

לישמיש שם-אהל בהם ו	אמין יתחקים מביעל
ישׁיׁשׁ כגבור לרויץ-ארח:	6 והוא יצא מחפתו
ואין נסתר מחמתו:	7 מקצה הישמים כווצאו

(a) 4 אין-אמר ואין רברים ברו נשמע קירם  
(β) 6 בחתך

This would be in Assyrian (*cf.* JBL 37, 217):

2 <i>Samē taatti-ili usannā-ma</i>	<i>šupalsua šipir-qātša ināmbi</i>
3 <i>Fra-ana-ūri amātam izākar-ma</i>	<i>māšu-ana-mūši lēma uttār</i>
5 <i>Zamārsua ina-kal-crēitīm uḡā-ma</i>	<i>amātisan ana-kippāt māti.</i>
<i>Urpāti eliš uratti-ma</i>	<i>ina libbišū ana-samši maḡalla-iškun</i>
6 <i>U-šū3 ina-maštakisu uḡā-ma</i>	<i>ana-ḡarār-urri kima-ḡarādi irādi</i>
<i>Ištu-kippāt samē nipirsu,</i>	<i>u-lapān-šarūrišu mīma ut-ikkatam.</i>

(a) 4 *Dibbi u-amāti lāsā-ma* *ḡālsaan ul iškām*  
(β) 6 *kima ʿrīši* *γ) u-sīlzaršu ana kippātīšun*

PAUL HAUPT,

Johns Hopkins University.

### MINE EARS HAST THOU OPENED

In his translation of Ps. 40, in the Polychrome Bible, Wellhausen adopted Olshausen's suggestion to transfer the clause *Mine ears hast Thou opened* from v. 7 to v. 8, but *aznāim karīlā-lī*<sup>1</sup> should be appended, not prefixed, to the hemistich *bī-mājillat šēfr kaḡūḡ-ʿalāi*, and *kaḡūḡ-ʿalāi* does not mean *prescribed for me*, but *graven on me*, i. e. *engraved on my mind*, stamped upon my mind, imprinted on my soul; *kaḡūḡ-ʿalāi* is equivalent to *kaḡūḡ-ʿal-lāḡ libbi*, written on the tablet of my heart, Prov. 3:3; *cf.* Jer. 17:1; 31:33; 2 Cor. 3:3; see also DB 3, 871<sup>b</sup>, 873<sup>a</sup>, and FV 273.

Nor can we render: *in the volume of the book it is written of me* (AV) or *in the roll of the book is my duty written* (Cheyne).

<sup>1</sup> For the enclitic *-lī* *cf.* the remarks on *hā-ʾōbē rēm* (JBL 36, 251) and *bīšā-ʾatēlā mā* (JBL 37, 214). The initial *π* in *Θ σῶμα δὲ κατηρτισω μοι* (*cf.* Heb. 10:5) is due to dittography (*cf.* *Konig*, SBOT, 172, 53): thus *ῶτα* (not the diminutive *ῶτῆα*, Grotius, Reuss; or *σῶμα*, Olshausen) became *σωμα* which was corrected to *σωμα*. See also Reinke, *Habakuk* (1870) p. 2.

*Psalms*, 1888). The line *By means of the roll of Scripture* (the Law and the Prophets; cf. 2 Macc. 15:9) *engraved on me* is a gloss to the hemistich *Thy Law is in my bosom*, Heb. *bĕ-me'ái*, in my inwards, which is explained by the misplaced gloss in v. 11: *bĕ-tólf libbî*, in the midst of my heart. From this gloss *tólf* has been inserted also in the original reading *bĕ-me'ái*. Also *ua-hāfá'á* after 'ólá in v. 7 is scribal expansion. In the same way we must eliminate *az<sup>2</sup> amárti hinné* at the beginning of v. 8, and the following *báfí* should be combined with *la-'ásót rĕçónĕká* at the beginning of v. 9 (cf. Heb. 10:9 ἡκοῦ τοῦ ποιῆσαι τὸ θέλημα σου). The verb *háfáçtî* is vertical dittography of *háfáçtá* in the preceding line (v. 7). Also *ĕlôháí* before *háfáçtî* is a gloss. The two lines should be read as follows:

עֹלָהָ לֹא־שָׁאַלְתָּ                      זָבַח וּמִנְחָה לֹא־חָפְצָתָּ 7  
וְתוֹרַתְךָ בְּמִעֵי־יָי 7                      8.9 בְּבֹאֲתִי [ ] † לַעֲשׂוֹת רְצוֹנְךָ 7

