; Jn al thingis, J say, quhilkes perteyne to vertue, and to that * rule, sche gaue sa

Malda Quein of Jngland followis the maneris of her mother, S. Margaret.

* L. "virtutem, virtutisque normam"—in everything that was virtue or dictated by virtue.

Marie
Malda her
sistir spous
to the Erle
of Bolonie.

gude example, that eftirward, With her awne, augmented
Was till her name a new surname; Gude. her sister
marie, Eustache Erle of * Bolonie mariit, no^t ane of
the leist.

Edgar eniunet him selfe sik a rule of vertue and 5
pietie, that quhen he was nocht in diuine con^{te}mpla-
tione, he Was hail occupiet in the matteris of the
Kirke, and his cuntrie. To the Mounkis of Couding-
hame, he gaued the landis, quhilkes now thay haue, and
he amplifiet the † Bischoprie largelie with the toun of 10
Beruik; Bot because the Bischope was sa vngrate in sa
liberal ane prince, that he sett ‡ for the kingis lyfe, the
king thairfor baith tuik Beruik fra the Bischoprie, and
the Bischope fra his Dignitie.

This king led a peaceble lyfe, trublet With na Weiris. 15
Nocht ane of his subiectes, durst euir invent ony thing
to his vexatioune, or ony way to molest him, nocht sa
mekle for feir of punisment, as for luue of his Maestie:
for quhilke cause thocht al man a deidlie sin, him ony
way to offend, quha was sa politik in maneris, sa sueit 20
in conuersatioune, and in all vertues sa Weil instructet,
as na man can beleieue. This lyfe he departes in the
toun now namet Dundie, but ony offspring, and is
buriit in Dunfermiling, of his rigne the ix zeir.

Edgar the 9
zeir of his
rigne dies
peaceable,
of God 1109.

Papes—Paschal 2.

R. Emp.—Henrie 4, Henrie 5.

F. king—Ludo. 4, Crassus.

Engl. king—Henrie I Beauclerk.

* “Boulogne.”

† L. “*Monachos Dunelmenses agris Coldinghamiæ, et Episcopatum Dunelmensem oppido Bervicko*”—he enriched the monks of Durham with the lands of Coldingham, and the Bishopric of Durham with the town of Berwick.

‡ L. “*insidias capitales struere*”—laid snares for the king's life.

XC.—ALEXANDER I.

Quhen Edgar Was deid, his brother Alexander * Fers,
 that is, stark, obteinet the croune of Scotland. In the
 beginning of his kingdome, quhen the Moray men and
 Rosse vndirstude, that the king followit the futsteps of
 5 his elderis, was diligent in prayer, and haillie delytet in
 haly warkes, thay began to rug and reiue, stryk and stick
 ilk vther: as gif na man war to defend the king his
 persone, or to take reuenge of thair deid's: but Alex^r
 Within few dayis passing in thae partes, dantounes theif,
 10 traytour and all, quha had bot ane step steppit by the
 way, with a seueir correctioun. Mony for this, hated
 him sa sair; that thay knew nocht how or quhat way
 thay my^t haue a reuenge; bot with his † chammirchilde
 thay conspyre, and winnis him with money quyetlie to
 15 putt doune the king. Now ‡ nycht drawis on: the
 conspiraturis all ar present: thay are conuoyet in be a
 § conduit or secret: thay find the king now Walknet,
 quhome thay thocht to haue fund sound sleiping, and
 sa to haue slane; the King With a draune sworde pertlie
 20 and stranglie, and as his name was ffers, fercelie invades
 his faes, With sik a spirit, that first he stickis his chalm-
 mirchilde, neist the vthiris vi quhomwith he conspiret,
 and brocht in. The rest flies. bot schortlie eftir ar
 tane, and Justifiet all. Quhat the Historiographouris
 25 haue Writne to thair posteritie, is nocht to be past ouer,
 With silentse, and to be forghet. Thay write, that a
 woman, with a lamentable countenance, symple in ray-
 ment, and a pitifull voce, caist her selfe at the Kingis
 feit, as he raid throuch the Mernis, complaining sair,

This king
hail gyues
to pietie.

He dan-
tounes theif
and tray-
tour.

Conspiracie
against the
king.

The conspir-
aturis all
ar Justifiet.

* *I.e.*, Fierce. L. has "id est 'Fortis.'"

† L. "Cubicularius"—chamber-servant.

‡ L. "Nox præfinitur"—the night time is agreed upon.

§ L. "per cloacam"—a sewer.

a notable
example of
Justice.

that the erle his sone of that cuntrie, cruellie had slayne
her housband, and her sone, because thay had called
him afor the Judge, for debtes aughting be him. The
king nocht sa mekle commouet through compassioun
and pitie of the Woman, althoch his nature bent anuich
thairto, as he Was angrie, heiring that Wrang Wrocht
* innocentlie be sic persounis; With speid he bangs
freme his horse, and constantlie affirms that on his
horse he sall nocht leip, afor he see w^t his eyne, that
traytour miserablie hangte. 5

The funda-
tione of
Scone, & of
S. Columba,
monasteries.

This King bigit ane Abbay magnifik and fair in
Scone; another in the Jle of ¹⁰⁶Euonia, qu^{lke} he dedicat
to S. Columba, because that in a stormie Wethir, and
tyme of a gret tempest, he descendet, and cam doune
to that Jle, and thrie dayis remaynet w^t the Eremit of
the selfe Jle, quhill the storme was sa vehement: he
mairouer helpet the rentis of the Abbay of S. Androis
not lychtlie: quhairof he is namet fundatour, as † we
speik; The Abbay of Dunfermiling, quhilk his father
had begun, he † theiket, maid it ryche, and a grett
benefice. 10

Quhill Alexander in Scotland sa singular was in the
exercise of vertue, and deidis of pietie, his brother
Dauid seruet his Sistir Malda in Jngland, and with her
Was sa weil brocht vp, and sa frilie followit her counsell,
that for his humanitie and gentlenes, Wisdome, Modestie
and singular manires, the hæretrix of Hundingtoun
and Northumbirland he obtinet in mariage, of quhome he
conceiuet a sone, to wit, Henrie. through this contracte
the erledomes of Hundingtoun and Northumbirland
cam to the Kingis of Scotland. 25

Dauid the
Kingis
broyer
mairis the
hæretrix of
Hunding-
toun
& Malda her
dauchter.

* *I.e.*, undeservedly.

† L. "ut sic loquar"—if I may so say.

‡ L. "fastigio imposito." He put the finishing stone to the
Abbey which his father had commenced. The translator takes the
phrase literally, to mean he roofed (*thatched*).

§ Not in L. text.

- This Alex^r departis but bairnis the 3eir of his rigne
 xvii. That same selfe tyme, a certane noble springhald
 his surname Cumeine, is be the king promouet til
 honour and dignitie, and large landis, because w^t his
 5 Maiestie he stude stout and *vertuous*, and Was baith
 trew and faithful. Frome him the hous and clanⁿ of the
 Cumeinis first vpsprang, quhilke throuch proces of tyme
 gret sa gret, that thair gretnes Was the cause of thair
 awne fall.
- 10 Of the godly and Religious seid, quhilke king Mal-
 colme diligentlie sewe, followed sa plentiful fructe, that
 quhen that seid had Scotland fillet abundantlie, nathir
 culde langer *conteine* the selfe wⁱⁿ sa narrow boundes
 as scotland, throuch Germanie it spred abeid: for
 15 quheⁿ mony in Scotland war inflamet to employ thair
 hail studie to the promotioun and incesse of Vertue,
 steiret vp with the example of our *cuntrie men*, of
 quhome afor We maid mentioun, sum past till vthis
 partes of Germanie, thaⁿ quhair thay war, quha first
 20 war thair, throuch that peple ouer all thay schynet, in
 sik sinceritie of lyfe, in sa solide doctrine, *cunning* and
conuersatioun, that thay *cam* in fauour with mony of
 the Princes of Germanie, and mony hundir 3eiris eftir
 keipet that *æstimatione* firme, solid and sure, ay and
 25 quhill Henrie Duke of Austrie, the 3eir of o^r Lord 1121
 erected a monaster in Vien, and a gret and large liueng
 layd till it, forbad als be ane edicte, that nathir Abbat,
 or Mounk, at ony tyme, be ony meines, or manir of way
 sulde in that Monasterie be admitted bot scottis. for
 30 the Duke was steiret vp with this hope, that throuch the
 singular simplicitie, the incredible sinceritie of maneris,
 the woundirful *exemple* of lyfe, and the rest of the
 haly *vertues*, in quhilkes our Scottis Mounkis lang afor
 florissed in mony clostiris of Germanie quhair thay
 35 seruet, sulde be putt doune and brocht to nocht quhat-
 eur Jgnorance, vice, or corruptione of maniris afor had

Alex^r dies
 the 3eir of
 his rigne 17.
 of God 1126.

The original
 beginning of
 the cum-
 einis.

The monas-
 ter of Vien
 in Austria is
 erected in
 fauour of the
 Scottis the
 3eir of o^r
 Lord 1121.

cropne in amang the peple: quhat heir we haue said abundantlie testifies the * Chirographum or obligatioune of the fundatioune of the Monasterie, ratifiet, and confirmet throuch authoritie of Duke Henrie selfe, quhilke obligatioune be chance we fande.

5

Papes—Gelas. 2, Calixt. 2, Honorie 2.

R. Emp.—Henrie 5.

F. king—Ludouik Crassus.

Jngl. king—Henrie 1.

XCI.—DAUID I.

he rules
Weil, deuot-
lie, and
peacebillie.

He is a
manteiner
of pietie and
rictuous-
nes.

King Dauid
foundes xiiii
monasteries
in Scotland.

Dauid the 3oungest sone that Malcolme Canmoir had, to the Croune of Scotland succidet lauchfullie neist Alexander his brother. He was sa prudent and Wyse, that throuch that singular vertue he nevir brack the band of peace ance confirmet w^t Henrie king of Jngland. To 10
the pur he was sa benigne and sa beneuolent, that verie oft committing his awne materis, albeit maist Waichtie, till vthir menis kuir, him selfe Waytet vpon the pur, that he saw na Wrang war done to thame, bot iust Juge-
ment. farther; sa far he burnte with the ¹⁶⁷low of the 15
luue of God, that to amplifie the boundes of the Religioune, and to spred the glore of God, he erected Kelsoi, Jedburghe, Melros, Neubottle, Caldstreame, Dundrannen, Haly Croce, nocht far frome Edinburghe, Campskenneth, Killose, and Holme in Cumbria, all 20
monasteries, and maid thame all large lyuengis, and decorat thame with mony ornamentis: He foundet lykwyse tua abbayes of Religious Nunis the ane in Carlell, the vther in Beruik: and vtheris twa nocht lang eftir; the ane in Nue Castell of the ordour called Præmonstra- 25

* L. "Chirographum foundationis"—the Charter of foundation. Bishop Leslie was sent to Vienna by Queen Mary in the year 1578, with the object of strengthening this and other foreign Scottish monasteries.

tenses; and the vthir in the selfe place of S. Benedict his ordour.

Als he foundet four Bischopis saitis, Rosse, Dunkelde, Brechine, Dunblane, and the Bischoprie of Abirdine he transported fra Murthlie, and ilk of thir saitis he enlairget With gret landis and lyuengis, and all thing perteineng to the dignitie of a Bischope, that na inlaik war, he saw.

The foundationis of four Bischopries.

Dauid mairattouer stoultie refuses to pay ony pensioune, ony tribut, ony rent to Stephan king of Ingland, quha violentlie occupiet the kingdome, for the erledomes of Hundingtonne, Northumbirland, & Cumbirland, in respecte that his syster Malda was rychtuos heyre of Ingland: quhairfor betuene the tua Realmes vehement and cruell Weiris ar begunn. at last, eftir sair slauchtir on baith handis, through the counsell and deuote industrie of the Bischopis on baith sydes, all cause of dykyndnes, or deidlie fead, Was outhair laid black * deid or presentlie laid asleip, and the hartes of the tua kingis straitlie knutt agane through beneuolent and true luue. With thir conditiounis of peace, that Henrie King Dauid his sone, sulde succeid to Northumbirland and Hundingtoune, as rychtuos heyre through his mother: and Cumbirland sulde continue still With the King of Scotland, for quhilkes all, Henrie sulde pay nathing to the King of Ingland bot ane athe, quhilke commounlie is now namet homage.

Dauid refuses to pay ony tribut to Stephan King of Ingland. Weiris begun and than peace.

Quhairfor, sum tyme Homage be the Prince of Scotland to the King of Ingland is payet.

Nectan first Bischope of Abirdin, was cheife in this Confederatioune and band of peace: betuene the kingis. quhairthrow followit that for the commendatioune of his solid doctrine, his gret cunning, and graue maneris, he cam in sic fauour With King Dauid, that quhat euir was ado in the Realme, priuat or publick, Waichtie or lycht materis, all sulde be at his will and pleisour, and depend vpon his counsel. Quhen this

* L. "stirpitus evulsa"—plucked up by the roots.

King David
his sone dies
sfor his
father.

Henrie
Prince of
Jngland be
King David
is maid
knycht.

The pietie
and deuot-
tiousse of
David in his
deith.

happilie &
meklie he
dies, the jeir
of his rigne
39. of christe
1151.

In his
fatheris
sepulchre he
is laid.

David his
sone Walter
deuote and
religious.

was done, Henrie quha was mariit With the Erle of
Warrinis dauchtir Adama, dies, his father zit alyue.
Adama buir him thrie sones, Malcolme, Wilzeme, and
David, With als mony dauchteris, Adama, Margaret,
and Malda. Within a schorte quhyle estir; King David 5
gawe Henrie the title of a knycht, because he was the
sone of the Emprise of Jngland, his oye, him selfe
* Prince and heire. David thaireftir fell in sair sicknes,
quhilke schortlie Was his end: quha, quhen with a maist
ardent desyre, preparing him selfe to the deith, his 10
Viaticum he walde haue had, wissing with the haly com-
mounioun, or blist sacrament and body of our Lord to
be refreshed, quhen, J say, his Jnfirmite was sa scharpe
and sa fercelie with Vehemence gripit him, with all
humilitie, no'theles, he gaid to the kirk, vphaldne be tua 15
preists: cryeng all the way him selfe to be vnworthie to
quhome that blist body war † exhibited: how sune that
was receauet, he was borne in till a chalamber; thair
through dolour of the seiknes, he coulde speik na mair,
quhais happie saul depairtes in peace; Jn Carleol dies, 20
and in Dunfermiling is buriit.

Sum wryte, that David had ‡ estir a boy w^t ane Vidue,
the Wyfe of a certane § Knycht, his name Waltir, the
name als of the boy Waltir: quhome thay say was of sik
honest conditiounis, sa deuot and haly, that quhen the 25
haly ordouris he had receiued, against his wil he Was
caused to accepte the chanounrie of S. Osualde fatt and
fair; and the Priorie of Kirkhann w^t it. heiraftir ry^lie
with him selfe he Weyis, that na true vertue war able to

* L. "Equitis aurati titulo."—He gave the title of "gilded knight" to Henry, son of the Empress Matilda his niece, the Prince heir of England.

† L. "indignum ad quem sui Salvatoris corpus deferretur"—saying he was unworthy that his Saviour's body should be carried to him.

‡ Not in L.

§ L. "Equitis aurati."

hurt the body sa mekle as * ydleset or ryches, quhairfor
 refuseng the Bischoprie of S. Androis, he closes him
 selfe in a Clostir; quhair Wayteng certane houris vpon
 his contemplantioune, seperat frome all cummir and kair
 5 of body and mynd, the rest of the day he exhibited to
 the Lord: ay and quhil through mony requeistes, and
 continuall vrgeng he was creatt Abb. of Melros. This
 man was author, quha gaue Malcolme, called Virgo,
 counsell to lay the fundatiounis of sum Clostiris. This
 10 counsell, J say, he gaue, quhen to this dignitie he was
 promotet. he deuysset, and sett furth, mairattouer ane
 ecclesiastic Rule; and finalie, quhen in mony mirackles
 he was illustre, was reknet amang the haly † number.
 Was als in King Daudid his tyme, Richard of S. Victor a
 15 Scott of his natioune, the cheifest theolog of his tyme,
 in the ordour of S. Augustin, in Parise, solid in doctrin,
 quhair happilie he this lyfe departes, and thair is burrit,
 his monument lykwyse, quhair he lyes, in this our age
 may be seine, in the Monasterie of S. Victor, decoret
 20 with a singular Epitaph.

Richard of
 S. Victor.

Papes—Honor. 2, Jnnoc. 2, Cælest. 2, Lucius 2, Eugen. 3.
R. Emp.—Henrie 5, Lotharie 2, Conrad 3.
F. king—Lud. Crassus, Lud. younger.
Engl. king—Henr. 1, Stephan.

XCII.—MALCOLME III.

Malcolme, Henries sone, and Daudid's oy, is crounet
 king; quha because all his dayes he chaste had lyuet
 was callet Virgine; w^t extern battell no^t vexte bot with
 ciuile Weir and nychtbour fead about the Duris, sair
 25 oppressit.

Malcolme
 King. 4.
 callit virgin.

oppress with
 seditiounis.

* L. "nihil virtutis veræ nervos magis elidere quam otium," &c.
 —that nothing more effectually destroyed the vigour of true virtue
 than idleness and riches.

† L. "In Divorum societatem ascitus est"—was admitted to the
 company of the Blessed.

The first zeir of his rigne, Stephan king of Jngland, of * dolour dies : Than Sumerled ane of the Lordes of Argyle, sieng that ane terrable derthe and hungre Scotland hail almaist had Wasted, thocht it verie comuenient for him, to lay Scotland to his boundes ; † quhairfor vpon 5 the Lennox, and the boundes nerrest him, he cumis with ane armie, and makes a brek vpon Scotland, and quhome he suspected noysum till his cuntrye, cruellie he slew.

The rebellious ouircumbe Gilchrist. Malcolme commandes with speid Gillechrist a noble 10 man of Anguse, and of stout courage, to take a power with him, and oppresse sik rebelis. Gilchrist obeyes, Sumerled & he meitis, thay stryke battell, tua thousandis men ar slane, the rest flies. In this meine tyme, Jng-

Malcolme against France contrare his wil is forcet. land prepares to Jnvade France : Malcolme is callit to 15 Londoune be ane Haralde of armes, He obeyis, feireng that gif he refuset, Cumbirland and Huntingtoun war through force reft frome him. Malcolme heir is com-

pelit to take parte with king Henrie of Jngland against Ludouic 6, king of ffrance. Quhen the Weiris now war 20 endet, and Malcolme returnet into Scotland, he sendis incontinent ane Ambassadour to Pape Eugenie the thrid, to this end, that he till al man wald make knawen and plane, of quhat mynd he war toward the Pape of Rome, and the Catholik Kirk, and ay hes beine affected. 25

Agane Henrie King of Jngland the secund tyme prepareng against ffrance, charges Malcolme to assist him : Malcolme denyes : quhairfor of Huntington, Cumbirland, Northumbirland, King Henrie maid him baire.

Heir strang Weiris ar begun, with gret slauchtir on 30 baith sydes, disproffet and skaith : Peace and concord with thirr conditionis is bunde agane, that Cumb. and Huntingt. returne to Malcolme, and Northumb. to Henrie

heireftir legatis vnto Pape Eugenie the thrid he directes.

Cumb. Northumb. and Huntingt. fra Malcolme ar tane, because he refuses to gang against ffrance.

* L. "Dolore quodam intestino"—of some internal disease.

† L. "Regnandi desiderio flagrans"—burning with desire of being king.

of Ingland : of qu^{lke} Scotland had na hope to recouer. Nue Weiris, rathir seditioun against Malcolme, be the Erle of Angus steiret vp, quha quhen be Gilchrist he was ouircum, gyueng our quhat euir in this warlde he had
 5 plesour of, or ony kynde of delyt, the rest of his lyfe he led amang the regular channounis of the haly croce in Edinburgh with pietie and all deuotioun, him selfe with the rest a regular channoune.

Estir weiris followis peace. new seditioun.

The author of this seditioun first Erle of Angus, thaireftir mounk.

The Moray men, heireftir, assisting thair erle Gildie,
 10 did na smal skaith to thair nyctbouris, and thair hail cuntrie; quha contrare the command of God reft vthir menis gudes and geir: contrare the Maiestie and ordour of thair cuntrie; vexit thair peple: in slaying the kingis ambassadouris, violat the kingis authoritie, Christian
 15 ordour and Lawis. Quhen sik rebelis had greiuoslie beine punist, the king gaue a strait command, that quhen all war slane excepte alde men, wyfes, and barnes, the rest out of all partes of Moray suld be callit and exemmet.

Thrid seditioun heir begus.

The rebelis heir greiuoslie snibbit.

Sumerled agane prepareng to the fourth seditioun now
 20 thinkes to preiue the cast of the dyse against Malcolme, quhilke quhen he did, his * oste was slane and chaist, him selfe tane and hangte. Quhen with gude and happie successe thir battellis he endit had, and the
 25 Monasterie of S. Androis honorable had erected, zit nouthur culde he with counsel of freind or familiar be alluired, or be ony man be persuadet to renuce his vow of chastitie. The king evir vset the counsel of Edward
 30 Bisshop of Abirdine, nocht only in mony special effairis bot euin in chaistitie keipeng, quhilke the haly Bisshop commendet ernstlie to the king, that he keip him selfe in all integritie sa sinceirly as ane Virgin. Quhairfor the haly Bisshop straued with the haly king, with al pietie and deuotioun, for the victorie, and sa lang thay con-
 35 tendet, that through thair haly contentioun, baith at last

The 4 seditioun.

The author of this seditioun hangte.

Bischope Edward virgin.

* L. "exercitu"—his army.

This king
dies a Vir-
gin: the
3eir of God
1160.

brocht with thame to hevin the palme of thair Virginitie, quhen thair lyfe led maist halylic heir thay had. Bot now in Jedburghe he departes this lyfe, and in Dunfermiling, conforme to the maner of his elderis, is buriit, the tuelfet 3eir of his rigne.

5

Papes—Eugenie, Anastas 4, Adrian 3, Alex. 4.

R. Emp.—Conrad 3, Friderick 1.

F. king—Lud. 9, 3ounger.

Jngl. king—Stephan, Henrie 2.

XCIH. WILHELME.

Quhen Malcolme now was deid, with consent of the hail Realme, the gouernment is committet to Wil3eam, quhais surname was lyon for his gret commend of Justice, that still he keipet.

He gangis
to Londoun.

Ambassadrie incontinent he sendis in Jngland, to require Northumbirland fra king Henrie, with charitie and all fairnes. Henrie grantis, and denyes no^t, with this conditione, that in Londoun he present him selfe, and keip the promise maid be his forbearis for Cumbirl. and Hundingtoun. Wil3eam acceptes the conditione:

10

with Henrie
to Norman-
die he sailis.

Nocht lang eftir, with Henrie he sailis in Normandie to truble the Frenche bordouris. Bot because Henrie taret langre thair than ony man luiket for, Wil3eam ernistlie besocht to latt thame pas to Scotland, quhilke with gret difficultie he obteynet.

15

To Scotland
he returnes.

Quhen in Scotland Wil3eam returned had, he scharp- lie meites with thame, quha in his absens had brokne ordour: quhen the Realme he had put to rest, quhill now the king of Jngland was absent he thocht gude occasioun was than offiret to seik his awne in Jngland, and gude commoditie. Alluret throuch this hope, and mekle steiret vp and mouet with requeist of Ludouik king of ffrance, he leidis ane armie till Northumbirland,

20

25

trubles and wastes all places nerrest that cuntries w^t heir weiris. The Jnglismeⁿ cruellie meitis him, takes him, and with all possible haiste sendis him to Henrie, quha than was in Normandie: Thair for a tyme in prisoune
 5 is he laid, quhill he was redeimet with a ransoune of ane hunder libs stirling, quhair of the ane halfe instantlie sulde be payet, and for the vthir halfe * cautione quhill it war payet: als that the Scotis sulde gyue Cumbirland, Huntingtoun, ane parte of Northumbirland, and four
 10 castellis, Beruik, Roxburgh, Stiruiling, and the castell of Edinburgh, in ¹⁶⁸wedd of payment of the hail soume.

he invades Northumbirland.

In battel he is winn and tane.

his ransoun c libs striuiling.

seditionne a he stayis.

This being endet, Wiljeam returnes to Scotland, and † sourlie snibbit Gilbert of Galloway, ambitiouslie desyr-
 15 eng to be king, and brak his force. The neist 3eir following, the Papes Legat, Hew Cardinal, was sent in Jngland: ffrome Jngland he sendis in Scotland, and warnes the Bischopis throuch all Scotland to *compeir* at sik a day in Northamptoun. The day thay compeir
 20 appointed. The Cardinal prayes and exhortes thame, for the obseruance quhilke thay awe to the Pape, that thay will heir and be obedient to the Archibishop of 3orke. Gilbert a young man of Morayland, weil instructed, of solid doctrine, of singular pietie, takes
 25 thair cause to defend, and with argumentis maist constant, rassounis baith suir and sinceir, stoutlie stryues, and with all † probabilitie pertlie he preiues, that the kirk of Scotland, quhilke euir afor had beine in libertie, sulde nocht be brocht in bondage, or vnder the sub-
 30 iectioun of vther men, as vnder seruitude. He for his strang defence of the Clergie of Scotland, and his

Hew the Papes legat Cardinal.

