Heb. קֵסֶד, cheek, and לוּס, jaw

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IN GB שֶׁד (Arab. لح, láha for láhâju, cheek and chin) is said to appear in Assyrian as ləxš (with ל), whereas שֶׁד is supposed to be the Assyr. שד. Heb. שֶׁלד does not mean throat (König, Brown; I guttur) but jaw. Siegfried-Stade correctly states that the corresponding Aram. מֶשׁ means jaw. The stem is שֶׁלד, not לֶשׁ; מֶשׁ is scriptio defectiva like מֶשׁ. Prov. 23:2, מַשַּׁד חֵשֵׁן חַלָּנָּה, does not mean Put a knife to thy throat (the Latin phrase gladium collo imminetem conspicere, quoted by Ziegler, 1791, affords no parallel) but Put a muzzle (French muselière; Arab. كِبْحَة, Syr. مِلَّة — κηνός) on thy jaw; contrast Deut. 25:4. Heb. מַשַּׁד is a coarser expression than מַשַּׁד (לֶשׁ): it corresponds to the German Maul, Rachen, Schnauze, Fresse rather than to Mund; cf. French gueule (= Eng. gule, throat, gullet, glutony; also gale, throat, voice, utterance) and our trap — mouth, also chops — chaps, jaws. Heb. קֵסֶד is a synonym of מַשַּׁד, Ps. 39:2, where we must read מַשַּׁד נֹשֵׂא נֹשְׂעָה, מַשַּׁד is a muzzle-strap, whereas קֵסֶד is a basket (German Maulkorb) of rope network around the jaws; cf. the cut of a modern Syrian muzzle in DB 1, 303. קֵסֶד did not understand this word. The stem of קֵסֶד is קֵסֶד — קֵסֶד; cf. קֵסֶד branch, bough Jud. 9:48, and Arab. إِسْكَاطُ, to shoot forth branches (إِسْكَاطُ الشَّجَبَة بِغَصِّرِئِها). I have shown in ZDMG 64, 711, note 2 that we must read in Prov. 25:11: מַשַּׁד קֵסֶד

1 For the abbreviations see above, p. 161, n. 1; cf. OLZ 16, 488; 18, 71.
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apples of gold on branches of silver.\(^2\)
The **αὐτάξ λευκενον** is an (Aramaic) *pluralis extensivus* meaning *interlacement, basketwork, network, basket of rope network, muzzle*; **תיו** is used in post-Biblical Hebrew of weaving baskets or mats,\(^3\) and **תיו** means *to put into a net* (see Jastrow's dictionary; not to sear, singe, as Levy 3, 523\(^b\) explains). Of course, we might read also **תיו**, as a singular, from **תיו**, just as **תלמ** is derived from **והנפ**.

If we assume a stem **תלמ** instead of **תיו** (ZAT 34, 144) in Prov. 25 11: **תלמ** might mean *ramage, branchage* (German *Gezweig*). The majority of the Jewish commentators combine **תלמ** with **תיו**, e. g. Rashi, cited by Stier, *Der Weise ein König* (1849) p. 48; cf. Delitzsch, *Spruchbuch* (1873) p. 404. Umbreit (1826) derived **תלמ** from **תיו** (miswritten מט**ה** to *interweave*; Vaihinger (1857) translated *Korbchen*; Wald, *Die salomon. Schriften*\(^3\) (1867) p. 222 explained **תלמ** as *Flechtkörbe* (cf. **שקיק**; fruit-basket). This rendering has been adopted in RV; *RVM* gives *filigree work* (cf. Maimonides cited by Delitzsch, *loc. cit*). Also in Prov. 18 11 the Ancient Versions derived **תלמ** from **תיו**. Elster (1858) read **תלמ**; but the rendering of the *Graecus Venetus* (quoted by Umbreit) **φαρασία αυτο** is preferable. In Prov. 18 11 as well as in Ps. 73 7 **תלמ** may correspond to our *branching out*, i. e. digression, transgression, extravagancy, extravagant flight of fancy, vagary, conceit, whereas in Lev. 26 1, Num. 33 52, Ez. 8 12 **תלמ** may mean *branching* or *ramification*, i. e. the production of figures resembling branches, ornamentation with branches (and flowers, &c; anthemia, arabesques). Tennyson speaks of a dress *all branched and flowered with*

\(^2\) For my remarks (*Proverbs* 60, 30) on the garden of the gods cf. Ungnad-Greßmann, *Gilgamesch-Epos* (Göttingen, 1911) pp. 48, 163, also the description, at the beginning of the story of Aladdin or the Wonderful Lamp, of the subterraneous garden where the fruits of the trees consisted of pearls, diamonds, rubies, spinels, emeralds, turquoises, amethysts, sapphires, &c. For the connection between the Arabian Nights and Babylonian fables see Haupt, *Purim*, p. 9, l. 13; cf. *AJSL* 28, 88.

