ADAM ABELL’S THE ROIT OR QUHEILL OF TYME: AN EDITION

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A Thesis Submitted for the Degree of PhD at the
University of St. Andrews

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Adam Abell's
The Roit or Quheill of Tyme:
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Stephanie Malone Thorson
submitted in fulfillment of the requirements for the degree of Ph.D. at
the University of St Andrews
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Abstract

This thesis presents an edition of the complete text of *The Roit or Quheill of Tyme*, a chronicle composed in Scots by the Scottish Franciscan friar Adam Abell during the 1530s. An example of the mediaeval genre of "universal" chronicle, it opens with a retelling of the creation story of Genesis and continues its narrative through biblical, classical Greek and Roman, mediaeval Scottish and European history. The main body of the chronicle ends in 1533, but Abell later added a continuation which follows events to 1537. The edition is based on the unique manuscript preserved in the National Library of Scotland in Edinburgh, NLS MS 1746. An introduction which places the chronicle within not only its social and cultural context in late mediaeval Scotland, but also the contexts of Scottish and international mediaeval historiography, is included. A glossary has also been appended to provide guidance with vocabulary.

*The Roit or Quheill of Tyme*, which has never before been edited in full, is significant for a number of reasons. It is the last surviving Scottish chronicle composed before the Reformation, and provides an eyewitness narrative of the reigns of James III, James IV and James V. Furthermore, it is one of the very few examples of Franciscan secular historical writing which survive from mediaeval Europe, and is therefore an international rarity. Although much about Abell himself is obscure, the variety of materials quoted within the chronicle and his awareness of contemporary events provide insights into the education of, and resources available to, an ordinary Scottish religious in the early sixteenth century.
Declarations

(i) I, Stephanie Malone Thorson, hereby certify that this thesis, which is approximately 130,000 words in length, has been written by me, and that it is the record of work carried out by me and that it has not been submitted in any previous application for a higher degree.

date 27/9/98... signature of candidate

(ii) I was admitted as a research student in September 1995 and as a candidate for the degree of PhD in September 1996; the higher study for which this is a record was carried out in the University of St Andrews between 1995 and 1998.

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(iii) I hereby certify that the candidate has fulfilled the conditions of the Resolution and Regulations appropriate for the degree of PhD in the University of St Andrews and that the candidate is qualified to submit this thesis in application for that degree.

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Dedicatio

In memoriam patri mei
Abbreviations

The conventions recommended in The Chicago Manual of Style have been followed in the footnotes; the following is a list of abbreviations which appear in the notes. Complete references may be found in the bibliography.

**ADA** - Acts of the Lords Auditors of Causes and Complaints 1466–1494

**ADC i** - Acts of the Lords of Council in Civil Causes 1478–1496

**ADC ii** - Acts of the Lords of Council in Civil Causes 1496–1501

**ADC iii** - Acts of the Lords of Council in Civil Causes 1501–1503

**CCL** - Corpus Christianorum series Latina

**ER** - The Exchequer Rolls of Scotland

**JEGP** - Journal of English and Germanic Philology

**MGH** - Monumenta Germaniae Historiae

**PL** - Patrilogia Latina

**PSAS** - Proceedings of the Society of Antiquaries, Scotland

**RMS** - Registrum Magni Sigilli Regum Scotorum

**STS** - Scottish Text Society.

**TA** - Accounts of the Lord High Treasurer of Scotland
National Library of Scotland MS 1746, a quarto manuscript of sixteenth-century date, contains the only surviving copy of Adam Abell's The Roit or Quheill of Tyme with its associated tables and king lists, a seventeenth-century moralising verse on tobacco and some historical miscellanea copied on the last leaves by later hands.

The language used in the manuscript is Middle Scots throughout, with some Latin quotes and chapter headings in the chronicle. It is not macaronic. The text of the chronicle can be dated on internal evidence to the 1530s, and the binding is of like date.

The manuscript was clearly intended as fair copy of the chronicle, and although it is not illuminated, it is rubricated throughout. The body of the chronicle is written throughout in the same hand, a clear and consistent "mixed" hand of the early sixteenth century, which combines elements of both secretarial and batarda scripts. The tables and king lists at the beginning, marginal commentary and some corrections throughout are in a second hand, of contemporary date, using both a distinctively different orthography and different ink. This second hand is also responsible for the last lines of the continuation. The rubricator seems also to have made some corrections, mainly in the form of scored words. In a few instances the second hand uses red ink, and may have been responsible for at least some of the rubrication. Where the manuscript was written is unknown but its provenance is probably Lowland or Border Scotland.

The manuscript is paper, apparently all of the same stock, with a watermark of a cinquefoil over a glove or hand. Hand and glove watermarks were widely used across Europe during the fifteenth and sixteenth centuries, and it is impossible to locate the provenance of the paper with any degree of certainty. However, the watermark is very similar, possibly identical, to Briquet's 11.345, found in a document from Lisieux, France and dated to 1537, which is the date of the latest material in the NLS manuscript. Each page is 15cm wide x 20cm high.

\footnote{C.M. Briquet, \textit{Les Filigranes}. Edited by Allan Stevenson (Amsterdam: The Paper Publications Society, 1968), 2.573.}
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The borders of the writing block have been ruled and measure 11.5cm wide x 16cm high. There are about 36 lines per page.

There are now 145 leaves, but at least one has been lost. The manuscript is composed of 12 quires, each of which contains 12 leaves, except for the first which contains 14. The seventh now has 11, but one is clearly missing. There is contemporary foliation in the chronicle in Arabic numerals, which has been copied and corrected by a modern hand, and modern foliation of the unnumbered leaves in Roman numerals. Quire signatures are visible at the bottom right corner on the verso of the last leaf in quires 3, 4, 5, 6, 7, 8, 9, and 11.

The cover is leather blind-stamped with a lozenge-shaped lattice pattern with circles at the center of the lattice openings. The spacing of the lattice and the circles is rather irregular. It is a "limp" binding; in place of boards there are layers of folded parchment from an old manuscript (apparently all in Latin); pieces of the same or a similar manuscript form the endpapers. There is some bookworm damage to the binding, but the paper within is intact. The provenance of the binding is unknown but probably Scottish. There are no traces of fastening or chaining.

The following names are written in the MS at the noted places:

William Santclar of Roislin, knecht m v' 1xv (front endleaf, xiv, 2r, 126r)
Mark Ker (front endleaf)
James Twllo, Musselburgh 14 May 1624 (xiv)
John Calderwoode, Musselburgh 30 May 1624; name struck through; the same hand adds some Latin epigrams (xiv)
D. Sinclar of Roisling (lr)
Hen. Sinclar (lr)
Mr James Scot (xvi); his name appears 3 times on the same page; two appear to be copies of the signature by another hand and may have been penmanship practice.
Walterus Scotus (xix and back endleaf; 61r, incomplete); 16th c. hand
John Cadre '91 (xix) 17th c?
There are no arms or bookplates in the manuscript, nor are there any genealogical notes.

Both the Kers - especially those of Ferniehirst and Cessford -
and Scotts were prominent in the Middle Marches; indeed members of both houses served as Wardens during the fifteenth and sixteenth centuries, and all three families alternately feuded and intermarried with each other. Making exact identifications of the Walter and James Scots and the Mark Ker who signed their names in the manuscript is probably impossible. Walter was a very common given name among the Scotts of Buccleuch; nearly every head of that family in the sixteenth century was called Walter. Mr James is not recorded in the peerages at all, nor is Mark Ker. There is a reference to Andrew, Ralph and Mark Ker receiving fees as Wardens of the Middle Marches in 1502 after the death of Walter Ker of Cessford. A Mark Ker of Ferniehirst was exiled in 1517 for suspected involvement in the murder of De La Bastie, and a Mark Ker of Dolphintoun served as a Warden of the Middle Marches with Andrew Ker of Cessford and Andrew Ker of Ferniehirst in 1531.

The Sinclairs of Roslin are probably the most easily traced of the manuscript's former owners. The signature of William Santclar of Roislin, knecht, is that of the William who succeeded to the family estates in July 1554 on the death of his father, and served as Justiciar in "Laudone," i.e. Lothian. The signature Hen. Sinclar belongs to Henry Sinclair, who was made Dean of Glasgow in 1550 and Bishop of Ross c. 1560, and who died 2 January 1564/5. The signature D. Sinclar of Roisling should probably be read Dominus Sinclar, and belongs to another Sir William Sinclair, usually styled of Pentland, son of the previously named Justiciar, who succeeded in 1582 and held the estates until 1612 or later. These Sinclairs were a cadet branch of the Sinclairs who had been Earls of Orkney (later Earls of Caithness), via Sir Oliver Sinclair, a son of the last Earl of Orkney, who succeeded to the barony of Roslin in the late fifteenth century.

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1ER xii.115

2ER xiv, intro. xlv


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They were also distant kinsmen of Henry, Lord Sinclair, to whom Gavin Douglas dedicated his *Eneados*.¹

From the Sinclairs the manuscript seems to have passed through a number of hands, and apparently came into the possession of Sir George Mackenzie, Viscount Tarbat and later the first Earl of Cromarty (1630-1714). Although neither his signature nor bookplate appear in the manuscript itself, there are external references which indicate his ownership. Father Richard Augustine Hay, in his *Genealogie of the Saint Clares of Rosslyn*, reported that during riots in Roslin on "the eleventh of December 1688, about 10 of the clock att night ... I lost several books of note, and amongst others, the originall manuscript of Adam Abel, which I had of my Lord Tarbat, then Register."² Some of the material in the *Genealogie*, especially the lists of surnames that came into Scotland during the reign of Malcolm III, suggest strongly that Hay had seen the manuscript with which we are now concerned.

In 1702, Bishop Nicolson published the "Scottish Historical Library" with this notation:

> The Rota Temporum is a Chronological compendium of Scotch History, written by a Brother of the Minor Observants of Jedburgh, in the year 1533. The book is in my Lord Tarbet's library, and is quoted as a good authority by Camden.³

It seems from Nicolson's account that the manuscript must have been recovered after the riot of 1688. Spottiswood, in his 1734 Account of Religious Houses (Franciscan friars, second section, Observantines or Mendicant Friars) offers the following:

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¹The line of Lords Sinclair descended from the last Sinclair Earl of Orkney and his first wife Elizabeth Douglas by their son William, called the Waster. The lines of the Sinclairs of Rosslyn and the Sinclair Earls of Caithness also descended from the Earl of Orkney by his two sons from his second marriage to Marjory Sutherland: Oliver and William.


³quoted in David Laing, "Inquiries Respecting Some of the Early Historical Writers of Scotland" *PSAS* 12 (1876-87), 73.
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"ADAM ABEL, a famous writer, lived and died in this monastery. He was first a Canon-Regular of Inchaffray, and afterwards became a Gray-Friar in this convent. He wrote a History of our nation in Latin, at the solicitation of George Lord Seton, intitulated Rota Temporum, which was afterwards printed at Rome, by John Lesley, Bishop of Ross, with some small alterations or additions. Thereafter he made an abridgment of it in English; the original whereof was lost at Roslin, at the Revolution, when the mob spoiled the Castle. He began at the creation of the world and ended in the year 1535, in the octave of the Nativity of the Virgin Mary. Afterwards he continued his work until the year 1536. On the first leaf he begins - "In the name of the Blessed Trinity, Our Lady, St Francis and St Augustine." An imperfect copy of this book was in the library of Sir George Mackenzie of Rosehaugh.1

The description of Abell as famous is of course hyperbolic; Laing is sceptical of the report of the printing in Rome, saying that Abell’s text forms no part of Bishop Lesley’s own De Origine, Moribus et Rebus Gestis Scotorum Libri Decem published in Rome in 1578.2 Spottiswood’s quotes are somewhat inaccurate, but close enough to the wording of the manuscript to suggest that he had seen the manuscript which now resides in the National Library. Sir George Mackenzie of Rosehaugh was a kinsman of the Earl of Cromarty and it is possible that Spottiswood confused the two men. It also appears likely that Spottiswood’s vague suggestion that the manuscript lost at Roslin was not the same as the one owned by Sir George Mackenzie - either he of Tarbat or of Rosehaugh - is mistaken.

Matters are complicated a little by a reference found in a letter of 23 November 1731 of Thomas Hearne to James West:

He believes Lord Pembroke hath also many excellent MSS., but of these I have never had any account whatsoever, unless it be of one which is the "Rota Temporum," being a piece of Scottish history, but I think there is nothing of note in it but what is in Fordun.3

1 quoted in Laing, "Inquiries," 74-75.

2"Inquiries," 75.

3BL, Hearne’s Letters, Lansdowne MSS, no. 778, f. 215; quoted in Laing, "Inquiries," 75
Laing theorized that if the reference is to Abell's work, the manuscript might still have been in the Library at Wilton House, but Stewart reports that in a letter of 20 December 1971 the Earl of Pembroke reported that he had searched the library there and found neither any trace of such a manuscript nor any record of its disposal. \(^1\)

This reference to a Scottish *Rota Temporum* in Lord Pembroke's library antedates the sale of the Earl of Cromarty's books in 1746 by some 15 years. One could speculate that perhaps there were two manuscripts, and even that Pembroke may have had the now-lost Latin version, as the title *Rota Temporum* does not appear in the NLS manuscript of the vernacular text. All such suppositions must remain conjecture, however, in the absence of any further evidence.

In the catalogue of the 1746 sale of Cromarty's books "the title appears of apparently the manuscript in question." \(^2\) At this point all concrete references to the manuscript and the text contained within it cease for about a hundred years.

By 1846 David Laing had come across some of the references to the manuscript which had been in the Earl of Cromarty's library, though he did not publish the results of his findings until 1878. At that time the volume's whereabouts were unknown, although Laing believed it still to be in existence. A few more notices of Adam Abell and his chronicle were published in the first decade of the twentieth century, as Watson's 1906 article, and the dismissive comments of W. Moir Bryce in *The Scottish Greyfriars* in 1909, \(^3\) but the manuscript remained missing until 1935 when Lt.-Col. W.W. Cunninghame of Caprington deposited it in the National Library of Scotland. Surprisingly little work has been done with the manuscript since. It has never been published in full,

\(^1\)Stewart, "Adam Abell's 'Roit or Quheill of Tyme'" Aberdeen University Review 44 (1972), 391, n. 13.

\(^2\)Laing, "Inquiries," 75.

\(^3\)William Moir Bryce, *The Scottish Greyfriars* (Edinburgh: William Green and Sons, 1909) 1.379, where the chronicle is described as being "of small historical value." Moir Bryce had, of course, not seen the manuscript and so had no basis for this judgement.
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and aside from Stewart's three articles and very occasional references to the chronicle by historians, it has scarcely been treated at all. This edition has therefore been undertaken with the aim of making The Roit or Quheill of Tyme more accessible both to historians and literary scholars, so that it may take its place in both the fields of Scottish historiography and Middle Scots literature in general.

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Introduction
The Chronicler and His World

Despite the likelihood that the Quheill of Tyme was written while Adam Abell resided in the Franciscan friary of Jedburgh, in the Borders, his East Lothian background and connections are doubtless significant. Although the royal court was still peripatetic in the fifteenth and sixteenth centuries, Edinburgh had grown in importance as one of the premier burghs of the kingdom and was a regular royal residence. East Lothian also contained a number of other burghs (of which Musselburgh and Haddington were the most important), which contributed to the increasingly cosmopolitan flavour of society in late mediaeval Scotland, maintaining trading (and other) contacts with the Low Countries, France, and the rest of the continent.

East Lothian during the fifteenth and sixteenth centuries was a region on the make. A few families had been established members of the nobility for at least a century, for example the Douglas Earls of Angus, who succeeded to that title in 1389, and had their seat at Tantallon Castle. However, most of the families prominent in the region were more recent arrivals in the upper echelons of society. A large number had been elevated to the peerage within the second half of the fifteenth century and were making canny marriages both with more established families and others of the rising class. Adam Abell's patron, George, fourth Lord Seton, provides a very typical example of the East Lothian aristocracy in the early sixteenth century. The Setons had been established in East Lothian since the twelfth century, but had been elevated to the peerage only in 1445. The fourth Lord succeeded as a ten-year-old minor in 1513, after his father's death at Flodden. His mother was Lady Janet Hepburn, one of the Hepburns of Hailes who had been raised to the peerage in 1452 and became Earls of Bothwell in 1488. George, fourth Lord, married as his first wife Elizabeth Hay of Yester, a daughter of John, third Lord Hay of Yester, and Elizabeth Douglas, a sister of the sixth Earl of Angus. The Hays of Yester were a cadet branch of the Hays of Erroll, and had acquired both the lands of Yester and a considerable amount of other property through well-timed marriages with heiresses. They had also served as the hereditary sheriffs of Peebles since the middle of the fifteenth
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century and had been elevated to the peerage by the January Parliament of 1487/8.

Like the aristocratic families, many of the ecclesiastical foundations of the region were, by and large, relative newcomers. The old monasteries of Holyrood (founded 1128) and Newbattle (founded 1140) still held considerable territory in the parishes, and there were a scattering of older mendicant houses (mainly thirteenth-century foundations) in Haddington and Edinburgh. However, the vast majority of new foundations made in the course of the fifteenth and early sixteenth centuries were collegiate churches. These were, in the main, founded by the rising families of the region in the course of the fifteenth century. In part their popularity was due to the increasing expense of founding monasteries, the usual means by which a nobleman provided for the salvation of his and his family's souls. Collegiate churches could be founded with smaller outlays of resources, but could still provide Masses for the souls of deceased family members. Nevertheless, a certain amount of prestige was clearly associated with them. The efforts of the burgesses of Edinburgh over the course of the fifteenth century, at last successfully between 1466 and 1469,¹ and the similar efforts of the magistrates of Haddington in 1540² to erect colleges of priests in their respective parish churches of St Giles and St Mary are first and foremost expressions of civic pride, intended as demonstrations of the substance and position of the burghs.

Most of the details known about Adam Abell's life are contained in the *Quhеll of Tyme* itself, and most of that information is found on f. 112, where he eulogizes Robert Bellentyne, abbot of Holyrood from 1483 to 1498.³ Bellentyne was a distant kinsman, and Abell tells us

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³The abbot's family name is also sometimes spelled Bellenden, Ballantine or Bannatyne; for purposes of clarity I have adopted Adam Abell's orthography.
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that they were both born in the village of Salt Preston.¹

Salt Preston, now Prestonpans, was and is a small village on the
Firth of Forth in East Lothian. The primary occupation there during
the Middle Ages was the making of salt, hence the name of the place.²

Some of the occupants of the village also engaged in coal mining.
From the end of the twelfth century until the Reformation both these
activities were carried out under the auspices of the Cistercian abbey
of Newbattle, which had the parish of Preston as part of its domain.

However, Holyrood Abbey had possession of the parish church in
Tranent, and there was some squabbling between the two establishments
in the fourteenth century over tithes in the area.³ The village
suffered the ravages of Hertford’s army during the Rough Wooing and the
parish church and Preston tower were both burned. The church was not
rebuilt until the end of the century and there is some doubt about the
actual location of the medieval structure. It was probably in the
"upper village" of Preston,⁴ which lies hard by Prestonpans to the
south. The Hamiltons of Preston were locally prominent,⁵ and Preston
itself lay on the main thoroughfare between Holyrood House at the one
end and Seton Palace (as well as other lords' seats) at the other.

Of Abell’s family, all he tells us is that his grandfather's
brother married Robert Bellentyne's sister,⁶ but he gives no names for

¹226-227 (f. 112r)
²P. M’Neill, Prestonpans and Vicinity: Historical, Ecclesiastical
and Traditional, (Edinburgh and Glasgow: John Menzies, 1902), 3-4.
³M’Neill, Prestonpans, 28; Registrum S. Mariae de Neubotle, ed.
Cosmo Innes (Edinburgh: Bannatyne Club, 1849), 128-230.
⁴M’Neill, Prestonpans, 29.
⁵The Hamiltons of Preston held property in the area from the late
fourteenth century until 1682. They were a cadet branch of the Hamilton
family, founded by Sir John Hamilton of Fingaltoun (d. 1402?), a son of
David Fitz Walter Fitz Gilbert. The main line of the family was based
largely in Renfrewshire and Lanarkshire; there are a few records of
Hamiltons of Preston marrying back into that area, also some later
sixteenth- and seventeenth-century records of marriages with the Setons
and other prominent families. The Hamiltons of Preston were not
elevated to the peerage.

⁶226 (f. 112r)

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any of these people. Three men named Abell: Robert, Simon, and William, appear in the protocol book of the Edinburgh notary James Young as witnesses to property transfers in Prestonpans between 1491 and 1493 and are almost certainly relatives. Unfortunately none of these men appear in any other records, so it is impossible to say anything more about them. The Newbattle Cartulary names only one Abell: Thomas, a burgess of Edinburgh, in a charter dated 13 October 1413. A Thomas Abell also appears in some late fourteenth-century charters from St Giles Church in Edinburgh, although it is not clear if this is the same Thomas, or what relationship, if any, he had to the Abells of Prestonpans, and at any rate his dates are too early for him to be a close relation of Adam’s.

It seems likely that Adam was a younger son directed into an ecclesiastical career at an early age, probably under the auspices of his Bellentyne kinsmen. He spent his childhood at board in Holyrood Abbey with an unnamed canon there during the time that Robert Bellentyne was abbot. Although there is no record of either the year of Abell’s birth or the date he arrived at Holyrood, he does say that Bellentyne did many notable things "eftir and before I wes in pat place." Bellentyne succeeded Archibald Crawford as abbot in 1483 or 1484, and is known to have left Holyrood for the Charterhouse in Perth in 1498. Thus Abell’s childhood years in the abbey would have been probably between 1485 or so and 1495, when he professed at Inchaffray.

It would be unlikely that the young Adam would have been sent off much before the age of 6 or 7, so he was probably born between 1475 and

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3 Registrum Cartarum Ecclesie Sancti Egidii de Edinburgh. (Edinburgh: Bannatyne Club, 1859) nos. 17, 156. The latter, a subscription list for the altar of the Blessed Virgin, also names a Robert Abell.

4226 (f. 112r)

5226 (f. 112r)
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1480, 1478-79 being very likely.

Holyrood Abbey had the patronage of a grammar school in the Canongate, and it is probable that Abell received some of his education there.¹ The curriculum generally followed in medieval Scottish grammar schools is not well documented, but was probably not greatly different from the curriculum elsewhere in Europe. It is evident from the materials quoted in the chronicle that he was familiar with most or all of the authors who comprised the usual canon for elementary studies. Although there was a song school attached to the church of St Giles, he would more likely have received whatever musical instruction he acquired within the confines of the abbey, where he would have served as a choirboy.

Whether he received any further education is unknown. Abell does not appear in the matriculation or graduation rolls of either St. Andrews or Glasgow University.² That he studied on the continent is possible, and is the most likely explanation for his knowledge of canon law. If the projected date of birth is correct, he would probably have entered Holyrood about 1485, and would have finished the three- to four-year grammar school course around 1490, which conveniently leaves 5 years in the chronology when he might well have gone to university. Of the continental universities, Paris, Louvain and Cologne are the most likely possibilities,³ although Abell does not seem to appear in their surviving records. It is quite possible that he was largely auto-didact in theology. St Bernardino of Siena, one of the greatest Franciscan preachers, certainly was. Nevertheless, Abell's knowledge of canon law is suggestive of a university education, since although

¹The abbot of Holyrood seems to have had power of appointment of the schoolmaster of the grammar school in the Canongate until well into the sixteenth century; see the charter confirmed by James V in 1529 or 1530, RMS, iii, no.918.

²See James Maitland Anderson, Early Records of the University of St Andrews (SHS 3rd series 8, 1928).

³The Parisian records for this period are fragmentary; for Cologne, see H. Keussen, Die Matricel de Universitat K61n, 3 vols (Cologne, 1928-31); for Louvain, see E. Reusens, J. Wils and A. Schillings ed., Matricule de l'Université de Louvain, 4 vols (Brussels, 1903-).
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Augustinian Canons were associated with the study of canon law and the production of some of early collections thereof, by the fifteenth century canon law was an established part of the university curriculum, and not generally studied outside of that context.

Abell tells us that he professed as an Augustinian Canon Regular at Inchaffray Abbey in 1495.¹ Inchaffray had originally been the site of a community of Culdees, which was transformed into a house of Augustinian Canons Regular in the first years of the thirteenth century by Gilbert, earl of Strathearn.² Never a particularly large or wealthy establishment, Inchaffray had its one moment of glory when the abbot Maurice said Mass for the Scottish army in the field before the battle of Bannockburn.

Depending on when in 1495 he arrived at Inchaffray, he might have professed under either George Murray, who was abbot from 1467 to 1495, or Laurence Oliphant, who took the office late in 1495 and held it until his death at Flodden on 9 September 1513. Murray appears fairly frequently in the documentary record: he had some troubles taking office as abbot,³ he was present in Parliament 1467-67/68; in 1474 he brought action against those who had vandalized the mill-lade and mill dam at Dunfally, and won the case;⁴ he appeared by his proctor before the Lords Auditor in 1484;⁵ and received permission from James IV to build a canal near the abbey 1488/89.⁶

Murray's successor, Laurence Oliphant, appears less often in the documentary record. However, he seems to have had less difficulty taking office than his predecessor. A son of the first Lord Oliphant,

¹226 (f. 112r)
²A bull of confirmation was issued by Innocent III on 30 June 1203.
³Charters, Bulls and Other Documents Relating to the Abbey of Inchaffray, edited by W.A. Lindsay et al (Edinburgh: Scottish History Society, 1908), 336-337.
⁴ADA, 33
⁵ADA, 146
⁶Inchaffray Charters, 150-151; RMS ii, no.1819.
he was first a clerk of Dunblane, and served as commendator for 6 months before becoming abbot. His father, who also served as sheriff of Perth, had received a letter of bailiary from Abbot George in 1468/9, and it seems likely that the influence of local politics had some part in the younger Oliphant's appointment as abbot. The younger Oliphant witnessed a gift of land to the bishop of Dunkeld on 12 February 1496, but his name does not seem to appear elsewhere in government records. The Scots Peerage asserts that he appears in the sederunt lists of the Lords of Council from Dec. 1505 - March 1506/7, but these records appear to refer to his father Lord Oliphant, who was also named Laurence.

At some point, Abell transferred orders to the Observantine Franciscans in Jedburgh, probably because he believed that the rule was not properly observed at Inchaffray. It is difficult, given the lack of evidence, to make judgements about the state of religious discipline at Inchaffray Abbey while Adam Abell was there. There is a tradition that Abbot Laurence sired a bastard son from whom descended the Oliphants of Bachilton, and if this is true then some aspersions may be cast on the abbey. No matter what the case, it is evident from Abell's writing that he felt the Rule was not being observed in full. His outburst against clerics who eat "flesche at is oblist to eit bot fische or in Sanct Francis ordur pat tak monye be the Papis

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1Inchaffray Charters, 255.
2Inchaffray Charters, 159.
3RMS ii, no. 2345

The Observants had long been a significant party within the Franciscans, and were formally separated from the Conventual branch of the Order in 1517. For an introduction to the history of the Franciscan order and its various branches, see John Moorman, A History of the Franciscan Order from Its Origins to the Year 1517 (Oxford: Clarendon, 1968). A more detailed analysis of the factors which led to the division of the order may be found in Duncan Nimmo, Reform and Division in the Franciscan Order: From St Francis to the Foundation of the Capuchins (Rome: Capuchin Historical Institute, 1987).

4Cokayne, The Complete Peerage, 2nd ed. (London: St Catherine's: 1910-1959), IX.51, n. (d)
declaratioun and siklik consuetudell and the subsequent injunction to religious to "laubir to cum quhar [the rule] is kepit" on the grounds that they profess the rule, not the custom, and will be judged accordingly by God, have a ring of autobiography to them.¹

Even if Inchaffray was within the bounds of acceptable discipline, it very likely did not meet the same standards as Holyrood under Robert Bellentyne, who seems to have observed a lifestyle perhaps unusually strict by late fifteenth-century standards. Despite the occasional cries of moralists, relaxations of the rule are a normal and licit part of life in religious orders, as no rule is perfectly consonant to circumstances all the time. In any case, the Augustinian Canons Regular had as their hallmark a very moderate way of life and a flexible, even vague, Rule heavily supplemented by a large body of customs. Adam Abell seems to have been a man of literal mind, however, and the Franciscan Regular Observance, which followed the Rule of St Francis and papal declarations on the same rather literally, probably suited his temperament better.

When he transferred orders is unknown. The information that Abell requested papal permission to transfer either to another Augustinian house or to an Observant Franciscan house is preserved in a Vatican Penitentiary act of 16 June 1508.² However, he was still at Inchaffray two years later, when he was a signatory to a petition, dated 20 June 1510, from the convent to Lord Oliphant concerning the annual rents of Pitcairns.³ The date traditionally assigned to the foundation of the Observant Franciscan friary in Jedburgh is 1513,⁴ and it has been supposed that he could not have left Inchaffray before then.⁵ Bryce prints a supposed bull of erection from Adrian VI, dated

¹163 (f. 82r)
⁴Bryce, Scottish Greyfriars, ii.78
⁵Stewart, "Roit or Quheill of Tyme," 386.
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31 January 1520/21, but this seems to be spurious. The earliest reference to Franciscans in Jedburgh is an entry in the Treasurer's Accounts in 1505, disbursing 24 shillings "for twa barrellis beir to the Gray Freris of Gedburgh." Since there is no record of the Conventuals having a house in Jedburgh, it seems fairly certain that the Grey Friars in question were the Observant establishment. The remainder of the documentary record of the Franciscans at Jedburgh is largely one of the vicissitudes of life in the Anglo-Scottish borders during the sixteenth century. The town, and probably the friary along with it, was burned by Suffolk's forces in 1523. The friary seems not to have been quickly repaired, because a few months after James V visited the town in July of 1526 and met some of the friars, the Treasurer disbursed £10 to the friars for "reparation and bigging of thair place" and another £14 the following July. The friary must have fallen into disrepair or suffered an unrecorded disaster in the next ten or fifteen years, since there is another disbursement, this time of £20, "to the help and reparation of thair place" in May, 1541. The town and friary were burned in 1544 by Eure and again in 1545 by Hertford, but no more alms for repairs were forthcoming from the Crown.

It seems likely that the friary - at least as a religious community - ceased to exist after these English incursions. Bryce asserts that the site and buildings became the possession of the magistrates at the time of the Reformation. However, the Crown grant of ecclesiastical properties to the burgh, dated 24 November 1569, refers only to the

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2TA, iii.58


4TA v.306.

5TA vii.450
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chaplaincies and the hospital, not to the friary.²

The site of the Jedburgh friary was excavated between 1983 and 1985, but unfortunately no report of the finds has yet been published, although the site itself is now open to the public for viewing. According to a short announcement of the end of the dig, the area excavated covered 55 m by 45 m, and included the complete north and east ranges.³ These were stone-built and contained the refectory (N) and chapter house with dormitory above (E). The cloister garth and parts of the west range (possibly timber-built, and containing the cellarium) and church (to the south) were also excavated. Much of the area covered by the church lies under modern buildings and is inaccessible. However, it may well have resembled the rectangular-plan churches of the Observants in Aberdeen and Elgin, which were constructed in the late fifteenth and early sixteenth centuries, at approximately the same time that the Jedburgh friary was founded.⁴

Abell does not say at what point he began to compose his chronicle, but it was probably after his transfer to the Franciscans of Jedburgh. Although the Latin original does not survive and its scope is therefore debatable, the colophon of the main part of the text and the short preamble to the continuation indicate that the body of the chronicle was probably complete by 1533, and the continuation added when the translation was made a few years later.

Abell's introduction to his chronicle states that the translation was made for the benefit of "men and wemen of honour" and apparently at the request of George, fourth Lord Seton.⁵ What relationship Abell had to the Setons other than a certain amount of early geographical closeness is unknown. He does not tell us how - or if - Lord Seton


⁴ The Aberdeen and Elgin Franciscan churches are discussed by Fawcett, Scottish Architecture, 134-136.

⁵ 2 (f. lv)
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suggested the translation and so far no external evidence for an association between the two has been found.

Literary patronage in Scotland during the fifteenth and sixteenth centuries is a confused issue at best. It has been the traditional view that literary circles centered in the royal court, and royal patronage was the central influence in fifteenth- and sixteenth-century literary production.¹ To some extent this view is justified and encouraged by the mere fact that the royal court is simply better documented than any of the noble households in Scotland. However, Sally Mapstone is right in cautioning against focusing too much emphasis on the literary patronage of the Scottish kings in the fifteenth century; as she says, royal authority "found its expression more in acquisition of land than in commissioning of literature."² James III did commission some manuscripts - a copy of Mandeville's Travels was definitely a royal commission, and Edinburgh University Library MS 195, of the Aeneid, has been attributed to his library as well.³ James IV seems to have been the first Scottish king with serious book-collecting tendencies; however, many of the volumes he purchased were not Scottish in origin. Even those writers who flourished at his court, like William Dunbar, had functions beyond simply being court poets or chroniclers, and that trend continued in the courts of both James V and Mary - Sir David Lindsay of the Mount and Sir Richard Maitland of Lethington are outstanding examples.⁴ Furthermore, the frequency of royal minorities and royal absences as captives would have served as a disruption to royal literary influence, making dependence on the court as a cultural centre risky at best.


⁴See Carol Edington, Court and Culture in Renaissance Scotland: Sir David Lindsay of the Mount (East Linton: Tuckwell, 1994), esp. 96 ff.
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While there is evidence of noble (rather than royal) patronage, there is also nothing comparable to the court of Burgundy or even Humphrey, duke of Gloucester (a patron of John Lydgate), although Henry, Lord Sinclair, to whom Gavin Douglas dedicated his Eneados and for whom Bodleian MS Arch. Selden B.24 seems to have been compiled, perhaps comes closest. Lord Henry's grandfather William Sinclair, Earl of Orkney (later Caithness), commissioned Gilbert Hay's translations of The Duke of the Law of Armys, Duke of the Ordre of Knychthede and the Duke of the Governaunce of Princis. Any literary tendencies in the Sinclair family tended to skip generations and even through branches of the family, however. There is no evidence that Lord Henry's father, William "the Waster" ever commissioned either a manuscript or a literary work. The Sinclairs of Rosslyn, descendants of Lord Henry's uncle Sir Oliver Sinclair, who collected a now-famous library, did not begin to do so until at least the 1550s. Both the Black and Red branches of the Douglas family may have had some role in literary patronage: Richard Holland's Duke of the Howlat and external records show that he had a close affiliation with the earls of Douglas. Gavin Douglas, poet and translator of Virgil, was himself a son of the earl of Angus, although he does not seem to

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5The library at Rosslyn sheltered both the Selden MS and the MS of The Quheill of Tyme at one point.

6Fox, "Middle Scots Poets and Patrons," 112-113.
have received much literary support from members of his own family, and
indeed the Eneados was dedicated to Lord Henry Sinclair. R.J. Lyall
has presented an interesting, if largely speculative, hypothesis
linking the James Affleck (i.e. Auchinleck) and Sir John the Ross named
by Dunbar with not only each other but also both the Black and Red
Douglases.¹

Many of the remaining works of fifteenth- and sixteenth-century
Scottish literature can be associated with a noble patron, but details
of the nature of this patronage are often rather thin. For instance,
Andrew Wyntoun dedicated his verse chronicle to Sir John Wemyss of
Kincaldrum and Reres, in the 1420s;² Walter Bower the Scotichronicon to
Sir David Stewart of Rosyth in the 1440s,³ but despite protestations
that the works were requested, it is undocumented if these were
commissions or merely hopeful dedications. Robert Henryson professed
to write his Fables "be request and precept of ane lord" but this lord
is not identified and could have been simply an expression of the
modesty topos.⁴ Sir Gilbert Hay's Buik of King Alexander the Conqueror⁵
was produced for Lord Erskine, and Erskine also supported the poet and
musician Alexander Scott (c. 1515-c. 1583).⁶ None of the Setons had a
particular reputation for literary or scholarly interests, and even Sir

¹Lyall, "Two of Dunbar's Makars: James Affleck and Sir John the

²Andrew Wyntoun, Original Chronicle of Scotland. Ed. F.J. Amours
   (Edinburgh and London: Scottish Text Society, 1903-1914), prologue,
   line 57

³XVI.59 (Watt 8.339). The dedication appears only in the Coupar
   Angus MS of the Scotichronicon.

⁴Moral Fabillis, l. 34, in The Poems of Robert Henryson, ed.
   Denton Fox (Oxford, 1981), 4. The likelihood that this lord is purely
   fictive is increased by the fact that Henryson actually says his name
   doesn't need to be recorded.

⁵edited by John Cartwright (3 vols; STS 1986-).

⁶John MacQueen, "The Literature of Fifteenth-Century Scotland," in
   Scottish Society in the Fifteenth Century, edited by Jennifer M.
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Richard Maitland of Lethington, who remarked that his Genealogy of the House and Surname of Setoun was suggested by the fourth Lord,¹ and who knew the fourth Lord Seton personally, does not mention any book-collecting predilections or specific interests in learning. This is the problem with all aristocratic patrons of Middle Scots literature, however; while there is no cause to distrust the dedications to them, there is also no ready explanation why a writer would turn to them for patronage beyond a notice of the expansion of lay literacy and increased use of the vernacular which spread across Europe during the fifteenth and sixteenth centuries.²

¹Although the work was not actually written until well after his death, and dedicated to his son the fifth Lord Seton.

²For a discussion of the increased demand for use of the vernacular in sixteenth-century Scotland, see Edington, Court and Culture, especially pp. 131-132 and 149-50.
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Sources and Perspectives

The Quheill of Tyme fits broadly into the genre of "universal chronicle," a characteristic form of mediaeval historical writing. Beginning as it does with a recounting of creation, and carrying on through the material of the Old and New Testaments into classical, mediaeval European, papal and Scottish history (both real and legendary), the Quheill reflects the mediaeval vision of history as progressive advance, the unfolding of the divine plan for the world and its creatures. This progressive structure, which represented a break with the cyclical views of history found in Greco-Roman historiography, was largely shaped by St Augustine's De Civitate Dei and Orosius' Historia Adversus Paganos. The necessary chronological structure was provided by the Chronicon of Eusebius, which was widely available throughout the medieval West in the Latin translation of St Jerome. The influence of these works carried through mediaeval historiography; Otto of Freising's Chronica sive Historia de Duabus Civitatibus and Vincent of Beauvais' colossal Speculum Historiale are only two famous examples of mediaeval historical writings conceived according to this scheme.

Adam Abell's own view of history, as expressed in the prologue to The Quheill of Tyme, is essentially circular. The sense of linear advance is turned into a wheel (hence the title of the work), and as creation processed out from God, so it shall eventually return to Him. This circular motion is not cyclical, however; history is still regarded as a single progression in which God's plan for creation unfolds, not as a series of acts in which themes repeat themselves.

The wheel image brings Fortune to mind although Abell does not expressly connect the two, and in fact he mentions Dame Fortune and her "fals smyling" only once. Fortune's Wheel, derived from Boethius' De Consolatione Philosophiae, was a commonly reproduced image in the later mediaeval period, both in the visual arts and in literary works, invoked even by James I in The Kingis Quair. See especially stanzas 6 and 9; The Kingis Quair of James

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frequently conflated in mediaeval thought, as "both give blows, become contrary, raise and ruin." Fortune was regularly depicted with the attributes of Time as well as with a wheel, and was also regarded as the goddess of the opportune moment. To offer a Scottish example of this conflation: William Dunbar used the image of Fortune with an hourglass, usually a symbol of Time, in his "Meditatioun in Wyntir,"

And lat Fortoun wrik furthe hir rage,  
Quhen that no rasoun may assuage,  
Quhill that hir glas be run and past.²

However, Time seems less often to have been represented with the attributes of Fortune. Abell does not develop his wheel image beyond the brief reference in his prologue, but its motion - as one large circular movement beginning and ending in God - does not much resemble the turning of Fortune's Wheel.

Although the most famous, Fortune's Wheel is but one of the wheel images available in the Middle Ages. The vision of the fiery wheels in Ezekiel 1:15 ff. was available across Christian Europe and carried great authority as a biblical text. Ezekiel's vision was a direct influence on the rotae of Joachim of Fiore, which are preserved both in the authentic Liber Figurarum³ and in the pseudo-Joachimist Praemissiones, and Joachim's writings also abound with references to the rota in medio rotae.⁴ Although there is no solid evidence that Abell knew Joachim's works, the dynamic of Joachim's rotae is much like


⁴It is thought that the wheel image in the Praemissiones is an authentic early version of the more elaborate figure found in the Liber Figurarum, probably based on a sketch which circulated among Joachim's disciples. See Marjorie Reeves and Beatrice Hirsch-Reich, The Figurae of Joachim of Fiore (Oxford: Clarendon, 1972), 224, and n.1 for a partial list of references to Ezekiel in Joachim's writings.
that of Abell's wheel of time. Embedded in Joachim's image are the four opera Christi, which give it a powerful motion: on the right-hand side Christ "descends in the Nativity; at the bottom he plunges deeper into Passion and Death; on the left-hand side the upward movement is seen in the Resurrection; finally Christ soars on high in Ascension." This movement, which processes out from God the Father eventually to return to Him, parallels that of Abell's wheel, although it cannot safely be described as a source.

Abell may also have been acquainted with other metaphoric wheels. The Liber de Rota Verae Religionis by Hugh of Fouilloi is a treatise on the religious life in the form of two wheels, those of true and false religion. These wheels are, more broadly, wheels of the virtues and vices, adapted to the specific circumstances of life in the cloister. Hugh of Fouilloi was himself prior of the small Augustinian house of St-Laurent-en-Bois in the diocese of Amiens during the third quarter of the twelfth century, but many of his treatises, including the De Rota, were regularly attributed to the much more famous Austin canon Hugh of St Victor, and circulated widely under his name until the seventeenth century. There are now at least 24 surviving copies or partial copies of the De Rota, many of which are of Augustinian provenance. Since Abell not only grew up in the Augustinian house of

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1Abell certainly knew of Joachim, and referred to him in the chronicle, 173-174 (f. 86v)

2Reeves and Hirsch-Reich, Figurae, 226.


4The iconography of wheels of vices and virtues has been little discussed, but they seem to have been common enough in the later Middle Ages to receive literary references. See, for example, the C-text of Piers Plowman, Passus XVI, 11. 160-162, ed. Derek Pearsall (London: Edward Arnold, 1978), 253, and R.E. Kaske, "'Ex Vi Transicionis' and Its Passage in Piers Plowman," JEGP 62 (1963), 55-57.

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Holyrood, but also spent at least fifteen years living under that rule at Inchaffray, the odds are very good that he may have encountered Hugh's treatise.

More pertinent to Abell's title, but also more difficult to link closely to it, are the calendar or ages-of-life wheels which appear sporadically. These too are little discussed, and most of the surviving examples appear to be twelfth-century. These may come in two forms: concentric circles with an allegorical or symbolic figure (e.g. Day and Night, or the Year) or the head of God the centre, with the outer zones occupied by the signs of the zodiac, the months or the seasons; or as spoked wheels with the divisions made by the spokes filled with the ages of life or signs of the zodiac.¹ This iconography is even specified in a Byzantine painting manual preserved in a fifteenth- or sixteenth-century manuscript from Mount Athos.² However, these surviving calendar-wheels are at both a geographic and temporal remove from Abell, and it is difficult to say if there were any Scottish parallels for them with which he might have been acquainted.

The Quheill of Tyme's place in the universal and progressive genre is indicated by the sense of continuity in the material. There are three primary threads: Scottish kings, popes and Roman emperors.

The Holy Roman Emperors of mediaeval Europe are seen as directly descending from the emperors of Rome itself. The Scots and popes have a more ancient ancestry; Abell treats them as organic growths from the people of Israel. The popes begin with Peter, but are a disjunctive continuation of the line of "bischeps" or high priests of Israel. The Scots descend from a daughter of Pharaoh who leaves Egypt just after the Israelites make their exit. Curiously, Scots chroniclers never

¹G. McN. Rushforth, "The Wheel of the Ten Ages of Life in Leominster Church," Proceedings of the Society of Antiquaries, London 26 (1914), 56-57 and fig. 4

²A. N. Didron, Christian Iconography, trans. E. J. Millington and Margaret Stokes (New York: Frederick Ungar, 1965), II.381-2. The treatise itself is in Greek, and can therefore be dismissed as a direct influence on Abell.
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seemed to conflate their Egyptian ancestress Scota with the Egyptian princess who rescued Moses, although that would have been a logical extension of the legend.

Overall, Abell is not very interested in the origin legend of the Scots, even though his predecessors in the Scottish historiographical tradition put great emphasis on it. Gathelos and Scota, the supposed progenitors of the whole Scottish people, get a total of two sentences' notice from Abell.¹ The inclusion of the origin myth at all seems almost out of a sense of duty rather than a belief in the real importance of the reges Scottorum who ruled before their arrival in Scotland, and indeed no serious interest is applied to the kings until Fergus I. This may be in part because of Abell's strongly Christian view of history; as Robert Hanning has argued in explanation of the non-importance of origin legends to Gildas and Bede, "since Christian ecclesiastical-national history applied the theology of history to national happenings, the events of past and present were adapted to the biblical and exegetical scheme, and the only 'origins' that mattered were the origins of Israel, of the New Israel and of the Christian."² This describes Abell's pattern quite well; he skims over many of the mythical kings quite lightly, but gives particular emphasis to Donald I, allegedly the first Christian king of Scots.³

Regarded as a Scottish chronicler, Abell must be considered as a member of the historiographical tradition also containing Walter Bower and Hector Boece, who were his two main sources for Scottish history.⁴ He relied primarily on the work of Hector Boece for his Scottish material, and absorbed Boece's framework, but as an historian he does not much resemble Boece. He was definitely aware of Bower

¹10-11 (f.5)


³56 (f. 28r)

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independently from Boece although he does not mention Bower or his work by name. He quotes from Bower passages which do not appear in Boece's work, as for instance the Latin verse on the death of Edward I of England, and also frequently either refers to Bower or actively summarises Bower's position as a counterweight to Boece's version of events.

Despite the heavy reliance on Boece's structure, Abell's affinity is more with Walter Bower, who wrote history for Scots, rather than simply of Scotland. Indeed, the Quheill of Tyme almost seems to be in reaction to Boece's Scotorum Historiae. Boece's interest lay entirely with Scotland and Scottish history, but Abell, while largely accepting Boece's framework for Scottish history, seeks to turn his readers' eyes to the wider world and Scotland's place within it. Whatever Abell's faults, blinkered insularity was not among them.

In order to understand Abell's relationship to his Scottish sources, and to examine the ways in which he develops themes independently of those sources, it will be helpful to look closely at some specific passages. Abell's treatment of Macbeth, the Soules Conspiracy and Black Parliament, and the reign and murder of James I cover a broad chronological range: one near the confluence of myth and history; another during the age of Scotland's hero king; the third from the end of Abell's narrative sources and much nearer to his own time. Despite this, all three show striking similarities in the manipulation of materials and the treatments of characters and events.

Abell's telling of the reigns and deaths of Duncan and Macbeth will seem familiar to readers of Shakespeare and is drawn from Boece's account. Abell takes over, for instance, Boece's distinctive version

\footnote{Abell refers throughout to "be auld cornicul" by which he means the Scotichronicon. As Nicola Royan points out in "The Scotorum Historia of Hector Boece: A Study." (Unpublished D.Phil Thesis, Oxford University, 1996), 215 n 123, Walter Bower's identity as author of the Scotichronicon was not always so clear cut as it is today; Boece refers to it only as a work by "some abbot of Inchcolm who did not leave his name."}

\footnote{Abell's use of the Macbeth story well before Shakespeare's treatment of it has been commented upon by Alasdair Stewart ("Roit or Quheill of Tyme," 387; "Final Folios," 232). However, since Shakespeare's immediate source, Raphael Holinshed, had relied on...}
of the genealogy of Duncan and Macbeth, which is not paralleled in Bower. However, while Abell adopts some features from Boece's assessment of their characters - Duncan was "meik and gentil," but Macbeth, though strong and hardy, was "our crowell of natur" - he sheds entirely Boece's criticism of Duncan's gentleness. For Boece, the king "mitis ... ac clemens" is also weak, unsuitable as a war leader, and even feeble-minded. Macbeth, despite his cruelty and ambition, almost seems preferable to Boece. Boece's Duncan and Macbeth are the splintered aspects of one correct kingly personality, one just and merciful, but weak, the other warlike and strong, but cruel.

While Abell certainly valued strong leadership, especially in war, he also valued kings who were "sweit and weill mannerit" very highly. His praise for Donald IV and Constantine III is great, though both were inclined more to law and policy than deeds of arms. Without directly referring to the Scotichronicon, he adopts Bower's position of praising Duncan for his justice and prudence, although the parallel is not perfect, as Bower's account does not include war. In the account of the rebellion of Macdonald in Lochaber, for instance, Boece accuses Duncan of mental feebleness, and put into Macbeth's mouth a sharp rebuke for sloth and weakness in Duncan's handling of the affair. Abell, in contrast, suggests neither that the king is a fool nor that he is vacillating and indecisive in action. His Duncan immediately sends a force under Macbeth to suppress the rebellion, although he does not fight himself.

Boece's account, the similarity between Abell and Shakespeare is unremarkable.

1Abell, 146 (f. 73v); Boece, f. CCLV; Bower, IV.49 (Watt 2, 418-419)

2Abell, 146 (f. 73v)

3Boece, f. CCLV

4a phrase used of the mythical king Fynnayen, 38 (f. 18v). Cf. the praise of the Roman emperor Tiberius, 44 (f. 21v).

5129-130 (f. 65v)

6Boece, f. CCLV v.
Abell's more complimentary portrait of Duncan carries through his account of the Norse invasion. Boece's comment that Duncan, driven by necessity, finally became a war leader is entirely omitted.\(^1\) In contrast, Abell's Duncan has already been seen as a vigorous figure in the repression of the Macdonald rebellion. Thus it is no surprise that he remains active in Abell's account, even when besieged in Perth and waiting on Macbeth's aid. It is Duncan, not his cousin, who takes Banquo's counsel and prepares the narcotic repast which provides the opportunity for victory; then both his and Macbeth's forces converge to destroy the enemy.

It is difficult to draw too many parallels for Abell's account with Bower's version of events. While Bower does include a version of this story, he does not attribute it to the reign of Duncan.\(^2\) Instead he placed it in the reign of an unnamed Pictish king, as an explanation for the poor relations between Scotland and Norway, out of context with any discussion of strong kingship. Boece, for whatever reasons, chose to assign it to Duncan. Boece also made two changes to Bower's material, which Abell followed. The etymology of Drumlaw is altered from the place where the "drownit lay," in their sunken ships, to "montes mergentes" or "drowning hills."\(^3\) The name of the soporific herb is also changed. Bower gives "nigrus eleborus," black hellebore, but Boece calls it "solatro," and gives a description of the plant.\(^4\) None of the standard Latin lexica contain "solatro," but both Abell and John Bellenden clearly recognised either the word or Boece's description, as they give identical translations. Bellenden renders it "mekilwourte"

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\(^1\)Boece, f. CCLVI v.

\(^2\)Bower, X.17 (Watt, 5.342-347)

\(^3\)Bower, X.17 (Watt, 5.346); Boece, f. CCLVII v.; Abell, 147 (f. 74r)

\(^4\)Bower, X.17; Boece, f. CCLVII v. Helleborus niger is used by some modern botanists for the Christmas Rose, and it is suggested in Watt's notes that this is the plant to which Bower referred (5.464). However, it is perhaps more likely that he meant the plant now known as H. officinalis which was believed to have soporific properties.

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and Abell provides "mwkilworth."\(^1\)

Abell's account of Macbeth's meeting with the witches is also drawn from Boece; it does not appear in Bower. Characteristically, Abell condenses Boece's version considerably. The details of the actual encounter are preserved largely intact, but Abell omits the joking between Macbeth and Banquo which Boece reports, and he also does not include Duncan's naming of Malcolm as Prince of Cumbria, which in Boece's telling is the immediate catalyst for Macbeth's rebellion. This collapsing of the account makes Macbeth's (and his wife's) ambition more sharply focused. Boece's Macbeth is envious and ambitious, but he has also played the part of a king when his cousin Duncan has been too weak or indecisive to maintain the realm, and perhaps he has cause to feel slighted when he is passed over in the selection of an heir. In contrast, Abell's Macbeth, though he has been a good general, has no reason to feel such ambition, except that he is prompted by the prophecy of the witches. The odiousness of Macbeth's crime against his king is underlined by Abell's short document against ambition for worldly honour, which is not derived from Boece, and is amply studded with biblical exempla.\(^2\)

Abell's treatment of Macbeth's usurpation is patterned differently from both Bower's and Boece's. Bower, though pausing to reflect on the duty of a king to keep himself safe, moves directly into Macbeth's reign. Boece, to emphasise the illegitimacy of Macbeth's reign, breaks his usual pattern on the death of a king. There is no pause to catch up with world events, which Boece customarily inserts between reigns, and Macbeth is denied the "rex creatus est" formula normally applied to legitimate kings. Instead, the action moves immediately from the scene of the murder to Scone, where Macbeth is

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\(^1\)John Bellenden, trans., The Chronicles of Scotland Compiled by Hector Boece. Edited by W. Seton, et al. (Edinburgh: Scottish Text Society, 1938-41), II.148; Abell, 147 (f. 74r). The Dictionary of the Older Scottish Tongue identifies this plant with either deadly nightshade (Atropa belladonna) or white hellebore (possibly Veratrum album).

\(^2\)Abell, 148 (f. 74v)
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merely "called king."¹

In contrast, Abell breaks the action to bring world history up to date. This has nothing to do with any sense of Macbeth's legitimacy as ruler, but rather reflects Abell's greater interest in events outside Scotland. For Abell, the doings of the popes and emperors were as important as the activities of the Scottish kings, and to put off notice of a schism and the activities of Gregory VI simply to re-emphasise a point already made about Macbeth probably seemed meritless.

It was also impractical to pass by a convenient stopping-place and hold the material until the death of Macbeth. Abell covers the activities of four popes and an emperor in the pause between Duncan and Macbeth, and those of six popes, two emperors, a church council and a king of France in the space between Macbeth and Malcolm. Breaking the pattern might have made a statement about Macbeth, but it would also have created a morass of continental history between two Scottish kings. The maintenance of the pattern has nothing to do with latent belief in Macbeth's rightful claim to the throne, but rather with Abell's acute awareness of maintaining the balance of his narrative.

Abell's treatment of events after Macbeth's assumption of power is condensed from Boece's and there are some small variations. Significantly for his portrait of Duncan, Abell omits Boece's contention that Macbeth's first activities in stabilising his claim were to correct the abuses which had grown up under Duncan's lax government.² The general beneficence of the first part of Macbeth's reign is acknowledged, as are his good laws, although Abell abbreviates Boece's list of these laws. It is specifically the laws made in favour of the Church that are cut from Abell's account, perhaps due to his expectation of a lay audience.

There are variations from his sources in Abell's telling of the collapse of Macbeth's reign. The murder of Banquo is much the same as Boece's, but the subsequent adventures of Fleance, and the Stewart genealogy, are shortened. The prophecy about Macbeth's death is placed

¹"rex appellatur," Boece, f. CCLVIII v.
²Boece, f. CCLVIII v.
in Abell's account before the building of Dunsinane, rather than after, as in Boece; in fact it is the prophecy which prompts Abell's Macbeth to build that stronghold and engage in contumelious behaviour toward the nobles. Some changes are smaller; for example, Macbeth's quarrel with Macduff is somewhat altered. Boece has it that Macduff refused to contribute to the building of Dunsinane, Abell that he did not "come personallie" to the building. The disputation between Macduff and Malcolm is reduced to a mere mention from Bower's and Boece's long accounts, and the subsequent military campaign is condensed into a few sentences, although the important carrying of tree branches from Birnam Wood and the caesarian-born Macduff's cutting off of Macbeth's head are noted. In this instance Abell does not treat rebellion against the king as a criminal act. Macbeth, a usurper and therefore not truly king, is rightly replaced by the correct heir in a campaign intended to restore justice to the realm.

Superficially, Abell's account of the Soules Conspiracy and the Black Parliament of August 1320 seem to have been taken over almost wholesale from Boece's version, without even a passing reference to Bower's take on those events. Abell absorbs, for instance, the story of the landholders arriving at Perth with their weapons instead of charters which Boece tells, but although he agrees with Boece that the documents may have been lost in the wars, he adds another detail which changes the colour of the story entirely. As Boece has it, when Robert I urged the men to present their proofs of possession, the grim nobles responded by bringing forth their weapons, apparently without commentary or explanation. In Boece's report, this action of the nobles was implicitly treasonous. The suggestion is that if the king had attempted a seizure of property, rightly or otherwise, he would have met with armed resistance, and it does not do to threaten a king.

In contrast, Abell offers oblique criticism of Robert; his nobles, not having documents, bring forward the weapons "at þai helpit

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1Boece, f. CCLX v.; Abell, 150 (f. 75v)

2Bower, XIII.1 (Watt 7, 1-4); Boece, f. CCCXVII
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to recuuis be ring." They are not treasonous, but have rather earned the right to their holdings through service in defence of the realm.

One is reminded of the earl Warenne's reported reaction to Edward I's quo warranto, offering the rusty sword his ancestor carried in the service of William the Conqueror as proof of his claim to his territories. Abell may have been aware of the Warenne legend, although it seems unlikely that he would have drawn such a direct parallel between the despised Edward I and the hero king of the Scots. Nevertheless, in Abell's telling, King Robert's subsequent anger appears less reasonable, although the plot to betray the kingdom to Edward II is still regarded as odious.

Abell's version of the list of conspirators convicted at the Black Parliament is nearly identical with Boece's, although Sir William de Soules himself has fallen out of the report, as has the countess of Strathearn, who appears in Bower's account though not in Boece's. Abell does tweak this list, however; the division of the earl of Buchan's offices between William Hay and William Keith is omitted, possibly in the interests of space, and the earl himself is correctly identified by Abell as a Comyn, a fact which Boece omits but which had considerable political importance in the fourteenth century. Abell's portrait of Bruce is generally complimentary, and his Comyns are conversely depicted as traitors in league with the English, so it seems unlikely that Abell is suggesting that the earl's downfall was merely a politically motivated clearance of the opposition. It may be simply Abell adding another nail to the Comyn coffin, with involvement in the Soules Conspiracy just another example of Comyn treachery. On the other hand, it does demonstrate an awareness of the political realities during Bruce's reign which is not evident in Boece's account.

The narrative on James I forms the terminus for both Bower's and

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1Abell, 194 (f. 97r)


3Boece, f. CCCXVII; Abell, 194-195 (f. 97v)

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Boece's works.¹ For Bower, the reign and murder of that king were recent history, and ending the Scotichronicon with them not only brought the chronicle nearly up to date, but also avoided the unpleasant business of trying to sort out the confused situation of the moment. Boece also chose to end with the reign of James, for reasons which are less obvious. Bower was probably his latest source, outside of word-of-mouth material, and perhaps the elegantly educated Boece felt safer ending when his narrative sources did rather than trying to reconstruct the events of the intervening century alone. Abell apparently felt no such compunctions; The Quheill of Tyme continues briskly up to 1537, and trails off mid-sentence with some events still up in the air.

Abell's narrative of James I is in many ways an exercise in abbreviation. The account of Alexander of the Isles which appears in both Bower and Boece is totally omitted, and James' Highland problems handled in only two sentences. Likewise the conviction of Pavel Kravar is merely mentioned in passing. Abell indulges neither in Boece's high-flown speeches from bishops nor Bower's rants against Lollard heretics; his ire is saved for the Lutherans.² The marriage of Princess Margaret to the Dauphin is also only mentioned - Bower's long accounts of the diplomatic missions preceding the betrothal and Boece's roll-call of the courtiers who accompanied her to France are omitted. Left out too is Boece's story of James visiting the aged lady of Kinnoull, which is not found in Bower.

Some abbreviations are smaller and possibly more pointed. Abell's list of lords clapped in prison on James' return from England is taken from Boece, but omits Adam Hepburn of Hailes and Thomas Hay of Yester, ancestors of his patron's mother and wife, respectively.³ The statutes

¹Abell, 216-219 (f. 107r-108v); Bower, XVI (Watt, 8.300-341); Boece f. CCCLVIIIv-CCCLXVIII.

²Abell clearly viewed the spread of Lutheran errors as a serious problem and rails against them often, as for example on pages 34 (f. 16v), 68-9 (f. 34r) and 119-20 (f. 60v), among other places.

³Abell, 216 (f. 107v); Boece f. CCCLIXv. Bower gives a similar list (XVI.10; Watt 8, 242-243) but says they were all made knights, not imprisoned.

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made regarding cathedral canons, taken from Boece, are shortened; Abell keeps the educational requirements but omits the prerequisite of noble lineage. He follows Boece in excluding the account of the mourning over the execution of Walter Stewart which Bower recounts, and also neglects to mention Bower's reports of the unpopularity of the taxes levied by the king, thus contributing to a more unequivocally favourable picture of James.

There is a suggestion that Abell may have been in touch with an historical tradition outside that of Bower and Boece in his handling of the brigand Macdonald in Ross. As both Bower and Boece have it, the king dressed Macdonald in a garment with a picture of his crime on the front. Bower describes the clothing as a "collobium lineum," a linen undershirt,¹ and Boece calls it a "chlamys," a word which usually means a woollen cloak.² Abell, in contrast, says that the king wrapped him in a bearskin "at þe smyth wsis in horse schoyn."³ Abell's Latin is normally quite good, so it seems unlikely that he simply mistranslated his sources. Both Bower and Boece are quite clear that there was an image of a smith nailing horseshoes to a woman's feet on the garment, but there is no suggestion of such a thing in Abell's account.

Abell's treatment of the disinheritance of George Dunbar, earl of March, has certain parallels with his account of the Soules conspiracy. As with that passage, he follows Boece fairly closely, at least superficially, but makes small adjustments that substantially alter the character of the report.⁴ The earl was disinheritined by James I on the grounds that his father, the previous earl, had rebelled against Robert III and gone over to the English. Abell's account of that rebellion is quite sympathetic; he portrays Dunbar as trapped by the machinations of the duke of Albany and the earl of Douglas, defrauded of his estates

¹Bower, XVI.33 (Watt, 8.320)
²Boece, f. CCCLXIV
³217 (f.107v)
⁴Abell, 218 (f. 108r); Bower, XVI.24 (Watt, 8.290-291); Boece, f. CCCLXVv

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and without "remeid." His turn to the English is the act of a desperate man, and he demonstrates his essential honesty by refusing to join Hotspur's rebellion against Henry IV. Furthermore, when he does return to Scotland, he is stripped of some of his estates, which Abell regards as fair punishment for his fault.

Abell thus seems to view James I's actions as unjust. Adam Hepburn of Hailes, portrayed in Boece's telling as a good servant of the king, is not included in Abell's version, possibly because he did not wish to offend his patron by associating his ancestor with the unjust seizure of the castle of Dunbar. He notes that the earl "had gret occasioun" in fighting against Scotland, and that his son "schew to be gubernatoris seill of remissioun and als pe lordis, bot pe king acceppt paim nocht." However, as with his treatment of the Soules conspiracy, his criticism of royal action is oblique. He cites James' reasons - that "pe falt of prodicioun passis be cevile law in pe haris" - without comment, even though he has earlier quoted the biblical maxim that the sin of the father does not rest upon the son. Nor does Abell remind the reader that the father had paid for his crime with the loss of Annandale and the castle of Lochmaben, although he could easily have done so.

Nevertheless, Abell still regards treason against the king as odious crime. The conspiracy against and murder of James is recounted carefully, with each traitor identified, and followed by a document against unfaithful servants which includes the statement "pare is na wise wyler na proditioun." Abell's account is again drawn largely from Boece's, but with small changes in detail. He agrees with Boece and Bower that the leader of the conspiracy was the king's paternal uncle.

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1 Abell, 212 (f. 105v)
2 218 (f. 108r)
3 218 (f. 108r)
4 53 (f. 26v). The biblical verse is Ezekiel 18:20.
5 213 (f. 106r)
6 219 (f. 108v)
the earl of Atholl, and that the cause was the earl's ambition for the throne. However, he omits Boece's information that the earl was the brother of the duke of Albany who murdered James' elder brother Prince David, but adds that "hes it is writin be sum he wes eldest sone of Quene Effames." Once again Abell shows an awareness of political issues which is not copied from Boece, although the facts of the story have become somewhat tangled. Elizabeth Muir had been Robert II's first wife, before he came to the throne, but there was doubt as to the legitimacy of that marriage and therefore of the children, John, earl of Carrick and the future Robert III, Robert, duke of Albany and Alexander, earl of Buchan, the "Wolf of Badenoch." The second marriage, to Euphemia Ross, was unquestionably legal, and she was Robert's wife when he was crowned king. That marriage produced two more sons: David, earl of Strathearn, who died young, and Walter, earl of Atholl. However, as Abell understands it, Euphemia Ross was Robert II's first wife and her sons were disinherited in favour of the children of Elizabeth Muir, Robert's mistress and later second wife. The earl of Atholl's engineering a conspiracy to murder James I is easily explicable in light of his position as a slighted son of Robert II's first (or at least first securely legitimate) marriage. Boece's identification of the earl of Atholl as the half-brother of the duke of Albany is correct, but not enlightening as Abell's decision to identify the earl's mother is.

It is evident that while Abell relied on Boece in particular for his Scottish material, he did not slavishly imitate his sources, and in these three examples, Abell's own ideas about the body politic begin to emerge. Boece sometimes seems ambivalent, both about his kings and the nobles who rise against them. Macbeth's usurpation appears almost desirable, given the incompetence with which he accuses Duncan; the nobles who appear at Robert I's parliament with their weapons are not

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1Abell, 218 (f. 108r); Bower XVI.27 (Watt 8.300-303); Boece f. CCCLXVIv ff.  
2218 (f. 108r)  
3209 (f. 104r)  

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granted mitigating circumstances. In contrast, Abell is often markedly sympathetic toward the aristocracy, as for example in his portrait of the nobles who have no charters, only their weapons which they used to recover the realm from the English, a sympathy which neither Bower nor Boece shows. However, for Abell the king is still the king no matter how unjust his actions may be, and not to be rebelled against; in all three instances, rebellion against a legitimate ruler is regarded as entirely reprehensible. The deposition of Macbeth receives quiet approval because Macbeth had usurped the crown and was replaced with the legitimate heir. The modifications Abell makes to his portrait of Duncan, and even more subtly to the treatment of James I, serve to emphasise the atrocity of the crimes committed against them. Even in the case of the Black Parliament, or the dubious disinheriting of the Earl of March by James I, where royal action might legitimately be criticised, Abell remains circumspect and any criticism is muted.

Abell had of course read beyond just Bower and Boece, and he makes reference to quite a variety of other materials. He had clearly read Blind Hary's The Wallace, to which he refers in the context of Wallace's exploits against the English. Also, the "Mira Crudelitas" passage in which Abell describes how Edward I burned the Scottish service books, saints' lives and histories is clearly based on a passage in The Wallace.

Another Scottish source of which Abell seems to have been aware was John Mair's History of Greater Britain, to which he refers once, rather dismissively. Abell does not give a reason why he preferred Boece's history to Mair's. It is possible that Mair's political thought, which includes a unionist tendency, was not compatible with Abell's own brand of patriotism, and his work was ignored on that
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Abell was also well acquainted with an assortment of non-Scottish materials, some of which he names in his prologue. There he lists, in addition to Hector Boece: "Antonyne," St. Antoninus Pierozzi (1389-1459), a Dominican friar and Archbishop of Florence, who wrote a Summa Historialis; "Wincent," Vincent of Beauvais, author of the Speculum Historiale; "Martyne," Martin of Poland, who wrote the influential Chronicon Pontificum et Imperatorum; St Augustine's De Civitate Dei; and Eusebius of Caesarea.

Although Eusebius' Chronicon was widely available in mediaeval Europe, it is possible to point to the very edition which Abell seems to have used. There are divisions within The Quheill of Tyme marking transitions from one continuator to the next which correspond precisely to the divisions which appear in the 1512 Paris edition of the Chronicon printed by Henricus Stephanus. These transitions appear as follows: Eusebius to Jerome, page 67 (f. 33v), corresponding to f. 97r of the Stephanus edition; Jerome to Prosper of Aquitaine, 75 (f. 38r), Stephanus f. 101v; Prosper to Mattheus Palmieri Florentinus, 81 (f. 40v), Stephanus f. 107r; Palmieri Florentinus to Matthias Palmieri Pisanus, 220 (f. 109r). Stephanus f. 153r. In the last instance,

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2 (f. 1v)


5 Also known as Martin of Troppau. The Chronicon has been edited by Ludwig Weiland, MGH Scriptores XXII, 377-475.

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Abell's choice of phrase, "sequitur Maith Palmer," exactly parallels that of the Stephanus edition. Although Abell does not note the transition from Palmieri Pisanus to Johannis Multivallis, the last continuator in the Stephanus edition, there is textual evidence that he used this portion as well. For example, on the marriage of Prince Arthur to Catherine of Aragon, the Stephanus edition reads: Arturus Henrici sexti regis Angliae filius Mariam regis Aragoniae filiam duxit in vxorem. Recording the same event, Abell gives: Arthur, King Hare 7 sone, mareit 1pe king of Arrogonis dochtir, Mare callit. The similarity of phrasing and the repetition of the error in the princess' name indicate clearly that Abell was using Multivallis' continuation. Both the copy of this edition held in the St Andrews University Library and a copy of Stephanus' 1518 reprint of the same edition held in Harvard University's Widener Library are bound with Stephanus' 1513 edition of Sigebert of Gembloux's Chronicon, to which Abell also refers once.

Abell quotes or alludes to many more sources within the text itself. These include: Peter Comestor's Historia Scolastica; Peter Lombard's Sentences; sermons of St. John Chrysostom; Dares Phrygius on Troy; St. Gregory's Regula Pastoralis; a wide variety of classical writers including Livy, Ovid, Sallust, Horace, and Josephus; Thomas Aquinas, especially the Summa Contra Gentiles; the corpora of canon and civil law; the romance of Ogier the Dane, and the Life of St Brendan.

1 clearly a typographical error for Henrici septi, who had earlier been correctly identified when he claimed the throne of England in 1485, f. 169v.

231 (f. 114v)

117 (f. 59r)


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This not only demonstrates Abell's omnivorous reading, but also gives us a fair idea of the education of, and material available to, an ordinary Scottish religious at the end of the Middle Ages.

Considered as a Franciscan chronicler, Abell is something of an oddity. The Franciscans were not, in general, particularly given to the writing of secular history. While considerable effort was put into the recording of the life and works of the founder and his immediate circle and later of the subsequent activities of the Friars Minor, the literary endeavors of the Franciscans tended more to philosophy or to sermons and hymns (which last were often inspired by local secular and vernacular verse traditions). The number of known Franciscan chroniclers who focused on secular history (either local or regional) is small; apart from Adam Abell, there are the Italians Giordano of Giano and Salimbene of Parma, the Bohemian Nicholas Glassberger and possibly the Englishmen Richard of Durham and his continuator Thomas of Otterbourne, another Franciscan, whose now-lost work was probably used by the authors of both the Lanercost Chronicle and the Anonimallle Chronicle. The possibility exists that some other fourteenth-century English chronicles or their continuations were written by Franciscans, but the identification of these individuals - and even their affiliation with the Franciscan order - is tenuous.

The Observant Franciscans were descendants of the Spiritual party which had appeared within the order even before the death of Francis. Many of the Spirituals were heavily influenced by the thought of Joachim of Fiore, in part because some of his prophecies could be

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1Most notably the Vita Prima and Vita Secunda by Thomas of Celano, the Legenda Maior by St Bonaventure, and works like the Fiorelli and the Legend of the Three Companions.

2For example, the Tractatus de aduentu fratrum minorum in Angliam by Thomas of Eccleston (ed. A.G. Little, 2nd ed. Manchester, 1951), the writings of Angelo of Clareno, and the Chronica 24 generalium.

3St Bonaventure, Roger Bacon, Robert Grosseteste and John Duns Scotus are among the pre-eminent Franciscan thinkers of the Middle Ages.

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interprcted to herald the mendicant orders. Salimbene, the most famous of the Franciscan chroniclers, shows distinct Joachite leanings, which is not surprising since Joachim himself was deeply concerned with deciphering the patterns of history. A great deal of Joachite thought (as distinct from Joachim's thought) was also oriented around eschatology and more importantly the imminence of the Apocalypse. Adam Abell, however, was not over-concerned with apocalyptic. It was an integral part of his orthodox and Christian world-view, and his association of the beginning of the seventh and last age of the world with the birth of Christ shows that he understood himself to be living in end times, but he was content to remark that God alone knows when the end will come. He did not see Antichrist in every bad emperor or corrupt pope. In short, though his use of wheel imagery could have been partially influenced by Joachim, and while he was certainly aware of the Calabrian abbot, Adam Abell was no Joachite.

One of the great difficulties with discussing The Quheill of Tyme in its Franciscan context is the freedom with which scholars have used the term "Franciscan literature." John V. Fleming, for instance, in his study of mediaeval Franciscan literature, says of his own definition "Franciscan literature thus conceived of course does not include all books written by mediaeval Franciscans, nor is it limited to books written by them only."1

This definition is presented in opposition to the notion that Franciscan literature is comprised merely of those works by "authors in gray cowls" on the grounds that there is a vast body of anonymous works which are "Franciscan" in "their style, their themes, their peculiar way of giving expression to cherished Christian values."2 While this approach has some merits, especially with regard to the anonymous material, the historian and the literary scholar interested in literature by Franciscans are still confronted by catalogues of material rather than any systematic attempt to discuss the characteristics of things which mediaeval Franciscans themselves


2Fleming, Franciscan Literature, 4.
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actually wrote.

The task of discerning the nature of these styles, themes and ways of expression which are supposed to be typically Franciscan has not been clarified by other scholars. In one of the few studies of the influence of Franciscan spirituality on literature, David Jeffrey asserts that "Franciscan spirituality is distinguished by its style" and links this style to the forms of lyric verse in which he is interested. Indeed, Jeffrey is able, by the end of his study, to feel safe in announcing that "the Middle English lyric is, essentially, Franciscan song." Given the multiplicity of forms and themes employed in these lyrics, and the fact that Jeffrey, like Fleming, does not require evidence of Franciscan authorship to classify a work as Franciscan literature, sorting out which features are typical of the thought and writing of the Franciscans themselves seems daunting at best.

Despite this indeterminacy, certain traits do emerge as characteristically Franciscan in scholarly opinion. The most famous of these is a love of nature as typified in St Francis' own Canticle of Brother Sun. This love of nature, it should be remembered, is neither an early form of environmental activism nor fuzzy pantheism, but an understanding of creation as revelation of the Creator. Abell's purpose was not to celebrate nature but to examine history as revelation; nevertheless his very first "document" is on the revelatory function of nature:

Consider ye sone, ye mone, ye planetts, ye fillin and flowin of ye see, ye growin of ye garss, treis, herbis and corne, and pow ma onderstand be yame bat yare is ane gider and preserfar of yame. ¹

The second of the characteristically Franciscan traits is the use of religious themes, in particular devotion to the Blessed Virgin and

¹Jeffrey, The Early English Lyric and Franciscan Spirituality (Lincoln: University of Nebraska Press, 1975), 8.

²Jeffrey, Early English Lyric, 261.

³4 (f. 2v)

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the Passion, a reliance on scriptural imagery, and an emphasis on preaching and penitence.¹ There is ample evidence of Abell's personal devotion sprinkled through his work, and that personal devotion matches well with both the trends of late medieval piety in general as well as Observant Franciscan piety in particular. For instance, he exhorts the reader to devotion to the saints as intercessors between sinful man and Almighty God,² and to trust in the mercy of God which is granted to all who truly repent, no matter how great their sins may be.³ Elsewhere he defends the necessity of Mary and the sacraments to human salvation.⁴ He also exhibits a typically Franciscan interest in contemplation of the Passion, using Francis' own bearing of the stigmata as witness to the spiritual value of such meditation.⁵ However, it is Abell's interest in preaching and penitence which is most striking to the modern reader. This predicatory aspect will be discussed in greater detail below, and it will suffice here to note that while Abell often employs simple moralisation based on the literal level of Scripture,⁶ it is not his only tool, and he is equally confident in proposing complex legal or moral arguments in his small sermons against vices.

Third and perhaps most subtle is the use of non-religious materials and forms for religious ends. This too has its roots in

¹See Alexander Broadie, The Shadow of Scotus: Philosophy and Faith in Pre-Reformation Scotland (Edinburgh: T & T Clark, 1995) for intellectual and theological background on Franciscan piety and devotion.

²120-121 (f. 60v).
³140 (f. 71v)
⁴150 (f. 75v)
⁵178 (f. 89). See also Alasdair A. MacDonald, "Catholic Devotion into Protestant Lyric: The Case of the Contemplacioun of Synnaris," Innes Review 35 (1984): 58-87 for the expression of some of these Franciscan traits, especially meditation on the Passion, in the writing of the late fifteenth-century Scottish Observant Franciscan William of Touris.

⁶described as characteristic by Jeffrey, Early English Lyric, chapter 3 and p 252.
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Francis’ own practice; the saint’s use of troubadour verse forms as a base for religious songs is well attested, and it was not for nothing that the Franciscan Order as a whole became known as the joculatores dei, the jongleurs of God. Abell himself was not a poet, but the care with which he develops the doings of Scottish kings and other worldly figures into moral exempla bespeaks the same ethos.

Indeed, Abell’s primary and most explicit agenda in his history is theological, which may seem surprising given the distinctly political and nationalist agenda of his two main Scottish sources, Bower and Boece. Implicit in the mediaeval concept of linear, progressive history, however, is the idea that all history is sacred history. The unfolding of the divine plan is the history of salvation, both of the individual and of collective humanity. Read as such, history becomes a guidebook for the Christian seeking salvation. The structural framework of The Quheill of Tyme is therefore mainly a set of exempla for moral improvement set into a chronological system. Such a framework is common in the international tradition of mediaeval historical writing and has itself a long history. It appears in early Christian pastoral writing, which exhorts believers to emulate the examples of Gospel figures, especially the apostles.1 More importantly from a mediaeval perspective, however, it was promoted by Augustine, who wrote in his De Mendacio:

Ita pleraque in verbis intelligere non valentes, in factis sanctorum colligimus quemadmodum oporteat accipi, quod facile in aliam partem duceretur, nisi exemplo revocaretur.2

The writing of historical exempla is specifically useful in Abell’s view “because ane story or narration is mair sickir and attentik quhen nocht alarerlie þe namys of þe doaris of it ar expremit, bot alswa þe tyme determit, þe place and provence ar schawin.”3 The

2I, c. XV, XXX; PL 40 col. 508
32 (f.1r)
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factuality (real or apparent) of the historical account drives home the validity of the exempla and makes real the rewards and punishments received by the actors of any given historical event. Abell regularly intersperses the incidents of history with "documents" (a modern reader might call them lectures or sermons) which hammer home the moral lesson of the historical account, usually with liberal use of quotations from the Bible or the corpus of canon law. Abell's express purpose for including these documents is "to instruk the redaris and kendill þame in lufe of God and þare nychtbour, quhar throw þai mot get grace heir and hyer glore euer mair." For Abell, then, history is not interesting simply for its own sake, but is a means of teaching moral rectitude and of saving souls.

One can even argue that The Quheill of Tyme is a sermon, or a collection of sermons; it belongs as much to the tradition of works like Cursor Mundi as it does to the tradition of the Scotichronicon. The very formulae of the prologue, both in direction to an audience of religious men, and the explicit awareness of the role of translation in extending the audience to "secular men or wemen" mirror the language of late-mediaeval translations of Latin religious texts. For example, a fifteenth-century Middle English translation of the Franciscan David of Augsburg's De Exterioris et Interioris Hominis Compositione opens thus:

And thought ytsobe that thys booke ... touche principally the religious persons, neuer the later every secular man or womman ... may fynde here in sufficient instruccion. ¹

This is not to say that Abell was without a political agenda, but that his politics are less obvious than his theology. Nor is The Quheill of Tyme without historical interest. One the contrary, it is extremely interesting from a purely historical point of view for a number of reasons. It is, for example, the last surviving Scottish chronicle to be written before the Reformation, composed during the complex and imperfectly understood decade of the 1530s. It is also the

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first narrative source to treat the Scottish kings from James II on, and is actually an eyewitness account of the reigns of James III, IV and V. And, as a work of essentially secular history composed by a Franciscan, it is an international rarity.

The less pronounced nature of Abell's nationalist agenda should not obscure the fact of its existence. His royalism, tempered by sympathy for both nobles and commons, has already been discussed. Throughout he shows an explicit distrust of the English and their motives; nearly every mention of English action is modified by "deceitfully," "fraudfully," or similar adverb. An exposition of just war theory, with a lament for the lack of noble men to defend the borders, and the powerful tag that the Scots have the necessary causes for war against the English, is appended to a notice of the First Crusade, where one might otherwise expect to see an exhortation against the Ottoman Turks or heresy. Abell's nationalism is not entirely negative, however. When recounting incidents in which Scots can take pride, as for instance the battle of Bannockburn, his usually terse style expands to include details which could easily be passed over, and he clearly delights in recounting the miracles which demonstrate divine approval of the Scottish cause.

Nevertheless, religious issues always take precedence. For example, his patriotism does not prevent him from decrying ecclesiastical abuses within Scotland. Particularly interesting is his condemnation of plurality of benefice and commendators. He is extremely critical of those seeking ecclesiastical office, and is unafraid to point out that unworthy candidates are led "nocht to be cheptur bot to be kingis chalmer." More specifically, his complaints are directed at the illegality of secular clerics serving as commendators of houses of monks, and the lack of religious discipline

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1 Abell himself comments that he has seen the reign of three kings: 234 (f. 116v)
2 156-157 (f. 78v)
3 171 (f. 85v)
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exhibited by these individuals. The damage done to the Church by the poor moral example of the commendators is his particular grievance, rather than any accusations of material injury to monasteries by greed and financial mismanagement.

Nevertheless, though Abell is concerned for the welfare of the realm of Scotland in both its secular and ecclesiastical aspects, he rates the salvation of individual souls most highly. Though Hector Boece criticized Malcolm IV because that king used his celibacy for his personal gain rather than providing the kingdom with an heir as was his duty, and Dante famously condemned Celestine V for resigning the papacy, Abell regarded Malcolm as an example of chastity to be admired, and routinely praised those who, like Celestine, turned down or resigned office for the sake of their souls, even when it could be argued that they might have won greater merit by working for the public good than by leaving obstinate subjects. The example of St. Fiacre, who prayed weeping that he should not be removed from the religious life to assume the throne of Scotland, is particularly elaborated as a lesson against worldly position and power. Though Fiacre might have ruled well, his safety from pride and temptation was assured in the religious life, and Abell clearly considered that it would have been folly for him to leave it. Likewise Prior Thomas of St Andrews, who left the office to be a monk at Coupar Angus because he could not

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2 Mark Dilworth's research on commendation in Scotland also indicates that material harm to religious communities caused by greedy commendators was not the problem in Scotland that it was in France. See his Scottish Monasteries in the Late Middle Ages, (Edinburgh: Edinburgh University Press, 1995), 14-16, 18-23, and 58 for a general introduction to the issues, and "The Commendator System in Scotland," Innes Review 37 (1986): 51-72 for more detailed discussion.

3 Royan, 267.

165 (f. 83r)

5 102-103 (f. 51-51v)
enforce perfect discipline, is presented as an example to avoid claustral office and religious dignities, which imperil entrance into the kingdom of Heaven.¹

¹170 (f. 85-85v)
This edition was transcribed from a microfilm of NLS MS 1746, which transcript was then corrected against the original manuscript. Abbreviations have been expanded and are indicated by use of italics. Spelling has not been altered. Capitalisation and punctuation have been regularised according to modern conventions. Emendations have been kept to a minimum and are noted in the apparatus at the foot of the page. A glossary, compiled in part from the Dictionary of the Older Scottish Tongue, the Oxford English Dictionary and the Middle English Dictionary, is appended to provide guidance with vocabulary.

I have attempted to maintain the organisation and sense of the original wherever possible, but scribal paragraph marks, litterae notabiliiores, etc. are often rather arbitrary. Clarity and sense have been the guides in dealing with these. Where corrections or additions by the second hand provide a better reading, they have been incorporated into the text; all such incorporations are noted in the apparatus. Quotations in the text have not been altered. An effort has been made to trace these references; where this has been possible, references to the Vulgate, to the editions specified in the bibliography, or, in the case of unpublished items, to Hans Walther, Proverbia Sententiaeque Medii Aevi,¹ may be found in the apparatus.

The Roit or Quheill of Tyme

[1r] Principium sine principio tu principe princeps
ffac bene principium principiare meum

The Roit or Quheill of Tyme heir begynnis
in nayme of þe Blissit Trinite, Our Lady and Sanct Francis

Sapientiam antiquorum exquiret sapiens et narrationem nominatorum
obseruabit et memorit Ecclesiasticus 39. 'Pe wise man Ihesus Syrach sais
in þir werdis þat ane wiseman speris of þe wisdome of þame that has bene
before him and kepis in his mynd þe storeis of precelland men. Nocht
allanerlie memorance of gude men suld be had, bot alswa of ewill men ffor
thre resons. þe first is þat werteowse men in behalding of wiciose men
suld mair be extold and lowit, ffor þe philosophur sais secundo De Celo et
Mundo: Opposta iuxta se posita magis elucesouter et melius adin...cem
decormentur. Twa contrius thingis opponit till othir ar maid kenspekill in
þare awne kynd, has blak anentis quhite. The sicund is þat we þat pressis
to follie þe example of sanct, seand þe fale of wekit men we may be þe mair
wer in tyme to cum, eftir þe sentence of the poeit: Felix quem faciunt
aliena pericula cautm. 'He is happy þat the fale of wthir men makis wise
or were. The thride is þat he is þe memorance of deid bath of gude and ewill
inwertlie mot brod ws to wncchew þe offence of God Eccle 41: Memento que
ante te fuerunt et que superuentura sunt tibi hoc iudicium a domino. Rememor,
sais he, of þe thingis that ar passit before þe and ar to cum to þe, hes sais Bura, of þe rememorance of halie fathiris quhilkis ar gane
before ws, and of þe rewerding of gude and punitioune for ewill ane man
is mair disponit to resaif and bide þe iugement of deid. And because ane

Sirach 39:1-2

'quhilkis struck through.

'is inserted, neither first nor second hand

'Bower, Scotichronicon, IV.8; v. Léopold Hervieux, Les fabulistes
latins depuis le siécle d'Auquste jusqu'à la fin du moyen âge, (Paris, 1884-
96) II.424

'Sirach 41:5

'corrected to Lyra by second hand
The Roit or Quheill of Tyme

story or narration is mair sickir and attentik quhen nocht alanerlie be namys of be doaris of it ar' expremit, bot alswa be tyme determit, be place and province ar schawin, quharfore bis present work I haif callit be Roit or Quheill of Tyme, for as be quheill turns abowt be be mouer of it sa be creatouris of God had generall processioune fra God, creand in the beginnyng of the world, sa sall Day be reuolutioune returne to him in be hend be Generall Iugement. In bis Roit nocht allanerlie secular men or wemen may haif pleasant and prophetable commonyng, but alswa religiousse men may fynd mater of prechin and be mair reddy to gife of diuerse thingis inquirit solutioune, quharfore ane halie fader callit Mychaell de Lyra,3 wnquhill commisser of bis province, now kithis myrakullis, he said bat he wald all our brethir of observance had knawlege of croniculis of bare land. And quhy bat bot because monye thingis ar sperit at pame quhilkis ar nocht sperit at otheris. Nochtwithstanding bis Roit or Quhei-U quhilk first with greit labour I compilit in Latyne., now agan3 to be honour of God, be Wirgin Mary and our halie fader Sanct Francis, my merit, and alswa plesoyr of my Lord Setone, I haif translatit it in Ynglisis agane, nocht puttand all in Ynglisis bat Lating reportis bot it bat is maist ganene for secular stait, principalie to lordis and men or wemen of honour. I haif put certane documentis schorthe to instruk be redaris and kendill pame in lufe of God and bare nyghtbour, quhar throw pai mot get grace heir and hye glore euer mair. Amen.

Explicit prologus

Incipit Ordo Declaratiuus

In be process of bis Roit bis is be ordour. In everilk side of be leif par ar twa lynes shortar rewlit with leid, ane at be heid of the writin lynis, ane nothir at be fute. In be heid lyne is be 3ere of Christ ascendand fra be birth of Christ and fra pìn descendand. In be lyne fynall is be 3ere of

ar inserted by second hand

'Michael of Leir (d. 1484), thrice vicar of the Cologne Province of Observant Franciscans.

agan inserted by second hand

'Struck through. This would be George, fourth Lord Seton (1503–1549)
The Roit or Quheill of Tyme

The Roit or Quheill of Tyme

be Warld ay proceedand. Be nummer is of augrum for compendiusnes. In be table alphabeit in be hed lyne is be nummer of lawys. In be fute lyne is be letter alphabeit A B .... And quhen pare is mention of be paip I sall put Paip, with ane heid ..., quhen of be empriour I sall put Romayne ympriour, quhen of be king of Scottis I shall put Scottis king. Euerilk redar of bis buke mot resaif with be cherite by be quhilik I compilit it, and gife he desiris be storye mair prolongit he may haif recourse to oj ir cornyculis dat is for to say to Antonyne, Wincent, Martyne, Augustin De Civitate Dei, Maister Hector or Eusib Cesarien quhem principalie I half followit and gife bar be any thing in it inconsonant to tyme or othir attentik cronicule I submit me to correctioune of Halie Kirk and onye cunyng man sa pat be werk and be wirkar may be acceptable to Our Saluieur Ihesu Christ to quhem mot [2r] honour and glore be ewir mair. Amen.

Historia

Before al day four thingis to gither wes creat be God of nathing quharin schenis be hail powar of be makar of pame: be hewin impre, be nature of angell, mateir of the four elements and tyme. Eftir followis distinction in werkis of God quharin schynis be makaris wisdom and pat in be thre first dais. Thridlie followis be werk of ournament quharin schenis His gudnes and pat in be thre last dais Genesis 1. The seyne day He restit fra his werkis nocht tirit in wirkin but sesand fra making of new creatoris. The first 3ere of be world be first days God maid licht and diuidit licht fra myrknes. The sicund day He maid be firmament and diuidit be wattir abufe and ondir. The thrid day He gadirit be wattir in ane place and sa be dry 3erd apperit. The fourt day He maid be sonne and be mone and sternis and put pame in be firmament. The fift day He maid be fisch and fowles and gret monsturis in be see. The sext day He maid bestis brwtale and be man rationall. The seynt day He passit fra new werkis nocht pat He sesit fra administratioune and conseruatioune of wniuerse creatures for it is said be Christ, John 5: Pater meus vsque modo operatur et ego operor. My Fader laubouris to now and I laubour ffor be werk of be Trinate is indiuisible.

