THE BOOKS OF

JOB, PSALMS, PROVERBS, ECCLESIASTES,
AND THE SONG OF SOLOMON

ACCORDING TO THE

WYCLIFFITE VERSION

MADE BY

NICHOLAS DE HEREFORD
ABOUT A.D. 1381

AND REVISED BY

JOHN PURVEY
ABOUT A.D. 1388

FORMERLY EDITED BY

THE REV. JOSIAH FORSHALL, F.R.S., &c.
Late Fellow of Exeter College, Oxford

AND

SIR FREDERIC MADDEN, F.R.S., &c.
Keeper of the MSS. in the British Museum

And now reprinted

Oxford

AT THE CLARENDON PRESS

M DCCC LXXXI

All rights reserved
INTRODUCTION.

The portion of the Old Testament printed in this volume is a reprint from the later of the two Wycliffite versions of the same, as exhibited in 'The Holy Bible, containing the Old and New Testaments, with the Apocryphal Books, in the earliest English Versions made from the Latin Vulgate by John Wycliffe and his followers: edited by the Rev. Josiah Forshall, F.R.S., &c., and Sir Frederic Madden, K.H., F.R.S., &c.; Oxford, at the University Press, 1850.' The later Wycliffite version of the New Testament was reprinted in 1879, with an Introduction which fully explains all that is most necessary to be known concerning these interesting Middle-English versions. To this the reader is referred for further information.

For the use of readers who may not possess a copy of that volume, some points most worthy of observation are here briefly recapitulated.

The Preface to the large quarto edition (in four volumes), by Forshall and Madden, of which the title is given above, is the chief source of our knowledge respecting the Wycliffite versions. The MSS. are there enumerated and described, and the whole subject is carefully investigated\(^1\).

There are two distinct Wycliffite versions, known as the earlier and the later. The later version is a revised one, and better suited than the other for general reading. The earlier version is rougher and more literal, and contains, on the whole,

\(^1\) See also The History of the English Bible, by the Rev. W. F. Moulton; chap. ii.
a larger number of unusual words, rendering it somewhat more valuable for purely philological purposes, but less eligible on other grounds. The earlier version is mainly the work of John Wycliffe and Nicholas de Hereford, about A.D. 1380–1383; the later version was revised by John Purvey, about A.D. 1388.

Both versions were made from MSS. of the Latin version known as the Vulgate. A few specimens, selected from the portion here reprinted, may be of service in shewing the nature of the renderings. It is well to remember that both versions are, not unfrequently, almost unintelligible in certain passages until the Latin version has been consulted.

*Job* xx. 22 (*Vulgate*). Cum satiatus fuerit, arctabitur, aestuabit, et omnis dolor irruet super eum.

*Earlier Version* (*N. de Hereford*). Whan he shal be fullfild, he shal be streyned, and brenne; and alle sorewe shall falle in-to hym.

*Later Version* (*Purvey*). Whanne he is fillid, he schal be maad streit; he schal be hoot, and alle sorewe schal falle in on hym.

*Job* xxxix. 13. Penna struthionis similis est pennis herodii, et accipitris. Quando derelinquit ova sua in terra, tu forsitan in pulvere calefacies ea?

*Earlier Version.* The fether of a struciuon is lic to the fetheris of a ierfakoun, and of a goshauk; that leueth hir eiren in the erthe, thou perauenture in pouder shalt make them hot.

*Later Version.* The fethere of an ostriche is liken the fetheris of a gerfawcun and of an hauk; which *ostrige* forsakith hise eirun in the erthe, in hap thou schalt make tho hoot in the dust.


*Earlier Version.* Hou myche the rising stant fro the going doun; aferr he made fro vs oure wickidnessis.

*Later Version.* As myche as the eest is fer fro the west; he made fer oure wickidnessis fro vs.

1 Quoted from 'Biblia Sacra vulgatae editionis, &c. Parisiis, apud A. Jouby. 7, Via Majorum Augustinianorum. MDCCLXII.'

*Earlier Version.* Hungrechede and thirstende; the soule of hem in hem failide.

*Later Version.* Thei *sweren* hungri and thirsti; her soule failide in hem.

In the last example, the difference between the close translation in the earlier version and the freer one in the later version, is well marked.

The necessity of consulting the Latin text may be illustrated from the version here printed, in the following instances:—

Job xiv. 9. *It [a tree] schal make heer*¹; *Lat.* faciet comam.

Job xxi. 17. *Flowing schal come on hem; Lat.* superveniet eis inundatio.

Ps. ci (cii). 29. *The seed of hem schal be dressid in-to the world; Lat.* semen eorum in saeculum dirigetur.

Ps. cviii (cix). 18. *He clothide cursing as a cloth; Lat.* in-duit maledictionem sicut vestimentum.

Prov. xxx. 31. *A cok gird the leendis; Lat.* gallus succinctus lumbos.

A comparison with our Authorised Version is full of interest, especially in the renderings of the Psalms. Sometimes the likeness is very close, as in the following:—

Ps. iii. 4. With my vois Y cryede to the Lord; and he herde me fro his hooli hil.

(A. V.) I cried unto the Lord with my voice, and he heard me out of his holy hill.

The text here reprinted is taken from MS. I. C. VIII. in the Old Royal Library in the British Museum, i.e. from the same MS. as that which contains the best copy of the later text of the New Testament. It is described in full in Forshall and Madden's preface, and their description is repeated in the Introduction to the late reprint of the New Testament, at p. xii.

As regards the later version, the large quarto edition not only

¹ i.e. hair.
INTRODUCTION.

gives the text from the above MS., but also records various readings from other MSS., besides numerous glosses or interpretations (printed in the margin) of the more difficult passages. Thus, in Job i. 5, the expression 'in-to the world' is glossed by 'that is, in the ende of the wouke.' These glosses, together with the various readings, are omitted in the present volume, to save space and expense. It may be noted here, that the names of the Hebrew letters prefixed to the various parts of Psalm cxviii (cxix). do not occur in the MS. from which the later version is printed, but are copied from the best MS. of the earlier version, in which they are duly inserted.

It will at once be observed that most of the Psalms are marked with a double numbering. The explanation is as follows. The editors of the quarto edition very properly followed the numbering of the Chapters (or Psalms) and Verses as given in the ordinary editions of the Vulgate version, as this is the one upon which the Wyclifflite translations really depend. But this numbering does not always agree with that in our Authorised Version, and there is, in particular, a difference in the mode of numbering the Psalms which causes a difficulty in finding the place. In order to remedy this to some extent, the numbering of the Psalms as in the Authorised Version has been supplied within marks of parenthesis. Even then, there is frequently a discrepancy in the numbering of the verses; but, as this is a minor difficulty, it was not worth while to attempt to remove it. A double set of numbers in a long chapter or Psalm would, perhaps, have only tended to confuse. A short account of the nature of the discrepancies may here be useful.

The difficulty begins after verse 21 of Psalm ix., where the Vulgate version has the remark 'Psalmus x. secundum Hebraeos,' with a fresh numbering of the remaining verses in the Psalm. The English version makes Psalm x. begin here. But the Vulgate version heads our Psalm xi. with the title: 'In finem, Psalmus David x.' This throws the whole numbering out

1 i.e. week. The Vulgate has: 'Cumque in orbem transissent dies convivii.'
for a long way, down to the end of Psalm cxlvi.1 Ps. cxlvii. has its verses numbered from 12 to 20, and agrees with the latter part of Ps. cxlvii. in the English version. The three last Psalms are the same in both versions.

In the book of Ecclesiastes there are also certain slight differences of numbering, which are due rather to the Latin MSS. used by the Wycliffite translators than to the ordinary numbering of the Vulgate version. They cause no particular difficulty, as the numbering of the verses is clearly marked in the margin, and the English numbering of the chapters is inserted between marks of parenthesis, wherever any discrepancy exists.

Remarks on the Language, &c.

Remarks on the language of the Wycliffite versions are given in the Introduction to the reprint of the New Testament; see also the Introduction to Specimens of English, ed. Morris and Skeat, in the Clarendon Press Series. The following notes are thrown together in the briefest possible form.

_Dialect._—The dialect of Purvey's version is Midland, resembling that of standard English.

_Pronunciation._—The pronunciation of Middle-English differed widely from that now in use, especially in the vowel-sounds, which resembled those of modern Italian and German.2

_Spelling._—The spelling is _phonetic_, i.e. the words are written as they were then pronounced. The scribes occasionally mis-write a word, chiefly by adding a final e where it is not required by the grammar. Thus _wayne_ in Job i. 19 should be _waynd_.

_Capital letters, &c._—The editors have, in general, altered the capitals of the MS., so as to conform them to the modern use. Words printed in italics, such as _he is_ in Job i. 8, are not in the original Latin.

---

1 Psalms cxiii., cxiv., cxv. in the Vulgate are strangely divided. The first is our Psalms cxiv. and cxv.; the other two make up our Psalm cxvi.

2 The Middle-English sounds are described in the Preface to Chaucer's Man of Law's Tale (Clarendon Press Series).
INTRODUCTION.

Punctuation.—The punctuation is due to the editors, the MS. not being punctuated.

Compound words.—The parts of compound words are written separately in the MS., and are so printed. Thus in to in Job i. 12, is the modern into. To save the reader trouble, the use of hyphens has been rather freely introduced into the present reprint, so that with out here commonly appears as with-out. Wherever they are omitted, the reader can easily supply them.

Alphabet.—The character y signifies y at the beginning of a word, and gb elsewhere. Thus rightful = rightful, Job i. 1; yaf = yaf, old form of gave, Job i. 21. For words beginning with y, see the last section of the Glossary.

The character u between two vowels is to be read as v. Thus pereaventure = peraventure, Job i. 5. It is sometimes so to be read at the beginning of a syllable; thus silver = silver, Job iii. 15. The use of v for u is not common, and only found at the beginning of words, as in vs (us), up (up). Observe jue = jive = jive = give, Job ii. 4.

Grammar.—The final -e, usually to be sounded as a distinct syllable, plays an important part in Middle-English grammar, representing several older inflections. Thus alle (dissyllabic) is the plural of al (all), and is rightly associated with men; Job i. 3. Ete (dissyllabic) is the infinitive mood, from A.S. etan; Job i. 4. Biholde is short for biholden; Job i. 8. For to tellè is a gerund (A.S. to tellanne); Job i. 15. Fleddè is the past tense of a weak verb; Job i. 19. See further in the Introductions to Chaucer’s Prologue, &c. (Clarendon Press Series), and to Chaucer’s Prioress’s Tale (same series).

Vocabulary.—The vocabulary contains numerous French words. The following is a list of such words in Job i. Symple, possessioun, femal, meyne, feestis, feeste, passid, sacrifices, pereaventure, present, cumpassid, servaunt, veyn, catel, cumpas, encreside, touche, face, gendrid, messanger, femal, touchid, ascapide, cumpenyes, assaileden, entride, suden, coost, desert, corneris, oppresseide, pleside. Of these words, the difficult word touch is probably

1 In the quarto edition they are very sparingly employed.
of Teutonic origin, according to Diez; the others are all various modifications of Latin words. Camel is an Oriental word, and so probably is ass. The rest of the words in the same chapter are, mostly, of the highest antiquity and of pre-historic origin; many of them first emerge into history in Anglo-Saxon forms. The word offrise (offered), from A.S. offerian, to offer, is, however, merely borrowed from Lat. offerre.

Changes of meaning.—The meaning of many words has changed. Thus cheer can hardly now be used in the sense of 'countenance,' as in 'the list of thi cheer,' Ps. iv. 7; we still retain some remembrance of this old use in the phrase 'to be of good cheer.'

Imperfect translation.—In some places, especially in the book of Psalms, the translators have been content to retain Latin words and phrases, and even idioms, without any attempt to supply their place by English expressions. 'Thou schalt gouerne hem in an yrune 3erde' (Ps. ii. 9) is not, nor ever was, good English; it is simply due to retaining the Latin in, in the phrase 'Reges eos in virga ferrea.' Singulerli in Ps. iv. 10 is merely the Lat. singulariter. 'Lord, be thou converted' represents 'convertere, Domine;' Ps. vi. 5. In Ps. vii. 17, the Latin version has: 'Convertetur dolor ejus in caput ejus; et in verticem ipsius iniquitas ejus descendet.' The Wyclifflite version is not a little curious, viz.: 'His sorewe schal be turnid in-to his heed; and his wickidenesse schal come doun in-to his necke.'

Glossarial Index.—For the explanation of unusual or obsolete words, see the Glossarial Index, partly compiled from the original glossary to the quarto edition made by the Rev. Josiah Forshall and Sir Frederic Madden. Several additions, however, have been made to this, and the glossary, as here printed, has been carefully prepared by Mr. W. E. Gabbett, B.A., of Lincoln College, Oxford, and subsequently revised by myself. I have also supplied an Index to the first words of the Latin psalms.

WALTER W. SKEAT.

CAMBRIDGE, Nov. 5, 1880.
JOB.

Cap. I.

1 A man, Joob bi name, was in the lond of Hus; and thilke man was symple, and riȝtful, and dredynge God, and goynge away fro yuel. And seuene sones and thre douȝtris weren borun to hym; and his possessioun was seuene thousynde of scheep, and thre thousynde of camels, and fyue hundrid ȝockis of oxis, and fyue hundrid of femal assis, and ful myche meynece; and thilke man was grete among alle men of the eest. And hise sones ȝeden, and maden feestis bi housis, ech man in his day; and thei senten, and clepiden her thre sistris, that thei schulden ete, and drynke wiyn with hem. And whanne the daies of feeste hadden passid in to the world, Joob sente to hem, and halewide hem, and he roos eerli, and offride bret sacrifices bi alle. For he seide, Lest perauenture my sones do synne, and curse God in her hertis. Joob dide so in alle daies. Forsothe in sum day, whanne the sones of God weren comun to be present bifor the Lord, also Sathan cam among hem. To whom the Lord seide, Fro whennus comest thou? Which answeride, and seide, Y haue compassid the erthe, and Y haue walkid thorouȝ it. And the Lord seide to hym, Whether thou hast biholde my seruaunt Joob, that noon in erthe is lyik hym; he is a symple man, and riȝtful, and dredynge God, and goynge
1. "Wherefore hast thou dealt thus with me?" answered Job unto Sathan. "Whether God hath set before me thine eyes, or whether I have set thine eyes before him? Hath not he poured soul into every man? Hath not he made every spirit to be under the power of his hand? He maketh not any to return and say, ‘What have I done, that thou art thus disposed against me?’ I have not lent, nor borrowed; neither have I been a publick sinner. It was not for me to set before him any of these things, which I have not spoken with thee. If thou seest hid treasures, open not thy mouth about them; lest thou be wise in thy own eyes: neither let Satan present thee to God, to cause thee to err from thy mouth. As for myself, I am clean: but who shall make me clean from this uncleanness? From God am I not hid, neither have I sinned against him. He is worthy to judge me, and he will make it appear. Behold, many have been my adversaries, yet have they not found any thing in me whereof I should be guilty. The LORD hath given, and the LORD hath taken away; blessed be the name of the LORD. Why didst thou make me to look upon mine iniquity? or why didst thou bring mine iniquity before me? I have sinned, and I have wronged; I am wretched; let me have mercy on me. It is not for me to make mine iniquity my ransom, that I should pay for mine sin with my life. Verily I would speak, but it is for the dust; I would lead mine hand toward the dust. Lo, I am vile; what shall I answer thee? I will not put my hand to my mouth. 2. It was granted me not to take mine own counsel: but let me understand where it is, that I may give mine heart to it. lo, it is hid from me, and I know not; it is dark, and I cannot see it. But who can tell me, where it is? or who can mark the locusts? Whither is it parted? or whereunto is it gone? Would any one say, Where? for I have not heard of it. But lo, it is hid from me, and I know not; it is dark, and I cannot see it. Lo, I am vile, and none is so false as I am; I am hasty in my judgement, and I have proceeded according to mine opinion. My heart was hot, and I was wrath: I spake foolishly, and I blotted out mine words. 3. It was not in me to correct mine errors; I knew not how to keep my mouth from sinning. Behold, I have a mother that is weak: can I ever find comfort? when I say I am innocent, the sword consumes me. So these things proceeded from my heart. I cried unto God in my distress; I was troubled, and I went weeping unto my King, complaining of my woe. He is mine audience, and I pray unto him in my earliest youth. My time is past, but I will still hope in his word. I know that thou canst do all things, and that no purpose of thine cometh to nought. God is great, and much wiser than man; why then dost thou send hurt on me? If I have sinned, let me have mercy on me. My words were, I said, I will speak in the name of the LORD; but I have spoken in mine anguish; I have only complained of my bitterness. I was not roaming and wandering abroad as a man, nor did I walk in the company of men; nor was I wicked from birth, nor was I in the company of those who are old. I was upright in heart before God, and I have not striven against my Maker. My feet were steadfast, and I had girded my strength for haste. I have kept myself from pride, and have not walked in the sinners' assembly. I have kept my heart in all its ways with wisdom, and I have turned away from all the women who cause slander. I have preserved strength and husbandry, I have not sinned against the commandment of God. Did I say, Then I will not speak any more: I have been silent, and I can only say, I am innocent. I have held my peace and kept silence, and said, I will not speak. My heart said, I will keep my mouth from talking. When I was angry I held my tongue from speaking; I restrained my heart, when I kept my mouth from speaking. My heart held in the midst of my heart, I said, I will not return to the house of God, which is in Jerusalem. My strength was exhausted, and I knew not how to turn. My heart was faint within me, and the light of my eyes was turned aside from me. My heart was troubled within me, and the light of my eyes was turned aside from me. My heart was changed within me as with the change of a woman's month, and they were changed as my skirt. He has given me bitter things to eat, and my soul drinks them down like water. He has filled me with bitterness and made me sit in darkness.
Lord 3af, the Lord took awei; as it pleside the Lord, so it is doon; the name of the Lord be blessid. In alle these thingis Joob synnede not in hise lippis, nether spak ony sonned thing asens God.

Cap. II.

1 Forsothe it was doon, whanne in sum dai the sones of God weren comun, and stoden bifor the Lord, and Sathan was comun among hem, and stood in his si3t, that the Lord seide to Sathan, Fro whennus comest thou? Which answeride, and seide, Y haue cumpassid the erthe, and Y haue go thur5 it. And the Lord seide to Sathan, Whethir thou hast biholde my seruaunt Joob, that noon in erthe is lijk hym; he is a symple man, and ri3tful, and dredynge God, and goyne awei fro yuel, and 3it holdynge innocence? But thou hast moued me a3ens him, that Y schulde turmente hym in veyn. To whom Sathan answeride, and seide, A man schal 3yue skyn for skyn, and alle thingis that he hath for his lijf; ellis sende thin hond, and touche his boon and fleisch, and thanne thou schalt se, that he schal curse thee in the face. Therfor the Lord seide to Sathan, Lo! he is in thin hond; netheles kepe thou his lijf. Therfor Sathan 3ede out fro the face of the Lord, and smoot Joob with a ful wickid botche fro the sole of the foot til to his top; which Joob schauyde the quytere with a schelle, and sat in the dunghil. Forsothe his wijf seide to hym, Dwelлист thou 3it in thi symplenesse? Curse thou God, and die. And Joob seide, Thou hast spoke as oon of the fonned wymmen; if we han take goodis of the hond of the Lord, whi forsothe suffren we not yuels? In alle these thingis Joob synnede not in hise lippis. Therfor thre frendis of Joob herden al the yuel, that hadde biselde
to hym, and camen ech man fro his place, Eliphath Temanytes, and Baldach Suythes, and Sophar Naamathites; for thei hadden seide togidere to hem sif, that thei wolden come togidere, and visite hym, and coumforte. And whanne thei hadden reisid afer her 3en, thei knewen not hym; and thei crieden, and wepten, and to-renten her clothis, and spreynnten dust on her heed in to heuene. And thei saten with hym in the erthe seuen daies and seuen nyȝtis, and no man spak a word to hym; for thei sien, that his sorewe was greet.

CAP. III.

1 Aftir these thingis Joob openyde his mouth, and curside his dai, and seide, Perische the dai in which Y was borun, and the nyȝt in which it was seid, The man is conceyued. 4 Thilke dai be turnede in to derknessis; God seke not it aboue, and be it not in mynde, nethir be it liȝtned with liȝt. Derknessis make it derk, and the schadewe of deeth and myist occupie it; and be it wlappid with bittirnesse. 6 Derk whirlwynde holde that niȝt; be it not rikynyd among the daies of the ȝeer, nethir be it noumbrid among the monethes. Thilke nyȝt be soleyn, and not worthi of preisyng. Curse thei it, that cursen the dai, that ben redi to reise Leuyathan. Sterris be maad derk with the derknessis therof; abide it liȝt, and se it not, nethir the bigyn-nyng of the morwetid risyng vp. For it closide not the doris of the wombe, that bar me, nethir took awei yuels fro min iȝen. Whi was not Y deed in the wombe? whi ȝede Y out of the wombe, and perischide not anoon? Whi was Y takun on knees? whi was Y suclid with teetis? For now Y slepynge schulde be stille, and schulde reste in my sleep, with kyngis, and consuls of erthe, that bilden to hem soleyn places; ethir with prynces that han gold in posses-
JOB, IV.

16 sioun, and fillen her housis with siluer; ethir as a thing
hid not borun Y schulde not stonde, ethir whiche con-
17 seyued sien not li3t. There wickid men ceessiden of noise,
and there men maad wery of strengthe restiden. And sum
tyme boundun togidere with out dise se thei herden not the
voys of the wrongful axere. A litil man and greet man be
there, and a servaunt free fro his lord. Whi is li3t 3ouun
to the wretche, and lijf to hem that ben in bitternesse of
19 soule? Whiche abiden deeth, and it cometh not; as men
diggynge out tresour and ioien greetly, whanne thei han
founde a sepulcre? Whi is li3t 3ouun to a man, whos weie
is hid, and God hath cumpassid hym with derknessis?
22 Bifore that Y ete, Y si3he; and as of watir flowynge, so
23 is my roryng. For the drede, which Y dredde, cam to
me; and that, that Y schamede, biflede. Whether Y dis-
symilide not? whether Y was not stille? whether Y restide
not? and indignacioun cometh on me.

CAP. IV.

1, 2 FORSOTHE Eliphat Themanytes answeride, and seide, If
we bigynnen to speke to thee, in hap thou schalt take it
3 heuyli; but who may holde a word conseuyed? Lo! thou
hast tau3t ful many men, and thou hast strengthid hondis
4 maad feynt. Thi wordis confermyden men dourynge, and
5 thou coumfortidist knees tremblynge. But now a wounde is
comun on thee, and thou hast failid; it touchide thee, and
6 thou art disturblid. Where is thi drede, thi strengthe, and thi
7 pacience, and the sperccioun of thi weies? Y biseche thee,
haue thou mynde, what innocent man perischide euere, ethir
8 whanne ri3tful men weren doon awei? Certis rathir Y si3
hem, that worchen wickidnesse, and sowen sorewis, and
9 repen tho, to haue perischid bi God blowynge, and to be
10 wastid bi the spirit of his ire. The roryng of a lioun, and the vois of a lionesse, and the teeth of whelpis of liouns ben al to-brokun. Tigris perischide, for sche hadde not prey; and the whelpis of a lioun ben distried. Certis an hid word was seid to me, and myn eere took as theueli the veynes of priuy noise therof. In the hidousnesse of ny3tis si3t, whanne heuy sleep is wont to occupie men, drede and tremblyng helde me; and alle my boonys weren aferd. And whanne the spirit 3ede in my presence, the heiris of my fleisch hadden hidousnesse. Oon stood, whos chere Y knewe not, an ymage bifor myn i3en; and Y herde a vois as of softe wynd. Whether a man schal be maad iust in comparisoun of God? ethir whethir a man schal be clennere than his Makere? Lo! thei that seruen hym ben not stidefast; and he findeth schrewidnesse in hise aungels. Hou myche more thei that dwellen in housis of cley, that han an ertheU foundement, schulen be wastyd as of a mou^te. Fro more-tid til to euentid thei schulen be kit doun; and for no man vndurstondith, thei schulen perische with outen ende. Sotheli thei, that ben residue, schulen be takun awei; thei schulen die, and not in wisdom.

Cap. V.

1 Therfor clepe thou, if ony is that schal answere thee, and turne thou to summe of seyntis. Wrathfulnesse sleeth a fonned man, and enuye sleeth a litil child. Y si3 a fool with stidefast rote, and Y curside his seirnesse anoon. Hise sones schulen be maad fer fro helthe, and thei schulen be defoulid in the 3ate, and noon schal be that schal delyuere hem. Whos ripe corn an hungri man schal ete, and an armed man schal rauysche hym, and thei, that thirsten, schulen drynke hise richessis. No thing is doon in erthe
with out cause, and sorewe schal not go out of the erthe. 7, 8 A man is borun to labour, and a brid to flit. Wherfor Y schal biseche the Lord, and Y schal sette my speche to my God. That makith grete thingis, and that moun not be sou3t out, and wondurful thingis with out noumbre. Which 5yueth reyn on the face of erthe, and moistith alle thingis with watris. Which settith meke men an hi3, and reisith with helthe hem that morenen. Which distrieth the thou3tis of yuel willid men, that her hondis moun not fille tho thingis that thei bigunnen. Which takith cautelouse men in the fenesse of hem, and distrieth the counsel of schrewis. Bi dai thei schulen renne in to derknessis, and as in ny3t so thei schulen grope in myddai. Certis God schal make saaf a nedi man fro the swerd of her mouth, and a pore man fro the hond of the violent, ethir raynour. And hope schal be to a nedi man, but wickidnesse schal drawe togidere his mouth. Blessid is the man, which is chastisid of the Lord; therfor repreue thou not the blam- yng of the Lord. For he woundith, and doith medicyn; he smytith, and hise hondis schulen make hool. In sixe tribulaciouns he schal delyuere thee, and in the seuenthe tribulacioun yuel schal not touche thee. In hungur he schal delyuere thee fro deeth, and in batel fro the power of swerd. Thou schalt be hid fro the scourge of tunge, and thou schalt not drede myseiste, ethir wretchidnesse, whanne it cometh. In distriyng maad of enemyes and in hungur thou schalt le3e, and thou schalt not drede the beestis of erthe. But thi couenaunt schal be with the stonys of erthe, and beestis of erthe schulen be pesible to thee. And thou schalt wite, that thi tabernacle hath pees, and thou visitynge thi fairnesse schalt not do synne. And thou schalt wite also, that thi seed schal be many fold, and thi generacioun schal be as an erbe of erthe. In abundance thou schalt go in to the
JOB, VI.

27 sepulcre, as an heep of wheete is borun in his tyme. Lo! this is so, as we han sou5t; which thing herd, trete thou in minde.

CAP. VI.

1, 2 Forsothe Joob answeride, and seide, Y wolde, that my synnes, bi whiche Y desseruedede ire, and the wretchidnesse which Y suffre, weren peisid in a balaunce. As the grauel of the see, this wretchidnesse schulde appere greuousere; wherfor and my wordis ben ful of sorewe. For the arowis of the Lord ben in me, the indignacioun of whiche drynkith vp my spirit; and the dredis of the Lord fiseten a3ens me.

3 Whether a feeld asse schal rore, whanne he hath gras? Ethir whether an oxe schal lowe, whanne he stondith byfor a ful cratche? Ether whethir a thing vsauery may be etun, which is not maad sauery bi salt? Ether whether ony man may taaste a thing, which tastid bryngith deeth? For whi to an hungri soule, the, bittir thingis semen to be swete; tho thingis whiche my soule nolde touche bifore, ben now my meetis for angwisch. Who 3yueth, that myn axyng come; and that God 3yue to me that, that Y abide? And he that bigan, al to-breke me; releesshe he his hond, and kitte me doun? And this be comforn to me, that he turmente me with sorewe, and spare not, and that Y a3enseie not the wordis of the hooli. For whi, what is my strengthe, that Y suffre? ethir which is myn ende, that Y do pacientli?

4 Nethir my strengthe is the strengthe of stoonus, nether my fleisch is of bras. Lo! noon help is to me in me; also my meyneal frendis 5eden awey fro me. He that takith awei merci fro his frend, forsakith the drede of the Lord. My britheren passiden me, as a stronde doith, that passith rusch-yngli in grete valeis. Snow schal come on hem, that dreden frost. In the tyme wherynne thei ben scaterid, thei schulen
perische; and as thei ben hoote, thei schulen be vnknnyt fro her place. The pathis of her steppis ben wlappid; thei schulen go in veyn, and schulen perische. Biholde 3e the pathis of Themay, and the weies of Saba; and abide 3e a litil. Thei ben schent, for Y hopide: and thei camen til to me, and thei ben hilid with schame. Now 3e ben comun, and now 3e seen my wounde, and dreden. Whether Y seide, Brynge 3e to me, and 3iue 3e of soure catel to me? ethir, Delyuere 3e me fro the hond of enemy, and rauysche 3e me fro the hond of stronge men? Teche 3e me, and Y schal be stille; and if in hap Y vnknew ony thing, teche 3e me. Whi han 3e depraue the wordis of trewthe? sithen noon is of sou, that may repreue me. 3e maken redi spechis oneli for to blame, and 3e bryngen forth wordis in to wynde. 3e fallen in on a fadirles child, and enforsen to peruerte soure frend. Netheles fille 3e that, that 3e han bigunne; yue 3e the eere, and se 3e, whether Y lie. Y biseche, answere 3e with out strijf, and speke 3e, and deme 3e that, that is iust. And 3e schulen not synde wickidnesse in my tunge, nethir foli schal sowne in my chekis.

Cap. VII.

Knys\textsuperscript{thod} is lijf of man on erthe, and his daies ben as the daies of an hired man. As an hert desireth schadowe, and as an hirede man abideth the ende of his werk; so and Y hadde voide monethis, and Y noumbrede trauailous ni\textsuperscript{tes} to me. If Y schal slepe, Y schal seie, Whanne schal Y rise? and eft Y schal abide the euentid, and Y schal be fillid with sorewis til to derknessis. Mi fleisch is clothid with rot, and filthis of dust; my skyn driede vp, and is drawun togidere. My daies passiden swiftliere thanne a web is kit doun of a webstere; and tho daies ben wastid
7 with outen ony hope. *God*, haue thou mynde, for my lijf is wynde, and myn iȝe schal not turne aȝen, that it se goodis.

8 Nethir the siȝt of man schal biholde me; but thin iȝen ben in me, and Y schal not be *in deelde lijf*. As a cloude is wastid, and passith, so he that goith doun to helle, schal not stie; nether schal turne aȝen more in to his hows, and his place schal no more knowe hym. Wherfor and Y schal not spare my mouth; Y schal speke in the tribulacioun of my spirit, Y schal talke togidere with the bitternesse of my soule. Whether Y am the see, ethir a whal, for thou hast cumpassid me with prisoun? If Y seie, My bed schal coumfort me, and Y schal be releuyd, spekyng with me in my bed; thou schalt make me aferd bi dremys, and thou schalt schake me with orrour, *ethir hidousnesse*, bi siȝtis. Wherfor my soule chees hangyng, and my boonys *cheeside* deth. Y dispeiride, now Y schal no more lyue: Lord, spare thou me, for my daies ben nouȝt. What is a man, for thou magnifiest hym? ether what settist thou thin herte toward hym? Thou visitist hym eery, and sud-eynli thou preuest hym. Hou long sparist thou not me, nether suffrist me, that Y swolowe my spotele? Y haue synned; A! thou kepere of men, what schal Y do to thee? Whi hast thou set me contrarie to thee, and Y am maad greuouse to my sif? Whi doist thou not awei my sinne, and whi takist thou not awei my wickidnesse? Lo! now Y schal slepe in dust, and if thou sekist me eerli, Y schal not abide.

**Cap. VIII.**

1, 2 SoTHELI Baldath Suytes answeride, and seide, Hou longe schalt thou speke siche thingis? The spirit of the word of thi mouth is manyfold. Whether God supplauntith, *ethir disseyueth*, doom, and whether Almyȝti God distrieth that, that
is iust? 
he, thou; thi sones synnedyn azens hym, and he 
lefte hem in the hond of her wickidnesse; netheles, if thou 
risist eerli to God, and bisechist Almy3ti God, if thou goist 
clene and ri3tful, anoon he schal wake fulli to thee, and schal 
make pesible the dwellyng place of thi ry3tfulnesse; in so 
miche that thi formere thingis weren litil, and that thi laste 
thingis be multiplied greetli. For whi, axe thou the formere 
generacioun, and seke thou diligentli the mynde of fadris. 
For we ben men of 3istirdai, and kunnen not; foroure daies 
ben as schadewe on the erthe. And thei schulen teche thee, 
thei schulen speke to thee, and of her herte thei schulen bring 
forth spechis. Whether a rusche may lyue with out moyst- 
ture? ethir a spier may wexe with out watir? Whanne it is 
3it in the flour, nethir is takun with hond, it wexeth drie bifor 
alle erbis. So the weies of alle men, that for2eten God; and 
the hope of an ypocrite schal perische. His cowardise schal 
not plese hym, and his trist schal be as a web of yreyns. He 
schal leene, ether reste, on his hows, and it schal not stonde; he 
schal vndursette it, and it schal not rise togidere. The rusche 
semeth moist, bifor that the sunne come; and in the risyng 
of the sunne the seed therof schal go out. Rootis therof 
schulen be maad thicke on an heap of stoonys, and it schal 
dwelle among stoonys. If a man drawith it out of his place, 
his place schal denye it, and schal seie, Y knowe thee not. 
For this is the gladnesse of his weie, that eft othere ruschis 
springe out of the erthe. Forsothe God schal not caste a wei 
a symple man, nethir schal dresse hond to wickid men; til 
thei mouth be fillid with lei3tir, and thei lippis with hertli song. 
Thei that haten thee schulen be clothid with schenschip; and 
the tabernacle of wickid men schal not stonde.
Joab answered, and said, Verily, Y woot, that it is so, and that a man comparisound to God schal not be maad iust.

If he wole stryue with God, he may not answere to God oon for a thousynde. He is wiys in herte, and strong in myst; who azenstood hym, and hadde pees? Which bar hillis fro o place to anothir, and thei wisten not; whiche he distriede in his strong veniaunce. Which stirith the erthe fro his place, and the pilers therof schulen be schakun togidere.

Whichcomaundith to the sunne, and it risith not; and he closith the sterris, as vnDur a signet. Which aloone stretchith forth heuenes, and goith on the wawis of the see. Which makith Ariture, and Orionas, and Hiadas, that is, sevne ster-

ris, and the innere thingis of the south. Which makith grete thingis, and that moun not be sou3t out, and wondurful thingis, of whiche is noon noumbre. If he cometh to me, that is, bi his grace, Y schal not se hym; if he goith awey, that is, in withdrawyng his grace, Y schal not vnDurstonde.

If he axith sodeynli, who schal answere to hym? ethir who may seie to hym, Whi doist thou so? God is he, whos wraththe no man may withstonde; and vnDur whom thei ben bowid, that beren the world. Hou greet am Y, that Y answere to hym, and speke bi my wordis with hym? Which also schal not answere, thou3 Y haue ony thing iust; but Y schal biseche my iuge. And whanne he hath herd me inwardli clepynge, Y bileue not, that he hath herd my vois.

For in a whirlewynd he schal al to-breke me, and he schal multipliche my woundis, 3he, without cause. He grauntith not, that my spirit haue reste, and he fillith me with bittirmeses.

If strengthe is sou3t, he is moost strong; if equyte of doom is sou3t, no man dar 3elde witnessynge for me. If Y wole
make me iust, my mouth schal dampne me; if Y schal schewe me innocent, he schal preue me a schrew. 5he, thou; Y am symple, my soule schal not knowe this same thing; and it schal anoye me of my lijf. O thing is, which Y spak, he schal waste bi deth also the innocent and wickid man. If he betith, sle he onys, and leise he not of the peynes of innocent men. The erthe is youun in to the hondis of the wickid; he hilith the face of iugis; that if he is not, who therfor is? 23 Mi daies weren swiftere than a corour; thei fledden, and sien not good. Thei passiden as schippis berynge applis, as an egle fleynge to mete. Whanne Y seie, Y schal not speke so; Y chaunge my face, and Y am turmentid with sorewe. 28 Y drede alle my werkis, witynge that thou woldist not spare the trespassour. Sothei if Y am also thus wickid, whi haue Y trauelid in veyn? Thou; Y am waischun as with watris of snow, and thou; my hondis schynen as moost cleene, netheles thou schalt dippe me in filthis, and my clothis, that is, werkis, schulen holde me abhonynable. Trewli Y schal not answere a man, which is lijk me; nether that may be herd euenli with me in doom. Noon is, that may repreue euer eithir, and sette his hond in bothe. Do he awei his erde fro me, and his drede make not me aferd. Y schal speke, and Y schal not drede hym; for Y may not answere dredynge.

Cap. X.
1 Yt anoith my soule of my lijf; Y schal lete my speche a5ens me, Y schal speke in the bitternesse of my soule. Y schal seie to God, Nyle thou condempe me; schewe thou to me, whi thou demest me so. Whether it semeth good to thee, if thou falsli chalengist and oppressist me, the werk of thin hondis; and if thou helpist the counsel of wickid men?
2 Whethir fleischli i5en ben to thee, ethir, as a man seeth, also
thou schalt see? Whether thi daies ben as the daies of man, and thi seeeris ben as mannus tymes; that thou enquere my wickidnesse, and enserche my synne? And wite, that Y haue do no wickid thing; sithen no man is, that may delyuere fro thin hond? Thin hondis han maad me, and han formed me al in cumpas; and thou castist me doun so sodeynli.

Y preye, haue thou mynde, that thou madist me as cley, and schalt brynge me a^en in to dust. Whether thou hast not mylkid me as mylk, and hast cruddid me togidere as cheese? Thou clothidist me with skyn and fleisch; thou hast ioyned me togidere with boonys and senewis. Thou hast joue lijf and mercy to me, and thi visiting hath kept my spirit. Thou helist these thingis in thin herte, netheles Y woot, that thou hast mynde of alle thingis. If Y dide synne, and thou sparidist me at an our; whi suffrist thou not me to be cleene of my wickidnesse? And if Y was wickid, wo is to me; and if Y was iust, Y fillid with turment and wretchednesse schal not reise the heed. And if Y reise the heed for pride, thou schalt take me as a lionsse; and thou turnest a^en, and tormentist me wondirli. Thou gaderist in store thi witnessis a^ens me, and thou multipliest thin yre, that is, veniaunce, a^ens me; and peynes holden kny^thod in me. Whi hast thou led me out of the wombe? And Y wolde, that Y were wastid, lest an i3e schulde se me. That Y hadde be, as if Y were not, and were translatid, ethir borun ouer, fro the wombe to the sepulcre. Whether the fewnesse of my,daies schal not be endid in schort? Therfor suffre thou me, that Y biweile a litil my sorewe, bifor that Y go, and turne not a^en, to the derk lond, and hild with the derknesse of deth, to the lond of wrecchidnesse and of derknessis; where is schadewe of deeth, and noon ordre, but euerlastynge hidousnesse dwellith.
JOB, XI.

Cap. XI.

1 Forsothe Sophar Naamathites answeride, and seide,
2 Whether he, that spekith many thingis, schal not also here? ether whethir a man ful of wordis schal be maad iust?
3 Schulen men be stille to thee aloone; whanne thou hast scorned othere men, schalt thou not be ouercomun of ony man? For thou seidist, My word is cleene, and Y am cleene in thi sijt. And Y wolde, that God spak with thee, and openyde hise lippis to thee; to schewe to thee the priuetees of wisdom, and that his lawe is manyfold, and thou schuldist vndurstonde, that thou art requirid of hym to paie myche lesse thingis, than thi wickidnesse disserueth. In hap thou schalt comprehendhe the steppis of God, and thou schalt fynde Almy3ti God til to perfeccioun. He is hi3ere than heuene, and what schalt thou do? he is deppere than helle, and wherof schalt thou knowe? His mesure is lengere than erthe, and brodere than the see. If he distrieth alle thingis, ethir dryueth streitli in to oon, who schal a3enseie hym? Ethir who may seie to hym, Whi doest thou so? For he knowith the vanyte of men; and whether he seynge byholdith not wickidnesse? A veyn man is reisid in to pride; and gessith hym sifl borun fre, as the colt of a wilde asse. But thou hast maad stidefast thin herte, and hast spred abrood thin hondis to hym. If thou doest awei fro thee the wickidnesse, which is in thin hond, and vni3tfulnesse dwellith not in thi tabernacle, thanne thou schalt mowe reise thi face with out wem, and thou schalt be stidefast, and thou schalt not drede. And thou schalt forge3ete wretchidnesse, and thou schalt not thenke of it, as of watris that han passid. And as myddai schynynge it schal reise to thee at euentid: and whanne thou gessist thee wastid, thou schalt rise vp as the
dai-sterre. And thou schalt haue trist, while hope schal be set forth to thee; and thou biried schalt slepe sikurli. Thou schalt reste, and noon schal be that schal make thee aferd; and ful many men schulen biseche thi face. But the i3en of wickid men schulen faile; and socour schal perische fro hem, and the hope of hem schal be abhominacyioun of soule.

Cap. XII.

1, 2 SoTHELi Joob answeride, and seide, Therfor ben 3e men aloone, that wisdom dwelle with 3ou? And to me is an herte, as and to 3ou, and Y am not lowere than 3e; for who knowith not these thingis, whiche 3e knownen? He that is scorned of his frend, as Y am, schal inwardli elepe God, and God schal here hym; for the symplenesse of a iust man is scorned. A laumpe is dispisid at the thouztis of riche men, and the laumpe is maad redi to a tyme ordeyned. The tabernaclis of robberis ben plenteuouse, ether ful of goodis; and boldli thei terren God to wraththe, whanne he hath 3oue alle thingis in to her hondis. No wondur, ax thou beestis, and tho schulen teche thee; and axe thou volatilis of the eir, and tho schulen schewe to thee. Speke thou to the erthe, and it schal answere thee; and the fischis of the see schulen telle tho thingis. Who knowith not that the hond of the Lord made alle these thingis? In whos hond the soule is of ech lyuynge thing, and the spirit, that is, resonable soule, of ech fleisch of man. Whether the eere demeth not wordis, and the chekis of the etere demen sauour? Wisdom is in elde men, and prudence is in myche tyme. Wisdom and strengthe is at God; he hath counsel and vndurstondyng. If he distrieth, no man is that bildith; if he schittith in a man, noon is that openith. If he holdith togidere watris, alle thingis schulen be maad drie; if he sendith out tho
16 watris, tho schulen distrie the erthe. Strengthe and wisdom is at God; he knowith bothe hym that disseyueth and hym that is disseyued. And he bryngith conselours in to a fonned eende, and iugis in to wondryng, ethir astonying.

17 He vnbindith the girdil of kyngis, and girdith her reynes with a coorde. He ledith her prestis with out glorie, and he disseyueth the principal men, ethir counselours; and he chaungith the lippis of sothefast men, and takith awei the doctrine of elde men. He schedith out dispisyng on princes, and releeueth hem, that weren oppressid. Which schewith depe thingis fro derknessis; and bryngith forth in to li5t the schadewe of deeth. Which multiplieth folkis, and leesith hem, and restorith hem destried in to the hool.

21 Which chaungith the herte of princes of the puple of erthe; and disseyueth hem, that thei go in veyn out of the weie. Thei schulen grope, as in derknessis, and not in li5t; and he schal make hem to erre as drunken men.

**Cap. XIII.**

1 Lo! myn i3e si3 alle thingis, and myn eere herde; and Y vndurstood alle thingis. Euene with 3oure kunnyng also Y kan, and Y am not lowere than 3e. But netheles Y schal speke to Almy3ti God, and Y coueite to dispute with God; and firste Y schewe 3ou makeris of leesyng, and louyeris of weyward techyngis. And Y wolde that 3e weren stille, that 63e weren gessid to be wise men. Therfor here 3e my chas-

7 tisyngis; and perseyue 3e the doom of my lippis. Whether God hath nede to 3oure leesyng, that 3e speke gilis for hym? Whether 3e taken his face, and enforsen to deme for God? Ethir it schal plese hym, fro whom no thing mai be hid? Whether he as a man schal be disseyued with 3oure fals-

9 nessis? He schal repreue 3ou; for 3e taken his face in
hiddlis. Anoon as he schal stire hym, he schal disturble 3ou; and his drede schal falle on 3ou. 3oure mynde schal be comparisound to aische; and 3oure nollis schulen be dryuun in to clei. Be 3e stille a litil, that Y speke, what euer thing the mynde hath schewid to me. Whi to-rende Y my fleischis with my teeth, and bere my lijf in myn 15 hondis? 3he, thou3 God sleeth me, Y schal hope in hym; 16 netheles Y schal preue my weies in his si5t. And he schal be my sauyour; for whi ech ypocrite schal not come in his 17 si5t. Here 3e my word, and perseyue 3e with eeris derke 18 and harde figuratif spechis. Yf Y schal be demed, Y woot 19 that Y schal be foundun iust. Who is he that is demed with 20 me? Come he; whi am Y stille, and am wastid? Do thou not to me twei thingis oneli; and thanne Y schal not be hid 21 fro thi face. Make thin hond fer fro me; and thi drede 22 make not me aferd. Clepe thou me, and Y schal answere thee; ethir certis Y schal speke, and thou schalt answere 23 me. Hou grete synnes and wickidnessis haue Y? Schewe 24 thou to me my felonyes, and trespassis. Whi hidist thou 25 thi face, and demest me thin enemy? Thou schewist thi 26 my3t a3ens a leef, which is rauyschid with the wynd; and 27 thou pursuest drye stabil. For thou writist bitternessis a3ens 28 me; and wolt waste me with the synnes of my 3ong wex-ynge age. Thou hast set my foot in a stok, and thou hast kept alle my pathis; and thou hast biholde the steppis of 29 my feet. And Y schal be wastid as rot, and as a cloth, which is etun of a mou3te.

CAP. XIV.

A man is borun of a womman, and lyueth schort tyme, and is fillid with many wretchidnessis. Which goith out, and is desoulid as a flour; and fleeth as schadewe, and
dwellith neuere perfitli in the same staat. And gessist thou it worthi to opene thin i3en on siche a man; and to brynge hym in to doom with thee? Who may make a man clene conseuyed of vnclene seed? Whether not thou, which art aloone? The daies of man ben schorte, the noumbre of his monethis is at thee; thou hast set, ethir ordeyfied, hise termes, whiche moun not be passid. Therfor go thou awey fro hym a litil, that is, by withdrawyng of bodili lijf, that he haue reste; til the meede coueitid come, and his dai is as the dai of an hirid man. A tree hath hope, if it is kit doun; and eft it wexith greene, and hise braunches spreden forth. If the roote therof is eeld in the erthe, and the stok therof is ny3 deed in dust; it schal buriowne at the odour of watir, and it schal make heer, as whanne it was plauntid first. But whanne a man is deed, and maad nakid, and wastid; Y preye, where is he?

As if watris goen awei fro the see, and a ryuer maad voide wexe drie, so a man, whanne he hath slept, that is, deed, he schal not rise a5en, til heuene be brokun, that is, be maad newe; he schal not wake, nether he schal ryse togidere fro his sleep. Who 5iueth this to me, that thou defende me in helle, and that thou hide me, til thi greet veniaunce passe; and thou sette to me a tyme, in which thou haue mynde on me? Gessist thou, whethir a deed man schal lyue a5en?

In alle the daies, in whiche Y holde kny3thod, now Y abide, til my chaungyng come. Thou schalt clepe me, and Y schal answere thee; thou schalt dresse the ri5t half, that is, blis, to the werk of thin hondis. Sotheli thou hast noumbrid my steppis; but spare thou my synnes. Thou hast seelid as in a bagge my trespassis, but thou hast curid my wickidnesse. An hil fallynge droppith doun, and a rooche of stoon is borun ouer fro his place. Watris maken stoonys holowe, and the erthe is wastid litil and litil bi waischyng awey of watir; and therfor thou schalt leese men in lijk maner.
Thou madist a man strong a litil, that he schulde passe without ende; thou schalt chaunge his face, and schalt sende hym out. Whether hise sones ben noble, ether vnnoble, he schal not vndurstonde. Netheles his fleisch, while he lyueth, schal haue sorewe, and his soule schal morne on hym silf.

CAP. XV.

1, 2 Forsothe Eliphat Themanytes answeride, and seide, Whethyer a wise man schal answere, as spekynge a\textsuperscript{3}ens the wynd, and schal fille his stomac with brennyng, \textit{that is, ire}? For thou repriuest hym bi wordis, which is not lijk thee, and thou spekist that, that spedith not to thee. As myche as is in thee, thou hast avoidid drede; and thou hast take away preyeris bifor God. For wickidnesse hath tau\textsuperscript{3}t thi mouth, and thou suest the tunge of blasfemeris. Thi tunge, and not Y, schal condempne thee, and thi lippis schulen answere thee. Whether thou art borun the firste man, and art formed bifor alle little hillis? Whether thou herdist the counsel of God, and his wisdom is lower than thou? What thing knowist thou, whiche we knowen not? What thing vndurstondist thou, whiche we witen not? Bothe wise men and elde, myche eldre than thi fadris, ben among vs. Whether it is greet, that God coumforte thee? But thi schrewid wordis forbeden this. What reisith thin herte thee, and thou as thenkynge grete thingis hast i\textsuperscript{3}en astonyed? What bolneth thi spirit a\textsuperscript{3}ens God, that thou brynge forth of thi mouth siche wordis? What is a man, that he be with out wem, and that he borun of a womman appere iust? Lo! noon among hise seytis is vnchaungable, and heuenes ben not cleene in his si\textsuperscript{3}t. How myche more a man abhomynable and vnprofitable, that drynkith wickidnesse as water? I schal schewe to thee, here thou me; Y schal telle to thee that,
18 that Y si? Wise men knoulechen, and hiden not her fadris.
19 To whiche aloone the erthe is 3ouun, and an alien schal not
passe bi hem. A wicked man is proud in alle his daies; and
the noumbre of his 3eeris and of his tirauntrie is vncer-
teyn. The sown of drede is euere in his eereis, and whanne
pees is, he supposith euere tresouns. He bileueth not that
he may turne a^en fro derknessis to li^t; and biholdith
aboute on ech side a swerd. Whanne he stirith hym to seke
breed, he woot, that the dai of derknessis is maad redi in
his hond. Tribulacioun schal make hym aferd, and an-
gwisch schal cumpas hym, as a kyng which is maad redi to
batel. For he helde forth his hond a3ens God, and he was
maad strong a3ens Almy3ti God. He ran with neck reisid
a3ens God, and he was armed with fat nol. Fatnesse, that is,
pride comyng forth of temporal aboundaunce, hilide his face,
that is, the knowyng of vndurstondyng, and outward fatnesse
hangith doun of his sidis. He schal dwelle in desolat citees,
and in deseert, ethir forsakun, housis, that ben turned in to
biriels. He schal not be maad riche, nether his catel schal
dwelle stidefastli; nether he schal sende his roote in the
erthe, nether he schal go awei fro derknessis. Flawme schal
make drie his braunchis, and he schal be takun a wey bi
the spirit of his mouth. Bileue he not veynli disseyued bi
errour, that he schal be a3enbou5t bi ony prijs. Bifor that
hise daies ben fillid, he schal perische, and his hondis
schulen wexe drye; he schal be hirt as a vyne in the firste
flour of his grape, and as an olyue tre castinge awei his
flour. For the gaderyng togidere of an ipocrite is bareyn,
and fier schal deuoure the tabernaclis of hem, that taken
3iftis wilfuli. He conseuyede sorewe, and childide wickid-
nesse, and his wombe makith redi tretcheries.
Cap. XVI.

1, 2 Forsothe Joob answeride, and seide, Y herde ofte siche thingis; alle ȝe ben heuy coumfortouris. Whether wordis ful of wynd schulen haue an ende? ether ony thing is diseseful to thee, if thou spekist? Also Y myȝte speke thingis lijk to ȝou, and Y wolde, that ȝoure soule were for ȝmy soule; and Y wolde coumfort ȝou by wordis, and Y wolde moue ȝyn heed on ȝou; Y wolde make ȝou stronge bi my mouth, and ȝ wolde moue lippis as sparynge ȝou.

3 But what schal Y do? If Y speke, my sorewe restith not; and if Y am stille, it goith not awei fro me. But now my sorewe hath oppressid me, and alle my lymes ben dryuun in to nouȝt. My ryuelyngis seien witnessyng ȝzens me, and a fals spekere is reisid ȝzens my face, and ȝenze sheith me.

4 He gaderide togidere his woodnesse in me, and he manaasside me, and gnastide ȝzens me with his teeth; myn enemye bihelde me with ferful ȝen. Thei openyden her mouthis on me, and thei seiden schenship, and Smytiden my cheke; and thei ben fillid with my peynes. God hath closid me togidere at the wickid, and hath ȝoue me to the hondis of wickid men. Y thilke riche man and famouse sum tyme, am al to-brokun sudeynli; he helde my nol; he hath broke me, and hath set me as in to a signe. He hath cumpasside me with his speris, he woundide togidere my leendis; he sparide not, and schedde out myn entrails in to the erthe. He beet me with wounde on wounde; he as a giaunt felde in on me. Y sewide togidere a sak on my skyn; and Y hilide my fleisch with aische. My face bolnyde of wepyng, and myn iȝeliddis wexiden derke.

5 Y suffride these thingis with out wickidnesse of myn hond, that is, werk, whanne Y hadde cleene preieris to God. Erthe,
while thou not my blood, and my cry fynde not in thee a 
place of hidying. For, lo! my witnesse is in heuene; and 
the knowere of my conscience is in hise places. A! my 
frendis, ful of wordis, myn i3e droppith to God. And Y 
wolde, that a man were demed so with God, as the sone 
of man is demed with his felowe. For lo! schorte 3eeris 
passen, and Y go a path, bi which Y schal not turne a3en.

CAP. XVII.

1 My spirit schal be maad feble; my daies schulen be maad 
schort, and oneli the sepulcre is left to me. Y have not 
synned, and myn i3e dwellith in bittirnessis. Lord, delyuere 
me, and sette me bisidis thee; and the honde of 
ech fi3te a3ens me. Thou hast maad the herte of hem fer 
fro doctryn, ethir knowynge of treuthe; therfor thei schulen 
not be enhaunsid. He bihetith prey to felowis, and the 
i3en of his sones schulen faile. He hath set as in to a 
prouerbe of the comyn puple, and his saumple bifor hem.

2 Myn i3e dasewide at indignacioun; and my membris ben 
dryuun as in to nou3t. Just men schulen wondre on this 
thing; and an innocent schal be reisid a3ens an ypocrite.

3 And a iust man schal holde his weie, and he schal adde 
strengthe to clene hondis. Therfor alle 3e be convuertid, 
and come 3e; and Y schal not fynde in 3ou ony wiys man.

4 My daies ben passid; my thou3tis ben scaterid, turment-
ynge myn herte. Tho han turned the ny3t in to day; and 
est aftir derknessis hope li3t. If Y susteyne, ethir suffre 
patientli, helle is myn hous; and Y haue arayede my bed 
in derknessis. Y seide to rot, Thou art my fadur; and 
to wormes, 3e ben my modir and my sister. Therfor where 
16 is now myn abidyng? and who biholdith my pacience? Alle 
my thingis schulen go doun in to deppeste helle; gessist 
thou, whether reste schal be to me, nameli there.
JOB, XVIII.

CAP. XVIII.

1, 2 Forsothethe Baldach Suythes answeride, and seide, Til to what ende schalt thou booste with wordis? Vndurstonde thou first, and so speke we. Whi ben we arettid as beestis, and han we be foule bifor thee? What leesist thou thi soule in thi woodnes? Whether the erthe schal be forsakun for thee, and hard stoonys schulen be borun ouer fro her place? Whethir the liȝt of a wickid man schal not be quenchid; and the flawme of his fier schal not schyne? Liȝt schal wexe derke in his tabernacle; and the lanterne, which is on hym, schal be quenchid. The steppis of his vertu schulen be maad streit; and his counsel schal caste hym doun. For he hath sent his Feet in to a net; and he goith in the meschis thereof. His foot schal be holdun with a snare; and thirst schal brenne out ægens hym. The foot trappe of hym is hid in the erthe, and his snare on the path. Dredis schulen make hym aferd on ech side, and schulen biwlappe his Feet. His strengthe be maad feble bi hungur; and pouert asaile his ribbis. Deuoure it the fairnesse of his skyn; the firste gendrid deth waste hise armes. His trist be takun awei fro his tabernacle; and perischyng, as a kyng, aboue trede on hym. The felowis of hym that is not, dwelle in his tabernacle; brymston be spreyn in his tabernacle. The rootis of hym be maad drie bynethe; sotheli his ripe corn be al to-brokun aboue. His mynde perische fro the erthe; and his name be not maad solempne in stretis. He schal put hym out fro liȝt in to derknessis; and he schal bere hym ouer fro the world. Nethir his seed nether kynrede schal be in his puple, nether ony relifs in his cuntreis. The laste men schulen wondre in hise daies; and hidousnesse schal asaile
the firste men. Therfor these ben the tabernaclis of a wickid man; and this is the place of hym, that knowith not God.

CAP. XIX.

1, 2 Forsothe Joob answereide, and seide, Hou long turmente 3e my soule, and al to-breken me with wordis? Lo! ten sithis 3e schenden me, and 3e ben not aschamed, oppres-synge me. Forsothe and if Y koude not, wynkynnyng schal be with me. And 3e ben reisd azens me, and re-
6preuen me with my schenschipis. Nameli now vndurstonde 3e, that God hath turmentid me not bi euene doom, and 7hath cumpassid me with hise betyngis. Lo! Y suffrynge violence schal crye, and no man schal here; Y schal crye
8loude, and noon is that demeth. He bisette aboute my path, and Y may not go; and he settide derknessis in my 9weie. He hath spuylid me of my glorie, and hath take 10awey the coroun fro myn heed. He hath distried me on ech side, and Y perischide; and he hath take awei myn hope, as fro a tree pullid vp bi the roote. His stronge veniaunce was wrooth azens me; and he hadde me so as 12his enemye. Hise theues camen togidere, and maden to hem a wei bi me; and bisegiden my tabernacle in cumpas. 13He made fer my britheren fro me; and my knowun as 14aliens 3eden awei fro me. My nei3boris forsoken me; and 15thei that knewen me han forgete me. The tenauntis of myn hows, and myn handmaydis hadden me as a straunger; and 16Y was as a pilgrym bifor her i3en. Y clepide my seruaunt, and he answereide not to me; with myn owne mouth Y 17preiedy hym. My wijf wlatide my breeth; and Y preiedy 18the sones of my wombe. Also foolis dispisiden me; and whanne Y was goon awei fro hem, thei bacbitiden me. 19Thei, that weren my counselouris sum tyme, hadden ab-
homynacioun of me; and he, whom Y louede moost, was aduersarie to me. Whanne fleischis weren wastid, my boon cleuyde to my skyn; and oneli lippis ben left aboute my teeth. Haue 3e merci on me, haue 3e merci on me, nameli, 3e my frendis; for the hond of the Lord hath touchid me. 

22 Whi pursuen 3e me, as God pursueth; and benz fellid with my fleischis? Who 3yueth to me, that my wordis be writun?

24 Who 3yueth to me, that tho be writun in a book with an yrun poynhil, ethir with a plate of leed; ethir with a chisell be grauun in a flynt? For Y woot, that myn azenbiere lyueth, and in the laste dai Y schal rise fro the erthe; and eft Y schal be cumpassid with my skyn, and in my fleisch Y schal se God, my sauyour. Whom Y my silf schal se, and myn ijen schulen biholde, and not an other man. This 3yn hope is kept in my bosum. Whi therfor seien 3e now, Pursue we hym, and fynde we the roote of a word azens hym? Therfor fle 3e fro the face of the swerd; for the swerd is the vengere of wickidnessis, and wite 3e, that doom schal be.

Cap. XX.

1, 2 Forsothe Sophar Naamathites answeride, and seide, Ther- for my thou3tis dyuerse comen oon aftir anothir; and the mynde is rauiischid in to dyuerse thingis. Y schal here the techyng, bi which thou repreuest me; and the spirit of myn vndurstondyng schal answere me. Y woot this fro the bigynnyng, sithen man was set on erthe, that the preisyng of wickid men is schort, and the ioie of an ypocrite is at the licnesse of a poynit. Thou3 his pride stieth in to heuene, and his heed touchith the cloudis, he schal be lost in the ende, as a dunghil; and, thei that sien hym, schulen seie, Where is he? As a dreem sleynge awei he schal not be foundun; he schal passe as a ny3tis si3t. The ij3e that
sì®, hym schal not se; and his place schal no more biholde him. Hise sones schulen be al to-brokun with nedynesse; and hise hondis schulen ȝelede to hym his sorewe. Hise boonys schulen be fillid with the vices of his ȝong wexynge age; and schulen slepe with hym in dust. For whanne yuel was swete in his mouth, he hidde it vndur his tunge. He schal spare it, and schal not forsake it; and schal hide in his throte. His breed in his wombe schal be brokun with nedynesse; and hise hon^is schulen be to-hykynge to hym his sorewe. Hise boonys schulen be fillid with the vices of his ȝong wexynge age; and schulen slepe with hym in dust. For whanne yuel was swete in his mouth, he hidde it vndur his tunge. He schal spare it, and schal not forsake it; and schal hide in his throte. His breed in his wombe schal be turned in to galle of snakis withynne. He schal spue out the richessis, whiche he deuouride; and God schal drawe tho richessis out of his wombe. He schal souke the heed of snakis; and the tunge of an addre schal sle hym. Se he not the stremys of the flood of the stronde, of hony, and of botere. He schal suffre peyne for alle thingis whiche he hath do, netheles he schal not be wastid; aftir the multitude of his syndyngis, so and he schal suffre. For he brake, and made nakid the hows of a pore man; he rauyschide, and bildide it not. And his wombe was not fillid; and whanne he hath that, that he couetide, he may not holde in possessioun. No thing lefte of his mete; and therfor no thing schal dwelle of his goodis. Whanne he is fillid, he schal be maad streit; he schal be hoot, and alle sorewe schal falle in on hym. Y wolde, that his wombe be fillid, that he sende out in to hym the ire of his strong veniaunce, and reyne his batel on hym. He schal fle yrun armuris, and he schal falle in to a brasun boowe. Led out, and goynge out of his schethe, and schynynge, ether smytinge with leit, in to his bittirnesse; orrible fendis schulen go, and schulen come on hym. Alle derknessis ben hid in hise priuytees; fier, which is not teendid, schal deuoure hym; he schal be turmentid left in 27 his tabernacle. Heuenes schulen schewe his wickidnesse; 28 and erthe schal rise togidere aȝens hym. The seed of his hows schal be opyn; it schal be drawun doun in the dai
29 of the strong veniaunce of the Lord. This is the part of a wickid man, which part is zounu of God, and the eritage of hise wordis of the Lord.

Cap. XXI.

1, 2 Forsothe Joob answeride, and seide, Y preye, here 3e my wordis, and do 3e penaunce. Suffre 3e me, that Y speke; and leiz 3e aftir my wordis, if it schal seme worthi. Whether my disputyng is azens man, that skillfuli Y owe not to be sori? Perseyue 3e me, and be 3e astonyed; and sette 3e syngur on 3oure mouth. And whanne Y bithenke, Y drede, and tremblyng schakith my fleisch. Whi therfor lyuen wickid men? Thei ben enhaunsid, and coumfortid with richessis. Her seed dwellith bifor hem; the cumpeny of kynesmen, and of sones of sones dwellith in her sist. Her housis ben sikur, and pesible; and the 3erde of God is not on hem. The cow of hem conseuyede, and caluede not a deed calf; the cow caluyde, and is not priued of hir calf. Her litle children goen out as flockis; and her 3onge children maken fulli ioye with pleies. Thei holden tympan, and harpe; and ioien at the soun of organ. Thei leden in goodis her daies; and in a point thei goen doun to hellis. Whiche men seiden to God, Go thou awei fro us; we nylen the kunnyng of thi weies. Who is Almiʒti God, that we serue him? and what profitith it to vs, if we preien him? Netheles for her goodis ben not in her hond, that is, power, the counsel of wickid men be fer fro me. Hou ofte schal the lanterne of wickid men be quenchid, and flowing schal come on hem, and God schal departe the sorewis of hise stronge veniaunce? Thei schulen be as chaffis bifor the face of the wynd; and as a deed sparcle, whiche the whirlewynd scaterith abrood. God schal kepe the sorewe of the fadir to hise sones; and whanne he
20 hath zoldun, thanne he schal wite. Hise ȝen schulen se her sleyng; and he schal drynke of the stronge veniaunce of Almyȝti God. For whi what perteyneth it to hym of his hows aftir hym, thouȝ the noumbre of his monethis be half takun away? Whether ony man schal teche God kunynge, which demeth hem that ben hise? This ȝuel man dieth strong and hool, riche and blessful, that is, myrie. Hise entrails ben ful of fatnesse; and hise boonys ben moistid with merowis. Sotheli anothir wickid man dieth in the bittirnesse of his soule, and with uten ony richessis. And netheles thei schulen slepe togidere in dust, and wormes schulen hile hem. Certis Y knowe ȝoure wickid thouȝtis, and sentensis aȝens me. For ȝe seien, Where is the hows of the prince? and where ben the tabernaclis of wickid men? Axe ȝe ech of the weie-goeris; and ȝe schulen knowe, that he vndurstondith these same thingis, that an yuel man schal be kept in to the dai of perdicioun, and schal be led to the dai of woodnesse. Who schal repreue hise weies bifor hym? and who schal ȝelde to hym tho thingis, whiche he hath doon? He schal be led to the sepulcris; and he schal wake in the heep of deed men. He was swete to the stoonys, ether filihis, of helle; and drawith ech man aftir hym, and vnnoumbrable men bifor him. Hou therfor coumforten ȝe me in veyn, sithen ȝoure answeris ben schewid to repugne to trefthe?

CAP. XXII.

1 FORSOTHE Eliphat Themanytes anweride, and seide, Whether a man, ȝhe, whanne he is of perfit kunnyng, mai be comparisound to God? What profitith it to God, if thou art iust? ethir what schalt thou ȝyue to hym, if thi lijf is without wem? Whether he schal drede, and schal
repreue thee, and schal come with thee in to doom, and not for thi ful myche malice, and thi wickidnessis with out noundre, these peynes bifelden iustli to thee? For thou hast take awei with out cause the wed of thi britheren; and hast spuyld nakid men of clothis. Thou sauest not watir to the Feynt man; and thou withdrawist breed fro the hungri man. In the strengthe of thin arm thou haddist the lond in possessioun; and thou moost mysti heldist it. Thou leftist widewis voide; and al to-brakist the schuldris of fadirles children. Therfor thou art cumpassid with snaris; and sodeyn drede disturblith thee. And thou gessidist, that thou schuldist not se derknessis; and that thou schuldist not be oppressid with the fersnesse of watris flowyng. Whether thou thenkist, that God is hi3ere than heuene, and is enhaunsid aboue the coppe of sterris? And thou seist, What sotheli knowith God? and, He demeth as bi derknesse. A cloude is his hidying place, and he biholdith not oure thingis, and he goith aboute the herris of heuene. Whether thou coueitist to kepe the path of worldis, which wickid men han ofte go? Whiche were takun awei bifor her tyme, and the flood distriede the foundement of hem. Whiche seiden to God, Go thou awei fro vs; and as if Almy3ti God may do no thing, thei gessiden hym, whanne he hadde fillid her housis with goodis; the sentence of whiche men be fer fro me. Iust men schulen se, and schulen be glad; and an innocent man schal scorne hem. Whether the reisyng of hem is not kit doun, and fier schal deuoure the relifs of hem? Therfor assente thou to God, and haue thou pees; and bi these thingis thou schalt haue best fruytis. Take thou the lawe of his mouth, and sette thou his wordis in thin herte. If thou turnest a3en to Almy3ti God, thou schalt be bieldid; and thou schalt make wickidnesse fer fro thi tabernacle. He schal 3yue a flynt for erthe, and goldun
strondis for a flynt. And Almy^ti God schal be azens thin enemies; and siluer schal be gaderid togidere to thee. Thanne on Almy^ti God thou shalt flowe with delicis; and thou shalt reise thi face to God. Thou shalt preye hym, and he schal here thee; and thou shalt zekle thi vowis. Thou shalt deme a thing, and it schal come to thee; and lyzt schal schyne in thi weies. For he that is mekid, schal be in glorie; and he that bowith doun hisi i3en, schal be saued. An innocent schal be saued; sotheli he schal be saued in the clennesse of his hondis.

CAP. XXIII.

1, 2 Sotheli Joob answeride, and seide, Now also my word is in bitternesse, and the hond of my wounde is agreggid on my weilyng. Who 3yueth to me, that Y knowe, and fynde hym, and come til to his trone? Y schal sette doom bifor hym, and Y schal fille my mouth with blamyngis; that Y kunne the wordis, which he schal answere to me, and that Y vnderstonde, what he schal speke to me. Y nyle, that he stryue with me bi grett strengthe, nether oppresse me with the heuynesse of his gretnesse. Sette he forth equite a3ens me, and my doom come perfitli to victorie. If Y go to the eest, God apperith not; if Y go to the west, Y schal not vndurstonde hym; if Y go to the left side, what schal Y do? Y schal not take hym; if Y turne me to the ri3t side, Y schal not se hym. But he knowith my weie, and he schal preue me as gold, that passith thorou3 fier. My foot suede hisi steppis; Y kepte hisi weie, and Y bowide not awey fro it. Y 3ede not awei fro the comaundementis of hisi lippis; and Y hidde in my bosum the wordis of his mouth. For he is aloone, and no man may turne awei hisi thou^tis; and what euer thing he wolde, his wille dide this
Whanne he hath fillid his wille in me, also many othere lijk thingis ben redi to hym. And therfor Y am disturblid of his face, and Y biholdynge hym am anguyschid for drede. God hath maad neische myn herte, and Almy3ti God hath disturblid me. For Y perischide not for darknessis nei3ynge; nethir myist hilde my face.

Tymes ben not hid fro Almy3ti God; sotheli thei that knowen hym, knowen not his daies. Othere men turneden ouer the termes of nei3boris evilage, thei token awei flockis, and fedden tho. Thei driueden awei the asse of fadirlesse children, and token awei the cow of a widewe for a wed. Thei distrieden the weie of pore men, and thei oppressiden to-gidere the mylde men of erthe. Othere men as wielde assis in deseert goon out to her werk; and thei waken to prey, and bifor maken redy breed to her children. Thei kitten doun a feeld not hern, and thei gaderen grapis of his vyner, whom thei han oppressid bi violence. Thei leeuuen men nakid, and taken awei the clothis, to whiche men is noon hiling in coold; whiche men the reynes of munteyns weeten, and thei han noon hilyng, and bliclippen stoonys. Thei diden violence, and robbiden fadirles and modirles children; and thei spuyliden, ether robbiden, the comynte of pore men. Thei token awey eeris of corn fro nakid men, and goynge with out cloth, and fro hungry men. Thei weren hid in myddai among the heepis of tho men, that thirsten, whanne the presses ben trodun. Thei maden men of citees to weile, and the soulis of woundid men schulen crye; and God suffrith it not to go awei vnpunyschid. Thei weren rebel to list; thei knewen not the weyes therof. A mansleere
risith ful eerli, and sleeth a nedi man, and a pore man; 15 sotheli bi nyȝt he schal be as a nyȝt theef. The iȝe of avouter kepith derknesse, and seith, An yȝe schal not se 16 me; and he schal hile his face. Thei mynen housis in derknessis, as thei seiden togidere to hem silf in the dai; 17 and thei knewen not liȝt. If the morewtid apperith sudeynli, thei demen the schadewe of deth; and so thei goon in derknessis as in liȝt. He is unstable þan the face of the water; his part in erthe be cursid, and go he not bi the 19 weie of vyneris. Passe he to ful greet heete fro the watr伊斯 20 of snowis, and the synne of hym til to hellis. Merci forȝete hym; his swetenesse be a worm; be he not in mynde, but 21 be he al to-brokun as a tre vnfruytful. For he fedde the bareyn, and hir that childhith not, and he dide not wel to 22 the widewe. He drow doun stronge men in his strengthe; and whanne he stondith in greet state, he schal not bileue 23 to his lijf. God ȝaf to hym place of penaunce, and he mysusith that in to pride; for the iȝen of God ben in the 24 weies of that man. Thei ben reisid at a litil, and thei schulen not stonde; and thei schulen be maad low as alle thingis, and thei schulen be takun awei; and as the hyȝ- 25 nessis of eeris of corn thei schulen be al to-brokun. That if it is not so, who may repreue me, that Y lied, and putte my wordis bifor God?

CAP. XXV.

