

# The Lost Text: A Critical Edition of The Rych Cheyne, Loyola Marymount University BS1403

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**THE LOST TEXT: A CRITICAL EDITION OF *THE RYCH  
CHEYNE*, LOYOLA MARYMOUNT UNIVERSITY BS1403**

by

**Michael Madrinkian**

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## Editorial Procedure

Any editorial additions or corrections are placed inside square brackets: [ ]. Editorial additions most commonly indicate that the scribe has made some obvious error, or that part of a word is lost or unreadable. Capitalization is editorial, although all capitals in actual use by the scribe are retained. All punctuation is original, unless otherwise indicated. All paragraphing is original with no exception. Each page break in the original manuscript is marked with a vertical bar: |. Abbreviations in the original text are spelled out, with the expanded letters in italics. Commonly abbreviated words include “which,” “with,” “you,” and “your.” Any words that have been inserted later in the manuscript are demarcated as such: \inserted word/. Font size and spacing is adjusted to replicate approximately the appearance of the MS. Geneva Bible verses are quoted in footnotes where they vary with the manuscript text. The words or phrases by which the text differs from the Geneva are indicated by italics. Editorial commentary in footnotes is italicized.

### **The Text**

The *Rych Cheyne* appears to be written in secretary hand, one of two handwriting styles that were characteristic of the period, the other being italic (cf. Forngeng 54-57). Both the HL and the FSL are written in the same hand. The handwriting appears to be rather plain, with none of the embellishments common to many professional scribes of the period. In order to gain fuller perspective, the *Rych Cheyne* was compared to the handwriting in a

sample of Elizabethan administrative manuscripts.<sup>1</sup> Some of the documents were copied by professional scribes, and were furnished with elaborate lettering and intricate designs. Other documents were written by non-professional writers, and were simple and unembellished. The *Cheyne* was observed to resemble the latter much more closely. The handwriting is certainly very neat and elegant, suggesting someone who is comfortable with writing. The manuscript contains very little textual artistry, however, especially in comparison with the grand designs characteristic to the scribes of the period. Similarly, the *Cheyne* appears to be a working text, with various words scratched out or inserted throughout the work. This may point towards the notion that the manuscript was written by its author. In the FSL, in Chapters 2 and 3 combined, there are seven less verses than the Hannon edition. In Chapter 6, however, there are 10 more verses in the FSL edition. The difference leaves the FSL edition with 3 more verses than the Hannon edition. In the text of the *Rych Cheyne*'s verses, it is apparent that the scribe was copying from the Geneva Bible of 1560. There are, however, slight variances in the texts which are editorially noted in this edition.

For the purposes of this critical edition, the base text of the *Rych Cheyne* is the Hannon Library edition. Several factors were taken into consideration in the choosing of this edition as the primary text. First, the text of the Folger Shakespeare Library manuscript is incomplete, stopping after Proverbs 15:29 in Chapter VIII. Second, on a more pragmatic note, due to the vicissitudes of working with the Folger Library in acquiring photos, and the constraints of time, no complete transcription could be ready

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<sup>1</sup> *Sample taken from the St. George's Chapel special collections, records of the Dean and Canons of Windsor.*

for publication at this time. This, however, is work for the future, in which a complete textual analysis could be done to estimate which text holds the greater authority.

The spelling of the *Rych Cheyne* has been preserved in its original state. Lettering, however, has been modernized, and no special characters will appear in the text.

Footnotes provide modern translations if the spelling renders the word seemingly incomprehensible. Every effort has been taken to preserve the appearance of the MS's text in its original state. In the prayers, title pages, and epigraphs, the font has been enlarged to replicate the proportional size of the text in the MS.

### **Collation**

The Hannon Library *Rych Cheyne* contains 111 folios. 101 ff. contain text, with 10 blank ff. The manuscript is bound in 14 quires arranged 1–10<sup>8</sup>, 11<sup>7</sup>, 12–14<sup>8</sup>.

### **Reading Elizabethan English**

Common spelling tendencies in Elizabethan English include the substitution of 'i's for 'y's ("infynyte" for "infinite"), adding 'e's to the end of words, ("wisdome" for "wisdom"), and using 'i's in place of 'j's ("Iesus" for "Jesus"). The letters "u" and "v" are also often interchangeable, and words such as "vnderstanding" for "understanding" and "loue" for "love" are common. In reading Elizabethan English, it is often best to sound out words, as many are written phonetically. Forgoing notes that, since there were no dictionaries for use in the period, "Elizabethan spelling was largely a matter of custom and often just a matter of writing the words by ear" (56). If the spelling of a word seems

incomprehensible, always try changing any ‘y’s to ‘i’s, and the modern spelling will usually be apparent. The archaic “thees and thous” can in fact be helpful rather than obtuse. They provide greater specificity than modern English, as they distinguish between the second person singular and plural. The words “thou,” “thee,” and “thy” are second person plural, nominative, objective, and possessive respectively. The words “ye,” “you,” and “your” are second person singular with the same respective functioning.



## List of Abbreviations

BCP	The Book of Common Prayer
c.	circa
cf.	compare
DNB	Dictionary of National Biography
ed.	edition
esp.	especially
fol.	folio
fols.	folios
FSL	Folger Shakespeare Library manuscript V.a.519.
GB	Geneva Bible
HL	Hannon Library manuscript BS1403.
ins	inserted
KJV	King James Version
l.	line
ll.	lines
MS	manuscript
MSS	manuscripts
OED	Oxford English Dictionary
om	omitted
p.	page
pp.	pages

r recto (front)

v verso (back)

vol. volume

vols. volumes

## Introduction

The *Rych Cheyne* (pronounced “rich chain”) is an anonymous religious document, dated 1589. There are two known extant manuscripts containing the text, one residing at Loyola Marymount University’s Hannon Library in Los Angeles, and the other at the Folger Shakespeare Library in Washington D.C. The edition that follows is taken primarily from the Hannon Library manuscript BS1403 (HL), which is the primary focus of this study. Other editorial additions are included from the Folger Shakespeare Library manuscript V.a.519 (FSL), which are used to inform the reading of the text.

The *Rych Cheyne* is primarily a collection of Biblical verses, containing all of the verses from the books of Proverbs and Ecclesiastes. The manuscript outlines its contents as follows:

Fyve Chapters of the proverbes of king Solomon the 1. 2. 3. 6 and 8. into *which* chapters all the rest of his boke of proverbes, together *with* all his parables & sentences conteyned in his boke called Ecclesiastes are inserted sorted & lyncked.

(6)

Although the text is divided into five chapters, numbered 1, 2, 3, 6, and 8, all of the verses of Proverbs and Ecclesiastes are included. They are, however, placed out of their original order in the Bible. The passages are arranged into a concatenation, in which each verse contains a word or phrase in common with the preceding passage. It is this arrangement that is referred to by the manuscript’s title, the *Rych Cheyne*; the author sees the concatenation as a “rich chain” of meaning. In fact, the Oxford English Dictionary (OED) defines the word “concatenate” as meaning “to chain together...to connect like

the links of a chain.” This directly reflects the idea of the Proverbs as being “chained” together in the manuscript. Moreover, in the first word of the title, it is apparent that the concatenation is seen as “rich” in spiritual enlightenment, “farre surmounting all the riches of the worlde” (line 137). Within this metaphorical chain, the “lincks” are said to be “all those parables and heavenly sentences” (i.e. verses) of which the manuscript is comprised (line 123). The stated reasoning behind the concatenation is to aid in the memorization of the two books, “sorted into suche consequence as best myght helpe memorye to atteyne them all by heart” (4). In this sense, the work appears to be didactic, intended to be a study aid for a devoted Christian in the memorizing of the scriptures in a cross-referential way.

### **Binding**

The Hannon *Rych Cheyne* is bound in limp, white vellum<sup>2</sup> and gold-tooled, and furnished with gilt-edged pages. Limp vellum was “a cheap and easy form of binding and was surprisingly hard wearing”; it was “often used for music scores and academic texts” (Marks, 36). It is also finished with green silk ties. These ties, which were “commonly used in conjunction with...limp vellum,” did not merely serve a decorative purpose, also “used to prevent the covers from warping” (Marks, 49). It was thought, however, that the ties “dignified the appearance of the binding” (Marks, 50). The cover is

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<sup>2</sup> PJM Marks notes, “Vellum or parchment (any skin treated with lime and dried under tension) is strong, light and cheap. The surface is hard, smooth and generally white, although it can be stained any colour. However, it shrinks when wet, and warps when exposed to heat” (44). She goes on to say, “The edges of the limp vellum covers were sometimes turned over the texts, making a protective flap over the fore-edge. ‘Yapp edges’ is the term given when the vellum is turned over all three edges” (45). The *Rych Cheyne* does not have any of these protective flaps.

framed by a fillet,<sup>3</sup> with a smaller frame within. At the corners of the smaller frame are small tools of a fleur-de-lis design, which can be found to be quite common for many bookbinders. The centerpiece<sup>4</sup> of the cover, however, cannot be identified. The design appears to be a common floral lozenge, with four stems, each of which utilizes the pineapple design, popular during the general period. Because of the fairly common features, an exact identification cannot be established. Many reference books have been consulted for this purpose,<sup>5</sup> as well as an exhaustive search of the British Library binding archives. None of these resources, however, have shown an exact match that would indicate the bookbinder. What can be deduced, however, is that the binding is fairly high quality for the period, and indicates a wealthy owner. The soft vellum binding, however, does indicate that the MS would have been in active use, rather than merely displayed. This would substantiate the notion of the *Rych Cheyne* as a pedagogical tool.

On the front and back cover are the letters “E. C.,” also tooled in gilt. There do not appear to be any common Latin phrases of which the letters could have been an abbreviation (especially since there is no Latin anywhere in the MS). It is, therefore, assumed that the letters are initials. It is unlikely that these initials would have belonged to the author, who, if he chose to leave the MS unsigned, would have purposely desired to remain anonymous. Thus, it is likely that these would have been the initials of the owner, or whomever had the MS bound.

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<sup>3</sup> *English Bookbinding Styles* defines a fillet as “a simple line, created using a wheel-shaped tool with a line engraved around the rim.” (Pearson, xii)

<sup>4</sup> *English Bookbinding Styles* defines a centerpiece as “any focal ornament at the centres of the covers, whether created with a single tool or a collection of small ones” (Pearson, xii).

<sup>5</sup> *Viz.*, Foot, 1979; Nixon & Foot; Pearson, 2005; Needham, 1979; Marks 1998.

Although the manuscript is dated 1589, there is no way of knowing whether it was actually bound at the time of completion. Many manuscripts would remain loose for some time until finally being bound by a later owner. While the vellum binding does not much narrow the time window in which the manuscript could have been bound, there are other clues that can better illuminate it. David Pearson remarks that, “The aesthetic potential of decorated vellum...only really came into its own for a relatively brief time in English bookbinding history, for a few decades at the end of the sixteenth century and the beginning of the seventeenth” (64-5). Thus, as the *Cheyne* is bound in decorated vellum, it is likely that it was bound some time between 1589 and the first few decades of the 1600s.

At the front and back of the MS are several blank folios, five pages at the beginning before the prayer, three pages after the prayer, and fourteen pages at the end after the final prayer. The first and final pages are pasted to the front and back cover, both of which are covered by pasted library notes. After having backlit the MS binding, there does not appear to be anything concealed within the binding, or covered up by the two notes. On the cover, there are three patches where the vellum has blackened, appearing on the top and bottom of the front cover and on the spine. This may be due to age, or may possibly be burn marks, though there is no other indication of any burns.

In the manuscript, the scribe employs catchwords at the bottom of each page, marking the first word(s) on the following page. These are utilized for both the prayers and the verses. This technique, more commonly seen in printed material, is uncommon in manuscripts, although not entirely without precedent. At the end of each chapter, the

scribe inserts a number, which indicates the amount of verses contained therein. No numbering is given for the pages themselves, however, and all folio numbering throughout is editorial. The top of each *recto* folio, however, is marked with the current chapter number.

The binding of the Folger Shakespeare Library manuscript appears to be even higher quality than the HL. The MS is bound in green velvet, which, remarkably, still retains its color. The binding also shows evidence of missing clasps and furniture, with holes indicating that the fastenings were nailed to the board. There are imprints of three clasps and four corner pieces. The centerpiece also appears to have been metal, the imprint being a star design. These fittings, while highly decorative, also served very practical purposes: “Bosses and metal corner and centerpieces protected the covering material and decoration from wear. This was especially important when books were stored flat... Bosses also helped secure the covering material, particularly fabric, to the wooden boards” (Marks, 50). The use of cloth on book covers was “frequently the choice for luxury bindings” (57), especially velvet, which “Queen Elizabeth I favored...in her own library” (57). Cloth bindings were often used “on prayer books in late sixteenth and seventeenth-century England” (59).

This luxurious binding would suggest a very wealthy owner, and also, the intention of display as well as use. The velvet has been excellently preserved, probably due to the clasps, which serve to protect the binding. The high quality of the two manuscript bindings suggests that the copies of the *Rych Cheyne* were being made for wealthy patrons, either commissioned or given as gifts.

## Provenance

In the Hannon Library *Rych Cheyne*, there is very little indication as to the provenance of the manuscript. Not catalogued until the 1990s, there is no reliable record of how the MS came into the library holdings. There are two library record numbers on the inside cover of the manuscript, “094 P69,” and “19046,” on the first and second pages. On the edges of the pages on the side and bottom, are red stamps reading, “Loyola University Library.” These stamps are so faded that they can hardly be seen. The extent of the fading suggests that the MS was stamped a significant amount of time ago. On the inside of the back cover is a pasted note reading, “Loyola University Library, Los Angeles, California. Presented by J. Kerrigan.” The most substantial bit of evidence is a typewritten note, pasted on the upper paste-down of the front cover. The note reads:

Donated by J. Kerrigan

16<sup>th</sup> century manuscript discovered in Errary (underground cellars) of Saint George’s Chapel, Windsor Castle. During the Reformation burnings the monks buried deeply all valuables, including their writings, and the MS. which is in its original state of preservation is attributed to a monk of high standing for reason of the fine, easy calligraphy.

The font style in the note appears as though it was perhaps written on a typewriter, which would also suggest the time frame of the donation.

It remains unknown who the J. Kerrigan was that donated the MS, nor when the donation was made. None of the Hannon Library’s special collections librarians recall



the name, nor is there any record of the donation in the university archives. Furthermore, the LMU Alumni Relations Office has no record of a J. Kerrigan ever having attended Loyola University.<sup>6</sup> There is little within the note that gives any verifiable fact, as most of the assertions made therein are speculative, with no concrete evidence. Although the note recounts a story of the MS being found in Windsor Castle, there are no names or dates to lend credence to the story. Similarly, the attribution to a “monk of high standing” is an assumption based merely on the “fine easy calligraphy.”

The contents of the note also call into question the authority of the writer. In the note, the writer claims that the MS was “discovered in Errary (underground cellars) of Saint George’s Chapel.” The “Errary” is presumably a misspelling of the Aerary in St. George’s Chapel, built in 1353-54 by Edward III (Saul, 166). The Aerary was a structural complex called the Aerary porch, which was built as a gateway to a new college in Windsor. The Aerary’s nomenclature was “a reference to the function of its upper room” (166), which served as a treasury for the Deans and Canons of Windsor. It is likely that this upper chamber was what the note was referring to. This chamber is also referred to as the Muniment Room, or more commonly, the aerarium (Latin for treasury). The aerarium, which is now unused, is “an ancient vaulted room with a stout wooden door, and a mediaeval iron grille at the window” (Blackburne, 63). Its geographical position in a tower, however, stands in contradiction to the writer’s parenthetical reference to “underground cellars.” In fact, sources at Windsor Castle assert that there are now underground cellars in St. George’s at all. There are, of course, tombs beneath St.

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<sup>6</sup> The closest match was a C. Kerrigan, who attended in the 1940s. (Information provided by the Loyola Marymount University Office of Alumni Relations).

George's, though none that are connected to the Aerary. Furthermore, the likelihood than any manuscript would be "discovered" within them is highly unlikely, considering the pragmatics of access restrictions. In light of this error, it seems likely that the writer of the note had never actually been to St. George's, and had a highly limited knowledge of it.

The writer's apparent error, however, does not exclude the possibility of the story's validity, possibly heard second-hand and misinterpreted. Still, it is unlikely that a manuscript such as the *Rych Cheyne* would appear in the Muniment Room. The *aerarium* was traditionally used to hold valuable material treasure such as "golden crosses and chalices, silver rings, golden bells, emeralds and sapphires...[and] relics of saints." (Blackburne, 63) There were also an array of administrative documents such as "deeds, letters, account rolls and other manuscripts" (63). The library, where all literary books and manuscripts were held, would have been a separate holding. Moreover, if it *was* held in the St. George's library and not the Aerary, it does not bear the distinctive seal with which all the books would have been stamped. The *Cheyne* would also seem to be anomalous in the St. George's library given the fact that it is a vernacular religious text. Records indicate that a great deal of the manuscripts (especially religious) were Latin titles.<sup>7</sup>

It is possible, of course, that the *Rych Cheyne* was anomalous, held in the Muniment Room for some unknown reason. If this were true, there is one possibility that could most plausibly verify the note's story. In 1867, "the College was obliged to

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<sup>7</sup> Cf. St. George's Chapel. *The Inventories of St. George's Chapel, Windsor Castle, 1384–1667*; James, M.R. "The Manuscripts of St. George's Chapel, Windsor."

surrender its landed property and tithes to the Ecclesiastical Commissioners in return for a fixed annual sum” (Research Guides, 1). When this came about, “a considerable number of documents were removed from the Aerary. The Ecclesiastical Commissioners in taking over the chapter properties required the appropriate title deeds” (Dalton, xxxi). Thus, “On 1 August 1867 the Chapter Clerk was instructed to identify relevant title deeds and documents, numbering almost four thousand, and these were sent to the London offices of the Ecclesiastical Commission (now the Church Commission) six weeks later” (Research Guides, 1-2).

It is possible that, while removing documents, the *Rych Cheyne* was discovered and removed. If this theory were true, it would conceivably be possible that the manuscript was found unbound in the Aerary. Later, it could have been bound by the Ecclesiastical Commission, using the abbreviation E. C., which appears on the cover. This would be convincing, were it not for the binding itself. As observed above, there is strong evidence indicating that the binding is from the Renaissance; it certainly would not have been bound as such in the 19th century.

The Folger Shakespeare edition shares the historical ambiguity of the HL, having very little information regarding its provenance on record. The Folger acquired the MS at the Bloomsbury Book Auction Sale #483 on Thursday, March 18th, 2004. The auction records for the MS were as follows:

Prayer Book. The Fist Desyne Conteyning All The Parables & Sentences Wrytten  
In The Two Bookes Of Solomon. Intituled the Proverbes and Ecclesiastes

collected & ruled unto such consequence as best might help memorye to tell them all by edict. Collected 1599,

*Manuscript in secretary hand, 206pp. only, incomplete at end. If with modern pencil renderings of poem in margins, slightly browned, some blank ff. working loose at front, original green velvet binding, lacks metal ornamentation on covers and spine, g.e. 8vo, 1599.*

Unfortunately, there is no further information past this entry. Moreover, it has yet remained impossible to examine the MS for any identifying marks or clues that might point to further provenance.

The information provided in this section is admittedly unsatisfactory; yet, it is the result of ongoing research. If, at the very least, the donator, J. Kerrigan, could be identified, perhaps new avenues of research would open for the HL. Similarly, upon closer examination of the FSL in the future, perhaps unnoted clues will present themselves.

### **The Book of Proverbs**

The chapters of the *Rych Cheyne*, 1, 2, 3, 6, and 8, are intended to follow the corresponding chapters in the book of Proverbs; each chapter in the MS begins with the first few verses of the corresponding chapter in Proverbs. For example, Chapter 1 begins with Proverbs 1:1-7, Chapter 2 begins with Proverbs 2:1-18, and so on. The rest of the verses are inserted into these chapters, under the implied assumption that all verses of Proverbs and Ecclesiastes are thematically able to fit into these five chapters of Proverbs.

It is not entirely clear why these particular chapters were chosen, although it is a common scholarly consensus that the first nine chapters of Proverbs are the most poetic and complex. In fact, it is believed that these passages would have been “early Jewish religious poetry” (Weeks 2). At the beginning of the Book of Proverbs in the Geneva Bible, which was evidently used by the author of the *Rych Cheyne*, there is an “Argument” that outlines the contents and intention of the book. The argument states that “the nine first chapters are as a preface ful of graue sentences, and depe mysteries, to allure the hearts of men to the diligent reading of the parables that follow.”

There is also a great deal of unity that binds Proverbs 1–9. These chapters can be seen as “neither a collection, nor the result of extensive secondary accretion around some core, but a single composition, with a more-or-less coherent viewpoint” (Weeks 1). The first third of the Proverbs is essentially instructional in nature (Whybray 1965). More specifically, this first section of Proverbs “explores and commends the need to gain wisdom through instruction, and so to achieve the knowledge of God’s will that is necessary for personal survival and prosperity” (Weeks 1). This theme of didacticism appears to fit with the nature of the *Cheyne* itself, which is also intended to be instructional. Throughout these first chapters, however, the instructional verses are mixed with more thematic passages, especially relating to the feminine figure of Wisdom. Wisdom plays a diverse role throughout the passages, “some describe her in the third person while other speeches come from her mouth (Dell 92-3). This exhortation to seek wisdom, especially in relation to scripture, can also be found in the words of the *Cheyne*’s author, who says that if his audience is to “read & read often wyth dilligent

mynde,” they are sure “true wisdom to fynde” (lines 145, 149). Furthermore, the personification of wisdom as a woman is also paralleled by the author’s text, referring to the *Rych Cheyne* itself with the feminine pronoun: “Prepared for all / that her their guyde make” (160-61). The “Argument” of the Geneva also contains wording that seems to parallel the title of the *Rych Cheyne*. It states that the verses of Proverbs “are left as a most precious iewel to the Churche,” which appears to mirror the notion in the *Cheyne* of the Proverbs being “rych.” It more specifically parallels the title page of the FSL, which describes the Proverbs as “pearles” which “farre surmoun[t] all the riches of the worlde” (lines 37-38).

### **The Elizabethan Era: Contextual Surroundings**

In 1558, a new queen came to the throne of England, and brought the period of turmoil under Mary to an end. With Elizabeth came a great deal of reform from the reign of her predecessor. Her first religious action was to do “abolish the authority of the papal Church in England,” as Henry VIII had done before her, and “to assure control of the religious hierarchy” (Worth, 114). In her reforms, Elizabeth received significant push back, as “nearly all the bishops rebelled” (114); yet Elizabeth responded firmly, and the dissenters were “systematically stripped of their positions” (114). With large number of bishoprics to fill, Elizabeth turned to those that had fled England during Mary’s reign as replacements.

In contrast to her radically polemical predecessor, Mary I, Elizabeth did not take on an overtly partisan religiosity. In fact, Elizabeth appears to have been deliberately

ambiguous about her religious leanings. This ambiguity helped to soften the religious tensions that had gripped England in the past years and “helped avoid needless confrontation that might endanger the stability of Church and nation” (Worth, 116). Many of her actions can be seen as strategic moves to placate both sides of the political/religious struggle.

In historical perspective, however, it is apparent that Elizabeth did ascribe faithfully to Protestantism.<sup>8</sup> Elizabeth’s Protestant leanings allowed for a proliferation of lay scriptural reading. Under her rule the translation and publication of the Bible began to flourish and “distribution [was] encouraged rather than discouraged” as it had been in the past under Catholic rule (Worth, 118).

### **The Prayers: Religious Implications of the *Rych Cheyne***

At the beginning and end of the text are prayers written by the author, intended for the reader to recite, respectively entitled “A prayer to be vsed at the entering into the reading of the holye scriptures” and “A prayer fit to be vsed after the reading of the holy scriptures” (1, 87). It is in this regard that the Folger manuscript differs most substantially from the Hannon. The entrance prayer of the FSL differs completely from that of the HL, being significantly longer and more rhetorically embellished. It is likely that the FSL was a later edition, in which the author expanded upon his original prayers.

The prayers of both editions are constructed as direct addresses to God. The idea that the reader should recite the prayers reflects the functioning of prayer books, which

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<sup>8</sup> See Doran, Susan. *Elizabeth I and Religion: 1558–1603*. New York, NY: Routledge Press, 1994., p. 6.

were common in the period. The content of the *Cheyne*'s prayers is largely focused on the merits of reading and memorizing scripture, praising God for giving the scriptures to mankind. They also beseech God to aid in the practicing of virtuous actions. The prayers are also implicitly didactic; that is, like a sermon, they establish various religious doctrines, while still in the form of direct address. This rather sophisticated rhetorical strategy may suggest that the author was experienced in teaching or sermonizing.

The first prayer of the HL is heavily laden with references to scriptural passages, all from the Gospels of the New Testament. The prayers remain to be some of the most valuable textual resources in understanding the manuscript's context, as they are the only place wherein the author is given a substantial voice. From the text of the prayers, it seems apparent that the author was not Roman Catholic. Nowhere in the prayers does the author make reference to any Catholic doctrines such as the Virgin Mary, saints, or sacraments; the only theological reference is to God and to Christ. The wording and content, in fact, both strongly suggest that the author of the work was Protestant.

The author would also appear to be highly educated and familiar with the scriptures. He uses scriptural references to support his assertions regarding the power of scripture. In the prayers, the author paraphrases scriptural references, integrating them into his own speech. Over a dozen verses can be found scattered throughout, suggesting that the author had a very broad knowledge and facility with scripture. Although the main body of the *Rych Cheyne* is taken from the Old Testament, all of the biblical references in the prayers are taken from the New Testament (save for one reference to Deuteronomy 11:18-19).



***Salvation through Faith.*** Throughout the prayers, the author makes reference to the topic of salvation. He propounds the doctrine of salvation through Christ alone. The author explicitly states, “this is / lyfe eternall, to knowe thee to be the onely very God & whom thow hath sent Iesus Chryst” (lines 12-13). This idea is clearly bound up with Protestant rhetoric, which stresses the idea of salvation through Christ alone, which was originated by Luther’s reform movement. Previously, Catholic doctrine had emphasized that both faith and good works were required for a Christian to achieve personal salvation” (Spielvogel 381). Luther, however, brought about the idea of *sola fide* (faith alone), which served as the basis for most of the Protestant Reformation. In his “Freedom of a Christian,” Luther says, “The word of God cannot be received and cherished by any works whatever but only by faith. ...for if it could be justified by anything else, it would not need the Word, and consequently it would not need faith” (Luther 55).

***Scripture.*** Another of the primary indicators of the manuscript’s Protestant affiliations are its repeated assertion of the importance of the scriptures. The author believes that scripture is a gift from God, inspired by Him for our learning. He says that God, through His “great & free mercie & vnspeakable love to / mankynde, hast caused all the holye scriptures to be written for owr learning” (lines 5-6). The author repeatedly praises the merits of scripture, which “is profitable to teache, to convince to correct & to / instruct in righteousnes, that the man of God may be absolute, being made / perfect vnto all goode works”<sup>9</sup> (lines 35-37).

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<sup>9</sup> 2 Tim. 3:16-17

The author exhorts his audience to spend time reading the scriptures, saying that Christians “shulde dilligently / search them & deaylye exercise ovr selves in them” (lines 65-66). Furthermore, he asserts that we “ought contynually to be excersised in them even from ovr chyldehoode” (line 60). In regards to the studying of scripture, the author encourages a diligent and strict practice. Despite the natural human proclivity to idleness, the author believes that through grace, Christ will remove from us all unwillingness to work: “he by [his grace] may remove farre from vs ovr heavy dull & sluggsh disposition / to take in hande any goode worke” (lines 30-31). He says that grace instead gives us joy in such labor; it “may quycken & stirre vp in vs chearfull glad & / willing hearts & mynds to exercise ovr selves daylye & most dilligently in the reading, / studyeng and medytating of the holy scriptures” (lines 31-33). In this regard, he also encourages the memorization of scripture, asking God to “strengthen...ovr memorye to kepe & lay vp in ovr hearts...all that *which* it shall please thee to reveyle to vs by thy holye worde” (lines 42-45). These assertions would appear to be highly Protestant, especially the idea of daily reading from childhood, which would be unlikely to appear in Roman Catholic texts.

