



LANGUAGE COURSE

Older Scots Reading 1

10 Chapters

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Generated with Claude

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Older Scots Reading 1

Chapter 1 · Reading Strategy

Reading Strategy

From Chapter 2 on, every chapter reads one real text. Before that you need a routine. Older Scots looks odd on the page, but a short list of spelling habits and endings accounts for most of the oddness. This chapter gives the list, from two Wikipedia articles, and practises it on the only two passages those articles quote. It assumes Middle English Grammar 1, because Older Scots shares the Northern verb endings you met there.

THE ROUTINE IN ONE BOX

Letters first, endings second, small words third. Decode the spellings (*quh-*, *ch*, *thorn*, *yogh*, *u* and *v*), then read the endings (*-is*, *-it*, *-and*), then fit in the little words. Say so when a form is not in your lists, rather than guessing.

One rule I am keeping

As in Middle English Reading 1, I do not make up Older Scots sentences. Every example below is quoted from a source named under it. Neither source gives a translation, so the glosses and translations are mine and unverified.

What the sources say about spelling and endings

FEATURE	WHAT THE ARTICLE SAYS	SOURCE
quh-	Written for <i>wh-</i>	Early Scots, Middle Scots
sch-	Written for <i>sh-</i>	Middle Scots
ch	Used for <i>gh</i> or <i>ȝ</i>	Early Scots

FEATURE	WHAT THE ARTICLE SAYS	SOURCE
þ, ȝ	Thorn and yogh; yogh stands for /j/, and y sometimes stands for <i>th</i> or thorn	Early Scots
u / v / w, i / j	Interchangeable	Middle Scots
-ys / -is	Plural and genitive ending, later contracted to Modern Scots -s	Middle Scots
-and	Present participle in the north; the verbal noun is -yng , the two merging by 1700	Early Scots, Middle Scots
-yt / -it	A Scottish past-tense ending	Early Scots
-(e)s	A northern present-tense ending	Early Scots
ane	Numeral, indefinite article and "a"	Middle Scots
Other habits	Silent <i>d</i> after <i>n</i> , silent <i>h</i> , a pleonastic -t after <i>-ch</i> and <i>-th</i> , <i>l</i> or <i>i</i> after a vowel marking length. No fixed spelling until the later 16th century.	Middle Scots

The *Middle Scots* article is tagged as needing more citations, and several of its claims are marked "citation needed". Treat this table as a study aid, not as settled fact.

The routine, step by step

STEP	ASK	LOOK BACK AT
1. Letters	Which letters need decoding: quh, sch, ch, þ, ȝ, u / v?	The table above; Middle English Grammar 1, Chapter 1
2. Verbs	Is there an -is / -s present, an -and participle, an -it past?	Middle English Grammar 1, Chapter 6 (the Northern -es)
3. Nouns	Plural or genitive in -is / -ys?	Middle English Grammar 1, Chapter 2

STEP	ASK	LOOK BACK AT
4. Pronouns	Which pronouns? The Middle English table applies only where a source confirms it.	Middle English Grammar 1, Chapter 5
5. Little words	the, ane , and the words around them.	The table above
6. Read it again	Put it into English and check that it makes sense.	

No sound step

The articles describe vowel changes and other sound shifts, but I have not given a pronunciation step. The chapters will not claim how a word sounded unless a source says so.

Worked example 1: a document of 1379

Till all þat þir lettres herys or seis Alysandre lyndessay lorde of glennesk knyght gret yng in god euer lestand

to all that these letters hear or see Alexander Lindsay lord of glennesk knight greeting in God ever lasting

Source: Wikipedia, *Early Scots*, the opening of the 12 March 1379 document signed by Alexander Lindsay, as the page tool gave it. The article gives no translation, so the gloss is mine and unverified.

1. **Letters.** **þat** and **þir** use thorn. **knyght** has *ch* where we write *gh*, as the article describes. **euer** uses *u* where we write *v*.
2. **Verbs.** **herys** and **seis** end in **-ys** and **-is**, with the plural **lettres** as their subject. That fits the Northern *-es* plural of Middle English Grammar 1, Chapter 6; the connection is my reading. **lestand** ends in **-and**, the northern present participle.
3. **Nouns.** **lettres** has the plural **-es** (Chapter 2).
4. **Small words.** **þir** is "these" (my reading from the sense). **gret yng** ends in **-yng**, a verbal noun, "greeting". **Till** is "to" (my reading).

Worked example 2: a pamphlet of 1581

Thair be tua kynd of prayeris in the kirk, the ane is priuat, quhilkeuerie man sayis be him self,

there be two kinds of prayers in the church, the one is private, which every man says by himself

Source: Wikipedia, *Middle Scots*, the excerpt from Nicol Burne's 1581 pamphlet *Of the praying in Latine*, first line, as the page tool gave it. No translation is printed; the gloss is mine and unverified.

1. **Letters.** **quhilke** has *quh-*, "which". **priuat** has *u* for *v*.
2. **Nouns.** **prayeris** has the plural **-is**.
3. **Verbs.** **sayis** ends in **-is** with the singular subject **man**: a 3rd singular ending, like the **-es** variant of Middle English Grammar 1, Chapter 6.
4. **ane.** It stands for "one" in **the ane**, a use the article lists for the numeral.
5. **The rest.** **tua** is "two", **kirk** is "church", and **be him self** is "by himself". These are my readings from the sense, and the sources do not confirm them.

Watch out

be appears twice with different meanings: **Thair be** ("there are") and **be him self** ("by himself"). Check the sense before you rely on how a word looks.

Quick Reference

DO THIS

Decode **quh**, **sch**, **ch** first

Treat **u** and **v** as interchangeable

Expect **-is** on nouns and verbs

Read **-and** as a participle

BECAUSE

They stand for *wh*, *sh*, *gh*

euer, **priuat**

Plural, genitive and present endings

The northern present participle

DO THIS

Say "not in my lists" at a gap

BECAUSE

The sources were short



Try It Yourself

Say the answer first, then click to check.

1. What does **quh-** stand for?

▼ Show answer

wh-, as in **quhilk** "which".

2. What does **ch** stand for in **knycht**?

▼ Show answer

gh: the word is "knight".

3. What ending marks the northern present participle?

▼ Show answer

-and, as in **lestand**.

4. What do **herys** and **seis** agree with?

▼ Show answer

The plural subject **lettres**.

5. Translate **quhilk euerie man sayis**.

▼ Show answer

"Which every man says."

6. What ending does **prayeris** carry, and what does it show?

▼ Show answer

-is, the plural: "prayers".

7. Why can **u** in **priuat** be read as *v*?

▼ Show answer

The article says *u*, *v* and *w* are interchangeable in Middle Scots.

8. What are the three uses of **ane** that the article lists?

▼ Show answer

The numeral, the indefinite article, and "a".

9. Why does the routine have no sound step?

▼ Show answer

The articles describe sound shifts but I have not given a pronunciation step, and I will not claim a sound without a source.

10. Why are the glosses on these two passages marked as mine?

▼ Show answer

Neither article prints a translation, so the glosses are my readings from the sense.

Note on sources

The spelling and ending table comes from Wikipedia's *Early Scots* and *Middle Scots* articles, as the page tool summarised them; the second is tagged as needing more citations. The two passages are the ones those articles quote. I read no manuscript, edition or Scots grammar. The routine, the glosses, the translations and the links to Middle English Grammar 1 are mine and unverified.

Coming up in Chapter 2: A Charter of 1379. The opening of Alexander Lindsay's document, read in full detail, if a longer readable source can be found.

Older Scots Reading 1

Chapter 2 · A Charter of 1379

A Charter of 1379

In Chapter 1 you saw the first line of this document. The page tool gave me the whole passage this time, sixteen lines, so this chapter reads all of it. It is legal prose: long sentences, repeated phrases and a lot of "heirs and assigns". That repetition helps a learner, because the same words come round again and again.

THE TEXT IN ONE BOX

A **renunciation by Alexander Lindsay**, knight, Lord of Glenesk, of certain lands, in favour of **Margaret, Countess of Marr**, and her sister **Elizabeth**, dated **12 March 1379**. It is the sample text of Wikipedia's *Early Scots* article. The article does not say where the document is kept, and it gives no dialect remarks for it.

The text

LINE	OLDER SCOTS	GLOSS (MINE)
1	Till all þat þir lettres herys or seis Alysandre lyndessay lorde of glennesk knycht gretyng in god euer lestand	To all that these letters hear or see, Alexander Lindsay, lord of Glenesk, knight, greeting in God everlasting
2	Wete yhe me for me and myn ayres and assignez at þe instance of a noble & mychty lorde Sir William Erle of Douglas	Know ye (that) I, for me and my heirs and assigns, at the request of a noble and mighty lord, Sir William, Earl of Douglas
3	& of Marr haue releissit quytclaymit & for euer mare remittyt till an honorable lady dame Mergarete contesse of Marr	and of Marr, have released, quitclaimed and for evermore remitted, to an honourable lady, Dame Margaret, Countess of Marr
4	& to Elyzabeth hir systir dachteris & ayres till an michty lorde Thomas stywarde som tyme Erle of Angous	and to Elizabeth her sister, daughters and heirs to a mighty lord, Thomas Stewart, sometime Earl of Angus