S. Gilbert defendes the libertie of the Kirk of Scotland.

* L. "Cautio de reliqua adhibebatur"—bill of promise given for the remainder.

† "vires comminuit"—broke the power.

‡ not in L. The word is used in its older sense = "with every show of reason."

He is maid
Bischof of
Cathnes.

wichtnes contrare the aduersar was maid Bischof of Cathnes; and in takne of his rare and excellent haly-nes, baith quick and deid he was miraculous, canonizet and reknet with the haly number, in gret solemnitie, and honoured of all.

5

Richarde of
Ingland
king makes
his veyage
to Jurie.

Richard king of Ingland prepares his Journay contrare Jurieland; and requires of Wilzeam king of Scotland only ten thousand's libs to the supplie of this veyage. And quhat afor was laid in wedd to Henrie

Cuntries &
Castelis ar
all restoret
to Wilzeam.

suld be restored, to wit, baith castelis and cuntries, and all vtheris thingis forgyuen. Wilzeam *prouoket with sik humanitie and gentlenes, sent his brother Daid with king Richard, accompanied w^t v hundir men

10

Dauid Erle
of Hunting-
ton accom-
panies Rich-
ard to Juri-
land.

weir, to beir him cumpanie, bot first was maid Erle of Huntingtoun: Quhome quhen the king hard was cum

15

hame safe and sound, chaipet sa mony deip daingeris, reioysed as becam him, and as his dewtie was, with ane vncredible ioy; and of sik ioy, and sa Just a Joy, to leiuie sum monument till all posterities following, perpetualie to remane, he foundet the Abacie of Lendoris, quhilke he dedicat to God and the blist Virgin Marie; The

20

Thrie Aba-
cies and a
Bischoerie
in a perpet-
ual monu-
ment he
fundes, for
Dauid his
happie re-
turne.

Abacie of Aberbroth in honour of S. Thomas Archebischope of Cantirburie with quhome he was verie familiar in his barneheid; the Bischoerie of Argile, and the Abacie of Abermorunochtie he eftirward foundet. He

25

banisset lykwyse Gilchrist, of quhome afor we maid mentioune, because he had hanget his wyfe suspect of adulterie, in his alde age. Bot the king eftirward re-

frome Gil-
christ not-
able houses.
This King
rignes 3eiris
49.
Dies in the
3eir of our
Lord 1214.

storet Gilchrist till his former dignitie because w^t teiris he socht mercie. frome this man sindrie notable Houses in Angus had thair beginning. Now he dies leiueng behind him ane sone, his name Alexander, honorable buriit in Arbroth, the 3eir of his rigne xlix.

30

* L. "provocatus." The word is used in its Latin meaning = induced, touched.

* Except mony vertuous men, quhome heir we ex-
 preime nocht, in this age, to the gret felicitie of our
 cuntry, Scotland had tua notable and Wondirfull, in
 respecte of thair *vertue*, singular knowledge and *cunning*,
 5 halynes and deuotione: Gilbert, of quhome no^t lang
 afor we maid mentione, and Duthak, baith Bischopis,
 Duthak of Rosse, Gilbert, of Cathnes; quha, albeit
 baith obteynet this honour, pairtlie through miraculous
 workeng, pairtlie through thair *cunning* and knowlege;
 10 Nochtw^s standeng appeiris weil that Duthak had the
 grettest dignitie, althoch thay baith war in the haly
 number, first, because quhateuir pietie or lerneng Gilbert
 had, he receiuet from Duthak: and agane, he was in
 sik perpetual honour amang Scotismen, that in al Scot-
 15 land Was na pilgrimage sa solemne as that quhilke Was
 vowit to S. Duthak, with Kingis, Princes, and the
 commoune peple, to the Rosse. That same age con-
 teinet another notable *persone*, † prudent and wyse,
 meruellous in sanctitude, first Abbot of Arbroth, neist
 20 Bischop of Abirdine: quha all his dayes thaireftir, keipet
 the way of baith Abbot, and Bischop, that suirlic 3e
 walde doubtte gif 3e had seine, quhither he was a mair
 diligent Bischop or a straiter religious mounk. ffor
 althoch with sair trauell he keipet the diosie in ordour,
 25 the clergie in thair office, and led the peple the way of
 lyfe, ‡ Nochtwithstandeng simpler cled Bischop than
 Abbot, scharper dyot ryche than pure, lyuet vnder a
 strayter rule magistrate than priuat, evir. Quhairfor
 with that haly king Alexander, he was in sik faour,

Gilbert of
 Cathnes
 and Du-
 thak of the
 Rosse tua
 haly Bis-
 copis and
 deuot.

frequent and
 oft pilgrim-
 age to S.
 Duthak
 through al
 Scotland.

* L. "præter"—beside.

† L. supplies "Rodulphum quendam"—a certain Rodulph.

‡ L. "tamen tenuiori veste Episcopus quam Abbas, duriori parsimonia dives quam pauper, arctiori regula Magistratus quam privatus semper vixit"—yet he lived poorer clothed as Bishop than as Abbot, poorer fed when rich than when poor, and under a stricter rule of life when in authority than when in private life.

Rodulphus
Bisshop of
Abirdine.

that the King for his cause amplifiet the Bischoprie of Abirdine, with a fatt benifice, and mony gay giftes.

Papes—Alexander 3, Lucius 3, Vrbān 3, Gregor. 8,
Clement 3, Cælestin 3, Jnnoent 3.
R. Emp.—Frideric 1, Henrie 6, Otho 4.
F. king—Ludouic 9 *youngr*, Philip 2, * Kinsman
Augustus.
Jngl. king—Henrie 2, Richard 1, Jhone 1.

XCIH.—ALEXANDER II.

Eftir King Wiljeam, his sone alex^r succediet to the
croune of Scotland. quhen now he was bettir strukne
in zeiris, and had establischet his cuntrie throuch, and 5
weil confirmet, accordeng till his Jugement and modera-
tioune, and Henrie King of Jngland being deid: With
ane armie he passis with speid to Londoun against
Jhone king of Jngland, and al the way from Scotland
to Loundon does skaith to na man: for strang conten- 10
tiounis war oft betuene that king Jhone and his nobilis,
quhairfor thay with monie fair promises callis the king
of ffrance his sone Ludouik to thair helpe against Jhone:
How sune Ludouik landis in Jngland, Alexander Junes
him selfe to his companie in Londoun with a thousand 15
men of weir of Scotland, that sum perpetual monument
of his benignitie and kyndnes he leiuie mycht with him,
and with this thousand with Ludouik saylis in France,
to Bollonie, quhair with king Philip, Ludouik his father,
freindlie he comueines, eftir glade meiting, mirrines, and 20
Joy, he renewit the alde bande betuein thame. Bot
thir conditionis war eiket to the alde band: That
nocht ane of the tua kingis sulde receiue in his Realme,
ane banist fra the vther, or ane of the vtheris faes, at
ony tyme. 25

Quhen Alexander was returnet to Scotland, throuch

Alexander
mariis the
king of
Jnglandis
sister.

* L. "cogn." for "cognomine" = surnamed.

force he takes Carlell: quhilke efter was * componet in
 3ork in compositioun of peace, quhair king Henrie peace maid.
 and king Alexander comueinet afor the Pape his Legat
 Pandulph, with thir conditiounis, Alexander had † twa
 5 sisteris, Jsabella and Margaret: him selfe mariit the
 king of Ingland his sister; ‡ Joanna (*his sister* (L.)) in
 mariage was gyuen till a certane nobil of Ingland:
 Jsabell to the Erle of Northfolk, and Margaret to him
 quha was cheife discussor in controuersies, quhom thay
 10 call grett Justice of Ingland.

In the meane tyme Cardinal Ægedie is sent frome
 Pape Honorie to Scotland, Legat, to require a gret
 soume of money nocht to thair § hurt, to helpe the
 veyage to Hierusalem; with quhilke quhen be traytouris
 15 be the way he was spoylet, was sent agane for the selfe
 cause no^t lang eftir, quha with litle labour obteinat
 quhat he crauet, the ffrench men presentlie requeisting
 for helpe, to the sam end; the king had sa ardent a
 desyre to helpe the Christian Jmpire, and sa diligent
 20 was thairin, that to Ludouik king of France, quha eftir
 was canoniset, sayling to Jurie, to invade the Jnfidelis
 he sent him cumpanies of men of weir, and w^t thame
 thrie Capitanis, Patrick erle of Merche, Dauid Lyndsay
 of Glenesk, and Walter Steuard of Dundonalde, prudent
 25 men, noble in the weiris, and weil exerced: quha all
 with him thaireftir descendet intill Ægipte, and perished
 outhir with Pest or sworde, for the maist parte. to
 supplie of the Scottis armie, Alexander nochtw^tstandeng
 at the requeist of Ludouik, prepared new relief.

a band of
 men of weir
 ar sent from
 Scotland in
 Juriland
 with Lud-
 ouik King of
 France.

* L. "reddidit"—which he afterwards gave back at the settle-
 ment of peace before the Papal Legate at York.

† This statement is not in the L. text, which moreover implies
 that Alexander had *three* sisters. The translator had apparently
 some difficulty over this passage, for he has erased the word "*thrie*"
 and written "*twa*" over it.

‡ This sentence is also erased, but the sense requires its insertion.

§ L. "non gravatè"—not unreasonably.

The Cathneses seuerie ar punisct for the pette and pernicious pratt thay play to thair Bischop.

Eftir this, king Alexander Justifiet sum of the Jnhabitans or induelleris of Cathnes, quha cruellie had slane *yair* Bischop Adam. farthermair king Alex^r causes that all thair bairnes be geldit quha war vnder the age of 3eiris xiiii, that of sik pernicious persounis war neur ony otspring. This day the place may be seine, in quhilke *yair* stanes war castne, * declairing how the mater was. The king, als, depriuet the Erle Cathnes of his Erdome because he maid na helpe to the Bischop quhen he my^t in his extremitie. he lykwyse chaist out bastard (*son of*) Allan of Galloway quha violentlie through force walde haue occupiet that place. 5 10

Alexander mariis the secund wyfe.

Eftir this his Wyfe Joanna dies: bot because without successioun, he maries the secund wyfe in Roxburghe, to wit, Marie the Erle of Gowrie his dauchter: quha bure him ane sone, Alex^r his name, eftir quhais birth Alexander his father departes in Argile, the 3eir of his rygne xxxv and is buriit in Melrose. 15

He dies the 3eir of his rygne xxxv. of God 1249.

Sum wryters mak mentioun, that quhill this king was in France, he spak with S. Dominik, and ernistlie requyret of him to send sum of his ordour to Scotland. Sum agane Write that he callet ane Counsel to S. Jhonestoun only for the clenseng his cuntrie of all vice and corrupte maneris; and that he admitted sum lawis sett out be ecclesiastical persounes, quhilkes our age hes 20 25 3it nather seine nor hard.

Papes—Jnnocent 3, Honorius 3, Gregor. 9, Cælestin. 4, Jnnocent 4.

R. Emp.—Otho 4, Friderik 2, Rodulphe 1.

F. king—Philip 2, Ludouic 10, lud. 11.

Jngl. king—Jhone 1, Henrie 3.

* L. "rem ipsam nomine referens"—its name indicating the fact (Bawstane Craig).

XCV.—ALEXANDER III.

Quhen alexander the second was deid; alex^r the
 thrid succedis and rignes in his stedd, his sone, and
 the ix yeir of his age in Scone was declairet king: heir-
 eftir thay quha in his minoritie had the gouernement of
 5 the Realme, renewet the band w^t Henrie king of Ing-
 land the first thing thay did; quhilk the straytlier to
 confirme, Henrie gaue him his dauchter Margaret in
 mariage; and with sumpteous expences and gret sol-
 emntie, causet the mariage to be celebrat in 3orke.
 10 Alexander now takeng vpon him the state of a man and
 cum till manis age, quhen him selfe began to gouerne
 and gyde, conforme till his awne Jugement, his hail
 kingdome, he declairis ennimies to the Realme the
 Erles of Montethe, Athol, Buchquhan, and Lord of
 15 Strabogie, w^t all the ofspring of the hous of Cumene,
 and mony vthiris thair assistance outhir in Worke or
 Worde, because thay had bene iniurious to his peple,
 and quhen at the king his command thay war called
 afor the Judge obeyet nocht, bot stiffie refusit and
 20 denyet. Thay for that cause invade the king be nycht,
 quha had coniuiret and conspiret against him, and with
 a band of men of weir takes him in Kinrosse, and vio-
 lentlie leidis him to Stiruiling. At last Walter Cumene
 Erle of Monteth, be his wyfe is poysoned, the king sett
 25 at libertie, the rest of his conspiratouris this Jniure he
 remittis, and forgyues thame all.

He renewes
the peace
with Ing-
land.

Alex^r mariis
the king of
Ingland his
dauchter.

Be sum of
his nobilis
he is tane
and led till
Stiruiling.

He remittis
the iniur
done against
him.

He vanquis-
ses the King
of Norway:
Redeimes
the Jles.

Heireftir he sailis to the Jle of Arran, and thair in
 battel stoutlie stryues and ouercumis Achon king of
 Norway. Quhen Achon was deid, to his sone Magne
 30 he gaue his dauchtir Margaret in mariage, thair was
 the peace maid, and with a smal soume redeimet the
 hail Jles. quhen ouer all now was vniuersal peace, he

He supplies
king Henrie
of Ingland
against his
rebellis.
And Lud-
ouik of
ffrance con-
trare the
Jnfidelis.

supplies king Henrie his *gude father sair vexte with rebellis.

Heireftir Alexander heireing of S. Ludouik king of France his secund Jorney contrare the Saracenis, he sendis men of Weir till him in ffrence, of new, quha 5
sulde fecht vndir his Standart against the Saracenis, with thir gouvernouris the Erles of Athol and Carrik. Quene Margaret of Alexander dies, he maries the secund wyfe Jolett the Erle of Champanie his daughter.

a miracle.

ffarthermair, Alexander incloset the Reliques of his 10
Grandames Grandame S. Margaret in a Capsell or siluir buist, fynlie sett in precious stanes, with al decore, quhilkes, quhen lychtlie thay war doune sett, besyde the monument of Malcolme Canmoir her housband, the capsell sa fast tostack, all man meruelling out of mesore 15
to sie sik a mirakle, that the force of man culde neur sindir thame, quhill the Reliques of Malcolme w^t all diligence war gathered, and with her Reliques war Jncloset, and keipet in the selfe buist.

He dies the
3eir of his
rigne 34. of
o^r Lord 1283
but bairnes.

This king dies the xxxiiii 3eir of his rigne at King- 20
orne, through the vehement †snapper of a Wantount horse, and is buriit in Dunfermiling without succes- sioune. Alexander had of his first Wyfe Margaret tua sones, Alex^r and Daid: and ane daughter forsaid, quhome to the king of Norway Magne he gauē in 25
marriage, Sche to Magne beiris another Margaret; bot in processe of tyme all dies, and to succeid leiuēs nocht ane behind thame.

Jn Scotland
cunning
men Michael
Scott and
Thomas
Lermount.

That same age war seine in Scotland tua meruellous men, Michael Scott, and Thomas Lermount: Michael 30

* L. "Vitrico suo"—his stepfather—sc. gudfather has same meaning.

† L. "dum in equo exultaret, eumque motibus quibusdam agigaret vehementer dejectus in terram colliditur, cerviceque inde comminuta"—whilst amusing himself on horseback, and urging the beast to violent prancing, he was thrown to the ground and his neck broken.

in Philosophie, Astronomie, and Medicine, singular,
 and in his magik meruellous. Thomas a man nocht of
 gret lerneng, prophesiet lyk another Apollo, thingis to
 cum, be quhat spirit J knawe nocht. Gret autoritie
 5 was gyuen to his sayngs, because he fortalde a certane
 day and suir quhen the king walde die. His forspeik-
 ings that he spak of the effaires of Scotland war in
 Ryme and sik obskuir verce, sa inuoluet and rowet vp
 in allegories & dark sentences, that quhat he forspak,
 10 the quickest ingine that lyuet culde neuer perceiue,
 quhill the tyme war cum and paste quhair of he spak.

Papes—Jnnocent 4, Alex. 4, Vrban 4, Clem. 4, Greg. 10,
 Jnnoc. 5, Adri. 5, Jhon 21, Nico. 3, Martin 4.
R. Emp.—Rodulphus 1.
F. king—S. Ludou, Philip 3, surnamed Audax.
Ingelis king—Henric 3.

XCVI. JHONE BAILLIE.

Monie, for monie causes, war sair offendet of his
 deith, cheiflie y^t without successioun he diet, lefte
 nocht ane behind him, quha my^t be his heire: nathir
 15 in testament lefte ane to gouerne. Quhairfor the
 Nobilitie began to consider, and rychtlie to wey the
 mater, the Realme to be in gret danger, nocht haueng
 a heid, nor ony principal and cheif gouernour, vndir
 quhais tutourie and defence it mycht be. Consulting
 20 amang thame, they cheis vi of the cheife Nobilitie, of
 quhilkes to gouerne the North parte, thay electe William
 Fresher, Bischope of Sanctandrois, Duncan Erle of fiffe,
 and Jhone Cumein Erle of Buchquhan: To the south
 parte Robert, Bischope of Glasgwe, James Stuard
 25 Chancellor of Scotland, and my Lord Cumein: thir
 sax gouernets the cuntrie vi zeiris and ix monethis con-
 tinuallie: All this tyme betuein the Bruse and the

The Bal-
 zeart.

The king-
 dome be
 Gouernours
 gouernnet.

sax gover-
 nouris
 electet.

Jhone baillie
and Robert
Bruse cow-
tend for the
rycht.

The kings
blud deokayet
not eftir the
opinioun of
sum.

King Ed-
ward lang-
schank is
electet
arbitet in
this contro-
uersie cheif-
lie, wit xxiiii
Scotis &
Jngl.

The craft
of Lang-
schankis.

Baillie, quhom sum call the * Balzert ; was a strang con-
tentioun for the superioritie. Bot quha wryte, that the
kingis blude in Alex' vtirlic defectet, ar vtirlic deceiuet :
as may be seine in the contentioun betueine thir tua,
as followis. The stryfe betuein the Bruise and the 5
Ballie sa beginis, that althoch thay baith descendet of
Dauid, Wiljeam his brother, king of Scotland, the ane,
to wit, † Jhone Bal. of Jsabel the youngest dauchter, the
other of Margaret the eldest, Robert contendes the
rycht of the Realme to perteyne to him, because he was 10
borne of the † eldest dauchter, quhais father Dauid
doubtles had bene king, gif Wiljeam his brother had
diet without heires. for this cause Edward king of
Jngland, frome his lang leggis called Langschankis, was
chosen arbitet to grie this mater. xxiiii Scotis and 15
Jnglis vpon this counsell ar appoynted to meit in
Beruik, quhair the king cumis to decerne this cause.
efter lang conferring, on baith handis, quhen hame he
returnes, he sendis to the men of law in ffrance, for
thair counsel in this controuersie : bot § Langschankis 20
craftilie of diuerse laweris collecteng diuerse sentences,
intendes to concent and gyue him the authoritie, quha
ony maner to him will submit him selfe. Quhairfor the

* Dalrymple inserts this clause. The same name at the head of the chapter in margin is also his insertion. Leslie always calls him "Baliolus."

† L. "Lis inter Robertum Bruseum et Joannem Baliolum . . . quod licet descenderint ex Davide, &c., ille per Isabellam minorem, hic per Margaritam majorem natu"—although the former (*i.e.*, Bruce) descended through the younger daughter; the latter (*i.e.*, Baliol) through the elder. The translator has transposed the names by mistake.

‡ L. "quod per eam ex primo mare progenitus esset, ad quem si Gulielmus Rex sine liberis decessissent, hæreditas esset perventura"—that he was born of the elder male, to whom, if King William had died childless, the crown would have descended. (Bruce was grandson and Baliol great-grandson of David of Huntingdon, brother of William.)

§ It is worth noting here that the L. text spells this name "långschanks."

- king alluret with fair promises, and trett with the sueit wordes of the Bailie, decerues that the Realme be committet to him: for Jhone Balie vndir thoume had promiset that gif the king walde croune him, he soule
- 5 be all meines possible, conforme to his power, make ryche the realme of Jngland, diminishe the libertie of Scotland, agment largelie the kingdome of Jngland, and of his fidelitie make ane athe, to knawe him for his superiour evir and ay.
- 10 Now eftir sa lang weiris, sa monie strukne feildes, sa gret contentioune, and mekle sair slauchtir, king Edward granting, the peple all consenting, Jhone Balie is proclamet king, and because King Edward to him had bene sa beneficiall, vpon S. Stephanes day at Newcastle he
- 15 walde sueir to the king of Jngland euir to be true: resisteng the hail Nobilitie and peple of Scotland. Throuch quhais temeritie and effeminatt raschnes, he iustlie was iuged to be castne frome all rycht of ryngeng in that Realme, because he intendet to bring vnder
- 20 seruitude and bondage a peple maist frie. Eftir few 3eiris Edward requires him to keip his promise as he had suorne, and to assist him with his presense against the king of France. Balie denyes, repenting sair of sa hauie seruitude laid vpon his neck, and that sa raschlie, without
- 25 aduisment, he had consented. King Edward estemeng now ane apne Jniure committed against him, he inuentis all wayes that he can or may lay to the Watter, how to bring Scotland vndir his subiectioune. To this end, he feltiris with fair Wordes, promises, and propynes, the
- 30 harte of Bruse, quhais harte quhen he had wonn, Wissing lykwyse to be frie of all externe and outlandes Weiris, or gif he mycht drawe the king of ffrance to his parte, this way he preiues to allure him. The king of Frances dauchter he requires to his sone Edwarde in Mariage.
- 35 Balie heireng of this interprise, to ffrance in possible speid directes ambassadouris, Wil3eamm Bischof of S.

Jhone Balie makes ane athe of fidelitie to the King of Jngl.

Balie repentis his athe.

The band be Balie renowit w^t ffrance.

Androis, Jhone of Soulis, with a Knicht, to renew the band with ffrance. and for the bettir succes, and happier prosperitie he sendis w^t thame his Eldest sone Edward, jit within manis age, and gaue him housband to Charles Valesse Erle of Angolme, and broyer to Philip 3, king of ffrance, his dauchter, I say; and quhilkes landis he had in ffrance lang and large, that selfe day thay war mariit, he gaue thame in gifte. ffor this Balie of Normandie was be birth, and throuch heritage was rychtuous Lord of Harcurie, Dampuil and Hornie. 5 10

Edward
invadis
Scoti. and
winis
Beruik.

Quhen Edward of Jngl. vndirstude that the Balie had stopet the way of freindschip betueine him and ffrance, his harte was hetlier inflamet to reuenge, than afor, and with a grett armie, in haist he invades Beruik, and takes it through a trayne. Jn quhilk Victorie thay war sa 15
cruell, ferce, Wod, and Wilde, that thair handes with the blude of all in that tounne thay littid, spairing nather womeⁿ or babs. Of this happie succes thinking him selfe sa proud King Edward he wald cum farther benn, as we speik, or farther in Scotland; marcheng fordward, 20
he meites with the Balie neir the castell of Dunbarr, quhair thay yock, chaces the Balie, and putis him to flichte, schortlie winis the Castell of Dunbarr, to quhilke war fled lxx knichtes, quhome Edward thair all slewe. Heireftir haueng wonⁿ the Castellis of Edinburge and 25
Stiruiling, he takes the Balie with his sone, as thairfra thay fled, and sendis thame baith bund to Londounne: bot eftir, the Balie for feir of his lyfe, gyueng him ouer the ry^t of the realme, was sett at libertie, and sent to his awne faouers. Jn the meane tyme Balie remaines in 30
the citie Oxfurde, quhair for studentis he erectet a college verie magnifik, and with large rentis enryched, quhilke this day may be seine intituled with the name of * Balie.

He ouir-
cuis the
Balie and
takes Dun-
barr.

The Balie w^t
his sone ar-
tane cap-
tiues, the
Balie selfe
releiuet.

The Balie is
sent back to
his awne.

* The father of King Baliol is considered the founder of this college. It was erected at his request, by his widow Devorgilla.

