

## ECCLESIASTICUS

<sup>1</sup> All wisdom is of the Lord God, and was ever with him, and is before the world.

<sup>2</sup> Who numbered the gravel of the sea, and the drops of rain, and the days of the world?

<sup>3</sup> Who measured the highness [*or height*] of heaven, and the breadth of earth, and the depth of the sea? Who ensearched the wisdom of God, that goeth before all things?

<sup>4</sup> Wisdom was formed first of all things, and the understanding of prudence, from the world, *that is, from without beginning.*

<sup>5</sup> The well of wisdom is the son of God in high things [*or the word of God in heights*]; and the entering of that *wisdom* is everlasting commandments.

<sup>6</sup> To whom was the root of wisdom showed? and who knew the subtleties thereof?

<sup>7</sup> To whom was the lore [*or the discipline*] of wisdom showed, and made open? and who understood the multiplying of the entering thereof, *that is, of the work thereof?*

<sup>8</sup> One is the highest Creator [*or maker of nought*] of all things, almighty, and a mighty king, and worthy to be dreaded full much, sitting on the throne of that *wisdom*, and God having lordship.

<sup>9</sup> He formed it in the Holy Ghost, and he saw, and numbered, and he measured. And he shedded [*or poured*] out it on all his works,

<sup>10</sup> and on each flesh by [*or after*] his gift; he giveth it to them that love him.

<sup>11</sup> The dread of the Lord is glory, and glorying [*or joying*], and glad-ness, and a crown of full out joying.

<sup>12</sup> The dread of the Lord shall delight the heart; and shall give gladness and joy into [*the*] length of days.

<sup>13</sup> To him that dreadeth God, it shall be well in the last things or days; and he shall be blessed in the day of his death. Forsooth they to whom *wisdom* appeareth in sight, *that is, by revelation of prophecy*, love it in sight, and in knowing of his great things The love of God is honourable wisdom.

<sup>14</sup> The beginning of wisdom is the dread of the Lord; and it is formed together in the womb with faithful men, and it goeth with chosen women, and it is known with just [*or right-wise*] men and faithful.

<sup>15</sup> The dread of the Lord is religi-osity of knowing. Religiosity shall keep, and shall justify the heart; and shall give mirth and joy. It shall be well to him that dreadeth God; and he shall be blessed in the days of his comfort [*or in the days of ending of him*].

<sup>16</sup> The fullness of wisdom is for to dread God; and fullness is of the fruits thereof.

<sup>17</sup> It shall fill each gift [*or each house*] of him of generations, and receptacles of the treasures thereof.

<sup>18</sup> The crown of wisdom is the dread of the Lord, and filleth peace, and the fruit of health.

And he saw, and numbered it; forsooth ever either be the gifts of God.

<sup>19</sup> Wisdom shall part the knowing and understanding of prudence; and it enhanceth the glory of them, that hold it.

<sup>20</sup> The root of wisdom is for to dread God; forsooth the branches thereof *be* long enduring [*or long living*]. Understanding and religiosity of knowing *be* in the treasures of wisdom; but wisdom is abomination to sinners.

<sup>21</sup> The dread of the Lord putteth away sin, for he that is without dread *of God*, may not be justified;

<sup>22</sup> for why the wrathfulness of his pride [*or willfulness*] is the destroying of him.

<sup>23</sup> A patient man shall suffer *the dis-eases of a proud man* till into time; and afterward there shall be yielding of mirth.

<sup>24</sup> Good wit shall hide the words of him till into a time; and the lips of many men shall tell out the wit of him.

<sup>25</sup> In the treasures of wisdom is signifying of knowing; but the worshipping of God is abomination to a sinner.

<sup>26</sup> A! son, coveting wisdom, keep thou rightfulness [*or rightwiseness*], and God shall give it to thee.

<sup>27</sup> For why the dread of the Lord is wisdom, and knowing [*or discipline*], and that that is well pleasant [*or well-pleased*] to him is faith and mildness; and *God* shall fill the treasures of him [*or it shall full-fill the treasures of him*].

28 Be thou not rebel, and unbelieve-ful to the dread of the Lord; and nigh thou not to him in *[or with]* double heart.

29 Be thou not an hypocrite in the sight of men; and be thou not caused to stumble in thy lips.

30 Take thou keep to those *[things]*, lest thou fall, and bring dishonor to thy soul; and lest God show thy privates, and hurtle thee down in the midst of the synagogue, *that is, of gathering together of faithful men*; for thou nighedest wickedly *[or malicious-ly]* to the Lord, and thine heart was full of guile and of falseness *[or treachery and deceit]*.

## CHAPTER 2

1 Son, nighing to the service of God, stand thou in rightfulness *[or rightwiseness]*, and dread; and make ready *[or prepare]* thy soul to temptation.

2 Bear down thine heart, and suffer, and bow down thine ear, and take the words of understanding, and haste thou not into the time of death *[or time of oppressing]*.

3 Suffer thou the sustainings of God; be thou joined to God, and abide thou, that thy life wax in the last time.

4 Take thou all thing that is set to thee, and suffer thou in sorrow, and have thou patience in thy lowness *[or meekness]*.

5 For why gold and silver is proved in fire; forsooth men worthy to be received *be proved* in the chimney of lowness *[or meekness]*.

6 Believe thou to God, and he shall recover thee; and dress thou thy way, and hope thou into

him. Keep thou his dread, and wax thou eld [*or old*] therein.

<sup>7</sup> Ye that dread the Lord, abide his mercy, and bow ye not away from him, lest ye fall down [*or lest ye fall*].

<sup>8</sup> Ye that dread the Lord, believe to him, and your meed shall not be voided [*away*].

<sup>9</sup> Ye that dread the Lord, hope into him, and mercy shall come to you into delighting.

<sup>10</sup> Ye that dread the Lord, love him, and your hearts shall be lightened or enlightened. Sons, behold ye the nations of men, and know ye, that no man hoped in the Lord, and was shamed; *none* dwelled in his behests, and was forsaken; either who inward-ly called him, and he despised him?

<sup>11</sup> For why God is piteous, and merciful, and he shall forgive sins in the day of tribulation; and he is defender to all men, that seek him in truth.

<sup>12</sup> Woe *to the* double in heart, and with cursed lips, and mis-doing [*or evil-doing*] hands; and to a sinner entering [*or going*] into the land by two ways.

<sup>13</sup> Woe to them that be dissolute of heart, that believe not to God; and therefore they shall not be defended of him.

<sup>14</sup> Woe to them that have lost patience, and that have forsaken rightful [*or right*] ways, and have turned away [*or aside*] into shrewd ways. And what shall they do, when the Lord shall begin to behold [*or to inwardly look*]?

<sup>15</sup> They that dread the Lord, shall not be unbelievful to his word; and they that love him, shall keep his ways.

<sup>16</sup> They that dread the Lord, shall inquire [*or inwardly seek*] those things, that be well pleasant [*or well pleased*] to him; and they that love him, shall be filled with his law.

<sup>17</sup> They that dread the Lord, shall make ready [*or prepare*] their hearts, and shall hallow their souls in his sight. They that dread the Lord, shall keep his commandments, and they shall have patience till to the behold-ing of him;

<sup>18</sup> and shall say, If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men. For by the greatness of him, so and his mercy is with him. The sons of wisdom *be* the church of just [*or rightwise*] men, and the nation of them *is* obedience and love.

## CHAPTER 3

<sup>1</sup> Dearworthy sons, hear ye the doom of the father; and do ye so, that ye be safe.

<sup>2</sup> For why God honoured the father in sons, and he seeketh, and hath made steadfast the doom of the mother into sons.

<sup>3</sup> He that loveth God, shall pray for sins, and he shall abstain [*or with-hold*] himself from those [*or them*], and he shall be heard in the prayer of days.

<sup>4</sup> And as he that treasureth, so he that honoureth his mother.

<sup>5</sup> He that honoureth his father, shall be made merry in sons, and he shall be heard in the day of his prayer.

<sup>6</sup> He that honoureth his father, shall live by *[or with]* longer life; and he that obeyeth to the father, shall refresh the mother, *that is, shall comfort her.*

<sup>7</sup> He that dreadeth the Lord, honoureth father and mother; and he shall serve in work, and word, and in all patience to them that engendered *[or begat]* him, as to lords.

<sup>8</sup> Honour thy father, that the blessing of God come to thee; and his blessing dwelleth in the last.

<sup>9</sup> The blessing of the father maketh steadfast the houses of sons; but the cursing of the mother draweth out the foundations *[by the root]*.

<sup>10</sup> Have thou not glory in the des-pising *[or the wrong]* of thy father; for it is not glory to thee, but confusion *[or shame]*.

<sup>11</sup> For why the glory of a man is of the honour of his father; and the shame of the son is a father without honour.

<sup>12</sup> Son, receive the eld *[or last age]* of thy father, and make thou not him sorry *[or not sorrow thou him]* in his life;

<sup>13</sup> and if he faileth in wit, give thou forgiveness, and despise thou not him in thy virtue;

<sup>14</sup> for why the alms-*[deeds]* of the father shall not be *[in]* forgetting. For why good shall be restored to thee for the sin of the mother, and building *[up]* shall be made to thee in rightfulness *[or rightwiseness]*;

<sup>15</sup> and it shall remember of thee in the day of tribulation, and thy sins shall be released *[or loosed]*, as ice in clearness, *either heat*, of the sun.

<sup>16</sup> He is of full evil fame, that forsaketh the father; and he that wratheth the mother, is cursed of God.

<sup>17</sup> Son, perform thy works in mild-ness, and thou shalt be loved over the glory of men.

<sup>18</sup> In as much as thou art great, make thee meek in all things, and thou shalt find grace before God;

<sup>19</sup> (This verse is omitted in the original text.)

<sup>20</sup> for why the power of God alone is great, and he is honoured of meek men.

<sup>21</sup> Seek thou not higher things than thou, and inquire [*or search*] thou not stronger things than thou;

<sup>22</sup> but ever[*more*] think thou those things, which God commanded to thee; and be thou not curious in full many works of him. For it is not needful to thee to see with thine eyes those things, that be hid.

<sup>23</sup> In superfluous things do not thou seek [*or ensearch*] manyfold; and be thou not curious in many works of him; for why full many things above the wit of men be showed to thee.

<sup>24</sup> For the suspicion of many men hath deceived them, and withheld their wits in vanity.

<sup>25</sup> (This verse is omitted in the original text.)

<sup>26</sup> An hard heart shall have evil in the last time; and he that loveth peril shall perish therein. An heart that entereth by two ways [*or The heart going into two ways*], that is, that hath the knowing of good in under-standing, and malice in will, shall not have prosperities, *either rest*; and a



man of shrewd heart, shall be caused to stumble in those *[or them]*.

<sup>27</sup> A wicked heart shall be grieved in sorrows; and a sinner shall heap or add to *[or lay to]*, to do sin.

<sup>28</sup> Health shall not be to the synagogue of proud men; for why the thick wood of sin shall be drawn out *[or taken up]* by the root in them, and it shall not be understood, *of sinners who will not think on God's dooms.*

<sup>29</sup> The heart of a wise man is understood in wisdom, and a good ear shall hear wisdom with all covet-ousness. A wise heart and able to understand shall abstain itself from sins, and shall have prosperities in the works of rightfulness *[or rightwise-ness]*.

<sup>30</sup> Water quencheth fire burning, and alms-*[deeds]* against-standeth sins.

<sup>31</sup> And God, the beholder of him that yieldeth grace, *that is, doeth alms*, hath mind afterward; and he shall find steadfastness in the time of his fall.

## CHAPTER 4

<sup>1</sup> Son, defraud thou not the alms-*[deeds]* of a poor man, and turn not over thine eyes from a poor man *[or the poor]*.

<sup>2</sup> Despise thou not an hungry man, and wrath thou not a poor man in his neediness. *[The hungry soul not despise thou, and stir thou not out to wrath the poor in his mis-ease.]*

<sup>3</sup> Torment thou not the heart of a needy man, and tarry thou not the gift to a man *that is* set in anguish. *[The heart of the helpless not torment*

*thou, and draw thou not along a gift to the man put in straits.]*

<sup>4</sup> Cast thou not away the praying of a man set in tribulation, and turn not away thy face from a needy man. *[The praying of the troubled not cast thou away, and turn thou not away thy face from the needy.]*

<sup>5</sup> Turn not away thine eyes from a poor man for ire *[or From the helpless not turn thou away thine eyes for wrath]*, and give not occasion, *[or cause]*, to men asking to curse thee behind.

<sup>6</sup> For the prayer of him that curseth thee in the bitterness of soul, shall be heard; forsooth he that made him, shall hear him.

<sup>7</sup> Make thee easy to speak to the congregation of poor men, and make meek thy soul to a priest, *that is, do thou due reverence to an eld man*, and make meek thine head to a great man.

<sup>8</sup> Bow down without sorrow thine ear to a poor man *[or the poor]*, and yield thy debt, and answer thou peaceably in mildness.

<sup>9</sup> Deliver thou him that suffereth wrong from the hand of a proud man, and bear thou not heavily in thy soul.

<sup>10</sup> In deeming be thou merciful as a father to fatherless children, and *be thou* for an husband to the mother of them; and thou shalt be as an obedient son of the Highest, and he shall have mercy on thee more than a mother *hath mercy on her child*.

<sup>11</sup> Wisdom inspireth life to his sons, and receiveth men seeking him, and shall go before in the way of rightfulness; *[Wisdom to his*

*sons inbreathed life, and receiveth the men out seeking him, and he shall go before in the way of rightwiseness;]*

<sup>12</sup> and he that loveth that *wisdom*, loveth life, and they that wake to it, shall embrace the peaceableness [*or the gladness*], either sweetness, thereof.

<sup>13</sup> They that hold it, shall inherit life; and whither it shall enter, God shall bless.

<sup>14</sup> They that serve it, shall be obeying to the Holy; and God loveth them, that love it

<sup>15</sup> He that heareth it, deemeth folks; and he that beholdeth it, shall dwell trustily.

<sup>16</sup> If a man believeth [*or give faith*] to it, he shall dwell, and inherit it; and the creatures of them shall be in confirming, *that is, the works of them shall be confirmed in good.*

<sup>17</sup> For in temptation it goeth with him, and among the first it chooseth him. It shall bring in on him dread, and fear, and proving, and it shall torment him in the tribulation of his doctrine [*or teaching*], till it tempt him in his thoughts, and believe to his soul.

<sup>18</sup> And it shall make him steadfast, and shall bring right way to him, and it shall make him glad; and shall make naked his privates to him, and shall treasure on him knowing, and understanding of rightfulness [*or rightwiseness*].

<sup>19</sup> Forsooth if he erreth, *God[or it]* shall forsake him, and shall betake him into the hands of his enemy.

<sup>20</sup> Son, keep thou time, and eschew thou [*or shun away*] from evil. Be thou not ashamed for thy life to say truth;

<sup>21</sup> for why there is shame that bringeth sin, and there is shame that bringeth glory and grace.

<sup>22</sup> Take thou not a face against thy face, *that is, against thy soul*, neither a leasing against thy soul.

<sup>23</sup> Shame thou not thy neighbour in his fall [*or falling*], neither withhold thou a word in the time of health.

<sup>24</sup> Hide not thy wisdom in the fair-ness thereof; for why wisdom is known in [*the*] tongue, and wit, and knowing, and teaching in the word of a wise man; and steadfastness *is* in the works of rightfulness [*or rightwise-ness*].

<sup>25</sup> Against-say thou not the word of truth in any manner; and be thou ashamed of the leasing of thy mis-learning.

<sup>26</sup> Be thou not ashamed to acknowledge thy sins; and make thee not subject to each man for sin.

<sup>27</sup> Do not thou stand against [*or withstand*] the face of the mighty, neither endeavour thou against the stroke of the flood.

<sup>28</sup> For rightfulness [*or rightwiseness*] fight thou for *the health of* thy soul, and till to the death strive thou for rightfulness [*or rightwiseness*]; and God shall overcome thine enemies for thee.

<sup>29</sup> Do not thou be swift in thy tongue, and unprofitable and slack [*or slothful*] in thy works.

<sup>30</sup> Do not thou be as a lion in thine house, turning upside-down thy menials, and oppressing them that be subject/s to thee.

<sup>31</sup> Thine hand be not ready [*or put forth*] to take, and closed altogether to give.

## CHAPTER 5

<sup>1</sup> Do not thou take heed to wicked possessions, and say thou not, Sufficient life is to me [*or There is to me sufficient life*], that is, long is to coming to me, therefore I must get many things; for it shall nothing profit in the time of vengeance, and of failing [*or of oppressing*], either death.

<sup>2</sup> Pursue thou not the covetousness of thine heart in thy strength, [*Not follow thou in thy strength the coveting of thine heart,*]

<sup>3</sup> and say thou not, As I might, either, who shall make me subject for my deeds? For why God avenging shall avenge.

<sup>4</sup> Say thou not, I have sinned, and what sorrowful thing befell to me? For the Highest is a patient yielder.

<sup>5</sup> Of the forgiveness of sins, do not thou be without dread, neither heap [*or lay*] thou sin upon sin.

<sup>6</sup> And say thou not, The merciful doing of God is great [*or The mercy of God is great*]; he shall have mercy on the multitude of my sins. For why mercy and ire [*or wrath*] nigheth soon from him, and his ire [*or wrath*] beholdeth on sinners.

<sup>7</sup> Tarry thou not to be converted to the Lord, and delay thou not from day into day. For why his ire shall come suddenly, and he shall lose thee in the time of vengeance. [*Not tarry thou to be converted to the Lord, and not put thou it off from day into day. Suddenly forsooth shall come the wrath of him, and in time of vengeance he shall destroy thee.*]

<sup>8</sup> Do not thou be anguished in unjust riches; for those *[or they]* shall not profit in the day of failing, *either of death*, and of vengeance.

<sup>9</sup> Winnow thee not into each wind, and go thou not into each way; for so a sinner is proved in double tongue.

<sup>10</sup> Be thou steadfast in the way of the Lord, and in truth and knowing of thy wit; and the word of peace and of rightfulness *[or rightwiseness]* pursue thee perfectly.

<sup>11</sup> Be thou mild to hear the word of God, that thou understand, and with wisdom bring thou forth a true answer.

<sup>12</sup> If thou hast understanding, answer thy neighbor; else thine hand be on thy mouth, lest thou be taken in a word unwisely taught, and be ashamed.

<sup>13</sup> Honour and glory *is* in the word of a wise man; but the tongue of an unprudent man is his destroying.

<sup>14</sup> Be thou not called a privy evil speaker, *[or a twisel tongue, or a privy backbiter]*, in thy life, and be thou not taken in thy tongue, and be ashamed. Shame and penance is on a thief, and worst shame *[or worst reproof]*, *either cursing*, is on a man of double tongue. Forsooth hatred and enmity and despising *is* to a privy backbiter.

<sup>15</sup> Justify thou a little man and a great man in like manner. *[Justify thou in like manner the little and the great.]*

## CHAPTER 6

<sup>1</sup> Do not thou for a friend be made *an* enemy to thy neighbour; for why an evil man shall inherit upbraiding and despising [*or reproof and strife*], and each sinner envious and double-tongued [*or twisel-tongued*].

<sup>2</sup> Enhance thee not in the thought [*or thinking*] of thy soul, as a bull *doeth*; lest thy virtue [*or thy strength*] be hurtled down by folly,

<sup>3</sup> and it eat thy leaves, and lose thy fruits, and thou be left as a dry tree in desert [*or in wilderness*].

<sup>4</sup> Forsooth a wicked soul shall lose [*or destroy*] him that hath it, and it giveth him into the joy of the enemy, and it shall lead forth into the part of wicked men.

<sup>5</sup> A sweet word multiplieth friends, and asuageth enemies; and a tongue well gracious shall be plenteous in a good man [*or a gracious tongue in a good man shall abound*].

<sup>6</sup> Many peaceable men be to thee, and one of a thousand be a counsellor to thee.

<sup>7</sup> If thou hast a friend, have him in temptation, *that is, prove thou him in thine adversity*, and betake not lightly [*or not lightly open, or trust*], thyself to him.

<sup>8</sup> For there is a friend by his time, and he shall not dwell in the day of tribulation.

<sup>9</sup> And there is a friend which is turned to enmity; and there is a friend, that shall show openly hatred, and chiding, and despisings, [*or there is a friend, that hate, and strife, and reproofs shall discover*].

<sup>10</sup> Forsooth there is a friend, fellow of table, and dwelleth not in the day of need.

<sup>11</sup> If a friend dwelleth steadfast, he shall be as a man even with thee, and he shall do trustily in thy menial [*or homely*] things.

<sup>12</sup> If he meeketh himself before thee, and hideth him from thy face, thou shalt have good friendship of one accord [*or of one will*].

<sup>13</sup> Be thou parted from thine enemies, and take heed of thy friends.

<sup>14</sup> A faithful friend is a strong defending [*or a strong protection*]; forsooth he that findeth him, findeth treasure.

<sup>15</sup> No comparison is to a faithful friend; weighing of gold and of silver is not worthy against the goodness of his faithfulness.

<sup>16</sup> A faithful friend is medicine of life, and of undeadliness; and they that dread the Lord, shall find him.

<sup>17</sup> He that dreadeth the Lord, shall have evenly good friendship [*or evenly shall have good friendship*]; for why his friend shall be at the likeness of him.

<sup>18</sup> Son, from thy youth take thou doctrine, and till to [*thine*] hoar hairs thou shalt find wisdom.

<sup>19</sup> As he that eareth, and that soweth, nigh thou to it, and abide thou the good fruits thereof. For thou shalt travail a little in the work thereof, and thou shalt eat soon of the generations thereof [*or and soon thou shalt eat of the gettings of it*].

<sup>20</sup> Wisdom is over-sharp or full-sharp to untaught men, and an heart-less man shall not dwell therein.



<sup>21</sup> As the virtue of a stone, proving shall be in them; and they shall not tarry to cast away it [*or to throw it afar*].

<sup>22</sup> Forsooth the wisdom of teaching is by the name thereof, and it is not open to many men; but it dwelleth with them, of whom it is known, till to the sight of God.

<sup>23</sup> Son, hear thou [*or Hear, son*], and take the counsel of understand-ing, and cast thou not away my counsel.

<sup>24</sup> Set in thy foot into the stocks thereof, and thy neck into the bies [*or collars*] thereof.

<sup>25</sup> Make subject [*or Underlay*] thy shoulder, and bear it, and be thou not annoyed in the bonds thereof.

<sup>26</sup> In all thy will go to it, and in all thy virtue keep the ways thereof.

<sup>27</sup> Inquire thou *about* it [*or Ensearch it*], and it shall be made open to thee; and thou made holding *wisdom* forsake not it.

<sup>28</sup> For in the last things thou shalt find rest therein, and it shall turn [*or it shall be turned*] to thee into delight-ing.

<sup>29</sup> And the stocks thereof shall be to thee in defence of strength, and the foundations of virtue, and the bies, [*or collars*] thereof, into a stole of glory.

<sup>30</sup> For why the fairness of life is in wisdom, and the bonds thereof *be* healful or healthful [*or wholesome*] binding.

<sup>31</sup> Thou shalt wear it as a stole of glory, and thou shalt set [*or put*] on thee a crown of thanking.

<sup>32</sup> Son, if thou takest heed to me, thou shalt learn wisdom; and if thou givest thy will, thou shalt be wise.

<sup>33</sup> If thou bowest down thine ear, thou shalt take teaching; and if thou lovest for to hear, thou shalt be wise.

<sup>34</sup> Stand thou in the multitude of prudent priests, and be thou joined of heart to the wisdom of them;

<sup>35</sup> that thou mayest hear each telling [*or all the telling*] of God, and the proverbs of praising flee or fly not away [*or escape not*] from thee.

<sup>36</sup> And if thou seest a wise man, wake thou to *or watch* him, and thy foot [*often*] tread on the grees of his doors.

<sup>37</sup> Have thou thought in the commandments of God, and be thou most busy in his behests; and he shall give to thee [*an*] heart, and covetous-ness [*or coveting*] of wisdom shall be given to thee.

## CHAPTER 7

<sup>1</sup> Do not thou do evils, and those [*or they*] shall not take [*or catch*] thee.

<sup>2</sup> Depart thou from wickedness, and evils shall fail from thee. [*Go away from the wicked, and there shall fail evils from thee.*]

<sup>3</sup> Sow thou not evils in the furrows of unrightfulness [*or unrightwiseness*], and thou shalt not reap those [*or them*] in sevenfold.

<sup>4</sup> Do not thou seek of a man leading [*or the dignity of a leader*], neither of a king the chair of honour.

<sup>5</sup> Justify thou not thee before God, for he is the knower of the heart; and do not thou desire to be seen wise with the king.

<sup>6</sup> Do not thou seek to be made a judge [*or a doomsman*], no but thou mayest break wickednesses by *thy* virtue; lest thou dread the face of a mighty man, and set cause of stumbling in thy swiftness [*or thine hither and thither deliberateness*].

<sup>7</sup> Do not thou sin in the multitude of a city, neither send thee into the people;

<sup>8</sup> neither bind thou [*to*] double sins, for thou shalt not be guiltless in one.

<sup>9</sup> Do not thou be a coward in thy soul, to pray; and despise thou not to do alms-*[deeds]*.

<sup>10</sup> Say thou not, God shall behold in the multitude of my gifts; and when I shall offer to God alder-highest [*or to the highest God*], he shall take my gifts.

<sup>11</sup> Scorn thou not a man in the bitterness of soul; for why God is the beholder, that maketh meek, and enhanceth.

<sup>12</sup> Do not thou love a leasing against thy brother; neither do thou in like manner against a friend.

<sup>13</sup> Do not thou desire to lie any leasing; for why the continuance thereof [*or the busyness forsooth of them*] is not good.

<sup>14</sup> Do not thou be a jangler [*or full of words*] in the multitude of priests; and rehearse thou not a word in thy prayer.