LINE	OLDER SCOTS	GLOSS (MINE)
5	all my rycht clayme persuit challenge or askyng þat I or myn ayres has or may haue or our assignes	all my right, claim, pursuit, challenge or asking that I or my heirs has or may have, or our assigns
6	in tyme to come be ony ways to fourty markis worth of land in ye qwilkes ye foresaid Erle of Angous	in time to come by any ways to forty marks' worth of land in the which the foresaid Earl of Angus
7	was obligit be his lettres to gyve me heritably eftir þat I had tane þe ordre of knycht sa þat nowthir I	was obliged by his letters to give me heritably after that I had taken the order of knight, so that neither I
8	no myn ayres no our assigne3 þe foresaid dame Mergarete Elyzabeth hir systir þair ayres no þair assigne3	nor my heirs nor our assigns, the foresaid Dame Margaret, Elizabeth her sister, their heirs nor their assigns
9	by cause of þe foresaid fourty markis worth of land no for na maner of rerage3 þare of may challenge	because of the foresaid forty marks' worth of land, nor for any manner of arrears thereof, may challenge
10	inquiete distourble or be cause foresaid aganis þaim qhestioun or plede in tyme to cum be ony maner of way	disquiet, disturb, or because (of) the foresaid against them question or plead in time to come by any manner of way
11	bot fra all manere of rycht and colour lauch of askyng following owthir to possessioun or proprete	but from all manner of right and colour of law of asking following either to possession or property
12	to þe forsaid thingis be ws excludit & assoillit be þir lettres for euer mare	to the foresaid things be (by) us excluded and absolved by these letters for evermore
13	And in case gif I or myn ayres or assigne3 in þe contrare of þis lettre	and in case if I or my heirs or assigns in the contrary of this letter
14	in tyme to come before ony luge sall attempt or moue I wil & grante3 þat our folowing be nocht herd	in time to come before any judge shall attempt or move, I will and grant that our following be not heard

LINE	OLDER SCOTS	GLOSS (MINE)
15	as thing of na valu no of strenthe but fraude or gyle In wytness here of to þis lettre	as a thing of no value nor of strength, without fraud or guile. In witness hereof to this letter
16	I haue put my sele þe xij day of Marce þe yhere of grace m·iiic sevynty & nyne	I have put my seal the 12th day of March, the year of grace 1379

Source: Wikipedia, *Early Scots*, the 1379 sample text, sixteen consecutive pieces as the page tool gave them, and the article's description of the document. The article prints no translation, so every gloss is mine and unverified. Several are uncertain, notably in lines 9 to 11; the Walking through section says which.

The date in line 16 is written **xij day** and **m·iiic sevynty & nyne**. Read as Roman numerals, **m·iiic** is 1300 and **sevynty & nyne** adds 79, which gives 1379. That matches the date the article gives.

Walking through it

1. **Letters.** Thorn is common (**þat**, **þe**, **þair**), and *y* sometimes takes its place: **ye foresaid** and **in ye qwilkes** read as *the foresaid* and *in the which*. **ȝ** appears at the end of **assigneȝ**, **rerageȝ** and **granteȝ**, where the sense needs *s*, and in the middle of **Elyȝabeth**. **yhe** and **yhere** are "ye" and "year". The sources do not explain these.
2. **ch for gh.** **knycht**, **rycht**, **mychty**, **dachteris** and **nocht** all use *ch* where we write *gh*, as Chapter 1 said.
3. **qu and qh.** **qwilkes** ("which") and **qhestioun** ("question") are variants of the **quh-** that Chapter 1 described. I do not know if **qw** and **qh** are scribal habits; the article does not say.
4. **u and v.** **euer**, **gyve** and **sevynty** use *u* or *v* as Chapter 1 predicted; **moue** is "move".
5. **Past forms in -it / -yt.** **releissit**, **quytclaymit**, **remittyt**, **obligit**, **excludit** and **assoillit** all end like this. They are participles after **haue** and **was**. The article calls **-yt / -it** a Scottish past-tense ending.
6. **Present endings.** **herys** and **seis** agree with the plural **lettres**. **has** in **I or myn ayres has** has a plural subject. Those fit the Northern *-es* plural of Middle English

Grammar 1, Chapter 6, if I read them that way. But line 14 has **I wil & grante3**: a verb ending in **-e3** after **I**, where Chapter 6 gave the 1st singular as **-e**. The sources do not explain that, so I only note it.

7. **Plurals.** **markis**, **dachteris**, **thingis** and **lettres** carry **-is** or **-es**, as the article's **-ys / -is** row says. **ayres** is "heirs", and **assigne3** carries a 3 in place of the s.
8. **Verbal nouns.** **askyng**, **gretyng**, **folowing** end in **-yng / -ing**, the verbal noun ending. **lestand** in line 1 ends in **-and**, the present participle.
9. **Pronouns.** **me**, **myn**, **our**, **his**, **hir** ("her"). **pair** and **paim** ("their", "them") begin with **p**, like the Norse line of Chapter 5's table (**pem**, **peir**); **hir** keeps the *h* of the Old English line. That is my observation, not the sources'.
10. **Modals.** **sall** ("shall"), **may**, **wil**. Chapter 7 gave **schal**, so **sall** is a spelling difference, my reading.
11. **Negatives.** **nocht** ("not") matches the **nau3t** family of Middle English Grammar 1, Chapter 8. **no** is read as "nor" in lines 8 and 9, my reading from the sense, and **na** as "no".
12. **Words from French law.** **ayres** ("heirs") and **Iuge** ("judge") are on the list of French law words in Middle English Grammar 1, Chapter 9 (*heir*, *judge*). I do not mark the other legal words (**assigne3**, **quytclaymit**, **assoillit**) as French, because no source I read says so.

The uncertain lines

Lines 9 to 11 are the hardest. I cannot say what **rerage3** means beyond "arrears", what **colour lauch** means beyond "colour of law", or how lines 10 and 11 join up, since no translation is printed. Treat my glosses there as guesses from the sense.

New words

OLDER SCOTS	MEANING	MODERN ENGLISH RELATIVE
wete yhe	know ye	<i>wit, ye</i>
ayres	heirs	<i>heirs</i>
releissit	released	<i>released</i>

OLDER SCOTS	MEANING	MODERN ENGLISH RELATIVE
systir	sister	<i>sister</i>
dachteris	daughters	<i>daughters</i>
markis	marks (money)	<i>marks</i>
eftir	after	<i>after</i>
tane	taken	<i>ta'en</i> (my guess)
gif	if	<i>gif</i> (Scots, my knowledge)
sele	seal	<i>seal</i>
wyttness	witness	<i>witness</i>

Watch out

no here is "nor", not "no", and **na** is "no": do not read the words by their look. Also, **ȝ** at the end of **assigneȝ** is not a *y* sound; the sense needs *s*.

Try It Yourself

Say the answer first, then click to check.

1. Who is the document by, and who is it in favour of?

▼ Show answer

By Alexander Lindsay, knight, Lord of Glenesk; in favour of Margaret, Countess of Marr, and her sister Elizabeth.

2. What is the date, and how is the year written?

▼ Show answer

12 March 1379, written **xij day of Marce** and **m·iiic sevynty & nyne**.

3. Translate **I haue put my sele.**

▼ Show answer

"I have put my seal."

4. What does *ch* stand for in **rycht** and **nocht**?

▼ Show answer

gh: "right" and "not".

5. Name three past forms in **-it** / **-yt**.

▼ Show answer

Any three of **releissit**, **quytclaymit**, **remittyt**, **obligit**, **excludit**, **assoillit**.

6. What do **ye** and **yhere** stand for?

▼ Show answer

ye is "the" (*y* for thorn, as in **ye foresaid**) and **yhere** is "year".

7. Which verb in line 14 does not match the 1st singular ending of Chapter 6?

▼ Show answer

granteȝ after **I**; Chapter 6 gave **-e**. The sources do not explain it.

8. Which pronouns look like the Norse line of Chapter 5, and which like the Old English line?

▼ Show answer

þair and **þaim** begin with **þ** like **þem** and **þeir**; **hir** keeps the *h*. This is my observation.

9. Which two words in the charter are on Chapter 9's list of French law words?

▼ Show answer

ayres ("heirs") and **Iuge** ("judge").

10. Why does the chapter call lines 9 to 11 uncertain?

▼ Show answer

No translation is printed, and words like **rerageȝ** and **colour lauch** are guesses from the sense.

Note on sources

The sixteen lines, the description of the document and its date come from Wikipedia's *Early Scots* article, as the page tool gave them (sixteen consecutive pieces, each under its quotation limit). The article prints no translation and no dialect remarks for the passage, and does not say where the document is kept. I read no manuscript, edition or Scots grammar. The glosses, the grammar notes, the observations on the pronouns and the vocabulary table are mine and unverified.

Coming up in Chapter 3: The Brus. A few lines of John Barbour's poem about King Robert the Bruce, from Wikipedia's article on it, which prints four lines with no translation.

Older Scots Reading 1

Chapter 3 · The Brus



The Brus

The first verse of the course is a poet explaining why true stories are better than made-up ones. That makes it easy to follow, because the argument is plain and the lines come in rhyming pairs. Wikipedia's article on the poem prints about thirty lines of this proem. The page tool gave me the first sixteen, and no translation, so the glosses are mine.

THE TEXT IN ONE BOX

The Brus (also *The Bruce*), a long narrative poem in Early Scots by **John Barbour**, written about **1375**, in just under 14,000 octosyllabic lines. It tells of Robert the Bruce and Sir James Douglas in the Scottish Wars of Independence, from 1296 to 1332, with Bannockburn (1314) at its centre. The article says Barbour wrote it to support the new king, Robert II, who gave him a pension. The text the article prints is headed "1375 Transcribed by Ramsay in 1489": the two surviving manuscripts are in Edinburgh and Cambridge, and the article suggests the Perth scribe John Ramsay may have written out both.

