

ECCLESIASTICUS

¹ All wisdom is of (*or from*) the Lord God, and was ever with him, and is before the world.

² Who numbered the gravel of the sea, and the drops of rain, and the days of the world?

³ Who measured the highness [*or the height*] of heaven, and the breadth of (*the*) earth, and the depth of the sea? Who ensearched (*or searched for*) the wisdom of God, that goeth before all things?

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

⁵ The well of wisdom is the son of God in high things; and the entering of that wisdom is (*the*) everlasting commandments. [*The well of wisdom (is) the word of God in heights; and the in-going of it (is) everlasting commandments.*]

⁶ To whom was the root of wisdom showed? and who knew the subtleties thereof?

⁷ 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?

⁸ One is the highest Creator [*or the maker (out) 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.

⁹ He formed it in the Holy Ghost, and he saw, and numbered, and he measured (*it*). And he shedded [*or poured*] out it [*up*] on all his works,

¹⁰ and on each flesh by his gift [*or and upon all flesh after his gift*]; he giveth it to them that love him.

¹¹ The dread of the Lord is glory, and glorying [*or joying*], and gladness, and a crown of full out joying.

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

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

¹⁴ 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 rightwise*] men and faithful.

¹⁵ The dread (*or fear*) of the Lord is religiosity of cunning, (*or knowing, or knowledge*). 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 (the) ending of him*].

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

17 It shall fill each gift [*or each house*] of him of (*or for*) generations, and (*the*) receipts of (*or the recep-tacles with*) the treasures thereof.

18 The crown of wisdom is the dread of the Lord, and filleth peace [*or ful-filling peace*], and the fruit of health. And he saw, and numbered it; for-sooth ever either be the gifts of God.

19 Wisdom shall part the cunning (*or the knowing*) and understanding of prudence; and it enhanceth the glory of them, that hold it.

20 The root of wisdom is for to dread God; forsooth the branches thereof be long enduring [*or long living*]. Understanding and religiosity of cunning, (*or knowing, or knowl-edge*) be in the treasures of wisdom; but wisdom is abomination to sinners.

21 The dread of the Lord putteth away sin, for he that is without dread of God, may not be [*or shall not be able to be*] justified;

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

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

24 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.

25 In the treasures of wisdom is signifying of cunning (*or of knowing*); but the worshipping of God is (*an*) abomination to a sinner.

26 A! (*or O*) son, coveting wisdom, keep thou rightfulness [*or rightwise-ness*], and God shall give it to thee.

27 For why the dread of the Lord is wisdom, and cunning (*or knowing*), [*or discipline*], and that that is well pleasant (*or well-pleasing*) to him is faith and mildness (*or meekness*); and God[*or it*] shall [*full*]-fill the treasures of him.

28 Be thou not rebel(*lious*), and unbelievful to the dread of the Lord; and nigh (*or approach*) thou not to him in [*or with*](*a*) double heart.

29 Be thou not an hypocrite in the sight of men; and be thou not slandered in (*or caused to stumble by*) thy lips.

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

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 (*or for*) 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 oppressing*].

3 Suffer thou the sustainings of God; be thou joined to God, and abide thou, (*so*) that thy life wax, (*or grow, or increase*) 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 of meekness*].

6 Believe thou to God, and he shall recover thee; and (*ad*)dress (*or direct*) thou thy way, and hope thou into him. Keep thou his dread, and wax thou eld therein [*or in him wax old*].

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

8 Ye that dread the Lord, believe to (*or in*) him, and your meed (*or your reward*) shall not be voided [*away*].

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

10 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 (*or confounded*); none dwell-ed [*or abode still*] in his behests (*or commandments*), and was forsaken; either who inwardly called him, and he despised him?

11 For why God is piteous (*or com-compassionate*), and merciful, and he shall forgive sins in the day of trib-ulation; and he is (*the*) defender to (*or of*) all men, that seek him in truth.

12 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.

¹³ Woe to them that be dissolute of [*or unstable in*] heart, that believe not to God; and therefore they shall not be defended of (*or by*) him.

¹⁴ Woe to them that have lost patience, and that have forsaken rightful [*or right*] ways, and have turned away [*or aside*] into shrewd (*or depraved*) ways. And what shall they do, when the Lord shall begin to behold (*upon them*)?

¹⁵ They that dread the Lord, shall not be unbelievelful to his word; and they that love him, shall keep his way(s).

¹⁶ They that dread the Lord, shall inquire (*of*) [*or inwardly seek*] those things, that be well pleasant (*or well-pleasing*) to him; and they that love him, shall be filled with his law.

¹⁷ 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 beholding of him;

¹⁸ 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

¹ Dearworthy sons, hear ye the doom of the father; and do ye so, (*so*) that ye be safe (*or be saved*).

² For why God honoured the father in (*or over the*) sons, and he seeketh, and hath made steadfast the doom of the mother into (*or over the*) sons.

³ He that loveth God, shall pray for (*his*) sins, and he shall abstain himself from those [*or from them*], and he shall be heard in the prayer of days.

⁴ And as he that treasureth, so he that honoureth his mother.

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

⁶ 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.

⁷ 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.

⁸ Honour thy father, (*so*) that the blessing of God come to thee; and his blessing dwelleth in the last.

⁹ The blessing of the father maketh steadfast the houses of sons; but the cursing of the mother draweth out the foundations (*or the foundations*)[*by the root*].

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

¹¹ 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.

12 Son, receive the eld [*or the last age*] of thy father, and make thou not him sorry [*or (have) sorrow*] in his life;

13 and if he faileth in wit, give thou forgiveness, and despise thou not him in thy virtue (*or in thy strength*);

14 for why the alms-*[deed(s)]* of (*or for*) the father shall not be *[in]* forget-ting (*or forgotten*). 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*];

15 and it shall remember of thee in the day of tribulation, and thy sins shall be released [*or loos(en)ed*], as ice in (*the*) clearness, either heat, of the sun.

16 He is of full evil fame, that forsaketh the father; and he that wratheth the mother, is cursed of (*or by*) God.

17 Son, perform thy works in mild-ness (*or in meekness*), and thou shalt be loved over the glory of men.

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

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

20 for why the power of God alone is great, and he is honoured of (*or by*) meek men.

21 Seek thou not higher things than thou [*or thyself*], and inquire [*or search*] thou not (*about*) stronger things than thou;

22 but ever^{*[more]*} think thou (*upon*) those things, which God commanded to thee; and be thou not curious in (*or about the*) full many

works of him. For it is not needful to (*or for*) thee to see with thine eyes those things, that be hid.

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

²⁴ For the suspicion of many men hath deceived them(*selves*), and with-held their wits in vanity.

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

²⁶ An hard heart shall have evil in the last time; and he that loveth peril shall perish therein. An heart that entereth [*or going*] by two ways, that is, that hath the knowing of good in understanding, and malice in will, shall not have prosperities, either rest; and a man of shrewd (*or depraved*) heart, shall be slandered in those (*or shall be caused to stumble by them*).

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

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

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

³⁰ Water quenbeth (*a*) fire burning, and alms-
[*deeds*] against-standeth sins.

³¹ And God, the beholder of him that yieldeth
grace, that is, (*that*) doeth alms-(*deeds*), hath
mind after-ward; and he shall find steadfastness
in the time of his fall.

CHAPTER 4

¹ Son, defraud thou not the alms-[*deed(s)*] of a
poor man, and turn not over (*or away*) thine eyes
from a poor man [*or from the poor*].

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

³ 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.*]

⁴ 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.*]

⁵ Turn not away thine eyes from a poor man
for ire [*or wrath*], and give not occasion, [*or
cause*], to men ask-ing to curse thee (*from*)
behind.

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

⁷ 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.

⁸ Bow down without sorrow thine ear to a poor man [*or to the poor*], and yield thy debt, and answer thou peaceably in mildness (*or with meekness*).

⁹ Deliver thou him that suffereth wrong from the hand of a proud man, and bear thou not heavily in thy soul (*when deeming*).

¹⁰ 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.

¹¹ Wisdom inspireth [*or inbreathed*] life to his (*or to its*) sons, and receiveth men seeking him (*or it*), and shall go before (*them*) in the way of rightfulness [*or rightwiseness*];

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

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

¹⁴ They that serve it, shall be obeying to the Holy (*One*); and God loveth them, that love it.

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

¹⁶ If a man believeth to it [*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.

17 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 his teaching*], till it tempt him in his thoughts, and (*it*) believe to (*or in*) his soul.

18 And it shall make him steadfast, and shall bring (*the*) right way to him, and it shall make him glad; and shall make naked his privates to him (*or shall make open his secrets to him*), and shall treasure on him cunning (*or knowing*), and understanding of rightfulness [*or rightwiseness*].

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

20 Son, keep thou [*or wait (on)*](*the*) time, and eschew thou [*or shun away*] from evil. Be thou not ashamed (*even*) for thy life to say (*the*) truth;

21 for why there is shame that bringeth sin, and there is shame that bringeth glory and grace.

22 Take thou not a face against thy face, that is, against thy soul, neither a leasing (*or a lie*) against thy soul.

23 Shame thou not thy neighbour in his fall[*ing*], neither withhold thou a word in the time of health.

24 Hide not thy wisdom in the fairness thereof; for why wisdom is known in (*the*) tongue, and wit, and cunning (*or knowing*), and teaching in the word of a wise man; and stead-fastness is in the works of rightfulness [*or rightwiseness*].

²⁵ Against-say thou not (*or Say thou not against*) the word of truth in any manner; and be thou ashamed of the leasing (*or lies*) of thy mis-learning.

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

²⁷ Do not thou stand against [*or withstand*] the face of the mighty, neither enforce (*or endeavor*) thou against the stroke of the flood (*or the river*).

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

²⁹ Do not thou be swift in (*or with*) thy tongue, and unprofitable and slack, [*or sloth(ful)*], in (*or with*) thy works.

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

³¹ Thine hand be not ready to take, and closed (*al*)together to give.

CHAPTER 5

¹ 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 oppressing*], either death.

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

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

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

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

⁶ 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 nigheth soon from him, and his ire beholdeth on sinners.

⁷ Tarry thou not to be converted to the Lord, and delay thou not [*or put thou it off*] from day into day. For why his ire shall come suddenly, and he shall lose (*or destroy*) thee in the time of vengeance.

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

⁹ Winnow thee not into each wind, and go thou not into each way; for so a sinner is proved in (*or with a*) double tongue.

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

¹¹ Be thou mild (*or meek*) to hear the word of God, (*so*) that thou understand, and with wisdom bring thou forth a true answer.

¹² If thou hast understanding, answer thy neighbor; else thine hand be on thy mouth, lest thou be taken (*or caught*) in a word unwisely taught, and be ashamed.

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

¹⁴ Be thou not called a privy evil speaker in thy life, and be thou not taken in (*or with*) thy tongue, and be ashamed. Shame and penance is on a thief, and worst shame, either cursing, is on a man of (*or with a*) double tongue. Forsooth hatred and enmity and despising is to a privy backbiter.

¹⁵ Justify thou a little man and a great man [*or the little and the great*] in like manner.

CHAPTER 6

¹ Do not thou for a friend (*or instead of a friend*) be made (*an*) enemy to thy neighbour; for why an evil man shall inherit upbraiding and despising, and each sinner envious and double-tongued.

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

³ and it eat thy leaves, and lose (*or destroy*) thy fruits, and thou be left as a dry tree in (*the*) desert [*or (the) wilderness*].

⁴ Forsooth a wicked, [*or shrewd, (or depraved)*] 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.

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

⁶ Many peaceable men be to thee, and (*or but*) one (*out*) of a thousand be a counsellor to thee.

⁷ 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.

⁸ For there is a friend by (*or for*) his (*own*) time, and he shall not dwell [*or abide*] in the day of tribulation.

⁹ And there is a friend which is turned to enmity; and there is a friend, that shall show openly hatred, and chiding [*or strife*], and despisings.

¹⁰ Forsooth there is a friend, (*a*) fellow of (*the*) table, and (*he*) dwell-eth not in the day of need.

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

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

¹³ Be thou parted from thine enemies, and take heed of thy friends.

¹⁴ A faithful friend is a strong defending [*or strong protection*]; for-sooth he that findeth him, findeth treasure.

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

16 A faithful friend is(*the*) medicine of life, and of undeathliness (*or of immortality*); and they that dread the Lord, shall find him.

17 He that dreadeth the Lord, shall have evenly good friendship; for why his friend shall be at the likeness of him.

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

19 As he that eareth (*or ploweth*), and that soweth, nigh thou to it, and abide thou (*for*) the good fruits there-of. For thou shalt travail a little in the work thereof, and thou shalt eat soon of the generations thereof [*or the gettings of it*].

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

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

22 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.

23 Son, hear thou, and take the counsel of understanding, and cast thou not away my counsel.

24 Set in thy foot into the stocks thereof, and thy neck into the bies, (*or the bands*), [*or the collars*] thereof.

25 Make subject thy shoulder, and bear it, and be thou not annoyed (*or harmed*) in the bonds thereof.

26 In all thy will go to it, and in all thy virtue keep the ways thereof [*or of it*].

27 Inquire thou (*of or about*) it [*or Ensearch it*], and it shall be made open to thee; and thou made holding wisdom forsake not it.

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

29 And the stocks thereof shall be to thee in defence [*or protection*] of strength, and the foundations of virtue, and the bie(s), (*or the bands*), [*or the collars*] thereof, in(to) a stole of glory.

30 For why the fairness of life is in wisdom, and the bonds thereof be heal(*th*)ful, [*or wholesome*] binding.

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

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

33 If thou bowest down thine ear, thou shalt take (*or receive*) teaching; and if thou lovest for to hear, thou shalt be wise.

34 Stand thou in the multitude of prudent priests, and be thou joined of (*or in*) heart to the wisdom of them;

35 (*so*) that thou mayest hear each telling of God, and the proverbs of praising flee or fly not away from thee.

³⁶ And if thou seest a wise man, wake thou to him, and thy foot [*often*] tread on the grees (*or the steps*) of his doors.

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

CHAPTER 7

¹ Do not thou do evils, and those shall not take [*or catch*] thee.

² Depart thou from wickedness [*or Go away from the wicked*], and evils shall fail from thee.

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

⁴ Do not thou seek of (*or from*) a man (*the*) leading [*or the dignity of a leader*], neither of a king the chair of honour.

⁵ Justify thou not thee (*or thyself*) before God, for he is the knower of the heart; and do not thou desire to be seen wise with the king.

⁶ Do not thou seek to be made a judge, no but thou mayest break wickednesses by (*thy*) virtue; lest thou dread the face of a mighty man, and set slander (*or a cause of stumbling*) in thy swiftness.

⁷ Do not thou sin in (*or against*) the multitude of a city, neither send thee, (*or thyself*), (*down*) into the people;

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

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

10 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.

11 Scorn thou not a man in the bitterness of (*his*) soul; for why God is the beholder, that maketh meek, and enhanceth (*or exalteth*).

12 Do not thou love a leasing (*or a lie*) against thy brother; neither do thou in like manner against a friend.

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

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

15 Hate thou not travailous works, and earth-tilthing, [*or churlish doing*] made of (*or from*) the Highest.

16 Areckon thou not thee in the multitude of unlearned men. Have thou mind on ire [*or wrath*], for it shall not tarry.

17 Make thou meek greatly thy spirit, for why the vengeance of the flesh of an unpious man is fire, and worm(s).

18 Do not thou trespass against thy friend delaying money; neither despise thou a full dearworth(y) 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 shame-fastness is above gold.

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

21 A witty, (*or a witting, or knowing*) servant be dearworthy to thee as thy (*own*) soul; defraud thou not him of freedom, neither forsake thou him (*when*) needy.

22 Beasts be to thee? take thou heed to those [*or them*]; and if those [*or they*] be profitable, dwell those still at [*or 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 (*a*) glad face to them.

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

26 If a woman is to thee after thy soul, cast her not away; and (*or but*) betake thou not thee in all thine heart to an hateful woman.

27 Honour thy father; and forget thou not the wailings of thy mother.

28 Have thou mind that thou haddest not been, no but by them, and yield thou to them as they did to thee.

29 In all thy soul dread thou God, and hallow thou his priests.

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

31 Honour thou God of (*or with*) 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 holy things*].

³² And (*ad*)dress (*or direct*)[*or put forth*] thine hand to a poor man, (*so*) that thy mercy and (*thy*) blessing be performed.

³³ Grace is given [*or Grace of gift*] in the sight of each that liveth; and forbid thou not grace to a dead man.

³⁴ Fail thou not in (*or to do*) comfort to them that weep; and go thou with them that mourn.

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

³⁶ 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

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

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

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

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

⁵ Despise thou not a man turning away himself from sin, neither upbraid thou him [*nor put thou reproof to him*]; have thou mind, that all we be in corruption.

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

⁷ Do not thou make joy of (*or over*) thine enemy (*being*) dead, witting that all we die (*or knowing that we all die*), and will (*or desire*) not (*to*) come into joy of (*or with*) our enemies.

⁸ Despise thou not the telling of wise priests, and be thou conversant [*or (al)together dwell*] in the proverbs of them; for of (*or from*) them thou shalt learn wisdom, and teaching of understanding, and to serve without (*com*)plaint to great men.

⁹ The telling of elder men pass not (*by*) thee; for they have learned of (*or from*) their fathers. For of (*or from*) them thou shalt learn understanding; and in the time of need thou shalt give [*an*] answer.

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

¹¹ Stand thou not against the face of a man full of despising [*or of the strifeful*]; lest he sit as an espyer to thy mouth.

¹² Do not thou lend to a man stronger than thou [*or than thyself*]; that (*or but*) if thou hast lent, have thou it as lost.

¹³ Promise thou not above [*or over*] thy power or virtue; that (*or but*) if thou hast promised,

bethink thou as yielding, for thou art holden to do thy might, (*that is, thou art held to pay it back*).

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

15 Go thou not in the way with an hardy man, lest peradventure he aggregate (*or bring together all*) his evils in (*or on*) thee; for he goeth after his (*own*) will (*or desire*), and thou shalt perish together with (*him through*) his folly.

16 Make thou not chiding [*or jangling*] with a wrathful man, and go thou not into (*a*) 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 where there is no help*), he shall hurtle thee down.

17 Have thou not counsel with fools; for they may not (*or be not able to*) love, no but those things that please them(*selves*).

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

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

CHAPTER 9

1 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.

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

³ Behold thou not a woman of many wills (*or desires*), that coveteth now this man, now that man; lest peradventure thou fall into the snares of her.

⁴ Be thou not customable with a danceress, neither hire thou her; lest peradventure thou perish in the speedy work of her.

⁵ Behold thou not a virgin [*or a maiden*]; lest peradventure thou be caused to stumble in (*or by*) the fairness of her.

⁶ Give thou not thy soul to whores in anything; lest thou lose thee, and thy soul, and thine heritage, (*or lest thou destroy thyself, and thy soul, and thy inheritance*).