<sup>15</sup> Hate thou not travailous works, and earth-tilthing [*or churlish doing*] made of the Highest.

16 Areckon thou not thee in the multitude of unlearned men [*or men without discipline*]. Have thou mind on ire [*or wrath*], for it shall not tarry.

17 Make thou meek greatly thy spirit [*or Meek greatly thy spirit*], for why the vengeance of the flesh of an unpious man is fire, and worms.

18 Do not thou trespass against thy friend delaying money; neither despise thou a full dearworthy brother for gold.

19 Do not thou depart [*or go away*] from a wise woman, and good, whom thou hast gotten in the dread of the Lord; for why the grace of her shamefastness is above gold.

20 Hurt thou not a servant working in truth, neither an hired man giving his life.

21 A witting servant be dearworthy to thee as thy *own* soul; defraud thou not him of freedom, neither forsake thou him *when* needy [*or helpless*].

22 Beasts be to thee? take thou heed to those [*or them*]; and if those be profitable, dwell those still at thee, [*or if they be profitable, abide they still with thee*].

23 Sons be to thee? teach thou them, and bow thou them *under chastising* from their childhood.

24 Daughters be to thee? keep thou the body of them, and show thou not glad face to them [*or show thou not thy face glad to them*].

25 Give thy daughter *to marriage*, and thou doest a great work; and give thou her to a wise man.

<sup>26</sup> If a woman is to thee after thy soul, cast her not away; and betake thou not thee in all thine heart to an hateful *woman*.

<sup>27</sup> Honour thy father; and forget thou not the wailings of thy mother.

<sup>28</sup> Have thou mind that thou haddest not been, but by them, and yield thou to them as they *did* to thee.

<sup>29</sup> In all thy soul dread thou God, and hallow thou his priests.

<sup>30</sup> In all thy virtue [*or strength*] love thou him that made thee; and forsake thou not his ministers [*or servants*].

<sup>31</sup> Honour thou God of all thy soul; and honour thou priests, and cleanse thee with *thine* arms, *that is, by offerings gotten with thy travail*. Give thou to them the part of the first fruits, and of purging, as also it is commanded to thee; and of thy negligence purge thou thee with few men. Thou shalt offer to the Lord the gift of thine arms, and the sacrifice of hallowing, the beginnings, *that is, the first fruits and dimes, or tithes*, of holy men [*or the beginnings of holy things*].

<sup>32</sup> And dress thine hand to a poor man [*or to the poor*], that thy mercy and blessing be performed.

<sup>33</sup> Grace is given in the sight of each that liveth; and forbid thou not grace to a dead man.

<sup>34</sup> Fail thou not in *to do* comfort to them that weep; and go thou with them that mourn.

<sup>35</sup> Be thou not slow to visit a sick man [*or the sick*]; for by these things thou shalt be made steadfast in love.

<sup>36</sup> In all thy works have thou mind on [*or have in mind*] thy last things; and thou shalt not do sin without end.

## CHAPTER 8

<sup>1</sup> Chide [*or Strive*] thou not with a mighty man, lest thou fall into his hands.

<sup>2</sup> Strive thou not with a rich man, lest peradventure he make play again-ward to thee [*or lest again-ward he set strife to thee*]. For why gold and silver hath lost many men; and it stretcheth forth till to the heart[s] of kings, and turneth them.

<sup>3</sup> Chide [*or Strive*] thou not with a man, a jangler [*or a tonguey man*], and lay thou not trees into his fire.

<sup>4</sup> Commune thou not with an untaught man, lest he speak evil of thy kindred.

<sup>5</sup> Despise thou not a man turning away himself from sin, neither up-braid thou him [*nor put thou reproof to him*]; have thou mind, that all we be in corruption.

<sup>6</sup> Despise thou not a man in his eld *age*; for why some of us men wax eld [*or old*].

<sup>7</sup> Do not thou make joy of thine enemy *being* dead, witting that all we die, and will not *to* come into joy *of our enemies*.

<sup>8</sup> Despise thou not the telling of wise priests, and be thou conversant in the proverbs of them [*or in the proverbs of them altogether dwell thou*]; for of them thou shalt learn wisdom, and teaching of understand-ing, and to serve without complaint to great men.

<sup>9</sup> The telling of elder men pass not *by* thee [*or Pass not beside thee the telling of elders*]; for they have learned of their fathers. For of them thou shalt learn understanding; and in the time of need thou shalt give [*an*] answer.

<sup>10</sup> Kindle thou not the coals of sinners, and reprove them; and be thou not burnt with the flame of [*the*] fire of their sins.

<sup>11</sup> Stand thou not against the face of a man full of despising [*or the face of the strife*ful]; lest he sit as an espyer to thy mouth.

<sup>12</sup> Do not thou lend to a man stronger than thou; that if thou hast lent, have thou it as lost.

<sup>13</sup> Promise thou not above [*or over*] thy power or virtue; that if thou hast promised, bethink thou as yielding, *for thou art holden to do thy might*.

<sup>14</sup> Deem thou not against a judge; for he deemeth after that, that is just.

<sup>15</sup> Go thou not in the way with an hardy man, lest peradventure he aggregate his evils in thee; for he goeth after his will, and thou shalt perish together with *him through* his folly.

<sup>16</sup> Make thou not chiding [*or jangling*] with a wrathful man, and go thou not into desert with an hardy man; for why blood, *that is, shedding out of innocent blood*, is as nought before him, and where none help is [*or and where is not help*], he shall hurtle thee down.

<sup>17</sup> Have thou not counsel with fools; for they may not love, but those things that please them.

<sup>18</sup> Make thou not a counsel before a stranger; for thou knowest not, what he shall bring forth.

<sup>19</sup> Make not thine heart known to each man [*or To all men thine heart open thou not*], but only to a very friend, and proved; lest peradventure he bring to thee false grace, *that is, feigned friendship*, and despise [*or put reproof to*] thee.

## CHAPTER 9

<sup>1</sup> Love thou not jealously the woman of thy bosom [*or Be thou not jealous to the woman of thy bosom*]; lest she show on thee the malice of evil doctrine.

<sup>2</sup> Give thou not to a woman the power of thy soul; lest she enter in thy virtue, and thou be shamed [*or confounded*].

<sup>3</sup> Behold thou not a woman of many wills, *that coveteth now this man, now that man*; lest peradventure thou fall into the snares of her.

<sup>4</sup> Be thou not customable with a dancress, [*or a leaperess, or tumbler*], neither hire thou her; lest peradventure thou perish in the speedy work of her.

<sup>5</sup> Behold thou not a virgin [*or a maiden*]; lest peradventure thou be caused to stumble in the fairness of her.

<sup>6</sup> Give thou not thy soul to whores in anything; lest thou lose thee, and thy soul, and thine heritage.

<sup>7</sup> Do not thou behold about in the lanes [*or ways*] of the city; neither err thou in the large streets thereof.

<sup>8</sup> Turn away thy face from a woman well arrayed; and behold thou not about the fairness of another or another *man's wife*. Many men have perished for the fairness of a woman; and



thereby covetousness [*or lust*] burneth on high as fire or concupiscence burneth out as fire. Each woman which is an whore, *either customable to fornication*, shall be defouled as a fen, or a turd, in the way, [*or Each woman that is lecherous, as a thost, or dung, in the way shall be trodden*]. Many men wondering on the fairness of an alien woman were made reprovable, for why the speech of her burneth on high as fire.

<sup>9</sup> Sit thou not in any manner with an alien woman, neither rest thou with her on a bed [*nor lie thou with her upon the arm*]; and jangle thou not with her in wine, lest peradventure thine heart bow into her, and thou fall into perdition by thy blood [*or by thy blood thou slide into perdition*].

<sup>10</sup> Forsake thou not an eld [*or old*] friend; for a new friend shall not be like him. New wine is like a new friend; it shall wax eld [*or old*], and thou shalt drink it with sweetness.

<sup>11</sup> Covet [*or Love*] thou not the glory and riches of a sinner; for thou knowest not, what destroying of him shall come.

<sup>12</sup> The wrong of unjust [*or unright-wise*] men please not thee, and know thou that a wicked man [*or the unpious*] shall not please till to hells [*or hell*].

<sup>13</sup> Be thou far from a man that hath power to slay, *that is, from a cruel tyrant*, and thou shalt not have suspicion of the dread of death; and if thou nighest to him, do not thou do any trespass [*or anything do amiss*], lest peradventure he take away thy life. Know thou the communing of

death; for thou shalt enter into the midst of snares, and thou shalt go on the arms of them that sorrow.

<sup>14</sup> By thy virtue, keep thee from thy neighbour *that may speak against thee to a tyrant*; and treat thou with wise men and prudent men.

<sup>15</sup> Just [*or Rightwise*] men be guests, *or meat-frères, [or meat-fellows]*, to thee; and thy glorying be in the dread of God.

<sup>16</sup> And the thought of God be to thee in wit, *that is, apply thy wit to think on God*; and all thy telling *be* in the behests of the Highest.

<sup>17</sup> Works shall be praised in the hand of craftsmen, and the prince of the people in the wisdom of his word; forsooth in the wit of elder men [*or elders*] a word *shall be praised*.

<sup>18</sup> A man, a jangler [*or a tonguey man*], is dreadful in his city; and a fool-hardy man in his word shall be hateful.

## CHAPTER 10

<sup>1</sup> A wise judge shall deem his people; and the princehood of a witting man shall be steadfast [*or stable*].

<sup>2</sup> After the judge of the people, so and his ministers [*or servants*]; and what manner man is the governor of the city, such *be* also men dwelling therein.

<sup>3</sup> An unwise king shall lose his people; and cities shall be inhabited by the wit of prudent men.

<sup>4</sup> The power of earth *is* in the hand of God, and all the wickedness of heathen men [*or the*

*Gentiles*] is abominable; and he shall raise *up* a profitable governor at a time on it.

<sup>5</sup> The power of man *is* in the hand of God; and he shall set [*or put*] his honour on the face of a wise man in the law.

<sup>6</sup> Have thou not mind on all the wrong of the neighbour; and do thou nothing in the works of wrong.

<sup>7</sup> Pride is hateful before God and men; and all the wickedness of heathen men [*or Gentiles*] *is* abom-inable.

<sup>8</sup> A realm is translated, *either taken away*, from a folk into folk for unrightfulnesses, and wrongs, and despisings, and diverse guiles [*or treacheries*].

<sup>9</sup> Nothing is curseder than an avarice man. What art thou proud, thou earth and ashes? Nothing is worse, than for to love money [*or Nothing is more wicked, than to love money*]; for why this man hath, yea, his soul set to sale, for in his life he hath cast away his innerest [*or in-ward*] things.

<sup>10</sup> Each power *is* short life; long sickness grieveth the leech. A leech cutteth away [*or cutteth off*] short sickness; so and a king is today, and tomorrow he shall die.

<sup>11</sup> Forsooth when a man shall die, he shall inherit serpents, and beasts, and worms.

<sup>12</sup> The beginning of pride of man *was* to be apostate from God; for his heart went away from him that made him.

<sup>13</sup> For why pride is the beginning of all sin [*or For the beginning of all sin is pride*]; he that holdeth it, shall be filled with cursings, and it

shall destroy him into the end. Therefore the Lord hath shamed the covents or convents of evil men, and hath destroyed them unto the end.

<sup>14</sup> God destroyed the seats of proud dukes; and made mild men to sit for them.

<sup>15</sup> God made dry the roots of proud folks; and planted meek men of those folks.

<sup>16</sup> The Lord destroyed the lands of folks; and lost those [*or destroyed them*] unto the foundation.

<sup>17</sup> He made dry *the roots* of them, and lost them; and made the mind of them to cease from the earth. God lost the mind of proud men; and left the mind of meek men in wit.

<sup>18</sup> Pride was not made to men; neither wrathfulness to the nation of women, *that is, to all men born of women.*

<sup>19</sup> This seed of men that dreadeth God, shall be honoured; but this seed shall be dishonoured, that over-passeth the commandments of the Lord.

<sup>20</sup> In the midst of brethren the governor of them *is* in honour; and they that dread God, shall be in his eyes, *that is, shall be honourable, and please him.*

<sup>21</sup> (This verse is omitted in the original text.)

<sup>22</sup> The glory of rich men honoured and of poor men is the dread of God.

<sup>23</sup> Do not thou despise a just [*or rightwise*] poor man; and do not thou magnify a rich sinful man.

<sup>24</sup> The judge is great, and he is mighty in honour; and he is not greater than that man that dreadeth God.

<sup>25</sup> Free children serve a witting servant; and a prudent man and learned shall not grutch, *when he is blamed [or chastised]*, and an un-knowing man shall not be honored.

<sup>26</sup> Do not thou enhance thee in thy work to be done; and do not thou be slow *[or despair]* in the time of anguish.

<sup>27</sup> He is better that worketh, and hath plenty *[or aboundeth]* in all things, than he that hath glory, and needeth bread.

<sup>28</sup> Son, keep thy soul in mildness, *that holdeth due measure, and re-fraineth excess*; and give thou honour to it, after his merit.

<sup>29</sup> Who shall justify him that sinneth against his soul? and who shall honour him that dishonoureth his soul?

<sup>30</sup> A poor man hath glory by his learning and dread; and there is a man that is honoured for his chattel *[or substance]*.

<sup>31</sup> Forsooth if a man hath glory in poverty, how much more in chattel? and he that hath glory in chattel, dread poverty. *[Who forsooth glorieth in poorness, how much more in substance? and who glorieth in substance, poorness shameth.]*

## CHAPTER 11

<sup>1</sup> The wisdom of a man made meek shall enhance his head; and shall make him to sit in the midst of great men.

<sup>2</sup> Praise thou not a man in his fairness; neither despise thou a man in his sight.

<sup>3</sup> A bee is little among birds; and his fruit hath the beginning of sweet-ness.

<sup>4</sup> Have thou never glory in cloth-ing, and be thou not enhanced in the day of thine honour; for why the works of the Highest alone *be* wonderful, and his works *be* glorious, and hid, and unseen.

<sup>5</sup> Many tyrants have set in throne; and a man of whom was no supposing bare the diadem.

<sup>6</sup> Many mighty men be oppressed strongly; and glorious men be given into the hands of other men. [*Many mighty men be oppressed greatly; and the glorious be taken into the hands of other men.*]

<sup>7</sup> Before that thou ask, blame thou not any man; and when thou hast asked, blame thou justly [*or chastise thou rightly*].

<sup>8</sup> Before that thou hear, answer thou not a word; and in the midst of elder men add thou not to speak.

<sup>9</sup> Strive thou not, of that thing that dis-easeth [*or grieveth*] not thee; and stand thou not in the doom of sins [*or in the middle of sinners*].

<sup>10</sup> Son, thy deeds be not in many things; and if thou art rich, thou shalt not be without part of guilt [*or thou shalt not be guiltless from trespass*]. For if thou pursuest [*or shalt follow*], thou shalt not [*over*]-take; and thou shalt not escape, if thou runnest before.

<sup>11</sup> There is a man travailing, and hasting, and sorrowing, and unpius; and by so much the more he shall not have plenty [*or shall not abound*].

<sup>12</sup> There is a man fade, *that is, feeble, failing more than others*, needy of recovering, failing

more in virtue, and plenteous in poverty; and the eye of God beheld him in good, and raised him from his lowness, *[There is a man withered, needing recovering, more failing in virtue, and abounding in poorness; and the eye of God beheld him in good, and reared him from his lowness;]*

<sup>13</sup> and enhanced his head; and many men wondered *[or marvelled]* in him, and honoured *[or worship-ped]* God.

<sup>14</sup> Goods and evils, *that is, prosperities and adversities*, life and death, poverty and riches, be of God.

<sup>15</sup> Wisdom, and learning, and knowing of the law *be* with the Lord; love and the ways of good men *be* at *[or with]* him.

<sup>16</sup> Error and darkneses be made together to sinners; forsooth they that make full out joy in evil, wax eld *[or old]* together into evils.

<sup>17</sup> The gift of God dwelleth to just *[or rightwise]* men; and increasings of him shall have prosperities without end.

<sup>18</sup> *Some* man there is made rich in doing scarcely *[or scarcely doing]*, and this *is* the part of his meed,

<sup>19</sup> in that that he saith, I have found rest to me, and now I alone shall eat of my goods. And he know not that time passeth him, and death nigheth, and he shall leave all things to other men, and shall die *[or and die]*.

<sup>20</sup> Stand thou in thy testament, and speak thou altogether in it; and wax thou eld *[or old]* in the work of thy behests.

21 Dwell [*or Abide*] thou not in the works of sinners; but trust thou in God, and dwell in thy place. For it is easy in the eyes of God, suddenly to make rich a poor man.

22 The blessing of God hasteth into the meed of a just [*or rightwise*] man; and the going forth of him maketh fruit in swift honour.

23 Say thou not, What is need to me? and what goods shall be *for* me hereafter?

24 Say thou not, I am sufficient, and what shall I be made worse hereafter?

25 In the day of goods, be thou not unmindful of evils, and in the day of evils, be thou not unmindful of goods;

26 for it is easy before God to yield in the day of death, to each man after his ways. [*for light it is before God in the day of death, to yield to each after his ways.*]

27 The malice of one hour maketh forgetting of most lechery; and in the end of a man is making naked of his works.

28 Praise thou not any man before his death; for why a man is known in his sons.

29 Bring thou not each man into thine house; for why many treasons be of a guileful [*or treacherous*] man.

30 For why as the entrails of stinking things break out, and as a partridge is led into a trap, *either* net, and as a capret is led into a snare, so and the heart of proud men; and as a beholder [*or the for-looker*] seeing the fall of his neighbour.



<sup>31</sup> For he turneth goods [*or good things*] into evils, and setteth treasons, and putteth a wem on chosen men.

<sup>32</sup> Fire is increased of a sparkle, and blood is increased of a guileful [*or treacherous*] man; for why a sinful man setteth treason to blood.

<sup>33</sup> Take heed to thee from a guileful man, for he maketh evils; lest per-adventure he bring in on thee scorning without end.

<sup>34</sup> Receive thou an alien to thee, and he shall destroy thee in a whirlwind, and he shall make thee alienated from thine own ways.

## CHAPTER 12

<sup>1</sup> If thou doest well, know thou to whom thou doest *it*; and much grace shall be to thy goods.

<sup>2</sup> Do thou well to a just [*or right-wise*] man, and thou shalt find great yielding; though not [*or if not*] of him, certainly of the Lord.

<sup>3</sup> It is not well to him that is customable [*or busy*] in evils, and to him that giveth not alms; for why the Highest both hateth sinners, and doeth mercy to them that do penance.

<sup>4</sup> Give thou to a merciful man [*or Give to the merciful*], and receive thou not a sinner, *that is, obstinate in sins*; God shall yield vengeance both to unfaithful men [*or the unpious*] and to sinners, keeping them in the day of vengeance. Give thou to a good man, and receive thou not a sinner.

<sup>5</sup> Do thou good [*or well*] to a meek man, and give thou not to an unpious man, *that is, obstinate in sin*; forbid thou to give loaves to him, lest in those [*or with them*], he become mightier

than thou. For thou shalt find double evils in all goods, which-ever [*or whatever*] thou doest to him;

<sup>6</sup> for why the Highest both hateth sinners, and shall yield vengeance to unfaithful men [*or the unpious*].

<sup>7</sup> (This verse is omitted in the original text.).

<sup>8</sup> A friend shall not be known in goods, and an enemy shall not be hid in evils, *that is, adversities*.

<sup>9</sup> In the goods of a man, his enemies *be sorry*; and a friend is known in the sorrow and malice of him, *that is, in adversity of him*.

<sup>10</sup> Believe thou never to thine enemy; for his wickedness rusteth [*out*] as iron.

<sup>11</sup> Though he be made meek, and go low [*or crooked*], cast away thy soul, and keep thee from him.

<sup>12</sup> Set thou not him beside thee, neither sit he at thy right side, lest he turn, and stand in thy place; lest per-adventure he turn into thy place, and inquire [*or inwardly seek*] thy chair, and in the last time thou know my words, and be pricked in my words.

<sup>13</sup> Who shall do medicine to an enchanter smitten of a serpent, and to all men that nigh to beasts,

<sup>14</sup> and *to him* that goeth with an evil man, and is wrapped in the sins of him?

<sup>15</sup> In one hour he shall dwell with thee; soothly if thou bowest away, he shall not bear up.

<sup>16</sup> The enemy maketh sweet in his lips, and in his heart he setteth treason to overturn thee into the ditch. The enemy weepeth in his eyes; and

if he findeth time, he shall not be filled of blood  
[or full-filled with blood].

<sup>17</sup> If evils befall to thee, thou shalt find him the former there. The enemy shall weep before thine eyes, and he as helping shall undermine thy feet.

<sup>18</sup> He shall stir his head, and he shall beat with hands; and he shall speak privily many evils of thee, and shall change his cheer.

## CHAPTER 13

<sup>1</sup> He that toucheth pitch, shall be defouled of it; and he that communeth with a proud man, shall be clothed with[or in] pride\*.

<sup>2</sup> He raiseth a weight on himself [or Burden upon him he taketh], that communeth with a more rich man than himself; and be thou not fellow to a man richer than thou. What shall a caldron commune to a pot? for when those [or they] hurtle them-selves together, the pot shall be broken.

<sup>3</sup> A rich man shall do unjustly [or unrightwisely], and shall gnash, as ready yet to do worse; but a poor man hurt shall be still [or shall hold his peace].

<sup>4</sup> If thou givest, he shall take thee; and if thou hast not, he shall forsake thee.

<sup>5</sup> If thou hast, he shall live together with thee, and shall make thee void; and he shall not have sorrow on thee.

<sup>6</sup> If thou art needful [or necessary] to him, he shall deceive thee; and he shall flatter, and shall

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\* **CHAPTER 13:1** For why men be inclined to undue desire of their own excellence, wherein pride standeth, wherefore it cleaveth lightly to a man.

give hope, telling to thee all goods; and shall say, What is need to thee? [*or What need is to thee?*]

<sup>7</sup> And he shall shame thee in his meats, till he annihilate or extinguish thee twice and thrice, and at the last he shall scorn thee; afterward he shall see, and shall forsake thee, and he shall move his head to thee. Be thou made meek to God, and abide thou his hands.

<sup>8</sup> Take heed, lest thou be deceived, and be made low in folly. Do not thou be low in thy wisdom, lest thou be made low, and be deceived into folly.

<sup>9</sup> When thou art called of a mightier man, go thou away; for by this he shall more call thee.

<sup>10</sup> Be thou not greatly pressing [*or too greedy*], lest thou be hurtled down [*or be put again*]; and be thou not far from him, lest thou go into forgetting.

<sup>11</sup> Withhold thou not to speak with him evenly, *that is, speak thou to him without reverence*, and believe thou not to his many words; for of much speech he shall tempt thee, and he shall laugh privily, and shall ask thee of thine hid things.

<sup>12</sup> His cruel soul shall keep thy words, and he shall not spare of [*or from*] malice, and of [*or from*] bonds.

<sup>13</sup> Beware to thee, and take heed diligently to thine hearing; for thou goest with thy destroying [*or thy turning upside-down*]. But thou hear-ing those things, see as in sleep, and thou shalt wake.

<sup>14</sup> In all thy life love thou God [*or love God*], and inwardly call thou him in thine health, *that is, for thine health, temporal and everlasting*.

<sup>15</sup> Each beast loveth *a beast* like itself; so and each man *oweth to love* his neighbour.

<sup>16</sup> Each flesh shall be joined to *flesh* like itself, and each man shall be fellowshipped to *a man* like himself.

<sup>17</sup> As a wolf shall commune some-time with a lamb, so a sinner with a just [*or rightwise*] man.

<sup>18</sup> What communing [*or communi-cation*] is of an holy man to a dog? either what good part is of a rich man to a poor man?

<sup>19</sup> The hunting of a lion is a wild ass in desert [*or wilderness*]; so in the pastures of rich men be poor men.

<sup>20</sup> And as meekness is abomination to a proud man, so and a poor man is abomination of a rich man.

<sup>21</sup> A rich man moved, *that is, disturbed, either hurled*, is confirmed of his friends; but a meek man, when he falleth, shall be cast out, yea, of known men [*or shall be put out also from known*].

<sup>22</sup> Many recoverers be to a rich man deceived; he spake proudly, and they justified him. A meek man is deceived, furthermore also he is reproved; he spake wisely, and no place was given to him.

<sup>23</sup> The rich man spake, and all men were still [*or held their peace*]; and they shall bring [*or shall bear*] his word till to the clouds. A poor man spake, and they say, Who is this? and if he offendeth, they shall destroy him.

<sup>24</sup> Chattel is good *to him*, to whom is no sin in conscience; and the worst poverty is in the mouth of a wicked man. [*Good is substance, to*

*whom is not sin in conscience; and most wicked is poorness in the mouth of the unpius.]*

<sup>25</sup> The heart of a man changeth his face, either in good either in evil. Of hard and with travail, thou shalt find the step of a good heart, and a good face.

<sup>26</sup> (This verse is omitted in the original text.)

## CHAPTER 14

<sup>1</sup> Blessed is the man, that stood not by the words of his mouth, and was not pricked in the sorrow of trespass.

<sup>2</sup> *He is blessed, that hath not sorrow of his soul, and falleth not down [or away] from his hope.*

<sup>3</sup> Chattel, *that is, riches*, is without reason to a covetous man, and hard niggard; and whereto is gold to an envious man?

<sup>4</sup> He that gathereth of his will unjustly, gathereth to other men; and another man shall make waste *[or do lechery]* in his goods.

<sup>5</sup> To what other man shall he be good, which is wicked to himself? *[or Who to himself is shrewd, to what other shall he be good?]* and he shall not be merry in his goods.

<sup>6</sup> Nothing is worse, than he that hath envy *[or that envieth]* to himself; and this is the yielding of his malice.

