

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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Ex36-06a, Ex36-06b,c, Ex38-07a

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
Ex35-05a	Take from yourselves raised items: Every volunteer-spirit	Synecdoche	Rashi simply explains that the idiom volunteer-spirit means someone who volunteered. Since volunteering is recognized in heart activity they call the person volunteer-heart which we have translated volunteer-spirit. This naming process illustrates synecdoche (good example) since the heart activity is associated and typical of many strong emotions such as love, anger, volunteering.
Ex35-13a	The faces-bread	Locative Spatial Form	The bread was baked like a square letter O with a break on top. Hence the top looked like two people facing each other. Thus the name of the bread form faces-bread reflects its appearance.
Ex35-22a	The men came after [lit. on] the women	Pronouns Spatial	Rashi frequently explains that the connective pronouns in Hebrew such as on, in, from, to, with all interchange in meaning. Here the verse uses the word on which technically denotes a spatial property. Rashi explains that in this verse it has a temporal meaning after since X after Y in time is like X on top of Y in space. Interestingly Rashi gives two meanings: with, near. Rashi tends to be less detailed and indicate categories rather than specific meanings sometimes when translating words. The sense of the verse is after and hence I translated Rashi's with, near as after.
Ex35-22b	brooch [lit. united]	Synecdoche	Rashi explains that the brooch or clasp is a circular golden ornament worn by women on their forearms. The letter Cheth a picture of two zayins united and which occurs prominently in words meaning unity such as brother and the verb to unite is an apt name for the clasp or brooch which is an ornament that is simply united with the apparel.
Ex35-22c	belly ring [lit. like heat]	Locative	This is an ornament worn on the belly button. Rashi explains that the ornament hints to partners on intimacy. The etymology is literally like heat. Interestingly while the word should therefore be Caph-Zayin-Mem it is instead Caph-Mem-Zayin with a letter reversal. Rashi does not comment on this. I assume it was done for purposes of modesty (not to be graphic).

Ex36-06a	<i>The nation was barred [lit. imprisoned] from bringing</i>	Synecdoche	<i>Just as honey is a good example (synecdoche) of something sweet and can therefore can refer to anything sweet so too prison is a good example (synecdoche) of barring and preventing movement. Interestingly Rashi simply translates as a nuance of prevention without going into further details</i>
Ex36-06b,c	<i>The donations for temple construction was sufficient for all the work to do it and to leave-over</i>	Denominative	<i>Just as from the noun hospital we obtain the verb to hospitalize, just as from the noun flower we obtain the verb to flower so too from the noun left-over we obtain the verb to leave over. Rashi explains that so many donations were made that they could both build the temple and have left overs. Interestingly, our texts have two Rashi comments but I have combined them as one since they say the same thing.</i>
Ex38-07a	<i>The alter...was made of hollow boards</i>	Etymology	<i>Rashi explains that the Hebrew word Nun-Beth-Beth means hollow. I sometimes like to supplement Rashi with etymologies. The root Nun-Beth-Beth is a double-letter root. The doubled-letter Beth means house and is in fact shaped like a house. House of course has the spatial form of something hollow inside</i>
Ex38-07b	<i>The alter...was made of hollow boards</i>	Spatial Form	<i>Rashi explains that the altar was made of an outer square of boards and its interior was hollow (empty). The verse phrase hollow boards might suggest that the boards themselves were hollow inside; Rashi therefore emphasizes that the interior of the altar constructed from boards was hollow.</i>

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>