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<Text: Speculum Vitae>

<fol. 38r>þe sircumstaunce of syn~ to take  
 þat þe syn~ ofte grefe mai make  
 Als tyme stede maner~ and tale  
 Persone duellynge elde a wit hale  
 The qwilke ar~ declarid in þis boke  
 A litil bi fore þat men~ mai loke  
 And qwen a man~ hym~ puttis to syn~  
 By-fore are fondyng be-gyn~  
 Or paynes hym~ to syn~ more  
 w<sup>t</sup> his bodi þan mystir wore  
 þeis ar~ þe synnys to telle shortly  
 That comes of werke & dede of body  
 þe synnys of louyng of goode vn-wrou3t  
 Js to haue nou3t god in þou3t  
 To loue hym~ nou3t ne to drede  
 To þanke hym nou3t of all goode dede  
 To hald nou3t done þourgh goddis my3t  
 þe dedis þat a man~ dose ri3t  
 For synnys her~ no sorwe to make  
 Als men~ shuld do for goddis sake  
 To make hym~ nou3t redi ne able  
 Grace to receyue þat is profitable  
 To vse nou3t *grace* ne to kepe wele  
 þat men hase getyn~ & mai fele  
 To turne hym nou3t ne hym~ haste  
 To þe enspiryng of þe holi gaste  
 To confourme his wille halely  
 Un-to þe wille of god almy3ty  
 To go nou3t to þe kirke ne to pray  
 Ne þe ouris of þe dai to say



To leue þinge vn-done þourgh necligence  
To qwilke he is haldyn~ of obedience  
To do nou3t his office ne to hald vowe  
To fadir or modir nou3t to bowe  
To reseyue nou3t onys in þe 3ere  
Housil & shrifte w<sup>t</sup> conscience clere  
To knowe nou3t hym selfe ne his state  
To reproue nou3t his synnys ne hate  
His conscience nou3t ri3t to lede  
Nouthir in worde ne in dede  
To tari & to do nou3t sone  
þinge þat felle tite te be done  
To haue no ioie ne solace  
Of oþer mennys wele-far~ & grace  
<fol. 38v>Or to haue no sorw and care  
Of oþer mennys angir and ille fare  
To relese nou3t ne to for-geue  
wrongis alle if þei my3t greteli greue  
To kepe nou3t trouthe ne lewte  
To oþir men~ als fallis to be  
To answee nou3t to þe goode dede  
þat oþir men~ hafe done in nede  
Also to do nou3t blethely  
Als fallis þe werkis of mercy  
To chasti nou3t þaim þ<sup>t</sup> mys-dose  
To snyb þaim nou3t þ<sup>t</sup> syn wille vse  
To make nou3t pese als fallis bi skille  
þere þer~ strife is and ille wille  
To teche nou3t vn-conand men~  
þe qwilke men~ are haldyn~ to ken~  
To comforte þaim nou3t sadly  
þat hase angers and ar~ sary  
To do nou3t aftir goode mennys rede  
To be nou3t deuoute in holi bode  
Here men~ mai se and knowe  
Many synnys wretyn~ on rowe  
He þat lokis þaim ouer grathely  
May wete of qwat syn~ he is gilty  
So mai he ransake alle his life

And knowe of qwat he shal hym~ shrife

<lat></lat>

Þe sext condicioun~ is þere-by  
 þat a man~ shuld shryue hym mekely  
 For he þat in shrife his hert lawis  
 Spekis to god þat it wele knawis  
 For þe prest þat is of shrifte here  
 In shrifte he is tald goddis awen~ ere  
 Shuld alle þat is shewid hym~ þan~  
 He heris als god & nou3t als man~  
 þere-fore þe synful shuld þour3 right  
 In shrifte hym meke w<sup>t</sup> alle his myght  
 Als he were bi-fore god of heuen~  
 And w<sup>t</sup> dole & drede his synnys neuen~

