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Heb. *lēhî*, cheek, and *wō*, jaw

PAUL HAUPT

JOHNS HOPKINS UNIVERSITY

IN GB¹⁶ לחי (Arab. *لحي*, *lāha*ⁿ for *lāhāzu*ⁿ, cheek and chin) is said to appear in Assyrian as *laxû* (with *خ*) whereas *ל* is supposed to be the Assyrian *lētu*. Heb. *ל* does not mean *throat* (König, Brown; *Ḥ guttur*) but *jaw*. Siegfried-Stade correctly states that the corresponding Aram. *לועא* means *jaw*. The stem is *לוע*, not *לעע*; *לע* is *scriptio defectiva* like *לל*. Prov. 23 2, *וְשָׂמָה שֵׁבִין בְּלֶעַךְ*, does not mean *Put a knife to thy throat* (the Latin phrase *gladium collo imminentem conspicerere*, quoted by Ziegler, 1791, affords no parallel) but *Put a muzzle* (French *muselière*; Arab. *كمام*, Syr. *מאמל* = *κημός*) *on thy jaw*; contrast Deut. 25 4. Heb. *לעך* is a coarser expression than *ל* (*פסע*): it corresponds to the German *Maul*, *Rachen*, *Schnauze*, *Fresse* rather than to *Mund*; cf. French *gueule* (= Eng. *gule*, throat, gullet, gluttony; also *gole*, throat, voice, utterance) and our *trap* = mouth, also *chops* = *chaps*, jaws. Heb. *שבין* is a synonym of *מחסום*, Ps. 39 2, where we must read *אֲשִׁימָה לְפִי מַחְסוֹם* — *ἔθέμην τῷ στόματί μου φυλακὴν*, *I posui ori meo custodiam*; *מחסום* is a *muzzle-strap*, whereas *שבין* is a basket (German *Maulkorb*) of rope network around the jaws; cf. the cut of a modern Syrian muzzle in DB 1, 303.¹ *Ḥ* did not understand this word. The stem of *שבין* is *שבך* — *שוד*; cf. *שוכה* branch, bough Jud. 9 48, and Arab. *اشكأ*, to shoot forth branches (*اشكأت الشجرة بفصونها*). I have shown in ZDMG 64, 711, note 2 that we must read in Prov. 25 11: *נִפְתָּחֵי זֶהָב*

¹ For the abbreviations see above, p. 161, n. 1; cf. OLZ 16, 488; 18, 71.

כסף (or בשוכות) בשוכות, *apples of gold on branches of silver*.² The ἀραξ λεγόμενον שָׁכִין is an (Aramaic) *pluralis extensivus* meaning *interlacement, basketwork, network, basket of rope network, muzzle*; סַכָּךְ is used in post-Biblical Hebrew of weaving baskets or mats,³ and סַכַּךְ 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 שָׁכִין, as a singular, from שָׁכָה, just as קָצִין is derived from קָצָה.