The overall idea of scripture found in the *Rych Cheyne* directly contradicts the contemporary Catholic practices. Within Catholicism was a long tradition in which private reading of the scriptures was forbidden to the laity. In the Catholic Church, the Latin Vulgate Bible was adhered to, which secluded the reading of scripture to “a small, educated elite” (Soll 90). This scriptural exclusivism, however, was not merely one of happenstance; it was a central part of Catholic doctrine. The Council of Trent directly

proclaimed, “No one relying on his own skill shall...presume to interpret the said sacred Scriptures to his own senses” (Soll, 90). The Church asserted that only the educated clergy were fit to read the Bible, as it was believed that Biblical interpretation required a high level of analytical sophistication in order to properly understand the import of the scriptures (Mannion, 665). A layperson, therefore, would not have the intellectual capacity to understand biblical texts. Moreover, the Church claimed to possess the inspiration of the Holy Spirit, and thus the ability to “deduce doctrine from the Bible and even to add to it with the authority of tradition.” With this ideology, the Catholic Church strove to preserve its position as sole interpreter of scripture (Soll, 90). In fact, in the Church’s *Index of Forbidden Books* of 1564, “one of its major concerns was to ban vernacular translations of the Bible and guarantee the Church’s monopoly on reading” (Soll 90).

The Protestant Reformation, however, brought a reconceptualization of the role of scripture in the life of a Christian. With Reformation came the idea that *every* person should read scripture. This idea was originally propounded by Martin Luther, who claimed that “scripture could be read and understood by ordinary lay people” (Mannion, 665). Along with his reform movement, Martin Luther emphasized a new emphasis on the close reading and analysis of scripture, not merely for the clergy, but for all Christians. Luther believed that “there is no more terrible disaster with which the wrath of God can afflict men than a famine of the hearing of his Word” (Luther 55). The *Rych Cheyne* reflects this idea of the importance of an analytical reading of the Bible, saying,

“Goode father open owr witts and senses to the right & true vnderstanding of the holye scriptures” (3).

Luther saw scripture as ultimately integral to the Christian, saying, “One thing, and only one thing, is necessary for Christian life, righteousness, and freedom. That one thing is the most holy Word of God” (54). Similarly, he believes that there can be no spiritual life without scripture, saying, “Where the Word of God is missing there is no help at all for the soul” (54). Luther upheld the idea of *sola scriptura* (by scripture alone), which stressed that all knowledge and inspiration necessary for salvation is contained within scripture. This theological perspective believed that it is not enough to simply have a strong basis in scripture, rather, “both belief and worship must be based *only* on the word of God as found in the Bible” (64-5). The ideas of Luther were also adopted by John Calvin, who lectured extensively on scripture and shared Luther’s *sola scriptura* conception. Calvin did, however, stress that the scriptures should be read through the interpretations of Church fathers, “especially St Augustine and St Bernard” (Gray 67). This perspective is reflected in the *Rych Cheyne*, which says that “the whole scripture is gyven by thy inspiration... they are able to make all & every one that knowe them wise vnto salvation” (56-61). The *Rych Cheyne* also shows the idea of scripture as a necessary part of one’s salvation. The author appears to believe that it is through reading the scriptures that we are brought into the knowledge of God by which we are saved. He says, “We / through patience and comfort of the scriptures myght have hope, even owr whole hope & / confidence of lyfe & salvation” (lines 6-8).

The author of the *Rych Cheyne* also appears to critique any kind of seclusion from scripture. He asserts that through an informed understanding of the Bible, however, the scriptures would no longer be inaccessible, saying, “when we read and searche them, they may not be vnto vs as a closed & sealed booke, wherof we can reape no comfort nor benefyte” (3). In this statement, the author can be seen to directly address the Catholic or perhaps even Anglican Church, referring to the restriction Biblical reading for the laity. As the “true vnderstanding” of scripture was believed to belong only to the clergy, the Bible remained a “closed & sealed booke” to all others.

During the Reformation, when reading skills were steadily increasing, this emphasis on scripture became more and more feasible, as “many of the early reformers had...benefitted from a humanist education in the classics and the skills of textual analysis” (Gray 64). This allowed for the widening of Bible reading among common people. Over the 16<sup>th</sup> century, the Protestant Reformers’ encouragement of lay Bible reading sparked a surge of vernacular translations (Patrick, 2007). Moreover, the advent of the printing press brought the vast proliferation of these vernacular texts. The fact, therefore, that the *Rych Cheyne* is written in English is also significant. While the Catholic texts in this period would have been written almost ubiquitously in Latin, the Reformers would have been much more inclined to write in English. These two conceptions of scripture alone and salvation through faith were “the twin pillars of the Protestant Reformation” (Spielvogel 381). Their presence in the *Rych Cheyne* are some of the best indicators of the manuscript’s Protestant affiliations.

*The Book of Common Prayer*. Throughout the prayers of the *Rych Cheyne*, the phrasing appears to be heavily borrowed from the Book of Common Prayer (BCP). This prayer book was originally authorized by the Church of England in 1549, “The word ‘Common’ in the title reflects the nationally imposed ‘uniformity’ ...all that was needed was to be found within the one Book (along with the Bible)” (Buchanan 66). The book fell out of favor during the reign of Queen Mary I, yet was reinstated under Elizabeth’s reign, with a revised edition of 1559. The BCP was highly important for the English Church, offering a sense of established identity and community for Protestant reformers (Patterson 2006).

While the BCP underwent a great deal of revised editions, the text of the prayers can be seen to particularly resemble the 1549 edition. The following shows representative similarities between the *Cheyne* and the Book of Common Prayer (BCP):

HLE: “O Allmyghty & everliving God.”

BCP: “O Almightye Lorde and everlyuyng GOD.”<sup>10</sup>

HLE: “Grannt we beseche thee most gracious & loving father that thy holye worde...may take depe roote in my heart.”

BCP: “Graunt we beseche thee almightye god, that the words which we have heard this day...may through thy grace, bee so grafted inwardly our heartes.”

This particular wording of “almighty,” “everliving,” and “we beseech thee” is common throughout both the prayers of the *Cheyne* and the Book of Common Prayer. These

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<sup>10</sup> *Excerpts taken from the Book of Common Prayer, 1549 edition*, in Cummings, Brian (ed.). *The Book of Common Prayer: The Texts of 1549, 1559, and 1662*. Oxford: Oxford University Press, 2011.

similarities show that the author was at least familiar enough with the BCP to borrow phrases from it.

The Book of Common Prayer is highly associated with Anglicanism. In fact, it has been asserted that “The Book of Common Prayer...*is* the story of Anglicanism, seen from the standpoint of one thing that has defined what Anglicanism consists of” (Hefling 2). The Book of Common Prayer makes use of Anglican doctrines, which in this period highly resemble Catholic traditions. It has been noted, however, that the *Rych Cheyne* does not contain any reference to such teachings. This may suggest that the author was familiar with the BCP, yet not an Anglican himself. Despite its specifically Anglican ties, in the 16<sup>th</sup> century the language of the Book of Common Prayer would have been highly recognizable to the general population. Beyond its religious value, it was seen as a literary masterpiece, and its language would have been infused into common usage. In fact, echoes of the BCP can be seen throughout literature and rhetoric for centuries to come (Elmore 2009). What the BCP’s usage does reveal, however, is the more generally Protestant affiliation of the text, as a Catholic work would have been unlikely to borrow such obvious phraseology.

While the wording of the prayers is similar, there is, however, a slight difference in content. The primary divergences between the two texts is found in the *Cheyne*’s apparent *sola scriptura* emphasis. While the BCP does not discourage the reading of scripture, there does not appear to be as heavy an emphasis on its usage. This specific divergence may indicate that the author ascribed to Puritanism, a movement that arose out of Anglicanism during the Reformation. In the 16<sup>th</sup> century, a group of dissenters

within the Anglican Church began to criticize the strong similarities between Anglicanism and Catholicism, arguing that the “reformed” church had hardly reformed at all. More specifically, this group felt that the Anglican Church had too little an emphasis on the reading of scripture. It was this non-conformist sentiment that sparked the Puritan movement, which would eventually break away from Anglicanism. Among other, highly Calvinistic doctrines, one of the Puritans’ primary focuses was the reading and studying of scripture. In fact, the Puritans ascribed to the “fundamental principle” that “the church could order no practice as mandatory unless it could be shown to be required by scripture” (Buchanan, xliii).

In this division, “as lines began to be drawn between Anglicans and Puritans,” it is said that “the principal distinguishing mark of the Anglican was allegiance to the Book of Common Prayer” (Booty, 131). While this may be true, The Book of Common Prayer would doubtlessly have been at least familiar to Puritans, which may account for the borrowed phrases in the *Rych Cheyne*. Moreover, the Puritan emphasis on scripture is readily present throughout the *Cheyne*, as shown in the opening and closing prayers.

***Predestination.*** One of the most revealing linguistic choices is the use of the word “elect” in reference to Christians: “in the hearts of all thyne *elect* children... every one of thyne *elect* Children in thy beloved sonne Chryst Iesus, in whom thou hast *elected* vs...” (pg., [italics added]). This word carries particular theological significance, referencing the theology of divine election. The OED defines this word as: “Chosen by God, *esp.* for salvation or eternal life. ...Often *absol.* with plural sense, the elect” (2a). In divine election, God is believed to have “elected” certain individuals to be saved, while others



are predestined for damnation. In the 16<sup>th</sup> century, this concept was adopted, among others, by John Calvin's reform theology. Calvin asserted that God chooses certain people for salvation, while selecting others for damnation, a concept based largely on Augustinian thought.

Calvin's concept of predestination was grounded deep theological roots, drawing on "the doctrine as the Old Testament teaching of God's free choice of Israel as his people and the various statements about predestination in the Pauline epistles in the New Testament" (Bremer, 491-92). The doctrines of election "also depended heavily upon the predestinarian writings of St. Augustine" (492). The idea of predestination has many variations, which can be drastically opposing. In his writings, Augustine asserts that only a select few are chosen by God: "God's grace liberates some of this race and frees them from that condemnation which now holds them bound" (Augustine 99). The rest of humanity, however, is left in damnation. In fact, while Augustine admits that "a large number are actually liberated," he goes on to say that "they are only a few in comparison with those who perish" (99). This, of course, raises questions of how a gracious God could choose some for damnation, to which Augustine would reply, "*Inscrutabilia sunt iudicia Dei*," the judgments of God are inscrutable.

This Augustinian (and later Calvinistic) leaning can be observed in the *Rych Cheyne*. Addressing God, the author writes,

we...yelde thee contynuall thancks & prayses for thy rich mercies & most fatherlye love...for thow hast not dealt thus *with* every nation nether have the

heathen knowledge of thy lawes nor the swete comfort of the free vse & light of thy holy scriptures as we through thy grace & greate mercye have. (97-101)

In asserting that God has not given grace to “every nation” (line 99) the passage implies, like Calvin, that some are saved, while others are not. Moreover, the author appears to believe that the privilege of these few is given by God’s “greate mercye” (line 101). This reflects the Augustinian (and later Protestant) notion of salvation through grace.

Augustine believes that all men are damned unless bestowed with grace, in which state we have *posse non peccare* (the ability not to sin). He says that the elect people do not merely have the ability to choose salvation, but are in fact compelled to by God; they “receive not only the assistance necessary to be able to persevere if we so will, but the kind of help which also makes us will it” (Augustine 102). In this way, the notion of free will is somewhat undermined.

Within predestinarian theology a distinction is made between the divine *act* of election and passive foreknowledge. In the former, God directly causes souls to be either saved or damned based on some inscrutable choice. In the latter conception, however, predestination is merely God’s knowing beforehand who will choose salvation and who damnation. This is reflected in Pelagian theology, which asserts that man himself has the freewill to choose his own fate. In the wording of “the elect” found throughout the prayers, however, appears to preclude this conception. The idea of election necessarily implies an action rather than foreknowledge; God chooses to “elect” certain people to salvation. The notion of “election,” however, as it appears in the *Rych Cheyne* implies a distinct action, and precludes the idea of simple foreknowledge.

Despite their acceptance of Augustine, the Catholic Church does not endorse this idea of God's selecting some for damnation. In fact, the Catholic Catechism clearly states that "God predestines no one to go to Hell" (*Catechism* 1037). In this predestinarian philosophy, divine election does not have to be exclusive; rather, God could have elected all of His people for salvation. This theology directly contradicts the Calvinistic theology found in the *Rych Cheyne* and further establishes the Protestant nature of the manuscript. The *Cheyne's* notions of predestination may also lend to credence to the notion of Puritanism raised by the manuscript's particular use of the Book of Common Prayer. The ideas of reform theology, (which included divine election) were also adopted by and became a fundamental concept of the Puritan movement, and may have underlaid the writing of the *Cheyne*.

### **Biblical Translation and The Geneva Bible**

Since late antiquity and the early Church, Christian scholars have engaged in the tradition of Biblical, textual transmission. During the Middle Ages, the centers of intellectual action "came to be focused especially in religious settings such as monastic communities, cathedral schools, and rabbinic academies. Indeed, the learning of the ancients was not only passed on but was also used creatively to develop new ways to focus human knowledge" (Hauser, 13). With all of the intellectual power focused within the realm of the Church, it is hardly surprising that biblical interpretation and tradition quickly became the consuming focus of intellectual activity. In order to transmit the scriptures through the

centuries that followed the time of Christ, the early Christian scholars were forced to translate the works from their original languages of Hebrew and Greek.

After the ascension of Mary to the throne of England in 1553, and the English shift to Catholicism, there was a “great movement of Protestants to the Continent...before the most serious persecution got under way” (Daniell, 277). The Protestant refugees sought out sanctuary in the “cities of refuge,” one of which was the city of Geneva. It was in Geneva that the group of migrants began work on a new version of the New Testament, later expanded to encompass the whole Bible. It is conjectured that the translation’s Preface may have been the “single-handed work of William Whittingham, an English gentleman and Oxford scholar” (278). Beyond this evidence, we have only the account from the *Life* by William Whittingham, which states that “A group of ‘learned men’ in Geneva meeting to ‘peruse the existing English versions of the New Testament’” (278). The “learned men” referenced in the text were Miles Coverdale, Christopher Goodman, Anthony Gilbey, Thomas Sampson, Dr. William Cole, and William Whittingham, all of whom were eminent scholars and theologians from Oxford and Cambridge. One might say that the city of Geneva was veritably consumed with the translation of the New Testament. It was a city “humming with Bible activity,” with “areas of the city life of Geneva given to scholarship and fine printing” (278-79).

Following the Geneva New Testament was a new translation of the entire Bible called the Geneva Bible, which appeared in 1560. The Geneva Bible was “very popular and successful indeed” and would have been the translation used by both Shakespeare

and John Bunyan. The Geneva version added many improvements on the flaws of previous versions. It featured “excellent text generally in roman type...numbered verses set out in two columns” and “what amounted to an encyclopedia of Bible information” (Daniell 291). The Geneva Bible was “a masterpiece of Renaissance scholarship and printing, and Reformation Bible thoroughness” (291). For fifteen years after the completion of the 1560 version, “the English Geneva Bible continued to be printed only in Geneva,” as the bishops in England had banned its printing in London. (293) This ban continued until in the death of Matthew Parker, the Archbishop of Canterbury. The Geneva’s translation by Protestant exiles meant that it contained strong Protestant leanings. In fact, it is conjectured that Calvin himself may have been among those that translated the New Testament (Daniell, 2003).

The Geneva was furnished with copious marginal notes throughout, which evidenced specifically Calvinist biases. It has been observed that, in the Geneva’s Old Testament “there are more notes in the poetic and prophetic books than in the narrative histories and laws” (Daniell 298). The “poetic and prophetic books” would have included the Proverbs and Ecclesiastes. The motivation for such commentary arises from the fact that “the sheer strangeness of Hebrew poetry needs interpretative help if it is to mean anything in English” (298). Thus, if the author *were* using the Geneva as a crib for his own copies, he would have been able to use this commentary to his advantage. Moreover, it is said that “for the Geneva translators Scripture is a vast network of related phrases, particularly connecting the Testaments, and this is wholly right, the New Testament alertness to the Old being rich in every chapter” (Daniell 298). This idea of

interconnectivity and intertextuality within scripture seems to strongly parallel the impulse of the *Cheyne*'s author to concatenate the verses. The fact that the *Cheyne* was copied from the Geneva further establishes its Protestant affiliations, as any theological scholarship at this time would still have utilized the Latin Vulgate. It is evidenced throughout the MS that the author has fully utilized the Geneva's marginal commentary. With the Protestant and specifically Calvinistic leanings of this commentary it is unlikely that any religious person would utilize it unless they ascribed to a brand of reform theology.

### **Nicholas Felton: A Theory of Authorship**

With what little evidence exists, a theory can be formed as to the authorship and ownership of the manuscript. While there is still no verifiable evidence to substantiate the following theory, there are a sufficient amount of facts that point to its potential validity. The theory is based on the initials on the manuscript's cover, E. C., which may have belonged to Edmund Calamy the Elder (1600-1666), a prominent non-conformist minister. It can also be indirectly surmised that the author of the work was Nicholas Felton, Bishop of Bristol and Ely (1556-1626), who employed Calamy as a chaplain. If Felton were the author, the manuscript could have been passed on to Calamy.

Nicholas Felton was born in England on August 3rd, 1556, the son of John Felton, a merchant of Yarmouth (Ven, 129). He was "an eminent scholar and theologian," highly respected for his scholarship (Venn, 129). Felton spent a great deal of his life in education, obtaining multiple degrees. He was admitted to Queens' College, Cambridge

in 1577, and later moved to Pembroke College, where he acquired his BA in 1580-81, and later, his MA in 1584. Felton was given the honor of being named a fellow of Pembroke College in c.1582. It is said that during this time, “Felton acquired a high character as a scholar and theologian by his wide erudition, moderation, and sound judgment” (Stephen & Lee, 308). He later obtained a BTh in 1591 and a DTh in 1602. In the later part of his life, he obtained various high-powered bishoprics, winning the see of Bristol in 1617, nominated (without success) to the see of Coventry and Lichfield in 1618 (Wright, 65), and finally elected to the see of Ely later in 1618.

In 1586, two years before the *Cheyne* was written, Felton became a lecturer in Greek. It is this fact that is particularly pertinent, as his knowledge of Greek may mean that the *Cheyne*'s variances from the Geneva Bible were his own translations of the original text. In 1589, the year in which the *Cheyne* is dated, Felton was ordained as a deacon and priest in Peterborough (Venn, 129). It is possible that the compilation of the texts might have had something to do with his ordination.

Felton is praised by many of his peers for both his scholarship and his piety. It is said that, “He was ‘a most reverend, grave, learned, and religious good man,’ and lived a most ‘godly, christian, and charitable life, beloved both ‘of God and all good men’” (Palmer, 418). It is also said that, “Bishop Felton was “a great scholar and powerful preacher” (Palmer, 418). He was also greatly mourned after his death in 1626. In a eulogy for the bishop, Thomas Fuller Wrote, “This bishop Felton had a sound head and a sanctified heart, beloved of God, and all good men, very hospitable to all, and charitable

to the poor” (359). Even the poet John Milton wrote a poem lamenting Felton’s death, entitled *In Obitum Praesulis Eliensis*.

Although it is difficult to say for certain where Felton’s religious affiliations lay, “Puritan sympathies have been attributed to him, because Edmund Calamy the elder [q. v.] was his domestic chaplain, and was presented by him to the incumbency of Swaffham Priors, and others of his curates and chaplains were of the same theological school” (Stephen, 309). He also served as Rector at St. Antholin, Budge Row for twenty-four years (Suffolk Institute, 63), where he was later buried under the communion table. This position also lends credence to his Puritan leanings, as “The parish of St. Antholin Budge Row...had for almost a century served as the center of the Puritan movement in London” (Liu, 86). If Felton was indeed Puritan, then he would have been likely to use the theological language of “the Elect,” as is used in the *Rych Cheyne*.

An odd inconsistency in the records of Bishop Felton is the question of whether or not he was appointed as a translator for the King James Bible. The most recent edition of the *Dictionary of National Biography* mentions nothing of such an appointment. A number of earlier sources, however, state that Felton *was* given the position. The *Alumni Cantabrigienses*, which lists the biographies of the students of Pembroke College, Cambridge, says that he was “Appointed one of the translators of the Bible,” presumably the King James. Similarly, *The History of Great Yarmouth* states, “Bishop Felton was one of the prelates employed by King James I., to make a new translation of the bible.” Another Yarmouth catalogue states, “He [Felton] was chaplain to Queen Elizabeth and James I.; and was one of the prelates selected by the latter to make a new translation of



the Bible” (317). Finally, an earlier edition of the Dictionary of National Biography (vol. 18, 1885–1900) says, “[Felton’s] theological erudition is sufficiently evidenced by his appointment as one of the translators of the Bible, ‘non infimi nominis,’ forming one of the group to whom the Epistles were assigned, his name, however, being commonly misspelt Fenton.” This final entry may be the explanation for the inconsistency. It is now known that one of the KJV translators was a man named Nicholas Fenton, distinct from Nicolas Felton. This similarity of names may have caused a misunderstanding among early historians, causing them to attribute Fenton’s work to Felton. This theory would seem entirely convincing, were it not for the large number of sources that cite Felton as a translator, which leaves some shadow of doubt on the issue. Regardless of the truth of his involvement in the KJV translation, Felton was certainly a figure of high standing. It is said that he was “probably chaplain to Elizabeth I from the 1590s, and retained his chaplaincy under James I” (DNB, 285).

During his time as bishop, Felton employed several “learned and religious chaplains” (Fuller, 359), one of whom was Edmund Calamy, appointed in on March 5, 1626, exactly seven months before Felton’s death. The appointment of Calamy, who was himself a Puritan, remains one of the primary indicators of Felton’s religious sympathies. Calamy, born in 1600, enrolled in 1613 at the Merchant Taylor’s School. In 1616, at only sixteen years of age, he was “admitted as a scholar to Pembroke Hall, Cambridge” (Graves, 10). At a young age, Calamy had already made a name for himself and was highly approved of by Bishop Felton: “such was his reputation for learning and piety, that

Dr. Felton, bishop of Ely, appointed him his domestic chaplain, and gave him the vicarage of Swaffham Prior” (Watkins, 315).

While chaplain, “Calamy lived in Felton’s house,” where “Felton...directed Calamy’s early studies (Graves, 10). He is said to have highly respected and praised bishop Felton’s teachings. For Calamy and the other chaplains employed, “Felton’s household...was in effect a seminary” (10). Calamy is said to have studied with extreme diligence: “Working sixteen hours a day, Calamy read all the controversies of Belarmine as well as other Scholastics... He read the works of Augustine no less than five times, and studied the Bible and scriptural commentaries daily” (10). This diligence strongly reflects the exhortation in the *Rych Cheyne* to “exercise ovr selves daylye & most dilligently in the reading, studyeng and medytating of the holy scriptures” (pg.). This and other similar appeals can be found throughout the manuscript’s prayers. It is entirely possible that Felton may have kept these copies of the *Rych Cheyne* and used them as study aids for his chaplains, the Hannon copy belonging to Calamy. Seven months later, on October 5, 1626, Felton passed away, and Calamy left his position at Swaffham Prior (Graves, 10). Calamy went on to become “one of the foremost advocates of Puritan reform...distinguishing himself as one of London’s most prominent religious leaders” (9).

During the Long Parliament of 1640, Calamy along with five others “issued a pamphlet in support of Presbyterianism” (Gardiner, 390). This group joined under the name Smectymnuus, which combined the initials of all five men, Stephen Marshall (SM), Edmund Calamy (EC), Thomas Young (TY), Matthew Newcomen (MN), and William

Spurstow (WS). What this shows us, in the very least, is that Edmund Calamy did, in fact, go by the initials E. C., which are tooled on the binding of the *Rych Cheyne*.

If the *Cheyne* were the possession of Calamy, there would, of course, be no way of knowing when his initials were put on the MS. It is possible that Felton gave the bound MS as a gift upon his appointment as chaplain. Or, perhaps, Calamy could have received the loose copy for study, and had it bound in his name after Felton's death.

The findings presented in this section, as stated above, have not yet been corroborated by hard evidence, and are purely speculative. If, however, a sample of Bishop Felton's handwriting, or that of a scribe that may have worked for him is identified, then this theory may possibly be proven or disproven. Research will continue in this regard, and perhaps more concrete facts may be found and put forward in the future.

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# The Rych Cheyne

Anonymous

**Hannon Library Manuscript BS1403**

[fol.1<sup>r</sup>]

A prayer to be vsed  
at the entering into the reading  
of the holye scriptures.

O Allmyghty & everliving God, and in Iesus Chryst owr most merciefull, gracious,

5 loving, & heavenly father, *which* of thy great & free mercie & vnspeakable love to

mankynde, hast caused all the holye scriptures to be written for owr learning, that we

through patience and comfort of the scriptures myght have hope, even owr whole hope &

confidence of lyfe & salvation reposed wholly in thy grace & free mercie by & through

[fol.1<sup>v</sup>]

fayth in the meritts death & passion of thy beloved sonne owr lorde & only | saviour &

10 Redemer Chryst Iesus in whom thou art welpleased. And therefore hast comanded vs to

heare him, who lykewyse by his owne most holy mowth hath exhorted vs to searche the

holye scriptures, for those be they *which* testyfye of him. And hath assured vs that this is

lyfe eternall, to knowe thee to be the onely very God & *whom* thou hath sent Iesus

Chryst. But *withall* hath playnely taught vs, that no man knoweth the sonne but the

15 father, neither knoweth any man the father but the sonne, and he to whom the sonne will

[fol.2<sup>r</sup>]

reveyle him.<sup>11</sup> and that flesh & bloode cannot reveyle these things vnto vs. | and therefore

hath *commanded* vs to pray dilligently & earnestly for those things we nede, sayeng aske,

& it shall be gyven *you*, seke & ye shall fynde knock & it shalbe opened vnto *you*. For

whosoever asketh, receyveth, and he that seketh fyndeth, and to him that knocketh it shall

---

<sup>11</sup> Matt. 11:27.

20 be opened,<sup>12</sup> and *withall* hath promised vs that what soever we shall aske of thee in his  
 name, thou wilt not fayle to gyve it vs.<sup>13</sup> For sayth he, when *you* that are evill can gyve  
 goode gyfts to *your* Children, how muche more shall *your* heavenly father gyve the holy  
 [fol.2<sup>v</sup>] Ghost to them yt desyre him.<sup>14</sup> | Wherefore we humbly beseche thee o heavenly father in  
 his name and for his sake to gyve vs that most riche gyft of all other most to be desyred  
 25 even thy holy spyryte, the fowntayne & full treasure, of all wisdome grace & truthe to  
 instruct, guyde, & leade vs into the ryght & true knowledge and vnderstanding of the  
 holye scriptures, that in & by them we may through his grace knowe & beleve that thou  
 art owr onely very true God, *which* of nothing hast created all things, and Iesus Chryst  
 whom thou hast sent, to be owr only Savyour, Redemer, Mediator and Advocate. And  
 [fol.3<sup>5</sup>] that he by [his grace]<sup>15</sup> | may remove farre from vs owr heavy dull & sluggsh  
 disposition to take in hande any goode worke, and may quycken & stirre vp in vs  
 chearfull glad & willing hearts & mynds to exercise owr selves daylye & most dilligently  
 in the reading, studyeng and medytating of the holy scriptures, *which* are able (as the  
 holy Apostle<sup>16</sup> sayth) to make vs wyse vnto salvation through the fayth *which* is in Chryst  
 35 Iesus.<sup>17</sup> For the whole scripture is gyven by thy inspiration, and is profitable to teache, to  
 [fol.3<sup>v</sup>] convince to correct & to instruct in righteousnes, that the man of | God may be absolute,  
 being made perfect vnto all goode works.<sup>18</sup> Goode father open owr witts and senses to  
 the right & true vnderstanding of the holye scriptures, that when we read and searche

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<sup>12</sup> Matt. 7:7

<sup>13</sup> John 14:14.

<sup>14</sup> Matt. 7:11.

<sup>15</sup> *These are written as catchwords on the bottom of the page. The scribe, however, forgets to rewrite these two words, and simply continues writing on the next page.*

<sup>16</sup> I.e. Paul.

<sup>17</sup> 2 Tim. 3:15.

them, they may not be vnto vs as a closed & sealed booke, wherof we can reape no  
 40 comfort nor benefyte: but vowchesafe to reveyle thyselfe and thy sonne Chryst Iesus &  
 all thy holy will to vs by them and whatsoever thow knowest to be nedefull for vs to  
 knowe in them, for the advancing of thy glorye & furthering of thy truth. And strengthen  
 [fol.4<sup>r</sup>] we beseche thee owr memorye to kepe & lay vp in owr hearts,<sup>19</sup> as in goode | grownde  
 (that will bring forth the goode frute therof in dew season),<sup>20 21</sup> all that *which* it shall  
 45 please thee to reveyle to vs by thy holye worde, & guyde & dyrect vs by thy grace & holy  
 spirite to frame every thought worde & dede of owr lyfe to the rule & warrant therof, that  
 we maye walke vprightly before thee in the lyght & truth therof all the dayes of owr lyfe  
 to the glory & prayse of thee owr heavenly father, & to owr owne most happye &  
 everlasting comfort through Iesus Chryst o lorde  
 50 So be it.