<sup>7</sup> And if he doeth good, he doeth unwittingly, and not willfully; and at the last he showeth his malice.

<sup>8</sup> The eye of an envious man is wicked, and turning away the face, and despising his soul.

<sup>9</sup> The eye of the covetous man is never filled [*or unfillable*]; he shall not be filled into the part of wicked-ness, till he perform unrightfulness [*or unrightwiseness*], and make dry his soul.

<sup>10</sup> An evil eye to evils, and the needy man shall not be filled of [*or with*] bread; and he shall be in sorrow on his table.

<sup>11</sup> Son, if thou hast, do well with thyself, and offer thou worthy offer-ings to God.

<sup>12</sup> Be thou mindful that death shall not tarry, and the testament of hells [*or of hell*], that is, the ordinance of God, of the death of each man, which is showed to thee; for why the testament of this world shall die by death.

<sup>13</sup> Before death do thou good [*or well*] to thy friend, and by thy mights [*or strengths*] stretch thou forth, and give to a poor man.

<sup>14</sup> Be thou not deceived [*or be-guiled*] of a good day, and a little part of a good day pass not thee.

<sup>15</sup> Whether thou shalt not leave to other men thy sorrows, and travails?

<sup>16</sup> In the parting of lot give thou, and take, and justify thy soul.

<sup>17</sup> Before thy death work thou right-fulness [*or rightwiseness*]; for at hells [*or hell*], it is not to find meat.

<sup>18</sup> Each man shall wax eld [*or old*] as hay, and as a leaf bringing fruit in a green tree. Others be engendered, and others be cast [*or fall*] down; so the generation of flesh and blood, another is ended, and another is born.

<sup>19</sup> Each corruptible work shall fail in the end; and he that worketh it, shall go with it. And all

*[or each]* chosen work shall be justified; and he that worketh it, shall be honoured in it.

<sup>20</sup> Blessed is the man, that shall dwell in wisdom, and that shall bethink in rightfulness *[or rightwise-ness]*, and shall think in wit the beholding *[or the looking about]* of God.

<sup>21</sup> Which *[or Who]* thinketh out, *either findeth out*, the ways of him in his heart, and shall be understanding in the hid things of him;

<sup>22</sup> going as a searcher after it, and standing in the ways of it.

<sup>23</sup> Which *[or Who]* beholdeth by the windows thereof, and heareth in the gates thereof;

<sup>24</sup> which *[or who]* resteth nigh the house thereof, and setteth a stake *[or a pale]* in the walls thereof.

<sup>25</sup> He shall set his little house at the hands of him, and goods shall rest in his little house, by enduring of the world;

<sup>26</sup> he shall set his sons under the covering thereof, and he shall dwell under the boughs *[or branches]* thereof;

<sup>27</sup> he shall be covered under the covering thereof from heat, and he shall rest in the glory thereof.

## CHAPTER 15

<sup>1</sup> He that dreadeth God, shall do good *works*; and he that holdeth rightfulness *[or rightwise-ness]*, shall take it, *that is, wisdom*.

<sup>2</sup> And it as a mother honoured shall meet him, and as a woman from virginity *[or maidenhood]* it shall take him.



<sup>3</sup> It shall feed him with the bread of life, and of understanding; and it shall give drink to him with water of heal-ful [*or wholesome*] wisdom;

<sup>4</sup> it shall be made steadfast in him, and he shall not be bowed *from the evenness of rightfulness*. And it shall hold him, and he shall not be shamed [*or confounded*];

<sup>5</sup> and it shall enhance him at his neighbours. And in the midst of the church he [*or it*] shall open his mouth; and *God* shall fill him with the spirit of wisdom, and of under-standing, and shall clothe him with the stole of glory.

<sup>6</sup> *God* shall treasure on him mirth, and full out joying; and shall inherit him with everlasting name.

<sup>7</sup> Fond men [*or fools*] shall not take that *wisdom*, and witting men shall meet it. Fond men [*or fools*] shall not see it;

<sup>8</sup> for why it goeth away far from pride, and guile [*or treachery*]. Men leasing-mongers [*or liars*] shall not be mindful thereof, and soothfast men be found therein; and shall have prosperity unto the beholding of God.

<sup>9</sup> Praising is not fair in the mouth of a sinner, for he is not sent of the Lord.

<sup>10</sup> For why wisdom went forth from God; forsooth praising shall stand nigh the wisdom of God, and it shall be plenteous [*or abound*] in a faithful mouth, and the Lord shall give it to him.

<sup>11</sup> Say thou not, It goeth away by God; for why do thou not those things, which *God* hateth.

<sup>12</sup> Say thou not, He made me for to err; for why wicked [*or unpious*] men be not needful to him.

<sup>13</sup> The Lord hateth all cursedness of error; and it shall not be amiable [*or loveful*] to them, that dread him.

<sup>14</sup> At [*or from*] the beginning God made man, and let him go in the hand of his counsel.

<sup>15</sup> He added his commandments, and laws; if thou wilt keep the commandments, those [*or they*] shall keep thee, and keep pleasant faith without end.

<sup>16</sup> He hath set [*or put*] to thee water and fire; dress [*or put forth*] thine hand to that, that thou wilt.

<sup>17</sup> Before man is life and death, good and evil; that, that pleaseth him, shall be given to him.

<sup>18</sup> For why the wisdom of God is much, and he is strong in power [*or might*], and seeth all men without ceasing.

<sup>19</sup> The eyes of the Lord *be* to them, that dread him; and he knoweth all the travail [*or all the work*] of man.

<sup>20</sup> He commanded not to any man to do wickedly [*or unpiouly*]; and he gave not to any man space to do sin.

## CHAPTER 16

<sup>1</sup> For he coveteth not the multitude of sons unfaithful [*or of unfaithful sons*] and unprofitable.

<sup>2</sup> Be thou not glad in wicked [*or unpiou*] sons, if they be multiplied; neither delight thou on them, if the dread of God is not in them.

<sup>3</sup> Believe thou not [*or Not give thou faith*] to the life of them, and behold thou not into the travails of them. For why better is one dreading God, than a thousand wicked [*or unpiou*] sons. And

it is more profitable to die without sons, than to leave wicked [*or unpious*] sons.

<sup>4</sup> A country [*or city*] shall be inhabited of one witting man; and it shall be made desert [*or forsaken*] of three wicked [*or unpious*] men.

<sup>5</sup> Mine eye saw many other things, and mine ear heard stronger things than these.

<sup>6</sup> Fire shall burn on high in the synagogue of sinners, and ire shall burn on high in a folk unbelievful.

<sup>7</sup> Eld [*or Old*] giants that were destroyed, trusting on their virtue, prayed not for their sins;

<sup>8</sup> and God[*or he*] spared not the pilgrimage of them, *that is, their life, which is a pilgrimage on earth*, but he killed them, and cursed them, for the pride of their word.

<sup>9</sup> He had not mercy on them, and he lost [*or destroying*] all the folk enhancing themselves in their sins.

<sup>10</sup> And as *he killed* six hundred thousand of footmen, that were gathered together in the hardness of their hearts, *that is, rebelty against God*;

<sup>11</sup> and if one had been hard-nolled, *it is a wonder* if he had been guiltless [*or harmless*]. For why mercy and ire [*or wrath*] is with him; prayer is mighty, and shedding out ire [*or pouring out wrath*].

<sup>12</sup> By his mercy, so is the chastising of each man; he is deemed by his works. [*After his mercy, so the chastising of him; he deemeth a man after his works.*]

<sup>13</sup> A sinner in raven shall not escape; and the sufferance of him that doeth mercy shall not tarry [*behind*].

<sup>14</sup> All mercy shall make place to each man, after the merit of his works, and after the understanding of his pilgrimage.

<sup>15</sup> (This verse is omitted in the original text.)

<sup>16</sup> (This verse is omitted in the original text.)

<sup>17</sup> Say thou not, I shall be hid from God; and from the highest, *that is, heaven*, who shall have mind on me? *Say thou not*, I shall not be known in a great *number of* people; for why which is my soul in so great a *number of* creature? [*for what forsooth is my soul in so great a creature without measure?*]

<sup>18</sup> Lo! heaven, and the heavens of heavens, the great ocean [*for the sea, or deepness*], and all earth, and those things that be in those [*for them*], shall be moved in his sight;

<sup>19</sup> mountains altogether, and little hills, and the foundations of earth; and when God beholdeth those [*for them*], those shall be shaken altogether with trembling [*for by trem-bling they shall be smitten together*].

<sup>20</sup> And in all these things the heart is unwise, and each heart is understood of him. And who understandeth his ways?

<sup>21</sup> and a tempest, which the eye of man saw not? For why full many works of him be in hid things,

<sup>22</sup> but who shall tell out the works of his rightfulness [*or rightwiseness*], either who shall suffer *them*? For why the testament is far from

some men; and the asking of men is in the ending.

<sup>23</sup> He that is made little in heart, thinketh vain things; and a man unprudent and a fool thinketh fond things [*or the unprudent man and erring thinketh follies*].

<sup>24</sup> Son, hear thou me, and learn thou teaching [*or discipline*] of wit, and give thou attention to my words in thine heart;

<sup>25</sup> and I shall say teaching in equity, and I shall seek to tell out wisdom. And give thou attention to my words in thine heart; and I say in equity of spirit the virtues, which God hath set on his works at the beginning [*or that God put into his works from the beginning*], and in truth I tell out the knowing of him.

<sup>26</sup> In the doom of God *be* his works from the beginning; and in the ordinance of those, he parted the parts of those [*or from the ordaining of those men he severed the parts of them*], and *he parted* the beginnings of those [*or them*] in his folks.

<sup>27</sup> He adorned without end the works of them; they hungered not, neither travailed, and they ceased not of their works.

<sup>28</sup> Each shall not make strait [*or anguish*] the next to him, till into without end. Be thou not un-believelful to the word of him.

<sup>29</sup> After these things God beheld into the earth, and filled it with his goods.

<sup>30</sup> Forsooth the soul of each living thing told before his face; and that *soul is* again the turning again of those things.

## CHAPTER 17

<sup>1</sup> God formed man of earth; and after his image he made man.

<sup>2</sup> And again he turned man into that *image*; and after himself he clothed him with virtue.

<sup>3</sup> He gave to him the number of days, and time; and he gave to him power of those things that be on earth.

<sup>4</sup> He setted [*or put*] the dread of man [*up*] on all flesh, and he was lord of beasts and of flying birds [*or fowls*].

<sup>5</sup> He formed of man an help like him; [*He formed of him help like to himself*];

<sup>6</sup> he gave to them counsel, and tongue, and eyes, and ears, and heart to think out *things*; and he filled them with teaching of understanding.

<sup>7</sup> He made to them the knowing of spirit, he filled the heart of them with wit; and he showed to them evils and goods.

<sup>8</sup> He setted the eye of them on the hearts of them, to show to them the great things of his works, that they praise altogether the name of hal-lowing;

<sup>9</sup> and to have glory in his marvels, that they tell out the great things of his works.

<sup>10</sup> (This verse is omitted in the original text.)

<sup>11</sup> He added to them teaching [*or discipline*]; and he inherited them with the law of life.

<sup>12</sup> He ordained an everlasting testa-ment with them; and he showed to them his rightfulness [*or rightwise-ness*], and dooms.

<sup>13</sup> And the eyes of them saw the great things of his honour; and the ears of them heard the honour of voice;

<sup>14</sup> and he said to them, Take heed to you from all wicked thing. And he commanded to them, to each man of his neighbour.

<sup>15</sup> The ways of them be ever before him; those *[or they]* be not hid from his eyes.

<sup>16</sup> (This verse is omitted in the original text.)

<sup>17</sup> On each folk he made sovereign a governor; and Israel was made the open part of God.

<sup>18</sup> (This verse is omitted in the original text.)

<sup>19</sup> And all the works of them *be* as the sun in the sight of God; and his eyes behold without ceasing in the ways of them.

<sup>20</sup> Testaments were not hid from the wickedness of them; and all the wickednesses of them *were* in the sight of God.

<sup>21</sup> (This verse is omitted in the original text.)

<sup>22</sup> The alms of a man *is* as a bag *[or a little sack]* with him, and it shall keep the grace of a man as the apple of the eye;

<sup>23</sup> and afterward *man* shall rise again, and it shall yield to them a yielding, to each *man* into the head of them; and shall turn into the lower parts of earth.

<sup>24</sup> Forsooth it gave to men repenting the way of rightfulness, and confirm-ed men failing to suffer, and ordained to them the part of truth. *[To men doing penance forsooth he gave the way of rightwiseness, and confirmed men failing to suffer, and ordained to them the lot of truth.]*

25 Turn thou to the Lord, and forsake thy sins; pray thou before the face of the Lord, and make thou less hurtings *[or the occasions of guilts]*.

26 Turn thou again to the Lord, and turn thou away from thine unrightful-ness *[or unrightwise-ness]*, and hate thou greatly cursing, *that is, cursed sin*.

27 And know thou the rightfulnesses *[or right-wisenesses]*, and dooms of God; and stand thou in the part of good purpose, and of prayer of the highest God. Go thou into the parts of the holy world, with men living *[or with men alive]*, and giving acknowl-edging to God.

28 Dwell thou not in the error of wicked men. Acknowledge thou be-fore death; acknowledging perisheth from a dead man, as nothing *[or Before death acknowledge; from the dead as nought perisheth confession]*. Living thou shalt acknowl-edge, living and whole thou shalt acknowledge, and shalt praise God; and thou shalt have glory in the merciful doings of him.

29 The mercy of God is full great, and his help to them that convert to him. *[How great the mercy of God, and the mitigation, or help, of him to men converting to him.]*

30 For why not all things may be in men; for why the son of man is not undeadly, and malices pleased into vanity *[or into vanity of malice they pleased]*.

31 What is clearer *[or more clear]* than the sun? and this shall fail; either what is worse than that, that flesh and blood thought out? and of this he shall be reprov'd.



<sup>32</sup> He beholdeth the virtue of *[the]* highness of heaven; and all men *be* earth and ashes.

## CHAPTER 18

<sup>1</sup> He that liveth without beginning and end, made of nought all things together;

<sup>2</sup> God alone shall be justified,

<sup>3</sup> and he dwelleth a King unover-come without end. *[and dwelleth unvanquished king without end.]*

<sup>4</sup> Who shall suffice to tell out his works? for why who shall seek the great *[worthy]* things of him?

<sup>5</sup> But who shall tell out the virtue of his greatness? either who shall lay to for to tell out his mercy?

<sup>6</sup> It is not to make less, neither to lay to; neither it is to find the great things of God. *[There is not to lessen, nor to add to; nor there is to find the great worthy things of God.]*

<sup>7</sup> When a man hath ended, then he shall begin *[or then he beginneth]*; and when he hath rested, he shall work.

<sup>8</sup> What is a man, and what is the glory of him? and what is good, either what is the wicked thing of him?

<sup>9</sup> The number of the days of men, *that be* commonly *[or as much as]* an hundred years,

<sup>10</sup> be areckoned as the drops of the water of the sea; and as the stone of gravel, so a few years in the day of everlastingness *[or of the spiritual world]*.

11 For this thing God is patient in them, and sheddeth out *[or shall pour out]* on them his mercy.

12 He saw the presumption, *[or pride]*, of their heart, for it was evil; and he knew the destroying of them, for it was wicked, *[or shrewd]*. Therefore he filled his mercy in them, and showed to them the way of equity.

13 The merciful doing of man is about his neighbour; but the mercy of the Lord is over each *[or upon all]* flesh. He that hath mercy, and teacheth, and chastiseth as a shepherd his flock,

14 do *he* mercy, taking the teaching of merciful doing; and he that hasteth in the dooms thereof.

15 Son, in goods *[or good things]* give thou not complaint, and in each gift give thou not heaviness of an evil word.

16 Whether dew shall not cool heat? so and a word is better than *[a]* gift.

17 Lo! whether a word is not above a good gift? but ever either *is* with a man justified *[or but either with a justified man]*.

18 A fool shall upbraid sharply *[or The fool sharply shall give reproof]*; and the gift of an untaught man maketh eyes to fail.

19 Before the doom make thou ready righteousness *[or rightwiseness]* to thee; and learn thou, before that thou speak. Before sickness give thou *[or take]* medicine;

20 and before the doom ask thyself, and thou shalt find mercy in the sight of God.

21 Before sickness make thee meek, and in the time of sickness show thy living [*or thy conversation*].

22 Be thou not hindered to pray ever[*more*], and dread thou not to be justified till to death; for why the meed of God dwelleth without end.

23 Before prayer make ready [*or prepare*] thy soul; and do not thou be as a man that tempteth God, *that is, that a man betake himself to peril, and believe that that he may do reasonably, and abide to be delivered of God.*

24 Have thou mind of ire [*or wrath*] in the day of ending; and make thou in living the time of yielding.

25 Have thou mind of poverty in the day of abundance [*or plenty*]; and the need of poverty in the time of riches.

26 From the morrowtide unto the eventide the time shall be changed; and all these things *be* swift in the eyes of God.

27 A wise man shall dread in all things; and in the days of trespasses he shall flee from unknowing, *either sloth.*

28 Each fell [*or witting*] man, *that is, attentive to eschew evils, by God's dread,* knoweth wisdom; and to him that findeth it, he shall give acknowledging *to it.*

29 Witting men in words also they did wisely, and understood truth, and rightfulness [*or right-wiseness*]; and besought proverbs and dooms.

30 Go thou not after thy covetous-nesses [*or lusts*]; and be thou turned away from thy will.

<sup>31</sup> If thou givest to thy soul the covetousnesses *[or lusts]* thereof, it shall make thee into joy to thine enemies.

<sup>32</sup> Delight thou not in companies, neither in little *companies[or small things]*; for why the sinning *[or trespassing]* of them is continual.

<sup>33</sup> Be thou not mean in the striving of love, and something is *[not]* to thee in the bag, *[or Not be thou mean in striving for money, and there is not to thee nothing in the world]*; for why thou shalt be envious to thy soul.

## CHAPTER 19

<sup>1</sup> A drunken workman shall not be made rich; and he that chargeth not little *sins[or who despiseth little things]*, falleth down into grievouser sins, little and little.

<sup>2</sup> Wine and women make to be apostates, yea, wise men *[or Wine and women make also wise men to go backward]*; and they reprove witting men. And he that joineth himself to whores, shall be wicked;

<sup>3</sup> rot and worms shall inherit him, and he shall be set on high into more ensample, and his soul shall be taken away from *[the]* number of *chosen men*.

<sup>4</sup> He that believeth soon, is un-stable *[or light]* in heart, and shall be made less; and he that trespasseth against his soul, shall be had furthermore.

<sup>5</sup> He that joyeth in wickedness, shall be cursed; and he that hateth blaming, shall be made less in life; *[Who joyeth in wickedness, shall be reproved;*

*and who hateth correction, shall be lessened in life;]*

<sup>6</sup> and he that hateth jangling [*or much speech*], quencheth malice. He that sinneth against his soul, shall [*not*] repent; and that is merry in malice, shall be cursed [*or reprov'd*].

<sup>7</sup> Rehearse thou not an hard word, and wicked [*or shrewd*]; and thou shalt not be made less.

<sup>8</sup> Do not thou tell thy wit to friend and to enemy; and if trespass is to thee, do not thou make *it* naked.

<sup>9</sup> For he shall hear thee, and shall keep thee, and he as defending the sin shall hate thee; and so he shall be ever with thee.

<sup>10</sup> Thou hast heard a word against thy neighbour; die it altogether in thee, and trust thou that it shall not break thee.

<sup>11</sup> A fool travaileth greatly of the face of a word, as the sorrow of bearing of a young child [*or as the wailing of the birth of a child*].

<sup>12</sup> An arrow fastened in the hip of a dog, so a word in the heart of a fool.

<sup>13</sup> Reprove thou [*or Chastise*] a friend, lest peradventure he under-stand not, and say, I did not; either if he hath done, lest he add to do again.

<sup>14</sup> Reprove thou [*or Chastise*] a neighbour, lest peradventure he say *it* not; and if he saith *it*, lest peradventure he rehearse *it*.

<sup>15</sup> Reprove thou [*or Chastise*] a friend, for why trespassing is done often; and believe thou not to each word.

<sup>16</sup> There is a man that falleth [*or slideth*] by his tongue, but not of will, *that is, wittingly and of*

*purpose.* For why who is he, that trespasseth not in his tongue?

<sup>17</sup> Reprove thou [*or Chastise*] a neighbour, *betwixt thee and him*, before that thou menace [*or threaten*]*him*; and give thou place to the dread of the Highest.

<sup>18</sup> (This verse is omitted in the original text.)

<sup>19</sup> (This verse is omitted in the original text.)

<sup>20</sup> For why all wisdom is the dread of God, and in that *wisdom* for to dread God; and the ordinance of law *is in all wisdom* [*or in all wisdom the disposing of the law*].

<sup>21</sup> (This verse is omitted in the original text.)

<sup>22</sup> And the teaching of wickedness is not wisdom; and the prudence of sins is not good thought [*or good thinking is not the prudence of sins*].

<sup>23</sup> There is wickedness of prudence, and cursedness *is therein*; and there is an unwise man, which is made little in wisdom.

<sup>24</sup> Better is a man that hath little wisdom, and failing in wit, in the dread of God, than he that hath plenty of wit, and breaketh [*or over-passe*th] the law of the Highest.

<sup>25</sup> There is certain subtlety [*or sly-ness*], and it is wicked. And there is a man, that sendeth out a certain word, telling out [*the*] truth.

<sup>26</sup> There is a man that meeketh himself wickedly *to deceive men the more*; and his inner things be full of guile [*or treachery*].

<sup>27</sup> And there is a just [*or rightwise*] man, that maketh low greatly [*or under-putteth*] himself of

much meek-ness; and there is a just [*or right-wise*] man, that boweth the face, and feigneth him to see not [*or not to see*] that, that is unknown.

<sup>28</sup> Though he is forbidden of feeble-ness of strengths to do sin [*or if of infirmity of strengths he is forbidden to sin*]; if he findeth time to do evil, he shall do evil.

<sup>29</sup> A man is known by sight; and a witting man is known by meeting of face.

<sup>30</sup> The clothing of body, and the laughing of teeth, and the entering [*or going in*] of a man, tell out of him.

## CHAPTER 20

<sup>1</sup> There is false reprovng in the ire of a man full of despising [*or There is lying correction in wrath of the wrongful*]; and there is doom which is not proved to be good; and there is a still man, and he is prudent.

<sup>2</sup> It is full good to reprove, *more* than to be wroth, and to forbid not a man acknowledging in prayer.

<sup>3</sup> The covetousness [*or lust*] of a gelding hath defouled [*or deflowered*] the maidenhood of a young woman, so he that maketh wicked doom by violence [*or so he that doeth by force wicked doom*].

<sup>4</sup> It is full good, that a man *that* is reprov'd, show openly penance [*or How good it is, the chastised to show penance*]; for so thou shalt escape willful sin.

<sup>5</sup> There is a still man, which is found wise; and he *that* is hateful, which is fool-hardy [*or greedy*] to speak.

<sup>6</sup> Soothly there is a still man, not having wit of speech; and there is a still man, knowing the season of covenable time.

<sup>7</sup> A wise man shall be still till to *the right* time; but a jolly man [*or the reckless, or wild*] and an unprudent man shall not keep time.

<sup>8</sup> He that useth many words, hurteth his soul; and he that taketh power to himself unjustly [*or wrong-fully*], shall be hated.

<sup>9</sup> There is going forth in evils to a man unlearned [*or undisciplined*]; and there is finding into impairing [*or into harm*].

<sup>10</sup> There is a gift, which is not profit-able; and there is a gift, whose yielding is double.

<sup>11</sup> There is making less for glory; and there is a man, which shall raise the head from meekness.

<sup>12</sup> There is a man, that again-buyeth many sins[*or things*] for little price, and restoreth those [*or them*] in sevenfold.

<sup>13</sup> A wise man in words maketh himself amiable [*or lovable*]; but the graces of fools shall be shed [*or poured*] out.

<sup>14</sup> The gift of an unwise man shall not be profitable to thee; for his eyes be sevenfold, *that is, his intent is manyfold and diverse*.

<sup>15</sup> He shall give little things [*or Few things he shall give*], and he shall upbraid many things; and the opening of his mouth is enflaming. Today a man lendeth, and tomorrow he asketh *for[it]*; and such a man is hateful.



<sup>16</sup> A friend shall not be to a fool, and grace shall not be to his goods. For they that eat his bread, be of false tongue, *that is, flatterers praising his follies*;

<sup>17</sup> how often, and how many men shall scorn him? For he parteth *[or dealed]* not by even wit that, that was worthy to be had; in like manner and that, that was not worthy to be had.

<sup>18</sup> The falling *[or sliding]* of a false tongue is as he that falleth in the pavement; so the falls of evil men shall come hastily.

<sup>19</sup> A man without grace is as a vain fable; and it shall be customable in the mouth of unlearned men. *[An unkind man as a vain fable; and it shall be often in the mouth of the undisciplined.]*

<sup>20</sup> A parable, *that is, a true sentence and great*, shall be reproved *when it cometh out* of the mouth of a fool; for he saith not it *[or he saith it not]* in his time.

<sup>21</sup> There is a man, that is forbidden to do sin, for poverty; and he shall *not* be pricked in his rest.

<sup>22</sup> There is a man, that shall lose his soul for shame; and for the un-prudence of a person he shall lose it. Forsooth he shall lose himself for the taking *or favouring* of a person.

<sup>23</sup> There is a man, that for shame promiseth to a friend; and he hath gotten him *an* enemy without cause.

<sup>24</sup> Leasing is a wicked shame in a man; and it shall be customably *[or busily]* in the mouth of unlearned men *[or the undisciplined]*.

<sup>25</sup> Better, *that is, less evil*, is a thief than the customableness of a man, a leasing-monger [*or a liar*]; forsooth both they shall inherit perdition.

