

# 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.

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

MG=Modern Grammar with Applications to Rashi ([www.Rashiyom.com/Rashibook2.htm](http://www.Rashiyom.com/Rashibook2.htm) )}

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

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**RASHI ID: Ex06-08a, Ex06-09a, Gn42-23a, Ex06-09b, Ex06-12a, Ex06-26b,**

**Ex07-09a, Ex07-10a, Ex07-10b, Ex07-10c, Ex07-02a, Ex07-02b**

## **PESHAT, SPONTANEOUS, REACTION TO SKILLFUL ENGLISH TRANSLATION**

**RASHIS EXPLAINING WORDS:** We will continue with the *routine* Rashi 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 Rashi* 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 Rashi appreciation.

Additionally, one purpose of this series is to show that most Rashi comments are not subject to the usual criticisms that he frequently engaged in *homily*. Many Rashi comments illuminate word meaning and usage often with novelty that readers may not have been aware of.

In response to reader comments, ["We find the tables very hard to read"] I have re-designed the Tables to reflect a more friendly interface. As usual feel free to write: Remember: This is *your* email list; I write for you not for myself.

This weeks Table of Rashi comments may be found beginning on the next page.

Verse	Translation of Verse with Rashi	Rule	Brief Explanation of Rule
<b>Ex06-08a</b>	<i>I will bring them to the land <b>that I swore</b> [lit. that I raised my hand] to give to the Patriarchs</i>	Synecdoche	<i>Raising ones hands is a usual sign of swearing</i>
<b>Ex06-09a</b>	<i>Although Moses spoke to the Jews, they did not <b>believe him</b> [lit. listen to him]</i>	Meronymy	<i>Listening is part of the process of understanding and acceptance</i>
<b>Gn42-23a</b>	<i>They did not appreciate that Joseph <b>understood</b> [lit. listened]</i>	Meronymy	<i>Listening is part of understanding and acceptance as well as raw listening</i>
<b>Ex06-09b</b>	<i>The didn't believe what Moses told them because they were <b>depressed</b> [lit. short of breath]</i>	Synecdoche	<i>People who are depressed usually and typically have slower breathing and slower movements</i>
<b>Ex06-12a</b>	<i>Moses says how can I speak to Pharoh and my mouth is <b>unusable</b> [Heb. Aral]</i>	Hypernymy	<i>Rashi gives half a dozen verses with the Hebrew word a-ral and shows that the parent category [hypernym] is unusability which in particular examples becomes specific to the organ: e.g. deaf, mute, poisoned: Here are the verses: unusable mouth [Ex09-12], unusable ears [Jr06-10], unusable heart/feelings [ Jr09-25](can't accept); Death (person unusable) Drink the poison and become unusabel [Cha 2,16]' uncircumcised [closed symbolic of not sanctified for use]; make the plant fruit unusable (dont eat it) (Lv19-23)</i>
<b>Ex06-26b</b>	<i>This is the same Moses and Aaron who were told by God: Take the Jews out of Egypt <b>by their tribes</b> [lit. on their tribes]</i>	Grammar - Prepositions	<i>The Hebrw <b>Al</b> (usually meaning: on) can also mean <b>by [Beth]</b> Almost all Hebrew prefix prepositions can interchange meaning</i>
<b>Ex07-09a</b>	<i>If Pharoh asks for a <b>proof-sign</b> [Heb. Mo-fayth]</i>	Hypernymy	<i><b>Oth</b> = hypernym (any sign); <b>Mo-fayth</b> = a sign proving a point (hyponym)</i>
<b>Ex07-10a</b>	<i>Throw your stick and it will become a <b>snake</b> [lit. long-reptile]</i>	Hypernymy	<i><b>Tanim</b> = hypernym (category) any long slender animal (crocodile, snake etc) while <b>snake</b> = hyponym (a particular example of the general category)</i>
<b>Ex07-19b,c,d</b>	<i>Waive your stick over the <b>rivers, canals, and ponds</b> [Heb. Ye-o-ray-hem, na-ha-ro-they-hem, ag-may-hem]</i>	Hypernymy	<i>Rashi explains that the category (hypernym) "body of water" has as examples (hyponyms) rivers, canals, and ponds</i>
<b>Ex07-19b,c,d</b>	<i>Waive your stick over the <b>rivers, canals, and ponds</b> [Heb. Ye-o-ray-hem, na-ha-ro-they-hem, ag-may-hem]</i>	Hypernymy	<i>Rashi explains that the category (hypernym) "body of water" has as examples (hyponyms) rivers, canals, and ponds</i>

<p><b>Ex07-19b,c,d</b></p>	<p><i>Waive your stick over the <b>rivers, canals, and ponds</b> [Heb. Ye-o-ray-hem, na-ha-ro-they-hem, ag-may-hem]</i></p>	<p>Hypernymy</p>	<p><i>Rashi explains that the category (hypernym) "body of water" has as examples (hyponyms) rivers, canals, and ponds</i></p>
<p><b>Ex07-02a,b</b></p>	<p><i>I God have made you Moses a <b>police officer</b> [Heb. E-lo-him] over Pharoh and Aaron will <b>list summands and citations</b> [Heb. Ne-vi-e-chah]</i></p>	<p>Hypernymy</p>	<p><i>The Hebrew <b>Elohim</b> means any authority (Police, Judge, or God); The Hebrew <b>Navih</b> means any act of oratory (trained deliery of speech) (Prophecy, translation, citations and summons)</i></p>