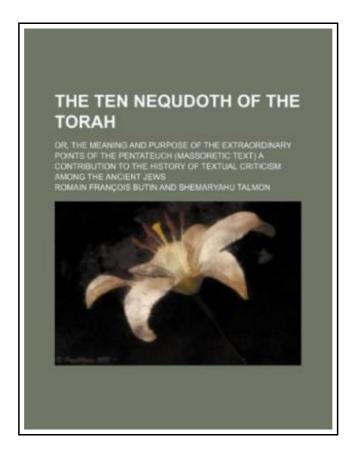
## The Ten Nequdoth of the Torah; Or, the Meaning and Purpose of the Extraordinary Points of the Pentateuch (Massoretic Text) a Contribution to the History of Textual Criticism Among the Ancient Jews



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Rarebooksclub.com, United States, 2012. Paperback. Book Condition: New. 246 x 189 mm. Language: English . Brand New Book \*\*\*\*\* Print on Demand \*\*\*\*\*. This historic book may have numerous typos and missing text. Purchasers can download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1906 Excerpt: . However, the nature of the dotted letter is such, that whether it be preserved or rejected, the sense remains the same. As the whole question hinges on the presence or absence of the yod, the versions do not help us in the solution. The Sam. Pent, reads pV without the yod, and although the great mass of Hebrew Mss. have that letter, still it is absent in Kenn. 69, 75, 89, 150, 155, 157, 185, 189, 601, and first hand in 3, 139, 223. In all the passages of the Hebrew Bible, the preposition est. pa, in conjunction with the pronoun 2d msc. sing., is Tja (Gen. iii, 15, 1 Sam. xx, 23), or in a pause 5j2 (Gen. xiii, 8; xvii, 2; xxvi, 28; xxxi, 49, 50, 51). There is only one exception, viz. 1 K. xv, 19, where it is written as in our present verse p!P2. Even in this last passage some thirty Mss. of Kennicott read it pD.7 Thus only twice, --and once doubtfully, --has the preposition ID, with the suffix of the 2nd msc. sing., taken the plural form. Whether or not pD he strictly possible from a grammatical point of view,8 it is to be noticed that, with the exception of Num. ix, 10. Edit. Padua, p. 194. 2 At the end of the first Rabbinic Bible, Venice, 1517 f. App. 2, foL X, recto. 3Ch. xxxiv, Ed. Schechter, p. 100. See Blau, EM., p. 118. 6Ch. xxxvn....

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