\(^3\) *Mat* denotes also a *sack made of matting*, e. g. a sack containing coffee.
gold; מְצַלְתָּא may refer to altars ornamented with sculptured festoons (encarpi; cf. EB\textsuperscript{11} 1, 761\textsuperscript{a}) or to representations of the sacred tree; see JBL 32, 116. 118; Proverbs 36, 29; cf. Ben-zinger, Hebr. Arch.\textsuperscript{3}, p. 228. The text in Prov. 8:11 and Ez. 8:12 is more or less uncertain; nevertheless מְצַלְתָּא or, rather, מְצָלֶת in Prov. 23:2 means muzzle (German Maulkorb) and מְצָלֶת branchage (German Gesweig, Geranke). Not only שֶׁקֶר, to branch and basket, but also שֶׁקֶר, branchlets and (as well as שֵׁכֶר) bridle belong to the same root (AJSL 23, 252). Just as שֶׁכֶר means not only to interweave, but also to protect (lit. to hedge, fence, guard; cf. German Gehege and hegen, to protect) so מְצָלֶת from which muzzle is derived, means to cover, protect.

Arab. שעֵק denotes thorn, because hedges are formed not only of woven twigs or wattling, but also of thorn-bushes. Hawthorn (or haythorn) signifies hedge-thorn (German Hagedorn). The place-name מַעְזֶר for מַעְזֶר (Fleischer) but a mistake for מַעְזֶר; the Assyrian equivalent, however, is ла:рУ, just as we find in Assyrian la:рУ for מַעְזֶר, מַעְזֶר, and Xazzatu for מַעְזֶר. The lower jaw (בָּקָה חְצִיאָן; חָמֶה אֶסְדָּה) is called in Assyrian ла:рУ sапліту.

The stem of Assyр. ла:рУ (constr. ла:рУ; cf. ша:д, mountain, constr. шад; Heb. מָלָא - מָלָא is ла:рУ for ла:рУ, but the semantic equivalent is which is a synonym oflug and, to chew; is the masseter muscle, and means jaw, lit. chewer, just as jaw (for chaw) is connected with chew, or French mâchoire, jaw, with mâcher, to chew. Also German Kiefer (jaw) and Kitzer (cf. chafer) mean chewers; OHG chiuwa - jaw, and chiuwan - chew. Arab. لَغَة, the morphological equivalent of Assyр. ла:рУ means talk; cf. our vulgar to jaw (or to chin) - to talk (also to wag one's jaw or chin) and French gueule, German schnauzen. Arab. لَغَة, language is derived from the same root, also 접; speech, tongue, utterance; , chewing, , jaw, and
gluttonous. Similarly French mâcheur means glutton (cf. jouer des mâchoires). Modern Arab. لعج, gluttonous, greedy; ملوعس, greedy, wolf (cf. Assyr. ākilu = zibu = ṣmē, wolf; HW 54°). Contrast which has the same meaning, also لعفط, clamor and لعفة, a mouthful (cf. Lat. bucca, inflated cheek and mouthful).

In Assyrian we have mēçu as a synonym of lazi (HW 375°. 421°). This word, which has never been explained, stands for māçu, maçu, maç'u, مصع, just as we have zēru, seed, for زرع (Haupt, E-vowel, p. 21). KB 2, 228, 106 mēçu denotes the lower jaw, not the cheek; see the cut on p. 133 of the translation of Ezekiel, in the Polychrome Bible, where we see some captives with cords passed through their lower jaws, just as a ring is put through the septum of the nose of a bull or bear, (cf. also 2 K 19 28, Job 40 24). Of course, the cord might be passed also through the cheeks, just as fish may be slung on a string passed through the gills (cf. Erman's Ägypten 327; EB 1529, 5). This gill-string (German Kiemenschnur) is called in Assyrian sanṭu (for samṭu; cf. سبط, a string of beads, &c): sanṭāniš (not sandāniš, HW 504°) means on gill-strings (cf. the relief on the Rock of Behistun, where nine rebel chiefs appear before Darius Hystaspis, all tied together with one rope, although it is not passed through their cheeks or jaws; see Kaulen°, cut No. 56; cf. also No. 91 and A. Jeremias’ ATA0, pp. 534. 604; A. V. W. Jackson’s Persia, pp. 180. 192).

Heb. רֹחַל does not mean jaw, but cheek in 1 K 22 24 — 2 Chr. 18 23, Is. 50 6, Mic. 4 14, Ps. 3 8, Job 16 10, Lam. 1 2, 3 30. Also in Deut. 18 3 מִדְבָּר לְשֵׁה denotes, not the two jaws (לְשֵׁה) but the two cheeks, and רָמֶרִים לְעַל לְשֵׁה, Is. 30 28 is not a bridle (or bit) in the jaws, but a halter over the cheeks (cf. our cheek-strap). Nor does רמ א mean jaw in Hos. 11 4: the yoke does not confine

[My attention has been called to the fact that mēçu was combined with مضغ by Boissier in PSBA 20, 163; cf. Holma, Körperteile (1911) p. 31. Holma’s reading mēqa instead of mēçu is incorrect.]
the jaws; see the cut on p. 169 of the translation of *Ezekiel* in the Polychrome Bible. The ass's jawbone, with which Samson slew 1000 Philistines, is called רגלי, because the largest portion of the lower jaw (נָחָל רָגֵל, *Hull.* 54a; cf. BT 8, 971, 975) of an ass (or a horse) is under the cheeks (French ganaches). 