- Quhen certane 3eiris in Jngland he had remaynet, till his awne in Scotland he returnes, bot perceiung be manifest and cleir signes and taknes all thair myndes to be alienat vtirlie and changet frome him, the administratioune of the realme he renunces to his sone Edward, and him selfe saylis to Normandie: Thair he dies in his alde age, in the castell to name Gailliard, quhilke of heritage perteynet to him rychtuouslie, the thrid 3eir of his rigne, and saxt moneth.
- 10 Quhen Edward King of England walde sail to ffrance w^t ane armie against King Philip, to supplie his place in Scotland, he appoynted Hew of Cassingame. Sum of the principall nobilitie in Scotland taking in ane ill parte thair wrangous subiectioun, sa fowl and fraudfull
- 15 seruitude, wrocht be the Jnglismen, thay can nocht abyd it, bot invades thame sindrie tymes, be Justing, and rinning the forray, and sik inuasiouns: thaireftir with ane oste, thay entir vpon the north parte of Jngl. with sworde and fyre fercelie Wasting all that boundes. Edward in a
- 20 furie sendis in Scotland a new power with speid; w quhome the Scotis meitis at the * Falkirk, and fechtis, bot flies, *partelie* through the contentioun that fell among thir thrie capitanis, the Stuard of Bute, Cumein, and Wallase for the Vangarde. Bot evin in the selfe
- 25 chaise this Vantage obteynet the Scotis, that Robert Bruse standeng stoutlie with the Jnglismen aganste the Scotis, Wallase the cheife honour and Wirschep of the Weiris, drew him back to the Scotis partie, to stande in thair defence; This Wallase did, pairtly through scharpe
- 30 wordes, pairtly through luue of his cuntrie; quhill the Bruse cruellie persuet his awne blude, at the Water of Carroun, as Wallase talde him.

To Normandie the Balie passis renunceng the Jmpire.

He rigwes 3 3eiris and sax moneths. Dies in the 3eir of God 1287.

Edward occupis Scotland.

The nobilitie of Scotland resistis Edward.

The scotis flies at the falkirk.

Wallase moues Robert Br. to follow his counsell.

Bot eftir lang weiris and sair slauchtir on baith sydes,

* L. "apud varium (vulgo Falkirk) sacellum"—at the pied (party-coloured) church. Sc. *fal* or *faw*, of diverse colours (Jamieson).

Scotland began to deokay: and suirle had vttrilie deokayet
 and cum to nocht, gif Wallase selfe, of quhome we now
 spak, * had nocht with a meruellous fortitude, a worthie
 Wichtnes and Woundirfull, restored the scotis to libertie,
 quhilke sa far was brocht vndir; and ourithrawne with 5
 grett force the Jnglise power, sa hich vprisen throuch
 our humilitie.

ffor this Wallase on π quhais schuldiris was laid the
 moderatioune of the hail Realme, in strenth of body
 was sa strang, and sa stout of mynd, and couragious: 10
 that quhat battell he began altho t hindiret with hard
 difficulties, quhen the samy π battell he Wan π nocht-
 withstandeng all dainger and aduersitie, † was reasont,
 doubtet, and talket with monie, nocht without cause,
 quhither mair was, or sulde be applyet to his body or 15
 his mynd; nethir fell this questioune out amang thame
 sa oft without Just cause, or gude occasioun, quhen
 his harte was sa noble, that w t al diligence all things
 he concludet and perfy π et; his body was sa Valjeant
 that worthilie in the weiris evir he wrocht; that the for- 20
 titude of body and mynd war nevir separat, bot the ane
 iunet with the vther, stoutlie stude in performeng sik
 douchtie deidis of actiuitie; ffor quhen Hew, Lang-
 schanks his vicar, was slane in the battell, and the
 Jnglis armie at the Brig of Stiruiling, parte slane, parte 25
 drount; to Scotland he restores agane quhilkes tounes
 the Jnglismen π war Maistiris ouer, Dundie, fforfar,
 Brecheine, and Montrose, and than Abirdin, and the
 Castell Dunnotir, with sik prosperous sukses, facilitie,
 and felicitie vncredible, that in the meane tyme J latt 30

* L. "imminutam Scotorum libertatem admiranda fortitudine
 erexisset"—had not through his wonderful bravery restored the
 curtailed liberty of the Scots. The translation in the text is a good
 instance of Dalrymple's diffusive style.

† L. "corporine magis an animo tribui debeant multi non injuria
 sæpe dubitarunt"—many, with good reason, doubted whether his
 exploits should be attributed to the strength of his body or of his
 mind.

passe quhat he did in S. Jhones toun, Air, and in vthir's
 places, mony preclare and notable actes, the enimies
 all chaist or slane. The duchtie deides, sa lukie succes,
 appeiris rathir to proceid of sum diuine grace and
 5 special gifte of God, than to be done throuch ony
 strenth of body, or mychte of man. ffor quhair danger
 hes beine maist deip, quhair all hes beine in despare,
 thair with a meruellous spirit bauldlie hes he onsett,
 butt feir: nethir succeidet warr quhat he tuik on hand
 10 nor the nobilitie of his spirit was seine to be.* ffor he
 drew till him na men of weir throch land's and rentis, as
 the maner vses to be with ws, because he was bot of the
 mid ranck of nobles, a knichtis secund sone; nethir
 throuch stipeꝛd, quhen his ryches was bot small;
 15 Nethir throuch ony publick office, he being bot ane
 priuat persone; bot only throuch his vertue, his mychtie
 spirit, his zele, and hett feruour in him to defend his
 cuntrie, and throuch his meruellous maniris baith Noble
 and Notable, he Wanted na men of Weir, in a schorte
 20 space. Quhairfor at last with all consentis he is chosen
 cheif capitane to defend his Natione.

Bot sum of the special nobilitie inuyet Wallase be-
 cause thay hard him commendet in defendeng his cuntrie,
 and that he stoutlie frome seruitude had delyuerit it.
 25 quhairfor this prouerb may be applyet specialie to him:
 a man verie Valjeant, Ryche, or Prudent can nocht weil
 defend him selfe amang sum peple. This quhen he
 vndirstandes be sum cleir and euident taknes, of quhat
 mynd he was to contemne honouris, quhilkes mony
 30 vthiris ambitiouslie imbraces, he eftir schawes. That
 being elected only defender of the hail Realme, a
 persoune of publik authoritie, and with all pietie had
 gouernet; he, nochtw^tstandeng, to eschue the rancour of
 sum, tuke on him prudentlie, a priuat persoune, passing

The noble
 actes of
 Wallase
 causes the
 nobil. to
 invie him.

Wallase of
 his awne frie

* L. "neque ea majore animo quam rerum successu"—nor did he undertake with greater courage than success.

will renu-
ces the
authoritie.

to ffrence, of his awne frie will, and renuæceng that office
of a Magistrate. Nochttheles that false knychte Mon-
teith, culd nocht asswage the Jre, that his harte buir
against Wallase, and the Rancour thairin that lay: bot
heiring that Wallase frome ffrence was returnet, and 5
quhair in Scotland he remaynet, fraudfullie, throuch a
false trayne layes Wait for him and takes him, neir
Glasgwe, and lyk a traytour delyuiris him in Londoun to
King Edward Langschanks, quhair, thaireftir drawin and
quartert, he randiret that gude spirit, quhilk sa oft he 10
had put in danþer for that vngrate Nobilitie, sa dour
vnthankfull, and for his hail peple.

Wallase tane
in Londoun
slane.

Because, of his Worthie actes, ar writne nocht small
bot verie gret volumis, J had leur say nathing, or J sayd
* litle. quhairfor to Edward J returne. 15

Pape Boni-
face curses
Edward in
faour of
the Scotis.

Efter mekle sair slauchtir maid in Scotland be this
Edward, at last he be Pape Boniface is discharget, to be
ony mair hurtfull till a frie natioune, quha neuer afor was
subiecte to ony externe king, how sune Edward hard
this, he began to mitigatt his Jre. 20

Sr Jhone
Cuwmin
kny^t gouer-
nour of
Scotland.

Bot quhen he hard Sr Jhone Cumin to gouerne the
Realme prudentlie, he prepares to Scotland with a new
armie, and Wastes all that parte vp and doune, quhilke
dependet vpon him.

Quhen the Jnglismeⁿ war now returnet to thair awne, 25
the Cumin afflicted, quhat he culde or mycht eftir his
power, all the Jnglismeⁿ left behind thame in all
Strenthis or Castelis. Quhairfor Edward in haist sendis
Rodulph Coⁿfren in Scotland with ane armie of threttie
thousand. Thir he diuides in thrie partes, a certane 30
space putting betuein ilk parte, the Cumin, w^t a stout
capitane Simoⁿ fraser, oⁿly with viii thousandis ar
coⁿvoyet, and at Roslinn meitis with the first Jnglis

* L. "malo hic nulla quam pauca dicere"— I prefer to say nothing rather than a little.

companie in quhilk war ten thousand's, quhair sa
 Valjeantlie he resisted, and eftir the first the second,
 and efter the second the thrid, sa stoutlie straik and
 vanquist, that a noble Victorie he obteynet, gif evir ony
 5 was afor, bot allace the Joy of that triumph was bot
 schort. ffor Edward heiring this, is steiret vp w^t a new
 furie, and gathiris baith of all fraemet Natiounis, and of
 his awne Jles, ane armie vndemous, throuch quhilk
 force, he Scotland be Sey and Land Jnvades, in sik a
 10 maner that frilie, without ony stop or impediment, he
 raikis throuch the hail realme in lenth and bredth,
 quhair he Will; spoyles the realme of all monumentis
 and alde antiquities, changes the institutiounis and
 lawis of the cuntrie, burnes all buikes asweill haly as
 15 prophane, the Scotis in the meane tyme amang the
 Wods, mountanis, and strenthier fortes lay hidd: Thay
 brocht vs now vnder sick seruitude, held vs vnder sick
 subiectioun, that Scotland behouet to leiuie efter the
 maner of Jngland in all things; At last returneꝯg in
 20 Jngland, he takes with him frome Scone the Marmor
 chyre, forsaid, quhairin the Scotis Kingis vset to be
 crounet; and in Londoun it places.

The monu-
mentis of
Scotland
destroyet.

The mar-
mour chyre
to Londoun
is trans-
ported.

The Bruse now willing to winn Scotland agane frome
 the Jnglismeꝯ throuch force, consulates with the Cumin;
 25 how sune thay had be thair handwritt confirmet thair
 promise, thay sueir to be true ilk till vther, the Bruse
 thairefter with speid passis in Jngland. Bot the Cumin
 thinkeng w^t him selfe, that gif the Bruse war put by the
 gate, him selfe war nerrest the Kingdome, sendis a quyet
 30 messenger with Wrytingis to King Edward, in quhilkes
 war conteynet the hail maner of the conspiracie, betuein
 him and the Bruse, that the Bruse, thair be opne testi-
 monie mycht be conuicted, and with all diligence put
 doune.

The bruse
throuch
affectloun to
obtein the
Kingdome
makes a
band w^t the
Cumin.

The falsset
of the Cumin.

35 Be a freind and familiar this is reueilet to the Bruse,

for a certane Frie sendis him secretlie a pair of spurris
 w^t tua *crounis of the sone, quhairby the Bruse vndir-
 stud, that in haist he souldie flie ; and schortlie callis a
 smith, quhome he causes to schue thrie suoftie horses
 backward, that throuch this craft, the persewer and the
 ennemie follower mycht no^t find how to tred the horses
 fute rycht ; At midnycht he beginis to flie, and with
 possible speid cumis to the Castell of Lochmaben,
 quhair he entiris, and in a gude tyme findes his brother
 Dauid with Robert ffleming : thir tua he makes partakers
 of his counsell and Jornay, altogither thay quicklie cum
 to Drumfris, quhair the Cumin remaynet : quhome for
 his traytourie with a sword he strykes throw the body,
 finding him in the grayfreir clostir : thaireftir throuch
 helpe of his freindis, he cumis to Scone, quhair he is
 crownet king.

Robert
 Bruse cumis
 to Scotl.
 findes the
 Cumin, and
 slayes him
 the 3eir of
 God 1305.

Papes—Martin 4, Honorie 4, Nicolas 4, Celestin 5, Boni-
 face 8, Benedicte 10, Clement 5.

R. Emp.—Rodulph 1, Andulph, Albert, Henrie 5.

F. king—Philip 4, his surname Pulcher.

Engl. king—Henr. 3, Edward 1.

* L. "duobus aureis"—two gold pieces. The metrical translation of Boece says "*tua grotis*." The crown of the sun, or "Ecu d'or du soleil," was a French coin, first struck by Louis XI. in 1475. By a proclamation, 25th May, 14 Henry VIII., crowns of the sun, ducats, and crowns of gold not of the sun, were ordered to be received in currency in England. In the year 1567, a proclamation made at Edinburgh for the apprehension of the Earl of Bothwell offers a reward to "quha saeuer wil tak" him, of "ane thousand crownis of the sone."

NOTES

NOTES.

(Unless otherwise stated, the Scottish forms are quoted from Jamieson, and the Anglo-Saxon from Bosworth's Dictionary.)

INTRODUCTION.

¹ *Quhen*. This is a translation of the Latin *cum*. The MS. is full of such imitations of Latin idiom, that would seem to be directly copied from the original work, and not mere habitual marks of Latin influence on style, such as begin to be observable at this period of literature.

² *Preclair*. This is another instance of a similar tendency. The original has the word *praclare*, and the translator has apparently simply copied it. As the MS. contains a very large number of words derived from Latin, many of which are not now in use, this remark will help to explain their presence, and warn the reader against supposing that all such words were in common use at the time.

³ *To sett doune*. The reader will notice the very frequent inversion of sentences such as this, where the verb follows the noun it governs. I am not competent to say whether this is only an imitation of Latin style, or whether it is a remnant of an older fashion of Scottish speech. In the present instance, as in many others, the order is *not* copied from the original Latin text. It must be noticed, moreover, that this inversion is not arbitrary. It seldom takes place in purely indicative or absolute assertions, but only when the statement is preceded by a particle,—conjunctive, adverbial, relative, &c.,—or, in other words, only in a subordinate clause. A similar usage prevails in modern German; and I am inclined to think that F. Dalrymple's long residence in Bavaria may have had something to do with this feature of his style.

⁴ *Sulde follow*; notice the omission of the modern *it* in such clauses throughout the text.

⁶ *Imprinted*, used in what may be called its passive sense. It is here a reproduction of the Latin, which has *viam impressam*.

⁶ *Regiment* = the extent of territory ruled over. The Latin here has *ditione*.

⁷ *Escaped had*. The inversion here is still more strikingly after the German model—viz., placing the auxiliary after the participle, so as to bring the verb to the end. Although a few scattered inversions, in relative clauses, may be found in Shakespeare and other earlier writers, they may be generally accounted for by emphasis. Here there is no such reason. The clause here is adverbial, and it does *not* follow the order of the Latin text.

⁸ *But* = without. F. Dalrymple always distinguishes the preposition from the conjunction, which he spells *bot*, see, e.g., the next sentence. This is in conformity with best Scottish usage (Jamieson distinguishes the two words), and would seem to point to a distinct origin of the two forms. That such should be the case seems likely from the analogy of other languages, and also from the fact that there is a very marked contrast, and even contrariety, between the two meanings expressed by E. *but*. In one sense this word means *except, leaving out*, a meaning aptly illustrated by the etymology—*be-out*. A.S. *be-utan, butan*. In the other sense, however, the meaning is *moreover, in addition to, further*, a sense aptly expressed by the corresponding forms, Fr. *mais* (for *magis*); L. *autem* (comp. Gr. *ad, abris, again*); G. *aber*; and finally A.S. *bót*, meaning *assistance, remedy*, and actually used, in the phrase *to bote*, to mean *moreover, &c.* A.S. *ó* came to be pronounced like E. *oo*, hence the spelling *but* can be easily accounted for. Mr Skeat affirms that all uses of *but* are from the same source; the Scottish use would throw doubt upon the assertion.

⁹ The name seems to have been *Alba* or *Alban*, latinised into *Albania*. Ptolemy uses *Albion*. There is no certain proof of the meaning of this name. The names *Alps* and Mount *Lebanon* and *Albania* have all been pointed to as indications of a Gaelic, or at least Celtic, race, perhaps the same that afterwards occupied the hilly country of this island. The name occurs in the north of Spain as *alba, abula, and alva*, and this is probably Gaelic country. *Auvergne*, in the south of France, is said to be a corruption of *Alva regnum*, the kingdom of Alba; and we have *Alba Helvia* (now Viviers) in Narbonne; *Alba Pompeia* in Liguria; *Alba Fucenti* on Lake Fucino in Italy; the island of *Elba*; and, finally, *Alba longa*, the mother city of Rome, said to have been built by Ascanius, son of Æneas, on the rock between the *Alban* lake and Monte *Albano*. The old proverb says that clan *Alpin* is the oldest in Scotland. The name *Alba* or *Alban*, as applied to the country north of the Forth, would seem to have come from the name of the Fortress of *Alba*, since called St Andrews. *Alba* is still the Gaelic designation for

Scotland. There is no Gaelic word with any resemblance to *L. albus*, that means *white*; but *alp* is a recognised word for a height or eminence, and it also means *a lump* or *rugged heap*. In the Swiss dialects the word *alp* is still used in the singular form to mean a high mountain pasture-land.

¹⁰ *Loegria*. Fordun says: "The kingdom of Locrinus was Locria, and beginning from the southern shore of the island, that is, the Totonian shore, it was bounded on the north by the rivers Humber and Trent" (Bk. ii. c. 6). We are here reminded of the *Locrian* tribes of Greece, of the *Ligures* of Cisalpine Gaul, the modern Piedmont, and of the river *Liger*, now the Loire.

¹¹ *Taprobana*. Supposed to be Ceylon.

¹² Ptolemy mentions the *Curnavii* as inhabiting the most northerly part of Scotland.

¹³ *Thousand pace* = Latin *mille passus*—i.e., a mile.

¹⁴ *Mae* = Mod.E. *mo*, distinguished from *more* or *mair* as referring to number, while the latter refers to size or quantity. A.S. *má* and *mára*, with similar distinction.

¹⁵ *By* = besides. The meaning of modern English word *by* is expressed by *be*. A.S. *bi* has this latter meaning only.

¹⁶ *Ouer all* = A.S. *ofer eal*, altogether, commonly. Comp. Mod.G. *üüberall*.

¹⁷ *Plentifull*. The obsolete but etymological use of the word, to mean full of plenty.

¹⁸ *Ates*. A.S. *ata*. In this, as in so many other words, the Scottish dialect is more conservative than modern English. Anglo-Saxon long *a* generally answers to English *oa*, or long *o*, while it is almost invariably represented in Scottish by *a* or *ai*. Comp. ac, oak, ake; bar, boar, bare; (Barbour) da, doe, dae, &c., *passim* in the text.

¹⁹ *Houer brede*. Jamieson (Scottish Dictionary) gives *haver* as an old term for oats. *Haver-meal* is still used for oatmeal in the North of England and the Scotch Border counties. "*Haver-meal bannock*" occurs in the song "Bonnie Dundee." *Houer brede* is, therefore, simply oat-bread. Comp. D. *havre*, and G. *hafer*, oats, and the Mod.E. *haversack*, oat-sack.

²⁰ *Browne* = brewed, the old strong past participle. A.S. *gebrōwen* (Ælfred's 'Orosius') from *breōwan*.

²¹ *Garssie* = grassy. Both *gers* and *græs* occur in A.S. Comp. *carse*, in local names, *Carse o' Gowrie*, &c.

²² *Nout* = cattle. Mod.Sc. *nolt*, *nowt*: E. *ingnete* ('Havelok,' l. 781); Mod.E. *neat*; A.S. *neat*, from *neotan* and *nyten*, to use, employ. Comp. G. *geniessen*. Fick (quoted by Skeat) gives Teutonic root *nut*, meaning *useful*, *profitable*: whence Icel. *njota*; Goth. *niutan*, &c. Icel. *naut*, means cattle; and M.H.G. *noss* was equivalent. From this it is clear that the derivation from *ne-witan*, not to

know, given by Wedgwood, and found in Ælfred's translation of Boethius, is quite unfounded. We still speak in English of "*neat's foot oil*;" *neat*, meaning tidy, is from L. *nitidus*, through Fr. *net*.

²³ *Than*=then; two forms of the same word. Here, and in many places of the text, it bears the meaning of *at all events, at least*. Latin here has *saltem*.

²⁴ *Lesoueis*=Mod.S. *lesuris* and *lasors*, pastures. *Leasow* is still a common name in provincial English dialects, principally used as a local name. A.S. *læsu*, a pasture; *læsian* and *læswian*, to feed.

²⁵ *Framet*=foreign. *Frem* and *framet* are still used in Scottish dialect. A.S. *fremed*. This word seems allied to the prep. *fram*=from or away from; there is another word *freme*, meaning profit, gain. Both are cognate with *saran*, to travel, to fare. Comp. G. *fremde*; Gr. *ῥετιπαι*.

²⁶ *Peirles*=peerless, without *peer* or equal.

²⁷ *Sluthe-hundes*=sleuth-hounds, dogs who track by scent. To *sleuth* is to follow a track. A *slot* is the track of a deer.

²⁸ *Grewhundes*. *Grew* alone stands for greyhound in Scottish dialect. A.S. *grighund*. Both parts of the word seem to mean dog, or, perhaps more correctly, the first part is the specific name, and *hund* refers to the male sex. Prof. Skeat refers the word to the Icel. *greyhundr*.

²⁹ *Stank*, the original form of *tank*, from L. *stagnum*, a pool, through O.Fr. *estang*.

³⁰ *Nychtours*. The appearance of the *t* in this word is anomalous among the Teutonic dialects. The first part of the compound represents the word *nigh*, and is perchance the remains of a pp. from the verb to *nich*. A.S. *neah* and *gebur*, a tiller.

³¹ *Myndes*. This is the regular Scottish spelling both of the noun and verb. It has been attempted to connect this word with a Celtic root which appears in W. *mynd* and *mynydd*, and Gael. *monaidh*. Neither of these words, however, means a mine, but merely a mountain. The presence of the *d* in the Scottish word is a difficulty. E. *mine* is from L. *minare*, to lead. Comp. *lode*, a vein of ore.

³² *Had*. Notice the inversion after the particle *that*.

³³ *Dorpes*. The *d* seems to point to Norse origin. A.S. has *thorp*, as in modern English. Comp. G. *dorf*; Gael. *treabhair*; W. *tref*. Dalrymple often softens initial consonants.

³⁴ *Wyne*=wynd, an alley or street. It is here used as a translation of the Latin *vicus*, which, however, means a hamlet as well as a street.

³⁵ *Leiret*=learned. The improper use of the word, which means to teach. Mod.E. *leren*; also found used in the reflexive sense=to teach one's self. Comp. G. *lehren* and *lernen*. A.S. *læran* and *leornian*.

³⁶ *Twoche*. Probably not the same word as *touch*, which is de-

rived immediately from the French. It rather represents the E. *tweak* and *twitch*. To handle very slightly.

³⁷ *To* means in the direction of, towards. Comp. Gr. *δε*. Most uses of *to*, except the mark of the gerundive, are expressed by the Norse *til*, as is usual in the northern dialect, especially where *aim* or *intention* is meant. Comp. G. *siel*, aim, direction.

³⁸ *Merse*. Latin calls it *Marchia*. *Merse*, therefore, would mean the frontier or boundary.

³⁹ *Tifus*=the river Teviot. The name is allied to *Tiber*, *Tay* (for *Tabh*), *Teifi*.

⁴⁰ *Elding*=firing. A.S. *æled* and *æld*, fire, from *ælan*, to burn. Mod.Sc. *low*.

⁴¹ *Manure*=to labour upon. The word is from the Fr. *manœuvrer*, to work with the hand.

⁴² *To* here represents the Latin dative case of the text, *rebus politicis student*. So *passim* in text.

⁴³ *Stainchet*=restrained. Related to *stank* and *stagnant*. L. *stagnum*, from *sta* to stand; *stagn*, to make to stand.

⁴⁴ John Duns Scotus, the famous Franciscan doctor of the thirteenth century. He belonged to Merton College, Oxford, and taught in the University of Paris. His birthplace is disputed, but is generally thought to be Dunce in Northumberland. The modern term "dunce" is an antiphrastic use of his name.

⁴⁵ *Wod*=furious, mad. A.S. *wód*, violent. Comp. *Woden*, *Odin*, the war-god; G. *wüth* and *wüthen*, rage; L. *vates*; Icel. *odr*; Mod.E. *wod*, Chaucer. Root *woda* (Fick).

⁴⁶ *Euos*. Presumably *Ewes*; but *Ewes Water* flows into the *Esk* on its eastern bank.

⁴⁷ *Vergivium*. The name given by Latin writers to the sea lying between south of Scotland and Ireland.

⁴⁸ *Dales*, *Portiounis*. The meaning seems to be, that the word *dale* is taken to mean not only a valley but a district or division of territory. The Latin text reads: "Our people call a *dale* a valley, or, according to others, a *portion*;" and the Latin marginal reference, which is left out in the translation, reads, "Dales, called valleys or portions." This is interesting as pointing to a consciousness of the etymological meaning of the word *dale*. It is connected with the word *deal*, and is from some root meaning to divide or separate. Hence a *dale* is a portion divided off as well as a cleft. A.S. *deal*, a portion, a share. Comp. G. *theilen*, to divide; and *thal*, a valley.