1, 2 Forsotho Baldach Suytes answeride, and seide, Power and drede is anentis hym, that is, God, that makith acording in ȝe hiȝe thingis. Whether noumbre is of hise knyȝtis? and 3 on whom schyneth not his liȝt? Whether a man compari- sound to God mai be justified, ether borun of a woman 4 mai appere cleene? Lo! also the moone schyneth not, and 5 mai
serris ben not cleene in his si3t; hou miche more a man rot, and the sone of a man a worm, is vnneelene and vile, if he is comparisound to God.

Cap. XXVI.

1, 2 Forsothe Joob answeride, and seide, Whos helpere art thou? whether of the feble, and susteyneste the arm of hym, which is not strong? To whom hast thou 3one counsel? In hap to hym that hath not wisdom; and thou hast schewid ful myche prudence. Ether whom woldist thou tecche? whether not hym, that made brething? Lo! giauntis weilen vnder watris, and thei that dwellen with hem. Helle is nakid bisor hym, and noon hilyng is to per dicioun. Which God stretchith forth the north on voide thing, and hangith the erthe on nou3t. Which God byndith watris in her cloudis, that tho breke not out togidere dounward. Whych God holdith the cheer of his secte, and spredith abrood theron his cloude. He hath cumpassid a terme to watris, til that li3t and derknessis be endid. The pilers of heuene tremblen, and dreden at his wille. In the strengthe of hym the sees weren gaderid togidere sudeynly, and his prudence smoot the proude. His spiryt ournele heuenes, and the crokid serpent was led out bi his hond, ledynge out as a mydwijf ledith out a child. Lo! these thingis ben seid in partie of hise weyes; and whanne we han herd vnnethis a litil drope of his word, who may se the thundur of his gretnesse?

Cap. XXVII.

1, 2 Also Joob addide, takynge his parable, and seide, God lyueth, that hath take awey my doom, and Almy3ti God,
that hath brought my soul to bitterness. For as long as
breath is in me, and the spirit of God is in my nose-thirlis,
my lipps schulen not speke wickednesse, nether my tunge
schal thenke a leesynge. Fer be it fro me, that Y deme sou
iust; til Y faile, Y schal not go awei fro myn innocence.
Y schal not forsake myiustifiying, which Y began to holde;
for myn herte repueth me not in al my lijf. As my wicked
enemy doth; myn aduersarie is as wicked. For what is the
hope of an ypocrite, if he rauyschith gredili, and God de-
lyuerith not his soule? Whether God schal here the cry of
hym, whanne angwisch schal come on hym? ether whether
he may delite in Almy5ti God, and inwardli clepe God in
al tyme? Y schal teche sou bi the hond of God, what
ingis Almy5ti God hath; and Y schal not hide. Lo! alle
3e knowen, and what speken 3e veyn thingis; with out cause?
This is the part of a wicked man anentis God, and the
eritage of violent men, ether rauwnours, whiche thei schulen
take of Almy5ti God. If hise children ben multiplied, thei
schulen be slayn in swerd; and hise sones sones schulen
not be fillid with breed. Thei, that ben residue of hym,
schulen be biried in perischyng; and the widewis of hym
schulen not wepe. If he gaderith togidere siluer as erthe,
and makith redi clothis as cley; sotheli he made redi, but
a iust man schal be clothid in tho, and an innocent man
schal departe the siluer. As a mou3te he hath bildid his
hous, and as a kepere he made a schadewyng place. A
rique man, whanne he schal die, schal bere no thing with
hym; he schal opene hise i3en, and he schal fynde no thing.
Pouert as water schal take hym; and tempestes schal op-
presse hym in the ny3t. Brennynge wynd schal take hym,
and schal do awei; and as a whirlewynd it schal rauysche
hym fro his place. He schal sende out tormentis on hym,
and schal not spare; he fleynge schal fle fro his hond. He
schal streyne hise hondis on him, and he schal hisse on hym, and schal biholde his place.

CAP. XXVIII.

1 Silver hath bigynnyngis of his veynes; and a place is to 2 gold, in which it is wellid togidere. Irun is takun fro erthe, 3 and a stoon resolued, ethir meltid, bi heete, is turned in to 4 money. God hath set tyme to derknessis, and he biholdith 5 the ende of alle thingis. Also a stronde departith a stoon of 6 derknesse, and the schadewe of deth, fro the puple goynge 7 in pilgrymage; it departith tho hillis, whiche the foot of a 8 nedi man for3at, and hillis with out weie. The erthe, wher- 9 of breed cam forth in his place, is destried bi fier. The 10 place of saphir ben stoonys therof, and the clottis therof ben 11 gold. A brid knewe not the weie, and the i3e of a vultur, 12 ethir rauenouse brid, bihelde it not. The sones of marchaunts 13 tretiden not on it, and a lyonesse passide not therbi. God 14 stretchide forth his bond to a flynt; he distriede hillis fro 15 the rootis. He hewide doun ryuers in stoonys; and his i3e 16 si; al precious thing. And he sou3te out the depthis of 17 floodis; and he brou3te forth hid thingis in to list. But 18 where is wisdom foundun, and which is the place of vndur- 19 stondyng? A man noot the prijs therof, nether it is foundun 20 in the lond of men lyuynge swetli, ether delicatli. The depthe 21 of watis seith, It is not in me: and the see spekith, It is not 22 with me. Gold ful cleene schal not be 3ouun for wisdom, 23 nether siluer schal be weied in the chaungyng therof. It 24 schal not be comparysound to the died colours of Iynde, not 25 to the moost preciouse stoon of sardius, nether to saphir. 26 Nether gold, nether glas schal be maad euene worth therto; 27 and hi3e and fer-apperynge vessels of gold schulen not be 28 chaungid for wisdom, nether schulen be had in mynde in
comparisoun therof. Forsothe wisdom is drawun of pryuy things; topasie of Ethiope schal not be maad euene worth to wisdom, and moost preciouse diyngis schulen not be set togidere in prijs, _ether comparisound_, thereto. Therfor wherof cometh wisdom, and which is the place of vnurstondyng? It is hid fro the i3en of alle lyuynge men; also it is hid fro briddis of heuene. Perdicioun and deeth seiden, Withoure cer comparisound, therto. Therfor wherof cometh wisdom, and which is the place of vndurstondyng? God vnurstondith the weye therof, and he knowith the place therof. For he biholdith the endis of the world, and biholdith alle thingis that ben vndur heuene. Which God made weigte to wyndis, and weiede watris in mesure. Whanne he settide lawe to reyn, and weie to tempestis sownynge; thanne he si3 wisdom, and telde out, and made redi, and sou3te out. And he seide to man, Lo! the drede of the Lord, thilke is wisdom; and to go awei fro yuel, _is vnurstondyng_.

**Cap. XXIX.**

1, 2 Also Joob addide, takynge his parable, and seide, Who 3yueth to me, that I be bisidis the elde monethis, bi the daies in whiche God kepte me? Whanne his lanterne schynede on myn heed, and Y 3ede in derknessis at his li3t. As Y was in the daies of my jongthe, whanne in priuete God was in my tabernacle. Whanne Almy3ti God was with me, and my children _weren_ in my cumpas; whanne Y waischide my feet in botere, and the stoon schedde out to me the stremes of oile; whanne Y 3ede forth to the 3ate of the citee, and in the street thei maden redi a chaier to me. 5onge men, _that is, wantoun_, sien me, and weren hid, and elde men risynge vp stoden; princes ceessiden to speke, and puttiden the fyngur on her mouth; dyukis refreyneden her vois, and her tounge cleuyde to her throte. An eere herynge blesside me,
and an i3e seyng 3eldide witnessyng to me; for Y hadde
delyueride a pore man criyng, and a fadirles child, that
hadde noon helpere. The blessyng of a man to perische
cam on me, and Y coumfortide the herte of a widewe. Y
was clothid with rj3tfulnesse; and Y clothide me as with a
cloth, and with my doom a diademe. Y was i3e to a blynede
man, and foot to a crokyd man. Y was a fadir of pore
men; and Y enqueride most diligentli the cause, which Y
knew not. Y al tobrik the grete teeth of the wicked man,
and Y took awei prey fro his teeth. And Y seide, Y schal
die in my nest; and as a palm tre Y schal multiplie daies.
My roote is openyde bisidis watris, and deew schal dwelle in
my repyng. My glorie schal euere be renulid, and my
bouwe schal be astorid in myn hond. Thei, that herden
me, abiden my sentence; and thei weren ententif, and weren
stille to my counsel. Thei dursten no thing adde to my
wordis; and my speche droppide on hem. Thei abididen
me as reyn; and thei openyden her mouth as to the softe
reyn comyng late. If ony tyme Y le3ide to hem, thei
bileueden not; and the li3t of my cheer felde not doun in to
erthe. If Y wolde go to hem, Y sat the firste; and whanne
Y sat as kyng, while the oost stood aboute, netheles Y was
comfortour of hem that morenyden.

Cap. XXX.

But now 3ongere men in tyme scornen me, whos fadris
deynede not to sette with the doggis of my flok. Of
whiche men the vertu of hondis was for nou3t to me, and
thei weren gessid vnworthi to that lijf. Thei weren bareyn
for nedynesse and hungur; that gnawiden in wildirnesse,
and weren pale for pouert and wretchidnesse; and eeten
eerbis, and the ryndis of trees; and the roote of iunyperis
was her mete. Whiche men rauyschiden these thingis fro
grete valeis; and whanne thei hadden foundun ony of alle,
6 thei runnen with cry to tho. Thei dwelliden in deseertis of
strongis, and in caues of erthe, ethir on grauel, ethir on cley.
7 Whiche weren glad among siche thingis, and arettiden de-
slines to be vnnder buschis. The sones of foolish and of vn-
noble men, and outirli apperynge not in erthe. But now
Y am turned in to the song of hem, and Y am maad a
prouerbe to hem. Thei holden me abhomynable, and flee
fer fro me, and dreden not to spete on my face. For God
hath openyd his arowe-caas, and hath turmentid me, and
hath set a bridil in to my mouth. At the riȝtside of the eest
my wretchidnessis risiden anoon; thei turneden vpsedoun
my feet, and oppressiden with her pathis as with floodis.
13 Thei destrieden my weies; thei settiden tresoun to me, and
hadden the maistri; and noon was that helpide. Thei seldin
in on me as bi a brokun wal, and bi ȝate openyd, and weren
strecthid forth to my wretchidnessis. Y am dryuun in to
nouȝt; he took awei my desir as wynd, and myn helpe
passide awei as a cloude. But now my soule fadith in my
sylf, and daies of turment holden me stidfastly. In nyȝt my
boon is persid with sorewis; and thei, that eten me, slepen
not. In the multitude of tho my cloth is wastid, and thei
han gird me as with coler of a coote. Y am comparisound
to cley, and Y am maad lijk to a deed sparcle and aisch.
20 Y schal cry to thee, and thou schalt not here me; Y stonde,
and thou biholdist not me. Thou art chaungid in to cruel
to me, and in the hardnesse of thin hond thou art aduersarie
22 to me. Thou hast reisid me, and hast set as on wynd; and
hast hurtlid me doun strongli. Y woot, that thou schalt
bitake me to deeth, where an hows is ordeyned to ech
lyuynge man. Nethelles thou sendist not out thin hond to
the wastyng of hem; and if thei fallen doun, thou schalt
40 JOB, XXXI.

25 saue. Y wepte sum tyme on him, that was turmentid, and
26 my soule hadde compassioun on a pore man. Y abood
goodis, and yuelis ben comun to me; Y abood list, and
27 derknessis brake out. Myn ynnere thingis buylden out
with outen my reste; daies of turment came bifor me.
28 Y 3ede morenyng, and Y roos with out woodnesse in the
29 cumpenye, and criede. Y was the brother of dragouns, and
30 the felow of ostrigis. My skyn was maad blak on me, and
31 my boonys drieden for heete. Myn harpe is turned in to
morenyng, and myn orgun in to the vois of weperis.

CAP. XXXI.

1 I made couenaunt with myn i5en, that Y schulde not
2 thenke of a virgyn. For what part schulde God aboue haue
3 in me, and eritage Almy^ti God of hize thingis? Whether
perdicioun is not to a wicked man, and alienacioun of God
4 is to men worchynge wickidnesse? Whether he biholdith
5 not my weies, and noumbrith alle my goyngis? If Y 3ede
6 in vanyte, and my foot hastide in gile, God weie me in
7 a iust balaunce, and knowe my symplenesse. If my step
8 bowide fro the weie; if myn i3e suede myn herte, and a
9 spotte cleuede to myn hondis; sowe Y, and another ete,
10 and my generacioun be drawun out bi the root. If myn
herte was disseyued on a womman, and if Y settide aspies
11 at the dore of my frend; my wijf be the hoore of anothir
12 man, and othir men be bowid don on hir. For this is
13 vnleucful, and the moost wickidnesse. Fier is deourynge
til to wastyng, and drawynge vp bi the roote alle genera-
14 ciouns. If Y dispiside to take doom with my seruaunt and
myn hand mayde, whanne thei stryueden a3ens me. What
sotheli schal Y do, whanne God schal rise to deme? and
whanne he schal axe, what schal Y answere to hym?
Whether he, that wrou^te also hym, made not me in the wombe, and o God formede me in the wombe? If Y denyede to pore men that, that thei wolden, and if Y made the ʒen of a wydewe to abide: if Y aloone eet my mussel, and a faderles child eet not therof; for merciful doyng encreesside with me fro my ʒong childhed, and ʒede out of my modris wombe with me; if Y dispiside a man passynege forth, for he hadde not a cloth, and a pore man with out hilyng; if hise sidis blessiden not me, and was not maad hoot of the fleecees of my scheep; if Y reiside myn hond on a fadirles child, ʒhe, whanne Y siʒ me the hiʒere in the ʒate; my schuldrre falle fro his ioynt, and myn arm with hise boonys be al to-brokun. For euere Y dredde God, as wawis wexynge gret on me; and Y myʒte not bere his birthun. If Y gesside gold my strengthe, and if Y seide to purid gold, Thou art my trist; if Y was glad on my many ritchessis, and for myn hond foond ful many thingis; if Y siʒ the sunne, whanne it schynede, and the moone goynge clereli; and if myn herte was glad in priuyte, and if Y kisside myn hond with my mouth; which is the moost wickidnesse, and denyng aʒens hiʒeste God; if Y hadde ioye at the fallyng of hym, that hatide me, and if Y ioide fulli, that yuel hadde founde hym; for Y ʒaf not my throte to do synne, that Y schulde asaile and curse his soule; if the men of my tabernacle seiden not, Who ʒyueth, that we be fillid of hise fleischis? a pilgrayme dwellide not with outforth; my dore was opyn to a weiegoere; if Y as man hidde my synne, and helide my wickidnesse in my bosum; if Y dredde at ful greet multitude, and if dispisyng of neyʒ-boris made me aferd; and not more Y was stille, and ʒede not out of the dore; who ʒyueth an helpere to me, that Almyʒti God here my desire? that he that demeth, write a book, that Y bere it in my schuldrre, and cumpasse it as
42

JOB, XXXII.

37 a coroun to me? Bi alle my degrees Y schal pronounce it, 38 and Y schal as offre it to the prynce. If my lond crieth 39 azens me, and hise forewis wepen with it; if Y eet fruytis therof with out money, and Y turmentide the soule of erthe- 40 tileris of it; a brere growe to me for wheete, and a thorn for barli.

CAP. XXXII.

1 Forsothe these thre men leften of to answere Joob, for 2 he semyde a iust man to hem. And Helyu, the sone of Barachel Buzites, of the kynrede of Ram, was wrooth, and hadde indignacioun; forsothe he was wrooth azens Joob, 3 for he seide hym silf to be iust bifor God. Sotheli Helyu hadde indignacioun azens the thre frendis of hym, for thei hadden not founde resonable answere, but oneli hadde con-

dempned Joob. Therfor Helyu abood Joob spekynge, for 5 thei, that spaken, weren eldere men. But whanne he hadde seyn, that thre *men* myzens not answere, he was wrooth 6 greetly. And Helyu, the sone of Barachel Buzites, an-
sweride, and seyde, *Y* am 5ongere in tyme, sotheli 3e ben eldere; therfor with heed holdun doun *Y* dreede to schewe 7 to *you* my sentence. For *Y* hopide that lengere age schulde speke, and that the multitude of 3eiris schulden teche 8 wisdom. But as *Y* se, spirit is in men, and the enspiryng, 
*ether reconacioun*, of Almy3ti God 3yueth vndurstondyng. 9 Men of long lijf ben not wise, and elde men vndurstonden 10 not doom. Therfor *Y* schal seie, Here 3e me, and *Y* also 11 schal schewe my kunnyng to 3ou. For *Y* abood 3oure wordis, *Y* herde 3oure prudence, as long as 3e disrespectiden 12 in 3oure wordis. And as long as *Y* gesside 3ou to seie ony thing, *Y* bihelde; but as *Y* se, noon is of 3ou, that may 13 repreue Joob, and answere to hise wordis; lest perauenture 3e seien, We han founde wisdom; God, and not man, hath
cast hym awei. Joob spak no thing to me, and Y not bi
3oure wordis schal answere hym. Thei dredden, and an-
sweriden no more, and token awei speche from hem silf.
16 Therfor for Y abood, and thei spaken not, thei stoden, and
17 answeriden no more; also Y schal answere my part, and
18 Y schal schewe my kunnyng. For Y am ful of wordis,
and the spirit of my wombe, that is, mynde; constreyneth
me. Lo! my wombe is as must with out spigot, ether a
ventyng, that brekith newe vessels. Y schal speke, and
brethe azen a litil; Y schal opene my lippis, and Y schal
answere. Y schal not take the persoone of man, and Y
schal not make God euene to man. For Y woot not hou
long Y schal abide, and if my Makere take me awei after
a litil tyme.

CAP. XXXIII.

1 Therfor, Joob, here thou my spechis, and herkene alle
my wordis. Lo! Y haue openyd my mouth, my tunge
schal speke in my chekis. Of symple herte ben my wordis,
and my lippis schulen speke clene sentence. The spirit of
God made me, and the brething of Almy3ti God quykenyde
me. If thou maist, answere thou to me, and stoonde thou
azens my face. Lo! God made me as and thee; and also
Y am formyd of the same cley. Netheles my myracle make
thee not afeerd, and myn eloquence be not greuouse to thee.
8 Therfor thou seidist in myn eeris, and Y herde the vois of
thi wordis; Y am cleene, and with out gilt, and unwemmed,
and wickidnesse is not in me. For God foond querels in
me, therfor he demyde me enemy to hym silf. He hath
set my feet in a stok; he kepte alle my pathis. Therfor
this thing it is, in which thou art not maad iust; Y schal
answere to thee, that God is more than man. Thou stryuest
agenus God, that not at alle wordis he answeride to thee.  
14 God spekith onys, and the secounde tyme he rehersith not  
the same thing. *God spekith* bi a dreem in the visioun of  
ny3t, whanne sleep fallith on men, and thei slepen in the  
6 bed. Thanne he openith the eeris of men, and he techith  
7 hem, and techith prudence; that he turne awei a man fro  
these thingis whiche he made, and delyuere hym fro pride;  
8 delyuerynge his soule fro corrupcioun, and his lijf, that it  
9 go not in to swerd. Also *God* blameth *a synnere* bi sorewe  
in the bed, and makith alle the boonys of hym to fade.  
20 Breed is maad abhomynable to hym in his lijf, and mete  
and hise boonys, that weren hilid, schulen be maad nakid.  
22 His soule schal nei3e to corrupcioun, and his lijf to thingis  
bryngynge deeth. If an aungel, oon of a thousynde, is  
spekynge for hym, that he telle the equyte of man, *God*  
schal haue mercy on hym, and schal seie, Delyuere thou  
hym, that he go not doun in corrupcioun; *Y* haue founde  
in what thing *Y* schal do merci to hym. His fleisch is  
wastid of turmentis; turne he azen to the daies of his 3onge  
wexynte age. He schal biseche God, and he schal be  
queuemeful to hym; and he schal se his face in hertly ioye,  
and he schal 5eldle to man his ri3tfulnesse. He schal biholde  
men, and he schal seie, *Y* haue synned, and verili *Y* haue  
trespassid; and *Y* haue not resseyued, as *Y* was worthi.  
28 For he delyueride his soule, that it schulde not go in to  
perischyng, but that he lyuynge schulde se li3t. Lo! God  
worthith alle these thingis in thre tymes bi alle men; that  
he a3en clepe her soulis fro corrupcioun, and li3ne in the  
31 li3t of lyuynge men. Thou, Joob, perseyue, and here me,  
and be thou stille, the while *Y* speke. Sotheli if thou hast  
what thou schalt speke, answere thou to me, speke thou;  
for *Y* wole, that thou appere iust. That if thou hast not,
here thou me; be thou stille, and Y schal teche thee wisdom.

CAP. XXXIV.

1, 2 And Helyu pronounside, and spak also these thingis, Wise men, here 3e my wordis, and lerned men, herkne 3e me; for the eere preueth wordis, and the throte demeth metis bi taast. Chese we doom to vs; and se we among vs, what is the betere. For Job seide, Y am iust, and God hath distried my doom. For whi lesynge is in demynge me, and myn arowe is violent with out ony synne. Who is a man, as Joob is, that drynkith scornyng as watir? that goith with men worchyng wickidnesse, and goith with vnfaithful men? For he seide, A man schal not plese God, he, thou he renneth with God. Therfor 3e men hertid, that is, vndurstonde, here 3e me; vnpite, ethir cruelle, be ser fro God, and wickidnesse fro Almy3ti God. For he schal 3lde the werk of man to hym; and bi the weies of ech man he schal restore to hym. For verili God schal not condempne with out cause; nether Almy3ti God schal distrie doom.

3 What othere man hath he ordeyned on the lond? ether whom hath he set on the world, which he made? If God dressith his herte to hym, he schal drawe to hym silf his spirit and blast. Ech fleisch schal faile togidere; and a man schal turne a3en in to aisch. Therfor if thou hast vndurstondyng, here thou that that is seid, and herkne the vois of my speche. Whether he that loueth not doom may be maad hool? and hou condempnest thou so myche him, that is iust? Which seith to the kyng, Thou art apostata; which clepith the duykis vnpitouse, ethir vnfaithful. Which takith not the persoones of princes, nether knew a tyraunt, whanne he stryuede a3ens a pore man; for alle men ben the werk of hise hondis. Thei schulen die sudeynli, and at mydny3t
puplis schulen be troblid, ethir schulen be bowid, as othere bookis han; and schulen passe, and schulen take awei a
violent man with out hond. For the i3en of God ben on
the weies of men, and biholdith alle goyngis of hem. No
derknessis ben, and no schadewe of deeth is, that thei, that
worchen wickidnesse, be hid there; for it is no more in
the power of man, that he come to God in to doom. God
schal al to-breke many men and vnumoubrable; and schal
make othere men to stonde for hem. For he knowith the
werkis of hem; therfor he schal brynge yn ni5t, and thei
schulen be al to-brokun. He smoot hem, as vnpitouse
men, in the place of seinge men. Whiche jeden awei fro
hym bi castyng afore, and nolden vndurstonde alle his
weies. That thei schulden make the cry of a nedi man
to come to hym, and that he schulde here the vois of pore
men. For whanne he grauntith pees, who is that con-
dempneth? Sithen he hidith his cheer, who is that seeth
hym? And on folkis and on alle men he hath power to do
siche thingis. Which makith a man ypocrite to regne, for
the synnes of the puple. Therfor for Y haue spoke to
God, also Y schal not forbede thee. If Y erride, teche
thou me; if Y spak wickidnesse, Y schal no more adde.
Whether God axith that wickidnesse of thee, for it displeside
thee? For thou hast bigunne to speke, and not Y; that
if thou knowist ony thing betere, speke thou. Men vndur-
stondynge, speke to me; and a wise man, here me. For-
sote the Joob spak folili, and his wordis sownen not techyng.
My fadir, be Joob preuede til to the ende; ceesse thou not
fro the man of wickidnesse, that addith blasfemye ouer his
synnes. Be he constreyned among vs in the meene tyme;
and thanne bi his wordis stire he God to the doom.
Cap. XXXV.

1, 2 Therefore Helyu spak eft these thingis, Whethir thi thou3t semeth euene, ether riȝtful, to thee, that thou schuldist seie, 3 Y am riȝtfulere than God? For thou seidist, That, that is good, plesith not thee; ethir what profitith it to thee, if Y do 4 synne? Therfor Y schal answere to thi wordis, and to thi 5 frendis with thee. Se thou, and biholde heuene, and biholde 6 thou the eir, that God is hiȝere than thou. If thou synnest aȝens hym, what schalt thou anoye hym? and if thi wickid- 7 nessis ben multiplied, what schalt thou do aȝens hym? Certis 8 if thou doist iustli, what schalt thou ȝyue to hym; ether 9 what schal he take of thin hond? Thi wickidnesse schal anoie a man, which is lijk thee; and thi riȝtfulnesse schal 9 helpe the sone of a man. Thei schulen cry for the mult- 10 titude of fals challengeris, and thei schulen weile for the tude of fALS CHALLENGERIS, AND THEI SCHULLEN WEILE FOR THE 10 violence of the arm of tIRAUNTIS. And Joob seide not, Where is God, that made me, and that ȝaf songis in the 11 nyȝt? Which God techith vs aboue the beestis of erthe, 12 and he schal teche vs aboue the briddis of heuene. There 13 of yu[e]le men. For God schal not here with out cause, 14 and Almyȝt God schal biholde the causis of eech man. 15 he, whanne thou seist, He biholdith not; be thou demed bifor 15 hym, and abide thou hym. For now he bryngith not in 16 his strong veniaunce, nether vengith greetli felonye. Therfor 16 Joob openith his mouth in veyn, and multiplieth wordis with out kunnyng.

Cap. XXXVI.

1, 2 Also Helyu addide, and spak these thingis, Suffre thou me a litil, and Y schal schewe to thee; for ȝit Y haue that,
that Y schal speke for God. Y schal reherse my kunnyng fro the bigynnynge; and Y schal preue my worchere iust.

For verili my wordis ben with out leesynge, and perfit kunnyng schal be preued to thee. God castith not awei my3i men, sithen he is my3i; but he saueth not wickid men, and he 3yueth dom to pore men. He takith not awei hise i3en fro a iust man; and he settith kyngis in seete with out ende, and thei ben reisid there. And if thei ben in chaynes, and ben boundun with the roopis of pouert, he schal shewe to hem her werke, and her grete trespassis; for thei weren violent, ethir rauenours. Also he schal opene her cere, that he chastise; and he schal speke, that thei turne a3en fro wickidnesse. If thei heren, and kepen, thei schulen fille her daies in good, and her 3eris in glorie. Sotheli if thei heren not, thei schulen passe bi swerd, and thei schulen be wastid in foli. Feyneris and false men stiren the ire of God; and thei schulen not crye, whanne thei ben boundun. The soule of hem schal die in tempest; and the lijf of hem among men of wymmens condiciouns. He schal delyuere a pore man fro his angwisch; and he schal opene the eere of hym in tribulacioun. Therfor he schal saue thee fro the streit mouth of the broddeste tribulacioun, and not hauynge a foundement vndur it; sotheli the rest of thi table schal be ful of fatnesse. Thi cause is demed as the cause of a wickid man; forsothe thou schalt resseyue thi cause and doom. Therfor ire overcome thee not, that thou oppresse ony man; and the multitude of 3iftis bowe thee not. Putte doun thi greetnesse with out tribulacioun, and putte doun alle stronge men bi strengthe. Dilaie thou not ny3t, that puplis stie for hem. Be thou war, that thou bowe not to wickidnesse; for thou hast bigunne to sue this wickidnesse afir wretchidnesse. Lo!

God is hi3 in his strengthe, and noon is lijk hym among
23 the 3yueris of lawe. Who mai seke out the weies of God? 
ethir who dar seie to hym, Thou hast wrou3t wickidnesse? 
24 Haue thou mynde, that thou knowist not his werk, of 
25 whom men sungun. Alle men seen God; ech man bi-
26 holdith afer. Lo! God is greet, ouercomynge oure kun-
nyng; the noumbrue of hise 3eeris is with out noumbrue.
27 Which takith awei the dropis of reyn; and schedith out 
28 reynes at the licnesse of flood3atis, whiche comen doun of 
29 the cloudis, that hilen alle thingis aboue. If he wole strechte 
30 forthe cloudis as his tente, and leite with his li3t fro aboue, 
31 he schal bille, 3he, the herris of the see. For bi these thingis 
he demeth pulpis, and 3yueth mete to many deedli men.

CAP. XXXVII.

32 In hondis he hidith li3t; and comaundith it, that it come 
33 eft. He tellith of it to his freend, that it is his possessioun; 
1 and that he may stie to it. Myn herte dredde of this thing, 
2 and is moued out of his place. It schal here an heryng 
in the seerfulnesse of his vois, and a sown comynge forth 
of his mouth. He biholdith ouere alle heuenes; and his 
4 li3t is ouere the termes of erthe. Sown schal rore aftir hym, 
he schal thundre with the vois of his greetnesse; and it 
5 schal not be sou3t out, whanne his vois is herd. God schal 
thundre in his vois wondurfulli, that makith grete thingis 
6 and that moue not be sou3t out. Which comaundith to 
the snow to come doun on erthe, and to the reynes of 
wijntir, and to the reynes of his strengthe. Which markith 
in the hond of alle men, that alle men knowe her werkis. 
8 An vnresonable beeste schal go in to his denne, and schal 
dwelle in his caue, ethir derke place. Tempestis schulen go 
10 out fro the ynnere thingis, and coold fro Arturus. Whanne 
God makith blowyng, frost wexith togidere; and eft ful
brood wairis ben sched out. Whete desirith cloudis, and 
cloudis spreden abrood her list. Whiche cloudes cumpassen 
alle thingis bi cumpas, whidur euere the wil of the gouernour 
ledith tho, to al thing which he comaundith to tho on the 
face of the world; whether in o lynage, ethir in his lond, 
ether in what euer place of his merci he comaundith tho 
to be foundun. Joob, herkene thou these thingis; stonde 
thou, and biholde the meruels of God. Whethir thou woost, 
whanne God comaundide to the reynes, that tho schulen 
schewe the list of his clouthis? Whether thou knowist the 
grete weies of clouthis, and perfit kunnyngis? Whether thi 
clouthis ben not hoote, whanne the erthe is blowun with 
the south? In hap thou madist with hym heuenes, which 
moost sad ben foundid, as of bras. Schewe thou to vs, 
what we schulen seie to hym; for we ben wlaappid in derk-
nessis. Who schal telle to hym, what thingis Y speke? 
3he, if he spekith, a man schal be deuourid. And now men 
seen not list; the eir schal be maad thicke sudenli in to 
cloouthis, and wynd passynge schal dryue awei tho. Gold 
schal come fro the north, and ferful preisyng of God. For 
we moun not fynde him worthili; he is greet in strengthe, 
and in doom, and in ri3tfulnesse, and may not be teld out. 
Therfor men schulen drede hym; and alle men, that semen 
to hem silf to be wise, schulen not be hardi to biholde.

Cap. XXXVIII.

1 Forsothe the Lord answeride fro the whirlewynd to Joob, 
and seide, Who is this man, wlaappyng sentences with vn-
wise wordis? Girde thou as a man thi leendis; Y schal 
axe thee, and answere thou to me. Where were thou, 
whanne Y settide the foundementis of erthe? schewe thou 
to me, if thou hast vndurstondyng. Who settide mesures
therof, if thou knowist? ethir who stretchide forth a lyne

theronné? On what thing ben the foundementis therof

maad fast? ethir who sente down the corner-stoon therof,

7 whanne the morew sterris hericden me togidere, and alle

8 the sones of God sungun ioyfuli? Who closide togidere the

see with doris, whanne it brak out comynge forth as of the

9 wombe? Whanne Y settide a cloude the hilyng therof, and

Y wlapide it with derknesse, as with clothis of 5ong childhed.

10 Y cumpasside it with my termes, and Y settide a barre, and

11 doris; and Y seide, Til hidur thou schalt come, and thou

schalt not go forth ferthere; and here thou schalt breke

12 togidere thi bolnynge wawis. Whethir aftir thi birthe thou

comauondist to the bigynnyng of dai, and schewidist to the

13 morewtid his place? Whethir thou heldist schakynge togidere

the laste partis of erthe, and schakedist awei wicked men

14 therfro? A seeling schal be restorid as cley, and it schal

15 stonde as a cloth. The li3t of wicked men schal be takun

16 away fro hem, and an hi3 arm schal be brokun. Whethir

thou entridist in to the depthe of the see, and walkidist in

17 the laste partis of the occian? Whether the 3atis of deeth

18 ben openyd to thee, and siest thou the derk doris? Whethir

thou hast biholde the brede of erthe? Schewe thou to me,

19 if thou knowist alle thingis, in what weie the li3t dwellith,

20 and which is the place of derknesse; that thou lede ech

thing to his termes, and thou vndurstonde the weies of

21 his hows. Wistist thou thanne, that thou schuldist be borun,

22 and knew thou the noumbre of thi daies? Whethir thou

entridist in to the tresours of snow, ether biheldist thou the

23 tresours of hail? whiche thingis Y made redy in to the

tyme of an enemy, in to the dai of fî3tyng and of batel.

24 Bi what weie is the li3t spred abrood, heete is departid on

25 erthe? Who 3af cours to the strongeste reyn, and weie of

26 the thundur sownynge? That it schulde reyne on the erthe
with out man in desert, where noon of deedli men dwellith?

27 That it schulde fille a lond with out weie and desolat, and
28 schulde brynge forth greene cerbis? Who is fadir of reyn,
29 ether who gendride the dropis of deew? Of whos wombe
30 3ede out iys, and who gendride frost fro heuene? Watris
31 ben maad hard in the licensse of stoon, and the ouer part
32 of occian is streyned togidere. Whether thou schalt mowe
33 ioyne togidere schynyngge sterris Pliades, ethir thou schalt
34 mowe distrie the cumpas of Arturis? Whether thou bryng-
35 ist forth Lucifer, that is, dai-sterre, in his tyme, and makist
36 euene-sterre to rise on the sones of erthe? Whether thou
37 knowist the ordre of heuene, and schalt sette the resoun
38 therof in erthe? Whethir thou schalt reise thi vois in to a
39 cloude, and the fersnesse of watris schal hile thee? Whethir
40 thou schalt sende leitis, and tho schulen go, and tho schulen
41 turne a3en, and schulen seie to thee, We ben present? Who
42 puttide wisdoom in the entrailis of man, ethir who 3af vn-
43 durstondygng to the cok? Who schal telle out the resoun
44 of heuene, and who schal make acordyng of heuene to
45 sleep? Whanne dust was foundid in the erthe, and clottis
46 weren ioyned togidere? Whether thou schalt take prey to
47 the lionesse, and schalt fille the soulis of hir whelpis, whanne
48 tho liggen in caues, and aspien in dennes? Who makith
49 redi for the crowe his mete, whanne hise briddis crien to
50 God, and wandren aboute, for tho han not meetis?

CAP. XXXIX.

1 Whethir thou knowist the tyme of birthe of wielde geet
in stoonys, ethir hast thou aspied hyndis bryngynge forth
2 calues? Hast thou nounbrid the monethis of her conseuyng,
3 and hast thou knowe the tyme of her caluyng? Tho ben
4 bowid to the calf, and caluen; and senden out roryngis. Her
calues ben departid, and goen to pasture; tho goen out, and
5 turnen not aazen to tho hyndis. Who let go the wielde asse
6 fre, and who loside the boondis of hym? To whom Y haue
30ue an hows in wildirnesse, and the tabernacles of hym in
7 the lond of saltnesse. He dispisith the multitude of citee; he
8 herith not the cry of an axere. He lokith aboute the hillis of
9 his lesewe, and he sekith alle greene thingis. Whether an
vnycorn schal wilne serue thee, ethir schal dwelle at thi
10 cratche? Whether thou schalt bynde the uncyorn with thi
11 chayne, for to ere, ethir schal he breke the clottis of valeis
12 aftir thee? Whether thou schalt haue trist in his grete
strength, and schalt thou leene to hym thi trauelis? Whether
thou schalt bileue to hym, that he schal selde seed to thee,
13 and schal gadere togidere thi cornfloor? The fethere of an
14 ostriche islijk the fetheris of a gerfawcun, and of an hauk:
which ostrige forsakith his eirun in the erthe, in hap thou schalt
15 make tho hoot in the dust. He Forgetith, that a foot tredith
16 tho, ethir that a beeste of the feeld al to-brekithe tho. He is
maad hard to hise briddis, as if thei ben not hise; he tra-
17 uelide in veyn, while no drede constreynede. For God hath
18 priued hym fro wisdom, and 3af not vnderstondyng to hym.
19 Whanne tyme is, he reisith the wengis an hi5; he scorneth
20 the hors, and his ridere. Whether thou schalt 3yue strengthe
to an hors, ether schal 3yue neiyng aboute his necke?
20 Whether thou schalt reyse hym as locustis? The glorie of
21 his nosethirlis is drede. He diggith erthe with the foot, he
22 fulli ioieth booldli; he goith azen armed men. He dispisith
23 ferdfulnesse, and he 3yueth not stide to swerd. An arowe-
caas schal sowne on hym; a spere and scheeld schal florische.
24 He is hoot, and gnastith, and swolewith the erthe; and he
25 arettith not that the crie of the trumpe sowneth. Whanne he
herith a clarion, he seith, Joie! he smellith batel afer; the
26 excityng of duykis, and the 3ellyng of the oost. Whether an
hauk spredinge abrood hise wyngis to the south, bigynneth
to haue fetheris bi thi wisdom? Whether an egle schal be
reisid at thi commaundement, and schal sette his nest in hiʒ
places? He dwellith in stoonys, and he dwellith in flyntis
brookun bifor, and in rochis, to whiche me may not neiʒe.
Fro thennus he biholdith mete, and hisen loken fro fer.
Hise briddis souken blood, and where euere a careyn is,
anoon he is present. And the Lord addide, and spak to
Joob, Whether he, that stryueth with God, schal haue rest so
liʒtli? Sotheli he, that repreueth God, owith for to answere
to hym. Forsothe Joob answeride to the Lord, and seide,
What may Y answere, which haue spoke liʒtli? Y schal
putte myn hond on my mouth. Y spak o thing, which thing
Y wold, that Y hadde not seid; and Y spak anothir thing, to
which Y schal no more adde.

C A P. XL.

1 Forsothe the Lord answeride to Joob fro the whirlewynd,
2 and seide, Girde thou as a man thi leendis, and Y schal axe
3 thee, and schewe thou to me. Whether thou schalt make
voide my doom, and schalt condenme me, that thou be
4 maad iust? And if thou hast an arm, as God hath, and if
thou thundrist with lijk vois, take thou fairnesse aboute thee,
5 and be thou reisid an hiʒ, and be thou gloriouse, and be thou
6 clothid in faire clothis. Distrie thou pride men in thi
woodnesse, and biholde thou, and make lowe ech bostere.
7 Biholde thou alle pride men, and schende thou hem; and
8 al to-breke thou wicked men in her place. Hide thou hem
in dust togidere, and drenche doun her faces in to a diceh.
9 And Y schal knowleche, that thi riʒt hond may saue thee.
10 Lo! behemot, whom Y made with thee, schal as an oxe ete
11 hey. His strengthe is in hise leendis, and his vertu is in the
JOB, XLI.

12 nawe of his wombe. He streyneth his tail as a cedre; the
13 senewis of his stones of gendrure ben foldid togidere. Hise
boony ben as the pipis of bras; the gristil of hym is as platis
14 of yrun. He is the bigynnyng of the weies of God; he, that
15 made hym, schal sette his swerd to hym. Hillis beren eerbis
to this behemot; alle the beestis of the feeld pleien there.
16 He slepith vndur schadewe, in the pryuet of rehed, in moiste
17 places. Schadewis hilen his schadewe; the salewis of the
18 ryuer cumpassen hym. He schal soupe vp the flood, and he
schal not wonde; he hath trist, that Jordan schal flowe in to
19 his mouth. He schal take hem bi the i3en of hym, as bi an
hook; and bi scharpe schaftis he schal perse his nosethirlis.
20 Whether thou schalt mowe drawe out leuyathan with an
21 hook, and schalt bynde with a roop his tunge? Whethir
22 thou schalt putte a ryng in his nosethirlis, ethir schalt perse
23 hyse cheke with an hook? Whether he schal multiplie
preieris to thee, ether schal speke softe thingis to thee?
24 Whether he schal make couenaunt with thee, and thou schalt
25 take him a seruaunt euerlastinge? Whether thou schalt
scorne hym as a brid, ethir schalt bynde hym to thin hand-
26 maidis? Schulen frendis kerue hym, schulen marchauntis
departe hym? Whether thou schalt fille nettis with his skyn,
27 and a leep of fischis with his heed? Schalt thou putte thin
hond on hym? haue thou mynde of the batel, and adde no
28 more to speke. Lo! his hope schal disseyue hym; and in
the sigt of alle men he schal be cast doun.

CAP. XLI.

1 I not as cruel schal reise hym; for who my af to me bifoer, that Y 3elde to hym?
2 Alle thingis, that ben vndur heuene, ben myne. Y schal not
3 spare hym for my3ti wordis, and maad faire to biseche. Who
4 schal schewe the face of his clothing, and who schal entre in
to the myddis of his mouth?  Who schal opene the zatis of his cheer?  ferdfulnesse is bi the cumpas of his teeth.  His bodi is as 3otun scheldys of bras, and ioyned togidere with 7 scalis ouerleiynge hem silf.  Oon is ioyned to another; and 8 sotheli brething goith not thorou3 tho.  Oon schal cleue to anothir, and tho holdynge hem silf schulen not be departid.  

His fnesynge is as schynynge of fier, and hisen ben as i5elidis of the morewtid.  Laumpis comen forth of his mouth, as trees of fier, that ben kyndlid.  Smoke cometh forth of hise nosethirlis, as of a pot set on the fier and boilynge.  His breeth makith colis to brenne, and flawme goith out of his mouth.  Strengthe schal dwelle in his necke, and nedynesse schal go bifor his face.  The membris of hise fleischis ben cleuynge togidere to hem silf; God schal sende floodis a3ens hym, and tho schulen not be borun to an other place.  His herte schal be maad hard as a stoon; and it schal be streyned togidere as the anefeld of a smith.  Whanne he schal be takun awei, aungels schulen drede; and thei aferd schulen be purgid.  Whanne swerd takith hym, it may not stonde, nethir spere, nether haburioun.  For he schal arette irun as chaffis, and bras as rotun tre.  A man archere schal not dryue hym awei; stoonys of a slynge ben turned in to stobil to hym.  He schal arette an hamer as stobil; and he schal scorne a florischynge spere.  The beemys of the sunne schulen be vndur hym; and he schal strewe to hym silf gold as cley.  He schal make the depe se to buyle as a pot; and he schal putte, as whanne oynementis buylen.  A path schal schyne aftir hym; he schal gesse the greet occian as wexynge eld.  No power is on erthe, that schal be comparisound to hym; which is maad, that he schulde drede noon.  He seeth al hi3 thing; he is kyng ouer alle the sones of pride.
1, 2 Forsothe Joob answeride to the Lord, and seide, Y woot, that thou maist alle thingis, and no thou thought is hid fro thee. Who is this, that helith counsel with out kunnyng? Therfor Y spak vnwiseli, and tho thingis that passiden ouer mesure my kunnyng. Here thou, and Y schal speke; Y schal axe thee, and answere thou to me. Bi heryng of eere Y herde thee, but now myn i3e seeth thee. Therfor Y repreeue me, and do penaunce in deed sparcle and aische. 7 Forsothe aftir that the Lord spak these wordis to Joob, he seide to Eliphat Themanytes, My stronge veniaunce is wrooth azens thee, and azens thi twey frendis; for 3e spaken not bifor me ri3ful thing, as my seruaunt Joob dide. Therfor take 3e to 3ou seuene bolis, and seuene rammes; and go 3e to my seruaunt Joob, and offre 3e brent sacrifice for 3ou. Forsothe Joob, my seruaunt, schal preie for 3ou; Y schal resseyue his face, that foli be not arettid to 3ou; for 3e spaken not bifor me ri3ful thing, as my seruaunt Joob dide. 9 Therfor Eliphat Themanytes, and Baldach Suythes, and Sophar Naamathites, 3eden, and diden, as the Lord hedde spoke to hem; and the Lord resseyuede the face of Joob. 10 Also the Lord was convertid to the penaunce of Joob, whanne he preiede for his frendis. And the Lord addide alle thingis double, whiche euere weren of Joob. Sotheli alle hise britheren, and alle hise sistris, and alle that knewen hym bfore, camen to hym; and thei eeten breed with hym in his hows, and moueden the heed on hym; and thei coumfortiden hym of al the yuel, which the Lord hadde brou3t in on hym; and thei 3auen to hym ech man o scheep, 12 and o goldun eere-ring. Forsothe the Lord blesside the laste thingis of Joob, more than the bigynnyng of hym; and fouretene thousynde of scheep weren maad to hym,
and sixe thousinde of camels, and a thousynde 3cockis of 13oxis, and a thousynde femal assis. And he hadde seuene sones, and thre dou^tiris; and he clepide the name of o dou^tir Dai, and the name of the secounde dou^tir Cassia, and the name of the thridde dou^tir An horn of wynmens 14oyenment. Sothelie no wynmen weren foundun so faire in al erthe, as the dou^tris of Joob; and her fadir 3af eritage 15to hem among her britheren. Forsothe Joob lyuede aftir these betyngis an hundrid and fourti 3eer, and si3 his e sones, and the sones of hisi sones, til to the fourthe generacioun; and he was deed eld, and ful of daies.

---

PSALMS.

Psalm I.

The firste salm.

1 Bleshid is the man, that 3ede not in the councel of wicked men; and stood not in the weie of synneris, and sat not in the chaier of pestilence. But his wille is in the lawe of the Lord; and he schal bithenke in the lawe of hym dai 3and ny3t. And he schal be as a tree, which is plauntid bisidis the rennyngis of watris; which tre schal 3yme his fruyt in his tyme. And his leef schal not falle doun; and alle thingis which euere he schal do schulen haue prosperite.

2 Not so wicked men, not so; but thei ben as dust, which the wynd castith awei fro the face of erthe. Therfor wicked men risen not a3en in doom; nethir synneres in the counce 6of iust men. For the Lord knowith the weie of iust men; and the weie of wicked men schal perische.
PSALMS, II, III.

Psalm II.

The second Psalm.

1. With gnastiden with teeth hethene men; and puplis
2. thousten veyn things? The kyngis of erthe stoden togidere;
   and princes camen togidere a5ens the Lord, and a5ens his
3. Crist? Breke we the bondis of hem; and cast we awei the
4. 3ok of hem fro vs. He that dwellith in heuenes schal scorne;
   and the Lord schal bimowe hem. Thanne he schal
   speke to hem in his ire; and he schal disturbance hem in his
5. 6 stronge veniaunce. Forsothe Y am maad of hym a kyng,
6. on Syon, his hooli hil; prechynge his comaundement. The
7. Lord seide to me, Thou art my sone; Y haue gendrid thee
8. to-dai. Axe thou of me, and Y schal 3yue to thee hethene
   men thin eritage; and thi possessioun the termes of erthe.
9. Thou schalt gouterne hem in an yrun 3erde; and thou schalt
10. breke hem as the vessel of a pottere. And now, 3e kyngis,
11. vndurstonde; 3e that demen the erthe, be lerud. Serue
12. 3e the Lord with drede; and make 3e ful ioye to hym with
13. tremblyng. Take 3e lore; lest the Lord be wrooth sumtyme,
14. and lest 3e perischen fio iust waie. Whanne his ire brenneth
   out in schort tyme; blessed ben alle thei, that tristen in hym.

Psalm III.

1. The title of the thridde salm. The salm of Davuid, whanne
2. 2 he fledde fro the face of Absolon, his sone.
3. Lord, whi ben thei multiplied that disturblen me? many
   men rysen a5ens me. Many men seien of my soule, Noon
4. helthe is to hym in his God. But thou, Lord, art myn
5. vptakere; my glorye, and enhaunsyng myn heed. With
   my vois Y criede to the Lord; and he herde me fro his
   hooli hil. I slepte, and was quenchid, and Y roos vp; for
the Lord resseyuede me. I schal not drede thousands of puple cumpassynge me; Lord, rise thou vp; my God, make s'thou me saaf. For thou hast smyte alle men beynge aduersaries to me with out cause; thou hast al to-broke the 9 teeth of synneris. Helthe is of the Lord; and thi blessyng, Lord, is on thi puple.

Psalm IV.

1 The title of the fourthe salm. To the victorie in orguns; the salm of Dauid.

2 Whanne Y inwardli clepid, God of my riȝtwisnesse herde me; in tribulacioun thou hast alargid to me. Haue thou mercy on me; and here thou my preier. Sones of men, hou long ben ye of heuy herte? whi louen ye vanite, and seken a leesyng? And wite ye, that the Lord hath maad merueilous his hooli man; the Lord schal here me, whanne Y schal crye to hym. Be ye wrothe, and nyle ye do synne; and for tho thingis whiche ye seien in 30ure hertis and in 63oure beddis, be ye compunct. Sacrifice ye the sacrifice of riȝtsfulnesse, and hope ye in the Lord; many seien, Who schewide goodis to vs? Lord, the liȝt of thi cheer is markid on vs; thou hast 30ue gladnesse in myn herte. Thei ben multiplied of the fruit of whete, and of wyn; and of her oile. In pees in the same thing; Y schal slepe, and take reste. For thou, Lord; hast set me syngulerli in hope.

Psalm V.

1 The title of the fuyethe salm. To the overcomere on the eritagis, the song of Dauid.

2 Lord, perseuyue thou my wordis with eeris; vndurstonde thou my cry. Mi kyng, and my God; 3yue thou tent to
Psalm IV.

1 The title of the sixte salm. To the overcomere in salmes, the salm of Daviud, on the eizthe.

2 Lord, repreue thou not me in thi stronge veniaunce; nether chastice thou me in thin ire. Lord, haue thou merci on me, for Y am sijk; Lord, make thou me hool, for alle my boonys ben troblid. And my soule is troblid greetli; but thou, Lord, hou long? Lord, be thou convertit, and delyuere my soule; make thou me saaf, for thi merci. For noon is in deeth, which is myndful of thee; but in helle
Psalm VII

1 The title of the seuenthe salm. For the ignoraunce of Davuid, which he songe to the Lord on the wordis of Ethiopien, the sone of Gemyny.

2 My Lord God, Y haue hopid in thee; make thou me saaf fro alle that pursuen me, and delyuere thou me. Lest ony tyme he as a lioun rauysche my soule; the while noon is that a3enbieth, nether that makith saaf. Mi Lord God, if Y 5 dide this thing, if wickidnesse is in myn hondis; if Y 3eldide to men 3eldyngne to me yuels, falle Y bi disseruyng voide fro 6 myn enemyes; myn enemy pursue my soule, and take, and defoule my lijf in erthe; and brynge my glorie in to dust. 7 Lord, rise thou vp in thin ire; and be thou reysid in the 8 coostis of myn enemyes. And, my Lord God, rise thou in the comauendement, which thou hast comauendid; and the 9 synagoge of puplis schal cumpasshe thee. And for this go thou a3en an hi3; the Lord demeth puplis. Lord, deme thou me bi my ri3tfulnesse; and bi myn innocence on 10 me. The wickidnesse of synneris be endid; and thou, God, sekyng the hertis and reynes, schalt dresse a iust 11 man. Mi iust help is of the Lord; that makith saaf ri3t- 12 ful men in herte. The Lord is a iust iuge, stronge and
13 pacient; whether he is wrooth bi alle daies? If se ben not 
converted, he schal florische his sword; he hath bent his 
14 bouwe, and made it redi. And therynne he hath maad redi 
the vessels of deth; he hath fulli maad his arewis with bren-
15 nynge thingis. Lo! he conseuyede sorewe; he peynfuli 
16 brouste forth vnri5tfulnesse, and childide wickidnesse. He 
openide a lake, and diggide it out; and he felde in to the 
17 dich which he made. His sorewe schal be turned in to his 
heed; and his wickidnesse schal come down in to his necke. 
18 I schal knouleche to the Lord bi his ri3tfulnesse; and Y schal 
synge to the name of the hi3este Lord.

Psalm VIII.

The title of the ei3the salm. To the overcomere, for 
pressours, the salm of David.

2 Lord, thou art oure Lord; thi name is ful wonderful in al 
erthe. For thi greet doyng is reisid, aboue heuenes. Of the 
mouth of 3onge children, not spekynge and soukynge mylk, 
3 thou madist perfili heriyng, for thin enemyes; that thou 
4 destrie the enemy and avengere. For Y schal se thin heue-
5 nes, the werkis of thi syngris; the moone and sterris, whiche 
6 thou hast foundid. What is a man, that thou art myndeful 
of hym; ethir the sone of a virgyn, for thou visitist hym? 
7 Thou hast maad hym a litil lesse than aungels; thou hast 
8 corouned hym with glorie and onour, and hast ordeyned 
9 hym aboue the werkis of thin hondis. Thou hast maad 
suget alle thingis vndur hise feet; alle scheep and oxis, 
10 furthermore and the beestis of the feeld; the briddis of the 
11 eir, and the fischis of the see; that passen bi the pathis of 
12 the see. Lord, thou art oure Lord; thi name is wondurful 
in al erthe,
The title of the nynthe salm. In to the ende, for the pryuytees of the sone, the salm of Daviud.

Lord, Y schal knouleche to thee in al myn herte; Y schal telle alle thi merueils. Thou hiȝeste, Y schal be glad, and Y schal be fulli ioieful in thee; Y schal synge to thi name. For thou turnest myn enemy abac; thei schulen be maad feble, and schulen perische fro thi face. For thou hast maad my doom and my cause; thou, that demest riȝtfulnesse, hast set on the trone. Thou blamedist hethene men, and the wicked perischide; thou hast do awei the name of hem in to the world, and in to the world of world. The swerdis of the enemy failiden in to the ende; and thou hast distried the citees of hem. The mynde of hem perischide with sown; and the Lord dwellith with outen ende. He made redi his trone in doom; and he schal deme the world in equite, he schal deme pupilis in riȝtfulnesse. And the Lord is maad refuyt, ether help, to a pore man; an helpere in couenable tymes in tribulacioun. And thei, that knowen thi name, haue hope in thee; for thou, Lord, hast not forsake hem that seken thee. Synge 3e to the Lord, that dwellith in Syon; telle 3e his studyes among hethene men. God forgetith not the cry of pore men; for he hath mynde, and sekith the blood of hem. Lord, haue thou merci on me; se thou my mekenesse of myn enemyes. Which enhaunsist me fro the 3atis of deeth; that Y telle alle thi preisyngis in the 3atis of the douȝter of Syon. Y schal be fulli ioeyful in thin helthe; hethene men ben fast set in the perisching, which thei maden. In this snare, which thei hidden, the foot of hem is kauȝt. The Lord makynge domes schal be knownun; the synnere is takun in the werkis of hise hondis. Synneris be turned togidere in to helle; alle folkis, that forgotten God. For the
forgetynge of a pore man schal not be in to the ende; the
cacience of pore men schal not perische in to the ende.
10 Lord, rise thou vp, a man be not coumfortid; folkis be
demyd in thi siȝt. Lord, ordeine thou a lawe-makere on
them; wite folkis, that thei ben men. (X.) Lord, whi hast
thou gо fer awei? thou dispisist in couenable tymes in tribu-
laciuon. While the wickid is proud, the pore man is brent;
thei ben taken in the counsels, bi whiche thei thenken.
3 Forwhi the synnere is preisid in the desiris of his soule; and
4 the wickid is blessid. The synnere wraththide the Lord;
v the multitude of his ire he schal not seke. God is not in
his siȝt; hise weies ben desouled in al tyme. God, thi domes
ben takun awei fro his face; he schal be lord of alle hise
enemyes. For he seide in his herte, Y schal not be moued,
fro generacioun in to generacioun without yuel. Whos mouth
is ful of cursyng, and of bitternesse, and of gyle; trauel and
8 sorewe is vndur his tungue. He sittith in aspies with ryche
men in priuyettes; to sle the innocent man. Hise iȝen bi-
holden on a pore man; he settith aspies in hid place, as a
lioun in his denne. He settith aspies, for to rauysche a
pore man; for to rauysche a pore man, while he drawith the
pore man. In his snare he schal make meke the pore man;
he schal bowe hym sylf, and schal falle doun, whanne he
hath be lord of pore men. For he seide in his herte, God
hath forȝete; he hath turned awei his face, that he se not in
to the ende. Lord God, rise thou vp, and thin hond be
enhaunsid; forȝete thou not pore men. For what thing
terride the wickid man God to wraththe? for he seide in his
herte, God schal not seke. Thou seest, for thou biholdist
trauel and sorewe; that thou take hem in to thin hondis.
The pore man is left to thee; thou schalt be an helpere to
the fadirles and modirles. Al to-breke thou the arme of the
synnere, and yuel willid; his synne schal be souȝt, and it
Psalm X (XI).

1 The title of the tenth salm. To the victorie of David.

2 I triste in the Lord; hou seien se to my soule, Passe
3 thou ouere in to an hil, as a sparowe doith? For lo! syn-
neris han bent a bouwe; thei han maad redi her arowis
in an arowe-caas; for to schete in derknesse rightful
herte. For thei han distryed, whom thou hast maad perfit;
4 but what dide the rightful man? The Lord is in his hooli
temple; he is Lord, his seete is in heuene. Hise i3en bi-
holden on a pore man; hise i3elidis axen the sones of men.
5 The Lord axith a iust man, and vnfeithful man; but he, that
6 loueth wickidnesse, hatith his soule. He schal reyne
snaris on synful men; fier, brymston, and the spirit of tempestis
7 ben the part of the cuppe of hem. For the Lord is rightful,
and louede rightfulnessis; his cheer i3 equite, ethir even-
nesse.

Psalm XI (XII).

1 The title of the eleuenthe salm. To the victorie on the
ci3te, the song of David.

2 Lord, make thou me saaf, for the hooli failide; for treuthis
3 ben maad litle fro the sones of men. Thei spaken veyn
thingis, ech man to hys nei3bore; thei han gileful lippis, thei
4 spaken in herte and herte. The Lord destrie alle gileful
lippis; and the greet spekynge tunge. Whiche seiden, We
schulen magnyfie our e tunge, our lippes ben of vs; who is
6 our e lord? For the wretchednesse of nedy men, and for
the weilyng of pore men; now Y schal ryse vp, seith the
Lord. I schal sette in helthe; Y schal do tristili in hym.
7 The spechis of the Lord ben chast spechis; siluer examynyd
8 bi fier, preued fro erthe, purgid seuen folde. Thou, Lord,
schalt kepe vs; and thou schalt kepe vs fro this generacioun
9 with outen ende. Wickid men goen in cumpas; bi thin hi-
ness e thou hast multiplied the sones of men.

Psalm XII (XIII).

1 The title of the twelfthe salm. To the victorie of Davud.

LORD, hou long forgetist thou me in to the ende? hou
2 long turnest thou awei thi face fro me? Hou long schal Y
sette counsels in my soule; sorewe in my herte bi dai?
3, 4 Hou long schal myn enemy be reisid on me? My Lord
God, biholde thou, and here thou me. Li3tne thou myn
5 i3en, lest ony tyme Y slepe in deth; lest ony tyme myn
enemye seie, Y hadde the maistri a3ens hym. Thei, that
6 Y hopide in thi merci. Myn herte schal fulli haue ioie in
thin helthe; Y schal synge to the Lord, that 3yueth goodis
to me, and Y schal seie salm to the name of the hi3este
Lord.

Psalm XIII (XIV).

1 The title of the thretenthe salm. To the victorie of
Davud.

The vnwise man seide in his herte, God is not. Thei ben
corrupt, and ben maad abhomynable in her studies; noon is
2 that doith good, noon is til to oon. The Lord bihelde fro
heuene on the sones of men; that he se, if ony is vndur-
3 stondynge, ethir sekyenge God. Alle bowiden awei, togidere thei ben maad vnprofitable; noon is that doth good, noon is til to oon. The throte of hem is an open sepulcre, thei diden gilefuli with her tungis; the venym of snakis is vndur her lippis. Whos mouth is ful of cursyng and bittrenesse; her feet ben swift to schede out blood. Sorewe and cursidnesse is in the weies of hem, and thei knewen not the weie of pees; the drede of God is not bifor her iʒen. Whether alle men that worchen wickidnesse schulen not knowe; that deuowren my puple, as mete of breed? Thei clepeden not the Lord; thei trembliden there for dreed, where was no drede; for the Lord is in a riʒful generacioun. Thou hast schent the counsel of a pore man; for the Lord is his hope. 7 Who schal ʒyue fro Syon helthe to Israel? Whanne the Lord hath turned awei the caitifte of his puple; Jacob schal fulli be ioiful, and Israel schal be glad.

Psalm XIV (XV).

The title of the fourtenth salm. The salm of Daviidaid.

1 Lord, who schal dwelle in thi tabernacle; ether who schal reste in thin hooli hil? He that entrith with out wem; and worchith riʒfulnesse. Which spekith treuthe in his herte; which dide not gile in his tunge. Nethir dide yuel to his neiʒbore; and took not schenschip aʒens his neiʒboris. A wickid man is brouʒt to nouʒt in his siʒt; but he glorifieth hem that dreden the Lord. Which swerith to his neiʒbore, and disseyueth not; which ʒaf not his money to vsure; and took not ʒiftis on the innocent. He, that doith these thingis, schal not be moued with outen ende.
Psalm XV (XVI).
The title of the sixteenth psalm. Of the meke and symple, the salm of David.

1. 2 Lord, kepe thou me, for Y haue hopid in thee; Y seide to the Lord, Thou art my God, for thou hast no nede of my goodis. To the seyntis that ben in the lond of hym; he made wonduerful alle my willis in hem. The sikenessis of hem ben multiplied; aftirward thei hastiden. I schal not gadire togidere the conuenticulis, ethir title couentis, of hem of bloodis; and Y schal not be myndeful of her names bi my lippis. The Lord is part of myn eritage, and of my passion; thou art, that schalt restore myn eritage to me. Coordis felden to me in ful clere thingis; for myn eritage is ful clee to me.

3 I schal blesse the Lord, that 3af vndurstondyng to me; fernermore and my reynes blameden me til to nyʒt. I purueide euere the Lord in my siʒt; for he is on the riʒthalf to me, that Y be not mowed. For this thing myn herte was glad, and my tunge ioyede fulli; fernermore and my fleisch schal reste in hope. For thou schalt not forsake my soule in helle; nether thou schalt ʒyue thin hooli to se corrupcioun. Thou hast maad knowun to me the weies of lijf; thou schalt fille me of gladnesse with thi cheer; delityngis ben in thi riʒthalf til in to the ende.

Psalm XVI (XVII).
The title of the sixteenth psalm. The preier of David.

1 Lord, here thou my riʒfulnesse; biholde thou my preier. Perseuye thou with eeris my preier; not maad in gileful lippis.

2, 3 Mi doom come forth of thi cheer; thin iʒen se equite. Thou hast preued myn herte, and hast visitid in niʒt; thou hast examynyd me bi fier, and wickidnesse is not foundun in me.
That my mouth speke not the werkis of men; for the wordis of thi lippis Y haue kept harde weies. Make thou perfitt my goyngis in thi pathis; that my steppis be not moued. I criede, for thou, God, herdist me; bowe doun thin eere to me, and here thou my wordis. Make wondurful thi mercies; that makist saaf men hopynge in thee. Kepe thou me as the appil of the i3e; fro men a3enstondynge thi ri3t hond. Keuere thou me vndur the schadewe of thi wyngis; fro the face of vnpitouse men, that han turmentid me. Myn enemyes han cumpassid my soule; thei han closide togidere her fatnesse; the mouth of hem spak pride. Thei castiden me forth, and han cumpassid me now; thei ordyned to bowe doun her i3en in to erthe. Thei, as a lioun maad redi to prey, han take me; and as the whelp of a lioun dwellynge in hid places. Lord, rise thou vp, bifor come thou hym, and disseyue thou hym; deluyere thou my lijf fro the vnpitouse, deluyere thou thi swerd fro the enemies of thin hond. Lord, departe thou hem fro a fewe men of the lond in the lijf of hem; her wombe is fillid of thin hid thingis. Thei ben fillid with sones; and thei leften her reliis to her litle children. But Y in ri3tfulnesse schal appere to thi si3t; Y schal be fillid, whanne thi glorie schal appere.

Psalm XVII (XVIII).

1 The title of the seuentenethe salm. To victorie, the word of the Lord to Daviid; which spak the wordis of this song, in the dai in which the Lord deluyerede hym fro the hond of alle hise enemyes, and fro the hond of Saul; and he seide:

2 Lord, my strengthe, Y schal loue thee; the Lord is my stidfastnesse, and my refuyt, and mi deliuerere. Mi God is myn helpere; and Y schal hope in to hym. My defendere, and the horn of myn helthe; and myn vptakere. I schal
preise, and ynwardli clepe the Lord; and Y schal be saaf fro
5 myn enemyes. The sorewis of deth cumpassiden me; and
6 the strondis of wickidnesse disturbliden me. The sorewis of
helle cumpassiden me; the snaris of deeth bifor ocupiieden
7 me. In my tribulacioun Y inwardli clepide the Lord; and Y
criede to my God. And he herde my vois fro his hooli
8 temple; and my cry in his si3t entride in to hise eeris. The
erthe was mouede togidere, and tremblede togidere;
9 the foundementis of hillis weren troblid togidere, and weren
moued togidere; for he was wrooth to hem. Smoke stiede
in the ire of hym, and fier brente out fro his face; coolis
were kyndlid of hym. He bowide doun heuenes, and cam
doun; and derknesse was vndur hise feet. And he stiede on
cherubym, and flei; he fley ouer the pennes of wyndis. And
he settide derknesses his hidyng-place, his tabernacle in his
cumpas; derk water was in the cloudes of the lowere eir.
13 Ful cleer cloudis passiden in his si3t; hail and the coolis of
fier. And the Lord thundrid fro heuene; and the hi5este
15 safl his vois, hail and the coolis of fier *camen doun*. And he
sente hise arowis, and distriede tho men; he multipliede leytis,
and disturblide tho men. And the wellis of watris apperiden;
and the foundementis of the erthe weren schewid. Lord, of
17 thi blamyng; of the brething of the spirit of thin ire. He
sente fro the hi3este place, and took me; and he took me fro
many watris. He delyuerede me fro my strongeste enemyes;
and fro hem that hatiden me, for thei weren coumfortid on
me. Thei camen bifor me in the dai of my turment; and
19 the Lord was maad my defendere. And he ledde out me in
to breede; he maad me saaf, for he wolde me. And the
Lord schal 3elde to me bi my rj3fulnesse; and he schal 3elde
22 to me bi the clennesse of myn hondis. For Y kepte the
weies of the Lord; and Y dide not vneithfuli fro my God.
23 For alle hise domes *ben* in my si3t; and Y puttide not awei
24 fro me hise riȝtfulnessis. And Y schal be vnwemmed with hym; and Y schal kepe me fro my wickidnesse. And the Lord schal ȝelde to me bi my riȝtfulnesse; and bi the clen-
nesse of myn hondis in the siȝt of hise iȝen. With the hooli, thou schalt be hooli; and with a man innocent, thou schalt be innocent. And with a chosun man, thou schalt be chosun;
and with a weiward man, thou schalt be weiward. For thou schalt make saaf a meke puple; and thou schalt make meke the iȝen of proude men. For thou, Lord, liȝtne my lanterne; my God, liȝtne thou my derknessis. For bi thee Y schal be delyuered fro temptacioun; and in my God Y schal go ouer the wal. Mi God, his weie is vndefoulid, the speches of the Lord ben examyned bi fier; he is defendere of alle men hopynge in hym. For whi, who is God, out-takun the Lord? ethir who is God outakun oure God? God that hath gird me with vertu; and hath set my weie vnwemmed. Which made perfit my feet as of hertis; and ordeynynge me on hiȝe thingis. Which techith myn hondis to batel; and thou hast set myn armys as a brasun bouwe. And thou hast ȝoue to me the kyuerung of thin helthe; and thi riȝthond hath vptake me. And thi chastisyng amendide me in to the ende; and thilke chastisyng of thee schal teche me. Thou alargidist my paaces vndur me; and my steppis ben not maad vnstide-
ast. Y schal pursue myn enemyes, and Y schal take hem; and Y schal not turne til thei failen. I schal al to-breke hem, and thei schulen not move stone; thei schulen falle vndur my feet. And thou hast gird me with vertu to batel; and thou hast supplauntid, ȝether dissheyd, vndur me men risynge aȝens me. And thou hast ȝoue myn enemyes abac to me; and thou hast distried men hatynge me. Thei crieden, and noon was that maad hem saaf; thei crieden to the Lord, and he herde not hem. And Y schal al to-breke hem, as dust bisor the face of wynd; Y schal do hem awei, as the cley of
Psalm XVIII (XIX).

1 The title of the cixtenthe salm. To victorie, the salm of David.

2 Heuenes tellen out the glorie of God; and the firmament tellith the werkis of hise hondis. The dai tellith out to the dai a word; and the ny3t scheweth kunnyng to the ny3t.

3 No langagis ben, nether wordis; of whiche the voices of hem ben not herd. The soun of hem 3ede out in to al erthe; and

4 the wordis of hem 3eden out in to the endis of the world. In the sunne he hath set his tabernacle; and he as a spouse comynge forth of his chaumber. He fulli ioyede, as a giaunt, to renne his weie; his goynge out was fro hi3este heuene. And his goyng a3en was to the hi3este therof; and noon is

5 that hidith hym sifl fro his heet. The lawe of the Lord is with out wem, and convertith soulis; the witnessyng of the Lord is faithful, and 3yueth wisdom to litle children. The rightfulnessis of the Lord ben ri3ful, gladdynge hertis; the

6 commaundement of the Lord is cleere, li3tnynge i3en. The

7 streitis. Thou schalt delyuere me fro a3enseiyngis of the puple; thou schalt sette me in to the heed of folkis. The puple, which Y knewe not, seruede me; in the herynge of eere it obeiede to me. Alien sones lieden to me, alien sones wexiden elde; and crokiden fro thi pathis. The Lord lyueth, and my God be blessid; and the God of myn helthe be enhaunsid. God, that 3auest veniaunces to me, and makist suget puple vndur me; my delyuerere fro my wrathful enemies. And thou schalt enhaunse me fro hem, that risen

8 a3ens me; thou schalt delyuere me fro a wickid man. Ther-

9 for, Lord, Y schal knouleche to thee among naciouns; and Y schal seie salm to thi name. Magnyfiynge the helthis of his kyng; and doynge merci to his crist David, and to his seed til in to the world.
hooli drede of the Lord dwellith in to world of world; the
domes of the Lord ben trewe, justified in to hem sylf. Des-
sirable more than gold, and a stoon myche precious; and
swettere than hony and honycoomb. Forwhi thi seruaunt
kepith thoo; myche 3eldyng is in tho to be kept. Who
undurstandith trespassis? make thou me cleene fro my priuy
synnes; and of alien synnes spare thi seruaunt. If the forscid
defautis ben not, Lord, of me, than Y schal be with out wem;
and Y schal be clensid of the mooste synne. And the spechis
of my mouth schulen be, that tho plese; and the thenkyng
of myn herte euere in thi sigt. Lord, myn helpere; and myn
agenbiere.

Psalm XIX (XX).
The title of the nyntenthe salm. To victorie,
the salm of David.

1 The Lord here thee in the dai of tribulacioun; the name
of God of Jacob defende thee. Sende he helpe to thee fro the
hooli place; and fro Syon defende he thee. Be he myndeful
of al thi sacrifice; and thi brent sacrifice be maad fat.
5yue he to thee aftir thin herte; and conferme he al thi
counsel. We schulen be glad in thin helthe; and we schulen
be magnysied in the name of oure God. The Lord fille
alle thin axyngis; nowe Y haue knowe, that the Lord hath
maad saaf his crist. He schal here hym fro his hooly
heuene; the helthe of his ri3t hond is in poweris. Thes in
charis, and these in horsis; but we schulen inwardli clepe
in the name of oure Lord God. Thei ben boundun, and
felden doun; but we han rise, and ben reisid. Lord, make
thou saaf the kyng; and here thou vs in the dai in which
we inwardli clepen thee.
PSALMS, XX, XXI (XXI, XXII).

PSALM XX (XXI).

The title of the twentieth salm. To victorie, the salm of David.

1 Lord, the kyng schal be glad in thi vertu; and he schal ful out haue ioye greetli on thin helthe. Thou hast 3oue to hym the desire of his herte; and thou hast not defraudid hym of the wille of hise lippis. For thou hast bifor come hym in the blessyngis of swetnesse; thou hast set on his heed a coroun of precious stoon. He axide of thee lijf, and thou 3auest to hym; the lengthe of daies in to the world, and in to the world of world. His glorie is greet in thin helthe; thou schalt putte glorie, and greet fayrnesse on hym.