(a) 7 וחטאה                      (β) 8 או אכרתני הנה                      (γ) 9 אלוהי                      (δ) חפצתי  
(ε) 9 תוך לבי                      (ζ) 11 בתוך לבי  
(η) 8 [בבגלת כפר כהוב-עלי] ; ; אונים כרית-לי ; ;

7 Sacrifice and offering Thou didst not desire, †  
burnt-offering<sup>a</sup> Thou didst not require.—

8.9 β I came [ ] † to do Thy will<sup>δ</sup>  
with Thy Law in<sup>ε</sup> my bosom.<sup>ζη</sup>

(a) 7 and sin-offering                      (β) 8 then I said, Lo                      (γ) 9 my God                      (δ) I desired  
(ε) 9 the midst of                      (ζ) in the midst of my heart  
(η) 7.8 [Through the Scripture-roll graven on me] † Thou didst open mine ear.

The first of these two lines is the last line of the third quatrain of this Maccabean psalm, and the second line forms the beginning of the fourth quatrain. The whole psalm consists of six quatrains (with 3 + 2 beats in each line) which may be grouped in three stanzas. The *rĕhabîm* in v. 5<sup>b</sup> are the Syrians, and *kazáb* denotes

<sup>a</sup> Heb. *az* = Ethiop. *enzá* (JBL 26, 148; JSOR 1, 44).

the Greek religion; we must read *q̄r-sôl̄c̄ ül-kazâb* AJSJL 23, 235, n. 46: cf. also the translation of Hos. 12:2 in JBL 37, p. 225). *Rĕhâbîm* is the plural of an intransitive adjective *rahâb* = *ἐπερήφανος*. The Syrians are called in 1 Macc. 2:47 *οἱ υἱοὶ τῆς ἐπερηφανίας*, *filii superbia*: cf. also 1 Macc. 7:47; 2 Macc. 5:17; 7:36; 9:4.8.11; 15:6 and JBL 32, 11, n. 12. Heb. *rahâb* is identical with Arab. *bâhara* (syn. *fâvara*).

According to Grotius (1644) *Perforasti mihi aures* means *mi tibi perpetuo jure mancipatum tenes* (Ex. 21:6). But *oznâim karîâ-lî*, ears Thou hast dug for me, means: *Thou hast excavated the ears for me*, hast removed extraneous matter (c. g. impacted cerumen) from my ears, making a passage through them. It is a phrase like the German *jemand den Star stechen* (to couch the cataract) for *to open one's eyes*, misdeceive him (French *dessiller les yeux à quelqu'un*; cf. our *to wipe one's eyes for him* = to take the conceit out of a person) or *jemand die Zunge lösen* (to cut the ligament of the tongue, French *déliar la langue*; cf. also *déliar les jambes*) for *to make one talk* (cf. French *dénouer la langue à quelqu'un* and our *tongue-tied*). Heb. *karâ oznâim* is different from *galâ ozn*, to reveal, communicate (Assyr. *uzna upatti*; cf. KB 6, 38, 1, 25). Reuss' rendering *so hast du meine Ohren vertrat* is impossible. For *karâ oznâim* we may compare the Assyr. *uzna urappiš*, he widened the ears, i. e. he opened them (cf. our *open-minded*). Shakespeare says *to widen the gates* for *to open* them; cf. *tarhibû fî*, Is. 57:4, *Δόμοσθε ἀπὸ τοῦ τοῦ ἀνοίξαι τὰς θύρας* (Luke 24:45) would be in Assyrian: *ana šûruz* (HW 42<sup>b</sup>) *duppaii uznâšum urappiš*.

Sardanapalus says in the colophons on the cuneiform tablets of his library that Nebo and Tašmet gave him an open (lit. wide) ear, and that he received a bright eye, Assyr. *Nabû u Tašmētum uzna rapāštum išrukūšu* (Assyr. *šaraku šakār*; see JAOS 36, 418; *šuruza inu amirtum* (see AL<sup>3</sup> 90; cf. ZR 21). Cheyne *Psalms* (1888) p. 111 referred to RP 9, 39. For the following *nisiq dupsarrūti* and *tikip santuqqi* see AJSJL 33, 15. The stem *rapāšu* is a doublet of *napāšu*; cf. HW 475<sup>b</sup> and Arab. *fâha*, *ġafihu*; also GB<sup>6</sup> 650 s. v. *piššâ*; WF 220, vi; AJSJL 32, 64. See also my article *Der Litauñdialekt des Sumerschön* in ZA 31,

PAUL HAFFER.

Johns Hopkins University.