⁴⁹ *Strath*. The low-lying flat land on either side of a river. The Gael. word is *srath*, W. *ysrad*. Generally considered to be derived from L. *strata*; but it is difficult to think that a Latin word could have been so common as this in ancient place-names. No Gaelic word exists to which it could be traced, otherwise it might be considered as a cognate word from the same root, meaning to expand,

as *L. sterno*; *E. strew, stretch*. Gael. *sruth*, a stream, is a parallel word.

⁶⁰ *Galloway*. The Gaelic race of this district was called by the Irish *Gallgaidheal*—*i.e.*, the foreign Gael, as being under the yoke of the Gall—the Norsemen. The same term was used for the people of the Western Isles for the same reason. The Welsh called them *Gallwyddel*, where the latter part of the word is equivalent to *gaidheal*. The country was called Galloweithia, Gallovidia, Galweia, all names pointing to the southern Celts. (Skene, 'Celtic Scotland,' i. 239.)

⁶¹ *Quhyt* bears the same relation to *quheit* as *white* to *wheat*. All are from the same root—*kwi*, to shine, glitter.

⁶² *The quhyt Case*. The white *casa* or house—*Candida Casa*. Whithern, now spelled Whithorn. The name arose from the stone church built there by St Ninian at the close of the fourth century. *Hern* is a translation of *Casa*, or perhaps *vice versa*. The name Whitherne is found in the Anglo-Saxon Chronicle, year 565. A.S. *ærn*, house, hall.

⁶³ *Oy*. A grandson or nephew; also spelled *oe* and *o*. At first sight it looks like the Gael. *oig* and *og*, meaning young, which is used so commonly in the Highlands after names of persons to distinguish son from father—*e.g.*, Donald oig = Donald the younger. It may, however, be a true Scottish word, cognate with the diminutive suffixes *oc*, *ock*, and *ken*, *eken* = *ek-en*, *kin*; and which appears in another form in the affectionate diminutive *y*, *ie*. Comp. Johnny, housie; chicken, Watkin; Mannock, Mallock.

⁶⁴ *Schawne*. An older form than the English *shew*, but with the same sense. A.S. *scedwian* with long *a* = to look. Root *skarw*. Comp. G. *schauen*, to look; L. *cavere*, to look out.

⁶⁵ *Waris*. This form in Scottish expresses the meanings of English *war*, *worse*, *wary*, *were*, and it has the additional meaning, *to spend*, or *waste*, as if a verbal use of the noun *ward[s]*. This is a confirmation of the supposition that all these words are derived ultimately from the same root *war*, to take heed, to defend (Skeat). From *war* comes (1) the Teutonic *wara*, cautious; (2) *wars*, to confuse, to twist, whence *worse*—*i.e.*, twisted from the right—and also probably *war*, meaning the confusion incident upon fighting; (3) *were*, price or estimation = the power of defence—*i.e.*, *worth*; and finally (4) *wares*, things kept in custody, valuables. *War*, in the sense of *fighting*, is A.S., but rare. It is found in the 'Anglo-Saxon Chronicle' (1119), and in the laws of Cnut (*War-scot*), where it may only mean *protection-tax*. Cognate forms are G. *wirren*, *währen*, *wehr*, *waaren*; Gr. *δραω*; L. *verro*, and perhaps *verto*.

⁶⁶ *Suit hartes*. The reason given for this name is not only an incorrect translation of the Latin but false in fact. Sweet Heart Abbey was founded in 1275 by Devorgilla, daughter of Alan de

Galloway, and took its name from the embalmed heart of her husband, John de Baliol, which she shrined in silver and ivory, and placed in an aumbry near the altar ('Ancient Church of Scotland,' p. 288). It was variously called *Douce Cœur*, *Dulcicorde*, *Douzuguer*, *Duguer*, and *New Abbey*.

⁶⁷ *Haill*. The older form of *whole*. The *o* sound of the English word comes in the ordinary way from broad *a*, as *stone* from *stan*, *stane*; but the *w* is a much later English addition not peculiar to this word. A.S., *hal*; Mod.E. *hool*. Palsgrave (1530) *hole*.

⁶⁸ Here is an inversion of an assertive and principal clause: it seems partly imitated from the Latin text.

⁶⁹ *Killine*=cod. Still used. Also spelt *keeling* and *killing*; perhaps allied to *ling*.

⁷⁰ *Bosums*=bays. A translation of *L. sinus*, which means a bosom as well as a bay.

⁷¹ *Thir*=the regular form for *these*. This is peculiar to Scottish dialect. Perhaps it stands for *the ær*=A.S. *se æra*=the former, the preceding. Icel. has *þeir*=*those*, plural of *sá*, that.

⁷² Latin reads here—"The name of the other is *Loch*, nearly 30 miles long." This must be *Luce Bay*. The *bot* introduced here is for the *L. autem*—"Latitudine autem fere pari."

⁷³ *Quhen . . . than*. This is imitated from the Latin text, which has "*cum nostra patria . . . tum maxime Gallovidia*." The pair of words are commonly translated *both . . . and*.

⁷⁴ *Abone*, also *abowyne*, *abow*, *abusin*. The last is nearest the original form, of which the others are contractions. A.S. *abusan* (chronicle 1090)=*an*, on; *be*, by; *ufan*, upward. Cf. *G. oben*.

⁷⁵ *Cumirsum* (*cummer*, *cummar*)=vexation, trouble, hindrance. E. *cumber*, a verb only. The English word is supposed to be derived from the low-L. *cumbrus*; but it is as likely that the low-Latin or French is derived from the Frankish. The German dialects still retain the word *kummer*, and *kümmern*, in the precise meaning of the Scottish.

⁷⁶ *Vuir*=*uvir*=*over*, or, as we now say, *upper*. It is the A.S. *ofer*, used as we find *ober* in the names of German places—*e.g.*, *ober-Rhein*, *unter-Rhein*=upper and lower Rhine.

⁷⁷ *Ofspring*, the Latin has *seges*=crop.

⁷⁸ *Plesand*, keeps the northern ending of the participle, as though formed anew from the verb to please, and not a mere translation of the French participle.

⁷⁹ *Skep* (*skep* and *scape*), a hive. It is the same word as E. *ship*, O.E. *skip*, and means anything hollowed out; root *skap*, to *shave*, comp. *scoop*. A.S. *scep*, *sciop*, a basket. Gr. *σκαφος*, from *σκαπτω*.

⁸⁰ *Croce Regal*, *Cross Reguel*, *Corseraguel*, *Crocragwoll*, an abbey near Maybole, founded by Duncan, first Earl of Carrick, in 1244.

The name is commonly taken to mean King's Cross, but the explanation is very doubtful. The oldest form of the word I can find is in a Bull of the year 1265, where it is spelled *Crosragmol*, and this alternates with *Crosrhaigmol*. If the *m* in the last form were also aspirated, the pronunciation would become very like *Crosragwoll*. It will be noticed that the name is still *Crosraguel*. The *m* is possibly a false reading for *u* or *w*. The "Croce Regal" of the text is simply a translation of Leslie's "Crucis Regalis." The most favoured modern interpretation is the Cross *Regulus* or of S. Rule.

⁷¹ *Salmonte*. This is an imported word, but the *t* or *d* is an addition. The Teutonic name for the fish is A.S. *leax*, D. *lax*, *laachs*, &c.; the Gael. *bradan*. L. *salmo*—perhaps the *leaper*, from *salio*.

⁷² *Biging* (*big*), and *build*, seem to be both derivatives from a simpler form *bua*, *bo*, which means to dwell or to be. Scand. Icel. *bol*, a house, a place to *be* in. Comp. G. *bauen*, to build and to cultivate or settle. A.S. *bygian*.

⁷³ *zardes*. This is the word *gard* or *garth*, which appears in the two English forms, *yard* and *garden*. The meaning is a place enclosed or protected; from root *garda*. The initial consonant of this word is equal to E. *y*, but represents A.S. soft *g* before a vowel. We still hear such pronunciation as *giarden*, *giate*, &c., for garden, gate. A.S. *geard*; L. *hortus*; Gr. *χῆρος*.

⁷⁴ *Infrequent*, in the Latin sense of *not well attended*. The Latin text has *infrequens*.

⁷⁵ *Gairdine*, already distinguished from *zarde*, prob. an importation, like English garden. F. from Frankish *garto*, cognate with A.S. *geard*.

⁷⁶ *Bordour*. L. *finibus*=borders, but also *district*.

⁷⁷ *Schene*=fair, shining. Comp. E. noun *sheen*, G. *schön*, from same root as *shine*—viz., *ski* (Fick). *Ski* is also the root of L. *scio*, to know, or to *discern*.

⁷⁸ *Pure*=poor, also *puir*, from Fr. *pauvre*, *povere*, of which the Scottish is a closer imitation. L. *pauper*=*pauc-par*=little providing. E. *few-faring*.

⁷⁹ *zewis*. In this word the *z* seems to be a mistaken orthography. No *g* or *y* appears in this word in any of the dialects.

⁸⁰ *Als*=as. Generally so spelt in the first of the pair, *als*—*as*. From *al so*. Mod. *as* is a corruption of it, and confused with the relative pronoun. G. *als*. *Anes*—the original form of *once*. A.S. *anes*. It is the genitive case of *ane*, used as an adverb. Comp. the provincial usage of *evenings*, *mornings* to mean in the evening, in the morning. G. *abends*, *morgens*, with same meaning.

⁸¹ *Sent*. This is the correct form of the word, for it is pretty certain that it comes from the L. *sentire*, through the French. Even if it were from the Teutonic *sinnen*, the *c* would be equally intrusive.

⁸² *Cuning*=cony, rabbit. The first is probably the older form.

Cony is for *conig*, but *cuning* gives the diminutive in full. The name *canin* or *conin* is common to several Teutonic dialects.

⁸³ *Finje*=feign. In English the *g* is a late addition. This may be an independent formation from L. *ingere* or F. *feignant*. L. *ingō*, which may represent *big*, to set up, to build.

⁸⁴ *Ingine*, from L. *ingenium* = natural gift. A word now lost, except in its derivatives. Latin text here has *artem*. It is a favourite word with Dalrymple.

⁸⁵ *Laich*, *laigh*=low. All the old forms of this word have the guttural ending, *louh* (Ancren Riwe), *loogh*, from *lag*=lie, with the usual vowel-changes. E. *lie* is from same root. Icel. *lagr*, from *laga*, to lie.

⁸⁶ *Martrix*=martriks. The marten, a kind of weasel. The old term is *marter*, or *martre*. A.S. *mearth*. *Martrik* seems to be the diminutive in *ek*, *marterek*.

⁸⁷ *Brok*=the badger, probably a Celtic word, and meaning spotted, from *breac*, spotted. Gael. *broc*.

⁸⁸ *Messen*=Messina, in Sicily. Latin text has *Meliteorum*—that is, *Maltese*.

⁸⁹ *Laudiane*=Lothian. Latin text has *Laudonia*. It is also called *Lothene* (Saxon Chronicle), *Loidis*, and *Lodonea*. As a province it once extended from the Forth to the Tweed. It was a Saxon or rather Anglian colony, and the name Pentland records the existence of the Picts in it as a distinct people, either as conquerors or as conquered. The word recalls the Teutonic *Leute*. A.S. *Lebd*; M.E. *Lede*, people.

⁹⁰ *Madne Castle*. Leslie writes *Castra puellarum*. The real meaning of the word which he assumes to be *maiden* is doubtful. It is sometimes conjectured to have been *magh dun*, whatever that may mean; also *medn* or *maidn*, a rock, of which form we have many examples in different parts of Britain; and thirdly, it is suggested that *maighdean* is the correct reading, meaning precisely *maiden*. There are one or two instances of a similar name in other parts of Europe. The city of Magdeburg on the Elbe is commonly thought to mean Maiden Castle, and what confirms the opinion is that the Slavonic name, which is supposed to be that given by its earlier inhabitants, is *Devin*, a name of precisely similar meaning. Monenna, who is considered to be the same as Medana or Edana, founded a church at Duneden towards the close of the fifth century. If Duneden is the "hill of Edana," "Maiden Castle" may be a record of the house of nuns which she probably founded in connection with her church. See text, Bk. II. chap. i. p. 133, line 5. The form Edinburg first appears as *Edwinesburgh*, which exists in the foundation charter of Holyrood, by David I. But the British names Mynydd, Agned, and Dineiddyn, and the Gaelic Dunedin, appear long before this. There was a British town Caeredin, nine miles further west, on the Forth.

⁸¹ *Swomeng*, also spelt *swowm*, has a Danish sound, but it may be a form from the perfect stem of *swim*.

⁸² *Pig*=jar, or such vessel. Gael. *pige* and *pigean*; E. *piggin*. Beaker and pitcher will likely be derivatives through low-Latin, from same root. Comp. G. *becher*; Gr. *βίαιος*.

⁸³ *Iles and Inches*. The latter word is clearly the Celtic *Innis*, found in place-names throughout Britain. The former seems to struggle between Gael. *cil*, *cilean*, and Fr. *isle*, with perhaps a memory of A.S. *ig* and *eg*, in the combination *igtand* and later *iland*, &c. The *s* was long absent in the English word.

⁸⁴ *Fliedly*=timidly. *Fley* and *flee* still mean, in Scottish, to frighten and to put to flight. *Fliedly* would equal *feedlie*, like a thing put to flight. *Flee* causal from *fly*.

⁸⁵ *Birdis*=young. The word is applied to the young of other animals; also spelt *brid*, *beird*, *burd*, that which is *beared*, or *bred*, or more directly from A.S. *bredan*, to brood.

⁸⁶ *Dowk*, to dive, to put under water. A *duck* is a diver. Comp. G. *tauchen*.

Connected with this word is *doup*, which has in Scottish the precise meaning of Dutch *duiken*, to stoop, to bend down; and of E. *duck*, to bob the head downwards. It is also used by our author in the active sense of E. *dip*, to plunge—*e.g.*, "doupit him with whingeris." *Dip* is in fact the weakened form of the Teutonic root *dup*, whence comes Goth. *daupjen*, Sc. *doup*, G. *taufen*.

⁸⁷ *Snell*=quick. A.S. *snell*, lost in Mod.E., except as a surname. Comp. G. *schnell*. The previous part of the sentence should read. "They delight *so much* in the labour, and are so swift in flight." &c.

⁸⁸ *Wap*, to throw; especially to throw quickly. Jamieson connects this with Icel. *veipa*, L.Ger. *wippen*, E. *whip* and *quip*. If so, its root will be *wip*, to tremble, *vibrate*.

⁸⁹ *Neb*. The beak or snout, still used of the nose, anciently the face; A.S. *nebb*=face. The word has lost an *s*, whence *snap*. Comp. G. *schnabel*. *Nip*, *v.*, and *nib* of a pen are from same.

¹⁰⁰ *Towis* = ropes. A.S. *togan*, L. *ducere*, G. *sichen*, E. to tug. The word *tow*, meaning the matter of which ropes are sometimes made, has nothing to do with this root. It is a curious fact that Mod.G. has the very word *tau*, meaning rope, perhaps imported.

¹⁰¹ *Excepte*, here=besides. Latin has *prater*, of which *except* is an imitation.

¹⁰² *Mosse*, in its original sense of swampy ground. The word is still generally so used in Scotland. *Mire* is from the same root. Icel. *myrr*, a bog which Fick refers to Teutonic root *musa*, whence *moss*. Latin text, however, reads "that bituminous matter for fire, commonly called moss;" the word is here referred to the peats themselves.

¹⁰³ *Peil*. Professor Skeat considers this a corruption of *beat*, a word

from the v. to *beit*, meaning to replenish—a fire, *scil.*; so that peat would mean fire material or fuel. In Scotland, where the two words *beit* and *peat* coexist, it is strange that one should be changed without the other. Gaelic has *fad*, a peat, and *fadaidh*, to burn.

¹⁰⁴ *Smacke*=taste, to be distinguished from smack, a blow, which has more relation to *smash*. The two words are kept distinct in all the Teutonic dialects.

¹⁰⁵ *Wisse*=wish. A.S. *wyscan*, from an older *wunsc*, an inceptive or desiderative form of *wan+esc* (Fick). Comp. E. *win*, L. *venus*.

¹⁰⁶ *Sum tyme*. Note that this means *formerly*; but the plural or genitive *sum tymes*=E. sometimes.

¹⁰⁷ *Syde*=low-hanging. A.S. *sid*, long, wide, hence E. *side*, the edge or border.

¹⁰⁸ *Endet*=breathed upon. *Aynd*, *ainde*, *eand*, the breath, to breathe, to expire, to blow upon (as the wind does). This is another form of E. *wind*, used as a verb. A.S. has *windwian*, winnow, to blow upon. Root *aw* or *wa*, whence E. *air*, L. *ventus*, Gr. *ἄνεμος* (pres. part. *ἀέω*, *ἄερος*). Icel. *andi*; Dan. *aand*.

¹⁰⁹ *Clate* (*clat*, *claut*, *clawt*)=rake, a hoe, to scratch. *Clauts* or *clatts* are a sort of combs for carding wool. A.S. *clate*, whence E. *clot* (Skeat) means a *bur*. To *clout*, in the sense of *strike*, is perhaps another form of the same; but *clout*, a *rag*, is Celtic; and compare *clatter*. *Cluif* is the divided half of a hoof—that which is *cloven*. A.S. *cleofan*.

¹¹⁰ *Kaithe*=*kyth*, *kyith*, to show, exhibit. A.S. *cyðan*, to tell, to make known.

¹¹¹ *Afortymes*. Another instance of genitive case used adverbially. Comp. Sc. *anes*=once, and E. mornings, evenings; also G. *vormals*, *abends*. See note ⁸⁰.

¹¹² *Seindle* (*sindle*, *seyndill*, also *senil*, *seenil*). This seems to be connected with *sunder* rather than with *seldom*, and would mean separated; hence unlike and rare. Root, *sund*=separately. The ending is probably a comparative form (Fick).

¹¹³ *Scoug* (*skug*, and *skoug*, n. and v.)=shade, shelter, from root *sku*, to cover, whence English *sky*.

¹¹⁴ *Argathelia*, *Earrgoidheal*, *Airergaidheal*, the coasts, or boundaries, or district of the Gael. The oldest form of the name is *oirir Alban*, the coast-lands of Alban. (Skene, 'Celtic Scotland,' iii. 49).

¹¹⁵ *Bowdin*, a softened form of *boldin*, *boulden*=swollen, from root of E. *bulge*, *belly*, *bowl*, *billow*, *a boil*, &c. *Bhalgh*, to swell (Fick).

¹¹⁶ *By*, that is *beyond*=contrary to the usual custom.

¹¹⁷ Latin, *pulchrum*. "Is it not charming that every trade has its own street apart." See Scott's 'Fair Maid of Perth.'

¹¹⁸ *Louthe*. Latin has *Louthæa* and *Louthæa*. Both forms are interesting, as will be seen from the following quotation from Mr Skene's 'Celtic Scotland,' ii. 456. "Adamnan tells us of a peasant who

dwelt in the district which borders the shores of the *Stagnum aporicum*, or aporic lake—*i.e.* Lochaber, . . . and in the river *qui Latine Nigra Dea dicitur* caught a salmon of extraordinary size. . . . The river *Lochy*, however, has no connection with the word *Loch*, translated by Adamnan *stagnum*, for the vowel *o* in the former is long, but in the latter short. But Cormac and O'Clery's glossaries (Irish) have *loch* with long *o*, meaning *black*. *Dea* also does not mean goddess, but is an Irish name for river. The name, therefore, was *Lochdea*. In his book i. c. 28, Adamnan has the same name as *Stagnum lochdie*." Whether *Spean* means Hispean or Spain, as our author says, is not so clear. As a river-name it reminds us of its neighbouring Spey. To a Gaelic ear *Spean* would sound like *little Spey*.

¹¹⁹ *Nocht* represents the Latin *ne* after *timore*, which would not be rendered in English.

¹²⁰ *Halkes*. The *l* is redundant; it does not occur in Scottish spellings of this word, so far as I can ascertain, nor in any of the other dialects. A.S. has *hafoc*; G. *habicht*. The labial is an essential part of the root, which is *hab*, meaning to seize hold. Comp. E. *have*; L. *capio*, &c. There is here probably some confusion with the name either of the *falcon* or of the *auk*, L. *alca*. The term *sparhawk* is quite regular. A.S. has *spearhafoc* for *spearwahafoc*.

¹²¹ *Bries* (*bre, bree*); also *bra, brae, bray*=the eyebrow and brow of a hill. Though these two words have become confused, they seem to be distinct in history. The first is identical with A.S. *breg* and *bræw*, meaning either eye *lid* or *brow*. A.S. *brūwa* means the *hair* on the lids and brows. Though the E. *brow* applied to a hill-edge may be a metaphorised use of eyebrow, the Sc. *brae* seems to be related to the Gael. *bre, brigh*, and W. *bre, bryn*. These words mean a hill, or the slope of a hill; while E. *brow* refers to the *edge* of a hill only. The original meaning of the latter was *eyelid*, and it expressed the idea of quick motion or twitching. Root *bhur*, to move quickly (Fick). Comp. L. *fur*, a thief; Gr. *φίος*; L. *furor*, fury.

¹²² *Fasiane*=a pheasant. The old spelling is *fasian*, from the French. The modern *t* is redundant. The bird was so called as coming from the river Phasis in Colchis.

¹²³ *Stuffe*=corn of any kind, pulse, or suchlike food. In the present place, and in several other portions of the text, it is used as a translation of Latin *frumentum*. The word has a further general use in Scottish to mean *supplies* of all sorts, even a reserve of soldiers. Mod.E. *stuff* has two meanings, in one at least of which it is derived from L. *stupa*, tow, stopping, anything used to fill up. In its other meaning, *material*, it corresponds to the Scottish word, and to Mod. G. *stoff*.

¹²⁴ *Cleck* (*clek, cleke*)=to hatch, also applied to other animals. Jamieson quotes Icel. *klek* with same meaning. The word is commonly used in provincial English (*click*) to mean coagulation—*e.g.*,

the stiffening of the fat that floats upon soup or gravy. The same meaning is expressed by Sc. *clag*, E. *clog*, to obstruct, to stiffen. Cf. also *clay*. A.S. *clingan*, to stiffen, is another form of the same root, from which comes L. *glacio*, to freeze—*gelo*, *gluo*.

¹²⁵ Latin, *Quod vero id quotannis usu non venit*—that this does not happen every year. *Quhair* seems intended for *quhairfor*.

¹²⁶ Latin, *Frumenti*. The meaning is, in places where the people have a scanty supply of corn or other food.

¹²⁷ *Foranent* (*fornence*, *fornens*, *fornentis*) (genitive forms), and *for-
nent*=opposite to, facing, with a view to. *Anent* is for A.S. *on-efen*,
on even—that is, near. *Foreanent*, near, and in front. Comp. G.
neben=*an*, *eben*, and *vornan*=*vorneben*. The *t* is redundant, unless
it be the remains of a participial ending.

¹²⁸ *Cheip*, used in the old sense, not as an adjective, but as a sub-
stantive=price.

¹²⁹ *Forn Water*, now called the Beauly river; once called Farrar,
and still so called in its higher reaches. The "fishings of Forne"
are specified among the endowments given by John Bysset to Beauly
Priory, A.D. 1231. Ptolemy calls the Beauly Frith *Varuris*.

¹³⁰ *Kreilis*, *creil*, and *creel*=an ozier-basket. Here with much the
same meaning as *skep*, but of very different origin. From Celtic
creathall (*th* silent), meaning anything woven or reticulated. The
L. *crates*, the word used in the Latin text, E. *hurdle*, all of which are
from the same root, meaning to plait or weave. Comp. *cradle*, *crate*.

¹³¹ *Win* here must mean *wound*. *Wickeris*, a noun=weak, pliable
twigs.

¹³² That Beauly is French and not Gaelic seems quite certain.
The earliest authority for the name is the Bull of Pope Gregory IX.
at the time of its foundation. It is there called *Bellus Locus*—*i.e.*,
Beaulieu or Beauly. The monks were a kind of Carthusians de-
pendent upon the abbey of Val de Choux in France. To this day
Beauly is never so called in Gaelic; it is named *Manachair*—*i.e.*, the
monastery.

¹³³ *Houbrun*=Holborn Head; *Dunesbe*=Duncansby Head, an-
ciently Dungallsbae. *Hoy* must be Dunnet Head; but the name
now belongs only to the nearest of the Orkney Islands. Sutherland
must have been much smaller than it is now, probably a strip of sea-
coast between Caithness and Ross.

¹³⁴ *Dubis*, *dub*, is a small pool, connected either with Gael. *dubh*,
black dirty water, or E. *dab* and *dabble*.

¹³⁵ *Sairing*, to *sawer*, *sawr*, *saur*, *sare*=to savour, merely a corrup-
tion of that word. L. *sapor*.

¹³⁶ *Lout* (*lout*; also *loutch*)=to bend the head or shoulders, to stoop.
A.S. *lutan*, Icel. *lúta*—hence Mod.E. *lout* and *loutish*=awkward.
Little is from same root—*viz.*, *lut*, to bow down, whence to creep, to
sneak, to deceive (Skeat). A.S. *lytel* and *lytig*=deceitful.