2 For thou schalt 3yue hym in to blessing in to the world of world; thou schalt make hym glad in ioye with thi cheer. For the kyng hopith in the Lord; and in the merci of the higëste he schal not be mowed. Thyn hond be foundun to alle thin enemies; thi ri3thond fynde alle hem that haten thee. Thou schalt putte hem as a furneis of fier in the tyme of thi cheer; the Lord schal disturble hem in his ire, and fier schal deuoure hem. Thou schalt leese the fruyt of hem fro erthe; and thou schalt leese the seed of hem fro the sones of men. For thei bowiden yuels a3ens thee; thei thoustæn counseils, whiche thei mystæn not stablische. For thou schalt putte hem abac; in thi relifs thou schalt make redi the cheer of hem. Lord, be thou enhaunsid in thi vertu; we schulen synge, and seie opinly thi vertues.

PSALM XXI (XXII).

The title of the oon and twentieth salm. To overcome, for the morewetid hynd; the salm of David.

2 God, my God, biholde thou on me, whi hast thou forsake me? the wordis of my trespassis ben fer fro myn helthe.
3 Mi God, Y schal crye bi dai, and thou schalt not here; and bi ny3t, and not to vnwisdom to me. Forsothe thou, the preisyng of Israel, dwellist in holynesse; our e fadris hopiden in thee, thei hopiden, and thou delyueridist hem. Thei crieden to thee, and thei weren maad saaf; thei hopiden in thee, and thei weren not schent. But Y am a worm, and not man; the schenschip of men, and the outcastyng of the puple. Alle men seynge me scorneden me; thei spaken with lippis, and stiriden the heed. He hopide in the Lord, delyuere he hym; make he hym saaf, for he wolde hym. For thou it art that drowist me out of the wombe, thou art myn hope fro the tetis of my modir; in to thee Y am cast forth fro the wombe. Fro the wombe of my modir thou art my God; departe thou not fro me. For tribulacioun is next; for noon is that helpith. Many calues cumpassiden me; fatte boHs bisegiden me. Thei openyden her mouth on me; as doith a lioun rauyschynge and rorynge. I am sched out as watir; and alle my boonys ben scaterid. Myn herte is maad, as wex fletynge abrood; in the myddis of my wombe. Mi vertu driede as a tiyl-stoon, and my tung cleued to my chekis; and thou hast brou3t forth me in to the dust of deth. For many doggis cumpassiden me; the counsel of wickid men bisegide me. Thei delueden myn hondis and my feet; thei noumbriden alle my boonys. Sotheli thei lokiden, and bihelden me; thei departiden my clothis to hem sif, and thei senten lot on my cloth. But thou, Lord, delai not thin help fro me; biholde thou to my defence. God, delyuere thou my lijf fro swerd; and delyuere thou myn oon aloone fro the hond of the dogge. Make thou me saaf fro the mouth of a lioun; and my meke-nesses fro the hornes of vyncornes. I schal telle thi name to my britheren; Y schal preise thee in the myddis of the chirche. 5e that dreden the Lord, herie hym; alle the
Psalm XXII (XXIII).

The title of the two and twentieth psalm. The psalm, otherwise the song of David.

The Lord governeth me, and no thing shall fail to me; in the place of pasture there he hath set me. He nurschide me on the watir of refreischyng; he conuertide my soule. He ledde me forth on the pathis of riȝtfulnesse: for his name. For whi thou Y schal go in the myddis of schadewe of deeth; Y schal not drede yuels, for thou art with me. Thi ȝerde and thi staf; tho han coumfortid me. Thou hast maad redi a boord in my siȝt; aȝens hem that troblen me. Thou hast maad fat myn heed with oyle; and my cuppe, fillinge greetli, is ful cleer. And thi merci schal sue me;

seed of Jacob, glorifie ȝe hym. Al the seed of Israel drede hym; for he forsook not, nethir dispiside the preier of a pore man. Nethir he turnede awei his face fro me; and whanne Y criede to hym, he herde me. Mi preisyng is at thee in a greet chirche; Y schal ȝelde my vowis in the siȝt of men dredynge hym. Pore men schulen ete, and schulen be fillid, and thei schulen herie the Lord, that seken hym; the hertis of hem schulen lyue in to the world of world. Alle the endis of erthe schulen bithenke; and schulen be conuertid to the Lord. And alle the meynees of hethene men; schulen worschipe in his siȝt. For the rewme is the Lordis; and he schal be Lord of hethene men. Alle the fatte men of erthe eeten and worschipiden; alle men, that goen doun in to erthe, schulen falle doun in his siȝt. And my soule schal lyue to hym; and my seed schal serue him. A generacioun to comyng schal be teld to the Lord; and heuenes schulen telle his riȝtfulnesse to the puple that schal be borun, whom the Lord made.
in alle the daies of my lijf. And that Y dwelle in the hows of the Lord; in to the lengthe of daies.

Psalm XXIII (XXIV).

1 The title of the thre and twentithe salm. The song of Dauid.

The erthe and the fulnesse therof is the Lordis; the world, and alle that dwellen therynne is the Lordis. For he foundide it on the sees; and made it redi on floodis. Who schal stie in to the hil of the Lord; ethir who schal stonde in the hooli place of hym? The innocent in hondis, and in cleene herte; whiche took not his soule in veyn, nether swoor in gile to his neibore. This man schal take blessyng of the Lord; and mercy of God his helthe. This is the generacioun of men sekynge hym; of men sekynge the face of God of Jacob. 3e princes, take vp zoure zatis, and euerelastynge zatis, be reisid; and the kyng of glorie schal entre. Who is this kyng of glorie? the Lord strong and mysti, the Lord mysti in batel. 3e princes, take vp zoure zatis, and euerelastynge zatis, be reisid; and the kyng of glorie schal entre. Who is this kyng of glorie? the Lord of vertues, he is the kyng of glorie.

Psalm XXIV (XXV).

1 The title of the foure and twentithe salm. To Dauid.

2 Lord, to thee Y haue reisid my soule; my God, Y truste in thee, be Y not aschamed. Nethir myn enemyes scorne me; for alle men that suffren thee schulen not be schent. Alle men doynge wickyd thingis superfluli; be schent. Lord, schewe thou thi weies to me; and teche thou me thi pathis. Dresse thou me in thi treuthe, and teche thou me, for thou art God my sauyour; and Y suffride thee al
Psalm XXV (XXVI).

1 The title of the fynge and twentithe salm. To David.

Lord, deme thou me, for Y entride in myn innocens; and Y hopynge in the Lord schal not be made vnstidfast.

2 Lord, preue thou me, and asaie me; brenne thou my reynes,
The Lord is my listening, and my help; whom shall I fear? The Lord is the defender of my life; for whom shall I tremble? The while noisful men neigh on me; for to eat my flesh is. My enemies, that trouble me; thei weren maad sijk and felden doun. Thou castels stonden togidere a3ens me; myn herte schal not drede. Thou batel risith a3ens me; in this thing Y schal haue hope. I axide of the Lord o thing; Y schal seke this thing; that Y dwelle in the hows of the Lord alle the daies of my lijf. That Y se the wille of the Lord; and that Y visite his temple. For he hidde me in his tabernacle in the dai of yuelis; he defendide me in the hid place of his tabernacle. He enhaunside me in a stoon; and now he enhaunside myn heed ouer myn enemies. I cumpasside, and offride in his tabernacle a sacrifice of criyng; Y schal synge, and Y schal seie salm

The title of the sixe and twentieth salm. To Dauid.

The Lord is my listening, and my help; whom shall I fear? The Lord is the defender of my life; for whom shall I tremble? The while noisful men neigh on me; for to eat my flesh is. My enemies, that trouble me; thei weren maad sijk and felden doun. Thou castels stonden togidere a3ens me; myn herte schal not drede. Thou batel risith a3ens me; in this thing Y schal haue hope. I axide of the Lord o thing; Y schal seke this thing; that Y dwelle in the hows of the Lord alle the daies of my lijf. That Y se the wille of the Lord; and that Y visite his temple. For he hidde me in his tabernacle in the dai of yuelis; he defendide me in the hid place of his tabernacle. He enhaunside me in a stoon; and now he enhaunside myn heed ouer myn enemies. I cumpasside, and offride in his tabernacle a sacrifice of criyng; Y schal synge, and Y schal seie salm
to the Lord. Lord, here thou my vois, bi which Y criede
8 to thee; haue thou merci on me, and here me. Myn herte
seide to thee, My face sou3te thee; Lord, Y schal seke est
9 thi face. Turne thou not awei thi face fro me; bouwe thou
not awei in ire fro thi seruaunt. Lord, be thou myn helpere,
10 forsake thou not me; and, God, myn helthe, dispise thou
11 the Lord hath take me. Lord, settte thou a lawe to me in
thi weie; and dresse thou me in thi path for myn enemyes.
12 Bitake thou not me in to the soules of hem, that troblen
me; for wickid witnessis han rise a3ens me, and wickyd-
13 nesse liede to it silf. I bileue to see the goodis of the
14 Lord; in the lond of hem that lyuen. Abide thou the
Lord, do thou manli; and thin herte be coumfortid, and
suffre thou the Lord.

PSALM XXVII (XXVIII).

The title of the seuen and twentithe salm. To Davud.

Lord, Y schal crye to thee; my God, be thou not stille
fro me, be thou not stille ony tyme fro me; and Y schal
2 be maad lijk to hem, that goen doun in to the lake. Lord,
here thou the vois of my bisechyng, while Y preie to thee;
3 whyle Y reise myn hondis to thin hooli temple. Bitake thou
not me togidere with synneris; and leese thou not me with
hem that worchen wickidnesse. Whyche speken pees with
4 her nei3bore; but yuels ben in her hertis. 3yue thou to
hem vpe the werkis of hem; and vpe the wickidnesse of
her fyndyngis. 3yue thou to hem vpe the werkis of her
5 hondis; 3elde thou her 3eldyng to hem. For thei vndur-
stoden not the werkis of the Lord, and bi the werkis of hise
hondis thou schalt destrie hem; and thou schalt not biilde
6 hem. Blissid be the Lord; for he herde the vois of my
Psalm XXVIII (XXIX).

The title of the eigti and twentithe salm. The salm, ethir song of David.

5e sones of God, brynge to the Lord; brynge 3e to the Lord the sones of rammes. Brynge 3e to the Lord glorie and onour; brynge 3e to the Lord glorie to his name; herie 3e the Lord in his hooli large place. The vois of the Lord on watris, God of mageste thundride; the Lord on many watris. The vois of the Lord in vertu; the vois of the Lord in greet doyng. The vois of the Lord brekynge cedris; and the Lord schal breke the cedris of the Liban. And he schal al to-breke hem to dust as a calf of the Liban; and the derling was as the sone of an vyncorn. The vois of the Lord departynge the flawme of fier; the vois of the Lord schakynge desert; and the Lord schal stire togidere the desert of Cades. The vois of the Lord makynge redi hertis, and he schal schewe thicke thingis; and in his temple alle men schulen seie glorie. The Lord makith to enhabite the greet flood; and the Lord schal sitte kyng with outen ende. The Lord schal 3yue vertu to his puple; the Lord schal blesse his puple in pees.
Psalm XXIX (XXX).

1 The title of the nyne and twentith salm. The salm of song, for the halcyonyng of the howes of David.

2 Lord, Y schal enhaunse thee, for thou hast vp take me; and thou delitidist not myn enemye on me. Mi Lord God, Y criede to thee; and thou madist me hool. Lord, thou leddist out my soule fro helle; thou sauedist me fro hem that goen doun into the lake. 3e seyntis of the Lord, synge to the Lord; and knowleche 3e to the mynde of his hoolynesse. For ire is in his indignacioun; and lijs is in his wille. Wepyng schal dwelle at euentid; and gladnesse at the morewtid. Forsothe Y seide in my plentee; Y schal 8 not be moused with outen ende. Lord, in thi wille; thou hast 3oue vertu to my fairnesse. Thou turnedist awei thi 9 face fro me; and Y am maad disturblied. Lord, Y schal 10 crye to thee; and Y schal preye to my God. What profit is in my blood; while Y go doun in to corrupcioun? Whether dust schal knouleche to thee; ethir schal telle thi treuthe? The Lord herde, and hadde merci on me; 11 the Lord is maad myn helpere. Thou hast turned my weilyng in to joye to me; thou hast to-rent my sak, and 13 hast cumpassid me with gladnesse. That my glorie synge to thee, and Y be not compunct; my Lord God, Y schal knouleche to thee with outen ende.

Psalm XXX (XXXI).

1 The title of the thrittithe salm. To victorie, the salm of David.

2 Lord, Y hopide in thee, be Y not schent with outen ende; 3 delyuere thou me in thi riȝtfulnesse. Bouwe doun thin eere
to me; haaste thou to delyuer me. Be thou to me in to God defendere, and in to an hows of refuyt; that thou
make me saaf. For thou art my strengthe and my refuyt;
and for thi name thou schalt lede me forth, and schalt
nurische me. Thou schalt lede me out of the snare, which
thei hidden to me; for thou art my defendere. I take my
spirit in to thin hondis; Lord God of treuthe, thou hast
a5en-bou5t me. Thou hatist hem that kepren vanytees super-
fluli. Forsothe Y hopide in the Lord; Y schal haue fulli
ioie, and schal be glad in thi merci. For thou byheldist
my mekenesse; thou sauedist my lijf fro nedis. And thou
closidist not me togidere withynne the hondis of the enemy;
thur hast sett my feet in a large place. Lord, haue thou
merci on me, for Y am troblid; myn i5e is troblid in ire,
my soule and my wombe ben troblid. For whi my lijf failide
in sorewe; and my 3eeris in weilnges. Mi vertu is maad
feble in pouert; and my boonys ben disturbld. Ouere alle
my enemys Y am maad schenship greetli to my nei^boris;
and drede to my knowun. Thei that sien me with-outforth,
fledden fro me; Y am 3ouun to for5etyng, as a deed man
fro herte. I am maad as a loru5 vessel; for Y herde dis-
pisyng of many men dwellynge in cumpas. In that thing
thei camen togidere a5ens me; thei counceliden
to take my lijf. But, Lord, Y hopide in thee; Y seide,
Thou art my God; my tymes ben in thin hondis. Delyuer
thou me fro the hondis of mynen enemys; and fro hem
that pursuen me. Make thou cleer thi face on thi seruaunt;
Lord, make thou me saaf in thi merci; be Y not schent,
for Y inwardli clepide thee. Unpitouse men be aschamed,
and be led forth in to helle; gileful lippys be maad doumbe.
That speken wickidnesse a5ens a iust man; in pride, and
in mysusyng. Lord, the multitude of thi sweetnesse is ful
greet; which thou hast hid to men dredynge thee. Thou
hast maad a perfit thing to hem, that hopen in thee; in the si3t of the sones of men. Thou schalt hide hem in the priuyte of thi face; fro disturblyng of men. Thou schalt defende hem in thi tabernacle; fro a3enseiying of tungis. Blessid be the Lord; for he hath maad wondur-
ful his merci to me in a strengthid citee. Forsothe Y seide in the passyng of my soule; Y am cast out fro the face of thin i3en. Therfor thou herdist the vois of my preier; while Y criede to thee. Alle 3e hooli men of the Lord, loue hym; for the Lord schal seke treuthe, and he schal selde plenteuousli to hem that doen pride. Alle 3e that hopen in the Lord, do manli; and 3oure herte be coumfortid.

PSALM XXXI (XXXII).
The title of the oon and thrittithe salm. Lernyng to David.

1 Blessid ben thei, whose wickidnessis ben for3ouun; and 2 whose synnes ben hilid. Blessid is the man, to whom the 3Lord arrettide not synne; nethir gile is in his spirit. For Y was stille, my boonys wexiden elde; while Y criede al 4 dai. For bi dai and ny3t thin hond was maad greouse on me; Y am turned in my wretchednesse, while the thorn 5 is set in. I made my synne knowun to thee; and Y hidde not my vnri5tfulnesse. I seide, Y schal knouleche a3ens me myn vnri5tfulnesse to the Lord; and thou hast for3oue 6 the wickidnesse of my synne. For this thing ech hooli man schal preye to thee; in couenable tyme. Netheles in the greet flood of many watris; tho schulen not nei3e to 7 thee. Thou art my refuyt fro tribulacioun, that cumpass-
ide me; thou, my fulli ioiyng, delyuere me fro hem that 8 cumpassen me. Y schal 3yue vnderstondyng to thee, and Y schal teche thee; in this weie in which thou schalt 9 go, Y schal make stidefast myn i3en on thee. Nile 3e be
maad as an hors and mule; to whiche is noon vndurstand-ynge. Lord, constreyne thou the chekis of hem with a ber-
10onacle and bridil; that neiʒen not to thee. Many betyngis
ben of the synnere; but merci schal cumpasse hym that
hopith in the Lord. 3e iust men, be glad, and make fulli
ioie in the Lord; and alle 3e riʒtful of herte, haue glorie.

Psalm XXXII (XXXIII).

The two and thretithe salm hath no title.

1 3e iust men, haue fulli ioye in the Lord; presyng togi-
derere bicometh riʒtful men. Knouleche 3e to the Lord in
an harpe; synge 3e to hym in a sautre of ten strengis.
2 Synge 3e to hym a newe song; seie 3e wel salm to hym
4 in criyng. For the word of the Lord is riʒtful; and alle
5 hise werkis ben in feithfulnesse. He loueth merci and
6 doom; the erthe is ful of the merci of the Lord. Heuenes
ben maad stidfast bi the word of the Lord; and al the
7 vertu of tho bi the spirit of his mouʒth. And he gaderith
togidere the watris of the see as in a bowge; and settith
8 depe watris in tresours. Al erthe drede the Lord; sotheli
9 alle men enhabitynge the world ben mouyd of hym. For
he seide, and thingis weren maad; he comaundide, and
10 thingis weren maad of nouʒt. The Lord distrieth the coun-
sels of folkis, forsothe he repreueth the thouʒtis of puplis;
11 and he repreueth the counsels of prynces. But the counsel
of the Lord dwellith with outen ende; the thouʒtis of his
12 herte dwellen in generacioun and into generacioun. Blessid
is the folk, whose Lord is his God; the puple which he
13 chees into eritage to hym sifł. The Lord bihelde fro heuene;
14 he siʒ alle the sones of men. Fro his dwellyng place maad
redi bifor; he bihelde on alle men, that enhabiten the erthe.
15 Which made syngulerli the soules of hem; which vndur-
16 stondith all the werkis of hem. A kyng is not sauyd bi myche vertu; and a giaunt schal not be sauyd in the mychillnesse of his vertu. An hors is false to helthe; forsothe he schal not be sauyd in the habundaunce, eithe plente, of his vertu. Lo! the i3en of the Lord ben on men dredynge hym; and in hem that hopen on his merci. That he de- 

delyuere her soules fro deth; and feede hem in hungur. Oure soule suffreth the Lord; for he is oure helpere and de-

dendere. For oure herte schal be glad in him; and we schulen haue hope in his hooli name. Lord, thi merci be 

maad on vs; as we hopiden in thee.

Psalm XXXIII (XXXIV).

1 The title of the thre and thrittithe salm. To Dauid, whanne he chaungide his mouth bifor Abymalech, and he droof out Dauid, and he 3ide forth.

2 I schal blesse the Lord in al tyme; euere his heriyng is in my mouth. Mi soule schal be preisid in the Lord;

3 mylde men here, and be glad. Magnyfie 3e the Lord with me; and enhaunse we his name into it silf. I sou3te the Lord, and he herde me; and he delyueride me fro alle my tribulaciouns. Nei3e 3e to him, and be 3e li3tned; and 75oure faces schulen not be schent. This pore man criede, and the Lord herde hym; and sauyde hym fro alle his tribulaciouns. The aungel of the Lord sendith in the cum-

4 pas of men dredynge hym; and he schal delyuere hem. Taaste 3e, and se, for the Lord is swete; blessid is the man, that hopith in hym. Alle 3e hooli men of the Lord, drede hym; for no nedynesse is to men dredynge hym.

5 Riche men weren nedi, and weren hungri; but men that seken the Lord schulen not faile of al good. Come, 3e sones, here 3e me; Y schal teche 3ou the drede of the
Psalm XXXIV (XXXV).

The title of the foure and thrittithe salm. To David.

Lord, deme thou hem, that anoien me; overcome thou hem, that fi3ten a3ens me. Take thou armeris and scheeld; and rise vp into help to me. Schede out the swerd, and close togidere a3ens hem that pursuen me; seie thou to my soule, Y am thin helthe. Thei that seken my lijf; be schent, and aschamed. Thei that thenken yuels to me; be turned awei bacward, and be schent. Be thei maad as dust bifor the face of the wynd; and the aungel of the Lord make hem streit. Her weie be maad derknesse, and slydirnesse; and the aungel of the Lord pursue hem. For with out cause thei hidden to me the deth of her snare; in veyn thei dispisiden my soule. The snare which he knoweth not come to hym, and the takyng which he hidde take hym; and fall he in to
the snare in that thing. But my soule schal fulli haue ioye in
the Lord; and schal delite on his helthe. Alle my boonys
schulen seie, Lord, who is lyk thee? Thou delyuerist a pore
man fro the hond of his strengere; a nedi man and pore fro
hem that diuersely rauischen hym. Wickid witnessis risynge
axiden me thingis, whiche Y knewe not. Thei zeldiden to
me yuels for goodis; bareynnesse to my soule. But whanne
thei weren diseseful to me; Y was clothid in an heire. I
mekide my soule in fastyng; and my preier schal be turned
with ynne my bosum. I pleside so as oure nei3bore, as oure
brother; Y was maad meke so as moreynge and sorewful.
And thei weren glad, and camen togidere a5ens me; tur-
mentis weren gaderid on me, and Y knew not. Thei weren
scaterid, and not compuct, thei temptiden me, thei scorny-
den me with mowyng; thei gnastiden on me with her teeth.
Lord, whanne thou schalt biholde, restore thou my soule fro
the wickidnesse of hem; *restore thou* myn oon aloone fro
liouns. I schal knowleche to thee in a greet chirche; Y
schal herie thee in a sad puple. Thei that ben aduersaries
wickidli to me, haue not ioye on me; that heten me with out
cause, and bikenen with i3en. For sotheli thei spaken pesibili
to me; and thei spekynge in wrathfulnesse of erthe thou
laries. And thei maden large her mouth on me; thei seiden,
*Wel, wel! oure i3en han sien. Lord, thou hast seen, be thou
not stille; Lord, departe thou not fro me. Rise vp, and
3yue tent to my doom; my God and my Lord, *biholde* in to
my cause. Mi Lord God, deme thou me bi thi ri3tfulnesse;
and haue thei not ioye on me. Seie thei not in her hertis,
Wel, wel, to oure soule; nether seie thei, *We schulen deuoure
hym. Shame thei, and drede thei togidere; that thanken for
myn yuels. Be thei clothid with schame and drede; that
speken yuele thingis on me. Haue thei ful ioie, and be thei
glad that wolen my ri3tfulnesse; and seie thei euere, The
Psalm XXXV (XXXVI).

1 The title of the fysue and thrittithe salm. To victorie, to Dauid, the servaunt of the Lord.

2 The vniust man seide, that he trespassse in hym silf; the drede of God is not bifer hise i3en. For he dide gilefuli in the s13t of God; that his wickidnesse be foundun to hatrede.

3 The wordis of his mouth ben wickidnesse and gile, he nolde vndirstonde to do wel. He thou3te wickidnesse in his bed, he stood ny3 al weie not good; forsothe he hatide not malice.

4 Lord, thi merci is in heuene; and thi treuthe is til to cloudis. Thi ri3tfulnesse is as the hillis of God; thi domes ben myche depthe of watris. Lord, thou schalt saue men and beestis; as thou, God, hast multiplied thi merci. But the sones of men; schulen hope in the hilyng of thi wyngis. Thei schulen be fillid gre1i of the plentee of thin hows; and thou schalt 3yue drynke to hem with the steef streem of thi likyng. For the wel of life is at thee; and in thi li3t we schulen se li3t.

5 Lord, sette forth thi mercy to hem, that kn0wen thee; and thi ry3tfulnesse to hem that ben of ri3tful herte. The foot of pryde come not to me; and the hond of the synnere moue me not. There thei felden doun, that worchen wickidnesse; thei ben cast out, and my3ten not stonde.

Psalm XXXVI (XXXVII).

1 The title of the sixe and thrittithe salm. To Dauith.

Nile thou sue wickid men; nether loue thou men doynge wickidnesse. For thei schulen wex3 drie sw1ftli as hey; and thei schulen falle doun soone as the wortis of eerbis. Hope
thou in the Lord, and do thou goodnesse; and enhabite thou
the lond, and thou schalt be fed with his richessis. Delite
thou in the Lord; and he schal 3yue to thee the axyngis of
thin herte. Schewe thi weie to the Lord; and hope thou in
hym, and he schal do. And he schal lede out thi riȝtfulnesse
as liȝt, and thi doom as myddai; be thou suget to the Lord,
and preye thou hym. Nile thou sue hym, that hath prosperite
in his weie; a man doynge vnriȝtfulnessis. Ceese thou of
ire, and forsake woodnesse; nyle thou sue, that thou do
wickidli. For thei, that doen wickidli, schulen be distried;
but thei that suffren the Lord, schulen enerite the lond. And
3it a litil, and a synnere schal not be; and thou schalt seke
his place, and schalt not fynde. But mylde men schulen
enerite the lond; and schulen delite in the multitude of pees.
A synnere schal aspie a riȝtful man; and he schal gnaste
with hisi teeth on hym. But the Lord schal scorne the
synnere; for he biholdith that his day cometh. Synners
drowen out swerd; thei benten her bouwe. To disseyue a
pore man and nedi; to strangle riȝtful men of herte. Her
swerd entre in to the herte of hem silf; and her bouwe be
brokun. Betere is a litil thing to a iust man; than many
richessis of synneris. For the armes of synneris schal be al
to-brokun; but the Lord confermeth iust men. The Lord
knowith the daies of vnwemmed; and her heritage schal be
withouten ende. Thei schulen not be schent in the yuel
tyme, and thei schulen be fillid in the dayes of hungur; for
synneris schulen perische. Forsothe anoon as the enemies
of the Lord ben onourid, and enhaunsid; thei failynge schulen
faile as smoke. A synnere schal borewe, and schal not paie;
but a iust man hath merci, and schal 3yue. For thei that
blessen the Lord schulen enerite the lond; but thei that
cursen hym schulen perische. The goyng of a man schal
be dressid anentis the Lord; and he schal wilne his weie,
Whanne he fallith, he schal not be hurtlid doun; for the
Lord vndursettith his hond. I was Jongere, and sotheli Y
wexide eld, and Y siʒ not a iust man forsakun; nethir his
seed sekynge breed. Al dai he hath merci, and leeneth; and
his seed schal be in blessyng. Bouwe thou awei fro yuel,
and do good; and dwelle thou in to the world of world.
For the Lord loueth doom, and schal not forsake hise seyntis;
thei schulen be kept with outen ende. Vniust men schulen
be punyschid; and the seed of wickid men schal perische.
But iust men schulen enerite the lond; and schulen enabite
theronne in to the world of world. The mouth of a iust man
schal bithenke wisdom; and his tunge schal speke doom.
The lawe of his God is in his herte; and hise steppis schulen
not be disseyued. A synnere biholdith a iust man; and
sekit to sle hym. But the Lord schal not forsake hym in
hise hondis; nethir schal dampe hym, whanne it schal be
demed aʒens hym. Abide thou the Lord, and kepe thou his
weie, and he schal enhaunse thee, that bi eritage thou take
the lond; whanne synneris schulen perische, thou schalt se.
I siʒ a wickid man enhaunsid aboue; and reisid vp as the
cedris of Liban. And Y passide, and lo! he was not; Y
souʒte hym, and his place is not foundun. Kepe thou inno-
cence, and se equite; for tho ben relikis to a pesible man.
Forsothe vniust men schulen perische; the relifs of wickid
men schulen perische togidere. But the helthe of iust men is
of the Lord; and he is her defendere in the tyme of tribula-
cioun. And the Lord schal helpe hem, and schal make hem
fre, and he schal delyuere hem fro synneris; and he schal
saue hem, for thei hopiden in hym.
Psalm XXXVII (XXXVIII).

1 The title of the scene and thrilthe salm. The salm of DaviJ, to lythenke on the sabbat.

2 Lord, repent thou not me in thy strong veniaunce; nether chastice thou me in thin ire. For thin arowis ben fitchid in me; and thou hast confermed thin hond on me. Noon helthe is in my fleisch fro the face of thin ire; no pees is to my boonys fro the face of my symes. For my wickidnessis ben goon ouer myn heed; as an heuy birthun, tho ben maad heuy on me. Myn heelid woundis weren rotun, and ben brokun; fro the face of myn vnwisdom. I am maad a wretche, and Y am bowid doun til in to the ende; al dai Y 8 entride soredful. For my leendis ben fillid with scornyngis; and helthe is not in my fleisch. I am tormentid, and maad low ful greetli; Y roride for the weilyng of myn herte. 10 Lord, al my desire is bifor thee; and my weilyng is not hid fro thee. Myn herte is disturblid in me, my vertu forsook me; and the li3t of myn i3en forsook me, and it is not with me. My frendis and my nei3boris nei3iden; and stoden 13 azens me. And thei that weren bisidis me stoden afer; and thei diden violence, that sou3ten my lijf. And thei that sou3ten yuels to me, spaken vanytees; and thou3ten gilis 14 al dai. But Y as a deef man herde not; and as a doumb man not openynge his mouth. And Y am maad as a man not herynge; and not hauynge reproyngis in his mouth. For, Lord, Y hopide in thee; my Lord God, thou schalt here me. 17 For Y seide, Lest ony tyme myn enemyes haue ioye on me; and the while my feet ben mouyd, thei spaken grete thingis on me. For Y am redi to betyngis; and my sorewe is euere in my sijt. For Y schal telle my wickidnesse; and Y schal 20 thenke for my synne. But myn enemyes lyuen, and ben
confirmed on me; and thei ben multiplyed, that haten me 21 wickidli. Thei that 3elden yuels for goodis, backbitiden me; 22 for Y suede goodnesse. My Lord God, forsake thou not 23 me; go thou not awei fro me. Lord God of myn helthe; biholde thou in to myn help.

**Psalm XXXVIII (XXXIX).**

1 *The title of the eisle and threttithe salm. For victorie, to Iditum, the song of Davíd.*

2 I seide, Y schal kepe my weies; that Y trespasse not in my tunge. I settide kepyng to my mouth; whanne a syn-3 nere stood azens me. I was doumb, and was mekid ful gretli, and was stille fro goodis; and my sorewe was renulid. 4 Myn herte was hoot with ynne me; and fier schal brenne 5 out in my thenkyng. I spak in my tunge; Lord, make thou myn eende knowun to me. And the noumber of my daies 6 what it is; that Y wite, what failith to me. Lo! thou hast set my daies mesurable; and my substaunce is as nouzt 7 bisor thee. Netheles al vanytee; ech man lyuynge. Nethe-les a man passith in ymage; but also he is disturblid veynli. He tresorith; and he noot, to whom he schal gadere tho 8 thingis. And now which is myn abiding? whether not the 9 Lord? and my substaunce is at thee. Delyuere thou me fro alle my wickidnessis; thou hast 3oue me schenschip to the 10 vnkunnynge. I was doumbe, and openyde not my mouth; 11 for thou hast maad, remoue thou thi woundis fro me. 12 Fro the strengthe of thin hond Y failide in blamyngis; for wickidnesse thou hast chastisid man. And thou madist his lijf to faile as an yreyne; netheles ech man is disturblid in 13 veyn. Lord, here thou my preier and my bisechyng; per-14 seyue thou with eeris my teeris. Be thou not stille, for Y am 15 a comelyng at thee; and a pilgrime, as alle my fadris. For-
Psalms, XXXIX (XL).

3 yue thou to me, that Y be refreischid, bifor that Y go; and Y schal no more be.

Psalms XXXIX (XL).

1 The title of the nyne and threttithe salm. For victorie, the song of David.

2 Y abidynge abood the Lord; and he 3af tent to me. And he herde my preieris; and he ledde out me fro the lake of wretchidnesse, and fro the filthe of draft. And he ordeynede my feet on a stool; and he dresside my goyngis.

3 And he sente in to my mouth a newe song; a song to oure God. Many men schulen se, and schulen drede; and schulen haue hope in the Lord. Blessid is the man, of whom the name of the Lord is his hope; and he bihelde not in to vanitees, and in to false woodnisses. Mi Lord God, thou hast maad thi merueils manye; and in thi thou3tis noon is, that is lijk thee. I teld, and Y spak; and thei ben multiplied aboue noumbre. Thou noldist sacrifice and offryng; but thou madist perfiti eeris to me. Thou axidist not brent sacrifi-cice, and sacrifice for synne; thanne Y seide, Lo! Y come. In the heed of the book it is writun of me, that Y schulde do thi wille; my God, Y wolde; and thi lawe in the myddis of myn herte. I telde thi riʒtfulnesse in a greet chirche; lo! Y schal not refreine my lippis, Lord, thou wistist. I hidde not thi riʒtfulnesse in myn herte; Y scide thi treuthe and thin helthe. I hidde not thi mercy and thi treuthe; fro a myche counsel. But thou, Lord, make not fer thi merciful doyngis fro me; thi mercy and treuthe euere token me vp. For whi yuels, of whiche is no noumbre, cumpassiden me; my wickidnessis token me, and Y myʒte not, that Y schulde se. Tho ben multiplied aboue the heeris of myn heed; and myn herte forsook me. Lord, plese it to thee, that thou deluyere me;
Psalm XL (XLI).

1 The title of the fourtieth salm. For victorie, the song of David.

2 Blessid is he that vndurstandith on a nedi man and pore; the Lord schal delyuere hym in the yuel dai. The Lord kepe hym, and quykene hym, and make hym blesful in the lond; and bitake not hym in to the wille of his enemyes. The Lord bere help to hym on the bed of his sorewe; thou hast ofte turned al his bed-stre in his sijknesse. I seide, Lord, haue thou mercy on me; heele thou my soule, for Y synnede a5ens thee. Myn enemyes seiden yuels to me; Whanne schal he die, and his name schal perische? And if he entride for to se, he spak veyn thingis; his herte gaderide wickidnesse to hym silf. He 3ede with-out-forth; and spak to the same thing. Alle myn enemyes bacbitiden pryuyli a5ens me; a5ens me thei thou3ten yuels to me. Thei ordeineden an yuel word a5ens me; Whether he that slepith, schal not leie to, that he rise a5en? For whi the man of my pees, in whom Y hopide, he that eet my looues; made greet disseit on me. But thou, Lord, haue merci on me, and reise me a5en; and Y schal 5elde to hem. In this thing Y knew, that thou woldist me; for myn enemye schal not haue ioye on
Forsothe thou hast take me vp for ynnocence; and hast
confirmed me in thi siȝt with-outen ende. Blessid be the
Lord God of Israel, fro the world and in to the world; be it
doon, be it doon.

Psalm XLI (XLII).

1 The title of the oon and fourtithe salm. To victorie,
to the sones of Chore.

2 As an hert desirith to the wellis of watris; so thou, God,
my soule desirith to thee. Mi soule thirstide to God, that
is a quik welle; whanne schal Y come, and appere bifor
the face of God? Mi teeris weren looues to me bi dai
and nyȝt; while it is seid to me ech dai, Where is thi God?
I bithouȝte of these thingis, and Y schedde out in me my
soule; for Y schal passe in to the place of the wonderful
tabernacle, til to the hows of God. In the vois of ful out
6 ioiyng and knoulechyng; is the sown of the etere. Mi soule,
whi art thou sory; and whi disturblist thou me? Hope thou
7 in God, for ȝit Y schal knouleche to hym; he is the helthe of
my cheer, and my God. My soule is disturbblid at my silf;
therfor, God, Y schal be myndeful of thee fro the lond of
Jordan, and fro the litil hil Hermonyim. Depthe clepith
depthe; in the vois of thi wyndows. Alle thin hiȝe thingis
9 and thi wawis; passiden ouer me. The Lord sente his merci
in the dai; and his song in the nyȝt. At me is a preier to the
God of my lijf; Y schal seie to God, Thou art my takere
vp. Whi forgetist thou me; and whi go Y sorewful, while
the enemy tormentith me? While my boonys ben brokun
togidere; myn enemyes, that troblen me, dispiseden me.
While thei seien to me, bi alle daïes; Where is thi God?
Mi soule, whi art thou sori; and whi disturblist thou me?
Hope thou in God, for ȝit Y schal knouleche to hym; he is
the helthe of my cheer, and my God.
PSALMS, XLII, XLIII (XLIII, XLIV).

PSALM XLII (XLIII).

The two and fourtith salm.

1 God, deeme thou me, and departe thou my cause fro a folke not hooli; deluyere thou me fro a wikkid man, and gileful.
2 For thou art God, my strengthe; whi hast thou put me abace, and whi go Y soreful, while the enemy turmentith me? Sende out thi list, and thi treuthe; tho ledden me forth, and brouȝten in to thin hooli hil, and in to thi tabernaclis. And Y schal entre to the auter of God; to God, that gladith my songthe. God, my God, Y schal knowleche to thee in an harpe; my soule, whi art thou sory, and whi troblist thou me? Hope thou in God, for ȝit Y schal knowleche to hym; he is the helthe of my cheer, and my God.

PSALM XLIII (XLIV).

1 The title of the thre and fourtith salm. To victorie, lernying to the sones of Chore.
2 God, we herden with oure ceris; our fadris telden to vs. The werk, which thou wrouȝtist in the daies of hem; and in elde daies. Thin hond lost hethe me men, and thou plauntidist hem; thou turmentidist puplis, and castidist hem out. For the children of Israel weldiden the lond not bi her swerd; and the arm of hem sauyde not hem. But thi riȝt hond, and thin arm, and the lîȝtynynge of thi cheer; for thou were plesid in hem. Thou art thi sylf, my kyng and my God; that sendist helthis to Jacob. Bi thee we schulen wyndewe oure enemyes with horn; and in thi name we schulen dispise hem, that risen aȝen vs. For Y schal not hope in my bouwe; and my swerd schal not saue me. For thou hast saued vs fro men turmentinge vs; and thou
9 hast schent men hatinge vs. We schulen be preisid in God al dai; and in thi name we schulen knouleche to thee in to the world. But now thou hast put vs abac, and hast schent vs; and thou, God, schalt not go out in oure virtues. Thou hast turned vs awei bihynde aftir oure enemys; and thei, that hatiden vs, rauyschiden dyuerseli to hem silt. Thou hast soue vs as scheep of meetis; and among hethene men thou hast scaterid vs. Thou hast seeld thi puple with out prijs; and multitude was not in the chaungyngis of hem. Thou hast set vs schenschip to oure nei3boris; mouwyng and scorn to hem that ben in oure cumpas. Thou hast set vs into licesse to hethene men; stirying of heed among puplis. Al dai my schame is azens me; and the schenschipe of my face hilide me. Fro the vois of dispisere, and yuele-spekere; fro the face of enemy, and pursuere. Alle these thingis camen on vs, and we han not for3ete thee; and we diden not wickidli in thi testament. And oure herte 3ede not awei bihynde; and thou hast bowid awei oure pathis fro thi weie. For thou hast maad vs lowe in the place of torment; and the schadewe of deth hilide vs. If we for3aten the name of oure God; and if we helden forth oure hondis to an alien God. Whether God schal not seke these thingis? for he knowith the hid thingis of herte. For whi we ben slayn al dai for thee; we ben demed as scheep of sleyng. Lord, rise vp, whi slepist thou? rise vp, and putte not awei in to the ende. Whi turnest thou awei thi face? thou for3etist oure pouert, and our tribulacioun. For oure lijf is maad low in dust; oure wombe is glued togidere in the erthe. Lord, rise vp thou, and helpe vs; and a3enbie vs for thi name.
PSALMS, XLIV (XLV).

PSALM XLIV (XLV).

1. The title of the foure and fourtilhe salm. To the overcomere for the lilies, the most loued song of lernyng of the sones of Chore.

2. Myx hertc hath tckl out a good word; Y seie my workis to the kyng. Mi tunge is a penne of a writere; writynge swiftli. Crist, thou art fairer in schap than the sones of men; grace is spred abrood in thi lippis; therfor God bles-sid thee withouten ende. Be thou gird with thi swerd; on thi hipe most my3tli. Biholde thou in thi schaplynesse and thi fairnesse; come thou forth with prosperite, and regne thou. For treuthe, and myldenesse, and ri3tfulnesse; and thi ri3t honld schal lede forth thee wondurfuli. Thi scharpe arowis schulen falle in to the hertis of the enemyes of the kyng; puplis schulen be vndur thee. God, thi seete is in to the world of world; the 3erde of thi rewme is a 3erde of ri3t reulyng, ethir of equite. Thou louedist ri3tfulnesse, and hatidist wickidnesse; therfor thou, God, thi God, anoyntide thee with the oile of gladnesse, more than thi felowis. Mirre, and gumme, and cassia, of thi clothis, of the housis yuer; of whiche the dou3tris of kyngis delitiden thee. A queen stood ny3 on thi ri3t side in clothing ouergildid; cumpassid with dyuersitee. Dou3ter, here thou, and se, and bowe doun thin eere; and for3ete thi puple, and the hows of thi fadir. And the kyng schal coueyte thi fair-nesse; for he is thi Lord God, and thei schulen worschipe hym. And the dou3tris of Tire in ziftis; alle the riche men of the puple schulen biseche thi cheer. Al the glorye of that dou3ter of the kyng is with ynne in goldun hemmes; sche is clothid aboute with dyuersitees. Virgyns schulen be brou3t to the kyng aftir hir; hir neizboressis schulen be brou3t to thee. Thei schulen be brou3t in gladnesse, and
ful out ioyng; thei schulen be brousht in to the temple of
the kyng. Sones ben borun to thee, for thi fadris; thou
schalt ordyne hem princes on al erthe. Lord, thei schulen
be myndeful of thi name; in eech generacioun, and in to
generacioun. Therfor puplis schulen knouleche to thee
withouten ende; and in to the world of world.

Psalm XLV (XLVI).
1 The title of the five and fourtithe salm. To the ouercomere,
the song of the sones of Chore, for zongthis.
2 Oure God, thou art refuyt, and vertu; helpere in tribu-
lacions, that han founde vs greetly. Therfor we schulen
not drede, while the erthe schal be troblid; and the hillis
schulen be borun ouer in to the herte of the see. The
watris of hem sowneden, and weren troblid; hillis weren
troblid togidere in the strengthe of hym. The feersnesse
of flood makith glad the citee of God; the hi3este God
hath halewid his tabernacle. God in the myddis therof
schal not be moued; God schal helpe it eerli in the grey
morewtid. Hethene men weren disturblid togidere, and
rewmes weren bowid doun; God 3af his vois, the erthe
was moued. The Lord of vertues is with vs; God of
Jacob isoure vptakere. Come 3e, and se the werkis of
the Lord; whiche wondris he hath set on the erthe. He
doynge awei batels til to the ende of the lond; schal al
to-brese bouwe, and schal breke togidere armuris, and schal
brenne scheldis bi fier. 5yue 3e tent, and se 3e, that Y am
God; Y schal be enhaunsid among hethene men; and Y
schal be enhaunsid in erthe. The Lord of vertues is with
vs; God of Jacob isoure vptakere.
Psalm XLVI (XLVII).

1. The title of the sixte and fowrtytbe salm. To victorie, a salm to the sones of Chore.

2. Alle 3e folkis, make ioie with hondis; synge 3e hertli to God in the vois of ful out ioiying. For the Lord is-hiʒ and ferful; a greet kyng on al erthe. He made pupilis suget to vs; and hethene men vndur oure feet. He chees his eritage to vs; the fairnesse of Jacob, whom he louyde. God stiede in hertli song; and the Lord in the vois of a trumpe.

3. Synge 3e to oure God, synge 3e; synge 3e to oure kyng, s synge 3e. For God is kyng of al erthe; synge 3e wiseli.

4. God schal regne on hethene men; God sittith on his hooK seete. The princes of pupilis ben gaderid togidere with God of Abraham; for the stronge goddis of erthe ben reisid greetli.

Psalm XLVII (XLVIII).

1. The title of the scsevene and fowrtytbe salm. The song of salm, of the sones of Chore.

2. The Lord is greet, and worthi to be preisid ful myche; in the citee of oure God, in the hooli hil of hym. It is foundid in the ful out ioiying of al erthe; the hil of Syon; the sidis of the north, the citee of the greet kyng. God schal be knowun in the housis therof; whanne he schal take it. For lo! the kyngis of erthe waren gaderid togidere; thei camen into o place. Thei seynge so wondriden; thei weren disturblid, thei weren moudy togidere, tremblyng took hem. There sorewis as of a womman trauelynge of child;

3. in a greet spirit thou shalt al to-breke the schippis of Tharsis. As we herden, so we sien, in the citee of the Lord of vertues, in the citee of oure God; God hath foundid that
Psalm XLVIII (XLIX).

1 The title of the eight and fourtie salm. To victorie, 
a salm to the sones of Chore.

2 Alle 3e folkis, here these thingis; alle 3e that dwellen in 
the world, persayue with eeris. Alle the sones of erthe and 
the sones of men; togidere the riche man and the pore in 
to oon. Mi mouth schal speke wisdom; and the thenkyng 
of myn herte schal speke prudence. I schal bouwe doun 
myn eere in to a parable; Y schal opene my resoun set 
forth in a sautree. Whi schal Y drede in the yuel dai? the 
wickidnesse of myn heele schal cumpasse me. Whiche 
tristen in her owne vertu; and han glorie in the multitude 
of her richessis. A brother a3enbieth not, schal a man 
a3enbie? and he schal not 3yue to God his plesyng. And 
he schal not 3yue the prijs of raunsum of his soule; and 
he schal trauele with outen ende, and he schal lyue 3it in 
to the ende. He schal not se perischesyng, whanne he schal 
se wise men diynge; the vnwise man and fool schulen 
perische togidere. And thei schulen leeue her richessis to 
aliens; and the sepulcris of hem ben the housis of hem with- 
outen ende. The tabernaclis of hem ben in generacioun
and generacioun: thei clepiden her names in her londis.

A man, whanne he was in honour, vndurstood not; he is
comparisound to vnwise beestis, and he is maad lijk to tho.

This weie of hem is slaundir to hem; and afterward thei
schulen plese togidere in her mouth. As schepe thei ben
set in helle; deth schal gnawe hem. And iust men schulen
be lordis of hem in the morewtid; and the helpe of hem
schal waxe eld in helle, for the glorie of hem. Netheles
God schal a^enbie my soule from the power of helle; whanne
he schal take me. Drede thou not, whanne a man is maad
riche; and the glorie of his hows is multiplied. For whanne
he schal die, he schal not take alle thingis; and his glorie
schal not go doun with him. For his soule schal be blessid
in his lijf; he schal knouleche to thee, whanne thou hast do
wel to hym. He schal entre til in to the generaciouns of
hise fadris; and til in-to with-outen ende he schal not se
li3t. A man, whanne he was in honour, vndurstood not;
he is comparisound to vnwise beestis, and is maad lijk to
tho.

Psalm XLIX (L).

The title of the nyne and fourtithe salm. The salm of Asaph.

God, the Lord of goddis, spak; and clepide the erthe,
fró the risynge of the sunne til to the goyng doun. The
schap of his fairnesse fró Syon, God schal come opynli;
oure God, and he schal not be stille. Fier schal brenne an
hi5e in his si3t; and a strong tempest in his cumpas. He
clepide heuene aboue; and the erthe, to deme his puple.
Gadere 3e to hym hise seyntis; that ordeynen his testament
aboue sacrifices. And heuenes schulen schewe his ri3tfuir-
nesse; for God is the iuge. Mi puple, here thou, and Y
schal speke to Israel; and Y schal witnesse to thee, Y am
God, thi God. I schal not repreue thee in thi sacrifices;
9 and thy brest sacrifices ben euere bisor me. I schal not take calues of thin hows; nethir geet buckis of thi flockis.
10 For alle the wyelde beestis of wodis ben myne; werk beestis, and oxis in hillis. I haue knowe alle the volatils of heuene; and the fairnesse of the feeld is with me. If Y schal be hungry, Y schal not seie to thee; for the world and the fullnesse therof is myn. Whether Y schal eete the fleischis of boolis? ethir schal Y drynke the blood of geet buckis? Oeffre thou to God the sacrifice of heriyng; 15 and 3elde thin avowis to the hi3este God. And inwardli clepe thou me in the dai of tribulacioun; and Y schal delyuerethe thee, and thou schalt onoure me. But God seide to the synnere, Whi tellist thou out my ri3tfalnessis; and takist my testament bi thi mouth? Sotheli thou hatidist lore; and hast cast awey my wordis bihynde. If thou si5est a theef, thou hast runne with hym; and thou settidist thi part with avowtreris. Thi mouth was plenteuouse of malice; and thi tunge medlide togidere giles. Thou sittynge spakist a5ens thi brother, and thou settidist slaundir a3ens the sone of thi modir; thou didist these thingis, and Y was stille. Thou gessidist wickidli, that Y schal be lijk thee; Y schal repreue thee, and Y schal sette a3ens thi face. 5e that for-3eten God, vndurstonde these thingis; lest sum tymhe he rauysche, and noon be that schal delyuer. The sacrifice of heriyng schal onoure me; and there is the weie, where ynne Y schal schewe to hym the helthe of God.

Psalm L (LI).

The title of the fiftithe salm. To victorie, the salm of Daviud; whanne Nathan the prophete cam to hym, whanne he entride to Bersabee.

3 God, haue thou merci on me; bi thi greet merci. And bi the mychilnesse of thi merciful doyngis; do thou awei my
wickidnesse. More waische thou me fro my wickidnesse; and clense thou me fro my synne. For Y knouleche my wickidnesse; and my synne is euere a3ens me. I haue synned to thee aloone, and Y haue do yuel biforn thee; that thou be justifie in thi wordis, and overcome whanne thou art demed. For lo! Y was conseuyed in wickednessis; and my modir conceyuede me in synnes. For lo! thou louedist treuthe; thou hast schewid to me the vnquiet thengis, and pryuy thengis of thi wisdom. Lord, srenge thou me with ysope, and Y schal be clensid; waische thou me, and Y schal be maad whijt more than snow. 3yue thou ioie, and gladnesse to myn heryng; and boons maad meke schulen ful out make ioye. Turne awei thi face fro my synnes; and do awei alle my wickidnesses. God, make thou a clene herte in me; and make thou newe a r13tful spirit in my entrailis. Caste thou me not awei fro thi face; and take thou not awei fro me thin hooH spirit. 5iue thou to me the gladnesse of thyn helthe; and conferme thou me with the principal spirit. I schal teche wickid men thi weies; and vnseithful men schulen be convuertid to thee. God, the God of myn helthe, deleyuere thou me fro bloodis; and my tunge schal joyfuli synge thi ri3tfulnesse. Lord, opene thou my lippis; and my mouth schal telle thi preysyng. For if thou haddist wold sacrifice, Y hadde 3oue; treuli thou schalt not delite in brent sacrificis. A sacrifice to God is a spirit troblid; God, thou schalt not dispise a contrit herte and maad meke. Lord, do thou benygneli in thi good wille to Syon; that the wallis of Jerusalem be bildid. Thanne thou schalt take plesauntli the sacrifice of ri3tfulnesse, offryngis, and brent sacrifices; thanne thei schulen putte calues on thin auter.
PSALMS, LI, LII (LII, LIII).

Psalm LI (LII).

1, 2 The title of the oon and fiftithe salm. To victoric, the salm of Daviud, whanne Doech Idumei cam, and telde to Saul, and seide to him, Daviud cam in to the howes of Abymelech.

3 What hast thou glorie in malice; which art miȝt in wickidnesse? Al dai thi tunge thouȝte vnriȝtfulnesse; as a scharp rasour thou hast do gile. Thou louedist malice more than benygnite; thou louedist wickidnesse more than 6 to speke equite. Thou louedist alle wordis of casting doun; 7 with a gileful tunge. Therfor God schal distrie thee in to the ende, he schal drawe thee out bi the roote, and he schal make thee to passe awei fro thi tabernacle; and thi roote fro 8 the lond of lyuynge men. Just men schulen se, and schulen drede; and thei schulen leïze on hym, and thei schulen seie, 9 Lo! the man that settide not God his helpere. But he hopide in the multitude of his richessis; and hadde maistrie in his vanite. Forsothe Y, as a fruytful olyue tre in the hous of God; hopide in the merci of God with-outen ende, 11 and in to the world of world. Y schal knowleche to thee in to the world, for thou hast do mercy to me; and Y schal abide thi name, for it is good in the sijt of thi seynsis.

Psalm LII (LIII).

1 The title of the two and fiftithe salm. To the overcomer bi the quere, the ternynge of Daviud.

2 The vnwise man seide in his herte; God is not. Thei ben corrupt, and maad abhomynable in her wickidnessis; 3 noon is that doith good. God bihelde fro heuene on the sones of men; that he se, if ony is vndurstondynge, ether 4 sekynge God. Alle boweden awei, thei ben maad vnprofit-
108

PSALMS, LIII, LIV (LIV, LV).

able togidre; noon is that doith good, ther is not til to oon.
5 Whether alle men, that worchenwickidnesse, schulen not
wite; whiche deouren my puple as the mete of breed?
6 Thei clepiden not God; there thei trembliden for drede,
where no drede was. For God hath scaterid the boones of
hem, that plesen men; thei ben schent, for God hath forsake
hem. Who schal 3yue fro Syon helthe to Israel? whanne
the Lord hath turned the caitifte of his puple, Jacob schal
ful out make ioie, and Israel schal be glad.

PSALM LIII (LIV).

1 The title of the thre and fiftithe salm. To victorie in orguns,
2 ether in salmes, the lernyng of Dauid, whanne Zyfeys camen,
and seiden to Saul, Whethir Dauid is not hid at vs?
3 God, in thi name make thou me saaf; and in thi vertu
deme thou me. God, here thou my preier; with eeres per-
seyue thou the wordis of my mouth. For aliens han rise
agens me, and stronge men sou5ten my lijf; and thei settiden
6 not God bifor her si3t. For, lo! God helpith me; and the
7 Lord is vptaker of my soule. Turne thou awei yuelis to
8 myn enemyes; and leese thou hem in thi treuthe. Wilfuli
Y schal make sacrifice to thee; and, Lord, Y schal knou-
gleche to thi name, for it is good. For thou delyueridist me
fro al tribulacioun; and myn 13e dispiside on myn enemyes.

PSALM LIV (LV).

1 The title of the foure and fiftithe salm. In Ebreu thus, To
victorie in orguns, the lernyng of Dauid. In Jeroms trans-
lacioun thus, To the ouercomer in salmes of Dauid lernid.
2 God, here thou my preier, and dispise thou not my
3 biseching; 3yue thou tent to me, and here thou me.
I am soreful in myn exercising; and Y am disturblid of the face of the enemye, and of the tribulacioun of the synner. For thei bowiden wickidnessis in to me; and in ire thei weren diseseful to me. Myn herte was disturblid in me; and the drede of deth felde on me. Drede and trembling camen on me; and derknessis hiliden me. And Y seide, Who schal ȝyue to me fetheris, as of a culuer; and Y schal fle, and schal take rest? Lo! Y ȝede fer awei, and fledde; and Y dwellide in wildirnesse. I abood hym, that made me saaf fro the litilnesse, ether drede, of spirit; and fro tempest. Lord, caste thou doun, departe thou the tungis of hem; for Ysij wickidnesse and aȝenseiynge in the citee. Bi dai and nyȝt wickidnesse schal cumpasse it on the wallis therof; and trauel and vnriȝtfulnesse ben in the myddis therof. And vœure and gile failide not; fro the streitis therof. For if myn enemye hadde cursid me; sotheli Y hadde suffride. And if he, that hatide me, hadde spoke greet thingis on me; in hap Y hadde hid me fro hym. But thou art a man of o wille; my leeder, and my knowun. Which tokist togidere swete meetis with me; we ȝeden with consent in the hous of God. Deth come on hem; and go thei doun quyk in to helle. For weiwardnessis ben in the dwelling places of hem; in the myddis of hem. But Y criede to thee, Lord; and the Lord sauede me. In the euentid and morewtid and in myddai Y schal telle, and schewe; and he schal here my vois. He schal aȝenbie my soule in pees fro hem, that neiȝen to me; for among manye thei weren with me. God schal here; and he that is before the worldis schal make hem low. For chaungyng is not to hem, and thei dredden not God; he holdith forth his hoond in ȝelding. Thei defouliden his testament, the cheris therof weren departid fro ire; and his herte neiȝede. The wordis therof weren softer than oyle; and tho ben dartis. Caste thi cure on the Lord, and he schal
fulli nurische thee; and he schal not 3yue with-outen ende
fletoring to a just man. But thou, God, schalt lede hem
forth; in to the pit of deth. Menquelleris and gilours schulen
not haue half her daies; but, Lord, Y schal hope in thee.

**Psalm LV (LVI).**

1 The title of the fyue and fiftithe salm. In Ebreu thus, To the
ouercomyng on the douamb culuer of fer drawing awei, the
comely song of Davuid, whanne Filisteis helden hym in Geth.
In Jeroms translacioun thus, To the ouercomer for the douamb
culuer, for it 3ede awei fer. Davuid meke and symple made
this salm, whanne Palesteyns helden hym in Geth.

2 God, haue thou merci on me, for a man hath defoulid me;
3 al dai he impugnyde, and troublide me. Myn enemyes de-
fouliden me al dai; for manye fisteris w eren a3ens me. Of
the hi7nesse of dai Y schal drede; but God Y schal hope in
thee. In God Y schal preise my wordis; Y hopide in God,
6 Y schal not drede what thing fleisch schal do to me. Al dai
thei cursiden my wordis; a3ens me alle her thoug7is w eren in
7 to yuel. Thei schulen dwelle, and schulen hide; thei schulen
8 aspie myn heele. As thei abiden my lijf, for nou3t schalt
thou make hem saaf; in ire thou schalt breke togidere puplis.
9 God, Y schewide my lijf to thee; thou hast set my teeris in
10 thi si7t. As and in thi biheest, Lord; thanne myn enemyes
schulen be turned abak. In what euere dai Y schal inwardli
clepe thee; lo! Y haue knowe, that thou art my God. In
11 God Y schal preyse a word; in the Lord Y schal preyse a
word. Y schal hope in God; Y schal not drede what thing
12 a man schal do to me. God, thin auowis ben in me; whiche
13 Y schal selde heriyngis to thee. For thou hast delyuerid my
lijf fro deth, and my feet fro slidying; that Y pleese bificore
God in the list of hem that lyuen.
Psalm LVI (LVII).

The title of the sixte and fiftithe salm. In Ebreu thus, To the victorie, lese thou not the semeli song, ether the sweete song of Daviud, whanne he fledde fro the face of Saul in to the denne. In Jeroms translacioun thus, For victorie, that thou lese not Daviud, make and simple, whanne he fledde fro the face of Saul in to the denne.

1 God, haue thou merci on me, haue thou merci on me; for my soule tristith in thee. And Y schal hope in the schadewe of thi wyngis; til wickidnesse passe. I shall crye to God altherhiȝeste; to God that dide wel to me. He sente fro heuene, and delyuerede me; he ȝaf in to schenschip hem that defoulen me. God sente his merci and his treuthe, and delyuerede my soule fro the myddis of whelpis of liouns; Y slepte disturblid. The sones of men, the teeth of hem ben armuris and arowis; and her tunge is a scharp swerd. God, be thou enhaunsid aboue heuenes; and thi glorie aboue al ȝerthe. Thei maden redi a snare to my feet; and thei greetyl boweden my lijf. Thei delueden a diche bfore my face; and thei felden doun in to it. God, wyn herte is redi, wyn herte is redi; Y schal singe, and Y schal seie salm. Mi glorie, rise thou vp; sautrie and harpe, rise thou vp; Y schal rise vp eerli. Lord, Y schal knouleche to thee among puplis; and Y schal seie salm among hethene men. For thi merci is magnified til to heuenes; and thi treuthe til to cloudis. God, be thou enhaunsid aboue heuenes; and thi glorie ouer al erthe.
Psalm LVII (LVIII).

1 The title of the seventeenth and fiftieth psalm. In Ebræus thus, To victorie; lse thou not the sweete song, ether the semely psalm, of Dauid. In Jeroms translacioun thus, To the overcomere, that thou lse not Dauid, meke and simple.

2 Forsothe if 5e spaken riisfulnesse veri; 3e sones of men, deme riisfulli. For in herte 3e worchen wickidnesse in erthe;
3 soure hondis maken redi vnriisfulnessis. Synneris weren maad aliens fro the wombe; thei erriden fro the wombe, thei spaken false thingis. Woodnesse is to hem, bi the licenesse of a serpent; as of a deef snake, and stoppynge his earis.
4 Which schal not here the vois of charmeris; and of a venym-
5 makere charmynge wiseli. God schal al to-breke the teeth of hem in her mouth; the Lord schal breke togidere the greet teeth of liouns. Thei schulen come to nout, as water rennynge awci;
6 he bente his bouwe, til thei ben maad sijk. As wexe that fletith awei, thei schulen be takun awei; fier felle aboue, and thei sijen not the sunne. Bifore that soure thornes vndurstoned the ramne; he swolewith hem so in ire, as lyuyng
7 men. The ist man schal be glad, whanne he schal se veniaunce; he schal waische his hondis in the blood of a
8 synner. And a man schal seie treuli, For fruyt is to a ist man; treuli God is demyng hem in erthe.

Psalm LVIII (LIX).

1 The title of the sixtie and fiftieth psalm. In Jeroms translacioun thus, To the overcomer, that thou lse not Dauid, meke and simple, whanne Saul sente and kepte the hous, to slee hym. In Ebræus thus, To the overcomyng, leese thou not the semeli song of Dauid, and so forth.

2 Mi God, delyuer thou me fro myn enemyes; and delyuer thou me fro hem that risen azens me. Delyuer thou me fro
hem that worchen wickidnesse; and saue thou me fro men-
quelleris. For lo! thei han take my soule; stronge men
fellen in on me. Nethir my wickidnesse, nether my synne;
Lord, Y ran with out wickidnesse, and dresside my werkis.
Rise vp thou in to my meetyng, and se; and thou, Lord God
of vertues, art God of Israel. 3yue thou tent to visite alle
folkis; do thou not merci to alle that worchen wickidnesse.
Thei schulen be turned at euentid, and thei as doggis schulen
suffre hungir; and thei schulen cumpas the citee. Lo! thei
schulen speke in her mouth, and a swerd in her lippis; for
who herde? And thou, Lord, schalt scorne hem; thou schalt
bringe alle folkis to nou5t. I schal kepe my strengthe to
thee; for God is my vptaker, my God, his mercy schal come
before me. God schewide to me on my enemies, slee thou
not hem; lest ony tyme my puples for5ete. Scatere thou
hem in thi vertu; and, Lord, my defender, putte thou hem
doun. Putte thou doun the trespas of her mouth, and the
word of her lippis; and be thei takun in her pride. And of
cursyng and of leesyng; thei schulen be schewid in the
endyng. In the ire of ending, and thei schulen not be; and
thei schulen wite, that the Lord schal be Lord of Jacob, and
of the endis of erthe. Thei schulen be turned at euentid,
and thei as doggis schulen suffre hungur; and thei schulen
cumpas the citee. Thei schulen be scaterid abrood, for to
ecte; sotheli if thei ben not fillid; and thei schulen grutche.
But Y schal synge thi strengthe; and eerli Y schal enhaunse
thi merci. For thou art maad myn vptaker; and my refuyt,
in the dai of my tribulacioun. Myn helper, Y schal synge to
thee; for thou art God, myn vptaker, my God, my mercy,
Psalm LIX (LX).

1 The title of the nyme and fistithe salm. In Ebreu thus, To victorie, on the witnessyng of roose, the swete song of Davit, to teche, whanne he fauaste azens Aram of floodis, and Sirie of Soba; and Joab turned: azen, and smoot Edom in the valei of salt pittis, twelve thousynde. In Jeroms translacioun thus, To the overcomer for lilies, the witnessing of meke and parfit Davit, to teche, whanne he fauaste azens Sirie of Mesopotamye, and Soba, and so forth.

2 God, thou hast put awei vs, and thou hast distried vs; thou were wrooth, and thou hast do merci to vs. Thou mouedist the erthe, and thou disturbblidist it; make thou hool the sorewis therof. for it is moued. Thou schewidist harde thingis to thi puple; thou sauest drynk to vs with the wyn of compunccioun. Thou hast 3oue a signefiyng to hem that dreden thee; that thei fle fro the face of the bouwe. That thi derlyngis be delyuered; make thou saaf with thi ri5t hond Y schal be glad, and Y schal departe Siccimam, and Y schal meete the greet valei of tabernaclis. Galaad is myn, and Manasses is myn; and Esfraym is the strengthe of myn heed. Juda is my king; Moaym is the pot of myn hope. In to Idumee Y schal stretche forth my scho; aliens ben maad suget to me. Who schal lede me in to a citee maad strong; who schal leede me til in to Ydumee? Whether not thou, God, that hast put awei vs; and schalt thou not, God, go out in oure vertues? Lord, 3yue thou to vs help of tribulacioun; for the heelthe of man is veyn. In God we schulen make vertu; and he schal bringe to nou3t hem that disturblen vs.
Psalm LXI (LXI).

1 The title of the sixtith salm. To the victorie on organ, to David hym self.

2 God, here thou my biseching; 5yue thou tent to my preyer.

3 Fro the endis of the lond Y criede to thee; the while myn herte was angwischid, thou enhaunсидist me in a stoon.

4 Thou laddest me forth, for thou art maad myn hope; a tour of strengthe fro the face of the enemye. I schal dwelle in thi tabernacle in to worldis; Y schal be keuered in the hilyng of thy wengis. For thou, my God, hast herd my preier; thou hast 30ue eritage to hem that dreden thi name. Thou schalt adde daies on the daies of the king; hise 3eeris til in to the dai of generacioun and of generacioun. He dwellith withouten ende in the si3t of God; who schal seke the merci and treuthe of hym? So Y schal seie salm to thi name in to the world of world; that Y 3elde my vowis fro dai in to dai.

Psalm LXI (LXII).

1 The title of the oon and sixtith salm. To the victorie on Iditum, the salm of David.

2 Whether my soule schal not be suget to God; for myn healthe is of hym. For whi he is bothe my God, and myn healthe; my taker vp, Y schal no more be moued. Hou longe fallen 3e on a man? alle 5e sleen; as to a wal bowid, and a wal of stoon with out morter cast doun. Netheles thei thou3ten to putte awei my prijs, Y ran in thirst; with her mouth thei blessiden, and in her herte thei cursiden. Netheles, my soule, be thou suget to God; for my pacience is of hym.

7 For he is my God, and my saueour; myn helpere, Y schal not passe out. Myn helthe, and my glorie is in God; God is
Psalms LXII (LXIII).

1. The title of the two and sixtieth psalm. The psalm of David, whanne he was in the desert of Judee.

2. God, my God, Y wake to thee ful eerli. Mi soule thirstide to thee; my fleisch thristide to thee ful many foold. In a lond forsakun with out wei, and with out water, so Y apperide to thee in hooli; that Y schulde se thi vertu, and thi glorie.

4. For thi merci is betere than lyues; my lippis schulen herie to thee. So Y schal blesse thee in my lijf; and in thi name Y 6 schal reise myn hondis. Mi soule be fillid as with inner fatnesse and vtermere fatnesse; and my mouth schal herie with lippis of ful out ioiyng. So Y hadde mynde on thee on my s bed, in morewtidis Y shal thenke of thee; for thou were myn helpere. And in the keueryng of thi wyngis Y schal make ful out ioye, my soule cleuede after thee; thi righthond took me vp. Forsothe thei sousten in veyn my lijf, thei schulen entre in to the lower thingis of erthe; thei schulen be bitakun in to the hondis of swerd, thei schulen be maad the partis of foxis. But the king schal be glad in God; and alle men schulen be previsid that sweren in hym, for the mouth of hem, that spaken wickid thingis, is stoppid.
Psalm LXIII (LXIV).

1. The title of the third and sixtieth psalm. In Hebrew thus, To the victorie, the psalm of David. In Jerome thus, To the overcomer the song of David.

2. God, here thou my prayer, whanne Y biseche; delyuere 3. thou my soule fro the drede of the enemy. Thou hast de- 4. fendid me fro the couent of yuele-doers; fro the multitude of 5. hem that worchen wickidnesse. For thei scharpiden her 6. tungis as a swerd, thei benten a bowe, a bittir thing; for to 7. schete in priuetees hym that is vnwemmed. Sodeynli thei 8. schulen schete hym, and thei schulen not drede; thei maden 9. sidefast to hem sifl a wickid word. Thei telden, that thei 10. schulden hide snaris; thei seiden, Who schal se hem? Thei 11. sou3ten wickidnessis; thei sou3ten, and failiden in sekinge. 12. A man neizhe to deep herte; and God schal be enhaunsid. 13. The arrowis of litle men ben maad the woundis of hem; and 14. the tungis of hem ben maad sijk a3ens hem. Alle men ben 15. disturblid, that sien hem; and ech man dredde. And thei 16. telden the werkis of God; and vnurstoden the dedis of God. 17. The iust man schal be glad in the Lord, and schal hope in 18. hym; and alle men of ri3ful herte schulen be preisid.

Psalm LXIV (LXV).

1. The title of the foure and sixtieth psalm. To victorie, the psalm of 2. the song of David.

2. God, heriye bicometh thee in Syon; and a vow schal be 3. golden to thee in Jerusalem. Here thou my prayer; eech man 4. schal come to thee. The wordis of wickid men hadden the 5. maistrye ouer vs; and thou schalt do merci to oure wickid- 6. nessis. Blessid is he, whom thou hast chose, and hast take;
The schal dwelle in thin hallis. We schulen be fillid with the
goodis of thin hous; thi temple is hooli, wondurful in equite.
God, oure heelthe, here thou vs; *thou art* hope of alle coostis
of erthe, and in the see afer. And thou makest redi hillis in
thi vertu, and art gird with power; which disturblist the
depthe of the see, the soun of the wawis therof. Folkis
schulen be disturbli, and thei that dwellen in the endis
schulen drede of thi signes; *thou schalt* delite the outgoingis
of the morewtid and cuentid. Thou hast visitid the lond,
and hast greetli fillid it; *thou hast* multiplied to make it
riche. The flood of God was fillid with watris; *thou madist
redi the mete of hem, for the makyng redi therof is so.* Thou
filynge greetli the stremes therof, multiplie the fruytis therof;
*the lond* bringinge forth fruytis schal be glad in goteris of it.
Thou schalt blesse the coroun of the 3eer of thi good wille;
and thi feeldis schulen be fillid with plentee of fruytis. The
feire thingis of desert schulen wexe fatte; and litle hillis
schulen be cumpassid with ful out ioiyng. The wetheris of
scheep ben clothid, and valeis schulen be plenteuouse of
wheete; thei schulen crye, and sotheli thei schulen seye
salm.

**Psalm LXV (LXVI).**

1. The titil of the fywae and sixtithe salm. To the victorie, the song
   of salm.

2. Al the erthe, make 3e ioie hertli to God, seie 3e salm to
   his name; 3yue 3e glorie to his heriynge. Seie 3e to God,
   Lord, thi werkis ben dredeful; in the multitude of thi vertu
   thin enemyes schulen lie to thee. God, al the erthe worshippe
   thee, and syngge to thee; seie it salm to thi name. Come 3e
   and se 3e the werkis of God; ferful in counseils on the
   6-sones of men. Which turnede the see in to drie lond; in
   the flood thei schulen passe with foot, there we schulen be
Psalm LXVI (LXVII).

1. The title of the sixth and sixtieth psalm. In Ebreu thus, To the victorie in organs, the psalm of the song. In ferom thus, To the overcomer in salmes, the song of writing of a delitable thing with metre.

2. God haue merci on vs, and blesse vs; li3tne he his cheer on vs, and haue merci on vs. That we knowe thi weie on erthe; thin heelthe in alle folkis. God, pulpis knowleche to thee; alle pulpis knowleche to thee. Hethen men be glad, and make fulli ioye, for thou demest pulpis in equite; and

7 glad in hym. Which is Lord in his vertu withouten ende, hise i3en biholden on folkis; thei that maken scharp be not enhaunsid in hem sif. 5e hethen men, blesse oure God; and make 3e herd the vois of his preising. That hath set my soule to lijf, and 3af not my feet in to stiryng. For thou, God, hast preued vs; thou hast examyned vs bi fier, as siluer is examyned. Thou leddist vs in to a snare, thou puttidist tribulaciouns in oure bak; thou settidist men on oure heedis. We passiden bi fier and water; and thou leddist vs out in to refreschyng. I schal entre in to thin hous in brent sacrifices; Y schal 3elde to thee my vowis, which my lippis spaken distinctly. And my mouth spake in my tribulacioun; Y shal ofre to thee brent sacrificis ful of merow3, with the brennyng of rammes; Y schal ofre to thee axis with buckis of geet. Alle 3e that dreden God, come and here, and Y schal telle; hou grete thingis he hath do to my soule. I criede to hym with my mouth; and Y ioyede fulli vndir my tunge. If Y bihelde wickidnesse in myn herte; the Lord schal not here. Therfor God herde; and perseyuede the vois of my bisech- yng. Blessid be God; that remeued not my preyer, and took not awei his merci fro me.
Psalm LXVII (LXVIII).