⁷ Do not thou behold about in the lanes of the city; neither err thou (*or wander*) in the large streets thereof. [*Do thou not behold about in the ways of the city; nor err thou about in the streets of it.*]

⁸ Turn away thy face from a woman well-arrayed; and behold thou not about the fairness of another or of 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 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. Many men wondering on the fairness of an alien woman were made reprovably, for why the speech of her burneth on high as fire.

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

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

11 Covet thou not the glory and riches of a sinner; for thou knowest not, what destroying of him shall come. [*Love thou not the glory and riches of the sinner; forsooth thou knowest not, what be to come (of) the turning upside-down of him.*]

12 The wrong of unjust [*or unright-wise*] men please not thee, and know thou that a wicked man [*or the unpius*] shall not please till to hells, [*or unto hell*], (*or the grave*).

13 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 armours, [*or arms*], (*or weapons*) of them that sorrow.

14 By thy virtue, keep thee (*away*) from thy neighbour that may speak against thee to a

tyrant; and treat thou with wise men and prudent men.

¹⁵ Just [*or Rightwise*] men be guests, or meat-frères, (*or meal companions*) to thee; and thy glorying be in the dread of God.

¹⁶ And the thought of God be to thee in wit, that is, apply thy wit to think on God; and all thy telling-[out]be in the behests (*or about the commands*) of the Highest.

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

¹⁸ A man, a jangler, [*or a tonguey man*], is dreadful [*or fearful*] in his city; and a foolhardy man in his word shall be hateful.

CHAPTER 10

¹ A wise judge shall deem his people; and the princehood of a witty, (*or a witting, or a knowing*) man shall be steadfast [*or be stable*].

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

³ An unwise king shall lose (*or destroy*) his people; and (*or but*) cities shall be inhabited by the wit of prudent men.

⁴ The power of (*the*) 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 [*or in (due) time*] on it.

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

⁶ Have thou not mind on all the wrong of the neighbour; and do thou nothing in the works of wrong-*(doing)*.

⁷ Pride is hateful before God and men; and all the wickedness of *(the)* heathen men [*or (the) Gentiles*] is abominable.

⁸ A realm is translated, either taken away, [*or borne over*], from a folk into folk for unrightfulnesses, and wrongs, and despisings, and diverse guiles, [*or for unrightwisenesses, and wrongs, and strives, and diverse treacheries*].

⁹ Nothing is curseder than an avarice man. What *(or Why)* 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 *(or for)* sale, for in his life he hath cast away his innerest things, [*or this forsooth hath his soul sellable, or able to be sold, for in his life he threw away his (most) inward things*].

¹⁰ Each power is short life *(or short-lived)*; long sickness [*or infirmity*] grieveth the leech *(or the physician)*. A leech *(or The physician)* cutteth away [*or cutteth off*] short sickness; so and a king is today [*or today is*], and tomorrow he shall die.

¹¹ Forsooth when a man shall die, he shall inherit serpents, and beasts, and worms.

¹² The beginning of [*the*] pride of man was to be apostate [*or to go backward*] from God; for his heart went away from him that made him.

¹³ 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, (*or the gatherings*) of evil men, and hath destroyed them unto the end.

¹⁴ God destroyed the seats (*or the thrones*) of proud dukes; and made mild men to sit for them.

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

¹⁶ The Lord destroyed the lands of folks [*or Gentiles*]; and lost those [*or destroyed them*] unto the fundament (*or unto the foundation of the earth*).

¹⁷ He made dry the roots of them, and lost (*or destroyed*) them; and made the mind of them (*or their memory*) to cease from the earth. God lost the mind of proud men; and left the mind of meek men in wit, (*or God destroyed the memory of the proud; but left the memory of the humble*).

¹⁸ Pride was not made to (*or for*) men; neither wrathfulness to (*or for*) the nation of women, that is, to all men born of women.

¹⁹ This seed of men that dreadeth God, shall be honoured; but this seed shall be dishonoured, that over-pass-eth (*or that passeth over*) the commandments of the Lord.

²⁰ 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.

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

22 The glory of rich men honoured and of poor men is the dread of God.

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

24 The judge is great, and he is mighty in honour; and (*or but*) he is not greater than that man that dread-eth God. [*Great is a judge, and the mighty is in worship; and (or but) he is not more than he that dreadeth God.*]

25 Free children serve a witty, (*or a witting, or a knowing*) servant; and a prudent man and learned shall not grutch (*or grumble*), when he is blamed, and an uncunning, (*or an unknowing, or an ignorant*) man shall not be honored.

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

27 He is better that worketh, and hath plenty [*or aboundeth*] in all things, than he that hath glory, (*or boasteth*), and needeth bread.

28 Son, keep thy soul in mildness (*or in meekness*), that holdeth due measure, and refraineth (*from*) excess; and give thou honour to it, after his (*or its*) merit.

29 Who shall justify him that sinneth against his (*own*) soul? and who shall honour him that dishonoureth his (*own*) soul?

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

31 Forsooth if a man hath glory in poverty, how much more in chattel [*or substance*]? and he

that hath glory in chattel [*or in substance*], dread poverty.

CHAPTER 11

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

² Praise thou not a man in (*or for*) his fairness; neither despise thou a man in (*or for*) his sight.

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

⁴ Have thou never glory in cloth-ing, and be thou not enhanced (*or exalted*) 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.

⁵ Many tyrants have set in (*or upon a*) throne; and a man of whom was no supposing bare the diadem (*or crown*).

⁶ 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.*]

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

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

⁹ Strive thou not, of (*or in*) that thing that diseaseth [*or grieveth*] not thee; and stand thou not in the doom of sins [*or (with) sinners*].

10 Son, thy deeds be not in many things; and if thou art rich, thou shalt not be without part of guilt. For if thou pursuest [*or shalt follow*] (*after*), thou shalt not [*over*]-take; and thou shalt not escape, if thou runnest before.

11 There is a man travailing, and hast(en)ing, and sorrowing, and unpius; and by so much the more he shall not have plenty [*or he shall not abound*].

12 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 (*up*) 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 (up) from his lowness;*]

13 and enhanced his head; and many men wondered [*or marvelled*] in (*or about*) him, and honoured [*or worshipped*] God.

14 Goods and evils, that is, prosperities and adversities, life and death, poverty and honesty (*or honours or riches*), be of (*or from*) God.

15 Wisdom, and learning, and cunning (*or knowing*) of the law be with the Lord; love [*or loving*] and the ways of good men be at, [*or with*], (*or from*) him.

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

17 The gift of God dwelleth to (*or with*) just [*or rightwise*] men; and (*the*) increasings of him shall have prosperities [*into*] without end.

18 Some man there is made rich in doing scarcely [*or (in) scarcely doing*], and this is the part of his meed,

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

20 Stand thou in thy testament, and speak thou (*al*)together in it; and wax thou eld [*or old*] in the work of thy behests (*or of thy commands*).

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 honest (*or rich*) a poor man.

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

23 Say thou not, What is need to me (*or What do I need*)? and what goods (*or good things*) 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 (*or good things*), be thou not unmindful of evils, and in the day of evils, be thou not unmindful of goods (*or good things*); (*On a good day do not forget the bad days, and on a bad day do not forget the good days;*)

26 for it is easy before God to yield in the day of death, to each man 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 (*or by*) his sons.

29 Bring thou not each man into thine house; for why many treasons be of a guileful man.

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

31 For he turneth goods [*or good things*] into evils, and setteth treasons, and putteth a wem, (*or a spot, or a blemish*) on chosen men.

32 Fire is increased of a sparkle (*or by a spark*), and blood is increased of (*or by*) a guileful (*or treacherous*) man; for why a sinful man setteth treason [*or waiteth*] to (*or lieth in wait for*) blood.

33 Take heed to thee from a guileful man, for he maketh [*or forgeth*] evils; lest peradventure he bring in on thee scorning without end.

34 Receive thou an alien to thee, and he shall destroy thee in a whirl-wind, and he shall make thee alien (*or alienated*) from thine own ways.

CHAPTER 12

1 If thou doest well, know thou to whom thou doest (*it*); and much grace shall be to [*or there shall be much grace in*] thy goods (*or thy good doings*).

² Do thou well to a just man [*or to the rightwise*], and thou shalt find great yielding; though not [*or if not*] of (*or from*) him, certainly of (*or from*) the Lord.

³ It is not well to him that is customable [*or is 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.

⁴ Give thou to a merciful man [*or to the merciful*], and receive thou not a sinner, that is, (*one*) obstinate in sins; God shall yield vengeance both to unfaithful men and to sinners, keep-ing them in the day of vengeance. Give thou to a good man, and receive thou not a sinner.

⁵ Do thou good [*or well*] to a meek man, and give thou not to an unpius man, that is, (*one*) obstinate in sin; forbid thou (*thyself*) to give loaves to him, lest in those [*or (with) them*], he be(*come*) mightier than thou. For (*then*) thou shalt find double evils in all goods, whichever [*or whatever*] thou doest to (*or for*) him;

⁶ for why the Highest both hateth sinners, and shall yield vengeance to unfaithful men [*or the unpius*].

⁷ (This verse is omitted in the original text.)

⁸ A friend shall not be known in goods (*or in good times*), and an enemy shall not be hid in evils, that is, adversities.

⁹ In the goods (*or the good times*) of a man, his enemies be sorry; and a friend is known in the sorrow and malice of him, that is, in (*the*) adversity of him.

¹⁰ Believe thou never to [*or Not trust*] thine enemy; for his wickedness rusteth as (*or like*) iron.

¹¹ Though he be made meek, and go low, cast away thy soul [*or throw away thy will*], and keep thee from him.

¹² Set thou not him beside thee, neither sit he at thy right side, lest he turn (*against thee*), and stand in thy place; lest peradventure he turn into thy place, and inquire (*about*) thy chair, and in (*or at*) the last time thou know (*or remember*) my words, and be pricked in (*or with*) my words.

¹³ Who shall do medicine to an enchanter smitten of (*or by*) a serpent, and to all men that nigh to (*or approach*) beasts,

¹⁴ and to him that goeth with an evil man, and is wrapped (*up*) in the sins of him?

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

¹⁶ The enemy maketh sweet in (*or with*) his lips, and in his heart he setteth treason to overturn thee into the ditch. The enemy weepeth in (*or with*) his eyes; and (*or but*) if he find-eth (*the*) time, he shall not be [*full*]-filled of (*or with enough*) blood.

¹⁷ If evils befall to thee, thou shalt find him the former (*or the first*) there. The enemy shall weep before thine eyes, and he as helping shall undermine thy feet.

¹⁸ He shall stir [*or move*] his head, and he shall beat, [*or flap, (or clap) for joy*] with (*his*) hand(s); and he shall speak privily many evils of (*or about*) thee, and shall change his cheer (*or his face*).

CHAPTER 13

¹ He that toucheth pitch, shall be defouled of (*or by*) it; and he that communeth with a proud man, shall (*be*) clothe(*d*)(*with*)[*or in*] pride*.

² He raiseth [*or taketh*] a weight [*up*] on himself, that communeth with a more honest (*or more honoured*) man than himself; and be thou not fellow to a man richer than thou. What (*or How*) shall a caldron commune to (*or with*) a pot? for when those hurtle themselves together, the pot shall be broken.

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

⁴ If thou givest, he shall take (*from*) thee; and if thou hast not, he shall forsake thee.

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

⁶ If thou art needful [*or necessary*] to him, he shall deceive [*or beguile*] thee; and he shall flatter, and shall give hope, telling to thee all goods (*or every good thing*); and shall say, What is need to thee [*or What need is to thee*]?

⁷ 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 (*or at*) thee. Be thou made meek to God, and abide thou his hands.

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

⁸ 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.

⁹ When thou art called of (*or by*) a mightier man, go thou away; for by this he shall more call thee.

¹⁰ Be thou not greatly pressing, lest thou be hurtled down; and be thou not far from him, lest thou go into forgetting.

¹¹ 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 (*or with*) much speech he shall tempt thee, and he shall laugh privily, and shall ask thee of (*or about*) thine hid things.

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

¹³ Beware to thee, and take heed diligently to thine hearing; for thou goest with thy destroying. But thou hearing those things, see as in sleep, and thou shalt wake.

¹⁴ In all thy life love thou God, and inwardly call thou him in thine health, that is, for thine health (*or thy deliverance*), (*both*) temporal and everlasting.

¹⁵ Each beast loveth a beast like itself; so and each man oweth (*or ought*) to love his neighbour.

¹⁶ Each flesh shall be joined to flesh like itself, and each man shall be fellowshipped to a man like himself.

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

18 What communing [*or communi-cation*] is of an holy man to (*or with*) a dog? either what good part is of a rich man to (*or with*) a poor man?

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

20 And as meekness is (*an*) abomi-nation to a proud man, so and a poor man is (*an*) abomina-tion of (*or to*) a rich man.

21 A rich man moved, that is, disturbed, either hurled, is confirmed of (*or by*) his friends; but a meek man, when he falleth, shall be cast [*or put*] out, yea, of (*his*) known men (*or by his friends*).

22 Many recoverers (*or helpers*) be to a rich man deceived; he spake proudly, and they justified him. (*But*) A meek man is deceived, furthermore also he is reproved; he spake wisely, and no place was given to him.

23 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. (*But*) A poor man spake, and they say, Who is this? and if he offendeth (*or if he stumble*), they shall destroy him.

24 Chattel [*or substance*] is good to him, to whom is no sin in conscience; and the worst poverty is in the mouth of a wicked man [*or the unpi-ous*].

25 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 (*together*).

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

CHAPTER 14

¹ Blessed is the man, that stood not by the word(s) of [*or from*] his mouth, and was not pricked in (*or with*) the sorrow of trespass.

² He is blessed, that hath not sorrow of (*or in*) his soul, and falleth not down [*or away*] from his hope.

³ Chattel, that is, riches, is without reason to a covetous man, and hard niggard, (*or stingy, or miserly*); and whereto is gold to an envious man?

⁴ He that gathereth of his will un-justly, gathereth to (*or for*) other men; and another man shall make waste [*or do lechery*] in (*or with*) his goods.

⁵ To what other man shall he be good, which is wicked to himself? and he shall not be merry in his goods.

⁶ Nothing is worse, than he that hath envy to himself; and this is the yielding of his malice.

⁷ And if he doeth good, he doeth (*it*) unwittingly, and not willfully (*or willingly*); and at the last he showeth his malice.

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

⁹ The eye of the covetous man is never filled; he shall not be filled into the part of wickedness, till he perform unrightfulness [*or unrightwiseness*], and make dry his soul.

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

¹¹ Son, if thou hast, do well with thyself, and offer thou worthy offerings to God.

12 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.

13 Before (*thy*) death do thou good to (*or for*) thy friend, and by thy mightes [*or strengths*] stretch thou forth, and give to a poor man.

14 Be thou not deceived [*or beguiled*] of (*or from*) a good day, and a little part of a good day pass not thee (*unfulfilled or unappreciated*).

15 Whether thou shalt not leave to other men thy sorrows, and [*thy*] travails?

16 In the parting of lot give thou, and take, and justify thy soul.

17 Before thy death work thou rightfulness [*or rightwiseness*]; for at hells, [*or hell*], (*or in the grave*), it is not to find meat.

18 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.

19 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 (*or by*) it.

20 Blessed is the man, that shall dwell in wisdom, and that shall be-think in rightfulness [*or rightwiseness*], and shall think in wit (*about*) the beholding of God.

21 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;

22 going as a searcher after it, and standing in the ways of it.

23 Which beholdeth by the windows thereof, and heareth in (*or at*) the gates thereof; [*Who beholdeth by the windows of it, and in the gates of it is hearing;*]

24 which [*or who*] resteth nigh the house thereof, and setteth a stake in the walls thereof. [*who resteth beside the house of it, and in the walls of it pitcheth a pale.*]

25 He shall set his little house at the hands of him, and goods (*or good things*) shall rest in his little house, by (*the*) enduring of the world;

26 he shall set his sons under the covering thereof [*or the roof of it*], and he shall dwell under the boughs [*or branches*] thereof;

27 he shall be covered under the covering thereof [*or the roof of it*] from heat, and he shall rest in the glory thereof.

CHAPTER 15

1 He that dreadeth God, shall do good works; and he that holdeth rightfulness [*or rightwiseness*], shall take (*or receive*) it, that is, wisdom.

2 And it as a mother honoured shall meet him, and as a woman from virginity [*or from maidenhood*] it shall take (*or shall receive*) him.

3 It shall feed him with the bread of life, and of understanding; and it shall give drink to

him with water of heal(*th*)ful [*or of wholesome*] wisdom;

⁴ it shall be made steadfast in him, and he shall not be bowed (*or turned away*) from the evenness of rightfulness. And it shall hold him, and he shall not be shamed [*or confounded*];

⁵ and it shall enhance him at (*or it shall exalt him above*) 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 understanding, and shall clothe him with the stole of glory.

⁶ God shall treasure on him mirth, and full out joying; and shall inherit him with (*an*) everlasting name.

⁷ Fond men [*or Men fools*] shall not take that wisdom, and (*or but*) witty men shall meet (*with*) it. (*Yea*), Fond men [*or Men fools*] shall not see it;

⁸ 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 prosper-ity unto the beholding of God.

⁹ Praising is not fair in the mouth of a sinner, for he is not sent of the Lord (*or it was not sent to him from the Lord*).

¹⁰ For why wisdom went forth from God; for-sooth praising shall stand nigh (*to*) the wisdom of God, and it shall be plenteous [*or abound*] in a faithful mouth, and the Lord shall give it to him.

¹¹ Say thou not, It goeth away by God; for why do thou not those things (*or why do thou do those things*), which God hateth. [*Thou shalt not say,*

By God it is away; those things forsooth it hateth, thou shalt not do.]

¹² Say thou not, He made me for to err; for why wicked [*or unpius*] men be not needful to him.

¹³ The Lord hateth all cursedness of error, and it (*also*) shall not be amiable [*or loveful*] to them, that dread him.

¹⁴ At the beginning God made [*or ordained*] man, and left him (*or let him go*) in the hand of his counsel.

¹⁵ He added his commandments, and laws; if thou wilt keep the commandments, those [*or they*] shall keep thee, and keep pleasant (*or pleasing*) faith without end.

¹⁶ He hath set to thee water and fire; (*ad*)dress, (*or direct*), [*or put forth*] thine hand to that, that thou wilt.

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

¹⁸ For why the wisdom of God is much, and he is strong in power, and seeth all men without ceasing.

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

²⁰ He commanded not to any man to do wickedly [*or unpiusly*]; and he gave not to any man space to do sin.

CHAPTER 16

¹ For he coveteth not the multitude of sons unfaithful and unprofitable.

² Be thou not glad in wicked [*or unpious*] sons, if they be multiplied; neither delight thou on (*or in*) them, if the dread of God is not in them.

³ Believe thou not to (*or in*) 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 unpious*] sons. And it is more profitable to die without sons, than to leave wicked [*or unpious*] sons.