The text

LINE	OLDER SCOTS	GLOSS (MINE)
1	Storyß to rede ar delitabill,	Stories to read are delightful,
2	suppoß þat pai be nocht bot fabill,	even if they be nothing but fable,
3	þan suld storyß þat suthfast wer,	then should stories that truthful were,
4	And þai war said on gud maner,	and they were told in a good manner,
5	Hawe doubill plesance in heryng.	have double pleasure in hearing.
6	þe fyrst plesance is þe carpyng,	The first pleasure is the telling,

LINE	OLDER SCOTS	GLOSS (MINE)
7	And þe toþir þe suthfastnes,	and the other the truthfulness,
8	þat schawys þe thing rycht as it wes;	that shows the thing right as it was;
9	And suth thyngis þat ar likand	and true things that are pleasing
10	Tyll mannys heryng ar plesand.	to man's hearing are pleasant.
11	þarfor I wald fayne set my will,	Therefore I would gladly set my will,
12	Giff my wyt mycht suffice þartill,	if my wit might suffice thereto,
13	To put in wryt a suthfast story,	to put in writing a truthful story,
14	þat it lest ay furth in memory,	that it last for ever on in memory,
15	Swa þat na length of tyme it let,	so that no length of time hinder it,
16	na ger it haly be forȝet.	nor make it wholly be forgotten.

Source: Wikipedia, *The Brus*, the Text section, proem lines 1 to 16, as the page tool gave them. The article links a modern English translation by George Eyre-Todd as an external reference but prints none, so every gloss here is mine and unverified. Some words (**carpyng**, **ger**, **let**, **likand**) are readings from the sense. The article's famous line, "A! fredome is a noble thing", is quoted in its Background section and is not in these sixteen lines.

The lines rhyme in pairs: **delitabill** / **fabill**, **wer** / **maner**, **heryng** / **carpyng**, **suthfastnes** / **wes**, **likand** / **plesand**, **will** / **þartill**, **story** / **memory**, **let** / **forȝet**. That is my observation. It means you can often work out an unfamiliar word from the word it rhymes with.

Walking through it

1. **Letters**. Thorn (**þat**, **þan**, **þe**), yogh in **forȝet**, and *ch* for *gh* in **rycht**, **mycht** and **nocht** (Chapter 1). **schawys** has *sch-* for *sh-*. The article prints **ß** at the end of **Storyß**

and **suppoß**; I cannot say what character that is in the manuscript, and I read **Storyß** as a plural, "stories".

2. **Participle and verbal noun.** This text shows the contrast Chapter 1 described. **heryng** and **carpyng** end in **-yng** and are nouns ("hearing", "telling"). **likand** and **plesand** end in **-and** and work as adjectives ("pleasing", "pleasant"), which is what a present participle does.
3. **Present endings.** **schawys** ends in **-ys** with a singular relative subject, a 3rd singular ending like the **-es** variant of Middle English Grammar 1, Chapter 6. **is** and **ar** ("are") are forms of *be*; Chapter 7 gave **aren**, so **ar** is a spelling variant (my reading).
4. **Past of be.** **wes** (line 8), **war** (line 4) and **wer** (line 3) all appear. Chapter 7 gave **was** and **weren**. The sources do not say when Barbour chose which, so I only note that **war** and **wer** have plural subjects here (**þai**, **storyß**) and **wes** a singular one.
5. **Modals.** **suld** ("should"), **wald** ("would"), **mycht** ("might"). Chapter 7 gave **scholde**, **wolde**, **mighte**. The Scots forms keep a vowel (*u*, *a*) where Chapter 7's forms have *o* or *i*; that is my observation.
6. **Nouns.** **thyngis** carries the plural **-is**. **mannys** is a genitive with **-ys** (Chapter 2 of Middle English Grammar 1; Chapter 1 here).
7. **Pronouns.** **þai** ("they") begins with **þ** like the Norse line of Chapter 5's table (**þei**); I take it as a spelling of that line, my reading. **it** and **my** are as expected.
8. **Little words.** **Giff** is "if", the same word as **gif** in Chapter 2. **Swa** ("so") and **na** ("no" in line 15, "nor" in line 16) echo **sa** and **na** in the 1379 charter.
9. **Spelling of have.** **Hawe** is "have" with *w* where we write *v*. Chapter 1 listed *u*, *v* and *w* as interchangeable.

New words

OLDER SCOTS	MEANING	MODERN ENGLISH RELATIVE
delitabill	delightful	<i>delightful</i>
fabill	fable	<i>fable</i>
suthfast	truthful	<i>soothfast</i> (archaic, my knowledge)
plesance	pleasure	<i>pleasance</i> (archaic)

OLDER SCOTS	MEANING	MODERN ENGLISH RELATIVE
carpyng	telling (my reading)	<i>carp</i> (not the same sense)
topir	the other	<i>the tother</i>
fayne	gladly	<i>fain</i>
wyt	wit, intelligence	<i>wit</i>
wryt	writing	<i>writ</i>
lest ay	lasts for ever	<i>last, aye</i>
haly	wholly	<i>wholly</i>

Watch out

carpyng looks like *carping* (complaining), but the line needs "telling" or "talking". Also **let** in line 15 means "hinder", not "allow", and **ger** means "make", not anything to do with *gear*. These are my readings from the sense; the article gives no glosses.

Try It Yourself

Say the answer first, then click to check.

1. Who wrote *The Brus*, and about when?

▼ Show answer

John Barbour, about 1375.

2. Translate line 1.

▼ Show answer

"Stories to read are delightful."

3. What are the two pleasures of a true story, according to lines 5 to 8?

▼ Show answer

The telling (**carpyng**) and the truth (**suthfastnes**), which shows things as they were.

4. Which two words end in **-and** as participles-turned-adjectives?

▼ Show answer

likand and **plesand**.

5. Which two words end in **-yng** as nouns?

▼ Show answer

heryng and **carpyng**.

6. What does **schawys** tell you about its subject?

▼ Show answer

It is third person singular: "(the other) that shows".

7. Give the Scots words for "should", "would" and "might" in these lines.

▼ Show answer

suld, **wald**, **mycht**.

8. Which three forms of "was/were" appear, and which does each go with?

▼ Show answer

wes with the singular **it** (line 8); **war** with **þai** (line 4); **wer** with **storyþ** (line 3).

9. Which pair of words rhymes in lines 3 and 4?

▼ Show answer

wer and **maner**.

10. Does the article print a translation of the proem?

▼ Show answer

No. It links one by George Eyre-Todd as an external reference only.

Note on sources

The sixteen lines, the heading about Ramsay's 1489 transcription, and the facts about the author, date, length, subject and manuscripts come from Wikipedia's *The Brus*, as the page tool gave them. The article gives no dialect remarks beyond calling the language Early Scots, and it says nothing of Barbour's career. A Wikisource page I tried returned a 404, so I read no edition. The glosses, the notes on rhyme, the grammar notes and the vocabulary table are mine and unverified.

Coming up in Chapter 4: The Chronicle. Andrew of Wyntoun's chronicle, if a readable source can be found; the Early Scots article names it but does not quote it.

Older Scots Reading 1

Chapter 4 · Dunbar's Lament

Dunbar's Lament

This chapter replaces the planned Wyntoun. Wikipedia's articles on Andrew of Wyntoun quote no Scots lines at all, so I looked for a verse text I could verify and found one in the article on William Dunbar's Lament for the Makaris, a poem about Death taking everyone, poets included. It is a grim subject, but the language is clear and the lines are short.

THE TEXT IN ONE BOX

William Dunbar, *Lament for the Makaris* ("makars" are poets), dated to **about 1505** from internal evidence. The article's alternate title for it is **I that in Heill wes and Gladnes**. Every fourth line is a Latin refrain, **Timor mortis conturbat me**, "fear of death troubles me", which is Latin, not Scots. The language is Middle Scots. Wikipedia's Dunbar article gives his birth as assumed to be c. 1459/1460 and says the works are in Middle Scots.

The text

LINE	OLDER SCOTS	GLOSS (MINE)
17	On to the ded gois all estatis,	Unto the dead go all estates (ranks),
18	Princis, prelotis, and potestatis,	princes, prelates and potentates,
19	Baith riche and pur of al degre;	both rich and poor of every degree;
20	Timor mortis conturbat me.	(Latin) fear of death troubles me.
21	He takis the knychtis in to feild,	He takes the knights into the field,
22	Anarmit under helme and scheild;	armed under helmet and shield;
23	Victour he is at all mellie;	victor he is in every battle;

LINE	OLDER SCOTS	GLOSS (MINE)
24	Timor mortis conturbat me.	(Latin) fear of death troubles me.

Source: Wikipedia, *Lament for the Makaris*, the extract the article cites as lines 17 to 24, as the page tool gave them. The article prints no translation; it glosses a few words through links: **ded** links to "dead", **estatis** to "the Estates", **mellie** to "battle". The Latin refrain's translation, "fear of death troubles me", is the article's. The article quoted the refrain twice in the extract, and I placed it at lines 20 and 24 from that; the line numbers 20 and 24 are my placement. The glosses are mine and unverified.

The rhymes: **estatis** / **potestatis** (lines 17 and 18), **degre** / **me** (19 and 20), **feild** / **scheild** (21 and 22), **mellie** / **me** (23 and 24). So the Latin refrain rhymes with the Scots line before it. That is my observation.

Walking through it

1. **Plural nouns in -is.** **estatis**, **Princis**, **prelotis**, **potestatis** and **knychtis** all carry the plural **-is** that Chapter 1 described.
2. **Present endings in -is.** **gois** ("go") has the plural subject **all estatis**, and **takis** ("takes") has the singular **He**. The first fits the Northern *-es* plural of Middle English Grammar 1, Chapter 6; the second fits the 3rd singular *-es* variant there. Both are my readings.
3. **The pronoun and the subject.** **He** in line 21 is Death, the subject of the poem. The article says only that the refrain is about fear of death; reading **He** as Death is my inference from the sense.
4. **Baith.** This is the Scots form of the word *both*. Middle English Grammar 1, Chapter 9 listed *both* among the words from Norse (**baðir**), so **Baith** is the same word.
5. **Participle.** **Anarmit** ends in **-it**, the Scottish past ending of Chapter 1. It sits before **under helme and scheild**, so I read it as "armed". It looks like "unarmed", but the sense does not fit.
6. **Letters.** **scheild** has *sch-* for *sh-*. **knychtis** has *ch* for *gh*. **feild** and **scheild** have *ei* where we write *ie*.

