

A Grammar of Transcriptions in 2 Esdras:
Text, Philology, Phonology

Peter Daniel Myers

Wolfson College

May 2019

This dissertation is submitted for the degree of Doctor of Philosophy.

Preface

This dissertation is the result of my own work and includes nothing which is the outcome of work done in collaboration except as declared in the Preface and specified in the text.

It is not substantially the same as any that I have submitted, or, is being concurrently submitted for a degree or diploma or other qualification at the University of Cambridge or any other University or similar institution except as declared in the Preface and specified in the text. I further state that no substantial part of my dissertation has already been submitted, or, is being concurrently submitted for any such degree, diploma or other qualification at the University of Cambridge or any other University or similar institution except as declared in the Preface and specified in the text.

It does not exceed the prescribed word limit of 80,000 words in the main text and 100,000 including titles and footnotes. Each reference, e.g. Ezr 10:29.2, list of sigla, e.g. 125 (a) 46-[52] (b), or phonographic expression, e.g. <χ> → <μ> / <μ>..._, has been counted as one word.

Abstract

A Grammar of Transcriptions in 2 Esdras: Text, Philology, Phonology. P. D. Myers

The most secure reconstructions of transcription spellings in 2 Esdras provide the simplest explanations for the extant spellings in manuscripts. When understood in their philological context, these securely reconstructed spellings reliably reveal a Hebrew and Aramaic pronunciation of Ezra-Nehemiah from a stage earlier than that attested in the Tiberian reading tradition. This pronunciation, and the process of uncovering it, sheds new light on Ezra-Nehemiah, 2 Esdras, and some of the people who transmitted these texts down through time.

2 Esdras contains one of the highest concentrations of transcriptions for any LXX book. The translator had a penchant for transcription and for slavish representation of semitic Ezra-Nehemiah. Previous studies of transcriptions identified 2 Esdras as the last LXX book to be translated, in the mid-late 2nd c. CE.

This work contributes an exhaustive collation of all transcriptions in 2 Esdras, with a suggested reconstruction and historical explanation for every extant Greek MS variant. It provides a defence of the major text critical decisions underlying these reconstructions, and implications that 2 Esdras' textual transmission has for Greek linguistics. A philological analysis is given for every transcription, as well as a description of the Heb. and Aram. phonemic systems and their phonetic realisations revealed by this corpus.

The dissertation makes a significant contribution to the study of transcriptions as well as to our understanding of Ezra-Nehemiah, 2 Esdras, text criticism, and linguistics.

Acknowledgements

A PhD thesis is a solo, but not solitary, task. I am deeply grateful to Katy, Josiah, Seth and Levi for their patience with me and tolerance of my absence of mind, especially in these last few months. Katy very kindly produced the initial draft of this acknowledgements page, which was a great weight off my mind right near the end.

I am grateful to Geoffrey Khan, my supervisor, for his insistence that my task should be the exposition of evidence, not the propounding of opinion, his penetrating insight into so many topics, and the pastoral and motivating encouragement he has supplied every time we have met. Anyone who knows Geoffrey personally will immediately recognise my description of him as a rare combination of genius, rightly deserved personal success, but also deep humility and genuine warmth and good humour.

Living and working at Tyndale House during this PhD season leaves me with the great pleasure of having many people to thank. To Pete Williams, Simon Sykes, Dirk Jongkind, Kate Aherl and the rest of staff at Tyndale, thank you for mentoring and employment (of Katy and me). We look forward to using the skills and experience we have gathered from this fantastic institution as we move to serve at the Ethiopian Graduate School of Theology.

To my desk 'cell' mates, Pete Gurry, Will Ross, and in these last few months Jason Vartanian for the humorous breaks and willingness to listen to (and answer) quick and not so quick questions.

To the families of Tyndale who have walked this PhD trench with Katy and me, provided playmates for back garden adventures with our boys, provided Katy with tea, biscuits and company and all of us with laughs to help us switch off. The Williams, Gurrys, Maliks, Shins, Rosses, Prothros, Salazars, Wiseleys, Robars and Percivals. Special mention to the Engs for looking after Levi so much these last 2 years so Katy could work and the Rowleys for providing the 5 of us with many adventures, fine food and the ability to find a way of creating an opportunity to light a fire almost every time.

The ladies who have taken time out from scholarly work to relax with Katy and switch off from real life with Saturday night telly in the common room. Ruth Norris, Rebecca Idestrom, Katy Smith, Monique Quarry, Sanjung Eng and Erin Howard to name just a few.

To the 'Tyndale boomerangs'. The older, wiser scholars and spouses who keep returning to Tyndale and who go out of their way to fellowship and encourage those of us just at the start of an academic career. We thank you for your prayers, friendship and example of how to be an evangelical scholar. The Guthries, Fannings, Glennys, Greens, Grudems, Bullocks, Blombergs, Waltons and Longs.

To the summer student scholars who allowed me to train them and try things out on them. I pray for you all and give thanks to God for you.

To those who have given up time to proof read this thesis: Josh Harper, Katy Smith, James Kenyon, Rob Evans, Stephen Childs. Ben Simpson provided feedback on my prose at an early stage.

To the staff and congregation of Christ Church Cambridge who have welcomed us as a family, and allowed me to serve as curate whilst putting up with the complications of a PhD. It is with deep regret that I cannot mention everyone. The

Bruins frequently lent us a second car during times of crisis. They know. Our friendship with Simon and Sarah Day has felt like an anchor, and I continue to pray for Luke. The Clarkes have so kindly provided us with an amazing home, garden and river when we had reached our time limit at Tyndale with an *extremely* generous attitude to rent. Numerous mysterious people gave us money to help us out of a tight spot—on more than one occasion *before* Katy or I had even told anyone that things were a bit tight that particular month!

To Katy and my families who have made themselves available for many overnight stays in the holidays for Katy and the boys while daddy has been working and have provided unconditional support at the drop of a hat.

The mention of whom brings me back round full circle again to my 3 boys Josiah, Seth and Levi. I love you so much. Your funniness and cuddles have been a breath of fresh air each day. Dad is looking forward to lots of time with you catching up on many postponed “special daddy and Chappy / Sethy / Levi times”. And Katy, thank you so much for your patience, tolerance, kindness, generosity, incredible cooking skills, forbearance, servant-heartedness, and very reasonable taxi service in the late hours over these past few months especially.

Finally, I give thanks to the God of Ezra and Nehemiah, my Father, who has provided generously, comforted and confronted, protected and pastored, and who has carried us through in answer to the prayers of so many people. Whatever my examiners think of this work, whether afterward it finds publication or is roundly rejected, if in the academy it is warmly reviewed or publicly lambasted... I have listened carefully these 5 years to the scribe and the governor through both struggle and success, and learnt to look to one and him alone for approval.

"Remember me, O my God, for good."

Contents

Preface iii

Abstract v

Acknowledgements vii

Contents xi

Figures and Tables xix

Abbreviations and Symbols xxi

1 Introduction 1

1.1 Terms 2

1.1.1 Transcription Mechanisms 10

1.1.2 Transcription and Loanwords 13

1.1.3 Transcription and Homophonous Translations 16

1.2 Premises 18

1.2.1 Transcriptions Might Not Be Consistent 19

1.2.2 Textual Transmission Might Harmonise Spellings 21

1.2.3 The Best Text Explains All Extant Variants 22

1.2.4 The Best Text Implies a Viable Vorlage 25

1.2.5 The Best Text Has Philological Explanation 26

1.2.6 Critical Texts Are Not Reliable for Phonological Analysis 28

1.2.7 Phonological Analysis Presumes Philological Interpretation 30

1.3 Scope 32

1.3.1 The Alphabetic Text of Transcriptions 32

1.3.2 In 2 Esdras 33

1.3.3 As Attested in Greek Witnesses 33

1.3.4 That Were Written by Hand 34

1.4 Method 35

1.4.1 Identification of the Dataset 35

1.4.2 Error Checking 35

1.4.3 Restoring the Text 38

1.4.4 Philological and Phonological Analysis 39

1.4.5 Measures to Mitigate Circular Reasoning 40

1.4.6 Validity of the Study and its Results 41

2	Previous Research	43
2.1	Corpus	44
2.1.1	Ezra-Nehemiah	44
2.1.2	2 Esdras	46
2.2	Text Criticism	51
2.2.1	Hebrew/Aramaic	52
2.2.2	Greek	54
2.2.3	Using Transcriptions in Text Criticism	59
2.3	Philology	60
2.4	Phonology	61
2.4.1	Consonants	67
2.4.2	Vowels	86
3	Text	101
3.1	The Dataset	102
3.1.1	Description of an Entry	102
3.1.2	The Presentation of Variants	104
3.1.3	The Analysis of Variants	105
3.2	The Semitic Texts	106
3.2.1	Content: Minuses	107
3.2.2	Content: Pluses	115
3.2.3	Content: Substitutions	124
3.2.4	Orthography: Metathesis	126
3.2.5	Orthography: Minuses	128
3.2.6	Orthography: Pluses	129
3.2.7	Orthography: Substitution of Graphs	131
3.2.8	Orthography: Substitution of Phones	138
3.2.9	Orthography: Word Boundaries	139
3.2.10	Synthesis	139
3.3	The Greek Texts	140
3.3.1	Addition	141
3.3.2	Deletion	144
3.3.3	Assimilation	147
3.3.4	Dissimilation	154
3.3.5	Harmonisation	157
3.3.6	Homophonous Substitutions	163
3.3.7	Homeophonous Substitutions	179

- 3.3.8 Metathesis 190
- 3.3.9 Telescoping 193
- 3.3.10 Titles and Subscriptions 194
- 3.3.11 Synthesis 196
- 4 Philology 197**
 - 4.1 Prolegomena 199
 - 4.1.1 Scope 199
 - 4.1.2 Structure 199
 - 4.1.3 Terms 201
 - 4.2 Verbals: Suffix Conjugation 202
 - 4.2.1 G Stirps $C_1V_1C_2V_2C_3$ 202
 - 4.2.2 D Stirps $C_1V_1C_2C_2V_2C_3$ 206
 - 4.2.3 D Stirps (Passive) $C_1V_1C_2C_2V_2C_3$ 207
 - 4.2.4 H Stirps $hV_1C_1C_2V_2C_3$ 207
 - 4.2.5 N Stirps $nV_1C_1C_2V_2C_3$ 208
 - 4.3 Verbals: Prefix Conjugation 208
 - 4.3.1 G Stirps $yV_1C_1C_2V_2C_3$ 208
 - 4.3.2 G Stirps (Imperative) $C_1C_2V_2C_3$ 210
 - 4.3.3 D Stirps (Passive) $yV_1C_1V_2C_2C_2V_3C_3$ 210
 - 4.3.4 H Stirps $yV_1C_1C_2V_2C_3$ 211
 - 4.3.5 H Stirps (Jussive) $yV_1C_1C_2V_2C_3$ 211
 - 4.4 Nominals: $C_1V_1C_2$ 211
 - 4.4.1 qal 212
 - 4.4.2 qil 212
 - 4.4.3 qāl 214
 - 4.4.4 qīl 214
 - 4.4.5 qūl 215
 - 4.5 Nominals: $C_1V_1C_2C_2$ 216
 - 4.5.1 qall 216
 - 4.5.2 qill 217
 - 4.5.3 qull 217
 - 4.6 Nominals: $C_1V_1C_2(V_2)C_3$ 218
 - 4.6.1 qatl 218
 - 4.6.2 qitl 223
 - 4.6.3 qutl 225
 - 4.7 Nominals: $C_1V_1C_2V_2C_3$ 226

- 4.7.1 qatal (Qal Perfect) 226
- 4.7.2 qatīl (Qal Stative Perfect) 227
- 4.7.3 qatul (Qal Stative Perfect) 230
- 4.7.4 qutul (Qal Infinitive Construct) 230
- 4.7.5 qatāl (Qal Infinitive Absolute) 230
- 4.7.6 qatīl (Pə'al Passive Participle) 231
- 4.7.7 qatūl (Qal Passive Participle) 234
- 4.7.8 qutāl (Qal Infinitive Construct) 235
- 4.7.9 qātīl (Qal Active Participle) 235
- 4.7.10 qītāl 237
- 4.8 Nominals: C₁iC₂V₂C₃ 238
 - 4.8.1 qital 238
 - 4.8.2 qitāl 239
 - 4.8.3 qitīl 240
 - 4.8.4 Samaritan qētVl 240
- 4.9 Nominals: C₁V₁C₂C₂V₂C₃ 243
 - 4.9.1 qatta/āl 243
 - 4.9.2 qatti/īl (Piel perfect) 243
 - 4.9.3 qattūl 245
 - 4.9.4 qittāl 247
- 4.10 Nominals: C₁V₁C₂(V₂)C₃V₃C₄ 247
 - 4.10.1 qatlad 248
 - 4.10.2 qatlūd 249
- 4.11 Nominals m/t/yV₁-(hV₂)-C₁(V₃)C₂(C₂)V₄C₃ 250
 - 4.11.1 maqtal 250
 - 4.11.2 maqtul 252
 - 4.11.3 muhaqtīl (Hap'el/Hiphil participle) 252
 - 4.11.4 muhatqattīl (Hitpael participle) 253
 - 4.11.5 muqattal (archaic Piel passive participle) 253
 - 4.11.6 muqattīl (Piel participle) 253
 - 4.11.7 muquttal (Pual participle) 254
 - 4.11.8 taqtal 254
 - 4.11.9 yaqtīl 254
- 4.12 YHWH 255
 - 4.12.1 YHWH + Predicate 255
 - 4.12.2 Predicate + YHWH 255
- 4.13 Akkadian 257

- 4.13.1 Anthroponyms 258
- 4.13.2 Common 261
- 4.13.3 Demonyms 261
- 4.13.4 Hydronym 262
- 4.13.5 Numismonym 262
- 4.13.6 Temponyms 262
- 4.13.7 Toponyms 263
- 4.14 Amorite 263
- 4.15 Arabic 264
- 4.16 Egyptian 264
 - 4.16.1 Anthroponyms 264
 - 4.16.2 Demonyms & Glossonym 266
 - 4.16.3 Toponyms 266
- 4.17 Elamite 266
 - 4.17.1 Anthroponym 266
 - 4.17.2 Demonym & Toponym 267
- 4.18 Greek 267
- 4.19 Persian 267
 - 4.19.1 Anthroponyms 267
 - 4.19.2 Common 270
 - 4.19.3 Demonyms 271
 - 4.19.4 Toponyms 271
- 4.20 Bound Morphemes 272
 - 4.20.1 b- 272
 - 4.20.2 h- 272
 - 4.20.3 l- 273
 - 4.20.4 i 273
 - 4.20.5 mī + k-/š- 274
 - 4.20.6 min 274
 - 4.20.7 t 275
 - 4.20.8 -ā 275
 - 4.20.9 -ān 276
 - 4.20.10 → -ūn 276
 - 4.20.11 -at → -ah 276
 - 4.20.12 -ay 277
 - 4.20.13 -ī + -hum 278
 - 4.20.14 -ī 278

4.20.15	-īm/n	279
4.20.16	-īt	280
4.20.17	-m/n	280
4.20.18	-ōh/t	280
4.20.19	→ -ūt	281
4.20.20	-ū	281
4.20.21	-ūy	281
4.21	Uncertain Etymology	281
4.21.1	Previously Established Spellings	282
4.21.2	Consistent with Tiberian	283
4.21.3	Close to Tiberian	285
4.21.4	Corrupt Vorlagen	287
4.21.5	Hypocorisms of 287	בְּנֵיהֶן
4.21.6	Other	288
4.21.7	G ^L	288
4.22	Synthesis	289
5	Phonology	292
5.1	Stops and Fricatives	292
5.1.1	Bet /b/ <ב>	292
5.1.2	Gimel /g/ <ג>	293
5.1.3	Dalet /d/ <ד>	293
5.1.4	Ṭet /t̥/ <ט>	294
5.1.5	Kaph /k/ <כ,ך>	296
5.1.6	Pe /p/ <פ,פּ>	296
5.1.7	Qof /q/ <ק>	297
5.1.8	Taw /t/ <ת>	297
5.1.9	Synthesis	298
5.2	Nasals and Liquids	298
5.2.1	Lamed /l/ <ל>	298
5.2.2	Mem /m/ <מ,ם>	298
5.2.3	Nun /n/ <נ,ן>	299
5.2.4	Resh /r/ <ר>	300
5.2.5	Synthesis	302
5.3	Sibilants	302
5.3.1	Zayin /z/ <ז>	302
5.3.2	Samekh /s/ <ס>	302

5.3.3	Şade /ʃ/ <ş>	303
5.3.4	Šin /š/ <š> and Šin /š/ <š>	303
5.3.5	Synthesis	304
5.4	Approximants	304
5.4.1	Waw /w/ <w>	304
5.4.2	Yod /y/ <ʔ>	307
5.4.3	Synthesis	308
5.5	Gutturals	308
5.5.1	ʾAleph /ʔ/ <ʔ>	309
5.5.2	Hey /h/ <h>	310
5.5.3	Ḥet /ħ/ <ħ>	311
5.5.4	*Ḥet /*ħ/ <ħ>	313
5.5.5	ʿAyin /ʕ/ <ʕ>	316
5.5.6	*Ġayin /*ġ/ <ġ>	317
5.5.7	Synthesis	317
5.6	Consonant Quantity	320
5.7	Summary Analysis of the Consonant System	321
5.8	Vowels	325
5.8.1	PS /*a/	326
5.8.2	PS /*i/	330
5.8.3	PS /*u/	333
5.8.4	PS /*a:/	336
5.8.5	PS /*i:/	337
5.8.6	PS /*u:/	338
5.8.7	Epenthetic Vowels	339
5.8.8	Vowels in Gast-, Fremd-, and Lehnwörter	340
5.8.9	Phonemic Zero Vowels	342
5.9	Summary Analysis of the Vowel System	345
6	Conclusion	348
	Bibliography	351
	Appendix A: Data	367
	Appendix B: Greek Lexicon and Concordance	565
	Appendix C: Tiberian Concordance	589
	Appendix D: Textual Development Index	599
	Appendix E: Graphemes Equivalent to <ʔ>	611

Figures and Tables

Figure 1: The Proto-Semitic vowel system with phonemic length distinctions	86
Figure 2: The Tiberian 7 vowel system	87
Figure 3: The Babylonian 6 vowel system	88
Figure 4: The Palestinian 5 vowel system	88
Figure 5: The Samaritan 5 vowel system	89
Figure 6: Reflexion of Proto-Semitic vowels in Tiberian.....	89
Figure 7: Reflexion of short Proto-Semitic vowels in Tiberian and Palestinian	90
Figure 8: The Classical Attic vowel system	91
Figure 9: The Modern Greek 5 vowel system	91
Figure 10: Conservative Greek Vowel Changes	94
Figure 11: Innovative Greek Vowel Changes	95
Figure 12: Teodorsson's reconstruction of majority Attic 350 BC.....	96
Figure 13: Possible Timbre Flexibility in the Use of Greek Vowel Graphemes to Represent Tiberian Vowel Phonemes	99
Figure 14: Suggested Development of the Hebrew Texts at Ezr 10:36.....	269
Figure 15: The 2 Esdras vowel inventory.....	346
Table 1: A chronology of Ezra-Nehemiah and 2 Esdras.....	44
Table 2: Previous summaries of "regular correspondences" of consonants	63
Table 3: Previous summaries of "regular correspondences" of vowels.....	65
Table 4: A phonetic inventory to describe Hebrew and Aramaic consonants	67
Table 5: A phonetic inventory to describe Greek consonants.....	68
Table 6: Differing Reflexes of PS consonants in Aramaic and Hebrew	69
Table 7: Tiberian plosive phonemes	69
Table 8: Attic Greek plosive phonemes	70
Table 9: Tiberian and Greek plosive and fricative systems compared	75
Table 10: Tiberian and Greek nasal and liquid systems compared.....	77
Table 11: Tiberian and Greek sibilant systems compared	79
Table 12: Tiberian and Greek approximant systems compared.....	83
Table 13: Comparison of Koine Greek and Tiberian Hebrew vowel systems.....	97
Table 14: Numbers of Transcriptions and Minuses in 2 Esdras by Chapter.....	111
Table 15: The Distribution of Minuses in 2 Esdras	113
Table 16: False Pluses in Hanhart's Main Text and their MS Support	116
Table 17: Variants in G's Vorlage involving <י> : <י'>	135
Table 18: The distribution of י' variants between Ezr 2 and Neh 7	136
Table 19: The distribution of <י> : <י'> variants in V ^L	137
Table 20: Harmonisations to 1 Esdras	157
Table 21: Harmonisations between Ezr 2 and Neh 7.....	159
Table 22: Lexemes harmonised to an expected spelling	160
Table 23: Harmonisations to Similar Forms.....	161
Table 24: Harmonisations for Logical or Stylistic Purposes	162

Table 25: Lexemes whose spellings are harmonised within 2 Esdras and the MSS and MS traditions where this occurs	163
Table 26: Distribution of <α/εν> → <α/εβ> Changes	164
Table 27: Distribution of <α/εβ> → <α/εν> Changes	165
Table 28: Distribution of <αι> → <ε> Changes	166
Table 29: Distribution of <ε> → <α> Changes	166
Table 30: Observed and Expected Frequencies of Graphemes Corresponding to <ϑ> and Their Contributions to χ^2 Values	172
Table 31: χ^2 Values	172
Table 32: χ^2 Values Only Considering <ει> : <ι>	174
Table 33: Distribution of <ο> → <ω> Changes	175
Table 34: Distribution of <ω> → <ο> Changes	177
Table 35: Distribution of <ζ> → <ç> / $_C$ Changes	178
Table 36: Distribution of <ç> → <ζ> / $_C$ Changes	178
Table 37: Distribution of /ε/ → /ϵ/ Changes	180
Table 38: Distribution of /ϵ/ → /ε/ Changes	181
Table 39: Distribution of /ε/ → /ϕ/ Changes	182
Table 40: Distribution of /ϕ/ → /ε/ Changes	182
Table 41: Distribution of /u/ → /ϵ/ Changes	183
Table 42: Distribution of /b/ → /m/ Changes	184
Table 43: Distribution of /m/ → /b/ Changes	185
Table 44: Distribution of /l/ → /r/ Changes	186
Table 45: Distribution of /r/ → /l/ Changes	186
Table 46: Distribution of /m/ → /n/ changes	187
Table 47: Distribution of /n/ → /m/ changes	188
Table 48: Distribution of /ϕ/ → /u/ Changes	189
Table 49: Distribution of /u/ → /ϕ/ Changes	189
Table 50: Distribution of telescoping in the text tradition of 2 Esdras	194
Table 51: A minimum phonetic inventory to describe the 2 Esdras consonant system	322

Abbreviations and Symbols

Citations of linguistic data follow the Leipzig Glossing Rules (Comrie, Bickel, & Haspelmath, 2015). Linguistic abbreviations not listed by the Leipzig Glossing Rules have a footnoted explanation on first occurrence in the main text. Onyms are named according to the conventions established by the International Council of Onomastic Sciences Terminology Group (icosweb.net). I am grateful to the chair, Artur Gałkowski for his personal correspondence supporting my coining of the term *numismonym* to denote the name of a currency. Biblical, Jewish, and other ancient works are abbreviated according to the SBL Handbook of Style (Alexander, Kutsko, Ernest, Decker-Lucke, & Petersen, 1999).

General

∅	zero, nothing, or empty set	[]	within a list of joined MSS, e.g. 107-[44-125]: encloses a MS or MSS that used the preceding as an exemplar; part of a MS reading; encloses (a) lost or conjectured grapheme(s); all other contexts: encloses a phonetic expression
*	conjectural reading with attestation elsewhere in the corpus	[.]	represents one lost grapheme
◦	conjectural reading or vocalisation with attestation elsewhere outside the corpus	[...]	represents multiple lost graphemes
*	when prepended to a word or root, e.g. *ααα: conjectural form based on text critical factors	//	encloses phonemic expression
	when appended to a MS siglum, e.g. B*: original, uncorrected, MS reading	<<	encloses graphic expression
[[]]	encloses a suggested retroversion with vocalisation	<>	encloses graphemic expression
{ }	encloses an equivalent lexeme that is not a suggested retroversion	▶	left entity predecessor to right entity
{ [[]] }	encloses a suggested <i>qere perpetuum</i>	↵	left entity corrected to right entity
		→	left entity changes to right entity

⇒	left entity is harmonised to, copied from, or the source that is telescoped into the right entity	GEN	genitive
↷	form copied across MS traditions from the source on the right	GNYM	glossonym
/	right entity is context for left entity	h	harmonisation to a remote parallel
_	placeholder for changed entity	h~	harmonisation to a similar form
×	phenomenon occurs # times	h·	logical or stylistic harmonisation
≤	phenomenon occurs at least # times	h≡	harmonisation to an entity considered to be identical
#	word boundary	hE	harmonisation to an expected spelling
\$	syllable boundary	hap.	haplography
˘	<i>oleh (emet)</i> , used to mark stress	harm.	harmonisation
abbr.	abbreviation	HNYM	hydronym
ADV	adverb(ial)	IND	indicative
Akk.	Akkadian	l.	long
Amo.	Amorite	m	masculine
ANYM	anthroponym	met.	metathesis
Ar.	Arabic	MH	Mishnaic Hebrew
Arm.	Aramaic	ModG.	Modern Greek
assim.	assimilation	ModH.	Modern Hebrew
Avest.	Avestan	MORPH	Greek morphological markedness
Bab.	Babylonian Hebrew	MORPH ^s	Semitic morphological markedness
c	when appended to a MS siglum: correction	MS(S)	Manuscript(s)
c	closed syllable	NNYM	numismonym
c.	century	NOM	nominative
CMN	common noun	NT	New Testament
CON	construct	o	open syllable
c ^{pr mn}	correction <i>prima manus</i>	OSA	Old South Arabian
DAT	dative	Pal.	Palestinian Hebrew
dblt.	doublet	parlev.	paradigmatic levelling
def.	written defectively	Per.	Persian
ditt.	dittography	pharm.	partial harmonisation
DN	divine name	PL	plural
DNYM	demonym	ple.	written plene
Edom.	Edomite	PS	Proto-Semitic
Egy.	Egyptian	PTC	participle
Ela.	Elamite	rel	<i>reliqui</i> (the remainder of a set)
ENYM	ethnonym	reanal.	reanalysis
expan.	expansion	s	stressed syllable
F	feminine	s.	short
		SG	singular
		subs.	substitution

T	telescoping of entities	txt	(main) text
TENYM	temponym	u	unstressed syllable
Tib.	Tiberian	Ug.	Ugaritic
TNYM	toponym	vB	verb
trans.	translation	W	word

Bibliographic

<i>BHS</i>	(Elliger & Rudolph, 1997)	<i>HALOT</i>	(Koehler & Baumgartner, 2001)
G18	(Donner, 2013)	NA28	(Nestle et al., 2012)

Manuscripts

For Greek sigla see (Hanhart, 1993, pp. 7-11) and (Rahlfs, 2012). All dates AD unless otherwise noted.

Greek Majuscules attesting 2 Esdras

- A "Codex Alexandrinus", 5th c.; London: British Library, Royal MS 1 D V-VIII (2 Esdras in VI); VI not online; (Thompson, 1883; Kenyon, 1957)
- B "Codex Vaticanus", 4th c.; Rome: Vatican Library, Vat.gr.1209; digi.vatlib.it; (Canart, Bogaert, & Pisano, 1999)
- S "Codex Sinaiticus", 4th c.; London: British Library, Add MS 43725; Sinai: St Catherine's Monastery; St Petersburg: National Library of Russia, OP. ОЛДП, О.156, OP. Греч. 2, 259, 843; Leipzig: University Library, Cod.Gr. 1; codexsinaiticus.org; (Jongkind, 2013)
Correctors (Myers, 2018b):
- S₁ 4th c., correction by an original scribe
- Sca 8-10th first 'Caesarean' corrector, may be the same as Scpamph
- Scpamph 8-10th corrector identified by the Esdras and Esther colophons
- Scb₁ 8-10th a 'Caesarean' corrector who worked after Scpamph
- V "Codex Venetus", 13th c., Rome, Vatican Library, Vat.gr.2106; not online; (Hanhart, 2003, p. 13)

Greek Minuscules attesting 2 Esdras

- 19 11th c.; Rome: Vatican Library, Chig.R.VI.38; not online
- 44 "Codex Zittaviensis", 15th c.; Zittau: Christian Weise Bibliothek, A. 1; LXX portion not online
- 46 13-14th c.; Paris: Bibliothèque nationale de France, Coislin 4; gallica.bnf.fr
- 52 14th c.; Florence: Biblioteca Medicea Laurenziana, Acquisti e Doni 44; not online

- 55 10th c.; Rome: Vatican Library, Reg.gr.1; digi.vatlib.it (2 Esdras in pt A)
- 58 11th c.; Rome: Vatican Library, Reg.gr.10; digi.vatlib.it
- 64 10th c.; Paris: Bibliothèque nationale de France, Grec 2; gallica.bnf.fr
- 68 15th c.; Venice: Biblioteca nazionale Marciana, Gr. 5; not online
- 71 13th c.; Paris: Bibliothèque nationale de France, Grec 1; gallica.bnf.fr
- 74 13th c.; Florence: Biblioteca Medicea Laurenziana, S.Marco 700; not online
- 93 13-15th c.; London: British Museum, Royal MS 1 D II; bl.uk/manuscripts; (Omont, 1884)
- 98 13th c.; Escorial: Real Biblioteca, Σ-II-19; not online
- 106 14th c.; Ferrara, Biblioteca Comunale, 187 I; not online
- 107 1334; Ferrara, Biblioteca Comunale, 187 I; not online
- 108 13th c.; Rome: Vatican Library, Vat.gr.330; not online
- 119 10th and 12-13th c.; Paris: Bibliothèque nationale de France, Grec 7; gallica.bnf.fr
- 120 11th c.; Venice: Biblioteca nazionale Marciana, Gr. 4; not online
- 121 10th c.; Venice: Biblioteca nazionale Marciana, Gr. 3; not online
- 122 15th c.; Venice: Biblioteca nazionale Marciana, Gr. 6; not online
- 125 14th c.; Moscow: National Library of Russia, Gr. 30; not online
- 130 12-13th c.; Vienna: Austrian National Library, Cod. Theol. gr. 23; not online
- 134 13th c.¹; Florence: Biblioteca Medicea Laurenziana, Plut.5 dex.1; mss.bmlonline.it
- 236 11th c.; Rome: Vatican Library, Vat.gr.331; digi.vatlib.it
- 243 10th c.; Paris: Bibliothèque nationale de France, Coislin 8; gallica.bnf.fr
- 248 13th c.; Rome: Vatican Library, Vat.gr.331; not online
- 314 13th c.; Athens: National Library of Greece, 44; not online
- 370 14-15th c.; Rome: Vatican Library, Chig.R.VIII.61; not online
- 379 16th c.; Escorial: Real Biblioteca, 4-I-8; not online
- 381 11th c.; Escorial: Real Biblioteca, Ω-I-13; not online
- 610 14th c.; Paris: Bibliothèque nationale de France, Supplément grec 609; gallica.bnf.fr
- 728 11-12th c.; Venice: Biblioteca nazionale Marciana, Append. I 13; not online
728¹ substantial doublet of Neh 11:17-25 attesting a Lucianic text
- 731 12-13th c.; Venice: Biblioteca nazionale Marciana, Gr. 16; not online
- 762 10th c.; Athos: Vatopedi Monastery, 512; not online

Other Greek Biblical MSS

- Q "Codex Marchalianus", 6th c.; Rome: Vatican Library, Vat.gr.2125; digi.vatlib.it

Greek Papyri

- PRyl. 160c 32
- PPrinc. 141.1 23

¹ Date according to the online library catalogue at mss.bmlonline.it. Hanhart (1993, p. 10) and the *Offizielles Verzeichnis der Rahlfs-Sigeln* (2012, p. 3) both list the date of this MS as 11th c.

PMich. 254-5.1	30/31
SB 5109	42
SB 9391	3rd/4th c.
BGU 912.41	33

Hebrew/Aramaic Biblical MSS

4QEzra	1st c. BC; Jerusalem: Israeli Antiquities Authority; deadseascrolls.org.uk; (Ulrich, 2000)
Add.1846	"The Burnt Codex" / "Codex Zurbil", (Samaritan Pentateuch), early 12th c.; Cambridge University Library, MS Add.1846; cudl.lib.cam.ac.uk
L	"The Leningrad Codex", 1008; Saint Petersburg: National Library of Russia, Firkovitch B 19 A; seforimonline.org n°264

Hebrew/Aramaic Papyri

XHev/Se 51	"Beit 'Amar Papyrus", 140; location unknown; not online; (Eshel, Eshel, & Yardeni, 2011)
------------	--

Ge'ez Biblical MS

BN Abb 35	"ገጥሙ ቅዱስ. Bluyat. Livres de l'Ancien Testament", 17th c.; Paris: Bibliothèque nationale de France, Ethiopien d'Abbadie 35; gallica.bnf.fr
-----------	---

Reconstructions/Historic Texts

The content of text groups and affinities of MSS are presented here and throughout the dissertation on the basis of the conclusions and discussion in (Hanhart, 1993, pp. 7-69) and (Hanhart, 2003), with some minor adjustments.

<i>a</i>	'The' <i>a</i> recension 71-74-106-107- [44-125-610]-120-121-130-134-236-314-370-762	} These sigla are used to denote the historic text of their recension, which differs from their usage in (Hanhart, 1993) where they are placeholders for the reading in all MSS.
<i>b</i>	'The' <i>b</i> recension 46-[52]-64-98-[379]-243-248-381-728-731-[68]	
B ⁵⁵	a proposed common ancestor to B-[122]-55	
G	reconstructed Old Greek text	
G ^L	reconstructed Antiochene/Lucianic text 19-108-93-728 ¹ , sometimes 121, less often 44-125, at times possibly also 248	
G ^{maj}	Attested by the majority of G MSS.	
G ^{min}	Attested by a minority of G MSS.	

H	Hexapla
V ^H	The Hebrew consonantal <i>Vorlage</i> for columns 2 and 5, i.e. column 1
Sec.	The second column of Origen's Hexapla containing a Greek transcription of the vocalised first column
α'	The third column of Origen's Hexapla containing Aquila's text
σ'	The fourth column of Origen's Hexapla containing Symmachus' text
ε'	The fifth column of Origen's Hexapla containing Origen's collated text
ϑ'	The sixth column of Origen's Hexapla containing Theodotian's text
V	'The' <i>Vorlage</i> used for G
V ^L	'The' <i>Vorlage</i> used for G ^L
V ^H	'The' <i>Vorlage</i> used for Origen's Hexapla (i.e. the text of the first column)
V ^B	'The' <i>Vorlage</i> used to make hebraising changes to B

Phonetic and Phonemic Symbols Here and in Secondary Literature

Phones are labelled in this dissertation using standard IPA symbols (see p. xxvii). For vowel systems with three phonemes on the front or back axes, there is a convention of convenience to label the middle vowel /e/ or /o/, rather than /ɛ/ or /ɔ/. Please note that given this dissertation compares the vowel systems of different languages and different stages of those languages *this convention is avoided* for the sake of clarity.

Introduction

The spellings of transcriptions in 2 Esdras, restored using witnesses to the text's history, and understood in philological context, reveal how the translator of Ezra-Nehemiah (EN) pronounced Hebrew (Heb.) and Aramaic (Aram.).

A transcription is a word from a source language written in a script associated with a target language (§1.1). 2 Esdras contains one of the highest concentrations of transcriptions in any Septuagint (LXX) book. The translator had a penchant for transcription and for "strict, isomorphic representation of the Hebrew-Aramaic Ezra-Nehemiah" (Wooden, 2015, p. 196). Blau (1983) used transcriptions to stratify the LXX books, placing the translation of 2 Esdras last. Steiner (2005) subsequently located this in the mid-late 2nd c. CE by comparison with transcriptions in inscriptions. 2 Esdras is therefore an ideal corpus for the study of transcriptions.

The proper exposition of transcriptions requires both text criticism and philology (§1.2). Previous research on the phonology of transcriptions has often neglected one or the other of these aspects (Ch. 2).

Transcription spellings are best restored on the basis of their ability to account for the spellings in extant Greek (Grk.) manuscripts (MSS, singular MS). Lesser, but still significant, factors in text criticism are the plausibility of the consonantal *Vorlagen* and philological interpretation implied by a given spelling (Ch. 3).

Philology is the analysis of the structure and diachronic context of transcriptions. Such investigation can reveal relationships between the translator's Heb./Aram. and other traditions of these languages (Ch. 4). It is also a necessary prerequisite for reconstructing the translator's pronunciation (Ch. 5).

The collated dataset is presented in Appendix A, for which a reading guide can be found in §3.1. Individual examples are cited according the Leipzig Glossing Rules (Comrie, Bickel, & Haspelmath, 2015), and referenced by index number, e.g.:

- (1) #1367
 וַיִּמְעַשׂוּהָ L
 καὶ μαασεια G

1.1 Terms

Terminology imposes typology upon data. Therefore, precise and well defined terms are an important tool when striving for descriptive neutrality.

Tov (1979), reprinted later with modest updates (1999), surveyed the development of technical language concerning transcriptions and related phenomena by LXX scholars (1999, p. 166), defining *loanwords* as

[words] accepted into the Greek language from a Semitic language. This borrowing occurred in the time preceding the translation, and the words were subsequently used as natural equivalents of their Hebrew counterparts.

homophony as

the choice of Greek equivalents which resemble the sound of their Hebrew-Aramaic counterparts but differ in meaning.

and *transliteration* as

the transcription into Greek characters of Hebrew and Aramaic words.

Tov's definition of loanword is impractical, as in many cases it is impossible to establish whether a word has been "accepted into the Greek language" or not. (And what exactly does "accepted" mean?)

In his introductory chapter to the handbook of the Loanword Typology Project, Haspelmath (2009) defines a *loanword* as "a word that at some point in the history of a language entered its lexicon as a result of borrowing (or transfer, or copying)."² (p. 36). By this definition all transcriptions are loanwords, an idea that I shall defend and pursue. The useful distinction to be made is not whether a word was copied into the target language before a translation was made, but the degree to which the spelling of a word reflects features of the translator's realisation of the source language.

Tov's definition of *homophony* is helpfully precise, but by his own admission excludes some data that have traditionally been considered under this label. For example, the translation of Heb. עֲלָה by Grk. ολοκαυστεω (1999, p. 171) would not be homophonous, because the words semantically overlap.³

² Haspelmath further nuances this definition on pp. 36-38. He gives several reasons for preferring the language of 'copying' to that of 'borrowing', which I shall not repeat here. The process of lexical transfer from source to target language is referred to as copying throughout this study.

³ A note on my own transcriptions. When citing Hebrew and Greek lexemes, I have attempted to give enough information to make reading as simple and fluent as possible, but not so much as to overspecify what is available from extant data. In practice this means: Hebrew lexemes are cited with vocalisation and the stress only marked when not ultimate. Greek lexemes are cited with breathing and accent marks. The pointed Tiberian tradition is an integrated text, and therefore quoted in full with accents (though following common convention, not with *raphe*). Accents and breathings in Greek MSS are not cited, as these marks were not made by the earliest scribes, and the source for these reading helps on transcriptions is as yet under-researched. Lunate sigma was frequently the cause of graphical confusion in our data, and so I have used it throughout the work for consistency.

Tov uses *transliteration* and *transcription* as synonyms, as do some others (Hauspie, 2010; Krašovec, 2010). Yet doing so lacks precision and makes his definition of transliteration a self-referential tautology. In contrast Knobloch, in a dissertation (1995) examined by Tov, distinguishes *transliteration* as (p. 98)

a graphic process, the replacement of one grapheme or symbol with a symbol in a different writing system

from *transcription* as

a process in which symbols stand for *sounds* rather than for other symbols.

Tov helpfully critiques previous labels for the general class of loanwords and related phenomena, such as "Hebraisms in vocabulary" (Thackeray, 1909, pp. 31-38), "Hellenized Semitic words" (Walters, 1973, pp. 155-196), and "homeophony" (Caird, 1976), as failing to adequately describe the class as a whole, but does not suggest an alternative (1999, pp. 165-167). However, his insight is correct that transcriptions, loanwords, homophony, etc. are implicitly related, and that finding language to describe the class forces one to encapsulate their shared nature.

Help can be found from outside LXX studies. In an analysis of developments in the Modern Hebrew (ModH.) lexicon, Zuckermann (2003) introduces the phrase *lexical enrichment through language contact* (LELC). I have adapted his definition by making it more abstract, so as to be appropriate for our corpus.

LELC is (cf. p. 3):

The addition, change or extension in use or meaning of lexical items in a language, due to contact with another language or languages.

For convenience we will follow Zuckermann by using the term *neologisation* to refer to this specific process, and *neologism* to denote an entity resulting from it.⁴

Zuckermann identifies three stages in the process of borrowing that preserves the sound of a lexical item in the source language: 1. analysis of the input, 2. identification of parallels in the target language, and 3. production of the output.⁵ These three stages are readily applicable to the analysis of transcriptions, but will not be developed in depth here.

Zuckermann defines six neologisms that preserve the sound of source language lexemes, grouped into two categories. The first category are neologisms formed "using the [source language] lexical item as the basic material for the neologization": Guestword, Foreignism, and Loanword (p. 8). Note that Zuckermann's use of the term "loanword" is narrower than its conventional use in LXX studies, or within the Loanword Typology Project (discussed below). Therefore, to prevent confusion, this study will refer to Zuckermann's categories using the German equivalents he gives for them. They are, with his definitions:

Gastwort (p. 9):

an unassimilated lexical item, that has kept its pronunciation, orthography, grammar, and meaning, and is not used widely.

This definition captures what has typically been labelled "transcription" or "transliteration" in LXX studies. Example:

⁴ All language adopted from Zuckermann, and other authors, will be Anglicised except in direct quotation.

⁵ This sentence is a close abridgement of material from p. 7.

- (2) #1367
 וַיַּעֲשֶׂה L
 καὶ μαασεια G
 'and Maasiah'

Fremdwort (pp. 9-10):

a lexical item that has moved a stage further. It has been adapted into the native system, with a stable spelling and pronunciation (native or exotic), and often with secondary derivatives.

The following example has undergone adaptation with the addition of Grk. /d/ to break the consonant cluster /sr/. The spelling was mostly stable for a given hand:

- (3) #572b
 לְעֶזְרָא L
 τῶ εδρα G^L
 'to Ezra'

Lehnwort (p. 12):

a lexical item that has become indistinguishable from the rest of the lexis and is open to normal native rules of word formation.

Example:

- (4) #1193
 וּבַשְּׂקִים L
 καὶ ἐν σακκοῖς G
 'and in sacks'

Zuckermann's second category of neologisms are those that use "pre-existent [target language] roots/lexemes as the basic material for the neologization" (p. 8).

Under this category, he defines:

Phonetic matching (p. 8):

where the [target language] material is originally similar to the source language lexeme phonetically but not semantically.

Example:

- (5) Neh 7:3.7-9
 עַד־דָּוַם הַשֶּׁמֶשׁ L
 'until the sun is hot'
 ἕως ἅμα τῷ ἡλίῳ G
 'until the same time as the sun'

Semanticised phonetic matching (p. 8):

where the [target language] material is originally similar to the [source language] lexical item phonetically, as well as semantically albeit in a loose way.

Example:

- (6) Neh 3:21.14
 תְּכַלֵּית L
 'end'
 ἐκλειψεως G cf. συντελειας G^L
 'cessation' (secondary meaning) 'end'

Phono-semantic matching (p. 8):

where the [target language] material is originally similar to the [source language] lexical item both phonetically and semantically.

Example:

- (7) Neh 9:31.9-10
 ייָהוָה־לֵּלָם *L*
 'God of mercy'
 ἐλεήμων *G*
 'merciful'

No other system of terminology has the same level of precision or descriptive neutrality as Zuckermann's and so is ideal for our purposes. However, adopting Zuckermann's categories would be a radical departure from the language that has traditionally been used in the study of LXX transcriptions. Therefore, I will continue to use the traditional terms, but informed by Zuckermann's work, and will employ his categories occasionally where finer distinctions are helpful in the course of discussion. The traditional terms are used with the following definitions:

Transcription:

writing a source language entity in a script associated with a target language.

The unmodified term *transcription* denotes phonetic and/or phonemic transcription.

Phonetic transcription:

transcribing the phones, (sounds, e.g. [s, z]) of an entity.

Phonemic transcription:

transcribing the phonemes (perceptually distinct units of sound, e.g. /s/ = [s]/_voiceless, [z]/_voiced) of an entity.

Transliteration:

transcribing the written form of a source language entity in a target language script.⁶

The unmodified term *transliteration* denotes graphic and/or graphemic transliteration.

Graphic transliteration:

transliterating the graphs (distinct signs, e.g. « $\vec{\gamma}$, \mathfrak{z} ») of a written lexeme.

Graphemic transliteration

transliterating the graphemes (perceptually distinct groups of signs that are a symbol, e.g. < \mathfrak{z} > = « $\vec{\gamma}$ » / _#, « \mathfrak{z} » / _-#), which are used to write a lexeme in the source language script.

Loanword:

a lexeme or word copied from a source language into a target language.

Homophonous translation:

translation where the target language lexeme or word phonetically resembles the source language lexeme or word.

Other than 'transcription' as distinguished from 'homophonous translation', which are two separate processes, most of the above terminology does not define mutually exclusive categories. Most definitions are of a process. The output of 'transcription' is 'a transcription', which, by these definitions, is also a loanword. All

⁶ Or, more precisely, "a script that is commonly associated with a target language, but not the source language."

written loanwords are transcriptions. Therefore, 'loanword' as defined here is broader than Zuckermann's *Lehnwort*.⁷

As defined, the outputs of 'transcription' equate to Zuckermann's first category of neologisms that use a source language lexical item for their basic material. This category includes transliteration. The category of 'homophonous translation' equates to Zuckermann's second category of neologisms that use a target language lexeme for their basic material. These terms are now further explicated with examples.

1.1.1 Transcription Mechanisms

Knobloch (2002) describes a need to identify "transcription technique", much like the common effort in LXX studies to identify the "translation technique" of individual translators (pp. 97-98). In a broad overview of the study of Hebrew transcriptions in Grk. and Latin (Lat.), Krašovec (2009) states his aim (p. 19)

to outline the basic grammatical principles that govern the transliteration of biblical names into Greek and Latin.

The language of both authors implies the translator was deliberate and structured when transcribing words. It may be true that a translator had "principles" for transcribing words, and was working according to a "technique", but there is no evidence for this. There may be multiple possible motives for transcription: (i) to evoke a feeling of the text's world; (ii) to avoid translation due to ignorance of the source language or inability to render the meaning in the target language; (iii) to follow an intuitive cross-linguistic convention that names should

⁷ Referred to as 'loanword' by Zuckermann throughout his monograph.

be loans not calques; (iv) to deliberately withhold information from the reader ("negative interpretation"); or (v) a sense of conservatism (Swete, 1900, p. 46; Kedar-Kopfstein, 1973, pp. 56-57, 62). Neutral terminology is preferable. For this reason, I describe the mode of operation by which the process of transcription takes place as the *transcription mechanism*. Three transcription mechanisms were defined above. Examples:

Phonetic transcription:

- (8) #1314
 חוֹשֵׁה L
 ωχηε G
 'Hoshea'

In Tib. Heb., an open epenthetic vowel sound is phonetically realised prior to the final guttural, but has no phonemic value. If the transcription <ε> corresponds to a similar epenthetic sound with no phonemic value in the Heb. pronunciation of the G translator, then this is a case of phonetic transcription.

Phonemic transcription:

- (9) #1635a
 נֶטֹפְחִי L
 νετωφαθι G^L
 'Netophite'

Aside from in *Lehnwörter* with previously established spellings (see §1.1.2), in our corpus Tib. <ט> almost always corresponds to <τ>, and Tib. <ח> to <θ>. This situation *may* be an example of phonemic transcription, if three assumptions are made: (a) The translator was not attempting to render the *graphemes* <ח>, <ט> attested in their⁸ *Vorlage* consistently (this would be transliteration); (b) in the

⁸ I will use the plural pronoun to refer to an individual whose gender is unknown.

translator's Heb. speech, there were two allophones of /t/, one fricativised and the other plosive (see 2.4.1.1.b); and (c) a fricative pronunciation of Grk. /t^h/ was known to the translation. If all these facts were true, then the translator could have instead transcribed Heb. /t̥/ and /t/ with <τ> when plosive and /t/ with <θ> when fricative, but instead rendered each phoneme consistently.

Transliteration:

A well known example of graphic transliteration is the use of the graphemes <π|πι> in some Hexaplaric MSS to approximate the shape of the divine name <יהוה> in Aramaic script (Metzger, 1991, p. 35).

The above mechanisms are not mutually exclusive. Consider:

- (10) #247
 בעל־טֵם L
 βααλταμ G
 'Beelteem'

There are a number of possible interpretations that can be given for the existence of two vowel graphemes in the first word and only one in the second word. One of these possible interpretations is that the first transcribed word reflects phonetic transcription of a phonemic zero vowel, while the second reflects phonemic transcription.

It is impossible to specify a precise mechanism for most elements of most transcriptions, for example in (8) <c> could be considered transliteration of <צ> , phonemic transcription of /š/, or phonetic transcription of [ʃ]. Any of these three mechanisms could be employed in transcribing a loanword classed as a *Gastwort*, *Fremdwort*, or *Lehnwort* (even though, strictly speaking, Zuckermann's definitions only apply to sound correspondences).

1.1.2 Transcription and Loanwords

According to Tov's definitions a transcription was created by a translator and so reflects the translator's pronunciation of the source language, while a loanword had been copied into the target language prior to the act of translation and so does not necessarily reflect the translator's pronunciation of the source language. Aside from the critique made above that this distinction is often impractical, it is in reality not a reliable way to determine whether a given word reveals a translator's pronunciation of the source language.

A large number of names in 2 Esdras were previously attested in 1 Esdras. Yet, at least some seem to be fresh transcriptions with notable differences. Examples:

- | | |
|---|--|
| <p>(11) #171
 חַבַּיָּהּ <i>L</i>
 οβαια 2 Esd G
 οββια 1 Esd G
 'Habaiah',</p> | <p>(12) #473
 אֶתְלִיָּהּ <i>L</i>
 *αθελεια⁹ 2 Esd G
 γοθολιου 1 Esd G
 'Athaliah'</p> |
|---|--|

Some well attested loanwords, specifically *Lehnwörter*, are nevertheless replaced, or their spelling updated, to reflect the translator's or editor's pronunciation of the source language. Examples:

- | | |
|--|---|
| <p>(13) אַרְטַאְξַεְרְξַηְס Tib.
 αρθααααθ G
 αρταξερξης G^L
 'Artaxerxes'</p> | <p>(14) מֹשֶׁה Tib.
 μωυση G
 μωνη G^L
 'Moses'</p> |
|--|---|

⁹ An asterisk * indicates the form is a conjectural reconstruction based on the available MS data, but not attested in any MS in our corpus in any place. A cross † indicates the form is a conjectural reconstruction based on the available MS data, and not attested in any MS at this particular point in the text, but is attested in an extant MS elsewhere in the text.

In (13), despite the existence of an established Grk. spelling of this name (attested here in G^L), the G translator has rendered it with a fresh transcription. In (14), whatever the etymological source of the usual orthography <ωυ> (cf. §4.16.1), the spelling of this well known name has been modified in G^L to adhere more closely to its Heb. pronunciation at a later period.

Some words not attested in any extant written work prior to their transcription nevertheless do not reflect the translator's source language pronunciation. Consider:

- (15) שַׁבָּת Tib.
 αββατος Pentateuch G
 'Sabbath'

The first written attestation of this transcription is in the Grk. Pentateuch, yet the word must have certainly been in regular use within the Jewish Grk. speaking community prior to the creation of that translation. The equivalence between Heb. /t/ and Grk. <τ> probably does not reflect a feature of the translators' pronunciation of Heb., even though there is no extant written form of this word in any prior work.

Thackeray (1909) distinguished words that (p. 32 §4)

are merely transliterated and treated in their Greek form as indeclinables,

from

the smaller class of Hellenized Hebrew words.

Defining a "Hellenized Hebrew word" (i.e. a word copied into Grk. with morphological inflection) as a loanword has pedigree, and is not far from

Zuckermann's *Lehnwort*. However, this distinction is also of limited usefulness for the purpose of classifying the extent to which words reflect the translator's pronunciation of the source language. Note that Zuckermann included *Lehnwörter* within the category of words that *do* preserve the sound of their source language, but whose basic material derives from the source language lexeme. Consider:

- | | | | | | |
|------|-----|--------------------|-----|---------------------|-------------|
| (16) | (a) | #430 | (b) | #272 | |
| | | βαβυλωνος [+MORPH] | | ιερουσαλημ [-MORPH] | TNYM.GEN.SG |
| | | 'of Babylon' | | 'of Jerusalem' | |

Both toponyms were well established loanwords in Grk. (16a) is a *Lehnwort*, fully assimilated, and always inflected. (16b) is a *Fremdwort*, never inflected. Yet, even though *ιερουσαλημ* is indeclinable, in these cases both lexemes are established Grk. spellings prior to the translation of 2 Esdras. The absence of inflection therefore makes *ιερουσαλημ* no more or less a reflection of the translator's pronunciation of Heb. than *βαβυλωνος*. Consider also:

- | | | | | | |
|------|-----|-----------------|-----|-----------------|-------------|
| (17) | (a) | #817 | (b) | #847 | |
| | | αρχιου [+MORPH] | | δαυειδ [-MORPH] | ANYM.GEN.SG |
| | | 'of Harhaiah' | | 'of David' | |

(17a) is a hapax. (17b) was well established in the Jewish Grk. onomasticon. These examples are the reverse of Thackeray's prediction: the freshly transcribed anthroponym is inflected, whereas the well established anthroponym is not.

The above examples demonstrate that the presence or absence of morphological inflection cannot predict whether a translator is deploying a fresh transcription or a previously established spelling. As was observed in (13) and (14), even commonly used words may still have their spellings replaced or modified toward a translator's or editor's pronunciation of the source language. The traditional distinction between loanword and transcription therefore lacks

practical value for this study, which is concerned with what transcriptions reveal about how a translator pronounced the source language.

Whether a word is previously attested or is morphologically inflected, its value for reconstructing the pronunciation of the source language must be determined by other factors. Therefore, I do not attempt to make this distinction. In the definitions given above, they are acknowledged to be different ways of thinking about the same data. 'Loanword' is an etymological label, while 'transcription' is a process, the output of which can be called *a* transcription. Any loanword that is written down is transcribed, and in its written form is a transcription. Any transcription is either already, or immediately becomes, a loanword.

Far more useful for our purposes are the distinctions defined by Zuckermann. All loanwords, and hence all transcriptions, can be classed as *Gastwörter*, *Fremdwörter*, or *Lehnwörter*, depending on their level of assimilation to the target language. These categories are classes of loanwords, and so when written down classes of transcriptions. Of particular importance are the degree to which a *Fremdwort* or *Lehnwort* has a conventional, established spelling. In such cases the previous, established spelling is one important factor influencing the spelling of a transcription, and often results in some features of the transcription not fully reflecting the translator's pronunciation of the source language. Yet, this does not prevent even *Lehnwörter* from providing clues as to the sound of a source language, despite the fact that in some cases these clues amount to nothing more than arguments from silence.

1.1.3 Transcription and Homophonous Translations

Aside from *Gastwörter*, no neologisations sound the same as their source lexeme, and therefore Caird (1976) is technically correct to label the class

"homoeophony." However, technical language is employed as part of a shared discourse with others, and the term "homophonous translation" is well established in LXX and translation studies. The label does not tend to confuse readers into believing that a translation sounds *exactly* the same as the word it translates, and so is retained here.

Tov (1999) has some justification in restricting the definition of homophonous translation to words that differ in meaning from the word they translate. He is right to observe that when words are in semantic agreement their sound correspondence may simply be "coincidental" (p. 171). However, that does not necessarily make their presence irrelevant. "Homophonous translation" is commonly used to denote any translation that sounds similar to the word it translates. The label itself does not readily indicate to a reader that it denotes semantic restrictions. Tov's definition also rules out some translation choices that were surely made under the influence of sound correspondence:

- (18) Neh 3:21.13-16
 ועד־תְּכִלִּית בַּיִת אֶלְיָשִׁיבִּ: L
 εως εκλειψεως βηθελιακουβ G
 'until the end of Eliashib's house'

This is a legitimate translation semantically, even if *εκλειψεως* may be a touch unusual for a context such as this, so would not be "homophonous" according to Tov's definition. In contrast, the G^L replaces with the more straightforward *συντελειαις*. While there are always a number of interconnected factors involved in the selection of one lexeme over another in a translation, clearly sound correspondence was a factor in this case. It is more straightforward to adopt the term "homophonous translation" as it is most widely used, and where necessary qualify it by adding more precise, complex, and rare technical language around it.

As I have defined it "homophonous translation" denotes any neologism that falls into Zuckermann's second class, i.e. neologisms that use target language lexemes as their basic material. Therefore, homophonous translations are created by one of three processes: phonetic matching, semanticised phonetic matching, and phono-semantic matching. These terms were defined above, with examples given from 2 Esdras. In one sense, written homophonous translations could be considered a form of transcription, as they are an attempt to render the sound of the source lexeme in the target language. However, whereas transcription, as defined above, uses the target language script to render the source language lexeme, homophonous translations use a target language lexeme. Therefore, they have less granularity, and greater restriction on their ability to reflect the sound of the source language entity. For this reason, there is a clear and significant distinction between transcriptions and homophonous translations for their use as evidence of historical phonology.

Despite the strengths of Zuckermann's terminology, homophonous translations made using phono-semantic matching often do not truly "enrich" the Grk. lexicon, as such words are being used in line with convention. The closer the semantic fit, therefore, the less appropriate is the label "neologism". I cheerfully acknowledge this flaw and move on.

1.2 Premises

Previous studies of transcriptions have sometimes been undertaken using faulty assumptions. I will here propose, explain and defend 7 premises, and in following sections outline their implications for scope and method.

1.2.1 Transcriptions Might Not Be Consistent

Transcriptions are not spelt consistently in extant MSS (Speiser, 1926, p. 360). Discussing the widespread spelling variations of proper nouns in Grk. Exodus Wevers (1992) assumed that such spelling variation cannot be original (p. 207):

A translator would hardly mix up his spellings in such an arbitrary fashion; only scribes would introduce variation.

Knobloch (1995) claimed that not just Wevers, but all the Göttingen editors have relied on the Heb. text as a guide to identify the best text for transcriptions, and therefore (p. 5)

[i]mplicit in the focus on the Hebrew form and on paleography is some idea of what the expected manner of transcription into Greek is.

and furthermore that (p. 8)

Arguments appealing to regular transcription equivalents seem to have been, in some cases, the deciding factor in the choice of the critical text.

Wevers is right to identify developments in transmission as a source of spelling variation, but is wrong to assign this variation exclusively to transmission (§1.2.2). A commitment to assumed translation consistency often requires disregarding MS evidence (Hanhart, 2003, p. 322). There are multiple factors that can influence translators to spell transcriptions inconsistently that may make them appear, to use Wever's description, "arbitrary". One key factor noted by Speiser (1926) is that (pp. 363-64)

most systems of writing are of necessity the result of a compromise between an artificial mode of transcription and the phonetic representation of speech.

He notes in the case of the *Secunda* that (p. 361)

Origen frequently transcribed his words as he heard them instead of blindly following some particular system of transliteration.

Various phonetic factors can create significant variation in the realisation of words. Even the speed of speech can have effects as drastic as changing the syllabification of a word (Devine & Stephens, 1994, p. 38). If such variation exists in speech, it is not unreasonable to conclude it may exist in transcription spellings.

A possible example of original spelling diversity in our corpus is:

- | | | | | | |
|------|-----|-------------|-----|------------------|-------------|
| (19) | (a) | #676 | (b) | #1570 | |
| | | ⲛⲁⲓⲛⲓⲛⲓⲛⲓ L | | ⲛⲁⲓⲛⲓⲛⲓⲛⲓ L | |
| | | εδνα G | | αδναϸ G [+MORPH] | ANYM.NOM.SG |
| | | 'Adna' | | 'Adna' | |

Our dataset may provide evidence that initial gutturals sometimes caused closing of the following vowel (consider for e.g. §4.8). One possible interpretation of the above example is that the spelling at #676 reflects partial closing of the vowel after /ʕ/, which did not occur at #1570. This interpretation is not *certain*, but it is *possible*. There is no evidential basis to conclude that the above spelling diversity is the result of development in textual transmission because of a prior assumption that a translator would only transcribe lexemes consistently.

1.2.2 Textual Transmission Might Harmonise Spellings

One goal of Knobloch's (1995) thesis was to establish a translator's "transcription practice" and use this as a basis for (p. 5):

the selection of the best reading for any particular proper noun or other transcribed word.

This text critical method not only assumes that the translator had spelt all transcriptions consistently (§1.2.1), but by logical extension that all spelling diversity in extant MSS arose in Grk. transmission.

It is true that because transcriptions are built from non-Grk. morphemes and phonotactic patterns, they are, as Knobloch (1995) states, "especially susceptible to textual corruption." (p. 4). There is therefore some truth to Tov's (1999) hyperbolic flourish that (p. 174)

All transliterated words were corrupted in the course of their textual transmission.

Yet, "corruption" is a loaded term as it implies that developments in textual transmission were random. Random textual changes would significantly increase textual diversity, but because transcriptions were transferred from one witness to another by human beings many changes did not occur randomly, and may decrease textual diversity in predictable ways.

One obvious textual change that decreases textual diversity in transmission is internal harmonisation. That scribes tended to harmonise texts internally (whether intentionally or not) is well known (Colwell, 1969, p. 112).

Harmonisation in textual transmission that removes textual diversity can be identified in places where a spelling that must be the result of development in Grk. transmission is copied from one place to another:

(20)	(a)	#527	(b)	#537
		ⲛⲓⲧⲛ		ⲛⲓⲧⲛ
		*αεουε G		*αεουε G
		δαουαθ G ^L		αδουαθ G ^L
		'Ahava'		'Ahava'

In (20) the G^L readings probably developed from *ααουαε by

(i) the graphical interchanges <α> → <δ> and <ε> → <θ>.

It is highly unlikely that both these developments took place independently in two separate places. Rather, δαουαθ or αδουαθ developed and

(ii) was copied to the other place

with

(iii) subsequent metathesis δα ↔ αδ / #_.

Changes (i) and (iii) increased diversity in the text, but change (ii) decreased diversity.

1.2.3 The Best Text Explains All Extant Variants

The original text of 2 Esdras G, ε', G^L, or any other tradition (cf. §2.1.2.2) is no longer extant. Therefore, a study that relies upon transcription spellings must work from hypothetical texts that have been 'restored' for each tradition. A text may be restored by selecting an extant reading or reconstructing a conjectural (i.e. unattested) reading.

Recent years have seen growing interest in the study of scribal habits, with a growth in understanding of how texts tend to develop in transmission (Jongkind,

2013). A restored text must be able to explain how extant spellings arose in light of this knowledge. The premise asserted here is that the best candidate for a restored text is one that requires the simplest path of textual development to explain all extant readings, given known or demonstrable tendencies of textual change.

By asserting this premise I differ from some previous text critics in 3 ways. First, in contrast to Hanhart's (1993) critical edition I do not select readings because they are attested by most MSS. Hanhart frequently adopts readings that are attested in lots of late minuscules, even though the earlier witnesses attest a text that can more easily account for the late reading (see §1.2.6).¹⁰ Secondly, in contrast to Rahlfs' (1935) critical edition I preference the ability of readings to explain the extant witnesses over the age or pedigree of the MSS that contain them. In many places Rahlfs adopts a reading in Vaticanus (B) that cannot easily account for readings in the rest of the tradition (also see §1.2.6).

Thirdly, as already discussed (§1.2.1-2), in contrast to critics such as Wevers and Knobloch, I preference the ability of readings to explain the rest of the tradition over my own expectation of how a transcription 'should' be spelt. While some judgement along these lines is impossible to avoid (cf. §1.2.4-5), I aim to make as few assumptions like this as possible. Example:

(21)	(a)	#99	(b)	#99a
		יְהוֹשֻׁעַ		
		ιηκουε B		ιηκου A
		'Joshua'		

This anthroponym is a *Lehnwort* with previously established spelling (§3.3.2.5). It is of great significance in Jewish and Christian tradition, attested in high

¹⁰ For a chronology of all witnesses with dates see Table 1, p. 44.

frequency in the Grk. scriptures, and partially morphologically adapted to the Grk. 2nd declension, demonstrating a degree of assimilation into the Grk. lexicon.

In the wider Grk. corpus the lexeme is consistently spelt $\eta\kappa\omicron\upsilon\varsigma$ in the nominative case and $\eta\kappa\omicron\upsilon$ in an oblique case. In 2 Esdras the oblique case is attested in some MSS as $\eta\kappa\omicron\upsilon\epsilon$ (#55, #99) or $\eta\kappa\omicron\iota$ (#94, #1534). At #55 the majority of MSS attest $\eta\kappa\omicron\upsilon\epsilon$, but even here Hanhart adopts *what one would assume* is the 'correct' reading $\eta\kappa\omicron\upsilon$.

On the basis of the above premise, the text $\eta\kappa\omicron\upsilon\epsilon/\eta\kappa\omicron\iota$ should be restored in these places, because the direction of development in Grk. transmission is more likely to be $\eta\kappa\omicron\upsilon\epsilon/\eta\kappa\omicron\iota \rightarrow \eta\kappa\omicron\upsilon$ than $\eta\kappa\omicron\upsilon \rightarrow \eta\kappa\omicron\upsilon\epsilon/\eta\kappa\omicron\iota$. It would be strange for scribes to misspell such a well-known and significant name. The noun functions in the genitive case in all places, and so it would be even more strange for a spelling with an appropriate ending for the genitive, $\eta\kappa\omicron\upsilon$, to be replaced with something else. In contrast, it is understandable that a scribe would replace an unusual spelling with a well known spelling.

