Heb. *lĕḥî*, cheek, and *lôʿ*, jaw

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IN GB[15] לחי (Arab. لحى, *láḥaʾ* for *láḥaiu*, cheek and chin) is said to appear in Assyrian as *laxû* (with خ) whereas לע is supposed to be the Assyr. *lêtu*. Heb. לע does not mean *throat* (König, Brown; 𝔍 *guttur*) but *jaw*. Siegfried-Stade correctly states that the corresponding Aram. לועא means *jaw*. The stem is לוע, not לעע; 𝔐 לע is *scriptio defectiva* like קל. Prov. 23 2, ושמת שכין בלעך, does not mean *Put a knife to thy throat* (the Latin phrase *gladium collo imminentem conspicere*, quoted by Ziegler, 1791, affords no parallel) but *Put a muzzle* (French *muselière*; Arab. كمام, Syr. ܟܡܘܡܐ = κημός) *on thy jaw*; contrast Deut. 25 4. Heb. לעך is a coarser expression than פיך (𝔖 ܦܘܡܟ): 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. שכין is a synonym of מחסום, Ps. 39 2, where we must read אשימה לפי מחסום — 𝔊 ἐθέμην τῷ στόματί μου φυλακήν, 𝔍 *posui ori meo custodiam*; מחסום is a *muzzle-strap*, whereas שכין is a basket (German *Maulkorb*) of rope network around the jaws; *cf.* the cut of a modern Syrian muzzle in DB 1, 303.[1] 𝔊 did not understand this word. The stem of שכין is שכך — שוך; *cf.* שוכה *branch, bough* Jud. 9 48, and Arab. اشكأ, *to shoot forth branches* (اشكأت الشجرة بغصونها). I have shown in ZDMG 64, 711, note 2 that we must read in Prov. 25 11: תפחי זהב

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

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כסף (or במְשׂוֹכַת) בשׂוֹכוֹת, *apples of gold on branches of silver.*[2] The ἅπαξ λεγόμενον שַׂכִּין is an (Aramaic) *pluralis extensivus* meaning *interlacement, basketwork, network, basket of rope network, muzzle*; סכך is used in post-Biblical Hebrew of weaving baskets or mats,[3] and סכסך 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 שָׂכִּין, as a singular, from שׂכה, just as קצין is derived from קצה.

If we assume a stem שׂכי = שׂכך = שׂוך, we need not read מְשׂוֹכַת (or שׂוֹכוֹת) instead of מַשְׂכִּיּוֹת (ZAT 34, 144) in Prov. 25 11: משׂכית might mean *ramage, branchage* (German *Gezweig*). The majority of the Jewish commentators combine משׂכית with שׂכך, *e. g.* Rashi, cited by Stier, *Der Weise ein König* (1849) p. 48; *cf.* Delitzsch, *Spruchbuch* (1873) p. 404. Umbreit (1826) derived משׂכית from שׂכה = שׂכך (miswritten שׂכח) *to interweave*; Vaihinger (1857) translated *Körbchen*; Ewald, *Die salomon. Schriften*[2] (1867) p. 222 explained משׂכיּות as *Flechtkörbe* (cf. شكيكة, *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 במשׂכּתו from שׂכה = שׂכך. Elster (1858) read בִּמְשֻׂכָּתוֹ; 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 משׂכית 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 משׂכית 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 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.

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gold; משכית may refer to altars ornamented with sculptured festoons (*encarpi*; cf. EB[11] 1, 761[a]) or to representations of the sacred tree; see JBL 32, 116. 118; *Proverbs* 36, 29; *cf.* Benzinger, *Hebr. Arch.*[2], p. 228. The text in Prov. 8 11 and Ez. 8 12 is more or less uncertain; nevertheless שכין or, rather, שָׂכִין in Prov. 23 2 means *muzzle* (German *Maulkorb*) and משכית *branchage* (German *Gezweig, Geranke*). Not only اشكأ, *to branch* and شكيكة, *basket*, but also شكير, *branchlets* and شكيمة (as well as شُكّى) *bridle* belong to the same root (AJSL 23, 252). Just as שוך means not only *to interweave*, but also *to protect* (lit. *to hedge, fence, guard*; cf. German *Gehege* and *hegen*, to protect) so كمّ, from which كمام, *muzzle* is derived, means *to cover, protect*. Arab. شوْك 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 שוכה (for שוכון) means *Fenced*.