⁴ A country shall be inhabited of (*or by*) one witty man; and it shall be made (*a*) desert of (*or by*) three wicked men.

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

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

⁷ Eld [*or Old*] giants that were destroyed, trusting on their virtue (*or in their own strength*), prayed not for their sins;

⁸ and God spared not the pilgrim-age of them, that is, their life, which is a pilgrimage (*here*) on earth, but he killed [*or smote*] them, and cursed them, for the pride of their word(s).

⁹ He had not mercy on them, and he lost [*or destroying*] all the folk enhancing (*or exalting*) themselves in their sins.

¹⁰ And as he killed six hundred thousand of footmen, that were gather-ed together in the hardness of their heart(s), that is, rebely (*or in rebellion*) against God;

¹¹ and if one had been hard-nolled, (*it is a*) wonder if he had been guilt-less. For why mercy

and ire [*or wrath*] is with him; prayer is mighty, and shedding out ire [*or pouring out wrath*].

¹² By, [*or After*], (*or According to*) his mercy, so is the chastising of each man; he is deemed by, [*or he deemeth a man after*], (*or according to*) his works.

¹³ A sinner in (*or with his*) raven shall not escape; and the sufferance of him that doeth mercy shall not tarry.

¹⁴ All mercy shall make (*a*) place to (*or for*) each man, after the merit of his works, and after the understanding of his pilgrimage.

¹⁵ (This verse is omitted in the original text.)

¹⁶ (This verse is omitted in the original text.)

¹⁷ 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 (*such*) a great (*number of*) people; for why which [*or what*] is my soul in so great a (*number of*) creature(s)?

¹⁸ Lo! heaven, and the heavens of heavens, the great ocean, [*or (the) deepness*], and all [*the*] earth, and those things that be in those [*or in them*], shall be moved in his sight (*or by his presence*);

¹⁹ (*the*) mountains (*al*)together, and (*the*) little hills, and the foundations (*or the foundations*) of (*the*) earth; and when God beholdeth those [*or them*], those [*or they*] shall be shaken (*al*)together with trembling.

²⁰ And in all these things the heart is unwise, and (*or but*) each heart is understood of (*or by*) him. And (*or But*) who understandeth his ways?

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

22 but who shall tell out the works of his rightfulness, either *[or]* who shall suffer *(them)*? For why the testament is far from some men; and the asking of men is in the ending.

23 He that is made little in heart, thinketh *(upon)* vain things; and a man unprudent and a fool thinketh *(upon)* fond things *[or follies]*.

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

25 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 cunning *(or the knowing)* of him.

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

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

28 Each shall not make strait *[or anguish]* the next to him, till into without end. Be thou not unbelieve-ful to the word of him.

29 After these things God beheld into the earth, and filled it with his goods *(or his good things)*.

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

CHAPTER 17

¹ God formed man (*out*) of (*the*) earth; and after his image he made man.

² And again he turned man into that image; and after himself he clothed him with virtue, (*or with power; or strength*).

³ He gave to him the number of days, and (*a short*) time; and he gave to him power of (*or over*) those things that be on (*the*) earth.

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

⁵ He formed of man an help like him[*self*];

⁶ he gave to them counsel, and tongue, and eyes, and ears, and heart to think out (*things*); and he filled them with [*the*] teaching [*or discipline*] of understanding.

⁷ He made to them the cunning (*or the knowing*) of spirit, he filled the heart of them with wit (*or understand-ing*); and he showed to them evils and goods.

⁸ He setted the eye of them (*or He set his eye*) on the hearts of them, to show to them the great things of his works, (*so*) that they praise (*al*)together the name of hallowing;

⁹ and to have glory in his marvels [*or to glory in the marvellous things of him*], (*so*) that they tell out the great things of his works.

¹⁰ (This verse is omitted in the original text.)

11 He added to them teaching; and he inherited them with the law of life.

12 He ordained an everlasting testament (*or covenant*) with them; and he showed to them his rightfulness, and dooms.

13 And the eye(s) of them saw the great things of his honour; and the ears of them heard the honour of (*his*) voice;

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

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

16 (This verse is omitted in the original text.)

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

18 (This verse is omitted in the original text.)

19 And all the works of them be as the sun in the sight of God; and his eyes behold without ceasing in (*or on*) the ways of them.

20 Testaments were not hid from the wickedness of them; and all the wickednesses of them were in the sight of God.

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

22 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;

23 and afterward man shall rise again, and it shall yield to them a yielding, to each man into (*or onto*) the head of them; and (*it*) shall (*re*)turn into the lower parts of (*the*) earth.

24 Forsooth it gave to men repenting the way of rightfulness [*or rightwise-ness*], and confirmed

men failing to suffer, and ordained to them the part of truth.

25 (Re)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 (the) dooms of God; and stand thou in the part of good purpose, and of prayer of (or to) the highest God. Go thou into the parts of the holy world, with men living [*or with men alive*], and giving acknowledging to God.

28 Dwell thou not in the error of wicked men. Acknowledge thou before death; acknowledging [*or confession*] perisheth from a dead man, as nothing. 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 or be able to be in men; for why the son of man is not undeadly (or immortal), and malices pleased into vanity.

31 What is clearer [*or more clear*] than the sun? and this shall fail; either [*or*] what is worse than

that, that flesh and blood thought out? and of this he shall be reprov'd.

³² He beholdeth the virtue of *[the]* highness of heaven; and all men be(*but*) earth and ashes.

CHAPTER 18

¹ He that liveth without beginning and end, made (*out*) of nought all things together;

² God alone shall be justified,

³ and he dwelleth a King unover-come *[or unvanquished]* without end.

⁴ Who shall suffice to tell out his works? for why who shall seek (*out*) the great *[worthy]* things of him?

⁵ But who shall tell out the virtue (*or the strength*) of his greatness? either *[or]* who shall lay to for to tell out his mercy?

⁶ 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.]*

⁷ When a man hath ended, then he shall begin *[or beginneth]*; and when he hath rested, (*then*) he shall work.

⁸ What is a man, and what is the glory of him? and what is good, either *[or]* what is the wicked thing of him?

⁹ The number of the days of men, that be commonly *[or as much (as)]* an hundred years,

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

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

12 He saw the presumption, [*or (the) pride*], of their heart, for it was evil; and he knew the destroying of them, for it was wicked, [*or shrewd, (or depraved)*]. 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 teach-eth, and chastiseth as a shepherd his flock,

14 do he mercy, taking the teaching of merciful doing; and he that hast(*en*)-eth in the dooms thereof [*or of him*].

15 Son, in goods [*or good things*] give thou not (*com*)plaint, and in (*or with*) 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 [*or over*] a good gift? but ever either is with a man justified [*or a justified man*].

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

19 Before the doom make thou ready rightfulness 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. [*Before sickness meek thee, and in the time of infirmity show thou thy conversation or thy living.*]

22 Be thou not hindered to pray ever[*more*], and dread thou not to be justified till to [*or unto the*] 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 (*then*) abide to be delivered of (*or by*) God.

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

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

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

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

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

29 Witty, (*or Witting, or knowing*) men in words also they did wisely, and understood truth, and rightfulness [*or rightwiseness*]; and besought proverbs and dooms.

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

³¹ If thou givest to thy soul the covetousnesses thereof [*or (its) lusts*], it shall make thee into joy to thine enemies.

³² Delight thou not in companies (*or crowds*), neither in little companies [*or in small things*]; for why the sinning [*or the trespassing*] of them is continual.

³³ Be thou not mean in the striving of love [*or for money*], and something is [*not*] to thee in the bag; for why thou shalt be envious to thy (*own*) soul.

CHAPTER 19

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

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

³ 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.

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

⁵ He that joyeth in wickedness, shall be cursed; and he that hateth blaming [*or correction*], shall be made less in life;

⁶ and he that hateth jangling [*or much speech*], quencheth malice. He that sinneth against his (*own*) soul, shall [*not*] repent [*or do penance*]; and that is merry in malice, shall be cursed [*or reproved*].

⁷ Rehearse thou (*or Repeat*) not an hard word, and wicked; and thou shalt not be made less.

⁸ Do not thou tell thy wit to friend and (*or*) to (*an*) enemy; and if trespass is to thee, do not thou make (*it*) naked.

⁹ For he shall hear thee, and shall keep thee, and he as defending the sin shall hate thee; and so he shall be ever(*more*) with thee.

¹⁰ Thou hast heard a word against thy neighbour; die it (*al*)together in (*or with*) thee, and trust thou that it shall not break thee.

¹¹ A fool travaileth greatly of (*or in*) the face of a word, as the sorrow of (*the*) bearing of a young child [*or (the) wailing of the birth of a child*].

¹² An arrow fastened [*or fixed*] in the hip of a dog, so a word in the heart of a fool.

¹³ Reprove thou [*or Chastise*] a friend, lest peradventure he understand not, and say, I did (*it*) not; either if he hath done (*it*), lest he add to do (*it*) again.

¹⁴ Reprove thou [*or Chastise*] a neighbour, lest peradventure he say (*it*) not; and if he saith [*or said*](*it*), lest peradventure he rehearse (*or repeat it*).

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

16 There is a man that falleth [*or that slideth*] by his tongue, but not of will, that is, wittingly and of (*or on*) purpose. For why who is he, that trespasseth not in (*or with*) his tongue?

17 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.

18 (This verse is omitted in the original text.)

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

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

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

22 And the teaching of wickedness is not wisdom; and the prudence of sins is not good thought. [*And wisdom is not the discipline of shrewdness (or depravity); and good thinking is not the prudence of sins.*]

23 There is wickedness of prudence, and cursedness is therein; and there is an unwise man, which is made little in wisdom. [*There is shrewdness (or depravity) of prudence, and in it cursing; and there is an unwise man, that is less(en)ed in wisdom.*]

24 Better is a man that hath little wisdom, and failing in wit, in the dread of God, than he that hath plenty of [*or aboundeth in*] wit, and breaketh the law of the Highest.

²⁵ There is *(a)* certain subtlety [*or slyness*], and it is wicked. And there is a man, that sendeth out a certain word, telling out *(the)* truth.

²⁶ There is a man that meeketh himself wickedly to deceive men the more; and his inner things be full of guile. [*There is, that shrewdly meeketh himself; and the entrails of him be full of treachery.*]

²⁷ And there is a just [*or rightwise*] man, that maketh low greatly [*or under-putteth*] himself of *(or by)* much meek-ness; and there is a just [*or rightwise*] man, that boweth the face, and feigneth him(*self*) to see not that, that is unknown.

²⁸ *(Even)* Though [*or And if*] he is forbidden of *(or by the)* feebleness [*or infirmity*] of strengths to do sin; if he findeth *(the)* time to do evil, he shall do evil.

²⁹ A man is known by *(his)* sight *(or by his appearance)*; and a witty, *(or a witting, or a knowing)* man is known by meeting of face.

³⁰ The clothing of *(the)* body, and the laughing of teeth, and the enter-ing [*or the going in*] of a man, tell out of him.

CHAPTER 20

¹ There is false reprovng in the ire of a man full of despising [*or There is lying correction in (the) 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.

² It is full good to reprove [*or How good (it) is to reprove*], more than to be wroth, and to forbid not a man acknowledging in prayer.

³ The covetousness of a gelding hath defouled the maidenhood of a young woman, so (*or is as*) he that maketh wicked doom by violence. [*The lust of the gelding deflowered the young woman, or (made her) bereft of her maidenhood, so he that doeth by force wicked doom.*]

⁴ It is full good, that a man that is reprov'd, show openly penance; for so thou shalt escape willful sin. [*How good (it) is, the chastised to show penance; so forsooth thou shalt flee away (from) willful sin.*]

⁵ There is a still man, which is found wise; and he (*that*) is hateful, which is foolhardy to speak.

⁶ Soothly there is a still man, not having wit of speech; and there is a still man, knowing the season of coven-able, (*or of suitable, or opportune*) time.

⁷ A wise man shall be still till to (*the right*) time; but a jolly, [*or reck-less, or wild*] man and (*an*) unprudent man shall not keep time.

⁸ He that useth many words, hurteth his (*own*) soul; and he that taketh power to himself unjustly [*or wrongfully*], shall be hated.

⁹ There is going forth in evils to a man unlearned [*or undisciplined*]; and there is finding into (*im*)pairing [*or into harm*].

¹⁰ There is a gift, which is not profitable; and there is a gift, whose yielding is double.

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

12 There is a man, that again-buyeth many sins for (a) little price, and restoreth those [*or them*] in sevenfold.

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

14 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.

15 He shall give little things [*or Few things he shall give*], and he shall up-braid many things; and the opening of his mouth is enflaming. Today a man lendeth, and tomorrow he asketh (*for*)[*it*](*again*); and such a man is hateful.

16 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;

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

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

19 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.*]

20 A parable, that is, a true sentence and great, shall be reprov'd (*when it cometh out*) of the mouth of a fool; for he saith not it [*or he saith it not*] in his (*or its*) time.

21 There is a man, that is forbidden to do sin, for (*or because of*) poverty; and he shall (*not*) be pricked in his rest.

22 There is a man, that shall lose (*or destroy*) his (*own*) soul for shame; and for the unprudence of a person he shall lose it. Forsooth he shall lose (*or destroy*) himself for the taking (*or the favouring*) of a person.

23 There is a man, that for shame promiseth to a friend; and (*then*) he hath gotten [*or won*] him(*self*)(*an*) enemy without cause, [*or willfully, (or willingly)*].

24 Leasing (*or Lying*) is a wicked shame in a man; and it shall be cus-tomably [*or busily*] in the mouth of unlearned men [*or the undisciplined*].

25 Better, or less evil, is a thief than the customableness of a man, a leasing-monger, that is, a man accustomed to lying, [*or a liar*]; forsooth both they (*or both of them*) shall inherit perdition.

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

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

28 He that worketh his land, shall make high the heap of fruits; and he that worketh rightfulness, shall be enhanced (*or exalted*). Soothly he that pleaseth great men, shall escape wickedness.

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

³⁰ Wisdom hid, and treasure unseen, what profit is in ever either?

³¹ He is better, that hideth his unwisdom, than a man that hideth his wisdom.

³² (This verse is omitted in the original text.)

CHAPTER 21

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

² As from the face of a serpent [*or a shadow adder*] flee thou sins; and if thou nighest (*or approachest*) to them, those [*or they*] shall take thee. The teeth of a lion be(*as*) the teeth there-of, that slay the souls of men.

³ All wickedness is as a sharp sword on either side; health is not to the wound thereof [*or of it*].

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

⁵ The prayer of a poor man shall come from the mouth unto (*the*) ears of God; and doom shall come to him hastily.

⁶ He that hateth reproving, is (*in*) a step of the sinner; and (*or but*) he that dreadeth God, shall be turned [*or converted*] to (*him in*) his heart.

⁷ A mighty man with an hardy tongue is known afar; and a witty (*or a witting or a knowing*) man can or knoweth how to keep himself [*or to slide*] from that man.

⁸ He that buildeth his house with other men's costs, is as he that gather-eth his stones in winter.

⁹ Sheaves, or stubble, [*or flax top(s)*], gathered together is the synagogue of sinners; and the ending of them is the flame of fire.

¹⁰ The way of sinners is set (*al*)to-gether [*or planted*] with stones; and in the end of them be hells*, [*or hell*], and darkneses, and pains.

¹¹ He that keepeth rightfulness, shall hold the wit (*or the understanding*) thereof. The perfection of God's dread is wisdom and wit.

¹² He shall not be taught, which is not wise in (*what is*) good. Forsooth unwisdom is, which is plenteous in evil; and wit is not, where (*there*) is bitterness. [*He shall not be learned, that is not wise in good. There is forsooth unwisdom, that aboundeth in evil; and there is not wit, where is bitterness.*]

¹³ The cunning, (*or knowing, or the knowledge*) of a wise man shall be plenteous as flowing (*water*); and the counsel of him dwelleth as a well of life.

¹⁴ The heart of a fool is as a broken vessel; and it shall not hold any wisdom.

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

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

16 The telling of a fool is as a burden in (*or on*) the way; for why grace shall be found in (*or on*) the lips of a wise man.

17 The mouth of a prudent man is sought in the church; and men shall think (*on*) his words in their hearts.

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

19 Stocks in (*or on*) the feet is teach-ing [*or doctrine*] to a fool; and as bonds of hands on the right hand.

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

21 Teaching is a golden ornament to a prudent man; and as an ornament of the arm [*or an arm-circle*] in (*or on*) the right arm.

22 The foot of a fool is light (*or easily*) into the house of a neighbour; and a wise man shall be ashamed of the person of a mighty man.

23 A fool beholdeth from the window into the house; but a learned man shall stand without-forth.

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

25 The lips of unprudent men shall tell fond things [*or follies*]; but the words of prudent men shall be weigh-ed in a balance.

26 The heart of fools is in their mouth; and the mouth of wise men is in their heart.

27 When a wicked man curseth the devil, he curseth his own soul.

²⁸ 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

¹ A slow man is (*as*) stunned in (*or as*) a stone of clay; and all men shall speak on [*or of*] the [*great*] despising of him.

² A slow man is (*as*) stunned of (*or as*) the dung of oxes [*or the drit of oxen*]; and each man that toucheth him, shall shake the hands.

³ The shame of a father is of a son unlearned [*or undisciplined*]; but a fond [*or a fool(ish)*] daughter shall be in decreasing [*or diminishing*] of the honour of father and mother.

⁴ A prudent daughter is heritage to her husband; for she that shameth her husband, is in despising [*or in reproof*] of (*or by*) the father.

⁵ 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 (*or by*) ever either.

⁶ Melody in mourning is uncoven-able (*or unsuitable*) telling; beatings and teaching, [*or scourges and doc-trine*], (*be*) in all time with wisdom.

⁷ He that teacheth a fool, (*is*) as he that glueth together a tilestone, [*or a sherd, (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.

8 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?

9 (This verse is omitted in the original text.)

10 (This verse is omitted in the original text.)

11 Weep thou on (*or for*) a dead man, for why his light [*or the light of him*] failed; and weep thou on (*or for*) a fool, for he failed of wit. Weep thou a little on (*or for*) 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.

12 The mourning of (*or for*) a dead man is seven days; but the mourning of (*or for*) a fool and of (*or for*) a wick-ed man is all the days of their life.

13 Speak thou not much with a fool, and go thou not with an unwise man. Keep thee from him, (*so*) 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 (*or harmed*) by his folly.

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

15 It is lighter (*or easier*) to bear gravel, and salt, and a gobbet of iron, than a man unprudent [*or an impru-dent man*], and a fool, and unfaithful.

16 As an heap [*or (a) 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.

17 The thought of a wise man shall not be made shrewd (*or depraved*) in any time, neither dreaded.

18 As chaffs in high places, and sand without meddling of him [*or and mortar without due cost*], set against the face of the wind, shall not dwell; so and a dreadful heart in the thought [*or in 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 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 (*or the commands*) of God.

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

20 He that casteth [*or throwing*] a stone to (*or at*) birds, shall cast down those [*or them*]; so and he that doeth wrong to a friend, departeth [*or loseth*] friendship.