While $\eta\kappa\omicron\upsilon\epsilon$ could be a graphical development from $\eta\kappa\omicron\upsilon\varsigma$, the latter is not attested in any MS at #55, #99 and there is no reason for a nominative inflection. It could be a development from $\eta\kappa\omicron\upsilon$, but neither #55 or #99 is followed by $\langle\epsilon\rangle$, so the addition would not be due to dittography and would instead be an unusual unconditioned case of paragoge.

Similarly, while $\eta\kappa\omicron\iota$ could arise from the graphical confusion $\langle\upsilon\rangle : \langle\iota\rangle$, this interchange only occurs 9× in sporadic MSS, and never word finally.¹¹ The spelling variation $\langle\omicron\iota\rangle : \langle\omicron\upsilon\rangle / _ \#$ only occurs for $\eta\kappa\omicron\iota/\eta\kappa\omicron\upsilon$, suggesting the feature reflects

¹¹ #139c, #242e, #258c, #258d, #258f, #261b, #491b, #805h, #1440b.

something specific about this lexeme, rather than a typical spelling change in Grk. transmission.

Therefore, while one would expect $\eta\kappa\omicron\upsilon$ to be the original reading, $\eta\kappa\omicron\upsilon\epsilon/\eta\kappa\omicron\iota$ are better able to explain all other variants. As a corroboration of the above reasoning, the spellings $\eta\kappa\omicron\upsilon\epsilon/\eta\kappa\omicron\iota$ may have a philological explanation. Whenever B attests an 'extra' vowel in our corpus that is not the result of graphic confusion (e.g. $\langle\theta\rangle \rightarrow \langle\epsilon\rangle$) or anaptyxis (§3.3.1.3), then it almost always corresponds to a guttural consonant, as does final $\langle\epsilon\rangle$ in $\eta\kappa\omicron\upsilon\epsilon$. Final $\langle\omicron\iota\rangle$ could reflect monophthongisation of $\langle\omicron\upsilon\epsilon\rangle$. While no text critical conclusion can ever be certain, the process of decision making outlined here that forms the dataset for the current study has a consistent evidential basis.

1.2.4 The Best Text Implies a Viable *Vorlage*

The *Vorlagen* are the Semitic (Sem.) consonantal texts from which 2 Esdras was translated or to which the Grk. text was adjusted by later editors.¹² The *Vorlagen* varied from *L* at some points, since all MS traditions contain textual diversity.

Identifying where the *Vorlagen* behind translated text may differ from *L* involves intuitive judgement (Tov, 2015, p. 43), but is in the main straightforward for transcriptions. One factor in selecting between candidate texts to be restored for a transcription is the *Vorlage* implied by the spelling of the candidate text, and the likelihood that this *Vorlage* ever existed. Since this assessment involves an extra inferential step, I accord less weight to the viability of the implied *Vorlage* than the ability of a candidate text to explain all extant Grk. variants. Example:

¹² For previous research of relevance see §2.2.1. For a reconstruction of variations in the *Vorlagen* see §3.2.

not remove the problem of circular reasoning, but places the evidence of transcriptions in the same realm as the weighing of all data used in historical phonology. Example:

- (23) (a) #151 (b) #1096
 תְּשִׁיבָה #151c סְשִׁיבָה L #1096a
 ιεηλα B⁵⁵ G → ιεαλα *a b* 119 Han. *ιεηλα G → ιεαλη *a* 119 Hanhart

At #1096 (Neh 7:58) Hanhart's reading is the best attested text at this place for this lexeme. All other G MSS attest a reading that has likely developed from ιεαλη. #151 (Ezr 2:56) is the parallel item to #1096 in the first list of returnees. In this place ιεηλα is the oldest attested reading and can explain the majority minuscule reading by assimilation.

The consonantal variation <ס> : <ת> / _# between these 2 places in *L* probably has no phonetic significance; they are graphical homophones.

This situation leaves 2 attested texts, ιεηλα and ιεαλη. These spellings could reflect 2 different vocalisations of essentially the same consonantal material. Alternatively, G originally attested the same spelling in both places, but one changed by metathesis in Grk. transmission.

The text adopted by Hanhart at #1096, ιεαλη, makes no sense as a Heb. or Aram. form. There is no explanation for the final vowel. In contrast, final <α> consistently corresponds to final <ס> or <ת> in other words where /ā/ would be expected. In Tib. a common reflex of *qatil nouns with a suffix is -ኧሕቶ (Sagarin, 1987, pp. 18-19). The spelling ιεηλ- is consistent with such a vocalisation, which might also lie behind another transcription in our corpus, φελητ- (#1582). In support of this interpretation, the *qatil reflex ኧሕቶ is attested in Tib. (e.g. Judg 4:17), and Donner

(2013, p. 476a) speculates that this etymology may lie behind the otherwise difficult to explain Tib. equivalent $\eta\lambda\alpha$.

In light of the above, I have restored the text at #1096 to $*\epsilon\eta\lambda\alpha$, so marked with * to indicate that while this spelling is not attested in this place in the text in any extant MS, it is attested elsewhere in our corpus.

1.2.6 Critical Texts Are Not Reliable for Phonological Analysis

Knobloch (1995) relied only on the main text of the Göttingen editions for his analysis of transcriptions in the Pentateuch (pp. 53-54). Problems with his textual base can be illustrated from his own tables of grapheme correspondences. For example, he records 7 Grk. correspondences to $\langle\gamma\rangle$: $\langle\emptyset, \gamma, \delta, \lambda, \nu, \rho\rangle$ (p. 554). Correspondences between $\langle\gamma\rangle \sim \langle\delta\rangle$ are easily explained as cases where the *Vorlage* attested $\langle\gamma\rangle$ equivalent to $\langle\gamma\rangle$ in Tib. In contrast, $\langle\lambda\rangle$ and $\langle\nu\rangle$ are probably Grk. graphical developments from $\langle\delta\rangle$, while $\langle\gamma\rangle$ is a Grk. development either graphically from $\langle\rho\rangle$ or phonetically (assuming a velar fricative [ɣ] realisation for /g/) from /l/. This small sample demonstrates that the Göttingen spellings should at least not be accepted uncritically.

In our corpus, Hanhart (1993) sometimes adopts a conjectural text, e.g. $*\epsilon\iota\alpha\alpha$ (#1054), $*\alpha\delta\alpha\iota\alpha$ (#1293), but more frequently uses the majority minuscule reading. In many places these readings cannot easily account for the other extant variants. Often a more straightforward interpretation is that this reading is an intrusion of the G^L tradition into the G tradition. Example:

(24)	#120		#120c	
	$\eta\lambda\alpha$ K		$\eta\lambda\alpha$ Q	
	$\eta\lambda\alpha$ * V^G	#120a		#120e
	$*\epsilon\alpha\mu\lambda\alpha\nu$	$\epsilon\alpha\mu\alpha\nu$ B ⁵⁵	$\epsilon\lambda\alpha\mu\epsilon\iota$ G^L	$\epsilon\lambda\alpha\mu\epsilon\iota$ A a b 119 Han.

If Hanhart's text were original to G, then $\epsilon\lambda\alpha\mu\iota$ must somehow account for the existence of $\alpha\mu\alpha\alpha\nu$, which would require a lot of complex textual changes to have taken place. In contrast, the spelling $\epsilon\lambda\alpha\mu\epsilon\iota$ can be easily accounted for as harmonisation to the G^L text at #1066c in the parallel list in Neh 7. The B⁵⁵ reading at #120a can also be easily accounted for as one textual change away from a vocalisation that implies a *Vorlage* very similar to L's *ketiv* (Ezr 2:46.4).

The other critical texts of our corpus are the several editions by Rahlfs (1935), later taken over by Hanhart (2006). Rahlfs often adopts the B text with sensible adjustments, and in my view this makes the spelling of transcriptions in these editions generally superior to that in Hanhart's Göttingen edition. (This claim will likely be controversial, and so Appendix A presents Hanhart's Göttingen text as the primary point of comparison for the text critical decisions within the dataset.)

Nevertheless, given the scope of Rahlfs' work (the entire LXX), his conjectures are often not sensitive to features specific to the text of 2 Esdras. For example, at #120 he blends the two text types together and so reconstructs $\epsilon\mu\alpha\lambda\alpha\iota$. This reconstruction is ingenious: it is only 2 textual changes different from G^L (interchange of /e, e/ prior to /i/ + metathesis), 3 textual changes from B (3 interchanges: $\langle\alpha\rangle : \langle\epsilon\rangle$, $\langle\alpha\rangle : \langle\lambda\rangle$, $\langle\alpha\iota\rangle : \langle\nu\rangle$), and it implies a *Vorlage* that agrees with the Tib. *ketiv* at this place. Yet, despite its clever amalgamation of extant texts at Ezr 2, the spelling fails to account for the identical G^L text at #1066c, and the fact that the G^L text has frequently been harmonised from Ezr 2 to Neh 7. Furthermore, the G^L text is itself probably a Grk. textual development from $\epsilon\lambda\mu\epsilon\iota$ at #1066, with anaptyctic /e/ to break the consonant cluster /lm/.

An analysis of the historic phonology of Heb./Aram. as revealed by transcriptions is reliant upon a secure restoration of their spellings. The example

above illustrates why the critical texts of 2 Esdras are not suitable for this purpose. Other printed editions of the 2 Esdras text, the most modern being Brooke, McLean & Thackeray (1935), use a diplomatic method with B as the base text. The present study has therefore undertaken a fresh analysis of the MS tradition.

1.2.7 Phonological Analysis Presumes Philological Interpretation

Brønno (1940) cut through much previous confusion in the application of LXX transcriptions to Heb. pronunciation by identifying that philological interpretation is a necessary preliminary for phonological analysis (p. 181):

It has *a priori* appeared clear to me that if it was possible to lay down that certain morphological types in B corresponded to certain types in MT, a comparison between the forms in MT and B would give valuable results with regard to the pronunciation on which the forms in B are based, and by applying the said method it actually proved that on the whole a certain type in B corresponds to each type in MT.

In his following survey of literature, Brønno demonstrated how making simplistic correspondences between Tib. and Grk. vowels had led to errors of interpretation.

What Brønno labels "morphological/nominal types" are discussed here using the terms "pattern", "template", "melody", etc., which will be defined in Ch. 4. The chapter is labelled "Philology", and covers a wider array of phenomena than merely nominal patterns.

Philology is the analysis of the structure of words in their diachronic and synchronic contexts. When vocalising a consonantal *Vorlage*, a reader makes philological assumptions. As a tradition of oral reading of a consonantal text, one can not only speak about Tib. phonology, the inventory and distribution of phonemes and their realisation as allophones, but also about Tib. philology, the

inventory and distribution of morphemes, their history and synchronic relationships.

The essence of Brønno's insight is that phonemes within words in a given place in a text in one tradition cannot be compared with those in the same place in the same text in another tradition. While a word with the same consonantal skeleton may occur in the same place in a text in both traditions, this does not mean that their phonemes correspond to one another, or even possess a shared history. Rather, comparison must be made between phonemes not on their similar position within a given *text*, but on their similar position within a given *morpheme*.

This abstract discussion may benefit from concrete illustration:

(25) #515
 שְׁכַל L
 αχωλ G

The Tib. tradition vocalises the consonantal text שְׁכַל as the common noun שְׁכַל "understanding". Qatul pattern nouns are frequently used for adjectives, as this pattern is a morpheme for the Qal stative perfect (cf. Joüon & Muraoka, 2006, pp. 227-28 §88Dc). The G transcription αχωλ can be interpreted as a vocalisation of the same consonantal text, but within a qatul pattern.

Comparing the Tib. vowels and Grk. vowel graphemes as they appear in the text would be invalid. In the above case *seghol* bears no philological relationship to <α> or <ω>. In contrast, a valid comparison can be made between the Grk. graphemes and the typical vocalisation of qatul pattern nouns, קָטַל, which renders the correspondences *qameṣ* ~ <α> and *holem* ~ <ω>. Note that even having established these correspondences it would be incorrect to say for example that "*qameṣ* is represented by <α>". The relationship between *qameṣ* and <α> is that they are both

reflexes of a vowel that existed at an earlier period, and is identified on the basis of the morphological structure within which it is contained. One would therefore describe this example as "a vowel whose reflex in Tib. is *qameš* and whose reflex in 2 Esdras G is represented by <α>".

§1.4.4 and the introduction to Ch. 4 will further expand upon this premise and its implications.

1.3 Scope

This study presents an exhaustive analysis of the alphabetic text of transcriptions (§1.3.1) in 2 Esdras (§1.3.2) as attested in Grk. witnesses (§1.3.3) that were written by hand (§1.3.4).

1.3.1 The Alphabetic Text of Transcriptions

Only the alphabetic text has been exhaustively considered. Excluded from consideration are almost all additional or paratextual features, such as breaks and breathing and accent marks. These features are not irrelevant or worthless. These features at least reveal something of how the text was understood to be pronounced by later Grk. scribes and correctors. Scribes did not work in isolation, and the text was read in liturgical contexts. There was, therefore, at minimum an informal oral scribal tradition that accompanied the written Grk. sources, even if this oral tradition was not as structured or sacred as that preserved for the Heb. Bible by the Jews.

Nevertheless, the occasional arrangement of material in short lines on Sinaiticus reveals that at least some of the original word boundaries had not been transmitted to the scribes who created that very early witness. Example:

(26)	#1289-#1291		
	Tib.	G	S
	בְּנֵי בְנֵי	υιοι βαυι	YIOIBANIAC
	עֲזָרָה	αζγαδ	TAA

The scribe was probably guessing at the position of the word boundaries, and for the most part correctly. Here, however, the initial syllable of $\alpha\zeta\gamma\alpha\delta$ ($\leftarrow \alpha\zeta\gamma\alpha\delta$) has been misinterpreted as a genitive inflection on $\beta\alpha\upsilon\iota$.

I will usually ignore indications of word boundary in the witnesses. They are only considered rarely, when they may have had a bearing on the development of the alphabetic text during transmission.

If the breathing and accent marks, which were added to some MSS much later than their creation, do reflect a tradition of reading the text, there is not yet sufficient scholarly consensus concerning their history to allow them to be safely incorporated into a study of this kind.

1.3.2 In 2 Esdras

The high concentration of transcriptions in 2 Esdras, literal translation style, significance for previous studies of transcriptions, and temporal separation from other LXX books already mentioned (p. 1) make it an appropriate corpus for our study. 1 Esdras has not been included due to limitations of space and the significant differences between the backgrounds of both books, though 1 Esdras has been consulted both as an important context for the translation of 2 Esdras, and as a source for variant readings in the latter's textual transmission.

1.3.3 As Attested in Greek Witnesses

Outside of Grk. the most fruitful route to extend this scope would be evidence from the Ge'ez tradition. Many Ge'ez readings derive from the period of Greek transmission of 2 Esdras prior to the work of Origen, example:

(27) #260-#262 (Ezr 4:9)
 :ጸሁሳክሳይ (ጸሁሳክሳይ) ጸሁሳክሳይ ጸሁሳክሳይ L

σουσαναχαιοι δαυαιοι Gmaj
 σουσαναχαιοι δαυλιοι (<*δαυαιοι) αλλαμειται G^L
 'Shushanachites, Davites, Ilamites'

σουσυναχαιοι οι ειςιν ηλαμαιοι B
 ስሰናኪዊያን:አለሜዊያን:አሙንቱ: BN Abb 35
 'Shushanachites, they being Ilamites'

Here, as elsewhere, BN Abb 35's text demonstrates a close affinity to B. I have argued in another context (2018a) that in some places BN Abb 35's Grk. retroversion would be the best text for G, and in other places that the Ge'ez tradition may witness to the original G reading that has been lost from all extant Greek MSS. These opinions are not uncontestable, as it could be argued that the affinity between BN Abb 35 and B exists due to late adjustment of the Ge'ez tradition toward a Sem. *Vorlage*. Systematic work on the Ge'ez text of Ezra-Nehemiah is *desideratum*. This study does not have space for a discussion of Ge'ez textual development therefore the Ge'ez material has not been considered, though the text critical work has been undertaken with an awareness of this wider tradition and its value.

1.3.4 That Were Written by Hand

Restricting the dataset to Grk. MSS has excluded readings from the Complutensian Polyglot and later witnesses. The Complutensian Grk. text is a fascinating area of study in its own right, but the advent of printing brought on a

significant increase in the deliberate collation of text types and editing of the Grk. text in light of the Heb. tradition (Fernández Marcos, 2009).

1.4 Method

1.4.1 Identification of the Dataset

All transcriptions in 2 Esdras were initially identified by a close reading of *BHS* alongside the text and apparatus of Hanhart (1993). Every extant form was recorded in a database.

Over the course of the project both Ezra-Nehemiah and 2 Esdras have been read multiple times, and a second pass has been made over Hanhart's apparatus. During these readings one or two new items were added to the collation, and the same number were reclassified as *Lehnwörter*.

1.4.2 Error Checking

Hanhart's (1993) apparatus is at times quite opaque, and so these occasions were used as an opportunity to spot-check his readings against images of MSS where available. Spot checks were made against full size printed photographic facsimiles of A (Thompson, 1883), B (Canart, Bogaert, & Pisano, 1999), and S (2010), and against online photographs of 46, 64, 71, 119, 243, 610 (gallica.bnf.fr), 55, 58, 236 (digi.vatlib.it), 93 (bl.uk/manuscripts), and 134 (mss.bmlonline.it). My conclusion from these checks is that Hanhart has recorded the exact alphabetic text of the Grk. MSS with an exceedingly high degree of accuracy. Any errors in this study's dataset are therefore more likely to be due to my misreading of his apparatus, rather than his misreading of the sources.

When reconstructing the probable early history of each reading, the majuscule facsimiles were repeatedly checked again. More convenient sources than those

cited above were used for this purpose: Kenyon's (1957) reduced photographic facsimile of A, and the online photographs of B (digi.vatlib.it) and S (codexsinaiticus.org). In this way, all readings of B have been manually checked against a photograph.

While Hanhart accurately records the text of the vast majority of corrections, he does not classify most corrections. Yet, the source of corrections on S and B in particular is an important factor in determining the value of their text.

The Codex Sinaiticus Website (2016) provides a transcription of every correction on S with a palaeographical classification. It became clear to me in the course of work that the corrections to 2 Esdras on S were themselves a valuable collation of early text types. I therefore manually checked every reading in S and its corrections by hand and evaluated the textual character of the work of each corrector, using the classifications given on the website. This work has been published separately (2018b). The present study relies on the conclusions of that analysis.

There are 36 corrections to transcriptions on B marked in Hanhart's apparatus. B was re-inked, perhaps sometime in the 10th/11th century, by the corrector often labelled B₃ (Tischendorf, 1867, pp. xxii-vii; 1926, p. xln4). Some original letters and strokes were not reinked, probably because the retracer considered these to be incorrect (Payne & Canart, 2000, p. 105n3). These omissions can therefore be considered corrections, which I will designate with the siglum Bc^{B₃}.

Corrections by omission are: #541a, #629b, #790a, #956a, #1032a, #1269a, #1389b, and #1693c. There are 4 places where Hanhart marks such corrections where I am not convinced he has correctly read the MS, and thus label B!c^{B₃}: #1020d: <ε> has been re-inked, but with a weak bottom stroke. #1052c: the re-inking of <ε> is secure

to my eye. #1337a: for several pages the re-inker did not retrace letters to the very end of the line. Yet, <ε> at the beginning of the line is secure. #1731a: I see no trace of an original <δ> underneath <λ> in this place.

At #747b a letter was re-inked as a different letter with a similar shape.

At #25a, #676d, #698c, and #982a the correction is sufficiently different in shape that it is written above the line and the original not re-inked.

There are marginal corrections at #769a and #770a that may have been made by Bc^{B3}. The corrections at #828b, #1513a, and #1725d above the line and #938a, #954a, and #1384a within the line may have also been made by Bc^{B3}. The marginal addition at #740a has been made by a later hand. The marginal addition correcting the lacuna of #1713-#1719 is probably not the work of an original scribe.

In contrast to the above, some corrections could be from an earlier hand than Bc^{B3}, possibly from an original scribe (even if they were later re-inked). These corrections therefore may have more value as witnesses, and also as possible data for determining the scribal tendencies of the creators of B: the correction to the end of the line at #220a, the erasure at #1212a, and 2 places where the text has been erased and replaced with something different: #793a and #1392b.

All Heb./Aram. readings initially recorded were systematically checked against Freedman's (1998) full size printed photographic facsimile of Firkovitch B 19a. Other features of the text in this MS were also systematically reviewed, and all points of marked *ktiv/qere* variation in the MS were collated and analysed. These data have proven to be beyond our present scope, and so have not been included in this study, but they have informed some decisions taken in the textual reconstruction of 2 Esdras' *Vorlage*. Any examples relied upon will be cited where

relevant. Subsequent references to this MS in the course of work were made using electronic photographs obtained from seforimonline.org.

1.4.3 Restoring the Text

On the basis of the identified dataset, I restored the best text for B⁵⁵, G^L, *a* and *b*, and then the best text for G in each place. During this process special note was made of Grk. readings that were the result of harmonisation or that may be the result of later adjustment toward a Heb./Aram. *Vorlage*. While many passes were made over the data, the task was undertaken in 2 separate efforts, each with a distinctive perspective.

The first perspective made use of lexicological data from the STEP Bible project.¹³ All transcriptions were grouped by lexeme according to their classification in that database, and tentative restorations made for each tradition. The aim of this approach was to examine how lexemes were transcribed, to determine the degree of consistency in their text and transmission, and to identify interference between similar lexemes in transcription and/or transmission.

During this analysis, a textual commentary and second database were created to record comprehensively all decisions made regarding the textual changes that were required to have occurred in order to give rise to every variant reading.

The second perspective examined every textual decision in the order in which the transcriptions appear in 2 Esdras. The aim of this approach was to determine how the context of each transcription may have influenced its development in transmission. Observations drawn from the commentary and database of proposed textual changes were brought to bear upon borderline decisions, and in turn, all

¹³ I am grateful to David Instone-Brewer for kindly making this dataset available to me. It is now available at github.com/tyndale/STEPBible-Data.

changes made to the reconstructed text and its history were used to correct this database of textual developments.

Further passes were then made over the dataset to examine specific phenomena of textual transmission and adjustments made to ensure consistency.

A survey of the textual development of the transmission in our corpus is given in Ch. 3. Every variant in the dataset, restored G reading, and analysis of their relationship is presented in Appendix A, and a reading guide to these data can be found in §3.1. An index of Grk. forms and lexemes is given in Appendix B and a find list of Tib. lexemes → Grk. lexemes is available in Appendix C.

1.4.4 Philological and Phonological Analysis

The philological analysis for this study required adopting initial working assumptions about the possible values that could be represented by Grk. graphemes. The starting points for consonant and vowel correspondences are the syntheses of previous research in §2.4.

On the basis of these working assumptions the morphological structure of most transcriptions was quickly identified with reasonable certainty, e.g. ζαβαδ G always corresponds to Tib. འབྲུག. The G and Tib. forms can both be straightforwardly interpreted as reflexes of **zabad*, i.e. the root $\sqrt{\text{זבד}}$ + the pattern qatal. (The terminology used to describe the relevant morphemes is defined in the introduction to Ch. 4.)

Correspondences of vowel reflexes within the same morphemes such as these then allow for comparison between the traditions. Continuing with the example of **zabad*, the reflexes of Proto-Semitic (PS) /*a/ in a stressed and an open unstressed syllable are /ɔ/ in Tib. and represented by <α> in G. As noted in §1.2.7 this situation

does not mean that Grk. <α> represents the same vowel as Tib. /ɔ/, rather that these are equivalent reflexes of the same earlier vowel.

The majority of other qatal reflexes in Tib. also correspond to a transcription with the melody <α...α> in G. One can therefore conclude that it is the melody for qatal nominals. As a consequence of this, transcriptions that correspond to a reflex of qatal in Tib., but that do not attest the melody <α...α>, were therefore interpreted as vocalisations of the same consonantal skeleton with a different nominal pattern. For example Tib. $\eta\gamma\alpha\nu$ G in 2 Esdras. Tib. $\eta\gamma\alpha\nu$ is a reflex of qatal, but the vowel melody <η...α> is the expected reflex of the qital pattern (cf. for e.g. Tib. $\rho\eta\chi\alpha\beta$ G). I have therefore classified $\eta\gamma\alpha\nu$ G as a qital nominal.

1.4.5 Measures to Mitigate Circular Reasoning

The above line of reasoning demonstrates an unavoidable circularity in philological/phonological analysis. This unavoidable circularity is the weakest aspect of the present study. Example: in Ch. 4 $\eta\gamma\alpha\nu$ G is identified as a reflex of qital on the basis of the spelling <η...α>, but Ch. 5 then draws conclusions about the pronunciation of the reflex of PS /*i/ in the translator's speech partly on the basis that the reflex of the vowel is represented by <η> in this word. I have attempted to minimise or account for this circular reasoning in the following ways:

(a) The initial working assumptions for identifying correspondences were established from a careful weighing of previous research (§2.4).

(b) Reflexes of nominal patterns well attested in the Tib. tradition, e.g. qatal nominals corresponding to a <α...α> melody, were given preferential weight in identifying the expected reflexes.

(c) Preferential weight was also given to templates that have a restricted number of possible morphological interpretations. Example: word final <ם׳> is almost always a reflex of PS /*im/.

(d) Non-Heb./Aram. words that are *Gast-* or *Fremdwörter* into Heb./Aram. would not have been productive in Heb./Aram., and so the Tib. vocalisation and G spelling are almost certainly reflexes of a common ancestor. Example: the reflexes of Persian (Pers.) *baga-* are Tib. בָּגַי and βαγουαι, βαγοει G. The original Pers. word with /a/ in the first vowel is a common ancestor to both Tib. and G. The first Grk. vowel, <α>, represents an open-mid or open vowel, and so Tib. *hiriq* is probably attenuation in Heb. transmission, rather than the result of Pers. *baga-* having been borrowed into Heb. with a close vowel in the first syllable.

(e) As much as possible I have attempted to allow semantic considerations to guide morphological classifications. In example (25) discussed in §1.2.7 I interpreted the spelling *αχωλ* as a reflex of *qatul* (§4.7.3). The melody <α...ω> is also attested for reflexes of *qatāl* (§4.7.5). *qatāl* is used for the infinitive absolute, whereas *qatul* is more common for adjectives, which is the semantic function of *αχωλ* at #515. While one cannot absolutely rule out the possibility that *αχωλ* is a reflex of *qatāl* in this instance, semantic factors mean it is reasonable to interpret as *qatul*.

1.4.6 Validity of the Study and its Results

The above measures do not eliminate the need for circular reasoning, which is impossible for a study of this kind. The assumptions made by previous studies critiqued in §1.2 have made them more susceptible to such circularity, and by explicitly acknowledging the problem of circularity and attempting to mitigate it, the present study is therefore advancing the field.

Furthermore, several arguments can be advanced that justify the validity of the present study and confidence in its results:

(a) The vast majority of spellings have a plausible philological explanation. Aside from spellings that were established prior to the translation of 2 Esdras (§4.21.1) almost all spellings with uncertain etymology are consistent with Tib. (§4.21.2) or close to Tib. (§4.21.3). (Consistent and close are defined in §4.21.) Only a handful of spellings with uncertain etymology are not previously established spellings and different to Tib. (§4.21.6).

(b) The proportional occurrences of different morphemes is largely as would be expected given their distribution in other traditions of Heb. and other Sem. languages. For example there are many qatl nominals (§4.6.1) and few qutl nominals (§4.6.3).

(c) There is a large dataset. There are over 1750 items in Appendix A, representing more than 53,000 readings drawn from over 30 MSS. I have therefore made and recorded a judgement for about 6,000 proposed textual changes in Grk. transmission. The transcriptions represent over 700 different philological forms in about 80 categories. It is certain that I will have made mistakes, but the phonological analysis in Ch. 5 and conclusions summarised in Ch. 6 are general and conservative inferences drawn from broad swathes of data and decision making. The dataset is sufficiently large that these inferences should be able to tolerate a degree of error at every stage of the process.

Previous Research

Previous studies of transcriptions have furthered our understanding of their semitic (Brønno, 1940) or Greek (Kantor, 2017) nature. Few have concentrated on their textual restoration (one of these concerns our corpus: Hanhart, 2003, pp. 322-351). None have united text-criticism based on text history with philological analysis.

For transcriptions in 2 Esdras (§2.1) this study aims to provide the best restoration of their text (§2.2, Ch. 3), a philological analysis (§2.3, Ch. 4), and on the basis of these a reconstruction of the translator's pronunciation of Heb. and Aram. (§2.4, Ch. 5).

Knobloch (1995) assembled a comprehensive survey of studies of LXX transcriptions (pp. 2-19). Further studies in the following 20 years were summarised by Yuditsky (2013), with the omission of Krašovec (2010). Two major studies of transcriptions in the Hexapla since Yuditsky's article are his own grammar (2017) and a dissertation by Kantor (2017) on interpretation of phenomena in the Secunda in light of Greek pronunciation.

Knobloch's survey was in and of itself an excellent and accomplished contribution, and with Yuditsky's article and the above brief list of additions, I see little value in attempting to repeat his work here. Ch. 1 has already discussed the definition of key terms (§1.1) and assumptions (§1.2) in previous research on transcriptions. This chapter will build on that discussion by drawing together the results from other areas of investigation that intersect with the current project.

2.1 Corpus

Table 1 summarises conclusions from previous research on the chronology of Ezra-Nehemiah, 2 Esdras, and the extant witnesses to these works:

	Hebrew/Aramaic			Greek	
	text	witnesses	text	witnesses	
2nd Temple period	Ezra-Nehemiah				
BC I	<i>ketiv & qere</i>				
AD I		4QEzra	1 Esdras		
II			2 Esdras		
III			$\alpha', \sigma', \vartheta'$		
IV			H	B	S
V			G ^L	A	} S correctors
VI			} <i>ab</i>		
VII					
VIII				V	
IX					
X			55 64 121 243 762	} 119 } 728	} 130 731 } 93
XI		L	58 120 134 236 381		
XII			19	} 46	
XIII			71 74 98 108 248 314		
XIV			52 106 107 125 610	} 370	
XV			44 68 122		
XVI			379		

Table 1: A chronology of Ezra-Nehemiah and 2 Esdras

2.1.1 Ezra-Nehemiah

Chronicles, Ezra and Nehemiah have been identified as a single work, Chronicles-Ezra-Nehemiah (Curtis & Madsen, 1910, pp. 2-3), two works, Chronicles and Ezra-Nehemiah (Japhet, 1968; Williamson, 1977; Min, 2004), or three works, Chronicles, Ezra and Nehemiah (VanderKam, 1992).¹⁴ Batten (1913) argued that the

¹⁴ For recent defences of the various views see (Boda & Redditt, 2008).

lack of Masoretic notes at the end of Ezra is evidence for the original unity of Ezra-Nehemiah (p. 1). VanderKam (1992) dismissed this fact as merely a result of the corpus' transmission as a single work through history (p. 61). Ezra-Nehemiah was circulated as a single work at least as far back as the point of translation of 2 Esdras. Much of the evidence for unity or otherwise considered by Driver (1913, pp. 535-540), Curtis and Madsen (1910, pp. 2-5), Japhet (1968, pp. 338-341) and Williamson (1977, pp. 37-59) centred on linguistic style. Of these, Japhet has the most detailed discussion of names in Chronicles and Ezra-Nehemiah (Japhet, 1968, pp. 338-341).

Part of Ezra is attested in a find from Qumran (4QEzra). Ulrich (2000) notes 2 places on the scroll where it attests an older text than that in the model Tib. codex Firkovitch B 19 A (*L*) (p. 291):

(28)	Ezr 4:10	(29)	Ezr 6:2
	נהרס 4QEzra		נרדינתא 4QEzra
	נהרה <i>L</i>		נרדינתה <i>L</i>

4QEzra does not attest Nehemiah. B and S are therefore therefore the earliest extant witnesses to the text of Nehemiah in any language.¹⁵ The issue of Nehemiah's composition is therefore connected to the debated matter of whether Ezra-Nehemiah or 1 Esdras should be viewed as prior (cf. Fried, 2011). Segal (1927, p. §24) claimed the Aram. of Ezra was stylistically Eastern and unlikely to reflect that of a Jerusalem Jew (p. 17 §24).

¹⁵ The supposed discoveries of fragments of Nehemiah after 2002 from Qumran are not considered here as they are most likely forgeries (cf. Schiffman, 2018, pp. 338-339).

2.1.2 2 Esdras

By tracing the mergers $/*\eta/ \rightarrow /h/$, $/*\acute{g}/ \rightarrow /' /$, Blau (1983) demonstrated conclusively that 2 Esdras was the last LXX book to be translated. Steiner (2005) located the translation in the mid-late AD 2nd c. There is no indication of the place of composition (Wooden, 2015, pp. 196-197).

2.1.2.1 Witnesses

The first text of 2 Esdras, the 'Old Greek', is denoted here with the sign G. Hanhart classifies the witnesses to 2 Esdras into four major groups: the 'free witnesses', the *a*- and *b*-groups, and the Hexaplaric-Lucianic witnesses (Hanhart, 1993, pp. 30-31). I will adopt Hanhart's conventions in referring to the textual material, with some minor modifications. All MSS are referred to by Rahlfs sigla (Rahlfs, 2012), and witnesses considered to have relatively close textual affinity in a given context are joined by a hyphen.¹⁶ One addition to the notation system is that when a MS is believed to have used another as its exemplar, I will place it immediately after its supposed exemplar in square braces.¹⁷ This system is not as space efficient as Hanhart's use of assumed agreement (e.g. in Hanhart's apparatus 107 = 107-[44-125-610] unless otherwise stated) and of sigla with apostrophes (e.g. in Hanhart's apparatus 44' = 44-125), but I believe the system used here is far more transparent for the reader: every MS referred to in any context has its own siglum, and a MS is only being referred to if I use its siglum.

¹⁶ E.g. "19-108 93" denotes the three MSS 19, 93, and 108, where 19 and 108 are considered to be genetically closer to one another than 93.

¹⁷ E.g. "107-[44]" denotes the two MSS 107 and 44, where the scribe of 44 is considered to have relied upon 107 as the exemplar.

The "relatively free witnesses" are the majuscules A, B, S, and V, and the minuscules 55, 58, 119, and 122 (Hanhart, 2003, pp. 15, 296-308). These MSS often contain similar readings over against the rest of the tradition. 58 and 119 are mixed texts that collate readings from across the textual tradition (Hanhart, 1993, p. 30). Amongst the majuscules, the outlier is usually B. S agrees with B more than A and V do, and A agrees with B more than V does. 122 and 55 are close relatives of B (Hanhart, 2003, p. 13). B was used as the exemplar for 122 (Hanhart, 1993, p. 30). Given their close affinity, there was likely a common ancestor to B-[122]-55, and I label this text B⁵⁵.

The *a*-group witnesses are 71-74-106-107-[44-125-610]-120-121-130-134-236-314-370-762. 71 is particularly unreliable, and has many gaps. 107 was the exemplar for 44-125-610. 121 is a mixed witness and sometimes attests to the Lucianic text (Hanhart, 1993, p. 30).

The *b*-group witnesses are 46-[52]-64-98-[379]-243-248-381-728-731-[68]. 46 was the exemplar for 52. 98 was the exemplar for 379. 731 was the exemplar for 68 (Hanhart, 1993, p. 30).

The Lucianic (G^l) witnesses are 19-108, which frequently agree, 93, and occasionally 121. When 121 attests the G^l text it is usually closer to 93 (Hanhart, 2003, p. 13; Heinzle, 2016, p. 3). 2 Esdras 21:17-25 has been copied again in 728, but with the G^l text. Following Hanhart's convention, this part of that witness is denoted by 728^l. Field (1875) treated these MSS as witnesses to the fifth column (ε') of the Hexapla (H) produced by Origen (pp. 761-88). However, Hanhart is right to distinguish these G^l witnesses from the Hexaplaric witnesses (Hanhart, 1993, p. 30). For the most part, Lagarde followed 19-108 93 121 in his edition (1883) of the Lucianic text (cf. p. v).

The only Grk. witnesses to ε' are the corrections on S. Hanhart recognised this, but with the resources available to him was not able to distinguish between most hands that corrected the MS. I (2018b) have provided an analysis of the textual affinities of the correctors, based on the palaeographical work published on the Codex Sinaiticus Website (2016). Corrections made by the original scribes are labelled S₁. Since almost all other corrections on S are attempts to collate different text types against that MS, I will treat them as independent witnesses. Sca and Scpamph both witness to ε' , and may have been made by the same individual (Myers, 2018b, p. 186). Sca and Scpamph are "Caesarean" corrections made by individuals probably in Caesarea, probably sometime in the Byzantine era, who very probably had access to witnesses from a number of different text types. Sc indicates a correction that is probably "Caesarean", but cannot otherwise be distinguished. Scb indicates a correction that is probably from a later "Caesarean" hand to Sca/Scpamph. Scb₁ indicates a correction by an individual within the group of Scb corrections who can, on other parts of S, sometimes be distinguished from other individuals who made Scb corrections. Sd indicates a correction by an individual who worked later than the "Caesarean" correctors. Scorr indicates a correction on S that cannot be ascribed to an individual or group.

2.1.2.2 Texts

2 Esdras' literalistic style and abundant transcriptions explain why it has been associated with Theodotion in the past (Wooden, 2015, p. 196). Steiner's dating of the creation of G in the mid-late AD 2nd c. would make the translation contemporary with Theodotion (ϑ' mid 2nd c.) or Symmachus (σ' late 2nd c.).

Rahlfs (1932) identified 2 Hexaplaric marginal notes that had been copied into the main text of S (Hanhart, 2003, pp. 297-298; Jongkind, 2013, p. 25). The first touches on an infamously tricky translation in G:

(30) #846 (Neh 3:15)

וְהַיִּתְּחַלֵּץ לְגַן־הַמֶּלֶךְ ל

και το τειχος της κρηνης του σιλωα εις τον κηπον του βασιλεως G^L

'and the wall of the spring of Siloa by the garden of the king'

και το τειχος κολυμβηθρας των κωδιων τη κουρα του βασιλεως G

'and the wall of the well of the fleeces with the sheering of the king'

και το τειχος κολυμβηθρας των θε του σιλωαμ τη κουρα του βασιλεως S

'and the wall of the well of the—θ'ε' of Siloam—with the sheering of the king'

G^L has been adjusted toward a Hebrew *Vorlage* agreeing with L. G's κουρα has been successfully explained as the result of the graphical confusion <ג> → <י> (Walters, 1973, p. 291). The translation κωδιων has been described as "mysterious" (Janz, 2010, p. 266) and "guesswork" (Walters, 1973, pp. 291-292), and Walters cites Michaelis' (1792) attempt to connect חלץ to an Arabic root meaning "excoriate" (p. 2328). A far simpler explanation to my mind is that the translator read חלץ with the meaning "fleece/hide" attested in Mishnaic Heb. (*Makširin* 5:6; Jastrow, 1903, p. 158ob). It is also possible that the following <ל> → <י> (or more likely → <י>, as in some hands if the top stroke of <ל> had flecked off or faded, then the bottom element would look identical to <י>).

The second Hexaplaric marginal note Rahlfs identified is a doublet:

(31) #1632

וּבְתוֹדָתָא L

εν θωδαθα G

εν θωλαθα c εν εξομολογησει S

'with todata' + 'σ' with thanksgiving'

I have also found a possible Hexaplaric marginal note in the text of V:

- (32) #514a-#515
 לְשׂוֹכֵל L
 ανηρ καχωλ G
 ανηρ α ciβiβα καχωλ V
 'a man-α' of instruct...-of sachol'

In this case, ciβiβα would ultimately derive from κυμβiβακεωc by loss of the last four letters, which is easily explained by the marginal note having been written across two lines, and the contraction /ym/ → /i/ / _/b/. This contraction is attested in this lexeme in an early 17th c. legal document, ciβiβαciv (Bakker & Gemert, 1987, doc. 637, ln. 16), but I am yet to discover an earlier example. Alternatively, αciβiβα could be a marginal note intended to indicate a now lost variant of αceβηβiαν (1 Esd. 8:46), which is parallel to the nearby text at #520.

The reading of לְשׂוֹכֵל with its later, Mishnaic, meaning, supports Steiner's suggested dating of G. It is possible, though there is no evidence to assert this, that the ascriptions to ϑ' and σ' are erroneous. Even if this were the case, these readings demonstrate that at least some variations to the text exist, were believed to have preceded H and that in one place ε' apparently differs from the received text. V may also provide evidence of variation made by α', though this conclusion is less secure. Such variation could arise if 2 Esdras were translated in the mid-2nd c., but it may also hint that the text existed and was being copied and distributed from a few decades earlier.

It was the text of G^L that became dominant in the Christian church (Metzger, 1963, p. 1), and as a result a G^L reading can be found in every witness to 2 Esdras in one place or another. G^L is clearly a revision of G and so can be no earlier than mid 2nd c., while its association with Lucian of Antioch presumably means this text

can be no later than early 4th c. While G^L appears to have been revised toward a Hebrew *Vorlage* (Hanhart, 2003, pp. 18-32), this was primarily, or perhaps entirely, through revision to H, and the motivation was likely respect for tradition rather than esteem of the Hebrew (Fernández Marcos, 1990, p. 225). I will leave open the question here of what the nature of the base text used to produce G^L was, and whether or not it was an independent text type that had begun to emerge prior to H.

The *a* and *b* groups are both recensions of G. Hanhart uses the sigla *a* and *b* as placeholders for their respective MS witnesses. In contrast, I use these sigla to indicate my reconstruction of the *Urtext* of each group. In Hanhart's judgement *a* was edited toward the Antiochene/Lucianic recension, while *b* was harmonised to 1 Esdras and edited toward another non-G^L hexaplaric-type of text (Hanhart, 2003, pp. 292-295; Myers, 2018b, pp. 163-166).

2.2 Text Criticism

Analysis of LXX transcriptions depends upon their textual restoration (§1.2.1-6), which also requires textual restoration of their Heb./Aram. *Vorlagen* (§1.2.4). Previous research in Heb./Aram. (§2.2.1) and Grk. (§2.2.2) text criticism are therefore both of relevance to our investigation. Transcriptions themselves have also been used by text critics to identify the textual affinity of MSS (§2.2.3).

These tasks are interconnected, and some significant judgements must be made about whether some textual developments occurred in transmission of the Sem. or Grk. text. One notable example is the large lacunae from 2 Esdras, which Janz (2010, pp. 79-80) concludes must have been missing from G's *Vorlage*, rather

than lost early in Grk. transmission (on this particular point I will draw the opposite conclusion in §3.2.1).

2.2.1 Hebrew/Aramaic

Whether originally one or two compositions, a key communicative strategy of Ezra-Nehemiah is the explicit use of historical written sources (Heckle, 2016, pp. 351-387). The epistolary sources, having been written in Aram., could have been written on ostraca, but given their official nature were more likely composed on leather (Lindenberger, 2003, pp. 5, 81). If the memoirs of Ezra (7:27-9:15) and Nehemiah (12:27-13:31), and the covenants and lists were not composed for the composite work(s), then they would have been written on ostraca, leather or papyrus. Any variation that existed in copies of these sources was lost with the composition of the unified Ezra-Nehemiah, which would have been initially written on a papyrus, or more likely leather, scroll (Tov, 2012, p. 194). The scroll containing the copy of Ezra-Nehemiah used for G's *Vorlage* may have been leather, papyrus or parchment.

Talmudic tradition holds that Assyrian square script was introduced to Palestine with Ezra (Tov, 2012, p. 207), and even if some of the sources ever existed in Paleo-Hebrew script, composite Ezra-Nehemiah would have only ever been attested in the Assyrian square. Tov (2012) notes from the Qumran material in this script that the following sets of graphemes and ligatures are easily confused: <י, ו>; <ר, ד>; <ב, כ, מ>; <ח, ה>; <ש, ע, עז, עי, עי>; <נ, מ> (pp. 228-29, 231-32). Bergsträsser (1918) inferred <ו> : <י> variation from LXX transcriptions, but connected them to features in Yemenite Heb. dialects and Babylonian vocalisation (p. 145 §25e; cf. Knobloch, 1995, p. 18). Some variants in our dataset also may have a graphical or phonetic explanation, or both. Multiple factors can condition textual change.

Final forms developed inconsistently in the Persian period. The only possible example of a non-final form word-finally in *L* is in our corpus, Neh 2:13: המפרוצים (Tov, 2012, p. 197, which according to the *qere* should be vocalised as two words הם | (פרוצים)).

Other possible variations in the *Vorlage* are typical text critical phenomena: "minuses, pluses, interchanges, and sequence differences" (Tov, 2012, p. 221).

Tov (1997) describes the procedure of identifying when to reconstruct variants in an LXX book's *Vorlage* as "complicated" and reliant upon intuition (p. 39). The task is easier in the case of transcriptions and helped in our corpus by the literalistic translation style of 2 Esdras identified by previous researchers (cf. p. 1). Example:

The G translator knew the verb התחש, evidenced by their translation of it at Ezz 8:1, 8; Neh 7:5, including the participial form at Neh 7:64. But, at Ezz 2:62 (#176) the translator transcribes the participle as μεθωεεεμ. This vowelisation is close to how one might expect the Tib. vocalisation (המתחשים) to be rendered, with the exception of (a) <ω> for expected <ו>, reflective of a graphical variation <י> → <ו> in the translator's *Vorlage*; and (b) representation of the following vowel with <ε>, rather than <α>. The translator knew the meaning of this word, and in this specific place their vocalisation of the participle demonstrates that while their *Vorlage* attested המתוחשים*, they certainly knew this was a graphical variant of המתחשים. The transcription of a text that the translator probably knew was erroneous corroborates the conclusions of previous researchers that the G translator was literalistic. In our study there is good reason to be confident that spelling features identified as likely to be present in the original text of 2 Esdras will be consistent with the *Vorlage* they imply.

2.2.2 Greek

When first translated, 2 Esdras would have been written on leather, papyrus, or parchment leaves that were then stitched together as a scroll. For a hint at the original script, we might look to the Grk. papyri of the Bar Kokhba period, whose script is claimed to be "essentially the same" as an effectively universal script attested in contemporary documents "from Dura, Egypt and Murabba'at", (Lewis, 1989, p. 6). In fact, the distinction of cursive (minuscule) and book (majuscule) hands is already attested from the 3rd c. BC (Thompson, 1912, p. 149), though it would be a misunderstanding to believe there was a firm separation between them.

Wutz (1925) was of the belief that the LXX books were translated from a majuscule transcription of the Heb./Aram., and dedicated considerable effort to collating graphical errors in this script (pp. 14-36). Margolis (1925) roundly rejected Wutz' thesis, but did acknowledge as a "useful point" this list of corruptions "some of which at least have hitherto remained unnoticed." (p. 121). Wutz' list (pp. 14-36) would be an ideal reference for our purposes, but I do not share Margolis' positive assessment. Aside from the obvious graphical confusions (see below), the more unusual ("unnoticed") items are where the value of such a list should lie. One of these is the supposed graphic interchange <ΕΙ> : <Ω>,¹⁸ which would be highly relevant to some parts of our dataset, but a cursory glance at Wutz' first two examples is enough to illustrate problems with his claims (p. 23):

¹⁸ In the absence of Unicode code points to represent the old majuscule script, here and elsewhere I use Coptic signs to approximate the shape of these letters.

- (33) 1 Sam 23:7
 נִסְגַּר לְבוֹא L
 αποκεκλεισται εισελθων G
 shut_off.IND enter.PTC
 'he had shut off by entering'

In (33), Wutz claims that παρελθων is a graphical variant of παρελθειν. A glance at the MS tradition reveals he has mis-remembered παρελθων for εισελθων. More significantly, there are no variants attesting the infinitive -ελθειν. His failure to indicate that -ελθειν is an unattested conjecture here is inexcusable. I can only surmise that Wutz assumed the G translator would have rendered a Heb. infinitive with a Grk. infinitive. However, a Grk. infinitive would not convey the Heb. infinitive's syntactic role as an adverbial accusative of manner, which is why the translator rendered לְבוֹא with a participle. The above case is therefore not an example of the graphical confusion <ΕΙ> : <Ω>.

- (34) Jer 1:18
 וַאֲנִי הַיּוֹם נִתְתִּיךָ הַיּוֹם לְעִיר מְבֻצָּר וְלְעַמּוּד בְּרִיזָל L
 ιδου τεθεικα σε εν τη σημερον ημερα ωσ πολιν οχυραν και ωσ τειχος χαλκου G
 'Behold! Today I have made you like a fortified city and like an iron pillar'

Wutz cites both cases of ωσ in (34) as examples of graphic variation of εις. His explanation is highly implausible. It seems very unlikely that the supposed graphic corruption would occur twice in such rapid succession. εις variants are indeed attested here, but only in the Syro-Hexapla and Q, marked in the latter with obeli (indicating they are sourced from H) and/or ascribed to α', σ', or θ'. ωσ → εις is thus a literalising change toward ל. Neither case of ωσ is due to Grk. graphical confusion of <ΕΙ> : <Ω>.

A more reliable guide to potential graphical corruptions are the tables of signs provided by Thompson (1912) for majuscule (pp. 144-47) and minuscule (p. 191-94) scripts in the koine period. From the AD 1st c. onwards sets of similar majuscule graphemes in some hands are <A, Δ, K, Λ, N, X>, <ΛΛ, M, AN>, <Γ, T, Υ, (Ψ)>, <Ε, Θ, Ο, C, Φ>, <B, K>, <H, Π, II>, <X, Ψ>, <B, ZI>, <Ω, OO>, <Γ, E, C>. <I> could be easily confused with the vertical stroke of a number of graphs <Γ, H, K, M, N, Π, P, T, Φ, Υ>.

Minuscule provides greater opportunities for graphical confusion. From the AD 1st c. onwards sets of similar minuscule graphemes in some hands are <α, β, γ, ε, η, κ, c, τ, υ>, <α, γ, κ>, <α, δ>, <α, θ>, <α, ο, ω>, <β, κ, τ>, <γ, c>, <γ, τ>, <ε, c>, <ζ, ξ>, <ζ, ρ> <μ, ω>, <ν, π>. From the 2nd c. <φ> may at times appear like <οι>. The «θ» shape that from the 1st c. was in some hands also used for <α> came also to be used for <ε>, but from the 3rd c. onwards was an allograph of <ο> not <ε>. Also from this period <ι> began to be written with a loop making its appearance similar to <ρ>.

Further confusions can arise from ligatures (Metzger, 1991, p. 30).

Despite the significant opportunities for spelling development through graphical error, phonemic and phonetic causes are at least as significant. Numerous previous studies of Grk. spelling variation have worked from this belief (Gignac, S.J., 1976; Teodorsson, 1977; Garbrah, 1978; Threatte, 1980).

As with text criticism of the *Vorlagen*, the spelling of Grk. transcriptions can develop by all the typical text critical phenomena. For a good summary of possibilities see Metzger & Ehrman (2005, pp. 251-271).

One factor that has special relevance for our corpus is harmonisation, of which Colwell (1969) describes an informal typology (pp. 112-24). I have formalised his description and, using symbols and conventions borrowed from mathematics,

developed some sigla to denote different types of harmonisation efficiently, tailored to the specific needs of our dataset. Appendix A makes use of these sigla to classify every occurrence of harmonisation in 2 Esdras. An exposition of the phenomenon is then given in §3.3.5. Definitions:

Harmonisation:

changing an entity toward another entity.

Harmonisation to a remote parallel, h||:

harmonisation toward another place, inside or outside the same work, that is perceived to be the same text.

Example:

(35) #43 #983c
 $\emptyset G$
 $\nu\alpha\iota\mu\alpha\nu\iota G^L$ h|| \Rightarrow $\nu\alpha\iota\mu\alpha\nu\iota G^L$

G^L has harmonised the list in Ezr 2 to Neh 7 with the addition of an item in the latter missing from the former.

Harmonisation to an expected spelling, hE(x):

harmonisation toward a spelling expected because of x.

Example:

(36) #83
 $\alpha\iota\alpha G$
 $\gamma\alpha\iota G^L$ hE(LXX)

G^L has harmonised the spelling of this toponym to its expected spelling from other LXX books.

Harmonisation to a similar form, $h\sim$:

harmonisation toward the spelling of a different entity that is similar to the original entity.

Example:

- (37) #51
 φορος G
 φαρεc G^L -121 $h\sim \Rightarrow$ φαρεc

G^L has harmonised the spelling of this anthroponym to a similar word. An important distinction between $h\sim$ and $h\parallel$ or $hE(x)$ is that $h\sim$ spellings are completely unrelated to the equivalent lexeme in Tib.

Harmonisation for logical or stylistic purposes, $h::$:

a change made to create consistency for an ideological or grammatical reason.

Example:

- (38) #73 #1635b
 νετωφα G
 νετωφατι G^L $h:: \Rightarrow$ νετωφατι G^L

Both #73, and the parallel in Neh 7 (#1016f), are toponyms. G^L has stylistically harmonised both places to #1635b, where the demonym is used. There is therefore no grounds to suppose that G^L reflects adjustment toward a Sem. *Vorlage* that attested the demonym at #73 or #1016.

Harmonisation to an identical entity, $h\equiv$:

harmonisation toward the spelling of the same entity somewhere else.

Example:

$$(39) \quad \begin{array}{ll} \#30 & \#27i \\ \alpha\alpha\beta\alpha\alpha\alpha\rho G & \\ \alpha\beta\alpha\alpha\rho\eta\varsigma G^L & h\equiv \Rightarrow \alpha\beta\alpha\alpha\rho\eta G^L \end{array}$$

$h\equiv$ could be considered a special case of $hE(x)$ where x is simply 'the same word'. A key difference being that $hE(x)$ more often involves intentional change, or at least change that requires a significant cognitive leap. In contrast $h\equiv$ is extremely frequent and merely involves remembering the spelling of a word in the same text. That quite significant changes can build up in the spelling of words in multiple places is a sign that $h\equiv$ occurs in multiple generations of MS copying, whereas other cases of $hE(x)$ are often the deliberate actions of an editor.

2.2.3 Using Transcriptions in Text Criticism

Knobloch (1995, pp. 4-5) lists several authors who claim that transcriptions can be used to map the genetic relationships of LXX MSS (Margolis, 1911, p. 367; Orlinsky, 1941, p. 86; Orlinsky, 1946, pp. 26-27; Allen, 1974, pp. 32-37; Seeligman, 1990, p. 180). Wevers (1974) makes many explicit references to his reliance upon the spelling of proper nouns when identifying stemma for Greek Genesis (pp. 36-37, 71-72, 82-83, 89, 102, 104, 142, 145, 229). Hanhart (2003) is cautious about this claim, because neither Grk. suffixes, vocalisation, nor the rendering of most consonants are consistent in 2 Esdras or other LXX books (p. 333).

I have reconstructed the relationships between transcription spellings based on their ability to account for other variants. This approach assumes that MSS can have mixed heritage.

2.3 Philology

Könnecke (1885) understood there to be a direct relationship between LXX transcriptions and the Tib. tradition (p. 29). Layton (1990, pp. 82 [Samuel], 97 [Reu]) and Noth (1966, pp. nos 91, 315, 722, 1204) both used transcriptions to evaluate the accuracy of the Tib. vocalisation of names. Murtonen (1986) applied transcriptions to the reconstruction of Heb. and Aram. pronunciation (pp. 11-14). Aramaic influenced the development of Mishnaic Heb., which Segal (1936) claimed developed into Tib., for which he cited LXX transcriptions in support (p. 23 §30).¹⁹ The views and methods of these authors would mean that the LXX translators and Tib. Masoretes shared a common philological basis.

In contrast, Barr (1990) claimed that the "notoriously wild and inaccurate" spellings of some transcriptions reveal the LXX translators were not familiar with a reading tradition (p. 31; Knobloch, 1995, p. 9). This claim would mean that the spellings of transcriptions do not have a philological basis at all.

Brønno (1940) recognised that the spelling of LXX transcriptions had a philological basis, but that the philological background of some spellings was different to the equivalent words in the Tib. tradition. This fact can explain many apparent discrepancies between the representation of phonemes in the LXX and the Tib. vocalisation. In a recent grammar of transcriptions in the Hexapla, Yuditsky (2017) categorised transcriptions by their morphological structure. I commended Brønno's insight in §1.2.7, and on this basis Ch. 4 also categorises Heb./Aram. transcriptions by pattern morphology in a similar manner to Yuditsky.

¹⁹ This claim goes further than Segal's original English edition (1927), which merely identifies Heb. transcriptions in *Sec.* and Jerome's writings as external evidence for the pronunciation of Mishnaic Heb. (§29, 35).

Definitions of the relevant phenomena are given in the introduction to Ch. 4. For the grammar of Sem. morphology I have primarily relied upon Fox (2003) and Moscati (1980), less frequently Barth (1891). For Heb. morphology I made use of Bauer, Leander & Kahle (1922), Joüion & Muraoka (2006), Meyer (1992) and Sagarin (1987), and for Aram. morphology Bauer & Leander (1927), Beyer (1986), Nöldeke (1904) and Rosenthal (2006).

The dictionaries consulted for Heb./Aram. were primarily Donner (2013) and then Koehler & Baumgartner (2001). Frequent use was made of the etymological analyses of Zadok (1988) and Noth (1966) for anthroponyms, and Borée (1930) and Simons (1959) for toponyms. Works relevant to the background of words from specific languages will be introduced as needed.

Aside from these works, the following dictionaries and grammars were consulted for specific languages: Akkadian: Radner & Baker (1998), Saporetti (1970), Stamm (1939) and Tallqvist (1914). Amorite: Gelb (1980). Arabic: Lane (1863). Egyptian: Budge (1920), Lambdin (1953) and Muchiki (1999). Elamite: Hinz & Koch (1987). Greek: Beekes (2016) and Liddell, Scott & Jones (1996). Persian: Brandenstein & Mayrhofer (1964), Kent (1950), Rawlinson (1849) and Tolman (1908).

2.4 Phonology

Much previous work on transcriptions has sought to establish "regular correspondences" between Heb. and Grk. phonemes. Table 2 summarises 6 such attempts for consonants within various corpora: Yuditsky (2013) is a recent comprehensive overview of research (pp. 804b-06b). Blau's (1983) significant study covers Greek translations of the Hebrew Bible, primarily based on Rahlfs' text.

Knobloch (1995) illustrates an exhaustive corpus linguistic approach using the main text of the Göttingen editions of the Pentateuch (pp. 550-55). Krašovec (2010) is an 'outsider', whose impressionistic work based on the whole Septuagint has not received much attention (p. 22). Brønno (1968) summarised the correspondences of Samaritan Heb. phonemes with Grk. graphemes in H (pp. 195-99). Flint (1998) compares consonants in the Milan Palimpsest with Tib. (p. 131).

Gutturals	"a helping vowel can occasionally be found in the vicinity" (Yuditsky); "untransliterated" (Flint)		
	Knobloch	Krašovec	Blau
Ⲛ	ø 251x, ω 2x, δ 4x, θ 1x, υ 1x, ε 3x, α 3x	"no consonantal value... serves to carry the respective vowel"	
ⲡ	ø 81x, α 3x, σ 1x, λ 1x, ν 1x, ι 1x, ω 2x	"without consonantal value, like Ⲛ"	
ⲡ	ø 85x, χ 44x, α 10x, ε 1x, o 2x, υ 1x, θ 2x, γ+χ 1x, λ 1x, ν 2x	"usually rendered by... ε..., sometimes transliterated with χ"	when /ħ/: "zero/vowel mutation", exceptionally χ; when /x/: χ, exceptionally "zero/vowel mutation"
ⲛ	ø 155x, γ 37x, κ 2x, α 9x, ε 12x	"usually not expressed, sometimes transliterated with γ"	when /'/: "zero/vowel mutation", exceptionally γ; when /ġ/: γ, exceptionally "zero/vowel mutation"

Plosives

	Knobloch	Krašovec	Yuditsky	Brønno	Flint
Ⲕ	β 216x, δ 1x, ø 1x, μ 1x, σ 1x, ρ 1x, κ 1x, χ 1x	β, π, φ	β	β	β
Ⲕ	γ 65x, κ 1x, ρ 1x, χ 1x	"usually γ, sometimes κ (especially at the end of a name)"	γ	γ	
ⲥ	δ 147x, ρ 12x, θ 1x, β 1x	"usually δ, sometimes τ, θ"	δ	δ	
ⲥ	τ 24x, θ 1x, δ 1x	"usually τ, sometimes δ, θ"	τ		
Ⲕ	χ 67x, ρ+χ 1x, κ+χ 3x, κ 8x, ξ 1x, θ 1x, β 1x	"χ; geminated: κ, κχ (LXX), χχ (variants and Origen)"	χ	χ	
Ⲕ	φ 106x, π+φ 4x, π 8x, μ+φ 1x, β 2x, ø 2x	"φ; geminated: π, πφ (LXX), φφ (variants and Origen)"	φ	φ	
ⲥ	κ 70x, ξ 1x, χ 2x	"usually κ, sometimes χ, γ; geminated: κ, κχ (LXX), κκ (variants and Origen)"			κ
ⲥ	θ 108x, τ 37x, ν+θ 1x, ø 6x, κ 1x, ν 2x, ρ 1x	"usually θ, sometimes τ, δ"	θ	θ	

Approximants

	Yuditsky	Knobloch	Kraš.
ⲅ	ⲅ "no gemination... because not doubled in contemporary Greek" ⲅ and ⲅⲱ "ⲅⲱ is used solely at the beginning of the syllable, mainly, but not exclusively, to represent the particle ⲅ" "weakened or shifted to ⲅ' in intervocalic position"	ⲅ 27×, ⲅ 2×, ζ 1×, ⲅ 1×, ⲱ 2×, κ 1×, ⲅ+ⲅ 3×, ρ 1×	ⲅ
ⲅ'	ⲅ and ⲅ'; "the presumably doubled ⲅ is indicated exclusively by ⲅ';" "weakened or shifted to ⲅ' in intervocalic position"; "no gemination... because not doubled in contemporary Greek"	ⲅ 142×, ⲅ 22×, α 1×	"ⲅ or ignored"

Other

	Yuditsky	Knobloch	Krašovec	F.
ⲅ	ζ; "display[s] no gemination... because [the grapheme was] not doubled in contemporary Greek"	ζ 54×, ξ 1×, σ 2×	"usually ζ, sometimes σ"	ζ
ⲅ	λ	λ 259×, ρ 1×	λ	λ
ⲅ	μ; "gemination... is irregular"	μ 316×, ν 19×, ⲅ 5×, κ 1×, ⲅ 1×, θ 1×, β 2×	"μ and ν (at the end of a name)"	μ
ⲅ	ν "There are four cases of apparent replacement of m by n in Mercati's palimpsest, as in Aramaic and Rabbinic Hebrew.... In one case, it occurs at the beginning of the word.... In the Septuagint this change is not infrequent, especially in final position"	ν 300×, μ 10×, ρ 2×, χ 1×, ⲅ 10×	"ν and μ (at the end of a name)"	
ⲅ	σ	σ 61×, β 1×, ⲅ 3×	σ/ς	
ⲅ	σ	σ 69×, ζ 2×, π+σ 1×, ⲅ 1×, ξ 1×	σ	ς ²⁰
ⲅ	ρ; "in the Hexapla the consonant ρ is not doubled... the Septuagint occasionally attests to retention of the gemination of r"	ρ 342×, δ 13×, λ 1×, ν 2×, γ 1×, ⲅ 2×	ρ	ρ
ⲅ	σ	Ϸ: σ 32× Ϸ: σ 166×, ξ 2×, ζ 1×, ⲅ 2×	"σ/ς, within a name σ occasionally double σ"	

Table 2: Previous summaries of "regular correspondences" of consonants

Table 3 summarises 5 attempts made to establish the "regular correspondences" of vowels: 4 of the authors summarised in Table 2 remain the same (Knobloch, 1995, pp. 555-563; Flint, 1998, p. 131; Krašovec, 2010, pp. 103-108; Yuditsky, 2013, pp.

²⁰ I presume that Flint here uses the final form graph «ς» to represent the similar looking ligature that denotes <Ϸτ>.

806b-09a). Blau (1983) and Brønno (1968) do not collate vowels, so are not included. Instead, I have introduced a statistical collation of correspondences between Heb. and Grk. graphemes by Brønno (1943, pp. 247-432). These authors define the entities that are being transcribed differently, so I have aligned their summaries, but list for each separately their definition of the vowel on the left. I use the Tiberian vowel sign if the author refers to the vowel by name, e.g. for Yuditsky the vowel "ā" is transcribed by "α", for Brønno the vowel "*pataḥ*" when closed (cl.) by "o" 21×, for Knobloch "â" by "α" 23×, "∅" 1×, "η" 1×, etc.

Yuditsky	Brønno	Knobloch ²¹	Krašovec	Fl.
ā α	ṯ op: ε 7×, ∅ 74×, α 362× cl.: o 21×	ṯ α 241×, ε 10×, o 9×, ω 8×, η 6×, αl 2×, ∅ 2×, l 2× ṯ op: α 186×, ε 13×, ∅ 9×, η 3×, ω 4×, o 4×, αv 1×, αl 1× cl.: ε 10×, o 6×, α 4×, ∅ 1× ḥṯ α 78×, ε 3×, ∅ 1×, ω 2×, αl 2×, l 1× ḥṯ α 23×, ∅ 1×, η 1×	ṯ α	ṯ α
ē η	.. η 139×, ε 34×, l 4×	ṯ η 101×, ε 11×, α 7×, l 3×, o 3×, ∅ 1×, αl 1×, ov 1× .. η 48×, ε 12×, α 9×, l 5×, ov 4×, o 2×, ω 1×, ∅ 1×, εl 1×, ol 1×, αl 1× ṯ αl 6×, ∅ 2×, η 1× ṯ αl 16×, ∅ 2×, ε 2×, o 1×, ω 1×, l 1×	.. η, "exceptionally ε or εl" ṯ αl, η, "exceptionally ε or εl"	.. η

²¹ Knobloch uses the undefined abbreviations "d" and "p", which I take to stand for (d)efective and (p)lene, cf. p. 549.