1. The title of the scene and sixtieth salm. To the victorie, the salm of the song of David.

2. God rise vp, and his enemys be scaterid; and thei that hate hym fle fro his face. As smoke failith, faile thei: as wax fletith fro the face of fier, so perische synneris fro the face of God. And just men eete, and make fulli ioye in the siçt of God; and delite thei in gladnesse. Synge 3e to God, seie 3e salm to his name; make 3e weie to hym, that stieth on the goyng doun, the Lord is name to hym. Make 3e fulli ioye in his siçt, enemies schulen be disturbldid fro the face of hym, which is the fadir of fadirles and modirles children; and the iuge of widewis. God is in his hooli place; God that makith men of o wille to dwelle in the hous. Which leedith out bi strengthe hem that ben boundun; in lijk maner hem that maken scharp, that dwellen in sepulcris. God, whanne thou 5edist out in the siçt of thi puple; whanne thou passidist forth in the desert. The erthe was moued, for heuenes droppiden doun fro the face of God of Synay; fro the face of God of Israel. God, thou schalt departe wilful reyn to thin eritage, and it was sijk; but thou madist it parfit. Thi beestis schulen dwelle therynne; God, thou hast maad redi in thi sweetnesse to the pore man. The Lord schal 3yue a word; to hem that prechen the gospel with myche vertu. The kyngis of vertues ben maad loued of the derlyng; and to the fairnesse of the hous to departe spuylis. If 3e slepen among the myddil of eritagis, the fetheris of the
culuer ben of siluer; and the hyndrere thingis of the bak
therof ben in the shynyng of gold. While the king of heuene
demeth kyngis theronne, thei schulen be maad whitter then
snow in Selmon; the hille of God is a fat hille. The crul-
did hil is a fat hil; wherto bileuen 3e falsli, cruddid hillis?
The hil in which it plesith wel God to dwelle ther ynne; for
the Lord schal dwelle in to the ende. The chare of God is
manyfoold with ten thousynde, a thousynde of hem that ben
glad; the Lord was in hem, in Syna, in the hooli. Thou
stiedist an hiʒ, thou tokist caitiftee; thou resseyuedist ʒiftis
among men. For whi thou tokist hem that bileueden not;
for to dwelle in the Lord God. Blessid be the Lord ech dai;
the God of our helthis schal make an eesie wei to vs. Oure
God is God to make men saaf; and outgoyng fro deeth is
of the Lord God. Netheles God schal breke the heedis of
hise enemyes; the cop of the heere of hem that goen in her
trespassis. The Lord seide, Y schal turne fro Basan; Y
schal turne in to the depthe of the see. That thi foot be
deppid in blood; the tunge of thi doggis be dippid in blood of
the enemyes of hym. God, thei sien thi goyngis yn; the
goyngis yn of my God, of my king, which is in the hooli.
Prynces ioyned with syngeris camen bifore; in the myddil of
ponge dasmeselis syngynge in tympans. In chirchis blesse ʒe
God; blesse ʒe the Lord fro the wellis of Israel. There
Beniamyn, a ʒonge man; in the rauschyng of mynde. The
princis of Juda weren the duykis of hem; the princis of
Zabulon, the princis of Neptalym. God, comaunde thou to
thi vertu; God, conferme thou this thing, which thou hast
wrouʒt in vs. Fro thi temple, which is in Jerusalem; kyngis
schulen offre ʒiftis to thee. Blame thou the wielde beestis of
the reheed, the gaderyng togidere of bolis is among the kien
of puplis; that thei exclude hem that ben preuyd bi siluer.
Distrie thou folkis that wolen batels, legatis schulen come fro
Egipt; Ethiopie schal come before the hondis therof to God.

Rewmes of the erthe, syngë 3e to God; seie 3e salm to
the Lord. Singë 3e to God; that stiede on the heuene
of heuene at the eest. Lo! he schal 3yue to his vois the
vois of vertu, 3yue 3e glorie to God on Israel; his greet
doyng and his vertu is in the cloudis. God is wonderfull in
hise seyntis; God of Israel, he schal 3yue vertu, and strengthe
to his puple; blessid be God.

PSALM LXVIII (LXIX).

3

The titil of the cixe and sixtithe salm. In Eobre thus, To the
victoric, on the roosis of Daviud. In Jerom thus, To the over-
comer, for the sons of Daviud.

2

God, make thou me saaf; for watris entriden til to my
soule. I am set in the sliyym of the depthe; and substaunce
is not. I cam in to the depthe of the see; and the tempest
drenchide me. I trauellide cryinge, my cheekis weren maad
hoose; myn i3en failiden, the while Y hope in to my God.

Thei that hatiden me with out cause; weren multiplied aboue
the heeris of myn heed. Myn enemyes that pursueden me
vniustli weren commfortid; Y paiede thanne tho thingis,
whiche Y rauischide not. God, thou knowist myn vnkun-
nyng; and my trespassis ben not hid fro thee. Lord, Lord
of vertues; thei, that abiden thee, be not aschamed in me.
God of Israel; thei, that seken thee, be not schent on me.

7

For Y suffride schenschip for thee; schame hilde my face.
I am maad a straunger to my britheren; and a pilgryme to
thee fellen on me. And Y hilde my soule with fastyng;
and it was maad in to schenschip to me. And Y puttide my
cloth an heire; and Y am maad to hem in to a parable.
Thou, that satest in the gate, spakest applys me; and them, that drunken wien, sungen of me. But Lord, I dress my prayer to thee; God, I abide the tyme of good plesaunce. Here thou me in the multitude of thi mercy; in the treuthe of thin healthe. Delyuer thou me fro the cley, that Y be not faste set in; delyuere thou me fro hem that haten me, and fro the depth of watris. The tempest of watir drenche not me, nethir the depth swolowe me; nethir the pit make streit his mouth on me. Lord, here thou me, for thi merci is benygne; vp the multitude of thi merciful doygis bitholde thou in to is me. And turne not awei thi face fro thi child; for Y am in tribulacioun, here thou me swiftly. 3yue thou tente to my soule, and delyuer thou it; for my enemies delyuere thou me. Thou knowist my schenschip, and my dispysyng; and my schame. Alle that troblen me ben in thi sigh; myn herte aboood schendschiphe, and wretchidnesse. And Y aboord hym, that was sory togidere, and noon was; and that schulde coumforte, and Y foond not. And thei zauen galle in to my meete; and in my thirst thei zauen to me drinke with li vynegre. The boord of hem be maad bfore hem in to a snare; and in to zeldyngis, and in to sclaudir. Her i3en be maad derk, that thei se not; and euere bouwe doun the bak of hem. Schede out thin ire on hem; and the strong veniunce of thin ire take hem. The habitacioun of hem be maad forsakun; and noon be that dwelle in the tabernaclis of hem. For thei pursueden hym, whom thou hast smyte; and thei addiden on the sorewe of my woundis. Adde thou wickidnesse on the wickidnesse of hem; and entre thei not in to thi ri3twisnesse. Be thei don awei fro the book of lyuynge men; and be thei not writun with iust men. I am pore and soereful; God, thin healthe took me vp. I schal herye the name of God with song; and Y schal magnefye hym in heriyng. And it schal plese God more than a newe
calf; bryngynge forth hornes and clees. Pore men se, and be glad; seke se God, and soeure soule schal lyue. For the Lord herde pore men; and dispiside not his boundun men. Heuenes and erthe, herye hym; the se, and alle crepynges bestis in tho, herye hym. For God schal make saaf Syon; and the citees of Juda schulen be bilsid. And thei schulen dwelle there; and thei schulen gete it bi eritage. And the seed of his seruauntis schal haue it in possessioun; and thei that louen his name, schulen dwelle ther-ynne.

**Psalm LXIX (LXX).**

1. The titil of the nyue and sixtith salm. To the victorie of Dauid, to haue mynde.

2. God, biholde thou in to myn heelp; Lord, hast thou to helpe me. Be thei schent, and aschamed; that seken my lijf. Be thei turned a-bak; and schame thei, that wolen yuels to me. Be thei turned awei anoon, and schame thei; that seien to me, Wel! wel! Alle men that seken thee, make fulli ioie, and be glad in thee; and thei that louen thin heelthe, seie euere, The Lord be magnyfied. Forsothe Y am a nedi man, and pore; God, helpe thou me. Thou art myn helper and my delyuerere; Lord, tarye thou not.

**Psalm LXX (LXXI).**

1. The seuentihe salm hath no titele.

Lord, Y hopide in thee, be Y not schent with-outen ende; in thi ri3twisnesse delyuere thou me, and rauysche me out. Bowe doun thin eere to me; and make me saaf. Be thou to me in to God a defendere; and in to a strengthid place, that thou make me saaf. For thou art my stidefastnesse; and my refuit. My God, delyuere thou me fro the hoond of the
sinner; and fro the hoon of a man doyng a\^ens the lawe, and of the wickid man. For thou, Lord, art my pacience; Lord, thou art my hope fro my longthe. In thee Y am confermyd fro the wombe; thou art my defendere fro the wombe of my modir. My syngyng is euere in thee; Y am maad as a greet wonder to many men; and thou art a strong helpere. My mouth be fillid with heriyng; that Y synge thi glorie, al dai thi greetnesse. Caste thou notawei me in the lyme of eldnesse; whanne my vertu failith, forsake thou not lome. For my enemyes seiden of me; and thei that kepten my lijf maden counsel togidere. Seiynge, God hath forsake hym; pursue \\^e, and take hym; for noon is that schal I delyuere. God, be thou not maad afer fro me; my God, I biholde thou in to myn help. Men that bacbiten my soule, be schent, and faile thei; and be thei hilid with schenschip and schame, that seken yuels to me. But Y schal hope euere; and Y schal adde euere ouer al thi preising. Mi mouth schal telle thi ri3\^tfulnesse; al dai thin helthe. For Y knewe not lettrure, Y schal entre in to the poweres of the Lord; Lord, Y schal bithenke on thi ri3\^tfulnesse aloone. God, thou hast taust me fro my longthe, and til to now; Y schal telle out thi merueilis. And til in to the eldnesse and the laste age; God, forsake thou not me. Til Y telle thin arm; to eche generacioun, that schal come. Til Y telle thi myst, and thi ri3\^tfulnesse, God, til in to the hi3este grete dedis which thou hast do; God, who is lijk thee? Hou grete tribulaciouns many and yuele hast thou schewid to me; and thou convierte hast quykenyd me, and hast eft brou\^t me asen fro the depthis of erthe. Thou hast multiplied thi greet doyng; and thou convierte hast comfirtid me. For whi and Y schal knowleche to thee, thou God, thi treuthe in the instrumentis of salm; Y schal synge in an harpe to thee, that art the hooli of Israel. Mi lippis schulen make fulli ioye,
whanne Y schal syng to thee; and my soule, which thou a3en-bou3tist. But and my tunge schal thenke al dai on thi ri3tfulnesse; whanne thei schulen be schent and aschamed, that seken yuelis to me.

Psalm LXXI (LXXII).

1. The title of the oon and scuentithe salm. To Salomon.

2. God, yue thi doom to the king; and thi ri3tfulnesse to the sone of a king. To deme thi puple in ri3tfulnesse; and thi pore men in doom. Mounteyns resseyue pees to the puple; and little hillis resseyue ri3tfulnesse. He schal deme the pore men of the puple, and he schal make saaf the sones of pore men; and he schal make low the false chalengere. And he schal dwelle with the sunne, and bifoire the moone; in generacioun and in to generacioun. He schal come doun as reyn in to a flees; and as goteris droppinge on the erthe. Ri3tfulnesse schal come forth in hise dayes, and the abundaunce of pees; til the moone be takun awei. And he schal be lord fro the see til to the see; and fro the flood til to the endis of the world. Ethiopiens schulen falle doun bifoire hym; and bise enemyes schulen licke the erthe. The kyngis of Tarsis and ilis schulen offre 3iftis; the kyngis of Arabie and of Saba schulen brynge 3iftis. And alle kyngis schulen worschipe hym; alle folkis schulen serue hym. For he schal delyuer a pore man fro the mi3ti; and a pore man to whom was noon helpere. He schal spare a pore man and nedi; and he schal make saaf the soulis of pore men. He schal a3en-bie the soulis of hem fro vsuris, and wickidnesse; and the name of hem is onourable bifoir hym. And he schal lyue, and me schal yue to hym of the gold of Arabie; and thei schulen cuere worschipe of hym, al dai thei schulen blesse hym.

15 Stidefastnesse schal be in the erthe, in the hi3este places of
mounteynes; the fruyt therof schal be enhaunsid aboue the
Liban; and thei schulen blosme fro the citee, as the hey of
erthe doith. His name be blessid in to worldis; his name
dwelle bifeore the sunne. And all the lynagis of erthe schulen
be blessid in hym; alle folkis schulen magnysic hym. Blessid
be the Lord God of Israel; which aloone makith merueylis.
Blessid be the name of his maieste with-outen ende; and
al erthe schal be fillid with his maieste; be it doon, be it
doone.

1 The prioris of Daviid, the sone of Ysay, ben endid.

Psalm LXXII (LXXIII).

1 The title of the two and seuentithe salm. The salm of Asaph.

God of Israel is ful good; to hem that ben of riȝtful herte.

2 But my feet weren moued almeest; my steppis weren sched
out almeest. For Y louede ferventli on wickid men; seynge
the pees of synneris. For biholdyng is not to the deth of
hem; and stidefastnesse in the sikenesse of hem. Thei ben
not in the trauel of men; and thei schulen not be betun with
men. Therfore pride helde hem; thei waren hilid with her
wickidnesse and vnfeithfulnesse. The wickidnesse of hem
cam forth as of fatnesse; thei 3eden in to desire of herte.

7 Thei thouȝten and spaken weيارdnesse; thei spaken wickid-
nesse an hiȝ. Thei puttiden her mouth in to heuene; and
her tunge passide in erthe. Therfor my puple schal be con-
uertheid here; and fulle daies schulen be foundun in hem.

11 And thei seiden, How woot God; and whether kunyng is
an heįe, that is, in heuene? Lo! thilke synneris and hauynge
aboundance in the world; helden richessis. And Y seide,

13 Therfor without cause Y iustifiede myn herte; and waischide
myn hoondis among innocentis. And Y was betun al dai;

15 and my chastisyng was in morutidis. If Y seide, Y schal telle
thus: lo! Y repreueld the nacion of thi sones. I gesside, 
that Y schulde knowe this; trauel is bifo.re me. Til Y entre 
in to the seyntuarie of God; and vndurstonde in the last 
thingis of hem. Netheles for gilis thou hast put to hem; 
thon castidist hem doun; while thi weren reisid. Hou ben 
thei maad into desolacioun; thei failiden sodeynli, thei peri-
schiden for her wickidnesse. As the dreem of men that 
risen: Lord, thou schalt dryue her ymage to nou3t in thi 
citee. For myn herte is enflaumed, and my reynes ben 
chaungid; and Y am dryuun to nou3t, and Y wiste not. 
As a werk-beeste Y am maad at thee; and Y am euere 
with thee. Thou heldist my ri3thond, and in thi wille thou 
leddist me forth; and with glorie thou tokist me vp. For 
whi what is to me in heuene; and what wolde Y of thee on 
eterthe? Mi fleische and myn herte failide; God of myn herte, 
and my part is God withouten ende. For lo! thei that 
drawn awei fer hem siff fro thee, bi deadli syrne, schulen 
perische: thou hast lost alle men that doen fornycacioun fro 
thee. But it is good to me to cleue to God; and to sette 
myn hope in the Lord God. That Y telle alle thi prechyngis; 
in the 3atis of the dou3ter of Syon.

Psalm LXXIII (LXXIV).

1 Th. title of the thre and seuentithe salm. The lernyng of 
Asaph.

God, whi hast thou put awei in to the ende; thi strong 
veniauance is wrooth on the scheep of thi leesewe? Be thou 
myndeful of thi gadering togidere; which thou haddist in 
possessioun fro the bigunynge. Thou a3enbou3tist the 3erde 
of thin eritage; the hille of Syon in which thou dwellidist 
ther ymne. Reise thin hondis in to the prides of hem; hou 
grete thingis the enemy dide wickidli in the hooli. And
PSALMS, LXXIII (LXXIV).

thei that hatiden thee; hadden glorie in the myddis of thi solempnete. Thei settiden her signes, ethir baneris, signes on the hi3este, as in the outgoing; and thei knewen not. 6 As in a wode of trees thei heweden doun with axis the 3atis therof in to it siful; thei castiden doun it with an ax, and 7 a brood fallinge ax. Thei brenten with fier thi seyntuarie; 8 thei defouliden the tabernacle of thi name in erthe. The kynrede of hem seiden togidere in her herte; Make we alle 9 the feest-daies of God to ceesse fro the erthe. We han not seyn our signes, now no profete is; and he schal no more 10 knowe vs. God, hou long schal the enemye seie dispit? the 11 aduersarie territh to ire thi name in to the ende. Whi turnest thou awei thin hoond, and to draxe out thi ri3thond fro the 12 myddis of thi bosum, til in to the ende? Forsothe God our kyng bifoire worldis; wrouȝte heelthe in the mydis of 13 erthe. Thou madist sad the see bi thi vertu; thou hast 14 troblid the heedis of dragouns in watris. Thou hast broke the heedis of the dragoun; thou hast ȝoue hym to mete to 15 the puplis of Ethiopiens. Thou hast broke wellis, and 16 strondis; thou madist drie the flodis of Ethan. The dai is thin, and the nit is thin; thou madist the moreutid and the 17 sunne. Thou madist alle the endis of erthe; somer and 18 veer-tyme, thou fourmedist tho. Be thou myndeful of this thing, the enemye hath seid schenschip to the Lord; and 19 the vnwijs puple hath excitid to ire thi name. Bitake thou not to beestis men knoulechenge to thee; and forȝete thou 20 not in to the ende the soulis of thi pore men. Biholde in to thi testament; for thei that ben maad derk of erthe, 21 ben fillid with the housis of wickidnessis. A meke man be not turned awei maad aschamed; a pore man and nedi 22 schulen herie thi name. God, rise vp, deme thou thi cause; be thou myndeful of thin vpbreidyngis, of tho that ben 23 al dai of the vnwise man. Forȝete thou not the voices
of thin enemyes; the pride of hem that haten thee, stieth euere.

Psalm LXXIV (LXXV).

1 The title of the foure and seuentiithe salm. To the ouercomere; lese thou not the salm of the song of Asaph.

2 God, we schulen knouleche to thee, we schulen knouleche; and we schulen inwardli clepe thi name. We schulen telle thi merueilis; whanne Y schal take tyme, Y schal deme riȝtfulnesses. The erthe is meltid, and alle that duellen therynne; Y confermede the pileris therof. I seide to wickid men, Nyle 3e do wickidli; and to trespassouris, Nyle 3e enhaunceth the horn. Nyle 3e reise an hiȝ ȝoure horn; nyle 3e speke wickidnesse aȝens God. For nether fro the eest, ȝothir fro the west, nethir fro desert hillis; for God is the iuge. He mekith this man, and enhaunsch hym; for a cuppe of cleene wyn ful of meddling is in the hoond of the Lord. And he bowide of this in to that; netheles the drast therof is not anyntischid; alle synneris of erthe schulen drinke therof. Forsothe Y schal telle in to the world; Y schal synge to God of Jacob. And Y schal breke alle the hornes of synneris; and the hornes of the iust man schulen be enhaunsid.

Psalm LXXV (LXXVI).

1 The title of the fyue and seuentiithe salm. To the victorie in organs, the salm of the song of Asaph.

2 God is knowun in Judee; his name is greet in Israel. And his place is maad in pees; and his dwellynge is in Syon. Ther he brak poweris; bowe, scheeld, swerd, and batel. And thou, God, liȝtnest wondirfuli fro euerlastyng hillis;
alle vnwise men of herte weren troblid. Thei slepten her sleep; and alle men founden no thing of richessis in her 7 hondis. Thei that stieden on horsis; slepten for thi blam-syng, thou God of Jacob. Thou art feerful, and who schal azenstonde thee? fro that tyme thin ire. Fro heuene thou 10 madist doom herd; the erthe tremblide, and restide. Whanne God roos vp in to doom; to make saaf al the mylde men of erthe. For the thou3t of man schal knouleche to thee; and 12 the relics of thou3t schulen make a feeste-dai to thee. Make 3e a vow, and selde 3e to toyure Lord God; alle that bringen 13 sifis in the cumpas of it. To God ferful, and to him that takith awei the spirit of prynces; to the ferful at the kyngis of erthe.

Psalm LXXVI (LXXVII).

1 The title of the sixte and seuentithe salm. To the overcomere on Viditum, the salm of Asaph.

2 With my vois Y criede to the Lord; with my vois to God, and he 3af tent to me. In the dai of my tribulacioun Y sou3te God with myn hondis; in the ny3t to-fore hym, and 4 Y am not disseyued. Mi soule forsook to be coumfortid; Y was myndeful of God, and Y delitide, and Y was exercisid; 5 and my spirit failide. Myn i3en biforn took wakyngis; Y 6 was disturblid, and Y spak not. I thou3te elde daies; and 7 Y hadde in mynde euerlastinge 3eeris. And Y thou3te in the ny3t with myn herte; and Y was exercisid, and Y clensid 8 my spirit. Whether God schal caste awei with-outen ende; 9 ether schal he not lei to, that he be more plesid 3it? Ethir schal he kitte awei his merci into the ende; fro generacioun 10 in to generacioun? Ethir schal God forg3ete to do mercy; 11 ethir schal he withholde his mercies in his ire? And Y seide, Now Y bigan; this is the chaunging of the r13thond of 12 the hize God. I hadde mynde on the werkis of the Lord;
for Y schal haue mynde fro the bigynnyng of thi merueilis.

And Y schal thenke in alle thi werkis; and Y schal be occupied in thi fyndyngis. God, thi weie was in the hooli;

what God is greet as oure God? thou art God, that doist merueilis. Thou madist thi vertu knowun among puplis;

dethis of watris weren disturblid. The multitude of the soun of watris; cloudis 3auen vois. For whi

thin arewis passen; the vois of thi thundir was in a wheel.

Thi lernyngis schyneden to the world; the erthe was moued, and tremblid. Thi weie in the see, and thi pathis in many

artis; and thi steppis schulen not be knowun. Thou

teddist forth thi puple as scheep; in the bond of Moyses

and of Aaron.

Psalm LXXVII (LXXVIII).

The title of the seuene and seuentithe salm. The lernyng of

Asaph.

Mi puple, perseyue 3e my lawe; bowe 3oure eere in to

the wordis of my mouth. I schal opene my mouth in paral-

blis; Y schal speke perfite resouns fro the bigynnyng. Hou

grete thingis han we herd, and we han knowe tho; and oure

4 fadris telden to vs. Tho ben not hid fro the sones of hem;

in anothir generacioun. And thei telden the heriyngis of

the Lord, and the vertues of hym; and hise merueilis,

whyche he dide. And he reiside witnessyng in Jacob; and

he settide lawe in Israel. Hou grete thingis comaundide he

6 to oure fadris, to make tho knownu to her sones; that

another generacioun knowe. Sones, that schulen be born,

7 and schulen rise vp; schulen telle out to her sones. That

thei sette her hope in God, and for3ete not the werkis of

8 God; and that thei seke hise comaundementis. Lest thei
be maad a schrewid generacioun; and terrynge to wraththe, as the fadris of hem. A generacioun that dresside not his herte; and his spirit was not bileued with God. The sones of Effraym, bendinge a bouwe and sendynge arveis; weren turned in the dai of batel. Thei kepen not the testament of God; and thei nolden go in his lawe. And thei forgaten hise benefices; and hise merueils, whiche he schewide to hem. He dide merueils before the fadris of hem in the loond of Egipt; in the feeld of Taphneos. He brak the see, and ledde hem thorou; and he ordeynede the watris as in a bouge. And he ledde hem forth in a cloude of the dai; and al nijt in the li3tnyng of fier. He brak a stoon in deseert; and he 3af watir to hem as in a myche depthe. And he ledde watir out of the stoone; and he ledde forth watris as floodis. And thei leiden to 3it to do synne a3ens hym; thei excitiden hïe God in to ire, in a place with out water. And thei temptiden God in her hertis; that thei axiden meetis to her lyues. And thei spaken yuel of God; thei seiden, Whether God may make redi a bord in desert? For he smoot a stoon, and watris flowiden; and streemys 3eden out in aboundaunce. Whether also he may 3yue breed; ether make redi a bord to his puple? Therfor the Lord herde, and delaiede; and fier was kindelid in Jacob, and the ire of God stiede on Israel. For thei bileueden not in God; nether hopiden in his heelthe. And he comaundide to the cloudis aboue; and he openyde the 3atis of heuene. And he reynede to hem manna for to cete; and he 3af to hem breed of heuene. Man cet the breed of aungels; he sent to hem meetis in abundance. He turnede ouere the south wynde fro heuene; and he brou3te in bi his vertu the weste wynde. And he reynede fleischis as dust on hem; and he reinede volatils fethered, as the grauel of the see. And tho felden doun in the myddis of her castels; aboute
the tabernaclis of hem. And thei eeten, and weren fillid
and he brouȝte her desire to hem; thei weren not
defraudid of her desier. 3it her metis weren in her mouth;
and the ire of God stiede on hem. And he killide the fatte
men of hem; and he lette the chosene men of Israel. In
alle these thingis thei synneden 3it; and bileuede not in the
merueils of God. And the daies of hem failiden in vanytee;
and the ȝeeres of hem faileden with haste. Whanne he
killide hem, thei souȝten hym; and turneden aȝen, and eerli
thei camen to hym. And thei bithouȝten, that God is the
helper of hem; and thei God is the aȝenbier of hem.
And thei loueden hym in her mouth; and with her tunge thei
liden to hym. Forsothe the herte of hem was not riȝtful
with hym; nethir thei weren had feithful in his testament.
But he is mercifull, and he schal be maad mercifull to the
synnes of hem; and he schal not destrie hem. And he dide
greethli, to turne awei his yre; and he kyndelide not al his ire.
And he bithouȝte, that thei ben fleische; a spirit goynge, and
not turnynge aȝen. Hou oft maden thei hym wrooth in
desert; thei stireden hym in to ire in a place with out watir.
And thei weren turned, and temptiden God; and thei
wraththiden the hooli of Israel. Thei bithouȝten not on
his hond; in the dai in the which he aȝen-bouȝte hem fro
the hond of the trobler. As he settide hise signes in
Egypt; and hise grete wondris in the feeld of Taphneos.
And he turnede the flodis of hem and the reynes of hem
in to blood; that thei schukden not drynke. He sente a
fleisch flie in to hem, and it eet hem; and he sente a paddok,
and it loste hem. And he ȝaf the fruytis of hem to rust; and
he ȝaf the travelis of hem to locustis. And he killide the
wynes of hem bi hail; and the moore trees of hem bi a frost.
And he bitook the beestis of hem to hail; and the possess-
sioun of hem to fier. He sente in to hem the ire of his
indignacioun; indignacioun, and ire, and tribulacioun, sendingis in bi iuel aungels. He made weie to the path of his ire, and he sparide not fro the deth of her lyues; and he closide togidere in deth the beestis of hem. And he smoot al the first gendrid thing in the lond of Egipt; the first fruytis of alle the trauel of hem in the tabernaclis of Cham.

And he took awei his puple as scheep; and he ledde hem forth as a flok in desert. And he ledde hem forth in hope, and thei dredden not; and the see hilide the enemyes of hem. And he brou3te hem in to the hil of his halewyng; in to the hil which his ri3thond gat. And he castide out hethene men fro the face of hem; and bi lot he departide to hem the lond in a cord of delyng. And he made the lynagis of Israel to dwelle in the tabernaclis of hem. And thei temptiden, and wraththiden he13 God; and thei kepten not his witnessyngis.

And thei turneden awei hem silf, and thei kepten not couenaunt; as her fadris were turned in to a schrewid bouwe. Thei stiriden him in to ire in her litle hillis; and thei terriden hym to indignacioun of her grauen ymagis. God herde, and forsook; and brou3te to nou5t Israel greetli.

And he puttide awei the tabernacle of Sylo; his tabernacle where he dwellide among men. And he bitook the vertu of hem in to caitiftee; and the fairnesse of hem in to the hondis of the enemye. And he closide togidere his puple in swerd; and he dispiside his erytage. Fier eet the 3onge men of hem; and the virgyns of hem weren not biweillid.

The prestis of hem fallen doun bi swerd; and the widewis of hem weren not biwept. And the Lord was reisid, as slep-ynge; as mi3ti greetli fillid of wiyn. And he smoot hise enemyes on the hynderere partis; he 3af to hem euerlastyng schenschipe. And he puttide awei the tabernacle of Joseph; and he chees not the lynage of Effraym. But he chees the lynage of Juda; he chees the hil of Syon, which he louede.
Psalm LXXVIII (LXXIX).

The title of the eigisle and seuentithe salm. Of Asaph.

And he as an unicorn blickide his hooli place; in the lond, which he foundide in to worldis. And he chees Dauid his seruaunt, and took hym vp fro the flockis of scheep; he took hym fro bishynde scheep with lambren. To feed Jacob his seruaunt; and Israel his eritage. And he fedde hem in the innocens of his herte; and he ledde hem forth in the undur-stondygis of his hondis.

God, hetene men cam in to thin eritage; thei defouliden thin hooli temple, thei settiden Jerusalem in to the keping of applis. Thei settiden the slayn bodies of thi seruauntis, meetis to the volatilis of heuenes; the fleischis of thi seyntis to the beestis of the erthe. Thei schedden out the blood of hem, as watir in the cumpas of Jerusalem; and noon was that biriede. We ben maad schenschipe to oure nei-boris: mowyng and scornyng to hem, that ben in oure cumpas. Lord, hou longe schalt thou be wrooth in to the ende? schal thi veniaunce be kyndelid as fier? Schede out thin ire in to hetene men, that knowen not thee; and in to rewmes, that clepiden not thi name. For thei eeten Jacob; and maden desolat his place. Haue thou not mynde on oure elde wickidnesses; thi mercies bificore take vs soone, for we ben maad pore greetli. God, oure heelthe, helple thou vs, and, Lord, for the glorie of thi name delyuer thou vs; and be thou merciful to oure synnes for thi name. Lest perauenture thei seie among hetene men, Where is the God of hem? and be he knowun among naciouns bifore oure i^en. The veniaunce of the blood of thi seruauntis, which is sched out; the weilyng of feterid men entre in thi si^t. Vpe the greetnesse of thin arm; welde thou the
12 sons of slayn men. And 3elde thou to oure nei3boris seuenfoold in the bosum of hem; the schenschip of hem. 13 which thei diden schenschipfuli to thee, thou Lord. But we that ben thi puple, and the scheep of thi leesewe; schulen knouleche to thee in to the world. In generacioun and in to generacioun; we schulen telle thin heriyng.

**Psalm LXXIX (LXXX).**

1 The title of the nyne and seuentiihe salm. To victorie; this salm is witnessing of Asaph for lilis.

2 Thou that gouernest Israel, 3yue tent; that leedist forth Joseph as a scheep. Thou that sittist on cherubym; be schewid biforn Effraym, Beniamyn, and Manasses. Sire thi power, and come thou; that thou make vs saaf. God of vertues, turne thou vs; and schewe thi face, and we schulen be saaf. Lord God of vertues; hou longe schalt thou be wrooth on the preier of thi seruaunt? Hou longe schalt thou feede vs with the breed of teeris; and schalt 73yue drynke to vs with teeris in mesure? Thou hast set vs in to a3enseiyng to oure nei3boris; and oure enemyes han scornyde vs. God of vertues, turne thou vs; and schewe thi face, and we schulen be saaf. Thou translatidist a vyne fro Egipt; thou castidist out hethene men, and plauntidist it. Thou were leeder of the weie in the 3t therof; and thou plauntidist the rootis therof, and it fillide the lond. The schadewe therof hilide hillis; and the braunchis therof filliden the cedris of God. It streiste forth hise siouns til to the see, and the generacioun ther- of til to the flood. Whi hast thou destried the wal therof; and alle men that goen forth bi the weie gaderiden awei the grapis therof? A boor of the wode distriede it; and a singuler wielde beeste deuouride it. God of vertues, be
thou turned; biholde thou fro heuene, and se, and visite
thys vyne. And make thou it perfitt, which thi ri3thond
plauntide; and biholde thou on the sone of man, which
thou hast confermyd to thee. Thingis brett with fier, and
undurnynd; schulen perische for the blamyng of thi cheer.
Thin hond be maad on the man of thi ri3thond; and on
the sone of man, whom thou hast conferred to thee.
And we departiden not fro thee; thou schalt quykene vs;
and we schulen inwardli clepe thi name. Lord God of
vertues, turne thou vs; and schewe thi face, and we schulen
be saaf.

Psalm LXXX (LXXXI).

The title of the eltestite salm. To the overcomer
in the pressours of Asaph.

Make 3e fulli ioye to God, oure helpere; synge 3e hertli
to God of Jacob. Take 3e a salm, and 3yue 3e a tympan;
a myrie sautere with an harpe. Blowe 3e with a trumpe
in Neomenye; in the noble dai of 3oure solempnite. For
whi comauendement is in Israel; and doom is to God of
Jacob. He settide that witnessing in Joseph; whanne he
3ede out of the lond of Egipt, he herde a langage, which
he knew not. He turnede a-wei his bak fro birthens; hise
shondis servuden in a coffyn. In tribulacioun thou inwardli
clepidist me, and Y delyuere thee; Y herde thee in the
hid place of tempest, Y preuuede thee at the water of a3en-
seiying. My puple, here thou, and Y schal be witnesse
a3ens thee; Israel, if thou herist me, a fresche God schal
not be in thee, and thou schalt not worschipe an alien
god. For Y am thi Lord God, that ladde thee out of
the lond of Egipt; make large thi mouth, and Y schal
tulle it. And my puple herde not my vois; and Israel
3aue not tente to me. And Y lefte hem aftir the desiris
Psalm LXXXI (LXXXII).

The title of the oon and eis gentlemen. Of Asaph.

God stood in the synagog of goddis; forsothe he demeth goddis in the myddil. Hou longe demen 3e wickidnesse; and taken the faces of synneris? Deme 3e to the nedi man, and to the modirles child; justifie 3e the meke man and pore. Raunesche 3e out a pore man; and delyuere 3e the nedi man fro the hond of the synner. Thei knewen not, nether vndirstoden, thei goen in derknessis; alle the 6foundementis of erthe schulen be moued. I seide, 5e ben goddis; and alle 3e ben the sones of his God. But 3e schulen die as men; and 3e schulen falle doun as oon of the princis. Ryse, thou God, deme thou the erthe; for thou schalt haue eritage in alle folkis.

Psalm LXXXII (LXXXIII).

The title of the two and eis gentlemen. The song of the salm of Asaph.

God, who schal be lijk thee? God, be thou not stille, nether be thou peesid. For lo! thin enemyes sowneden; and thei that haten thee reisiden the heed. Thei maden a wickid counsel on thi puple; and thei thousten a3ens thi seyntis. Thei seiden, Come 3e, and leese we hem fro
the folk; and the name of Israel be no more hadde in 6,7 mynde. For thei thou;|ten with oon acord; the tabernacles of Ydumeyls, and men of Ismael disposiden a testament stogidere a3ens thee. Moab, and Agarenus, Jebal, and Amon, 9 and Amalech; alienys with hem that dwellen in Tyre. For Assur cometh with hem; thei ben maad in to help to the 10 sones of Loth. Make thou to hem as to Madian, and 11 Sisara; as to Jabyn in the stronde of Sison. Thei per- rischiden in Endor; thei weren maad as a toord of erthe. 12 Putte thou the prynces of hem as Oreb and Zeb; and 13 Zebee and Salmana. Alle the princis of hem, that seiden: 14 Holde we bi eritage the seyntuarie of God. My God, putte thou hem as a whele; and as stabil bifor the face 15 of the wynde. As fier that brenneth a wode; and as 16 flawme brynnynge hillis. So thou schalt pursue hem in thi tempeste; and thou schalt disturble hem in thin ire. 17 Lord, fille thou the faces of hem with schenschipe; and 18 thei schulen seke thi name. Be thei aschamed, and be thei disturbldid in to world of world; and be thei schent 19 and perische thei. And knowe thei, that the Lord is name 20 to thee; thou aloone art the higeste in ech lond.

Psalm LXXXIII (LXXXIV).

1 The title of the thre and eiztetithe salm. The salm of the sones of Chore.

2,3 Lord of vertues, thi tabernacles ben greetli loued; my soule coucitith, and failith in to the porchis of the Lord. Myn herte and my fleische; ful out ioyeden in to quyk 4 God. For whi a sparewe fyndith an hous to it silf; and a turtle fyndith a neste to it silf, where it schal kepe hise bryddis. Lord of vertues, thin auteris; my king, and my 5 God. Lord, blessid ben thei that dwellen in thin hous;
thei schulen preise thee in to the worldis of worldis. Blessid is the man, whos help is of thee; he hath disposid stiyngis in his herte, in the valei of teeris, in the place which he hath set. For the 3yuer of the lawe schal 3yue blessyng, thei schulen go fro vertu in to vertu; God of goddis schal be seyn in Sion. Lord God of vertues, here thou my preier; God of Jacob, perseyue thou with eeris. God, oure defender, biholde thou; and biholde in to the face of thi erist. For whi o dai in thin hallis is bettere; than a thousande. I chees to be an out-cast in the hous of my God; more than to dwelle in the tabernaclis of synneris. For God loueth merci and treuthe; the Lord schal 3yue grace and glorie. He schal not depriiue hem fro goodis, that gon in innocence; Lord of vertues, blessid is the man, that hopith in thee.

Psalm LXXXIV (LXXXV).

1 The title of the foure and eiseteithe salm. Of the sons of Chore.

2 Lord, thou hast blessid thi lond; thou hast turned awei the caitifte of Jacob. Thou hast for3oue the wickidnesse of thi puple; thou hast hilid alle the synnes of hem. Thou hast aswagid al thin ire; thou hast turned awei fro the ire of thin indignacioun. God, oure helthe, converte thou vs; and turne awei thin ire fro vs. Whether thou schalt be wrooth to vs withouten ende; ether schalt thou holde forth thin ire fro generacioun in to generacioun? God, thou convertiid schalt quykene vs; and thi puple schal be glad in thee. Lord, scheewe thi merci to vs; and 3yue thin helthe to vs. I schal here what the Lord God schal speke in me; for he schal speke pees on his puple. And on hise hooli men; and on hem that ben turned to herte.
Psalm LXXXV (LXXXVI).

The title of the fyue and eisjetithe salm. The preier of David.

1. LORD, bowe doun thin eere, and here me; for Y am 
   nedi and pore. Kepe thou my lijf, for Y am holi; my 
3. God, make thou saaf thi seruaunt hopynge in thee. Lord, 
4. haue thou merci on me, for Y criede al day to thee; make 
   thou glad the soule of thi seruaunt, for whi, Lord, Y haue 
   reisid my soule to thee. For thou, Lord, art swete and 
   mylde; and of myche merci to alle men inwardli clepynge 
6. thee. Lord, perseyue thou my preier with eeris; and 3yue 
   thou tente to the vois of my bisechyng. In the dai of my 
8. tribulacioun Y criede to thee; for thou herdist me. Lord, 
   noon among goddis is lijk thee; and noon is euene to thi 
   werkis. Lord, alle folkis, whiche euere thou madist, schulen 
   come, and worschipe before thee; and thei schulen glorifie 
10. thi name. For thou art ful greet, and makinge merueils; 
   thou art God aloone. Lord, lede thou me forth in thi weie, 
   and Y schal entre in thi treuthe; myn herte be glad, that 
12. it drede thi name. Mi Lord God, Y schal knouleche to 
   thee in al myn herte; and Y schal glorifie thi name with-
14. outen ende. For thi merci is greet on me; and thou de-
   liueridist my soule fro the lower helle. God, wickid men 
   han rise vp on me; and the synagoge of my3li men han 
   sou3t my lijf; and thei han not set forth thee in her si3t. 
15. And thou, Lord God, doynge merci, and merciful; pacient,
16 and of myche merci, and sothefast. Biholde me, and haue mercy on me, yue thou the empire to thi child; and 
17 make thou saaf the sone of thin handmayden. Make thou 
with me a signe in good, that thei se, that haten me, and 
be aschamed; for thou, Lord, hast helpid me, and hast 
coumfortid me.

**Psalm LXXXVI (LXXXVII).**

1 The title of the sixte and eigsetithe salm. The salm 
of the song of the sones of Chore.

2 The foundementis therof ben in hooU hillis; the Lord 
loueth the 3atis of Sion, more than alle the tabernaclis of 
3 Jacob. Thou citee of God, with-outen ende; gloriouse 
4 thingis ben seide of thee. I schal be myndeful of Raab, 
and Babiloyne; knowynge me. Lo! aliens, and Tyre, and 
5 the puple of Ethiopiens; thei weren there. Whether a man 
schal seie to Sion, And a man is born ther-ynne; and that 
6 man altherhi3este foundide it? The Lord schal telle in the 
scripturis of puplis; and of these princis, that weren ther 
7 ynne. As the dwellyng of alle that ben glad; is in thee.

**Psalm LXXXVII (LXXXVIII).**

1 The title of the seuene and eigsetithe salm. The song of salm, 
to the sones of Chore, to victorie on Mahalat, for to answere, the 
lernyng of Heman Ezraite.

2 Lord God of myn helthe; Y criede in dai and ny3t 
bifore thee. Mi preier entre bifore thi si3t; bowe doun thin 
eere to my preier. For my soule is fillid with yuels; and my 
5 lijf nei3ede to helle. I am gessid with hem that goon doun 
6 in to the lake; Y am maad as a man with-outen help, and fre 
among deed men. As men woundid slepinge in sepuleris, of 
whiche men noon is myndeful aftir; and thei ben put awei
Thei han put me in the lower lake; in derke places, and in the schadewe of deth. Thi strong veniaunce is confirmed on me; and thou hast brouȝt in alle thi wawis on me. Thou hast maad fer fro me my knowun; thei han set me abhomynacioun to hem silf. I am takun, and Y ȝede to not out; myn ȝen weren sijk for pouert. Lord, Y cryede to thee; al dai Y spredde abrood myn hondis to thee. Whethir thou schalt do merueils to deed men; ether leechis schulen reise, and thei schulen knouleche to thee? Whether ony man in sepolcre schal telle thi merci; and thi treuthe in perdicioun? Whether thi merueilis schulen be knowun in derknessis; and thi riȝtfulnesse in the lond of forȝetyng? And, Lord, Y cryede to thee; and erli my preier schal bifor come to thee. Lord, whi puttist thou awei my preier; turnest awei thi face fro me? I am pore, and in trauois fro my ȝongthe; sotheli Y am enhaunsid, and Y am maad low, and disturblid. Thi wraththis passiden on me; and thei dredis disturbliden me. Thei cumpassiden me as watir al dai; thei cumpassiden me togidere. Thou madist fer fro me a trend and neiȝbore; and my knowun fro wretchidnesse.

Psalm LXXXVIII (LXXXIX).

The title of the cȝte and cȝtetiȝe salm. The lernyng of Ethan, Ezraite.

I schal synge without ende; the mercies of the Lord. In generacioun and in to generacioun; Y schal telle thi treuthe with my mouth. For thou seidist, With-outen ende merci schal be bildo in heuenes; thi treuthe schal be maad redi in tho. I disposide a testament to my chosun men; Y swoor to Dauid, my seruaunt, Til in to with-outen ende I schal make redi thi seed. And Y schal bilde thi seete; in generacioun, and in to generacioun. Lord, heuenes
schulen knouleche thi merueilis; and thi treuthe in the 7 chirche of seyntis. For who in the cloudis schal be maad euene to the Lord; schal be lijk God among the sones of God? God, which is glorified in the counsel of seyntis; is greet, and dreadful ouere alle that ben in his cumpas.

9 Lord God of vertues, who is lijk thee? Lord, thou art miȝti. and thi treuthe is in thi cumpas. Thou art Lord of the power of the see; forsothe thou aswagist the stirying of the wawis therof. Thou madist lowe the proude, as woundid; in the arm of thi vertu thou hast scaterid thin enemyes. Heuenes ben thin, and erthe is thin; thou hast foundid the world, and the fulnesse therof; thou madist of nouȝt the north and the see. Thabor and Hermon schulen make ful out ioye in thi name; thin arm with power. Thin hond be maad stidefast, and thi riȝt thond be enhaunsid; riȝtfulnesse and doom is the makyng redy of thi seete. Merci and treuthe schulen go bifoire thi face; blessid is the puple that kan hertli song. Lord, thei schulen go in the liȝt of thi cheer; and in thi name thei schulen make ful out ioye al dai; and thei schulen be enhaunsid in thi riȝtfulnesse. For thou art the glorie of the vertu of hem; and in thi good plesaunce oure horn schal be enhaunsid. For oure takyng vp is of the Lord; and of the hooli of Israel oure kyng. Thanne thou spakist in reuelacioun to thi seyntis, and seidist, Y haue set help in the miȝti; and Y haue enhaunsid thechosun man of my puple. I found David, my seruaunt; Y anoyntide hym with myn hooli oile. For myn hond schal helpe him; and myn arm schal conferme hym. The ene-my e schal no thing profite in him; and the sone of wickidnesse schal not ley to, for to anoye him. And Y schal sle hise enemyes fro his face; and Y schal turne in to fligȝt hem that haten hym. And my treuthe and mercy schal be with him; and his horn schal be enhaunsid in my name.
Psalms, LXXXVIII (LXXXIX).

He shall set his hand in the see; and his right hand in flodis.

He shall inwardly clepe me, Thou art my fadir; my God, and the vptaker of myn heelthe. And Y schal sette him the firste gendrid sone; higer than the kyngis of erthe. With-outen ende Y schal kepe my merci to hym; and my testament feithful to him. And Y schal sette his seed in to the world of world; and his trone as the daies of heuene. Forsothe if hise sones forsaken my lawe; and goen not in my domes. If thei maken vnholi my ri3tfulness; and kepens not my commaundementis. 

I schal visite in a 3erde the wickednessis of hem; and in betyngis the synnes of hem.

But Y schal not scatere my mercy fro hym; and in my treuthe Y schal not anoye hym. Nethir Y schal make vnholi my testament; and Y schal not make voide the thingis that comen forth of my lippis. Onys Y swoor in myn hooli; Y schal not lie to Davuid, his seed schal dwelle with-outen ende. And his trone as sunne in my si3t, and as a perfit mone with-outen ende; and a feithful witnesse in heuene. But thou hast put awei, and hast dispisid; and hast dilained thi crist. Thou hast turned awei the testament of thi seruaunt; thou madist vnholi his seyntuarie in erthe.

Thou distriedist alle the heggis therof; thou hast set the stidefastnesse therof drede. Alle men passyng bi the weie rauyscheden him; he is maad schenschip to hise nei3boris.

Thou hast enhaunsid the ri3thond of men oppressinge him; thou hast gladid alle hise enenyes. Thou hast turned awei the help of his swerd; and thou helpidist not hym in batel.

Thou destriedist him fro elensing; and thou hast hurtlid doun his seete in erthe. Thou hast maad lesse the daies of his time; thou hast bisched him with schenschip. Lord, hou longe turnest thou awei in to the ende; schal thin ire brenne out as fier? Bithenke thou what is my substaunce; for whether thou hast ordeyned veynli alle the sones of men?
Who is a man, that schal lyue, and schal not se deth; schal
delyuere his soule fro the hond of helle? Lord, where ben
thin elde mercies; as thou hast swore to Davuid in thi
treuthe? Lord, be thou myndeful of the schenschip of thi
seruauntis, of many hethene men; whiche Y helde togidere
in my bosum. Whiche thin enemyes, Lord, diden schen-
schipfuli; for thei dispisiden the chaungyng of thi crist.

Blessid be the Lord with outen ende; be it don, be it
don.

The title of the nyne and eixtetithe salm. The preier of
Moises, the man of God.

Lord, thou art maad help to vs; fro generacioun in to
generacioun. Before that hillis weren maad, ether the erthe
and the world was formed; fro the world and in to the world
thou art God. Turne thou not awei a man in to lownesse;
and thou seidist, 3e sones of men, be conuertid. For a
thousynde 3eir ben bifore thin i3en; as 3istirdai, which is
passid, and as keping in the ni3t. The 3eiris of hem schulen
be; that ben had for nou3t. Eerli passe he, as an eerbe,
eerli florische he, and passe; in the euentid falle he doun, be
he hard, and wexe drie. For we han failid in thin ire; and
we ben disturbldid in thi strong veniaunce. Thou hast set
oure wickidnessis in thi si3t; oure world in the li3tning of thi
cheer. For alle oure daies han failid; and we han failid
in thin ire. Oure 3eiris schulen bithenke, as an yreyn; the
daies of oure 3eeris ben in tho seuenti 3eiris. Forsothe, if
fourescoor 3eir ben in my3ti men; and the more tyme of
hem is trauel and sorewe. For myldenesse cam aboue;
and we schulen be chastisid. Who knew the power of thin
ire; and durste noumbre thin ire for thi drede? Make thi
ri3thond so knowun; and make men lerned in herte bi wis-
Psalm XC (XCI).

The nyntithe salt.

1 He that dwellith in the help of the hi3este God; schal
dwelle in the proteccioun of God of heuene. He schal
seie to the Lord, Thou art myn vptaker, and my refuit; my
3 God, Y schal hope in him. For he deluyered me fro the
snare of hunteris; and fro a scharp word. With his e schul-
dris he schal make schadowe to thee; and thou schalt haue
hope vnder hise fetheris. His treuthe schal cumpasse thee
with a scheld; thou schalt not drede of ny3tis drede. Of an
arowe fliynge in the dai, of a gobelyn goynge in derknessis:
7 of asailing, and a myddai feend. A thousynde schulen falle
doun fro thi side, and ten thousynde fro thi ri3tside; forsothe
8 it schal not nei3e to thee. Netheles thou schalt biholde with
thin i3en; and thou schalt se the 3elding of synneris. For
thou, Lord, art myn hope; thou hast set thin help alther-
hi3este. Yuel schal not come to thee; and a scourge schal
not nei3e to thi tabernacle. For God hath comaundid to
hise aungels of thee; that thi kepe thee in alle thi weies.
10 Thei schulen beere thee in the hondis; lesthe perauenture
11 thou hirte thi foot at a stoon. Thou schalt go on a snake,
and a cocatrice; and thou schalt defoule a lioun and a dra-
Psalm XCI (XCII).

1 The title of the oon and nyntith salm. The salm of song, in the dai of sabath.

2 It is good to knouleche to the Lord; and to synge to thi name, thou hiȝeste. To schewe eerli thi merci; and thi treuthe bi nyȝt. In a sautrie of ten cordis; with song in harpe. For thou, Lord, hast delitid me in thi makyng; and Y schal make ful out ioye in the werkis of thin hondis. Lord, thi werkis ben magnefied greetli; thi thouȝtis ben maad ful depe. An vnwise man schal not knowe; and a fool schal not vndirstonde these thingis. Whanne synneris comen forth, as hey; and alle thei apperen, that worchen wickidnesse. That thei perische in to the world of world; forsothe thou, Lord, art the hiȝest, with-outen ende. For lo! Lord, thin enemyes, for lo! thin enemyes schulen perische; and alle schulen be scaterid that worchen wickidnesse. And myn horn schal be reisid as an unicorn; and myn eekle in plenteuouse merci. And myn iȝe dispiside myn enemyes; and whanne wickid men rysen aȝens me, myn eere schal here. A iust man schal floure as a palm tree; he schal be multiplied as a cedre of Liban. Men plauntid in the hous of the Lord; schulen floure in the porchis of the hous of oure God. 5it thei schulen be multiplied in plenteuouse elde; and thei schulen be suffryng wel. That thei telle, that oure Lord God is riȝtful; and no wickidnesse is in hym.
PSALMS, XCII, XCIII (XCVI, XCVII).

PSALM XCII (XCVII).

The two and nyntithe salm.

1 The Lord hath reigned, he is clothid with fairnesse; the

2 Lord is clothid with strengthe, and hath gird hym self. For

3 he made stidefast the world; that schal not be moued. God.

4 thi seete was maad redi fro that tyme; thou art fro the

5 world. Lord, the flodis han reisid; the flodis han reisid her

6 vois. Flodis reisiden her wawis; of the voicis of many

7 watris. The reisyngis of the see ben wondurful; the Lord

8 is wondurful in hi3e thingis. Thi witnessingis ben maad

9 able to be bileued greetli; Lord, holynesse bicometh thin

10 house, in to the lengthe of daies.

PSALM XCIII (XCVIII).

The there and nyntithe salm.

1 God is Lord of veniauncis; God of veniauncis dide freli.

2 Be thou enhaunsid that demest the erthe; 3elde thou 3eld-

3 inge to proude men. Lord, hou longe synneris; hou longe

4 schulen synneris haue glorie? Thei schulen telle out, and

5 schulen speke wickidnesse; alle men schulen speke that

6 worchen varij3fulnesse. Lord, thei han maad lowe thi puple;

7 and thei han disesid thin eritage. Thei killiden a widowe and

8 a comelyng; and thei han slayn fadirles children and modir-

9 les. And thei seiden, The Lord schal not se; and God of

10 jacob schal not vndurstonde. 3e vnwise men in the puple,

11 vndirstonde; and, 3e foolis, lerne sum tyme. Schal not he

12 here, that plauntide the eere; ethere biholdith not he, that

13 made the i3e? Schal not he repreune, that chastisith folkis;

14 which techith man kunnyng? The Lord knowith the

15 thou3tis of men; that tho ben veyne. Blessid is the man,

16 whom thou, Lord, hatch lerned; and hast tau3t him of thi
PSALMS, XCIV (XCV).

That thou aswage hym fro yuele daies; til a dice be diggid to the synner. For the Lord schal not putte awei his puple; and he schal not forsake his critage. Til riȝtfulnesse be turned in to dom; and who ben niȝ it, alle that ben of riȝtful herte. Who schal rise with me aȝens mysdoeris; ether who schal stonde with me aȝens hem that worchen wickidnesse? No but for the Lord helpide me; almost my soule hadde dwellid in helle. If Y seide, My foot was stirid; Lord, thi merci helpide me. Aftir the multitude of my sorewis in myn herte; thi coumfortis maden glad my soule. Whether the seete of wickidnesse cleueth to thee; that makist travel in comaundement? Thei schulen take aȝens the soule of a iust man; and thei schulen condempne inno-cent blood. And the Lord was maad to me in to refuyt; and my God was maad in to the help of myn hope. And he schal selde to hem the wickidnesse of hem; and in the malice of hem he schal lese hem, oure Lord God schal lese hem.

Psalm XCIV (XCV).

The foure and nyntithe salm.

1. Come ȝe, make we ful out ioie to the Lord; herli synge ȝe to God, oure heelthe. Bifore ocupie we his face in knowlehing; and herli synge we to him in salmes. For God is a greet Lord, and a greet king aboue alle goddis; for the Lord schal not putte awei his puple. For alle the endis of erthe ben in his hond; and the hijnesses of hillis ben hise. For the see is his, and he made it; and his hondis formeden the drie lond. Come ȝe, herie we, and falle we doun bifore God, wepe we bifore the Lord that made vs; for he is oure Lord God. And we ben the puple of his lesewe; and the scheep of his hond. If ȝe han herd his vois to dai; nyle ȝe make hard ȝoure hertis. As in the
terryng to wraththe; bi the dai of temptacioun in desert. Where 5oure fadris temptiden me; thei prouedent and sien my werkis. Fourti 5eer I was offendid to this generacioun; and Y seide, Euere thei erren in herte. And these men knewen not my weies; to whiche Y swoor in myn ire, thei schulen not entre in to my reste.

**PSALM XCV (XCVI).**

*The fyue and nyntilhe salm hath no title.*

1. Singe 3e a newe song to the Lord; al erthe, synge 3e to the Lord. Synge 3e to the Lord, and blesse 3e his name; telle 3e his heeltthe fro dai in to dai. Telle 3e his glorie among hethene men; his merueilis among alle puplis. For the Lord is greet, and worthi to be preisid ful myche; he is serdful aboue alle goddis. For alle the goddis of hethene men ben feendis; but the Lord made heuenes. Knouleching and fairnesse is in his siȝt; hoolynesse and worthi doyng is in his halewing. 3e cuntrees of hethene men, brynge to the Lord, bringe 3e glorye and honour to the Lord; bringe 3e to the Lord glorie to his name. Take 3e sacrificis, and entre 3e in to the hallis of hym; herie 3e the Lord in his hooli halle. Al erthe be moued of his face; seie 3e among hethene men, that the Lord hath regned. And he hath amendid the world, that schal not be moued; he schal deme puplis in equite. Heuenes be glad, and the erthe make ful out ioye, the see and the fulnesse therof be moued togidere; feeldis schulen make ioye, and alle thingis that ben in tho. Thanne alle the trees of wodis schulen make ful out ioye, for the face of the Lord, for he cometh; for he cometh to deme the erthe. He schal deme the world in equite; and puplis in his treuthe.
PSALMS, XCVI, XCVII (XCVII, XCVIII).

PSALM XCVI (XCVII).

The sīve and nyntithe salm.

1. The Lord hath regned, the erthe make ful out ioye; many iltis be glad. Cloude and derknesse in his cumpas;
2. riȝtfulnesse and doom is amending of his seete. Fier schal
go bfore him; and schal enslawme his ȝeneynes in cumpas.
3. Hise leitis schyneden to the world; the erthe sīʒ, and was
smoued. Hillis as wax fletiden doun fro the face of the
4. Lord; al erthe fro the face of the Lord. Heuenes telden
7. his riȝtfulnesse; and alle puplis sien his glorie. Alle that
worshipen sculptilis be schent, and thei that han glorie
in her symelacris; alle ȝe aungels of the Lord, worschipe
8. him. Sion herde, and was glad, and the douȝtris of Juda
9. maden ful out ioye; for thi domes, Lord. For thou, Lord,
art the higgeste on al erthe; thou art greetli enhaunsid ouere
10. alle goddis. ȝe that louen the Lord, hate yuel; the Lord
kepith the soulis of his seyntis; he schal delyuer hem fro
11. the hond of the synner. Liȝt is risun to the riȝtful man:
12. and gladnesse to riȝtful men of herte. Juste men, be ȝe
glad in the Lord; and knouleche ȝe to the mynde of his
halewyng.

PSALM XCVII (XCVIII).

The seuen and nyntithe salm hath no title.

1. Singe ȝe a newe song to the Lord; for he hath do
merueils. His riȝt hond and his hooli arm; hath maad
2. heelthe to hym. The Lord hath maad knowun his heelthe;
in the siȝt of hethene men he hath schewid his riȝtfulnesse.
3. He bithouȝte on his merci; and on his treuthe, to the hous
of Israel. Alle the endis of erthe; sien the heelthe of oure
4. God. Al erthe, make ȝe hertli ioye to God; synge ȝe, and
Psalm XCVIII (XCIX).

The eiȝte and nyntithe salm.

1. The Lord hath regned, pulpis ben wrooth; thou that sittist on cherubyn, the erthe be moued. The Lord is greet in Sion; and his above alle pulpis. Knouleche thei to thi greet name, for it is ferdful and hooli; and the onour of the king loueth doom. Thou hast maad redi dressyngis; thou hast maad doom and riȝtfulnesse in Jacob. 

2. Enhaunse ȝe oure Lord God; and worchip ȝe the stool of his feet, for it is hooli. Moyses and Aaron weren among his preestis; and Samuel was among hem that inwardli clepen his name. Thei inwardli clepiden the Lord, and he herde hem; in a piler of cloude he spak to hem. Thei kepiten hise witnessyngis; and the comaundement which he saf to hem. Oure Lord God, thou herdist hem; God, thou were merciful to hem, and thou tokist veniaunce on al her fyndyngis. Enhaunse ȝe oure Lord God, and worchip ȝe in his hooli hil; for oure Lord God ȝis hooli.
PSALMS, XCIX, C (C, CI).

PSALM XCIX (C).

1 The titil of the nyne and nyntithe salm. A salm to knouleche; in Ebrew thus, A salm for knouleching.

2 Al erthe, singe 3e hertli to God; scrue 3e the Lord in gladnesse. Entre 3e in his si3t; in ful out ioiyng. Wite 3e, that the Lord hym silf is God; he made vs, and not we maden vs. His puple, and the scheep of his lesewe, entre 3e in to hisc 3atis in knoulechyng; entre 3e in to hisc porchis, knouleche 3e to him in ympnes. Herye 3e his name, for the Lord is swete, his merci is with-outen ende; and his treuthe is in generacioun and in to generacioun.

PSALM C (CI).

1 The titil of the hundrid salm. The salm of Daviud.

2 Lord, Y schal synge to thee; merci and doom. I schal synge, and Y schal vndurstonde in a weie with out wem; whanne thou schalt come to me. I 3ede perfitli in the innocence of myn herte; in the myddil of myn hous.

3 I settide not forth bfore myn i3en an vniust thing; Y hatide hem that maden trespassyngis. A schrewide herte cleuede not to me; Y knewe not a wickid man bowynge awei fro me. I pursuede hym; that bacbitide priueli his neizbore. With the proude i3e and an herte vnable to be 6fillid; Y eet not with this. Myn i3en weren to the feithful men of erthe, that thei sitte with me; he that 3ede in a weie with out wem, mynystrde to me. He that doith pride, schal not dwelle in the myddil of myn hous; he that spekith 8wickid thingis, seruede not in the si3t of myn i3en. In the morutid Y killide alle the synners of erthe; that Y schulde leese fro the citee of the Lord alle men worchynge wickidnesse.
Psalm CI (CII).

The title of the hundred and o salm. The prayer of a pore man, whanne he was angwished, and schedde out his speche before the Lord.

1 Lord, here thou my prayer; and my crie come to thee. Turne not awei thi face fro me; in what euere dai Y am troblid, bowe doun thin eere to me. In what euere day Y schal inwardli clepe thee; here thou me swiftli. For my daies han failid as smoke; and my boonus han dried vp as critouns. I am smytun as hei, and myn herte dried vp; for Y haue for5ete to eete my breed. Of the vois of my weilyng; my boon cleuede to my fleische. I am maad lijk a pellican of wildirnesse; Y am maad as a niʒt-crowe in an hous. I wakide; and Y am maad as a solitarie sparowe in the roof. Al dai myn enemyes dispisiden me; and thei that preisiden me sworen aʒens me. For Y eet aschis as breed; and Y meddlide my drinke with weping. Fro the face of the ire of thin indignacioun; for thou reisinge me hast hurtlid me doun. Mi daies boweden awei as a schadewe; and Y wexede drie as hei. But, Lord, thou dwellist with-outen ende; and thi memorial in generacioun and in to generacioun. Lord, thou risinge vp schalt haue merci on Sion; for the tyme to haue merci therof cometh, for the tyme cometh. For the stones therof plesiden thi seruauntis; and thei schulen haue merci on the lond therof. And, Lord, hethen men schulen drede thi name; and alle kingis of erthe schulen drede thi glori. For the Lord hath bildid Sion; and he schal be seen in his glorie. He bihelde on the prayer of meke men; and he dispiside not the prayer of hem. Be these thingis writun in an othere generacioun; and the ypuple that schal be maad schal preise the Lord. For he
bihelde fro his híse hooli place; the Lord lokide fro heuene
in to erthe. For to here the weilingis of feterid men; and
for to vnbynde the sones of slayn men. That thei telle in
Sion the name of the Lord; and his preising in Jerusalem.
In gaderinge togidere puplis in to oon; and kingis, that thei
serue the Lord. It answeride to hym in the weie of his
vertu; Telle thou to me the fewnesse of my daies. A³encelepe
thou not me in the myddil of my daies; thi 3eris ben in
generacioun and in to generacioun. Lord, thou foundidist
the erthe in the bigynnyng; and heuenes ben the werkis
of thin hondis. Tho schulen perische, but thou dwellist
perfitli; and alle schulen wexe eelde as a clooth. And thou
schalt chaunge hem as an hiling, and tho schulen be chaungid;
but thou art the same thi silf, and thi 3eeris schulen not faile.
The sones of thi seruauntis schulen dwelle; and the seed
of hem schal be dressid in to the world.

**Psalm CII (CIII).**

1 _The title of the hundred and seconde salm._ Of Dauid.

Mi soule, blesse thou the Lord; and alle thingis that ben
with-ynne me, _blesse_ his hooli name. Mi soule, blesse thou
the Lord; and nyle thou forȝete alle the 3eldyngis of him.
Which doith merci to alle thi wickidnessis; which heelith
alle thi sijknessis. Which a³enbieth thi lijf fro deth; which
corowneth thee in merci and merciful doyngis. Which fillith
thi desijr in goodis; thi 3ongthe schal be renulid as _the
6songthe_ of an egle. The Lord doynge mercies; and doom
to alle men suffringe wrong. He made hise weies knownun
to Moises; hise willis to the sones of Israel. The Lord is
a merciful doer, and merciful in wille; longe abidinge, and
myche merciful. He schal not be wrooth with-outen ende;
and he schal not thretne with-outen ende. He did not to
Psalm CIII (CIV).

The hundrid and thridde salm.

1. My soule, blesse thou the Lord; my Lord God, thou art magnified greetli. Thou hast clothid knouleching and fairnesse; and thou art clothid with li3t, as with a cloth. And thou stretchist forth heuene as a skyn; and thou hilist with watris the hi3er partis therof. Which settist a cloude thi stiyng; which goest on the fetheris of wyndis. Which makist spiritis thin aungels; and thi mynystris brennynge fier. Which hast foundid the erthe on his stablenesse; it schal not be bowid in to the world of world. The depthe
of watris as a cloth is the clothing therof; watris schulen 7 stonde on hillis. Tho schulen fle fro thi blamyng; men 8 schulen be aferd of the vois of thi thundur. Hillis stien vp, 9 and feeldis goen doun; in to the place which thou hast foundid to tho. Thou hast set a terme, which tho schulen not passe; nether tho schulen be turned, for to hile the erthe. 

And thou sendist out wellis in grete valeis; watris schulen 11 passe bitwix the myddil of hillis. Alle the beestis of the feeld 12 schulen drynke; wielde assis schulen abide in her thirst. 

Briddis of the eir schulen dwelle on tho; fro the myddis 14 of stoonys thei schulen 3yue voices. And thou moistist hillis 15 of her higer thingis; the erthe schal be fillid of the fruyt of 

thi werkis. And thou bringist forth hei to beestis; and 

erbe to the seruyce of men. That thou bringe forth breed 18 of the erthe; and that wiyn make glad the herte of men. 

That he make glad the face with oile; and that breed make 

19 stidefast the herte of man. The trees of the feeld schulen be 

fillid, and the cedris of the Liban, whiche he plauntide; 

17 sparewis schulen make nest there. The hous of the ger-

faukun is the leeder of tho; hige hillis ben refute to hertis; 

19 a stoon is refutt to irchouns. He made the moone in to 

tymes; the sunne knewe his goyng doun. Thou hast set 

derknessis, and ny3t is maad; alle beestis of the wode 

schulen go ther ynne. Liouns whelpis rorynge for to 

22 rauysche; and to seke of God meete to hem silt. The 

sunne is risun, and tho ben gaderid togidere; and tho 

23 schulen be set in her couchis. A man schal go out to his 

werk; and to his worching, til to the euentid. Lord, thi 

werkis ben magnefiede ful myche, thou hast maad alle thingis 

25 in wisdom; the erthe is fillid with thi possessioun. This see 

is greet and large to hondis; there ben crepinge beestis, of 

26 which is noon noumbre. Litil beestis with grete; schippis 

schulen passe there. This dragoun which thou hast formyd;
for to scorne hym. Alle thingis abiden of thee; that thou
sylue to hem meete in tyme. Whanne thou schalt sylue to
hem, thei schulen gadere; whanne thou schalt opene thin
hond. alle thingis schulen be fillid with goodnesse. But
whanne thou schalt turne awey the face, thei schulen be
disturbblid; thou schalt take awei the spirit of them, and thei
schulen faile; and thei schulen turne afen in to her dust.
Sende out thi spirit, and thei schulen be formed of the newe;
and thou schalt renule the face of the erthe. The glorie
of the Lord be in to the world; the Lord schal be glad in
hise werkis. Which biholdith the erthe, and makith it to
tremble; which touchith hillis, and tho smoken. I schal
singe to the Lord in my lijf; Y schal seie salm to my God,
as longe as Y am. Mi speche be myrie to him; forsothe
Y schal delite in the Lord. Synneris faile fro the erthe, and
wickid men faile, so that thei be not; my soule, blesse thou
the Lord.

Psalm CIV (CV).

The title of the hundrid and fourthe salm. Alleluya.
And he ordeynede it to Jacob in to a comande-
ment; and to Israel in to euerlastinge testament. And he
seide, I shal 3iue to thee the lond of Canaan; the cord
of 3oure eritage. Whanne thei weren in a litil noumbre;
and the comelingis of hem weren ful fewe. And thei
passiden fro folk in to folk; and fro a rewme in to ano-
ther puple. He lefte not a man to anoye hem; and he
chastiside kyngis for hem. Nile 3e touche my cristis; and
nyle 3e do wickidli among my prophetis. And God clepide
hungir on erthe; and he wastide al the stidefastnesse of
breed. He sente a man before hem; Joseph was seeld in
18 to a seruaunt. Thei maden lowe hise feet in stockis, irun
passide by his soule; til the word of him cam. The speche
of the Lord enflawmede him; the king sente and vnbond
hym; the prince of puple sente and delyuerede him. He
ordeynede him the lord of his hous; and the prince of al
his possessioun. That he schulde lerne hise princis as him
self; and that he schulde teche hise elde men prudence.
E8 And Israel entreide in to Egipt; and Jacob was a comeling
in the lond of Cham. And God encreesside his puple
greetli; and made hym stidefast on hise enemye. He
turnede the herte of hem, that thei hatiden his puple; and
diden gile azens hise seruauntis. He sent Moises, his ser-
uaunt; thilke Aaron, whom he chees. He puttide in hem
the wordis of hise myraclis; and of hise grete wondris in
the lond of Cham. He sente derknessis, and made derk;
and he made not bitter hise wordis. He turnede the watris
of hem in to blood; and he killide the fischis of hem.
And the lond of hem 3af paddoks; in the priue places of
the kyngis of hem. God seide, and a fleische flie cam; and
gnattis in alle the coostis of hem. He settide her reynes
hail; fier brennynge in the lond of hem. And he smoot
the vynes of hem, and the fige-trees of hem; and al to-

PSALMS, CIV (CV). 161
34 brak the tree of the coostis of hem. He seide, and a locuste cam; and a bruk of which was noon noumbre.

35 And it cet al the hey in the lond of hem; and it eet al the fruyt of the lond of hem. And he killide ech the firste gendrid thing in the lond of hem; the firste fruitis of alle the trauel of hem. And he ledde out hem with siluer and gold; and noon was sijk in the lynagis of hem.

36 Egipt was glad in the goyng forth of hem; for the drede of hem lai on Egipcians. He spredde abrood a cloude, in to the hiling of hem; and fier, that it schynede to hem bi nyxt. Thei axiden, and a curlew cam; and he fillide hem with the breed of heuene. He brak a stoon, and watris flowiden; floodis 3eden forth in the drye place. For he was myndeful of his hooli word; which he hadde to Abraham, his child. And he ledde out his puple in ful out ioiynge; and hischosun men in gladnesse. And he saf to hem the cuntryes of hethen men; and thei hadden in possessioun the travels of pupilis. That thei kepe his iustifiyngis; and seke his lawe.

Psalm CV (CVI).

The title of the hundrid and fifthe salm. Alleluya.

1 Knouleche 3e to the Lord, for he is good; for his mercy is with-outen ende. Who schal speke the powers of the Lord; schal make knowun alle his preisyngis? Blessid ben thei that kepen dom; and doon ri3tfulnesse in al tyme.