The sext day of be first 3ere of be world God maid be man of be

ms: Cavitate

John 5:17
The Roit or QuheiU of Tyme

3erde in þe feild of Damascyne' and Ewe of ane rib of his side and, put them in erdlie Paradise to labour and keep it. He gaf þame þe tre of life to eit of or othir diverse and forbad þame to eit of þe tre of knowldge of gude and ewill. Þat sam day2 þai brak His comand and wes expellit out of Paradiss in þis waill of miserite, denudit of originall iustice and dettur of deid as is pantit Genesis 3.

Documentam

Heir we haif ane document þat þocht þare war na prechin nor technin of þe faith we may tak knawlege of Him and manudictioune be þe creaturis þat He has maid. Ad Romanes: Invisibilia dei per ea que facta sunt intellecta conspiciuntur sempiterna quoque eius virtus et divinitas.3 [2v] The onscabilite of Goddis gudnes may be considerit be þe creaturis þat He has maid and His divinate. Consider þe sone, þe mone, þe planetts, þe fillin and flowin of þe see, þe growin of þe garss, treis, herbis, and corne and þow maonderstand be þame þat þare is ane gider and preserfar of þame.4

Adam castin out of Paradise with Eue, he did gret penance and sche to. He had þe spret of prophice. He gaf ws exemple of penance to weyne Paradise agane because we tynt it throw him, and þai þat followis him nocht þai may nocht plen3e of him.

Adam heir þe fiftene 3eir of his life, he had companie of his wife quilk consaifit and bure to hym Cayn and his sister Calmana. Eftir fiftene 3ere wes borne Abell and his sister Dewora of þe sperit of God.5 It is to traist þat Adam techit his barnis to gife þare oblatioune to God and sacrifice. Cayn lauborit þe 3erd. He wes ane auarus man; he offerit to God þe werst hochiris. Abell wes an innocent man and iust and ane hird of scheip, and of þe best and fattest of his flok he offerit to God. And becauss his life and intientioune wes gude anentis God, He inflammit abufe

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1v Petrus Comestor, Historia Scholastica, PL 198, col 1067.

2Inserted by second hand: be suggescyon and inwy of Satan

3Romans 1:20

4This paragraph struck through

5The sisters of Cain and Abel are drawn from Petrus Comestor, Historia Scholastica, PL 198 col. 1076.
his sacrifice bot nocht of Cain. He behaldand þat he inwiyt his brother and
desaitfullie led him furth on þe feld and gaif him contumelus langage and
syne slew him.

Heir 3e haif ane document how first be ewill sperit, syne be Cayn,
inwy brocht deid in þe warld. Cherite in Abell fundit þe cite of Ierusalem.
Inwy in Cain fundit Babilon has sais Sanct Augustin De Civitate Dei.'
Adam herand þe deid of Abell for dolor and displesour he abstenit fra his
wife ane hundreth 3ear. Quhen he wes ane hundreth and fifty 3ear has
puttis Eusius, he genit Seth and mony sonnis and dochteris for he had 32
sonnis and als mony dochteris. This Seth was send be Adam as Paradise
for þe will of mercy. Seth quhen he wes 130 3eris he generit Enos and eftir
sonnis and dochteris. Enos begoth to incale þe neyme of God with vocall
orisone. Enos quhen he was 90 3eris generit Caynan. Caynan quhen he
was 70 3eris generit Malalech; he lefit 910 3eris. Malalech 40 3eris generit
Iareth; all his 3eris wer 895. Iareth 142 3eris generit Enoth; he lefit [3r]
942 3eris. Enoth 69 3eris generit Machusalem. This Enoth was ane halie
man and wes translatit in Paradise and is þare 3it to þe cummynge of þe
antichrist. Helias is with hym in gret consolatione bath in body and
saule.

Machusalem 187 3eris generit Lamech, eftirwart sonis and dochteris.
All his 3eris of life wes 969; þare wes nane sa auld as he. The 49 3ere of
Lamech Adam payit his det of deid and was berist in Ebron be his son Seth.
Lamech 182 3eris generit Noy. We may not ane wthir computatioune eftir
Eusib schawand of thre score and twell im'pretis þat fra þe beginning of
þe warld to Noyis flude. Þare wes 2242 in þe quhilk 3eris. Nethir in Greik
nor Latin is fundin onye story othir na in þe buke of Genesis.

It is red þat Methusalem, Noyis gucher, quhen he wes 500 3eres of
age God said to him, lefand in woddis, "big ane hause to þe and þow will
for 3it þow sall leif 469 3eris." He answerit and said, "for sa litill tyme I
will haif na house," and sa he remanit.

Cathaclismus

Noy wes ane iust man; he fand grace antis God. Quhen he wes 500
3ere he generit successit Sem, Cam and Iaphet, and because all þe warld
wes infekkit with þe syne of lichory and he wes fund iust before God

'CD XV
alanerlie, be him and his barnis God disponit to seife pe natur of man, all othir distroyit be ane flude. He biggit ane arche be charge of God quhilk 300 cubit on hecht, 50 on breid and 30 on lenth. In pis he enterit with his wife, his thre sonis and pare wifis, all creatouris beand distroyit except pare pat wes in pe forsaid arch. Pe sam day twomant he passit on land out of pe arch. This passing furth of the arch eftir pe computatioune of Eusib wes twa thousan twa hundreth fourty and twa quhilk computatioun I follow.

Noy, eftir pe flude, he had ane some callit Ionicus pe first astronomer. It is writing pat he gaif consale to Membreth quhow he suld haif lordschip or dominatione.

Sem, Noyis eldast sone in dignitate, pe sicund 3ere eftir pe flude he generit Arfaxat and sa lynealie to Abraam. Fra pe flude to the nativite of Abraam pare wes 1720 3eres. Fra Sem mony othir nationis and pepill discendit.

Cam, Noyis secund sone, generit Chus, Chus generit Nembroth pe gigant 10 cubits on lenth. He first tuik dominatione of othirs and tirande.

Iaphet generit Gomor, Mogog, etc. Fra pe branchis of pir thre [3v] sonnis sum monsturis discendit is writis Sanct Augustin 16 De Civitate Dei. Sum hes but ane e in myddis of pare forheid. Sum hes pe natur of man and weman baith, a womanis paip on a side and a manis paip on pe toder side. Successife pai generis and consawis and beris bernis pir course about. Sum hes na mouth bot be pare neise resawis pe air and obir neidfull thingis. Sum is ane cubit of hicht as pigmeyis. Sum pat liand furth with pe schaddo of par braid fute pai ar kepit fra pe rayne or pe heit of pe sonne. Sum pat wantis pe heid and hes eyne in pare schudderis. Sum pat hes ane doggis heid and barkis like to pe dog. And ony wald speir pe cuse of pir monsturis we may answer of pare as of pe monsturis at has bene in our tyme sayis Sanct Augustine as twa bodeis fra pe myddill wp etc.

Babilon Tour wes biggit be thre captanis of pe sonnis of Noy pat is for to say Membreth, Iactane and Suphene. Of pe thre sonis of Noy he lefand pare came 24 thousand and ane hundreth without wife and barne. Be pis pepill and pare chiftance in pe feld of Semaar wes biggit pe Tour of Baball, dredand pe flude of Noy suld cum eftirward agane. Because pai

CD XVI.8, p. 508-510
biggit it of pride agans be preuisioun of God, He stoppit bare laubor be diuisioun of bare toungis in 72 ledis. Before bare wes but ane langage of Ebrew. Eber becauss he assentit not to bare ewill waiss he kepit be leid of Ebrew. This forsaid Menbroth, eftir be diuision of toungis he passit to be Percise. He inducit bare to make sacrifice to be fire. He left be kinrik of Babilone to his sone Belo and his genology succedit mony 3eris. Augustine said bare he wes schasit out of Surre and at be sonnis of Assur wan it and succedit in it 1395 3eris. 1 Bot Comestor puttis in Historia Scolastica bare Ninus, Beli sone, passit out of Babilon in Assur and wan it and biggit Nineve be gret cite at now is callit Carre. 2 This Ninus wincust in battell his grandschir Cam, Noyis secund sone, quhilk wes callit Zoroastres fynder first of wichcraft. Als be sewin science quhilk he wrat in 14 pillaris. Ninus his eyis sone birnt his bukis. Clement sais bare he desirand godlie honouris be enchantment of be ewill spret, be be sam he wes birnt in fire.

Heir we haif ane document bare bare dishonoris bare fader or moder bare ar punist in be sam. Cam scornit his fader slesand in his pal3one eftir wyne, heir he wincust be his [4r] oys sonis sone for Cam generit Chus, Chus Membroth, Membroth Belum, Belus pis Nyne. And it is consonant to Halie Writ Exodi 20: Honora patrem et matrem et qui maledixerit patri et matri morietur 3 and sa it wes of him. Fra pis Nyne begowth ydolatre for he made ane ymage of his fader Belo and bare bare commitit any cryme bare had refuge to it, and sa for lufe of his fadir bare bare gat girth and sa be exemple of him ethir did siclik. Than be ewill spret spak in par ydols and gaif answer to infidelis.

Nobilitas

About pis tyme begeth nobilite. Many cause is assingnit. Be first wes neid. Growand be multitude of men bare wer reddy to ewill quharfor it wes neid to refreyn 4 be ewill inclinatione of bare. To bare purpose wes ane schosin of be best of be pepill and maist prudent to be president to be laif,

1 CD XV.3
2 PL 198, col. 1089-1090
3 Exodus 20:2, cf. Mark 7:10, Matt. 15:4
4 rekkin struck through in text; refreyn in left margin

7
The Roit or Quhеill of Tyme

quhilk suld promoue gude men and defend subditis and punise or dant ewill men. Parfore þai wer callit nobill men, þat is precelland othiris in wertvs for Sanct Ierome sais, "I fynd nathing to be desirit in nobilite bot wertw at þa suld think schame to degener fra þe nobilite of his forbearis." This sicund cause wes of corporall fortitude. It sauksit wes at he at deliuerit ony communite fra þare enemys he gat titill of nobilite for himself and successioun and sa mony wes maid noblis. The thrid cause is of abundance of temporall geir. Sum in tyme of dart hes offert þare self and heretage to rich men and þat to alleuiat þare powerte in neid, and sa efterwart hes haddin him for þare master and lord and sa man nobill. Sum nobilite hes bene institute be God and remanant hes David, king of Israel, othiris not remanant hes Saul, Ierobaoam. Semdill we find þat tirans succession rang lang. Nobilite is gude in þe self and it be weill wsit bot because it castis mony in þe fose of syn, mony halie men hes fled fra it. For sais Sanct Augustine: Quanto in loco superiori tanto in maiori periculo wersatur.

Thare 70 þeris he generit Abraam, Nachor and Aram. Aram deyit before his fadir and left Loth his son behynd him and Ieschan þat is callit Sarei and Malcham.

Tertia etas Etas 3 mundi

The thrid age of þe warld beguth in þe nativite of Abraam quhilk wes þe 43 þere of Nyne þe king of Assur. Thare, eftir þe deid of his sone Aram quhilk wes burnt in Hur because he wald nocht honour þe fire hes writis Iosephus, bot Habraam his brodir ewadit be Goddis help, he passit out of þe land for displesure and gaif Melcham in wife to Nachor and Sarei to Habraam. The þere of þe nativite of Habraam, [4v] Ninus þe king of Assur deit. Efter him raing his moder Semiramis 42 þeres. Sche wes ane woman full of pride, mast incontinent of flesche. Nochtwithstanding all Aysia manfullie sche brwkit and instawrit Babilon. Welerins schawis of hir þat sche wes anys cammand hir hair and it wes schawin to hir at Babilon wes in punt of tynfall. Sche left þe ta plet of hir hair wn put wp and sa

2Latin header struck through
3Antiquitatem Judaeicae I.vi.5
passit and deliuerit pe cete. Orosius h.l. schawis of hir þat sche, birmand in lichory, ardently thristit þe blude of men, for all þame þat had carnall company of hir sche slew þame at þe last. Sche consawit barne be hir awne sone. Sanct Augustine sais þat hir awne sone slew hir becauss sche prouokit him to lichory with hir self. ' To hir succedis Nimias Ezameis.

Habraam, be þe command of God, he passit out of his awne land in þe land of Egip quhen he wes 70 þeris. Noy heir deit as þe Hebrayis sais, 10 þeris before his passin, and fra þis passing of Abraam to Moyses bare wes 430 þeris. Agar fled fra hir ladyschip Sarei and be monitioune of þe angell turnit agane to hir, beand with child. Sum puttis þat sche wes þe king of Egiptis dochтир. ' Saray wes deliuerit of Isaac Habraamis sone. Habraam offerit his sone Ysaac on þe hill of Calueyry. He bare þe treis on his bak to þe hill hes Christ bare his cross. Saray beand deid, Habraam marit Cithuram and soyne eftir he deit. Esaw and Iacob wer filt in þare motheris wame and quhen þai wer to pass out of it Iacob held Esaw be þe fute quhilik signifeit þat eftirwart he suld suplant' him in heretage and fathirlie first blissin.

About þis tyme hes says Petrus Comestor, Phoromans þe sone of Anathi, king of Argif gave law first to þe Grekis and þe place of law he callit eftir his name Phorus. 6 His sister callit Ysis salit in Egipt and techit littires þare and alswa teling and lauboring of þe 3erd. And ane wirgin callit Minarf in Tridende techit lauboring in wow. Heir Promethe þe brothir of Athlant maid þe first ring of yrne and put ane preciouse stane in it and bad put it on þe fourt finger. Seres fand þe instrument of teling and sawin.

Esaw makit twa wiffis of þe Cananeis agans his fathiris or mothiris will. His brothir Iacob dredand him, he fled in Mespitane and mareit

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1 CD XVIII.2, p. 595

2 Marginalia: _erist wes pynissit of his sins

3 -schip struck through by rubricator

4 'Added by second hand: Circumcision wes qifyn to Habraam

5 'su- inserted by manus secundus

6 PL 198 col. 1112
The Roit or Quheill of Tyme

Labanis twa dochtiris Liam and Rachell and ò bare twa seruatrice. Ysaac deit in Ebron ò be 180 3ere of his life and wes berist in ò dubill coif be Esaw and Iacob. Ioseph for inwy he be his brothir wes sauld in Egipt, and because he wald nocht consent to syne with his maisteris [5r] wife sche causit him to be put in presone. Bot be redding of King Pharois dreyme he wes deliuerit and maid gydar of all Egipt nixt the king and keper of all ò wigall in ò gret darth. His brothir send be Iacob þare fathir come in Egipt for wigall to Ioseph, hisknowand him bot he knew þame weill bot he dissymlit for ane tyme, bot eftirwart he schew him self and ò prouisioune of God and send for his fadir Iacob. ò story is lang and peteouse and dewote to here.

Iacob and his famyill descendit in Egipt and wes resaft honorablie be Pharao and his sone Ioseph. òis Pharao of proper name wes callit Nephres. All ò kingis wes callit Pharao of generall name. His successor callit Pharao Amonophis beguth till oppress ò wigall of Israel. He wes ò fift or sext fra Nephres.

Iacob eftir he spak gret profecy of cummyne of Christ, of blissing his sonnis he payit the det of deid ò be 147 3ere of his age ò 3ere of promissioune to Abraam of Christ 233.

Tempus Israel in Egipt

Seruitute of Israel in Egipt wes eftir ò deid of Ioseph 144 3eris. 110 he deit and commandit to haif his banis with þame at passit out of Egip and sa it wes done. The forsaid king of Egipt lang eftir ò deid of Ioseph oppressit ò wigall of God be sair laubouris bot because God multiplete þame he gaif ane command at ò manchild suld be slane in his birth. Bot Moyses, put in ane instrument of reschis in ò see, he wes deliuerit be Pharos dochtir.

Gathelus

Moses marit ò king of Ethiops dochtir and sa he resauit a cete segit be him. Maister Hector writis þat Gathelus, Scotais husband, wan it with Moyses.

Cycrops biggit Atheins and first rang in it. òis cete wes ò nuris of naturall science and philosophuris bot it wes deludit be ewill sprets in ò strife of ò fals goddis Neptune and Minarf hes writis Sanct Augustine
The Roit or Quheill of Tyme

18 De Civitate Dei.¹

Moyses post occisionem Egiptii he fled out of Egipt in Madian and mareit Chetrops dochtir þe 44 3ere of his life.²

Iob þe exemple of pacience abowt þis tyme wes borne of þe geanology of Nachor þe broder of Abraam. He lefit mony 3eris eftir his tribulatioun and wes contemperane to Moysen bot lefit lang eftir him. Þare wes tane fra him in schort tyme 7 thousant scheip, 3 thowsand cameill, fife 100 3ok of oxin, fife hundreth assis, all his serwards and his [bar]nis in ane day and wes strikin with þe seiknes callit þe fellon. For all þis aduersite he said: Dominus dedit Dominus abstulit. Sicut placuit [5v] Domino ita factum est etc.³

Egressus Israel de Egipto Duce Moyses

Israel passit out of Egipt, Moyses þair gidar and duke, eftir maruelus takenis and mirakullis. Herculis Dismas wes honorit in Phenice. The thrid moneth eftir þe outpassing of Egipt Moyses resauit þe law on Mont Synay and spak with God face to face.

Aaron wes callit be God to dignate of bischiprik and nocht ingirit himself be ambition and symonye hes dois now othir kirkmen quhilkis ar euer in perell of þare saull.

Initium Scotorum

Scota þe dochtir of Pharao about þis tyme passit out of Egipt with Gathelus hir spouse eftir the plagis of þe pepill and come to Hispan3e.

Aaron deit þe 40 3ere eftir þe passing out of Egipt, þe 133 3ere of his life, and seyne eftir Moyses in þe land of Moab and God berist him be minstratioun of angells. His graif is wnknawin 3it to ony mortall man. Rabi Salamon sais þat þare passit with Moyses out of Egipt sex hundreth thousand and of þame all come but twa to þe 3erd of promissioun viz Caleph and Iosue.

Þis Iosue with þe help of God he wincust and slew in batell 30 kingis. Þe sone and þe mone stud stile ane day on mouabill quhill he overcame þe enymys of þe Gabonits. Phynees full of gude zeill succedit bischep to

¹CD XVIII.9, p. 600
²v Petrus Comestor, HS 1145; cf Josephus' Jewish Antiquities 2:256-257.
³Job 1:21
The Roit or Quheill of Tyme

Eleazar his fader. About his tyme kingis beguth to ring in Ytalie.

Ytalie Initium

Italis king beside Tibir biggit ane cete and pare eftirwart Rome wes biggit.

Ayoth wes iuge of Israel lxx 3eres and slew Eglon king of Moab. Saturnus come out of ye yle of Crete in Ytalie and rang pare and causit first (5 minims)k to be put on ye land. Trois rang on Dardane and first biggit Troy quhareof eftirwart we sall speik. Bachab here florist quhem of descendit ane halie pepill quhem to he gaif command to drink wyne. He descendit fra Ietro, Moyses gudfadir, quhilk conuertit to be rit of ye pepill of Israel. Sangar be first iuge of Israel slew with ane cutir of ye pleuth sex hundreth infidelis. Delbora with hir husband Barak iugit Israel 40 3eres quhillk with ten thousand of ye pepill of Israel pai had ye victory of thre hundreth thousand infidelis, sche prayand and God ranand hailstane and tempest agains paice.

The first occasion of the first distruxioun of Troy wes because Leomedon resaifit nocht graciously Herculís and Iason passand for ye golden flece. Quharfore he wes slane and his dochтир Exyona wes [6r] tane and led to Grece.

Gedion be seyn iuge of Israel wincust four kingis, viz. Oreb, 3eb 3ebe and Salmana and he resauit ane figur of ye cummyne of Christ in ye flece dryand wait singularlie fra ye laif of 3erd. Marturius fand first ye harp on his wise: passand be ye way he fand ye schell of ane deid snaill of ye quhillk he drew ye syneuis to his eir quhillk wes dry and with ye schell pai gat ane sown.

Ambitiousse Abimleth, ane bastard of Gedion, slew thre scoir and ten of his brethren quhillk wes of fow bed þat he mycht ring on ye pepill of Israel. He wes first at tuik crowne of ye pepill of God, quharfore he wes punist in ye sam part ffor a woman in ye segin of a cete cust furth ane stane fra ane tour and straik out all his harms. Heir we haif ane document þat pai þat aspiris to temporall dignate be wranguse way pai mak sendill ane gude end. Mony exempill we may produce othir þan þis. Our Salvour sais Luc 18: Qui se exaltat humiliabitur et qui se humiliat exaltabitur." He sais þat pai þat exaltis þare self þai salbe mekit and þat lawis þar self þai salbe

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exaltit. Onderstand othir hair or hyre or baith Iacob 4: Deus superbis resistit humilibus autem dat gratiam.¹

Fayr Medea, Iasonis wife, hes florist for hir tyme. Sche wes a nygramissur quhare with sche did gret skath.

Thola iugit Israel bot without crowne and with consaill of þe pepill. Theseus rest Helene bot hir brethir Castor and Pollix reskewit hir and tuke with þame Thesius mothir. Helena wes Menelayus wife king of Lacedemion.

Amazonis

Heir beguth þe batell of Amazonis agains Thebais. Þai wer women stalwart and stark and a hundreth Þere baith in Asia and Ewrop straik gret batellis and had gret victory.

Hercules heir institute þe solempnit iusting callit Olimpies and schew Anthein. Iepte iugit Israel, a stalwart man, and slew þe king of Amon. Bot rekleshe he wowit to offir þe first lewant creature þat met him eftir þis victorye. His dochtir, ane fair wirgin, met him playand on tympans and hir offerit he and slew hir eftir þe common opin3one. Othir sais þat he offerit hir to persewere in wirginite.

Hercules in sair seikness for the remeid of his pane he lap in fire and sa he endit þe 52 Þere of age.²

Parese or Alexander rest Helene quhem of [6v] we spake before hes sais Comestor.³ Aben eftir Iepte wes iuge of Israel. He mareit out of his house 30 sonnys and 30 dochteris.

Inchoator Bellum Troiam Crudele

Troy batell here begynis quhilk first wrate Frigius Darius. He sais þat þare came agains þe Troianis 47 dukis of Grece.⁴ Þai brocht with þame 120 schippis. Þe causshe of þare cummyne wes þe resyne of Quhen Helene, spouse to Menelay brothir of Agamenon. The dukes of Grece conuenit in

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¹Jas. 4:6. The words from or hyre to dat gratiam have been struck through by the rubricator. This whole phrase (with the quote) has been transposed from the following paragraph, where it was placed apparently as a result of a scribal error.

²Added in margin by second hand: he beguth þe fyrst iustyn

³PL 198, col. 1285.

⁴De Excidio Troiae Historia XIV. Abell's numbers are somewhat different, probably due to scribal errors in transmission.
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Athens with bare schippis. First pai send for satisfactioune to Pryame Diomede and Wlix, bot pai gat nane and sa beguth pe batell. In pe first batell Hector Priamis sonne slew Prothesill. In pe second batell he slew Patrokill, Minon and Ayace and he had slane Thelamon had he nocht bene his sister sonne. The first resput askit pe Grekis twa 3ere. In pe thrid batell Hector slew Boeken, Archilok et Prothenor dukes of Grece. In pe fourt batell Alexander woundit Menelay in pe the with ane aro. In pe fift batell Hector slew 7 stalwart dukis, Eneas slew twa, Achillis 4., Diomyd twa.

The 6 batell indurit 80 dayis. The secund respit askit pe Grekis 3 3eres.

The seynt batell indurit 30 dais. Hector slew 4 dukes, Achillis twa. Fra pe nynt batell Andronyk Hectores wife wald half haddin him for sche saw in hir sleip þat is wes not expedient for him. Nochtwithstanding he wald not bide quharin he slew 3 stalwart dukis, twa he woundit and pe thrid Achill quham be he wes slane.

Grekis askit þe fift respit and þe 6 for ane 3ere. In þe xi batell Palameid þat wes maid chiftane be commotioune wes slane.


Antenor, Polidemas and Eneas consalit Priam to mak peyce with þe Grekis and because he wald nocht condescend to þame þai betrasit þe cete. Eftir 10 þeres 7 months and 12 dais it wes tane. Agamemnon equalie dividit þe spul3e.

Thar wes slane [7r] of þe Grekis 870 thousand of þe Troians 676 thousandis and in þe wynnyng of þe cete 276 thousandis. Eneas salit to Ytalie and þare he rang. Anthenor passit to ane wthir land and sa þe laif of þe Troians. Menelay with his wife Helene wes resaifit in Egip be þe king. Of Diomeid and Ulix Sanct Augustine 18 De Civitate Dei writis merwalus thingis and of þe wiche callit Cerce at chengit Ulixiris fallowis in
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bestes.¹

Heir we haif ane document to consider quhat sclander, quhat myschief followit on pe syne of lichorye. Heir for pe resyne of ane huyr Helene be Parese or Alexander, þare wes slane sik ane multitude of nobill men thocht Salaman saysis Proverbiorum 6: Pretium scorti² vix est vnius panis.³ The price of ane hur is deir of ane laif. Lichory wes þe cause of þe destructioune of all þe warld be þe flude of Noy Genesis 7, of þe ceteis of Sodome and Gomor Gen 19, of þe haill tribe of Beniamyn Iudicum 20. Mony wþhir exempill salbe schawin with Goddis grace eftirwart.

Abdon wes þe 13 iuge of Israel. Þe fourt þere of his giding Troy wes won. Eftir his deid þe sonis of Israel brak þe law of God and wes ondirlut to þe Philistais 40 þere for þare syne.

Samson, maist stark man, wes iuge of Israel and deliverit þe pepill fra þe Philistais. He wes of þe trib of Dan. He mareit a wirgin of Philistais and eftir þat he had slane ane lione be a problowe of þe sam he gat occasioun þe Philisteis to distroy. He band thre hundruth toddis to gidder and put fire in þare talis and chasit þame to þe corn of þe Philisteis and sa consumit it. He slew ane thousand of þame with þe chast blaid of ane asse. His paramour Dillida betrasit him sa far as he schew to hir quharin wes his strenth. Sche gaif him in þe handis of þe Philisteis and þai put out his eyne, bot his hair groin agane and in ane gret fest he pullit downe ane gret pillar and slew all þat wes in þe hall and als his self to, hes doctoris sais be inspiratioune of þe Halie Gost. Heir we haif a document to gife nocht hasty credence to women bot gife we knaw þame weill.⁴

In his tyme eloquent Ulixis eftir mony perell of þe see, he come hame to his chest lady Penelopen, quhilk ewir in his absence kepit ane honest part to him. Eftir Sampsone iugit of Israel Heley ane prest and because he correkkit [7v] nocht twa sonnis of Ny and Pheneis quhilkis wes ewill of life þa war slane in batell and þe pepill of God. þe arche of God wes tane be þe Philistais and he herand þat myschance he fell bakwert and brak his

¹CD XVIII.17-18, p. 607-610
²ms: scorpli
³Prov. 6:26. Latin struck through.
⁴The words from heir to weill have been struck through.
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Heir is a document pat every man suld correk and hald his barns in aw. Proverborum 23: Noli subtrahere a puero disciplinam se percusseris cum virga non morietur et animam eius de inferno liberabis. Draw not, sais he, be wand of discipline fa pi barn. Strik him with the wand and he sall not dee spretaulie and yow sall deliuer his saull fra be hell.

Anglia Inhabitatur

Ingland quhilk sumtyne wes callit Albion beguth to be callit Britane be Brutus of Ytalie. He wes chasit be his contra folkes and come to Troy and par of be lefenis of Troy he gaderit a company and strak mony batellis. He mareit a kingis dochtir of Grece. Eftirwert vagabund on be see, he come to Albion and pare ane certane of gigantis beand slane be him and his, he tuke duelling be tyme of Hele be forsaid iuge of Israel.

Haly Samvell wes last iuge of Israel quhem fra be pepill askit a king. Saule wes chasin be God quhilk wes gude laulie and dewote in his begynnyng bot eftirwert he wes inobedient to God and persewit innocent David, quharfor he wes abiekkit fra his rang and slane in batell et ce.

Codrus here rang in Athens. He wilfullie offerit him self to be deid for to deliuer his cete and in pat he wes figur to Our Salvitour.

Omeir here florist in Athens amang be philosophoris. He fand ane certane fischaris on be see side sittand and huntand pare clathis. Pai proponit ane questioun to Omeir and said, "tell till ws quhat pis menis: all pat we haif tane we tyne and all pat we tak nocht we haif with ws." Omeir because he culd nocht absolue pis questioun for malancolie he deit as said is of him. The fischaris menit of weryne in pare clathis, for all pat pai tuke pai slew and cust away, and pare pat pai tuke nocht pai bure pare with pare on pare clathis bot Omeir trowit pai spak of pare fische.

Etas Quarta Inchoatur

The fourt age beguth in David and indurit to be transmigration of Babilon. David myrnit be deid of Saull and Ionathas and wes anuntit king first be be trib of Iude. David pocht he wes ane halie man, he fail3eit diverse tymes, first in be [8r] cutting of Saulis clathis in be coif. Secundlie in partin of Myphebosethis heretage to fals and flatteran Siba.

2 Latin struck through.
The Roit or Quheill of Tyme

Thridlie in þe slauchter of Wry and takin of his wife and ferdlie in þe namerene of þe pepill quhare þare wes fund of Israel sex thousand fechtand men and of þe trib of Iude 50 thousand. Bot þocht he fail3eit and synnit he wes exemplar of penance and halie in life and wes sair punist and pacientlie sufferit. Cartage here wes biggit be Charehedon.

Scotia Cepit Inhabitari

Scotland heir beguth to be inhabit be Scottis men quhilkis come out of Yrland befoir þe Pechtts 249 3eris þocht Maister Iohnie Mair sais contra.'

Salamon wes crownit or his fathir deit seyne slew' eftir Adomas and Ioab and als Sennei. He mareit þe king of Egipis douchtir. He askit at God science and wisdome and he grantit to him sa þat þare wes neuir nane before him na eftir him sa wise except Our Salviour baith God and man. He beguth to big the tempill of God þe fort 3ere of his ring, þe 480 3ere fra þe passin out of Egipt.

Fra Noyis flude to Moysen þare wes 1442 fra Adam to þe tempill biggin þare wes 4169. Iosephus compuyþ othir wise. This tempill wes of quhit marmor. It wes 60 cubits on lenth 20 on breid and 30 cubits on hicht. þe gold, þe mettall and precious threis at wes in it wes merwaluse to se. It wes compleit in 7 3ere and eftir he biggit ane merwaluse house callit Domus Saltus Libani, þe House of Libayn Wod, quhilk wes 100 cubit on lenth, 50 on breid and 30 on hecht. Þare wes four deambulatores betwix þe ceder pillaris et ce. Salamonis dalie houssat meit wes 30 laid of floure, 60 laid of meill, ten fed oxin and 20 common oxin, 100 fed ramys except wenisone of hart and hynd, bubill and wild foull. He had 40 thowsand cart horse and 12 thousand court horse. All his serwands wes cled in divers colouris eftir þare office and craft. He had 70 quenis - þe tex sais 700 - 300 concubinis quhilkis turnit his hart fra God and maid sacrifice to ydols in his age for all his wisdome, quharfor mony douittis of his salvation. The quene of Saba' come to se him and tempt him in subtill questiounis.

Eftir his deid succedit to him Roboam quhilk wes nocht wise for he

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1History I. x-xi. Mair merely reiterates the story of the Scots (Irish) sending the Picts to Alba.

2slew inserted by second hand

3Sche wes ane sabil inserted by second hand
The Roit or Quheill of Tyme

wald nocht tak consale of agit men bot of [8v] 3ong men and sa he tynt ten tribis of Israel, quharapone Ieroboam, a serwand of his fatheris, wes king and drew all Israel to ydolatre, worshippand twa goldin cauffis. He wes figur of Machumet as Antiok of þe Antichrist.

Heir we haif ane document þat mony sekand occasion of prelatioun þai drawe þar subditis fra þe law of God and perfit faith. Gregoir sais in his Moralitis: Pastor per abrupta etc.¹ Ane hird passand be perilus bray it followis at his flok sail faw. Asa þe sone of Reboam rang. He wes ane werray gude man. He rang 41 3ere. Achab rang in Israel 22. He wes a wikkid man and did gret ewill throw consale of his wikkid wife Yesabell.² He gart sla innocent Nabeth for his wyne 3ard quharfore he wes slane and his wife to. Iehosaphat rang in Iude 25 3ere. He wes ane gude man bot he displesit God in ane thing, contrakand mariaghe and familiarite with Achaban ydolatrait. In his tyme þe 10 king of Latin wes callit Siluyus Tiberin. He wes drownit in Tibir first callit Albula. Fra thin it wes Tibeir. Athalia rang in Iude and slew all þe seid of kingis at sche mycht ring, bot Ochazias sister Iosada staw Ioas hir broder sone fra þe persecution quhilk eftirwart rang and slew his crewell guddeme Athaliam.

Helias wes reft in a fire chark in Paradise erdlie quhilk is in company of Enok to þe cummyne of þe Antichrist. Iehu king of Israel, he destroyit þe house of Achab and þe prestis of Baall quharfore his successouris rang to þe 4 generatioune. Ioab rang in Iude weill als lang hes he wes consalit with Ioadas, bot eftir his deid he slew his sone Zachariam arguent him of transgressioun betwix þe tempill and þe altar.

Lex Bona

In his tyme wes held in honour Lygurg, for þocht he wes a gentill newir þe less he maid maist nobill lawis conformit to þe law of nature and God. This man, hes writis Iustyn, succedit to his broder Polibit of Spertin and mycht haif perseuerit. Nochtwithstanding he gaif place to his broder sone quhilke wes nocht borne at þe deid of his broder. He wes tutor to him in bernage quhilke tyme he maid þir lawis followand and kepit þame first him self. First he put away all wse of gold and siluer; þe pepill mycht frelie cheise þare ourmen. The land wes equalie delt amang all þe pepill. Þare

¹Regula Pastoralis 1.2. Latin struck through.
²corrected by second hand from Yeabell.
The Roit or Quheill of Tyme

wes na privat festis maid bot opinlie in pe pepill pat riches or [9r] lichorie suld nocht be hid. Young men suld nocht haif bot a westyment all pe 3ere. Merchonis wes nocht with mony bot with compensation of ethir geir maid. Jong men wes nocht lattin entir in citeis bot wes haldin in plewth and harro and rural labour at pai mycht dant pare flesch fra lichory. Wirgins wes marit without tochir gude pat lufe suld be pe principale cause of mariage and at pai suld be mair obedient to pare husband. Mony obir and pir lawis he maid and because pai whey contrarious to insolent men he fen3et Appollo Delphin pe makir of pare. And at pare lawis suld be perpetuall he tuke ane aith of pe men of pe contray to keip pir lawis quhill he come home fra pe land of Creit. Bot he came not agane at pe law suld be kepit still and to pe same effect quhen he wes deid, he gart cast his banis (inclusit in leid) in pe see grwnd at pe Lacedemonys suld nocht traw pat pai war lowsit fra pare aith be ganbringing of his banis.

Sardinapallus pe 16 3ere of Ioab beguth to ring in Assur. He wes pe last monark of it. He wes ane man gewin all to licherie. His awne serwand Arbeth prince of pe land of Meid come to speik with him and fand him in company of licht women, cled in womannis clathis, spynnand purpur on a rok with womannis lukin and singin. He wes offendit in pat monstur and mowit batall agains him and chaissit him. He fled to his pallace quhare he kendlit ane fire and birnt in it his self and all his riches. He fand pe first down cod. Eftir his deid Arbeth rang and translatit pe monart of Assure to pe kinrik of Meid quhilk wes before in Assure 1240 3eres. Amasyab rang in Yude. He wes a gude man in his begynnyng quharfore he had victori. Eftirwert he declinit fra perfectioune and wes slane be his awne serwands in lachis.

In bis tyme pare wes ane king in Bertiane callit Leir. He had na sonis bot thre dochteris quhilk wes richt fair. To pare he thocht to part his kinrik, bot sche pat lufit him best suld haif best part. He inquirit at pare quhow weil pat pai lufit him. The first and pe secund swoir pat pai lufit him bettir na pare awne saule. The thrid sister saw hir fader gife credence to [9v] flatterene wordis. Sche said, "I lufe 3ow hes my fathir and sa mekill hes 3e haif, sa mekill ar 3e worth, and sa mekill I lufe 3ow." Hir fathir herand bis he wes crabit, and gaif all pe kinrik to pe first twa and disherist her. Nochtwithstanding pe king of France marit hir for hir fairness and wisdome. Leyr hir fader waxand auld, he wes priuat of his
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kinrik be his twa dochteris and spowsise and wes sa dispisit with pame pat
scantly had he ane serwand to mak service to him. Than he rememberit of
his honour pat before he had and pe injuris pat he did till his dochter
quhilk schew to him pe werite. With teris and lamentatioun he said, "O my
dochtir, quhow trew ar pì wordis quhilk pow said to me 'Quhow mekill pow
hes, sa mekill pow ar worth, sa mekill I lufe pe.' Quhen I had ony thing to
gife I wes sumthing worth to pame quhem to I gaif my gere bot pì wer
frendis to my geir and nocht to me. For my geir pì lufit me for quhen my
gieur passit away sa did pì and pìre lufe." At pe last quhen he had
nathing to his meit and claith, he wes resauit with his 30unget dochter
quhilk he offendit and be hir help and prudence he wes restorit to his
kinrik agane. The kinrik of Macedone beguth heir to grow onder Osea and
Ieroboam kingis of Iude and Israel.

The 14 king of Latin wes callit Prachas Siluius. His heldest sone wes
expellit be secund sone Emilleo, bot pe eldest sonis dochter Rhea virgin
wastaill brak hir werginite and consavit barn and bare twa twenis Reym and
Romule quharefor sche wes erdit queyk. Pe barns wes exposit on pe bray
of Tibir. Fastull pe kingis hird fand pame and brocht pame to his wife
Laurence, quhilk for hir fairness and drawin of lufaris to her sche wes
callit Lupa be hir nychtbouris, fra thin pe house of comwn weman are callit
Lupanaria, a bordell house. Pir barns grew and gadderit ane multitude of
hirds and refaris and slew pare eyme Emyll and restorit pare gudscher to
his ring agane bot sone eftir he wes slane be Romulus.

Olimplias Prima

Heir Olimpias prima pe first iusting or fechting in barras wes exercit
in Athens quhar fra [10r] the Grekis make pare computatioune. Acham
rang in Iude quhilk wes ane ewill man. Ane of his sonnis he sacrifit to
ydollis of Molok in pe waill of Onnon.

Roma Edificatur

The first 3ere of Acham hes writis Eusibius pat Rome wes fowndat by
Reym and Romyll on hill of Palentyn. Pe thrid 3ere eftir Reym wes slane
be his broder, Fabion his prence of chewelry strikand him with ane raik.
The 12 3ere of Achaz Osie rang in Israel. Pe 9 3ere and last of his ring
Salmanasar tuk him and put him in prisoune in Ninie. He segit Samaeir 3
3ere and pe thrid 3ere he wan it and translat Israel in Assur be3ond pe
hillis of Meid and Parse. The thrid 3ere of Osie Ezechias in Iude rang 29
The Roit or Quheill of Tyme

3ere. He wes ane halie man thocht his fader wes ewill. He distroyit ñe place callit Excelsum. He restorit ñe temple of God and brak ñe ydollis. He brak ñe brasin serpent of his enemys host Senacherib. ñe angell slew on ane nycht 185 thousand. The sone standand in ñe orient it turnit agane be ten lynes quhar before it descendit in taknyng of ñe heill of Ezechias. He displesit God in a thing, ñat wes schawand ñe hurd of ñe tempell to ñe serwands of ñe king of Babilon. Heir florist ñe halie man Thoby exempill of pacience. His story is dewot. In ñis tyme wes ñe 7 wise men callit Melesius, Solon, Chilon, Periander, Eliobalus, Bias and Piraius. Romulus maid ñe first knychtis chosin out of a thousand of ñe pepill and a hundreth senaturis of agit men and wise. Ezechias deit. His sone Manasses rang in Iude. He wes ñe wikkitest king ñat euir wes before him ñoch he had a gude fader. He slew sa mony prophetis ñat ñare blude ran on ñe cassy of Ierusalem. He renewit ñe ydolatrie quhilk his fader distroyit and ñe altar of Baal. His eyme and prophet Ysay he gart saw in twa with ane treyn saw and mekill othir myschief he did. Quharfore ñe king of Assur waistet 3owre and tuke Manassen and put him in prisoune of Babilon. Êare in aduersite and fetteris he knew his wikkit life and criyt on mercy of God. He hard his prayaris and saw his contritioun quhar He deliuerit him and restorit him agane to his kinrik. Than he mendit his life. He destroyit ñe ydolatrie. He [10v] kepit ñe law of God and did gret pennisance sa ñat ñe pepill merwalit of his halie life quhilk wes sa wikkit before. He left exempill of pennisance behind him. He rang 55 ñere.

Heir we haif ane document ñat as prosperite causis oft tymes a man to for3et God and his saull, heill, sa tribulatioun and aduersite causis him to turn agane to God and gude life Iere 31: Castagasti me domine et eruditus sum quasi iuvenculus indomitus. Lord, sais he, ñow hes punit me for my syne quhar throw I am instruckit hes a 3ong wantoune child is dantit. Sanct Gregor sais aduersite quhilk down thingis ws heir compellis

The Seven Wise Men were traditionally Thales of Miletus, Pittacus of Mitylene, Solon of Athens, Chilon of Lacedemonia, Periander of Corinth, Cleobolus of Lindos and Bias of Priene. See Eusebius, Chronicon, 13-14, and Augustine, CD, XVIII.XXV.

The Roit or Quheill of Tyme

was to turn to God.


The 13 Þere of Manasse Giges rang in Inde. Tullius sais of him þat he wes first ane hird of the kingsis and it hapnit to be ane gret schour he passit in ane caif under þe erd quhar he fand ane deid man sittand apon ane horse of brass. He had ane ring an his fingar quhilk Giges tuke quhar throw he wes inwisibill. He considerand þat, he passit to þe quenis chalmer and had company of hir. Sche tuke sic plesour of him þat sche and he destroyit þe king and Gigas succedit till him and rang in Inde.

The 15 Þere of Manasse, Zalwyk iuge of Locrose wes in commendatioun. Walier sais of him þat on caise his sone committit adulterie quharf ore he wes condampnit to want baith his eyne. All þe cete wes agains þe sentence and repugnit it. At þe last he, wincust with þare prayer, for to keip þe law he gart first put out ane of his eyne and syne ane of his sonis eyne and sa to þame baith wes left sum wse of sicht and temperit iustice with mercy.

Leir here, O Cristyn man, ane document quhow gret diligence þow suld keip þe law of God quharfor þow hes to resaif eternall bliss for it quhen a pagane chesit sa to be punist or his law suld be brokin.

Scottis king, first in Yrland and þe thrid duke þat come out of Spanʒe, wes Symon Brak in tyme of Manasse. He brocht furth of Spanʒe þe stane quharon our kingsis wes crownit ay to Robert Bruce ffor King Edwert before tuk at out of Schone. Amon rang in Iude eftir his fader Manasses and wes ewill of life. Þe tyme of Amon Phalayr in Agrigentin excersit tyranadye. [11r] Innocents crewellie he put to deid. In þis meýntyme þare wes a pottair or ane tynclar. He wes callit Pirill. He desirit frendschip of þe tiran. He maid ane buyll of brass with ane entrese in þe side at þai at war condampnit to deid mycht entir þare and quhen þai wer in, fire wes put ondir sa men and wemen rostit inwith þai criyt with woce of buyll apperandlie and nocht of men. This instrument he gaif to þe tiran Phalair for punisin of men. This tiran considerand þe entent and crewelnes of Pirill he gart put him in first to preif his prettik with fire ondir him and sa miserablie he deit and fell in his awne fouse at he maid. Incidit in fouiam
Iosias rang in Iude the sone of Amon. He wes bot aucht thre quhen he beguth to ring. He in his tendir age he beguth to seek his Lord God and persauerit sa all his dais. All ydolatrie he put furt of his kinrik. He techit the pepill the law of God. The 13 Iosias Jereme the sone of Helchi beguth to speik prophesie, continuand quhill to the euersioun of Jerusalem. Bis Iosias wes th the mast halie king without ony offence that eir wes. He prechit the law of God, he birnt the banis of the fals proffetis, he destroyit the Excelse, the wale of Tophet, the fire of Moloch etc. He wes slane in the batell aganis the king of Egit fechtand, with dolour and lamentatioun of all the pepill of God.

About his tyme Ninuie wes distroyit be the king of Meid. Iosias had thre soonnis quhilkis etterwerten rang. The fourt the sone of Ihoachim sone of Ietony Nabugodonosor beguth to ring in Babilon quhilk etter that ourcome the king of Egit. He had victorie our all quhare he wan 3owrie and spul3eit the tempill and led the pepill in capituite. Amang the laif wes Daniell, Ananias, Asarias, Mysaell. Bot etter the fift of Sedechi, that is to say the 5 the of tranmigratioun, Ezeehiel beguth in Babilon to speik prophesye. The 9 the of Sedechi Nabuzardan, the prence of chavelrie of Babilon, come agane to Jerusalem and segit it 2 the, and wan it and distroyit it, and spul3eit the tempill and burnt it, and tuk all the ornament, and the laif of the pepill of ony walour and drew the name bundin in Babilon. Here we may not that this Nabugodonosar excelland of victory wes the wand [11v] of God punisand the inobedient pepill. Nochtwithstanding, in his victorie he had pride and pocht that he wes god in the 3erd. Bot werray God meikit him, for be His power he wes expellit out of Babilon and 7 the as ane brutaill best eit gerss and herbis. Efterwerten he wes penitent, and criyt on mercy knawin his awne fragile and the maieste of God. He gat forgiveness and wes restorit agane to his kinrik and finalie the kinrik of Hewin, for hes sais Sanct Augustin in the canon law 23 4c Nabugodonosar he perseruerit in gude life.

Etas Sexta

The sext age beguth in the forsaid transmigratioun and distructioun

\[\text{Walther and Schmidt, no. 497t. Latin struck through.}\]

\[\text{header struck through.}\]
The Roit or Quheill of Tyme

of þe tempill, quhilk stude before 442 þeres fra þe foundatioun of it. Sodoly left to gide þe pure pepill wes trasnably slane be Ismaell. Jeremy in Egip spak prophesie to þe princes of it þat þar ydollis sulde be distroyit quhen a wirgin bure ane barne, quharfore þai maid in ane secret part of pare tempill ane ymage of ane wirgin with ane barne and worschippit it. Jeremy repreñand þe ydolatrie of his pepill, and schawand þe pane þarfor to cum, þai staniit him to deid. Þe Egipciance honorand þe prophet for his benefice dwne to þame, for he expellit serpentis and cocodrillis out of Egip, þai berist him amang þare kingis. The 9 þere of þe captiuite Nabugodonosor deid and succedit to him Napther quhilk in his manlynes wes liknyt to Harcules. To him succedit his brodir evil Merodoch, quhilk tuke his fathiris body and cuttit it and cust to þe fowlis þat he suld nocht ryse fra deid as he raise fra his bestlynes. He had 3 sonnis at rang successyfe viz.,, Reguser, Sabusar and Balthesar.

Scoti Venerunt In Albione

Eftir þe written of Maister Hector about þis tyme Scottis men come in Albion, þe þere of þe warld 4617.

Sacrilegium

Balthesar committit sacrilege in dishonestin of þe halie weschell of þe tempill of God quharfor he wes tane and slane be Cyir and Dary, and Babilon wes distroyit as proffetis said before. This wes þe first and maist noble cete of þe warld. Sanct Ieron sais þat it is als lang als braid and fra ilk nywk till othir it wes 16 myle, þat is in þe hale bound 64 mylis. The tour of it wes biggit eftir þe flude of Noy. It wes 3 myle on hicht, braid at þe fute, growand narrow to þe heid at þe wecht aboune mycht bettir be sustenit by þe wallis. The tempillis [12r] of it wes of marbill with ymage of gold, þe pament of preciose stanis. Mony othir merwellis at is schawin of it be sanct Ieron, and he puttis þe cause þat all power of biggin, all riches agains þe greif of God is bot powdir and mow, for þis gret cete in ane nycht wes distroyit for þare syne, for God as He inspirt Ciyr sa he did and said Ieromy before in prophesy. Eufraten þe watir fer fra þe cete Cyrus dewidit sa þat þe men of weir woid ondir þe brig in þe cete and sa he won it. Bot he deferrit to his eyme Dayr to be monark first of Asia.

'The words of greif, probably the result of a scribal eye-skip, have been struck through by the rubricator.
Astiage king of Meid he saw ane wisioune in his sleip. He saw ane wyne graif grow out of De secret partis of his dochtir quhilk spred our Asia. It was schawin to him be De coniecturaris þat his dochtir suld haif ane sone quhilk suld weild all Asia and put him out of his ring, quhilk he dreed and þarfore he marit his dochtir with ane puyr gentill man at sic ane nobill suld nocht be generit of þame, and quhen she wes with child he causit a lord of his consaill to quyetlie tak þe barne quhen he wes born and slay him. Bot þis prince, dreedand þat þe kinrik suld cum to his dochtir, because he had na barn bot hir, he slew nocht þe barn bot gaif him to ane hird of þe kingis to leif in þe wod. He did þis and schew it to his wife. Sche prayit him to bring þe barne to hir. Quhen he come to þe barne he fand ane biche giffand hir paupis to þe barne and defendand him fra fowlis and wild bestis. His wife fosterit him and callit him Spîrtaik - in his leid, ane quhelp. He grow amang othir barnis, and wes chosin þare king, and punist þame sair at faltit. Þare fatheris plen3ene to þe king of him, he answerit manfullie and said þat he wes chosin þare king, and þe king seand þe conditionis of þe barn he mervellit and got þe werite at his hird. Bot his yre wes myttigait trowand þat þe prophece wes compleit in kingdome of barnis, and to þe sam lord at first he bad slaye him, now he gaif cuyr to foster nocht schawand to him bot hes he had bene þe scheiphirdis sone. And þe sam lordis sone quyetlie þe king gart slaye and gart his father eit of his flesche wnwitantlie because he wes inobedient to him nocht slayand his oy Hîrtak. Eftirwart it hapnit þat Astiages sent þis lord with ane oist aganis his enemye and he remanit [12v] in Meid. Þis lord nocht forgettand þe injuris of þe king in slauchteir of his sone, he persuadit þe host to cheise Hîrtak king of Perse, and callit him Cirum, ane air, for he wes richtuse air to Astiages. Astiages knawin þis, he tuke his sister sone Dary and maid him his sone adoptife, and baith 3eid in batell agains Ciyr. The Perces first fled bot þare wiffis met þame, schawand to þame þare hind partis. For schame þai turnit agane and gat þe victory. Ciyr wes nocht wngentill for he gaif to his gudscher Astiages þe kinrik of Hircayne and to his eyme Dary þe kinrik of Meid with return to him eftirwert. Esop þe moral fabular heir florist in Greik. He wes slane in Delphe.

Captivitas Reuertitur

Ciyr lowsit þe captivite of þe Iewes and 50 thousand he gart turne
The Roit or Quheill of Tyme

hame to Iewrie. This tyme florist Agge, Zachary, Ihus sone of Iosedeth and Zorobabell. Ciyr thre tymes wincust Cresis king of Liyd and at pe last he crucifiyt him and wan to him his pepill with lufe and dreid. Pridfull Terquwn slew his marro Servio and tuke empire in Rome, bot some sone segeand Ardea, cause of Terquwn his sone þat defoulit Lucrice, he wes expellit out of his ring. He fand all kynd of tormentus quharwith martyrrris wes eftirwert punist. Ciyr eftir gret victory he wes wincust by þe quene of Massagit, Thameir. Sche gart strik of his heid and put in a weschell full of mannis blude sayand, "drink now blude qhilk þow ardentlie thristit." Cambises his sone succedit till him. He wan Egip. He causit ane wikkit iuge ondir him to be fled belly flacht and of his skyne to mak ane sadill till his sone to ride in, quhar throw he suld haif dreid to gife wrang sentence in iugement, at he suld nocht siklik be demanit. He throw ewill consale stoppit edificatiores templi þe aucht þere of his ring. Pittagorus þe philosophur was honorit, qhilk techit first wertouse life and immortalite of þe saule. His dochtir, hes sais Ieron., first gatherit till hir ane companye of wirginis and techit þame to keip wirginite. Eftir þe 4 magis qhilk wes eftir Cambyse, Darius þe sone of Ytaspis he grantit to Zorobabell and pepill of þe Iewis to big agan þe tempill of Salamon and restorit mony of þe halie weschell of it. The sicund þere of his ring he recouerit þe kinrikis of Perse, Assur, Babilon, Asy and dantit Macedon. Bot quhen he [13r] wald haif had þe king of Scitais dochtir in mariage and he denyit, quharfore agains him he come with 700 thousand men of weir bot he wes chasit and tynt of his men 80 thousands. Eftirwart againe xi thousand of Ethenis he tynt 200 thousands quhare he wes slane. Nochtwithstanding hoip is of his saluatioune for he trowit in a God and did reverence to him and þe tempill.

To him succedit his sone Xerses qhilk in deuotioune followit his fadir, bot he had gret temperall wanfortoune hes his fathir. It is wretin þat in a schort tyme agains þe Grekis fechtand he tynt ten hundreth thousand. Bot þe Grekis tynt fer may. He mayd ane brig of cheippis in

virginitas inchoatur added in margin by rubricator.

Inserted by second hand: To hym Zerobabel declarit his questyon at verite wes starkar na kyng, vyn or women. He gart byg þe tempill of Ierusalem.
The Roit or Quheill of Tyme

the see of Helespont. Sanct Ieron sais that he stude apone ane hill and saw a gret multitude of his host. He grat and said, "of all this multitude within ane hundreth 3ere neuir ane wilbe lewand."

In Rome Suma virgin westaill deflourit wes erdit quhilk' hes mony othir efter and before wes. Xerses sone Archaxerses to him succedit. Esras prest renewit the law quhilk wes burnt be the Caldeis. Neemas pemter to Archaxerses gat leif at him to big the wallis of Ierusalem, quhilk he did with dificulte, bigand with ane hand and haldand his swerd in the todir. Socrates here wes in gret lowing. Sancte Ieron commends him in many thingis. He wes werray patient; he wrait mair subtile of the first thing, viz. of God, na othir philosophuris did. He wes coackit to drink wenwm in the name of God bot it noyit him nocht, syne in the name of fals goddis and sa he wes posunit. Darius Nothus rang and wincust the Atheins with mony batellis as othir Troye.

Plato the godlie philosophur here wes extollit quhem Sanct Augustin gretumlie commends. Dionyse the tiran wes exilit out of Sycle. Albedo, quhem fra he tuk a kow or sik thing, sche maid sacrifice to hir goddis for him. He sperit the cause. Sche anserit and said, "the gudcher wes ewill and tuk mekill of my geir fra me. The fadir wes wor and herit me. Bot bow art west of all, bot he cummis efter wilbe ane fend. Quharfor bat he cum nocht I pray for the life." Of sik crowell tirans it is said Mathee 3: Qui comederunt carmem populi mei et pelleo eorum desuper excorianerunt. The eit the flesche of my pepill and flaist theame belly flaucht. None inquit prophetis qui predaris none ipe' prodaberis. Bow, sais he, the spulzes now the pure lauborius men theow salbe spulzet in the deid. This tyme in Atheins theare wes 24 litteris before theare wes bot 16. In Athenis 30 captanis of it crewellie slew nobill Phidon in Ademiar and brocht his dochteris virgins and coackit theame to danse nakit in the fathiris blude. Bot quhen the faisteris wes fow, the fen3it to pass furth to theare nedis of natur, and ilk ane of theame cust othir in a weill theat be deid the mycht saufe theare virginithe.

Eftir Dair rang Aswere fra Ynde to Ethiop apone 127 prouince. The thrid 3ere of his ring he maid the gret fest quhare Waste denyit to cum to

ms: quhilk

'Micah 3:3. Latin struck through
The Roit or Quheill of Tyme

There was a king, for whom Hester was chosen. He was a peaceful man, but he was much given to the lust of flesh. He had 300 sons; among them he made a Dary king, but 40 of them most nobly conspired against Assweyr and thought to slay him, but he got wind of their conspiracy and had them all put to death, and so in that thing he failed in his work of punishment. He labored in multiplication of barns and in that he was not told, for it is said Eccle 16: ne iocunderis in filius impius multiplicatur. Be nocht blith, sais the wise man, in many barns will of life. Better it is to have one barn dreaded by God than a thousand wheat barns. This Assweyr exulted Mardoche quhilk first saifit his life and hanged Amon on his own gallows ordained to Marchedoce et c.

Titus Quintus, a noble man, was taken from the people and made a chieftain of Rome. Roym that time was in desolation for great adversity that it had. He gave consolation to it for many victorious battles that he won. And notwithstanding his victory and state, daily he remained in his first power and 4 acres of land with his own hand daily — when he was out of battle — he told. He kept the council of wise men Eccle 32: Ducem te constituerunt noli extolli sed este in eis quasi vnius ex eis. Art you made a duke in that people extol that bot be among them as one of them.

The Franche men won Rome and had gotten that castel capital had nocht bene be cry of ane ganayr quhilk walknit be men of wer. Diogenes prince of rit cyniceir hes his discipillis techit pat it wes commendabill pat man suld haif company of his wife carnail before all be pepill, bot naturall scham in his discipillis distroyit pat richt. Bis Diogen wes sa pur pat he wilfullie la in ane twne and in symmer for heit he turnit be face of it to be north and in winter to south to get be heit of be sonne. Bot bis powerte wes wilfull bot nocht for Goddis saik bot wanglore of be warld quharfore it wantit merit. [14r]

Philip king rang in Macedone Alexandris fader putatif. Plato deit. Artaxertle Ocho filio mortuo succedit to him. Philip slane be trasone to him

Sir. 16:1-3. Latin struck through.

Added in margin by second hand: Hellis mouth in Royme opnyt and Mark Curey lap in harmyt and sa be plag sesit.

Sirach 32:1. Latin struck through.
The Roit or Quhell of Tyme

succeedit Alexander. He wes þe king of Egipis sone. Nectabam expellit out of Egip be king Oik of Perse, be nygramyssy he had company of Olimpias and gat Alexander, quhem fra eftirwert Alexander lerit astronamy and nygramyce.

On a nycht Alexander came to þe fousse quhare Nectaban wsit to teche him and þare he inprovisillie he cust him our and brak his nek. Bot or he deyit he schew to Alexander þat he wes his fadir and processe þarof. Then Alexander with murnyng he berist him with kinglie honour.

Picti Scotiam Ingridiantur

Sum writis at heir þe Pechtis come in Scotland. Othir sais þat before þai duelt in Orknay, syne inhabit Caitness, Rose, Morray, Mernes, Anguse, Fife, Lawdeean puttand out of it þe hirds of þe Britonaris. Þai had to Straherne, Dunkell, Sternewud, Striwiling, Mersse, Berwill, Auindaill with þe laif of þe dalis.

Dary rang eftir his fathir Arsan. Dary send to Alexander ane pistill wilipensife with a glaif, a baw and ane purse with gold. Bot he wes wincust with Alexander eftir horribill batellis and traturile slane be Bessa and Auober3ene his awne serwandis. Alexander gaif reward to þame, hangand þame baith on he gallouse. Eftirwert he marit Darys dochttir Roxam. Alexander thre tymis he exponit himself to perell, passand dissymylit to Dary, to Porruse and to þe queyne of Candace. It is written þat Dary tynt in batell agane Alexander fife tymes ten hundreth thowsand. Eftirwert he wincust Porrus in singulair fechting and slew him and wan his host. Þare wes in it without fut men 14 thowsand and viii hundreth weir kartis. Þare wes tane in it 400 oliphants with towrs on þare bakis and men of wer. The 7 þere of his ring he transfer þe monarchy of Meid and Perse to Macedon quhilk beguth in Ciyr and continuat be 14 kings.

Scottis king first at wes before þe cummynge of Christ wes callit Fergus Ferquhardy, sone of þe king of Irland. He beguth to ring in tyme of Iust Syme prest of þe Iewis, 17 þere eftir þe deid of King Alexander. He gaif first lawis to Scottis men. He tuik þe armes of þe lion. He deluierit þe

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1 Nectabam expellit inserted from margin by second hand; expressit struck through.
2 to Alexander inserted from the margin.
3 Inserted from margin: Alexander prayand includit þe ... of Israel
The Roit or Quheill of Tyme

Scottis fra injuris of þe Pechtis and maid pece with þame. He wincust þe king of Britane and slew þare king Coill. Þat land of owris [14v] ȝit fra him is callit Kile. He deit þe 15 þere of his ring saland to Yrland and erdit in Craigforguss.

Philip brodir of Alexander rang eftir him in Macedon. Ptolomeus Lagis sone rang in Egip and wan Surr and passit to Ierusalem and mony thousand of Iewis led in captiuite, selland þame to dierse nations.

Royme Papirius wes in honour. Quhen he wes ane barne he passit with his fadir to þe conselhouse. Quhen he came hame his modir franit at him to schaw to hir quhat þe senaturis ordand in it. He wald nocht tell to hir. Sche bostit him to tel. He seand þis he said it wes sperit amang þe senaturis quheþ þit it wes mair ganand at ane woman suld haif twa husbandis or ane man twa wiffis. Sche herand þis sche intimat it to þe laif of hir nychtburis, sa on þe morne ane gret multitude of women conuenit criand and sayand, "It is bettir ane woman haif twa husbandis." The senaturis thocht merwell of þe petitoun, bot quhen þai knew þe werite þai ordanit þat na barn suld entir þe conselhouse excep Papiry prudent barn. Þis Papiry quhen he wes ane man, he wes sa manlie þat quhen þe laif of þe Romans dreed King Alexander, he dreed nocht bot wes reddy to meit him and he had persewit þame. Papirius alswa he ga na cuyr na trast to þe fals goddis bot scornit þame. Eftir King Alexander Antigonus wes king of Assur and Selevcus wes king of Surr and betwix Egip and Surr wes Iewre in the myddis and þarfore it wes oft tymes wexit with þame baith because comonlie þai were at discord. Bischip of þe Iewis wes Omas sone of Iude.

The Romans and þe Sarmitis faucht laing bot finalie þe Romans hed þe victorie. Selevik or Nechanor sone of Anthiok eftir mony batellis he wan all Asia 12 þere eftir þe deid of Alexander.

Bischip of þe Iewis wes iust Symon quhilk wes ane halie man. A discripicyo wes maid in Royme and þare wes fund 270 thousand of cyuiouris.

Scottis king secund wes callit Ferythair, brothir of Farguse. He rang 15 þere. He tuik first kinglie insignatis, þat is for to say þe swerd of honour, capture and crowne. To þis crowne Charlis þe Mayne ekit 4 lilis and 4 crucis in takin of inviolat faith. This king Ferythair wes slane be watschin of his brothir sone.

The tyme of Alexander florist Aristotill discipull to Plato and maister
The Roit or Quheill of Tyme

till Alexander, Calistin condiscipull to Alexander quhem Alexander slew be cutting of his membris because he wald nocht anorun him hes God. [15r] Than alswa florist Hermes Trimegistes he wrait pis sentence of God: Omnipotent dominus et omnia factore et deorum omni fecit dominium quem hunc fecit primum et solum et verum et bonus ei visus est et pussim con omni honorum et letatus est hic est filius benedicti dei atque bene sollicitatis cuius nomen humano ore erirari de solo deo Dominus est omni dominante deo mortalibus et qui ab omnibus non p_ indigari super omnes est hunc deus dilexit vnogenitum sum.'

Bischop of pe Iewis wes Eleazar brothir to iust Symon.

Scottis king thrid wes Mayne, 3ongast sone of Fergus. He eftir pe rite of gentilis he multipli pe thais of ydollis, rasand hecht stainis in cirkill about in pe maner of Egiptiance. He deit pe 19 3ere of his ring.

In his tyme Ptolomeus Philodelphe honorar of ane God rang in Egip. He wes giffin alluterlie to study and desire of science. Maister of his libraill callit Dymetreit grantit pat he had 20 thousand wolumis. Eftir pai wer extendit to 150 thousand. Bot it wes schwain to him of pe law of quilik ardentlie he desirit, and to get it he lowsit out of captivite 120 thousands Iewis gewand for pare ransom 120 thousand dragmatis of siluir. Pan pe bischop of pe Iewis Eliazar send 6 agit men of ilk trib pat is in hall 72, quhilkis pe king resaifit with gret reverence. He desirit at pare twa thingis before his lordis. Ane wes of pe knawlege of God. The todir wes of pe gidin of his kinrik. Eftir he wes instrukit of pe sicund, pai disput and preuit at na creatur wes God but makar of pare. Eftir pai translatit pe law of God and pe Auld Testament out of Ebrew in Greik, and quhen pai came to ony clause concernand pe Blissit Trinite ethir pai passit be it or mysteslie pai put it at pai gentillis suld nocht trow at par wer 3 Goddes, and alswa pai did quhen pai come to ony clause of pe Incarnatioun of Christ. Quhen pis translation wes compleit he richlie rewardit pai and als he send to Ierusalem ane burd of gold set with precius stanis. It wes half a cubit of thikness.

Heir lordis and nobellis hes a document to speir pe law of God, to excersise study and knawlege of storys, to haif plesandis in bukis at ar ganand for pare saand with Iudas Machabeus: Habemus sanctes libros pro
The Roit or Quheill of Tyme

solacis. We have halie bukis for our solace. ' The first 3ere of þis king Sostrat biggit Phayr [15v] into Alexander. Þis Phair wes ane gret toure twenty paise on breid bigit apone 7 glasin lopstayris in þe see. Anthiok werit lang aganis þe king of Egip. At þe last be marriage wes pece maid. The first silver penny heir wes maid in Rome.


Discriptioun wes maid in Rome and nomerit of men 100 thousantis. Regulus Andrina of Rome wes all wictoriouse. He wincust 3 kingis and wan 72 ceteis. He slew a serpent of 115 fut of lenth and because he wes our rigoruse agains þe enemis of Rome, nocht grantand pece bot ondir gret tribut, quharfor þai gatherit agains him, disparit of his mercy and wincust him and his host. Nochtwithstanding þai wald had his frendschip. Bot he wald nocht, chesand erer to de na skaith þe communite of Rome. O eternall wals God þar wer part in Scotland of þis chiftanes conditionis. In it þe distruictioun of it 3eris by passit is prewit affectioune by þe common weill of þe realme the sentence Sanct Paul ad Phi 2: Non que sua sunt singuli considerantes sed ea qua aliorum.


Bischop of Iewis wes Onyas sone of Symon. Ptholome Epiphanes rang in Egip. Anthiok gret slane in þe tempill of Iuperse, his sone slew Ptolome Epiphan desaitfullie in a faist þocht he marit his sistir Cleopater. Þe 16 3ere of Ptolome Epiphane beguth þe story of þe Machabeis. Oma fled in

1Mac. 12:9. The passage from heir lordis to solace has been struck through.

2Philippians 2:4

3 Added in margin by second hand: callit Ecclesiasticus

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Egip fra þe tirannide of gret Anthiok and Symon his sone sat for him. To him succedit his sone meik Onias. Heir beguth þe batell of Cartage and Royme betwix Haniball and Scipioun. Haniball king of Affrik, quhen he wes ane barn of nyne þere auld [16r] he swere to his father þat in haittrent of Romanis he suld succeed to him, quhilk he kepit for amast he destroyit þe Romanis.

In ane batell he slew sa mony of þe Romanis þat of þe fingaris of slane nobills þai tuik 3 bollis of goldin ringis and of þe deid cariouns he maid ane brig to his host to pass our.

Eftirwert he wes wincust be Scipioun and chasit and for dolor pusont his self. And þis Scipio eftir gret victorie for þe Romanis he wes exilit be þat wthankfull pepill. Seleuchus, gret Anthiokis sone, rang in Surre. His brothir Anthiok Epiphan, plege in Rome, herand of his fathiris deid and knawand þe cowartness of his eldest brodir Seleuk, he staw out of Rome and inwandit his brothiris kinrik. He is figure of þe Antichrist.

Symon prowest of Ierusalem desirand to be bischep schew to Sileuk þe hurd of þe temple, quharf or he send Heliodir to fulfill þat herand. Bot quhen he entrit in þe tempill þar raise twa angellis and slew him 2 Macha. It is said þat a horseman come and met him and trampit him and straik him. Eusib puttis þat he wes slane and Onyas dredand þe king, he prayand to God, he rais fra deid to life and schaw to his maister þe king þe haill caise.

Aristobal a philosophur of Iewis, he maid an explanatioune to Ptholome king of Egip callit Philometer apone þe 5 bukis of Moyses. Seleuk deit and Anthiok rang in all Surre.

Mira Ambitio

Than raise in Ierusalem sons of Beliall and about þe bishepric þai straif. Þir wes callit Iesus and Iohn. Þai changit þare namis and tuik þame to þe rit of gentiles to pleise Anthiok. Iesus callit him Iason and Ione callit him Menelay and þat wes be dispensatioun of God for þai wer wnworthy to haif sa halie names. Anthiok come to Ierusalem, prophanit þe tempill and maid Iason haly Onyas brothir bischep bot eftirwert he wes expellit. The king maid Menelay his brodir bischep. The richt bischep Onias meik seand þe ambition of his twa brethir and he passit to Antioche to þe king to se gif he wald change his will. Bot quhen he saw þat he wes obstinat he remanit in ane chapell dewot in þe Anthioche. Menelay his brodir þan tresonablie come eftir him and causit Andronyk to sla þat halie
The Roit or Quheill of Tyme

bischep, quarfor the king gart slay Andronyk in þe sam place bot first spulʒe [16v] him of his purpur and skurge him. Neuirþeless þis wikkit king he coakkit þe Iewis be tormentis to tak þe law and rit of gentilis. He slew innumerable of þame to him inobedient. He put the ydill of Iowis Olimpii in þe tempill of God. He gart hing be þare motheris paupis þe barnis at wes circumcidit. He slew crewellie þe 7 brethir of Machabeus be dierse tormentis and þare mothir with mony othiris because þai wald nocht eit swynis flesche. And all þis soro raise be þe ambitioun of 3one twa forsaid bredir, quhilk wes figure to be ambitioune at now is in Halie Kirk. For þai þat suld bechosin in þe chepture be canon electioune, at it is patent ex de cler ci et 16 q vlt c congregatio. Bot now þa þat ar wnwordy and wikit of life arechosin in þe court and be the king, a wekit wynche Symony beand mediatrice. And sa Halie Kirk is halelie hurt, for it is said ex de clerici nihil nihil est quod ecclesiam magis nocet ... indigni s ... ntur ad regimen animarum. 'Paip Innocent 3 sais þat pare is nathing þat noyis Halie Kirk sa mekill as quhen wnworthie prelatis ar choxin to cuyr of saulis. 3e se now and heris þat þare wikit life is þe principale cause of þe arrour Luturian þat is risin in Halie Kirk. O wald þai considder þe schort tyme of þare temporall dignate and cont þat þai halif to mak of þe patrimoyn of þe cruse, the pane þat is ordand for þame eftir þis life, sone, sone þai wald denude þame of sark of symony and restore þe frut of sic benefice and laubor for paupall absolutioun, eftir þe form of law at strikis þame ex de symo c per tuas etc et exa agentum multe et pauli cum detestabile per electiones. ²Bot as þe forsaid pepill of God wes wexit be ewill prelatis Iason and Menelay sa gude kirk men helpit þame agane and sa is now in Halie Kirk helpit be prechin and techin and gude life of gude kirk men.

In þis forsaid tribulatioun of þe pepill þare wes ane man callit Machathy⁰ of þe trib of Aaron. He had 5 sons, viz. Ione, Symon, Iuyd, Eliazar and Ionathan. This man with his sonis faucht agains þe infidelis and wincust þame. And eftir his deid Iudas Machbeus wes duik of þe pepill. He chasit King Anthiokis chiftanis out of Iewre. He clengit þe

The words from for it is said to animarum have been struck through.

²Latin struck through.

⁰Machabei added by second hand with red ink.
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temple fra ydolatre and othir sacrilege. Anthiok Epiphan, herand þe wictorie of Iudas Machabe and quhow he gaif ðe [17r] law agane of God to þe pepill, in ane wodnes he gart turn his weir cart with his host agains Ierusalem, swerand þat he suld mak it ane graif or ane heip of þe Iewis slane. Bot incontinent þe hand of God ourtuke him. He wes strikin with ane wehement dolor in his bowellis and he fell out of þe cart and wes birsit sair in all his body, and he þat wes before sa pridfull þat thocht he had þe 3erd to saill on and þe se to gang or now þe wermis of his awne body eit him leifand. Than he criyt mercy at God, bot because it wes mair for þe pane at he wes in na for þe offence of God comonlie doctouris sais and als þe text he gat na mercy.

At þis tiran we ma tak document to leif our syne or our syne leif ws and þan we salbe sewir of his mercy. For Sanct Augustine sais De Peni di 7 c millus: Quem cum morbus vrget et pena territ ad veram vix satisfactionem venit. He sais in seiknes he is stren3et with seikness and þe pane gefwis him terror scantlie dois he sufficient satisfactioun, þarfore now is þe tyme quhen we may to leif syne.

Eftir forsaid Epiphan rang his son Anthiok Eupater 2 þere. He come agains Iudas Machabe with 120 thousand men of weir and 20 eliphantis bot prevailit nocht. In þat batell Eliazar Iudas broder wes slane onder ane elephant qhilk he slew. This Anthiok eftir he brak trowis with Iude he with Lesyas wes gewin in þe hands of Dymittir, Seleukis sone, quhem Epiphan and he gart sla him sone or he come in his sicht and sa he rang in his fatheris ring 12 þere hes rychtiuse air. Wekit bischep Menelay wes slane be Anthiok forsaid Eupater; he gaif Iewry to his fathir Anthiok Epiphan. Traisnablie Alchimus ane othir ambitious man nocht of þe genology of Aaron inwardit þe bischopric of Iewis and sa Jong Onias at suld haif bene bischep fled in Egip. This eneme wes enemy to Iude Machabe quharfore be þe iustice of God he wes strikin down be deid and Iudas wes chosin with favour of all þe pepill. Incontinent he maid ane lig with þe Romanis. The cause wes he hard of þare constance and manlynes þat na dreid na terror mycht cause þame to subdeue þame to ony king, bot be contra þai wan be prudence mony regionis to þame. Lufe of liberte and appetit of lowing with obseruance of seculair [17v] honeste sa firmlie band

enneme struck through by rubricator.
The Roit or Quhelli of Tyme

I ame J)at forthir I? ai war redde to put ñare substance, ñare laubor and ñare life. Virtu et principalie iustice schene amang ñame. Iudas ñe 3 3ere of his bischepric in ane batell agains ñe dukis of Dymetrie fechtand with few folkis he wes slane.

Eftir him wes Ionathas his brodir chosin and did gret dedis of honor bot he wes betrasit be Triphone and slane with his twa sonnis 13 3ere of his bischopric.

Eftir him wes chosin his brodir Symon 8 3ere. He with 3 thousand in ñe Antioche of Iewis he slew 100 thousand and deliuirit ñe king Dymittrie fra ñame at wald haif slane him.

Scottis king fift wes Nothacus, broder of Doruadill. He beguth to ring ñe 3ere of ñe warld 5036 in tyme of Iude Machabe. He rang in tirande 20 3ere quharfore he wes slane be Donall lord of Brigance at now we call Gallowa.

Scottis king 6 wes Ruthar, son of Doruadill in tyme of Ionathas. He wes expellit out of Scotland be ñe Britones and fled in Yrland. Eftirwert he come hame and wincust ñe Britones in ñe place ñat is callit 3it Ruthildaill. The Pichtis wes to chasit out of ñare land be ñe Britones and passit to Orknaye and had ane king ñare with pece of ñe landis folkis. In ñe forsaid victory ñai helpit ñe Scottis. Eftir ñe Britones restorit to ñe Scottis and Pichtis all ñare landis, castellis and strenthis and lang eftir lewit at pece.

Symon bishop of Iewis wes tresonablie slane in ane feist be his awne gude sone Ptolome and twa of his eldíst sonnis wes slane. His wife and his two 3ongast sonnis wes tane. Eftir Symonis deid his sone Ione Hircane succedit till him 27 3ere. He wes manlie., halie of life and ane prophet. He chasit ñe slaar of his fadir to ñe cete of Ierechout, and because he wes scharp in ñe segin of ñe towne Ptolome gart skurge his modir and his brethir in sicht of him ñat for pete of ñame he suld slaik ñe sege and sa he did. Bot his modir criyt ñe contra nocht weand hir scurgeing to haif iustice of Ptolome.

Cartage wes birnt be Scipioun. It birnt 17 dais. Mony of Affrik wes sauld; mony lap in ñe fire at ñai suld nocht be subdue to ñe Romanis. Corynth wes birnt ñat sam 3ere. Bischop Iohne distroyit Samair quhilk Herod eftirwert restorit and callit Sebast.

Scottis king 7 wes Reutha. He wes Ruthuris fatheris brodir. He
inducit medicinaris in Scotland. In his tyme Ptolome king of Egip sent oratoris in Scotland [18r] to consider be contidion of be land and be king gaif to pame gret rewardis because we come out of Egip.

Scottis king 8 wes Thereus, Ruthuris sone. Reutha eftir he had ring 14 3ere he resignit to There be kingrik. First he lefit well, eftirwert he wes ane weket tiran. The pepill conspirit against him bot fled in Britane and deit in Duram eftir pat he had rung 13 3ere.

Bischop Iohne Hicayne deit and left eftir him 5 sonis. The eldest wes callit Aristobill, be secund Antigon with othir 3. He thocheit pat bar wes nane of pame ganand to gide be pepill barfore he left his wife to gide pame and his barnis for sche wes werry wise and eloquent. Aristobill his eldest sone eftirwert seand pis, he tuke his modir and his twa Jonsent brethrir and put pame in presone, and Antigon he institut onder him and tuke ane crowne agane till him, quhilk wes nocht before in Iewre 475 3eris and 3 moneth eftir be captivite of Babilon. And he rang bot ane 3ere for he wes strikin with seiknes because he distroyit his awne modir in presoune be hungire.

Quhen he wes liand seik his brodir Antigon come out of Galele quhar he had gret victorie. He wes cled in new armur and sa intrit in Jerusalem with his men of weir. His enemis seand pis and principallie his brodiris wife quhilk desirit him before in fleslie lust bot he denyit hir, pái said to Aristobill, "Antigon pi brodir, herand of pi seiknes, he is cummynge to Jerusalem with armit men to slay pe and ring in pe stede. And pis bow ma preif send about him and gife he cuman in armur bow sall se at it is trew at we sa." At pi suggestion of his wife, Aristobill put in ane woit ane multitude of armit men quhar Antigon wes to cum pat and he come armit pai suld slay him, and quietlie he send him word to cum nocht armit. Bot pe quene corrupit pe message and gart bid him cum armit and sa he wes slane. The king quhen he hard his brodiris deid, he murnit sa sair at his seiknes accressit sa gretlie pat his bowellis raif and he ewomit blude. Quhilk blude ane of his serwandis bure furth and cust done in pe place quhare Antigon wes slane and his blude liand. The pepill seand pis pai criyt at pat wes pe wengeance of God hes Nabothis [18v] blude and Acab. The king herand pe noyis of pe pepill and gat pe cause. He said, "it wes nocht expedient at my sin suld be hide fra pe licht of God. Wald God pat my blude nocht parte and parte bot al togiddir wer offerit to pame." And pis saand he gaif
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pe gaist.

Heir we ma take diuerse documentis. Ane of pis miserabill man pat for desir of wardlie honour he slew his mothir and his brethir faithful to him. Ane othir document of pis wekit woman pat because pis noble and fair persone nocht consent to hir lust, innocentlie sche causit him to be slane Ideo di Eccle 25: Breuis est omnis malitia sine malitiam mulieres sors peccatorum cadit super eam.¹ The wisman sais pat all malice is litill in regard of pe malice of ane ewill woman. Pe caill of syne fallis apone hir and be pe contra gude wemen ar mair peteouse na pe men be natur, hes pe philosophur sais 8 De Anamalibus, and for dreid of God pat pai haif in pair hart Eccle 26: Fundamenta eterna supra petram solidam sit mandata dei in corde mulieris sancte.² He sais hes pe biggin apone a craig is wnfail3abill sa is pe command of God in a gude wemenis mynd ewir remanand.

Bischef of pe Iewis eftir Aristoball wes Alexander his brodir lowsit out of presone be his stopmodir for dreid of hir life. He marit ane woman callit Alexandra and quhen he deit he left hir gidar of pe pepill with twa barnis in hir wame. Nochtwithstanding sche declarit effirtwert hir sone Hircane bischope pe sone of Alexander. Agains him raise Arestobill his broder be ambition quhilk wes occasioun of seruitut of pe Iewis to pe Romanis.

Scottis king nynt wes Iosin, Theris brodir. He rang 24 3ere. He had trowis with pe Bertonaris and pe Pichtis. To him come twa schipbrokin philosophuris of Span3e. Pâi disvadit reuerence to fals Goddis affirmand ane werray God, quhem to mony Scottis men consentit and aey effirtwert honorit bot werray God. He deit in Beringon Louthabir in pe faith of ane God.

Scottis king 10 wes Fynnayen, Iosynis sone, sweit and weill manerit, luffit be pe pepill. He maid pe first effir pe rit of gentilis ymage of ydolis, nocht doand away reuerence to ane God introducit be authorite of his fader, bot euîrîlk man to leif and lufe ony God he plesit. He gaif pe Yll of Moyn to prestis of gentilis and at pai suld instruik noble mennis

³Added in margin by second hand: He preferit ay pe consel of his lordis to pe consel of his cubicularis.
sonnis. His sone Drustus marit þe king of Bertanis [19r] dochtar callit Agaise.

Scottis king xi wes Drustus. He wes ane wekit man.  He wise consalouris of his fader he slew. His wif he expellit fra him, viz. Agaise. He infekkit þe kinrik with wise and his lichorie. With dissimilatioun he promist mendis to his lordis, bot he callit þame to ane feist in Louthabir quhar he hed mony armit men hid, quhilk he gart sla þar lordis bot þe laif þat ewadit þat perrell rais agains him and slew him þe nynt 3ere of his ring.

Pompeius come to Ierusalem and wan it and enterit it in þe tempill violentlie and tuke Arestobill þe bischep and band him and had him away and gaif þe bischopric to Hircayn his broder. He maid þe Iewis tributaris to Rome and maid Herod Astalonit procurator of Paleystyne. This Pompeius subiectit 22 kingis before þat he come to Ierusalem bot eftir þe violence of þe tempill he wes euir our cum. He wes chiftane of þe batell cyuiill agains Iuly Cesar bot finalie his heid wes strikin fra him. Tyt Livy þe writar of corniculis wes haldin in reverence. Wirgill þe poeit florit in Rome.

Scottis king 12 wes Ewin., King Drustus fader broder. He passand to Louthabir he tuik first hath of fidelite at þe lordis of þe cuntre. He ordanit þat 3ong childer suld be fra barnage tretit harstlie in meit and claiuth, at þai suld ly on ane hard burd in þe nycht without ony cod, at þai suld be excersit in schuting with bow and rynning and bering of armur. He helpit þe king of Pichtis agains þe Britonaris. Þai faucht quhill tha mycht sewir þan he ordanit þat in euirilk province þar suld be ane serref to ponisse thewis and rewerise. He biggit þe castell of Dunstafage. He deit þe 19 3ere of his ring.

Scottis king 13 wes Gilluse, ane bastard of Ewin. With fraude he inwadit þe kinrik. He prewit to distroy þe houssat of Droust. He slew mony nobillis wranguslie. Cadallus chasit him in Yrland and put Edeyr Drustis sone in Gallowa to foster. Gillus heid wes send to Cadall. Bot quhen he turnit hame þe mair part of þe host storm stad drownit in þe see.

In Egip Cleopatra rang 22 3ere. This same 3ere beguth þe civill batel [19v] of Rome maist crowell; it lestit 4 3ere. The 3 3ere of Cleopatry Iulius tuik þe impire, quhem fra othir followand him tuik ane nayme callit Cesar.

Scottis king 14 wes callit Eweyn, Fynnanis ay of his broder. Orknay rebelland he dantit. He marit Siiora dochtar of þe king of Pichtis. He
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biggit þe towne of Euinus. He rang 17 þere in gret tranquilillite and pece syne deit.

Cassius þe schirra of Surre he ourcome Iewre and spul3et þe tempill of Ierusalem, quhilk Pompeius did nocht quharfore eftirwert be þe richtius iugement of God he wes tane and meltit gold wes 3et in at his mouth and sa he endit punist for his sacrilege. Oratius heir wes in reuerence. In Rome 3 sonis wes seyne quhilk in schort quhill turnit in ane.

Scottis king 15 wes Iderus, sone of Drustis sone. Forsaid Eweyne in his seiknes resignit þe crowne to him. He deliuerit þe men of Ylis fra Brodo, a captane and wekit man of þe Ylis. He helpit þe Britonaris agains Iulius Cesar and sa did þe king of Pichtis. Edarus send twa chiftanis with 10 thowsand Scottis þat is for to say Cadalayn forsaid duke of Galloway and Donald duke of Argile. In þe first batell with help of Scottis and Pichtis Iulius wes wincust andchasit to þe see, bot renowit his host and come agane on þe Britons and because þai wald nocht ask help of þe Scottis þai wer ourcum with Iuli and maid tributaris to þe Romanis.

Britane Tributair to Rome

Eftir þis Iuli send to þe Scottis and þe Pichtis allanerlie for frendshchip, bot þai suspeckit fraud and denyit. Eftirwert he send a message with commynatioun and þai graントit nocht. Þe pepill of Scottis herand þat, þai wer sa commowit þat þai wald haif rewin þe harrot in pecis and þe law of gentilis had nocht ganestand þa had þe 30k of seruitud sa odiose. Bot þe king commandan þe response wes gewin to forsaid Cadalian. He said, "þe pepill of Scotland þocht þai wer reput ane wild pepill and dowir of iugin and prouisioun nochtwithstanding þai wer nocht mowit at þe fair wordis of Iuli Cesar, na þai wer nocht rad for his comminatioun sa þat hes he trowit þat without batell þai suld subdew þame to seruitut. Knew þe wele þat þai ar obedient to þare kingis gidand lauthfullie þe common prophet of þare legis, nocht to 3ow Romanis, refaris of kinrikis, þefore þour frenschip we refuse quhilk is nocht [20r] sekir bot fraudfull and dowtis nocht," and sa þe Romanis harrot passit awaye. Iuli herand þis he thocht to weir apon Scotland bot he returnit herand rebellion of þe Franche men.
The Roit or Quheill of Tyme

In our auld corniculis it is writtin bat Iuli come to Caledone Wod with his armye and wan þe principal cete of the Pechtis callit Cameleduyn, and on þe wattir on Carron beside he left his stane house laid without lyme, about 24 cubit on hecht and 12 on lenth in þe rememorance þat þe armor of Royme came sa far in Britane. And it is writtin þat he gart þe stanis of þat house be born with him quhar euir he passit, and at ewin ilk man brocht his stane and sa his house wes dalie biggit, þe stanis beand redie, quhilk wes callit eftirwert Iulius Hof, in our leid Iulius Ale or Chammer. Edeir eftirwert lewit in pece and deit þe 48 þere of his ring in Ewone þe 26 þere of Octauiané.

Octavianus Augustus Regnat

Romayne imperior eftir þe deid of Cay Iuli Cesar wes Octauiané Auguste callit to his surname Ab Auges; Auges because he ekit þe commone gude and he rang 56 þeris. He straijk 5 thousand batell. Eftirwert he maid all þe warld a monark, pece remanand our all quhair and þat be prowisione of God þat in þe natiuite of Christ his cummynge suld mak pece in þe 3erd, eftir þe prophesy and þe singing of þe angell: Gloria in excelsis deo et in terra pax hominibus bene voluntatis. This Octauiané wes fair and plesand of statur. He refusit batell alluterlie bot gife he had haip of mair prophet na scaith. He said þat þai þat faucht and gat mair tynfall na wynnyng þai wer like to him þat fechtit with ane goldin net quhilk and it wer rewın na taking of fesche mycht recompens þe scaith. He gaif litill cwir of bakbiting of him; he said to Tibir his sone adoptife quhilk wes crabit at Emylion quhilk spak ewill of him, "be nocht crabit at detractioun spokin of me. It suffice to ws þai may nocht do ws scaith." He detestit flatteraris and punist þame. He wald nocht thoill his frendis na ony ethir to call him "my lord." [20v] Thai callit him fader of þe pepill. He maid he dochtiris all spynnaris of wow and cardaris, saand at fortwyne mycht fail3e him bot ane gude craft wald nocht fail3e men. He lay in a sempill bed, he had bot 3 coursis at þe melteth and drank bot thrise. The kinrikis þat he wan be law of batell (few exceppit) he restorit. The tratowris askand mercy eftir anis, twise, thrise he resauit þame to grace of life and geir. For all þir wirtus he wes infeckit with þe wise of þe flesch. Owide wes borne þe 3 þere of his impire.

Scottis king 16 wes thride Eweyne, þe sone of Edeir. He degenerit fra his fader be wice for he wes infekkit with all common wise. He had 100
The Roit or Quheill of Tyme

concubinis. He deflourit matronis, virginis, and pocht wmoquil in pat
onhonest occupatioun he wes tirit his inordinate appetit wes nocht fulfillit.
He wes familiar with sporturis, hurmasteris and bardis and with be nobillis
of be realme he wes strangear. Some of þame he distrowit and slew. Sum
he banist and þat he mycht mair frelie waik to his lichorie he wes fosterar
and fawtor of thewis and rewaris. He maid detestabil lawis at a
man mycht haif 6 or 10 wiffis, and at þe husband mannis wife suld be
common to lordis, and at þe virgins now marit þe first nycht suld be with
þe lard of þat land. Þis law (pocht þe laif forsaid wes sone put awa be
auctorite of kingis followand)¹ mycht nocht hall hale be put awa quhill þe
tyme of King Macolme Canmoir and þat be halie persuasioun of his lady
Sanct Margaret. This miserabill man efter þat had roung 7 ʒere in þis
miserabill life, he wes tane be þe lordis and put in presoune, and þat sam
nycht without knowlege of þe lordis ane hardy ʒong man passit in þe
presone and worrid him. And pocht he tuik þis fowll plesur of þe flesche
he had na barn.