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<sup>18</sup> 2 Tim. 3:16-17.

<sup>19</sup> Deut 11:18

<sup>20</sup> Ps 1:3

<sup>21</sup> “Even of” *crossed out before* “all that *which*.”

**Folger Shakespeare Library Manuscript V.a.519**

[fol.2<sup>r</sup>]

A prayer to be vsed at  
the enterance into the reading  
of the holye scriptures

O most mercifull most loving & heavenly father *who* hast of thy great love & infinyte  
mercie towards mankynde cawsed all the holy scriptures to be written for owr learnyng  
*comfort* & instruction that we through patience & *comfort* of the scriptures myght have  
hope & the same hope ever stedfastly & surely settled in thee owr almyghtye God &

55 loving father the onely awthor Worker & fynisher of owr salvation. And hast by thy holy  
worde assured us that the whole scripture is gyven by thy inspiration & is profitable to  
teache to inprove to correct & to instruct in righteousnes that every one of vs thyne elect  
children by daylye exersising owr selves in the same may be made absolute[,] being by  
them made p[er]fect vnto all goode works<sup>22</sup> and hast by the same scriptues taught vs that

60 we ought contynually to be excersised in them even from owr chyldehoode for that they

[fol.2<sup>v</sup>]

are able to make all & every one that knowe them wise vnto salvation | through the fayth  
*which* is in Christ Iesus thy dearly beloved & onely begotten sonne owr lorde & onely  
savior & redeemer in whom onely thou art wel pleased & therfor hast comanded vs to  
heare him who by his owne holy mowth hath expreslye comanded vs to search the

65 scriptures for those be they *which* testyfy of him & therefore that we shulde dilligently  
search them & deaylye exersise owr selves in them that in & by them we myght finde &  
knowe thee to be the onely very God & Jesus Christ whom thou hast sent *who* is lyfe

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<sup>22</sup> 2 Tim. 3:16.

eternall, and to rest owr selves in the stedfast belefe of them for that he hath put vs owt of  
 dowbt that whosoever will not beleve the holye scriptures will not beleve a man though  
 70 he shuld rise from the dead,<sup>23</sup> and that the holye scriptures are written that we might  
 beleve that Iesus is the Christ the sonne of God & that in beleving we myght have lyfe  
 through his name.<sup>24</sup> O goode father helpe owr weake fayth & heale all owr infirmyties &  
 cease not til thou hast made p[er]fect in every of vs thyne owne goode worke *which* thou  
 [fol.3<sup>r</sup>] hast most graciously begonne in vs, and increase | daylye true & lyvely fayth in every of  
 75 vs thyne elect children & make the same so constant & strong as that nether Satan's  
 sleights nor the intysing pleasures of the wicked worlde nor yet owr owne monyfolde  
 infirmytyes may in any wise prevayle to shake or overthrowe owr fayth but that the same  
 may be so strongly buylt & grounded vppon the strong & vnmmoveable rock of owr  
 salvation Christ Iesus (who *with* all his excellent vertues is through fayth made wholeye  
 80 owres) as that all the powers of Hell may not be able to prevayle agaynst the same. And  
 as thou thy selfe o heavenly father hast comanded vs to lay vp thy words in owr hearts &  
 that we shulde be speaking of them contynually vnto owr children & shulde be talking of  
 them when we ~ tarrye in owr howses & when we walk by the way & when we ly downe  
 & when we ryse vp<sup>25</sup> & that we suffer not the book of thy lawe to departe owt of owr  
 85 mowthes but that we meditate therin day & nyght that we may observe & doo according  
 [fol.3<sup>v</sup>] to all that is writton therin that owr wayes | may be made prosperous<sup>26</sup> & welpleasing to  
 thee! So we beseche thee goode father stirre vp in vs both now & evermore glad &

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<sup>23</sup> Lk 16:31.

<sup>24</sup> Jn 20:31.

<sup>25</sup> Dt 11:18-19.

<sup>26</sup> Jo 1:8.

willing hearts to be continually exercised in thy holy scriptures & a moste hartie desyre  
 to possesse & to kepe in *owr* hearts & myndes thy holy worde as the most rich treasure &  
 90 to kepe in *owr* hearts & myndes thy holy worde as the most rich treasure & swete foode  
 of *owr* sowles & to preferre it above all ye riches & treasures of the worlde as the  
 lanterne to *owr* feete & the ligh[t] to *owr* stepes & the meane wherby a yong man may  
 reforme and redresse his wayes, & as the guyder & leader of vs when we walke the  
 watcher & kep of vs when we slepe & the instructor & teacher of vs when we wake that  
 95 wheter we eat or drinck talk or walke slepe or wake we may evermore be guyded & led  
 by the shyning light of thy holye worde to do that *which* shall ever be pleasing holy &  
 exeptable in thye sight & may evermor as we are in dutye most bownde yelde thee  
 continually thancks & prayses for thy rich mercies & most fatherlye love therby shewed to  
 vs for thou hast not dealt thus *with* every nation nether have the heathen knowledge of  
 [fol.4] 100 thy lawes nor | the swete comfort of the free vse & light of thy holy scriptures as we  
 through thy grace & greate mercye have. Goode father let not *owr* hearts nor the hearts  
 of any of thyne elect children be at any tyme of *owr* lyves sut vp in ignorance blyndnes or  
 ~ hardnes or in contempt of this moste excellent & heavenly light & most rich & precious  
 pearle the p[er]fect pledge & sure sygne of thy fatherly favour & great love towards vs  
 105 nether let *owr* corrupt & prowde flesh worke in anye of vs a fulnes or loathing of this  
 swete & heavenly manna nor let the thorny cares nor vayne pleasures of the wicked  
 worlde choke or hinder the same in anye of vs from yelding & bringing forth abundance  
 of goode frutes to the glorye & praise of thee *owr* heavenly father but let thy holye spirite  
 not onely at this tyme but also all the dayes of *owr* lyfe have the full & whole possession

110 of *which* vs to to quicken & waken vs & ovr dul hearts & mynds owt of all sluggish &  
 careles securitie in sinne & to stirre vp in every of vs a most hungry appetyte & earnest &  
 [fol.4<sup>v</sup>] hartye desyre to [begen] feding | vppon this delicate manna & contynualy exercised ether  
 in hearinge or in reading or in meditating of thy holy worde that the same thy holye  
 spirite may allso by his almightye power & heavenly grace lyghten the eyes of ovr mynd  
 115 & open ovr dull wits & senses to the true vnderstanding of thy holy will & gracious  
 pleasure reveyled by the same, & may worke in every of ovr hearts godly boldenes &  
 goode corage alwayes & at all tymes to professe, confesse, set forth & advance the truth  
 terof & to defende the sameto the vttermost of ovr skill & power even to the very last  
 gaspe of ovr lyves to the glorye & praise of thee ovr most loving & heavenly father & to  
 120 ovr owne most happie & everlasting Ioye & comfort through Iesus Chryst ovr Lorde

Amen



**Hannon Library Manuscript BS1403**[fol.6<sup>r</sup>]**The Rych Cheyne**

The lincks wherof are all those parables and heavenly sentences of king Salomon  
 conteyned in the bookes of the proverbes & Ecclesiastes sorted into suche consequence  
 125 as best myght helpe memorye to atteyne them all by heart Collected for the furderance &  
 helpe of all those *which* hartelye desyre to possesse & inioye in theyr hearts & myndes  
 contynually the most swete & vnspeakeable comfort of suche an infynyte and  
 vnestymable treasure

**Collected**

130

**Anno. 1589.****Folger Shakespeare Library Manuscript V.a.519**[fol.1<sup>r</sup>]<sup>27</sup>**The riche Cheyne**

**Conteyning** all the parables & sentences wrytton in the two bookes of Salomon intituled  
 the p[ro]verbes and Ecclesiastes collected & suted into such consequence as best might  
 helpe memorye to get them all by heart

135

**Collected****1589.**


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<sup>27</sup> *In the HL, this title page appears before the prayer.*

[fol.5<sup>r</sup>] <sup>28</sup>The Riche Cheyne farre surmounting all the riches of the worlde the lincks wherof be  
 the pearles parables & heavenly sentences of king ~ Salomon collected & suted into such  
 consequence as best might helpe ~ memorye to get them all by heart there to be kept &  
 140 daylye vsed as the moste swete & everlasting treasure of the sowle & foode wherwith the  
 sowle is fed & norished to everlasing lyfe ~ collected for the helpe & furderance of all  
 those *who* hartelye desyre to possesse & inioye contynuallye in their hearts & mynds the  
 most swete & vnspeakable comfort of such an infinite & vnestimable treasure.

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<sup>28</sup> *This second title page appears after the prayer, in the same position as the HLE's title page.*

**Hannon Library Manuscript BS1403**

[fol.6<sup>v</sup>]

The Collector to the Reader

- 145            1. **R**ead & read often  
 wyth dilligent mynde  
 So shalt thow be sure  
 true wisdome to fynde
- 150            2. **W**ho will be thy guyde  
 to leade the<sup>29</sup> forth ryght  
 to that bryght pallace  
 of heavenly lyght
- 155            3. **W**here after this lyfe  
 thow shalt be most sure  
 to possesse that Ioye  
*which* ever shall dure
- 160            4. **P**repared for all  
 that her their guyde make

---

<sup>29</sup> Thee

and to her guyding  
 them selves shall betake.

**Folger Shakespeare Library Manuscript V.a.519**

[fol.5<sup>v</sup>]

<sup>30</sup>The collector to the reader

165 **R**e ad & reade often

*With* dilligent mynde  
 So shalt thow be sure  
 Trew wisdome to finde

170 Who wilbe thy guyde  
 to leade thee forth right  
 to that bright pallace  
 of Heavenly light

175 Where after this lyfe  
 thow shalt be most sure  
 to possess that Ioye  
*which* ever shall dure

---

<sup>30</sup> *This page follows the second title page, in the same position as the corresponding page in the HLE.*

180 Prepared for all  
 That her their guyde make  
 And to her guydinge  
 Them selves shall betake

[fol.6<sup>r</sup>] Fyve chapters of the parables of Salomon to be gotten by heart, the first seconde thirde  
 185 sixt & eyght together *with* all the rest of the parables & also all the parables & sentences  
 in Ecclesiastes enterlaced & incerted into the sayd fyve chapters in such order & forme  
 for helping memory as followeth

**Hannon Library Manuscript BS1403**

[fol.7<sup>r</sup>] Fyve Chapters of the proverbes of king Solomon the 1. 2. 3.<sup>31</sup> 6 and 8. into *which*  
 chapters all the rest of his boke of proverbes, together *with* all his parables & sentences  
 190 conteyned in his boke called Ecclesiastes are inserted sorted & lyncked into suche  
 consequence for the helping of memorye to get them all by heart as followeth

---

<sup>31</sup> “3” is written over the numeral “6,” which was written mistakenly.

### Chap[ter] 1.

1. The parables of Salomon the sonne of david, king of Israell

195 2. To knowe wisdom & instruction to vnderstand the words of knoweledge

3. To receive instruction to do wysely by Iustice Iudgement & equitye

4. To give vnto the simple sharpenes of wit, & to the Chylde knowledge & discretion |

[fol.7<sup>v</sup>] 1. 5. A wyse man shall heare & increase in learning and a man of vnderstanding shall  
attayne vnto wyse counsell

200 6. To vnderstande a parable & the interpretation, the words of the Wyse & theyr darke  
sayings

7. The feare of the lorde is the beginning of knowledge but fooles despyse wisdom &  
instruction.

---

205 9. 10. The begynning of wisdom is the feare of the lorde, and the knowledge of holy  
things is vnderstanding

15. 33. The feare of the lorde is the instruction of wisdom, & before honour goeth  
humilytye.

22. 4. The rewarde of humilytye & the feare of God, is ryches<sup>32</sup> glory & lyfe.

210 14. 26. In the feare of the lorde is an assured strength & his Children shall have hope. |

[fol.8<sup>r</sup>] 27. The feare of the lorde is as a welspring of lyfe to avoyde the snares of death

19. 23. The feare of the lorde leadeth to lyfe, and he that is filled therwith shall contynew,  
& shall not be visited with evill.

---

<sup>32</sup> GB: "...riches *and* glorie, and life."

10. 27. The feare of the lorde increaseth the dayes, but the yeres of the wicked shall be  
215 dymynished.

Eccle.

8. 12. Though a sinner do evill an hundred tymes & God prolongeth his dayes, yet I  
knowe it shalbe well with them that feare the lorde & doe reverence before him

13. But it shall not be well to the wicked nether shall he prolong his dayes, He shalbe  
220 lyke a shaddowe because he feareth not before God.

Pro.

28. 14. Blessed is that man that feareth alwayes, but he that hardeneth his heart, shall fall  
into evill |

[fol.8<sup>v</sup>] 16. 6. By mercie & truthe iniquity shall be forgyven, and by the feare of the lorde they  
225 departe from evill

14. 2. He that walketh in his righteousnes feareth the lorde, but he that is lewde in his  
wayes despyseth him

13. 6. Ryghteousnes preserveth the vpright of lyfe, but wickednes overthroweth the  
synner.

230 11. 3. The vprightnes of the Iust shall guyde them, but the frowardnes of the transgressors  
shall destroy them.

4. Ryches avayle not in the day of wrath but righteousnes delivereth from death

5. The ryghteousnes of the vpright shall direct his way, but the wicked shall fall in his  
owne wickednes.

235 6[.] The ryghteousnes of the Iust shall delyver them but the transgressors shall be taken in  
theyr owne wickednes.

22. 8. He that soweth iniquytye shall reape affliction, and the rodde of his anger shall  
fayle |

[fol.9<sup>r</sup>] 11. 18. The wicked worketh a deceytfull worke, but he that soweth righteousnes shall  
240 receyve a sure rewarde

30. The frute of the righteous is as a tree of lyfe, and he that wynneth sowles is wyse

13. 20. He that walketh *with* the wyse shall be wyse, but a companion of fooles shalbe  
afflicted.

15. 15. All the dayes of the afflicted are evill, but a goode conscience is a contynuall feast

245 18. 14. The spirite of a man will susteyne his infirmitye but a Wounded spirite who can  
bere it

14. 10. The heart knoweth the bitternes of the sowle, and the stranger shall not medle  
*with* his Ioye |

[fol.9<sup>v</sup>] 13. 21. Affiliction followeth synners, but vnto the righteous, God Will recompence  
250 goode.

10. 28. The patient abyding of the righteous shalbe gladnes, but the hope of the wicked  
shall perish

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1. 8. My sonne heare thy fathers instruction, and forsake not thy mothers teaching.

255 9. For they shalbe a comely ornament for<sup>33</sup> thyne head, and as cheynes for thy neck

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<sup>33</sup> GB: "...a comelie ornament *vnto* thine head..."



10. My sonne yf synners do intyse thee consent thow not

11. If they say come *with* vs we will lay wayt for bloode & lye privyly for the Innocent  
*withowt* a cawse |

[fol.10<sup>r</sup>] 1. 12. We will swallowe them vp alyve lyke a grave, even whole as those that go downe

260 to<sup>34</sup> the pitt

13. We shall fynde all precious riche[s] and fill owr howses *with* spoyle

14. Cast in thy lot amongs[t] vs, we will all have one purse.

15. My sonne walke not thow in the Way *with* them, refrayne thy foote from theyr path

16. For theyr feete runne to evill and make hast to shed bloode.

265

12. 6. The talking of the wycked, is to lye in wayte for bloode but the mowth of the  
righteous will delyver them.

28. 17. A man that doth vyolence agayns[t] the bloode of a p[er]sone shall flye<sup>35</sup> vnto the  
grave & they shall not stay him |

[fol.10<sup>v</sup>] 270 29. 10.<sup>36</sup> Bloody men hate him that is vpright but the Iust hath<sup>37</sup> care of his sowle.

24. He that is p[ar]tener *with* a these hateth his owne sowle, he heareth cursing and  
declareth it not

20. 17. The bread of deceyte is swete to a man but after his mowth shall be filled *with*  
gravell

275 1. 17. Certeynely as *withowt* cause the net is spred before the eyes of all that have wing

<sup>34</sup> GB: "...downe *into* the pit"

<sup>35</sup> GB: "...shal *flee* vnto the graue..." *The word "flye" in the text may be "fly," but also may be an alternate spelling of "flee".*

<sup>36</sup> *The "2" of "29" is written over a "1."*

<sup>37</sup> GB: "...the iuste *have* care of his soul."

18. So they lay wayte for bloode & lye pryvylye for theyr lyves.

19. Such are the wayes of every one yt is gredye of gayne, He woulde take away the lyfe of the owners therof

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280 15. 27. He that is gredye of gayne troubleth his owne howse, but he that hateth gyfts shall lyve. |

[fol.11<sup>r</sup>] 11. 29. He that troubleth his owne howse shall inherit the wynde & the foole shalbe servant to the wyse in heart

21. 6. The gathering of treasures by a deceytfull tongue, is vanyty tossed to & fro of them  
285 that seke death  
Eccle.

1[.] 1. The words of the preacher the sonne of david king in Ierusalem.

2. Vanyty of vanytyes sayth the preache[r] vanyty of vanytyes, all is vanytye.

3. What remayneth vnto man in all his travaile *which* he suffereth vnder the sunne

290 4. One generation passeth, and another generation succedeth, but the earth remayneth for ever.

5. The sunne ryseth & the sunne goeth downe & draweth to his place where he ryseth.

6. The wynde goth towards the sowth & compasseth towards the north, the wynde goeth rownde abowt & returneth by his circuytes. |

[fol.11<sup>v</sup>] 295 7. All the ryvers go into the sea yet the sea is not full, for the ryvers go vnto the place whence they returne & go.

8. All things are full of labour, man cannot vtter it, the eye is not satisfied *with* seing, nor the eare filled *with* hearing.

Pro

300 30. 15. The horseleache hath two daughters *which* crye gyve gyve, there be thre things that will not be satisfied, yea fowre that say not it is enough

16. The grave & the barren wombe, the earth that cannot be satisfied *with* water, and the fyre that sayth not it is enough

27. 20. The grave & destruction can never be full, so the eyes of man can never be  
305 satisfied.

16. 8. Better is a litle *with* righteousnes than great revenues *without* equitye

15. 16. Better is a litle *with* the feare of the Lorde, than<sup>38</sup> great treasures & trowble ther*with*. |

[fol.12<sup>r</sup>] 10. 2. The treasures of wyckednes proffit nothing, but righteousnes delyvereth from  
310 death.

3. The Lorde will not famish the sowle of the righteous, but he casteth away the substance of the wycked

15. 6. The howse of the righteous hath muche treasure, but in the revenues of the wycked is trowble.

315 10. 6. Blessings are vppon the head of the righteous, but iniquytye shall cover the mowth of the wycked

22. The blessing of the Lorde it maketh rych, and he doth ad no sorrowes *with* it.

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<sup>38</sup> GB: "Better is a little with ye fear of the Lord, *then* great treasure and trouble therewith."

28. 20. A faythfull man shall abownde in blessings, and he that maketh hast to be rich shall not be innocent

320 22. A man *with* a wycked eye hasteth to riches, & knoweth not yt poverty shall come vppon him

20. 21. An heritage is hastely gotten at the beginning, but the ende therof shall not be blessed. |

[fol.12<sup>v</sup>] Eccle

325 5. 12. There is an evill sickines that I have sene vnder the sunne to wit riches reserved to the owners therof for theyr evill

13. And these riches perish by evill travayle, and he begetteth a sonne & in his hande is nothing

330 14. As he cam forth of his mothers bellye, he shall returne naked to go as he cam, & shall carry away nothing of his labour *which* he hath cawsed to passe by his hande.

15. And this allso is an evill sicknes<sup>39</sup> in all poynts, as he cam so shall he go, & what profit hath he that he hath travayled for the wynde

16. Allso all his dayes he eateth in \darkenes/ wyth muche grieffe & in his sorrowe and anger.

335 17. Beholde then what I have sene goode, that it is comely to eat & to drinck, & to take pleasure in all his Labour wherin he hath travayled<sup>40</sup> vnder the sunne, the whole nomb[er] of the dayes of his lyfe *which* God gyveth him, for this is his porcion. |

<sup>39</sup> GB: "And this also is an euil sickenes *that* in all pointes as he came..."

<sup>40</sup> GB: "...wherein he *trauaileth* vnder the sunne..."

- [fol.13<sup>r</sup>] 18. Allso to every man to whom God hath gyven riches & treasures, and gyveth him power to eat therof & to take his parte, and to enioye his labour, this is the gyft of God
- 340 19[.] Surely he will not much rememb[er] the dayes of his lyfe becawse God answereth to the Ioye of his heart
9. 7. Go eat thy bread *with* Ioye, and drinck thy wyne *with* a chearfull heart for God now accepteth thy works
8. At all tymes let thy garments be whyte, and Let not oyle be Lacking vnto<sup>41</sup> thyne head.
- 345 10[.] 19. They prepare bread for Laughter and wyne comphorteth the living but silver answereth to all.
- Pro
14. 24. The crowne of the wyse is theyr riches, but<sup>42</sup> the folly of fooles is foolishnes.
10. 15. The riche mans goodes are his strong Cittye but the feare of the nedy is theyr povertye. |
- 350
- [fol.13<sup>v</sup>] 18. 11. The rich mans ryches are his strong Cittie, and as an high wall in his imagination
13. 11. The riches of vanytye shall deminish, but he that gathereth *with* the hande shall increase them
- 28[.] 8. He that increaseth his riches by vsurie & interest, gathereth them for him that will
- 355 be mercifull vnto the poore.
- 12[.] 27. The deceytfull man rosteth not that he tooke in hunting but the riches of the dilligent man are precious

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<sup>41</sup> GB: "...let not oyle be lacking *vpon* thine head."

<sup>42</sup> GB: "...& the folie of fooles is foolishnes."

21. 5. The thoughts of the dilligent do surely bring abundance but who so ever is hasty  
cometh surely to povertye

360 24[.] 27. Prepare thy worke *withowt* and make redy thy things in the felde and after  
buyld thyne howse

19. 2. For *withowt* knoweledge the mynde is not goode, and he that hasteth *with* his feete  
synneth |

[fol.14<sup>r</sup>] 29. 20. Seest thou a man hastye in his matters, there is more hope of a foole than of him

365 22. 20.<sup>43</sup> Thou seest that a dilligent *man* in his bisynes standeth before kyngs & standeth  
not before the base sort.

16. 20. He that is wyse in his busynes shall fynde goode, & he yt trusteth in the lorde he  
is blessed.

24. 3. Through wisdom is an howse buylded and *with* vnderstanding it is establyshed.

370 4. And by knoweledge shall the chambers be filled *with* all precious & pleasant riches.

10. 16. The labour of the righteous tendeth to lyfe, but the revenues of the wicked to  
synne

14. 23. In all labour there is abundance but the talke of the lippes bringeth onely want. |

[fol.14<sup>v</sup>] 16. 26. The p[er]sone that traveyleth travaileth for himselfe, for his mowth craveth it of  
375 him

Eccle

6. 7. All the labour of man is for his mowth, yet the sowle is not filled.

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<sup>43</sup> *In the Geneva, this verse appears as Prov. 22:29. Since neither the Latin nor the Hebrew translations reflect the divergence, this is likely a mistake on the part of the scribe.*

8. For what hath the wyse man more than the foole? what hath the poore that knoweth how to walke before the lyving?<sup>44</sup>

380 9. The sight of the eye is better than<sup>45</sup> to walke in the lusts, this allso is vanyty & vexation of spirite

4. 7. Agayne I returned and sawe vanytye vnder the sunne.

8. There is one alone & there is not a second, *which* hath nether sonne nor brother, yet is there no ende of his travaile<sup>46</sup> neither can his eye be satisfied *with* ryches, neither doth l

[fol.15<sup>f</sup>] 385 4.<sup>47</sup> he thinck for whom do I travell and defrawde my sowle of pleasure, this allso is vanytye, and this is an evill travayle.

Pro

23. 4. Travayle not to much to be rich but cease from thy wisdome

5. Wilt thou cast thyne eyes vpon it *which* is nothing, for ryches taketh her to her wings  
390 \as an egle/ & flyeth into the heavens<sup>48</sup>

11. 28. He that trusteth in his ryches shall fall, but the righteous shall flourish as a leafe

16. 16. How muche better is it to get wisdome than golde, and to get vnderstanding is more to be desyred than silver

Eccle

395 5. 9. He that loveth silver shall not be satisfied *with* silver, and he that loveth ryches shalbe *withowt* the frute therof this allso is vanytye l

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<sup>44</sup> This verse is the first instance of the scribe utilizing question marks. Other interrogative sentences only use a period.

<sup>45</sup> GB: "...better *then* to walke in the lustes..." *Again, the scribe corrects "then" in the Geneva to "than."*

<sup>46</sup> GB: "...yet is there *none* end of *all* his trauail."

<sup>47</sup> "8" *crossed out after* "4."

<sup>48</sup> GB: "into the *heauen*."

- [fol.15<sup>v</sup>] 10. When goodes increase, they are increased that eat them, & what good cometh to the oweners therof, but the beholding them<sup>49</sup> *with* theyr eyes
2. 4. I have made my great works I have buylt me howses, I have planted me vyneyards
- 400 5. I have made me gardens &<sup>50</sup> orchards, and planted in them trees of all frute
6. I have made me cisternes of water to water ther*with* the woodes that growe *with* trees
7. I have gotten servants & maydes and had children borne in the howse allso I had great possessions of beves & of shepe above all that were before me in Ierusalem.
8. I have gathered vnto me allso silver & golde, and the chefe treasures of kings &
- 405 provinces, I have provided me mensingers & women singers & the delights of the sonnes of men as a woman taken captiue & women taken captiues. I
- [fol.16<sup>r</sup>] 9. And I was great & increased above all that were before me in Ierusalem, allso my wisdome remayned *with* me
10. And whatsoever myne eyes desyred I *withhelde* it not from them, I *withdrue* not
- 410 myne heart from anye joye, for myne heart reioyced in all my labour & this was the<sup>51</sup> portion of all my travayle
11. Then I looked on all my works that myne hands had wrought, and on the travaile I had laboured to doe, and beholde all is vanytye & vexation of the spirite, and there is no p[ro]fit vnder the sunne.
- 415 12. And I turned to beholde wisdome & madnes & folly, for who is the man that will come after the king in things *which* men now have done.

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<sup>49</sup> GB: "...but the beholding *thereof* with their eyes."

<sup>50</sup> "orch" *crossed out before* "orchards."

<sup>51</sup> GB: "and this was *my* portion of all my trauail."



13. Then I sawe that there is p[ro]fit in wisdome more than in follye, as the light is more excellent than<sup>52</sup> darknes. |

[fol.16<sup>v</sup>] 14. For the wyse mans eyes are in his head, but the foole walketh in darknes, yet I know  
420 allso that the same condition falleth to them all.

15. Then I thought in myne heart it befalleth vnto me as it befalleth to the foole, why therefore doe I then labour to be more wyse and I sayd in myne heart that this allso is vanytye.

16. For there shalbe no rememberance of the wyse nor of the foole for ever, for that that  
425 now is in the dayes to come, shall all be forgotten and how dyeth the wyse man as doth<sup>53</sup>  
the foole

17. Therefore I hated lyfe for the worke that is done vnder the sunne is grievous vnto me, for all is vanytye & vexation of the spirite

18. I hated allso all my labour wherin I had travayled vnder the sunne *which* I shall leave  
430 to the man that shall be after me |

[fol.17<sup>r</sup>] 19. And who knoweth whether he shalbe wyse or foolish, yet shall he have rule over all my labour wherin I have travailed, and wherin I have shewed my selfe wyse vnder the sunne, this allso is vanytye

20. Therefore I went about to make myne heart abhorre all my labour wherin I had  
435 traveiyled vnder the sunne.

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<sup>52</sup> GB: "there is profite in wisdome, more *then* in folie."

<sup>53</sup> GB: "And how dyeth the wise man, as *doeth* the foole?"

21. For there is a man whose travaile is in wisdom and in knowledge & in equitye, yet to a man that hath not travailed hearin shall he gyve his portion this allso is vanyty & a great grieve

7. 13. Wisdom is good *with* an inheritance, and excellent to them that see the sunne. |

[fol.17<sup>v</sup>] 440

14. For man shall rest in the shadowe of wysdome & in the shadow of silver, but the excellencie of the knoweledge of wisdom gyveth lyfe to the possessors therof.

**Pro**

23. 23. By the truthe but sell it not lykewyse wisdom<sup>54</sup> instruction & vnderstanding

19. 8. He that possesseth vnderstanding loveth his owne soule & kepeth wisdom to  
445 fynde goodenes.

18. 1. For the desyre therof he will separate himselfe to seke it, & occupye himselfe in all wisdom

21. 16. A man that wandereth out of the way of wisdom shall remayn in the congregation of the dead.