²² "The letter α is also used for the vowel sign Segol where this corresponds to an A-sound, for instance in the segolate type of names in pausal forms." (Krašovec, 2010, p. 105). This claim seems nonsensical, as when in pause Tiberian /ε/ > /ɔ/.

ī ι "original long ī": η, ει	long: ει 28×, ι 239×, η 6×, ε 4× short: ε 107×, ι 19×, α 24×	def: ι 11×, ιει 1×, ε 1× sh.: ε 58×, α 50×, ι 28×, ο 6×, υ 7×, Ø 2×, η 1× def: ι 8×, η 1×	l.: ι or ει "B... prefers... long i as ει, whereas... A prefers ι"	ε or ι
		ι 155×, αι 15×, Ø 8×, ιει 10×, ο 1×, ε 1×, α 1×, λ 1×, ω 1× ι 103×, αι 11×, η 5×, Ø 2×, α 3×, ε 2×	sh.: "rarely ι... much more frequently α and ε"	
e ε; sometimes ι ~ [i]	ε 57×, α 31× ε 45×, α 11×, Ø 39×	α 37×, η 8×, ε 9×, ο 9×, ι 1×, υ 1× ε 74×, α 13×, η 8×, Ø 2×, ο 11×, ω 2×, αα 1×, υ 1×	normally... ε, exceptionally: η (when followed by π), α (in segolates) ²²	ε
a α	ε 17×, α 63× α 149×, ε 69×, ι 5×, Ø 31×	α 41×, ε 11×, ο 3×, ι 1×, Ø 2×, ω 1× α 181×, ε 38×, ο 18×, Ø 10×, ω 6×, η 2×, ου 2×	α, ε	
ō ω; "open, final, unstressed... original long ō": ου 5× in H	l.: ο 19×, ω 217×, ου 5× sh.: ο 6×	ω 62×, ο 14×, α 13×, ε 2×, η 2×, ι 1× ω 35×, ο 18×, ωυ 4×, α 3×, ου 2×, ε 1× ω 70×, αυ 4×, α 5×, ου 3×, Ø 2×, αι 1×, η 1×, οα 1×	sh.: "rarely represented"	ω
o o	ο 5×, ου 4×	ω 38×, αυ 4×, ου 4×, η 4×, ο 2×, ε 1×, οα 1×, α 1×, Ø 1×, ι 1× ο 12×, α 3×, ω 2×, ου 1× def: α 4×, ο 4×, ου 3×, ω 2×, Ø 2×	ου "in a sharpened syllable the LXX usually writes the vowel o.... Sometimes... also in a toneless closed syllable"	
ū ου; in H "Original long ū... open, final, unstressed": ω 1≤	ω 3×, ου 144×, ου+vowel 5×, ο (in closed unaccented syllable) 2×	ου 34×, ω 7×, αυ 5×, ο 1×, ωυ 1× ου 55×, ο 3×, Ø 3×, αυ 4×, ω 4×, η 2×, ι 2×, α 1×, αι 1×, ει 1×, ωυ 1×	ου, sometimes ω	ου

Table 3: Previous summaries of "regular correspondences" of vowels

Knobloch's (1995) quantitative data are qualitatively impoverished because he does not evaluate the text-critical basis for each individual spelling. In contrast, Brønno's (1943) statistics benefit from his text-critical and philological analyses. There is need to gather further data of this kind.

Yuditsky (2013) helpfully contextualises the regular correspondences established by previous research within Sem. and Grk. pronunciation and paleography. There is scope to extend the depth of this analysis.

Krašovec's (2010) work is riddled with terminological confusion. This is particularly acute when discussing the representation of vowels, generating numerous anacronistic and poorly notated statements such as "In Greek, Pataḥ is sometimes transliterated with e," (p. 104). The immediate context makes clear that by "Pataḥ" Krašovec means the vowel *sign*, which "indicates a short a". Yet this sign did not exist until centuries after his dataset. By "e" he seemingly intends to denote the grapheme <ε>, rather than intending to associate the Hebrew grapheme < . > with the Grk. phoneme /ε/ or /e/. His grammatical description of the Heb. vowel system appears exclusively shaped by the dated grammar of Kautzsch & Cowley (1910). Despite his idiosyncrasy (or perhaps because of it), Krašovec advances some unique observations worthy of note, particularly that gutturals are sometimes directly transcribed by Greek vowel signs, rather than just effecting Greek vowel changes (pp. 98-99).

Brønno's (1968) and Flint's (1998) regular correspondences summarised above, as well as Yuditsky's (2017, pp. 21-60) summary of phoneme correspondences, provide means of comparison for the H and G¹ traditions in our dataset.

Blau's (1983) argument relies heavily on the distinction between transcriptions in Ezra-Nehemiah and the rest of the LXX. There are some relevant items in 2

Esdras he does not discuss, and more significantly he never discusses comparative evidence from 1 Esdras.

A general critique of previous investigations of transcriptions is that they have often failed properly to account for features of either Grk. or Sem. This situation has sometimes resulted in complete misunderstanding of the data and their significance, as will be illustrated in the following discussion.

2.4.1 Consonants

The consonant systems of Aram. and Heb. from the Biblical to Medieval periods can be described using the inventory of 37 phones presented in Table 4.

	Bilabial	Labiodental	Dental	Alveolar	Postalveolar	Palatal	Velar	Uvular	Pharyngeal	Glottal
Plosive	p p ^h b		d	t ^ʃ t, t ^h		ʃ	k k ^h g	q		ʔ
Nasal	m			n						
Trill				r ^ʃ				ʀ		
Fricative		f v	θ ð	s z s ^ʃ z ^ʃ	ʃ		x ɣ	χ	ħ ʕ	h
Lateral Fricative				ɬ						
Approximant						j	w	ʁ		
Lateral Approximant				l						

Table 4: A phonetic inventory to describe Hebrew and Aramaic consonants

Biblical Heb. originally possessed 25 consonant phonemes /ʔ, b, g, d, h, w, z, ʁ, *ħ, t, y, k, l, m, n, s, ʕ, *ǵ, p, ʂ, q, r, ś, š, t/ and 22 graphemes to represent them <א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת> (Yuditsky, 2013). Tib. possessed 22 consonant phonemes as a result of the mergers /*ħ > ħ/, /*ǵ > ʕ/, /ś > s/ (Blau, 1983; Khan, 2012, p. 93). However, since /ś/ and /š/ had both been represented by <ש>, the original distribution of /ś/ was preserved in the oral reading tradition of the

biblical text. The phonemic contrast between /s/ and /š/ when represented by <ϣ> was later encoded by the Masoretes with contrastive dots <ϣ̣> : <ϣ̥>.

The Aram. portions of Ezra "were originally produced in Achaemenid Imperial Aramaic"; however the text has been penetrated by "later orthographic conventions and grammatical forms (as well as a few Hebraisms)" (Beyer, 1986, p. 19). In Tib., the same consonant inventory is used to pronounce Biblical Aram. and Heb.

The consonant systems of Grk. from the Classical Attic to Medieval periods can be described using the inventory of 28 phones presented in Table 5.

	Bilabial	Labiodental	Dental	Alveolar	Palatal	Velar	Glottal
Plosive	p p ^h b		t t ^h d			k k ^h ɡ	
Nasal	m			n		ŋ	
Trill				ɾ r			
Fricative	*ϕ *β	f v	θ ð	s z		x ɣ	h
Approximant					j	w	
Lateral Approximant				l			

Table 5: A phonetic inventory to describe Greek consonants

Classical Attic possessed 15 consonant phonemes, /p, t, k, p^h, t^h, k^h, b, d, g, m, n, l, r, s, h/ and 17 graphemes to represent them <β, γ, δ, ζ, θ, κ, λ, μ, ν, ξ, π, ρ, σ, τ, φ, χ, ψ> (Allen, 1987, pp. 12-61). The phonetic realisation of several of these phonemes had shifted by Modern Grk. However, the phonemic structure of the consonant system remained stable throughout the Koine period into the modern era, with the one exception that the voiced environmental allophone of the sibilant gained phonemic status in the Byzantine period [z] > /z/.

2.4.1.1 Plosives and Fricatives

The PS consonant system was a series of triadic oppositions at common points of articulation between the features [voiced] : [voiceless] : [ejective] (Goldenberg, 2013, p. 65). The reflexes of some PS plosives and sibilants are different in Aram. and Heb., Table 6 (Rosenthal, 2006, p. 18 §17; Kogan, 2011, p. 55).

PS	Heb.	Aram.	PS	Heb.	Aram.	PS	Heb.	Aram.
*ṭ	ṭ	ṭ	*d	d	d	*t	t	t
*ṭ̣	ṣ	ṭ	*ḏ	z	d	*ṭ̣	š	t
*ṣ	ṣ	ṣ	*z	z	z	*š	š	š
*ṣ̌	ṣ	ʿ						
*ḡ	ʿ	ʿ						
*ʿ	ʿ	ʿ						

Table 6: Differing Reflexes of PS consonants in Aramaic and Hebrew

Nevertheless, the two languages share the same synchronic phonemic structure.

In Tib., most plosives are distinguished by point of articulation, resulting in 9 phonemes across 6 points of articulation, Table 7 (Khan, 2012).

Bilabial	Dental	Alveolar	Palatal	Velar	Uvular	Glottal
p ^h b	d	t ^ʕ t ^h	[j]	k ^h g	q̣	ʔ

Table 7: Tiberian plosive phonemes

The voiced palatal plosive [j] is an allophone of /j/ and discussed in §2.4.1.4. Phonemes realised at the pharynx and glottis have some distinctive complexities, the glottal plosive /ʔ/ is therefore treated separately in §2.4.1.5.

Attic Grk. possessed 9 plosives in a series of triadic oppositions between the features [voiced] : [unaspirated] : [aspirated], Table 8 (Allen, 1987, pp. 12-33).

Bilabial	Dental	Velar
p p ^h	b t t ^h	d k k ^h g

Table 8: Attic Greek plosive phonemes

(a) Aspiration

König (1881, pp. 36-38 §8e) supposed that the transcription of Heb. /k/ with Grk. <χ> in word-final position reveals an environmental allophone with phonetic similarity to /ħ/ (Knobloch, 1995, p. 14). Instead the usual representation of Heb. /k, p, t/ by Grk. <χ, φ, θ> is evidence these consonants were aspirated (Kutscher, 1965; Khan, 2013a).

(b) Fricativisation

The Tib. fricative allophones of the stops in post-vocalic position are well known /b, p, d, t, g, k/ → [v, f, ð, θ, ɣ, χ] / V₋. Kahle (1959) controversially claimed these fricative realisations were an innovation by the Masoretes, citing in support a Tannaitic instruction for reciting the shema, transcriptions of these letters in *Sec.*, and Jerome's discussion of the ך in Dan 11:45 יִדְרִי ך (pp. 102-10). He was followed by Garbini (1960) on the basis of Hebrew transcriptions in Akk., Grk., and Lat. (p. 24). Kutscher (1965) advanced the definitive refutation of this view, a key argument being that Aram. /bgdkpt/ are, as for Heb., always transcribed the same in Grk. script, yet Garbini and Kahle acknowledge fricative allophones in the case of Aram. (pp. 24-27). The Grk. data have been interpreted variously (Gray, 1936; Torczyner, 1937; Lisowsky, 1940, p. 121; Murtonen, 1981, p. 69; Waldman, 1989, p. 85), and some contend that transcriptions cannot be brought to bear upon the issue at all (Speiser, 1926, pp. 380-381; Barr, 1967, pp. 9-11; Moscati, 1980, pp. 27, §8.10).

Knobloch (1995) highlights the argument that the voiced uvular fricative [ɣ] / V₋ allophone of Heb. /g/ <ג> could not co-exist with the voiced velar fricative [ɣ]

phoneme */*ǵ/* <׃>, and that the graphemes used to represent them are never confused (p. 13). On this basis if transcriptions demonstrate that */*ǵ/* existed in the time of the LXX, then it would stand to reason that */g/* was not fricativised. Contrary to this claim, Blau (1979) has argued that this precise state of affairs did exist at the time of the translation of the LXX (p. 11 §3.1). Furthermore, phonemically contrasting voiced velar and uvular fricative phonemes are attested within languages as diverse as Aleut in Alaska (Bergsland, 1959, p. 8) to Dime in Ethiopia (Seyoum, 2008, p. 9). The existence of fricative phones at velar and uvular positions therefore does not necessitate their being confused, and the lack of graphic confusion between <׃> and <ׂ> is therefore a weak argument from silence.

If the voiceless uvular fricative $[\chi]$ / V_ allophone of Heb. */k/* existed simultaneously to the phoneme */*ħ/*, also $[x]$, then they sounded similar. Segal (1927) cites the following (40) as an example of <ׂ> : <׃> "mutation" in Mishnaic Heb. (p. 28 §43).

(40)	Mikvaot 9:4	Segal's analysis	Jastrow's (1903) analysis (p. 711)
	וְלִקְלוֹי	"from ׀׃ wet"	"=׀׃׀׃"
	'and soilings of'		

The problem with this, and many other of Segal's examples of supposed "mutations" in the Mishnah, is that the variation is not a copyist error, but a lexicalised language feature. It therefore does not "show" as Segal claims "that there was also a hard pronunciation of the ׀, as in earlier BH." (p. 28 §43). Nevertheless, I do take it as evidence for the pathway */k/* $[\chi]$ → */*ħ/* $[x]$ → */ħ/* at some point prior to the writing of the Mishnah, and hence further reason to believe in the antiquity of the fricative allophone of */k/*.

In modern Grk., the voiceless unaspirated series /p, t, k/ remain unchanged. However, all voiced /b, d, g/ and voiceless aspirated /p^h, t^h, k^h/ plosives have become fricatives: /v, ð, ɣ/ and /f, θ, x/ respectively, but plosive realisations are retained after nasals (Arvaniti, 1999, pp. 1-2).²³

Teodorsson (1977) finds in Egypt that /g/ → /ɣ/ for a minority of literate koine speakers already by 250 BC (p. 253). The shift had spread to the majority by 150 BC, with the environmental allophones [j] / _[e, i] and [g] / [nasal]_ (pp. 254-55). Gignac (1976) concludes that /b/ → /*β/ (his data are also from Egypt) by the AD 1st c. (p. 63), but "omission of β after μ" is evidence that /*β/ → [b] / /m/_ (p. 70). He sees a more gradual change in /d/, which → [ð] / _/i/V from the AD 1st c. [ð] / _/i/ from the 3rd c., the full phonemic shift in all positions → /ð/ was complete by the 4th c. (p. 63). Gignac also finds frequent interchange of <χ, θ, φ> with <κ, τ, π>, indicating loss of aspiration, in the environments /s/_ , _[aspirated], /l, r, n, m/_ , and _/l, r, n, m/ (pp. 86-98).

Horrocks (2010) accepted Gignac's chronology, which is adopted as the working model here (p. 170). Gignac explicitly notes that there is a lack of evidence for fricativisation of the aspirates in his data (pp. 98-101), to which Horrocks brings to bear the results of various studies of datasets from outside Egypt, concluding (p. 171):

that fricativization in the Koine began in various areas outside Egypt during the Hellenistic period and that it had been widely, though by no means universally, carried through by the end of the 4th century AD.

²³ Hence the development of modern orthography to represent the phonemes /b/ <μπ>, /d/ <ντ>, /g/ <γκ>, which in a large number of cases are attested in *Lehnwörter, Gastwörter* or *Fremdwörter*.

Horrocks acknowledges that the evidence is "meagre". Nevertheless it is impossible to move forward without adopting some sort of working assumption, and Horrocks' judgement on the matter is a reasonable point of departure.

(c) *Emphatic Articulation*

In Tib. the descendent of the uvular ejective plosive is the advanced uvular /q/. The two remaining emphatic phonemes /t̤, s̤/ are pharyngealised [t̤ˤ, s̤ˤ], as are the emphatic allophones /z/ [zˤ], /p/ [pˤ] and /r/ [rˤ] (Khan, 2012, pp. 88-89, 91-92; Edzard, 2013). The distribution of [pˤ] is confined to Dan 11:45 אַפְרִי, and so not of relevance to our dataset.

(d) *Assimilation & Dissimilation Involving Nasals*

L may attest examples of regressive assimilation of Heb. /b/ to a following nasal, if these are not merely cases of graphical error (Tov, 2012, p. 230):

(41) (a) 1 Kgs 12:2 (b) 2 Chr 10:2
 בְּמִצְרַיִם מִמִּצְרַיִם

(42) 1 Kgs 12:2
 אֲבִנָּה K
 אֲמִנָּה Q

Grk. /g/ regularly assimilated → [ŋ] / _/m/. Therefore, <γ> came to be used to represent this velar nasal sound, which was also an allophone of /n/.

Dissimilation of geminate consonants to [nasal]+consonant is a productive feature in Aram.

(e) *Devoicing of /b, g, d/?*

Bergsträsser (1918) claims that Heb. /b, g, d/ / _# ~ Grk. <χ, φ, θ> in LXX and Josephus evidences occasional word-final devoicing in Heb. (p. 40 §61). However, spelling variations in the Grk. papyri also demonstrate /b/ : /p/, and even more so

Grk. /g, d/ : /k, t/ / _\$ such that Gignac (1976) concludes many speakers possessed "a single velar /k/ and dental /t/ phoneme" (pp. 76-86). Examples:²⁴

- (43) /g/ → /k/ κονατι (for γονατι) PRyl. 160c, ii.16-17 (AD 32)
- (44) /k/ → /g/ γυριου (for κυριου) PPrinc. 141.1 (AD 23)
- (45) /d/ → /t/ τηντε (for τηνδε) PMich. 254-5.1 (AD 30/31)
- (46) /t/ → /d/ μηδροc (for μητροc) SB 5109 (AD 42)
- (47) /b/ → /p/ επιπαλον (for επιβαλλον) SB 9391 (AD 3rd/4th c.)
- (48) /p/ → /b/ πεμβτηc (for πεμπτηc) BGU 912.41 (AD 33)

The correspondences Bergsträsser mentions may reflect Heb. devoicing, but transcriptions cannot be appealed to as evidence of this until Grk. explanations have been ruled out.

(f) Greek and Tiberian Compared

The phonemic and graphemic plosive and fricative systems of Tib. and Grk. are compared in Table 9.

²⁴ Note that /b, g, d, p, k, t/ do not occur word-finally in native lexemes, so one would not expect to find examples of the phenomenon in that specific environment.

Koine Greek			Tiberian		
Graphemes	Phonemes	Allophones	Allophones	Phonemes	Graphemes
<π>	/p/	[p]	[p ^h]	/p/	<פ>
<φ>	/p ^h /	[p ^h → *φ → f]	[f]		
<τ>	/t/	[t]	[t ^ʕ]	/t̥/	<ט>
<θ>	/t ^h /	[t ^h → θ]	[t ^h]	/t/	<ת>
			[θ]		
<κ>	/k/	[k]	[q]	/q/	<ק>
<χ>	/k ^h /	[k ^h → χ]	[k ^h]	/k/	<כ>
			[χ]		
<β>	/b/	[b → *β → v]	[b]	/b/	<ב>
			[v]		
<δ>	/d/	[d → ð]	[d]	/d/	<ד>
			[ð]		
<γ>	/g/	[g → ɣ]	[g]	/g/	<ג>
			[ɣ]		
	/n/	[ŋ]	(see section on nasals)		

Table 9: Tiberian and Greek plosive and fricative systems compared

2.4.1.2 Nasals and Liquids

Tib. and koine Grk. both possessed 2 nasal phonemes /m, n/ and 2 liquids /l, r/.

Word final <μ> : <ν> in transcriptions have been taken to indicate "dialectal differences in Biblical Hebrew, or that Hebrew final nasals were not clearly articulated." (Knobloch, 1995, p. 14; cf. Bauer, Leander, & Kahle, 1922, pp. 28-29, §2v). Yet, the loss, interchange, or assimilation of nasals is frequent in Grk.; transcriptions are therefore insecure evidence for this being a Sem. feature (Gignac, S.J., 1976, p. 111).

(a) Allophones

Grk. /n/ had the allophone [ŋ] before velar plosives. The voiced velar plosive /g/ was articulated as [ŋ] before the bilabial nasal /m/, and because of this the grapheme <γ> came to be used to represent the sound [ŋ] (Allen, 1987, pp. 35-37; Joseph, 2014, p. 82a). The digraph <γγ> is therefore ambiguous, representing either /ng/ or /gg/ (Allen, 1987, pp. 38-39).

The default articulation of Tib. /r/ was either a voiced advanced uvular roll [ʀ] or frictionless continuant [ʀ̥] (Khan, 2013c). It was articulated as an emphatic apico-alveolar roll [r̥ʰ] "when preceded by *די צהמטסלן* or followed by *לן* and when either *resh* or one of these consonants has *shewa*." (Khan, 2012, p. 92).

The default articulation of Grk. /r/ was a voiced alveolar trill [r]. Word-initially and as the second element of double /rr/ it was voiceless [r̥] (Allen, 1987, pp. 41-45).

Knobloch (1995) collates debate over whether double <ρρ> in Grk. transcriptions is sufficient evidence for gemination of Heb. /r/ (p. 15).²⁵

(b) Greek and Tiberian Compared

The phonemic and graphemic nasal and liquid systems of Tib. and Grk. are compared in Table 10.

²⁵ Yes: (Gesenius, 1815, p. 192 §50.2.b.1; Brockelmann, 1908, p. 68 §41.ee.β; Kautzsch & Cowley, 1910, p. 79 §22s; Bauer, Leander, & Kahle, 1922, p. 222 §24s). No: (Bergsträsser, 1918, p. 152 §28b).

Koine Greek			Tiberian Hebrew		
Graphemes	Phonemes	Allophones	Allophones	Phonemes	Graphemes
<λ>	/l/	[l]	[l]	/l/	<ל>
<ρ>	/r/	[r] [r̥]	[ʀ/ʁ] [r̥ʀ]	/r/	<ר>
<μ>	/m/	[m]	[m]	/m/	<מ>
<ν>	/n/	[n]	[n]	/n/	<נ>
<γ>		[ŋ]			
	/g/	[g]	(see section on plosives and fricatives)		

Table 10: Tiberian and Greek nasal and liquid systems compared

2.4.1.3 Sibilants

Tib. developed from a prior phonemic system containing 5 sibilants /z, s, ʂ, ś, š/. 4 are alveolar sibilants distinguished by the features [voiced] : [voiceless] : [pharyngealised] : [lateral]. 1 was postalveolar. Koine Grk. possessed 1 sibilant phoneme /s/.

(a) Emphatic Articulation Again

Grk. transcriptions have been deployed as evidence in the discussion of whether the emphatic sibilant /ʂ/ was pharyngealised [sʕ] or affricated [tʂ] (Kutscher, 1965, pp. 39-41; Steiner, 1982, pp. 1-2, 40-41). Flint's (1998) correspondence /ʂ/ ~ «ç» (for /st/) in the Milan Palimpsest suggests an affricated realisation (p. 131). It is likely that there are multiple strands of evidence on this matter because there were multiple sibilant systems in antiquity.

The distribution of the emphatic allophone [ʂ] of /z/ is unknown (Khan, 2012, p. 88).

(b) Heb./Aram. /ś/

The grapheme <ש> was polyvalent, representing the lateral alveolar /ś/ and postalveolar /ʂ/ sibilants (Blau, 1977). Confusion of <ס> : <ש> in material from Qumran evidences that /ś/ → s/ by the 2nd c. BC (Beyer, 1984, pp. 102-103).

(c) Grk. [z] → /z/ and Compound Graphemes

In classical Attic <ζ> had the value /sd/ [zd], but already by Aristotle's time was sometimes realised as [z], as in modern Grk. (Allen, 1987, p. 58). The default articulation of Grk. /s/ was voiceless, but → [z] /_Ç. Gignac (1976) observes in the papyri that <c> "is frequently replaced by" <ζ> in this environment (p. 120). The use of <ζ> in environments other than _Ç is evidence of the emerging phonemic status of /z/ (Horrocks, 2010, p. 171; Goldstein, 2014).

Two Grk. graphemes represent consonant clusters that include the sibilant: <ξ> = /ks/ and <ψ> = /ps/. The compound value of <ζ> was known to the translator of Joshua G, given the transcription of the lexeme אֲשְׁדּוּדִי 'Ashdodite' as αζωτιας, a spelling continued in 2 Esdras G (e.g. Josh 13:3; 1 Sam 5:3).

The name אֶזְרָא 'Ezra' has different spellings in different MSS, but within most MSS has a consistent spelling, e.g. εζρα- A, εcρα- B, and εcδρα- S, all with the addition of Grk. morphological inflection. Given Gignac's observation from the papyri mentioned above, it is likely that B's spelling is the oldest.

(d) Greek and Tiberian Compared

The phonemic and graphemic sibilant systems of Tib. and Grk. are compared in Table 11.

Koine Greek			Tiberian		
Graphemes	Phonemes	Allophones	Allophones	Phonemes	Graphemes
<σ>	/s/	[s]	[s ^ʕ]	/š/	<š>
			[ʃ]	/š̄/	<š̄>
			[ʃ>s]	/ś/	<š̄>
			[s]	/s/	<σ>
<ζ>	/sd/	[zd]	[z]	/z/	<ι>
			[z ^ʕ]		
<θ>	/t ^h /	[t ^h >θ]	[θ]	/t/	<τ>
			[t ^h]		
<ξ>	/ks/	[ks]			
<ψ>	/ps/	[ps]			

Table 11: Tiberian and Greek sibilant systems compared

2.4.1.4 Approximants

Ancient Grk., Heb. and Aram. all possessed 2 approximants, /w/ and /y/. Attic Grk. /w/ was lost "at an early date" and in classical Grk. /y/ "is not attested as a separate phoneme in any of the dialects." (Allen, 1987, pp. 48, 51). The second element of Grk. diphthongs took on an increasingly consonant-like status. As such, this feature of the Grk. vowel system will be discussed here. After the fricativisation of Grk. /g/, <γ> came to be used to represent approximants [j] and [w] in foreign words, and vowel glides before Grk. front vowels (Gignac, S.J., 1976, pp. 71-72).

(a) Heb./Aram. /w/

From about the 8th c. BC the graphemes <ι>, <ʾ> were also used to indicate vowels in some words. In the Biblical period, the standard pronunciation of /w/ was as a bilabial approximant [w] (Blau, 2010, p. 103 §3.4.8.1). In Tib. the default realisation of /w/ was as a labio-dental, and its "pronunciation as [w] was

restricted to contexts where it was preceded or followed by a *u* vowel." (Khan, 2012, p. 88). The development was at least under way in Mishnaic Heb., evidenced by <י> as reflex of Biblical Heb. <ב> (49), and its use to transcribe Lat. /v/ (50) (Segal, 1927, pp. 34 §55, 35 §58).

- (49) Sotah 1:7
 הַיָּלָה ~Biblical Heb. $\sqrt{\text{בל}}$
 'he has disfigured her'
- (50) Negaim 11:11
 וְיִלּוֹן ~Lat. *velum*
 'and velum'

(b) *Heb./Aram. /y/*

Samaritan Heb. /y/ dissimilates to /ʔ/ (Ben-Hayyim, 2000, p. 90 §1.5.3.2).

The default realisation of Tib. /y/ was as a palatal unrounded approximant [j], but when marked with dagesh was realised as a voiced palatal plosive [j̥] (Khan, 2012, p. 89). With the biblical period in view Blau (2010) describes /y/ as presenting "fewer complexities" than /w/ (p. 105), and absence of any evidence it would seem reasonable to suppose that Tib. fortition of geminate /yy/ is a post-biblical development. Segal (1927) claims that in Mishnaic Heb. the phoneme "seems to have been pronounced very much like *ʃ* (*spiritus lenis*)" on account of its "frequent mutation with *ʃ*." (Segal, 1927, pp. 35 §56, §58). However, all the evidence Segal cites for lenition of /y/ is of <י> as a reflex of Biblical Heb. <ʃ>, never the other way around. Example:

- (51) Zevachim 5:1
 שְׂרִי ~Biblical Heb. $\sqrt{\text{שר}}$
 'the remainder of'

In at least some cases, other explanations may better account for Segal's data. (49) could equally well be explained as the collapse of consonantal /ʔ/ into a glide [ʃəʔore] → [ʃjore], or simply a vowel → [ʃjore].

The transcription of word-initial /y/ by <ι> has been interpreted as evidence for the collapse of /y/ into a mere vowel sound (Kautzsch & Cowley, 1910, pp. 83, §24e). Such cases are more readily interpreted as /y/ → /ʔ/ than Segal's evidence (i.e. [jə] → [ʔi] / #_). Knobloch (1995) qualifies the strength of these data by observing "that Greek has no way to indicate Heb. y other than by i." (p. 15). However, in some words a vowel sign is transcribed after initial <ι> (e.g. #1032) suggesting a consonantal realisation, and therefore making transcription without a following vowel more potentially significant.

(c) *Greek Diphthongs*

The Grk. diphthongs /ei/ and /ou/ monophthongised in the 8th/7th c. BC, producing the long vowels /e: → i: → i/, and /o: → u: → u/ (Horrocks, 2010, p. 161). At an early date /u/ <υ> had shifted to a front close rounded vowel /y/.²⁶ In the classical period "/yi/ (υι) had begun to merge with /y:/, and this then fell together with /y:/." (Horrocks, 2010, p. 162).

From the late 5th c. BC, the long diphthongs /ai/, /oi/, and /εi/ had monophthongised to /a:/, /o:/, and /e:/, though "[i]n word-final position... there was at least a partial restoration of [εi] (ηι) from the end of the 3rd century BC." (Horrocks, 2010, p. 163). They were represented respectively by the graphemes <αι>,

²⁶ Beware the potential for confusion between Heb./Aram. /y/, a consonant phoneme realised as a palatal approximant [j], and Grk. /y/, a vowel phoneme realised as a close front rounded vowel [y]. An alternative sign for one or the other phoneme could have been adopted, but to help the reader follow my references to secondary literature I have chosen to adopt the very deeply entrenched conventions of Heb. and Grk. linguists in using this sign to refer to their respective phonemes.

<ωι>, and <ηι>, which after monophthongisation were inconsistently simplified to <α>, <ω>, and <η>. <η> was sometimes confused with <ει>, which had been used to represent the long vowel /e:/ into which /εi/ collapsed (Horrocks, 2010, p. 163). The Byzantine grammarians marked these etymological diphthongs with subscripted iota: <α̣>, <ω̣>, and <η̣>. The short diphthongs /ai/ <αι> and /oi/ <οι> also eventually monophthongised, the first collapsing into /ε/ <ε>, the second into /y/ <υ> (Allen, 1987, pp. 79-81). In contrast, diphthongs ending in υ (ηυ, ευ, αυ) developed a consonantal element, /ēu, eu, au/ → /ēw, ew, aw/, which eventually fricativised to /ēf, ef, af/ before a voiceless consonant and /ēv, ev, av/ before a voiced consonant or vowel (Horrocks, 2010, pp. 166-170).

Thus, while <υ> alone would not be an obvious grapheme to transcribe Heb./Aram. /w/, <υ> after a vowel / V_ would be an appropriate representation. A significant problem with some previous attempts to describe "regular correspondences" such as Knobloch's statistics in Table 2 (p. 63) is that they lack such contextual information.

(d) Greek and Tiberian Compared

The phonemic and graphemic approximant systems of Tib. and Grk. are compared in Table 12.

Koine Greek			Tiberian Hebrew		
Graphemes	Phonemes	Allophones	Allophones	Phonemes	Graphemes
<αυ>	/au/	[au > aw > af/av]	[v]	/w/	<ⲱ>
<ευ>	/eu/	[eu > ew > ef/ev]			
<ηυ>	/e:u/	[e:u > e:w > e:f/ e:v]			
<ου>	/u:/	[u:]	[w]		
	/u/	[u]			
<υ>	/u > y/	[u > y]			
<οι>	/oi > y/	[oi/oj > ø(?) > y]			
<υι>	/ui > yi > y:/	[ui/uj > yi > y:]			
<αι>	/a:i > a:/	[a:i/a:j > a:]	[j]	/y/	<Ⲳ>
	/ai > e/	[ai/aj > e]			
<ηι>	/e:i > e:/	[e:i/e:j > e:]			
<ωι>	/o:i > o:/	[o:i/o:j > o:]			
<ι>	/i/	[i]			
<ει>	/ei > i:/	[i:]			

Table 12: Tiberian and Greek approximant systems compared

2.4.1.5 Gutturals

Biblical Heb. and Aram. possessed 6 guttural consonantal phonemes, /ʔ, h, *ħ, ħ, *ǧ, ʕ/, but only 4 graphemes to represent them, <Ⲫ, Ⲥ, Ⲭ, ⲭ>.

Koine Grk. possessed 1 guttural /h/ ("the aspirate") that was phonemic in word-initial position. From the AD 1st c. the aspirate began to be marked in Attic inscriptions using a superscripted half *eta* symbol <Ϟ>, antecedant to the later rough breathing mark <ʹ> (Threatte, 1980, p. 97). In other environments, the feature [aspiration] does exist, but merely as an environmental allophone, e.g. when double /rr/ occurred word-medially, the second consonant was aspirated (Allen, 1987, p. 41). The aspirate "did not prevent elision or crasis, nor have any

effect on positional quantity" (Allen, 1987, p. 54). The existence of the aspirate can be detected in compounds where $\zeta \rightarrow C^h$.

(a) *Weakening*

The glottal plosive /ʔ/ is sometimes elided in the Tiberian vocalisation, and on four occasions is marked with *dageš* so as to prevent elision in reading (Gen 43:26; Lev 23:17; Job 33:21; Ezr 8:18). Variant spellings involving graphemes for the gutturals in texts from Qumran and the Mishnah are evidence for the weakening of the gutturals (Segal, 1927, p. 28 §43; Tov, 2012, pp. 233-234).

(b) /**ħ/ and /**ǵ/**

<π> represented a voiceless velar fricative /**ħ/ [x] (~ ħ̣) and a voiceless pharyngeal fricative /ħ/ [ħ] (~ ח). <ν> represented a voiced velar fricative /**ǵ/ [ɣ] (~ ħ̣) and a voiced pharyngeal fricative /ʕ/ [ʕ] (~ ע). <π> is transcribed by <∅> if /ħ/ or <χ> if /**ħ/ (Blau, 1983, p. 43 [147] §12) and <ν> by <∅> if /ʕ/ or <χ> if /**ǵ/ (Blau, 1983, p. 5 [109] §6). The mergers /**ħ > ħ/ and /**ǵ > ʕ/ took place over the period of the translation of the LXX books, hence the gradual disappearance of representations with <χ, γ>. Blau traced these mergers and in this way demonstrated that 2 Esdras was translated last (Blau, 1983, pp. 71, §15.1). Before Blau's definitive analysis, there was much debate about the inconsistent reflexes of <π> and <ν> (König, 1881, p. I.8; Růžička, 1908; Bauer, Leander, & Kahle, 1922, pp. 190-91, §14g; Moritz, 1926, p. 86; Harris, 1939, p. 63; Muraoka, 1971; Moscati, 1980, p. §8.49; Murtonen, 1981, pp. 68-69; Knobloch, 1995, pp. 11-12)******

There were some interactions with Blau's position (e.g. Murtonen, 1986, pp. 5-6), but the most significant development was made by Steiner (2005) who compared transcriptions in 2 Esdras with those outside the LXX and so, also noting Josephus' use of 1 rather than 2 Esdras, dated 2 Esdras to the AD mid-2nd c. (p. 264).

(c) Representation

Gutturals are the most difficult consonants to represent in Grk., and have therefore given rise to the widest array of interpretations in the analysis of transcriptions. Compare:

Murtonen (1981, p. 68):

the glottals are practically never represented by a transcription sign,

Yuditsky (2013, p. 805b):

"...in the Septuagint, a helping vowel can occasionally be found in the vicinity of original gutturals,"

Krašovec (2009, pp. 22, 24):

" \aleph = usually rendered by a vowel (often by ϵ in the beginning, in the middle, and at the end of the name)."

Even if the reflexes of gutturals are agreed to exist, there are various options concerning their interpretation. Krašovec evidently believes the guttural sound is being rendered. An alternative view is that the vowel does not represent the guttural per se, but is a helping sound where the guttural is articulated at the vowel onset.²⁷ Knobloch (1995) suggests short vowels may merely have been used to retain syllable structure, much like the use of the apostrophe in modern transcriptions of Hebrew (p. 220).

²⁷ This interpretation is, ironically, the precise opposite situation to the use of guttural graphemes in Heb. and Aram. in transcriptions of foreign words to act as silent carriers of the vowel.

2.4.2 Vowels

Differences between LXX vowels and the Tib. vocalisation have been explained as textual corruption or names read as different nominal types (Brønno, 1940), the differences between the Heb. and Grk. vowel systems (Bergsträsser, 1918, pp. 59, §10c; Staples, 1927, p. 6), diachronic differences between LXX *Vorlage* Heb. and Tib. Heb. (Staples, 1927, p. 7; cited by Roberts, 1951, p. 48), the supposed "artificiality" of the Tib. vocalisation system (Staples, 1927, p. 7), and different Heb. reading/pronunciation traditions (Kutscher, 1982, pp. 106, §175). Knobloch (1995) lists even more explanations (pp. 15-16).

In order to make significant progress beyond this morass of interpretations, it is necessary to recognise the synchronic and diachronic breadth of the Heb., Aram. and Grk. vowel systems.

2.4.2.1 Hebrew and Aramaic Phonemes and Graphemes

PS possessed 6 vowel phonemes (Joüon & Muraoka, 2006, p. 33 §6b; Blau, 2010, p. 111 §3.5.5.1; Rendsburg, 2013, p. 105b), Figure 1.

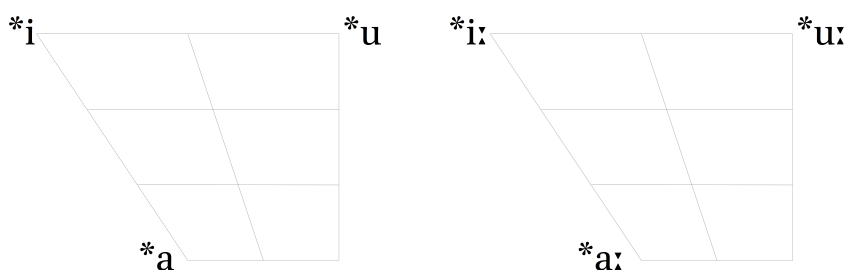


Figure 1: The Proto-Semitic vowel system with phonemic length distinctions

Additionally, PS possessed two diphthongs /*aw/ and /*ay/.

Heb. and Aram. orthography initially had no way to represent vowels, but 4 graphemes came to be associated with vocalisation: <ײ, ױ, װ, ׳>. In particular from

the 8-7th c. BC <ו> and <י> were inconsistently used to represent /*u:/ and /*i:/ (Weinberg, 1985, pp. 1-4). For the most part, the distribution of these "plene spellings" in texts still correlates with historical vowel length. Different systems for representing vowels were developed by the Tiberian, Babylonian and Palestinian Masoretes from the AD 7th c. and by the Samaritans from the AD 10th c. These traditions reveal diversity within and between the pronunciation systems they were developed to represent.

The Tib. pronunciation system was the most prestigious, but has not survived in living use. It has been reconstructed from analysis of vocalised MSS and the descriptions of Medieval grammarians. By the 7th c. length distinctions had mostly lost phonemic status, and the number of vowel phonemes distinguished by quality had expanded to 7 (Khan, 2012, pp. 94-95), Figure 2.

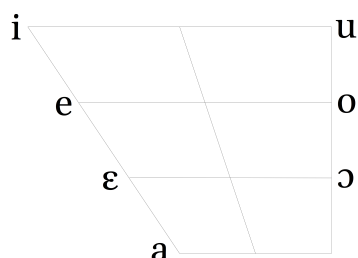


Figure 2: The Tiberian 7 vowel system

Phonemic length may have persisted in the Tib. tradition to some degree, but the precise nuances of the phonemic value of length in this tradition are beyond our scope. The phonemic representation of all Tib. vowels will therefore be presented without indication of length distinctions.

The Babylonian pronunciation system has, to at least some extent, been preserved in the liturgical language of Yemenite Jews. It is similar to the Tib.

system, but does not distinguish /a/ and /ε/, so only possesses 6 vowel phonemes (Khan, 2013d), Figure 3.

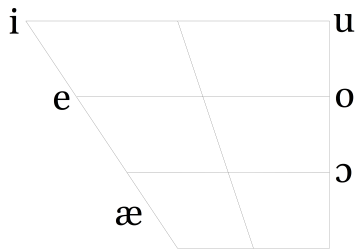


Figure 3: The Babylonian 6 vowel system

Compared to Tib., the Palestinian pronunciation system neither distinguishes /ɔ/ and /a/, nor /e/ and /ε/. This feature is preserved by the Sephardi tradition (Blau, 2010, p. 119 §3.5.6.7.2). The Ashkenazi tradition is also descended from Palestinian (Khan, 2013b, p. 347b). There is some confusion in the MSS between /o/ and /u/, indicating that the sounds [o] and [u] were collapsing into a single phoneme. Palestinian possessed 5 vowel phonemes (Heijmans, 2013), Figure 4.

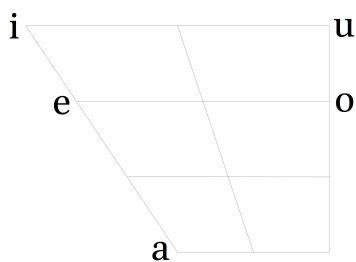


Figure 4: The Palestinian 5 vowel system

In Samaritan Heb., the collapsing of /o/ and /u/ that is apparently underway in Palestinian has hardened such that they have combined to become complementary allophones of a single phoneme /u/ realised as [u] in open syllables and [o] in closed syllables, Figure 5.



Figure 5: The Samaritan 5 vowel system

A list and graphical summary of typical reflexes of PS vowels in Tib. can be found in Joüon & Muraoka (2006, pp. 39-40), presented with modifications in Figure 6. PS phonemes are listed across the top and bottom, while the Tiberian phonemes are listed in the middle.²⁸

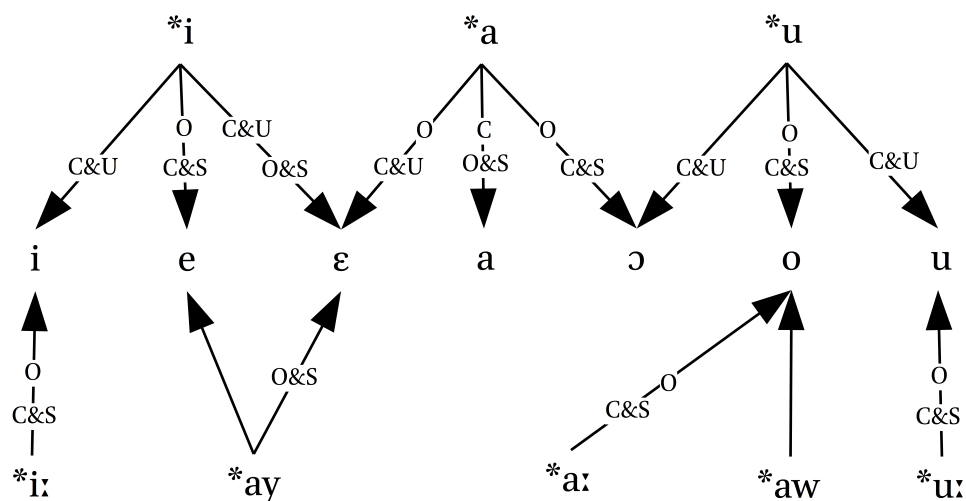


Figure 6: Reflexion of Proto-Semitic vowels in Tiberian

PS vowels are reflected differently in Palestinian than in Tib. Figure 7 presents the reflexion of PS short vowels (top and bottom) in Tib. (2nd line) and Palestinian (3rd line). Because Palestinian lacks the phonemes /ε/ and /ɔ/, this tradition better

²⁸ Key: O: Open syllable; C: Closed syllable; S: Stressed syllable; U: Unstressed syllable.

preserves the original distribution of the PS short vowels, which have partially merged in Tib.

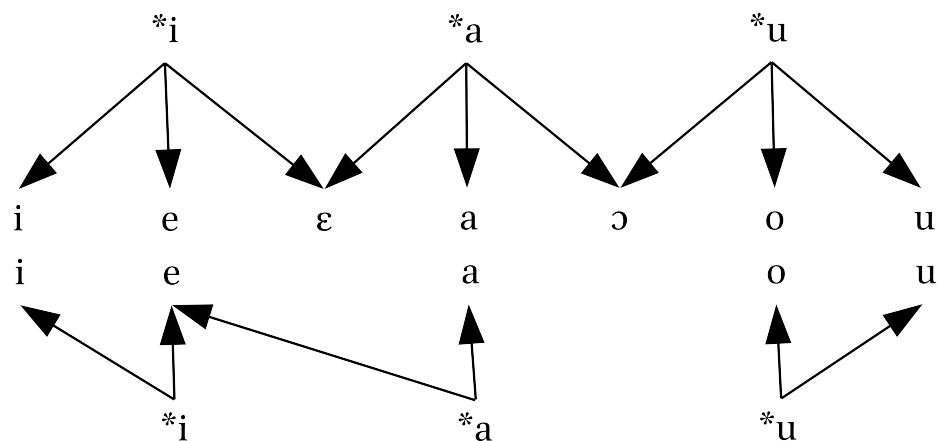


Figure 7: Reflexion of short Proto-Semitic vowels in Tiberian and Palestinian

Vowel quantity was only marginally phonemic in the Medieval pronunciation systems. Some find evidence from transcriptions in the LXX and H, as well as statements by Origen and Jerome, that length distinctions may still have been phonemic as late as the Byzantine era. The Tib. vowel graphemes will be presented in Figure 13.

2.4.2.2 Greek Phonemes and Graphemes

Alexander's death in 323 BC left Grk. speakers ruling from Macedonia and Egypt in the West, to the equivalent of modern day Pakistan in the East. The situation elevated the Great Attic dialect (already in use in some places outside of Greece) to become a common spoken language (koine) across this region.²⁹

²⁹ There was no especially linguistic reason for Great Attic to have become established in this way. It was merely the outcome of historical circumstances.

Allen's (1987, pp. 62-79) reconstruction, Figure 8, remains the orthodox description of Classical Attic vowels, which is very close to the Grk. that became the widespread koine after 323 BC before the first LXX books began to be translated.

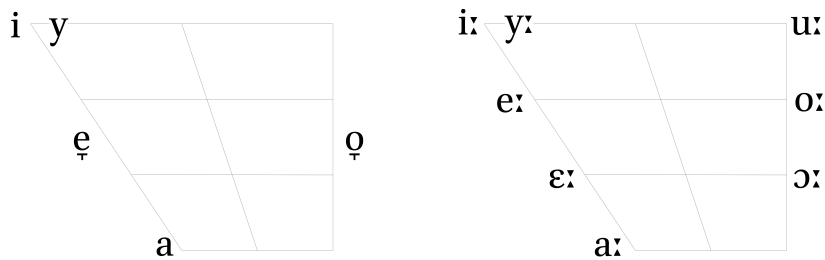


Figure 8: The Classical Attic vowel system

This system underwent extensive simplification to become the 5 vowel inventory of Modern Greek (MG), with no phonemic length distinctions. Figure 9 has been adapted from Arvaniti (1999, p. 3) and (2007, p. 120).

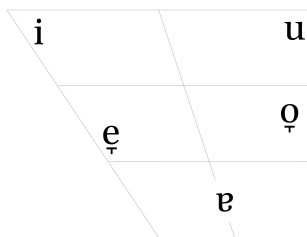


Figure 9: The Modern Greek 5 vowel system

The majority of the changes from Classical Attic to MG took place during the koine and Roman periods, i.e. the period covering the translation of the entire LXX corpus, and the creation of the text groups α' , σ' , ϑ' , ε' , and G^t . Almost all were brought to completion even among the most conservative speakers during the early Byzantine period, i.e. when the most important LXX witnesses were being created. Developments in simple vowels were mostly complete by the end of the AD 4th c. (Schwyzer, 1938, pp. 232-234; Allen, 1987, p. 78). This date is roughly

contemporary with the *terminus ad quem* for G^L, which is at least as old as Lucian (d. 312). The only exception is the merger /y/ → /i/, which is given variously as 8th-10th c. (Schwyzer, 1938, p. 233), 9th-10th c. (Horrocks, 2010, p. 169), or simply "end of the millennium" (Allen, 1987, p. 69). Similarly, the fricativisation of the second element of diphthongs ending in <υ> may be associated with the fricativisation of /b/ (Allen, 1987, p. 80). The Gothic and Armenian alphabets are insecure evidence for this change having occurred by the AD 4th c., but Cyrillic provides secure evidence that the change had certainly taken place by AD 9th c. (Allen, 1987, p. 32). These final changes therefore occurred after the creation of A, B, S and the "Caesarean" corrections on S (cf. Jongkind, 2013, pp. 10-11), but before the creation of V and almost all the minuscules.³⁰

The most significant data we have for reconstructing the development of Koine Grk. during this period are spelling variations in (a) Attic inscriptions and (b) Egyptian papyri. Teodorsson (1974) and (1978) makes some radical claims for the chronology of developments in Attic, but Threatte's (1980) analysis remains the orthodox exposition of these data. Two key studies survey the Ptolemaic (Teodorsson, 1977) and Roman/Byzantine data (Gignac, S.J., 1976) from Egypt.

(a) Attic. A significant contribution by Teodorsson (1978) is his distinction between a conservative pronunciation by the elite and an innovative pronunciation by the non-elite educated majority (pp. 94-98).³¹ This observation is commended by Horrocks (2010), while also assessing Teodorsson to have "overinterpreted his data," when he claims the innovative system of spoken Attic in

³⁰ With the possible exception of 55, 64, 121, 243, 762, and parts of 119, which were all likely created in the 10th c.

³¹ While there likely did also exist a vulgar pronunciation of the illiterate poor, this has no bearing on our present discussion, and cannot presently be reconstructed anyway.

Attica was so radically advanced that vowel length distinctions had been lost even as early as the mid-4th c. (p. 164).

(b) Egyptian. Despite his previous claims for radical change in Attic, Teodorsson (1977, pp. 43-47) grounds the beginning of the development of the Egyptian majority system (mid-4th c. BC) in the conservative Attic system. One of Gignac's (1976) distinctive contributions is to discuss the implications of bilingual interference from Coptic, and in a later article (1989) surveying the diachronic development of Grk., he also describes the interference of Sem. on the Grk. pronunciation of the NT.

Horrocks (2010, pp. 160-170) provides a critical summary of these studies, though incorrectly lists the existence of a short /*u/ phoneme in conservative Attic when presenting the conclusions of Teodorsson's work.³² His critique rescues Teodorsson from his overzealous chronology, and suggests the loss of vowel length distinctions occurred a few centuries later than claimed.

Traditional chronologies, such as that tabulated by Schwyzer (1938, p. 233), diagrammed by Allen (1987, pp. 78, 86), and summarised by Threatte (1982),³³ are taken here to describe the conservative pronunciation (cf. Teodorsson, 1977, p. 256). This view is shared by Vessella (2018), who complements Threatte's data with descriptions by ancient Greek grammarians to develop a more detailed picture of "sophisticated speech". Vessella tabulates Threatte's summary of Attic alongside developments in Egyptian (p. 37). Lacking evidence to the contrary, it is reasonable

³² I am grateful for Horrocks' quick and candid replies to my personal correspondence raising some points of confusion, which brought this error to light.

³³ Summarising the data in Threatte (1980).

to assume this conservative pronunciation was probably spoken by elites across the Grk. speaking region.

Figure 10 is a thoroughly expanded version of Allen (1987, pp. 78, 86), with some modifications in light of MG, for which I have relied upon Arvaniti (2007). I have also added <εi>'s positional allophones (Horrocks, 2010, p. 166). A visual presentation of this kind serves to provide a broad overview, *but fails to convey that individual sound changes develop and disseminate over periods of time*. Changes are marked when they have likely been adopted by the majority of conservative speakers. Dashed lines indicate unreconstructable chronology. Diphthongs ending in <υ> were discussed in (c), p. 81.

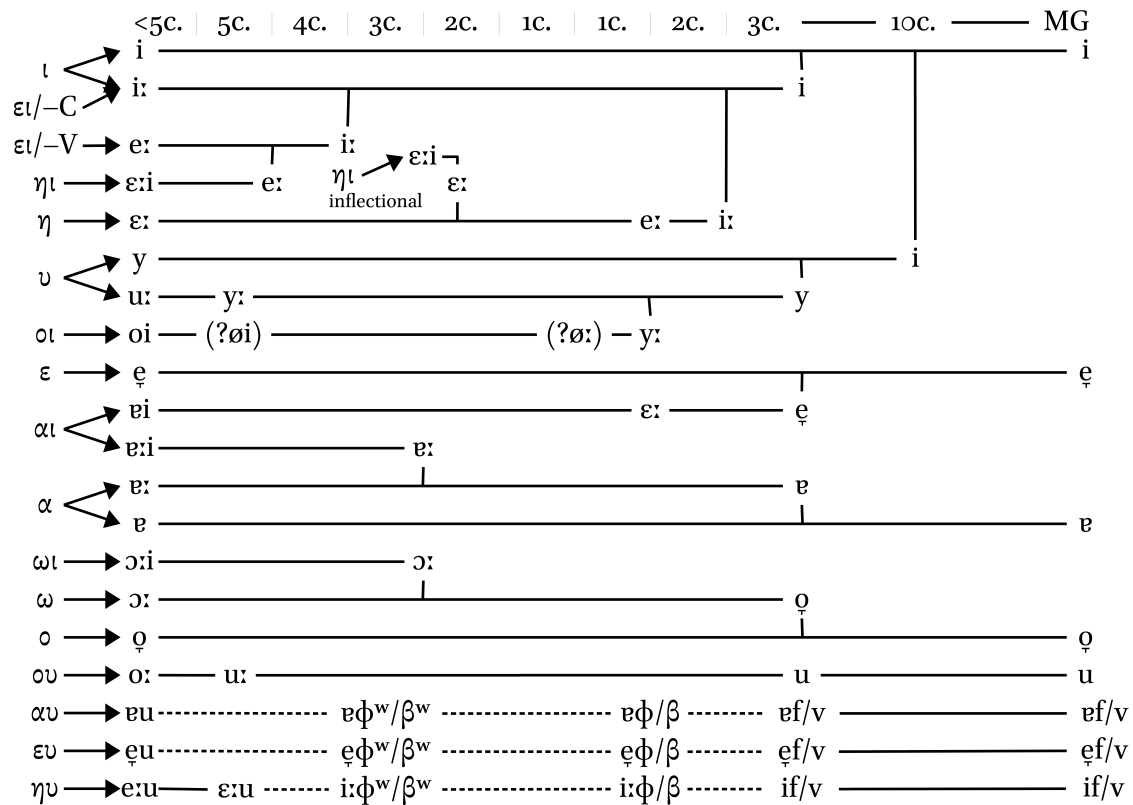


Figure 10: Conservative Greek Vowel Changes

Two developments that have the most structural impact on the rest of the system are the monophthongisation of diphthongs in the 3rd-2nd c. BC³⁴ and loss of vowel length distinctions by the end of the AD 3rd c.

Contrast this situation with the innovative system presented in Figure 11, spoken by the educated majority, where both these changes had taken place by the mid-2nd c. BC. This claim is based on Horrocks' (2010, p. 166) judicious assessment of Teodorsson (1977, pp. 251-252), and is consistent with Gignac's (1976) data. The above qualifications given for Figure 10 apply again here.

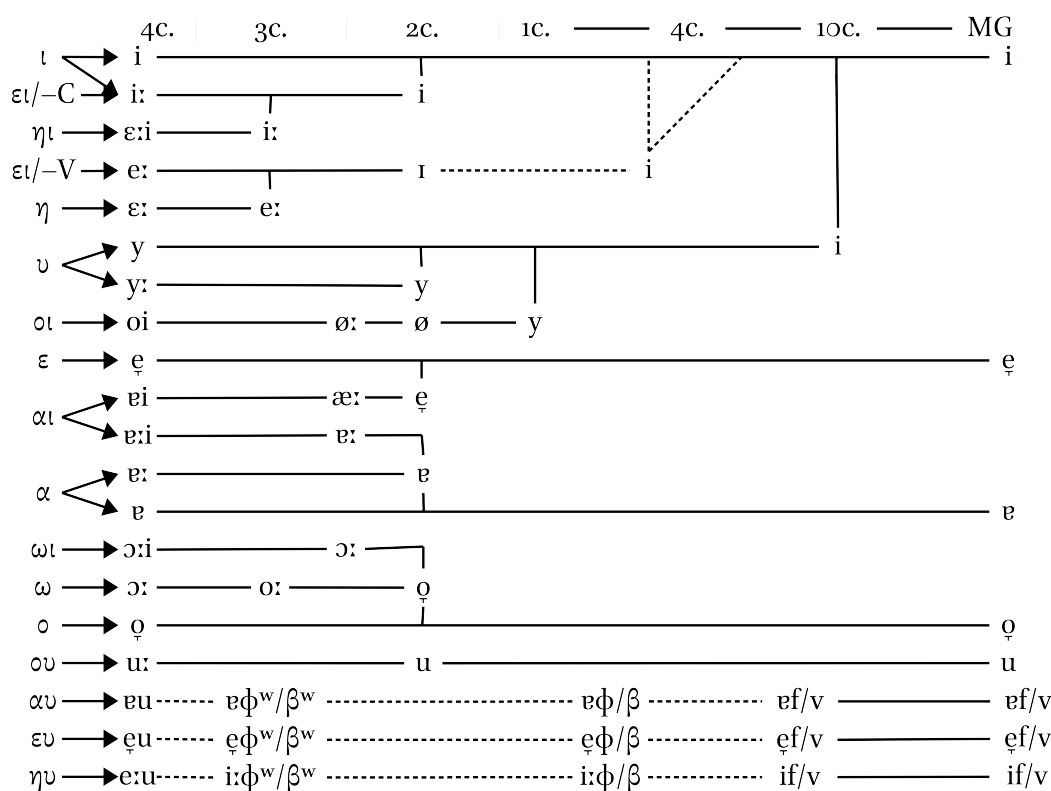


Figure 11: Innovative Greek Vowel Changes

³⁴ This development likely occurred slightly earlier for /ει/ because the diphthong was especially narrow. It was analogically restored in inflections, but soon lost again (Allen, 1987, pp. 85-86).

In discussing vowel diachrony and language contact, Gignac (1989, p. 132) agrees that the innovative system lost vowel length prior to the creation of the NT. He does, however, identify 8 simple vowel phonemes in NT Grk. resulting "from Semitic interference". This inventory is the same as that claimed by Teodorsson (1978, pp. 96-97) to have been the majority language in Attica largely unchanged since 350 BC. The inventory is presented in Figure 12 without adjustments in light of MG.

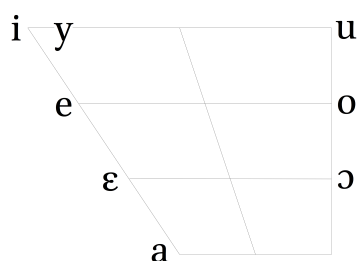


Figure 12: Teodorsson's reconstruction of majority Attic 350 BC

2.4.2.3 Synthesis

There is diversity in the interpretations of LXX vocalisation revealed by transcriptions. There is synchronic and diachronic diversity in the Sem. and Grk. vowel systems. Finally, there is also diversity in the way these systems may interact.

(a) Tiberian and Greek Compared

It would be a mistake to attempt to identify "the reading tradition" of 2 Esdras' translator, and "the pronunciation system" with which they spoke Grk. and then try to interpret all transcription data through this lens. Ezra-Nehemiah contain sections written in 2 different languages, with a complex historical relationship. The Jewish reading traditions themselves contain much diversity (especially Palestinian). In regards to Grk. pronunciation, the translator would certainly have been conscious of the diversity that existed. It is likely their personal spoken Grk.

sounded much like the innovative system of the literate majority, but it is reasonable to assume they were aware of the conservative pronunciation. This awareness surely also extends to diachronic diversity, as even if the majority or all speakers had stopped using certain sound distinctions, it is highly likely that the literati with an interest in such matters (such as translators or scribes) would maintain some corporate memory between themselves of the "traditional" sounds or features ascribed to graphemes. For one example, the names given by Byzantine linguists to ο μικρον and ω μεγα ascribe a distinction in quantity that they themselves probably did not naturally use in their personal speech. The labels were assigned on the basis of shared knowledge passed down through time.

A simplified comparison of the Tib. and Grk. vowel systems is presented in Table 13.

Koine Greek		Tiberian Hebrew	
Graphemes	Phonemes	Phonemes	Graphemes
<ι>	/i/	/i/	<י>
	/i:/		
<ει>			
<η>	/e:/	/e/	<ע>
<ε>	/e̞/		
<αι>	/ε:/	/ε/	<א>
<α>	/a/		
<ω>	/ɔ:/	/a/	<א>
	/ɔ:/		
<ο>	/ɔ/	/o/	<ו>, <י>
<ου>	/u:/	/u/	<ו>, <י>
<υ>	/y/		
	/y:/		

Table 13: Comparison of Koine Greek and Tiberian Hebrew vowel systems

(b) Text Criticism Again

Many variant readings in our corpus can be explained by Grk. phonetic factors. Two are of particular importance. The first is the interference of vowels in hiatus, either resulting in a change in vowel timbre or synaeresis.

The second is the loss of appreciation for detail. Overall, Grk. vowels simplified over time. Older MSS attest more complex spellings than those in younger MSS. An interesting exercise is to place the above chronology of sound changes in the Grk. conservative vowel system (Figure 10, p. 94) alongside that of the extant witnesses (Table 1, p. 44). It is probably not merely coincidence that there are significant spelling simplifications between B S (4th c.) and A (5th c.). The latter's creation was separated from the conservative system by at least a century, enough time to make much spelling diversity that had existed appear meaningless.

(c) Invalid Uses of Data

The realis of diversity does not mean that "anything goes". If describing previous research on the historical development of Heb., Aram. and Grk. left one unable to rule out some interpretive conclusions, then transcriptions would be unable to provide any reliable data for the reconstruction of ancient phonology. I will illustrate this using what I consider to be a significant erroneous conclusion made in previous research.

Bergsträsser (1918) considered transcriptions of Heb. /u/ and /i/ by <ο> and <ε> in the LXX to be evidence that these were lax vowels (p. 59 §10c). Kutscher (1968) drew the same conclusion from spellings of personal names in the LXX, Josephus, inscriptions from Israel-Palestine, H and Jerome (p. 219). It is significant to note that the representation of /u/ by Lat. <ο> is not displayed in any of Kutscher's *Latin* data (pp. 225-26).

A brief glance again at previous summaries of "regular correspondences" of vowels (Figure 3, p. 65) suggests that LXX transcribers were sometimes forced to compromise their representation of timbre in order to indicate length. Figure 13 illustrates one way that such necessary compromises might be made to represent Tib. vowel phonemes using Koine Grk. graphemes in light of the rough correspondences presented in Table 13.

i:	e:	ε:	ϵ:	ο:	u:	Greek long
ει	η	αι	—α—	ω—	ου	
i	ε̣	ε	α̣	ο̣	ο	Greek short
ι	—ε—		—α—	ο—		
i	e	ε	a	ο	u	Tiberian

Figure 13: Possible Timbre Flexibility in the Use of Greek Vowel Graphemes to Represent Tiberian Vowel Phonemes

The compromise that would be needed to represent Tib. /u/ is necessary because even within the conservative system, from at least a century before Alexander, the simple grapheme <υ> only represented front vowels. The phoneme Grk. /u/ did remain a back vowel in other dialects for some time (Buck, 1955, p. 28), and when the second element of a diphthong, <αυ> or <ευ>, <υ> does indeed still correspond to either [u] or [w].

It was also common practice at an early stage to transcribe Boetian /u/ with <ου> in Attic-Ionic script (Buck, 1955, p. 28 §24; Allen, 1987, pp. 66-67). Such practice expresses timbre by compromising the representation of length. However, <ου> was generally not used to represent short [u] from other languages.

Allen (1987) explicitly warns against overinterpreting this particular feature of Grk. spelling (p. 64):

The fact that Greek *o* often transcribes *ǔ* of other languages is evidence only that Greek *υ* had a value other than [u]... and so was unsuitable....

None of this disproves that Heb. /u/ was lax, but does mean that Grk. transcriptions are not valid evidence that this was so.

In contrast, representations of short /i/ (where it can be established this is, indeed, the rightly identified phoneme) by <ε> do constitute valid evidence that this had a lax realisation.

(d) Valid Uses of Data

Other matters where transcription data can be considered valid evidence in light of the above presentation include:

Grk. <α> and <ο> as revealing the distribution of pre-Tib. /a:/ and /o/ prior to their coalescing as /ɔ/ (Schreiner, 1886, p. 215; Kautzsch & Cowley, 1910, pp. 50-51, §9v; Bergsträsser, 1918, pp. 58-59, §10a; Brønno, 1940, p. 212).

Grk. <α> corresponding to Heb./Aram. /a/ that later attenuated to Tib. /i/ (Bergsträsser, 1918, pp. 147, §26c; Bauer, Leander, & Kahle, 1922, pp. 194, §14y; Knobloch, 1995, p. 17).

Whether segholation (Bergsträsser, 1918, pp. 138, 164 §23h, §30i) and dissimilation within words that had contained two /o/ or /u/ vowels (Kutscher, 1974, p. 53) had both begun before the translation of the LXX (Knobloch, 1995, p. 17), or not (Garr, 1985).

The vowel quality of vocal shewa (König, 1881, pp. 50-75, §10; Bergsträsser, 1918, pp. 116, §21g; Brønno, 1940, p. 187; Kutscher, 1974, pp. 500-502), and the degree to which it exhibits vowel harmony (Bergsträsser, 1918, pp. 150-51, §27a).

