

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 Rashid (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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Ex28-33a,b,c:34a

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.

This table with this week's examples begins on the next page.

Verse	Translation of Verse with Rashi	Rule	Brief Explanation of Rule
Ex27-20d	...Command the Jewish People to take pure olive oil processed for light in order to continually light the Menorah	Synecdoche	<i>Just as honey can refer to anything sweet, just as day (12-hour part) can refer to the 24-hour day, so too something done every day can be called continual even though it is not continuous over time. Rashi brings examples: The same Hebrew word, continual, is used to describe the priestly minchah (done morning and evening) and the show bread (laying on the table all the time)</i>
Ex27-08c	With a stone jewelers artisanry, engrave the two stones with solid letters with [lit. on] the names of the tribes	Pronouns	<i>The Hebrew connective pronouns such as in, to, like, from, on etc. all interchange in meaning. In this verse Rashi explains that the Hebrew word al which normally means on, means here with</i>
Ex28-17a	Engrave (lit. fill) it [the stones] with stone engravings (lit. fillins), 4 rows...	Meronymy	<i>Just as we call the King the Crown, the elderly Greybeards, and soldiers the sword, so too we call engraved stones filled stones - holes are drilled in the stone which are then filled with various gems (See an identical Rashi Ex25-07b). In these examples we name something by a part of it.</i>
Ex28-28a	Tightly fit the Choshen ornament from its rings to the Ephod garment rings with a blue-azure thread	Hypernymy	<i>Rashi simply translates the Hebrew root Resh-Caph-Samech as unite. However, my position is that Rashi will use parent categories (hypernyms) so as to address a wider audience and communicate further detail by examples. In this case the parent category (hypernym) is unite while the hyponyms (instances of the general category) are types of uniting including tight unites. Rashi cites two examples: "Save me from tightly unified gangs" (Ps 31:21) and "The tightly bound mountains will be made into a [smooth] valley [Isa. 40:4] Rashi explains that the mountains are so close that to descend one and go to the next requires an almost vertical descent; yet these tightly knit mountains will be smoothed out in the time of redemption</i>

<p>Ex28-32a,b</p>	<p><i>The neck of the skirt (lit. the mouth of the head) shall be double layered (lit. inside it)</i></p>	<p>Synecdoche (spatial form)</p>	<p><i>In all languages we speak about the arms of a suit, the neck of a sweater, the legs of the pants: We are designating spatial forms using good examples [synecdoche] of them. In Hebrew the neck is called the mouth of the head because it is on top [head] and because it is open (like a mouth). Double layering of the neck (to strengthen it and prevent tears) is called inside since the 2nd layer is typically inside.</i></p>
<p>Ex28-33a,b,c:34a</p>	<p><i>Make on its hem pomegranates of azure, royal crimson wool, worm dyed wool on the hem surrounding it with golden hammer-bells [lit. hammer] inbetween them (lit. inside) surrounding them. A hammer-bell, pomegranate, and hammer bell, a hammer-bell, pomegranate, and hammer bell on the hem surrounding it.</i></p>	<p>Synecdoche (spatial form)</p>	<p><i>Just as in English, orange can refer to the fruit as well as the color, just as male and female can refer to electrical inserts and electric receptors, so too pomegranate in this verse does not literally mean a pomegranate but rather something that looks in form like a pomegranate. Rashi explains they were woven circular and hollow like an egg. Here spatial form (pomegranate-like) is indicated by a good example of it (synecdoche), In a similar manner hammer looks like the inside hammer parts of bells which knock the container and produce the ring. Also in a similar manner, inside is a good example of inbetween: The hammer-bells were between each pair of pomegranates but not inside them. Rashi knows this because the very next verse states explicitly A hammer bell, pomegranate, and hammer bell...on the skirt hems surrounding it.</i></p>