<sup>26</sup> The manners of men leasing-mongers [*or liars*]*be* without honour; and their shame is with them without ceasing.

<sup>27</sup> A wise man in words shall bring forth himself; and a prudent man shall please great men.

<sup>28</sup> He that worketh his land, shall make high the heap of fruits; and he that worketh rightfulness [*or right-wiseness*], shall be enhanced. Soothly he that pleaseth great men, shall escape wickedness.

<sup>29</sup> Presents and gifts blind the eyes of judges; and as *one* dumb in the mouth it [*or he*] turneth away the chastisings of them.

<sup>30</sup> Wisdom hid, and treasure unseen, what profit is in ever either?

<sup>31</sup> He is better, that hideth his unwisdom, than a man that hideth his wisdom.

<sup>32</sup> (This verse is omitted in the original text.)

## CHAPTER 21

<sup>1</sup> Son, thou hast done sin? [*or Son, hast thou sinned?*] add thou not again; but beseech thou for the former *sins*, that those [*or they*] be forgiven to thee.

<sup>2</sup> As from the face of a serpent flee thou sins; and if thou niggest to them, those [*or they*] shall take thee. The teeth of a lion *be as* the teeth thereof, that slay the souls of men.

<sup>3</sup> All wickedness is as a sharp sword on either side; health is not to the wound thereof.

<sup>4</sup> Chidings and wrongs shall destroy chattel [*or substance*]; and an house that is over-rich, shall be destroyed by pride; so the chattel [*or the substance*] of a proud man shall be drawn up by the root.

<sup>5</sup> The prayer of a poor man shall come from the mouth unto the ears *of God*; and doom shall come to him hastily.

<sup>6</sup> He that hateth reproving [*or chastising*], is in a step of the sinner; and he that dreadeth God, shall be turned [*or converted*] to his heart.

<sup>7</sup> A mighty man with an hardy tongue is known afar; and a witting man knoweth how to keep himself [*or to slide*] from that *man*.

<sup>8</sup> He that buildeth his house with other men's costs, is as he that gathereth his stones in winter.

<sup>9</sup> Sheaves, or stubble [*or flax tops*], gathered together is the synagogue of sinners; and the ending of them is the flame of fire.

<sup>10</sup> The way of sinners is set alto-gether [*or planted*] with stones; and in the end of them be hells\* [*or hell*], and darkneses, and pains.

<sup>11</sup> He that keepeth rightfulness, shall hold the wit thereof. The perfection of God's dread is wisdom and wit.

<sup>12</sup> He shall not be taught, which is not wise in good. Forsooth unwisdom is, which is plenteous [*or aboundeth*] in evil; and wit is not [*or there is not wit*], where is bitterness.

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\* **CHAPTER 21:10** It is said 'hells' in plural number, for many places be there.

<sup>13</sup> The knowing of a wise man shall be plentiful *[or abound]* as flowing *water*; and the counsel of him dwelleth as a well of life.

<sup>14</sup> The heart of a fool *is* as a broken vessel; and it shall not hold any wisdom.

<sup>15</sup> Whatever wise word a knowing man heareth, he shall praise *it*, and lay to. A lecherous man heard, and it shall displease him; and he shall cast *[or throw]* it away behind his back.

<sup>16</sup> The telling of a fool *is* as a burden in the way; for why grace shall be found in the lips of a wise man.

<sup>17</sup> The mouth of a prudent man is sought in the church; and *men* shall think his words in their hearts.

<sup>18</sup> As an house destroyed, so *is* wisdom to a fool; and the knowing of an unwise man *is* words that may not be told out *[or untellable]*.

<sup>19</sup> Stocks in the feet *is* teaching *[or doctrine]* to a fool; and as bonds of hands on the right hand.

<sup>20</sup> A fool enhanceth his voice in laughing; but a wise man shall laugh scarcely still.

<sup>21</sup> Teaching *is* a golden ornament to a prudent man; and as an ornament of the arm *[or an arm-circle]* in the right arm.

<sup>22</sup> The foot of a fool *is* light into the house of a neighbour; and a wise man shall be ashamed of the person of a mighty man.

<sup>23</sup> A fool beholdeth from the win-dow into the house; but a learned man shall stand without-forth.

<sup>24</sup> It is folly of a man to hearken by the door; and a prudent man shall be grieved by despising *[or with strife]*.

<sup>25</sup> The lips of unprudent men shall tell fond things [*or follies*]; but the words of prudent men shall be weighed in a balance.

<sup>26</sup> The heart of fools is in their mouth; and the mouth of wise men is in their heart.

<sup>27</sup> When a wicked man curseth the devil, he curseth his own soul.

<sup>28</sup> A privy backbiter shall defoul his soul, and in all things he shall be hated, and he that dwelleth, shall be hated; a still man and wise shall be honoured.

## CHAPTER 22

<sup>1</sup> A slow man is astonied in a stone of clay; and all men shall speak on [*or of*] the [*great*] despising of him.

<sup>2</sup> A slow man is astonied of the dung of oxes [*or the drit of oxen*]; and each man that toucheth him, shall shake the hands.

<sup>3</sup> The shame of a father is of a son unlearned; but a fond [*or foolish*] daughter shall be in decreasing of the honour of father and mother.

<sup>4</sup> A prudent daughter is heritage to her husband; for she that shameth her husband, is in despising [*or reproof*] of the father.

<sup>5</sup> A bold woman, that is, shame-less, shameth the father and husband, and shall not be made less than unfaithful men; forsooth she shall not be honoured of ever either.

<sup>6</sup> Melody in mourning is uncoven-able telling; beatings and teaching, [*or scourges and doctrine*], in all time with wisdom.

<sup>7</sup> He that teacheth a fool, as he that glueth together a tilestone [*or shard*]. He that telleth a

word to him that heareth not, *is* as he that raiseth a man sleeping from a grievous [*or heavy*] sleep.

<sup>8</sup> He that telleth wisdom to a fool, speaketh with a man sleeping; and in the end of the telling he shall say, Who is this?

<sup>9</sup> (This verse is omitted in the original text.)

<sup>10</sup> (This verse is omitted in the original text.)

<sup>11</sup> Weep thou on a dead man, for why his light failed [*or the light of him failed*]; and weep thou on a fool, for he failed of wit. Weep thou a little on a dead man, for he hath rested. Forsooth the life of a full wicked man *is* full wicked, more than the death of a fool.

<sup>12</sup> The mourning of a dead man *is* seven days; but *the mourning* of a fool and of a wicked man [*or the unpious*]*is* all the days of their life.

<sup>13</sup> Speak thou not much with a fool, and go thou not with an unwise man. Keep thee from him, that thou have not dis-ease [*or grief*]; and thou shalt not be defouled in the sin of him. Bow thou away from him, and thou shalt find rest; and be thou not annoyed by his folly.

<sup>14</sup> What shall be made heavier than lead? and what other name than a fool *is* to it? [*or what other name to him than a fool?*]

<sup>15</sup> It is lighter to bear gravel, and salt, and a gobbet of iron, than a man unprudent [*or an imprudent man*], and a fool, and unfaithful.

<sup>16</sup> As an heap [*or joining*] of trees, bound together in the fundament of the building, shall not be unbound [*or unloosed*], so and an heart confirmed in the thought of counsel.

<sup>17</sup> The thought of a wise man shall not be made shrewd in any time, neither dreaded.

<sup>18</sup> As chaffs in high places, and sand without meddling of him [*or mortar without due cost*], set against the face of the wind, shall not dwell; so and a dreadful heart in the thought [*or the thinking*] of a fool against-standeth not against the fierceness of dread. As adorning, *either pargeting*, full of gravel in a clear wall, so and a fearedful heart in the thought of a fool [*or so the trembling heart in the thinking of a fool*] shall not dread in any time; so and he that dwelleth ever[*more*] in the behests of God.

<sup>19</sup> He that pricketh the eye, shall lead out tears; and he that pricketh the heart, bringeth forth wit.

<sup>20</sup> He that casteth a stone to birds, shall cast down those [*or them*]; so and he that doeth wrong [*or putteth reproof*] to a friend, departeth friend-ship.

<sup>21</sup> Though thou bringest forth a sword to a friend, despair thou not; for there is going again to the friend.

<sup>22</sup> If he openeth a sorrowful [*or a dreary*] mouth, dread thou not; for why there is according, except *for* despising, and shame, and pride, and showing [*or opening*] of privates, and a treacherous wound; in all these things a friend shall fly [*or flee*] away.

<sup>23</sup> Have thou faith with a friend in his poverty, that thou be glad also in his goods. In the time of his trib-ulations, dwell thou faithful to him [*or abide still to him faithful*], that also thou be even-heir in the heritage of him.

<sup>24</sup> Heat and smoke of fire *is* made high before the fire of a chimney; so and cursings [*or curses*], and des-pisings [*or wrongs*], and menaces [*threats*], *come* before blood.

<sup>25</sup> I shall not be ashamed for to greet [*or to salute*] a friend, and I shall not hide me from his face;

<sup>26</sup> though [*or if*] evils come to me by him, I shall suffer. Each man that shall hear, shall keep warily [*or shun*] him-self from him.

<sup>27</sup> Who shall give keeping [*or ward*] to my mouth, and a certain sealing on my lips, that I fall not by those [*or them*], and that my tongue lose not me?

## CHAPTER 23

<sup>1</sup> Lord, Father, and lordly governor of my life, forsake thou me not in the thought [*or the thinking*] and counsel of them, *that is, of fools and un-faithful men*; neither suffer thou me to fall in that shame [*or reproving*].

<sup>2</sup> Who setteth above in my thoughts beatings [*or scourges*], and in mine heart the teaching of wisdom, that in the unknowings of them he spare not me, and that the trespasses of them appear not?

<sup>3</sup> Lest mine unknowings increase, and my trespasses be multiplied, and my sins be plenteous [*or abound*]; and lest I fall [*or and I fall*] in the sight of mine adversaries, and mine enemy have joy.

<sup>4</sup> Lord, Father, and God of my life, forsake thou not me in the thoughts of them. Give thou not to



me enhancing of mine eyes, *yea, suffer not that pride be lord over me;*

<sup>5</sup> and turn thou away from me all shrewd desire.

<sup>6</sup> Do thou away from me the covet-ousnesses of the womb, and the covetousnesses of lechery [*or of lust*] take me not; and give thou not me to a soul unreverent and indiscreet or unsavoury.

<sup>7</sup> Sons, hear ye the teaching [*or the doctrine*] of [*the*] mouth; and he that keepeth it, shall not perish by his lips, neither shall be caused to stumble in worst works.

<sup>8</sup> A sinner and proud man shall be taken [*or caught*] in his vanity; and a cursed man shall be caused to stumble in those [*or them*].

<sup>9</sup> Thy mouth be not customable to swearing; for why many fallings *be* therein. [*To swearing use not thy mouth; many forsooth fallings be in it.*]

<sup>10</sup> Forsooth the naming of God be not customable [*or continual*] in thy mouth, and be thou not meddled to [*or mingled with*] the names of saints; for thou shalt not be guiltless of them.

<sup>11</sup> For as a servant *that is* asked busily, shall not want wanness, [*or envy*]; so each man swearing and naming shall not be purged of sin in all. A man swearing much shall be filled with wickedness; and vengeance shall not go away from his house. And if he deceiveth a brother, his trespass shall be above him; and if he feigneth, he shall trespass doubly [*or if he shall beguile the brother, the guilt of him upon him shall be; and if he shall feign, he shall trespass*]

*double*]. And if he sweareth in vain, he shall not be justified; for why his house shall be filled with worst yielding.

<sup>12</sup> Also again-ward another speech is into death; be it not found in the heritage of Jacob. For why all these things shall be done away from merciful men; and they shall not delight in trespasses.

<sup>13</sup> Thy mouth be not customable to unreverent speech; for why a word of sin is in it. *[To the undisciplined speech use not thy mouth; forsooth there is in it the word of sin.]*

<sup>14</sup> Have thou mind on thy father and mother; for thou standest in the midst of great men. Lest peradventure God forget thee in the sight of them; and lest thou made a fool by thus customableness, suffer shame, *either scorning, [or through thy busyness greatly made fool, reproof thou suffer]*, and haddest rather to be not born, and curse the day of thy birth.

<sup>15</sup> A man customable in the words of shame, in all days shall not be taught. *[A man used in words of reproof, in all his days shall not be learned.]*

<sup>16</sup> Two kinds be plenteous *[or abound]* in sins, and the third bringeth ire and perdition. An hot soul burning as fire shall not be quenched, till it swallow something; and a wicked *[or shrewd]* man in the mouth of his flesh shall not fail, till he kindle fire.

<sup>17</sup> Each bread is sweet to a lecherous man; he shall not be made weary, trespassing till to the end.

18 Each man that passeth *[or over-goeth]* his bed, doeth despite against his soul, and saith, Who seeth me? Darkneses encompass me, and walls cover me, and no man beholdeth me. Whom dread I? The Highest shall not have mind on my sins.

19 And he understandeth not, that the eye of him, *that is, of God*, seeth all things; for why the dread of such a man putteth away from him the dread of God *[or he put away from him the dread of God]*, and the eyes of men that dread him *put away from him God's dread*. And he knew not, that the eyes of the Lord be much more clearer than *[or lighter over]* the sun, and behold all the ways of men, and the depth of the sea, and they behold the hearts of men into *[the]* hid parts.

20 For why all things were known to the Lord, before that they were made of nought, *[or To the Lord God forsooth, ere they were formed, all things be known]*; so and after the making, he beholdeth all things.

21 This *man* shall be punished in the streets of the city; he shall be driven away as an horse colt, and he shall be taken *[or caught]*, where he hopeth not. And he shall be shame to all men; for he understood not the dread of the Lord.

22 So and each woman forsaking her husband shall do sin, and ordaining heritage, *that is, heir of her husband*, of an alien matrimony.

23 For first she was unbelievful in the law of the Highest, and the second time *[or second]* she forsook her husband; and the third time

*[or third]* she was defouled in adultery, and ordained to him sons of another man.

<sup>24</sup> She, this *woman*, shall be brought into the church, and men shall behold on her sons.

<sup>25</sup> Her sons shall not give *[or take]* roots, and her branches shall not give fruit.

<sup>26</sup> They shall leave the mind of her into cursing, and the shame *[or the villainy]* of her shall not be done away.

<sup>27</sup> And they that be left shall know, that nothing is better than the dread of God, and nothing is sweeter than to behold in the commandments of the Lord.

<sup>28</sup> It is great glory to pursue *[or to follow]* the Lord; for why length of days shall be taken of him.

## CHAPTER 24

<sup>1</sup> Wisdom shall praise his soul, and he shall be honoured in God; and he shall have glory in the midst of his people.

<sup>2</sup> And he shall open his mouth in the churches of the Highest; and he shall have glory in the sight of his virtue. And he shall be enhanced in the midst of his people; and he shall *[much]* wonder in holy fullness, *either plenty*. And in the multitude of chosen men he shall have praising; and among blessed men he shall be blessed, and say,

<sup>3</sup> I, the first engendered *[or begotten]* before each creature, came forth from the mouth of the Highest. I *was* made in heavens, that light never failing rose up, and as a cloud I covered all earth,

<sup>4</sup> I dwelled in highest things, and my throne in a pillar of *[a]* cloud.

<sup>5</sup> I alone went about the compass *[or the circle]* of heaven, and I pierced the depth of the sea;

<sup>6</sup> and I went in the waves of the sea, and I stood in all the land *[or all the earth]*. And I had the first dignity in each people, and in each folk; and I trod by virtue on the necks of all excellent men and meek;

<sup>7</sup> and in all these *men* I sought rest, and I shall dwell in the heritage of the Lord.

<sup>8</sup> Then the Creator of all *[or the Former of all things]* commanded, and said to me; and he that formed me, rested in my tabernacle; and he said to me, Dwell thou in Jacob, and take thou heritage in Israel, and send thou roots into my chosen men *[or in my chosen]*.

<sup>9</sup> I was engendered *[or formed]* from the beginning and before worlds, and I shall not fail unto the world to coming *[or unto the world to come I shall not cease to be]*;

<sup>10</sup> and I ministered *[or served]* in an holy dwelling before him. And so I was made steadfast in Zion,

<sup>11</sup> and in like manner I rested in a city hallowed, and my power *was* in Jerusalem.

<sup>12</sup> And I rooted in a people honoured; and the heritage thereof into the parts of my God, and my withholding in the plenty or the fullness of saints.

<sup>13</sup> I was enhanced as a cedar in Lebanon, and as a cypress tree in the hill of Zion.

<sup>14</sup> I was enhanced as a palm tree in Cades *or Engedi*, and as the planting of *[a]* rose in Jericho. And as a fair olive tree in fields; and I was enhanced as a plane *[or platanus]* tree beside *[the]* water in streets.

<sup>15</sup> As canel and balm giving great smell, I gave odour; as chosen myrrh I gave the sweetness of odour. And as storax, and galbanum, and unguam, and gum, and as Lebanon not cut down, I made hot *[or smoked]* my dwelling place; and mine odour as balm not meddled, *[or as balsam not mingled, is my smell]*.

<sup>16</sup> I as terebinth stretched forth my boughs *[or straightened out my branches]*; and my boughs *[or branches]* be boughs of honour, and of glory.

<sup>17</sup> I as a vine made fruit the sweet-ness of odour; and my flowers be the fruits of honour, and of honesty *or riches*.

<sup>18</sup> I *am* a mother of fair love, and of dread, and of knowing, and of holy hope. In me *is* all grace of way, and of truth; in me *is* all hope of life and of virtue.

<sup>19</sup> All ye that covet me, pass *or come* to me; and be ye filled of my generations.

<sup>20</sup> For why my spirit is sweet above honey; and mine heritage *is* above honey, and honeycomb. My mind *is* into the generation of worlds.

<sup>21</sup> They that eat me, shall hunger yet; and they that drink me, shall thirst yet.

<sup>22</sup> He that heareth me, shall not be shamed *[or confounded]*; and they that work in me, shall not do sin; and they that declare me, shall have everlasting life.

23 All these things is the book of life, and the testament of the Highest, and the knowing [*or acknowledging*] of truth. Moses commanded a law in the commandments of rightfulnesses [*or rightwisenesses*], and *for an* heri-tage to the house of Jacob, and promises to Israel.

24 He setted, *that is, ordained, either promised*, to David, his child *or servant*, to raise [*up*] of him a king most strong, and sitting without end in the throne of honour.

25 Which *king* filleth wisdom, as Pishon *shed-deth out water*; and as Tigris in the days of new things.

26 Which, as Euphrates, [*full-*]filleth wit; which multiplieth, as Jordan in the time of harvest [*or reaping*].

27 Which sendeth teaching [*or doctrine*] as light; and is nigh *all men*, as Gihon in the day of vintage.

28 Which maketh perfectly first to know that *wisdom*; and a feeblar man shall not ensearch it.

29 For why the thoughts thereof shall be *as plenteous of or as the sea, that is, his knowing is more plenteous than the sea*; and his counsel in the great ocean [*or the great deepness*]is *uncomprehensible*. I wisdom shedded [*or poured*] out floods; I as a way, *that is, a strong running*, of full great water [*or water without measure*] of the flood.

30 I as the flood Dorix, and as a water conduit I went out of [*or from*] paradise.

<sup>31</sup> I said, I shall water my garden of plantings; and I shall greatly fill the fruit of my child-bearing. And lo! a plenteous way of water is made to me; and my flood nighed to the sea.

<sup>32</sup> For I enlighten teaching as the clear morrowtide to all men; and I shall tell out it unto [*a*] far. I shall pierce all the lower [*or nether*] parts of [*the*] earth, and I shall behold all that sleep; and I shall enlighten all that hope in the Lord.

<sup>33</sup> Yet I shall shed [*or pour*] out teaching [*or doctrine*] as prophecy, and I shall leave it to them that seek wisdom; and I shall not fail into the generations of them, till into the holy world.

<sup>34</sup> See ye, that I travailed not to me alone, but to all that seek out truth.

## CHAPTER 25

<sup>1</sup> In three things it is pleased to my spirit, which be approved before God and men; according [*or the accord*] of brethren, and love of neighbours, [*and*] a man and woman well con-senting to themselves.

<sup>2</sup> My soul hated three species, and I am grieved greatly to the soul of them; a poor man proud, and a rich man *that is a liar*, and an eld [*or old*] man *that is a fool and unwitting* [*or doted*].

<sup>3</sup> How shalt thou find in thine eld *age* those things, which thou gather-ed not in thy youth?

<sup>4</sup> *Doom of discretion* is full fair in hoariness [*or How fair the doom in hoariness*], *either eld man*, and to priests to know counsel.

<sup>5</sup> *Wisdom* is full fair to eld [*or old*] men, and glorious understanding, and counsel.



<sup>6</sup> The crown of eld [*or old*] men is in much knowing [*or wisdom*]; and the glory of them is the dread of God.

<sup>7</sup> I magnified nine things unsus-pected of the heart; and I shall say the tenth thing by tongue to men. A man which living is merry [*or joyed*] in sons, and seeing the destroying of his enemies.

<sup>8</sup> *He is blessed [or Blissful]* that dwelleth with a witting woman, and he that fell not [*or is not slidden*] by his tongue, and he that served not to men unworthy to himself.

<sup>9</sup> *He is blessed [or Blissful]* that findeth a very friend, and he that telleth out rightfulness [*or rightwise-ness*] to an ear hearing [*or the hearing ear*].

<sup>10</sup> *He is full great that findeth wisdom and knowing; but he is not above him that dreadeth God*\*.

<sup>11</sup> The dread of God hath set itself above all things. Blessed is the man to whom it is given to have the dread of God; to whom shall he be likened, that holdeth that dread?

<sup>12</sup> The dread of God is the begin-ning of his love; forsooth the begin-ning of faith is to be fast-joined thereto [*or to be joined to him*].

<sup>13</sup> The sorrow of heart is each wound; and the wickedness of a woman is all [*or each*] malice†. A leech shall see each wound, and not

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\* **CHAPTER 25:10** *The dread of God is the more good, and passeth all goods before said.* † **CHAPTER 25:13** That is, as

the sorrow of heart passeth each wound of body, so the malice of a woman passeth all the malice of a man.

the wound of heart; and all wicked-ness, and not the wickedness of a woman;

(This verse, and those which follow to the end of this chapter, are only found in *some* early copies of this book, and are more reflective of *that* author's bitter personal experience, than of divine inspiration. T.P.N.)

<sup>14</sup> and each covering [*or all hid thing*], *that is, colouring of malice*, and not the covering [*or hid thing*] of haters; and each [*or all*] vengeance, and not the vengeance of enemies.

<sup>15</sup> None head is worse than [*or wickeder over*] the head of an adder dwelling in shadow; and none ire is above the ire of a woman [*or there is not wrath over the wrath of a woman*].

<sup>16</sup> It shall please more to dwell with a lion and a dragon, than to dwell with a wicked woman.

<sup>17</sup> The wickedness of a woman changeth her face; and she blinded her cheer as a bear *doeth*, and she shall show as a sackcloth in the midst of neighbours.

<sup>18</sup> Her husband wailed; and his *wicked wife* heard, and sighed a little. [*The husband of her greatly wailed; and hearing, sighed a little.*]

<sup>19</sup> All malice is short on *or little compared to* the malice of a woman; the part [*or the lot*] of sinners, *that is, the pain of hell*, fall on her.

<sup>20</sup> As a going-up full of gravel in the feet of an eld [*or old*] man, so is a woman *that is* a great jangler to a peaceable man [*or a tonguey woman to a quiet man*].

<sup>21</sup> Behold thou not the fairness of a woman, and covet thou not a woman for *her* fairness.

<sup>22</sup> The ire and unreverence of a woman *to her husband* is a great shame. If a woman hath the first dignity [*or mastery*], *either chief governail*, she is contrary to her husband.

<sup>23</sup> A low heart, and sorrowful face, and wound of death, *is a wicked woman*. Feeble hands and knees unbound, *cometh from a woman that blesseth not her husband [or a woman that maketh not blissful or blessing her husband]*.

<sup>24</sup> The beginning of sin was made of a woman; and all we die by her [*or by her all we die*].

<sup>25</sup> Give thou not issue to thy water, yea, not a little issue; neither to a wicked woman freedom, [*or leave*], of going forth [*or going out*].

<sup>26</sup> If she goeth not at thine hand, she shall shame thee in the sight of *thine* enemies. Cut her away from thy flesh, lest ever[*more*] she mis-use thee.

## CHAPTER 26

<sup>1</sup> The husband of a good woman is blessed; for why the number of their years is double. [*Blessed is the man of a good woman; the number forsooth of the years of him double.*]

<sup>2</sup> A strong woman, *that is, against sins*, delighteth her husband; and *he* shall [*ful*] fill in peace the years of his life.

<sup>3</sup> A good woman *is a good partner*; in the good part of them that dread God, she shall be given to a man for [*his*] good deeds.

<sup>4</sup> Forsooth *if the heart of a rich man and of a poor man is good*; in all time their cheer is glad.

<sup>5</sup> Mine heart dreaded of three things, and my face dreaded [*or was afeared*] in the fourth thing. Betraying of a city, and the gathering together of people, *that is, in conspiring of the people against the prince*, and false challenge; *all these things be more grievous on or than death.*

<sup>6</sup> The sorrow of heart, and mourning, is a jealous woman. In a jealous woman is beating of tongue, and she communeth with all men [*or In a jealous woman scourge of tongue, to all communing*].

<sup>7</sup> As a yoke of oxes [*or oxen*] which is moved, so and a wicked woman; he that holdeth her, is as he that taketh [*or caught*] a scorpion.

<sup>8</sup> A drunken woman is great ire [*or wrath*], and despising [*or strife*]; and her filth[hood] shall not be covered.

<sup>9</sup> The fornication of a woman is in the raising of *her* eyes; and [*she*] shall be known in the eyelids of her.

