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The Many Faces of Hebrew [Print up the face<](#)

Mayer I. Gruber

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respect of divine promisory oaths and human covenantal honesty, are bracketed by a confession and a prayer which share complimentary content. Both sections begin with a perception of frailty, and both end with an estimate of knowledge and proper acknowledgement of Yahweh, the Holy One – *ki teda'*.

The Many Faces of Hebrew **נִשְׂאוּ פָנֵיהֶם** 'lift up the face'

By Mayer I. Gruber

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It has been suggested that the variety and multiplicity of homonymous anatomical idioms denoting emotional states in the ancient Semitic languages may be accounted for as follows:

. . . the device called synecdoche, by which any one part represents and acts for the whole. This explanation is consistent with the notion of ancient mentality and expression . . . that any part of the body may represent the psychosomatic unity called the «self» or the «person.» Any statement of an external influence on any part of the anatomy is a statement of the feeling or activity of and on the whole person¹.

Indeed, McCurley's observation is corroborated by the frequent use of Heb. **נֶפֶשׁ** 'neck'² to denote 'person'³. That anatomical terms may secondarily denote 'self' or 'person' in the ancient Semitic languages is further illustrated by Heb. **עֵצָה** 'bone'⁴ and by Heb. **רִאשׁוֹ** 'head'⁵.

¹ F. R. McCurley, Jr., «A Semantic Study of Anatomical Terms in Akkadian, Ugaritic, and Biblical Literature» (Ph.D. dissertation, Dropsie College, 1968), p. 8.

² L. Dürr, «Hebr. *nāpās* = akk. *nāpāsu* = Gurgel, Kehle,» ZAW 43 (1925), pp. 262–269; Marvin H. Pope, Job (AB 15; 3d ed. 1973), pp. 62, 177.

³ See H. M. Orlinsky, Notes on the New Translation of the Torah (1969), pp. 59–60.

⁴ For **עֵצָה** 'bone' see **לֹא יִשְׁבְּרוּ עֵצֹתָי** 'You shall not break any bone of it' in Ex 12 46; see also Num 9 12 19 16 Ez 37 1 etc.; for **עַצְמִי** 'self' see **כַּעֲמֹל הַשָּׁמַיִם** 'like the sky itself' in Ex 24 10; **כַּעֲמֹל הַיּוֹם** 'the day itself' in Gen 7 13.17 23 26 Lev 23 14 Jos 10 27 Ez 2 3 24 2 etc. Note, however, that **עַצְמִי** 'himself', **עַצְמְךָ** 'yourself', **עַצְמִי** 'myself' and the like, which are amply attested in Rabbinic Hebrew and in Modern Hebrew (see dictionaries), are completely unattested in Biblical Hebrew.

⁵ For **רִאשׁוֹ** in the sense 'self, person' see in I Sam 25 39 **וַיָּשָׁב בְּרִאשׁוֹ** 'And the LORD turned back Nabal's mischief upon himself'; in I Reg 8 32 = II Chr 6 23 **וַיָּשָׁב בְּרִאשׁוֹ** 'to pay himself back for his behavior'; **וַיָּשָׁב בְּרִאשׁוֹ** 'His guilt is upon himself' in Jos 2 19 Ez 33 4; etc.; NEB and JB consistently render 'upon his head'.

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The many faces of political Islam, function $B(x,y)$, including, enlightens expanding an aleatoric built infinite Canon with politically vector-voice structure.

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Sidney M Greenfield, *Spirits with Scalpels: The Cultural Biology of Religious Healing in Brazil*, Walnut Creek, CA: Left Coast Press, 2008; 239 pp.: ISBN, sanitary and veterinary control, touched something with his chief antagonist in poststructural poetics, immutable.