

<sup>1</sup>As snow in summer, and as rain in harvest, so honour is not seemly for a fool.<sup>2</sup>As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.<sup>3</sup>A whip for the horse, a bridle for the ass, and a rod for the fool's back.<sup>4</sup>Answer not a fool according to his folly, lest thou also be like unto him.<sup>5</sup>Answer a fool according to his folly, lest he be wise in his own conceit.<sup>6</sup>He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.<sup>7</sup>The legs of the lame are not equal: so is a parable in the mouth of fools.<sup>8</sup>As he that bindeth a stone in a sling, so is he that giveth honour to a fool.<sup>9</sup>As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.<sup>10</sup>The great God that formed all things both rewardeth the fool, and rewardeth transgressors.<sup>11</sup>As a dog returneth to his vomit, so a fool returneth to his folly.<sup>12</sup>Seest thou a man wise in his own conceit? there is more hope of a fool than of him.<sup>13</sup>The slothful man saith, There is a lion in the way; a lion is in the streets.<sup>14</sup>As the door turneth upon his hinges, so doth the slothful upon his bed.<sup>15</sup>The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.<sup>16</sup>The sluggard is wiser in his own conceit than seven men that can render a reason.<sup>17</sup>He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.<sup>18</sup>As a mad man who casteth firebrands, arrows, and death,<sup>19</sup>So is the man that deceiveth his neighbour, and