<lat></lat>

Þe seuend condisioun~ is to se  
 þat a man~ shuld ofte shreuyn be  
 Of wickid dedis þou3tis & willis  
 And þat wer~ nedeful for sex skillis  
 <fol. 39r>One is for more *grace* to wyn~  
 And to be made more clene w<sup>t</sup>-in  
 A-nopir is for synnys venyele  
 þat men~ mai ilke a dai newe fele  
 For þat þ<sup>t</sup> ofte filid is sene  
 Ofte bi-houys bi wasshen clene  
 And þinge þat ofte comys þ<sup>t</sup> der~ may  
 Men bi houys ofte do it a way  
 Als dose þe shipman~ þ<sup>t</sup> þe ship kepis  
 Ay qwen~ þe watir w<sup>t</sup>-in crepis  
 Als ofte as it comys in faste  
 Als ofte bi-houys hym~ oute it caste  
 And but he do þe ship shal synke  
 Þourgh~ wight of þe watir als me þinke  
 So faris a mannys soule w<sup>t</sup>-in  
 In quom comys ilke dai newe syn~  
 þat hym~ bi-houys in schrifte rounne  
 And ellis it shuld his soule weie doune

<lat></lat>

For als many smale cornys mai make

A grete charge til an hors bake  
 Right so many synnys smale  
 Mak a grete dedly syn~ hale  
 þe thrid skille is to chase þe fende  
 Fro hym a-way þat wold hym~ shende  
 The forthe skille is for to lere  
 To shryue hym~ wele qwil he is here  
 Þe fifte skill is to telle for þi  
 That he ne wate neuer sertaynly  
 Jf he were euer shreuen~ clene  
 Of alle his synnys þ<sup>t</sup> he mai mene  
 The sext is to be þe more meke  
 And for þe more mede to seke  
 But fyue þingis shrifte most lettis  
 þat þe fende in mannys hert settis  
 One is shame in hert ful euen~  
 Pat a man~ hase his synnys to neuen~  
 A nopir is wickid drede þere to  
 þat a man~ hase penaunce to do  
 The thrid is wickid loue to telle  
 þat a man~ hase in syn to duelle  
 The ferthe is wronge hope of hert  
 þat a man~ hase of longe life in quert  
 The fifte is wanhope werst of alle  
 <fol. 39v>Jn qwilke þe fende mase a man~ to falle  
 <lat></lat>  
 Þe thrid þinge is a-mendis to make  
 Pat men~ shuld to þe armour~ take  
 For a man~ shuld be ai redy  
 To make a-mendis of his foly  
 And penaunce do þ<sup>t</sup> þe soule auailis  
 Als his schrifte-fadir hym counsailis  
 þat amendis in schrifte demys  
 aftir þe perile of his syn~ semys  
 <lat></lat>  
 Þe secunde bataile is of penaunce  
 Pat puttis a man~ ofte fro suffraunce  
 For qwen~ a man~ shuld hym repente  
 Of his syn~ þ<sup>t</sup> hase hym~ shente

þat at þe first comys ouyr thwert  
 One w<sup>t</sup> strife vn-til his hert  
 Þat mase a man~ so vnstedfaste  
 So þat his *purpose* mai nou3t laste  
 Ful chaungeable is his þou3t  
 For-qwi *sertayne* of wille is he nou3t  
 To qwat penaunce he shuld hym spede  
 And qwat life he my3t here lede  
 For som~ be-gynnys penaunce to haunte  
 þat in þat bataile are recreaunte  
 But aftir þe wethircok lif þai  
 þat w<sup>t</sup> alle wyndis *turnys* ay  
 So li3tli chaungis a mannys þou3t  
 Now he will & now he will nou3t  
 But qwon a man~ þat god wold pai  
 Settis his hert in swilke a+wai  
 To do penaunce and it ful-fille  
 So þat no þinge chaunge his wille  
 Ne in his penaunce wil nou3t faile  
 þan ouer-comys he þat bataile  
 <lat></lat>  
 Þe thrid bataile is ai fresshe  
 þat is þe bataile of his flesshe  
 That bataile is boþe kene & felle  
 And lengest w<sup>t</sup> a man wille duelle  
 For qwen þe flessche penaunce beris  
 Or ony hardnes þat it deris  
 It grochis þer~-w<sup>t</sup> & pleynys it ofte  
 For it louys wole all þinge þ<sup>t</sup> is softe  
 <fol. 40r>And alle ese and delicis  
 þat ladis a man~ to many vicis  
 And if þe flesshe haue all þe wille  
 It ouer-comys a man~ þourgh skille  
 But J wille lickyn~ aftir J can~  
 þe flesshe vn-til a wickid woman~  
 Of qwam~ þe maneris ar~ nou3t to praise  
 Als salamon þe wise man~ saise  
 For euer þe more men~ folowis hir wille  
 þe more froward she is an ille