If we assume a stem שָׁכַךְ = שָׁכַךְ — שָׁכַךְ, we need not read מְשֻׁכָּת (or שֻׁכָּת) instead of מְשֻׁכָּת (ZAT 34, 144) in Prov. 25 11: מְשֻׁכָּת might mean *ramage, branchage* (German *Gezweig*). The majority of the Jewish commentators combine מְשֻׁכָּת with שָׁכַךְ, e. g. Rashi, cited by Stier, *Der Weise ein König* (1849) p. 48; cf. Delitzsch, *Spruchbuch* (1873) p. 404. Umbreit (1826) derived מְשֻׁכָּת from שָׁכָה — שָׁכַךְ (miswritten שָׁכָה) *to interweave*; Vaihinger (1857) translated *Körbchen*; Ewald, *Die salomon. Schriften*² (1867) p. 222 explained מְשֻׁכָּת as *Flechtkörbe* (cf. شَكِيكَة, *fruit-basket*). This rendering has been adopted in RV; RV^M gives *filigree work* (cf. Maimonides cited by Delitzsch, *loc. cit.*). Also in Prov. 18 11 the Ancient Versions derived מְשֻׁכָּתוּ from שָׁכָה — שָׁכַךְ. Elster (1858) read מְשֻׁכָּתוּ; but the rendering of the *Graecus Venetus* (quoted by Umbreit) ἐν φαντασίᾳ αὐτοῦ is preferable. In Prov. 18 11 as well as in Ps. 73 7 מְשֻׁכָּת 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 מְשֻׁכָּת 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. 43. 163, also the description, at the beginning of the story of Aladdin or the Wonderful Lamp, of the subterranean 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; **משלית** may refer to altars ornamented with sculptured festoons (*encarpi*; cf. EB¹¹ 1, 761^a) or to representations of the sacred tree; see JBL 32, 116. 118; *Proverbs* 36, 29; cf. Benzinger, *Hebr. Arch.*³, p. 228. The text in Prov. 8 11 and Ez. 8 12 is more or less uncertain; nevertheless **שִׁבְרֵן** or, rather, **שִׁבְרֵן** in Prov. 23 2 means *muzzle* (German *Maulkorb*) and **משלית** *branchage* (German *Gezweig, Geranke*). Not only **אשכא**, to *branch* and **شكينة**, *basket*, but also **شكير**, *branchlets* and **شكيمة** (as well as **شكبي**) *bridle* belong to the same root (AJSL 23, 252). Just as **שׂוּן** means not only to *interweave*, but also to *protect* (lit. to *hedge, fence, guard*; cf. German *Gehege* and *hegen*, to *protect*) so **קַם**, from which **קמא**, *muzzle* is derived, means to *cover, protect*. Arab. **شوك** 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 **שׂוֹכָה** (for **שׂוֹכֵן**) means *Fenced*.

ע has **לועא** for **לחי** in Jud. 15 15, Deut. 18 3, also for **לַחֵי** in 1 S 17 35. The form **לוחא** (in **פוח לחויד**) is not a transposition of **לוחא** (*Fleischer*) but a mistake for **לועא**; the Assyrian equivalent, however, is *laxû*, just as we find in Assyrian *çirru* for **לעיר** = *صغير*, and *Xazzatu* for **עזה**, *غزة*. The *lower jaw* (**فك تحتاني**; **حملا اسلا**) is called in Assyrian *laxû šaplitu*. The stem of Assyrian *laxû* (constr. *lax*; cf. *šadû*, mountain, constr. *šad*; Heb. **מעל** = **מעלה**, &c; see AJSL 22, 259. 253, n. 14) is **לח** for **לغو**, but the semantic equivalent is **لاغ يلوغ** which is a synonym of **لاک يلوک** and **مضغ**, to *chew*; **مضيغة** is the *masseter muscle*, and **ماضعة** means *jaw*, lit. *chewer*, just as *jaw* (for *chau*) is connected with *chew*, or French *mâchoire*, *jaw*, with *mâcher*, to *chew*. Also German *Kiefer* (*jaw*) and *Käfer* (cf. *chafer*) mean *chewers*; OHG *chiuwa* = *jaw*, and *chiuwan* = *chew*. Arab. **لغو**, the morphological equivalent of Assyrian *laxû* means *talk*; cf. our vulgar *to jaw* (or *to chin*) = to *talk* (also *to wag one's jaw* or *chin*) and French *gueuler*, German *schnauzen*. Arab. **لغة**, *language* is derived from the same root, also **جلا**, *speech, tongue, utterance*; **حججه**, *chewing*, **حجها**, *jaw*, and

حَحْظ, *gluttonous*. Similarly French *mâcheur* means *glutton* (cf. *jouer des mâchoires*). Modern Arab. لعس, *to chew* seems to be an Aramaic loanword; cf. also لعور, *gluttonous, greedy*; لغوس, *greedy, wolf* (cf. Assy. *âkîlu* = *zibu* = ܐܟܝܠ, *wolf*; HW 54^a). Contrast لغوس which has the same meaning, also لُغَط, *clamor and لُغْفَة, a mouthful* (cf. Lat. *bucca*, *inflated cheek and mouthful*).

In Assyrian we have *mêçu* as a synonym of *laxû* (HW 375^a. 421^b). This word, which has never been explained,⁴ stands for *mâçu*, *maççu*, *maç'u*, مَضَع, just as we have *zêru*, *seed*, for زرع (Haupt, *E-vowel*, p. 21). KB 2, 228, 106 *mêçu* 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 23, 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 *sanțu* (for *samțu*; cf. سِط, *a string of beads*, &c): *sanțânîš* (not *sandânîš*, HW 504^a) 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 Kaulen⁵, cut No. 56; cf. also No. 91 and A. Jeremias' *ATAO*³, pp. 534. 604; A. V. W. Jackson's *Persia*, pp. 180. 192).