450 27. 8. As a bird that wandereth from her nest, so is a man that wandereth from his owne place |

[fol.18<sup>r</sup>]

**Eccle**

1. 12. I the preacher have bene kyng over Israel in Ierusalem

13. And I have gyven myne heart to search & fynde out wisdom by all things that are  
455 done vnder the heaven, this sore travaile God hath gyven to the sonnes of men to humble them therby

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<sup>54</sup> GB: “likewise wisdom, *and* instruction, and vnderstanding.”

14. I have considered all the works that are done vnder the sunne, and beholde all is vanytye & vexation of<sup>55</sup> spirite

15. That *which* is croke[d] can no *man* make straight, and that which fayleth can not be  
460 numbered.

7. 15. Beholde the worke of God, for who can make straight that *which* he hath made croke[d].

1. 16. I thought in myne heart & sayd beholde, I am become great, and excell in wisdome all then that have bene before me in Ierusalem and myne heart hath sene much wisdome  
465 & knoweledge. |

[fol.18<sup>v</sup>] 17. And I gave myne heart to knowe wisdome & knowledge, madnes & foolishnes, I knowe<sup>56</sup> also yt this is a vexation of the spirite

18. For in the multitude of wisdome is much grieffe and he that increaseth knowledge increaseth grieffe.<sup>57</sup>

470 **Pro.**

5. 1. My sonne hearken vnto my wisdome, and inclyne thyne eare vnto my knoweledge

2. That thou mayst regard counsell and thy lippes observe knowledge

23. 26. My sonne give me thyne heart & let thyne eyes delight in my wayes

12. Apply thyne heart to instruction and thyne eares to the words of knowledge

475 **Eccle.**

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<sup>55</sup> GB: “and behole, all is vanitie, and vexacion of *the* spirit.”

<sup>56</sup> GB: “I *knewe* also yt this is a vexacio[n] of the spirit.” *The Geneva’s usage of the past tense “knew” is the grammatically correct form for the sentence.*

<sup>57</sup> GB: “he that encreaseth knowledge, encreaseth *sorowe*.”

8. 16. When I applied myne heart to knowe wisdom, and to beholde the busynes that is done on earth, that nether day nor nyght the eyes of man take slepe. |

[fol.19<sup>r</sup>] 17. Then I behelde the whole worke of God, that man cannot fynde owt the worke that is wrought vnder the sunne for the *which* man laboureth to seke it & cannot fynde it, yea &  
480 though the wyse man think to knowe it, he cannot fynde it.

**Pro.**

22. 17. Inclyne thyne eare & heare the worde of the wyfe, and applie thyne heart vnto my knowledge.

18. For it shall be pleasant yf thou kepe them in thy bellye & if they be directed together  
485 in thy lippes

19. That thy confydence may be in the lorde, I have showed thee this daye thou therefore take hede.

20. Have not I wrytten vnto thee thre tymes in counsell & knoweledge

21. That I myght shew thee the assurance of the words of truthe, to answer the words of  
490 truthe to them that sende to thee.

14. 7. Depart from the foolish when thou p[er]ceiveth not in him the worde of knowledg[e]<sup>58</sup> |

[fol.19<sup>v</sup>] 20. 15. There is golde & multytude<sup>59</sup> of precious stones but the lippes of knowledge are a precious jewell

495 15. 7. The lippes of the wyse spred abrode knowledge, but the heart of the foolish doth not so.<sup>60</sup>

<sup>58</sup> GB: "Depart from the foolish *man*, when thou perceiuest not in him the *lippes* of knowledge."

<sup>59</sup> GB: "...there is golde, and *a* multitude of precious stones."

21. Foolishnes is joye to him that is destytute of vnderstanding, but a man of  
vnderstanding walketh vprightly

16. 22. Vnderstanding is a welspring of lyfe to<sup>61</sup> them that have it, and the instruction of  
500 fooles is follye.

14. 33. Wisdome resteth in the heart of him that hath vnderstanding, and is knowne in the  
midde of fooles.

15. 14. The heart of him that hath vnderstanding seketh knowledge, but the mouth of the  
foole is fedd *with* foolishness.

505 10. 21. The lippes of the righteous do fede many, but fooles shall dye for want of  
wisdome.

17. 16. Wherefore is there a price in the hande of the foole to get wisdome and he hath  
none heart. |

[fol.20<sup>r</sup>] 12. 8. A man shall be comended for his wysdome, but the froward in<sup>62</sup> heart shall be  
510 despised.

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1. 20. Wisdome cryeth *withowt* she vttereth her voyce in the stretes.

21. She calleth in the hye strete among the prease in the entering of the gates, and vttereth  
her words in the Cittye sayeing,

515 22. O ye foolish how long will ye love foolishnes, and the scornfull take their pleasure  
in scorning, and the fooles hate knoweledge.

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<sup>60</sup> GB: "The lippes of the wise do spread *do* spread abroad knowledge: but the heart of the foolish *doeth* not so."

<sup>61</sup> GB: "Vnderstanding is a well spr[ing] of life *vnto* them that haue it..."

<sup>62</sup> GB: "...but the froward *of* heart shalbe despised."

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9. 1. Wisdome hath buylt her howse and hewen owt her seven pillers.

2. She hath kylled her vittels, drawne her wyne & prepared her table

520 3. She hath sent forth her maydens and cryeth vppon the hyghest places of the Cittie  
saying

4. Who so is simple let him come hither and to him that is destitute of wisdome she sayth

[fol.20<sup>v</sup>] 5. Come & eat of my meat & drinck of my wyne that I have drawne

24. 13. My sonne eat hony for it is goode and the honye combe for it is swete vnto thy  
525 mowth

14. So shall the knowledge of wisdome be vnto thy sowle if thou fynde it & there shall  
be an ende, and thy<sup>63</sup> hope shall not be cut of.

17. 24. Wisdome is in the face of him yt hath vnderstanding but the eyes of a foole are in  
the corners of the worlde

530 14. 9. The foole maketh a mock of synne, but among the righteous there is favour

10. 23. It is a pastyme to a foole to doe wickedly, but wisdome is vnderstanding to a man.

18. 2. A foole hath no delight in vnderstanding, but that his heart may be discovered.

Eccle

10. 2. The heart of a wyse man is at his right hande, but the heart of a foole is at his left  
535 hande. |

[fol.21<sup>r</sup>] 3. And allso when the foole goeth by the way, his heart fayleth & he telleth vnto all that  
he is a foole.

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<sup>63</sup> GB: "...and *thine* hope shal not be cut of."

Pro

29.<sup>64</sup> 11. A foole powreth owt all his mynde but a wyse man kepeth it in tyll afterwards

540 12. 23. A wyse man concealeth knowledge but the heart of the foolish<sup>65</sup> publisheth  
foolishnes

17. 27. He that hath knowledge spareth his words, for<sup>66</sup> a man of vnderstanding is of an  
excellent spirite

10. 14. Wyse men lay vp knowledge, but the mowth of the foole is present destruction.

545 Eccle

10. 11. If the serpent byte when he is not charmed, no better is a babler

12. The words of the mowth of a wyse man have grace, but the lippes of a foole  
devowreth himselfe |

[fol.21<sup>v</sup>] 13. The begynning of the words of his mowth is foolishnes, and the latter ende of his  
550 mowth is wycked madnes

14. For the foole multyplieth words saying, man knoweth not what shall be, and who can  
tel him what shalbe after him

Pro 18. 6. A fooles lippes come *with* stryfe and his mowth calleth for stryfes.

7. A fooles mowth is his owne destruction, & his lippes are a snare for his fowle.

555 12. 13. The evill man is snared by the wickednes of his lippes, but the just shall come owt  
of adversitye

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<sup>64</sup> *The scribe erroneously uses 19:11.*

<sup>65</sup> GB: "...but ye heart of the *fooles* publisheth foolishnes."

<sup>66</sup> GB: "...and a man of vnderstandin is of an excellent spirit."

10. 19. In many words there cannot want iniquytye, but he that refrayneth his lippes is wyse

17[.] 28. Even a foole when he holdeth his peace is counted wyse & he that stoppeth his lippes is<sup>67</sup> prudent |

560

[fol.22<sup>r</sup>] 26. 6. He that sendeth a message by the hande of a foole, is as he that cutteth of the feete & drincketh iniquytye.

7. As they that lift vp the leggs of the lame, so is a parable in a fooles mowth.

9. As a thorne standing vp in the hands of a drunckard, so is a parable in the mowth of a foole<sup>68</sup>

565

13. 16. Every wyse man will worke by knoweledge, but a foole will spred abrode follye.

17. 12. It is better for a man to mete a Beare robbed of her whelpes than a foole in his follye

14. 15. The foolish wyll beleve every thing, but the prudent wyll consider his steps

570 8. The wisdome of the prudent is to vnderstand his way but the foolishne[s] of the foole<sup>69</sup> is deceyte. |

[fol.22<sup>v</sup>] 22. 3.

\*27. 12. A prudent man seeth the plague and hydeth himselfe, but the foolish go on styll & are punyshed.

575 9. 6[.] Forsake yo[ur] way ye foolish & ye shall lyve & walk in the way of vnderstanding

15. 24. The way of lyfe is on hye to the \prudent/ to avoyde from hell belowe.<sup>70</sup>

<sup>67</sup> GB: "Even a foole...is counted wise, and he that stoppeth his lippes, prudent."

<sup>68</sup> GB: "so is a parable in the mouth of *fooles*."

<sup>69</sup> GB: "but the foolishnes of the *fooles* is disceit."

<sup>70</sup> GB: "to auoide from hel *beneth*"



14. 12.

\*16. 25. There is a way *which* semeth right to a man, but the issues therof are the wayes of death.

580 12. 15. The way of a foole is right in his owne eyes, but he that heareth counsell is wyse.

27. 11. My sonne be wyse & reioyce myne heart, that I may answer him that reprocheth me

[21]<sup>71</sup>. 22. A wyse man goeth vp into \the/ Citty of the myghtye & casteth downe the strength of the confidence therof |

[fol.23<sup>r</sup>] 585 25. 19. Confidence in an vnfaithfull man in tyme of trouble is lyke a broken tooth & a slyding foote.

Eccle

7. 21. Wisdome shall strengthen the wyse man more than tenne mightye prynces that are in the Cittye

590 9. 13. I have allso sene this wisdome vnder the sunne & it is great vnto me.

14. A litle citty & few men in it and a great king cam agaynst it & compassed it about & buylded forts agaynst it

15. And there was fownde therin a poore & wyse man & he delivered the cittye by his wisdome, but none remembered this poore man

595 16. Then saye I better is wisdome than strength, yet the wisdome of the poore is despised & his words are not heard |

[fol.23<sup>v</sup>] 17. The words of the wyse are more heard in quyetnes than the crye of him that ruleth

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<sup>71</sup> *The scribe erroneously uses chapter 20.*

among fooles

18. Better is wisdom than<sup>72</sup> weapons of warre, but one synner destroyeth muche goode.

600 10. 15. The labour of the foolish dothe<sup>73</sup> wearye him for he knoweth not to go into the  
citty

Pro

24. 7. Wisdom is hie to a foole, therefore he cannot open his mouth in the gate.

Eccle

605 10. 5 There is an evil *which*<sup>74</sup> I have sene vnder the sunne, as an error that procedeth from  
the face of him that ruleth

6. Folly is set in great excellencie and the ryche set in the lowe place. |

[fol.24<sup>r</sup>] 7. I have sene servants on horses and prynces walking as servants on the grownde

Pro

610 19. 10. Pleasure is not comely for a foole, muche les for a servant to have rule over  
prynces.

26. 1. As the snowe in somer & the rayne in harvest<sup>75</sup> are not met so is honour vnsemely  
for a foole

8. As the closing vp of a precious stone in a heap of stones, so is he that gyveth glory to a  
615 foole.

30. 21. For thre things the earth is moved, yea for fowre it cannot susteyne itselfe,

22. For a servant when he reyneth and a foole when he is filled *with* meat

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<sup>72</sup> GB: "Better is wisdom *then* weapons of warre."

<sup>73</sup> GB: "The labour of the foolish *doeth* weary him."

<sup>74</sup> GB: "There is an euil *that* I haue seen vnder the sunne."

<sup>75</sup> GB: "As the snow in *the* sommer, and *as* the raine in *the* haruest are not mete."

23. For the hatefull woman when she is married, & for a hande mayd that is heyre to her mystres. |

[fol.24<sup>v</sup>] 620 29. 21. He that delicately bringeth vp his servant from youth at length he wilbe even as his sonne.

27. 18. He that kepeth the figtree shall eat the frute therof, so he that wayghteth on<sup>76</sup> his master shall come to honour.

30. 10. Accuse not a servant to his master; least he curse thee when thow hast offended.

625 29. 19. A servant will not be chastised *with* words, though he vnderstande yet he will not answer.

17. 10. A reprove entereth more into the heart of him that hath vnderstanding, than an hundred<sup>77</sup> strypes into a foole.

630 27. 22. Though thow shouldest bray a foole in a morter among what brayed *with* a pestell, yet will not his foolishnes depart from him. |

[fol.25<sup>r</sup>] 26. 11. As a dogg turneth agayne to his owne<sup>78</sup> vomit so a foole turneth to his foolishnes.  
4. Answer not a foole according to his foolishnes least thow allso be lyke him.

5. Answer a foole according to his foolishnes, least he be wyse in his own conceyte.

12. Seest thow a man wyse in his owne conceyt, there is more hope of a foole than of  
635 him.<sup>79</sup>

23. 9. Speake not in the eares of a foole, for he will despise the wisdome of thy words

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<sup>76</sup> GB: "so he that waiteth *upon* his master, shal come to honour."

<sup>77</sup> GB: "then an *hundreth* stripes into a foole."

<sup>78</sup> *The word "owne" ins. over another unidentifiable word.*

<sup>79</sup> GB: "more hope is of a foole then of him."

15. 5. A foole despyseth his fathers instruction, but he that regardeth correction,<sup>80</sup> is prudent.

10. 17. He that regardeth instruction is in the way of lyfe but he that refuseth correction  
640 goeth owt of the waye |

[fol.25<sup>v</sup>] 15. 10. Instruction is evill to him that forsaketh the way, and he that hateth correction shall dye

19. 3. The foolishnes of a man p[er]verteth his way and his heart fretteth agaynst the lorde.

645 11. 31. Beholde the ryghteous shall be recompenced in the earth how mucche more the wicked & the synner.

26. 10. The excellent that formed all<sup>81</sup> bothe rewardeth the foole, and rewardeth the transgressors

20. 30. The bluenes of the wownde serveth to purge the evill, and the strypes *within* the  
650 bowells of the bellye

12. 1. He that loveth instruction loveth knowledge, but he that hateth correction is a foole|

[fol.26<sup>r</sup>]

1. 23. Turne yow at my correction lo I will powre owt my mynde vnto *you* and make *you* vnderstand my words.

655 24. Becawse I have called and ye refused, I have stretched owt my hands<sup>82</sup> & none will regarde

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<sup>80</sup> “shalbe ho” is *crossed out before* “is prudent.”

<sup>81</sup> GB: “The excellent that formed all *things*.”

25. But ye have despysed all my counsell and woulde none of my correction

26. I will allso laugh at *your* destruction and mock when yo[ur] feare cometh

27. When yo[ur] feare cometh lyke sudden desolation & *your* destruction shall come lyke

660 a whirle wynde, when affliction & anguysh shall come uppon *you*.

28. Then shall they call vppon me, but I will not answer, they shall seke me yarly, but they shall not fynde me,

29. Becowse they hated knoweledge & did not chuse the feare of the lorde |

[fol.26<sup>v</sup>] 30. They would none of my counsell but despysed all my correction.

665 31. Therefore shall they eat of the frute of theyr owne way & be filled *with* theyr own devyces

32. For ease slayeth the foolish and the prosperytye of fooles destroyeth them.

33. But he that obeyeth me shall dwell safely, and be quyet *from* feare of evill

260. |

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<sup>82</sup> GB: "I haue stretched out *mine hand*."

[fol.27<sup>r</sup>]**Chapte[r] ii**

Chap. ver.

2. 1. My sonne yf thou wilt receyve my words & hyde my comandements *within* thee

2. And cawse thyne eares to hearken vnto wisdome & inclyne thyne heart to

675 vnderstanding

3. For if thou caulest after knoeledge and cryest for vnderstanding.

4. If thou sekest her as silver and searchest for her as for treasures

5. Then shalt thou vnderstand the feare of the lorde & fynde the knowledge of God.

6. For the lorde gyveth wisdome owt of his mowth cometh knowledge & vnderstanding.

680 7. He preserveth the state of the righteous, he is a shielde to them that walke vprightlye. |

[fol.27<sup>v</sup>] 8. That they may kepe the wayes of judgement, and he preserveth the waye of his saynts.

9. Then shalt thou vnderstande righteousnes & judgement & equitye & every goode path

10. When wisdome entereth into thyne heart & knowledge delighteth thy sowle

11. Then shall counsell preserve thee and vnderstanding shall kepe thee

685 12. And delyver thee from the evill way, &amp; from the man that speaketh froward things

13. And from them that leave the wayes of righteousnes to walke in the wayes of darkenes.

14. Whych reioyce in doing evill and delight in the frowardnes of the wycked |

[fol.28<sup>r</sup>] 15. Whose wayes are crooked and they are lewde in theyr pathes

690 16. And it shall delyver thee from the strange woman, even from the stranger *which*  
flattereth *with* her wordes<sup>83</sup>

17. Whych forsaketh the guyde of her youth, & forgettethe the covenant of her God

18. Surely her howse tendeth to death & her pathes vnto the dead.

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695 5. 5. Her feete go downe to death & her steppes take holde on hell

6. She weygheth not the way of lyfe, her pathes are moveable thow canst not know them. |

[fol.28<sup>v</sup>] 7. 11. She is babling & lowde whose feete can not abyde in her howse

12. Now she is *without* now in the stretes & lieth in wayt at every corner

5. 7. Heare ye me now therefore O children & depart not from the words of my mowth.

700 8. Kepe thy way farre from her and come not neare the doore of her howse

9. Lest thow gyve thyne honour vnto others & thy yeres to the cruell

10. Lest the stranger shoulde be filled *with* thy strength & thy labours be in the howse of  
a stranger.

11. And thow mourne at thyne ende when thow hast consumed thy flesh & thy bodye |

[fol.29<sup>f</sup>] 705 12. And say, how have I hated instruction, & myne heart despysed correction

13. And have not obeyed the voyce of them that tawght me, nor inclyned myne eares to  
them that instructed me

14. I was allmost brought into all evill in the middes of the congregation & assembye

29. 3. A man that loveth wisdome reioyceth his father, but he that fedeth harlots wasteth  
710 his substance.

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<sup>83</sup> "Wordes" is written over what appears to be the word "lippes."

Eccle.

7. 25. All this have I proved by wisdom, I thought I will be wise but it went farre from me

26. It is farre of what may it be and it is a profounde depenes who can fynde it. |

[fol.29<sup>v</sup>] 27. I have compassed about both I & myne heart to know & to inquire and to search wisdom & reason<sup>84</sup>

28. And I fynde more bitter than death the woman whose heart is as netts & snares & her hands as bands, He that is goode before God shalbe delyvered from her, but the synner shalbe taken by her.

720 Pro.

7. 1. My sonne kepe my words & hyde my comandements *with* thee

2. Kepe my *commandements* & thou shalt lyve, & myne instruction as the apple of thyne eyes

3. Bynde them vppon thy fingars and wryte them vppon the table of thyne heart. |

[fol.30<sup>f</sup>] 725 4. Say vnto wisdom thou art my sister, and call vnderstanding thy kinswoman.

5. That they may kepe thee from the strange woman, even from the stranger that is smooth in her words.

9. 13. A foolish woman is troublesome, she is ignorant & knoweth nothing

14. But she sitteth at the doore of her howse on a seat in the hye places of the cittie

730 15. To call them that passe by the way that go right on theyr way saying

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<sup>84</sup> *In the Geneva Bible, the verse continues, "and to knowe the wickednes of folie, and the foolishnes of madnes."*



16. Who so is simple let him come hither, and to him that is destytute of wisdome she sayth allso,

17. Stolen waters are swete & hidde[n] bread is pleasant

18. But he knoweth not that the dead are there, and that her ghests are in the depth of  
735 hell.l

[fol.30<sup>v</sup>]

7. 6. As I was in the windowe of my howse, I looked through my windowe

7. And I sawe among the fooles and considered among the children a yong man destytute of vnderstanding

8. Who passed through the strete by her corner & went toward her howse

740 9. In the twilight of the evening, when the night began to be black & dark.

10. And beholde there met him a woman *with* an harlots behavyor & subtill in heart.

13. So she caught him & kissed him & *with* an impudent face sayd vnto him

14. I have peace offerings, this day have I payd my vowes

15. Therefore came I forth to mete thee, that I myght seke thy face, and I have fownde

745 thee.

16. I have deckt my bed *with* ornaments, carpets & laces of egipt. l

[fol.31<sup>r</sup>]

17. I have perfumed my bedde *with* mirthe, allowes & cynamom

18. Come, let vs take ovr fill of love vntill the morning, let vs take ovr pleasure in daliance.

750 19. For myne husband is not at home, he is gone a jorney farre of.

20. He hath taken *with* him a bag of silver and will come home at the day appointed

21. Thus *with* her great craft she caused him to yelde, and *with* her flattering lippes she intysed him

22. And he followed her straight wayes as an oxe that goeth to the slaughter & as a foole  
755 to the stocks for correction.

23. Till a dart strike through his lyver, as a bird hasteth vnto the snare not knowing that he is in danger.

24. Heare me now therfore o children, and hearken to the words of my mowth

25. Let not thyne heart declyne to her wayes wander thou not in her pathes.

760 26. For she hath caused many to fall downe wounded, and the strong men are all slayne by her. |

[fol.31<sup>v</sup>]

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27. Her howse is the way vnto the grave *which* goeth downe vnto the chambers of death.

2. 19. All they that go vnto her, returne not agayne nether take they holde of the wayes of lyfe

765 Eccle

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7. 29. Beholde sayth the preacher this have I fownde seking and by one to fynde the account

30. And yet my sowle seketh but I fynde it not, I have fownde one man of a thowsand but a woman among them all have I not fownde

770 31. Onely lo this have I fownde that God hath made man righteous but they have sought manye inventions. |

[fol.32<sup>r</sup>] Pro

4. 18. But the way of the righteous shyneth as the light that shyneth more & more vnto  
the p[er]fit day

775 19. The way of the wicked is as the darkenes, they knowe not wherin they shall fall.  
Eccle.

[11]<sup>85</sup>. 7. Surely the lyght is a pleasant thing, and it is a goode thing to the eyes to see the  
sunne.

Pro

780 13. 9.<sup>86</sup> The light of the righteous reioyceth, but the candell of the wicked shalbe put owt  
10. [25]<sup>87</sup>. As the whirl wynde passeth, so is the wicked no more but the righteous is as  
an everlasting foundation.

28. 18. He that walketh vprightly shall be saved but he that is froward in his wayes shall  
once fall. |

[fol.32<sup>v</sup>] 785 10. 30. The righteous shall never be removed, but the wicked shall not dwell in the lande

11. 8. The righteous escapeth owt of trouble, and the wicked shall come in his stede

21. 18. The wicked shalbe a ransome for the just, and the trasgressers for the righteous

18. 3. When the wicked cometh then cometh contempt, and *with* the vyle man reproche

14. 22. Doe not they erre that Imagine evill but to them that thinck on goode things shall

790 be mercie<sup>88</sup>

12. 5. The thoughts of the Iust are right, but the counsells of the wicked are deceitfull.

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<sup>85</sup> *The scibe uses chapter number 10, which appears to be a mistake, as the actual chapter number of this verse is 11.*

<sup>86</sup> *“28. 18.” is crossed out below “13. 9.”*

<sup>87</sup> *The scribe uses chapter number 15, which is another apparent mistake.*

<sup>88</sup> *In the Geneva Bible, the verse continues, “and trueth.”*

20. 22. Say not thou I will recompence evill, but wayght vppon the lorde & he shall save thee |

[fol.33<sup>r</sup>] 12. 2. A goode man getteth favour of the lorde, but the man of wicked Imaginations will  
795 he comdemne

11. 27. He that seketh good things getteth favour, but he that seketh evil, it shall come to him.

24. 8. He that Imagineth to doe evill men shall call him an Awthor of wyckednes.

12. 3. A man cannot be established by wyckednes, but the roote of the righteous shall not  
800 be removed

30. 12. There is a generation *which*<sup>89</sup> are pure in theyr owne conceyt & yet are not washed from their filthynges

20. 6. Many men will boast every man of his owne goodenes, but who can fynde a faythfull man |

[fol.33<sup>v</sup>] 805 25. 6. Boast not<sup>90</sup> selfe before the King, & stande not in the place of great men.

7. For it is better<sup>91</sup> it be sayd vnto thee come vp hither, than thou to be put; lower in the presence of the prince whom thyne eyes have seene

27. It is not goode to eat muche honye, so to searche theyr owne glorie is not glorie.

27. 1. Boast not thy selfe of tomorrowe for thou knowest not what a day may bring forth

810 2. Let another man prayse thee & not thyne owne mowth a stranger & not thyne owne lippes.

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<sup>89</sup> GB: "There is a generacion *that* are pure in there owne conceit."

<sup>90</sup> GB: "Boast not *thy* self before the King."

<sup>91</sup> GB: "For it is better, *that* it be said vnto thee."

14. He that prayseth his frend with a lowde voyce rysing yarlye in the mornyng it shall be counted to him as a curse |

[fol.34<sup>r</sup>] 30. 32. If thow hast bene foolish in lifting thy selfe vp, and if thow hast thought wickedly,  
815 lay thyne hande vppon thy mowth

20. 9. Who can say I have made my heart cleane, I am cleane from synne.

### **Eccle**

7. 22. Surely there is no man Iust vppon<sup>92</sup> the earth that doeth good & synneth not

### **Pro**

820 28. 13. He that hydeth his synnes shall not prosper, but he that confesseth & forsaketh them shall have mercie

21. 29. A wicked man hardeneth his face, but the Iust he will direct his waye |

[fol.34<sup>v</sup>] 12. 26. The righteous is more excellent than his neyghbour, but the way of the wicked will deceave them.

825 15. 9. The way of the wicked is an abomination vnto the lorde, but he loveth him that followeth righteousnes

13. 15. Good vnderstanding maketh acceptable, but the way of the disobedient is hated.

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2. 20. Therefore walke thow in the way of goode men, & kepe the way of the righteous.

830 21. For the Iust shall dwell in the lande, and the vpright men shall remayne in it |

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[fol.35<sup>r</sup>]

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<sup>92</sup> GB: "Surely there is no man iust *in* the earth."

20. 7. He that walketh in his integritye is Iust, and blessed shall his children be after him

13. 22. The good man shall gyve inheritance to<sup>93</sup> his childrens children, and the riches of the synner is layd up for the Iust

835 17. 6. Childrens Children are the crowne of the elders, & the glorie of the children are theyr fathers.

Eccle

6. 3. If a man beget an hundred<sup>94</sup> childe[n] and lyve many yeres, & the dayes of his yeres be multiplyed, & his sowle be not satisfyed *with* goode things, and he be not buried, I

840 say that an vntymely frute is better than he,

4. For he *commeth* into vanytye and goeth into darknes, & his name shalbe covered *with* darkenes. |

[fol.35<sup>v</sup>] 5. Allso he hath not seene the sunne nor knowene it therfore this hath more rest than the other

845 6. And yf he had lyved a thowsand yeres twyse tolde, & had seene no goode, shall not all go to one place

3. 15. What is it that hath bene, that is now, and that *which* shalbe hath now bene,<sup>95</sup> for God requyreth yt *which* is past

1. 9. What is it that hath bene, that that shalbe, and what is it that hath bene doone, that  
850 *which* shalbe doone, and there is no new thing vnder the sunne.

<sup>93</sup> GB: "The good ma[n] shal giue inheritance *vnto* his childrens children."

<sup>94</sup> GB: "If a man beget an *hundredth* children and liue manie yeres."

<sup>95</sup> GB: "What is *that* that hathe bene? That is now: & that *that* shalbe, hath now bene."

10. Is there any thing wherof one may saye. Beholde this is newe? it hath bene alre dy in the olde tyme that was before vs.

11. There is no memory of the former neither shall there be a remembrance of the latter that shalbe *with* them that shall come after |

[fol.36<sup>r</sup>] 855 **Pro.**

10. 7. The memoriall of the Iust shall be blessed, but the name of the wicked shall rotte

15. 30. The light of the eyes reioyceth the heart, & a goode name maketh the bones fatt

**Eccle.**

7. 3. A goode name is better than a goode oyntment and the day of death than the day that  
860 one is borne

4. It is better to go into the howse of mournyng, than to go to the howse of feasting, because this is the ende of all men and the living shall lay it to his heart

6. The heart of the wyse is in the howse of mournyng but the heart of fooles is in the howse of myrth |

[fol.36<sup>v</sup>] 865 **[Pro.]**

22. 1. A goode name is to be chosen above great riches, & loving favour is above silver & above golde.