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

22 If he openeth a sorrowful mouth, dread thou not; for why there is according, except (*for*) despising, and shame, and pride, and showing [*or opening*] of private(s), (*or of secrets*), and a treacherous wound; in all these things a friend shall fly [*or flee*] away.

23 Have thou faith with a friend in his poverty, (*so*) that thou be glad also in his goods. In the time of his tribulations, dwell thou [*or abide still*] faithful to him, (*so*) that also thou be even-heir in the heritage of him.

²⁴ Heat and smoke of fire is made high before the fire of a chimney; so and cursings, and despisings, and menaces, *[or curses, and wrongs, and threats]*, come before blood.

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

²⁶ *(even)* though *[or and if]* evils come to me by him, I shall suffer. Each man that shall hear, shall keep warily himself from him.

²⁷ Who shall give keeping to *(or keep watch over)* my mouth, and a certain sealing on my lips, *(so)* that I fall not by those, and that my tongue lose *(or destroy)* not me? *[Who shall give to my mouth ward, and upon my lips a certain mark, that I fall not from them, and my tongue lose me?]*

CHAPTER 23

¹ Lord, Father, and lordly governor of my life, forsake thou me not in the thought *[or the thinking]* and *(the)* counsel of them, that is, of fools and unfaithful men; neither suffer *(or allow)* thou me to fall in that shame.

² Who setteth above in my thought(s) beatings, and in mine heart the teaching of wisdom, that in the uncunnings, *(or unknowings, or ignorances)* of them he spare not me, and that the trespasses of them appear not? *[Who putteth upon in my thinking scourges, and in mine heart doctrine of wisdom, that to the unknowings of them he spare not to me, and appear not the guilts of them?]*

³ Lest mine uncunnings, *(or my unknowings, or ignorances)* increase, and my trespasses be

multiplied, and my sins be plenteous [*or abound*]; and lest I fall in the sight of mine adversaries, and mine enemy have joy.

⁴ Lord, Father, and God of my life, forsake thou not me in the thought(s) of them. Give thou not to me enhancing of mine eyes, yea, suffer not (*or do not allow*) that pride be lord over me;

⁵ and turn thou away from me all shrewd (*or depraved*) desire.

⁶ Do thou away from me the covetousnesses of the womb, and the covetousnesses of lechery [*or of lust*] take me not; and give thou not me (*over*)(*in*)to a soul unreverent and indiscreet or unsavoury.

⁷ Sons, hear ye the teaching of (*the*) mouth; and he that keepeth it, shall not perish by his lips, neither shall be caused to stumble in worst works.

⁸ 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 in them*].

⁹ Thy mouth be not customable (*or accustomed*) to swearing; for why many fallings be therein. [*To swearing use not thy mouth; many forsooth fallings be in it.*]

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

¹¹ For as a servant that is asked busily, shall not want (*or lack*) wan-ness, [*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 [*or upon*] him; and if he feigneth, he shall trespass doubly [*or double*]. And if he sweareth in vain, he shall not be justified; for why his house shall be filled with worst yielding.

¹² 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.

¹³ Thy mouth be not customable (*or accustomed*) 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.*]

¹⁴ Have thou mind on (*or Think upon*) thy father and mother; for (*or when*) 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 [*or busyness*], suffer shame, either scorning, [*or reproof*], and haddest rather to be not born, and curse the day of thy birth.

¹⁵ A man customable in (*or accustomed to using*) the words of shame [*or reproof*], in all (*his*) days shall not be taught.

¹⁶ Two kinds be plenteous [*or abound*] in sins, and the third bring-eth ire and perdition. An hot soul burn-ing as fire shall not be quenched, till it swallow something; and a wicked man in the

mouth of his flesh shall not fail, till he kindle (*a*) fire.

¹⁷ Each bread is sweet to a lecher-ous man; he shall not be made weary, trespassing till to the end.

¹⁸ Each man that passeth [*or that over-goeth*] his bed, doeth despite against his soul, and saith, Who seeth me? Darknesses (*en*)compass me, and (*the*) walls cover me, and no man behold-eth 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(*self*) 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 the sun, and behold all the ways of men, and the depth of the sea, and they behold the hearts of men into hid parts.

²⁰ For why all things were known to the Lord, before that they were made [*or formed*](*out*) of nought; 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, (*an*) heir of her husband, of (*or by*) an alien matrimony.

²³ For first she was unbelievelful in the law of the Highest, and the second time she forsook her husband; and the third time she was defouled in adultery, and ordained to him sons of (*or by*) another man.

²⁴ She, this woman, shall be brought into the church, and men shall behold on her sons.

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

²⁶ They shall leave the mind (*or the memory*) of her into cursing, and the shame of her shall not be done away.

²⁷ 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.

²⁸ It is great glory to pursue [*or to follow*] the Lord; for why length of days shall be taken of (*or received from*) him.

CHAPTER 24

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

² And he shall open his mouth in the churches of the Highest; and he shall have glory in the sight of his virtue (*or his power*). 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,

³ I, the first engendered [*or (be)got-ten*] before each creature, came forth from [*or (out) of*] the

mouth of the Highest. I (*was*) made in (*the*) heavens, that (*or where*) light never failing rose up, and as a cloud I covered all (*the*) earth,

⁴ I dwelled in highest things, and my throne (*is*) in a pillar of [*a*] cloud.

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

⁶ and I went in the waves of the sea, and I stood in (*or on*) 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 (*or power*) on the necks of all excellent men and meek [*or all high and low*];

⁷ and in all these men I sought rest, and I shall dwell in the heritage (*or inheritance*) of the Lord.

⁸ Then the Creator [*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 in(*to*) my chosen men [*or my chosen*].

⁹ I was engendered from the begin-ning and before worlds, and I shall not fail unto the world to coming; [*From the beginning and before worlds I am formed, and unto the world to come I shall not cease to be;*]

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

¹¹ and in like manner I rested in a city hallowed, and my power was in Jerusalem. [*and in an hallowed city (in) like manner I rested, and in Jerusalem (was) my power.*]

¹² And I rooted in a people honour-ed; and the heritage thereof into the parts of my God, and my withholding in the plenty or the fullness of saints.

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

¹⁴ I was enhanced as a palm tree in Cades or in Kedesh, (*or in 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 a platan*] tree besides (*the*) water in streets.

¹⁵ 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 I smoked*] my dwelling place; and mine odour as balm [*or balsam*] not meddled, [*or mingled, (or mixed)*].

¹⁶ I as terebinth stretched forth my boughs [*or branches*]; and my boughs [*or branches*] be boughs (*or branches*) of honour, and of glory [*or grace*].

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

¹⁸ 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.

¹⁹ All ye that covet me, pass (*or come*) to me; and be ye filled of (*or with*) my generations.

²⁰ For why my spirit is sweet above [*or over*] honey; and mine heritage is above [*or over*]

honey, and honey-comb. My mind is in(*to*) the gener-ation of worlds (*or I shall always be remembered*).

²¹ They that eat me, shall hunger yet [*or yet shall hunger*]; and they that drink me, shall thirst yet [*or yet shall thirst*].

²² He that heareth me, shall not be shamed; 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 (*the*) truth. Moses commanded a law in the commandments of rightfulness [*or the behests of rightwise-nesses*], and (*for an*) heritage to the house of Jacob, and (*the*) promises to Israel.

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

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

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

²⁷ Which sendeth teaching as (*the*) light; and is nigh all men, as Gihon in the day of vintage.

²⁸ Which maketh perfectly first to know that wisdom[*or That perform-eth first to know it*]; and a feebler man shall not ensearch it.

²⁹ For why the thought(s) 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 in 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.

³¹ 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 (*or for*) me; and my flood nighed to the sea.

³² For I (*en*)lighten teaching as the cheer morrowtide [*or morrowtide light*] to all men; and I shall tell out it unto far. I shall pierce all the lower [*or nether*] parts of (*the*) earth, and I shall behold all that sleep; and I shall (*en*)lighten all that hope in the Lord.

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

³⁴ See ye, that I travailed not to me alone, but to all that seek out (*the*) truth.

CHAPTER 25

¹ In three things it is pleased to my spirit, which be approved before God and men; [*the*] according of brethren, and (*the*) love of neighbours, [*and*] a man and woman well consenting to themselves.

² My soul hated three species, (*or kinds*), and I am grieved greatly to (*or by*) 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 unwitty (*or unwise*), [*or doted*].

³ How shalt thou find in thine eld (*age*) those things, which thou gather-ed not in thy youth?

⁴ Doom of discretion is full fair in hoariness, either (*an*) eld man, [*or How fair the doom in hoariness*], and to priests to know counsel.

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

⁶ The crown of eld men is in much cunning, (*or knowing, or knowledge*); and the glory of them is the dread of God.

⁷ I magnified nine things unsus-pect(*ed*) of the heart; and I shall say the tenth thing by tongue to men. A man which living is merry in sons [*or A man that is joyed in sons living*], and seeing the destroying of his enemies.

⁸ He is blessed that dwelleth with a witty (*or with a wise*) woman, and he that fell not [*or not slidden*] by his tongue, and he that served not to men unworthy to himself.

⁹ He is blessed that findeth a very (*or a true*) friend, and he that telleth out rightfulness to an ear hearing.

¹⁰ He is full great that findeth wisdom and cunning (*or knowing*); but he is not above [*or over*] him that dreadeth God*.

* **CHAPTER 25:10** The dread of God is the more (*or the most*) good, and passeth all (*other*) goods beforesaid.

11 The dread of God hath set itself above [*or over*] 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?

12 The dread of God is the beginning of his love; forsooth the beginning of faith is to be fast-joined thereto [*or to him*].

13 The sorrow of (*the*) heart is each wound; and the wickedness of a woman is all malice†. A leech (*or A physician*) shall see each wound, and (*or but*) not the wound of (*the*) heart; and all wickedness, and (*or but*) not the wickedness of a woman;

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

15 None head is worse [*or wickeder*] than the head of an adder dwelling in (*a*) shadow; and none ire [*or wrath*] is above [*or over*] the ire of a woman.

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

17 The wickedness of a woman changeth her face; and she blinded her cheer (*or her face*) as

† **CHAPTER 25:13** That is, as the sorrow of heart passeth each wound of (*the*) body, so the malice of a woman passeth all the malice of a man. (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. And, of course, it goes without saying, that anyone could fashion a list of comparable grievances regarding life with a wicked man. T.P.N.)

a bear doeth, and she shall show as a sack(*cloth*) in the midst of (*her*) neighbours.

18 Her husband [*greatly*] wailed; and his wicked wife heard, and sighed a little, [*or hearing (her), sighed a little*].

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

20 As a going-up (*or an ascent*) full of gravel in (*or to*) the feet of an eld [*or old*] man, so is a woman (*that is*) a great jangler to a peaceable [*or quiet*] man.

21 Behold thou not the fairness of a woman, and covet thou not a woman for (*her*) fairness.

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

23 A low heart, and (*a*) sorrowful face, and (*a*) wound of death, is(*from*) a wicked woman. Feeble hands and knees unbound, (*resulteth from*) a woman that blesseth not her husband.

24 The beginning of sin was made of (*or by*) a woman; and all we die by her.

25 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*].

26 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

¹ The husband of a good woman is blessed; for why the number of their years is double [*or the number for-sooth of the years of him double*].

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

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

⁴ Forsooth (*if*) the heart of a rich man and (*or*) of a poor man is good; in all time their cheer (*or his face*) is glad.

⁵ Mine heart dreaded of three things, and my face dreaded [*or was afeared*] in (*or of*) 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 worse than*) death.

⁶ The sorrow of heart, and mourning, is a jealous woman. In a jealous woman is (*a*) beating [*or scourge*] of (*the*) tongue, and she communeth with all men.

⁷ 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*](*hold of*) a scorpion.

⁸ A drunken woman is great ire, and despising [*or strife*]; and her filth-(*hood*)[*or nakedness*] shall not be covered.

⁹ The fornication of a woman is in the raising of (*her*) eyes; and [*she*] shall be known in (*or by*) the eyelids of her.

¹⁰ Make thou firm the keeping in (*or of*) a daughter not turning away her-self; lest she misuse herself, if she findeth (*an*) occasion.

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

¹² 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 arrow(s) shall open the quiver*], till she fail.

¹³ The grace of a busy woman shall delight her husband; and shall make fat his bones.

¹⁴ The cunning (*or the knowing*) of her is the gift of God. A wise woman and a still (*one*) is not (*ex*)changing of (*or with*) 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, of her house.

¹⁷ A lantern shining on an holy candlestick, and the fairness of a face on (*or in*)[*the*] steadfast 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 (*or foundations*), and steadfast feet on the soles of a steadfast [*or a stable*] woman. Everlasting founda-ments on a firm stone, and the behests,

(*or the commands*), [*or the 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.)

28 In two things mine heart was made sorry [*or is made 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 (*or for*) the sword, that passeth over [*or over-goeth*] from rightfulness [*or rightwiseness*] to sin.

29 Two species appeared hard and perilous to me; a merchant is deliver-ed of hard from his negligence, and a taverner shall not be justified of [*or from*](*the*) sins of lips.

CHAPTER 27

1 Many men have trespassed for neediness; and he that seeketh to be made rich, turneth away his eye.

2 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 anguished by sins betwixt the midst of selling and buying. Trespass shall be all-broken with him that trespasseth.

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

⁴ As dust shall dwell in the holes of a riddle, so the anguish of a man shall dwell in the thought(s) of him.

⁵ A furnace proveth the vessels of a potter; and the temptation of tribulation proveth just [*or rightwise*] men.

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

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

⁸ If thou pursuest rightfulness [*or followest rightwiseness*], thou shalt take it; thou shalt clothe it as a long cloth, (*or a cloak*), [*or an 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.

⁹ Volatiles [*or Fowls*] come together to birds like themselves; and truth shall (*re*)turn again to them that work it.

¹⁰ (*As*) a lion setteth espies [*or wait-eth (or lieth in wait)*] ever[*more*] to hunting; so sins to them that work wickedness.

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

¹² In the midst of unwise men keep thou a word to (*the*) time; but be thou busy in the midst of them that think (*upon*) the law of God.

13 The telling of sinners is hateful; and the laughing of them is in the trespasses of sin.

14 Speech swearing much shall make *(for)* standing up of hairs, for astonishing, to the head; and unreverence thereof [*or (the) irreverence of it*] is stopping of *(the)* ears.

15 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 *(or the secrets)* of a friend, loseth *(or destroyeth)* faithfulness; and he shall not find a friend to his soul.

17 Love thou a neighbour, and be thou joined with him in faith. For *(or But)* if thou showest openly the privates *(or the secrets)* of him, thou shalt not perfectly pursue 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 *(or get)* him *(again)*.

20 Thou shalt not pursue [*or follow*] him, for he is far absent [*or far he is 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 *(or after)* evil saying is according. Soothly to show openly the privates *(or the*

secrets) of a friend, is despair of a soul unblessed [*or unfaithful*].

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 pervert*] his mouth, and in his word he shall give slander [*or in (or regarding) 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 (*own*) head; and the guileful wound of a guileful [*or treach-erous*] 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 shall 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 [*up*] 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.

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 (*or from*) 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 (*or harmeth*) thee, and then (*thy*) sins shall be released [*or be forgiven*] to thee (*after*) praying.

³ A man keepeth ire [*or wrath*] to (*or for a*) man; and seeketh he of (*or from*) God medicine (*or remedy*)?

⁴ He hath no mercy on a man like himself; and (*yet*) beseecheth he the Highest for his own sins?

⁵ He the while he is flesh, reserveth ire; and asketh he of God mercy? who shall pray for his sins?

⁶ Have thou mind on the [*or thy*] last things, and cease thou [*or leave (off)*] to be (*anyone's*) enemy. For why failing and death nigh not in the commandments of God, [*or Rotten-ness forsooth and death, stand on in the behests of him*].

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

⁸ Abstain thee from strife, and thou shalt decrease, either abridge, (*thy*) sins. For why a wrathful man kindleth strife;

⁹ and a sinful man, that is, a sower of discords, shall disturb (*or shall trouble*) friends, and he shall send in enmity in the midst of men having peace.

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

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

¹² 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 (*out*) of the mouth.

¹³ A privy backbiter, and a double-tongued man, 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 (*de*)prived them of their travails.

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

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

18 Many men fell down by the sharp-ness of (*the*) sword; but not so (*many*), (*or not as many*) as they that perished [*or died*] by their tongue.

19 He is blessed that is covered from a wicked, [*or shrewd, (or depraved)*] 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, then it.

22 The perseverance thereof shall not dwell, but it shall hold the ways of unjust men; in his flame it shall not burn just [*or rightwise*] men.

23 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 (*leo*)pard it shall hurt them.

24 Beset thine ears with thorns, and do not thou hear a wicked tongue; and make thou doors to (*or for*) thy mouth, and locks to (*or for*) thine ears. Well thou [*or melt together*], or temper thou, thy gold, and thy silver;

25 and make thou a balance to (*or for*) thy words, and rightful bridles to (*or for*) thy mouth.

26 And take heed, lest peradventure thou slide in (*or with thy*) tongue, and fall in the sight of enemies, set-ting treason, [*or waiting, (or lying in*

wait]) to (*or for*) thee, and thy fall be incurable [*or unhealable*] into death.

CHAPTER 29

¹ He that doeth mercy, lendeth to his neighbour; and he that is full mighty in hand, keepeth the commandments.

² Lend thou to thy neighbour in the time of his need; and again yield thou to a neighbour in his time.

³ Confirm thou a word, and do thou faithfully with him; and in all time thou shalt find that, that is needful to thee.

⁴ Many men guessed borrowing as finding, and gave dis-ease [*or grief*] to those men that helped them.

⁵ Till they take (*or receive*), they kiss the hands of the giver; and in promises they make meek their voice. And in (*or at*) the time of yielding, he shall ask (*for more*) time, [*or delay-ing*], and he shall speak words of annoy(*ance*), (*or of hurt*), and of grutchings (*or grumblings*), and he shall challenge falsely, [*or plead (for), or complain (about)*] the time, to tarry the paying of (*the*) debt.

⁶ 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 (*re*)funding. Else he shall defraud him in (*or of*) his money, and the lender shall have him (*as*) an enemy without cause. And he shall yield to him, that is, to the lender, wrongs and cursings; and for honour and benefice, he shall yield to him despising.

7 Many men lend not, not for cause of wickedness, but they dreaded to be defrauded without cause [*or will-fully*].

8 Nevertheless on (*or for*) a meek man in soul, that is, a full poor debtor, be thou stronger; and for alms-*[deed(s)]* draw thou not him (*along*).

9 For the commandment of God take (*or receive*) thou a poor man; and for his neediness leave thou not him void (*or do not let him go away empty-handed*).

10 Lose thou money for a brother and friend, and hide thou not it under a stone, into perdition.

11 Put thy treasure in the commandments of the Highest; and it shall profit to thee more than gold.

12 (*En*)close thou alms in the bosom of a poor man; and this alms shall pray for thee to be delivered of (*or by*) 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 (*or onto*) the head of them.

