The Ortographic Irregularities in the Manuscript M1 of the Library of the Universidad Complutense de Madrid

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INTRODUCTION

The manuscript M1 of the Universidad Complutense de Madrid contains a vast quantity of masoretic information in all its margins. This information is sometimes difficult to decipher, because in some pages the masorah is composed in twisted drawings with tiny and deformed letters. Although the scribe was very precise writing the masorah, sometimes he made mistakes that we have not yet been able to evaluate in their entirety; for these reasons, I have chosen a very specific and restricted subject. I will analyze the ortographic irregularities and their masoroth in the manuscript M1, and compare the texts and their masoroth with those of the oldest manuscripts, such as Aleppo (A), Cairo (C), and Leningrad (L).

For this analysis, I have divided the ortographic irregularities into three groups:

1) Irregularities which appear in all the manuscripts and are supported by masoroth which are uniform in their content, but not in their form: dotted words, suspended letters, and inverted nān.

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2) Irregularities increasing over the passage of time, hardly attested in the oldest manuscripts, whose masoroth are different in content and length: large and small letters.

3) There are other irregularities, such as broken letters, curved letters, joined $gôfîn$, and others. But as these peculiarities do not appear in our manuscript, I will not study them in this paper.

I will begin with the first group. The dotted words, suspended letters, and inverted $nûnh$ are remains of very old textual corrections. These cases have been interpreted differently in the rabbinic literature, and it can be deduced that the rabbis explained these cases more from an exegetical point of view than from a textual perspective. The masoroth mentions these cases, but as usual, only indicates the number of times and places where they appear: fifteen passages in the case of the dotted words, ten times in the Torah, four in the Prophets, and one in the Writings; four passages in the case of a suspended letter, that is, written above the line; and nine passages in which $nûn$ $hafûkâ or an $nûn$ menuzoret is used, that is, the letter $nûn$ written inverted or isolated, a characteristic similar to our brackets.

1. DOTTED WORDS

As is well known, of the three manuscripts mentioned before, Aleppo, Cairo, and Leningrad, the L manuscript is the only one which contains the entire Bible. In the Aleppo manuscript we only have six of the fifteen cases; we do not have the five cases of Genesis and the four of Numbers. In the Cairo Codex, obviously, we only have the four cases of the Prophets. In the fifteen, six, and four passages which I have just mentioned, the three manuscripts coincide in marking all the passages listed in the masoroth with points.

Concerning the text, the manuscript M1, which contains the entire Bible, coincides with the Masorah of the 'Oqlah in having the same dotted letters in thirteen passages. M1 differs from the 'Oqlah in two cases. In Deut 29:28, as in the A manuscript, only $nûnh$ are dotted, but not the $y$ of $yâh$. In Ps 27:13, M1 differs from the 'Oqlah, L and A manuscripts in marking the dots in $nûnh$ only above.

Concerning the masoroth, the manuscripts have more differences. In A and L, there is no MM of the dotted words. In C there is a MM in 2 Sam 19:20 which says «ten cases in the Torah, four cases in the Prophets, and one in the Writings», and gives the fifteen words or groups of words without $siman$. L has MP in fourteen of the fifteen cases. It only lacks in Deut 29:28. The information is very simple: «dotted»; «ten cases dotted in the Torah»; «fifteen cases dotted»; «one case dotted above and below»; A does not have MP in the case of Deut 29:28, but it has it in the four cases of the Prophets and in the case of Psalms. In 2 Sam 19:20 it is written «dotted», and in the other three cases it is written «four cases in the Prophets». In the case of Psalms, the masorah of A and L says «dotted above and below». In short, the masoretic information is more concise and laconic than usual.

M1 is also concise and laconic in some of the places containing information on the dotted words. In Appendix I, where some masoretic rubrics of each book are given, it is written that there are five dotted words in Genesis, four in Numbers, and one in Deuteronomy. The MPs give the number of cases in general and/or specifying the sections: fifteen, ten, four, and one. The MM in 2 Sam 19:20 and Isa 44:9 give the number of the cases of the $siman$ at usual.

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1 Yosef Albo, Sefer ha-Ikkarim ..., ed. I. Husik, with a Translation and Notes, 4 vols. (Philadelphia 1946) vol. III pp. 199-201, explains the dotted words immediately after the Scribes' corrections and offers and intermediate solution: «... Similarly we must explain the dots which we find in the Torah over the word $yâh$ in the verse, "Whom Moses and Aaron numbered" (unto us and to our children, Num. 3:39), and in other passages. The word in question remains in the text, and the dot indicates something intermediate between retaining the word and deleting it».

2 Friedenstorf, Ochloth W"Ochloth (Hannover 1864) § 96.

3 Friedenstorf, Ochloth § 160.

4 Friedenstorf, Ochloth § 179.


8 2 Sam 19:20; Isa 44:9; Ezek 46:22.