11. 13. He that goeth abowt as a slanderer discovereth a secret but he that is of a faythfull heart concealeth a matter

870 25. 23. As the north wynde dryveth away the rayne so doth an anygry cowntenance the slandering tongue

20. 19. He that goeth abowt as a slanderer discovereth secrets therefore medle not *with* him that flattereth *with* his lippes

10. 18. He that dissembleth hatered *with* lyeing lippes & he that inventeth slander is a  
875 foole.

13. 5. A righteous man hateth lying words, but the wicked cawseth slander & shame |

[fol.37<sup>r</sup>] 21. 12. The righteous teacheth the howse of the wicked, but [God]<sup>96</sup> overthroweth the wicked for theyr evill.

10. 10. He that wincketh *with* the eye worketh sorrowe & he that is folish in talke shalbe  
880 beaten

11. The mowth of a righteous man is a wellspring of lyfe, but iniquitye shall<sup>97</sup> cover the mowth of the wicked.

11. 21. Though hande ioyne in hande, the wicked shall not be vnpunished but the sede of the righteous shall escape.

885 14. 32. The wicked shalbe cast away for his mallice but the righteous hath hope in his death

11. 7. When a wicked man dyeth his hope perisheth & the hope of the vniust shall perish |

[fol.37<sup>v</sup>] 15. 26. The thoughts of the wicked are abomination to the lorde, but the pure have pleasant words

890 28. The heart of the righteous studieth to answer but the wycked mans wouth bableth evill things

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<sup>96</sup> *The word "God" is her om. in the MS, presumably by mistake.*

<sup>97</sup> "Shall" is *ins.* GB: "but iniquitie couereth the mouth of the wicked."



16[.] 23[.] The heart of the wyse guydeth his mowth wysely, & addeth doctryne to his lippes.

21. The wyse in hart shalbe called prudent, and the swetenes of the lippes shall increase  
895 doctryne.

13. 2. A man shall eat goode things by the frute of his mowth, but the sowle of the trespasser shall suffer vyolence |

[fol.38<sup>r</sup>] 12. 14. A man shalbe satiat *with* goode things by the frute of his mowth, and the recompence of a mans hands shall God gyve vnto him

900 18. 20. With the frute of a mans mowth shal his belly be satisfyed and *with* the increase of his lippes shal he be filled.

30[.] 7. Two things have I requyred thee, deny me them not before I dye.

8. Remove farre from me vanity & lyes, gyve me not poverty nor riches fede me *with* foode convenient for me

905 9. Lest I be full & deny thee & say who is the lorde, or lest I be poore & steale & take the name of my God in vayne |

[fol.38<sup>v</sup>] 11. 23. The desyre of the righteous is onely goode, but the hope of the wicked is indignation.

12. 12. The wicked desyreth the net of evils but the roofe of the righteous giveth frute.

910 29. 6. In the transgression of an evill man is his snare, but the righteous doth sing & reioyce

14. 19. The evill shall bowe before the Iust<sup>98</sup> and the wicked at the gates of the righteous

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<sup>98</sup> GB: "The euil shal bowe before the *good*."

25. 26. A ryghteous man falling downe before the wicked is lyke a troubled well & a corrupt spring.

915 12. 21. There shall none iniquyte come to the Iust but the wicked are full of evill.

16. 27. A wicked man diggeth vp evell and in his lippes is lyke burning lyre. |

[fol.39<sup>r</sup>] 26. 23. As silver drosse overlayd vppon a potshard so are burning lippes and an evill heart.

30. 14. There is a generation whose tethe are as swords & their chawes as kniyves to eat  
920 vp the afflicted owt of the earth and the poore from among men.

26. 28. A false tongue hateth the afflicted and a flattering mowth cawseth ruyne.

28. 10. He that causeth the righteous to go astray by an evill way shall fall into his owne pitt & the righteous<sup>99</sup> shall inherit goode things  
Eccle.

925 10. 8. He that diggeth a pit [sh]all fall into it, and he that breaketh a hedge a serpent shall byte him

9. He that removeth stones shall hurt himselfe therby, and he that cutteth woode shall be in danger therby |

[fol.39<sup>v</sup>] Pro.

930 26. 27. He that diggeth a pit shall fall therin, and he that roleth a stone it shall returne vnto him

29. 5. A man that flattereth his neighbour spreddeth a net for his steppes

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<sup>99</sup> GB: “and the *vpright* shal inherit good things.”

28. 23. He that rebuketh a man shall fynde more favour at the length than he that  
flattereth *with* the tongue

935 **Eccle**

7. 7. Better it is to heare the rebuke of a wyse man than that a man shoulde heare the song  
of fooles

**Pro.**

11. 9. A hypocrite *with* his mowth hurteth his neighbour, but the righteous shall be  
940 delyvered by knoweledge

16. 29. A wicked man deceiveth his neighbour & leadeth him into the way that is not  
goode. |

[fol.40<sup>r</sup>] 30. He shutteth his eyes to devyse \wickednes/<sup>100</sup> he moveth his lippes and bringeth evill  
to passe.

945 \_\_\_\_\_

2. 22. But the wicked shalbe cut of from the earth & the transgressors shalbe rooted owt  
of it.

163.<sup>101</sup> |

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<sup>100</sup> “myschefe” is crossed out before “he moveth,” and “wickednes” is written in the space above it.

<sup>101</sup> In the FSL, there are 161 entries in Chapter II.

[fol.41<sup>r</sup>] 950**Chapter iii****Pro** —.——3. 1. My sonne forget not thow my lawe, but let thyne heart kepe my *commandements*2. For they shall increase the length of thy dayes the yeres of thy<sup>102</sup> lyfe & thy

955 prosperitye.

9. 11. For thy dayes shalbe multyplyed by me, &amp; the yeres of thy lyfe augmented.

20. 29. The bewtye of yong men is theyr strength, and the glory of the aged is the grey  
head960 **Eccle**11. 8. Though a man lyve manye yeres & in them all he reioyceth yet he shall remember  
the dayes of darkenes because they are many, all that cometh is vanity |[fol.41<sup>v</sup>] 9. Reioyce o yong men<sup>103</sup> in thy youth, and let thyne heart cheare thee in the dayes of thy  
youth, and walke in the wayes of thyne heart & in the syght of thyne eyes, but knowe

965 this, that for all these things God will bring thee to Iudgement.

10. Therefore take away grieffe owt of thyne heart & cause evill to depart from thy fleshe  
for chyldehoode & youthe are vanitye.12. 1. Remember now thy Creator in the dayes of thy youth Whyles the evil dayes come  
not, nor the yeres approche wherin thow shalt say I have no pleasure in them

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<sup>102</sup> GB: “thy” *is om*, “the length of thy daies and the yers of life.”<sup>103</sup> GB: “Reioyce, ô yong *man*.”

970 2. Whyles the sunne is not darke nor the light nor the moone nor the starres nor the  
clowdes returne after the rayne. |

[fol.42<sup>r</sup>] 3. When the keepers of the howse shall tremble, and the strong men shall bowe themselves  
and the grynders shall cease because they are fewe and they waxe darke that looke owt by  
the windowes.

975 4. And the dores shalbe shutt withowt by the base sownd of the grynding, and he shall  
rise vp at the voyce of the bird, and all the daughters of singing shall be abased.

5. Allso they shalbe afrayde of the high thing, and feare shalbe in the way, and the  
almond tree shall florish, & the grassopper shalbe a burden & concupiscence shalbe  
driven away, for man goeth to the howse of his age and the mourners go about in the

980 strete |

[fol.42<sup>v</sup>] 6. Whyle the silver corde is not lengthened, nor the golden ewer broken, nor the pitcher  
broken at the well, nor the Whele broken at the cisterne

7. And dust returne to the earth as it was, and the spirite returne to God that gave it

**Pro.**

985 16. 31. Age is a crowne of glorie when it is fownde in the way of righteousnes.

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3. 3. Let not mercie & truthe forsake thee, bynde them on thy neck and write them vppon  
the table of thine heart.

4. So that<sup>104</sup> thou fynde *favour* & goode vnderstanding in the sight of God & man.

990 5. Trust in the lorde *with* all thyne heart & leane not to thyne owne wisdome. |

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<sup>104</sup> GB: "So *shalt* thou finde fauour."

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[fol.43<sup>r</sup>] 28. 26. He that trusteth in his owne heart is a foole but he that walketh in wisdome shalbe delivered

20. 18. Establish thy<sup>105</sup> thoughts by counsell and by counsel make warre

995 24. 5. A wyse man is strong, for a man of vnderstanding increaseth his strength

6. For *with* counsel thou shalt enterprise thy warre, and in the multitude of them that can gyve counsel is health

11. 14. Where no counsell is the people fall, but where many counsellors are, there is health

1000 15. 22. Without counsellors<sup>106</sup> thoughts come to nought, but in the multitude of counsellors there is stedfastnes.

20. 5. The counsell in the heart of man is lyke depe waters, but a man yt hath vnderstanding will draw it out |

[fol.43<sup>v</sup>] 19. 21. Many devyses are in a mans heart, but the counsell of the lorde shall stande

1005 21. 30. There is no wisdome nether vnderstanding nor counsell agaynst the Lorde

31. The horse is prepared agaynst the day of battell but salvation is of the Lorde.

### **Eccle**

9. 11. I returned and I sawe vnder the sunne, that the race is not to the swift, nor the battell to the strong, nor yet bread to the wyse, nor also ryches to men of vnderstanding,

1010 nether yet favour to men of knowledge but tyme & chance cometh to them all

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<sup>105</sup> GB: "Establish *the* thoughts by counsel."

<sup>106</sup> GB: "Without *counsel* thoughtes come to nought."

8. 8. Man is not Lorde over the spirit to reteyne the spirite neither hath he power in the  
daye of l

[fol.44<sup>r</sup>] 8.<sup>107</sup> Death nor deliverance in the battell, neither shall wickednes delyver the possessers  
therof

1015 Pro

16. 4. The Lorde hath made all things for his owne sake, yea even the wicked for the day  
of evill.

Eccle

9. 1. I have surely gyven myne heart to all this, and to declare all this, that the just, and  
1020 the wyse, and theyr works are in the hand of God, and no man knoweth either love or  
hatered of [all]<sup>108</sup> that is before them

2. All things come alyke to all, and the same condition is to the just, and to the wicked, to  
the goode & to the pure, and to the polluted, and to him yt sacrificeth and to him that  
sacrificeth not as is the goode so is the synner he that sweareth, as he that feareth an  
1025 othe[r] l

[fol.44<sup>v</sup>] 3. This is evill among all that is doone vnder ths sunne, that there is one condition to all,  
and allso the heart of the sonnes of men is full of evill & madnes is in their hearts whiles  
they live and after that they go to the dead

4. Surely whosoever is ioyned to all the living, there is hope, for it is better to a lyving  
1030 dog than to a dead lyon

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<sup>107</sup> “8.” crossed out after “8.” In this rare instance, the scribe carries a verse over onto the next page. On the next page he accidentally renumbers the verse (likely out of habit) and then crossed it out.

<sup>108</sup> The word “all” is om. presumably by mistake.

5. For the lyving knowe that they shall dye, but the dead knowe nothing at all, neither have they any more a rewarde, for their remembrance is forgotten.

6. Allso theyr love & theyr hatred, and theyr envie is now perished, & they have no more portion for ever, in all that is doone vnder the sunne.

1035 10. All that thyne hande shall fynde to doe, doe it *with* all thy power for there is neither worke nor invention, nor knoweledge, nor wisdome in the grave whether thou goest. |

[fol.45<sup>r</sup>] 12. For neither doth man knowe his tyme, but as the fishes *which* are taken in an evill net, and as the birds that are caught in the snare, so are the children of men snared in the evill tyme when it falleth vppon them suddenly

1040 3. 18. I considered in myne heart the state of the children of men yt God had purged them, yet to see to, they are in themselves as beasts

19. For the condition of the children of men, & the condition of beasts are even as one condition vnto them. As the one dyeth so dyeth the other, for they have all one breath, and there is no excellencie of man above the beast, for all is vanytye.

1045 20. All go to one place, and all was of the dust & all shall returne to the dust.

21. Who knoweth whether the spirite of man assende vppward & the spirite of the beast desscende downward to the earth |

[fol.45<sup>v</sup>] 22. Therefore I see that there is no thing better than that a man shoulde reioyce in his affayres, because that is his portion, for who shall bring him to see what shalbe after him

1050 **Pro**

21. 2. Every way of man is right in his owne eyes, but the lorde pondereth the hearts.



16. 1. The preparations of the heart are in man, but the answer of the tongue is of the lorde

33. The lot is cast into the lappe, but the whole disposition therof is of the lorde

1055 9. The heart of man doth<sup>109</sup> purpose his way, but the lorde doeth dyrect his steppes

20. 24. The steppes of man are ruled by the lorde how can a man then vnderstande his owne waye? |

[fol.46<sup>r</sup>] 16. 2. All the wayes of man are cleane in his owne eyes, but the lorde pondereth the spirites

1060 7[.] When the wayes of<sup>110</sup> man please the lorde, he will make allso his enimy es at peace *with* him

21. 8. The way of some is perverted & strange, but of the pure man his worke is right.

16. 3. Commit thy works vnto the lorde and thy thoughts shalbe directed

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1065 3. 6. In all thye wayes acknowledge him, and he shall direct thy wayes

7. Be not wyse in thyne owne eyes but feare the lorde & depart from evill.

8. So health shalbe to<sup>111</sup> thy navill, & marrowe vnto thy bones.

9. Honor the lorde *with* thy riches, and *with* the first frutes of<sup>112</sup> thyne increase. |

[fol.46<sup>v</sup>] 10. So shall thy barnes be filled *with* abundance & thy presses shall burst *with* new wyne

1070 \_\_\_\_\_

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<sup>109</sup> GB: “doth” *is om.*, “The heart of man purposeth his way.”

<sup>110</sup> GB: “When the wayes of *a* man”.

<sup>111</sup> GB: “So health shalbe *vnto* thy nauel.”

<sup>112</sup> GB: “with the first frutes of *all* thine increase.”

21. 20. In the howse of the wyse is<sup>113</sup> pleasant treasure & oyle but a foolish man  
devowreth it

20. 25. It is a destruction to a man to devowre that *which* is sanctified and after the  
vowes to inquire

1075 **Eccle**

5. 3. When thou hast vowed a vow to God, deferre not to paye it for he delighteth not in  
fooles pay therfore that thou hast vowed.

4. It is better thou shouldest not vowe than that thou shouldest vow & not pay it

5. Suffer not thy mowth to make thy flesh to synne, neither say before the angell that this

1080 is |

[fol.47<sup>r</sup>] 5<sup>114</sup> ignorance, wherfore shall God be angrye by thy voyce & destroy the worke of thy  
hands

1. Be not rash *with* thy mowth nor let thyne heart be hastye to vtter a thing before God,  
for God is in the heavens & thou art on the earth, therefore let thy words be fewe:

1085 2. For as a dreame commeth by the multitude of busynes so the voyce of a foole is in the  
multytude of words.

6. For in the multytude of dreames and vanytyes are allso manye words, but feare thou  
God.

1090 **Pro**

3. 11. My sonne refuse not the chastening of the lorde, neither be grieved at his correction

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<sup>113</sup> GB: "In ye house of the wise is a pleasant treasure."

<sup>114</sup> "5" crossed out after "5." The scribe carries the verse onto the next page.

12. For the lorde correcteth him whom he loveth, even as the father doth the chylde in whom he delighteth |

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[fol.47<sup>v</sup>] 1095 13. 24. He that spareth his rodde hateth his sonne, but he that loveth him chasteneth him betyme.

19. 18. Chasten thy sonne whyle there is hope, and let not thy sowle spare for his murmuring.

29. 17. Correct thy sonne, and he will gyve thee rest & will gyve pleasures for<sup>115</sup> thy  
1100 sowlle.

23. 13. Withholde not correction from the chylde, yf thow smyte him *with* the rodde he shall not dye

14. Thow shalt smyte him *with* the rodde, and shalt delyver his sowle from Hell.

22. 6. Teache a chylde in the trade of his way, and when he is olde he shall not depart  
1105 from it.

20. 11. A chylde allso is knowne by his doings whether his worke be pure & right. |

[fol.48<sup>r</sup>] 22. 15. Foolishnes is bownde in the heart of a chylde, but the rodde and<sup>116</sup> correction shall dryve it away from him

29. 15. The rodde & correction gyve wisdom, but a chylde set at liberty maketh his  
1110 mother ashamed.

4. 1. Heare o ye children the instruction of a father, and gyve eare to learne vnderstanding.

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<sup>115</sup> GB: “and wil giue pleasures *to* thy soule.”

<sup>116</sup> GB: “but the rodde *of* correction shal driue it away from him.”

2. For I doe gyve *you* a goode doctryne therfore forsake *you* not my lawe

3. For I was my fathers sonne tender & deare in the sight of my mother.

1115 4. When he taught me, and sayd vnto me, let thyne heart holde fast my words, kepe my  
commandements & thow shalt lyve l

[fol.48<sup>v</sup>] 5. Get wisdome get vnderstanding forget not, neither declyne from the words of my  
mowth

6. Forsake her not & she shall kepe thee, love her & she shall preserve thee.

1120 7[.] Wisdome is the begynning get wisdome therfore, & above all thy possession get  
vnderstanding.

8. Exalt her & she shall exalt thee, she shall bring thee to honour yf thow inbrace her

9. She shall gyve a comely ornament vnto thyne head yea she shall gyve thee a crowne of  
glorye

1125 10. Heare my sonne & receive my words, and the yeres of thy lyfe shalbe manye l

[fol.49<sup>f</sup>] 11. I have taught thee in the way of wisdome, and led thee in the paths of righteousnes.

12. When thow goest, thy gate shall not be strayt, and when thow runnest, thow shalt not  
fall.

13. Take holde of instruction, and leave not, kepe her for she is thy lyfe.

1130 \_\_\_\_\_

3. 13. Blessed is the man yt fyneth wisdome, and the man that getteth vnderstanding

14. For the marchandise therof is better than the marchandise of siver, and the gayne  
therof is better than golde.

15. It is more precious than pearles, and all things<sup>117</sup> thow canst desyre are not to be  
 1135 compared vnto her. |

[fol.49<sup>v</sup>] 16. Length of dayes is in her right hand, and in her left hand riches & glorye

17. Her wayes are wayes of pleasure, & all her paths prosperity

18. She is a tree of lyfe to them that lay holde on her, and blessed is he that retayneth her

19. The lorde by wisdom hath layd the foundation of the earth, and hath stablished the  
 1140 heavens through vnderstanding.

20. By his knoweledge the depthes are broken up, and the clowdes drop downe the dewe

21. My sonne let not these things depart from thyne eyes but observe wisdom &  
 counsell.

22. So they shalbe lyfe to thy sowle, and grace to<sup>118</sup> thy necke |

[fol.50<sup>r</sup>] 1145 4. 20. My sonne hearken vnto my words inclyne thyne eare vnto my sayings

21. Let them not depart from thine eyes, but kepe them in the middes of thyne heart.

22. For they are lyfe vnto those yt fynde them, and health vnto all theyr flesh.

23. Kepe thyne heart *with* all diligence for therowt cometh lyfe.

24. Put away from thee a froward mowth, and put wicked lippes farre from thee.

1150 25. Let thyne eyes beholde the right and let thyne eye liddes direct thy way before thee.

26. Ponder the path of thy fete & let all thy wayes be ordered aright

27. Turne not to the right hande, nor to the left but remove thy foote from evill. |

[fol.50<sup>v</sup>]

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<sup>117</sup> GB: "It is more precious *then* pearls: and all things *that* thou canst desire, are not to be compared vnto her."

<sup>118</sup> GB: "and grace *vnto* thy necke."

3. 23. Then shalt thou walke safely by thy way, and thy foote shall not stumble

1155 \_\_\_\_\_

10. 9. He that walketh vprightly walketh boldely, but he that perverteth his wayes shalbe knowne.

29. The way of the lorde is strength to the vpright man, but feare shalbe to the workers of iniquity

1160 28. 1. The wicked flie<sup>119</sup> when none purseweth, but the righteous are bolde as a lyon.

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3. 24. If thou slepest thou shalt not be afrayde, and when thou slepest thy slepe shalbe swete

25. Thou shalt not feare for anye l

[fol.51<sup>r</sup>] 1165 3. ~~25~~. Sudden feare, neither for the destruction of the wicked when it cometh

26. For the lorde shalbe for thyne assurance, and shall preserve thy foote from taking

27. Withholde not the goode from the owners therof, though there be power in thyne hand to doe it

\_\_\_\_\_

1170 11. 1. False balances are an abomination vnto the lorde, but a perfect weight pleaseth him

20. 10. Dyverse weights & diverse measures both these are even abomination vnto the lorde.

23. Dyverse weights are an abomination vnto the lorde and deceitful balances are not goode

<sup>119</sup> GB: "The wicked *flee* when none pursueth."

1175 16. 11. A true weight & balance are of the lorde, all the weights of the bag are his worke.  
 [fol.51<sup>v</sup>] 14. 31. He that oppresseth the poore reprocheth him that made him, but he honoureth him  
 that hath mercie on the poore

Eccle

4. 1. So I turned & considered all the oppressions that are wrought vnder the sunne, and  
 1180 beholde the feares of the oppressed & none comforteth them, and lo the strength is of the  
 hande of them that oppresse them, and none comforteth them

2. Wherefore I prayed the dead *which* now are dead, above the living *which* are yet alyve

3. And I counte him better than them both *which* hath not yet bene for he hath not seene  
 the evill works *which* are wrought vnder the sunne. |

[fol.52<sup>r</sup>] **Pro**

22. 16. He that oppresseth the poore to increase him selfe and giveth vnto the riche, shall  
 surely come to povertye.

14. 20. The poore is hated even of his owne neighbour, but the friends of the riche are  
 many

1190 19. 4. Ryches gather many friends, but the poore is separated from his neighbour.

13. 7. There is that maketh him selfe riche having nothing & maketh himself poore  
 having great riches

8. A man will gyve his riches for the ransom of his lyfe, but the poore cannot heare the  
 reproche.

1195 19. 7. All the brethren of the poore doe hate him, how much more will his friends depart  
 far from him though he be instant *with* words yet they will not |

[fol.52<sup>v</sup>]

18. 23. The poore speaketh *with* prayers but the riche answereth roughlye

22. 7. The riche ruleth the poore, and the borrower is servant to the man that lendeth

29. 13. The<sup>120</sup> poore & the vsurer mete together, and the lorde lighteneth both theyr eyes.

1200 22[.] 2. The riche & the poore mete together, the lorde is the maker of them all.

28. 6. Better is the poore yt walketh in his vprightness than he that perverteth his wayes  
though he be riche

11. The riche man is wyse in his owne conceyt, but the poore that hath vnderstanding can  
trye him

1205 19. 1. Better is the poore that walketh in his vprightness, than he that abuseth his lippes &  
is a foole. |

[fol.53<sup>r</sup>] 22. That that is to be desyred of a man, is his goodenes and a poore man is better than a  
lyer

28. 3. A poore man if he oppresse the poore, is lyke a raging rayne that leaveth no foode

1210 \_\_\_\_\_

3. 28. Say not vnto thy neighbour go and come agayne & tomorrow will I gyve thee if  
thow now have it

13. 12. The hope that is deferred, is the faynting of the heart, but when a<sup>121</sup> desyre cometh

1215 it is as a tree of lyfe

19. A desyre accomplished delighteth the sowle, but it is an abomination to fooles to

[fol.53<sup>v</sup>]

<sup>120</sup> "The" *written over the word* "He."

<sup>121</sup> GB: "but when *the* desire cometh, it is as a tre of life."



depart from evill. |

21. 10. The sowle of the wicked wisheth evill & his neighbour hath no favour in his eyes.

12. The lorde hath made bothe these, even the eare to heare and the eye to see

1220 22. 9. He that hath a goode eye, he shalbe blessed, for he gyveth of his bread vnto the  
poore

28[.] 27. He that giveth vnto the the poore shall not lack, but he that hydeth his eyes shall  
have many curses

11. 24. There is that scattereth and is more increased, but he that spareth more then is  
1225 right shall surely come to povertye

Eccle

11. 1. Cast thy bread vppon the waters, for after many dayes thou shalt fynde it. |

[fol.54<sup>r</sup>] 2. Gyve a portion to seven, and allso to eyght, for thou knowest not what evill shall be  
vppon the earth.

1230 3. If the clowdes be full, they will powre forth rayne vppon the earth and if the tree doe  
fall towarde the sowth or toward the north in the place where<sup>122</sup> the tree falleth, there it  
shall be.

Pro

11. 25. The liberall persone shall have plentye, and he that watereth shall<sup>123</sup> have rayne.

1235 25. 14. A man that boasteth of false liberalytye, is lyke clowdes & wynde *withowt* rayne.

11. 26. He that withdraweth the corne, the people will curse him, but blessings shall be  
vppon the head of him that selleth corne. |

[fol.54<sup>v</sup>]

<sup>122</sup> GB: “the place *that* the tre falleth, there it shalbe.”

<sup>123</sup> GB: “and he that watereth, shal *also* have raine.”

20. 14. It is nought it is nought sayth the buyer, but when he is gone apart, he boasteth

11. 12. He that despiseth his neighbour is destitute of wisdom, but a man of

1240 vnderstanding will kepe sylence

14. 21. The synner despiseth his neighbour, but he that hath mercie on the poore is  
blessed

19. 17. He that hath mercie on the poore lendeth to the lorde,<sup>124</sup> and the lorde will  
recompence him that *which* he hath gyven.

1245 11. 17. He that is mercifull rewardeth his owne sowle, but he that troubleth his owne  
flesh is cruell.

21. 13. He that stoppeth his eare at the crying of the poore, he shall allso crye & not be  
heard |

[fol.55<sup>r</sup>] 17. 5. He that mocketh the poore reprocheth him that made him and he that reioyceth at  
1250 destruction shall not be vnpunished.

24. 17. Be thou not glad when thyne enmye falleth, and let not thine heart reioyce when  
he stumbleth.

18. Lest the lorde see it and it displease him and he turne his wrath from him.

25. 21. If he that hath thee be hungrie gyve him bread to eat & yf he be thirstye gyve him  
1255 water to drinck

22. For thou shalt lay coles vpon his head, and the lorde shall recompence thee.

17. 13. He that rewardeth evill for goode, evill shall not depart from his howse. |

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<sup>124</sup> GB: "He that hathe mercie *vpon* the poore, lendeth *vnto* the Lord."

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[fol.55<sup>v</sup>] 1260 3. 29. Intende no hurt agaynst thy neighbour, seing he doth dwell *withowt* feare by thee.

30. Stryve not *with* a man causeles when he hath doone thee no harme

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24. 15. Lay no wayte o wicked man agaynst the howse of the righteous, and spoyle not his resting place

1265 16. For a just man falleth seven tymes and ryseth agayne, but the wicked fall into mischefe.

22. 28. Thow shalt not remove the antient bownds *which* thy fathers have made

23. 10. Remove not the antient bownds, and enter not in to the fields of the fatherles |

[fol.56<sup>r</sup>] 11. For he that redemeth them is mightye, he will defende their cause agaynst thee.

1270 Eccle.

10. 20. Curse not the king, no not in thy thought, neither curse the riche in thy bed chamber, for the fowle of the heaven shall carry the voyce, and that *which* hath wings shall declare the matter.

7. 23. Gyve not thyne heart also to all the words that men speake, lest thow heare thy servant cursing thee.

1275

24. For oftentimes also thyne heart knoweth that thow lykewise hast cursed others.

Pro

26[.] 2[.] As the sparowe by flying,<sup>125</sup> & the swallow by flying escape so the curse that is causeles shall not come |

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<sup>125</sup> GB: "As the sparrow by *fleing*, and the swalowe by flying."