¹³⁷ *Glare* (*glar, glaur, glaur*)=mire, slippery and sticky. It seems pretty certain that this is only the French word *glaire*=white of an egg, and hence anything gelatinous. If so, it is a curious instance of perversion of meaning; for *glaire* is from L. *clarus*=clear and bright. Spynie Loch has now almost disappeared, mainly through drainage. The palace is in ruins, about two miles north of Elgin.

¹³⁸ *Make* (*maik, mayock*)=a match, which is a corresponding word. *Make* is the old form of E. *mate*. A.S. *gemaca, maca*.

¹³⁹ *Marrow*=a match, generally in the sense of making a pair, a partner, a fit, &c., n. and v. It seems to be a corruption of *mari*, a husband.

¹⁴⁰ *Schokles* (*shoggle, skokkle, shuggle*)=loose pieces of ice floating on water; probably the same word as *shackles*=loose and shaky things. To *schoggle* is to *jog* in Scottish. Jamieson puts the query whether it is the equivalent of *gicel* in A.S. *isgicel*=icicle? This quality of Loch Ness water is still observable.

¹⁴¹ *Hanche, hangh, hough*=the ham or thigh. The word seems etymologically related to L. *coxa*, the hip or thigh. E. *hough* has a different meaning, though apparently the same word. Latin here has *coxendix*, hip-bone. (Pliny.)

¹⁴² *Enzie* and *Boyne*, now in Banffshire.

¹⁴³ *Rattoun* (*rattou, rotton, rotten*)=a rat. Still provincial English; a second derivation from the Teutonic word *rat*, through Fr. *raton*, which means a little rat, or, according to others, a large mouse. Portuguese still has *ratinho*=little rat, for a *mouse*. To *ratten* is to do secret mischief as *rattons* do.

¹⁴⁴ *Coue*=a cave. The word does not mean the same as E. *cove*. Here it is used as a translation of L. *antrum*. A.S. *cofa*=a cave, a room, a bed. E. *cave*, though it means the same thing as Sc. *cove*, is a different word, from L. *cavus*, hollow.

¹⁴⁵ *Halse, hawse*=the neck, the throat. A.S. *heals*, L. *collum*, G. *hals*. Hence *hauberk*=halsberg, protection for the throat, and hawse-holes in the bows or neck of a ship through which the *hawser* ropes are pulled.

¹⁴⁶ *Littid, lit, litt*=to dye, tinge; perhaps from Gael. *li, lid*, colour, or from L. *linire*, to smear, anoint.

¹⁴⁷ *Garnel* (*girmal, girnell, grainel*)=a granary. Fr. *gernier, grenier*, from L. *granarium*. *Granum* and A.S. *corn* are cognate words.

¹⁴⁸ *Thrimmil* (*thrimble, thrimle, thrumble*), also *thrimp* and *thrumf*=to press, to squeeze, to handle, also to wrestle. A.S. *thruma* means a crowd, and *to crowd* is a meaning of *to thrump*. The word seems allied to A.S. *thringan*=to squeeze or press, to crowd, whence E. *throng*. There is another word, *thrum*, found in O.E., but not in A.S., meaning edge, brim, end.

¹⁴⁹ *Store*=sheep or cattle. From L. (though Fr.) root, *staurare*, to set up, support. Comp. *restore*.

¹⁵⁰ *After*, for *ofer*=oftener. *Aft* or *oft* is the original form; *e* was the adverbial ending (Chaucer), and *n* was added before vowels. A.S. *oft*; Icel. *oft*. There is another Saxon word, *aft*, *eft*, which has the meaning of *again* (Gresia), and this or its equivalents may be the origin of the Scottish form.

¹⁵¹ *Rounis*=roe of a fish. *Rown*, or *roan*, is the old form. It was mistaken for a plural, and the singular *roe* fashioned out of it. *Rawn* is still used in North Scotland. *Melt*=milt, a corruption of *milk*, which is still used in Teutonic dialects for the milt of fishes.

¹⁵² *Stay*, *sley*=steep, from the A.S. *stag*, a stair, a ladder, or perhaps more directly from the root of *stigan*, to climb. Provincial E. *stee*, a ladder, G. *steg*, a mountain-path. Compare *stile*, *stirrup*=stey-rop, climbing-rop.

¹⁵³ *Tynes*. See note ¹⁰⁶, p. 386.

¹⁵⁴ *Maist*=very large; *ma*=great; *mair*=greater.

¹⁵⁵ *Grampie*. This passage is plainly copied from Hector Boece, who (says Mr Skene) is the first of our historians who brings this Highland barrier forward as a mountain-range. The older authorities allude to this range as the *Mounth*. *Mons Grampius* is merely the hill near which Agricola fought his famous battle, A.D. 86. Boece adds that its vernacular name, *Grainsebain*, means rough and uncultivated. Gael. *grainge*, scowling; *beinn*, mountains.

¹⁵⁶ *Arte* (*airt*, *art*, *arth*, *airth*), quarter, point of the compass. Referred to Gaelic *aird*, a height or promontory, and also a point or direction, in the precise sense of *arte*—e.g., *airdan ear*, the east. Comp. Icel. *vart*; G. *wart*; E. *towards*. All connected with root *war*, to look out and to defend.

¹⁵⁷ *Rachra*, or *Rechra*, the old name of Rathlin.

¹⁵⁸ *Ycolmkil*. Y means island (?), Colmkil or Columcille is the name of the saint. The "Church of St Columba" would be Cillechoilum or Kilcolum; *Columcille* means Columba of the Church. He was so surnamed "in consequence of the frequency of his attendance, when a child, at the Church of Tulach—Dubhglaise (Temple Douglas), near the place of his birth" (Skene, 'Celtic Scotland,' ii. 52). "Dr Reeves (Adamnan) has conclusively shown that the name of Iona has arisen from a misprint of the word *Ioua*, the adjective form used by Adamnan, the root of which was *Iou*. The oldest forms of the name are Hii, Ia, and I. The usual etymologies of *I thona*, the island of waves, or *I shona*, the sacred isle, are of course untenable." *Ib.*, p. 86. It is still called *Y* in Gaelic.

¹⁵⁹ *Cokilis* (*cockle*, *cokkil*)=a scallop-shell, a diminutive of Sc. *cog*, *coag*, *coig*, *cogue*, a cup—any hollow wooden vessel; also a boat (cockboat). The word represents the Gael. *cuach*, a bowl. Comp. *couch*, *coach*, *cockswain*, *cockle-boat*. "The M.E. form is *cokel*, obviously a diminutive of *cok*, the original sense of which is shell"

(Skeat). Cognate words are Lat. *cochlea*, *concha*; Gr. *κοχλίας* and *κόχλη*.

A *buckie* is a spiral shell. This is connected with Gael. *bucaio* = E. *bucket*, and with A.S. *buc*. Comp. bulge and bow.

¹⁶⁰ *Eusta* = Uist; *Cambery*, perhaps Cairnburgh; *Lismore* = Lismore; *Terrey* = Tiree; *Corsay*, probably Coll—i.e., Collsay, or Coll's Island.

¹⁶¹ *Saylches* (*sealgh*, *selcht*, *selchie*), still called *selch* in Scotland. A.S. *seolk* and *selc*.

¹⁶² *Hirth* = St Kilda. Mr Seton, quoting the Society of Scottish Antiquaries, in his book on St Kilda, will have it that Hirta or Hirth is a contraction of the Gaelic *Iar tìr* = west land. There are two difficulties against this: one is the complete loss of the final *r*, an important part of the word *tìr*, and its change into *th*; secondly, the anomaly of the qualifying word preceding the qualified. *West land* should be something like *tìr n-iar*. That the island should be called from the sheep is not at all unlikely. The greater number of the islands near have Norse names, and generally express some peculiarity of the spot. *Hirtha* would mean Hirth island, and Hirth or Hirt means a *horned* animal, a very apt name for St Kilda sheep. They are considered by experts to be a Norwegian breed. *St Kilda* seems to be more properly the name of the little village rather than of the island, though this too is very uncertain. As a name for the island it is, at all events, very modern. The most likely opinion is that the name Kilda consists of the ubiquitous *Kil*, and some personal name, perhaps of one of the many Irish wanderers after the "happy islands," who may have left his bones and his name as an earnest of his preaching there. It has been suggested that *Kilda* is only a corruption of *Hirta*.

¹⁶³ *Hebrides* seems to be a corruption of *Ebudæ* mentioned by Ptolemy, or of the name which he so rendered. The name was first applied to the group between Scotland and the north-east of Ireland. They are also called *Euboniæ*. Fordun calls the Isle of Man *Eubonia*. *Ebudæ* recalls the *Epidii* who inhabited Lorn; while the alternative *Eubonia* is equally suggestive of Oban and the embouchure of the Linnhe Loch, to which the meaning of the latter name seems to point.

¹⁶⁴ This is the island of Soa.

¹⁶⁵ *Nouthir*, *nouther*, *nouthir*, *nolder*, for *na-whether*. E. *neither* has been modelled after *either*; contracted into *nor*.

¹⁶⁶ The *Quinck* is the golden-eye duck; *Skilling*, the shieldrake, sheldrake, skelgoose, skeeling; *Claiik*, the Barnacle or Bernicle goose; *Routhurrok*, probably the Brent goose, a kind of Barnacle, also called the *Roadgoose*, *routh* and *rout*; *Ridlaik*, the redleg or redshank, a sort of woodcock.

¹⁶⁷ *Preiue*, *preis*, *preve*, *pree* = to prove, in the sense of testing and

trying. This is the original use of the word both in Latin and the derivatives. E. *pry* is for *peer*, which is a distinct word, meaning to look closely or to blink.

¹⁶⁸ *Petslegie*=Pitsligo.

¹⁶⁹ Broughty Ferry.

¹⁷⁰ *Tangle*=sea-weed. The modern meaning of a *confusion* is derived from this. A Norse word, *lang*, Icel. *thang*=kelp, seawrack; also Icel. *thöngall*, sea-weed. *Tang* is also used in Scottish. The Latin here reads, "on the *stalk* of a sea-weed." *Tangle* is still commonly used for the small stems of *Laminaria digitata*.

¹⁷¹ *Hang*, the p. of *hing*.

¹⁷² Dr Allan, afterwards Cardinal Allan, famous as the founder of the English college at Douai, and also of the English colleges at Rome and Lisbon. He was born in 1532, two years before the English schism, took his M.A. degree at Oxford in 1554, the year in which Cardinal Pole absolved the kingdom and restored it to Catholic unity. He became principal of St Mary's Hall, but, after the accession of Elizabeth, he withdrew to the Netherlands. He was created Cardinal at Rome in 1587, and died in 1594. He was mixed up with nearly all the religio-political troubles between England, Scotland, Spain, and Rome during his lifetime, and would necessarily, therefore, be acquainted with Bishop Leslie. Several of his letters to and from Queen Mary Stuart are still preserved.

¹⁷³ *Barnacles*. The whole question as to the history of this word will be found in Max Müller's 'Lectures on Science of Language,' ed. 1880, ii. 583. The shell-fish found adhering to spars and loose floatage were called Barnacles, as diminutive of *Berna*, their Latin name. The Bernacle goose, it seems, is really the Irish goose,—i.e., *Hibernicula*, belonging to Hibernia or Ireland.

¹⁷⁴ *Pickle*, *puckle*=a grain of corn, any small particle, a few. It would seem to be related to the Celtic *pioc*, to pluck; but A.S. *pycar* is suggested. To *pickle*, like *to corn*, is to throw *grains* of salt over.

¹⁷⁵ *Cofte*, *coffe*=to buy. *Coup* and *cowp* have the analogous meaning to barter, to traffic, to sell. The fact of the coexistence of these two words seems to support the theory that the latter at least is not radically Anglo-Saxon, but derived, with the similar Teutonic forms, from the low-L. *caupo*. Comp. A.S. *ceapian*; G. *kaufen*.

¹⁷⁶ *Paddock*, *paddock*. The word in form is a diminutive of *pade*, a toad, which is also Scottish. Both words seem to be used indiscriminately for toad or frog. *Eddir* is for *neddir* or *naddir*. Gael. *nathair*, a snake. This is not the only word from which *n* has been taken, under the idea that it was part of the preceding article—e.g., umpire for *numpire*.

¹⁷⁷ *Daft*, pp. from v. to *daff*=to make or be foolish, delirious, stupid, gay, wanton, deranged; a wide range of meanings, but all connected

with A.S. *deaf*. Comp. G. *taub*; E. *deaf*; Sc. to *fon*, whence *fond* has parallel meaning to *daff*.

¹⁷⁸ *Plat*, *platt*, *plate*=flat, level. Not the same word as E. *flat*, which=*flac*, and is allied to L. *plaga*; G. *flache*, &c. *Plat*=E. plate, a dish, and comes from O.Fr. *plat*. Comp. E. *place*; L. *platea*.

¹⁷⁹ The names are in no order. *Soutrowassa*, Souther-westra—i.e., Westra; *Rosa*, Rousa; *Etha*, Eda; *Sandes*, Sanda; *Ronaldsa*, probably South Ronaldsa, since *Northronche* must be Norther inch, or Northernsa?—i.e., North Ronaldsa; *Grainnie*, Gremsa; *Birsa*, Birsa; *Eglesey*, Egilsha ('the isle with the church'), it has a kirk; *Wyer*, Weir; *Gersoy*, Gairsay; *Gersol*? perhaps Rousholm or Garseholm, Greenholm; *Kobunsa*, Copinsha (formerly Colbinsha); *Sounmas*, Swona, formerly Swyna; *Ouiskelle*, Auskerry. The Norse *a*=*ey*, island, appears in most of these names.

¹⁸⁰ *Hindmest*, more correct than *hindmost*, in which the *o* has been put for *e* through false analogy with the word *most*; *est* is the usual superlative ending. It is, however, still a double superlative. A.S. *hindema* is superlative of (not used) *hind*.

¹⁸¹ *Classe*, not Scottish, here merely imitated from the Latin text, which has *Romanam classem*, the Roman fleet.

¹⁸² *Thul*. "The name of Thule was familiar to the Romans as an island whose situation and inhabitants were entirely the creation of imagination. The geographers knew of it as an island in the Northern Sea, the type of whatever was most northern in the known western world, as the expression Hyperborean had been to the Greeks. The poets applied it as a poetical appellation for that part of Britain which remained inaccessible to the Roman arms, the seat of the recently known Caledonian Britons, and which, from the deep indentation into the country of the Firths of Forth and Clyde, and the narrow neck of land between them, presented the appearance, as it were, to use the words of Tacitus, of another island. The peculiar customs of the ruder Britons are attributed to these inhabitants of the poetic Thule" (A.D. 78). In the year 86, however, Agricola sent his fleet from the Firth of Forth to make the circuit of the British Island. "In the course of the voyage they passed and took possession of the 'Orcaides' in the name of the Roman Empire, and they saw the peak of a distant island to the north, which they concluded might be the hitherto mysterious and unvisited Thule" ('Celtic Scotland,' i. 41, 57). It is to Ptolemy's account of the results of this voyage that the author here refers. *Thall* in Gaelic means yonder, opposite, over against, on the other side. It has been suggested that the Romans heard this word used by natives in answer to their inquiries, and Romanised it into Thule. *Tuaitheat* means northerly, northward; and has also the additional suggestion of unlucky, unpleasant, &c. (the *th* is not heard in this word). *Tuille* also

means further, further still, more and more. The guess may be taken for what it is worth.

¹⁰⁸ *Eik*=eke, to add, lost in English as a verb, but still used as a conjunction=also, and even as a sort of adjective in the compound, nickname=*an-ek-name*. A.S. *scan*; L. *augere*.

BOOK I.

¹ *Magne*. Probably not a mere transfer of "Alexander Magnus." We still speak of Charlemagne, and not of Charles the Great. But E. *main* is only *magne* in another shape; through French from Latin.

² *Repeit*, imitated from the Latin text, which has *repetere*. It is used in its primary etymological meaning—viz., to go back for, to seek back, &c.

³ *Margent*. E. *margin*, the border, where headings were written, as in the text. These headings are the original *index*.

⁴ *Leisings*=lyings, falsehoods. Verbal noun not connected with *lie*, but A.S. *leasung*, from *leas*, empty, and then *false*. Comp. E. *loose* from same root, and L. *falsus* seems cognate.

⁵ *Dour*, *doure*=hard, through Fr. *dure*; from L. *durus*.

⁶ *Rave*, to rove. Seemingly direct from *relafian*, to plunder, to *reave*, rob; hence to wander. E. *rove*, though identical in meaning, is imported; and this may be the case also with *rave*, for Scottish still has *reif*, *reff*, to rob. Jamieson gives *rave*=to take by violence.

⁷ *Contrare*, used throughout the text in the sense of L. preposition *contra*, against, or merely *towards*.

⁸ *Gang*, *geng*=to go. In the text the word nearly equals *march*. The root meaning of *gang* is simply to move, generally in the way of *walking*, and it is still so used in Scottish as distinct from riding or driving. The history of the word beyond the Teutonic dialects is unknown. E. *go* is a contraction from A.S. *gangan*. G. *gehen* still means *to walk*. The distinction between *go* and *come* is comparatively modern, and indeed still unknown in many provincial dialects. A.S. *cuman* means both to come and to go, and is related to Sans. *ga* and *gam*.

⁹ *Trade*=manner and way of life. The original meaning, from *tread*, A.S. *tredan*. *Trade* is the trodden way, a path. *Trad* still means literally a track, or a course, in Scottish.

¹⁰ *Thol*, *thole*, *thoill*=to bear, suffer. A.S. *tholian*; L. *tolerare* and *tollo*; Gr. *τλάω*. Though this word cannot be identified with E. *toll*, yet the latter belongs to a series with, at least, parallel meaning. It is represented in G. by *soll*, and in Gr. by *δοῦλος* (slave). See footnote, p. 74.

¹¹ *Trues*=truce. The modern English is a corrupted spelling, and hides the plural form of this word. *Trues* are the mutual promises given and taken between two parties. A.S. *treowa*, *truwa*, a compact.

¹² *Propone*, direct from L. *proponere*. E. *propose* is from same root, but through French. Modern English equivalent is *propound*.

¹³ *Bredh* (*breid*, *breed*)=breadth. The latter is a modern form, copied from the analogy of *length*. The *h* in the text is probably an attempt in the same direction. See Murray, *s.v.* *brede*.

¹⁴ *Hiberia*. *Gathelus*, whether such an individual existed or not, may be taken to stand historically for the Gadhelic (Gaelic) race. On this assumption *Hiber* would stand for a people descending from the Gael. This, however, does not square with facts. The Iberians were not only a distinct race, but preceded the Gael, not in Spain only, but also in Britain and in Ireland. Sonship must here be taken to represent dependence and subjection. *Celtiberia*, a name compounded seemingly of Celt and Iberia, came to be the name of Spain, or of a large portion of it: compare *Ebro*, *Cantabria*, *Iberia*. Some persons have thought to discover the last name in the word *Britain*, as being composed of *itan*, a common word for *country*, as in *Lusitania*, *Mauritania*, &c., and *Br*, a shortened form of *Iber*. The Basques are the modern representatives of this Iberian race, who are also considered to be related to the Finns, Lapps, and Eskimo. They are the Dolichocephali or long-skulled race, whose remains are found throughout the British Islands as well as on the Continent, distinct from the broad and oval skulled peoples who succeeded them.

The sons of *Gathel* are given as *Heremon*, *Hiber*, and *Ir*. The last seems to stand for the tribe which gave the name to Ireland. Whether *Heremon* is the same as *Hemechus*, I cannot say. These same three are also made to be sons of *Miledh*. *Eamania* or *Eamhian* *Macha* was the name of the part of Ireland possessed by the descendants of *Eremon*. The second form of the name may be the same with the *Hemechus* of the text. The legends are confused and contradictory.

¹⁵ *Rippet*, *rippat*=uproar. Probably from O.Fr. *ribauld*, *ribaud*; E. *ribald*. Connected with *rip* and *rive*, to tear, scratch, &c.

¹⁶ *Geir* (*ger*, *gere*)=gear, accoutrements, goods, booty, tools, money. Latin text has "*rerum et temporum*." The word originally meant *preparations*, hence *stores*, property, and the rest. A.S. *gearwe* (*Grein*), preparation, dress. Comp. *garb* and O.E. *yare*=look out.

¹⁷ *Cheised*, *ches*, *chese*=to choose. A.S. *céosan*; L. *gustare*.

¹⁸ *Beseik*=to beseech, the older form; from *seek*, and the intensifying prefix *be*.

¹⁹ *Dantouned*, *danton*, *dant*=to subdue, to daunt—for *danten*, the inf. form. Through Fr. *danter*, *dompter*, from L. *domitare*, *domare*, cognate with E. *tame*.

²⁰ *Quhil*, here used in the sense of E. *while*, but usually used in the prevailing Scottish sense=*until*. *Quhile* and *quhiles*=at times. *Quhile* and *quhil*=sometime, and formerly like *sumtyme* in the text. *Qyhylum* and *quhilom* (sometimes *umquhile*)=some time ago, at

times. All these are forms of the A.S. *hwil*=a time, a rest, a pause. The forms are corruptions of the genitive, dative, and accusative cases. Comp. G. *weilen*, to dwell, and *wyl*, an abode, which also appears in English place-names as *well*—e.g., Stockwell—and sometimes in Norm. *ville*.

²¹ *Thanaus*. Probably not a proper but a general name—a Thane; and the fact here recorded may represent the establishment of the system of feudal (?) holding, which effected the pacification of the peoples in Ireland. (See page 80 and note ²⁰.)

²² Mr Skene ('Celtic Scotland,' i. 283) holds the not improbable opinion that the Stone of Destiny is nothing more than the "altar on which St Bonifacius first celebrated the Eucharist after he had brought over the King of the Picts and his people from the usages of the Columban Church to conformity with those of Rome." St Patrick's stone altar was used as the coronation-seat of the Kings of Munster at Cashel. The placing of a person or thing upon the consecrated altar-stone was always held as a form of consecration. Donations to the church were formerly laid upon the altar; and to this day, when a monk or nun is consecrated to God, the act is completed by laying upon the altar the written formula of the vows. The anointing and coronation of kings was held as a real consecration.

²³ *Taken, taikin, takin*=token, from A.S. *tacen*. A.S. *teak* from *tihan* (Grein), meant to indicate, to point out (generally, as *guilty*). E. *teach* is from same root; also G. *zeichnen*, L. *indicare*, Gr. *δεικνω*, &c.

²⁴ *Writne thairin*. It is uncertain whether these lines were written on the wooden chair supporting the stone, or on the stone itself. If the latter, it must have been on some metal, perhaps, let into the oblong chiselled indenture still visible on the stone's edge. No letters of any sort that could be interpreted into an inscription are now to be found.

²⁵ *Nocht rathir . . . than*. This is an imitation of the Latin, which reads: "*Non magis successione, quam contribulium suffragiis,*" &c.

²⁶ *Thani*. The name Thane is Teutonic, and came to Scotland with the Anglo-Saxon rule. The literal sense of the word is "mature" or "grown up," and the etymology is from *thigen*, pp. of *tihan*, to grow up (Skeat). Icel. *thegn*; G. *degen*. The Thanes, therefore, would be the king's men of war, or his "men," much in the same way as the Frank Norman called his trusty warriors his *barons* or "men." The Thanes took the place of the Celtic Toseachs. It is possible, however, that the *Thanaus* of the text is nothing more than the *Tanaist*, or the representative of the law of Tanistry, which was one of the early attempts to confer stability upon the mode of government of the Celtic tribes in Ireland and Scotland.

²⁷ *Thoum*. A.S. *thuma*, G. *daumen*. The *ð* in Mod.E. is a useless excrescence. The word is deduced from a root *thu*, common to all

the Teutonic dialects, which is cognate with another, *tuk*, both having much the same meaning—to be thick, strong, swelling. From the latter comes E. *thick* and *thigh*. The thumb is the thick finger.

²⁸ *Roumes*, *rowme*=space. English room, in the restricted sense, from A.S. *rum*, G. *raum*, Icel. *rumr*, spacious; connected with L. *rus*, open country. The word to *roam* is spelt in Scottish as *roume* and *rowme*. Roam and room are considered to be from different roots; but these are apparently very closely allied in meaning. Both *ram* and *rum* have the sense of stretching out.

²⁹ *Debtbunde*=bound by duty. *Debtbound* is quoted by Jamieson from the Acts of James VI., and may be regarded as a Scottish word. The Latin text has “tribuere me debere censere”—I think myself bound to attribute many things to them.