7. **The article. the**, with *th*, not thorn; this text prints no thorn at all in these lines, though other texts in the course do. The sources do not say why.
8. **The unglossed words. pur** ("poor"), **riche**, **degre** ("degree"), **helme** and **Victour** are my readings from the sense and from Modern English. **riche** ends in *-e* where a plural-adjective rule would predict it, but the rule from Middle English Grammar 1, Chapter 4 was for Middle English, and I do not know if it applies in Scots.

Other lines the article quotes

OLDER SCOTS	WHAT THE ARTICLE GIVES
That scorpion fell hes done infek, / Maister Johne Clerk, and James Afflek,	From the commentary; fell links to "terrible". No translation. hes ends in <i>-s</i> with a singular subject.
Fra balat making and tragidie	balat links to "ballad" and tragidie to "tragedy"; the article adds that in Scotland at that time "tragedy" meant any story, play or poem with a sorrowful or disastrous outcome.

These are fragments of other stanzas. I do not know their position in the poem, and the article gives no translation, so I read nothing more into them.

New words

OLDER SCOTS	MEANING	MODERN ENGLISH RELATIVE
ded	the dead	<i>dead</i>
estatis	estates, ranks	<i>estates</i>
prelotis	prelates, high churchmen (my reading)	<i>prelates</i>
potestatis	potentates, rulers (my reading)	<i>potestates</i> (archaic)
baith	both	<i>both</i>
pur	poor	<i>poor</i>

OLDER SCOTS	MEANING	MODERN ENGLISH RELATIVE
knychtis	knight	<i>knight</i>
mellie	battle, melee	<i>melee</i>

Watch out

Anarmit means "armed" here, not "unarmed". Also, **ded** is "the dead" (a noun), and the Latin refrain is not Scots: do not parse **conturbat** as a Scots verb.

Try It Yourself

Say the answer first, then click to check.

1. Who wrote the poem, and about when?

▼ Show answer

William Dunbar, about 1505.

2. What does the Latin refrain mean, and is it Scots?

▼ Show answer

"Fear of death troubles me"; it is Latin, not Scots.

3. Translate **Baith riche and pur of al degre.**

▼ Show answer

"Both rich and poor of every degree."

4. Which plural nouns in lines 17 and 18 end in **-is**?

▼ Show answer

estatis, Princis, prelotis, potestatis.

5. What do **gois** and **takis** have in common?

▼ Show answer

Both end in **-is**, a present-tense ending: **gois** with a plural subject, **takis** with a singular one.

6. What is the link between **Baith** and Middle English Grammar 1, Chapter 9?

▼ Show answer

Both was listed there as a Norse word (**baðir**); **Baith** is the Scots form.

7. Why is **Anarmit** read as "armed"?

▼ Show answer

It is followed by **under helme and scheild**, so the sense needs "armed"; it ends in the past **-it**.

8. What does **mellie** mean?

▼ Show answer

"Battle", as the article's link has it.

9. Which pairs of words rhyme in lines 19 to 24?

▼ Show answer

degre / me, feild / scheild, and **mellie / me**.

10. Why does this chapter replace Wyntoun?

▼ Show answer

The articles on Wyntoun quote no Scots lines, so no text could be verified.

Note on sources

The extract, the alternate title, the date, the glosses by link and the commentary fragments come from Wikipedia's *Lament for the Makaris*, as the page tool gave them. The remarks on Dunbar's

birth date and language come from Wikipedia's *William Dunbar*. The Wyntoun articles (*Andrew of Wyntoun* and *Orygynale Cronykil of Scotland*) quoted no Scots lines. I read no edition, manuscript or Scots grammar. The translation, the grammar notes, the rhyme notes and the vocabulary table are mine and unverified.

Coming up in Chapter 5: Henryson's Cresseid. Seven lines of the *Testament of Cresseid*, from the Wikipedia article on it, which prints no translation.

Older Scots Reading 1

Chapter 5 · Henryson's Cresseid

Henryson's Cresseid

Seven lines from one of the best-known poems in Older Scots: a stanza in which the narrator speaks straight to a woman whose story he has been telling, and says he will not blame her. Because he addresses her as "thou", this chapter is also the first to read the second-person forms in Scots. Wikipedia's article prints the stanza without a translation, so the glosses are mine.

THE TEXT IN ONE BOX

Robert Henryson, *The Testament of Cresseid*, a poem of 616 lines in **Middle Scots** by a "15th-century Scottish makar" (the article's phrase). It imagines a tragic fate for Cressida that Chaucer's *Troilus and Criseyde* left untold. It is in **rhyme royal**, seven-line stanzas of iambic pentameter rhyming ABABBCC; the Complaint inside it, where Cresseid laments from the leper colony, uses nine-line stanzas. The article gives no exact date. A modern English translation by Seamus Heaney, published in 2009 with seven of Henryson's fables, is mentioned in the article; I have not read it.

The text

LINE	OLDER SCOTS	GLOSS (MINE)
1	Yit nevertheless, quhat ever men deme or say	Yet nevertheless, whatever men judge or say
2	In scornfull langage of thy brukkilnes,	in scornful language of your frailty,
3	I sall excuse als far furth as I may	I shall excuse as far forth as I may
4	Thy womanheid, thy wisdome and fairnes,	your womanhood, your wisdom and fairness,
5	The quhilk fortoun hes put to sic distres	which Fortune has put to such distress

LINE	OLDER SCOTS	GLOSS (MINE)
6	As hir pleisit, and nathing throw the gilt	as it pleased her, and nothing through the guilt
7	Of the throw wickit langage to be spilt!	of you through wicked language to be spoiled!

Source: Wikipedia, *The Testament of Cresseid*, the passage the article introduces with "The most explicit statement of this breaks through in the passage:", as the page tool gave it. The article prints no translation and no glosses (some words link to dictionary entries that I did not read). The glosses are mine and unverified; lines 5 to 7 are the least certain.

The rhymes follow ABABBCC: **say** / **may** (A), **brukkilnes** / **fairnes** / **distres** (B), **gilt** / **spilt** (C). That matches the scheme the article gives for the poem.

Walking through it

1. **The second person.** **thy** appears in lines 2 and 4 and means "your" (singular): the narrator is speaking to Cresseid. **the** in line 7, **Of the**, is the object form "thee", not the article. Middle English Grammar 1, Chapter 5 listed **þe** and **þi** / **ti** for these forms; here the spellings are **the** and **thy**, with *th* for thorn.
2. **Verbs.** **sall** is "shall" (as in Chapter 2). **hes** is "has", a 3rd singular with **-s**, in line with the **-es** variant of Middle English Grammar 1, Chapter 6; Chapter 7 gave **hap**. **pleisit** ends in the Scottish past **-it** (Chapter 1). **wickit** carries the same ending but works as an adjective, "wicked".
3. **No ending after men.** **deme** or **say** have a plural subject, **men**, and no **-is**, **-en** or **-ep**. A bare form is not one of the plural endings Middle English Grammar 1, Chapter 6 listed, and the sources I read do not say why. I note it only.
4. **Letters.** **quhat** and **quhilk** have *quh-* for *wh-*; **Yit** begins with *y* ("yet"); **throw** is "through"; **scornefull** has a doubled *l* where we write *-ful*, and **langage** lacks a *u*.
5. **Word endings.** **womanheid** ends in **-heid** ("-hood"), and **brukkilnes** and **fairnes** in **-nes** ("-ness"). These are my readings from the sense and from Modern English.
6. **The relative clause.** **The quhilk** ("the which") joins line 5 to line 4: it refers to her womanhood, wisdom and fairness. **fortoun** is the subject of **hes put**: Fortune has put

them to distress. That reading is mine.

7. **The hardest part.** Lines 6 and 7 can be read more than one way. I read them as "as it pleased her (Fortune), and not at all through the guilt of you, to be spoiled through wicked language". The wording of the gloss is a guess from the sense, and the article gives nothing to check it against.

8. **Small words.** **als** ("as"), **sic** ("such"), **nathing** ("nothing"). These are my readings; the article's links to dictionary entries were not read.

New words

OLDER SCOTS	MEANING	MODERN ENGLISH RELATIVE
deme	judge, think	<i>deem</i>
scornefull	scornful	<i>scornful</i>
brukkilnes	frailty, brittleness (my reading)	<i>brittleness</i>
excuse	excuse	<i>excuse</i>
womanheid	womanhood	<i>womanhood</i>
fortoun	Fortune	<i>fortune</i>
gilt	guilt	<i>guilt</i>
spilt	spoiled, ruined (my reading)	<i>spilt</i> (a different sense)

Watch out

the in line 7 is "thee", not "the". **gilt** is "guilt", not metal. **spilt** does not mean "spilled" here: the line needs "spoiled" or "destroyed". All are my readings from the sense.

Try It Yourself

Say the answer first, then click to check.

1. Who wrote the poem, and in which language is it?

▼ Show answer

Robert Henryson, a 15th-century Scottish makar; Middle Scots.

2. What is the rhyme scheme of the stanza?

▼ Show answer

ABABBCC: rhyme royal.

3. Translate **I sall excuse als far furth as I may.**

▼ Show answer

"I shall excuse as far as I can."