Heir in þis miserabill man we may tak ane document þat his plesur
wes bot schort bot his pane is lang. Sanct Gregor sais momentanent est
qu_ dilectat se in eternum manet quo cruciat.² The plesur is schort bot þe
pane remanis evermare of þaim at þe lest at dais impenitent. Anthon Mark
wes wincust be Octauyan bot be request of þe senaturis þai wer frendit.

Herod wes maid king of Iewre. Hircayn come agane to Ierusalem
[21r] and wes restorit to his bischeprik excep þat he mynistrit nocht in þe
tempill because he wes mutilat be his broder sone, Antigon, quhilk bairt of
his eris and expellit him fra Iewre with help of þe king of Perthi at he
mycht ring. Now wes the prophice of Iacob fulfillit Genesis 49: Non
auferetur ceptrum de Iuda et dux de femore eius donet veniat qui mittendus
est.³ The sceptur sall nocht be tane fra þe trib of Iude na duik of his
blude quhill he cum þat is Messias quhilk is bidin als of þe Gentilis. Herod
wes nocht of þe pepill of Iews bot he gart circumsidhe him for fair women oy
of Hircayn callit Mariemies. Quhen Mark expellit his wife fra him, sister of

Parentheses added by rubricator.
¹The words from heir to cruciat have been struck through.
²Genesis 49:10. Latin struck through.
The Roit or Quheill of Tyme

Octauyan and tuke Cleopatram quhen of Egip to his wife, quharfor Octauyan passit agains þame in weir and wincust þame. Swin eftir þai slew þare self and sa Egip wes tributair to Rome. Discriptioun of Rome wes made and þar wes fund of cyuioris ane and forty hundreth thousand and 64 thousandis. Herod slew þe bischop Hircane and his sone and his Marianties his awne wife and hir mothir. And eftirwerti he slew his sistir husband and þe scribis of þe docturis of þe law. Considir þis Herod Ydumen. In his begynnynyg he wes gude and maid gret biggin in Ierusalem and repereilt þe tempill honestlie. He wes manlie in armes. Bot in his age be ambitioun at he suld nocht tyne his crowne and principalie herand þe nativite of Christ, dreedand expulsioun as ane stranger, he fail3et far and tynt his forsaid probite.

Scottis king 17 wes Metellayn, Edeyris broderis sone. He wes þe maist weill manerit and als amyable þat euir wes before him. He had neuir batell inwith na outwith þe kinrik all his tyme. He wes frend with Octauyan. Þe 10 þere of his ring wes temporallie borne Our Saluioir of þe glorios Wirgin Mary with ontellabill miraculis quhilkis ar patent in Halie Writ. It wes þe 3 hundreth and 30 þere fra þe first king of Scotland, fra þe begynnyn of þe warld fife thousand a hundreth nynte and nyne. Matellayn send offerent to Royme to Iupiter a fals God. He rang [21v] 39 þere. The tyme of Octauyane wes held in reuerence Ovid Naso Mark Warro maist cuñnyng, quhilk wrait sa mony bukis þat a man mycht scantlie reid þame. In þat tyme als wes Wirgill þe poeit, Salusto, Oraci and Tite Liuius. Ane libraill in Egip wes birnt be Octauyane 400 thousand bukis. Our kirk men herand þis þai may think schame at þai haif litill cuyr of congregatioun of bukis, sen þai ar sa gude schaip in prent.

Tempus Gratie Etas 7

Crist Iesu wes borne in Bathelem in þe fouth of tyme at Sanct Paule spekis of Galathas: Cum autem venit plenitudo temporis misit deus filium suum et c. And here beguth þe seynt age, þe end of it God allenærli knawis. Þis þere of þe heill of þe warld wes þe 42 þere of Octauyan. Herod herand þe repase of þe 3 kingis, he slew þe barnis of Bethelem eftir he come fra Rome. Octauyan and Tibar fand in þe discriptioun 813 hundreth thousand civioris and 70 thousand. Herod seik in his latter dais he slew

Galatians 4:4.
The Roit or Quheill of Tyme

 Dame Dat tuik down De heirnyn goldin of De tempill. He wes wexit be ðe wormis quhilk eit his secret membris and othir partis of him. And quhen he hard at ðe Iewis wes blith of his approachand deid, he gart gathir ðe maist nobill 3oung men of ðe Iewis and put ðame in presoune and commandit Salome his sistir to gar sla ðame all in ðe our of his deid at sa ðe Iewis suld mwrn in ðe hour of his deid agains ðare will and sa it wes. He wald half slane his self bot he wes stoppit be his sistir sone. And quhen he hard at Antipat his sone in presoune wes blyth of his end, he gart slay him and maid Archilley his hair eftir him. He rang in Iewre 24 Æere. His fader Antipater wes ane gentil. Iewre wes dewidit in 4 tetrachyis. Octauyane and Tibeir discrybit' Rome and ðare wes fund of civiores nyne tymes thre hundreth thousand king of Iewis 24 Æere wes ... 2

Romayne Impriour wes Tibeir 22, half coakkit to resaif it. He wes meik and suiet to his subditis. He wald nocht remowe auld officiaris, gewand ane similitude of a man beand staubit and wald nocht lat remofe he fleis fra him at wes fow dredand at othir hungry fleis suld be mair panfull to him. He drew mony kingis to him in time be fair wordis bot he tholit ðame nocht to passe hame agane. He had gude sentyment of Christ [22r] and honorit him for God and punist ðe enymis of ðe faith. Pilat he put in presone for his fals sentence agains Christ.

Scottis king 18 wes zelose and hardy Caratac, sistir sone of Metallain and sone of nobill Ordellain and Europera ðe kingis sistir. He wes sa dred ðat nobill Claudy dred to inwaid him bot passit with his harmyne and Wespasioun to Orknay and wan it and agane ðe king of Orknay had with ðame to Rome. Swne eftir ðe king of Britane Arwiwaig ondir ðe Romanis expellit fra him his marit wife Woadam, sister of ðe king of Scotland, dochtil of Cadallayn duke of Brigant now callit Galloway, and marit ane woman of Rome callit Cenyse, his wife beand in presone. And ðat wes done be consaill of ðe Romanis at affinite suld nocht be betwix ðe Britenaris and ðe Scottis. Bot ðe Britenaris brak ðe presone and deliuerit ðe quene Woadam and faucht agains ðe Romanis. Bot ðai wer wincust in ðe first batell, bot in ðe secund batell Caratacus wes chiftane and ðe batell wes indifferent for ðai faucht quhill ðe nycht diswnit ðame. Eftirwert ðe king

corrected by second hand from distroit.

'a blank has been left, but no name given.
The Roit or Quheill of Tyme

of Britone his gude broder Arwewaig wes penitent of it he did aganis his wife, quharfore Carataik requirit for help to come to Eborlaw with 30 thousand and he king of Pichtis Eletair with als many agains Wespasion. Bot Wespasioun pat noble chiftane come haistelie apone he Albeons in a place contrarius to pame and sa bai faucht. First he Romanis fail3et in the first wyng of pe batell. Bot prudentlie Wespasioune stuffit it with ane new legion and sa finalie he Romanis had he victorie. Eletair he king of he Pichtis thocht he wald nocht leif eftir he distructioun of his pepill. He cust his coit armur fra him and sat down woundit on ane stane and sa onknawin for king he wes slane. Bot Carataik he king of Scotland come out of pe batell with few fallowis and come to Brigance. Pe Britonaris at wes nocht slane submittit pame to the Romanis and sa did he Pichtis. Bot Carataik gathirit ane new host and faucht with he Romanis fra morne to none and slew mony of pame thocht finallie he Romanis had he victory. Carataik thocht he wes sair woundit he ewadit out of pe batell. Wespasioun, seand he zele [22v] and nobilnes of Carataik for his pepill, he desirit allanerlie his frendschip with he Romanis bot he wald nocht consent, detestand bare pride. Mony othir batellis eftir recese of Wespasioun he straik agains he Romanis, bare chiftane callit Plauctius.

The last batell with he Romanis wes waill crowell quhare mony thousand of our stark wemen wes myxt with he men. Bot he chiftane of he Romanis Osterius had lang wse of batell and sa he his prudence finalie he Romans had he victory. In his batell wes tane Carataikis wife, his dochtir and his brethir. He fled till his stepmothir he quene, gewand faith till hir. Bot be hir desait he wes offerit in he Romanis handis bund. Osteyr he duke of he Romans held him in kinglie reuerence, bot he had him to he Impriour in Rome. Quhen he come pare all he pepill, all he senatoris, all he knychtis gatherit to se he Scottis king pat sa lang dispit he Romans and faucht agains pame. Men of armes in par harnes stude on raw. First wes brocht his brethir, his wife he quene, his sister and last his self. Quhen he come before he Impriour he mowit nocht his contenance na wes deieckit bot with ane constant mynd he said before pame all:

And fortoune had faworit me to my nobilite, pare had bene moderatioun of my prosperite, sa pat nocht hes ane presoner bot hes ane frend I had cum in pis cete. Na I had nocht deden3et me haifand Impire of mony pepill to tak band of pece. This present travaill as it is contrarius to me, sa it may be to he. O Impriour, I haif men, horse, armur and riches. It is na merwell I tynt pir agains my will.
The Roit or Quhell of Tyme

Forsuth gife 3e will haif dominioun of all men it followis þat all men sall haif bondage. Bot and I had subdeuit me to þe Romanis quhen þai entrit in Albion, þi glorie, O Impriour, na calamite of me had nocht bene sa manifest to mortell men. Alswa and þow put me, þi presoner, now to deid, sone eftir me remebrance wilbe for3et with my deid. Bot and þow salf me and thoill to pas hame to my cuntre haill and feir, thair salbe perpetuall remembrance of þe clemence and mercy of þe impriour of Rome.

At þir wordis þe imperiour forgaif him, his wife and his brethir. Bot he tuik aith of fidelite to þe Romanis and his eldest sone and dochtir left in plage and sa he returnit hame agane in Scotland, and þe laif of his [23r] dais he lefit in pece. He deit þe 26 3ere of his ring, mair be laubour of batell na be age consumit. He remanit to þe 13 3ere of Clawidy and þe 110 3ere of Christ.

Heir we haif a nobill document, þat is for to say gife þis king, a gentil and pagan, with his peple sufferit sa gret tribulation and pane to ewaid temperall seruitute and keip þame in fredome, quhat suld we Christin men and wemen do to keip ws fra þe seruitude of syn, quharof lord and prince is bond to þe ewill spreit, quhilk is crewell and hes na mercy, hes sains Ieromy.

Christ prechit þe ewangell in Iewre and kithit myraculis fra þe begynnyng of þe warld, and þe 18 3ere of Tibeir he sufferit passioun. Þe 3ere followand Sanct Steyne and Sanct Iames wer marthirit.

Romayn Impriour Gay Caligule he rang 3 3ere. He exaltit his self as ane God. Eftir he had defultet his awne sisteris he put þame in ward. He wes slan be his awne serwands. Ponspilot in presone slew his wife. Sanct Mathew wrait þe Ewangell in Iewre langage.

Romayne Impriour wes chewelrus Clawdy. He rang 13 3ere. He had twa’ ewill wiffis. He wes ane glwtone and for3attill.

Paip Petir, first eftir Christ, borne in Galele, 25 3ere he prechit þe Ewangell in Rome and perseuerit bischop. King of Iewre wes Herod Agrip.
The Roit or Quheill of Tyme

Clawdy trywmphit in Britone hes it is before said. Discriptionioun wes maid in Rome and fund 69 hundreth thousand civiores and 144 thousandis.

The glorius Wirgin Mary, Moder of God, baith body and saule ascendit to þe hewin aboue all ordour of angells. Thre sonis wes sene in þe firmament quhilkis turnyng hastele in ane.

Scottis king 19 wes callit Corbreid, broder of Carataikis. He had bot ane dochtir, na othir barne, and sche wes seiklie and remanit in hir wirginite. This Corbreid continuit trewis with þe Romanis hes his broder bad him in his deid. About þis tyme þe Pichtis ourcome þe Romanis, Osteyr beand þar duke, bot sone eftir þe Romanis wincust þame, þare duke callit Manliovalent. Þe Romanis alswa invadit Brigance and þan Corbreid callit for help be [23v] the Pichtis and helpit þame agains þe Romanis brekand trewis. Corbreid als erdit quhik' his stepmoder Cortimand at betrasit his broder Carataik, gewand him to þe Romans. He and þe Pichtis had ane sair batell with þe Romanis all day quhill þe nyýght disunit þame. On þe morn þai band trewis with Awill Dydy, duk of þe Romanis. Bot eftir he wes slane Nero send ane othir duke callit Weramy pridfull; he brak trewis bot lestit schort quhill. He deit in Cameledon. Paulyn his successor renewit trewis bot he herit þe Yle of Mone.

In þis menetyme Woada his sistir, quene of Briton, send ane quiet message to him schawand hir calamite done to hir be þe Romanis. þe deflourit hir twa dochtiris wirgins and straik hir self defendand þame. Cordred hir broder, herand þir tithandis, he wes commowit and first send ane harrot for to ask mendis of þe Romanis at did iniuris. Bot þai beand obstinayt he gatherit ane host of þe Pichtis and Scottis and comand to Britane he waistit all before him quhill he come to his sister. Corbreid wes maid chiftane of þe batell. Woada þe quene offerit hir þare with 5 thousant wemen of Britane to be in þe wangard of þe batell and rewenge þe deflowrin of hir dochteris. Sche said, "I grant me ane weman of þe quhilk kind I cannocht denude me, bot I wald and I mycht. Nochtwithstanding I haif ane manlie mynd to rewenge my iniuris with help of 3ow noble men of weir." Sche gaif gret confort and reiosin to þe host in hir conterance and speche. The batell wes strikin and in þe begynnyng þe horsmen of þe Romanis wes chesit and sone eftir þe fut men. Catus þe duik of þe Romanis wondit with

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ms: quhilk
The Roit or Quheill of Tyme

a dart be help of ane serwand he ewadit his enemis handis. Of þe Romanis wes slane as Corneill' sais 70 thousands, of Albion 30 thousandis. Eftir þis Nero send ane othir duik callit Paulyn Suetone with ane new host agains þe Albionis and þan þe Romanis gat victory of þame and þar wes slane of þe Albionis 80 thousands. Woda, at sche suld nocht cum in þe handis of þe Romanis sche distroit hirself. Hir twa dochteris wes tane in þar harnes, brocht to þe duik of Romanis. The eldest wes marit be auctorite of þe impriour apone ane noble Roman callit Marius and þare thawrew wes maid king of Britane. Before he had deflourit hir. Corbreid with þe [24r] laif of his host þat ewadit he come hame with gret dolor. He gaif to þe Morafis at manfullie faucht with him þe land of Morray quhilk wes callit before Wararis. Þe laif of his life he led in pece for he wes nocht bodin for batell. He deit in Ewoyn þe Þere of Christ 71.

Heir we haif ane noble document to considdir quhow gret displesur it is to God deflourying of Christin wirgins quhilk ar þe paramoris of Christ quhen for deflowrin of wirgins at wes paganis sa mony thousandis wes slane be þe richtius iugement of God. Ane wirgin and she perfitlie consyderit: hir attedent reward of wirginite in þe hewin and Christ wald sa till hir or him at ar wirginis, "mare and þow pleise and þow sall haif 1000 sonnis and dochteris quhilkis sall all be sanctis and eftir þow salbe salf with þame," sche wald nocht mary to tyne þe tofallan reward of wirginis in Hewin, for þe wisman sais Eccle 16: Ponderans ais' non est condigna continentis ais'. All, sais he, wetht of merit is nocht equivalet to þe merit of chastite and maist of wirginite.

Romayn imprior 6 wes Nero 14 Þere 7 moneth 28 dais. Senica sais þat naturalie he wes inclinit to gentilnes and pece, bot alace dignate and power (hes it is in mony) maid him maist crowell. He birnt Rome and subornat fals witnes to say þat it wes Christin men at did it at sa suld haif occasioun to raiisse persecutioun agans þame. He rasit þe first persecutioun agains Halie Kirk. He slew Senica his maister and his awne moder and his wife Octauiane. He slew mony nobillis of Rome and finalie his self. He send

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Cornelius Tacitus, author of the Agricola, the Germania and the Annales. Abell knew him through Boece.

'consyderit added by second hand.

'This paragraph struck through.
The Roil or Quheill of Tyme

Wespasian to Ierusalem again þe Iewis.

Paip 2 wes Lyne eftir Sanct Petir xi þere. Sanct Petir wald haif institute Clement bot he gaif place to Lyne and Clet at succession suld nocht be in Halie Kirk bot canon electyon. Nero wes soucht be þe senaturis to þe deid. He fled four myle out of Rome; þære he slew his self.

Romayn imprioruris wes Galba, Octo and Witel a þere. Galba rang in Yrland. Iosephus, prince of batell of þe Iewis and writair of þe historis, quhen he wes to be slane with þe Romanis, he schew to Wespasian deid of Nero and at he wes chosin Imprimour and sa he wes nocht slane. Lyne ordand þat womennis hide suld be cowerit in þe [24v] kirk. Philo, ane Iew of nasion, ane gret clerk wrait monye thingis lowing of Christin men.

Scottis king 20 wes Dordane Grosse for his gret bodie. Befor he wes king he wes graciose, eftirwert it wes othirwise. Corbreid had 3 sonnis viz. Caltan, Corbreid and Breik. Corbreid wes eldest and fosterit with his ante Woada in honest maneris þarfore to his sornayme þai him callit Gald. Dardane, þe 3 þere of his ring leifand iustic, he wes all gewing to wise. He excludit fra him þe nobillis of þe land and maid to him familiaris lowins and custronys. He send to þe Yle of Mone to distroy Corbreidis barnis bot þe message wes tane and slane. He slew mony nobillis. For his wickit life conjuration wes maid agains him. He wes tane and brocht to Gald, Corbreidis eldest sone, and his heid wes strikin fra him and his body wes cassin in a fen þe 75 þere of Christ.

Romayn imprior wes Wespasian.. chosin quhen he wes in Iewre. He left IDe sege to his sone Titus and he wes resauit in Rome. Titus sone eftir wan Ierusalem quhare, as sais Iosephus, þare wes slane of þe Iewis be hungir and swerd xi hundreth thousand. Ane hundreth thousand wes sauld be þe Romanis 30 for a penny, as þai sauld Our Lord for 30 pennys.

Scottis king 21 wes Galdus, Corbreidis sone. He wes fair and plesand of forme. His moder was IDe king of Pichtis dochtir. He weseit all IDe kinrik about and þe Skey and Law and reformit it. Rewaris, stelaris, and oppressaris, and resettaris of þame he iustifeit. In þis mentyme Wespasian duke of Britane Petill inwadit Brigance. Þe king of Scotland and his lordis fellonlie dred þe Romanis and þe wthankfulnes of þe Britonis. Nochtwithstanding he gatherit 50 thousand Scottis men agains þe Romans. In þe begynnyng of batell first þe Scottis men, finallie þe Romanis had þe wictorie and Gald wes woundit.
The Roit or Quheid of Tyme

In þe tyme at þe Romanis spul3et Brigance, Wodicia, ane virgin first deflourit be þe Romanis or Woada hir moder deyit, sche gatherit ane companye out of þe Yle of Mone with othiris and come on þe Romanis in þe nycht and distroyit ane gret part of þaim in rewenging of deflouring of hir wirginite. Sche had ourcum þe host had nocht bene Petill gart licht pikhardis and rosait. [25r] Nochtwithstanding sche faucht quhill þe mornyng and þan for þe multitude of þe Romanis sche fled and on þe morne birnt þe town of Epiak with þe Romanis in it. Bot sche wes tane and eftir hir constant response sche wes slane. Mony batellis wes strikin betwix þis Petill and þe Scottis.

Bot eftir him come prince of chewalrie Iuil Agricol. First he ourcome þe Pichtis and þare king Karanath and wan Camyldwyn. Bot þe Pichtis of þe dalis eftir faucht agains þe Romans bot þai wer ourcum. Thay þat ewadit the batell quhen þai come hame fleand þat sam nycht þai wer slane be þare awne wiffis as þe ws wes. Agricol þan come inwert apone þe Scottis. He maid ane brig of tre our Forth and chasit Caranath þe king of Pichtis to Tay. The king of Pichtis send to Gauld for help. Agricol, quhen he come our þe wattir of Lewin þe Romanis wes fleit quhen þai saw þe hillis of Argile.

Gald with his host come to Dunkell. Þe king of Pichtis wes cumand to him with 15 thousandis, bot þare hapnit strife in his host and he reddand þame wes slane. Thay chesit sone ane othir king callit Garnard. Þar come in help of Scottis and Pichtis out of Yrland and Norway part of men of weir. The haill nomwr with King Gauld was 50 thousand. Agricol maid ane brig of tre our Tay and sa led our his armyn. Eftir lang exortatioun of baith Gauld and Agricol þe batell beguth in þe Month or beside. Þe batell wes fell. The Albionis first ofer wsit þar bois. The Romanis kepit þame with þare scheldis. Syne þai wsit þar speris and dartis and othir instrumentis agains þe Romans wappyynnis. Thay slew sa mony of þe Romanis þat þe laif wes in pont of fleing, bot þare come ane new armyn of Romanis and suppleit þame. Nochtwithstanding þe confiderit kingis stude manfullie with þare pepill in batell, fechtand quhill þe nycht disunyt þe hostis. Quhen þai wer diswnit Gald gart men of weir sing hech at þe Romanis suld nocht heir þe lamentatioun of wemen mornand þar woundit or deid husbandis. In þis batell wes slane of Romanis 12 thousand, of Scottis and Pichtis and þare helparis 29 thousand. On þe morn the Romanis seand
The Roit or Quheill of Tyme

The field was taken hardment to shame, [25v] trowand the Scottis had fled. Thee followit on shame, nocht kepand ordour. Thee were circumuent be the Scottis and rycht mony of shame slane. In that alsae tyme mo of the Romanis schippis wes drownit. Agricol wes callit be Domycian to Rome and with desait of him he wes pusonit.

Cueus wes put in his place. Bot the Romanis durst nocht enter on Gald he beand duik quharfor the chesit for bare duik Cay Sysin, quhem agains faucht the confiderit kingis. He gat ane deidlie wound and fled out of the batell for his host wes wincust. The Albionis followit and slew ane gret multitude of shame. The Romanis chesit to bare duik Tyt Cely, ane nobill of Rome. He wes wincust in the secund batell with his armyn and fled to Camyldon. In that batell 15 thousand of Romanis and a thousand of Albionis wes slane. The Britonaris, herand of the victory, the send nobill rewardis to King Gald and the slew mony of the Romanis at wes presidence to shame.

In this tyme the Romanis of Scotland send to Maryvm king of Briton at first marit Galdis ant for help against the Scottis. Bot he excusit him and gaif nane. The watchis of the Romanis schew that the confiderat kingis wes cumand within 10 myle with bare pail3eones.

King Gald nocht allanerlie of men he distrwit till that batell, bot als wemen of 3outh age, stark of bodie, nocht with barne to expell the Romanis out of our bwndis. The Romanis dredand, quyetlie the passit out of Camelidon to Carrick and fra thin to Galloway. King Gald followit hard apon shame be spys. The men of Galloway, seand the cuming of bare king, the met him glaidlie for the wer wexit before with the Romans. The batell wes strikin crewellie. The Romanis maist ourcome the wynge of the Scottis quhare the wemen myxt faucht with the men. Gald considerand that, he send new freusch men of weir to help shame and sa the conwalit the wemen. Quhar the considerit in any of bare partis of the batell quhar the had the bettir, mair crewell the wer na the men for the sparit nane at wes 3oldin bot straik shame down without mercy. The Romanis fled to the strenthis, bot the Albionis followit fast strikand shame downe, soyn in the fossis or myris quhill the nycht stoppit shame. On the morn with leif the legattis of the Romanis come on bare kneis before the confiderat kingis in bare best arayment askand mercy. And pocht mony gaif contrarius consall, [26r] the confiderit kingis gaif shame mercy, the landis pertanand to the Scottis and Pichtis restorit. Gald the king eftir he put the kinrik in ordour and honeste he deid in Epiace.
The Roit or Quheill of Tyme

The landis of Gallowa at wes before callit Brigance it was ban changit or callit Galda be his nayme because he wan it agane fra be Romanis. Now we call it Galwidea, Galloway.

Romayn impriour wes Tite, sone of Wespasioun. He wes expert in be speche of Latin and Greke. He wes meik, gentile and liberall. He sone forgaif his enemes. He wes wlgairlie callit be deliyt of man.

Paip 3 wes Cleit. He sat 22 3ere. He wes martirit onder Domycian. He wrait first in his salutatioun Salutem et apli'cam benedictionem.

Romayn impriour 9 wes Domycian, broder of Tite 3oungar. First he wes gude, eftirwert he wes maist wickit. He perturbit all be warld. He slew mony senatoris. He rasit be secund persecutioun of Haly Kirk. Finalie he wes miserabill slan be 15 3ere of his impire. It is writtin of him pat ilk day he tuke a quyat tyme quharin he did nathing bot with ane scharp puntell he chasit and slew fleis.

Paip 4 Clemens sat 9 3ere. He maid and compilit mony bukis. He wes martirit onder Trayan.

Romayn impriour 10 wes Narua. He rang a 3ere and deit. Sanct Iohne come out of Patmos.

Romayn impriour xi wes Trayan 19 3ere. He wes werray victorius. He rasit be 3 persecutioun in Halie Kirk, quhilk eftirwart he retretit at be request of Pleny 2. Onder him wes Inbritignace bishop of Anthiok.

Scottis king 22 wes Iugthaik, sone of Gald nobill, bot fer fra his faderis conditionis. He wes ane cowatus man, crowell, lichorus, slaer of nobillis without cause bot for be ar geir. Othir whnonest workis of him for scham I wrait nocht. Nobill agit prudent men he callit daft fulis. Cutwillus, hurmasteris, flatteraris, iugluris, piparis and siclik wes to him familiaris and put bame in gret office. Be nobillis mycht nocht suffir bis bot rais agans him, tuik him and slew him with all be trwcursis at his confidence wes in and pat wes done 3 3ere of his ring.

Scottis king 23 wes Mogald, sister sone of King Gald. He thocht to follow be futsteppis of his eme King Gald. He kepit pece with be Romanis and Britonaris. He lufit pece and [26v] iustice. The Romanis brak bis

or 12. The first digit has been written over in the ms.

2 Added in margin by second hand: Paip Anacleit sat 9 3eir.
The Roit or Quhеll of Tyme

pece and inwadit the confiderit kingis. The Romanis had þe Britonaris in þarе help. Duke of þe Romanis wes Lucius Antenous. Ane crowell batell wes strikin quhill þe sone gangin to, bot þe confiderit kingis had þe best part of victorie and gat ane gret pray fra þe Romanis and Britonaris. Hadrian þe impriour send gret help to þe Romanis bot þai durst nocht assailþe confiderit kingis.

Bot Hadrian gart big ane gret, hee and thik dike of faill fra Tyne wattir to þe wattir of Esk, þat is fra þe west see to þe est see, 80 mylis of lenth, at þe Scottis and Pichtis suld nocht haif reddy passage in þar bwndis. Sum sais þat Adrian beguth it bot Sewyr ymprіour endit it. Mogald, fre fra batell, he gaif him to wise of lichory and awerise. He deflourit mennis wiffis, virginis and wedewis. He maid ane wikkеt law agains þe law of God, quhilk allace is kepit 3it, þat men condampnit to deid and banist men nocht allanerlie þai, bot alswa þar wife and barnis, þocht þai wer innocent, suld be spulþet of þar gudis, agains it at is writtin Ezechialis 18: Filius non portabit inequitatem patris nec pater inequitatem filii. This miserabill man fled to þe Ylis fra þame at wes conjurit agains him and þar he wes slane, the 36 þere of his ring, þe 3ere of God 148.

Corneill þе cornicular at Maister Hector oft tymis allegis, here he wes halding in reuerence.¹

Paip Alexander sat 10 þere. He wes werray halie. He ordanit þe halie wattir. He baptisit mony of senaturis. Paip Auerist sat before Alexander 9 þere. He ordanit þat a bischop mycht nocht be accusit be seculair men. Heir florist Aquila borne in Pont, ane oratour. He wes þе sicund interpretor of þe law of Moyses. First wes þe 72 quhilk translatis it out of Ebrew in Greik. Secundly he translatis it out of Greik in Latin and he wes þe first.

Paip 6 sat 2 þere. He institut to sa in þe Messe Sanctus Sanctus Sanctus. He wes martirit.

Romayn impriour wes Hedrian. He wes meik to Christin men. He beguth þe forsaid dik þat Sewer endit. Sicunde philosopher þat kepit silence inquirit at Adrian. He answerit to monye thinsin inwith. Þe cause of his silence wes þis: he hard in ane autorite of a wise man: Omnis mulier

¹Ezekiel 18:20
²Tacitus
The Roit or Quheill of Tyme

meretrix, at all wemen mycht be seducit be induction. He fen3it his weid and come quhar his moder wes. He wes ane fair persone. He inducit [27r] his moder to carnall admyxtioun, and that to tempt and see gife þat autorite befor said wes trew in his moder for sche mysknew him. Finalie sche consentit to him. Quhen þai wer in bed he tuik hir in his armes and did na mair to hir. Sche said, "quhar to come þe heir?" He ansuerit and said, "to ly in my modérís armes," schawand to hir his forsaid intent. Sche herand þat for dolor and gret hartitnes sche bristit and deit and because he fail3et in his young seducent his moder, he chesit for penance perpetuall silence.

Paip Theleserfor sat 9 þere. He ordanit in þe Mes Gloria In Excelsis Deo and þe Ewangell and 3 Messes on þeull day. He ordanit þe 40 dais of Lentryne and at kirk men suld begin in 50.

Romayn ympriour wes Anton meik 22 þere with his barns Aurill and Luce. Galean þe medicenar heir wes in prise.

Paip Ioyne sat 4 þere. Paip Pius sat 9 þere. He ordanit þat þe Resurrectioun of Our Lord suld be honorit on þe Sunday, quhilk eftirwert wes confrimted be mony othir papis.

Scottis king 24 wes Conair, sone of Mognald. He wes þe first at tuik maill fra Scottis men, before wnknawin to þame and þat to eik þe cost of delicius scheir, quharfore he wes put in presone þe þe lordis and for othir ewill, and þai maid Argad prince of Argile gubernator. Bot because he 3ed ane priwa way, nocht excersand iustice, and mareand with þe Pichtis without consall of þe nobils, þai callit him till a parliament and þar accusit he fell down on kneis and askit forgifnes with teris, and þai forgaif him bot his consołouris þai cust in presone. He mendit him weill. þe 8 þere of his gidin Conair deit in presone þe 14 þere of his ring. Iustin þe philosopher wes martirit for þe faith.

Paip Anaceit sat 10 þere. He maid mony chepturis of þe decreis.

Scottis king 25 wes Ethoid, sister sone of Mognald. In his tyme þe Romanis inwadit þe landis of Scotland and brak Hedrianis dike. He send ane harrot to Awyl Wictoryne duke of þe Romanis, indusant him to restore skaiith and keip peis bot he wald nocht. Quharfore þe confiderit kingis brak þe wall of Hadrian and inwadit þe land of Britane and slew mony of þe pepill, and on þe morne gaif feld to þe Romanis and Britanis. Þai faucht quhil þe nycht disunit þame, nane haifand mair wictory. Aull Wictorin send to Rome for mair help. The ympriour remowit him and put in his sted
Calphuri Agricull [27v] quhilk renowit be wall of Hadrian. Lucius wes king of Britane bot tyme bot onder be Romans and faworer of þame. He tuik first the faith in Britane quharfore he send to Paip Elutheir. The confiderit kingis brak agane be wall Hadrianis and passit in and did gret skaith be fire and swerd, and eftir ga feld to be Romanis and wan þe feild and syne herit Westmair and Caudaill. In þis tyme þe men of þe Ylis rebellit and slew þe prowest of Argile with twa thowsant men. Agains þame come king Ethed and tuik þare chiftane and mony with him and hangit þame.

Eftir þir batellis þe king tuik him to quyet playe and plesur and principalie in harp and trumpet and clarchaw. He had with him ane player on þe clarchaw borne in þe Ylis quhilk he maid child of his chalmer. He on þe nycht, in þe rewenging of þe men of þe Ylis at þe king gart hang, slew þe king, wriand him in his bed. Quhen he wes tane and inquirit of his baldnes and wnthankfulnes to his maister þe king he answerd and said, "the king slew mony of my kin. I had þarfore þis purpos ay in my mynd bot resistit till it. Now I am saciat and mesit, I desir na langar to leif." Thai drew him betwix hors in parts and sa miserablie he endit. Ethod rang 30 þere and wes slane in þe þere of God 192, of þe warld 5390.

Romayn Impriour wes Mark Anthonyn, Lwyce Comed and Aureill. Seleuce of Surre wes wan be þe Romanis and 300 thousant men in it.

Paip Sotheir sat 14 þere. He institute þat ane man mycht nocht haif ane wife lauthfullie bot gif sche wer blist be þe preist and solempnitle offerit be hir frendis and kepit be hir paranymph.

Paip Elutheir sat 15 þere. He institut þat na wsuall meit suld be wncheit be Christin men. The fift persecutioun agains Halie Kirk rasit Seueir þe impriour eftirwерт is patent.

Romayn impriour wes Comeid 13 þere. Lucius king of Britane tuik þe faith hes is said and þat be þe hering of þe Romanis schawin þe perfectioun of Christin men. The paip send twa halie men to þame: Fugar and Damyan. Þai baptisit þe king and gart part of þe pepill put away ydolatre.

Scottis king 26 wes Satraill, Ethoidis broder. He wes subtill of ingin and fraudfull. Þe familiaris of Ethiod with fenȝit causis he slew and sa

Added in margin by second hand: Sanct Dyonys heir florist.
wald haif distroit Ethiodis barnis. He spul3et þe commons and slippit justice. At þe last be his awne serwands he wes wirrit in þe nycht þe 4 3ere of his ring.

Romayn impriour [28r] wes Elius Pertinax. He wes ane agit man. He tuik þe impire agans his wil. He tuik never na buddis. He wes slane be ane Iuli at aspirit to þe impir, bot he proffit nocht for hes he did sa wes done to him, ffor he wes slane be Seweir.

Romayn impriour wes Seweir 18 3ere. Paip Wictor sat 10 3ere. He wrait part of wolummis of Christin religioun. He send to conwert Scotland.

Scottis king 27 wes Donald, ane othir brothir` of Ethoid, far vnlike to þe condioung of Satrael. He wes librall, clene fra all fraude and gile, gret in gentilnes and pece.

**Scotia Convertitur Christe Istius**

He wes mair canaill na rigorose in iustice. Inwert strife amang his legis singularlie he detestit. He denyit iustice to nane at wald ask it. Thewis, rewaris and pare resettaris rigoruslie he punist. He had euer ane hoist and armour reddie agains þe enemes of þe kinrik. In þis mentyme Lucius þe king of Britane deit and þe Romans forbad at þe Britanis suld haif ony ma kingis. The Britonaris send to þe confiderit kingis for help and sa þai did. Bot þe Impriour Seweir come with innumerable pepill to Briton and slew in batell of þe Albionis 30 thousand, bot fra þin furth he prosperit litill. Bot at Anton his sone reparalit þe wall Hedrian. Peis maid with þe confiderit kingis and Fulgence inlawid plegis gewin, Seueir deit in Durem. And incontinent Anthon passit to Rome and for ambitioun of þe impir he slew his broder Geit on his moderis breist at he mycht allanerlie ring. Donald þe tyme of Seueur he send to Paip Wictor and he send ane certane halie men quhilkis prechit þe faith and baptisit þe king and þe quene and þare barnis. And throw his exempill all þe kinrik turnit to Christ.

Heir we haif ane document to consider quhow neidfull is gude exemple in a prince or ony prelat, quhar throw gude exemple of þis king sa mony thousandis wes deliuerit out of þe myrknes and filth of ydolatrie. God chesit þe best of all Israel to be king to þame, and quhy þat bot at þe

**brothir** inserted by second hand.
The Roit or Quheill of Tyme

pepill suld follow him? Vnde Terence: A bone maiori discit ara re minor.'

Donald first of all Scottis kings, he cwn3et first siluer and goldin penny and on þe ta side he gart imprent þe crose of Christ, on þe toder þe kingis heid. Before þe merchanes þare wes na Scottis monye bot geir for geir or Romayn monye or Bertane. This noble and halie king deit þe 21 3ere of his ring.

Wictor þe paip declarit to þe Asianis þat Pace day wes on Sondaye [28v] the 14 day of þe month of Aprile to þe 12 day, ffor sa mekill of þe moyn or þare about is þe leip and þe return of þe moyn.

Paip 14 Zepharin sat 17 3ere. He ordand at ane barne of 12 3ere suld resaif þe body of Christ. Leonides, Originis fader, wes martirit for Christ and sa wald Origins, bot his moder loket him in ane chalmer and sa sche stoppit him.

Romain impriour wes Anthon, sone of Seueir, 6 3ere. He wes birnad in lichorie. He had cumpany of his stepmoder and marit hir. And he slew nobill Papirion þe wise man of law and sone eftir he wes slane. We ma not þat mony of fulis ar gret of power to persew wise men. And quhen þai are fra þame on neid þai man peris.

Scottis king 28 wes Ethodie, sone of forsaid Ethiod. He wes cowatus man. Peis wes þan in all þe braid yle of Britane. He wes slane þe 16 3ere of his ring with his awne serwands.

Romayn impriour wes Macrin with Anthon Aureill. Pai wer baith slane in strife of court þe first 3ere.

Paip Calist sat 5 3ere. He maid þe gret kirkJard of martiris. He institute þe quatirmdais, and inmint chestite to þe prestis and þat is patent 84 di c cum in preterito, quhar it is said in þe consaill of Cartage þai þat makis ministration of sacrimentis þai suld leif chest, at in þare orison þai may optene at þai ask at it, as þe Apostilis did be exempill in þare self þai suld follow, quhilk wes kepit at þe auld hec ibi. This is þe difference betwix the Grekis orientaill and þe Latynis occidentaill. The Grekis, quhethir þai be marit or nocht marit, þai are promewit to Halie Ordour nocht promittand chastite 31 di c quando. Bot þe occidentales ar nocht promowit without promise of chestite, as said is et 28 di c millum, fra þe

This line appears in none of Terence's plays, nor does Walther list it. Latin struck through.
The Roit or Quheill of Tyme

tyme of Paip Ciriak and Innocent. It wes nocht lesum to be Latinis to be dekin or preist without wow of continence vt dr di c proposuisti et c plurimos. Bot subdekans mycht mare quhill be tyme of Sanct Gregoir vt 31 di c ante tremmium. The orientalis mycht wse mariaghe contrakbit before halie ordouris, bot beand in halie ordouris pai mycht nocht contrak mariaghe vt 31 di c quin, et 32 di c si quis eorum qui ad elorum accedunt voluerit nuptiali iure mulieri copulari hoc ante ordinationem subdiaconatus faciat, et ex de cle conui cum olim. Thow ma se pare ane noble gloise of wow explyit and ympliyt. And at be paip ma nocht dispence at ane prest brek chestite in be kirk occidentaill, to pat mony doctouris puttis resonis in be 4 Buik of be Sentence, hes delapidatioun of be frutis of Halie Kirk in bare [29r] barnis et c. Alswa comparatioun of be sacrifice of be Auld Testament and be New: in be Auld wes offerit be be prestis bot scheip and nowt, in be New, be innocent Lam God and man Ihesu Christ et c. Quhow gret displesur it is to God incontinence in prestis, quha can nowmer be multitude of myraculis.

Romayn impriour 21 wes Alexander, be sone of Mamei 13 3ere. Sum writis be nocht allanerlie he wes gracios to Christin men bot als he honorit quietlie be ymage of Christ and be body of Sanct Thomas he translatit out of Ynde to Surre.

Paip Vrbayn sat 9 3ere. Origeyn here wes in rewerence. Heir florist Barbara, Cecilia.

Scottis king 29 wes Athirk, sone of Ethiod, long of age bot ald of wit at be begynnyng of his ring. Bot aucht 3ere eftir he changit in a nothir man, ffor he gaif him all to lichorie, to karalyne and dancing, singing and playing. Trumpuris, bardis, piparis, hurmasteris, iugularis wes his familiaris of carlege kin. Twa wirgins, dochteris of be lord of Argile he defolit and eftir he exponit beame commone till his custions. Quharfore pare fader Natholik with his frendis inwadit him. Hefled to Yla. Thewynd wes contrarius to him and draif him agane. He, considerand his enemis, baid him at he suld nocht be torment with beame, he slew his self be 12 3ere of his ring. In bis mentyme Door his broder fled with his twa sonnis to be Pichtland. Natholok send ane man to sla beame bot nocht beame bot like to beame he slew and sa Natholok inwasor wes defraudit.

Paip Poncian sat 5 3ere. He ordanit be Psalmis be sung nycht and daye, and Confiteor to be said in begynnyng of be Mess.
The Roit or Quheill of Tyme

Impriour Romayne wes Maximian 3 3ere. He wes maid impriour without consent of pe senaturis. He rasit pe 6 persecutioun agains Halie Kirk, bot swne eftir in Pupian he wes slave.

Romayn impriour 23 3ere wes Gordean. 6 3ere he ourcome pe Pichtis in 3outhhed bot he wes sone slave be fraude.

In pis tyme it wes merwell to consider pe martiris of Christ and of pe ewill spreit. Cristis martiris wes slave for pe faith hes papis and othir prelatis with pare subditis. Mahownis martiris wes pe ymprioris and princes with pare knychtis pat for par chewelry common gude in rewerence of ydolis pay and pars wes slave pat pai mycht [29v] haif dominioun of othiris. Equaill pane bot unlik cause. Martiris of pe ewill spreit now is monye, bot of Christ few. Quhow mony martiris ar now slave on pe bordor and dalys, steland pare nychtbouris geir als for takin of pare nychtburis takis stedis or assidationis. Bot as few ar now birnt to pe Halie Land to dee for defence of Christin faith.

Scottis king 30 wes Natholok. He be prayar and price inwadit pe kinrik schawand quhat he did to Athirk. In his begynynng he had him lawlie bot eftirwert be suspicioun he slew mony nobillis. The laif rais agains him and chasit him to Morray. Pare he send ane traist frend of his till ane wiche to speir quhat suld word finalie of pe king. Sche answert and said, "piself." He gaif hir na credence for he knew at he wes maist traistfull to be king. Sa eftir pis answer of hir he maid him haistelie to be king to schaw hir response as ane mow. Bot or he come out of pe yle of Iona he changit his purpos, thinkand and he schew hir wordis to be king he wald hald him suspek and distroy him. On pe toder part he dred at be king suld be ane othir na him haif fra hir the forsaid responce in his preiugement. And sa he wes perplexit in pat doubtsum thing. At pe last he deliuerit herar to slay the king or he suld be slave be pe king and sa he did. He slew him and cust his body in ane dracht and syne fled to pe coniuraturis pe 3ere of Christ 252.

Paip 18 Antheir sat 3ere. He ordanit pat pe dedis of martiris suld be socht and put in writ.

Paip Fabian 19 he ordanit at pe creme suld be renewit ilk 3ere and pe auld suld be birnt.
The Roit or Quheill of Tyme

Romayn impriour 24 wes Philip 7 3ere and his sone Philip. And first of ympriouris tuik manifestlie þe Cristin faith with his sone Philip. He wes slane in Weron and his sone in Rome be his serwands Decimi aspirand to þe ympir.

Scottis king 31 wes Findok, sone of Athirconis, fechit fra Pitchland demoraif and slew his enemy. He wes fair of persone and maist of strenth, weill manerit and lufer of iustice. He wan frendis nocht with dreid bot benevolence. He kepit trewis with þe Romanis, Britons and Pichtis, bot he had inwith batel. Donald of þe Ylis in rewenging of Natholok he waistit þe Lowy and Mwrray. [30r] Bot þe king first him and syne Donald his sone he oucome, bot eftir Donald fleand to Yrland be his mens - and sum sais nocht without witting of Carance, þe kingis broder - nobill King Findok be twa Ylis men wes slane in huntyng, sequestret fra his men. Þai wer slane, Carance fled and sa wes suspeckit be confession of þe forsaid twa lemmaris. He wes slane 10 3ere of his ring.

Romain impriour wes Decius þe traitour to his maistir. Eftir he had slane his maistir, he mowit þe sewint persecutioun agains Halie Kirk. Bot as he did sa wes done to him, for he wes slane in Aprynce with his sone. Laurence martir heir florist.

Romayn ympriour wes Gallus with his sone Wolucian twa 3ere.

Paip Corneill sat 12 3ere. He wes ane halie man. He rasit þe bodies of Peter and Paull. Heir eftir beguth þe first strife in Halie Kirk. Nonat þe prest of Ceprian come to Rome and drew to him Nonatian and othir confessiouris agains Corneill because he resavit apostits agane to þe penance, and at he held his self for paip and wes nocht paip. He wes martirit eftirwert.

Paip Lucius Dinoneth he ordanit þat in all place in all tyme a bischop suld haif with him twa prestis and 3 dekens baith nycht and day, in witnes of his honest life, þocht he wer gude for exempill of othir x3 de conset dic inbenus.

Paip Stene sat 3 3ere. He ordanit at kirk men suld nocht wse alie westments bot in þe Messe.

Romayne Impriour 27 wes Walier and Galien 15 3ere. Walair in his begynnyng he wes weill fortunat, bot eftir he raisit þe aucth persecutioun agains Halie Kirk he wes tane be þe king of Perse in will seruitut, for quhen he lap apone his hors he trampit on Walaris bak to leip on. Paip
The Roit or Quheill of Tyme

Sext, secund of þat neym, sat 8 3ere. He wes instrukar of Sanct Laurence. He ordanit at þe Messe suld nocht be said bot on ane altair. He wes martirit onder Galeyn quhilk wes callit Decius a othir naym. Galieyn herand þe miserite of Walair he lowsit þe persecution of þe Kirk.

Scottis king 32 wes Donald, secund of þat nayme, sone of Athirkcom. He mowit batell agains Donald of þe Ylis, bot he wes wincust in Murra and of his host wes slane 3 thousand and 2 thousand tane. He wes sair woundit. He deid on þe thrid daye mair be soro na be his wond.

About þis tyme þe Christin faith multiplit in Scotland be prechin of dewote religioun men, quhilk wes callit be þe common pepill Cultores Dei, honoraris of God. Pat name sa incressit in þe peple that amaist to our tyme all prestis wes callit Culdei þat is for to sa þe lowaris of God. Thai had ane bischop amang þame quhilk þai chesit and wes principaill of þame in spirituall thingis et c.

Scottis king 33 wes forsaid Donald of þe Ylis. He had mony nobillis in ward tane in þe forsaid batell, quharfor for deliuerance of presone and dred of þare life þai consentit to him to be king and sa he inwadit þe ring. He wes tribill to all men. Nochtwithstanding he dred all men and had all commonying suspik, quharfor he passit euir with armyt men abowt him. He slew mony nobillis for suspicioun. He wes blith an ioifull quhen he hard of slauchtir or discord amang nobillis. At þe last he wes slane be Crathlynt, sone of King Findok, with his fawtoris þe 12 3ere of his ryng, of Christ 274.

Paip Dymce sat 9 3ere. He dewidit to kirk men þare parichynis at ilk ane suld be content of þare awne terms.

Romayn imprjor wes Clawd ane 3ere. He had victory of þe Gothis. Romayn imprjor wes Arelian. He rasit þe 9 persecution in Halie Kirk quharfor þar come ane horribill fir fra þe lift desingnat þe yre of God to cum. It gaif terour to him bot rewokit na thing of his sentence þarfor he wes slane in þe feild of Flore þe 5 3ere of his ympire.

Scottis king 34 wes Crathlynt forsaid. He wes buyrlie of forme, fair of body. He ordanit nobill men schirrais in ilk prowince to do iustice. He and þong nobilis gaif þame to hunting. Thelarg king of Pichtis, blyth of þe deid of Donald, send ane harrot for þe renewing of þare auld band.
The Roit or Quheill of Tyme

And eftir it renewit þar come to þe king ʒounȝt nobil of þe Pichtis to hunt with him in þe Month. Eftir þe hunting þai gat at our nobilis grewhunds in þar passing away. þat mycht nocht suffice þame bot þai stall oþiris fra the Scottis men. Amang þe laif þai staw ane dog of þe kingis, quhit as þe snaw, maist swift, hardy of ony oþir, quhilk wes gret plessur to þe king. The maister of þe kingis hundis myssit þis grewhund and folloit on þe stelaris fand þe dog. Bot þai refusit to gife him again. He presit be strenth to tak him bot þe Pichtis straik him with þare hunting speris and slew him. The Scottis men at wes nocht fer by herand of þe slauchtr, þai conuenit agains þe Pichtis and sa did þai agains þe Scottis in feild. Thare wes mony slane on ilk side for þai wer nakit men. Eftir þis folloit [31r] batell apone batell, forra apone forra, pray apone pray, and mwrthour apone mwrthour and principalie be þam þare wer about þe bordouris.

Thelarg þe king wes ane auld man and mwrnit gretumlie for þis weir. He send ane harrat to King Crathlint, excusand him of þis forsaid skaith and askit pece. Bot he gat nane bot resput for þre month.

Heir we haif ane document to considder quhat skaith risis an cowatusnes of wrangus geir. Thir twa pepillis before lewit in pece and concord 5 hundreth þere and now for þe steling of ane dog þai wer slane downe mony on ilk side. For þe steling of ane apill we wer all banist out of þe paleis of paradise. Thift is contrarius to all law. To þe law of natur as it is patent in Adam, Gen 3. To þe law of Moyses - God punist þe pepill of Israel for þe thift of Achior, Iosue 7. And it is writtin Exodi 22 and ane man had stolin ane scheip or ane nowt he suld gife again 4. It is contrarius to þe ewangell quhar Owr Saluiour nowmeris it with slauchter and adultere Math 17, and Sanct Paule say ad Ephesio 4 he þat wes ane theif now leif his thift and laubour with his handis for his leyfin. It is contrarius to þe canon law ex de furtis c Qui cum quhar it is said he at is part takir with ane theif he slais his saule nocht he allanerlie bot alswa he þat knawis þame and schawis þame nocht to þe speraris, et eo c. fures quhair he sais thewis and rewaris and þai be slane in þare steling and rewing þar suld na suffrage be done for þame. The glois assigns þe cause: because þai de in deidlie syn. That is to ondérstand and þai be haistelie slane. Bot and þai speik and

Matthew 19:18

Ephesians 4:28
The Royt or Quhel of Tyme

desir confessioun, it suld nocht be denyit to pame. It is agains pе cywill law quhilk ordandis for pе thewis at cunniss with wiolence pе gallus ff de pens 1 capitalium. Bot allace pai pat suld punist thewis now pai halld stark thewis in bare house and gife pа punise ony it is comunlie pе pure bodie for ane scheip and perauentur in extreme neid quharin all is common. Bot pе gret theif and oppressour of pе pure gais clair away. Sa pа it is werifit at is writtin Esai: Principes tui infideles socii furum omnes diligunt munera. Princes and lordis ar infaithfull fallesse [31v] and fostearis of thewis pai luif buddis and rewards and subuertis justice.

Eftirwert pіr pepill wer reduct to concord be Carance, broder to King Findok, on pіs wise. He fled away eftir his broderis slauchtir be desait of forsaid Donald and come to Ytalie nocht schawand pа he wes ane kings sone. He wes exaltit be Dioclesian pе ymprior for wall3ens and maid awmerall of the nawn of Rome send agains Franche and pе Saxons quhem of he had victorie and gret riches. And because Dioclesian wes an infideill and a persewar of Halie Kirk he kepit na fidelite to him for he wes ane Christin man. He arrywit with pе forsaid nawn in pе west part of Briton at Westmoirland. Thar he exponit his armyn and chesit away pе induellaris of it. He send ane harrot to his broder sone king of Scotland and to pе king of Pichtis for help and supple agains pе legat of Rome callit Quhynt Bassian to expell him out of Britane. Alswa be pе forsaid herot he excusit him self of pе slauchtir of his broder King Findok. And he causit пе twa kingsis at strife to conwene and maid пе pame frendis and sa all togidder passit agains пе Romanis in batell and wincust пе pame and slew пе legat and Hircy pе imprioris procuror and ane gret multitude of пе Romanis. And sa he passit to London with піr hostis and was crownit king of Britan with consent of пе sam. He held with him still twa thousand Scottis men and Pichtis. He wes crownit пе 3ere of God 290 3eris and rang 7 3eris. He galf frelie to пе Scottis and Pichtis Westmerland and Cummerland, пе Britains fra піn expellit, quharthrow he incurrit пе indignatioun baith of пе Rommanis and Britanis. He wes inwadit be mony batellis be пе Romanis bot ay he had пе victorie. He stabillit to him пе kinrik of Britane in gret pece quhill be fraude of Alekto legat of Romans, onder frendschip and pece, he wes tresonable slane. Eftir Carance deit Elekto esurpit пе kinrik of

Isaiah 1:23

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The Roit or Quheill of Tyme

Britane contempnand his maisteris maieste of Rome, bot hes he did to Carance sa wes done to him, for he wes slane þe 3 þere of his ring.

Craithlynt in þis tyme maid his kinrik in gret honeste, pece and quyet. Eftir Dioclesian had put handis violent in his self and Maximian als miserablie wes pusunit, sum sais eproumso as eftirwert is schawin, Cleol ane nobill of þe auld Britonaris raise agains þe Romans and had gret victorie and wes maid king. His dochтир asald [32r] and air to him eftirwert marit Constance. Sche wes callit Helena. This Constance, hes before did Dioclesian, rasit persecutioun agains þe kirk in Britane. The Christin men and principalie kirk men fied þis persecutioun and come in Scotland to king Craithlynt. He resauit þame gracioslie, and biggit to þe kirk men ane kirk in þe Yle of Moyn in name of Our Saluitour, distroyand þe tempillis of ydolis, and maid ane halie man (Britane of natioun callit Amphibale) bishop of þat seit. He prechit þe Ewangell to Scottis men and Pichtis. This kirk wes reperalit be King Craithlynt. It wes þe first cathedral kirk of Scotland dedicait. This halie king full of gude workis deit þe 34 þere of his ring. Esuby bishop of Leoduceyn wes in price.

Romayn impriour wes Tacit 6 moneth. He wes ane guid man bot he wes slane in Pont. Romayn impriour eftir him wes Florian 80 of his dais. He wes slane in Terse. And sa þe ma heir consider þat warldie dignate is oft tyme schortin of life, hes þe wise man sais omnis potestatus vita breuis.

Romayn impriour wes Probus 6 þere. He wes victorious bot he wes slane be his knychtis.

Paip 35 wes Felix. He sat 5 þere. He institute þe fest of þe Dedication. He wes martirit. Heir beguth þe herisse of Manacheis be ane callit Manes born in Perce quharof is maid mentioun 24 di e vlti.

Paip Euticean sat 8 months. He wes werray halie. He berist with his awne hand be diuerse placis 344 martiris and syne his self wes martirit.

Paip Gay sat 16 þere. He ordanit at nane suld accuse bischoppis or kirk men before ane seculair iuge na defamit man suld nocht accuse ane gude Christin man and ordurris ilk man suld tak ordurlie ascendand. In þis tyme florist Wictorin bischop of Pechabion. Pompill martir and prest to Esubye bischop Cesarience, he discriviwit ane gret part of Origenis bukis

his struck through by rubricator.

7Inserted from margin: and at þe Mese suld be said on alteir
The Roit or Quheill of Tyme

and maid ane buik apologittik in defence of ðame quhilk Esuby eftrirwert apprewit.

Romain impriour wes Carus with his sonnis Carin and Monerian 2 3ere. He faucht with the Pichtis and segeand Tigir he wes slane with be fire flaucht. Mwmerian with dissait of his gude sone Apry wes slane. Caryn wes slane in batell in Marg.


Paip Mercellyn sat 9 3ere. He, for ðe crewell persecutioun of Deaclessian, he offerit thre granis of cence to ðe ydolis bot eftrirwert he did oppin pennisance and wes hedit for ðe faith. His body la 30 dais nocht berist for dreid of cursin for he commandit onder ðe pane of cursing at nane suld 3erd his bodye in detestatioun of his syn of ydolatre. Bot be ðe command of Sanct Peter Merceellus berist it. Heir wes martirit Maurius with his fallowis Tiburse, Wincent and mony othiris. The 10 persecutioun mowit ðir forsaid tyrannis Dioclesian and Maximian quhilk wes hewear na ony before tyme. In 30 dais ðare wes 17 thousand Christin men martirit and halie places birnt and Esuby schawis ðe cause of ðis persecutioun for he wes lewand in ðe mentyme. ðe cause wes ðe corruppit life of Christin men and principallie of kirkmen, for ðe wise of ðame is oft tymis cause of spirituall and temperall distructioun of ðe pepill as is schawin before. Be ðare persecutioun ðe faith wes amaist sloknit in Britane. The Christin men had refuge than to ðe king of Scotland Crathlint hes said is. Eftir ðis persecutioun ðir twa tirannis miserablie deyt. Thai wer baith first denudit of ðare purpur. Þe tane wes pusonit, Þe todër wes slane be his self miserablie.

Paip Mercell 30 sat 5 3ere and 7 moneth. He rebruwit Maximian of his tirannde. Eftir he dedicat ðe laik of Lucyn the halie matron he wes put in manifest presone with keparis of nowt in ðe forsaid kirk quhar he deit.

Paip Eusiby sat 7 moneth. He wes chosin of ane seculair. He ordanit ðat ane seculair suld nocht accuse his bischop bot gife he errit in ðe faith hes is patent 297 c laicos.

Paip Melchead 33 he ordanit ðat on Sunday and Furisday ðaí suld nocht fast because ðe gentilis fastit þar dais p. de conse di 3c Ienimum.
The Roit or Quhill of Tyme

Ve ma not heir þat þis paip wes þe last martir eftir Sanct Peter of 33 continuand märthindome for Christ. Than it wes lowable to desir a bischeprik hes sais Sanct Gregor, for he wes first led to martirdome and wes maist exemplar to þe pepill. Quhat martirdome þai thoill and quhat exemplill þai geife place now considerand see.

Romayn impriouris 25 wes Galear and Constance bot þai rang schort quhyile.

Scottis king 35 wes Fincormak. He resaifit þe kinrik resignit be Craithlynt ey his deid. He wes his fader broder. He beguth to ring þe first 3ere of gret Constantin. Constantinus legat wes send to Fincormak callit Thraher to send to him Octawy fugitif ellis he suld be haildin enymes to þe Romans. He deniyt to send him schawand resonis quharfore þe legat mowit batell agains him. Thare wes ounder King Fincormakis baner 30 thousand Scottis, 20 of Pichtis and 20 of Britons. The batell wes strikin, þe Romanis wes wincust and Octawy wes restorit agane to þe ring of Britane. He confirmit þe gift of Carance anense Westmwrland and Cumbir bot soyn eftir wnthankfullie he lap abak. He wes wincust be þe Scottis in Westmurland, and eftir be Traheir þe legat and chasit in Denmark. Bot eftir þe legatis deid he come agane in Albion and maid ane mendis to King Fincormak aftermand þe gift of Carance, and eftir King Fincormak, full of gude worakis and noble in chewalrie, deit in lang seiknes þe 47 3ere of his ring, of Christ 378.

Ybernia Conueritur

In þis time Irland wes convertit to þe Christin faith be ane dewot woman of þe Pichtis. Sche wes in service to þe quene and first instrukit hir in þe faith of Christ and þe quene þe king, the king þe haill pepill.

Constantinus deit in Britane þe 16 3ere of his impir. He had ane sone gottin apone Heleyn, King Cleois dochtir and hair to him; othir sais þat sche wes ane stabulair.

Roman impriour wes gret Constantin 30 3ere and 10 moneth. Maxentius, sone of Maximian Hercuil, wes chesin to be þe knychtis in Rome.

Paip Siluester sat 33 3ere. He honorit þe kirk with scripture and myraculis. He maid mony decretis. He ordanit þe cardnalis. Katherin wes

Regula Pastoralis 1.8
The Roit or Quheill of Tyme

martirit glorioslie onder Maxcense. Maxcense beside þe brig of Mylwy he wes ourcome with Constantin and slane þe 6 þere of his ympir. Pece wes gewin to þe kirk be Constantin and help and supple.

Forrius prest to Alexander bishop of Alexandria wes expellit out of Halie Kirk because he wes obstinat in errour. Nochtwithstanding [33v] he infekkit infynit pepill in his errour. His errour wes he said þat þe Sone of God wes nocht coeternal in a substance with þe Fader agans þe word of Christ: Ego et pater unum sumus. ' I and my fader is ane thing eternalie. Agains his errour Paip Siluester gatherit a consall in Nicheyn of 272 bishoppis and conđampnit his errour. Heir Eusiby Cesarience bishep, quhilk compilit mony nobill werkis, he wrait þe Story Ecclesiastik and Cronycul to þis tyme. Sanct Anthon of Egip hermyt, Heleyn moder of Constantin be monition of God passit to Ierusalem and fand þe cruss.²

Heir endis Euseby and eftir
him beguth Sanct Ieron

Constantyn in ekin of Christin religioun he gart close þe tempillis of ydollis eftir þe prophece of Esae: Du qui non fecerunt celium et terram perient de terra. And he biggit þe Kirk of Laterenen, þe Kirk of Petir and Paule separat, the Kirk of Sanct Agnes, the Kirk of Sanct Laurence wttwith þe wallis and mony othir kirkis, and gaif iewolfis to þain of gold and siluir quhilkis can nocht be nomerit. Athanais wes maid bishop of Alexandir bot be þe Arrians he wes perseuit and fled to Constantyn. Siluester paip passit to God.

Paip Mark sat 8 monethis. Paip Iuli sat 16 þere and 4 moneth. His predecessour Mark ordanit at þe Creid of Nyceyn suld be oppinlie sung in þe kirk. Iuly paip tholit gret persecutioun of Constance arrian 10 þere, quhair sum sais at Constantin wes in his lattir dais rebaptist. The common opinioun of doctouris is in þe contra, for þai þat said contra þai wer desauit in þe similitude of dictionis and ascriwand to þe fader Constantin þat his sone Constance did. 0 quha haill of wit wald estyme þat he Dat wes baptist be myrakill and did sa mekill for Halie Kirk suld faw in sic ignorance þe kirk orientaill sais and makis solemnpte of him.

Romayn impriouris wes Constantine, Constance and Constant. Thir

John 10:30

²Added by second hand: Sanct Nychola haly byschip heir florist.
The Roit or Quheill of Tyme

wes þe 3 sonnis of gret Constantin bot wnlik to him in gude life and maneris, quharfore be þe stait of þe commone gude and þe stait of Halie Kirk wes gretumlie triblit. Thai straif about þe ympir with cyvill batell quharin wes slane Constantine and Constant and sa þe ympir come to Constance. [34r] And he wes infekkit with þe arriyne of Arriayn and first of þat persewit Halie Kirk. The sicund 3ere of Constance bishop Athanaise confutit and confusit Arra in Tire. Saper king of Perse persewit Haly Kirk. Athanasius be litteris of Constance he passit agane to Alexandir his sait. Euseby Emyssen wes ane captane of herrise.

Paip Libeir sat 16 3ere. First he wes Katholik and ferwairdlie aganis þe Arrians he lauborit, quharfore he wes put in ward be Constance and þe clerge be his consent chesit Felis quhilik wes mair manly agains þe Arrians. Sa þat þe Arrians causit Constance to rewoik Libeir agane and deponit Felice. Bot because Libeir fawort þe Arrians Felice with þe laif of cardinalis monist him to return, bot þai fand him obstinat quharfor he wes deponit be pame hes a herretik. Þan þar wes gret persecution of Christin men be Arrians fawerand þame Constance.

Heir we may considder and tak diuerse documentis. Ane hes þat Christ fra þe begynnnyng tholit and sall tholl his spouse Halie Kirk to be triblit; first be persecutioun of Iewis and gentilils and heir be herretiks, quhilik sall ay be to þe warldis end, þat is quhill eftir þe Antechrist. Þat is patent be þe parabill of þe man at sew gude corn in his croft bot his enemy come eftir and sew in þe sam fichis. His serwands wald haif powit wp De fichis bot knew he weill þai coth nocht do þat without powin up als of þe gude corn. Tharfor he said lat all grow to þe harrist and þan pow wp first þe fichis and mak bunchellis of þame and cast in þe fire and þe clene corn put in my barn. Þis parabill of Our Saluiour is wrting Matheii 13. The expositioun of all doctouris commonlie is þis: this man is Our Saluiour at sew nobill seid of þe Ewangell in þe croft of Halie Kirk. Bot his enemy Sathan sew eftir sone þe fichis of herice. This considerit first þe apostelis, his serwandis in þe begynnnyng of Halie Kirk, þai wald half excirpit þe herice of Nycolay of Anthioch. Othir doctoris eftirwert wald haif allutterlie expellit all erroris. Bot othirs raise and sall rise as now þe Luterians hes Our Saluiour heir said to þe tyme of harssit þat is þe

Matthew 13:24-30
The Roit or Quheill of Tyme

Generall Iugement and þan I [34v] say to þe scheraris, þat is to þe angellis, ministeris in þe Generall Iugement, gathir first þe fichis in bunchellis þat is infaithfull heretikis and cast in þe fire of Hell, syne þe gude clene corn, þat is gude faithfull Christin men, and put in my barn þat is þe house of Hewin. Alswa we may not heir þat fra þe begynnynge ewir þar wes ane temporall tirayn þat wes defendar of all heresiark, hes here Constance defendit Arry and mony siclik eftirwert, and now þe duik of Saxon Martyn Lutar. Alswa we ma noit to þat þis Libeir wes þe first paip and þe last þat wes manifestlie notit of error and deit þerin. The sait of Rome wes ay madyn fra erro ffor þe paip errand he desistit to be paip incontinent thorcht he ma er in þe faith Halie Kirk ma nocht er hes it is patent 40 di c si papa et c arecta. Alswa we may noit at bischoppis and lordis ar dettit maist to gar excerse and inquire onder þame quhar heretikis is and produce þame to be correkket eftir þe forme of law, for ane bishop negligent anense þe sekin and punisin of þame he suld be deponit fra his bischeprick, as is patent ex de herit c excomicamus s 8. Ane temperall lord bidinn anis and purgis nocht his landis fra herice, he suld be cursit eod c et c ad abolenda, quhar it is said þat þai tyne þar dignite and is whnhabill to othir and þar land suld be interditit. And þe temperall gude of condempnit heretikis is maid chitit, at is of þe gude of þe kirk to þe kirk. It as is of þe land of seculair men to þe Iuges p_e eo ti c vergenses. Mony othir pains is put in þe law anentis heretikis and þare fawtoris hes na man suld mak marchandise with þame, þare sonnis to þe secund generatioun may nocht haif benefice of Halie Kirk. Alswa þai haif benefice þai ar priuat of it. Alswa sche þat maris wittanlie a heretike sche tynis hir tochir gude. Alswa þai ma nocht be institut aeris. Alswa kirk men condampnit first degradit of ordouris þai ar gewin to secularis doym and deid. Alswa his airis and he be a seculair man ar all disherist. Mony othir pains is in þe law quhilk I lude nocht apone for schortnes.

Scottis king 36 wes Romachus. Craithlynt had 3 broder sonnis of diuerse brethir, viz. Romaik, Fethelmaik and Angusian. Thir thre rasit strife amang þame quha suld be king. The mair part of þe nobillis of Scotland wes with Angusian, for he wes humyll and meik and eldest of age. In þe contra Romaik wes subtik and ambitiose and with help of þe Pichtis he set batell, quhilk wes mair f ostrin of strife na þe stelin of þe hWND. [35r] The batell wes wan be Romaik and þe Pichtis. Angusian fled to
The Roit or Quheill of Tyme

Yrland and Romaik occupit þe crown. Incontinent he persewit King Fincormakis barns, bot Ethiod and Ewgin his sonis fled to þe Yle of Moyn. Eftirwert mony at he suspekt in favoir of Angusianis parte he put to deid. Quyet conjuration wes maid agains him. Bot he fleand to Pichland wes tane and pai straik þe heid fra him and bure it on ane speir athrow þe Scottis ost the 3 þere of his ring.


Scottis king 38 wes Fethelmaik. Eftir his patruell deid withouten contradictioune he wes king. The secund þere of his ring he waistit a part of þe marche of þe Pichtis. The Pichtis gaif batell bot þai wer wincust and þar king Nectane, broder to þe forsaid Naktane wes woundit with a nerro quharon þe thrid day he deit. Mony othir depopulatiounis on þe Pichtis maid þe Scottis. The Pichtis to defend þai þai chesit ane king callit Heirgust, subtill of ingin. He seand at he mycht nocht meit þe Scottis men in plane batell, he laborit be tua subtil and fen3it Pichtis to slay King Fethelmaik. Þai fen3et þame Scottis men and maid menys with þe kingis herper gewand him rewardis and sa þai slew him þe 3ere of God 362. Thir fals lymeris wes tane and drawin in partis betwix horse. Donayt þe gramarioir, Sanct Ieronis maister, wes rewerendlie honorit in Rome. Sanct Anthon þe monk deit in þe desert þe 105 þere of his age.

Paip Felice sat a þere. He declarit Constance a heretik quharfor he wes deprjuat and finalie wes martirit. Sanct Androis bans and Sanct Luyk wes translätit fra Constantinople to Rome. Amaiast all Christianite heir wes infekkit with þe error of Arry. Miserabill Constance [35v] betwix Citill and Caperode haistelie and whnhapelie deit þe 45 þere of his ring.

Romayn impriour wes Iulian Apostat 2 þere and 8 moneth. He mowit

word inserted by second hand.
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be 12 persecutoun agains be kirk. He wes first a monk. A matron gaif to him a pot full of mony to keip quhar be he left religioun and be ambitioun aspirit to be ympir, ffor hes sais Sanct Augustin he fand neir nane perfittair na pat profit in religioun, sa he fand neir nane wikkittair na pat at fell in religioun. This miserabill man rang scort quhile, for passand to batell agains be Perces he wes slane merwelluslie. Be command of be glorios Wirgin, ane halie merthir and a knycht mertwir, he come till his awne graif quhair hang his speir and scheld and tuik be ame and come to his tiran and straik him' at be side and slew him, and syne brocht his speir and scheld agane to be sam place be 32 3ere of his age.

About pis tyme Sanct Rwill, a monk of Grece born in Achay in be cite of Patrase quhar Sanct Andro wes martirit, be command of God he come be be see in Fife with gret perell and dificulte. He brocht with him Sanct Androis harme and 3 fingaris and 3 tais of be sam apostill. His name come to be king of Pichtis Herygust he met pir relikkis' rewerendlie kneland and gaif his palace with be ornamentis of it to Sanct Rewll to big a kirk.

Scottis king 39 wes Eugyn, sone of Fyncormaik. He wes callit with his broder Hethiod out of be Yle of Mon and crownit a litill tyme before be cummyne of Sanct Rewll. In pis tyme in Britane wes legat of Rome a tiran callit Maxym. He hard of be distance betwix be Scottis and be Pichtis. He thocht pat he had aganen tyme to wyne baith par pepill to be ympire of Rome hes be Britonaris wes ellis won. First he send ane harret to King Heirgust, and few dais eftir nocht far fra 3ork pa spak togidder and determit the Scottis enymes to Romans, Britonaris and to be Pichtis. And eftir pat sentence be tiran Maxym send a harrot to Eugyn commandand him to redress be scaith done to be Pichtis and be wirkaris of pat he suld send to Heirgest at he mycht justifie pame, and gife he did nocht he suld be enemy to be Romans. Eugyn considerand occasioun agains him, he anserd and said he had done na iniuris to be Romans na Britonaris, and gife it plesit him pat baith be Scottis and be Pichtis suld reperell iniuris, and gife ony wes committit eftirwert the doaris suld be punist eftir be [36r] law of be land, and gife be Romanis and Pichtis socht occasioun with batell agains be Scottis pa gaif par cause and quarell to God, rewenger of all wikitnes.

1 Corrected from in by second hand

2 Corrected from rakkis by second hand.
The Roit or Quheill of Tyme

Maxym herand his response he gathirit a host of 4 nations: Romans, Britonarisi, France and Pichtis, in sic a nowmer nocht befoir sene sa þe Scottis men dreed. Nochtwithstanding þe king Eugyn manfullie gatherit his pepill, bot rycht few in respect of þame. Thai straik batell on þe wattir of Cre, quhar þe Scottis wes wincust and na marwell. The Romans chasit þe flearis bot on prowisitlie þai hapnit apone þe men of Argile quhilk wes cummand to þe king and knew nocht þe batell begwn. Þai faucht manfullie agains þe Romans, seand þe Scottis fle, bot þai at fled turnit agane and renewit þe batell and facht on quhill þe nycht disunit þe batell.

Ewgyn saw þat he mycht nocht deill with þat gret multitude. He passit away and þe tyran Maxym, herand now strife in Britane, he mycht nocht bide. Eftir his passing awa gret slauchter and scaith gat þe Pichtis be þe Scottis in rewenging of þare falset. Maxym herand þat, þe seconnd þere he come again with þis gret powar. Eugyn met him with his powar. Þare come till him báith men and wemen at wes able to beir wappens. He had in his host 50 thousand saand þat þai suld ethir de þat day or rewenge þame on þare auld enymes. Eugyn confort þame, schawand to þame þe rychtiusnes of þar quarell. Ane wyng of þe batell he commitit to his broder Ethoid, þe toder to Doall provest of Argile. He held þe myd batell to his self. In þe begynnnyng of þe batell þar wes sic ardour and forse at it cuth nocht be decernit quha did mair dammage to othir. Ethoid with his part in rycht wing of þe batell faucht sa crowellie agains þe Pichtis and slew sa mony of þame þat þe laif of þame fled threaw þe wattir of Dwyn, and mony of þame stak in þe clay and wes slane. Than þe Scottis men trowit þat þe feild wes þaris. Þai turnit þame to þe spulþe. Than Maxym ane fresche legioun send in help of þe Pichtis, quhilk come behynd þe Scottis men in spulþe and slew þame amaist all. In þe left wyng Doall with his host [36v] faucht agains þe Britonarisi, Franche men and Duchë men ffor liberte of þe Rome, quhilk honestlie þai payit þe det of deid. Þan þe gret multitude of þe Romans with þe laif fell apone þe myd batell, denudit of þe twa wingis quhar Ewgin wes with mony othir nobillis. Þai consallit him to pase awa, bot he wald nocht bot cust his coit armur fra him and ruschit in þe myddis of þe common pepill, manfullie fechtand wes slane. Sa did þe laif of þe nobillis be his exempli þat þai suld nocht be subdit to þe Romanis. Eftir þis batell come in þe Carrick men and faucht to þe deid. Syne þe agit men and wemen and all at þai suld nocht be in serwitude to þe Romanis. King
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Ewgynis body Maxim gart berise with gret rewerence and honour hes ane king. Ethoid his broder sair woundit he put to be lechis to heill and sa all be laif at wes woundit. Dis inwiyt Heigist and be laif of be Pichtis, and wald haif slane him onder pe cwir of medicene. Maxym wald haif tane pe lewingis of be Scottis in trewis and gewin pame pare geir, bot be Pichtis with prayar and price cesit newir quhill bai had pame banist, baith wemen and men, owt of pe realme. Quharfore sum passit in YrIand, sum in Orknay and sum in be Ylis, sum in Denmark and Norway. Thai wer sa crowell be Pichtis, bai bai wald nocht thoill Ethoid to pase to YrIand bot allanerlie to Denmark, na had bai na pete of be quene, Cartand, quhilk wes fund mwrnand at hir husbandis graf Eugin. Sche gart leif at Maxym to pass to be town of Carectonye for securite. He gart gracioslie conwey hir. The Pichtis followit apone hir and slew be men at conwoyit hir, chasit hir madynnis fra hir and spul3et hir of horse, monye and all hir clathis. Bot be legat bai lemeris slane wes and all restorit to hir agane, and assignit ane certane landis till hir lewyng agains be Pichtis will. The kirk men alswa wes exilit, baith prestis and religious men, quhem of sum passit to be Ylis and be Yle of Yona institut ane abbay. Be 3ere of be expulsioun of Scottis out of Albioun be be Romanis wes be 3ere of be warld 5567, of Christ 363. Bait same 3ere Ethod passit to Denmark.

Heir we haif ane document to consider quhat skaith cummis of breking of frendschip. Thir [37r] twa nationis confiderit togidder pare enemies cutht nocht ourcum bame. Bot be discord first be tane and syne be toders wes ourcum be be Romans. Crisostimus sais Super Ioh and ten men duell togidder in concord and white, ane is ten and ten is ane, and ilk ane of bame hes 20 handis and 20 eyn and 10 sainis. Bait have 20 handis for ilk ane helpis othir in pare werkis, and 20 eyn for ilk ane helpis othir in consell, 10 sainis for ilk ane helpis othir in desir and orisone. And be contra is quhen bai ar at discord the sentence of Salusty is: Parue res concordia crescentur discordia delabuntur Maxims. Litill geir growis in concord gretest riches fail3et in discord. Exempill we haif of be thre brethir desyrand to syvyr fra othir. Thair fader tuik 3 staf and put togidder and gaif bame to brek. Bait mycht nocht brek bame. He gaif ane of bame it alayn to brek it wes brekin incontinent. "Sa," sais he, "hald 3ow 3 togidder 3e sall nocht be sone ourtrauyt. Bot and 3e ga syndrie few will set by 3ow." Trew is be sentence of Our Saluious, Luce xi: Omni
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regni in se ipsum divisum desolabitur. All kinrik diuidit in þe self sall fail3et.

Romayn impriour 37 wes Iobyniayn. He wes ane gude Christin man bot he lewit schort quhill. He deit in Dadastan.

Romayn impriour 38 wes Valentynian 13 þere. He wes werra dewote and stabill in þe faith be þe ordinance of God. He wes chosin to þe impire for onder Iulian þe Apostat he chesit erar to tyne his dignate trvunall na deny his faith. He wes ay victoriose. He wincust þe Saxonis and þe Burgundis.

Paip Damaise sat 18 þere. He did mony lowabil werkis with help of mony doctoris contemperand to him. He ordand sayn in þe queir and sidis and be þe inductioun of Sanct Ieron at in þe end of þe Psalmis be ekit Gloria Patri.

Scotia Vacat

Scottis kinrik wakit, þe naturall induellaris expellit þe space of 52 þere or þare abowt. Maxym legat, now he in pride exaltand him self, cled in purpur be þe knychttis he wes declarit Impriour. Bot he maid pece with Valentynian and remanit 17 þere in Britane. Þare wes neuer nane before him na þit eftir him þat had all þe yle of Britane bot he. This mycht nocht suffice him, bot he wald haif þe yle of Moyn and wes maid king of Britone. Bot he, wexit with batell, maid pece with the impriour, payand tribut hes to Maxym. Eftir twa legatis wes send be þe impriour: ane callit Victoryn for þe north part; ane othir callit Marchy for þe south part. Victoryn stren3it þe Pichtis to seruitut and keping of þe Romans lawis, and held þame in havy bondage. Quharfore Heirgestus king of Pichtis, considerand his awne daftnes in distructioun of þe Scottis, þe will seruitut quharthrow he and his wes put in, he wes strikin with incouerabill dolor. He secludit all serwands and frendis fra him, and quyetlie slew his self unwhapelie at he suld nocht be langar in reprefe to þe Romanis. His deid herand þe Romans, þai commandit at fra þin furth þa-

Luke 11:17

Þa inserted by second hand
The Roit or Quheill of Tyme

suld nocht haif ane king. Nochtwithstanding òch chesit Drust, Heirgustis sone, to òchare king. Quharfore eftirwert he wes tane in Camyldon and send to Rome, and òch laif of òch nobilest of òch Pichtis òch straik òch heid fra òchame, and òch laif of òch pepill òch put to will servitut, and expellit òchame all be3ound Forth, and biggit ane wall betwix Abircorn and Kilpatrick fra òch est see to òch west see at òch suld nocht pase wthin òch bar bwndis. The Pichtis sa ourthrowin, òch wer stricken with wontollerabill dolor. And in òchare tribulatioun òch criyt Christ for help, argunand òchair infidelite to Scottis, bespekand him to deliuer òchame fra òch priddfull servitut of òch Romans.

In òchis mentyme òch Scottis men with òchare wiffis wes wagabund in diuerse cuntrese far fra òchar natife land. Sum with òchair hand labour and craft wan òchare lewing. Sum in diuerse partis wes men of weir onder dukis. Ethod, King Eugynis broder, wes gracioslie resauit with òch king of Denmark quhar his wife at followit him out of Albion consauit of him and bure ane barn, Erth to his naym. This Erth, eftir Ethod his fatheris deid, he marit ane gret lordis dochtir of Denmark callit Roth. He wes gretest eftir òch king. Sche wes callit Rotha. On hir he gat ane sone callit Ferguse, eftirwert king of Scotland hes eftirwert òch sall heir with Goddis grace.

Romayn impriour wes Walent. He apostat [38r] ab ane othir Iulian and persewit Christin men. He coackit moniks to ga to òch weir, quharfore his end wes nocht gude. Eusiby bisschip of Wersalent and Heliar of Pictaif deit. Dyndy bisschip of Alexander wrait mony nobill werkis for Christin religioun. Eftir he wes 5 òcher auld he saw newir; nochtwithstanding he wes bisschip and be writaris he maid his bukis. Ambrose bisschip of Millayn, chesit eftir deid of Auxence heretik, he convertit Ytale fra òchare errour Arrian. Basill bispoch Cesairie wes in prise. The Gothis ourcome òch Romanis in Trace quhar Walent òch impriour wes wondit with ane arro and for dolor he fell ofymes of his horse. He wes brocht to ane pure manis house bot òch Gothis folloit and birnt òch house and he in it and sa he wantit sepulture, and sa he endit nocht weill hes othir before at persewit Halie Kirk.

Gero Ierominus finit, Prosper incipit

Romayn impriour wes Gracian 6 òcher. Theodore wincust òch Gothis

Added in margin by second hand: Ordur of Basill beguth heir
and put blame out of Trace. The Longobardis come furth of he far partis of Germanye, and first pai wincust he Wandailis. Theodose wes baptist Tessalonyk with Basill bishop of he sam. Seyn3e wes holdin in Constantinopill with 180 bischopis agains Macedon at denyit at he Halie Gaist wes God. Sanct Martin florist in Gallia. Sanct Gregoir Nasan3eyn, Sanct Ieronis maister, deit fra he world.

Paip Ceriace sat 15 3ere. Maxim in Britone be seditioun wes callit impriour bot sone eftir he wes wincust be Theodose and fled to he Lionce. Pare he wes slane and sa rewardit finalie for his ambitioun schawin before, and sawin of discord betwix he Scottis and Pichtis, and distructioun of blame baith.

Romayn impriouris wes Walentynian with Theodose 7 3ere. This Theodose wes werra religiose, parefore he held ay victory. Dartis castin at him be mirakill pai returnit again in he castaris of blame in bar skaiith. He spul3et Maxym of his purpur and slew him with Supa. Walentynian incurr rit a dolor and melancole with tiryn of his life be austerite. He wes fwn hangit with a raip in Wyen.

Romayn impriour 45 wes Theodose. He rang befor with Archad and Honor 14 3ere and 3 3ere eftir.

Augustin, discipill of Sanct Ambrose, a stark pillar of Halie Kirk, excelland in doctrin in Affrik wes maid bishop of Eponen. Theodose deit in Myllayn.

Romayn impriour wes Archady. Before he rang 12 3ere with Honor [38v] his broder 13 3ere.

Paip Anastaise sat 3 3ere. He ordand at all Christin men suld stand on bare feit in tyme of he Ewangel of he Messe and bat in takin of reuerence and will to defend. Ion Elimosinar bishop of Constantinopill and Theopill bishop Alexandrin heir wes in prise.

Paip Innocent first of bat neym sat 15 3ere. He ordand at Christin men and wemen suld be anuntit before bare deid. He ordand als he kise of cherite in he Mese. He maid mony canon decretis.

Romayn impriour 45 wes Honoir with Theodose his broder sone 6 3ere. He wes full of gentilness and bowsunness. Quhen it wes said to him quhy slew he nocht rebellis to him, he answert and said, "wald God gife I

Added in margin by second hand: Ordur of chanonyes beguth
mycht reduce deid men to life," and for his deuotioun to Christ mony tirannis he wan without schedding of blude. Pelage' he heretik borne in Briton with his errice infekkit mony. His herrice said pat Adam syn hurt bot his self and at it come nocht till his ofspring, and at every man mycht be his awne will wncbew all syn, and at all barnis wes borne without originall syn and be als clene as Adam before his fall, and at baptisin wes nocht neidfull to do awa syn bot to honorit be in sacrament of adoptioune. Agains his error about his tyme prechit Sanct Ring3an in Scotland to he Pichtis, Britonaris and Romanes hes his collet sais: Deus qui populos et c. for he Scottis men than wes expellit awa. This prechit schawis he tyme of his deid.

Paip 39 wes Zosym. He ordanit at kirk men suld hald na tawern na sell na wyn. He ordanit at he pase candill suld be blissit on Pasche eyn. In he consall of Cartage with 214 bischopis he errour of Pelagian wes condampnit.

Paip Boniface 40. He ordand at na woman suld handill he corporall or wesch it. Halie Sanct Ieron heir passit to God.

Scotia Reparatur

Scottis king 40 wes Fergus, Herthis sone quhem of we spak before and ewo to Ethod, Kyng Ewgynis broder. The Pichtis, as I wrat before, wexit with he seruitut of he Romanis in will office, hes bering of stanis in quarell or siklik, quyetlie with secret message pai send to he Scottis at wes in he Ylis and Norman and othir partis quhare pai hard pai wer, inducent pame to cum hame to pare kinrik and suerand he gret ath at pai suld pass with pame to batell agains he Romanis and restoir pame with pare awn help [39r] to pare kingrik, ellis all de. Parfore Ferguse in his mentyme wes ane wall3eand 3ong knycht, and he inducene of he king of Denmark, he wes in mony weris with he Gothis. He wes in he wynyng of Rome and ane of he principall chiftanis. He brocht furth of Rome ane archk with bukis quhilk eftirwet he brocht to Coymkill. Eftir he come out of Ytale and had hard of he message of he Pichtis and pare apon had commownd with he king of

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monk inserted interlineally after Pelage by second hand

²St Ninian; Brev.Aberdon. pars estiva fol. cvii-cx.

³Brev.Aberdon. pars estiva fol. cvii: Deus qui hodiernam ...
The Roit or Quheill of Tyme

Denmark, he send to þe Scottis men at wes in Norrowa, Orknaye, Ylis and Yrland to se gife þai wald pass to recowir þare land. He fand þame all redy þar to. Than be his awne powar and supple of þe king of Denmark, and of þe greet lord his grandschir, sone he gat ane multitude of knychtis and a nawin of schippis and gadderit þe Scottis, tuik þe se and þe 8 daye he arriwit in Mwrra land and exponit his host on land. Tha þat wes in Orknay, in Yrland and in þe Ylis sone þai come to him. The Pichtis with blyth hart þai come to him and prayit him to forgif þe iniuris done be King Heirgest and þare predecessuris to þame, and renew þe auld band betwix þame. Agan he grantit þat þat þai suld pass with þame agains þe Romanis and als restoir þe landis at þai held of Scottis. Faithfullie þe Pichtis grantit þis and sa Ferguss passit till Argile and þare wes crownit king. This herand Wictorin legat of Rome, he gadderit his greet powar and gaif batell to þe confiderit kingis beside þe wattir of Carron. Tha faucht sa crowellie and sa lang quhill þe nycht disunit þame þe wattir of Carron lang eftir ran of blude. The Romanis passit awa with þe Britonaris and þe Scottis with þe Pichtis. Than Wictorin gart þe Britonaris big agane þe wall betwix Abircorn and Clide. And sa þai did. Bot seyn eftir þe Scottis and Pichtis with ane chiftane callit Gryme, King Fargus gude fader, it wes castin downe againe and ane gret spulþe of men and bestis brocht in Scotland and Pichland. This Grame wes borne in Denmark of ane nobill Dence woman and a gret gentill Scottis man flemyt with Ethod, and als he marit ane wirgin nobill of Denmark quham with he gat a dochtir. The quhilk dochtir be consall of þe king marit Fargus. And with hir or he come in Albion he gat 3 sonnis callit Eugin, Dongard and Constance. Othir sais at Grame wes borne in Britone and fled [39v] the ewill of þe Romanis and come to þe Scottis in Denmark and syne with þame in Albion. Bot quhar euir he come fra he wes a noble of blude and a worthy chiftane. Sum writis þat þe surname of þe Grames in Scotland come of him.

Wictorin presand to be impriour, he wes tane and present to Heraclion and wes hedit with his fawtoris. The Scottis and Pichtis recouerit all þare auld bowndis. Placitus þe legat occurit in feld to þame, bot he wes wincust and chasit. He eftirwert maid pece with þame content at þai suld brewk þar auld bowndis.
The Roit or Quheill of Tyme

Fergus ban diuidit be land to be pepill at come with him. He biggit be kirkis distroyit and rewokit religiouse men with gret lufe and reuERENCE, inducend pame to preche to be pepill. He fundit and reperellit Coymkill eftirwert callit' and gaif landis to it. Alswa be castellis and strenthis, principallie neist be Britonaris, he reperalit and biggit. Eftirwert in time of Theodose he had victory of Casty be legat for Dioneth at marit his sistir. Than Dioneth wes maid king of Britane, bot soyn eftir be Maxymian the legat with help of be Britainis, Fargus and king of Pichtis for Dioneth wes inwadit be batell. In pe quhilk batell wes slane Fergus and Drustus be confiderit kingis. Dioneth sair wondit ewadit. Scotland and Pichland wes spul3et. Maximian, to stabill to him Bartane, he marit Dionethis eldest dochtir. He had na sone of his wife Fergus sistir bot twa dochtiris, viz. Othely, Maxymanis wife, and Wrsulan ane haly nwn. Pat affinite extollit Dioneth in Britane.

