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

2 *Samā tanitti-li usannā-ma* supakṣaṁ sīpic-qāṭišu ināmbi
3 *Fra-anā-ēri amatam izākor-ma* mōša-ana-māsi šīma uttār
5 a *Zamārša ina-kal-eršitu nxo-ma amatīša ana-kippāt māti.

Urpati elā wakkīma nna libbiša ana-sāman maqallu-iskun
6 *U-bāž ina-mašakši nxo-ma* ana-qurā-axtī kina-qurādi izādi
Isku-kippat *Samē nippīšu*, a-lapto-sarāša mima al-ikmatam.

(a) 4 Bibhē n-amāti lāšā-ma qāšana at išāni
(b) 6 Kina ēraši un-sitaršu ana kippītiša

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**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 *ašna im karudāti* should be appended, not prefixed, to the hemistiche *bi-mūllat šēr katūh-alaij*, and *katūh ’alāj* does not mean pre-scribed for me, but engraved on me, i.e. impressed on my mind, stamped upon my mind, imprinted on my soul: *katūh ’alāj* is equivalent to *katūh ’al-tush 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, s71b, s73, and EV 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.

1 For the enclitic di cf. the remarks on *hā rihā vim* JBL 36, 251; and *bi-š'arētā mā* JBL 37, 211. The initial s in 6 *sōma šē katpētīn uṣ* (cf. Heb. 10: 5) is due to ditography cf. *Kings* SIOT, 172, 53; thus *šāra* (not the diminutive *šēra*, Grézins, Renns; or *ṣēra*, Olshausen) became *šēra* which was corrected to *sōma*. See also Reinke, *Habakuk* (1876) p. 2.
Psalms, 1888). The line By means of the roll of Scripture (the Law and the Prophets: cf. 2 Mace. 15:9) engraved on me is a gloss to the hemistiche Thy Law is in my bosom, Heb. bê-me'âî, in my inwards, which is explained by the misplaced gloss in v. 11: bê-tôk libbi, in the midst of my heart. From this gloss tôk has been inserted also in the original reading bê-me'âî. Also yâ-hâfä'tâ after 'olâ in v. 7 is scribal expansion. In the same way we must eliminate az² amârî hinnɛ at the beginning of v. 8, and the following bâṭî should be combined with la-râsît rîqônećâ at the beginning of v. 9 (cf. Heb. 10:9 ḥko τοῦ ποιόν τὸ δέλημα ἀνα). The verb hâfäći is vertical dittography of hâfäćî in the preceding line (v. 7). Also ṭûhâî before hâfäći is a gloss. The two lines should be read as follows:

7 Sacrifice and offering Thou didst not desire; { }
burnt-offerings Thou didst not require.—

8.9 β I came [ ] ! to do Thy will³
with Thy Law in my bosom.ë

(a) 7 and sin-offering (β) 8 then I said, Lo (γ) 9 my God (δ) I desired (ε) 9 the midst of (ξ) 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 rîhabîm in v. 5b are the Syrians, and kazâl denotes

² Heb. az = Ethiop. enzâ (JBL 36, 148; JSOR 1, 44).
the Greek religion; we must read יִּשְׁלָחַל עַל-קָצָה יָיִשׁ. (p) J.

According to Grotius (1644) Perfodisti mihi aures means me tibi perpe- 

to see the Greek religion; cf. also the translation of Hos. 12: 2 in JBL, p. 15. 

chonterus means me:

other and that I had dug for me, means: Thou hast excavated

carrel for to open one's eyes, undeceive 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 dà Zumge

to cut the ligament of the tongue. French délirer la langue;

cf. also délirer les jambes: for to make one talk (cf. French
d'énoncer la langue à quelqu'un and our tongue-twist). Heb. kari

aznáim is different from gale azn, to reveal, communicate (Assy.
uzna upattit; cf. KB 6, 38, 1, 25). Reuss' rendering so fast du

meine Ohren vertrant is impossible. For kari aznáim we may

compare the Assyrian, uzna urappik, he widened the ears, i. e. he

opened them (cf. our open-minded). Shakespeare says to

widen the gates for to open them: cf. tarhihú fì, Is. 57:4.

Sardanapalus says in the cyclophons on the cuneiform tablets

of his library that Nabu and Tashmet gave him an open (lit. wide) 

car, and that he received a bright eye. Assy. Nabú u Tāṣnišum 

uzna rapaššum īšrukša (Assy. šaréku šakár; see JAO5 36, 

418: īšuza ēnannabum (see AL 99; cf. ZR 21). Cheyne

Psalms (1888) p. 111 referred to RP 9, 39. For the following

nisiq duparrati and tikip sandoqē see AJS 33, 45. The stem

rapaššu is a doublet of napāša; cf. HW 415b and Arab. šāhā,

šāfīnu; also GB3a 650 s. v. pissā; WF 220, vi.; AJS 32, 64.

See also my article Der Lilavi-dialekt des Semerischen in ZA 31.

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