4. Who is **thy** in line 2 addressed to?

▼ Show answer

Cresseid, the woman the narrator is speaking to.

5. What does **the** mean in **Of the throw wickit langage?**

▼ Show answer

"Thee" (you), the object form, not the article.

6. Which past forms end in **-it**?

▼ Show answer

pleisit and **wickit**.

7. What does **quh-** stand for in **quhat** and **quhilk**?

▼ Show answer

wh-: "what" and "which".

8. Which three words rhyme in lines 2, 4 and 5?

▼ Show answer

brukkilnes, fairnes, distres.

9. Why is the gloss of lines 6 and 7 uncertain?

▼ Show answer

The lines can be read more than one way, and the article prints no translation or glosses to check against.

10. Who is the subject of **hes put**?

▼ Show answer

fortoun: Fortune.

Note on sources

The seven lines, the stanza and rhyme details, the length of 616 lines and the note on Heaney's translation come from Wikipedia's *The Testament of Cresseid*, as the page tool gave them. The article gives no exact date and no translation of the passage. I read no edition or manuscript, and I did not read Heaney's translation. The glosses, the grammar notes and the vocabulary table are mine and unverified.

Coming up in Chapter 6: Lyndsay's Satyre. A few lines of the 1602 text of *Ane Pleasant Satyre of the Thrie Estaitis*, with stage directions.

Older Scots Reading 1

Chapter 6 · Lyndsay's Satyre

Lyndsay's Satyre

So far the course has read documents and poems. This chapter reads people talking. It is a scene from a Scots play in which a guard bars the way to a ragged farmer, and the farmer tells his story. The page tool gave me thirty lines of the dialogue; I read the first twenty-six. The lines come in rhyming pairs, which makes the speech easy to follow, and the rhymes are a help when a word is unfamiliar.

THE TEXT IN ONE BOX

Sir David Lyndsay, *Ane Pleasant Satyre of the Thrie Estaitis*, a satirical morality play in **Middle Scots**. A short version was performed at Linlithgow in 1540, the complete play was first performed outdoors at Cupar, Fife, in June 1552, and the full text was printed in **1602**. This is the 1602 text, the scene where **Diligence** meets the **Pauper**, cited in the article as lines 1954 to 2028. The Pauper's complaint is about a parish priest claiming livestock at funerals.

The text

LINE	OLDER SCOTS	GLOSS (MINE)
1	DILIGENCE: Swyith begger bogill, haist the away,	Quick, beggar bogle, hasten thyself away,
2	Thow art over pert to spill our play.	thou art too forward to spoil our play.
3	PAUPER: I wil not gif for al 3our play worth an sowis fart,	I will not give for all your play the worth of a sow's fart,
4	For thair is richt lytill play at my hungrie hart.	for there is very little play at my hungry heart.
5	DILIGENCE: Quhat Devill ails this cruckit carle?	What devil ails this crooked fellow?

LINE	OLDER SCOTS	GLOSS (MINE)
6	PAUPER: Marie Meikill sorrow :	Marry! Much sorrow:
7	I can not get, thocht I gasp, to beg, nor to borrow	I cannot get, though I gasp, by begging nor by borrowing
8	DILIGENCE: Quhair deuill is this thou dwels or quhats thy intent?	Where the devil is this (that) thou dwellest, or what's thy intent?
9	PAUPER: I dwell into Lawthiane ane myle fra Tranent.	I dwell in Lothian, a mile from Tranent.
10	DILIGENCE: Quhair wald thou be, carle, the suth to me shaw?	Where wouldst thou be, fellow? Show me the truth.
11	PAUPER: Sir, evin to Sanct-Androes for to seik law.	Sir, even to St Andrews, to seek law.
12	DILIGENCE: For to seik law in Edinburgh was the neirest way.	To seek law in Edinburgh was the nearest way.
13	PAUPER: Sir I socht law thair this monie deir day;	Sir, I sought law there these many dear days;
14	Bot I culd get nane at sessioun nor Seinze :	but I could get none at session nor Senyie:
15	Thairfoir the mekill dum Deuill droun all the meinze.	therefore may the great dumb Devil drown all the company.
16	DILIGENCE: Shaw me thy mater, man, with al the circumstances,	Show me thy matter, man, with all the circumstances,
17	How that thou hes happinit on thir vnhappy chances.	how thou hast happened upon these unhappy chances.
18	PAUPER: Gude-man will ze gif me 3our Charitie,	Goodman, will ye give me your charity,
19	And I sall declair how the black veritie.	and I shall declare how the black truth.

LINE	OLDER SCOTS	GLOSS (MINE)
20	My father was ane auld man and ane hoir,	My father was an old man and a hoar,
21	And was of age fourscoir of 3eirs and moir;	and was of age fourscore of years and more;
22	And Mald, my mother was fourscoir and fyfteine :	and Mald, my mother, was fourscore and fifteen:
23	And with my labour I did thame baith sustein.	and with my labour I did them both sustain.
24	Wee had ane Meir, that caryit salt and coill,	We had a mare that carried salt and coal,
25	And everie ilk 3eir scho brocht vs hame ane foill.	and every single year she brought us home a foal.
26	Wee had thrie ky that was baith fat and fair,	We had three cows that were both fat and fair,

Source: Wikipedia, *Ane Pleasant Satyre of the Thrie Estaitis*, the 1602 excerpt (the Diligence and Pauper scene), lines 1 to 26 of the thirty the page tool gave me, with the speaker labels as printed. The article prints no translation, so every gloss is mine and unverified. Lines 7, 14 and 15 are the least certain.

Nearly every line pair rhymes: **away / play, fart / hart, borrow / sorrow, intent / Tranent, shaw / law, way / day, Sein3e / mein3e, circumstances / chances, Charitie / veritie, hoir / moir, fyfteine / sustein, coill / foill**. That is my observation.

Walking through it

1. **Thou and ye.** Diligence says **thou** and **thy** to the Pauper (lines 2, 8, 10, 16, 17). The Pauper says **3e** and **3our** to Diligence (lines 3, 18). Middle English Grammar 1, Chapter 5 found no source explaining when to use *thou* or *ye*. This scene shows a pattern in twenty-six lines, but I cannot say it is a rule: it may be about rank, or about the speaker's manner.
2. **Verb endings with thou.** **thou dwels** (line 8) and **thou hes** (line 17) end in **-s**, not the 2nd singular **-(e)st** of Middle English Grammar 1, Chapter 6, though **Thow art** (line

- 2) matches Chapter 7. The sources do not say why.
3. **Questions.** Line 10, **Quhair wald thou be**, puts the pronoun after the modal, and line 18, **will 3e gif me**, does the same. Neither uses *do*. Chapter 8 of Middle English Grammar 1 found no source on question order, so I describe these two and give no rule.
 4. **did in line 23.** **I did thame baith sustein** uses **did** with the infinitive. I cannot say from my sources whether this *did* is a plain past or carries some extra shade; the sense is just "I sustained them both".
 5. **Negatives.** **I wil not gif** and **I can not get** use **not** with no **ne**, the third stage of Chapter 8. **nane** and **nor** are "none" and "nor".
 6. **Verb forms.** **ails** (line 5) and **hes** (line 17) end in **-s** with singular subjects. **happinit** and **caryit** end in the past **-it** (Chapter 1). **droun** in line 15 has no ending and expresses a wish ("may the Devil drown ..."); Chapter 6 of Middle English Grammar 1 did not cover the subjunctive, so I give no label. **wald**, **culd**, **sall** are the Scots modals, "would", "could", "shall".
 7. **Pronouns.** **scho** in line 25 is "she", and Chapter 5's table listed **scheo / scho / 3ho**. **thame** ("them") and **thir** ("these") begin with *th*, like the Norse line there and **pir** in the charter. **vs** is "us".
 8. **Nouns.** **ky** in line 26 is "cows". Middle English Grammar 1, Chapter 2 listed *kine* among the survivals of older plurals, so **ky** is probably the same word; that match is my reading. **3eirs** carries a plural **-s**.
 9. **Letters.** **3our**, **3e** and **3eir** use yogh for the sound of *y* (as Chapter 1 said). **Sein3e** and **mein3e** use it after *n*, and I do not know what sound that stands for. **quh-** in **Quhat** and **Quhair**; **u** for *v* in **deuill** and **vs**; **ane** for "a" in **ane myle**, **ane Meir** and **ane foill**.
 10. **Spellings to watch.** **thair** is "there" in line 4 and 13, and is probably "their" elsewhere in the full text; both are spelled alike. **Mald** is a personal name as printed, and I do not alter it.

The stage and the printed texts

OLDER SCOTS	WHAT THE ARTICLE GIVES
he brocht in ane Bischop, ane Persone (Parson), ane Freir, and ane Nun	From Henry Charteris's 1568 summary of the 1554 Edinburgh performance. The gloss in brackets is the article's.

OLDER SCOTS	WHAT THE ARTICLE GIVES
spulzeit (deprived) of their offices	The same summary: King Correction strips the clergy of office. The gloss is the article's.
Heir thay feight togeddir and the puir man sall cast down the burd and cast the rillickis in the watter.	A stage direction in the Bannatyne manuscript, for the Poor Man and Pardoner scene. No gloss is printed; my reading is "Here they fight together, and the poor man shall cast down the board and cast the relics in the water".
the samyne abuse is weill reformat in Scotland.	George Bannatyne's note on why he omitted the grave matter from the 1554 performance, since the church had been reformed in 1560.

