The Prayer of Moses the Man of God

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In my paper on Assyr. ʾikkār and ʾirṭāš, farmer, published ZDMG 65, 563, 1. 30—564, l. 12, I have discussed two couplets of Ps. 90 which bears the title The Prayer of Moses, the Man of God. I have stated there that vv. 7-9, also 11. 12 and v. 15, are later additions, and that v. 4 should precede v. 3. The ἀπαξ λεγόμενον ἁμαρτάνω in v. 5 is connected with the noun ἀπαξ, emission of semen, Ezek. 23 20. We find the same verb in Arabic: zāramat bhi ʿummahu means his mother was pregnant with him or his mother bore him. The Heb. verb ἁμαρτάνω means to engender, generate, procreate, bring into life. Hitzig combined it with ἁμαρτάνω in Ezek. 23 20, and interpreted: du streuest (die Keime ihres Werdens) aus. If we want to imitate the obscurity of the original we may say, Thou springest them; to spring may mean to cause to spring up or arise, bring forth, generate, also to scatter as in sowing. The version of the Psalms in the Book of Common

1 Read at the meeting of the Society of Biblical Literature, New York, Dec. 29, 1911.
2 For the abbreviations, see this Journal, vol. 29, p. 112; cf. AJSL 26, 204; ZDMG 63, 630. — Mic. = Haupt, The Book of Micah (Chicago, 1910).
3 See Hitzig, Die Psalmen (Heidelberg, 1830) 2, 152 n. 9; Die Psalmen (Leipzig, 1865) 2, 234.
Prayer has Thou scatterest them. Symmachus renders: ὃς καραυχὸς ἑριὰνὰς αὐρῶν, Thou didst scatter them like a squall. The Syriac Bible has רַכְרָעַת, their generations, but this should be the denominative Pael, רַכְרָע, Thou hast generated them. Instead of the familiar Thou carriest them away as with a flood; they are as asleep, we must render: Thou hast gendered them year by year.

Duhm suggested the reading רַכְרָע instead of רַכְרָע, and his emendation has been adopted by Gunkel, who has just published the third edition of his Ausgewählte Psalmen (Göttingen, 1912) and an important article on the classification of the Psalms in the November number of the Deutsche Rundschau edited by Julius Rodenberg. But the received text is correct. Duhm is right, however, in regarding the following נאש, sleep, as a mispointed haplography of הנ查封, year in year out (cf. Kings, 243, 27). On the other hand, בֶּבכֶּר, after ויי, is vertical dittography of בֶּבכֶּר at the beginning of the following line, and בֶּבכֶּר, or rather בֶּבכֶּר, after בֶּבכֶּר, is vertical dittography of בֶּבכֶּר or rather בֶּבכֶּר, at the end of the preceding verse.

In v. 14 the meaningless בֶּבכֶּר בֶּבכֶּר in the phrase בֶּבכֶּר בֶּבכֶּר, satisfy us in the morning with Thy mercy, is a corruption of a rare word for abundance, Heb. בֵּל. I have shown (Kings 238, 51; cf. ZDMG 65, 563, l. 23) that we have the same stem in בֵּל, 2 K 12 e. a, which does not mean acquaintance, but donor, benefactor. Assyr. makāru means to give in abundance. We must read בֵּל בֵּל, Sate us with the abundance of Thy mercy.

While נאש must be repeated in v. 5, it must be omitted in v. 10, and the last word of that verse, יִשָּׁן, should be pointed יִשָּׁן, from יָשָׁן, to be weary, while the preceding יִשָּׁן seems to be a corruption of יִשֶּׁן, we toil for nought. Schultens, Animadversiones (Amsterdam, 1732) p. 175, translated: Quia velociter transit, et avolamus; but יִשָּׁן cannot mean for it soon passes away or for it is soon cut off (contrast Nah. 28, below). J. D. Michaelis' rendering: Schnell führt das Schiff über die See und fliegt

* Die Psalmen erklärt von B. Duhm (Freiburg i/B, 1896).
davon can be appreciated only in the light of our recent aviatic records. The divergences of the Ancient Versions show that the text is corrupt. The pointing instead of is supported by the Syriac Bible, which renders: because affliction comes over us, and we are worn out. I have stated in ZDMG that this familiar verse must be translated:

Our years are threescore and ten,
and, if one be strong, even fourscore;
Most of it is labor and sorrow,
we are ever toiling and moiling.

But instead of , we are ever toiling, in the last hemistich, it is better to read , we toil for nought. Goethe said to Eckermann on Jan. 27, 1824, when he was 75: Man hat mich immer als einen vom Glück besonders begünstigten gepriesen . . . allein im Grunde ist es nichts als Mühe und Arbeit gewesen. The reading most of it, Heb- , is supported by . The Book of Common Prayer has: Though men be so strong that they come to fourscore years.

This Psalm is undoubtedly one of the most impressive poems in the Bible, but several of its familiar lines are meaningless, e.g. the well-known Establish Thou the work of our hands upon us. It sounds beautiful, but upon us in this connection is beyond explanation, and the meter shows that it is merely ditography of the upon us at the end of the preceding hemistich, May the favor of the Lord be upon us. The received text repeats the phrase Support the work of our hands without the meaningless upon us. This may be a correction of the preceding clause. The Book of Common Prayer has Prosper Thou our handiwork.