- [fol.56<sup>v</sup>] 1280 30. 11. There is a generation that curseth theyr father, & doe not blesse theyr mother.
20. 20. He that curseth his father or his mother, his light shall be put owt in obscure darkenes.
30. 17. The eye that mocketh his father and despiseth the instruction of his mother, let the Ravens of the valley pick it owt, and the yong Eagles eat it.
- 1285 23. 22. Obey thy father that hath begotten thee, and despise not thy mother when she is olde
28. 24. He that robbeth his father and mother, and sayth it is no transgression, is the companyon of a man that destroyeth
19. 26. He that destroyeth his father, or chaseth away his mother, is a lewde & shamefull chylde. |
- 1290
- [fol.57<sup>r</sup>] 17. 2. A discrete servant shall have rule over a lewde sonne, and he shall devyde the heritage among the brethren.
- 
3. 31. Be not envious for the wicked man, neither chuse any of his wayes
- 1295
- 
22. 24. Make no frendship *with* an angrye man neither go *with* a furious man.
25. Lest thow learne his wayes, & receive destruction to thy sowle.
29. 22. An angrie man stirreth vp stryfe, and a furious man abowndeth in transgression.
12. 16. A foole in a day shall be knowne by his anger, but he that covereth shame is wyse. |
- 1300
- [fol.57<sup>v</sup>] 30. 33. When one churneth milke, he bringeth forth butter, and he that wringeth his nose

causeth bloude to come owt, so he that forceth wrath bringeth forth stryfe

15. 18. An angry man stirreth up stryfe, \but he that is slowe to wrath appeaseth stryfe<sup>126</sup>

14. 29. He that is slowe to wrath is of great wisdome, but he that is of an hastye mynde

1305 exalteth follye

17. He that is hasty to anger comitteth follye, and a busy body is hated.

Eccle

7[.]11. Be not then of an hasty spirite to be angry, for anger resteth in the bosome of

fooles

1310 Pro

16. 32. He that is slow to anger is better than the myghtye man, and he that ruleth his

owne mynde,<sup>127</sup> better than he that wynneth a Cittie |

[fol.58<sup>f</sup>]

25. 28. A man that refrayneth not his appetyte, is lyke a cittie *which* is broken downe &

*with* owt walles.

1315 19. 11. The discretion of a man deferreth his anger, and his glorie is to passe by an

offence

19. A man of much anger shall suffer punishment, and though thow deliver him, yet will

his anger come agayne

27. 3. A stone is heavye & the sand weightye, but a fooles wrath is heavier than them

1320 both.

4. Anger is cruell & wrath is raging, but who can stande before envye

Eccle

<sup>126</sup> *Ins. over* “and a furious man abowndeth in transgression,” *which is crossed out after* “stryfe.”

<sup>127</sup> GB: “and he that ruleth his owne minde, *is better then* he thatwinneth a citie.”

4. 4. Allso I behelde all travaile & all perfection of works, that this is the envye of a man  
agaynst his neighbour, this allso is vanyte & vexation of spirite |

[fol.58<sup>v</sup>] 1325 Pro

14. 30. A sownde heart is the lyfe of the flesh, but envye is the rotting of the bones.

17. 22[.] A Ioyfull heart causeth goode health but a sorrowfull mynde dryeth the bones

15. 13. A Ioyfull heart maketh a chearfull countenance, but by the sorrowe of the heart  
the mynde is heavye

1330 12. 25. Heavynes in the heart of man doth bring it downe, but a good worde reioyceth it.  
Eccle

8. 15. And I praysed joy for there is no goodenes to man vnder the sunne, save to eate and  
to drinck & to reioyce, for this is adioyned to his labour the dayes of his lyfe that God  
hath gyven him vnder the sunne. |

[fol.59<sup>r</sup>] 1335 2. 1. I sayde in myne heart go to now I will prove thee with joy, therefore take thow  
pleasure in pleasant things, and beholde, this allso is vanytye.

2. I sayd of laughter Thow arte mad and of Ioye, What is this that thow doest?

7[.] 5. Anger is better than laughter for by a sad looke the heart is made better

8. For lyke the noyse of the thornes vnder the pot, so is the laughter of the foole, this allso  
1340 is vanity

Pro

14. 13. Even in laughing the heart is sorrowfull, and the ende of that mirth is heavines

Eccle

2. 3. I sought in myne heart to give my selfe to wyne, & to lead myne heart in wisdome &  
 1345 to take holde of follye till I myght see where is that goodenes of the children of men  
*which* they enioye vnder the sunne the whole nombe[r] of the dayes of their lyfe. |

[fol.59<sup>v</sup>] 2. 22. For what hath man of all his travayle & grieve of his heart, wherin he hath  
 travayled vnder the sunne.

23. For all his dayes are sorrowes and his travayle grieve his heart allso taketh not rest in  
 1350 the night which allso is vanytye.

3. 9. What profite hath he that worketh of the thing wherin he travaileth

2. 24. There is no profite to man, but that he eate & drinck, & delight his sowle *with* the  
 profit of his labour, I sawe allso this, that it was of the hand of God

25. For who coulde eate, and who coulde hast to owtward things more than I?

1355 26. Surely to a man that is good in his sight God giveth wisdome & knowledge and Ioye,  
 but to the sinner he giveth payne to gather & to heape to give to him that is good before  
 God, this is allso vanytye & vexation of spirite. |

[fol.60<sup>r</sup>] Pro.

23. 17. Let not thyne heart be envious agaynst synners, but let it be in the seare of the  
 1360 lorde contynually

18. For surely there is an ende and thy hope shall not be cut of.

Eccle

3. 1. To all things there is an apoynted tyme, and a tyme for every purpose vnder the  
 heaven.<sup>128</sup>

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<sup>128</sup> *Written over what is most likely* “sunne.”

1365 2. A tyme to be borne & a tyme to dye a tyme to plant, & a tyme to pluck vp that *which* is planted.

3. A tyme to slay & a tyme to heale, a tyme to breake downe & a tyme to builde.

4. A tyme to wepe & a tyme to laugh a tyme to mourne & a tyme to dance.

5. A tyme to cast away stones, and a tyme to gather stones, a tyme to embrace, and a

1370 tyme to be farre from embracing. |

[fol.60<sup>v</sup>] 6. A tyme to seke & a tyme to lose, a tyme to kepe, & a tyme to cast away.

7. A tyme to rent, and a tyme to sowe, a tyme to kepe sylence, & a tyme to speake.

8. A tyme to love, & a tyme to hate, a tyme of warre, & a tyme of peace.

1375 8. 6. For to every purpose there is a tyme & judgement, because the miserie of man is great vpon him.

7. For he knoweth not that *which* shall be, for who can tel him when it shall be.

[3. 10.]<sup>129</sup> I have seene the travaile that God hath given to the sonnes of men to humble them thereby

1380 11. He hath made every thing beautifull in his tyme, allso he hath set the world in their heart, yet cannot man fynd owt the worke that God hath wrought from the beginning even to the ende. |

[fol.61<sup>r</sup>] 3. 12. I knowe that there is nothing goode in them, but to reioyce and to doe good in this<sup>130</sup> lyfe.

1385 13. And allso that every man eateth and drincketh & seeth the comodytye of his labour, this is the gift of God.

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<sup>129</sup> *Mistakenly written as "3. 9".*

<sup>130</sup> GB: "but to reioyce, & to do good in *his* life."



14. I knowe that whatsoever God shall doe, it shalbe for ever, to it can no man adde and from it can none diminish, for God hath done it yt they should feare before him.

Pro.

[24. 19.]<sup>131</sup> Fret not thy selfe because of the malicious, neither be envious at the wicked.

1390 20. For there shalbe no<sup>132</sup> ende of plagues to the evill man, the light of the wicked shalbe put owt.

4. 14. Enter not into the way of the wicked, & walke not in the way of evill men.

15. Avoyde it, & go not by it turne from it & passe by. |

[fol.61<sup>v</sup>] 16. For they cannot slepe except they have<sup>133</sup> some evill, and their slepe departeth except  
1395 they cause some to fall

17. For they eat the bread of wickednes & drinck the wyne of vyolence.

24. 1. Be not thow envious agaynst evill men neither desire to be *with* them

2. For theyr heart imagineth destruction, and their lippes speak mische[f].

12. 18.<sup>134</sup> There is that speaketh words lyke the prickings of swords<sup>135</sup> but the tongue of  
1400 wyse men is health.

10. 20. The tongue of the Iust man is as fyned silver, but the heart of the wicked is litle worth. |

[fol.62<sup>r</sup>] 15. 4. A wholesome tongue is as a tree of lyfe, but the frowardnes therof is the breaking of the mynde.

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<sup>131</sup> *Mistakenly written as "24. 29."*

<sup>132</sup> GB: "For there shal be *none* end of plagues to the euil man."

<sup>133</sup> *Written over an indiscernable word.* GB: "For they can not slepe, except thei have *done* euil."

<sup>134</sup> *The verses:* "4. 14. Enter not into the way of the wicked, and walke not in the way of evill men" and "15. Avoyde it and go not by it turne from it and passe by" *ins. before* "12. 18." *These verses have already been copied above. The scribe evidently realized this and scratched them out.*

<sup>135</sup> GB: "There is that speaketh words like the prickings of a *sworde*."

1405 18. 21. Death & lyfe are in the power of the tongue, and they that love it, shall eat the frute therof

10. 31. The mowth of the Iust shalbe frutefull in wisdome, but the tongue of the froward shalbe cut owt.

17. 20. The froward heart fyndeth no goode, and he that hath a naughtye tongue, shall fall  
1410 into evill

11. 20. They that are of a froward heart are abomination to the lorde, but they that are vpright in theyr waye, are his delight.

22. 5. Thornes & snares are in the way of the froward but he that regardeth his sowle, will depart farre from them. |

1415  
[fol.62<sup>v</sup>]

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3. 32. For the froward is abomination vnto the lorde, but his secret is *with* the righteous.

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29. 27. A wicked man is abomination to the Iust, and he that is vpright in his way is abomination to the wicked

1420 \_\_\_\_\_

3. 33. The curse of the lorde is in the howse of the wicked, but he blesseth the habitation of the righteous.

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14[.] 11. The howse of the wicked shalbe destroyed, but the tabernacle of the righteous  
1425 shall florish. |

- [fol.63<sup>r</sup>] [29. 16.]<sup>136</sup> When the wicked are increased transgression increaseth, but the righteous shall see theyr fall.
12. 7. God overthroweth the wicked and they are not, but the howse of the righteous shall stande
- 1430 10. 24. That *which* the wicked feareth shall come vpon him, but God will grannt the desyre of the righteous.
- 
3. 34. With the scornefull he scorneth, but he gyveth grace to<sup>137</sup> the humble.
- 
- 1435 9. 7. He that reproveth a scorner purchaseth to himselfe shame and he that rebuketh the wicked, getteth himselfe a blott. |
- [fol.63<sup>v</sup>] 8. Rebuke not a scorner least he hate thee, but rebuke a wyse man and he will love thee
9. Gyve admonition to the wyse & he will be wyser,<sup>138</sup> teache a righteous man, and he will increase in learning.
- 1440 25. 12. He that reproveth the wyse & the obedyent eare, is as a golden earering, and an ornament of fyne golde.
9. 12. If thow be wyse thow shalt be wyse for thy selfe, and if thow be a scorner, thow alone shalt suffer
- 26[.] 3. Vnto the horse belongeth a whippe, to the asse a brydle & a rodde to the fooles
- 1445 back.

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<sup>136</sup> *Mistakenly written as "19:16."*

<sup>137</sup> GB: "but he giueth grace *vnto* the humble."

<sup>138</sup> GB: "Give admonicion to the wise, and he wil be *the* wiser".

19. 25. Smyte a scorner & the foolish will beware, and reprove the prudent and he will vnderstand knoweledge. |

[fol.64<sup>r</sup>] 21. 11. When the scorner is punished the foolish is wyse, and when one instructeth the wyse he will receive knoweledge

1450 14. 6. A scorner seketh wisdome and fyndeth it not, but knowledge is easye to him yt will vnderstand

29. 8. Scornefull men bring a cittie into a snare but wyse men turne away wrath.

22. 10. Cast owt the scorner & stryfe shall go owt so contention and reproche shall cease.

24. 9. The wicked thought of a foole is synne, and the scorner is an abomination vnto  
1455 men

17. 21. He that begetteth a foole getteth himselfe sorrowe, & the father of a foole can have no joye

23. 24. The father of the righteous shall greatly reioyce & he that begetteth a wyse childe shall have Ioye of him |

[fol.64<sup>v</sup>] 1460 25. Thy father & thy mother shall be glad & she that bare thee shal reioyce

15. 20. A wyse sonne reioyceth the father but a foolish man despiseth his mother

10. 1. A wyse sonne maketh a glad father, but a folish sonne is an heavines to his mother.

17. 25. A foolish sonne is a grieffe to<sup>139</sup> his father & a heavynes to her that bare him

13. 1. A wyse sonne will obey the instruction of his father but a scorner will heare no  
1465 rebuke

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<sup>139</sup> GB: "A foolish sonne is a grief *vnto* his father."

29. 1. A man that hardeneth his neck when he is rebuked shall suddenly be destroyed and cannot be cured

15. 12. A scorner loveth not him that rebuketh him, neither will he goe vnto the wyse. |

[fol.65<sup>r</sup>] 19. 29. But judgements are prepared for<sup>140</sup> scorners, and strypes for the back of fooles

1470 14. 18. The foolish doe inhearit folly but the prudent are crowned *with* knoweledge.

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3. 35. The wyse shall inherit glory but the<sup>141</sup> fooles dishonor though they be exalted.

281.<sup>142</sup> |

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<sup>140</sup> GB: “But judgements are prepared for *the* scorners.”

<sup>141</sup> GB: “the” *is om.*, “The wyse shal inherit glory but fooles dishonour.”

<sup>142</sup> *The FSL contains 276 entires in Chapter III*

[fol.65<sup>r</sup>]**Chapter vj**

1475 Prover.

6. 1. My sonne, if thou be surety for thy neighbour & hast stricken hands *with* the stranger

2. Thou arte snared *with* the words of thy mowth, thou arte even taken *with* the wordes of thyne owne mowth.

1480 3. Doe this now my sonne & delyver thy selfe, seing thou art come into the hand of thy neyghbour, goe & humble thyselfe & solícite thy friends

4. Gyve no slepe to thyne eyes, nor slumber to thyne eye liddes.

5. Delyver thyselfe as a doe from the hand of the hunter, & as a bird from the hand of the fowler.

1485 \_\_\_\_\_

17. 18. A man destytute of vnderstanding towcheth the hand, & becometh surety for his neyghbour

22. 26. Be not thou of them that towche the hand, nor among them that are suretie for debts |

[fol.65<sup>v</sup>]

1490 22. 27. If thou hast nothing to pay why causest thou that he shoulde take thy bed from vnder thee

20. 16.

\*27. 13. Take his garment that is surety for a stranger, and a pledge of him for the stranger

1495 25. 20. He that taketh away the garment in the colde season is lyke vinegar powred vppon  
niter, or lyke him that singeth songs to an heaue heart

20. 16.

\*27. 13. Take his garment that is surety for a stranger & a pledge of him for the stranger

11. 15. He shalbe sore vexed yt is surety for a stranger, and he that hateth suretyship is

1500 sure

30. 24. These be fowre small things in the earth, yet are they wyse & full of wisdom

25. The pismyres a people not strong yet prepare thy theyr meat in somer

26. The conyes a people not mightye, yet make they their howses in the rock. |

[fol.66<sup>r</sup>] 27. The Grashopper hath no king, yet go they forthall by bands

1505 28. The Spyder taketh holde *with* her hands & is in kings pallaces.

29. There be thre things *which* order well theyr going, yea fowre are comely in going.

30. A Lyon *which* is strong among beasts and turneth not at the sight of any

31. A lustye greyhownde & a goat, & a king agaynst whom there is no rysing vppe.

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1510 6. 6. Go to the pismyre o sluggard, beholde her wayes & be wyse

7. For she having no guyde, governour nor ruler

8. Prepareth her meate in somer and gathereth her foode in harvest. |

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[fol.66<sup>v</sup>] 26. 16. The sluggard is wyser in his owne conceyt than seven men that can render a

1515 reason

13. 4. The sluggard lusteth, but his sowle hath nowght, but the sole of the dilligent shall have plentye

20. 4. The slouthfull will not plowe because of winter, therefore shall he begg in sommer, but have nothing.

1520 Eccle.

11. 4. He that observeth the wynde shall not sowe & he that regardeth the clowdes shall not reape

5. As thow knowest not *which* is the way of the spirite, nor how the bones doe growe in the wombe of her that is *with* Chylde, so thow knowest not the worke of God that

1525 worketh all |

[fol.67<sup>r</sup>] Eccle.

11. 6. In the morning sowe thy seede, and in the evening let not thyne hand rest, for thow knowest not whether shall prosper this or that, or whether bothe shalle alyke goode,

5. 8. And the abundance of the earth is over all, the king allso consisteth by the felde that  
1530 is tyled.

Pro.

12. 11. He that tilleth his land shall be satisfyed *with* bread, but he that followeth the Idle is destytute of vnderstanding.

9. He that is despysed and is his owne servant, is better than he that boasteth himselfe &  
1535 wanteth<sup>143</sup> bread.

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<sup>143</sup> GB: "is better *then* he that boasteth him self and *lacketh* bread."



28. 19. He that tilleth his land shall be satisfied *with* bread, but he that followeth the Idle  
shalbe filled *with* povertye. |

[fol.67<sup>v</sup>] 19. 24. The slowthfull hydeth his hand in his bosome & will not put it to his mowth  
agayne

1540 Eccle

4. 5. The foole foldeth his hands, and eateth vp his owne flesh

10. 18. By slouthe fulnes the roofe of the howse goeth to decaye and by the Idlenes of the  
hands the howse droppeth through.

Pro

1545 10. 4. A slouthfull hand maketh poore but the hand of the dilligent maketh ryche

12. 24. The hand of the dilligent shall beare rule, but the Idle shall be vnder trybute |

[fol.68<sup>r</sup>] 26. 15. The slouthfull hydeth his hand in his bosome, and it grieveth him to put it agayne  
to his mowth

15. 19. The way of a slouthfull man is as an hedge of thornes, but the way of the

1550 righteous is playne

26. 13. The slouthfull man sayth a lyon is in the way a lyon is in the stretes

10[.] 26[.] As vynegar is to the teeth & as smoke is to the eyes so is the slouthfull to them  
that sende him

25. 13. As the colde of the snowe in the tyme of harvest, so is a faythfull messenger to

1555 them that sende him for he refresheth the sowles of his masters

25. As are the colde waters to a wearye sowle, so is goode newes from a farre cuntrye |

[fol.68<sup>v</sup>] 13. 17. A wycked messenger falleth into evill but a faythfull ambasadour is preservation.

22[.] 13. The slouthfull man sayth a lyon is *with* owt, I shalbe slayne in the streete

21. 25. The desyre of the slouthfull slayeth him for his hands refuse to worke

1560 26. He coveteth evermore<sup>144</sup> greedelye but the righteous giveth & spareth not.

18. 9. He allso that is slouthfull in his worke is even the brother of him that is a great waster.

10. 5. He that gathereth in somer is the sonne of wisdom, but he that slepeth in harvest is the sonne of confusion

1565 19. 15. Slouthfulnes causeth to fall a slepe and a deceitfull persone shalbe afamished |  
[fol.69<sup>r</sup>] Eccle.

5[.] 11. The slepe of him that travaileth is swete whether he eate litle or much, but the societie of the rich will not suffer him to slepe.

Pro

1570 20. 13. Love not slepe least thow come to povertie, open thyne eyes & thow shalt be satisfied *with* bread

[13. 23.]<sup>145</sup> Muche foode is in the felde of the poore, but the felde is destroyed *withowt* discretion

1575 24. 30. I passed by the felde of the slouthfull and by the vyneyard of the man destytute of vnderstanding

31. And loe, it was all growne over *with* thornes, and nettes had covered the face therof and the stone wall therof was broken downe

32. Then I behelde & considered it well I looked vpon it & received instruction |

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<sup>144</sup> GB: "evermore" *is om.*, "He coueteth greedely, but the righteous giueth, and spareth not."

<sup>145</sup> *Mistakenly written as "13:22."*

[fol.69<sup>v</sup>] 24. 33.

1580 \*6. 9. Yet a litle slepe a litle slumber, a litle folding of the hands to slepe

34. So thy povertye commeth as one that travelleth by the waye, and thy necessitye lyke  
an armed man.

27. 23. Be dilligent to knowe the state of thy flock & take hede to thy<sup>146</sup> heards

24. For riches remayne not allwaye nor the crowne from generation to generation

1585 25[.] The hey discovereth it selfe, and the gras appeareth, & the herbes of the montaynes  
are gathered.

26. The lambes are for thy clothing, and the goats are the pryce of the fielde

27. And let the milck of the goats be suffitient for thy foode, for the foode of thy familie,  
& for the sustenance of thy maydes.

1590 13. 25. The righteous eateth to the contentation of his mynde, but the belly of the wicked  
shall want |

[fol.70<sup>r</sup>] Eccle

6. 1. There is an evill *which* I have sene<sup>147</sup> vnder the sunne, and it is mucche among men.

2. A man to whom God hath given riches & treasures & honor and he wanteth nothing for  
1595 his sowle of all that it desyreth, but God giveth him not power to eat therof, but a  
stranger<sup>148</sup> shall eat it vp, this is vanity and this is an evill sicknes.

Pro.

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<sup>146</sup> GB: “and to take hede to *the* heards.”

<sup>147</sup> GB: “There is an euil, which I sawe vnder the sunne.”

<sup>148</sup> GB: “but a strange man shall eat it vp.”

25. 16. If thou have fownde hony, eat that that<sup>149</sup> is sufficient for thee, least thou be over full, and vomit it

1600 27. 7. The persone that is full despiseth an hony combe, but vnto the hungry sowle every bitter thing is sweete

5. 15. Drinck the water of thy cisterne, & of the rivers owt of the middes of thyne owne well

16. Let thy fowntaynes flowe forth & the rivers of waters in the stretes |

[fol.70<sup>v</sup>] 1605 17. But let them be thyne even thyne onely, and not the strangers *with* thee

12. 10. A righteous man regardeth the lyfe of his beast, but the mercies of the wicked are cruell.

14. 4. Where no<sup>150</sup> oxen are there the cribbe is emptie, but much increase cometh by the strength of the oxe.

1610 23. 19. O thou my sonne heare & be wise and guyde thyne heart in the waye

20. Kepe not companye *with* drunkards nor *with* gluttons,

21. For the drunkard & the glutton shalbe poore, and the sleper shall be clothed *with* raggs.

21. 17. He that loveth pastyme shall be a poore man, and he that loveth wyne &

1615 delicates<sup>151</sup> shall not be riche

20. 1. Wyne is a mocker, and strong drinck is raging, and whosoever is deceyved therby is not wyse. |

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<sup>149</sup> GB: *the second* "that" *is om.*, "If thou haue fownde honie, eat that is sufficient".

<sup>150</sup> GB: "Where *none* oxen are, there the crib is emptie."

<sup>151</sup> GB: "& he that loueth wine & *oyle* shal not be riche."

[fol.71<sup>r</sup>] 23. 29. To whom is woe? To whome is sorrowe? To whom is stryfe? To whom is  
murmuring? To whome are wownds *withowt* cawse? And to whome is the rednes of the  
1620 eyes?

30. Even to them that tarrie long at the wyne, to them that go & seke mixt wyne.

31. Looke not thow vppon the wyne when it is red, & when it sheweth his colour in the  
cup, or goeth downe pleasantly

32. In the ende therof it will byte lyke a serpent, & hurt lyke a cockatrice.

1625 33. Thyne eyes shall looke vppon strange women, and thyne heart shall speake lewde  
things

34. And thow shalt be as one yt slepeth in the middes of the sea, and as he that slepeth in  
the toppe of the mast

35. They have stricken me shalt thow saye but I was not sick, they have beaten me but I  
1630 knew not when I awoke, therefore will I seke it yet still. |

[fol.71<sup>v</sup>] 26. 14. As the doore turneth vppon the<sup>152</sup> hinges, so doth the slouthfull man vppon his  
bedde.

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6. 9.

1635 \*24. 33. How long willt thow slepe o sluggard?<sup>153</sup>

10.

\*24. 33. Yet a litle slepe, a litle slumber a litle folding<sup>154</sup> the hands to slepe,

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<sup>152</sup> GB: "As the dore turneth vpon *his* henges, so doeth the slouthful man vpon his bed."

<sup>153</sup> GB: *the verse continues*, "when wilt thou arise out of thy slepe?"

<sup>154</sup> GB: "a little folding *of* the hands to slepe."

11. Therefore thy poverty cometh as one that travaileth by the way, and thy necessity lyke an armed man.

1640 12. The vnthr[i]fty man & the wicked man walketh *with* a froward mowth

13. He maketh a sygne *with* his eyes, he signifyeth *with* his feete, he instructeth *with* his fingers.

14. Lewde things are in his heart, he imagineth evill at all tymes, and rayseth vp contentions. |

1645

[fol.72<sup>r</sup>]

13. 10. Only by pryde doth man make contention, but *with* the well advysed is wisdome

28. 25. He that is of a prowde heart stirreth vp stryfe but he yt trusteth in the lord shalbe fatt

18. 18. The lot causeth contention<sup>155</sup> to cease, and maketh a pertition among the myghtye

1650 25. 8. Go not forth hastely to stryfe least thow knowe not what to doe in the ende therof, when thy neighbour hath put thee to shame

9. Debate thy matter *with* thy neighbour, and discover not the secret to a stranger<sup>156</sup>

10. Least he that heareth it put thee to shame & thyne infamy doe not cease

17. 14. The begynning of stryfe is as one that openeth the waters, therefore or the

1655 contention be medled *with* leave of

29. 9. If a wyse man contende *with* a foolish man, whether he be angrye or laugh there is no rest. |

[fol.72<sup>v</sup>]

<sup>155</sup> GB: "The lot causeth *contentions* to cease."

<sup>156</sup> GB: "& discouer not the secret to *another*."

20. 3. It is a mans honour to cease from *stryfe*, but every foole wilbe medling

26. 17. He that passeth by & medleth *with* the *stryfe* that belongeth not vnto him, is as a  
1660 man<sup>157</sup> that taketh a dog by the eares

[16. 28.]<sup>158</sup> A froward p[er]sone soweth *stryfe*, & a tale bearer<sup>159</sup> maketh division among  
princes.

26. 22.

\*18. 8. The words of a tale bearer are as flatterings, and they go downe into the bowells  
1665 of the bellye.

20. Without woode the fyre is quenched and *withowt* a tale bearer *stryfe* ceaseth

21. As the cole maketh burning coles & woode a fyre, so the contentious man is apt to  
kindle *stryfe*

24. 21. My sonne feare the lorde & the king and medle not *with* them yt are seditious

1670 22. For theyr destruction shall ryse suddenly, and who knoweth the ruyne of them both. |

[fol.73<sup>r</sup>] 17. 11. A seditious p[er]sone seketh onely evill, and a cruell messenger shall be sent  
agaynst him

27. 12. A prudent man seeth the plague and hydeth himselfe but the foolish go on still  
and are punished.

1675 14. 16. A wyse man feareth & departeth from evill, but a foole rageth & is careles

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<sup>157</sup> GB: "is as *one* that taketh a dogge by the eares."

<sup>158</sup> *Mistakenly written as*, "16:26."

<sup>159</sup> GB: "and a tale *teller* maketh diuision among princes."

6. 15. Therefore shall his destruction come spedyllye, he shal be destroyed suddenlye  
*withowt* recoverye

16. These six things doth the lorde hate yea his soule abhorreth seven

1680 17. The hawtie eyes, a lyeng tongue, & the hands that shed innocent bloode

18. An heart that imagineth wicked enterprises, feete that are swift in runnyng to  
*myschefe*

19. A false witnes that speaketh lyes and him that rayseth vp contentions among brethrenl

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[fol.73<sup>v</sup>] 1685 18. 19. A brother offended is harder to winne than a strong cittye and theyr conentions  
are lyke the barre of a palace

10. 12. Hatered stirreth vp contentions but love covereth all trespasses

27. 5. Open rebuke is better than secret love.

6. The wowndes of a lover are faythfull, and the kisses of an enmye are pleasant.

1690 15. 17. Better is a dyner of grene herbes where love is, than a stalled oxe & hatered  
therwith.

Eccle.

4. 6. Better is one handfull *with* quyetnes than two handfulls *with* labour and vexation of  
spirite |

[fol.74<sup>r</sup>] 1695 Pro

17. 1. Better is a drye morsell yf peace be *with* it than an howse full of sacryfyces *with*  
stryfe

23. 1. When thou sittest to eate *with* a ruler, consider diligently what is before thee.



2. And put the knyfe to thy throte yf thou be a man given to the appetite

1700 3. Be not desyrus of his deintye meat for it is a deceivable meat

6. Eate thou not the bread of him that hath an evill eye, neither desyre his deintye meats

7. For as though he thought it in his heart he will say vnto thee, eate & drinck but his heart is not *with* thee

8. Thou shalt vomit thy morsels that thou hast eaten & thou shalt lose thy sweete words

[fol.74<sup>v</sup>] 1705 25. 17. Withdrawe thy foote from thy neyghbours howse, least he be weary of thee & hate thee

26. 24. He that hateth will counterfait *with* his lippes, but in his heart he layeth vp deceite.