2 Lord, haue thou mynde on vs in the good plesaunce of thi pupule; visite thou vs in thin heelthe. To se in the goodnesse of thi chosun men, to be glad in the gladnes of thi folk; that thou be heried with thin eritage. We han synned withoure fadris; we han do vniustli, we han do
wickidnesse. Oure fadris in Egipt vndirstoden not thi mer-
veils; thei weren not myndeful of the multitude of thi merci.
And thei stiynge in to the see, in to the reed see, terreden
8 to wraththe; and he sauede hem for his name, that he
9 schulde make knownun his power. And he departide the
reed see, and it was dried; and he lede forth hem in the
depthis of watris as in deseert. And he sauede hem fro
the hond of hateris; and he a3en-bouste hem fro the hond
11 of the enemye. And the watir hilide men troublynge hem;
12 oon of hem abood not. And thei bileueden to his wordis;
13 and thei preisiden the heriynge of hym. Thei hadden soone
do, thei for$aten his werkis; and thei abididen not his
14 councel. And thei coueitiden coueitise in deseert; and
15 temptiden God in a place with-out watir. And he 3af to
hem the axying of hem; and he sente fulnesse in to the
16 soulis of hem. And thei wraththiden Moyses in the cas-
tels; Aaron, the hooli of the Lord. The erthe was opened,
and swolewid Datan; and hilide on the congregacioun of
18 Abiron. And fier brente an $he in the synagoge of hem;
19 flawme brente synneris. And thei maden a calf in Oreb;
20 and worshipiden a 3otun ymage. And thei chaungiden
21 her glorie; in to the liknesse of a calf etynge hei. Thei
22 for$aten God, that sauede hem, that dide grete werkis in
Egipt, merueils in the lond of Cham; feerdful thingis in
23 the reed see. And God seide, that he wolde leese hem;
if Moises, hischosun man, hadde not stonde in the brekying
of his sig3t. That he schulde turne awei his ire; lest he
24 loste hem. And thei hadden the desirable lond for nou$t,
25 thei bileueden not to his word, and thei grutchiden in her
26 tabernaclis; thei herden not the vois of the Lord. And
he reiside his hond on hem; to caste doun hem in desert.
27 And to caste awei her seed in naciouns; and to leese hem
28 in cuntras. And thei maden sacrifice to Belfagor; and
thei ceten the sacrificis of deed beestis. And thei wraththiden God in her fyndyngis; and sallyng was multiplied in hem. And Fynees stood, and pleeside God; and the veniaunce ceesside. And it was arrettid to hym to r13t-fulnesse; in generacioun and in to generacioun, til in to with-outen ende. And thei wraththiden God at the watris of a3enseiyn; and Moises was travelid for hem, for thei maden bittere his spirit, and he departide in his lippis. Thei losten not hethen men; whiche the Lord seide to hem. And thei weren meddlid among hethene men, and lerneden the werkis of hem, and serueden the grauen ymagis of hem; and it was maad to hem in to sclaundre. And thei offriden her sones; and her dou3tris to feendis. And thei schedden out innocent blood, the blood of her sones and of her dou3tris; whiche thei sacrificiden to the grauun ymagis of Chanaan. And the erthe was slayn in bloodis, and was defoulid in the werkis of hem; and thei dien fornicacioun in her fyndyngis. And the Lord was wrooth bi strong veniaunce a3ens his puple; and hadde abhomin-acioun of his eritage. And he bitook hem in to the hondis of hethene men; and thei that hatiden hem, weren lordis of hem. And her enemyes diden tribulacioun to hem, and thei weren mekid vndir the hondis of enemyes; ofte he delyuerede hem. But thei wraththiden hym in her counsel; and thei weren maad low in her wickidnessis. And he si5e, whanne thei weren set in tribulacioun; and he herde the preyer of hem. And he was myndeful of his testament; and it repentide hym bi the multitude of his merci. And he 3af hem in to mercies; in the si5t of alle men, that hadden take hem. Oure Lord God, make thou vs saaf; and gadere togidere vs fro naciouns. That we knouleche to thin hooli name; and haue glorie in thi preisyng. Blessid be the Lord God of Israel fro the world
and til in to the world; and al the puple schal seye, Be it don, be it don.

Psalm CVI (CVII).

The title of the hundred and sixte salm. Alleluya.

1 Knouleche 5e to the Lord, for he is good; for his merci
2 is in to the world. Sei thei, that ben azen-bou3t of the Lord;
whiche he azen-bou3te fro the hond of the enemye, fro
3 cuntreis he gaderide hem togidere. Fro the risyng of the
sunne, and fro the goyng doun; fro the north, and fro the
see. Thei erriden in wildirnesse, in a place without watir;
5 thei founden not weie of the citee of dwellyng place. Thei
6 weren hungri and thirsti; her soule failide in hem. And
thei crieden to the Lord, whanne thei weren set in tribula-
7 cioun; and he delyuerede hem fro her nedynesses. And he
ledde forth hem in to the ri3t weie: that thei schulden go in
8 to the citee of dwelling. The mercies of the Lord knouleche
to hym; and hise merueilis knouleche to the sones of men.
9 For he fillide a voide man; and he fillide with goodis an
hungry man. God delyuerede men sittynge in derknessis,
and in the schadowe of deth; and men prisoned in beggerye
11 and in yrun. For thei maden bitter the spechis of God;
12 and wraththiden the councele of the hi3este. And the herte
of hem was maad meke in trauelis; and thei weren sijk, and
13 noon was that helpide. And thei crieden to the Lord,
whanne thei weren set in tribulacioun; and he delyuerede
14 hem from her nedynessis. And he ledde hem out of derk-
nessis, and schadowe of deth; and brak the boondis
15 of hem. The mercies of the Lord knouleche to hym; and
16 hise merueilis knouleche to the sones of men. For he al
17 to-brak brasun 3atis; and he brak yrun barris. He vp-took
hem fro the weie of her wickidnesse; for thei weren maad
The soule of hem wlatide al mete; and thei neigeden til to the zatis of deth. And thei crieden to the Lord, whanne thei weren set in tribulacioun; and he delyuerede hem fro her nedynessis. He sente his word, and heelide hem; and delyuerede hem fro the perischingis of hem. The mercies of the Lord knouleche to hym; and hise merueils to the sones of men. And offre thei the sacrifice of heriyng; and telle thei his werkis in ful out ioyng. Thei that gon doun in to the see in schippis; and maken worching in many watris. Thei sien the werkis of the Lord; and hise merueilis in the depthe. He seide, and the spirit of tempest stood; and the wawis therof weren arerid. Thei stien til to heuenes, and gone doun til to the depthis; the soule of hem failide in yuelis. Thei weren troblid, and thei weren moued as a drunkun man; and al the wisdom of hem was deuourid. And thei crieden to the Lord, whanne thei weren set in tribulacioun; and he ledde hem out of her nedynessis. And he ordeynede the tempest therof in to a soft wynde; and the wawis therof weren stille. And thei weren glad, for tho weren stille; and he ladde hem forth in to the hauene of her wille. The mercies of the Lord knouleche to hym; and hise merueils to the sones of men. And enhaunse thei him in the chirche of the puple; and preise thei him in the chaier of eldre men. He hath set floodis in to desert; and the out-goingis of watris in to thirst. He hath set fruyiful lond in to saltnesse; for the malice of men dwellyng ther-ynne. He hath set deseert in to pondis of watris; and erthe with-out watir in to out-goyngis of watris. And he settide there hungri men; and thei maden a citee of dwelling. And thei sowiden feeldis, and plauntiden vynes; and maden fruyt of birthe. And he blesside hem, and thei weren multiplied greetli; and he made not lesse her werk-beestis. And thei weren maad
fewe; and thei weren trauelid of tribulacioun of yuelis and of sorewis. Strijf was sched out on princes; and he made hem for to erre without the weie, and not in the weie. And he helpide the pore man fro pouert; and settide meynees as a scheep 

bringynge forth lambren. Rijtful men schulen se, and schulen be glad; and al wickidnesse schal stoppe his mouth. Who is wijs, and schal kepe these thingis; and schal vndirstonde the mercis of the Lord?

PSALM CVII (CVIII).

1 The title of the hundrid and seuenthe salm. The song of the salm of David.

2 My herte is redi, God, myn herte is redi; Y schal singe, and Y schal seie salm in my glorie. My glorie, ryse thou vp, sautrie and harp, rise thou vp; Y schal rise vp eerli. Lord, Y schal knouleche to thee among puplis; and Y schal seie salm to thee among naciouns. For whi, God, thi merci is greet on heuenes; and thi treuthe is til to the cloudis. God, be thou enhaunsid aboue heuenes; and thi glorie ouer al erthe. That thi derlingis be delyuerid, make thou saaf with thi ri3thond, and here me; God spak in his hooli. I schal make ful out ioye, and Y schal departe Siccimam; and Y schal mete the grete valei of tabernaclis. Galaad is myn, and Manasses is myn; and Effraym is the vptaking of myn heed. Juda is my king; Moab is the caudron of myn hope. In to Ydume Y schal stretche forth my scho; aliens ben maad frendis to me. Who schal lede me forth in to a stronge citee; who schal lede me forth til in Idume? Whether not thou, God, that hast put vs awei; and, God, schalt thou not go out inoure vertues? 3yue thou help to vs of tribulacioun; for the heelthe of man is
veyn. We schulen make vertu in God; and he schal bringe oure enemyes to nouȝt.

Psalm CVIII (CIX).

1. *The title of the hundrid and cixthe salm.* To victorye, the salm of David.

2. God, holde thou not stille my preisyng; for the mouth of the synner, and the mouth of the gileful man is openyd on me. Thei spaken aȝens me with a gileful tunge, and thei compassiden me with wordis of hatrede; and fouȝten aȝens me with-out cause. For that thing that thei schulden loue me, thei bacbitiden me; but Y preiede. And thei settiden aȝens me yuelis for goodis; and hatrede for my loue.

3. Ordeyne thou a synner on him; and the deuel stonde on his riȝt half. Whanne he is demed, go he out condempned; and his preier be maad in to synne. Hise daies be maad of fewe; and another take his bischopriche. Hise sones be maad faderles; and his wijf a widewe. Hise sones tremblinge be born ouer, and begge; and be cast out of her habitaciouns. An vsurere seke al his catel; and aliens rauysche hisc travelis. Noon helpere be to him; nether ony be that haue mercy on hisc modirles children. Hise sones be maad in to perisching; the name of him be don awei in oon generacioun. The wickidnesse of hisc fadris come aȝen in to mynde in the siȝt of the Lord; and the synne of hisc modir be not don awei. Be thei maad euere aȝens the Lord; and the mynde of hem perische fro erthe.

4. For that thing that he thouȝte not to do merci, and he pursuede a pore man and beggere; and to slee a man com-punct in herte. And he louede cursing, and it schal come to hym; and he nolde blessing, and it schal be maad fer fro him. And he clothide cursing as a cloth, and it entride as
water in to his eynne thingis; and as oile in his boonus.

19 Be it maad to him as a cloth, with which he is hilyd; and as
20 a girdil, with which he is euere gird. This is the werk of
hem that bacbiten me anentis the Lord; and that speke
21 yuels æzens my lijf. And thou, Lord, Lord, do with me for
22 thi name; for thi merci is swete. Delyuere thou me, for Y
am nedi and pore; and myn herte is distressed with ynee me.
23 I am takun awei as a schadowe, whanne it bowith awei; and
24 Y am schakun awei as locustis. Mi knees ben maad feble
25 of fasting; and my fleische was chaungid for oile. And
Y am maad schenschipe to hem; thei sien me, and moueden
26 her heedis. Mi Lord God, helpe thou me; make thou me
27 saaf bi thi merci. And thei schulen wite, that this is thin
28 hond; and thou, Lord, hast do it. Thei schulen curse, and
thou schalt blesse, thei that risen æzens me, be schent; but
29 thi seruaunt schal be glad. Thei that bacbiten me, be
clothid with schame; and be thei hilid with her schenschipe
30 as with a double cloth. I schal knouleche to the Lord greetli
with my mouth; and Y schal herie hym in the myddil of
31 many men. Which stood nyʒ on the riʒ half of a pore man;
to make saaf my soule fro pursueris.

PSALM CIX (CX).

The title of the hundrid and nynthe salm. The salm
of Daviůth.

The Lord seide to my Lord: Sitte thou on my riʒ side.

2 Til Y putte thin enemyes; a stool of thi feet. The Lord
schal sende out fro Syon the ʒerde of thi vertu; be thou
3 lord in the myddis of thin enemyes. The bigynnyng æs with
thee in the dai of thi vertu, in the briʒnessis of seyntis;
4 Y gendride thee of the wombe before the dai-sterre. The
Lord swoor, and it schal not repente him; Thou art a priest
Psalm CX (CXI).

The title of the hundred and tenth salm. Alleluya.

1 Lord, Y schal knouleche to thee in al myn herte; in the counsel and congregacioun of iust men. The werkis of the Lord ben greete; sou3t out in to alle hise willis. His werk is knoulechyng and grete doyng; and his ri3tfulnesse dwellith in to the world of world. The Lord merciful in wille, and a merciful doere, hath maad a mynde of hise merueilis; he hath 3oue meete to men dreedynge hym. He schal be myndeful of his testament in to the world; he schal telle to his puple the vertu of hise werkis. That he yuye to hem the eritage of folkis; the werkis of hise hondis ben trethe and doom. Alle hise comaundementis ben feithful, confermed in to the world of world; maad in trethe and equite. The Lord sente redempcioun to hys puple; he comaundide his testament with outen ende. His name is hooli and dreedful; the bigynnyng of wisdom is the drede of the Lord. Good undirstondyng is to alle that doen it; his preising dwellith in to the world of world.

Psalm CXI (CXII).

The title of the hundred and enuenethe salm. Alleluya.

1 Blissid is the man that dreedith the Lord; he schal wilne ful myche in hise comaundementis. His seed schal be my3ti in erthe; the generacioun of ri3tful men schal be blessid.
2 Glorie and richessis ben in his hous; and his ri3tfulnesse
dwellith in to the world of world. List is risun vp in
derknessis to rizego men; the Lord is merciful in wille, and
5 a merciful doere, and rizego. The man is merye, that doith
6 merci, and leeneth; he disposith hise wordes in dom; for he
7 schal not be moued with-outen ende. A iust man schal be
in euerlastinge mynde; he schal not drede of an yuel herying.
8 His herte is redi for to hope in the Lord; his herte is
confermed, he schal not be moued, til he dispise hise enemys.
9 He spredde abrood, he zaf to pore men; his rizego
wisdome dwellith in to the world of world; his horn schal be reisid in
glorie. A synner schal se, and schal be wrooth; he schal
gnaste with hise teeth, and schal faile; the desijr of synneris
schal perische.

Psalm CXII (CXIII).

The title of the hundrid and twelthe salm. Alleluia.

1 CHILDREN, preise se the Lord; preise se the name of the
2 Lord. The name of the Lord be blessid; fro this tyme now
3 and til in to the world. Fro the risyng of the sunne til to
the goyng doun; the name of the Lord is worthi to be
4 preisid. The Lord is hi3 aboue alle folkis; and his glorie is
5 aboue heuene. Who is as oure Lord God, that dwellith in
6 hise thingis; and biholdith meke thingis in heuene and in
7 erthe? Reisynge a nedi man fro the erthe; and enhaunsinge
8 a pore man fro drit. That he sette hym with princes; with
9 the princes of his puple. Which makith a bareyn womman
dwelle in the hous; a glad modir of sones.

Psalm CXIII (CXIV).

The titil of the hundrid and thiritonthe salm. Alleluia.

1 In the goyng out of Israel fro Egipt; of the hous of Jacob
2 fro the hethene puple. Judee was maad the halewyng of
Psalms, CXIII (CXIV, CXV).

172

3 hym; Israel the power of hym. The see si3, and fledde;
4 Jordan was turned abac. Munteyns ful out ioyeden as
5 rammes; and little hillis as the lambren of scheep. Thou
see, what was to thee, for thou fleddist; and thou, Jordan,
6 for thou were turned abak? Munteyns, 3e maden ful out
ioye as rammes; and little hillis, as the lambren of scheep.
7 The erthe was mowed fro the face of the Lord; fro the face of
8 God of Jacob. Which turnede a stoon in to pondis of watris;
1 and an hard rooch in to wellis of watris. (CXV.) Lord, not
2 to vs, not to vs; but 3yue thou glorie to thi name. On thi
mercii and thi treuth; lest ony tyme hethene men seien,
3 Where is the God of hem? Forsothe oure God in heuene;
4 dide alle thingis, whiche euere he wolde. The symulacris
of hethene men ben siluer and gold; the werkis of mennus
5 hondis. Tho han mouth, and schulen not speke; tho han
6 isen, and schulen not se. Tho han eeris, and schulen not
7 here; tho han nose-thuris, and schulen not smelle. Tho
han hondis, and schulen not grope; tho han feet, and
8 schulen not go; tho schulen not crye in her throte. Thei
that maken tho ben maad lijk tho; and alle that triste in
9 tho. The hous of Israel hopide in the Lord; he is the
10 helpere of hem, and the defendere of hem. The hous of
Aaron hopide in the Lord; he is the helpere of hem, and the
11 defendere of hem. Thei that dreden the Lord, hopiden in
the Lord; he is the helpere of hem, and the defendere of
12 hem. The Lord was myndeful of vs; and blesside vs. He
blesside the hous of Israel; he blesside the hous of Aaron.
13 He blesside alle men that dreden the Lord; he blesside little
14 men with the gretere. The Lord encreesse on 3ou; on 3ou
15 and on 3oure sones. Blessid be 3e of the Lord; that made
16 heuene and erthe. Heuene of heuene is to the Lord; but
17 he 3af erthe to the sones of men. Lord, not deed men
schulen heric thee; nether alle men that gone down in to
helle. But we that lyuen, blessen the Lord; fro this tyme now and til in to the world.

Psalm CXIV (CXVI).

The tít of the hundrid and fourtente salm. Alleluia.

1 I louede the Lord; for the Lord schal here the vois of my preier. For he bowide doun his eere to me; and Y schal inwardli clepe in my daies. The sorewis of deth compassiden me; and the perelis of helle founden me. I fóond tribulacioun and sorewe; and Y clepide inwardli the name of the Lord. Thou, Lord, deлуere my soule; the Lord is merciful, and iust; and oure God doith merci. And the Lord kepith litle children; Y was mekid, an he de-lyuerede me. Mi soule, turne thou in to thi reste; for the Lord hath do wel to thee. For he hath de lýuered my soule fro deth; myn i3en fro wepingis, my feet fro fallyng doun.

9 I schal plese the Lord; in the cuntoi of hem that lyuen.

Psalm CXV (CXVI, continued).

The tít of the hundrid and fíftente salm. Alleluia.

10 I bileued, for which thing Y spak; forsoth Y was maad low ful myche. I seide in my passing; Ech man is a lier. 11 What schal Y selde to the Lord; for alle thingis which he seldide to me? I schal take the cuppe of heelthe; and Y schal inwardli clepe the name of the Lord. I schal selde my vowis to the Lord bìfor al his puple; the deth of seyntis of the Lord is precious in his si5t. O! Lord, for Y am thi seruant; Y am thi seruaunt, and the sone of thi handmaide. 17 Thou hast broke my bondys, to thee Y schal offre a sacrifice of heriying; and Y schal inwardli clepe the name of the Lord. I schal selde my vowis to the Lord, in the si5t of al
his puple; in the porchis of the hous of the Lord, in the myddil of thee, Jerusalem.

Psalm CXVI (CXVII).

The title of the hundrid and sixtenthe salm. Alleluya.

1 Alle hethen men, herie 3e the Lord; alle puplis, herie 3e hym. For his merci is confermyd on vs; and the treuthe of the Lord dwellith with-outen ende.

Psalm CXVII (CXVIII).

The titil of the hundrid and seuententhe salm. Alleluia.

1 Knowleche 3e to the Lord, for he is good; for his merci is with-outen ende. Israel seie now, for he is good; for his merci is with-outen ende. The hous of Aaron seie now; for his merci is with-outen ende. Thei that dreeden the Lord, seie now; for his merci is with-outen ende. Of tribulacioun Y inwardli clepide the Lord; and the Lord herde me in largenesse. The Lord is an helpere to me; Y schal not drede what a man schal do to me. The Lord is an helpere to me; and Y schal dispise myn enemyes. It is betere for to triste in the Lord; than for to triste in man. It is betere for to hope in the Lord; than for to hope in princes. Alle folkis cumpassiden me; and in the name of the Lord it bifelde, for Y am auengide on hem. Thei cumpassinge cumpassiden me; and in the name of the Lord, for Y am auengid on hem. Thei cumpassiden me as been, and thei brenten out as fier doith among thornes; and in the name of the Lord, for Y am avengid on hem. I was hurlid, and turnede vsedoun, that Y schulde falle doun; and the Lord took me vp. The Lord is my strengthe, and my heryyng; and he is maad to me in to healthe. The vois
of ful out ioyynge and of helthe; be in the tabernaclis of iust
16 men. The riȝt hond of the Lord hath do vertu, the riȝt
hond of the Lord enhaunside me; the riȝt hond of the Lord
17 hath do vertu. I schal not die, but Y schal lyue; and Y
18 schal telle the werkis of the Lord. The Lord chastisinge
19 hath chastisid me; and he 3af not me to deth. Opene 3e

to me the 3atis of riȝtfulnesse, and Y schal entre bi tho, and
20 Y schal knouleche to the Lord; this 3ate is of the Lord, and
21 iust men schulen entre bi it. I schal knouleche to thee, for
22 thou herdist me; and art maad to me in to helthe. The

stoone which the bilderis repreueden; this is maad in to the
23 heed of the corner. This thing is maad of the Lord; and it
24 is wonderfull bifoire oure iȝen. This is the dai which the
25 Lord made; make we ful out ioye, and be we glad ther
26 ynne. O! Lord, make thou me saaf, O! Lord, make thou
27 wel prosperite; blessid is he that cometh in the name of the
28 Lord. We blesseden 3ou of the hous of the Lord; God is
29 Lord, and hath 3oue list to vs. Ordeyne 3e a solemne dai
30 in thicke puplicis; til to the horn of the auter. Thou art my
31 God, and Y schal knouleche to thee; thou art my God, and
32 Y schal enhaunse thee. I schal knouleche to thee, for thou
33 herdist me; and thou art maad to me in to helthe. Knou-
34 leche 3e to the Lord, for he is good; for his merci is with
35 outen ende.

Psalms, CXVIII (CXIX).

The titil of the hundrid and eiȝtenthe salm. Alleluia.

Aleph.

1 Blessid ben men with-out wem in the weie; that gon
2 in the lawe of the Lord. Blessid ben thei, that seken hise
3 witnessingis; seken him in al the herte. For thei that
4 worchen wickidnesse; ȝeden not in hise weics. Thou hast
I commaundid; that thin heestis be kept greetly. I wolde that my weies be dressid; to kepe thi iustifiyngis. Thanne Y schal not be schent; whanne Y schal biholde perfittli in alle thin heestis. I schal knouleche to thee in the dressing of herte; in that that Y lernyde the domes of thi riȝtfulnesse. I schal kepe thi iustifiyngis; forsake thou not me on ech side.

Beth.

9 In what thing amendith a song waxinge man his weie? in keeping thi wordis. In al myn herte Y souȝte thee; putte thou me not awei fro thin heestis. In myn herte Y hidde thi spechis; that Y do not synne aȝens thee. Lord, thou art bressid; teche thou me thi iustifiyngis. In my lippis Y haue pronounsid; alle the domes of thi mouth. I delitide in the weie of thi witnessingis; as in alle richessis. I schal be occupied in thin heestis; and Y schal biholde thi weies. I schal bithenke in thi iustifiyngis; Y schal not forȝete thi wordis.

Gimel.

17 Selde to thi seruaunt; quiken thou me, and Y schal kepe thi wordis. Liȝtne thou myn iȝen; and Y schal biholde the merucils of thi lawe. I am a comeling in erthe; hide thou not thin heestis fro me. Mi soule coueitide to desire thi iustifiyngis; in al tyme. Thou blamedist the proude; thei ben cursid, that bowen awei fro thin heestis. Do thou awei fro me schenschipe and dispising; for Y souȝte thi witnessingis. For whi princis saten, and spaken aȝens me; but thi seruaunt was exercisid in thi iustifiyngis. For whi and thi witnessyngis is my thenkyng; and my counsel is thi iustifiyngis.

Deloth.

25 Mi soule cleuede to the pawment; quykine thou me bi
26 thi word. I tekle out my weies, and thou herdist me; teche thou me thi iustifiyngis. Lerne thou me the weie of thi iustifiyngis; and Y schal be exercisid in thi merueils. Mi soule nappide for anoye; conferme thou me in thi wordis. Remoue thou fro me the weie of wickidnesse; and in thi lawe haue thou merci on me. I chees the weie of treathe; Y forget not thi domes. Lord, Y cleued to thi witnessyngis; nyle thou schende me. I ran the weie of thi comaundementis; whanne thou alrigidist myn herte.

He.

33 Lord, sette thou to me a lawe, the weie of thi iustifiyngis; and Y schal seke it euere. Yue thou vndurstanding to me, and Y schal seke thi lawe; and Y schal kepe it in al myn herte. Lede me forth in the path of thin heestis; for Y wolde it. Bowe thou myn herte in to thi witnessingus; and not in to aueryce. Turne thou awei myn i3en, that tho seen not vanyte; quykene thou me in thi weie. Or- deyne thi speche to thi seruaunt; in thi drede. Kitte avey my schenship, which Y supposide; for thi domes ben myrie. Lo! Y coueitide thi comaundementis; quikene thou me in thin equite.

Vau.

41 And, Lord, thi merci come on me; thin heelthe come bi thi speche. And Y schal answere a word to men seiynge schenschipe to me; for Y hopide in thi wordis. And take thou not awei fro my mouth the word of treuthe outerli; for Y hopide aboue in thi domes. And Y schal kepe thi lawe euere; in to the world, and in to the world of world. And Y ede in largenesse; for Y souste thi comaundementis. And Y spak of thi witnessyngis in the si5t of kingis; and Y was not schent. And Y bithouste in thin heestis; whiche Y louede. And Y reiside myn hondis to thi comaundementis,
whiche Y louede; and Y schal be excercisid in thi justifiyngis.

Zai.

49 Lord, haue thou mynde on thi word to thi seruaunt; in
which word thou hast soue hope to me. This coumfortide
me in my lownesse; for thi word quikenede me. Proude
men diden wickidli bi alle thingis; but Y bowide not awei
fro thi lawe. Lord, Y was myndeful on thi domes fro the
world; and Y was coumfortid. Failing helde me; for
54 synneris forsakinge thi lawe. Thi justifiyngis weren delit-
able to me to be sungun; in the place of my pilgrimage.
55 Lord, Y hadde mynde of thi name bi ni5t; and Y kepte thi
56 lawe. This thing was maad to me; for Y sou3te thi justi-
fiyngis.

Heth.

57,58 Lord, my part; Y seide to kepe thi lawe. I bisou3te
thi face in al myn herte; haue thou merci on me bi thi
speche. I bithou3te my weies; and Y turnede my feet in to
59 thi witnessyngis. I am redi, and Y am not disturblid; to
60 kepe thi comaundementis. The coordis of synneris han
62 biclippid me; and Y haue not for3ete thi lawe. At mydny3t
Y roos to knouleche to thee; on the domes of thi justi-
63 fiyngis. I am parcener of alle that dreden thee; and kep
64 thin heestis. Lord, the erthe is ful of thi merci; teche thou
me thi justifiyngis.

Teth.

65 Lord, thou hast do goodnesse with thi seruaunt; bi thi
66 word. Teche thou me goodnesse, and loore, and kunnyng;
67 for Y bileuende to thin heestis. Bifor that Y was maad meke,
68 Y trespasside; therfor Y kepte thi speche. Thou art good;
69 and in thi goodnesse teche thou me thi justifiyngis. The
wickidnesse of hem that ben proude, is multiplied on me;
70 but in al myn herte Y schal seke thin heestis. The herte of
hem is cruiddid as mylk; but Y bithouzte thi lawe. It is
good to me, that thou hast maad me meke; that Y lerne thi
justifiyngis. The lawe of thi mouth is betere to me; than
thousyndis of gold and of siluer.

Jo(h.
78 Thin hondis maden me, and fourmeden me; 3yue thou
79 vndurstandyng to me, that Y lerne thin heestis. Thei that
dreden thee schulen se me, and schulen be glad; for Y
80 hopide more on thi wordis. Lord, Y knewe, that thi domes
81 ben equite; and in thi treuth thou hast maad me meke. Thi
merci be maad, that it coumforte me; bi thi speche to thi
82 seruaunt. Thi merciful doyngis come to me, and Y schal
83 lyue; for thi lawe is my thenkyng. Thei that ben proude be
schent, for vniustli thei diden wickidnesse a3ens me; but Y
84 schal be exercisid in thin heestis. Thei that dreden thee be
85 turned to me; and thei that knowen thi witnessyngis. Myn
herte be maad vnwemmed in thi justifiyngis; that Y be not
schent.

Ca/.  
86 Mi soule failide in to thin helthe; and Y hopide more on
87 thi word. Myn i3en failiden in to thi speche; seiynge,
88 Whanne schalt thou coumforte me? For Y am maad as
89 a bowge in frost; Y haue not for5ete thi justifiyngis. Hou
many ben the daies of thi seruaunt; whanne thou schalt
90 make doom of hem that pursuen me? Wickid men telden
91 to me ianglyngis; but not as thi lawe. Alle thi comaund-
92 mentis ben treithe; wickid men han pursued me, helpe thou
93 me. Almeest thei endiden me in erthe; but I forsook not
94 thi comaundementis. Bi thi mersi quikene thou me; and Y
schal kepe the witnessingis of thi mouth.
Lameth.

89 Lord, thi word dwellith in heuene; with-outen ende.
90 Thi treuthe dwellith in generacioun, and in to generacioun;
91 thou hast foundid the erthe, and it dwellith. The dai lastith
contynueli bi thi ordynaunce; for alle thingis seruen to thee.
92 No but that thi lawe was my thenking; thanne perauenture
93 Y hadde perischid in my lownesse. With-outen ende Y
schal not forgepte thi iustifiyngis; for in tho thou hast
94 quickened me. I am thin, make thou me saaf; for Y haue
95 sou3t thi iustifiyngis. Synneris aboden me, for to leese me;
96 Y vndurstood thi witnessingis. I sij the ende of al ende; thi
commaundement is ful large.

Men.

97 Lord, hou louede Y thi lawe; al dai it is my thenking.
98 Aboue myn enemyes thou madist me prudent bi thi co-
99 maundement; for it is to me with-outen ende. I vndur-
stood aboue alle men techinge me; for thi witnessingis is
100 my thenking. I vndirstood aboue eelde men; for Y sou3te
101 thi commaundementis. I forbeed my feet fro al euel weie;
102 that Y kepe thi wordis. I bowide not fro thi domes; for
103 thou hast set lawe to me. Thi spechis ben ful swete to
104 my cheekis; aboue hony to my mouth. I vnderstood of
thin heestis; therfor Y hatide al the weie of wickidnesse.

Nun.

105 Thi word is a lanterne to my feet; and li3t to my pathis.
106 I swoor, and purposide stidefastli; to kepe the domes of
107 thi ri3tfulnesse. I am maad low bi alle thingis; Lord,
108 quykene thou me bi thi word. Lord, make thou wel
plesinge the wilful thingis of my mouth; and teche thou
109 me thi domes. Mi soule is euere in myn hondis; and
110 Y for3at not thi lawe. Synneris settiden a snare to me;
and Y erride not fro thi commaundementis. I purchasside thi witnessyngis bi eritage with-outen ende; for tho ben the ful ioiyng of myn herte. I bowide myn herte to do thi iustifiyngis with-outen ende; for reward.

Sameth.
113, 114 I hatide wickid men; and Y louede thi lawe. Thou art myn helpere, and my taker vp; and Y hopide more on thi word. 5e wickide men, bowe awei fro me; and Y schal seke the commaundementis of my God. Vp-take thou me bi thi word, and Y schal lyue; and schende thou not me fro myn abydyng. Helpe thou me, and Y schal be saaf; and Y schal bithenke euere in thi iustifiyngis. Thou hast forsake alle men goynge awey fro thi domes; for the thou; of hem is vniust. I arettide alle the synneris of erthe brekeris of the lawe; therfor Y louede thi witnessyngis. Naile thou my fleischis with thi drede; for Y dredde of thi domes.

Ayn.
121 I dide doom and ri3twisnesse; bitake thou not me to hem that falsli chalengen me. Take vp thi seruaunt in to goodnesse; thei that ben proude chalenge not me. Myn izen failiden in to thin helthe; and in to the speche of thi ri3fulnesse. Do thou with thi seruaunt bi thi merci; and teche thou me thi iustifiyngis. I am thi seruaunt, yue thou vndurstondyng to me; that Y kunne thi witnessingis. 126, 127 Lord, it is tyme to do; thei han distried thi lawe. Therfor Y louede thi commaundementis; more than gold and stopazion. Therfor Y was dressid to alle thin heestis; Y hatide al wickid weie.

Phee.
129 Lord, thi witnessingis ben wonderful; therfor my soule
I praise thee, Declare of thy words listeth; and thy speech understanding to make men. I openede my mouth, and droue the spirit; for 

holde thou on me, and haue merci on me; bi the dom of hem that louen thi name. Dresse thou my goyingis bi thi speche; that al vni3tfulnesse haue not lordschip on me. A3eyn-bie thou me fro the false chalengis of men; that Y kepe thin heestis. Li^tne thi face on thi seruaunt; and teche thou me thi iustifiyngis. Myn i3en ledden forth the outgoynges of watris; for thi kepten not thi lawe.

Sade.

Lord, thou art iust; and thi dom is ri3tful. Thou hast comaundid ri3tfulnesse, thi witnessingis; and thi treuthe greelil to be kept. Mi feruent loue made me to be melid; for myn enemys for3aten thi wordis. Thi speche is greelil enflawmed; and thi seruaunt louede it. I am 3ong, and dispisid; Y for3at not thi iustifiyngis. Lord, thi ri3tfulnesse is ri3tfulnesse with-outen ende; and thi lawe is treuthe. Tribulacioun and angwische founden me; thin heestis is my thenking. Thi witnessyngis is equite with-outen ende; 3yue thou vndirstondyng to me, and Y schal lyue.

Cof.

I criede in al myn herte, Lord, here thou me; and Y schal seke thi iustifiyngis. I criede to thee, make thou me saaf; that Y kepe thi comaundementis. I bifor cam in ripenesse, and Y criede; Y hopide aboue on thi wordis. Myn i3en bifor camen to thee ful eerli; that Y schulde bithenke thi speches. Lord, here thou my vois bi thi merci; and quykene thou me bi thi doom. Thei that pursuen me ne3den to wickidnesse; forsothe thei ben maad fer fro thi lawe. Lord, thou art ny3; and alle thi weies
In the bigynnyng Y knewe of thi witnessingis; for thou hast foundid tho with-outen ende.

Res.

Se thou my mekenesse, and delyuere thou me; for Y forget not thi lawe. Deme thou my dom, and azenbie thou me; quikene thou me for thi speche. Heelthe is fer fro synners; for thei sousten not thi iustisyngis. Lord, thi mercies ben manye; quikene thou me bi thi dom. Thei manye that pursuen me, and doen tribulacioun to me; Y bowide not awei fro thi witnessingis. I si3 brekers of the lawe, and Y was meltid; for thei kepten not thi spechis. Lord, se thou, for Y louede thi comaundemntis; quikene thou me in thi merci. The bigynnyng of thi wordis is treuthe; alle the domes of thi ri³twisnesse ben with-outen ende.

Sin.

Princes pursueden me with-outen cause; and my herte dreddde of thi wordis. I schal be glad on thi spechis; as he that fyndith many spuylis. I hatide and wlatide wikkidnesse; forsothe Y louede thi lawe. I seide heriyngis to thee seuene sithis in the dai; on the domes of thi ri³fulnesse. Miche pees is to hem that louen thi lawe; and no sclaundir is to hem. Lord, Y aboood thin heelthe; and Y louede thin heestis. Mi soule kepte thi witnessingis; and louede tho greetli. I kepte thi comaundemntis, and thi witnessingis; for alle my weies ben in thi si³t.

Tau.

Lord, my biseching come ni3 in thi si³t; bi thi speche yue thou vnndurstonding to me. Myn axing entre in thi si³t; bi thi speche delyuere thou me. Mi lippis schulen telle out an ympne; whanne thou hast tau3te me thi iusti-
Psalm CXIX (CXX.)

The title of the hundred and nyntenthe PSALM.
The song of greces.

Whanne Y was set in tribulacioun, Y criede to the Lord; and he herde me. Lord, delyuere thou my soule fro wickid lippis; and fro a gileful tunge. What schal be jouun to thee, ether what schal be leid to thee; to a gileful tunge? Scharpe arowis of the mysti; with colis that maken desolat. Allas to me! for my dwelling in an alien lond is maad long, Y dwellide with men dwellinge in Cedar; my soule was myche a comelyng. I was pesible with hem that hatiden pees; whanne Y spak to hem, thei a3enseiden me with-outen cause.

Psalm CXX (CXXI).

The title of the hundred and twentithe PSALM.
The song of greces.

I reiside myn i3en to the hillis; fro whannus help schal come to me. Myn help is of the Lord; that made heuene and erthe. The Lord 3yue not thi foot in to mouyng; nether he nappe, that kepith thee. Lo! he schal not nappe, nether slepe; that kepith Israel. The Lord kepith thee;
6 the Lord is thi proteccioun aboue thi ri3thond. The sunne schal not brenne thee bi dai; nether the moone bi ny3t.
7 The Lord kepe thee fro al yuel; the Lord kepe thi soule.
8 The Lord kepe thi goyng in and thi goyng out; fro this tyme now and in to the world.

Psalm CXXI (CXXII).

1 The title of the hundrid and oon and twentithe salm.  
The song of the grecis of Dauid.

I AM glad in these thingis, that ben seid to me; We schulen go in to the hous of the Lord. Oure feet weren stondynge; in thi hallis, thou Jerusalem. Jerusalem, which is bildoed as a citee; whos part taking therof is in to the same thing. For the lynagis, the lynagis of the Lord stieden thidir, the witnessing of Israel; to knouleche to the name of the Lord. For thei saten there on sectis in doom; sectis on the hous of Dauid. Preie 3e tho thingis, that ben to the pees of Jerusalem; and abundaunce be to hem that louen thee. Pees be maad in thi vertu; and abundaunce in thi touris. For my britheren and my nei3boris; Y spak pees of thee. For the hous of oure Lord God; Y sou3te goodis to thee.

Psalm CXXII (CXXIII).

1 The title of the hundrid and two and twentithe salm. The song of greeis.

To thee Y haue reisid myn i3en; that c'wellist in heuenes.  
2 Lo! as the i3en of seruauntis; ben in the hondis of her lordis.  
As the i3en of the handmaide ben in the hondis of her ladi; so oure i3en ben to oure Lord God, til he haue mercy on vs.  
3 Lord, haue thou merci on vs, haue thou merci on vs; for we
The title of the hundred and thrie and twentithe psalm.
The song of grecis of Davith.

Israel seie now, No but for the Lord was in vs; no but for the Lord was in vs. Whanne men risiden vp a3ens vs; in hap thei hadden swalewid vs quike. Whanne the woodnesse of hem was wrooth a3ens vs; in hap watir hadde sope vs vp. Oure soule passide thoruz a stronde; in hap oure soule hadde passide thoruz a watir vnsuffrable. Blessid be the Lord; that 5af not vs in taking to the teeth of hem. Oure soule, as a sparowe, is delyuered; fro the snare of hunters. The snare is al to-brokun; and we ben delyuered. Oure helpe is in the name of the Lord; that made heuene and erthe.

Psalm CXXIV (CXXV).

The title of the hundred and foure and twentithe psalm.
The song of grecis.

Thei that tristen in the Lord ben as the hil of Syon; the schal not be moued with-outen ende, that dwellyth in Jerusalem. Hillis ben in the compas of it, and the Lord is in the compas of his puple; fro this tyme now and in 3 to the world. For the Lord schal not leeue the 3erde of synneris on the part of iust men; that iust men holde not 4 forth her hondis to wickidnesse. Lord, do thou wel; to 5 good men, and of ri3ful herte. But the Lord schal lede them that bowen in to obligaciouns, with hem that worchen wickidnesse; pees be on Israel.
Psalm CXXV (CXXVI).

1 The title of the hundrid and fynne and twentithe salm.

The song of grees.

Whanne the Lord turnede the caitifte of Sion; we weren maad as coumfortid. Thanne oure mouth was fillid with ioye; and oure tunge with ful out ioying. Thanne thei schulen seie among hethene men; The Lord magnefiede to do with hem. The Lord magnefiede to do with vs; we ben maad glad. Lord, turne thou oure caitifte; as a stronge in the south. Thei that sowen in teeris; schulen repe in ful out ioying. Thei goynge 3eden, and wepten; sendynge her seedis. But thei comyng schulen come with ful out ioying; berynge her handfullis.

Psalm CXXVI (CXXVII).

1 The title of the hundrid and sixe and twentithe salm.

The song of grees of Salomon.

No but the Lord bileth the hous; thei that bilden it han trauelid in veyn. No but the Lord kepith the ciete; he wakith in veyn that kepith it. It is veyn to 3ou to rise before the li3t; rise 3e after that 3e han sete, that eten the breed of sorewe. Whanne he schal 3yue sleep to his loued; lo! the eritage of the Lord is sones, the mede is the fruyt of wombe. As arowis ben in the hond of the mi3ti; so the sones of hem that ben schakun out. Blessid is the man, that hath fillid his desier of tho; he schal not be schent, whanne he schal speke to hise enemyes in the 5ate.
PSALM CXXVII (CXXVIII).

The title of the hundred and seuen and twentithe salm.
The song of greces.

Blessid ben alle men, that dreden the Lord; that gon in hise weies. For thou schalt ete the travels of thin hondis; thou art blessid, and it schal be wel to thee. Thi wijf as a plenteous vyne; in the sidis of thin hous. Thi sones as the newe sprenges of olyue-trees; in the cumpas of thi bord. Lo! so a man schal be blessid; that dredith the Lord. The Lord blesse thee fro Syon; and se thou the goodis of Jerusalem in alle the daies of thi lijf. And se thou the sones of thi sones; se thou pees on Israel.

PSALM CXXVIII (CXXIX).

The title of the hundred and eightie and twentithe salm.
The song of greces.

Israel seie now; Ofte thei fou3ten a3ens me fro my songth. Ofte thei fou3ten a3ens me fro my songthe; and sotheli thei mi3ten not to me. Synneris forden on my bak; thei maden long her wickidnesse. The iust Lord schal beete the nollis of synneris; alle that haten Sion be schent, and turned abak. Be thei maad as the hey of hous-coppis; that driede vp, bifoire that it be drawun vp. Of which hei he that schal repe, schal not fille his hond; and he that schal gadere hondfullis, schal not fille his bosum. And thei that passiden forth seiden not, The blessing of the Lord be on 3ou; we blessiden 3ou in the name of the Lord.
Psalm CXXIX

The title of the hundred and nine and twentieth psalm.

The song of Greece.

Lord, Y criede to thee fro the depthes; Lord, here thou mi

2

vois. Thin eeris be maad ententif; in to the vois of my

3

biseching. Lord, if thou kepist wickidnessis; Lord, who

4

schal susteyne? For merci is at thee; and, Lord, for thi

5

lawe Y abood thee. Mi soule susteynede in his word; my

6

soule hopide in the Lord. Fro the morewtid keping til to

7

ni3t; Israel hope in the Lord. For whi merci is at the Lord;

8

and plenteous redempcioun is at hym. And he schal a3en-

9

bie Israel; fro alle the wickidnessis therof.

Psalm CXXX

The title of the hundred and thirty and tenth psalm.

The song of Greece.

Lord, Y haue thou mynde on Dauid; and of al his mylde-

2

nesse. As he swoor to the Lord; he made a vowe to God

3

of Jacob. I schal not entre in to the tabernacle of myn hous;
Y schal not stie in to the bed of mi restyng. I schal not
ysye sleep to myn iȝen; and napping to myn iȝe-liddis.
And rest to my templis, til Y synde a place to the Lord;
a tabernacle to God of Jacob. Lo! we herden that arke of
testament in Effrata, that is, in Silo; we founden it in the
feeldis of the wode. We schulen entre in to the tabernacle
of hym; we schulen worshipe in the place, where hise feet
stoden. Lord, rise thou in to thi reste; thou and the ark of
thin halewing. Thi prestis be clothid with riȝtfulnesse; and
thi seyntis make ful out ioye. For Dauid, thi servaunt;
turne thou not awei the face of thi crist. The Lord swoor
treuth to Dauid, and he schal not make hym veyn; of the
fruyt of thi wombe Y schal sette on thi seete. If thi sones
schulen kepe my testament; and my witnessingis, these
whiche Y schal tache hem. And the sones of hem til in to
the world; thei schulen sette on thi seete. For the Lord
chees Sion; he chees it in to dwelling to hym sylf. This is
my reste in to the world of world; Y schal dwelle here, for Y
chees it. I blessynge schal blesse the widewe of it; Y schal
fille with looues the pore men of it. I schal clothe with
heelthe the preestis therof; and the hooli men therof schulen
make ful out ioye in ful reioisinge. Thidir Y schal bringe
forth the horn of Dauid; Y made redi a lanterne to my crist.
I schal clothe hise enemyes with schame; but myn halewing
schal floure out on hym.

Psalm CXXXII (CXXXIII).

The title of the hundred and two and thirtieth salm.
The song of grecis.

Lo! how good and how myrie it is; that britheren dwelle
togidere. As oynement in the heed; that goith doun in to
the beerd, in to the beerd of Aaron. That goith doun in to
the color of his cloth; as the dew of Ermon, that goeth down in to the hil of Sion. For there the Lord sente blessing; and lijf til in to the world.

**Psalm CXXXIII (CXXXIV).**

The title of the hundrid and thre and thrittithe salm.

*The song of greece.*

Lo! now blesse 3e the Lord; alle the seruauntis of the Lord. 3e that stonden in the hous of the Lord; in the hallis of the hous of oure God. In ny3tis reise 3oure hondis in to hooli thingis; and blesse 3e the Lord. The Lord blesse thee fro Syon; which Lord made heuene and erthe.

**Psalm CXXXIV (CXXXV).**

The title of the hundrid and foure and thrittithe salm.

*Alleluia.*

Herie 3e the name of the Lord; 3e seruauntis of the Lord, herie 3e. 3e that stonden in the hous of the Lord; in the hallis of the hous of oure God. Herie 3e the Lord, for the Lord is good; singe 3e to his name, for it is swete. For the Lord chees Jacob to him silf; Israel in to possessioun to him silf. For Y haue knowe, that the Lord is greet; and oure God bfore alle goddis. The Lord made alle thingis, what euere thingis he wolde, in heuene and in erthe; in the see, and in alle depthis of watris. He ledde out cloudis fro the ferthest part of erthe; and made leitis in to reyn. Which bringith forth wyndis fro hise tresours; which killide the firste gendrid thingis of Egipt, fro man til to beeste. He sente out signes and greeete wondris, in the myddil of thee, thou Egipt; in to Farao and in to alle hise seruauntis. Which smoot many folkis; and killide stronge kingis. Seon, the
king of Ammorreis, and Og, the king of Basan; and alle
the reumes of Chanaan. And he 3af the lond of hem
eritage; eritage to Israel, his puple. Lord, thi name is with
outen ende; Lord, thi memorial be in generacioun and in to
generacioun. For the Lord schal deme his puple; and he
schal be preied in hise seruauntis. The symulacris of hethene
men ben siluer and gold; the werkis of the hondis of men.
Tho han a mouth, and schulen not speke; tho han i3en, and
schulen not se. Tho han eeris, and schulen not here; for
nether spirit is in the mouth of tho. Thei that maken tho,
be maad lijk tho; and alle that tristen in tho. The hous of
Israel, blesse 3e the Lord; the house of Aaron, blesse 3e the
Lord. The hous of Leuy, blesse 3e the Lord; 3e that dreden
the Lord, blesse 3e the Lord. Blessid be the Lord of Syon;
that dwellith in Jerusalem.

Psalm CXXXV (CXXXVI).

The title of the hundrid and fyue and thrittithe salm.

Alleluya.

1 Knouleche 3e to the Lord, for he is good, for his merci
is withouten ende. Knouleche 3e to the God of goddis.
3, 4 Knouleche 3e to the Lord of lordis. Which aloone makith
grete merueils. Which made heuenes bi vndurstondyng.
6, 7 Which made stidefast erthe on watris. Which made grete
8, 9 li^tis. The sunne in to the power of the dai. The moone
and sterris in to the power of the ni^t. Which smoot Egipt
with the firste gendrid thingis of hem. Which ledde out
Israel fro the myddil of hem. In a mi3ti hond and in an
hi3 arm. Whiche departide the reed see in to departyngis.
14, 15 And ledde out Israel thoru3 the myddil therof. And
he caste a-down Farao and his pouer in the reed see.
16, 17 Which ledde ouer his puple thoru3 desert. Which
PSALMS, CXXXVI (CXXXVII).

18, 19 smoot grete kingis. And killide strong kingis. Seon, 20 the king of Amorreis. And Og, the king of Baasan. 21, 22 And he 3af the lond of hem eritage. Eritage to Israel, 23 his seruaunt. For in oure lownesse he hadde mynde on 24, 25 vs. And he azenbou3te vs fro oure enemyes. Which 26; yueth mete to ech fleisch. Knouleche 3e to God of heuene. Knouleche 3e to the Lord of lordis; for his merci is withouten ende.

PSALM CXXXVI (CXXXVII).

The hundrid and sixe and thrittithe salm.

1 On the floodis of Babiloyne there we saten, and wepten; 2 while we bithou3ten on Syon. In salewis in the myddil 3 therof; we hangiden vp oure orguns. For thei that ledden vs prisoners; axiden vs there the wordis of songis. And thei that ledden awei vs seiden; Synge 3e to vs an ympne 4 of the songis of Syon. Hou schulen we singe a songe 5 of the Lord; in an alien lond? If Y for3ete thee, Jeru- 6 salem; my ri3t hond be 3ouun to for3eting. Mi tunge cleue to my chekis; if Y bithenke not on thee. If Y pur- poside not of thee, Jerusalem; in the bigynnyng of my 7 gladnesse. Lord, haue thou mynde on the sones of Edom; for the dai of Jerusalem. Whiche seien, Anyntische 3e, 8 anyntische 3e; til to the foundement ther-ynne. Thou wretchid dou3ter of Babiloyne; he is blessid, that schal 9 selde to thee thi 5elding, which thou 3eldidist to vs. He is blessid, that schal holde; and hurtle doum hise little children at a stoon.
Psalm CXXXVII (CXXXVIII).

The title of the hundrid and seuene and thrilithe salm.

To Dauiih him self:

1 Lord, Y schal knouleche to thee in al myn herte; for thou herdist the wordis of my mouth. Mi God, Y schal 2 singe to thee in the siȝt of aungels; Y schal worshipe to thin hooli temple, and Y schal knouleche to thi name. On thi merci and thi treuthe; for thou hast magnesied thin 3 hooli name aboue al thing. In what euere dai Y schal inwardli clepe thee, here thou me; thou schalt multipli 4 vertu in my soule. Lord, alle the kingis of erthe knouleche to thee; for thei herden alle the wordis of thi mouth. 5 And singe thei in the weies of the Lord; for the glorie 6 of the Lord is greet. For the Lord is hiȝ, and biholdith 7 meke thingis; and knowith afer hiȝ thingis. If Y schal go in the myddil of tribulacioun, thou schalt quikene me; and thou stretchidist forth thin hond on the ire of myn 8 enemyes, and thi riȝt hond made me saaf. The Lord schal ȝelde for me, Lord, thi merci is with-outen ende; dispise thou not the werkis of thin hondis.

Psalm CXXXVIII (CXXXIX).

The title of the hundrid and eiȝte and thrilithe salm.

To victorie, the salm of Dauiith.

1, 2 Lord, thou hast preued me, and hast knowe me; thou 3 hast knowe my sitting, and my rising aȝen. Thou hast 4 vndirstonde my thouȝtis fro fer; thou hast enquered my 4 path and my corde. And thou hast bifor seien alle my 5 weies; for no word is in my tunge. Lo! Lord, thou hast 6 knowe alle thingis, the laste thingis and elde; thou hast
formed me, and hast set thin hond on me. Thi kunnyng
is maad wonderful of me; it is coumfortid, and Y schal
not mowe to it. Whidir schal Y go fro thi spirit; and
whider schal Y fle fro thi face? If Y schal stie in to
heuene, thou art there; if Y schal go doun to helle, thou
gart present. If Y schal take my fetheris ful eerli; and
schal dwelle in the last partis of the see. And sothel thi
thin hond schal leede me forth; and thi ri矜t hond schal
holde me. And Y seide, In hap derknessis schulen defoule
me; and the ny矜t is my li矜nnyng in my deliciis. For whi
derknessis schulen not be maad derk fro thee, and the ri矜t
schal be F3med as the dai; as the derknessis therof, so
and the li矜t therof. For thou haddist in posseszioun my
reines; thou tokist me vp fro the wombe of my modir.
14 I schal knouleche to thee, for thou art magnefied dreedfuli;
thi werkis ben wonderful, and my soule schal knouleche ful
miche. Mi boon, which thou madist in priuete, is not hyd
fro thee; and my substaunee in the lower partis of erthe.
16 Thin 1被en sien myn vnperfit thing, and alle men schulen
be wri†un in thi book; daies schulen be formed, and no
man is in tho. Forsothe, God, thi frendis ben maad onour-
able ful myche to me; the princeheed of hem is coumfortid
ful myche. I schal noumbré hem, and thei schulen be mul-
tiplied aboue grauel; Y roos vp, and 3it Y am with thee
For thou, God, schalt slee synneris; 5e menquelleris, bowe
aweifro me. For 5e seien in thought; Take thei her citees
in vanite. Lord, whether Y hatide not hem that hatiden
thee; and Y failide on thin enemyes? Bi perfite haterede
Y hatide hem; thei weren maad enemyes to me. God,
preue thou me, and knowe thou my herte; axe thou me,
and knowe thou my pathis. And se thou, if weie of wickid-
nesse is in me; and lede thou me forth in euerlastinge wei.
Psalm CXXXIX (CXL).

The title of the hundred and nyne and thrittithe psalm.
To victorie, the psalm of Dauid.

Lord, deluyere thou me fro an yuel man; deluyere thou me fro a wickid man. Whiche thoustten wickidnesses in the herte; al dai thei ordeyneden batels. Thei scharpiden her tungis as serpentis; the venym of snakis vndir the lippis of hem. Lord, kepe thou me fro the hond of the synnere; and deluyere thou me fro wickid men. Which thoustten to disseyue my goyngis; proude men hidden a snare to me. And thei leiden forth cordis in to a snare; thei set-ilden sclaundir to me bisidis the weie. I seide to the Lord, Thou art mi God; Lord, here thou the vois of my bisech-sing. Lord, Lord, the vertu of myn heelthe; thou madist schadowe on myn heed in the dai of batel. Lord, bitake thou not me fro my desire to the synnere; thei thoustten azens me, forsake thou not me, lest perauenture thei ben enhaunsid. The heed of the cumpas of hem; the traul of her lippis schal hile hem. Colis schulen falle on hem, thou schalt caste hem don in to fier; in wretchidnessis thei schulen not stonde. A man a greet ianglere schal not be dressid in erthe; yuels schulen take an vniust man in perisching. I haue knowe, that the Lord schal make dom of a nedi man; and the veniaunce of pore men. Netheles just men schulen knouleche to thi name; and ri3tful men schulen dwelle with thi cheer.

Psalm CXL (CXL).

The title of the hundred and fourtiithe psalm.
The psalm of Dauid.

Lord, Y criede to thee, here thou me; 3yue thou tent to my vois, whanne Y schal crye to thee. Mi preier be
dressid as encense in thi si3t; the reisyng of myn hondis 
be as the euentid sacrifice. Lord, sette thou a keping to 
my mouth; and a dore of stonding aboute to my lippis. 
Bowe thou not myn herte in to wordis of malice; to excuse 
excusingis in synne. With men worchinge wickidnesse; and 
Y schal not comyne with the chosesn men of hem. A iust 
man schal repreue me in mersi, and schal blame me; but 
the oile of a synner make not fat myn heed. For whi and 
5it my preier is in the wel plesaunt thingis of hem; for the 
domesmen of hem ioyned to the stoon weren sopun vp. 
Here thei my wordis, for tho weren my3ti. As fatnesse is 
brookun out on the erthe; oure bonys ben scattered ni3 helle. 
Lord, Lord, for myn i3en ben to thee, Y hopide in thee; 
take thou not awei my soule. Kepe thou me fro the snare 
which thei ordeyneden to me; and fro the sclaundris of 
hem that worchen wickidnesse. Synneris schulen falle in 
the nett therof; Y am aloone til Y passe.

Psalm CXLI (CXLII).

1 The title of the hundrid and oon and fourtithe salm. The lernyng 
of David; his preier, whanne he was in the denne.

2 With my vois Y criede to the Lord; with my vois Y 
preiede hertli to the Lord. I schede out my preier in his 
si3t; and Y pronounce my tribulacioun bisfor him. While 
my spirit failith of me; and thou hast knowe my pathis. In 
this weie in which Y 3ede; proude men hidden a snare 
to me. I bihelde to the ri3t side, and Y si3; and noon 
was that knew me. Fli3t perischide fro me; and noon is 
that sekith my soule. Lord, Y criede to thee, Y seide, 
Thou art myn hope; my part in the lond of lyueris. 3yue 
thou tent to my biseching; for Y am maad low ful greetli. 
Delyuere thou me fro hem that pursuen me; for thei ben
psalms, cxli (cxliii).

comforted on me. Lede my soule out of keping to knou-leche to thi name; iust men abiden me, til thou zelde to me.

psalm cxlii (cxliii).

The title of the hundrid and two and fourtith salm.
The salm of David.

Lord, here thou my preier, with eeris perseyue thou my bisechling; in thi treuthe here thou me, in thi riȝtwisnesse.

And entre thou not in to dom with thi seruaunt; for ech man lyuyng schal not be maad iust in thi siȝt. For the enemy pursuede my soule; he made lowe my lijf in erthe.

He hath set me in derk placis, as the deed men of the world, and my spirit was angwischid on me; myn herte was disturblid in me. I was myndeful of elde daies, Y bithouȝte in alle thi werkis; Y bithouȝte in the dedis of thin hondis. I helde forth myn hondis to thee; my soule as erthe with-out water to thee. Lord, here thou me swifli; my spirit failide. 

Turne thou not a-wei thi face fro me; and Y schal be lijk to hem that gon doun in to the lake. Make thou erli thi merci herd to me; for Y hopide in thee. Make thou knownun to me the weie in which Y schal go; for Y reiside my soule to thee. Delyuere thou me fro myn enemyes, Lord, Y fledde to thee; teche thou me to do thi wille, for thou art my God. Thi good spirit schal lede me forth in to a riȝtful lond; Lord, for thi name thou schalt quikene me in thin equite. Thou schalt lede my soule out of tribulacioun; and in thi merci thou schalt scatere alle myn enemyes. And thou schalt leese alle them, that troublen my soule; for Y am thi seruaunt.
PSALMS, CXLIII (CXLIV).

PSALM CXLIII (CXLIV).

1 The title of the hundrid and thre and fourtithe salm. A salm.

Blessid be my Lord God, that techith myn hondis to werre; and my syngris to batel. Mi merci, and my refuyt; my takere vp, and my delyuercr. Mi defender, and Y hopide in him; and thou makist suget my puple vnder me.

2 Lord, what is a man, for thou hast maad knowun to him; ether the sone of man, for thou arrettist him of sum valu?

3 A man is maad lijk vanyte; hise daies passen as schadow.

4 Lord, bowe doun thin heuenes, and come thou doun; touche thou hillis, and thei schulen make smoke. Leite thou schyn-ynge, and thou schalt scatere hem; sende thou out thin arowis, and thou schalt disturble hem. Sende out thin hond fro an hi3, rauysche thou me out, and delyuere thou me fro many watris; and fro the hond of alien sones. The mouth of which spak vanite; and the ri3thond of hem is the ri3t hond of wickidnesse. God, Y schal synge to thee a new song; I schal seie salm to thee in a sautre of ten stringis.

5 Which 3yuest heelthe to kingis; which a3en-bou3tist Dauid, thi seruaunt, fro the wickid swerd rauische thou out me. And delyuere thou me fro the hond of alien sones; the mouth of whiche spak vanyte, and the ri3thond of hem is the ri3t hond of wickidnesse. Whose sones ben; as new plaunt-ingsis in her songthe. The dou3tris of hem ben arayed; 6ourned about as the lienesse of the temple. The selers of hem ben fulle; bringinge out fro this vessel in to that. The scheep of hem ben with lambre, plenteuouse in her goingis out; her kien ben fatte. No falling of wal is, nether passing ouere; nether cry is in the stretis of hem. Thei seiden, The puple is blessid, that hath these thingis; blessid is the puple, whos Lord is the God of it.
Psalm CXLIV (CXLV).

The title of the hundred and foour and fourtilethe salm.
The ympne of Danith.

Mi God king, Y schal enhaunse thee; and Y schal blesse thi name in to the world, and in to the world of world. Bi alle daies Y schal blesse thee; and Y schal herie thi name in to the world, and in to the world of the world. The Lord is greet, and worthi to be presid ful myche; and noon ende is of his greetnesse. Generacioun and generacioun schal preise thi werkis; and thei schulen pronounse thi power. Thei schulen speke the greet doyng of the glorie of thin holynesse; and thei schulen telle thi merueils. And thei schulen seye the vertu of thi ferdful thingis; and thei schulen telle thi greetnesse. Thei schulen bringe forth the mynde of the abundaunce of thi sweetnesse; and thei schulen telle with ful out ioyyng thi ri3tfulnesse. The Lord is a merciful doere, and merciful in wille; paciente, and myche merciful. The Lord is swete in alle thingis; and hise merciful doyngis bene on alle hise werkis. Lord, alle thi werkis knouleche to thee; and thi seyntis blesse thee. Thei schulen seie the glorie of thi rewme; and thei schulen speke thi power. That thei make thi power knowun to the sones of men; and the glorie of the greetnesse of thi rewme. Thi rewme is the rewme of alle worldis; and thi lordschipe is in al generacioun and in to generacioun. The Lord is feithful in alle hise wordis; and hooli in alle hise werkis. The Lord liftith vp alle that fallen doun; and reisith alle men hurtlid doun. Lord, the i3en of alle beestis hopen in thee; and thou 3yuest the mete of hem in couenable tyme. Thou openest thin hond; and thou fillist ech beeste with blessing. The Lord is iust in alle hise weies; and hooli in alle hise werkis. The
Lord is nī; to alle that inwardli clepen him; to alle that inwardli clepen him in treuthe. He schal do the wille of hem, that dreden him, and he schal here the biseching of hem; and he schal make hem saaf. The Lord kepith alle men louynge him; and he schal leese alle synners. Mi mouth schal speke the heriyng of the Lord; and ech man blesse his hooli name in to the world, and in to the world of world.

**Psalm CXLV (CXLVI).**

1 *The title of the hundred and fynye and fourtieth salm.*

\[\text{Alleluya.}\]

2 Mi soule, herie thou the Lord; Y schal herie the Lord in my lijf, Y schal synge to my God as longe as Y schal be.

3 Nile 5e triste in princis; nether in the sones of men, in whiche is noon helthe. The spirit of hym schal go out, and he schal turne a\(\text{s}\)en in to his erthe; in that dai alle the thou\(\text{t}\)is of hem schulen perische. He \(is\) blessid, of whom the God of Jacob is his helpere, his hope \(is\) in his Lord God,

4 that made heuene and erthe; the see, and alle thingis that ben in tho. Which kepith treuthe in to the world, makith dom to hem that suffren wrong; 3yueth mete to hem that ben hungri. The Lord vnbyndith feterid men; the Lord li\(\text{s}\)neth blynde men. The Lord reisith men hurtlid doun;

5 the Lord loueth iust men. The Lord kepith comelyngis, he schal take vp a modirles child, and widewe; and he schal distrie the weies of synners. The Lord schal regne in to the worldis; Syon, thi God schal regne in generacioun and in to generacioun.
Psalm CXLVI (CXLVII).

The title of the hundred and sixe and fourtithe salm. Alleluya.

Herie 5e the Lord, for the salm is good; heriyng be myrie, and fair to oure God. The Lord schal bile Jerusalen; and schal gadere togidere the scaterynge of Israel.

Which Lord makith hool men contrit in herte; and byndith togidere the sorewes of hem. Which noumbrith the multitude of sterris; and clepith names to alle tho. Oure Lord is greet, and his vertu is greet; and of his wisdom is no noumbre. The Lord takith vp mylde men; forsothe he makith low synneris til to the erthe. Bifore synge 3e to the Lord in knoulechyng; seye 5e salm to oure God in an sharpe. Which hilith heuene with cloudis; and makith redi reyn to the erthe. Which bryngith forth hei in hillis; and eerbe to the service of men. Which 3yueth mete to her werk beestis; and to the briddys of crowis clepinge hym.

He schal not haue wille in the strengthe of an hors; nether it schal be wel plesaunt to hym in the leggis of a man. It is wel plesaunt to the Lord on men that dreden hym; and in hem that hopen on his mercy.

Psalm CXLVII (CXLVII, continued).

The hundred and seuene and fourtithe salm.

Jerusalem, herie thou the Lord; Syon, herie thou thi God. For he hath coumfortid the lockis of thi 3atis; he hath blessid thi sones in thee. Which hath set thi coostis pees; and fillith thee with the fatnesse of wheete. Which sendith out his speche to the erthe; his word renneth swiftli.

Which 3yueth snow as wolle; spredith abroad a cloude as
Psalm CXLVIII.

The title of the hundrid and eisfe and fourtith salem.

Alleluia.

5e of heuenes, herie the Lord; herie 3e hym in hiz3e
2 thingis. Alle hize aungiels, herie 3e hym; alle hize vertues,
3 herye 3e hym. Sunne and moone, herie 3e hym; alle sterris
4 and li3t, herie 3e hym. Heuenes of heuenes, herie 3e hym;
5 and the watreis that ben aboue heuenes, herie 3e the name
6 of the Lord. For he seide, and thingis weren maad; he
comaundide, and thingis weren maad of nou5t. He ordeyn-
ede tho thingis in to the world, and in to the world of
world; he settide a commaundement, and it schal not passe.
7 3e of erthe, herie 3e the Lord; dragouns, and alle deepthis
8 of watreis. Fier, hail, snow, iys, spiritis of tempestis; that
9 don his word. Mounteyns, and alle litle hillis; trees berynge
10 fruyt, and alle cedris. Wielde beestis, and alle tame beestis;
11 serpentis, and fetherid briddis. The kingis of erthe, and alle
12 puplicis; the princis, and alle iugis of erthe. 1onge men, and
virgyns, elde men with 1ongere, herie 3e the name of the
13, 14 Lord; for the name of hym aloone is enhaunsid. His
knouleching be on heuene and erthe; and he hath enhaunsid
the horn of his puple. An ympne be to alle hize seyntis; to
the children of Israel, to a puple nei3ynge to hym.
Psalm CXLIX.

The title of the hundred and nyne and fourtieth Psalm. Alleluya.

Synge 3e to the Lord a newe song; hise heriynge be in the chirche of seyntis. Israel be glad in hym that made hym; and the dougtris of Syon make ful out ioye in her king.

3 Herie thei his name in a queer; seie thei salm to hym in a tympan, and sautre. For the Lord is wel plesid in his puple; and he hath resid mylde men in to heelthe. Seyntis schulen make ful out ioye in glorie; thei schulen be glad in her beddis. The ful out ioiyngis of God in the throte of hem; and swerdys scharp on ech side in the hondis of hem.

7,8 To do veniance in naciouns; blamyngis in puplis. To bynde the kyngis of hem in stockis; and the noble men of hem in yrun manaclis. That thei make in hem doom writun; this is glorye to alle hise seyntis.

Psalm CL.

The title of the hundred and fiftieth Psalm. Alleluya.

Herie 3e the Lord in hise seyntis; herie 3e hym in the firmament of his vertu. Herie 3e hym in hise vertues; herie 3e hym bi the multitude of his greetnesse. Herie 3e hym in the soun of trumpe; herie 3e hym in a sautre and harpe.

4 Herie 3e hym in a tympane and queer; herie 3e hym in strengis and orgun. Herie 3e hym in cymbalis sownynges wel, herye 3e hym in cymbalis of jubilacioun; ech spirit, herye the Lord.
The parable of Salomon, the son of David, king of Israel; to know wisdom and cunning; to understand the words of prudence; and to take the learning of teaching; to righteousness, and dominion, and equity; that futility be soune to little children, and cunning, and understanding to a young man. A wise man herring shall be wiser; and a man understanding shall hold gouernails. He shall perseue a parable, and expounding; the words of wise men, and the dark figuratif spechis of hem. The dreed of the Lord is the beginnynge of wisdom; fools dispisen wisdom and teaching. My sone, here thou the teaching of thi fadir, and forsake thou not the lawe of thi modir; that grace be addid, ethir encreessid, to thin heed, and a bie to thi necke. Mi sone, if synneris flateren thee, assente thou not to hem. If thei seien. Come thou with vs, sette we aspies to blood, hide we snaris of disseitis a3ens an innocent without cause; swolowe we him, as helle swowolwih a man lyynge; and al hool, as goynge doun in to a lake; we schulen fynde al precious catel, we schulen filleoure housis with spuylis; sende thou lot with vs, o purs be of vs alle; my sone, go thou not with hem; forbede thi foot fro the pathis of hem. For the feet of hem rennen to yuel; and thei hasten to schede out blood. But a net is leid in vejn bifoer the i3en of briddis, that han wengis. Also thilke wickid disseyueris setten aspies a3ens her owne blood; and maken redi fraudis a3ens her soulis. So the pathis of ech aecrous man rauyschen the soulis of hem that welden. Wisdom prechith
with-outforth: in streis it 3yueth his vois. It crieth ofte in the heed of cumpenyes; in the leues of 3atis of the citee it bringith forth hise wordis, and seith, Hou long, 3e little men in 3eit, louen song childhod, and foolish schulen coueyte tho things, that ben harmful to hem silf, and vnprudent men schulen hate cunning? Be 3e convertid at my repreuung; lo, Y schal profre forth to 3ou my spirit, and Y schal schewe my wordis. For Y clepide, and 3e forsoken; Y helde forth my hond, and noon was that bihelde. 3e dispisiden al my counceil; and chargiden not my blamyngis. And Y schal leis in 3oure perisching; and Y schal scorne 3ou, whanne that, that 3e dreden, cometh to 3ou. Whanne sodeyne wretchidnesse fallith in, and perisching bifallith as tempest; whanne tribulacioun and angwisch cometh on 3ou. Thanne thei schulen clepe me, and Y schal not here; thei schulen rise eerli, and thei schulen not fynde me. For thei hatiden teching, and thei token not the drede of the Lord, nether assentiden to my counceil, and depraueden al myn amendyng. Therfor thei schulen ete the fruytis of her weie; and thei schulen be fillid with her counseils. The turnyng awei of little men in 3eit schal sle hem; and the prosperite of foolish schal leese hem. But he that herith me, schal reste withouten drede; and he schal vse abundaunce, whanne the drede of yuels is takun awei.

Cap. II.

1 Mit sone, if thou resseyuest my wordis, and hidist myn heestis anentis thee; that thin eere here wisdom, bowe thin herte to knowe prudence. For if thou inwardli clepist wisdom, and bowist thin herte to prudence; if thou sekist it as money, and diggist it out as tresours; thanne thou schalt vndirstonde the drede of the Lord, and schalt fynde the
PROVERBS, III.

6 kunnyng of God. For the Lord yueth wisdom; and prudence and kunnyng is of his mouth. He schal kepe the heelthe of ri3tful men, and he schal defende hem that goen sympli. And he schal kepe the pathis of ri3tfulnesse, and he schal kepe the weies of hooli men. Thanne thou schalt vndirstonde ri5tfulnesse, and dom, and equytee, and ech good path. If wysdom entrith in to thin herte, and kunnyng plesith thi soule, good councele schal kepe thee, and prudence schal kepe thee; that thou be delyuered fro an yuel weie, and fro a man that spekith weiard thingis. Whiche forsaken a ri3tful weie, and goen bi derk weies; whiche ben glad, whanne thei han do yuel, and maken ful out ioye in worste thingis; whose weies ben weywerd, and her goyngis ben of yuel fame. That thou be delyuered fro an alien womman, and fro a straunge womman, that makith soft hir wordis; and forsakith the duyk of hir tyme of mariadge, and hath for3ete the couenaunt of hir God. For the hous of hir is bowid to deeth, and hir pathis to helle. Alle that entren to hir, schulen not turne azen, nether schulen carche the pathis of lijf. That thou go in a good weie, and kepe the pathis of iust men. Forsothe thei that ben ri3tful, schulen dwelle in the lond; and symple men schulen perfitli dwelle ther-ynne. But vnfeithful men schulen be lost fro the loond; and thei that doen wickidli, schulen be takun awey fro it.

CAP. III.