This beautiful poem is, of course, not a prayer of Moses, the man of God. Cheyne states in his Bampton Lectures Deutshe Übersetzung des Alten Testaments, part 6, p. 144 (Göttingen, 1782).

This Syriac verb does not mean to be snatched away, as some commentators suppose, but to be weary, exhausted, worn out, afflicted.


that almost all the ancient and medieval commentators, and many of the best modern Christian exegetes, deny the Psalm to Moses.10 Grotius (Annotationes in Vetus Testamentum) suggested that some later poet might have written the Psalm in the character of Moses; he remarks on the title Oratio Mosis hominis Dei: Non ab ipso facta est sed ejus rebus animoque conveniens. The title was suggested by the references in the opening couplet to the creation of the world and by certain phraseological parallels (הנה, הנה) in Deut. 32 which had long since been ascribed to Moses.11 The Mosaic authorship was denied by Melanchthon's friend Esrom Rüdinger in his Libri Psalmorum Paraphrasis Latina (Görlitz, 1581).12 Hitzig believed that the poem was written between 164 and 152 B.C., and C. v. Lengerke (1847) assigned it to the later Maccabean period. The preceding Psalm (89) is undoubtedly Maccabean, and I have shown in the Florilegium Melchior de Vogüé (Paris, 1909) p. 276, that the following Psalm (91) is a Maccabean talisman. The Prayer of Moses, the Man of God, may be almost as late as the Book of Ecclesiastes, which seems to have been completed about 100 B.C.13 Like Ecclesiastes this pessimistic

10 But Franz Delitzsch, Psalmen (Leipzig, 1894) p. 586 stated: Es giebt kaum ein Schriftdenkmal des Altertums, welches das Überlieferungszeugnis seiner Abstammung so glänzend rechtfertigte wie dieser Psalm, and Tholuck, Psalmen (Gotha, 1873) p. 569 said: Die Stimme des alten Gesetzgebers läßt sich nicht undeutlich herauskennen. T. C. Murray, in his Lectures on the Origin and Growth of the Psalms (New York, 1880) p. 271/2 says that none of the allusions of this song are unsuited to what we know of the Mosaic times . . . . It could well have been preserved in the early song book, "The Book of Valor."


12 He says, Verisimilius multo fuerit, magisque consentaneum, Antiochici temporis Psalmum existimare; cf. Rosenmüller's Scholia (Leipzig, 1823) p. 1618; see also C. Ehrt, Abfassungszeit und Abschluß des Psalters (Leipzig, 1869) p. 3.

13 See Haupt, Ecclesiastes (Baltimore, 1905) p. 8. My interpretation of Eccl. 4 13-16 as referring to Antiochus Epiphanes and Alexander Balas has been endorsed by Bertholet in TLZ 35, 389. Cheyne, The Book of Psalms (London, 1904) 2, 78, called attention to the fact that v. 10 of our Psalm is alluded to in the Book of Jubilees (23 12, 13) which was, according to Charles, written before 96 B.C. or some years earlier in the reign of
poem exhibits a number of theological interpolations, e.g. the couplet consisting of vv. 7 and 9:

Through Thy wrath we end, snatched away through Thine ire;
For all our days decline, our years are ended in sighing.

This is a gloss to the third couplet of the original poem:

Thou hast gendered them year by year, like sprouting herbage they are:
In the morn it buds and blossoms, at even it is seared and withered;
and to the first line of this gloss, Through Thy wrath we end, snatched away through Thine ire, we have a tertiary gloss in v. 11:

Who minds Thy wrath? who heeds Thine anger?

Instead of the meaningless and according to the fear of Thee, we must read והי רב עון, and who sees or heeds? The traditional rendering, even according to Thy fear, so is Thy wrath, is impossible.

Just as obscure is the traditional reading of the second hemistich of the following line, והם לבב חכמה, which is supposed to mean that we cause our hearts to come unto wisdom or that we bring in (harvest) a heart of wisdom. Wellhausen, followed by Gunkel, reads והם לבב חכמה, that we may enter the gate of wisdom. This is just as questionable as his reading הגר יתמה שלה, the generation of men is shifting, instead of והם לבב חכמה, Thou hast gendered them year by year. Instead of והם לבב חכמה, we must read והם לבבי חכמה, and fill our hearts with wisdom.

V. 8 is a gloss to the first line of the third stanza:

Relent, O JHVH! How long? take pity on Thy servants!

Heb. how long? or enough! is used here elliptically


I was very much interested in finding that Feodor Spanjer-Herford in his metrical version of the Psalms (Braunschweig, 1896) has bracketed all the lines which I regard as glosses, the only difference being that he has bracketed v. 13 instead of v. 12.