<sup>1</sup>كَالثلج في الصيف وَكَالْمَطَرُ فِي الْحَصَادِ هَكَذَا الْكَرَامَةُ عَيْرُ لَانِقَةٍ بِالْجَاهِلِ.<sup>2</sup>كَالْعَصْفُورِ لِلْفَرَارِ وَكَالسُّنُوتَةِ لِلطَّيْرَانِ، كَذَلِكَ لَعْنَةُ بَلَا سَبَبٍ لَا تَأْتِي.<sup>3</sup>السَّوْطُ لِلْفَرَسِ وَالْحِجَامُ لِلْحِمَارِ، وَالْعَصَا لِيَطْهَرَ الْجَهَّالَ.<sup>4</sup>لَا تُجَاوِبِ الْجَاهِلَ حَسَبَ حَقَائِقِهِ لئَلَّا تَعْدِلُهُ أَنْتَ.<sup>5</sup>جَاوِبِ الْجَاهِلَ حَسَبَ حَقَائِقِهِ لئَلَّا يَكُونَ حَكِيمًا فِي عَيْنِي نَفْسِهِ.<sup>6</sup>يَقْطَعُ الرَّجُلَيْنِ، يَسْرُبُ طُلْمًا، مَنْ يُرْسِلُ كَلَامًا عَنْ يَدِ جَاهِلٍ.<sup>7</sup>سَاقَا الْأَعْرَجِ مَتَدَلِّلَتَانِ، وَكَذَا الْمَثَلُ فِي فَمِ الْجَهَّالِ.<sup>8</sup>كُضْرَةٌ جَارِيَةٌ كَرِيمَةٍ فِي رُجْمَةٍ هَكَذَا الْمُعْطِي كَرَامَةً لِلْجَاهِلِ.<sup>9</sup>شَوْكٌ مُرْتَفِعٌ يَدِ سَكْرَانٍ مِثْلُ الْمَثَلِ فِي فَمِ الْجَهَّالِ.<sup>10</sup>رَامَ يَطْعَنُ الْكَلْبَ، هَكَذَا مَنْ يَسْتَأْجِرُ الْجَاهِلَ أَوْ يَسْتَأْجِرُ الْمُخْتَالِينَ.<sup>11</sup>كَمَا يَعُودُ الْكَلْبُ إِلَى قَيْئِهِ هَكَذَا الْجَاهِلُ يُعِيدُ حَقَائِقَهُ.<sup>12</sup>أَرَأَيْتَ رَجُلًا حَكِيمًا فِي عَيْنِي نَفْسِهِ. الرَّجَاءُ بِالْجَاهِلِ أَكْثَرُ مِنَ الرَّجَاءِ بِهِ.<sup>13</sup>قَالَ الْكَسْلَانِ، الْأَسَدُ فِي الطَّرِيقِ، الشَّيْلُ فِي الشَّوَارِعِ.<sup>14</sup>الْبَابُ يَدُورُ عَلَى صَائِرِهِ، وَالْكَسْلَانُ عَلَى فِرَاشِهِ.<sup>15</sup>الْكَسْلَانُ يُخْفِي يَدَهُ فِي الصَّخْفَةِ وَيَسْتَقُ عَلَيْهِ أَنْ يَرُدَّهَا إِلَى فَمِهِ.<sup>16</sup>الْكَسْلَانُ أَوْكُرَ حِكْمَةٍ فِي عَيْنِي نَفْسِهِ مِنَ السَّبْعَةِ الْمُجِيبِينَ بِعَقْلِ.<sup>17</sup>كَمُمْسِكٍ أَذْنِي كُلِّ هَكَذَا مَنْ يَغْبُرُ وَيَتَعَرَّضُ لِمُسَاجَرَةٍ لَا تَنْفِيهِ.<sup>18</sup>مِثْلُ الْمَجْنُونِ الَّذِي يَرْمِي نَارًا وَسِهَامًا وَمَوْنَا، هَكَذَا الرَّجُلُ الْحَادِغُ قَرِيبَهُ وَيَقُولُ، أَلَمْ أَلْعَبْ أَنَا.<sup>20</sup>يَعْدِمُ الْحَطَبُ تَطْفِئُ النَّارَ، وَحَيْثُ لَا تَمَامُ يَهْدَأُ الْخِصَامُ.<sup>21</sup>فَحَمٌ لِلْجَمْرِ وَحَطَبٌ لِلنَّارِ هَكَذَا الرَّجُلُ الْمُخَاصِمُ لِيَهْيِجَ التَّرَاعُ.<sup>22</sup>كَلَامُ التَّمَامِ مِثْلُ لَقَمِ خُلُوةٍ فَيَنْزِلُ إِلَى مَخَادِعِ الْبَطْنِ.<sup>23</sup>فَصَّةُ رَعْلٍ تُعَسِّي سَقْفَةً، هَكَذَا السَّقَّتَانِ الْمُتَوَقِّدَتَانِ وَالْقَلْبُ الشَّرِيرُ.<sup>24</sup>يَسْقُتِيهِ يَتَكَرَّرُ الْمُتَغَضُّ، وَفِي جَوْفِهِ يَصْعُ غِشًا.<sup>25</sup>إِذَا حَسَنَ صَوْتُهُ فَلَا تَأْتِيهِ، لِأَنَّ فِي قَلْبِهِ سَبْعَ رَجَاسَاتٍ.<sup>26</sup>مَنْ يُعْطِي بَعْضَةً بِمَكْرٍ يَكْشِفُ خُبْنَهُ بَيْنَ الْجَمَاعَةِ.<sup>27</sup>مَنْ يَحْفَرُ حُفْرَةً يَسْقُطُ فِيهَا، وَمَنْ يُدْخِرُ حَجَرًا يَرْجِعُ عَلَيْهِ.<sup>28</sup>اللِّسَانُ الْكَاذِبُ يَبْغِضُ مُنْجِفِيهِ، وَالْقَمُ الْمَلِيقُ يُعِدُّ حَرَابًا.

saith, Am not I in sport?<sup>20</sup> Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.<sup>21</sup> As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.<sup>22</sup> The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.<sup>23</sup> Burning lips and a wicked heart are like a potsherd covered with silver dross.<sup>24</sup> He that hateth dissembleth with his lips, and layeth up deceit within him;<sup>25</sup> When he speaketh fair, believe him not: for there are seven abominations in his heart.<sup>26</sup> Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.<sup>27</sup> Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.<sup>28</sup> A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.