Chaucer (*Monk's Tale*, l. 48) says, *He had no weapon but an ass's cheek.* In *Job* 40.26 רגלי refers to the gills of a fish (רָגֵל *βαργίας*). German *Kiefer* (jaws) was formerly used also for *Kiemen* (gills). The term *Kiemen* was unknown prior to 1750. The poet asks, *Can you catch a crocodile like a fish with a fishing-hook, and pass a string through its gills?* Budde, *Hiob* (1913) p. 261 thinks that רגלי is a subsequent insertion, and that the original text was רַגְלִי, but that רגלי (< işaret, crocodile; cf. Assy. namsuxu, *HW* 467a) was omitted by haplography, just as in Ps. 165 רגלי has dropped out before יִנְבַּג (JAOS 32, 122). It is not necessary to suppose that the poet believed a crocodile had gills like a fish, although Milton (*Par. Lost* 7, 415) speaks of the gills of Leviathan. Swift even called the flesh under the chin of a man *gills*, just as Arab. *לֶח* denotes, not only the flesh under the ear and about the throat, but also under the chin. *Ezek.* 29.4 must be explained in the same way as *Job* 40.26, and *Ezek.* 38.4 (which does not refer to an animal, as *GB* 15 states) is a misplaced gloss to *Ezek.* 39.2 (see *Ezekiel* 99, 49).

In all these passages רגלי means cheek; only in Cant. 5.13 it denotes (like Arab. *חאלה*) the hair on the cheeks and the chin in distinction from the mustache. In the same way יֶבֶשׁוֹנ denotes, not only chin, jaw, cheek, (cf. *יֶבֶשׁ, jaw and chin, and French menton*, chin and mandible) but also the beard. Whiskers was formerly used also for the mustache: Scott speaks of whiskers turned upward on his upper lip. Syr. לֵדֶס is used for both chin and beard (Assy. *signu*). German *Kinn*, chin, originally denoted the cheek; the *Kinnbein* is the cheek-bone. The synonym of German *Backe* (cf. Lat. *bucca*) *Wange* (Ital. *guancia*) appears in wang-tooth — cheek-tooth, and Chaucer uses *wang* in the same meaning; *wang* also denotes the cheek-bone, jaw-bone, or jaw.
Assyr. lētu (more accurately lē'itu) corresponds, not to ṭ, but to ṭ. For Heb. דב, to slap on the cheek (ضربة or) cf. French couvrir la joue à quelqu’un = souffler, gisfer) we find in the Code of Hammurapi lē'ita mitkuçu; see Winckler’s Gesetze Hammurabis (Leipzig, 1904) p. 59, § 202; nār amēš, however, does not mean freeman, but noble (cf. Kittel ad Ps. 43 and AJSL 26, 21, n. 26) and muskēnu means, not freedman, but humble (AJSL 23, 226). Lē'itu (or, contracted, lētu) stands for lē'atu, lē'atu, lē'atu, lājatu, lajatu, lājatu, lājatu, just as rē'u, shepherd, stands for rēju, rāju, rā'ju rā'ju (see ZAT 29, 282). Consequently the Assyrian equivalent of ṭ is not laxu, jaw, but lē'itu, cheek. GB16 ought to have given as the meaning of ṭ, not Kinnbacken, Kinnlade, Backe, but Backe, Wange. Gesenius’ Thesaurus has gena, mala, and maxilla. Heb. דב may be connected with דב, tablet (Assyr. lē'u) or board (cf. Levy 2, 492, s. v. דב) just as German Lade (in Kinnlade) and Laden are connected with Latte, Eng. lath. In the Talmud דב is used, not only for cheek, but also for cheek-piece (armor protecting the cheeks) and cheek-strap, cheek-band as well as lath, pole. For the meaning of Laden = shop cf. Lat. taberna, booth, shop, inn, tavern, which is connected with tabula (AJSL 23, 227; JAOS 28, 109). Laden denotes especially the interval between the incisor and molar teeth of a horse. This is the place where the bit is inserted; if a horse takes the bit in the teeth he becomes unmanageable. Laden (Fensterladen) means also shutter. In English the side-pieces of a window-frame are called cheeks, just as Syr. גננה (—) means jaw and cheek, whereas חמרה denotes the side of an altar. Bundeslade is the German term for the Ark of the Covenant.

Consequently Heb. דב corresponds to Assyr. lē'itu, cheek, whereas דב corresponds to Assyr. laxu (for לזר) jaw, and the synonym of laxu, Assyr. meçu (for macju) corresponds to מאסד, jaw.