13 Above [*or Over (or Better than)*] the shield of a mighty man, and above [*or over (or better than)*] a spear it shall fight against thine enemy.

14 A good man maketh faith to (*or for*) his neighbour in becoming (*a*) borrow (*er*), (*or a guarantor*), for him in need; and he that loseth, shall leave shame to him.

15 Forget thou not the grace of the borrower (*or of the guarantor*); for he gave his life for thee.

16 A sinful man [*or The sinner*] and unclean fleeth the promiser. A sinner areckoneth to himself the good words of the borrower (*or of the guarantor*);

17 and the unkind man in wit forsaketh a man delivering him.

18 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 (*or by*) him. Worst [*or Most shrewd (or depraved)*] 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 (or to go away)*]; and (*then*) they wandered about among alien folks.

19 A sinner breaking [*or overpass-ing*] the commandment of the Lord shall fall into a wicked promise; and he that endeavoureth to do many things, shall fall into doom.

20 Recover thy neighbour by thy virtue (*or according to thy power*); and take heed to thyself, lest thou fall (*in the same manner*).

21 The beginning of (*the*) life of a man is water, and bread, and clothing, and (*a*) house covering filth-*[hood]*(*or nakedness*).

22 Better is the lifelode (*or the liveli-hood*) of a poor man under the cover-ing of spars, than [*plenteous*] shining feasts in pilgrimage without (*a*) house,

23 The least thing pleaseth thee for a great thing, and thou shalt not hear the shame [*or reproof*] of pilgrimage.

24 It is(*a*) 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.

25 He shall be harboured, and he shall feed, and give drink to unkind men; and yet he shall hear bitter things.

26 Pass, thou that art harboured, [*or Go, guest*], and array a table; and give thou meats to other men, (*of*) those things that thou hast in the hand.

27 Go thou out from the face of the honour of my friends, for the friend-ship, either affinity, of mine house [*or for (the) need of mine house*]; by harbouring thou art made a brother to me.

28 These things be grievous to a man having wit; the reprovng of house, and the despising of the usurer [*or the lender*].

CHAPTER 30

1 He that loveth his son, giveth busily beatings to him, (*so*) that he be glad in his last thing, and (*so*) that the son touch not the doors of neighbours.

2 He that teacheth his son, shall be praised in (*or for*) him; and shall have glory in him in the midst of (*his*) menials.

3 He that teacheth his son, sendeth the enemy into envy; and in the midst of friends he shall have glory in that son.

⁴ (*And though*) The father of him is dead, and (*yet*) he is as not dead; for he hath left after him a son like him.

⁵ He saw in his life, and was glad in (*or over*) him; and in his death he was not sorry [*or sorrowed not*], neither was ashamed before (*his*) enemies.

⁶ For he left a defender of the house against (*his*) enemies; and (*one*) yielding grace to (*his*) friends.

⁷ For defending the souls (*or the lives*) 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.

⁸ An horse untamed, either unchastised, shall escape hard, and a son unchastised shall escape heady (*or become headstrong*).

⁹ Flatter thou the son, and he shall make thee dreading; play thou with him, and he shall make thee sorry [*or sorrow(ful)*].

¹⁰ Laugh thou not with him of (*or about*) his follies, lest thou have sorrow together, and at the last thy teeth shall be astonished.

¹¹ Give thou not power to him in youth, and despise thou not his thoughts.

¹² Bow thou (*down*) his neck in youth, and beat thou his sides, while he is a young child; lest peradventure he wax hard [*or inwardly harden*], and believe not to thee, and he shall be (*a*) sorrow of (*or to thy*) soul to thee.

¹³ Teach thy son, and work in him; lest thou offend into the filth of him (*or lest his filthy behaviour offend thee*).

14 Better is a poor man whole, and strong in might *[or strengths]*, than a rich man feeble, and beaten with malice.

15 The health of *(the)* soul *(or of the body)* is in the holiness of rightfulness *[or rightwiseness]*, and it is better than any 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 *(the)* health of *(the)* body; and no liking is above the joy of *(the)* heart. *[There is not money over the money of the health of (the) body; and there is not liking over the joy of (the) heart.]*

17 Better is death than *(a)* 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 *(or rewards)* of wickedness, *[or of shrewdness, (or of depravity)]*, 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 *(or harmeth)* both body and soul, and torment not thyself in *(or with)* thy *(own)* counsel, as they do that despair through sorrow, and then slay themselves.

²² Mirth of heart, this is the life of man, and is(a) treasure of holiness without failing; and full out joying of a man is long life [*or long living*].

²³ 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*].

²⁴ Envy and wrathfulness shall make (*for*) less days [*or Envy and wrath shall lessen days*]; and thoughts shall bring eldness before the time.

²⁵ A shining [*or bright*] heart is good in meats, (*or for meals or digestion*); for why meats thereof be made diligently.

CHAPTER 31

¹ Waking of honesty shall make flesh(es) to fail, (*or Waiting for; or Watching over riches shall make the flesh to pine away*); and (*the much*) thought thereof shall take away sleep.

² Thought(s) of before-knowing turn-eth away wit; and grievous sickness maketh sober the soul.

³ A rich man travailed in the gather-ing of (*his*) chattel [*or (his) substance*]; and in his rest he shall be filled with his goods.

⁴ A poor man travailed in (*the*) decreasing [*or the less(en)ing*] of (*his*) lifelode; and in the end he is made needy. (*A poor man worked hard, even though his livelihood continued to decrease; and in the end, he is still needy.*)

⁵ He that loveth gold, shall not be justified; and he that pursueth [*or followeth*](*after*) wasting (*or corrup-tion*), shall be [*full*]-filled thereof.

⁶ Many men be given into the fallings of gold, that is, many men felled into sins for gold; and the perdition [*or the loss*] of them was made in the fairness thereof [*or of it*].

⁷ A tree of offense, (*or of offence, or a stumbling block*), is the gold of them that make sacrifice; woe to them that pursue [*or follow*] it, and each unprudent man shall perish therein.

⁸ 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.

⁹ Who is this, and we shall praise him? for he did marvels in his life.

¹⁰ Which [*or Who*] is proved, (*or tried, or tested*) therein [*or in (or by) it*], and is found perfect, and ever-lasting glory shall be to him? which might trespass, and trespassed not, and do evils, and did not.

¹¹ Therefore his goods be estab-lished in the Lord; and all the church of saints shall tell out his alms-deeds.

¹² Thou hast set at a great board (*or a bountiful table*); 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.

¹³ Have thou mind (*or Remember*), that an evil eye is (*a*) wayward, [*or shrewd, (or depraved)*] (*thing*). What thing worse, than an eye is made?

therefore of all his face he (*or it*) shall weep, when he seeth.

¹⁴ Stretch thou not forth first thine hand; and thou defouled by envy, be ashamed. Be thou not oppressed of (*or by*) 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 (*so*) be thou not hated, when thou eatest (*too*) much.

¹⁷ Cease thou first because of learn-ing, either nurture; and do not thou be outrageous [*or do thou not be too much*], lest peradventure thou offend.

¹⁸ And if thou hast set in the midst of many men, stretch not forth [*or not stretch thou out*] thine hand sooner than they; and ask thou not first for to drink.

¹⁹ A little wine is full(y) 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 indiscreet and untemperate man. But the sleep of health is in a scarce (*or a moderate*) man; he shall sleep unto the morrowtide; and his soul (*or his body*) 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 (*that*) 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.

24 The city shall grutch (*or grumble*) in the worst bread; and the witness-ing of wickedness thereof is sooth (*or true*).

25 Do not thou excite [*or stir (up)*] them that be diligent [*or busy*] in (*or with*) wine; for why wine hath destroyed many men.

26 Fire proveth hard iron; so wine drunken in drunkenness shall reprove the hearts of proud men.

27 Even life to men is wine drunken in soberness; if thou drinkest it meas-urably, 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 beginning.

28 Wine drunken measurably is full out joying of soul and of body. Sober drink is (*the*) health of (*the*) soul and of (*the*) body.

29 Wine drunken much maketh voiding, and ire [*or wrath*], and many fallings, or mischiefs.

30 Wine drunken much is bitterness of (*the*) soul. Strength of drunkenness and hurting of an unprudent man maketh virtue less, and making wounds.

31 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 of*

reproof] to him; and oppress thou not him in [*again*]-asking.

CHAPTER 32

¹ They have set thee a governor, do not thou be enhanced (*or exalted*); be thou among them as one of them. Have thou (*the*) care of them, and so behold thou; and when all thy care is filled, sit thou to meat [*or (to) rest*].

² That thou be glad for them, and take the ornament of grace; and get (*a*) crown, and (*the*) dignity of (*the*) congregation (*or assembly*).

³ Speak thou, the greater man in birth; for why the word of him that loveth cunning, (*or knowing, or knowl-edge*) become thee first; and hinder thou not (*the*) music.

⁴ Where hearing is not, shed [*or pour*] thou not out a word; and do not thou be enhanced uncovenably (*or inopportunely*) in thy wisdom.

⁵ A gem of carbuncle in the ornament of gold; and comparison of musics in the feast of wine.

⁶ As in the making [*or (the) forging*] of gold is a signet of smaragdus (*or emerald*), so the number of musics is in merry and measurable [*or temperate*] wine.

⁷ Hear thou [*(while) being*] still, and good grace shall come to thee for reverence. Young man, speak thou scarcely in (*or for*) thy cause, (*only*) when need is. If thou art asked twice, the head have thine answer.

⁸ In many things be thou as uncunning (*or as unknowing*), and hear thou [*(while) being*] still (*al*)to-gether, and asking [*or seeking*].

⁹ And presume thou not to speak in the midst of great men; and where eld [*or old*] men be, speak thou not much.

¹⁰ Lightning shall go before hail, and grace shall go before shamefastness, and good grace shall come to thee for reverence.

¹¹ 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 [*or and there be thou called to*], and there play thou.

¹² And do thy conceits [*or thy conceivings*], that is, perform thy good purpose conceived there, and not in sins, and in a proud word.

¹³ On all these things, bless thou the Lord, that made thee, and filling thee greatly of (*or with*) all his goods.

¹⁴ He that dreadeth God, shall take his teaching; and they that wake to him, shall find blessing.

¹⁵ He that seeketh the law, shall be filled thereof; and he that doeth traitorously, shall be caused to stumble therein.

¹⁶ They that dread God, shall find just doom; and shall kindle rightfulness [*or rightwisenesses*] as (*a*) light.

¹⁷ A sinful man, that is, obstinate in sin, shall eschew blaming [*or shall shun correction*]; and after his will (*or according to his desire*), he shall find comparison.

¹⁸ A man of counsel shall not lose [*or destroy*] understanding; (*but*) 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 his followings*].

¹⁹ Son, do thou nothing without counsel; and after the deed thou shalt not repent.

²⁰ Go thou not in the way of falling, and offend (*or stumble*) thou not against (*the*) stones [*or and thou shalt not offend (or stumble) against (the) stones*].

²¹ Betake thou not thee to a travail-ous way, lest thou set slander to thy soul (*or thou cause thy own soul to stumble*);

²² and be thou ware of thy sons, and perceive thou [*or take heed*] of thy menials.

²³ In all thy work believe thou by (*or in the*) faith of thy soul; for why this is the keeping of (*the*) command-ments.

²⁴ He that believeth to (*or in*) God, taketh heed to the commandments; and he that trusteth in him, shall not be made less, either deceived.

CHAPTER 33

¹ Evils shall not come to him that dreadeth God; but God shall keep (*or shall guard*) him in temptation, and shall deliver [*him*] from evils.

² 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 (*or as a ship in a tempest*).

³ A wise man believeth in the law of God, and the law is faithful to him.

⁴ He that maketh open asking, shall make ready [*or shall prepare*] a word; and so he shall

pray, and shall be heard, and he shall keep *(the)* teach-ing, and then he shall answer.

⁵ The entrails of a fool be as a wheel of a cart, and his thoughts as an axle able to turn about.

⁶ An horse a stallion, so and a friend a scorner, neigheth under each *(one)* sitting above.

⁷ Why a day overcometh a day, and again the light overcometh light, and a year overcometh a year, *(and)* the sun overcometh the sun?

⁸ Those be parted of *(or separated by)* the cunning *(or the knowing)* of the Lord, by the sun made, and keeping the commandment of God.

⁹ And it *[or he]* shall change *[the]* 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 he setted *[or put]* into the number of days;

¹⁰ and God made all men of firm earth, and of nesh earth *[or soil]*, whereof Adam was formed.

¹¹ In the multitude of *(the)* cunning *(or the knowing)* of the Lord, he parted them, and changed the ways of them.

¹² *(Some)* Of them God blessed, and enhanced *(or exalted)*; and *(some)* of them he hallowed, and chose to *(or for)* himself *[or presented]*; *(some)* of them he cursed, and made low, and turned them from the departing *[or to the severing]* of them.

¹³ As *(the)* clay of a potter is in the hand of him, to make *[or to form]* and dispose, *(so)* that all the ways thereof be after the ordinance of him *[or after 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.

¹⁴ Against evil is good, and against life is death; so and a sinner is against a just man [*or the rightwise*].

¹⁵ 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*].

¹⁶ And I the last waked, 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.

¹⁷ Behold ye, for I travailed not to (*or for*) me alone, but to [*or for*] all that seek cunning, (*or knowing, or knowledge*).

¹⁸ Great men, and all peoples hear ye me; and ye governors of the church, perceive with ears.

¹⁹ Give thou not power over thee in thy life to a son, and to a woman [*or a 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 (*again*).

²⁰ While thou art alive, [*or livest*], and breathest yet, each man shall not change thee.

²¹ For it is better, that thy sons pray thee, than that thou behold into the hands of thy sons.

²² In all thy works be thou sove-reign; give thou not a wem into thy glory.

²³ In the day of (*the*) ending of (*the*) days of thy life, and in the time of thy going out [*or thy death*], part [*or deal (out)*] thine heritage.

24 Meats, and a rod, and a burden to an ass; bread, and chastising [*or disci-pline*], and work to (*or for*) a servant.

25 He worketh in, or under, chastis-ing, and seeketh to have rest; slake or slack thou (*thine*) hands to him, and he seeketh freedom.

26 A yoke and bridle bow down an hard neck; and busy workings bow down a servant. Torment and stocks to (*or for*) an evil-willed servant;

27 send thou him into working, lest he be idle; for why idleness hath taught much malice.

28 Ordain thou [*or set*] him in work, for so it becometh him; (*so*) that if he obeyeth not, bow thou down him in stocks,

29 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*].

30 If a faithful servant is to thee, be he as thy soul [*or thy life*] to thee; treat thou him so as a brother, for thou hast bought him in (*or with*) the blood of life.

31 If thou hurtest him unjustly, he shall be turned into fleeing away [*or into flight*]; and if he enhancing goeth away, thou knowest not whom thou shalt seek, and in what way thou shalt seek him.

CHAPTER 34

1 Vain hope and a leasing (*or a lie*), to an unwise man; and dreams [*or swevens*] enhance unprudent men.

² As he that taketh [*or catcheth (at)*] a shadow, and pursueth wind, so and he that taketh heed to leasings seen, [*or to the seen leasings*], or in vain dreams.

³ After this thing is the sight of dreams [*or swevens*]; before the face of a man is the likeness of another man.

⁴ What shall be cleansed of him that is unclean [*or Of the unclean, what shall be cleansed*], and what true thing shall be said of a liar?

⁵ False divining of error, and false divinings by chittering [*or chattering*] of birds, and dreams of witches, (*all*) is vanity. And as the heart of a woman travailing of [*or bearing (a)*] child, thine heart suffereth fantasies;

⁶ no but visitation is sent out of (*or from*) the Highest, give thou not thine heart in (*or to*) those dreams.

⁷ For why dreams have made many men for to err, and men hoping in those fell down. [*Many men forsooth swevens made to err; and (they) fell away hoping in them.*]

⁸ The word of the law of God and of his prophets, shall be made perfect without leasing (*or without lies*); and wisdom in the mouth of a faithful man shall be made plain.

⁹ 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.

¹⁰ He that is not assayed [*or not expert (or experienced)*], knoweth few things; forsooth he that is a fool in many things, shall multiply malice.

11 What manner things know he, that is not assayed? He that is not planted, that is, hath not set root of (*or in*) understanding, and desire in (*or for*) good, shall be plenteous in wickedness [*or shall abound (in) shrewdness (or in depravity)*]. I saw many things in telling out, and full many customs of words.

12 Sometime I was in peril unto death, for the cause of these things; and I was delivered by the grace of God.

13 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 (*or upon*) them, that love him.

14 He that dreadeth God, shall not tremble [*or quake*] 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 (*or from*) heat, and a shadowing place of (*or at*) midday; beseeching of offending, that is, hearing beseeching for offenses, and help of (*or from*) 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 of rightwiseness*]. The Highest approveth not (*of*) the gifts of wicked men, neither beholdeth in (*or on*) the offerings of wicked men, neither in (*or for*) the multitude of their sacrifices he shall do [*or shall have*] mercy to (*or for 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 (*earn-ed*) in (*or with*) sweat, is as he that slayeth his neighbour. He that shed-deth 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?

24 One praying, and one cursing; whose voice shall the Lord hear?

25 What profiteth the washing of him, that is washed for a dead body, and toucheth again a dead body?

26 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

1 He that keepeth the word of God, multiplieth prayer. Wholeful [*or Wholesome*] sacrifice is to take heed to (*or of*) the commandments, and to depart [*or go away*] from all wickedness. And to offer the pleasing of sacrifice

for unrightfulnesses [*or (for) unrightwisenesses*], and beseeching for sins, is to go away from unrightfulness [*or unrightwiseness*].

² He that offereth purest flour of wheat, shall yield grace, that is, shall give a pleasant (*or a pleasing*) service to God; and he that doeth mercy, offereth a sacrifice.

³ 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 unrightwiseness*].

⁴ Thou shalt not appear void (*or empty*) before the sight of God;

⁵ for why all these things be done for the behests, (*or for the commands, or the commandments*) of God.

⁶ The offering of a just man [*or of the rightwise*] maketh fat the altar, and is (*the*) odour of sweetness in the sight of the Highest.

⁷ The sacrifice of a just man is acceptable, and the Lord shall not for-get the mind (*or the memory*) of him.

⁸ With good will yield thou glory to God, and make thou not less the first fruits of thine hands.

⁹ In each gift [*or In all gifts*] make glad thy cheer, and in full out joying hallow thy tithes.

¹⁰ Give thou to the Highest after his [*free*] gift, that is, after the quantity of thy goods, which thou hast of (*or from*) 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.

11 For why the Lord is a yielder, and he shall yield sevenfold so much [*or as much*] to thee.

12 Do not thou offer shrewd (*or de-praved*) gifts; for he shall not receive those [*or them*]. And do not thou behold an unjust [*or the unrightwise*] sacrifice; for the Lord is judge, and glory, or taking, (*or favouring*) of person(s) is not at [*or with*] him.