Graetz, Krit. Commentar über die Psalmen (Breslau, 1888) p. 512, read ובון יתמה, so hat uns kund getan ein Prophet weisen Herzens, and considered this an allusion to Is. 65 20.
like the Assyr. *adi mati* in cuneiform penitential psalms. The synonym of *adi mati*, Assyr. *axuldp*, which is connected with Heb. יִרְאַ אֱלֹהִים, *O that*! is used in the same way. For the perfect יהֵשׁ, Thou hast placed, in v. 8, we must read the imperative יהֵשׁ, do place, and the following כָּזֵר וְזֶרַע, our iniquities, is a corruption of כָּזֵר וְעַנּוֹ, our suffering; we find the same word, misplaced חַלֹם in Ps. 22 25. Similarly לְפָנוֹ in the second hemistich, which is supposed to mean our secret sins, is a transposition of לְפָנַי, our toil. Instead of Thou hast placed our iniquities before Thee, our secret sins in the light of Thy countenance, we must read:

Oh! place our sufferings before Thee! our toil in the light of Thy face!

i.e. Consider our suffering, and have mercy upon us! Let the light of Thy countenance shine upon us! Beam love upon us! (Num. 6 25). A similar transposition has been suggested for Eccl. 3 11, where several critics read לְפָנַי חַלֹם instead of the received reading לְפָנַי חַלֹם. The true reading, however, is לְפָנַי חַלֹם, obscurity, dimness: God has put obscurity in our heart, He has veiled our mental vision. Locke says, our human understanding is the divine revelation through which God has imparted to us a portion of the truth. ס has עַלָּבַר בְּעַלָּבַר instead of the present passage, reading עַלָּבַר instead of עַלָּבַר.

Duhm has pointed out that vv. 48, 49 of the preceding Psalm are a misplaced gloss to Ps. 90:

<table>
<thead>
<tr>
<th>48</th>
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<tr>
<td>לכל onAnimation בראת</td>
<td>מָצַר וְלָשׁוֹן פְּדוּת מַעֲשָׂהֶיהָ</td>
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48 Remember, O Lord, what life is, on what vanity *man* is created! 18


16 Read *בִּלְתִּי*; cf. below, note on הַכְּחָמִית, v. 4.

15 Lit. Thou hast created man.
The connection between Ps. 90 and Ps. 89 as was pointed out by Rudinger; see Hupfeld’s commentary (Gotha, 1888) 2, 364.

The Prayer of Moses, the Man of God, consists of three stanzas, each comprising two couplets with 3 + 3 beats in each line. Duhm states in his commentary that this poem is written in tetrastichs with three beats, but in his translation he has four beats in each stich, or rather hemistich; so, too, Bickell in his Dichtungen der Hebräer, part 3 (Innsbruck, 1883) p. 171. The original poem consisted only of the first two stanzas; the third seems to be a subsequent liturgical addition (so, too, Duhm and Gunkel). Hupfeld regarded vv. 1-12 as an introduction to vv. 13-17; he divided the poem into three stanzas: vv. 1-6, 7-12, and 13-17. According to Olshausen there are no regular stanzas. Reuss believed that there was a close connection between vv. 13-17 and the preceding verses, and contested the theory that the last stanza was secondary. Rosenmüller divided the poem into two sections: vv. 1-11 and 12-17.

The Hebrew text should be arranged as follows:

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1. אֲדֹנָי בְּרֹא יָמִין
   1

2. בָּשׂם הָרִים יְהוָה
   2

3. כִּי אָסָפְתֶּנָה אֶשְׁמַדְתֶּנָה
   4 ii

4. מַעְטָה אָשֶׁר אֶלֶרְכָּבָה
   3

5. וֹרֵמֶת שְׁנֵה שְׁנֵה
   5 iii B

6. בְּכַפֵּר שְׁכִיתֵךְ
   6
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20 Die Psalmen übersetzt von B. Duhm (Freiburg i/B, 1899).
This may be translated as follows:

**Psalm 90**

**A Prayer of Moses, the Man of God**

A  i  1 O Lord, a Thou art eternal,
{without beginning or end, b}  
2 Ere mountains were brought forth,
erе earth and land were born. { }

i i  4 A thousand years in Thy sight
are as yesternight c or as a night-watch.d  
3 To dust Thou turnest mortals,
and sayest, Return ye, men!

B  iii  5 Thou hast gendered them year by year,
like sprouting herbage they are: e
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6 In the morn it buds and blossoms; at even it is seared and withered.

iv 10 Our years are threescore and ten; and, if one be strong, even fourscore; yet most of them—labor and sorrow, for nought we are toiling and moiling.

C v 13 Relent, O Jahweh! Enough! take pity on Thy servants!

14 With the full of Thy goodness sate us that all our days we rejoice.

vi 16 Manifest Thy work on Thy servants, and Thy glory on their sons!

17 May the favor of the Lord be upon us, support our handiwork!

I append two metrical translations in German and in Assyrian; cf. my Assyrian renderings of Pss. 23 and 137, and David's Dirge on Saul and Jonathan, AJS 21, 137; OLZ 10, 67; JHUC No. 168, p. 56; see Preliminary Bibliography of Paul Haupt, compiled by A. Ember, JHUC No. 240, p. 26, l. 6.

Gebet des Gottesmannes Moses

A i 1 Herr, Du bist für und für, (von Urzeit bis zur Endzeit)

2 Ehe denn die Berge geboren und Erd' und Land erschaffen.
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ii 4 Vor Dir sind tausend Jahre
   wie die gestrige Nacht; 0 eine Wache. 8
3 Zu Staub machst Du die Menschen
   und rufst sie wieder in's Dasein.