<sup>10</sup> Make thou firm the keeping in a daughter not turning away herself; lest she mis-use herself, if she findeth occasion.

<sup>11</sup> Be thou ware of all unreverence of her eyes; and wonder thou not, if she despiseth thee.

<sup>12</sup> As a way-goer thirsting shall open the mouth at a well, and shall drink of each water next; and *the foresaid daughter* shall sit against each pale, and shall open the arrow case against each arrow [*or against all arrows shall open the quiver*], till she fail.

13 The grace of a busy woman shall delight her husband [*or her man*]; and shall make fat his bones.

14 The knowing of her is the gift of God. A wise woman and a still is not [*the*] exchanging of a learned [*or the taught*] soul.

15 Grace [*up*] on grace is an holy woman, and shamefast. Forsooth all weighing is not worth a continent soul.

16 As the sun rising in the world in the highest things of God, so the fairness of a good woman is into the ornament, or the adornment [*or adorning*] of her house.

17 A lantern shining [*up*] on an holy candlestick, and the fairness of a face on steadfast [*or stable*] age, *that is, as such a lantern lighteneth the church, and such a face maketh fair ripe age, so a good woman maketh fair her house.*

18 Golden pillars on silvern founda-ments, and steadfast feet on the soles of a steadfast [*or stable*] woman. Ever-lasting foundations on a firm stone, and the behests [*or commandments*] of God in the heart of an holy woman.

19 (*This verse is omitted in the original text.*)

20 (*This verse is omitted in the original text.*)

21 (*This verse is omitted in the original text.*)

22 (*This verse is omitted in the original text.*)

23 (*This verse is omitted in the original text.*)

24 (*This verse is omitted in the original text.*)

25 (*This verse is omitted in the original text.*)

26 (*This verse is omitted in the original text.*)

27 (*This verse is omitted in the original text.*)

<sup>28</sup> In two things mine heart was made sorry [*or sorrowful*], and in the third thing wrathfulness came to me. A man warrior failing by neediness, and a wise man despised. And God hath made him ready to the sword, that passeth over from rightfulness [*or over-goeth from rightwiseness*] to sin.

<sup>29</sup> Two species appeared hard and perilous to me; a merchant is de-livered of hard from his negligence, and a taverner shall not be justified of [*or from*] sins of lips.

## CHAPTER 27

<sup>1</sup> Many men have trespassed for neediness [*or mis-ease*]; and he that seeketh to be made rich, turneth away his eye.

<sup>2</sup> As a stake [*or a pale*] is fastened in the midst of a heap [*or a joining*] of stones, so and a man shall be an-guished by sins betwixt the midst of selling and buying. Trespass shall be all-broken with him that trespasseth.

<sup>3</sup> If thou holdest not thee diligently in the dread of the Lord, thine house shall soon be turned upside-down.

<sup>4</sup> As dust shall dwell in the holes of a riddle, so the anguish of a man *shall dwell* in the thoughts of him.

<sup>5</sup> A furnace proveth the vessels of a potter; and the temptation of tribu-lation *proveth* just [*or rightwise*] men.

<sup>6</sup> As churl-like travail [*or earth-working*] about a tree showeth the fruit thereof, so a word of thought *showeth* the heart of man.

<sup>7</sup> Praise thou not a man before a word *fully ended*; for why this is the temptation, *that is, proving*, of men.

<sup>8</sup> If thou pursuest rightfulness [*or followest rightwiseness*], thou shalt take it; thou shalt clothe it as a long cloth [*or aube*] of honour, and thou shalt dwell with it, and it shall defend thee without end, and in the day of knowing thou shalt find steadfastness.

<sup>9</sup> Volatiles [*or Fowls*] come together to *birds* like themselves; and truth shall turn again to them that work it.

<sup>10</sup> A lion setteth espies ever to hunting [*or A lion to hunting waiteth evermore*]; so sins to them that work wickedness.

<sup>11</sup> An holy man dwelleth in wisdom, as the sun *dwelleth*; for why a fool is changed as the moon.

<sup>12</sup> In the midst of unwise men keep thou a word to time; but be thou busy in the midst of them that think the law of God.

<sup>13</sup> The telling of sinners *is* hateful; and the laughing of them *is* in the trespasses of sin.

<sup>14</sup> Speech swearing much shall make standing up of hairs, for aston-ishing, to the head; and unreverence thereof [*or irreverence of it*] is stopping of ears.

<sup>15</sup> The shedding out of blood *is* in the chiding [*or jangling*] of proud men; and the cursing of them *is* grievous hearing, *for in their chiding they blaspheme God often, and it is full grievous to faithful ears to hear such blasphemy of God.*

16 He that showeth openly the privates of a friend, loseth faithfulness [*or the faith of a friend*]; and he shall not find a friend to his soul.

17 Love thou a neighbour, and be thou joined with him in faith. For if thou showest openly the privates of him, thou shalt not perfectly pursue after him [*or pursue thou not after him*].

18 For as a man that loseth his friend, so he that loseth the friendship of his neighbour.

19 And as a man that letteth go a bird from [*or out of*] his hand, so thou that hast forsaken thy neighbour, and thou shalt not take him.

20 Thou shalt not pursue [*or follow*] him, for he is far absent [*or away*]; for he escaped as a capret from a snare, for the soul of him is wounded.

21 Thou shalt no more be able to bind him together; but of evil saying is according. Soothly to show openly the privates of a friend, is despair of a soul unblessed, [*or To make naked forsooth the privates of a friend, is the despairing of the unfaithful soul*].

22 He that twinkleth with the eye, maketh [*or forgeth*] wicked things; and no man shall cast him away.

23 In the sight of thine eyes he shall defoul his mouth, and he shall wonder on thy words; but at the last he shall turn waywardly [*or shall pervert*] his mouth, and in his word [*or in thy words*] he shall give slander.

24 I [*have*] heard many things, *that is, evils*, and I made *them* not even to him, yea, *I areckoned not another malice even to the malice of this man*; and the Lord shall hate him.



25 If a man casteth a stone on high, it shall fall on his head; and the guileful wound of a guileful [*or treacherous*] man shall part wounds.

26 And he that diggeth a ditch, shall fall into it; and he that setteth a stone to a neighbour, shall offend therein [*or stumble in it*]; and he that setteth a snare to another man, shall perish therein.

27 If a man maketh worst [*or wicked*] counsel, it shall be turned on him; and he shall not know from whence it shall come to him.

28 The scorning and despising of proud men and vengeance shall set espy to him, as a lion doeth. [*Illusion, or scorn, and reproof of proud men and vengeance, as a lion shall espy to him.*]

29 They that delight in the fall of just [*or rightwise*] men, shall perish by a snare; forsooth sorrow shall waste them, before that they die.

30 Ire [*or Wrath*] and madness or rage, ever either be abominable; and a sinful man shall hold those [*or them*].

## CHAPTER 28

1 He that will be avenged, shall find of the Lord vengeance; and he keeping shall keep his sins to be punished harder by his rightfulness.

2 Forgive thou to thy neighbour that annoyeth thee, and then sins shall be released [*or be forgiven*] to thee after praying.

3 A man keepeth ire [*or wrath*] to man; and seeketh he of God medi-cine?

4 He hath no mercy on a man like himself; and beseecheth he the High-est for his own sins?

<sup>5</sup> He the while he is flesh, reserve-eth ire; and asketh he of God mercy? who shall pray for his sins?

<sup>6</sup> Have thou mind on the last things, and cease thou to be *anyone's* enemy. For why failing and death nigh not in the commandments *of God*.

<sup>7</sup> Have thou mind on [*or Remem-ber*] the dread of the Lord, and be not wroth to the neighbour. Have thou mind on [*or Remember*] the testament of the Highest, and despise thou the ignorance of thy neighbour.

<sup>8</sup> Abstain thee from strife, and thou shalt decrease [*or lessen*], *either abridge*, sins. For why a wrathful man kindleth strife;

<sup>9</sup> and a sinful man, *that is, a sower of discords*, shall disturb or trouble friends, and he shall send in enmity in the midst [*or in the middle*] of men having peace.

<sup>10</sup> For why after the trees of the wood, so fire shall burn on high; and after the might of a man, so his wrathfulness shall be, and after his chattel [*or substance*] he shall enhance his ire.

<sup>11</sup> Hasty striving [*or strife*] shall kindle fire, and hasty chiding shall shed out blood; and a tongue bearing witnessing shall bring death.

<sup>12</sup> If thou blowest, as fire it shall burn on high; and if thou spittest thereon, it shall be quenched; ever either, *that is, a word kindling ire, and a word refraining it*, come forth of the mouth.

<sup>13</sup> A privy backbiter, and a double-tongued man [*or The whispering grutcher, and the twisel tongue cursed*], yea, *he that speaketh fair before a man, and evil behind him, is cursed*; for he disturbed or troubled many men having peace.

14 The third tongue hath stirred many men, and hath scattered them from folk into folk. It hath destroyed walled cities of rich men, and hath mined down *or undermined* the houses of great men. It hath cut down the virtues of peoples, and hath unknit strong folks.

15 The third tongue hath cast out wedded, or honest, women, and hath deprived them of their travails.

16 He that beholdeth *the third tongue[or it]*, shall not have rest; neither shall have a friend, in whom he shall rest.

17 The wound of *[a]* beating *[or scourge]* maketh wanness; but the wound of *[a]* tongue shall make less *[or shall bruise or break]* the bones.

18 Many men fell down by the sharpness of sword; but not so *many* as they that perished *[or died]* by their tongue.

19 *He* is blessed that is covered from a wicked *[or a shrewd]* tongue; and he that passed not in the wrathfulness thereof, and he that drew not the yoke thereof, and was not bound in the bonds thereof.

20 For why the yoke thereof is an iron yoke, and the bond thereof is a brazen bond.

21 The death thereof is the worst death; and hell is more profitable, *that is, the pain of hell is less evil*, than it.

22 The perseverance thereof shall not dwell, but it shall hold the ways of unjust men, *[or The steadfastness of it shall not abide still, but shall hold the ways of unrightwise men]*; in his flame it shall not burn just *[or rightwise]* men.

<sup>23</sup> They that forsake God, shall fall into it; and it shall burn greatly in them, and it shall not be quenched; and as a lion it shall be sent into them, and as a leopard it shall hurt them.

<sup>24</sup> Beset [*or Hedge*] thine ears with thorns, and do not thou hear a wicked tongue; and make thou doors to thy mouth, and locks to thine ears. Well thou [*or melt together*], *or temper thou*, thy gold, and thy silver;

<sup>25</sup> and make thou a balance to thy words, and rightful [*or right*] bridles to thy mouth.

<sup>26</sup> And take heed, lest peradventure thou slide in tongue, and fall in the sight of enemies, setting treason [*or waiting or laying wait*] to thee, and thy fall be uncurable [*or unhealable*] into death.

## CHAPTER 29

<sup>1</sup> He that doeth mercy, lendeth to his neighbour; and he that is full mighty in hand, keepeth the com-mandments.

<sup>2</sup> Lend thou to thy neighbour in the time of his need; and again yield thou to a neighbour in his time.

<sup>3</sup> Confirm thou a word, and do thou faithfully with him; and in all time thou shalt find that, that is needful to thee.

<sup>4</sup> Many men guessed borrowing as finding, and gave dis-ease [*or grief*] to those men that helped them.

<sup>5</sup> Till they take, they kiss the hands of the giver; and in promises they make meek their voice. And in the time of yielding, he shall ask *for more time* [*or delaying*], and he shall speak

words of annoyance, and of grutch-ings, and he shall challenge falsely, *[or plead for, or complain about]* the time, *to tarry the paying of debt.*

<sup>6</sup> Forsooth if he may yield, he shall be adversary *[or enemy]*; of a shilling scarcely he shall yield the half *[or scarcely of the whole he shall yield the half]*, and he shall reckon that as refunding. Else he shall defraud him in his money, and *the lender* shall have him an enemy without cause. And he shall yield to him, *that is, to the lender*, wrongs and cursings; and for honour and benefice *[or benefit]*, he shall yield to him despising.

<sup>7</sup> Many men lend not, not for cause of wickedness, but they dreaded to be defrauded without cause, *[or will-fully]*.

<sup>8</sup> Nevertheless on a meek man in soul, *that is, a full poor debtor*, be thou stronger; and for alms-*[deeds]* draw thou not him along.

<sup>9</sup> For the commandment *of God* take thou a poor man *[or For the behest take to the poor]*; and for his neediness leave thou not him void.

<sup>10</sup> Lose thou money for a brother and friend, and hide thou not it under a stone, into perdition.

<sup>11</sup> Put thy treasure in the command-ments of the Highest; and it shall profit to thee more than gold.

<sup>12</sup> Enclose thou alms in the bosom of a poor man; and this *alms* shall pray for thee *to be delivered of God* from all evil. The alms of a man is as a bag *[or a little sack]* with him; and it shall keep the grace of *[a]* man, *that is, God's grace, given to man*, as the apple of the eye. And

afterward it shall rise again, and shall yield to them a yielding, to each man into the head of them.

<sup>13</sup> Above [*or Over*] the shield of a mighty man, and above [*or over*] a spear it shall fight against thine enemy.

<sup>14</sup> A good man maketh faith to his neighbour *in becoming borrower for him in need*; and he that loseth, shall leave shame to him.

<sup>15</sup> Forget thou not the grace of the borrower; for he gave his life for thee.

<sup>16</sup> A sinful man [*or The sinner*] and unclean fleeth the promiser. A sinner areckoneth to himself the good words of the borrower;

<sup>17</sup> and the unkind man in wit forsaketh a man delivering him.

<sup>18</sup> A man promiseth for his neighbour; and when *he* hath lost reverence, *that is, shamefastness before God and man, the borrower* shall be forsaken of him. Worst [*or Most shrewd*] promise, *by which the neighbour promised falsely to deliver his borrow*, hath lost [*or spoiled*] many loving men, and hath moved them as the waves of the sea. It going in compass made mighty men to pass over [*or to go out*]; and they wandered about among alien folks.

<sup>19</sup> A sinner breaking [*or over-passing*] the commandment of the Lord shall fall into a wicked promise; and he that endeavoureth to do many things, shall fall into doom.

<sup>20</sup> Recover thy neighbour by thy virtue; and take heed to thyself, lest thou fall.

<sup>21</sup> The beginning of life of a man *is* water, and bread, and clothing, and house covering filth[hood].

<sup>22</sup> Better is the lifelode of a poor man under the covering of spars, than [plenteous] shining feasts in pilgrim-age without house,

<sup>23</sup> The least thing pleaseth thee for a great thing, and thou shalt not hear the shame [or reproof] of pilgrimage.

<sup>24</sup> *It is* wicked life to seek harbour from house into house; and where he shall be harboured, he shall not do trustily, neither he shall open the mouth.

<sup>25</sup> He shall be harboured, and he shall feed, and give drink to unkind men; and yet he shall hear bitter things.

<sup>26</sup> Pass, thou that art harboured, and array a table [or Go, guest, and adorn the board]; and give thou meats to other men, those things that thou hast in the hand.

<sup>27</sup> Go thou out from the face of the honour of my friends, for the friend-ship, *either affinity, [or need]* of mine house; by harbouring thou art made a brother to me.

<sup>28</sup> These things *be* grievous to a man having wit; the reprovng of house, and the despising of the usurer [or reproof of the lender].

## CHAPTER 30

<sup>1</sup> He that loveth his son, giveth busily beatings to him [or busily giveth to him scourges], that he be glad in his last thing, and that *the son* touch not the doors of neighbours.

<sup>2</sup> He that teacheth his son, shall be praised in him; and shall have glory in him in the midst of menials.

<sup>3</sup> He that teacheth his son, sendeth the enemy into envy; and in the midst [*or in the middle*] of friends he shall have glory in that son[*or in him*].

<sup>4</sup> The father of him is dead, and yet he is as not dead; for he hath left after him *a son* like him.

<sup>5</sup> He saw in his life, and was glad in him; and in his death he was not sorry [*or sorrowed not*], neither was ashamed before enemies.

<sup>6</sup> For he left a defender of the house against enemies; and yielding grace to friends.

<sup>7</sup> For *defending* the souls of *his* sons, he shall bind together his wounds; and his entrails [*or the bowels of him*] shall be disturbed or troubled on each voice.

<sup>8</sup> An horse untamed, *either un-chastised*, shall escape hard, and a son unchastised shall escape heady *or become headstrong*.

<sup>9</sup> Flatter thou the son, and he shall make thee dreading; play thou with him, and he shall make thee sorry [*or sorrowful*].

<sup>10</sup> Laugh thou not with him *of his follies*, lest thou have sorrow together, and at the last thy teeth shall be astonished.

<sup>11</sup> Give thou not power to him in youth, and despise thou not his thoughts.

<sup>12</sup> Bow thou *down* his neck in youth, and beat thou his sides, while he is a young child [*or an infant*]; lest peradventure he wax hard [*or inwardly harden*], and believe not to thee, and he shall be sorrow of soul to thee.



13 Teach thy son, and work in him; lest thou offend into the filth[hood] of him.

14 Better is a poor man whole, and strong in might[s] *[or strengths]*, than a rich man feeble, and beaten *[or scourged]* with malice.

15 The health of soul is in the holiness of rightfulness *[or rightwise-ness]*, and it is better than any *[or all]* gold and silver; and a strong body is *better* than full much chattel *[or than money without measure]*.

16 No chattel is above the chattel of health of body; and no liking is above the joy of heart. *[There is not money over the money of the health of body; and there is not liking over the joy of heart.]*

17 Better is death than bitter life, and everlasting rest is *better* than sickness dwelling continually *[or enduring]*.

18 Goods hid in a closed mouth *be* as settings forth of meats set about a sepulchre.

19 What shall sacrifice profit to an idol? for why it shall not eat, neither shall smell. So he that is driven away from the Lord,

20 and beareth the meeds of wicked-ness *[or shrewdness]*, seeing with eyes, and wailing inwardly, as a gelding embracing a virgin *[or a maiden]*, and sighing.

21 Give thou not sorrow to thy soul, *that is, unreasonable sorrow, that annoyeth both body and soul*, and torment not thyself in thy counsel, *as they do that despair through sorrow, and then slay themselves.*

<sup>22</sup> Mirth of heart, this is the life of man, and is treasure of holiness without failing; and full out joying of a man is long life [*or long living*].

<sup>23</sup> Have thou mercy on thy soul, and please thou God; and hold together and gather together thine heart in the holiness of him, and put far away sorrow from thee. For why sorrow hath slain many men; and none health is therein [*or there is not profit in it*].

<sup>24</sup> Envy and wrathfulness shall make *for* less days [*or Envy and wrath shall lessen days*]; and thoughts shall bring eldness before the time.

<sup>25</sup> A shining [*or bright*] heart is made good in meats; for *why meats thereof be made diligently*.

## CHAPTER 31

<sup>1</sup> Watching of riches shall make flesh to fail; and thought thereof shall take away sleep. [*The waking of honesty shall dwindle the flesh; and the thinking of it shall do away sleep.*]

<sup>2</sup> Thoughts of before-knowing turn-eth away wit; and grievous sickness [*or heavy infirmity*] maketh sober the soul.

<sup>3</sup> A rich man travailed in the gathering of chattel [*or substance*]; and in his rest he shall be filled with his goods.

<sup>4</sup> A poor man travailed in decreasing [*or lessening*] of lifelode; and in the end he is made needy.

<sup>5</sup> He that loveth gold, shall not be justified; and he that pursueth [*or followeth*] after wasting, shall be [*full-*]filled thereof.

<sup>6</sup> Many men be given into the fallings of gold, *that is, many men felled into sins for gold*; and the perdition [*or loss*] of them was made in the fairness thereof [*or of it*].

<sup>7</sup> A tree of offence is the gold of them that make sacrifice; woe to them that pursue [*or follow*] it, and each unprudent man shall perish therein.

<sup>8</sup> Blessed is a rich man, which is found without wem *of covetousness and avarice*; and that went not after gold, neither hoped in money, and treasures.

<sup>9</sup> Who is this, and we shall praise him? for he did marvels in his life.

<sup>10</sup> Which is proved therein, and is found perfect, and everlasting glory shall be to him? which might trespass, and trespassed not, and do evils, and did not.

<sup>11</sup> Therefore his goods be stablished in the Lord; and all the church of saints shall tell out his alms-deeds.

<sup>12</sup> Thou hast set at a great board; open thou not first thy cheek on it, *that is, begin thou not to eat first*. [*And*] Say thou not, whether those be many things, that be on it.

<sup>13</sup> Have thou mind, that an evil eye is wayward [*or evil is the shrewd eye*]. What thing worse, than an eye is made? therefore of all his face he shall weep, when he seeth.

<sup>14</sup> Stretch thou not forth first thine hand; and thou defouled by envy, be ashamed. Be thou not oppressed of wine in a feast.

15 Understand of thyself the things, that be of thy neighbour. [*Understand what be of thy neighbour; of thyself.*]

16 Use thou as a discreet and temperate man these things that be set forth to thee; and be thou not hated, when thou eatest much.

17 Cease thou first because of learn-ing [*or discipline*], *either nurture*; and do not thou be outrageous [*or be too much*], lest peradventure thou offend.

18 And if thou hast set in the midst [*or in the middle*] of many men, stretch not forth [*or out*] thine hand sooner than they; and ask thou not first for to drink.

19 A little wine is fully sufficient to a learned man; and in sleeping thou shalt not travail for that *wine*, and thou shalt not feel travail.

20 Waking, and choler, *either bitter moisture*, and gnawing [*or anguish*] to an undiscreeit and untemperate man. But the sleep of health is in a scarce man; he shall sleep unto the morrow-tide; and his soul shall delight with him.

21 And if thou art constrained in eating [*too*] much, rise thou from the midst, and spew thou; and it shall refresh thee, and thou shalt not bring sickness to thy body.

22 Son, hear thou me, and despise thou not me; and at the last thou shalt find my words be true. In all thy works be thou swift; and all sickness shall not come to thee.

23 The lips of many men shall bless a shining man in loaves; and the witnessing of his truth is faithful.

<sup>24</sup> The city shall grutch in the worst bread; and the witnessing of wicked-ness thereof is sooth.

<sup>25</sup> Do not thou excite [*or stir up*] them that be diligent in wine; for why wine hath destroyed many men.

<sup>26</sup> Fire proveth hard iron; so wine drunken in drunkenness shall reprove the hearts of proud men.

<sup>27</sup> Even life to men *is* wine *drunken* in soberness; if thou drinkest it measurably, thou shalt be sober. What is the life which is made less by wine? What defraudeth life? death. Wine was made in gladness, not in drunkenness, at [*or from*] the begin-ning.

<sup>28</sup> Wine drunken measurably *is* full out joying of soul and of body. Sober drink is health of soul and of body.

<sup>29</sup> Wine drunken much maketh voiding, and ire [*or wrath*], and many fallings, *or mischiefs*.

<sup>30</sup> Wine drunken much *is* bitterness of soul. Strength of drunkenness and hurting [*or the offence*] of an un-prudent man maketh virtue less [*or lessening virtue*], and making wounds.

<sup>31</sup> In the feast of wine, reprove thou not a neighbour; and despise thou not him in his mirth. Say thou not words of shame [*or reproof*] to him; and oppress thou not him in [*again*]-asking.

## CHAPTER 32

<sup>1</sup> They have set thee a governor, do not thou be enhanced; be thou among them as one of them. Have thou care of them, and so behold thou; and

when all thy care is filled, sit thou to meat [*or rest*].

<sup>2</sup> That thou be glad for them, and take the ornament of grace; and get crown, and dignity of congregation.

<sup>3</sup> Speak thou, the greater man in birth; for why the word of him that loveth knowing become thee first; and hinder thou not music.

<sup>4</sup> Where hearing is not, shed [*or pour*] thou not out a word; and do not thou be enhanced uncovenably in thy wisdom.

<sup>5</sup> A gem of carbuncle in the ornament of gold; and comparison of musics in the feast of wine.

<sup>6</sup> As in the making [*or forging*] of gold is a signet of smaragdus, so the number of musics is in merry and measurable [*or temperate*] wine.

<sup>7</sup> Hear thou [*being*] still, and good grace shall come to thee for reverence. Young man, speak thou scarcely in thy cause, when need is. If thou art asked twice, the head have thine answer.

<sup>8</sup> In many things be thou as unknowing, and hear thou [*being*] still altogether, and asking [*or seeking*].

<sup>9</sup> And presume thou not to speak in the midst of great men; and where eld [*or old*] men be, speak thou not much.

<sup>10</sup> Lightning shall go before hail, and grace shall go before shamefastness, and good grace shall come [*or fall*] to thee for reverence.

<sup>11</sup> And in the hour of rising, trifle thee not, *that is, make thee no tarrying in arraying, either trifling of hairs, as women do*; forsooth run thou

before first into thine house, and there call thou thee to *answer*, and there play thou.

<sup>12</sup> And do thy conceits [*or con-ceivings*], that is, perform thy good purpose conceived there, and not in sins, and in a proud word.

<sup>13</sup> On all these things, bless thou the Lord, that made thee, and filling thee greatly of all his goods.

<sup>14</sup> He that dreadeth God, shall take his teaching, [*or Who dreadeth God, shall take the doctrine of him*]; and they that wake to him, shall find blessing.

<sup>15</sup> He that seeketh the law, shall be filled thereof; and he that doeth traitorously, shall be caused to stumble therein.

<sup>16</sup> They that dread God, shall find just doom; and shall kindle rightful-ness [*or rightwiseness*] as light.

<sup>17</sup> A sinful man, that is, obstinate in sin, shall eschew blaming [*or shun correction*]; and after his will, he shall find comparison.

<sup>18</sup> A man of counsel shall not lose [*or destroy*] understanding; a man alien and proud shall not dread dreading. Yea, after that he hath done with that *dread* without counsel, and he shall be reproved by his pursuings [*or followings*].