13 The Lord shall not take a person against a poor man (*or The Lord will not favour some person over a poor person*); and he shall hear the prayer of him that is hurt.

14 He shall not despise the prayers of a fatherless child, neither a widow, if she sheddeth [*or poured*] out (*the*) speech of wailing.

15 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 from the cheek unto heaven, and the Lord hearing shall not delight in those [*or in them*].

16 He that worshippeth God in delighting, shall be received; and his prayer shall nigh unto the clouds.

17 The prayer of him that meeketh himself shall pierce (*the*) clouds, and till it nigheth (*or approacheth*), he shall not be comforted, and he shall not go away, till the Highest behold (*him*). And the Lord shall not be far [*or long away*], but he shall judge just [*or rightwise*] men, and shall make doom;

18 and the Strongest shall not have patience in those [*or (towards) them*], that (*or till*) he

trouble the back(s) of them. And he shall yield vengeance to *(the)* folks [*or (the) Gentiles*], till he take away the fullness [*or the plenty*] of proud men, and trouble *(al)to-*gether the sceptres of wicked men;

¹⁹ 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.

²⁰ The mercy of God is fair in the time of tribulation, as clouds of rain in the time of dryness [*or of drought*].

CHAPTER 36

¹ God of all things, have thou mercy on us; and behold thou us, and show to us the light of thy merciful doings.

² And send thy dread on heathen men, that sought not thee, *(so)* that they know that no God is, no but thou; that they tell out thy great [*worthy*] deeds.

³ Raise [*up*] thine hand on heathen men aliens, *(so)* that they see thy power.

⁴ For as thou were hallowed in us in the sight of them, so in our sight thou shalt be magnified in them;

⁵ *(so)* that they know thee, as and we have known *(thee)*, that none other is God, except thee, Lord.

* **CHAPTER 35:19** By (or For) Hebrews, this word 'Adam' signifieth man commonly.

6 Make thou new signs, and change thou marvels; glorify the hand, and the right arm.

7 Raise [*up*] thou strong vengeance, and shed out ire [*or pour out wrath*]; take away the adversary, and torment the enemy.

8 Hasten thou the time, and have thou mind on the end, (*so*) that they tell out thy marvels.

9 And he that is saved, be devour-ed in the ire of flame; and they that treat worst thy people, find perdition.

10 All-break thou the head(s) of princes, and of enemies, saying, None other is [*or There is none other*], except us.

11 Gather thou together all the lineages of Jacob, and know they that no God is, no but thou [*or there is no God but thou*], (*so*) that they tell out thy great deeds; and thou shalt inherit them, as at the beginning.

12 Have thou mercy on thy people, on which thy name is called in to help; and on Israel, whom thou madest even to thy first engendered [*(be)gotten*] son.

13 Have thou mercy on Jerusalem, the city of thine hallowing, on the city of thy rest.

14 [*Full*]-fill thou Zion with thy virtues, that may not be told out [*or untellable*], and fill thy people with thy glory.

15 Give thou witnessing, that at [*or from*] the beginning they were thy creatures; and raise thou (*the*) prayers, which the former prophets spake in thy name.

16 Lord, give thou meed (*or reward*) to them that abide thee, (*so*) that thy prophets be found true [*or faithful*];

17 and hear thou the prayer of thy servants. After the blessing of Aaron give thou to thy people, and (*ad*)dress (*or direct*) thou us into the way of rightfulness; (*so*) that all men know, that dwell in (*or on the*) earth, that thou art God, the beholder of worlds.

18 The womb shall eat all meat(s), and one meat is better than another meat.

19 Cheeks touch meat almost, and an unwise heart receiveth false [*or leasing (or lying)*] words.

20 A shrewd (*or depraved*) heart shall give heaviness, and a wise man shall against-stand [*or withstand*] it.

21 A woman shall take each knave [*or male*] child, and (*or but*) a daughter is [*or there is a daughter*] better than a son.

22 The fairness of a woman maketh glad the face of her husband, and (*so*) she shall bring desire (*for herself*) over all the covetousness [*or (the) lust*] of (*her*) man.

23 If there is a tongue of healing, [*or of curing, (or of caring)*], there is also (*one*) of assuaging, and of mercy; (*and*) the husband of her is not after (*or like most of*) the (*other*) sons of men.

24 He that hath in possession a good woman, beginneth (*a*) possession; she is an help like (*to*) him(*self*), and a pillar as (*or of*) rest.

25 Where an hedge is not, the possession shall be ravished (*or snatched*) away [*or broken*]; and where a woman is not, a needy man waileth.

²⁶ 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

¹ Each friend shall say, And I have coupled friendship; but that [*or there*] is a friend, a friend by name alone.

² Whether sorrow is not till to death? Forsooth a fellow of (*the*) table and a friend shall be turned to enmity.

³ A! the worst [*or O! most shrewd (or depraved)*] presumption, whereof art thou made to cover dry malice, and the guilefulness thereof [*or the treachery of it*]?

⁴ A fellow of (*the*) table shall be merry with a friend in delightings, and in the day of tribulation he shall be (*an*) adversary.

⁵ A fellow of (*the*) table shall have sorrow with a friend, for cause [*or because*] of the womb (*or the belly*); and he shall take (*up a*) shield against an enemy.

⁶ 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.

⁷ Each counsellor showeth counsel, but there is a counsellor to, [*or in*], (*or only for*) himself.

⁸ 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,

9 and say to thee, Thy way is good, and (*then*) he stand again-ward, to see what shall befall to thee.

10 With an unreligious man, treat thou* (*not*) of (*or about*) holiness, and with an unjust [*or unrightwise*] man, (*not*) of (*or about*) rightfulness [*or rightwiseness*][†],

11 and with a woman, (*not*) of (*or about*) these things which she hateth [*or envieth*]. With a fearedful man, treat thou (*not*) of (*or about*) battle, with a merchant, (*not*) of (*or about*) carrying over of merchandises to chapping [*or (about)(ex)changing*]; with a buyer, (*not*) of (*or about*) selling, with an envious man, (*not*) of (*or about*) graces to be done; with an unpiteous man, (*not*) of (*or about*) pity, with an dishonest man, (*not*) of (*or about*) honesty, with a workman of the field [*or the field worker*], (*not*) of (*or about*) each work; with a work-man hired by the year [*or the annual worker*], (*not*) of (*or about*) the ending of the year, with a slow servant, (*not*) of (*or about*) much working. Give thou not attention [*or Take thou not heed*] to these men in all counsel,

12 but be thou busy with an holy man, whomever thou knowest (*is*) keeping God's dread, whose soul is after thy soul. Whoever

* **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 10 of the KJV.

doubteth in darkneses, shall not have sorrow with thee.

¹³ And establish thou the heart of good counsel with thee; for why another thing is not more than it (*is*) to thee.

¹⁴ The soul of an holy man telleth out truths sometime; more than seven beholders [*or lookers about*], sitting on high for to behold.

¹⁵ And in all these things beseech thou the Highest, that he (*ad*)dress (*or direct*) thy way in truth.

¹⁶ Before all works a soothfast (*or a true*) word go before thee; and a stead-fast counsel go before each deed.

¹⁷ A wicked, [*or shrewd, (or de-praved)*] word shall change the heart,

¹⁸ of which heart four parts come forth; good and evil, life and death; and a busy tongue is lord of those.

¹⁹ A wise man hath taught many men, and (*or but*) he is (*not*) sweet to his (*own*) soul.

²⁰ He that speaketh sophistically, either by sophism, is hateful; he shall be defrauded in each thing.

²¹ For why grace is not given of (*or from*) the Lord to him, for he is defrauded of all wisdom.

²² A wise man is wise to his (*own*) soul, and the fruits of his wit be worthy to be praised.

²³ A wise man teacheth his people, and the fruits of his wit be faithful.

²⁴ A wise man shall be filled with blessings, and they that see him shall praise him.

²⁵ The life of a man is in the number of days; but the days of Israel be unnumberable.

²⁶ A wise man in the people shall inherit honour, and his name shall be living without end.

²⁷ Son, assay thy soul in thy life; and if it is wicked, give thou not power to it;

²⁸ for why not all things speed to (*or be expedient for*) all men, and not each kind pleaseth each soul.

²⁹ Do not thou be greedy in each eating, and shed thou not out thee [*or pour thee not out*] [*up*] on each meat.

³⁰ For in many meats shall be sickness, and greediness shall nigh unto choler.

³¹ Many men died for (*or from*) gluttony; but he that is abstinent, shall increase [*or add (to)*] (*his*) life.

CHAPTER 38

¹ Honour thou a leech (*or Honour a physician*), for need; for why the Highest hath made [*or formed*] him.

² For why all medicine is of (*or from*) God; and he shall take of (*or receive from*) the king a gift.

³ The cunning of a leech shall enhance his head (*or The knowledge of a physician shall exalt or lift up his head*); and he shall be praised in the sight of great men.

⁴ The Highest hath made [*or (hath) formed*] (*out*) of the earth medicine; and a prudent man shall not loathe it.

⁵ Whether bitter water was not made sweet of (*or by*) a tree? The virtue of those things came by experience to the knowing of men;

⁶ and the Highest gave cunning (*or knowing*) to men, for to be honoured in his marvels.

⁷ A man healing [*or curing*] in (*or with*) these things, shall assuage sorrow,

⁸ 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 (*the*) earth.

⁹ My son, despise not thyself in thy sickness; but pray thou (*to*) the Lord, and he shall heal [*or cure*] thee.

¹⁰ Turn thou away from sin, and (*ad*)dress (*or direct*) thine hands, and cleanse thine heart from all sin.

¹¹ Give thou sweetness, and the mind (*or a memorial*) of clean [*or tried*] flour of wheat, and make thou (*a*) fat offering;

¹² and give thou place to a leech (*or to a physician*). For the Lord made him, and depart he not [*or go he not away*] from thee; for his works be needful to thee.

¹³ For why (*a*) time is (*or shall be*), when thou shalt fall into the hands of them.

¹⁴ Forsooth they shall beseech the Lord, that he (*ad*)dress (*or direct*) the work of them, and health for their living.

¹⁵ He that trespasseth in the sight of him, that made him, shall fall into the hands of the leech (*or the physician*).

¹⁶ Son, bring thou forth tears on, (*or over; or for*) a dead man, and thou as suffering hard things begin to weep; and by [*or after*] doom, (*or according to custom*), 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 hast(en)eth of (*or from*) sorrow, and covereth virtue (*or strength*); and the sorrow of heart boweth the head.

19 Sorrow dwelleth in leading away; and the chattel [*or the 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 (*re*)turning is from death to this present life, and thou shalt nothing profit to this dead man[*or*] and to this thou shalt nothing profit; and thou shalt harm worst thyself.

22 Be thou mindful of my doom (*or Remember my judgement*); for also thine shall be thus, to me yesterday, and to thee today.

23 In the rest of a dead man, make thou his mind (*or his memory*) 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 (*doing*) deeds, shall perceive wisdom; for he shall be filled of [*or with*] wisdom.

25 He that holdeth the plow (*or the plough*), and he that hath glory in a goad, driveth oxes [*or oxen*] with a prick, and he liveth in the works

of those [*or them*]; and his telling is in the sons of bulls.

²⁶ He shall give his heart to turn furrows; and his waking shall be about the fatness of (*the*) kine.

²⁷ So each carpenter, and principal workman, that passeth the night as the day; that engraveth images en-graved [*or the which graved graven brooches*], and the busyness of him diverseth [*or varieth*] the painture; he shall give his heart [*in*] to the likeness of painture (*or of painting*), and by his waking he performeth the work.

²⁸ So a smith sitting beside the anfelt (*or the anvil*), and beholding the work of iron, the heat of fire burneth his flesh; and he striveth in the heat of the furnace. The voice of a hammer maketh new his ear; and his eye is against (*or towards*) the like-ness of a vessel. He shall give his heart into the performing of (*the*) works; and by his waking he shall adorn unperfection, that is, matter (*or material*) which he bringeth to perfection of form.

²⁹ 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.

³⁰ In his arm he shall form (*the*) clay; and before his feet he shall bow (*down*) his virtue (*or strength*). He shall give his heart to end perfectly something; and by his waking he shall cleanse the furnace.

³¹ All these men hoped in their hands; and each man is wise in his craft.

³² A city is not builded without all these men. And they shall not dwell [*in*], neither go [*in*];

³³ and they shall not skip over 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.

³⁴ But they shall confirm the creature (*or the nature*) of the world, and their prayer is the working of craft;

CHAPTER 39

¹ 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 (*the*) eld [*or old*] men; and he shall give attention in (*or to the*) prophets.

² He shall keep the telling(s) of (*the*) named men; and he shall enter (*al*)together into the hard sentences [*or the stynesses*] of parables.

³ He shall seek out the privy things of proverbs; and he shall be conversant in the hid things of parables.

⁴ 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.

⁵ He shall give his heart to wake early to the Lord that made him; and he shall beseech in the sight of the Highest. He shall open his mouth in prayer; and he shall beseech for his trespasses.

⁶ For if the great Lord will (*or desire to*), he shall fill him with the spirit of understanding. And he

shall send the words of his wisdom, as rains; and in prayer he shall acknowl-edge to the Lord.

⁷ And he, that is, the Lord, shall (*ad*)dress (*or direct*) his counsel, and teaching; and shall counsel in his hid things.

⁸ He shall make open the wisdom of his teaching; and he shall have glory in the law of the testament of the Lord.

⁹ Many men shall praise his wisdom; and it shall not be done away till into the world. His mind shall not go away [*or The memory of him shall not go away*]; and his name shall be sought from generation into generation.

¹⁰ Folks shall tell out his wisdom; and the church shall tell [*out*] his praising.

¹¹ If his name dwelleth, he shall leave more than a thousand; and if he resteth, it shall profit to him.

¹² Yet I shall take counsel to tell out, for I am [*full*]-filled as with madness; and mine inner spirit saith in voice,

¹³ Ye fruits of God, hear me, and make ye fruit, as roses planted on (*or by*) the rivers of waters.

¹⁴ Have ye odour of sweetness, as the Lebanon hath. Bring forth flowers, as a lily; give ye odour, and make ye boughs into grace. And praise ye together a song; and bless ye the Lord in his works.

¹⁵ 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,

¹⁶ All the works of the Lord be full good.

17 Forsooth 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 [*or less(en)ing*] is in the health of him, that is, in (*the*) saving made by him.

19 The works of each [*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 wonderful [*or is marvelous*] in his sight.

21 It is not to say, What is this thing, either, What is that thing? 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 [*or wrath*] shall inherit in folks, that sought not him.

24 As he turned waters into dryness-es [*or into drought*], and the earth was dried, and his ways were (*ad*)dressed (*or directed*) to the ways of them; so offenses (*or stumbling blocks*) in his ire [*or in (his) wrath*] be (*ad*) dressed (*or directed*) to sinners.

25 Good things were made at the beginning to (*or for*) good men; so good things and evil be made to (*or for*) worst men.

26 The beginning of needful [*or necessary*] thing(s) to the life of men, (*be*) water, fire, and iron, and salt, and milk, and bread of clean [*or tried*] flour of wheat, and honey, and a cluster of grape(s), and oil, and cloth(es)[*or clothing*].

²⁷ All these things shall turn to holy men into goods; so and to unfaithful [*or unpious*] men and to sinners into evils.

²⁸ Spirits be that be made [*or formed*] to (*or for*) vengeance; 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 (*or confuse*) the strong vengeance of him that made them.

²⁹ Fire, hail, hunger, and death; all these things be made [*or be formed*] to (*or for*) vengeance;

³⁰ the teeth of beasts, and scorpions, and serpents, and a sword punishing wicked men into destroying.

³¹ 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.

³² Therefore from the beginning I was confirmed (*or certain*); and I counselled, and thought, and left (*it all*) written (*down*).

³³ All the works of the Lord be good; and each work shall serve in his (*or its*) hour.

³⁴ It is not to say, This is worse than that; for why all things shall be (*ap*)proved in their time.

³⁵ And now in all the heart and mouth praise ye together, and bless ye the name of the Lord.

CHAPTER 40

¹ 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.

² The thoughts of them, and the dreads of (*the*) heart, (*the*) findings of abiding, and the day of ending;

³ from him that sitteth before on a glorious seat (*or a throne of glory*), unto a man made low into earth and ashes;

⁴ from him that useth jacinth, (*or hyacinth*), [*or blue silk*], and beareth a crown, unto him that is covered with raw linen cloth (*or a linen cloak*),

⁵ madness (*or anger*), envy, noise, doubting, and dread of death, wrath-fulness dwelling continually, and strife; and in the time of resting [*or repast*] in the bed, the sleep of night changeth his cunning (*or his know-ing, or his knowledge*).

⁶ Forsooth a little is as nought in rest; beholding is of him in sleep as in the day. He is disturbed (*or is troubled*) in the sight of his heart, as he that escapeth [*or escaped*] in the day of battle.

⁷ He rose up in the day of his health, (*or his deliverance*), and dread-ing not at any dread,

⁸ with all flesh, from man unto beast, and sevenfold (*more*), that is, grievous punishment, shall come on sinners.

⁹ At these things, death, blood, striving [*or strife*], and sword, oppressings, hunger, and sorrow, and beatings;

¹⁰ all these things be made on wicked men, and the great flood was made for them.

11 For why all (*the*) things that be of the earth, shall (*re*)turn into the earth; and all (*the things that be of the*) waters shall (*re*)turn into the sea.

12 All gift, given for (*the*) destroying of rightfulness, and wickedness, done for gift, shall be done away; and faith shall stand into the world (*for ever-more*).

13 The riches [*or The substances*] of unjust men shall be made dry [*or dried (up)*] as a flood; and shall sound as a great thunder in (*the*) rain.

14 An unjust man shall be glad in opening his hands; so trespassers [*or law-breakers*] shall fail in the end.

15 The sons of (*the*) sons of wicked [*or unpius*] men shall not multiply branches; and (*be like*) unclean roots sown on the cop (*or the top*) of a stone.

16 Greenness beside each water; and at the brink of the flood (*or bank of the river*), it shall be drawn out by the root before all (*the*) hay.

17 Grace as paradise in blessings; and mercy dwelleth into the world.

18 The life of a workman sufficient to himself shall be made sweet; and thou shalt find treasure therein.

19 (*The*) Building of a city shall confirm a name; and a woman without wem [*or undefouled*] shall be reckon-ed above [*or over*] this, for why her steadfastness shall stand without end.

20 Wine and music make glad the heart; and (*or but the*) love of wisdom gladdeth above [*or over*] ever either.

²¹ Pipes and psaltery make sweet melody; and (*or but*) a sweet tongue (*is*) above [*or over*] ever either.

²² An eye shall desire grace and fair-ness; and green sowings above these things [*or over these green tilthes*].

²³ A friend and [*a meat*]-fellow coming together in time; and (*or but*) a woman with a man (*is*) above [*or over*] ever either.