9 Ps 27:13.

10 Fol. 83r, 2v and 3v cols.
Concerning the information of the dotted words analyzed so far, I agree with Ginsburg's opinion that «All the information which the puzzled student gets in the margin of the MSS, and the printed text against each of these enigmatic expressions is that the letter or word in question has an extraordinary point. And yet these points are of supreme importance inasmuch as they exhibit the earliest results of textual criticism on the part of the Scribes. The record on this point has been transmitted in several of the post-Biblical writings» 11.

In both Appendix IV and in the MMs of Gen 37:12 and Num 9:10, we find not only the fifteen passages of the dotted words, but also the reasons for these dots in the ten passages of the Pentateuch, according to the traditional explanations of the rabbinic scholars 12. The information given in the MM of Num 9:10 and in Appendix IV is practically identical, but the MM of Gen 37:12 has some differences. In order to analyze these differences, I will refer to the MM of Numbers and to the MM of Genesis.

The MM of Numbers follows the order of the passages of the Pentateuch. Each passage is introduced by the expression karov 13, as we find in the 'Aḥq dē-R. Natân (ARN) 13, Sifré 14, and Numbers Rabbâ 15. In the Prophets, the masorah changes the order, and places Ezek 41:20 before Isa 44:9.

The MM of Numbers follows the order of the passages of the Prophets, but changes the order of the verses of the Pentateuch, and Gen 19:33 is placed before Gen 18:9. There are no introductory words. After each lemma it is written «[the word] is dotted to teach [something]» or «because [...].»

12 GINSBURG Introduction p. 331: «The Talmud and the Midrashim do not discuss the four passages which have the extraordinary points in the Prophets [...].»

The MM of Genesis informs that the second 7 of מַעֲרָא (Gen 18:9) is dotted to indicate that Sarah spoke against Agar, not against Abraham. We find this explanation in the ARN and Numr. The MM of Numbers says that Sarah's life was reduced by forty-eight years. This interpretation is mentioned in Genesis Rabbâ 16, but the midrash reaches this conclusion not from the fact that the 7 is dotted, but from the fact that the 7 is not written.

The MM of Genesis says that «the dots over וָאִשָּׁה in Gen 18:9 indicate that they visited her». The MM of Numbers informs that 7 and adds «some interpreters say that the dots must be over וָאִשָּׁה, and this is because the angels knew where Sarah was, and there was no reason to ask for it». The traditional interpretation of the MM of Genesis is closer to the interpretation of the Talmud, «the Torah thereby taught etiquette, that a man must enquire of his hostess [of his host]» 17. The MM of Numbers suggests that the dots must be over וָאִשָּׁה 'where?', and this interpretation is closer to that of Sifré and ARN. The theories about the place of the dots and the reasons for them show that the text, and also the commentary, has been modified with the passage of time. The Sifré is the oldest document which gives information about these dots, and simply says that the sentence is dotted, without specifying which letters or words are pointed.

Both the MM of Genesis and the MM of Numbers coincide in saying that the 7 of מַעֲרָא of the elder daughter (Gen 19:33) is dotted. The MM of Genesis says: «the middle 7 is dotted». The MM of Numbers affirms: «the second 7 is dotted», because Lot realized when she arose. Both masoroth are similar to the explanation of the Sifré, «she knew when she arose» 18.

17 TB-Baba Me'it's 87a.
18 Sifré debo Rab, ed. M. FRIEDMANN (Vienna 1864) § 69, p. 18. However, PEREZ SIFRE translates «el punto está sobre מַעֲרָא», following the Sifre d'Abr, ed. H. S. HOROVITZ (Leipzig 1917; Jerusalem 1966) the Edicto Principe (Venecia 1540. Jerusalem 1970), and the Ms Vai 22, the best manuscript, according to him. Even though we see different interpretations in TB-Nazir 25a, Rabì, Përël šel ha-Torâ (Gen 19:33); GenR. 51 § 8, and Zohar, parashà 101a. all these texts agree that the dotted letter is the 7 of מַעֲרָא, which refers to the eldest daughter.
Appendix IV, the MM says שָׁבַשׁ הָיוּ אֵשׁ אֵצְקוּמֵת אֵלַי אֵשׁ אֵלָי, therefore, the scribe appoints the word אֵל to indicate that he has repeated it by mistake.

Both the MM of Genesis and the MM of Numbers agree that בִּטְנָה (Gen 33:4) has a dot over each letter, «because it was not a kiss of peace». The MM of Numbers adds «but of cunning».

Both masoroth agree that the word מַט (Gen 37:12) is dotted to indicate that «they did not go to feed their flock (Gen), but to feed themselves (Num); they went to eat, drink, and enjoy themselves».