B iii 5 Jahr für Jahr hast Du sie erzeugt,
   sie sind * wie spressendes Gras:
6 Am Morgen wachst es und blüht, 7
   am Abend ist's welk und verderret.

iv 10 Unserer Jahre Zahl 6 ist siebzig 6
   bei grosser Kraft auch achtzig; 2
   Doch ist's meist nur Mühe und Arbeit,
   vergebliches Plagen und Quälen.

C v 13 Lass ab!  O Jahweh! Genug!
   hab' Mitleid mit Deinen Dienern!  13
14 Mit der Fülle Deiner Gnade lab' uns,
   lass' uns frohlocken u all' unsre Tage!  17

vi 16 Zeig' Dein Walten an Deinen Dienern,
   Deine Grösse an ihren Kindern!
17 Des Herren Huld sei bei uns,
   unsrer Hände Arbeit fördre!  17

(a) 1 eine Feste bist Du für uns  (β) 2 O Gott  (γ) 4 wenn sie vorüber gewesen
(β) 4 in der Nacht  (ε) 5 am Morgen  (ζ) 6 sprost
(η) 7 Vor Deinem Grimm ver-
   gahn wir,
   9 Denn all' unsre Tage schwin-
   den,  0
(θ) 10 darin  (ι) Jahr  (ξ) Jahr
(λ) 8 Unser Leiden stelle Dir vor,
   unsere Not vor Dein leuchtendes Ant-
   litz!  1
(ν) 15 Für die Tage unseres Leidens
   für die Jahre da wir Unglück er-
   fahren!
(ο) 14 und uns freuen  (ζ) 17 unseres Gottes  (ε) 17 bei uns, unserer Hände
   Arbeit fördre!

(σσ) 11 Wer bedenkt Deine Zorn glut?  wer beachtet Deinen Unwillen?
   19 Lehr' uns recht zu zählen unsere Tage
   und stell' unser Herz mit Welahheit!
(σσ) 9 durch Deinen Unwillen
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Tislitu is Māṣā amēl ili

A i 1 Bēlum dārā atta [ulu-ulā ana-arkāt amē β]
2 Lam šadē valdū-ma erṣitu u-nābēlu ibbanū.

ii 4 Ina-pānika ūm šanātī kjma-amāšt v u-kjma maqqarti
3 Tēnišētī ana-ēṭi tātār-ma “Tūrū amēlūti” tāqḏābi.

B iii 5 Šatta ana-ṣatti tāṣrīsun [kmā-urقūti dāṭi ṣabdū
6 Ina-ṣeri iṭdīt-ma iṣdīmā[inā-llātī ṣabdāl-ma ʿirrur.]

iv 10 Ūmē šanātini sēbdā-ma Maʿādūṣsūn puṣqu u-dan-
natu ina-emūqē rabāṭi samānd

C v 13 Tūrā lāma adī-maṭi ana-ardēka ṛēma ritṣūn
14 Ina-makār salimmika tuṣ-

vi 16 El-ardēka epīštuka līnna-
mir-ma tanītuka elt mārēṣun

17 Lā-dumqu ʾa Bēlinit ʾeli-
ni-ma tiṣip qādāni ṣulēṣir.

CRITICAL NOTES ON THE HEBREW TEXT

V. 1.—The name ḫēṣēm may have been originally ḫēṣēm so that ḫēṣēm would correspond to ḫēṣēm as ḫēṣēm to ḫēṣēm; see note 24 to my paper An ancient protest against the curse on Eve in the Proceedings of the American Philosophical Society, vol. 50, p. 513 (Philadelphia, September, 1911).

For ḫēṣēm ṭāb ʾe has ḫēṣēm ṭāb.
For in the gloss מֵעַ עִם, read מֵעַ עֹיְנִי; cf. Die Psalmen übersetzt von E. Kautzsch (Freiburg i/B, 1893) p. 204. This word, however, does not mean καταφυγή, refuge, but stronghold, from מִזָּה; see Mic. 80, below. Duhm thinks that this clause was probably added by the author of vv. 13–17 (stanza C).

며 means in all (GK § 123, c) generations, i.e. everlasting; so, too, in Syriac. § has here מֵעַ עִים (cf. Assyr. ana dar dāri) which has the same meaning (for ever and ay).

V. 2.—The two halves of v. 2 must be transposed (cf. Mic. 94, vi): מִּזָּה מִּזָּה (lit. from the dim past to the dim future; cf. above, p. 120, n. 17; contrast AL, 153b, line 20) is the second hemistich to the first line of the poem; so Bickell, Duhm, and Zanner-Wiesmann, Psalmen (Münster i/W, 1906/7). Cheyne in his translation of the Psalms in the Parchment Library (London, 1884) p. 246 renders from aion to aion, one aion extending indefinitely in the past, and the other in the future.

אֵין, at the end of the verse, was combined by סֵה (ם אֵם) with בֶּשֶׁר at the beginning of the following verse; cf. second note on v. 3. This is endorsed by Paulus in Philol. Clavis über die Psalmen (Heidelberg, 1815) p. 397; also by Zanner-Wiesmann, and by Briggs, Psalms (1907). But סֵה have נַחַל אֶרֶץ. In אֵין, however, בֶּשֶׁר (cf. Mic. 71, 1. 2; 86, a) is vocative, not predicate.

אֶרֶץ is impf. pass. Qal like מִּזָּה, בֵּרָה, סֵה, etc. (GK § 53, u).

