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.
PUBLICATION: www.Rashibyomi.com/RashiDatabase.htm
(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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RASHI ID: Lv19-02b, Lv19-03a, Lv19-04a, Lv19-07b, Lv19-09b, Lv19-10a, Lv19-10b, Lv19-13a

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 emphasis 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, meronomy, 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.

VERSE:	Lv19-02b
TRANSLATION:	*Speak to the Jewish people and say to them: Be* `formal` *[lit. holy]*
METHOD:	`Etymology - Field Study`
BRIEF EXPLANATION:	Rashi explains the meaning of `holy` by doing a `field study`, by looking at biblical paragraphs with the word `holy`. These paragraphs show that `holy` is connected with `abstention`, for example the Nazarite who `abstains` from wine or the Jewish person who must `abstain` from incest. But we have indicated that Rashi, in etymologies, may only give categories of meaning (`hypernyms`) rather than complete details (`hyponyms`). A person who totally `abstains` say from relations with women is not holier than someone who `abstains` from incestuous relations. Holiness refers to simultaneously `abstaining` and indulging. The best English translation is `formal`. At a `formal` banquet you do eat but there is more restraint (`abstention`) then at a backyard barbecue. Formality corresponds exactly to the concept of indulging but with `abstention`.

VERSE:	Lv19-03a
TRANSLATION:	*Every* `person,` `they` *should revere their mother and father*
METHOD:	`Grammar - Agreement`

BRIEF EXPLANATION:	This verse has a singular subject (`person`) and a plural predicate (`they`). The grammatical rule is that such a construction indicates that the plurality did the activity but it was instigated by the singular subject. Here, the verse indicates that all people are required to revere parents (both men and women) but that some people may instigate the reverence of parents while others may follow along. Rashi then gives the example of a son and married daughter; the married daughter may have chosen not to have her own assets in which case although she reveres her parents the outlays do not come from her.
VERSE:	Lv19-04a
TRANSLATION:	*Do not veer towards the* `idols`
METHOD:	`Etymology`
BRIEF EXPLANATION:	Rashi explains how the Hebrew word `elilim` means `idol`; he explains the etymology as coming from `al` which mean `not` implying that `idols` are `not`-things that is they are worthless. Rashi here gives the secondary etymology but omits the primary etymology. The word `elil` means strong and corresponds to the pagan practice of using `idols` for purposes of intimacy to assist the `male` in achievement. Rashi is apparently bothered by giving `idols` any praise; he therefore suggests a secondary meaning of `not` meaning worthless justifying retaining the word `elil` for `idols`.
VERSE:	Lv19-07b
TRANSLATION:	*...it is* `disgusting`
METHOD:	`Synecdoche`
BRIEF EXPLANATION:	Rashi explains the Hebrew word `pigul` by citing another verse using it; from context it means `disgusting`. The other verse speaks about `disgusting` broth of pots and would denote the absorbed food in a pot when it is not cleaned; typically this is rotted food, giving a bad taste and odor and is `disgusting`. This uses the method of `synecdoche` (`good example`) since the rotted food absorbed in a pot is a `good example` of `disgusting`.
VERSE:	Lv19-09b
TRANSLATION:	*do not gather the* `fallouts` *of your harvest*
METHOD:	`Etymology`

BRIEF EXPLANATION: The Hebrew word used, `leket`, means `leftovers`, that is the `leftovers` of a harvest, a few sheaves that you missed when harvesting. We have used the coined word `fallout` as an English word with a close agreement in connotation. Note that Hebrew has specific words for gathering wheat, gathering grapes, or gathering. However, English doesn't, so we use the English word gather. Note that the Hebrew word used for `fallouts` in Lv19-09b is different than the Hebrew word used for `fallouts` in Lv19-10b. However, English does not have separate words for wheat `fallouts` and vineyard `fallouts` so we use the same English translation, `fallout`.

VERSE: Lv19-10a
TRANSLATION: *Do not* bud-grape *[lit. cut off] in the vineyard*
METHOD: `Denominative - Privative`
BRIEF EXPLANATION: Just as from the noun `dust` we obtain the verb `to dust` which means to remove `dust`, so too from the noun `budding-grape` we obtain the verb `to bud-grape` meaning to cut the budding grapes from the vine. The method of naming verbs by nouns is called `denominative`. This particular `denominative` is called `privative` because it negates something.

VERSE: Lv19-10b
TRANSLATION: *do not gather the* fallouts *of your vineyard*
METHOD: `Etymology`
BRIEF EXPLANATION: The Hebrew word used, `peret`, means `leftovers`, that is the `leftovers` of a vineyard harvest, a few grapes that you missed when harvesting. We have used the coined word `fallout` as an English word with a close agreement in connotation. Note that Hebrew has specific words for gathering wheat, gathering grapes, or gathering. However, English doesn't, so we use the English word gather. Note that the Hebrew word used for `fallouts` in Lv19-09b is different than the Hebrew word used for `fallouts` in Lv19-10b. However, English does not have separate words for wheat `fallouts` and vineyard `fallouts` so we use the same English translation, `fallout`.

VERSE: Lv19-13a
TRANSLATION: *Do not* withhold *wages*
METHOD: `Hypernymy`

BRIEF EXPLANATION: The words `ganav`, `gazal`, and `oshek` all refer to the general category of theft (`hypernym`); `gazal` refers to armed robbery; `ganav` refers to theft done in stealth; `oshek` refers to a theft by withholding wages. We say that `gazal`, `ganav`, and `oshek` are particular examples (`hyponyms`) of the general category (`hypernym`) of theft.