Text

The best text for the spellings of transcriptions in 2 Esdras will require the simplest text history to account for the spellings in extant Grk. MSS, imply consonantal *Vorlagen* that can reasonably be conjectured in light of extant Heb./Aram. MSS, and have a philological basis. These premises were defended in §1.2.3-5.

This chapter will describe the presentation of the dataset in Appendices A-C (§3.1), the *Vorlagen* implied by the dataset (§3.2) and how the best spellings explain extant variants (§3.3). Philological factors in the restoration of the text will be discussed in Ch. 4.

Of the 1773 entries in Appendix A, 1566 are transcriptions in G. 100 are possible transcriptions, but the G text is unreconstructable (marked [...]). 104 are not transcriptions in G (marked \emptyset), but at least one Grk. MS attests a transcription. My restoration of G differs from Hanhart's critical text 622×. I reconstruct a text not attested in any MS 102× (marked *), and only attested elsewhere in 2 Esdras 48× (marked †).

I will illustrate text critical decisions using the weakest examples from the dataset, and cases where I have reconstructed a conjectural text and/or disagree with Hanhart's critical text. Almost all conjectural reconstructions are explicitly discussed in this chapter.

3.1 The Dataset

The present study is based upon spellings in 1773 places across 37 MS witnesses, which comprises more than ~53,900 Grk. forms.³⁵

Appendix A presents every variant in every place, with a graphical indication of their reconstructed relationships, and a description of the processes of change by which each variant came to be. Appendix B is a Grk. lexicon and concordance. Appendix C is a concordance of Tib. lexemes. Appendix D is an index of textual developments that occur in Grk. transmission. Appendices B-D are self-explanatory. The format for the presentation of data in Appendix A is described here.

3.1.1 Description of an Entry

1.	2.	3.	4.	5.	6.	7.
#51.	Ezr 2:3.2	פָּרֶעַשׁ	φορος	ANYM.GEN.SG		
a			↳ <i>b</i> ▶ φορωσ 381			<ο> → <ω> / ' _
b		(פָּרֶץ)	φαρεσ B ⁵⁵ G ^L -121			h~ ⇒ φαρεσ
#26.	Ezr 1:8.8	הַנְּבִיבֵר	γαρβαρηνου	CMN.GEN.SG	γαρβαρηνου	[+MORPH]
a			↳ B ⁵⁵ ▶ ταρβαρηνου B-[122]			<γ> → <τ> / # _
b			↳ γαρβαρηνου A a 119			/s/ → /r/ / _ \$.../r/\$
c			↳ <i>b</i> ▶ γαρβαρινου 52-728			<η> → <ι>
d			↳ καρβαρινου 46			<γ> → <c> / # _
e			γανζαβραιου G ^L [+MORPH]			CV ₁ → ∅ / CV ₁ ..._
f			↳ γαμβραιου 19-108			/n/ → /m/ / _/b/

Given for each entry is:

1. An ID number.

³⁵ This number is a minimum bound and can only be an approximation because of issues such as the need to define what level of correction is significant enough to warrant being called an independent 'form', and whether items with confused word boundaries should be counted as one or multiple forms, etc.

2. A reference to the equivalent place in the Tib. text. The number after the dot (Ezr 2:3.2) is the word number in the Tib. text from the beginning of the verse. A *ktiv/qere* reading is counted twice. The first number denotes the *ktiv*, the second the *qere*.
3. The equivalent Tib. text, unless the Grk. text implies a different consonantal *Vorlage*, in which case the suggested consonantal text is marked with either ✱ (if it is attested elsewhere in EN L) or * (if it is not attested elsewhere in EN L). The Tib. text is then placed on the line below. Example:

#1766. Neh 13:28.4 אֱלִישׁוֹב* ελειουβ ANYM.GEN.SG ελιουβ
אֱלִישׁוֹב

In cases where there are multiple original transcriptions in the Grk. tradition that reflect different *Vorlagen*, then the Tib. text or a suggested *Vorlage* is placed next to whichever Grk. variant is of relevance. Example:

#1079. Neh 7:52.4 מַעֲיִנוֹם* μεινωμ DNYM.GEN.PL μεινωμ
h קַעֲנִיִּים μωωνειμ G^L hll ⇒ #133c

In cases when a Grk. variant has been harmonised to another text that implies a different *Vorlage*, the implied consonantal text is bracketed. Example:

#1080. Neh 7:52.7 נְפוֹשִׁים K νεφωααιμ DNYM.GEN.PL νεφωααιμ
נְפִשָׁים Q
f (נְפוֹסִים) νεφουαιμ G^L hll ⇒ #134c

4. On the first line of each entry is my reconstruction of G. ∅ means no G text should be reconstructed in this place. [...] means the G text is unrecoverable. Underneath this are transmission variants and other reconstructed spellings. Grk. forms marked with ✱ are not attested here, but are attested elsewhere in the 2 Esdras textual tradition, while those marked with * are neither attested here, nor elsewhere in the 2 Esdras textual tradition.

5. An analysis of the G reading: [noun classification].[syntactic case].[number].
For a list of abbreviations see Abbreviations and Symbols (p. xxi).
6. If Hanhart's main text differs from my reconstruction of G, then his text is listed here on the first line.
7. On the first line of each entry the end of the line may indicate one of three features of the G text:

[+MORPH] it has a Grk. morphological ending.

[+MORPH^s] it has a Sem. morphological ending.

trans. it is a translation, not a transcription.

Underneath the first line are notes describing the origin of each variant.

8. Below the first line of each entry are diagrams that comprehensively list every attested variant from G at that location in the text of 2 Esdras. The following sections describe the system used.

3.1.2 The Presentation of Variants

All Grk. variants are listed underneath the reconstruction of G. Any variant connected by a line to a form above it is an inner Grk. development. Variants that are not connected by a line to a form above them are not dependent upon another Grk. reading in that part of the text. They could be the result of adjustment toward a Heb. *Vorlage* or harmonisation.

Most lines end with an arrow ► to indicate their dependency on the form above. Lines ending with a hand ✍ denote the variant is a correction on a MS made to the previous form. (The exception being that all non-S₁ corrections to S are treated as independent witnesses.)

After each variant is a list of sigla indicating what traditions or witnesses attest that variant. In the first instance I give my reconstructions of B⁵⁵, G^L, *a*, or *b*. The

readings of individual MSS are only then listed if they differ from my reconstruction of the tradition to which they belong.

If the variant is not an inner-Grk. development and has a different analysis to G (5.) or different features to G (7.) then these are listed after the MS/tradition sigla.

Sometimes a text tradition is connected to a variant above with a line ending in \sim , e.g. $\sim b$, to which further variants are then connected. This symbol indicates that the text above is the best text for b , and that all the following connected variants arose within the transmission of the b tradition.

In complex cases the same variants appear as minority readings in different traditions, are transferred between traditions, or the same development may have occurred multiple times independently in different traditions. The primary aim of the diagrams is to demonstrate the relationships between different *variants*, not the presumed relationship between different *MSS*, and so I have in almost all situations listed a development between two variants only once. If MSS attest a reading that might not be expected given their supposed affiliation, then I indicate their usual textual affiliation afterwards in brackets.

For the sake of space and clarity, the entries do not record minuses (a survey of minuses is discussed in §3.2.1).

In the case of doublets, the union of traditions is expressed by \cup .

3.1.3 The Analysis of Variants

An interpretation is offered on the right hand side of every line to explain the origin of every variant. Variants without such an explanation are considered to be the result of adjustment toward a Sem. *Vorlage*.

These explanations are the justification for the reconstructed G text. They are a record of all the decisions made when working backward from the extant witnesses.

The system is an adapted form of phonological notation to include developments occurring due to graphical factors. For a list of symbols see Abbreviations and Symbols (p. xxi). Where a variant requires explanation with multiple developments these are connected with a large brace. Examples:

Variant produced by the graphical confusion of <c> for <γ> at the beginning of a word.

<γ> → <c> / #_

Variant produced by addition, subtraction, or change that creates an explicitly morphologically inflected form.

[-MORPH] → [+MORPH]

Variant produced by telescoping of ρεουμ (#48) and the variant βαλλια (#49d); εουμ and βα are lost in the process.

T: ρεουμ+βαλλια #49d

Variant produced by the graphical substitution of <ει> for <ι> and the phonological loss of the last vowel in a sequence of three in hiatus. The developments could have occurred simultaneously or in sequence, but a medial form is no longer extant.

<ι> → <ει> / #_)
V → ∅ / VV_)

3.2 The Semitic Texts

The *Vorlagen* are the Sem. consonantal texts from which 2 Esdras was translated or towards which the Grk. text was later edited. The *Vorlage* implied by 2 Esdras G is designated by V^c . Adjustments to 2 Esdras were made toward other *Vorlagen* by α' , σ' , ϑ' , ε' (cf. §2.1.2.2). These changes have been almost exclusively mediated to us through the G^L tradition, which is an eclectic text, meaning the source of variants in G^L can often not be identified. For this reason all *Vorlagen* implied by readings in the G^L tradition are designated by one siglum, V^L .

Following widespread convention, I will use *L* as a base text and describe V^G or V^L as variant when their implied consonantal text differs from *L*'s consonantal text. This policy does not presume that *L*'s text is superior.

Our dataset implies 105 variants in V^G and 54 variants in V^L . V^G and V^L differ from one another in the types of variants they tend to attest. G^L is a daughter text of *G* that has undergone some editorial change as well as independent development in textual transmission. It cannot always be securely determined whether G^L 's text witnesses to the original *G* tradition, or is the result of editorial adjustment. The implications of these facts for reconstructing the *Vorlagen* is that when $G^L = G$, but $V^G \neq L$, it does not necessarily follow that $V^G = V^L$ (especially given that V^L represents more than one physical MS).

The discussion first considers the content of the *Vorlagen*, meaning their length (§3.2.1-2) and places where they differ from *L* by substitution of one word for another (§3.2.3). The remaining sections are concerned with orthographic variation (§3.2.4-9).

3.2.1 Content: Minuses

A minus is any text attested in *L* that has no equivalent in a Grk. tradition. There are many more minuses than pluses in *G* against *L*, so that overall 2 Esdras *G* (as we have received it) is shorter than Ezra-Nehemiah (Janz, 2010, p. 78). In our dataset, there are 102 transcriptions in G^L and/or ϵ' equivalent to content in *L*, but not attested in any *G* MS (§3.2.1.3), and 12 transcriptions in *G* equivalent to content in *L*, but not attested in any G^L MS.³⁶

³⁶ #322, #327, #435, #466, #507, #508, #713, #1010, #1082, #1216, #1328, #1632. Furthermore, there is one plus in *G* over against *L* not attested in G^L : #987.

A shorter Grk. text may be due to a shorter *Vorlage*, translation decisions that only appear to make the text shorter (Polak & Marquis, 2002, pp. 7-8), intentional omission (Pakkala, 2013, p. 87), or loss in Grk. textual transmission. A shorter *Vorlage* could be due to omission of text in the history of the *Vorlage*, or addition of text in the history of *L*.

Omissions remove evidence of the motivations or conditioning factors that gave rise to the textual changes, and it is therefore often easier to find reasons to interpret a longer text as due to addition than a shorter text as due to omission (Pakkala, 2013, p. 14). In contrast to this, losses in transmission are more likely to occur than additions (Head, 1990) for a variety of reasons, the most significant of which being that omitting text requires less effort than adding text.

Hanhart's (1993) critical text has more minuses than the 102 transcriptions without attestation in any G MS. In my judgement no minuses in our dataset can be securely attributed to V^c , and in many cases there are grounds for interpreting minuses as developments in Grk. transmission. I have labelled all these cases *unrecoverable readings*, marked with [...], which is defined as:

minuses from the witnesses to G where it is impossible to determine whether there was a corresponding text in G, but there is circumstantial evidence to suspect that there was.

3.2.1.1 False Minuses from the Göttingen Text

Hanhart excludes some material that should be included, because the shorter reading implies an unnecessarily complicated textual history. Example:

(52) #1018
 בית־עֲזֻמֹּת *L* #1018d #1018f
 βηθαζαμωθ B⁵⁵ S G → υιοι αζαμωθ ανδρεσ βηθ *b* → βηθ A V *a* Hanhart

If Hanhart's text were original then the headword of a construct chain, but not the word in construct, was lost in transmission of the Heb. text. Such a development is implausible. Furthermore, it would require that $\beta\eta\theta\alpha\zeta\mu\omega\theta$ B⁵⁵ S was a secondary adjustment toward a Heb. *Vorlage*.

Alternatively, $\beta\eta\theta\alpha\zeta\mu\omega\theta$ B⁵⁵ S can explain both other variants by metathesis, $\alpha\zeta\alpha\mu\omega\theta$ $\beta\eta\theta$. $\beta\eta\theta$ A V *a* then arose by haplography, and $\upsilon\iota\omicron\iota$ $\alpha\zeta\alpha\mu\omega\theta$ $\alpha\upsilon\delta\rho\epsilon\varsigma$ $\beta\eta\theta$ *b* by addition of material to make sense of the resulting text.

Hanhart's minuses are also not consistent with the distribution of minuses in the Grk. MSS. Examples:

(a) *Minuses from B and S*

In 2 places Hanhart omits material that is not attested by B S, but is attested by A G^L *a b* 119:³⁷

- (53) #1409-#1411
 וְעָדְיָהּ בְּיָרְחָם בְּן־פִּלְלֵיָהּ L
 και αδαια υιοσ ιεροαμ υιου φαλαλια A G^L *a b* 119
 ∅ B S Hanhart

These minuses are from the latter part of Nehemiah. §3.2.1.2 will argue that lots of content was lost from this part of the text in Grk. transmission.

In contrast, in 7 places Hanhart includes material that has identical MS support:³⁸

³⁷ Also: #1701.

³⁸ Also: #1201; #1231; #1274-#1278; #1310; #1354; #1560.

(54) #1153-#1156

:וְהָשִׁיב לְיָדָהּ זְכוּרֵיהָ מִשְׁלָם: *L*

και ωσαμ και ααβδαμα και ζαχαριας και μεουλαμ A G^L *a b* 119 Hanhart
και ζαχαριας B S

(*b*) Minuses from A, B and S

In 2 places Hanhart omits material that is not attested by B S A, but is attested by G^L *a b* 119:³⁹

(55) #1419-#1420

בְּ-מִשְׁלָמוֹת בְּ-אֶמֶר *L*

υιου μασαλιμιθ υιου εμμηρ *a b* 119

υιου μαααλλημωθ υιου εμμηρ G^L

∅ B S A Hanhart

G^L's text here is sufficiently different from G^{maj} that they may be interpreted as preserving two different text types, stemming from different *Vorlagen* (משלמית* V^c, מושלמות V^L). These are reasonable grounds to conclude that *a b* 119 attest the G text here, and not simply the G^L text.

In contrast, in 13 places Hanhart includes material that has identical MS support:⁴⁰

(56) #823 (Neh 3:9)

בְּ-הָוִיר *L*

υιου [c]ουρ G^L *a b* 119 Hanhart

∅ B S A

³⁹ Also: #1240.

⁴⁰ Also: #330; #412; #584; #809-#817; #843-#845; #1165-#1166, #1169-#1174; #1566-#1580, #1582, #1584-#1599; #1633; #1659-#1663; #1669-#1671; #1674-#1680, #1682-#1688; #1768.

(c) Minuses from A, B, S and a or b

In 2 places Hanhart omits material that is not attested by B S A, and either *a* or *b*, but is attested by G^L and *a* or *b*:

- | | |
|--|---|
| (57) #920
וְהָאֱשֵׁרֵי יָדָם L
αζωτιοι G ^L <i>a</i>
∅ B S A <i>b</i> Hanhart | (58) #1740
וְהַצָּרִים L
τυριοι G ^L <i>b</i>
∅ B S A <i>a</i> Hanhart |
|--|---|

In contrast, in another place Hanhart includes material that has similar MS support:

- (59) #1592-#1593
 לְסֵלִי קָלִי L
 σαλαι καλλαι *b* Hanhart
 καλουαι καλμει G^L
 ∅ B S A *a*

3.2.1.2 Distribution of Minuses

Tables 14 and 15 demonstrate the distribution of minuses in 2 Esdras.

	Trs.	G	A	B	S	G ^L	<i>a</i>	<i>b</i>		Trs.	G	A	B	S	G ^L	<i>a</i>	<i>b</i>
Ezr 1	27			4					Neh 1	14	1	1	1	1		1	1
Ezr 2	149			3				1	Neh 2	26			2				
Ezr 3	32								Neh 3	119		15	16	13			
Ezr 4	54		1				1	1	Neh 4	11		1	1	1			1
Ezr 5	41		1	3		1	1	1	Neh 5	6							
Ezr 6	50		2	5		1	2	1	Neh 6	31	1	1	1	1		1	
Ezr 7	60		2	4		1	1	1	Neh 7	158	3	3	10	7	3	3	3
Ezr 8	97	3	3	8		3	3	3	Neh 8	52	3	11	14	15		3	3
Ezr 9	14				12				Neh 9	39	6	6	8	8		6	6
Ezr 10	158		3	5	5	1			Neh 10	104			8	7	1		
									Neh 11	150	55	55	59	59		53	53
									Neh 12	190	30	85	88	89	1	32	30
									Neh 13	65		1	11	2			

Table 14: Numbers of Transcriptions and Minuses in 2 Esdras by Chapter

	B	S	A	G ^L	a/b		B	S	A	G ^L	a/b
Ezr 1	#11	#2				Neh 1	#754	#754	#754		#754
						Neh 2	#769				
	#13						#770				
	#30					Neh 3	#797				
Ezr 2	#48										
	#97						#799				
	#143								#800		
									#801		
Ezr 4			#262		#150 (b)		#809	#809	#809		
Ezr 5	#316				#262						
	#317						#817	#817	#817		
	#322		#322	#322	#322		#823	#823	#823		
Ezr 6	#327		#327	#327	#327		#843	#843	#843		
	#329				#329 (a)						
	#330		#330			Neh 4	#845	#845	#845		
	#336					Neh 6	#920	#920	#920		#920 (b)
	#337					Neh 7	#944	#944	#944		#944 (a)
Ezr 7	#401									#987	
	#412		#412							#1010	
	#435		#435	#435	#435		#1015				
	#441										
Ezr 8	#463						#1017				
	#464						#1023				
							#1039				
							#1069	#1069			
	#472									#1082	
	#478										
	#495										
							#1092				
							#1109	#1109			
							#1126	#1126	#1126		#1126
							#1128	#1128	#1128		#1128
							#1130	#1130	#1130		#1130
	#509		#509		#509						
	#511		#511		#511						
							#1131				
						Neh 8	#1153	#1153			
							#1154	#1154			
							#1156	#1156			
Ezr 9	#533		#533		#533			#1158			
Ezr 10	#564						#1165	#1165	#1165		
	#568										#1167
	#582		#582								#1168
	#644						#1174	#1174	#1174		
	#658		#658				#1191	#1191	#1191		#1191
	#667					Neh 9	#1201	#1201			
							#1205	#1205	#1205		#1205
							#1210	#1210	#1210		#1210
							#1231	#1231			
						Neh 10	#1274	#1274			
							#1279	#1279			
							#1310	#1310			
							#1313				
										#1328	

	B	S	A	G ^L	a/b		B	S	A	G ^L	a/b	
Neh 11	#1354	#1354				Neh 12	#1513					
	#1409	#1409					#1517	#1517	#1517			#1517
							#1519	#1519	#1519			#1519
	#1411	#1411										
	#1418	#1418	#1418		#1418		#1533	#1533	#1533			#1533
							#1540					
	#1420	#1420	#1420				#1542	#1542	#1542			#1542
	#1426	#1426	#1426		#1426		#1543	#1543	#1543			#1543
							#1560	#1560				
	#1430	#1430	#1430		#1430		#1566	#1566	#1566			
	#1433	#1433	#1433		#1433							#1592 (a)
												#1593 (a)
	#1436	#1436	#1436		#1436							#1594 (b)
	#1439	#1439	#1439		#1439		#1599	#1599	#1599			
							#1617	#1617	#1617			#1617
	#1441	#1441	#1441		#1441							
	#1444	#1444	#1444		#1444		#1622	#1622	#1622			#1622
										#1632		
	#1451	#1451	#1451		#1451		#1633	#1633	#1633			
	#1453	#1453	#1453		#1453		#1635	#1635	#1635			#1635
	#1457	#1457	#1457		#1457							
							#1638	#1638	#1638			#1638
	#1462	#1462	#1462		#1462		#1659	#1659	#1659			
	#1463	#1463	#1463		#1463							
	#1466	#1466	#1466		#1466		#1663	#1663	#1663			
	#1467	#1467	#1467		#1467		#1669	#1669	#1669			
	#1469	#1469	#1469		#1469		#1671	#1671	#1671			
							#1673	#1673	#1673			
	#1471	#1471	#1471		#1471							#1681
	#1473	#1473	#1473		#1473		#1689	#1689	#1689			#1689 (a)
							#1700					
	#1481	#1481	#1481		#1481		#1701	#1701				
#1483	#1483	#1483		#1483	Neh 13	#1713						
#1485	#1485	#1485		#1485								
#1489	#1489	#1489		#1489	#1721							
					#1731							
#1492	#1492	#1492		#1492		#1759						
#1494	#1494	#1494		#1494	#1768	#1768	#1768					
#1503	#1503	#1503		#1503								

Table 15: The Distribution of Minuses in 2 Esdras

In Table 14 the column labelled Trs. records the number of transcriptions attested in each chapter in either G or G^L. The columns labelled G, G^L, a, b are my assessment of the number of minuses from those traditions. The columns labelled B, S, A are minuses from those MSS. Table 15 displays id numbers of minuses.

There are proportionally more minuses from the latter chapters of Nehemiah than from elsewhere in 2 Esdras. The distribution of minuses does not reflect the

distribution of transcriptions. High numbers of transcriptions in Ezr 2; 10; Neh 3; and 7 do not correlate with high numbers of minuses from these chapters, unlike in Neh 11-12.

In the AD 2nd c. Nehemiah would have been familiar to a Jew copying a Heb. text, but entirely new to a Christian copying a Grk. text. In contrast, the Ezra portion of 2 Esdras would have been familiar to Christian copyists who had read and worked with 1 Esdras. The names lost in transmission would have been more familiar to an individual with knowledge of Heb./Aram., and unfamiliar to an individual who did not know Heb./Aram. In the early stages of the transmission of 2 Esdras, Nehemiah would have had less ideological significance to a Christian copyist than to a Jewish copyist.

For these reasons if minuses from the Grk. tradition are due to loss in transmission, then their distribution is more consistent with loss in Grk. transmission than loss in Sem. transmission.

3.2.1.3 *Minuses as Unrecoverable Readings*

In addition to the distribution of minuses, features of the lacunae in the latter chapters of Nehemiah provide further circumstantial evidence that the minuses from 2 Esdras G are probably unrecoverable readings lost in Grk. transmission rather than indicative that V^G was shorter than L . Example:

(60) #1425-#1430 (Neh 11:15-16)

בְּיָמֵינוּ בְּיָמֵינוּ בְּיָמֵינוּ

L וְשָׁבְתִי וַיִּזְבֹּד עַל־הַמִּלְאָכָה הַחֲיֻצָּה לְבֵית הָאֱלֹהִים מִרְאֵשִׁי הַלְוִיִּם:

εζρικαμ υιου ασαβιου υιου βονναι και σαββαθαιος και ιωζαβαδ επι του εργου του

εξωτατου οικου του θεου απο των αρχηγων των λειωτων G^L

εζρι Hanhart

εζερει[...] $B^{55} G$

In majuscule script, if εζερει[χαμ] were split across a line break, then the beginning of the line would look similar to the beginning of the line following the lacuna (#1431). There is no visual similarity if this were the case in Aram. square script. Compare:

KAM...	...קם
...	...
MA...	...מת

It is therefore more likely that εζερει is due to haplography of a lacuna that began half way through εζερει[χαμ], than transcription of a *Vorlage* that attested עזרי**.

3.2.2 Content: Pluses

A plus is any text attested in a Grk. tradition that has no equivalent in *L*. This section will determine which pluses arose in Grk. transmission and which reflect pluses in the *Vorlagen*, what this tells us about the Grk. traditions, and the direction of change between the Sem. texts.

3.2.2.1 False Pluses in the Göttingen Text

Hanhart includes some material that should be excluded because the longer reading implies an unnecessarily complicated textual history. Most of these cases involve harmonisations between the lists of names in Ezr 2 and Neh 7. Table 16 displays all such false pluses.

	Lexeme	Hanhart	B	S	G ^L	A	<i>a</i>	<i>b</i>
Ezr 2	#168	בְּהוֹל	βουα	βουα			βουα	
Ezr 4	#275	בְּעַל טַעֲמִים	βααλταμ		βελτεεμ		βααλταμ	βααλτεμ
Ezr 8	#462	זִתּוֹנָא	ζαθοηc			ζαθοηc	ζαθοηc	ζαθοηc
	#480	בְּנֵי	βαανι			βαανι	βαανι	βαανι
Neh 7	#1013	אֲשֶׁר	αcεν	αcεν	αccομ		αcεν	αcεν
	#1028	מִגְּבֹעַ	μαγεβωc	μαγεμωc	μαγβειc	μαγεβωc	μαγεβωc	μαγεβωc
	#1062	עֲקוּב	ακουδ	ακουδ	ακκουβ	ακουδ	ακουδ	ακουδ
	#1063	עוֹתֵי	ουτα	ουτα		ουτα		
	#1064	קִיטוֹר	κηταρ	κηταρ		κηταρ	κηταρ	κηταρ
	#1065	הַגָּב	αγαβ	γαβα	αγαβ	αγαβ	αγαβ	αγαβ
	#1115	בְּהוֹל	βουα	βαθουα		βουα	βουα	βουα
Neh 10	#1268	בְּנֵי	βαναιου				βαναιου	βαναιου
Neh 12	#1603	יְוָא	ιωα	ιωα		ιωα	ιωα	ιωα

Table 16: False Pluses in Hanhart's Main Text and their MS Support

(a) βουα

The only other attestation of βουα in the text history of the LXX is a reflex of the toponym בְּהוֹל (Jos 19:4; Brooke, McLean, & Thackeray, 1906, p. 752) βαιθουλ 52 57 → βαιθουα 54 (Λ : A) → βουα 120 (haplography). The singular reading βαθουα S (Neh 7:62) is consistent with this identification, but the word in 2 Esdras is an anthroponym.

Alternatively, the form arose due to dittography of τουβια 55, #169a → *βουτια (metathesis) → βουα (haplography).

The transcription is attested inconsistently in the majuscules, and not at all in G^L. Out of respect for tradition the G^L editor collated all the material they had available, which therefore suggests G^L inherited a text that did not attest βουα and that the form arose in Grk. transmission subsequent to this editorial work.

(b) βααλταμ

#275 is a harmonisation in G^L to the styling of ρεουμ (cf. #268-#269, #274).

(c) ζαθοης, βαανι

While lacunae in B and S render these witnesses useless for the text of 2 Esd 8:5, the absence of ζαθοης in G^L suggests A, V, *a*, *b* are the result of harmonisation to 1 Esd 8:32. Similarly, βαανι is absent from B, S and G^L, where A, V, *a*, *b* are again likely the result of harmonisation to 1 Esdr 8:36.

(d) αεν, βαναιου, ιωα

All are doublets. The first is due to a variant sequence attested by *L* and reflected in the Grk. traditions:

(61) #68-#70 ִׁשָּׁה ... יוֹהָה ... בְּצִי L βαου... ουρα... αεμ B⁵⁵
 #1010-#1012 הָרִיף ... בְּצִי ... ִׁשָּׁה L ηαμ... βεει... αρειφ B⁵⁵

#70 has been copied into Neh 7 in G^L, S, *a*, *b*, harmonising the lists.

The other two doublets are dittography, which I consider to be self-evident from Hanhart's critical text (underlined text is not original to G):

(62) #1267-#1268
 Βαναιου ἀπὸ σίῳν Βαναιου ἀπὸ σίῳν Hanhart

(63) #1602-#1604
 Ἰωαδὰ καὶ Ἰωὰ καὶ Ἰωανὰν Hanhart

(e) μαγεβωσ

#1028 is a harmonisation of Neh 7:33 to Ezr 2:30.

(f) ακουδ, ουτα, κηταρ, αγαβ

G^L has harmonised Neh 7:48 to Ezr 2:45-46, whereas A, S, *a*, *b* reflect harmonisation to 1 Esd 5:29-30. If G had attested all 7 names, then either B's text is the result of later correction toward a *Vorlage*, or haplography that happened to coincide perfectly with *L*'s text.

3.2.2.2 *Pluses in G*

If the above pluses in Hanhart's text are not original to G, then there are only 4 pluses in G that contain a transcription. All involve the anthroponym 'Ezra' and can be interpreted as exegetically motivated additions. They may have been additions at the point of translation, but given the translator's otherwise strict adherence to their *Vorlage*, they were probably present in V^G .

(a) *Neh 7:7*

(64) #984-#988

מִרְדֵּכַי בִּלְשָׁן מִסְפֵּרֶת בְּנֵי *L*

'Mordecai, Bilshan, Mispereth, Bigwai'

מִרְדֵּכַי בִּלְשָׁן מִסְפֵּרֶת *עֹזְרָא בְנֵי V^G

μαρδοχαιου βαλσαν *μασπεραθ εσρα *βαγουαι *G*

'Mordecai, Bilshan, Mispereth, Ezra, Bigwai'

Within the Nehemiah narrative in *L*, Ezra appears without introduction in Neh 8:1. *G* introduces Ezra as one of the returnees in Neh 7. The addition of Ezra to the list of returned exiles in Neh 7 creates a discrepancy with Ezr 2, where Ezra is not present and with Ezr 7 where he is said to arrive in Jerusalem from Babylonia on a separate occasion.

This introduction of a contradiction into the narrative is not characteristic of changes in Grk. transmission that tend to harmonise Ezr 2 and Neh 7. Narrative consistency was likely the reason why the G^L editor removed the name from the list. In light of Ezr 7 it is impossible to harmonise Ezr 2 and Neh 7 without removing some material.

Narrative consistency is less of a concern in Jewish than in Christian thought, making this addition more likely to have been made in transmission of the Sem. text. For example, in rabbinic tradition the differences between the two lists take

on theological significance. According to Meg. 16b, Mordecai appears after 4 people in Ezzr 2, but after 5 in Neh 7, because his interest in political affairs rather than Torah study relegated his importance. Ezra stayed in Babylon to study under Baruch until his death, demonstrating the greater importance of Torah study over even the rebuilding of the Temple.

(b) *Neh 8:8*

(65) #1175

וַיִּקְרְאוּ בְּסֵפֶר בְּתוֹרַת הָאֱלֹהִים מְפָרֵשׁ *L*

'and they read from the book of the Law of God clearly'⁴¹

וַיִּקְרְאוּ בְּסֵפֶר בְּתוֹרַת הָאֱלֹהִים *וַיְפָרֵשׁ* עֶזְרָא *V^G*

καὶ ἀνεγνώσαν ἐν τῷ βιβλίῳ νομοῦ τοῦ θεοῦ καὶ ἐδίδασκεν ἐσθραῶς *G*

'and they read in the book of the Law of God, and Ezra explained [it]'

The reading of the Torah for the community is a key theological moment in the narrative, performed by the Levites in *L*, but by Ezra in *G*.

L's adverbial participle מְפָרֵשׁ corresponds to a Grk. indicative verb ἐδίδασκεν, with the addition of Ezra as subject. It is doubtful, *pace* Janz (2010, p. 297), that this was merely an attempt to make the best sense of difficult Heb. syntax, since the translator is content to produce illogical translations elsewhere. Example:

(66) Ezzr 10:37-38

מַתַּנְיָהוּ מַטְטַנַּי וַיַּעֲשׂוּ וּבְנֵי שִׁמְעִי: *Q*

'Mattaniah, Mattanai and Jaasai and Bani and Binnui Shimei.'

מַתַּנְיָהוּ מַטְטַנַּי וַיַּעֲשׂוּ וּבְנֵי שִׁמְעִי: *K*

μαθθανια ματταναι και εποησαν οι υιοι βανουι και οι υιοι σεμει *G*

'Mattania, Mattanai, and the sons of Banui did [it], and the sons of Simei.'

⁴¹ Or "with explanation", Meg. 3a; Ned. 37b.

In (66), where presumably $V^G = L$'s *ktiv*, G has rendered the personal name as a verb, despite the reading making no sense in context.

Rather than an attempt to smooth the grammar in translation, the insertion of Ezra into Neh 8:8 is an exegetical change that makes him, not the Levites, the interpreter of Torah for the post-exilic community. In Talmudic tradition, when the Torah had been forgotten it was Ezra who re-established it (Sukkah 20a), and there is speculation in the tradition as to whether v. 6 is a reference to Ezra uttering the divine name (Yoma 69b). This downgrading of the Levites' role is consistent with rabbinical attitudes toward the Levites and the doctrine that Ezra had removed their right to the tithe as a punishment for not returning from Babylon (Yebam. 86b).⁴²

(c) *Neh 8:15*

(67) #1185-#1186

וְאֶשֶׁר יִשְׁמְעוּ וְיַעֲבִירוּ קוֹל בְּכָל-עָרֵיהֶם וּבִירוּשָׁלַם לְאמֹר־

'and that they should proclaim [it] and they should carry [their] voice in all their towns and in Jerusalem saying..'

V^G וְאֶשֶׁר יִשְׁמְעוּ⁴³ * בחצוצרות בכל-עריהם ובירושלם * ויאמר * עזרא

και οπως σημανωσιν αλπιγξιν εν πασαις ταις πολεσιν αυτων και εν ιερουσαλημ και ειπεν εσδρας G

'and that they would make known with trumpets in all their cities and in Jerusalem. And Ezra said..'

In v. 13 the people have come to Ezra to study the Law and in v. 14 discovered the command to keep Sukkot. Verse 15 relates the command to proclaim the

⁴² Cf. Ezr 8:15; hence the later change to the confession: Ma'as. Š. 55a. That the Jews did not all return from exile together is considered a serious failure, Yoma 9b.

⁴³ The verb was possibly also variant from *L*. A likely candidate would be ריע (Hiph.), cf. Num 10:9, but this detail is beyond our scope.

festival and the actual proclamation itself is introduced with the infinitive לְאָמַר. This infinitive is usually translated in 2 Esdras by a singular λεγων (Ezr 1:1; 9:11; Neh 1:8; 6:2, 3, 8) or plural λεγοντες (Ezr 8:22; 9:1; Neh 6:9; 8:11) participle of λεγω, in agreement with the main verb. The infinitive at Neh 6:7 has no Grk. equivalent. Neh 8:15 is the only place where לְאָמַר corresponds to a Grk. indicative. Ezra has been added as the subject of the verb, making him the speaker of the following proclamation and thus the one calling the community to covenant obedience (cf. Lev 23:40). If this change was made by the G translator, then it is an uncharacteristic rendering of לְאָמַר.

L's text earlier in the sentence עָבַר (Hiph.) + לְקוֹל, is rendered elsewhere in 2 Esdras with παραγγελλω + φωνη (2 Esdr 1:1) and παραφερω + φωνη (2 Esdr 10:7). It is instead replaced here by a reference to the tradition of blowing trumpets (καλπτιξις). The blowing of trumpets on Sukkot is not commanded in Lev 23:33-43, but, according to the Mishnah, was part of the celebration of water drawing in Jerusalem (Sukkah 5:4). The text here has been harmonised toward Jewish tradition, and this likely occurred in conjunction with the addition of Ezra at the end of the verse.

These Judaising changes could have been made at the point of translation, but if so would not be consistent with the translator's conservative attitude to their *Vorlage* everywhere else. In contrast, texts from Qumran display contextual adaptation (Tov, 2012, pp. 103-104) and there was "an exegetical process at work within the transmission of the text itself, in Hebrew." (Anderson, 1957, p. 151).

(d) *Neh 9:6*

(68) אַתְּ־הוּא־יְהוָה L
 "You alone are Lord..."

וַיֹּאמֶר *עֶזְרָא אֶת־הוּא־יְהוָה V^G
 και ειπεν εσδρας κυ ει αυτος κυριος G
 'and Ezra said "You alone are Lord..."

This long prayer (9:6-10:39) both exposites and responds to the reading of the Law in v. 3. Both the name Ezra and the verb of speech are additions, and display the same attitude and theology as the other pluses discussed above. For the reasons already given, this plus also was likely an addition made to the text in Sem. transmission.

3.2.2.3 *Pluses in G^L*

The G^L editor added material to 2 Esdras freely, often harmonising 2 Esdras internally or to other parts of the Bible, including the New Testament. All of G^L's pluses can be explained as additions.

(a) *Internal Harmonisations*

The G^L editor made additions to Ezr 2 (#43) and Neh 7 (#1017, #1028, #1062, #1065, #1074, #1078). It is possible some of these cases may be later harmonisation within the transmission of the G^L text (e.g. #1074 93).

The editor made additions to harmonise or enhance: the styling of individuals ρεουμ βελτεεμ (#275a), βασιλεως περσων (#332a, #410a), καναβαλλατ ο ωρωνιτης (#908a), ιησου [ο] του ιωσεδεκ (#1511a, #1545a); divine references θεου ι̅c̅l̅ (#433a), κυριε ο θεος ισραηλ ο θεος ημων (#1236a); and the list of inhabitants in the land ...και φερεζαιων και ευραιων και ιεβουσαιων... (#1225a).

The editor made additions to internally harmonise or clarify the narrative: Rehum is added to the list of those sending a letter in Ezr 4:7 (#240-#241), since in v. 8 he is the letter's writer; Ezr 7:1 (#383-#384) expands Ezra's introduction in light of v. 6; Neh 6:2 (#940) harmonises to v. 1 by including Tobias in the list; Neh 8:1 (#1137) "as one man to Jerusalem", is harmonised to Ezr 3:1; Neh 8:18 (#1191) makes Ezra the explicit subject (implicit from v. 13).

(b) *External Harmonisations*

When 1 and 2 Esdras differ in spelling, then G^L usually adjusts 1 Esdras toward 2 Esdras. If 1 or 2 Esdras attests a plus against the other text, then the texts are harmonised by adding the plus to the shorter text, though this task has not been performed exhaustively: 2 Esdr 5:14 || 1 Esdr 6:17 (#315a, #317a); 2 Esdr 10:18 || 1 Esdr 9:19 (#604a); 2 Esdr 10:38 || 1 Esdr 9:34 (#714a); 2 Esdr 10:24 || 1 Esdr 9:24 (#633a); 2 Esdr 18:4 || 1 Esdr 9:43 (#1146a)

G^L also collates 2 Esdras with other texts, but the only other collation that contains transcriptions is at Neh 5:8 (#929a-#930a). The added text is from a free paraphrase that includes other elements of scripture, including from the NT (Janz, 2010, p. 277), evidencing that G^L (as received) was edited by a Christian.

(c) *Doublets*

All other pluses in G^L are doublets that can be ascribed to dittography: from previous material (#914a-#915a, #1406a,⁴⁴ #1478a-#1479a, #1581a), from following material (#652a-#653a, #663a, #822a, #1626a).

⁴⁴ With graphical confusion of <δ> : <λ>. This is more likely than Hanhart's (1993, p. 225) suggestion that this word is copied from a different part of the parallel list in 1 Chron 9:7.

3.2.3 Content: Substitutions

Substitutions can be made intentionally or unintentionally, but in either case will most likely make the text easier to read, and therefore the *lectio difficilior* is probably the older text. Substitutions involving anthroponyms are more likely to have occurred in Sem. than Grk. transmission because the Sem. onomasticon was more familiar to Sem. scribes. Substitutions may involve lexical changes or hypocorisms.

3.2.3.1 Lexical Changes

There are 5 lexical substitutions that may reflect a variant V^G , and one that may reflect a variant V^L .

- (69) #52 #52a
 ףאס* V^G שפּטִיָּה L
 ασαφ $B^{55} G$ σαφατια $A G^L a b$ 119 Hanhart

The minority Grk. reading is probably original, as it differs from the parallel #994 in Neh 7, and so can account for the alternative readings in L and G^{maj} as harmonisations.

- (70) #375-#376
 וַיֹּאכְלוּ בְנֵי־יִשְׂרָאֵל הַשְּׂבִיִּים מִהַגּוּלָּה L
 'And the sons of Israel ate; the ones who returned from the exile.'
 וַיֹּאכְלוּ בְנֵי־יִשְׂרָאֵל *פֶּסַח מִהַגּוּלָּה V^{G45}
 και εφαγον οι υιοι ισραηλ το πασχα οι απο της αποικειας G
 'And the sons of Israel ate the passover; who were from the exile.'

In the G text, there is an object of the first verb, as would be grammatically expected. L is therefore the *lectio difficilior* and so probably older. Given the

⁴⁵ Or perhaps וַיֹּאכְלוּ בְנֵי־יִשְׂרָאֵל *אֶת־*הַפֶּסַח מִהַגּוּלָּה.

translator's lack of concern for grammatical smoothness elsewhere, the change was probably made in Sem. transmission and so was attested in V^G .

- (71) #644 #644d
 חשביה* V^G וּמְלִכָּהּ L
 ααβια G μελχιας G^L

L 's reading appears a few words before (#641), and so is likely to be the result of inadvertant dittography, perhaps at the beginning or end of a line. G 's reading probably therefore reflects an original *Vorlage* with an older reading.

- (72) #685 #685b
 קָרָם L מַרְרִי* V^L
 ηραμ G μεραρει G^L

G^L 's anthroponym is rare and so the *lectio difficilior*.

- (73) #843
 שְׁלֹוֹן L
 שְׁלֹמָה* V^G
 αλωμων G
 αμμων G^L

L 's hapax is the *lectio difficilior* and so probably older. Given the significance of αλωμων 'Solomon', the substitution could have occurred in Grk. or Heb. transmission. This substitution is the least likely to reflect a variant *Vorlage*. I have evaluated αμμων G^L (#843c) to have developed from αλωμων however the variant may not be related to the G text, but the result of a corrupted rendering of L 's lexeme.

- (74) #854 #854b #854d
 בשות* V^G רְחֹוֹם L רְחֹוֹם L
 βακουθ $B^{55} G$ ρουμ $A a b$ 119 Hanhart → ρεουμ G^L

The number of unusual Grk. developments required for $\rho\alpha\sigma\mu \rightarrow \beta\alpha\sigma\theta$ make the pathway unlikely. Assuming, therefore, that one variant is a substitution in transmission, the hapax $\beta\alpha\sigma\theta$ is the *lectio difficilior*, substituted in *L*'s text by a more common name. $\rho\alpha\sigma\mu$ is probably the original G^L text. V^G 's sibilant is reconstructed on the basis of the word's probable etymology (§4.17.1, p. 266).

3.2.3.2 Hypocorisms

A hypocorism is an alternative form of a name. Hypocoristic substitution is more likely to occur if a scribe is familiar with the onomasticon, and on this basis hypocoristic substitutions probably reflect a variant *Vorlage*. All possible hypocoristic substitutions in our dataset are shorter forms of predicate + YHWH sentence names. The longer form is more likely to be older, which is the *Vorlage* implied by #547, #650, #703, #1144, #1162, #1578a. Example:

- (75) #547
 בְּנֵי *L*
 בְּנִי* V^G
 βαυα *G*

L's text is longer and therefore more likely to be older than the *Vorlage* implied by #93, #948, #1037. Example:

- (76) #93
 יְדֵיָהּ *L*
 יְדִיעַ* V^G
 εδδουα *G*

3.2.4 Orthography: Metathesis

Most places where the order of consonants in one or more Grk. MSS differs from the order in *L* can be safely identified as due to metathesis in Grk. transmission (§3.3.8). There are 7 places in *G* and 4 in G^L where a different order of

Grk. consonants probably reflects a variant *Vorlage*, usually because the alternative consonantal text implied is consistent with the vocalisation (#501, #747, #1079, #1327, #1565, #114b, #1284d, #1569d). Example:

(77)	#1079	#1079h
	מְעִינֹם* V ^g	מְעִינִים L
	μεινωμ G	μωωνειμ G ^L

The first vowel in both vocalisations is harmonised to the vowel following the guttural, which suggests that the G MSS reflect a *Vorlage* where <ו> : <י> had metathesised, rather than <ει> : <ω> having metathesised in Grk. transmission.

In one case the translated text suggests an alternative *Vorlage*:

(78)	#1537	#1537a
	בְּנֵי L	יְבָנִי* V ^L
	βανουι G	και οι υιοι αυτου G ^L
	'Banui'	'and his sons'

In #120 and #747 there is also *ktiv/qere* variation, suggesting a history of variation in transmission of the Sem. text. Example:

(79)	#747	#1079h
	כְּסִלֹו* V ^g	כְּסִלוֹ K
		כְּסִלִיֹו Q
	χασηλου G	χακλευ G ^L

The consonantal text implied for V^g is attested in XH_{ev}/Se 51, a AD 140 papyrus from Beit 'Amar, almost exactly contemporary with the translation of 2 Esdras G.

In one case the alternative consonantal order is attested by every Grk. MS and there is no reason to believe metathesis occurred in Grk. transmission:

- (80) #150
 פְּרוּדָא *L*
 פְּדוּרָא* *V^G*
 φαδουρα *G*

Since metathesis is a mechanical error, it can frequently generate nonsense or etymologically unexpected forms. For this reason, being the *lectio faciliior*, *L*'s reading is probably older in #150, #1079, #114b, #1284d, #1418a, and *V^G*'s reading is probably older in #120. This reasoning provides no grounds to estimate the direction of change in #501, #747, #1327, #1565, #1537a, #1569d.

3.2.5 Orthography: Minuses

There are 17 minuses from *G* and 8 from *G^L* that probably reflect a minus from their *Vorlagen*.

5 minuses from *G* and 4 from *G^L* reflect an Aram. grapheme that collocates with the same or a similar looking grapheme. This fact suggests haplography occurred in the history of the *Vorlage*, or dittography in the history of *L*, rather than the variant having arisen due to development in Grk. transmission:

	<i>L</i>	<i>V^G</i>	<i>G</i>	
#835	הַלּוּחֶשׁ	הַלִּיחַ* (שר)	ηλεια	<ש> : ∅ / _#<ש>
#880	בְּנִי	בְּנִי*	βανει	<ו> : ∅ / <נ>_<י>
#1398	הַסְּנוּאָה	הַסְּנֹאָה*	*αccενα	<ו> : ∅ / <נ>_
#1550	יְוִדָּע	יְוִדָּע*	ιωδαε	<י> : ∅ / <ו>_
#1551	יְוִדָּע	יְוִדָּע*	ιωδαε	<י> : ∅ / <ו>_
			<i>G^L</i>	
#715c	וּבְנִי	בְּנִי*	βοννει	<ו> : ∅ / <נ>_<י>
#805l	יְוִדָּע	יְוִדָּע*	ιωδαε	<י> : ∅ / <ו>_
#1250g	שְׁבִנְיָהּ	בְּנִיָּהּ* (חטוש)	βαναιαc	<ש> : ∅ / <ש>#_
#1636b	וּמְבִיתַת הַגְּלָגָל	וּמְבִיתַת* גְּלָגָל	βαιθγαλγαλ	<ה> : ∅ / <ת>#_

All other minuses are probably unconditioned haplography. 6 spellings in G (#352, #498, #1094, #1437, #1540, #1632) and 2 in G^L (#724d, #815a) reflect vocalisation of a shorter Sem. text. Example:

(81)	#498	#498a
	לְאֵלֵינוּ* V ^G	לְאֵלֵינוּ L
	ελεαζαρ G	ελιεζερ G ^L

The G translator is very consistent in the representation of the conjunction ו with και. In one place και is not attested before a transcription whose equivalent in L has the conjunction, and this may have been the result of haplography in the Sem. text conditioned by a repetitive spelling:

(82)	#705	#705b		#705c
	וְאוֹתָם* V ^G	וְאוֹתָם L		
	ουηλ G	και ουηλ A a b 119 Han.	→	και ιωηλ G ^L

In 2 cases in G and 2 in G^L the shorter text is attested by every Grk. MS and there is no reason to believe haplography occurred in Grk. transmission:

(83)	#528	(84)	#559	(85)	#1206a	(86)	#1467a
	לְשִׁבְיָהּ L		הַמְּאֵבִי L		הַשְּׁבִינָה L		וּבִקְבָצָאֵל L
	לְשִׁרְיָה* V ^G		הַמְּאָב* V ^G		הַשְּׁבִינָה* V ^L		וּבִקְבָצָאֵל* V ^L
	αραρια G		μωαβ G		αβανια G ^L		καβκεηλ G ^L

3.2.6 Orthography: Pluses

The Tib. lexemes אֶהוּדְיָהּ (#1045) and אֶהוּדְיָהּ (#1272, #1299, #1167a, #1208a) always and יְדַעְיָהּ twice (#1533b, #1598h) correspond(s) to ωδουια(c) in G and G^L. This spelling also corresponds to Tib. הוּדְיָהּ, whose consonantal orthography is the most appropriate for such a spelling. It is therefore possible that in these cases the *Vorlagen* attested this longer text. Other factors may support this interpretation in some cases. Example:

- (87) #1532-1533
 חִלְקִיָּה יְדַעִיָּה *L*
 חִלְקִיָּה *הוֹדַעִיָּה *V^G*
 χελκείας ωδοῦσας *G^L*

Addition or deletion of initial <ה> on הוֹדַעִיָּה could have been conditioned in Sem. transmission by word final <ה> of the immediately preceding חִלְקִיָּה.

The spellings at #668, #673, #501g, #1530a may imply *Vorlagen* with <ו> or <י> that is not attested in *L*. Example:

- (88) #668
 בְּנֵי *L*
 בְּנֵי *בְּנוֹי *V^G*
 βανουει *G*

In the following case <י> has been lost from *L* by haplography. The Grk. text may reflect an uncorrupted *Vorlage*, or internal harmonisation to the parallel in Neh 7 (#1019):

- (89) #76
 קְרִיַת עָרִים *L*
 קְרִיַת יַעֲרִים * *V^G*
 καριαθιαρειμ *G*

In 2 places a longer text is attested by every *G* MS, which could be due to dittography in Sem. or Grk. transmission:

- | | |
|------------------------------|-------------------------------|
| (90) #1660 | (91) #1666 |
| מְעִי <i>L</i> | הַעִין <i>L</i> |
| מְעִי * <i>V^G</i> | הַעִין * <i>V^G</i> |
| μααία <i>G</i> | αινειν <i>G</i> |

3.2.7 Orthography: Substitution of Graphs

Most Grk. variants that can be attributed to the *Vorlagen* are graphical substitutions. Visible similarity of substituted material in Aram. orthography but not Grk. orthography is the easiest transmission development to identify as having arisen in Sem. transmission.

If such graphical variations arose from mere mechanical error, then in most cases the substitution will create a nonsense form and so the *lectio facillior* should be preferred as the older text.

3.2.7.1 <כ> : <ג>

1 V^G variant (#1567) and 7 V^L variants (#61c, #483c, #1198d, #1209a, #1271e, #1421d, #1433a) involve graphical confusion of <כ> : <ג>. In none of these cases is there a clear *lectio facillior*, as there is a plausible philological interpretation of all the Sem. spellings. Example:

(92) #61c
 כְּיָי L
 כְּיָי* V^L
 βοκχει G^L

Due to G^L 's penchant for internal harmonisation, the actual number of Sem. variants reflected by the 7 cases in that tradition may be lower.

3.2.7.2 <ג> : <ר>

8 V^G variants (#89, #113, #707, #811, #982, #1086, #1111) and 3 V^L variants (#811f, #1421d, #1433a) involve graphical confusion of <ג> : <ר>. L 's reading is the *lectio facillior* in #89, #113, #636, #707, #982, #1111 where graphical variation in V^G has produced nonsense or etymologically unexpected forms. The most complex of these cases are discussed below.

- (93) #707 #707a
 בריה* V^G בריה L
 βαρῶα B-[122] G βαδῶα 55 A G^L a b 119 Hanhart

<δ> : <ρ> is unlikely at an early stage of Grk. transmission, and βαδῶα can be explained as a Hexaplaric reading mediated to several G MSS via the G^L tradition. On these grounds I restore B's reading as the G text.

- (94) #811
 וירון L #811f
 וירון* V^G וירון V^L
 *εἰαρων G βαδῶα 55 A G^L a b 119 Hanhart

I have reconstructed G from the majority reading εἰαρων a b (#811a), on the grounds that <υ> probably developed from <ι> by graphical confusion. Alternatively it arose by graphical confusion of <ε> : <ο> from **ουαρων, implying the *Vorlage* וירון**. Either way, V^G and V^L both both reflect <ר> against L's <ר>, which may suggest L's text is secondary. The word is a hapax with troublesome etymology whatever decision is made.

- (95) #1086
 חרשא L
 חרשא* V^G
 αδαα G

חרשא 'craftsman' and חרשא* 'newcomer' are both semantically appropriate for an anthroponym. The parallel in Ezr 2 אַחֲרֵשָׁא (#141) could be interpreted as demonstrating L's original text, or that harmonisation has occurred in L's text.

- | | | | | |
|------|-----------|------------------------|------|-----------------------|
| (96) | #1421 | #1421d | (97) | #1433a |
| | זכריאל L | זכריאל* V ^L | | זכרי L |
| | *ζαβδηλ G | ζεχρηλ G ^L | | זכרי* V ^L |
| | | | | ζεχρει G ^L |

At #1421 Hanhart has ζεχρηλ for the G text, but if so then βαδηλ B⁵⁵ and βαζηλ S in this place are difficult to explain as variants that arose in Grk. transmission. It is simpler to take ζεχρηλ as a G^L intrusion into the G tradition for A and later MSS. Both #1421d and #1433a involve confusion of the graphically similar roots √זכר and √זבר, which are both well attested in the onomasticon in simple and compound names (Zadok, 1988, p. 173). Since V^G = L at #1421, their text is probably older at this place, and so the L text may also be older at #1433a.

3.2.7.3 <ה> : <ו>

(98)	#521	#521b		#521j
	ואת*השעיה V ^G	ואתו ישעיה L		
	ωααια V G	*ιεααια	→	ιεααια G ^L

The spelling ωααια B⁵⁵ (presumably from ωααια) agrees with that in 1 Esd 8:47, but neither the article nor any other nearby feature of the text. For this reason I think it more likely that V and B⁵⁵ reflect the G text of 2 Esdras here that was transcribed from a similar *Vorlage* to that used for 1 Esdras.

3.2.7.4 <ה> : <ח>

(99)	#817
	חַרְחִיָּה L
	חַרְחִיָּה* V ^G
	αρχιου G

Transcription of the second guttural by <χ> implies <ח> in the *Vorlage*.

3.2.7.5 <ו> : <ח>

(100)	#352	#352b
	וּלְוִיִּם* V ^G	וּמְצַלְחִין L
	λευεται G	κατευθυνον G ^L

3.2.7.6 <ו> : <י>

Variation between <(ε)ו> : <ω, ου> is unlikely (*pace* Wutz, cf. §2.2.2), whereas between <ו> : <י> very likely. 38 V^G variants and 24 possible V^L variants involve interchange of <ו> : <י>. Outside of Ezr 2 and Neh 7, most of these variants are probably due to graphical confusion in transmission, meaning the *lectio faciliior* is probably older, which is attested by L in every case (#594, #626, #636, #774, #803, #811, #835, #1282, #1284, #1419, #1443, to this list can also be added at least one word from Neh 7: #1112). Example:

(101) #626
 וְשִׁמְעִי L
 וְשִׁמְעוּ* V^G
 καμουσ G

A minority of these variants are due to differences in vocalisation, which have subsequently shaped either V^G 's or L 's orthography in textual transmission, and involve variation between שמרון/שמרין (#264) or אלישיב*/אלישוב (#580, #632, #657, #788, #1610). Example:

(102) #264	#264e
שמרון V^G	שְׁמֵרִין L
σομορων G	σαμαρειας G^L

The distribution of all <ו> : <י> variants is given in Table 17. All but 2 (#594, #708) of V^G 's variants in Ezra are <ו> where L attests <י>. The distribution is more varied in Nehemiah and so for convenience the final 2 columns display which grapheme is attested by V^G or L in Nehemiah.

The distribution of <ו> : <י> variants in the parallel lists in Ezr 2 and Neh 7 is given in Table 18. The left side displays either L 's text or a reconstruction of V^G if it varies from L . The right side displays which grapheme is attested by V^G or L .

In all these cases <ו> or <י> represent a vowel. In *L* the vowel in Ezr 2 is usually consistent with Neh 7, whereas in *V^c* the vowel in Ezr 2 is usually /o/ or /u/, but in Neh 7 /i/. This distribution of vowels is consistent with *L*'s *qere* in #1054 and #1055 even though the *ktiv* is written defectively in those places.

Ezr	<i>V^c</i>	<i>L</i>	Neh	<i>V^c</i>	<i>L</i>	<i>V^c</i>	<i>L</i>		
2	#68	*בצו	בְּצִי	2	#774	*הנולילה	הַיָּא לִילָה	ו	י
	#85	*מנבוש	מִנְבִּישׁ	3	#788	*אלישוב	אֶלְיֹשִׁבׁ	ו	י
	#89	*חרוד	חֲרִיד	#803	*ואדוריהם	וְאֶדְרִיָּהֶם	ו	י	
	#110	*צוחא	צִיחָא	#811	*וורון	וִוְרוֹן	ו	י	
	#125	*רצון	רְצִין	#835	*הליח	הַלּוֹחֶשׁ	י	ו	
	#140	*מחודא	מְחִידָא	7	#1027	*נבי	נְבוֹ	י	ו
	#145	*נצוח	נְצִיחַ	#1071	*רצון	רְצִין	ו	י	
	#146	*חטופא	חֲטִיפָא	#1082	*חקיפא	חֲקִיפָא	י	ו	
	#176	*המתוחשים	הַמְתַּחֲשִׁים	#1084	*בצלות	בְּצִלֹת	ו	י	
4	#264	*שמרון	שְׁמֶרֶן	#1105	*אמין	אֲמִין	י	ו	
10	#580	*אלישוב	אֶלְיֹשִׁבׁ	#1112	*יאמר	וַיֹּאמֶר	י	ו	
	#594	*תקיה	תִּקְוָה	10	#1282	*הודוה	הוֹדִיָּה	ו	י
	#626	*ושמעו	וְשִׁמְעוּ	#1284	*בנינו	בְּנֵינוּ	י	ו	
	#632	*אלישוב	אֶלְיֹשִׁבׁ	11	#1419	*משלמית	מְשַׁלְּמֹת	י	ו
	#636	*ואודו	וַאֲוִדוּ	#1443	*טלמון	טַלְמוֹן	י	ו	
	#657	*אלישוב	אֶלְיֹשִׁבׁ	12	#1610	*אלישוב	אֶלְיֹשִׁבׁ	ו	י
	#666	*זבו	זְבִי	13	#1766	*אלישוב	אֶלְיֹשִׁבׁ	ו	י
	#708	*כליהו	כְּלוּהוּ Q						
	#709	*יכניה	יִכְנִיָּה						
	#720	*מכנדבו	מִכְנַדְבִּי						
	#722	*שרו	שָׂרִי						

Table 17: Variants in G's *Vorlage* involving <ו> : <י>

		V^G		L	
Ezra	Nehemiah	Ezr	Neh	Ezr	Neh
בְּצוּ* #68	בְּצִי #1011	ו	י	י	י
נָכוּ #84	נְכוּ* #1027	ו	י	ו	ו
חֲרוּד* #89	חֲרִיד #1034	ו	י	י	י
צוּחָא* #110	צָחָא #1054	ו	/i/	י	/i/
חֲשׂוּפָא #111	חֲשַפָא* #1055	ו	/i/	ו	/u/
רְצוּן* #125	רְצוּן* #1071	ו	ו	י	י
חֲקוּפָא #137	חֲקִיפָא* #1082	ו	י	ו	ו
בְּצִלוֹת* #139	בְּצִלוֹת* #1084	ו	ו	ו	י
מְחוּרָא* #140	מְחִירָא #1085	ו	י	י	י
נְצוּחָא* #145	נְצִיחָא #1090	ו	י	י	י
חֲטוּפָא* #146	חֲטִיפָא #1091	ו	י	י	י
פְּרוּרָא* #150	פְּרִירָא #1095	ו	י	ו	י
אָמִי #158	אָמִין* #1105	י	י	י	ו

Table 18: The distribution of ו/י variants between Ezr 2 and Neh 7

The simplest explanation for these distributions is to posit a common ancestor to V^G and L where names in Ezr 2 were mostly vocalised with <ו> /o/, /u/, but in Neh 7 with <י> /i/. In transmission there was some degree of harmonisation between the lists, but graphical errors would create harmonisations anyway. More harmonisations have taken place in L 's text than in V^G 's text.

Most apparent V^L variants are the correspondence of אֱלִישׁוּב* אלישוב G^L to אֱלִישׁוּב L (#580c, #632f, #657g, #711e, #788b, #1548d, #1549d, #1601e, #1711c, #1720c, #1766b) or אֱלִישׁוּב* בית G^L to אֱלִישׁוּב בית L (#866e, #872h, #873e) where the G^L spelling is sufficiently different from that in G to suggest it may be a fresh transcription. Example:

(103) #711	#711e
אֱלִישׁוּב L	אֱלִישׁוּב* V^L
ελεισσειβ G	ελιακουβ G^L

This name had varied spelling in G, and it is very possible that all of these cases are merely due to the harmonisation of this name in G^L, and do not actually reflect a variant *Vorlage*.

Outside of אֱלִישׁוֹב* (בית) there are only 10 cases of <ו> : <י> variation in V^L. Their distribution is given in Table 19.

	V ^L	L		V ^L	L		
Ezr 8	#509a	אָדִי*	אָדוּ	Neh 11	#1393g	נְבוּהָ*	נְבִי
	#511a	אָדִי*	אָדוּ		#1497a	חֲרוּד*	חֲרִיד
Ezr 10	#580c	אֱלִישׁוֹב*	אֱלִישׁוֹב	Neh 12	#1521a	עֲדִיא*	עֲדוּא
Neh 3	#808g	בְּסִידִיה*	בְּסִידִיָּה		#1533b	הוֹרְעִיה*	הוֹרְעִיָּה
	#811f	וִירִין*	וִירִין		#1598h	הוֹרְעִיה*	הוֹרְעִיָּה

Table 19: The distribution of <ו> : <י> variants in V^L

3.2.7.7 <ו> : <נ>

- (104) #858
 בְּנֵי L
 בְּנֵי* V^G
 βανει G

3.2.7.8 <ח> : <ת>

- (105) #501
 וּלְאֶלְנָתָן L
 וּלְאֶלְחָנָן* V^G
 *αλαωναν G

3.2.7.9 <י> : <ם>

- (106) #704
 עֲמָרָם L
 עֲמָרִי* V^G
 αμαρει G

3.2.7.10 <ו> : <ן>

- (107) #120
 שְׁמֹלִי K
 שְׁמֹלִין* V^G
 *καμλαν G

3.2.7.11 <כ> : <ג>

- (108) #1290e
 בְּנֵי L
 בְּכֵי* V^L
 βοκχει G^L

3.2.8 Orthography: Substitution of Phones

3 spellings in G may reflect the development /ʔ/ → /y/ in the text of V^G, characteristic of Mishnaic Heb. (cf. §4.1.4.2.b):

- | | | |
|-------------------------|-----------------------|--------------------------|
| (109) #496 | (110) #1075 | (111) #1318 |
| אֶהְיֶה L | עָזָא L | פְּלָחָא L |
| אֶהְיֶי* V ^G | עָזִי* V ^G | פְּלָחִי* V ^G |
| ευει G | οζει G | φλααι G |

1 spelling in G^L may reflect variation of <ב> : <ג> in the text of V^L against L.

- (112) #519
 וְשָׂרְבִיָּהּ וּבְנֵי L
 וְרֵשׁ* בְּאוּ בְנֵי V^G
 και αρχην ηλθοσαν υιοι αυτου G
 וְרֵשׁ* שְׂרוּיָהּ וּבְנֵי V^L
 εν αρχη καρουια και υιοι αυτου G^L

While there are various complicating factors in this text, the correspondence of καρουια G^L to וְשָׂרְבִיָּהּ L likely reflects <ב> : <ג> variation. This variation could only occur if /b/ and /w/ were fricativised in the speech of a copyist working on this text prior to the creation of this G^L reading (which was probably sourced from the

Hexapla). There is no way to determine if it reflects a feature of the copyist's pronunciation of Heb., or simply interference from Aram.

3.2.9 Orthography: Word Boundaries

Word boundaries were marked in Heb./Aram. orthography, but irregularly or mostly not at all in Grk. orthography. ¹ V^G variant can be identified as a word boundary confusion due to <ו> being translated as the conjunction, rather than transcribed as a vowel:

- (113) #724-#725
 וְשֶׁלֶמְנִיָּהוּ שְׁמֵרִיָּה L
 וְשֶׁלֶמְנִיָּה וְשֶׁמֶרִיָּה V^G
 ελεμια και αμαρεια G

L 's orthography is anachronistic for the post-exilic period (Andersen & Hess, 2007), and so V^G 's text is superior.

¹ V^L variant may be due to word boundary confusion:

- (114) #944
 וְנִשְׁמֵוּ אִמֹר L
 וְנִשְׁמֵם *אִמֹר V^L
 και γηκαμ ειπεν G^L (#944a)
 και γοσεμ ειπεν ϵ' (#944b)

γηκαμ and γοσεμ could be different vocalisations of the same consonantal text, G^L 's reading may be due to harmonisation, or either G^L or ϵ' might preserve the G text lost from all extant G MSS. V^L 's consonantal orthography is superior to L 's, where metathesis has produced an etymologically unexpected form.

3.2.10 Synthesis

The distribution of minuses from individual Grk. traditions and MSS is consistent with the distribution of minuses from all G MSS (§3.2.1). These minuses

are clustered in the latter chapters of Nehemiah, which was likely less familiar to Christian than Jewish scribes. On these bases minuses from the G MSS are probably the result of loss in Grk. transmission, rather than reflection of a shorter *Vorlage*. In contrast, textual changes that likely occurred in Sem. transmission due to the similarity of Aram. graphemes (§3.2.7) are distributed more evenly throughout Ezra-Nehemiah. The most numerous variants of this kind in V^G are variation of <ʾ> : <ʿ>, which occur most frequently in Ezr 2; 10; and Neh 7 (§3.2.7.6). These different distributions reflect different tendencies in transmission of the Sem. and Grk. texts.

