

## The 10 RashiYomi Rules

*Their presence in Rashis on MattoS*

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### GOALS

*The goal of the Weekly Rashi Digest is to use the weekly Torah portion to expose students at all levels to the ten major methods of Rashi's commentary. Continual weekly exposure to these ten major methods facilitate the acquisition, familiarity, and facility with the major exegetical methods.*

*We have studied parallelism for about a year now. We are trying a new format: We are covering all Rashi rules and giving brief explanations.*

*As usual, when making transitions in the Rashi Newsletter we welcome positive and negative comments as well as requests. Please send all comments to [RashiYomi@GMail.Com](mailto:RashiYomi@GMail.Com).*

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***Daily Rashi Hyponym Nu32-11b,c,d Thu/Fri/Sat Jul 17,18 2014***

Rashis covered: **Nu32-11b,c**

Today's Rashi offers insights into

- necessary emendation of Rashi text (because he refers to things that are not there)

- Introduction to hyponyms.

Biblical Text: Nu32-11,31 (Rashi is only on **Nu32-11**) They took all the *shelal* (booty) and all the *Malkoach* (Takes) in man and animal .... (v 32) And the *malkoach* (The take), the remainder of the *baz* (booty) was as follows:.....

Background: There had just been a war. The victors describe the booty they took using three Hebrew terms: *Malkoach*, *Baz*, *Shallal*. Rashi on **Nu32-11** explains the word *Baz* which only occurs in verse 31. So although we don't amend the Rashi text we mend the placement of certain comments (Undoubtedly Rashi wanted all three *hyponyms* together.

More Background: How do we deal with three terms that all refer to some type of booty. In English, most people are aware of *synonyms*, words that resemble each other in meaning. About 20 years ago the Wordnet project was started (References below). The Wordnet project studies such word pairs as *hyponyms* and *hypernyms*. For example, *rose*, *lilly*, *daisy* are hyponyms of the category *flower*. *Flower* and *rose* (or *flower* and *lilly* or *flower* and *daisy*) are hypernyms. This is a modern approach to similar-meaning words.

One of Rashi's contributions is to study hyponyms vs. synonyms. The

- *synonym* approach is holistic and does not improve intelligence
- *hyponym* approach is richer in detail and increases executive function (reference below to Stroop interference which is a type of Executive Function test focusing on interference due to word meanings.)

It is hard to find three English equivalents to the three Hebrew words (since although Hebrew words can be translated into English their nuances do not always completely match). Here is our suggestion

- *shallal* = booty = (Rashi) Jewelry and clothing
- *malkoach* = takes = (Rashi) Live takes in the war (animals and people)
- *Baz* = spoils of war = (Rashi) any other captures (not jewelry, clothing, alive)

## References:

Wordnet project, <http://Wordnet.Princeton.edu>

Stroop, John Ridley (1935). *Studies of Interference in Serial Verbal Reactions*,

*Journal of Experimental Psychology*, 18 (6): 6436662.  
<http://dx.doi.org/10.1037/h0054651>

### ***Daily Rashi Parallelism Nu32-16 Sun Jul 20, 2014***

Background: Certain tribes did not want to go into Israel. They preferred land outside of Israel that had already been captured. Moses said that these tribes could have the land but they couldn't shirk their duty to fight for Israel just as the other tribes had fought for the land that these tribes wanted. In the course of conversation about the details of these tribes going to war discussion is made to protect their extensive livestock and family. Compare the following two verses.

<b>Verse</b>	<b>Who spoke</b>	<b>What protection came first</b>	<b>What came second</b>
<b>Nu32-16</b>	The 2 1/2 tribes	we'll build pens for <u>animals</u>	cities for <u>children</u>
<b>Nu32-24</b>	Moses	Build cities for <u>childre</u>	pens for <u>animals</u>

Rashi: The tribes cared more about their property (*pens for animals* comes first) then their families (*Children* came second). Moses rebuked them using inuendos: Care more about your family (*children* come first) then your property (*animals* come second).

#### **References:**

James Kugel, ***The Idea of Biblical Poetry: Parallelism and Its History***, John Hopkins Press, 1981

Russell Hendel; ***Visual Representations of Biblical Poetic Parallelism***, Bridges Conference, Portugal, 2011

### ***Daily Rashi Synecdoche Nu32-41a Mon Jul 21, 2014***

Background: It is not enough to, when studying a Rashi, to explain a word meaning. One must dig deeper and explain the etymology. One method of Rashi explaining etymologies is use of *Figures of Speech*, a phenomenon universal to all languages (see reference below)

**Nu32-41a**: Yair son of Menasheh went and conquered [the city] Gilad's rural areas and called them [the conquered villages] Yair's rural area.