Paip Celestin sat 9 3ere. He ordanit to say preperament Psalmis before pe Messe.

Romayn impriour wes Theodose secund with Valentinian, quhilk wes halie and dewot. Nochtwithstanding he mycht nocht refrene be Gothis be permisoun of God.

Scottis king 41 wes Eugin secund, sone of Fergus. He causit his faderis body to be tane wp and erdit in Coymkill for he ordand it pe sepulture of Scottis kingis and he wes pe first, and sa it perseuerit quhill King Malcolm Canmore. Maximian, pece tane with pe confiderit kingis, he tuik pe purpur and wes impriour favor of his knychtis. He left Dioneth in Britane his gudefader king. Diverse regions he plantit Armorik with Britonis and callit it Les Britane. Conayn wes maid now king of it. He send to Britane for wiffis to Eam, and principallie for Wrswill a nwn, sistir of Othil, Maximianis wife, and dochtir of Dioneth. Pat tuke hir [40r] wiolentlie out of hir abay and gart hir pas to schip and bat wes at Dionethis haris suld nocht fail3e for hir sistir Othile, Maximians wife, deit without barn. Tharfore Wrsule with mony othir viriginis tuik pe se, bot contrarius wynd draif peame in pe port of Reym and eftir pat passit to Rome. Fra Rome pat come to Colleyn and bare pat wer martirit hes bare legent beris.

King Ewgin knawin Bertane wantand mony Britonaris, he and

A word seems to have been omitted here.
The Roit or Quheill of Tyme

Drustayn passit and gaif batell to Đe Romans and wan all Đare landis and subiekkit Ñngland all to Eborace. Walentynian send Gallon legat of Britons, and he come to Đe wall of Abircorn to defend it. Bot Grame come with his company and brak Đe wall and wincust Đe Britonaris and tuke a gret pray to Hadrians Wall. Conayn, a nobill of Britone, gaif consall to take pece with Đe confiderit kingis quharfor Đai slew him and maid Đame to batell agains Đame. Bot Đai saw Đai mycht nocht deill with Đame. Đai send ane harrot to Đe confiderit kings promissand all Đe land northell Cumbir wattir with ane gret sowme 3erlie of monye. Ane noder harrot Đai send to Đe legat of France for help. Bot baith came agane woid. Than Đai maid Đame to batell. Đe batell wes crowell, bot Đe confiderit kingis soyn wan Đe feild, principalie be Đe nobilite and laubor of Grame. Sa Đai ourcum, peteuslie Đai askit pece, submittand Đame alluterlie to Đe confiderit kingis. Thai grantit pece with Đir followand conditionis: first at Đe Britonaris suld nocht resaif Đe Romans fra Đin furth na Đe Gallis or Saxonis or ony othir enemies to Đe confiderit kingis. Secundlie at Đai suld nocht lig' with ony natioun, make or strike ony batell without Đar leif. Thridlie at quhen Đai war callit be Đe confiderit kingis to batell Đai suld suld be redy. Ferdlie Đat suld geif 60 thousandis 3erlie of gold, and Đan Đai suld deliuier 100 nobilis in plege at Đe will of Đe kingis nocht within 18 3ere na aboue 30 3ere. Thai grantit Đar promisse and sa Đa gaif Đame pece.

Britane sa exempt fra Đe Romanis, Đe Scottis and Pichtis held at tribetur Đe 7 3ere of Eugin, Đe 3ere of Christ 456 quhilk lestit 30 3ere. Abowt Đis time Pallady bishop wes send [40v] to Scotland be Paip Celestin to pwt awa Đe errour of Pelagian quhilk infekkit a gret part of Britane quhar with alswa Scotland wes infekkit. He wes Đe first bishop in Scotland consecrat be Đe paip. Before Đe pepill chesit Đare bischeppis of monkis and Culdeis. He send Sanct Seruayn to Orknay to tech Đe rude pepill, and institut Sanct Ternayn archbishop of Đe Pichtis. Sanct Patrik, borne beside Dumbertane, wes send out of Rome to Yrland, quhilk he reducit to Đe Christin faith and expellit out of it ewill spretis, wichis

'illegible interlineal insertion by first hand between nocht and lig.'
The Roit or Quhiill of Tyme

and all wenumfull bestis. He rasit fra deid to life 52 deid men and women, 30 in his life and þe laif eftir. Sum puttis at abowt þis tyme wes Fynmacoull, a Scottis man of natoun, gret of persoune, 7 cubit on heith. He wes gewin to hunting.

8 þere eftir þe bondach of Britane, Conayn, forsaid Conains sone, wald haif mowit batell agains þe confiderit kingis. Bot intestin batell stoppit þame and quhilis pestilance, and quhilis plenta, quhilis abundance, quhilis powerte. In þis mentyme Scottis and Pichtis wes in pece resafand 3erlie þare tribut, quharin nobill King Eugin payit his det of deid þe 30 3ere of his ring, of Christ 461.

Pepill of Wandill passit out of Span3e to Affrik with þar host. Nestor heretike bishop of Constantinople curtstfullie his wynnyng of herrice prechit Christ borne of þe wirgin nocht born God bot man and his diuinite gewin to him be merit. Quhilk herrice our come Celestin and Cerile, bishop of Alexander. Pallady wt supra mittitur et Germanus pro ead tam mittitur ad Britannos. Augustin eftir excelland werkis payit þe det of deid.

Paip Sext 3 sat 8 þere. King of Wandals persewit þe kirk. Þat sam 3ere Walentinian marit Theodose dochtir and to it wes callit þe confiderit kingis. Cartage wes tane be þe Wandalis.

Paip Leo 43 sat 3ere. He wes a halie man. He gaif terror in his wordis to Attill king of Huyn, westand Ytale and callit his self þe scorge of God. He saw abone his heid twa men with drawin swerdis in þare handis and scherand deid to him and he hard nocht þe consall of Paip Leo. Attill slew his brodir Bleid.

Prosper endis and Matho Palmeir begynniss

Romanis þe Gothis ourcome þai straik batell in Galle quhar in þe Huynis ourcum wes, and als wes slane 1600 [41r] thousandis. In þe same wes slane Theodorik king of Gothis. Attill renewit his batell and inwadit Ytale. The sewin sleparis at Ephise closit in ane coif eftir 162 3eris þai raise fra þare sleip. And before Theodose þai certifeit him of resurrextioun of deid and syne þai pausit in Christ. The Gallis entrin in weirfair in Britane and wastit it be swerd and fire. Theodose Jongar deit in Constantinopill and Marcyan. Sen3e of Calcidonesse wes haldin; 600 bischepis wes þare quharin Eufice with his error and Diostor bishop Alexandrin wes condampnit. Attill eftir mony crowell dedis, obstinat in his
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malice, he wes strikin with pe hand of God. The blude ruscht out at his neise and suddanlie deid. He callit himself pe scurge of God, bot God did with His scurge hes pe moder dois with pe wand at sche strikis hir barn with: to pleise pe barne, sche castis it in pe fire. Sa God scurges gude men and wemen be tirannis and wikkit personis hes did He pe sonnis of Israel be King Pharao Exodi 1. Bot finallie He castis pame in pe fire and pai be obstinat and mak na mendis hes did him Exodi 14. Wandalis tuik Rome and pe body of Maxymian Impriour pai tuik wp and cust in Tibeir, and with ane gret praye pai passit awa.

Romayn impriour wes Maiorayn 4 3ere. Paulyn bischop sellit his self in seruitute to pe infidelis for to deliuir a widois sone. Greik impriour wes Leo 16 3ere. Romayn impire esurpat Seueir 4 3eris.

Scottis king 42 wes Dongard, King Eugyns broder. He folloit exempill of his broder and gidit pe kink nobilie. He held kirk men in gret reverence and speanlie Sanct Pallady. He gaif to kirk men landis and othir neidfull thingis. He maid all consecrat place girth and gilte men fleand to pame wes saif. In pis mentyme pe Britonaris send to Armorik now Les Britane to pe king of it for help agains pe confiderit kingsis. He send Constantin his sone to help with ane nawn of schippis. Thai gaif batell to pe confiderit kingsis. Pai tynt pe batell, bot in pat batell wes slane King Dongard. He ruscht in amang pe Britonaris and tocht to haif slane Constantin, strikand down on all part and slaand. Pai cirklit about him and wald haif tane him. He wald nocht be tane and sa he wes slane pe fift 3ere of his ring, of Christ 465.

Scottis king 43 wes Constantn, pe thrid broder of Euggynis [41v] bot far from his brethrens conditions. He wes rewesair of wirginis and deflowrar of matonis. In presens of his nobillis he schew neuir blythnes, bot amang 3ugluris, bardis and will personis. He conuenit in naym with pe king of Briton bot nocht in maneris. He ornat pe kinrik of Britane with gude maneris and restitute it, bot our Constantyne left na gude rememorance of him behynd him. He gaif pece to pe Britonaris schantlie askand it. He remittit pare tribut quhilk pai payit 30 3ere and gaif pame castellis agane on pe wattir of Humbir. The Pichtis seand pe wiganenese of pe king of Scotland and dredand pe powar of pe Britonaris, seand pai

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mycht nocht gife þame batell without þe Scottis, feit ane certane of men fënþean þame Britonaris to sla þe King Constantin. Constantin of Scotland sone etfir wes slane with a nobill man of þe Ylis for deflourin of his dochтир þe 17 þere of his ring, of Christ 482 þere.

Paip 45 wes Heliary. He ordanit at a bishop suld nocht mak ane successour to him. He biggit mony kirkis and gart mak ornamentis to þame.

Romayn impriour wes Antheym 4 þere. Paip 46 wes Symplie 15 þere. He dividit Rome in 5 regionis and dedicait mony kirkis.

Occident failȝet ympire 330 þere. Romayn impriour in þe Orient wes Leon, newo to forsaid Leon. He lefit schort quhile and left þe ympire to his fader callit Zenon.

Roman impriour wes Zenon 17 þere. He wes a Arriayn and crowell agains þe Kirk. About þis tyme ane lycht or lowse wemen bure 7 barnis all togidder. Sche cust þame furth in ane strand. The king of Longbarde came and cust down his speir to se quhat þai wer and ane of þame with his hand tuik þe speir be þe punt. The king gart tak him and fostir him and etfirwert for his wailȝenes he wes king of Longbardy etfir him.

Scottis king 44 wes Congal, sone of Dongard. He wes ane nobill king. The kinrik at fell onder his eym Constantin, he restorit it in perfectioun. In þis mentyyme Wertigern, desirand be ambitioun to cum to þe crown in Bertane, Constantyneis eldest sone be subtil way he gart to be maid ane monk. And he confiderit with þe Pichtis and Scottis at ane hundredth of ilk ane of þame suld be deput to keep Constance, Constantynis secund sone at suld haif bene king. Eftirwert, tresonablie, with gret promissionis, he inducit sum of þame to slay þis Þoung [42r] man. Þai consentit. Bot quhen it wes dwn he wes nocht far of. Haistely he gat tak þame and put to deid at þai suld nocht schaw at he wes þe cause, and als he gart call þe laif of þe Scottis and Pichtis at knew nocht þe tresone na þe slauchtir of þe prince and þame innocentlie he put to deid. Eftir þe sepulturt or beriȝin of Constance, he schew to þe pepill his zeill for þe slauchtir of þare prince and mony othir fair wordis, sa þat þe wulgair pepill chesit him for þare king. He incontinent persewit þe famyll of Constantin and slew mony of þame. Bot Auril Ambrose and Wter, þe soons of Constantin, fled to þare gudschir in Armorik. The king of Scotland and Pichtis, herand of þe slauchtir of þare legis, incontinent þai mowit batell
agains þe Britonaris. In þe quhilk batell þe Britonaris wes wincust and of þame wes slane GwiteH þare chiftane and 20 thousand of þe nobellis and vulgair pepill, of þe Scottis and Pichtis scantlie 4 thousand.

Than warit Wortigern agains þe Scottis and Pichtis. He incallit þe Saxons infidelis out of Germane. Chiftane of þame wes twa broder callit Hengist and Orse. Thai wer nobill men of weir, gret of persone and sa wes þe multitude at come with þame. First þai faucht agains þe Pichtis and wan þame, syne faucht with baith þe kingis confiderit. The batell wes indifferent, bot þe victorie mair inclinit to Heigist na to þame. He brocht out of Duchland othir 5 thousand ma na come before with þare wiffis. He askit als mekill 3erd to big ane house apone hes ane twhang wald ga about. Wortigern grantit. Than he tuik ane oxin hide and schure it ay rownd about, in sa lang a twhang þat it rakit about a gret mountain, quhar apoine he biggit ane gret castell quhilk eftirwert wes callit Twhang Castell. Sun eftir Hengist with þe Saxonis and Wortimeir, Wortigernis sone, with the Britonaris grathit þame to þe batell agains þe confiderit kings. The batell wes strikin. Þe Pichtis of þare batell had victorie, bot þe Scottis with ingin of Hengist wes behind þare bak with ane new host inwadit, and sa tirit wer þai and gaif place to þare enemies. King Congall, wondit, wes led out of þe batell. Sa all þe hostis passit hame againe. Wertigerne repudiat his wife and marit Roxyen, Hengistis dochtir. [42v] Bot be reprufe of ane bischep eftirwert he put hir fra him. The Saxonis als wes tholit in Britane to ws their rit of ydolatre

In þis mentyme Aurill Ambrose with his broder Wter and a host of Gallis come in Britane for þare heretag of þe ring. Hengist before had passit fra Wortigern because he put his dochtir fra him be consall of Bischop Woyn, and he callit him king of Causy. Thair he distroyit kirkis and martirit kirkmen and wirgins. Quharfor þe Britonaris tuik Wortigern and put him in presone, and chesit his sone Wortimeir king. He incontinent with gret prayer and price maid pece with þe confiderit kingis, browkand hes before all landis be north of þe wattir of Humbir. Than þe confiderit kingis mowit agains Okkam, Hengistis sone, and chasit him. That same time Wortimeir in cause had victorie of Hengist, the Crose for baner borne before þe host. Hengist and his sone Okkam and þare folkis fled out of

added in margin by second hand: or Kent.
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Britane hame agane. Wertimeir wes soft and peteose; he tholit þe laborios Saxons to remane in Cause and Roxyen with barn with his fader to be honestlie kepit in ane castell, bot to his awne distruction.

In þis menetyme Sanct Germane, bischop of Alteodoron and Luyp, bischop of Treick come out of Gally be request of Wortymeir agans þe infidelis subuertit be þe Saxons, and sone þai reformit the kirk. Bot alace sone eftir be dissait of Roxyen and hir applawderis he wes pusont. Than his fader, nocht without deceptatioun of þe pepill, he wes brocht out of presone and agane resauit king. Bot sone eftir Hergist with ane nawin arriwit agane to Britane saand þat nocht for weir bot for pece he come. Quhar þe Saxonis þai beguth with falsat and sa with falsat þar þai procedit. Eftir mony fair wordis þai conclucit at 300 of þe nobillest of baith the pepill suld conwene in a plane feild to speik and comown togidder beside Sair (now callit Salisbury) for þe comown well of þame baith. Bot Hengist subornit his partye þat quhen he made ane sing or takin to þame ilk ane suld haif his digair in his sleif reddie and sa þai suld stik þare marro. And sa þai did; few of þe Britonaris ewadit. Of þame at ewadit ane wes ane gret nobill of Britone callit Eldoll; he gat ane knyfe fra ane of þame quhar with he slew part of þame and ewadit with 3 wondis bot nocht to þe deid. Wertigern wes tane and cassin in presone [43r] quhill þe castellis wes deliuerit to Heirgist. All þe Britonaris wes put awa and banist to Walis. The Saxons hard þis victorye of Hengist and come in gret multitude to Britane with þare wiffis and barnis.

Hengist passit to Lundone and þare wes crownit and þan it wes determyt at fra þin furth Britane suld be callit Hengistis land c. terra Hengesti. That wocabill hald it lang, bot it is now sumthing chengit at, for Hengistis land it is callit Ynglis land, and for Hengistis man, Ynglis man. Incontinent he rasit persecutioun aganis þe kirk and mony put to martirdom. The kirkis of God he maid templis of ydolatre.

Heir we haif mony documentis. Bot amang þe laif ane is at Almyghty God is sa iust at He punissis baith heir and hir ilk man eftir his fawt, hes He sais be þe wise man Sapi xi: In quo quis pecat in hoc et torquetur. Wertigern chesit to his cumpanye turkis and pagans to fecht agans Christin

'corrected from resauit by second hand.'

'Wisdom 11:17'
The Roit or Quheill of Tyme

men and he a Christin man. And now 3e se quhow God punish him and his consentayne pepill with be sam infidelis quhilk now browkis þar land. Bot because þai first entrit be falsait brekand þar promyse onder trewis agains þe law of nature 3it diuerse prophetis sais þat be Scottis and Britonaris þai sall finalie be expellit agane out of Britane, hes Beid, Marleit and othir sais. Wertigern passit nocht wnpunist; he wes priuat of his ring and syne he sperit at Merlyn þe prophet quhat suld word of him. He answert and tellit him planlie at Aurill Ambrose suld birn him and sa it wes. For efﬁr batell at he wan he chasit him in a house and syne birnt þe house and he in till it.

This Merlyne as it is said he wes borne of ane nobill women of Briton consaiuit be a incube. At sic generatioun ma be we ma gife mony exemplis. Amang þe laif Maister Hector puttis ane abowt þe 3ere of Christ 1484 at hapnit in Mair beþond þe Month hes he hard of þame þat saw it. Thare wes ane madin nobill of blude. Sche forsuke (because sche wes werra fair) mony nobill men to mary thinkand hir bettir na þai. Sa sche hapnit to haif cumpany oft tymis (be permssioon of God) with ane incube quhem be consaifit in hir wame. Hir fader and frendis sperit at hir quha wes þe fader of it sche consaifit. Sche coakkit be dreid, sche tellit þe werite. "Ane fair Jong man," said sche, "cam of tymes in þe nyght to me and had cumpany with me." Hir frendis gart [43v] wait þe tyme be hir damesell and tell þame quhen he come agane, and sa sche did. Hir fader and frendis gart close þe 3ettis and with mony candellis licht þai come till hir chalmer, and fand in bed with hir in harmes ane wglie and horrible monstur. Mony ran to se þat spectakill. Amang þe laif wes ane dewote cunnyng kirk man. Mony ran awa or fell for dreid. Bot he hardelie baid and beguth, "In principio erat verbum." Quhen he come to þat hewinlie word, "et verbum caro factum est," that ewill spreit with a hidduse cry ﬂaw awa and tuke þe riggin of þe house with him, and left þe inseyth of þe house in ﬁre. The madin wes kepit and on þe thrid day sche wes deliuer of ane horribill and wglie monstur quhilk neuir siclik wes sene before. The myde wiffis at þis monstur suld not efﬁrwert be sene in confusioun of þe

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The opening words of the Gospel of John were widely believed in the Middle Ages to have special power against demons; they still form part of the Roman Catholic rite of exorcism. See Morton W. Bloomfield, "The Magic of In Principio," Modern Language Notes 70 (1955): 559-565.

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forsaid woman þai biggit ane fire and brint it.

Broder Robert Clerk, ane devil fader, schew to me of a women of Glasgow diocy at wes wexit with a incube. He wald bring to hir ony thing at sche desirit: wyne, aill, mylk, or ony othir meit or licour. He gart hir cum and schew þis in þe cheptur to þe chanons. Sche culd git na remeid quhill on ane tyme forrow Pasche. Sche wes laborand in ane barn 3ard and þe incube come till hir and said till hir name, Ionet or Margret or siclik, "be war at þow tak nocht þi sacrament in þis tyme of Pasche." Sche herand þis with he woc criyt "Bendicite." At þat word and woc þe incube, ewill spreit, passit awa with sic a cry and noyse at foliks in þe towne trowit at all þe towne wes fechtand. Fra þat tyme furth he come neuir to hir agane.

Eftir þe deid of Wertigern all þe Britonaris come to Aurill Ambrose.

He maid consideration with þe Scottis and Pichtis quhem of þame wes kingis. The Scottis came with Conran at eftirwert wes king and all þe Pichtis with þare king Ser Loth. Þai gaif batell to Hengist and with þame wes Aurill Ambrose. Þai wan þe batell and chasit Hengist. Apone him followit Aurill Ambrose with sic prese in haitren of Saxioun blude þat with his speir he ran him throw and strak him to þe erd, and sa endit þat miserabil infideill, tiran, persewar of Halie Kirk. Than þe Saxons wes expellit out of Britane the second tyme excep [44r] the rurall pepill at wes tholit with þat conditioun at þai suld be Christin men, and þocht þa promist þai kepit it nocht, bot held wemin onder þe cloik of infideill. Aurill Ambrose wes crownit in Lundon. He had twa sistiris. Ane wes callit Anna, and ane othir Ada. He gaif Anna to Loth, king of Pichtis and Ada to Conran eftir king of Scotland. Ada, Conranis wife, deit without barn. King Loth on his wife Anna he gat 2 soñnis and ane dochtir. The eldest wes Ser Moderat, þe sicund Ser Wawin, and his dochtir Thameir, eftirwert Sanct Mongois moder.

Romayne impriour wes Zeno 17 þere. He send Theodorik king of Gothis agains þe impriouris will onder diuerse kingis brewkit Ytalie 70 þeris.

Paip Felice sat 9 þeris. He wes ane halie man hes Gregor beris witness. He ordanit at all at wes to be accusit þai suld haif ane certane dais of respit to answer for þame self, and þat þe accusaris and þe iuge

possibly XL Homiliarum in Evangelia Libri Duo, 2.38.15.
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suldnochttbesuspectpersonisandwithoutdefamation,hesitispatent16
diccrochius.Theodorikmaritpekingoffrancisdochtirinsickirnessof
hisring.

RomaneimperiorwesAnestacius363ere.Pesolempntdisputatioun
incargagebecommandofkingagainstpeArriansquhillikisinwrite,bothesaw
patpeCatholikiswanandconfunditpeArrians.Nochtwithstanding
hepersewitChristinbischoppis,bothesnochtopunistforpe83ere
ofhisringhewesstrikinwithpehandofGodsapatpeormeslewandeit
himandasheedit.Aboutpat tymeloyp,Arrianbishop,baithandhim
blasphemytpeBlistTrinite.HewesstrikinbepeangellofGodinvisibillie
with3firedartisandallbirnt.Barrabas,aneotherbishopArrian,
subuerandpeformeofbaptizin:BarrabasbaptizisperpeSoneinname
ofpeFaderandpeHalieGaist.Incontinentpewattitawesredietope
baptizinwentawa.Heatwesobetaptisteandpatmyrakillhepassitand
gartbaptishimpecristinmen.

PaipGelaisisat43ere.HeordanitpecanonofpeMess,theprefatioun,
thesquence,petreit,peorisonisorcollectishessidSanct
Ambrosesbefore.[44v]Andhemaiddistinctionsbetwilautentikbukiandan
apocrifp.15dic sacro stan.HecursitpeimperiorArrian.

PaipAnastaise2isat23ere.Hewesfirstaneegude man,bot
eftirwertheweseseducitandfaweritAchacequharforepeclarge drew pame
frahim.AndbecausehwahalfrestoritAchacequietlieawesane
heretic,hewesstrikinwithpehandofGodforquhenhe3eitdtopesecret
placehedunditalshisinwertpartisanda miserabliesheenditp19dic
Anastastius.Aboutpis tymefloristinScotland

Colman
Prisk
SanctMedanbischippis
Modan
Euchin

Scottisking45wesConrayn,othircallishimGarayn.Hewesbroder
toCongalforhisbarnswesJoung.Heheshad3sonnisinpeYleofMoyncallit
Eugin,ConvallandyKynatell.ThisKingConraynhesjustandcircumspak.
Heconsideritatpurelaborosemendurstonchschawtpekingsofficiaris
pennamisofpegentillmenatoppressitpamebестowthorreiforthirwais.
Quharforehewespefirstkingatordanitpedictatpeamisof
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transpressouris suld quietlie be writing in þe kingis rowis and detfull tyme be punist in þe iustis hair.

In þis montyme Aurill Ambrose fell in heuy seiknes. Okka and Passence, Hengistis sons, herand þat þai come agane to Britane with þare powar. Wter, Ambrose broder, wes seik to in Walis; he had þe fluxis. Thar wes nane to be chiftane in þe batell. Ambrose gart beir him self in ane cherat to þe batell. In þe begynnynge of þe batell þe Britonaris wes sumthing borne abak. Bot Ambrose hes othir Moyses liftit wp his handis to þe hewin besekand God to help his Christin men agains þai infidelis. Incontinent he hard his prayer and gaif þe victorie to þe Christin men. Eftirwert þai maid pece. Bot some eftir fraudfullie Okka causit a monk callit Copa to pusone Ambrose Aurill. Than Okka rasit gret persecutionoun on þe Britanis, sa þat sum fled to þe Pichtis, sum to Walis. In þe deid of Ambrose þar wes mony merwellis seyn: a comelit like to a dracon; in Eborace a well sprang of blude; in Cause a barn louth in his moderis wayme.

Wter wes chosin king in Walis. Mony batellis wes betwix þe Saxonis and him. Eftir at pece wes maid betwix þame þe Britonaris gaif þame to lust and plesans and principalie [45r] to wse of glutery. Wter rycht sa in 3owll he cust his e apone Gothlois wife lord of Cornwall and tuke hir and eftir sche of him had consawit Arthur he gart slay hir husband Gothlois, quhilk Arthur bastard agains þe law he ordanit to ring eftir him, and he gart þe nobillis sweir at þai suld cheise and resaif him. In þis tyme mony of þe Britonaris throw marchynes familiarite of Saxons left þe Christin faith and tuke þame to ydolatre. Sum of þame wes infekkit with þe erroyr of Pelagian, quharfor dewot kirkmen send to Gerwiland and causit him to return in Britane with þe halie bischep Seur of Treveris. He with prechin and myraculis convrett þe iucolanis agane to þe faith, and gat leif at Okkan to preche þe faith to þe Saxons.

Swn eftir agane trewis come and wes resaifit out of Germane Cerdice and Kenrice with a gret company in Britane with Okka. He accusit of þat be Wter, he tuik it sa þat he cuth nocht be mesit na refrenit fra þe mowin of batell. This discord þe king of Pichtis Ser Loth herand, he offerit him to help þe Saxons agains þe Britonaris because his sone, wera hair of Britone, wes refusit and Arthur chesin be þe Britonaris. He wald haif had þe Scottis men to with him bot þai said to þe harrod thai wald nocht fecht
with infidelis agains Christin men. The Britonaris maid þar mane to Sanct Germond and Seuier, schawand quhow þe Saxonis had brokin þare trewis. Sanct Germane he gart þain mak to batell abowt þe Pasche tyme. He þeid befoir þe batell with þe laif of þe kirk men as þai wald tak þe bir of þe batell on þame nocht wapnyt bot with prayer. The Saxons seand þis ordour þai trowit at þe batell wes þarís and haistit þame to Sanct Germane banerman before he' inducit þe pepill folloand to cry all togidder answerand him þe sam þing at he criit first. Quhen þe hostis wes neir þan Sanct Germane criyt ffrisse with þe laif of þe kirkmen: Alleluya! Eftir þame all þe host of Christin men criyt togidder Alleluya! The Saxons herand þis þai wer strikkin with sic terrour þai trowit nocht alangerlie at þe hillis bot firmament suld fall apone þame. Tha cust þare armur fra þame and fled all haill awa. Mony als of þame fleand for dreid throw þe wattir wes drownit. Sa be merit of þir halie bischeppis without scheddin of blude [45v] the Christin men had þe victorie.

Bot eftir þir halie men wes passand ham to Gallie þe Britonaris gaif þame to gluterie and wise. Þan Okka mowit þe batell agains þame and wan þe batell quharin 15 thousand of þame wes slane þocht Okka wes slane in þe same. Eftir Okka þai chesit ane whir Okka his broder sone quhilk tuik þece with þe Britonaris and werit agains King Loth and Conrayn and wan fra þame all Cummerland. Syne he brak his trewis with Vter and wincust him in batell and chasit þe Britonaris in Walis. Vter fell in seiknes. He drank of ane well quhilk pusanit be ane Saxon and sa he endit the 3ere of Christ 538. Here abowt Sanct Bride þe wirgin deit. Gybberyne florist in Galle. Conwalaon abbot of Comkill had be þe spreit of prophesy.

Loth send to þe Britonaris for þe kinrik till his sone Moderat quhilk wes rychtiuse hair, born of Anna Wteris sistir. Þai denyit and chesit Arthur bastert gottin be Wter apone þe lord of Cornwalis wife. Arthur incontinent mowit weir an þe Saxonis with help of Armorik and wincust þame in twa batellis. He recouerit Lundoune and bath þe Saxonis and Pichtis he wincust in a hail batell, bot sone eftir he maid pece with Loth with þis conditioun: at Arthur all his lifetime suld bruke þe crowne of Britane and eftir his deid it suld cum to Moderat or his hairis and Ser Wawin his broder suld be marit in Britane with ane of the gretest lordis dochtiris. Þis pece

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maid and confirmit Arthur and þe confiderit kingis incontinent gait batell agains þe Saxons infaithfull and wincust þame quhair Colgern wes slane and Okka woundit. þe laif wes chasit. Eftir þat þai come bairfute and bairheid to Arthur and askit mercy at him. He grantit mercy to þame at wald resaif baptym, all þe laif expellit.

King Conrayn, now turnit to Scotland, wes agit and nocht ganand for laubour. Þai at he institut serriffis and iustice þai declinit fra iustice to averice and socht occasioun agains innocentes to spul þe þaim of þar gudis and sum tyme put þame to deid. Amang þe laif wes ane callit Coutit, quhilk in þe town of Forese for lich occasioun to get þar gudis he iustifieit sum of þe merchan men quharfor nobill men at þai pertenit to raise agains him and slew him on þe [46r] Causa. And eftirwert þai come apone þe king in þe nycht and slew him because he institut sa iniust officiars þe 35 þere of his ring, the 16 þere of Arthur, the 20 þere of Iustyniayn þe ympriour. Heir lordis or prelatis þe neir sa gude þai ma be punist for institution of ewill serwandis because þai gife occasioun of þe skaith at þai do. It is ane rwill of law ex de Iniur et damp da c. sicut tua Qui occasione dampni dat dampnum dedisse videtur.

Paip Symaik sat 15 þere. He ordanit at on Sonday and sanctis dais Gloria in Excelsis suld be sung in Halie Kirk in þe Mess and ekit Et in terra pax et c. Boetius senatur, be Theodorik put in presoun, he wrait mony nobill werkis.

Paip Hermysd sat 9 þere. He reconisid þe Grekis. Anastais þe empriour monist be him to leif his errour he answert and said, "Impriour suld command and nocht be commandit." Quharfor God mekit be wengence his pride, for be iustice of God he wes slane haistelle with ane fire flaucht. Boece with Symaik wes slane for iustice be Theodorik. Boece wife Elphe maid þe yme of Sanct Petir and Paule Oliue bine. Paip Iohne sat 2 þere.

Romayn impriour wes Justin all Catholik and gude. He retretit at Anastaise did agains þe kirk. He rang 9 þere.

Romayn impriour wes Iustinian, maist excelland in sapience, powar and religiouse dewotioun. Be þe first he compilit þe law cyvil, be þe sicund he had wictorie of his enemyse, be þe thrid he plesit God.

Paip Iohne wes put in presoun with Theodorik. Sone eftir he wes strikin with þe hand of God and miserablie deit et c.

Paip Felice 3 sat 4 þere. Bely3air patrice to Iustinian prince of
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cheelrie had victorie of þe Percis and of þe Wandalis in Affrik and syne deliuerit Rome fra þe Gothis.

Paip Boneface 2 sat 2 3ere. He ordanit at þe electioun of þe paip suld be within 3 dais p_ 79 di c nullus. And at a bischop suld nocht mak ane successour to him re q i c Iupris.

Scottis king 46 wes Eugin, Congallis sone. He wes with Arthur agains þe Saxonis. Because he persewit nocht þe slaars of Conraid his eym he wes haldin suspek of his slauchtir. þarfore Conraynis wife with his twa sonnis fled in Yrland. Þare sche deit with þe eldest sone. Aydayn þe secund sone wes honestlie fosterit þare. This Eugin in gret iustice gubernit his legis. [46v] He discussit þe cause of euirilk parte. Prudentlie he forbad at ane faderless barne suld be callit in iugement befoir lauthfull age, and a wedo suld nocht be callit to iugement at owr ane myle wtwith hir house. Thewis and rewaris crowellie he punist. He kepit trewis with þe Pichtis and Britonaris.

Sum writis at þis tyme Arthur wan Scotland, YrIand, Gally and mony othir regionis, and eftir at he faucht with þe kingis of Perce and Meid, Araib, Egip, Affrik, and finalie had victorie of þe Impriour Lucy. Bot þis apperis manifest fals. It is patent at he lewit and deit in þe tyme of nobill Iustinian Impriour. In þis tyme werit agains Romayne Impire Gothis, Wandalis, France and othiris, and of þame he had victory be Belli3air. It is nocht to trow at sa mony pepill, sa mony kingis contrarius till Whir at þai suld pass to fecht with Arthur. Syne in þis menetyme betwix þe Gothis and þe Gallis þar wes crowell batell and þai þat wrait þir batellis maid na mentioun in þa croniculis of Arthur. He wes a nobill king of Britane, and with him had nobill knyhtis of Scotland, Pichtis and Britane. Neuir þe less mony fen3et fabillis ar written of him and his knyhtis. And at he had na dominatioun of Scotland it at folloys heir declaris.

Eftir at þe Britonaris with help of þe confiderit kingis had expellit þe Saxons þai wakit to ydilness and delitis. And cummand at þai maid to Loth king of Pichtis þai forthocht, sayand it wes nocht worschip to þame at a Picht suld be king to þaim. And sa þai inducit Arthur to institut successour to him and king Constantin, a stark and wail3eand sone of Cador prince of Cornwell. And sa he did. This herand Modreid, king of

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Pichtis at wes werra hair to Britane, he wes mowit and first he send ane harrot to gar þame keip þare promyse. Bot because he fand þame obstinat he prayit King Eugin of Scotland at he wald help him to win his heretage. He grantit till him for þe Britonaris wes als infaithfull to him for þai resavit þe banist enemys of Scotland and gaif to þame horse and mony to weir on þe bordur of Scotland. In þe begynynng of þe batell bischippis and kirk men of baith the partis 3eid betwix þe hostis for concord and pece. Arthur had consentit and stand to his first promyt, and þe frendis of Constantin had nocht resistit. The batell wes strikin. The Britonaris þocht [47r] tha faucht manfullie the place of þe batell wes contrarius to þame. Þe batell lestit mony howris. Þar wes sa mony slane at þe wattir of Humbir ran of blude and deid carionis lang tyme eftir in þe see. The batell wes on þe side of it. In þe myddis of þe batell ane criyt in Britane langage, "Arthur and nobilis of Britane ar slane. It is nocht till gife confidence na mair in handis bot on feit to fle." This woce gaif curage and blithnes to þe Scottis and Pichtis. Bot it straik þe Britonaris sik dreid þat mony of þame cust þare armor fra þame and fled sa fast þat nocht be crying of chiftanis na blawing of trumpettis þai wald turne agane. Sum remanit trowand at þe forsaid woce wes be fraude of þar enemys. The confiderit kingis with þare pepill finalie had þe victorie. Of þe Scottis and Pichtis þare wes nowmerit slane 20 thowsand; of þe Britonaris and þare helparis þare wes slane 30 thousand with Arthur, Wawan, Cay, Guallan and all þe nobilis of Britane. Modred als þe king of Pichtis wes slane. Mony of þe Britonaris wes tane. Amang þe laif wes Quene Wanor with mony nobill ladies tane and giffin to þe Pichtis and led to Duñbar. Hir sepultur is in Anguse in a place callit Mygil, 10 myle fra Dundee. It is said in ane wulgair at ane woman at twiches hir graif sall remane barrat. The presonaris of þis batell wes giffin to þe Pichtis and þe spul3e to þe Scottis.

The Britans eftir þis batell conuenit and chesit to þe forsaid Constantin to þare king, and Modredis barns at suld haif succedit till him þai slew on þare moderis kne in Britane. This batell wes strikin þe 3ere of Christ 542, þe 32 3ere of Arthur, þe 8 3ere of Eugin. Eugin wes thankfull till his legis at wes with him in þis forsaid batell, baith to þame at wes lewand and to þare sonis at wes slane and gaif rewardis to þame.

Saxones Reuertituntur

The Saxons, herand Arthuris deid, þai returnit in Albion and with
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litill lawbur þai subdwit þe Britonaris and chasit þame with þare king in Walis. This Constantin þare king wes eftirwert orbait of wife and barnis and temperall geir, and quyetlie he passit wnkennit in Yrland, and for þe luif of God lang tyme maid service in a myll, berand ladis wnknavin. Eftirwert, be ane monk [47v] that he maid his confessioun to, he wes resauit in religiouin, and knawin quhat he wes and for his exemplar life and knowledge be þe bishop of þe place, he wes send to Scotland to instruk þe pepill be prechìn, qhar he wes martirit be wikkit men and now in his name þar is mony kirkis dedicait in Scotland. Prince of þe Saxonis wes Iurmynryk., fift fra Hengest. He forbad nocht þe prechìn of þe faith amang þe Saxonis. He maid pece with þe confiderit kingis and fermly kepit it. Eugin lewit in pece and deit þe 34 þere of his ring, of Christ 568. Sanct Benedik in Montcassin, begynnar and makkar of þat rewll, wes in price. Precian þe grammariar heir florist.

Paip Iohne 2 sat 2 þere. He had concertatioun with Iustinian ympriour quhethir þar wes twa naturis in Christ or nocht. He prewit at þar wes twa. Than said þe Impriour, "consent to ws or þow sall pas to ward." The paip þan constantlie said, "I desirit to cum to Iustinian, maist Christin impiour, bot I find þe ane wthir Dioclesian, persewar of Halie Kirk. Nochtwithstanding I dreid nocht þi bost." Þan þe Impriour, seand his constance, he fell down on grwif and askit forgifnes. Belliʒair send to deliuer Ytale, he tuik Napillis.

Paip Agapit sat a þere. He returnit Iustinian allvterlie fra Eutice error. He ordanit processionis on Sondais.

Paip Silueir, quhem sum callis Libeir 2, he sat 3 þere. He wes put in presone be Theodor þe imprize because he wald nocht rewoik Antheym ane herretik.

Paip Wigill entrít ewill, and he wes penitent and gret persecutioun tholit, hes Silueir. He ordanit þe Mess to be said in þe est part of þe kirk. Belliʒair tuik þe king of Goth in Rawen and his lوردis and had þame to Iustinian to Constantinople. Totile eftir king of Gothis wan Roym, birnt it and brak a gret part of þe wallis, and chasit awa þe senaturis. Sa he did to Florence, sayand at he wes þe skurge of God. Bot Iustinian send Narses, and first Totil and syne Theyam kingis of Goth he ourcome, slew,
and expellit pe Gothis out of Ytale.

Paip Wigill wes led to Constantinopill be command of pe forsaid ymprece for pe sam cause of his predecessor and drawin violentlie owt of Zephiys Kirk, and all pe da drawin with a cord in [48r] his nek throw pe cete and eftir put in presone quhar in he deit. Belli3ar schew before at agains his will he' exilit Silveir. He said, "pe findar of pis werke agains Silveir sall nocht eschew pe punisioun of God." And pis wes Wigill for he applawit to pe ymprece, and tuik pe papis habit fra him and put a monkis habit on him. Bot he did gret peninance and acceppit deid for pe faith agains pe heretikis.

Paip Pelage sat 5 3ere. He ordanit at heretikis and scismatiks suld be stren3et be secular powar p. 23 q hc religantes. In Scotland florist Sanct Brendan quhem of merwellis thingis are red quha will reid his store. He wes fader of 3 thousant mwnkis. Redigund virgin quene of France wes in price.

Paip Iohne 3 sat 13 3ere. Iustinian deid in Constantinopill and wes erdit in pe Kirk of Sophy pat is for to say pe Kirk of Christ.

Scottis king 47 wes Conwal, broder to Eugin. Of pete and iustice nane wes like him. He ordanit at in pe hecht of castellis and 3attis of ceteis suld be put pe takin of pe cross. Quhen euir he maid him to ride he had pe cruse of Christ maid of siluir borne before him and ay quhen he lap on his horse he kissit it. He ordanit at it suld nocht be pantit on pe 3erd or pament at it suld nocht be trampit on. He spake to kirk men with gret reuerence. He maid law pat quhat erwir he was at with his hand straik ane preist, pat hand suld be cuttit fra him and he pat slew a preist, his gude beand cheit, he suld be birnt. He ordanit at ilk man suld leid his teyndis to pe kirk mannis barn3ard. He ordanit als to pe wicaris beside pe kirk kirkland at pai suld bide and remane pare, sa pat pe parachyunaris mycht ay find pare pare reddy to minister pe sacramentis of Halie Kirk. In his tyme religioun and halie life florist sa in gude Scotland be his gude exemple at it wes an mirrour to wthir kinrikis.

His halie stedfast life drew Sanct Columb with mony wthir sanctis owt of Yrland. He gathirit togidder pe monkis at wer wnstablit in placis quhilkis wer in gret nomyr - and pat with help of king Conwell - and put

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pame in religios placis at Conwell biggit. He returnit þe king of Pichtis Brude fra þe herrice of Palagian. He and þe sanctis at come with him beguth þe abbay in þe Yle of Zona now callit Columkill. [48v] Contemperan to him wes Sanct Mongo, nobill of blude. He wes Sanct Tuymeis sone, dochtir to King Loth. His fader wes King Eugin forsaid king of Scotland hes his life schawis.

Romain impriour wes Iustin. He wes first ane gude man and Catholik bot eftir be consall of his wife Sophe he degenerit in crudelite and awerise and wes odiose till all men and eftirwvert 3ed wod. Heir is ane document at hes þe gude consall of wemen suld nocht be forsakin, sa þe consall of ane wikkit woman suld be detestit. The women suld nocht rewll þe men, hes sais Sanct Paul ad Ephe 5, bot þe man suld rewll þe women.1 For it is said in þe same cheptur: Mulieris subdite sunt viris sicut domino.2 Thai suld be subdit to þare husbandis as to þare lord, ffor þe wise man Ecclei 25: Mulier si primatum habeat contraria est viro suo.3 And sche get þe maistris anis, sche is contrarius to hir husband. Bot and sche be meik and dewote, hir consall suld be tane for it is ay with þe dreed of God and for hir husbandis gude, Ecclei 26: Pars bona mulier bona in parte bonorum timentium Deum dabitur viros pro factis bonis.4 Gret riches is a gude woman in part of þame at dredis God; sche is gewin be God to ane man for his gude warkis.

Narses þe chiftane wes callit out of Ytale by Iustynis wife, biddand him cum hame and spyn to hir, and Iustin absoluit him fra administratioun of Ytale. He send to answer and said to hir, "I sall spin a threid and of it mak ane web at þow and Iustin þi husband in all 3our life 3e sall nocht cut agane, and that for 3our wnthankfulnes." For he callit þe Longabardis to Ytale and þai come with þare wiffis and barnis and þare king Albwyn and remanit in it 204 3eris. Columbayn, a wenerabill fader, florist in Yrland, syne come to Burgund and biggit þe abba of Lyxomeuse.5

Ephesians 5:25
Ephesians 5:22. Latin struck through
Sirach 25:30. Latin struck through
1Sirach 26:3
5Luxeuill
The Roit or Quheill of Tyme

Paip Benedic first sat 4 3ere. He tholit gret tribulatioun be hungir, pestilence, and weir of þe Langobardis at inwadit Ytale, except Rome quhilk þai gat neuir. Bot Ytale desistit to be onder þe impriour, and Rome wes gidit be prouisaris at wes callit patricii. Lo quhat skaith come of þe pride of ane wikkit woman.

Romayn impriour in þe orient allanerlie wes Tibeir. He wes werra halie and Catholike. Pocht he had na dominationoun in Ytale, he had gret victorie for his halynes in þe orient in Perse and spul3et it. He restorit and [49r] biggit mony kirkis. He wes sa large to þe pure folk þat his wife arguit him of prodigalite. He answert and said, "I traist in God at my boxis sall neuir be without monye," and sa it wes, ffor swne eftir he gangand in his oratur, he saw in þe pament þe figure of þe cross. He bad tak it wp at it suld nocht be trampit apone. Þai tuik it wp and onder Þai fand ane othir, and þe thrid. Þai war tane wp all and onder þame he fand þe gretest hurd at euir wes fund before and sa wes werifeit þe word of Our Salwiour Luc 6: date et dabitur vobis. Gise and resaif agane, nocht allanerlie in Hewin bot alswa in þis present life. I rememer nocht þat in ony part of Scotland quhair I trawellit at I saw communlie ony pure men at wes gracious to þe pure folk, ffor Sanct Paule sais: Pietas ad omnia valit promissione habens que nunc est et in futuro. Petee is proffitable till all gude, hawand promissioun of þe rewarding heir and hyre. Iohne Elimosinar, bischop and patriarch of Alexandir, heir he chenit in gude life.

Scottis king 48 wes Kynnatill, broder of Conwallis. He resauit meiklie Sanct Cholumb in þe secund cummyne out of Yrland with Aydan. He had in mynd or þai come to resing þe kinrik before þe pepill, bot before he fell seik. Nochtwithstanding þe 20 day of his ring, in presence of Sanct Cholumb, he resingit þe kinrik to þe forsaid Aydan and sa he 3eld his spreit.

Scottis king 49 wes þe forsaid Aydan, chosin be þe command of God hes said Sanct Cholumb. He blissit him and commendit him to þe pepill and baith him and þame instrukkit schawand þe perill of transgressioun of þe law of God and reward for þe keping of it. The king mony 3eris he gidit þe kinrik in gret iustice, religiou and pece, quhill in a hunting þare rais


1 Timothy 4:8

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The Roit or Quheill of Tyme

strife quharin wes committit gret slauchtir. Tha at wes gilty fled to þe king of Pichtis, Bruda. Eftir þai wer at þe kingis horne be ane harrot he wes requirit to send þame to Aydan. He wald nocht þarfore rais discord, forray and at the last sair batell and pocht þe Scottis men had þe victory, neir þe less Arthurn, King Aydanis eldest sone, wes slane. For þe committing of þis batell sair, Cholumb repruffit sair baith þe considerit kingis and reducit þame to concord.

In þis mentyme þe Saxonis chasit þe Britonaris in Walis and diuidit Yngland in 7 kinrikis, hes sais Beid. Northumbirland wes ane; king of it wes Edelfred. [49v] He spurrit Brude the king of Pichtis agains þe Scottis, bot fraudfully, first he denyit bot eftirwert he consentit. Aydan considerand this he maid band with þe Britonaris. Aydan had victorie of þe first batell agains Cenlyn king of West Saxon. The second batell þe Saxonis with þe Pichtis wan bot with mair skaith na þe Scottis. The symmyr nixt followand Aydan with þe Britonaris had excelland victorie of þe Saxonis and þe Pichtis. In þe menetyme Sanct Cholumb wes prayand for þe Scottis in Cholumkell. In þe hour of þe victorie he criyt blythlie, "Aydan wictur! Aydan wictur! His enemys fleis." Eftir þe victorie Aydan send baith þe baneris of þe Saxonis and þe Pichtis to Sanct Cholumb (or eftir our wulgair naym to Sanct Come) in þe abbay of Cowmkyll. Þe 3ere followand Sanct Cowm deit in þe sam yle Iona. Othir sais at he deit in Doyn, quhar liys Sanct Patrik. Hii tres in Duno tumulo tumilantur in vno Brigida, Patricius atque Columba pius. 'This werse sais of Sanct Patrik., Cown and Bride liys in a graif. In þis tyme Drustin,, King Aydanis fader broder, left þe wanite of þe warld and lewit in religioun. Swn eftir Sanct Cowm deit. King Aydan deit þe 27 3ere of his ring,, of Christ 606. About þis tyme wes Sanct Baldreid. He deit and 3 corsis wes fundin for him. Conwaill, he wes a discipule of Sanct Mongois. He liys in Inchynnane beside Ranfrew.

Paip Pelage sat xi 3ere. Romane impriour wes Mawrice. Tibeir gaif till him his douchtir Constance with þe Impir., instrukkit þame in Goddis law, and sa he deit. The Longobardis segit Rome,, bot þare raise sic tempest and storm at þai left þe sege. Sic habundance of wattir rais eftir þat innumerable multitude of men and bestis in Ytale was drownit. Tibir

Latin struck through. Verse also in Scotichronicon, VIII.40
The Roit or Quheill of Tyme

als raise aboue þe wallis of þe cete and passit in, and drow ane multitude of bestis with it, and ane gret dracon þe quhilkis corrupit generit ane gret pestilence and mortalite of men, sa at mony howsis in Roym la wast. In þe same pestilence deit Palage the paip. Anthioche be þe angell of God for þe syn in it wes distroyit. In ane part Christis coit without seym wes fundin and put in Ierusalam.

Paip Gregor þe Grit, his natioun wes of Rome, nobill of blude bot mair nobill in halie maneris. He wrait monye nobill werkis and wes prophetable for Halie Kirk. He ordanit þe stationis of Lentryne. He institute þe lat es and þe clause in þe canon Dies que nostros et c. He institut in þe begynnyng of þe houris [50r] Deus in adiutorum. Als all þe office of Halie Kirk he institut at is callit Gregoreyan. Neuir þe less it is written of him at he said Penitet me fecisse cantum. He wrait first in his bullis Servus seruorum Dei. Mahummeit warit wes borne in Araib. Britane now Yn gland be Gregore wes conuertit to þe Christin faith. He send to þat Augustin with othir halie moniks.

Heir we haif a document at oft tymes of diuerse kinrikis and prowince at wes convertit to þe Christin faith, bot þe faith remanit nocht in þame for diuerse cause, hes France, Perse, Span3e and Yn gland, and principalie for changeing of pepill, hes Britonaris and Saxons. Rome in þat is preuiligit for Petris faith fail3et neuir in it eftir it wes plantit. We Scottis sais þe sam of ws bot forsuth þe faith of Christ remanit in it, bot neuirpeless it wes filit with þe herrice of Palage. Quharfor þe paip send Paladei þe bischop to preche agains it is before is said. Maurice þe impriour had adoptioun be God to be heir or hyre punist. He chesit herar to be punist heir and sa he wes, ffor be permissioun of God be seditioun of his knychtis he wes put in powar of poik and with his wife and barns wes slane. Furse þe king of Yrlandis sone wes in prise, and Goar preist on reym.

Paip Samayn sat 2 3ere. He ordanit at þe houris of þe da suld be sung. In his tyme wes gret hungir in Ytale. Than þe pure folkis at wes fed be Sanct Gregoir come and askit almis at him. He answerd and said, "gife Gregoir to his lowing and fame fed all þe pepill, we ma nocht do þat." And sa mony tymis he answerd and send þame twym awa. Sanct Gregoir to him thrise apperit and reprowit him of his detractioun. The fourt tyme,
because he mendit him nocht, he straik him on þe heid, of þe quhilk straik within few dais he deit. The Romans maid pece with þe Longobardis and King Agiluphis dochtir first tane þai delieverit.

Scottis king 50 wes Kenneth Keir, sone of Conwale. He deit þe 4 moneth of his ring and resignit þe kinrik in þe hand of Eugin, sone of King Aydan.

Scottis king 51 wes forsaid Eugin. Sanct Cowm schew at he suld ring, the laif of his sonnis suld be in batell slane. He wes techit be Sanct Cowme quhen he wes ane barne. He wes peisfull for he studeit to keip meikle his awne and nocht till inwaid othiris. He wes acceptabill till all gude [50v] men bot odiose till ewill men. All ydill men: piparis, iugluris, bardis, sornaris and siklik he stren3et þame othir to þe laubour with bare handis or pass out of þe kinrik. O wald God gife þis law wer kepit now! þa are ma ydill men in Scotland as I trow na' in ony regioun christnit. Job 5: Homo nascitur ad labor auis ad volandum.2 Þe man is borne to laubour as þe fowll to fle. Behald now þe laubor of curtiouris in gret mennis howsis of Scotland: quhen þai haif fillit þar wame at nwne with meit and drink at þe pure lauborar swetis fulsair for, þad þai ga to þar pleuth quhilkis þe cartis and dice, sum continuelle quhill þe super, swerand and blasphemand God, and aftir þe sowper þai pass to hwrdwme and harlatre. Bot þis is þe wrang way to þe kinrik of Hewin for Job 21 it is said: Tenent tempanum et gaudent ad sonum organi ducunt in bonis dies suos in puncto ad infernum descendunt.3 Þai ar blith at menstrualie þai leid þar life in corporall plesance and in ane punt þai pass to þe Hell. Tharfor þis forsaid king excludeth ydilleth out of his ring. Þe 10 þere of his ring Caduell king of Britane wes wincust be 3 kingis, þat is for to sa be the king of West Saxon, Northummerland and of Pichtis. He fled first in Scotland and syne in Britanþe and be þe king of it, þe Saxons wincust, he wes restorit agane to þe kinrik of Walis.

Sanct Ebba, dochtir of wekit fader Edelfred king of Northumbirland.

\[\text{na inserted by second hand.}\]

2\text{Job 5:7. Latin struck through.}\n
3\text{Job 21:12-13. Latin struck through.}\n
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The Roit or Quhell of Tyme

He wes miserablie slane in batell. Hir' breder, 3it gentilis, pai come to King Eugin he resaifit pame gracioslie and threw prechin pai wer coquetit to pe Christin faith. He restorit and biggit mony kirkis in Gallowa distroyit be Saxonis and diuerse fortilage. At pe last happelie he passit to Christ payand pe det of deid pe 15 3ere of his ring, of Christ 620. The France men fechtand aganis pe Saxonis pai wer wincust.

Paip Boniface 3 sat 8 moneth. He ordanit pat apone pe alter suld be ane fair and bright claiith ffestum omnium sanctorum. The impriour Foca consentand, it wes institut at pe kirk of Rome suld be hede of Halie Kirk and principale of all wthir kirkis, thocht before Constantinopill esurpit pat naym.

Paip Boniface 4 sat 6 3ere. To him Foca pe impriour grantit pe Tempill of Pantheon quhar of he dedicait pe Kirk of All Sanctis.

Romayn impriour wes Herakly with Constantin his sone 29 3ere. Cosdra king of Perse [51r] wan Iewre fra pe Romayne impriour, spul3et Ierusalem, and led ane gret multitude of pepill in captivite, and pe patriarch of pe sam, and pe tre of pe Halie Cruse, and sa passit hame bot Herakly victoriosly wan it fra him.

Paip Godgaif sat 29 3ere. He wes sa sweit in his exortatioun pat nothir gentill nor sempill, pure nor riche at command with him passit awa without consolatioun. He met an caiss ane lipper man and eftir at he kissit him he wes haill.

Paip Boniface sat 5 3ere. He is nocht in sum bukis and he at folloit him is callit Boniface 6. He ordanit at nane suld be drawin out of pe kirk at hes refuge till it.' This paip as it is trowit come in Scotland, his office renuncit, quharf or sum puttis him nocht in nowmer of papis. Forsuth, our Boniface abowt pis tyme fra Rome come on Scotland be see. He landit in Gowre quhar first he biggit a kirk of Sanct Petir. Fra pin prechand pe ewangell he come to Restanet and remanit sum tyme pare, Syne to pe Mernys, Mar, Bouchquhen, Strathbogy, Murra. At pe last he come to Ross and pare remanand, kithand miraculis, full of haliness he endit his life and liys in Rosmarke.

Scottis king 52 wes Ferquhard, Eugins sone. He had 3 sonnis, viz.

ms: his. Scotichronicon III.40 supports the emendation.

'it inserted by second hand.
The Roit or Quheill of Tyme

Ferquhard, Fyacry and Donevad. Thai wer put to Sanct Conrayn, bishop of Sodoren in ye Yle of Mone. Fyacry left ye warld and passit to France to Pharon bishop of Meldence and in a place at he assignit to him in gret haliness he led his life. This King Ferquhard had na wtwert batell bot amang ye nobilis of ye rom pare wes mony batellis intestin. Bot ye king maid na resistens ffor he wes a man gewin all to wise. He dred all man and nane dred him. And it wes wor he fell in ye error of Pelagian. He wes notit at he wald lauth in baptizin of barnis and making of confessioun. He wes callit to ye parliament with ye lordis. Because he wald nocht cum pai tuik him and put him in patent presone and send to France for Feacry his broder, and besocht Clothair king of France at he wald expedit pare herand. Thar cummyng was schawin to Sanct Fyacry be godlie releuatioun. He besocht God with mony teris at he suld nocht be remowit fra his delicius and solatair life to ony temporal dignate. God hard his [51v] prayer and maid him apperandlie lik to ane will lipper man to ye harrots of Scotland. Sa he excusit him to ye enbassatur and remanit in his contemplatioun hes before. He hed a sistir rycht halie callit Syra, quhilk herand of hir' broderis haliness, sche come to him in Meldinse with othir wirginis. He instrukkit pare in par halie purpose, syne pai passit to Campayn quhar pai lewit ane halie life and left ane halie memoriall behind pare.

This haly man we may haif in document to contemp ye felicite of ye warld at he suld nocht tyne ye familiarite of God Iaco 4: Qui voluerit amicus esse huius seculi inimicus Dei constituetur. 3e may say to me at he mycht haif lewit weil anentis as oibir kingis did before him. I answar at for may wes ewill of pare na gude kingis honor or dignate causis in ane man pride agains ye consall of ye wise man Eccle 32: Ducem te constituerunt noli extolli sed este in omnis quasi vnius ex eis. Ar bow ane captayn in ye pepill, extoll 3e nocht of pat, bot humyll amang pare as bow wer ane of pare. Conuerse 3e se now ye contra baith in spirituall stait and temperall

i.e. Meaux, in Brie.

ms: his


Sirach 32:1. Latin struck through.
The Roit or Quheill of Tyme

stait for þare halkis and hundis ar bettir tretit with þame na þe pure lauborus man. It causis changing of maneris, as þe commown proverb is honores mutant mores.† Pai þat had before suiet maneris in honouris þai change in crudelite þat is patent in Saul þe king of Israel, 1 Re 9. 19 15. Honour als causis incompassioun of þat it is said Amos 6: Optimates populi mei ingrediuntur pompatice domum domini et non compaciebantur super contritione dominus Ioseph e pauperes.‡ The hedis of my pepill passis to þe kirk with pomp and pride and has na compassioun of þe puyr. þe se at þe treis þat ar plantit on a hecht þai tak ane gret preise of þe wynd, bot þai þat ar plantit in ane wale hes less bir of þe wind. Sa þai þat ar in hee honour and dignate are gretumlie temperit be þe enemye be þe wind of pride, bot nocht sa in low stait. Thir perellis considerand Sanct Fearc, he refusit þe temperall crown at in þe wail of pure religise he mycht be mair abill to resaif þe crown of Hewin.

The nobilis of Scotland, sa frustrat of þare intent, þai chesit 4 gubernaris to gide þe kinrik quhill þai awisit ferrar. In þis menetyme Ferquhard in diuerse seiknes wes wexit and at in sic calamite he suld nocht leif to mair reprufe he put handis in himself and sa miserable endit þe 13 þere of his ring, of Christ [52r] 632.

Paip Honor sat 13 þere. He instrukkit þe clarge and ordanit it in gret honeste. In his tyme Heracly, þe impriour and anstronymur, he saw þe kinrik to be wastit with a circumcidit pepill. Quharfore he send to Dagaberd king of France to exclude the Iewis out of his ring or be baptist and sa it wes. Bot he wes begilit for þe Sarrazenis ar circumcidit, quhilk þat sam þere rebellit agains him.

Mahameit raxit him, sayand at he wes þe prophet of God. Ane gret part of Asia and Affrik he seducit. Herakly ourcowme Perce and reducit þe patriarch Zechary and þe cruse of Christ to Ierusalem, and made þe antem O Crux, and gart institute he faist of þe exaltatioun of þe cruse. Ane gret batell agains þe Sarrazenes wes strikin in Iewre, quharin Heracly dredand he transferrit þe cruss to Constantinopill.

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†Latin struck through

‡Amos 6:1. Latin struck through.

†Added in margin by second hand: quilk wes pepil carnal at suyn consentit til errour. Compylar of his law wes monk Sargie apostat.
The Roit or Quheill of Tyme

Paip Seuerin sat 2 3ere. He wes gentill lufar of þe clarge and large to þe pure. Þat tyme Mawrice and Ysayae opul3et Sanct Ionis Kirk Lateran.

Scottis king 53 wes Douenald, 3 sone of King Eugin. He wes ane gude man unlike to his broder Ferquhard, for it at he destroyit, he reformit in honour and wes weill lufit with þe pepill. About þis tyme Osrik and Enfred kingis of Northhumbir returnit to womyt of infidelite and persewit Christin men, quharfore þai wer monist be þe laif of þe kingis of Yngland to desist fra þare wekit lif. Bot because þai wer obstinat þa wer tane in batell and put in presone quhar sone eftir dreand gretar panis ilk ane slew othir in presone. And agains þir kingis infideill principallie wes Oswald broder to wekit Enfreid and to him he succedit in þe kinrik. And he wes ane gude Christin man. He send to King Douenald (quhem with before exilit he wes 18 Þere) and prayit him to send sum clerk and halie man to convert his pepill to þe faith of Christ quhilk wes auertit be his broder Enfreid and Osrik. First wes send Cormayn and he prechit a Þere bot he prospect litill because he prechit our hee and curioslie. Eftirwert wes send Aydayn abbet of Coymkill, eftirwert bischop. He conuertit þame sone with common mater and diuerse exemplis. The king his self wes interpret to him for he lerit Scottis leid quhen he wes exilit. In þis menetyme Penda þe king of [52v] Marche stimulat be inwy agains King Oswald he mowit batell agains him, and wincust and slew him þe 12 Þere of his ring quhilk wes gret displesur to King Douenald. He lewit nocht lang eftir for saland with his nobill seruandis in Louchtay rekleslie he drownit þe 15 Þere of his ring, of Christ 645.

In Scotland flurist

Conanyn
Columbayn
Cromaik
Sanct
Bigitane
Damiayn
Aydayn
Colman

Mahumet þat miserabill man deit and succedit to him Caliph and to him Achalik expelland Hely.

Paip Boniface sat 4 Þere. Sum writis him nocht. The Sarrazenis
The Roit or Quheill of Tyme

segit Ierusalem and eftir 3 3ere ðai wan it. Agains ðame Herakly send ane
gret host bot it wes wincust, for of the impriouris part ðare wes slane ane
hundreth 50 thousand. Sum puttis þe cause to þe ewill life of þe impriour
sayand at he wes infekkit with þe errour of Eutyce and marit his awne
sistir dochtír callit Martin. Othir sais at he wes fra þe Christin faith
auersit and corrumpit be þe patriarkis of Iacobitis callit Anestraise and sa
it is to be trowit, for als lang as he wes Catholik he had ay victory and
quhen he declinit fra þe faith God subtrakkit his hand of help. Span3e
fail3et fra obediens to þe impriour. Herakly deit. Constantin Heraclys
sone wes pusonit be Martin his step modir and syne sche and hir sone
Heraclion inwadit þe Impire 2 3ere.

Paip Iohn 4 sat ane 3ere. He wes mowit of pete and mony thousandis
fra captiuite of Christin men he deliuerit with þe hird of þe kirk. Heraclion
with his modir wes put in ward. Constance of Constantin sone rang in sted
of his fader at wes pusonit.

Dagobard king of France slew all Saxones in Yngland at wes hechar
na the lenth of his swerd. Sum menis at þat at wes þe begynnyng of hattrent
betwix þe Ynglis and France.

Romayn imprior wes forsaid Constance. Paip Theodot sat 6 3ere. He
wes full of mercy and fosterar of pure men. Sanct Meloy þe goldsmyth wes
in France in price and Aydayn in Yngland.

Scottis king 54 wes Ferquhard, broder sone of King Ferquhard.
Before at he wes king he wes meik and liberall. Eftir he [53r] changit in
all cruell, tiran, oppressar of gude men, enyme of religiouen, spul3ear of
prestis and kirk men. He wes monist be haly bischoppis Colman and
Finiayn. He wes obstinat quharfore ðai cursit him. He of þat gaif litill
cwir bot quhen othir passit to þe kirk he passit with rewaris to hunting and
with other evil esposit persons. Thrise on þe day he fillit his wame and
oft tymis with womyt evacuat it. He slaw his wife with his awne handis.
The nobilis risand agains him, Sanct Colmian stoppit þame sayand at þe
hand of God suld sone strik him. And sa his prophesee wes sone eftir
compleit, for a moneth eftir hunting a wolf þe hundis chasit him to þe place
quhare þe king wes. The beist inwadit þe king and bait him in his side of
þe quhilk bit or othir occasioun he fell in a will seiknes. Wil worsum passit

evil inserted by second hand.
fra his wound. He swellit like to ane ydropit man in his wame, his secret membris rottit and fra þame passit wil wormes. Quhen he had bene twa þere in þis miserite, at þe last he considerit his wikkit life and wes resoluit in teris and forthocht his syn and send abowt Sanct Colmian. Sanct Colmayn come to him, hard his confessioun and absoluit him fra cursing and his syn, and inducit him to haif hoip in God. With sicing, sobbing and mony teris he resaifit þe blissit body of Christ be command of Sanct Colman criand mercy. Eftir he gart ane certane of serwandis wind him in a wil sek and haif him furth on þe feild and la him bare down. Sanct Colmayn with othir kirkmen prayand, and he hawand his eyn to þe hewin þeldit his spreit þe 18 þere of his ring, of Christ 664.

Heir þe ma tak mony documentis. Ane is of infynit mercy of God. Ane othir is to consider quhow proffetabill is aduersite or tribulatioun. This king mycht sa it at is writing Iere 31: Castigasti me, Domine, et eruditus sum quasi iuuenculus indomitus. Lord, sais he, þow hes punist me, quharthrow I am instrukkit hes ane ȝoung wantoune man. Sanct Gregoir sais aduersite and downthring of ws heir coakkit ws to return to God hes prosperite causis sum to for3et God.

A litil before his deid, Sanct Aydayn bischop [53v] of Lyn deit, and in his place wes chosin Sanct Fyniayn, a Scottis man, and eftir him succedit forsaid Colmayn. He conuertit a gret multitude of Saxonis to þe faith. And amang þe laif he conuertit Pendan forsaid Pendais sone to þe werra faith of Christ. The Sarra3ens occupit a gret part of Effrik.

Paip Martin sat 6 þereis. He gatherit ane consall in Rome of 200 bischippis quharin he condampnit Paul þir heretikis for þe quhilk he wes put in presone be Constance, in þe quhilk he deit.

Paip Eugin sat 3 þere, ane halie man of life. Paip Wiceliayn sat 15 þere. He maid Romane sang and concordit it be organis. Constant faucht agains þe Lumbardis and wan part of ceteis. Indocus son of þe king of Britane wes in price.

Scottis king 55 wes Maldwin, Douenaldis sone. He had pece with othir nationis. He honorit Christian religioun. He wes a myrrour of perfectioun to his legis to follo. Seditioun betwix þe Lennose and Argile

Jeremiah 31:18

corrected from is by first hand.
The Roit or Quheill of Tyme

he meisit. He reperalit þe abba Comkil. In his tyme wes wniuersall pestinence 3 þere. At þe last be suspition of his wife be eyndling, he wes distroyit in þe nycht quharfore sche and hir complices wes on þe morne birnt in ane fire þe 20 þere of his ring, of Christ 684.

Constant impriour herittik remanand in Cecil, he brak his faith to þe paip and þe ceuioris of Rome. Quharfore baithand him he wes slane be his knychttis quhilkis mycht nocht sustene his tirannide. Romayn impriour in þe orient wes Constantin, forsaid Constantis sone.

Paip Adeodait sat 4 þere. He gaif consolatioun to all at communit with him. An gret fire continuand 20 dais wes seyn in þe hewin with terrour of mony folkis. Paip Deym sat 3 þere. Paip Agathon sat 4 þere. He helit ane lippir man be his kiss. Constantinopill wes haldin þe 6 consall against Malchair be 280 fathiris to þe quhilk Agathon send clarkkis. We ma not heir at þar wes seynþes principall and þe auctorite of þame is like to þe Ewangel for in þame wes declaration maid agains 6 principall hereses quhilkis gretumly conwalit agains Halie Kirk for þe subtilite of heretikes.

Paip Leo secund sat 3 þere. He wes werra halie. He wes instrukkit in Greilk and Latin. He ordanit to gife þe paip efter Agnus Dei.

Scottis king 56 wes Eugin, Maldwynis broder sone. He send for pece to Egfred king of Northumbirland. He grantit pece fraudfullie for xi moneth to prowid for batell. It wes nocht wnkwawin to Eugin his dissait. Mony inwasiounis in þis tyme maid þe Saxonis be þare king Egfred, quhilk at þe last desirit and mowit batell. Eugin herand his desire be ane harrot he prayit to God at he at laborit for batell it suld lycht apone him, and sa it wes, for quhen he and þe Pichtis come agains þe Scottis on þe wattir of Leuice the Pichtis wnbedrew þe Saxonis fra þe Saxonis on a hil by. The Saxons wes wincust, and King Egfred wes schot in þe face with a naro and fell deid in þe feild, and þe laif fled. Thar wes slane of þe Saxons in þat batell 20 thousand and of þe Scottis 6 thousand. Brude þan king of Pichtis had be inwasioun ourcome Northumbirland. Bot Sanct Cuthbert be his orisone stoppit him. He wes þan bischop of Lindesfer. Eugin deit þe 4 þere of his ring, of Christ 688.

Paip Benedik 2 sat a þere. He wes ane gude man bot he wes chosin be þe Impriour Constantin. It wes wnquhill be þe kirk granrit his electioun be þe impriour for causis occurrent. Paip Iohne 5 sat ane þeir. He wes a commend man in charge.
The Roit or Quheill of Tyme

Paip Conon sat a 3ere. He wes ane halie man. He had ane angelik welt. He subtrakkit him fra seculair erandis. That 3ere deit Constantin be impriour dewotlie in Constantinopill. This paip reconsalit be Grekis to be kirk of Rome. He gathirit be 6 seyn3e quharin it wes tholit to be orientall prestis and Grekis to wse bare lauthfull wiwis, bot nocht to be prestis of be occident, for ëai oblist ëame to chestite in ëe tyme of Gregoir and befoir. Bot allace ëai kepit it ewill. Of ëis sumthing I spak before.

Romayn impriour in ëe orient wes Justin, Constantinus sone 10 3ere. He wes ane gude man, prudent, liberall and ekit his impir. First he honorit ëe kirk, bot eftirwert he wes deprawyt. He wald haif lowsit ëe 6 seyn3e quharfore eftirwert he wes ewill fortunat.


Scottis king 57 wes Eugin, Ferquhardis sone. He wes instrukkit be Sanct Adaman. He wes a verra honorar of God and haly religioun. He had pece with Northumbirland, be consall of Sanct Cuthbert and Adamnayn. Bot he wald nocht mak pece with ëe Pichtis bot 3erlie trewis. He detestit ëare fraude. He deid ëe 10 3ere of his ring, of Christ 697.

Wenerabill Beid, a priest instrukkit in Greik and Latin, he wes honorit. Betwix Justinian and ëe paip Sarge raise strife, sa ëat Leo patrice tuk Justinian and cuttit his tung and neise fra him and put him in presoune in Crason expellit fra his crown.

Romayn impriour in ëe orient wes Leo 3 3ere. Paip Leo 3 sat 2 3ere. He wes chosin be ëe Romanis parfor he is nocht put in ëe nwmer of papis, and he at folloit him wes callit Leo Thrid.

Scottis king 58 wes Ambirkeloth, 5 sone of Eugin. Before at he wes king he had nobill and exemplaris maneris, bot quhen he wes king he changit ëame in maist wikkit maneris. This considerand ëe king of Pichtis he mowit batell agains ëe Scottis. Ambirkeloth effeminat wes repruwit be ëe nobilis and spurrit to batell. The twa ostis convenit on ëe side of Tay. Ëe nycht before at ëe batell suld haif bene, eftir supper he passand to
The Roit or Quheill of Tyme

purge his waym, he wes schot with ane naro be ane wnken nit mane and sa wes slane pe 2 3ere of his ring.

Scottis king 59 wes Eugin 7 he foresadis kingis br oder. He maid pece with Gernard king of Pichtis and gaif plegis on athir sidis for redress. Als he marit pe king of Pichtis dochtir. Bot alace, pe 3ere eftir sche consauit barne, and be twa men of Athel sche wes slane in pe nycht in sted of pe king at before had justifeit bare fathiris. Eugin wes suspeckit of hir slauchtir and for pe sam wes hal ding be pe pepill and accusit innocentlie. In bis menetyme pe doaris wes tane and pe king wes lowsit. Tha wer rewin with doggis and cruelie put to deid. King Eugin wald haif punist his accusaris. He wes stoppit be consall of Adampnayn. He reperalit halie kirkis. He kepit pece with pe Saxonis and Pichtis. He deit in Abirnethe [55r] wiseand pai partis pe 17 3ere of his ring, of Christ 717.

In his tyme Sanct Donywald, a Scottis man of blude, schenit in halynes amang pe Pichtis 6 myle fra Dundee. He had 9 dochteris wirginis. The eldest wes callit Mayot, the secund Fyntane. This man lewit a hard and penitentiall life with his dochteris. Thai eit bot ans on pe day breid and wattr. Continually pai wer occupi yt in orisone or hand laubor. Maiet pyndit pe wolgeise at eit hir faderis corn and lousand peame sche forbad at pa suld cum agane. Pai obeyt to hir for pai come nocht agane 3it in tat place. Eftir pai fathiris deid pai gat ane place of contemplatioun at pe king of Pichtis Garnard, quharin pai perseuerit in chestite and service of God, and pare pai biggit cellis in Abirnethe and finalie liys pare to pe Generall Iugement.

Romayn impriour in pe orient wes Tibeir at expellit Leon and rang 7 3ere. Paip Iohne 7 sat 3 3ere. He wes werra eloquent and in sciens instrukkit. He maid a ortour of Our Lady.

Paip Sirin sat 20 dais. He wes at discord betwix him and Discote and Boniface. Iustinian dred and Tibeir fled to pe king of Perce. He resauit him gracioslie and gaif his sistir till him in marage and restorit him to his ring.

Paip Constantin sat 7 3ere. He wes ane meik man. He passit our pe se to Constantinopill to Iustinian and he resauit him reuerendlie. He cursit Philip as ane herittik because he put awa pe ymages of sanctis. Hoc

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*man inserted by second hand*
tempere Charlis Marthell þe fader of Pipin had gret and merwellis victorie be myraculis agans þe Sarrazenis. Bot because he vsurpit þe gude of Halie Kirk for neid of batell, Euechir þe halye man saw him in Hell. Twa kingis of Yngland come to Rome and wes maid monkis.

Romayn impriour wes Philip, chosin be þe host in Pont. He slew his maister Justinian and Tibeir his son. Paip Gregor secund sat 17 þere. He wes chest and erudit in Halie Writ.

Romayn Impriour wes Anastaise. He wes Catholik, and because he put out Philippis eyn Theodoise faucht agains him and wincust him, and he wes maid ane prest and lewit in quiet life. [55v]

Romayn impriour wes Theodoise. He wes Catholik and hwmil. Bot hes he did sa wes dwn till him, ffor Leo raise agains him and deponit him and he wes maid ane preist. Heir 3e ma considir þe slidirnes of wardlie dignate, quhilk is like to þe wanton horse at beris a man on hecht for a tyme, resaifand gold, siluir, reuenerence be flatteraris or flecharis bekkin and beyugin. Bot bewar with þis horse for he is werray skar and subtil hes þe Psalmist sais: Fallax equus ad salutem. For in þe end he castis þe riddar oft tymes in þe myre. Quhy is þat answers Paip Innocent de vili adi humane. For a ambitiose man promottit to honour incontinent he risis to pride euar he fallis be pride. He presumis himself best because he seis himself hechest. He despisit ald frendis. His fallois he mysknawis. To þame at is aboue him he is insestif, to þame at is onder him crowell. Se how peralus is þis horse of dignate. Thir forsaid impriouris lap sone on bot þai wer sone cassin againe down.

Scottis king 60 Mordaik, King Eugynis broder sone. He wes gude and liberall. He mad pece with þe Britonaris, Pichtis and all þe kingis of Yngland. In þis tyme wes gret pece in all þe yle of Albion. Here Beid wenerabill endit his story þe þere of God 731. Þat sam þere dewoit Mordaik deit. Before his deid he reperalit mony halie placis at be batell wes distroyit. Amang þe laif he reformit Quhitsel, in Latin Candidam Casam, now is callit Sanct Ren3enis in Gallowa. Beid callis it Pictimuiam. To þe tyme of King Malcomme Canmore Galloway and þe Ylis wer of þe diosy of Sudordense. And þe principall sate of it wes in þe Yle of Moyn, quhilk now

The Rolt or Quheill of Tyme

St Eleutherius, bishop of Orléans

Psalms 32:17
The Roit or Quheill of Tyme

Þe Ynglismen browkis, God wait quhow lang.

Beid deit in Durem þe 3ere of God 734. He duelt lang in Melrose with þe halie men of religioun at wes þare. Theodoise wes deponit be Leo and wes maid a prest lewand ane quyet life.

Romayn Imprior wes Leo, ane wikkit inwader and ane herettik. Germayn wes convertit to þe Christin faith. The Moyris occupit Span3e 10 3ere, inwadand Franche. Þai wer wincust and ane gret multitude of þame wes slane.

In þe orient about þis tyme þe faith beguth to [56r] fail3e for þe wikkit law of Machamet, and be it at folloit all wertu, sapience and honeste. Of þe quhilk law þare procedit sa will and whnheast carnalite, at sin þe begynnyng of it na wise clarkis na cûnnyng men gaif credence to it, bot bestlie men remanand in defect, mysknawand all doctrin of God and gude maneris. And be þe multitude of þame and þe strynth of batell þai coakkit othir nationis to tak his law hes sais Sanct Thomas Contra Gentiles. 2 It wes alswa neuir confermit be myrakill or witnessing of prophet or halie man, na it had neuir na document of werite to appreif it. And it at is in it techand ony trew thing, it is mixt with maist fals fabulis promittand carnal lust and plesance, gewand preceppis confermit þarto. And because he lowsit þe bridill of woluptuosite at man is naturalie inclinit þarto, tharfore þe commone wulgair pepill appliyt till him to follo þe sam, as þe se now dois Lutharians. God beand crabit agains sic wicius pepill of his hide iugement bot rychtuse. Of ane fraudfull and desaitfull consall he put in his law at his pepill suld nocht stude na Reid þe Auld Testament na þe New, na þai suld nocht admit disputatioun of þe sam at his falset suld nocht be knawin. And at þai suld sa at he wes send nocht in myraculis na doctrin bot in powar of armour. And sa allace þe land at wes wmqhill plantit with nobill men, now it beris bot thornis and breris to be birnt with eternal fire.

The paip cursit Leo þe impriour because he birnt þe ymagis of sanctis. Quharfore he send to Ytale agains þe paip Paul Exark, bot he wes sone slane. Constantinopill wes segit be þe Sarrazenis, bot be þe Wirgin Mare it wes deliuerit, and slane wes of þe Sarrazenis 32 thousandis, and othir mony distroyit be þe pestilence.

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The Roit or Quheill of Tyme

Paip Gregoir 3 sat 10 3ere. He wes like till his predicessor in neym and zeill and constance.

Scottis king 61 wes Ethfin, King Euginis sone. He wes gewin to pece and iustice. He kepit trewis with be kingis of Albioun. He defendit be leill lauboraris and compessit evil doaris. He luffit religioun and Halie Kirk. Quhen he wes of auld age he gart institut 4 gubernaris quhilkis wes [56v] negligent and tholit ane compan3eon - Donat of be Ylis - wex the legis be hereyn in diuerse partis, quharfore þai wer efirwert punist by Eugin 8. The king deit þe 30 3ere of his ring, of Christ 762.

Lympandr þe king of Longobardis segit Rome. Parfore Paip Gregoir send to forsaid Charlis for help. Leo þe Impriour gart tak dwn þe ymagis of sanctis and birn, quharfore Paip Gregoir gathirit a seyn3e of ane thousand bischippis and condampnit the impriour and deponit, and þan Ytale and Span3e drew þame fra his obedience.

We ma tak ane document at Christin men and wemen honoris ymagis of sanctis for 3 causis hes dewot doctoris sais. Ane is for þe rudnes of sempill pepill. Because þai can nocht reid Halie Writ, quhat God and gude sanctis hes dwn in þis warld, a pictur and ymage, hes in a buyk, þai ma considder þe sacramentis and operation of our faith. Secundlie for þe carisumnes of þe affectioun of man at is nocht rasit be deuotioun in þare mynd in þe thingis at Christ did for ws in his life be hering, at þe last þare lufe mot be rasit quhen þai see with þare corporall eyn his dedis in picture, hes þai wer present. The thing at a man seis rasis his affectioun mair to lufe na it at man heris. Thridlie for þe labilite of mannis mynd for þe thingis a man heris is sonat for3et na a thing at a man seis. Ane word entris quhiliis at þe ta eir and out at þe toder. Bot quhen a man seis þe ymage of Our Salviour on þe cruse, the Wirgin Mary with Our Saluitour in hir armes, Sanct Lorence with þe brandir, Sanct Andro with his cruse, Sanct Peter with þe keis, Sanct Paule with þe swerd, Sanct Francis with his woundis, Sanct Denis with his heid in his hand, et c., he ma considder þare benefice gewin till ws and þare exemplar life at we suld follo. Wald þe say þat it wes forbidding in þe auld law to mak ymages Exo 20, I answer þat for þat tyme it wes forbidding quharin God had nocht tane mannis natur. God þan wes allanerlie a spret and nocht man, and sa a spret maye nocht be ymaginat. Bot efir at he wes a man, Halie Kirk decretit þat at his commemorance and benefice suld be imprent in our mynd, ymagis and
The Roit or Quheill of Tyme

pictur suld be of him in Halie Kirk to represent him and his benefice and sa of othir sanctis. Our Saluitour apprewit þam sam in sa fer at he imprentit his face first in þe wernacul, and syne siklik to King Abagair. And Sanct Lewk pantit þe ymage of Our Lady, and in þe Auld Testament Salamon [57r] gart mak in þe tempill twa ymages of cherub 3 Re 6. O quha can tell þe nowmer of myrakillis be þe ymagis of Our Saluitour, Our Lady and othir sanctis? Quharfore Halie Kirk has apprewik ymagis and condampnit þe error of þame halfdis þe contra, hes it is patent de consecra di 3 c Massiliensis et 6 synede c venerabilis ymagines.

Abowt þis tyme þe king of Freise callit Rachbod wes inducit with þe prechin of Sanct Wlf ran bischop of Senon to be baptist. Bot quhen he had a fute on þe font, he drew abak þe toder fut and sperit quhethir þar wer ma of his forbears in Hell or in Hewin. He hard at þare wes ma in Hell. He drew furth þe toder fut sayand, "it is bettir to follow many na few." And sa he wes illusit be þe ewill spreit promittand to him innumerable gude, bot þe thrid day eftir he deit in his infidelite. Allace meny Christin men now dois and sais nocht fer by. Kirk men plurall in benefice and makis nocht residence, wil þe schaw to þame þe perell of þare saule in þat stait þai will say agane, "Quhy I ma nocht do sa? þe see þe maist þart of Halie Kirk dois swa," nocht takand tent to þe wordis of Christ sayand: Arta est via et c, et Proquerbia: Stultorum infinitus est numerus, et Exod 23: In iudicio plurimorum ne atquesces sentencie vt a veritate denias et illud Christi Math 20: Multi sunt vocati pavci electi et c. 'In Constantinopill heir wes sic pestilence þat þare deit 3 hundrith thousand in it, and na merwell for þe impriour þare chiftane wes ane heretik and perchanse monye of it.

Paip Zacarie sat x 3ere. He wes ane gude and meik man quharfor he wes lufit with all man. He deponit Hilderik king of France and in his place institut Pepin mair proffetable p3 15 q 5 c alius.

Romayn impriour eftir miserable deid of Leo wes his sone wikkitair

Matthew 7:14
iEcclesiastes 1:15
iExodus 23:2
iMatthew 20:16
The Roit or Quheill of Tyme

na his fader 35 3ere callit Constantin. He wes instrukkit in nagramisse and wichcraft, and persewit Halie Kirk and distroyit þe ymages hes his fader did. The king of Longabardis and Karoloman, King Pipyns broder, left þe warld and wes monkis, and sa did Hilderyk king of France. Pepin beguth to ring in France and rang 17 3ere.

Paip Steyn sat 5 3ere. He wes werra profitable to Haly Kirk baith in spretuall and temporall. He wnctit Pipin king of France. Pepin callit be [57v] the paip, he come in Ytalie agains þe Longobardis. He wincust þame and segit þare king in Papy and reciuist it at þai held fra þe kirk. The ympire of þe orient fail3eand, Paip Stene gaif De titillis ymperiall to Pepin and his successouris.

Paip Paule sat 10 3ere and a moneth. He wes maist petyus and halie. He wait in þe nycht to pass with his secret familiaris to þe howsis of puyr seik folkis, and to þame at wes in presone, and pure wedois and faderles barnis and ministrat to þame þar nedis hes a verray followar of Sanct Paulis doctrin. In his tyme Genguth ane haly man in Burgund wes. His wife he left for hir adultere with a preist. Be þe sam preist eftirwert he wes slane and martirit. His wyf herand of his miraculis sche said, "Sen Genguth my husband kithis myraculis, my taill mot sing." And sa it did, blauand incontinent, and ay quhen sche spak sche blew behind incontinent.

Scottis king 62 wes Eugin 8 and last of þat naym. He wes King Mordaikis sone. He tuik Donald of þe Ylis þe tiran and slew him, and punist þe gubernoris at tholit him. He kepit pece with þe Pichtis, Ynglis and Britonaris. Bot beand in pece and idiltaith, he fel in mony diuerse wise. In deflourin of nobill wirginis, matronis, hurmaisteris at fand new inuentiounis of lichory, iuglaris, wauchtaris, bardis and siklik wes his familiaris. Riche men for þare gude sekand occasioun he put down be deid. He spul3et religiose and kirk men. At þe last þe nobillis raise agains him and slew him and hangit his compan3eanis in gallose, for he wes monist before and wald nocht mend him.

Scottis king 63 wes Fergus, Ethfin sone. He followit þe ewill futsteppis of King Eugin. He held a flok of huris in his house and his awne wife he wilependit, subtrakand his det fra hir, and gart hir mak service to his huris. Sche bur þis rycht hewy as na merwell wes. Sche consalit þe

The words from his wyf to sche said are inserted from the margin.
The Roit or Quheill of Tyme

king to mend him, bot sche saw at he wes incorrigibill, quharfore sche watit ane tyme in þe nycht and wirrit him. His body on þe morn wes brocht furth. Mony wes tane of þe kingis familiaris and put to pane and questioun to schaw þe doaris of þat. Bot þai cuth nocht get of þame þe thing at þai mysknew, quharfore þe quene hawand compassioni of þame at wes innocentlie punist, sche come furth to þe place. Þare sche confessit all þe [58r] process of hir occasioun and deid of him and sa gart lowse þai innocentis. At þe last sche slippit hir self on ane swerd hid ondir hir clathis and sa sche endit. Othir ways is red in þe auld cornikill. This hapnit þe thrid 3ere of Fergus, of Christ 767.

Heir 3e haif a document quhat sorow cummys of adulatre and na merwell for adulatre is agains all law. First it is agains þe law of natur, ffor law of natur biddis a man do nocht till his nychtbowr at he wald his nychtbur did nocht till him di i c Ius naturale. And gife a man wald nocht at onye had company with his wife bot his self, he suld do rytíqht swa to his nychtbur. Secundlie it is agains þe law of Moyses for he or sche in mariage at lay by odir, þai wer put to deid Leuitice 20. Thridlie it agains þe law of þe Ewangell, Math 14: Quos deus coniuxit homo non separet. Tham at God hes coniunit lauthfullie be mariage na man ma sewir to conuerse with ony othir. Ferdlie it is agains þe canon law for and þai brek be adulatre it ordanis 7 3eris penance. Þat is ilk owlk of sewin 3ere thriice breid and wattir p3 22 q 1 c predicand. Fiftlie it is agains þe ciwill law quhilk punissis adulteraris be þe deid C. ad legem iuliam de adultris I quamuls. O quhow sair punist God þe adultere of Dauid. It wes said till him for þat sin 2 R 32: Non recedit gladius de domo tuo.¹ The swerd of slauchtir sal nocht pass out of þi house and nane it did for Absolon his sone slew his eldest broder Amition for deflowrin of Thamer. Absolon wes slane be Ioab persewand his fadir. And Salamon slew his brodir Adony because he askit Abysak to his wife 3 R 1. The mair at a man ma lychtlie wnchew sin the hewear is his sin and he wnchew it nocht, for þare is mair inordinatioun of will. Sa he at hes a wife sufficient of his awne quhar with he may remeid þe tempatioun and lust of þe lust of þe flesche, and he do it nocht it is ane takin þat he or sche at fail3es is obdurit in sin and faggatis of þe fir of Hell


²Latin struck through
The Roit or Quheill of Tyme

Osee 6: Omnes adulteri quasi clibomis accusus. Fergus for his adultere he tynt his temperall kinrik and apperandlie þe kinrik of Hewin 1 Cor 6: Adulteri regnum celorum non possidebunt.

Paip Constantin sat a 3ere. He wes be þe fawer of Constantin [58v] the impriour chosin of ane seculair stait with gret sclandir of þe pepill. Bot be zeill of gude Christin men he wes depriuat baith of his office and his eyn. And God punist þe bischop at consecrat him callit Fargus for he tynt powar of his handis at consecrat him.

Paip Steyn thrid sat 3 3ere. He held ane seyn3e in Rome and rewokit þe werkis of Constantin, degradand þame at he consecrat in ordoris.