<sup>19</sup> Son, do thou nothing without counsel; and after the deed thou shalt not repent.

<sup>20</sup> Go thou not in the way of falling, and offend thou not against stones.

<sup>21</sup> Betake thou not thee to a tra-vailous way, lest thou set cause of stumbling to thy soul;

<sup>22</sup> and be thou ware of thy sons, and perceive thou [*or take heed*] of thy menials.

<sup>23</sup> In all thy work believe thou by faith of thy soul; for why this is the keeping of commandments.

<sup>24</sup> He that believeth to God, taketh heed to the commandments; and he that trusteth in him, shall not be made less, *either deceived*.

## CHAPTER 33

<sup>1</sup> Evils shall not come to him that dreadeth God; but God shall keep *or guard* him in temptation, and shall deliver [*him*] from evils.

<sup>2</sup> A wise man hateth not the commandments, and rightfulnesses [*or rightwisenesses*]; and he shall not be hurtled down, as in the tempest of a ship.

<sup>3</sup> A wise man believeth in the law of God, and the law *is* faithful to him.

<sup>4</sup> He that maketh open asking, shall make ready [*or prepare*] a word; and so he shall pray, and shall be heard, and he shall keep teaching, and then he shall answer.

<sup>5</sup> The entrails of a fool *be* as a wheel of a cart, and his thoughts as an axle able to turn about.

<sup>6</sup> An horse a stallion, so and a friend a scorner, neigheth under each sitting above.

<sup>7</sup> Why a day overcometh a day, and again the light *overcometh* light, and a year *overcometh* a year, the sun *overcometh* the sun?

<sup>8</sup> Those be parted of the knowing of the Lord, by the sun made, and keeping the commandment of God.



<sup>9</sup> And it [*or he*] shall change times and the feast days of them, and in those *times the Jews* hallowed holy days, or holidays, at an hour. God enhanced and magnified of those *holy days or holidays*; and of those [*or them*] he setted [*or put*] into the number of days [*and years*];

<sup>10</sup> and *God made* all men of firm earth [*or soil*], and of nesh earth, whereof Adam was formed.

<sup>11</sup> In the multitude of knowing of the Lord, he parted [*or severed*] them, and changed the ways of them.

<sup>12</sup> Of them *God* blessed, and enhanced; and of them he hallowed, and chose [*or presented*] to himself; of them he cursed, and made low, and turned them from the departing [*or to the severing*] of them.

<sup>13</sup> As clay of a potter *is* in the hand of him, to make [*or form*] and dis-pose, that all the ways thereof *be* after the ordinance of him [*or his disposition*]; so a man *is* in the hand of him that made him; and he shall yield to him by [*or after*] his doom.

<sup>14</sup> Against evil is good, and against life *is* death; so and a sinner *is* against a just [*or rightwise*] man.

<sup>15</sup> And so behold thou into all the works of the Highest; two things against twain, and one thing against one, [*or two against two, one against one*].

<sup>16</sup> And I the last awaked, and as he that gathereth dregs of grapes, after the gatherers of grapes. And I hoped in the blessing of God; and as he that gathereth grapes, I filled the presser [*or wine press*].

<sup>17</sup> Behold ye, for I travailed not to me alone, but to *[or for]* all that seek knowing *[or discipline]*.

<sup>18</sup> Great men, and all peoples hear ye me; and ye governors of the church, perceive with ears.

<sup>19</sup> Give thou not power over thee in thy life to a son, and to a woman *[or wife]*, to a brother, and to a friend; and give thou not thy possession to another man, lest peradventure it repent thee, and thou beseech for those *[or them]*.

<sup>20</sup> While thou art alive, *[or livest]*, and breathest yet, each man shall not change thee.

<sup>21</sup> For it is better, that thy sons pray thee, than that thou behold into the hands of thy sons.

<sup>22</sup> In all thy works be thou sovereign; give thou not a wem into thy glory.

<sup>23</sup> In the day of ending of days of thy life, and in the time of thy going out *[or thy death]*, part *[or deal out]* thine heritage.

<sup>24</sup> Meats, and a rod, and a burden to an ass; bread, and chastising *[or discipline]*, and work to a servant.

<sup>25</sup> He worketh in or under chas-tising, and seeketh to have rest; slack thou hands to him, and he seeketh freedom.

<sup>26</sup> A yoke and bridle bow down an hard neck; and busy workings bow down a servant. Torment and stocks to an evil-willed servant;

<sup>27</sup> send thou him into working, lest he be idle; for why idleness hath taught much malice.

<sup>28</sup> Ordain thou *[or set]* him in work, for so it becometh him; that if he obeyeth not, bow thou down him in stocks,

<sup>29</sup> and make thou not *him* large over any man, *that is, give thou not to him power over any man*, but without doom, do thou nothing grievous [*or heavy*].

<sup>30</sup> If a faithful servant is to thee, be he as thy soul to thee [*or If there is to thee a faithful servant, be he to thee as thy life*]; treat thou him so as a brother, for thou hast bought him in the blood of life.

<sup>31</sup> If thou hurtest him unjustly, he shall be turned into fleeing away [*or flight*]; and if he enhancing goeth away, thou knowest not whom thou shalt seek, and in what way thou shalt seek him.

## CHAPTER 34

<sup>1</sup> Vain hope and a leasing to an unwise man; and dreams [*or swevens*] enhance unprudent men.

<sup>2</sup> As he that taketh [*or catcheth*] a shadow, and pursueth wind, so and he that taketh heed to leasings seen, *or in vain dreams*.

<sup>3</sup> After this thing is the sight of dreams [*or swevens*]; before the face of a man is the likeness of another man.

<sup>4</sup> What shall be cleansed of him that is unclean, and what true thing shall be said of a liar? [*Of the unclean, what shall be cleansed, and of the liar, what sooth shall be said?*]

<sup>5</sup> False divining of error, and false divinings by chittering of birds, and dreams of witches, is vanity. And as *the heart* of a woman travailing of [*or bearing*] child, thine heart suffereth fantasies;

<sup>6</sup> no but visitation is sent out of the Highest, give thou not thine heart in those *dreams*.

<sup>7</sup> For why dreams have made many men for to err, and men hoping in those [*or them*] fell down [*or fell away*].

<sup>8</sup> The word of the law *of God and of his prophets*, shall be made perfect without leasing; and wisdom in the mouth of a faithful man shall be made plain.

<sup>9</sup> What knoweth he, that is not assayed? A man assayed in many things, shall think many things; and he that learned many things, shall tell out understanding.

<sup>10</sup> He that is not assayed [*or Who Is not expert*], knoweth few things; forsooth he that is a fool in many things, shall multiply malice.

<sup>11</sup> What manner things know he, that is not assayed? He that is not planted, *that is, hath not set root of understanding, and desire in good*, shall be plenteous in wickedness [*or abound shrewdness*]. I saw many things in telling out, and full many customs of words.

<sup>12</sup> Sometime I was in peril unto death, for the cause of these things; and I was delivered by the grace of God.

<sup>13</sup> The spirit of them that dread God is sought, and shall be blessed in the beholding of him. For why the hope of them *is into God* saving them; and the eyes of the Lord *be into them*, that love him.

<sup>14</sup> He that dreadeth God, shall not tremble for anything, and he shall not dread; for why *God is his hope*.

15 The soul of him that dreadeth the Lord, is blessed. To whom beholdeth he, and who is his strength?

16 The eyes of the Lord *be* on them that dread him. *God* is a defender of might, steadfastness [*or firmament*] of virtue, covering of heat, and a sha-dowing place of midday; beseeching of offending, *that is, hearing beseech-ing for offenses*, and help of falling,

17 enhancing the soul, and lighten-ing the eyes, and giving health, and life, and blessing.

18 The offering of him that offereth of wicked thing, *that is, of thing gotten unjustly*, is defouled; and the scornings of unjust men be not well pleasant [*or well-pleasing*].

19 The Lord alone *is* to them that abide him in the way of truth, and of rightfulness [*or rightwiseness*]. The Highest approveth not the gifts of wicked men, neither beholdeth in the offerings of wicked men, neither in the multitude of their sacrifices he shall do [*or have mercy*] to *their* sins.

20 He that offereth sacrifice of the chattel [*or substance*] of poor men, *is* as he that slayeth the son in the sight of his father.

21 The bread of needy men is the life of a poor man; he that defraudeth him, is a man of blood.

22 He that taketh away bread *earned* in sweat, *is* as he that slayeth his neighbour. He that sheddeth out blood, and he that doeth fraud to an hired man, be brethren.

23 One building, and one destroy-ing; what profiteth it to them, no but travail?

<sup>24</sup> One praying, and one cursing; whose voice shall the Lord hear?

<sup>25</sup> What profiteth the washing of him, that is washed for a dead body, and toucheth again a dead body? [*That is baptized from the dead, and again toucheth the dead, what profit-eth his washing?*]

<sup>26</sup> So a man that fasteth in his sins, and again doing the same sins, what profiteth he in meeking himself? who shall hear his prayer?

## CHAPTER 35

<sup>1</sup> He that keepeth the word *of God*, multiplieth prayer. Wholeful [*or Wholesome*] sacrifice is to take heed to the commandments, and to depart [*or go away*] from all wickedness. And to offer the pleasing of sacrifice for unrightfulnesses [*or unrightwise-nesses*], and beseeching for sins, is to go away from unrightfulness [*or unrightwise-ness*].

<sup>2</sup> He that offereth purest [*or tried*] flour of wheat, shall yield grace, *that is, shall give a pleasant service to God*; and he that doeth mercy, offereth a sacrifice.

<sup>3</sup> It is well pleasant [*or well-pleas-ing*] to the Lord, to go away from wickedness; and prayer is to go away from unrightfulness [*or unrightwise-ness*].

<sup>4</sup> Thou shalt not appear void before the sight of God;

<sup>5</sup> for why all these things be done for the behests of God.

<sup>6</sup> The offering of a just [*or right-wise*] man maketh fat the altar, and is odour of sweetness in the sight of the Highest.

<sup>7</sup> The sacrifice of a just [*or right-wise*] man is acceptable, and the Lord shall not forget the mind of him.

<sup>8</sup> With good will yield thou glory to God, and make thou not less the first fruits of thine hands.

<sup>9</sup> In each gift [*or all gifts*] make glad thy cheer, and in full out joying hallow thy tithes.

<sup>10</sup> Give thou to the Highest after his gift [*or Give to the Highest after the free gift of him*], that is, after the quantity of thy goods, which thou hast of God; and with good eye make thou the findings of thine hands, that is, with rightful intent, ordain thy good works, to the praising of God and not of man.

<sup>11</sup> For why the Lord is a yielder, and he shall yield sevenfold so much to thee [*or seven times as much he shall yield to thee*].

<sup>12</sup> Do not thou offer shrewd gifts; for he shall not receive those [*or them*]. And do not thou behold an unjust [*or unrightwise*] sacrifice; for the Lord is judge, and glory, or taking, of persons is not at [*or with*] him.

<sup>13</sup> The Lord shall not take or favour a person against a poor man; and he shall hear the prayer of him that is hurt.

<sup>14</sup> He shall not despise the prayers of a fatherless child, neither a widow, if she sheddeth [*or poured*] out speech of wailing.

<sup>15</sup> Whether the tears of a widow go not down to the cheek, and the crying of her on him that leadeth forth those tears? For why those ascend

*[or they go up]* from the cheek unto heaven, and the Lord hearing shall not delight in those *[or them]*.

<sup>16</sup> He that worshippeth God in delighting, shall be received; and his prayer shall nigh unto the clouds.

<sup>17</sup> The prayer of him that meeketh himself shall pierce clouds, and till it nigheth *to God*, he shall not be comforted, and he shall not go away, till the Highest behold. And the Lord shall not be far *[or long away]*, but he shall judge just *[or rightwise]* men, and shall make doom;

<sup>18</sup> and the Strongest shall not have patience in those *[or them]*, that he trouble the backs of them. And he shall yield vengeance to folks, till he take away the fullness of proud men, *[or to Gentiles he shall yield vengeance, to the time that he take away the plenty of proud men]*, and trouble altogether the sceptres of wicked men;

<sup>19</sup> till he yield to men after their deeds, and after the works of Adam\*, and after the presumption of him; till he deem the doom of his people, and shall delight just *[or rightwise]* men in his mercy.

<sup>20</sup> The mercy of God is fair in the time of tribulation, as clouds of rain in the time of dryness *[or drought]*.

## CHAPTER 36

<sup>1</sup> God of all things, have thou mercy on us; and behold thou us, and show to us the light of thy

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\* **CHAPTER 35:19** By Hebrews, this word 'Adam' signifieth man commonly.



merciful doings.

<sup>2</sup> And send thy dread on heathen men [*or Gentiles*], that sought not thee, that they know that no God is [*or there is not God*], no but thou; that they tell out thy great deeds.

<sup>3</sup> Raise thine hand on heathen men aliens, that they see thy power. [*Rear up thine hand upon alien folks, that they see thy might.*]

<sup>4</sup> For as thou were hallowed in us in the sight of them, so in our sight thou shalt be magnified in them;

<sup>5</sup> that they know thee, as and we have known, that none other is God, except thee, Lord. [*that they know thee, as we have known, for there is none other God, save thee, Lord.*]

<sup>6</sup> Make thou new signs, and change thou marvels; glorify the hand, and the right arm.

<sup>7</sup> Raise thou strong vengeance, and shed out ire [*or Rear up madness, and pour out wrath*]; take away the adver-sary, and torment the enemy.

<sup>8</sup> Haste thou the time, and have thou mind on the end, that they tell out thy marvels.

<sup>9</sup> And he that is saved, be devoured in the ire of flame; and they that treat worst thy people, find perdition.

<sup>10</sup> All-break thou the heads of princes, and of enemies, saying, None other is [*or There is none other*], except us.

<sup>11</sup> Gather thou together all the lineages of Jacob, and know they that no God is, no but thou [*or know they for there is no God but thou*], that they tell out thy great deeds; and thou shalt inherit them, as at the begin-ning.

<sup>12</sup> Have thou mercy on thy people, on which thy name is called into help; and on Israel, whom thou madest even to thy first engendered son [*or to thy first begotten*].

<sup>13</sup> Have thou mercy on Jerusalem, the city of thine hallowing, on the city of thy rest.

<sup>14</sup> Fill thou Zion with thy virtues, that may not be told out, and *fill* thy people with thy glory. [*Full-fill Zion with thine untellable virtues, and thy people with thy glory.*]

<sup>15</sup> Give thou witnessing, that at [*or from*] the beginning they were thy creatures; and raise thou prayers, which the former prophets spake in thy name.

<sup>16</sup> Lord, give thou meed to them that abide thee, that thy prophets be found true [*or faithful*];

<sup>17</sup> and hear thou the prayer of thy servants. After the blessing of Aaron give thou to thy people, and dress thou us into the way of rightfulness [*or right rule us into the way of rightwiseness*]; that all men know, that dwell in earth, that thou art God, the beholder of worlds.

<sup>18</sup> The womb shall eat all meats, and *one* meat is better than *another* meat.

<sup>19</sup> Cheeks touch meat almost, and an unwise heart *receiveth* false [*or leasing*] words.

<sup>20</sup> A shrewd heart shall give heavi-ness, and a wise man shall against-stand [*or withstand*] it.

<sup>21</sup> A woman shall take each knave [*or male*] child, and a daughter is better than a son [*or there is a daughter better than the son*].

<sup>22</sup> The fairness of a woman maketh glad the face of her husband, and she shall bring desire

for herself over all the covetousness [*or lust*] of her man.

<sup>23</sup> If there is a tongue of healing [*or curing*], there is also of assuaging, and of mercy; the husband of her is not after the sons of men.

<sup>24</sup> He that hath in possession a good woman, beginneth possession; she is an help like him, and a pillar as rest.

<sup>25</sup> Where an hedge is not, the possession shall be ravished away [*or broken*]; and where a woman is not, a needy man wailleth.

<sup>26</sup> To whom believeth he that hath no nest, and boweth down wherever it is dark, as a thief girt [*or girded up*], skipping out from city into city?

## CHAPTER 37

<sup>1</sup> Each friend shall say, And I have coupled friendship; but that is a friend [*or but there is a friend*], a friend by name alone.

<sup>2</sup> Whether sorrow is not till to death? Forsooth a fellow of table and a friend shall be turned to enmity.

<sup>3</sup> A! the worst presumption [*or O! most shrewd presumption*], whereof art thou made to cover dry malice, and the guilefulness thereof? [*or the treachery of it?*]

<sup>4</sup> A fellow of table shall be merry with a friend in delightings, and in the day of tribulation he shall be adversary.

<sup>5</sup> A fellow of table shall have sorrow with a friend, for cause [*or because*] of the womb; and he shall take shield against an enemy.

<sup>6</sup> Forget thou not thy friend in thy soul, and be thou not unmindful of him in thy works. Do not

thou take counsel with the father of thy wife; and hide thou counsel from them that have envy to thee.

<sup>7</sup> Each counsellor showeth counsel, but there is a counsellor to *[or in]* himself.

<sup>8</sup> Keep thy soul from an evil counsellor; first know thou, what is his need, and what he shall think in his soul; lest peradventure he send a stake *[or he put a pole or a pale]* into the earth,

<sup>9</sup> and say to thee, Thy way is good, and he stand again-ward, to see what shall befall to thee.

<sup>10</sup> With an unreligious man, treat thou\* *not* of holiness, and with an unjust man, *not* of rightfulness, *[With an unreligious man treat of holiness, and with the unrightwise man of rightwiseness.]*<sup>†</sup>

<sup>11</sup> and with a woman, *not* of these things which she hateth *[or envieth]*. With a fearedful man, treat thou *not* of battle, with a merchant, *not* of carrying over of merchandises *to chapping[or exchanging]*; with a buyer, *not* of selling, with an envious man, *not* of graces to be done; with an unpiteous man, *not* of pity, with an dishonest man, *not* of honesty, with a workman of the field *[or the field worker]*, *not* of each work; with a workman hired by the year, *not* of the ending of the year *[or the annual worker]*, with a slow

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\* **CHAPTER 37:10** *The author of this book speaketh here (and also in verse 11 below) in scorn, and understandeth the contrary of his saying.* † **CHAPTER 37:10** In verse 12 of the Early Version, but not in the Later Version, the following sentence appears: Do thou not counsel with him that hath thee suspect, and from men envying to thee, hide thou thy counsel. See verse 37:10 of the KJV.

servant, *not* of much working. Give thou not attention to these men in all counsel [*or Take thou not heed to these in all counsel*],

<sup>12</sup> but be thou busy with an holy man, whomever thou knowest keeping God's dread, whose soul is after thy soul. Whoever doubteth in darkneses, shall not have sorrow with thee.

<sup>13</sup> And stablish thou the heart of good counsel with thee; for why an-other thing is not more than it to thee.

<sup>14</sup> The soul of an holy man telleth out truths sometime; more than seven beholders [*or seven lookers about*], sitting on high for to behold.

<sup>15</sup> And in all these things beseech thou the Highest, that he dress [*or right rule*] thy way in truth.

<sup>16</sup> Before all works a soothfast word go before thee; and a steadfast [*or stable*] counsel go before each deed.

<sup>17</sup> A wicked [*or shrewd*] word shall change the heart,

<sup>18</sup> of which *heart* four parts come forth [*or spring*]; good and evil, life and death; and a busy tongue is lord of those.

<sup>19</sup> A wise man hath taught many men, and he is *not* sweet to his soul.

<sup>20</sup> He that speaketh sophistically, *either by sophism*, is hateful; he shall be defrauded in each thing.

<sup>21</sup> For why grace is not given of the Lord to him, for he is defrauded of all wisdom.

<sup>22</sup> A wise man is wise to his soul, and the fruits of his wit be worthy to be praised.

<sup>23</sup> A wise man teacheth his people, and the fruits of his wit be faithful.

<sup>24</sup> A wise man shall be filled with blessings, and they that see him shall praise *him*.

<sup>25</sup> The life of a man is in the number of days; but the days of Israel be unnumberable.

<sup>26</sup> A wise man in the people shall inherit honour, and his name shall be living without end.

<sup>27</sup> Son, assay thy soul in thy life; and if it is wicked, give thou not power to it;

<sup>28</sup> for why not all things speed to all men, and not each kind pleaseth each soul.

<sup>29</sup> Do not thou be greedy in each eating, and shed thou not out thee [*or pour thee not out*] on each meat.

<sup>30</sup> For in many meats shall be sick-ness, and greediness shall nigh unto choler.

<sup>31</sup> Many men died for gluttony; but he that is abstinent, shall increase [*or add*] life.

## CHAPTER 38

<sup>1</sup> Honour thou a leech, for need; for why the Highest hath made [*or formed*] him.

<sup>2</sup> For why all medicine is of God [*or Of God forsooth is all leeching*]; and he shall take of the king a gift.

<sup>3</sup> The knowing of a leech shall enhance his head; and he shall be praised in the sight of great men.

<sup>4</sup> The Highest hath made [*or formed*] of the earth medicine; and a prudent man shall not loathe it.

<sup>5</sup> Whether bitter water was not made sweet of a tree? The virtue of those things *came by experience* to the knowing of men;

<sup>6</sup> and the Highest gave knowing to men, for to be honoured in his marvels.

<sup>7</sup> A man healing [*or curing*] in these things, shall assuage sorrow,

<sup>8</sup> and an ointment-maker shall make pigments of sweetness, and shall make anointings of health; and his works shall not be ended. For why the peace of God is on the face of earth.

<sup>9</sup> My son, despise not thyself in thy sickness [*or infirmity*]; but pray thou the Lord, and he shall heal [*or cure*] thee.

<sup>10</sup> Turn thou away from sin, and dress thine hands, and cleanse thine heart from all sin.

<sup>11</sup> Give thou sweetness, and the mind of clean [*or tried*] flour of wheat, and make thou fat [*the*] offer-ing;

<sup>12</sup> and give thou place to a leech. For the Lord made him, and depart he not [*or go he not away*] from thee; for his works be needful to thee.

<sup>13</sup> For why time is, when thou shalt fall [*or run*] into the hands of them.

<sup>14</sup> Forsooth they shall beseech the Lord, that he dress [*or right rule*] the work of them, and health for their living.

<sup>15</sup> He that trespasseth in the sight of him, that made him, shall fall into the hands of the leech.

<sup>16</sup> Son, bring thou forth tears on a dead man, and thou as suffering hard things begin to weep; and by [*or after*] doom, cover thou the body of him, and despise thou not his bury-ing.

17 But for backbiting, bear thou bitterly the mourning of him *for* one day; and be thou comforted for sorrow [*or take comfort for heaviness*]. And make thou mourning after his merit [*or deserving*] *for* one day, either twain [*or two*], for backbiting.

18 For why death hasteth of sorrow, and covereth virtue; and the sorrow of heart boweth the head.

19 Sorrow dwelleth in leading away; and the chattel [*or substance*] of a needy man *is* after his heart.

20 Give thou not thine heart in sorrow, but put it away from thee; and have thou mind on the last things,

21 and do not thou forget. For why no returning is *from death to this present life*, and thou shalt nothing profit to this *dead man*; and thou shalt harm or treat worst thyself.

22 Be thou mindful of my doom; for also thine shall be thus, to me yester-day, and to thee today.

23 In the rest of a dead man, make thou his mind to have rest; and comfort thou him, in the going out of his spirit.

24 Write thou wisdom in the time of voidness; and he that is made less in deeds, shall perceive wisdom; for he shall be filled of [*or with*] wisdom.

25 He that holdeth the plow, and he that hath glory in a goad, driveth oxen [*or oxen*] with a prick, and he liveth in the works of those [*or them*]; and his telling *is* in the sons of bulls.



<sup>26</sup> He shall give his heart to turn furrows; and his waking *shall be* about the fatness of kine.

<sup>27</sup> So each carpenter, and principal workman, that passeth the night as the day; that engraveth images [*or brooches*] engraved, and the busyness of him diverseth [*or varieth*] the painture; he shall give his heart [*in*] to the likeness of painture, and by his waking he performeth the work.

<sup>28</sup> So a smith sitting beside the anfelt [*or stithy*], and beholding the work of iron, the heat of fire burneth his flesh [*or flesh*]; and he striveth in the heat of the furnace. The voice of a hammer maketh new his ear; and his eye is against the likeness of a vessel. He shall give his heart into the performing of works; and by his waking he shall adorn unperfection, *that is, matter which he bringeth to perfection of form.*

<sup>29</sup> So a potter sitting at his work, turning a wheel with his feet, which is put ever[*more*] in busyness for his work; and all his working is unnumberable [*or without number*].

<sup>30</sup> In his arm he shall form clay; and before his feet he shall bow his virtue. He shall give his heart to end perfectly something; and by his waking he shall cleanse the furnace.

<sup>31</sup> All these men hoped in their hands; and each man is wise in his craft.

<sup>32</sup> A city is not builded [*or built*] without all these men. And they shall not dwell [*in*], neither go [*in*];

<sup>33</sup> and they shall not skip over [*or over-leap*] into the church. They shall not sit on the seat

of a judge; and they shall not understand the testament of doom, neither they shall make open teaching and doom; and they shall not be found in parables.

<sup>34</sup> But they shall confirm the creature of the world, and their prayer is the working of craft;

## CHAPTER 39

<sup>1</sup> and they give their soul, and they ask together [*or together seeking*] in the law of the Highest. A wise man shall seek out the wisdom of all eld [*or old*] men; and he shall give attention in prophets.

<sup>2</sup> He shall keep the tellings of named men; and he shall enter altogether into the hard sentences [*or the slynesses*] of parables.

<sup>3</sup> He shall seek out the privy things of proverbs; and he shall be con-versant in the hid things of parables.

<sup>4</sup> He shall minister in the midst of great men; and he shall appear in the sight of the chief judge. He shall pass into the land of alien folks; for he shall assay goods, and evils in all *things*.