For מִּזָּה מִּזָּה (from מִּזָּה; cf. Mic. 82) read the passive מִּזָּה מִּזָּה (ם פַּלָּתוֹת, תַּפְאָרָם, תַּפְאָרָם). § has two verbs (cf. note on מִּזָּה מִּזָּה, v. 6) for מִּזָּה מִּזָּה, one active, and one passive:

אֵין אֵין תַּפְאָרָם תַּפְאָרָם תַּפְאָרָם. Luther's ehe ... die Erde und die Welt geschaffen worden is better than AV before ... thou hadst formed the earth and the world.

אֵין does not mean world, but land, especially terra firma; סֵה, therefore, הoicevovçmv (cf. Syr. מַבֵּית הַיָּה, ecumenical).

בֶּשֶׁר. Michaelis, correctly, Erde und Land; also Delitzsch, Psalmen (1894) p. 586 explains מִּזָּה as Erdkörper, and מִּזָּה as Festland. The original meaning is dry land; מִּזָּה (Syr. מַבֵּית מַבֵּית מַבֵּית) is the
Assyr. tabalu, a byform of nābalu (for ma‘balu; cf. BA 1, 175) from בבל = בבל, to be dry; cf. note on מים, v. 6. Heb. יבֶל represents a later pronunciation of Assyr. tabalu, viz. tēbulu; cf. Assyr. էրְתִּיו = arratu, curse; էְרִיתִּיו = արկա, earth. A similar Assyrian loanword is ḫēba (Est. 23). According to Gen. 1:9 the dry land appeared after the earth had been created.

V. 3.—This verse should be preceded by v. 4. Bachmann, Psalmen, part 5 (Berlin, 1891) p. 342 remarked: Vers 4 passte besser als v. 3, und vielleicht darf man eine Umstellung dieser Verse vornehmen. But more than 60 years ago Ernst Meier, Die poetischen Bücher des AT (Stuttgart, 1850) p. 122 added to v. 4 the note: Dieser Vers steht im Hebr. unrichtig hinter dem folgenden. The same transposition has been adopted by Spanjer-Herford (cf. above, p. 119, n. 14).

For מָשָׂח read מָשָׂח; cf. Mic. 70, μ. The traditional pointing presupposes the reading [טבֶלָתְהוּ בָּשָׂח, μη ἀποστρέψης; see second note on v. 2. Graetz, O, vergilt den Sterblichen nicht bis zur Vernichtung. Briggs, Do not turn man back to dust. Bachmann’s conjecture, אלוהים תֹחֲנֶנֶם תֹחֲנֶנֶם, Thou hast pronounced a curse, Return, O man, to dust, is gratuitous.

דְּּזָעַר is not equivalent to דְּּזָעַר (Hitzig). דְּּזָעַר is miswriting for דְּּזָעַר—cf. Gen. 3:19, Eccl. 12:7, and Kings 142, 23; Mic. 80, ε.

For מָשָׂח read מָשָׂח, fem. of מָשָׂח Ex. 16:14, Is. 40:15, Arab. duqq, fine dust, lit. powdered matter (Hupfeld, zu Maim). Cf. מָשָׂח 2 K 23 ε. Some MSS read מָשָׂח instead of מָשָׂח in Deut. 23:2; see Delitzsch, Psalmen (1894) p. 587, n. 1. If we retain מָשָׂח, we must point מָשָׂח, a form like מָשָׂח. Isaac Leeser’s Bible renders, Thou turnest man to contrition. ¶ eis ταπείνωσι; so, too, § (דְּּזָעַר לְהוּבְּךָ); cf. v. 11. מָשָׂח מָשָׂח.

For מָשָׂח read מָשָׂח; it is the modus rei repetitae (GK § 107, ε). Cf. note on רֶבֶש in v. 6.

שְׂוָא should be accented on the ultima; cf. Nah. 18, conclusion of note on 11. It does not mean Werdet was ihr wart
(J. D. Michaelis). Similarly J. A. Cramer has in his Poetische Übersetzung der Psalmen, part 3 (Leipzig, 1763) p. 23:

Wenn Du gebietest: Sterbt! Kommt Menschenkinder wieder,
und werdet was ihr waret, Staub.

Gunkel, Kehrt wieder zurück zum Staub, daraus ihr erschaffen seid. This explanation, which is advocated also by Briggs and in third edition of Kauzsch's HSAT, is incorrect; the present passage must be explained according to Eccl. 1:4: ידים הימים, generations are going and coming. The Coranic passage Sur. 30:10, cited by Cheyne, Psalms (1888) p. 254, has a different meaning.

V. 4.—For the etymology of יָשֹׁם see AJSL 22, 251.

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In the gloss יִתְנֶה the prefix י is due to dittography.
V. 5.—For מָהָרְאָל see above p. 115. Mohammed says (e.g. Sur. 80 18) that God creates men מָן נָעַתְוַה, i.e. from a drop of semen. Ehrlich, Psalmen (Berlin, 1904) reads מָהָרְאָל, and explains this as der Samenfluss, woraus sie werden; he renders the passage: Im Keimen sind sie ein Jahr; am folgenden Morgen sprossen sie wie das Gras. Zeller adopts Wellhausen’s reading מָן מָרְאָל שֶׁנֶּה, but combines this with מָן, which he substitutes for מַמַּא, thus rendering: Das Geschlecht der Menschen wandelt sich wie Laub. Oort, Emendationes (1900) p. 85 reads מָהָרְאָל, which seems to be a misprint (?) for מָהָרְאָל. Graetz, Du hast uns gezürt.