²⁴ Brethren into help in the time of tribulation comfort much; and (*or but*) mercy shall deliver more than they [*or over them*].

²⁵ Gold and silver, and setting of feet; and (*or but*) counsel well-pleas-ing is above [*or over*] ever either.

²⁶ Riches and virtues enhance the heart; and (*or but*) the dread of the Lord (*is*) more than this. Making less [*or less(en)ing*] is not in the dread of the Lord; and in that dread it is not to seek help.

²⁷ The dread of the Lord is as (*a*) paradise of blessing; and the blessings of God covered him above all glory.

²⁸ Son, in the time of thy life, be thou not needy, that is, in (*the*) time of (*thy*) present life, granted to thee to work well, be thou not idle; for it is better to die, then to be needy, that is, it is better to die bodily, then to be idle, by which a man dieth ghostly (*or spiritually*).

²⁹ A man beholding into another man's board, his life is not in the thought of lifelode (*or about liveli-hood*); for he sustaineth his life with other men's meats. Forsooth a chas-tised man and learned [*or disciplined and taught*], shall keep himself.

³⁰ Neediness shall be defouled [*or made*] in the mouth of an unprudent, or (*a*) slow and idle, man; and (*or but*) fire shall burn in his womb.

CHAPTER 41

¹ A! [*or O!*] death, thy mind is full bitter to an unjust [*or an unrightwise*] man, and having peace in his riches; to a restful [*or quiet*] man, and whose ways be (*ad*)dressed (*or directed*) in all things, that is, hath prosperity in all temporal things, and yet mighty to take meat.

² A! [*or O!*] death, thy doom (*or thy judgement*) is good to a needy man, and which is made less in strengths, and faileth for age, and to whom is care of all things, and unbelievful, that loseth (*or destroyeth*) wisdom.

³ Do not thou dread the doom of death, that is, set thou thee in such a state, (*so*) that the doom of death be good to (*or for*) thee; have thou mind what things were before thee, and what things shall come on (*or after*) thee; this doom is of the Lord to each man.

⁴ And those things that shall come on (*or after*) thee in the good pleasance (*or through the good pleasure*) of the Highest; whether ten years, either an hundred, either a thousand. For why none accusing (*or excusing*) of life is in hell (*or in the grave*), that is, no man may excuse him (*self*) there, in alleging (*the*) goodness of (*his*) life.

⁵ The sons of abominations be the sons of sinners; and they that dwell beside the houses of wicked men.

⁶ The heritage of the sons of sinners shall perish; and the continuance of shame [*or reproof*] with the seed of them.

⁷ (*The*) Sons (*will*)(*com*)plain of a wicked father; for they be in shame [*or in reproof*] for him.

⁸ Woe to you, ye wicked men, that have forsaken the law of the Highest.

⁹ And if ye be born, ye shall be born in cursedness; and if ye be dead, your part shall be in cursedness.

¹⁰ All things that be of the earth, shall (*re*)turn into the earth; so wicked men shall turn from cursing into perdition.

¹¹ The mourning of men is in (*or for*) the body of them; but the name of wicked men shall be done away.

¹² Have thou busyness of (*or for*) a good name; for why this shall dwell more with thee, than a thousand treasures great and precious.

¹³ The number of days is the term of (*a*) good life; but a good name shall dwell without end.

¹⁴ Sons, keep ye teaching in peace; for why wisdom hid, and treasure unseen, what profit is in ever either?

¹⁵ Better is a man that hideth his folly, than a man that hideth his wisdom.

¹⁶ Nevertheless (*re*)turn ye again in these things that come forth of (*or from*)[*or go out of*] my mouth. For it is not good to keep all unreverence, and not all things please all men in faith.

17 Be ye ashamed of fornication, before father, and before mother; and of a leasing (*or of a lie*), before a justice, and before a mighty man;

18 and of trespass, before a prince, and before a judge; and of wicked-ness, before a synagogue, and a people; and of unrightfulness, or unright-wiseness, before a fellow, and a friend;

19 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 blem-ishing [*or darkening*] of [*the*] gift (*or of giving*), and (*of*) taking [*of (the) taken*];

20 of stillness, before them that greet [*or saluting*](*thee*); of the beholding of a lecherous woman; and of the turning away of the cheer (*or the face*) of a cousin.

21 Turn thou not away thy face from thy neighbour; and be thou ware of taking away a part, and not restoring (*it*). Behold thou not the woman of another man;

22 and ensearch thou not her hand-maid, neither stand thou at her bed. Be thou ware of friends, of the words of upbraiding [*or of reproof*]; and when thou hast given, upbraid thou not.

23 Double thou not a word of hearing, (*and*) of the showing of an hid word;

24 and thou shalt be verily (*or truly*) without shame [*or confusion*], and thou shalt find grace in the sight of all men.

CHAPTER 42

¹ Be thou not (*a*)shamed for all these things; and take [*or accept*] thou not a person, (*so*) that thou do trespass.

² Be thou ware of the law and testament of the Highest, of doom to justify a wicked man; [*of the law of the Highest, and of the testament of doom, to justify the unpius;*]

³ of the word of fellows, and of way-goers, and of the giving of (*the*) heritage of friends;

⁴ of the evenness of balance, and of weights, of the getting of many things, and of few things;

⁵ of (*the*) corruption of buying, and of merchants, and of much chastising [*or much discipline*] of sons; and of a worst servant, to make the side to bleed.

⁶ A sealing, either closing, is good on a wicked woman. Where be many hands, close thou (*up*);

⁷ and whatever thing thou shalt betake (*or receive*), number thou, and weigh thou; forsooth describe thou, either write (*down*), each gift, and taking (*or receiving in*).

⁸ Abstain thou from the teaching of an unwitty (*or unwise*) man, and fool, and of elder men that be deemed of (*or by the*) young men; and thou shalt be learned in all things, and thou shalt be commendable [*or (ap)prov-able (or approved)*] in the sight of all men.

⁹ An hid daughter of a father is waking [*or watch(ing)*] and busyness of (*or for*) him; she shall take away sleep; lest peradventure she be made (*an*) adulteress in her young waxing age,

and lest she dwelling with the husband, be made hateful;

¹⁰ lest anytime she be defouled in her virginity [*or be polluted in her maidenhood*], and be found with child in the keeping of her father; lest peradventure she dwelling with the husband, do trespass, either certainly be made barren.

¹¹ 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 backbiting in the city, and of casting out of the people; and she make thee ashamed in the multitude of people.

¹² Do not thou take heed to each man (*or to each person*) in the fair-ness, that is, in delighting in the beholding of his (*or their*) fairness; and do not thou dwell in the midst of women.

¹³ For why a moth cometh forth of (*or from*) clothes, and (*the*) wicked-ness of a man cometh forth of (*or from*) a woman.

¹⁴ 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 reproach*)*.

¹⁵ Therefore be thou mindful of the works of the Lord; and I shall tell (*out*) the works of the Lord, which I saw, in the words of the Lord.

¹⁶ The sun lightening [*or shining through*] beheld by all things; and the work thereof is full of the glory of the Lord.

* **CHAPTER 42:14** See note above, for Chapter 25, verse 13.

17 Whether the Lord made not holy men to tell out all his marvels, which the Lord Almighty steadfast in his glory shall confirm?

18 He shall ensearch the depth, and the heart of men; and he shall think in (*or on*) the fellness, [*or the sly wit, or guile*], of them. For the Lord knew all cunning (*or all knowing or knowl-edge*), and beheld into the sign(s) of the world;

19 telling [*out*] those things that be passed, and those things that shall come; showing 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 [*or added*], neither is decreased [*or less(en)ed*], 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.

23 All these things live, and dwell into the world (*or evermore*); 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*]; 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 *(the)* high God[*or the (Most) High*].

³ In the time of midday it burneth the earth; and who shall be able to suffer *(or to endure)* in the sight of his *(or its)* heat?

⁴ 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 *(or its)* beams, blindeth *(the)* eyes.

⁵ The Lord is great, that made it; and in the words of him it hast^(en)ed *(its)* journey [*or hied the way*].

⁶ And the moon in all men[*or things*] in his *(or its)* time is(a) show-ing of time, and a sign of the world.

⁷ A sign of the feast [*or holy*] day is taken of *(or from)* the moon; the light which is made little in the end.

⁸ The month is increasing by [*or after*] the name thereof, wonderfully into the ending. A vessel of castles *(or of the hosts)* in high things, shining gloriously in the firmament of heaven.

⁹ The fairness of heaven is the glory of stars; the Lord on high lighteneth the world.

¹⁰ In *(or At)* the words of the Holy *(One)*, those *(or they)* shall stand at the doom; and those shall not fail in their wakings [*or their watches*].

¹¹ See thou the rainbow, and bless thou him that made it; it is full fair in his *(or its)* shining.

12 It went about heaven in the compass [*or the circuit*] of his (*or its*) glory; the hands of (*the*) high God [*or the (Most) High*] opened it.

13 By his commandment he hast(*en*)-ed the snow; and he hast(*en*)eth to send out the lightnings of his doom.

14 Therefore (*the*) treasures were opened, and clouds fled out [*or flew away*] as bees [*or birds*].

15 In his greatness he setted [*the*] clouds; and stones of hail were broken.

16 Hills shall be moved in (*or at*) his sight; and the south wind shall blow in (*or at*) his will.

17 The voice of his thunder shall beat [*or beateth*] the earth; the tem-pest of the north, and the gathering together of (*the*) wind. And as a bird putting down to sit sprinkleth (*or scattereth the*) snow, and the coming down of that snow is as a locust drenching (*or drowning*) down.

18 The eye shall wonder [*or marvel*] on the fairness of (*the*) whiteness thereof; and an heart dreadeth [*or the heart quaketh*] on the rain thereof.

19 He shall shed [*or pour*] out frost as salt on the earth; and while the wind bloweth, it shall be made as (*the*) cops (*or tops*) of a briar [*or the bramble (bush)*].

20 The cold northern wind blew, and (*the*) crystal of (*the*) water froze together; it resteth on all the gather-ing together of waters, and it clotheth itself with waters, as with an habergeon (*or breastplate*).

21 And it shall devour hills, and it shall burn the desert; and it shall quench green thing as fire.

22 The medicine of all things is in the hast(en)ing of a cloud; a dew, meeting the heat coming of (*or after the*) burning, shall make it low.

23 The wind was still [*or held his peace*] in (*or by*) the word of God; by his thought he made peaceable the depth of (*the*) waters; and the Lord Jesus*, that is, God, which is (*the*) Saviour of all men, planted it.

24 They that sail in (*or on*) the sea, tell out the perils thereof; and we hearing with our ears, shall wonder.

25 There be full clear works, and wonderful [*or marvellous*], diverse kinds of beasts, and of all little beasts, and the creature(s), (*or the creation*), of wonderful fishes.

26 The end of (*the*) way is confirmed for it [*or (by) him*]; and all things be made in (*or by*) the word of him.

27 We say many things, and (*yet*) we fail in words; forsooth he is the (*full*) ending of words.

28 To what thing shall we be mighty, that have (*or who hath*) glory in all things? for he is all-mighty above [*or over*] all his works.

29 The Lord is fearedful, and full great; and his power is wonderful.

30 Glorify ye the Lord as much as ever ye may or as ye be able to, yet he shall be mightier; and his great doing is wonderful [*or marvellous*].

* **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. (This gloss from the “*Wycliffe Bible*” notwithstanding, modern translations do not have this or any name here. T.P.N.)

Ye blessing the Lord, enhance (*or exalt*) him as much as ye may or as ye be able to; for he 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 (*or shall not receive it*) perfectly, that is, for it is impossible.

³¹ Who saw him, and shall tell (*it*) out? and who shall magnify him, as he is from the beginning?

³² Many things greater than these be hid from us; for we have seen (*only a*) few things of his works.

³³ Forsooth the Lord made all things; and he gave wisdom to men doing faithfully [*or piously*].

CHAPTER 44

¹ Praise we glorious men, and our fathers [*and mothers*] in their generation.

² The Lord made much glory by his great doing, from the world.

³ Great men in virtue were lords in their powers, and rich in their prudence; telling in (*or by the*) prophets, (*or by prophecies*), the dignity of (*the*) prophets,

⁴ and commanding in (*the*) present people, and telling holiest words to (*the*) peoples, by the virtue of prudence.

⁵ Seeking manners of music in their cunning (*or in their knowing*), and telling songs [*or ditties*] of scriptures.

⁶ Rich men in virtue, having the study of fairness, making peace in their houses.

7 All these men got glory in the generations of their folk; and be had in praisings in their days.

8 They that were born of them, left a name to tell the praisings of them.

9 And some there be, of which is no mind (*or memory*); they perished as they that were not, and they were born as not born; and their sons perished with them.

10 But also the men of mercy be, whose pieties [*or piousnesses*] failed not;

11 and good heritage dwelled continually with the seed of them. And the seed of their sons' sons stood in (*the*) testament,

12 and the heritage of their sons dwelleth for them, till into without end;

13 the seed of them, and the glory of them, shall not be forsaken.

14 The bodies of them be buried in peace; and the name of them shall live into generations and generations.

15 (*The*) Peoples (*shall*) tell (*of*) the wisdom of them; and the church telleth the praising of them.

16 Enoch* pleased God, and was translated into paradise, (*so*) that he give wisdom to folks.

17 Noah was found perfect and just [*or right-wise*], and he was made reconciling in the time of wrathful-ness. Therefore residue seed was left to (*the*) earth, when the great flood was made.

* **CHAPTER 44:16** He shall come again from paradise about the world's end, with Elijah, to preach against (the) Antichrist.

¹⁸ *(The)* Testaments of the world were set with him, lest all flesh might be done away by the great flood.

¹⁹ Abraham was the great father of the multitude of folks; and none was found like him in glory, that is, in virtuous work,

²⁰ which kept the law of *(the)* high God [*or of the Highest*], and was in testament *(or in covenant)* with him. He made a testament to stand in his flesh; and he was found faithful in temptation.

²¹ 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 *(the)* stars, and to inherit them from the sea unto the sea, from the flood *(or the river)* unto the ends of *(the)* earth.

²² And to *(or for)* 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

²³ on the head of Jacob. He knew him in his blessings, and gave heritage to him; and parted [*or divided*] to him a part in *(the)* twelve lineages.

CHAPTER 45

¹ And he kept to him men of mercy, finding grace in the sight of each man [*or of all flesh*]. Moses was loved of *(or by)* God and of *(or by)* men; whose mind *(or memory)* is in blessing.

² He made him like in *(or to)* the glory of *(the)* saints, and he magnified him in the dread of *(his)* enemies;

³ 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.

⁴ In the faith and mildness (*or meek-ness*) of him God made him holy; and chose him (*out*) of all men.

⁵ For he heard him, and his voice; and led him in(*to*) a cloud. And gave to him an heart to (*or for the*) commandments, and to (*or for*) the law of life, and to (*or for*) teaching; to teach Jacob a [*or his*] testament, and Israel his dooms.

⁶ He made high Aaron, his brother, and like him of the lineage of Levi.

⁷ He ordained to him an ever-lasting testament, or covenant, and gave to him the priesthood of the folk. And he made him blessful in glory, and girt him with a girdle of rightfulness [*or rightwiseness*]; and [*he*] clothed him with a stole of glory, and crowned him in the ornaments or the adornments of virtue.

⁸ He setted on him sandals [*or shoes*], and breeches, and a cloth (*or a cloak*) on the shoulder(s)[*or (a) cape*],

⁹ and girt him about with full many small [*or little*] golden bells in compass (*or all around*); to give sound in his going, [*and*] to make (*the*) sound heard in the temple, into mind to the sons of his folk.

¹⁰ God gave to him an holy stole, a woven work, with gold and jacinth (*or hyacinth*), [*or blue violet*], and purple, the work of a wise man, made rich with doom and truth (*or with Urim and Thummim*);

¹¹ the work of a craftsman, in writhed [*fire*]-red thread, with precious gems engraved 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.

¹² 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 (*or for the*) desire of (*the*) eyes.

¹³ Such things so fair were not before him, unto the east. None alien was clothed therein, but only his sons, and his sons' sons alone, by (*or for*) all time.

¹⁴ His sacrifices were ended each day by [*or with*] fire.

¹⁵ Moses filled his hands, that is, (*made him*) sacred (*or consecrated him*), and anointed him with holy oil. It was made to him into (*an*) 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.

¹⁶ God chose him (*out*) of each living man [*or all (the) living*], to offer sacrifice to God, incense, and good odour, into mind, for to please [*or to make peace*] for his people.

¹⁷ And he gave to him power in his commandments, and in the testaments of dooms, to teach Jacob (*the*) witnessings, and in his law to give light to Israel.

¹⁸ For aliens stood against him, and men that were with Dathan and Abiram, and the congregation of Korah, in wrathfulness compassed him for envy, in (*the*) desert.

19 The Lord saw (*this*), and it pleased not him; and they were wasted in the fierceness of (*his*) 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 (*or alive*) into hell.

20 And he increased glory to Aaron, and gave (*an*) heritage to him; and he parted [*or he divided*] to Aaron the first things of (*the*) fruits of the earth. He made ready [*or prepared*] his bread in the first things, into fullness;

21 for why and they shall eat the sacrifices of the Lord, which he gave to him, and to his seed.

22 But in the land of his folk he shall not have heritage, and no part is to (*or for*) him among the folk; for why God is the part and heritage of him.

23 Phineas, 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.

24 Therefore God ordained to him the testament of peace, and made him(*the*) prince of (*the*) holy men, and of his folk; (*so*) that the dignity of (*the*) priesthood be to him and to his seed, without end.

25 And the testament of David, the son of Jesse, of the lineage of Judah, was heritage to him, and to his seed;

26 (*so*) that he should give wisdom into our heart(s), to deem his folk in rightfulness [*or in rightwiseness*], lest their goods shall be done

away; and he made the glory of them to be everlasting, in the folk of them.

CHAPTER 46

¹ Jesus (*or Joshua the son of*) Nun, the successor of Moses in prophets (*or in prophecies*), was strong in battle, that was great by [*or after*] his name. The greatest into the health (*or the deliverance*) of (*the*) chosen men of God, to overcome enemies rising against them, (*so*) that he should get the heritage of Israel.

² Which [*or What*] glory he got in raising (*up*) his hands, and in casting sharp arrows against (*the*) cities.

³ Who before him against-stood so? [*or Who before him so withstood?*] for why the Lord himself smote the enemies.

⁴ Whether the sun was not letted (*or hindered*) in the wrathfulness of him, and one day was made as twain [*or two*]?

⁵ He called to help the highest God, mighty in overcoming enemies on each side; and God, great and holy, heard him,

⁶ in stones of hail of full great virtue (*or of power*). He made assault against the folk enemy [*or the hostile folk*], and in the coming down he lost (*or destroyed*) the adversaries; (*so*) that (*the*) heathen men know the might of him, for it is not easy to fight against the Lord; and he pursued [*or followed*](*the*) mighty men at the back [*or behind*].