³⁰ The Pelagian heresy arose among the Britons about the year 405. Pelagius, a name supposed to be the Greek equivalent of Morgan (sea-born), was a monk at Bangor in North Wales. The Picts and Scots are here represented as Christians at the time of the arrival of the Saxons under Hengist. This date is variously stated at somewhere about the end of the fourth century. The earliest authentic record of the preaching of Christianity in what is now called Scotland is the history of St Ninian, who built his church at Whithorn in 397. Palladius—if indeed he were really an apostle of Scotland—was a contemporary of St Patrick: he was sent from Rome about 430. Fordun, whom Leslie follows, places the conversion of Scotland in the year 203, under King Donald I. Fordun also places the arrival of St Regulus about 360. It need not be said that at least the dates of these two facts are mythical. Probably both Pictish and Irish invaders were as heathen as the Saxons themselves.

³¹ I suppose this refers to the martyrs and confessors of the faith under Elizabeth, —many of them were Welsh, and eminent men. Leslie took the name of Morgan from one of his Welsh friends abroad when writing one of his English treatises on Queen Mary's rights to the throne. Wales was very slow in conforming to the Reformation. As long as priests could be obtained it remained faithful, and not till a century ago did it fall into the hands, not of the State Church, which has never obtained hold in Wales, but of the Calvinistic and other Dissenting sects that were then rising into power in England.

³² *Toungs*. A.S. *tunga*, G. *sunge*, Gael. *teanga*, L. *lingua*. The *ue* in Mod.E. spelling is presumed to be imitated by false analogy from Fr. *langue*.

³³ *Spred*=scattered, dispersed. This sense is now more or less obsolete, but it is nearer the original root-meaning. *Spred* is cognate with A.S. *spreotan*, to sprout, whence *sprit*. Comp. G. *spreiten*. The allusion is to the suppression of the Latin language in the churches by the Reformers—“biggers of Babel.”

³⁴ *Throuch uther*=through other; *throu ither, throuther*=promiscuously, confusedly. Comp. G. *durcheinander*, one through the other.

³⁵ *Cleithing (claith, clayth)*=cloth; and in the plural *clais, claise, claes*=clothes. The prior meaning seems to be *woven material*. A.S. has *clath*, cognate with G. *kleid*, and similar Teutonic words; but its further history is not clear. L. *gluo* means to draw together; *gluto* seems to be another form of this, and may be cognate with the Teutonic forms. E. *clew*, a ball or mass of thread, seems to bear a similar relation to *clath*, as *gluo* to *gluten*.

³⁶ Bede does not say precisely that there were *five different languages* in Britain. His words are: "In the tongues of five peoples (*quinque gentium linguis*) the same divine truth was confessed and studied," &c.—Eccles. Hist., i. 1. He is giving the list of the nations rather than their languages. That the language of the Cruithnigh or Picts was a Celtic dialect is beyond all question. It is still possible that the Picts and Scots could not easily understand each other. Cornish and Welsh were mutually unintelligible, yet they were dialects of the same Celtic speech. Indeed in our own days the north and south of Wales differ so much in their dialect, that natives have been known to use English for the sake of understanding each other. Let a Londoner attempt to converse with a Yorkshire labourer, and he will understand why St Columba needed an interpreter to speak with the Picts, although they and he spoke Gaelic. The reader will find the question of the Pictish language fully discussed in Mr Skene's 'Celtic Scotland,' i. 193.

³⁷ *Agathyrsi*. A Scythian people who inhabited the present Transylvania, and who used to paint their faces, hence called *Picti* by Roman writers. This fact is the probable reason of the opinion given in the text.

³⁸ *Lang*. It is an interesting fact that *long* is the Gaelic word for a *ship*; while in L. *longa navis* is a ship-of-war, W. *llong*. The original meaning of A.S. *lang* is to stride, skip, pass lightly over. Compare G. *langen* and *erlangen*, to reach after, or *long* after. If Gael. *long* is cognate, it will mean *swift, gliding*. Comp. Gr. *λαχός*; and also E. *launch, lunge*, which, though coming through Fr. *lancer, allonger*, may claim ultimate relationship.

³⁹ *The Pentland Firth*. It is not easy to see how Pentland contains the name of the Picts. Mr Skene says the name is a corruption of Petland, which is for Pictland. He says, too, that the Angles named the border hills of Lothian *Pehlant* from the Picts. The Anglic form of the name Picts is variously spelt Peohtas, Pehtas, Pehtas, Pyhtas, Pihtas. In all these the guttural is preserved, in Pentland it disappears. How old the form Pentland is I cannot determine. Camden uses it except when he is disputing the question of its origin, and then he uses the form *Pightland*. It seems,

at all events, certain that the word is Anglo-Saxon; and, if it means Pictland, we must suppose that the Angles learnt the name of the Cruithnigh from the Romans, for the Britons called it Ffichti. One suggestion as to how the corruption arose is that *Pent* is for *Pektan*, an adjectival form. Another, that *Pent* is an attempt either of the Angles to translate the Latin *Picti*, or of more modern people to assimilate the form of the name with the word which now represents its meaning. Neither is very plausible. *Paint* is not Anglic, but derived through the French. It is found, however, in very early use.

⁴⁰ *Foraganes, foregane, foregainst*=opposite to, compound of *fore* and *aganes*, the older form of modern against. *Aganes* is a genitive form=A.S. *ongegn* or *ongean*=*on gang*=on the way. Comp. G. *entgegen, vorentgegen*.

P. 88, line 12, for *wyuet* read *ioynet*.

⁴¹ *Brauitie*=grandeur, showiness. Latin here has "species elegantioris vitæ," elegant externals of life. *Brauitie* is given by Jamieson. *Braverie* has the same meaning. The allied adjective *braw* is still very commonly used. Gael. *breagh*, handsome, beautiful, fine. *Brag* is allied to this last. The word is variously deduced from Teutonic, Celtic, and French—*e.g.*, Swed. *bräf, bra*; Bret. *brav, brao*; Fr. *brave*.

⁴² *Sturt*=vexation, trouble, disturbance, sorrow. It is used as a verb, to vex or trouble. It seems to be a parallel word with E. *startle*, which conveys the notion of being *upset* or *disturbed*. *Sturt* is even used in Scottish, with the neuter sense of *startle*. Its derivation is not clear. Compare G. *stürzen*, to upset, to turn upside down. There seems to be a connection with E. *start*, G. *sturs*, both meaning *tail*.

⁴³ *Inlakit (inlake, inlack)*=to want, and to be wanting. These forms, together with *lake, laik*, and *lack*, are used promiscuously in transitive and neuter sense.

⁴⁴ *Scharpe* and *skairs*=severe and scant. Other forms of *skairs* are *skairth* and *scairch*, but they seem to have no etymological foundation. *Scarce* is from L. *excerptus, scarpsus, scarsus*, whence Fr. *eschars* and *escars*; and means *picked out*, rare, not plentiful. There is some confusion anent the Scottish word, because of the conformity of its spelling with two other words—one, the E. *scare*, to frighten; the other, E. *share, sheer*, and *scar*, a cut or division, &c.

⁴⁵ The *claidheamh-mor*, or great sword, E. *claymore*, which comes near enough to the Gaelic pronunciation.

⁴⁶ *Harnest*=armoured. The old meaning of *harness* is body-armour for soldiers, and that, too, generally, of *iron*, as in the present instance, where it refers to mail-coats. The word comes to us from the French, but it is originally the Celtic (or Teutonic also) *haiarn, iarunn*=*iron*. Bret. has *harnes*=iron and armour. *Jack* is the original form of which *jacket* is a diminutive. The word is found in Italian and Spanish as well as in the Teutonic dialects; said

to be of French origin, and from the name Jacques, but this is doubtful.

⁴⁷ *Habbergeoun*, for *habergeon*. Fr. diminutive of *hauberk*; originally from O.G. *halsberg*, a protection for the neck or throat.

⁴⁸ *Hope*, *hop*=a slope or hollow between ridges. The word also means a *haven*. It is very common as a place-name in the Welsh border counties. Jamieson affirms it to be Celtic. Its primary meaning seems to be that of protection or cover, but there is also a suspicion of the idea of *hollowness* conveyed by *cup* and *coop*. *Hope* means a small bay in Orkney; and Icelandic still has *hop* with the same meaning.

⁴⁹ *Brasche* (*brash*, *bresche*, also *breese*, *bressil*, *breshil*)=to assault, attack, come on with a rush, connected with *bruise* and *burst* and *break*. Root, *brast*, allied with *brak*. Comp. water-*brash*, a kind of sickness, a rush of water to the mouth.

⁵⁰ *Wersling* (*warstle*, *wersil*, *wersell*, *warsell*)=to wrestle. The frequentative of *wrest*. A.S. *wræstan*, to twist, string tight, connected with *wrishe*, or *wreathe*. A.S. *wrædan*, also =to twist. Comp. L. *vertere*.

⁵¹ *Fade*, *feid*=revenge, hatred, feud. A.S. *fæht*, from *fah*, hostile, whence *foe*. The modern spelling seems to have arisen from a confusion of the word with *feud*=*fief* or *feu*. Comp. G. *fehde*.

⁵² *Forȝhet* (*foryet*, *foryhet*)=forgotten. From A.S. *forȝitan*, the *g* softened. Chaucer uses *forȝeten*, compounded of *for*, intensive (with sense of *far*), and *get*. L. *hendere*, in *prehendere*; Gr. *ῥαῖδναι*, to seize. Comp. G. *vergessen*.

⁵³ *Losin*, past part. of *los*, to loosen, set free; A.S. *losian*; E. *to lose*; is expressed in Scottish by *to leis*, which represents A.S. *leosan*. Both are from same root. Comp. G. *lieren* (in *verlieren*); L. *luere*; Gr. *λυειν*.

⁵⁴ *Bracha*. The L. *bracca* is generally understood to be equivalent to our *breeks*. There are, however, traces of the Latin word being used in a wider sense to mean a loose flowing garment. Bishop Leslie here applies it to the plaid or tartan, and, as it would seem, on the ground of the variegated colours expressed by the Gael. *breac*. This is felt even in the use of the Latin word. We find *bracca* described as *picta* and *virgata*, coloured and striped. Perhaps the original *bracca*, which so took the attention of the Romans when they met the Gauls, were striped and party-coloured, and so give rise to the name. In Irish *breacan* still means a plaid. It would seem, then, that the Latin word is borrowed from Celtic. The modern word *breeks* or *breeches* is a double plural, and stands for *brec*, plural of A.S. *broc*. This last reminds us of Celtic *brog*, a shoe. *Broc* can hardly be derived from either *breac* or *brog*, for we find corresponding forms in all the Teutonic dialects. Neither can *broc* mean speckled, for we have *freck*, *freckle*, to represent *breac*. The Teutonic words,

together with *brog*, may thus be cognate terms expressing the sense of *cover* or *protect*, perhaps allied to A.S. *beorgan*. Comp. *bark*, the covering of a tree. *Brock* in Mod.E. and Sc. means a badger, but this is clearly the Gael. *broc*. The animal was so named from its colour—pie or speckle.

⁶⁵ *Syd evin to the hanckleth*=hanging down even to the ancle. *Anckleth* and *hanckleth* are given by Jamieson, but I cannot account for the ending. A.S. has *ancleo* as well as *ancle*. *Ancle* is a diminutive from *ank*, meaning a *bend* or a corner. Gr. ἀγκών, ἀγκύλη; L. *angulus*. Probably *eth* is a second diminutive, added when the meaning of the first was lost.

⁶⁶ *Groffe*=rough, coarse, in its literal sense. In English the sense has become restricted. It is apparently a contraction of the past participle of *reosan*, to break, or of some corresponding word, and would equal *ge-rof*, broken. Comp. Mod.G. *grob*; O.G. *gerob*. The Scottish word may be a cognate formation.

⁶⁷ *Meklewame*=the large wame or stomach, the larger of the two stomachs in ruminating animals. Still used. *Wame*=A.S. *wamb*, E. *womb*, G. *wampe*, *wamme*. *Painch* (E. *paunch*) is through Fr. from L. *pantex*, *panticem*, probably from *pando*, to expand, bend, bow out: compare E. *bowels*. What is described here is not exactly a haggis, but perhaps the original invention of which it is the savoury perfection. Latin text reads *omasum*, which in the Greek glossary of Philoxenes is stated to be a Gaulish word for *bullock's-tripe*.

⁶⁸ *Dicht, dycht*=to dress, prepare, &c. This word is often confused with *deck*, to adorn, and even with *disen*, partly on account of spelling, for *dicht* is sometimes spelt *dizt*; but more likely on account of the similarity in meaning. The third is the only form that can lay claim to being English. *Dies* or *disse* means a bundle, a bunch—especially the bunch of flax affixed to a staff for spinning—whence *dis-staff*. *Deck* is a borrowed Teutonic word, though we have its equivalent in *thatch*; it meant to cover, and then to adorn. *Dicht*, however, is of Latin origin, although found in A.S. *dihtan* and in G. *dichten*. It represents L. *dictare*, to dictate, to set in order, to make ready. *Bedight* is still used in English.

⁶⁹ *Sting*=a pole, a stake. This word is allied to E. *sting*, not in sound only; both come from a root meaning to prick, to pierce, to *stick*, whence *stock* and *stake*, of which *stang* is a nasalised form. Comp. G. *stange*, A.S. *steng*.

⁷⁰ *Signe*. Seemingly only a mistaken spelling for *singe*. The word is commonly spelt *sing* in Sc., from A.S. *sengan*. It is curious that this word is merely a causal form of *singan*. To *singe*, therefore, is to *make to sing*, in allusion to the singing noise made by burning articles. This wasteful mode of preparing grain among the Highlands has been remarked by writers so late as 1750. Burt's 'Letters from the North of Scotland' (vol. ii. p. 269) describes the very pro-

cess here recounted, as seen with his own eyes in the Western Highlands. The word *heipes*, a few lines above, should be translated *sheaves*. The corn was always so stored.

⁶¹ *Girdle*. The usual northern form for *griddle*, a flat metal plate for baking oat-cake. The word is Celtic. Gael. *greadeal* (not now used, unless in Ireland); W. *gredyll*. The root is the still used, *gread* and *greidh*, to burn or roast, &c. We have Mr Skeat's authority for the opinion that E. *gridiron* is merely a phonetic corruption of this word. The *l* was first changed into *r*—a very common thing—and then by the usual way of forcing a meaningless form to suit a fancied etymology, *gredire* (the Mid.E. form) became *gridiron*. One difficulty against this is that a gridiron is not at all like a griddle, which might be more aptly described as a frying-pan. Another significant fact is that the word gridiron, in practice, seems to be significant of the crossbars of which it is made. In the south-west of England I have heard the bars spoken of as the *grids*. The modern Gaelic word for *gridiron* is *cliabh* (or *cliath iaruin*), which means exactly iron basket or iron-barred. *Cliath* is our E. *hurd* (in hurdle); L. *crates*, and alone, means precisely a hurdle, or anything so shaped. There is something to be said for the opinion that *gridiron* = *grate-iron*. Fr. *gril*, a gridiron, is for *craticula*, a little *crate*, hence *grille* = a grating.

⁶² Burt, quoted above, says: "The oats they reserve in sheaves for food, and, as they have occasion, set fire to some, not only to dry the oats, which for the most part are wet, but to burn off the husk. Then by winnowing they separate, as well as they can, the sooty part from the grain; but as this cannot be done effectually, the bannock or cake they make of it is very black. Thus they deprive themselves of the use of straw," &c. The reference in the text is to Genesis xviii. 6, where "cakes upon the hearth" is a translation of "*sub-cinericii*."

⁶³ *Asse* (*as*, *asse*, *ass*, *alse*); plural, *assis*, *ass*, *aiss* = ashes. Mid.E. *aske*, *axe*, *asche*; plural, in the south in *en*, in the north in *es*. A.S. *asce*, *axe*; plural, *æscan*, *axan*. G. *asche*, Swab. *asca*.

⁶⁴ *Danger*, *dawnger*. "The great exertion made by a pursuer exposing another to imminent danger" (Jamieson). The Latin text here has *odia*, hatred. *Danger* is from O.Fr. *dangier*, which is for *dongier*, *donjier*, *domnjier*, *domnier*, from L. *dominiarium* = our Mod.E. *dominion*. To be *in one's danger* was to be in his power, and so exposed to danger in our modern sense of the word. From the power to harm it came to mean the wish to harm, as in the text, and lastly the likelihood of harm. *Dungeon* is from the same Latin word, *dominium*.

⁶⁵ *Hichtiness*. It is possible that this word is used confusedly for *haughtiness*. Height in its literal sense of tallness is expressed in Scotch by *hicht*. *Hichtie* is found meaning *lofty*, and also apparently *haughty*. *Hichtiness* would therefore be equal to *haughtiness*, though

a different word. It expresses, however, a feeling of the real meaning of *haughtiness*. The latter is a misspelling for *hautein-ness* or *hautenese*, from O.Fr. *hautain*, L. *altus*, high. *Haughtiness* is indeed *heightness*. Dalrymple uses *hines* for *height*. See p. 382, note ⁶⁴.

⁶⁶ *Loifing* (*loif*, *loff*)=praise. A.S. *lof*. Comp. G. *lob*; L. *laus* (lauds); Slavonic, *slav*. *Tramped out* means "trodden out"—*i.e.*, destroyed; but it is here an incorrect translation of *obterenda*.

⁶⁷ *Quhilkes*=those which are on the borders, &c.

⁶⁸ *Chaipe*=to escape. Fr. *échapper*, *eschapper*, whence the English word is also derived. It is still used in Scotland. "They rejoice that they always escape unpunished." The translator has misunderstood the word *qua*.

⁶⁹ *Beir* here means beer. Latin has *cerevisium*, otherwise one could not distinguish between the word for the drink and for the grain from which it is made. Barley and beir, or bere, are (nowadays at least) two different things. The first is the common barley known as *Hordeum vulgare*; the second, called also *bigg*, is the *Hordeum hexastichum* of botanists—*i.e.*, six-rowed. *Bigg* is sometimes called *Chester-bere* in Scotland, to distinguish it from what is called *barley-bere*—*i.e.*, English barley. A.S. *bere*, barley, and *beor*, beer. *Beorlic* is also found, where *lic* is for *lec*, *leac*, a plant (comp. *garlic*). *Bere* is probably connected with the root of *bear*, to produce, bear fruit. Comp. *beor* with *brew*. The first is cognate with L. *fru*, in *frumentum*=corn; the second with *fer* in *fermentum*, from *ferveo*, to boil; and the ultimate roots of both will be the same—meaning to swell up, become turgid, &c.

⁷⁰ *Pailes* (*pele*, *peyll*, *peill*, *peel*)="a fortification, properly of earth" (Jamieson, who quotes Leslie). The word seems identical with *Peel*, a town in the Isle of Man, and a local name elsewhere—*e.g.*, Peel Fell on the Cheviots. In meaning it is connected with *pal*, *pale*, a stake, a defence, as in palisade, A.S. *pal*. Maybe it has some connection with Gael. *baile*, a town; but it is very obscure. Comp. the parallel L. *pagus*, a village; *pangere*, to fasten; and *palus* (for *paglus*), a stake.

⁷¹ *Skry*, *screigh*=cry—here corresponding to "hue and cry." E. *shriek* and *screech*. "Lest the report get abroad." The spelling of this word seems to show that our E. *cry* is indigenous, but has lost an initial *s*. G. has *schreien*; Dutch, *skreien*, to cry, shout.

⁷² *Bogyles*—here used as a translation of *illudunt*. It is highly suggestive of the effect produced upon a man who has been led into *bogs* by the Will-o'-the-wisp, and I suspect the word is not deduced from the term for a ghost, but, if anything, *vice versâ*. A *bogie* or *bogil* may be the *bog* spirit. To *boggle* is here a transitive verb, meaning to "lead one into a mess." Skeat says: "There is a presumption that *boggle* is connected with Prov.E. *boggle*, a ghost; Sc.

bogle,—from the notion of scaring and terrifying, and then, passively, of being scared."

⁷³ *Mon* (*mun*, *mune*, *maun*)=E. *must*. The last form does not appear in Scottish, yet its derivative *mister*=necessity, is in use. Jamieson quotes Icel. *mun*. It reminds us of L. *moneo*, to advise, to urge, to admonish.

Page 100, l. 15. *Can*. *To* has been scratched out in the text, and *can* inserted above. It may be a mistake for *able to*, which the sense requires. Latin reads *capere posse*; but it is more probably the use of the infinitive after the word *see*. Comp. English similar use, I saw him *go*. *To can* is still Scottish=to know how.

⁷⁴ *Leivesum*=permissible. Sc. *liefsom* and *lessum*; A.S. *leaf*, permission; E. *leave*. Comp. G. *laub*, *urlaub*, *verlaub*, whence E. *fur-lough* is borrowed.

⁷⁶ *Beides*=beads. It is a curious fact that beads are so called from the strings of small perforated balls of wood, stone, &c., used for counting prayers. A.S. *bed*, a prayer; hence E. *bid*, which meant to ask, entreat. Comp. G. *beten*; L. *fateor* (?). *Bede-roll* is still the list of persons to be *prayed for*; *beadsmen* are those who *pray* for benefactors. Persons used to subscribe themselves at the end of letters—"your poor bedesman"—*i.e.*, one who prays for you.

The custom of counting prayers on little stones is at least as old as the fourth century; the hermits of the desert used them. Lady Godiva of Coventry bequeathed her *beads*, made of gems, to the statue of our Lady in that town. The word *rosary* is of more modern origin. It became about the fifteenth century the name of a pious devotion, for which the beads were used. Hence they were called *rosary beads*, and now simply *rosaries*. The Latin text here has "calculos rosaria quæ vocamus"—the little pebbles (for counting) which we call *rosaries*.

⁷⁶ *Orisone*, a Scottish word, from Fr. *oraison*, used not in the sense of *prayer*, but in that of L. *oratio*, a speaking. Latin here has *oratio*.

⁷⁷ *Politick* is used consistently by the translator to mean *polished* or refined. *Politick* is from a quite different word—*politicus*=Gr. πολιτικός, belonging to the state, πόλις. *Politus* is from *polio*, to smooth.

⁷⁸ *Sclandirous*, from *sclander*, *sklander*, a double of *scandal*=E. *slander*. The Fr. *scandele* was changed, through *scandele*, *scandre*, to *sclandre*, from L. *scandalum*, a stumbling-block, a trap, &c.

⁷⁹ *Deid* or *slawe*=inactive and torpid. This use of the word *deid* agrees with that of A.S. *dēad*, which seems more of an adjective than a part of a verb. In English we still distinguish between *dead* and *died*. *Slawe* is also used in its original meaning, inactive, motionless, dull. Connected with v. *slug* and *slack*.

⁸⁰ *Unbrachte*, another form for *unbrasht*=unattacked. See note ⁴⁰, p. 377.

⁸¹ *Anseingie* (*enseinye, ensenye, ansenye*)=badge, standard, company of soldiers, the *signal* word, from O.Fr. *ensigne*, L. *insignia*, E. *ensign*. The word here means standards. Latin text has *vexilla*. The form explains the Mod.E. *auncient*=both standard and standard-bearer, used frequently by Shakespeare.

⁸² *That*=that which=Mod.E. *what*. Imitated from Latin text, which has, "neque omnino falsum est quod plærique scriptores nostris exprobrant."

⁸³ *Wichtnes* (*wight, wucht, wick*=lively, strong, powerful); hence *wichtnes*=strength. A.S. *cwic*, L. *vigere*, and perhaps *virus*, E. *quick*, full of life and strength and motion. *Quake* is a causative from same root.

⁸⁴ *Hines*=highness. See note ⁶⁶, p. 379.

⁸⁵ *Steddings*=steading, stead, the ground on which a house stands, a farm-house and offices, the farm itself. The last is the meaning here intended. Latin has *prædia*. A.S. *sted*, a place, common in names of places, Brixted, Hampstead, Worsted, &c. Cognate with G. *stadt, statt*, a town, a place; L. *statio*, E. *staithe, stand*.

⁸⁶ *Walkeng*=to watch. In sense of L. *vigilare*, to deny one's self sleep. Latin text here has *vigiliis*. A good Scottish word, equivalent of A.S. *wacol*, to watch, from *wacan*, to wake, to rise to life, &c. Corresponds to L. *vigilare*, which is related to *vigere* and *vegetare*, just as *walk* is related to *wake*, and *wacol* to *wacan*. See note ⁸³ on *wichtnes*. E. *walk* is from a root which appears in L. *volvare*, to roll. A.S. *wealcan*; in G. *walken* still means to full cloth; and the English surname *Walker* means a *fuller*.

⁸⁷ *Patent*, in its literal sense of "lying open." Latin here has the same word, *patuerint*.

⁸⁸ *Buithes*. A most conscientious translation of *humanitatis officina*. The latter word means literally a "shop," and Scottish *bothie, booth, buith*, means much the same. It often means a cottage. It is a wide-spread word, found in all Celtic and Teutonic dialects, and comes from the root meaning *to be*, whence *to dwell*. Even Heb. *beth*, a house, seems to be cognate.

⁸⁹ *Sodore*=Sodor and Man—*i.e.*, the bishopric of the Southern Isles and of Man. The Southern Isles were so named by the Norsemen, in distinction from the Orkneys and Shetlands, which were the Northern Isles. The *Sodor*, therefore, are the inner and outer Hebrides. They are now ruled over by the Bishop of Argyle and *the Isles*. Lismore is the see of Argyle.

