

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: Nu25-13c, Nu26-09a:b:c, Nu26-16a, Nu27-07d, Nu27-25a

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: Nu25-13c

TRANSLATION: *The treaty of eternal priesthood belongs to him [Pinchas] and his descendants because he avenged for [lit. to] his God*

METHOD: Connectives: To, from, for, in

BRIEF EXPLANATION: The verse literally describes Pinchas as avenging to his God; Rashi translates avenging for his God; Rashi explains that the connectives, to, from, for in interchange

VERSE: Nu26-09a:b:c

TRANSLATION: *They are the [same] Datan and Aviram, (A) community leaders, (B) who as part of the Korax community, (C) instigated [lit. caused to be infuriated] [the community] against Moses and Aaron, (D) during the instigation [lit. caused infuriation] [of the community] against God*

METHOD: Parallelism - Ellipsis
Grammar - Causative

**BRIEF
EXPLANATION:**

Rashi appears to simply be filling in missing sentence parts. But on a deeper level Rashi is commenting on the contrastive parallel passages. 1st) Datan and Aviram were community leaders (Passage A) but then they twice double crossed the community: They joined the Korax community (Passage B) who instigated the community against God (Passage D) and they added to the Korax rebellion instigation against Moses and Aaron (Passage C). In English infuriated and instigated are two distinct verbs; in Hebrew they have the same root with instigation being the causative of the infuriation (steaming someone else up)

**VERSE:
TRANSLATION:
METHOD:
BRIEF
EXPLANATION:**

Nu26-16a
[The Gadite families] belonging to Ear [Azni] the Ear subtribe
Figures of Speech - Hyperbole
Rashi aligning the grand children of Jacob, with the Jewish subtribes, notes that the Azni subtribe parallels the Etzbon grandchild. Rashi declares ignorance of why? Azni clearly comes from Ozen, to listen, while Etzbon comes from TzaVaH (to swell). Using modern political cartoon theory, we would neatly paint a picture of Azni as a leader with swollen ears (Etzbon) because he was known as a good listener (Azni) to constituents. Naming something by an exaggeration (swollen ears) is a technique called hyperbole. Some examples in English are naming a tall building as a skyscraper or naming the first meal after a night without eating as the break-fast.

**VERSE:
TRANSLATION:
METHOD:
BRIEF
EXPLANATION:**

Nu27-07d
[re: Tzelafchad's] transfer his inheritance to this daughters...[Generally] if a person has no sons, transfer the estate to his daughter; if he has no daughter, give his estate to his brothers
hypornyms - Synonyms
Rashi notes that inheritance is described using the verb give for male inheritors but described using the verb transfer for female inheritors. Rashi explains the nuance of the synonym: Gift has more a nuance of permanence while transfer has a nuance of movement (transfer) without an emphasis on permanence. Inheritance may be unstable with female inheritors since their husbands or children inherit them and consequently the property may leave the original tribe (and now belong to the tribe of the person she married)

**VERSE:
TRANSLATION:
METHOD:**

Nu27-25a
On the (holi)day of first fruits
Synecdoche

**BRIEF
EXPLANATION:**

Rashi explains that the holiday of *first fruits* is Pentecost (Shavuoth) since the 2-loaf offering from the *first* crop of wheat was brought on it. We need not see Rashi as focused as specific. Everything about Shavuoth is a *first* such as the Jews receiving the Torah and becoming prophets after having been slaves. Naming something (in this case a holiday) by a good example of it (in this case *first fruits* (or *first harvest of wheat*) is called synecdoche.