Bach and the Beggars
The Bach-Beggar Connection

By Thomas Braatz © 2011

Wie ist es möglich, daß Du Dich
erniedrigst so jämmerlich,
als wärest Du im Orden
der Bettler Mensch geworden.¹

Philipp Spitta, the great German Bach biographer, was the first to rediscover and relate the following incident from Bach’s life. It is one of those anecdotes that takes on a life of its own and often finds its place in short, popularized Bach biographies, particularly intended to be read by children. If it had not been for Spitta who included it in his Bach biography, it may have remained dormant or perhaps even slipped away into eternal

¹ From verse 5 of Ermunter dich, mein schwacher Geist, BWV 454; translation: “How is it possible that you [Christ] have humbled yourself in such a heart-rending manner as if you had become a human being as a member of the beggar class?”

² This and the previous etching are taken from Rembrandt van Rihn: Rembrandt Etchings: 57 Illustrations, Dover (1988) p. 27.
oblivion. Here is the story about Bach and the 'singing' beggars as related by Spitta who based it upon a story he had unearthed in an old musical almanac:

Er lebte in Musik, wo er ging und stand. Eine Erzählung, die wenigstens in ihrem Kern nicht wohl erfunden sein kann, mag hierfür den Beweis liefern. Er wurde oft von gewissen Bettlern angegangen, in deren sich steigernden Klagetönen er eine Folge von musikalischen Intervallen entdeckt zu haben glaubte. Dann that er anfänglich, als wollte er ihnen etwas geben und fände nichts: nun hob sich die Klage zu eindringlichsten Höhe. Darauf gab er ihnen einige Male äußerst wenig, in Folge dessen wurde den Intervallen etwas von ihrer Schärfe genommen. Endlich gab er ihnen ungewöhnlich viel, wodurch dann zu seinem Ergötzen eine vollständige Auflösung und ein vollkommen befriedigender Schluß herbeigeführt wurde.³

He [Bach] lived entirely absorbed in music wherever he went or could stand or sit. There is a story, which at least at its core must be true, that can offer proof for this. Certain beggars would often approach him. In their increasingly loud plaintive tones, he thought he had discovered a sequence of musical intervals. He would then at first act as if he would give them something but could not find what he was looking for. Now their entreaties reached an even higher, most urgent pitch. Then, for the first few times, he would give them extremely small amounts. As a result, the intervals would lose some of their stringency. Finally he would end up giving them a great deal, which would bring about, to his own pleasure a complete resolution [of the interval or chord] and a perfectly satisfying conclusion.⁴

In order to separate fact from fiction as much as this may be possible, we need to learn more about the beggars who were present in Leipzig during Bach’s tenure there. This information can be gleaned only indirectly by examining some earlier sources that contain reports about beggars in this part of Germany around Leipzig. What we will discover is that beggars not only sang but played instruments, albeit not the type of instruments that were considered ‘honorable’ enough for city pipers to play.

Spitta includes an interesting document in his Bach biography. It is a broadside from the city of Mühlhausen in Thuringia containing the regulations governing the instrumental groups [the Collegia musica] in the area of Upper and Lower Saxony and other places as well. One rule of interest in this discussion pertains to the types of instruments played by beggars:

⁴ J. F. Reichardt, Musikalischer Almanach (Berlin, 1796), fols. L. 2 and 3; this is source for the quotation; however, the additional commentary and wording is by Philipp Spitta as quoted from his book listed directly above.

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8. No one should dare to perform on dishonorable instruments, such as bagpipes, sheep-horns, hurdy-gurdies, and triangles, which beggars often use for collecting alms at house-doors, so that the noble art [of music] would be brought into contempt and disgrace by playing them.

Another quite reliable resource for obtaining descriptions of the various activities engaged in by beggars is the document containing the regulations governing beggars in Leipzig. Following this introduction, the original with its translation into English will provide a much deeper insight the beggars’ activities and how the Leipzig city authorities managed and controlled what might easily have become a chaotic situation in a city that drew in many foreigners and strangers.