⁹⁰ *Feckful* (*feekfou, feckful*)=wealthy, powerful; *feck*, adj., also means vigorous, stout; but as a substantive it corresponds to A.S. *fæc*, a space, a quantity, a portion. *Feckless*=weak, worthless. In the phase of *feck*, *feck* means "value"; otherwise, the substantive from which *feckful* is formed is not found. Perhaps it is no more

than *E. effect* (from French) in the sense of *show, fine appearance*. The form *fectful* points to this.

The whole passage has been misunderstood by the translator, and there is no equivalent for the present phrase in the Latin text.

⁹¹ *Feltired, fetter*=to entangle. Latin text has *implicatus*. The word must be a confusion of *fetter*, a shackle. A.S. *fetor, feter*, from *foet*, a foot.

⁹² *Knottis*. Latin text has simply *hortos*. *Knottis* and *gairdins* are synonyms: a *knott* is an enclosed place. Jamieson does not recognise the word.

There were two houses of religious women near Edinburgh, of which one was of the order of St Dominic, and dedicated to St Catherine of Sienna. This was at the fountain of St Catherine mentioned in the text. In the year 1496 a house of "gray sisters"—*i.e.*, poor Clares—was built "at the end of the south lake, three hundred paces from Edinburgh, in the place called Chines (or Scheenes), by Margaret Knox, widow of Cuthbert Purveys, the owner of that land."—(Charter of foundation.) This was dedicated to St Clare, and at the time of the outbreak of Knox's riots was in great repute for the number and sanctity of its inmates. It is not clear to which of these two Leslie refers; he apparently confounds one with the other.

⁹³ *Boniface*. The Boniface who came to Scotland in 710 is not considered to be St Boniface, apostle of Germany. The latter was a Dorsetshire man and of Saxon descent; he died 755. The Latin text reads, "Bonifacius, Germanorum Apostolus, Kilianus," &c. The comma after Bonifacius leads us to suppose that "Germanorum apostolus" does not belong to it; but then the comma after equally disconnects it with "Kilianus." The latter, however, *was* an apostle of Germany along with the three that follow. Later on in the history Bishop Leslie still seems to claim the apostle of Germany as a Scotsman, and as the Saxon St Boniface was actually living at the date when the founder of Rosmarkie came to Scotland, it is just possible that it was really he that effected the conversion of Nectan, King of the Picts. But allowing even this fact does not prove him to have been a Scotsman.

Mr Skene, however, has shown that "Boniface" was the surname of an Irish Bishop Cuiritan, who, with the aid of a body of secular clergy, effected the reformation of the Pictish Church, and brought it into conformity with the usages and form of government of the Church of Rome.—('Celtic Scotland,' ii. 231.)

⁹⁴ *Gar, ger*. A common Scottish word, meaning to make or cause, in the sense of to force, or compel. It is cognate with *E. yare*, meaning ready, prepared, and connected with *gear, garb*. The Scottish use of the word points to a more direct derivation, perhaps through Icel. *gera*, from the assigned Aryan root of the above words—*viz.*,

ghar, to seize, which appears in Gr. *χελρ*, hand—*i.e.*, the seizer—L. *hæreo*, to cling to. Comp. A.S. *gearo*; Mod.G. *gar*.

⁹⁶ *Ydenly* (*ithandy*, *ythanly*, *ithinglie*)=busily, diligently; from adjective—*ithand*, *vtken*, *ythand*, *eident*, also = steady, constant. This word is a participial form of a verb, probably of Scandinavian origin, meaning to be restless, move about, repeat, &c. Icel. *ida*, Icel. *idun*, busy; *idja*, to be busy; and Gr. *ἔθω*, to be accustomed, are cognate. The frequentative ending form of Latin verbs, *ito*, may be connected, though this is doubtful. A.S. has a prefix *ed* which gives the force of a frequentative; it appears in the English word *eddy*. It is not quite clear whether all the forms of the word in question belong to the same root. *Ithand* may be only "in the hand," that is "in hand," "kept going." Compare *frakand*=out of hand, at once. Dalrymple also uses *ydan*.

⁹⁷ *Gentilmen*. Cicero says: "Those are *gentiles* who have a common name, who are born of free parents, whose ancestors were never slaves, or suffered capital punishment" ('Topics,' vi. 29). Etymologically the Latin word means belonging to the same *gens* or tribe—in other words, *gentilis* was a *clansman*. The word came to mean one who could trace his descent to one or other of recognised tribes or families of the Roman people. The modern word has brought with it a parallel meaning. From signifying one born of a noble race, it has come to denote the qualities which such birth was expected to produce. There is no foundation for the etymology given in the text. The nearest approach is the use of *gentilis* to mean *foreign*—*i.e.*, belonging to a foreign *gens* or nation. But this is not the origin of the modern meaning conveyed by the word *gentlemen*.

⁹⁸ *Fine*=end. A Scottish word, and quoted by Jamieson. Here it equals *extremity*, *pass*. Latin has *eo adductum*. The meaning is: As a matter of fact the king has never been forced to raise foreign mercenaries at his own cost, because the people look upon invasion as a danger to themselves, and so fly to their own defence.

⁹⁹ *Sloknig*, *slokin*=to slake, slack, or slacken—*i.e.*, to quench, to pour water, to loosen, reduce to fluid, &c. All meanings are derived from the original, A.S. *sleac*, loose, slack, slow; *lax* and *loose* are from the cognate Latin form of the same root, without the initial *s*.

¹⁰⁰ *Plie* (*pley*, *pleye*)=to plead, to debate at law. Jamieson quotes A.S. *pleoh*, danger, as the root of this word. But it seems to be a corruption, through the French, of low-L. *placitare*, the equivalent and parent of Mod.E. *plead*. *Placitum* meant that which was *pleasing* to the Court, hence an opinion, a decision of Court, thence the Court itself, and the law proceedings, the litigation; and so *placitare* came to mean to litigate. The 'Actes of Parliament of Scotland' (1597), "De Verborum Significatione," says, "*Placitum*, from the French word *plaidier*, *pley*, contention, strife, debate. *Placitare* significat litigare et causas agere." Etymologically, *placitum* be-

came *plaitum* by the usual omission of the *c* sound in French, hence O.Fr. *plait* and *ple*, and Sc. *pley*. E. *ply* is not connected with this word: it is related to F. *plier*, L. *plicare*, to plait, fold, &c.

¹⁰⁰ *A syse, sise, syss*=assize; also a duty or tax. 'The Actes of Parliament' says, "*Assisa*, a French word, quihilk properlie signifies sitting or session, and hes divers vther significations in the lawes of this realme, for *assisa* is taken for ane constitution, ordinance, or law. . . . *Assisa terre* is taken for the law of the land. Item, *assisa* is called ane measure or certaine quantity . . . quihilke perteines to the King as ane part of his custumes. . . . In this realme is called ane assise, ane certaine number of men lauchfullie summond, sworne, and admitted to judg and decerne in sindrie civil causes . . . and criminal causes. For be the law of this realm al crimes suld be decided and tryed be an assise (Stat. Alex. c. 3). Quhair of their is twa kindes. Ane orderlie in vse, quihilk may be called ane litil assise, of the nummer of 13 or 15 persons. The vther called ane greate assise, quihilk consists of 25 persons. All the assisors suld swear ane solemne aith to judge and decerne richtly. For the quihilk cause thay ar called Juratores, and in sum buiks *assisa* is called *jurata patria*, and in English lawes an Jurie" ('Actes of Parliament,' "De Verborum Significatione"). The different meanings here alluded to all come from the same word—viz., L. *assidere*, to sit down. Mod.E. *sise*, meaning magnitude, is *assisa*, an allowance or ration, whence quantity of any sort; in Mid.E. *assise* meant provisions. A *sisar* at Cambridge was one entitled to certain rations or *sises*, or whose duty was to give out the *sisings*, as they are still called in that university. Even *sise*, gluc, is from the same root, but through Italian. It meant that which painters used to make their colours *sit*. The word in the text is the translator's own note, and has no corresponding word in the Latin text.

¹⁰¹ *Raikers*=vagabonds. Latin has *grassatores*, rioters, revellers, footpads, &c. To *raik*, *rake*, *rayk* are Scottish words, meaning to range or wander, and a *raik* means an idler or vagabond; but, says Jamieson, without the meaning of E. *rake*. The latter word is a shortened form of *rakel*, from Swed. *rakel*, a vagabond, from *rakkla*, a frequentative form of *raka*, and is therefore cognate with the Scottish form. In provincial E. *rake* still means to wander. Comp. A.S. *racan*, L. *lego*, to gather.

¹⁰² *Herrieris*, Latin, *depulatores*, devastators. *Herry*, *hery*, *hirrie*, *harrie*=to pillage, lay waste, to harry. A.S. *hergian*, to lay waste with an army, to ravage; from *herg*, *here*, an army, a devastating host. Mod.G. *heer*; L. *caro*, to card wool; and Gr. *kelou*, to clip, to ravage, waste, are cognate words.

¹⁰³ *Scurris*, here used as a translation of L. *scurra*, which means a jester, a clown, &c. The Sc. *scurr*, however, bears a meaning similar to E. *scurrilous*.

¹⁰⁴ *That seikis the theiues. Toscheoderache*, the deputy of a *Mair of Fee* (Jamieson). "Ane office or jurisdictione not unlike to ane baillerie, speciallic in the Hles and Hielandes. Some alleagis to be ane office pertaining to execution of sumonds . . . sik as ane quha summondis, attachis, or arrestis ane vther to compeir before ony judge. Vtheris vnderstandis the same to be ane Crouner. Last, summe vnderstandis it to be ane searchour and taker of thieues and limmers: for King Evenus did statute that in sindrie schireffedomes there suld be sindrie searchoures of thieues, rievers, and of them that lysis in waite in hie-streetes and commoune passages. Hector Boetius, lib. 2. *Aberrans pecus aut Domino furum indagatori (Tochederauch vulgus appellat) aut sacerdoti reddito: quod si triduum apud te retinueris, furti reus esto.* In the civill law they are called *Latrun-culatores*" ("De Verborum Significatione"). The quotation from Boece is word for word the Latin text of Leslie, who has taken from the same source the whole of this list of laws. Mr Skene remarks upon the above extract from Sir John Skene: "It is obvious from his references that he confounds the two offices together. The *Toschachdoracht* was the office like a bailary, and the *Toschachdor* was considered the equivalent of the Coroner, and this office was mainly confined to the Highlands and Isles. The *Toschachdera* he rightly explains, in his notes to the old laws, as a name given by the original Scots and Irish to the serjeant or servitor of court who put the letters of citation in force, and that this office was commonly called *Mair of Fee*" ('Celtic Scotland,' iii. 279).

Toschach, or *Toiseach*, means prince, head, chief. *Dor* or *dior*, means belonging to the law. The *Tochachdor* is, therefore, the chief man of the law; perhaps the "Legisperitus" or "man of law" alluded to in the first of this list of laws of King Kenneth as "institute frome the beginning" (*vide sup.*) *Toschachdera* is explained in the 'Dictionary of the Highland Society' as a compound of *Toiseach* and *dreuchd*=office, dignity. The older form of the word seems to be *Toiseadrach* or something equivalent, meaning highest dignity. *Toiseach* is an historical equivalent of *Thane*.

¹⁰⁶ *Tynite*, past tense of *tyne*, *tine*, to lose; also to kill or otherwise destroy; and even used in the passive or neuter sense, to waste away, be destroyed; also to vex, grieve. The latter would seem an earlier meaning, if the word is to be referred to A.S. *teohna*, to accuse, and hence to injure or annoy; cognate with Icel. *tyna*, to lose. Compare G. *zeihen*, to accuse; E. *teen*, vexation. The original root of all these forms is *dik*, as in L. *dico*, to point out, tell, whence accuse, mark out for punishment, &c. (Skeat.) Another root assignable to the word in question is that of the word *tine*, meaning a tooth or prong—e.g., of a fork or rake. It is equivalent to L. *dens*, G. *zahn*, E. *tooth*. According to this view, *to tyne* would mean to rake or harrow, hence to separate, dissipate, scatter, and so to waste and

lose. Dalrymple uses *teine* for *tyne*=E. *tithe*. In the text *that* stands for *that which*.

¹⁰⁶ *Hommil, homyll, hummil, hummel, hummilt*=without horns. In the text it would rather mean deprived of a horn, or with broken horns. Latin has *incornuta*. The general meaning of *hummil* is mutilated, and Jamieson derives it from Icel. *hamla*, to mutilate; hence we have *hummel*-corn, grain without a beard; to *hummel* bear, to separate the grain from the beards. *Humlie* is a name given to a hornless cow. *Moylie* has a similar meaning, which is traced to the Gael. *maol*, bald. *Hummil* may be from the same.

¹⁰⁷ *Effeiring, affeiring, affer*=becoming, fitting, belonging to, proper, expedient, suitable. Fr. *afferir*, to appertain, from L. *affero*. Perhaps there is connection between this and the English word *affeer*d, meaning assessed, settled; but the latter is traced to Fr. *afeurer*, to settle a price, to determine market standard, from Low-L. *forare*.

¹⁰⁹ *Flyteng, flyte, fite*=to scold, dispute, complain, &c. A.S. *flitan*, to strive, contend, quarrel.

BOOK II.

¹¹⁰ *A bent and straucht out wande*. *Bent* is here the noun, meaning a *rush* or *stalk* of coarse grass. The translator has a way of amplifying his expressions,—as here, where he gives a double translation of the Latin *virga*. So that *bent*, and *a straucht wande*, are meant to be equivalents. *Bent* is of uncertain derivation, and has nothing to do with the word *bend*. It already existed in A.S. under the form *beoult*, and G. has a cognate form, *binse*, which existed in the O.H.G. as *pinus*. Another cognate would be L. *fenum*, meaning hay or bents. This word is derived from the obsolete *feo*, Gr. *φύω*, to grow, increase, &c., and is equivalent in meaning with A.S. *beon*, which meant to become or to be produced, as well as to be. *Wand*, on the contrary, is connected with *wind*, and means what can be wound—*e.g.*, into a basket. *Straucht* is an equivalent of *straight*, and still carries the recollection of the pp. of the verb to stretch.

¹¹¹ *Trenche*. This is a mistaken translation of *valli*, which Dalrymple has confused with *vallis*. *Vallum* means a palisading, and hence a wall of stone, &c. *Vallis* is a valley or ditch, and a *trench* is a hollow cut out in the ground, Fr. *trancher*. The Roman *corona vallaris*, which was given to the soldier who first scaled the enemy's ramparts, was made in the shape of a palisading, but does not resemble the royal crown of Scotland, even as Leslie represents it on the head of Fergus and his successors.

¹¹² *Zeir* or *air*. *Air* is an equivalent of E. *eyre*, in the legal expression *Justice in eyre*. It is from the O.Fr. *eire*, which is a corruption of L. *iter*, a journey. *Justices in eyre* are justices on a journey, or,

as we now say, *on circuit*. The word is spelt in Sc. *air*, *ayr*, *ayre*. Our translator has introduced the word *zeir* as an equivalent, probably with the intention of hinting at its derivation; and he would imply that the Latin text favoured his view by saying that what was now called the justiciary *air* was previously called the *yearly* judgment.

¹¹³ *Beregone*. Mr Skene says ('Celtic Scotland,' i. 72): "The first of our historians to make use of Ptolemy was Hector Boece, but he placed his names too far north. He puts the Brigantes in Galloway, and the Novantes in Kantyre, and hence their towns are placed in Argyll instead of Wigtown. The Ulm edition of 1486, which is very inaccurate, was apparently the edition used by Boece, and in it the name Rerigonium is misprinted Beregonium. Boece applied the name to the vitrified remains, the correct name of which was Dunmhic-uisneachan (the fort of the sons of Uisneach), now corrupted into Dunmacsniochan; and thus arose one of the spurious traditions created by Boece's history." The same author says: "Rerigonium was on the eastern shore of Loch Ryan; the fortified moat of it is still to be seen on the farm of Innermessan, near Stranraer."—*Ibid.* Dunmacsniochan is a vitrified fort on the north side of Loch Etive, or rather of Connel Falls, where Loch Etive joins Loch Linnhe. It is opposite Dunstaffnage, which is about four miles north of Oban. Boece says: "The Castle of Berigonium is in Lochaber, in sight of the Hebrides (*the islands*), and near Dounstafage—that is, the fort of Stephen." The latter etymology is doubtful. Dunstaffnage has been identified with Dunmonaidh, the capital of Dalriada: but it has been shown by Mr Skene that this was Dunadd, at the northern end of the modern Crinan Canal. It has been conjectured that the name of Loch *Ryan* represents that of *Rerigon*. Camden seems to have substituted *Berigonium* for what his commentator Lhwyd calls the "vulgar error" of *Rerigonium*, and identifies it with *Bargeny*, a little farther north on the same coast. His map of Britain, however, gives "Rerigon" and "Rerigonius sinus" for Loch Ryan. The Novantes were the people of Galloway, and Rerigon was their capital. The Brigantes lived south of the Solway.

¹¹⁴ *Carmische*, also spelt by our author *carmush*. This word is not given by Jamieson, but must be for *scarmische*, a derivative of O.Fr. *escarmouche*, and equivalent to E. *skirmish* and *skrimmage*. The ultimate root of these words is O.H.G. *skirmen*, a word connected with the root of *shoe*, meaning to cover, protect, defend. A *scirm* was a shield, as though it were a *sci-arm*, an arm coverer and protector; or a covering weapon. Hence *scermen* was to fight under shield or under cover.

¹¹⁵ *Hulie speid*. To *cum speid* is to have success. To *cum hulie speid* is to have *slow* success, to make slow progress. The Latin here has *parum proficeret*. The history of the word *hulie* is obscure;

but it seems connected with *halt*, either in its sense of *lame* or of *stopping*.

¹¹⁶ *Arthur's hufe* or *howe* was destroyed by King Edward I. Boece says it was built by Vespasian at the mouth of Carron Water, and near the Forth. Leslie's opinion, that it was erected by or for Arthur, seems not unlikely. The name *howe* generally indicates a funeral-tumulus; and it seems pretty certain that the Arthur of history died at the battle of Camlan in the year 537, fighting against Medraud. Medraud was son of a King of Lothian; and Camlan is apparently Camelodunum, the old Pictish capital on the Carron. The frequent recurrence of the name of Arthur in place-names of the south of Scotland is borne out by the fact that the locality of most of his battles is to be found within the limits of the British kingdom of Strathclyde. One of the last, for instance, is at *Mynydd Agned*, the British name of Edinburgh. See Skene, 'Celtic Scotland,' i. 153.

¹¹⁷ *Prunzeandlie*. To *prunye* is cognate with the E. *prune*, meaning to deck and trim, whence to be very fine and particular in one's actions. Hence *prunzeandlie pricked* will be equivalent to *finely pricked*; in conscience—*scil.* It is an adverb formed from the participle.

¹¹⁸ *Warking, wark, werk*=to ache. This seems to be a variant of *wrak* or *rack* in the English phrase "racking pains," &c. A.S. has *wearh*, *wearg*, and *wreac*, meaning to cast out; and from this root comes the word *wreck*, meaning that which is cast away; but from the same comes *wretch*, meaning an outcast, and hence one suffering misery, and finally, to suffer or inflict pain.

¹¹⁹ *Epiak*. Epiacum is mentioned by Ptolemy as a capital of the Brigantes. Lhwyd, 'Glossary of British Names,' says the name should be *Pepiac*, and identifies it, on the authority of Camden, with Papcastle in the east of Cumberland. By others considered to be Hexham.

¹²⁰ *Stedis*=traces. This word is the A.S. *stede*, a place; and *stede* is still Scottish with the same meaning. It still survives in E. *instead*, in place of. Sc. *futstede* is a footprint, or the place where a foot has been, a word which E. *footstep* does not exactly represent. Comp. *stедding*, note ⁸⁶, p. 382.

¹²¹ *Cheitt off*=to escheat of. A law term from Fr. *eschoir*; L. *excadere*, to fall to. An *escheit* or *escheat* is the falling in of property to a feudal superior or heir, consequent upon forfeiture by the owner. It is the original of the E. *cheat*, and came to have its modern meaning from the unscrupulous way in which the power of escheating was exercised. O.Fr. *eschet*, rent, inheritance.

¹²² *Trane*=plot, snare, treason. This word is from Fr. *trainer*, to draw, whence to allure and entrap, from L. *trahinare*, another form of *trahere*. *Treason*, which, as in the text, is an associated word, and freely interchanged with it, is from F. *trahison*, for L. *traditio*, from *trudere*, to yield up.

BOOK III.

¹²³ *Put by the gate* = put out of the way. *Gate* means the way to get, the means, and is a derivative of A.S. *gitan*; hence it more commonly meant a roadway than the obstruction across it. The old meaning is still largely retained in local names, names of streets, &c. A good instance will be found in the city of York, where, *e.g.*, Micklegate is the name of the street, and Micklegate bar the *gate* at its termination in the city wall. Witness also Canongate and Cowgate in Edinburgh. A similar use prevails in Scandinavian and other Teutonic dialects. Swed. *gata* and G. *gasse* both mean a street or lane.

¹²⁴ *Founde, fonde* = to push on, to go, from A.S. *fundian*, meaning to tend, to push on, whence to strive, &c. It is perhaps a cognate word with L. *penes* and *penetro*.

¹²⁵ *Spraich*. An interesting word, as retaining the *r* lost in the modern *speech* and *speak*. Even A.S. has *specan* as well as *sprecan* and *spræc*. Comp. Icel. *spraka*, G. *sprechen*, &c. The original meaning of all these words was to make a noise.

¹²⁶ *Culdei*. The 'Encyclopædia Britannica' (1877), under the title *Culdee*, says: "It is of no consequence whether the word *Culdee* is of Latin or Celtic origin. The name is equally significant and of similar meaning in both languages. It was unknown to Bede and to the biographers of St Columba, but seems to have been established early in the tenth century as the title of an order of ecclesiastics, resembling the canons regular of St Augustine."

Mr Skene confirms this when he writes: "It is not till after the expulsion of the Columban monks from the kingdom of the Picts, in the beginning of the eighth century, that the name of *Culdee* appears. To Adamnan, to Eddi, and to Bede it was totally unknown. They knew no body of clergy who bore this name; and in the whole range of ecclesiastical history there is nothing more entirely destitute of authority than the application of this name to the Columban monks of the sixth and seventh centuries, or more utterly baseless than the fabric which has been raised upon that assumption" ('Celtic Scotland,' ii. 226). And he adds (*ib.*, 277): "The *Culdees* originally sprang from an ascetic order who adopted a solitary service of God in an isolated cell as the highest form of religious life, and who were termed *Deicola*; that they then became associated in communities of anchorites or hermits; that they were clerics, and might be called monks, but only in the sense in which anchorites were monks; that they made their appearance in the eastern districts of Scotland at the same time as the secular clergy were introduced, and succeeded the Columban monks who had been driven across the great mountain-range of Drumalban, the western frontier of the Pictish kingdom;

and that they were finally brought under the canonical rule along with the secular clergy, retaining, however, to some extent, the nomenclature of the monastery, until at length the name of *Keledeus*, or *Culdee*, became almost synonymous with that of secular canon."

Leslie follows Boece, who seems to make *Culdee* synonymous with *Monk*. It may serve to elucidate this matter if we notice that, in the very earliest period of the history of the Church, some of the faithful devoted themselves in a more strict way to the service of God than others. The Acts of the Apostles (iv. 32, &c.) record the fact of the renunciation of private property by many of the early Christians; and Eusebius, in his 'Ecclesiastical History' (book ii. c. 17), quotes the account given by Philo, in the first century, of the *Therapeuta* in Egypt—a Greek name, the exact equivalent of *Deicolæ*, or servants of God. These were men and women who, like the *ascetæ* (ascetics or trainers), professed a higher mode of life, and stricter rules than were binding on all Christians, and were looked upon as in a special way devoted to the service of God.

We read continually in early Church history of the *devoti Deo*, the *consecrated to God*, the *servi Dei*, and it would appear that such persons lived not only in solitude, or in small companies in retired places, but also in cities, and in the midst of private families. When the fierce persecutions drove so many to seek safety beyond the reach of Roman authorities, there arose in Africa and in Syria, under Antony, Pachomius, and others, the system of grouping these into communities under a fixed rule and a fixed superior; and from that date there has existed in the Church the two systems of the religious or more perfect life, which came afterwards to be distinguished under the names of *monks* and *secular canons*, the first term denoting the essential abstraction from the world, the second implying, along with some kind of stricter *rule* (canon) of life, more or less connection with the world and secular persons. The distinction still subsists, and the monks or monastic orders are still distinct from the friars, clerks regular, and other congregations of religious.

In a recent number of the 'Scottish Review,' April 1888, the Rev. C. Grant has shown with much weight that Mr Skene is wrong in considering the Culdees as originally hermits. He further advances the theory that they were religious, who assisted monks and canons in the celebration of divine worship, and devoted themselves to the corporal works of mercy, and the service of the sick and poor.