V^G attests many variants from *L* that are likely the result of development in transmission, but also attests some variants that are probably older than *L*'s text. Most pluses in G within our dataset probably arose in Grk. transmission, but the 4 pluses containing transcriptions that are likely original to V^G demonstrate harmonisation toward Jewish theological tradition (§3.2.2.2). Such changes of this kind are consistent with observed tendencies in some text types from Qumran.

3.3 The Greek Texts

If, as argued in §1.2.3, the most important factor in establishing the best text for transcriptions is their ability to explain all extant variants, then it is necessary to examine how they tend to develop in Grk. transmission. Since pluses, minuses and substitutions of whole words have already been discussed in §3.2.1-3, this section will only discuss Grk. spelling.

While the above discussion made suggestions as to which variants in the *Vorlagen* were older and which were developments in transmission, such decisions are not necessary for an analysis of phonology based on the spelling of

transcriptions and so were described neutrally. For example, the above discussion used the language of 'minuses' and 'pluses' of graphemes (§3.2.5-6), rather than 'deletion' and 'addition'. Some suggestions were made as to whether a variant in a *Vorlage* was earlier or later than *L*'s text, but in some cases no decision was made. The only necessary decisions for our purposes are inferences regarding what the *Vorlagen* contained, not their relative 'accuracy' compared to *L* as witnesses to the text of Ezra-Nehemiah.

In contrast, for Grk. orthography a decision must be made regarding the direction of change behind every variant. Every decision taken by every text critic implies the direction of such changes. Example:

(115) #10
 בְּיַהֲוִיָּהּ *L*
 ιουδα B⁵⁵ G
 ιουδαα A G^L *a b* 58 119 Hanhart

Hanhart's text implies that the morphological inflected ending of ιουδαα was lost in textual transmission in the text inherited by B⁵⁵. It is much more likely that a morphological inflection was added in Grk. transmission, meaning ιουδα is the better text in this place.

Since restoring the original Grk. text necessarily implies the direction of textual changes, this section, unlike the previous, does not use neutral language to describe variants.

3.3.1 Addition

Addition occurs 508×, half as much as deletion.

3.3.1.1 Dittography $\emptyset \rightarrow X_1 / X_L$

The majority of additions are dittography:

- (116) #986
 מִסְפָּרָה L #986d
 *μασφεραθ G → μαασφαραθ A a b 119 Hanhart

<α> is one of the most frequently doubled graphemes in transmission. At #986 singleton <α> is attested by B⁵⁵, S. Double <αα> would make no sense philologically in this context.

3.3.1.2 Prothesis $\emptyset \rightarrow X/\#$

Prothesis occurs 96×. Almost all cases are dittography, or partial dittography of a similar looking grapheme at the beginning of the word, or from the end of the previous word:

- (117) #1565
 לַמְלוּכִי K #1565b
 μαλουχ B⁵⁵ S A V G^L G → αμαλουχ a b Hanhart

All the majuscules and G^L attest μαλουχ. The preposition could have been vocalised with the Heb. article, and the dative case is marked using the Grk. article τω. However, this situation is also the case for all other anthroponyms in the same list that are also governed by ל, and the Heb. article is not transcribed on any of them. Initial <α> is therefore most simply explained as partial dittography of the following <μ>.

3.3.1.3 Anaptyxis $\emptyset \rightarrow V/C_C$

Anaptyxis occurs 37×:

- (118) #45
 בְּלִשָּׁן L #45b
 *βαλκαν G → βαλακαν A G^L a b 58 119 Hanhart

An anaptyctic vowel is usually /e/ (28×), less frequently /ɛ/ (7×), and only once each /i/ or /ɔ/. The latter is conditioned by /ɔ/ in the following syllable (#1669d).

In the above case, while most MSS attest a vowel between /l/ and /s/, this is not attested in the other occurrence of this lexeme (#985). There is no philological reason for an epenthetic vowel in this place. B⁵⁵'s text has become corrupted by metathesis of two consonants in the following word:

(119) #45 #46 #45a #46a
 *βαλκαν μασφαρ G → βασφαμ μαλκαρ B⁵⁵

This reading provides evidence for the original spelling with <λc> at #45.

3.3.1.4 *Excrescence* Ø → C / C_C

Consonant clusters are usually broken by anaptyxis. Excrescence only occurs in a handful of specific uncommon environments, /md/, /mr/, /ms/, /sr/, and so is relatively rare (5×, not counting the intrusion of the spelling εδρα- from the titles into the main text):

(120) #1417
 𐌆𐌸𐌗𐌶𐌵 L #1417a
 εσρηλ 55 G → εδρηλ B-[122] S Hanhart

It is less likely that an excrescent consonant would be dropped in transmission than one added, hence εσρηλ is the preferred text in the above case.

3.3.1.5 *Breaking Vowel Hiatus* Ø → C / V_V

Additions break vowels in hiatus 18×. In almost all cases the intruding consonant is represented by a grapheme that looks similar to at least one of the surrounding vowel graphemes:

- (121) #1414
 פִּשְׁקוֹר L #1414c
 φαρεουρ 55 G → φαρεθουρ b

3.3.1.6 Paragoge $\emptyset \rightarrow X/_\#$

Paragoge occurs 96×,⁴⁶ not counting additions to the ends of words that have been classified as morphological changes. The most frequent addition is /n/ (23×) often, but not always, prior to a word beginning with a vowel. The next most common additions are <α> and <ι> (14×), which can almost always be explained as dittography or partial dittography from the end of the word or from the beginning of the following word:

- (122) #1010
 הַשֵּׁם L #1010b
 ησαμ B⁵⁵ S G → ησαμι A a b 119 Hanhart

In the above example the earliest MSS attest ησαμ, and there is no philological reason for final /i/. ησαμι is dittography of the final stroke of <μ>.

Addition of <μ> occurs 12×, and of <ι> 6×, both usually due to dittography. All other occasional word final additions are either due to dittography or assonance.

3.3.2 Deletion

Deletion is the most frequent textual development, occurring 1020×.

⁴⁶ This figure is not an error, paragoge coincidentally occurs exactly the same number of times as prothesis.

3.3.2.1 Haplography $X_1 \rightarrow \emptyset / X_1$

Haplography, defined here as deletion of an item in contact with an identical or similar item, occurs at least 398×, not counting deletions in other categories that are also cases of haplography:

- (123) #751
 הַבִּירָה *L* #751C, g
 *αββειρα G → αβιρα V 71-74-106-44-125 (a) 248 (b) Hanhart

In the above case most *a* MSS, and some *b* MSS attest double <ββ>. The $\alpha\beta\beta\epsilon\iota\rho\alpha$ *b* reading with prothetic /n/ means either <β> → <ββ> or <ββ> → <β> occurred at least twice, separately in the *a* and *b* traditions. Since <ββ> → <β> is more likely than the reverse, the simplest text is with double <ββ>. Double <ρρ> in $\alpha\beta\epsilon\iota\rho\rho\alpha$ *A* is probably the result of metathesis of gemination. There is also plausible philological reason for double <ββ> in the original transcription due to the definite article.

3.3.2.2 Haplology

Haplology, the loss of repetitive material, only occurs 10×:

- (124) #661
 אֲזַיִזָּה *L* #661a
 *οζειζα G → οζεια B⁵⁵ S

In the above case the second <ζ> is retained in οζειζα *A a b* 119 Hanhart.

3.3.2.3 Aphaeresis $X \rightarrow \emptyset / \#$

Aphaeresis occurs 203×. It is often haplography, but frequently deletion occurs from the beginning of words with no conditioning factor at all:

- (125) #464
 לַאֲזִיחַ ל *L* #464b
 *ιαζιηλ G → αζιηλ A G^L *a b* 58 119 Hanhart

Loss of initial <ι> is common (25×). In the above case initial <ι> is retained in ιεζιηλ V, but with partial assimilation of the following vowel, and loss of later <ι> in hiatus with <η>. Hanhart's text still has the vowel after <ι>, which would be philologically strange and require assuming the shift /y/ → /ʰ/ / #_.

3.3.2.4 Syncope V → Ø / C_C

Syncope is rare, only occurring 8×:

- (126) #141
 אַרְחָא ל *L* #141a
 αρηα B⁵⁵ A G → αρα *a b* 58 119 Hanhart

Despite the rarity of syncope, in the above example Hanhart's text implies that the older B⁵⁵ A text was created by anaptyxis of <η>, which never occurs elsewhere. The variant αβαα G^L can be most simply explained as having arisen from αρηα by graphical confusion of <β> : <ρ> and total, distant, regressive assimilation of /e/. Adopting αρηα for G does require that the word was vocalised differently to *L*, but this is not unreasonable, as the same vocalisation is attested in the toponym θελαρηα #162 #1109.

3.3.2.5 Apocope X → Ø / _#

Apocope is frequent, occurring 171×:

- (127) #99
 אֶרְשָׁא ל *L* #99a
 ιησουε B⁵⁵ G → ιησου A *a b* 93 119 Hanhart

ישׂע occurs 28×. The anthroponym is clearly a *Lehnwort* with previously established spelling. It is of great significance in Jewish and Christian tradition, attested in high frequency in the Grk. scriptures, and partially morphologically adapted to the Grk. 2nd declension, demonstrating a degree of assimilation into the Grk. lexicon.

In the wider Grk. corpus the lexeme is consistently spelt $\eta\sigma\upsilon\varsigma$ in the nominative case and $\eta\sigma\upsilon$ when in an oblique case. However, in 2 Esdras the oblique case is sometimes spelt as $\eta\sigma\upsilon\epsilon$ (#55, #99) or $\eta\sigma\iota$ (#94, #1534). The first spelling could be a graphical development from $\eta\sigma\upsilon\varsigma$, but $\eta\sigma\upsilon\varsigma$ does not occur at #55, #99 and the word functions in the oblique case in both places. Either spelling could develop from $\eta\sigma\upsilon$, but in neither #55 or #99 is $\eta\sigma\upsilon\epsilon$ followed by $\langle\epsilon\rangle$, so this would require an unusual unconditioned case of paragoge, and while graphical confusion $\langle\upsilon\rangle : \langle\iota\rangle$ could result in $\eta\sigma\iota$, this interchange only occurs 9× in sporadic MSS.⁴⁷ It is also strange that scribes would misspell such a well-known, and significant, name. It is much more likely that an unusual spelling would be replaced with a well known spelling. Finally, whenever B⁵⁵ attests an 'extra' vowel that is not the result of graphic confusion, e.g. $\langle\theta\rangle \rightarrow \langle\epsilon\rangle$, or anaptyxis, then it *always* corresponds to a guttural consonant in our corpus.

For reasons such as these, $\eta\sigma\upsilon\epsilon$ in the above example is probably original.

⁴⁷ #139c, #242e, #258c, #258d, #258f, #261b, #491b, #805h, #1440b.

3.3.3 Assimilation

3.3.3.1 Total Contact Regressive $X \rightarrow Y/_Y$

Phonetic total contact regressive assimilation occurs 23× and usually creates unusual Grk. forms. It can reveal information about how some features were realised by Grk. scribes, e.g.:

(128) #485
 לִבְּרֵי L #485c
 βαβει B⁵⁵ G → βαβηι G^L

By the time of the G^L text tradition <η> and <ι> were likely to be homophones, so the above case is probably total assimilation. The treatment of <ε> as a separate grapheme to <ι> suggests that <ει> was read as a diphthong by someone in the tradition of the G^L text.

Graphic assimilation of this kind occurs 13×:

(129) #120 #120c
 לִבְּרֵי K לִבְּרֵי Q
 לִבְּרֵי* V^G #120a #120e
 *καμλαν G → καμααν B⁵⁵ ελαμει G^L → ελαμι A a b 119 Han.

In my judgement, the differences between B⁵⁵ and G^L are large enough to warrant the possibility that they reflect independent transcriptions that are closer to the *ketiv* or *qere*. G^L implies a *Vorlage* that agrees with the *qere*'s consonants, but with a different vocalisation. B⁵⁵ implies a *Vorlage* that is closer to the *ketiv*, and only requires one change to have occurred in Grk. transmission. If Hanhart's text were the correct reading for G, then the developments required to produce B⁵⁵'s reading are a lot more complex.

3.3.3.2 Total Distant Regressive $X \rightarrow Y / _ \dots Y$

Total distant regressive assimilation occurs 134×, more frequently than contact assimilation, because it is less likely to produce forms that are difficult to pronounce:

- (130) #1090
 תִּיָּצִי L #1090a #1090c #1090g
 *νασεια G → ασεια B⁵⁵ S & νεισεια A → νικια a 119 Han.

Initial <ν> has been lost in the earliest MSS that attest original <α>. Assimilation /e/ → /i/ is more likely than dissimilation. A's spelling with 2 <ει> is unusual, but this can be explained if the first <ει> was copied from the second (i.e. assimilation).

Graphic assimilation occurs 13×:

- (131) #1088
 אֶרְצֵיָּ L #1088a #1088b
 *σειααε G → σειααθ A → σιααθ a b 58 119 Hanhart

A spelling without final <θ> is attested: *σειαα* G^l. There is no straightforward reason from the consonantal text why final <ן> might be attested in V^c. It is possible that initial <θ> of the following word but one was somehow copied, e.g. *σειαα υιοι θημα* → *σειααθ υιοι θημα*, but dittography at distance such as this is very rare. If the original text were **σειααε*, then the final two vowels are unusual and this could easily condition a graphic change to remove the hiatus.

3.3.3.3 Partial Contact Regressive $X \rightarrow Y / _ Z$

Partial contact regressive assimilation occurs 47×:

- (132) #1274
 תִּלְוֵיָּ L #1274a
 *φελια G → φελια Scb1 (ε') A a Han.

The G^L MSS attest φαδαιαc. Assuming this is a descendant from G, it witnesses to original /ε/ prior to /i/. The transcription is missing from the earliest witnesses. The development <αι> → <ει> is more common than <ει> → <αι>, which much more frequently develops to <ι>.

There is one case of this graphically:

- (133) #168g
 וְיִזְרְהֶנָּה L #168gb
 ιεζροιαc ε' G^L b → ιcζροιαc 108

3.3.3.4 Partial Distant Regressive X → Y / _...Z

Partial distant regressive assimilation occurs 26×:

- (134) #149
 הַסְפֵּרֶת L #149b
 *αcοφηραθ G → αcεφηραθ B⁵⁵ a 119 Hanhart

An /ɔ̄/ vowel is attested here in αcεφοραθ A, αcωφερεθ 93, and in G^L at #1094c, which has been harmonised to here. I have treated the G and G^L readings as independent transcriptions, as they appear to reflex a different melody for the last two syllables: <η...α>, <ε...ε>. Yet, this interpretation is by no means certain. If they are independent readings, then the G^L MSS with /ɔ̄/ do not provide evidence for the presence of this vowel in G.

/ɔ̄/ is more likely to have been lost in B⁵⁵ by assimilation than created in A by dissimilation. It would also be a remarkable coincidence if the creation of /ɔ̄/ from a front vowel by dissimilation (which is rare, even from the graphically similar <ε>) just so happened to occur in a word where Heb. /o/ would be expected philologically.

Variation of the similar graphemes <ε> : <cc> is one reason why it is difficult to identify the original distribution of <c> : <cc>. There is evidence for the medial form with -ceia at #472 from ηλαιοceia B⁵⁵ where *ieceia has been confused with the previous word.

As in many other places, Hanhart adopts one of the actually attested readings icaiā a b, but this implies a more complex history of transmission than the reconstruction *iecaia. Both ιηcaia 58 and ιeccia Vc → ιecciac G^l provide evidence for the original presence of a vowel after initial <i>.

3.3.3.6 Total Distant Progressive X → Y / Y..._

Total distant progressive assimilation occurs 100×:

- (137) #1575
 לַנְּתוֹן L #1575b #1575c
 *γεvναθων G → γεvναθωθ G^l → γαναθωθ a b Hanhart

The text #1575 is missing from the earliest MSS. Assimilation has taken place either in Grk. transmission or V^c. There is one variant with a final nasal, γαναθωμ Scpamph, and the assimilation may therefore have taken place in Grk. transmission.

Graphic assimilation of this kind occurs 5×. One case is similar to the above:

- (138) #515
 לַחֲוָל L #515a
 цаxωλ 55 G → цаxωx B-[122]

3.3.3.7 Partial Contact Progressive X → Y / Z_

Partial contact progressive assimilation occurs 13×. Most cases are the partial closing of /e/ to /e̞/ after /i/:

- (139) #651
 וִירְמוֹת L #651b #651d
 *αρειμωθ G → αριμωθ SV → εριμωθ A G^L a b 119 Hanhart

In the above case G is reconstructed on the basis of αριμωθ but with the representation of the /i/ vowel in αρειμοιθ B⁵⁵. If the reading adopted by Hanhart from the later MSS were original, then /ε/ following /i/ would have dissimilated to /ε/. This situation does not seem likely.

3.3.3.8 Partial Distant Progressive X → Y/Z..._

Partial distant progressive assimilation occurs 5×:

- (140) #1154
 וְחִשְׁבֵּנָה L #1154a
 ααβδανα Scb₁ G → ααβδαμα a b 119 Hanhart

The text is missing from the earliest MSS. My best text for G is only attested in a correction on S. Hanhart's reading is attested in many MSS, but requires either there to have been a variant *Vorlage* with <נ> for <ג>, and ααβδανα Scb₁ is a coincidental Grk. development that agrees with the Tib. text, or the latter is an independent transcription. The development /n/ → /m/ could easily occur as partial assimilation to the earlier /b/. Therefore, despite the weaker MS support, ααβδανα Scb₁ requires a much simpler transmission history, and is therefore the stronger reading.

3.3.3.9 Total Pro- and Regressive X → Y/Y(...)_(...)Y

I have identified 17 cases where an item totally assimilates to material both before and after. Several cases in previous categories could possibly also be included here.

- (141) #1293
 אֲדַנִּיָּהּ L #1293a
 *αδωνια G → *αδανια Hanhart

Hanhart sometimes adopts a conjectural reading, as is the case here. The basis for his reconstruction is reasonable, as it can explain both εδανια B⁵⁵ S (#1293b) and αανια a b 119 (#1293e). However, it implies that αδωνιας G¹ (#1293i) is an independent transcription and furthermore creates the problem that the implied vocalisation ***ada:nijja:h* must be explained philologically. It is more straightforward to reconstruct *αδωνια as the common source for all Grk. variants, which developed to *αδανια, the source of all variants in the G MSS, by assimilation of the /ɔ/ vowel to /e/ both before and after.

This type of assimilation occurs once graphically:

- (142) #409
 אֲרַתְחַשֶׁת L #409a
 αρθααααθ G → αρθαθααα 44

3.3.3.10 Partial Pro- and Regressive X → Y/Z(...)_(...)Z

The most common assimilations of this kind are intervocalic voicing, of which there are at least 10 cases, e.g.:

- (143) #137
 אֲקוּפָּא L #137a
 ακουφα G → ακουβα 46-[52]-64-381-728

3.3.4 Dissimilation

3.3.4.1 Contact Regressive X → Y/_X

While 51 developments are classified as regressive contact dissimilation, most of these are in transcriptions of אֲרַבְבֵּל or the similar lexemes מִתְנִי, מִתְנִיָּה, מִתְתֵּה.

Almost all cases are either the nasalisation of the first element of a geminate consonant, or the shift from two aspirant consonants to a voiceless and aspirant consonant (e.g. <θθ> → <τθ>). The latter may merely be graphical variation with no difference in pronunciation.

(144) #38b
 לִבְּרִיבְּרִי L
 *ζοροββαβελ G^L → #38c
 ζορομβαβελ 108

In 108 the above lexeme is in all but one case spelt as ζορομβαβελ. /m/ before /b/ is most simply explained as nasalisation of a previous geminate.

Graphic dissimilation of this kind occurs 17×, see *ααουαι → δαουαθ in example (135).

3.3.4.2 Distant Regressive X → Y / _...X

Regressive distant dissimilation occurs 28×. The majority of these cases are deaspiration prior to a syllable containing another aspirant consonant ("Grassmann's Law"):

(145) #1143
 מַתְּתָּתָּתָּתָּ L
 *μαθθαθιας G → #1143a
 ματταθιας A B⁵⁵ a b 119 Hanhart

The spelling μαθθαθιας is attested at #731, where Hanhart has it in his main text. In the above case *μαθθαθιας can explain μαθθιας G^L (#1143e) by dittography, but if ματταθιας were the G text, then μαθθιας would have developed by a more complex process.

There is perhaps one case of this type of dissimilation graphically:

- (146) #1437
 וְעָבְדָא L
 וְעֵבֶר V^c → #1437b → #1437c
 *ωβηδ G → ωβηβ 55 Scorrz A a b 119 Hanhart → ωρηβ S

Original final <δ> is attested in 44 and 74, and has developed to <ν> in 121. The development of significance for illustration is the dissimilation <β> → <ρ>, which in some hands are graphically similar, and must be secondary to the assimilation of Grk. /d/ to the previous /b/.

3.3.4.3 Contact Progressive X → Y/X_

Progressive contact dissimilation occurs 12×, almost all cases involve an /q/ or /u/ vowel:

- (147) #541
 אַרְיָהּ L → #541a → #541b
 ουρια B G → ουρια Bc-[122]-55 A V a b 58 119 Han. → αρια 130

The first vowel in 130 has dissimilated from the last vowel of the immediately preceding word υιου.

Graphic dissimilation of this kind is more common, occurring 21×:

- (148) #684
 וּמְנַשֵּׁהּ L → #684a
 μαναααη 55 S A G^L a b 119 G → μαναααη B-[122]

3.3.4.4 Distant Progressive X → Y/X..._

Distant progressive dissimilation occurs 18×:

- (149) #1672
 חַנְּנֵאל L → #1672a
 ανααηηλ B⁵⁵ S G → αναμηηλ A 19 a b 119 Hanhart

In the above case, if Hanhart's text is original, then dissimilation occurred in V^L , אָנמאָל**, and subsequent assimilation in B⁵⁵ S (which → ανενεηλ G^L #1672b). In contrast, if the B⁵⁵ S text is original to G, then it implies a simpler text history where dissimilation occurred once in Grk. transmission.

3.3.4.5 Pro- and Regressive

There are perhaps 8 cases of dissimilation from material both before and after. 7 of these involve vowel changes, and 3 are in the following lexeme:

(150) #380
 אָרְתָּאֲרָאֲרָא L #380a
 αρθαααααθ A a b 58 119 G → αρθαααααθ B⁵⁵

The 9 cases of graphical dissimilation of this type all involve vowels in hiatus becoming consonants. See example (135) where <α> → <δ> in δαουαθ G^L (#527d) immediately after a word ending in a vowel and before following <α>.

3.3.5 Harmonisation

The typology of harmonisations adapted from Colwell (1969) used here was described in §2.2.2.

3.3.5.1 To Remote Parallels (h||)

Table 20 summarises harmonisations to 1 Esdras.

Ezr 2	#127b	γαζαμ	⇒	γαζαρ	119	1 Esd. 5:31
Ezr 8	#462a	∅	⇒	ζαθοηc	A V a 58 119	1 Esd 8:32
	#480a	∅	⇒	βαανι	A a b	1 Esdr 8:36
Ezr 10	#604a	∅	⇒	ιεδδειαc	G ^L	1 Esdr 9:19
	#633a	∅	⇒	ζααχουρ	G ^L	1 Esd 9:24
Neh 7	#1061a	αγαβα	⇒	αγγαβα	A a b 58	1 Esd. 5:29
	#1062a	∅	⇒	ακουδ	S A a b 58 119	1 Esd. 5:30
	#1063a	∅	⇒	ουτα	S A b 58 119	1 Esd. 5:30
Neh 8	#1146a	∅	⇒	αζαριαc	G ^L	1 Esdr 9:43

Table 20: Harmonisations to 1 Esdras

There is relatively little harmonisation to 1 Esdras. In contrast, 1 Esdras G^L is harmonised to 2 Esdras G^L in many places.

Most harmonisations to remote parallels are between Ezr 2 and Neh 7:

Ezr				Neh	
2:2	#43a	∅	⇒	ναιμανι #983c	G ^L
	#46	μασφαρ	⇐	βλασφαραθ #986g	7:7 G ^L
	#47d	βατοει	⇐	*βαγουαι #988g	S
	#51b	φαρεσ	⇐	φορωσ #993b	7:8 G ^L 121
2:4	#52a	ασαφ	⇒	αφατια #994	A G ^L a b 119
2:5	#53d	σαρεσ	⇒	ηρα #995	B ⁵⁵
2:6	#56a	ιωαβ	⇒	ιωβαβ #998	B 122
2:10	#60c	βανεα	⇒	βανουι #1002	A a b 58 119
	#60a	βαναιου	⇐	βανουιε #1002c	7:15 19 108
	#61c	βοκχει	⇐	βηρει #1003e	7:16 19 108
	#64h	βαγοει	⇐	βαγουια #1006f	7:19 S B ⁵⁵
	#65d	αδδει	⇐	ιδονι #1007j	7:20 G ^L
	#66a	αζηρ	⇐	ατηρ #1008a	7:21 G ^L
2:17	#68b	βαccου	⇒	βασει #1011b	G ^L
	#69d	ιωρηε	⇐	αριν #1012g	7:24 G ^L
	#70c	ασεμ	⇐	∅ #1013a	381
	#70a	αccoμ	⇐	α αcεν #1013d	G ^L
	#83	αια	⇐	αι #1026e	7:32 370
	#84d	ναβαυ	⇐	αβια ρ π.δ. #1027m	7:33 G ^L
	#85	μαγεβωσ	⇐	∅ #1028a	A b 58 119
	#85c	μαγβεισ	⇐	μαγεμωσ #1028g	G ^L
	#87d	ηιραμ	⇐	ιραμ #1031b	7:35 G ^L
	#88a	λυδδων	⇐	λωδ #1033d	7:37 G ^L
2:33	#90b	ωνω	⇒	ανω #1035c	108 93
	#92	ceνναα	⇐	ανανα #1036d	7:38 G ^L
	#93	ιεδδουα	⇐	ιουδαε #1037c	7:39 G ^L
2:38	#96	φαδδασ	⇒	φαδδασ #1040d	G ^L
2:39	#97b	ερεμ	⇒	ιαρειμ #1041c	G ^L
	#100b	κεδμμηλ	⇐	καδμμνα #1044f	7:43 G ^L
	#100c	δεκμμηλ	⇐	κεδμμηλ #1044g	19 108
	#103a	αλουμ	⇐	αλλαμ #1047c	7:45 S B ⁵⁵
	#104c	αζηρ	⇐	ατηρ ατηρ #1048b	G ^L
	#105a	αελμων	⇐	αολμων #1049d	G ^L
	#106d	ακουβ	⇐	αακουβ #1050a	19 108 b 58 119
	#106c	ακουμ	⇐	ακουβ #1050b	A S
	#107d	αζιζα	⇐	ατητα #1051d	G ^L
	#110c	αουδαι	⇐	ηλα #1054d	7:46 G ^L
	#111	ααουφα	⇐	αααφα #1055g	G ^L
2:44	#113c	αορεσ	⇒	αηρααα #1057	A a 119
	#113b	αορεσ	⇐	ααααα #1057e	7:47 G ^L
	#114b	αωα	⇐	αααααα #1058e	106

	#114b	ρωια	←	σειραια	#1058e		106
	#114d	ιωσιου	←	ιασουια	#1058h		G ^L
2:45	#116b	λοβνα	⇒	λαβανα	#1060		64 381
	#116a	λοβνα	←	λαβαν	#1060b	7:48	G ^L
	#118	ακκουβ	←	ακουδ	#1062b		G ^L
	#119	αγαβ	←	∅	#1065a		A G ^L a 58 119
2:46	#120c	ααμααν	⇒	*σελμει	#1066		G ^L
2:47	#123c	γααρ	⇒	γαηρ	#1069		G ^L
	#123b	γααρ	←	γαηλ	#1069b	7:49	A a b 119
	#125a	ρααων	←	ραεων	#1071c	7:50	19 108
	#127a	γαζαμ	←	γηδαμ	#1073d	7:51	G ^L
	#128a	αζαμ	←	∅	#1074a		93
	#129b	αζα	←	οζη	#1075c		G ^L
	#130g	φασα	←	φεσει	#1076g		G ^L
	#131a	βασερ	←	βετσι	#1077f	7:52	G ^L
	#132a	ααεννα	←	∅	#1078a		G ^L
	#133c	μωνειμ	←	μειων	#1079h		G ^L
	#134c	νεφουσειμ	←	νεφοσαι	#1080f		G ^L
	#136b	βακκουκ	←	νεκουβ	#1081d	7:53	G ^L 236
2:51	#137c	ακουα	⇒	αφεικα	#1082b		B ⁵⁵
	#138c	αρουαρ	←	ακουρ	#1083c		G ^L
	#139c	βαλουαθ	←	βαααωθ	#1084b	7:54	G ^L
2:52	#140a	μαουδα	⇒	μεειδα	#1085		
	#144	θεμαα	←	θιμαθ	#1089d	7:55	G ^L
2:54	#145b	νακουκ	⇒	*νασειε	#1090		
	#145h	μεαα	←	νικια	#1090g	7:56	G ^L
2:54	#146b	τουφα	⇒	ατιφα	#1091a		A a b 58 119
	#146	ατουφα	←	ατιφα	#1091b		G ^L
	#148	αωται	←	αουτει	#1093d	7:57	G ^L
	#149f	ααοφερεθ	←	ααφαρατ	#1094c		G ^L
	#150	ααδουρα	←	ααριδα	#1095b		G ^L
	#151e	ιαααα	←	ιαηλ	#1096g	7:58	G ^L
	#153d	ααδδαι	←	ααδαηλ	#1098c		G ^L
	#155i	αααα	←	ααηλ	#1100c	7:59	G ^L
	#156	αααααα	←	ααααααα	#1101d		G ^L
	#157f	αααααα	←	αααααα	#1104f		G ^L
	#158d	ααααα	←	ααααα	#1105g		G ^L
	#159d	ααααααα	←	αααααααα	#1106c	7:60	55 370 58
	#162a	ααααααα	←	ααααααα	#1109e	7:61	G ^L
	#162b	αααααααα	←	αααααααα	#1109f		19
	#163b	αααααα	←	αααααα	#1110a		Sc A G ^L a b 58 119
	#164	αααα	←	αααα	#1111b		G ^L
	#165	ααααα	←	αααααα	#1112a		A G ^L Ac
2:60	#168a	∅	⇒	αααα	#1115c		B ⁵⁵ a
	#172	αααααα	←	αααααα	#1119b	7:63	G ^L

Table 21: Harmonisations between Ezr 2 and Neh 7

The vast majority of harmonisations are from Neh 7 to Ezr 2 in the G^L tradition. In almost all places where Ezr 2 and Neh 7 are different, the different text is more likely to be original.

3.3.5.2 To Expected Spellings (*hE(x)*)

	G ^L	other
αμορραιος	#391e, #561f	#561b (V)
αρταξερξηc	#244a, #265h, #417f, #420f, #436e, #273e, #360f, #380e, #762f (Sca) #409h, #448c, #762f, #932h, #1717g	
γαι	#83d, #1026f, #1489c	
εκβατανοιc	#329a	
ιηcου	#94a	#94a (A a b 119)
λυδδων	#88a	#88a (44 125)
cαδδουκ	#800c, #1730a	#800c (V)
cαμαριαc	#910d	
cηλωμ		#1385a (Scb1 248)
cιλωαμ		#846d (S)
χαcελευ		#747g (a 119)
χελκεια	#1596b, #1572b, #1403e	#387a (V a b 58), #1148b (A)
χετταιιου	#554c	
χιτωναc	#182a	#182a (A a b 58 119)

Table 22: Lexemes harmonised to an expected spelling

If a lexeme is attested with a different spelling to its usual orthography elsewhere, then MSS containing the more common orthography are more likely to be secondary.

3.3.5.3 To Similar Forms (*h~*)

The distribution of harmonisations to similar forms, displayed in Table 23, provides further evidence that the Nehemiah portion of 2 Esdras underwent more textual development relative to the Ezra portion.

	B ⁵⁵	A / V	G ^L	a	b		B ⁵⁵	A / V	G ^L	a	b
Ezr 2	#51b		#51b #114d			Neh 8	#1145a			#1148d	
					#119a				#1170a		
		#142a		#142a	#142a					#1172b	#1172b
		#163b	#163b	#163b		Neh 9			#1197b		
Ezr 3			#211f				#1198a				
Ezr 4			#229a				#1198b				
	#247a						#1212a		#1212a		#1212a
			#262c							#1214a	
Ezr 5	#300					Neh 10	#1244c				
Ezr 7	#391a	#391a		#391a	#391a		#1249a				
			#396d							#1261g	
	#436b									#1270b	
	#440b	#440b								#1273h	
Ezr 8		#451a			#451a				#1275a		
			#457c				#1284a				
			#465f						#1312c		
				#496d			#1313b				
Ezr 10		#595b				Neh 11			#1360h		
			#638b							#1362a	
					#667c					#1363d	
			#690c							#1364b	
					#694e					#1371d	
			#708a							#1391a	
	#708b								#1392e		
	#709c										#1410b
Neh 1	#746d					Neh 12			#1515e		
Neh 2		#782d							#1517b		
Neh 3			#793b						#1525b		
	#800b						#1534a	#1534a	#1534a	#1534a	#1534a
		#805h					#1540b				
	#805i									#1546e	
	#808c									#1557b	
			#817a						#1571a		
	#819e								#1579a		
				#823b					#1579c		
		#827c	#827c	#827c						#1584c	#1584c
			#865e								
	#871c						#1643a		#1592b		
Neh 6	#942a								#1643a		
	#952a						#1648a		#1647b		
		#963a	#963a	#963a	#963a		#1651a				
Neh 7			#998a						#1676a		
	#1001e									#1676b	
	#1020g					Neh 13		#1710a	#1710a	#1710a	
	#1035a										#1765c
			#1063b							#1765f	
					#1123d						

Table 23: Harmonisations to Similar Forms

3.3.5.4 For Logical or Stylistic Purposes (*h:*)

Ezr 2	#73e	νεφωτα	⇒	νετωφατι	G ^L	cf. #1635b
Ezr 4	#240a	∅	⇒	ρεουμ	G ^L	cf. #246
	#241a	∅	⇒	βελτεεμ	G ^L	cf. #247
	#275a	∅	⇒	βελτεεμ	G ^L	cf. #269g
Ezr 7	#383a	∅	⇒	βαβυλωνοc	G ^L	cf. #402
	#384a	∅	⇒	εcδραc	G ^L	cf. #401
	#410a	∅	⇒	περcων	G ^L	
Ezr 9	#555a	∅	⇒	ευαιου	121	cf. LXX
Neh 3	#908a	∅	⇒	ωρωνιτηc	G ^L	cf. #768f
Neh 6	#940a	∅	⇒	τωβιαc	G ^L 121	cf. #917
Neh 7	#1016f	ανετωφα	⇒	νετωφαθι	G ^L 248	cf. #1635b
Neh 8	#1191a	∅	⇒	εζδραc	G ^L 19 108	cf. #1182d
Neh 9	#1222a	∅	⇒	ευαιων	55	cf. LXX
	#1225a	∅	⇒	ευαιων	G ^L 121	cf. LXX
Neh 12	#1511a	∅	⇒	ιωcεδεκ	G ^L	cf. #189
	#1545a	∅	⇒	ιωcεδεκ	G ^L	cf. #189

Table 24: Harmonisations for Logical or Stylistic Purposes

Almost all logical or stylistic harmonisations occur in the G^L tradition.

3.3.5.5 To Identical Entities (*h≡*)

Table 25 lists the lexemes whose spellings are internally harmonised in 2 Esdras, and the traditions or MSS where this occurs. The majority of internal spelling harmonisations are in G^L. In many cases, harmonisations in other traditions may simply be the intrusion of a G^L reading.

Rarely, harmonisation can preserve textual evidence. Example:

(151)	#113		#113c		#1057
	סקד*	V ^G	סקד	L	סקד L
	καδηc	B ⁵⁵ G	κηραοc	A a b 119	†κηραοc G

If B⁵⁵ preserves the original G reading at #113, then A a b 119 has been harmonised to the word in the parallel list in Neh 7, and preserves the original text for #1057 that has been lost from all MSS in that place.

αδδω	B ⁵⁵	*ιωιακειμ	B ⁵⁵ S G ^L A a b 119
*αεουε	A V G ^L 58 119	ιωιαρειβ	B ⁵⁵ S
αζαρια	G ^L	ιωναθαν	S ₁
αθερσαθα	G ^L	καδμιηλ	G ^L
αιλαμ	G ^L	*κασφεν	19-108
ανανι	V	μαασηια	G ^L 248 V
αρθααααθα	B ⁵⁵ V 19-108 a b 119	μαλουχ	19-108
ααααα	G ^L	μαχειναι	108
ατηρ	G ^L	μεραμωθ	G ^L
αφαρρααχαιοι	G ^L	μεσολλαμ	Scb ₁ G ^L A a b 58 119
βααλταμ	a b 58 119	μεσουλαμ	58 119
βανει	G ^L	*μωαδεια	19-108
βατων	A V 121-236-314-762 119	μωυση	19
βειηραβει	S G ^L A a b 119	ναβαυ	G ^L
βερζελλαι	B ⁵⁵ S G ^L 71-106-44 46- [52]-248-731-[68] 58	ναβουχοδονοσσορ	B ⁵⁵ A V 19-108 a b 58 119
βηθελιαουβ	B ⁵⁵ 58	ναθεινειμ	A V G ^L a b 58 119
δαρειοc	V 64-728	οζεια	71
δαυειδ	108	ρεουμ	B ⁵⁵ 119 55
δραχμαc	19	καθαρβουζαναι	B ⁵⁵ G ^L V 121-762 64-248 119
ελεαζαρ	93	καλλουμ	B ⁵⁵ S A V G ^L a b 58 119
ελιασειβ	S 122 A a b 119	καλωμων	19-108 74-106-610-370 b 58 119
ελιαουβ	Scpamph G ^L 381	καμιαα	G ^L
ελιεζερ	G ^L	καμμαι	B ⁵⁵ G ^L b 58
εμμηρι	119	καναβαλλατ	B ⁵⁵ S G ^L 71-74-106-107- [44-125-610]-121-370 46- [52]-248 119
εραc	B ⁵⁵ S A V G ^L a b 58 119	κααβααααααα	B ⁵⁵ V G ^L a b 58 119
ζακχουρ	G ^L	τωβια	236
ηναδαδ	G ^L 134	φααθμωαβ	G ^L
ηραε	G ^L	χαφουρη	G ^L
ηραμ	G ^L	χοθωνωθ	B ⁵⁵ S Scpamph G ^L 71-74-106 46-[52]-248-381 119
θαθθαναι	B ⁵⁵ V G ^L a 46-[52]	ωδουα	106
ιειηλ	V	*ωρωνει	B ⁵⁵ S A G ^L a b 58
*ιεααα	G ^L 107 46-[52]-731-[68]	ωφαλ	G ^L
ιουδα ₁	93 248		
ιωαναν	74		

Table 25: Lexemes whose spellings are harmonised within 2 Esdras and the MSS and MS traditions where this occurs

3.3.6 Homophonous Substitutions

Homophonous substitutions are interchanges of graphemes that for some or all speakers, in certain or all environments, would have been pronounced identically.

This section discusses cases of homophonous substitutions where the direction of change is not clearly conditioned by other factors. The number and quality of MSS attesting a particular variant is therefore more significant in these cases. Due to limitations of space only the most common homophonous substitutions are discussed here.

3.3.6.1 <α/εβ> : <α/ευ>

Interchange of <β> and <υ> after a vowel is restricted to the minuscules, characteristic of individual MSS, and almost exclusively occurs in Nehemiah. Since these developments occur late, and are only attested by a small number of MSS, the direction of change can be easily determined on the basis that the majority reading is likely to be older in every case. The development <α/ευ> → <α/εβ> is typical of 108, as can be seen in Table 26.

		108	93	44-125	610	248	731
Ezr 8	<ευ>	#548b					
Neh 1	<ευ>					#747j	
Neh 2	<ευ>	#778b					
Neh 3	<ευ>				#811a		
	<ευ>		#853b				
Neh 8	<αυ>	#1189b		#1189b			
Neh 12	<ευ>	#1608b					
	<ευ>	#1611b					
	<ευ>					#1630b	
	<ευ>	#1640b					
	<αυ>	#1664b					
	<αυ>	#1667b					
	<αυ>	#1694b					
	<αυ>	#1697b					

Table 26: Distribution of <α/ευ> → <α/εβ> Changes

The development <α/εβ> → <α/ευ> is more typical of 106-107, as can be seen in Table 27.

Ezr 2	#43b	19	#689a	S	Neh 10	#1243b	46-[52]-98-
	#47b	248 58 119	Neh 3	#814b	119		[379]
	#57a	19-108		#825c	46-[52]-98-	#1267c	52-98-[379]
	#59b	46-[52]			[379]	#1268b	52-98-
	#60b	19-108		#850e	19-108		[379]-248
	#64b	121-236		#855i	248	#1284h	58
	#64d	52-248-381 119		#863c	B ⁵⁵ A b 58	#1284i	248-381
	#72a	A 74 58	Neh 4	#919f	58	#1324b	93
	#82b	52c	Neh 6	#949a	B-[122] 119	Neh 11	#1360a
	#167b	B	Neh 7	#981c	A		B ⁵⁵
Ezr 4	#253a	B ⁵⁵		#984c	A	#1360f	52
	#261c	71		#984g	B ⁵⁵	#1360g	S 248-381
	#276c	19-108		#999b	74-610	#1361a	B ⁵⁵
Ezr 6	#348f	71		#999d	S G ^L	#1369c	B-[122] S
	#351a	381		#1015c	74-120-236	#1371c	B-[122] S
Ezr 7	#385a	52-98-[379]		#1015g	S	#1391b	b 119
	#393b	120-314 46-[52]		#1025b	Scb1 G ^L 74 52	#1402b	46-[52]-98-
		58		#1030h	93		[379]
	#394b	46-[52]		#1070a	B-[122] S	#1408b	610
Ezr 8	#461b	55		#114a	B-[122]	#1489d	108
	#471d	19-108 46-[52]	Neh 8	#1144b	46-[52]-98-	Neh 12	#1557a
	#493b	248-381			[379]-248		55
	#521d	74		#1162b	248 58	#1558a	B-55
Ezr 10	#597c	108		#1173c	a b 119	#1572a	b 119
	#645c	46-[52]-98-	Neh 9	#1221a	55 44	#1637c	19
		[379]		#1224a	93 119	#1677a	98-[379]
	#676f	S 44				#1687a	19-108
							71-106-120 b 119

Table 28: Distribution of <α1> → <ε> Changes

Ezr 2	#40b	19-108	Neh 3	#855g	b	Neh 9	#1221b	93
	#48a	74		#857a	S 58	Neh 10	#1270b	106-107-[610]
	#73b	107-[125-610]		#857e	121		#1320b	108
	#144b	248		#858e	55	Neh 11	#1358d	93
Ezr 6	#339a	55 120 728		#860e	58		#1438a	728 ^l
	#340h	93		#866b	S		#1439c	728 ^l
Ezr 7	#397e	V		#873c	S		#1462b	728 ^l
Ezr 8	#463c	58	Neh 7	#982f	58		#1472c	G ^L
	#513c	93		#1004f	610		#1506b	93
	#527h	V		#1015h	98-	Neh 12	#1569b	64-98-
Ezr 10	#634d	S			[379]-243-248			[379]-243-728-
	#642n	93			-728-731-[68]			731-[68]
	#676c	B ⁵⁵		#1058a	A b 58	#1627b	108	
	#676d	B		#1076d	S	#1637b	G ^L	
	#702f	G ^L				#1673e	381	

Table 29: Distribution of <ε> → <α1> Changes

3.3.6.3 <ει> : <η> : <ι>

Interchange of graphemes that represent close front vowels is the most common form of spelling variation. Variation in these vowels has often been considered unreliable. Wevers (1974, p. 209) argued that witnesses of “the third to sixth century are of little value since the scribes of that period tend towards the itacistic spelling ει for ι.” Critical editions of the NT have standardised spellings such that they do not reflect the distribution of MS variation between <ει> and <ι>. Hanhart's critical text largely ignores the distribution of these graphemes in the earliest witnesses to 2 Esdras and instead almost exclusively adopts spellings with <ι>, as attested in the minuscules. In contrast, Williams (2018) has argued that the distribution of <ει> and <ι> in B's NT text highly correlates with the expected distribution of stress in Sem. and Grk. words.

Most distributions of <ει> : <ι> spellings could be explained as developments in Grk. textual transmission. Consistent spellings with <ει> or <ι> could be attributed to harmonisation by scribes. A random distribution of <ει> or <ι> spellings could be attributed to scribal errors. Spellings where <ει> or <ι> correlate with Grk. stress could reflect scribal style. Given that Heb. and Aram. stress almost always falls on the last syllable of a word, even spellings where <ει> or <ι> correlate with stress in these languages could reflect the imposition of style by scribes who had no knowledge of Sem. and simply treated transcriptions as oxytone.

Given 2 Esdras' strict literal style, if the distribution of <ει> : <ι> spellings in transcriptions have a Sem. basis in any corpus, then it is likely to be this one. The Tib. vocalisation can provide a point of comparison, since all that is required is the identification of a significant correlation. Even if the translator of 2 Esdras vocalised their text without the benefit of any vocalisation tradition, but

nevertheless consistent with Heb./Aram. grammar, then this would result in a correlation between features of the Grk. spellings and those of the Tib. vocalisation.

Spelling variations are qualitative countable features, and therefore the vanilla test for assessing whether there is a significant correlation between their distributions is a Chi-Square (χ^2) independence test, for which I will follow the method outlined by Weiss (2012, pp. 603-613). A χ^2 independence test presumes the independence of individual data points. Since spellings are subject to harmonisation pressure, the datapoints in any copied text are never truly independent. Hence the problem described above that copyists treating transcriptions as oxytone could create a coincidental correlation between Grk. spelling and Sem. stress.

One step to mitigate this problem allowed by our dataset is a broader range of orthographic correspondences than just simple vowels. The orthographies <ει> and <ι> not only correspond to simple close front vowels in 2 Esdras transcriptions, but also to simple and geminate /y/, and the second element of diphthongs. Being a consonant, geminate /y/ never forms the nucleus of a syllable, and in transcriptions its equivalent never occurs in the final mora of a word. For this reason if the distribution of <ει> and <ι> significantly correlate with both that of stressed and unstressed /i/, the second element of diphthongs, and that of simple and geminate /y/, then such distribution is less likely to be due to error or interference in Grk. transmission.

The null (H_0) and alternative (H_a) hypotheses are:

H_0 : The distribution of Grk. graphemes in 2 Esdras does not significantly correlate with the distribution of different vocalisations of *Yod* in the Tib. tradition.

H_a : The distribution of Grk. graphemes in 2 Esdras does significantly correlate with the distribution of different vocalisations of *Yod* in the Tib. tradition.

If H_0 is disproven, and therefore H_a established, then it does not follow that the 2 Esdras translator vocalised V^c in the same way as the Tib. tradition. A significant correlation would merely demonstrate that the distribution of Grk. graphemes reflects a genuine Sem. pronunciation, as the distribution of vowel and consonant length for phonemes represented by <ʾ> in any genuine Sem. pronunciation of substantially the same consonantal text will probably have a significant correlation with that in the Tib. tradition. In other words, if a sufficiently high χ^2 exists to disprove H_0 , then the data do not necessarily agree with the Tib. tradition, but we can treat those spellings as phonologically significant.

A, B, 55, S as well as the majority attested spellings within the *a* and *b* groups were selected for analysis. A strict 0.5% threshold ($\alpha = 0.005$) was adopted for statistical correlation.

The raw data is presented in Appendix E. In order to minimise false correlations due to the 2 Esdras translator vocalising V^c differently to Tib., items are only included if they correspond to <ʾ> in the Tib. text. Each row represents one correlation, and if two correlations appear in the same transcription, they are listed in the order they appear in the word.

There are many rows where an equivalent exists in at least one witness, but not in others. In such cases, if the relevant transcription is completely absent from a text, then it is marked \emptyset , whereas if the transcription is present but there is no grapheme equivalent to <ʾ>, then the cell is left blank. Since the analysis is concerned with establishing the significance of the distribution of orthographies, and not that of pluses or minuses, places where there is no equivalent in the Grk. text are not included in the χ^2 analysis.

There are a small number of places where a spelling is likely to have developed from <ει> or <ι>, and the original spelling can be safely reconstructed on other grounds, e.g. <ε> for original <αι>, since <ε> is unlikely to have arisen from original <***αει>. In such cases the reconstructed spelling corresponding to <'> is listed in Appendix E in brackets, e.g. (ι). Similarly, where <ει> probably developed from original <αι>, the vowel prior to ι is given in brackets, e.g. (ε)ι, as it is more likely that /ε/ → /ε̄/ / _/i/ than <α> was lost by haplography. I have used my reconstructed spellings in the χ^2 analysis, but the number of reconstructions is so few they have a negligible statistical impact.

Table 30 displays the figures required for a χ^2 analysis. There is one table for each witness. The rows are the categories of vocalisation of <'> in *L*, and the columns the representation in Grk. Within each combination of *L* vocalisation and Grk. orthography, there are 3 figures. The top figure is the number of observed instances of that combination (*O*), the middle figure is the expected number of observations (*E*) predicted by the distribution of χ^2_0 . The bottom figure is the contribution of each combination to the χ^2 value. *E* is given by:

$$E = \frac{R \times C}{n}$$

Where *R* and *C* are the total number of observed cases given at the end of each row and column respectively. *n* is the total size of the dataset, given in the bottom right hand corner for every witness. The final χ^2 value for each witness is given by:

$$\chi^2 = \sum \frac{(O-E)^2}{E}$$

The χ^2 contributions are quoted to 1 decimal place, but the calculations were performed to 14 decimal places.

B	ɛɪ	other	ɪ	total	A	ɛɪ	other	ɪ	total
single	49	6	476	531	single	15	4	553	572
yod	159	32	339		yod	73	32	467	
	76.5	21.5	55.2			46.3	24.4	15.9	
geminate	36	1	10	47	geminate	9	0	41	50
yod	14	3	30		yod	6	3	41	
	34.0	1.2	13.4			1.1	2.8	0.0	
stressed	120	9	18	147	stressed	74	6	71	151
vowel	44	9	94		vowel	19	8	123	
	130.4	0.0	61.4			154.4	0.7	22.1	
unstressed	55	35	28	118	unstressed	22	41	75	138
vowel	35	7	75		vowel	18	8	113	
	10.8	107.5	29.8			1.1	144.1	12.6	
diphthong	6	3	34	43	diphthong	4	3	50	57
	13	3	27			7	3	47	
	3.7	0.1	1.6			1.5	0.0	0.3	
total	266	54	566	886	total	124	54	790	968

S	ɛɪ	other	ɪ	total	55	ɛɪ	other	ɪ	total
single	30	4	336	370	single	20	8	491	519
yod	101	23	246		yod	72	33	414	
	50.2	15.3	32.9			37.2	18.8	14.1	
geminate	24	1	15	40	geminate	5	1	39	45
yod	11	2	27		yod	6	3	36	
	15.6	0.9	5.1			0.2	1.2	0.3	
stressed	82	3	18	103	stressed	80	10	58	148
vowel	28	6	69		vowel	20	9	118	
	102.7	1.7	37.2			173.6	0.0	30.7	
unstressed	30	30	29	89	unstressed	13	35	69	117
vowel	24	5	59		vowel	16	7	93	
	1.3	110.7	15.4			0.6	102.8	6.4	
diphthong	4	0	15	19	diphthong	2	1	37	40
	5	1	13			6	3	32	
	0.3	1.2	0.4			2.2	0.9	0.8	
total	170	38	413	621	total	120	55	694	869

<i>a</i>	$\epsilon\iota$	other	ι	total	<i>b</i>	$\epsilon\iota$	other	ι	total
single	16	1	590	607	single	15	1	587	603
yod	24	25	557		yod	43	31	529	
	2.8	23.4	1.9			18.6	29.1	6.5	
geminate	2	0	51	53	geminate	2	0	51	53
yod	2	2	49		yod	4	3	46	
	0.0	2.2	0.1			0.9	2.7	0.4	
stressed	22	6	140	168	stressed	52	6	108	166
vowel	7	7	154		vowel	12	9	145	
	35.1	0.1	1.3			134.2	0.8	9.7	
unstressed	1	35	102	138	unstressed	5	43	94	142
vowel	5	6	127		vowel	10	7	124	
	3.7	148.4	4.8			2.7	173.9	7.5	
diphthong	0	1	63	64	diphthong	0	3	61	64
	3	3	59			5	3	56	
	2.5	1.0	0.3			4.6	0.0	0.4	
total	41	43	946	1030	total	74	53	901	1028

Table 30: Observed and Expected Frequencies of Graphemes Corresponding to <'> and Their Contributions to χ^2 Values

There are 8 degrees of freedom in the above datasets, meaning that for the threshold $\chi^2_{0.005}$ the critical value of χ^2 to determine significance is 21.955. Any value higher than this is statistically significant. Results:

B	A	<i>b</i>	S	55	<i>a</i>
546.893	427.232	391.960	390.770	390.000	227.690

Table 31: χ^2 Values

The χ^2 values in Table 31 for every witness are far above the critical value required to make their distribution significant. On this basis H_0 must be rejected: the distribution of orthographies equivalent to <'> in *L* does significantly correlate with the vocalisation in *L* in every witness. Furthermore, it is notable that B has the highest degree of significant correlation. Rather than being of "little value" because of "itacistic spelling", *pace* Wevers (1974, p. 209), being the oldest witness to our corpus B likely best preserves the original distribution of spellings equivalent to

<ι>. On this basis, the restored texts for G in Appendix A make use of B's orthography for close front vowels wherever available. I have not imposed upon these data any other criteria for what my "expected" spelling of a close front vowel "should" be, as this would prejudge the philological analysis in Ch. 4. In a small number of cases, this has required reconstructing a spelling for G where other features of the transcription are probably better preserved in other MSS, but I have assumed the orthography of the close front vowel is better preserved by B. Example:

(155) #155
 לִיָּוֶן L #155b #155d
 *αττειλ G ατεια B αττιλ A a b 119 Hanhart

At #155, B's text has developed from G by simplification of <ττ> → <τ> and the graphical confusion <λ> : <α>. These features are preserved in A and the minuscules. Nevertheless, *αττειλ has been reconstructed on the basis that B probably better preserves the orthography of the close front vowel.

One possible objection that could be made to the above analysis is the inclusion of "other" orthographies in the χ^2 calculations. Many of these other orthographies are instances where Tib. <ι> vocalised with *šere* corresponds to <η>. It is arguable that <η> is much less likely to be confused with <ει> or <ι>, and so the distribution of <ει> : <ι> might have less or no significance and the high values of χ^2 are merely the result of a contrast between <ει>, <ι> and "other" orthographies.

Removing other orthographies from Table 30 changes all cases of R, C, n, and the individual χ^2 contributions. The reader can obtain all these figures by using the observed frequencies (the top figures on each row) in the ει and ι columns. I will therefore not cite a second calculation for all these figures, only for the results. The

results of a χ^2 independence test run without including other orthographies are given in Table 32. Without other orthographies, the degrees of freedom for the data are reduced to 4, which gives a critical value of 14.860.

B	A	<i>b</i>	S	55	<i>a</i>
411.031	240.870	170.880	246.860	256.200	45.012

Table 32: χ^2 Values Only Considering <ει> : <ι>

Even with these further restrictions, the distribution of <ει> : <ι> in all witnesses still has a statistically significant correlation to the vocalisations in *L*. Note that B still has the highest χ^2 value. The χ^2 values of the minuscules, especially *a*, are particularly diminished by the removal of other orthographies from consideration. These results further demonstrate that the distribution of <ει> : <ι> orthographies in B correlate with Sem. features with statistical significance, and not merely the result of the imposition of Grk. scribal style.

3.3.6.4 <ο> : <ω>

For ears unsensitive to vowel length distinction, <ο> and <ω> were homophones. In all but 4 cases (#561e, #843a, #1299a, #1355a) there are clear majority and minority attested readings. Where relevant transcriptions occur more than once, the majority readings agree with the spelling of the same transcription elsewhere. On these bases my identification of the distribution of <ο> → <ω> changes is given in Table 33. Almost all changes in this direction are attested in the minuscules, but especially MS 381. In most of these cases (marked with ') the vowel probably received Grk. stress, which conditioned the change. Example:

(156) #88		
ϛϛ <i>L</i>		#88f
λοδ <i>G</i>	→	λωδ 381

	B ⁵⁵	G ¹	minuscules	381
Ezr 1			#21b (314)	#21b
Ezr 2				#51a
		#70b (19)		
	#76e (55)			
				#88f
			#113d (52)	#113d
		#149f (93)		
		#171c		
Ezr 3			#197b (120)	
Ezr 4	#264a			
Ezr 7				#396b
Ezr 8			#457a (314)	
				#457b
				#462b
			#506e (44)	
			#516f (248)	
				#516g
Ezr 9			#561e (125-236 b)	
Ezr 10			#634h (44)	
			#638a (314)	
Neh 3			#805f (248)	
		#844b (93)		#886b
			#890c (74)	
				#890g
			#910b (314)	
Neh 7				#988f
				#993a
				#1000k
			#1033c (119)	#1033c
		#1094f (108)		
	#1097b (55)			
			#1127d (610)	
			#1127e (46-[52] 119)	#1127e
Neh 8				#1156e
Neh 9			#1220d (119)	
Neh 10			#1272a (44)	
				#1285b
Neh 11			#1361e (71)	
				#1410c
				#1421g
			#1465f (74-610 98-[379]-243-248-731-[68])	#1465f
		#1471c (108)		

Table 33: Distribution of <0> → <ω> Changes

If Table 33 demonstrates that occasionally stressed <ο> → <ω> in minuscules, and that the text of 381 had a particular penchant for this, then Table 34 demonstrates unstressed <ω> → <ο> in majuscules or minuscules, but especially in 46-[52].

	majuscules	G ^l	minuscules
Ezr 2			#73c (46-[52]) #90c (46-[52])
	#101b (B ⁵⁵)		#108d (46-[52])
	#126b (55)	#147d (108)	#157c (46-[52]) #170b (46-[52]) #176b (46)
Ezr 3			#194d (74-44 58)
Ezr 6	#339b (V)		
Ezr 8			#489d (610)
	#546a (B ⁵⁵)		#546e (74)
Ezr 9	#558a (B-[122] V) #560b (B ⁵⁵)		#560e (74-314)
Ezr 10			#627b (46-[52]) #628g (610-314)
	#636c (55)		
Neh 2		#769b (19)	#769c (71) #774c (46-[52]-98-[379]) #774g (610) #783c (125)
Neh 3	#803b (55) #805a (A)		#808e (46-[52]) #812a (107-[44-610] 46-[52]) #812b (71 98-[379]) #812d0 (119) #819b (71) #819d (46-[52]) #835e (46-[52]) #835j (106-610) #843a (74-106 b 119) #888a (71-314 98-[379]) #889c (46)
	#888a (122)		

	#908b (108)	#912c (125)
Neh 6	#942b (93)	#951b (71)
	#955a (SV)	#955h (93)
		#958c (71-134)
Neh 7		#1005a (71-610)
		#1016c (46)
	#1072b (19)	#1080e (46-[52])
	#1092a (19-108)	
	#1127a (Scpamph)	#1127a (98-[379]-243-731-[68])
		#1127c (71)
Neh 8		#1153a (98-[379])
Neh 10	#1256h (B-[122])	
		#1272e (58)
	#1277a (Scb1)	#1277a (121)
	#1299a (B ⁵⁵ S A)	#1299a (a 119)
		#1308b (46-[52])
Neh 11	#1355a (55)	#1355a (71-106 b 119)
	#1408g (122-55 S)	
	#1498c (Scpamph)	
	#1501b (93)	
Neh 12		#1632b (71)
	#1641c (93)	
	#1695a (55)	#1695a (119)
Neh 13		#1721a (71-107-[125-610])
		#1760b (121)
	#1762a (55)	#1762a (74 58 119)
	#1762a	

Table 34: Distribution of <ω> → <o> Changes

The interchange <o> : <ω> in both directions occurs throughout 2 Esdras in roughly the same proportions as the occurrences of transcriptions.

3.3.6.5 <ζ> : <c> / _Ç

<ζ> and <c> were homophonous prior to a voiced consonant at every stage of the Grk. tradition. The names most affected are αζ/αγδ, αζ/αμθ, εζ/αρηλ and the titular character of 2 Esdras, εζ/αα. From the distribution of spellings for εζ/αα, the discussion in §3.3.10 concluded that the original spelling of this lexeme within 2 Esdras was probably always with the root εαα-. By analogy, I have restored the

text for other lexemes also with <c> / $_C$ on the basis that the spellings of $\epsilon\rho\alpha$ - reveal that the G translator was apparently not concerned to transliterate <ι>, or even with the phonemic transcription of /z/, but merely with the phonetic transcription of [z], which was adequately rendered by <c> / $_C$. This reasoning would mean that the direction of <ζ> : <c> / $_C$ interchanges are distributed as displayed in Tables 35-36.

	55	19-108	120	121-762 119	98-[379]-243	248-731-[68]
Ezr 7	#392a		#392c			#392e
Neh 3				#849g		
Neh 11						#1417d #1425d
Neh 12		#1638b			#1689d	#1689d

Table 35: Distribution of <ζ> → <c> / $_C$ Changes

	A	V	G ^t	a	b	58	119
Ezr 2				#62c			
	#75d			#75d	#75d		#75d
Ezr 7	#382a	#382a			#382a (46-64-381-728)		
			#382c (19-108)				
Ezr 8	#486b		#486b (19)	#486b			#486b
Ezr 10	#723a	#723a	#723a	#723a	#723a		#723a
Neh 7			#1004a (108 93)				
Neh 10	#1291e		#1291e (19-108)			#1291e	
				#1298a (248)			
Neh 11	#1417b			#1417b			

Table 36: Distribution of <c> → <ζ> / $_C$ Changes

While the discussion in §3.3.10 is sound, the above analogous extension to other lexemes assumes consistency in the translator's transcription mechanism that cannot be proven. The original distribution of <ζ> : <c> / $_C$ orthographies is therefore the text critical judgement about which I am least confident.

3.3.7 Homeophonous Substitutions

Homeophonous substitutions are interchanges of phonemes that for some or all speakers, in certain or all environments, would have had similar pronunciation. Most interchanges are of phonemes that are predictably similar given the findings of previous research (cf. §2.4). Two interchanges, however, are of phonemes that before this study was undertaken were not expected to be similar: /e/ : /ø/ and /e/ : /u/. Having attempted to account for as many of these cases as possible by using the typical factors that condition developments in textual transmission, unconditioned interchanges of these kinds still occur so frequently in our dataset that I have concluded there must be a phonetic basis for them (§3.3.7.2).

As with homophonous substitutions, this section discusses cases of homeophonous substitutions where the direction of change is not clearly conditioned by other factors, and again the number and quality of MSS attesting a particular variant is therefore more significant. Due to limitations of space only the most common homeophonous substitutions are discussed here.

3.3.7.1 /e/ : /ø/

In the vast majority of cases the direction of change between /e/ : /ø/ can be established on the grounds of the number of witnesses. There are only 5 places where my restored text disagrees with this feature in Hanhart's text and there is no conditioning factor: #134c, #540b, #1198g, #1369a and #1421e. In all these places Hanhart's text agrees with a G^L text that differs from G. Example:

(157) #134
 □נפויִם Q #134a #134c-d
 *ναφουσειμ G → ναφειων B⁵⁵ & νεφου(ε)ιμ G^L A a b Hanhart

	majuscules	G ^L	minuscules
Ezr 2	#134c (A) #152a (A)	#134c #152a	#134c (248 58 119)
Ezr 4			#269e (119)
Ezr 6			#362a (44-370 248)
Ezr 7		#389c (19) #393c (B ⁵⁵ V)	
Ezr 8		#456b	
Ezr 10	#601c (B-[122])		
Neh 3		#834d #843d (19-108) #849e (19-108) #854d #893a (S)	#834d (381)
Neh 7	#1005c (S) #1026c (55)		#987c (107-[610]) #1095c (19)
Neh 9	#1198g (A)	#1197a #1204a	#1198g (<i>b</i>)
Neh 10			#1266b (44) #1270e #1320a
Neh 11	#1367a (Scorr) #1367f (55) #1412a (S) #1460b (122)	#1369d	
Neh 12		#1526b #1570a #1621b #1637b	#1652b (107-[44-610])

Table 37: Distribution of /e/ → /ė/ Changes

	55	A	G ^L	<i>a</i>	<i>b</i>	58	119
Ezr 2			#153d #161h (19)				
Ezr 8		#540b	#540b	#540b (71-314)	#540b (46-[52]-248)	#540b	#540b
Ezr 10				#600a (236) #631b (44) #682a (19)			
		#693a					
Neh 1			#746f (108)				
Neh 3			#855c #880b		#855c (46)		
Neh 7					#1011b	#1011b	#1011b
Neh 11		#1369a		#1369a #1421e (106) #1468d (108)	#1369a		#1369a
Neh 12			#1669a				

Table 38: Distribution of /e/ → /v/ Changes

3.3.7.2 /v/ : /o, u/

There are only 4 places where my restored text disagrees with this feature in Hanhart's text and there is no conditioning factor: #53b, #129b, #1369a and #1768c. They are all places where Hanhart's text has <α>, implying that /v/ developed to /o/ or /u/ in Grk. transmission, but in all 4 places there is a good philological basis for an original /o/ or /u/ in Heb. Example:

(158) #53
 חֲרָא L #53b
 ωρεε G G^L → *αρρεε → αρεε A a b 58 Hanhart

The G^L spelling ωρεε is readily explained as a Qal participle (§4.7.9). Final <c> in αρρεε is due to graphical confusion <ε> → <c>, hence the intermediate *αρρεε. The above is the least certain example of /o/ → /v/, as *αρρεε could be original to G.