New words

OLDER SCOTS	MEANING	MODERN ENGLISH RELATIVE
carle	fellow, man	<i>churl</i> (my guess)
cruckit	crooked, bent (my reading)	<i>crooked</i>
meikill / mekill	much, great	<i>mickle</i> (archaic)
gif	give; also "if" in Chapter 2	<i>give</i>
seik	seek	<i>seek</i>
fra	from	<i>fro</i>
fourscoir	eighty	<i>fourscore</i>
foill	foal	<i>foal</i>
baith	both	<i>both</i>

Watch out

gif means "give" here and "if" in the 1379 charter: the spelling is the same, so the sense decides. **the** in line 1 (**haist the away**) is "thee", not "the". The crude language is in the printed text, and I have glossed it plainly.

Try It Yourself

Say the answer first, then click to check.

1. Who wrote the play, and when was the 1602 text printed?

▼ Show answer

Sir David Lyndsay; the full text was printed in 1602.

2. Where was the complete play first performed, and when?

▼ Show answer

Outdoors at Cupar, Fife, in June 1552.

3. Translate **I dwell into Lawthiane ane myle fra Tranent**.

▼ Show answer

"I dwell in Lothian, a mile from Tranent."

4. Which pronoun does Diligence use to the Pauper, and which does the Pauper use to Diligence?

▼ Show answer

Diligence uses **thou/thy**; the Pauper uses **3e/3our**. The sources give no rule.

5. What is odd about **thou dwels** beside Chapter 6's table?

▼ Show answer

It ends in **-s**, not the 2nd singular **-(e)st**.

6. How is the negative made in **I wil not gif**?

▼ Show answer

With **not** alone, no **ne**: the third stage in Chapter 8.

7. What does **scho** mean?

▼ Show answer

"She", a spelling listed in Chapter 5's pronoun table.

8. What does **ky** mean, and which Middle English Grammar 1 word is it like?

▼ Show answer

"Cows"; like *kine* in Chapter 2.

9. Name three words in the passage with yogh.

▼ Show answer

Any three of **3our**, **3e**, **3eirs**, **3eir**, **Sein3e**, **mein3e**.

10. Why does Bannatyne's note say the abuse is "weill reformit"?

▼ Show answer

He is explaining why he left out the grave matter of the 1554 performance, since the church had been reformed in 1560.

Note on sources

The twenty-six lines, the speaker labels, the dates of performance, the Charteris and Bannatyne extracts and the article's glosses come from Wikipedia's *Ane Pleasant Satyre of the Thrie Estaitis*, as the page tool gave them. I read the first thirty lines of the excerpt and use twenty-six. The article prints no translation of any Scots passage. I read no edition, manuscript or Scots grammar. The glosses, the grammar notes, the observation on *thou* and *ye*, and the vocabulary table are mine and unverified.

Coming up in Chapter 7: a text still to be chosen. The Gavin Douglas and *Kingis Quair* articles quote only a line each, so I will look for another readable source.

Older Scots Reading 1

Chapter 7 · Four Short Texts



Four Short Texts

I could not find a long passage for this chapter that a free source prints in Older Scots, so it reads four short ones instead: an inscription over a doorway, a sentence by a king, a line of 16th-century prose, and a line by one poet about another. Three of the four come with the source's own gloss, which gives you something to check your reading against.

THE TEXTS IN ONE BOX

- A. An inscription on John Knox House, labelled "Early Scots" by Wikipedia's *Scots language* article.
- B. A sentence of King James VI from *Some Reulis and Cautelis to Be Observit and Eschewit in Scottis Poesie*, from the same article.
- C. A passage from chapter 10 of *The Complaynt of Scotland*, from that book's Wikipedia article.
- D. Two lines of Dunbar's *Lament for the Makaris* (lines 81 and 82), from Wikipedia's *Robert Henryson* article.

A. Over a doorway

Lufe God abufe al and yi nychtbour as yi self

Love God above all and thy neighbour as thyself

Source: Wikipedia, *Scots language*, "Early Scots" sample; the gloss is the article's.

1. **Lufe** is "love" with *u* in place of *o*, and **abufe** is "above" the same way; Chapter 1's table does not cover this swap of *u* for *o*, so it is my observation.
2. **yi** is "thy". The *y* stands for thorn, as in Chapter 1 and in the charter of Chapter 2. So **yi nychtbour** is "thy neighbour", and **yi self** is "thyself".
3. **nychtbour** uses *ch* for *gh* (Chapter 1), the sound spelled *gh* in *neighbour*. **al** is "all".

B. A king on poetry

For albeit sindrie hes written of it in English, quhilk is lykest to our language...

For though several have written of (the subject) in English, which is the language most similar to ours...

Source: Wikipedia, *Scots language*; James VI, *Reulis and Cautelis*. The gloss is the article's.

1. **albeit** means "although", as in the gloss. **sindrie** is "sundry", here "several". **hes written** is "have written": a plural subject with **hes**; Middle English Grammar 1, Chapter 6 listed the Northern **-es** ending.
2. **quhilk** is "which" (*quh-*, Chapter 1) and **lykest** is "likest", the superlative, "most like". **our** and **language** need no help.
3. The king is saying that English is the language nearest to Scots. That is the article's gloss, not a claim I checked elsewhere.

C. A prose passage on Merlin

the prophesies of Merlyne, to the quhilk the Inglishmen giffis more confidens nor thai gif to the evangel

Source: Wikipedia, *The Complaynt of Scotland*, chapter 10, Merlin section. The page printed no translation for this passage; the reading below is mine and unverified.

My reading: "the prophesies of Merlin, to which the Englishmen give more credence than they give to the gospel".

1. **giffis** and **gif** are both "give". The same speaker uses **-is** after **Inglishmen** (a plural noun) and a bare **gif** after **thai** (a pronoun). I do not know a rule that explains this pattern from the sources I read, so I note it only.

2. **thai** is "they" (the *th*- form, Chapter 5). **nor** here appears to mean "than"; that is my reading from the sense, not something the article states.
3. **confidens** is "confidence"; here it seems to mean "trust, credence". **evangel** is "gospel", as I read it, from the Greek and Latin word behind *evangelist*.
4. **Merlyne** and **Inglishmen** have **y** for **i**, and **prophesies** keeps the older *-ie*-.

D. One poet about another

Death in Dunfermelyne hes done roune with Maister Robert Henrysoun (*"hes done roune" = "has whispered in private"*)

Source: Wikipedia, *Robert Henryson*, quoting Dunbar's *Lament for the Makaris*, lines 81 and 82. The article's only gloss is for **hes done roune**. The rest of the reading is mine.

My reading: "Death in Dunfermline has whispered in private with Master Robert Henryson", meaning that Henryson has died. The article uses the lines to place Henryson in Dunfermline; I did not read more than that.

1. **hes done roune** is a past construction with **done**, glossed by the article as "has whispered in private". It does not mean "has done a round" or anything else.
2. **Maister** is "Master", a title. **Henrysoun** ends in **-soun**, "-son", the same *ou* for *o* as in the charter's spellings (Chapter 2).
3. The two lines rhyme: **roune / Henrysoun**.
4. Chapter 4 read the refrain and lines 17 to 24 of this same poem. Lines 81 and 82 are the ones where Dunbar names Henryson, whom Chapter 5 read.

New words

OLDER SCOTS	MEANING	MODERN ENGLISH RELATIVE
abufe	above	above

OLDER SCOTS	MEANING	MODERN ENGLISH RELATIVE
nychtbour	neighbour	<i>neighbour</i>
sindrie	several, sundry	<i>sundry</i>
albeit	although	<i>albeit</i>
lykest	most like	<i>likest</i> (archaic)
giffis	give(s)	<i>give</i>
evangel	gospel	<i>evangel</i> (rare)
roune	whisper in private (the article's gloss)	<i>round</i> (an old sense "whisper"; my suggestion)

Watch out

The *Scots language* article labels the Knox House inscription "Early Scots", while the other texts in this course are Middle Scots. I follow the article's label and do not date the inscription myself. **hes** goes with a plural subject in text B, which is not how Modern English works.

Try It Yourself

Say the answer first, then click to check.

1. Translate **Lufe God abufe al**.

▼ Show answer

"Love God above all."

2. What does **yi** stand for, and what is the *y* doing?

▼ Show answer

"Thy"; the *y* stands for thorn.

3. Which letters in **nychtbour** stand for the *gh* of *neighbour*?

▼ Show answer

ch.

4. Who wrote *Reulis and Cautelis*?

▼ Show answer

King James VI.

5. What does **sindrie hes written** mean?

▼ Show answer

"Several have written", with **hes** after a plural subject.

6. In text B, which language does the king say is likest to Scots?

▼ Show answer

English.

7. Translate **the prophesies of Merlyne**.

▼ Show answer

"The prophecies of Merlin."

8. In text C, what do **giffis** and **gif** have in common?

▼ Show answer

Both are "give"; one has **-is**, one has none.

9. What is the article's gloss for **hes done rounne**?

▼ Show answer

"Has whispered in private."

10. Which two words rhyme in text D?

▼ Show answer

roune and **Henrysoun**.

Note on sources

The inscription, the sentence of James VI and the glosses for both come from Wikipedia's *Scots language* article. The Merlin passage comes from Wikipedia's *The Complaynt of Scotland*, with no translation printed. The Dunbar lines and the gloss for **hes done roune** come from Wikipedia's *Robert Henryson*. I read no editions. The grammar notes, my readings of text C and of the Dunbar lines, and the vocabulary table are mine and unverified.

Coming up in Chapter 8: a text still to be chosen. I will keep looking for a freely available Older Scots passage, and if too few check out I will say so and propose an eight-chapter course.

Older Scots Reading 1

Chapter 8 · The 1560 Act

The 1560 Act

This chapter reads one sentence of official Scots prose: the long title of the Act of 1560 that ratified the Protestant Confession of Faith in Scotland. It is a sentence full of passives and past endings, and it shows how the spelling habits of Chapter 1 work on a document. In Chapter 6, Bannatyne's note said the church had been reformed in 1560; this is the legal text behind that date.