What will become apparent from the perusal of these regulations is that, apart from the general nuisance that some of the beggars created in the streets, market places and at the city gates and entrances to houses, music did play an important part and would have involved Bach as well, assuming, of course, that the situation did not change that much from the time when these regulations were issued. Of interest here are the beggars of a younger age, approximately 10 years old all the way to their early 20s. These individuals were immediately taken to the two main authorities at the Thomasschule: the principal [Rektor] or the cantor. In any case, the cantor would submit the boy or young man to tests to ascertain his musical ability. According to the results, if they were positive, the boy or young man would receive free schooling and musical training as well as a place to stay in the school itself. True musical talent could be recruited directly from the streets in this manner. Historically, the main purpose or goal of the Thomasschule was indeed being fulfilled in this manner.

The next section will present a modern retyped copy of the original that excludes the confirmation by the Elector followed then by my translation that hopefully will be self-explanatory:

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5 Spitta, vol. 1, p. 146.

6 The broadside from which this extract was taken is entitled: »Kayserliche CONFIRMATION der Artickel deß Instrumental-Musicalischen Collegii in dem Ober- und Nieder-Sächsischen Crais, und anderer interessirten Oertern«.


der Stadt Leipzig

verneuerte

und von

Churfl. Durchl. zu Sachsen

gnädigst confirmirte

Bettler-Ordnung.

Leipzig bey Timotheo Rigschen/

Im Jahr 1652.

Wann dann die hohe Nothdurfft erfordert / bey gegenwertigem durch Gottes sonderbare Güte und Vormalhigkeit erlangtem friedlichem Zustände dahin bedacht zu sein / damit solche leichtfinnige Bettler zu Verhütung anderer Ungelegenheiten / bey Zeiten abgesondert / und von dieser Stadt hinweggewiesen / hingegen rechte Arme / Notbleibende und Presshaffte / so ihr Brodt nicht mehr gewinnen können / in gebührende Acht genommen / und mit nothdürfftigem Unterhalt verschen und erhalten werden / Als haben wir uns auff vorgehende reife Deliberation die hiebevorige Ordnung / wie in künftig das liebe Armuth von Frembden und Einheimischen Jung und Alt bey dieser Stadt allhier aufgenommen / unterhalten / geduldet und gelitten werden sollen / wiederum vor die Hand zu nehmen / mit einander einelliglich verglichen / auch solche Ordnung durch öffentlichten Druck und Anschlag zu Männliches Wissenschafft bringen zu lassen / eine Nothdurfft zu sein erachtet / nicht zweifelnde / wie solches einig und allein zu dem Ende / damit dem lieben Armuth der Christlichen Schuldigkeit nach / alles liebes und gutes erwiesen / und dagegen die Gottlosen / die stärecen und faulen Bettler / die durch ordentliche Mittel und ihrer


Zum andern / wollen wir den Gästevirthen allhier verschlossene Bücher zustellen lassen / und sie daneben Rathes wegen fleißig und ernstlich hiermit ermahnet haben / daß
ein jeder an seinem Ort seine Gäste ohne Unterscheid zu einem willigen Almosen vor das liebe Armuth beweglich ersuchen / und in berührte Büchsen stecken / auch dieselbe monatlich denen Berordneten in seinem Viertel abfolgen lassen / welche dann hernachmals in Betheyn der hierzu deputirten Raths-Personen die Büche eröffnen / das Geld zehlen / und gleichsals unter die Armen wöchentlich distribuiren, und austheilen sollen.


Und demnach zum viertten nöthig / daß die Notleidende / und Durftige von den muthwilligen und starken gefunden Bettlern abgesondert / und jenen geraußen und geholffen / diese aber von der Stadt hinweg gewiesen / oder zur Arbeit gewöhnet / und sonderlich die jungen Knaben und Magdlein zur Schulen und Gebet gehalten werden / Als sollen die verordnete Bettelvögte alle und jede Bettler / Jung und Alt / an einen gewissen Ort befehlen / damit dieselbe bestichtigt / die jenigen / so Alters und Leibes-Schwachheit halben nicht arbeiten und ihr Brodt selbst erwerben können / wie auch die Gesunden / Jungene und Starfen absonderlich in ein richtiges Verzeichniss gebracht / solches uns oder den hierzu Deputirten eingeantwortet / und also zu jederzeit umb besserer Nachricht willen contiuirt werden.

