

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 *nûn*.

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2) Irregularities increasing over the passage of time, hardly attested to 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 *qôfîn*, 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 *nûnîn* 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 ¹. The masorah 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 ²; four passages in the case of a suspended letter, that is, written above the line ³; and nine passages in which a *nûn hafûkâ* or an *nûn menuzeret* is used, that is, the letter *nûn* written inverted or isolated, a characteristic similar to our brackets ⁴.

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 ⁵. In the Aleppo manuscript we only have six of the fifteen cases; we do not

¹ Yosef ALBO, *Sefer ha-Ikkarim ...*, ed. I. HUSIK, with a Translation and Notes, 4 vols. (Philadelphia 1946) vol. III pp. 200-201, explains the dotted words immediately after the Scribes' corrections and offers an intermediate solution: «... Similarly we must explain the dots which we find in the Torah over the word *מִמֶּנֶם* 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 S. FRENSDORFF, *Sefer Ochlah W'Ochlah* (Hannover 1864) § 96.

³ FRENSDORFF *Ochlah* § 160.

⁴ FRENSDORFF *Ochlah* § 179.

⁵ P. H. KELLEY - D. S. MYNATT - T. G. CRAWFORD, *The Masorah of Biblia Hebraica Stuttgartensia*, Introduction and Annotated Glossary (Grand Rapids, Michigan - Cambridge, U. K., 1998) pp. 32-37.

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 masorah 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 לֵנו וְלִבְנֵינוּ are dotted, but not the ץ of ץד. In *Ps* 27:13, M1 differs from the 'Oqlah, L and A manuscripts in marking the dots in לִלְא 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 *sîmanîm*. L has MP in fourteen of the fifteen cases. It only lacks in *Deut* 29:28. The information is very simple: «dotted»⁶, «ten cases dotted in the Torah»⁷, «fifteen cases dotted»⁸, «one case dotted above and below»⁹. 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*¹⁰. The MPs give the number of cases in general and/or specifying the sections: fifteen, ten, four, and one. The MMs in *2 Sam* 19:20 and *Isa* 44:9 give the number of cases and the *sîmanîm*, as usual.

⁶ *Gen* 37:12; *Num* 9:10, 21:30; *Ezek* 41:20.

⁷ *Gen* 16:5, 18:9, 19:33, 33:4; *Num* 3:39, 29:15.

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

⁹ *Ps* 27:13.

¹⁰ Fol. 83^b, 2.^a and 3.^a 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 result 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 scholars¹². 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 *Genesis* follows the order of the passages of the Pentateuch. Each passage is introduced by the expression *ka-yôse' bô*, as we find in the *'Aḥôṭ de-R. Natan (ARN)*¹³, *Sifre*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 ...».

¹¹ CH. D. GINSBURG, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*, with a Prolegomenon by H. M. ORLINSKY, *The Masoretic Text: A Critical Evaluation* (New York 1966) p. 319.

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

¹³ A. NAVARRO PEIRO, *Abot de Rabbi Natán* (Valencia 1987) Versión A, cap. 34 § 5, pp. 213-214; Versión B, cap. 37, pp. 385-386.

¹⁴ M. PÉREZ FERNÁNDEZ, *Midrás Sifre Números* (Valencia 1989) § 69, 3-4, pp. 196-198.

¹⁵ *Midrash Rabbah: Numbers*, Translated by J. J. SLOTKY (London: Soncino Press 1939) III § 13, pp. 91-93.

The MM of *Genesis* informs that the second ך of וְיִגִּידָךְ (*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 ך is dotted, but from the fact that the ך is not written.

The MM of *Genesis* says that «the dots over וְיָא in *Gen* 18:9 indicate that they visited her». The MM of *Numbers* informs that וְיָא is dotted, and adds «some interpreters say that the dots must be over וְיָא, 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 וְיָא 'where?', and this interpretation is closer to that of *Sifrê* 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 *Sifrê* 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 ך of וְבִקוּמָה of the elder daughter (*Gen* 19:33) is dotted. The MM of *Genesis* says: «the middle ך is dotted». The MM of *Numbers* affirms: «the second ך is dotted», because Lot realized when she arose. Both masoroth are similar to the explanation of the *Sifrê*, «he knew when she arose»¹⁸. In

¹⁶ *Midrash Rabbah: Genesis*, Translated by H. FREEDMAN (London: Soncino Press 1939) XLV § 5, pp. 383-384.

¹⁷ TB-*Baba' Mēšî'a* '87^a.

¹⁸ *Sifrê debé Rab*, ed. M. FRIEDMANN (Vienna 1864) § 69, p. 18.^a However, PÉREZ *Sifre* translates «el punto está sobre ובשכבה», following the *Siphre d'be Rab*, ed. H. S. HOROVITZ (Leipzig 1917; Jerusalem 1966) the *Editio Princeps* (Venecia 1546, Jerusalem 1970), and the Ms Vat 32, the best manuscript according to him. Even though we see different interpretations in TB-*Nazîr* 23^a, Rašî, *Pērûš 'al ha-Torâ* (*Gen* 19:33); *GenR.* 51 § 8, and *Zohar, paraša* וירא p. 110^b, all these texts agree that the dotted letter is the ך of וְבִקוּמָה, which refers to the eldest daughter.