The unconditioned development /o/ → /v/, Table 39, is slightly more frequent than /v/ → /o/, Table 40. More cases of /o/ → /v/ are conditioned by assimilation.

	majuscules G ^L	minuscules
Ezr 2	#76c (B ⁵⁵)	#145e (52)
Ezr 7	#392g (108)	
Ezr 8	#502d (V)	#488c (46-[52]-64-381-728)
Ezr 10	#603d (S)	
	#640g (19)	
Neh 7		#988c (370) #988e (b) #990b (370)
Neh 8		#1159b (107-[44-125-610] 46-[52]-243-248-381-731-[68] 58 119)
Neh 11	#1428b (Scpamph) #1489b (Scpamph)	
Neh 12		#1575d (106)

Table 39: Distribution of /e/ → /o/ Changes

	B ⁵⁵	G ^L	minuscules
Ezr 2	#53b (A)		#53b (a b 58) #90d (379)
	#148a (B ⁵⁵)		
Ezr 7			#396c (58)
Ezr 8		#451b	#466d (52)
Ezr 9			#560d (71)
Neh 3		#812e	#844d (b)
Neh 7	#1005b (B ⁵⁵)		#1033b (248)
	#1052a (A)		
Neh 11	#1369a (A)	#1427c (728 ¹) #1455d (Scpamph)	#1369a (a b 119)
Neh 12		#1619b (19)	#1641d (248)
Neh 13			#1768c (119)

Table 40: Distribution of /o/ → /e/ Changes

In contrast to /e/ : /o/ interchanges, attested in both directions, there are no developments where /e/ → /u/, only where /u/ → /e/. Example:

(159) #129
 ⲛⲓⲛⲓ L #129b
 *ouζα → αζα A G^L a b 58 119 Hanhart

The original vowel is only preserved in ouca B⁵⁵ (#129a). Distribution:

	all	A	G ^L	a b	58	119
Ezr 2		#129b	#129b	#129b	#129b	#129b
Ezr 8						#481d
Ezr 10	#632a					
Neh 7				#1000c (71)		
					#1047b	
Neh 8				#1165b		#1165b
Neh 10			#1288e			
Neh 12				#1688b (71)		

Table 41: Distribution of /u/ → /e/ Changes

In historical Grk. phonology, the phoneme represented by <α> is traditionally notated /a/ (disregarding phonemic length), and the frequently observed interchange <α> : <ε> implies that /a/ is a vowel on the front axis. As discussed in §2.4.2, the notation /e/ has been adopted in the present work due to the evidence of Modern Grk. and to facilitate comparison between Sem. and Grk. phonemes. That unconditioned interchanges also occur between <α> : <ο, ου, ω> in our dataset is corroborative evidence that /e/ was indeed probably not a front vowel for at least some speakers in some environments.

3.3.7.3 /b/ : /m/

Unconditioned interchange between /b/ : /m/ is common. That /b/ → /m/ is more frequent than /m/ → /b/ can be ascribed to the principle of least effort. My restored text never disagrees with Hanhart in this feature.

	B ⁵⁵	S	V	G ¹	minuscules
Ezr 2				#47g (19) #106b (19-108) #108e (19)	#118d (314)
Ezr 3					#211g (121)
Ezr 5					#295e (71)
Ezr 7					#397c (314) #440c (314)
Ezr 8					#502b (125)
			#502d		#507j1 (b 58) #547d (314)
Ezr 10					#603b (b) #644b (107-[125-610])
	#645a (55)	#645a		#678d	
	#706a (55)				
		#707b			#720f (314)
		#732a	#732a		
Neh 3		#791c			#841a (46) #855f (314) #872c (46-[52])
Neh 7	#1023c (B-[122])				#996a (243-248-731-[68]) #1052d (107-[610]) #1087b (121-236) #1120d (370)
Neh 9		#1198c			
Neh 10					#1250f (370) #1262e (98-[379]-243-248-731-[68]) #1292e (19)
Neh 11				#1378b (108)	#1378h (121) #1378j (98-[379]-243-731)
		#1378e			
				#1400a (108)	
Neh 12					#1597a (106)
	#1601a (55)				

Table 42: Distribution of /b/ → /m/ Changes

	B ⁵⁵	S	V	G ^L	minuscules
Ezr 8					#506e (44)
	#516b (55)				
Ezr 10					#681h (107-[610])
	#690a (55)				
			#692b		#692b (236)
Neh 3					#878h (58 119)
Neh 6	#937a (55)				
Neh 7					#1022d (71 119)
Neh 8					#1144a (121)
Neh 10					#1260g (52)
	#1305a	#1305a			#1305a (106)
				#1308e (19)	
Neh 11				#1461e (Scpamph)	
Neh 12					#1645d (44)
					#1645f (107-[610])
Neh 13		#1725b			

Table 43: Distribution of /m/ → /b/ Changes

3.3.7.4 /l/ : /r/

/l/ : /r/ is the least frequent of all the unconditioned interchanges included in this discussion. There is one place where my restored text disagrees with Hanhart's text in the unconditioned interchange of liquids:

(160) #1108

מִתְּלַח ל

#1108e

θελμελεχ A G G^L

→

θερμελεχ a b 119 Hanhart

Given that interchange of liquids is a known feature of Grk., and that מִתְּלַח ל** would be a nonsense Heb. text, Hanhart is surely incorrect to follow the minuscules here.

	majuscules G ^L	minuscules
Ezr 2	#161b (B ⁵⁵)	
Neh 3	#860a (V)	
Neh 7		#1025c (125 248)
	#1108b (S)	#1108e (a b 119)
		#1109d (370)
Neh 10	#1319b (19-108)	
Neh 11	#1490b (Scpamph)	

Table 44: Distribution of /l/ → /r/ Changes

	B ⁵⁵	G ^L	a	b	58
Ezr 2			#87b		
	#123a			#163c (98-[379])	
Ezr 10				#685a (98-[379])	
Neh 7		#1069a (19-108)			#112of

Table 45: Distribution of /r/ → /l/ Changes

3.3.7.5 /m/ : /n/

Almost all unconditioned /m/ : /n/ interchanges occur word-finally. There are only 5 places where my restored text disagrees with this feature in Hanhart's text and there is no conditioning factor: #501a, #681c, #789a, #897a and #1013b. In all these places Hanhart's text implies a variant *Vorlage*, and the variant Grk. grapheme is either word final and/or adjacent to <α>. Example:

(161) #501
 וְלֹאֲלֶחֶן L
 וְלֹאֲלֶחֶן* V^G #501c
 *αλαωναν G → μαωναμ A V a b 58 119 Hanhart

The following tables displaying the distribution of substitutions in both directions contain final columns describing the environment where the changes occur:

	B ⁵⁵	G ⁴	A/V	<i>a</i>	<i>b</i>	58	context
Ezr 2	#63a				#63a (381)		_#
	#134a						_#
	#157a						_#
	#159a				#159g		_#
				#184h			_#
Ezr 3	#195a						_#
Ezr 5				#318i			
Ezr 7	#407a						_#
Ezr 8					#501f		_#
Ezr 10					#642h		#_
					#642k		_#
	#669d						_#
			#690b				
	#702d						_#
Neh 2		#785b					_#
Neh 3	#802a						
			#803f				_#
	#889a						_#
Neh 6		#937c					_#
					#941b		_#/p/
Neh 7						#1012f	_#
	#1013b				#1013b		_#
					#1073b	#1073b	_#
				#1079f			_#
					#1104c		_#
Neh 10				#1252b			_#/m/
Neh 11		#1425g					_#
		#1498b					_#
Neh 12					#1597b		#_
	#1653b						#_
				#1682b			
Neh 13	#1735b						#_

Table 46: Distribution of /m/ → /n/ changes

	B ⁵⁵	G ^L	A/V	<i>a</i>	<i>b</i>	u ₉	context
Ezr 1		#26f					_/b/
Ezr 2		#45c					_#/m/
Ezr 8	#503a				#508b		_#
Ezr 10			#642f			#642f	_#
			#733c				_/b/
Neh 2				#776			_#
Neh 3		#811i					_#
	#875a						_#
			#897a	#897a	#897a	#897a	_#
			#910a				_#
Neh 7	#1105b		#1105b			#1105b	_#
Neh 8					#1154a	#1154a	
Neh 10	#1325b						_#/m/
Neh 11					#1401a		_#
		#1440d					_#
Neh 12		#1575					_#/m/
					#1598f	#1598f	_#
		#1672a	#1672a	#1672a	#1672a	#1672a	
					#1676c		_#
Neh 13	#1713b						_#

Table 47: Distribution of /n/ → /m/ changes

3.3.7.6 /o/ : /u/

Unconditioned /o/ : /u/ interchanges occur roughly in proportion to the distribution of transcriptions in 2 Esdras. /u/ → /o/ is more common than /o/ → /u/. There is only 1 place where my restored text disagrees with this feature in Hanhart's text:

- (162) #166g
 התנוונים L #166gc
 θεννουριμ G → θεννωριμ a Hanhart

Only *a* and u₉ attest spellings with <ω> in this place. <ου> is the usual rendering of the second vowel of qattūl forms (§4.9.3).

	majuscles	G ^l	minuscles
Ezr 2			#44b (74) #85a (381) #108a (58)
	#169a (55)		
		#169c (19-108)	
Ezr 10			#669g (370)
Neh 3	#846b (V) #897b (B ⁵⁵ S)		
Neh 10		#1294c	
			#1308c (119)
Neh 11			#1465d (108)
Neh 12			#1599c (248) #1669c (a)

Table 48: Distribution of /q/ → /u/ Changes

	majuscles	G ^l	minuscles
Ezr 1			#29g (731-[68]) #29h (243-248)
Ezr 2		#70a	
	#134a (B ⁵⁵)		#103d (381)
Ezr 6			#351a (381)
Ezr 7			#389f (248)
Ezr 8		#481e #494c	
Ezr 10			#657f (121)
		#692c	
Neh 3		#788d (19)	
			#791e (107-[44-125])
	#850a (B ⁵⁵ S) #861a (S)		
			#872a (762c) #891c (44 248)
Neh 10	#1298c (55)		
		#1309e	
Neh 11		#1405b (108)	
			#1405c (44) #1405e (248)
		#1406a	
Neh 12		#1522b	
			#1669c (a)

Table 49: Distribution of /u/ → /q/ Changes

3.3.8 Metathesis

3.3.8.1 Template Change

The arrangement of consonants and vowels is a word's template, which changes by metathesis 88×:

- (163) #890
 הַעֲפֹל L #890b
 *oφαλ G → oφλα 55 S a 58 Hanhart

In the above example, Hanhart's text is unlikely to be original on philological grounds, as there is no pattern that would explain the template CVC.CV for the root $\sqrt{\text{עפּל}}$. The same word is attested in the previous verse as ωφαλ. It is even less likely that the translator would render the same lexeme with two different templates in such close proximity. The above arguments make assumptions about the process of transcription, which is occasionally unavoidable. From the perspective of scribal habit, it is more likely that V/l/ → /l/V in Grk. transmission than /l/V → V/l/, as /l/ is not usually word final in Grk.

3.3.8.2 Syllable Shift

A letter moves from one syllable to another 18×. In most cases, a consonant at the end of a syllable moves to the end of the previous syllable:

- (164) #295
 וְשִׁתָּר בּוֹזְנִי L #295h
 αθαρβουζαναι A a b 58 G → αρθαβουζαναι 46-[52]-381-728

3.3.8.3 Consonants

Metathesis of consonants occurs 92×. The direction of change is almost always uncontroversial, except in the following cases:

- (165) #634
 מְלָשׁ L #634f
 ceλλημ G^L G → coλμηγν *a b* Hanhart
- (166) #635
 מְלָשׁ L #635c
 τελλημ S A G^L G → τελμηγν *a b* 119 Hanhart

In both places, the B⁵⁵ text is derivative from G: γελλημ (#634b) by graphical confusion of <c> : <γ> and τελλημ (#635a). Hanhart's text implies that V^c attested 2 words with no philological precedent: מְלָשׁ וְטְלָמֵן**. Metathesis of /λ/ : /μ/ in Grk. transmission, with nasalisation /l/ → /n/, is more straightforward.

3.3.8.4 Vowels

Metathesis of vowels occurs 65×. The direction of change is usually uncontroversial. I differ from Hanhart in 4 places:

- (167) #694
 מְשָׁח L #694b
 ηκαμ B⁵⁵ G → αχημ A G^L *a b* 119 Hanhart

The earliest MSS attest ηκαμ or a derivative, ησιαμ S V. The spelling ηκαμ is attested in two other places (#1010, #1300).

- (168) #1096
 מְשָׁח L #1096a
 *ιεηλα G → ιεαλη *a* 119 Hanhart

There is no philological reason for final /e/ on this word. The same lexeme with a different orthography is attested as ιεηλα at #151.

- (169) #1589
 מְשָׁח L #1589a
 μαθθαναι Scpamph G → μαθθανια G^L Hanhart

- (170) #1659
 קָלָה־L #1659a
 γελωλαι Scpamph G^L 119 G → γελωλια a Hanhart

While there is weak MS support for final <αι> in both the above cases, a final diphthong is much more likely than vocalisation with a final vowel after /y/ with no corresponding Heb. orthography.

3.3.8.5 Word Boundary Change

31 developments (i.e. 16 places) are word boundary changes, which can be considered a type of metathesis, i.e. interchange of the word boundary with one or two graphemes. Confusion of word boundaries is only liable to occur when transcriptions are in immediate proximity, and so most cases are in Ezr 10 or in a smaller concentration in Neh 12. Given that word boundaries are frequently unmarked in Grk. orthography, many of these cases are really more about modern interpretation than actual MS data *per se*. There is one complex case that requires discussion:

- | | |
|-------------------------------------|-------------------------------------|
| (171) #708 | #709 |
| כלה־ Q כלה־ K | וְנִיָּה־ L |
| כלה־* V ^G | σουανια G ^L (#709d) |
| *χελειαου G | וְנִיָּה־* V ^G |
| → χελιαουβ G ^L (#708a) | *ιενωα G |
| → χελχεια B ⁵⁵ S (#708b) | → ουιεχωα B ⁵⁵ V (#709a) |
| → χελια a b Hanhart (#708d) | → ουουανια a b Hanhart (#709f) |

The majority reading in the minuscules adopted by Hanhart cannot straightforwardly account for the texts of the majuscules at #709. ουουανια **→ ουιεχωα would require lots of changes in Grk. textual transmission. In contrast the difference between these forms can simply be accounted for by supposing that the

majuscule reading derives from the G text transcribed from a variant *Vorlage*, while the minuscule reading derives from an independent transcription in G^L. On this basis #709 G has been reconstructed as **ιενωα*, since <χ> is more likely to have developed from <ν> in Grk. transmission than <כ> from <ג>.

The line breaks in S and the breathing and accent marks later added to B indicate that <ου> was read as belonging to the beginning of #709, not the end of #708, by some scribes and correctors. In contrast *χελιακουβ* G^L (#708a) has presumably been substituted for **χελιαου*, indicating one early reading of <ου> as belonging to #708.

A further problem with Hanhart's text at #709 is that it implies *V*⁶ was read by the G translator as *כליה וניה*** and the double <וו> was vocalised as two consecutive *waw*s. It is far more likely that if a *Vorlage* did attest such a text, then the first *waw* would be rendered as the conjunction. It is therefore much more plausible that the first *waw* was read as the end of the previous word, hence *כליהו וניה**.

3.3.9 Telescoping

Telescoping is the contraction of material; cases are only considered here where they occur across at least one word boundary. The phenomenon is different to haplography in that there is some joining of the two 'ends' of the telescope, though this an entirely subjective assessment. Example:

(172)	#1247	#1248		#1247a
	אֲמָרָה L	מִלְכִּיהָ L		
	αμαρια G	+ μελχεια G	→	αμαχια 55

The above is one of the more clear cases of telescoping as opposed to mere haplography. Loss of material is a particularly distinctive feature of B⁵⁵'s text. Distribution:

	B ⁵⁵	S	V	G ^L	b	119
Ezr 2	#48d					
Ezr 8					#465	
				#465f		
	#471e					
	#477a					
Ezr 10	#657a					
	#666a					
				#678d		
			#700a			
	#734a	#734a	#734a			
Neh 7	#1022a					
	#1108a					
Neh 10	#1247a					
						#1274d
	#1279a	#1279a				
	#1309e	#1309e				
	#1312a					
Neh 12					#1595b	#1595b
					#1598e	
					#1599	#1599

Table 50: Distribution of telescoping in the text tradition of 2 Esdras

3.3.10 Titles and Subscriptions

The Greek scrolls were identified by a short title written on a tag glued to the end. This title was also written at the bottom of the scroll, and usually comprised of "author's name in the genitive case, work, book number" (Turner, 1971, pp. 16, 34). Tags were not used at Qumran, probably because the way the scrolls were stored allowed the length of the scrolls to be seen, and so titles were written on the outside (Tov, 2004, p. 112). Greeks and Jews referred to works by reference to the beginning of the first line.

The titles and subscriptions to 2 Esdras are all either very late or distinguish 2 Esdras from 1 Esdras (i.e. εσδρας β', δευτερου βιβλιου εσδρα, etc.). Some are written in a much later hand. These designations are all therefore subsequent to the book's

transfer into codex form, and hence secondary additions. If the G translator ever did write a title, it is now lost.

Spellings of Ezra in the title above the text are:

εϷδραϷ	B 93 ^b 121-314 46-[52]-248-68 58 119
αιϷδραϷ	93 ^a
εϷδρα	71-74-106-107-120-130-134-236-370 243-379-731 121 (above the line)
εζραϷ	64-381-728
εζδραϷ	19-108 55

In the title below the text:

εϷδραϷ	B S 71-107-134-370
εϷραϷ	610
εϷδρα	46c 68 236
εζραϷ	A 64
εζδραϷ	55

In between Ezra-Nehemiah:

εϷδρα	93mg 71-107-[125-610] 121
εϷδραϷ	46

In most MSS the spelling of Ezra in the title is consistent with its spelling throughout 2 Esdras. There are 2 exceptions: in B the usual spelling within the text is εϷραϷ, and in 93 the usual spelling in the Nehemiah portion is εϷζραϷ.

The fact that the spelling of Ezra differs between the titles and main body of B is significant. If the subscription was not written by the same hand as the running text, it was at least written by one of the original team working on the codex. εϷδραϷ is also written on the verso of every page, again if not by the scribe, then by a contemporary. This means the scribe copied the text with a spelling of Ezra that was different to the spelling of the name in contemporary use, or maybe even different to the spelling they themselves used outside the text on the same page. As

such, anyone reading B is regularly confronted with a spelling of Ezra that the scribe did not copy from their exemplar.

Factors such as these make it likely that the spelling of Ezra in particular would be influenced by contemporary developments in orthography. B provides circumstantial evidence that the orthography adopted consistently by Hanhart, $\epsilon\delta\rho\alpha$ -, was not original to the translation of 2 Esdras. Even within B, $\epsilon\delta\rho\alpha$ - manages to creep in at Neh 12:1 (#1514). The spelling mostly attested throughout B, $\epsilon\rho\alpha$ -, should be preferred. The most likely direction of development in Greek transmission is $\langle c\rho\rangle \rightarrow \langle c\delta\rho\rangle$ or $\langle \zeta\rho\rangle$.

3.3.11 Synthesis

The direction of development for the vast majority of variants in the text tradition of 2 Esdras can be identified on the basis of well-known conditioning factors for change in textual transmission (§3.3.1-4). Harmonisation of spellings occurs especially in the G^L tradition, and many of these have been mediated to the minuscules (§3.3.5). Since Hanhart's text usually follows the majority reading, his spellings are usually those attested in the minuscules, but such variants in the above categories imply an unexpected or unnecessarily complex direction for the development of the text.

Philology and the probable texts of the *Vorlagen* are more important factors when assessing the direction of development for textual changes that are not conditioned (§3.3.6-8). In the vast majority of these cases my restored text agrees with Hanhart's rendering of the relevant feature. My text differs from his in these cases generally on the basis that his text implies an unlikely Sem. *Vorlage* or vocalisation.

Philology

Philology concerns the structure and diachronic context of transcriptions in 2 Esdras. It provides a necessary contribution to text criticism (Ch. 3), and a framework for reconstructing the translator's pronunciation of Heb. and Aram. (Ch. 5).

§1.2.5 defended the premise that philology is a necessary factor for text criticism. The present chapter contributes to text criticism in 2 ways:

1. Philology helps identify the best Grk. text to restore. For example, at #149 there are two variants with early attestation: $\alpha\epsilon\phi\omicron\rho\alpha\theta$ A (#149a) and $\alpha\epsilon\phi\eta\rho\alpha\theta$ B⁵⁵ (#149b). There is no reason from Grk. grammar or scribal tendency to predict whether $\alpha\epsilon\phi\eta\rho\alpha\theta \rightarrow \alpha\epsilon\phi\omicron\rho\alpha\theta$ or $\alpha\epsilon\phi\omicron\rho\alpha\theta \rightarrow \alpha\epsilon\phi\eta\rho\alpha\theta$ in textual transmission. The letters $\langle\alpha\epsilon\dots\phi\dots\rho\dots\theta\rangle$ are consistent with the equivalent word in Tib., the participle הַסְפֵּרָה . Therefore, V^G probably also attested הַסְפֵּרָה and, given the lack of other philologically likely options, it is also probable that the G translator vocalised this text as a participle. For these reasons $\langle o \rangle$ would be the expected vowel after $\langle c \rangle$, suggesting the reconstruction $*\alpha\epsilon\phi\eta\rho\alpha\theta$ #149, which can plausibly explain both early variants. Here, philology has been used to identify a reconstruction that can most straightforwardly explain the extant Grk. readings. While Ch. 3 did occasionally reference philology, one purpose of the present chapter is to make transparent where and how philology has played a role in such decisions.

2. Philology sometimes suggests that an even older text should be reconstructed than that which can best explain the extant Grk. spellings. In many places it is possible to identify a Grk. form that can simply explain all extant variants, but

philology provides a reason to reconstruct an older Grk. form that has not survived in any MS. For example, $\alpha\iota\nu\alpha\nu$ is the majority spelling at #1324 and can account for all other variants. However, philologically, the initial $\langle\alpha\iota\rangle$ has no explanation. The equivalent Tib. word is ןַןָ , a qatal nominal, and the vowels of nouns in this pattern are otherwise always represented by $\langle\alpha\dots\alpha\rangle$ in G. The immediately preceding word is $\alpha\iota\alpha$ #1323. Therefore, it seems reasonable to reconstruct $^*\alpha\nu\alpha\nu$ #1324, which $\rightarrow \alpha\iota\nu\alpha\nu$ due to assonance with preceding $\alpha\iota\alpha$ #1323. Almost all G spellings in Appendix A are restored on the basis of what spellings can most simply explain the extant Grk. and consonantal Heb. readings. A second purpose of the present chapter is to note those places where an older spelling should be reconstructed purely on philological grounds.

§1.2.7 defended the premise that appropriate treatment of the Grk. evidence for Sem. phonology can only be achieved when words are first understood in their philological context. For example, the anthroponym $\zeta\omicron\rho\omicron\beta\alpha\beta\epsilon\lambda$ corresponds to Tib. ןַרְבִּבְל . In the G^L MSS, the frequent attestation of $\zeta\omicron\rho\omicron\mu\beta\alpha\beta\epsilon\lambda$ is evidence of a previous geminate later lost in Grk. transmission. One might suppose that $^*\zeta\omicron\rho\omicron\beta\beta\alpha\beta\epsilon\lambda$ should therefore be reconstructed for G and G^L . However, the name is a reflex of Akk. *zēru-bābili*, and the gemination is a secondary development to preserve /u/. It would seem that G's text reflects a pronunciation before this secondary development had occurred, where (short) /u/ was pronounced in an open unstressed syllable—a feature not allowed within the Tib. rules of syllabification. The spelling in G^L reflects a later updating of the lexeme in light of a pronunciation that is more similar to that attested in Tib. When an independent transcription can be identified in G^L , it usually reflects a vocalisation closer than G to that inherited by the Tib. Masoretes. Of course this interpretation is by no

means certain, but considering ζοροβαβελ in philological context opens up a viable option for interpreting the Grk. data that, combined with other such observations, helps build a picture of the relationship between the Sem. pronunciation systems of the G translator, later editors, and the Tib. Masoretes. Ch. 5 will attempt to reconstruct the Heb. and Aram. phonology of the G translator and later editors. The present chapter is a necessary prerequisite to that work.

4.1 Prolegomena

4.1.1 Scope

The background of lexemes whose etymology is not controversial will not be discussed. Nor will the chapter supply references to relevant discussion in the literature. Such lists are near exhaustively supplied by Donner (2013), and Koehler and Baumgartner (2001). The simplest philological explanations possible are favoured in all cases.

A list of reference works consulted for this chapter was given in §2.3. Secondary works are only cited here for cases of special interest or debate.

There are a plethora of possible etymologies for some forms, e.g. זָכַר could be analysed as a hypocoristic of זָכַרְיָה (Noth, 1966, pp. 39, 187 (#431); Koehler & Baumgartner, 2001, p. 269b), as a qattāl from זָכַר (Zadok, 1988, p. 113), or from זָכַרְהָ or זָכַרְהָ (Donner, 2013, p. 300b). Some forms are unique to G or G^L, e.g. *γῆβουε G^L (#1393g). In cases such as these, I will provide the 2 or 3 most likely explanations, and indicate my preferred opinion.

4.1.2 Structure

Heb. and Aram. verbs are discussed first (§4.2-3), then nominals categorised by pattern (§4.4-11). This part of the discussion will include foreign *Lehnwörter* in Heb.

and Aram. Whatever the etymological origin of a lexeme, if it has been fully assimilated into the target language, then it will be treated as a regular Heb. or Aram. form.

The beginning of each section lists the relevant lexemes by root (for verbals) or pattern (for nominals). Following this is the equivalent Tib. lexeme, if it exists. If *L* attests different lexemes at the same places in the text to those apparently reflected by the Grk. transcription, then these are given in brackets. If the Grk. transcription reflects a consonantal *Vorlage* that is not shared by any of the equivalent Tib. lexemes, then the text of this reconstructed *Vorlage* is given with an asterisk. The Grk. transcriptions are listed by lexical form, enabling all occurrences to be found in Appendix B. Where more than one spelling restored for G or G^L exists, alternative spellings to the lexical form are only listed if they are of relevance to the immediate discussion.

The divine element YHWH is so frequent in names that it will be discussed separately (§4.12). For the sake of space only the Grk. lexical forms are listed.

Gastwörter and *Fremdwörter* in Heb. and Aram. are then discussed, categorised by source language (§4.13-19). Lexemes in these sections are further arranged by semantic class because semantic function has a bearing on the speed with which lexemes are linguistically assimilated (e.g. the pronunciation of foreign anthroponyms is likely to undergo faster change than that of toponyms).

Bound morphemes (§4.20) and cases with uncertain etymology (§4.21) are discussed at the end. Data built on less certain philological foundations will be treated with less weight in the phonological reconstructions given in Ch. 5.

4.1.3 Terms

In discussing verbal and nominal patterns, I will make use of Fox's (2003) terminology. Straightforward terms defined on pp. 33-34 ("prefix", "suffix", etc.) do not require repeating here. I also follow Fox in adopting the term *stirps* (pl. *stirpes*, p. 34), defined following Diakonoff (1988, p. 104) as a "derivative lexico-grammatical formation" that "evolves a full paradigm of verbal forms" by making use of a "root". This is preferred to *stem*, which will be used to denote the form (sometimes abstract) of a word in any language that can be extended by affixes. The term *binyanim* is commonly used to denote *stirpes* in particular languages, whereas the following discussion mostly treats Heb. and Aram. together. When referring to a *stirps* in a particular language, I will use the name of its *binyan* (e.g. Qal or pe'al).

The *root* is (Fox, 2003, p. 37)

the sequence of consonants that stay constant in a set of verbs and nouns with meanings in some semantic field.

From this the *pattern* is defined as (p. 37)

the element of a Semitic lexeme that is neither a root nor an analyzable sufformative.

Unless otherwise specified, the "pattern" under discussion is the diachronic reconstructible PS pattern. Verbals are listed by root. Nominals are listed by the reconstructed diachronic form of which their attested form is a reflex. In some cases, this reconstructed form may never have actually existed (and so marked with **). For example $\eta\nu\alpha\nu$ #1325, which implies the vocalisation $\eta\eta\eta^*$, is due to the spreading of the qetVl patterns. It does not go back to historic ***inan*, a qital

pattern. Nevertheless, discussing *ησαν* as if it were a reflex of qital enables useful comparison with other reflexes of qital across G, G^L, Tib., and other traditions of Heb. and Aram.

A pattern comprises of a *template* (p. 41), which is

the arrangement of consonants and vowels

and a *melody* (p. 41), which is

a sequence of vowels.

4.2 Verbals: Suffix Conjugation

Most transcribed verbals are in sentence names. Hypocoristic forms of such names often develop by the re-analysis of the predicate within a nominal pattern, e.g. *זְכַרְיָה* → *זְכוּר*. Less frequently, the subject will be dropped leaving a predicate isolate, e.g. *יוֹסֵפִיָּה* → *יוֹסֵף*. Predicate isolates sometimes undergo unpredictable changes. In Tib., G stirps predicate isolates are vocalised as qatal nominals (e.g. as *קָטַל* rather than *קִטַּל*) and are therefore discussed with nominals of this pattern (§4.7.1).

4.2.1 G Stirps C₁V₁C₂V₂C₃

*wy	אִיאֵל ouηλ	*bnh	בְּנִיָּה βαναια(c)	*dlh	דְּלִיָּה δαλαια
*zn	אִזְנִיָּה αζανεια		(בְּנִי, בְּנִי)	*zbd	יִזְבֵּד ιωζαβαδ
*hd	(אִחְזִי) *αχαζιου		(שְׂבִנְיָה)	*zkr	זְכַרְיָה ζαχαριας,
*mš	(אִמְצִי) αμασει	*brh	בְּרִיָּה *βαραια		ζαχαριου,
*mr	(אִמְרִי) αμαρει ₁		(בְּרִיָּה)		*ζαχαρ(ε)ια
	אִמְרִיָּה αμαρ(ε)ια	*brk	(בְּרִכְיָה) βαραχιου,	*zrh	זְרִיָּה ζαραια
			βαραχεια	*hnn	הִנְנֵאל ανανεηλ
		*gdl	גְּדִלְיָה γαδαλαια		

	קַנְיָּוֹ אֲנֹנִי(ε)ו, אֲנֹנִיָּא	*yš ^c יִשְׁעִיָּה *יעסאיה, יεσσια	*tl עֲתֻלְיָה *αθελεια
	קַנְיָּיָּה אֲנֹנִיָּא ₁ (c)	*kwl כְּלִיָּהוּ *χελειου (כְּלוּהוּ)	*pdy פְּדִיָּה φαδαια(c)
	יְהוֹקְנָן יֹאֲנֹנִיָּא ₁	*ntn אֲלִינָּתָן *ελιναθαν	*ply פְּלִיָּה φαλαια, *φελαια
	יְהוֹקְנָן יֹאֲנֹנִיָּא ₂	(אֲלִנְתָּן)	*qwm אֲדַנְיָּקָם *αδων(ε)ικαμ
*hrh	אֲרַחֲחִיָּה *αραχιου (חֲרַחֲחִיָּה)	אֲלִנְתָּן *ελναθαν	*r'y רְאִיָּה *ρα/εαיה
*hšb	אֲרַחֲחִיָּה *αρεβια, (מְלִכְיָּה) ερεβιας, ααβιου, ααβια(c)	יְהוֹנָּתָן יֹאֲנֹנִיָּא ₁	*rhm אֲבָרְהָם αβρααμ
		יְהוֹנָּתָן יֹאֲנֹנִיָּא ₂	*rwm אֲבָרָם αβραμ
		נְתַנְאֵל נֶאֱתַנְאֵל	עֲמָרָם αμραμ
		(עֲבָדִיָּה) αβαδεια	רַמְיָּה ραμια
*ydy	יְדִיָּה יֵדֵאִיָּא	*bd	*rp' רְפִיָּה ραφια
*yd ^c	יְדִעִיָּה יֵאֲדֵאִיָּא, יֵדֵד(ε)יא, יֵדֵאִיָּא יֵדֵאִיָּו	*dy עֲדִיָּה אדאיה(c)	*šm ^c שְׁמִיָּה *καμιας (שְׁלִמְיָּהוּ)
	יְדִיָּע, יֵדֵאֵε	*zr אֲלֵעֲזָר *ελεαζαρ (אֲלֵעֲזָר)	שְׁמֵעִיָּה καμιαου, (שְׁמֵעִ) καμια(c), σεμεια(c), *καμιαια
	יְהוֹדִיָּה ₃	*mr עֲמָרִי *αμαρει ₂ (עֲמָרָם)	*šmr שְׁמֵרִיָּה αμαρεια
	יְדִיָּע *יֵאֵידֵא, יֵאֵאֵדֵא	*ny עֲנִיָּה אֲנִיָּא	*špt שְׁפִטְיָּה αφατ(ε)ια
		*nn עֲנַנְיָּה אֲנַנִּיָּא ₂	*šrb (שְׂרָבִיָּה) αραβια(v/c)
*y'y	יְעִיָּאֵל יֵאֵיִל ₂ , יֵאֵיִל (יְהִיָּאֵל)	*šh אֲלֵעֲשָׂה ηλαα	*šry שְׂרִיָּה αραια(c), (שְׂרָבִיָּה) αραιου
		*ty עֲתִיָּה אֲתִיָּא	

4.2.1.1 Etymology & Vocalisation

Whether אֲבָרְהָם is formed from an etymological $\sqrt{\text{רהם}}$, or $\sqrt{\text{רום}}$ + /h/ for metric purposes (Albright, 1935, p. 203), it is vocalised as a G stirps perfect verb.

At #1418 (אֲחִיָּוִי), only attested in ε'/G^L , all Grk. witnesses attest the sibilant before the fricative (e.g. $\alpha\zeta\alpha\chi\iota\sigma\upsilon$, $\alpha\zeta\alpha\kappa\chi\iota\sigma\upsilon$), but the correspondence between $\langle\chi\rangle$ and $\langle\text{ח}\rangle$ must have been due to the (correct) identification of the name with other sentence names that have $\sqrt{\text{חז}}$ as their base material, e.g.

(173) 2 Kgs 13:1
 אֲחִיָּוִי L
 οχοζειου B

It is therefore likely that metathesis occurred in Grk. transmission, rather than the Grk. material reflecting a variant *Vorlage*.

* $\alpha\chi\alpha\zeta\iota\sigma\upsilon$, $\alpha\mu\alpha\sigma\epsilon\iota$, $\alpha\mu\alpha\rho\epsilon\iota_1$ are hypocorisms of qatal + YHWH sentence names. Some hypocorisms are also formed this way in Tib., e.g. קָנְנִי (Zadok, 1988, p. 98), but in Tib. these lexemes are shortened further to a CVC.CV template: אָחֹזִי , אָמְצִי , אָמְרִי .

$\beta\alpha\rho\alpha\chi$ - and $\sigma\alpha\rho\alpha\beta$ -, reflect G stirps verbal vocalisations, in contrast to their Tib. D stirps equivalents בְּרַכְיָה and שְׂרַבְיָה . The first is analogous to Tib. בְּרַכְאֵל (e.g. Job 32:2).

The transcription of the V^G variant בְּרִיָה^* as $\beta\alpha\rho\alpha\iota\alpha$ (#707), with a vowel following /r/, reflects interpretation as a sentence name $\text{יְהוָה} + \text{בְּרָה}$.

$\alpha\rho\alpha\chi\iota\sigma\upsilon$ (#817) corresponds to Tib. חֲרַהֲיָה , so presumably renders the V^G variant חֲרַחֲיָה^* as a qatal + YHWH form with \sqrt{hrh} , an otherwise unattested lexeme.

$\omega\delta\alpha\epsilon$ G corresponds to Tib. יִיְדָע at #1550, #1551. It could be interpreted as a Grk. transmission development from something such as $^{**}\omega\alpha\delta\alpha\epsilon$. However, other transcriptions equivalent to יִיְדָע never attest a final $\langle\epsilon\rangle$. At #1037 $\omega\delta\alpha\epsilon$ G corresponds to Tib. יְדָעָה , but is probably the vocalisation of a V^G variant יָדַע . It seems likely, then, that $\omega\delta\alpha\epsilon$ reflects a biform of יִיְדָע , which developed to יִיְדָע in Heb. by haplography or elision in speech.

* $\chi\epsilon\lambda\epsilon\iota\alpha\sigma\upsilon\sigma$ could be analysed as $kwl (+ \bar{i}) + \text{YHWH}$ or $klh (+ \bar{i}) + \text{YHWH}$ (Zadok, 1988, p. 49).

Noth (1927, p. 20n2) analyses Tib. עֲמָרִי as a Qal perfect $\sqrt{mr} + \bar{i}$. However, Zadok (1988, p. 92) is probably right to reject Noth's interpretation of the Tib. lexeme, and instead to analyse the form as a qutl nominal. In contrast the consistent transcription of this lexeme in the LXX as $\alpha\mu\alpha\rho\epsilon\iota$ does reflect a

vocalisation consistent with Noth's analysis. This Grk. spelling at #704 reflects a V^{c} variant vocalised in the same way.

$\alpha\theta\alpha\iota\alpha$ could be analysed as $\acute{t}y + \text{YHWH}$ or $\acute{g}w\acute{t} + \text{YHWH}$ (Zadok, 1988, p. 49 and 30).

$\alpha\mu\alpha\iota\alpha\varsigma$ G^L #724d reflects a variant *Vorlage* שמייה^* , either based on a non-existent root such as $\sqrt{**}\acute{s}wm$ or $\sqrt{**}\acute{s}mh$, or treated as a mis-spelling of שמעיה .

4.2.1.2 Phonemic Analysis

In the vast majority of cases the reflexes of V_1 and V_2 (including V_1 where $C_2 = /w/$) are represented by $\langle\alpha\rangle$.

This situation is also true for 7 out of 9 spellings equivalent to הַשְׁבִּיחַ and 11 out of 14 spellings equivalent to הַשְׁמִיעַ . The exceptional spellings have $\langle\varepsilon\rangle \sim V_1$ and/or V_2 . One is in Ezr 8, $\alpha\epsilon\beta\epsilon\iota\alpha$ (#520), and the rest are in Neh 10, $\epsilon\epsilon\beta\iota\alpha\varsigma$ (#1278) or 12 $\epsilon\epsilon\mu\epsilon\iota\alpha\varsigma$ (#1527a, #1682), $\epsilon\epsilon\mu\epsilon\iota\alpha$ (#1586). The concentration of these spellings near the end of Nehemiah, which likely underwent significant corruption early in Grk. transmission (§3.2.10), is suggestive that they are not original. At #948 the transcription $\epsilon\mu\epsilon\epsilon\iota$ is probably due to a variant in V^{c} (see §4.6.1.6).

In 3 instances the reflex of V_1 in a propretonic open syllable is represented by $\langle\varepsilon\rangle$: $^*\chi\epsilon\lambda\epsilon\iota\alpha\omicron\upsilon$ (#708), $^*\phi\epsilon\lambda\alpha\iota\alpha$ (#1274), $^*\rho\epsilon\alpha\iota\alpha$ (#124). If these spellings are not due to development in Grk. transmission, then they may provide evidence for the variable quality of the reflex of V_1 in this environment.

הַשְׁמִיעַ gives rise to a string of Grk. vowels in hiatus, resulting in 2 extant Grk. spellings: $\epsilon\iota\eta\lambda$, $\iota\alpha\eta\lambda$. This difference could be original or the result of development in Grk. transmission.

In words where $C_1 = /y/$ in a propretonic open syllable, the reflex of V_1 is usually represented by $\langle\varepsilon\rangle$, e.g. $\epsilon\delta\alpha\iota\alpha$ (#825), $\epsilon\delta\epsilon\iota\alpha$ #1590, $^*\iota\epsilon\alpha\iota\alpha$ (#472). There is one

attestation with <α>, ἀδεια (#1399), and one transcription where either the vowel has been lost in Grk. transmission or V₁ merged with /y/, ἔδεια (#1533a). הַעֲיָה is only attested in the latter chapters of Nehemiah, where the Grk. text is less secure. Notwithstanding this fact, it seems reasonable to conclude that the reflex of V₁ was realised with a closer articulation in propretonic open syllables after /y/ than in other environments.

The spelling *αθελεια #473 may come from *αθαλεια by assimilation to following /i/, and hence originally reflect the Tib. vocalisation הַתְּלִיָּה. The transcription is otherwise difficult to account for.

In all transcriptions equivalent to הַעֲיָה, the reflex of V₂ + /y/ is represented by <ει>, e.g. ἔδεια (#1590). This situation could reflect an alternative vocalisation with quiescence of the guttural (i.e. <ει> = [i:]) or attenuation of the reflex of V₂ in the environment prior to the guttural (i.e. <ει> = [ei]).

Double <cc> in הַעֲשִׂיָּה ἑσσεια (#1392) is likely from an original <ce> by graphic confusion of <c> : <ε>.

The reflex of C₂ in the doubly weak verb הַעֲוִיָּה is represented by <ου>, consistent with its realisation in Tib.

4.2.2 D Stirps C₁V₁C₂C₂V₂C₃

*nhm הַחֲמִיָּה νεμια(ς), νεμίου

*šlm הַשְּׁלִמִיָּה செலמια
(הַשְּׁלִמִיָּה)

הַשְּׁלִמִיָּה could be analysed as an unusual G stirps vocalisation (Zadok, 1988, pp. 28-29). If it belongs here, then the double consonant has simplified. The reflexes of V₁ and V₂ are represented by <ε> in both lexemes, consistent with the Tib. vocalisations. See also §4.9.2.

4.2.3 D Stirps (Passive) C₁V₁C₂C₂V₂C₃⁴⁸

hmn (אֱלֹהִים) אֱלֹהִים *αλαωναν

*αλαωναν reflects a variant V^f at #501. The equivalent name elsewhere in Tib. is vocalised as a Qal perfect אֱלֹהִים 'God showed favour' (e.g. 1 Chron 11:26), but the transcription reflects vocalisation as a Polal perfect 'God had compassion'.

4.2.4 H Stirps hV₁C₁C₂V₂C₃

*ydy	(הוֹדִיָּה) הוֹדִיָּה	ωδουα	*yʕ ^c	הוֹשַׁע	ωχηε
	(הוֹדִיָּה, הוֹדִיָּה) הוֹדִיָּה	ωδουα ₁ (c)		(יְשַׁע) הוֹשַׁע	ωααα
	הוֹדִיָּה	ωδίαα			
	(יְשַׁע) הוֹדִיָּה*	ωδουα ₂ (c)			

At #1533b and #1598h ωδουα- G^L corresponds to Tib. יְשַׁע. The transcription could either be vocalisation of a variant V^L such as *הוֹדִיָּה*, or substitution with הוֹדִיָּה/ωδουα- in Heb. or Grk. transmission. הוֹדִיָּה and הוֹדִיָּה are variants of הוֹדִיָּה.

Since in all lexemes C₁ = /y/, the /h/ prefix preserves original /w/ that → /y/ / #_ in North West Sem. The vocalic reflex of this consonant is represented by <ω>.

The /y/ of the divine name in ωδουα- is consistently represented by <ι>, suggesting it is not geminate (§4.12.2). Since ωδίαα (#1282c) is only attested in G^L, which has no reliable witness to the spelling of /i/ vowels, it is impossible to tell if /y/ was vocalised as geminate in this word as it is in Tib. הוֹדִיָּה. In reflexes of ydy, the reflex of C₃ has dissimilated to /w/ before /y/ in the divine name. Whether this reflex of C₃ functions at syllable onset (i.e. as a consonant) or as the nucleus of a syllable (i.e. as a vowel), it is always represented by <ου>.

⁴⁸ The alternative vocalisation of the D stirps (e.g. the Heb. *binyanim* Pual, Polal, etc.) is traditionally labelled 'passive', but not all such verbs necessarily have passive semantics. Our concern is only with the morphosyntactic verbal pattern that is traditionally labelled the 'passive' of the D stirps, but there is no semantically neutral label for this morphosyntactic pattern.

V_2 was an etymological short /a/ that in Heb. → /i:/ (Moscatti, 1980, p. 153 §16.74). The plene spelling of the Hiphil with <י> indicates this shift had occurred in the Biblical Heb. period. The original vowel is preserved in the anthroponym הוֹשַׁעְיָהּ, its reflex is represented by <α>, whereas the reflex of short /i/ is attested in the predicate isolate הוֹשַׁע and represented by <η>.

4.2.5 N Stirps $nV_1C_1C_2V_2C_3$

*y'd נוערְיָהּ νωαδ(ε)ια

The /n/ prefix preserves original /w/ / #_. This vocalic reflex of C_1 is represented by <ω>. V_2 was an etymological short /a/ (Moscatti, 1980, p. 153 §16.75), the reflex of which is represented by <α>.

4.3 Verbals: Prefix Conjugation

4.3.1 G Stirps $yV_1C_1C_2V_2C_3$

*zrh	יְזַרְקָהּ εζριασ	*ryb	יְרִיב ωιαρ(ε)ιβ	בֵּית אֱלִישׁוּב * βηθελιασουβ
*hzy	יְחַזֵּאֵל *αζηλ		רִיב αρειβ	בֵּית
	(יְזַרְקָהּ) *αζεια	*šwb	אֱלִישׁוּב * ελ(ε)ιασουβ	אֱלִישׁוּב
*hyh	יְחַיֵּאֵל (α/ε)εηλ ₁		(אֱלִישׁוּב)	יְשׁוּב ιασουβ
*nšy	יְשִׁיעַ εσσεια			*šm' יְשַׁמַּעֵל ιμαηλ

4.3.1.1 Etymology & Vocalisation

The final /y/ of *hzy* may be preserved in *αζεια (#593, cf. §4.12.2), but has been lost in Tib. יְחַזֵּאֵל.

In most places where Tib. attests אֱלִישׁוּב (בֵּית), G has <ου> corresponding to V_2 , which implies the *Vorlage* אֱלִישׁוּב (בֵּית)*. Usually, the transcription is ελιασουβ,

reflecting vocalisation as a prefix conjugation verb. The Grk. spellings are well attested and mostly without significant MS variation. While the sentence name אֶלְיָשׁוּב^{**} is never attested in *L*, the predicate isolate יָשׁוּב is (e.g. #672). It is therefore likely that an ancestor of *L*'s text did contain a mixture of אֶלְיָשׁוּב spellings, but that all occurrences of these names have been harmonised by the time the Tib. Masoretes inherited their text. V^c did not necessarily preserve the original distribution of these spellings, but *G* does attest to earlier diversity.

icμαηλ is a previously established spelling (e.g. Gen 16:11).

4.3.1.2 Phonemic Analysis

In PS, $V_1 = /*a/$ (Moscatti, 1980, pp. 141-43 §16.54), which in most verbs of this type in Tib. has attenuated to /i/ in a closed unstressed syllable. In *G*'s vocalisation the reflex of V_1 is usually represented by < α > in open syllables, reflecting the original quality of the vowel, and by < ϵ > in closed syllables, consistent with Tib.'s attenuation in this environment.

יְהִי־אֵל gives rise to a string of Grk. vowels in hiatus, resulting in a variety of extant Grk. spellings: icεiηλ , icεiηλ , icεiηλ . This variety could be original or the result of development in Grk. transmission. The original quality of V_1 is reflected by < α > in icεiηλ . If the other spellings are original, then the vowel has attenuated or reduced after /y/ and before a guttural followed by /i/.

Given that all the roots attested in this pattern are weak, there are no reflexes of V_2 . In Tib. יְהִי־פָתַח , *patah* is the reflex of V_2 , which has fronted to dissimilate from the following guttural, but elision of the guttural has resulted in loss of the vowel in icζρiαc ε' #1689a. In all other cases the vowel is obscured by the vocalic reflex of C_2 , which either = /w/ ~ <ou>; or = /y/ ~ <εi> (*G*), ~ <i> (ϵ').

There is no reliable witness to the original spelling of /i/ vowels in ε' and G^L . At #1528 it is likely there was an original G reading that has been lost. It is possible, therefore, that $\omega\iota\alpha\rho\epsilon\iota\beta$ G^L preserves the original G reading for יִירִיב at this place. If so, then the reflex of C_2 was consistently represented by $\langle\varepsilon\rangle$ in this lexeme.

4.3.2 G Stirps (Imperative) $C_1C_2V_2C_3$

**hkh*

הַכְּלִיָּה $\alpha\chi\alpha\lambda\iota\alpha$

*šwb (אֲלִישׁוּב) *אֲלִישׁוּב* $\varepsilon\lambda\epsilon\iota\kappa\upsilon\beta$

The imperative is formed from the imperfect by the loss of yV_1 . In contrast to $\varepsilon\lambda\iota\alpha\kappa\upsilon\beta$, at #632, #657, #788, #1766, the spelling $\varepsilon\lambda\epsilon\iota\kappa\upsilon\beta$ implies vocalisation as *qil* + *hiriq compaginis* + imperative. With the loss of the first syllable an epenthetic vowel, V_i , emerges between C_1 and C_2 , which is represented by $\langle\alpha\rangle$ in $\alpha\chi\alpha\lambda\iota\alpha$. The spelling $\alpha\chi\epsilon\lambda\iota\alpha$ in the earliest MSS at #1241 is probably due to $\langle\alpha\rangle \rightarrow \langle\varepsilon\rangle$ in Grk. transmission. At #746 the spelling $\alpha\chi\alpha\lambda\iota\alpha$ is consistent with the reflex of this vowel as *pataḥ* in Tib. הַכְּלִיָּה.

4.3.3 D Stirps (Passive) $yV_1C_1V_2C_2C_2V_3C_3$ ^{p. 207n48}

**rhm* יִרְחַם $\varepsilon\rho\alpha\mu$

In PS $V_1 = /*u/$, which has reduced to $\langle\emptyset\rangle$ in Tib. The reflex in G is represented by $\langle\varepsilon\rangle$. In Tib., to form the Heb. passive V_2 shifts $/a/ \rightarrow /u/$, which in verbs where C_2 is a guttural opens to $/o/$. In G, the reflex of this vowel is represented by $\langle o \rangle$. V_3 also changes in forming the Heb. passive $/i/ \rightarrow /a/$, which in predicate isolates in Tib. further opens to $/ɔ/$. The reflex of this vowel in G is represented by $\langle\alpha\rangle$.

morphologically analysed in this same way (e.g. not every qutul nominal is a Qal infinitive construct).

4.4.1 qal

<i>*ab</i>	אָבִיחָה אבֵיחָה	αβεια ₁ , αβια(ς)	<i>*ban</i>	בָּנִי, בְּנוֹי, בְּנִי	βαν(ν)ι, βαν(ν)ι
	אָבִישׁוּעַ	αβεικουε	<i>*gad</i>	גָּדוּד	αγαδ
	אָבִירָהֶם	αβρααμ	<i>*yad</i>	יָדוּחַ	βαδαια
	אָבִירָהֶם	αβραμ	<i>*ad</i>	אָדוּד (יְעָד)	ιωαδ
	אָבִיב	ιωαβ	<i>*an</i>	אָנַח, אָנַח, אָנַח	βαανα
<i>*ah</i>	אָחִיחָה	αια ₁	<i>*qar</i>	קָרִית, קָרִית, קָרִית (קָרִית הָאָרֶבֶע)	καριαθαρβοκ
	אָחִישׁוּב	α(χ)ειτωβ		קָרִית, קָרִית, קָרִית (קָרִית עָרִים)	καριαθαρειμ

אָחִישׁוּב belongs here if the analysis יהוה + יד + בָּ ('in the hand of YHWH') is correct (Rechenmacher, 2012, p. 166 §429).

The reflex of V₁ is always represented by <α>, and attested in stressed (e.g. ιωαβ), open unstressed (e.g. αβεια₁), and closed unstressed (e.g. καριαθαρειμ), syllables. Contrast the latter case with Tib. ...קָרִית, where the vowel has attenuated.

4.4.2 qil

<i>*il</i>	אָלִיחָה	ουηλ	אָלִישׁוּב	ηλασα
	אָלִישׁוּב	αιθιηλ	*בֵּית אֱלֹהִים (בֵּית אֱלֹהִים)	βηθειλιακουβ
	*אָלִיחָה	*אלחנן (אָלִיחָה)	בֵּית־אָל	βαιθηλ, βηθηλ
	אָלִיחָה	ε/ηλεια	(בְּצֵלְאֵל)	βεεελεηλ
	אָלִישׁוּב	ελιωηנאי	דָּבִיבִי	דανηλ
	*אָלִיחָה	*אלינתן (אָלִיחָה)	זָבִיבִי	*ζαβδιηλ
	אָלִישׁוּב	ελ(ε)ιεζερ	זָכִירִי	זכריהל (זָבִיבִי)
	אָלִישׁוּב	*ελειφαλα/ετ	אָנַח־אָל	ανανηλ
	אָלִישׁוּב	ελιακειμ	אָבִישׁוּב	αβειηλ
	*אָלִישׁוּב	*אלישוב (אָלִישׁוּב)	אָבִישׁוּב	ιωηλ
	*אָלִישׁוּב	ελεικουβ (אָלִישׁוּב)	אָבִישׁוּב	*αζιηל
	אָלִישׁוּב	ελ(ε)ιακειβ	אָבִישׁוּב	ι(α/ε)ειηλ ₁
	אָלִיחָה	ελναθנן	אָבִישׁוּב	יעיηλ ₂ , יעיηλ
	אָלִישׁוּב	ελεαζαρ (אָלִישׁוּב)	אָבִישׁוּב	יעמאηל

לְאִשְׁרָאֵל	ισραηλ		לְנַחֲמָנָה	ναθαναηλ
מִתְּשִׁבָּאֵי	μεηταβειηλ		לְעִרְיָאֵל (לְאִרְיָאֵל)	εκριηλ
לְלֵלְלָאֵל	μαλελεηλ		קְבָצָאֵל	καβσειηλ
מִיִּכָאֵל	μειχαηλ	* <i>bin</i>	בְּנֵימִין	βενιαμ(ε)ιν
מִיִּשְׂאֵל	μεισαηλ		בְּעָנָה, בְּעָנָה	βαααα
מִשׁוּבָאֵל (מִשׁוּבָאֵל)	μεσωζεβηλ	* <i>bir</i>	(בְּרָקוּס)	βαρκουc
מִשׁוּבָאֵל	μασεζεβηλ,		סִרְקוּס	βερκωc
	*μασσηζαβε(η)λ,			
	μασσηζαβηηλ			

If בְּעָנָה is correctly analysed as *ben* + *ʿanā* (Zadok, 1988, p. 59), then assimilation of /n/ and interference from /ʿ/ mean <α> in this word does not represent a straightforward reflex of V₁.

The reflex of V₁ in Aram. *bir* is represented by <α> in G (consistent with the Aram. development *bir* → *bar*), but <ε> in G^L βερκωc (#142, #1087), which may preserve original /i/ or be the result of attenuation. In Heb. words, V₁ is usually represented by <ε> in closed unstressed (e.g. ελ(ε)ιασειβ), and by <η> in stressed (e.g. ανανειηλ) syllables.

Depending on the existence of *hiriq compaginis*, the lexeme לְאִיִּי may attest the reflex of V₁ in a closed or open (so Tib. לְאִיִּי) unstressed syllable, but the spelling of the YHWH ending with <εια> or <ια> is not a secure guide to the existence of this *hiriq* (§4.12.2). לְאִיִּי is reflected by both ελεια (#611) and ηλεια (#654). The reflex of V₁ in a closed unstressed syllable is represented by <η> in אֶלְעָאֵל ηλααα (#623). Both #623 and #654 occur at the end of verses, and so representation by <η> in this environment could be accounted for by slowed speech in these cases.

Representation of the reflex of V₁ by <α> in *αλαωναν (#501) may be due to assimilation.

4.4.3 qāl

* <i>tāb</i>	אָהויטוב α(χε)ιτωβ טָבאָל ταβεηλ טובֿיה τωβ(ε)ια(ς)	* <i>sād</i>	בְּסוּדִיהַ βασωδία
		* <i>āg</i>	עונ ωγ
* <i>nāb</i>	נב νοβ נובי (נִיבִי) *νωβαי	* <i>qāl</i>	קוֹלִיָּה (קָלִיָּה) κωλ(ε)ια
		* <i>qāṣ</i>	הַקּוֹץ ακκως, ακκους
		* <i>šāb</i>	שָׁבִי cωβαι

Zadok (1988) lists נִיבִי under qūl, as the noun "may be based on *nōb*, JAram. *nōba* 'fruit'" (p. 143), but it is probably a gentilic of נִיב. Whatever the etymology of Tib. קוֹלִיָּה and קָלִיָּה, which may require interpreting as a prepositional phrase (Noth, 1966, p. 256b; Stamm, 1980, pp. 150-157; Zadok, 1988, p. 43), the Grk. spelling κωλ(ε)ια is straightforwardly explained as קָל+(*וּ)+יָהּ.

In Aram. טָבאָל the reflex of V₁ in a closed unstressed syllable is represented by <α>. In the Heb. lexemes, the reflex is almost always represented by <ω> in stressed (e.g. α(χε)ιτωβ) and closed unstressed (e.g. βασωδία) syllables, except in one case of ακκους (#172), and in נב νοβ. The other 3 attestations of the first lexeme are all spelt ακκως, reflecting Tib. הַקּוֹץ, including the equivalent in the parallel list (#1119).

4.4.4 qīl

* <i>īt</i>	אִיתִיאלֿ αιθιηλ	* <i>sīn</i>	סִינִי cεινα, cιναι
* <i>dīn</i>	דִּינִי δειναιοι	* <i>sī</i>	סִיעָא *cιεα
	דִּינִיאלֿ δανηλ		סִיעָהא cιαα
** <i>sīd</i>	בְּסִידִיהַ (בְּסוּדִיהַ) *βασιδία		

For the etymology of אִיתִיאלֿ see Zadok (1988, p. 52). Initial <α> in αιθιηλ may reflect an alternative vocalisation, but this would have no etymological explanation and so is more likely to be a Grk. development from an original <ε>. Similarly, while most MSS attest cιαια for סִיעָא at #1058, I reconstruct *cιεα, because

ciaia is an unlikely rendering of סיעא. <ε> ~ /' is well attested elsewhere, <αι> ~ /' is otherwise unattested. The development ε → αι is not uncommon in Grk. transmission, and *ciaia can better explain the variant cηie that has intruded at #677b. If medial <αι> is original, then it should be interpreted as a monophthong.

βασιδία G^L is the reanalysis of a graphical variant in V^L, בסידיה*, as though it reflected a qīl pattern (#808g, see §4.4.3). סיעָה is an eclectic spelling for סיעָא and סיעָה (Donner, 2013, p. 884a).

In unstressed syllables, the reflex of V₁ is usually represented by <ι> (e.g. סיעָא), but in 2 lexemes by <ει>: δειναιοι #254, equivalent to דִּינָיָא in L, and סיעָא cεινα.

In Tib. the reflex of V₁ has dissimilated in דִּינָאֵל, and is similarly represented by <α> in the Grk. *Fremdwort* δανηλ.

4.4.5 qīl

*ūz	אויז סוזאי (אויז) עוזאי	*gūt	עוּתִי סוּתִאי	*šū'	אַבִּישׁוּעַ αβεικουε
*ūr	אורי סוריαι אוריָה סוריαι	*šūr	בֵּית צוּר βηθκουρ, βαιθκουρ		יִשׁוּעַ ιηκου(c/ε), ιηκοι
			צִרִים *cωρειμ		

אויז may go back to Pers. *uzya* (Zadok, 1988, pp. 141-142), and may not be a *Lehnwort*. עוּתִי is probably Aram.; etymological /ǵ/ is suggested by transcription with <γ> in 1 Chron 9:4 (Zadok, 1988, p. 32).

The reflex of V₁ is almost always represented by <ου>. Exceptions: εוזאי (#884), where (if <ευ> is original?) the vowel has strengthened to a fricative with epenthetic <ε> and *cωρειμ, which is consistent with Tib. צִרִים.

4.5 Nominals: C₁V₁C₂C₂

4.5.1 qall

<i>*gann</i>	גָּנְתוּי גָּנְתוֹן *γενναθου *γενναθων	<i>*hagg</i>	הָגִי *αγγαιος, αγγαιου	<i>*gayy</i>	הָעֵי *ααια
		<i>*yadd</i>	יָדֵי *αδαι		עֵי αια ₂
		<i>*mann</i>	מָן *μαννα	<i>*qall</i>	קָלֵי καλλαι
<i>*zabb</i>	זָבִי *ζαββαι	<i>*amm</i>	עֲמָרָם *αμραμ		

Behind מָן Koehler and Baumgartner (2001, p. 596a) cite **man*, but Donner (2013, p. 691b) is followed here in light of LXX μαννα (e.g. Num 11:6), the spelling attested in our corpus.

The reflex of V₁ in G is represented by <α> in stressed (e.g. αμραμ) and closed unstressed (e.g. αγγαιος) syllables in all but one instance: *γενναθων (#1575), where <ε> can be interpreted as attenuation of the vowel in a closed unstressed syllable. This attenuation is attested in Tib. גָּנְתוּי, גָּנְתוֹן, גָּתִים and in all transcriptions equivalent to these lexemes in ε', where the vowel is represented by <ε>.

When the stem is suffixed, double C₂C₂ is in all but two lexemes represented by a Grk. double graph (e.g. *ζαββαι #865). Singleton <τ> in transcriptions of בָּת can be explained by the word being copied with Grk. inflection, not a Heb. suffix. Despite not being attested in Grk. prior to 2 Esdras, the correspondence <ת> ~ <τ> indicates the word was borrowed at an earlier period (§5.1.8). Its spelling may have been influenced by the Grk. homonym βατος 'bramble' (cf. LXX Exod 3:2). There is no philological explanation for singleton <δ> in αδαι (#734), which may be due to graphical development early in Grk. transmission: <*IAΔΔAI> → <IAΔAI>.

4.5.2 qill

*zill	בְּצִלָּל βετσελεηλ	*šišš	(שִׁשִּׁ) *cecccei	*till	(תִּל תְּרִשָּׁא) θελαρησα
*hinn	הִנָּד ηναδαδ				תִּל תְּרִשָּׁא θελμελεχ

The reflex of V_1 is represented by <η> (e.g. ηναδαδ) in an open unstressed syllable and by <ε> (e.g. βετσελεηλ) in closed unstressed syllables.

4.5.3 qull

**buk	בְּכִי* βοκχει (בְּכִי, בְּנִי)	*buqq	בְּקִי βοκκει	עֲזָד αγαδ	
*bunn	(בְּנִי) βονναι בְּנִי βοννει, βοννιασ	*kull	כְּלִחָה χολοζε	(עֲזִי) עֲזִי οζι(α/ου), οζει	
		*uzz	(בִּית) (βηθ)αζμωθ, עֲזָד αζμωθ עֲזָ *ουζα	*rumm	רְמוֹן ρεμμων

Anthroponyms following the pattern *bunn* may be diminutive forms of *ben* (Zadok, 1988, p. 151). The consonantal framework and vocalisation בְּכִי* are only reflected in G^L . בְּכִי* is the probable reading for V^L at #61c, #483c, #1290e, but βοκχει 93 (#396d) is merely a Grk. variant of βοκκει G (#396). It is likely the lexeme **buk did not exist, but the vocalisation reflected by βοκχει (√בכה) was made by analogy to the anthroponyms בְּנִי (√בנה), בְּקִי (√בקה).

Most reflexes of V_1 are in a closed unstressed syllable (e.g. בְּקִי) and represented by <o>, except <α> αζ/αμωθ and <ε> ρεμμων, which correspond to the respective vowels in Tib., *pataḥ* and *hiriq*. Double C_2C_2 in almost all suffixed stems is represented with a Grk. double graph (e.g. βονναι #715c G^L). The only exception is οζ(ε)ι. Singleton <ζ> is probably because this grapheme is not usually doubled in Grk. However, <ου> in *ουζα (#129) may alternatively indicate loss of gemination in this lexeme with lengthening of the preceding vowel.

4.6 Nominals: C₁V₁C₂(V₂)C₃

An epenthetic vowel V₂ appears in almost all historically monosyllabic trilateral nominals in G.

4.6.1 qatl

4.6.1.1 Regular

*ark	אַרְכָּוִי *αρχουει, αρχουαιοι	*abd	עֲבָד אβεδ
*balg	בַּלְגָּה βαλγα(ς) בְּלִיג *βελγαει		עֲבָדָא אβδαα
*gabr	(בֵּית הַנְּבָרִים) βηθαγγαβαρειμ (גַּבְר) γαβερ	*adn	עֲדָנָא αδναα, εδνα
*gazm	(גָּזֵם) γαζεμ	*palt	אֵלִיפְלֵט *ελειφאלα/ετ בֵּית פֶּלְט βηθφαλατ
*darq	דַּרְקוֹן δαρκων, δερκων		(פֶּלְטָה) φαλτια
*zabd	זַבְדִּיָּא *ζαβδιηλ (זַבְדִּיָּה) ζαβδεια	*pars	פָּרְץ φαρεα
*zalm	זַלְמוֹן ταλμων	*qabs	קַבְצָאֵל καβσεηλ
*karm	כַּרְמֵי בֵּית הַכְּרָם βηθαρχααραμ	*šams	שָׁמֶשׁ σαμσαι
*malt	(מַלְטָה) μαλτιαα	*šaml	שָׁמְלוֹן *σαμλαων (שְׁלֹמֹן)

(a) Etymology & Vocalisation

βηθαγγαβαρειμ G contrasts with Tib. בֵּית הַנְּבָרִים at #852. The transcription implies vocalisation according to the qatl noun נְבָר, which is attested elsewhere in Tib. in the plural הַנְּבָרִים (Exod 10:11). This word is the only transcription of a plural qatl in our corpus. All other affixed qatl forms are modified with a derivational suffix or occur within a sentence name. γαβερ #71 reflects the same qatl noun, in contrast to Tib. גַּבְר, a qattal pattern. The transcription reflects the original quality of V₁.