And þe more felle & þe more kene  
 Als was in sampson þe force sene  
 þat of a woman~ ouer-comyn~ was  
 For hir wilis his strenghe gun pas  
 For in his here was all his strenghe  
 þat semely was of brede and lenghe  
 Alle þat was holi fro hym~ refte  
 So þat no strenghe was hym~ lefte  
 þan felle he in þe handis of his enmyse  
 Alle was þourgh a woman quayntise  
 For sothe ri3t so ofte it faris  
 Of a mannys flesshe who so it sparis  
 Jf he late it hym~ ouyr-com~  
 It castis hym in to a thraldom~  
 For it mase hym~ to syn~ ful boune  
 when~ it bi-comys wilde & wantoune  
 Bot it wer~ goode for þe soule bote  
 To hald þe flesshe ai vndir fote  
 And late it haue no delite  
 þan mai he li3tli it discomfite  
 For who so ouer-comys þat bataile  
 God hym hetis w<sup>t</sup>-outyn~ faile  
 þe qwhite robe of his lyuere  
 þat is þe robe of chastite  
 <lat></lat>  
 Þe ferthe & þe fifte bataile þan~  
 The world bryngis to assaile man~  
 And dame for tyme w<sup>t</sup> hir quele  
 þat turnys a-boute als men mai fele  
 The world her~ a man~ assailis  
 On aiþir side w<sup>t</sup> two batailis  
 þe tone is þe ferthe to neuen~  
 And þe toþir þe fifte of þe seuen~  
 The to bataile is als J ges  
 <fol. 40v>Of honouris delicis and riches  
 The qwilke Þe werld proferis in sight  
 þat assailis a man on þe side right  
 The toþer bataile is ful smert  
 þat is angir in hele & pouert

That god sendis for soule bi-houe  
 Som to chasti and som~ to proue  
 þat assailis faste on þe lifte side  
 That bataile shuld a man~ a-bide  
 And stande stalworthli in þ<sup>t</sup> stoure  
 For god wil helpe hym~ and socour~  
 But who so flees werld-is likyng  
 And bidis angirs w<sup>t</sup>-outen~ grochyng  
 He ouyr-comys þe batailis bathe  
 And pasis a-way w<sup>t</sup>-outen~ skathe  
 For þe first bataile god hetis hym~ þis  
 worchepe and likyng in heuen blis  
 For god shal set hym~ w<sup>t</sup> hym~ right  
 In his trone so richeli dight  
 Als seynt John beris witnes  
 In þe a-pocolips als wretyn es  
 And for þe toþir god ri3twise  
 Hetis hym~ þe delitis of paradise  
 þe qwilke he grauntis all þo at þe laste  
 And ouyr-comys w<sup>t</sup> goode chere  
 þe angers of þe werld here  
 <lat></lat>  
 The sext bataile þ<sup>t</sup> J wille telle  
 Js of þe wickid men and felle  
 þe qwilke ar~ lemys of antecriste  
 That þe fende of helle hase noriste  
 þai noie þo þ<sup>t</sup> goode men~ ar~ kid  
 Als wickid tirauntis martiris did  
 And als antecriste shal do to som~  
 In þe ende of þe world þ<sup>t</sup> shal com~  
 For þo þat wille nou3t to hym~ assent  
 Shalle be done to swilke tourment  
 þat vnnethis shal ony leue þan~  
 þat dar hym~ clayme for kirsten man~  
 Bot he þat in þe world leuys  
 The qwilke wickidmen~ ofte greuys  
 Jf he take alle his greuaunce  
 Als iob did with goode suffraunce  
 <fol. 41r>And in god troste most of myght