Carolus Magnus Incepit Regnare
Pepin beand deid his sone Charlis succedit till him 47 3ere.
Scottis king 64 wes Soluathi, last King Eugynis sone. He wes gewin to all perfectioun and corporal heill had remanit with him. The thrid 3ere of his ring he wes impotent of his membris be þe gut. The quhilk seiknes wes cause of gret perturbatioun in þe kinrik, principalie be Bayn Makdonald tir maid be þe king prouest of þe Ylis. He desaitfullie with contra men occupit þe kings fortelegeis and callit him king of þe Ylis and did gret injuris to Kintir and Lorn. Agains him send þe king Duthquhaill prowest of Adoill and Cullian of Argile quhilkis wincust him slew him and þe maist part of his host. In þis tyme Yngland and þe Pichtis wes in greit weir. Soluathy deid þe 20 3ere of his ring, þe 3ere of God 807. In his time

Malachair bischop
Congayn abbat florist in Scotland
Dunstayn abbat
Douynik archedene

Charlis þe Mane wincust Hymeld king of Acquitane and brukit his kinrik.

Paip Adrian sat 24 3ere. He wes nobill of kin and mair noble of maneris and gret werkis he did. Apperandlie nane wes before him sa gret in temperall glore and in riches. He maid gret biggin and held twa seyn3es. Heir beguth þe batell of Charlis agains þe Saxonis with prosperite 33 3ere.

Hosea 7:4
1 Corinthians 6:9
The Roit or Quheill of Tyme

In þe mentyme be him self and his dukis he had continuall batell agains þe Hunis, Span3artis, Ynglis men and in Ytale and othir natiounis. Happely with Goddis help ay he had victory. Charlis callit be Paip Stene in Ytale agains þe Longobardis, he come and wincust þame and Desedeir þar king segit in Tatin. He tuik and send him with his wife and his barnis to France. He wes þe last king of Langobardis and þai rang in ytale 204 3eris.

Romayn imprior wes Leo, Constantinis [59r] sone. He wes peruersit bot nocht sa peruersit as his fader. In þis tyme the ympir (bare wikkitness for suand) had bot amaist þe name. Charlis waistit in Span3e August and Papilion, nobil ceteis, because þare pepill wald nocht tak þe werra faith. Leo ane crowne of ane kirk he tuik awa fra it and put þat crowne on his heid. And incontinent he tuik hasty seiknes and incontinent deit.

Romayn imprior wes Constantin, forsaid Leo sone, with his modir 18 3ere. In Constantinopill, hes writis Segisbert, þare wes ane plait of gold fund apone þe body of a deid man quhar on wes writtin, "Christ salbe borne of þe Wirgin Mary and I trow in him. O sone materiall, þow sall againe schein on me in þe impire of Constantin and Areyn." Sum writis at þis wes þe body of Plato þe philosophur. Charlis 8 3ere faucht agains þe Hunys at now is Hungare and all haill wincust þame. The 7 sen3e wes haldin in Constantinopill with 350 bischoppis agains þe herrice of distroyaris of ymages in presence of Constantin and his modir. And þe Grekis confessit þe Halie Gaist proceid fra þe Fader and þe Sone. Stude wniuersale of Paris e beguth be procuratioun of Alcuyn, Charlis maister.

Paip Leo 3 sat 20 3ere. He wes werra halie and full of science. Apone Sanct Markis day in þe processioun he wes tane be wikkit men and his eyn wes put out and priuat of his toung and put in to presone. Bot on þe nycht he ewadit onder þe wall and God restorit his eyn and toung to him. And sa he come to Charlis and wes glorios resaifit with him and passit to Rome with him and punist his inwadaris. And þe paip wes purgit fra þe cryme obieckit agains him.

In þis tyme Ogeir duke and maist Christin prince of Danamarche flurist in þe tyme of Charlis. To Christianyte he wan all þe partis in þe orient, fra Ierusalem to treis of þe sone with þe help and consolatioun of God with gret myraculis. And in þe ewir Ynd he ordanit þe impir and heid
of it he institut Iohne, þe sone of þe king of Freis, callit Prester Iohan for his dewot and haly life. And he subieckit til him xiii baronis of his cognatioun at had othir dominiatioun abowt, at sa religien of Christ suld remane stabill.

Primus Imperator Francie

[59v] Romayn impriour first of Franche wes Charlis þe Mayn þe xxxiiii 3ere of his ring in France, and he wes impriour xiii 3ere. And he wes þe first in þe occident eftir Augustil. He maid new law quhilk he gart keip our his impir. Aquhisgrayn wes institut pilgramache to þe relikis at Charlis put þare. Heir endit Charlis batell with þe Saxons, quhem be þai wer wincust and conuertit to þe Christin faith. Charlis wan þe Haly Land fra þe infidelis or he wes impriour at þe petioun of þe impriour. Reward he wald nocht tak bot þe crowne of thorn quhilk florist in his hand, a nail, a portioun of þe cruse, Cristis sudair, Our Ladeis sark, þe curcha at Christ wes bund with in þe craiddill, and Sanct Symeons harm quhilkis all honestlie with rewerence he brocht with him.

Scottis king 65 wes Achay or eftir Othyachaice, King Ethfyns sone. He wes a nobill and wail3eand man. Discord amang his nobillis he reducit to pece, knawand at na thing is mair skaithabill to þe kinrik na inwert discord. In þis tyme Charlis þe Mayn, fechtand agains þe infidelis, herand of þe insolence of Ynglis men þat inwadit divers regions about þame and sum tyme Franche, quharfore þe dukis of France decretit to mak lig with þe Scottis and Pichtis, sa þat gife Yngland mowit batell on France þe Scottis and Pichtis suld moif on Yngland, and gife þai mowit on Scotland or on þe Pichtis France suld moif on Yngland. Harrot wes send and gat þe repulse be þe Pichtis and wes resaifit with þe Scottis thankfullie. And eftir altercatioun in sentyment betwix Culnian and Albian all consentit to þe lig. To afferme þat þe king send his broder Guylerm with four cunnyn men and wise viz. Clement, Iohne, Rabayn and Alcuyn, and 4 thousand men of weir to stuf Charlis armyn agains þe infidelis. Rabayn and Alcuyn turnit to Scotland; Clement and Iohne remanit.

Guylerm and his wirtu, strenth and manlynes wes gretumlie manifest with Charlis in all place. He renewit Florence distroyit with þe Gothis. Eftir infynit laaboris for þe Christin faith agains þe infidelis he wes agit
The Roit or Quheill of Tyme

and he had na barnis, for he wes occupit in dedis of armys agains Goddys enymeis. He perseuerit in chastite parfore he maid [60r] Christ his hair, ffunding richelle abbais and hospitalis baith in Ytale and Germane, ordinand at nane suld be resaifit in par religios places to pe abet bot Scottis men, quhilk is kepit 3it in sum of pame.

Charlis befoir said Iohne and Clement Scottis men he held with him in France, and gaif pame aganand place beside Paris to teche science. Than to pame come ane gret multitude of studentis. Quharfore Charlis eftirwert hes is before said brocht pe generall stude to Parise, quharin Clemence wes first and principall maister. Iohne be inductioun of Charlis passit to Papy and pare beguth ane stude.

In pis menetyme Hungus pe king of Pichtis wes wexit with Athelstane king of Yngland. He send for help to King Achay at marit his sister Fergusian. On pis Fergusian King Achay had gottin ane sone, Alpine, ane nobill and wail3eand man. Quharfore he send x thousand men in help of King Hungus. The nycht before pe batell Hungus woik in prayer with pe Pichtis and pe Scottis incalland pe help of God and Sanct Andro. Sanct Andro apperit to King Hungo and schew to him his cruse in pe hair, and at he suld haif victorie of his enymes. Hungus waukit and his knychtis schew to him at in pe nycht pai saw Sanct Androis cruse in pe air, and he schew to his wision. On pe morn pe batell wes strikkin quhair in baith pe hostis saw Sanct Androis cruse continualie in pe air. Pe Pichtis and Scottis had pe wictorie and in pe begynning of pe batell pe Ynglis king wes slane with ane speir. The laif sone fled. Of all pe Ynglis gret host scantly ewadit 500. The place of pe batell is callit Athelstane Furd. He wes erdit pe nixt kirk bot his heid wes put wp on ane speir in Inchegarwe. The king with pe laif of pe nobilis wisit eftir pis wictory Sanct Rewlis Kirk - now Sanct Androis Kirk - and did par deuotioun, kisit his relikis and offerit precius ofference. And par it wes ordanit at Scottis and Pichtis passand to batell pai suld haif Sanct Androis cruse on pare armwr.

Heir we haif ane argument agains pe condampnit herrice of pame at [60v] said at we suld nocht pray to sanctis. And pe sam is now rasit be Martin Lutair heresiark and his folloaris. God hes decretit and ordanit ws to pray to sanctis first for our powerte spirituall. Ane miserabill man is

\[he wes\] inserted interlineaUly by second hand.
The Roit or Quhelli of Tyme

mair affekkit sumtyme to incal ane sanct na to cry on God or þe Wirgin Mare. Tharfor God our meik fathir will be þame minister His mercy. Alswa be our blunt contemplatioun we can nocht weill considder Him in His lycht excessife; we may pray and pass to Him be þe less licht of His sanctis. Secundlie for be honour and glore of þe sanctis; gife He honorit þame in þis present life be incalling of þare naym in help and kithin of myraculis, mekil mair He honoris þame now in þe kinrik of Hewin be þame at prayis and incallis þame. Perchance þow will sa at þai ar absent; þai knaw nocht þi prayer. To þat answeris docturis þat in þe word þat is in wisioun of God intuatife is revelit to þame all thing þat is expedient for our heill. Thridlie for þe reuerence of God þat ane synnar þat hes offendit God, thinkand wnwordy and beand wnwordy to immediatlie to pase be prayer to God, at þe lest be prayer of sanctis he may be hard. Bot þe herritik sais God is mair mercifull and petiouse to gife þe thing at is askit na is ony sanct. It is answert þat þocht God be mercifull, nochtwithstanding He is iust and terribill to synnaris and will at be ordour of justice þar be deliuerit fra þar syn, and þat wnquhill be suffrage of sanctis. Sanctis in Hewin is of na less powar na sanctis in þe 3erd. Forsuth þai ar of mair powir. Sanctis in þe 3erd rasit þe deid to life be þare prayer, impetrat to þe blind þe sicht, þe cruukit þare feit, all seik þare heill et c. Quha þat is nocht blindit with error will sa at þir sanctis prayer is bundin in Hewin at had sa gret effek in þis miserabill life. Christ wes werra peteouse in þis warld, hes He is now. Neuerbeless at praeris of othiris He wes oft tymis mowit to operatioun of pete, hes patent in þe process of þe ewangell. Wald ony sa God hes predestinat all þat He will do in his creaturis na it is ma be gettin be prayeris othirwes na He hes predestinat iuxta illud Malachie 3: Ego dominus et non mutor. To þat answeris ...'

[61r] of hir first husband his broder at he slew. Sche werit him in þe nycht and sa all þe barns of Hungus wes distroyit. Than wes Alpin Hungus sister sone of Fergusian ryhtus hair to þe kinrik of Pichtis. Neirtheles, or Alpynis message come to þame þai chesit Ferideth, a nobill Picht, to þare king, sayand at þare suld na stranger be king to þame. And

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Malachi 3:6

'The contemporary foliation here skips from 59 to 62, but there appears to be only one leaf missing.'
The Roit or Quhell of Tyme

sa twise chargit with ane harrot, òrai persuerit obstinat and mannanse to òbe harrot and he come agane with òhat herand, òparfore òbe Scottis men all with òane assent determit to fecht to òbe deid with òbe Pichtis for Alpinis heretage. Bot quhen Dowgall gaderand òbe Scottis to òbe batell come to òbe wattrir, saland our it he onhappelie drownit òbe vi 3ere of his ring, of Christ 830. Honold king of Denys wes baptisit.

Paip Eugin secund sat 3 3ere. He wes ane halie man sekand allanerlie òbe honour of God. Be secular Romanis he wes martirit. Tempest and erd trymlyng wes in France and mony townis with òhewinlie fire wes distroyit. Mony men and bestis with òbe straik of thunnyr of hailstane wes slane and òa sched of òbe fell out of òbe lift xvi fut of lenth xv of breid and twa of òthikness, and òan gret pestilence folloit.

Orient imprimour wes Mychaell. Paip Walenty sat xl dais. Paip Gregoir 4 sat xvi 3ere. He translatis mony sanctis bodies.

Heir wikkit Christin men send to òbe Soldan of Babilon and bad him cum to Rome for he mycht win it sone. Tharfore òpar come sik òane multitude of Sarrazenis in Ytale òbat siclik wes nocht seyn before. òrai wan Rome and spul3et it and maid Sanct Peteris Kirk òane stabill to òpare horse. At òbe last òbe petitioun of paip, Guydo lord marche of òbe Langobardis and Lodowik with òbe Franche men come and chasit òame with ògret chedding of blude. Gregoir transferrit òbe fest of All Sanctis fra òbe 4 Ydis of Maii to òbe Calendis of Nouember.

Scottis king wes Alpin, Achais sone 68. òHe mowit batell on òbe Pichtis for òhis herritage eftir his coronatioun beside Restinot for òbe king of Pichtis Fordeth wes slane. The wictore come to òbe Scottis, nocht without ògret skaith. Eftir him òrai chesit his sone callit Brude quhilk wes slane with òhis awne serwantis òbe first ò3ere of òhis ring and òhis broder. Eftir him thai òchesit òanither callit Brude quhilk incallit òhelp at Edwyn òking of òngland agains òbe Scottis, and gaif to òhim òane ògret sowm [61v] of mony bot he kepit nocht òhis promise. Nochtwithstanding he grathit him to batell agains òbe Scottis. And with òwise consall of òagit men òof òbe Pichtis he maid òane fen3et bak strill, and òbe cummyn of òit causit dreid to òbe Scottis men and òsa òrai fled, and òin òbe batell King Alpin wes slane. Eftir òhe wes tane beside Dondee òbe place is òjit callit Pasalpin c Mors Alpin. òHis heid òrai hangit in

the number is inserted from the margin.
The Roit or Quheill of Tyme

be hecht of Camelidon be fourt 3ere of his ring, of Christ 834.

Lodowik be fraud of familiaris wes desaunt and priuat of pe ympir be his sone Lotheir at he exaltit and put in presone. Bot þat sam 3ere þai wer concordit and sa Lotheir passit to Ytale and Lodowik remanit ynpriour. Of wthankfulnes to þe fader I put ane document before.

Scottis king, first monark and in ordur 69, wes Kenneth, Alpinis sone. The first 3ere of his ring Brud þe king of Pichtis in Camelidon held ane parliament and causit his pepill to sweir in þe Halie Ewangell at þa suld neuir ceise batell quhill þai distroyit alluterlie þe Scottis. The nixt symyr þai maid þame to batell, bot discord amang þare self causit þame to turn agane, quharfore Brude deit of malancolie. In his place þai chesit his broder callit Druskeyn. In þis tyme ane certane of Young waleant men passit to Camelidon quietlie and tuk down Alpinis heid. Thre 3ere eftir passit be without pece with small batellis.

The fourt 3ere Kenneth inducit his pepill to batell for his heritage. The lordis or nobilis of þe pepill considerand þe skaith at þai gat in þe batell quhar Alpin wes slane, þai said þai wald nocht persew þe Pichtis bot gife God be myrakill wald bid þam. That sam nycht quhen þe nobillis wes at þare rest be ane ingeniose way of þe king to ilk ane of þare palþon or chalmer come ane man cled in fische skynnis quhilkis schynit in the nycht. He spak throw ane bugill horn quhow nieir þair eir sayand at he wes þe angell of God send to bid þame pase to þe batell agains þe Pichtis for þai suld haif þe victory, for þe sin þat rang amang þame God grewit agains þame. This hard and seyn on þe morn þai offerit þame all to þe kingis will redy to pase to þe batell. The Pichtis conducit þe Ynglis men with þame bot in þe begynnynge of þe [62r] batell þai wnbedrew þame to ane hil beside. The batell wes strikkin. The haill victory had þe Scottis. The wattir of Forth wes impediment to þe Pichtis fleand, for þai þat drownit nocht þare wes mony þat wes slane with þe swerd. Drusken þe king of Pichtis on ane swift horse with ane small companye euadit.

Soyn eftir þis batell Druskeyn send for to reform pece. To þat grantit Kenneth and he wald restoir þe kinrik of Pichtis to him. Þai denyit. Than Kenneth mowit on þe Marnis and Angus and subdewit þame. Þai swore fidelite to him bot quhen he passit awat þai slew þe Scottis men at he left behind him. Quharfore he turnit againe and with fire and swerd he distroyit þame all, wife and barn. In þis meyntyme King Druskeyn
The Roit or Quheill of Tyme

gathirit man and women at mycht fecht to be batell. The batell wes strikin
bot be Pichtis wes hale wincust, chasit and slane down without mercy.
Drusken wes slane and all be nobillis with him. Than be Scottis men passit
our all be kinrik of be Pichtis and left nothir Joun g na auld, leird na lawd,
wife na barne lewand at fled nocht to Camelidon for all at ewadit be batell
fled to it. Than Kenneth maid him to be sege of Camelidon quhilk lestit
four moneth, nocht without gret skaith of be Scottis men. At be last it wes
won and all in it wes slane, Jong and auld, wife and barn. The wallis of be
cete pai cust down equaill with 3erd. In pis tyme be Madin Castell at we
now call be Castell of Edinburgh wes weill stuffit with Pichtis. Bot quhen
pai hard be distructioun of Camelidon pai left be castell and fled to
Northumbirland.

King Kenneth chengit be namys of be provinices of Pichtis and callit
bane othir namys heir efir. Be twa wall3ene breder Angusian and Marnan
he callit it be Marnis and Angus. Otholyn be ane callit Fifeduff he callit it
Fife. Laudonia in be rememorans of Loth it held be auld naym, bot be
castell of strethn in it, be ane nobill man at he gaif it callit Bar, he callit
it Dunbar pat is for to say be castell of Bar. Ordoluce before be be wattir
of Awand wes callit Awandale and sa of be laif of dalis [62v] and prowince.

3e may tak mony documentis heir. Ane is pat be comon course
inwaderis of bare nyghtbouris be batell pai get be wer, for be Psalmist
sais: Dissipa gentes que bella volunt.' Ane othir is fuyll hardy swering
to wncchew. The Pichtis swore on be Ewangell at pai suld neuir seise of
batell quhill pai had distroyit be Scottis, and now be permmission of God
pai wer distroyit, for pai swer be thing at wes wnlful pat is wrangus
batell agains bare richtus king. His batell agains bane wes richtus for his
heretage quhill he mycht do be be law of natur and canon it is patent
q.2.c.1 et 1 q.3.c fortitudo et q.8 c si nulla. Wes nocht be gret batell of
Britane strikkin for disherisin of Moderet? And pai pat disherist him wes
wincust in be sam and sone efir be be Saxonis expellit out of bare kinrik
and in it heir siclik. It is nocht in be generall cursing institutioun of
wrangus hairis.

Thair is ane certane causis pat ane may be expellit fra his heretage
bot Kenneth committit nane of bane. The causis is patent in be ciwill law

'Psalms 67:31. Latin struck through
The Roit or Quheill of Tyme

in Antent ti cum de appellalie ceg § causas. Amang þe laif þe first is þe sone put violent handis on his fader wtwith defence, als and he accuse his fader in crimynall actioun in þe thing at it nocht agains þe prince na þe common prophet of þe province or cete. The thrid is and he be ane theif or ane reweir or remanand with þame. The ferd and he or sche watche þare fader or moder to þe deid. The fift is and he ly with his stepmoder. The sext is and his fader or moder be in presone and lauburis nocht detfullie for þar deliuerans. The sewint and þe dochtir brek hir wirginite in hir faderis house quhen' will to mary hir or sche be fiftene' 3ere of age. The aucht is and his fader or moder happin in wodnes and he haif nocht detfull cuyr of þame. The ix and he fulfill nocht þe liggyce of his fader or moder within 3ere and day aftir at þa be mecust. The x and þe sone be ane herettik and þe fader Catholik. þare is thre or 4 othir causis quhilk may be reduct to thir. 'Mony taiknyngis wes seyne before þe destructioun of þe Pichtis hes muen batellis in þe air etc. Eftir þare destructioun King Kenneth gart bring þe fataill marmur out of Argile to Scon. Of þis chair is writing be prophece:

Ni fallit fatum Scoti quocumque locatum
Inuenient lapidem regulare tenentur ibidem.'

The Pichtis [63r] at ewadit sum passit to Norway, sum in Yngland. The Scottis rang now in pece, and King Kenneth haill monark. He maid new lawis. The first wes þat in ilk prowince þare suld be men of law and þare sonis fra þare bernage suld be instrukkit in þe sam. Secundlie thewis suld be hangit, men slayaris suld be hedit, women crimynall drownit or erdit quyk. Thridlie þai at blasphemis þe naym of God or sanctis, of þe king or of þare cheif þare tuwng suld be cuttit of.' Ferdlie at men fugitife,

Interlineal insertion: he is

·this word has been struck through and replaced by 15.

corrected from hir by second hand.

' Cf. Bower, Scotichronicon, I.28 (Watt, 1.?)

·Inserted from margin by second hand: Blasphemaris in þe canon hes ordand to be put on a schffat 7 Sondays abvn þe kyrk dvr, fast 7 Fridays breid and water and þa days and þa be of power feid 2 or 3 puyr personis with othir panys quhik ar patent ey de malidic c statuimus
The Roit or QuheiU of Tyme

bardis, ydil men, scurrouris, sornouris and siclike suld be scurgit. Fifthie
pe women suld nocht be punist for hir husbandis fawt, bot pe man and he
knew his wifis fawt it suld be callit his fraud. Quhat ewir he wes at rewist
a wirgin bot gife sche askit him to hir husband he suld be hedit. Sewint
gife ony had company with a nothir mannis wife with hir will baith suld be
put to deid. Gife it wes agains hir wil he suld de allanerlie. The aucht pe
sone inuriose to his fadir or moder odir his towng or hand or fut suld be
strikkin from him, and sa be hangit and nocht erdit eftir. IX, a man slaar
or a dwm man or wthankfull till his fader or moder suld nocht be ane hair.
Tent, witchis quhare pai wer gottin suld be birnt etc. The bishoprik of pe
Pichtis wes transferrit fra Abirnethe to Sanct Androse. The kinrik wes
nocht diuidit 3it in dioces bot quhar ony bishop wes he excersit his office
to pe tyme of King Malcolm Canmor. King Kenneth deit in Ferrywiot pe 20
3ere of his ring, of Christ 855.

In pe orient wes impriour Theophell. Ludowik deit and his 3 sonnis,
viz. Lothere, Charlis and Ludowik, straif for pe impir. At pe last pai
conuenit at Lothere suld haif pe ympir, Charlis suld ring in France and
Lodowik in Germane.

Romayn imprior wes Lothere. Paip Sargy sat 3 3ere. He wes callit
first Suyn Mouth, parfore pai changit his naym. The Ynglis men gat heir
victorie of pe Franche men quhilk ga tamen suld mair hardement to fecht in
tyme cummyng.

Paip Leo sat 8 3ere. He wes haly, cumnyng and prudent. He maid
pe collatis Deus Qui Beatum Petrum et Deus Cuius Dextera Beatum Petrum.
Andulph king of Yngland, he maid pe kirk of Yngland tributaire to Rome
at ilk 3ere heuse suld pay a penny. [63v] Lothere with his sone Lodowik
imperat togathir fife 3eris.

Paip Iohne Ynglis natioun of magnitile in Duchland. This wes ane
women. In hir 3oung age sche wes led with peramur in mannis clathis to
Athenis. Pare sche prosperit in diuerse science sa par wes nane like
hir. Sche come eftirwert to Rome and pare sche techit excellandlie. Sa wes
halding sa gret of life and science at sche wes chosin paip. In pe sam with
hir chalmerchild sche impringnat. Sche mysknew pe tyme of hir
deliuering, parfore passand fra Sanct Peteris Kirk to Sanct Iohne of

22.q.1.c Si quis.
The Roit or Quheill of Tyme

Laterayn in þe way sche wes lychtar. Sum writis at þe woce angelicall wes hard sayand: Papa pro patrum papissa pondito partum. And of þe sam sche deit betwix Collise and Sanct Clementis Kirk. Quharfore sche is nocht numerit amang þe laif of þe papis and in þat streit þe paip makis nocht statioun.

Lothere, in his age, amang his sonnis he dewidit his ring, and Lodowik he left Impriour, and syne he wes ane monk. And in his deid bare wes gret disputationiun betwix þe gude and ewill angelis quha suld haif his saule sa þat astanand mycht se his body drawin amang þame. At þe last be prayar of þe monkis þe ewill spretis wes chasit away.

Scottis king 70 wes Donald, broder of King Kennethis, bot far fra him differand in maneris. He wes all gewin to lichorie hes ane othir Sardinapaill, and othir 3ong nobilis he drew to his way. The Pichtis at wes in Yngland herand of his life, þai inducit Osbert and Ell princis of Ingland to weir on þe Scottis. Donald wan þe first batell beside Iedwart and þe schippis in þe mouth of Tweid he birnt. Bot eftir he gaif him to drinkin and iwgin and wanton plais. Tharfore Osbert come on þame haistelie on þe mycht and slew of þame xx thousand and tuik þe daft king Donald with his nobilis and wan all to Stirling and sparit neither lerid nor lawd. The Britonaris weildit all fra Stirling to YrIand and þe Ynglis men all fra þin Cest to Forth and for þat Donald wes ransonit. Osbert held Stirling and set þare his coyn3aris. 3it fra þis þe mony is cuntit and callit in merchan mark pund stirling. He biggit þe brig of Stirling of stane and in þe middis of it he maid ane cruse and gart writ on it þir worse: Anglos a Scotis separat crux ista remotis. Arma hic stant Bruti stant Scoti hac ß [64r] sub cruce tuti. The Pichtis hecht be þe Ynglis to be restorit and begilit with þame þai staw out of Yngland to Denmark.

King Donald passand to his wise agane and monist to mend him and wald nocht, quharfore þai tuik him and kest him in presoune. Swn eftir he slew his self þe vi 3ere of his ring, of Christ 860.

Paip Benedik thrid sat 3 3ere. He wes weray halie. He ordanid at Kirk men suld ordurlie proceid and honestlie. The Inglismen in France entrít ane gret multitude and did gret skaith. Paip Nycholus first sat 10 3ere. He wes of sa gret halines at eftir Gregoir first few was lik him.

Scottis king 71 wes Constantin, Kennethis sone. In þe begynnyngh of his ring in Scon he maid in Parliament a certane lawis. First at kirk men
The Roit or Quheill of Tyme

suld leif honestlie and exemplarlie, at þa suld noche feid horse na doggis for þare plesur. Þa suld noche beir wappynnis and mony othir proffetabill quhilkis puttis Maister Hector. Ewayn of þe Ylis rebelland he mekit. The Denys send fra þare king Gaddayn come with ane nawiin of schippis in Scotland. Þare chiftanis wes Hungar and Humba, þe kingis breder, 3it infidelis. First þa mertirit Sanct Hedrian with his marrowis in þe Yle of Maye. Constantine met þame beside þe wattiir of Lewin in Fif. He wan þe first batell and chasit þe Denys. Bot in þe sicund he wes wincust and x thousand slane of þe Scottis men, and amang þame at fled he wes tane and brocht to ane coif on þe see side callit þe blad coif. Now it is callit þe coif of þe ewill spreit for þe wikit turn at wes done þare, for with ane ax þa slew Sanct Constantin quhilk wes a gude Christin king.

Scottis king 72 wes Ethus, Constantinis breder. Eftir þis forsaid batell þe Denis passit to Lodyan and spulʒet it. Thai chasit þe Ynglismen at wes in it to Northumbirland. Þare with help of fawtoris of Bruern, Osbruth and Ell þa wincust and slew in batell. Þa mertirit mony Christin men and women in Yngland. Amang þe laif ane wes Edmwnd þe king of Northfoce and Sudfoce. Eftirwert Alarud wincust þame and put þame out of Albioun. King Ethus was sa swift of fut at he wald nearest ourryn þe hart, quharfore he wes callit Swiftfut. He mycht sone haif wan þe landis at his [64v] eyme Donald tynt, bot he left chewelrie and tuke him all to wise. Quharfore þe nobilis tuke him at the hunting beside Dunkell and put him in oppin presone. He herand of chesin of ane oþir king, he deit þe thrid daye of malancolie þe sicund þere of his ring, of Christ 876. The Sarracenis come out of Affrik in Ytale in weir.

Paip Hedrian sicund sat v þere. He cursit Lothere, þe impriouris broder and king of Lothoring, for his adultere, bot he came to Rome and purgit him falslie. He syne resauit Christ with his nobilis wnwordelie þarfore þai deit all inwith ane þere. In Ytale in Brix it rainit blude thre dais.

Paip Iohne 8 sat x þere. He inwntit Charlis þe impriour quharfore þe Romanis put him in presone. He als degradit Formois bischep of Portuense, quharthrow come gret skaith occasionablie. In tyme of Ludowik þe king of Wngre with his pepill conuertit to þe faith of Christ. Eftirwert he wes monk. Bot because his sone wes apostait of þe faith he tuke þe kinrik agane and tuke his son and put out his eyne, cust him in presone
The Roit or QuheiU of Tyme

and chesit ane nothir sone faithfull king, and sa he passit agane to
religioun and lewit in it halelie.

Romayn impriour wes Charlis Beld thre 3ere. He corrupit þe
Romanis and Paip Iohne with monye and sa he opitenit þe þmpir.

Scottis king 73 wes Gregoir þe Gret, King Dongallis sone at drownit
in Spey at rang before Alpin. He wes bot twa moneth auld quhen his fader
deit. He wes honest of maneris and of manlynes excelland, in sermon maist
sapient, in purite of life maist clene, for he remanit in virginitie. To kelp
þe sam he wes wera sobir in meit and drink and skarse in sleip without
companye of ony woman. Quharfore in all tyme and place he had þe
wictorye. The first expeditioun wes in Fife. Quhen he come to it, þe
Pichtis at causit the Denys to cum to Scotland and quhen þai had wan Fife
þai left þam in it, dredand Gregoris cummyne þai fled to Lodean. Secundlie
Lowdean he wan without batell. Syne agains þe Denis in Northumbirland
he passit and wincust þame and inhabit þe land. The Britonaris fra
Stirling wes (nocht without batell bot he wes ay wictor) frelie þai resignit
to him þe land. Eftir he wan fra þame Combriland and Westmoirland and
chasit þame to Walis. Alarud send to him harrotis of congratulatioun or
blythnes of his wictory against þe Denys or Britonaris with rewardis, [65r]
desirand conferderatioune with him agains þe Denys.

This menetyme þe Yrland men spul3et Galloway. Gregoir followit
þame to Irland. Þar come twa hostis agains him. Chiftane of þe tane wes
Breyn, of þe toder Corneill. He wincust þame and chasit þame to þe Jettis
of Dublyne, strikand þame down. Of þe quhilk cete þai send Bischop
Cormaik to Gregoir for pece and forgifnes, offerand to him entres in þe
cete without ony mair schedding of blude. He grantit and wes resauit with
solempnit precessioun in þe towne. In Sanct Patrikis Kirk he wes maid
gubernatour of Yrland quhill Duncane his cosing, king of Yrland, come to
age. And sa þe kinrik reformit he come hame to Scotland with thre scoir
of nobilis in plage of Yrland. Fra þin furth he had pece on al side to his
lywis end day. He deit in Garyo beside Wardes þe castell of Dundoir þat
is in wulgair þe goldin hill. This king and virgin clene fra þe wice of all
lichorie left ane halie man to his successour. He passit to þe Hewin þe xviii
3ere of his ring, þe 3ere of God 892.
The Roit or Quheill of Tyme

In his tyme florist halie Maister Iohne Scot borne in Scotland. He compilit mony nobill werkis in Scriptur. Finalie he wes martirit in Yngland be his wantont and insolent discipulis.

Heir we haif ane document at wirginite or chastite nocht allanerlie hes spretuall victorie, bot als corporall quhilk considerit weill be nobill knycht Wry at wald nocht half company with his awne wife in tyme of batell. Wes nocht be princes of Israel slane for lichorie with be Moabitis ...?² Wes nocht be nobilis of France slane in be batell Ronchifell be wyne and infideill wemen and mony othiris? Bot chest chiftanis had ay victorie as Gregoir and Scottis Gilmoir etc.

Romayn impriour wes grose Charlis 12 ʒere. He had victorie of pe Normans and finalie reducit ʒame to pe faith of God.

Paip Martin 2 sat a ʒere and viii moneth. Paip Hedrian sat a ʒere. Paip Stene fift sat v ʒere. Heir beguth in pe sege of Rome (at wes ay halie before) contenones of ambitiones and inwy e and eftir maist peralus scander in pe quhilk halines fail3et and iniquite haboundit.

Paip Formoise sat 5 ʒere. He wes deponit be Paip Iohn 8 fra his bischeprye and wes restorit be Paip Martinar and finallie wes paip. Sum sais be wrang way. He gart pant Sanct Peteris Kirk.

Scotorum Rex 74 wes Donald, sone of sicund Constantin. He gidit weill [65v] the kinrik mair be law and prudence na be wapnis. He honorit kirk men. He ordanit at ʒir swerars horroblie suld be birnt in ʒare lippis with ane hot irn. Bot alace now sic correctionun is far to seik pocht ʒai gife all to gither at ʒai half to ewill spreit. It is ordanit als in ʒe comon law ex de maledictis e statuimus at ʒai at blasphemis ʒe name of God manifestlie suld be put on ʒe scaffet vii Sondais abone ʒe kirk dur at all may wonder on ʒame, and 7 Fridais fast breid and wattir and othir panis ʒare put. Bot nathing is done to ʒame and sa without ony dreid of God or man ʒai perseweir in ʒare wice. Gormwnd of Denmark faucht agains ʒe king of Yngland Alarud, bot with help of ʒe Scottis Alarud had ʒe victorie. Bot ʒe Denis beand baptist he lewit commonlie togidder. King Donald deit in Northumbirland dewotlie ʒe xi ʒere of his ring, of Christ 903.

John Scotus Eriugena, actually from Ireland.

the word following Moabitis has been written over and obliterated by the second hand.
The Roit or Quheill of Tyme

Formoise paip fled to Arnulf king of France quhem be he wes restorit to his dignite. Paip Boniface sat 15 dais. Paip Stene sat ane 3ere. He gatherit ane consall and Formoise body brocht before him and first spul3et him of his abot pontificall and syne dishonorit his body, cuttit his handis fra him and gart cast in Tibir and his body in ane secular graif in gret sclander of þe pepill. Sum writtis at eftirwert he resignit his office, entrin in ane abaye and did gret pennance.


Romayn impriour wes forsaid Arnuheh. Wngayry first callit Huny wastit Ytale and Germany. Þai wer in wse to eit mannis flesche.

Scottis king 75 wes Constantin thrid, Ethy sone. He wes mair gewin to police and deuotioun na to batell. Edwart, King Aarudis sone, send to him to restoir Northumbirland, Cumbirland and Westmeirland or 40 dais eftir to haif batell. The king herand þis haret before him, eftir he said, "Almychty God mot conwert þe skaith of batell on his heid at sekis occasioun agains his nychtbure." And sa it wes, for sone he wes slane in batell with þe Denis. Eftirwert þe Scottis and Denis confiderit. Eftir þe victorie of þe Ynglis, þai turnit þame to þe spul3e. The Ynglis men considerand þat, þai come agane in ordour and had victorie and slew [66r] ane gret multitude, and wan with þar king Adelstane, bastert to Edwart, Northumbirland, Cumbirland and Westmeirland. Lo quhat inordinat lufe of warldlie riches dois agains þe consall of Psalmist sayand: Divitie si effluent nohte cor apponere. . Riches and þai habund gife nocht þi hart to þame, for þe wiseman says Eccle 10: Nothing is wikkitar na to lufe mony þat makis his saule wenal.

King Constantin herand þis aduersite of his leges, he callit consall at Abirnethy and þare he renuncit þe kinrik and tuke þe abbat of religioun in Sanct Androse in 40 3ere of his ring, of Christ 943, quhare he lewit in gret perfectioun, and eftirwert passit to Christ be det of deid and wes berist amang þe bischippis. And sa he gat þe frut of religiou in at þe wise man spak of lang before Eccle 1: Religiositas custodiet et iustificabit cor.

Psalms 61:11. Latin struck through

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The Roit or Quheill of Tyme

Iocunditatem atque gaudium dabit. Religiosite sall keip and iustife pi hart and bat be oft confessioun and meditatioun. It sall gife to be blithness in pis present life, ffor ane clene conscience is ewir blyth, and ioy eftir pis life eternall quhilk pis king gat. And askit it be promise in his deid, sayand to God, "I haid done bat pow consalit; now grant at pow promist," Math 19: Omnis qui reliquirit domum etc. All bat lewis pare house, pare fader, moder, brethir, sister, wife or barnis or possessionis for my saik, quhilk pai do at entris in perfit religioun, he sall haif ane hundreth fauld mair in pis life be grace and be kinrik of Hewin in be futuyr tyme.

In be 36 3ere of Constantin pare wes borne in Britane twa monstouris. Ane of pare amang be Pichtis wes borne callit Askart, conuenand with tua naturis with ane swynis heid fra be breist with gwise feit bot mannis leggis. Ane othir in Northumbirland wes ane othir of mankind quhilk had ane wame twa brestis four armis aboue be naill, tua brestis partit, tua willis ay amaist contrarius. And sa manifestlie pare wes tua men, ane slepand, be toder woik. Be tane wald owtir be toder. Be tane deit before be toder and of be fetor and corruptioun of it be toder deit. Als bat tyme out of ane hill in Galloway blude ran furth vii dais quhilk wes taknyng of be forsaid schedding of blude of be Scottis men.

Paip Benedic Fourt sat 3 3ere, ane gude and peteouse man to all othir. Paip Leo V sat 4 dais. He wes tane be his wnthankfull preist Christofore and be his ambitioun put in presone [66v] quharin sone eftir for dolor he deit.

Paip Christofoir sat v moneth, and he entrit wikkitlie, sa miserablie he wes deponit and stren3et to entir in religioun. Of be quhilk eftirwvert he wes drawin out and be Sargy put in presone, quharin miserablie he deit, for hes he did sa was done to him.

Paip Sargy Thrid sat 7 3ere. Quhen he wes decayn, Cardinall Formose and he wes contrarius to othir, quharfore quhen Formose wes paip he fled in France and wes familiar with king Lothiar, and with his help he come agane to Ytale and monk Christfor inwasor put in presone. Syne

Sirach 1:18. From iocunditatem to dabit struck through.

'Matthew 19:29. Latin struck through
The Roit or Quheill of Tyme

Formose dedis againe repruwit, and in rewenging of his injure' gart bring his carioun out of þe graif and gart - hes he had been lewand - strike þe heid fra him and cast his body in Tibir, hes he had bene onwordy to half sepulture. Bot eftir Sargis deid þe fischaris fand his body and brocht it to þe kirk quhar he lay first, and before þe pepill þe ymagis maid rewerence to his body.

Heir we may noit þat gife Christ tholit sa wikkit prelatis in þe sege of Rome, na merwell at he thoill þame in othir prelatioune and continualie tholit in þe Auld Testament and þat principallie for þe syne of þe pepill Iob 34: Qui regnare fecit hominem ypocritam propter peccata populi.' He tholis ane ypocrit to rigne for þe syn of þe pepill. He at apperit ane gude subdit, prelatioune sall schaw quhat he is in werite. þe naip on þe 3erd hidis his schame bot quhen sche is on hicht þan it is seyn. Arnulphy impriour eftir gret wictorie þat he had, he gaif him to wice and wes contrarius to þe kirk men., quharfor he wes strikkin with lang seiknes, sa þat be na medecinar he mycht be defendit bot deit in seiknes pedicular, þat he wes consumit sauf reuerence with wermyen callit lice.

Romayn impriour wes Lodowik, sone of Arnulph. He wes wincust be Biringair and tane and exoculait. Biringair esurpit þe ympir of þe natioun of Longobardis 6 3ere. Conraid impirat in France. Paip Anastaise sat 2 3ere, a gude man. Paip Laudo sat sewin moneth.

Paip Iohne X sat xiii 3ere. He wes Paip Sargys sone, like to his fader natur and maneris. He rest þe paperis. At þe last he wes slane miserablie be þe knychtis of Gwydo, smwrit with ane cod on his mouth in presone.

Romayn impriour wes Henrik, ane noble man. He had a nobill [67r] and maist halie ladie till his wife, quhem of he had 3 sonnis, viz. Otton, Henrik and Brinon bischep. He rang bot in Albany.

Paip Leo Sext sat 6 moneth, a gude man. Paip Steyn sat 7 3ere. He wes meik and gude. Spirenk duk of Boeym at consall of Henrik dewotlie tuke þe faith of God. þe Sarrazenis spul3et in Ytale þe cete of Rayn. Hew

and struck through by rubricator.

'Job 34:30. Latin struck through

in struck through by rubricator.
The Roit or Quheill of Tyme

king of Ytale wincust Baringar.

Paip Leo VII sat 3 3ere. Romayn impriour wes Octo, sone of forsaid Henry and Matild, and first of Germanye. Paip Stene 8 sat 3 3ere. He wes sa mutulait be þe Romans at he durst nocht cum furth in oppin sicht. Paip Martin 3 sat 6 3ere. He wes meik and dewot. He left wtwert strif and contentioun and gaif him all to religion, and reperealging of kirkis and feding of pur.

Scottis king 76 wes Malcolm sone of Donald. The king of Yngland confiderand with him, he gaif to Scotland Cumbirland, Northumbirland and Westmurland of sic condiouin at þe prince of Scotland suld sweir fidelite to þe king of Ingland. This done, þe king gaif him to keping of iustice, punising of trespassouris quhilk is odiose to ewill men. Quharfore in þe towne of Wrin in Murraye be rewaris and ewill men he wes slane þe 15 3ere of his ring, of Christ 959. Thir lymmaris eftir wes tane and put to crowell deid.

Dunstayn bischep of Cantirberry schenit in halines. He lerit be þe angellis in day of his deid O Rex Gentium. Paip Agaput sat 8 3ere. In his tyme Sanct Odo., abbet first of Cluyn, deit. Otho wincust Beringar and tuke fra him Lotheris wife callit Adalwid and marit hir and had hir to Germany. Otho secundlie wincust Biringair and chasit him out of his kinrik.

Paip Iohne Secund sat 8 3ere 7 moneth. He wes nocht rychtuse chosin bot be powar of his fader Albert. He wes all giffin to þe wice of þe flesche and to hunting. He held oppin concubinis, quharfore part of zeloise cardinalis wrait quietlie to Otho þe impriour to tak sic sclandir out of Halie Kirk. Quhen he gat wit of þis writtin agains him he tuk fra Iohne Cardinall þe neise and fra ane nothin þe hand at wrait þe [67v] letteris. He wes monist oft tymis to mend him bot it wald nocht be quharfor in presence of þe impriour he wes deponit and Leo wes chosin lauthfullie. Bot eftir recese of þe ymprirour þe Romanis chesit ane Benedik, bot he wes deponit be Otho and Leo restorit. Forsaid Iohne perseuerit in his ewill life. At þe last liand with ane mannis wife þe ewill spret him straik on þe wayn organe and sa without pennance he deit haistlie. Lu quhow fast þe sin of lichorie haldis men or wemen in þe feyndis net 2 Pe 2: Nouit dominus

At struck through by rubricator.
The Roit or Quheill of Tyme

inquios in die indicti reseruare cruciandes magis autem eos qui post carnem in concupiscentia ... dicie ambulant.1 God knawis, sais Sanct Petir, quha salbe crucifeit in day of Iugement eternallie, bot maist ëi ëat now followis ëe fowll wise of ëe flesche. In ëe sam cheptune he sais to ëame is ordanit ëe storme of ëe ewir lestand myrknes. In France rang Lothair, sone of Lodowik 32 3ere.

Scottis king 77 wes Indulph, prougnat of Constanttin Thrid. Ùe Deynis with ane chifane callit Agon come to Scotland in weirfair. Ùai wer expulsit fra diverse landis sidis. At the last quietlie on ëe nycht ëai landit in Boyn, bot ûe Scottis men gathirit with ûe king and had victorie of ûame. Bot eftir ëis victorie ûe king hapnit with his knychtis to cum in companye of ûame fleand, quhilkis he and his distroyit. Nochtwithstanding be chance he wes with ane dart slane in ëe wound of his heid ëe 9 3ere of his ring, of God 968.

Paip Benedic sat 3 moneth. Paip Leo Aucht sat ane 3ere. He ordanit for ûe wikkitnes of ûe Romanis as before said it na paip suld be chosin without consent of ûe impriour. Als all ûe donations grantit to Charlis and Iustinyan he grantit to Otho to denst Itale, for Otho wes a noble and halie man.

Paip Iohne Twelf sat 8 3ere. He tholit gret persecutioun of ûe Romanys and captuate. Bot Otho deliuerit him and punist his persewaris.

Romayn impriour wes Otho, forsaid Othois sone 17 3ere. He wes like to his fader in perfectioun, in defence of Halie Kirk agains ûe infidelis ûe quhilkis he wincust. Bot eftir ane caise in Calabry he tint amaist all his hoist, bot he prayand to Sanct Petir ewadit.

Scottis king 78 wes Duffus, sone of King Malcolm. He iust in correktioun of ewill doaris gentill and simple, quharfore ëai lauborit ûe kingis distructioun [68r] be incchantment of wichis, quhilkis incchantment fand Donewald capitane of Forres in Murref. He fand ane wiche turnand ûe kingis ymage of waxis on ane treyn speit, ane othir flawmand ûe sam and repetand charmis. This ëai wsit ane lang tyme quhar the king wes seik and pinyt awa. On ëe nycht he mycht noch sleip bot continualie swet be ûe forsaid rostin and incantatioun. Quhen ëis ymage wes distroyit ûe king

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The Roit or Quhelli of Tyme

wex haill and punist Ipame at causit pis wiche craf. Amang pe laif wes ane 3ong man, sib to Doneualdis' wife. He maid request to pe king for his life bot he grantit nocht, quharfore Doneuald' and his wife dressit pe kingis deid. Be four of par serwandidis in pe nycht, his cubicularis slepand eftir stark wyne, to pat end propint to pame his body be ane postrum pai had quietlie furth, and hid it in ane watter quhilk is now beside Kinlose. God, to schaw pe gudnes of pis king and hawynes of his slauchtir, He subtrakkit pe schynnyng of pe sone and pe mone, bot ay wes dymnes of cluddis with horrible wind and firflaucht to tyme at pe kingis body wes fund. Sax moneth eftir quhen it wes fund pe cludis, myrknes and tempest passit awa pe sone and pe mone gaiã pare cleir licht and incontinent pe flowris and medois at wallowit before beguth to floris and spreid. Tharfore pat place is callit Killose in Erche, in Ynglis pe Kirk of Flowris, and his body fund wes incorrupt of lewand colour and fresche.

Heir we may tak mony documentis, bot amang pe laif we may considdar pat God amang othir wise He hes tholit pe sin of wichcraft baith in pe Auld and New Testament. Quhilk craft is exercit be operatioun of pe ewill spreit and tholing of God quhilk wes exercit in all age eftir Came, Noyeis sone, quhilk fand it hes before said. The ewill spreit, hes writis Iohnes Gersone, causis pis craft for 3 causis. First is to brek pe command of God for He forbiddis Leuit 18: Non declinetis ad mages nec ab are olis aliquid sciscitani .... Pass to na wichis and speir nathing at spay folkis. Secundlie at he suld be [68v] honorit with godlie honouris be sacrifice, orisonis and sermons at ar excersit in pat craft, for pe pride at he' fell with remainis still with him. And sa pe craft of wichis is pe mair abhominable in pame pe haliar at pe sacrifice be at is offerit to pare maistir Sathan. Sum of pame will sa par Pater Noster and othir orisons to pare maisteris honour. Sum fast. Sum offer sence. Sum will gar sa Mess. Sum abuse othir halie wordis. Sum wsis pe blude of pe tongquat or othir bestis, sum pe skin of pe lion et c. Thridlie at less or na hoip suld be had of God,
The Roit or Quheill of Tyme

he knawis weill at þe kinglie proffet sais: Beatus vir cuius est nomen dei spes eius. Blissit be þe man at puttis his hoip in þe name of God and nocht in waniteis. Tharfore he lauboris to ymplicat men or women in sik inwentious to draw þare hoip fra God. Doneuald herand inquisitioune of þe kingis deid he fled to þe see bot þe wind draif him agane and sa with his wife and his serwandis 4 he wes put to deid.

Scottis king 79 wes Culeyn, prinsce first of Northumbirland, sone of King Indulfis. He wes gude in his begynnyng bot his procese wes ewill, for þe nobill þoung men be exemple of him gaif þame all to insolence and lichorie, and he excusit þame, sayand at þoung men wes nocht born auld men. He nocht allanerlie deflourit virginis and matronis bot als sparit nocht his awne sisteris and douchteris. His occupatioun wes drinkin and iowgin and wp sitting with hwirmaisteris and wile personis at rest virginis with violence and brocht to him. Quhat mair? This wikkit man, othir Sardonapill, wes strikkin with þe hand of God be horrible seiknes in his secret membris quhilk þe Grekis callis gonorthea, like to þe clengor. The nobilis of þe ring, seand þis mannis miserable life and seiknes incurabill, þai come to þe stoyn to cheis ane othir king. This considerand Culeyn he maid him thidder hes he mycht with few companye. Bot beside þe castell of Meffen, þe Cadhard than of þe sam, he wes slane ffor deflouring before of his douchtir and sa endit þat wil monstur the fife 3ere of his ring, of Christ 976. [69r]

Paip Benedic Sext sat ane 3ere. He wes tane be Cyncy, ane senatur, and in Castell Angell wes worrit. Paip Doyn Sicund sat ane 3ere and 6 moneth.

Paip Boniface VII sat 5 moneth. He wes chosin be þe Romanis. He spulȝet þe kirk and syne fled to Constantinopill. Eftirwert he come agane and put out þe eyn of Iohne cardinall dekin. Sone eftir he wes slane. We may noit heir dowble slauchtir of papis. In þe begynnyng of Halie Kirk þai wer slane for þe faith of Christ and wes martiris. Here þai wer slane bot þai were na martiris, equall pane bot nocht equall merit or cause.

Cf. Psalms 33:9, Ps. 145:5. Latin struck through corrected from Donald by second hand.

þe struck through by rubricator.
The Roit or Quheill of Tyme

Scottis king 80 wes Kenneth, sone of King Malcolme. He had gret laubour to bring þe kinrik fra þe corruppit maneris quhilk wes onder King Culeyn. He held first ane iustice air in þe kinrik, bot because in punitioun of lymmaris he fand þe nobillis contrarius to him, defendand þare gilte kynnismen and familaris, he continuat it quhill ane 3ere eftir, quhilk compleit he callit þame all to Scone. Quhen þai wer gathirit in ane house eftir ane takin of þe king þare ruschit out of ane quiet place ane gret multitude of armyt men, rady at þe kingis command. Þe nobillis seand þir þai wer rad. Þe king gaif þame consolatioun, saand, "my legis, dreid nocht. 3e haif na cause. Knae 3e nocht quhat iniuris þe pure lauboraris tholit onder King Culeyn? Þai sustene gret penurite in meit and drink and clotheing and walkin and laubour for wynnyng of our sustentatioun. For our eise, for our precius clotheing, for our delicait mettis þa' swetis sair in laubour þe sam and sustenis our life. Bot quhen þai habund in rich, þan we haif plenta; quhen þai ar herit and spul3et, we ar pure for it at þai haif nocht þai ma nocht pay to ws. Parfore þai at spul3et þame spul3e ws, parfore þis wise of reif pestilent mot be tane out of þis kinrik. And þe þat ar nobilis put to 3our handis in help þarto and I sall reward þew."

This king giffis ane document to all nobillis and prelatis to defend þare subditis and haif þete [69v] and compassioune of þame and principallie of þe leill lauboraris. Bot alace þai ar now tormenturis to þame, haldis þame in lese prise na þare halkis or hundis, oursettis þame be hi maill ferme and gersum, harich and carich, sa þat þai maye scantlie get þare nedis of natur, and þat principallie in north of Scotland. Sanct Paule sais: Qui non laborat non manducet.¹ Þai þat lauboris nocht suld nocht eit. Bot be þe contray þe iakmen at laubouris leist faris best in nobilis howsis. Scotland now is ane seit of ydill men at puris þe kinrik þair for' pray all prelatis, spirituall and temperall, to lowse þe pleuth of þare iakmen, þat is þe cartis and dise, hald with þame bot proffitabill men, cuyl3e and lufe lauborose men, and it at þe wise man sais Eccle 32: Ducem te constituerunt

¹ corrected from and by second hand.
²Latin struck through
³for inserted by second hand.
The Roit or Quheill of Tyme

noli extolli sed este inter eos quasi vnius ex eis. He sais art Bow ane duke or ane lord extoll þe nocht of þat bot be amang þi subdictis hes þow wer ane of þame. The rasone of þat is redy. For God hes maid þe pure man of þe sam mater at þe lord is maid of, he is bocht with þe same price, þat is þe blude of Christ, and ordanit to þe sam heretage of Hewin, and als and he haif heir mair merit he salbe heest þare and narrast God. Bot he at is heir ane temperall lord and his merit exceid þe merit of his subdictis hes dois his lordschip, he sall be hie of lordschip in gloir and þat principalie for his gude exempill to his subdictis informit with cherite. It may weill be said to þame þe wordis of Sanct Paull 1 Thimo 3: Qui bene ministrauerunt gradum sibi bonum acquiret. Thai þat ministeris weill to þare subdictis pece and iustice þai win to þare self ane gude gre of glore. And þai do þe contray þai fall in a law gre of pane.

Eftir þis congregatioun in Scone wes lousit anense þe common pepill, þe king held still þe lordis with him in Perth quhill be þare frendis and serwardis wes brocht 500 men at oppressit þe comon lauboriose pepill (þare handis bundin behind þare bak) to þe king. Sum of þame wes nobilis of blude. Þai bene hangit fra þin þe land remanit in pece. Eftir þis þe king straik þe batell of Loukarte [70r] a litill aboue Sanct Iohnis Towne, quhar þe Scottis amaist ves' discumfest be ane rurall man callit Hay, gret of person, and his tua sonnis, with þare 30kks in sted of swerdis, renewit þe batell and chasit agane þame at fled, and sa with þar help þe Scottis men wan þe feild. Quharfor he gat gret reward of þe king and als mekill land as ane falcone flew or sche lichtit. Þat wes sex myle a wostell Dundey. 3it þar remains þe falcone stane in þe corse. Of him come þe famyll of Arrel etc.'

Eftirwert þe king punist mony brekkaris of pece with þare capitane Cruthlint, sone of ane lady callit Fenel. Be his ways als Malcolme prince of Northumbirland wes distroyit be wenum and sa he put ane spot in his fame þat his sone suld succed to him and nocht he. And pocht be mony

Sirach 32:1. Latin struck through.
1 Timothy 3:13. Latin struck through.

ves inserted by second hand

'The Hays, Earls of Erroll.'
The Roit or Quheill of Tyme

... of God for that he did gret penance, notwithstanding for that he
was punist bath in himself and his barnis. His sone Malcolm wes chosin be
be nobilis prince of Combirland.

Lex Successiounis²

He maid þe law of successioun. And þe king deit eldest sone or oy
suld succeid þocht he wer in his moder wame. The kingis broderis oy of
his sone or dochtir in þare gre suld in neid succeid and sa of othir lordis
and fre mennis airis hes Maister Hector puttis at lenth. In þe kingis
nonage þe lordis suld cheise ane gubernatour. Othir lordis sonnis quhill
þai wer 20 þere eftir þare fathiris deid suld haif tutouris etc. The king
wsit þe consall of Sanct Moneayn in doyng of pennaunce and werkis of
perfectioun. He hapnit to pase to Fordoyyn in pilgrimese to Sanct Palladis
graif. Eftir he wes callit to herbry with þe lady of it, forsaid Fenell. Hir
sone before he iustifeit as said is. Quharfore sche consawit a gin in hir
mynd to slay þe king. Sche wes als sib to Prince Malcolme at wes pusonit
and Constantin and Grym. To fill hir entent sche maid ane touyr contiguat
to hir chalmer, merwellus costlie inwith and wtwith. It wes hung about
[70v] with precius carpettis wowin of gold, quharin wes bendit corsbowis
with scharp gan3es on þame. In þe middis of it wes þe ymage of þe king in
brass. In þe handis of þis ymage wes ane golding apill set with nobill
diverse precius stanis maid with sic subtilite at quhat euir he wes at
twechit þe apill, all þe corsbowis schwit þar gan3es in him. This wikkit
wemen led þe king eftir suppere (secludit all othir) to þis chalmer and
quhen he sperit amang othir thingis quhat signifeit þat ymage sche
answerit and said, "þis ymage, O Riall King, is thin, put heir in þi honour,
schawand quhat rewerence I hald þe in. This goldin apill set with precius
stanis is þe taking of luif at I haif to þe. Tak it þocht it be nocht sufficient
for þi hie maiestie. þe stanis ar of gret walour." Eftir sche had said þis
sche fin3et hir to seik sumthing tynt in ane nwk of þe chalmer quhill þe
king tuik þe apill and sa wes schot to deid. He slane, sche fled out at ane
quyet passage and on swift horse bidand hir in þe wod beside sche fled to
Yrland. Þus he deit þe 3ere of his ring 25, of Christ 1000.

It wes werifeit of þis wikkit women it at Ihu Syrich writtis Eccle 25:

²ms: Rex
The Roit or Quheill of Tyme

Non est ira super iram mulieris. Thar is no greif or yre aboue be yre of ane women. Hir wikkit malice it to reprief principalie in 3 thingis. First in repunging of iustice; sche knew weill that slauchtir of hir sone, be king wes to commend in keping of iustice quhilk pertenit to him to exercer. Iustice ane spirituall wertu is to gife to ilk man at pai serf ff de iusti et iure lii. And hes gude men suld be rewerdit for pare gude life sa suld ewill men be punist p3 C de penis 1 sanctanius. Als hir crowelnes apperit sa fer at be king wes penitent of his synnis anens Prince Malcolme as patent is before and in deid of pennance pilgrame sche slew him. Thridlie hir crudelite maist apperit that inprowisit traturlie sche slew wtwith prouision of ecclesiast sacramentis and contrition delacife because be wise man sais Eccle 9: Nemo scit at odio an amore dignus sit. Na man knawis quhethir he is acceptable or odiose to God bot quhen he hes space and tyme to be confessit and resaif be sacramentis of Halie Kirk. Pan he may haf' conuturationoun at he is in be stait of grace, bot sche slew him hastelie nocht be pusone or delayit deid. Ferdlie hir crowlenes apperit [71r] in sa fer that sche did aganis hir awin kynd ffor be philosophur sais octo de aramlibus at naturalie be women is mair soft and peteouse na be man and sche wes in be contra. In tyme of bis forsaid king florist in Scotland

Nugrayn monk
Moneayn
Medayn
Blayn
Engleche
Colmoik
Congayn

with mony othir.
Paip Benedik 7 sat 8 3ere. He gart tak mony Romanis in favour of

Sirach 25:23.

'Ecclesiastes 9:1. Latin struck through.

'haf inserted by second hand.
The Roit or Quheill of Tyme

be impriour. Otho Secund resauit be crowne of be ympir fra Paip Benedic. Benedic gathirit ane consall in Renus agains be king of France. The Grekis wes wincust be Otho and mony of ðame wes slane.

Paip Iohné 14 wes 4 moneth halding in Castell Angell and hungurit to deid. Paip Iohné 15 he leuit bot schort quhile. Otho 2 deit in Rome.

Paip Iohné 16 sat 10 3ere. He wes first instrukkit in weir. He als compilit mony bukis. He wes persewit be ðe Romanis bot eftir ðai hard he wrait to ðe ympriour ðai askit him forgifnes.

Romayn impriour wes Otho Thrid. He folloit ðe fut steppis of his fader in defence of Halie Kirk. He rang glorioslie 18 3ere. In France it rainit quheit with small fishe and dew. Eftir ðe deid of King Charlis in France, Hew Hind wes king in France and sa endit ðe kingis of ðe blude of Charlis ðe Mayne.

Paip Gregoir V sat 2 3ere., ane wenerabill man consanguean of Otho. First he wes callit Bruno. ðare wes strife betwix him and Iohné 17 intrusit be symonie, bot Otho de Wirker Crescence he hedit and ðe antipapis eyn put furth and restorit Gregore. This Gregore and Otho ordanit ðe chesaris of ðe ympriour quhilks 3it remanis bat is for to say, ðe archbishop of Magnut, of Treueir, of Colon, marchi Brandiburg chalmerlayn, duke of Palatyne sewer.

Paip Iohné 17 sat 10 moneth. Paip Siluester 2 sat 4 3ere. He wes maid be confucioun of ðe ewill spreit quhem to he maid humage to ðat fend. First he wes bishcep of Remense, secundlie of Rewen and thrudlie paip. He sperit at ðe ewill spret of his end. He answered and said at he suld nocht de quhill he said Mese in Ierusalem. Than miserabill Siluester wes blyth, trowand at he suld leif lang. Bot ðe Lentein folloand in statioun, hes wse wes, he passit to ane chapell in Rome callit Ierusalem to say Mese. And quhen he wes in ðe Mese, he hard ane hideose beir of ewill spretis. Quhen he hard ðe naym of ðe chapell he knew at his end wes cum and murnit rycht sair at he maid service [71v] sa lang to sa dissaitfull a maister. And ðoth his sin wes in hie gre agains God, nochtwithstanding he traistit in ðe mercy of God. Als he maid opin confessioun before all ðe pepill. He commandit to cut of successife all his membris quhar with he maid sacrifice to ðe ewill spret and eftir ðe deid trunk ðai suld put on ane carte and quhar ewir ðe bestis drew his body ðair ðai suld beris it. And sa ðai did, for ðe bestis carit it to ane othir kirk of Rome quhair it liys now, quhilk is Sanct Peteris
The Roit or Quheill of Tyme

Kirk. And eftir fra his graif sprang olie in takin þat finallie he gat þe oly of mercy.

Heir we haif ane document þat nane suld dispair of þe mercy of God ony tyme and þai be werry contrit, for mair is þe mercy of God þan ony mannis sin. Bot nochtwithstanding synnaris suld nocht defer penance to þe lattir hour, exempill of þis paip, for it is ane rewll of law li 6 de reg Iuris: Priuilegium paucorum non facit legem.¹ The priuilege of few personis makis nocht ane law, for Ieron sais þat amang ten thousand of þame þat deferris þare penance to þe lattir day skant ane gettis mercy. Quharfore do Sanct Augustinis consall De Pen. di 7: Tene certum et dimitte incertum.² Leif at is incerten and do it at is certen, þat do penance and leif þi sin quhen þow art haill.

Scottis king 81 wes Constanting, sone of wikkit Culeyn. He inwandit þe kinrik with help of his frendis, excludand Malcolme prince of Cummirlan and liniall hair. His broder Kennethis bestard, quhen he wes helpand Edwert king of Ingland agains þe Denys, faucht agane Constantin and eftir diuerse fortwne in þat indifferand batell þai twament baith togidder and ilk ane slew othir þe 3 þere of Constantinis ring, of Christ 1003.

Scottis king 82 wes Gryme, ewo to King Duffus of his broder thane of Athoill. He with fair wordis drew þe pepill. Of his chesing Prince Malcolme mowit batell agains him bot be intercessioun of Bischop Fothad, cummand in his pontificall betwix þame, þai conuenit at Gryme suld ring for his life and Malcolme syne or his haris suld succeed. Nochtwithstanding be process of tyme Gryme turnit in tirannnde and awerice, and sa conjuration maid agains him. Manfullie fechtand in batell he wes slane bot þe 9 þere of his ring, of Christ 1010.

Otho þe impriour wincust Crescent at and occupit Rome and slew hir. Paip Iohne 18 sat v [72r] moneth. Paip Iohne 19 sat v 3ere. In his tyme florist Robert, dewoit king of France, he in science and life. He wes sa dewot þat in gret solempnites he come to dewote abais and nocht alaneþe he sang with þame in þe queir bot als in ane caip of siluir he wald be chantour and gidar of it for deuotioun. On ane tyme he wes segeand ane

¹Latin struck through
²Sermones, PL 39 col. 1715. Latin struck through

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castell of his emys. For ane sanctis feist occurrand he left his host at pe sege. He passit to pe kirk and wes chantour and quhen he came to pe Agnus on his kneis, thriyse with hie woce singand it, pe wallis of pe segit castell fell and sa wes won. He maid pe sequence of pe Halie Spreit callit Assit nobis.


Paip Sargy 4 sat 3 3ere. He wes halie in life and honest of conuersation. Paip Benedict 8 sat xi 3eris. He wes put furth and ane othir chosin be strife. Ane bischop saw him eftir his deid ridand on ane blak horse. He sperit quhat he wes. He answerit and said, "I am wnhappy Paip Benedict sair punist for my sin,, bot I traist mercy. Pass to my successour Iohne and bid him pass to sic a shrine, and pare he sall tak ane sowme of gold and gife to pe pure folkis. It at wes gewin before it helpit me nocht, for it wes of reif." The bischop did pat faithfullie and sin renuncit pe warld and entrit in religioun ffor he considerit at pe hiear at pe dignate be pe faw of pay in says Augustin is pe mair perellus.

Scottis king 83 wes Prince Malcolme. Eftir pe deid of Gryme he had gret batellis with pe Denys. Eftir pat Swein pe king of Denys had wan Yngland and chasit Eldreid to Richard duik of Normande, because before pe Scottis wald nocht confider with him, he send Olaif and Suet with a gret multitude agains pare. Pai arewit at Spey mouth and sone pai wan pe castell of Elgin, Forrest and Marmyn. Thai wan pe first batell agains Malcolme and pe sicund at Murthlaik quhill pe king howit up his handis to God Almyghty for help, wowand to God and Our Lady and Sanct Moloik at pare hede a chapellat eftirwert he suld fund a kirk and ane bischop sait. Incontinent pis wow maid pai at fled returnit agane, renewit pe batell and wan it and hes slane pe chiftane callit Eueit and pe laif fled.

Sueno in Yngland herand at pe Scottis had victorie, he send ane gretar nawin quhilk landit in Angusse [72v] with Caym pare chiftane. Incontinent pe subuertit kirkis and townis birnt and slew quhair pai come King Malcolme met pare at pe barren 2 myle fra Panbrid. The batell wes sa gret at Leth burn ran all of blude. Victorie finalie come to pe Scottis.

1bay in says inserted by second hand.

2Praeceptum cap. 7, Lawless 102 ll.370-71.
The Roit or Quhill of Tyme

Pe chiftane als of pe Denys wes slane and mony thousandis. Pe place of pe batell is hit callit Caustayne. The slaar of Caym and mony othirs wes ane Scottis man callit Keith. Him pe king rewerdit and gaif land to him in Lowdean. Fra him descendit pe famyll. Peat pat fled fra his batell to pe se pai wer slane at Gauere in Bouthquhan. The gret quantite of pare bodeis schawis pe gretnes of pare banis.

King Sweyn send pe thrid host, gretest, with ane duik callit Canwt. He landit in Bowquhan. King Malcolme met him. Pe batell committit wes sair bot pe victorie maist inclinit to pe Scottis. Bot on pe morn pece wes maid be kirkmen with condiution at pe Denis peceplie suld browke Morray and Bouquhan and eftir nocht inwaid Scottis men na pe Scottis paime. And ane kirk suld be biggit of Sanct Olaf for pe saulis of pe Denis at wes slane quhilk is callit Crondane e Mors Danorum, deid of Denys. Eftir peir batellis King Malcolme, to recompense pe nobillis sonis at wes slane, he gaif all haill his landis amang paime at wes lefand except pe comon customes and pe litill his of stone quhair wes pe chair regall and part of anwellis to gife pe kirk. The baronis gaif frelie agane to him ward and releif of pare haris. The king gart big pe kirk of Mwrthlaik and dourit it hes he wowit before. Alswa eftirwerten he maid pe law at we call Regiorum Magistratium IudiciuM.

This nobill prince eftir he drew to age, he forthocht pat he denwdit his self of his landis and possessiounis, quharfore he cust fen3et causis agains part of nobillis and spul3et paime of life and landis. And he seyne eftir wes for pe same cause be traturis slane beside Glammis, the quhilk traturis fleand in a snaw pai come to Forfer Louch ignorantlie and par pe yce brak and pai drownit be pe richtuse iugement of God for slauchtir of sa nobill ane prince pe 3ere of his ring 31, of Christ 1041.

Amang pe laif of pe documentis anentis pis nobill king we may draw ane heir in pe lattir end of his life concernent pe wice of cowitusnes. For all his liberalite to his legis as is before said, now in his age 3e se quhow he wes infekkit with cowitusnes ffor all wise [73r] wexand hold in ane hold man alanelie cowitus wexis young hes sais Sanct Ierome. 3e als in pe howr of deid' and pai mycht wald haif pare riches with paime. Salamon sais Prouerb 20: Tria sunt insaciabilia viz infernus os vine et terra zabulosa
et quartum numquam quod dicit sufficint 8 ignis. Thre thingis may nocht be saciat þat is for to say Hell, þat is þe ewill spreit þat ay thristis þe perditio[n] of our saulis, lichorie for þocht þai be saciat ane qhill eftirwert lust of flesche drawis þame agane. Bot þe fire of cupidite sais newir hoo. Riches are gettin with gret laubour þai are kepit with gret dreid and tynt with gret dolour. Iuuenalis: Ploratur lachrimus amissa pecunia veris. For steling or tynnyng of mony, men or women furʒettis verray teris bot seyndill for slauchtir of þare saule. And þare riches fulfillis nocht þare appetit bot kendlis þare cupidite Eccle 5: Auarus non quiimplebitur pecunia."

The Kirk of Christis Sepulture wes spulʒet be þe Sarrazenis. Henrik resaifit þe crowne of þe ympir. Paip Iohne 20 sat xi ʒere. He had strif with þe Romanis. Henrik deit and eftir his deid kithit myraculis. Romayn impriour wes Canraid First. He rang 15 ʒere. He desirand pece onder him, he ordanit at quhat prince or lord onder him brak onder him þai suld want þare heid. Brekkar first of þis statut wes Herill Lupold quhilk fled in þe wildernes with his wife and barnis. The ympriour wanderand in hunting fra his folkis tuke lugin with Lupold. Þat sam nycht þe contas wes deliuert of ane man child. Conreid saw in his sleip at þat barne suld be his mauche and succeed to him in þe impire. The impriour tuke þis hewy and quhen he saw þe barn on þe morne, he bad tak and slay him and bring his hart to him. Þai þat wes send to do þat of compassioun þai left þe barn lefand in þe wod and tuk þe hart of ane hare and brocht to þe impriour. That sam Duke Henry fand þe barn and gart haif him to his duches at wes barrat, and sche fenʒit at sche bair him and sa wes trowit and callit him Henrik. Eftir þat he grew to ʒouth age þe impriour saw him and suspekkit at it wes at he bad slay. He held him with his self agains Duke Henris will and soyn[e] eftir he send him to þe imprice with closit litteris of his awne deid. The ʒoynge man hes þe will of God wes herbrit in ane prudent prestis house. He slepand þe prest saw and considerit þe letteris and changit þe

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1 Proverbs 30:15-16. Latin struck through.
2 Juvenal, Saturae, 13, 134. Ms reads anissa. Latin struck through.
3 Ecclesiastes 5:9
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clause at said, "bìs da gar slay him," and put [73v] insted of it, "bìs day
gar on my dochtir mary him," quhilk with honour wes done. The impriour
herand bìs he wes perturbit bot quhen he hard at he wes Heril Lupoldis
sone he wes malgait. In ìe place quhar he wes fund he gart eftirwert big
ane abay.

Paip Benedic 9 sat 13 ìere. He wes cusin to Benedic 8, all gewin to
plesance of ìe flesche quharfore he wes condampnit. He apperit to ane
kennit man eftir his deid in a monstouris forme: heid and taill of a nase
and ìe laif of his bodie hes ane boir. And he said, "dred nocht for I wes
a man wmqhill as ìow art. But I represent me now hes I leuit in my life.
I am wnhappy Paip Benedic contrarius to my naym." Conraid ourcome ìe
Longobardis.

Romayn impriour wes forsaid Henrik, sone of Herill Lupold. Hic
bellum per armatos abbatis vldensis potentissimi mitigant in die
penthecostis et diabolo cantanti in sic sequentie hunc diem bellicosum feci
respondit et merepanit et oram cibaria preperata pauperibus dari fecit.

Scottis king 84 wes Duncane, ewo to Malcolme of his douchtir for he
had nocht ane sone. He had tua doucheris; ane wes marit on Crimen, lord
of ìe Ylis onder ìe king, ìe secund on Syueill thane of Glammis. On ìis
douchtir wes gottin Machobe or Makbeid. He wes ane man of gret strenth
and hardement bot our crowell of natur. Duncane wes meik and gentil at
wes eldest sister sone. The begynnyng of his ring wes pesabill. Eftirwert
rais ceditioun be ane callit Makdonald agains Banquho, ìe thayn of
Louthquhabir quhem Makdonald wondit in ìe gathiring of ìe kingis malis.
Agains him wes send Machobeid with ane company. He wincust him and
segit him in ane castell at he fled to. And because Machobeid wald nocht
grant to pass awa first he slew his wif and his barnis, syne wnhappelie
slew his self at he suld nocht cum lefand in Machabeis handis. Bot ìe 3ettis
beand opynnit Machobeid cuttit of his heid and brocht it to ìe king. In ìis
menetyme raise ane othir strife.

Sweyn at first of ìe Denis gat ìe crowne of Yngland had 3 sonnis,
viz. Alard quhem before his deid he maid king of Yngland, Sweyn quhem
he maid king of Norway, Canwyt quhem he maid king of Denis. Agains ìe
first returnit Eldreid fra Normande to ìe quhilk [74r] Sweyn chassit him.
He faucht agains Alard and slew him and wan again Ingland. Bot ìe king
of Denis Canwit come agains Eldreid and slew him and wan Ingland. Soyne
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eftir come agains Canwt Edmvnd' Yrnytsid, Eldredis sone, bot or be batell wes' pai conuenit to fecht pai tua togidder singularlie and sa pai did. In middis of pe fecht Canwt inducit Edwart to be content of pe ta half of Ingland and he pe toder and sa it wes.

Sweyn herand of his broderis victorie in Yngland he thoacht to win Scotland and rewenge pe slauchtir of pe Denis before at Bar, Gamere and Crowdayn. He landit at Culrose with ane gret multitude ellis pe batell wes strikin bare and pe Scottis wincust. On pe morn pai segit pe king in Barth now callit Sanct Ionis Towne. In pis menetyme Machabeid passit to pe northland and with consall of wise Banquho pe king sent cartis and wani with wyne, all breid and flesche bakin and broyn with salatro at we call mwkilworth, ane herb. The king of Norway and his host drank and eit gredelie of pis fwid and incontinent pai fell on sleip. Than come Machobeid with ane new host apone bame and pe kingis powar with Banquho, and sa pai slew bame all downe except 9 or 10 at abstenit fra pe forsaid refectioun, quhilkis tuke and drew pe king to pe see side and in a small baid hed him to pe schip narrest bame and sa he and oder x ewadit to Norway, all pe laif slane. The schippis twym of marinalis in pe mouth of Tay drewin togidder ilk ane on othir pai brak and sank to pe grund and sa ane gret cumulatioun of sand gre abowt bame, quhilk wes now call Drowmlaw e Montes Mergentes, Drownand Hillis. Canwt send ane othir host eftirwerti quhilk wes wincust be Machabeid and Banquho beside Kincorne. Pe laif fled awa in pare schippis.

Now pe kinrik in pece and quyet to Machobeid and Banquho ridand on ane daye to pe king in Forese, a towne be3ound pe Month, apperit in pe way 3 personis in womenis liknes. Pe first salut Machabeid sayand, "haill, thayn of Glammis," the secund sayand, "haill, thayn of Chaldeir." The [74v] thrid said, "haill, wmqhill king of Scotland." Banquho sperit quhy pai gaif na sic salutatioun to him. The first answerd and said, "Machabeid sail ring bot whnappelie and without hair. Pow sall nocht ring bot mony kingis sail cum of pe." All pis prophice wes eftirwerti schawin in deid. Seyn eftir be consall of his ambitiose wife, desirand to be ane quene, and consent of Banquhon and othir frendis and fals hoip of pe forsaid prophice,

Corrected by second hand from Edwart.

"wes inserted by second hand.
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he slew þe king beside Euynresse þe 8 3ere of his ring, of Christ 1049.

In þir tua personis, Machabeid and his wife, Þe may considder quhat bludnes cummis of ambitioun, at for a schort dignate hes slane sa nobill ane prince. Bot of þame and all siclik it is werifeit at is writing 1 q 1 c principatium Malum principium numquam et raro bono fin cuimatur. Ane ewill begynnyng seyndill endis weill. Absolon for dignite mowit weir agains his awne fathir, bot his end wes ewill for he wes hengit and stekit 2 Re 15. Ymalik a baster for to get dominationiune in Israel he slew his 30 brethrir on ane day and soyne eftir ane wife dang out his harms Iudi 9. Þe wence Ythalia to ring in Israel sche slew all þe kingis barnes bot eftir sche wes miserablie slane 4 Re xi. It is ane gret bludnes at men laubouris for schort dignate soyn gane and nocht for perpetuall with God. Iamri labort for þe crowne and on þe 7 day he wes birnt 3 Re 16. Ptolome þe king of Egid lauborit dissaitfullie for þe kinrik of Surre quhilk brukit Alexander his neuo, bot he reiosit it schort quhill for he deit on þe 3 day 1 Mache xi.

Paip Siluester Thrid sat 2 moneth. He wes chosin, Benedic forsaid expellit, bot Benedic wes soyn eftir restorit. Bot agane Benedic wes expellit and ane Gregoir chosing. In þis contentioun come Henrik Þe ympriour and all þame forsaid wes set on side and Clement he chesit and be him he wes crownit Impriour.

Paip Gregoir 6 sat 2 3ere. Of þame said before he wes ane. He had ane batell agains Henrik. He wes callit ane halie man for he reformit þe negligence of his predecessouris, for þe Halie Kirk wes amaist halelie spuljet be rewaris and siclik pilgramaris passand to Rome. First he monist þame to resist and restore. Secundlie he cursit þame obstinat. Thridlie he mowit batell agains þame and recuperit þe gudis and liberte of Halie Kirk, quhilk he mycht do with merit hes it is patent in þe law 23 q 5 c postulati et c tua no et q 3 c Maximanus. Bot mony estimat þis Paip Gregoir [75r] ane man slayar and nocht paip cause he mowit þis forsaid weir aganis þe enemis, and said at he wes nocht worthie to be berist in Sanct Peteris Kirk. Quharfore þe paip in þe hour of his deid he schew at he did wes for zeill of God. And he said, "quhen I am deid steik and bar þe kirk durriss fast and put my bodie before þe kirk dur. And þe kirk dur be opnit be þe will of God haif in my body and beris, othirwayis nocht." Eftir his deid þa

Latin struck through
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did swa. Ìòan ìòare come ane thud of wind and nocht alanerlie straik wp ìòe kirk bot als it dant it to ìòe toder kirk wall and sa ìòai brocht in his bodie and berist it.

Paip Clemit secund sat ane ëgere. He wes chosin be ìòe impriour as forsaid is.

Scottis king 85 and inwasor wes forsaid Machobeid. He wald haif slane King Duncane sons, callit Malcolme Canmoyr and Donald Bayn, hes he did his self. Bot Malcolme and his broder passit to Comyrlan quhair Malcolme wes prince. Seyn eftir Malcolme wes gracieslie resauit with King Edwert. Ìòan his broder passit to Yrland. Machobeid gidit Scotland x ëgere werray weill and maid nobill lawis. Knychtis suld sweir at ìòai suld defend wedois and fathirles barnis and laboraris folkis. Amangis ìòe laif ane wes at nane suld sweir manrent to ony bot ìòe king onder ìòe pane of deid. Alswa at nane suld weir armyr bot in tyme of weir and mony othiris. Twa thousand als of ewill doaris prudentlie he gatherit togidder and justifeit ìòame all.

Lang sa he lurkit in ane strang persone to pleise ìòe pepill. Bot at ìòe last he cled him with ìòe first wowis skin be crudelite. Rememorand of ìòe prophice said to Banquo at kingis suld proceid of him, to distroy ìòat prophice he callit him with his sone Fleanche to ìòe supper quhar in he slew Banquo ìòat prudent man, bot his sone be eventur ewadit and fled to Walis. Ìòare he wes inwadit and tistit to ìòe wise of ìòe flesche be lord of Walis dochтир and of hir he gat ane barne wes callit Watir, eftirwert steward of Scotland quhem to King Macolme Kenmoir gait land to callit Stewardland. Of him wes gottin Alane Stewart at chewelruslie with ìòe duke of Lothoring faucht in ìòe Halie Land. Of him wes gottin Alexander, funder of Paslaye. His sone wes Walteir of Dundonald, quhilk manfullie faucht in ìòe batell of Largs with [75v] Alexander Thrid agains ìòe Denis. In ìòe sam wes his twa sonnis Alexander and Robert, to ìòe quhilk Robert his fadir gaif ìòe madin air of Turbouton and Crukistone fra his fadir callit Robert Rose. Of him come Lord Darlie and Errl of Lennox. Of Alexander his eldest broder wes gottin Iames and Iohne and othir brethir. Iames deid. Iohne of ane wirgin hair of Boutell at he marit gat Walteir Stewart, quhilk eftir his fader slane at ìòe ward chapell succedit to Baukil, Ranefraie, Roethisa, Botha, Coill and Stewartone. He marit King Robert Brusis dochтир quhem on he gat Robert Stewart, first king of ìòat surnaym.
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Now lat ws turn agane to Machabeid. To him nathing come in prosperite eftir þe tresonable slauchtir of Banquho. All had him suspek and he all othir siclik. He wes gewin to wichcraft and superstitioun, quharin he hard answer of þe ewill spreit at he suld nocht be wincust bot gife þe wod of Birna wer translatit to Dunsynan hill quhar wes his castell and at nane born of ane woman suld slay him. In his wan hop he slew mony nobillis and tuke þare gude. Amang þe laif þe thayn of Fife callit Makd̆uf he banist fra him because he come nocht personallie with his serwands to þe biggin of Dunsynnan, and slew his wife and barnis. He fled to Malcolme in Yngland and with gret difficulite and dispektioun he gart him consent to cum in Scotland with 10 thowsand Inglismen. Makd̆uf and þe Scottis men met him. Swyard erll of Northummerland come chiftane to þe Inglis men. Malcolme misknew nocht þe hoip of wichcraft in Machabeid in þe wod of Birna he causit ilk man to tak ane branche of it and bring our Tay to Dunsynnan, and sa þa did. Quhen Machabeid saw þat he dred. Þe batell wes strikkin beside þe castell bot he soyn fled quhem folloit Makd̆uf swyn nocht borne of ane woman bot schorn out of his moderis wame. He slew Machabeid, cuttit of his heid and brocht to Malcolme þe 16 3ere of his ring, of Christ 1061, þe 8 3ere of Edwart.

Heir þe haif ane document þat þe ewill spreit ay desawis þame at puttis confidence in his doing. Thir wíchis and þaí at hes recourse to þame þaí mak homage to þe fend and denyis þe glorius Wirgin Mare and þe vii sacramentis of Halie Kirk quhen þaí prophese þare craft, þarfore rasin is it pat God tholl þame in ane dissaitful masteris hand. He tholis þis craft ring quhilk in þe thingis concurris with tholing of God, operatioun of þe ewill spreit and þe wiche man or woman [76r] as instrument. He tholis þis operatioune in puntioni of synnaris, thocht He punisis othir wais. Neuirbeless He lymittis nocht His powar alanerlie to naturall procese na to þe influence of planetitis and elementis sa þat He ma nocht wirk a nothir way, þarfore by þame He punisis mony wayis. Hes Iob be þe ewill spreit, in his gudis, barnis and his awne body, bot nocht for his sin bot to his merit. Dauid wes punit for his pride nocht comwn way in his self bot be mortalite in his pepill.

Secundlie it is ganen to þe wisdome of God quhilk makis ministratioun to all His creaturis sa þat He tholis þame to mwf þare awne naturall wais. Tharfore it is nocht conuenient of þe malis of Sathan be haw thaill stoppit,
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bot erar to be tholit for þe ornament of þe vniuerse, erar wald þocht continualie he is stoppit be þe gude angell at lattis him nocht do þe ewill at he myccht be his naturall giftes and wald. Sa it is not conuenient to refreyn þe malis of man in þe thing at concernis his free will hes it is to deny þe faith and dewot him to þe enemye, quhilkis ar in þe fre will of man. Sen it is þat in þir twa God is maist offendit parfoare rychtuslie He tholis þe thingis þat ar desirit be þe wiche, þat is to noy men, bestis and corne.

Thridlie God tholis þis to þe punitioun of þe ewill spreit quhen he seins agains his will God wsis his ewill wais to His glore, to commendatioun of þe faith of Christ, purgatioun of gude men and cumelatioun of þare merit. All þir ar patent in miraculis schawin agains wichecraft in þe New and Auld Testamentis.

Paip Damasus Sicund sat a moneth. He wes inwasor quharfore he deit haistelie. Paip Leo X sat 5 þere. The Romanis askit ane paip bot nocht of Duchland. The Impriour wald nocht grant bot chesit þis bischep of Brimon. He come to Rome and resignit his office quharfore he wes chosin lauthfullie agane and lefit a halie life and kithit myraculis. He resauit Christ in liknes of ane leper man and put him in his bed bot in þe mornyng he wes awa. He hard þe angell sing Ego cogito cogitaves pacis etc. He biggit þe Kirk of þe Sepulture. Heir wes halding þe consall of Wersellense quhair þe errour of Biringair wes condampnit.

Paip Wictor 2 wes a gude man. In þe sen3e of Florense wes mony bischepis symoniakis and fornicaturis condampnit. About þis tyme beguth þe pestinense of pluralite of benefice.


Linia Recta Hereditatis Anglie

Scottis king 86 wes Malcolme Conmoir, þe 8 þere of Edwerd, sone of Eldreid broder of Edmwnd Yrnside, quhilk wes slane in þe quiet place be a tratour Inglis man callit Edrik. Canwt þan rang in all Yngland. Þan for dreid of him Edwert and Eduyn, Edmwndis sonnis, fled in Wngurie. And eftir Canwt rang his sone Herald Hairfut, and to him succedit pridfull Hardmacwit, and onder him wilelie wes callit to feist and slane all þe Denis
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be þe Inglismen, and he herand þat he slew his self. Þan come Edwert, Eldreidis sone, and oo to þe duke of Normundie of Em his dochter, and rang in Ingland. þe 8 þere of him wes Malcolme crownit at Scone, quhair he maid part of erllis, baronis and knychttis. Makduf first erl of Fyf; þare wes maid erl of Menteth, Sudirland and Oill, Lennose, Mwrra, Caitnes, Rose, Angus. Few clanys wes left. Þare wes mony surnamis giffin to Scottis men:

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In þe sam tyme he maid mony religiose lawis and abrogait Machabeis lawis. He creat þare Patrik Dunbar erll of Marche to compese þare thewis and rewaris. In þis mentyme King Edwart send to Wngury for his brother barns of Edmwnd Yrnside because he had na barns of himself. Edwyn wes deid secund sone of Edmwnd Yrnside bot Edwert his broder marit Agatham, þe king of Wngreis douchtir, and on hir he gat Edgair and twa dochteris, viz. Margaret our halie quene, and Christin. Now Edward, forsaid King Edwerdis broder sone, come with his wife Agatha and his forsaid barns to his fader broder King of Ingland, bot seyn eftir King Edwert and young Edwert deit, and quhen Edgair, Sanct Margaretis broder, suld haif bene crownit othir perturbaturis [77r] contrarius to him stoppit his coronatioun, corruptit be monye and chesit Godwynis sone Herald, ewo to Canwt of a dochtir. Bot þis Herald wes wincust and slane be Wil3em þe bastard of Normundee for þe putting awa and mutulatioun of his sister, and rang in Yngland for him þe 3ere of Christ 1066.

Than Edgair seand his heretage translatit to þe Normalis, he disparit of þe recouering of it (for 3it þe Normannis brukis it) and for dreid of his life he tuke he moder Agathan and his twa sisteris Margaret and Christin. He disponit to return to Wngrie bot contrarius wind draif þame to Forth and wp þe wattir landit in a place now callit Clussen or
Margaretis Op. King Malcolme herand of þare cuming, he resaifiþ þame gracioslie and considerand þe persone, maneris and probite of þe wirgin Margaret he chesit hir to his quene þe þære of God 1067. King Wilþem Basterd herand þis, he banist all Edgaris frendis out of Ingland. Of þame ane gret multitude com in Scotland to King Malcolme. He gaif þame landis the namis of þaim ar:

Bissert  
Lindsay  
Lowell  
Maxwell

Prestone  
Soulis  
Sandelandis  
Touris

Wause  
Wardlaw  
Ramsay

Fra Wngare come Giffert Fraseir
with Agatha and Maul Muthalth
eius prole: Fra France: Montgumrye
Brothik Bosual Campbell
Drommend Bodenal Sauthair
Crihtoune Boas Taillefeir
Fothirgame Betowne

and mony otthir. I hold þe namis put in þe auld cornikil seuerest.

The king basterd for resawing of þir forsaid personeis mowit weir agains King Malcolme in skath of Ingland. Bot at þe last pece wes maid with þis conditioun interput þat Malcolme suld haif þe half of Northumbirland and for þame he suld mak fidelite to þe king of Yngland. A cross wes put þare with þe twa kingis ymagis in þe Stanemur. Seyn eftir Walteir, Fleanche sone, compeseit rebelliuon of Makglane in Gallowa and slew him, quharfore he wes maid stewart of Scotland. Ane othir rebelliuon rais be ane captane callit Makduncane of Caitness with þe Ylis and Murref. Þe king dred þame quharfor he incallit Sanct Androis help, gewand to him Monymusk for wictorie. Quhen he come to Spei, his banerman þe multitude of þare conupart, he dred to tak þe wattir. Þe king considerand þat [77v] he tuik þe baner and gaif it to ane noble and stalwart squyer callit Alexander Carron, quhilk he manfullie tuke þe wattir agains þe kingis enemis quharfor eftirwert he wes maid banerman to þe king in weir. Þe
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king without schedding of blude bot prayer of his kirkmen had þe wictorie.

