

Rashiyomi
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Ex01-15b,c

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Produced by Rashiomi.Com
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Our mission is to show all Rashi comments as Peshat, the simple straightforward meaning of the text following the same laws of interpretation governing ordinary everyday conversation.

The main Rashiomi categories of interpretation are :

- 1) **Grammar:** *Including verb conjugation, rules of style, paragraph development, and all relations of form and meaning*
- 2) **Parallelism:** *Including all nuances and inuendoes arising from same-verse parallelism, multi-verse parallelism, database inquiries, and contradictory verses*
- 3) **Symbolism:** *including parables, images, metaphors, similes, motifs, archetypes, signs, and tokens*
- 4) **Meaning:** *including all figures of speech*



Anatomy of Rashi Comment: 10 parts

1) The true underlying reason (4 pillars)

It may not be explicitly or completely mentioned

2) The form Rashi expresses himself in

May use puns, gematriahs, or coincidences

3) Examples/Paradigms/Possible approaches(o)

This involves reasonable speculation; it is not in the verse

4) Moralistic / exhortative points (o)

This is not part of the Rashi comment but extra

5) Explicit statement of methodology (optional)

Only about 10% of Rashis clearly state method

6) Readings of Simple People (*peshat*) (o)

This does not occur frequently. It is also not “the” reason

7) (Failed) Attempts of explanation (*derash*)(o)

Infrequently done. Saying its derash usually means its wrong

8) Underlying Biblical text(s) commented on

Very often the true verse commented on is elsewhere

9) (Number of) points made (maybe more than 1)

A Rashi might make 2 points with 2 underlying methods

10) Cross references to similar Rashis

e.g. Rashis full statement of reason may occur elsewhere



Verse Text Ex01-15b,c

- [Pharoh is beginning oppression against the Jewish people. He calls midwives to kill male children]
- *And the King of Egypt said to the Jewish midwives*
- *Of whom one's name is Fixup [Shifrah]*
- *And the second's name is Googoo [Pooah]*
- *And he said: When you assist in labor of the Hebrews look on the birthstool*
- *If it is a boy, kill him;*
- *If it is a girl, let her live.*

Rashi Text:

We have embedded the Rashi translation of the Hebrew names Shifrah and Pooah into the text

Rashi further clarifies:

Shifrah = Fixup: This is Yocheved who fixed up infants

Pooah= Googoo: This is Miryam who made googoo with babies to calm them down

Supplementary Material

- *What is the nature of this Rashi*
- *Is it for example a tradition?*
- *The great Nechama Leibowitz argued that it was the nature of the Midrash to interpret names*
- *Is that all this is: A “nature”*
- *Is it Peshat?*
- *Can the identity (Yocheved and Miryam) be obtained through Peshat methods*

RASHI RULES USED TO EXPLAIN THIS RASHI

- We use several Rashi rules
 - The Rashi Grammar-Paragraph rule
 - The Rashi Meaning Rule
- The paragraph rule simply says that paragraphs and sections
- Have rules connecting them into a unified whole
- For example if I am telling a story and say
 - So and so received a promotion for an outstanding job
 - And then explain how the person moved into a richer neighborhood
 - Such a sequence is seen as cause-effect or source-consequence
- The Rashi Meaning rule points out that
 - Midrash may appear intuitive and spontaneous if
 - Skillful English translations are used.

GRAMMAR –PARAGRAPH RULE

- **Paragraph 1**
- *Let us read the Paragraph sequence in Ex01, Ex02*
 - *The King asked the midwives to kill the babies*
 - *The midwives feared God and refused*
 - *God did good to the midwives*
 - *He made them into [important] households*
- **Paragraph 2**
 - *A Levite man went and married a Levite woman*
 - *They gave birth to a child.....*
 - *They hid him on the river in a basket*
 - *The Egyptian princess had pit on her*
 - *And the baby's sister asked should I call a nursemaid for you*
- Isn't it obvious that **Paragraph 1-Paragraph 2** are **general-detail**
 - Paragraph 1 says that God made them into households
 - Paragraph 2 explains **how**: Yocheved gave birth to the great Moses

GRAMMAR PARAGRAPH RULE(Gn21-01)

- Gn20 and Gn21 related the following
 - *Abraham lies about his wife, calling her his sister*
 - *The King marries her*
 - *God warns him against consummating the marriage*
 - *Avimelech's female household is made barren*
 - *Avimelech and Abraham make up*
 - *Abraham prays for Avimelech's females who get cured*
 - ➔ **The next paragraph says**
 - *God **had remembered** Sarah to give her a boy*
- Rashi notes the **had remembered** indicating lack of sequence
- The birth by Sarah **had happened** before this incident
- Why then does it mention it?
- Rashi explains: The **paragraph juxtaposition indicates cause**
- **Whoever prays for his friend (Avimelech's women) his own prayer (that his wife should give birth) happens first**

Application of Rashi Rule to Ex01-15

- In a previous issue (The **Noach issue this year**)
- We cited the Maharzu commentary on Genesis Rabbah
 - The biblical phrases **He called his name**, or **His name** means
 - **Nickname**
- Perhaps the best example is Gn05-29
 - They **nicknamed** him **Comfort** (Noah) saying
 - May this [birth] **comfort** us from our toil and hard work
- The difference between a **nickname** and **name** is clear
 - A **name** is simply a way of reference
 - A **nickname** indicates some typical attribute, a story, or a hope
- This answers Nechama Leibowitz
- Ex01-15 should be translated as follows
 - The King called the midwives: The **nickname** of one was **Fixit**
 - The **nickname** of the other was **googoo**

DISCUSSION POINTS

- This digest has shown the power of the skillful-English translation method
 - By retranslating Ach as usually, or Name as Nickname, by so translating
 - Many interpretive features become obvious and spontaneous
- Some people ask me if we are justified in creating these translations
- Aren't we breaking with tradition
 - The response is simple
 - We are not breaking with a tradition of Moses from Sinai
 - We are breaking with the tradition of the King James translation
 - A tradition with whom we are not bound
- A second question people ask me is if we can translate as we please
 - Of course not
 - You have to test if Ach always means usually
 - You have to test if name always means nickname
 - Indeed it does.
 - These new translations then enrich our understanding of biblical interpretation