1 Mr sone, for3ete thou not my lawe; and thyn herte kepe my comaundementis. For tho schulen sette to thee the lengthe of daies, and the 3ebris of lijf, and pees. Merci and treuthe forsake thee not; bynde thou tho to thi throte, and write in the tablis of thin herte. And thou schalt fynde grace, and good teching bifoird God and men. Haue thou
trist in the Lord, of al thin herte; and triste thou not to thi prudence. In alle thi weies thenke thou on hym, and he schal dresse thi goyngis. Be thou not wijs anentis thi silf; drede thou God, and go awei fro yuel. For-whi helthe schal be in thi nawle, and moisting of thi boonys. Onoure thou the Lord of thi catel, and of the beste of alle thi fruytis.

The geting therof is betere than the marchaundie of gold and of siluer; the fruytis therof ben the firste and clenneste. It is preciousere than alle richessis; and alle thingis that ben desirid, moun not be comparisound to this. Lengthe of daies is in the ri3thalf therof, and richessis and glorie ben in the lifthalf therof. The weies therof ben feire weies, and alle the pathis therof ben pesible.

It is a tre of lijf to hem that taken it; and he that holdith it, is blessid. The Lord foundide the erthe bi wisdom; he stablischide heuenes bi prudence. The depthis of watris braken out bi his wisdom; and cloudis waxen togidere bi dewe. My sone, these thingis flete not awey fro thin i3en; kepe thou my lawe, and my counsel; and lijf schal be to thi soule, and grace schal be to thi chekis. Thanne thou schalt go tristili in thi weie; and thi foot schal not snapere. If thou schalt slepe, thou schalt not drede; thou schalt reste, and thi sleep schal be soft. Drede thou not bi sudeyne feer, and the powers of wickid men fallynge in on thee. For the Lord schal be at thi side; and he schal kepe thi foot, that thou be not takun. Nil thou forbede to do wel him that mai; if thou maist, and do thou wel. Seie thou not to thi frend, Go,
and turne thou a\textasciitilde;en, and to morewe Y schal 3yue to thee; 29 whanne thou maist 3yue anoon. Ymagyne thou not yuel to 30 thi freede, whanne he hath trist in thee. Stryue thou not a\textasciitilde;ens a man with-out cause, whanne he doith noon yuel to 31 thee. Sue thou not an vniust man, sue thou not hise weies. 32 For ech disseyuer is abhomynacioun of the Lord; and his 33 speking is with simple men. Nedinesse is sent of the Lord in 34 the hous of a wickid man; but the dwelling places of iust 35 men schulen be blessid. He schal scorne scorneris; and he 36 schal 3yue grace to mylde men. Wise men schulen haue 37 glorie; enhaunsing of foolis is schenschip.

\textbf{Cap. IV.}

1 So\textsc{nes}, here 3e the teching of the fadir; and perseiue 3e, 2 that 3e kunne prudence. Y schal 3yue to 3ou a good 3ifte; 3 forsake 3e not my lawe. For-whi and Y was the sone of my 4 fadir, a tendir sone, and oon gendride before my modir. 5 And \textit{my fadir} taue me, and seide, Thin herte resseyue my 6 wordis; kepe thou myn heestis, and thou schalt lyue. 7 Welde thou wisdom, welde thou prudence; for3ete thou not, 8 nethir bowe thou away fro the wordis of my mouth. Forsake 9 thou not it, and it schal kepe thee; loue thou it, and it schal 10 kepe thee. The bigynnyng of wisdom, welde thou wisdom; 11 and in al thi possessioun gete thou prudence. Take thou it, 12 and it schal enhaunse thee; thou schalt be glorified of it, 13 whanne thou hast biclippid it. It schal 3yue encresyngis of 14 graces to thin heed; and a noble coroun schal defende thee. 15 Mi sone, here thou, and take my wordis; that the 3eris of lijf 16 be multiplied to thee. Y schal schewe to thee the weie of 17 wisdom; and Y schal lede thee bi the pathis of equyte. In 18 to whiche whanne thou hast entrid, thi goyngis schulen not 19 be maad streit; and thou schalt rennen, and schalt not haue
Proverbs, V.

13. Hirstvng. Holde thou teching, and forsake it not; kepe thou it, for it is thi liff. Delite thou not in the pathis of wyckid men; and the weie of yuele men plese not thee. Fle thou fro it, and passe thou not therbi; bowe thou awei, and forsake it. For thei slepen not, no-but thei han do yuele; and sleep is rauyschid fro hem, no-but thei han disseyued. Thei ten the breed of vnpite, and drinken the wyn of wyckidnesse.

18. But the path of iust men goith forth as liyt schynyngge, and encrescith til to perfect dai. The weie of wyckid men is derk; thei witen not where thei schulen falle. Mi sone, herkene thou my wordis; and bowe doun thin eerie to my spechis. Go not tho awei fro thyyn i3en; kepe thou hem in the myddil of thin herte. For tho ben liyt to men fyndynge thoou, and heelthe of al fleisch. With al keping kepe thin herte, for liyt cometh forth of it. Remove thou a schrewid mouth fro thee; and backbitynge lippis be fer fro thee. Thin i3en se riȝtful thingis; and thin iȝeliddis goe before thi steppis.

26. Dresse thou pathis to thi feect, and alle thi weies schulen be stablischid. Bowe thou not to the riȝtside, nether to the leftside; turne awei thi foot fro yuel. For the Lord knowith the weies that ben at the riȝtside; but the weies ben weiward, that ben at the leftside. Forsothe he schal make thi goyngis riȝtful; and thi weies schulen be brouȝt forth in pees.

Cap. V.

1. Mi sone, perseyue thou my wisdom, and bowe doun thin eerie to my prudence; that thou kepe thi thouȝtis, and thi lippis kepe teching. 3yue thou not tent to the falsnesse of a woman; for the lippis of an hoore ben an honey-coomb droppinge, and hir throte is clerere than oile; but the last thingis ben bittir as wormod, and hir tunge is scharp as a sword keruynge on ech side. Hir feet gon doun in
6 to death; and hir steppis persen to hellis. Tho goon not
bi the path of lijf; hir steppis ben vncerteyn, and moun
7 not be souȝt out. Now therfor, my sone, here thou me,
8 and go not awei fro the wordis of my mouth. Make fer
9 thi weie fro hir, and neiȝe thou not to the doris of hir
tho goon not bi the path of lijf; hir steppis ben vncerteyn, and moun
7 not be souȝt out. Now therfor, my sone, here thou me,
8 and go not awei fro the wordis of my mouth. Make fer
9 thi weie fro hir, and neiȝe thou not to the doris of hir
hous. ȝyue thou not thin onour to aliens, and thi ȝeeris
to the cruel; lest peraunenture straungeris be fillid with thi
strengthis, and lest thi travels be in an alien hous; and
thou biweile in the laste daies, whanne thou hast wastid
thi fleschis, and thi bodi; and thou seie, Whi wlatide Y
teching, and myn herte assentide not to blamyngis; nether
Y herde the voys of men techinge me, and Y bowide not
doun myn eere to maistris? Almest Y was in al yuel, in
the myddis of the chirche, and of the synagoge. Drinke
thou watir of thi cisterne, and the floodis of thi pit. Thi
wellsis be stremed forth; and departe thi watris in streis.
Haue thou aloone tho watris; and aliens be not thi par-
ceneris. Thi veyne be blessid; and be thou glad with the
womman of thi ȝong wexynge age. An hynde moost dere-
worthe; and an hert calf moost acceptable. Hir teetis fille
thee in al tyme; and delite thou contynueli in the loue of hir.
Mi sone, whi art thou disseyued of an alien womman; and
art foslrid in the bosum of an othere? The Lord seeth
the weie of a man; and biholdith alle hise steppis. The
wickidnessis of a wyckid man taken hym; and he is boundun
with the roopis of hise synnes. He schal die, for he hadde
not lernyng; and he schal be disseyued in the mychilnesse
of his fooli.

Cap. VI.

Mi sone, if thou hast bihiȝt for thi freend; thou hast
fastned thin hoond at a straunger. Thou art boundun bi
the wordis of thi mouth; and thou art takun with thin owne
3 For, my son, do thou that that Y seie, and deluyere thi silf; for thou hast fallun in to the hond of thi neibore. Renne thou aboute, haste thou, reise thi freend; yve thou not sleep to thin i3en, nether thi i3eliddis nappe. Be thou rauscheid as a doo fro the hond; and as a bridda fro aspiyngis of the fouler. O! thou slowe man, go to the amte, ether pissemyre; and biholde thou hise weies, and lerne thou wisdom. Which whanne he hath no duyk, s neihir comaundour, nether prince; makith redi in somer mete to hym silf, and gaderith togidere in heruest that, that he schal ete. Hou long schalt thou, slow man, slepe? whanne schalt thou rise fro thi sleep? A litil thou schalt slepe, a litil thou schalt nappe; a litil thou schalt ioyne togidere thin hondis, that thou slepe. And nedynesse, as a weigoere, schal come to thee; and pouert, as an armed man. For-sothe if thou art not slow, thi ripe corn schal come as a welle; and nedynesse schal fle fer fro thee. A man apostata, a man vnprofitable, he goith with a weiward mouth; he bekeneth with i3en, he trampith with the foot, he spekith with the syngur, bi schrewid herte he ymagnyneth yuel, and in al tyme he sowith dissenciouns. His perdicioun schal come to hym anoon, and he schal be brokun sodeynli; and he schal no more haue medecyn. Sixe thingis ben, whyche the Lord hatith; and hise soule cursith the seuenthe thing. Hise i3en, a tunge liere, hondis schedinge out innocent blood, an herte ymagnynge worste thou3tis, feet swiste to renne in to yuel, a man bringynge forth lesingis, a fals witnesse; and him that sowith discordis among britheren. Mi sone, kepe the comaundemntis of thi fadir; and for-sake not the lawe of thi modir. Bynde thou tho continueli in thin herte; and cumpasse to thi throte. Whanne thou goist, go tho with thee; whanne thou slepest, kepe tho thee; and thou wakynge speke with tho. For the comaunde-
ment of God is a lanterne, and the lawe is lißt, and the
blamyng of techyng is the weie of lijf; that the commandmentis kepe thee fro an yuel womman, and fro a flaterynge
tunge of a straunge womman. Thin herte coueite not the
fairnesse of hir; nether be thou takun bi the signes of hir.
For the prijs of an hoore is vnethe of o loof; but a womman takith the preciouse soule of a man. Whether
a man mai hide fier in his bosum, that hise clothis brenne
not; ethir go on colis, and hise feet be not brent? So
he that entrieth to the wijf of his neiþbore; schal not be
cleene, whanne he hath touchid hir. It is not greet synne, 
whanne a man stelith; for he stehth to fille an hungri soule.
And he takun schal ʒelde the seuenthe fold; and he schal ʒyue al the catel of his hous, and schal delyuere hym sylf.
But he that is avouter; schal leese his soule, for the pouert
of herte. He gaderith filthe, and sclaundrith to hym sylf;
and his schenschip schal not be don awei. For the fervent
loue and strong veniaunce of the man schal not spare in 
the dai of veniaunce, nether schal assente to the preieris 
of ony; nether schal take ful many ʒistis for raunsum.

CAP. VII.

1. Mi sone, kepe thou my wordis; and kepe myn heestis to 
thee. Sone, onoure thou the Lord, and thou schalt be
myʒti; but outakun hym drede thou not an alien. Kepe 
thou myn heestis, and thou schalt lyue; and my lawe as the
appil of thin iſen. Bynde thou it in thi fyngris; write thou
it in the tablis of thin herte. Seie thou to wisdom, Thou art
my sistir; and clepe thou prudence thi frendesse. That it
kepe thee fro a straunge womman; and fro an alien wom-
man, that makith hir wordis swete. For-whi fro the wyndow 
of myn hous bi the latijs Y bihelde; and Y se litle children.
7. I bholde a strong man coward, that passith bi the stretis, 
8. bisidis the corner; and he goith ni3 the weie of hir houes in 
derk tyme, whanne the dai drawith to ni3t, in the derknessis 
and myst of the ny3t. And lo! a woman, maad redi with 
ournement of an hoore to disseyue soulis, meetith hym, and 
9. sche is a ianglere, and goynge about, and vnpacient of reste, 
10. and mai not stonde in the hous with hir feet; and now 
without-forth, now in streis, now bisidis corneris sche 
11. aspieth. And sche takith, and kissith the strong man; and 
12. flaterith with wowynge cheer, and seith, Y ou3te sacrifices for 
13. heelthe; to-dai Y haue 3olde my vowis. Therfor Y 3ede 
out in to thi meetynge, and Y desiride to se thee; and Y 
14. haeue founde thee. Y haue maad my bed with coordin, Y haue 
15. arayed with tapetis peyntid of Egipt; Y haue bispreynt my 
16. bed with myrre, and aloes, and canel. Come thou, be we 
fillid with tetis, and vse we collyngis that ben coueitid; til the 
17. dai bigynne to be cleer. For myu hosebonde is not in his 
hows; he is goon a ful long weie. He took with hym 
a bagge of money; he schal turne a3en in to his hous in 
18. the dai of ful moone. Sche boonde hym with many wordis; 
19. and sche drow forth hym with flateryngis of lippis. Anoon he 
as an oxe led to slayn sacrifice sueth hir, and as a ioli lomb 
and vnkunnynghe; and the fool woot not, that he is drawun 
to bondys, til an arowe perse his mawe. As if a brid hastith 
to the snare; and woot not, that it is don of the perel of his 
20. lijf. Now therfor, my sone, here thou me; and perseuy 
21. the wordis of my mouth. Lest thi soule be drawun awei in 
the weies of hir; nether be thou disseyued in the pathis of 
22. hir. For sche castide doun many woundid men; and alle 
23. strongeste men weren slayn of hir. The weies of helle is hir 
hous; and persen in to ynnere thingis of deeth,
Cap. VIII.

1 Whether wisdom crieth not ofte; and prudence yueth his vois? In souereyneste and hiß coppis, aboue the weie, in the myddis of pathis, and it stondith bisidis the 3ate of the citee, in thilke closyngis, and spekith, and seith, A! 3e men, Y crie ofte to 3ou; and my vois is to the sones of men.

2 Little children, vndirstonde 3e wisdom; and 3e vwise men, perseyue wisdom. Here 3e, for Y schal speke of grete thingis; and my lippis schulen be openyd, to preche ri3tful thingis. My throte schal bithenke treuth; and my lippis schulen curse a wickid man. My wordis ben iust; no schrewid thing, nether weiward is in tho. My wordis ben ri3tful to hem that vndurstonden; and ben euene to hem that fynden kunnyng. Take 3e my chastisyng, and not money; chese 3e teching more than tresour. For wisdom is betere than alle richessis moost preciouse; and al desirable thing mai not be comparisound therto. Y, wisdom, dwelle in counsel; and Y am among lernyd thou3tis. The drede of the Lord hatith yuel; Y curse boost, and pride, and a schrewid weie, and a double tungid mouth. Counseil is myn, and equyte is myn; prudence is myn, and strengthe 15 is myn. Kyngis regnen bi me; and the makeris of lawis demen iust thingis bi me. Princis comaunden bi me; and my3ti men demen ri3tfulnesse bi me. I loue hem that louen me; and thei that waken eerli to me, schulen fynde me. With me ben rychessis, and glorie; souereyn richessis, and ri3tfulnesse. My fruyt is betere than gold, and precyouse stoon; and my seedis ben betere than chosun siluer. Y go in the weies of ri3tfulnesse, in the myddis of pathis of doom; that Y make riche hem that louen me, and that Y fille her tresouris. The Lord weldide me in the bigynnyng of hise weies; before that he made ony thing, at the bigynnyng.
Fro without bigynnyng Y was ordeined; and fro elde tymes, bifor that the erthe was maad. Depthis of watris weren not hit; and Y was conseuyed thanne. The wellis of watris hadden not brokun out hit, and hillis stoden not togidere hit bi sad heuynesse; bifor litil hillis Y was born. hit he hadde not maad erthe; and floodis, and the herris of the world. Whanne he made redi heuenes, Y was present; whanne he cumpasside the depthis of watris bi certeyn lawe and cumpas. Whanne he made stidfast the eir aboue; and weiede the wellis of watris. Whanne he cumpasside to the see his marke; and settide lawe to watris, that the schulden not passe her coostis. Whanne he peiside the foundementis of erthe; Y was making alle thingis with him. And Y delitide bi alle daies, and pleiede bifoire hym in al tyme, and Y pleiede in the world; and my delices ben to be with the sones of men. Now therfor, sones, here se me; blessid ben thei that kepen my weies. Here se teching, and be se wise men; and nile se caste it awei. Blessid is the man that herith me, and that wakith at my satis al dai; and kepith at the postis of my dore. He that fyndith me, schal fynde lijf; and schal drawe helthe of the Lord. But he that synneth azens me, schal hurte his soule; alle that haten me, louen deeth.

Wisdom bildide an hous to him sylf; he hewide out seuene pileris, he offride his slayn sacrifices, he medindle wijn, and settide forth his table. He sente his handmaides, that thei schulden clepe to the tour; and to the wallis of the citee. If ony man is litil; come he to me. And wisdom spak to vnwise men, Come se, ete se my breed; and drynke se the wiyn, which Y haue medlid to sou. Forsake se song
childhed, and lyue 3e; and go 3e bi the weyes of prudence. 7 He that techith a scornere, doith wrong to him silf; and he that vndirnymmeth a wikkid man, gendrith a wem to him silf. Nile thou vndirnyme a scornere; lest he hate thee. 9 Vndirnyme thou a wise man; and he schal loue thee. 3yue thou occasiou to a wise man; and wisdom schal be encreessid to hym. Teche thou a iust man; and he schal haste to take. The bigynnyng of wisdom is the dred of the Lord; and prudence is the kunnyng of seyntis. For thi daies schulen be multiplied bi me; and 3eeris of lijf schulen be encreessid to thee. If thou art wijs; thou schalt be to thi silf, and to thi neizboris. Forsothe if thou art 13 a scornere; thou aloone schalt bere yuel. A fonned woman, and ful of cry, and ful of vnleueful lustis, and that kan no thing outirli, sittith in the doris of hir hous, on a seete, in an hiȝ place of the cite; to clepe men passinge bi the weie, and men goynge in her iournei. Who is a litil man of wit; bowe he to me. And sche spak to a coward, Watris of theste ben swettere, and breed hid is swettere. And wiste not that giauntis ben there; and the gestis of hir ben in the depthis of helle. Sotheli he that schal be applied, other fastned, to hir; schal go doun to hellis. For-whi he that goith awei fro hir; schal be saued.

Cap. X.

1 The parablis of Salomon. A wijs sone makith glad the fadir; but a fonned sone is the sorewe of his modir. Tresouris of wikkidnesse schulen not profite; but riȝtfulnesse schal delyuere fro deth. The Lord schal not turmente the soule of a iust man with hungur; and he schal distrie the tresouns of vnpitouse men. A slow hond hath wreȝt nedynesse; but the hond of stronge men makith redi rich-
Forsothe he that enforsith to gete any thing bi leesyngeis, fedith the wyndis; sotheli the same man sueth briddis flynge. He that gaderith togidere in heruest, is a wijs sone; but he that slepith in sommer, is a sone of 6 confusioun. The blessing of God is ouer the heed of a iust man; but wickidnesse hilith the mouth of wickid men.

The mynde of a iust man schal be with preisingis; and the name of wickid men schal were rotun. A wijs man schal resseyue commaundementis with herte; a fool is betun with lippis. He that goith simpli, goith tristili; but he that makith schrewid hise weies, schal be opyn. He that bek-eneth with the i3e, schal 3yue sorewe; a fool schal be betun with lippis. The veyne of lijf is the mouth of a iust man; but the mouth of wickid men hilith wickidnesse. 12 Hatrede reisith chidingis; and charite hilith alle synnes.

Wisdom is foundun in the lippis of a wise man; and a 3erd in the bak of him that is nedi of herte. Wise men hiden kunnyng; but the mouth of a fool is neste to confusioun.

The catel of a riche man is the citee of his strengthe; the drede of pore men is the nedynesse of hem. The werk of a iust man is to lijf; but the fruyt of a wickid man is to synne. The weie of lijf is to him that kepith chastising; but he that forsakith blamyngis, errith. False lippis hiden hatrede; he that bringith forth dispisinge is vnwijs. Synne schal not faile in myche spekyng; but he that mesurith hise lippis, is moost prudent. Chosun siluer is the tunge of a iust man; the herte of wickid men is for nou3t. The lippis of a iust man techen ful manye men; but thei that ben vnlerned, schulen die in nedynesse of herte. The blessing of the Lord makith riche men; and turment schal not be felowschipid to hem. A fool worcith wickidnesse as bi leiz-ying; but wisdom is prudence to a man. That that a wickid man dreedith, schal come on hym; the desire of iust men
schalbe zowun to hem. As a tempeste passynge, a wickid man schal not be; but a iust man schal be as an euerlastynge foundement. As vynegre noicth the teeth, and smoke noicth the i3en; so a slow man noicth hem that senten hym in the weie.

The drede of the Lord encreesith daies; and the zeeris of wickid men schulen be maad schort. Abiding of iust men is gladnesse; but the hope of wickid men schal perische. The strengthe of a symple man is the weie of the Lord; and drede to hem that worchen yuel. A iust man schal not be moued with-outen ende; but wickid men schulen not dwelle on the erthe. The mouth of a iust man schal bringe forth wisdom; the tunge of schrewis schal perische. The lippis of a iust man biholden pleasaunt thingis; and the mouth of wickid men byholdith weiard thingis.

Cap. XI.

A gileful balaunce is abhominacioun anentis God; and an euene weiste is his wille. Where pride is, there also dispising schal be; but where meeknesse is, there also is wisdom. The simplesses of iust men schal dresse hem; and the disseyuyng of weiard men schal destrie hem. Richessis schulen not profite in the dai of veniaunce; but riȝtfulnesse schal delyuere fro deth. The riȝtfulnesse of a simple man schal dresse his weie; and a wickid man schal falle in his wickidnesse. The riȝtfulnesse of riȝtful men schal delyuere hem; and wickid men schulen be takun in her aspiyngis. Whanne a wickid man is deed, noon hope schal be ferther; and abidyng of bisy men schal perische. A iust man is delyuered from angwisch; and a wickid man schal be zowun for hym. A feynere bi mouth disseyueth his freend; but iust men schulen be deliuered bi kunnyng. A citee schal be enhaunsid in the goodis of iust men; and
11 prysyng schal be in the perdiacioun of wicked men. A citee schal be enhaunsid bi blessing of iust men; and it schal be distried bi the mouth of wicked men. He that dispisith his freend, is nedi in herte; but a prudent man schal be stille. He that goith gilefuli, schewith priuetees; but he that is feithful, helith the priuetee of a freend. Where a gouernour is not, the puple schal falle; but helthe of the puple is, where ben many counsels. He that makith feith for a straunger, schal be turmentid with yuel; but he that escheweth snaris, schal be sikur. A gracious womman schal fynde glorie; and stronge men schulen haue richessis. A merciful man doith wel to his soule; but he that is cruel, castith awei, 3he, kynnesmen. A wicked man makith vnstable werk; but feithful mede is to hym, that sowith ri3tfulnesse. Merci schal make redi lijf; and the suyng of yuels schal make redi deth. A schrewid herte is abhomynable to the Lord; and his wille is in hem, that goen symply. Thou3 hond be in the hond, an yuel man schal not be innocent; but the seed of iust men schal be sauyd. A goldun sercle, ether ryng, in the nose-thrillis of a sowe, a womman fair and fool. The desir of iust men is al good; abiding of wicked men is woodnesse. Sum men departen her owne thingis, and ben maad richere; other men rauyschen thingis, that ben not hern, and ben euere in nedynesse. A soule that blessith, schal be maad fat; and he that fillith, schal be fillid also. He that hidith wheete in tyme, schal be cursid among the puplis; but bressyng schal come on the heed of silleris. Wel he risith eerli, that sekith good thingis; but he that is a serchere of yuels, schal be oppressid of tho. He that tristith in his richessis, schal falle; but iust men schulen buriowne as a greene leef. He that disturblith his hows, schal haue wyndis in possessionoun; and he that is a fool, schal serue a wijs man. The fruyt of a ri3tful man is the tre of lijf; and he that
taketh souls, is a wiser man. If a just man receueth in erthe, how more an unfaithful man, and synnere.

CAP. XII.

1 He that loueth chastisyng, loueth kunnyng; but he that hatith blamyngis, is vnwijs. He that is good, schal drawe to hym sylf grace of the Lord; but he that tristith in hys thouns, doith wickidli. A man schal not be maad strong by wyckidnesse; and the root of iust men schal not be moued.

2 A diligent womman is a coroun to hir hosebond; and rot is in the boonys of that womman, that doith thingis worthi of confusion. The thoughtis of iust men ben domes; and the counselis of wickid men ben gileful. The wordis of wickid men setten tresoun to blood; the mouth of iust men schal delyuere hem. Turne thou wickid men, and thei schulen not be; but the housis of iust men schulen dwelle perfili.

3 A man schal be knowun bi his teching; but he that is veyn and hertles, schal be open to dispising. Betere is a pore man, and sufficient to him sylf, than a glorius man, and nedi of breed. A iust man knowith the soulis of hys werk beestis; but the entrailis of wickid men ben cruel. He that worchith his lond, schal be fillid with loues; but he that sueth idilness, is moost fool. He that is swete, lyueth in temperaunces; and in hys monestyngis he forsakith dispidisyngis. The desir of a wickid man is the memorial of worste thingis; but the roote of iust men schal encreesse.

4 For the synnes of lippis falling doun neiseth to an yuel man; but a iust man schal scape fro angwishe. Of the fruyt of his mouth ech man schal be fillid with goodis; and bi the werkis of hys hondis it schal be soldun to him.

5 The weie of a fool is rihtful in hys i3en; but he that is wijs, herith counsels. A fool scheweth anoon his ire; but he that
dissymelith wrongis, is wijs. He that spekith that, that he knowith, is a iuge of riȝtfulnesse; but he that lieth, is a gileful witenesse. A man is that bihetith, and he is prickid as with the swerd of conscience; but the tunge of wise men is helthe. The lippe of treuthe schal be stidfast with-outen ende; but he that is a suideyn witenesse, makith redi the tunge of leesyng. Gile is in the herte of hem that thenken yuels; but ioye sueth hem, that maken counsels of pees. What euere bifallith to a iust man, it schal not make hym sori; but wickid men schulen be fillid with yuel. False lippis is abhominacioun to the Lord; but thei that don feidifuli, plesen hym. A fel man hilith kunnyng; and the herte of vnwise men stirith foli. The hond of stronge men schal haue lordschip; but the hond that is slow, schal serue to tributis. Morenynge in the herte of a iust man schal make hym meke; and he schal be maad glad bi a good word. He that dispisith harm for a frend, is a iust man; but the weie of wickid men schal disseyue hem. A gileful man schal not fynde wynnyng; and the substaunce of man schal be the prijs of gold. Lijf is in the path of riȝtfulnesse; but the wrong weie leedith to deeth.

Cap. XIII.

A wijs sone is the teching of the fadir; but he that is a scornere, herith not, whanne he is repreyd. A man schal be fillid with goodis of the fruit of his mouth; but the soule of vnpitouse men is wickid. He that kepith his mouth, kepith his soule; but he that is vnwar to speke, schal feel yuels. A slow man wole, and wole not; but the soule of hem that worchen schal be maad fat. A iust man schal whate a fals word; but a wickid man schendith, and schal be schent. Riȝtfulnesse kepith the weie of an innocent man;
7 but wickidnesse disseyueth a synnere. A man is as riche, whanne he hath no thing; and a man is as pore, whanne he is in many richessis. Redempcioun of the soule of man is hise richessis: but he that is pore, suffrith not blamynge.

9 The li3t of iust men makith glad; but the lanterne of wickid men schal be quenchid. Stryues ben euere a-mong proude men; but thei that don alle thingis with counsel, ben governed bi wisom. Hastid catel schal be maad lesse; but that that is gaderid htil and Htil with bond, schal be:•;: multiplied. Hope which is dilaied, tormentith the soule; a tre of lijf is desir comyng. He that bacbitith ony thing, byndith hym sif in to tyme to comynge; but he that dredith the comaundement, schal lyue in pees. The lawe of a wise man is a welle of lijf; that he bowe awei fro the falling of deth. Good teching schal syue grace; a swolowe is in the weie of dispiseris. A fel man doith alle thingis with counsel; but he that is a fool, schal opene foli. The messanger of a wickid man schal falle in to yuel; a faithful messanger is helthe. Nedynesse and schenschip is to him that forsakith techyng; but he that assentith to a blamere, schal be glorified. Desir, if it is fillid, delitith the soule; foolish wlaten hem that flee yuels. He that goith with wijs men, schal be wijs; the freend of foolish schal be maad lijk hem. Yuel pursueth synneris; and goodis schulen be 3oldun to iust men. A good man schal leeue aftir him eiris, sones, and the sones of sones; and the catel of a synnere is kept to a iust man. Many meetis ben in the new tilid feeldis of fadris; and ben gaderid to othere men with-out doom. He that sparith the 3erde, hatith his sone; but he that loueth him, techith bisili. A iust man etith, and fillith his soule; but the wombe of wickid men is vnable to be fillid,
A wijs womman bildith hir hous; and an unwijs womman schal distrie with hondis an hous bildid. A man goynge in rightful weie, and dredinge God, is dispisid of hym, that goith in a weie of yuel fame. The 3erde of pride is in the mouth of a fool; the lippis of wijs men kepen hem. Where oxis ben not, the cratche is void; but where ful many cornes apperen, there the strengthe of oxe is opyn. A feithful witnesse schal not lie; a gileful witnesse bringith forth a leesing. A scorner sekith wisdom, and he syndith not; the teching of prudent men is esy. Go thou a3ens a man a fool; and he schal not knowe the lippis of prudence. The wisdom of a fel man is to vnndirstonde his weie; and the vnwarresse of foolish errith. A fool scorneth synne; grace schal dwelle among iust men. The herte that knowith the bittirnesse of his soule; a straunger schal not be meddlid in the ioe therof. The hous of wicked men schal be don awei; the tabernaclis of iust men schulen buryowne. Sotheli a weie is, that semeth iust to a man; but the laste thingis therof ledent forth to deth. Lei5yng schal be medlid with sorewe; and morenyng ocupieth the laste thingis of ioye. A fool schal be fillid with wise weies; and a good man schal be aboue hym. An innocent man bileueth to eche word; a felle man biholdith wise goyngis. A wijs man dredith, and bowith awei fro yuel; a fool skippith ouer, and tristith. A man vnpacient schal worche foli; and a gileful man is odious. Litle men of wei schulen holde foli; and felle men schulen abide kunnyng. Yuel men schulen ligge bifor goode men; and vnpitouse men bifor the zatis of iust men. A pore man schal be hateful, 3he, to his nei3bore; but many men ben frendis of riche men. He that di5 sith his nei3bore, doith synne; but he that doith merci to a pore man, schal
be blessed. He that believeth in the Lord, loueth merci; thei
22 erren that worchen yuel. Merci and treuthe maken redi
23 goodis; abundaunce schal be in eech good werk. Sotheli
24 where ful many wordis ben, there nedynesse is ofte. The
coroun of wise men is the richessis of hem; the foolis is
25 vnwarneesse. A feithful witnesse delyuereth souhs;
26 and a fals man bringith forth leesyngis. In the drede of the
Lord is triste of strengthe; and hope schal be to the sones
27 of it. The drede of the Lord is a welle of lijf; that it bowe
28 awei fro the fallyng of deth. The dignite of the king is in
the multitude of puple; and the schenschipe of a prince is in
29 the fewnesse of puple. He that is pacient, is gouerned bi
myche wisdom; but he that is vnpacient, enhaunsith his foli.
30 Helthe of herte is the lijf of fleischis; enuye is rot of
31 boonys. He that falsli chalengith a nedi man, dispisith his
maker; but he that hath merci on a pore man, onourith that
32 makere. A wickid man is put out for his malice; but a iust
33 man hopith in his deth. Wisdom restith in the herte of a
34 wijs man; and he schal teche alle vnlerned men. Rijtful-
35 nesse reisith a folc; synne makith puples wretchis. A
mynystre vndurstondynge is acceptable to a kyg; a mynstre
unprofitable schal suffre the wrathfulnesse of him.

Cap. XV.

1 A sof answere brekith ire; an hard word reisith wood-
2 nesse. The tunge of wise menourneth kunnyng; the
3 mouth of foolis buyliyth out foli. In eech place the i3en of
4 the Lord biholden good men, and yuel men. A plesaunt
tunge is the tre of lijf; but the tunge which is vnmesurable,
5 schal defoule the spirit. A fool scorneth the techying of
his fadir; but he that kepith blamyngis, schal be maad
wisere. Moost vertu schal be in plenteouse rijtfulnesse;

Q
but the thouȝtis of wickid men schulen be drawun vp bi
the roote. The hous of a iust man is moost strengthe;
and disturbing is in the fruitis of a wickid man. The
lippis of wise men schulen bowe abrood kunnyng; the
herte of foolis schal be vnlijc. The sacrifices of wickyd
men ben abhomynable to the Lord; avowis of iust men
ben plesaunt. The lijf of the vnpitouse man is abhomy-
nacioun to the Lord; he that sueth riȝtfulnesse, schal be
loued of the Lord. Yuel teching is of men forsakinge the
weie of lijf; he that hatith blamyngis, schal die. Helle
and perdicioun ben open bifor the Lord; hou myche more
the hertis of sones of men. A man ful of pestilence loueth
not hym that repreueth him; and he goith not to wyse
men. A ioiful herte makith glad the face; the spirit is
cast doun in the morenyng of soule. The herte of a wijs
man sekith techyng; and the mouth of foolis is fed with
vnkunnyng. Alle the daies of a pore man ben yuele; a sikir
soule is a contynuel feeste. Betere is a litil with the drede
of the Lord, than many tresouris and vnfillable. It is betere
to be clepid to wortis with charite, than with hatrede to
a calf maad fat. A wrathful man reisith chidyngis; he that
is pacient, swagith chidyngis reisid. The weie of slow men
is an hegge of thornes; the weie of iust men is with-out
hirtyng. A wise sone makith glad the fadir; and a fonned
man dispiseth his modir. Foli is ioye to a fool; and a
prudent man schal dresse hise steppis. Thouȝtis ben dis-
tried, where no counsel is; but where many counseloris ben,
Tho ben confermyd. A man is glad in the sentence of his
mouth; and a couenable word is best. The path of lijf
is on a lernyd man; that he bowe awei fro the laste helle.
The Lord schal distrie the hows of proude men; and he
schal make stidfast the coostis of a widewe. Iuele thouȝtis
is abhomynacioun of the Lord; and a cleene word moost
fair schal be maad stidfast of hym. He that sueth aueryce, disturblith his hous; but he that hatih 5iftis schal lyue. Synnes ben purgid bi merci and feith; ech man bowith awei fro yuel bi the drede of the Lord. The soule of a iust man bithenkith obedience; the mouth of wicked men is ful of yuelis. The Lord is fer fro wicked men; and he schal here the preyers of iust men. The list of i3en makith glad the soule; good fame makith fat the boonys. The eere that herith the blamyngis of lijf, schal dwelle in the myddis of wise men. He that castith awei chastisyng, dispisith his soule; but he that assentith to blamyngis, is pesible holdere of the herte. The drede of the Lord is teching of wisdom; and mekenesse goith before glorie.

CAP. XVI.

It perteyneth to man to make redi the soule; and it perteyneth to the Lord to gouerne the tunge. Alle the weies of men ben opyn to the i3en of God; the Lord is a weiere of spiritis. Schewe thi werkys to the Lord; and thi thou3tis schulen be dressid. The Lord wrou3te alle thingis for hym sif; and he made redi a wicked man to the yuel dai. Abho-mynacioun of the Lord is ech proude man; 3he, thou the hond is to the hond, he schal not be innocent. The bigynnyng of good weie is to do ri5twisnesse; forsothe it is more acceptable at God, than to offre sacrifices. Wickidnesse is i3en-bou3t bi merci and treuthe; and me bowith awei fro yuel bi the drede of the Lord. Whanne the weyes of man plesen the Lord, he schal conuerte, 3he, hisen enemyes to pees. Betere is a litil with ri5twisnesse, than many fruytis with wickidnesse. The herte of a man schal dispose his weie; but it perteyneth to the Lord to dresse hise steppis. Dyuynyng is in the lippis of a king; his mouth schal not
The domes of the Lord ben wei3te and a balaunce; and his werkis ben alle the stoonys of the world. Thei that don wickidli ben abhomynable to the king; for the trone of the reume is maad stidfast bi ri3fulnesse. The wille of kyngis is iust lippis; he that spekith ri3ful thingis, schal be dressid. Indignacioun of the kyng is messangeris of deth; and a wijs man schal plese him. Lijf is in the gladnesse of the cheer of the king; and his merci is as a reyn comynge late. Welde thou wisdom, for it is betere than gold; and gete thou prudence, for it is precyousere than siluer. The path of iust men bowith awei yuelis; the kepere of his soule kepith his weie. Pride goith bifore s sorewe; and the spirit schal be enhaunsid byfor fallyng.

It is betere to be maad meke with mylde men, than to departe spuylis with proude men. A lerned man in word schal fynde goodis; and he that hopith in the Lord is blessid. He that is wijs in herte, schal be clepid prudent; and he that is swete in speche, schal fynde grettere thingis. The welle of lijf is the lernyng of him that weldith; the techyng of foolis is foli. The herte of a wijs man schal teche his mouth; and schal encreesse grace to hise lippis. Wordis wel set togidere is a coomb of hony; helthe of boonys is the swetnesse of soule. A weye is that semeth ri3ful to a man; and the laste thingis therof leden to deth. The soule of a man trauelinge traulith to hym sylf; for his mouth compellide hym. An vniwijs man diggith yuel; and fier brenneth in his lippis. A weiward man reisith stryues; and a man ful of wordis departith princis. A wickid man flaterith his friend; and ledith hym bi a weie not good. He that thenkith schrewid thingis with i3en astonyed, bitith hise lippis, and parformeth yuel. A coroun of dignyte is celde, that schal be foundun in the weies of ri3fulnesse. A pacient man is betere than a stronge man;
and he that is lord of his soule, is betere than an ouer-
comere of citees. Lottis ben sent into the bosum; but tho
ben temperid of the Lord.

Cap. XVII.

1 Betere is a drie mussel with ioye, than an hous ful of
2 sacrifices with chidyng. A wijs seruaunt schal be lord of
3 fonned sones; and he schal departe eritage among bri-
4 theren. As siluer is preued bi fier, and gold is preued bi
5 a chymnei, so the Lord preueth hertis. An yuel man
6 obeieth to a wickid tunge; and a fals man obeieth to false
7 lippis. He that dispisith a pore man, repreueth his maker;
8 and he that is glad in the fallying of another man, schal
9 not be vnpunyschid. The coroun of elde men is the sones
10 of sones; and the glorie of sones is the fadris of hem.
11 Wordis wel set togidere bisemen not a fool; and a liynge
12 slippe bicometh not a prince. A preciouse soon moost ac-
13 ceptable is the abiding of hym that sekith; whidur euere
14 he turneth hym silf, he vndurstondith prudentli. He that
15 helith trespas, sekith frenschipis; he that rehersith bi an
16 hi word, departith hem, that ben knyt togidere in pees.
17 A blamyng profitith more at a prudent man, than an
18 hundryd woundis at a fool. Euere an yuel man sekith
19 stryues; forsothe a cruel aungel schal be sent azens hym. It
20 spedith more to meete a femal bere, whanne the whelpis ben
21 rauyschid, than a fool tristyng to hym silf in his foli. Yuel
22 schal not go a-wei fro the hous of hym, that 5eldith yuels
23 for goodis. He that leceueth watir, is heed of stryues; and
24 bifor that he suffrith wrong, he forsakith dom. Bothe he
25 that iustifieth a wickid man, and he that condempneth a iust
26 man, euer ethir is abhomynable at God. What profitith
27 it to a fool to haue richessis, sithen he mai not bie wisdom?
He that maketh his house his, seeth falling; and he that escheweth to lerne, sealeth in to yuelis. He that is a friend, loueth in all tyme; and a brother is preued in angerwise.

A fanned man sealeth make ioie with hondis, whanne he hath bihi3t for his friend. He that bithenkith discordis, loueth chidingis; and he that enhaunsith his mouth, seeth falling. He that is of weoward herte, sealeth not synde good; and he that turneth the tynge, sealeth in to yuel. A fool is born in his schenschipe; but nether the fadir sealeth be glad in a fool. A ioiful soule maketh likinge age; a sorewe-sful spirit maketh drie boonys. A wickid man taketh 3iftis fro the bosum, to mys turne the pathis of doom. Wisdom schyneth in the face of a prudent man; the i3en of foolis ben in the endis of erthe. A fanned sone is the ire of the fadir, and the sorewe of the modir that gendride hym. It is not good to brynge in harm to a just man; nether to smyte the prince that demeth ri3tfuli. He that mesurith his wordis, is wijs and prudent; and a lerud man is of precious spirit. Also a foole, if he is stille, sealeth gessid a wijs man; and, if he pressith togidre hise lippis, he schal be gessid an vndurstondynge man.

Ccap. XVIII.

1 He that wole go a-wei fro a friend, seeth occasiouns; in al tyme he sealeth be dispisable. A fool resseyueth not the wordis of prudence; no-but thou seie tho thingis, that ben turned in his herte. A wickid man, whanne he cometh in to deepthe of synnes, dispisith; but sclaundre and schenschipe sueth hym. Deep watir is the wordis of the mouth of a man; and a stronde fletinge ouer is the welle of wisdom. It is not good to take the persoone of a wickid man in doom, that thou bowe awei fro the treute of dom. The
lippis of a fool medlen hem silf with chidyngis; and his 7 mouth excitith stryues. The mouth of a fool is defoulyng of hym; and his lippis ben the fallynge of his soule. The wordis of a double tungid man ben as symple; and tho comen til to the ynnere thingis of the wombe. Drede castith doun a slowe man; forsothe the soulis of men turned 9 in to wymmens condicioun schulen haue hungur. He that is neisch, and vnstidfast in his werk, is the brother of a man 10 distriynge hise werkis. A strongeste tour is the name of the Lord; a iust man renneth to hym, and schal be en- 11 haunsid. The catel of a riche man is the citee of his 12 strengthe; and as a stronge wal cumpassinge hym. The herte of man is enhaunsid, bifor that it be brokun; and 13 it is maad meke, bifore that it be glorified. He that an- swerith bifore that he herith, shewith hym silf to be a fool; 14 and worthi of schenschipe. The spirit of a man susteyneth his feblenesse; but who may susteyne a spirit li3t to be 15 wrooth? The herte of a prudent man schal holde stil- fastli kunnyng; and the eere of wise men sekith techyng. 16 The gift of a man alargith his weie; and makith space to 17 hym bifore princes. A iust man is the first accusere of 18 hym silf; his frend cometh, and schal serche hym. Lot ceessith a3senseyngis; and demeth also among mi3ti men. 19 A brother that is helpid of a brothir, is as a stidfast citee; 20 and domes ben as the barris of citees. A mannus wombe schal be fillid of the fruit of his mouth; and the seedis of 21 hise lippis schulen fille hym. Deth and lijf ben in the werkis of tunge; thei that louen it, schulen ete the fruytis therof. 22 He that fyndith a good womman, fyndith a good thing; and of the Lord he schal drawe vp myrthe. He that puttith a wey a good womman, puttith awei a good thing; but he 23 that holdith auowtresse, is a fool and vnwijs. A pore man schal speke with bisechingis; and a riche man schal speke
A man freendli to felouschiepe schal more be a frend, than a brothir.

BETERE is a pore man, that goith in his simplicesse, than a riche man bitynge hise lippis, and vnwijs. Where is not kunnyng of the soule, is not good; and he that is hasti, in feet hirthith. The foli of a man disseyueth hise steppis; and he brenneth in his soule a^ens God. Richessis en-creessen ful many freendis; forsothe also thei ben departid fro a pore man, whiche he hadde. A fals witnesse schal not be vnpunyschid; and he that spekith leesingis, schal not ascape. Many men onouren the persoone of a my3ti man; and ben frendis of hym that deelith 3iftis. The britheren of a pore man haten hym; furthermore and the freendis 3eden awei fer fro hym. He that sueth wordis soonli, schal haue no thing; but he that holdith stabli the mynde, loueth his soule, and the kepere of prudence schal fynde goodis. A fals witnesse schal not be vnpunyschid; and he that spekith leesyngis, schal perische. Delices bicomem not a fool; nether it bicometh a servaunt to be lord of princes. The teching of a man is knownun bi pacience; and his glorie is to passe ouere wickid thingis. As the gnasting of a lioun, so and the ire of the king; and as deewe on eerbe, so and the gladnesse of the kyng. The sorewe of the fadir is a fonden sone; and roofes droppynge contynucli is a womman ful of chiding. Housis and riches-sis ben 3ouun of fadir and modir; but a prudent wijf is 3ouun propirli of the Lord. Slouth bringith in sleep; and a negligent soule schal haue hungur. He that kepith the comaundement of God, kepith his soule; but he that chargith not his weie, schal be slayn. He that hath mercy on a pore man, leeneth to the Lord; and he schal 3elde his while to
PROVERBS, XX.

18 hym. Teche thi sone, and dispeire thou not; but sette thou
19 not thi soule to the sleyng of hym. Forsothe he that is
vnpacient, schal suffre harm; and whanne he hath raundschild,
20 he schal leie to anothir thing. Here thou counsel, and take
21 thou doctrin; that thou be wijs in thi laste thingis. Many
thoughtis ben in the herte of a man; but the wille of the
22 Lord schal dwelle. A nedi man is merciful; and betere
23 is a pore iust man, than a man liere. The drede of the
Lord ledith to lijf of blis; and he that ledith God schal
dwelle in plentee, with-outen visityng of the worste. A slow
man hidith his hond vndur the armpit; and putteth it not
25 to his mouth. Whanne a man ful of pestilence is betun,
a fool schal be wisere. If thou blamist a wijs man, he schal
26 vndurstonde techyng. He that tormentith the fadir, and
fleeth fro the modir, schal be ful of yuel fame, and schal
27 be cursid. Sone, ceesse thou not to here techyng; and
28 knowe thou the wordis of kunnyng. A wickid witnesse
scorneth doom; and the mouth of vnpitouse men deuourith
29 wickidnesse. Domes ben maad redi to scorneries; and
hameris smytynge ben maad redi to the bodies of foolis.

Cap. XX.

1 WYX is a letcherouse thing, and drunkenesse is ful of
2 noise; who euere delitith in these, schal not be wijs. As
the roryng of a lioun, so and the drede of the kyng; he that
3 territh hym to ire, symneth apons his owne lijf. It is onour
to a man that departith hym siff fro stryuyngis; but fonned
4 men ben medlid with dispisyngis. A slow man noldc ere for
coold; therfor he schal begge in somer, and me schal not
5 yue to hym. As deep watir, so counsel is in the herte of
6 a man; but a wijs man schal drawe it out. Many men ben
7 clepid merciful; but who schal synde a faithful man? For-
sothe a iust man that goith in his simplenesse, schal leeue
blessid sones aftir hym. A king that sittith in the seete of
doom, distrieth al yuel bi his lokyng. Who may seie, Myn
herte is clene; Y am clene of synne? A weiȝte and a
weiȝte, a mesure and a mesure, euer eithir is abhomynable at
God. A child is vndurstonndun bi hisse studies, yf his werkis
ben riȝtful and cleene. An eere heringe, and an iȝe seynge,
God made euere eithir. Nyle thou loue sleep, lest nedynesse
oppresse thee; opene thin iȝen, and be thou fillid with
looues. Ech biere seith, It is yuel, it is yuel; and whanne
he hath go awey, thanne he schal haue glorie. Gold, and
the multitude of iemmes, and a precious vessel, ben the
lippis of kunnyng. Take thou awei the cloth of hym, that
was borewe of an othere man; and for straungeris take
thou awei a wed fro hym. The breed of a leesing is sweet
to a man; and aftirward his mouth schal be fillid with
rikenyng. Thouȝtis ben maad strong bi counselis; and
bateils schulen be tretid bi gouernals. Be thou not medlid
with him that schewith pryuetees, and goith gylefulli, and
alargith his lippis. The liȝt of hym that cursith his fadir
and modir, schal be quenchid in the myddis of derknessis.
Eritage to which me haastith in the bigynnyng, schal wante
blessing in the laste fyme. Seie thou not, I schal zelde yuel
for yuel; abide thou the Lord, and he schal delyuere thee.
Abhomynacioun at God is weiȝte and weiȝte; a gileful
balaunce is not good. The steppis of man ben dressid of
the Lord; who forsothe of men mai vndurstonde his weie?
Falling of man is to make auow to seyntis, and aftirward to
withdrawe the vowis. A wiȝs kyng scaterith wickid men;
and bowith a bouwe of victorie ouer hem. The lanterne
of the Lord is the spirit of man, that sekith out alle the
 priuetees of the wombe. Merci and treuthe kepen a kyng;
and his trone is maad strong bi mekenesse. The ful out
PROVERBS, XXI.

ioyling of young men is the strength of hem; and the
dignity of elde men is hornsesse. The wannesse of wounde
shall wipe aweie yuels, and woundis in the priuyere thingis
of the wombe.

Cap. XXI.

1 As departyngis of wartris, so the herte of the kyng is in the
power of the Lord; whidur euer he wole, he schal bowe it.
2 Ech weye of a man semeth riȝtful to hym silf; but the Lord
peisith the hertis. To do merci and doom, plesith more the
3 Lord, than sacrifices doen. Enhaunsyng of iȝen is alargyng
4 of the herte; the lanternne of wickid men is synne. The
5 thoughtis of a stronge man ben euere in abundaunce; but ech
6 slow man is euere in nedynesse. He that gaderith tresours
bi the tunge of a leesing, is veyne, and with-outen herte;
7 and he schal be hurtlid to the snaris of deth. The raueyns
of vnpitouse men schulen drawe hem doun; for thei holden
8 do doom. The weiward weie of a man is alien fro God;
9 but the werk of hym that is cleene, is riȝtful. It is betere to
sitte in the corner of an hous with-oute roof, than with a
10 womman ful of chidyng, and in a comyn hous. The soule
of an vnpitouse man desirith yuel; he schal not haue merci
11 on his neiȝbore. Whanne a man ful of pestilence is
punyschid, a litil man of wyt schal be the wisere; and if he
12 sueth a wijs man, he schal take kunnyng. A iust man of
the hous of a wickid man thenkith, to withdrawal wickid men
13 fro yuel. He that stoppith his eere at the cry of a pore
14 man, schal crye also, and schal not be herd. A ȝift hid
quenchith chidyngis; and a ȝift in bosum quenchith the
15 most indignacioun. It is ioye to a iust man to make
doom; and it is drede to hem that worchen wickidnesse.
16 A man that errith fro the weie of doctryn, schal dwelle in the
17 cumpany of giauntis. He that loueth metis, schal be in
nedynesse; he that loueth wiyn and fatte thingis, schal not be maad riche. An unpitouse man schal be 3ouun for a iust man; and a wickid man schal be 3ouun for a riȝtful man. It is betere to dwelle in a desert lond, than with a womman ful of chidyng, and wrathful. Desirable tresoure and oile is in the dwelling places of a iust man; and an vnprudent man schal distrie it. He that sueth riȝtfulnesse and mercy, schal synde lijf and glorie. A wijs man stiede in to the citee of stronge men, and distriede the strengthe of trist therof. He that kepith his mouth and his tunge, kepith his soule from angwischis. A proude man and boosteere is clepid a fool, that worchith pride in ire. Desiris sleen a slow man; for his hondis nolden worche ony thing. Al dai he coueitith and desirith; but he that is a iust man, schal 3yue, and schal not ceesse. The offeriengis of wickid men, that ben offrid of greet trespas, ben abhomynable. A fals witnesse schal perische; a man obedient schal speke victorie. A wickid man makith sad his cheer vnschamefastli; but he that is riȝtful, amendith his weie. No wisdom is, no prudence is, no counsel is a3ens the Lord. An hors is maad redi to the dai of batel; but the Lord schal 3yue helthe.

Cap. XXII.

1 Betere is a good name, than many richessis; for good grace is aboue siluer and gold. A riche man and a pore man metten hem silf; the Lord is worchere of euer eithir. A felle man seeth yuel, and hidith him silf; and an innocent man passid, and he was turmentid bi harm. The ende of temperaunce is the drede of the Lord; richessis, and glorye, and lijf. Armuris and swerdis ben in the weie of a weiward man; but the kepere of his soule goith awei fer fro tho. It is a prouerbe, A 3ong wexynge man bisidis his
PROVERBS, XXII.

weie, and whanne he hath wexe elde, he schal not go awei fro it. A riche man commaundith to pore men; and he that takith borewyng, is the seruaunt of the leenere. He that sowith wickidnes, schal repe yuels; and the yerde of his yre schal be endid. He that is redi to merci, schal be blessid; for of his looues he 3af to a pore man. He that yueth 5iftis, schal gete victorie and onour; forsothe he takith awei the soule of the takeris. Caste thou out a scornere, and strijf schal go out with hym; and causis and dispisyngis schulen ceesse. He that loueth the clennesse of herte, schal haue the kyng a freend, for the grace of his lippis. The i^en of the Lord kepen kunnyng; and the wordis of a wickid man ben disseyued. A slow man schal seie, A Houn is withoutforth; Y schal be slayn in the myddis of the 14 streis. The mouth of an alien womman is a deep diche; he to whom the Lord is wrooth, schal falle in to it. Foli is boundun togidere in the herte of a child; and a yerde of chastisyng schal dryue it awey. He that falsli challengith a pore man, to encreesse his owne richessis, schal 3yue to a richere man, and schal be nedi. My sone, bowe doun thin eere, and here thou the wordis of wise men; but sette thou the herte to my techyng. That schal be fair to thee, whanne thou hast kept it in thin herte, and it schal flowe a3en in thi lippis. That thi trist be in the Lord; wherfor and Y haue schewid it to thee to-dai. Lo! Y haue discryued it in thre maneres, in thou3tis and kunnyng, that Y schulde schewe to thee the sadnesse and spechis of trewthe; to answere of these thingis to hem, that senten thee. Do thou not violence to a pore man, for he is pore; nethir defoule thou a nedi man in the 3ate. For the Lord schal deme his cause, and he schal turmente hem, that tormentiden his soule. Nyle thou be freend to a wrathful man, nether go thou with a wood man; lest perauenture thou lerne his weies, and take
26 sclaundir to thi soule. Nyle thou be with hem that oblischen
27 her hondis, and that proferen hem silf borewis for dettis; for
if he hath not wherof he schal restore, what of cause is, that
28 thou take awei hilyng fro thi bed? Go thou not ouer the
29 elde markis, whiche thi faders han set. Thou hast seyn a
man smert in his werk; he schal stonde biforn kyngis, and
he schal not be bifor vnoble men.

Cap. XXIII.

1 Whanne thou sittist, to ete with the prince, perseuye thou
diligentli what thingis ben set bifore thi face, and sette thou
a withholding in thi throte. If netheles thou hast power on
3 thi soule, desire thou not of his metis, in whom is the breed
4 of a leesing. Nyle thou trauele to be maad riche, but sette
5 thou mesure to thi prudence. Reise not thin i3en to richessis,
whiche thou maist not haue; for tho schulen make to hem
silk pennes, as of an egle, and tho schulen flee in to heuene.
6 Ete thou not with an enuyouse man, and desire thou not hive
7 metis; for at the licnesse of a fals dyuynour and of a
coniectere, he gessith that, that he knowith not. He schal
seie to thee, Ete thou and drinke; and his soule is not with
8 thee. Thou schalt brake out the metis, whiche thou hast
9 ete; and thou schalt leese thi faire wordis. Speke thou not
in the eeris of vnwise men; for thei schulen dispise the
teaching of thi speche. Touche thou not the termes of litle
children; and entre thou not in to the feeld of fadirles and
11 modirles children. For the ne13bore of hem is strong, and
12 he schal deme her cause a3ens thee. Thin herte entre to
techyng, and thin eeris be redi to the wordis of kunnyng.
13 Nile thou withdrawe chastisyng fro a child; for thou3 thou
14 smyte hym with a 3erde, he schal not die. Thou schalt
smyte hym with a 3erde, and thou schalt delyuere his soule
PROVERBS, XXIII.

15 fro helle. Mi sone, if thi soule is wijs, myn herte schal haue 16 ioye with thee; and my reynes schulen make ful out ioye, 17 whanne thi lippis speken riȝtful thing. Thin herte sue not 18 synneris; but be thou in the drede of the Lord al dai. For 19 thou schalt haue hope at the laste, and thin abidyng schal 20 not be don awei. Mi sone, here thou, and be thou wijs, and 21 dresse thi soule in the weie. Nyle thou be in the feestis of 22 drinkeris, nether in the ofte etyngis of hem, that bryngen 23 togidere fleischis to ete. For men ȝyuynge tent to drinkis, 24 and ȝyuynge mussels togidere, schulen be waastid, and napp- 25 ing schal be clothid with clothis. Here thi fadir, that 26 gendride thee; and dispise not thi modir, whanne sche is 27 eld. Bie thou treuthe, and nyle thou sille wijsdom, and 28 doctryn, and vndurstonding. The fadir of a iust man ioieth 29 ful out with ioie; he that gendride a wijs man, schal be glad 30 in hym. Thi fadir and thi modir haue ioye, and he that 31 gendride thee, make ful out ioye. My sone, ȝyue thin herte 32 to me, and thin iȝen kepe my weyes. For an hoore is a 33 deep diche, and an alien womman is a streit pit. Sche settith 34 aspie in the weie, as a theef; and sche schal sle hem, whiche 35 sche schal se vnwar. To whom is wo? to whos fadir is 36 wo? to whom ben chidingis? to whom ben dichis? to 37 whom ben woundis with-out cause? to whom is puttyng out 38 of iȝen? Whether not to hem, that dwellen in wyn, and 39 studien to drynke al of cuppis? Biholde thou not wyn, 40 whanne it sparclith, whanne the colour therof schyneth in 41 a ver. It entrith swetli, but at the laste it schal bite as an 42 eddre doith, and as a cocatrice it schal schede abrood venyms. 43 Thin iȝen schulen se straunge wymmen, and thi herte schal 44 speke weiwerd thingis. And thou schalt be as a man 45 slepinge in the myddis of the see, and as a gouernour aslepid, 46 whanne the steere is lost. And thou schalt seie, Thei beeten 47 me, but Y hadde not sorewe; thei drownen me, and Y feelide
not: whanne schal Y wake out, and Y schal fynde wynes eft?

**Cap. XXIV.**

1 Sue thou not yuele men, desire thou not to be with hem.  
2 For the soule of hem bithenkith raueyns, and her lippis spaken fraudis. An hous schal be bildid bi wisdom, and schal be maad strong bi prudence. Celeris schulen be fillid in teching, al riches preciose and ful fair. A wijs man is strong, and a lerned man is stalworth and misi. For-whi batel is bigunnun with ordenaunce, and helthe schal be, where many counsels ben. Wisdom is hiʒ to a fool; in the ʒate he schal not opene his mouth. He that thenkith to do yuels, schal be clepid a fool. The thouʒte of a fool is synne; and a bacbitere is abhomynacioun of men. If thou that hast slide, dispeirist in the dai of angwisch, thi strengthe schal be maad lesse. Delyuere thou hem, that ben led to deth; and ceesse thou not to delyuere hem, that ben drawun to deth. If thou seist, Strengthis suffisen not; he that is biholdere of the herte, vn-dirstondith, and no thing disseyueth the kepere of thi soule, and he schal ʒelde to a man bi hise werkis. Mi sone, ete thou hony, for it is good; and an honycomb ful swete to thi throte.  
14 So and the techyng of wisdom is good to thi soule; and whanne thou hast founde it, thou schalt haue hope in the laste thingis, and thin hope schal not perische. Aspie thou not, and seke not wickidnesse in the hous of a iust man, nether waste thou his reste. For a iust man schal falle seuene sithis in the dai, and schal rise aʒen; but wickid men schulen falle in to yuele. Whanne thin enemye fallith, haue thou not ioye; and thin herte haue not ful out ioiyng in his fal; lest peraurent the Lord se, and it displesse hym, and he take awei his ire fro hym. Stryue thou not with the worste men, nether sue thou wickid men. For whi yuele men han not
hope of thingis to comynge, and the lanterne of wickid men schal be quenchid. My sone, drede thou God, and the kyng; and be thou not medlid with bacbiteris. For her perdicioun schal rise togidere sudenli, and who knowith the fal of euer either? Also these thingis *that suen* ben to wise men. It is not good to knowe a persoone in doom. Puplis schulen curse hem, that seien to a wickid man, Thou art iust; and lynagis schulen holde hem abhomynable. Thei that repreuen *iust/i synners*, schulen be preisid; and blessing schal come on hem.

24 Also these thingis /la/ sue ben to wise men. It is not good to knowe a persoone in doom. Puplis schulen curse hem, that seien to a wickid man, Thou art iust; and lynagis schulen holde hem abhomynable. Thei that repreuen *iust/i synners*, schulen be preisid; and blessing schal come on hem.

25 Also these thingis /la/ sue ben to wise men. It is not good to knowe a persoone in doom. Puplis schulen curse hem, that seien to a wickid man, Thou art iust; and lynagis schulen holde hem abhomynable. Thei that repreuen *iust/i synners*, schulen be preisid; and blessing schal come on hem.

26, 27 He that answerith riȝful wordis, schal kisse lippis. Make redi thi werk with-outforth, and worche thi feelde dilygentli, that thou bilde thin hous aftirward. Be thou not a wittessee with-out resonable cause aȝens thi neiȝbore; nether flatere thou ony man with thi lippis. Seie thou not, As he dide to me, so Y schal do to him, and Y schal ȝelde to ech man aftir his werk. I passide bi the feeld of a slow man, and bi the vyner of a fonned man; and, lo! netulis hadden fillid al, thornes hadden hilid the hiȝere part therof, and the wal of stoonys with-out morter was distried. And whanne Y hadde seyn this thing, Y settide in myn herte, and bi ensaumple Y lernyde techyng. Hou longe slepist thou, slow man? whanne schalt thou ryse fro sleep? Sotheli thou schalt slepe a litil, thou schalt nappe a litil, thou schalt ioyne togidere the hondis a litil, to take reste; and thi nedynesse as a currour schal come to thee, and thi beggerie as an armed man.

**CAP. XXV.**

1 Also these *ben* the Parablis of Salomon, whiche the men of Ezechie, kyng of Juda, translatiden. The glorie of God is to hele a word; and the glorie of kyngis *is* to seke out a word. 3 Heuene aboue, and the erthe bynethe, and the herte of kyngis *is* vnserchable. Do thou a-wei rust fro siluer, and a ful cleene
5 vessel schal go out. Do thou awei vnpite fro the cheer of the kyng, and his trone schal be maad stidfast bi riȝtfulnesse.

6 Appere thou not gloriusse biforn the kyng, and stonde thou

7 not in the place of grete men. For it is betere, that it be seid to thee, Stie thou hidur, than that thou be maad low biforn

8 the prince. Brynge thou not forth soone tho thingis in strij, whiche thin iȝen sien; lest aftirward thou maist not amende,

9 whanne thou hast maad thi frend vnhone. Trete thi cause with thi frend, and schewe thou not priuyte to a straunge

10 man; lest perauenture he haue ioye of thi fal, whanne he hath herde, and ceesse not to do schenschip to thee. Grace and frenschip delyueren, whiche kepe thou to thee, that thou be not maad repreuable. A goldun pomel in beddis of siluer is

12 he, that spekith a word in his time. A goldun eere-ryng, and a schinynge peerle is he, that repreueth a wijs man, and an
cere obeiynge. As the coold of snow in the dai of heruest, so a feithful messanger to hym that sente thilke messanger, makith

14 his soule to haue reste. A cloude and wind, and reyn not suynge, is a gloriouse man, and not fillynge biheestis. A prince schal be maad soft bi pacience; and a soft tunge schal breke hardnesse. Thou hast founde hony, ete thou that that suffisith to thee; lest perauenture thou be fillid, and brake it

17 out. Withdrawe thi foot fro the hous of thi neiȝbore; lest

18 sum tyme he be fillid, and hate thee. A dart, and a swerd, and a scharp arowe, a man that spekith fals witnessing aȝens

19 his neiȝbore. A rotun tooth, and a feynt foot is he, that hopith on an vnfeithful man in the dai of angwisch, and leesith his mentil in the dai of coold. Vynegre in a vessel of salt is he, that singith songis to the worste herte. As a mouȝte noȝt a

cloth, and a worm noȝt a tree, so the sorewe of a man noieth

21 the herte. If thin enemy hungrith, feede thou him; if he thirstith, yu ye thou watir to hym to drinke; for thou schalt gadere togidere coolis on his heed; and the Lord schal zerde
23 to thee. The north wind scatereth reynes; and a sorewful face distrieth a tunge bacbitinge. It is betere to sitte in the corner of an hous without roof, than with a womman ful of chidyng, and in a comyn hous. Coold watir to a thirsti man; and a good messanger fro a fer lond. A welle disturblid with foot, and a veyne brokun, a iust man fallinge before a wickid man. As it is not good to hym that etith myche hony; so he that is a serchere of maieste, schal be put down fro glorie.

Cp. XXVI.

1 As snow in somer, and reyn in heruest; so glorie is vnsemeli to a fool. For-whi as a brid flynge ouer to hi3 thingis, and a sparowe goynge in to vncerteyn; so cursing brougt forth with-out resonable cause schal come aboue in to sum man. Beting to an hors, and a bernacle to an asse; and a 3erde in the bak of vnprudent men. Anwere thou not to a fool bi his foli, lest thou be maad lijk hym. Anwere thou a fool bi his fooli, lest he seme to him sifl to be wijs. An haltinge man in feet, and drinkinge wickidnesse, he that sendith wordis by a fonned messanger. As an halinge man hath faire leggis in veyn; so a parable is vnsemeli in the mouth of foolis. As he that casteth a stoon in to an heep of mercurie; so he that 3yueth onour to an vnwijs man. As if a thorn growth in the hond of a drunkun man; so a parable in the mouth of foolis. Doom determyneth causis; and he that settith silence to a fool, swagith iris. As a dogge that turneth a3en to his spuyng; so is an vnprudent man, that rehersith his fooli. Thou hast seyn a man seme wijs to hym sifl; an vnkunnyng man schal haue hope more than he. A slow man seith, A lioun is in the weie, a liouunnesse is in the foot-pathis. As a
dore is turned in his hengis; so a slow man in his bed. A slow man hidith hise hondis vndur his armpit; and he trauel-
th, if he turneth tho to his mouth. A slow man semeth wysere
to hym sylf, than seuene men spekynge sentensis. As he that
takith a dogge bi the eeris; so he that passith, and is vn-
pacient, and is meddlid with the chiding of anothir man. As he is gil
ti, that sendith speris and arowis in to deth; so a man that anoith
gilefuli his frend, and whanne he is takun, ne schal seie, Y dide pleiynge. Whanne trees failen, the fier
schal be quenchid; and whanne a priuy baebitere is with-
drawun, stryues resten. As deed coolis at quic coolis, and
trees at the fier; so a wrathful man reisith chidyngis. The
wordis of a pryuei baebitere ben as symple; and tho comen
til to the ynnesesthingis of the herte. As if thou wolt ounre
a vessel of erthe with foul siluer; so ben bolnynge lippis felous-
chipid with the werste herte. An enemy is vndirstondun bi
hise lippis, whanne he tretith giles in the herte. Whanne he
makith low his vois, bileue thou not to hym; for seuene
wickidnessis ben in his herte. The malice of hym that hilith
hatrede gilefuli, schal be schewid in a counsel. He that
delucth a diche, schal falle in to it; and if a man walewith a
stoon, it schal turne azen to hym. A fals tunge loueth not
treuth; and a slidir mouth worchith fallyngis.

Cap. XXVII.

Haue thou not glorie on the morewe, not knowynge what
thing the dai to comyngeschal bringe forth. Another man, and not thi mouth preise thee; a straunger, and not thi
lippis preise thee. A stoon is heuy, and graul is chariouse; but the ire of a fool is heuyere than euer eithir. Ire hath no
merci, and woodnesse brekynge out hath no merci; and who
mai suffre the fersnesse of a spirit stirid? Betere is opyn
6 repreuyng, than loue hid. Betere ben the woundis of hym
7 that loueth, than the gileful cossis of hym that hatith. A
man fillid schal dispise an hony-coomb; but an hungri man
8 schal take, 3he, bittir thing for swete. As a brid passinge
ouer fro his nest, so is a man that forsakith his place. The
herte delith in oynement, and dyuerse odours; and a soule
9 is maad swete bi the good counsels of a frend. Forsake
thou not thi frend, and the frend of thi fadir; and entre thou
not in to the hous of thi brothir, in the dai of thi turment.
10 Betere is a nei3bore ny3, than a brothir afer. Mi sone, studie
thou a-boute wisdom, and make thou glad myn herte; that
11 thou maist answere a word to a dispisere. A fel man seynge
yuel was hid; little men of wit passinge forth suffriden
12 harmes. Take thou awei his clooth, that bii3te for a
straunger; and take thou awei a wed fro hym for an alien
13 man. He that blessith his nei3bore with greet vois; and
14 risith bi ni3t, schal be lijk hym that cursith. Roouys drop-
pynge in the dai of coold, and a womman ful of chidyng ben
15 comparisond. He that withholdith hir, as if he holdith
16 wynd; and auoidith the oile of his ri3t hond. Yrun is
whettid bi irun; and a man whettith the face of his frend.
17 He that kepith a fige-tre, schal ete the fruyts therof; and he
18 that is a kepere of his lord, schal be glorified. As the cheris
of men biholdinge schynen in watris; so the hertis of men
19 ben opyn to prudent men. Helle and perdicioun schulen
20 not be fillid; so and the i3en of men moun not be fillid. As
siluer is preuyd in a wellyng place, and gold is preiicd in
21 a furneys; so a man is preued bi the mouth of preyseris.
The herte of a Wickid man sekith out yuels; but a ri3tful
22 herte sekith out kunnyng. Thou3 thou beestist a fool in a
morter, as with a pestel smytynge aboue dried barli; his foli
23 schal not be don awei fro him. Knowe thou diligentli the
24 cheere of thi beeste; and biholde thou thi flockis. For thou
schalt not haue power contynueli; but a coroun schal be 25 souun to thee in generacioun and in to generacioun. Medew-
is ben openyd, and greene eerbis apperiden; and hey is 26 gaderid fro hillis. Lambren be to thi clothing; and kidis be 27 to the prijs of feeld. The mylke of geete suffice to thee for 28 thi meetis; in to the necessarie thingis of thin hous, and to 29 lijflode to thin handmaidis.

Cap. XXVIII.

1 A wicked man fleeth, whanne no man pursueth; but 2 a iust man as a lioun tristyng schal be with-out ferd-
fulnesse. For the synnes of the lond ben many princis 3 therof; and for the wisdom of a man, and for the kunnyng 4 of these thingis that ben seid, the lijf of the duyk schal 5 be lengere. A pore man falsli calengynge pore men, 6 is lijk a grete reyn, wherynne hungur is maad redi. Thei 7 that forsaken the lawe, preisen a wicked man; thei that kep
5 the later, ben kyndlid a3ens hym. Wickid men thenken not
8 doom; but thei that seken the Lord, perseyuen alle thingis.
9 Betere is a pore man goynge in his sympilnesse, than a riche
10 man in schrewid weies. He that kepith the lawe, is a wijs

11 sone; but he that fedith glotouns, schendith his fadir. He
12 that gaderith togidere richessis bi vsuris, and fre encrees,
13 gaderith tho togidere a3ens pore men. His preyer schal be
14 maad cursid, that bowith awei his eere; that he here not
15 the lawe. He that disseyueth iust men in an yuel weye,
16 schal falle in his perisching; and iuste men schulen welde
17 hise goodis. A ryche man semeth wijs to him silf; but
18 a pore man prudent schal serche him. In enhaunsing of
19 iust men is miche glorie; whanne wickid men regnen, fall-
20 yngis of men ben. He that hidith hise grete trespassis,
21 schal not be maad ri3ful; but he that knoulechith and
22 forsakith tho, schal gete merci. Blessid is the man, which is
euere dredeful; but he that is harde of soule, schal falle in to yuel. A rorynge lioum, and an hungry bere, is a wickid prince on a pore puple. A duyk nedi of prudence schal oppresse many men bi fals chalenge; but the daies of hym that hatith aueryce, schulen be maad longe. No man susteyneth a man that falsly chalengith the blood of a man, if he fleeth til to the lake. He that goith simpli, schal be saaf; he that goith bi weiard weies, schal falle doun onys. He that worchith his lond, schal be fullid with looues; he that sueth ydelnesse, schal be fillid with nedynesse. A feithful man schal be preisid myche; but he that hastith to be maad riche, schal not be innocent. He that knowith a face in doom, doith not wel; this man forsakith treuthe, for a mussel of breed. A man that hastith to be maad riche, and hath enuye to othere men; woot not that nedinesse schal come on hym. He that repreueth a man, schal fynde grace aftirward at hym; more than he that disseyueth bi flateryngis of tunge. He that withdrawith ony thing fro his fadir and fro his modir, and seith that this is no synne, is parcener of a manquellere. He that auantuith hym siff, and alargith, reisith stryues; but he that hopith in the Lord, schal be sayyd. He that tristith in his herte, is a fool; but he that goith wiseli, schal be preysid. He that yueth to a pore man, schal not be nedi; he that dispisith a pore man bisechynge, schal suffre nedynesse. Whanne vnpitouse men risen, men schulen be hid; whanne tho vnpitouse men han perisched, iust men schulen be multiplied.

