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

2 *Samē taatti-ili ušannā-ma* *šupalsua šipir-qātša ināmbi*

3 *Fra-ana-ūri amātam izākar-ma* *māšu-ana-mūši lēma uttār*

5 *Zamārsua ina-kal-crētim uḡā-ma amātisan ana-kippāt māti.*

Urpāti eliš uratti-ma *ina libbišū ana-šamši maḡalla-iškun*

6 *U-šū3 ina-maštakisu uḡā-ma* *ana-ḡarār-urri kima-ḡarādi irādi*

Ištu-kippāt samē nipirsu, *u-lapān-šarūrišu mīma ut-ikkatam.*

(a) 4 *Dibbi u-amāti lāsū-ma* *ḡālsaan ul iškām*

(β) 6 *kīma ʿrīši*

(7) *u-sīlzaršu ana kippātīšua*

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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 *ʿaznāim karīlā-ī*¹ 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^b, 873^a, 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).

¹ For the enclitic *-ī* *cf.* the remarks on *hā-ībī rēm* (JBL 36, 251) and *bīšū-afēlā 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 *ῶττα*, Grotius, Reuss; or *σῶμα*, Olshausen) became *σωτα* which was corrected to *σωμα*. See also Reinke, *Habakuk* (1870) p. 2.

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 *me 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 τοῦ ἀνοίξαι τὰς θύρας* (Luke 24:45) would be in Assyrian: *ana šûruz* (HW 42^b) *duppai oznâim 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 Tašmetum uzna rapāštum išrukūšu* (Assyr. *šaraku šakâr*; see JAOS 36, 418; *šuruza inu amirtum* (see AL³ 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^b and Arab. *fâha*, *jafiḥu*; also GB⁶ 650 s. v. *piššâ*; WF 220, vi; AJSJL 32, 64. See also my article *Der Litauñdialekt des Sumerschön* in ZA 31,

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