<sup>5</sup> He shall give his heart to wake early to the Lord that made him; and he shall beseech [*or lowly pray*] in the sight of the Highest. He shall open his mouth in prayer; and he shall beseech for his trespasses.

<sup>6</sup> For if the great Lord will, he shall fill him with the spirit of under-standing. And he shall send the words of his wisdom, as rains; and in prayer he shall acknowledge to the Lord.

<sup>7</sup> And he, *that is, the Lord*, shall dress his counsel, and teaching; and shall counsel in his hid things.

<sup>8</sup> He shall make open the wisdom of his teaching; and he shall have glory in the law of the testament of the Lord.

<sup>9</sup> Many men shall praise his wisdom; and it shall not be done away till into the world. His mind [*or The memory of him*] shall not go away; and his name shall be sought from generation into generation.

<sup>10</sup> Folks shall tell out his wisdom; and the church shall tell [*out*] his praising.

<sup>11</sup> If his name dwelleth, he shall leave more than a thousand; and if he resteth, it shall profit to him.

<sup>12</sup> Yet I shall take counsel to tell out, for I am [*full-*]filled as with madness; and *mine inner spirit* saith in voice,

<sup>13</sup> Ye fruits of God, hear me, and make ye fruit, as roses planted [*up*] on the rivers of waters.

<sup>14</sup> Have ye odour of sweetness, as the Lebanon *hath*. Bring forth flowers, as a lily; give ye odour, and make ye boughs [*or brancheth*] into grace. And praise ye together a song; and bless ye the Lord in his works.

<sup>15</sup> Give ye great honour to his name, and acknowledge ye to him in the voice of your lips, in songs of lips, and in harps; and thus ye shall say in acknowledging,

<sup>16</sup> All the works of the Lord be full good.

17 Forsooth [*the*] water as an heap of stones stood at his word; and as receptacles of waters in the word of his mouth.

18 For why peaceableness is made in his commandment; and no default is [*or there is not lessening*] in the health of him, *that is, in saving made by him.*

19 The works of each flesh [*or all flesh*] be before him; and nothing is hid from his eyes.

20 He beholdeth from the world till into the world; and nothing is *too* wonderful [*or marvelous*] in his sight.

21 It is not to say, What is this thing, either, What is that thing? [*or What is this, or, What is that?*] for why all things shall be sought in their time.

22 The blessing of him shall flow as a flood;

23 and as the great flood filled greatly the earth, so his ire shall inherit in folks [*or so the wrath of him shall heritage Gentiles*], that sought not him.

24 As he turned waters into dry-nesses [*or drought*], and the earth was dried, and his ways were dressed to the ways of them; so offences in his ire [*or wrath*] be dressed to sinners.

25 Good things were made at [*or from*] the beginning to good men; so good things and evil be made to worst men.

26 The beginning of needful [*or necessary*] things to the life of men, water, fire, and iron, and salt, and milk, and bread of clean [*or tried*] flour of wheat, and honey, and a cluster of grapes, and oil, and clothes [*or clothing*].

<sup>27</sup> All these things shall turn to holy men into goods; so and to unfaithful [*or unpious*] men and to sinners into evils.

<sup>28</sup> Spirits be that be made to vengeance [*or There be spirits that to vengeance be formed*]; and in their madness they confirmed their torments. And in the time of ending they shall shed [*or pour*] out virtue; and they shall confound the strong vengeance of him that made them.

<sup>29</sup> Fire, hail, hunger, and death; all these things be made [*or formed*] to vengeance;

<sup>30</sup> the teeth of beasts, and scorpions, and serpents, and a sword punishing wicked men into destroying.

<sup>31</sup> In the commandments of him, those [*or they*] shall eat, and those [*or they*] shall be made ready on the earth in need; and in their times those [*or they*] shall not over-pass one word.

<sup>32</sup> Therefore from the beginning I was confirmed; and I counselled, and thought, and left it all written down.

<sup>33</sup> All the works of the Lord *be* good; and each work shall serve in his hour.

<sup>34</sup> It is not to say, This is worse than that; for why all things shall be proved or approved in their time.

<sup>35</sup> And now in all the heart and mouth praise ye together, and bless ye the name of the Lord.

## CHAPTER 40

<sup>1</sup> Great occupation is made to all men, and an heavy yoke on the sons of Adam, from the day of the going out of the womb of their mother,

till into the day of burying into the mother of all men, *that is, into the earth.*

<sup>2</sup> The thoughts of them, and the dreads of heart, findings of abiding, and the day of ending;

<sup>3</sup> from him that sitteth before on a glorious seat, unto a man made low into earth and ashes;

<sup>4</sup> from him that useth jacinth [*or blue silk*], and beareth a crown, unto him that is covered with raw linen cloth,

<sup>5</sup> madness, envy, noise, doubting, and dread of death, wrathfulness dwelling continually, and strife; and in the time of resting [*or repast*] in the bed, the sleep of night changeth his knowing.

<sup>6</sup> Forsooth a little is as nought in rest; beholding is of him in sleep as in the day. He is disturbed or troubled in the sight of his heart, as he that escapeth [*or escaped*] in the day of battle.

<sup>7</sup> He rose up in the day of his health, and dreading not at any dread [*or and wondering at no dread*],

<sup>8</sup> with all flesh, from man unto beast, and sevenfold *more, that is, grievous punishment, shall come* on sinners.

<sup>9</sup> At these things, death, blood, striving [*or strife*], and sword, oppress-ings, hunger, and sorrow, and beat-ings [*or scourges*];

<sup>10</sup> all these things be made on wicked men, and the great flood was made for them.

<sup>11</sup> For why all things that be of the earth, shall return into the earth; and all *things that be of the waters* shall return into the sea.

<sup>12</sup> All gift, *given for destroying of rightfulness*, and wickedness, *done for gift*, shall be done away,

*[or All gift and wickedness shall be done away];*  
and faith shall stand into the world.

<sup>13</sup> The riches of unjust men shall be made dry as a flood, *[or The sub-stances of unrightwise men as a flood shall be dried up];* and shall sound as a great thunder in rain.

<sup>14</sup> *An unjust man* shall be glad in opening his hands; so trespassers shall fail in the end. *[As the rightwise man in opening his hands shall glad; so the law-breakers in the end shall wane away.]*

<sup>15</sup> The sons of sons of wicked *[or unpious]* men shall not multiply branches; and *be like* unclean roots sown on the cop or top of a stone.

<sup>16</sup> Greenness beside each water; and at the brink of the flood, it shall be drawn out by the root before all hay.

<sup>17</sup> Grace as paradise in blessings; and mercy dwelleth into the world.

<sup>18</sup> The life of a workman sufficient to himself shall be made sweet; and thou shalt find treasure therein.

<sup>19</sup> Building of a city shall confirm a name; and a woman without wem shall be reckoned above this *[or over this an undefouled woman shall be counted], for why her steadfastness shall stand without end.*

<sup>20</sup> Wine and music make glad the heart; and love of wisdom *gladdeth* above ever either. *[Wine and melody gladden the heart; and over either the loving of wisdom.]*

<sup>21</sup> Pipes and psaltery make sweet melody; and a sweet tongue above ever either.

<sup>22</sup> An eye shall desire grace and fair-ness; and green sowings above these things *[or over these green tilthes]*.

<sup>23</sup> A friend and fellow coming together in time; and a woman with a man above *[or over]* ever either.

<sup>24</sup> Brethren into help in the time of tribulation *comfort much*; and mercy shall deliver more than they *[or over them]*.

<sup>25</sup> Gold and silver, and setting of feet; and counsel well-pleasing is above *[or over]* ever either.

<sup>26</sup> Riches and virtues enhance the heart; and the dread of the Lord more than this. Making less is not in the dread of the Lord; and in that *dread* it is not to seek help, *[or There is not in the dread of the Lord lessening; and there is not in it to seek help]*.

<sup>27</sup> The dread of the Lord is as paradise of blessing; and *the bless-ings of God* covered him above all glory.

<sup>28</sup> Son, in the time of thy life, be thou not needy, *that is, in time of present life, granted to thee to work well, be thou not idle*; for it is better to die, than to be needy *[or than to need]*, *that is, it is better to die bodily, than to be idle, by which a man dieth ghostly*.

<sup>29</sup> A man beholding into another man's board, his life is not in the thought of lifelode; for he sustaineth his life with other men's meats. Forsooth a chastised man and learned *[or A man forsooth disciplined and taught]*, shall keep himself.



<sup>30</sup> Neediness shall be defouled [*or made*] in the mouth of an unprudent, *that is, a slow and idle*, man; and fire shall burn in his womb.

## CHAPTER 41

<sup>1</sup> A! death, thy mind is full bitter to an unjust man, and having peace in his riches; to a restful man, and whose ways be dressed in all things, *that is, hath prosperity in all temporal things*, and yet mighty to take meat. [*O! death, how bitter is thy mind to an unrightwise man, and having peace in his substances; to a quiet man, and whose ways be right straight or strait, in all things, and yet mighty to take meat.*]

<sup>2</sup> A! death [*or O! death*], thy doom is good to a needy man, and which is made less in strengths [*or that is lessened in strength*], and faileth for age, and to whom is care of all things, and unbelievful, that loseth wisdom.

<sup>3</sup> Do not thou dread the doom of death, *that is, set thou thee in such a state, that the doom of death be good to thee*; have thou mind what things were before thee, and what things shall come [*up*] on thee; this doom is of [*or from*] the Lord to each man [*or to all flesh*].

<sup>4</sup> And those things that shall come on thee in the good pleasance of the Highest; whether ten years, either an hundred, either a thousand. For why none accusing of life is in hell, *that is, no man may excuse him there, in alleging goodness of life, [or Forsooth there is not in hell accusing of life.]*

<sup>5</sup> The sons of abominations be the sons of sinners; and they that dwell beside the houses of wicked [*or un-pious*] men.

<sup>6</sup> The heritage of the sons of sinners shall perish; and the continuance of shame [*or the busyness of reproof*] with the seed of them.

<sup>7</sup> Sons complain of a wicked father; for they be in shame [*or reproof*] for him.

<sup>8</sup> Woe to you, ye wicked men, that have forsaken the law of the Highest [*or of the highest Lord*].

<sup>9</sup> And if ye be born, ye shall be born in cursedness; and if ye be dead, your part shall be in cursedness, [*or if ye shall die, in cursing shall be your part*].

<sup>10</sup> All things that be of the earth, shall return into the earth; so wicked [*or unpious*] men shall turn from cursing into perdition.

<sup>11</sup> The mourning of men is in the body of them; but the name of wicked men shall be done away.

<sup>12</sup> Have thou busyness of a good name; for why this shall dwell more with thee, than a thousand treasures great and precious.

<sup>13</sup> The number of days is the term of good life; but a good name shall dwell without end [*or abide still into the spiritual world*].

<sup>14</sup> Sons, keep ye teaching [*or discipline*] in peace; for why wisdom hid, and treasure unseen, what profit is in ever either?

<sup>15</sup> Better is a man that hideth his folly, than a man that hideth his wisdom.

<sup>16</sup> Nevertheless turn ye again in these things that come forth of [*or go out of*] my mouth. For

it is not good to keep all unreverence, and not all things please all men in faith.

<sup>17</sup> Be ye ashamed of fornication, before father, and before mother; and of a leasing, before a justice, and before a mighty man;

<sup>18</sup> and of trespass, before a prince, and before a judge; and of wicked-ness, before a synagogue, and a people; and of unrightfulness, before a fellow, and a friend;

<sup>19</sup> and of theft, in the place wherein thou dwellest; of the truth and the testament of God; of sitting [*down*] at the meat in loaves; and of the blemishing of gift *or of giving*, and taking, [*or of the darkening of the given thing, and of taken*];

<sup>20</sup> of stillness, before them that greet [*or saluting*]*thee*; of the beholding of a lecherous [*or fornicary*] woman; and of the turning away of the cheer of a cousin.

<sup>21</sup> Turn thou not away thy face from thy neighbour; and *be thou ware* of taking away a part, and not restoring. Behold thou not the woman of an-other man;

<sup>22</sup> and ensearch thou not her hand-maid [*or handwoman of him*], neither stand thou at her bed. Be thou ware of friends, of the words of upbraiding [*or reproof*]; and when thou hast given, upbraid thou not.

<sup>23</sup> Double thou not a word of hearing, of the showing [*or the opening*] of an hid word;

<sup>24</sup> and thou shalt be verily without shame [*or confusion*], and thou shalt find grace in the sight of all men.

## CHAPTER 42

<sup>1</sup> Be thou not ashamed [*or con-founded*] for all these things; and take [*or accept*]/*or favour* thou not a person, that thou do trespass.

<sup>2</sup> *Be thou ware* of the law and testament of the Highest, of doom to justify a wicked [*or unpious*] man;

<sup>3</sup> of the word of fellows, and of way-goers, and of the giving of heritage of friends;

<sup>4</sup> of the evenness of balance, and of weights, of the getting of many things, and of few things;

<sup>5</sup> of corruption of buying, and of merchants, and of much chastising [*or discipline*] of sons; and of a worst servant, to make the side to bleed.

<sup>6</sup> A sealing, *either enclosing*, is good on a wicked woman. Where be many hands, enclose thou;

<sup>7</sup> and whatever thing thou shalt betake, number thou, and weigh thou; forsooth describe thou, *either write down*, each gift, and taking.

<sup>8</sup> *Abstain thou* from the teaching [*or discipline*] of an unwitting man, and [*the*] fool, and of elder men [*or elders*] that be deemed of young men; and thou shalt be learned in all things, and thou shalt be commend-able [*or approvable*] in the sight of all men.

<sup>9</sup> An hid daughter of a father is waking and busyness of him; she shall take away sleep [*or The daughter of the father is hid, the watch and the busyness of her shall do away sleep*]; lest peradventure she be made adult-eress in her young waxing age, and lest she dwelling with the husband, be made hateful;

<sup>10</sup> lest anytime she be defouled in her virginity [*or polluted in her maidenhood*], and be found with child in the keeping of her father; lest peradventure she dwelling with the husband, do trespass [*or she trespass*], either certainly be made barren.

<sup>11</sup> Ordain thou keeping [*or ward*] on a lecherous daughter, lest any time she make thee to come into shame [*or reproof*] to [*thine*] enemies, of back-biting in the city, and of casting out of the people; and she make thee ashamed in the multitude of people.

<sup>12</sup> Do not thou take heed to each man in the fairness, *that is, in delighting in the beholding of his fairness*; and do not thou dwell in the midst of women.

<sup>13</sup> For why a moth cometh forth of clothes, and [*the*] wickedness of a man *cometh forth* of a woman.

<sup>14</sup> For why the wickedness of a man is better, *that is, less evil*, than a woman doing well, and a woman shaming into shame [*or a woman confounded into reproof*]\*.

<sup>15</sup> Therefore be thou [*or be I*] mindful of the works of the Lord; and I shall tell the works of the Lord, which I saw, in the words of the Lord.

<sup>16</sup> The sun lightening beheld by all things [*or The sun shining through all things beheld*]; and the work thereof is full of the glory of the Lord.

<sup>17</sup> Whether the Lord made not holy men [*or saints*] to tell out all his marvels, which the Lord Almighty steadfast in his glory shall confirm?

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\* **CHAPTER 42:14** See note for Chapter 25, verse 13.

18 He shall ensearch the depth, and the heart of men; and he shall think in the fellness, [*or the sly wit, or guile*], of them. For the Lord knew all knowing, and beheld into the signs of the world;

19 telling [*out*] those things that be passed, and those things that shall come; showing [*or opening*] the steps of hid things.

20 And no thought passeth him *by*, and no word hideth itself from him.

21 He made fair the great works of his wisdom, which is before the world, and till into the world; neither anything is increased, neither is decreased, [*or nor it is added, nor it is lessened*], and he hath no need to the counsel of any [*man*].

22 All his works be full desirable, and to behold, as a sparkle which is. [*How desirable be all the works of him, and as a sparkle that is, to behold.*]

23 All these things live, and dwell into the world; and all things obey to him in all need.

24 All things *be* double, one against one; and he made not anything to fail.

25 He shall confirm the goods of each [*or Of everything he shall confirm the goods*]; and who shall be filled, seeing his glory?

## CHAPTER 43

1 The firmament of highness is the fairness thereof [*or The firmament of the height is the fairness of him*]; the fairness of heaven in the sight of glory.

2 The sun in beholding, telling in going out, is a wonderful vessel, the work of high God. [*The sun*

*in the sight, showing out in the issue, a marvellous vessel, the work of the High.]*

<sup>3</sup> In the time of midday it burneth the earth; and who shall be able to suffer in the sight of his heat?

<sup>4</sup> Keeping a furnace in the works of heat; the sun burning hills in three manners, sending out beams of fire [*or blasting out fiery beams*], and shining again with his beams, blind-eth eyes.

<sup>5</sup> The Lord is great [*or Great is the Lord*], that made it; and in the words of him it hasted its journey.

<sup>6</sup> And the moon in all *men* in his time is showing of time, and a sign of the world. [*And the moon in all things in his time showing of time, and token of the spiritual world.*]

<sup>7</sup> A sign of the feast [*or holy*] day is taken of the moon; the light which is made little in the end.

<sup>8</sup> The month is increasing [*or wax-ing*] by the name thereof, wonderfully into the ending. A vessel of castles [*or tents*] in high things, shining glorious-ly in the firmament of heaven.

<sup>9</sup> The fairness of heaven is the glory of stars; the Lord on high lighteneth the world.

<sup>10</sup> In the words of the Holy, those shall stand at the doom; and those shall not fail in their wakings [*or they shall not fail in their watches*].

<sup>11</sup> See thou the rainbow, and bless thou him that made it; it is full fair in his shining.

<sup>12</sup> It went about heaven in the com-pass [*or the circuit*] of his glory; the hands of high God[*or of the High*] opened it.

<sup>13</sup> By his commandment he hasted the snow; and he hasteth to send out the lightnings of his doom.

<sup>14</sup> Therefore *[the]* treasures were opened, and *[the]* clouds fled out as bees *[or flew away as birds]*.

<sup>15</sup> In his greatness he setted *[or put the]* clouds; and stones of hail were broken.

<sup>16</sup> *[The]* Hills shall be moved in his sight; and the south wind shall blow in his will.

<sup>17</sup> The voice of his thunder shall beat *[or beateth]* the earth; the tempest of the north, and the gathering together of wind. And as a bird putting down to sit sprinkleth snow, and the coming down of that *snow* is as a locust drowning down.

<sup>18</sup> The eye shall wonder *[or marvel]* on the fairness of whiteness thereof; and an heart dreadeth *[or quaketh]* on the rain thereof.

<sup>19</sup> He shall shed *[or pour]* out frost as salt *[up]* on the earth; and while *the wind* bloweth, it shall be made as cops or tops of a briar *[or bramble bush]*.

<sup>20</sup> The cold northern wind blew, and crystal of water froze together *[or the crystal freezed from the water]*; it resteth on all the gathering together of waters, and it clotheth itself with waters, as with an habergeon.

<sup>21</sup> And it shall devour hills, and it shall burn the desert; and it shall quench *[the]* green thing as fire.

<sup>22</sup> The medicine of all things is in the hasting *[or hieing]* of a cloud; a dew, meeting *the heat* coming of burning, shall make it low.



<sup>23</sup> The wind was still in the word of God; by his thought he made peaceable the depth of waters; and the Lord Jesus\*, *that is, God, which is Saviour of all men*, planted it. *[In his word the wind held his peace; by his thinking he shall peace the sea; and the Lord Jesus planted it.]*

<sup>24</sup> They that sail in the sea, tell out the perils thereof; and we hearing with our ears, shall wonder.

<sup>25</sup> There *be* full clear works, and wonderful *[or marvellous]*, diverse kinds of beasts, and of all little beasts, and the creatures of wonderful fishes.

<sup>26</sup> The end of way is confirmed for it; and all things be made in the word of him. *[For him is confirmed the end of the way; and in the word of him all things be made together.]*

<sup>27</sup> We say many things, and we fail in words; forsooth he is the *[full]* ending of words.

<sup>28</sup> To what thing shall we be mighty, that have glory in all things? for he is all-mighty above *[or over]* all his works.

<sup>29</sup> The Lord is fearedful, and full great; and his power is wonderful *[or marvellous]*.

<sup>30</sup> Glorify ye the Lord as much as ever ye may, yet he shall be mightier; and his great doing is wonderful *[or marvellous]*. Ye blessing the Lord, enhance him as much as ye may; for he

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\* **CHAPTER 43:23** Though the author of this book, that was an Hebrew man, wrote this book in Greek, nevertheless he setted in here an Hebrew name. (Notwithstanding this gloss from the “Wycliffe Bible”, modern translations do not have this or any name here. T.P.N.)

is more than all praising. Ye enhancing him shall be filled with virtue; travail ye not *to know God perfectly in this life*, for ye shall not take it perfectly, *that is, for it is impossible, [or ye shall not full come]*.

<sup>31</sup> Who saw him, and shall tell *it* out? and who shall magnify him, as he is from the beginning?

<sup>32</sup> Many things greater than these be hid *from us*; for we have seen few things of his works.

<sup>33</sup> Forsooth the Lord made all things; and he gave wisdom to men doing faithfully *[or piously]*.

## CHAPTER 44

<sup>1</sup> Praise we glorious men, and our fathers in their generation. *[We praise glorious men, and our fathers and mothers in their generation.]*

<sup>2</sup> The Lord made much glory by his great doing, from the world.

<sup>3</sup> Great men in virtue were lords in their powers, and rich in their prudence; telling in prophets, the dignity of prophets,

<sup>4</sup> and commanding in *[the]* present people, and *telling* holiest words to peoples, by the virtue of prudence.

<sup>5</sup> Seeking manners of music in their knowing, and telling *[the]* songs *[or ditties]* of scriptures.

<sup>6</sup> Rich men in virtue, having the study of fairness, making peace in their houses.

<sup>7</sup> All these men got glory in the generations of their folk; and be had in praisings in their days.

<sup>8</sup> They that were born of them, left a name to tell the praisings of them.

<sup>9</sup> And *some* there be, of which is no mind; they perished as they that were not, and they were born as not born; and their sons *perished* with them.

<sup>10</sup> But also the men of mercy be, whose pieties [*or piousnesses*] failed not;

<sup>11</sup> and good heritage dwelled continually with the seed of them. And the seed of their sons' sons stood in testament,

<sup>12</sup> and the heritage of their sons dwelleth for them, till into without end;

<sup>13</sup> the seed of them, and the glory of them, shall not be forsaken.

<sup>14</sup> The bodies of them be buried in peace; and the name of them shall live into generations and generations.

<sup>15</sup> Peoples [*shall*] tell the wisdom of them; and the church telleth the praising of them.

<sup>16</sup> Enoch\* pleased God, and was translated *or borne over* into paradise, that he give wisdom to folks.

<sup>17</sup> Noah was found perfect and just [*or a perfect, rightwise man*], and he was made reconciling in the time of wrathfulness [*or wrath*]. Therefore residue seed was left to earth, when the great flood was made.

<sup>18</sup> Testaments of the world were set with him, lest all flesh might be done away by the great flood.

<sup>19</sup> Abraham *was* the great father of the multitude of folks; and none was found like him in

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\* **CHAPTER 44:16** He shall come again from paradise about the world's end, with Elijah, to preach against Antichrist.

glory, *that is, in virtuous work, [or there is not found like to him in glory],*

<sup>20</sup> which kept the law of high God<sup>[or of the Highest]</sup>, and was in testament with him. He made a testament to stand in his flesh <sup>[or In his flesh he made to stand the testament]</sup>; and he was found faithful in temptation.

<sup>21</sup> Therefore God with an oath gave to him glory in his folk; God made him to increase, as an heap of earth, and to enhance his seed as stars, and to inherit them from the sea unto the sea, from the flood unto the ends of <sup>[the]</sup> earth.

<sup>22</sup> And to Isaac God did in the same manner, as for Abraham, his father. The Lord gave to him the blessing of all folks; and confirmed his testament

<sup>23</sup> on the head of Jacob. He knew him in his blessings, and gave heritage to him; and parted to him a part in twelve lineages <sup>[or he divided to him part in the twelve lineages]</sup>.

## CHAPTER 45

<sup>1</sup> And he kept to him men of mercy, finding grace in the sight of each man <sup>[or all flesh]</sup>. Moses was loved of God and of men; whose mind is in blessing.

<sup>2</sup> He made him like in the glory of saints, and he magnified him in the dread of enemies;

<sup>3</sup> and in his words he made peace-able the wonders against kind. He glorified him in the sight of kings, and he commanded to him before his people, and showed his glory to him <sup>[or he showed to him his glory]</sup>.

<sup>4</sup> In the faith and mildness of him *God* made him holy; and chose him of all men.

<sup>5</sup> For he heard him, and his voice; and led him in *to* a cloud. And gave to him an heart to commandments, and to the law of life, and to teaching; to teach Jacob a testament [*or his testament*], and Israel his dooms.

<sup>6</sup> He made high Aaron, his brother, and like him of the lineage of Levi.

<sup>7</sup> He ordained to him an ever-lasting testament, *or covenant*, and gave to him the priesthood of the folk. And he made him blessing in glory, and girt him with a girdle of rightfulness [*or he girded him about with the girdle of rightwiseness*]; and [*he*] clothed him with a stole of glory, and crowned him in the ornaments or adornments of virtue.

<sup>8</sup> He setted on him sandals, and breeches, and a cloth on the shoulders, [*Shoes, and breeches, and cape he put to him,*]

<sup>9</sup> and girt him about with full many small [*or little*] golden bells in com-pass; to give sound in his going, [*and*] to make sound heard in the temple, into mind to the sons of his folk.

<sup>10</sup> *God gave to him* an holy stole, a woven work, with gold and jacinth, and purple, [*or blue violet silk, and sanguine silk*], the work of a wise man, made rich with doom and truth *or Urim and Thummim*;

<sup>11</sup> the work of a craftsman, in writhed red thread [*or with fire-red silk folded again*], with precious gems engraved [*or figured*] in the binding of gold, and engraved by the work of a

craftsman of stones [*or the lapidary*], into mind, by [*or after*] the number of the lineages of Israel.