Rashi: The Hebrew term used, *chavothayhem*, [coming from the root *chayah*, wild animal] refers to *rural* vs. *urban* areas. [A characteristic of urban areas especially in biblical times is their wildness in contrast to the more law-abiding urban areas. The naming of an entity by a strong characteristic of it is called synecdoche. A familiar example is using the word *honey* to refer to *anything sweet*.]

## References

Stephen Cushman, Clare Cavanagh, Jahan Ramazani, Paul Rouzer, *The Princeton Encyclopedia of Poetry and Poetics*: Fourth Edition, Princeton University Press, Aug 26, 2012

# APPENDIX

## THE 10 RASHI RULE CATEGORIES / THE 30 RASHI RULES

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**I-REFERENCE:** Dt26-05d *We went down to Egypt with a few people* explained by Gn46-27: with 70 people

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**II-MEANING / Lexicography / Dictionary:** **EXAMPLE (Connectives)** KI means

IF, PERHAPS, RATHER, BECAUSE, WHEN, THAT (Rashi on Gn18-15a Gn24-33a ) **EXAMPLE (Nuances):** YDA means FAMILIAR, not KNOW (eg Dt34-10a) eg Gn04-01 Adam was FAMILIAR with his wife **EXAMPLE (Idioms)** ON THE FACE OF means DURING THE LIFETIME (Rashi on Nu03-04a Gn11-28a Ex20-03c Dt05-07a) **EXAMPLE (Synonyms)** *Marchesheth* means pot; *Machavath* means frying pan (Lv02-05a, 07a) **EXAMPLE (Homonyms)** SHAMAH can mean listen, hear, understand: (Gn42-23a) *They didn't appreciate that Joseph understood them* (Note: They knew he was listening) **EXAMPLE (Metonymy)** (Lv02-11a) *Don't offer ...any honey as sacrifices* RASHI: *honey* includes any sweet fruit juice

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**III-GRAMMAR:** **EXAMPLE:** BA-ah means CAME; ba-AH means COMING (Gn46-26a)

**EXAMPLE:** Hitpael conjugation has different rules if 1st root letter is Tzade (Gn44-16a)

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**IV-PARALLELISM:** (Ex20-04) Don't **POSSESS** the gods of others Don't **MAKE** idols RASHI: So both **POSSESS**ion & **MAKING** of idols are prohibited

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**V-CONTRADICTION:** (Nu04-03, Nu08-24a) Levites start Temple work at 25; Levites start temple work at 30. RASHI: They apprentice at 25 but start actual service at 30.

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**VI-STYLE: RABBI ISHMAEL RULES: EXAMPLE:** (Simple verses should be generalized): (Rashi Pesachim 6) (Dt25-04a) *Don't MUZZLE an OX while THRESHING* RASHI: Don't STOP any WORKING ANIMAL from

eating

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**VII-FORMATTING: EXAMPLE** (*BOLD indicated by Repetition*): Ex12-09c) COOK COOK it in water (So COOKED-COOKED is understood the same way bold is understood by modern reader) RASHI: Preferred to COOK it in water; But COOK it at all costs(Even if you dont have water) **EXAMPLE:** (*BULLETS indicated by Repeating keywords*) (Ex03-11a) Who am I - **THAT** I should go to Pharaoh - **THAT** I should take the Jews out of Egypt RASHI: Repeated word **THAT** creates BULLET effect - Pharaoh was a difficult king (Bullet one) - Jews were not yet ready for freedom (Bullet two) **EXAMPLE** (*Climax assumed in any Biblical list*): (Dt19-11a) *If a man HATES, SPIES, CONFRONTS & KILLS.* RASHI: Bible identifies 4 stages to murder(indicated by capped words)

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**VIII-DATABASE: EXAMPLE:** *God spoke to Moses to say over* introduces about 7 dozen biblical commandments; *God spoke to Aaron to say over* only introduces 2 commandments. RASHI: (Lv10-03b) Aaron was silent when his sons died because they served in the Temple drunk; hence he merited that the commandment prohibiting priests to work in the Temple drunk, was given to him

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**IX-NON VERSE: EXAMPLE:** (Use of Algebra)(Ex38-26b) *Temple donations of silver were 100 Kikar and 1775 Shekel from 630,550 half-shekels* RASHI: So one Kikar of silver = 3000 Shekel.

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**X: SYMBOLISM: EXAMPLE:** (Use of puns) (NuXX-XX) Moses made a copper snake for people to look up to when bitten by snakes (so they should pray and recover) RASHI: (Nu21-09a) The Hebrew root for copper and snake are identical (Cf. The English *copperhead*) Moses made the metal snake copper colored to symbolize the snake