The Tib. form מְזַם, of unclear etymology and reflecting the rare qattal pattern, corresponds in G to the much more frequent patterns qatl in Ezr 2 γαζεμ #127, and qital in Neh 7 γηζαμ #1073.

Tib. מְלִטָּה, מְבַדֵּי are vocalised as verbals, but the lack of a vowel between C₂C₃ in the equivalent transcriptions implies vocalisation as qatl nominals constructed on the divine name, ζαβδεια, μαλτιας, analogous to Tib. מְבַדֵּי.

מְבַדֵּי טַלְמוֹן ε' may be a reflex of *zill* → *zalm*, but see §4.6.2.

αβδεια (#650, #1254) reflects vocalisation as a qatl nominal, but in Tib. this sentence name is always vocalised as a participle, מְבַדֵּי.

Tib. מְבַדֵּי is unlikely to be from the qatl noun מְבַדֵּי (*pace* Donner, 2013, p. 927b), in light of both Tib. *patah* and <α> in αδνας (#1570), but instead from מְבַדֵּי (Zadok, 1988, p. 66). The spelling εδνα (#676) may reflect Donner's etymology, or could be due to attenuation.

φελητι (not listed here) is a biform of *palṭ* under *palit*, see §4.7.2.

καβσεηλ is the result of a qatal verbal having reduced to qatl.

*καμλαν #120 reflects a variant *V^c שמלן**. *saml* is the only extant attested lexical material that would fit this consonantal framework (Bauer, Leander, & Kahle, 1922, p. 458 §61s').

(b) Phonemic Analysis

The reflex of V₁ in stressed syllables is always represented by <α> (e.g. ελειφαλετ). In closed unstressed syllables it is usually represented by <α> (e.g. αβδεια). The 3 cases of <ε> could all be attenuation: *βελγαει #1262, εδνα #676, δερκων #1097.

The reflex of V₂ in a closed unstressed syllable is represented in roughly equal measure by <α> (e.g. *ελειφαλατ #490) or <ε> (e.g. ελειφαλετ #698).

4.6.1.2 C₂-n

*anp מְבַדֵּי עֲרֹמָה

C₂-n effectively = qall. The reflex of V₁ is represented by <α>.

4.6.1.3 C₂-w

*mawt	יְרֵמוֹת *αρ(ε/η)μωθ מְרֵמוֹת מֵרַיִמֵּי־מֵרַיִמֵּי־מֵרַיִמֵּי־ (מְרֵמוֹת) מֵרַיִמֵּי־מֵרַיִמֵּי־	*qaws	עֲזֻמֹּת (בֵּית) (βηθ)αϰμωθ, αζμωθ בְּרִקֹּס βερκωϰ, βαρκουϰ
-------	---	-------	---

The segholised form מְנוֹת (Tib.), which retains consonantal /w/, is never reflected in G, but only the spelling -μωθ, with vowelisation /w/ → /o:/, as in Samaritan Heb. (Ben-Ḥayyim, 2000, p. 422b). The etymology of ירמות and מרמות is not certain, but whether <ω> represents the vowel in the divine name, or the hypocoristic ending -ōt, it reflects /o:/.

The spelling βαρκουϰ is probably a secondary Grk. development from *βαρκωϰ.

4.6.1.4 C₂-y

*bayt	בֵּית אֱלֹהִים *βηθελιαϰουβ (בֵּית אֱלֹהִים) בֵּית הַנְּלִנֵּל βαιθγαλγαλ, βηθαγγαλγαλ (בֵּית הַנְּבָרִים) βηθαγγαβαρειμ בֵּית הַכְּרָם βηθαχχαραμ בֵּית הַנְּתִיבִים βηθανναθινειμ בֵּית לְחֶם βαιθλα/εεμ, βηθλεεμ בֵּית עֲזֻמֹּת βηθαϰμωθ	*gay'	בֵּית עֲזֻרָה βηθαζαρια בֵּית פְּלֵט βηθφαλατ בֵּית צִוֵּר βηθϰουρ, βαιθϰουρ בֵּית צֶאֱלַי βαιθηλ, βηθηλ נֵיָא γη אֱלִיהוּעִינֵי ελιωηναι עֵין αιν, αινειν
-------	--	-------	--

In absolute state the reflexes of V₁C₂ are represented by <αι> (e.g. αιν #776). If αινειν (#1666) is not due to dittography early in Grk. transmission, then it is a V⁶ variant, *העינ, vocalised as an Aram. plural. If so, then <αι> contrasts with qatl ע-י forms in Tib., which are vocalised as construct when plural, e.g. יְתִים (Deut 28:40). In construct state most reflexes of V₁C₂ are represented by <η> (e.g. βηθαζαρια

#882). Two exceptions in G are in the list of returnees in Ezr 2: βαιθηλ (#82) and βαιθλαεμ (#72), one in Neh 7 (#1015), and there are two further exceptions in G^L: βαιθηλαγαλ (#1636b) and βαιθκουρ (#850d).

4.6.1.5 C₂-h/'

* <i>ahr</i>	(נְבוֹ אַחַר) נְבִי אַחַר* נαβιααρ	* <i>lahm</i>	בֵּית לָחֶם βαιθλα/εεμ, βηθλεεμ
	אַחַר עֵילָם ηλαμααρ	* <i>ma'y</i>	(מָעֵי) μααια
* <i>ba'l &</i>	בְּעַל טַעַם βελτεεμ	* <i>nahm</i>	נֶחְמֵי ναεμανει
* <i>ta'm</i>	(בְּעַל טַעַם) βααλταμ		

-ααρ reflects an earlier pronunciation of the pronoun אַחַר, which was the result of vowel dissimilation to distinguish it from the homophonous adverb אַחַר.

In Aram. the reflex of V₁ in *pa'l* nominals typically shifts to *pa'al* (Bauer & Leander, 1927, p. 183 §51e'). In Tib. Aram. nominals of this pattern where C₂ = /'/, V₁ is attested as a front vowel, hence the vocalisation טַעַם for the Aram. lexeme *ta'm*. A similar vocalisation is reflected by the spelling βελτεεμ in G^L, but with elision of /'/' in the construct. In contrast, the representation of reflexes of V₁ in βααλταμ G are as would be expected for the reflex of qatl in Heb., even though *ta'm* is an Aram. word. G's spelling is therefore the result of Heb. interference in the transcription of Aram. G's spelling evidences apparent elision of /'/' in the head noun, indicating that primary stress for the whole chain lay on the construct.

ναεμανει is probably not a verbal form (*pace* Zadok, 1988, pp. 81, 34).

There are a number of vowel variations in the Grk. MSS for words in this pattern, which is probably conditioned by vowels being in hiatus. The reflex of V₁ is almost always represented by <α> (e.g. βαιθλαεμ #72), except in one instance

βαιθλεεμ (#1015), which is probably assimilation in Grk. transmission. Reflexes of V₂ are usually represented by <ε>, except in -ααρ.

4.6.1.6 C₃-h/ʿ

*gabʿ	גַּבַּע γαβαα/ε	*pash	(שׁוֹב) פָּסַח πασχα
	גַּבְעוֹן γαβαων	*šabʿ	שָׁבַע בְּאֵר שֶׁבַע βεηρσαβεε
	גַּבְעֵנִי γαβαωνιτης	*šamʿ	(שְׁמַעִי) שְׁמַעוֹ* καμου
*zarh	זָרַח ζαρε		שְׁמַעוֹν σεμεων
palh	(פִּלְחִי) פִּלְחִי φαλαει		(שְׁמַעִי) שְׁמַעִי σεμεει

Borée (1930, p. 22 §1.41) identifies Tib. גַּבַּע as a reflex of *gabʿ*, whereas Donner (2013, p. 195) cites *gibʿ*; /i/ emerges in all Tib. suffixed forms. In all the LXX evidence (e.g. גַּבְעוֹן ~ γαβαων 1 Chron 8:29), including in our corpus, the reflex of V₁ is represented by <α>.

πασχα is a *Lehnwort*.

The transcription σεμεει at #948 ~ Tib. שְׁמַעִי is identical to the spelling at #716 ~ Tib. שְׁמַעִי. Therefore, V^c probably also attested שמעי at #948.

The reflex of V₁ is usually represented by <α> (e.g. βεηρσαβεε), but in some unstressed syllables by <ε>: σεμεει, σεμεων. The latter form is "much later" than other data that suggest the historic form *šamʿ* (Zadok, 1988, p. 76). Compare this to καμου (#626), probably reflecting the alternative *Vorlage* שְׁמַעוֹ* and presumably informed by the same lexical material. Therefore, <ε> is likely the result of attenuation in σεμεει, σεμεων. φαλαει reflects the original quality of V₁ against attenuation in Tib. פִּלְחִי.

The reflex of V₂ in closed unstressed syllables is represented by <ε> in ζαρε (ε'), βεηρσαβεε (G), but by <α> in γαβαε (ε').

4.6.1.7 Doubly Weak

* <i>ya'r</i>	קָרִית יְעָרִים (קָרִית עָרִים)	καριαθιαρειμ	סָנָאָה *ca/ενναα
* <i>san'</i>	(הַסָּנָאָה) הַסָּנָאָה	ακαναα, σεנναα, *ακκεναα	

The second <α> prior to <ρ> in καριαθιαρειμ may represent a reflex of V₁, or a lengthened epenthetic, but the spelling is attested in earlier LXX books (e.g. 1 Sam 7:1; 1 Chron 2:52) and so is not a secure representation of the G translator's pronunciation.

Tib. סָנָאָה can be analysed as qatl → qtal conditioned by the initial sibilant (cf. Zadok, 1988, p. 68). The G^L spellings of this lexeme with -εενν- could be interpreted as formation of a close vowel with gemination of the following consonant, such as ακεεννα #1398d, σεενναα #1036d. If so, then /s/ was not geminate after the definite article and G and G^L have independent transcriptions at #1398, both based on the same variant *Vorlage* text. It is more likely that the spelling ακεενν- developed from *ακκεεν- by metathesis of gemination, and -εενν- then spread to other parts of the text by harmonisation. Either way, the Grk. spellings equivalent to סָנָאָה, סָנָאָה are not secure, and their textual history is obscured by internal harmonisation.

The reflex of V₁ in an open unstressed syllable is represented by <ε>, and perhaps in some cases by <α>, e.g. ακαναα #793, but these cases could be due to assimilation. The reflex of V₂ in the same environment is represented by <α>.

4.6.2 qitl

* <i>bi'r</i>	בְּאֵר שָׁבַע	βεηρσαβεε	(טְלָמוֹן) τελαμειν
	בְּאֵרוֹת	βηρωθ	* <i>hilq</i> חֵלְקִי
* <i>gint</i>	גִּתִּים	γεθθαιμ	חֵלְקִיָּה
* <i>girs'</i>	גִּרְשָׁם	γηρσωμ	חֵלְקִיָּה
* <i>zigr</i>	זִכְרֵי	ζεχρ(ε)י	לְוִי
	זִכְרֵי יִשְׂרָאֵל (זִבְדֵּי יִשְׂרָאֵל)	ζεχρηγל	לְוִי
* <i>zilm</i>	זִלְמוֹן	τελμων	לְוִי
			λευειτ-

* <i>milh</i>	תֵּל מִלְחָה	θελμελεχ	(עֲרֵיָהּ) ερεια
* <i>milk</i>	מִלְכִּיָּהּ	μελχιας, μελχεια(ς)	(יִצְרָק) (ε)ιωσεδεκ
* <i>izr</i>	אִיזְרָאֵל	ελ(ε)ιεζερ	(צִלְזֵף) cελεφ
	עֲרֵא	ερα(ς/ν), εζδρας	* <i>siql</i>
	(עֲרֵאֵל)	עֲרֵאֵל εcriηλ	קִלְקֵל cικλους

4.6.2.1 Etymology & Vocalisation

זָכָר "remembrance" is more semantically appropriate for a name than זָכָר "male", and is therefore more likely to be the basis of ζεχρ(ε)ι, ζεχρηηλ (Zadok, 1988, p. 89).

Tib. מִלְמִיּוֹן, is a reflex of the development *zill* → *zalm* (Wagner, 1966, p. 60 §114; Donner, 2013, p. 424a), and this same vocalisation is reflected by ταλμων ε' at #1621a. τελμων G^L (#1621b) may preserve the original G reading at this place, since G has τελμων at #105 and #1049, with no variants attesting <α> ~ V₁. This latter spelling probably reflects either secondary attenuation, or the reflex of *zill* → *zilm*. It is possible that τελαμων (#1049a) was the original spelling at Neh 7:45.7. If so, then it is analogous to the vocalisation of the graphical variant at #1443 as an Aram. plural τελαμειν, with transcription of the original /a/ vowel in the second syllable (Rosenthal, 2006, p. 31 §51). An alternative explanation is a vocalisation similar to Tib. הַחֲרָשִׁים ~ αρρασιμ ε' (#1503a), where the reflex of V₂ in an open pretonic syllable has lengthened, and the reflex of V₁ in an open propretonic syllable has shortened (Jouïon & Muraoka, 2006, pp. 270-271 §96Ab).

ιωσεδεκ and cελεφ both correspond to Tib. qatal forms קִלְקֵל and קִלְקֵל. The melody <ε...ε> suggests interpretation as qitl nominals. קִלְקֵל is well attested in Tib. קִלְקֵל appears in post-biblical Heb. meaning "caper plant" (Noth, 1966, p. 231), where, according to Löw (1967, p. 323), its common vocalisation is קִלְקֵל. Grk. cελεφ probably reflects a different lexical interpretation to Tib.

λευ- for transcriptions of לוי, לוי, לוי is a previously established spelling.

κυκλουσ G^L #933b ~ Tib. לִקְל is a *Lehnwort*.

4.6.2.2 Phonemic Analysis

The reflex of V₁ is usually represented by <ε> in stressed (e.g. ελιεζερ) and closed unstressed (e.g. ελκ(ε)ια) syllables, and in all such cases the reflex in Tib. is either *seghol* or *hiriq*. Due to /' in *bi'r* the pattern has shifted qitl → qtil in Tib., and this metathesis is also reflected by the spelling βηρκαβεε. βηρωθ might render a vocalisation consistent with Tib. בְּאֵרוֹת, or more likely reflect acquiescence of /'/. The reflex of V₁ is represented by <η> in γηρκαμ. Once etymology is taken into account, in qitl lexemes that are vocalised in the same pattern as in Tib., G always has <η> when Tib. has *šere*.

When V₂ emerges (always in a closed, unstressed syllable), its reflex is always represented by <ε>, e.g. ελιεζερ.

4.6.3 qutl

* <i>gušm</i>	(גִּשְׁמִי) גִּשְׁמִי* γοσεμ	* <i>uql</i>	עֻקַּל ω/οφαλ, οφελ
* <i>mušr</i>	(מִשְׂרִי) μωσρει	* <i>qurs</i>	(קִירְס) קִירְס* κορεc

At #944 (Neh 6:6.5) Tib. attests גִּשְׁמִי, but γηκαμ G^L (which probably reflects the lost G text) and γοσεμ ε' both reflect alternative vocalisations of a *Vorlage* read as גִּשְׁמִי*. All forms are variations on the same lexical material √*gšm* "rain" (cf. Ar. جُشْمٌ Lidzbarski, 1898, p. 253a; Donner, 2013, p. 232b). The lexeme reflected by γοσεμ ε' is attested once in Tib. with a suffix, גִּשְׁמִיָּה (Ezek 22:24).

The Tib. toponym מִשְׂרִים, and derived denonym מִשְׂרִי, are from qitl *mišr* with denotative endings. In contrast, Neo-Assyrian attests a reflex of qutl, e.g. *mu-uš-ri* (Parpola, 1970, p. 251), which is consistent with the transcription μωσρει #560.

G^L's *κορεε* (#113b) is either a participle or *qatl* nominal. Verbs from the root $\sqrt{\text{קרט}}$ are only attested in the Heb. Bible in Isa 46:1-2, and this root may be related to Arab. *qurs* (Donner, 2013, p. 1195).

The reflex of V₁ in a stressed syllable is represented by <ω> in G and <o> in ε', and in a closed unstressed syllable by <ω> or <o> (i.e. *μωρει*). The reflex of V₂ in a closed unstressed syllable is represented by <α> in G and <ε> in ε'.

4.7 Nominals: C₁V₁C₂V₂C₃

4.7.1 qatal (Qal Perfect)

* <i>asap</i>	(הַשָּׁפֵט) אָסַף	αααφ			לִבְנוֹן	λιβανου
* <i>bašal</i>	(בָּצַלְתָּ, בָּצַלְתִּית)	βαααλωθ		* <i>natan</i>	נָתַן	ναθαν
* <i>bašan</i>	בָּשַׁן	βαααν		* <i>sala'</i>	(סָלַא)	*σαλαα
* <i>gamal</i>	גָּמַל	καμηλοι		* <i>anay</i>	(עָנַי)	*αναι
* <i>hadad</i>	הִדָּד	ηναδαδ		* <i>padah</i>	פָּדָה	φαδων
* <i>zabad</i>	זָבַד	ζαβαδ		* <i>palal</i>	פָּלַל	φαλαλ
* <i>hagab</i>	הִגַּב	αγαβ		* <i>šarap</i>	(שָׂרַפִּי)	σαραφει
	הִגַּבָּא	αγαβα		* <i>qaṭan</i>	קָטַן	ακκαταν
* <i>hadaš</i>	(הִדָּשָׁא) אִדְחָא	αδααα		* <i>rawam</i>	רָמַם	αραμα
* <i>hanan</i>	הָנַן	α(ι)ναν			רָמַם	ραμα
* <i>yašan</i>	יָשַׁן	*ια/εααα			(מְרִמוֹת)	απο ραμωθ
* <i>kanan</i>	כָּנַן	χανανι		* <i>rašaw</i>	רָצוֹן (רָצִין)	ρααων
* <i>laban</i>	(לָבַן) לָבַן	λαβανω		* <i>ša'al</i>	שָׂאֵל	σααλ
	לָבַנָה	λαβανα				

4.7.1.1 Etymology & Vocalisation

As noted previously (§4.2), G stirps suffix conjugation predicate isolates are discussed here. In some cases it is impossible to distinguish whether a form is a predicate isolate or an adjective, e.g. אָסַף (Zadok, 1988, pp. 95-96). This distinction has no bearing on vocalisation in Tib.

The etymology of Tib. **בַּצְלוֹת** is uncertain. The equivalent transcription $\beta\alpha\alpha\lambda\omega\theta$ reflects vocalisation as a qatal nominal.

$\alpha\delta\alpha\alpha$ #1086 implies a variant V^{ζ} **אִשְׁדָּן***, vocalised in the same way as the toponym **אִשְׁדָּן**.

If $\alpha\mu\alpha$ #1385e G^L is not a corruption of $\alpha\eta\lambda\omega$ G, then it is most easily explained as a Grk. graphical development from $*\alpha\lambda\alpha$ #1385d. Both this form and $*\alpha\nu\alpha$ #1543a G^L reflect a qatal pattern in contrast to a different vocalisation in Tib. and G.

The second vowel in $\phi\alpha\delta\omega\nu$, $\rho\alpha\zeta\omega\nu$ (for the latter cf. Bauer & Leander, 1927, pp. 498-99 §61fθ) is the ending $-\bar{o}n$, not a reflex of V_2 .

The form $\alpha\rho\alpha\phi\epsilon\iota$ (#904) reflects vocalisation as qatal in contrast to L 's active participle **מְרַמֵּת**.

$\rho\alpha\mu\alpha$ is the Qal active participle of \sqrt{rwm} . In II-w roots "qātil is replaced by qatal" (Fox, 2003, p. 240). Final $-ah$ is the feminine ending. The vowel between $/r/$ and $/m/$ is the reflex of V_1 . At #794, $\alpha\pi\omega\rho\alpha\mu\omega\theta$ G reflects vocalisation of the text as equivalent to **מְרַמֵּת + מֶן** as opposed to Tib. **מְרַמֵּת**.

4.7.1.2 Phonemic Analysis

$\alpha\mu\eta\lambda\omega\iota$ and $\lambda\iota\beta\alpha\nu\omega\upsilon$ are *Lehnwörter*. Other than these lexemes, the reflexes of V_1 and V_2 are almost always represented by $\langle\alpha\rangle$, except for 2 cases, both in the latter chapters of Nehemiah and likely due to corruption in Grk. transmission: (a) In $\alpha\iota\nu\alpha\nu$ #1324, the initial $\langle\alpha\iota\rangle$ is probably due to interference from the immediately preceding $\alpha\iota\alpha$ (#1323). (b) $*\iota\epsilon\alpha\nu\alpha$ #1671 (Neh 12:39.6) has been reconstructed from a corrupt text that is now only attested in late witnesses. The same lexeme is attested as $\iota\alpha\alpha\nu\alpha$ at #804, which was probably the original text also at #1671.

4.7.2 qatil (Qal Stative Perfect)

* <i>aṭir</i>	אֲטִיר, אֲצִיר	* <i>kalil</i>	כַּלִּיל (כַּלִּיל) χαληλ
* <i>amin</i>	אָמֵן אַמֵּן	* <i>‘aziq</i>	אֲזִיק אֲזִיקָא
* <i>gaḥir</i>	גַּחִיר (גַּחִיר) γαηρ	* <i>palit</i>	פַּלִּית (פַּלִּית) φελητι
* <i>ḥaṣir</i>	חֲסִיר חֲסִיר שׁוּעֵל *ασερσοαλ	* <i>pasih</i>	פַּסִּיחַ φασεκ
* <i>ya’il</i>	יַעֲלֵ, יַעֲלֵה, יַעֲלֵה יַעֲלֵה יַעֲלֵה	* <i>qadiš</i>	קָדִישׁ (קָדִישׁ) καθης

4.7.2.1 Etymology & Vocalisation

Within our dataset, G vocalises twice as many qatil nouns than are attested in Tib.

The original text at #151, #1096 was probably *יעהלא*, as this spelling can explain all others and makes the most sense from a philological perspective. The significant textual developments in both places can be attributed to the presence of 3 similar vowels in hiatus. If Hanhart's *יעαλα* was original at #151, then why would this form develop to *יעהלא*? His text at #1096, *יעαלה*, makes no sense as a Heb. or Aram. form. *יעה* is attested in Tib. (e.g. Judg 4:17), and Donner (2013, p. 476a) speculates whether this etymology lies behind the otherwise difficult to explain Tib. equivalent *יעהלע*, which is probably a secondary development to a CVC.CV template.

φελητι (#1582) also corresponds to a CVC.CV template in Tib. *פַּלִּית*. The qatil lexeme with a different ending is also attested in Tib. *פַּלִּיט* (1 Chron 4:43).

In both of the above cases, G reflects what is probably an earlier qatil form with a suffix that has simplified in Tib.

The Tib. hapax *כַּלִּיל* is an unusual Biblical Heb. nominal form, though frequent from the Mishnaic period, within which this specific form is well attested (Jastrow, 1903, p. 644). G's *χαληλ* #678 reflects a qatil vocalisation, a pattern often used for patiens actant nouns (Fox, 2003, p. 165).⁴⁹ The object of the verb *כַּלִּיל* "perfected

⁴⁹ 'Actant' nouns denote one of the arguments of the verbal idea. 'Patiens' denotes either

one" is semantically appropriate for an anthroponym. The Tib. tradition could be preferred as the *lectio difficilior* in this case or be considered a secondary development due to interference from Mishnaic Heb.

καδης (#113) reflects a V^c variant at Ezr 2:44 that forms an unattested consonantal root $**qds$. The translator has not vocalised the text in the same way as the correctly spelt anthroponym in the parallel list *κηραος קְרָה (#1057, Neh 7:47). The word's vocalisation as a qatil is probably an attempt to make sense of the consonantal text in Ezr 2 by treating it as a variant of קְרָה.

Blau (1983, p. 47) connects קְרָה to Akk. *pessû*, and hence derives it from \sqrt{psh} "lame". He explains final <κ> in φακεκ (#806) as having arisen in Grk. transmission, both because transcription of <κ> with <χ> (which then presumably → <κ>) is generally lacking in 2 Esdras, and because קְרָה is transcribed differently elsewhere in the corpus (#130, #1076). However, while Tib. does vocalise these 3 words as the same lexeme, this does not mean that the G translator considered them the same lexeme. Instead, #130, #1076 are vocalised as reflexes of *pissah* (*φε/ιςση cf. Tib. קִסָּה Mal 1:9), while #806 as a reflex of *pasih* (cf. Ar. فسح Lane, 1863, pp. 2395c-96b). The data are obscured by possible confusion between the spellings in Grk. transmission, and alternative vocalisations in G^L.

4.7.2.2 Phonemic Analysis

In open unstressed syllables, the reflex of V_1 is represented by <α> (e.g. αμην) except when the syllable is propretonic, in which case the reflex is represented by <ε> (e.g. φελητι). The reflex of V_2 is usually represented by <η> except in *αερσοαλ,

the subject of an intransitive verb, or the object of a transitive verb. (Fox, 2003, pp. 27-28).

φρακεκ, and one instance of αζερ (#66a). C₂ in this latter lexeme always corresponds to <ζ> in G^L (see טַזְיַתָּה §4.7.6).

4.7.3 qatul (Qal Stative Perfect)

* <i>dabu</i> דָּבַעִים	* <i>ceβwεiμ</i>	דָּבַעִים	νετωφαθι	* <i>šaduq</i> דָּוָק	αδωκ
* <i>naṭup</i> נָטַפָּה	νετωφα	* <i>amuq</i> אָמוּק	αμουκ	* <i>šakul</i> (שָׁכַל)	αχωλ

דָּבַעִים, נָטַפָּה, νετωφα(θι) could alternatively be interpreted as qatāl (Koehler & Baumgartner, 2001, p. 695a), but are listed here because they are usually defective.

At #515 The Tib. common noun שָׁכַל "understanding" functions adjectivally. Since monosyllabic patterns are rarely used for adjectives (Fox, 2003, p. 141), but qatul frequently so, the G transcription αχωλ is an appropriate interpretation (cf. Joüon & Muraoka, 2006, pp. 227-28 §88Dc).

In open unstressed syllables, the reflex of V₁ is represented by <α> when pretonic and by <ε> when propretonic.

According to Zadok (1988) reflexes of V₂ in qatul are variously represented by <ω> or <ου> in the LXX (p. 103). In our data the reflex of V₂ is usually represented by <ω>, and by <ου> only in αμουκ (cf. Tib. אָמוּק).

4.7.4 qutul (Qal Infinitive Construct)

**kutunt* (קָתַנְתָּ) χοθωνοι, χοθωνωθ

In χοθων- the reflex of V₁ in an open propretonic syllable is represented by <ο>, and of V₂ in an open pretonic syllable by <ω>.

4.7.5 qatāl (Qal Infinitive Absolute)

* <i>adān</i>	אָדָנָה *αδωνια	* <i>haṣār</i>	חָצוּר αρωρ
	אָדָנָה *αδων(ε)ικαμ	* <i>yapāh</i>	יָפּוּ ιοππηγ
* <i>zanāh</i>	זָנוּה ζανω(ε)	* <i>šalām</i>	(עֲבָדֵי שְׁלָמָה, שְׁלֹוֹן) αλωμων

ιοππηγ is a *Lehnwort*.

αλωμων is a previously established spelling for שְׁלָמָה.

The reflex of V₁ in unstressed open syllables is represented by <α> (e.g. αρωρ). The reflex of V₂ is represented by <ω> in stressed (e.g. αρωρ) and unstressed open (e.g. αδων(ε)ικαμ) syllables.

4.7.6 qatīl (Pə'al Passive Participle)

* <i>dawīd</i>	דָּוִד δαυειδ	* <i>kapīr</i>	כָּפִירָה χαφειρα
* <i>zabīn</i>	זָבִינָה *ζεβιννα	* <i>lakīš</i>	לָכִישׁ λαχειγ
* <i>haqīp</i>	(חָקִיפָה) חָקִיפָה *αχειφα	* <i>maḥīd</i>	מַחִידָה μεειδα
* <i>harīp</i>	רָרִיפָה αρειφ	* <i>nabī</i>	(נָוִי) ναυη
* <i>hazīr</i>	(חָזִיר) αζηρ	* <i>našīh</i>	נָצִיחַ *νασεια
* <i>haṭīt</i>	חָטִיטָה ατητα, αζιζα, ατειτα	* <i>natīn</i>	בֵּית הַנְּתִינִים βηθανναθινειμ
* <i>haṭīp</i>	חָטִיפָה ατειφα		נְתִינִים ναθ(ε)ιν(ε)ιμ, ναθιναι-
* <i>hašīp</i>	(חָשִׁיפָה) ασειφα	* <i>adīn</i>	אָדִין αδειν
* <i>yadīy</i>	יָדִיתוֹן ιδιθουν		(אָדִין) αδδιν
* <i>yamīn</i>	יָמִין βενιαμ(ε)ιν	* <i>parīd</i>	פָּרִידָה φερειδα
	יָמִין ιαμειν	* <i>qalīt</i>	(קָלִיטָה) καλλιταγ
	יָמִין μιαμειν		קָלִיטָה καλιταν
	יָמִין *μενιαμ(ε)ιν	* <i>qa'īl</i>	קָעִילָה κειιλα

4.7.6.1 Etymology & Vocalisation

*ζεβιννα has geminate C₃, which occasionally occurs in pretonic syllables after historically short vowels (Bauer, Leander, & Kahle, 1922 p. 219 §24f-i). Doubling of the third radical is attested for noun formation in Syriac (Nöldeke, 1904, p. 73 §121), and this could perhaps be a diminutive form (cf. Nöldeke, 1904, pp. 74 §122, 80

§134; Wagner, 1966, p. 48 §75; Noth, 1966, pp. 231-32, 241b n^o417; Donner, 2013, p. 293b).

ηζειρ G (#1307) reflects a vocalisation consistent with Tib. הַזִּיר, whereas αζειρ G^l (#1307e) reflects a vocalisation closer to the Tib. lexeme הַזִּיר.

αχειφα (#1082) reflects a *Vorlage* read as הַקִּיפָא*, and so is vocalised by the G translator as the Aram. equivalent of Tib. הַקִּיפָא. In contrast, since Tib. הַשִּׁפָא at #1055 is defective, and assuming V^f attested the same consonantal text, then the transcription ασειφα (#1055) reflects vocalisation as a qatīl under influence of Aram., not because the translator was constrained to do so by *mater lectionis*. Compare also Tib. הַשִּׁפָי (1 Kgs 20:27).

לְכִישׁ is of non-semitic, and קַעִילָה unknown, origin (Borée, 1930, pp. 40, 116-17), but both have been received into the biblical tradition within a qatīl pattern.

Whether מְחִירָא is a graphical variant of מְחִיר + חִיר (from Amo. *ma-ḥi-ra* or Akk. *ma-ḥu-ur-ī-lí* Donner, 2013, pp. 657b-58a), or the reflex of an unknown root, it is vocalised as qatīl, as is the transcription μεσιδα.

αδδιν (#65) and καλλιτασ (#1169) are biforms of αδειν (#465) and καλιταν (#1273) with secondary doubling. Tib. Heb. qattīl biforms are known to develop from qatīl, e.g. Tib. אֶסִיר/אֶסִיר (Fox, 2003, p. 192) and in Syriac qatīl "is frequently replaced by qattil" (p. 195).

4.7.6.2 Phonemic Analysis

The reflex of V₁ is represented by <α> in open pretonic syllables (e.g. *νασεια #1090) and usually by <α> in open propretonic syllables (e.g. ασειφα #1091) except before a guttural (e.g. μεσιδα #1085), before /r/ (φερειδα #1095), in the lexeme *ζεβιννα (#733), and where it has merged with previous /y/ in ιδιθουσ (#1440a).

The reflex of V_2 is represented by <ει> in stressed syllables (e.g. λαχεις #1482), except in the previously established spelling ναυη (#1189), and usually also by <ει> in unstressed open syllables (e.g. ατειτα #1051). Exceptions with <ι>: (a) In the 2 biforms with geminate C_2 . (b) In the qatīl biform καλιταν (#1273). (c) In G^L qatīl forms when it attests a different reading to G. (d) In *ζεβιννα where the gemination of C_3 has closed the unstressed syllable.

There are two more exceptions in G that may be due to developments in Grk. transmission. In ατητα #107 the reflex of V_2 is represented by <η>, which could be the result of <ει> → <η>. There are varied spellings equivalent to מִיִּיִּיִּי: ναθεινιμ, ναθινειμ, ναθεινιειμ. In most MSS and places where the Sem. ending is replaced with a Grk. ending, the spelling is ναθιναι-, except in 93, which usually attests ναθηναι-. The spelling ναθινιμ, preferred by Hanhart in almost every place, is almost exclusively confined to readings within the *a* group. The spellings in B and S are the least consistent. From the 6th c. and later spellings are mostly consistent within MSS, which can be attributed to imposition of style. The most common spelling is ναθινειμ. It is unlikely this form would give rise to the various spellings with ναθην- (e.g. 93 248-381). The spelling that can most easily account for the breadth of the tradition is ναθεινιειμ, as <ει...ει> could have dissimilated in numerous ways. The addition of a Grk. morphological ending resulted in either <ει> → <ι> or <η>. The spelling ναθεινιειμ is also what would be most expected on philological grounds, as <ει> is the most common representation of the reflex of V_2 , and of the vowel in the Heb. plural ending (§4.20.15).

In G^L the reflexes of /t/ in מִיִּיִּיִּי are represented by <ζ>, (as in מִיִּיִּי, see §4.7.2). That this correspondence occurs consistently for two different lexemes suggests it may have a phonemic/phonetic basis (§5.1.4).

4.7.7 qatūl (Qal Passive Participle)

*barūk	בָּרוּךְ βαρουχ	*ḥašūp	חָשׂוּפָא ακουφα
*zabūd	(Q זָבוּד) K זבוד ζαβουδ	*kapūr	(כָּפוּרִי) χαφουρη
*ḥaqūp	חָקוּפָא ακουφα	*maḥūd	(מָחוּדָא) *μαουδα
*ḥatūp	(חָטִיפָא) *חטופα ατουφα	*malūk	(מָלוּךְ, מְלִיכִי) μαλουχ
*ḥanūn	חָנוּן ανουν, ανων	*našūh	(נָצִיחַ) *νακουε
*ḥarūm	חָרוּמָא ερωμαφ	*ādūr	(עֵזָר) α/εζουρ
*ḥatūm	חָטִימָא ακουμ, αc(c)ομ	*padūr	(פָּדוּרָא) *φαδουρα

4.7.7.1 Etymology & Vocalisation

ακουφα, μαουδα, *νακουε are vocalised as Heb. equivalents of the respective Aram. passive participles חָטִיפָא, מָחוּדָא, נָצִיחַ.

φαδουρα, is vocalised in the same way as the participle from which it developed by metathesis, פָּדוּרָא.

G's transcription of כַּפוּרִי 'bowls' seems an odd exegetical choice, and the spellings *χαφουρη #29 and χαφουρη #531 are not as would be expected for a qatāl noun (§4.7.5). Therefore, given its rarity, the translator was probably unaware of the Tib. lexeme כַּפוּר, and has instead vocalised the word in both places as related to the extremely common root כִּפַּר 'atone'. In Samaritan Heb. there are 2 related nouns that are derived from this root, [kibburəm] and [ke:fu:rəm], the latter a reflex of qatūl (Ben-Hayyim, 2000, p. 255 §4.1.3.12). G's vocalisation at #531 is consistent with other reflexes of qatūl in our corpus.

μαλουχ contrasts with Tib. מְלִיךְ. Of the 6 occurrences of this lexeme the only possible evidence for geminate /l/ is αλλουχ 122 (#1251b), but since it is highly likely B was 122's sole exemplar, this reading is a Grk. development.

α/εζουρ contrasts with Tib. עֵזָר (qa/itl). Compare עֵזוּר, a qattūl form, attested in our corpus with double <ζζ> αζζουρ #1298. In Ezek 11:1 the Tib. tradition vocalises

the same consonants as the qattūl with defective spelling עָר. However, there is no evidence for geminate <ζ> at #861, #1688.

4.7.7.2 Phonemic Analysis

In almost all lexemes the reflex of V₁ in an unstressed open syllable is represented by <α>, whether pretonic (e.g. ανουν) or propretonic (e.g. ακουφα). The reflex of V₂ is usually represented by <ου> in stressed (e.g. ζαβουδ) and open unstressed syllables (e.g. ακουφα), but by <ο> in G^l transcriptions equivalent to םשק. Double <cc> in acccoμ #1300b could be a Grk. development, but there are also several other possible cases of single /š/ represented by <cc>.

The reflex of V₁ is represented by <ε> in εζουρ #1688, which being so near the end of Nehemiah could be ascribed to development in Grk. transmission, and ερωμαφ, which is also the only word where <ω> is equivalent to V₂. Perhaps this word's exceptional vocalisation is because it is the only compound word within this pattern (ףא + םרר).

4.7.8 qutāl (Qal Infinitive Construct)

*lubān לבונה λιβανον *ruḥāb רחוב ρωβ *tu'āl תצַר שועל *αερσοαλ

λιβανον is a *Lehnwort*.

The reflex of V₁ in an open unstressed syllable is represented by <ο>. The reflex of V₂ in a stressed syllable is represented by <ω> in ρωβ. Tib. שועל is an exceptional reflex of this pattern (Bauer, Leander, & Kahle, 1922, p. 474 §61βn1). The reflex of V₂ in this word is represented by <α>.

4.7.9 qātil (Qal Active Participle)

4.7.9.1 Regular

* <i>āriḥ</i>	(אָרִיחַ) ωρεε	* <i>lāhiš</i>	שְׁחִיחַ αλλωηϷ
* <i>gālil</i>	(גַּלְיָא לְיָהּ) גַּלְיָא * γωληηλα	* <i>ābid</i>	(עָבִד, עָבָד) ωβηδ
* <i>hāzih</i>	(הָזִיחַ) οζεια ₁	* <i>rāqih</i>	(רָקִיחַ) ρωκεειμ
	חֲזִיחַ-לְיָהּ χολοζε	* <i>šābiq</i>	שׁוֹבֵק ωβηηκ
* <i>kānin</i>	(כָּנִין) χωνενι		

In ωρεε, ωβηδ, ρωκεειμ, G vocalises a deverbal noun as a participle where Tib. vocalises the equivalent lexemes as qatal, qatl and qattāl respectively, as does χωνενι G^L. Similarly, οζεια is vocalised as participle + YHWH, where Tib. הָזִיחַ vocalises this sentence name as a Qal perfect + YHWH. Tib. attests all four participles in other contexts.

γωληηλα #774 is vocalisation of a V^c variant that is secondary from Tib. הַגַּיָא לְיָהּ. G's spelling is an elegant rendering of an errant *Vorlage*, as the vocalisation is semantically appropriate for a toponym, cf. גִּלְגָּל Gilgal 'circle'.

The reflex of V₁ in an open unstressed syllable is usually represented by <ω> (e.g. αλλωηϷ), except in the lexeme χολοζε where it is represented by <ο>. The reflex of V₂ is represented by <η> in an open unstressed syllable (e.g. γωληηλα) and in a stressed syllable (e.g. ωβηηκ), but by <ε> when C₃ is a guttural (e.g. ωρεε).

4.7.9.2 With the 'segholate' ending

* <i>sāpir</i>	תְּפִירָה *ακοφρηαθ, *ακκοφερεθ (סְפִירָה) цаφαραθ	תְּפִירָה *μακφεραθ
		* <i>pākir</i> (פְּכִירָה) φαχα/εραθ

In PS, the addition of the feminine ending -t was usually preceded by a vowel, but on forms with two final consonants this vowel was infix: C_iC_{ii} + V_i...t → C_iV_iC_{ii}t (Lipiński, 2001, p. 237 §30.3). In Tib. an anaptyctic *seghol* appears between C_{ii} and t, and in almost all words V_i has also reduced to *seghol* (Joüon & Muraoka, 2006, pp. 245-46 §§89g-i).

The reflex of V_1 is only represented by a back vowel at #149. G^L 's * $\alpha\text{cco}\phi\epsilon\rho\epsilon\theta$ #149e is reconstructible on the basis of the MS evidence at this place, but also the spellings at #1094 where Neh 7 has been harmonised to Ezr 2. The spelling is consistent with Tib. הִסְפָּרְת .

At the same place the majority of G MSS attest $\alpha\text{ce}\phi\eta\rho\alpha\theta$, but on the basis of $\alpha\text{ce}\phi\omicron\rho\alpha\theta$ A I have suggested G at least be reconstructed to * $\alpha\text{co}\phi\eta\rho\alpha\theta$, as the Grk. developments $\langle\eta\rangle \rightarrow \langle\omicron\rangle$ or $/i/ \rightarrow /o/$ would be unusual. In * $\alpha\text{co}\phi\eta\rho\alpha\theta$ the reflex of the V_2/V_i slot is represented by $\langle\eta\rangle$, and the anaptyctic vowel of the feminine ending is represented by $\langle\alpha\rangle$. An alternative explanation is that the G and G^L readings are not independent, and G^L retains the original $\langle\varepsilon\dots\varepsilon\rangle$ melody of the segholate ending.

In all other places, i.e. #156, #1101 ~ Tib. פִּכְרְת and #1094 ~ Tib. סוּפָרְת , the reflexes of V_2 and V_i are represented by $\langle\alpha\rangle$, while V_{ii} is ~ $\langle\alpha\rangle$ or $\langle\varepsilon\rangle$ depending on how the MS evidence is interpreted. The MS variation at the V_i slot can be explained as assimilation in Grk. transmission, meaning that an original $\langle\varepsilon\rangle$ should probably be reconstructed here, even in those places where this spelling is no longer extant.

The representation of the reflex of V_1 as $\langle\alpha\rangle$ is more difficult to account for etymologically. If it is original in all places (thus requiring a variant *Vorlage* at #1094), then it probably represents a reduced vowel, which is the interpretation presented in Appendix A. An alternative explanation would be that both lexemes have been vocalised as maqṭal, with loss of the initial syllable.

4.7.10 qītāl

**dibān* דִּיבָּן $\delta\iota\beta\omega\nu$

**šidān* צִדְנִי $\text{ci}\delta\omega\nu\text{ci}\omicron\text{c}$

**šilāh* שִׁלְחָה $\text{ci}\lambda\omega\alpha(\mu)$

Words with two long vowels are rare, unreconstructable to PS (Fox, 2003, p. 287), formed by secondary processes (probably so קִיבִּיּוֹן Bauer, Leander, & Kahle, 1922, p. 476 §61vβ) and in this case possibly by intensification of qital (Joüion & Muraoka, 2006, p. 231 §88G) or lenition of qittāl (Donner, 2013, p. 1363a). Transcription of neither word is attested G, and the Grk. toponyms may all be *Lehnwörter*.

The reflex of V_1 is represented by <ι> and of V_2 by <ω>.

4.8 Nominals: $C_1iC_2V_2C_3$

Triconsonantal patterns where $V_1 = /i/$ are some of the most problematic in our corpus. The qital pattern is not productive in PS. Both it and qitāl are not common across the semitic languages and exhibit "no reconstructable semantics" (Fox, 2003, pp. 213, 223). The loss of V_1 in most reflexes of both qitāl and qutāl results in the merging of these patterns in Tib. (Fox, 2003, p. 226; Joüion & Muraoka, 2006, pp. 229 §88Ed-e).

The pattern qitīl should not be reconstructed for PS, because it contains two close vowels (Fox, 2003, p. 287), and it is at least doubtful whether it should be reconstructed as a primitive Heb. pattern (Bauer, Leander, & Kahle, 1922, p. 471 §61sα; Joüion & Muraoka, 2006, p. 230 §88Eg).

Several items in our dataset are vocalised in Tib. with the expected phonemic reflexes of qital, qitāl, and qitīl, and the equivalent Grk. transcriptions are consistent with the Tib. phonemes. G also attests several more transcriptions that are consistent with reflexes of these patterns.

4.8.1 qital

<i>*idan</i>	(אִדָּן) ηδαν	<i>*gišam</i>	(גִּשָׁם, גִּשְׁמוֹ) γησαμ	<i>*hitam</i>	(חִטָּם) ησαμ
<i>*irah</i>	(אִרָּח) ηρα(ε)	<i>*hinat</i>	(חִנָּה) εννα	<i>*mi'at</i>	הַמִּאָּה αμμηα
<i>*gibay</i>	(גִּבֵּי) γηβαι	<i>*hīram</i>	(חִרָּם) ηρα/εμ,	<i>*inan</i>	(עִנָּן) ηναν
<i>*gizam</i>	(גִּזָּם) γηζαμ		ειραμ	<i>*rikab</i>	רִקָּב ρηχαβ

αμμηα, ρηχαβ are qital nouns in both Tib. and G. εννα G^L #815a reflects vocalisation equivalent to Tib. חִנָּה (from a variant V^L where הנהר → *הנה). This form is a reflex of **hinatu* with secondary doubling of /n/ (Donner, 2013, pp. 282-283).

Aside from εννα, the melody of these qital reflexes is represented by <η...α>, which is also attested in another 8 lexemes. These lexemes do not consistently correspond to any particular pattern in the Tib. tradition: ηραε and ηναν ~ Tib. אִרָּח and עִנָּן (qatal); ηραμ ~ Tib. חִרָּם (qatīl?); ηδαν, γηβαι, γηζαμ ~ Tib. גִּבֵּי, גִּזָּם, אִדָּן (qattal); γησαμ ~ Tib. גִּשָׁם/גִּשְׁמוֹ (probably qutl); ησαμ ~ Tib. חִטָּם (qatul). The spellings of 4 of these lexemes are attested more than once consistently with <η...α>, which is therefore likely to reflect a genuine vocalisation pattern, not simply a number of variants that serendipitously look similar.

The lexeme ηραμ is transcribed 7×. The spellings ειραμ and ηρεμ, both each occurring once, are probably the same lexeme and developments in Grk. transmission from ηραμ.

For C₂ = guttural roots the expected reflex in Tib. is qattal → qetāl (Fox, 2003, p. 257). However, based on comparison with Tib., loss of C₂ gemination would only account for 3 of the above 8 forms.

Aside from ηραμ and ησαμ, the qital vocalisations are attested in Nehemiah. The lexeme גִּים is vocalised as a qatl in Ezr 2, but as a qital in Neh 7.

4.8.2 qitāl

<i>*irān</i>	(אִרְוֹן) *ארון ηρων	<i>*silā'</i>	(סִלְא') cηλω
--------------	----------------------	---------------	---------------

**qirās* קִירָס κηραοο **tiqāʿ* תִּיקְוֵיִם θεκωειμ

The phonologically expected reflex of PS /*i/, *šere*, is attested in a small number of qitāl words in Tib., e.g. אֶפּוֹד 'ephod' (see p. 242, cf. Zadok, 1980, p. 111).

The reflex of V₁ in an open pretonic syllable is represented by <η> and in an open propretonic syllable by <ε>. The reflex of V₂ in a stressed syllable is represented by <ω> סֵלָא* κηλω and <ο> קִירָס κηραοο and in an open unstressed syllable by <ω> תִּיקְוֵיִם θεκωειμ.

The qitāl vocalisations are exclusively found in Nehemiah.

4.8.3 qitāl

* <i>imān</i>	(אָמֵן) ημει	* <i>hilih</i>	(הִלִּיחַ) ηλεια	* <i>silīy</i>	(סִלִּי) κηλει
	(אָמֵנוֹן) *ημειν	* <i>hizār</i>	חִזָּר ηζειρ	* <i>gidān</i>	(גִּידָן) ηδειν

ηζειρ is equivalent to Tib. חִזָּר, where V₁ ~ *šere* ~ <η> and V₂ ~ *hiriq yod* ~ <ει>. The parallel items in the lists of returnees ημει (#158) ~ Tib. אָמֵן and *ημειν (#1105) ~ Tib. אָמֵנוֹן may perhaps have been interpreted by the translator as the same lexeme. In all the forms in this pattern C₁ is a guttural.

The reflex of V₁ in open unstressed syllables is represented by <η>, and that of V₂ in stressed syllables by <ει>.

Aside from the one exception ημει (#158), in Ezz 2, which is possibly influenced by the parallel word in Neh 7, the qitāl vocalisations are exclusively found in Nehemiah.

4.8.4 Samaritan qētVl

Samaritan Heb. attests numerous lexemes with the vocalisation patterns qe:tl, qe:xtæl and qe:xtəl (Ben-Ḥayyim, 2000, pp. 251-55 §§4.1.3.3-10), i.e. that are vocalised

with the phonemes that would be expected in that tradition if they had developed from qitVl forms. Ben-Ḥayyim ascribes the rise of qe:tl initially to the conflation of some PS monosyllabic patterns, which then attracted some bisyllabic words (pp. 251-52 §4.1.3.4). The distribution of Samaritan qe:tæl and qe:tol forms does not correlate with any particular pattern in Tib. (pp. 153-55 §§4.1.3.7-10). In our corpus only $\gamma\eta\alpha\mu$ is equivalent to a Tib. monosyllabic word. While there are more qitVl words in G than in Tib., there are proportionally less qitVl words in G than in Samaritan.

Three possible scenarios to explain the distribution of qitVl forms in Samaritan, Tib. and our corpus are these:

(a) The existence of qitVl forms in 2 Esdras bears little or no relation to the existence of qitVl forms in Samaritan. While there is much other evidence to demonstrate at least some connection between 2 Esdras vocalisation and Tib., there are no other connections to Samaritan. The Samaritan qitVl forms initially developed from monosyllables, therefore, if the smaller number of qitVl forms in 2 Esdras were related to Samaritan, a reasonable proportion of them would be expected to be reflexes of primitive $C_1V_1C_2C_3$ forms. In fact, there is only 1 qitVl form that fits this criteria.

(b) 2 Esdras and Samaritan preserve qitVl forms from an earlier period of Heb. that have been lost in Tib. When differences between 2 Esdras and Tib. can be identified as relating to diachronic developments in Heb., in most cases 2 Esdras represents an older feature. Perhaps qitVl forms were more prevalent in Heb., but have been almost entirely lost in Tib. and replaced, perhaps due to the interference of Aram.

(c) The emergence or multiplication of qitVl forms are a secondary development that began sometime in the 2nd Temple period in one strand of Heb. In the prestigious reading tradition inherited by Tib. this development had no or limited impact, in contrast to other developments in Heb. that did impact the prestigious tradition. 2 Esdras attests vocalisation of Ezra-Nehemiah at a point earlier than some shared developments that impacted the prestigious tradition, but the translator vocalised the text with a form of Heb. that was not a direct descendent of the prestigious pronunciation. The qitVl forms continued to grow in the strand of Heb. received in the modern Samaritan reading tradition.

Explanation (a) is the most complex scenario, as it requires the parallel development of new forms in two traditions with similar vocalisation. A significant problem with (b) is the lack of common etymological background for qitVl words in 2 Esdras, and that the development of qitVl forms was likely secondary in Samaritan. Explanation (c) is the most plausible, as all qitil words, and 3 out of 4 qital words that are vocalised differently from Tib., begin with a guttural. That many qitVl have a common phonemic feature is consistent with the possibility that they are a secondary inner-Heb. development, which would be propelled by phonological factors. It also suggests a parallel or alternative explanation for the rise of qētVl forms that could be consistent across 2 Esdras, Tib. and Samaritan:

In Tib. reflexes of qitVl and qutVl where /C₁/ = /ʔ/, the reflex of /V₁/ = *šere* (Fox, 2003, p. 226; Joüon & Muraoka, 2006, p. 80 §21h), e.g. 𐤒𐤓𐤕. These cases can be explained phonologically as the weakness of /ʔ/ preventing the reduction of the following vowel, which is the normal development in other Heb. words. Later, as the other guttural consonants began to merge with /ʔ/, the reflex of PS /*i/ that had been retained in /C₁/ = /ʔ/ nominals spread to other words beginning with guttural

consonants. While this process can account for the initial spread of qētVl forms, other processes are also required to explain the further spread of the reflex of PS /*i/ to the /V₁/ position in other environments. According to this analysis, it is not surprising that many qētVl forms exist in Samaritan where the mergers of /', h, ḥ, ' / are significantly under way (Ben-Ḥayyim, 2000, p. 32 §1.1.3).

4.9 Nominals: C₁V₁C₂C₂V₂C₃

4.9.1 qatta/āl

*zakkay	זכאי	ζακχαι	*sallay	סללי	σαλλαι	*šabbat	שבבט	αββατ-
*ḥarraš	חרשים	αρασιμ	*'addā'	עדוא	α/εδδω			

ζακχαι could alternatively be analysed as √זכר + -ay (Donner, 2013, p. 300b), or both it and חרשים αρασιμ could be reflexes of qattāl (Zadok, 1988, p. 113; Donner, 2013, p. 403b). Neither word displays the expected correspondence PS /*a:/ → Tib. /o/, and qattal/qattāl probably share a common origin anyway (Fox, 2003, p. 253).

שבבט is probably *Lehnwort* into a Heb. qattal pattern from Akk. *šabattu*.

The reflex of V₁ is represented by <α> in unstressed closed (ζακχαι) and virtually closed (αρασιμ) syllables. The vowel has attenuated in Tib. עדוא and is similarly represented by <ε> in the equivalent G^l transcription εδδω. The reflex of V₂ when /a/ is represented by by <α> in stressed (ζακχαι) and open unstressed (αρασιμ) syllables. The reflex of /ā/ is represented by <ω> (α/εδδω).

4.9.2 qatti/īl (Piel perfect)

*ammir	אמיר	εμμηρι		(אשרתל)	θελαρηα
*gaddil	גדיל	γεδδηλ, γαδ(δ)ηλ	*ḥattīl	חטיל	*αττειλ, εττηλ
*ḥarris	(אשרת)	αρηα	*tallim	(תלל)	τελλημ

** <i>addīn</i>	(אֲדִין) αδδιν	** <i>qallīt</i>	(קָלִית) καλλιταc
* <i>pallil</i>	(לָלִיל) *φαλληλ	* <i>šallim</i>	(שָׁלִים) cελλημ
* <i>passih</i>	(פָּסִיחַ) *φiccη, φεccεκ, φεccη		

4.9.2.1 Etymology & Vocalisation

αδδιν and καλλιταc are qattil biforms of qatīl, see §4.7.6.1.

The consonantal text לִיטִי is represented as a qattīl *αττειλ (#155) in Ezr 2, as in Tib., but in Neh 7 as a qattil (→ qittēl) εττηλ (#1100). This latter pattern is frequently used for bodily characteristics, which is semantically appropriate given that the name likely means 'long ears' (Koehler & Baumgartner, 2001, p. 307a). τελλημ 'black' may also reflect vocalisation as a qattil influenced by the name's semantics.

The reflex of the lexeme שָׁרִיט 'deaf', from *ħarriš*, in Jewish Babylonian Aram. (Sokoloff, 2002, p. 485a) is identical to the Tib. anthroponym שָׁרִיט, which Donner (2013) derives from the semantically similar שָׁרִיט 'mute' (pp. 403b, 404a). It is likely that the G anthroponym αρηcα and toponym θελαρηcα are vocalisations of this lexeme within a qattil pattern.

Tib. לָלִיל is a short form of לָלִילִי, which has been interpreted as a "Qal for Piel" (Noth, 1966, pp. 187-188; Donner, 2013, pp. 1056b-57a, see §4.7.1). The G^L vocalisation *φαλληλ is a predicate isolate of the Piel perfect.

The Tib. vocalisation קָלִית is attested in Ezra-Nehemiah and once elsewhere in Chronicles. קָלִית is only attested outside the Torah. G's equivalent transcriptions vocalise the consonantal text as lexemes that are attested in *L* in the Torah^o *φiccη ~ Tib. פָּסִיחַ, cελλημ ~ Tib. שָׁלִים. The latter form is exclusively found in the Torah.

4.9.2.2 Phonemic Analysis

The reflex of V₁ in a closed unstressed syllable is usually represented by <ε>, with 3 exceptions: γαδ[δ]ηλ #1068, #1098, *φαλληλ #883g. γαδηλ #1068 is the only

case where the reflex of C_2 is not /r/ and is not represented by a double graph, and this should probably be explained as development in Grk. transmission. If the spelling * $\varphi_{\text{icc}\eta}$ #130 is original, then it is the only example of Tib. /i/ (by attenuation) ~ <ι> in our corpus that is not due to a previous spelling convention or occurring within a *Lehn-/Fremd-/Gastwort*. It is more likely that the parallel spelling of this lexeme in Neh 7 $\varphi_{\text{ecc}\eta}$ #1076 was also the original spelling in Ezr 2, and that * $\varphi_{\text{icc}\eta}$ was a medial form in Grk. transmission.

The reflex of V_1 in a propretonic open/virtually closed syllable is represented by <α> (i.e. $\alpha\rho\eta\alpha$).

The reflex of $V_2 = /*i/$ is always represented by <η> in stressed (e.g. $\epsilon\mu\mu\eta\rho$) and open unstressed ($\alpha\rho\eta\alpha$) syllables, that of $V_2 = /*i:/$ by <ει> (i.e. * $\alpha\tau\tau\epsilon\iota\lambda$).

4.9.3 qattūl

* <i>bakkūr</i>	בכור βακχουριοις	* <i>addūr</i>	עזרר ατζουρ
* <i>zakkūr</i>	זכור ζακχουρ, ζακχωρ	* <i>aqqūb</i>	עקוב ακκουβ
* <i>ḥaššūb</i>	חשוב ας(ς)ουβ	* <i>ṣaddūq</i>	(צדוק) αδδουκ
* <i>ḥattūš</i>	חטוש αττουσ	* <i>raḥḥūm</i>	(רחום) ρα/εουμ
* <i>yaddū</i> ^c	(ידעיה) ידוע יεδδου(α), *ιαδου(α)	* <i>šammū</i> ^c	שמוע αμ(μ)ουε
* <i>naḥḥūm</i>	נחום ναουμ		

4.9.3.1 Etymology & Vocalisation

According to Fox (2003) qattūl "is rarer than" qattīl (p. 271), which "is rarer than" qatta/āl (p. 267). In contrast, qattūl is more common than both of these other patterns in our corpus because it is the pattern used to produce hypocorisms of sentence names and most transcriptions are of anthroponyms.

Much ink has been spilled on *σαδδουκ* and the related *σαδδουκαιοσ* 'Sadducee'. Vocalisations with double /dd/ are attested in the Mishnah.⁵⁰ The double /dd/ is considered one of a number of unresolved questions concerning the etymology of *σαδδουκαιοσ* (Danker, Bauer, Arndt, & Gingrich, 2000, pp. 'Σαδδουκαίος', 910a). Derenbourg (1867) continued a long tradition of deriving צדוק from the adjective צדוק (pp. 78-79), but there remains no justification for the supposed shift /u:/ → /i:/ (Schürer, 1979, p. 405). Manson (1938) identified *σαδδουκαιοσ* 'Sadducee' with סדקיא *συνδακουσ* in a bilingual Palmyrene inscription. He explains the double /dd/ in Rabbinic צדוק as due to later borrowing back into Heb. from Grk., explaining the confusion of צ : ס as later folk etymology associating the word with צדוק (pp. 147-48). Manson's explanation does not account for the vowel differences between *σαδδουκαιοσ* and *συνδακουσ*. Meyer (1971) has since derived the name from a conjectured adjective צדוק*, with secondary gemination (pp. 35-36). A simpler explanation than all the above is Zadok's view (1988) that צדוק is not due to secondary phonological developments from צדוק, but is a qattūl pattern (p. 103). Zadok is probably right to surmise that this vocalisation spread due to qattūl being "more popular" than qatōl in the post-exilic period and following. However, rather than being a biform of צדוק as Zadok suggests, the form probably originated as a hypocorism of צדוקיה, given this is a common semantic function of the qattūl pattern in this period.

⁵⁰ E.g. in De Rossi 138 צדוק: Terumoth 10v9, p. 33; Pesahim 7v2, p. 72; צדוק: Shabbath 24v5, p. 60; Kelim 12v4(v5a-b), p. 309 ×2 (pointing of dageš faint in both places. Also on this page, I think I can make out צדוק at v6); בצדוק: Erubin 6v2, p. 63.

4.9.3.2 Phonemic Analysis

In most lexemes the reflex of V_1 is always represented by < α > in closed unstressed syllables (e.g. $\alpha\zeta\zeta\sigma\rho$), but in 2 lexemes it is more frequently represented by < ε >: (a) The equivalent to יְדִיעַ is usually spelt $\varepsilon\delta\delta\sigma\alpha$, probably due to the influence of prior /y/. (b) In Tib. יְדִיעַ the reflex of V_1 has reduced, probably because the virtual doubling of /h/ ceased to operate and *pataḥ* was not usually pronounced in an open unstressed syllable. The usual Grk. spelling of this lexeme as $\rho\epsilon\sigma\mu$ may be the result of the same processes.

In almost all cases the reflex of V_2 is represented by < σ > in a stressed syllable. The only exception is $\zeta\alpha\chi\omega\rho$ (#1279), which being attested late in Nehemiah is probably due to development early in Grk. transmission.

In most cases geminate C_2C_2 is represented by a double (e.g. < $\chi\chi$ > ~ /qq/) or compound (e.g. < $\chi\chi$ > ~ /kk/) graph. The exceptions $\alpha\sigma\upsilon\beta$ (#831, #876, #1316), $\alpha\delta\sigma\upsilon$ #1555, * $\alpha\delta\sigma\upsilon\alpha$ #1605, $\alpha\delta\sigma\upsilon\chi$ #1309, $\alpha\mu\sigma\upsilon\epsilon$ #1585 are also best explained as developments early in Grk. transmission.

4.9.4 qittāl

**hinnām* יְנָמ $\varepsilon\nu\nu\sigma\mu$

Attested in ε'/G^L only. The reflex of V_1 in a closed unstressed syllable is represented by < ε >, and of V_2 in a stressed syllable by < σ >.

4.10 Nominals: $C_1V_1C_2(V_2)C_3V_3C_4$

Fox (2003) concentrates on noun patterns of trilateral roots. Butts (2011) extends Fox's work to patterns involving reduplication, i.e. patterns where reduplication is

part of the pattern morpheme, but therefore does not discuss nouns derived from reduplicated roots, which in the semitic languages are treated like other quadriliteral or quinquiliteral roots for the purpose of nominal derivation (p. 85). All forms involving reduplication in our corpus are reduplicated roots, and will therefore be treated as quadriliteral forms.

Heb. and Aram. quadriliteral verbals are consistently patterned using the 4 consonantal slots of the D stirps (Gensler, 1997):

$$\begin{array}{cccc} C_1 & C_2 & C_3 & C_4 \\ | & \backslash & / & | \\ C_1V_1C_2C_2V_2C_3 & & & \end{array}$$

This fact is not true of all quadriliteral nominals, e.g. סְמַרְר 'blossoming', עֲכָבִישׁ 'spider'. Nevertheless, quadrilaterals "generally fall into only a few patterns which closely follow the triradical patterns." (Fox, 2003, pp. 39, 41). Therefore, words that do not attest a trilateral melody have been excluded from categorisation as quadrilaterals, and are instead treated here as having uncertain etymology (§4.21).

Following Joüon and Muraoka (2006), C_4 is here designated 'd' in pattern descriptors (p. 234 §88K).

4.10.1 qatlad

*galgal בֵּית הַגִּלְגָּל βαιθγαλγαλ, βηθαγγαλγαλ *manhat מְנַחֵחַ μαννα
*karkar כַּרְכָּר αχχεχαρ

If βηθαγγαλγαλ (#1636a ε') and βαιθγαλγαλ (#1636b G^l) are independent readings, then the latter probably preserves the G reading at #1636, which may reflect a variant V^c by haplography. The reflex of V_1 in this lexeme, and in μαννα is

represented by <α>. In contrast the reflex of V₁ has in some cases of גלגל and all cases of מנחה, attenuated/dissimilated to *hiriq* in Tib.

Attenuation of the reflex of V₁ in Tib. הַפְּכֶר is consistent with its representation by <ε> in αχχεχαρ #874. This attenuation is likely the result of the assimilation of /r/ into the following /k/, and so a different process than that operating in Tib. for גלגל and מנחה.

The reflex of V₂ in stressed syllables is represented by <α>.

4.10.2 qatlūd

<p><i>*baqbūq</i> בַּקְבוּק βακβουκ בַּקְבִּיקָה *βακβοκειαια, βακβακιαα</p>	<p><i>*harḥūr</i> תְּרַחוּר αρουρ</p>
--	---

The reflex of V₁ in closed unaccented syllables is represented by <α>, and of V₂ in stressed syllables by <ου>.

In an unstressed syllable the reflex of V₂ is only preserved in G^l/ε' MSS and is represented once by <o> *βακβοκειαια (#1436a), and twice by <α> βακβακιαα (#1542a, #1618a).

Note that: (a) all cases occur near the end of Nehemiah where the Grk. text is less stable; (b) the development /o/ → /e/ in Grk. is not uncommon and more frequent than /e/ → /o/ (§3.3.7.2); and (c) even at #1436 this development is attested in the Grk. tradition: βακβακιαα Scpamph (#1436c). While *βακβοκειαια (#1436a) is a reconstructed text from a small number of witnesses, the <o> is attested. It is not surprising that a long and repetitive word would undergo transmission development. Therefore, it is simpler to account for the βακβακιαα spellings as developments in Grk. transmission, rather than concluding that G or ε' had multiple vocalisations for the lexeme בקבִּיקָה.

4.11 Nominals m/t/yV₁-(hV₂)-C₁(V₃)C₂(C₂)V₄C₃

Nominals with prefixed /m/ can be formed from the prefixing of /ma-/, /mi-/, or /mu-/. Bauer and Leander (1922) suggest that prefixed forms arose due to the fusion of the interrogative pronoun *mā* with certain following verb forms, making the /mi-/ vocalisations secondary (p. 488 §611ε). Moscati et al. (1980, pp. 80-81 §12.16) and Lipiński (2001, p. 223 §29.20) are more circumspect, instead merely describing the observed semantic ranges of the different prefixed vowels.