𝔗 has לועא for לחי in Jud. 15 15, Deut. 18 3, also for זקן in 1 S 17 35. The form לוחא (in פוח לוחיך) is not a transposition of לחוא (Fleischer) but a mistake for לועא; the Assyrian equivalent, however, is *laxû*, just as we find in Assyrian *çixru* for צעיר = صغير, and *Xazzatu* for עזה, غزّة. The *lower jaw* (ܠܘܥܐ ܬܚܬܝܐ; فكّ تحتانى) is called in Assyrian *laxû šaplitu*. The stem of Assyr. *laxû* (constr. *lax*; cf. *šadû*, mountain, constr. *šad*; Heb. מעל = מעלה, &c; see AJSL 22, 259. 253, n. 14) is لخا for لغو, but the semantic equivalent is لاغ يلوغ which is a synonym of لاك يلوك and مضغ, *to chew*; مضيغة is the *masseter muscle*, and ماضغة 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 *Käfer* (cf. *chafer*) mean *chewers*; OHG *chiuwa* = jaw, and *chiuwan* = chew. Arab. لغو, the morphological equivalent of Assyr. *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 ܠܥܙܐ, *speech, tongue, utterance*; ܠܘܥܣܐ, *chewing*, ܠܘܥܛܐ, *jaw*, and

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جحظا, *gluttonous*. Similarly French *mâcheur* means *glutton* (cf. *jouer des mâchoires*). Modern Arab. لعس, *to chew* seems to be an Aramaic loanword; *cf.* also لعو, *gluttonous, greedy*; لعوس, *greedy, wolf* (cf. Assyr. *âkilu* = *zîbu* = זאב, *wolf*; HW 54ᵃ). Contrast لغوس which has the same meaning, also لغط, *clamor* and لغفة, *a mouthful* (cf. Lat. *bucca*, inflated *cheek* and *mouthful*).

In Assyrian we have *mêçu* as a synonym of *laxû* (HW 375ᵃ. 421ᵇ). This word, which has never been explained,[4] stands for *mâçu, maççu, maç'u*, مَضْغ, 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 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. سمط, *a string of beads*, &c): *sanṭâniš* (not *sandâniš*, HW 504ᵃ) 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[5], cut No. 56; *cf.* also No. 91 and A. Jeremias' ATAO[2], 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* (עם הלשון) but the two *cheeks*, and רסן על לחיים, 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 مضغ by Boissier in PSBA 20, 163; *cf.* Holma, *Körperteile* (1911) p. 31. Holma's reading *meçû* instead of *mêçu* is incorrect.]

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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 לחי, because the largest portion of the lower jaw (לחי התחתון, *Ḥull.* 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 לחי refers to the gills of a fish (τὰ 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*[2] (1913) p. 261 thinks that לויתן is a subsequent insertion, and that the original text was הֲתִמְשֹׁךְ תִּמְשָׁח בְּחַכָּה, but that תִּמְשָׁח (= تمساح, *crocodile*; cf. Assyr. *namsûxu*, HW 467ᵃ) 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. لغد 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 לחי means *cheek*; only in Cant. 5 13 it denotes (like Arab. لحية) the *hair on the cheeks and the chin* in distinction from the mustache. In the same way γένειον denotes, not only *chin, jaw, cheek*, (cf. γένυς, *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. ܙܩܢܐ 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.*

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Assyr. *lêtu* (more accurately *lê'itu*) corresponds, not to לֹעַ, but to לחי. For Heb. הכות על הלחי, *to slap on the cheek* (ضربه لطمه خدّه or) *cf.* French *couvrir la joue à quelqu'un* = *souffleter, gifler*) we find in the Code of Hammurapi *lê'ita mitxuçu*; see Winckler's *Gesetze Hammurabis* (Leipzig, 1904) p. 59, § 202; *mâr amêli*^{m}, however, does not mean *freeman*, but *noble* (cf. Kittel *ad* Ps. 4 3 and AJSL 26, 21, n. 26) and *muškênu* means, not *freedman*, but *humble* (AJSL 23, 226). *Lê'itu* (or, contracted, *lêtu*) stands for *lê'atu, lêiatu, lâiatu, la'iatu, lahiatu,* لحية, just as *rê'u*, shepherd, stands for *rêiu, râiu, râ'iiu râ'iiu* (see ZAT 29, 282). Consequently the Assyrian equivalent of לחי is not *laxû*, jaw, but *lê'itu*, cheek. GB^{15} 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 לוח, *tablet* (Assyr. *li'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. ܠܚܝܐ (= فكّ) means *jaw* and *cheek*, whereas ܠܚܝ ܕܡܕܒܚܐ هما denotes the *side of an altar. Bundeslade* is the German term for the Ark of the Covenant.

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

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