

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 |
|----------|---|-------------|---|
| Lv14-14a | <i>...and he places the blood on the right inner-ear of the person being purified</i> | Etymology | Rashi explicitly says, "I don't know the etymology of TeNuCh (The Biblical word meaning inner ear) |
| Lv14-14b | <i>...and he places the blood on the right thumb of the person being purified</i> | Etymology | Rashi simply translated the Hebrew word, BoHeN as thumb. It is our custom to embed a Rashi translation in the verse itself so that the Rashi comment becomes seamless |
| Lv14-41a | <i>He will sandscrape the house all-around....</i> | Etymologies | Rashi explicitly gives the etymology of sandscrape: "A nuance of end." Here Rashi analyzes the three-letter root, Kuph-Tzade-Ayin, one letter of which is weak, so that the remaining two letters, Kuph-Tzade mean end. When one sandscrapes one creates an end, referring to the surface, by smoothing it out and making it usable |
| Lv14-41d | <i>...he takes the sandscraped dust</i> | Metonymy | Metonymy refers to naming one thing by a related thing. For example, Israel is winning the war is metonymic for the Israelis are winning the war. Here the people, the Israelis are named by the location, Israel. In this verse one does the activity of sandscraping to the house and by metonymy one speaks about the dust sandscraped (even though it was the house not the dust that was sandscraped) |
| Lv14-43a | <i>...after the sandscraping of the house</i> | Grammar | Rashi simply points out that sandscraping is a gerund (a noun formed from a verb indicating (not a particular activity at a certain time) but the general the activity. Rashi points out the following strange lack of parallelism in the verse (which he doesn't further explain). The verse says "1) after he [the priest] yanked its stones and 2) after the sandscraping of the house and 3) after plastering. Here (2) and (3) use a gerund while (1) uses an active verb (yanked) |

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| Lv14-41b | <p><i>...he will sandscrape the inside [lit. the house] of the house roundabout</i></p> | Synecdoche | <p>Synecdoche refers to naming something by a good example. For example honey can mean sweet because of synecdoche. Also by synecdoche, house means inside since a house is a good example of an inside. The verse literally says "the house he will sandscrape from the house all around" which means "the house he will sandscrape from the inside all around"</p> |
| Lv15-04a | <p><i>Any seat that he sits on</i></p> | Grammar | <p>There are five activities by which a person transmits impurity the most familiar being touch. Certain severe impurities can be transmitted by sitting (even if there are cushions so there is no direct touching). However, if the impure person sat on say a desk the desk would not become impure. Rashi explains that a desk is not something designed for sitting [The Sifra gives a test: If a person could say, "Get up so that I can work on my desk" then the desk is not designed for sitting but for other work]. Rashi derives this from the verb used. He sat, He will sit indicate activities at a particular point in time; that he sits on indicates a habitual activity, something (sitting) regularly done not at one particular point of time but at many points of time. Grammarians call this the habitual or durative mode of the verb.</p> |