Zum fünfften / die jenigen Bettler Jung und Alt / Männliches und Weibliches Geschlechts / so zu einiger Arbeit tüchtig und sich davon zur Noth erhalten könten / aber doch lieber müßig gehen und Betteln wollen / sollen durch die Bettelvögte und Stadtknechte / die Gassen rein zu halten / den Roth vor die Thore zu führen / Ziegel zu freichen / und andere gemeiner Stadt nützliche Arbeit zu thun / ernstlichen angehalten / und hingegen mit nothdürfftigem Unterhalt versehen werden. Die sich aber zur Arbeit nicht gebrachten lassen wollen / sollen alsbald abgeschaffet / und von der Stadt hinweg gewiesen / und da sie nicht pariren oder wiederkommen würden / mit Gefängniß gestraft / und ferner keines weges geduldet werden.

Und weil zum siebenden / auch offtmals Handwercks-Gesellen vor die Thüren kommen / und umb eine Gabe bitten / darbey vorwenden / daß sie auf ihrem Handwerk keine Arbeit bekommen können / welches sich doch anders verbält / als soll denselben zu betteln keines weges versattet / sondern zu ihres Handwercks Obrmeistern allhier verwiesen / und entweder mit Arbeit / oder in Manglung derselben / mit einem Zehnpfennige / der Laden Vermögen nach / verschen und fortgeschaffet werden.

Zum achten / demnach auch offters Schüler / so man in gemein Vaganten nennen / anhero kommen / und vor den Thüren singen und betteln / als sol solches nicht versattet / sondern an den Rectorn und Cantorn unserer Stadt-Schulen zu S. Thomas die selbe verwiesen / von ihnen examiniret / und was seine Ingenia, und sonderlich in Muscis wol exerciret sein / allhie behalten / auf die Schul genommen / und gleich andern vergebet / oder da sie sich dessen verweigern würden / auff gedachten Herrn Rectoris oder Cantoris Bericht / mit einem Viatico dimittiret werden.

Und weil zum neunten wir glaubwürdig berichtet / daß allhier bey dieser Stadt und sonderlich vor den Thoren eßliche Leute sich auffhalten / welche nicht allein ihre selbst-eigene / sondern auch frembde Kinder zum betteln halten sollen / wie dann derer viel den ganzen Tag in der Stadt / in allen Gassen und vor den Thoren / eßliche Leute an- und nachlauffen / nachshreien / und darbey allen Muthwillen und Süberen verüben / da doch vielmehr Christlichen und eßlichen Eltern gebühren wolte / ihre Kinder zur Gottesfuchrecht und allem guten auffzuzeichen / zur Schulen zu halten / oder ein eßlich Handwerk lernen zu lassen / als sollen wir eßtes Tages / in der Stadt in allen vier Bierteln und vor den Thoren / stetige und scharfe Visitation anordnen / darbey ernstlich inquiriren, und do verglichen unchristliche Eltern / Vater oder Mutter
gefunden werden / die so treuβi gegen ihre Kinder handeln / dieselle nicht allein mit
Gefängnis unverhältniß straffen / sondern auch nach Befindung / und bo keine
Besserung zu hoffen / von der Stadt ganz hinweg weisen lassen.

Zum zehenden / so1 ohne des Durchlauchtigsten Churfürsten zu Sachsen / und
Burggrafen zu Magdeburg etc. Unsers gnädigsten Herrns ausdrücklichen Befehl / oder
Bergnüß und naßig / raffen / ondern an Befindung / und do keine
Besserung zu hoffen / von der Stadt ganz hinweg weisen lassen.

Wie es dann zum elffsten / wegen Speisung der Schüler / so wol auch andern
armen Leuten / so bet dieser Stadt vom reichen Amoßen / und aus den Hospital-
Büchsen jährlichen unterhalten werden / gleichfalls sein Verbleiben hat / daβer
Christliche Herzen deselft dem lieben Armuth nicht abbrechen / sondern wie bishero
rüthmlich gessen / also auch hinführen gegen dasselbe Christliche Liebe und
Wohlgemüt erweisen / und hierdurch ihre Herrung / Handel und Wandel nach dem
Spruch aufsin Jesus Sirach fröliβ heiligen wollen.

