

Keri'ah ye'ilah be-'Ivrit - ha-ketiv v'ha-ketav : Ha-'im hem de tovim?

R. Alberg - ① Qere and Ketiv, from the Aramaic qere or qre, קרי and keti



Description: -

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Paul, -- the Apostle, Saint.

Hebrew language -- Orthography and spelling Keri'ah ye'ilah be-'Ivrit - ha-ketiv v'ha-ketav : Ha-'im hem de tovim?

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① Qere and Ketiv, from the Aramaic qere or qre, קרי and keti

In such Masoretic texts, the vowel diacritics of the qere the Masoretic reading would be placed in the main text, added around the consonantal letters of the ketiv the written variant to be substituted — even if it contains a completely different number of letters, with a special sign indicating that there was a marginal note for this word. Typography Modern editions of the Chumash and Tanakh include information about the qere and ketiv, but with varying formatting, even among books from the same publisher. In a Tikkun, which is used to train the synagogue Torah reader, both the full text using the ketiv and the full text using the qere are printed, side-by-side.

① Qere and Ketiv, from the Aramaic qere or qre, קרי and keti

When reading the Torah scroll in the synagogue, Jewish law stipulates that the qere is to be read and not the ketiv, to the extent that if the ketiv was read, it must be corrected and read according to the qere.

About: Qere and Ketiv

When the old Hebrew dialect fell into disuse and certain words became unfamiliar to the masses, the scribes amended the original dialect to the later familiar dialect. Dalam situasi seperti itu, Qere adalah perangkat teknis ortografi yang digunakan untuk menunjukkan pengucapan kata dalam teks Masoret Kitab Suci bahasa Ibrani Tanakh, sedangkan Ketiv menunjukkan bentuk tertulis, yang diwariskan dari tradisi.

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Other times, the ketiv is indicated in brackets, in-line with the main text as in the Rubin edition of the Prophets, also from Artscroll. Types of Qere and Ketiv Qere perpetuum In a few cases a change may be marked solely by the adjustment of the vowels written on the consonants, without any notes in the margin, if it is common enough that this will suffice for the reader to recognize it. The Masoretic tradition Torah scrolls for use in public reading in synagogues contain only the Hebrew language consonantal text, handed down by tradition with only a very limited and ambiguous indication of vowels by means of matres lectionis.

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Despite this, the vowels and consonantal letters of the qere were still meant to be read together.

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Occasionally, the Tetragrammaton is marked יְהוָה Deuteronomy 3:24, Psalms 73:28 to indicate a qere of אֱלֹהִים Elohim, another Divine Name. For example, the words in Deut. However, an additional note is still made in brackets as in the Kestenbaum edition from Artscroll or in a footnote as in the Tikkun LaKorim from Ktav.

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Various traditional commentaries on the Torah illustrate the interplay of meaning between the qere and the ketiv, showing how each enhances the meaning of the other. In older prayerbooks, the ketiv was vowelized according to the qere and printed in the main text. A good example is the word Jerusalem, which in old Hebrew is always written ירושלם, but in a later period it is written ירושלים, thus the qere provides the more familiar reading without altering the text.

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