THE TEXT IN ONE BOX

The **Confession of Faith Ratification Act 1560**: the Wikipedia articles on the Act and on the Scots Confession both print only its long title, and the Scots Confession article adds an English rendering of the last part. The long title is a single sentence. I use the three-part split the page tool gave me (each part under its 125-character limit); the split points are the tool's, not the document's.

The text

**The Confessioun of fayth professed and beleued be the
protestantis within the Realme of scotland
publischeit be thame in parliament and be the estaitis thair of
ratifeit and appreuit as hailsome
and sound doctrine groundit vpoune the infallibill trewth of
godis word.**

The article's English rendering of the end: "ratifeit and appreuit as wholesome and sound doctrine grounded upon the infallible truth of God's word".

My reading of the whole: "The Confession of Faith professed and believed by the Protestants within the Realm of Scotland, published by them in Parliament, and by the Estates thereof

ratified and approved as wholesome and sound doctrine grounded upon the infallible truth of God's word."

Source: Wikipedia, *Confession of Faith Ratification Act 1560* and *Scots Confession*. The first two lines and the first word of the third are not translated by either article, so that part of the reading is mine and unverified. The rendering of the final part is the Scots Confession article's.

Walking through it

1. **Passives with be.** **be the protestantis** and **be thame** and **be the estaitis** mean "by the Protestants", "by them" and "by the Estates". Here **be** is "by", a preposition, and not the verb. The reading "by" is mine, from the sense; the articles do not gloss it.
2. **The past endings.** **professed** and **beleued** end in **-ed**; **publischeit**, **ratifeit** and **apprevit** end in **-eit** or **-it**; **groundit** ends in **-it**. Chapter 1 described the Scots **-it**; the same sentence uses both endings, and I do not know why. The article's rendering turns **groundit** into "grounded", which matches.
3. **-is plurals and possessives.** **protestantis** and **estaitis** are plurals in **-is**; **godis** is the possessive "God's". The same ending does both jobs (Chapter 1).
4. **Spellings.** **Confessioun** and **vpoune** have **ou** where English writes *o*: the same habit as **Henrysoun** in Chapter 7. **vpoune** and **beleued** show *u/v* interchange (Chapter 1): **v** at the start of "upon", **u** in the middle of "believed". **publischeit** has *sch* for *sh*. **fayth** has *ay* for *ai* and *th* at the end.
5. **Pronoun and adverb.** **thame** is "them" (as in Chapter 6) and **thairof** is "thereof". **thair** was "there" in Chapter 6 and "their" elsewhere.
6. **Adjectives.** **hailsome** is glossed by the article as "wholesome". My guess is that it is related to **hail**, "whole", which I did not look up. **infallibill** ends in **-ill** where English has *-ible*; **trewth** is "truth" with *ew*.
7. **Capitals.** **scotland** appears with a small *s* in the printed title. I give it as printed.

New words

OLDER SCOTS	MEANING	MODERN ENGLISH RELATIVE
Confessioun	confession	confession

OLDER SCOTS	MEANING	MODERN ENGLISH RELATIVE
fayth	faith	<i>faith</i>
Realme	realm	<i>realm</i>
estaitis	estates (the three estates of Parliament, my reading)	<i>estates</i>
ratifeit	ratified	<i>ratified</i>
appreivit	approved	<i>approved</i>
hailsome	wholesome (the article's rendering)	<i>wholesome</i>
groundit	grounded	<i>grounded</i>
trewth	truth	<i>truth</i>

Watch out

be is "by" in this sentence, not "be". **estaitis** is the plural of *estate*, but "estates" in the sense of the groups that sat in Parliament is my reading, not the articles' wording. A long sentence is easier if you find the verbs first: **professed, beleued, publischeit, ratifeit, appreivit, groundit**.

Try It Yourself

Say the answer first, then click to check.

1. What year is the Act, and what did it ratify?

▼ Show answer

1560; the Protestant Confession of Faith.

2. Translate **groundit vpoune the infallibill trewth of godis word**.

▼ Show answer

"Grounded upon the infallible truth of God's word."

3. What does **be** mean in **be thame**?

▼ Show answer

"By" (my reading from the sense).

4. List the words in the sentence ending in **-it** or **-eit**.

▼ Show answer

publischeit, ratifeit, apprevit, groundit.

5. What do the **-is** in **protestantis** and in **godis** have in common?

▼ Show answer

Same ending: a plural in the first, a possessive in the second.

6. What does **sch-** stand for in **publischeit**?

▼ Show answer

sh: "published".

7. Which two words show **ou** for *o*?

▼ Show answer

Confessioun and **vpoune**.

8. What does the article give for **hailsome**?

▼ Show answer

"Wholesome".

9. Which word is **thairof** in Modern English?

▼ Show answer

"Thereof".

10. Whose note in Chapter 6 gave 1560 as the year of the church's reform?

▼ Show answer

George Bannatyne's.

Note on sources

The long title and the article's English rendering of its last part come from Wikipedia's *Confession of Faith Ratification Act 1560* and *Scots Confession*, as the page tool gave them. I read no edition of the Act and not the Confession itself. My reading of the first two lines, the notes on **be**, the past endings and the spellings, and the vocabulary table are mine and unverified.

Coming up in Chapter 9: the 1581 pamphlet by Burne, of which I have so far verified only one line. I will fetch more and tell you if it is too thin to stand as a chapter.

Older Scots Reading 1

Chapter 9 · Burne on Prayer



Burne on Prayer

Chapter 8 read the Protestant side of 1560. This chapter reads the other side, twenty-one years later: a Catholic writer arguing that ordinary people do not need to understand the Latin prayers said in church. It is plain argumentative prose, which makes it a good test of what you have learned, and it has a new spelling habit: **v** standing for *w*.

THE TEXT IN ONE BOX

Nicol Burne, *Of the praying in Latine* (1581), described by Wikipedia's *Middle Scots* article as "Nicol Burne's anti-reformation pamphlet". The article quotes the passage from G. Gregory Smith, *Specimens of Middle Scots* (1902), page 218. It prints no translation. I read 37 lines of the extract, as the page tool gave them, and use the first 13.

The text

LINE	OLDER SCOTS	GLOSS (MINE)
1	Thair be tua kynd of prayeris in the kirk, the ane is priuat, quhilk euerie man sayis be him self, the vthir is publik,	There are two kinds of prayers in the church, the one is private, which every man says by himself, the other is public,
2	quhilk the preistis sayis in the name of the hail kirk. As to the priuate prayeris, na Catholik denyis bot	which the priests say in the name of the whole church. As to the private prayers, no Catholic denies but
3	it is verie expedient that euerie man pray in his auin toun, to the end he vndirstand that quhilk he sayis,	(that) it is very expedient that every man pray in his own tongue, to the end he understand that which he says,
4	and that thairbie the interior prayer of the hairt may be the mair valkinnit, and conseruit the bettir; and gif,	and that thereby the interior prayer of the heart may be the more awakened, and preserved the better; and if

LINE	OLDER SCOTS	GLOSS (MINE)
5	onie man pray in ane vther tounge, it is also expedient that he vnderstand the mening of the vordis at the lest.	any man pray in another tongue, it is also expedient that he understand the meaning of the words at the least.
6	For the quhilk caus in the catholik kirk the parentis or godfatheris ar obleist to learne thame	For which cause in the Catholic church the parents or godfathers are obliged to teach them
7	quhom thay hald in baptisme the formes of prayeris and beleif, and instruct thame sufficiently thairin,	whom they hold in baptism the forms of prayers and belief, and instruct them sufficiently therein,
8	sua that thay vndirstand the same: Albeit the principal thing quhilk God requiris is the hait,	so that they understand the same: although the principal thing which God requires is the heart,
9	that suppois he quha prayis vndirstand nocht perfytlie the vordis quhilk he spekis, yit God quha lukis in the hait,	that though he who prays understand not perfectly the words which he speaks, yet God, who looks in the heart,
10	vill nocht lat his prayer be in vane. As to the publik prayeris of the kirk, it is not necessar that	will not let his prayer be in vain. As to the public prayers of the church, it is not necessary that
11	the pepill vndirstand thame, becaus it is nocht the pepill quha prayis, bot the preistis in the name of the hail kirk,	the people understand them, because it is not the people who pray, but the priests in the name of the whole church,
12	and it is aneuche that thay assist be deuotione liftand vp thair myndis to God or saying thair auin priuate oraisonis,	and it is enough that they attend by devotion, lifting up their minds to God or saying their own private prayers,
13	and that be thair deuotione thay may be maid participant of the kirk.	and that by their devotion they may be made participant of the church.

Source: Wikipedia, *Middle Scots*, the Burne extract (from G. Gregory Smith, *Specimens of Middle Scots*, 1902), lines 1 to 13 of the 37 the page tool gave me. The article prints no

translation or gloss, so every gloss is mine and unverified. Least certain: **valkinnit** (line 4), **learne** (line 6), **obleist** (line 6), **suppois** (line 9) and **assist** (line 12).