Und weil endlichen durch diese Ordnung den Notbüssigen und armen Leuten /
so des Amoßen würdig seyn / verbessendlich gnugsam providirt, als soll ihnen
hingegen vor den Thüren / und auff öffentlicher Gassen zu betteln / den Leuten nachzu
laussen / sie an zu schreiben / und berfüllt zu belästigen / gänglichen verboten seyn / mit
dieser ausdrücklichen Verwarnung / da einer oder ander Manns- oder Weibs-Person /
Jung oder Alt hierüber betreten wird / daß der oder dieser ernstlich gestrafft werden
sollen / und werden sie sich hingegen zum Gehör Göttlichen Worts / und der täglichen
öffentlichen Predigten und Pesthunden / wie auch zum Gebrauch des heiligen
hochofdigen Abendmals fleißig halten / vor die ganze Christliche Kirche und
infanderkeit vor die Churf. Hohe Landes-Obrigkeit und deren lieβen Ihrigen und
Anverwandten / auch des ganzen Landes und gemeiner Stadt Wolfahr/ inbrünstig
beten / bevoruams umb Erhaltung des Heiligen Göttlichen Worts und beständige

L. S. Leipzig Secret
The Revised and Expanded Statutes
Detailing
The Regulation of Beggars in Leipzig
As Established by the Very Wise Leipzig City Council
And Graciously Confirmed by
His Highness the Elector of Saxony

Publisher: Timothy Ritzschen
Leipzig, 1652
We, the mayors and council members of the city of Leipzig herewith decree and make known to all of our citizens, inhabitants and those who are officially under our protection\(^8\) that despite the fact that we had already established certain, proper regulations governing beggars as far back as 1638. These were published and distributed openly and described the improper behaviors that gradually appeared and how they were to be remedied. But our well-meant intention received a severe, complete set-back by the continuing difficult and burdensome stresses caused by war. Because we were then confronted with and are still forced to experience large numbers of poor people, young and old, male and female, located in front of the church doors and on public streets as well as in front of and inside the passage ways leading to the houses where strangers and local inhabitants stay or are living; and because it is very burdensome not only to contend with them by giving alms, but also to see clearly that there are among them many vagabonds and market beggars as well as those annoying [human] pests who are irritating and malicious. Not only do the latter take part in begging publicly, but they also encourage and accustom their wives and children to do likewise while they carry on with all sorts of disgraceful actions and engage in vice for which more than enough evidence has been accumulated.

For when a higher necessity demands in this present situation that we consider achieving a peaceful condition granted through God’s special kindness and compassion so that in order to prevent such careless beggars from causing more inconveniences, we have found it necessary to separate them from the others in a timely fashion and expel them from the city. On the other hand, the truly poor, impoverished and otherwise oppressed who are unable anymore to earn their daily bread will be treated with due respect and provided with a temporary means for sustaining themselves and will receive support. Thus, after long deliberation, where we have considered how these dear, poor people, whether they have come from elsewhere or are considered local, or whether they are young or old, should be treated, supported, tolerated and endured in this city, we

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\(^{8}\) *der Schutzverwandte* = an inhabitant who is neither a citizen nor a subject, but who has been accepted and recognized through payment of protection money; the DWB indicates that these may have included villagers living in the small ‘suburbs’ outside the Leipzig city walls, villagers who rented their properties and were also required to pay such protection money to the city; whether these *Schutzverwandten* also included non-naturalized Jews who were not allowed to become citizens is not clear since the references to *Schutzjuden* go back only to the beginning of the 19th century.
have once again taken up and carefully reexamined the previous regulations. We have considered it necessary to publish these regulations and post them to inform everyone. We do not doubt that this will serve the single purpose of demonstrating that we can be loving and kind toward these poor people according to our Christian duty to do so. On the other hand, there are these wicked (godless) people, the strong and lazy beggars who can use their own hands to earn their daily bread and who are capable of providing for their own needs by seeking and finding work, and who nevertheless insist on depriving the truly poor of the bread and alms by coming between almsmen and the donors and by unconscionably trying to win them over to their own ways. In order that they may be urged to give up their irresponsible intentions and instead be pushed toward working rather than begging, so that everyone will not have to observe their annoying running to and from the churches, or meet them in the streets or in front of houses or in gates leading into the houses, our regulations will be properly observed and adhered to by having strangers and local people properly take the responsibility to observe them carefully and responsibly so that everyone will be able to contribute charitably to their continued maintenance according to the dictates of their hearts.

