

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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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.

The table with this week's examples begin on the next page.

Verse	Translation	Rule	Rashi Comment
Lv12-02d	She shall be ritually impure for 7 days like the days of her menstrual episode she shall be impure	Etymology	The root Daleth-Vav-Hey refers to some type of episode not necessarily of illness but of feeling down or under the weather. Hence, it can refer to the menstrual period which frequently is associated with such feelings. This is the 2nd explanation of Rashi and I hold the position that the 2nd explanation of Rashi is the one he really advocates. The first explanation of Rashi focuses on the interchange of the letters Zayin and Daleth in Aramaic words so that the Hebrew word in the verse would be translated as the days of her menstrual oozings [See Dt33-25b for Rashi's similar treatment of 2 explanations of a root with a daleth]
Lv12-04a	She will then remain [lit. sit] in purity for 33 days [but can't yet deal with Temple items]	Synecdoche	The act of sitting is a good example [synecdoche] to remaining (in contrast to standing or movement which indicates change) Hence Rashi translates sit in her purity as remain in her purity. [Interestingly a literal translation is possible: For example, the female octopus literally sits in place for several years while her eggs are incubating. This example highlights the important of not assuming the literal translation is the best translation and experiencing language as dynamic with figures of speech]

Lv13-01a	A person that has in his skin a cloud-white, or secondary, or bright-spot white	Etymologies	<p>First recall the hypernym - hyponym distinction. For examples color is a hypernym (general category) while blue, green, yellow are hyponyms (examples). Similarly, animal is a hypernym while cat, dog, lion are hyponyms. This verse discusses skin afflictions. It mentions 3 items; hyponyms (examples) of the general category (hypernym) of skin affliction. Rashi simply says names [hyponyms] of [the hypernym] skin afflictions which differ in degree of whiteness. I have explained that Rashi will frequently explain hyponyms (examples) by sufficing with mentioning the hypernym (general category). Nevertheless, and following the Talmudic-Midrashic explanation, I have translated the se-eth as the cloud-white since the root Nun-Samech-Aleph means cloud. Similarly, I have explained SaPaCath as secondary since the root Samech-Pay-Ceth refers to an attachment. The law is there are two main categories of skin afflictions each of which has secondary examples. Malbim explains that the parent categories differ whether they possess dazzle or glare; (for example snow has a glare while eggs do not have a glare). Malbim further explains that the parents are characterized by being a brighter white; the secondary items to each parent are a duller white (so for example snow is a bright white with a glare / dazzle while marble is a lighter white but still with a dazzle or glare)</p>
Lv13-01b	A person that has in his skin a cloud-white, or secondary, or bright-spot white	Etymologies	<p>Rashi explains the Hebrew word, BaHeReTh, as a bright white skin-blotch by citing a verse in Job (37:27) which describes the bright-ray blotch through the clouds.</p>
Lv13-05a	If however the skin application remains in its appearance [lit. eye]	Metonymy	<p>Metonymy refers to naming things by related things. I use the term to refer to relations from grammatical function. So for example the phrase the north defeated the south (referring to the civil war) means the people living in the north defeated the people living in the south. Here people are named by their location. In this verse the word appearance is named by the word eye the organ by which you experience appearance, another example of metonymy.</p>

Lv13-06b	[If there are no symptoms] The Priest shall declare him pure, [because] it is a secondary-affliction	Etymologies	See my Rashi comments on Lv13-01b. Rashi tends to name things by the category to which they belong (<i>hypernym</i>) and doesn't always explain the nuances of each example of the category (<i>hyponym</i>). The word <i>MiSPaCaTh</i> explains Rashi is the name of a non impure skin affliction. My opinion is that it comes from the root <i>Samech-Pay-Cheth</i> which means attachment and therefore would be an apt name for a secondary affliction.
Lv13-08a	When there is an inflammation in a skin	Etymologies	Rashi in this verse is explaining the meaning of the Hebrew word <i>SheChiN</i> . Rashi simply says a nuance of heat. The best translation would probably be inflammation since inflammations are often tender and warm to touch. The actual root <i>Shin Vav Cheth</i> means low or depressed since wounds tend to discolor the skin making them look less bright than the surrounding skin.