The reading מָן שֶׁנֶּה. year in year out, is supported by מָן מָהָרְאָל מֶיֶּה מָעָרָא, I quae pro nihilo habentur eorum anni erunt. "מָעָרָא (cf. Mark 9 12) = מָעָרָא is derived from מָעָר, nothing, and means to regard as nothing (cf. Hag. 2 3) or worthless, to hold in little esteem, attach small value to it; מָעָרָא means here vain pursuit, fruitless effort (not contempt) = מָהָרְאָל רַעְיָא in Eccl. 4 16. According to מָן, מָן should read מָן מָהָרְאָל מֶיֶּה מָעָרָא. מָן took מָהָרְאָל as a noun; so, too, מָן. מָן may have read מָהָרְאָל instead of מָהָרְאָל (ב = ב, 1 = ר; cf. Mic. 90, l. 6). The conjectures that מָן read מָהָרְאָל (cf. Job 35 20) or מָהָרְאָל (cf. Job 19 17) are not probable. מָן אֲנָהוּ רַעְבָה they are their trifles; מָהָרְאָל is a diminutive (Nöldeke, Syr. Gr. § 131) of מָהָרְאָל, affair, matter (cf. Arab. ֶעָדִיָּין). מָנָה paraphrases, מָהָרְאָל מָנָה, if they do not repent, Thou bringest upon them death; like sleepers (i.e. dead) will they be.

所属 belongs to מָהָרְאָל; מָהָרְאָל is a relative clause (GK § 155, g). Hupfeld-Nowack, correctly, sie sind ... wie das Gras das sprosst.

For מָהָרְאָל read מָהָרְאָל; cf. Syr. מָהָרְאָל, to sprout. מָהָרְאָל has מָהָרְאָל מָהָרְאָל מָהָרְאָל מָהָרְאָל מָהָרְאָל מָהָרְאָל מָהָרְאָל מָהָרְאָל מָהָרְאָל מָהָרְאָל מָהָרְאָל מָהָרְאָל מָהָרְאָל מָהָרְאָל מָהָרְאָל מָהָרְאָל מָהָרְאָל מָהָרְאָל.

V. 6.—For מָהָרְאָל, after מָהָרְאָל, read מָהָרְאָל, vertical dittography of מָהָרְאָל at the end of the preceding verse.

Before מָהָרְאָל we may insert מָהָרְאָל, which may have been displaced by the gloss מָהָרְאָל = מָהָרְאָל. Or מָהָרְאָל (כָּלָד) may be
a scribal error for מָלָלָל. For similar erroneous repetitions cf. JBL 29, 106, n. 81.

must be derived from מָלָלָל, to wither, not from מָלָל, to remove the front or top, to crop (Mic. 86, a; ZDMG 64, 710, l. 18). Cf. Ps. 37 2 and Is. 40 e–e; see my translation in Drugulin's Marksteine (Leipzig, 1902). כ has a double translation for מָלָלָל: αποτέσσαι, σκαλνυθῆ (3 deci­dat, induret). כ, correctly, מָלָל, withers; but כ מָלָלָל, cut off.

For מָלָלָל we had better point מָלָלָל, modus rei repetitae; cf. last note but one on v. 3.

V. 7.—This verse (and v. 9) is a gloss on vv. 5 and 6. The meter of v. 7 is 2 + 2, whereas v. 9 has 3 + 3 beats. Zener inserts v. 7 after v. 10.

(cf. ZAT 29, 286, n. 4) does not mean turbati sumus (כ אֶרֶאְבֵּךְ, מָלָלָל) but we are despatched, snatched away by a premature death. Luther, correctly, wir müssen plötzlich dahin. The theological glossator wants to emphasize the point that the reason why our life is so short is that we have provoked God's wrath by our sins; cf. Rom. 5 12.

V. 8.—This verse is a gloss to v. 13; see above, p. 119. Zener suggested that כ might be taken as imperative.

For (instead of, our suffering; cf. v. 15) כ has מָלָלָל. 

For (instead of מָלָלָל) כ has מָלָלָל, the sins of our youth (cf. Ps. 38, זâתמהות), Ps. 25 7). Cheyne (1904) reads מָלָלָל מָלָלָל = כ כ. Briggs, Thou hast set our youth in the sunlight of Thy face.

For מָלָלָל read מָלָלָל; cf. Ps. 4 7, 44 4, 89 16, Prov. 16 15. כ eis φωτισμὸν τοῦ προσώπου σου; in Ps. 44 4 כ has o φωτισ­μὸς τοῦ προσώπου σου for מָלָלָל. Cheyne (1904) suggests מָלָלָל (cf. AJSL 22, 250, below; 24, 124) for מָלָלָל.

V. 9.— (כ מָלָלָל) means they decline; so Briggs and Zener (gehñ zur Neige). Cf. כ, וּמָרָם, Jer. 6 4, and Syr. כ, מָלָלָל, the day declined, מָלָלָל, declining day, early evening.

is a tertiary gloss.