There is a total coincidence in the information of both masoroth on Num 3:39, Num 9:10, and Num 21:30. On Num 3:39, they say that «Aaron was not of those who numbered».

On Num 9:10, both masoroth mention the interpretation of ARN and R. Eliezer: «beyond the threshold of the Temple courts».

On Num 21:30, both masoroth follow the ARN and coincide verbatim that «the γ was dotted to indicate that they destroyed the people, but did not destroy the cities».

Both masoroth agree that יֵשָׁרֶה (Num 29:15) is dotted to indicate that there was only one-tenth; but the wording of MM of Genesis is similar to the ARN, and that of MM of Numbers is closer to the Talmud.

The differences between the MM of Genesis and the MM of Numbers on Deut 29:28 are notable. The MM of Genesis dots the γ of מ. As I mentioned before, this word is not dotted in M1 and A. The MM of Genesis explains the dots over מ γ מ according to the opinion of R. Yehudah that «Israel was not punished until they had crossed the Jordan». It is absolutely necessary to consider that the dots are over the

word מ to give this explanation. The MM of Numbers only dots the words מ הוהי מ and מ, and omits, perhaps inadvertently, the commentary on this passage. However, it gives the general explanation of the dotted letters of the Torah, which coincides with that of the ARN and NumR. These midrashim give this explanation after their commentary on Deuteronomy. This explanation says: «Some say: what do these points signify? Now Ezra declares: If Elias would come and say to me, why have you written them? I will answer I have already furnished them with points. But if he would say: you have written them correctly, then I will readily erase the points on them». The MM of Genesis gives this general information after the lemma of Psalms, but it gives no explanation on the case of Psalms.

There is a curious variant. The text of the midrashim mentions Elias as the person to whom Ezra should speak, whereas the MM of Genesis refers to Moses, and the MM of Numbers to Adam. If the MM of Genesis had referred to Adam and that of Numbers to Moses, we should think of a lapse of the scribe, since Moses and Adam play important roles in the corresponding books of Numbers and Genesis.

Both masoroth say «four in the Prophets», and add the four dotted words of 2 Sam 19:20, Isa 44:9, Ezek 41:20, and Ezck 46:22, but they are two different lists.

There are also differences between both masoroth on Ps 27:13. The MM of Numbers only refers to the dotted word and adds its siman. The MM of Genesis affirms that the word מ was not dotted above and below, except the γ. This masorah coincides with those of A, L, and the 'Olah. The masorah does not give the reason for the dotted letters, but simply refers to the explanation of Ezra mentioned before.

2. Suspended Letters

According to the masorah, there are four passages in which a suspended letter is written. These cases are the following: the מ of פְּסֵמע (Judg 18:30), and the מ of מַט (Ps 80:14), מַט (Job 38:13), and מַט (Job 38:15). The texts of M1, Aleppo and
Leningrad (Cairo also in **Judg** 18:30) have the suspended letter in these four cases, but their masoroth differ. The A manuscript has MP in the four passages and MM in **Job** 38. In this last case the MM says «four suspended letters», and gives the four words with the suspended letters. L has MP in the passages of **Psalms** and Judges, and an incorrect MM in **Job** 38. The simanim of **Psalms** and Judges are correct, but in the case of **Job** 38:13 says סֵפֶר וּפְרֵה יָשֵׁר with both י suspended. L omits the siman of **Job** 38:15, which is precisely the case with MP. C has MP and MM in **Judg** 18:30 and coincides with A in giving only the four words having the suspended letter. In every case, the masoretic information is very simple **תָּוָּו הַגְּלָוָּו** or **תָּוָּו הַגְּלָוָּו**.

The MP of **Judg** 18:30 (תִּבְרָאָה יָשֵׁר נָאָ) is the same in M1, A, L, and C. The MP of **Job** 38:15 is the same in M1, A, and L. M1 coincides with L in lacking the masorah of **Job** 38:13, and differs from A and L in the masorah of Ps 80:14. In this last case, the masorah of M1 does not say that the י is suspended, although it is in the text, but says that «the Y of **משָׁא** is the middle of the book in letters». This opinion is also in the Talmud 23. M1 has no MM in the four passages, but it does have it in Appendix IV of the manuscript after the exegetical explanation of the dotted words. As in the ARN, M1 says that the U of **משָׁא** (**Judg** 18:30) is written above the line and the Y of **משָׁא** (Ps 80:14) is suspended. In both cases the explanation of M1 coincides with the traditional interpretation of these passages. In the case of Judges, the name of Moses is changed by Manasseh, so that Moses is not connected to the idolatrous worship. In the case of **Psalms**, the Y of **משָׁא** is suspended to indicate that the beast will come from the forest (**משָׁא**), or from the river (**משָׁא**), that is, it will be a strong beast or a weak beast out of its natural environment, according to Israel behaviour. There is no reference to the cases of **Job**. Yeivin 24 affirms that there is no reason for the cases of **Job** 38:13 and **Job** 38:15, and they may have originated in a correction by which the Y was added above the line. Several interpretations of the passages of **Job** can be found in the Talmud 25.

