

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,

MG=Modern Grammar with Applications to Rashi (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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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 week's Table of Rashi comments may be found beginning on the next page.

Verse	Translation of Verse with Rashi	Rule	Brief Explanation of Rule
Ex10-01b	<i>I hardened Pharaoh's heart in order to establish (lit. place) these miracles in his mind</i>	Hypernymy	<i>Rashi translates the Hebrew word used in the text as meaning place. But place is a parent category (hypernym) of which place in foundation (i.e. establish) or root is a child category (hyponym). Rashi tends to translate children (hyponyms) using parents (hypernyms) since he was addressing a population with poor language ability</i>
Ex10-02a	<i>So, you can tell your children how I teased Egypt</i>	Conjugations	<i>The root Ayin Lamed Lamed in the active conjugation means to abuse (Rashi cites several verses). In the hitpa'el conjugation it means to tease: Teasing means more than abuse since teasing implies to respond to any screams with the exact opposite (Rashi brings the teasing of Bilam of his donkey in Nu22-19 as an example)</i>
Ex10-03a	<i>How long will you refuse to be responsive to me</i>	Root meaning	<i>The root Ayin Lamed Hey has a fundamental meaning of answer and respond. As in English (using synecdoche) we obtain an additional meaning of responsiveness connoting responding positively. God says to Pharaoh how long will you refuse to be responsive positively to My demands</i>
Ex10-05a	<i>The locust will cover the land; you won't be able to see the land's form</i>	Metonymy	<i>From the Hebrew word used meaning eye we obtain (by Metonymy) items associated with seeing such as the sight of something or the form of something.</i>
Ex10-08a	<i>Moses and Aaron were returned to Pharaoh</i>	Conjugations	<i>The Hebrew word in the text is conjugated in the Hafal conjugation a very rare conjugation. The Hafal conjugation means passive vs. active and is the passive form of the hifil conjugation. The root used Shin-Vav-Beth means to return; in the hifil conjugation which refers to causation, the root means to bring someone back to return them. Therefore, in the Hafal conjugation the root would refer to someone being brought back, to being returned. Rashi explains this passive by noting "In other words some (unknown) messenger returned them"</i>
Ex12-12a	<i>God commanded Moses to tell Aaron to waive his rod over Egypt for Locust</i>	Prepositional Connectives	<i>The prefix Hebrew letter Beth usually means in but can also mean by, for, on,</i>
Ex12-12b	<i>The east wind brought the locust</i>	Synecdoche	<i>The compass position east is named prior because it is the prior place of the sun's arrival every day (The sun rises in the East and sets in the West). The verse speaks about the prior wind and Rashi translates this phrase as meaning the East wind</i>
Ex12-15a	<i>The locust ate everything: There was no verdure left in Egypt</i>	Synecdoche	<i>As in English vegetation is called by its color greens). This uses synecdoche since vegetation is a good example of the color green.</i>
Ex12-22b	<i>There was darkness in Egypt for a triplet of days</i>	Construct	<i>Rashi explains that since the Hebrew is in the grammatical construct the phrase means a triplet of days not three days</i>

Ex12-21a,b	<i>There will be darkness in Egypt, a night darkness</i>	Grammar	<i>The Hebrew root Aleph-Mem-Shin means yesterday night. In this verse the verb functions adjectivally describing the type of darkness, a night darkness. Rashi also points out some technical points about verb conjugation: Because the aleph letter in the root is silent it sometimes drops in the conjugations. Rashi gives other examples where letters drop. Rashi cites an alternate approach to this verb from the Midrash which however is ungrammatical, unnecessary, and an exaggeration. The midrash views the root as Mem-Shin, to grope, or to feel and explains that the darkness was so thick it could be felt. (However, darkness can't be felt, and this is a homiletic exaggeration)</i>
Ex11-02a	<i>Please speak to the Jews</i>	Synecdoche	<i>Rashi explains that the Hebrew na whose primary meaning is roast, also means please. This is similar to the English idiom butter him up referring to asking someone something by first flattering and pleasing the person asked. The corresponding Hebrew idiom is to roast yourself well-done to the person asked.</i>
Ex11-01a	<i>Pharoh will let you go completely</i>	Denominatives	<i>Technically denominatives refer to a noun becoming a verb. In this verse a verb becomes an adverb. The verb to complete is used by the verse to mean completely.</i>