<sup>12</sup> A golden [*or gold*] crown on his mitre, set forth with the sign of holiness, the glory of honour, and the work of virtue, adorned to [*the*] desire of eyes.

<sup>13</sup> Such things so fair were not before him, unto the east. None alien was clothed therein [*or There is not clothed with it any alien*], but only his sons, and his sons' sons alone, by all time.

<sup>14</sup> His sacrifices were ended each day by fire.

<sup>15</sup> Moses filled his hands, *that is, made sacred*, and anointed him with holy oil. It was made to him into everlasting testament, and to his seed as the days of heaven, to use [*the office of*] priesthood, and to have praising, *that is, to have the office to praise God*, and to glorify his people in his name.

<sup>16</sup> *God* chose him of each living man, to offer sacrifice to God, incense, and good odour, into mind, for to please [*or to make peace*] for his people.

<sup>17</sup> And he gave to him power in his commandments, and in the testaments of dooms, to teach Jacob witnessings, and in his law to give light to Israel.

<sup>18</sup> For aliens stood against him, and men that were with Dathan and Abiram, and the congregation of Korah, in wrathfulness [*or full wrath*] encompassed him for envy, in desert.

<sup>19</sup> The Lord saw, and it pleased not him; and they were wasted in the fierceness of wrathfulness. He made to them wonders against kind,

and in the flame of fire he wasted them, *for the earth swallowed them, and they went down quick into hell.*

<sup>20</sup> And he increased glory to Aaron, and gave heritage to him; and he parted [*or divided*] to Aaron the first things of fruits of the earth. He made ready [*or prepared*] his bread in the first things, into fullness;

<sup>21</sup> for why and they shall eat the sacrifices of the Lord, which he gave to him, and to his seed.

<sup>22</sup> But in the land of his folk he shall not have heritage, and no part is to him among the folk; for why *God* is the part and heritage of him.

<sup>23</sup> Phinehas, the son of Eleazar, was the third in glory, in pursuing [*or following*] him in the dread of God, and to stand in the reverence of the folk; in the goodness and gladness of his soul he pleased God of Israel.

<sup>24</sup> Therefore God ordained to him the testament of peace, and *made him* prince of holy men, and of his folk; that the dignity of priesthood be to him and to his seed, without end.

<sup>25</sup> And the testament of David, the son of Jesse, of the lineage of Judah, *was* heritage to him, and to his seed;

<sup>26</sup> that he should give wisdom into our hearts, to deem his folk in rightfulness [*or rightwiseness*], lest their goods shall be done away; and he made the glory of them to be ever-lasting, in the folk of them.

## CHAPTER 46

<sup>1</sup> Jesus Nave, *or Joshua son of Nun*, the successor of Moses in prophets, *was* strong in battle,

that was great by *[or after]* his name. The greatest into the health of chosen men of God, to overcome enemies rising against *them*, that he should get the heritage of Israel.

<sup>2</sup> Which glory *[or What glory]* he got in raising his hands, and in casting sharp arrows against cities.

<sup>3</sup> Who before him against-stood so? *[or so withstood?]* for why the Lord himself smote the enemies.

<sup>4</sup> Whether the sun was not hin-dered in the wrathfulness of him, and one day was made as twain? *[or two?]*

<sup>5</sup> He called to help the highest *God*, mighty in overcoming enemies on each side; and God, great and holy, heard him, *[He inwardly called the Highest, mighty in against-fighting his enemies on either side; and the great and holy God heard him,]*

<sup>6</sup> in stones of hail of full great virtue. He made assault against the folk enemy *[or the hostile folk]*, and in the coming down he lost the adversaries; that heathen men know the might of him, for it is not easy to fight against the Lord; and he pursued *[or followed]* mighty men at the back *[or behind]*.

<sup>7</sup> And in the days of Moses, he and Caleb, the son of Jephunneh, did mercy; to stand against the enemy, and to forbid the folk from sins, and to refrain *[or draw away]* the grutch-ing of *[the]* malice.

<sup>8</sup> And they twain *[or two]* were steadfast, and were delivered from peril, of the number of six



hundred thousand footmen, to bring them into the heritage, into the land that flow-eth milk and honey.

<sup>9</sup> And the Lord gave strength to that Caleb, and till into *his* eld *age* virtue dwelled perfectly to him; that he went up into the high places of the land, and his seed got heritage.

<sup>10</sup> And all the children of Israel saw, that it is good to obey to holy God.

<sup>11</sup> And all [*the*] judges by their names, the heart of whom was not corrupted *by avarice, but were strong in battle*, which were not turned away from the Lord *by idolatry*; that the mind of them be in blessing,

<sup>12</sup> and their bones appear [*or bur-geon*] from their place; and their name dwelleth without end, for the glory of holy men dwelleth at the sons of them.

<sup>13</sup> Samuel, the prophet of the Lord, *that was* loved of his Lord God, made new [*or renewed*] the empire, and anointed princes in his folk.

<sup>14</sup> In the law of the Lord, he deemed the congregation, and he saw the Lord of Jacob,

<sup>15</sup> and in his faith, he was proved a prophet. And he was known faithful in his words, for he saw the Lord of light.

<sup>16</sup> And he called into help the Lord Almighty [*or the almighty Lord*], in overcoming enemies standing about on each side, in the offering of a man undefouled.

<sup>17</sup> And the Lord thundered from heaven, and in [*a*] great sound he made his voice heard.

<sup>18</sup> And he all-brake [*or trod*] the princes of men of Tyre, and the dukes of Philistines.

<sup>19</sup> And before the time of [*the*] end of his life, and of the world, he gave witnessing in the sight of the Lord, and of Christ, *or his christ, or his anointed, that is, Saul, anointed into king*; he took not of any man riches, yea, till to the shoe; and no man accused him.

<sup>20</sup> And after this he slept, and he made known to the king, *that is, Saul*, and he showed to him the end of his life; and he enhanced his voice from the earth in prophecy, to do away the wickedness of the folk.

## CHAPTER 47

<sup>1</sup> After these things Nathan, the prophet, rose, in the days of David.

<sup>2</sup> And as inner fatness parted [*or tallow severed*] from the flesh, so David from the sons of Israel.

<sup>3</sup> He played with lions, as with lambs; he did in like manner with bears, as with lambs of sheep.

<sup>4</sup> Whether in his youth he killed [*or slew*] not a giant, and took away shame [*or reproof*] from the folk? In raising the hand in a stone of a sling, he casted down the full out joying of Goliath,

<sup>5</sup> where he called to help [*or inwardly called*] the Lord Almighty; and he gave in his right hand to do away a strong man in battle, and to enhance the horn of his folk.

<sup>6</sup> So he glorified him, *that is, made him to be praised*, in ten thousand[s], and he praised him in the blessings of the Lord, in offering to him the crown [*or a crown*] of glory.

<sup>7</sup> For he all-brake enemies on each side, and drew out *[or destroyed]* by the root *[the]* Philistines contrary *[or contrarious]*, unto this day; he all-brake the horn of them unto without end.

<sup>8</sup> *David* in each work gave ac-knowledging to holy *God*, and high in the word of glory, *[or In all work he gave acknowledging unto the Holy, and to the High in the word of glory]*. Of all his heart he praised *God*, and he loved the Lord that made him, and gave to him power *[or might]* against enemies.

<sup>9</sup> And he made singers to stand against the altar; and he made sweet motets in the sound of them.

<sup>10</sup> And he gave fairness in hal-lowings, and he adorned times, *or solemnities*, unto the ending of life; that they should praise the holy name of the Lord, and make large early the holiness of *God*.

<sup>11</sup> Christ\* purged the sins of him, and enhanced his horn without end; and he gave to him the testament of kings, and the seat *[or a seat]* of glory in Israel.

<sup>12</sup> After him rose a witting son; and for him he, *that is, God*, casted down all the power *[or might]* of *their* enemies.

<sup>13</sup> Solomon reigned in the days of peace, to whom *God* made subject all *[the]* enemies, that he should make an house in the name of *God*, and make ready holiness without end *[or into evermore]*, as he was learned *[or taught]* in his youth.

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\* **CHAPTER 47:11** All modern translations have "The Lord" here.

14 And he was [*full-*]filled with wisdom as a flood *is filled*; and his soul uncovered the earth.

15 And thou, *Solomon*, filledest dark figurative speeches in likenesses [*or in comparisons dark proverbs*];

16 and thy name was published to isles afar, and thou were loved in thy peace.

17 Lands, *that is, men dwelling in those lands*, wondered in songs, and in proverbs, and in likenesses [*or comparisons*], and interpretings, *either expositions*;

18 and in the name of the Lord, to whom the surname is God of Israel [*or to whom is the surname God of Israel*]. Thou gatheredest together gold as latten, and thou filledest silver as lead.

19 And thou bowedest thy thighs to women; thou haddest power in thy body *to fill the lust of thy body*.

20 Thou hast given a wem in thy glory, and madest unholy [*or cursedest*] thy seed, to bring in wrathfulness to thy children, and thy folly in other men;

21 that thou shouldest make the realm parted into twain [*or the empire parted on two*], and of Ephraim to command an hard commandment.

22 But God shall not forsake his mercy, and shall not destroy, neither do away his works, neither he shall lose from [*the*] generation the sons' sons of his chosen *king David*; and he shall not destroy the seed of him that loveth the Lord. Forsooth *God* gave remnant to Jacob, and to David of that generation.

<sup>23</sup> And Solomon had an end with his fathers. And he left after him of his seed Rehoboam, the folly of the folk, and made less [*or diminished*] from prudence; which *Rehoboam* turned away the folk by his counsel. And Jeroboam, the son of Nebat, that made Israel to do sin, and gave to Ephraim way to do sin;

<sup>24</sup> and full many sins of them were plenteous, for they turned them away greatly from their land, *that is, sins great and horrible made them to be prisoners far from their land.*

<sup>25</sup> And *the lineage of Ephraim* sought all wickednesses, till defence came to them; and [*he*] delivered them from all sins.

## CHAPTER 48

<sup>1</sup> And Elijah, the prophet, rose *up* as fire, *that is, burning in the fervent love of God*; for why his word burnt as a brand. [*And Elijah, the prophet, rose as fire; and his word as a brand burned.*]

<sup>2</sup> Which brought in hunger on them, and they pursuing [*or follow-ing*] him were made few for envy; for they might not suffer the commandments of the Lord.

<sup>3</sup> By the word of the Lord he held together heaven, and casted down from it fire to the earth, *that is, by the virtue of his prayer; he made fire come down from heaven, on his burnt sacrifice.*

<sup>4</sup> So Elijah was alarged in his marvels; and who may have glory in like manner with thee,

<sup>5</sup> which tookest away a dead man from hells [*or the which hast borne up the dead from hell*],

from the heritage [*or lot*] of death, in the word of the Lord God?

<sup>6</sup> Which castedest down kings to death, and hast broken altogether lightly the power of them, and glor-ious men from their bed.

<sup>7</sup> Which heardest doom in Sinai, and in Horeb dooms of defence, *that is, of God's vengeance*.

<sup>8</sup> Which anointest kings to penance, and mak-est prophets *to be* successors after thee.

<sup>9</sup> Which were received in a whirl-wind of fire, in a chariot of horses of fire [*or of fiery horses*].

<sup>10</sup> Which art written in the dooms of times, to please the wrathfulness [*or to assuage the wrath*] of the Lord, to reconcile, [*or to join, or accord*], the heart of the father to the son, and to restore the lineages of Jacob.

<sup>11</sup> They be blessed [*or Blessful be they*], that saw thee, and were made fair in thy friendship; for why we live only in life, but after death our name shall not be such [*or such shall not be our name*].

<sup>12</sup> Elijah, that was covered in a whirlwind; and his spirit was filled into Elisha. *Elisha* in his days dreaded not the prince, and no man overcame him by power [*or by might*];

<sup>13</sup> neither any word overcame him, and his dead body prophesied.

<sup>14</sup> In his life he did wonders against kind [*or huge marvels*]; and in death he wrought marvels.

<sup>15</sup> In all these things the people did not penance, and [*they*] went not away from their sins, till when they were cast away from their land, and were scattered into each land. And a

full few folk was left, and a prince in the house of David.

<sup>16</sup> Some of them did that, that pleased God; but others did many sins.

<sup>17</sup> Hezekiah made strong [*or strengthened*] his city, and brought water into the midst thereof; and he digged a rock with iron, and builded a pit to water.

<sup>18</sup> In his days Sennacherib went up, and sent Rabshakeh; and he raised his hand against Zion, and was made proud in his power [*or might*].

<sup>19</sup> Then the hearts and hands of them were moved; and they had sorrow as women travailling of [*or with*] child.

<sup>20</sup> And they called to help the merciful Lord, and they spreaded abroad [*or stretching out*] the hands, and raised *them*[*un*] to heaven; and the holy Lord God heard soon the voice of them. He had not mind on [*or remembered not*] their sins, neither gave them to their enemies; but he purged them in the hand of Isaiah, the holy prophet, *by Isaiah praying for them*.

<sup>21</sup> The angel of the Lord casted down the castles of Assyrians, and all-brake them. [*He threw down the tents of Assyrians, and them bruised the angel of the Lord.*]

<sup>22</sup> For why Hezekiah did that that pleased the Lord, and went strongly in the way of David, his father; which *way* Isaiah, the great prophet, and faithful in the sight of God, com-manded [*or sent*] to him.

<sup>23</sup> In the days of him the sun went again aback; and *God* increased life to the king. [*In his days*

*backward went again the sun; and added to the king's life.]*

<sup>24</sup> With *[a]* great spirit he saw the last things; and he comforted the mourners in Zion, into without end.

<sup>25</sup> He showed things to coming and hid things, before that those came. *[He showed things to come, and hid, ere that they fell.]*

## CHAPTER 49

<sup>1</sup> The mind of Josiah made in the making of odour, is the work of a pigment-maker. In each mouth his mind shall be made sweet as honey, and as music *[or melody]* in the feast of wine.

<sup>2</sup> He was dressed of God in the penance of folk, *for he brought the people of his realm to penance for their sins, and to the worshipping of very God, and destroyed idolatry;* and he took away the abominations of wickedness.

<sup>3</sup> And the heart of him governed to the Lord *[or he governed to the Lord his heart];* and in the days of sins he strengthened piety.

<sup>4</sup> Except David, Hezekiah, and Josiah, all *[the]* kings did sin. For why the kings of Judah left the law of mighty God, and despised the dread of God.

<sup>5</sup> For they gave their realm to other men *[or their kingdom to others],* and their glory to an alien folk.

<sup>6</sup> They burnt the chosen city of holiness; and they made the ways thereof forsaken *[or deserted]* in the hand of Jeremy or Jeremiah.



<sup>7</sup> For they treated evil him, which from the womb of the mother was hallowed [*or made sacred*] a prophet, to turn upside-down, and to lose, and again to build [*up*], and make new.

<sup>8</sup> Ezekiel, that saw the sight of glory, which *the Lord* showed to him in the chariot of cherubim.

<sup>9</sup> For he made mind of [*or remem-bered*] enemies in rain, *that is, in word of his prophecy*, to do well to them, that showed rightful [*or right*] ways.

<sup>10</sup> And the bones of twelve prophets appear [*or spring out*] from their place; and they strengthened Jacob, and again-bought them in the faith of their virtue.

<sup>11</sup> How shall we alarge Zerubbabel, *that is, praise him worthily?* for why and he was a sign [*or token*] in the right hand of *God* to Israel;

<sup>12</sup> and Jesus *or Jeshua*, the son of Josedek? which in their days builded an house [*or built up the house*], and enhanced the holy temple to the Lord, made ready into everlasting glory.

<sup>13</sup> And Nehemiah in the mind of much time, that raised [*up*] to us the walls, *that were* cast down, and made the gates and locks to stand; which *Nehemiah* raised [*up*] our houses.

<sup>14</sup> No man born in [*the*] earth was such as Enoch; for why and he was received from the earth.

<sup>15</sup> And Joseph, that was born a man, the prince of brethren, the steadfast-ness of folk, the governor of brethren, the stablishing of people; and his bones were visited, and prophesied after death [*or and after the death they prophesied*].

<sup>16</sup> Seth and Shem, these got glory with men, and over each man *[or all life]* in the generation of Adam.

## CHAPTER 50

<sup>1</sup> Simon, the son of Onias, *was* a great priest, which in his life under-setted the house, and in his days strengthened the temple.

<sup>2</sup> Also the highness of the temple was builded of him, *that is, repaired*, the double building, and high walls of the temple. *[Also the height of the temple of him is founded, the double building, and the high walls of the temple.]*

<sup>3</sup> In the days of him the pits of waters came forth; and as the sea, those *[or they]* were filled above measure.

<sup>4</sup> Which Simon healed his folk, and delivered it from perdition. Which was mighty to alarge the city; *[That cured or cared for his folk, and delivered it from perdition. That had the mastery to make large the city;]*

<sup>5</sup> which got glory in the conversa-tion of folk; and alarged the entering of the house, and of the large compass about. *[that gat glory into the living of folk; and the in-coming of the house, and of the porch he made large.]*

<sup>6</sup> As the day *[or the morrowtide]* star in the midst of a cloud, and as a full moon shineth in his days;

<sup>7</sup> and as the sun shining, so he shined in the temple of God; as a rainbow shining among the clouds of glory,

<sup>8</sup> and as a flower of roses in the days of ver  
*or spring*, and as lilies, that be in the passing [*or*  
*goings*] of water, and as incense smelling in the  
 days of summer;

<sup>9</sup> as fire shining, and incense burn-ing in fire;  
 as a firm vessel of gold, adorned with each [*or*  
*all manner of*] precious stone;

<sup>10</sup> as an olive tree springing forth [*or burgeon-*  
*ing*], and a cypress tree raising itself on high [*or*  
*into heights*];

<sup>11</sup> while he took the stole of glory, and was  
 clothed in the perfection of virtue. In the  
 ascending [*or going up*] of the holy altar, the  
 clothing [*or amice*] of holiness gave glory.

<sup>12</sup> Forsooth in taking parts of the hands of  
 priests, *that is, the tithe of tithes, which the priests*  
*took of the people*, and he stood beside the altar.  
 The crown of brethren, as a planting of [*a*] cedar  
 in the hill Lebanon, *was* about him; so they stood  
 about him as boughs of palm trees,

<sup>13</sup> and all the sons of Aaron *stood* in their  
 glory. Soothly the offering of the Lord *was* in  
 the hands of them, before all the synagogue [*or*  
*all the gather-ing*] of Israel;

<sup>14</sup> and he used full ending on the altar, to alarge  
 [*or make large*] the offering of the high King.

<sup>15</sup> And he dressed [*or straightened or stretched*  
*out*] his hand in moist [*or liquid*] sacrifice; and  
 sacrificed in the blood of grape. He shedded [*or*  
*poured*] out in the fundament of the altar, the  
 odour of God to the high Prince.

<sup>16</sup> Then the sons of Aaron cried aloud [*or cried*  
*out*]; they sounded in trumps beaten out with

hammers, and made a great voice heard into mind before God.

<sup>17</sup> Then all the people hasted together, and fell down on the face on the earth, for to worship their Lord God [*or the Lord their God*], and to give prayers to Almighty God on high.

<sup>18</sup> And men singing in their voices alarged, *that is, praised God largely*; and a sound full of sweetness was made in the great house.

<sup>19</sup> And the people prayed the high Lord in prayer, till that the honour of the Lord was done perfectly, and they performed their gift, *or his service*.

<sup>20</sup> Then *Simon* came down, and raised [*or put out*] his hands into all the congregation of the sons of Israel, to give glory to God by his lips, and to have glory in the name of him.

<sup>21</sup> And he rehearsed his prayer, willing to show the virtue of God.

<sup>22</sup> And he prayed more the Lord of all, that made great things in each land [*or in all the earth*]; which increased our days from the womb of our mother, and did with us by [*or after*] his mercy.

<sup>23</sup> Give he gladness of heart to us, and that peace be made in Israel by everlasting days; [*Give he to us in-ward joy of heart, and to be made peace in our days in Israel by ever-lasting days;*]

<sup>24</sup> that Israel believe, that God's mercy is with us, that he deliver them in their days.

<sup>25</sup> My soul hateth two folks; but the third is not a folk, whom I hate.

<sup>26</sup> They that sit in the hill of Samaria, and the Philistines, and the fond [*or foolish*] people, that dwelleth in Shechem.

<sup>27</sup> Jesus, the son of Sirach, a man of Jerusalem, wrote in this book the teaching [*or doctrine*] of wisdom, and of knowing; and he renewed wisdom of his heart.

<sup>28</sup> He is blessed, that dwelleth [*or abideth*] in these goods; he that setteth [*or putteth*] those [*things*] in his heart, shall ever[*more*] be wise.

<sup>29</sup> For if he doeth these things, he shall be mighty to all things; for why the light of God is the step of him.

## CHAPTER 51

<sup>1</sup> Lord King, I shall acknowledge to thee; and I shall altogether praise thee, [*God*] my Saviour. I shall ac-knowledge to thy name,

<sup>2</sup> for thou art made an helper and defender to me; and thou hast delivered my body from perdition, from the snare of a wicked tongue, and from the lips of them that work a leasing; and in the sight of them that stand nigh, thou art made an helper to me.

<sup>3</sup> And thou hast delivered me, by [*or after*] the multitude of mercy of thy name, from roarers [*or roaring men*] made ready to meat; from the hands of them that sought my soul, and from many tribulations that encompassed [*or environed*] me;

<sup>4</sup> from over-laying of flame that en-compassed me, and in the midst of [*the*] fire I was not burnt;

<sup>5</sup> from the depth of the womb of hell, and from a tongue defouled [*or the defouled tongue*] and from a word of leasing;

<sup>6</sup> from a wicked king, and from a tongue unjust [*or unrightwise tongue*]. Unto the death, my soul shall praise thee, Lord; and my life was nighing in hell beneath.

<sup>7</sup> They encompassed me on each side, and none was that helped; I was beholding into the help of men, and none was [*or there was not*].

<sup>8</sup> Lord, I had mind on thy mercy, and on thy working altogether, that be from the world; for thou deliverest them that abide thee, and thou deliverest them from the hands of heathen men.

<sup>9</sup> Thou enhancedest my dwelling on [*the*] earth; and I besought for death floating [*or flowing*] down.

<sup>10</sup> I called to help the Lord, Father of my Lord, that he forsake not me in the day of my tribulation, and *forsake not me* without help, in the time of them that be proud.

<sup>11</sup> I shall praise thy name continually, and I shall praise it altogether in acknowledging [*or confession*]; and my prayer is heard.

<sup>12</sup> And thou hast delivered me from perdition, and thou hast delivered me from the wicked time. Therefore I shall acknowledge, and I shall say praising to thee; and I shall bless the name of the Lord.

<sup>13</sup> When yet I was younger, before that I erred, I sought wisdom openly in my prayer.

<sup>14</sup> Before the time *of eld age*, I asked for it, and unto the last things, I shall inquire *for[or greatly seek]* it;

<sup>15</sup> and it shall flower as a grape ripe before others *[or a first ripe grape]*. Mine heart was glad therein, my foot went a rightful *[or right]* way; from my youth I sought *[or ensearched]* it.

<sup>16</sup> I bowed down a little mine ear, and I took it. I found much wisdom in myself,

<sup>17</sup> and I profited much therein. I shall give glory to him, that giveth wisdom to me.

<sup>18</sup> For why I took counsel to do it; I loved fervently good *[or greatly I loved good]*, and I shall not be ashamed.

<sup>19</sup> My soul wrestled together therein; and I was confirmed in doing it. I stretched forth mine hands on high; and my soul shined in the wisdom of him, and he enlightened mine un-knowings.

<sup>20</sup> I dressed my soul to it; and I found it in knowing. I had peaceably from the beginning an heart with those *[or them]*, *that is, works either enlightenings of wisdom*; for this thing I shall not be forsaken.

<sup>21</sup> My soul was disturbed in seeking it; therefore I shall have peaceably a good possession.

<sup>22</sup> For why the Lord gave to me a tongue *for* my meed; and in it I shall praise him.

<sup>23</sup> Ye untaught men, nigh to me; and gather ye you into the house of teaching.

<sup>24</sup> What tarry ye yet? *[or What yet ye tarry?]* and what say ye in these things? your souls thirst greatly.

<sup>25</sup> I opened my mouth, and I spake, Buy ye wisdom to you without silver,

<sup>26</sup> and make your neck subject to the yoke thereof, and your soul receive teaching; for why it is in the next to find it.

<sup>27</sup> See ye with your eyes, that I travailed a little, and I found much rest to me.

<sup>28</sup> Take ye teaching in much number of silver, and wield ye plenteous gold therein.

<sup>29</sup> Your soul be glad in the mercy of him; and ye shall not be ashamed in the praising of him.

<sup>30</sup> Work ye your work before the time; and he shall give to you your meed in his time.



## **Wycliffe's Bible with Modern Spelling English: Wycliffe's Bible Modern Spelling (with Deuterocanon)**

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Language: English

Dialect: Archaic

Translation by: Terry Noble

Wycliffe's Bible with Modern Spelling, was made in response to requests from readers who wanted my Wycliffe's Old and New Testaments and Apocrypha in one volume. Printing limitations dictated the number of pages available to me and the letter size. In my previous books, Wycliffe's Bible, Wycliffe's Old Testament, Vols. 1 amp 2, Wycliffe's New Testament, and Wycliffe's Apocrypha, I have tens of thousands of rewritten verses, presented in parentheses "( )", to provide help in comprehending the 14th century Middle English vocabulary and grammar. In this present volume, with space at a premium, those "helps" had to be eliminated, to make room for the text of the Apocrypha.

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