In the second hemistich, מָלָלָל מָלָלָל, we may sub-
stitute הלָלָה for הלּלָה, as suggested by Buhl in Kittel's Biblia Hebraica. 52 רֹאֶשׁ שְׁנַיִם פִּקֵיתָא וְאֶדְחָאָהָא, 3 anni nostri sicut aranea meditabuntur. Cheyne (1904) suggests that מֵאֶלֶתָא may be a corruption ofヴשְׁנַה מֵאֶלֶתָא, 3 sicut sermonem loquens (רָאָה). The original text, it may be supposed, was הבְּרֵי שְׁנַיִם, our years, are ended in sighing; מֵאֶלֶתָא (for מַלְאָה, a form like עַלְס) corresponds to Syr. עֲנָה (also עֲנָה, עֲנָה) piping, peeping, chirping of a bird, or piping, crying, weeping of a child; cf. German piepsen, Greek πιπᾶται. מַלְאָה (followed by מַלְאָה) took מַלְאָה (= Syr. עַלְס, piping) in the sense of Syr. עֲנָה, spider, reading עֲנָה, like a spider, instead of מַלְאָה, in piping, weeping. For confusion of מ and מ cf. Mic. 92, ii. GB 172a s.v. מַלְאָה states that מַלְאָה suggest the reading עֲנָה, cobweb; see also Buhl in Kittel. But in the original Heb. text of the present passage מַלְאָה meant sighing, not cobweb. RV has, for a tale that is told, in the margin: or a sound or sigh. Schultz in Strack-Zöckler's commentary renders Gerurmel. Kirkpatrick, Psalms (Cambridge, 1903) p. 551 translates: we consume our years as a sigh. In the Talmud, עֲנָה, spider appears as עֲנָה (miswritten עֲנָה, עֲנָה). We read Suc. 52a (cf. Suh. 99b; BT 3, 146; 7, 435): מַלְאָה יְבוּסָה לְחֹם שֵּׁלָא בְּכָלָא עֲנָהָא דְּנָחָא לְכוּת חֵנֶנָא. Rabbi Asi said, The evil desire is at first like a thread of a spider, but finally it is like cart-ropes (Is. 5 18). This word is found also in Persian in the form kākiyd; see Vullers' lexicon, 2, 779b; it may be a Semitic loanword; contrast Graetz's commentary, p. 510, and Delitzsch's Psalmen (1894) p. 590, n. 1.—Duhm renders, Our years are like a weaver's shuttle, a sound (?) the days of our years; their utmost limit is 70 years; he proposes to read, מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָה מַלְאָ互联互通
Ez. 2:10 just as מְלֹאֵת (MLN), has the same meaning; cf. Ps. 5:2, 39:4. Also in Gen. 3:16 we must read נָבֻא instead of נָבִי; see n. 2 to my paper cited in the first note on v. 1. For MAL in Job 37:2, where it refers to the thunder, cf. my paper Die Posaunen von Jericho in WZKM 23, 361. Ehrlich reads לבָיָיו, like them, i.e. in the same way, for מבְיָיו. For אָפַךְ, like them, i.e. in the same way, for אָפַךְ. Meleárôw means not only to care for, attend to, but also to take care, take pains, labor. ג may have interpreted the hemistich to mean that we labor all our life like a spider, spinning webs which are easily destroyed (cf. Job 8:14, Is. 59:5; see AJSL 26:10) so that our endeavors are fruitless. This hemistich would then have nearly the same meaning as ג's rendering of the beginning of v. 5, תָּא שׁוּמְנָמָה אֵיכֵוָה אֱתַּה אֱתַּה אֱוׁנְנָה, or rather, תָּא אְתַּ הַא שׁוּמְנָמָה אֱוׁנְנָה. Luther remarks in his Scholae de Psalmis, habitae annis 1518–1516, edited by J. K. Seidelmann (Dresden, 1876) vol. 2, p. 96: Opera inutilia sicut aranearum tela efficiunt; contrast Luther's Psalmen-Auslegung, compiled by Chr. G. Eberle, vol. 1, p. 848 (Stuttgart, 1874). Matthias Claudius says in the fourth stanza of his well-known song Der Mond ist aufgegangen:

Wir stolzen Menschenkinder
Sind eitel arme Sünder
Und wissen gar nicht viel;
Wir spinnen Luftgespinste
Und suchen viele Künste
Und kommen weiter von dem Ziel.

The last line but one of this stanza is based on the theological gloss in Eccl. 7:29: זָהָהּ בַּכָּשׁ הַשָּׁבָלוֹת רָבִּים, they have sought out many inventions, i.e. devices, theories, speculations (Luther, aber sie suchen viele Künste). —Cheyne (1904) renders v. 9: Our doings are like spider's webs, our works have been crushed like locusts. Cheyne's conjectures in his new commentary (cf. above, p. 118, n. 13) are like spider's webs, and the words of the Bible are crushed like locusts. He

24 Instead of רַכְל (cf. Mic. 7:2, vi) is due to haplography (א omitted after ג).
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translates e.g. v. 2: Before Thou didst exalt Jerahmeel, and didst magnify Mifsur and Ishmael. He thinks (2, 76) that לאֶזֶז הָלַחְלָה may be an editor's conjectural emendation of a corrupt form of the words לאֶזֶז הָלַחְלָה. More probable, however, לאֶזֶז הָלַחְלָה = הָלַחְלָה, and לאֶזֶז הָלַחְלָה = מְשָׁחַר אֵשׁ. Sapienti sat! Contrast Mic. 79, below.—נ paraphrases the present hemistich: בָּלָה הַיָּמִים בת הַמַּלְאָךְ, we end the days of our life like a breath from the mouth in winter.