Appendix IV, the MM says *לא ידע ובקומה לא ידע*, therefore, the scribe appoints the word *לא* to indicate that he has repeated it by mistake.

Both the MM of *Genesis* and the MM of *Numbers* agree that *וישקהו* (*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»¹⁹.

Both masoroth agree that the word *אָ* (*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»²⁰.

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 court»²¹. On *Num* 21:30, both masoroth follow the *ARN* and coincide verbatim that «the *ר* is dotted to indicate that they destroyed the people, but did not destroy the cities»²². Both masoroth agree that *עשריון* (*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 Talmud²³.

The differences between the MM of *Genesis* and the MM of *Numbers* on *Deut* 29:28 are notable. The MM of *Genesis* dots the *ע* of *עד*. As I mentioned before, this word is not dotted in M1 and A²⁴. The MM of *Genesis* explains the dots over *לנו עד* according to the opinion of R. Yehudah that «Israel was not punished until they had crossed the Jordan»²⁵. It is absolutely necessary to consider that the dots are over the

¹⁹ Cf. also *GenR.*, 78 § 9; L. F. GIRÓN BLANC, *Midrás Cantar de los Cantares Rabbá* (Estella 1991) 7,5, p. 173; *Zohar, paraša* וישלח, p. 171^b.

²⁰ The MM of *Genesis* expresses them with the verb in active voice, as the *ARN*, and the MM of *Numbers* in reflexive voice, as *GenR.* 84 § 13.

²¹ TB-*Pěsahîm* 93^a.

²² According to TB-*Baba' Batra* '79^b: «... to Nofa ... until a fire comes ...» it can be deduced that in some texts the *ר* has been deleted.

²³ TB-*Měnahôl* 87^b.

²⁴ In ALBO *Ikkarim* the *ע* of *עד* is neither dotted.

²⁵ TB-*Sanhedrîn* 43^b.

word ער to give this explanation. The MM of *Numbers* only dots the words לני ולבנינו, 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 *Ezek* 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 *šiman*. The MM of *Genesis* affirms that the word לילא have dots above and below, except the ו. This masorah coincides with those of A, L, and the 'O \dot{q} lah. The masorah does not give the reason for the dotted letters²⁶, but simply refers to the explanation of Ezra mentioned before.

2. SUSPENDED LETTERS

According to the masorah²⁷, there are four passages in which a suspended letter is written. This cases are the following: the נ of מנשה (*Judg* 18:30), and the ע of יער (*Ps* 80:14), רשעים (*Job* 38:13), and מרשעים (*Job* 38:15). The texts of M1, Aleppo and

²⁶ Cf. TB-*Bēraḳōt* 4^a.

²⁷ FRENSDORFF *Ochlah* § 160.

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 *sîmanîm* of *Psalms* and *Judges* are correct, but in the case of *Job* 38:13 says וילירו דרשלים with both ץ suspended. L omits the *sîman* 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 ך תלויות or ך אתיות ך תלויות.

The MP of *Judg* 18:30 (ך אתיות תלויות) 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 ץ is suspended, although it is in the text, but says that «the ץ of מיער is the middle of the book in letters». This opinion is also in the Talmud²⁸. M1 has no MM in the four passages, but it does have it in Appendix IV²⁹ of the manuscript after the exegetical explanation of the dotted words. As in the *ARN*, M1 says that the ן of מנשה (*Judg* 18:30) is written above the line and the ץ of מיער (*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 ץ of מיער is suspended to indicate that the beast will come from the forest (מיער) or from the river (מיאר), 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*. Yeivin³⁰ 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

²⁸ TB-*Qiddûšîm* 30^a.

²⁹ Fol. 336^b, 1^a col.

³⁰ I. YEIVIN, *Introduction to the Tiberian Massorah*. Translated and Edited by E. J. REVELL (Missoula, Montana s.d.) p. 47 § 83.

which the γ was added above the line. Several interpretations of the passages of *Job* can be found in the Talmud ³¹.

In Appendix IV of M1 ³², a masoretic list starting «there are four suspended letters» gives the four passages with their *sîmanîm*.

3. THE INVERTED *NÛN*

In the number of cases that can be compared, M1 coincides with the masorah ³³ and the old manuscripts in marking the number of times that the so-called inverted or separated *nûn* appears. Concerning the place of the inverted *nûn* 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 *nûn*, 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 *nûn* 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 γ of מיער (*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 τ of וטהרתים (*Neh* 13:30) should be written smaller, and some others say that it is the final \square that should be written smaller. Textual rules of the letters and words that

³¹ TB-*Sanhedrîn* 103^b.

³² Fol. 341^a, 1^a col. § 3.

³³ FRENSDORFF *Ochlah* § 179.

should be written at the beginning of a line or a page have been interpreted ambiguously; in these word, they have written one letter larger than the rest. This is the case of the letters of the *sîman* ביה שמו³⁴ Ginsburg has registered a list of 65 large letters³⁵ and a list of 62 small letters³⁶. 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 ך. In the Aleppo and Leningrad manuscripts, we find only a few cases of large and small letters, but in M1 the number of cases is larger.