CAP. XXIX.

1 SODEYN perischyng schal come on that man, that with hard
2 nol dispisith a blamere; and helth schal not sue hym. The
3 comynalte schal be glad in the multipliyng of iust men;
whanne wickid men han take prinshod, the puple schal weyle. A man that loueth wisdom, makith glad his fadir; but he that nurchith an hoore, schal leese catel. A iust king reisith the lond; an auerouse man schal destrie it. A man that spekith bi flaterynge and feyned wordis to his frend; spredith abrood a net to hise steppis. A snare schal wlappe a wickid man doynge synne; and a iust man schal preise, and schal make ioye. A iust man knowith the cause of pore men; an vnpitouse man knowith not kunnyng. Men ful of pestilence distryn a citee; but wise men turnen awei woodnesse. If a wijs man stryueth with a fool; whether he be wrooth, ether he leizith, he schal not fynde reste. Men- quelleris haten a simple man; but iust men seken his soule. A fool bringith forth al his spirit; a wise man dilaieth, and reserueth in to tyme comynge afterward. A prince that herith wilfuli the wordis of a leesyng; schal haue alle mynystris vnfeithful. A pore man and a leenere metten hem silf; the Lord is li3tnere of euer ethir. If a kyng demeth pore men in treuthe; his trone schal be maad stid-fast with-outen ende. A 3erde and chastisyng schal 3ythe wisdom; but a child, which is left to his wille, schendith his modir. Grete trespassis schulen be multiplied in the multipliynge of wickid men; and iust men schulen se the fallyngis of hem. Teche thi sone, and he schal comforte thee; and he schal 3ythe delicis to thi soule. Whanne prophesie saylith, the puple schal be distraied; but he that kepith the lawe, is blessid. A seruaunt may not be tau3t bi wordis; for he vndirstondith that that thou seist, and dispisith for to an-swere. Thou hast seyn a man swift to speke; foli schal be hopid more than his amendyng. He that nurchith his ser- uaunt delicatli fro childhod; schal fynde hym rebel aft- ward. A wrathful man territh chidingis; and he that is li3t to haue indignacioun, schal be more enclynaunt to synnes.
Lownesse sueth a proude man; and glorie schal vp take a meke man of spirit. He that takith part with a theef, hatith his soule; he herith a man chargynge greetli, and schewith not. He that dredith a man, schal falle soon; he that hopith in the Lord, shal be reisid. Many men seken the face of the prince; and the doom of alle men schal go forth of the Lord. Just men han abhomynacioun of a wickid man: and wickid men han abhomynacioun of hem, that ben in a riȝtful weye. A sone kepynge a word, schal be out of per dicioun.

CAP. XXX.

1 The wordis of hym that gaderith, of the sone spuyynge. The prophesie which a man spak, with whom God was, and which man was coumfortid bi God dwellyng with hym, and seide, Y am the moost fool of men; and the wisdom of men is not with me. Y lernede not wisdom; and Y knew not the kunnyng of hooli men. Who stiede in to heuene, and cam doun? Who helde togidere the spirit in hise hondis? who bonde togidere watris as in a cloth? Who reiside alle the endis of erthe? What is name of hym? and what is the name of his sone, if thou knowist? Ech word of God is a scheld set afiere, to alle that hopen in hym. Adde thou not ony thing to the wordis of hym, and thou be repreucd, and be foundun a liere. I preiede thee twei thingis; denye not thou to me, bifor that Y die. Make thou fer fro me vanyte and wordis of leesyng; yue thou not to me beggery and richessis; yue thou oneli necessaries to my lijflode; lest perauenture Y be fillid, and be drawun to denye, and seic, Who is the Lord? and lest Y compellid bi nedynesse, stele, and forswere the name of my God. Accuse thou not a seruaunt to his lord, lest perauenture he curse thee, and thou falle doun. A generacioun that cursith his fadir, and
that blesith not his modir. A generacioun that semeth
cleene to it sylf, and netheles is not waischun fro hise
silthis. A generacioun whose i7en ben hi3, and the i3e-
liddis therof ben reisid in to hi3 thingis. A generacioun
that hath swerdis for teeth, and etith with hise wank-teeth;
that it ete nedi men of erthe, and the porails of men. The
watir-leche hath twee dou3tris, seiynge, Brynge, seiynge, Brynge, bringe.
Thre thingis ben vnable to be fillid, and the fourthe, that
seith neuer, It suffisith; helle, and the mouth of the
wombe, and the erthe which is neuer fillid with watir; but
fier seith neuer, It suffisith. Crowis of the stronde picke
out thilke i3e, that scorneth the fadir, and that dispisith
the child beryng of his modir; and the briddis of an egle ete
that i3e. Thre thingis ben hard to me, and outirli Y knowe
not the fourthe thing; the weye of an egle in heuene, the
weie of a serpent on a stool, the weie of a schip in the
myddil of the see, and the weie of a man in 3ong wexynge
age. Siche is the weie of a womman auowtresse, which
etith, and wipiih hir mouth, and seith, Y wrou3te not yuel.
The erthe is moued bi thre thingis, and the fourthe thing,
which it may not susteyne; bi a seruaunt, whanne he regneth;
bi a fool, whanne he is fillid with mete; bi an hateful wom-
man, whanne sche is takun in matrymowy; and by an
handmaide, whanne sche is eir of hir ladi. Fourre ben the
leeste thingis of erthe, and tho ben wisere than wise men;
amtis, a feble puple, that maken redi mete in heruest to hem
silf; a hare, a puple vnmy3ti, that settith his bed in a stool;
a locust hath no kyng, and al goith out bi cunpanyes;
an euete enforsith with bondis; and dwellith in the housis
of kingis. Thre thingis ben, that goon wel, and the fourthe
thing, that goith richeli. A lioun, strongeste of beestis, schal
not drede at the meetyng of ony man; a cok gird the leendis,
and a ram, and noon is that schal azenstonde him. He that
apperith a fool, after that he is reisid an hi3; for if he hadde vndurstonde, he hadde sett hond on his mouth. Forsothe he that thristith strongli teectis, to drawe out mylk, thristith out botere; and he that Smytith greecli, drawith out blood; and he that stirith iris, bringith forth discordis.

**CAP. XXXI.**

1 The wordis of Lamuel, the king; the visioun bi which his modir tau3te hym. What my derlyng? what the derlyng of my wombe? what the derlyng of my desiris? 5yue thou not thi catel to wymmen, and thi richessis to do awei kyngis. A! Lamuel, nyle thou 3iue wyn to kingis; for no pryuyete is, where drunkenesse regneth. Lest perauenture thei drynke, and for3ete domes, and chaunge the cause of the sones of a pore man. 5yue 3e sidur to hem that morenen, and wyn to hem that ben of bitter soule. Drinke thei, and for3ete thei her nedinesse; and thenke thei no 8 more on her sorewe. Opene thi mouth for a doumb man, and opene thi mouth for the causes of alle sones that passen forth. Deme thou that that is iust, and deme thou a nedi man and a pore man. Who schal fynde a stronge wom- man? the prijs of her is fer, and fro the laste endis. The herte of hir hosebond tristith in hir; and sche schal not hauie nedede to spuylis. Sche schal 3elde to hym good, and not yuel, in alle the daies of hir lijf. Sche sou3te wolde 14 and flex; and wrou3te bi the counsel of hir hondis. Sche is maad as the schip of a marchaunt, that berith lis breed fro fer. And sche roos bi ny3t, and 3af prey to hir meyne-meals, and metis to hir handmaidis. Sche bihekde a feeld, and bou3te it; of the fruyt of hir hondis sche plauntide a vyner. Sche girde hir leendis with strengthe, and made 18 strong hir arm. Sche taastide, and si3, that hir marchaundie
was good; hir lanterne schal not be quenchid in the nijt. 19 Sche putte hir hondis to stronge thingis, and hir fyngris 20 token the spyndil. Sche openyde hir hond to a nedi man, 21 and stretchide forth hir hondis to a pore man. Sche schal 22 not drede for hir hous of the cooldis of snow; for alle hir 23 meyneals ben clothid with double clothis. Sche made to 24 hir a ray cloth; bijs and purpur is the cloth of hir. Hir 25 hosebonde is noble in the 3atis, whanne he sittith with the 26 senatours of erthe. Sche made lynnun cloth, and selde; 27 and 3afi a girdil to a Chananei. Strengthe and fairnesse 28 is the clothing of hir; and sche schal lei3e in the laste dai. 29 Sche openyde hir mouth to wisdom; and the lawe of merci 30 is in hir tunge. Sche bihelde the pathis of hir hous; and 31 sche eet not breed idili. Hir sones risiden, and prechiden 32 hir moost blessid; hir hosebonde roos, and preiside hir. Many 33 dou3tris gaderiden richessis; thou passidist alle. Fair- 34 nesse is disseiuable grace, and veyn; thilke womman, that 35 dreith the Lord, schal be preisid. 3yue 3e to hir of the 36 fruyt of hir hondis; and hir werkis preise hir in the 3atis.

ECCLESIASTES.

CAP. I.

1 The wordis of Ecclesiastes, sone of Dauid, the kyng of 2 Jerusalem. The vanyte of vanytees, seide Ecclesiastes; the 3 vanyte of vanytees, and alle thingis ben vanite. What hath 4 a man more of alle his trauel, bi which he trauclith vndur 5 the sunne? Generacioun passith awei, and generacioun 6 cometh; but the erthe stondith with-outen ende. The
sunne risith, and goith doun, and turneth azen to his place; 
and there it risith azen, and cumpassith bi the south, and 
turneth azen to the north. The spirit cumpassynge alle 
thingis goith in cumpas, and turneth azen in to his cerclis. 

7 Alle floodis entren in to the see, and the see fletith not 
ouer the markis set of God; the floodis turnen azen to the 
place fro whennus tho comen forth, that tho flowe eft. Alle 
thingis *ben* hard; a man may not declare tho thingis bi 
word; the *i3e* is not fillid bi s3t, nether the eere is fillid 
b3i hering. What is that thing that was, that that schal 
come? What is that thing that is maad, that that schal 
be maad? No thing vndir the sunne is newe, nether ony 
man may seie, Lo! this thing is newe; for now it 3ede 
bifoer in worldis, that weren bifoer vs. Mynde of the for-
mere thingis is not, but sotheli nether thenkyng of tho 
thingis, that schulen come afterward, schal be at hem that 
schulen come in the last tyme. I Ecclesiastes was king 
of Israel in Jerusalem; and Y purposide in my soule to 
seke and enserche wiseli of alle thingis, that ben maad 
vndur the sunne. God 3af this werste ocupacioun to the 
sones of men, that thei schulden be occupied therynne.

13 I si3 alle thingis that ben maad vndur the sunne, and lo! 
11 alle thingis *ben* vanyte and turment of spirit. Weiward 
men ben amendid of hard; and the noumbre of foolis is 
greet with-outen ende. I spak in myn herte, and Y seide, 
Lo! Y am made greet, and Y passide in wisdom alle men, 
that weren bifoer me in Jerusalem; and my soule si3 many 
thingis wiseli, and Y lernede. And Y 3af myn herte, that 
Y schulde knowe prudence and doctryn, and errours and 
foli. And Y knew that in these thingis also was trauel and 
17 turment of spirit; for in myche wisdom is myche indign-
nacioun, and he that encreessith kunnyng, encreessith also 
trauel.
Therefore ye said in my heart, ye shall go, and ye shall flowe in delicis, and ye shall vse goodis; and ye said also that this was vanyte. And leiyng ye arrettide errour, and ye seide to ioye, What art thou disseyued in veyn? I thought in myn herte to withdrawe my fleisch fro wyn, that ye schulde lede ouer my soule to wisdom, and that ye schulde eschewe foli, til ye schulde se, what were profitable to the sones of men; in which dede the noumbre of daies of her lijf vndur the sunne is nedful. Ye magnefiede my werkis, ye bildide housis to me, and ye plauntide vynes; ye made 3erdis and orcherdis, and ye settide tho with the trees of al kynde; and ye made cisternes of watris, for to watre the wode of trees growynge. I hadde in possessioun seruauntis and handmaidis; and ye hadde myche meynee, and droues of grete beestis, and grete flockis of scheep, ouer alle men that weren before me in Jerusalem. Ye gaderide togidere to me siluer and gold, and the castels of kingis and of prouynce; ye made to me syngeris and syngeressis, and delicis of the sones of men, and cuppis and vessels in seruyce, to helde out wynes; and ye passide in richessis alle men, that weren bifor me in Jerusalem. Also wisdom dwellide stabli with me, and alle thingis whiche myn i3en desiriden, Y denyede not to hem; nether Y refreynede myn herte, that ne it vside al lust, and delitide it silf in these thingis whiche I hadde maad redi; and Y demyde this my part, if Y vside my travel. And whanne Y hadde turned me to alle werkis whiche myn hondys hadde maad, and to the travelis in whiche Y hadde swet in veyn, Y si3 in alle thingis vanyte and turment of the soule, and that no thing vndir sunne dwellith stabli. I passide to biholde wisdom, errours, and foli: ye seide, What is a man, that he
may sue the king, his maker? And Y siʒ, that wisdom 3ede so mych bifor foli, as miche as liʒt is dyuere fro 4derknessis. The iʒen of a wijs man ben in his heed, a fool 5goith in derknessis; and Y lernede, that o perisiching was 6of euer either. And Y seide in myn herte, If o deth schal 7be bothe of the fool and of me, what profittith it to me, 8that Y ʒaf more bisynesse to wisdom? And Y spak with 9my soule, and perseyued, that this also was vanyte. For 10mynde of a wijs man schal not be, in lijk maner as nether 11of a fool with-outen ende, and tymes to comynge schulen 12hile alle thingis togidere with forgętyng; a lerned man dieth 13in lijk maner and an vnlerned man. And thersorf it anoiede 14me of my lijf, seynge that alle thingis vndur sunne ben 15yuele, and that alle thingis ben vanyte and torment of 16the spirit. Eft Y curside al my bisynesse, bi which Y 17travelide moost studiousli vndur sunne, and Y schal haue 18an eir after me, whom Y knowe not, whether he schal be 19wijs ether a fool; and he schal be lord in my travels, for 20whiche Y swatte greetli, and was bisi; and is ony thing 21so veyn? Wherfor Y ceesside, and myn herte forsook for 22to trauele ferthere vnder sunne. For-whi whanne another 23man trauelith in wi-sdom, and techyng, and bisynesse, he 24leeueth thingis getun to an idel man; and thersorf this is 25vanyte, and greet yuel. For-whi what schal it profite to 26a man of al his trauel, and torment of spirit, bi which he 27was turmentid vndur sunne? Alle his daies ben ful of 28sorewis and meschefs, and bi nyʒt he restith not in soule; 29and whether this is not vanyte. Whether it is not betere 30to ete and drynke, and to scheewe to his soule goodis of 31hise travels? and this thing is of the hond of God. Who 32schal deuoure so, and schal flowe in deliciis, as Y dide? 33God ʒaf wisdom, and kunnyng, and gladnesse to a good 34man in his siʒt; but he ʒaf turment, and superflu bisynesse
to a synnere, that he encresse, and gadere togidere, and yue to hym that plesith God; but also this is vanyte, and veyn bisynesse of soule.

CAP. III.

1 Alle thingis han tyme, and alle thingis vndur sunne passen bi her spaces. Tyme of birthe, and time of diyng; tyme to plaunte, and tyme to drawe vp that that is plauntid.

2 Tyme to sle, and tyme to make hool; tyme to distrie, and tyme to bilde. Tyme to wepe, and tyme to leixe; tyme to biweile, and tyme to daunse. Tyme to scatere stoonys, and tyme to gadere togidere; tyme to colle, and tyme to be fer fro collyngis.

3 Tyme to wynne, and tyme to leese; tyme to kepe, and tyme to caste awei. Tyme to kitte, and tyme to sewe togidere; tyme to be stille, and tyme to speke. Tyme of loue, and tyme of hatrede; tyme of batel, and tyme of pees. What hath a man more of his trael? I si3 the torment, which God 3af to the sones of men, that thei be occupied therynne. God made alle thingis good in her tyme, and 3af the world to disputyng of hem, that a man fynde not the werk which God hath wrou^t fro the bigynnynge til in to the ende. And Y knew that no thing was betere to a man, no-but to be glad, and to do good werkis in his lijf.

4 For-whi ech man that etith and drinkith, and seeth good of his trael; this is the 3ifte of God. I haue lerned that alle werkis, whiche God maad, lasten stidfastli til in to with-outen ende; we moun not adde ony thing to tho, nether take awei fro tho thingis, whiche God made, that he be dred. That thing that is maad, dwellith perfitli; tho thingis that schulen come, weren biore; and God restorith that, that is goon.

5 I si3 vndur sunne vnfeithfulnessse in the place of doom; and wickidnesse in the place of ri^tfulnesse. And Y seide in myn herte, The Lord schal deme a iust man, and an vnfeithful
18 man; and the tyme of ech thing schal be thanne. I seide in
myn herte of the sones of men, that God schulde preue hem,
and schewe that thei ben lijk _unreasonable_ beestis. Therfor
oon is the perishing of man and of beestis, and euene con-
dicioun _is_ of euer eithir; as a man dieth, so and tho _beestis_
dien; alle _beestis_ brethen in lijk maner, and a man hath no
thing more than a beeste. Alle thingis ben suget to vanyte,
and alle thingis goen to _o_ place; tho ben maad of erthe, and
tho turnen ažen togidere in _to_ erthe. Who knowith, if the
spirit of the sones of Adam stieth vpward, and if the spirit of
beestis goith downward? And _Y_ perseyuede that no thing is
betere, than that a man be glad in his werk, and that this be
his part; for who schal brynge hym, that he knowe thingis
that schulen come after hym?

_Cap. IV._

1 _I turnede_ me to othere thingis, and _Y_ siʒ fals chalengis,
that ben don _vndur_ the _sunne_, and the _teiris_ of innocentis,
and _no_ man coumfortour; and _that_ thei _forsakun_ of the help
_of_ alle men, _moun_ not aʒenstond _the_ violence _of_ hem. _And_

2 _Y_ preiside _more_ deed _men_ than luyynge _men_; and _Y_ _demyde_
hym, _that_ was _not_ _borun_ ʒit, _and_ siʒ _not_ the _yuels_ that _ben_

3 _don_ _vndur_ the _sunne_, _to_ _be_ _blisfulere_ than _euer_ _eithir_. _Eft_ _Y_
bihelde _alle_ the _travelis_ of _men_, _and_ _bisynesses_; _and_ _Y_ _per-
seuyede_ _that_ tho _ben_ _opyn_ to the _enuye_ of _neibore_; _and_

4 _therfor_ _in_ _this_ is _vanyte_, _and_ _superflu_ _bisynesse_. _A_ _fool_
foldith _togidere_ hise _hondis_, _and_ etith _hise_ _fleischis_, _and_ _seith_

5 _Betere_ _is_ _an_ _handful_ _with_ _rest_, _than_ _euer_ _eithir_ _hondful_ _with_

6 _travel_ _and_ _turment_ _of_ _soule_. _I_ _bihelde_ _and_ _foond_ _also_

7 _another_ _vanytee_ _vndir_ the _sunne_; _oon_ _is_, _and_ _he_ _hath_ _not_

8 _a_ _secounde_; _not_ _a_ _sone_, _not_ _a_ _brother_; _and_ _netheles_ _he_

9 _ceesith_ _not_ _for_ _to_ _trauel_, _nether_ _hise_ ʒen _ben_ _fillid_ _with_
richessis; nether he bithenkith, and scith, To whom trauele Y, and disseyue my soule in goodis? In this also is vanyte, and the worste turment. Therfor it is betere; that tweyne be togidere than oon; for thei han profite of her felouschipe. If oon fallith doun, he schal be vndurset of the tothere; wo to hym that is aloone, for whanne he fallith, he hath noon reisynghe him. And if tweyne slepen, thei schulen be nurschid togidere; hou schal oon be maad hoot? And if ony man hath maistri aëns oon, tweyne aënen-stonden hym; a thre-folde corde is brokun of hard. A pore man and wijs is betere than an eld kyng and fool, that kan not bifore-se in to tyme to comynge. For sum tyme a man goith out bothe fro prysoun and chaynes to a rewme; and anothir borun in to a rewme is wastid bi nedynesse. I si3 alle men lyuynge that goen vndur the sunne, with the secounder 3ong wexynge man, that schal rise for hym. The noum appreh of puple, of alle that weren before hym, is greet with-outen mesure, and thei that schulen come aftirward, schulen not be glad in hym; but also this is vanyte and turment of the spirit. (V). Thou that entrist in to the hous of God, kepe thi foot, and neizé thou for to here; for-whi myche betere is obedience than the sacrifices of foolis, that witen not what yuel thei don. Speke thou not ony thing folily, nether thin herte be swift to brynge forth a word bifore God; for God is in heuene, and thou art on erthe, therfor thi wordis be fewe. Dremes suen many bisynessis, and foli schal be foundun in many wordis. If thou hast avowid ony thing to God, tarie thou not to 3elde; for an vnfeithful and fonned biheest displesith hym; but 3elde thou what euer thing thou hast avowid; and it is myche betere to make not a vowe, than aftir a vowe to 3elde not biheestis. 3yue thou not thi mouth, that thou make thi fleisch to do synne; nether seie thou bifor an aungel, No puruyaunce is; lest perauntore the Lord be wrooth on thi
ECCLESIASTES, V.

6 wordis, and distruye alle the werkis of thin hondis. Where
ben many dremes, ben ful many vanytees, and wordis with-
out noumbre; but drede thou God. If thou seest false
chalengis of nedi men, and violent domes, and that ri3tful-
nesse is distried in the prouynce, wondre thou not on this
doyng; for another is hi3ere than an hi3 man, and also
s0there men ben more hi3e aboue these men; and further-
more the kyng of al erthe comaundith to the seruaunt.

Cap. V (V, continued).

9 An auerouse man schal not be fillid of monei; and he
that loueth richessis schal not take fruytis of tho; and ther-
for this is vanyte. Where ben many richessis, also many
men ben, that eten tho; and what profitith it to the haldere,
no-but that he seeth richessis with hise izen? Slepe is
swete to hym that worchith, whether he etitl ether
myche; but the fulnesse of a ryche man suffrith not hym
to slepe. Also anothir sijknesse is ful yuel, which Y si3
vndur the sunne; richessis ben kept in to the yuel of her
lord. For thei perischen in the worste turment; he gen-
dride a sone, that schal be in s6uercyn nedynesse. As he
3ede nakid out of his modris wombe, so he schal turne azen;
and he schal take awei with hym no thing of his trauel.
15 Outirli if is a wretchid sijknesse; as he cam, so he schal
turne azen. What therfor profitith it to hym, that he trau-
uelide in to the wynde? In alle the daies of his lijf he eet
in derknessis, and in many bisinessis, and in nedynesse, and
sorewe. Therfor this semyde good to me, that a man ete,
and drynke, and vse gladnesse of his trauel, in which he
trauelide vndir the sunne, in the noumbre of daies of his
lijf, which God 3af to hym; and this is his part. And to ech
man, to whom God 3af richessis, and catel, and 3af power to
hym to ete of tho, and to vse his part, and to be glad of his 
traul; this is the 5ifte of God. For he schal not bithenke 
miche on the daies of his lijf, for God ocupieth his herte with 
delicis.

CAP. VI.

Also another yuel is, which Y siʒ vndur the sunne; and 
certis it is oft vsid anentis men. A man is, to whom God 
ʒaf richessis, and catel, and onour; and no thing failith to his 
soule of alle thingis which he desirith; and God ʒyueth not 
power to hym, that he ete therof, but a straunge man shal 
ʒ deuoure it. This is vanyte, and a greet wretchidnesse. If 
a man gendrith an hundrid fre sones, and lyueth many ʒeris, 
and hath many daies of age, and his soule vsith not the 
goodis of his catel, and wantith biriyng; Y pronounce of 
this man, that a deed borun child is betere than he. For he 
cometh in veyn, and goith to derknessis; and his name schal 
ʒ be don awei bi forgʒetyng. He siʒ not the sunne, nether 
knew dyuersyte of good and of yuel; also thouʒ he lyueth 
twei thousynde ʒeris, and vsith not goodis; whether alle 
thingis hasten not to 0 place? Al the traul of a man is 
in his mouth, but the soule of hym schal not be fillid with 
goodis. What hath a wijs man more than a fool? and what 
ʒ hath a pore man, no but that he go thidur, where is lijf? It 
is betere to se that, that thou coueitist, than to desire that, 
that thou knowist not; but also this is vanyte, and presump-
zioun of spirit. The name of hym that schal come, is clepid 
now, and it is knowun, that he is a man, and he mai not 
ʒ stryue in doom aʒ ns a strongere than hym silf. Wordis 
ʒ ben ful manye, and han myche vanyte in dispuytinge. What 
nede is it to a man to seke grettere thingis than hym silf; 
sithen he knowith not, what schal bisalle to hym in his lijf, in 
the noumbr of daies of his pilgrimage, and in the tyme that
passith as schadowe? ether who may schewe to hym, what thing vndur sunne schal come aftir hym?

**Cap. VII.**

2 A good name is betere than precioue oynementis; and 3 the dai of deth is betere than the dai of birthe. It is betere to go to the hous of morenyng, than to the hous of a feeste; for in that hous of morenyng the ende of alle men is monestid, and a man lyuynge thenkith, what is to comynge. Yre is betere than lei3yng; for the soule of a trespassour is amendid bi the heuynesse of cheer. The herte of wise men is where sorwe is; and the herte of foolis is where gladnesse is. It is betere to be repreued of a wijs man, than to be disseyued 7 bi the flateryng of foolis; for as the sown of thornes brennynge vndur a pot, so is the lei3yng of a fool. But also this is vanyte. Fals chalenge disturblith a wijs man, and it schal leese the strengthe of his herte. Forsothe the ende of preyer is betere than the bigynnyng. A pacient man is betere than a proud man. Be thou not swift to be wrooth; for ire restith in the bosum of a fool. Seie thou not, What gessist thou is of cause, that the formere tymes weren betere than ben now? for-whi siche axyng is fonned. Forsothe wisdom with richessis is more profitable, and profitilh more to men seynge the sunne. For as wisdom defendith, so money defendith; but lernyng and wisdom hath this more, that tho 3yuen lijf to her weldere. Biholde thou the werkis of God, that no man may amende hym, whom God hath dispisid. In a good day vse thou goodis, and bifoire eschewe thou an yuel day; for God made so this dai as that dai, that a man fynde not iust playnyngis a3ens hym. Also Y si3 these thingis in the daies of my natyuyte; a iust man perischith in his ri3tfulnesse, and a wickid man lyueth myche
tyme in his malice. Nyle thou be iust myche, nether vndur-
stance thou more than is nedeful; lest thou be astonyed.
Do thou not wickidli myche, and nyle thou be a fool; lest
thou die in a tyme not thin. It is good, that thou susteyne
a iust man; but also withdrawe thou not thin hond from
hym; for he that dredoth God, is not necligent of ony thing.
Wisdom hath coumfortid a wise man, ouer ten Pryncis of
citee. Forsothe no iust man is in erthe, that doith good,
and synneth not. But also 3yue thou not thin herte to alle
wordis, that ben seid; lest perauenture thou here thi seruaunt
cursynge thee; for thi conscience woot, that also thou hast
cursid ofte othere men. I asayede alle thingis in wisdom;
Y seide, I schal be maad wijs, and it 3ede awei ferthere fro
me, myche more than it was; and the depthe is hiʒ, who
schal fynde it? I cumpasside alle thingis in my soule, to
kunne, and biholde, and seke wisdom and resoun, and to
knowe the wickidnesse of a fool, and the errore of vnprudent
men. And Y foond a womman bitterere than deth, which is
the snare of hunteris, and hir herte is a net, and hir hondis
ben boondis; he that plesith God schal ascape hir, but he
that is a synnere, schal be takun of hir. Lo! Y foond this,
seide Ecclesiastes, oon and other, that Y schulde fynde
resoun, which my soule sekith ʒiτ; and Y foond not. I
foond o man of a thousynde; Y foond not a womman of
alle. I foond this oonli, that God made a man riʒtful; and
he medlide hym sifl with questiouns with-out noumbe.
(VIII). Who is siche as a wijs man? and who knowith the
expownyng of a word? The wisdom of a man schyneth
in his cheer; and the myʒtieste schal chaunge his face.

Cap. VIII (VIII, continued).

I kepe the mouth of the kyng, and the commaundements
and sweryngis of God. Haste thou not to go awei fro his
ECCLESIASTES, VIII.

face, and dwelle thou not in yuel werk. For he schal do al thing, that he wole; and his word is ful of power, and no man mai seie to hym, Whi doist thou so? He that kepith the comaundement of God in this lijf, schal not feele any thing of yuel; the herte of a wijs man vndurstondilh tyme and answer. Tyme and cesoun is to ech werk; and myche torment is of a man, for he knowith not thingis passid, and he mai not knowe bi ony messanger thingis to comynge. It is not in the power of man to forbede the spirit, nethir he hath power in the dai of deth, nethir he is suffrid to haue reste, whanne the batel nei3eth; nethir wickidnesse schal saue a wickid man. I bihelde alle thes thingis, and Y 3af myn herte in alle werkis, that ben don vndur the sunne. Sum tyme a man is lord of a man, to his yuel. Y si3 wickid men biryed, which, whanne thei lyueden 3it, weren in hooli place; and thei weren preisid in the citee, as men of iust werkis; but also this is vanyte. Forsothe for the sentence is not brouȝt forth soone aȝens yuele men, the sones of men doon yuels with-outen ony drede. Netheles of that, that a synnere doith yuel an hundrid sithis, and is suffrid bi pacience, Y knew that good schal be to men dredynge God, that reuerensen his face. Good be not to the wickid man, nethir hise daies be maad longe; but passe thei as schadewe, that dreden not the face of the Lord. Also another vanyte is, which is don on erthe. Just men ben, to whiche yuels comen, as if thei diden the werkis of wickid men; and wickid men ben, that ben so sikur, as if thei han the dedis of iust men; but Y deme also this moost veyn. Therfor Y preysid gladnesse, that no good was to a man vndur the sunne, no-but to ete, and drynke, and to be ioiful; and that he schulde bere awei with hym siff oneli this of his trauel, in the daies of his lijf, whiche God 3af to hym vndur the sunne. And Y settide myn herte to knowe wisdom, and to vndur-
stonde the departing, which is turned in erthe. A man is, 17 that bi daies and nitis takith not sleep with i3en. And Y vndurstood, that of alle the werkis of God, a man may fynde no resoun of tho thingis, that ben don vndur the sunne; and in as myche as he traueilith more to seke, bi so myche he schal fynde lesse; 3he, thou3 a wijs man seith that he knowith, he schal not mow fynde.

**Cap. IX.**

1 I TREbIDE alle these thingis in myn herte, to vndirstonde diligentli. Just men, and wise men ben, and her werkis ben in the honi of God; and netheles a man noot, whether he is worthi of loue or of hatrede. But alle thingis ben kept vncerteyn in to tyne to comynge; for alle thingis bifallen euenli to a just man and to a wickid man, to a good man and to an yuel man, to a cleene man and to an vnclene man, to a man offrynge offrynge and sacrifices, and to a man dispisyngne sacrifices; as a good man, so and a synnere; as a forsworun man, so and he that greetli swerith treuthhe. 3This thing is the worste among alle thingis, that ben don vndur the sunne, that the same thingis bifallen to alle men; wherfor and the hertis of the sones of men ben fillid with malice and dispisyng in her lijf; and aftir these thingis thei schulen be led doun to hellis. No man is, that lyueth euere, and that hath trist of this thing; betere is a quik dogge than a deed lioun. For thei that lyuen witen that thei schulen die; but deed men knowen no thing more, nether han 6meede ferthere; for her mynde is 30uun to for3etyng. Also the loue, and hatrede, and enuye perischiden togidere; and thei han no part in this world, and in the werk that is don vndur the sunne. Therfor go thou, just man, and ete thi breed in gladnesse, and drynke thi wiyn with ioie; for thi
8 werkis plesen God. In ech tyme thi clothis be white, and 
oile faile not fro thin heed. Vse thou lijf with the wijf which 
thou louest, in alle the daies of lijf of thin vnstablenesse, that 
ben 3ouun to thee vndur sunne, in al the tyme of thi vanyte; 
for this is thi part in thi lijf and trauel, bi which thou 
trauelist vndur the sunne. Worche thou bisili, what euer 
thing thin hond mai do; for nether werk, nether resoun, 
nethir kunnyng, nether wisdom schulen be at hellis, whidir 
thou haastist. I turnede me to another thing, and Y si3 
vndur sunne, that rennyng is not of swift men, nethir batel is 
of stronge men, nether breed is of wise men, nether richessis 
ben of techeris, ne grace is of crafte men; but tyme and hap 
is in alle thingis. A man knowith not his ende; but as 
fischis ben takun with an hook, and as briddis ben takun 
with a snare, so men ben takun in yuel tyme, whanne it 
cometh sudeynli on hem. Also Y si3 this wisdom vndur the 
sunne, and Y preuede i/l the mooste. A litil citee, and a 
fewe men ther-yynne; a greet kyng cam a3ens it, and 
cumpasside it with palis, and he bildide strengthis bi cumpas; 
and bisegyng was maad perfitt. And a pore man and a wijs 
was foundun ther-yynne; and he delyuerede the citee bi his 
wisdom, and no man bithou3te afterward on that pore man. 
And Y seide, that wisdom is betere than strengthe; hou 
therfor is the wisdom of a pore man dispisid, and hise wordis 
ben not herd? The wordis of wise men ben herd in silence, 
more than the cry of a prince among foolis.

Cap. X.

18 Betere is wisdom than armuris of batel; and he that 
synneth in o thing, schal leese many goodis. (X). Flies that 
dien, leesen the swetnesse of oynement. Litil foli at a tyme 
is preciusere than wisdom and glorie. The herte of a wijs 
man is in his ri3t side; and the herte of a fool is in his left
side. But also a fool goynge in the weie, whanne he is 
vnwijs, gessith alle men foolis. If the spirit of hym, that 
hath power, stieth on thee, forsake thou not thi place; for 
heeling schal make gretteste synnes to ceesse. An yuel is, 
which Y siʒ vndur the sunne, and goith out as bi errour fro 
the face of the prince; a fool set in hiʒ dignyte, and riche 
men sitte bynethe. I siʒ seruauntis on horsis, and princes 
as seruauntis goynge on the erthe. He that diggith a diche, 
schal säre in to it; and an eddre schal bite hym, that 
distrieth an hegge. He that berith ouer stoonys, schal be 
turmentid in tho; and he that kittith trees, schal be woundid 
of tho. If yrun is fololad aʒen, and this جز not as bifore, but 
is maad blunt, it schal be maad scharp with myche trauel; 
and wisdom schal sue aftir bisynesse. If a serpent bitith, it 
bitith in silence; he that bacbitith priueli, hath no thing lesse 
than it. The wordis of the mouth of a wijs man is grace; 
and the lippis of an vnwijs man schulen caste hym doun. 
The bigynyng of hise wordis جز foli; and the laste thing of 
his mouth جز the worste errour. A fool multiplieth wordis; 
a man noot, what was bifore hym, and who mai schewe to 
hym that, that schal come aftir hym? The trauel of foolis 
shal turment hem, that kunnen not go in to the citee. 
Lond, wo to thee, whos kyng is a child, and whose princes 
eten eerli. Blessid جز the lond, whos kyng is noble; and 
whose princis eten in her tyme, to susteyne the kynde, and 
not to waste. The hизnesse of housis schal be maad low in 
slouthis; and the hous schal droppe in the feblenesse of 
hondis. In leiʒyng thei disposed breed and wyn, that thei 
drynkynge ete largeli; and alle thingis obeien to monei. In 
 thi thouʒt bacbite thou not the kyng, and in the priuete 
of thi bed, curse thou not a riche man; for the briddis of 
heuene schulen bere thi vois, and he that hath pennys, schal 
telle the sentence.
CAP. XI.

1. Sendethi breed on wattris passyng forth, for after many
tymes thou shalt synde it. 3yue thou partis seuen, and
also ei3te; for thou woost not, what yuel schal come on
erthe. If cloudis ben filled, tho schulen schede out reyn
on the erthe; if a tre fallith doun to the south, ether to
the north, in what euer place it fallith doun, there it schal
be. He that aspieth the wynd, sowith not; and he that
bigholdith the cloudis, schal neuere repe. As thou knowist
not, which is the weye of the spirit, and bi what resoun
boonys ben ioyned togidere in the wombe of a womman
with childe, so thou knowist not the werkis of God, which
is makere of alle thingis. Eerli sowe thi seed, and thin
bond ceesse not in the euentid; for thou woost not, what
schal come forth more, this ethir that; and if euer eithir
cometh forth togidere, it schal be the betere. The li3t is
sweet, and delitable to the i3en to se the sunne. If a man
lyueth many 3eeris, and is glad in alle these, he owith to
haue mynde of derk tyme, and of many daies; and whanne
tho schulen come, thingis passid schulen be repreued of
vanye. Therfor, thou 3onge man, be glad in thi 3ongthe,
and thin herte be in good in the daies of thi 3ongthe, and
go thou in the weies of thin herte, and in the biholdylng
of thin i3en; and wite thou, that for alle these thingis God
shal brynge thee in to doom. Do thou awei ire fro thin
herte, and remoue thou malice fro thi fleisch; for-whi
3ongthe and lust ben veyne thingis.

CAP. XII.

1. Haue thou mynde on thi creatour in the daies of thi
3ongthe, bfore that the tyme of thi torment come, and the
3eris of thi deth ne3e, of whiche thou schalt seie, Tho plesen
not me. \textit{Hau e thou mynde on thi creatour}, bifor that the sunne be derk, and the li3t, and sterrys, and the mone;

and cloude turne a3en after reyn. Whanne the keperis of the hous schulen be mouyd, and strongeste men schulen tremble; and grynderis schulen be idel, whanne the noumbr schal be maad lesse, and seeris bi the hoolis schulen wexe derk; and schulen close the doris in the street, in the low-

nenesse of vois of a gryndere; and thei schulen rise at the vois of a brid, and alle the dou3tris of song schulen wexe deef. And hi3 thingis schulen drede, and schulen be aferd in the weic; an alemaunde-tre schal floure, a locuste schal be maad fat, and capparis schal be distried; for a man schal go in to the hous of his euerlastyngnesse, and weileris schulen go aboute in the street. \textit{Hau e thou mynde on thi creatour}, byfor that a siluerne roop be brokun, and a goldun lace renne a3en, and a watir pot be al to-brokun on the welle, and a wheele be brokun togidere on the cisterne; and dust turne a3en in to his erthe, wherof it was, and the spirit turne a3en to God, that 3af it. The vanyte of vanytees, seide Ecclesiastes, the vanyte of vanytees, and alle thingis \textit{ben} vanyte. And whanne Ecclesiastes was moost wijs, he tau3te the puple, and he telde out the thingis whiche he dide, and he sou3te out \textit{wisdom}, and made many parablis; he sou3te profitable wordis, and he wroot moost ri3tful wordis, and ful of treuthe. The wordis of wise men \textit{ben} as prickis, and as nailis fastned deepe, whiche ben 3ouuun of o scheepherde bi the counsels of maistris. My sone, seke thou no more than these; noon ende is to make many bookis, and ofte thenkyng is turment of fleisch. Alle we here togydere the ende of spekyng. Drede thou God, and kepe his heestis; that is \textit{to seie}, ech man. \textit{God} schal brynge alle thingis in to dom, that \textit{ben} don; for ech thing don bi errour, whether it be good, ether yuel.
SONG OF SOLOMON.

CAP. I.

1, 2 Kisse he me with the cos of his mouth. For thi tetis ben betere than wyn, and 3yuen odour with beste oynementis. Thi name is oile sched out; therfor 3onge dame-3sels loueden thee. Drawe thou me after thee; we schulen renne in to the odour of thin oynementis. The kyng ledde me in to his celeris; we myndeful of thi teetis aboue wyn, schulen make ful out ioye, and schulen be glad in thee; 4ristful men louen thee. 5e dou3tris of Jerusalem, Y am blak, but fair, as the tabernaclis of Cedar, as the skynnes 5 of Salomon. Nyle 3e biholde me, that Y am blak, for the sunne hath discolourid me; the sones of my modir fou3ten 4zens me, thei settiden me a kepere in vyners; Y 6kepte not my vyner. Thou spouse, whom my soule loueth, schewe to me, where thou lesewist, where thou restist in myddai; lest Y bigynne to wandre, aftir the flockis of thi 7felowis. A! thou fairest among wynnem, if thou knowist not thi siff, go thou out, and go forth aftir the steppis of thi flockis; and feede thi kidis, bisidis the tabernaclis of 8sheepherdis. Mi frendesse, Y licnede thee to myn oost 9of kny3tis in the charis of Farao. Thi chekis ben feire, 10as of a turtle; thi necke is as brochis. We schulen make to thee goldun ournementis, departid and maad dyuerse 11with silver. Whanne the kyng was in his restyng-place, 12my narde 3af his odour. My derlyng is a bundel of myrre 13to me; he schal dwelle bitwixe my tetis. My derlyng is to me a cluster of cipre tre, among the vyneres of Engaddi.
Lo! my frendesse, thou art fair; lo! thou art fair, thin 15 ben the i3en of culueris. Lo, my derling, thou art fair, and 16 schapli; oure bed is fair as flouris. The trees of oure housis 1 ben of cedre; oure couplis ben of cipresse. (II). I am a flour 2 of the feeld, and a lilye of grete valeis. As a lilie among 3 thornes, so is my frendesse among dou^tris. As an apple-tre 4 among the trees of wodis, so my derlyng among sones.

Cap. II (II, continued).

I sat vndur the shadewe of hym, whom Y desiride; and 4 his fruyt was swete to my throte. The king ledde me in 5 to the wyn celer; he ordeynede charite in me. Bisette 5e 6 me with flouris, cumpasse 5e me with applis; for Y am 7 sijk for loue. His left hond is vndur myn heed; and his 7 ri^t hond schal biclippe me. 3e dou^tris of Jerusalem, Y 8 charge 3ou greetli, bi capretis, and hertis of feeldis, that 9 reise not, nether make to awake the dereworthe spousesse, 8 til sche wole. The vois of my derlyng; lo! this derlyng 9 cometh leepyngne in mounteyns, and skippyngne ouer litle 10 hillis. My derlyng is lijk a capret, and a calf of hertis; 11 lo! he stondith bihynde oure wal, and biholdith bi the wyn- 11 dows, and lokith thorou5 the latisis. Lo! my derlyng 12 spekith to me, My frendesse, my culuer, my faire spousesse, 13 rise thou, haaste thou, and come thou; for wyntir is passid 14 now, reyn is goon, and is departid awei. Flouris apperiden 15 in oure lond, the tyme of schridyng is comun; the vois of 16 a turtle is herd in oure lond, the fige tre hath brou5t forth 17 hise buddis; vyneris flourynge han 3oue her odour. My 18 frendesse, my fayre spousesse, rise thou, haaste thou, and 19 come thou. My culuer is in the hoolis of stoon, in the 20 chyne of a wal with-out mortar. Schewe thi face to me, 21 thi vois sowne in myn eeris; for thi vois is swete, and thi
SONG OF SOLOMON, III.

15 face is fair. Catches e little foxis to vs, that destrien the
16 vyneris; for oure vyner hath flourid. My derlyng is to me,
17 and Y am to hym, which is fed among lilies; til the dai
sprynge, and schadewis be bowid doun. My derlyng, turne
thou azen; be thou liken a capret, and a calf of hertis, on the
hillis of Betel.

CAP. III.

1 In my little bed Y souzte hym bi niis, whom my soule
loueth; Y souzte hym, and Y found not. I shal rise, and Y
schal cumpasse the citee, bi little streis and large streis; Y
schal seke hym, whom my soule loueth; I souzte hym, and
3 Y found not. Wakeris, that kepen the citee, founden me.
4 Whether e sien hym, whom my soule loueth? A litil whanne
Y hadde passid hem, Y found hym, whom my soule loueth;
Y helde hym, and Y schal not leue hym, til Y brynge him in
to the hous of my modir, and in to the closet of my modir. 5e
doutris of Jerusalem, Y charge you greetli, bi the capretis, and
hertis of feeldis, that e reise not, nether make to awake the
dereworthe spousesse, til sche wol. Who is this woman, that
stieth bi the descert, as a erde of smoke of swete smellynge
spices, of mirre, and of encence, and of al poudur of an oyne-
ment-makere? Lo! sixti stronge men of the strongeste men
8 of Israel cumpassen the bed of Salomon; and alle thei holden
swerdis, and ben moost witti to batels; the swerd of ech man
9 is on his hipe, for the drede of niis. Kyng Salomon made to
hym a seete, of the trees of Liban; he made the pilers therof
of siluer; he made a goldun restyng-place, a stiyng of purpur:
and he arayede the myddil thingis with charite, for the dou-
tris of Jerusalem. 5e doutris of Sion, go out, and se kyng
Salomon in the diademe, bi which his modir crownded hym,
in the dai of his spousyng, and in the dai of the gladnesse of
his herte.
SONG OF SOLOMON, IV.

CAP. IV.

1 Mi frendesse, thou art ful fair; thin ɪʒen ben of culueris, with-outen that that is hid with-ynne; thin heeris ben as the flockis of geete, that stieden fro the hil of Galaad. Thi teeth ben as the flockis of clippid sheep, that stieden fro waischyng; alle ben with double lambren, and no bareyn is among tho.

2 Thi lippis ben as a reed lace, and thi speche is swete; as the relief of an appil of Punyk, so ben thi chekis, with-outen that, that is hid with-ynne. Thi necke is as the tour of Daudi, which is bildid with strengthis maad bifoer for defense; a thousynde scheldis hangen on it, al armure of stronge men.

3 Thi twei tetis ben as twey kidis, twynnes of a capret, that ben fed in lilies, til the dai sprynge, and shadewis ben bowid doun. Y schal go to the mounteyn of myrre, and to the litil hil of encense. My frendesse, thou art al faire, and no wem is in thee. My spousesse, come thou fro the Liban; come thou fro the Liban, come thou; thou schalt be corowned fro the heed of Amana, fro the cop of Sanyr and Hermon, fro the dennys of liouns, fro the hillis of pardis. My sister spousesse, thou hast woundid myn herte; thou hast woundid myn herte, in oon of thin ɪʒen, and in oon heer of thi necke. My sistir spousesse, thi tetis ben ful faire; thi tetis ben feirere than wyn, and the odour of thi clothis ɪs aboue alle swete smel-lynge oynementis. Spousesse, thi lippis ben an hony-coomb droppynge; hony and mylk ben vndur thi tunge, and the odour of thi clothis ɪs as the odour of encence. Mi sister spousesse, a gardyn closid togidere; a gardyn closid togidere, a welle aseelid. Thi sendingis out ben paradis of applis of Punyk, with the fruytis of applis, cipre-trees, with narde; narde, and saffrun, an erbe clepid fistula, and canel, with alle trees of the Liban, myrre, and aloes, with alle the beste oyne-
SONG OF SOLOMON, V.

15. A welle of gardyns, a pit of wallyng wyndes, that
16. flowen with fersnesse fro the Liban. Rise thou north wynd,
and come thou, south wynd; blowe thou thoro3 my gardyn,
and the swete smellynge oynementis therof schulen flete.

CAP. V.

1 Mi derlyng, come in to his gardyn, to ete the fruyt of hise
applis. Mi sister spousesse, come thou in to my gardyn. Y
have rope my myrre, with my swete smellynge spieces; Y
haue ete an hony combe, with myn hony; Y haue drunke
my wyn, with my mylk. Frendis, ete 3e, and drynke; and
derewortheste frendis, be 3e fillid greell. Y slepe, and myn
herte wakith. The vois of my derlyng knockynge; my sister,
my frendesse, my culuer, my spousesse vnwemmed, opene thou
to me; for myn heed is ful of dew, and myn heeris ben ful of
dropis of ni3tis. I have vnclotid me of my coote; hou schal
Y be clothid ther ynne? I haue waiche my feet; hou schal
4 Y defoule tho? Mi derlyng putte his hond bi an hoole;
and my wombe tremblide at the touchyng therof. Y roos, for
to opene to my derlyng; myn hondis droppiden myrre, and
6 my fyngris weren ful of myrre moost prued. Y openede the
wiket of my dore to my derlyng; and he hadde bowid awei,
and hadde passid. My soule was meltid, as the derlyng spak;
Y sou3te, and Y foond not hym; Y clepide, and he answerde
7 not to me. Keperis that cumpassiden the citee founden me;
thei smytiden me, and woundiden me; the keperis of wallis
token awey my mentil. 3e dou3tris of Jerusalem, Y bische
3ou bi an hooli thing, if 3e han founde my derlyng, that 3e
9 telle to hym, that Y am sijk for loue. A! thou faireste of
wymmen, of what manner condicioun is thi derlyng of the
louede? of what manner condicioun is thi derling of a der-
10 ling? for thou hast bisou3t vs bi an hooli thing. My derling

T
SONG OF SOLOMON, VI.

is whyt and rodi; chosun of thousyndis. His heed is best
gold; his heeris ben as the bowis of palm trees, and ben
blake as a crowe. Hise i3en ben as culueris on the strondis
of waris, that ben waischid in mylk, and sitten besidis fulleste
ryueris. Hise chekis ben as gardyns of swete smellynge spices,
set of oynement makeris; his lippis ben lilies, droppynge
doun the best myrre. Hise hondis ben able to turne aboute,
goldun, and ful of iacynctis; his wombe is of yuer, ounred
with safris. Hise lippis ben pilers of marble, that ben foundid
on foundementis of gold; his schapplinesse is as of the Liban,
he is chosun as cedris. His throte is moost swete, and he is
al desirable. 3e dou3tris of Jerusalem, siche is my derlyng,
and this is my freend. Thou faireste of wymmen, whidur
3ede thi derlyng? whidur bowide thi derlyng? and we schulen
seke hym with thee.

Cap. VI.

1 My derlyng 3ede doun in to his orcherd, to the gardyn of
swete smellynge spices, that he be fed there in orcherdis, and
gadere lilies. Y to my derlyng; and my derlyng, that is fed
among the lilies, be to me. Mi frendesse, thou art fair, swete
and schappli as Jerusalem, thou art ferdful as the scheltrun of
oostis set in good ordre. Turne awei thin i3en fro me, for
tho maden me to fle awei; thin heeris ben as the flockis of
geet, that apperiden fro Galaad. Thi teeth as a flok of scheep,
that stieden fro waischyng; alle ben with double lambren,
ether twynnes, and no bareyn is among tho. As the rynde of
a pumgranate, so ben thi chekis, without thi priuytees. Sixti
ben queenys, and ei3ti ben secundarie wyues; and of 3ong
damesels is noon noumbre. Oon is my culuer, my perfit
spousesse, oon is to hir modir, and is the chosun of hir modir;
the dou3tris of Syon sien hir, and prechiden hir moost blessid;
queenys, and secundarie wyues preisiden hir. Who is this,
that goith forth, as the moreutid risynge, fair as the moone, chosun as the sunne, ferdful as the scheltrun of oostis set in
good ordre? Y cam doun in to myn orcherd, to se the
applis of grete valeis, and to biholde, if vyneris hadden flourid,
and if pumgranate trees hadden buriowned. Y knew not;
my soule disturblide me, for the charis of Amynadab. Turne
a3en, turne a3en, thou Sunamyte; turne a3en, turne a3en, that
we biholde thee. What schalt thou se in the Sunamyte, no
but cumpenyes of oostis?

CAP. VII.

1 Dou3tir of the prince, thi goyngis ben ful faire in schoon;
the ioyncturis of thi heppis ben as brochis, that ben maad bi
the hond of a crafti man. Thi nawle is as a round cuppe,
and wel formed, that hath neuere nede to drynkis; thi
wombe is as an heep of whete, biset aboute with lilies. Thi
twei teetis ben as twei kidis, twynnes of a capret. Thi nekke
is as a tour of yuer; thin i3en ben as cisternes in Esebon, that
ben in the zate of the dou3ter of multitude; thi nose is as the
tour of Liban, that biholdith a3ens Damask. Thin heed is
as Carmele; and the heeres of thin heed ben as the kyngis
purpur, ioyned to trow3is. Dereworthe spousesse, thou art ful
fair, and ful schappli in delices. Thi stature is liciened to
a palm tree, and thi tetis to clustris of grapis. I seide, Y
schal stie in to a palm tree, and Y schal take the fruytis
therof. And thi tetis schulen be as the clustris of grapis
of a vyner; and the odour of thi mouth as the odour of
pumgranatis; thi throte schal be as beste wyn. Worthi to
my derlyng for to drynkke, and to hisse lippis and teeth to
chewe. Y scha cleue by loue to my derlyng, and his turnyng
schal be to me. Come thou, my derlyng, go we out in to the
feeld; dwelle we togidere in townes. Ryse we eerli to the

T 2
vyner; se we, if the vyner hath flourid, if the flouris bryngen forth fruytis, if pumgranatis han flourid; there I schal 3yue to thee my tetis. Mandrogoris han 3oue her odour in oure 3atis; my derlyng, Y haue kept to thee alle applis, new and elde.

CAP. VIII.

1 Who mai grante to me thee, my brother, soukyng the tetis of my modir, that Y fynde thee aloone without forth, and that Y kisse thee, and no man dispise me thanne? Y schal take thee, and Y schal lede thee in to the hous of my modir, and in to the closet of my modir; there thou schalt teche me, and Y schal 3yue to thee drink of wyn maad swete, and of the must of my pumgranatis. His lefthond vndur myn heed, and his ri^thond schal biclippe me. 3e dou^tris of Jerusalem, Y charge 3ou greetli, that 3e reise not, nether make the dereworthe spousesse to awake, til sche wole. Who is this spousesse, that stieth fro desert, and flowith in delices, and restith on hir derlynge? Y reiside thee vndur a pumgranate tre; there thi modir was corrupt, there thi modir was defoulid. Set thou me as a signet on thin herte, as a signet on thin arm; for loue is strong as deth, enuy is hard as helle; the laumpis therof ben laumpis of fier, and of flawmes. Many watris moun not quench charite, nether floodis schulen oppresse it. Thou a man 3yue al the catel of his hous for loue, he schal dispise that catel as nou^st. Oure sistir is litil, and hath no tetys; what schulen we do to oure sistir, in the dai whanne sche schal be spokun to? If it is a wal, bilde we theronne siluerne touris; if it is a dore, ioyne we it togidere with tablis of cedre. I am a wal, and my tetis ben as a tour; sithen Y am maad as fyndynge pees bfore hym. A vyner was to the pesible; in that citee, that hath pupilis, he bitook it to
keperis; a man bryngith a thousynde platis of siluer for
the fruyt therof. The vyner is before me; a thousynde *ben*
of thee pesible, and two hundrid to hem that kepyn the
fruytis therof. Frendis herkene thee, that dwellist in or-
chertis; make thou me to here thi vois. My derlyng; fle
thou: be thou maad lijk a capret, and a calf of hertis, on the
hillis of swete smel lynge spices.
In the Glossary as printed in the quarto edition, some of the words appear in slightly different forms. In the present reprint, only those forms are retained which occur in the later version.

The abbreviations will be readily understood. Thus adj. = adjective; adv. = adverb; prep. = preposition; pr. t. = present tense; p. t. = past tense; pr. p. = present participle; p. p. past participle; pl. = plural; s. = substantive or singular; v. = verb (indefinite mood).

**A.**

**Abac,** adv. back, backwards, Ps. ix. 4; xlii. 2; i.e. to flight, Ps. xvii. 41.

**Abiden,** pr. t. pl. wait on, Ps. ciii. 27; p. t. Abood, waited, waited for, Job xxx. 26; Ps. xxxix. 1; liv. 9; cxviii. 166; remained, Ps. cv. 11; pl. abididen, aboden, Ps. cv. 13; cxviii. 95.

**Abiding,** s. expectation, Ps. xxxviii. 8.

**Afer,** adv. afar, Job ii. 12.

**Aferd,** p. p. afraid, Job iv. 14; xi. 19.

**A-fiere,** adv. on fire, Prov. xxx. 5.

**Agreggid,** p. p. made heavy, Job xxiii. 2.

**Aisch,** aische, s. ashes, Job xiii. 12; xxx. 19; pl. aschis, Ps. ci. 10.

**Alargidist,** p. t. 2 p. madest large, Ps. xvii. 37; p. p. alargid, Ps. iv. 2.

**Alemaunde-tre,** s. almond-tree, Eccles. xii. 5.

**Almeest,** almost, adv. almost, Ps. lxxii. 2; xciii. 17.

**Altherhijeste,** adj. most high, very high, Ps. lvi. 3; lxxxvi. 5; xc. 9.

**Al to-breke,** v. to break in pieces entirely, Job ix. 17; imp. Job vi. 9; p. t. al tobrak, Job xxix. 17; p. p. al to-broke, al to-brokun, Job iv. 10; Ps. iii. 8.

**Al to-brese,** v. to break utterly in pieces, Ps. xlv. 10.

**Amendide,** p. t. amended, set right, Ps. xvii. 36; p. p. amended, Ps. xcv. 10.

**Amte,** s. ant, Prov. vi. 6; pl. amtis, Prov. xxx. 25.

**Anefeld,** s. an anvil, Job xlii. 15.

**Anentis,** prep. with, at, before, Job xxv. 2; Ps. xxxvi. 23; cviii. 20.

**Angwisch,** s. anguish, Job vii. 7.

**Anoon,** adv. presently, as soon as, Job iii. 11; Ps. xxxvi. 20.

**Anoye,** s. annoyance, Ps. cxviii. 28.

**Anoye,** v. to grieve, trouble, Job ix. 21; pr. t. pl. anoiuen, Ps. xxxiv. 1.

**Anyntische,** imp. pl. bring to nought, destroy, Ps. cxxvi. 7; p. p. anyntischid, brought to nought, i.e. emptied out, Ps. lxxiv. 9.

**Applis,** s. pl. apples, Ps. lxxviii. 1 (Lat. pomorum).

**Arerid,** p. p. raised up, Ps. cvi. 25.

**Arette,** v. to reckon, charge, Job
GLOSSARY.

xl. 18; p. t. arrettide, Ps. xxxi. 2; pl. arrettiden, Job xxx. 7; p. p. arrettid, arrettid, Job xviii. 3; Ps. cv. 31.

Arewis, arowis, s. pl. arrows, Job vi. 4; Ps. vii. 14.

Armeris, armuris, s. pl. armour, Ps. xxxiv. 2; xlv. 10.

As ... so and, as ... even so, Prov. xix. 12.

Asaie, imp. try, prove, Ps. xxv. 2.

Ascapide, p. t. escaped, Job i. 15, 16, 17.

Aschis, s. pl. ashes, Ps. ci. 10. See aisch.


Aslepid, p. p. asleep, Prov. xxiii. 34.

Aspie, v. to lay wait for, watchprivily, Ps. xxxvi. 12.

Aspies, s. pl. spies, ambush, Job xxxi. 9; Ps. ix (x). 8.

Astorid, p. p. made ready, Job xxix. 20 (Lat. instaurabitur).

Auauntith, pr. t. boasts, Prov. xxvii. 25.

Auerouse, adj. avaricious, Prov. i. 19; xxix. 4.

Avoidid, p. p. made void, done away, Job xv. 4.

Avouter, s. adulterer, Job xxiv. 15.

Auowis, avowis, s. pl. vows, Ps. xliv. 14; lv. 12.

Avowtriris, s. pl. adulterers, Ps. xlix. 18.

Auter, s. altar, Ps. xxv. 6; xlii. 4.

Axe, v. to ask, seek out, Job xxxi. 14; pr. t. pl. axen, Ps. x. 5; p. t. pl. axiden, Ps. xxxiv. 11; civ. 40; imp. ax, Job xii. 7.

Axere, s. asker, Job iii. 18; xxxix. 7.

Axyng, s. a petition, Job vi. 8; pl. axyngis, Ps. xiv. 7; xxxvi. 4.

Azen, adv. again, Job i. 21.

Azenbiere, s. redeemer, Job xix. 25; Ps. xviii. 15.

Azenbieth, pr. t. redeems, Ps. vii. 3; imp. azenbie, azen-bie, Ps. xxv. 11; cxviii. 134; p. p. azenbouzt, azen-bouzt, Job xv. 31; Ps. xxx. 6.

Azencelepe, imp. call again, Ps. ci. 25.

Azens, azenus, prep. against, Job i. 22; xxxiii. 13; Ps. ii. 2.

Azenseie, v. to contradict, Job xi. 10.

Azenseyngis, s. pl. contradictions, Ps. xvii. 44.

Azenstood, p. t. withstood, resisted, Job ix. 4; pr. p. azen-stondynege, Ps. xvi. 8.

B.

Bareyn, adj. childless, Job xxiv. 21.

Bedstre, s. bed, couch, Ps. vi. 7; xl. 4.

Been, s. pl. bees, Ps. cxvii. 12.

Beete, v. to beat, Ps. cxviii. 4; pr. t. betith, Job ix. 23; p. t. pl. beaten, Prov. xxiii. 35; p. p. betun, Ps. lxii. 5.

Ben, pr. t. pl. arc, Job iii. 8; Ps. ix. 21; xxxvii. 5; lxii. 1; p. p. be, Job xviii. 3.

Bere, pr. t. bear, Job xiii. 14; fl. beren, Job ix. 13; p. t. bar, Job iii. 10; ix. 5; pr. p. berynge, Job ix. 26; p. p. borun, Job i. 2; xi. 12.

Bernacle, s. a bit or snaffle for a horse (Lat. camus), Ps. xxxi. 9; Prov. xxvi. 3.

Bernes, s. pl. barns, Prov. iii. 10.

Betyngis, s. pl. stripes, blows, plagues, Job xix. 6; xlii. 15; Ps. xxxii. 10; xxxvii. 18; lxxviii. 33.

Bicippe, imp. pl. embrace, Ps. xvlii. 13; pr. t. pl. biclippes, Job xxiv. 8.

Bie, s. a necklace, Prov. i. 9.

Bie, v. to buy, Prov. xvii. 16.

Biere, s. a buyer, Prov. xx. 14.

Bifelde, p. t. befell, Job iii. 25; p. p. bifelde, Job ii. 11.

Bifor-come, imp. anticipate, Ps. xvi. 13; p. p. bifor-come, Ps. xx. 4.
GLOSSARY.

281

Before occupie, v. to pre-engage, Ps. xciv. 2.

Before-se, v. to foresee, Eccles. iv. 13; p. p. biforn seien, Ps. cxxxviii. 4.

Bifore symge, v. to lead the chant, Ps. cxlvi. 7.

Bifore take, imp. take first or beforehand, Ps. lixviii. 8; p. t. biforn took, Ps. lxvi. 5.

Biheest, s. a promise, command, Ps. lv. 10; Eccles. iv. (v). 3.

Bihetith, pr. t. promiseth, Job xvii. 5; Prov. xii. 18; p. p. bihijest, Prov. vi. 1.

Biholde, p. p. beheld, Job i. 8.

Bihynde, adv. backwards, Ps. xliii. 11.

Bijs, s. silk, Prov. xxxi. 22.

Bikenen, pr. t. pl. beckon, make signs, Ps. xxxiv. 19.

Bilden, p. t. pl. built, Job iii. 14.

Bimowe, v. to mock, Ps. ii. 4.

Biriels, s. pl. tombs, burying-places, Job xv. 28 (Biriels is properly a sing, form, but is here used to translate Lat. tumulos. A. S. burgels, a burying-place).

Biriede, p. t. buried, Ps. lxxviii. 3.

Birtha, s. increase, Ps. cxi. 37 (Lat. nativitatis).

Birthun, s. a burden, Ps. xxxvii. 5.

Bisched, p. p. covered, Ps. lxxviii. 46 (Lat. perfudisti).

Bisegiden, p. t. pl. besieged, Ps. xxi. 13.

Bisi, adj. careful, Ps. xxxix. 18 (Lat. sollicitus).

Bisynnes, s. business, care, Eccles. iv. 4; pl. bisynses, Eccles. iv. 4.


Bitake, v. to deliver, give up, Job xxx. 23; p. t. bitook, Ps. lxxvii. 48; p. p. bitakun, Ps. lixii. 11.

Bithenke, v. to meditate, recollect, Ps. i. 2; xxi. 28; xxxiv. 28; p. t. bithouyte, Ps. xlii. 5.

Bitternessis, s. pl. bitter sorrows, Job xiii. 26.

Biwlappe, v. to wrap, Job xviii. 11.

Blisfulere, adj. comp. happier, Eccles. iv. 3.

Bloodis, s. pl. bloody deeds, cruelties, Ps. xxv. 9; ev. 39.

Blosme, v. to blossom, Ps. lxxi. 16.

Bolis, s. pl. bulls, Job xlii. 6; Ps. xxi. 13.

Bolneth, pr. t. becomes puffed up or swoln, Job xv. 13; p. t. bolnyde, Job xvi. 17; pr. p. bolnyenge, Job xxxviii. 11.

Boon, s. bone, Ps. ci. 6; cxxviii. 15; pl. bonys, boonys, boonys, Job x. 11; Ps. vi. 3; lii. 6; cxl. 7.

Boor, s. a boar, Ps. lxxix. 14.

Boord, bord, s. a table, Ps. xxii. 5; lxxvii. 19.

Borewe, s. surety, Prov. xx. 16; pl. borewis, Prov. xii. 26.

Borewe, v. to borrow, Ps. xxxvi. 21.

Botche, s. a boil, Job ii. 7.

Botere, s. butter, Job xxix. 6; Prov. xxx. 33.

Bouwe, bowe, s. an arch, a bow, Ps. vii. 13; lxxiii. 5; Prov. xx. 26.

Bouwe, v. to bend, turn away, Ps. xviii. 5; p. t. bowide, poured (Lat. inclinavit), Ps. lxxiv. 9; pl. bowiden, directed (Lat. declinaverunt), Ps. xx. 12; boweden, bowiden, Ps. xliii. 3; lii. 4; p. p. bowid, Ps. xxxvii. 7; xliii. 19; xlv. 7.

Bowge, s. a bottle, Ps. cxviii. 83.

Bowiden, p. t. pl. directed, Ps. xx. 12 (Lat. declinaverunt). See under Bouwe.

Breed, s. bread, Ps. xxxvi. 25; ciii. 14.

Breede, s. breadth, Ps. xvii. 20.

Breide, v. to draw, pull, Ps. xxiv. 15.

Brekyng, s. breach, gap, Ps. cv. 23 (Lat. in contractione in conspectu ejus).

Brenneth, pr. t. burns, Ps. ii. 14; imp. brenne, Ps. xxv. 2; p. t.
GLOSSARY.

brente, Ps. cv. 18; pl. brenten, Ps. lxxii. 7; pr. p. brennynge, brynnynge, Job xxvii. 21; Ps. lxxii. 15; ciii. 4; p. p. bren, Job i. 5; Ps. ix (x). 2.

Brer, s. a briar, Job xxxi. 40.

Brid, s. a bird, a young bird, Job v. 7; pl. briddis, briddys, bryddis, Job xxxv. 11; xxxviii. 41; Ps. lxxxi. 4; cxxvi. 9.

Briñtenessis, s. pl. splendors, Ps. cix. 3.

Brochis, s. pl. brooches, S. Sol. i. 9.

Broddeste, adj. superl. broadest, Job xxxvi. 16.

Bruk, s. a locust, Ps. civ. 34 (Lat. bruchus).

Brymston, s. brimstone, Job xviii. 15; Ps. x. 7.

Buckis of geet, s. pl. he-goats, Ps. lxv. 15. See under Geet.

Buriowne, v. to produce, germinate, Job xiv. 9.

Buschis, s. pl. bushes, Job xxx. 7.

Buylith, pr. t. boileth, Prov. xv. 2; p. t. pl. buyliden, Job xxx. 27.

Bythenke, v. to meditate on, recollect, Ps. xxxvii. 1. See Biñthenke.

C.

Caitifte, s. captivity, Ps. xiii. 7; lii. 7; lxvii. 19.

Calengynge, pr. p. accusing, Prov. xxviii. 3.

Canel, s. cinnamon, Prov. vii. 17.

Capparis, s. the caper-shrub (Lat. capparis), Eccles. xii. 5.

Capret, s. a wild goat, S. Sol. ii. 9; pl. capretis, S. Sol. ii. 7.

Careyn, s. a carcase, Job xxxix. 30.

Castels, s. pl. tents, camp, Ps. lxxvii. 28; ev. 16.

Castynge afore, s. forethought, Job xxxiv. 27.

Catel, s. substance, goods, Ps. cviii. 11; Prov. i. 13.

Caudron, s. cauldron, Ps. cvi. 9.

Cautelouse, adj. cautious, crafty, Job v. 13.

Celeris, s. pl. cellars, S. Sol. i. 3.

Cesoun, s. season, Eccles. viii. 6.

Chaier, s. chair, seat, Ps. cvi. 32.

Chalenge, s. accusation, Prov. xxviii. 16; pl. chalengis, Eccles. iv. 1.

Chalengere, s. accuser, Ps. lxxi. 4; pl. chalengeris, Job xxxv. 9.

Chare, s. chariot, Ps. lxvii. 18; pl. charis, Ps. xix. 8.

Chargiden, p. t. pl. regarded, Prov. i. 25.

Charious, adj. chargeable, burdensome, Prov. xxvii. 3.

Chaungynge, s. changing, Ps. lxxxviii. 52 (Lat. commutatio-nem); pl. chaungyngis, exchanging, Ps. xliii. 13.

Cheer, chere, s. countenance, face, Job iv. 16; Ps. iv. 7; x. 8; pl. cheris, looks, Ps. liv. 22.

Chees, p. t. chose, Job vii. 15; Ps. xxiv. 12; xxxii. 12; pl. cheesiden, Job vii. 15; p. p. chose, Ps. lxiv. 5.

Chere, s. face, Job iv. 16. See Cheer.

Childith, pr. t. bringeth forth children, Job xxiv. 21; p. t. chil-dide, Ps. vii. 15.

Chirche, s. assembly, Ps. xxxix. 10; lxxxviii. 6; cvi. 32; pl. chirchis, Ps. lxvii. 27.

Chyne, s. an opening, chink, breach in a wall, S. Sol. ii. 14.

Clees, s. pl. hoofs, lit. claws, Ps. lxvii. 32.

Clei, s. clay, Job xiii. 12.

Clenner, adj. comp. cleaner, purer, Job iv. 17; superl. clenneste, Prov. iii. 14.

Clennesse, s. cleanliness, Ps. xvii. 21.

Clepe, v. to call, Job xii. 4; p. t. pl. clepiden, Job i. 4; pr. p. clepynge, Job ix. 16.

Clere, adj. splendid, bright, Ps. xv. 6.

Cleued, p. t. cleaved, Ps. lxiii. 9.

Closyngis, s. pl. leaves of a gate, Prov. viii. 3.
GLOSSARY.

Clothide, p. t. put on, Ps. cviii. 18.

Clottis, s. pl. clods, Job xxviii. 6; xxxviii. 38; xxix. 10.

Cocatrice, s. a basilisk, Ps. xc. 13.

Coffyn, s. a basket (Lat. cophinus), Ps. lxxx. 7.

Colle, v. to embrace, Eccles. iii. 5.

Collyngis, s. pl. embraces, Prov. vii. 18; Eccles. iii. 5.

Comelyng, s. a stranger, Ps. xxxviii. 14; xcvii. 14; xcvii. 14; xcviii. 3; pl. comelingis, Ps. civ. 12.

Compunct, p. p. filled with compassion, Ps. iv. 5; xxix. 13.

Comynalte, s. community, state, Prov. xxix. 2.

Comyne, v. to commune, Ps. cxi. 4.

Comynte, s. commonalty, community, Job xxv. 9.

Conieectere, s. a diviner, Prov. xxiii. 7.

Consuls, s. pl. chief men, Job iii. 14.

Conuenticulis, s. pl. conventicles. Ps. xv. 4.

Coolis, s. pl. coals, Ps. xvii. 13.

Coordis, s. pl. lines, Ps. xv. 6. See Corde.

