

The Rashi Database Project

GOALS: * Show that all Rashid comments are spontaneous, instant, effortless reactions of a native speaker to the biblical text.

*This is accomplished by skillful English translations instantly suggesting the Rashid comment to the reader

* Additionally, each Rashid comment is examined using the 10 organs of the Rashid anatomy.

PUBLICATION: www.Rashibyomi.com/RashiDatabase.htm

(MAIN BIBLIOGRAPHY): DT = Doctoral Thesis (www.Rashiyomi.com/Rashibook.htm,

MG=Modern Grammar with Applications to Rashid (www.Rashiyom.com/Rashibook2.htm))

OTHER COMMENTATORS (ABBREVIATIONS): R=Ramban, T=Baal Turim, K=Kli Yakar, I=Ibn Ezra, H=Hendel

COPYRIGHT STATEMENT: (c) Rashiyomi.com 2023, Dr. Russell Jay Hendel, www.Rashiyomi.com/copyrights.htm

ACCESS: The materials on this website are free; We accept no donations from anyone. Citation with Attribution is required.

DATE/AUTHOR: Sep 3rd, 2023, Russell Jay Hendel DSJS, Ph.D.

RASHI ID: Dt01-12b:c:d, Dt01-13b:d:e:f

PESHAT, SPONTANEOUS, REACTION TO SKILLFUL ENGLISH TRANSLATION

RASHI vs. MIDRASH: We will continue with the *routine* Rashid comments begun recently. Although there are already encyclopedic works documenting Rashi's rich approach to dictionary meaning such as Avineri's *Rashi's Palace*, my emphasis will be on the half dozen principles and figures of speech used to explain meaning. Additionally, as done in my doctoral thesis, I will emphasize that *peshat* the straightforward meaning of the text coincides with what reading literacy examinations test.

The techniques covered in this *routine Rashid* series are: *Metonymy, hypernymy, synecdoche, meronymy, root meaning, grammar, parallelism, the paragraph, and reading literacy*. By repeatedly emphasizing these principles and reinforcing them with English examples it is hoped that the reader will acquire a natural skill for these approaches thereby leading to greater Rashid appreciation.

VERSE: Dt01-12b:c:d

TRANSLATION: *How can I alone bear your burdens, negativities [lit. heaviness], and defensiveness [lit. disputes]*

METHOD: Hypernymy - Synonyms

BRIEF EXPLANATION: The verse uses 3 terms indicating the general category (hypernym) of disputes. Rashi explains the nuances and particular meanings (hyponyms) of each general category. Note: Rashi uses psychology here: Slaves (and the Jews leaving Egypt had a slave mentality) typically see the negative rather than the positive. Rashi applies this in 3 areas: Rashi interprets disputes as defensiveness, that is, when they hear a prophecy they wonder what can go wrong and harm them (negativity); Rashi interprets heaviness as negativity (e.g., if Moses is going to court to help resolve disputes they see it negatively that he is doing it for his own honor); Rashi interprets burdens as a rejection of accomplishments by pointing out more arguments and defenses that also need to be considered. In summary, the Jews are negative in (i) rejecting accomplishments by adding more considerations, (ii) interpreting actions negatively instead of positively, and (iii) being overly defensive, emphasizing their vulnerability.

VERSE: Dt01-13b:c:d:e

TRANSLATION:

Prepare yourselves: wise, insightful, well-known, gentlemen

METHOD:

Hypernymy - Synonyms

BRIEF

EXPLANATION:

We can summarize the verse as Moses requesting to prepare or select good people (hypernym); here good is the overall category. The verse explains that good refers to wise, insightful, well-known, and gentlemen. These are the particular examples (hyponyms). Rashi explains the nuances of each term: wise refers to memorization of much knowledge; insightful refers to the ability to infer new information; gentlemen (in contrast to people) refer to nice individuals (Rashi says righteous people); well-known refers to both the people knowing the them and them knowing the people.