In A, the ה of ליהוה ה (Deut 32:6) is the only letter written large and separated. This letter is also written like this in M1. In L, this ה is written in the same size and joined to ליהוה by *maqfef*: ה-ליהוה. In the Leningrad manuscript in the passage of the שמע (Deut 6:4), the ע of the word שמע is written large, and the ד of אחד is written in the same size, but in thick, heavy lines, as in boldface. In M1 this ד is written the same, but its masorah indicates that it is «the only case of a large ד». We will see later that there are more differences between the masoretic lists and the text itself.

Concerning the small letters, A, C, L, and M1 coincide in writing the three final *nûnîn* 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 different³⁷ 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: «ג ן זעירין».

According to the text of M1, there are thirteen large letters: The ג of והתגלה (Lev 13:33); the ה of ליהוה ה (Deut 32:6); the ח of חור (Esth 1:6); the ט of טוב (Eccl 7:1); the י of יגדל (Num

³⁴ The initial letters of the words בראשית (Gen 1:1), יהודה אתה יודוך (Gen 49:8), תבאים אחריהם (Ex 14:28), שמור ושמעת (Deut 12:28), מוצא שפתיך (Deut 23:24) גאעידה בס (Deut 31:28) are the *sîman* of the verse ביה שמו (Ps 68:5). According to other opinions, the letter מ is that of טב (Num 24:5).

³⁵ CH. D. GINSBURG, *Massorah Compiled from Manuscripts ...*, With an Analytical Table of Contents and List of Identified Sources and Parallels by A. DOTAN, 4 vols. (New York 1975) vols. I pp. 35-36 §§ 225-227; III pp. 328-329 §§ 21-23; IV p. 40, Tables I-II.

³⁶ GINSBURG *Massorah* vols. I p. 37 § 229; IV pp. 40-41, Tables I-II.

³⁷ FRENSDORFF *Ochlah* § 178.

14:17); the כ of ויכנה (*Ps* 80:16); the ל of וישלכם (*Deut* 29:27); the מ of משל (*Prov* 1:1); the ן of משפטן (*Num* 27:5); the ס of סוף (*Eccl* 12:13); the ע of שמע (*Deut* 6:4); the ק of קן (*Ps* 84:4); and the ת of ותכתב (*Esth* 9:29). There are eight small letters: the א of ויקרא (*Lev* 1:1); the ה of והבראם (*Gen* 2:4); the ו of ויתא (*Esth* 9:9); the י of תשי (*Deut* 32:18); the כ of ולביתה (*Gen* 23:2); and the ן of ארן (*Isa* 44:14), of ונרגן (*Prov* 16:28), and of ונבושבו (*Jer* 39:13).

According to its MP, there are 22 large letters and 9 small letters. According to the MM at the beginning of *Genesis*, there are 23 large letters and 27 small letters. According to the MM of *Deut* 32:6 there are 24 large letters and 25 small letters. There are discrepancies among all the masoroth of M1, 'Oklah³⁸, and Ben Hayyim³⁹. However, all the letters written small and large in M1 are listed in their two MMs. They are also listed in almost all the other lists⁴⁰.

The manuscript M1 gives a significant example of the chaos of this point in the MM of *Deuteronomy*: in the alphabetic list of small letters, the word ויתא (*Esth* 9:9) is alphabetised in the ו and in the ת. In this last place, the masorah affirms that some interpreters say that the ו should be written larger. In some alphabetic list of large letters, the word ויתא is alphabetised in the place of the ו, which, according to the Talmud, «must be lengthened like a boat-pole of the river Libruth»⁴¹. To analyze the coincidences and discrepancies among the masoroth would take a long time, and it would not clarify what letters should be written small or large.

After the analysis of the extraordinary letters in the manuscript M1, I have come to the following provisional conclusions: The text of M1 is similar to that of the oldest manuscripts. In the extraordinary dots of *Deut* 29:28 and in the large and separate ה of *Deut* 32:6, M1 coincides with A and

³⁸ FRENSDORFF *Ochlah* §§ 82-83 (large letters); § 84 (small letters).

³⁹ J. BEN HAYYIM, *Biblia Rabbinica*, A Reprint of the 1525 Venice Edition (Jerusalem 1972) at the beginning of *Genesis* and *Chronicles* (large letters); at the beginning of *Leviticus*, and in the MF, letter א (small letters).

⁴⁰ For a more detailed analysis of large letters and their masoroth, see M. J. DE AZCÁRRAGA, «Las 'ōiyyōt gedōlōt en las compilaciones masoréticas», *Sefarad* 54 (1994) pp. 13-30.

⁴¹ TB-*Mēgil-lā* 16^b; TB-*Baba' Mēši 'a'* 87^a; TB-*Sōferim*, chapter XIII § 7.

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 sēyag 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 Leníngrado.

SUMMARY

In this paper, I study some orthographic 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 Leníngrad.