Walking through it

1. **v for w, and for u.** In this text **v** stands for *w* in **vordis** ("words") and **vill** ("will"), and for *u* at the start of **vthir** ("other") and **vndirstand**. Inside a word, **u** stands for English *v*, as in **euerie**. Chapter 1 gave the *u/v* swap; the *v* for *w* is new, and I read it as a spelling habit of this printed text.
2. **quh-.** **quhilk** ("which"), **quha** ("who") and **quhom** ("whom") all have Chapter 1's *quh-*.
3. **Small Scots words.** **tua** is "two"; **ane** is "one" here ("the ane ... the vthir": the one ... the other) and "a" in **ane vther tounge**; **na** is "no"; **bot** is "but"; **nocht** is "not"; **gif** is "if" (Chapter 2); **mair** is "more"; **auin** is "own"; **hairt** is "heart"; **sua** is "so".
4. **hail.** **the hail kirk** means "the whole church". That fits my guess in Chapter 8 that **hailsome** comes from the same word for "whole", though the guess is still mine.
5. **Verbs with -is.** **sayis** and **denyis** and **lukis** and **requiris** end in **-is**, the Northern ending of Middle English Grammar 1, Chapter 6, with singular subjects. **the preistis sayis** in line 2 has a plural subject, as in **hes** in Chapter 7, and **the pepill ... prayis** in line 11 does too. I cannot state a rule from my sources.
6. **Subjunctive-looking forms.** After **expedient that** the verbs are bare: **pray**, **vndirstand**. In English you might say "that every man pray" in the same way. I note the match and give no label, since I did not read a Scots grammar.
7. **Participle and past.** **liftand** ends in **-and**, the Scots present participle (Chapter 1), so "lifting". **conseruit** has the **-it** past ("preserved"), and **maid** is "made".
8. **Plurals.** **prayeris**, **preistis**, **parentis**, **godfatheris**, **myndis** and **vordis** all have **-is**.
9. **Latin-based words.** **expedient**, **interior**, **participant**, **deuotione**, **oraisonis**, **necessar** and **sufficiently** are in the spirit of the French and Latin words of Middle English Grammar 1, Chapter 9. I read **-ione** as "-ion".

New words

OLDER SCOTS	MEANING	MODERN ENGLISH RELATIVE
kynd	kind, sort	<i>kind</i>
kirk	church	<i>kirk</i>
preistis	priests	<i>priests</i>
toung	tongue, language	<i>tongue</i>
hail	whole	<i>whole</i> ; compare <i>hale</i>
beleif	belief	<i>belief</i>
aneuche	enough	<i>enough</i>
pepill	people	<i>people</i>
oraisonis	prayers, orisons (my reading)	<i>orisons</i> (archaic)

Watch out

Do not read **vordis** as "vordis": **v** can be *w* or *u* in the same page, so use the sense. **learne** in line 6 means "teach" here, which is my reading from the sense and the older use of *learn*. **ane** is "one" and "a". **thair** could be "there" or "their".

Try It Yourself

Say the answer first, then click to check.

1. Who wrote the pamphlet, and in what year?

▼ Show answer

Nicol Burne; 1581.

2. Translate **tua kynd of prayeris**.

▼ Show answer

"Two kinds of prayers."

3. What does **the ane ... the vthir** mean?

▼ Show answer

"The one ... the other."

4. Translate **the hail kirk**.

▼ Show answer

"The whole church."

5. What does **v** stand for in **vordis**, and in **vthir**?

▼ Show answer

w in the first, *u* in the second.

6. What are **quha** and **quhom**?

▼ Show answer

"Who" and "whom".

7. What does **in his auin toung** mean?

▼ Show answer

"In his own tongue (language)."

8. What is **liftand**, and what ending does it carry?

▼ Show answer

"Lifting"; the present participle **-and**.

9. Which line says the people need not understand the public prayers, and why?

▼ Show answer

Lines 10 and 11: because it is the priests, not the people, who pray, in the name of the whole church.

10. Translate **gif onie man pray in ane vther toung.**

▼ Show answer

"If any man pray in another tongue."

Note on sources

The thirteen lines, the author, the date and the attribution to Smith's *Specimens of Middle Scots* come from Wikipedia's *Middle Scots*, as the page tool gave them. The article prints no translation or gloss. I read no edition of the pamphlet and do not know where the passage sits in it. The glosses, the notes on **v**, the **-is** endings and the vocabulary table are mine and unverified. The pamphlet argues one side of a sixteenth-century dispute; I report what it says and take no side.

Coming up in Chapter 10: a recap. It brings together the spellings, endings and small words from the nine texts, with no new text.

Older Scots Reading 1

Chapter 10 · A Recap

A Recap

This chapter has no new text. It gathers what the nine texts showed into tables you can use as a checklist, then ends with ten questions that draw on the whole course. Every example below comes from a chapter you have read, and the chapter number is given so you can go back to it. Everything here carries the limits of those chapters: the sources are free web articles, and the glosses and grammar notes are mine and unverified unless I say the source gave them.

THE COURSE IN ONE BOX

Older Scots is the language of Scotland from about the 1370s to about 1700, read here through short texts. Its spelling differs from English in a few steady ways, many of its endings are Northern, and many of its small words are Scots. Once those are in your head, most lines can be read word by word.

The nine texts

CH	TEXT	WHEN (AS THE SOURCES GAVE IT)	WHAT IT TAUGHT
1	Reading Strategy: a charter line and a pamphlet line	1379; 1581	The routine and the spelling table
2	A charter of Alexander Lindsay	1379	Legal prose; gif "if"; French law words
3	<i>The Brus</i> , Barbour	c. 1375 (the Ramsay transcription is 1489)	Verse in couplets; -and
4	Dunbar, <i>Lament for the Makaris</i>	c. 1505	Refrain; Latin in a Scots poem
5	Henryson, <i>Testament of Cresseid</i>	15th century	Rhyme royal; thy and the ("thee")

CH	TEXT	WHEN (AS THE SOURCES GAVE IT)	WHAT IT TAUGHT
6	Lyndsay, <i>Ane Pleasant Satyre of the Thrie Estaitis</i>	1540 and 1552 performances; printed 1602	Dialogue; thou and 3e
7	Four short texts	various	hes with plurals; yi "thy"
8	The Act of 1560	1560	be "by"; -it / -eit; -is
9	Burne, <i>Of the praying in Latine</i>	1581	v for <i>w</i> ; tua , hail

Spellings

OLDER SCOTS	READS AS	EXAMPLE FROM THE COURSE
quh-	<i>wh-</i>	quhilk, quha (Ch 9)
sch-	<i>sh-</i>	publischeit (Ch 8)
ch	<i>gh</i>	nychtbour (Ch 7)
3 (yogh)	<i>y-</i> , and a sound I could not name after <i>n</i>	3our, Sein3e (Ch 6)
y for thorn	<i>th</i>	yi "thy" (Ch 7)
u / v	either <i>u</i> or <i>v</i> , by position	vpoune, beleued (Ch 8)
v for w	<i>w</i> (in Burne's text)	vordis, vill (Ch 9)
ou for o	<i>o</i>	Henrysoun (Ch 7), Confessioun (Ch 8)
ay for ai	<i>ai</i>	fayth (Ch 8)

Endings

ENDING	JOB	EXAMPLE
-is / -ys	plural and possessive nouns; also on verbs	prayeris, godis (Ch 8, 9)
-(e)s	present verbs, even with plural subjects in my texts	hes written (Ch 7), preistis sayis (Ch 9)
-it / -eit	past and participle	groundit, ratifeit (Ch 8)
-and	present participle	liftand (Ch 9)

Small words worth knowing by sight

OLDER SCOTS	MEANING	OLDER SCOTS	MEANING
ane	one; a	tua	two
na	no	nocht	not
bot	but	gif	if (also "give")
mair	more	auin	own
hail	whole	kirk	church
scho	she	thame	them
sall	shall	fra	from

The routine, again

1. Read the whole line aloud in your head, ignoring spelling.
2. Find the verbs. Look for **-is**, **-it** and **-and**.
3. Spot the spelling swaps from the first table; say each word as the English one.
4. Check the small words against the last table.
5. Only then look at the gloss, and note where the source's gloss and yours differ.

Watch out

One spelling can mean different things: **gif** is "if" or "give", **thair** is "there" or "their", **the** can be "thee", and **v** can be *u* or *w*. When the sense fails, change one of these first.

Try It Yourself

Ten questions across the course. Say the answer first, then click to check.

1. Translate **Lufe God abufe al** (Chapter 7).

▼ Show answer

"Love God above all."

2. What does **quha prayis** mean (Chapter 9)?

▼ Show answer

"Who prays."

3. Which three spelling swaps do **quhilk**, **publischeit** and **nichtbour** show?

▼ Show answer

quh- for *wh-*, **sch-** for *sh-*, **ch** for *gh*.

4. What is **liftand**, and what is the ending?

▼ Show answer

"Lifting"; the present participle **-and**.

5. Why is **the** in **Of the throw wickit langage** not the article (Chapter 5)?

▼ Show answer

It is "thee", the object form of "thou".

6. What does **be** mean in **be the estaitis** (Chapter 8)?

▼ Show answer

"By".

7. Which pronoun does Diligence use to the Pauper in Chapter 6, and which does the Pauper use to him?

▼ Show answer

thou / thy; 3e / 3our.

8. Which Older Scots words mean "two" and "one" in Burne's first line?

▼ Show answer

tua and ane.

9. Put the texts for Chapters 2, 4, 8 and 9 in date order.

▼ Show answer

Chapter 2 (1379), Chapter 4 (c. 1505), Chapter 8 (1560), Chapter 9 (1581).

10. Name one place in the course where the sources gave no translation and the gloss was mine.

▼ Show answer

For example Chapters 2, 3, 5, 6 or 9. Chapter 7's inscription and James VI sentence had article glosses.

Note on sources

This chapter introduces no new text. The tables repeat what Chapters 1 to 9 drew from their sources, which were Wikipedia articles and their quotations, as the page tool gave them, and the dates are the ones those articles gave. I read no edition, manuscript or Scots grammar. The tables, the routine and the questions are mine and unverified.

Where next: with this course finished you can read Older Scots lines with a gloss beside you. The next step would be a longer text with a dictionary, such as the Dictionary of the Scots

Language, which I have not read and so cannot vouch for.