V. 10.—According to Herod. 1, 32; 3, 22 (cited by Hitzig) Solon said, Ἐς γὰρ ἐβδομήκοντα ζήσει οὕτως ἡ ζῆς ἄνθρωπων προτιθῆμι, and the Ichthyophagi sent by Cambyses to the Ethiopians stated, οὐδάμονα δὲ ζήσει πλήρωμα ἄνδρι μακρότατον προκέσθαι.

The psalmist uses the feminine plural שִׁנְעָהָו; in the preceding gloss we have the masculine plural שִׁנְעָה.

נֶלְעה has hardly, for הנֶלְעה; the Heb. phrase, however, does not mean hardly or at the most, but in (the case of) great vigor (intensive plural). The Ethiopic text of the Book of Jubilees, 23 13, where this passage is quoted, has if he be strong; cf. above, p. 118, n. 13. Leeser's Bible renders, If by uncommon vigor they be eighty. Similarly, Augusti and De Wette's translation of the OT, part 3 (Heidelberg, 1809) p. 237 has, wenn mit grosser Kraft, achtzig Jahr. Grotius explains, si autem viribus eximis praeditus aliquis fuerit. AV by reason of strength is correct, and Luther's und wenn es hoch kommt is wrong. Graetz's conjecture והם בי ים is gratuitous.

For we must read then (so Zenner). נ has ἀντιον αἰνῶν, נ מְצַהוּר, נ amplius eorum.

The second hemistich of this verse is corrupt; see above, p. 117. For מְצַהוּר, at the end, we must read מְצַהוּר, modus rei repetitae, and the preceding מְצַהוּר כִּי נָמָצָה seems to be a corruption of מְצַהוּר מְצַהוּר (ג = ב = 1, cf. Mic. 74, ii; 1 = 1; v = 0). Hubert Grimme's conjecture, in his Psalmen-Probleme (Freiburg, 1902) p. 85, מְצַהוּר, death, is impossible. According to J. D. Michaelis (cf. above, p. 116) the meaning of the passage is: wir segeln über die See des Todes d. i. wir gehen in jene Welt; wir sterben. נ has בְּרִי.
etplivev πρατένες εὖ' ἡμᾶς καὶ παιδευθησόμεθα, Ι quoniam supervenit manusetudo et corripie- 
μαλα αἵματι πάλιν οὐκ ἰματοφροφον (cf. above, p. 117, n. 6). .chk may have read: 
βι βελον ο ινομ, and corripere in I may be a correction for 
corrigere. Briggs considers the first two hemistichs of 
v. 10 a prosaic gloss. He renders the third hemistich of 
v. 10, preceded by the end of v. 9: As a sigh are the days 
of our years, and their breadth is travail and sorrow.

V. 11.—This is a tertiary gloss to v. 7; cf. above, p. 119.

For, with Du hm and Zenner, ἀπό λάμαν read. Both ἀριάν and ἀριάν mean here to heed, to pay attention to (cf. 
Gen. 39 a. 22). We pay no attention to the manifestations 
of God's wrath, but continue to sin, and are therefore 
snatched away by a premature death. Luther's und wer 
fürchtet sich vor solchem Grimm? is better than AV even 
according to Thy fear, so is Thy wrath, but Du hm's ἀριάτο 
is preferable to Luther's ἀριάτο, although this reading is 
endorsed by Wellhausen and Gunkel.

V. 12.—αὐτοίς οἱ ήμών τὸ πρῶτον ἡμετάνοια does not mean So teach us to 
number our days,66 but Make us know accurately how to number 
our days, i.e. Make us realize that our days are numbered. 
According to Hitzig, followed by Kirkpatrick, ἐβεβλατέ 
but this is a corruption of ὧς ὀλοκληρωμένος. The adverb ἐβεβλατε 
does not mean thus in this connection, but truly, correctly, Assy r. 
kēnēs. We have the same ἐβεβλατε in ἦν, all right, lit. verily (it is) 
right; see ZDMG 65, 565, l. 13. J. D. Michaelis, 
Lehre uns unsere Tage richtig zählen; Delitzsch, zu zählen 
unsere Tage lehre recht verstehen. Also in 1 S 23 17 ἐβεβλατε 
Αβинай, ἠδύνατο τοῦ κοινων. My father Saul knows that very 
well; so Nowack; contrast Driver ad loc. ἐβεβλατε 
means, also my father Saul knows that very 
well; so Nowack; contrast Driver ad loc. ἐβεβλατε 
means, also my father Saul knows that very 
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well; so Nowack; contrast Driver ad loc.

66 Cf. Ps. 44 18.

6 St. Jerome's Psalterium juxta Hebraeos renders: ut numerentur dies 
nostri, sic ostende.
HAUPT: THE PRAYER OF MOSES THE MAN OF GOD 135

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