Than þe king with consall of his halie quene gaif him all to halie werkis. Religioun of halie men and wemen dailie accressit. Four bischippis slidin be negligence he reperalit, þat is for to say Sanct Andros, Murthlafen now Abirdeyn, Gallowa, Glasgow. He ekit Murray and Caitnes. Edgair peceplablie passit agane to Ingland and gat landis at þe king. Neuirpeless be þe Inglismen rais gret carnalite in meit and drink for before þe Scottis men wsit bot a refection on þe day, bot þan be exempill of Inglismen þai vist tua refectionis. And sa hes þai grow to carnalite þai slaid fra audacite and manlynes. Abstinense causis a man to be deluer in his persone and reddie for defence. Bot a man gewing to carnalite seyndill is hardye, hes it is now patent in our capitenis of þe bordur at lurkis quhen þe turkis of Ingland hereis þe pure bodeis and birnis þe corn. Be þe contra abstinense causis wictorie baith in þe New and Auld Testamentis. In þe 300 men at drank wattr God deliuerit þe pepill of Israel, Iudi 7. Iudith abstinen of Olofarna, wictorie sche had of Iudith 8 et 13. The pepill of Israel twise wincust be þe trib of Byniamyn bot be fasting þai had wictorie. Our Saluiour abstenand wincust Sathan.


King Wil3em Basterd deid þe 20 3ere of his ring of Christ 1086. He left 3 sonnis behind him: Robert duke of Normunde, Wil3em Ruff king of Ingland, and Henrik Beuclerk quhem to he left his hurd or thesaur. Pat sam 3ere King Malcolme biggit þe kirk of Durem, þe bischep beand Wil3em and þe prior Turgot, ane halie man eftirwert bischep of Sanct Andros and compilit þe life of Sanct Margaret and hir husband. Als be his consall King Malcolme biggit þe Kirk of þe Trinite in Dunfermling, [78r] ordinand at fra thin furth be comwn sepultur to þe kingis of Scotland.

In þis menetyme Wil3em Ruf king of Ingland ragit agane God in his awne conscience. He destroyit abbais, bischepis. Aucleline at arguit him he banist to Rome. Batell nocht inditit he mowit agains Scotland, occupand
The Roit or Quheill of Tyme

be castell of Orlwk' and slayand þe keparis of it. To it come King Malcolme and segit it, and quhen it wes nerrest wan ane Inglisman desawaplie brocht þe keis on ane speir to þe king. The king suspekand na dissaiñ he passit fra þe host to resaif þame. Þe Inglisman cust down þe speir and strik þe king in at þe e and slew him, and be his swift horse be kennis gait throw ane wod he ewadit. In þat sam tyme Edwert his eldest sone in ane slight batell nocht far by wondit guharof sone eftir he deit. Margaret þe quene þat wes' seik and herand þir tithingis on þe fourt day sche deit, þe 3ere of his ring 36, of Christ 1097. Mony merwellis before his deid wes sene. In þis tyme Paip Wrbane Sicund institut Our Lady Matenis in þe consall of Claramont.

Paip Alexander Sicund sat xi 3ere and vii moneth. He institut at nane suld here þe Mese of ane oppin concubinar or of him at he knew weill ane concubinar hes it is patent 32 di c preter. Alace and þis decreit wer now kepit þare suld be few Messis said or hard owthir in paroche kirk or collage. Petir Dameane and Petir Alphonce heir florist.

Paip Gregore VII sat 3ere. Quhen he wes legat of France ane bischep symonatik he confusit be saing of Gloria Patri. He mycht nocht say Spiritui Sancto, for symony is agains þe Halie Gaist owthir in benefice, ordour or resawing to religioun. Quhen he wes maid paip he held consall agains þe symontikis and concubinaris, excludand þame fra dewyne service. For his gude zeill he wes tane in þe nycht of þe nativite of Christ singand þe Mese be Cynthi and put in his towre, bot be þe Romanis he wes deliuerit and his enemye chaset out of Rome. Eftirwert he cursit Henrik þe imprjouur for þe strife at raise be him and priuat him of þe impir and chesit Rodulf. Bot he come to þe paip in Lumbarde and stude penitent bairfut on þe iche and snaw. Skantlie wald he absolue him, and gaif to him agane þe Impire bot eftirwert [78v] he slaid agane to imperfectioun. Matild, cowtones of Mantu, nobill triumphatrices, wan þe Normanis and wincust þe imprjouur and mony othir dedis nobill execut for Halie Kirk. And at þe last all hir heretage sche offerit on Sanct Peteris altar to þe Kirk. Henrik tuke Paip Gregoir and wan þe cete bot he wes deliuerit be Robert Guiscard. At þe last he

provable reading; the word has been written over and obscured by the second hand.

we inserted by second hand.
The Roit or Quheill of Tyme
deit, kethit myraculis.

Paip Wictor 3 sat 2 3ere. He wes ane halie man and had ðe spret of prophece, bot finalie he wes pusanit. Ordour of Charturis monkis beguth and be giding of ðe Halie Gost ay remanit without fall.

Paip Wrbane Sicund sat 13 3ere. He wes halie and zeloise. He cursit ðe king of France for his adultere and institut ðe office of ðe glorios Wirgin Mare hes said is. He first inducit ðe occident pepill to pass to ðe wynnyng of ðe Halie Land. Auceline ðe halie bischep of Cantirbury schene in life and doctrin.'

Terra Sancta Recuperatur

Prince of ðe Christin men passin to win ðe Halie Land with Petir ðe Yremyt wes agains ðe Sarrazenis Godoffreid ðe duke of Bolon. ðe Franche men passit be ðe end Germanye and come to Bizance, fra ðin be Helispont. First ðai wan Nice, syne ðe Anteoche and mony othir ceteis of ðe Sarrazenis. ðe nowmer of Christin men wes 300 thousandis. With Godofreid wes his brethir Robert, Eustache, Baldwyn, Boemwnd duke Apulis, Hugo broder of ðe king of France and mony othir nobilis. O quhow gret zeill had ðe Cristin men of ðat thyme in regard of Dame at now is in ðe yle of Britane, at nothir for faith na iustice will fecht bot gewis ðame all to cowiteis and carnaill life. Quhar ar ðe nobi-U men at wer wont to defend ðe bordouris? All ar now to seik. Bot ðai ar our mony fosteraris of thewis and fals coleigis to ðe Ynglis men, sayand in deid, "lat ðow me be and I sall lat ðe be," and ay ðe pure is ourhalit and birnt, and ðai ly still or lukis onfer to ðare enemys, pocht ðare batell is richt.

Thair is requirit to richtus batell first ðe persone, at it be nocht a kirk man quhem to it is nocht lesun to sched blude bot in wnochowabill neid 23 q 8 c clerici. Bot ðai may ga to ðe batell and induce othiris to fecht in ðare richtuse quarell, and here confessounis and preche to ðame, and sum sais and ðai be in neid in defence of ðe realme ðai may put to ðare hand, sa ðat without ðare help ðare partie apperis to be wincust. To ðat is a argument 23 q 5 c postulasti et q 3 c maximanus bot in sik defence ðai incur irreglarite and ðai commit slauchtir or mutulatioun hes it is notit 23 q8 § 1. ðai ewaid nocht ðat pane mutuland or slayand bot in defence of

'i.e. St Anselm. The current form is probably derived from a scribal misreading of Ancelmus.'
The Roit or Quhanill of Tyme

pare self inwadit clemen de homici c si furiosis. Secundlie to iust batell is requisit lauthfull cause, hes defence or pare self and pare gudis or pe land or liberts 23 q 8 c Si nulla. Bot maist meritable cause wes to defend pe Christin faith agains infidelis and to recowir pe Halie Land, quharfore bir forsaid nobillis faucht. Thridlie at it be of gude zeill and nocht of rancur or malis bot to recowir pare wrang 23 q cc quid culpatur et c militare. Ferdlie auctorite of pare prince or owr man. Thir causis now our Scottis men hes agains pare auld enymes.

Scottis king 87 wes Donald, Malcolmes broder at fled in pe Ylis. He herand of his broderis deid, he maid pactioun with pe king of Noroway to gife him pe Ylis to help him to pe crown and sa he did and inwadit pe kinrik. Edgair in Yngland herand pis, he send about his sister sonnis. King Malcolme he gat on hir 6 sonnis and tua douchteris, viz. Edward at wes slane, Etheldreid at als wes deid, Edmwnd at left pe warld and wakit to contemplatioun, Edgair, Alexander and Dauid, Matild quene of Inglend and Mare cowntes of Bonoyn. Edgair peame resauit graciuslie, quharfore inwifullie he wes accusit for tresone before pe king be ane knycht callit Orgayne, sayand at Edgair effermit at pai sister sonnis wes werray haris of Inglend. Bot anothir knycht opponit him to preif pat fals in barrese, and sa he did and slew Organe and clengit Edgair. Donald wes crownit in Scotland agains pe lordis will quharfore he maid commuratioun to peame. Bot seyn eftir Duncan, ane bastard of Malcolmes bot ane nobill knycht in harnes, he gat companye at King Wil3em Ruf and come agains his eym and chasit him to pe Ylis.

Scottis king 88 ves forsaid Duncan bastard. Bot because he had nocht gret grace in rewling of pe kinrik, for he wes alanerlie in France and Ingland excersit in dedis of harnes, parfore pare raise ceditioun in pe kinrik. Donald his oym herand pat, he feit traturuslie Makpendir pe erll of pe Marnis to sla him, and sa he did in Menteth pe secund 3ere of his ring. Pan Donald with help of [79v] Makpendir inwadit pe kinrik agane. In his tyme Mawnis duke of Norway tuke pe Ylis and stuffit pe fortyleglis of peame and gaif peame his law quhilk Orknay kepis 3it. The nobillis of Scotland bure pis richt hewe and send about Edgair, Malcolmis eldest sone. He come with supple of Wil3em Ruf and Sanct Cuthbertis baner, commendit till him be reuelatioun. He chasit Donald and tuk him and put him in presone quharin he deit.
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Ordour of Sistercience heir beguth be Robert abbaite and Alberik his successour. Ei wer secund reformaturis of Sanct Benedickis Rewll. For mony curiosites and abusionis he abdicat and lewit all haill etfir þe rewll. Ierusalem wes tane be þe Christin men. Þare chiftane Godfreid quhen þai wald haif crownit king bot he consentit nocht þarto, sayand at he wald nocht beir ane crowne of gold in þe cete quhar Owr Salwitour bure ane crowne of thorn.

Paip Paschaell Sicund sat 18 þere. He lauborit gretumlie agains þe impriouris and kingis at gaif bischeprikis and abais and he gat his purpos thocht he tholit gret aduersite be þe impriour. Godfreid deit and eftir him rang Baldwyn his broder 18 þere, quhar thrise in batell he wincust þe Egiptianis and at þe last þare king or callife he slew. Conraid Henrikis sone in Florence.

Scottis king 89 wes Edgair, Malcolmis 4 sone. He wes þe first king of Scottis wntit with creym. Sanct Margaret his moder lefand opetin þat at Paip Wrbane. Abowt þis tyme deit King Wilþem Ruf in þe New Wod. He distroit 40 abays and quhar þai stude he maid þis gret forrest quharin discurrand in hunting he wes slane with a dart be ane cassin incerten, and sa to his sin anwurt his temporall pane for his sacrelege.

To him succedit Henrik Belkler his broder. To him King Edgair gaif his sister Matild or Mawld the sicund þere of his ring. His tothir sister he marit with þe erll of Bonoyn, Eustache. Sche wes callit Mare. Hir sister Mawld had tua sonnis and tua dochteris to Henrik: Wilþem and Richard; Effem and Mawld. Þis halie quene folloin in hir moderis futsteppis in haliness. Sche gaif exempill of pete enese þe pure till all ladeis in supplicatioun and deid. Sche in option giffin be þe king chesit to ride nakit throw þe cete of Lundone to deliuer þe pepill of Ingland fra þe thirldom at þe king held þame in þarefore sche wes callit Mawld [80r] þe gude quene. Þe epithaif of hir graif is þir verse at followis:

Prospera non betam facere nec aspera tristem; aspera risus ei prospera terror eravit.
Non decor efficet frigilem, non sceptra superbam; sola potens, humilis; sola pudica decens.
May prima dies nostrarum nocte dierum raptam perpetuam fecit inire diem.

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The sentence of pis wersis is at to pis halie queyn² prosperite maid hir nocht blith na aduersite sad, bot aduersite maid hir blyth and prosperite pridful; in power laulie and in fairnes womenlie sche wes in conterens. The first day of May sche passit fra pis wordl to Hewin.

Alace, mony ladis takis nocht at hir exempl of pete anense pe pure laboraharis, bot are mare scharp and crowell to pame na par husbandis, and sumquhill spurris pare husband to be crowell to pare husbandmen. And sa it it werifeit of pame as it is writtin Amos 4: Audita werbum domini vacte pingues qui habitates in monte Semarie i regimen virorum qui calumna facitus egens et confringitus paupores qui dicitis dominis vestris et maritus Afferte a subditis pauperibus lye wnlaw garsum et c et bibemus et laute vincu...us de cornu substantia.² The prophet Amos sais, "heir be word of God, 3e fat ky of pe hill of Mont Samair," bat is pe fat and grown ladeis, "in gidin of 3our husbandis at sais to pame, 'tak fra pe carll garsum unlaw and hie ferme, hariche hie, and cariche and we sall drink of pe substance of pe carll and mak gude cheir.'" The pane follois quhar he sais: Iurauit dominus in sancto suo c scipon quia ecce dies venient et lenabunt vos in conchis et reliquas vestras in ollis feruentibus.³ God hes sworn be Himself at be day sall cum, pat is in 3our deid, quhen pe ewill spretis sall draw 3ow to Hell in fir cartis and 3our barnis, part takaris with 3ow, in birnand pottis. Pat is to onderstand and 3e mend 3ow nocht and restoir nocht extortioun of pe pure etc.

King Edgair fundit Coldingame and maid it ane cell of Durem. He gai als to pe bishcep of it Berwik, bot eftirwert for his wthankfulnes pe king tuke it fra him. He wrocht treson agains pe king quharfore he wes deponit. He wes callit Canulph. Edgair pe 9 3ere of his ring he deit in Dundee and berist in Dunfermling of Christ 1109. Henricus Impriyor tuke pe crowne of ympir be Paip Paschaill. Nochtwithstanding he wes wthankfull to him. Barnard abait of Clarawaill schynit in myraculis, doctrin and halie life, fader of 160 abbais. Florence consall wes halding be

²Amos 4:1. Latin struck through.
³Amos 4:2. Latin struck through.
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assitistence of 340 bischeppis.

Romayn impriour wes Henrik, forsaid Henrys sone. He tuk his fader and put in presone to his deid, and spulzet pe Kirk of Rome, and gart Bischop Maurice whnappelie crowne him. Eftirwert he turnit to penance, obeyit to Halie Kirk and restorit pe skaith done to it. Bot because he dishonest his fader he deyt without barne, for hes pe wise man sais pat God punisis pe man in pe thing at he failzes in. Ludowik sone of Philip rang in France 21 3ere.

Ordour of Templaris abowt bis tyme beguth, at we call Reid Freris. First pai wsit quhit mantillis. Eftirwert Dai bure ane reid cross. Hugo and Gaufried wes fundar of it. Sanct Barnard wrait pare rewll. Pe land at pai had in Scotland 3it beris naym of pame callit Tempilland.

Scottis king 90 wes Alexander, Edgaris broder, for Edgair deit without barnis. Alexander gaif him to deuotioun hes his predesserouris did, quharfore pe brokin men of Ross and Murref gaif paim to reif and oppressiouen hes bar had bene nane to resist to pame. Bot pe dewot king seyn hoirlit pame and maid paim schortar, for he straik pe hedis fra pame and rycht sua till othir thewis and rewaris. Quharfore first pai corrupit with buddis his cubicularis at pai mycht haif entres to slay him in pe nycht. Bot quhen pai entrit, with Goddis help and pe swerd at his bed heid, first he slew pe cubiculair, syne othir sex traturis at entrit. Pe laif at fled wes tane and slane and be panis wes coakkit to reweill pair conjuraturis. He chasit paim to Murray, bot at Spey pai resistit on pe toder side. Bot Alexander with his banerman Alexander Carron, sone of Alexander Carron forsaid in his fatheris tyme, manfullie tuke pe wattir, chasit and tuke his enemys and iustifeit pame.

Quhen he returnnit hame agane ane woman met him in pe Mernys, schawand to him at pe erll of Mernis sone had slane hir husband and hir sone be cause pai crawit par det at him before pe iuge. The king herand bis, he lap of his horse down and lap nocht on agane quhill he gart put pat erllis sone on pe galluse. Alexander his banerman [81r] he rewardit for his manlynes in pe forsaid chaise. He callit him Scrynstour, pat is ane gude swerd man. He gaif him in his hermes ane wrpycht lion with ane swerd crukit in his hand etc. King Alexander fundit Scone and Sanct Comes Ynche. He als ekit pe rentis of Sanct Androse, parfore he is callit pe fundar of it. Als he completit Dunfermling begun be his fathir and moder.
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Alexander sa occupit in godlynes, Dauid his broder remanit with bare sister Mawld þe halie quene of Ingland, and pare marit Mawld, hair of Huntintone and Northumbirland, dochtr to Waldyof erl of þe sam and his wife Martha, ewo to King Wil3em bastard of Normundy, quharbe he wes chosin erll of Huntintoune and of hir had ane sone callit Henrik. That sam tyme þe Impriour Henrik 4 marit his sister douchtir callit Mald hes þai callit þe quene hir mothir, quhilk seyn eftr passit to God. Henrik hir fader had weir with Ludowik king of France, bot eftr pece maid turnand agane to Ingland drownit in þe see Richard, Wil3em and Effame his barnis, quharfore eftrwert in his life he wes neuir blith. Syne eftr deit King Alexander without barn þe 17 3ere of his ring, of Christ 1125. Onder his service come Iohne þe first Cwmynt. Henrik Impriour tuke þe Paip Paschaell with his cardinallis.

Paip Gelaise sat a 3ere. He fled fra Henrik in France and þare he deit. First Baldwin deid and rang sicund Baldwyn in Ierusalem 13 3ere. He in batell wincust and slew þe king of Perce and mony othir kingis.

Paip Calixt Sicund sat 6 3ere. He maid pece with þe impriour. Baldwin, Christin men be3ound Iordane he callit to inhabit Ierusalem. Ordur of Premonstratence þat is of Quhit Channonis beguth be a halie man callit Nothard. Paip Honory 2 sat 5 3ere.

Scottis king 91 wes halie King Dauid, 3youngest sone of King Malcolme. He had pece of Ingland als lang hes King Henrik his gude broder lewit. He kepit justice baith to pure and riche, bot þe actionis of pure men he hard his self, of gret men be othiris. He fundit 15 abbais and 3 bischeppis quhilkis ar patent in þe tabill of þaim. Henrik his sone marit Adomayn erll of Warran dochtr quhilk bure to him 3 sonnis and 3 dochteris, viz. Malcolme, Wil3em and Dauid, Margaret, Adamayn and Mawld. Seyn eftr þar guddem King Dauidis wife deit with murnyng of all at knew hir. Fra þin furth halie King [81v] Dauid lewit in perfit chestite.

In þis menetyme deit Henrik þe Impriour at marit Mald his sister dochtr and sche come hame agane to hir fader, for he had na othir hair. Sche marit agane Gaufreid erll of Andegaif, and bure till him a sone callit Henrik, to his surneym Impriour. Quhen hir fader deit inwadit þe

'and inserted by second hand.

'The words he callit inserted from margin
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kinrik Steyn, hir fader sister sone, erll of Boloyyn. He send for King Dauid to mak obedience till him for Cummirland, Northumbirland and Huntintone. He answert at he wald nocht brek his aith maid to Mauld þe werray hair of Ingland, quharfore raise batell in batell betwix Dauid and Stene. At þe last þai wer be þe bischeppis of Scotland and Ingland concordit. Bot batell continwit betwix Mald and Stene 14 3ere. Bot at þe last þai concordit in þis condiution at Henrik suld haif a part of þe kinrik and all hail eftir Stenis deid.

Quhen þis wes done Prince Henrik, King Dauidis eldest sone, deit, nocht with gret murnyng of all and principalie of his fader Dauid. He liys in Kelso. King Dauid gart þe erll of Fife Duncane leid his sone Malcolme about þe kinrik and declar him to be prince. Soyn eftir King Dauid and Henrik þe Imprice sone conuenit at Carlil, quhar King Dauid maid him knyght and he maid aith to Dauid his eme at he suld neuir tak fra Scotland Cummerland, Northumbirland na Huntintoune. Nocht lang eftir deit halie King Dauid with gret deuotioun. He wald nocht lat bring Our Salvour to him, thinkand himself wnwordy. Bot he gart haif him to þe kirk, helpit be tua prestis eftir dewot and contrit confessioun and orisone with gret ferwour and luf he resauit Our Lord Iesu, syne maid a halie and prudent sermont to his lordis and þare to God he 3ald his spret, þe 29 3ere of his ring, of Christ 1153.

In þe auld cornkill it is red at he marit Sanct Walteynis wife quhilk wes erll of Northumbirland and martirit. He had a sone callit Walteyn to at left þe warld and wes a channon regulair in Sanct Oswaldis, eftirwert priour of Kirkhaym quhare he maid a collegion of þe observance of regulair channonis in a buke quhilk in wulgair 3it in Scotland is callit þe Ordur Buke, at þe leist to þaim at come out of Oswaldis, hes Scone and Inchaffra quharin wmqhili I professit þat reow or I wes a brothir of Sanct Francis Observance. Eftirwert, þis halie man Sanct Walteyn thinkand at he wald leif a strater life for Cristis saik, he come to þe ordur of Sisterche in þe abbay of Melrose, quhar eftirwert for his halie life he wes chosin abbot. And eftirwert lauthfullie he wes chosin bischep of [82r] Sanct Androse, bot he wald nocht accep it. Be his consall his brethir Symon and Henrik erllis and his broder sone King Malcolme þe Wirgin fundit mony abbais and dowrit

concordit inserted by second hand.

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Heir we religiose men and wemen ma tak ane document in pis halie man to keip pe stait of religioun at we haif tane ws to, quhat rewll at euir it be, for to pat rewll and statutis man we answer quhen pe saule departis fra pe bodie before pe hie Iuge. Pa 3e ma speir now quhat sall he answer for at entris in religioun quhar pe rewll is nocht kepit, hes pai at etis flesche at is oblist to eit bot fische or in Sanct Francis ordur pai tak monye by pe papis declaratioun and siklik consuetude pai find. To pat answeris Alexander de Halis 3 parte at he is nocht excusit for he profes pe rewll and nocht consuetude. And pare he is nocht excusit - or sche - at kepis nocht pare rewll. To pat appreif is ane argument in pe law 20 q 3 c constituict, quhar it is said at a religiose persone profest is oblist to keip pat rewll, pocht pai wer defraudfullie inducit till it et ex quod metus c cum dilectus et c. Bot po walld arguyvn nane is oblist bot to pe thing at he ellis to oblis him to. Trew it is in expliyt thingsis, pat is manifest thingsis. Quhen I oblis me to pay tax at sowm, I am nocht oblist to pay mair na pat sowme. Bot impliyt quhen I oblis me to keip my lettir of tak or assedatioun, I man keip pe bundis of it eftir pe tenour of my writ for it is ane rewll of law: Qui vult principale vult accessorum, he pat will be principal - pat is to be a mwnk, chanton or freir - he willis pe accessour, pat is obligatioun to be preceppis of pat rewll, pocht he had nocht actualie in his mynd in pe begynnyng. Bot quhen he knawis eftirwert at pe rewll is nocht kepit in pat place, he suild laubir to cum quhar it is kepit and he haif na hoip of reformation of pat place. And gife he or sche can nocht cum quhare observance it kepit, keip pe 3 principall watis of religioun, desire reformationi, and keip pe accidentis cermonial sa far as pai may, and I traiit pai stand in pe stait of grace. Bot seuerest it wer to pass to reformit religioun, exemplif of forsaid Waltyn pat ay ascendit to strater observance.

Paip Honoir 2 sat 5 3ere. He deponit tua patrarkis at fawert pe scismaticikis.

Hugo of Sanct Wictor scheyn in doctrin. In pe hour of his deid for continwall womet he knew him self wnhabil to resaif pe body of Christ. Nochtwithstanding, he askit it at pe channonis his brethir [82v] with gret instance, quhilkis first bringand a wnconsecrat wst he reprevit. Eftirwert

'Latin struck through

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quhen pai brocht to him pe werra body of Christ, he tuke Him in his
handis, liftand his eyn to pe Hewin. He said, "pe Sone of God at I haif
betwix my handis mot now ascend to His Fader, and with Him He mot tak my
spret at he creat," and sa he did, for Our Saluiour pare manifestlie
ascendit to pe hewin with pe saule of Sanct Hugo.

Romayn impriour wes Lothair duke of Saxon xi 3ere. He wes a gude
man and fathfull to Halie Kirk. He wes crownit be Paip Innocent. He wes
familiar to Sanct Barnard.

Paip Innocent 2 sat 3 3ere. He had discord with Petir Lion. He fled
in France and Lutheir reducit him. In France Ludowik rang 48 3ere.
About pis time deit Iohn of Tymes be 3ere of his age 361. He wes armiger
of Charlis be Mayn. The Egiptians infestit pe Christin men in Ierusalem,
quharfore pe Christin men renewit batell and wan diuerse of pare ceteis.
Lotheir deit in Weron.

Romayn impriour wes Conraid. He wes faithfull and nobill prince.
In pis tyme, because pe prelatis of Haly Kirk wes exemplair, pare wes na
bastard abbatis, pan monsturis in secuilair weid, na bischeppis
concubinars, bot all halie of life. Pis ympriour wes crossit to pe Halie Land
be Sanct Barnard. Ascalon wes tane with pe Christin men. Fulco king of
Ierusalem schaissand a hair fell of his horse and deit and to him succedit
his sone Baldwyn 3 and of owris 5 king.

Paip Celestin 2 sat v moneth. Paip Lucy 2 sat xi moneth. Pe pepill
of Mesopetayn for pe maist part conuertit to pe Christin fath.

Paip Eugin 3 sat 8 3ere and vii moneth. First he wes Sanct Barnardis
monk. First he wes simpil and halie in religioun, bot God elumnit him with
gret grace and eloquence. He fled pe persecution of Romanis and come in
France and wesit his awne place and Clariwaill. Meikly he commwnd with
his brethir, with sobbin and teris at he wes tane fra pare companye and
quyet of contemplatioun, and prayit pam to resaif him nocht as lord bot hes
pare wout brethir, for igwerty he was a werray monk, bath mynd and
habit, and wtwerdlie paip. His bed wtwertlie wes ourcouerit with a purpur
claith, bot onder wes alanerlie woud clathis with stra and caf. Sa he gaif
halie exemplill baith to prelatis and religiouse men. He passit agane to Rome
and deit in gret halines and kithit myraculis. Conraid and Ludowik passit
in supple of pe Halie Land. Baldwyn king of Ierusalem wincust pe
Egiptianis and pe Babilonis. Cumdellis wisions wes abowt pis tyme.
The Roit or Quheill of Tyme

Romayn impriour wes Frederik First. Alphons king of Spen3e fra þe expeditioun of þe Halie [83r] Land come hame and deit. To him succedit his sone Sanctiose. Sanct Barnard heir deit.

Scottis king 92 wes Malcomme þe Wirgin, King Dauidis ewo, Prince Hendris sone. The first þere of his ring deit Steyn king of Ingland for soro of tynyng of his ring. Gillichrist wincust Sumyrled, thayn of Argil, rabel to þe king, and slew 2 thowsand with him. Henrik king of Ingland callit Malcomme to obedience for Cummerland, Northumbirland and Huntintone, and quhen he come he stren3it him to pass with him in’ France agains Ludowik 6, for þar he mycht nocht resist because he had few with him. Quhen he come hame with displesur of his lordis, Henrik calland on him agane against France and he nocht obeyand, he priuat him of Cummerland, Northumbirland and Huntintone against his aith maid to his eym King Dauid. Gilchrist refrenit a othir rebellion of Angus Gallowa quhilk eftirwurt wes a channon in Halie Rudhouse. The thrid rebellion wes refrenit in Murraif quharfore Dare wikkitnes wes slane all men except auld men, women, and barn. In þe provincial consall he wes inducit to mariage be þe bischop of Sanct Androse bot he refusit, attestand at he had wowit wirginite. Soyn eftir he fundit þe abba of Cuper. In his tyme wes exilit out of Ingland þe halie bischop of Cantirbury Sanct Thomas before said Henrik in presone. King Malcomme þe Madin deit in Iedburg full of meiknes and purite quhilk testifeit eftir his deid þe blyth wision þat he schew to a preist quhem to he apperit. And it ma be said of him and Margaretis branchis it at is writin Sapi 4: O que pulcra et casta est genera cum claritate immortalis et memoria illius quoniam apud deum nota est et apud homines. O quhow fair, sais he, is a chest generation with honest conversatioun. Memorance of it is immortaill for it is knawin be God and man it is apprewit. Wirginite is a gem at ay it schenis brychttest in maist precius mettell, þat is in þaim at is heest in dignite hes in þis king.

Paip Anastais 4 sat a þere. He wes a monk and chosin paip. Roger king of Apulis and Cecil deit in Affrik. Mony ceteis he tuke and maid þar

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*in inserted by second hand.*

*On 9 September, 1165.*

*Wisdom 4:1*
The Roit or Quheill of Tyme

king tributar air to him.

Paip Hadrian 4 sat 4 3ere. He wes a prechur and Inglis man of natioun. First he wes legait in Norwage and bat wild pepill coquertiit till gude life. Frederik ëe impriour wes crownit ëe Hadrian. The figur of ëe cross apperit patentlie in ëe mone. Richard of Sanct Wictor schenit in Paris, maist he of knawledge in his tyme, ane Scottis man borne. He wrait excelland bukis of ëe Trinite, of ëe 12 patriarkis, of ëe king of Israel, of ëe mistik ark and dierse othiris werkis.

Paip Alexander 3 sat 21 3ere. He had gret aduersite with 4 scismatikis 17 ëere, quhilkis he wincust and cursit and ëai all deit ane ewil deid. He preualit als agains ëe ymprior and reducit to ëe white of Halie Kirk. Ludowik king of France 60 of ëeris without barn causit his legis and religiosee men to pray to God for him and sa ëai did. And throw ëare prayer ëe sicund ëere his lady consauit barn quhem he callit Philip.

Scottis king 93 wes Wil3em, forsaid Malcolmes broder, and for his iustice he wes callit Wil3em ëe Lion. In ëe begynnyng of his ring be a harrot at Henry he requirit ëe landis of Northumbirland. He deniyit nocht his petitioun and he wald mak ath in Lundon for Huntintone and Cummirland. He maid his fath at Lundon bot 3it he gat nocht Northumbirland. He turnit agane to Scotland and straitlie kepit justice. Eftir mony forrais in Ingland and Scotland folloit batell be invasioun of Scottis men. In ëe rycht wing wes Gillicrist, in ëe left wes Rotholand ëe kingis cusin, ëe king in ëe mydwart. The Inglis men meiklie askand pece subtile ëai wrocht dissait. Ane host of ëame ëai hid and ëe toder fen3et fleing quhill ëe Scottis men in chaise wes diwidit fra ëe king and skatterit, and sa baith ëe hostis ruschit on ëe king, quhare merweluslie fechtand he wes tane and led in Normande to ëe King Hary.

Tua 3ere before his takin wes martirit Sanct Thomas of Cantirberry be 4 familiaris of King Henris, nobil of blude bot wikkit of life. Ane wes callit Wil3em Breton, ëe secund Hew Morwell, ëe thrid Wil3em Trace and ëe ferd Regynald Fittes. Hew Morwellis sister sone, callit als Hew Morwell fundit ëe abbay of Dribrouth and his sun Kynwynnyg, and sa I traist he wes a Scottis man. And eftirwvert did gret pennance hes it is said wulgair of him.

King Wil3em eftirwvert wes ransonit with ëis command at he suld pay a hundreth thousand merkis of striwiling a part in ëat present tyme, and

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Bot alace sone eftir Erll Gilchrist tuke a suspition of his wife, King Wil3emis sister, at sche suld commit adultre. In ire and greif he chasit hir out of his castell and in a place beside Dunde he hangit hir with his awne handis. The king hir broder herand þís, he wes crabit hes na marwell wes. He banist Gilcrist and cust down his castell. Gilcrist with his tua sonnis fled to Ingland and þare for paktion betwix kingis and contumeliose langage be þe Inglismen he mycht nocht bide, bot come in Scotland agane and wanderit in wod and wildernes wnkennit with ony man.

It hapnit at on caise King Wil3em to ride beside Sanct Iohnis Town. He lukit be þe gait and [84r] he saw ane fair agit man and tua fair young men huslie cled, castand petis for þare lewing. Ay a part of þe 3ere sa þai wan þare meit. Of the king merwellit of þe fairenes of þe tua young men, pocht þai wer werra leyn for hungir and sa he knew þame nocht. Þan Gilcrist come and fell down on growf before þe king and his tua sonnis and said, "O gracious king, I beseik þe for þe King of Hewynnis saik at sched His innocent blude on þe crose for our redemptioun at I and my tua sonnis may find place of mercy anense þe. Þai ar innocent bot part takaris of my tribulatioun and miserie." þe king sperit his name and cause of his petitioun for he kend him nocht. And he lay sobband, sichand and gretand and durst nocht answer. Als þe king bad him rise and be of gude comfort.

At þe last, castand downe his heid with mony teris, he said, "I am unhappy Gilcrist and maist wikkit man at put handis in my wodnes in þe kingis blude. Rychtuslie for my gilt I am priaat of my heritage and banist out of þi realm in Ingland with my tua sonnis. And for þe scornfull langage of þe Inglis men in a part, and at þi enimes be proclamatioune suld nocht be resaut þare on þe toder part, I mycht nocht remane þare bot come in Scotland agane, and in symmer remanit in woddis and cowis, lefand on ruitis of herbis. In winter coakkit to pass furth, and first we thiggit our meit fra dur to dur wnkend, and now we cast petis to get þe nedis of natur.

Added in margin by second hand: Sant Gilbert vincost Heu cardinal in disputacyon in Ingland at svmiund þe bischippis of Scotland to Inglis obedientse.
The Roit or Quheill of Tyme

Quharfor gife þare be ony place of grace and mercy anense þe exemple of Our Saluatour, schaw it to me at is penitent. I ask nocht my heritage, I ask nocht my dignate, bot my life and Scottis grund to duell apone and to win my lewing with my handis and my sonnis. Do þow þis nocht alane rlie þi name salbe extollit be men bot als win gret merit anense God."

The king at his wordis wes pungit with pete and considerit þe gret laubour in batell at had for his saik and dignate at he wes in before and þe calamit at þan he wes in with his tua fair sonnis, nocht alane rlie he forgaif him his fall, bot with teris he tuik him wp and braistit him and bad him be of gude confort. He gart gife to him and his sonnis horse and new clathis and had þame with him to Forfair and restorit to him his dignate and landis quhilkis he had nocht giffin to þe abbat of Arbroith at he fundit. Gilcrist eftir remanit in faithfull and lufabill seruice of þe king and eftirwert gaif his self and his heritage to De for said abbay. The tane of his sonnis deit before him self, the toder assentit to his faderis donatioun and þai all thre liys þare before Sanct Katherinis altair.

In þis mentyme deit Henrik [84v] Imprice sone and to him succedit Richard his sicund sone, for his eldest sone deit before his fader eftir at he wes crownit. This Richard, a chewelruse man, passit to þe Halie Land and restorit þe castellis of Scotland to King Wil3em agane and a part of Northumbirland, Cummirland and Huntintone, and forgaif him þe laif of þe some for his ransone except 10 thowsand for his expeditioun in þe Halie Land. King Wil3em maid Dauid his broder erll of Huntintone and send him with King Richard, and Scottis men with him 500' and he maid ane part of þare expense and King Richard ane othir.

Richard beguth his wiage þe 3ere of Christ 1191. Philip of France passit a litill before him. King Richard first he wan þe ile of Cipir and restorit it to þe Christin men. Syne he segit Tholomaid, and be a Scottis man in it exilit out of Scotland, he wan it, with conditioun to a serwand of Erll Dauidis at his heritage in Scotland suld be restorit. He wes callit Oleweir. Dauidis man wes callit Iohne Duyrwerd. For ambitioun betwix þe king of France and Ingland þe Christin men turnit agane to Europe. Bot King Richard tayn on þe see, Erll Dauid wes drewin in Egip and tane and put in presone, bot he wes knawin be Ynglis men and ransonit, and salit

500 inserted by second hand.
The Roit or Quheill of Tyme

gaitwert to Flandris. Eftir gret tempest and perell he maid a wow to fund a kirk of Our Lady. Throw hir help he salit to Taymouth and landit at Dundee. Before it wes Alektun, bot fra pin furth he gart call it Domum Dei, Dondee. In it he fundit a kirk of Our Lady and eftirwert be abbay of Lindoris. Before pis tyme deit King Wil3emis first wife in be castell of Edinburth and he marit agane Emengard be erll of Bellomontis douchtir and ewo to be king basterd of Normunde. Paip Alexander send ane roise of gold to King Wil3em.

Pe 3ere of God 1199 wes ane gret hungir in Scotland. That sam 3ere wete borne Alexander, King Wil3emis eldest sone and deit King Richard on ane dart and to him succedit Iohne his broder. Pe thrid 3ere eftir send pe paip to King Wil3em a swerd of honour and a purpur hat, quharfore King Wil3em pes consall of clarge appreuand at Settirday fra xii howris suld be halie day quhill Moninday, and at halie day suld be ring on Settirday at pe forsaid hour and transgressuris of bat suld be hewelie punist.

Paip raise batell betwix King Iohne and him bot be consall of pare lordis it wes mesit of King Wil3emis tua doucheris with King Iohnis tua sonnis. About pis tyme in Eboracence King Wil3em in Ingland with be king in consall kithit ane gret myracule. Ane gentilmannis sone and his hair, a barn, wes [85r] brocht to King Wil3em. Pis barns ta e wirsumit continialie, his ta hand wes deid without poste, he had nothir wse of tung nor feit. King Wil3em maid pe taking of pe cruss on him and grapit him with his handis and sa haistelie he gat his heill. He ekit be 12 bischeprikis Lesmorense.

Eftir he wes in Sanct Iohnis Towne and Tay raise at it distroyit a gret part of pe towne and pe men parof, and of pe kingis house Iohne his sone, ane suand barn, with his nwris and 12 women and 20 othir serwandis with gret criying and lamentatioun. He biggit pe towne agay beneth on pe wattir and callit it Perth be pe gentil man at aucit pe land callit Perthus at frelie gaif pe land to pe king. The 42 3ere of his ring, pe 3ere of Christ 1206 beguth our ordur of Sanct Francise.

Pat sam 3ere be bishcep of Gallowa gaif our his dignate and wes ane channon in Halie Rudhouse. The 3ere eftir Wil3em abbat of it, allegeand his age, he gaif our his office in pe hand of his ordinar at he mycht pass to Incheketh to leif ane solitair life. Quhen he had bene 9 howkis and considerit his bodelie waiknes he passit hame to pe closter, and quhen pai
The Roit or QuheiU of Tyme

sperit at him quhy he left be wildirnes he answerit hes ane student at gat nocht his fynense:

Quid faciam cum nudus eam? Iam preterit estas; Ad propriam remeare meam me cogit egestas.'

Quhat sall I do? I am nakit and symmer passis awa. I man cum hame agane for neid garris nekit man rin hes he wald say with Christ, Math 26: Spiritus quidem promptus est caro autem infirma.² My spret wald reman in Incheketh bot my flesche is auld and febill.

Als in King WjLemis tyme Thomas priour of Sanct Androse, exemplair of religioun and honest conversatioun, for his zeill of observance and discyplyne he saw part of his subditis mowit agains him. He chesit erar to leif are companye and tak a humyll stait for Christis saik and his saull heill na thoill hame incorrigibill, nocht spekand and correkkand hame and he saw hame mendit nocht, and sa refusand his dignate - sum of hame reclamation and gretand - he tuik his leif and wes a nawis and monk in Cowper in Anguse.

Heir we haif exemple of þir halie men to refuise prelation and dignate in þis present life. Bot mony ambitiose men now defendis þame with it at Sanct Paul, Thimo 3: Qui episcopatum desiderat bonum opus desiderat. Tha þat desiris a bischeprik or a prelatioun þai desir gude werk. Bot gude werk ma and suld be desirit, ergo prelatioun may be desirit. To þis argument answeris Sanct Thomas 22 q 185 art 1 þat in a bischeprik [85v] þare are 3 thingis to be desirit. Þe first is principal and final þat is to the werk of a bischep or prelait quhilk is to þe utilite of þare subditis at Christ spekis of 160 vlt': Pasce oues meas.¹ Feid my scheip with exempill of gude life, doctrin, help and supple corporalie, and þat is lowabill and meritable. Bot to þis werk ar othir tua thingis anexit, viz. excellence of gre at he is aboue othiris in honor and temperal riches, quhilkis to desire is presumptioune and pride. For Sanct Augustine sais 8 q 1 c qui episcopatum: locus superior sine quo populus regi non pater et si

egestas inserted by second hand. Latin struck through.

Matthew 26:41. Latin struck through.

1 Timothy 3:1

¹John 21:17.
The Roit or Quheill of Tyme

administretur et decet tamen indecenter appetitur. The place of prelatioun without pe quhilk pe pepill ma nocht be rewliit, pocht it be detfullie and semenlie gidit.

Nochtwithstanding, it is wnsemenlie desirit for hes Sanct Thomas vbi super bischeppis and prelatis wnquhill wes puyr and þai 3id first to penence and laubouris and first wes led to martirdome for Christ, for þan, hes sais Sanct Gregoir in pastorail, it wes lowabil to desire ane bischeprik quhen be þat office it wes seweir at he suld be led to torment and martirdome for Christis saik. Mony of our prelatis now þai ar martiris nocht of Christ bot of Sathan, for þai schort þare awne life be lichorie, glutrie and wpsitting in carting and dising and myschewess life to be argument of Sanct Paule forsaid Qui episcopatum in dicto c qui episcopatum 8 q 1 at Sanct Paule be þat episcopatum wald expone quhat is a bischeprik, þat is a name of werk nocht of honour: Episcopus inter prelatur superintendes. It is interpret a waikrife, oursear to De heill of Dare nychtbur. And at it is sin to desir dignate wardlie or prelatioun beris witnes Crisosteym 41 dic multi sayand: Quicumque desiderauit primatum in terra innueit confusionem in celo nec inter seruos dei computabitur qui de primatu tactauerit. He þat desiris dignate in þe 3erd he sall find confusioun in þe Hewin, þat is seclusion fra it. Na he is nocht contit amang þe serwandis of Christ at tretis wardlie dignate. Tharfore do þe consall of Sanct Paule ad Hebre 5: Nemo sibi sumat honorem sed qui vocatur a Deo tamquam Aaron. Nane suld tak to þaime honour lauborand for it bot he at is callit be God hes Aaron be canon election.

Bot alace, þat crowell best Ambitioun now hes nerrest distroyit Halie Kirk with hir sister Symony. In Scotland canon electiou (quhilk is of þe law of Halie Ewangell) is distroyit. For Ambitioun ledis wnwordy personis nocht to þe cheptur bot to þe kingis chalmer and hir sistir lattis þame in. And sa is bischeprikis, abbais, collegeis, parich kirkis distroyit for it is said ex [86r] de electioune c nichil: Nichil est qu... ecclesia dei magis

Latin struck through.

Regula Pastoralis 1.8

Latin struck through.

Hebrews 5:4.
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nocet quam qu... indigni sumuntur ad regimen animarum. Na thing noyis Halie [Kirk] sa mekill hes quhen unwordy personis ar tane to cuyr of saulis, quhiliks be pare wekit life ū ū sa pare awne saulis. Bot 3e may say to me a man naturale desiris erar to be aboue othiris na onder, bot of it at a man is inclynit to be natur nothir is it sin na merit, ergo it is na sin to desire prelatioun. To ūe mair part of 3our argument I sa at natur inclinit nocht a man to haif domination of a nothir man bot othir craturis alangerlie Gen 2: Dominauimi piscibus mares et c. Bot pride inducit ūat at is begynnyng of all hewill Eccle 10: Inimicus p'cti superbia.

Neuertheless, at 3e ma be sewir in 3our conscience and 3e be temptit of desire of prelatioun, office or dignate, first considdir ūe perell of prelation quhair it is said Sap 6: Iudicium durissimum his qui presiuit te fiet exiguom meam concedatur. Maist hard Jugement salbe to ūame at ar prelatis; to ūame at ar subditis mercy salbe gewin. And pray to God in ūi mynd at He lat ūe newir haif office or dignate bot gifte it be to His honour, ūe ekyn of ūi merit and edificatioun of ūi nychtbur. And se at ūow mak na way to honour be price, prayer or service for ūai at entris be symony ar ewir in ūe feyndis harnes and stait of damptantioun to ūe tyme at ūai resing ūat benefice and restoir ūe frutis of it, and ūai ar onder ūe papis cursing hes it is patent in mony placis of ūe law and renewit ex a menti 5 consi constan c milite Sic onge Paul 2 Sextus 4 and ex Paul c detestabilis ū pe electiones.

And gifte ūow be chosin in religioun to prelatioun and ūow se ūow ma nocht reforme obseruance, denwid ūe of ūi office, put nocht ūi saul heill in perell for wnsewir reduisin of othiris, stand on ūi awne keping at ūow ma answer for ūe rewll at ūow hes professit, exempli of ūe forsaid prelatis in King Wil3emis tyme before writing. And to keip ūe fra office in religioun in ūe closter, haif na familiarite with ūe prelait and gifte he be imperfit resist ay to his inordinat will and it be agains obseruance or ūe gude of ūe communite and sa ūow sall eschew office claustral.

In King Wil3emis tyme wes discension betwix King Iohn of Ingland

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Genesis 1:28.


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and þe Paip Innocente 3. He cursit him and priuat him of his kinrik for wexatioun of kirk men in Ingland. Eftirwert he wes penitent and for absolutioun he gaif Ingland and YrIand to þe paip and his successouris [86v] and ewir mair 3erlie vii thousand markis of Ingland and 3 thousand of Irland. The 46 3ere of King Wil3em, þe 3ere of God 1200 wes fundit be Erll Gilbert of Strathern þe abba of Inchafra. He dewidit his erlldome in 3 partis. Ane he gaif to Dunblane for he wes fundar of it, ane othir to þe abbay and þe thrird to his airis.


Paip Lucy sat 4 3ere. Petir Comestor at maid þe Storie Scolastik schenit. Sum writis at he wes forsaid Petiris broder and Grecian þe thrird. Baldwyn infekkit with leper, his sister sone he maid successour quhilk eftir deit, and his sister Sabil marit þe sicund husband callit Gwido.

Paip Wrbane 3 sat 2 3ere. To him come Abbat Ioachim illuminat in Halie Writ and had þe spret of prophice. He florist in Calobry. Saladin of Egip, seand discord amang þe Christin men, he tuk hardiment to him and eftir gret slauchtir he wan Ierusalem, quhilk wes in Christin mannis handis 88 3eris before eftir Godofred, for hes Our Saluiour sais: Omne regnum in se diuisum desolabitur. All prowince or kinrik dewidit is distroyit. And þis wes tholit be God for þe sin at rang amang Christin men in þe Halie Land baith lichorie rang secular stait and in þe abbais and othir kirk men.

\[^{1}\] Added in margin by second hand: Heir in Ingland a prestis concubyn wes schoin with yrn schon and riddyn to Hel be Sathen.

\[^{2}\] Added in margin by second hand: Sanct Francis wes born

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Paip Wrbane herand þe taking of of Jerusalem he deit of langoir. Paip Gregore 8 sat 2 moneth. Paip Clement 3 sat 3 3ere. In his tyme wes ane gret passage to þe Halie Land agains Iohachymis will for he said þe tyme wes nocht cum. Frederik Ymptoms, Philip king of France and Richard king of Ingland with Paip Clement conueint in help of þe Haly Land and send weirmen schippis before Frederik. Eftir he wan Sirre and wes to win þe laif, baithand him in a fluid [87r] he drownit and þan raise ambitiose discord betwix Philip and Richard hes said is.

Romayn impriour wes Henrik 6, sone of Frederik. He marit Constance, douchtir of þe kinrik of Cecil. Paip Celestin 3 sat 6 3ere and 8 moneth. He crownit Henrik. Saladin, eftir gret persecutioun and slauchtir of Christin men, he deit in Damask and in þe faith of Christ, hes it is red be inquisitioun of 3 men: ane Saracene, and Iew and ane Christin man. And to him succedit Saphandin his broder, expelland Saladinis barns.

Paip Innocent 3 sat 18 3ere. He wes a gret clerk and a halie man and proffitable to Halie Kirk. Richard king of Ingland wes slane with ane gan3e and Iohnhe his broder succedit to him.

Romayn impriour wes Philip, Henrikis broder. The Franche men and Wenetienis wan Constantinopill and maid Alexi, sone of Ysance, impriour of Constantinopill, bot he wes slane be þe Grekis and Baldwyn of France rang, and be him þe Grekis and þe Kirk of Rome wes wnit. Innocent Paip compilit þe decretalis and causit þame to be resauit. Iohnhe king of Ingland wes callit be þe king of France to obedience for his land in France and nocht comeand he forfaltit him fra þai landis.

Sanct Francis *here beguth to scheyn in Ytale. Incomparabill ferwour of contemptiouin of þe warld, þelair of ewangelical powerte, illuminat in þe spret of prophice, kenlit in þe luif and compassioun of Christ and his nychtbur, exercse in contemplatioun, profund meiknes prerogatife in myraculis kithit, his frutfull prechin, his lauboring for martirdome, resawing of þe wondis of Christ, obediens of creaturis to him, institutioun of Halie Orduris and his halie end bure witnes at he wes þe singulair banerman of þe harrot of Christ.* Contemperand to him wes Sanct Dominick, patriark and institutor of þe Ordur of Prechuris. *He had

*from * to * struck through

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merwelus zeill in wynnyng of saulis be ferwer of prechin and prayer.* In Scotland schenit Widard, monk of Cowper, bischep of Brechen and Eustache abbot of Abbirbroth halie in pare life. Pai prechin our Scotland passand on pare fut with few clerkis in pare companye, schaikbuklaris wes fer to seik fra þame. Pai wer in King Wil3emis tyme.

Romayn impriour wes Otho 4. De 3 3ere eftir Philippis deid he come to Rome and wes crownit be Paip Innocent agains þe consall of mony, and his benedictioun turnit in maledictioun, for þat day agains his aith he beguth to rebell aganis þe Kirk quharfore incontinent he cursit him and depriuat him. Heir florist Helenand, a halie monk at maid a corncul.² Heir Symon herill of Montfort, [87v] hes othir Charlis, trywmphit aganis þe herettikis, haifand with him halie bischeppis and abbatis and Sanct Domynik with 8 thousand. Hechasit ane hundred thousand herettikis. The king of Astry faucht agains þe Christin men. He weschasit and of his wes slane ma na ane hundreth thousand.

Romayn impriour wes Frederik Secund, sone of Henrik Impriour 32 3ere. He wincust Otho bot eftirwert he wes ane wikit tiran agains Halie Kirk. Ordur of þe Halie Trinite heir beguth in redemptioun of presonaris and þat sam 3ere þai come in Scotland to Abirdene. Philip king of France wincust Otho wnquhill Impriour and Iohne king of Ingland at Belgas.

Scottis king 94 ves Alexander, Wil3emis sone. He apprewit þe dedis of his fader and held his consaluris with him. Bischep of Dunblane wes his chaplain, and Alane of Galloway his constabill. In þis tyme wes dissence betwix King Iohne of Ingland and his subditis for his insaciabill cupidite. Parfore Philip of France and Alexander of Scotland hecht þame supplæ agains him and he mendit him nocht. King Iohne gat Gaulon cardinall in his help and sa without bridill he oppressit kirkmen and his lordis. Quharfor þai soucht help of King Alexander and Ludowik dalphin of France. Þai come baith to Lundin. Syne þai left þare hostis at Doweir and salit baith our to Philip. He met þame at Bolon and þare þai renewit þe auld lig betuix France and Scotland, and sa þai tuke þare leif. In þare returne deit King

²Helinand de Froidmont, a late twelfth-century Cistercian monk, author of both a Chronicon and the Vers de la Mort. Some of his sermons also survive. Froidmont, approximately 12 km SE of Beauvais, was founded by St Bernard in 1129.
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Iohne, mair be malancole na seiknes. Sum said at he wes pusonit be ane monk of a place at he thocht to distroy. Eftir his deid monye ganstandand wes chosin Henrikis sone. And Alexander reducit his host in Scotland agane. Paip Innocent be consall of Cardinall Gawlon send in Ingland cursit King Alexander and Ludowik contrarius to King Iohne and all siclik, bot eftirwert pat auarus man Gawlon for mony absoluit pam. Bot be bischeppis of Ingland confundit him before be paip and be be paip wes absoluit. Eftir mony batellis betwix Hary and Alexander at ay had victory, be be bischeppis of Ingland send in inbasset pece wes maid sa pat Alexander suld resaif Cummirland, Northumbirland to be crose and fra be sentence of Gawlon he suld be absoluit in Berwik. In pis mentyme Dauid erll of Huntinton, Alexandris fader broder deit and wes berist in Somecan Abba of Ingland. Eftirwert Alexander marit Iane be king of Inglandis sister, and Wberd iustice of Ingland marit Margaret, King Alexanderis sister.

Soyn eftir be men of Caitnes tuik pare bispesh in his awne house and eftir contumeliose [88r] werkis pai brint him because he crawit pare teyndis and cursit pam at wes obstinat. Alexander herand pis, haistelie he come pare and tuke of pam 400 and put pam to deid. Als be 3oung and ald barns of pam he gart gald' at siclik sacrilegis suld nocht be generit of pam. Alswa he priuat be erll of Caitness of his erlldome because he refrenit nocht pam fra be forsaid cryme and slauchtir of be forsaid Bischep Adamy. Soyn eftir come be Brethir Predicaturis in Scotland. Sum writitis at King Alexander spak with Sanct Dominik in France and prayit him to send pam in Scotland and seyn eftir Sanct Francise send our Brethir Minoris in Scotland. Ane othir sister of King Alexanderis marit be erll of Northfoik. Iayn be quene of Scotland deit without barne, and King Alexander marit agane Mary, dochтир of Iulyan erll of Goweir, in Rosbrouth. In his presence wes haldin ane consall of clerge in Sanct Iohnis Towne, quhare in be provinsial statuts wes maid at 3it ar kepit, he and be lordis apprewand.

King Ludowik of France send for help to be Halie Land. King Alexander send 3 chiftanis with mony men of weir to him, viz. Patrick, erll of Marche, Dauid Lindsay of Glenesk, Walteir Stewart of Dundonald, quhilkis passit to Egip with Ludowik. Bot part be swerd, part be

corrected from hald by first hand.
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pestinence þai deit all. Soyn eftir deit nobill King Alexander in Inchecarneir neir Argile þe 35 þere of his ring, of Christ 1249. He wes berist in Melrose. Sum writis at Sanct Duthaik florist in his time and master to Sanct Gilbert. Othiris writis at he wes before. Lateranense senþe wes haldin for recouering of þe Halie Land.

Paip Honor 4 sat 10 þere. Hic quid ponunt at þe sicund þere of him he confermit be procuratioun of Sanct Domynik þe Ordur of Predicaturis. Heir mony kingis 3eid agains þe Sarracenis. Frederik wes crownit be Paip Honour bot soyn he raise agane Halie Kirk. Ordur of Sanct Domynik wes confermit þe sicund þere of Honoir, Brethir Prechuris. And he, clair in science and halie life, passit to þe Hewin. Philip of France deit and Ludowik his sone succedit to him 12 þere. That sam þere wes confermit Sanct Francis Rewll before said Honour þe 3 kalendis of December be his bow.

*The þere [88v] eftir,, Our Salvour Ihesu Christ confermyt þe same reule be þe seill of His Passioun, apperand to Sanct Francis and imprentand His 5 principle wondis in his halie bodie. Tua þere eftir hend he payit þe det of deid. In his final infirmite he in ferwour of spret, he prosternit himself nakit on þe bair erd at sa in his lattir hour quhar in 3it þe auld enemy crawlit agains him, nakit mycht wersill with nakit. Sa liand he liftit his eyn to þe Hewin, bot with his left hand he hid þe wond of his side, and he said to þe brethir, "I haif done," said he, "at I suld do," (for nakit before þe bischep of Assise he come fra þe warld to religioun and nakit he passit in his deid), "do þe at God inspiris 3ow." The brethir gretand for pete, ane of þame at Sanct Francis callit his warden raise wp; he knew his wot be Goddis inspiratioun, and tuke ane habet with þe cord and femoraill and offerit to Christis pure man, sayand, "Thir I offir to þe hes a pure man, and resaif bow þame with þe command of halie obedience." Sanct Francis blythlie resaifit þame and clethit him with þame, and blythlie singand his psalm Woce Mea' quhill he come to þis worse: Me perspectant iusti; þat halie saule wes lowsit fra þe presoune of þe body and conwoit to þe hie stage of þe ordur of seraphin and collocait in seit of Lucifeir hes it wes rewelit to diuerse.

And he inserted by second hand.

Psaalm 141.
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Eftir his deid his 5 wondis patent till all at wes bare bure witnes quhat merit he wes of anense God in meditatioun of His Passioun. A lawid broder halie of life ane lang tyme prayit to be glorius Virgin to schow to him gife bare wes ony man or woman at had grettar compassioung of Our Saluiour na Sanct Francis had except hir self. Sche apperit till him with Sanct Iohnhe be Ewangelist and said to him, "Thare wes neuir nane at had sa gret pete dolorose of pe Passioun of my swet sone hes had Sanct Francis except my self and Sanct Iohnhe heir with me," quhilk he saw present with his e. Sanct Francis gret sa continualie pe passioun at maist he tint his eyn. Sanct Augustin sais in a sermont at ane man or ane woman wynnis mair merit furth 3ettand ane teir in rememorance of Christis Passion na to ga in pilgrimge to pe Halie Land and tak ane discipline ilk owk of ane 3ere anis and say ilk owk of a 3ere Sanct Davuidis psalter [89r] and fast breid and water. Quharfore I consall al dewote persone to euerilk day tak ane puyn of it and mastik in pi mynd with teris and syneforme a petitioun corespondent par to etc.*

Paip Gregoir 9 sat 14 3ere and 3 moneth. He canonyzit Sanct Francis pe 3ere of his deid and eftir mony othir sanctis. Manfullie he resistit to Frederik in defence of Halie Kirk. Ludowik of France deit and Ludowik his sone succedit 43 3ere. Sanct Anthon of Padua discipill deit. His life wes marwellis in prechin and kithin of myraculis. Eftir be apostolis he wes callit gretest prechur. Pe paip callit him pe arche of pe testament. He prechand in ane leid, all ledis onderstude him. Frederik for suspicioun put his sone in presone. Sanct Dominik wes canonest be Gregor pe 12 3ere eftir his deid. Frederik confiderit with pe Soldane quhar in he grantit mony thingis in skaith and schame of Christin men. Pat 3ere fel a stane werray gret fra pe Hewin. It had in it pe takin of pe crosse with pe ymage of Christ imprentit, and aboue in goldin letteris Iesus Nazarenus Rex Iudiorum, and it gaif sicht to ane blind man. A gret hil in Burgund dewidit and ran mony mylis and slew v thousand personis and syne marwelluslie passit to othir hillis.

Decretallis wes compilit secundlie be Raymwnd of pe Ordur of Prechuris be command of Gregoir and send to pe scolis. Heir wes solempnit disputation in Paris of pe pluralite of benefice quharin it wes determit be

*From * to * struck through
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halie doctouris at nane may hald twa benfice and ane of pame may suffice to his sustenatioun, and þat onder þe perell of his saule and deidlie sin. And þai at held contrarius opinion be þe iustice of God horrabilly wes condampnit, hes mony exempill schawis. And þat is patent to in þe Gloise Ordinar ex de cler c dudum ell 2 and panormy tayn de cle non re si c conquerenti. Na þe paip may nocht dispence without a lauthfull cause for hes þis sam Paip Gregoir bure witnes, ffor it is of þe law of natur at a man haif bot a benifice hes Sanct Thomas sais and othiris quodli. con hes it is of þe law of natur at a man haif bot a wife. For he may nocht pay his det to tua in a tyme, sa he ma nocht minister to tua benefice in a tyme, quhilkis he sponsis with a ring [89v] quhen he takis collation. Gife 3e will sa þat he may put a curet in þe tane, I answer at it is wnganand at a man mary a wife and put ane othir man in bed with hir, sa to put ane othir man to cuyr of þe saulis at pow art oblist to gide, and sall answer for þame before þe hie iugis at for þame hes sched His blude. Gife a benefice to a wife, sche may put a preist to it bot law biddis at a man sall haif bot a benefice quharin personalie he is oblist to mak ministration, hes it is patent ex de preben c extirpandi, quhair it is said: Qui habet ecclesiam parrochialum in propria persona deseruiat ibid in ordine debito et non per alium ins illa ecclesiam anexa sit dignitati vela prebenda qr' tuo per vicarum ponet deseruire cum oporteat cum in maior ecclesiam deseruire. Aliquin sciat se priuatum ipo Iure hec ibi. Heir sais þe paip in þis decretail he þat hes a paroch kirk with cuyr of saulis in his proper persone, he mon mak seruice in it be detfull ardur and nocht be ane othir preist bot gife it be annexit to a dignate, hes to a cathedraill channon or ane abba or to ane prebendar in ane collage, for þai man mak residence in þe principal kirk. He þat makis nocht residence in his paroche, he is priuat of his benefice be authorite of þis decreit Et ex de cle non res c nonnulli. It is forbidding at ane haif tua kirkis parochiall bot allanerlie ane, and þat þai ar dettit to mak residence in it dr' in c prouideas de of vicarie qu_ vnam tm' et teneantur residere in

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ea. That suld haif bot ane and remane in it for his teneantur in his law hes the strenth of a precep. It is patent cle. de Xbo sig c eximi. Mekill is to sa against pluralite of a benefice bot heir I will nocht langar tary.  

Ane Iew in Span3e in Tholeit dilwein, he fand ane stane quhar in pare wes a werra marwellus auld buke, and amang the laif of the writing: In the thrid world the sone of God salbe borne of the Virgin Mare and for the redemptioun of the world He sall tholl, and pare it schew at the buke suld be fund the tyme of Ferand virgin of Castell. Pan incontinent the Iew and all his baptist.

Pap Celestin sat 17 dais. Sin the sait wakit a 3ere and 9 moneth. Pap Innocent 4 sat xi 3ere and 3 moneth. He canonyzit mony sanctis. Frederik eftir persecution of mony papis, at the last he wes cursit and deponit be Innocent in the consall of Lugdunense, and finalie he wes [90r] smwrit be his awne sone hes he before smwrit his awne sone. Eftir the Impire wakit 28 3ere. Ludowik halie king of France he salit to the Halie Land with a gret host and his brethir Robert and Charlis agains the Sarrazenis. Ludowik wan Damiayt and slew in it 70 thousand of Sarrazenis. Eftir he had mony batellis with theame bot finalie he wes tane and for his ransone Damiait wes restorit agane. And in his menetyme Margarat his quene in Damiait, herand his takin sche wes deliuerit of a sone quhilk sche callit Tristane because sche wes in tristice.

Scottis king 95 wes Alexander 3, forsaid Alexanderis sone. Before his coronatioun pare wes deceptatioun amang the lordis of it. Sum said pare wes contrarius planettis or sternis til him. Othir said at he wes nocht 3it knycht. Nochtwithstanding, the erl of Fife tuke the barn and put him in the chir and crownit him. He wes bot 9 3ere auld. He mareit Margarat,, King Henriks douchtir,, in Eborace. He translatit Sanct Margarit and fertirt hir in siluer set with precius stanis. Bot quhen hir fertir wes brocht to hir husbandis towme the bischeppis mycht bere it na ferrar, for it anherddit till it. Quhen pai marwellit of that a dewot man said, "Sanct Margarit at in hir life held hir husband in gret reuerence, now eftir hir deid sche dois the

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sam. Quharfore sche will ga na ferrar quhill 3e tak his banis and put with hirris," and sa it wes.

Heir wemen hes a document to hald þare pare husband in reuerence eftir þe consall of Sanct Paule ad Eph 5: Mulieres subditi sunt viris suos sicut domino quia vir est capud mulieris sicut Christus ecclesiam.1 Women, he sais, be subdit to 3our husband hes to 3our lord for þe man is heid to þe women hes Christ is to þe Halie Kirk. Bot considder at þis subdewin defferis fra þe serwand, for þe tane is of luif and reuerence, bot þe toder is of dreid ad Eph 6: Serui obedite dominis vestris carnalisbus cum timore.2 Seruandis obey to 3our carnail maisteris with dreid and trymling. Bot of his wife it followis in þe forsaid cheptur ad Eph 5: Viri, diligite uxores vestras sicut Christus ecclesiam et tradidit semet ip in' pro ea etc.3 Men, sais he, luf 3our wiffis hes Christ lufit þe Kirk quharfore He gaif His life. Bot alace mony ar fawtus in to þis for sum giffis þe maistership to þare wife sa at ðai dar do nathing by hir. Sum makis bot a boyd of þare wife and a continuall dreill [90v] thocht sche suld be his fallo. Sche wes nocht maid of his fute ne of his heid, bot of his side Gen 2: Hoc nunc os ex ossibus meis propter ea rerum patrem et matrem et adherit uxori sue.4 This is a bane of my side, quharfore a man sall leif his fader and moder and aynherd to his wife.

King Alexander eftir his mariage beguth to restren3e injuris done to þe pepill be capitainis. Quharfore he callit to answer þe erll of Menteth, of Adoill, Bauthquhane and lord of Stralogy - thir four wes Cumynes - and Huchton of Abirnethe and þare complices at wexit þe pepill. And because ðai come nocht, ðai wer declarit þe kingis enymes. Thai herand ðis, with ane gret powar ðai segit þe king in Kinrosse and tuke him, had him to Striviling and syne þai did quhat ðai plesit. The Cwmens in þis tyme excellit in riches and multitud; without erllis þare wes of þare surnaym 32 knyghtis. Eftirwert Walteir Cumeng, erll of Menteth at wes principall in þe forsaid conspiratioun deit, be his wife pusonit and syne passit with a Inglis

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1 Ephesians 5:22-23. Latin struck through.
2 Ephesians 6:5. Latin struck through.
3 Ephesians 5:25. Latin struck through.

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man in paramyr in Ingland. The laif of pe Cumenis askit and gat forgifnes at pe king and syne for his tyme wes trew men. Heir pe Carmelites come to Scotland. And pe Halie Cruse of Pebilis, pe halie angell reweand to a monk of Melrose, wes founden in a caise of stane. And about pe sam tyme pe kirk of Glasgow wes pe maist part biggit be Wil3em bischep of it.

Acho king of Norway, herand of hungir in Scotland, come with ane gret multitude to pe Ilis, quhilk pai had fra pe gynnyng of Edgair to bat tyme except Haren and Boit. He wan pai to and Copie to Air and wan pe fortilege of it. Alexander send to him a harrot for pece. He wald haif nane. Quharfore Alexander gaif him batell and wan it and chasit him. He ewadit with few for of pai wes slane 24 thousand, of Scottis v thousand. Pe day followand tempest raise and drownit of pai schippis 150. 4 alangerlie ewadit quharwith he fled in Orknay and Alexander recuiust pe Ylis and pe Yle of Moyn quhilk pai brwkit 167 3eris. This batell wes strikkin at pe Largis in Kile. Eftir Achois deid, Mawnis [91r] his sone, a haly man, maid pece with Alexander.

Alexander gewin to idelteth he tholit wanton familiaris of his to wex and inquiet religiose and othir kirk men, quharfore pe bischep of Sanct Androse cursit pai. At bat pe king wes commowit and banist him. The bischep makand him to saill in France, be consall of gud men pe king callit him agane and askit him forgifnes and maid a mendis. Eftirwert he send 4 thousand markis to pe paip and a thousand men of weir to Ludowik in expeditioun of pe Halie Land, bot few come hame. To pai wes chiftanis pe erl of Carrik, erl of Adoill, Iohn Stewart, Alexander Cumynge, Robert Keth, George Duirwert, Iohn Quhynce, William Gordon. Edwart Lang Schankis, Haris sone, passit to pe Halie Land with Ludowik, bot heran his fathiris deid he returnit hame. That sam tyme Martha, douchtir and hair to pe erl of Carrik, herand of hir fatheris deid in Affrik, sche marit Robert Bruse, pe lord of Awendaill in Scotland and Cleueland in Yngland. He wes ewo of Isabell, sicund douchtir of Erll Dauy Huntintone. Of him sche consaifit Robert Bruse, eftirwert king of Scotland.

Soyn eftir deit Alexanderis wife, sister to King Edwerd and all hir barnis. He marit eftirwert Iolant, pe erl of Campanis douchtir, in Iedburg. In pe bridell he wes leden pe quene in a ring with mony othir
The Roit or Quheill of Tyme

men and women. In þe end of þe ring þai saw þe figur of a deid man, þe flesche fra þe banis. Quhen þe king and þe laif saw þat figur þai wer stunist and stude stil, and soyn þai left þare dansing. For hes sais þe wiseman: Extrema gaudii luctus occupat. Of all wardlie ioy, sorow is þe end, for þat sam 3ere wantonlie ridand at Kingorn he fell and brak his nek, þe 37 3ere of his ring, of Christ 1286.

A litil before Edwert wan Walis, þe prince of it slane in batell, and eftirwurt his broder he slew crowellie. Þe 34 3ere of Alexander come þe pestilense first in Scotland. Thomas Lermwud (callit Rymor because he spak mekill prophice) þe eril of Marche inquirit þe daye before þe kingis deid of tidanse. He answert and said at þare suld be sa gret a wind or nwn of þe morne at it suld gar all Scotland mwrn, quhilk wes þe tidans of þe kingis deid. [91v] Michell mastir Scot gret medicinar florist in science. In his tyme Conraid, Frederikis sone, wes pusanit be Manfrid his brothir. Hei florist Alexander de Halis, doctor irrefregabill of our ordur and Gret Albert of þe Orduris of Prechuris and Petir Ma...ir of þe sam. Manfrid inwadit þe kinrik of Cecil. Sanct Clare þe halie virgin wes convoyit to Our Salvior hir spouse be þe Wirgin Mare and þe thrid 3ere eftir sche wes canonest.

Paip Alexander 4 of þe ordur of Frere Minoris sat 6 3ere and 6 moneth. He confermit þe ordur of þe Brethir Hermitis. Eftir lang wakin of þe impir, þe chasaris dewidit in tua and part cheesit Alphonse king of Span3e, ane othir cheesit Richard þe king of Inglandis broder. Eftir Richardis deid Alphonse king of Castell resingit his richt to Paip Gregoir 9. He wes a gude man and a gret astronomur. Paip Alexander cursit Manfreid inwasor of Cecil. Iordanus doctor and Martin cardinall at abreuiat þe cornicul schenit. Alexander de Villa Dei at maid our auldgrammer of Scotland callit þe Doctrinall, he schenit in þe Ordur of Minoris be gude life and kithit myraculis.

Paip Wrbayn V sat 3 3ere. He wes a knycht and advocait and consulair of King Ludowik. Eftir his wiffis deid he wes bischep and finaly paip. Bonauentur, Doctor Seraphik, cardinal of þe Ordur of Minoris schenit a halie life and doctrin. Wrbayn chasit þe Sarrazenis at Manfrid send agains þe Kirk with Christin men taknit with þe crose. The fest of þe

Proverbs 14:13.
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Sacrament institut þis halie paip. Als he gaif þe kinrik of Cecil to Charlis, broder of King Ludowik and erll of Province and þat to ga agains Manfreid þe inwasure.

Paip Clemens 4 sat 4 þere a halie man. He schew at Halie Kirk suld be soyn deliuerit fra Manfrid. That sam þere Charlis wincust Manfreid beside Bonywent and slew him. Charlis als Conradin, Conradis sone and ewo to Frederik, wincust in þe erldom of Albyn and slew him. Clement Paip deit in Witerd and þe sait wakit tua þere for discord of þe cardinalis. Ludowik king of France passit in Affrik agains þe Turkis. He prosperit in þe begynnynq quhill seikness come in his host, quhar he and Iohne his sone with mony nobillis of Scotland deit. [92r] To him succedit Philip his sone.

Romayn impriour wes Rudulph 19 þere. He wes manlie, prudent and tuke þe cruise for þe Halie Land. The sen3e of Lugdwyn wes haldin and be þe Brethir Minoris and Grekis wes reducit to þe obedience of Rome, and Peleogol þare impriour come þare with 40 othir princes. Sanct Thomas of Aquyn of þe Ordur of Predicaturis deit. Pat sam þere deit Sanct Bonaventur, and for his deid þe paip maid gret lamentatioun quhilk wes Gregoir 10.

Paip Gregoir 10 sat 4 þere. He wes chosin be chance quhen he passit our se for deuotioun; þare he wes chosin for discord amang þe cardinalis quhem of wes said þir wers: Papatus nimius tulit archdiaconis vnus hunc patrem patrum fecit discordia fratrum, and þat wes be þe Halie Gaist for he wes ane gude and halie man.

Paip Innocent 5 sat 6 moneth. He wes of þe Ordur of Predicaturis, first callit Tirentaise. He maid þe sermont in Sanct Bonaventuris abat and tuik for his teym: Doleo super te frater mi Ionatha. Paip Hedrian 5 sat a moneth. He wes forsaid Innocentis sister sone.

Paip Iohne 21 sat 8 moneth. He wes cwnyng in clarge bot grose in maneris. He said at he wald leif lang bot he wes begilit for incontinent his new chalmer fell and þare he endit. O quhow blind ar þai at laubouriris for temporall dignate at hes schort tyme Eccle 10: Omnis potentatus brevis vita. The life of þame at ar in dignate is schort, 3e and perellus. Senica

'2 Samuel 1:26

'wes inserted by second hand.
writis to Lucil in his pistil sayand, "fle," sais he, "wardlie dignate hes pe schawin of deid. Seyndill," sais he, "at ony ascendit till wardlie honour bot in pe end pai gat ane sair faw."

Rodulph Impriour wincust pe king of Boem. Mary douchtir of pe prince of pe Anteoge gaif Jerusalem to Charlis king of Cecil hir spouse.

Paip Nichol 3 sat 3 3ere and 9 moneth. Cecil slaid fra Charlis for pe wise of France men at wes in it, and pe induellars gaif pame to Petir king of Arrogaige.

Paip Martin 4 sat 4 3ere and 2 moneth. He lufit religiose men. He cursit Pileogol pe Impriour Constantenopolitane because he kepit nocht his promit in returne to pe Kirk of Rome, quhilkis he promist in Leonse. He cursit als pe king of Arrogone for his inwasion of Cecil. Nicholay de Lire here florist in Parise, doctor of theologe of pe ordur of Brethir Minoris. Nation of pe Iewis, as sum writtis, conuertit to pe faith marwelluslie he propheit. Nane wrait apone Halie Writ lik him in litterall expositioun and als in moraliteis. Sum sais at he wes of Bribrance, borne of Christin fathir and mothir bot for powerte he wsit pe scwils of pe Iewis and lerit peare leid. All pe questionis at pe Iewis mowis agains our faith he absoluis cleirlie in a quodlibet and confoundis pame. Philip king of France deit and his sone Philip callit fair succedit to him 29 3ere. Petir king of Arrogon in batell agains pe Franche men wes wondit quharof he deit. Paip Honoir 4 sat a 3ere, a peisful man and discreit.

Inicium Malorum Scoie

Scottis king 96 wes Iohne Baliol, Erll Dauidis Huntintonis douchtiris ewo. Alane of Galloway marit Erll Dauidis eldest douchtir callit Margaret. Apone hir he gat tua douchteris. The eldest of pame wes marit with Iohne Baliol, quhilk wes callit Doruagill. Sche bure til him ane sone callit Iohne quhem of now I writ. The secund douchtir of Erll Dauid wes callit Isabell, quhilk marit Robert Bruse and of hir he gat a sone callit Robert Bruse hes he wes callit, quhilk marit Martha pe hair of erldome of Carrik, and on hir he gat pe thrid Robert Bruse, eftirwert king of Scotland. He and Iohne Baliol straif for pe crowne quharofe 4 gubernaturis wes institut quhill pe

'Added in margin by second hand: He in his declaracyon gaf sentense of cursyn on pam at inpugnyt Brethir Minoris, pair reuil or his declaracyon of pe sam or glosis it as it is patent li 6 ci de vbo sig e exiit qui seminat.

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dissuasion of that herand. Bot alace it was propalit before þe wrang iuge, þat is for to say King Edwerd of Ingland, at schort quhil before for his ambitioun and cupidite inwadit Waylis. Nochtwithstanding he gart exame þe cause in þe Wniversite of Parise quhar be þe maist part it wes concludit at Robert Bruse wes richtuse hair of Scotland. Baliol allegit at he wes cum of þe eldest sister and sa at nane wes sa neir to Dauid, King Wil3emis brothir. The Bruse allegit pocht he wes of þe secund sister, nochtwithstanding he wes of þe first manchild quhilk and King Wil3em had deit without barne, suld half succedit till him.

Submissio Fatua

The day ordanit for sentence diffinitife King Edwerd come to Berwik þe sicund tyme. And first he tempit Robert Bruse, manlie man.. gife he wald resaif Scotland with þat conditioun at he suld sweir fidelite to him. He answert at he wald nocht be na meyn dimynes be fredum of Scotland. Eftirwert siclik he sperit at Iohne Baliol and he blindit be ambitioun, he grantit without consent of þe lordis. Eftir þe sentence [93r] ðe erll of Montglomoir said to Edwart, "ffor þe sentence at þow hes giffin wranguslie þis day, þow salbe producit and accusit before þe Hie Iuge." Soyn eftir Edwert askit help at Iohne Baliol agains Philip of France. He obtemperit nocht,, forthinkand be obligatioun at he maid without consall of þe lordis. Edwert considerand þis, he passit and maid pece with France, mariand his sone with Philippis douchir at he mycht þe mair frelie inwaid Scotland, and quietlie he reconsalit Robert Bruse. On þe toder part King Iohne Baliol renewit pece with King Philip, mariand Edward his sone on Charlis douchir, brothir to Philip and erll of Walense and Andegaif. He gat in to chir 60 thousand of gold and landis in France callit Dampar, Harcuir and Narny.

The king first he mannit Berwik with mony noble men of Fife and Lowdean, quhilk Edwert crowellie segit. He saw at he culd nocht win it. He fen3eit him to pass awa and leif it. Bot eftir he put awa his baneris and come haistelie agane, and send forriridarisi criand King Iohne Baliol is cwmand. Than þe Scottis men opnit þe portis and passit furth to meit him. And sa þe Ynglis men ruschit in þe towne and slew all at wes in it, man, wife and barn and kirkmen. Owr all þe towne ran þe burnis of blude. Vii thousand þat day þai slew. The king herand þis he send ane host agains Edwert bot beside Dunbar þai wer wincust, all tane or slane. 70 knychtis
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wes slane with þe erll of Montroise and þe erll of Monteth. Sum fled to Dunbar, bot wantin of wittail gart þame gife owr þe castell onder trewis, bot incontinent he gart slay þame. Sum writis at þe Bruse wes cause of all þis forsaid slauchtir with his frendis, ffor þan he askit þe kinrik at Edwert. He answert and said, "haif we na mair ado bot to win kinrikis to 3ow?" The Bruse þan considerand þe frawd of Edwert, sad and sorofull he passit hame in Ingland. The Scottis men herand þis infortune I? ai fled. Edwert soyn wan Edinburg and Striviling and syne he persewit þe king. Iohnie Baliol, he dreedand his life, at Montroise resignit all his richt of Scotland to King Edwert. Edwert tuke him and a 3oung sone of his and had to Lundone and put þame in presone. Eftirwirt he send þe king hame and held his sone in plege. Bot quhen he saw [93v] at he wes in haittrent to þe Scottis men, he came agane in Yngland and fra þin to Normande quhair in Castell Gail3erd he remanit lang and þare finalie he deit blind. Edwert his sone eftirwirt deliuerit passit till his fader in France.

Edwert king of Ingland eftir he had tane King Iohnie Beliol he callit þe nobillis of Scotland to Berwik and coakkit þame to sweir fidelite to him. This doyn incontinent he mowit weir agains Philip of France and he left procuratur or wicair of Scotland Hew Cassyngaif. In þis mentyme þe lordis of Scotland at wes wnslane callit a consall amang þame and chesit 12 gubernaturis quhem principall wes þe erll of Bauquhan, Iohnie Cwmeng, quhilk maid gret slauchtir on þe Ynglis men.

**Inicium Willim Wallace**

Wil3em Wallace heir raise, a 3oung man and a knychtis sone. He did merwellus dedis of armis agains þe Ynglis men hes is patent in his buke. Finalie he wes chosin be þe lordis gubernatur of Scotland. Incontinent he passit to þe fortylegis and wan þame, þe Inglis men slan at wes in þame, and swyn he wan þe kinrik out of þe Inglis mennis handis. His name come to Edwert at wes in France. Incontinent he send ane gret host in Scotland with forsaid Hew chiftane to þame. Walles met him beside Striweling brig. He wincust þe Inglis men, and slew forsaid Hew and mony thousandis with him.

Syne he passit in Ingland quhar he had victory and brocht gret spul3e hame with him. Edwert gat wit at Wallace wes inwiyt in Scotland quharfore he send a new host in Scotland quhilk come to þe Faw Kirk. Þare abowt þe w angst of batell fell strife betwix Wallace and þe Stewart.
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The Stewart was slain, the Bruce fought against him, Makduf the Earl of Fife and Ser Iohne Graym the nobill knyght. Efter the batell, beside Dunypaise, Bruse and Walles met and eftir reprufe thay maid consideratioun. Nochtwithstanding Wallace considerit inwy against him and fraawd. At Sanct Iohnis Towne he renuncitit his office. At thay request of King Philip trewis wes giffin to thay Scottis fra All Hallomes quhill Witsonday. In thay tyme thay plen3it to Paip Boniface and forbad King Edward to inwaid Scotland, bot his inibitioun awalit litill. Eftir thay chesit Iohne Cwmeng gubernatour. Edwert heran [94r] thay, he send ane host at spul3et all to Sanct Iohnis Towne. Iohne Cwmen with Symon Frase (at we call now Fresell) and 8 thousand folloit the Inglismen and wincust thay pame and slew thay pare capitannis. Againis him Edwerd send 30 thousant with Edwart Rauf. He dewidit thay pame in 3 hostis. Iohne Cwmeng with thay forsaid company wincust thay pame ilk batell eftir othir on a day, quhilk wes gret merwell with sa few folkis. Bot thay blythnes lestit bot schort, ffor Edwart of all thay landis at he had ondird him, he gathirit sa gret ane host baith be se and land cwmand in Scotland sa that nane durst meit him, ffor thay maist part of thay nobilis wes slane before throw intestife strife amang thay pare self. All thay castellis, few exceppit, and strentthis wes deluuerit to Edwart.

Mira Crudelitas

All thay historis of Scotland and Scottis sanctis lywis, all bukis of Halie Writ and dywyne seruice he gart birn and gart bring bukis of thay wse of Ingland. He gart tak thay kingly chair out of Scone and haif it to Ingland and put in Westminyster. Maisteris in theologe and gret clarkis he put in ward in Ingland. All hold taknes of nobilite of Scotland he gart distroy, Clawdis Crowne or Iulis Hof beside thay Faukirk and gart tak awa and gart call it Arthuris Cof. Eftirwert he tuke a new aith of thay lordis of Scotland excep Wil3em Wallace, ffor bocht he hecht him hes it is writtin ane erldome of land, he detestit him hes a serpent.

Occisio Cwmyn

This beand done, Bruse and thay Cwmen murnit betwix thay pame tua thay

1Battle of Roslin, 24 February 1303.

2corrected from had by second hand.

3This chapter header originally followed the passage to which it refers.
The Roit or Quheill of Tyme

seruitut of Scotland. Bruse offert his rycht of Scotland to Iohne Cwmyn sa ðat he suld be nixt him in ðe kinrik. Cwmyn grantit and ðare apone aith and letteris wes tane and maid and sa Bruse passit to Ingland. The Cwmyn dredand at he mychnt nocht prevale agains sic ane king, and for othir behaldinis, all ðe consall of Bruse he send to King Edwert. Bruse wes callit to ðe king, bot he knew be tua spurris and tua pece of gold send to him fra ðe erl of Glosmerens at it wes na buit to him to bide. Subtile he passit awa on ðe nycht and come to Dumfreise and ðare he gaif deidlie wound to Iohne Cwmyn for his perdition. Bot James Lindsay and Roger Gilpatrik slew him out of hand.

About ðis tyme nobill and zeliose Wilzem Wallace wes betrasit and tane beside Glasgow for monye, and send to King Edwert and crowellie slane in Lundon, and sa hes it is trasit be martirdome for justice passit to ðe Hewin. Arrogonis wincust Charlis nawin in Napolis and [94v] Ludowik ðe halie barne wes gewin in plege for his fathir.

Paip Nicholus 4 of ðe ordur of ðe Minoris sat 6 þere. He wes first Minster Generall callit Ieron. Charlis 2, foresaid Charlis sone, king of Apulis of his mothiris side, he succedit to Wngurie. France and Ingland faucht with baith ðare skathis.

Paip Celestin 5 sat v moneth. He wes a halie man. Because ðe cardinalis 2 þere and a half cuth nocht concord in election of ðe paip, parfor' him, ðe hermit, ðai chesit. Bot he desirand his quiet of conscience he resignit it ðe fift moneth. Ordur Celestin beguth be him. He wes canonest be Paip Clement onder ðe naym of Petir.

Paip Boniface 8 sat 8 þere and 9 moneth. He wes a he hartit man, werra expert in ðe law and herandis of ðe curt. It wes said of him at he entrit in ðe papait hes ane tod, he lefit hes a lion and deit lik ane dog. He callit his self lord of all ðe warld. Ludowik king of France wes canonest. Albert, Rodulph Impriouris sone, slew in batell Adulph Impriour. He þan held ðe ympire x þere. Sanct Ludowik of ðe ordur of Brethir Minoris deit in ðe erldome of Province, passand to renunce his bischiprik to ðe paip. Cassayn king of Tartare wincust ðe Sarrazenis and wan ðe sepultur of Christ. The þeir of Iubile wes institut be Boniface. That þeir raise strife betwix him and King Philip of France because he wald haif recuuist France

'corrected from parof by second hand.'
The Roit or Quheill of Tyme

fra Philip. The sext buke of þe Decretalis wes send to þe scolis to teche. Philip procurand starte columnpese tuke Paip Boniface in Auany, þe pepill consentand bot 3 dais eftir be þame he wes deluerrit. Sa he passit to Rome full of malancole for he wes spul3et of his gret hurd, þarefore þe 35 day of his caption he deit of soro.


Of the ordur of Brethir Minoris, excelland all othir in ingin, Iohne Scot subtile borne in Scotland in his tyme. Born he wes in Dunse in þe Merse. He liys in Collon in Almany.

Ordur Templair wes distroyit haistelie, quhilk þe pepill callis þe Reid Freris. He cause eftirwert wes publist, þe quhilk wes prohane professioun with abnegatioun of Christ and spittin on þe crucifix, hes sum of þame confessit. It stude before 184 þeres. It [95r] beguth weill bot throw abundance of riches it endit ewill. Inglis men subieckit þe Scottis bot þe 3ere folloand, a king chosing, þai aspirit.

Paip Clement V sat 8 þere and x moneth. He wes sa expert in expeditioun of erandis in Halie Kirk at wes pring nanas þat tyme at he wes chosing absent. Paleolog orient impriour deit and Andronyk succedit.

Scottis king 97 wes Robert þe Bruse. His genolgy is writtin before. Eftir at he had impetrat and gottin absultioun fra þe paip for his sacrilege committit in Dumfreise be þe slauchtir of Iohn Cwmyn, with help of his frendis and othir trew Scottis men he passit to Scone and þare for rychtuse hair wes crownit, þocht þe tiran had tane awa þe regale chair. Be þe permission of God in þe begynnynge of his ring he had gret wanfortune and perchance in pane of his proditioun agains þe Scottis in Berwik, Halydonhill and sacrilege in Dumfrese he wes wincust in tua batellis' be þe Inglis men and þe Cwmenis, quhem be his 3 brethir wes slane, viz. Neill, Thomas and Alexander, and his wife be Wil3em Cwmen wes tane and had to King Edwert and haldin lang in presone in Lungdon. All þis pacientlie he sufferit for his sin, þe his self with few men of weir sumtyme lefit in woddis of rutis of herbis and drank þe wattir. In þis tribulatioun he had tua faithfull frendis, þat is for to say þe erll of Lenny and Gilbert Hay and

'Methven, 19 June 1306 and Dalry, 11 August 1306.
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bocht he causit pame quhilis to pass fra him, nochtwiuthstanding pai remanit ay fathfull to him.

Bot eftir tribulatioun, God sendis consolatioun hes sais pe wiseman Eccle 1: Usque ad tempus sustinebit sapiens et postea redico' consolationis. Ane wisman sustenis for a tyme bot eftirwert returnyng is' of blythnes. Eftir at he had bene wagabund in diuerse placis fleand fra pe Inglis men and Cwmens, at pe last he come to pe Ylis and bare he gat ane fathfull frend at refreschit him and his, and gaif to him a certane of manly men, armur and wapinis. Pan he thocht he wald preif dedis of chewelrie. First he come in Carrik and wan his awn castell at wes his fathiris and his heretage and slew pe Inglis men in it. Syne pai pat wes fugitife fra him come to him agane quhem with ay he had victorie, chasit pe Cwmens and Inglis men our aw quhare he wan fortlege and distroyit pame.