Heb. לחי 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 לחיים denotes, not the two *jaws* (עַם הַלְשׁוֹן) but the two *cheeks*, and רֶסֶן עַל לַחִים, Is. 30 28 is not a *bridle* (or *bit*) in the *jaws*, but a *halter over the cheeks* (cf. our *cheek-strap*). Nor does לחי mean *jaw* in Hos. 11 4: the *yoke* does not confine

⁴ [My attention has been called to the fact that *meçu* was combined with مَضَع by Boissier in *PSBA* 20, 163; cf. Holma, *Körperteile* (1911) p. 31. Holma's reading *meçû* instead of *mêçu* 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 לוחי, because the largest portion of the lower jaw (לוחי התחתון) *Hull.* 54^a; 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 28 לוחי refers to the gills of a fish (ῥὰ βράγχια). 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*¹ (1913) p. 261 thinks that לוחי is a subsequent insertion, and that the original text was התמשך המשך בתוכה, but that המשך (— تساح, crocodile; cf. Assyr. *namsûxu*, HW 467^a) was omitted by haplography, just as in Ps. 16 5 תמיד has dropped out before תומך (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. لسان 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 28, and Ezek. 38 4 (which does not refer to an animal, as GB¹⁵ states) is a misplaced gloss to Ezek. 39 2 (see *Ezekiel* 99, 49).

In all these passages לוחי means *cheek*; only in Cant. 5 13 it denotes (like Arab. لحيه) the *hair on the cheeks and the chin* in distinction from the mustache. In the same way γέειον denotes, not only *chin, jaw, cheek*, (cf. γέως, *jaw and chin*, and French *menton*, chin and mandible) but also the *beard*. Whiskers was formerly used also for the mustaches: Scott speaks of *whiskers turned upward on his upper lip*. Syr. لسان is used for both *chin and beard* (Assyr. *ziqnu*). 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 *lê'itu*) corresponds, not to לע, but to לחי. For Heb. הכות על הלחי, *to slap on the cheek* (ضربة على لطفه خذ) or cf. French *couvrir la joue à quelqu'un = souffleter, gifler*) we find in the Code of Hammurapi *lê'ita mitruçu*; see Winckler's *Gesetze Hammurabis* (Leipzig, 1904) p. 59, § 202; *mâr amêli^m*, however, does not mean *freeman*, but *noble* (cf. Kittel *ad* Ps. 43 and AJSL 26, 21, n. 26) and *muškênu* means, not *freedman*, but *humble* (AJSL 23, 226). *Lê'itu* (or, contracted, *lētu*) stands for *lê'atu*, *lê'atu*, *lâ'atu*, *la'iatu*, *lahiatu*, לחי, just as *rê'u*, shepherd, stands for *rê'û*, *râ'û*, *râ'îû* *râ'îû* (see ZAT 29, 282). Consequently the Assyrian equivalent of לחי is not *laxû*, jaw, but *lê'itu*, cheek. GB¹⁶ ought to have given as the meaning of לחי, not *Kinnbacken*, *Kinnlade*, *Backe*, but *Backe*, *Wange*. Gesenius' *Thesaurus* has *gena*, *mala*, and *maxilla*. Heb. לחי may be connected with לח, *tablet* (Assyr. *l'u*) or *board* (cf. Levy 2, 492, s. v. לחי) just as German *Lade* (in *Kinnlade*) and *Laden* are connected with *Latte*, Eng. *lath*. In the Talmud לחי 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). *Lade* 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. جفل (= فك) means *jaw* and *cheek*, whereas جمل; جمل denotes the *side of an altar*. *Bundelade* is the German term for the Ark of the Covenant.

Consequently Heb. לחי corresponds to Assyr. *lê'itu*, cheek, whereas לע corresponds to Assyr. *laxû* (for لغو) jaw, and the synonym of *laxû*, Assyr. *mêçu* (for maçû) corresponds to ماضعة, jaw.