

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: Nu04-25a, Nu04-25b, Nu04-25c, Nu04-25d, Ex35-11a, Ex35-11b, Ex35-11c, Ex35-12a, Nu05-13d, Nu05-13g, Nu06-02b, Nu06-12b

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.

VERSE: Nu04-25a

TRANSLATION: *The Temple curtains, its tent, and its covering, and the covering of the door*

METHOD: Meaning - Reference

BRIEF EXPLANATION: The items listed in Nu04-25 as well as those listed in Ex35-11:12 refer to Desert Temple items whose construction is presented in Ex26:28. Ex26-1:7:14 describe the construction of the Temple, its tent, and its protective coverings. When one verse references another verse care must be taken if there is a change in language since that can cause confusion. Rashi clarifies to avoid the confusion. (i) The Temple is called Temple in Ex25 and Ex35 but is called the Temple curtains in Nu04. (ii) In all three sources the tent on the Temple is called the tent (so no problem). (iii) In Ex25 protective coverings of the Temple Tent are listed as coming from 2 types of animal hides; in Ex35 they are simply called the protective coverings, while in Nu04 two protective coverings are listed.

VERSE: Nu04-25b

TRANSLATION:

METHOD:

BRIEF EXPLANATION: See Nu04-25b

VERSE: Nu04-25c

TRANSLATION:

METHOD:

BRIEF EXPLANATION: See Nu04-25b

VERSE: Nu04-25d

TRANSLATION: *the Temple door curtain (Masach)*

METHOD:

BRIEF EXPLANATION: Rashi clarifies references when there is a change in language and a potential for confusion. Ex26 speaks about an inner curtain called the Paroceth which separates the Holy and Holy-of-Holy and an outer curtain called the Masach for the Temple door. Nu04 speaks about the Masach. However, Ex35 refers to the paroceth masach; here paroceth is the proper name of the inner curtain; although masach is the proper name of the outer curtain in the phrase paroceth masach, the word masach is used adjectivally, not as a proper noun.

VERSE: Ex35-11a

TRANSLATION: *The Temple, its tent, and its covering....*

METHOD:

BRIEF EXPLANATION: See Nu04-25b

VERSE: Ex35-11b

TRANSLATION:

METHOD:

BRIEF EXPLANATION: See Nu04-25b

VERSE: Ex35-11c

TRANSLATION:

METHOD:

BRIEF EXPLANATION: See Nu04-25b

VERSE: Ex35-12a
TRANSLATION: *the* inner Temple curtain (Paroceth Masach)
METHOD:
BRIEF See Nu04-25d
EXPLANATION:

VERSE: Nu05-13d
TRANSLATION: *She secluded herself with the* potential for defilement
METHOD: Mood
BRIEF
EXPLANATION: The difference between "I drink a glass of water" and "I would like a glass of water" is that the first sentence indicates something about the real world while the second sentence indicates something outside the real world such as a person's inner emotions or theoretical possibilities. We say the first sentence is in the indicative mood while the second sentence is in the subjunctive mood. Rashi comments that of the two sentences "She secluded herself" and "She defiled herself", the first is in the indicative describing the real world, while the second is in the subjunctive mood. "She secluded herself with the potential of becoming impure," in other words, the seclusion happened for sufficient time for defilement. Rashi does not take this second sentence as indicative since the whole point of this chapter is that although the woman did something unseemly and has to be tested we aren't sure if she actually sinned (If she did sin the water ordeal would not be performed)

VERSE: Nu05-13g
TRANSLATION: *She was not* raped [*lit. grabbed*]
METHOD: Meronymy
BRIEF
EXPLANATION: Rashi translates "she was not grabbed" to mean "she was not raped." Grabbing is one component of the rape activity. We use the word meronymy to refer to naming by component. The word hand in the English phrase "Give me a hand" is another example of a meronymy.

VERSE: Nu06-02b
TRANSLATION: *When a person makes a vow to distinguish himself to God*
METHOD: Hypernymy

**BRIEF
EXPLANATION:**

Rashi will frequently explain the general category (hypernym) of meaning and not the specific details (hyponym). This verse speaks about a person who vows to distinguish himself to God; the result of the vow is that he must abstain from wine. Rashi explains the Hebrew root involved, Nun-Zayin-Resh, as meaning separate. However, separation is the general category (hypernym) (while distinguishing is more nuanced: It refers to a separation which distinguishes oneself as better.

VERSE:

Nu06-12b

TRANSLATION:

The first days will not count [lit. fall]

METHOD:

Synecdoche - Spatial - Temporal

BRIEF

EXPLANATION:

The biblical law states that if a person made a Nazarite vow say for 30 days, and he experienced defilement through contact with a sudden death on say the 10th of these 30 days, than a certain procedure has to be performed after which he must fulfill his 30-day vow anew. He must abstain from wine for 30 more consecutive days (not 20) since the original 10 days no longer count. One way of indicating that the original 10 days is no longer part of the group is to say they fell since falling is a good example (synecdoche) of losing ones status in a group. Interestingly, fall is a spatial term while days are temporal. Such spatial-temporal figures of speech are very common in Hebrew and all other languages.