Verse	Translation of Verse with Rashid	Rule	Brief Explanation of Rule
Ex21-13a	<i>But if a person [who killed someone] did not ambush [lit. hunt] himthen I [God] will create a city for him to seek refuge</i>	Synecdoche	<i>Just as honey can mean sweet, just as day [12-hour part] can refer to the 24-hour day because they are good examples [synecdoche] so too hunt can mean ambush since it is a good example of ambushing.</i>
Ex21-18b	<i>When two people fight, and one hits the other who gets sick and bedridden [lit. falls to bed]</i>	Synecdoche Idiom	<i>Just as honey can mean sweet, just as day [12-hour part] can refer to the 24-hour day because they are good examples [synecdoche] so too fall to bed can refer to a bedridden sickness</i>
Ex21-19a	<i>If [the smitten person] gets up [out of bed] and he walks outside in health [lit. on his cane]</i>	Synecdoche	<i>Just as honey can mean sweet, just as day [12-hour part] can refer to the 24-hour day because they are good examples [synecdoche] so too walks on a cane can refer to walking in health. Of note is that the Rambam explains this idiom in his legal code: "(It couldn't be literal (on a cane) since even a person about to die can walk on a cane. Rather it means the person can walk under conditions of normal health (Murder 4:4))"</i>
Ex21-19c	<i>If the smitten person gets up out of bed and walks outside in health, then the damager is only liable for unemployment [lit. sitting] and medical damage caused.</i>	Metonymy - Synecdoche	<i>Just as honey can mean sweet, just as day [12-hour part] can refer to the 24-hour day because they are good examples [synecdoche] so too sitting refers to unemployment since sitting vs. standing is a good example [synecdoche] of unemployment.</i>
Ex21-01a	<i>Nevertheless, if he survives [after being smitten by his master] for 24 hours [lit. day or days], his master is not executed [for the murder] because....</i>	Idiom Synecdoche	<i>Just as honey can mean sweet, just as day [12-hour part] can refer to the 24-hour day because they are good examples [synecdoche] so too day or days is an idiom meaning 24 hours since it is a good example of a time period that can span one day or two days. NOTE: Rashid seems to derive the meaning from a logical argument: Which day is like two days? A 24-hour period. Actually, Rashi's real point is that day or days is an idiom; the derivation he gives is a probable or reasonable way that the idiom could have developed.</i>

<p>Ex21-21a,b,c</p>	<p><i>[Damages are paid for] a burn, cut, or black-and-blue mark</i></p>	<p>Parallelism</p>	<p><i>The verse lists 3 categories of injury. Rashid translates them as burn, cut, or black-and-blue mark. Rashid does give some etymologies from root meanings for example the Hebrew root for cut, Pay-Tzade-Ayin means to split. However, in my opinion, Rashid is deriving the three meanings from the context and climactic parallelism. 1st: Certainly, damages must be paid for a burn where the skin is destroyed; 2nd: Damages must be paid even for a cut where the skin itself is not destroyed but cut; 3rd damages must be paid even for a black-and-blue mark where the skin is not damaged but clots underneath the skin cause discoloring.</i></p>
<p>Ex22-01a</p>	<p><i>If the thief was discovered in a tunnel (by the house owner) and he was smitten and died, the house-owner is not liable for a death penalty</i></p>	<p>Metonymy</p>	<p>The Hebrew word used, Mem-Cheth-Tauv-Resh-Tauv is a noun coming from the root Cheth-Tauv-Resh which means to dig. Rashid explains that the noun refers to a tunnel since one result or consequence associated with [metonymy] digging is tunnels</p>
<p>Ex22-02a</p>	<p><i>However, if it is clear [lit. the sun rises on him] the house owner is liable for a death penalty</i></p>	<p>Idiom Synecdoche</p>	<p>The verse uses the phrase if the sun rises on him [talking about a thief found in a tunnel under a house leading to the owner killing the thief]. Rashid explains that the sun rises on him is an idiom meaning clear that is it is clear that the thief would not harm the house owner (for example, if a son caught a father in a tunnel trying to steal from a son--in such a case - a son finds a father digging a tunnel into his house to steal from him, it is clear [that the father would not kill his son] and the son is liable if he kills his father). Here the rising sun is a good example [synecdoche] of clarity.</p>