In pis mentyme wes a young man in Wil3em Laubertone, bischep of Sanct Androse court callit Iames Dowglas, othirwes Dowglas hardy [95v] of hart and hand. He knawand at Robert wes rychtuse king quietHe gat leif at pe bischeppis hurd. Nocht agans pe bischeppis will he come to King Robert and baith in pece and weir with him he remanit to his deid. Of him come be nobill famyll of pe Dowglas.

Edwart, heran of pe prosperite of Robert, he come agains him with ane gret host. Bot at Holme Abbay he tuik seiknes and apperandlie with pe sacramentis' impenitent he deit, ffor quhen he wes liand in extremis pe Inglis men brocht to 55 nobill young Scottis men at wes tane in pe segin of Kildromy. Pai sperit at him quhat suld be done with pame. He answert in extremis quhen schantlie he mycht profer pe word, "hang pame all on a gallose," and sa pai did. O quhow far wes it fra pe word of Our Saluitour in his deid: Pater ignosc illos quia nesciunt quid faciunt. In pe tyme of his deid wes hand seik and in extase ane squyar of his callit Wil3em Banester. He saw pe saule of Edwert led to pe Hell with a company of ewill spretis sweland, schowtand and criand, scorgeand, strikand and birnand him, quharfore quhen he conwalit of his seiknes he left pe warld and lefit

is inserted by second hand.

'with pe sacramentis struck through by rubricator. Possibly an error for without.

'Cf Luke 23:34
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a heremitis life. Of his deid ar writtin þir werse:

**Versus**

M Semel et ter c septem numerantur ab orbe
In Burgo Sabuli quo finit marchia regni
Edwerdus cecidit qui Scotos cecidit
Viscera cum cerebro cuius tumulantur in humo
Iste mouens bella dedit Anglis dira flagella
Colla superborum pede conculcavit eorum
Orbens corruptit terram sanctamque fefeller
Scotos inuasit regnum cum fraude subegit
Ecclesia stauit prelatos carcere clausit
Occidit populum Christi decimi tulit aurum
Cuius peccata toto sunt orbe notata
Anglia deflebit quando vastata iacebit
Scotia plaudit manu pro funere regis auari
Grates redde deo, Roberto rege creato
Quem vi virtutis castigat virga salutis
Eius in orbe statum faciat deus esse beatum

This werse schawis þe deid of Edwart and þe wikkit lif at he leifit.

Eftir his deid Edwert his sone come to Dumfreise and callit þe [96r] lordis
of Scotland and gart þame sweir fidelite to him. Bot mony come nocht. He
passit agane to Ingland. Bot Iohn Cwmenis come agains King Robert with
ane host of Scottis and Inglis men. Robert wes seik bot he gart bring him
to þe battel in a littar beside Enrowre' in Mar, quhare he had þe victorie
and mony of þame with Cummyn wes slane. He and his broder Edwart
eftirwert hed gret victorie in diuerse placis. Erl Thomas Randall soyn
eftir wan Edinburth fra þe Inglis men.

In þis mentyme Edwart secund inwasur send harrotis to all kinrikis
at had frendship of for help agains Scotland. Thair come in his help out
of Howland, Seland, Brabance, Flandiris, Picharde, Bolon, Caston,
Normande, Aquytane, Burdigail and Scottis men Robertis enemys. The
nowmer of þame wes 150 thousand of fut men and amaist als mony horse
men. In þe auld cornycul þare is ma put be þis werse:

\[
\text{Venerunt equitum ad milia ter quoque centum}
\text{Et quadragenta peditum fere milia circa.}^{1}
\]

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\(^1\)Cf Bower, *Scotichronicon* XII.14 (Watt, vol 6 pp 332-334). There
is an additional line (omitted here) which dates the death of Edward I to the
feast of the Translation of Thomas the Martyr.

\(^2\)Inverurie

\(^3\)Scotichronicon XII.22 (Watt, 6, 360). Bower attributes this verse
to Bernard, abbot of Arbroath.
The Roit or Quhejill of Tyme

Edwert callit his consall and sperit quhat pane suld be put to Robert at rebellit agains him, has he had bene seweir of victory and his takin. Robert put all his hoip in God and his iust querell, bot he left nathing be prudence ondone. He gart cast fowcise on pe place quhare he trowit pe batell suld be strikkin and put scharp pikis in pame and owrcouerit pame with greyn faill. Pat nycht Sanct Felanis relik come to his bed held in his pail3eon be miracul. Tymlie on pe morne all 3eid to confession and dewotlie resauit Christ. In pe host wes ane halie and ane prudent man callit Mariche, abbat of Inchafray. Eftirwert he wes bischep of Dunblane. He liys in Inchafray in pe north side of pe hie altair onder pe repositur of pe blist body of Christ with inscription in pe stane. He said Mese in pe mornynge in ane hie place at pe host mycht see. Eftir he hard pe kingis confessionioun and syne solempnitlie prechit of pe fredome and iust defence of pe kinrik quhar throw pe Scottis men tuke gret hardement. This being done he tuik pe crose of Christ with His ymage on it in his handis and sa bare heid and bairfut before pe host he bure it and causit pame to 3eid pame on pare kneis to Him and put pare confidence in Him and sa pai did. Thar enymes [96v] seand bis, pai trowit at pai 3eldit pame to pare king. Bot quhen pai raise hes lionis, pai ruschit on pare enymes and als pai at wes at pe carrage pe 3eid about ane hill, and because pai had na harnes pai put quhit lynnyng clathis aboue and rycht sua on lang staffis in sted of baneris and sua pai come our a hill. Quhen pe Ynglis men saw pame, sum trowit at pai wer ane new host. Sum trowit at pai wer angellis cum in help of Scotis. Thai fled and Edwert wes ane of pe first. He wes resauit in Dunbar be pe erll of Marche and sa be se returnit in Ingland. Pare wes slane in pat batell of pe Inglis host fifty thousand and of pame wes tua hundreth knychtis, the duke of Gowerne, the nobill knycht Ser Gelis of Artency quhemfor King Robert maid gret cair. Of pe Scottis wes slane alanerlie tua knychtis, viz. Ser Wil3em of Hadbrig and Ser Waltir Roise with 4 thousand of comon pepill. Tha gat abundance of spul3e and a gret multitude of presonaris. King Robertis wife wes redemit with permutatioun of a gret nobill of Ingland. Sche wes viii 3ere in captivite.

Miraculis concurrit with pis batell in pe abbay of Glasinbry in Ingland. On Midsymmer Eyn before pe batell quhilk wes strikkin on Sanct

\[i.e. \text{William de Vieuxpont}\]
The Roit or Quheill of Tyme

Iohnis Day, tua men tuke herbrie with þe abbot. He resauit þame graciusrlie and sperit quhar þai passit and þai said þai passit to Banaburn in help of þe Scottis men. On þe morn þare come serwandis of þe abbatis to þe chalmer quhar þai lay and þai wer awa for þai wer angellis. Als on Sanct Iohnis Day apperit in Abirdene a faire man cled all in harnes, schew to þe pepill þare at þe Scottis men had þe victorie, ekand at þai callit him Mawnis. Wulgair pepill said at it wes Sanct Mawnis wnquhill erll of Orknay. Abirdene 3it pais to þe channonrie of Kirkwa anwell ordanit be King Robert in rememorance of þe sam.


Mony batellis had Robert eftir baith in Ingland and Scotland and ay had victorie. Robert eftirwert callit þe landed men to Sanct Iohnis Towne to schaw þare haldins. Sum of þame had þame nocht for perchance þai wer birnt be þe Inglis men. Insted of þame þai brocht þare wappynnis at þai helpit to recuuis þe ring. Robert seand þat he dissimulit and commendit þaim, bidand ane othir tyme. Thai knew þis and conspirit agains him, proponand to deliuer þe kinrik to King Edwart. Robert gat þare letteris of conspiratioun quietlie and callit a parliament and conwikkit þame. The first at wes condampnit to deid wes Ser Dauid Brethen, his sister son, nocht at he consentit to þame bot alanerlie silit þare proditioun. The king had deliuerit him and ony had maid request for him. Bot because nane maid supplicatioun for him, supplicatioun on þe morne for othiris he wald nocht here. ¶are wes justifeit Walteir Maxwell, Walteir Barklaw, Patrik Graym, Hamelyn Nedryntone, Eustache Raithre. ¶ir wes knychtis. ¶e erll of

1 actually 1314

2 ms: sby. The emendation is supported by Boece, who gives ex sorore nepotem, f. CCCXVII r.
The Roit or Quheill of Tyme

Bouquhan Cwmyn and Iohne Quincy constabill and mony othir wes iustifeit. Sum wes accusit and nocht wincust.

Eftir at Robert had maid wastation in Ingland, þe Inglis mennis sönnsis come eftir and birnt Melrose and þe seik moniks at mycht nocht fle cruellie þai slew, and tuik þe sacrament out of þe siluer eucharist and put it in a treyne bust. Als þai brint Dibrouth and othir haly placis. Robert hewelie berand þis sacrelege, þe 3ere followand he waistit Ingland to Eborace. Thare he had als victorie of Edward and slew mony of his host baith Inglis and Normannis. His men1 tuik presenaris and syne come hame with trywmpfh.

In þis tyme wes ane nobill man in Ingland; to his surnaym he wes callit Hautone. In Edwardis hall he wes commendand þe Bruse, quharfore Iohne Spenseir þe kingis min3one wondit Hautone. Bot on þe morne in þe same place he slew Spenseir and sa be consall of his frendis he fled in Scotland to King [97v] Robert. He resauit him thankfullie and gaif to him þe landis of Caid3ow. He accresit gretumlie sa þare surnem (sumthing chengit Hautone in Hammyltone) in gret nowmer is in Scotland and þare cheif is honorit in regale blude and neir in linal, successioun.

Edwert sicund inwasur of Scotland maid ane miserabill end. For his priuat consall with Hew Spenseir he wes odiose with his wife and his sone and othir nobilis. Paí tuke him and put him in presone and eftir, hes it is said, be command of his sone he wes slane a whonest way. First þai thristit ane hewey burd on his wame with gret forse bot because he deit nocht for þat, thai put a twyn quhissil at his cundit and at na taiknes outwertlie of deid suld appeir, throw þe quhissil þai put ane hait yrn and sa inwertlie birnt his bowellis. Eftir his deid rang eftir his sone in his sted þe 3 inwasur of Scotland.

In þis mentyme Iohne Baliol in France, blynd, in presence of Ser James of Dowglas, all his richt at he had of Scotland he resingnit to King Robert. Siclik King Edward, eftir sum batellis desiderand pece at Robert, all his cleme and rycyth he resignit to Robert, bot sa at þe end of Scotland on þe est part suld end at Northumbirland and on þe west part at Cummerland, and for skaith at Scottis men did till Ingland Robert suld pay 30 thowsand markis, and Dauid, Robertis sone suld mary Iayn, Edwardis

1men inserted by second hand
The Roit or Quheill of Tyme

sister. All bis eftirwert wes compleit.

Bot eftir a 3ere Robert of infectioun of' a kind of leper he deit, a westell Dumbertane in Cardrose, ðe 3ere of his ring abowt ðe 21, of Christ 1329. Quhen he deit he left part of documentis to Scottis men. The first wes at ðe king suld neuir mak ane lord of ðe Ylis to represe rebelliou. Secundlie at pai suld neuir set tyme of batell to Ingland bot wax þaim at þar wantage. Thridlie at pai suld neuir tak perpetuall pece with þame bot tak trewis with þaim bot for 3 or 4 3ere. Ferdlie he prayit þame to send his hart to þe Halie Land and beris þare and because oftymis he proponit to bodily wisy it, and þis to do Ser Iames of Dowglass tuik on hand. In þis kingis life mony documentis ma be inducit bot because mony of þame ar [98r] twechit before and my breist fail3es me for writin, I man slide by mony at ma be introducit.

Albert Impriour saland þe wattir of Reym he wes slane be his awne cusin. Romayn impriour wes Henrik VII v 3ere. He wes in dedis of weir maist' chewelrus. Nochtwithstanding he desirit ay pece. The Rodis come in þe Christin mennis handis. Charlis sicund king of Napulis deit and to him succedit Robert his 2 sone for his eldest Ludowik wes a Brethir Minor and bischep of Tollose. Consell of Wyene held tua 3ere agains diuerse herise and þe reul of Brethir Minoris wes declarit. Henrik Impriour be contentioun wes crownit be Clement, and þe 3ere eftir passand agains Robert king of Napulis he wes pusonit in þe way. Thre munis wes seyn togithir in þe lest. That sam 3ere wes publist þe Clementynis' to þe scolis to be techeit. Ludowik rang 2 3ere in France.

Romayn impriour wes Ludowik 4 callit Bawair for he wes duke of Bauair. He contempnit coronation of þe paip þarfore he deponit him.

Paip Iohne 22 sat 18 3ere. He wes of law kin for it is said at he wes a schomendaris sone. Nochtwithstanding he wes our gloriose in warldlynes. Sum nobil decretalis he institut agains pluralite of benefice hes ex c execrabilis de pv. 'Our gret benefice he diminuat hes Tullose.

Scratched out, in inserted by second hand

ds: maistchal

þe Clementynis inserted by second hand

'de pv inserted by second hand.

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The Roit or Quheill of Tyme


Scottis men prowokit to batel quharfore pe Inglis men fulhardy entrit in Scotland and ma na 20 thousand (hes pis corncul sais) deit of hungir. Eftir pis calamite pe Scottis entrit in Ingland and wincust pe kingis power. Of pis sumthing is tuechit in King Robertis tyme. Paip Iohne canonizit Sanct Ludowik of pe ordur of Minoris and Sanct Thomas of pe ordur of Predicaturis. The puyr of Lugdwyn wes distrenit at said pai wer of pe thrid ordur of Sanct Franciscis, principale because pai said at Christ and his discipulis had nathing [98v] in proper or comon. Paip Iohne cursit Ludowik Impriour. He come to Rome and wes crownit be Scarra columnnese and with his sentence deponit Paip Iohne and chesit Petir Corbanense of pe ordur of Minoris, quhem be agane he wes crownit. In France rang Philip, fader broder of pe forsaid kingis 23 3ere.

Scottis king 98 wes Dauid 2, King Robertis sone, bot because he was a barne of 8 3ere auld Thomas Ranulph wes chosin gubernatuir. He wes pe nobillest and maist prudent and best chiftane in his tyme. First he maid pece with Ingland. Secundlie he kepit iustice maist straitlie. All bardis, al iuglaris, al sornaris and ydil wagabundis he gart expell fra all townis. Piparis, herparis, fidelaris and othir menstralis he wald thoill2 bot gife pai had opir craft to win pare lewin be. Of ilk schire serref wes oblist to restoir all stollin geir to pare at it wes stowin fra, get pe theif gife he wald. King Edwerd his wertuose dedis he dred and inwiyt him and kest away to distroy him. Erll Thomas hed3 pe passion of pe stane. Edwert send a wikit monk callit Wlg insted of ane medicinair and pusonit him and syn fen3et to pase hame and bring his graith or instrumentis with him agane. Sa he come to Edwert and bad him mak to batell for he wes done. Nochtwithstanding at pe pusone kithit apone him he gart bring him in a

'Alvarus Pelagius, author of De Planctu Ecclesiae

2 nayn inserted by second hand

3 hed inserted by second hand
The Roit or Quheill of Tyme

cherat to be batell. Edwert herand þis he send a harrot for pece. Thomas pocht he knew his deid approchand, he cled him wp in a rob reall and sat in his troyn, and gaif answer to þe harrot. The harrot trowit at he had bene haill and feir and he schew to King Edwert, and þarfore he gart burn þe monk incontinent. Thomas turnand hame agane, þe wenum predominant. He deit in Mussilbrough. Eftir him wes chosin gubernatouris Patrik erll of Marche and Donald erll of Mar.

In þis mentyme wes expellit out of þe realm Thwyn Lowrisone be Iames of Dowglase for sacrelege committit in puttin handis and spul3en of Herford officiell of Glasgw because he cursit þe forsaid Thwyn for adultere. Be his consall Edwert Baliol come out of France and come in Scotland with 8 thousand Inglis men to get his fathiris [99r] kinrik. On þe nycht he come on our folkis gathirit with Donald at Duplin quhen þai wer slepand and slew þame all down amaist at wes þare with þe nobillis in þat companye viz: Robert Keith Marchell, Dauid Lindsay of Glenesk, Donald gubernatur erll of Mar, Robert Bruse erll of Carrick, Wil3em Hay Connestable, Alexander Betone, Loert Strawquhyn, George Dundas, Thomas Haliburttone and þe banerman Iohnhe Schangeour, all knychttis. Few wes tane, þat is þe erll of Fife, few with him. Eftir þis þe Inglis men passit to Sanct Iohnis Towne and tuik it bot þe erll of Marche with his company segit it, and had soyn won it and priuat consall had nocht stoppit him and þat wes in gret pregidice of þe reuym. Þis claid wes done þe 3ere of God 1332.

Heir we haif mony documentis quhilkis ar tuechit before. Bot heir we may marwell of þe inwy of King Edwerd. His sister marit King Dauid Bruse, nochtwithstanding first he traturly gart pusone þe nobill gubernatur. Secundlie he furnist 8 thousand Inglis men with þe Baliol at thiftuslie at Duplyne distroyit in þe nycht þe nobillis of Scotland and gret

On 13 August 1332

Added by second hand in lower margin: kynrik. Ffyrst met hym in Fyf and gaif him batel with feow folkis lord Seton, bot he and his wes slayn. Þan Edwer...

kynrik struck through by rubricator

ms: Duphin

corrected from prenidice by second hand
The Roit or Quheid of Tyme

othiris iniuris eftirwert did to Dauid his gude broder. And sa frendschip at he suld haif had to him be law of natur wes changit be awerise in inwy. Luif is benewolance at lurkis nocht in pe lufaris bot schawis pe self in dedis of luif. Sa inwy is lurken malis at man schaw pe self in werkis opponit to cherite. The kinrik of Ingland mycht haif suffice him bot cwwites at rang in him gart him forjet his saule and frendschip at he suld haif had to his awne sister and hir husband. This ambition causit Absolon to rise agains his awne fader 2 Re 15. It causit Ioab to sla Amasa 2 R 20. It causit Iason and Alchyme to pase to pe rit of gentilis in distruction of pare awne pepill 1 Macha. Bot pe end of þame is it at Our Saluiour said Luc 10: Et tu Capharnarum vsque ad celum exaltaberis sed vsque ad infernum denegeres. Thocht ambitiose men be exaltit in þis life finalie þai salbe drownit in þe Hell.

Scottis king be inwasion 99 wes Edwert Baliol forsaid. Eftir þe sege of Sanct Iohnis Towne mony [99v] Scottis men occurrit to him, nocht trowand at ony suld resist to him. He passit to Scone with þe erll of Fife, Duncane, and Wil3em Santclair, bischep of Dunkell, and þare wes crownit þe 3ere of Christ 1332. The 3ere folloand þare sonnis at wes slane at Duplyn com and segit Sanct Iohnis Town. And þe thrid moneth þai wan it and tuke þe erll of Fife and send him to Kildromy, and Andro Morra' Tulebard at gidit þe Inglis men to Duplne our Eryn þai straik his heid fra him. Eftir þai gaif feild to Edward at Anand and wincust him. He cust his armur fra him and fled awa on a horse without bridill to Rosbruth. Eftir þis victory þai chesit Andro Murref gubernatour at sted of Donald at wes slane and Ser Alexander Seton þai maid capitane of Berwik.

Edwert king of Ingland in þis mentyme, knawand at wes diwision amang þe nobilis of Scotland, he gathirit a host of Inglis men, Normandis, Andegaifs, Flandris and come in Scotland. He said to Baliol at he come to help him, bot his werk bure witnes at he kepit na mair faith to him na to Dauid his gude broder. Dauid before had fled with his wife in France and wes graciuslie resauit with þe king. The Scottis men send nobill Iohne Ranulph, Erll Thomas sone, to þe king in France to procur help at King Philip agains þe Inglis men.


"inserted from margin, neither first nor second hand

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The Roit or Quheill of Tyme

Magna Pietas

In pis mentyme King Edward segit Berwik bai th be se and land. Bot pe nobill knycht Ser Alexander Setone, chiftane in it, with pe Scottis men nobly defendit it and gret slauchtir maid of Inglis men. The fourt moneth of pe gret sege, pe witellis fail3eand inwith, Alexander promist and he gat na help pe 3 day before August and at pai pan wald leif pe sege, he suld gife our pe toune. Edwert granitt to pis sa pat he wald gife Thomas his eldest sone in plege, and sa wes done. Bot Edward herand at Archbald Dowglas wes chosin gubernatur insted of Andro Murref at wes tane presonair be pe Inglis men, he send inwith pe trowis to Ser Alexander Setone for gewin our of Berwik and resawin of his sonnis. Edwert Setone he had presonare and Thomas in plege, the thrid sone a basterd, a wail3en and [100r] hardy man, inwadin pe schippis in pe nycht, he drownit in Tweid. Edwart said to and he gaif nocht our pe town he suld hang his tua sonnis in his awne sicht. Als he gart bring pe burd in sicht of pare fathir. This gentill knycht quhen he saw his sonnis in sic ane peynt he wes woundit with naturall pete and perplexit quhat he suld do. Bot his lady dredand pe skaith at wes to cum, sche comfort him with a lang sermont, sayand at nocht allanerlie at wes schame to him to tresnablie gife owr pe cete to pe tiran, bot on pat suld follo birnyng of pe toune, scawtir of pe Scottis men and women, distructioun of kirks, spoliatioun, deflowrin of virginis and othir women hes did his gudschrir with pe lang schankis. Sche gaif to him als exemplil of Haly Writ, and said at he suld nocht tyne his sonnis bot send pe burd martiris before him for iustice, and at he had ma sonnis lewand and at he and sche wes nocht passit in age bot mycht gener ma barnis. For all pis werdis, 3it peteos luif at he had till his barnis maid him wacilland quhat he suld do or quhat side he suld inclyne to. Quharfore his wife drew him to his chalmer at he suld nocht se his barnis de. Eftir his sonnis innocentlie wes hangit for defense of pe realme and fidelite of pare fathir and moder for pe comone weill standand stabill.

Heir we haif tua thingis to considder. The first is pe fals crudelite of pis tiran, puttand cruellie to deid pir tua 3ong innocent men, quhilk is aine of pe 4 thingis at criys a wengence to pe Hewin hes it is patent Gen 4: Vox sanguinis fratris tui Abel clamat ad me de terra. The blude of Abell

'Genesis 4:10. Latin struck through.
at pow innocentlie hes slane criys a wengence to þe Hewin. Achab at slew innocently Nabath wes sairlie punist for quhar Nabathis blude wes sched the doggis lapit his blude 3 Re 22. Bot heir incidentalie it ma be sperit gife he is a martir at deis for þe deliuereruing of þe realme or defense of þe sam or þe comon weill. 

To þis answeris Sant Thomas 22 q 124 art 5 at þe cause of martirdome is ane godlie thing and nocht manlie thing, bot and þe manlie thing quharfore a man deis be referrit to God, quhaftir he de in cete or batell for denfence of þe kinrik, of iustice he ma be callit a martir and sall reasaif crowne of martirdome. Of þame it is said Justi de excu. tuto. § filii autem qui pro re publica ceciderunt intelliguntur in perpetuum vinere per gloriam. And sa it ma [100v] be weill concludit at þir tua innocentes wes werray martiris be dowbill way.

The sicund thing to considder is þe fidelite of þis knycht and his lady, at or þai had incurrut a noit of falsat or tratury, thair tua belufit sonnis þai tholit to be put to deid. Fidelite is þe sicund part of iustice. Of it sais Tulius 2 De Offi: Nulla res vehementius rempublicam seruat quod fides. 

Thare is na thing at kepis þe comon prophet sa weill hes faith. Bot now it ma be said of mony of our lordis it at is writin Ysai 1: Principes tui infideles socii firrum. Thi princis and captanis þai ar infathfull to þe realm and fosteraris of thewis. This house of Seton wes ewir fand traist and trew to þe crown and I traist to God euir salbe. It detestit ewir prodition and falsat for tratory is þe maist wile wice at ma ring in a nobill. Vvn poeta proditor alterius nec tibi fidus erit. He at is fals and tratur to othir, he sall neuir be trew to þe.

Nochtwithstanding þe wikit crudelite of þis king, Fortone heir luyth on him, for he' mycht sa at Attell þe king of þe Gothis said at inwadit Ytale: I am þe scorge of God in punition of Ytale. Sa wes he in punition of Scotland hes first wes his gudschir. Thre dais eftir þe crewel slauchtir

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1 The idea of secular martyrdom was not new in Adam Abell's time; see E. Kantorowicz, The King's Two Bodies (Princeton, 1957), esp. 232-272.

2 Cicero, De Officiis 2.84. Latin struck through.

3 Isaiah 1:23.

4 Walther, no. 22572a. From * to * struck through.

5 he inserted by second hand
of þe forsaid innocentis, Archebald Dowglas desirand to rewenge þare deid, he gathirit ane host and passit in Ingland, bot þai were few in regard of þe Inglis men. Nochtwithstanding, þe Inglis subtile in þe begynnynge þai beguth to fle, quhill þe reyment of þe Scottis host wes brokin in chaise and dewidit. Þan þai turnit agane about þe hill of Halydone in ordur and sa set apon þe Scottis dewidit. Pare capitane wes slane with ane speir. Þan all þe laif fled. In þe fleing ma wes slane na in þe batell. In þat batell wes slane of Scottis men 14 thousand. All þe nobillis amais of King Davidis parte wes slane. Alexander Seton and Patrik Dunbar herand þis miserabill caise, desperand of help þai gaif our Berwik for all þe nobillis wes slane, and þat þai mycht lauthfullie do þan without ony noit of prodition for sais þe philosophur: Deficiente causa deficit effectus. Pe cause fail3en þe effect of þe cause fail3es. The cause at he held it sa faithfullie wes belewin of help of þe gubernour and þe laif of þe lordis, bot þai wer slane and he knew without bare help he mycht nocht had it. The punition of þe innocent slauchtir God preferwit to Himself in ganan tyme.

Edwart [101r] eftir þis batell quhill wes þe 3ere of God 1333, he left þe nobillis of Ingland with Bialiol at he suld do na thing by þame and he passit to Ingland agane. Bialiol passit about þe kinrik and gaif al þe fortelege in þe Inglis mennis handis, except Dumbartane, of it capitane wes Malcolme Flemynge of Comyrnald; Lochlewin, of it wes capitane Alane Haldbrig; Kildromy, of it wes Cristin Bruse; Wrquhart of it wes Robert Laudeir. Ane othir wes in Lochdom, in it wes Iohnne Auld. Thir stude in fidelite to David Bruse.

King Philip plen3et to þe paip of þe Inglis men. Pe paip send a legat to Scotland bot þe Inglis men in it wald nocht resaif him. Bialiol callit þe lordis of Scotland to Perth, desirand þare aith of fidelite. Bot discord þare raise for þe landis of Henry Fairlaw and Alexander Mowbra, quhill Alexander wes offendit agains þe Bialiol for his sentence agains him. Quharfore he aneirdit to Andro Murra now deliuerit fra Ingland and ransonit and als he wan þe castell of Dungard in Bouchquhan.

In þis menetyme Bialiol gart sege Lochlewin be Scottis and Inglis men. Thai dittit all þe passage of watter about þe loch at þe watter suld rise

\*i.e. de Vieuxpont
\*i.e. Beaumont
The Roit or Quheill of Tyme

aboue þe place. Beside it is þe Kirk of Sanct Sarf. Þai prophanit it and polluat be lichory and oþir wnhonest werkis bot no lang wnpunist, ffór Alayn þe capitane on þe nycht with 3 cobillis and thirlit þe stoppin of þe wattri and syne passit to þe castell. The wattri maid þe passage mair and brak at þe last, and drownit a gret part of þe host and þare carege and bur to þe see in pane of þare sacrilege, and þe castell remanit fre.

The 3ere followand Edward come to Scotland be see and land. Bot his 70 schippis betwix Kincorn and Leth, tempest risand, drownit amaist all. He and Bariol with 50 thousand passit to Glasgow and held consall þare, syne left David Cwymyn, erll of Athel, gubernatour, syne with Bariol passit to Ingland. Cwymyn sa exaltit, he occupit Robert Stewartis landis with Bauqhan and Murref. Bot in þis mentyme Iohn Ranulph erll of Murref come out of France fra King David to Dumbertane, quhare Robert Stewart wes. Þai gathirit a company and persewit þe Cwymyn fleand to Lochabir, and þare he wes in sic miserite at he lefit on ruts of herbis. He askit peteouslie eftirwert forgifnes and þai remittit him with conditioun at he suld stand in fidelite to King David. Thir tua forsaid erllis in Edinburg wes maid gubernaturis. To þame come [101v] fra þe band of King Edward Ser Alexander Ramsay, Ser Laurance Prestone, Ser Iohnne Hereyn, Ser Iohnne Haliburton, knychttis, Andro Murraif, now ransonit þe erll of Marche, Alexander Mowbra, Wl3em Dowglase, David Cwymyn forsaid erll of Athell. Bot because he wes suspekkit in consall haldin at Derse, þe laif passit awa þare erand wndetermit.

In þe 3ere followand Edward, herand of þe rebellion of þe Scottis men to him, he come agane in Scotland with 50 thousand men of weir be land and 180 schippis be see. Bot maist part of þame, because þai spul3et Sanct Comys Inche, wes drownit be tempest. That sam tyme quhen Edward wes liand with his host at Sanct Iohnis Towne, the duik of Gillir come throw Ingland to Scotland with his hermy in help of King Edward agains þe Scottis.

Bellum Mirabile

Bot quhen he come to þe Burromur beside Edinburth he hapnit on þe Scottis company at held King Dauidis part, bot he wes wincust be þame and

1 it inserted by second hand
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The Roit or Quhelli of Tyme

fled to be castell hill. On be morn he 3eildit him, makand ane aith at he
suld nocht eftir fecht agains be Scottis. Quhen pai 3eid to spul3e pe feild
pai fand a woman Gillir of gret statur deid. Sche in be begynnynng of be
batell, passand before be laif, straik down Richard Schow in singulair
iustin and eftir stalwertlie faucht and wes slane. Of be crowelnes of wemen
I spoke of before. Qhuhat intent pis women come heir it is nocht certan etc.
The duke allegit famharite of King Philip, parfore Erll Iohne Ranulph or
Randaill for lufe of France led him with few folkis to be marche of Inland,
quhar be a bak stall of Inglis men he wes tane and had to Edwart.

False Dauid Cwymyn, herand be takin of Iohne be gubernator,
sicundlie he brak his aith and come to Edwart and wes maid gubernator be
him agane, and pan he wes mair crowell to be Scottis na he wes before.
The quhilk crudelit be Scottis men mycht nocht suffir and principaly be
lordis. Eftir Edwartis passin awa pai raise agains him, segeand Gildromy
and pocht he wes fer ma na pai, neir pe lese with help of Iohne Craig be
capitane and 300 nobill men with him pai had be victory. Dauid, knawin be
breking of his obligation, diuerse tymes at he suld nocht be tane with a
company of his stalwart men he ruschit in be myddis of his enemis.
Alexander Gordon pare slew him in pane of his infidelite and brekin of aith
maid to his prince. Payn of be menswern before God is als [102r] hewy as
mansclauchtir. It is patent 22 q R c Inter cetera. And he is defamit and
it be manifest, na he is nocht admittit to orduris 6 q i c infames. Bot pan
3e ma speir quhethir be comon pepill sweran dailie in common langage be
God or Our Lady or othir sanctis synnis deildie. To pis is answert at athis
hapnis tua maner of wayis. First quhen pai sweir wittandly fals othir in
mowis or criust, pan it is deildie sin, ffor pai call God or Lady to heir
witnes to pare lesin. Secundlie it hapnis at pai athis ar trew and lesum and
pan hes Raymund sais it is bot wenal sin. Bot euirilk man suld restren3e
pame fra pat ydil swerin, ffor Christ sais Math 12: De omni verba otioso
etc. Of all ydil word men sall gife conte on be day of Iugement, mekil mair
of aith of blasphememen I spak before, pat is swern Goddis Passion, body or
blude.

Eftir pis victory Andro Murref in sted of Erll Iohne Randall wes
chosin gubernatur. Robert Stewart wes seik in Dumbertane. Andro

Matthew 12:36.
The Root or Quhail of Tyme

gathirit þe powar þat he mycht be and chasit þe Inglis men in all place, and
cust down þe castellis at þai wer in. Edwert herand þis be writingsis of
Iohne Cwymnis wif, he come in Scotland bath be see and land, waistand our
all quhare quhill he come to Perth, quhair in his brothir Helcan, ' for his
cruelitie and sacrilege, slayand þame at hes refuge to the kirkis, and
burnyng of Lesmahago, and bakwert answer to himself, he slew with his
awne hand before þe hie altair, saand "Haly place sall nocht sauf þe
quharto þow gaif na rewerence, slayand þame at saucht girth." He left
Baliol in Sanct Iohnis Towne and syne passit to Ingland.

Andro Murref herand þis, he com fra þe hicht quhar he lurkit with
his and chasit þe Inglis men, and cust down þe castell and gaif þame feild
at Panmoir in Anguse, and wincust þaim and slew of þaim 4 thousand,
amast all nobilis and pare chiftane Henry Montfort, qhill generit ane gret
murnyng in Ingland. Edwert herand þis, he send tua hostis in help of þe
Baliol. The first wincust Wil3em Keth and tuik presonar þare chiftane
Wil3em Tallaboit quhill he pait 2 thousand. The toder inwaldit Laurence
Prestone with Robert Gordon, and slew þame amasit all with þare chiftane
Richart Montfort. In þis tyme Blakumes' mapfullie defendit þe castel of
Duñbar agains þe erllis of Ingland. Seyn eftir deit þe nobill gubernator
Andro Murref and erdit in Rosmarky þe 3ere of God 1338. Than þe haill
cuyr Robert Stewart had. The first [102v] batell agains þe Inglis men he
tynt. The sicund he wan. And syne with help of France men at come with
Wil3em Dowglas, he wan Sanct Iohnis Towne. Baliol seand þis prosperite
of Scottis, he fled thiftuslie to Ingland.

The kinrik purgit of Inglis men, Dauid reuertitur regni. The
gubernour with consall of þe lordis send to France for King Dauid Bruse
and he with prosperite come hame. In þis tyme nobill Alexander Ramsay,
maist wail3eand in chewelry, in Ingland he had victory of þe Inglis men and
mony presonaris he tuik. Amang þe laif wes þe erll of Sarusbery and with
him he ransonit Erll Iohne Randall. þe capitane of Rosbruth wes als tane
and incontinent he segit Rosbruth and wan it, and syne with Erll Iohne
blythlie come to þe king. Quharfore þe king maid him provest of Rosbruth
and serref of Tevidaill. This inwiand Wil3em Dowglas at wes serref before,

1 John of Eltham

2 Black Agnes or Anna, Countess of March
The Roit or Quheill of Tyme

3 moneth eftir he come apone Alexander in þe Kirk of Hawik and wondit him, tuik him and hungirit him 17 dais without meit in þe Hermitage and sa he deit martar, for eftir his deid wanfortune wes lang tyme eftir in Scotland. This wes þe first tratory be þe surnem of Dowglase. Dauid gart seik him to be deid bot be intercessioun of Robert Steward and othir nobilis eftirwert he wes resauit to grace.

Eftirwert Dauid thocht to rewenge him of injuris done to him. He send Er11 Iohne Randaill to Ingland twise and he spulʒet a gret part of Northumbirland and brocht þe spulʒe hame. Eftir because Edwart segit Calise' quhilk wes in Philippis handis, be request of Philip Dauid passit with ane host in Ingland. He wes monist in his sleip to spair Sanct Cuthbertis land, bot he did it nocht. Edwart send his harme out of France in supple of his legis. Qhata will 3e? It hapnit heir hes eftirwert in Flowdane, ffor þe first batell Robert Stewart with þe erll of Marche wincust and eftir folloand of þe chaise wald nocht cum agane, and sa þe flearis turnit on þe kingis host at wes denudit of þe tua wingis and sa þai wan þe batell. Þe king wes tane. Nobill Er11 Iohne Randale hes othir Iudas Machabeus wes slane. Wilʒem Dowglas wes tane. Thair wes slane þe erll of Straithern, Hay constabill, Keth marchel, Straithquhen cubicular, Lindsay of Glenesk with a gret multitud of wulgair pepill. Four erllis wes tane with þe king, viz. Fif, Sudirland, Wigton and Menteth. Ane haro wes in þe kingis leg cuth nocht be gottin furth quhill he maid a wow to Sanct Ringeand and þare incontinent it lap furth. This batell wes strikin' [103r] þe 3ere of God 1348. Than þe Inglis men subieckt to þame Rosbrug, Hermitage, Anendaill, Gallowa, Mars, Tewidaill, Tweddaill and þe Forest.

Þe 3ere folloand Balian with þe erll of Northumbirland spulʒet Lowdean and Clidisdaill. Robert Stewart wes agane institut gubernyr. This tyme Wilʒem Dowglas, Archbald sone at wes gude Ser Iames broder at deit in Spanʒe fechtand with þe infidelis, come out of France and wan Dowglesdaill fra þe Inglis men, the Forrest and Tewidaill. The sicund 3ere eftir Wilʒem Dowglas at wes tane at Durem wes ransonit, bot soyn eftir he wes slane with ane othir Wilʒem Dowglas his godsone in rewenging of Ser

'corrected from Alise by second hand

'Added in lower margin by second hand: This tyran at his 3owl he had twa kyngis presonaris in þe burd with hym
Alexander Ramsais slauchtir and Dauid Barclays. In ðis mentyme be request of King Philip þe Scottis men inwadit Ingland and birnt Berwik bot soyn eftir come Edwart and reperelit it. Syne in Roxburgh Bailol gaif to him all his richt of Scotland, syn þai passit furth and spul3en to Hadinton. The Inglis men at wes in schip passit furth and spul3et þe Quhit Kirk. Eftir at ane of þame had spul3et þe ymage of Our Lady, he wes passand furth onder þe cancel, blithlie shawand his spul3e þe crucifix tua fut o lenth set slikir a north fel down be miracul and straik out þat sacrilege harness at spul3et þe ymage of Our Lady on þe morn eftir Candilmes Day.

Dauid þe xi 3ere of his taking wes rasonit with 50 thousand mark striwiling and for ðis wes giffin plejin nobillis sonis quhilk amaist' all deit be pestilence in Ingland. Dauid promyttit to þe lordis of Scotland gife þai wald transfer þe kinrik of Scotland to Richart prince of Ingland, quhilkis he promittit and þai wald consent. þai all with a mynd said þai wald neuir consent þarto als lang hes þai mycht weild a wappin in þar rycht hand. Sein eftir deit Iaynþe quene without barn for hes I traist it wes nocht þe will of God at sche suld haif ane hair to Scotland because hir gudschir, hir fader and hir broder sa lang before wranguslie had wexit Scotland. Eftirwert he marit Margaret Logy, douchtir of Ser Iohn Logy, bot because sche wes barret he put hir fra him. Sche passit to Rome bot cumand hame sche deit þe gait.

Dauid gaif him synye to reforme townis and castellis. Amang þe laif he biggit þe towr of þe castell of Edinburgh quhilk 3it is callit Dauis Towre. He deit in þe sam castell þe 47 3ere of his age, of his ring 39, of Christ 1370.

The Grekis inwadit þe Turkis and with help of Paip Iohne and King Philip þai wincust þe Turkis. That 3ere Paip Iohne [103v] XXII deit þe 90 3ere of his age. He left þe grettest hurd behind him at euir we red in any kirk man. þe sowme wes ten hundreth thousand markis and 25 thousand. Quethir he be salf or nocht to maist halie and dewot personis in þat tyme Christ wald nocht reveil.

Paip Benedit 12 of þe ordur of Cisterce sat 7 3ere. He wes ful of halie zeill. He reformit þe ordur of Sanct Augustin and Sanct Benedic and

\*corrected from ar maist by second hand

\^ms: rayn
maid statutis to pame. He forbad to gife benifice to pame at wes wnwordy and on pat he maid a decretaill at begynnis: Benedictus deus in donis suis. We may noit heir at pat at chesit to benefice with cuyr of saulis, he synnis deidly and he is priwat fra phe electioun and suspendit fra his benifice 3 3ere ex de elec c cum vincome sis. Als he is oblist to chese ay phe best be his wittin othirwes he sall nocht ewaid phe iugement of God. Luke ay at he at bow chesis half sufficicnt knawledge halines of life and equite of iustice. Phe foresaid paip wes euir just pat he wald nocht knaw be parcelalite or distribution of his awn kynnismen saand at phe paip wniuersaill iuge had na consanguinense, wnderstand declinand be parcelalite.

Heir florist Iohne Manduell knycht, doctour in medicin born in Ingland. In pilgrimage he 3eid amaist our all phe warld and wrait in 3 ledis phe merwellis at he saw. Als in pis tyme florist Oderik of our ordur of Brethir Minoris in Asy and Ynd, prechand and kithand miraculis. He translatit phe bodeis of 4 martiris of our ordur out of phe cete of Hermy be phe se to Carram in Ynd be myraculis and wrait his pilgramise. Phe Franche men wes wincust.

Paip Clement 6 sat 3ere. He wes victoriuse, werra cunnyng. He maid mony sermonis. Nane passit fra him without consolatioun. Edwart wincust Philip quhar wes slane 20 thousand.

Romayn impriour wes Charlis 4. He wes laulie and meik bot ay he wes victoriose. Philip of Franche deit and Iohne succedit to him.

Paip Innocent 9 sat 10 3ere, lufer of religiosite. Bartholus iurist florist. The Inglis men at Paris wincust phe Franche men and tuke King Iohne and Philip his sone. Edwart eftirwart deliuerit him bot because Iohne brak his promyt he passit with 150 schippis and subieckit France and segit Parise. Leudulphis at compiht Vitam Christi heir abowt florist of phe ordur Chartusian, prior of Argentin.

Paip Vrbane 5 sat 8 3ere. He wes ane halie man, doctour of iuyr. He prechit phe cruse agains phe Turkis. Sanct Brigitta wes send to him be Christ for confirmaition [104r] of hir rewll quhilk Christ ditit. Ordur of Our Saluiour to Brigitta wes confirmyt. Iohne of Rupissis florist of phe ordur of Minoris. Katherin of Senis, a halie wirgin, heir abowt florist. Sche had with hir Sanct Katherin, Brigittas douchtir, and othir halie

'inserted by second hand: hym at is vnwordy
The Roit or Quheill of Tyme

virginis. Because I red nocht hir life I pass now be.

Scottis king 100 wes Robert Stewart, first king of þat surnem. Or he wes crownit Wilžem Dowglas come to Lithquow with a greit powar saand at he had richt to ring, allegeand at he had þat rycht be þe Baliol and Dauid Cwmyng. Agans him opponit þan þe erll of Marche, George, Iames Lindsaye of Glenester, Hay constabill, Erskin capitane of Dumbertane and mony othir. The Dowglas considerand þar sentence and power, he passit with þame to þe crownynng of Robert in Scone. And þarfor King Robert gaif in marege to Iames, Wilžemis eldest sone, his eldest douchtir gottin with his first wife Deym Eufaym. Robert wes crownit þe 57 3ere of his age. His wife at he had þan wes callit forsaid Eufaym, þe erll of Rosis douchtir. He lefit before with hir mony 3eris or sche wes now crownit with him. Sche bwir to him tua sonnis and a douchtir marit with Dowglas. Dauid þe eldwest wes erll of Strathern, Walteir þe sicund wes erll of Adoill. Sum writis at þe eldwest wes erll of Adoill.

De Concubina

Of Elisabeth Mwir, douchtir of Ser Adam Mur quhilk wes before his concubin, he gat 3 sonnis and 2 douchteris. The tane of þe douchteris contrakkit mariage with Iohnen Dunbar, þe erll of Marches broder, þe topir with Iohnen Lion. Iohn, eldest, erll of Carrik and finalie king eftir him. Robert wes erll of Fif and eftirwert gubernatur. Alexander wes lord of Badženo. He ordanit at þir 3 sonnis of his concubin suld be preferrit in successioun to þe tua sonnis of þe quene, because eftir decise of þe quene he marit þe forsaid concubin and sa rehabelit þe forsaid basterdis. And sa þe eldwest of þaim succedit. And gif it wes of conscience it will appeir sumtyme before þe Hie Iuge. Nochtwithstanding we may heir noit þat he at is nerrest hair ma for causis maid be disherist quhilikis ar put in autent ti cum de appel. cong. § causas. Amang þe laif ane is and he put handis in his fader or moder or do hewy iniuris to þame. Als and he or sche accuse þame cryminalie in cause at is nocht agains þe prince or comon weill. Als and he excerse him in wichcraft or oppin crym. [104v] Als and he persew his fader or mothir to þe deid. Als and he ly' with his gudemothir or his fathiris concubine, and he laubour nocht for to deliuer his fathir and he be in presoune. Als þe douchtir and sche brek hir virginite or sche

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The Roit or Quheill of Tyme

entir in þe 25 þere quhar hir frendis wald help hir to mariage. Als and þare fathir and mothir be mangit and þai haif na cuyr of þame. Als and þe sone be ane heretik and þe fader Catholik et c. Þare ar part of othir causis.

King Robert renewit þe band of France with Charlis 6. In Ingland Iohnne Stro, a wulgrur man, segit Lundon, bot efþirwert he wes tane and slane. Eftir gret victory of Inglis men Wilþem Dowglas deit and wes erdit in Melrose. To him succedit his sone Iames als manly hes his fathir.'

Bellum Ottirburne

King Richart with ane gret host come in Scotland, wastand our all quhair he come. He birnt Melrose, Driburth and Newbotill and Edinburth. Haly Rudhouse wes saifit be request of þe erll of Lancastry. Incontinent efþir Robert erll of Fife passit in Ingland and did als mekill skaith. Eftir mony incursionis of Inglis men Robert send tua hostis in Ingland. Chiftane to ane wes his sone Robert erll of Fife, to þe toder Erll Iames of Dowglas. He segeand þe New Castell he wes provokit be Hary Hetspur to singulair iustin before þe 3et. At þe first reuk Erll Iames straik Hary Hetspur þe erll of Northumbirland to þe 3erd and þocht þe Inglis men haistelie brocht in efþir his faw, Erll Iames wan his speir and brocht it with him in witnessin of victory. The Inglis men þan gathirit in gret multitude gaif batell to þe Scottis. Þe batell wes fell sair, bot be help of Patrik Hepburn and Patrik his sone and othir frendis at come haistelie to þe Scottis men, þe Scottis had þe victorie and slew of þe Inglis men ane thousand and fife hundreth. Hary Hetspur wes tane and vii knychtis and mony othir nobilis. Bot alace Iames erll Dowglas gat dedis wondnis in þe battell and passit to his palþeone and dewotlie deit quhemfore gre lamentatioun wes maid. The batell wes wan at Ottirburn nocht without help of Patrik Hepburne.

The surnem of Hepburn come out of Ingland þe tyme of King Dauid Bruse. Þe first wes ane gentill man presonor of Ingland. It hapnit at þe erll of Marche wes ridand on a wanton and skich horse at lap and stendit with him and mycht nocht be rewilte. Þe erll wes in perell bot all fled fra þe horse bot þis Inglis man. He hardelie lap to þe horse and held him still be þe bridill and saufit þe [105r] erll. Quharfore þe erll gaif landis to him in

\[\text{inserted by second hand: Kyng Charlis send 2 thousand Franche men in help of Scotland.}\]
The Roit or Quheill of Tyme

Lowdean and now of him is cummyne hau noble surname and mony othir noble in Scotland and cheif is ane nobill erll. Robert, new of age, maid his sone Robert erll of Fife guberneour with consent of þe lordis. He deit in Dondey þe 76 3ere of his age, þe 21 3ere of his ring, of Christ 1390.

Paip Gregore XI sat vii 3ere and v moneth. He was favorer of religiose men at lauborit in Christis wyne3ard and principalie to þe Brethir Predicatouris and Minoris. In his extravagant de prewleg et exces. preui c cum in cuñctis his resone wes because (hes he sais in þe decretail) þai haif na possessionis na mowable guid in proper na comon quharfore he inducis þe prelatis to help pame with þare almese. He deit in Rome in pece bot etfirt him raise gret tribulationoun in Halie Kirk. Francise Petrak poeit deit.

Paip Wrbane 6 sat in discord xi 3ere and 8 moneth. He weschosin in Rome be dreid and powar of þe Romans, and þe cardinalis noct of will bot dreid did þat. Quharfore þai affermand þat þai fled to þe cet of Fundo and chesit Clement VII and sa wes dewidit þe Kirk of Rome hes halie Brigitta schew before to Paip Gregore XI. Þis strife remanit 39 3ere quhill þe tyme of Paip Martyne 5. Bot hes I said before, Halie Kirk sall neuir be dewidit na fail3e quhilk consistis noct in þe paip bot in gude Christin men and wemen.

Romayn impriour wes Wanceslaue 22 3ere, sone of forsaid Charlis, bot he degenerit fra þe gude maneris of his fader for he wes all gewing to lichorie. Ludowik þe king of Francis brothir wan þe kinrik of Apulis. Bartholme of Pisy compilit þe buke of conformate of Sanct Francis life to þe life of Christ in puntis quhilk wes apprewit be þe general chepture in Assise, halin be auctorite of þe paip, Boniface 9, þe 3ere of God 1399.

Scottis king 101 wes Robert, sone of forsaid Robert Stewart. He wes first callit Iohne bot because Iohne king of France wes þat tyme tane, þai callit him in his coronatioun etfirt his fathir Robert. He wes cwrkit be þe straik of ane horse. The 6 3ere of his ring be inductioun of þe erll of Mwref, Thomas Dunbar and Robert his brothir erll of Fife, guberneour, it wes conclucit at 30 of Clan Kay agains 30 of Clan Quhit suld fecht in þe north inche of Sanct Iohnis Towne without armur bot with nakit swerdis. Neuir ane of þame ewadit deid bot 3. The 3ere etfirt he maid Dauid his sone

'Robert inserted by second hand
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duke of Rothsay and Robert his bROPiR duke of Albany.1 Pa wer PE first dukis in Scotland. 2 [105v]

Nocht lang eftir King Richart contrakkit mariage with Isabell PE king of Francis douchir. Bot in pis menetyme Hary PE erll of Darbe and PE erll of Northumbirland and othiris conspirit agains him. He wes tane and for dredis of deid he resignit PE kinrik to Hary. Eftir he gat out of presone and quyetie fled in Scotland and chengit weid. And be ane fuyll he was knawin in Donald of PE Ylis kichin, and send to PE king and he held him with him in rewereance als lang as he lefit. And quhen he deit he commendit him to Duke Robert. He deit in Scotland and liys in PE Blak Freris of Striwiling.

King Robert contrakkit mariage with PE erll of Marche at Elisabeth his douchir suld mare Prince Dauid his sone, PE tochir payit. Bot Archbald erll of Dowglas herand PE pat with help of Duik Robert promisand mair circumuenit PE erll of Marche and marit him with Mariot his douchir. Quharfore Erll George, defraudit of his castell of Dunber als be PE Dougles' he had na remeid, bot passit to Ingland and did gret skaith to Scotland for he was a nobill chiftane of weir. The 3ere of God' 1400 King Henry come in Scotland bot he did litill skaith. Eftir PE deid of Quene Annabel Drwmmit (quhilk be hir prudence dantit Dauid hir sone)3 quhen he wantit hir he 3eid to wse of lichory, deflorand wirginis and religiose wemen and wedois. His fathir tirit for playntis of him, he bad Duik Robert his broder hald him with his self and consell him. Robert wes blith of pat command (he desirit his deid befoir). He tuik him betwix Dunde and Sanct Androis and seyn eftir he hungirit him to deid in PE castle of Faukland and erdit him in Lindoris. Tua wemen, ane at PE hoM leit down meill to him, PE toder be ane spowt gaif hir paip mylk, for PE pat wes slane be Duik Robert. Sum said at eftir myraculis wes schawin at his graif. His

On 25 April, 1398

2 Inserted by second hand: Heir Dauid Lyndsa prouokit be ane Ynglis nobil man to iustyn hed victore on PE bryg of Lon ... . This is a reference to a tournament held in London in 1390.

'be PE Dougles added by second hand

'God inserted by second hand

'bot inserted by second hand

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contritioun mycht be sa gret and his pacience at pat mycht be trew.

George Dunber with pe Inglis men at Nysbet had victorie of pe Scottis and soyn eftir in ane othir batell with Hary Hetspur quhar mony nobilis of Scotland wes slane. Eftirwert Hary Hetspur conspirt agains pe king of Ingland and grathit him to batell agains Erll George consell. He passit to pe king fra pe conspiratouris, bot with peame wes pe erll of Dowglase for condition of resaiffing Berwick. The king had pe victory for he come haistelie on peame out of reyment. Hetspur and Thomas his broder wes slane. The Dowglase be command of pe king wes tane. He slew in pat battell 3 at wes cled in kinglie coit armur and quhen he saw [106r] pe ferd he said, "quhare come all peir kingis pis day in help of Ingland?" Than Hary pe erll of Northumbirland fled in Scotland to King Richard and his oy Hetspurris sone.

Be consall of Bischep Henry Wardlaw of Sanct Androis Iames pe kingis sicund sone wes send to France (fra pe persewin of Duke Robert) with Sir Henry Sanclair erll of Orknay, bot because pe barn mycht nocht sustene aryr and seiknes of pe se, pai brocht him to land and pare he wes knawing and haldin with King Hary hes a presonar. He put him to maisteris quhem with he prosperit in diuerse science. His fader herand his captiuite, his seiknes accessit on him ekit with tristine. On pe 3 day eftir he deit, pe 16 3ere of his ring, of Christ 1406.

Soyn eftir George erll of Marche wes inlawd bot for his faw wes tane fra him Annandail with pe castell of Lowmaben quhilkis pe erll of Dowglas gat, and he come in Scotland and held pe erldome of Marche alanerlie. The 3ere eftir, pat is pe 3ere of God 1411, wes strikkin pe battell of pe Hairlaw abowt pe erldome of Rose betuix Donald of pe Ylis and Alexander Steward erll of Mar, King Robertis broder sone erll of Bouthquhan, bot besterd he wes, pis erll of Mar. Mony nobillis wes slane in pis batell. That sam 3ere beguth pe wniuersite of Sanct Androse. Pare come to it Lawrence of Lindoris and Richard Corwell professouris in iure. Abowt pis tyme Iohn Drvmund slew pe erll of Strahern. He fled awa be se bot he wes drivin to land, tayn, priwat of his heretage and hedit.

With consell of Duke Robert wes in France send vii thousand Scottis men in help of Charlis 6 agains King Hary, bot be frawd of Inglis men pai

'Sir inserted, by neither first or second hand
The Roit or Quheill of Tyme

wer tarit quhill ëi had wan a gret part of France. Bot Scottis men soyn conressit ëame and wan ëe batell of Bawge in presence of ëe Delphin. Henry inwadit ëe land of Sanct Fiacry, wnquhill sone of ëe king of Scottis hes said is before. Quharfore he wes incontinent strikin with horrible seiknes. His bowellis rottit and deit ëe 3ere of God 1422.

Eftir Duke Robertis deid and berisyn¹ in Dunfermling, Duke Mordaik his sone wes chosin gubernator. To him send Charlis for supple agains ëe Inglis men. He grantit and send ëe forsaid lordis with ëare company, viz. Iohn Stewart erll of Buchquhan, ëe gubernaturis sicund sone, Archbald Dowglas erll of Wigtone. Charlis maid Archbald duke Toronense. Ëe Scottis ëare had gret victory. In ëis menetyme Mordaik wes wexit with ëe insolence of his sonnis Walteir and Alexander. Walteir rest a halk of his fathiris hand and slew ëe sam halk. Quharfore his fader promist to bring ane [106v] to Scotland at suld dant him with ane yrne wand and sa it wes eftirwert. *Quharfore we haif ane document to had our fader and moder in rewerence.* It is ëe first command of God in ëe sicund tabill Exod 22. Alexander de Alis in ëe 3 part of his sowme sais at we aw to ëame lufe, obedience in lesum thingis, reuereence, consolation in ëare tribulatioun, help in infirmitie and powerte. It is of ëe law of natur to ff de iusti et iure ius naturale § fina. It is of manlie law C de patria pote l filia. The wisman sais Eccle 13: Qui timet dominum honorabit parentes etc.¹ He at dredis God honoris fader and moder and makis seruice hes to his lord to ëame at generit him. Et infra ne glorieris in contumelia patris etc.¹ Be nocht blyth in dishonoring of ëi fader. It is na honour bot confusioun to ëe.

Paip Boniface 9 sat 14 3ere. He wes chosin in sted of Wrbane and ëe strife continewit. Paip Benedic wes chosin in Awwinyon in place of Clement and he wes callit Petir of ëe Mwyn.³ He sat 19 3ere quhill ëe Concil of Constance; na ëan he wald obey and quhen he deit in Arragon he causit ëe cardinalis with him chese ane othir in his sted, and sa ëai chesit Clement

¹corrected from besyn by second hand
²From * to * struck through
³Sirach 3:8. Latin struck through.
⁴Latin struck through
⁵Pedro de Luna, later Benedict XIII

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callit be þame 8 of þat name. The noble knycht of Bertane Ser Iohne Scharp deit in Milian. The feist of þe Visitation of Our Lady wes institut be Wrbayn 6 litill before þis tyme eftir þe forme of sacrament.

Romayn impriour wes Rupert. Sum sais Rober. Tamburlayn Impriour orientaill deit. He wes marwelus of power. He wes in Tartare borne of law place, bot he accressit in sic power at he wes tuelf hundreth thowsant in his host. He wincust þe Turkis and þare impriour he bayn to his cheret with chen3es of gold. He ourcome þe Armenis, the Percis and Egip distroyit and Damask. Qhär suir his name wes hard hes ane man he send fra God to punist sin at wes haldin terribill.

Paip Innocent VII sat 2 3ere chosin in Rome in place of Boniface. Paip Gregoir Tuelf wes in Rome chosin in his place. He sat 12 3ere. Consall of Pysis wes haldin quharin þir tua forsaid papis wes deponit for collusioun and Alexander V chosin quhilik sat xi moneth. He deterMit þare þe opinion to be haldin trew for þe Immaculat Concepioun.

Paip Alexander 5 of þe order of Breder Minoris sat 11 moneth, a werray haly man. He maid ane haly end of þe glorios Wirgin. Heir rang þe wikit herise of Iohne Viclef in Ingland and Iohne Huse in Boeym with Ieroyn in Prag quhilkis infekkit mony.

Romayn impriour wes Sigismund 27 3ere. He wes king of Wngory, haly of life, dewot and religiose. He lauborit mekill faurite of Halie Kirk. IX batelhs he had aganis þe Turkis and aye' wictorie.

Paip Iohne 23 sat 4 3ere. Ladislay occupit Rome in absence of þe paip. Sone eftir he deit in Napolis. Paip [107r] Iohne beguth Concilium Constantiense, the Concil of Constance, bot eftir at he offerit him to ceise of papait he wes deprevait and staw away. Bot he wes tane and sa denudit and maid cardinaill. The sait vakit 2 3ere for þe consall held thre 3ere. Gregoir, paip before þe consall of Pisayn, gaif our his richt sendaid to þe consall. Bot Benedic, callit Petir of ýe Moyn, wes obstinat, quharfore he wes deponit and declarit heretik cesmatik.

Paip Martene 5 sat 13 3ere and 3 moneth. He wes chosin in þe Consall of Constance, all þe laif contendent deponit. Heir schortlie 3e may speir quhen þai ar tua papis in strife chosin, and equaill numyr appliys to ilk ane of þame and per chanse ma till him at is wnlauthfull na to him at is

'Corrected from ane, probably by second hand

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lauthfull, quhat sall pe pepill hald? To pis may be ansererit pat pow ma stand sewir in pi consciens to follo pe maist part at pow trowis wise and gude kirkmen and be pare consall and depone all stripolisete at drawis pe to pe contrapart. For it is said Eccle 6: In multitudine prisciotorum prudentium sta.' Stand in pe sentence of multitude of kirk men and gife credence to pare narratioun. In pis forsaid consall wes birnt Iohne Huse, heritik of Boeym, and Ieron of Prag. It wes pare concludit at pe generall consall lauthfullie gatherit representis vniwersall Kirk and hes immediate power of Christ, and to it all stait - 3e pe paip - suld obey till it in pe thingis at for reformatioun of Halie Kirk in faith and gude maneris baith in heid and membris, and at pe consall generall mycht be haldin fra ix to x 3eris.

**Iacobus Primus**

Scottis king 102 wes Iames First, sone of Robert Thrid. Mordaik with consent of pe lordis send pe bishop of Abirdene, Archbald Dowglase erll of pat surname, Wil3em Hay Constabulare and Alexander Yrweyn lard of Drwm for King Iames in Ingland. Pat maid his ransone a hundreth thousand mark stryvihng, pe tane half in hand and for pe todir gaif plegis. He marit pe erll of Sumyretis dochtir and brocht hir hame with him and wes crownit at Scone. Pare come nobill Inglis men with him. Amang pe laif wes Andro Gray quhilk be favour of pe king mareit ane virgyn callit Elene, Rogeir Mortmeris douchtir, air of Foulis, quhar fra pat famyll hes now lordschip.

King Iames maid officiaris in Edinburgh quhare he hard mony plantes o Duk [107v] Mordaik and Robert his sone and mony othiris. Walteir wes tane and put in pe Basse. Alsua Archbald erll of Douglass, Wil3em Douglas erll of Angusse, George erll of Marche and mony othir lordis wes tane for pare fawtis and put in pe castell of Sanct Androse in ward. Iames Stewart herand at Murdaik his fadir wes tane he birnt Dumbertane and fled to Yrland. The 3ere eftir Duke Mordaik and his tua sonnis Walteir and Alexander wes hedit and pane at wes in Sanct Androse with coniuratioun lousit. The remissionis gewin for slauchtir be pe gubernatour he wald nocht admit, sayand it wes agains pe common proffet and pe law of God at sa gret slauchtir at wes afoir suld nocht be punist. It wes put in writ at

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'Sirach 6:35. *Sta* inserted by second hand.
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be tua first 3ere of his ring for auld fawtis bigane þare wes slane thre thousand be diuerse torment. And nochtwithstanding þat sam tyme Anguse Dufe of Stananern herit Murrefe and Cathenes. Bot Anguse Murrefe with sic yre inwasdhit him þat of ane thousand men in ilk ane of þare company skantlie x ewadit.

Ane oder lymmer wes in Rose callit Makdonald. Ane wedow, sayand at of his iniuris sche suld plen3e to þe king, he said "I sall gife þe schone to passe to him." Quharfore he callit ane smyth and gart naill on þe tender wedois feit tua horse yrne schone and also he denwdit hir of hir clathis before þame at passit by. Quhen sche wes haill of hir wondis sche passit to þe king to plen3e bot þe king knew it before and had gottin þe trucur in bandis. He bad þe wedow be of gude consolation for sche suld se correxion of þe lymmer. On þe morn he gart bring him out of presone and his tuelf marrowis and put about þame bernskynnis at þe smyth wsis in horse schoyn and so to þare confusion thre dais he gart leid þame abowt þe town. And at þe last he gart strike þe heid fra Makdonald and put it hee aboue þe port and his body lying on þe gallus to þe rawenis. His marrowis wes all honestlie hangit as resone wes.

Nocht lang eftir Archbald Douglase, because he spak ewill of þe king for gidin of þe rome, he wes put in ward in Lothlewin and Iohne Kennate in Striviling for þe sam cause. Bot þat sam 3ere in natuuite of his tua twynniss Archbald wes deliuerit and Wil3em his sone maid knyght. The kinrik purgit fra trespassouris, þe king oftymes wesit þe wniuersite of Sanct Androse. [108r] He maid statute at nane suld be chosin channon in ane cathedraill kirk bot gife he wer odir baculair in theloge or canon law.

King Hary of Ingland 12 3ere of age wes crownit king of France in Parise be Cardnall Vieistreise. Bot soyn eftir he wes spul3et baith of France and Ingland for eftirwert he fled in Scotland for sucur and wes graciuslie resauit be King Iames þe Sicund.

Here we haif ane document to considder þe chanhabilnes of þis warld, at he þat had dominiatoun of tua sa gret kinrikis, now spul3et of baith, wes ane banist man. Of þe wayn dignate of þe warld before we haif ane document on þe leif. Eftir ane consall haldin in Sanct Iohnis Towne Paull Craw send out of Ðoeym wes convikkit heritik of þe sek of Wiclef and

'of inserted by neither first or second hand

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Iohn Huse and birnt in Sanct Androse.

King James wisit to change his clathis and wnkennit ingyr him amang merchantis to know bare wordis and conditionis. He fundit pe Charturis monkis of Sanct Ihonistone. That sam tyme, viz. pe 3ere of God 1433 3eris, he renewit pe band of France aganis pe Inglis mennis will. Pat sam 3ere he disherist George Dunbar erll of March for pe favt of Erll George his fader, fechtand with pe Inglis men agains Scotland pocht he had gret occasioun, and schew to pe gubernaturis seill of remissioun and als pe lordis, bot pe king acceppit paim nocht, sayand at pe falt of prodicioun passis be cevile law in pe haris. Eftirwurt pe king, mowit be pece, gaif to him pe erldome of Bauquhan. Soyn eftir Margaret King James doughtir wes mareit with Ludovik pe Dolphin of France in Turence.

About bis tyme for pe incursionis of Hary Perse pe king gatherit ane host and segit Rosbrowth bot in pe mentyme pe quene come to him and schew to him at pare wes conjuriatioun maid aganis him. The prince of pat conjuriatioun wes Walteir erll of Adoll, his fader broder. And hes it is writin be sum he wes eldest sone of Quene Effames. He aspirand to pe kinrik, he spurrit tua at wes nocht sweir to pat erand, viz. Robert his ewo, maister of Adol, and Robert' Graym, a cruell and hardy man. He wes punist in presone before, and sa in haitrent of pe king pai come to pe Blak Freris in Sanct Ihonistone quhar pe king wes and entrit in pe abbay, pe portar buddit be pame. Waltere Stratone passit furth of pe chalmer to get wyne. Quhen he saw pame with pare wappinis he criyt Tresone! Tresone! bot incontinet pai [108v] slew him. In bis mentyme ane virgin callit Katherine Dougles quhilk eftirwert mareit Alexander Lewell of Bellmyn stekit pe chalmer dur bot pe bar wes tane awa be ane serwand pe kingis callit Iohne ...² part taker of pe forsaid tresone. Quharfore pe virgin forsaid put hir smaw arme in pe place of pe bar bot seyn pai brak hir arme and entrit in pe chalmer. Pame at maid obstakell pai slew and hurt pe quene sair, and syne folloit on pe king to pe secret place of eise and pare pai slew him hes before it wes said be a spret conjurit. Amang pe laif at defendit pe king wes Patrik Dunbar pe erll of Marchis broder quhilk wes left for deid and his fingaris cuttit.

¹ of Mervel inserted by second hand

² A space has been left, but no name inserted.
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Iames king wes slane þe 3ere of God 1436, þe xxi day of Februar, þe xiii 3er of his ring. Lu throw fraude of þis kingis serwandis he wes slane. Amang þe laif of documentis at serwandis suld tak ane is at þai suld be faithfull to þare maister or lord for it is said Prouer 24: Vir fidelis multum laudabitur. Ane fayfull man is gretumlie louit. Þare is na wise wyler na proditioun. Quharfore I consall all nobill men to considdir weill þe condiough of þame at þai tak in particular servise and exame þame of fidelite, ffor it is said in Austrolabio: Proditor alterius non tibi fidus erit. He at is false to a maister he is nocht abill to be leill to þe. Bocce 3 de Consola sais at þare is na pestilence perlusar to noy na ane familiari enyme. The slaaris of þis king wer socht and gottin and horribley put to deid hes Maister Hector writis.

Paip Eugin 4 sat 8 3ere. He wes chosin pecefullie in Rome bot eftirwert he wes chasit nakit out of it. Sigismund wes crownit be him and seyn eftir he deit.

Romayn impriour wes Albert ane 3ere. He wes Sigismundis gude sone and duke of Austry. He wes chosin king of Almane bot soyn he wes pusanit. He wes sa wertuouse in life at þe pepill said þe warld wes wnwordy to haif his presidence.

Scottis king 103 wes Iames Secund, sone of forsaid Iames. Pocht he had aduersite in his begynnyng neuirbeless he prewalit eftir. He wes terribill to his enemies of Ingland, ffor þe wiffis of Ingland in þe mornyng wald saue þame and þaris fra þe king with þe fire in his face. He had ane rednes in his face. It wes als ane prowerb of him he kepit iustice sa strait agains thewis and reweris at he gart þe reche buse keip þe pure wiffis kow, ffor he þe 3eid nocht to þe pedderell thewis hes þai do now, bot ay to þe chiftanis he tuke done and þe fosteraris [109r] of thewis. In his tyme þe erll of Dauglase birnt Striviling and maid ane lig with þe herll of Craufurd. Quharfore eftirwert he wes slane (3e onder trewis) in þe castell of þe sam. Eftirwert segeand Roxburgh with þe mowin of ane gwn King Iames wes slane with gret mornyng and dolour of all his legis þe 24 3ere of his ring,


Walther, no. 22572a. Latin struck through

Added by second hand: Secund 3eir of Kyng Iames þe ane Gra Freris of Observance com in Scotland

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of God 1460. Nochtwithstanding his deid, þe quene gart stufe þe seige sayand, "quhem want we bot ane man?" Sche passit nocht awa quhill þe castell wes wan and syne gart cast it downe. Sches wes þe duke of Gilliris douchtir. Sche mareit eftir ane knycht of þe kingis surname and to him had Iames erll of Buchquhan and othir barnis.

Heu Istud In Pedunt Sathanas

Consall of Basill gathirit be auctorite of þe paip bot slawlie. In it wes maid halie and proffetabill statutis for reformatioun of Halie Kirk baith in heid and membris.

Paip Felix V wes chosin in þis consall and Eugin deponit. He wes first duke of Suvand and lefit in chestite and halynes quharfore he wes chosin. Bot þe chanse of wirkin is merwelus to considder þe consall of Constance wes aganis 3 papis and deponit þame, als chesit þe ferd pocht it had gret aduersuris. This wes gathirit with lauthfull auctorite and confermit. It dantit nocht ane paip for Eugin with his party agains it in Florence quharin þe Grekis grantit þe Halie Gaist to proced fra þe Fader and þe Soyn.

Romayn impriour wes Frederik 3 xv þere. He wes duke of Austryk. 30 thousand of Turkis wes slane be þe Christin men betuix Andrynop and Danws. Eugin deit in Rome.

Paip Nicholay wes chosin in Rome of Eugin. He sat 8 þere. Paip Felice wilfullie for þe wnite of Halie Kirk and scripulosite of his conscience gaif place to Nycholay and remanit cardinall. Eftir þis raise ane altercatioun amang doctouris pro and contra. Ane said and sais at þe consall is aboue þe paip, ane othir at þe paip is aboue þe consale. God mot send ane gude determinatioun of þat.

Sequitur Maith Palmer

Iubele wes in Rome with gret concurse of pepill. Amorat impriour of þe Turkis deit and left ane sone callit Mahumet. Sanct Barnardin of ordur of Minoris wes canonest. Constantinople þe nobill imperiall cete wes segit and traturusly betraisit be a Christin man of Ramienne and wan be Mahumet.

Mahummit promist to mak þis tratur ane king and sa he did thre dais, bot on þe fourt day he gart strik þe heid fra him [109v] in detestation of his trasone. For þis wynnyng of Constantinopill wes gret mornynng in all Christiante. Mony Christin men wes slane and innummerable wes sold.
The Roit or Quheill of Tyme

Peliologis body deid wes tane wp agane and hedit. And all pe faith amaist in Grece fail3ede.

Paip Calixt 3 sat 3 3ere. For his age he mycht nocht fulfill his zeill agains pe Turkis. Nochtwithstanding he send ane nawin of chippis with Ludowik cardinall. Sanct Vincent of pe ordur of Predicatouris wes canonist and bischep of Cantirbury Osmund wes als canonist. The feist of pe Transfigurationoun wes institut and pat sam day few Christin men insignit with pe cruse had victorie of pe Turkis with pare impriour Mahumet, and innnumerable multitude of pame wes slane. Ion Capestrian of our ordour, discipul of follo to Sanct Barnardin, wes with pe Christin men and consulti pame to inwaid pe infidelis. It wes tròwit at be merit of pe feist institut and prayar of pe halie man pai had victorie, for it apperit to pe Turkis at innnumerble pepill folloit pame quhilk wes halie angellis.

Paip Pius 2 sat 6 3ere. He wes ane gret oritour. Or he wes paip he wrait for approbatioun of pe consell of Basill, bot quhen he wes paip he turnit pe cloak on pe toder schuddir.

Scottis kyng 104 wes Iames 3, sone of forsaid Iames. He wes ane dewot man bot he wes gretumlie gewin to carnale plesence by his halie quene and privat consall of sympill men. Be pe quhilk consall he destroëit his awne breder maist necessair to him for pe herill of Mar wes slane be consall of ane trucur callit Cothren' and Alexander pe duke of Albany wes banist dìverse tymes. Pe 3ere of God 1480 or pare about pe forsaid duke brocht the Inglis men in Scotland with duke of Glossister pe kingis brodir, and pat be probitioun of pe Scottis lordis quhem fra pe king of Ingland had 26 seilis. Thre 3ere eftir or pare about be pe consall of forsaid Cothren wes cwn3et pe blak copir quhar throw raise gret darth and mortalite in pe realme. Eftir pat, pe 3ere of God 1480, wes pe raid of Lawdir quhar pe king wes tane be pe lordis and put in pe castell of Edinburgh. Als Cothren and pe laif of his priwat consall wes tane and iustifit to he hangit. Swyn eftir pe duke brocht pe Inglis men to Edinburgh and deliuerit pe king bot pe lordis conjuratouris fled in Argile. Nochtwithstanding soyn eftir pe

'Defence of Belgrade, 1456
'kyng inserted by second hand
'Thomas Cochrane.'
The Roit or Quheill of Tyme

[110r] king tuke þame to grace and soyn eftir þe duke wes flemyt agane to Ingland.

The 3ere of God 1486 þe foresaid duke and þe herll of Dowglese with þe Inglis men straik batell on þe Magdalene day, quhar þai wer wincust be þe lordis of þe west bordour and mony Inglis men wes slane. The erli of Douglese wes tane. Þe duke wes lattin awa and passit agane to Ingland quhare he wes accusit be þe king of Ingland for þe slauchtir of þe Inglis men. Bot þe þe help of Iohne Liddaill, Ser Iames of Liddalis son,1 quietlie he staw out of Ingland and come in Scotland to his broder. Suyn eftir be inwiouse consall he wes tane and put in þe castell of Edinburgh. Bot first he slew þe lard of Manerstone his kepar, and syne be lynnyng clathis he passit awa at ane windo and salit to France, and wes graciuslie þare be þe king resaifit and mareit ane gret lady of heretage, þis dukis moder, bot eftirwert unhappe he wes slane. Than þe foresaid conjuratoiris (his breder slane) þai conspirit agains þe king and gaif him batell beside Striwiling and þare wes he slane. He wes confessit before with Maister Iohne Yrland, proffessour of theolige. He wes berist in Cambuskynneth þe 29 3ere of his ring, of God 1489.

Katherin of Senis wes canonist be Paip Pius. Margaret, King Hareis wife, eftir hir husband wes tane sche straik ane feild at Brokinbrig and wan it and slew with ane ax þe duke of Eborocense, and suyn eftir sche faucht with þame at had hir husband in ward and slew monye of þame and deliuerit him. Eftirwert he and sche faucht agains Edwerd at callit himself king beside Eborai. The batell lestit 12 howris. At þe last þe wictore fell to Edwert. Hary and his quene fled to ane abbay. He wes tane bot sche ewadit and fled to France to hir broder Rannet of Narbon. Thar wes slane in þis batell 30 thousand.

Mahumet wan Pelopon, Pont Mitilene. Sanct Androse heid wes translatit out of Grece to Rome. Paip Paul 2 sat vii 3ere.2 He apprewit þe feist of þe Presentatioun of Our Lady at Paip Pius apprewit before. Charlis duke Burgund heir beguth to rax. First he segit and wan þe cete of Leody in Duchland and [110v] birnt it because þai held þe bischep, his sister

1 son inserted by second hand

2inserted by second hand: Iubile 3eir be Paul and Sext wes institut fra 25 in 25 3eir

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The Roit or Quheill of Tyme


Erl of Weruyck wan Ingland fra Edwert and chasit him, bot suyn eftir with help of Duke Charlis Edwert recouerit it. Margaret, King Haris wife, eftir hir captiuite ga feild to King Edwerd beside Calis. Sche wes tane and eftirwert wes slane in presone with hir husband.

Paip Sext sat x 3ere of pe ordur of Brethir Minoris. Before he wes callit Francis Sanen generall minister, ane man of gude fame and gret cwnnyng. He wes callit to cardinallschip in his abscence. Pat sam 3ere Bessarion legat of Wenis schew to him at pe Turk Mahumet tuke fra Christianite tua impiris, 4 kinrikis, xx province and 200 ceteis and innumerabill pepill of men and wemen. He exhortit him to graith him for resistance and syne he passit to France. Iubile he ordand ilk xxv 3ere.

The Iewis in Trident stav a barn callit Symon pe 8 kalendis of Aprile quhilk wes Gude Friday. Pai martirit him, renownand all pe puntis of Our Saluitoriis Passion, quhilk wes knawin be godlie reuelatioun and pai wer all for pat put to deid. To his body for pe multitude of miraculis at he kithit pai biggit ane kirk. Duk Charlis wan ane gret part of France. Bot soyn eftir beside Wenacon in pe hend of Treweir in a batell at lestit 30 continuall howris he wes wincust and slane. Mahumet segit Croyam and wan it pe xi moneth of pe sege. Maximilian duke of Austri, sone of Frederik Impriour, passit to Burgund and mareit Charlis douchtir and hair eftir his deid, callit Mary. Mahumet wan Stodra of Wennis and mony othir ceteis. The Weniteanis eftir xxvii 3eres batellis maid band with Mahumet.

Mahumet segit pe Rodis bot he awalit nocht, bot tynt pe maist part of his host for pai saw help of angellis to pe Christin men send be Our Saluiour Ihesu Christ. The Iewis martirit ane oder barn in pe feir of Iule beside Taurisan. Mahumet impriour of Grece and Asi, eftir mony wikkit deidis, he deid in his pal3one in middis of his host nocht without suspitioun of wenum. To him succedit Bae3et his sone pe xxvii [111r] 3ere of pe impire of Constantinopill. Eftir his deid mony ceteis and landis wes won agane be pe Christin men.
The Roit or Quheill of Tyme

Mare, Maximilianis wife, in hunting fell of ane horse and deit,\(^1\) and Edwart king of Ingland. Ludowik XI of France deit and Charlis 8 his sone succedit to him and \(\ddot{p}a\)n beguth weir betuix him and Ingland. The prettis and \(\ddot{p}e\) iais in gret multitude faucht in \(\ddot{p}e\) air quhilk wes takin of followand batell. Henrik Teddir fled in France, bot with help of Charlis and his lufetennand Barnard Stewart he wan Ingland and slew in batell King Richart.\(^2\) Pat sam \(\ddot{z}\)ere King Charlis mareit \(\ddot{p}e\) air of Bartan\(\ddot{z}\)e callit Anna, duches of it. Maximilian wes chosin king of Romanis. The kinrik of Granait wes recouerit fra \(\ddot{p}e\) infidelis be \(\ddot{p}e\) king of Span\(\ddot{z}\)e. Paip Innocent VIII sat \(v\) \(\ddot{z}\)ere. The first \(\ddot{z}\)ere he wes wexit with batell.

Scottis king 105 wes Iames Fourt., forsaid Iames sone. He wes crownit \(\ddot{p}e\) xvi \(\ddot{z}\)ere of his age on Sanct Iohne \(\ddot{p}e\) Baptist day. He be ewill consall gaif feild to his fathir, bot hes it is said he forbaid to put handis on him bocht \(\ddot{p}ai\) did \(\ddot{p}e\) contra, for \(\ddot{p}ai\) slew him in \(\ddot{p}e\) mill of Bannoburne. Nochtwithstanding he wes ane nobill prince and pecebillie gidit \(\ddot{p}e\) kinrik for he wsit wismennis consall \(*\) and principallie of Brethir Minoris of Obseruance.\(^*\) He did gret pennance for \(\ddot{p}e\) being agains his fader. He punist thewis and reweris and wmqhull on \(\ddot{p}e\) nycht woik and watit \(\ddot{p}ame\) and with perell bodelie tuke \(\ddot{p}ame\) and gart iustifie \(\ddot{p}ame\). He fundit owr place of Striwiling and dowrit with relikis mony othir halie places hes Our Lady of Steill, Sanct Ninianis, Sanct Duthakis and diuerse otheris. Of manlynes in iusting or fechting owder on fut or horse he had few lik him in Scotland of his statuyr. He wes werra liberall and principalie to strangearis. He mareit Margaret, King Hare Tedderis douchtir of Ingland, quhilk is \(3\)it lewand eftirwert to speik of. In his tyme wes wniuersall pestilence in Scotland quhar innumerable pepill deit \(\ddot{p}e\) \(3\)ere of God 1500.

In his tyme come in Scotland \(\ddot{p}e\) Quhit Roise callit King Richardis sone of Ingland.\(^1\) He resaifit him graciuslie and mareit him on Margaret,\(^1\) douchtir of \(\ddot{p}e\) erll of Huntleis. Eftirwert he [111v] passit with hir in

\(^1\)Mary of Burgundy, daughter of Charles the Bold, obit. 1482

\(^2\)Bosworth Field, August 1485

\(^*\)From * to * struck through

\(^*\)Perkin Warbeck

\(^*\)the lady's name was actually Catherine.
The Roit or Quheill of Tyme

Ingland to win his fathiris crowne hes he allegit. Bot his folkis fled fra him and he wes tane and sche, and he eftirwert wes slane pe 3ere of God ...

His lady Margaret eftirwert remanit in company with King Hare and sum menit at pai were mareit.

Nochtwithstanding pir forsaid virtus of pis prince he had wise folloand him. Ane wes pat be prewat consall he maid a recongnioutn of his baronis landis, and pe baronis for pat taxat pe pure lauboraris onder pem. Ane oder wes at he wes gretumlie gewin to pe plesour of pe flesche in lichorie etc.

Paip Alexander VIII send to him ane goldin roise with ane proternter wes callit of surname Forman, eftirwert bischep of Sanct Androse. Eftir pat Paip Iuli Sicund send to him with ane legait ane hait of purpure circulit with goldin flowris, ane swerd with ane skawbert of gold, declarin him a protector of Christianite. In his tyme pe 3ere of God 1500, pare abowt in Scotland wes wniuersall pestilence quharin deit innumerable multitude of 3oung and auld.

At pe last be whnappy fortune raise strife betuix him and his gude broder king of Ingland Hare 8 and instigatioun of France men and forsaid prothernonor, pan bischep of Moraif remanend in France. In pe quhilk strife he passit to Ingland with pe harmy of Scotland, and first he wan Norem and spul3et it and mycht haif had Berwik in his hame cumming without ony straik. Bot wilfullie he lay in Ingland bidand batell quhilk his folkis wittell fail3et pem. And quhen his harme wes out of ordur pe haill power of Ingland come on pem in batell quharin he and amaist all pe nobillis of Scotland wes slane. Of him diuere is opinion. Ane is at he wes nocht slane in pat feild of Flowdone in Inglis grund. Ane oder is at he wes slane in pe feild. The first opinion I had maist trew for relatioun at I half hard in pe termis of our place of Iedwert. Pis infortunat feild wes strikin pe 3ere of his ring xxiii, of Christ 1513 inwith pe oct of pe Natiuite of Our Lady on Sanct Gorgonis day.

Paip Innocent absoluit lpe Wenitienis fra lpe cursing at his prediessour straik pem with for pe cuumnand at pai maid with Mahumet.

Space left but no date inserted

2 Saint Gorgonius, whose feast is celebrated on 7 September. The feast of the Nativity of Mary falls on 8 September.
The Roit or Quheill of Tyme

Paip Alexander Sex sat xi 3ere. Romayn impriour wes Maximilian, sone [112r] of Frederik. Ordur of wemen penitent, louse before of life beguth be Broder Iohnne Tessarain of our ordur in Parise. Be his prechin pai left ðare carnall plesur and tuke ðame to ðis forsaid religion. King Charlis come to Rom, and eftir he wan Neopolie, syne Apuly, Calabry and Lucany. This 3ere' I professit þe reull of Sanct Augustine in Inchaufra. Charlis deit in Ambiose and to him succedit Ludowik 12 quhilk mareit Anna, the duches of Britan3e quhilk wes mareit before with King Charlis. The France men wan Millian bot vi moneth eftir þai wer expellit. Ludowik duke of Millian wes tane and deit in France. Alexander institut Iubile.

Þe abbot of Halie Rudhouse callit Robert Bellentyne left his office and dignite and entrit in þe ordur of Chartouris monkis for heill of his saule and lufe of God, þocht he wes myrroyr before till oder abbatis of Scotland in pece and exemplair life. He wes born in Saut Prestone quhar I wes born and his sister mareit my gudschirris broder. I sall schaw nocht of inordinad1 effectioun to him bot werite at I knaw quhen I wes at burd in barnhage with a channon of þe forsaid abbay. He gaif ilk Friday to þe pure folkis in almwse four bollis of quheit in bakin breid and gife þat steddit nocht þe multitude at come, he gart gife siluer almwse to þe laif. He biggit þe brig of Leith, the Quhit Kirk of Lowdian and mony odir briggis in þe west land. He biggit þe stepill in þe kirk3ard and brocht hame þe bellis of it, and cust ane odir gret bell in þe toder stepill hingand. He fest þe almwshouse of Sanct Leonardis. He thekit þe kirk all with leid. He brocht hame þe funt of brase and pillaris of brase about þe altaris. He brocht hame all þe capis of ony prise, mony standis of claith of gold and finallie a sort of kapis all of quhit silk for all þe channonis to wse in þe festis of Our Lady. He gart mak þe gret and precius eucharist and ferttur in siluer and gold, mony crocis and othir sanctis relikis. Mony oder notabill turnis he did eftir and before at I was in þat place. In his exemplair life abbatis now ma tak documentis. He come dailie to Ladymese, pryme Mese quhen he held

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1 the year 1495 appears in the margin.

Bellentyne was abbot of Holyrood from about 1483 until 1498. He is known to have died at the Charterhouse in Perth in 1502 (Le Vasseur, Ephemerides Carthusiensis iii, 330b–331a)

2ms: Mordinad

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cheptur, and hie Mese and eynsang quhen he wes nocht stoppit [112v] be his erandis. In principall festis he did þe office in þe queir and oft tyme come to Matenis. He laborit all wais to cause obseruance to be kepit, bot maisterfull subdis ay resistit to him and wexit him. He þeid ay in þe place owder in caip, onderkirtill or fut mantill with abbot huid. In his hall wes nocht admittit bardis na fenȝeit fulis, bot ane certane of pure barnis callit his saulis, and ane of þame wes his play fule. He wes newir fund ydill bot ay in honest exercition. He wes ane cunnyng man and a gret poeyn. Of him in sport yronicke spak þe Lord Lîle to þe king sayand, "Schir, þis Abbot Bellentyne of Halie Rudhouse is nocht for wse couteowris. He biggis briggis, reperalis halie kirkis," rekand hes is before said etc. Than said he concludent, "put down þis abbot and get ane at will play ane hundret merkis at ane cast of þe dise. Þat is ane man for wse." Sic abbatis hes Robert Bellentyne ar now far to seik. Bot alace, abbaise ar in wor sted na sa fer in sum of þame, nocht alanelie religion is distroyit, and þe place herit be abbatis tane postulat and choisin fra seculair stait, ffor sum of þame remanis in seculair habit and spendis þe patrimon of þe crucifix hes þe heir and seis.

On þis I moif ane question mixt of iure and theologe quhidder þe paip of þe fwaþ of his power ma dispence at ane seculair man without religiose habit ma be ane abbot of monkis or channonis. To þis I answer þat þe paip ma nocht dispence agains þe law of natur, bot it is agains þe law of natur at ane seculiar man in secular abat ma be ordurlie a abbot of religiose men, þarfore in þat þe paip ma nocht dispence. Þe mair part of þis argument is patent be doctouris of theologe in thrid buke of Sentens and Augustin of Auchon De Plante Ecclesia, sayand at þe paip ma nocht dispense þe law of natur eftir þe wniuersale inclination of it, for it is impressit in euirilk natur be þe wirkar. This law hes Ysodor sais V Ethimolegiarum and it is resumit in þe decreis § di Ius naturale. Law natural2 is common of all natiouen because our all quhare be instructioun of natur nocht be manly constitutioun it is had, hes mariage of man and women, fosterin and instructioun of þare [113r] barns, comon possessioun, reuerence to elder, keping of it at is gewin to þi cure etc. This law in sumthing it is

1Word has been written over by the second hand and is unclear.

2Law natural inserted by second hand
The Rait or Quheill of Tyme

wniuersale and þat in þame at hes wse of resone hes said is. It is mair wniuersale in it at natur teches all best and foull, as to gener and big þare nest etc. Bot it is maist of all wniuersale in insensibill creatouris, hes in of þe hewin speris and planetis, filling and flowing of þe see and sik lik. In þir thre maner of wais be þe paip ma nocht dispense.

The lese part of þis argument is patent. A abbot is ane fader, abbas Grece, pater Latine. He is als ane maister to his subditis. He suld teche and instruk þame be word and exemple of humelite, chestite, discretioun and sobirnes, hes it is patent 18 q 2 c Si quis abbas, and þare it is said and he be wiciose þe bischep ma depone him. Considder here at he suld be fathir and maister till his monkis. Bot is it nocht agains þe law of natur at he be ane fathir at neuir wes ane sone? Ane maister to teche at neuir wes ane discipill? He wes neuir a sone of religioun, for he wes nocht' nowice nor professit. He wes neuir ane discipill for he sat neuir in þe pane to leir þe reull, statutis or sermintis. And he wer ane abbot he suld bid his sonnis or monkis folio his exemplar life sayand with Our Saluiour Ioh 13: Exemplum enim dedi vobis vt quemadmodum ego feci ita at vos faciatis. I gife 3ow exemple of life þat hes 3e se me do sa mot 3e do. Bot and þai follow þis monstruose abbot, þai mon' cast þare religiouse habet fra þame and tak his seculair habit, tak þe cartis or ane pair of slecht dice and play þare habat siluer at ane cast, and þai haif it. And þai follo his exempill þai suld tak ane halk or ane hund and pase to þare pastence, quhilk forbiddis to all religiose man þe law c ne in ag. li. 6 de stamo'. And þai folli his exempill in mony thingis at for honest I expreme nocht heir, þai sall pase þe hie gait to perdition.