25. Though he speake favorably, beleewe him not, for there are seven abominations in his heart

1710

26. Hatred may be covered by deceyte but the malice therof shall be discovered in the congregation.

12. 20. Deceite is in the heart of them that imagine evill, but to the counsellors of peace shalbe Ioye.

1715 17. 19. He loveth transgression yt loveth strife, and he that exalteth his gate seeketh destruction

16. 18. Pryde goeth before destruction, and an high mynde before the fall |

[fol.75<sup>r</sup>] 18. 12. Before destruction the heart of a man is hautie, and before glorye goeth lowlines.

30. 13. There is a generation whose eyes are hawtie, and ther eye liddes are lifted vp.

1720 21. 4. A hawtye looke & a prowde heart *which* is the light of the wicked is synne.

24. Prowde hawtie & scornefull is his name that worketh in his arrogancie wrath

11. 2. When pryde commeth then cometh shame, but *with* the lowlye is wisdome.

16. 19. Better it is to be of an humble mynde *with* the lowly than to devyde the spoyles  
*with* the prowde

1725 29. 23. The pryde of a man bringeth him lowe, but the humble in spirite shall enioye  
glorye |

[fol.75<sup>v</sup>] Eccle

7. 10. The ende of a thing is better than the beginning therof, and the pacient in spirite is  
better than the prowde in spirite

1730 Pro.

15. 25. The lorde will destroy the howse of<sup>160</sup> prowde men, but he will stablish the  
borders of the wydowe.

16. 5. Al that are prowde in heart are an abomination to the lorde, though hande ioyne in  
hand, he shall not be vnpunished.

1735 12. 22. The lying lippes are an abomination to the lorde, but they yt deale trulye are his  
delight

19. The lippe of truth shalbe stable for ever, but a lying tongue varieth incontynently.

17. He that speaketh truth will shew righteousnes, but a fallse wittnes vseth deceit |

[fol.76<sup>r</sup>] 19. 28. A wicked witnes mocketh at Iudgement, and the mowth of the wicked swalloweth

1740 vp iniquytye

14. 25. A faythfull witnes delivereth sowles but a deceiver speaketh lyes.

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<sup>160</sup> GB: "The Lord wil destroy the house of *the* proud men."

5. A faythfull witnes will not lye, but a fallse recorde will speake lyes.

24. 28. Be not a witnes agaynst thy neighbour *withowt* cause, for wilt thou deceive *with* thy lippes?

1745 29. Say not, I will doe to him, as he hath done to me, I will recompence every man according to his worke

19. 5. A false witnes shall not be vnpunished, and he that speaketh lyes shal not escape.

25. 18. A man that beareth fallse witnes agaynst his neighbour is lyke an hammar & sworde & a sharpe arrowe

1750 26. 18. As he that fayneth himselfe madde casteth fyrebrands, arrowes and mortall things,|

[fol.76<sup>v</sup>] 19. So dealeth the deceitfull man *with* his friende & sayth, am not I in sport?

18. 24. A man that hath friends ought to show himselfe friendly, for a friend is nearer than a brother.

1755 27. 9. As oyntment & perfume reioyce the heart, so doeth the sweetenes of a mans friend by hartye counsell.

10. Thyne owne friende & thy fathers friende forsake thou not, neither enter into thy brothers howse in the daye of thy calamytye, for better is a neighbour that is neare, than a brother farre of.

1760 17. Iron sharpeneth iron, so doeth man sharpen the face of his friend.

Eccle.

10. 10. If the iron be blunt, & one hath not whet the edge, he must then put to more strength, but the excellencie to direct a thing is wisdom. |

[fol.77<sup>r</sup>]

4. 9. Two are better than one, for they have better wages for their labour.

1765 10. For if they fall the one will lift vp his fellowe, but wo vnto him that is alone, for he  
falleth and there is not a second to lift him vp.

11. Allso if two slepe together then shall they have heate, but to one how shoulde there be  
heate?

12. And if one overcome him two shall stande agaynst him, and a threfolde coard is not  
1770 easily broken.

Pro.

27. 19. As in water face answereth to face, so the heart of man to man.

17. 17. A friende loveth at all tymes and a brother is borne for adversity |

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[fol.77<sup>v</sup>] 1775 6. 20. My sonne kepe thy fathers comandement, and forsake not thy mothers instruction

21. Bynde them allway vpon thine heart, and tye them abowt thy neck.

22. It shall lead thee when thou walketh, it shall watch for thee when thou slepest &  
when thou wakest it shall talke *with* thee

23. For the comandement is a lanterne and instruction a light & corrections for  
1780 instruction, are the way of lyfe

24. To kepe thee from the wicked woman, and from the flattery of the tongue of the  
strange woman.

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5. 3. For the lippes of a strange woman droppe as an hony combe her mowth is more soft  
1785 than oyle. |

[fol.78<sup>r</sup>]

4. But the ende of her is bitter as wormewoode, and sharpe as a two edged sworde.

22. 14. The mowth of a strange woman is as a depe pit, he *with* whom the lorde is angrie shall fall therin

23. 27. For a whore is as a depe dyche, and a strange woman is as a narrowe pit

1790 28. Allso she lyeth in wayte as for a pray, and she increaseth the transgressers among men.

11. 22. As a Jewll of golde in a swines snowte, so is a fayre woman *which* lacketh discretion

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1795 6. 25. Desyre not her beautye in thine heart. Neither let her take thee *with* her eye liddes.

26. For because of the whorish woman a man is brought to a morsell of bread and a woman will hunt for the precious lyfe of a man. |

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[fol.78<sup>v</sup>]

30. 18. There be thre things hid from me, yea foure that I know not

1800 19. The way of an Eagle in the ayre, the way of a serpent vpon a stone, the way of a ship in the middes of the Sea, and the way of a man *with* a mayde.

20. Suche is the way allso of an adulterous woman, she eateth & wypeth her mowth, and sayth I have not comitted iniquytye.

12. 4. A vertuous woman is the crowne of her husband, but she that maketh him ashamed  
1805 is as corruption in his bones.

11. 16. A gracious woman atteineth honour, and the strong men atteine riches

14. 1. A wyse woman buildeth her howse but the foolish destroyeth it *with* her owne hands |

[fol.79<sup>r</sup>] 19. 13. A foolish sonne is the calamitye of his father, and the coutentions of a wyfe are  
1810 lyke a contynuall dropping.

27. 15. A contynuall dropping in the day of rayne, and a contentious woman are alyke

16. He that hydeth her hydeth the winde and she is as the oyle in his right hande that vttereth it selfe.

21. 9.

1815 \*25. 24. It is better to dwell in a corner of the howse toppe, than *with* a contentious woman in a wyde howse

21. 19. It is better to dwell in the wildernes than *with* a contentious & angrye woman.

25. 24. It is better to dwell in a corner of the howse toppe than *with* a coutentious woman in a wyde howse

1820 19. 14. Howse & ryches are the inheritance of the fathers, but a prudent wyfe cometh of the lorde

18. 22. He that fyndeth a wyfe fyndeth a goode thing & receiveth favour of the lorde. |

[fol.79<sup>v</sup>] 31. 10. Who shall fynde a vertuous woman, for her pryce is farre above the pearles.

11. The heart of her husband trusteth in her, and he shall have no nede of spoyle.

1825 12. She will doe him goode & not evill all the dayes of her lyfe

13. She seketh wolle & flaxe and laboureth chearfully *with* her hands

14. She is lyke the shippes of merchants, she bringeth her foode from *farre*.<sup>161</sup>

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<sup>161</sup> GB: "she bringeth her fode from *a farre*."

15. And she ryseth whiles it is yet nyght, and giveth the portion to her howseholde and the ordinarye to her maydes
- 1830 16. She cousidereth a fielde & getteth it, and *with* the frute of her hands she planteth a vineyard
17. She girdeth her loynes *with* strength & strengtheneth her armes
18. She feleth that her merchandise is goode, her candle is not put owt by nyght. |
- [fol.80<sup>r</sup>] 19. She putteth her hands to the wharve and her hands handle the spindle
- 1835 20. She stretcheth owt her hands<sup>162</sup> to the poore, and putteth forth her hands to the nedye.
21. She feareth not the snowe for her familye, for all her familye is clothed *with* skarlet.
- 22[.] She maketh her selfe carpets fyne lynen & purple is her garment
23. Her husband is knowne in the gates when he sitteth *with* the elders of the lande
24. She maketh shetes & selleth them and giveth girdles to<sup>163</sup> the merchants
- 1840 25. Strength & honour is her clothing and in the later day she shall reioyce
26. She openeth her mowth *with* wisdome, and the lawe of grace is in her tongue
27. She overseeth the wayes of her howseholde, and eateth not the bread of Idlenes. |
- [fol.80<sup>v</sup>] 28. Her children ryse vp and call her blessed her husband allso shall prayse her saying
- 29[.] Many daughters have done vertuously but thow surmounst them all.
- 1845 30. Favour is deceitfull and beautye is vanytye but a woman that feareth the lorde she shall be prayсед
31. Give her of the frute of her hands, and let her owne works prayse her in the gates
5. 18. Let thy fowntayne be blessed and reioyce *with* the wyse of thy youth

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<sup>162</sup> GB: "She stretcheth out her *hand* to the poore."

<sup>163</sup> GB: "& giueth girdels *vnto* the marchant."

Eccle

1850 9. 9. Reioyce *with* the wyse whom thou hast loved, all the dayes of the lyfe of thy  
vanitye *which* God hath given thee vnder the sunne, all the dayes of thy vanitye, for this  
is thy portion in the lyfe, and in thy travaile wherin thou labourest vnder the sunne. |

[fol.81<sup>r</sup>] Pro

5. 19. Let her be as the loving hinde and pleasant Roe, let her brests satisfye thee at all  
1855 tymes & delite in her love continually  
20[.] For why shouldest thou delite my sonne in a strange woman or imbrace the bosome  
of a stranger.

21. For the wayes of man are before the<sup>164</sup> eyes of the lorde & he pondereth all his pathes.

22. His owne iniquityes shall take the wicked himselfe, and he shall be holden *with* the  
1860 cordes of his owne synne.

23. He shall dye for faulte of instruction, and shall go astray throug his great follye.

31. 1. The words of king lemuell, the prophecie *which* his mother tawght him

2. What my sonne, and what the sonne of my wombe, and what o sonne of my desyres |

[fol.81<sup>v</sup>] 3. Gyve not thy strength vnto women, nor thy wayes *which* is to destroy kings

1865 \_\_\_\_\_

6. 27[.] Can a man take fyre in his bosome & his clothes not be burnt?

28[.] Or can a man go vpon coles and his feete not be burnt?

29. So he that goeth into<sup>165</sup> his neighbours wyfe shall not be innocent whosoever  
towcheth her

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<sup>164</sup> “lorde” crossed out after “the.”



1870 30[.] Men doe not despise a thiefe when he stealeth to satisfye his sowle because he is hungry

31. But if he be fownde he shall restore seven folde, or he shal give all the substance of his howse

32. But he that comitteth adultrye *with* a woman he is destitute of vnderstanding, he that doeth it destroyeth his owne sowle |

[fol.82<sup>r</sup>] 33. He shall fynde a wownde & dishonour, and his reproche shall never be put away

34. For ielousie is the rage of a man, therefore he will not spare in the day of vengeance

35. He cannot beare the sight of any raunsome, neither will he consent though thow augment the gifts.

1880 236.<sup>166</sup> |

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<sup>165</sup> GB: “So he that goeth *in to* his neighbours wife.” Although the spelling difference between “into” and “in to” is a minor difference, it can potentially change the reading of the verse.

<sup>166</sup> The FSL edition contains 246 entries in Chapter VI

[fol.83<sup>r</sup>]

## Chapter viij

**Prover.**

8. 1. Doth not wisdom crye? And vnderstanding vtter her voyce?

2. She standeth in the top of the high places, by the way in the place of the pathes.

1885 3. She cryeth besyds the gates before the cittie at the entrie of the doores.

4. O men I call vnto *you* & vtter my voyce to the children of men.

5. O ye foolish men vnderstand wisdom, and ye o fooles be wyse in heart

6. Gyve eare for I will speake of excellent things, and the opening of my lippes shall  
teache things that be right. |

[fol.83<sup>v</sup>] 1890 7. For my mowth shall speake the truthe, and my lippes abhorre wickednes

8. All the words of my mowth are righteous, there is no lewdnes nor frowardnes in them.

9. They are all playne to him that will vnderstande, and streight to him<sup>167</sup> that woulde  
fynde knoweledge

10. Receive myne instruction & not silver, and knoweledge rather than fyne golde.

1895 11. For wisdom is better than precious stones, and all pleasures are not to be compared  
vnto her.

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Eccle

1900 8. 1. Who is as the wyse man? And who knoweth the interpretation of a thing? The  
wisdom of a *man* doth make his face to shyne, and the strength of his face shall be  
changed. |

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<sup>167</sup> GB: “and straight to *them* that wolde finde knowledge.”

[fol.84<sup>r</sup>]

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Pro 8. 12. I wisdom dwell *with* prudence, and I fynde forth knowledge & counsells.

13. The feare of the lorde is to hate evill, as pryde,<sup>168</sup> arrogancie, & the evill way, and a  
 1905 mowth that speaketh lewde things, I doe hate

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14. 3. In the mowth of the foolish is the rod of pryde, but the lippes of the wyse preserve  
 them

10. 32. The lippes of the righteous knowe what is acceptable, but the mowth of the  
 1910 wicked speaketh froward things

15. 2. The tongue of the wyse vsueth knowledge aright, but the mowth of fooles bableth  
 owt foolishnes.

23. 15. My sonne, if thyne heart be wyse myne heart shall reioyce and I allso.

16. And my reines shall reioyce when thy lyppe speake righteous things |

[fol.84<sup>v</sup>] 1915 24. 26. They shall kisse the lippes of him that answereth vpright words

18. 4. The words of a mans mowth are lyke depe waters, & the welspring of wisdom, is  
 lyke a flowing river.

15. 23. A ioye cometh to a man by the answer of his mowth, and how goode is a worde in  
 due season.

1920 25. 11. A worde spoken in his place, is lyke apples of golde *with* pictures of silver.

21. 23. He that kepeth his mowth & his tongue, kepeth his soowle from afflictions

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<sup>168</sup> GB: "The feare of the Lord is to hate euil as pride, *and* arrogancie, and the euil waie."

13. 3. He that kepeth his mowth, kepeth his lyfe, but he that openeth his lippes  
destruction shall be to him.

10. 13. In the lippes of him that hath vnderstanding wisdom is fownde, and a rodde shall  
1925 be for the backe of him that is destitute of wisdom. |

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[fol.85<sup>r</sup>]

8. 14. I have counsell & wisdom, I am vnderstanding, & I have strength

15. By me kings reigne & princes decree Iustice.

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1930 20. 8. A king that sitteth in the throne of Iudgement chaseth awaye all evill *with* his eyes.

16. 10. A divine sentence shall be in the lippes of the king his mowth shall not  
transgresse in Iudgement.

29. 4. A king by Iudgement maynteyneth the cuntrie but a man receiving gyfts destroyeth  
it.

1935 19. 6. Many reverence the face of the prince and every man is friend to him that giveth  
gyfts.

17. 23. A wicked man taketh a gyft owt of the bosome to wrest the wayes of Iudgement. |

[fol.85<sup>v</sup>]

Eccle.

3. 16. And moreover I have sene vnder the sunne the place of Iudgement where was  
1940 wickednes, and the place of Iustice where was iniquytye

17. I thought in myne heart, God will Iudge the Iust & the wicked, for tyme is there for  
every purpose and for every worke.

Pro

25. 4. Take the drosse from the silver & there shall procede a vessell for the fyner.

1945 5. Take away the wicked from the king, & his throne shall be established in righteousnes

20. 26. A wyse kyng scattereth the wycked, and causeth the whele to turne over them. |

[fol.86<sup>r</sup>] Eccle

4. 13. Better is a poore & wyse chylde than an olde & foolish king, *which* will no more be admonished.

1950 14. For owt of the prison he cometh forth to reygne, when as he that is borne in his kingdome is made poore.

15. I behelde all the living, *which* walke vnder the sunne *with* the second childe *which* shall stande vp in his place.

1955 16. There is none ende of all the people nor of all that were before them, and they that shall<sup>169</sup> come after shall not reioyce in him, surely this is allso vanytye & vexation of spirite.

7. 1. Surely there be many things that increase vanitye, and what avayleth it man?

2. For who knoweth what is good for man in the lyfe and in the number of the dayes of the lyfe of his vanitye, seing he maketh them as a shadowe, for who can shew vnto man

1960 what shall be after him vnder the sunne. |

[fol.86<sup>v</sup>] Eccle

10. 16. Wo to thee o land when thy king is a childe, & thy prynces eate in the mornyng.

17. Blessed art thow o lande when thy king is the sonne of nobles & thy princes eate in tyme for strength and not for drunkenes

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<sup>169</sup> GB: "shall" *is om.* "and they that come after, shal not reioyce in him."

1965 Pro.

16. 12. It is an abomination to kings to comit wickednes, for the throne is established by Iustice

31. 4. It is not for kings o Lemuell, it is not for kings to drinck wyne nor for princes strong drinck,

1970 5. Least he drinck & forget the decree and change the Iudgement of the children of affliction.

6. Gyve ye strong drink vnto him that is ready to perish, and wyne vnto them that have grieffe of heart |

[fol.87<sup>r</sup>] 7. Let him drinck that he may forget his poverty, and remember his miserye no more.

1975 8. Open thy mowth for the dumme in the cause of all the children of destruction.

9. Open thy mowth, Iud[g]e righteously and Iudge the afflicted & the poore

24. 10. If thow be faynt in the daye of aduersitye, thy strength is small

11. Delyver them that are drawne to death, & wilt thow not preserve them that are led to be slayne.

1980 12. If thow say, beholde we know not of it, he that pondereth the hearts doth not he vnderstand it? And he that kepeth thy sowle, knoweth he it not? Will not he<sup>170</sup> recompence every man according to his works?

29. 14. A king that Iudgeth the poore in truth, his throne shall be established for ever. |

[fol.87<sup>v</sup>] 20. 28. Mercie & truth preserve the king, for his throne shalbe established *with* mercie

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<sup>170</sup> GB: “wil not he *also* recompense euerie man according to his workes?”

1985 19. 12. The kings wrath is lyke the roaring of a Lyon, but his favour is lyke the dew vpon the grasse.

20. 2. The feare of the king is lyke the roaring of a Lyon, he yt provoketh him to anger, sinneth agaynst his owne sowle.

Eccle

1990 10. 4. If the spirite of him yt ruleth ryse vp agayst thee, leave not thy place, for gentlenes pacifyeth great synnes.

8. 2. I advertise thee to take hede to the mowth of the Kyng, & to the worde of the othe of God.

3. Hast not to go forth of his sight, stande not in an evill thing, for he will doe whatsoever pleaseth him |

[fol.88<sup>r</sup>] 4. Where the worde of the Kyng is there is power, and who shall saye vnto him what doest thou?

Pro.

14. 35. The pleasure of a Kyng is in a wise servant, but his wrath shall be toward him that is lewde.

16. 14. The wrath of a Kyng is as messengers of death, but a wise man will pacifye it

25. 15. A Prince is pacified by staying of anger, and a soft tongue breaketh the bones

16. 24. Fayre words are as an honycombe, swetenes to the sowle & health to the bones.

15. 1. A soft answer putteth away wrath but grievous words stirre vp anger.

2005 21. 14. A gift in secret pacifieth anger, and a gift in the bosome great wrath |

[fol.88<sup>v</sup>] 18. 16. A mans gift enlargeth him & leadeth him before great men.

17. 8. A rewarde is<sup>171</sup> a stone pleasant in the eyes of them that have it it prospereth  
whethesoever it turneth

2010 9. He that covereth a transgression seketh love, but he yt repeateth a matter separateth the  
prince.

16. 15. In the light of the Kings countenance is lyfe, and his favour is lyke a clowde of  
later rayne

21. 1. The kings heart is in the hand of the lorde as the ryvers of waters, he turneth it  
whethersoever it pleaseth him

2015 14. 28. In the multytude of the people is the honour of a Kyng, and for the want of people  
commeth the destruction of the prince. |

[fol.89<sup>r</sup>]

8. 16. By me princes rule, & the nobles, and all the Iudges of the earth

2020 [29. 2.]<sup>172</sup> When the righteous ar in awthorytye the people reioyce but when the wicked  
beareth rule the people sigh.

28. 12. When righteous men reioyce there is great glorye, but when the wicked come vp,  
the man is tried.

2025 11. 10. In the prosperitye of the righteous the cittie reioyceth, and when the wicked perish  
there is Ioye

<sup>171</sup> GB: "A reward is *as* a stone pleasant in the eyes of thé that haue it."

<sup>172</sup> *Mistakenly written as* "19. 2."



11. By the blessing of the righteous the cittie is exalted, but it is subverted by the mowth of the wicked. |

[fol.89<sup>v</sup>]

28. 4. They that forsake the lawe, praise the wicked, but they that kepe the lawe, set themselves agaynst them.

2030

5. Wicked men vnderstande not Iudgement, but they that seke the lorde, vnderstande all things

16. A prince destytute of vnderstanding is allso a great oppressor, but he that hateth covetousnes shall prolong his dayes.

2035

2. For the transgression of the land there are many princes therof, but by a man of vnderstanding & knoweledge a realme lykewise indureth long.

Eccle.

8. 9. All this have I sene, and have gyven myne heart to every worke *which* is wrought vnder the sunne, & I sawe a tyme that man ruleth over man to his owne hurt |

[fol.90<sup>r</sup>]

2040

10. And lykewise I sawe the wicked buried, and they returned, and they that came from the holye place, were yet forgotten in the citte where they had doone right, this allso is vanytye

Pro.

28. 15. As a roaring Lyon & an hungry Beare, so is a wicked ruler over the poore people.

2045

28. When the wicked ryse vp, men hyde themselves, but then they perish, the righteous increase.

29. 7. The righteous knoweth the cause of the poore, but the wicked regardeth not knowledge.

17. 4. The wicked gyveth hede to fallse lips, and a lyer hearkeneth to the naughtye tongue.

2050 18. 8.

\*26. 22. The words of a talebearer are as flatterings, and they go downe into the bowells of the bellye. |

[fol.90<sup>v</sup>] 16. 13. Ryghteous lips are the delight of kings, and the king loveth him yt speaketh right things.

2055 22. 11. He that loveth purenes of heart for the grace of his lippes the king shall be his friende.

17. 7. Hie talke becommeth not a foole muche less a lyng talke a prince.

[29. 12.]<sup>173</sup> Of a prince that harkeneth to lyes all his servants are wicked.

21. 7. The robrye of the wicked shall destroy them, for they have refused to execute

2060 Iudgement.

22. 22. Robbe not the poore because he is poore neither oppresse the afflicted in Iudgem<sup>t</sup>.

23. For the lorde will defende theyr cause, & spoyle the sowle of those that spoyle them. Eccle.

5. 7. If in a cuntry thow seest the oppression of the poore, & the defrauding of Iudgement  
2065 & iustice, be not astonyed at the matter, for he that is higher than the highest regardeth, and there be higher than they. |

[fol.91<sup>r</sup>] 7. 9. Surely oppression maketh a wise man mad, and the reward desroyeth the heart.

Pro

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<sup>173</sup> *Mistakenly written as "19. 12."*

17. 26. Surely it is not good to condemne the Iust, nor that the princes shoulde smyte

2070 suche for equitye

18. 5. It is not goode to accept the p[er]son of the wicked, to cause the righteous to fall in Iudgement.

24. 23. Allso these things pertayne to the wise, it is not good to have respect of any p[er]son in Iudgement.

2075 28. 21. To have respect of p[er]sones is not good, for that man will transgresse for a pece of bread.

17. 15. He that Iustyfieth the wicked, and he that condemneth the Iust, even they both are abomination to the lorde.

14. 34. Iustice exalteth a nation, but sinne is a shame vnto the people. |

[fol.91<sup>v</sup>] 2080 21. 15. It is ioye to the Iust to doe Iudgement, but destruction shal be to the workers of iniquytye.

Eccle.

8. 14. There is a vanitye *which* is done vppon the earth, that there be righteous men to whom it commeth according to the worke of the<sup>174</sup> wicked, and there be wicked men to whom it commeth according to the worke of the iust, I thought allso that this is vanytye.

2085

7. 17. I have sene all things in the dayes of my vanytye, there is a Iust man that perisheth in his Iustice and there is a wicked man that contyneweth long in his malice.

18. Be not thow Iust overmuch, neither make thy selfe over wise, wherfore shouldest thow be desolate.

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<sup>174</sup> "Iust" *crossed out before* "wicked."

2090 19[.] Be not thou wicked overmuch neither be thou foolish, wherefore shouldest thou  
perish not in thy tyme?<sup>175</sup> |

[fol.92<sup>r</sup>] 20. It is goode that thou lay holde on this but yet *withdrawe* not thyne hand from that, for  
he that feareth God shall come forth of them all.

Pro

2095 29. 25. The feare of man bringeth a snare, but he that trusteth in the lorde shall be exalted.

26. Many doe seke the face of the ruler but every mans Iudgement *commeth* from the  
lorde.

18. 10. The name of the lorde is a strong tower, the righteous runneth vnto it & is exalted.

17. He that is first in his owne cause is Iust, then *commeth* his neighbour & maketh

2100 inqurie of him.

13. He that answereth a matter before he heare it, it is follye and shame vnto him.

24. 24. He that sayth to the wicked, thou art righteous, him shall the people curse & the  
multitude shall abhorre him

25. But to them that rebuke him, shall be pleasure, & vpon them shall come the blessing

2105 of goodenes. |

[fol.92<sup>v</sup>] Eccle

10. 1. Dead flyes cause to stinck & putrify the oyntment of the Apoticarie, so doth a litle  
follye him that is in estymation for wisdome and for glorye.

8. 11. Because sentence agaynst an evill worke is not executed spedelye, therefore the

2110 heart of the children of men is fully set in them to doe evill.

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<sup>175</sup> *Double punctuation.*

Pro

21. 3. To doe Iustice & Iudgement, is more acceptable to the lorde than sacrifice.

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8. 17. I love them that love me, and they that seke me yarly shal fynde me.

2115 18. Ryches and honour are *with* me even durable ricked & righteousnes |

[fol.93<sup>r</sup>] 19. My fruit is better than golde, even than fyne golde, and my revenues better than fyne  
silver

20. I cause to walk in the way of righteousnes, and in the middes of the pathes of  
Iudgement.

2120 21. That I may cause them that love me to inherit substance, and I will fill their treasures.

22. The lorde hath possessed me in the begynning of his waye I was before his works of  
olde.

23. I was set vp from everlasting, from the begynning and before the earth.

24. When there were no depthes was I begotten when there were no fauntaynes

2125 abownding *with* water

25. Before the mowntaynes were setled, and before the hills was I begotten. |

[fol.93<sup>v</sup>] 26. He had not yet made the earth nor the open places, nor the height of the dust in the  
worlde

27. When he prepared the heavens I was there, when he set the compasse vpon the deepe.

2130 28. When he established the clowdes above, when he confirmed the fountaynes of the  
deepe.

29. When he gave his decree to the Sea, that the waters shoulde not passe his bowndes,<sup>176</sup>  
when he appoynted the foundations of the earth,

30. Then was I *with* him as a nourisher, and I was daylye his delight reioycing allway  
2135 before him,

31. And tooke my solace in the *compasse* of his earth, and my delight is with the children  
of men. |

[fol.94<sup>r</sup>] 32. Therefore now hearken o children vnto me, for blessed are they that kepe my wayes

33. Heare instruction & be ye wise, and refuse it not, blessed is the man that heareth me,  
2140 watching daylie at my gates, and gyving attendance at the posts of my doors.

---

19. 20. Heare counsell & receive instruction, that thow mayst be wise in thy later ende.

13. 14. The instruction of a wyse man is as a<sup>177</sup> welspring of lyfe to turne away from the  
snares of death.

2145 15. 32. He that refuseth instruction despiseth his owne sowle, but he that obeyeth  
correction getteth vnderstanding. |

[fol.94<sup>v</sup>] 13. 18. Povertye & shame is to him that refuseth instruction, but he that regareth  
correction shall be honored

19. 27. My sonne heare no more the instruction that causeth to erre from the words of  
2150 knowledge

18. 15. A wyse heart getteth knowledge, and the eare of the wise seketh learning

15. 31. The eare that hearkeneth to the correction of lyfe, shall lodge among the wyse.

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<sup>176</sup> GB: “commandement”.

<sup>177</sup> GB: “The instruction of a wise man is as *the* wellspring of life.”

28. 9. He that turneth away his eare from hearing the lawe even his prayer shall be abominable.

