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לשכיט שם־אחל בחם ו ישיש כנבור לרוין־ארח: ואין נסתר מחמתו: אפין ישחקים ממיעל הוואי יצא מחֻפתו מכצה השמים מוצאור

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ברים ברי נשמי, קירם 4 (α)

(ה) ותקופתו אל קצותם

(3) 6 בחתן

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

- 2 Samê tanitti-ili usannû-ma
- šupukšuu šipir-qātēšu ināmbi
- 3 Frasanasári amátam izákarsma másusanasmási téma uttár
  - music-una-musi jema uttar
- 5 aZamáršun ina-kal-ergitim uççá-ma amátišun ana-kippát máti.

Urpāti eliš urattisma 6. Usšū3 inasmaštāķisu uccāsma voa tihbišin ana-šamši magalla-iškun ana-garāv-urxi kima-qurādi ixādi u-lanān-šarūcišu mima ut-ikkatam.

Istu-kippát samé nipixsus. (a : 4 Dibbé wamáti lásásma

gálsana al issemi

(B) 6 kima čriši

γ) u sitxuršu ana kippātišun

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## MINE EARS HAST THOU OPENED

In his translation of Ps. 40, in the Polychrome Bible, Well-hausen adopted Olshausen's suggestion to transfer the clause Mine vars hast Thom opened from v. 7 to v. 8, but uznájm karifá-li<sup>4</sup> should be appended, not prefixed, to the hemistich bi-mījillat séfr katjūḥ-alai, and katūḥ-alāi does not mean prescribed for me, but graven on me, i. e. engraved an my mind, stamped upon my mind, imprinted on my soul; katūḥ-alāi is equivalent to katūḥ-al-tūh libhi, written on the tablet of my heart, Prov. 3:3; ef. Jer. 17:1; 31:33: 2 Cor. 3:3; see also DB 3, 8715.8733, and FV 273.

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

<sup>4</sup> For the enclitie B of, the remarks on  $b\dot{a}$   $i\dot{b}b\dot{c}$   $i\dot{c}m$  JB1, 36, 251) and  $bi\dot{s}\dot{m}$   $af(\dot{c}\dot{a})\dot{m}\dot{a}$  JB1, 37, 214. The initial  $\sigma$  in 65  $\sigma\dot{\omega}_{\mu\alpha}$   $\delta\dot{c}$   $kar\eta \rho\tau i\sigma\omega$   $\mu\sigma$  (cf. Heb. 10; 5) is due to dittography of, Kings, SBOT, 172, 53); thus  $\ddot{\omega}\tau\alpha$  (not the diminutive  $\dot{\omega}\tau\dot{c}a$ , Grotius, Rouss; or  $\sigma\tau\dot{c}\mu\alpha$ , Olshausen) became  $\sigma\omega\tau\alpha$  which was corrected to  $\sigma\omega\mu\alpha$ . See also Reinke, Habitah. (1870) 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 hemistich Thy Law is in my bosom, Heb.  $b\tilde{\epsilon}$ -me<sup>\*</sup>ái, in my inwards, which is explained by the misplaced gloss in v. 11:  $b\tilde{\epsilon}$ - $t\hat{o}k$  libbî, in the midst of my heart. From this gloss  $t\hat{o}k$  has been inserted also in the original reading  $b\tilde{\epsilon}$ -me<sup>\*</sup>ái. Also  $\mu a$ - $h\tilde{a}t\hat{a}$  after ' $\hat{o}l\hat{a}$  in v. 7 is scribal expansion. In the same way we must eliminate  $az^2$  amárti hinné at the beginning of v. 8, and the following  $b\hat{a}t\hat{i}$  should be combined with la- $i\hat{a}\hat{s}\hat{o}t$   $r\hat{\epsilon}\hat{c}\hat{o}n\check{\epsilon}k\acute{a}$  at the beginning of v. 9 (cf. Heb. 10:9  $\eta\kappa\omega$   $\tau\hat{o}v$   $\pi\omega\hat{i}\sigma\alpha u$   $\tau\hat{o}$   $\theta\hat{\epsilon}\lambda\eta\mu\hat{a}$   $\sigma\sigma r$ ). The verb  $haf\hat{a}\hat{c}t\hat{i}$  is vertical dittography of  $haf\hat{a}\hat{c}t\hat{a}$  in the preceding line (v. 7). Also  $\tilde{\epsilon}l\hat{o}h\hat{a}\hat{i}$  before  $haf\hat{a}\hat{c}t\hat{i}$  is a gloss. The two lines should be read as follows:

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עתי (ס) אלוהי (ס) אלוהי (ס) אלוהי (ס) אלוהי (ס) חפצתי (מ) פי חוף לבי (ס) פי חוף לבי (ס) פי חוף לבי (ס) אונים כרית-לי: (מ) אונים כפר כהוב-עלין אונים כרית-לי:
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- 7 Sacrifice and offering Thou didst not desire, \}\
  burnt-offering Thou didst not require.—
- 8.9 βI came [] | to do Thy willy δ with Thy Law in ε my bosom. (η

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  $r\tilde{\epsilon}hab\tilde{\mu}\tilde{m}$  in v.  $5^b$  are the Syrians, and  $kaz\tilde{a}b$  denotes

<sup>(</sup>a) 7 and sin-offering (b) 8 then I said, Lo (c) 9 my God (d) I desired (e) 9 the midst of (g) in the midst of my heart (g) 7.8 [Through the Scripture-roll graven on me] Thou didst open mine ear.

<sup>&</sup>quot;Heb.  $az = \text{Ethiop. } enz \hat{a} \text{ (JBL 36, 148; JSOR 1, 44).}$ 

the Greek religion; we must read  $u\tilde{\epsilon}$ -sôfê äl-kazáb AJSL 23, 235, n. 46; cf, also the translation of Hos. 12; 2 in JBL 37, p. 225).  $R\tilde{\epsilon}habim$  is the plural of an intransitive adjective  $rahab=\pi\epsilon\rho\dot{\eta}\phi aros$ . The Syrians are called in 1 Macc. 2:47 oi vioi  $\tau\tilde{\eta}s$  bierpharias, 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. rahab is identical with Arab. bahara (syn. faxara).

According to Grotius (1644) Perfodisti mihi aures means me tibi perpetuo jure mancipatum tenes (Ex. 21:6). But oznáim kuritá-li, ears Thou hast dug for me, means: Thou hast excavated the cars for me, hast removed extraneous matter (e. q. impacted cerumen from my ears, making a passage through them. It is a phrase like the German jemand den Staar stechen (to couch the cataract: for to open one's eyes, undeceive him (French dessiller les yeux à quelqu'un; ef, our to wipe one's eyes for him = to take the conceit out of a person) or jemand die Zunge lösen (to ent the ligament of the tongue, French délier la langue; ef. also délier les jambes: for to make one talk (cf. French dénouer la langue à quelqu'un and our tonque-tied). Heb. karà oznájm is different from galá ózn, to reveal, communicate (Assyr. uzna upatti; cf. KB 6, 38, 1, 25). Reuss' rendering so hast du meinen Ohren vertrant is impossible. For karâ oznáim we may compare the Assyr, uzua urappis, he widened the ears, i. c. he opened them (cf. our open-minded). Shakespeare says to widen the gates for to open them; cf. tarbibû fê, 1s. 57:4. Δόγοιζεν αὐτῶν τὸν τοῦν τοῦ συνιέναι τὰς γραφάς (Linke 24: 45) would be in Assyrian: ana šūxuz (HW 42b) duppāni uznāšun urappiš.

Sardanapalus says in the colophous on the emeiform tablets of his library that Nebo and Ta\$met gave him an open (lit, wide) ear, and that he received a bright eye, Assyr, Nabû u Ta\$metum uzna rapaštum išrukūšu (Assyr, šarāku — šaķār; see JAOS 36, 418° exuzu inu namirtum (see ALC 90; vf. ZR 21°. Cheyne Psalms (1888) p. 111 referred to RP 9, 39. For the following nisiq dupsarrūti and tikip santaqqi see AJSL 33, 45. The stem rupāšu is a doublet of napāšu; cf. HW 475b and Arab, fāha, jāfīķu; also GB<sup>36</sup> 650 s. v. pissā; WF 220, vi; AJSL 32, 64. See also my article Der Litaneidialekt des Sumerischen in ZA 31.

PAGE HAGET.

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