He ouyr-comys þat bataile right  
 Til hym~ þat dose on þis wise  
 God hetis <sup>[him]</sup> powere ouer his enmyse  
 <lat></lat>  
 Þe seuend bataile and þe laste  
 Aftirward assailis vs faste  
 þat is þe bataile of þe fende  
 þat assailis a man at þe last ende  
 For-qwi þe fende is so wilye  
 And tille a man~ hase swilke enuye  
 þat qwen~ he hase ouer-comyn þour3 my3t  
 The sex batailis þ<sup>t</sup> J touchid ri3t  
 And is clomyn~ vp on þe mountayne  
 Of parfitenes of life sertayne  
 þan comys þe fende to þat man~  
 w<sup>t</sup> sleghtis to ouer-come hym þan~  
 And assailis hym~ to strike hym down~  
 þourgh~ vayne-glori and presumpsioun~  
 For qwen he hase wele ouyr-comyn~  
 The sex batailis and heghe clomyn~  
 Hym þinke hym~ þan~ more worthy  
 þan oþir are and more haly  
 And w<sup>t</sup> god of heuen~ more pryue  
 þan~ ony othir man~ shuld be  
 For hym þinke þei haue nou3t so wele done  
 So mase þe fende hym~ falle sone  
 And als lawe to þe sight of eghe  
 Als hym þou3t bi-fore he was heghe  
 Als lucifere did in a shorte tide  
 þat felle from heuen~ to helle for *pride*  
 þere-fore me þinke it wer~ grete nede  
 Til hym~ þat wille *per*fite life lede  
 þat of þo batailis hase victory  
 To defende hym~ fro vayne-glory  
 And fro presumpcioun~ also  
 For þe fende a-boute ledis þeis two  
 Als reward þat comys bi-hynde  
 To assaile goode goode men þ<sup>t</sup> he mai fynde  
 And to ouyr-com þaim & doun~ caste



þat clomyn ar~ heghe & standis nou3t faste  
 For þourgh~ þat reward parchaunce  
 A man~ mai falle ofte in combraunce  
 Als a ship mai titter perishid be  
 <fol. 41v>Nere þe hauyn~ þan~ J-myddis þe se  
 Right so a man~ als clerkis knawis  
 þat to þe hauyn~ of hele drawis  
 þourgh~ þe fende is temptid more  
 Than he fer fro þe hauyn~ wore  
 For þe fende a man~ most waitis  
 þat parfite life and hele laitis  
 But a man~ shuld sette his hert haleli  
 And his loue in god almy3ti  
 And hungir aftir ri3twisenes  
 And 3erne to do þ<sup>t</sup> goddis will es  
 And to defende hym be ay redy  
 Fro presumpcioun~ and vayne-glori  
 So mai he þat bataile scomfite  
 And do þe fende a grete dispite  
 And he þat ouyr-comys þ<sup>t</sup> bataile  
 Shal haue þe mede þ<sup>t</sup> neuer shal faile  
 For seynt John sais als þeis clerkis sees  
 In þe boke of pryuetees  
 þat god sais most of myght  
 Til hym~ þ<sup>t</sup> ouyr-comys right  
 J shal gif at ete w<sup>t</sup>-outen~ strife  
 Of þe fruyte of þe tre of life  
 þat is in myddis paradise  
 That fruyte pasis all fruyte of prise  
 who so wil þe fende ouyr-come  
 Of þat fruyte þan getis he some  
 þeis seuen~ batailis are degrees  
 Of prowes þ<sup>t</sup> goode men shuld chese  
 The qwilke vertu a man mai lede  
 Euen vn-to þe blissid hede  
 Of hungir and thriste of ri3twisenes  
 And to þat mede þat þere-fore es  
 þat is þe blisful fillynge  
 Of ioie and gostli likyng

<lat></lat>

Als god sais þ<sup>t</sup> is ful of myght  
 Blissid be þo þat hungirs right  
 And thristis aftir rightwisenes  
 For þei shal be fild of ioie endeles  
 To qwilke prowes þat oneli spryngis  
 Of þe gifte of strenghe a man~ bryngis  
 þat þe ferthe askyng þat we sai  
 Jn þe pater noster wyn we mai  
 <fol. 42r>Jn qwilke nameli þis gifte we craue  
 God *graunt* vs þat we mai it haue  
 <lat></lat>

Anopir gifte mai mykil availe  
 þat is þe gifte of counsaile  
 That techis vs ai wele goodis wille  
 And mase our~ wille a-corde þer~tille  
 þat gifte a-monge alle opir þinge  
 We aske in þe thrid askyng  
 Jn þe pater noster þat we bid  
 þat most holi praier~ is kid  
 þat gifte oute puttis of þe hert a vice  
 That þeis clerkis callis auarice  
 Auarice shewis it in þingis thre  
 Bisi wynnyng one mai be  
 Straite haldyng a-nopir es  
 þe thrid is spendyng of scarsenes  
 For auarice is swilke a syn~  
 þat mase a man~ bisi to wyn~  
 werdli goodis þat bi-houys faile  
 And in þat hase he grete trauaile  
 <lat></lat>