The paip sais at it is agains þe law of God at ane secular prest suld be chosin to be ane habbet þocht he tak þe habet ex de elec c cum causam etc. þe caise wes þis: ane seculair prest wes chosin to be priour of ane religiouse place of channones be þe breder. On þis þe paip wes [113v] inquirit. He answered and said eftir þe law of God nane suld put or 3ok togithir in ane pleuth ane ox and ane ass, na a man suld nocht be cled with

1nocht inserted by second hand
2John 13:15.
3mon inserted by second hand
The Roit or Quheill of Tyme

a westment of lint and wow maid Deuto 22. Pè gloise sais at men of diverse professioun suld nocht be fallo in a office, parfore pè paip annullit pè electioun pocht pài wsit to cheise siclik before for als in pàt decretal it is said he suld nocht tak tent quhat is done bot quhat suld be done for heir consuetude excusit nocht. And in pè sam titill c officii tui it is said: 'monkis passit to ane gret noble and causit him to induce his sone to religion at pài mycht cheise him abbat to þame, and sa it wes done and pìs electioun wes confermit be ane legat. Apone pìs pè paip wes inquirit. He answerd and said it wes nocht ganand at ane man suld be maister or he be a discipill and parfore he annullit pè electioun. Sex pè paip annullit pè electiounis of þir at tuke þè abbet. Quho sall we sa at þè paip ma mak þame abbatis at nocht takis þè habet? Ìe ma answer to me, sayand þè paip hes þe futh of power parfore it at he dois is done. To þàt I answer eftir þè conclusionis of doctouris commonlie þàt þè paip ma do all thing, þè ke of power nocht excedent and þè ke of science nocht errand, for hes sais Augustin de Anchona I parte q 20 art 6, þè paip ma abuse his power hes a man ma abuse morall wertu. Exempill of grace: I gife almwse to þè pure nocht for Goddis saik bot for wane glore etc. Sa ma þè paip abuse his keis baith of power and science hes mony papis hes done, hes it is patent 19 di c anastasius etc.

The paip, hes sais Sanct Thomas, ma nocht dispence in pluralite of benefice without resonable causis, quhilk is neid and proffet of Halie Kirk, for he sais quodli 9 q 5 þàt is is agains þè law of natur. Sa hes prequit is before it is agains þè sam to mak ane secular man without religiose habet ane abbet. Ìe ma sa to me agane, "Quhy is it done?" I sa to 3ow þàt wrang relatioun maid to þè paip causis him to grant at a secular man pustulait ma be abbet and tak þè abbet, bot neuir to remane in seculair stait, ffor and he do othirwes his ke of power [114r] excedis. O quha can nowmer þè skaith done to religion or quhat infortunat end þài maid at chesit þame in abbatis? King James 3 first gart institut þè first seculair callit Lychtton in Arbroith and Archbald Craufurd in Halyrudhouse before Robert Bellentyne. Seyne King James Fourt tholit attour þàt þàme þàt he gaif a bischeppis to to remane in secular abet. Considder þàre end. I beseik God at our king at now is to abstene fra þàre wayis and mak him to reform and

'it is said inserted by second hand

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defend religiose placis at wes distroyit be þare electioun nocht canon, for
he and þai wer oblist þarto hes it is patent 23 q 3 c Maximianus with þe tua
chepturis folloand et q 5 c principes. As þai suld defend Halie Kirk in þe
thing at spirituall stait ma nocht refreyn and principalie religios men and
place li 6 de suplend. negligem prela. e grandi et 23 q 5 princepes etc 2 res
autem et incestuosi.

Sen it is agains þe law of God, hes it is prewit before, at ane secular
man remanand in secular abet suld be ane abet ordurlie of religiose men,
the paip ma nocht dispence with him to be sa ane abbet. Sewir it is at it at
þe paip dois in þis warld ...' nane ma accuse him bot of cryme of yrise in
sum gre' di 40 c Si papa. Nochtwithstanding quhat euir he do 3e aganis þe
law positife and it be agains þe comown weill of Halie Kirk it is nocht
acceptabill before God in þe Kirk Triumphant. Na he is nocht sewir at is
dispensis with na he at dispenses, ffor eftir Sanct Thomas loco prealligato
dispensation is distribuion of geir to euirilk man eftir his labour and
merit anense his lord be þe lordis dispensatur. And þis dispensatour
distribut his lordis geir nocht eftir the mynd, will and profett of his
maistir, he is wnfathfull, nocht a dispensatour bot a dissipatour of his
maisteris geir etc. þe paip þocht he haff power of þe benefice of Halie
Kirk, he hes nocht þat power as lord of þai benefice bot as dispensatour of
lord principall of þame þat is Christ, ffor the benefice of Halie Kirk is þe
patrimon of þe crucifix ex de preben c cum secundi. And þai ar gewin to
þame at ar [114v] chosit to þame nocht to spend þame in wanite of þe warld
bot þai suld do þe seruice annexit to þat benefice or office, hes it is patent
89 dist ci et ex de consuetu. ci et li 6 de rescrip c finali, quhar it is said
Beneficium datur propter of sicium. Benefice is gewin for office and seruice
requirit to it. Bot and þis dispensatour gif e Dir benefice to þame at ar
wnhabill to do or will nocht do þe seruice annexit to þame he is wnfalthfull
to his maister at þe seruice suld be maid to and sa his maister at seis all (ad
Hebre 4: oram nuda et apereso eius) acceppis it nocht.

In Germane in mony placis apperit in þe westmentis of men and wemen

______________________________________

1'four or five words struck through by rubricator and obliterated.

2'in sum gre' struck through

3'Hebrews 4:13
The Roit or Quheill of Tyme

and in ðare fleche ðe takin of ðe cruse. Paip Pie sat 27 dais. It is said of him at he beguth to follo Sanct Peteris fut steppis. Paip Iule 2 sat ... 3ere. ¹ Arthur, King Hare 7 sone, mareit ðe king of Arrogonis dochtir Mare callit.

Philip prince of Castell, archeduke of Flandres and passand be see to Span3e wes driwin in Inglond. Marech wes contrakis betuix Charlis prince of Castell and archeduke of Flandres and Mare, King Henreis VII douchtir. Hare VII deit and his son Hare VIII succedit king of Ingland. The Weniciense faucht agains King Ludowik of France bot ðai were wincust and Bartholome Dalmian ðare chiftane wes tane and led in France and ðe Franche men wan mony ceteis. In Barua ðe Luyce heritikis barkand agains ðe Immaculat Concepţioun of Our Lady wes birnt, quharfore ðai cetyuris gat gret lowin and merit. Meradull wes recoverit be ðe Franche men. Bonony passit fra ðe paip. Consall of France wes haldin in Towris agains Paip Iule 2. August wndilece a virgín callit Anna about 40 3ere of age. Nethir sche eit na drank na slepit na passit to ðe quyet place for nathing passit fra hir. Bot sche wes sustenit in halie meditatioun with ðe grace of Our Saluitour. The papis herme wes wincust be ðe Franche men and mony thousandis wes slane. Befor ðat ðat sam 3ere ðai wincust ðe Wencianis. Rauen wes tane be ðe Franche men. A litill before in it wes [115r] borne ane monstour at had ane horne in ðe forheid, tua wingis, na hermis, a fut lik to ðe halkis, ane ee in ðe kne, secret membris baith of man and wemen.

Scottis king 106 wes Iames at now is ringand and quhem God conserf. He is sone to forsaid Iames quhem Christ assol3e. He wes skant thre 3ere quhen he wes crownit. Than wes wersit ðe word of ðe wiseman: We terre ubi puer est rex. ² Wa is ðe kinrik quhar ðe king is ane barne, ffor ðan

¹blank left, but no number inserted

²Inserted by second hand: ¶ ðe 3eir of Crist 1382 it wes declarit in ðe Vnuiisite of Parise at ðe glorise Virgyn Mary wes consaivyit without oryginal syn. Paip Vrbayn 6 te' ðe 3eir of god 1457 in ðe concil of Avyon be tua cardinalis legatis of ðe paip it wes forbidd onder ðe papis cursyn at ony suld impung ðe concil of Basillis determinacyon anense ðe Immaculat Concepcyon of Owr Lady be pp calixt 3. Alswa ðe 3eir 1482 paip sext 4 ondir ðe sam cursyn forbad ðe sam in his breif at begynnis Graue nimis. Þe se now quhat myscheif hes fallyn and fallys on ða reliquose men at principaly impungnit hir blissit concepcyon.

²Ecclesiastes 10:16
The Roit or Quheill of Tyme

nowder pece nor iustice rang. That sam 3ere his moder marit ðe erll of Anguse to his gret desolationu eftirwert hes now is sene.

Paip Leo' 10 sat 9 3eris. He confermit all our priuilege before grantit and gaif mony ma. That sam 3ere ðe lordis of Scotland send to France for Iohne Stewart, duke of Albane, to be gubernatur of ðe kinrik. And pocht he resistit in ðe begynnning, at ðe last he condescendit and come to Dumbertane, quhilk wes eftirwert deluerit to him. Soyn eftir ane certane lordis rebellit agains him, bot ðai prewalit nocht. He wes sa prudent in his doingis he exilit ðe Erll of Anguse and ðe Lord Hwym. The Lord Hwym wes eftirwert resaifit in grace bot for causis eftirwert occurrand he and Maister Wil3em wes iustifeit in Edinburgh. About ðis tyme ðe duke with a gret host passit to Carliill and mycht haif had ðe cete with litill labour, bot ðe Inglis men subtile promist a gret swm of gold to be gubernatur and sa ðai ewadit. Bot quhen ðe message come for it, ðai tauld it down to him bot ðai lut him nocht haif ane penny awa. The duke with leif of ðe lordis passit to his lady in France and left Delabante, ane nobill knycht, behind him quhilk wes eftirwert slane be ðe lard of Weddirburn and his breder.

Romayn impriour wes and is Charlis 4, sone of Duke Philip forsaid archeduke and king of Castell. ða at' wes religait in Ingland come home in Scotland and syne with ðe sowth land men com to Edinburgh and tuke down ðe Lord Hwmeins heid of ðe heicht of ðe towbuth. Before ðe Hwmeins heid put Delabantis heid on Weddirburn at now is cassin [115v] downe ðe ðe Inglis men. Secundlie ðe duik returnit fra France and sone eftir he institut with consall of ðe lordis 4 keparis of ðe king be 3erlie quartaris, viz. ðe erll of Marchell, Lord Erskin, Lord' Borthik and ðe Lord Rothnen. Bot in ðe tyme of his cumMing fra France ðe erll of Surre with ðe erme of Ingland cust down our howsis of fense on ðe bordur aboue ðe nowmer of 30, and birnt ðe towne of Iedburgh and gret othir skaith had ðai done and ðai had nocht hard of ðe cumming of ðe gubernatour, quhem gretumlie ðai dred and 3it dredis.

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Inserted by second hand: he confermit ðe ordur of ðe salutacyon maid be Brothir Gabriel of owr ordur

'ba at inserted by second hand

'Inserted by second hand: About ðis tyme Mastir Patrik Hamiltone wes birnt for erryse viz anno christi 1527

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Paip Hadrian sat a 3ere. He wes chosin in his absence beasid in Span3e. He wes ane werra iust man and proponit to reforme Halie Kirk and mak' pece in all stait. Bot God tuik him haistelie awa at malice suld nocht change his thocht. That sam 3ere þe duik segit þe castell of Work quhare þe Franche men excellandlie þai facht and quhen þe house wes narrest wan ane lard of Tewdaill, desirand þe spul3e of þe house and saw he cuth nocht get it, exhortit þe Inglis men to perseweir in þare defence and sa þai did. On þe toder part þe haill power of Ingland wes gathirit, quharfore þe duik dreedand falset and dissait of Scottis men, he lowsit þe sege and returnit hame. The 3ere folloand þe duik considerand þe falset of Scotland he returnit in France. His men of weir passit before him. Þare come with him vii thousand men of weir.

Than þe Erll of Anguse at wes exilit to France without leif he come hame to Scotland. And soyne be consall of ewill awisit kynnismen at considerit nocht perell efterwurt to cum, he tuik haill cuyr of þe king and gidit þe kinrik be Archbald his eym and George his broder, and sa þe laif of þe lordis deput to him be þe duik passit fra him. The kingis moder remanit in þe castell of Striuiling, ffor before þe Erll of Angus with his complices had segit þe castell of Edinburgh quhar wes þe king, and efter it wes gewin owr he kepit þe king as said is before. He maid Archbald his father broder thesaurar, and his pridfull wife, Dik Opparis douchir of Edinburgh, wes callit my lady thesaurer and it is said sche wes ane compositour in þe iustice air. And þe cannon woce is þat haid nocht bene hir heichnese, þe noble Erll of Angus had bene peceable in Scotland. The king þocht he wes 3oung, he dissimulait and faloit þare directioun, þocht his hart wes far fra þame. Diverse tymes he prewit subtile to pasei [116r] fra þame bot he mycht nocht. First quietlie he inducit his broder þe erll of Morai2f and þe Lord Hammiltone to cum with þare power, bot þai prawalit nocht. Secundlie þe lard of Baulouth and he come þare beside Melrose þe king wald hailf passit to him, hes þai schew to me at stude beside. The erll said na and sa þai struke þe feild of Melrose

Inserted by second hand: Clement sat 12 3eris.

Inserted by second hand: Abowt þis tyme þe apostat and heresyarche Martyn Lutheir left his haly relegyon and beguth his herise sa þat he and his wikkit discipulis hes infekkit a gret part of al Euroyp viz anno Christi 1520.
The Roit or Quheill of Tyme

quharin wes slane be lard of Cesfurd. Thridlie be erll of Lennox his
eym confiderit with be erll of Anguse, met him be West Lithquow, and gaif
him feld quhare in he wes slane and be lard of Hustone and othir diuerse.

At last quhen he grew to mair age, first he wes aperandlie
commowit agains Hare Stewart at marit his moder. Eftir diuerse betwix be
forsaid erll and hir and be his moderis request eftir he wes forgewin, sche
delierand be castell of Striwilling. Than quhen he had pat howse to duell in
with consall of lordis and his moder he expellit be forsaid erll fra him.
He held ane parliament, and callit be forsaid erll and maid pare his
accusation, and forfautit him and exilit him out of his ring. In sam
parliament he maid Hare Stewart lord of Methquhen. Eftirwert his forsaid
erll - tribulatioun gewand him understanding - he forthocht at he had him
sa he be be forsaid consall and oft tymis with meik proferris he hes askit
forgifance at be king be owr breder, bot he hes nocht openit it 3it.

Heir all man and principallie lordis may tak documentis. Ane is at
ane lord or ony noble at leiffis at hes his awn lordschip or bowndis, he is
nocht wise to ingir him to be kingis court and maist of all to reull be court.
For ane king natralie hes desire to reull and nocht be rewlit. Parfore sais
Lucayn li:

Nulla fides regni sociis: omnisque potestas
Impaciens consortis erit.

Na faucht is in falloschip of renging; all in dignate is impacient of ane
marro. Rome mycht nocht thoill tua brethir king in it. It cummis of pride
to contemp be thing at pow ma nocht beir furth. Of siclik it is said Iere 44:
Quia plus fecit quam potuit id circa perit.² Because (sais he) he hes done
mair na he mycht beir furth he hes perich. Aman he wald reull King
Auswer bot finalie he put him to deid Hester 3 et 7. Ionathas sun callit
Miphebosath Dauid King callit to his court, bot be reliatioun of his awn
serwand, fals Siba, he wes innocentlie deprjuat of his heretage 2 R
19. Considder to pat be wardlie honour in be court is bot schort and it is
false. It is bot schort. O quhow mony haif I sene in my time, gidderis of
be court and consularis to 3 kingis, bot haieltie pai wer tane awa, sum be
suddand deid and sum be be swerd. Sa sais Sanct Augustin to be place or

²Jeremiah 48:36
The Roit or Quheill of Tyme

sepultur of deid men, þare are þe banis bot þe man is deid bot his cause is reseruit to þe Day of Iugement. He wes wmquhill lefand hes þow in wanite of þe warld, he conquest land, he gatherit gold and siluer and wes blyth in his abundance, and lu all is passit awa fra him hes ane dreym. Quhar ar all at folloit him at þe bak? Quhar ar þai þat flatterit and flechit with him? Quhar ar þe delicait coursis, þe gentill wemen at he put his plesur in? All ar passit awa fra his sicht and soyn rememorance of him is tynt. And þe mair plesance heir he takis, þe mair pane to him remanis Apoc 14: Quantum glorificauit et in deliciis fuit tantum date et tormentum et luctum.' Secundlie þe wardlie plesur is false. Sanct Ieron sais and þe warld wer cuttit in tua with þe knyf of werite na thing suld appeir in it bot falset, ffor all at is in þe warld odir it is preter tyme and now it is nocht, or þe futuyr at it is wncertane, or þe present tyme þat is wnstabill vnde Eccle 13: Cuncta subiacent vanitat de terra facta sunt omnia et in terram periter reuertentur.'

Ane othir document we haif here in þis noble lord at we follo nocht þe consall of carnall frendis bot gife þai be perfit in life for oft tymes þai consall agains þe saull heill it at is to temporall honour or dignate. Our Saluitour wes nocht exempit fra sic consulouris for it is writing Iohan 7 at his kynnismen bad and consulit him to schaw him to þe warld, saand: Vade in Iudeam et manifesta te mundo.' Cresost schawis þe cause in a sermon of Sanct Iames. He sais at carnaill mothir or frend desiris þare barns to haif warldlie honour in þis life bot þai cuir nocht quhat þai sall thoiil in ane noder warld, and þai se pame leif þe warld and pase to þe seruice of Christ þai mwrn and makis cair. Bot and þai se pame sin cuir nocht and sa þai schwaw pame sib to þe saull and nocht to þe saull body. Parfore eftir þe consall of Toby 4 c: Consilium a sapiente semper inquere.' Ask consall fra ane sapient man at luffis þi saull bettir [117r] þan þi body.

The king of France wes tane in feild be Duik Wrbane chiftane of þe impriouris host and led in Span3e. In þe quhilk feild wes slane Mungo

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Revelation 18:7

Ecclesiastes 3:19-30

John 7:3

Tobit 4:19
The Roit or Quheel of Tyme

Stewart, broder to be Erll of Lennox.

Roym wes tane be be impriouris host, kirkis spul3et and be paip wes put in Castell Angell quhill owr Minister Generall callit Francise Angelor passit to be impriour in Span3e and be him be paip wes deliuerit. The impriour declarit als at it wes nocht his will na his wittin be forsaid inwasion of Rome and be paip, bot it wes done be be Luthirianis of Ducheland. Our Commissar Generall, Broder Mathy Vincent, come in Scotland and did gret gude anense our halie observance quhar of his memoris beris witnes. Mony Lutharians wes summwnd to Edinburgh and wes pare conwikkit, and abiurit pare herese and birnt pare opinionis, promisand pare self sa to be birnt and pai fell agane.

This 3ere Charlis 4 Impriour with help of God he had singular victorie of Salcan Salaman be Gret Turk, enemy to God and distroeyr of be Christin pepill. He passit out of Renchbrig in Duchland to Wngare with auctorite of be paip and mony gude kirk men with him for by pare consall he dois na thing. Als with him wes Paull Graif, be duke of Gillir, be duke Saxon and all be laif of be 12 Duchesperis and mony othir lord and knycht born in Almane and in Span3e. The duke of Gillir askit be first feild, desirand to de for Christ, and promist to pare to win be Turkis artail3e and sa he did. He had with him xii thousand hagbuche and culwery. And bocht he kepit his promise he wes slane and all at wes with him. Eftir him come be duke of Saxon and with him 30 thousand gude Christin men of evirbandis, of pare xx thousand gunnis lese and mair and x thousand albertis and pai wer all on fut. Eftir pir tua forsaid dukis had wan be artail3e come Paule Graif and with him mony nobilis of Almane, on bardit horse x thousand, and 30 thousand on gret horse weill gerit, and brak Taxton Matalebe his array, quhilk lay iuxt be Gret Turkis artail3ery and slew be Turkis 90 thousand and none of pare chapit.

Eftir come be improuri in [117v] propir persone on be morne with x

Inserted by second hand: hes relacyon schow

Added by second hand: Vnchow all be consul nocht for thyn bot for pare profit is says Sanct Augustine ffor pai ar be piparis of Sathan, plaand to be and puttand a cod onder bir heid to sleip in syn. Sanct Gregor says 46 di c sunt nonnulli: Quisquis male agentibus adulatur puluinar s capite eg ponit. And it is said ii q 3 c nemo peritor. It is bettir to thol pan for be verite na to get benifice for falsite.
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thousand gret bardit horse and 60 thousandis and 50 nobillis of Almane and Span3e rund about him on fut. X thousand of pame had culwerenis, xx thousand had corse bowis and xx thousand had halbertis. And rund about him behind 8 thousand ianettis of Span3e and gret horse of Turke with lycht gerit men to hald pe herme in. Soyn þe eftir þe sam day come his broder Fermond king of Wngare and Albert king of Poill and Frederik lord of þe Crucearis with þe Duik of Pomeir, the Duke als of Carion and xx thousand bischeppis of þare kinrikis, 68 abbatis wder spirituall lordis, with xl thousand horse men, fifty thousand fut men with 80 pece artail3ere for ane feild and come on þe northeast part of þe Grot Turk and slew rycht mony. Thair wes neuir Christin pepill sa few at be manlie way did bettir. Þai put þe Grot Turkis folkis abak þe space of 12 mylis. Than þe impriour and þe tua kingis met togidder with all þe laif of þe Christin pepill and skatterit þe Turkis sua at þai comne neuir togidder. Thai slew þe first da and on þe morn 220 thousand Turkis, of þe Christin pepill 60 thousandis, of þe quhilk nowmer wes þe Duke of Giller and his xii thousand, þe Duke of Pomeiris broder, 9 bischeppis, 30 abbatis and xx thousand of othir kirk men. This feild wes strikkin þe xxvii day of September and endit on Mychaelmese Day at ewin, and sa it lest 3 dais þe 3ere of Christ 1532. Before þis feild þe impriour, his consall and lordis fastit 3 dais and 3 nychtis wattir and breid and 3eid bairfut and bairheid, implorand þe help of God. Alsua þe impriour and his company gat all þe Turkis artail3ere and all his iewellis and spul3et þe feild, and gat sa mekill riches quhilik wes neuir gottin in Christindome at anis. Alsua þe papis galionis and þe imprioris met togidder 8 dais before þe feild and set on þe 2 Turkis gret galionis and wauchtaris, and tuke þame full of artail3ere and trasour and monye, and mannit þir galionis with þe Turkis awne artail3ere and set on þe Turkis awn schippis, in nwmyr 48 schippis ladin all with witalis to þe Turkis and sa þe [118r] Turkis mycht nocht bide for want of wittillis. Thai at ewadit fled to Constantinople. On þame folloit Fermond king of Wngary and þe king of Poill with þe Duke of Pomeir and liys still and hes recoverit all þare landis and meikill mair agane. The impriouris galionis and þe papis liys still with þame. The dewot and victoriouse impriour with lowin of God in blythnese returnit in Duchland with his nobill company, quhem almyhty God conserf in halie perseuerance and to him grant a gude end. Amen.

This 3ere our king and þe lordis lauborit for pece of Ingland be
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commissionaris. Bot þe Inglis men subtile delayit and gaif þame sum beleif of pece quhill þai come wnwernestlie and birnt Coldingame, Dowglase and mony oder townis, and gat haill þe stoir and spu13e and sa returnit. Capitanis to þame wes erll Northumbirland and þe erll of Angus, sworn Inglis man hes it wes said, because he cowth nocht get grace at þe king. Pan folloit forro on forro and birnyng of corn.

Heir come word with our minister fra þe Generall Cheptur of þe New Span3e or Hirketan at we call þe Newfund Yle in Gret Ynd in Affrik. Broder Martin of Walence wrait to Mathi Wincent Commisser Generall. This Martin wes custos custodium sancti ewangeli in þis forsaid land and he send and said:

We ar in þe extreme part of þe world in Gret Ynd in Gret Asy quhar be our Breder Minoris of Obseruance, Jour subditis, first þe Halie Ewangell is prechit, and þe seid of it wes sawin quhilk hes accessit and multipleit. I sa to Jour Faderhede þat be our breder in Ynd ar baptist ma na x hundreth thousand of forsaid Ynd. Ilk ane of þe xii breder at wes send with me be Maist Reuerent Fader Francis of Angellis (þan Minister Generall now cardinall of þe Halie Cruse) ma þan a hundreth thousand hes baptist. And þai all bot I had lerit þe ledis of þe land dizerse, and prechis to þame and instrukkis þe multitude of pepill. And amang þame are mony barnis, nobilis sonnis, at gewis to ws gret hoip of profectioun. Thai ar instrukkit be our breder in life and gude maneris and ar nwrist spirituallie in our placis, quhilkis placis ar biggit [118v] to be nowmer of 20 and ma ar multiplian dalie, bigand be þe Yndis. And herd beside ilk place is ane oder house biggit for instruktioun of þe forsaid barnis with librell dortur, fratur and chapell. Þir barnis ar werra meik and obtemperand to þe breder and lufis þe breder bettir na þare carnall fader. Þai ar chest and faithfull to þe breder. Þai ar ingeniose in pictur. Þai preche to þare fader and moder quhen þai ar well instrukkit in Christin doctrin and als to oder in pulput. In ilk place of owris in house before said ar 500 of þe forsaid barnis, in sum place ma. Þai rise in þe nycht hes þe breder dois and singis Our Lady Matens and howris be þe self, and þai sing Mese solempnitlie to a broder in þe alter. Þai ar werra agill of ingin and gude of rememorance. Þai ar werra peacefull amang þare self and na strife is amang þame. Þai speik with sobir and suet woce and depressit eyn without ewagatioun.

Mulierum Commendatio

Wemen þare schenis with outrowable honeste and wemenlie scham confessionis þare and principale of wemen all full of purite without

`corrected from powerte by second hand 238`
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palliation. The body of Christ with abundance of teris pai dewotlie resawis. Religiose men, principalie Breder Minoris, pai had in gret rewerence because pai spirituallie first generit pame to God. Pai obey to pam and takis pennance thankfullie and all doctrin concernand be faith.

All pis 3ere Bigane pe bischep of Tynistitan of our ordur and pe breder with him in pat sam forsaid land send a pistill to pe generall cheptur haldin in Tholose pe 3ere of Christ 1532, schawand mekill before said and ekand at 500 tempillis of false goddis pare are distroeit, and ma pan 20 thousand figuris of ewill spretis at pai anornty ar brokin and birnt, and in pare placis kirkis and ymage of pe Cruse ar put wp and ar honorit be Yndis men and wemen. Als it at is homg to heir before in pe said cete of Tynistitan pare wes offerit to pare fals goddis ilk 3ere wirginis in sacrifice. Bot now pare hartis nocht to ydolis bot to almychty God ar offerit in honour and dewotioun, nocht deid bot in lewand lufe and glore to God, be doctrin and halie exemplil of our Breder Minoris. This dewot pepill multipleis in fastin, disciplin and orison with teris and sichin. Mony of pare [119r] barnis can weill reid and writ, sing and puynst oft pai confese paim and with maist dewotion resaifis De body of Christ. Spretual dewotion pai haif to be glorios Wirgin. Ydolis of pare fatheris and mothiris at ar nocht perfitlie conuertit bir barnis sekis quietlie and bringis faithfullie to our breder. And bocht sum of pame for pat ar slane be pare fatheris, pai leif with God lawreat in be Hewin.

Thare is ane lawd broder amang pe laif callit Petir of Gante. He is werra perfit in pe leid of pe land. He hes cuir of 600 and ma of bir barnis with gret diligence. He is principall paranymph, gewand on halie dais with gret solemnpnle Cristin madynis weill instrukkit in mariage to pe forsaid barnis. And for pe instruction of pe forsaid madenis pe imprice send 6 honorabill wemen, werra cuunnyng and commandit be writ at pare suld be ane house biggit sa gret at pai dewot ladeis onder pe bischeppis favor mycht teche and instruk 1000 madenis honestlie lewand.

Heir we haif diuerse documentis. Ane is at barnis suld soyn begin to serf God exempill of bir forsaid barnis of infidelis. It is said Parili 34: Iosias cum adhuc puer ect' cepit querere dominum deum suum. Iosias king

'Cf 2 Chronicles 34: 1-2

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quhen he wes bot ane barne he beguth\` to seik his lord God. Secundlie Christin wemen heir hes document to follo \`pir forsaid wemen and \`pare awne natural condition \`at oft tymis schenit in gude wemen. Wemen folloit Our Saluatour to his Passioun, mwrnand for him quhen his discipulis fled fra him Luc 23. \`pai stude beside \`pe cruse myrnnand, \`pai come to his sepultur settand nocht be dreid of \`pe knychttis Ioh 20. \`pare chesite is patent in Susan \`at chesit erer \`pe deid na excere lichorie by hir husband Dan 13, \`pair pete in Martha at wes herbrior of Our Saluitour Luc 10, \`par mercy in folloing of Our Saluitour, prechand and makand ministracyon\` to him of \`pare substance Luc 8. Quharforf sais Sanct Paul Cor 8: Sanctificatus est vir infidelis per mulierem fidelem.\` Parfore gret is \`pe nwmyr of wemen in \`pe Hewin at sall ioy with Christ in Paradise.

This same \`ere wes martirit wenerable fader Broder Andro of Spul\`et\` of our ordur for prechin of \`pe faith of Christ in Affrik in \`pe [119v] cete of Fey, the 9 day of Ianuar, \`pe \`ere of God\` 1532, the quhilk passioun and miraculis of \`pe sam send Ione king of Portingaill to \`pe forsaid cheptur of Tholois.

Our king herand \`pe skaith done on \`pe borduris be \`pe Inglis men of \`pe borduris and \`pe quhit cotis, he callit his consall for remeid and it wes decretit at \`pe kinrik devidit in four quartaris, \`pe lordis and gentilmen of ilk quartar suld remane \`pare ane moneth abowt on \`pe bordur to defend it. And sa \`pai did faithfullie. Als \`pare wes ane certane of wagiouris at remanit in Kelso, quhilkis kepit it. The lordis remanit in Iedwart and for \`pare fidelite and obedience Christ be \`pare reward. Amen.

Soli Deo Honor et Gloria

Heir endis \`pe Rute or Quheill of Tyme be ane pure brothir of \`pe Brethir Minoris of Obsuerance in our place of Iedwart, the \`ere of God 1533, inwith \`pe oct of \`pe Natiuite of Our Lady \`pe Mothir of God, Quene of Hewin.
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Mensalis lectio verba B p ur-i francisci
Magna promisimius maiora promissa sunt nobis Seruemus hec aspiramus ad illa Brevus voluptas perpetas pena Modica passio gloria infinita. Tu autem domine miserere nobis

The forsaid Brothir Adam Abell continuand his process of pe forsaid Rute, heir he begynnis quhair he lewit in pe 3ere of God 1534 3eris and sa procedand for his schort tyme.

King Henry wranguslie expellit fra him be wrangus diuorce haly Quene Katherin agains pe determinatioun of pe Halie Kirk, and marit Annas Bulan, and beguth to rebell agains pe Kirk of Rome and [120r] slaid in herise with his pepill of Martin. And pat sam 3ere he wes declarit nocht allanerlie ane cesmatik bot als ane heretik, and because our Brethir of Observuance prechit agains pis error tua of pame he martirit with tua monkis and ane nwn and ane preist. Alsua eftir pat he gart be his corrupit consall gathir all our Brethir of Observuance in pe cete of Lane pe nowmer of 180 and gart propone pir folloand articulis: first at pai suld preche agains pe wsurpatife power of pe bischep of Rome, and at he had na mair power na ony othir bischep in ony othir province. Item, at pai suld preche and hald King Hary heide of pe Kirk of Ingland. Item, at pai suld allanerlie obey and apply to King Hary and his successouris and his statutis of his parliament, and renunce pe law, decretis, and canonis maid be pe papis and consallis as pai wer agains pe law of God and Halie Writ. Alsua in pare preching at pai suld first commend pe King hes heide of Halie Kirk, syne Anne his quene be lathfull mariage, syne pe bischep of Cantirberre with othir kirk men bot na word of pe paip. Alsua at pai suld obey to tua wisituris maid be pe king pat is for to say George Brown, Prowinciall of pe Augustin freris and Iohn Lilpen, Prowinciall of pe Blak Freris, quhilkis suld schaw all pe fawtis and secretis of ws and othir religiose men and all preciouose iewellis in religious placis to pe king. And at thai suld sweir to pis and gife pare comon seill par wpone and mony othir errouris. Amang all pis forsaid nowmer of our brethir par wes newir ane at consentit till pir forsaid errouris bot offerit pame to pe deid for defense of Halie Kirk and

Reading unclear. Written over by second hand as Gone
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Be trew faith. Quharfore be command of þe king þai wer all put in presone. Bot part of þame be menis of dewot folkis wes delieverit and fled in Scotland, and graciuslie eftr be rewll wes resaifit be our breder and als be þe seicular stait.

Heir we ma draw furth diuerse documentis. First how þis noble king wes blindit be carnall plesur of þe flesche for ane hure by his lauthfull wife quhilk faild neir to him, quharfore his falt wes to [120v] aggrege, for it is said 3° q 6 c indignant þat man committand adultrie ar hewier to be punist þan wemen for he suld half mair wse of resone. Nochtwithstanding pocht þare quhilkis cummis mair skaith be adultere of þe wemen hes wrangus haris and wrang barns part of gudis. Bot þe argument at he and his false consall mowit is because at Arthur his bróder mareit hir before him, allegent it at is wrintin Lewitici 18: turpitudinem uxoris fratris tui non reue labis quia turpitude fratris tui est.' Quia vir et vxor sunt vna caro. Tamen excipitur casus videlicet qu' frater moritur sine liberis tunc cum frater viuens. Than þe bróder lewand nocht allanerlie he mycht mary his broderis wife bot he wes oblist þarto to get succession as it is patent Deut 25. Quhy þat bot because þe resone of law heir waris þe law of natur and of God standand still with þare resone or cause ar indisispensable. Bot we ma noit heir þat þai ar sum thingis of þe law of natur as begynnyngis is knawin be þare self or þare termis. Exempill: final gude is desirable. Evill at turnis fra þis gude is wncouabill. Þat is deidlie syn. Heir ma nocht be dispensatioun. Othir thingis ar of þe law of natur as conclusionis neidfullie folloand of þe forsaid begynnyngis. Exemple: God is to be lufit and our nychtbur. And sa heir fallis na dispensation as it is patent di 6 § 1. Þe resone is because the resone of þe law is inseverabill fra it. Alsua þare ar othir thingis of þe law of natur nocht hes þe knawin begynnyngis na hes þe neidfull conclusionis deducit fra þame pocht þai be' werray consenant þarto, as þe preceppis of þe sicund table and all þe moral preceppis in þe law of Moeses and þe Ewangell. And in þir remanend þe cause and resone of þare institutioun þare fallis nocht dispensatioun. Bot weill follois dispensation inobservatioun of þe cause of þame. Quharfore quhen þare concurris a cause particulair in þe quhilk fall3es or is absent

Leviticus 18:16

þe inserted by second hand
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the resone or cause of þat law [121r] be spretéal causis occurrand and impedent obseruance of þame. Than þe paip ma dispence in siclik casis for as Richard sais 4 di 38 and he mycht nocht it apperit at Christ wer nocht ane gude maister of howset bot gife he left his hird or his flōk at mycht occur and help all nedis at occurit in it. And þat at is said of þe preceppis in þe sicund table, sa þe sam of þe morall preceppis of þe Auld and New Law. To approbatioun of þe ðilk Archiflorem in his soym sais at he knew be sewir relatioun þat paip Martin 5 of þat name dispensit be determinatioun of gret iurist and theolothe with ane at tuik his awne sister to his wife and þe mariaige stude for wnhowyn of gret skaith and sclander þat othirwais had occurrit, and sa is till onderstand of siklik. To þat is argument approbatife' 3 q 1 c multi in fi quhar Sanct Augustine sais: iuge nocht þi nychtbur haistelie of þi temerat will, bot iuge be law of God eftir ordur and dissintioun of Halie Kirk. This dispensatioun of forsaid King Henry and his Quene Katherin wes prewit lauthfull be Halie Kirk, nocht allanerlie be resone at wes in þe law of Mœses bot als for prophet baith of þe kinrik of Spanþe and Ingland and wnhewin of strife of þe sam. 3e as I hard be relatioun of Inglis breder sche had neuir carnall daill of his broder. Bot þocht sche had þe dispensatioun wes werra and wndutabill.

Secundlie 3e ma considder heir how peraluse it is to rebell aganis þe heid of Halie Kirk and Christis wicair and wald anull his power gewin be Christ to Sanct Petir and his successouris. It is werra herice determit in þe law 22 di c omnis et 99 di c nulli. Bot þe herritik sais quhare will 3e get at þe 4 auld doctouris or þai at wes before þame apprewis þat þe Kirk of Rome or þe paip is head of Halie Kirk? To appreie þat first I introduce Sanct Ambrose 2 q 7 c beati quhar he sais Petir and Paull tholit martirdome in Rome quhilk wes head of all nationis þan at quhair þe heid first of superstitioun þare þe heid suld rest of halines, and quhare he prince remanit of gentilis' þare suld duell þe prince of Halie Kirk. Als þis sam doctour [121v] sais 22 di c omnes: I profess, sais he, and will follo in all thingis our maistrace þe Kirk of Rome. Idem doctour 24 q 1 c non
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turbetur, he sais how ma þe scheþ be perturbit quhar Petir is skipper quham in' Christ put þe fundiment of Halie Kirk. Aug 2 q 7 c puto Quha misknawis Sanct Petir principat of þe apostolis to be preferrit to all othir bischeprik Et ea can et q c hec est. Sanct Ieron to Paip Damase says:2 This is þe faith, Maist Blist Paip, quhilk we in þe Kirk Catholik we haif lerit and ay hes haldin, quharin gife we haif fail3et we desir to be correcket be þe at haldis the faith and þe sait of Sanct Petir. Item Sanct Ciril doctour contemperand to Sanct Ieron sais li thesaurorum: hæs Christ resaifit be His Fader ceptur and dukre of þe Kirk of Gentilis, passand furth of Israel abwfe all principat and power at till him all knee sall bow, sa to Petir and his successouris he has grantit maist haiil power and to na othir. Idem eodem li he sais at þe Apostilis in þe Ewangelis and epistolis affermit and in all doctrin at Petir held þe place of Christ and þe gidin of Halie Kirk and at þai gaif place and rewerense to him in all cynogoig in chesing and confirmatioun. Alsua Chrisost in homaly of Sanct Iohnne sais at Christ determit Sanct Iames prelat in a place bot Petir he ordanit maister and doctour of all þe warld. Lu, þow heretik, gife þow will nocht resaif þe halie papis at sched þare blude for Christ and kithit gret myraculis for witnessing of papail power, thow ma nocht deny þe testificatioun of þir auld halie doctouris. Alsua tak heir ane document of trew and false religiouse men for hes I schew before þe sentence of Sanct Augustin quhar he sais: I fand neuer sa perfitt hes religiose men quhar þai stude, na wmperrfit quhare þai fail3et in religioun.

This 3ere chiftanis of þe borduris in þe est partis of Scotland, quhilkis ar Merse and Tevidaill, wes tane be þe king and put in ward for tresone, principalie at þe chaise of 3atwm eftir þe Inglis men. Thair my Lord Setone with his gude fader Lord 3ester folloit formast on þe chaise. Bot his banerman quhem God now deit assol3e [122r] wes stoppit be þame to ga forward and mony othir thingis wes schawin agains þame.

The sam 3ere auestell þe town of Mussilburgh wes biggit ane ordur in honour of þe Wirgin Mare of Lawret quhare mony miraculis wes kithit in confusioun of heretikkis at þan beguth to multiple. Quharfor þat sam 3ere abowt þe feist of þe Eucharist wes solempnit examination of ane certane

1 in struck through by rubricator
2 says inserted by second hand

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Amang þe laif of þare erroris condempnit be Halie Kirk wes ane at þe man had nocht fre will, quhilk error is agains Halie Writ baith New and Auld Testment and docturis of þe sam. Sum creaturis ar at hes na will nothir fre na coakkit, hes þai at knawis na thing hes stayn at naturalie discendis, ffir naturalie ascendis and huiusmodi. Þar is othir corporall creatur at hes will bot nocht fre bot coakkit eftir þe bir of natur without resone, hes brutall best at naturalie dredis ignasion, as þe mowse dredis þe cat, þe scheip þe tod etc. Bot to þe man hes he gewin will and iugement for þoh he iuge ane thing gude or prophetable to him self 3it he iugis þat it is skaithabill till his nychtbur þarfore he dois it nocht. Exempl of grace: Ane man desiris ane thing plesable as halk or hund. Lu þar is arbitratiooun or wil. Bot he will nocht tak þat fra his nychtbur for it wer agans God and his conscience þan his will is fre and nocht stren3et, þarfore to þe man alanerlie now is imput merit gife he dois gude and demerit gife he dois ewill of his fre will. To þat we haif sufficient auctorite of Halie Writ Eccle 15: Deus abiutio constitut hominem et reliquit eum in manu consillii sui gloe in libertate arbitrii sequitur Adiacit mandata et precepta sua Si volueris mandata conseruare conseruabunt te apposuit tibi ignem et aquam ad quod volueris porrige manum tuam. God, sais he, fra þe begynnyng hes maid þe man [122v] and hes left him in þe hand of his awne consall. The gloise sais of his awne fre will he hes gewin to him commandis and preceppis. Will þow keip his commandis þai sall keip þe. He hes put befoyr þe fire and wattir to put þi hand to ony of þaim þow will. This fre will all þe angellis baith gude and ewill had be God in þare first creatioun, hes þe maister and othir docturis concludis in þe sicund buke of þe Sentence þe 5 distinctioun, quhar be þe ta part turnit to God and gat confirmatioun of beatitude and þe toder part turnit þame fra God be pride and wes expellit out of þe Hewin Impir and now is confermit in ewil. Bot þe man in þis present life is indifferent, haifand fre will to cheise ewill or gude. Sanct Augustine De Peni di 2 c vt congnouerunt $ liberi circa fi.
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Fre will, sais he, is faculte of resone and will, in þe quhilk gude is chosin grace assistant or ewill grace desistent, and is callit fre in so fer hes will ma be bowit to baith þe parteis. It is callit chesing anense resone of it at it is faculte of it. Item, Chrisost apone Sanct Math sais owr fre will þocht it be patent be þe self to ewill, it is nocht patent to gude without þe grace of our Redemer adiutrice. Item, Sanct Augustine li de li arb sais wicteor quhare with sin is wincust is nathing bot þe gift of God helpand þe fre will of man in þis batell of temptatioun. Item, Iero con' Ione manum et ponitur de peni di 2 c prealle § et Paule p' Sic liberi arbitrii nos condidit deus not vt nec ad virtutem nec ad vicia necessitate creamyr. Sa sais he God hes maid ws with fre will þat neder to wice nor vertu of neid ar we drawin.

Paip Paull 3 of þat name sat ... þeries.' He wes hes it wes schawin to ws conffirmit be his' predecessour Clement or he deit quhilk I red nocht afore at I remimor. He wes ane stark post before with þe imprion agains þe infidelis quhen he wes cardinall in þe first victoriouse expeditioun.

Mony Breder of Obseruance of our religioun fled þe persecutioun of þe said King Hare fra Ingland and come in Scotland and wes gracioslie [123r] resauit be our brethren as we wer oblist baith þe rewIl and law of natur. Part of þame wes deluerit out of presone be dewot and noble Inglis men and sa come in Scotland fra þe ewill and perversit religiouse men allanerlie of name quhair þai mycht nocht keip þare obseruance, for in all Ingland þare wes na mendicantis at apponit þame for þe faith bot our breder of possidense principalie stude þe Charturis monkis with þe maister of Brigittais ordur hes sone eftir is patent. The laif, sum for corporall dreid, sum for tynynq of possessionis, othir appliyt to þe kingis error or lurkit in ley and held þare tung. Bot nane of þir wais excusit fra sin for perfitt faith standis in thre thingis. First in hart without hesitatioun, for it is said ex de her. c dubius, dowtsum in þe faith is infideill. Iaco 1: In fide nihil hesitans.' In þe faith, sais he, haif na hesitatioun. Nochtwithstanding to be tentit in þe faith without consent þare is mekill merit to win, Iaco 1: Beatus vir qui suffert temptationem qui cum probatus

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'corrected from he by second hand

'James 1:6
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fuerit. Blissit be þe man at sufferis temptatioun for quhen he prewit constant he sall resaif the crown of gore.

Secundlie to sufficient faith is requirit confession in word and a man be inquirit of it be infidelis as þe Apostil sais ad Roe 10: Corde creditur ad iustitiam ore autem confessio fit ad Salutem. To trow þe faith in þi hart it is to þi iustice bot to get eternal heill it is requirit at þow confess it in þi mowth and þow be requirit. And þocht þow be nocht' requirit and þow be prelait or prechour, þow suld reprwfe herice and conferme þe faith. For it is said Math 10: he at confessis me before men I sall confess him before my Fader, and sa he at denyis me before men I sall deny him. And sa þe lordis of Ingland at oblist þame to stand at þare heritik kingis statutis, þai incur þe cryme of faueris of herice and ar cursit and mony wais suld be punist.

Thridlie sufficient faith requiris gude werkis in life. Isidorus sais: blissit is he at trowis weill, and trowand leifis weill, and at he be sa constant at or he leif his faith he suld erer leif his life. Luc 12: Dico vobis amicis meis et c. I sa to 3ow my frendis dreid nocht þame at [123v] may slay 3our body and syne ma do na mair to 3ow. Bot dreid him þat eftir þe deid he ma put 3ow in þe Hell for Sanct Augustine sais: gife pane giffis terror glore bidis þe. All þe lordis of Ingland infekkit with þe forsaid herice, þai haif tint þare landis, temporall gudis and þare haris ma nocht succeed to þame as it is patent ex. de heri. c virgentes.

Our king þis þere had gret laubour in compessing of thewis and reweris baith in þe south and north part of Scotland. Item, amangis þe laif at wes martirit in Ingland for þe faith wes þe bischep of Rogeste, nobill and halie baith in life and doctrin with Lord Thomas More, maist excelland in charge and schort tyme before chanslair of Ingland. The first, þat is þe bischep, eftir þe Paip Paul had maid him cardinall the king herand þat and considerand þat he wes onturnabil to his ewill wais, he gart strik his heid

James 1:12
Romans 10:10
'nocht inserted by second hand
'ms: dies
Luke 12:4

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fra him with ane dewot chaplane. Rycht sua Lord Thomas mycht nocht be brocht to his wikkit intent nothir be persuasiously na buddis, quhar richtsua he gart heid him. Bot eftir parece martirdome he excersit crudelite vnhard before in 6 Charturis monkis and þe rector of Sanct Brigittais abay. First he gart draw þame throw þe cete of Lundon confusionablie. Secundlie he gart hing þame bot nocht to þe deid. Eftirwert þai wer nakit bundin to stakis and þare secret membris cuttit fra þame. Syne þai wer slittit wp fra place of þare secret partis to þe slot of þare breist. Þai 3it lefand þai tormentoris raif out þare bowellis, cust in þe fir þare maid, and last of all þai powit out þare hartis and cust in þe same fire and syne þe dewidit þare bodeis deid and send to disuerse townis. Bot in all þe tormentis þe maister of Brigittis abbay prechit quhjIl his hart wes rewin furth.

That sam 3ere this tirand send ane herittik (þat before wes a post of our ordur and syne passit to herice to be promowit with þe wikkit king) to subwert our king, quhilk wes his sister sone and at suld tak his part agains þe impriour, quhilk he dreid, and send agane to Ingland our forsaid breder at fled his persecutioun to keip þare observance amang ws. [124r]

Our king constanlie denyit and detestit þe errour, saand at he suld constanlie defend þe faith of Halie Kirk, gif he cowth nocht be disputatioun at þe leist he suld be his swerd. And sa þis heretik with his company passit hame confusalie. Ewin eftir Paip Paull send ane breif to our king induent him to constance in þe faith and defens of Halie Kirk and nocht to inclin to þe herice of his eym. In þe quhilk breif he preferrit þe martirdome of þe bishcep of Rochestre to þe martirdome of Sanct Thomas of Cantirbery because Sanct Thomas wes slane be þe kingis curtiouris, he wes slane be turnatouris. Sanct Thomas wes exilit, he wes presond. Sanct Thomas for his awne singulair kirk bot he for Wniiersall Kirk.

This 3ere wes send to France for mariag þe Erll of Moraif, the kingis naturall broder, with þe bishcep of Moraif and þe lard Erskin. Quene Katherin þe werra quene of Ingland passit to God, paand þe det of deid, quhilk in weire ma be contit in numyr and merit of þe forsaid martiris, for pacientlie sche sufferit mony kind of iniuris done to hir for Goddis saik. Bot þis sam 3ere God Almychtie beguth to punisse hirris and þe forsaid martiris iniuris in þe moneth of Iwn. First þe forsaid hure Anne Bulen wes comprehendit and conwikkit in huredome with diuers by King Henry pocht.
sche denyit. Quharfore sche wes hedit and bai were be diuerse turmentis put to deid etc.

Heir gentill wemen ma tak document in þis halie Quene Katherin to haif pacience þoth þare husband ly by þame by adultre and lichlie þame. Sche did nocht as mony wikkit wemen dois for and þare husband ga to folie, bai do siklik and ekis ewill apone ewill. Bot sche leifit in chestite in religiose place and gaf hir cause to Christ and Halie Kirk, excersand hir in praying, fasting and almwse deid, folloand ay consall of oyr breder and othr conyng men. It mycht weill be said in hir commendatioun it at is writin Eccle v 26: Gracia super graciam mulier sancta et pudorata. Grace is ekit to grace to ane weman at is halie and chest. Þe tane concernis þe saull, þe toder þe body. Now sche is [124v] deliuerit and hir enymes punist ar, ffor God said as it is writin Deut 22: Mihi vindictam et ego retruam. Refer þi cause and injuris to Me and I sall punise. Qhilk is agains impacient and endlen wemen quhilkis quhilis without cause bai will wex þare husband and cause him quhilumis to do it at before he wes clene of. Of þame it is said Eccle 26: Dolor cordis et luctus mulier zelotipa flagellum lingue omnis communitas. He sais ane endlen women is dolor of hart and murnyng to hir husband and scurse of hir tung is comon to all. Nochtwithstanding men suld wnschew occasion of endling þin þare wife and do nathing to oder wemen, qhilk is agains miserable men at nocht allanerlie þai brak þare band of mariage be adultre, bot als þare ruse of þame of sic miserite. Ane dewot man of Tewidaill within þis 3eris schew to me at ane capitane of þe borduris qhilk I knew said to him "Quhow mony wemen," said he, "haif 3e had be 3our wife sen 3e wer marit?" He answert and said, "Lowit be God, I had neuir women be my marit wife." He answert, "Fy apon 3ow, man, 3e ar na worth." Quhat folloit on him? Lang before he expelit his lady of heretage quhem by he wes maid wp and lay in adultre mony 3eris. Bot within þir iii 3eris he wes tane with þe king for

Sirach 26:19
Cf. Romans 12:19, Hebrews 10:30
Sirach 26:8–9

'Inserted by second hand: at ma gyf occasyon of hendlyn

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prodition and put in ward quharin he is deid miserablie, and his lady is restorit to hir awn. Of þis mater I haif spokin sum thing before fol 50.

This sam 3ere about þe feist of Natiuite of Sanct Iohne þare hapnit ane horrible caise in Orknay. Iames Synclair, at I2 kenit weill quhen þe king schort quhile before had maid knycht, þocht he forseruit erar to haif bene hangit for his wikkit life, he wes haldin a court with greit gloriatoun and arrogance. In þis mentyme þe king send writ to him anense ane herand of his desire, quhilk ekit his want and wantones. Behald heir þe fals smyling of Deme Fortoune and how perolus it is to þame at sche smylis on. This miserabill man lang rynnand in his wikkit will heir be permissiou of God he wes heltirt be þe fend his maister and led in reprouable wit. He raise wp fra þe court is it wes schawin and beguth to dance and cast gamwntis him alane na he mycht nocht be strauchit. At ewin he 3eid to his bed with his wife Barbara, Hare Stewartis [125r] sister, bot he mycht nocht sleip. He rais sone eftir day and put þe forsaid writ with his ring onder his wiffis side quhen sche wes slepand and passit furth before his house quhar þare wes ane peit stak and nocht fer fra þin ane fowll deip dub. Now he 3eid dancing and castand gamwndis about þe stak, takand petis out of it and castand agane at it. Now he wald leip fra þin and douk him in þe dub and sin hes before rin to þe stak, and eftir he had done þis ane lang tyme at þe last he cust his clathis and bonet fra him and tuke ane reuk at ane heith craig and lap in þe see and drownit himself. Othir sais at þe ewill spret led him be þe hokster in þe see and drownit him. This miserable man lewand ane lang tyme in tirannide, wardlie prosperite folloitt him, þe warld kissit him bot finallie put him in þe handis of his enemy. He or be him wes slane þe Erll of Caitnes, þe laird of Beridaill and mony othir gentill men. Þam at fled to kirkis he ruggit þame furth nakit and slew þame. Ten in þe town of Kirkway at he resauit onder sowerance bot he and his broder cruellie slew þame. Before he slew Captane Walleson onder trowis and segit þe kingis house in Kirkwa and greit iniuris did to þe Lady Sinclair for hir awne richt.

Heir þe ma tak a nobill document to considder quhow peralus is temperall prosperite of þe warld in dignate and richese, principalie in
wikkit personis of life, for Sanct Augustine sais 23 q 1 c paratus in fine nichil infelicius, na þe prosperite of ewill men for in it is nurist penall impunite and wikkit will as inwert enemy is maid stark. And þe warld sais to Sathan at Iudas said to þe Iewis Math 26: Quemcumque osculatus fuero ipse est tenete eum.' Quhemeur I kiss be temporall prosperite hald him fast. For Sanct Augustin sais we suld fle þe peralus of þe warld as þe wenum of þe fend, quhilk nocht allanerlie infekis þe body bot als it slais þe saull, and mairst atour it is mixt with soro. For þe halie doctour callit Prosper sais temporall geir in dignite or riches tint to ane iust man is exercitioun of wertu bot to ewill men it is torment and pane, for a guid mannis desir is festinit in hewinlie thingis. He giffies littill cuir [125v] of temporall thingis. Bot ane ewill man partis nocht without soro fra it at he inordinatlie lufit. Ane carnall man quhen he desiris temporall plesur he hes hawit with þe burden of his desir. It is hewy laubour in seking of warldlie glore and dreed is in þe keping of it, bot it sall nocht lest lang with him for deid finalie sall sewir him fra it Iob 27: diues cum dormierit nihil sibi auffert aperiet oculis et in inve.' A riche man, sais he, slepit in his present life he sall haif nothing with him. He sall oppin his eyn eftir his life and all salbe awa at he here weild. Sanct Bernard sais: This warld hes maid ane scheip portar callit Deid, quhilk of all þe riches at ane man bwrkit heir it lattis nocht haif furth with him ane penny. Iob 1: Nudus egressus etc.' I passit, sais he, nakit and bare fra my mothiris wame and nakit sall I pass out of þe warld.

Alsua on Mary Magdalenis day our king, without consent of þe lordis, with ane gret thesaur salit to France. Thare wes principall with him þan Ser Iames Hammiltone. Bot tempest raise on þe west see quhen þai wer neir France. And sa be inductioun of his fallowis, he mysknawand, þe marinaris returnit in Scotland. Bot eftirwert about þe Natiiute of Our Lady he salit agane to France with þe erll of Arran, Argile, Rothtose, þe Lord Flemeng, þe Lord of Lochinwer, Drumlaurik and diuerse othiris and come

Matthew 26:48
Job 27:19
Job 1:21
The Roit or Quheill of Tyme

to France. And in ane dissimulit westment he come to þe Duik of Waudair, father of þe lady at he suld haif mareit. He was knawin þare be his picture, bot I wait nocht quhat cause he had. He proponit to return agane haistelie in Scotland, bot þis beand knawin to þe king of France he send haistelie for him and resaifit him with gret triumph and blythnes, saand, "Blissit be God, for þocht He haf tane ane sone fra me" - þat wes þe Dalphin - "He hes send to me ane othir sone agan." And at his petitioun he gaif his douchtir to him in band of marriage be word of present tyme and þat on þe Sunday efter Sanct Katherinis Day, bot þe solemnizatioun wes maid efterwert on New 3ere Day.

This 3ere about Sanct Francis Day the comwnis of Ingland, kinlit with zell of God, þai raise aganis þare wikkit king on þis wise: he distroyit 320' of abais and þe iewellis and landis appliyt to his temporall wse and prophet. That mycht nocht suffice him [126r] in þe south parteis bot he send his lymmaris to do þe sam in þe north to þe abbais. Bot ane abbay with his assistanse repugnit þame and chasit þame awa. Bot ane of þir herettik lymmaris come to ane kirk and quhen þe Mese wes done he rest challis and brak it. Fra þin he rest þe depositur fra þe body of Christ with þe sacrament in it. The preist said to him, "Frend, put furth þe body of Christ and þan do as þe pleise." This considerand ane dewot seculair man, he said to þe othir nychtburis þare present, "Is þare any heir þat of gude zell tak our Lord Ihesus part?" Thai answert and said "we haif all þe zell of God to defend þe faith." Incontinent þis forsaid dewot man with þe laif distroeiþ þe herettik and restorit þe challis and Eucharist to þe forsaid preist. The comons þan chesit ane chiftane at þai namit Powerte and sa conglobait agains þare heritik king þai raise. Bot quhow þai haif don 3it þare haill prosese is nocht patent. Þare is word cummyng þat he offerit to þame mendis and tuik with þame trewis, bot onder þir trewis he hes slane dissaiitfullie x or xii of þe chiftanis to þe comons be frawd and falset of þe duik of Norfoik.1

On New 3ere Day in France wes sponsit our king and þe king of

1Duik inserted by second hand
2320 inserted by second hand
3added in margin: and mony efterwert crowelly martit

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Francis douchtir in þe cete of Paris with gret triwmphe and blythnes, quhare þare wes thre kingis, vii cardinalis and mony bischeppis. That sam 3ere in þe town of Kelso as it wes said1 ane women wes deliuerit of ane monstur.2 Alsua about þe feist of Sanct Barndin returnit our king fra France with his spouse in Scotland and wes resaifit with gret blithnes.3 This 3eir all ... ewir of ane ... of gret displesur folloand and ffor eftir gret prosperite a ... of our kyng son eftir folloit grit calemite and tribulacyon eftir þe sentence of sa ... proid 14 Extrema gauidii luctus ocupat.4 Þe hend of warldly ples ... soro and cayr. Abowt þe Natiuite of Sanct Ihon lurkand prodcyclon ... nys þe kyng wes probalit quhow a lady and hir comply ... ordand to distroy þe kyng. And son eftir hes Quheyn Magdaleyn payt þe det of deid with gret skatht to Scotland, mornyng and cayr to al gud Scottis men, bot abuyn all othiris to þe [kyng] for luf at he had to hir. Al at sche hes in the3aur ... est to hym legase quhilk wes gret and marwalus to tel. Son eftir be a sy ... [126v] was condampnit to deid þe forsaid Lady Glamys with hir gude son Mastir of Forbes for þe sam cryme, quhilk before trasonably ondir trewis mordyrit þe gentil lard of Meldrum and diveree othiris gentil men of þe Leslys. He wes hedit and quarterit quhilkis wes put in diuere placis. Sche wes byrnt. Hyr son wes condampnit to deid bot 3it he bydis þe kyngis wil. Hyr husband Archbald Cambel put in ward, passand our þe castel wal of Hedynbrouch he fel and deid suddinly. This sam 3ere þe kingis moder procvrit a diwose betwix hir and Hary Stouert bot þe sentence is 3it ...
The Roit or Quheill of Tyme

Appendix I: Lists of Emperors and Scottish Kings

Registre of Imperialis

Iuly Ceser
Octauyay
Tybeir
Cay
Claudy
Nero
Galba
Otho
Vitally
Vespasyayn
Tyt
Domycyan
Narua
Traiayn
Hedrian
Anthon Meik
Anthon Phi'
Anthon Trow
Anthon Commoid
Archy Pertynace
Dydy Uiliayn
Seueir Pertinace
Anthon Caracal
Macry and Diadumeir
Anthon Eliogabil
Alexander
Maximiayn fathir and son
Maximiayn Balbyn
Gordianys 3 R a
Philippus 2 R a
Dicius 2 R a
Gally Hostilyan
Velcryayn
Salieyn
Clawdy 2
Aurelyayn
Tacyt
Floriayn Probus
Cary
Numeriayn
Caryn
Dyoclesyayn
Maximiayn
Galer
Constance
Constantyn Gret
Maxence
Constance
Constantyne
Constant
Iulyan Apostait
Iovyniayn
Valentynyan
Valent Apostait
Graciayn and Valentinyan
Theodoyse
Archaid and Honoir
Theodoyse
Valentyniayn 2
Maxym tiran to Scottis
Avyt Maioriayn
Seweriayn
Anthemy
Zeno
Augustul

In the Orient
The Roït or Quheill of Tyme

Marcyayn
Leon
Leon
Anestace
Iustyn
Iustyniayn
Tibeir 2 ori‘e tm.
Mauryce
Phoik
Heracly
Constantyn
Martyn with Herclyon
Constance
Constantyn Pogonat
Iustyn 3
Leo
Apsima Thibeir
Philip 2
Anastaise 2
Theodoise 3
Leon 4
Constantyn with Yreyn his mothir
Constantyn with Yreyn

[xiii v]
Mychael
Alexy barn

Imperatores in Occidenti
Charlis þe Mayn
Ludowyk Meik
Lothair
Ludowyk
Charlis Beld 2
Charlis Grose 3
Arnulph

Ludowyk Transalp
Berangair

Imperatores de Germania
Henryk 1
Otho 1
Otho 2
Otho 3
Henryk 1 [2]
Conraid 1
Henryk 3
Henryk 4
Henryk 5
Lotheir
Conraid 2
Frederyk 1
Henryk 6
Philip
Otho 4
Frederyk 2
Rodulph
Albert
Henryk 6 (error?)
Ludovyk Baveir
Charlis 4
Wenceslay
Robert
Sigismvnd
Albert
Frederyk
Maximylyayn
Charlis 5

Reges Scotorum

corrected from Henryk 5.
<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
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<tbody>
<tr>
<td>Fergus</td>
<td>Fethelmaik</td>
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<tr>
<td>Ferithair</td>
<td>Eugeyn 1</td>
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<tr>
<td>Mayn</td>
<td>Eugeyn 2</td>
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<tr>
<td>Doruadil</td>
<td>Dongard</td>
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<tr>
<td>Nothayt</td>
<td>Constantyn 1</td>
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<tr>
<td>Reutheir</td>
<td>Congal</td>
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<td>There</td>
<td>Conrayn</td>
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<td>Iosyn</td>
<td>Eugyn 3</td>
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<td>Fynnayn</td>
<td>Conwal Haly</td>
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<td>Kynnatil</td>
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<td>Aydayn</td>
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<td>Edgar</td>
<td>Ferquhard 1</td>
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<tr>
<td>Euyn 3</td>
<td>Donewald</td>
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<td>Metallayn</td>
<td>Ferquhard 2</td>
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<td>Carataik</td>
<td>Malduyn</td>
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<td>Corbreid</td>
<td>Eugyn 5</td>
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<td>Dardayn</td>
<td>Eugyn 6</td>
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<td>Eugyn 8</td>
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<td>Ethfyn</td>
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<td>Ethody 1</td>
<td>Eugyn 9</td>
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<tr>
<td>Satrael</td>
<td>Ffergus 3</td>
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<tr>
<td>Donald Crystyn king 1</td>
<td>Soluathy</td>
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<tr>
<td>Ethod 2</td>
<td>Achap</td>
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<tr>
<td>Athirk</td>
<td>Conwal</td>
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<td>Natholok</td>
<td>[xiv r]</td>
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<tr>
<td>Fyndok</td>
<td>Dongal</td>
</tr>
<tr>
<td>Donald 2</td>
<td>Alpyn</td>
</tr>
<tr>
<td>Donald 3</td>
<td>Kenneth fyrst monarche</td>
</tr>
<tr>
<td>Crathlynth</td>
<td>Donald</td>
</tr>
<tr>
<td>Fincormaik</td>
<td>Constantin 2</td>
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<td>Romaik</td>
<td>Ethw</td>
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<td>Augusyan</td>
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</tbody>
</table>
Gregoir virgin victoriouse
Donald 4
Constantyn 3
Malcolme 1
Indulph
Duffuse
Culeyn
Kenneth 3
Constantyn 4
Gryme
Malcolme 2
Duncayn
Machabeid
Malcolme 3
Donald 5
Duncayn bastard
Edgair
Alexander 1 ferse
Dauid haly
Malcolme 4 virgin
Wyl3em
Alexander 2
Alexander 3
Ihon Baliol
Robert Bruse
Dauid Bruse
Edward Baliol
Robert Steuert
Robert Steuert
Iamys Steuert 1
Iamys 2
Iamys 3
Iamys 4
Iamys 5
The Roit or Quheill of Tyme

Appendix 2: Miscellanea from last leaves

127r, late sixteenth- or seventeenth-century hand

Palagius monk, borne in Britone with his arrace infectit mony pepill Anno Domini 418. At þis tyme Sanct Niniane prozedit to þe Pychtis, Britones and Romanous for þe Scottis wes banest be þir thre na[bures] lii 3eiris at this tyme be þat spa...

In the 3eir of God 1514 3eiris, Duke of Albany come in Scotland to Dumbartane þe se and tyme on þe fyrse day of November 1521 and on þe 22 October þair after. The 25 of September þe 3eir of God 1523, the xx day of May 1524 3eiris depar to Francia and his cumpany. The same 3eir 29 Iuliie Kyng James þe Fyft with his mothir come to Edinburgh þa rr of Angus þar efter maid his onhesh in þe bleksmyth with swerd of honour £ x breand no one

Sixteenth-century hand

Anno domini 427 Vrsula þe nwne þat wes martyr rit with þe xi’ virginis wes þe doughter of Dioneth king of Brytane and hir moder wes sister to Fergus king of Scotland

Anno domini 436 and þe first 3eir of Eugenii king of Scottis þe Britonis pay 60 thousand poundis 3eirlie of gold and tribute to þe kingis of Scottis and Paichtis. And þat lestit the space of 30 3eiris.

xv verso, Sixteenth c. hand

Anno domini 1001 the tyme of Henrye the Secund empreour Pallas body the gyant wes fund at Rome haill and sound, withowt rotting, with ane chyn of ane wound of four fute lang and ane half. His body in lentht passit the height of the wallis of Rome. Þat his heid wes ane lantvyne bwnand. It mycht nocht be put out with wynd nov weit. Ane hoill wes maid in the bodun of it.
Anno domini 1180 King Arthuris body wes tane vp at Glassinberrie and Quene Guanowa, his betuix twa pillaris sumtyme ane krok. He wes translatit worshipfullie and layit in ane tomb of merbill stone. Than wes found ane croce of and ane stane thaw vpon and lettres writtin on the syde of the croce nixt the stane quhilk lettres I red and handlit in this maner: Hic jacet sepultus militus rex Arthurus cum Guanava uxor sua secunda in insula Aualona. The bodies war layit in the graif. The twa part of the graif nerrest pe heid contenit pe mannis banis and pe part nixt pe feit contenit pe womanis banis. The womanis hair wes hail and sound with fresch colour bot ane monk twcht it couetushe so it fell in pouldre. King Arthuris banis wes ewdit xv fute deip that he sould nocht be found be the Saxonis and also Arthuris schine bane wes pan met or mesorit. It wes langer iii futh nov the leg and the knee of the lawgest man hat wes than and the space of his forehead betuix his twa ene wes ane span braid and his heid wes sene x woundis. Dai come all to ane wound or wame outtake pe wame of ane w
Anno domini 474 at pis tyme Fynla Makcole ane Scottis man wes. He wes 7 cubettis of hecht. He wes giffin to hunting.

Anno 451 the Sewin Sleperis at Ephesis closit in ane caif eftir ane hunder lxii 3eiris, pai araise fra pahir sleip and befoir Theodose pai testifeit him of pe resuxioun of deid.

Anno domini 542 King Arthure wes slane at Humber water be Ewgin king of Scottis and Modred king of Pechtis

Anno domini 600 Sanct Ebba pe douchtir of wickit Edelfred king of Northumberland rang.

In pe tyme of King Kanatus in Saxonia in Sanct Magnus pe Martyr kirk3ard xv men and thre wemen dansit on 3ule nycht and pe preist wes discontent and said, "God and Sanct Magnus nov pai danse all pe 3eir,"

Iohannes de Temporibus he rang ccclxi 3eiris. He decessit anno domini

verse in a seventeenth-century hand

Why should any man dispise
so good, so holy ane exercyse
airly and late to meditate
thus think and drink tobacco

The Indiance wood that is withered quyte
greene in the morne, cut downe er nicht
showes by decay all flesh is hay
thus think and drink tobacco

Quhen thow behold the smuck on hie
think how thow seest but vanite
all worldly suffe is gone with a puffe
thus think etc

The pype of clay and lilly whyte
showes at thow art a mortall wicht
and even such is gone with a tutch
thus think etc

And when the pype is foull within
think on thy soul defyled with sin
to be purged with fyre if deek requyre
thus think etc

Lastly the ashes left behind
doeth fitly serue to put in mynd
bat into dust returns thow must
thus think and drink Tobacco

Finis

The name Pharo is nocht ane proper name of ane man. It is ane style of
dignite giffin to the kingis of Egipt for pair autorite

Pharao Nefres rang xiii 3eris
Pharao Misphar rang 26 3eris
Pharao Tuttmosis rang ix 3eris
Pharoa Amenoptis 31 3eir. He ordanit to droun all knaif barns borne of the
Hebreus
In the 26 3eir of his ring Moyses wes borne and put in the flude in ane
skep. This kingis stok image ilk day quhen pe sone raise gaif ane
raw and ane ... lyk ane bull
This image stude quhill Thoost wes borne
Pharao Orus rang 36 3eiris
Pharao Ateindes rang xii 3eiris
Pharao Atheuns rang ix 3eiris
The Roit or Quheill of Tyme

Pharao Theneris rang xvi 3eis drownit in þe Reid Se

xix verso

16th-c. hand

[An]no domini mcccxxxlii Ihon Manduell knecht, doctor in medycene, florest

Another 16th-c. hand

Sanct Mungo ves þe sone of Ewgenius Kyng of and his moder hecht Tu3meis or Thameir þe dochtir of Loth kyng of Pechtis

Sanct Feacres ves þe sone of Ewgenius kyng of Scotland anno domini vi 32 at tyme Lotharius ves kyng of France. Syra his sister wes in France with hym

Anno domini 697 venerabill Beid prest rang. Sanct Beid deit anno domini 734 in Duram

Paip Ihon xxii rang 18 3eir. He left in his hurde at his deceis feir hunder thowsand markes and 25 thowsand.
Glossary

Adiutrice: aid, assistant (of fem. nouns) (L adiutrix)

Alanerlie, Allanelie: only

Albertis, Halberdis: halberds

Alluterlie: entirely, completely

Aneirdit, Anherddit: (1) became attached to, (2) held firmly to

Anense, Anentis: (1) over against, opposite, (2) in sight of, before, (3) in respect of, concerning

Anorun: honour, adore

Anornyt: adorned, ornamented

Anwell: a rent or due payable yearly

Applawderis: those who assent or agree to another's actions or behaviour

Arguent: (1) to accuse, (2) to call into question

Assedatioun, Assidationis: the action of letting or assigning a lease

Assol3e: absolve, often as part of a pious wish for the dead, translating L. quem Deus absolvat

Athort: across, from one side to the other

Atour: beyond

Attentik: authentic, reliable, trustworthy

Auertit: turned away (L avertare)

Autorite: authority, esp. in respect of power or for an opinion

Awmerall: admiral

Ay: always, ever, continually

Barn, Barne: child

Barnhage, Bernage: childhood

Barras, Barrese: a barrier or barricade, esp. for tournaments

Beguth: began

Berise, Berist: to bury

Big: to build

Biggin: building, edifice

Bir: force or impetus, strong rush or onward movement

Birstit: bruised

Bollis: measures of volume for grain, etc., or a measure of weight, the amount varying for different commodities and by locality.

Bostit: threatened

Bowsumness: obedience, amiability

Braistit: embraced (OFr bracier)

Bray: steep hillside; riverbank

Brewk, Brwkit: to have or enjoy the use or possession of something

Bristit: burst, break open

Brod: to goad or spur

Broder, Brodir: brother

Brukkill: morally frail or weak; readily yielding to temptation or evil

Bubill: a species of antelope (L bubalus)

Buddis: bribes

Buddit: bribed

Bunchellis: bundles, bunches

Burd: a table

Bwndis: bounds, borders
Glossary

Caf, Calf, Coif: a cave
Cail: a type of feminine headdress, caul (Fr caie)
Cair: lamentation, mourning
Caiss: event, occurrence
Carich: carriage, a service due by a tenant to his feudal superior of carrying or conveying goods
Carlege: carlish; lowborn, rustic, rude
Cassy: pavement
Chark, Cherat: chariot, cart
Cheit, Chitit: escheated
Circumuenit: circumvented; gotten the better of by craft or fraud (L. circumvenire)
Claid: disaster, destruction (L clades)
Clarchaw: Highland or Irish wire-strung harp (Gaelic claireseach)
Clengit: acquitted from a charge
Coackit, Coakkit: forced, compelled (L coagere)
Cocodrillis: crocodiles
Cod: pillow (ON koddi)
Coleigis: colleagues, associates
Collocait: to place, set in order (L collocaire)
Commomyng: (1) communing, meditation, (2) talking together, conversation, (3) association
Commowit: excited, moved to anger or other strong feeling (chiefly passive) (L commovere)
Commynatoun: threatening, threat (L comminatio)
Comperand: appearing formally, as before a court of justice or person of authority (OFr comparoir; L comparere)
Compostiour: one who settles disputes or arranges agreements between parties
Comprehendit: apprehended, seized (OFr comprehender; L comprehender)
Condiscipull: fellow student (L condiscipulus)
Conglobait: assembled (OFr con glober; L con globare)
Coniuration: conspiracy (L coniuratio)
Coniuratouris: conspirators
Conpessit: var. of compessit; restrained, repressed, curbed (L compescere)
Consuetude: custom, habit (L consuetudo)
Cont: account, reckoning
Contemp: contempt, despise
Conuturationoun: awareness, cognizance
Cornicular: chronicler
Corniculis, Cornyculis, Croniculis: chronicles
Corporall: a cloth on which the Sacrament is placed during the Mass, and which is used to cover it or the remnants afterward
Cowartness: cowardice
Crabit: annoyed, in bad humour
Craig: (1) crag or rock, (2) neck
Glossary

Creand: created, creating
Creme, Creym: chrism, the consecrated oil with which kings were anointed
Croft: enclosed pasture or arable, a small holding
Crwkit: bent, crooked; of persons or animals: lame
Cubicular: Chamberlain; pl. grooms of the bed-chamber (L cubicularius)
Culwery, Culwerenis: an early form of handgun; also a kind of cannon, long in proportion to its bore (OFr coulevrine)
Cundit: conduit, passage in the body
Custions: low fellows, knaves
Cutir: of a plough, the coulter, an iron blade fixed in front of the share
Cwn3et: coined
Daill: sexual intercourse, as to have carnal ...
Dant: conquer, subdue, intimidate (OFr danter; L domitare)
Deambulatores: walkways (L deambulatorium)
Deceis: decease, death
Deceptioun: deception, deceit (L deceptio)
Deden3et: deigned, condescended
Deit: died, dead
Deluer: active, agile, nimble
Digair: dagger
Dilwein: delving, digging
Discripicyo, Discriptioun: census
Disponit: disposed (OFr disposer; L disponere)
Distrenit: restrained (OFr destreindre)
Disunyt, Diswnit: to separate
Dochter, Dochtir, Douchtir: daughter
Documentis: (1) a lesson, a piece of instruction; (2) evidence, testimony (L documentam)
Dortur: dormitory in a religious house
Doutsum: doubtful, uncertain, ambiguous
Dracht: a receptacle for excrement
Dressit: arranged, directed
Dub: small stagnant pool of water (MLG dobbe)
Dukre: a dukedom
Dwm: dumb, unable to speak
Eik, Eke: v. to increase, enlarge, add to; adv. also
Eme, Eym, Eyme: uncle, esp. a maternal uncle (OE ëam)
Endlen: jealous
Endling, Eyndling: jealousy
Erar, Erer: sooner, rather, as a matter of choice or preference
Erche: Irish, Gaelic
Erdit quhik: buried alive (as a form of execution)
Euersioun: overthrow, destruction (L eversio)
Glossary

Ewadit: escaped, evaded (L evadere)
Ewagatioun: wandering (L evagari)
Ewo: grandchild
Exoculait: deprived of eyes (L exoculare)
Expreme: to express in words (OFr exprimer; L exprimere)
FaiU: piece of turf, sod
Falsat: falsehood, fraud (OFr false, L falsatum)
Fawtor: supporter, partisan (L fautor)
Fellonlie: strongly, forcibly, extremely
Femoraill: breeches
Fense: defence (houses of ...)
Ferme: a fixed annual rent or tax; maill ferme, a rent paid in money rather than in kind
Fertir: a shrine or reliquary; v. to enshrine, put into a reliquary (OFr fieter; L feretrum)
Fichis: foxtail grass (Gaelic fiteag)
Flecharis: flatterers, people who speak cajoling or insincere words
Fleit: frightened, scared
Flemyt: exiled
Florist: flourished
Flude: flood; trans. stream or river
Forra, Forrow: foray, raid
Forseruit: deserved
Fortilege: fortification, fortalice

(OFr fortalesce)
For3attill: forgetful
Fose, Fouse, Fousse, Fowcise: a ditch, esp. defensive (L fossa)
Fouth, Futh: fullness
Fow: drunk, intoxicated
Franit: asked, enquired (OE fre3nan; ON fregna)
Fratur: monastic dining room, refectory
Fynense: fineness, subtlety
Gaitwert: on the road, by the way
Gamwndis, Gamwntis: gambols, capers
Ganand: fit, suitable, convenient
Ganayr: gander
Ganbringing: returning, carrying back
Ganestand: opposition, resistance
Gang: to walk, go
Gan3es: arrows or crossbow bolts
Gart: to cause (something) to be done
Geir: possessions, goods
Generit, Genit: to generate, beget
Gersum: a fine or premium paid to a feudal superior on entering a holding
Gin: stratagem, device
Girth: immunity, sanctuary, refuge, or a place where such may be sought (OE griiph, ON griå)
Glaif: glaive; a weapon, usually a sword, lance or bill (OFr glaive)
Glasin: made of glass
Glossary

Grat: wept, shed tears (OE gréatan)
Grathit: made ready, prepared (ON greiða)
Gretumlie: greatly (OE gréatum)
Grewhunds: greyhounds
Grwif: in phr. on grwif, face downwards, prostrate (ON á grūfu)
Gubernator: governor (L gubernator)
Gucher, Gudcher, Gudscher: grandfather
Guddeme: grandmother
Gude sone: son-in-law
Gudfadir: father-in-law
Hagbuche: early type of portable gun, arquebus (MFlem haecbusse)
Haittren, Haittrent: hatred, enmity
Harich: a feudal service of now uncertain nature
Harrot: herald, envoy
Heill: health
Heirnyn: eagle
Heichnese: highness
Heltirt: haltered
Herbrion: host, provider of lodgings
Herbry: shelter, lodging
Herit: harried, plundered
Hochiris: poss. hamstrung animals (< hoch, the hamstring tendon)
Hoirlit: cast down
Hokster: upper arm, armpit
Horne: a horn; at the horne, outlawed
Houssat, Howset: household
Hurde: hoard, treasure
Hurmasteris: whoremasters; pimps
Huslie: home-made, as made by the household for family use
Iakmen: attendants or retainers kept by noblemen
Janettis: jennets, small Spanish horses
Idiltaith: idleness
Impetrat: obtained by request or petition
Impirat: ruled as emperor
Incontinent: immediately, at once
Incoeurabill: inconcealable
Infestit: attacked, assailed (L infestare)
Ingin: intelligence or cleverness, ingenuity
Ingit: to push (oneself) in, esp. presumptuously
Inlawid: brought within the law, having outlawry reversed (OE inlaçan)
Inseyth: household furnishings
Instawrit: renewed, restored (L instaurare)
Intestin: domestic, arising within a country (L intestinus)
Inwadit: attacked (L invadere)
Inwasor: attacker, invader
Inwy: n., envy; v., to envy or bear malice against (L invidiare)
Iowgin, Iwgin: tippling, drinking
immoderately
Iucolanis: shifty sorts, tricksters, backsliders
Iugularis, Juguris: conjurers, performers of magic tricks
Iustin, Iusting: jousting, fighting in tournaments
Karalyne: caroling, dancing in a ring with sung accompaniment
Kenspekill: conspicuous
Kinrik: kingdom
Kirk3ard: church yard
Kithis, Kithit: to perform (of miracles), to show or exhibit (OE kýdan)
Labilite: fallibility, instability (L labilis)
Lachis: boggy areas, esp. those drained by streams.
Laif: remainder, the rest (OE láf)
Lard: laird, a landholder who is the tenant-in-chief of his feudal superior, but not necessarily a member of the nobility
Lawd: the laity; by ext. not educated, unlettered
Lefenis: leavings, remnants
Leid: language (OE léoden)
Lemmeris, Lymmaris, Lymmeris: scoundrels, villains
Lerit: learned, erudite; by ext. the clergy
Lesum: licit, morally or legally permissible
Libraill: library
Lopstayris: lobsters

Lowing: honour, credit, fame
Maill: rent paid in money
Mangit: insane, senile
Mannanse: menace, threat (OF manacer)
Manuductioune: guidance, direction (medL manuductio)
Marchynes: bordering, neighbouring
Mark, Merk: money in the amount or value of 13s 4d or 2/3 of the pound stipulated (English or Scots)
Marro, Marrow: fellow, companion, accomplice
Mauche: son-in-law (ON mágr)
Medicenar, Medicinaris: physician
Mekit, Mekit: humbled, tamed, brought low
Meilteth: a meal, repast (ON máltiò)
Mendis: atonement, recompense, amends
Mesit: appeased, placated
Monark: monarch
Mow: dust
Mowit: moved
Myrknes: darkness
Mysteslie: obscurely, as surrounded by a mist
Nagramisse, Nygramyce, Nygramyssy: Necromancy, sorcery
Nawin: navy, fleet
Newo: nephew; grandson (L nepos)
Glossary

Nowt: cattle, oxen (ON naut)
Noy: harm, injure, vex, distress
Nuris: wet-nurse, foster-mother; v. to rear, nurture
Nwyk: corner, nook
Nygramissur: necromancer, sorcerer
Obieckit: objected, refused
Obtemperand: meek, obedient
Obtemperit: complied with, obeyed, acceded to (L obtemperare)
Occurit: met in the field, attacked (L occurere)
Ondirlut: subject
Opul3et: made wealthy, decorated richly (L opulentare)
Oratoris: emissaries, ambassadors
Orbait: bereaved (L orbare)
Ordinar: the deputy of an ecclesiastical dignitary with ex officio authority or jurisdiction
Ourhalit: overpowered, overthrown
Ourtrauyt: vanquished, overthrown
Owk, Owlk: a week
Oy, Ey: (1) a grandchild (2) a nephew or niece
Pail3eon, Pal3on: pavilion, tent
Palliaioun: concealment; extenuation of some offence by weak or specious arguments
Pament: pavement
Parachynnaris: parishioners
Paranymph: one who "gives away" a bride (L. paranymphus)
Parichynis: parishes
Pedderell: petty, small
Pistill: epistle, letter (L epistola)
Pleuth, Plewth: plough
Portar: porter, doorkeeper; ferryman
Possidense: possession
Poste: support, prop, pillar
Postrum: postern, a back or side entrance
Pray: prey; animals or goods taken as plunder or by a foraging army
Precelland: outstanding, excellent (L praecellens)
Prettik: practice
Priwa: private, not official or public
Problowme: difficult question, esp. one for academic debate; a riddle (L problema)
Proditioun: treachery, treason (L proditio)
Profecloun: advancement
Promyttit: promised (L promittere)
Propalit: published, made public, put forward (late L propalare)
Propint: presented (L propinare)
Proternter: Prothonotary; a title of a papal envoy
Prougnat: descended from
Prowisitlie: with due foresight or planning (L providere)
**Glossary**

**Punitioune**: punishment  
**Puntell**: iron rod  
**Purpur**: purple  
**Pyndit**: distraught, pointed  
**Quheill**: wheel  
**Quhilums**: sometimes  
**Quhissil**: tube or pipe  
**Rad**: frightened, apprehensive  
**Raif**: tore, ripped  
**Rakit**: passed, fitted  
**Reche buse**: clump of rushes; prov. to gar the reche buse keep the cow: to attempt to repress cattle rustling  
**Reddand**: putting in order, arranging  
**Refaris, Rewaris**: thieves, bandits  
**Rehabelit**: legitimated (of bastards) (L rehabilitare)  
**Reiosin**: rejoicing, joy  
**Reparalit, Reperalit, Repereilit**: repaired, restored (OFr repareiller)  
**Reprouable**: blameworthy, reprehensible (medL reprobabilis)  
**Repugnit**: opposed, resisted, repelled (L repugnare)  
**Resettaris**: givers of shelter or refuge to criminals; receivers of stolen goods (OFr recetour)  
**Resyne**: relinquish, give up (L resignare)  
**Reuk**: rush, run toward  
**Rewoik**: rescind, withdraw, recant (OFr revouquer, L revocare)  
**Reym**: realm (OFr reaume)  
**Riggin**: ridge of a roof (ON hryggr)  
**Ring**: reign, rule (pp rang)  
**Roit**: wheel (L rota)  
**Rok**: distaff (ON rokkr)  
**Ruggit**: pulled forcibly or violently  
**Sabill**: a sibyl  
**Sark**: shirt or chemise (OE serc, ON serkr)  
**Sanksit**: sanctioned (L sanctire)  
**Schaikbuklaris**: disreputable sorts, rogues  
**Sched**: piece, fragment  
**Scheir**: cheer; provisions, foodstuffs  
**Scheraris**: harvesters, reapers  
**Schipbrokin**: shipwrecked  
**Schirra**: sheriff  
**Scurrouris**: buffoons, jesters (L scurra)  
**Semdill, Sendill**: seldom, infrequently  
**Senje**: synod  
**Serriffis**: sheriffs  
**Seruatrice**: female servants  
**Sickir**: sure, certain  
**Silit**: covered, concealed (OFr siller, L ciliare)  
**Skalth, Skath**: harm, detriment  
**Skep**: basket, hamper  
**Skich**: skittish, unruly  
**Slaik, Sloknit**: slacken, relax, lift
Glossary

a siege
Smwrit: smothered
Sornaris, Sornouris: spongers, freebooters
Spye folkis: sooth-sayers, fortune tellers (ON spá)
Speir: to ask, inquire (OE spyrian, ON spyrja)
Sporturis: jesters, disporters
Spret: spirit
Spul3e: spoil, booty
Spul3eit: spoiled, looted
Stabulair: prostitute, concubine
Staill: (1) ambush (2) a body of men detached from the army for ambush or reconnoitring
Stark: strong, stern, unyielding
Sternis: stars
Stren3jet: distrained
Taiknes, Taknes: tokens
Tak: (1) customary payment levied by a ruler or feudal superior (2) a lease
Tarit: delayed
Temerat: forward, headstrong, rash (L temere)
Teyndis: tithes
Thesaur: treasure
Thiftuslie: furtively, by stealth
Thiggit: begged
Thoill: allow, suffer, endure (OE bolian, ON bøla)
Thortar: transverse
Tirande, Tyranadye: tyranny
Tochir: dowry; marriage portion which a wife brings her husband
Tod, Toddis: fox
Tristice: sadness, sorrow
Trow: to perceive, think
Trucur, Trwcuris: itinerant peddlers or hucksters, always in a pejorative sense
Trumpuris: (1) imposters, cheats (2) trumpet players
Turnatouris: renegades, turncoats
Twhang: thong, strip of leather
Twne: tun, a large cask or barrel
Twym: empty
Tynclar: tinker, metalworker
Tynfall: downfall
Tynt: lost
Wagiouris: mercenary soldiers
Walkrife: wakeful, vigilant
Wallowit: withered, faded (OE wealwian)
Wame: belly, abdomen; womb
Wauchtaris: (1) drunkards (< waught, a copious draught) (2) armed vessels used as convoys (Du, LG wachter)
Wer, Were: wary
Wersill: wrestle
Wilipensife: abusive (L vilipendere)
Wilependit: contemned, despised, abused (L vilipendere)
Wincust: vanquished
Wirrit, Worrid: strangled, choked (OE wyrjan)
Wirsumit: gave forth pus
Wittanlie: knowingly, with
Glossary

awareness

\textit{Wmquhill}: one-time, formerly
\textit{Wnchew}: avoid, eschew
\textit{Wnchowabill, Wnchowabill}: unavoidable, inescapable, desperate
\textit{Wnctit}: anointed
\textit{Wnganenese}: inappropriateness
\textit{Wodnes}: madness, insanity
\textit{Worsum}: pus
\textit{Wyne3ard}: vineyard
\textit{Ydropit}: dropsied, afflicted with a morbid accumulation of fluid in the body.
\textit{\textvar{pir}}: these
\textit{\textvar{3ed wod}}: went mad
\textit{\textvar{3eir, 3ere}}: year
\textit{\textvar{3erd}}: earth, ground
\textit{\textvar{3ewll, 3owll, 3ule}}: Christmas
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