And because attention must first be paid to promoting sufficiently and enforcing this salutary and useful undertaking directed at charitably giving to the dear suffering poor and supporting them, contributions will be collected and distributed properly on a weekly basis. Thus we want that all, that means each and every citizen, inhabitant and those having protective status, are diligently reminded and cordially admonished to demonstrate Christian love and charity by showing mercy toward the destitute and poor people. Those, however, who arrive here from other places on a daily basis, no matter which class of society they belong to, are likewise officially and kindly requested to do the same by giving alms to the extent that their purses will allow, thus testifying to the communion of saints and also to the Almighty God and His divine promise richly to reward/repay the donors. [1.] For this purpose then two citizens in each quarter of the city will be selected and ordered to carry out the following tasks: one will be instructed and urged to go about on a monthly basis and collect alms individually from all citizens, inhabitants and those under the protection of the city for the support of the poor as much as they are willing voluntarily to contribute for the support of the poor from the bottom of their Christian hearts. This amount will be entered and documented officially in a book that will be issued to him. On a weekly basis, this official collector will then faithfully bring this book to the second alms collector, who
will then accurately calculate the results and create a proper list containing the record of the weekly collections. These will be turned over to us [the city council] or to those whom we have deputized to determine in which way these alms would then be properly distributed among the poor.

2. We will deliver locked [collection] boxes to all the innkeepers here with a special and serious admonition that each one of them should approach and actively request of his guests without regard to their station in society that alms willingly be given to the poor by putting money into the collection box. These boxes will be collected on a monthly basis by the officials appointed to the city quarter in question. They will then be opened only in the presence of the individuals who have been deputized for this purpose to count the money and also distribute these proceeds among the poor on a weekly basis.

3. These secured collection boxes should also be placed in the houses where commercial travelers and others from outside the city tend to stay when open markets are taking place. Citizens and innkeepers should be diligent in requesting and soliciting alms for the poor. The collection will follow the procedure already indicated in the previous regulation.

4. It will accordingly be necessary to separate the suffering and destitute poor from the brazen and physically healthy beggars. The former will then be given advice and help, but the latter will be shown the way out of the city or otherwise will need to get used to working. In particular, the young boys and girls will be expected to attend school and engage in prayer. More specifically, the appointed supervisors whose task it is to attend to these beggars will notify each beggar, whether young or old, to assemble at a certain place so that they may be inspected, divided into two categories and entered into the official register according to their status. One category will include those who are unable to work due to age or frailty and unable to earn their own living; the other category will list all the healthy, young and strong individuals. This registry will then be given to us or to the deputy appointed to oversee these matters and it will be kept up to date constantly in order to provide the city council with a better method of notification.

5. Those beggars, young and old, male or female, who are capable of doing some work from which they would be able to support themselves, but who would prefer to be lazy and beg for alms, should be seriously urged by the beggar supervisors and bailiffs to
keep the streets clean, to take [human and animal] excrement to a place outside of the city gates, to paint tiles and accomplish other useful tasks for the common good of the city. For this, in return, they will be given provisional support \([\text{Unterhalt} = \text{simple room \\ & board}]\). Those, however, who refuse to work should be gotten rid of immediately and sent away from the city. If they do not obey this injunction and return again, they will be jailed and will not be tolerated in any way in the future.

6. When in future more beggars from other places arrive here, then these, no matter what their condition may be and even when they present papers from their previous authorities, should not be allowed to stay here longer than one night. They must then stay at the designated location as directed by the beggar supervisors and must not be received and accommodated by anyone else. On the following day, they must once again be escorted from the city after receiving alms. If any citizen or others in this city dare to spend any time secretly or publicly with newly-arrived beggars, these individuals will be properly punished after a judgment has been pronounced.

7. Because it frequently occurs that journeymen appear at the front doors asking for alms and stating that they are unable to find work in their trade which is probably not the case in reality, these journeymen by no means should be allowed to beg, but rather be directed to the local master tradesmen in their craft. They should be given work in their trade, or, if this is not possible, be given some money, based upon the financial condition of the shop, to continue their journey and then made to leave.