To return to Leslie. It seems he is incorrect in implying that the name *Culdee* was applied to religious in Great Britain so early as the year 300; still, it is not so certain that the institute, under whatever name, was unknown in the early British Church. On the contrary, the presumption would be that it came along with the original introduction of Christianity. Witness the foundation of Glastonbury.

The monastic institute, as distinct from what may be called that of secular religious, descended from Pachomius and the Eastern Fathers through Cassian to the great St Martin of Tours, whose disciples, St Patrick, St David, and St Ninian, brought it to Ireland and Great Britain. Hence came the monachism of St Columba and the order of Iona.

¹²⁷ *Soveranse* = a safe-conduct, assurance. It is only another form of the latter term, without the initial preposition, from O.Fr. *sur*; *seur* for *secur*; L. *securus*, whence E. *secure*, *security*, &c. The word in the text is indistinctly written, and the *o* may be intended for an *e*, which would approach more nearly to the French form; but the former is the more usual Scottish spelling.

¹²⁸ 'The Chronicles of the Picts and Scots' state that the relics of St Andrew came to Scotland in the year 761. Mr Skene surmises, with strong probability, that these were brought from Hexham by Bishop Acca, who had brought them thither from Rome, and who, when driven from his see in the year 732, was believed to have founded a church among the Picts ('Celtic Scotland,' ii. 273). The only historic St Regulus or Rule was a certain Irish *Riaguil* of Muicinnis in Loch Derg, who founded a monastery towards the close of the sixth century at *Muicross*, afterwards St Andrews. It has been suggested that the St Rule mentioned in connection with St Andrew's relics and St Acca may be simply the *Sancta Regula* of the Benedictine, St Wilfrid, or the *Rule* under which the newly introduced Culdees were subjected.

¹²⁹ *Suddartis*. This seems to combine the two forms *soldat* and *soldier*, both of which are found in Old French, and are generally considered to be derived from the Low-L. *soldum* = pay. With regard to the first of these forms, there seems no doubt that this derivation is correct; but there is something to be said about the second. *Soldatus* and *soldarius* have both the appearance of true Latin formations; but before either term had come into existence, we find a Celtic word which so much resembles the latter of the two forms as to lead to the conjecture that it is some way connected with it. Cæsar ('Bel. Gal.' iii. 22) speaks of a chief of Aquitaine who had "six hundred sworn men (*devotos*) whom they call *soldurii*; that is to say, men who share everything with those to whose friendly service they have given themselves; so that if anything happen to the former, they must undergo the same misfortune, or put themselves to death; and it has never been known that such a one refused to die when he to whom he had devoted himself chanced to be slain." Athenæus the grammarian (vi. 15), writing some two centuries after Cæsar, alludes to these same men, but says they are called in their own tongue *silodunes*. Nicolas of Damascus, quoting from Athenæus, spells the word *silodouri*, and he explains the word to mean εἰς ἄλλοις — *i.e.*, one under a vow—or, to use the Latin word, *devotus*. It may be

presumed that the words here referred to are Celtic forms, and also, apparently, that *silodunes*, *soldunes*, *siloduri*, and *soliduri*, are variations of the same. The Gaelic dialect has *seil-duine*, meaning a follower, or rather a vassal, and this latter term has some connection with the Gael. *uasal*, *uasal-duine*, which again reminds one of *siloduni*. *Fear* and *duine* are nearly equivalent in meaning, and they may be represented by the two endings of *silodunes* and *siloduri*. If there is any value in this conjecture, a soldier would mean a retainer or a vassal. On the other hand, the Basque dialect of Aquitaine has a word *saldi*, a horse, and *salduna*, a horseman; and curiously enough, we find in Barbour's 'Bruce' *schavaldior*, a word which looks suspiciously like chevalier, used to mean soldier.

¹⁸⁰ *Waltest*=most select. Latin here has "delectus Picticæ juventutis," the pick of the Pictish youth. To *wale*, to choose, and *walet* or *waillit*, chosen. Jamieson has *walle* used substantively to mean "a person or thing that is excellent;" but the use of the past participle as an adjective is rare. *Wale* and *will* represent a pair of variants from a common base, *wal* or *war*, and are represented in A.S. by *wæla* and *will*, in G. by *wählen* and *wöllen*, in L. by *volvo* and *volo*. Gael. *falbh* and *fal*. The radical meaning is to *turn over*, whence to pick and choose, to select, and to will.

BOOK IV.

¹⁸¹ *Tocumis*=comes to. An interesting survival of a once numerous class of inseparably compounded verbs. Its counterpart *togang* still survives. Though lost in modern German speech, it is still used in the "Our Father"—"*zukomme* uns dein reich." Note also *tostack*, stuck to, p. 340, l. 15.

¹⁸² *Girth*=sanctuary. "*Girtholl*, *girth*, *sanctuarie*, in Latin asylum, derived from the Greek α, *particula privativa*, et οιδω, h.e. *traho*. Because it is not leasum to draw furth onie person furth of the *girth*. Quhairanent sindrie Actes of Parliament are maid, conforme to the law of God. Exod. xxi. 13; Joshua xxii. 1, &c."—(Mr John Skene, "De Verborum Significatione," 1597.) Asylum, however, is derived from ἄσυλον, refuge, sanctuary; neuter of adj. ἀσυλος, inviolable; from α, priv., and σύλη, σύλον, right of seizure (Murray). *Girtholl* is girdle, and *girth* is related to *gird* and *gard*=garden and yard. It is, therefore, a place enclosed, or protected from danger.

¹⁸³ *Smuiret*=smothered. The latter word was spelt *smother*, and was a noun formed from the verb *smore* by the addition of the affix *ther*, signifying one who. *Smother* was that which causes suffocation; hence a thick smoke, foul air, &c. Later, the noun was used with a verbal meaning, and the original verb became lost in modern English. Comp. its variant, *murther*, G. *mord*, L. *mors*, &c.

¹³⁴ *Tinsell*=loss. This word has no relation to *tinsel*, meaning showy ornament, which is derived through French from L. *scintilla*, a spark. *Tinsell* is from *tynan*, to lose. The affix reminds one of the similar part of the word *hansel*, to which it is probably allied. *Sel* represents E. *sell*, which means to give over; hence *tinsel* would mean a giving over in the sense of loss, a losing gift. The word is supposed to be a Norse importation along with *tyme*.

¹³⁶ Hartshorn is a popular name for ammonia, which was extracted from the horn of the stag. The Latin text reads: "Cornua cervi morsibus serpenti mederi soleant"—The horns of the stag are wont to cure the bites of the serpent. *Vses* in the text is a plural, and has a neuter sense.

¹³⁶ Winfrid was the name of the Apostle of Germany, who was afterwards called Boniface. Leslie has already (Part i., p. 110) apparently confused this Boniface with that one whose relics lie at Rosmarkie, and whom he mentions along with St Colman (as in the present instance) and Finnan. Finnan, or Findan, was a famous recluse of the monastery of Rheinau, where Leslie locates Winfrid. But who this St Winfrid is meant to be I cannot further determine.

¹³⁷ *Seiage*. This (unless meant for *siege*) is apparently a formative from the verb to *seyg*, otherwise *seg*, meaning to sink or fall down. The Latin text here has *excidium*, downfall. *Seg* is an equivalent of E. *sink*, and is remarkable as preserving the unnasalised form of the original root, *sag* or *sak*, which appears augmented by an *n* in all other Teutonic dialects, with exception of the Icelandic, from which the Scottish form may have been derived.

¹³⁸ St Benedict, the great monastic lawgiver of the West, was born in Nursia, of Umbria, in the year 480. As a boy of fourteen years old, he fled from Rome to the solitude of Subiaco, where he lived several years as a hermit, and afterwards founded twelve monasteries. Later on he went to Monte Cassino, near Naples, where he founded the famous still existing abbey, wrote his far-famed 'Rule,' and died in the year 543. In Scotland, the great abbeyes of Iona, Dunfermline, Paisley, Coldingham, Jedburgh, Dryburgh, Melrose, all followed the rule of St Benedict, which was also observed at most of the monasteries founded by Scottish missionaries on the Continent, such as Luxeuil, Cologne, Bobbio, St Gall, Wurzburg, Erfurth, Augsburg, Prague, Vienna, and St James of Ratisbon.

¹³⁹ *Snapper* = to stumble, has acquired this meaning from the *snatching* which generally accompanies a sudden trip. Along with the verb *snib*, used above, which is the older form of E. *snub*, it is derived from the widespread Teutonic root *snap*, to snatch or to snip, to break or cut off quickly and sharply.

¹⁴⁰ That St Columbanus was neither a heretic nor schismatic is plain from the letter he wrote towards the close of his life to Pope Boniface IV. He says: "I speak to you not as a stranger, but as a

disciple, as a friend, as a servant. I speak freely to our masters, to the pilots of the vessel of the Church, and I say to them, Watch, and despise not the humble advice of a stranger. We Irish, who inhabit the extremities of the world, are the disciples of St Peter and St Paul, and of the other apostles who have written under the dictation of the Holy Spirit. We receive nothing but the apostolic and evangelic doctrine. There has never been either a heretic, a Jew, or a schismatic among us. . . . We are bound to the chair of St Peter; for however great and glorious Rome may be, it is this chair which makes her great and glorious for us."

¹⁴¹ *Mishantlie*, for *mishanterlie*=unfortunately. *Misadventure* was formerly written *misaventur* and *misauntre*, whence the Sc. *mishanter*.

¹⁴² *Wirriet*, to *wirrie*, is used in the old sense of E. to worry—viz., to seize by the throat, to strangle. A.S. *wyrgran*. It represents a widely spread Teutonic root which may be traced back to the simpler form *war*, meaning to twist, or to turn, and which appears in L. *verto* as well as in E. *wring*, *wrench*, *wrangle*. The Latin text here has *gulam fregit*, broke or crushed his throat—i.e., strangled.

¹⁴³ *Duigis*, for *tugis* or *teugis*=ropes, halters. *Tug* is a name for the untanned strips of hide sometimes used as halters or traces. It is a derivative of the A.S. verb *teohan*, to draw, whence E. *tug* and *tow*. The meaning in the text is parallel to what is conveyed by the English phrase "torn to ribbons." The latter word is derived from the Celtic *ribe*, diminutive *ribean*, which means a rag, a tatter, something torn from a piece. Comp. E. *rip*, Sc. *reive*, L. *rapio*. Ribbons still mean driving-reins.

¹⁴⁴ *Boniface*. It is worth noting that Venerable Bede, in company with all early writers, spells St Winfrid's name with a *t*—*Bonifatius*. In this form it is an adjectival, meaning of good omen (*Bonum fatum*). The A.S. *Winfrid* has a similar meaning, *Win*, *fride*—bringing peace or good fortune.

BOOK V.

¹⁴⁵ *Stendirrie*, for *stanerie* or *stannery*=gravelly, full of *staners* or *stanirs*, loose stones, gravel, or boulders. Perhaps *staner* is for *stane-ore*. A.S. *stan-or*, lumps of stone. A.S. *ár* means brass or iron, metal, in short; but *or*, which is apparently another form of the same word, seems rather to connote the *lumpish form* in which *ores* of metal were commonly found.

¹⁴⁶ *But*, for *put*. There are several instances in the text of similar softening of mutes—e.g., (note ¹⁴³) *duigis* for *tuigis*. It seems an additional argument to show that Dalrymple's speech had been affected by his residence in Germany.

¹⁴⁷ That Charlemagne was on friendly terms with the Kingdom of

Northumbria is what might be expected from the affinities of race between the Franks and Anglo-Saxons, and his connection with the Baltic tribes. This is borne out by his friendship with Alcuin and the other Northumbrians whom he invited to his own country. It is also recorded that he interfered in a question of disputed succession to the throne of that same kingdom (*see* Cressy, Bk. 26). About this time, or a little earlier, Northumbria wielded an imperial power over a great part of what is now called Scotland, and, indeed, the later kingdom of Scotland may be considered as a successor to this Anglo-Saxon kingdom. Understanding Scotland in this sense, it is conceivable that some kind of alliance may have taken place between its rulers and Charlemagne. Anything further must be regarded as legendary, if not purely fictitious. The William here mentioned, judging by his name and connection with Charlemagne, must also have been an Anglo-Saxon, if not a Frank. The lion is a Frankish, or at least a Teutonic, emblem.

¹⁴⁸ John Scotus, surnamed also Erigena on account of his Irish extraction—*Ferne, gena*. Gale, however, claims him for England, saying that *Erigena* means *of Ergene*, in Herefordshire; and Mackenzie interprets Erigena to mean *born at Aire*. The word *Scotus* would denote his extraction. He flourished during the ninth century, and principally at the court of Charles the Bold, where he taught in the royal school. The story in the text is from William of Malmesbury ('*Gesta pontificum*,' lib. v. 240). He was the author of several philosophical writings, interesting for their date as well as their subjects.

¹⁴⁹ *Mowsum*, full of *mows*—*i.e.*, jests or jokes. *Mow* is for Fr. *moue*, a mouth, or rather a contortion of the mouth made out of contempt or buffoonery, a grimace. A *jest* was originally a *geste*, a tale or story, in part acted, hence the transition of meaning. *Mow* is related to *mock*, a widespread Teutonic word which appears in Low-G. *mukken*, Ital. *mocca* (another form of *bocca*, a mouth). All express the same idea—*viz.*, a moving of the lips by way of mumbling, displeasure, or grimace. Comp. Gael. *mag*, to deride.

¹⁵⁰ The Latin text here adds that Fife was now named after a certain *Fifus*, and Dunbar from another *Barus*. It is hardly needful to remark that this is but part of the fiction by which it was taught that the Pictish nation was a people whose origin and language were radically different from that of the Scots, and that they have now, with their language, completely disappeared. As a matter of fact, the larger portion of local names in the present Scotland are of Pictish origin.

¹⁵¹ *Wacht*=to quaff. Both words are corruptions of the same Gaelic term, *cuach*, a cup. The English has substituted an *f* for the final guttural (comp. *cough*), while the initial guttural has been softened in the Scottish. The more correct Scottish form is *wauch*.

Wacht was the p. participle, and became a noun, from which it was re-formed as a verb. See Burns and Ramsay.

¹⁶² *Sen syne*=since a long time. This is often written as one word, but more correctly as in the text. *Sen* is a preposition, the equivalent of E. *since*; of which forms each is a contraction of A.S. *siththen* or *siththens*. *Syne* is for *synde*, a form still used, and represents A.S. *sith*, a journey and a space of time, a word cognate with Icel. *sinthi*, Goth. *sinth*, and E. *send* (a causal form). *Eftersyne* occurs in the 'Metrical Chronicle' and elsewhere.

¹⁶³ *Feltir*=to catch, to entangle. The original meaning of the French word is to strain through felt (E. *filter*), hence to catch something and retain it, while letting other things pass. It is an apt rendering of the Latin text, which here has "legis laqueo irretirentur." O.Fr. *filtrer* is from *filtre* or *feltre*=E. *felt*, a matted cloth. Comp. G. *filz*, Gr. *πίλος*, and L. *pileus*.

¹⁶⁴ *Sueir*=lazy, idle, inactive. This is referred by Jamieson to A.S. *swær*, which means heavy, and then slothful, and is cognate with G. *schwer*. But it seems likely that *sueir* or *swere* is connected with *swag*, to hang loose and heavy, and so would represent Norweg. *svaga*. The meaning of lazy would be deducible from either source, and indeed *swær* may be *swagr* with loss of guttural. *Swag* appears nasalised in E. *swing* and G. *schwanken*.

¹⁶⁵ *Cearse*=to search—a more correct spelling than the English form—from Fr. *chercher*; O.Fr. *cercher*; from L. *circare*, to go round in a circle, whence to explore, &c.

¹⁶⁶ *Fyrflaucht*=lightning. *Flaucht* is equivalent to E. *flash* or *flare*, from a root *flak*. Gr. *πλήσσω*, *πλήγη*; L. *plago*; and also in E. *flag*, from Mid.E. *flack*, to flutter, quiver, flicker. To flick still means to strike. Another form of this word is *fyrslaucht*, where *slaucht* seems connected with E. *sleek* and *slick*, and expresses the notion of swift smooth gliding.

¹⁶⁷ *Skaillet*=dispersed. To skale is apparently a direct derivative from the Teutonic root *skala*, to separate, whence come the A.S. *sceale*, E. *scale* and *shell*, meaning that which is separated or peeled off. *Skara*, another form of the same root, appears in A.S. *scearan*, to divide, E. *shear* and *scar*, and also in L. *cerno*, Gr. *κρίνω*, to separate, to discern.

¹⁶⁸ *Blaitnes*=imbecility. *Blait* is allied to E. *bloat*, and both represent Icel. *blantr*, soft, yielding. *Bloater*, e.g., is a soaked fish. Comp. L. *fluidus*.

¹⁶⁹ *Hoow*, for *hoove* or *hove*. The latter is usually a verb, meaning to abide, remain constant, to dwell, whence *hove*, a house, G. *hof*, E. *hovel*, and also E. *hover*, which is a frequentative form. In the text, however, the word is apparently used with an adjectival meaning=constant. Latin here has *tantum*, so great.

¹⁷⁰ *Tochir*=dowry. '*Tocher-good*, the dower brought by a wife.'

says Jamieson. Skene ("De Verborum Significatione") says: "*Dos* hes twa significationes. First, it signifies that quhilk is given to the husband with the wife, be reason, and in contemplation of mariage. In the civill law is called *Dos*, in our municipall law, *maritagium*, tocher-gud. Secondly, *Dos* is taken for that gift and disposition of lands and tenements, quhilk ane man givis to his wife quhen he maries her at the kirk dure, or in the face of the halie kirk. . . . And is given in recompensation of the tocher payed be her, or in her name, to her husband. . . . In France it is called *dotalitium* or *doarium*." The word *tocher* at first sight looks so much like *dower* that one might be tempted to think it the origin of the latter form. It is not so, however. *Dower* is from the Fr. *doarium*, which is L. *dotarium*, from root *da*, to give, as seen in L. *dos*. Still the two words are probably related. *Tocher* comes directly from Gael. *tochradh*, of same meaning, and this may be derived from Gael. *thoir* (*toir*), to give, cognate with Gr. *δῶρον* and L. *dare*: and *car* (*caraidh*) or *gradh*, love, friendship—a gift of love, or the pairing gift.

In the text the word *tochir* translates the Latin "Wardas et Releifas" but somewhat incorrectly. "Releif," says Skene ("De Verborum Significatione"), "ane French word from Latin *relevare*, quhilk is to relieue or take up that quhilk is fallen; for it is given be the tennent or vassal, being of perfite aige, after the expiring of the warde, to his over Lorde, of quhome he haldes his landes be knight service, that is, *be warde and relieue*, and be payment thereof he *relievis*, and as it were raisis vp agane his landes, after that they were fallen downe in his superioure's hands, be reason of the warde." "Warda," says the same writer, "ane French word *garde*, custodie or keiping. For we vse the letter W quhair the French men vsis the letter G. And the warde custodie, and keiping of the aire, haldand his landes be service of ward and relieue, pertainis to his immediate superiour, quhilk is conforme to the lawes of Normandie." The system is correctly described by Leslie in the text.

¹⁶¹ *Herald*. This form, used to mean an officer that makes proclamations, is identical with the form *Harold*, more commonly used as the surname. *Harold* or *Hariold* is for *Hariwald*, the army-strength or army-ruler. *Here* is the Anglo-Saxon and German form corresponding to *Hari*, whence was formed the G. *Herold*; Fr. *herault* and *heralt*; E. *herald*. Comp. other compounds of *Here*—Hereward, Herman, &c., &c., as surnames.

¹⁶² *Machabie*. The metrical version of Boece spells this name *Mackobey*, *MacKobey*, and once *Makcobene*. This is the name immortalised by Shakespeare, who has apparently changed the hero's name. The change, however, is more apparent than real. *Macbeatha* would be pronounced much like *Machey* or *Mackobey*. Marianus Scotus spells the name *Macbeathad*, and the 'Duan Albanach,' *Mecbeathadh*. The pronunciation of the latter forms would be something

ranging between *Macbey* and *Macbeth*. The metrical edition of Boece, above quoted, gives the salient points of the tragedy much as they are found in the play. For instance, Macbeth and Banquo meet the witches near Forres:—

“ The first of thame that Mackobey came to,
 ‘ The Thane of Glames, gude morn to him,’ said scho.
 The secund said withoutin ony scorne,
 ‘ The Thane of Calder, schir, God 3ow gude morne.’
 The hyndmest, with plesand voce benyng,
 ‘ God saue 3ow, schir, of Scotland salbe King.’”
 — ‘ Buik of the Croniclis,’ line 397¹⁴ (lib. 12).

Again, his wife urges on Macbeth to the murder, in these words—

“ Now tarie nocht thairfor ; speid hand, haif done,
 And to the purpois se thow speid the sone,” &c.
 — ‘ Buik of the Croniclis, line 398⁰⁶.

Shakespeare must have read Boece, or the sources from which the latter drew.

BOOK VI.

¹⁶³ “Lulach, son of Macbeth,” is mentioned in the ‘Annals of Tigernach,’ where his death is recorded in the same year as that of his father, 1057, and he is called “rig Alban.” The ‘Duan Albanach,’ giving the list of kings, says, “17 years the son of Fionnlaoch, after Macbeathadh the renowned, seven months in the lordship Luglaigh.” This was written in the year 1070. Marianus Scotus says expressly, “Macfinlaeg occiditur in Augusto, Lulag successit, et occiditur in Martio.” This was written before the year 1077, when Marianus died. The Continuation of the Synchronisms of Flann Mainistreach gives among the kings of Alban, “Macbeath, son of Finlaech,” and next, “Lulach, son of Macbeth.” Lastly, ‘The Chronicle of the Picts’ gives “Macbeth, son of Findleg, 17 years,” and then, “Lulac, grandson (*nepos*) of the son of Boide, 4 months and a half.” The same facts are repeated in later chronicles, but it may be interesting to inquire why, in this latter, Lulach is named *great-grandson of Boide*. The Chartulary of St Andrews states that Gruoch, wife of Macbeth, was *filia Boede*, and the ‘Annals of Ulster’ mention a *Boede, son of Kenneth*, and add that the grandson of this Boede was killed by *Malcolm MacKenneth ri albain* in the year 1033. This cannot be Lulach, who was killed by Malcolm MacDuncan in 1058, according to the same Annals; but it may have been a brother of Gruoch; and as Malcolm II., the murderer, was grandfather of Duncan, we may have here some additional reason for “Lady Macbeth’s” fury in urging on the king’s murder. Leslie

says that the mother of Macbeth was Doada, daughter of this same Malcolm II. This would give him some show of title to the crown, but it is more likely that Macbeth made his claim through his wife's descent from the Boede, son of Kenneth, the only representative of a line of kings which otherwise came to an end in Grim or Grig, who had also been killed by Malcolm II. May it be possible that Macbeth, who was son of Finleach, assumed the patronymic by which he is known, by way of asserting his descent from or pretensions to the rights of this *Boede*?

¹⁰⁴ *Marianus*. There was another Marianus, contemporary of this one, and also famous for his writings, which were, however, not historical, but ascetic. He was founder of the Monastery of St James of the Scots at Ratisbon, and died probably in the year 1088. In the library of the Abbey of Fort Augustus there is preserved a parchment MS. in his handwriting, signed with his name, and bearing the date 1080.

¹⁰⁵ *Fylte*. The more correct form of E. *defile*, from A.S. *fylan*, to make foul, from A.S. *ful*; L. *puteo*; Gr. *πίω*. *Defile* is a hybrid, which has arisen from confusion with *defoul*, from Fr. *defouler*, from *de-fullare*, to full cloth, and hence to trample on.

¹⁰⁶ *Euonia*, otherwise *Emonia*, now *Inchcolm*, in the Firth of Forth. Leslie adds, "unde insula Divi Columbæ nuncupatur," which Dalrymple has omitted. The island was previously inhabited by a hermit who "served St Columba." But Mr Skene says the same legend was told him in the island of Iona as having happened there. *Euonia* might easily be transformed into *Iona*, or *vice versa*; and the latter is also known as the island of St Columba, Ycolmkill.

¹⁰⁷ *Low*=flame, light. A Scandinavian word, Icel. *log*, derived directly from base *luk* or *luh*, to shine, whence A.S. *leoht*, E. *light*, G. *licht*, L. *lux*, Gr. *λευκός*. E. *glow* is from a distinct source, and seems originally to refer to warmth rather than to brightness.

¹⁰⁸ *Wedd*=pledge, from A.S. *wed*. Allied to L. *vadis*, G. *wette*. E. *wedding* is a pledging, or perhaps the carrying home, since *wed* has also the meaning of a prize. *Wages* is a derivative with this later meaning; *wage* in its older meaning is simply a pledge. Sc. *wad*=both pledge or security and wager. A *wadset* is property set to *wad* or pledge, or as security for money payment. E. *wadman*, now a surname.