Coostis, s. pl. coasts, Ps. vii. 7.

Coote, s. a coat, Job xxx. 18.

Cop, coppe, s. top, Job xxii. 13; Ps. lxvii. 22; pl. coppis, Prov. viii. 2.

Corde, s. line, Ps. cxxxviii. 3 (Lat. funiculum); cord of delying, line of separation, Ps. lxxvii. 54; pl. coordis, Ps. xv. 6.

Corour, s. a courier, runner, Job ix. 25. See Currour.

Cos, s. a kiss, S. Sol. i. 1; pl. cossis, Prov. xxvii. 6.

Coueitiden, p. t. pl. lusted, Ps. cv. 14.

Couenable, adj. suitable, Ps. ix (x). 1; xxxi. 6.

Couent, s. assembly, Ps. lxiii. 3; pl. couenitis, Ps. xv. 4.

Coumfortid, p. p. strengthened, Ps. cxxxviii. 6, 17; cxlii. 7; cxlvii. 13.

Couplis, s. pl. beams, rafters, S. Sol. i. 16.

Cratche, s. stall, crib, Job vi. 5; xxxix. 9.

Crist, adj. anointed, Ps. xvii. 51; xix. 7; xxvii. 8; pl. cristis, anointed ones, Ps. civ. 15.

Cristal, s. ice, Ps. cxlvii. 17.

Critouns, s. pl. refuse of the frying-pan, Ps. ci. 4. "Cretons, the crispie pieces or mammocks, remaining of lard, that hath been first shred, then boyled, and then strained through a cloath;" Cotgrave. The Vulgate has crenum, firewood.

Crokid, adj. curved, Job xxvi. 13.

Crokliden, p. t. pl. turned away, Ps. xvii. 46.

Crudidd, p. p. clotted, lit. curded, Job x. 10; Ps. lxvii. 16, 17 (Lat. coagulatos).

Culuer, s. a dove, Ps. liv. 7; lv. 1.

Cumpas, in his, our, &c. round about him, us, &c., Ps. xvii. 12; xliii. 14.

Cumpas, v. to go about, Ps. lviii. 7.

Currour, s. a runner, courier, Prov. xxiv. 34. See Corour.

Cursidnesse, s. misery, Ps. xiii. 3.

D.

Dai sterre, s. the morning-star, Job xxxviii. 32.

Dameselis, s. damsels, Ps. lxvii. 26.

Dampne, v. to condemn, Job ix. 20; Ps. xxxvi. 33.

Dasewide, p. t. grew dim, Job xvii. 7.

Deboner, adj. mild, meek, Ps. xxiv. 9.

Deedli, adj. mortal, Job xxvi. 31.

Defautis, s. pl. faults, Ps. xvii. 14.

Defoule, v. to tread down, destroy, defile, Ps. cxxxviii. 11; p. p. defoulid, Job xiv. 2; Ps. ix (x). 5.

Delices, s. pl. delights, luxuries, Job xxx. 7.

Delitable, adj. delightful, Ps. lxvi. 1; Eccles. xi. 7.
Delite, v. to delight, Ps. xxxiv. 9.
Delitingis, s. pl. delights, Ps. xv. 10.
Delueden, p. t. pl. dug, pierced, Ps. xxii. 17; lvi. 7.
Deme, v. to judge, Ps. ix (x). 18; p. t. pl. demen, Ps. ii. 10; p. t. demyde, Eccles. iv. 3; p. p. demyad, Ps. ix. 20.
Departe, v. to divide, Job xxi. 17; p. t. departide, parted, distinguished, Ps. cv. 33 (Lat. distinctixit); p. p. departynge, Ps. xxviii. 7.
Departmentis, s. pl. divisions, Ps. cxxxv. 15.
Depraueden, p. t. pl. turned to evil, Prov. i. 30.
Dereworth, dereworthe, adj. precious, Prov. v. 19; S. Sol. ii. 7; superl. derewortheiste, S. Sol. v. 1.
Derlyng, s. darling, S. Sol. ii. 9; pl. derlyngis, Ps. lix. 6.
Destrie, pr. t. subj. mayst destroy, Ps. viii. 3; p. p. distried, distried, Job iv. 11; Ps. x. 4.
Denuel, s. devil, Ps. cviii. 6.
Diseseful, adj. troublesome, Ps. xxxiv. 13.
Disipsable, adj. worthy to be despised, Prov. xviii. 1.
Disseit, s. deceit, Ps. xl. 10.
Disseruyng, s. deserving; bi disseruyng, deservedly, Ps. vii. 5.
Dissymelith, pr. t. dissembles, Prov. xii. 16; p. t. dissymilide, Job iii. 26.
Distried, distried, p. p. destroyed, Job iv. 11; Ps. x. 4. See Destrie.
Distriyng, s. destruction, Job v. 21.
Disturbule, v. to disturb, confound, Job xiii. 11; Ps. ii. 5; xx. 10; p. p. disturblid, Job iv. 5; Ps. vi. 11.
Disturblyng, s. a disturbance, Ps. xxx. 21.
Diyngis, s. pl. dyes, colours, Job xxviii. 19.

Doen, pr. t. pl. do, Ps. lxxii. 27; p. t. pl. diden, Ps. v. 11; p. p. doo, doom, Job x. 7; xx. 18; Ps. xl. 14.
Dom, doom, s. judgment, Job xxxvi. 6; Ps. ix. 8; pl. domes, Ps. ix. 17.
Domesmen, s. pl. judges, Ps. cxi. 6.
Doo, s. a doc, Prov. vi. 5.
Douter, s. daughter, Ps. ix. 15; pl. doustris, Job i. 2.
Draft, s. dregs, Ps. xxxix. 3. [Read drast; draft is a false form].
Drast, s. dregs, Ps. lxxv. 9.
Drawith, pr. t. draws towards him, Ps. ix (x). 9; p. t. drou3, drow, drew, Job xxiv. 22; Ps. cxviii. 131; Prov. vii. 21; 2 p. drowist, Ps. xxii. 10; pl. drowen, Ps. xxxvi. 14.
Drede, s. disgrace, Ps. lxxviii. 41 (Lat. opprobrium).
Dresse, v. to direct, guide, prepare, Ps. v. 9; vii. 10; xxiv. 9; p. t. dresside, Ps. xxxix. 3; lviii. 5; p. p. dressid, Ps. xxxvi. 23.
Dressyngis, s. pl. guidances, Ps. xcvi. 4.
Drit, s. dirt, Ps. cxii. 7.
Droof, p. t. drove, Ps. xxxiv. 1; pl. driueden, Job xxiv. 3; p. p. dryuun, Job xiii. 12.
Duellen, pr. t. pl. dwell, Ps. lxxv. 4.
Duylk, s. leader, prince, Job xxix. 10; Prov. ii. 17; pl. duykis, Ps. lxvii. 28.
Dyuerseli, adv. in diverse directions, apart, Ps. xliii. 11.
Dyuersitee, s. divers colours, Ps. xlv. 10; pl. dyuersitees, Ps. xlv. 14.
Dyuynyg, s. a divination, Prov. xvi. 10.

E.
Eddre, s. an adder, Eccles. x. 8.
Eeld, eld, elde, adj. old, Job xiv. 8; Ps. vi. 8; xxx. 3; xxxvi. 25; comp. eldre, Ps. cvi. 32.
Eelde, s. age, Ps. xci. 11.
Eerbe, s. an herb, Ps. lxxvix. 6; pl. eerbis, Ps. xxxvi. 2.
Eere, s. the ear, Ps. xvi. 6; pl. eereis, Ps. v. 2.
Eere ring, s. earing, Job xlii. 11.
Eete, ete, v. to eat, Ps. ci. 5; cxxvii. 2; p. t. eet, Ps. xi. 10; lxvii. 45; pl. eeten, Job xlii. 11; pr. p. etynge, Ps. cv. 20; p. p. etun, Job vi. 6.
Eft, adv. again, Job vii. 4; Ps. xxvi. 8.
Eir, s. air, sky, Job xii. 7; xxxv. 5.
Eirun, s. pl. eggs, Job xxxix. 14.
Eijte, eijthe, eighth, Ps. vi. 1 (Vulg. pro octava); xi. 1.
Eijtetithie, eightieth, Ps. lxix. 1.
Eld, adj. old, Ps. xxxvi. 25. See Eeld.
Ellis, else, but, Job ii. 5.
Enclynaunt, pr. p. disposed, Prov. xxix. 22.
Ende, ende, pr. t. endecl, endeavour, strive, Job vi. 27; xiii. 8.
Enhaunse, v. to exalt, lift up, Ps. xxix. 2; p. t. enhaunside, Ps. xxxvi. 6; pr. p. enhaunsyng, Ps. iii. 4; p. p. enhaunside, Ps. xxxvi. 35; lxvi. 16.
Enqueru, v. to inquire into, Job x. 6; p. p. enquered, Ps. cxxxviii. 3.
Enserche, v. to search into, Job x. 6.
Ententif, adj. bent upon, attentive, Job xxxix. 21; Ps. cxxxix. 2.
Ere, v. to plough, Job xxxix. 10; p. t. pl. eriden, Job i. 14.
Erthe-tileris, s. pl. tillers of land, Job xxxvi. 39.
Eschewith, pr. t. avoids, Prov. xi. 15; xvii. 16.
Etene, s. eater, Ps. xli. 5.
Ether, conj. or, Ps. xvii. 40; xxxii. 17.
Euel, iuel, iuele, yuel, adj. evil, Job i. 1. 8; Ps. lxvii. 49; cxviii. 101; Prov. xv. 26.
Euene, adj. equal, Ps. lxxxviii. 7; Eccles. iii. 19.
Euene sterre, s. evening-star, Job xxxviii. 32.
Euene worth, adj. of like value, Job xxviii. 19.
Eueni, adv. equitably, Job ix. 32.
Euennesse, s. justice, Ps. x. 8.
Euer ethir, euer either, euer eithir, euere eithir, each, either, both alike, Job ix. 33; Prov. xvii. 15; xx. 12; Eccles. ii. 14; iv. 3; xi. 6.
Eucte, s. a lizard, Prov. xxx. 28.

F.
Failide on, p. t. was weak against, Ps. cxxxviii. 21.
Fallinge-ax, s. a felling-axe, Ps. lxxiii. 6.
Fallyngis, s. pl. ruins, Ps. cix. 6 (Lat. ruinas).
Falsnessis, s. pl. frauds, Job xiii. 9.
Fautte, p. t. fought, Ps. lix. 2.
Feeld-asse, s. wild ass, Job vi. 5.
Feerdful, fordful, adj. terrible, Job xvi. 10; Ps. xlii. 3; cv. 22.
Feersnesse, fersnesse, s. force, assault, fierceness, Job xxii. 11; Ps. xlv. 5.
Fel, felle, adj. subtle, Prov. xii. 23; xiii. 16; xiv. 15.
Felde, p. t. fell, Job i. 19; xvii. 15.
Felden, p. pl. felden, fellen, Job i. 15; Ps. xv. 6; lviii. 4; p. p. fallun, Prov. vi. 3.
Fenesse, s. astuteness, Job v. 13; Prov. i. 4 (Lat. astutia).
Felonye, s. great wickedness, Job xxxv. 15.
Felouschipid, p. p. associated, joined, united in, Prov. xxvi. 23.
Fendis, s. pl. fends, Job xx. 25.
Fetheris, s. pl. wings, Ps. cxxxviii. 9.
Feynere, s. a feign, Prov. xi. 9; pl. feyneris, Job xxxvi. 13.
Fille, v. to fulfill, fill, replenish, satisfy, Job v. 12; Ps. cix. 6 (Lat. implebit); Prov. v. 19; pr. p. fillynge, Prov. xxv. 14.
Fischis, s. pl. fishes, Ps. viii. 9.
Fitchid, p. p. fixed, Ps. xxxvii. 3.
Flei, fley, p. t. flew, Ps. xvii. 11.
GLOSSARY.

Fleischis, s. pl. flesh, Job xiii. 14.
Flete, v. to flow, float, melt, S. Sol. iv. 16; p. t. fletith, Ps. lxvii. 3; p. t. pl. fletiden, Ps. xcvi. 5; p. t. fletinge, fletyuge, Ps. xxi. 15; Prov. xviii. 4.
Flotering, s. violent movement, Ps. liv. 23.
Floure, flowre, v. to flourish, Ps. xci. 13, 14; cii. 15; p. t. flouride, Ps. xxvii. 7.
Flowing, s. a flood, Job xxi. 17.
Folc, s. people, Ps. xlii. 1.
Fonned, adj. foolish, Job i. 22; ii. 10.
Forsake, p. p. forsaken, Ps. ix. 11.
Forseid, pp. aforesaid, Ps. xviii. 14.
For-whi, forwhi, for-whi and, conj. because, for, wherefore, Job xiii. 16; xxi. 21; Ps. ix (x). 3; xxxix. 3; Prov. iv. 3.
Forçaten, p. t. pl. forgot, Ps. xliii. 21; p. p. forsete, Job xix. 14; Ps. ix (x). 11; xlii. 18.
Forsoue, p. p. forgiven, Ps. xxxi. 5.
Foulere, s. a taker of birds, Prov. vi. 5.
Frendesse, s. a female friend, Prov. vii. 4; S. Sol. i. 8.
Fresche, adj. strange, new, Ps. lxxx. 10.
Frutyt, s. fruit, Ps. xx. 11.
Ful, adj. full, great; ful out ioiyng, i.e. ful out-iowyng, great exultation, Ps. xii. 5.
Ful, adv. very, Ps. xv. 6.
Ful out, adv. completely, Ps. xx. 2.
Fulli, adj. extreme (lit. full-like), Ps. xxxi. 7, 11.
Fyndyngis, s. pl. inventions, Ps. xcviii. 8.

G.

Gadire, v. to gather, Ps. xv. 4.
Geet, geete, s. pl. goats, Job xxxix. 1; Prov. xcvii. 27; geet-buckis, he-goats, Ps. xlxi. 9.
Gendrith, pr. t. begets, Eccles. vi. 3; p. p. gendrid, Job i. 13; Ps. ii. 7.
Gendrure, s. engendering, Job xi. 12.
Gerfawcun, gerfaukun, s. a kind of falcon, Job xxxix. 13; Ps. ciii. 17.
Gesse, v. to reckon, suppose, Job xli. 23; pr. t. gessith, Job xi. 12; p. p. gessid, Job xiii. 5.
Gestis, s. pl. deeds, Prov. ix. 18.
Giaunt, s. a giant, Job xvi. 15.
Gileful, adj. deceitful, Ps. v. 7.
Gilefulli, gylefulli, adv. deceitfully, Ps. v. 11; xiii. 3; Prov. xx. 19.
Gillis, giles, s. pl. guiles, Job xiii. 7; Prov. xxvi. 24. See Gyle.
Gilours, s. pl. guileful men, deceivers, Ps. liv. 24.
Gird, p. p. girt; Ps. xvii. 33; gird the leendis, girt round the loins, Prov. xxx. 31.
Gladith, pr. t. maketh glad, Ps. xlii. 4.
Glotouns, s. pl. gluttons, Prov. xcviii. 7.
Gnaste, v. to gnash, Ps. xxxvi. 12; p. t. pl. gnastiden, Ps. xxxiv. 16.
Gnawiden, p. t. pl. gnawed, Job xxx. 3.
Gobelyn, s. a goblin, demon, Ps. xc. 6.
Goen, goon, pr. t. pl. go, Job xxiv. 5; Ps. xi. 9; lxxvii. 5; p. t. 3ede, Job i. 12; Ps. xviii. 5; pl. 3eden, Job i. 4; p. p. goon, Job ii. 2; Ps. xxxvii. 5.
Goteris, s. pl. droppings, drops, Ps. lxiv. 11; lxxi. 6.
Gouernails, gouernals, s. pl. government, Prov. i. 5; xx. 18.
Gouernour, s. a steersman, Prov. xcviii. 34.
Greees, s. pl. steps, degrees, Ps. cxxix. 1.
Greuousere, adj. comp. more grievous, Job vi. 3.
Grutche, v. to grumble, Ps. lviii. 16; p. t. pl. grutchiden, Ps. cv. 25.
GLOSSARY.

Gryndere, s. a grinder, Eccles. xii. 4; pl. grynderis, Eccles. xii. 3.

Gyle, s. guile, Ps. ix (x). 7; pl. gilis, giles, Job xiii. 7; Prov. xxvi. 24.

H.

Haburioun, s. a breastplate, Job xli. 17.

Haldere, s. possessor, Eccles. v. 10.

Halewide, p. t. sanctified, Job i. 5; p. p. halewid, Ps. xlv. 5.

Haleyng, s. sanctifying, Ps. xxix. 1.

Han, pr. t. pl. have, Job xvii. 3; xxvii. 15; Ps. v. 11.

Hap, s. chance, Job iv. 2.

Hardi, adj. bold, Job xxxvii. 24.

Heed, s. the head, Job i. 20; i.e. heading, beginning, Ps. xxxix. 9 (Lat. capite).

Heelthe, s. salvation, Ps. lxix. 13.

Hemmes, s. pl. hems, borders, Ps. xlv. 14.

Hengis, s. pl. hinges, Prov. xxvi. 14.

Her, adj. pron. their, Job xxi. 8; Ps. xxvii. 4; gen. hern, theirs, of them, Job xxiv. 6; Prov. xi. 24.

Herie, v. to raise, Ps. xxxiv. 18; imp. pl. Ps. xxviii. 2; p. t. pl. herieden, Job xxxviii. 7.

Heryng, s. praise, Ps. vii. 3; xxv. 7.

Herris, s. pl. hinges, Job xxii. 14; Prov. viii. 26.

Hert, s. a hart, Job vii. 2; pl. hertis, Ps. ciii. 18.

Hertid, p. p. wise, intelligent, Job xxxiv. 10.

Hertles, adj. foolish, Prov. xii. 8.

Hertli, adj. joyous, Job viii. 21; Ps. xlvii. 6.

Heuyli, adv. heavily, Job iv. 2.

Hey, s. grass, Ps. xxxvi. 2; Ixxi. 16; Prov. xxvi. 25.

Hiddlis, s. secret, Job xiii. 10; (Hiddlis is a sing. form; A. S. hýdels.)

Hidousnesse, s. horror, Job iv. 13, 15; xxvii. 20.


Hiling, hilyng, s. a covering, tent, Job xxiv. 7; Ps. xxxv. 8.

Hirt, p. p. hurt, Job xv. 33.

Hirtith, pr. t. stumbles, strikes against, Prov. xix. 2.

Hirtynge, s. stumbling, Prov. iv. 12.

Hise, pl. his, Ps. lxi. 13.

Hize, z. a high. See Hiz.

Hele, v. to conceal, cover, Prov. xxv. 2; pr. t. helith, Job xliii. 3; Prov. xi. 13; p. p. hilid, Job vi. 21; x. 22.

Helpide, p. t. helped, Ps. xciii. 17; p. p. helpid, Ps. lxxvii. 17; Prov. xviii. 19.

Helthe, helthe, s. safety, salvation, Ps. xvii. 36; xx. 2; xxxiv. 3; xxxvi. 39; lixiv. 13.

Hem, pron. them, Job i. 4; ii. 11; hem self, themselves, one another. Ps. lixxi. 27; Prov. xxii. 2.

Hoolis, s. pl. holes, Eccles. xii. 3.

Hoond, s. hand, Ps. lxx. 4.

Hoore, s. a whore, Prov. v. 3.
GLOSSARY.

Hoornesse, s. hoariness, Prov. xx. 29.
Hoose, adj. hoarse, Ps. lxviii. 4.
Hoot, hoote, adj. hot, Job vi. 17;
Ps. xxxviii. 4.
Hous-coppis, s. pl. house-tops, Ps.
cxxviii. 6.
Hurlid, p. p. dashed down, Ps.
cxvii. 13.
Hurtle, v. to dash down, hurl, Ps.
cxxxvi. 9; p. p. hurtlid, Ps.
xxxvi. 24; Prov. xxi. 6.
Hynd, s. (?) meaning uncertain, Ps.
xxi. 1 (Lat. susceptio). (Two
MSS. have a gloss: hynd, that is,
man heed of Crist, that roos azen
in the morrowtijd.)
Hynderere, hyndere, adj. hinder,
Ps. lxvii. 14; lxxvii. 66.
Hyynnessis, s. pl. heads, tops, Job
xxiv. 24.

I.

Iacynctis, s. pl. hyacinths, S. Sol.
v. 14.
Iangiere, s. a brawler, wrangler,
Ps. cxxxix. 12; Prov. vii. 11.
Impugnyde, p. t. fought against,
Ps. lv. 2.
Ioiien, pr. t. pl. rejoice, Job iii. 22.
Ioli, adj. wanton, Prov. vii. 22.
Irchouns, s. pl. hedgehogs, Ps.
ci. 18.
Iris, s. pl. anger, Prov. xxvi. 10;
xxx. 33.
Irun, s. iron, Job xxviii. 2; Ps. civ.18.
Iubilacioun, s. a rejoicing, Ps. cl. 5.
Iuel, iuele. See Euel.
Iys, s. ice, Job xxviii. 29.
Ije, yje, s. eye, Job xiii. 1; xxiv.
15; pl. ijcen, Job ii. 12; x. 4;
Ps. v. 6.

K.

Kauzt, p. p. caught, Ps. ix. 16.
Kepith, pr. t. heedeth, Prov. xv. 5.
Keping, kepyng, s. a watch, Ps.
cxxviii. 2; lxxix. 4; cxxix. 6.
Kerue, v. to cut, Job xl. 25; pr. p.
keruynge, Prov. v. 4.
Keuere, imp. cover, Ps. xvi. 8;
p. p. keuered, Ps. lx. 5.

Keueryng, kyueryng, s. cover-
ing, Ps. xvii. 36; lxii. 8.
Kien, s. pl. cows, cattle, Ps.lxvii. 31.
Kitte, imp. let him cut, Job vi. 9;
p. p. kit, Job iv. 20; vii. 6.
Knouleche, knowleche, v. to
confess, acknowledge, Ps. vi. 6;
vii. 18; xxvii. 7.
Knoulechyng, s. confession, ac-
knowledgment, Ps. xl. 5.
Knoewe, knowun, p. p. known,
Ps. xix. 7; xxxviii. 5; i.e. per-
sons known, acquaintance, Job
xix. 13; Ps. xxx. 12.
Knyfthod, s. warfare, Job vii. 1:
x. 17.
Knyftis, s. pl. soldiers, Job xxv. 3;
S. Sol. i. 8.
Koude. See Kunne.
Kunne, v. to know, Prov. i. 2;
Eccles. vii. 26; pr. subj. Job xxiii.
5; Prov. i. 2; pr. t. kan, Job
xiii. 2; Ps. lxxxviii. 16; pl.
kunnen, Job viii. 9; p. t. koude,
Job xix. 4.
Kunnyng, s. knowledge, Job xiii.
2; Ps. xvii. 3; xcii. 10.
Kynrede, s. kindred, Ps. lxiii. 8.
Kyueryng. See Keueryng.

L.

Ladde. See Lede.
Lambre, lambren. See Lomb.
Latijjs, s. a lattice, Prov. vii. 6; pl.
latisis, S. Sol. ii. 9.
Lede, v. to lead, Ps. civ. 11; p. t.
ladde, ledde, lade, Ps. lxxx. 11;
civ. 37; cv. 9.
Leechis, s. pl. physicians, Ps.lxxxvii.
11.
Leendis, s. pl. loins, Job xxii. 14;
Ps. xxxvii. 18; Prov. xxx. 31.
Leeneth, pr. t. lendeth, Ps. xxxvi.
26; cxii. 5.
Leep, s. a basket, Job xl. 26.
Leese, lese, v. to destroy, lose,
Job xiv. 19; Ps. xx. 11; xcii.
23; pr. t. leesith, Job xii. 23;
p. t. lost, loste, Ps. xliii. 3;
GLOSSARY.

289

lxxvii. 45; pl. losten, Ps. cv. 34; p. p. lost, Ps. lxxii. 27.
Leesewe, lesewe, s. pasture, Job xxxix. 8; Ps. lxxvi. 1; xcv. 7.
Leesynge, s. lying, falsehood, Ps. iv. 3; v. 7; lviii. 13; pl. leesingis, Prov. vi. 19.
Leeuws, s. pl. leaves of a gate, Prov. i. 21.
Legatis, s. pl. ambassadors, Ps. lxxii. 32.
Leiden, p. t. pl. laid, Ps. cxxxix. 6; p. p. leid, Ps. cxxi. 3.
Leie to, v. add thereto, Ps. xl. 9 (Lat. adjiciei); Ps. lxxvi. 8 (Lat. apponat); Prov. xix. 19; ley to, continue, Ps. lxxviii. 23; p. t. pl. leiden to, added thereto, Ps. lxxvii. 17; pr. subj. leie to, attempt, Ps. ix (x), 18.
Leit, s. lightning, Job xx. 25; pl. leitis, leytis, Job xxxviii. 35; Ps. xvii. 15.
Leite, v. to lighten, Job xxxvi. 30; imp. Ps. cxxxii. 6.
Leiše, v. to laugh, Job v. 22; Prov. i. 26; xxxi. 25; imp. Job ix. 23; p. t. leiðide, Job xxix. 24.
Leištir, s. laughter, Job vii. 21.
Lerne, v. to teach, Ps. civ. 22.
Lerud, p. p. learned, Ps. ii. 10; Prov. xvii. 27.
Lese. See Lese.
Lesewe. See Lesewe.
Lesingis. See Lesyng.
Lettime, p. t. hindered, Ps. lxxvii. 31.
Lettrure, s. learning, Ps. lxx. 15.
Ley to. See Leie to.
Leytis. See Leit.
Lie, v. lie, tell lies, Ps. lxv. 3 (Lat. mentientur); p. t. pl. lieden, Ps. xvii. 46; lxx. 16.
Lifthalf, s. left side, Prov. iii. 16.
Lijflode, s. livelihood, Prov. xxvii. 27.
Lijk, lyik, adj. like, Job i. 8; xvi. 4.
Likyng, s. a delight, Ps. xxxv. 9.

Lišt, adj. quick, ready, Prov. xxix. 22.
Lišyne, imp. enlighten, Ps. xii. 4; pr. p. lištynge, Ps. xviii. 9.
Lištnere, s. an enlightener, Prov. xxix. 13.
Lištynge, s. illumination, Ps. xliii. 4.
Lokiðe, p. t. looked, Ps. ci. 20.
Lomb, s. a lamb, Prov. vii. 22; pl. lambre, lambren, Ps. lxxvii. 70; cvi. 41; cxliii. 13.
Loof, s. a loaf, Prov. vi. 26; pl. looues, Ps. xlii. 4.
Loore. See Lore.
Lordschipe, s. dominion, Ps. cii. 22; cxliv. 13.
Lore, loore, s. learning, Ps. ii. 12; cvii. 17; cxviii. 66.
Lorun, p. p. lost, i.e. broken, Ps. xxx. 13.
Loside, p. t. loosed, Job xxxix. 5.
Lost, loste, losten. See Leese.
Lottis, s. pl. lots, Prov. xvi. 33.
Lymes, s. pl. limbs, Job xvi. 8.
Lynage, s. tribe, race, kindred, Ps. lxxvii. 67, 68; pl. lynagis, Ps. lxxi. 17; lxxvii. 55.

M.

Mai, pr. t. can, Prov. iii. 27; 2 p. maist, Job xxxiii. 5; xlii. 2; p. t. pl. misten, mysten, could, prevailed, Ps. xx. 12; cxxviii. 2.
Maistri, maistrie, maistrye, s. mastery, Ps. xii. 5; li. 9; lxiv. 4.
Maistris, s. pl. masters, Prov. v. 13.
Mannaaside, p. t. threatened, Job xvi. 10.
Mandrogoris, s. pl. mandrakes, S. Sol. vii. 13.
Mannus. gen. man's, Prov. xviii. 20; gen. pl. mennus, Ps. cxiii (cxv). 4.
Manquellere, s. a murderer, Ps. v. 7; pl. menquelleris, Ps. liv. 24.
Mansleere, s. a murderer. Job xxiv. 14.
Margarite, s. pearl, Prov. xxv. 12.
Mawe, s. stomach, Prov. vii. 22.
Me, man (used impersonally), Job xxxix. 28; Ps. lxxi. 15; Prov. xvi. 6.
Meddling, s. mixture, Ps. lxxiv. 9.
Mede, s. reward, Prov. xi. 18.
Medlen, pr. t. pl. mix, Prov. xviii. 6; p. t. meddlide, medlide, Ps. ci. 10; Prov. ix. 2; p. t. meddlid. Ps. cv. 35.
Meete, v. to measure, Ps. lix. 8.
Mekith, pr. t. humbleth, Ps. lxxiv. 9; p. t. mekide, Ps. xxxiv. 13; p. t. m ekid, Ps. xxxviii. 3; cv. 42.
Mentil, s. mantle, Prov. xxv. 20.
Merow3, s. marrow, Ps. lv. 15; pl. merowis, Job xxi. 24.
Mereuillis, mereuylis, mere-ueylis, s. pl. marvils, Ps. lxxi. 18; lxxiv. 3; cv. 2, 5.
Merye, myrie, adj. merry, happy, Job xxi. 23; Ps. lxxx. 3; cxi. 5.
Mete, s. meat. Ps. lii. 5; pl. meetis, Ps. xliii. 12 [of meetis = for meat].
Meynald, adj. of one's household, Job vi. 13; pl. meyneals, they of the household, Prov. xxxi. 15.
Meynee, s. household, family, Job i. 3; pl. meynees, Ps. xxi. 28; cvii. 41.
Miche. See Myche.
Modirles, adj. motherless, Ps. ix (x). 18.
Monestid, p. t. taught, Eccles. vii. 3.
Monestyngis, s. pl. admunitions, Prov. xii. 11.
Moore trees, s. pl. mulberry-trees, Ps. lxxvii. 47 (Lat. moros).
More, adj. comp. greater, Ps. lxxxix. 10; superl. mooste, Ps. xviii. 14.
More, adv. very much, thoroughly, Ps. 1. 4.
Morenen, pr. t. pl. mourn, Job v. 11; p. t. pl. morenyden, Job xxxix. 25.
Mouth, s. face, countenance, Ps. xxxiii. 1 (Lat. vultum).
Moreutid, morewtid, morutid, morwetid, s. morrow, morning, Job iii. 9; xxiv. 17; Ps. xxi. 1; lxxiii. 16; c. 5; pl. morewtidis, morutidis, Ps. lxv. 7; lxvii. 14.
Mouwyng, moywng, s. mockery, Ps. xxxiv. 16; xliii. 14.
Mouste, s. a moth, Job iv. 19; xiii. 28.
Mow, mowe, v. to be able, Job xi. 15; Ps. xvii. 39; Eccles. viii. 17; pr. t. pl. moun, Job v. 12; ix. 10.
Mussel, s. a morsel, Job xxxii. 17; pl. mussels, Ps. cxlvii. 17.
Must, s. new wine, Job xxxii. 19.
Myche, miche, adj. much, great, Ps. xxxv. 7; lxvii. 12; cxviii. 165.
Myche, adv. much, greatly, very, Ps. xlvi. 2; cii. 8.
Mychinesse, s. greatness, Ps. xxxii. 16; xliii. 3.
Myddis, mydis, s. middle, Ps. lxvii. 11, 12.
Myist, s. mist. Job iii. 5.
Mynde, s. remembrance, memory, memorial, Ps. ix. 13; xxiv. 7; xxix. 5; xxxii. 17.
Mynen, poss. pron. pl. my, Ps. xxx. 16.
Mynen, pr. t. pl. dig through, undermine, Job xxiv. 16.
Myrie. See Merye.
Myseiste, s. poverty, need, Job v. 21.
Mys turne, v. to pervert, Prov. xvii. 23.

N.

Naile, imp. transfix, fasten, Ps. cxviii. 120 (Lat. configure).
Nappe, v. to sleep, Ps. cxx. 4; p. t. nappide, Ps. cxviii. 28.
Napping, s. slumber, Ps. cxxii. 4.
Nawle, s. the navel, Job xi. 11; Prov. iii. 8.
Ne, nor, Eccles. ix. 11.
Neisch, neische, adj. soft, delicate, Job xxi. 16; Prov. xvi. 9.
Neiyng, s. a neighing, Job xxxix. 19.
Neiye, v. to approach, Job xxxiii. 22; Ps. xxxi. 6; fr. t. pl. neißen, Ps. xxvi. 2; p. t. nei; sde, Ps. liv. 22; pl. neißen, neißen, Ps. xxxviii. 12; cvi. 18; cxviii. 150; imp. neiße, Ps. liii. 8; p. f. neiyngye, Job xiii. 17.
Nile. See Nyle.
Nisle, prep. near, Ps. lxxxiv. 10.
No but, no-but, conj. except, Ps. xiii. 17; cxviii. 92; Prov. iv. 16.
Noiful, adj. hurtful, injurious, Ps. xxvi. 2.
Nol, s. head, neck, Job xv. 26; xvi. 13; pl. nollis, Job xiii. 12; Ps. cxviii. 4.
Nolde. See Nyle.
Noon, no, Ps. iii. 3.
Noot, fr. t. knows not, Job xxviiii. 13; Ps. xxxviiii. 7.
Norisethiris, nose-thurls, s. pl. nostrils, Job xxviiii. 3; xxxix. 20; Ps. cxxiii (cxv). 6.
Nombriden, p. t. fl. counted, Ps. xxi. 18.
Nou; s. nothing, Job vii. 16; xvi. 8; Ps. xxxix. 9.
Nurische, v. to nourish, Ps. xxx. 4; p. t. nurische, Ps. xxiii. 2.
Nyle, fr. t. will not, am unwilling, Job xxviiii. 6; pl. nlyen, Job xxi. 14; p. t. nolde, Job vii. 7; Ps. xxxv. 4; 2 p. noldist, Ps. xxxix. 7; pl. nolden, Job xxxviiii. 27; Ps. lxxvii. 10; imp. nile, nyle, Job x. 2; Ps. xxxi. 9; xxxvi. 1, 8.
Ny3, adj. near, Ps. xxxvi. 9.
Ny3, adv. near, nearly, Job iv. 8; Ps. xxxv. 5; xliii. 10.
Nystiis, s. pl. nights, Job ii. 13.

O.

O, oon, one, Job ix. 22; xi. 10; Ps. xiii. 1; xxi. 21.

Oceian, s. ocean, Job xxxviii. 30.
Of hard, adv. with difficulty, Eccles. i. 15; iv. 12.
Oldli, adj. old, Job xlii. 23.
Onourid, p. p. honoured, Ps. xxxvi. 20.
Ony, any, Ps. xii. 4.
Onys, adv. once, Job ix. 23; Ps. lxi. 12.
Oon. See O.
Oost, s. army, force, host, Job xxix. 25; S. Sol. i 8; pl. oostis, S. Sol. vi. 3.
Orguns, s. pl. harps, Ps. cxxxvi. 2.
Otrour, s. fear, horror, Job vi. 14.
Ostrigis, s. pl. ostriches, Job xxx. 29.
Ouuer, adj. comp. upper, Job xxxviii. 30.
Ourne, v. to adorn, Prov. xxxvi. 23; p. t. ournedo, Job xxvi. 13; p. p. ourned, Ps. cxlii. 12.
Ournement, s. ornament, Prov. vii. 10.
Out-takun, outakun, prep. except, Ps. xvii. 32; Prov. vii. 1.
Out ioiying, i.e. out ioying, s. extreme joy, exultation, Ps. xlvi. 2.
Ou;e, p. t. owed, Prov. vii. 14.

P.
Paddok, s. a frog, Ps. lxxvii. 45; pl. paddoks, Ps. civ. 30.
Parteener, s. partner, Ps. cxvii. 63; pl. parteeneris, Prov. v. 17.
Partift, perfite, adj. perfect, Ps. lix. 2; lixxvi. 10; lxxvii. 2.
Partie, s. part, portion, Job xxvi. 14; pl. partis, Ps. liii. 11.
Passyng, s. surpassing feeling, overpowering agony, Ps. xxx. 23 (Lat. excessus).
Pees, s. peace, Job v. 24; Ps. xiii. 3.
GLOSSARY.

Quenchid, p. p. overpowered by sleep, Ps. iii. 6.
Querels, s. pl. complaints, Job xxxii. 10.
Quik, quyke, adj. living, Ps. xlii. 3; liv. 16; lxxiii. 3.
Quikene, quykene, v. to make alive, Ps. lxxix. 19; cxviii. 7; imp. quikene, quykene, quy-kine, Ps. cxviii. 25, 38, 40; p. p. quykenyd, Ps. lxx. 20.
Quytere, s. filth, corruption, Job ii. 8.

R.

Ramne, s. a bramble, Ps. lvii. 10.
Rauelsche, imp. pl. snatch, Ps. lxxxi. 4; p. t. pl. rauyschiden, took the spoil, Ps. xliii. 11.
Rauynys, s. pl. robbery, Ps. lxi. 11.
Rauynour, s. a robber, Job v. 15.
Ray-cloth, s. a striped cloth, Prov. xxxii. 22.
Reed, adj. red, Ps. cv. 7, 9.
Rehed, reheed, s. a reed, rush, Job xli. 16; Ps. lxvii. 31.
Refuift, refute, refutt, refuyt, s. refuse, Ps. ix. 10; lxx. 3; ciili. 18.
Reise, v. to raise, Job iii. 8; p. p. reisid, Job ii. 12; Ps. xix. 9.
Relifs, reliifs, s. pl. fragments, remnants, Job xviii. 19; Ps. xvi. 14.
Relikis, s. pl. remains, Ps. xxxvi. 37.
Renne, renmen, v. to run, Ps. xvii. 6; Prov. iv. 12; pr. t. renneth, Job xxxiv. 9.
Rennyngis, s. pl. runnings, streams, Ps. i. 3.
Renule, v. to renew, Ps. ciili. 30; p. p. renulid, Job xxix. 20; Ps. xxxviii. 3.
Repen, pr. t. pl. reap, Job iv. 8; p. p. rope, S. Sol. v. 1.
Repreue, imp. reprove, Job v. 17.
Repreuyngis, s. pl. reproofs, Ps. xxxvii. 15.
Repugne, v. to fight against, Job xxi. 34.

Q.

Quer, s. choir, Ps. cxlix. 3; cl. 4; quere, lii. 1.
Rewme, s. kingdom, Ps. xxi. 29; xlv. 7.
Reyn, s. rain, Ps. lxvii. 10.
Rikynyd, p. t. reckoned, Job iii. 6.
Rijzthalf, s. right hand, Ps. xv. 8, 10.
Rijtwisnesse, s. righteousness, Ps. cxviii. 160.
Rooch, rooche, s. rock, Job xiv. 18; Ps. cxvii (cxv). 1.
Rooso, s. praise (?), Ps. lxix. 1 [sense quite uncertain]; pl. roosis, Ps. lxviii. 1.
Roouys, s. pl. roofs, Prov. xxvii. 15.
Rope. See Repen.
Rote, s. root, Job v. 3.
Rotun, p. t. rotten, Ps. xxxvii. 6.
Ruschyngli, adv. violently, Job vi. 15.
Ryuelynsis, s. pl. wrinkles, Job xvi. 9.

S.
Sad, adj. firm, fixed, Ps. lxxxiii. 13.
Sadnesse, s. solidity, firmness, Prov. xxii. 21.
Sak, s. sackcloth, Ps. xxix. 12.
Salewis, s. pl. willows, Job xli. 17; Ps. cxxxvi. 2.
Saunple, s. example, pattern, copy, Job xvii. 6.
Sautere, sautre, sautree, sautrie, s. psaltery, Ps. xxxix. 2; xlvii. 5; lvi. 9; lxxiii. 3.
Schamede, p. t. was ashamed of, Job iii. 25; imp. pl. schame, shame, Ps. xxxiv. 26; lxix. 3, 4.
Schip, s. shape, Ps. xlix. 3.
Schaplynesse, s. beauty, Ps. xlv. 5.
Schaplynesse, s. beauty, Ps. xlv. 5.
Schaunys, s. psaltery, Ps. xxxix. 2; xlvii. 5; lvi. 9; lxxiii. 3.
Schedith, pr. t. poured, Job xii. 21; imp. schede, draw, Ps. xxxiv. 3.
Schedid. s. a shield, Ps. xc. 5.
Scheletrun, s. array, squadron, S. Sol. vi. 3, 9.
Schende, v. to reprove, confound, put to shame, Ps. cxviii. 31; p. p. schent, Job viii. 20; Ps. xiii. 6.
Schendschipe, schenschip, schenschipe, s. reproach, disgrace, Job viii. 22; Ps. xliii. 14, 16; lxviii. 21; pl. schenschipis, Ps. lxviii. 10.
Schete, v. to shoot, Ps. x. 3; lxiii. 5.
Schittith, pr. t. shutteth, Job xii. 14.
Scho, s. shoe, Ps. lxix. 10; civ. 10.
Schrew, s. a depraved person, Job ix. 20; pl. schrewis, Job v. 13.
Schrewid, adj. deceitful, Ps. lxxvii. 8, 57.
Schrewidnesse, s. depravity, wickedness, Job iv. 18.
Schridyng, s. a cutting of herbs, S. Sol. ii. 12.
Schuldris, s. pl. shoulders, Ps. xc. 4.
Schulen, pr. t. pl. shall, Ps. xviii. 15.
Schynynge, s. lightning, Ps. exlvii. 6.
Sculptilis, s. pl. idols, Ps. cxvii. 7.
Se, v. to see, Job xiv. 4; p. t. si3, sise, Job iv. 8; v. 3; Ps. cv. 44; 2 p. siest, sijest, Job xxxvii. 18; Ps. xlix. 18; pl. sijen, sijen, Job ii. 13; Ps. lvii. 9; pr. p. seynge, Ps. xlv. 6; p. p. seyn, sien, Ps. xxxiv. 21; lxviii. 9.
Seeld, p. p. sold, Ps. xliii. 13; civ. 17.
Seeling, s. sealing, Job xxxviii. 14 (Lat. signaculum).
Seie, v. to say, Ps. xlix. 12; pr. t. pl. seien, Job xix. 28; Ps. iii. 3.
Seke, v. to search out, seek, Ps. xliii. 22; lxvii. 17; f. / soujte, Ps. xxvi. 8; pr. p. sekyng, Ps. vii. 10; p. p. soujte, Job ix. 10, 19; Ps. lxv. 14.
Selers, s. pl. cellars, Ps. cxliii. 13.
Semeli, adj. seemly, Ps. lvi. 1.
GLOSSARY.

Sercle, s. ring, Prov. xi. 22.
Sete, p. p. sat down, Ps. cxxvi. 2.
Sewide, p. t. stitched, sewed, Job xvi. 16.
Seyntis, s. pl. saints, Ps. xxxvi. 28.
Siür, s. cider, Prov. xxxi. 6.
Sien, siest. See Se.
Sikir, sikur, adj. secure, Prov. xi. 15; xv. 15.
Sikurl, adv. securely, Job xi. 18.
Silleris, s. pl. sellers, Prov. xi. 27.
Singuler, adj. dwelling alone, wild, Ps. lxxix. 14 (Lat. singularis).
Sionus, s. pl. branches, Ps. lxxix. 12.
Sithen, since, Job xxxiv. 29.
Sithis, s. pl. times, Job xix. 3; Ps. cxviii. 164.
Si3, si3e, si3en, si3est. See Se.
Si3t, s. sight, Job ii. 1; iv. 3.
Si3he, pr. t. sigh, Job iii. 24.
Skillfuli, adv. rightfully. Job xxi. 4.
S.Ie, slee. v. to slay, Ps. ix (x). 8; xxxvi. 32; lviii. 1.
Sleyniug, s. slaying, slaughter, Ps. xliii. 22.
Slide, p. p. slipped, Prov. xxiv. 10.
Stidir, adj. slippery, Prov. xxvi. 28.
Slow, adv. slothfully, Prov. xiv. 24.
Slydinneres, s. slipperiness, Ps. xxxiv. 6.
Snapere, v. to stumble, trip, Prov. iii. 23.
Soleyn, adj. solitary, Job iii. 14.
Sope, sopun vp. See Soupe.
Soureyneste, adj. superl. highest, Prov. viii. 2.
Souken, pr. t. pl. suck, suckle, Job xxxix. 30; pr. p. soukynge, Ps. viii. 3.
Soun, sown, s. sound, Job xv. 21; xxi. 12; Ps. ix. 7.
Soupe, v. to swallow up, sup up, Job xl. 18; p. p. sope, sopun vp. Ps. cxxiii. 4; cxl. 6.
Sou3t, sou3te. See Seke.
Sowneden, p. t. pl. sounded, Ps. xlv. 4.
Sparele, s. a spark, Job xxi. 18; xxx. 19.
Spedith, pr. t. is expedient, profits, Job xv. 3.
Spete, v. to spit, Job xxx. 10.
Spier, s. a reed, rash. Job viii. 11.
Spirit, s. wind, breath, Ps. xlvii. 8; cxviii. 131.
Spotele, s. spittle, Job vii. 19.
Sprenge, imp. sprinkle, Ps. l. 9; p. t. pl. spreynent, Job ii. 12.
Sprenges, s. pl. branches, shoots, Ps. cxxvii. 3.
Spue, v. to vomit. Job xx. 15.
Spuylid, p. p. spoiled, Job xix. 9; xxii. 6.
Spuylis, s. pl. spoils, Ps. lxvii. 13.
Steef, adj. strong. Ps. xxxv. 9.
Steere, s. rudder, Prov. xxiii. 34.
Stide, s. place, Job xxxix. 22.
Stie, v. to go up, ascend, Ps. xxxiii. 3; p. t. stiede, Ps. xvii. 9; xlvii. 6; pr. p. stiyng. Ps. vii. 7.
Stiriden, p. t. pl. moved, shook, Ps. xxi. 8.
Stiryn, s. shaking. Ps. xliii. 15.
Styiung, s. an ascent, S. Sol. iii. 10; pl. stiyngis, goings, paths, Ps. lxxxiii. 6.
Stobil, s. stubble, Job xiii. 25.
Stok, s. the stocks, Job xiii. 27; xxxiii. 11.
Stoon, s. a stone, rock, Ps. xviii. 11; xxvi. 6.
Stoonde, imp. stand, Job xxxiii. 5; p. t. pl. stoden, Ps. xxxvii. 12, 13.
Streiste, p. t. stretched, Ps. lxxix. 12.
Stremed, p. p. poured out as a stream, Prov. v. 16.
Strengere, adj. comp. stronger, Ps. xxxiv. 10.
Streyne, v. to draw tight, bind, Job xxvii. 23; pr. t. streyneth, Job xi. 12.
Stronde, s. a torrent, stream, Job vi. 15; pl. strondis, Ps. xvii. 5.
Studyes, s. pl. praises, Ps. ix. 12.
Sue, v. to follow, Job xxxvi. 21; Ps. xxii. 6; pr. t. 2 p. suest, Job xvi. 5; p. t. suede, Job xxi. 7; Ps. cxxvii. 21.
GLOSSARY.

Suffre, imp. submit to, endure, Ps. xxvi. 14; cxlvii. 17.
Suget, adj. subject, Ps. viii. 8; xvii. 48.
Sum, adj. a certain, some, Job i. 6, 13; v. 1.
Sumdeel, adv. in some degree, Ps. lxxix. 13.
Superflui, adv. superfluously, Ps. xxviii. 4; xxx. 7.
Suung, s. following, Prov. xi. 19.
Swagith, pr. t. assuageth, Prov. xv. 18.
Swatte, p. t. sweated, Eccles. ii. 19.
Sweren, pr. t. pl. swear, Ps. lxvii. 12; p. t. swoor, Ps. xxviii. 4; lxxix. 4; p. p. swore, Ps. lxxixviii. 50.
Swettere, adj. comp. sweeter, Ps. xviii. 11.
Swolowe, imp. swallow, Ps. lxviii. 16; p. t. swoordid, Ps. cxvi. 17.
Swolowe, s. a gulf, Prov. xiii. 15.
Symelacris, symulacris, s. pl. idols, Ps. xxvi. 7; cxviii (cxv). 4.
Syngulerli, adv. alone, only, Ps. iv. 10; xxxii. 15.

T.

Takyng, s. a snare, Ps. xxxiv. 8.
Tapeatis, s. pl. carpets, Prov. vii. 16.
Tarie, imp. delay, tarry, Ps. xxxix. 18.
Tauaste, p. t. taught, Prov. iv. 4; p. p. tauast, Job iv. 3.
Teetis, s. pl. teats, Job iii. 12.
Telle, imp. pl. number, count, Ps. xlvi. 13.
Temperid, p. p. directed, ordered, Prov. xvi. 33.
Tent, tente, s. attention, heed, Ps. v. 3; lxviii. 19.
Termes, s. pl. ends, boundaries, Ps. ii. 8; Prov. xxiii. 10.
Terren, pr. t. pl. provoke, Job xii. 6; p. t. terride, Ps. ix (x). 3; pl. terreden, Ps. cv. 7; pr. p. terryng, Ps. lxxvii. 8; p. p. terrid, Ps. v. 11.
Terryng, s. a provoking, Ps. xciv. 9.
Than, thanne, adv. then, Ps. xviii. 14; lxviii. 5.
Thenke, v. to think, meditate, thenke for, to meditate on, Ps. xxxvii. 20; pr. t. pl. thenken, think, Ps. ix (x). 2; p. t. pl. thousten, Ps. ii. 1.
Theueli, adv. in a thief-like manner, furtively, Job iv. 12.
Theues, s. pl. thieves, robbers. Job xix. 12.
Thicke, adj. crowded, Ps. cxvii. 27.
Thilke, that, Job iii. 14; Ps. civ. 26; pl. Ps. lxxii. 12; Prov. viii. 3.
Thes, these, Ps. xix. 8.
Tho, too, those, they, them, Job i. 15; Ps. xviii. 12; lxxvii. 4; Prov. iv. 22.
Thorui, thurj, prep. through, Job ii. 2; Ps. cxxiii. 5.
Thous. conj. though, Job viii. 4; Ps. xxi. 4.
Thousten. See Thenken.
Threne, inf. to. threaten, Ps. cxi. 9.
Threttenthe, thirteenth, Ps. xiii. 1.
Threttithe, thiritithee, thirtieth, Ps. xxx. 1; lxxvi. 1.
Thridde, third, Ps. iii. 1.
Thurj. See Thoru.
Til in to, prep. until, unto, Ps. xvii. 51.
Til to, prep. unto, until, Ps. xiii. 1; xv. 7.
Tilid, p. p. tilled, Prov. xiii. 23.
Tiraunteirc, s. tyranny, Job xv. 20.
Tiyl-stoon, s. brick, Ps. xxvi. 16.
To comyng, ger. to come, future, Ps. xxi. 32.
To-fore, prep. before, Ps. lxvi. 3.
Token, f. t. pl. took, Ps. xxxix. 12.
Toord, s. dung, Ps. lxxii. 11.
To-renede, pr. t. tear in pieces. Job xxi. 14; p. p. to-rent, Ps. xxix. 12.
Touris, s. pl. towers, Ps. lxvii. 13.
GLOSSARY.

Translatiden, p. t. pl. copied out, Prov. xxv. 1 (Lat. translatus-
runt).

Traualous, adj. laborious, trou-
blesome, Job vii. 3.

Truela, s. labour, toil, Ps. xxiv. 18 ;
Ixxii. 5.

Truale, v. to labour, toil, Ps.
xlvi. 10; p. t. truaelide, tra-
uelide, Job xxxix. 16; Ps. vi. 7;
p. f. trauelid, Job ix. 29; Ps.
ev. 32.

Tre, s. wood, a tree, Job xli. 18 ;
Ps. i. 3; li. 10.

Trewe, adj. true, Ps. xviii. 10.

Trist, s. trust, Job xi. 18.

Trist, triste, ger. to trust, Ps.
xxvii. 8; pr. t. triste, Ps. x. 2; pl.
tristen, Ps. ii. 14.

Tristili, adv. trustfully, confidently,
Ps. xi. 6; Prov. iii. 23.

Troden, p. t. trodden, Job xxiv.
11.

Tungis, s. pl. tongues, Ps. v. 11.

Twei, mm. two, Ps. lxi. 12.

Tympan, s. a timbrel, Job xxi. 12.

V.

Veer-tyme, s. spring, Ps. lxviii. 17.

Veniancse, s. vengeance, Job ix.
5; Ps. xxxvii. 2.

Venym-makere, s. charmer, Ps.
lvii. 6.

Ver, s. a glass cup, Prov. xxiii. 31.

Vertu, s. power, Ps. xx. 14; xxvii.
4, 11; pl. vertues, powers,ights,
armies, Ps. xxiii. 10; xliii. 10.

Vndirnyme, v. to reprove, Prov.
ix. 8.

Vndursette, v. to prop up, Job
viii. 15; pr. t. vndurstettith,
placeheth beneath, Ps. xxxvi. 24;
p. f. vndurset, supported, Eccles.
iv. 10.

Vndurstoden, p. t. pl. stood under,
Ps. livii. 10.

Vnknow, p. t. knew not, was
ignorant, Job vi. 24.

Vnknnyt, p. t. loosed, unbound, Job vi. 17.

Vnkunnyenge, pr. t. ignorant, Ps.
xxxviii. 9.

Vnkunnyngis, s. pl. ignorances,
Ps. xxiv. 7.

Vnnethes, vnnethis, adv. scarcely,
Job xxvi. 14; Prov. vi. 26.

Vnnoble, adj. ignoble, Job xxx.
8.

Vnperfit, adj. imperfect, Ps.
xxxviii. 16.

Vnpite, s. impiety, Job xxxiv. 10;
Prov. iv. 17.

Vnpitouse, adj. merciless, impious,
Job xxxiv. 18; Ps. xvi. 9.

Vnriystfulness, s. unrighteous-
ness, Job xi. 14.

Vnwegmed, adj. without blemish,
Ps. xvii. 24; xxxvi. 18; lxiii. 5.

Voide, adj. empty, despoiled, Ps.
vi. 5.

Volatils, volatilis, s. pl. birds,
Job xii. 7; Ps. xlix. 11.

Vp, vpe, prep. after, according to,
on account of, Ps. v. 11; ix (x).
4; xxvii. 4; lxviii. 11.

Vpsedoun, adv. upside down, Job
xxx. 12; Ps. cxxvii. 13.

Vttermere, adj. outer, Ps. lxi. 6.

Vyngre, s. vinegar, Ps. lxviii. 22.

Vyner, s. a vineyard, Job xxiv. 6;
S. Sol. i. 5; pl. vyneris, Job
xxiv. 18.

W.

Waische, v. to wash, Ps. xxv. 6;
p. t. waischide, Job xxix. 6.

Wank-teeth, s. pl. molar teeth,

Wanesses, s. lividness, Prov. xx.
30.

War, adj. wary, prudent, wise,
aware, Job xxxvi. 20.

Wed, s. a pledge, Job xxii. 6;
Prov. xx. 16.

Weeten, pr. t. pl. make wet, Job
xxiv. 8.

Weilen, pr. t. pl. wail, mourn,
Job xxv. 5.

Weiiste, s. weight, Job xxviii. 25.
Glossary.

Welde, v. to possess, obtain, Prov. xxviii. 10; pr. t. pl. welden, Prov. i. 19; imp. welde, Ps. lxxviii. 11; Prov. iv. 3; f. t. weldide, established, Prov. viii. 22; pl. weldiden, obtained, Ps. xliii. 4.

Welldere, s. possessor, Eccles. vii. 13.

Wellid, p. t. welded, Job xxviii. 1.

Wellyng-place, a smelting-place, a furnace, Prov. xxvii. 21.

Wem, s. stain, blemish, Ps. xviii. 8; cxviii. 1.

Wengis, wyngis, s. pl. wings, Ps. xxi. 7; lx. 5; lxiii. 8.

Wenyyde, p. t. weaned, Ps. cxxiv. 2.

Were, p. t. 2 p. wert, Ps. xliii. 4.

Werk-beeste, s. beast of burden, Ps. lxxii. 23.

Werst, adj. worst, very bad, Ps. xxxiii. 22.

Wexes, s. wax, Ps. lvii. 9.

Wexe, v. to grow, Job viii. 11; pr. t. wexeth, Job viii. 12; f. t. wexide, Ps. cxxxvi. 25; pr. f. wexyne, Job xiii. 26.

Whal, s. a whale, Job vii. 12.

Whannus, whennus, adj. whence, Job i. 7; Ps. cxx. 1.

What, wherefore, why, Job xv. 12, 13; xxviii. 12.

Whele, s. a wheel, Ps. lxxxii. 14.

Whiche, which; whiche heriyngis, which as praise, Ps. lv. 12.

Wielde, wyelde, adj. wild, Job xxiv. 5; xxxix. 1; Ps. xlix. 10, 13.

Wilful, adj. willing, gracious, Ps. lxvii. 10.

Wilne, v. to will, desire, Job xxxix. 9; Ps. cxxvi. 23; cxi. 1; pr. t. Wolfe, Job ix. 20; xxxvi. 29; Ps. xxi. 9; fl. wolen, Ps. xxxiv. 27; xxxix. 15; f. t. wolde, Ps. xvii. 20; xxxix. 9; 2 p. woldist, Ps. xli. 12; f. p. wold, Ps. i. 18.

Wite, v. to know, Job v. 24; Ps. lii. 5; pr. t. woot, Job ix. 2; xxx. 23; Ps. lxxii. 11; 2 p. woost, Job xxxvii. 15; f. t. wiste, Ps. lxxii. 22; 2 p. wistist, Job xxxviii. 21; Ps. xxxix. 10; imp. fl. wite, Ps. iv. 4; ix. 21.

With-out, with-outen, without, prep. without, Job iv. 20; viii. 11; Ps. v. 11; ix. 7; xxxvi. 18.

With-outforth, with-out-forth, adv. outwardly, without, Ps. xxx. 12; xl. 8.

With-ynne, prep. within, Ps. xxxiv. 13; xxxviii. 4.

Witti, adj. skilful, S. Sol. iii. 8.

Wlappynge, pr. p. wrapping, Job xxxvii. 2; f. p. wlappid, Job iii. 5.

Wlatide, p. t. hated, Job xix. 17; Ps. cvii. 18.

Wold, wolde, woldist, wole, wolen. See Wilne.

Wombe, s. belly, Job xli. 11; Ps. xvi. 14.

Wondirli, adv. wonderfully, Job x. 16.


Woost, woot. See Wite.

World, s. age, everlasting, Ps. xx. 5; world of world, ever and ever, Ps. xx. 5, 7; xxi. 27; xxxvi. 27; til in to the world, for ever, Ps. xvii. 51; in to worldis, for ever, Ps. xlvi. 15; fro the world, from everlasting, Ps. xxiv. 16; xl. 14.

Wortis, s. fl. herbs, Ps. xxxvi. 2; Prov. xv. 17.


Wraththide, p. t. angered, Ps. ix (x). 4; fl. wraththiden, Ps. lxxvii. 41.

Wraththis, s. fl. anger, Ps. lxxxii. 17.

Wroot, p. t. wrote, Eccles. xii. 10.

Wrouste, p. t. worked, made, Job xxxxi. 15; p. p. wroust, Job xxxvi. 23.

Wyelde. See Wielde.
GLOSSARY.

**Wyndewe.** v. to winnow, Ps. xliii. 6.

**Wyngis.** See Wengis.

**Y.**

**Ymage,** s. a shadow, vain thing, vanity, Ps. xxxviii. 7.

**Ympnes,** s. *pl.* hymns, Ps. xcix. 4.

**Ynneste,** adj. superl. innermost, Prov. xxvi. 22.

**Yreyne,** s. a spider, Ps. xxxviii. 12; Ixxxix. 9; I. 4.

**Yrun,** iron, Job xix. 24; Ps. ii. 9.

**Ysope,** s. hyssop, Ps. i. 9.

**Yuel.** See Euel.

**Yuer,** ivory, Ps. xliv. 9; I. 3.

**Yje.** See Ije.

**3af,** *jaue,* *jauest.* See 3yue.

**3ate,** s. a gate, Ps. cxvii. 20; *pl.* *3atis,* Ps. cxvii. 19.

**3e,** you, Job vi. 22.

**3eer,** s. a year, Ps. lxiv. 12; lxxxix. 4; *pl.* *3eeris,* *3eris,* Job xxxvi. 26; Ps. lxxxix. 10; ci. 25, 28.

**3elde,** v. to yield, render, pay, repay, Job ix. 19; Ps. xxi. 26; *p. t.* *3eldide,* Job xxix. 11; Ps. vii. 5; *pr. subj.* *3elde,* Job xli. 2; *pr. f.* *3eldyne,* Ps. vii. 5; *p. p.* *3olde,* *3olden,* *3oldun,* Job xxi. 19; Ps. lxiv. 2; Prov. vii. 14.

**3elding,** *3eldynge,* s. reward, retribution, Ps. xviii. 12; cxxxvi. 8; *pl.* *3eldyngis,* Ps. lxviii. 23.

**3erde,** s. rod, staff, Job ix. 34; Ps. ii. 9.

**3eris.** See 3eer.

**3he,** yea, Job vi. 7; xiii. 15.

**3istungi'ai,** yesterday, Job vii. 9.

**3it,** yet, Job i. 16; Ps. xxxvi. 11.

**3iueth.** See 3yue.

**3ok,** s. yoke, Ps. ii. 3; *pl.* *3ockis,* Job i. 3; xlii. 12.

**3olde,** *3olden,* *3oldun.* See 3elde.

**3ong,** *3onge,* adj. young, Job xiii. 16; Ps. viii. 3; *comp.* *3ongere,* Ps. xxxvi. 25.

**3ongthe,** s. youth, Job xxix. 4; Ps. xlii. 4; *pl.* *3ongthis,* Ps. xlv. 1.

**3otun,** p. p. molten, Job xli. 6; Ps. cv. 19.

**3oue,** *3oun.** See 3yue.

**3yue,** v. to give, Job xxii. 3; Ps. xx. 7; *pr. t.* *3iueth,* *3yueth,* Job vi. 8; xiv. 13; *p. t.* *3af,* Job i. 21; Ps. xxxix. 2; 2 *3auest,* Job xxii. 8; *pl.* *3auen,* Job xlvi. 11; Ps. lxviii. 22; *imp. pl.* *3iue,* Job vi. 22; *p. p.* *3oue,* *3ouun,* Job iii. 20, 23; x. 12; Ps. xxix. 8; xxx. 13.
INDEX TO THE PSALMS.

It is not uncommon in old authors to find the Psalms quoted by their Latin names, such as Beati quorum (Ps. xxxii), and the like; we still speak of Venite (Ps. xcv). The following index to the Psalms, made for my own use many years ago, has often proved of service; and it is here printed, in the hope that it may be of service to others.

The references are to the English numbering of the Psalms, mostly indicated, in the present volume, by being placed within marks of parenthesis. The various parts of Psalm cxix are denoted by the usual Hebrew letters; thus Beati immaculati is Psalm cxix, aleph.

<table>
<thead>
<tr>
<th>Reference</th>
<th>English Numbering</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ad Dominum,</td>
<td>120.</td>
</tr>
<tr>
<td>Ad te, Domine,</td>
<td>28.</td>
</tr>
<tr>
<td>Ad te, Domine, levavi,</td>
<td>25.</td>
</tr>
<tr>
<td>Ad te levavi,</td>
<td>123.</td>
</tr>
<tr>
<td>Adhaesit, (daleth)</td>
<td>119.</td>
</tr>
<tr>
<td>Afferte Domino,</td>
<td>29.</td>
</tr>
<tr>
<td>Appropinquet, (tau)</td>
<td>119.</td>
</tr>
<tr>
<td>Attendite, popule,</td>
<td>78.</td>
</tr>
<tr>
<td>Audite haec,</td>
<td>49.</td>
</tr>
<tr>
<td>Beati immaculati, (aleph)</td>
<td>119.</td>
</tr>
<tr>
<td>Beati omnes,</td>
<td>128.</td>
</tr>
<tr>
<td>Beatus qui intelligit,</td>
<td>41.</td>
</tr>
<tr>
<td>Beatus vir,</td>
<td>112.</td>
</tr>
<tr>
<td>Beatus vir, qui non,</td>
<td>1.</td>
</tr>
<tr>
<td>Benedic, anima mea,</td>
<td>103, 104.</td>
</tr>
<tr>
<td>Benedicam Domino,</td>
<td>34.</td>
</tr>
<tr>
<td>Benedictus Dominus,</td>
<td>144.</td>
</tr>
<tr>
<td>Benedixisti, Domine,</td>
<td>85.</td>
</tr>
<tr>
<td>Bonitatem fecisti, (teth)</td>
<td>119.</td>
</tr>
<tr>
<td>Bonum est confiteri,</td>
<td>92.</td>
</tr>
<tr>
<td>Cantate Domino,</td>
<td>96, 98, 149.</td>
</tr>
<tr>
<td>Clamavi in toto, (koph)</td>
<td>119.</td>
</tr>
<tr>
<td>Coeli enarrant,</td>
<td>19.</td>
</tr>
<tr>
<td>Confitebor tibi,</td>
<td>75.</td>
</tr>
<tr>
<td>Confitebor tibi,</td>
<td>9, 111, 138.</td>
</tr>
<tr>
<td>Confitemini,</td>
<td>105, 106, 107, 118, 136.</td>
</tr>
<tr>
<td>Conserva me,</td>
<td>16.</td>
</tr>
<tr>
<td>Cum invocaremus,</td>
<td>4.</td>
</tr>
<tr>
<td>De profundis,</td>
<td>139.</td>
</tr>
<tr>
<td>Defecit anima, (caphe)</td>
<td>119.</td>
</tr>
<tr>
<td>Deus, auribus,</td>
<td>44.</td>
</tr>
<tr>
<td>Deus deorum,</td>
<td>50.</td>
</tr>
<tr>
<td>Deus, Deus meus,</td>
<td>22, 63.</td>
</tr>
<tr>
<td>Deus, in adjutorium,</td>
<td>70.</td>
</tr>
<tr>
<td>Deus, in nomine,</td>
<td>54.</td>
</tr>
<tr>
<td>Deus, judicium,</td>
<td>72.</td>
</tr>
<tr>
<td>Deus laudum,</td>
<td>109.</td>
</tr>
<tr>
<td>Deus misericatur,</td>
<td>67.</td>
</tr>
<tr>
<td>Deus noster,</td>
<td>46.</td>
</tr>
<tr>
<td>Deus, quis similis,</td>
<td>83.</td>
</tr>
<tr>
<td>Deus, repulisti,</td>
<td>60.</td>
</tr>
<tr>
<td>Deus stetit,</td>
<td>82.</td>
</tr>
<tr>
<td>Deus ultionum,</td>
<td>94.</td>
</tr>
<tr>
<td>Deus, venerunt,</td>
<td>79.</td>
</tr>
<tr>
<td>Dilexi quoniam,</td>
<td>116.</td>
</tr>
<tr>
<td>Diligam te,</td>
<td>18.</td>
</tr>
<tr>
<td>Dixi, custodiam,</td>
<td>39.</td>
</tr>
<tr>
<td>Dixit Dominus,</td>
<td>110.</td>
</tr>
<tr>
<td>Dixit injustus,</td>
<td>36.</td>
</tr>
<tr>
<td>Dixit insipiens,</td>
<td>14, 53.</td>
</tr>
<tr>
<td>Domine, clamavi,</td>
<td>141.</td>
</tr>
<tr>
<td>Domine Deus,</td>
<td>88.</td>
</tr>
<tr>
<td>Domine, Deus meus,</td>
<td>7.</td>
</tr>
<tr>
<td>Domine, Dominus,</td>
<td>8.</td>
</tr>
<tr>
<td>Domine, exaudi,</td>
<td>102, 143.</td>
</tr>
<tr>
<td>Domine, in virtute,</td>
<td>21.</td>
</tr>
<tr>
<td>Domine, ne in furore,</td>
<td>6, 38.</td>
</tr>
<tr>
<td>Domine, non est,</td>
<td>131.</td>
</tr>
<tr>
<td>Domine, probasti,</td>
<td>139.</td>
</tr>
<tr>
<td>Domine, quid,</td>
<td>3.</td>
</tr>
<tr>
<td>Domine, quis,</td>
<td>15.</td>
</tr>
<tr>
<td>Domine, refugium,</td>
<td>90.</td>
</tr>
<tr>
<td>Index to the Psalms</td>
<td></td>
</tr>
<tr>
<td>---------------------</td>
<td></td>
</tr>
<tr>
<td>Domini est terra, 24.</td>
<td>Manus tuae, (yod) 119.</td>
</tr>
<tr>
<td>Dominus illuminatio, 27.</td>
<td>Memento, Domine, 132.</td>
</tr>
<tr>
<td>Dominus regit me, 23.</td>
<td>Memor esto, (zain) 119.</td>
</tr>
<tr>
<td>Dominus regnavit, 93, 97, 99.</td>
<td>Mirabilia, (fe) 119.</td>
</tr>
<tr>
<td>Ecce nunc, 134.</td>
<td>Miserere mei, 51, 56, 57.</td>
</tr>
<tr>
<td>Eripe me de inimicis, 59.</td>
<td>Misericordias, 89.</td>
</tr>
<tr>
<td>Eripe me, Domine, 140.</td>
<td>Nisi Dominus, 127.</td>
</tr>
<tr>
<td>Eructavit cor, 45.</td>
<td>Nisi quia Dominus, 124.</td>
</tr>
<tr>
<td>Et veniat super me, (vau) 119.</td>
<td>Noli æmulari, 37.</td>
</tr>
<tr>
<td>Exaltabo te, Domine, 30.</td>
<td>Nonne Deo, 62.</td>
</tr>
<tr>
<td>Exaudi, Deus, 55, 61, 64.</td>
<td>Notus in Judæa, 76.</td>
</tr>
<tr>
<td>Exaudi, Domine, 17.</td>
<td>Omnes gentes, plaudite, 47.</td>
</tr>
<tr>
<td>Expectans expectavi, 40.</td>
<td>Portio mea, (cheth) 119.</td>
</tr>
<tr>
<td>Exsurgat Deus, 68.</td>
<td>Præcipes persecuti, (shin) 119.</td>
</tr>
<tr>
<td>Exultate Deo, 81.</td>
<td>Quam bonus Israel, 73.</td>
</tr>
<tr>
<td>Exultate, justi, 33.</td>
<td>Quam dilecta, 84.</td>
</tr>
<tr>
<td>Feci judicium, (ain) 119.</td>
<td>Quare fremuerunt, 2.</td>
</tr>
<tr>
<td>Fundamenta ejus, 87.</td>
<td>Quid gloriaris, 52.</td>
</tr>
<tr>
<td>In æternum, (lamed) 119.</td>
<td>Quodomodo dilexi, (mem) 119.</td>
</tr>
<tr>
<td>In convertendo, 126.</td>
<td>Retribue servo, (gimel) 119.</td>
</tr>
<tr>
<td>In Domino confido, 11.</td>
<td>Sæpe expugnaverunt, 129.</td>
</tr>
<tr>
<td>In exitu Israel, 114.</td>
<td>Salvum me fac, 12, 69.</td>
</tr>
<tr>
<td>In quo corriget, (beth) 119.</td>
<td>Si vere utique, 58.</td>
</tr>
<tr>
<td>In te, Domine, 31, 71.</td>
<td>Super flumina, 137.</td>
</tr>
<tr>
<td>Iniquos odio, (samech) 119.</td>
<td>Te decet hymnus, 65.</td>
</tr>
<tr>
<td>Inclina, Domine, 86.</td>
<td>Usque quo, Domine, 13.</td>
</tr>
<tr>
<td>Iniquos odio, (samech) 119.</td>
<td>Ut quid, Deus, 74.</td>
</tr>
<tr>
<td>Jubilate Deo, 66, 100.</td>
<td>Ut quid, Domine, 10.</td>
</tr>
<tr>
<td>Judica, Domine, 35.</td>
<td>Venite, exultemus, 95.</td>
</tr>
<tr>
<td>Judica me, Deus, 43.</td>
<td>Verba mea auribus, 5.</td>
</tr>
<tr>
<td>Judica me, Domine, 26.</td>
<td>Vide humilitatem, (resh) 119.</td>
</tr>
<tr>
<td>Lætatus sum, 122.</td>
<td></td>
</tr>
<tr>
<td>Lauda, anima mea, 146.</td>
<td></td>
</tr>
<tr>
<td>Laudate Dominum, 117, 147, 148, 150.</td>
<td></td>
</tr>
<tr>
<td>Laudate nomen, 135.</td>
<td></td>
</tr>
<tr>
<td>Laudate, pueri, 113.</td>
<td></td>
</tr>
<tr>
<td>Legem pone, (he) 119.</td>
<td></td>
</tr>
<tr>
<td>Levavi oculos, 121.</td>
<td></td>
</tr>
<tr>
<td>Lucerna pedibus, (mun) 119.</td>
<td></td>
</tr>
<tr>
<td>Magnus Dominus, 48.</td>
<td></td>
</tr>
</tbody>
</table>