8. And similarly when pupils [not university students], generally called \(\text{Vaganten}^9\) often arrive here and begin singing and begging in front of house doors. This particular activity is normally not allowed. For this reason these \(\text{Vaganten}\) are to be referred to the principal and cantor of our city-school, the \(\text{Thomasschule}\), where they will be tested to determine if they have a natural music talent and intellectual ability, particularly if they have achieved a good level of technique in musical performance. If they qualify, they should be accepted by the school with free tuition, room and board as the current \(\text{Thomaner}\) enjoy, but if, after receiving a [positive] report from the principal or cantor, they refuse to stay on as \(\text{Thomaner}\), they will be dismissed with provisions and/or money for the journey.

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9 \(\text{der Vagant} = \text{someone who runs around everywhere, a tramp or vagrant, or a stray who is at home everywhere.}\)
9. And because we have credibly reported that here in this city, particularly in front of the city [or courtyard] gates, there are some people loitering who not only get their own but also other, unrelated children to go out and beg for them, and yet many others who spend their entire day in the city, on the streets and in front of doorways, bumping into honorable people, pursuing and hollering after them, committing wanton acts and playing nasty tricks, and because it is rather a question of respect due to Christian and honorable parents who bring up their children to fear God and to do good, to attend school or have them learn an honest trade, we now order as soon as possible that in all four quarters of the city regular and close inspections will take place during which serious inquiries [of unrecognized individuals] will be made and if that kind of unchristian parent, father or mother, is found, the type that treats their children in such an unreliable or disloyal manner, then such parents will be imprisoned immediately and if thereafter it can be determined that there is no hope for any improvement, they will be directed to go far away from the city.

10. Without a specific order from or a privilege granted by Our Gracious Lord, His Highness the Elector of Saxony and Burgrave of Magdeburg, etc., it will be forbidden for any exiled persons, those injured by fire and prisoners to publicly beg here in this city or collect anything by standing at any entrances, but otherwise all those arriving from outside the city to visit the various markets are herewith kindly requested (the citizens, inhabitants and those under the protection of the city are likewise seriously reminded and admonished) to show mercy to those who are legally permitted to go about begging by giving them a kind token of compassion to help them in return for which they can expect a rich reward from God Almighty.

11. Another custom still to be maintained is the feeding of pupils and other poor people from annual proceeds obtained from alms given in this city by the rich and from the locked money boxes located in the hospital. We encourage all those with Christian hearts not to stop giving to the poor, but rather as has laudably occurred until now to continue to exhibit Christian love and charity and by this means to joyfully bless this food in our commercial and social life as a statement from the Book of Jesus Sirach tells us.10

10 Sirach 4:30 Water will quench a flaming fire; and alms maketh an atonement for sins.
12. Finally, in order for this regulation to allow the destitute and poor to be worthy of receiving alms and hopefully provide for them sufficiently, it will be completely forbidden for anyone to beg in front of entrances or on public streets by running after people, shouting at them, and annoying them in this manner. Our strict warning is expressed with this regulation, and if anyone, man or woman, young or old, is caught breaking these rules, those individuals will be seriously punished unless they turn to God’s Word, attend the daily, public sermons and prayers, assiduously take part in Holy Communion in front of the entire congregation, particularly before the Elector and his relatives, fervently pray for the welfare of the entire country and our city, most importantly for the maintenance of God’s Holy Word, the continuance of the general peace in the empire and country granted by God, recognize with gratitude the good deeds they have received from others, otherwise prove themselves amidst all the changes in their lives to be Christian by being peaceful, obedient and faithful so that their benefactors will be stimulated even more to give them alms, and so that this well-intentioned, useful regulation can be maintained and continued in the future without any hindrance. For this purpose, based on our official authority and directed toward everyone without exception, this set of regulations has been published as a document and made public for everyone’s information. This has come to pass in Leipzig on November 7, 1652.

Leipzig City Seal.

31 And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

LXA Sirach 4:1 My son, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry soul sorrowful; neither provoke a man in his distress.
3 Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.
4 Reject not the supplication of the afflicted; neither turn away thy face from a poor man.
5 Turn not away thine eye from the needy, and give him none occasion to curse thee:
6 For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.
7 Get thyself the love of the congregation, and bow thy head to a great man.
8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.
(Sir 3:30–8 from the LXA) Brenton LXX with Apocrypha.