In Appendix IV of M1 26, a masoretic list stating «there are four suspended letters» gives the four passages with their simanim.

3. THE INVERTED **NUN**

In the number of cases that can be compared, M1 coincides with the masorah 27 and the old manuscripts in marking the number of times that the so-called inverted or separated **nun** appears. Concerning the place of the inverted **nun** in the text, M1 coincides with L in writing it in **Num** 10:35-36. In the cases of Ps 107 there are differences. A marks from verses 23 to 28 and 40 with the inverted **nun**, L marks from verses 21 to 26 and 40, and M1 from 22 to 27 and 40. There is no masorah in these cases. I have found no information about the inverted **nun** in the appendices of the Madrid manuscript.

4. LARGE AND SMALL LETTERS

The three groups analyzed so far appear in all manuscripts, and are registered by the masorah. However, there are differences among the manuscripts and the masoretic lists concerning the cases of large and small letters. The reason for these differences is that there is no rule indicating the cases where a letter should be written larger or smaller than the others. It is easy to demonstrate that the frequency of such cases has increased with the passage of time. In my opinion, the reason for this is that these letters have been mixed up with other peculiar letters. For example, the suspended Y of **משָׁא** (Ps 80:14) is included in some masoretic list of large letters. In some cases, it is not clear which letter of the word should be written large or small. For example, some masoroth say that the Y of **משָׁא** (**Neh** 13:30) should be written smaller, and some others say that it is the final Y that should be written smaller. Textual rules of the letters and words that

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23 **Talmud** 30.
24 Fol. 356, 1st col.
25 I. YEIVIN, Introduction to the Tiberian Masorah. Translated and Edited by E. J. REVELL (Missoula, Montana s.d.) p. 47 § 83.
26 Fol. 341, 1st col. § 3.
27 FRENSDORFF Ochlah § 179.
should be written at the beginning of a line or a page have
been interpreted ambiguously; in these words, they have written one
letter larger than the rest. This is the case of the letter of
the sinam word 24 Ginsburg has registered a list of 65 large
letters 25 and a list of 62 small letters 26. Hardly one third of
the cases have a justification.

In the Cairo Codex there is no case of large letters, and
there are only three cases of the small final PTION. In the Aleppo
and Leningrad manuscripts, we find only a few cases of large
and small letters, but in M the number of cases is larger.

In A, the цион of חשמל (Deut 32:6) is the only letter written
large and separated. This letter is also written like this in M.
In L, this цион is written in the same size and joined to חשמל by
מגף: חשמל. In the Leningrad manuscript in the passage of
the word (Deut 6:4), the цион of חשמל is written large, and the
цион of חשמל is written in the same size, but in thick, heavy
lines, as in boldface. In M this цион is written the same, but its
masorah indicates that it is “the only case of a large цион”. We
will see later that there are more differences between the
masoretic lists in the text itself.

Concerning the small letters, A, C, L, and M coincide in
writing the three final חנינים of Isa 44:14, Jer 39:13, and Prov
16:28 (obviously not in C) small. These cases are registered in
the masorah in a list different 37 from the one listing the cases
of small letters alphabetically. These passages are the only
cases which inform of the existence of small letters in the three
oldest manuscripts. Their masorah says: “◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ ◘ sho
differs from L. Regarding the masoroth, the differences are notable. All the masoretic information collected with the passage of time is gathered in M1 in their margins and in their appendices. Although the masoroth are not always identical, their information is truthful, as we see in the case of the MMs of the dotted words. Concerning the case of the small and large letters, I should say that the traditional sentence «masoret se'yag la-Torâ» is inverted. In spite of its masorah, the text of M1 has protected itself from the invasion of small and large letters.

RESUMEN

En este artículo he estudiado algunas de las grafías extraordinarias en el texto del manuscrito M1 de la Universidad Complutense de Madrid. Estas son: las letras o palabras puntuadas, las letras suspendidas, los nûnîn invertidos y las letras de mayor y menor tamaño que las de su contexto. Así mismo he analizado las masoras de estos casos y he comparado el texto y las masoras de M1 con las de los más antiguos manuscritos bíblicos: Alepo, Cairo y Lenin-grado.

SUMMARY

In this paper, I study some ortographic irregularities of the text of the manuscript M1 of the Library of the Universidad Complutense de Madrid. These are the cases of extraordinary points, suspended letters, inverted nuns, and large and small letters. I also analyze the masoroth of these cases, and compare them with those of the oldest manuscripts: Aleppo, Cairo, and Leningrad.