Auarice in mannys hert settis  
 To hald straiteli þat he gettis  
 And in þat hase he grete drede  
 For he wenys ai he shal haue nede  
 Auarice makis a man~ so scarce  
 þat he nou3t spendis but ai sparse  
 And makis hym~ haue at þe departyng  
 Of þese goodis dole and mys-likyng

And parchaunce payne w<sup>t</sup>-outen~ ende  
 For þaim qwen~ he shal heþin wende  
 þus hase a man~ in þe wynnynge  
 Trauaile and drede in þe haldyng  
 And in þe departyng sorwe and wo  
 And parchaunce endeles payne also  
 Auarice mai be cald bi skille  
 Begynnyng and rote of alle ille  
 þat is a crafte þat þe fende leris  
 To þaim þat wil be his scoleris  
 Auarice men mai be skille calle  
 A tre þ<sup>t</sup> growis & spredis ouer alle  
 Of qwilke spryngis braunchis ten~  
 þat spredis a-monge all maner of men~  
 <fol. 42v>One is okir first to be-gyn~  
 A-nopir is thefte þa thrid rauyn~  
 þe ferthe is chalange in falshede  
 þe fifte sacrilege to drede  
 The sext braunche symony es  
 And þe seuend is wickidnes  
 þe eghtend is fals marchaundise  
 þat som~ men~ hauntis~ on many wise  
 The nynte is crafte of foly  
 And also office of vilany  
 þe tende mai be cald foule play  
 þat folis usis and none but þai  
 <lat></lat>  
 Okir þourgh sleght of okereris  
 Shewis it on many maneris  
 þe first is qwen men firstis a þinge  
 And takis ou3t for þe firstyng  
 þourgh couenand bi-fore þat men mase  
 Alle is okir þat men so tase  
 þis man be haldyn~ comonly  
 Okir w<sup>t</sup> owten~ curtesy  
 And þat bi-houys hym 3elde a-gayne  
 Or ellis he shal haue helle payne  
 <lat></lat>  
 Anoper manere of okir es

þat is þis but it is les  
 Als qwen a man of his wille fre  
 Lenys siluyr or golde in mone  
 And takis ou3t for þe firstynge  
 Of curtesy with-uten~ hetynge  
 3it is þat okir als men saise  
 But if he þat tase it is *curtaise*  
 þat bi-houys hym~ stop in þe det  
 Or ellis wreth of god shal he get  
 For ilke man shuld for goddis sake  
 Til opir first & nou3t þere-fore take  
 þan wille god for þat dede  
 Specialli graunte hym~ his mede  
 <lat></lat>

The thrid maner~ of okir kid  
 Js þis þat is here mykil hid  
 Als qwen~ a man~ weldis a þinge  
 Þat his frendis wan~ w<sup>t</sup> okerynge  
 And þai be pasid oute of þis lyue  
 <fol. 43r>Be it fadir modir or wyue  
 He shuld nou3t hald it in store  
 But he wolde make a sethe þer-fore  
 þat is to sai if he mai wit  
 How his frendis had wonyn it  
 And but if he do he is gilti  
 Als he þat did first þat foli  
 <lat></lat>

Phe <marginal guide for illuminated capital (in main hand) reads t> ferthe maner~ is chargeand

þat is þis to vndirstande  
 Als qwen~ a man~ a *seruand* hase  
 þat okir til his vse tase  
 Jf he þer-of paide hym~ hald  
 He mai be maistir okerer~ tald  
 <lat></lat>

Þe fifte maner~ of okir is þis  
 þat som~ men~ vsis þ<sup>t</sup> lenys mys  
 Als qwen~ a man~ for okir lenys  
 Siluyr þat is opir menys



þat he in kepyngē hase to saue  
w<sup>t</sup> þat þus wil he okir haue  
Or if he borwe in pryūete  
For okir siluyr or oþir mone  
To lene to othir for to haue  
More okir þan he þer-fore gaue  
He þat is dissiple of okerere  
þat maner~ shal he bi ful dere  
But he þer-fore a-mendis make  
Are þe ded hym~ heþin take