2155 29[.] 18. Where there is no vision the people decay, but he that kepeth the lawe is blessed. |

[fol.95<sup>r</sup>] 28. 7. He that kepeth the lawe is a childe of vnderstanding, but he that fedeth the gluttons, shameth his father.

Eccle

2160 12. 8. Vanity, of vanities sayth the Preacher all is vanitye.

9. And the more wise the preacher was, the more he taught the people knowledge, & caused them to heare, and searched forth and prepared many parables.

10[.] The preacher sought to fynde owt pleasant words & an vpright wryting, &<sup>178</sup> the words of truthe.

2165 11. The words of the wise are lyke goades & lyke nayles fastened by the masters of the assemblie<sup>179</sup> which are given by one pastour |

[fol.95<sup>v</sup>] 12. And of other things besids these my sonne, take thow hede, for there is none ende in making many bookes, and much reading is a wearines of the flesh.

Pro

2170 13. 13. He that despiseth the worde, he shall be destroyed, but he that feareth the comandement he shall be rewarded.

19. 16. He that kepeth the *commandement* kepeth his owne sowle, but he that despiseth his wayes shall dye.

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<sup>178</sup> GB: “& an vpright writng, *evé* the words of truthe.”

<sup>179</sup> GB: “fastened by the masters of the *assemblies*, which are giué by one pastour.”

Eccle

2175 8. 5. He that kepeth the *commandement* shall knowe none evill thing, and the heart of the wyse shall knowe the tyme of<sup>180</sup> Iudgement.

Pro

10. 8. The wise in heart will receive comandements, but the foolish in talke shall be beaten. |

[fol.96<sup>r</sup>] 2180 30. 1. The prophecie *which* the man spake vnto Ithiell<sup>181</sup> & vcall.

2. Surely I am more foolish than any man, and have not the vnderstanding of a man in me.

3. For I have not learned wisdome nor attained to the knoweledge of holye things.

4. Who hath assended vp to heaven and descended? Who hath gathered the wyde in his fist? Who hath bownde the waters in a garment? Who hath established<sup>182</sup> the endes of the worlde? What is his name, and what is his sonnes name, yf thou cast tell.

2185

5. Every worde of God is pure, he is a shielde to those that trust in him.

6. Put nothing to his worde<sup>183</sup> lest he reprove thee & thou be founde a lyer.

19. 9. A false witnes shall not be vnpunished and he that speaketh lyes shall perish |

[fol.96<sup>v</sup>] 2190 21. 28. A false witnes shall perish, but he that heareth, speaketh contynually

22. 12. The eyes of the lorde preserve knoweledge, but he overthroweth the words of the transgressour.

15. 3. The eyes of the lorde in every place beholde the evil & the good.

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<sup>180</sup> GB: “and the heart of the wise shal knowe the time *and* iudgement.”

<sup>181</sup> GB: “The prophecie which the má spake vnto Ithiel, *euen to Ithiél*, and Vcal.”

<sup>182</sup> GB: “Who hathe established *all* ye ends of the worlde?”

<sup>183</sup> GB: “Put nothing *vnto* his words, lest he reprove thee.”



[27. 21.]<sup>184</sup> As is the fining pot for silver and the fornace for golde, so is every man

2195 according to his dignitie.

20. 27. The light of the lorde is the breath of man, and searcheth all the bowells of the bellye.

25. 1. These are allso parables of Salomon, *which* the men of hezekiah king of Iuda coppied owt.

2200 2. The glorye of God is to conceale a thing secret, but the kings honor is to search owt a thing. |

[fol.97<sup>r</sup>] 3. The heavens in height & the earth in deepnes, and the kings heart can no man search owt

Eccle

2205 7. 12. Say not thow, why is it that the former dayes were better than these? For thow doest not inquirye wisely of this thing.

16. In the day of wealth be of good comfort, and in the day of affliction consider, God allso hath made this contrary to that, to the intent that man shulde find nothing after him.

6. 10. What is it<sup>185</sup> that hath bene? The name therof is now named, and it vis knowne that/  
2210 it is man, and he cannot stryve *with* him that is stronger than he.

Pro.

17. 3. As is the fyning pot for silver, and the fornace for golde, so the lorde tryeth the hearts. |

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<sup>184</sup> *Mistakenly written as "27. 25."*

<sup>185</sup> GB: "What is *that* that hath bene?"

[fol.97<sup>v</sup>] 15. 11. Hell & destruction are before the lorde, how much more the hearts of the sonnes  
2215 of men.

21. 27. The sacrifice of the wicked is an abomynation, how much more when he bringeth  
it *with* a wicked mynde.

Eccle.

4. 17. Take hede to thy foote when thow entrest into the howse of God, and be more  
2220 neare to heare than to gyve the sacrifice of fooles for they knowe not that they doe evill.

Pro

15. 8. The sacrifice of the wicked is abomination to the lorde, but the prayer of the  
righteous is acceptable vnto him.

29. The lorde is farre of from the wicked, but he heareth the prayer of the righteous<sup>186</sup> |

[fol.98<sup>r</sup>] 2225 14[.] 14[.] The heart that declyneth, shall be satiat *with* his owne wayes, but a goode man  
shall depart *from* him.

16. 17. The path of the righteous, is to declyne from evill, & he kepeth his sowle that  
kepeth his way.

25. There is a way that semeth right vnto man, but th issue therof are the wayes of death.

2230 11. 19. As righteousnes leadeth to lyfe so he that followeth evill, seketh his owne death.

21. 21. He that followeth after righteousnesse & mercie, shall finde lyfe righteousnes &  
glorye.

12. 28[.] Lyfe is in the way of righteousnes and in that path way there is no death

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<sup>186</sup> *The FSL edition ends here.*

2235 8[.] 34[.] For he that fyndeth me findeth lyfe and shall obteyne favour of the lorde  
 35. But he that sinneth agaynst me hurteth his owne sowle, and all that hate me love  
 death |

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[fol.98<sup>v</sup>]

Eccle

2240 12. 13. Let vs heare the ende of all feare God & kepe his *commandements*, for this is the  
 whole dutye of man.

14. For God will bring every worke vnto Iudgement, *with* every secret thing whether it be  
 goode or evill.

2245

To whom therefore

be all honor glory

prayse thancks

and obedience

for evermore

So be it. |

[fol.99<sup>r</sup>]

A prayer fit to be vsed

2815

after the reading

of the holy scriptures

Grannt we beseche thee most gracious & loving father that thy holye worde wherin through thy grace stirring & moving me thervnto, I have at thys tyme exercised my selfe,<sup>187</sup> may take depe roote in my heart, and in the hearts of all thyne elect children

2820

*which* shall at any tyme exercise in thy holye worde them selves, And make it myghty & powerfull in operation by the allmyghtye & powerfull working of thy holye Spirite, to the teaching & framyng vs & every one of vs gladly & willingly to renounce owr selves & all owr owne will & corrupt affections & whatsoever we fynde in owr selves contrary to

[fol.99<sup>v</sup>]

thy holy will reveyled in & by | thy holy worde. And that we and every one of vs may

2825

ever study *with* all earnest & hearty desyre to shew forth in the whole course of owr lyfe the worthie frutes therof, by yelding all p[er]fect, willing & true obedience to thy holy will in all things, and by following chearfully the onely leading & dyrection of thy holy worde to doe those things *which* thow doest comande vs to doe, and to leave those things vndoone *which* thow forbiddest to be doone, that in and by all meanes we may seke to

2830

please thee, not by doying that *which* semeth ryght & goode in owr owne eyes, but onely that *which* hath goode warrant in thy holy worde, and is holy right & acceptable in thy

[fol.100<sup>r</sup>]

syght. | That so we being guyded & led by the lyght of thy holy worde and gracious dyrection of thy holy spyryte to doe Iustly, & to love mercie, and to walke vprightly before thee owr most gracious & goode God, to the gloryfyeing of thee by owr holy &

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<sup>187</sup> “in” *crossed out after* “self”

2835 goode conversation in this lyfe before men, thow mayst of thy free mercie vouchesafe to  
 glorfy vs in the lyfe to come *with* that vnspeakeable glory *which* thow hast prepared &  
 layd vppe for vs and for every one of thyne elect Children in thy beloved sonne Chryst  
 Iesus, in whom thow hast elected vs & every of vs to be inheritors of that kingdom &  
 glorye by an vnchangeable decree made by thee before the fowndation of the worlde was  
 [fol.100<sup>v</sup>] 2840 layde, to whom *with* thee & the holy Ghost, thre | persones & one everliving God, of  
 eternall coequall everlasting & allmyghtye power maiestye and glory I wish & desyre  
 from the most hartly & inwarde affection of my heart that all honour, glory prayse thancks  
 & obedyence may be yelded, and all wisdomes *Majes<sup>tie</sup>* myght, power & domynion  
 ascribed not onely by my selfe by my wyfe by my Children, kinred, allyance & famyly  
 2845 (*which* I beseche thee to acount for an holy generation to thy selfe in Chryst Iesus)<sup>188</sup> in  
 whose hearts thow wilt ever dwell by thy holy spirit and knit them to thee that they & I  
 may ever feare & love thy holy name, and that I & my howse may ever serve & please  
 thee) but allso by all Chrystyan kings Prynces magistrates & governours and by all thyne  
 [fol.101<sup>r</sup>] elect people of | what language, Nation or cuntrye, state, Condition or Calling soever they  
 2850 be, for ever & ever so be it, Goode father grannt vs these graces and all other graces thow  
 knowest best to be nedefull for vs & every of vs, and for thy whole Church and for every  
 member of the same for thy beloved sonne Chryst Iesus sake, in whose name we furder  
 call vppon thee by the same most p[er]fect & absolute prayer *which* he himselfe in his

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<sup>188</sup> *Although a parenthesis is here inserted, the parenthetical statement continues.*

holye Gospell hath tawght vs sayeng when *you* pray saye Owr father *who* art in heaven

2855 &tc.<sup>189</sup>

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<sup>189</sup> Matt 6:9.

## Commentary

- 7-10. *even owr...Chryst Iesus*. This implies the theology of salvation through faith, a highly Protestant conception. This is contrasted to the contemporary Catholic idea of faith *and* works, which was what a primary rallying point for the Protestant Reformation. Cf., Luther, Martin. "Freedom of a Christian." *Martin Luther: Selections from His Writings*. John Dillenberger (ed.). Garden City NY: Double Day, 1961; Spielvogel, Jackson J. *Western Civilization: Since 1500, Vol. II*. Belmont, CA: Wadsworth Cengage Learning, 2011.
- 35-37. *For the...goode works*. This references 2 Timothy 3:16, which says, "For the whole Scripture is giuen by inspiration of God and is profitable to teache, to improue, to correct and to instructe in righteousnes. That the man of God may be absolute, being made perfite vnto all good workes." A marginal note for this verse says, "The onelie Scripture sufficeth to lead vs to perfection."
- 37-38. *Goode father...the holye scriptures*. The author here encourages an analytical reading of the Bible, in order to gain a "true vnderstanding" of the meaning therein. The Protestant Reformation brought a reconceptualization of the role of scripture in the life of a Christian. Along with his reform movement, Martin Luther emphasized a new emphasis on the close reading and analysis of scripture, not merely for the clergy, but for all Christians. Cf. Gray, Madeleine. *The Protestant Reformation: Belief, Practice and Tradition*. Portland, Or.: Sussex Academic Press, 2002. Luther, Martin. "Freedom of a Christian." *Martin Luther: Selections from His Writings*. John Dillenberger (ed.). Garden City NY: Double Day, 1961. Mannion, Gerard and Lewis Mudge (eds.). *The Routledge Companion to the Christian Church*. New York, N.Y.: Routledge Press, 2008. Soll,

Jacob. *Publishing the Prince: History, Reading, & the Birth of Political Criticism*. Ann Arbor: University of Michigan Press, 2005.

38-40. *that when...nor benefyte*. The idea of scripture as a “closed book” seems to directly critique the Catholic practice at the time of restricting the laity from reading the Bible. Through this informed understanding granted by God, however, he asserts that the scriptures would no longer be inaccessible.

42-44. *And strengthen... in dew season*. This sentence reflects two verses. The first is Deuteronomy 11:18, which says, “Therefore shal ye lay vp these my words in your heart & in your soule.” The second is Psalms 1:3, which says, “For he shal be like a tre planted by the riuers of waters, that wil bring forthe her frute in due season.” It is interesting that these verses were put together, as they both share a common denominator in Deuteronomy 6:6. In the Geneva Bible, there are marginal note next to both Psalms 1:3 and Deuteronomy 11:18, which reference Deuteronomy 6:6. Thus, the pairing of these two verses suggests that the author of the *Rych Cheyne* was certainly utilizing the commentary in the Geneva Bible.

44-49. *that will... Chryst o lorde*. Cf. The Book of Common Prayer, 1552: “Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. Amen.”

99-101. *thow hast...mercy have*. This implies a Calvinistic Predestinarian philosophy, in which some are elected for salvation and others are predestined to suffer damnation. This is reflected by Augustinian theology, cf. Augustine, Augustine. “On Rebuke and Grace.”



Theological Anthropology. J. Patout Burns (ed.). Philadelphia: Fortress Press, 1981;  
Augustine, "On the Predestination of the Saints." *Nicene and Post-Nicene Fathers*.

- 103-104. *Most rich & precious pearle*. The reference to scripture as a "pearl" reflects Jesus' "Parable of the Pearl" of Matthew 13: 45-46: "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it."
106. *swete & heavenly manna*. This makes reference to the manna given by God to the Israelites in the desert. The manna is a symbol of God's sustaining his people in hardship. Thus, scripture is here seen as a source of sustenance and revitalization.
112. *this delicate manna*. Cf. the above (106).
114. *lygheten...owr mynd*. The idea of inward enlightenment can be found in Ephesians 1:18: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling." Similarly, the "lightening" of the mind can be found in 2 Corinthians 4:4: "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ," and Acts 26:18: "To open their eyes, and to turn them from darkness to light."
126. *All those which hartelye desire*. The phrase "all those" may imply that the text was prepared for public/general usage, rather than written specifically for a single person.
144. *The Collector to the Reader*. The poem contains four stanzas, each with four five-syllable lines rhyming abcb. The poems are evidently written by the author of the *Rych Cheyne*, who refers to himself as "the Collector."
- 147-48. *So shalt...to fynde*. This reflects the continuous theme of wisdom contained in the Proverbs.

160. *Prepared for all.* Again, the word “all” as well as the third person plural of “them selves” reinforces the text’s public nature (cf. 126).

181-8. *That her...to her guyding.* The “her” of these lines (and later in 181-82) is evidently referring to the *Rych Cheyne* itself, referred to with the feminine pronoun.

217. 8.12. This is the first verse of the Ecclesiastes in the *Rych Cheyne*. In the Geneva Bible, “The Argument” at the beginning of the book of Ecclesiastes reads, “Salomon, as a preacher and one that desired to instruct all in the way of saluacion, describeth the deceiuable vanities of this worlde, that man shulde not be addicted to anie thing vnder the sunne, but rather inflamed with the desire of the heauenlie life: therefore he confuteth their opinions, which set their felicitie, ether in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God and shal inioye his presence: so that all other things must be reiected, saue in as muche as thei further vs to atteine to this heauenlie treasure, which is sure and permanent, and can not be founde in anie other saue in God alone.”

307-8. *Better...therwith.* The Geneva uses the grammatically incorrect “then,” which the scribe corrects as “than.” In the period, however, this grammatical inaccuracy would not have held the same weight as today, and is better seen simply as a variant spelling.

193. *Chap[ter] 1.* In the Geneva Bible, the book of Proverbs begins with what is titled “The Argument,” which reads, “The wonderful loue of God toward his Church is declared in this boke: for asmuch as the summe and effect of the whole Scriptures is here set forth in these brief sentences, which partely conteine doctrine, and partely maners, and also exhortacions to bothe. Whereof the nine first chapters are as a preface ful of graue sentences, and depe mysteries, to allure the haerts of men to the diligent reading of the

parables that follow: which are left as a most precious iewel to the Churche, of those thre thousand parables mencioned I. King. 4, 32, and were gathered and commit to writing by Salomons seruants and indited by him.”

194. *The parables...king of Israell.* This marks the beginning of the first collection of the Proverbs. The book of Proverbs is structured such that “the headings (or superscripts)...readily divide the book into seven collections” (Nicot 9). The first collection “consists of 14 sections and units: a preamble and an epilogue, ten lectures, and two interludes” (11). The author of the *Rych Cheyne*, however, does not appear to attach any significance to these sections within the text. In the *Cheyne* the verses that begin new collections are (seemingly) placed arbitrarily in relation to the larger work.

194-203. *The parables... wisdom & instruction.* The first seven verses of Proverbs are considered to be the preamble to the book of Proverbs. This small section “identifies its literary genre (‘proverbs’) and author (‘Solomon son of David, king of Israel’)” (Nicot 10). The subsequent set of verses also “states the books’ purpose, ‘to know wisdom and instruction, to understand words of insight...’ (1:2-6), and lays its foundation, ‘The fear of the LORD is the beginning of wisdom’ (1:7)” (10).

254. *My sonne...mothers teaching.* Proverbs 1:8 marks the beginning of the “prologue,” of the book, which extends from 1:8–8:35. The prologue “consists of 12 poems: ten lectures put into the mouth of the father and addressed to “my son”...and two interludes, extended addresses by Woman Wisdom, a personification of Solomon’s wisdom, to gullible youths” (Nicot 10-11).

482-3. *Incline thyne eare...my knowledge.* This verse marks beginning of the third collection. Although this section lacks an editorial heading, there are textual indicators to suggest a

section change. Nicot says, “Its referece to ‘the sayings of the wise,’ its distinctive form, and its integrity with 22:17-21, referring among other things to the ‘thirty sayings’ in 22:20 (emended), clearly set these verses apart as the first of the thirty sayings” (9). In this section, “the style...reverts to the pointedly direct discourse of Collection I, with the father’s imperatives addressed to the son... The short, sententious aphorisms of Collection II give way to flowing, extended admonitions followed by motive clauses” (22).

518. *Wisdom hath... seven pillars.* Proverbs 9:1 marks the beginning of what scholar agree is the “epilogue” to the prologue. The epilogue, which extends to 9:18, “presents a relatively lengthy introduction to Woman Wisdom’s address to the gullible (9:1-3). ...however, her address is a very brief invitation with motivation (9:4-6) and is matched by Woman Folly’s rival address (9:13-18); between them instruction on pedagogy are intercalated” (Nicot 11)

573-74. *22. 3....punyshed.* In Proverbs, verses 22:3 and 27:12 are repetitions of the same verse. This is noted in the Geneva Bible’s commentary. The author of the *Rych Cheyne* notes this and lists the repeated verse number above the one used. He marks 27:12 with an asterisk.

577-79. *14. 12....death.* Verses 14:12 and 16:25 are repetitions of the same verse, which is noted in the Geneva commentary (see above). The author has again listed both references and marked it with an asterisk.

1305. *An angry...stryfe.* The passage “and a furious man abowndeth in transgression,” which is crossed out in this line, appears in verse 29:22 following the word “strife.” The GB

marginal note for 29:22 references verse 15:18. This mistake on the part of the scribe further shows his knowledge of cross-textual references.

1464. *A wyse sonne...his mother*. This verse marks the beginning of the second collection. In the Geneva, it is indicated by the heading “The Parables of Salomon.”

1478-86. *My sonne...the fowler*. The opening verses of Proverbs 6 (extending to 6:19) show a distinct difference “in form and in content” to the surrounding verses (Nicot 11). The form of these verses “lacks the typical call to listen with motivations and plunges directly into the specific instructions.

1497-98. *He that...heavie heart*. For an explanation of this passage see Lees and Burns, *The Temperence Bible Commentary*: “[Vinegar Upon Nitre] Hebrew, *khometz al nather*, ‘fermented drink (= vinegar) upon nitre.’ This nitre is not the saltpetre of commerce, but a species of potash, which, when compounded with oil, is used in the East as a soap. It is found mixed with the soil in some parts of Syria. Vinegar poured upon this substance makes it effervesce (in the Eastern sense ‘ferment’), and this fact is an apt representation of the incongruity involved in singing jovial songs to a heavy heart, the only result of which can be to excite a disagreeable fermentation and irritation of the spirits. The Lxx. reads, ‘as vinegar draws a sore, so trouble befalling the body afflicts the heart.’”

1566-70. *The slepe... to slepe*. Next to the word “sacietye,” the Geneva Bible commentary notes, “his great abundance of riches, or ye surfeting, *which* cometh by his great feding.”

2248-2253. *To whom...So be it*. This reflects the ending of Hebrews 13:21, which says “...Jesus Christ; to whom be glory for ever and ever. Amen.”

1866. *The words... taught him.* This verse marks the beginning of the seventh collection. The entire verse of Proverbs 31:1 is in fact a heading, which in the Geneva reads, “The words of King Lemuel: The prophecie which his mother taught him.”
1867. *What my sonne... my desyres.* Because 31:1 is actually the heading for section 7 (see above), 31:2 is consequently the first actual verse of the chapter. In fact, in the Geneva it begins with an enlarged first letter, in keeping with the first letter of each new chapter.
- 2077-78. *Also these things... in Iudgement.* This verse marks the beginning of the fourth collection. The author of the *Rych Cheyne* has again included the section heading in the text, as, in the Bible, it is not separate, but rather integrated into the verse. In the Geneva, the heading reads, “Also these things pertaine to the wise.” This heading also contributes the idea that 22:17 is a new section, reflects the wording of “the sayings of the wise.” Furthermore, the word “also” implies that there is something preceding it. This evidence “puts the identification of 22:17–2422 as the third collection in Proverbs beyond reasonable doubt” (Nicot 9).
2184. *The prophecie... & vcall.* This verse marks the beginning of the sixth collection. In the Geneva, it is indicated by the heading, “The Wordes of Agvr the Sonne of Iakeh.” This section heading is followed by another heading
- 2202-3. *These are allso... coppied owt.* This verse marks the beginning of the fifth collection. Again, the *Cheyne*’s author has included the heading in the text. Again, the entire verse of Proverbs 25:1 is a heading, which in the Geneva reads, “These are also parables of Salomón, which the men of Hezekiáh King of Iudáh copied out.” The style of this collection “matches that of Solomon I, but its structure is more transparent” (Nicot 25).

- 2764-5. *The glorye of God... owt a thing*. Because 25:1 is the heading for section 4 (see above), 25:2 is consequently the first actual verse of the chapter with an enlarged first letter (cf. line 2427).
- 2204-5. *Willingly to...holy worde*. The idea of renouncing the self can, most notably, be found in Matthew 16:24, in which Jesus says, “If any man will come after me, let him deny himself...”
- 2835-38. *Thow mayst...Chryst Iesus*. This mirrors a phrase from Leonard Wright’s “A Summons for Sleepers,” also published in 1589, which reads, “those vnspeakable ioyes prepared for Gods elect children in his heauenly paradise.”
2844. *Ascribed not onely...& famyly*. It is possible to read this as the author asserting that he himself has a wife. This would have important theological implications pointing to Protestantism. The context, however, suggests otherwise, as the prayer is not said by the author *per se*, rather, it is intended for the reader to recite. Thus, “my wyfe by my Children” is more likely a generalization for the readers. This does, however, give valuable insight into the nature of the audience, suggesting that the manuscript was intended specifically for male readers. Moreover, if the readers were assumed to have wives and families, they would have been lay people or Protestant clergymen.

## Glossary

This glossary accounts for all words that are potentially unrecognizable to the modern eye. Words with regularly substituted letters ('y' for 'i', 'v' for 'u') have been omitted due to the sheer volume of such words.

### Abbreviations:

1	first person	<i>f.t.</i>	future tense
2	second person	<i>interj.</i>	interjection
3	third person	<i>pa.t.</i>	past tense
(1)	first meaning	<i>pl.</i>	plural
(2)	second meaning	<i>pp.</i>	past participle
(3)	third meaning	<i>ppl.a.</i>	participial adjective
<i>a.</i>	adjective	<i>prep.</i>	preposition
<i>adv.</i>	adverb	<i>pron.</i>	pronoun
<i>art.</i>	article	<i>sg.</i>	singular
<i>cj.</i>	conjunction	<i>v.</i>	verb

### A

**accountpt**, *n.* (1) count; (2) account

**afamished**, *a.* famished, hungry

**agayne**, *adv.* again

**allows**, *n. pl.* aloes

**arrogancie**, *n.* arrogance

**arte**, *v.* are



**Awthor**, *n.* author

**ayre**, *n.* air

## B

**betake**, *v.* go to, (past *betook*, past participle *betaken*)

**betyme**, *adv.* early

**bewtye**, *n.* beauty

**bloude**, *n.* blood

## C

**caulest**, *v.* call

**cheyne**, *n.* chain

**Chylde**, *n.* child

**clowdes**, *n. pl.* clouds

**cockatrice**, *n.* a basilisk (a mythical creature depicted as a two legged dragon with a cock's head)

**cole**, *n.* coal

**contynew**, *v.* continue

**conyes**, *n. pl.* rabbits *or* rock badgers

**counterfait**, *v.* counterfit

**cuntrye**, *n.* country

**cynamom**, *n.* cinnamon

## D

**daylye**, *a.* daily

**dede**, *n.* deed

**deintye**, *a.* dainty

**delite**, *v.* delight

**devowreth**, *v.* devours

**dew**, *a.* due

**drinck**, *n.* drink

**doe**, *v.* do

**doone**, *v.* done

**dores**, *n. pl.* doors

**dumme**, *a.* dumb (mute)

**dyche**, *n.* ditch

**dye**, *v.* die

## E

**egipt**, *n.* Egypt

**egle**, *n.* eagle

## F

**faythefull**, *a.* faithful

**fede**, *v.* feed

**felde**, *n.* field

**flie**, *v.* fly, flee

**fedeth**, see *fede v.*

**fowntayne**, *n.* fountain

**fowre**, four

**frowardnes**, *a.* (of a person) difficult to deal with; contrary.

**furder**, *v.* further

**furderance**, *n.* furtherance

**furdering**, *v.* furthering

**fyning**, *v.* refining

## G

**gayne**, *n.* gain

**ghests**, *n. pl.* guests.

**grene**, *a.* green.

**guydinge**, *v.* guiding

## H

**hammar**, *n.* hammer

**hautie (hawtie, hawtye)**, *a.* haughty

**hye**, *a.* high

## I

**ielousie**, *n.* jealousy

**Iesus**, *n.* Jesus

**inbrace**, *v.* embrace

**inioye**, *v.* enjoy

**intituled**, *pa.t. v.* entitled

**intyse**, *v.* entice

**Ioye**, *n.* joy

**ioyne**, *v.* join

K

**knoeledge**, *n.* knowledge

L

**liberalytye**, *n.* liberality

**lyeng**, *v.* lying

M

**middles**, *prep.* midst

**milck**, *n.* milk

**mirthe**, *n.* myrrh

**montaynes**, *n. pl.* mountains

N

**Nawght**, *n.* naught

## O

**owr**, *pron.* our

## P

**pastour**, *n.* pastor

**p[er]fit**, *a.* perfect

**pismyres**, *n. pl.* ants

**porcion**, *n.* portion

**powreth**, *v.* pours

**privyly(e)**, *a.* secretly

**publisheth**, *v.* publishes

## R

**reines**, *n. pl.* (literally) kidneys, a figurative reference to the inner self

**reioyce**, *v.* rejoyce

**reygne**, *v.* reign

**Roe**, *n.* a female goat

## S

**sacietye**, *n.* riches, profit

**satiat**, *a.* satisfied

**shalbe**, *f.t. v.* shall be

**slouthfull**, *a.* slothful

**somer**, *n.* summer

**slouthe fulnes**, *a.* slothfulness

**sowles**, *n. pl.* souls

**sowth**, *n.* south

**stablished**, *v.* established

**susteyne**, *v.* sustain

**sut**, *v.* shut

**sygne**, *n.* sign

**synne**, *n.* sin

T

**towcheth**, *v.* touch

**trew**, *a.* true

V

**vanytye**, *n.* vanity

**vnestymable**, *a.* inestimable

**vp**, *prep.* up.

**vttereth**, *v.* utters

**vyneyards**, *n. pl.* vineyards

W

**whether**, (1) *conj.* whether; (2) *adv.* whither

**Whyles**, *n.* while

**wilbe**, *f.t. v.* will be.

**withdrue**, *v. pa.t.* withdrew

**wolle**, *n.* wool

**wownde**, *n.* wound

**wrytton**, *pa.t. v.* written

**wynneth**, *v.* wins

Y

**yarlye**, *a.* early

**ye**, *art.* the

**yeres**, *n. pl.* years

**yf**, *conj.* if

**yong**, *a.* young

**yow**, *pron.* you

**yeres**, *n. pl.* years

**yt**, *pron.* that

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