⁷ 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 to draw away*] the grutching (*or the grumbling*) of malice.

⁸ And they twain [*or two*] were steadfast, and were delivered from peril, of (*or from*) the number of six hundred thousand footmen, to bring them into the heritage, into the land that floweth (*with*) milk and honey.

⁹ And the Lord gave strength to that Caleb, and till into his eld (*age*) virtue (*or strength*) dwelled perfectly to (*or with*) him; (*so*) that he went up into the high place(s) of the land, and his seed got (*an*) heritage (*or inheritance*).

¹⁰ And all the children of Israel saw, that it is good to obey to (*the*) holy God.

¹¹ And all (*the*) judges by their name(s), the heart of whom was not corrupt(*ed*)by avarice, but were strong in battle, (*and*) which were not turned away from the Lord by idolatry; (*so*) that the mind (*or the memory*) of them be in blessing,

¹² and their bones appear [*or burgeon*] from their place; and their name dwelleth without end, for the glory of holy men dwelleth at (*or with*) the sons of them.

¹³ Samuel, the prophet of the Lord, that was loved of (*or by*) his Lord God, made new [*or renewed*] the empire, and anointed princes in (*or over*) his folk.

¹⁴ In the law of the Lord, he deemed the congregation, and he saw the Lord of Jacob,

¹⁵ and in his faith, he was proved a (*true*) prophet. And he was known faithful in (*or by*) his words, for he saw the Lord of light.

16 And he called into help the Lord Almighty, in overcoming enemies standing about on each side, in the offering of a man undefouled (*or undefiled*).

17 And the Lord thundered from heaven, and in (*or with*)[*a*] great sound he made his voice heard.

18 And he all-brake [*or trod (down)*] the princes of (*the*) men of Tyre, and the dukes (*or rulers*) of (*the*) Philistines.

19 And before the time of (*the*) end of his life, and of the world, he gave witnessing (*or testimony*) in the sight of the Lord, and of Christ (*or of his christ, or his anointed*), that is, Saul, anointed into king; he took not of (*or from*) any man riches, yea, till to the shoe; and no man accused him.

20 And after this he slept, and he made known to the king, that is, (*to*) Saul, and he showed to him the end of his life; and he enhanced (*or raised up*) his voice from the earth in prophecy, to do away the wickedness of the folk.

CHAPTER 47

1 After these things Nathan, the prophet, rose (*up*), in the days of David.

2 And as inner fatness departed [*or tallow severed*] from the flesh, so David from the sons of Israel.

3 He played with lions, as with lambs; he did in like manner with bears, as with lambs of sheep.

4 Whether in his youth he killed not a giant, and took away shame [*or reproof*] from the folk? In raising (*up*) the hand in (*or with*) a stone of

a sling, he casted down the full out joying of Goliath,

⁵ where he called to help 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.

⁶ So he glorified him, that is, made him to be praised, in (*or with*) ten thousand, and he praised him in the blessings of the Lord, in offering to him the crown of glory.

⁷ For he all-brake enemies on each side, and drew out by the root (*the*) Philistines contrary, unto this day; he all-brake the horn of them unto with-out end.

⁸ David in each [*or all*] work gave acknowledging to (*the*) holy God, and high, in the word of glory (*or with words of glory*). Of (*or With*) all his heart he praised God, and he loved the Lord that made him, and gave to him power [*or might*] against (*the*) enemies.

⁹ And he made singers to stand against (*or before*) the altar; and he made sweet motets in (*or by*) the sound of them.

¹⁰ And he gave fairness in hallow-ings, and he adorned times, or solemnities, unto the ending of life; (*so*) that they should praise the holy name of the Lord, and make large (*or magnify*) early the holiness of God.

¹¹ Christ* purged the sins of him, and enhanced his horn without end; and he gave to him the

* **CHAPTER 47:11** All modern translations have "The Lord" here.

testament of kings, and the seat [*or a seat*] of glory in Israel.

¹² After him rose (*up*) a witty (*or a wise*) son; and for him he, (*that is, God*), casted down all the power [*or all the might*] of (*their*) enemies.

¹³ Solomon reigned in the days of peace, to whom God made subject all [*the*] enemies, (*so*) that he should make an house in the name of God, and make ready holiness (*or the sanctuary*) without end, as he was learned [*or taught*] in his youth.

¹⁴ And he was filled with wisdom as a flood is filled; and his soul un-covered [*or again-covered*] the earth.

¹⁵ And thou, Solomon, filledest dark figurative speeches in likenesses;

¹⁶ and thy name was published to isles afar, and thou were loved in (*or for*) thy peace.

¹⁷ Lands, that is, men dwelling in (*those*) lands, wondered in (*or at*) songs, and in (*or at*) proverbs, and in (*or at*) likenesses [*or comparisons*], and interpretings, either expositions;

¹⁸ and in the name of the Lord, to whom the surname is [*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 [*in*] 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 cursed-est*] thy seed, to bring in wrathfulness to thy children, and thy folly in other men [*or in other things thy folly*];

21 *(so)* that thou shouldest make the realm parted into twain [*or 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 (*or destroy*) from generation the sons' sons of his chosen king David, [*nor lose from the stock his chosen sons' sons*]; and he shall not destroy the seed of him that loveth the Lord. Forsooth God gave (*a*) remnant to Jacob, and to David of that generation [*or lineage*].

23 And Solomon had an end with his fathers. And he left after him of his seed Rehoboam, (*yea*), the folly of the folk, and made less 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 (*the*) way to do sin;

24 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.

25 And the lineage (*or tribe*) of Ephraim sought (*out*) all wickedness-es, till defence came to them; and (*he*) delivered them from all (*their*) sins.

CHAPTER 48

1 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 (*or as a torch*).

2 Which brought in hunger on them, and they pursuing [*or follow-ing*] him were made few

for [*or by*] envy; for they might not suffer the commandments of the Lord.

³ By [*or Through*] the word of the Lord he held together heaven, and casted down from it fire to the earth, that is, by the virtue (*or the power*) of his prayer, he made fire come down from heaven, on his burnt sacrifice.

⁴ So Elijah was alarged, (*or en-larged, or magnified*) in his marvels; and who may have glory in like manner with thee,

⁵ which tookest away a dead man from hells, [*or hell*], (*or from the grave*), (*yea*), from the heritage of death, in the word of the Lord God?(.)

⁶ Which castedest down kings to death, and hast broken (*al*)together lightly (*or easily*) the power of them, and glorious men from their bed.

⁷ Which heardest (*the*) doom in Sinai, and in Horeb dooms of defence, that is, of God's vengeance.

⁸ Which anointest kings to penance, and mak-est prophets (*to be*) success-ors after thee.

⁹ Which were received in a whirlwind of fire, in a chariot of horses of fire.

¹⁰ Which art written in the dooms of (*their*) times, to please, [*or assuage*], (*or appease*) the wrathfulness of the Lord, to reconcile the heart of the father to the son, and to restore the lineages of Jacob.

¹¹ They be blessed, 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.

¹² Elijah, that was covered in (*or with*) a whirlwind; and his spirit was [*full*]-filled in(*to*)

Elisha. Elisha in his days dreaded not the prince, and no man overcame him by power [*or by might*];

¹³ neither any word overcame him, and his dead body prophesied.

¹⁴ In his life he did wonders against kind [*or huge marvels*]; and in death he wrought marvels [*or marvellous things*].

¹⁵ In all these things the people did not penance, and 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.

¹⁶ Some of them did that, that pleased God; but others did many sins.

¹⁷ Hezekiah made strong his city, and brought water into the midst thereof; and he digged a rock with iron, and builded a pit to (*or for the*) water.

¹⁸ In his days Sennacherib ascended, or went up, and sent Rabshakeh; and he raised (*up*) his hand against Zion, and was made proud in his power.

¹⁹ Then the hearts and hands of them were moved; and they had sorrow as women travailling of [*or with*] child.

²⁰ And they called to help the merciful Lord, and they spreaded abroad the hands, and raised (*them*)[*up*] 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

(*or by*) the hand of Isaiah, the holy prophet, by Isaiah praying for them.

²¹ The angel of the Lord casted down the castles (*or the hosts*) of (*the*) Assyrians, and all-brake them.

²² 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, commanded to him.

²³ In the days of him the sun went again aback; and God increased life to the king.

²⁴ With (*or By*)[*a*] great spirit he saw the last things; and he comforted the mourners in Zion, into without end.

²⁵ He showed things to coming [*or to come*] and hid things, before that those came.

CHAPTER 49

¹ The mind (*or the memory*) of Josiah made in the making of odour, is (*like*) the work of a pigment-maker. In each mouth his mind (*or his memory*) shall be made (*as*) sweet as honey, and as music [*or as melody*] in the feast of wine.

² He was (*ad*)dressed (*or directed*) of (*or by*) God in the penance of (*the*) folk, for he brought the people of his realm to penance for their sins, and to the worshipping of (*the*) very (*or the true*) God, and destroyed idolatry; and he took away the abominations of wickedness.

³ And the heart of him governed (*un*)to the Lord [*or And he governed (un)to the Lord his heart*]; and in the days of sins he strengthened piety.

⁴ Except David, Hezekiah, and Josiah, all *[the]* kings did sin. For why the kings of Judah left the law of *(the)* mighty God, and despised the dread of God.

⁵ For they gave their realm to other men, and their glory to an alien folk.

⁶ They burnt the chosen city of holiness; and they made the ways thereof forsaken *[or desert(ed)]* in the hand of Jeremy *(or Jeremiah)*.

⁷ For they treated evil him, which from the womb of the mother was hallowed *[or is (made) sacred, (or consecrated)]* a prophet, to turn upside-down, and to lose, *(or to destroy)*, and again to build *[up]*, and make new.

⁸ *(It was)* Ezekiel, that saw the sight of glory, which the Lord showed to him in *(or on)* the chariot of cherubim.

⁹ For he made mind of *[or remem-bered](the)* enemies in *(the)* rain, that is, in *(the)* word of his prophecy, to do well to *(or for)* them, that showed rightful *[or right]* ways.

¹⁰ And the bones of *(the)* twelve prophets appear *[or spring out]* from their place; and they strengthened Jacob, and again-bought *(or redeem-ed)* them in *(or by)* the faith of their virtue.

¹¹ How shall we alarge *(or magnify)* Zerubbabel, that is, praise him worthily? for why and he was a sign *(or a signet)* in *(or on)* the right hand of God to Israel;

¹² and Jesus *(or Joshua)*, the son of Jehozadak? which in their days build-ed an house *[or the house]*, and enhanced the holy temple to the Lord, made ready into everlasting glory.

13 And Nehemiah in the mind of much time, that raised [*up*] to (*or for*) us the walls, that were cast down, and made the gates and (*the*) locks to stand; which Nehemiah raised [*up*] our houses.

14 No man born in (*or on the*) earth was such as Enoch; for why and he was received (*or taken up*) from the earth.

15 And Joseph, that was born a man, the prince of brethren, the steadfast-ness of (*the*) folk, the governor of (*his*) brethren, the establishing of (*the*) people; and his bones were visited, and [*they*] prophesied after (*his*) death.

16 Seth and Shem, these got glory with men, and over each man in the generation of Adam.

CHAPTER 50

1 Simon, the son of Onias, was a great priest [*or Simon, Onias' son, the great priest*], which in his life under-setted the house, and in his days strengthened the temple.

2 Also the highness of the temple was builded of (*or by*) him, that is, repaired, (*yea*), the double building, and (*the*) high walls of the temple.

3 In the days of him the pits of (*or for the*) waters came forth; and as the sea, those [*or they*] were filled above measure.

4 Which Simon healed (*or cared for*) his folk, and delivered it from perdition. Which was mighty to alarge (*or enlarge*) the city;

5 which got glory in the conver-sation of (*the*) folk; and alarged (*or enlarged*) the entering of the house, and of the large compass [*or the porch*] about.

⁶ As the day star [*or the morrow-tide*] in the midst of a cloud, and as a full moon shineth in his (*or in its*) days;

⁷ and as the sun shining, so he shined in the temple of God; as a rainbow shining among the clouds of glory,

⁸ and as a flower of roses in the days of ver (*or of springtime*), and as lilies, that be in the passing [*or in the goings*] of water, and as incense smelling in the days of summer;

⁹ as fire shining, and incense burn-ing in fire; as a firm [*or massive*] vessel of gold, adorned with each precious stone;

¹⁰ as an olive tree springing forth, and a cypress tree raising itself on high;

¹¹ while he took the stole (*or the robe*) of glory, and was clothed in the perfection of virtue. In the ascending [*or the going up*] of the holy altar, the clothing [*or amice*] of holiness gave glory.

¹² Forsooth in taking (*the*) parts (*out*) of the hand(s) of (*the*) priests, that is, the tithe of tithes, which the priests took of (*or received from*) 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 tree(s),

¹³ 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 gathering*] of Israel;

14 and he used full ending on the altar, to alarge, [*or to make large*], (*or to magnify*) the offering of the high King.

15 And he (*ad*)dressed (*or directed*) his hand in (*or to the*) moist, [*or liquor*; (*or liquid*)] sacrifice; and sacrificed in (*or with*) the blood of (*the*) grape. He shedded [*or poured*] out in the fundament (*or at the foundation*) of the altar, the odour of God to the high prince.

16 Then the sons of Aaron cried (*a*)loud; they sounded in (*or with*) trumps beaten out with hammers, and made a great voice (*or a loud noise*) heard into mind before God.

17 Then all the people hast(*en*)ed together, and fell down on the face on the earth, for to worship their Lord God, and to give prayers to Almighty God on high.

18 And men singing in their voices alarged, that is, praised God largely; and a sound full of sweetness was made in the great house.

19 And the people prayed (*to*) the high Lord in prayer, till that the honour of the Lord was done perfect-ly, and they performed their [*or his*] gift (*or his service*).

20 Then Simon came down, and raised (*up*)[*or put out*] his hands into all the congregation of the sons of Israel, to give glory to God by (*or with*) his lips, and to have glory in the name of him.

21 And he rehearsed (*or repeated*) his prayer, willing (*or desiring*) to show the virtue of God.

22 And he prayed more (*to*) the Lord of all, that made [*or did*] great things in each land [*or all (the) earth*]; which increased our days from the

womb of our mother, and did with us by [*or after*] his mercy.

²³ Give he gladness of heart to us, and that peace be made in Israel by everlasting days;

²⁴ that Israel believe, that God's mercy is with us, (*and*) that he deliver them in their days.

²⁵ My soul hateth two folks; but the third is not a folk, whom I hate.

²⁶ They that sit in the hill of Samaria, and the Philistines, and the fond [*or fool(ish)*] people, that dwell-eth in Shechem.

²⁷ Jesus, the son of Sirach, a man of Jerusalem, wrote in this book the teaching [*or the doctrine*] of wisdom, and of cunning, (*or of knowing, or knowledge*); and he renewed (*the*) wisdom of (*or from*) his heart.

²⁸ He is blessed, that dwelleth in these good [*thing*] s; he that setteth those [*things*] in his heart, shall ever-*[more]* be wise.

²⁹ 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

¹ Lord King, I shall acknowledge to thee; and I shall (*al*)together praise thee, my Saviour. I shall acknowledge to thy name,

² 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 (*or a lie*); and in the sight of them that stand nigh, thou art made an helper to me.

³ And thou hast delivered me, by [*or after*] the multitude of mercy of thy name, from roarers made ready to (*or for*) meat; from the hands of them that sought my soul, and from many tribulations that (*en*)compassed me;

⁴ from (*the*) over-laying of flame that compassed me, and in the midst of (*the*) fire I was not burnt;

⁵ from the depth of the womb of hell, and from a tongue defouled, and from a word of leasing (*or from lying words*);

⁶ from a wicked king, and from a tongue unjust [*or an unrightwise tongue*]. Unto the death, my soul shall praise thee, Lord; and my life was nighing in (*or to*) hell (*or the grave*) beneath.

⁷ They compassed me on each side, and none was that helped (*me*); I was beholding into (*or looking for*) the help of men, and none was.

⁸ Lord, I had mind on thy mercy, and on thy working (*al*)together, that be from the world; for thou deliverest them that abide thee, and thou deliverest them from the hand(s) of heathen men.

⁹ Thou enhancedest my dwelling on (*the*) earth; and I besought for death floating [*or flowing*] down.

¹⁰ I called to help the Lord, (*the*) father (*or the 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.

¹¹ I shall praise thy name continual-ly, and I shall praise it (*al*)together in acknowledging [*or in confession*]; and my prayer is heard.

12 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.

13 When yet I was younger, before that I erred, or that I wandered, (*or before that I travelled abroad*), I sought wisdom openly in my prayer.

14 Before the time of eld (*age*), I asked for it, and unto the last things, I shall inquire (*for*) it [*or I shall greatly seek it*];

15 and it shall flower as a grape ripe before others. Mine heart was glad therein [*or in it*], my foot went a right-ful way; from my youth I sought it.

16 I bowed down a little mine ear, and I took it. I found much wisdom in myself,

17 and I profited much therein [*or much I profited in it*]. I shall give glory to him, that giveth wisdom to me.

18 For why I took counsel to do it; I loved fervently [*or greatly*](*that which is*) good, and I shall not be (*a*)shamed.

19 My soul wrestled together therein [*or in it*]; and I was confirmed in doing it. I stretched forth mine hands on high; and my soul shined [*or wailed*] in the wisdom of him, and he (*en*)lightened mine uncunnings, (*or my unknowings, or my ignorances*).

20 I (*ad*)dressed (*or directed*) my soul to it; and I found it in knowing (*or in knowledge*). I had peaceably from the beginning an heart with those, that is, works, either (*en*) lightnings of

wisdom, [*or I welded with them (my) heart from the beginning (or I have joined my heart with it from the beginning)*]; for this thing I shall not be forsaken.

²¹ My soul was disturbed (*or troubled*) in seeking it; therefore I shall have peaceably [*or shall wield*] a good possession.

²² For why the Lord gave to me a tongue (*for*) my meed (*or my reward*); and in (*or with*) it I shall praise him.

²³ Ye untaught men, [*cometh*] nigh to me; and gather ye you into the house of teaching.

²⁴ What tarry ye yet? [*or What yet ye tarry?*] and what say ye in these things? your souls thirst greatly.

²⁵ I opened my mouth, and I spake, Buy ye wisdom to you (*or for your-selves*) without silver;

²⁶ and make your neck subject to the yoke thereof, and your soul receive teaching, [*or and your neck under-layeth to the yoke of it, and your soul undertake discipline*]; for why it is in the next to find it.

²⁷ See ye with your eyes, that I travailed (*only*) a little, and (*then*) I found much rest to (*or for*) me.

²⁸ Take ye teaching in (*or for*) much number of silver, and wield ye plenteous gold therein.

²⁹ Your soul be glad in the mercy of him; and ye shall not be (*a*)shamed in the praising of him.

³⁰ Work ye your work before the time; and he shall give to you your meed (*or reward*) in his (*good*) time.

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