Participial forms are the most straightforward, as the PS participles of the derived stirpes are reconstructable to the pattern of the imperfect 3ms with the prefixed consonant and vowel replaced by /*mu/ and the vowel after C₂ replaced by /*i/ in the active and /*a/ in the passive. In the Heb. and Aram. causative, formed with hV₂, the prefixed vowel V₁ reduces. In Biblical Heb. prefixed /h/ in the participle has reduced, meaning the vowel after initial /m/ is the reflex of V₂ (Moscati, 1980, pp. 157-58 §§16.96-99).

4.11.1 maqtal

* <i>mahlal</i>	מַהֲלֵל מַלְלֵל מַלְלֵל מַלְלֵל	μαλελεληλ		מִתְהַיָּה	*μαθθαθια(c)
* <i>maylad</i>	מִוֹלָד מִוֹלָדָה	μωλαδα		מִסְפָּר	μασφαρ
* <i>may'ad</i>	מִוֵּעָד מִוֵּעָדָה	*μωαδεια		מִסְפֶּרֶת	*μασφεραθ
* <i>makmas</i>	מִכְמָס מִכְמָסָה	μαχμασ		מִשָּׂעִי	μασση(ι)α, μασσαια, μασσιασ, μασσεια
* <i>mantan</i>	מִתְנַנֵּן מִתְנַנֵּנָה	μαθθαναι, μαθθανιου, μαθθανια(c)		מִפְקָד	μαφεκαδ
	מִתְנַתֵּן מִתְנַתֵּנָה	μαθθαθα		מִסְפָּי	μασφα

The transcription μαλελεληλ (#1365), with singleton <α>, is either due to elision of /h/, or without pronunciation or representation of an epenthetic.

The spelling $\mu\alpha\phi\epsilon\kappa\alpha\delta$ #906 reflects a vowel between /p/ and /k/, represented by <ε>. This vowel is probably an epenthetic sound to break a consonant cluster of two plosives. Given that it is possible that diachronically Grk. /p^h/ → [f] or synchronically Heb. /p/ → [f] / V₋, it is unclear whether the vowel reflects the translator's Heb., or is due to Grk. interference.

The reflex of V₁ in closed unstressed syllables is always represented by <α> (e.g. $\mu\alpha\sigma\phi\alpha$), whereas it has usually attenuated/dissimilated in Tib. unless followed by a guttural (i.e. מִצְפָּה , מִפְקָד , מִסְפָּרַת , מִסְפָּר , מִכְמֹש , מִכְמֹס , מִכְמֹס). <ω> in $\mu\omega\lambda\alpha\delta\alpha$ and $*\mu\omega\alpha\delta\epsilon\iota\alpha$ is the reflex of original /w/ (C₁). מִוִּיעָדָה could alternatively be analysed as a biform of מִוִּיעָדָה (Donner, 2013, p. 645b). The precise etymology is inconsequential for our purposes.

The reflex of V₄ is usually represented by <α> in stressed (e.g. $\mu\alpha\chi\mu\alpha\sigma$) and open unstressed (e.g. $\mu\omega\lambda\alpha\delta\alpha$) syllables. It has attenuated in Tib. מִתְהַלֵּךְ . If the spelling $\mu\alpha\lambda\epsilon\lambda\epsilon\eta\lambda$ #1365 is original, then the reflex of V₄ may have attenuated here, but given the tendency for the Grk. development <α> → <ε> in the latter chapters of Nehemiah, this is more likely to be assimilation in Grk. transmission.

The inconsistent spellings equivalent to Tib. מִצְפָּה , e.g. $\mu\alpha\alpha\sigma\eta\iota\alpha$, $\mu\alpha\alpha\sigma\alpha\iota\alpha$, $\mu\alpha\alpha\sigma\epsilon\iota\alpha$, $\mu\alpha\alpha\sigma\eta\alpha$, $\mu\alpha\alpha\sigma\iota\alpha$ -, are unsurprising given that the vowels <η> in hiatus would be hard for Grk. scribes to pronounce. On these grounds, the spelling $\mu\alpha\alpha\sigma\eta\iota\alpha$ should probably be reconstructed for this word in every place, and hence the reflex of V₄ is represented by <η>.

An apparent exception to the representation of V₄'s reflex is $*\mu\alpha\sigma\phi\epsilon\rho\alpha\theta$ (#986). I have assessed the spelling $\mu\alpha\sigma\phi\alpha\rho\alpha\theta$, adopted by Hanhart, as secondary because assimilation <ε> → <α> in Grk. transmission is more likely than dissimilation. If

this judgement is correct, then <ε> corresponds to the infixed vowel of the 'segholate' ending (see §4.7.9).

4.11.2 maqtul

**maʿduḏ* (מְעֻדִי) מְעַדִּיָּה *μοοδεια
 מְעַדִּיָּה *μααζεια
 μααδιαc

מְעַדִּיָּה is the Aram. equivalent of Heb. מְעֻדִּיָּה (Lipiński, 1976, p. 58). The reflex of V₃ is represented by <α> in μααδιαc, *μααζεια, consistent with the shift to *pataḥ* in the Tib. tradition, and by <o> in μοοδεια, which probably retains the historic vowel. In the latter, the reflex of V₁ has harmonised to the vowel following the subsequent guttural.

4.11.3 muhaqtil (Hapʿel/Hiphil participle)

4.11.3.1 → *mahaqṭal* (Hapʿel participle)

**muhayṭib* מְהַיַּטְבִּיחַל מְהַיַּטְבִּיחַל

The following reflexes are represented: V₁ (open pre-propretonic syllable) ~ <ε>; V₂ (open propretonic syllable and /_/y/) ~ <η>; V₄ (closed, unstressed) ~ <α>.

4.11.3.2 → *maqṭil* (Hiphil participle)

**muhagbiš* מְהַגְבִּיַּשׁ מְהַגְבִּיַּשׁ *μαγβειc
 מְהַגְבִּיַּשׁ *μαγβειαc

The reflex of V₁ in a closed pretonic syllable is represented by <α> (μαγβειc). In μαγβειαc, which is a fresh transcription in G^L, the reflex of V₁ in a closed

propretonic syllable is represented by <ε>, probably the result of attenuation (which has not occurred in Tib. מְנַפִּיעַ שׁ).

The reflex of V₄ in a stressed (μαγβειϰ) and open unstressed syllable (μεγβειαϰ) is represented by <ει>.

4.11.4 muhatqattil (Hitpaël participle)

**muhatyahhiś* (מְתַחַשִּׁים) *μεθωεσειμ

The following reflexes are represented: V₁ (closed propretonic syllable) ~ <ε>; V₃ (closed unstressed syllable) ~ <ε>. If this spelling is original, and the second <ε> is not the result of Grk. assimilation, then the reflex of V₃ may have attenuated.

4.11.5 muqattal (archaic Piel passive participle)

**muballaṭ* מְבַלְּט נαβαλλατ

The following reflexes are represented: V₁ (open propretonic syllable) ~ <α>; V₃ (closed unstressed syllable) ~ <α>; V₄ (stressed syllable) ~ <α>. Initial /n/ is dissimilation from the following labial (Montgomery, 1923).

4.11.6 muqattil (Piel participle)

**munaššiy* מְנַשֵּׂה μανασση **mušallim* מְשַׁלֵּם *μακαλλημωθ
(מְשַׁלְּמִים) *μακαλιμιθ

The reflexes of V₁ in an open unstressed, and V₃ in a closed unstressed, syllable are represented by <α> (e.g. μανασση). The reflex of V₄ is represented by <η> in a

stressed (μανααση) and open unstressed (μαααλλημωθ) syllable, with the exception of μαααλιμιθ (#1419), which may be due to assimilation in Grk transmission.

4.11.7 muquttal (Pual participle)

**muhullay* (יְהוּלַי) μουλλει

**mušullam* מְשׁוּלַם με/οαααμ, μεαααμ

The reflex of V_1 in an open propretonic syllable is usually represented by <ε>, except before a guttural when it is represented by <ο>. In transcriptions equivalent to מְשׁוּלַם, the reflex sometimes assimilates to the following <ο> (e.g. μααααμ #797a), a development that could reflect inconsistent pronunciation by the translator, or have occurred in Grk. transmission.

The reflex of V_3 in a closed unstressed syllable is represented by <ο>. G's transcription μεαααμ, reflects loss of gemination in C_2 . In the subsequent open syllable the reflex of V_3 is represented by <ου>.

4.11.8 taqtal

**taqway* תְּקוּי תְּקוּעַ

(תְּקוּי) תְּקוּי* *תְּקוּעַ

The reflex of V_1 in a closed unstressed syllable is represented by <ε>. The reflex of V_4 is represented by <α> in תְּקוּעַ (G) and by <ε> in תְּקוּעַ (G^l).

4.11.9 yaqtal

**yaqriy* יְקַרֵּי יְקַרֵּי

The reflex of V_4 in a stressed syllable is represented by <α>.

4.12 YHWH

Other divine names or elements have already been discussed within their relevant noun patterns: *'il* (qil), *gad*, *'an* (qal), *hadad* (qatal) *mawt*, *qaws* (qatl). YHWH is the most frequent divine name in Heb. anthroponyms, and involves some phonological features that require special attention.

4.12.1 YHWH + Predicate

ιησου₁₋₂, ιωα, ιωαβ, ιωαδ, ιωαναν₁₋₂, ιωδαε, ιωζαβαδ, ιωηλ, ιωιαδα, *ιωιακειμ, ιωιαρειβ, ιωναδαβ, ιωναθαν₁₋₂, ιωκεδεκ, ιωκεφεια, ιωκίου

In all but one instance, initial Heb. /y/ corresponds to <ι>. The exception *ιωκεδεκ* (#1625) is probably an unusual development in Grk. transmission.

In words with following <ι> or <ιη>, the vowel is always represented by <ω>. In *ιησου₁₋₂* the vowel after /y/ is represented by <η>.

4.12.2 Predicate + YHWH

αβαδεια, αβδεια, αβεια₁₋₂, αδαια, *αδωνια, αζανεια, αζαρια, αθαια, *αθελεια, αια₁, αμαρεια, αναια, ανανια₁₋₂, αρχιου, αχαλια, ακαβια, ακβανια, βαδαια, *βακβοκειας, βαναια, βαραια, βαραχεια, βασιδαια, βασωδαια, βηθαζαρια, γαδαλεια, δαεμια, δαλαια, εζεκια, ελεια, ελιωηναι, ελκεια, εσαβανα, εσρεια, ζαβδεια, ζαρια, ζαχαριας, ιαδεια, *ιαζεια, ιεδαια, ιεζριας, ιερμια, *ιεσαια, ιεσσεια, κωλεια, μααδιας, *μααζεια, μαασηια, *μαθθαθια, μαθθανια, μαλτιας, μαραια, μειχαια, μελχια, μιχα, μοοδεια, νεεμιας, νωαδεια, οβαια, οζεια₁, ουρεια, ραμια, ραφαια, *ρεαια, σαμια, σαμιας, σαμαρεια, σαραβια, σαραιας, σαφατεια, σελεμια, τωβια, φαδαια, φαλαιας, φαλτια, ωδιας, ωδουα, ωδουια₁₋₂, ωσαια, *χελειαου

Final YHWH is transcribed in 215 places in G and a further 32 places in G^L. Heb. /y/ may be inconsistently reflected by <η> in 4 transcriptions equivalent to יהוה (e.g. *μαασηα* #1390), but it is more likely that the longer spelling *μαασηια* (#601) was originally attested everywhere for this lexeme because both the grapheme <ι> and phoneme /i/ could be easily lost after <η> and /e/ in Grk. transmission. Of the

remaining 210 G cases, Heb. /y/ corresponds to <ει> 53× and to <ι> 183×. The spellings are evenly distributed throughout the text, but concentrated on particular lexemes. For convenience Tib. equivalents are cited in brackets in the following discussion.

Transcription of Heb. /y/ is attested consistently with <ι> at least 4× in νεεμιασ (נְחֻמִּיהַ), ανανια (חֲנַנְיָה), μαθθανια (מִתְנַיָּה), कारια (רִיָּה), कारαβια (רִבְיָה), βανια (בְּנִיָּה), αδια (עֲדִיָּה), φαδια (פְּדִיָּה), σελεμια (שְׁלֵמִיָּה); and consistently with <ει> at least 4× in μελχεια (מְלֻחִיָּה), ουρεια (אֲוִרִיָּה). It is attested with <ι> multiple times, and with <ει> in only one instance in τωβια (טֹוִבִיָּה), ζαχαρια (זִכְרִיָּה), εσεβια (עֲשֵׁבִיָּה), μαασ[α/η/∅]ια (מַעֲשֵׂיָּה), ιερμια (יְרֻמִּיָּה). The least consistency is displayed by αμαρ[ε]ια (<ει> 3×, <ι> 3× אֲמָרִיָּה), ελκ[ε]ια (<ει> 3×, <ι> 2× חֲלָקִיָּה), and αφατ[ε]ια (<ει> 2×, <ι> 3× אֲפַטִּיָּה). One occurrence of each spelling is attested in 4 lexemes: αβ[ε]ια (אֲבִיָּה), αβ[ε]ια (רִבְיָה), νωαδ[ε]ια (נוֹעֲדִיָּה), κωλ[ε]ια (קָלִיָּה). Most other lexemes only attest one transcription of Heb. /y/, with a smaller number attesting either <ει> or <ι> a mere 2× or 3×.

Beginning with the well attested lexemes, the distribution of <ει> : <ι> correlates with the expected presence of *hiriq compaginis* given the transcription's syllable structure (notwithstanding the probable re-analysis of syllable structure by Grk. scribes in transmission). Well attested lexemes with consistent <ι> are one of 3 structures: CV.CV.ια (e.g. κα.ρα.ια), CV.CVC.ια (e.g. σε.λε.μ.ια), CVC.CVC.ια (e.g. μα.θ.θα.ν.ια). The well attested lexemes with consistent <ει> both have structures that require this grapheme to represent VC: CVC.Cε.ια (με.λ.χ.ε.ια), (C)Vι.Cε.ια (ου.ρ.ε.ια).

Assuming that the single spellings with <ει> of lexemes with majority spelling <ι> are errors in Grk. transmission, then the syllable structure of all but one of

these lexemes can also be analysed as not requiring *hiriq compaginis*. On this basis τωβια was vocalised differently by the G translator than in Tib. טוֹבִיָּה.

The exception among this group is יְרֵמְיָהּ, attested once with the spelling found in earlier LXX books, ἱερεμίου (#4), but on every other occasion without a vowel between <ρ> and <μ>: ἱερμια. This spelling reflects pronunciation as a true monosyllable, consistent with *L*'s exceptional pointing for this lexeme.

In a small number of names ה has reduced to ה, e.g. מִיָּחָה מִיָּחָה.

*χελειου #708 probably reflects vocalisation of a graphical variant in V^c similar to the consonantal text implied by *L*'s *qere*. G has interpreted their *Vorlage* as attesting the old (pre-exilic) form of the YHWH ending (Andersen & Hess, 2007). The final vowel is represented with <ου>.

4.13 Akkadian

Akkadian (Akk.) was written in cuneiform script. While there was much variation in orthographic convention, it is also the case that traditional spellings often did not correlate with the sound of the spoken language (Worthington, 2012, pp. 55-60). Furthermore, the semantic elements of some names may only ever be attested with ideographic, rather than phonetic, spelling, meaning that the name's pronunciation can only ever be reconstructed on the basis of expected grammatical norms. The Akk. forms presented below are the best reconstructions available from the secondary literature.

On the expected correspondences between Akk. → Heb. vowels Mankowski (2000, p. 159) claims,

In general it can be said that the BH treatment of vowels of Akkadian loanwords follows that expected for the corresponding Proto-Semitic vowels.

His dataset comprises primarily of common nouns borrowed into Hebrew in the pre-exilic period, and his statement rings true of the 4 such nouns in our corpus. In contrast, the reflexes of Akk. vowels in onyms into Ezra-Nehemiah and 2 Esdras are often unexpected. Most vowels from this source are merely rendered by Grk. <α> or reflected by Tib. *pataḥ*.

The reflex of most consonants are as would be expected, except for Grk./Heb. /n/ often ~ Akk. /r/, and inconsistent correspondences between Heb. and Akk. sibilants.

4.13.1 Anthroponyms

Akk.	Tib.	Grk.
<i>ad-di-i</i>	אדו	αδδαι G ^L
<i>aššur-ēpir</i>	אשור עפר	ασσεναφαρ
<i>aššur-aḥ(u)-iddina</i>	אשור אהדד	*ασαρεαδδων
<i>be-be-e</i>	בבי	βαβαι, βαβει, βηβαι, βηβι
<i>bēlšunu</i>	בלשן	βαλσαν
<i>zēru-bābili</i>	זרובבל	ζοροβαβελ G, *ζοροββαβελ G ^L
<i>mardukā/u/ia</i>	מרדכי	μαρδοχαι-
<i>mušešib</i>	משושבאל	μεσωζεβηλ
<i>nabû-kudurru-ušur</i>	נבוכדנצר	ναβουχοδονοσσορ
<i>niqūdu</i>	נקודא	νεκωδα
<i>sîn-uballiṭ</i>	סנבלט	σαναβαλλατ
<i>pīḥāti</i>	פחת מואב	φααθμωαβ
<i>salmānu-ašarēd</i>	שלמנאסר	σαλμανασσαρησ G ^L (ext.)
<i>šamaš-aba-ušur</i>	שמשבצר	σασαβασσαρ
<i>nabû-tattannu-ušur</i>	נבנתני	θαθθαναι

αδδαι G^L is the Neo-Assyrian equivalent of West Semitic אדו (Tallqvist, 1914, p. 12b).

ααρεναφαρ G reflects the expected gemination from Akk. *aššur-ēpir*, which has regressively metathesised in Tib. אֶסְרֵ-תְדוּן.

The expected vocalisation of *aššur-ah(u)-iddina* is closer to *ααρεαδδων G than Tib. אֶסְרֵ-תְדוּן. The Grk. spelling may preserve an earlier vocalisation, with dissimilation in Tib.

Tib. אֶסְרֵ could be Aram. (Zadok, 1988, p. 174), or Akk. *be-be-e* may have been received into Ezra-Nehemiah through Aram. The variety of Grk. forms βαβαί, βαβει, βηβαί, βηβι, could be due to development in Grk. transmission, reflect inconsistency by the translator, or probably both. The variety of spellings are not as random as first appear. The interchange <α> : <ε> occurs frequently in Grk., and the graphemes <αι>, <ει> can both be interpreted as representing diphthongs. βαβηι #485c, resulting from <ει> → <ηι>, also likely indicates that <ει> was read as a diphthong in this lexeme by at least some Grk. scribes. On this basis, one can speculate that B's βηβι is not original at #1003, and the majority of MSS that attest final <ει> should be followed in this place. If on this basis βηβει is preferred, then G's transcriptions of this lexeme always end with a diphthong. Furthermore, the first vowel is consistently rendered by <α> in Ezra and <η> in Nehemiah. G may therefore preserve original variety in the vocalisation of this name between Ezra and Nehemiah that has undergone internal harmonisation in the Tib. reading tradition.

When the divine name *bēl* is received into Heb. elsewhere, the reflex of the vowel in Tib. is *šere* (e.g. בֵּל Isa 46:1). It is not likely that *ħiriq* in Tib. בֵּלְשֵׁן is a reflex of this vowel in *bēlšunu*. Rather, in Ezra-Nehemiah Akk. vowels are frequently received as /a/. βαλκαν G is likely prior to Tib., where *ħiriq* is due to secondary dissimilation.

The Akk. source of Zerubbabel is properly vocalised as *zēr-bābili*, and so represented in all the secondary literature. ζοροβαβελ G and ζοροβαβελ G^l may reflect a pluralised first element, but are more probably due to hypercorrection, *zēru-bābili*, with a nominative ending on the construct. The gemination in Tib. is secondary, closing the syllable in order to preserve short /u/.

μαρδοχαί reflects the original contrasting vowel quality /a/ : /u/ in *marduk-ā/u/ia*, whereas in Tib. מְרֹדְכִי the second vowel has reduced and both have assimilated to /ɔ/.

The reflex of Akk. /i/ in *mušezib* is represented by <ε> in the G transcriptions μαεζεβηλ and μεεζεβηλ (the latter reflecting a variant *Vorlage* מְשׁוּבָאֵל*). In Tib. מְשׁוּבָאֵל the reflex of this vowel is *pataḥ*, consistent with its representation by <α> in *μαααζαβ[ε/ι]ηλ G^l. Partly, but not exclusively, on this basis, I conclude that the original G reading has been entirely replaced by the H text at #1308. Double <cc>, which is consistently attested in the G^l occurrences of this lexeme, might reflect secondary gemination or an attempt to represent postalveolar [ʃ].

Most authors vocalise *nabû-kudurrî-ušur* with the pronominal suffix *-î*, but this is not necessary. Stamm (1939) vocalises as *nabû-kudurru-ušur*, which is the vocalisation reflected by G's transcription (p. 43). The gemination has regressively metathesised. The Tib. vowels have dissimilated, and the syllabification has shifted to ensure a phonotactically sound Heb. form.

All vowels in Akk. *sîn-uballit* have been received into αναβαλλατ G as <α> and Tib. סִנְבַלִּיט as *pataḥ*. Again, Tib. displays phonotactic Hebraisation. The original vowel following /n/ is present in G's transcription, and traces of its previous existence can still be seen in the fricativisation of the following /b/ in Tib.

Whatever the reason for substituting *καλμανακκαρης* (G^L) #263i for *αενναφαρ*, the vowels of *καλμανακκαρης* are more similar than those of Tib. *שלמנאסר* to Akk. *salmānu-ašarēd*.

Donner (2013) suggests *šaš* as a short form for *šamaš*, hence the rendering of *šamaš-aba-ušur* by *ששכצר* in the Heb. Bible (p. 1416). Consistent with the pattern already seen with other words, all vowels have been received into *κααβακκαρ* with a vowel represented by <α>. If this reflects an earlier pronunciation that is related to the Tib. form, then subsequent dissimilation and hebraisation of the syllable structure has occurred in Tib.

4.13.2 Common

Akk.	Tib.	Grk.
<i>birtu</i>	בִּירָה	βειρα
	הַבִּירָה	*αββειρα
<i>kurru</i>	כּוּר	κορων
<i>saqqu</i>	שֶׁק	σακκοις
<i>tinūru</i>	תִּנּוּרִים	θανουρειμ, θενουριμ

κορ- and *σακκ-* are Grk. *Lehnwörter*. <ε> in *θενουριμ* (#1669) could be analysed as reflecting the original Akk. vowel, or attenuation. However, the word occurs very late in Nehemiah, where <α> → <ε> is not uncommon in Grk. transmission.

4.13.3 Demonyms

Akk.	Tib.	Grk.
(<i>a-šū-ur</i>)	אַשׁוּרִי	ακκουριων G ^L)
* <i>ba-bi-la-a-a</i>	בְּבִלְיָ	βαβυλωνιοι
<i>hatti</i>	חַתִּי	εθθι, χετταιων
<i>kaldu</i>	כַּשְׁדִּי	χαλδαιου, χαλδαιων

ακκουρι-, *βαβυλωνι-*, *χετται-*, and *χαλδαι-* are *Lehnwörter*, all exhibiting archaic linguistic features that are beyond the scope of this description. Note, however, that the demonym corresponding to text from the Aramaic portion of Ezra has <ι>

between the root and the inflection (βαβυλωνιοι), while those corresponding to text from the Heb. portion of Ezra-Nehemiah have <αι> as the connecting vowel (χετταιων, χαλδαι-). This fact does not neatly fit the theory that <αι> in Greek nouns of transcribed words in the LXX is evidence of Aramaic interference (*pace* Joosten, 2010, p. 57).

G^L's use of a demonym, αccυριων, is a stylistic feature and does not directly derive from a semitic demonym.

4.13.4 Hydronym

Akk.	Tib.	Grk.
	𐤍𐤒𐤍	*αεουε

Neither the toponym 𐤍𐤒𐤍, nor the canal named after it, are attested in Akk. G's vocalisation of the hydronym, *αεουε, is consistent with Tib. 𐤍𐤒𐤍 in all but the final vowel.

4.13.5 Numismonym

Akk.	Tib.	Grk.
<i>manû</i>	𐤍𐤒	μναϞ

A Lehnwort.

4.13.6 Temponyms

Akk.	Tib.	Grk.
<i>addaru</i>	𐤁𐤃𐤕	αδαρ
<i>elūlu</i>	𐤁𐤏𐤏	ελουλ
<i>kis(i)līmu</i>	𐤏𐤏𐤍	χασειηλου G, χακλευ G ^L
<i>nīsānu</i>	𐤏𐤏	νικαν

At #747 $\chi\alpha\kappa\lambda\epsilon\upsilon$ G^L is one of the typical spellings of this toponym in the LXX. It may reflect an earlier pronunciation of the word with /a/ as the first vowel, which has then attenuated in Tib. כְּסִלּוֹ . Contrast with G's $\chi\alpha\kappa\epsilon\eta\lambda\omicron\upsilon$ that reflects an etymologically plausible /i/ between /s/ and /l/: *kis(i)l̄mu* and a plausible variant *Vorlage*, read as כְּסִילּוֹ^* (see §3.2.4).

4.13.7 Toponyms

Akk.	Tib.	Grk.
?	$\text{אָהוּי (אָהוּנָא)}^*$	$\epsilon\upsilon\epsilon\iota$
<i>a-šū-ur</i>	אָשׁוּר	$\alpha\kappa\kappa\omicron\upsilon\rho$
<i>bāb-ili</i>	בָּבֶל	$\beta\alpha\beta\upsilon\lambda\omega\nu$ -
<i>edēlu</i>	עֵדְלָם	$\omicron\delta\omicron\lambda\lambda\alpha\mu$
<i>immeru</i>	אִמֶּר	$\epsilon\mu\mu\eta\rho$
	אִמֶּר^*	$\epsilon\mu\mu\eta\rho$
<i>kāribu</i>	כְּרִיב	$\chi\alpha\rho\upsilon\beta$

If $\epsilon\upsilon\epsilon\iota$ is original, it probably reflects a variant V^G .

The initial <ι> of $\epsilon\mu\mu\eta\rho$ may transcribe a variant *Vorlage* אִמֶּר^* . Nevertheless, the translator's rendering of the rest of the word demonstrates an accurate knowledge of the vocalisation of the toponym. The translator was therefore probably aware that the initial <ι> in V^G was an error, and their choice to render it anyway is testament to their exacting literalness and precision in attempting to account for every Heb. letter.

4.14 Amorite

Amor.	Tib.	Grk.
<i>pu-ur-ḥu-ša-nu</i>	פְּרֻעַשׁ^*	$\varphi\omicron\rho\omicron\varsigma$

Grk. $\varphi\omicron\rho\omicron\varsigma$ could have developed from the same vocalisation as Tib. פְּרֻעַשׁ by vowel harmony, but vowel harmony across two consonants is unlikely. Instead, it probably preserves the original Amor. vowel quality (Gelb, 1980, p. 631 #5184).

4.15 Arabic

Ar.	Tib.	Grk.
?		K דהוא δαυαίοι G ^L
نَفِيس		*ναφουσειμ נפויסים
		K נפושסים νεφωσσειμ

δαυαίοις is recorded by Stephen of Byzantium (6th c.) as the gentilic of δαυη, an Arabian city of unknown location (Billerbeck & Zubler, 2011, pp. 16-17 n°31). According to Stephen, Arabs preferred the gentilic δαυηγος, meaning δαυαίοις could be a Grecised form. If G^L's δαυαίοις is the same gentilic, then this is the only extant attestation outside of Stephen, and precedes his work by at least two centuries.

נפויסים likely derives from نَفِيس 'precious thing' (Lane, 1863, p. 2829b; Donner, 2013, p. 830), in which case the Tib. *qere* (נפישסים) preserves the historic vowel at #1080. The double sibilant in נפושסים can be explained as the use of supralinear <ס> above <ש> to distinguish /š/, which was later mistakenly copied into the main text (Honeyman, 1944). Both G and Tib. erroneously treat <ס> as an independent letter, and the realisation of <ש> as /š/ in the *qere* is probably dissimilation.

4.16 Egyptian

The original vocalisation of Egyptian words is unknown. All Egyptian words in our corpus are pre-exilic, meaning they represent an ancient tradition from the standpoint of both the G translator and Tib. masoretes.

4.16.1 Anthroponyms

Egy.	Tib.	Grk.
ʕrn		אהרון ααρων
ǧbʕt		טבעות ταββαωθ
iw-ś-n-nj.t		אסנה ασενα
hr		*ορ חור

<i>mšj</i>	מִשְׁהָ μωσχη G, μωχη G ^L
<i>p3-nhšj</i>	פִּינְחִי ס φινεεε, φεινεεε
<i>pr ʿ3</i>	פִּרְעֹה φαρραω
<i>p3-šrj-Hr</i>	פִּשְׁחֹר φακουρ, φακεουρ
<i>dd-ḥr</i>	דְּחִי *חיהα G, χιαα ε' G ^L
	דְּחִי* couαα

מִשְׁהָ was identified as Egyptian by Noth (1966, p. 64), but Donner (2013, p. 83b) indicates uncertainty. It may be related to פִּינְחִי by the lenition /t/ → /h/ / _#, and hence ultimately from an Egyptian sentence name such as *ḥw-ś-(n)-DN* "belongs to DN" (cf. Quaegebeur & Vandorpe, 1995, p. 843a), though there are no secure examples of this etymology (Ranke 1935, p. 15a, 1952, p. 226n6). Sam. מִשְׁהָ and Grk. ακεννεθ renderings of this name attest a syllabification closer to ακενα. G's vocalisation therefore likely reflects an earlier realisation of the name, which has become Hebraised by the time of the Masoretes and reanalysed as the common feminine segholate pattern קְהִלָּה.

מִשְׁהָ is one of a number of words consistently spelt defectively in the Heb. Bible (Barr, 1989, pp. 34-36), a fact that Barr explains as the result of agreed "convention" in scribal circles (p. 197). However, the spelling μωσχη was established in the Grk. Pentateuch, and the diphthongal spelling <ωσ> is reflected in the rendering of several Egyptian names in the Grk. Papyri, e.g. μεστωυτος, πεκωυτος, τευφωυς (Gignac, S.J., 1976, pp. 186-187). It is therefore more likely that the word was consistently spelt defectively in Biblical Heb. because <ו> was not perceived to represent this diphthongal realisation. The Tib. vocalisation מִשְׁהָ is probably due to the Hebraisation of this vowel by the time of the Masoretes. This Hebraisation is reflected in μωχη G^L. The diphthongal spelling in G may be due to the persistence of the diphthongal realisation at the time of the translation of 2 Esdras, or conservative spelling by the translator. The Hebraisation of the name מִשְׁהָ, i.e. the

loss of its distinctively Egyptian vocalisation, therefore occurred sometime between the late 3rd c. BC and late AD 3rd c.

צִיָּקָא → צוּחָא* is a graphical development in Heb. transmission.

4.16.2 Donyms & Glossonym

Egy.	Tib.	Grk.
<i>imr</i>	אָמְרִי	αμορει, αμορραιων
<i>isdd</i>	אִשְׁדִּי	αζωτι-
	אִשְׁדִּיִּת	αζωτιετι

αμορραι- and αζωτι- are previously established Grk. spellings (e.g. Gen 10:16; Josh 13:3).

4.16.3 Toponyms

Egy.	Tib.	Grk.
<i>in</i>	אִנּוֹ	ωνω
<i>hdt</i>	חֲדִיד	αδδ
	חֲדוּד*	αδωδ ε' G ^L
	חֲרוּד*	*αρωδ
<i>rwtñ</i>	רִד	λδδ G, λυδδα ε' G ^L

חֲדִיד → חֲדוּד* → חֲרוּד* are graphical developments in Heb. transmission.

4.17 Elamite

4.17.1 Anthroponym

Ela.	Tib.	Grk.
<i>ba-šá-ut</i>	(רְחוּם)	βακουθ

The textual developments רְחוּם → בַּסוּת* / בַּשׁוּת* or ραουμ → βακουθ are both unlikely. The variations are therefore best explained by substitution. בַּשׁוּת* is otherwise unattested in the Heb. Bible, but רְחוּם is frequent in Ezra-Nehemiah. The most likely direction of substitution would therefore be בַּשׁוּת* → רְחוּם. Therefore

βακουθ is probably G's original reading, and ραουμ is a fresh H transcription that was mediated to the majority of MSS through G^L. The individual “Rehum/Bashuth the son of Bani” in Neh 3:17 was a Levite who had returned from exile in Persia. βακουθ could derive from Ela. *ba-šá-ut* (of uncertain meaning), or Ela. *ba-ši-šu* “priest” ← Akk. *pašišu* (Hinz & Koch, 1987, pp. 164-165), the latter being semantically appropriate.

4.17.2 Demonym & Toponym

Ela.	Tib.	Grk.
<i>šušan</i>	שושן	κουσαν
<i>šušan</i> + Per. <i>-ak</i>	שושנקי	κουσαναχαιοι

4.18 Greek

Grk.	Tib.
αινυραι	כנור
δραγμα, διδραγμα	דִּרְכֵּמוֹן

The Grk. translators and editors use the original Grk. word in all places.

4.19 Persian

4.19.1 Anthroponyms

Pers.	Tib.	Grk.
<i>artaḥšaça</i>	אַרְתַּחְשַׁשְׁתָּא	αρθαααθα
<i>baga-</i>	בגני	βαγομαι, βαγοει
<i>dārayavauš</i>	דַּרְיוֹשׁ	δαρει-
<i>ḥšayāršan-</i>	אַחַשְׁוֵרֶשׁ	αccουηρ-
<i>kūru-</i> [š]	כורש	κυρ-
<i>mitra/i-dāta-</i>	מִתְרַדָּת	μιθριδατ-
<i>šatibarzana</i>	שַׁתַּר בּוּזַנִּי	σαθαρβουζαναι
<i>vivāna-</i>	וַיְנָה	ουανια G ^L
	ינזה*	*ιενωα G
<i>*zāta-vahya-</i>	זַתָּא	ζαθθου(ι)α

? השִׁבְּדָנָה ἀσαβδανά

δαρει- and κυρ-, are *Lehnwörter*.

The first <α> in βαγουαι, βαγοει reflects Pers. /a/, whereas the vowel has attenuated in Tib. בִּגְנִי.

The previously established spelling αccουηρ- contrasts with the Grk. *Lehnwort* of this individual's name αρταξερξ-. While the latter is substituted for the former in G^L, it is the consistent spelling in Esther G, whereas αccουηρ- is the consistent spelling in Esther G^L. This fact demonstrates that what *came to be* the G^L text is, similar to G, a collation of different texts with varied histories for individual biblical books.

μιοθριδατ- retains the original short vowel in an open syllable (or at least a vowel sound of the etymologically correct quality) that has been lost in Tib. מִתְּרָדָת.

#708-#709 present a particularly troublesome text. The Tib. text exhibits variation at #708 between כלהי K and קְלִיָּהוּ Q, neither of which can be explained etymologically. Zadok (1988, p. 176) identifies the following word וְנָיָה as old Iranian, but there is no attested parallel to this name.

The Grk. texts also pose problems. Hanhart follows the majority reading in both places, i.e. the late minuscules and A: χελια σουσανια. The first word, χελια, implies the Sem. text כְּלִיָּה* at #708, which does make more sense than the Tib. *ketiv* or *qere*, but introduces two problems: (a) there is no plausible explanation for initial double <σσ> in σουσανια; and (b) leaving aside initial <ου>, the majority reading at #709 is the G^L text, not the G text.

σουσανια G^L reflects the same consonantal *Vorlage* as Tib. וְנִיָּה, whereas the earliest G witnesses attest ιεχωα, probably a corruption of *ιενωα, which in turn implies a *Vorlage* read as וְנִיָּה*, that has been corrupted by metathesis. σουσανια and *ιενωα (→

ⲓⲉⲭⲱⲁ) are therefore two alternative vocalisations at #709, and one has been substituted for the other.

In all MSS, both spellings are attested with the extraneous initial <ⲟⲩ>. Therefore, either the substitution *ⲟⲩⲓⲉⲛⲱⲁ G was substituted for ⲟⲩⲟⲩⲁⲛⲓⲁ G^L, or <ⲟⲩ> was originally part of the previous word: ⲭⲉⲗⲓⲁⲟⲩ. This scenario is the one presented in Appendix A, and implies two separate developments in Grk. transmission: the substitution ⲓⲉⲭⲱⲁ → ⲟⲩⲁⲛⲓⲁ, and the misidentification of the word boundary at a late date in Grk. transmission (since word boundaries were not indicated in early continuous and unaccented texts).

As is consistent with other such changes, the individual who's substitution was inherited in G^L adjusted the text toward a *Vorlage* that is closer to the Tib. tradition. Furthermore, the text of V^G implied by the above situation, *כליהו וניה, is very close to that implied by the Tib. *qere* בלוהו וניה. Figure 14 graphically presents these suggested developments:

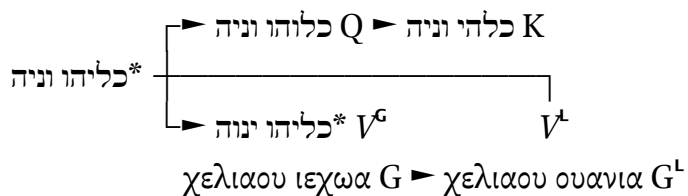


Figure 14: Suggested Development of the Hebrew Texts at Ezr 10:36

The above explanation can account for all extant variants in both Heb. and Grk., but does not account for the etymologically unexplained Tib. וְנִיָּה and ⲟⲩⲁⲛⲓⲁ G^L. The explanation also requires the *Vorlage* to attest the anachronistic spelling וניה.

Both of these problems can be solved by positing an earlier Heb. text *כליהו וניה, that developed to כליהו וניה* because of the unusual double <וו>. In this scenario, the anthroponym כליהו* is an unexceptional sentence name, with the expected

spelling of the Yahwistic element for the post exilic period. Furthermore, **ווייה*, in contrast to *וייה*, can be identified with the Pers. name *vivāna-* (Kent, 1950, pp. 54-55 §§163-64), attested as the name of a Satrap under Darius (Brandenstein & Mayrhofer, 1964, p. 154). While it is possible that the G^L text *ουουανια* is actually a transcription of this very name, this is unlikely to be the case because: (a) in the Grk. tradition initial <ου> belongs with the previous word, for the reasons given above; and (b) there is no vowel attested between <ου> and <ου>.

The etymological origin of *הַשְׁבֵּרְנָה* is unknown (Donner, 2013, p. 406b), but Zadok (1988) identifies it as a Persian loan (p. 174 §54). Grk. *ααβδανα* reflects a different syllabification to the Tib.

4.19.2 Common

Pers.	Retroversion	Grk.
<i>atarsatā</i>	הַתְּרִשְׁתָּא	<i>αθεραθα</i> G, <i>αθαραθα</i> G ^L
<i>*ganza-bara</i>	גַּזְרָא	<i>γαβαρηνου</i> , <i>γαζαι</i> G, <i>γανζαβραιου</i> G ^L
<i>*ganza</i>	גַּזְא	<i>γαζ-</i> G, <i>γαζοφυλακι-</i> , <i>γανζαι</i> G ^L
<i>paradayadām</i>	פַּרְדַּיִם	<i>παραδεικου</i>

παραδει- is a *Lehnwort*. **ganza-bara* also existed in Grk. prior to the translation of 2 Esdras, but it is difficult to tell from the variety of spellings in G and G^L the extent to which these spellings have been influenced by the translators/editors.

Tib. *הַתְּרִשְׁתָּא* has been analysed as deriving from Avest. **āntare-khšathra* 'sub-ruler' or Pers. *tarsa-* 'to fear' (Scheftelowitz, 1901, pp. 93-94 §54; cf. Brandenstein & Mayrhofer, 1964, p. 145). When derived from the latter, the lexeme has been analysed as a present active 3rd singular *tarsa-tiy* (Donner, 2013, p. 1460a) or a perfect passive participle *tarsa-ta* (Meyer, 1896, pp. 194, and so Scheftelowitz). The Grk. evidence is odd in that the vowel of the apparent definite article is transcribed in every occurrence, but there is no extant evidence of the following gemination of /t/ in any witness. This situation contrasts sharply with almost all other

transcriptions of the Heb. article in our corpus (with the exception of initial /r/, §4.20.2). This feature can be accounted for by deriving the title from Pers. *tarsa-* and inflected as an imperfect/aorist middle 3rd person singular *a-tarsa-tā* (cf. Brandenstein & Mayrhofer, 1964, p. 80 §133). The G translator, who had no way of knowing Pers., could only vocalise this form as such if they had inherited it from tradition. The Tib. vocalisation can then be accounted for as a later re-analysis of the first syllable as the Heb. definite article.

4.19.3 Demonyms

Pers.	Retroversion	Grk.	Tib. (if different)
* <i>frataraka</i>	אָרָרָא	αφαρκαιοι	
* <i>frasaka</i>	אָפָרָסָא	αφαρσαχαιοι	
* <i>frai-stā-ka</i>	אָפָר־סְתָא־כָּא	αφαρσαθαχαιοι	
<i>pārsa</i>	פָּרְסָא, פָּרְסָי	περσ-	
* <i>tarapāra</i>	טָרָפָרָא	ταρφαλλαιοι	

περσ- is a *Lehnwort*. If ταρφαλλαιοι and טָרָפָרָא are indeed from **tarapāra* (Scheftelowitz, 1903, p. 316), then they are both likely separate developments from an earlier Heb. tradition of vocalising טָרָפָלִי with short /a/ after /p/ (such as **ṭarpalāy*). Pers. did not possess /**l/, so /r/ → /l/ must have been a Heb. dissimilation. The pretonic vowel is preserved in G's speech by secondary doubling of the following consonant, and has reduced in Tib.

4.19.4 Toponyms

Pers.	Retroversion	Grk.
<i>hagmatāna</i>	אָחַמְתָּא	αμαθα G, εκβατανοιοι G ^L
<i>māda</i>	מָדָא	μηδων

μηδων is a *Lehnwort*.

The form $\epsilon\kappa\beta\alpha\tau\alpha\nu\omicron\iota\varsigma$ G^L #329, attested in the parallel 1 Esd 6:22, exhibits Per. /g/ ~ Grk. /k/ and Per. /t/ ~ Grk. /t/, consistent with this form also being a direct Per. → Grk. *Lehnwort*.

4.20 Bound Morphemes

Bound morphemes are only discussed and marked in Appendix B if they are represented in a transcription.

4.20.1 b-

בְּדִיָּה	βαδαια	(בְּסִידִיָּה)	בסידיה* βασιδία
בְּסִדִּיָּה	βασωδία	(בְּצִלְאֵל)	βεσσελεηλ

The vowel following the preposition /b/ is usually represented by <α> (e.g. $\beta\alpha\omega\delta\iota\alpha$). The exception is $\beta\epsilon\sigma\sigma\epsilon\lambda\epsilon\eta\lambda$. If double <cc> is original, then the vowel following the preposition has assimilated, requiring the syllable to be closed, and therefore leading to secondary gemination of the following consonant.

4.20.2 h-

(בֵּית הַנְּבָרִים)	βηθαγγαβαρειμ	(הַסְּנִיָּה)	ασαναα, σενναα, *ασσενα
בֵּית הַנְּלָלִים	βηθαγαλαγαλ	הַסְּפֵרֶת	*ασοφραθ, *ασσοφερεθ
בֵּית הַכָּרִם	βηθαχχαραμ	הָעֵי	*ααα
בֵּית הַנְּתִינִים	βηθανναθινειμ	הַקִּוִּץ	ακαως, ακαους
הַבִּירָה	*αββειρα	הַקָּטָן	ακααταν
הַכָּפָר	αχχεχαρ	הַרְמֵה	αραμα
הַלְלוּחַשׁ	αλλωης	(קָרִית הָאֲרָבֵעַ)	καριαθαρβοκ
הַמְּאָה	αμμηα		

The vowel following the definite article is always represented by <α> and the following consonant is usually geminate and represented by a double graph (e.g. βηθαχχαραμ).

A following /r/ (e.g. αρραμα) is not doubled.

In καριαθαρβοκ, either original <αα> reduced in textual transmission, or /r/ following the definite article was elided.

There is no evidence for doubled <θ> in αθερκαθα ~ Tib. הַתְּרִשְׁתָּא. Either: (a) all evidence of original double <θθ> has been lost in 3 separate places; (b) Heb. /t/ was not doubled in this word (but it is elsewhere, e.g. תַּתְּנִי θαθθαναι); or (c) this lexeme is vocalised differently in G than in Tib. I argue for the latter interpretation in §4.19.2.

The evidence for a following sibilant is mixed, probably because the length of the sibilant was particularly unstable in Grk. transmission. If *αccoφερεθ G^L #149e is an independent transcription from *ακοφηραθ G #149, then there is no evidence for geminate /ss/ in G here. The spelling *αccενα is reconstructed at #1398 primarily on the grounds that αcενα G^L #1398c probably does not reflect a very likely vocalisation, but is more likely to be the result of a corruption of the G text. The singular reading accανα 74 (#1398a) might retain the original gemination, but the hypercorrection <c> → <cc> is also not infrequent in the minuscules.

4.20.3 l-

חַכְּלִיָּהּ ἀχαλια

= יהוה + ל + חכה 'Wait for YHWH'. There is no indication of a connecting vowel.

4.20.4 i

אָבֵיִשׁוּעַ αβεικουε	אֵלֵיֶזֶר ελ(ε)ιεζερ	זָבְדִיאֵל *ζαβδιηλ
אָדוֹנִיקָם *αδων(ε)ικαμ	אֵלֵיֶפֶט *ελειφαλα/ετ	זְכַרְיָאֵל *ζεχρηηλ
אָחִיטוֹב α(χε)ιτωβ	אֵלֵיֶשׁוֹב *ελεικουβ	(זָבְדִיאֵל)
אִיתִיָּאֵל αιθιηλ	(אֵלֵיֶשׁוֹב)	עֲרִיאֵל (עֲרִיאֵל) εcρηηλ
אֵלִינָתָן *ελιναθαν	דַּנִּיאֵל δανηηλ	(עֲרִיאֵל) εcρεια

Considered here are cases of *hiriq compaginis*, with no claim made regarding semantic function. For identification of possible transcription of *hiriq compaginis* in names ending in YHWH see §4.12.2.

Prior to a guttural, *hiriq compaginis* is almost always represented by <i>, e.g. *ζαβδιηλ. The only exception is one instance of ελιεζερ #686, which is probably dittography. Before a non-guttural, *hiriq compaginis* is usually represented by <ει>, e.g. ελεικουβ. There are 4 exceptions (αδωνικαμ #63, #1005; αιτωβ #1408; ελιναθαν #501g) out of a total of 14 cases.

4.20.5 mī + k-/š-

מִיכָא μ(ε)ιχα	מִיכָה מיχα	מִישָׂאֵל μεισαηλ
מִיכָאֵל מיχαηλ	מִיכָהֵא מיχαια, מיχαηλ	

Representations of /i:/ in *mī* are evenly distributed between <ει> and <i> (e.g. מיχα #1276, μειχα #1458). The vowel following the prepositions *k-/š-* is always represented by <α>.

4.20.6 min

מִימִן μιαμειν	מִנִּימִן *μενιαμ(ε)ιν
----------------	------------------------

Originally short /i/ is preserved in the preposition in both Heb. and Arab. (Moscatti, 1980, p. 121). In the form of the anthroponym that preserves the full

preposition, the vowel in a closed unstressed syllable is represented by <ε> (cf. the Syr. reflex *men*). In the form with assimilation of the nasal, the following Heb. /y/ is always represented by <י>. If <עי> was used by the G translator to indicate long /y:/, then it is possible that this spelling was not adopted here to avoid the repetition of 2 <עי> graphemes in the same word.

4.20.7 t

בְּנֵתוֹי גְּנֻתוֹי γεννηθου

גְּנֻתוֹן גְּנֻתוֹן γανναθων

יְדִיתוֹן יְדִיתוֹן ιδιθουν

<α> or <η> emerges before infixed /t/ after a consonant.

4.20.8 -ā

בְּעָנָא	βααנא	מְחִידָא	μειδα
בְּעָנָה	βααנא	מִיכָא	μ(ε)ιχα
גְּשָׁפָא	γεςφα	(מְעִי) מַעִיא*	μααια
(הַסְּנִיפָאָה)	הַסְּנִיפָאָה	מִתְּתָה	μαθθαθα
	ααנאα, αεנאα, *ααεנאα	נְקוּדָא	νεκωδα
זְבִינָא	*ζεβινנא	סִיעָא	*סיעα
קְנָבָא	αγαβα	סְנָפָה	*סנפ/εננאα
(חֲרָשָׁא)	αδααα	עֲבָדָא	αβδαα
(חֲטִיפָא)	ατουφα	עֲרָנָא	αδנאα, εδנא
חֲטִיפָה	ατητα, αζιζα, ατειτα	זָעָא	*ουζα
חֲטִיפָה	ατειφα	(עֲזִינָא)	*οζειζα
חֲקוּפָא	ακουφα	עֲרָנָא	εαα-, εζδραα
(חֲקוּפָא)	αχειφα	(פְּרוּרָא)	*φαδουρα
(חֲרָשָׁא)	αρηαα	פְּרִידָא	φερειδα
חֲשׂוּפָא	ααουφα	קְלִיטָא	καλιταν
(חֲשׂוּפָא)	ααειφα	(קְלִיטָא)	καλλιταα, *καλιτα
יְעֻלָּה	יעהלא	(תְּלַחֲרָשָׁא)	θελαρηαα
כְּסָפָא	*καααφεν		
(מְחִידָא)	מחודא*		
	μαουδα		

In almost all transcriptions that do not have a Grk. morphological inflexion, the reflex of the affixed vowel is represented by <α>. One possible exception is #676, where the text in the early witnesses has become corrupted with the following καί. Hanhart's εδνε follows the minuscule evidence, but this is likely the result of later editorial work. More likely to be a genuine exception is φαλαει #1318, which implies the *Vorlage* פלחי*. Either *L*'s text is due to lenition of /y/ or *V*^c is due to the development /ʔ/ → /y/, attested in MishH.

4.20.9 -ān

גָּבְעוֹן	גָּבְעוֹן	טַלְמוֹן	רָצוֹן
γαβαων	דיבון	ταλμων,	ραων
גָּבְעוֹנִי	דְּרָקוֹן	τελμων	(רָצִין)
γαβαωνιτης	δερκων	פָּדוֹן	שְׁמֵעוֹן
*γενναθων	ερεβων	רָמוֹן	σομορων
גָּנְתוֹן	קְשָׁבוֹן		
γανναθων			

The suffix is always represented by <ων>.

4.20.10 → -ūn

יְדִיתוֹן

ιδιθου

The suffix is represented by <ου>.

4.20.11 -at → -ah

-at	נְטַפְתִּי	αραμα
	νετωφαθι	יהודה ₁ יְהוּדָה
	קַרְיַת הָאֲרָבֵעַ	יְהוּדָה ₂ יְהוּדָה
	קַרְיַת הָאֲרָבֵעַ	יְהוּדָה ₃ יְהוּדָה
	קַרְיַת יְעָרִים	יְשָׁנָה *יָא/εσανα
-ah	בֵּירָה	כְּפִירָה
	בֵּירָה	לְבוֹנָה
	בֵּלְנָה	
	בֵּלְנָה	
	גּוֹלִילָה *גּוֹלִילָה	
	גּוֹלִילָה	
	הַבֵּירָה *אֲבֵרָה	

לְבָנָה λαβανα	נַטְפָּה νετωφα
מוֹלְרָה מωλαδα	צָרְעָה цаραα
(מְכַנֶּה) μαχνα, μαχειναι	רָמָה ραμαα
מְנַקָּה μαναα	

In almost all cases the vowel in a closed unstressed syllable of the historical case ending preserved in the construct state (e.g. *καριαθιαρειμ*) and in a stressed syllable (e.g. *χαφειρα*) is represented by <α>. The few cases of Grk. inflection are either not original to G or are due to the use of a *Lehnwort*, rather than a fresh transcription. A first declension noun is created by treating the final <α> as the end of the stem (e.g. *βαλγαс* #1526a) or the extension of the stem with <αι> (e.g. *ιουδαια* #12). One *Lehnwort* (*λιβανον*) is second declension.

The only exception that is not a *Lehnwort* is *μαχειναι* #1474b, which on this basis is probably a development in Grk. transmission.

4.20.12 -ay

(אָדוּ, אֶדוּא) אָדוּי *אדדאי	בְּרִזְלִי βερζελλאי	(נִיבִי) *נובאי
אוּזִי ουζאי	(גִּבִּי) גַּיבאי	סִינִי צַינַא, צִינַא
(אוּזִי) עוּזַאי	(גַּלְלִי) גַּעַלֵּלֵי	עוּתִי סוּתַאי
אֶלִּיהוֹעִינִי אֶלִּיהוּנַי	דֵּינִי דֵּינַאִי	עַמְשֵׁסִי אֵמֵסַאִי
אֶפְרָסִי אֶפְרַסַּאִי	זְבִי *צַבַּבַּי	(עִנִּי) *אַנַּאִי
אֶפְרָסָקִי אֶפְרַסַּאֲחַאִי	זְכִי צַאֲחַאִי	(פְּלַחִי) *פַּלְחַאִי
אֶפְרָסָתְקִי אֶפְרַסַּאֲתַחַאִי	קִנִּי אֲגַגַּי-	קִלִּי קַלַּאִי
אֶרְכִּי *אַרְחוּעִי,	קַלְקִי אֵלֵגַאִי	שָׁבִי סַוַּבַּי
אַרְחַאִי	טַרְפָּלִי טַרְפַּאֲלַאִי	שָׁבֵתִי סַבַּבַּאֲתַאי(ס)
בְּנִי בַּאְגוּאִי,	יָדִי יַאֲדַאִי	שׁוּשַׁנְכִי סוּסַאֲנַאֲחַאִי
בַּאְגוּעִי	יְהוּדָאִי יוּדַאִי-	שָׁמֶשִׁי סַמַּמַּאִי
(בְּנִי) בּוּנַאִי	מַרְדֵּכִי מַרְדוּחַאִי-	שָׁתֵר בּוּזִי סַתַּרְבּוּצַאֲנַאִי
בְּלִי *בַּעַלְגַאִי	מַתַּנִּי מַאֲתַתַּאֲנַאִי	תְּהַנִּי תַאֲתַתַּאֲנַאִי,
(בְּנִי) *בַּנוּנַאִי בַּנוּנַאִי		תַּאֲתַתַּאֲנַאִי

Whatever the etymological source of the diphthong, it is usually represented by <αι> (e.g. *καμμαι*). The ending is treated as part of the stem when adding Grk. morphological inflection, which can be in any declension (e.g. *ταρφαλλαιοι* #256, *τανθαναια* #339b). All other variants are probably developments in Grk. transmission: **αρχουει* #258, *βαγοει* #1294, **βελγαει* #1262, *κεινα* #1227, *φαλαι* #1318.

4.20.13 -ī + -hum

(אֲדוּרִיָּהֶם (אֲדוּרִיָּהֶם) **αδωρηεμ*

The PS plural -ī was retained in the Heb. construct state without addition of /m/ (Weninger, 2011, pp. 165-66 §4.2.1). In Tib. it has opened to /e/. In the one transcription of this vowel in our corpus it is represented by <η>. The PS 3mp clitic personal pronoun is reconstructable to **-humū* (Weninger, 2011, p. 168 §5.3). In Heb. the final vowel was lost. In Tib. the vowel has reduced to /ε/, and is represented by <ε> in our corpus.

4.20.14 -ī

Whatever the etymological source of the vowel, it is represented by <ει> in most uninflected transcriptions:

αμαρει, *αμασει*, **αμμανειωθ*, *αμμωνει*, *αμορει*, *βασει*, *βε/ησει*, *βησει*, *βοκκει*, *βοκχει*, *βοννει*, *ημει*, *ιεβουσει*, *ιεραμει*, *μεραρει*, *μοσλλει*, *μωαβειται*, **μωαβειωθ*, *μωρσει*, *ναεμανει*, **οθαλει*, *αραφει*, *σελμει*, *σεμει*, **σεσσει*, *σηλει*, *σηλωνει*, **φερεζει*, *χανανει*, **ωρωνει*

Sometimes it is represented by <ι>:

εθθι, *νετωφαθι*, *φελητι*, *χανανι*, *χωνενι*

Sometimes the representation is mixed:

αναν(ε)ι, αραβ(ε)ι, βαν(να/ε)ι, βανου(ε)ι, ζεχρ(ε)ι, οζ(ε)ι, ωρωνει/ωρωνιτη

Some spellings are more likely to be secondary Grk. formations, rather than variations in vocalisation, e.g.: Tib. $\text{בָּנִי} \sim \beta\alpha\nu\epsilon\iota \rightarrow \beta\alpha\nu\alpha\iota \rightarrow \beta\alpha\nu\eta\iota$; Tib. $\text{אָנָנִי} \sim \alpha\nu\alpha\nu(\epsilon)\iota \rightarrow \alpha\nu\alpha\nu\eta\iota$.

With the addition of a Grk. morphological ending, usually /i/ → /ei/ to form a Grk. stem:

αμορραιων, βαναιου, γεργεσαιων, ηλαμαιοι, ιεβουσαιων, ιουδαι-, φερεζαιων, χαλδαι-, χαναναιων, χετταιων

However, sometimes /i/ is retained as the stem vowel:

αζωτι-, *αχαζιου, βοννιας, οζι-, ουριας, ριδωνιοις

Some demonyms with Grk. inflection are formed with <τ>, with either <ει>:

αιλαμειται, αμμωνειτ-, γαλααδειτου, λευειται, μωαβειται

or <ι>:

γαβαωνιτης, μηρωνωθιτης, ωρωνιτη

It is likely that all transcriptions of לְוִי were originally spelt with λευειτ-, and that the few cases of λευιτ- in our corpus are developments in Grk. transmission.

It is probable that <ει> was the original text reflecting this vowel in all places in G, but that /i/ vowels in final word position were particularly prone to development in Grk. textual transmission.

4.20.15 -īm/n

(בֵּית הַנְּבָרִים) βηθαγγαβαρειμ	צָבָיִם αβαειμ
בֵּית הַנְּתִינִים βηθανναθινειμ	(הַצָּבָיִים) αεβωειμ
הַרְשִׁים αραειμ	צָבָעִים *ceβωειμ
(טְלִמוֹן) τελαμειν	(צָרְנִים) *cηδανειμ
מְעוֹנִים μουσνειμ	צָרִים *cωρειμ
(מִתְנַחְשִׁים) *μεθωεσειμ	(קָרִית יְעָרִים) קָרִית יְעָרִים καριαθιαρειμ
נְפוֹסִים *ναφουσειμ	(רְקָחִים) ρωκεειμ
(נְפוֹשְׁסִים) *νεφωσσειμ	הַנּוֹרִים θαννουρ(ε)ιμ
נְתִינִים ναθ(ε)ιν(ε)ιμ, ναθιναι-	הַקּוֹעִים θεκωειμ

The appended vowel is almost always represented by <ει>, except for two cases of ναθεινιμ #109, #159, where <ι> : <ει> have likely metathesised, and one instance of θεννουριμ #1669. There is no MS basis for deciding priority between αραειμ #1503a ε' and αραειμ #1503b G^l.

4.20.16 -īt

אֲשֶׁדוּדִית αζωτιτσι

יְהוּדִית ιουδαιτσι

(מְשַׁלְמוֹת) μακαλιμιθ

The suffix is represented by <ιθ>, or substituted with Grk. <ιτσι>.

4.20.17-m/n

(הַשְּׁבָנָה) εσαβανα

נַחְמָנִי ναεμανει

(שְׁלֵמִי) *caμλαν

(הַשְּׁבָנִיָּה) αεβανια

עֲרָלָם οδολλαμ

An epenthetic vowel prior to the suffix is represented by <α>.

4.20.18 -ōh/t

בְּאָרוֹת βηρωθ

טַבְעוֹת ταββαωθ

(כְּתוֹת) χοθωνοι,

(בְּצִלִּית, בְּצִלּוֹת) βααλωθ

χοθωνωθ

(לְבָנָה) λαβανω
 תְּרִיּוֹת מֵר(א)ωθ

תְּשֻׁלְמוֹת מֵααλλημωθ
 תְּנָתוֹת אֵנֶאθωθ

(תְּרִיּוֹת) רֵמוֹת ραμωθ

-*ōt* is always represented by <ωθ>. λαβανω may not be original.

4.20.19 → -*ūt*

(תְּרִיּוֹת) ερειμωθ

The suffix is represented by <ουθ>.

4.20.20 -*ū*

(שְׂמֵעוּ) αμου*

The suffix is represented by <ου>.

4.20.21 -*ūy*

תְּנָתוֹי γεννηθου

A corrupt *Vorlage* vocalised as a diphthong represented by <ουι>.

4.21 Uncertain Etymology

'Uncertain etymology' is defined here as lexemes that either: (a) have multiple equally plausible etymological explanations (e.g. תְּהִיָּה); or (b) have no etymological explanation that provides a secure basis for their vocalisation (e.g. תְּהָרֵם). Lexemes without a reconstructable etymology that are nevertheless

consistent with other reflexes of standard noun patterns were discussed under those patterns.

Some lexemes of uncertain etymology are transcribed with previously established spellings or *Lehnwörter*. In most cases, their spelling is adopted unaltered by the translator, but in at least one case the G translator has chosen from multiple common spellings.

Despite our lack of knowledge of these lexemes' philological background, the spelling of many lexemes is consistent with the Tib. vocalisation. 'Consistent' here means their Grk. graphemes correspond to the Tib. phonemes in a manner as would be expected given all the items considered previously in this chapter. These Grk. spellings do not necessarily reflect the same phonemes as the Tib. tradition. Chapter 6 will tackle the complicated problem of reconstructing the phonological system behind the transcriptions and how this relates to other Heb./Aram. phonological systems, but whatever their background and whatever processes led to their vocalisation in Tib. and spelling in 2 Esdras, the Grk. grapheme ~ Tib. phoneme correspondences are as would be expected.

4.21.1 Previously Established Spellings

גַּלְעָדִי γαλααδειτου	יְהוּדִי יουδαι-	עֲמֻנְיֹת *αμμανειωθ
הַזְּבִיבָה εζεβια	יְהוּדִית יουδαιστι	פָּרִי פֶרֶזֶי, פֶרֶזֶאִיֹּוֹן
הַזְּבִיבֹּן εζεβων	יְרוּשָׁלַיִם ιερουσαλημ	קַרְיָת (קַרְיָת)
יְהוּדִי יוּדַא(יאַו)	יִשְׂרָאֵל ισραηλ	הַזְּבִיבָה
יְהוּדִיִּי יוּדַאי-	כְּנַעֲנִי χανανει, χαναναιֹוֹן	שְׁלֵנִי σηλωνει
יְהוּדִיהָ ¹ יוּדַא(צ), יוּדַאיֹא(צ)	סִיחֹוֹן σιχων	שְׁמֹרֹוֹן σομορων
יְהוּדִיהָ ² יוּדַא	עֲמֻנְיִי αμμανει(της),	שְׁמֹרִיֹּוֹן σαμαρειας, σαμαρεια
יְהוּדִיהָ ³ יוּדַא(צ)	*αμμωνειται	

As was argued in §1.1.2, the fact that a spelling is previously established in Grk. does not render it useless for reconstructing the phonology of the translator, but merely qualifies how it should be treated. This claim applies no less to words whose etymology is unknown or unclear.

עֲמוּנֵי is spelt as either αμμων- or αμμαν- in previous LXX books. In 2 Esdras it is usually attested as αμμων. Therefore, the spelling *αμμανειωθ for עֲמוּנֵיֹת may reflect reduction of the second vowel, as in Tib.

The lexeme φερεζει is always inflected in earlier LXX books. Its attestation in 2 Esdras G without inflection therefore suggests it represents the actual Heb. pronunciation of this lexeme by the translator. If the lack of double <ζ> is to be trusted, then the spelling reflects an earlier vocalisation with /i/ in a pretonic open syllable, whereas in Tib. the following consonant has geminated to preserve this vowel.

Outside of Ezra-Nehemiah, שְׁמֶרֶן is the consistent spelling and vocalisation of this toponym in the Heb. Bible, which is almost always reflected in the LXX by the Aram. *Lehnwort* αμαρεια-. The Heb. word is only transcribed in Isa 7:9; 2 Chron 13:4 as κομορων, and this same spelling is used to transcribe the toponym in Neh 3:24 (#910). The only occurrence in the Heb. Bible of the Aram. toponym, שְׁמֶרֶן, is within the Aram. portion of Ezr 4, in vv. 10 and 17. The G translator renders the second of these (#271) as would be expected with αμαρεια-, but the first (#264) with the rare transcription of the Heb. toponym κομορων.

4.21.2 Consistent with Tiberian

אֵיתָמָר θαμαρ
אֶפְרַיִם εφραιμ

אֶרְיָאֵל αριηλ
בֵּית βατων

נִשְׁפָּא γεσφα
תְּרֵם αρεμ

חֲרֹנִי *ωρωνει,
ωρωνιζη

יְבוּסֵי יֵבֹוּסֵי, יֵבֹוּסֵי	מוֹאֲבֵיּוֹת *מֹוּאֲבֵיּוֹת	מֵרָרֵי מֵרָרֵי	עֲנָתוֹת ἀναθωθ
יֵבֹוּסֵי	מֵעֹנִיִּים μֹοουνειμ	נָבוּ נָבֹו, נָבֹου	עֲרָבֵי ἀραβ(ε)ו,
יְרִיחֹו יֵרֵיחֹו	מֵרָרֵי מֵרָרֵי	סָפִי סָפִי	אַרָבֵע
יְרֵמִיָּה יֵרֵמִיָּה, יֵרֵמִיָּה	מֵרָרֵי מֵרָרֵי	סִסְרָא *c(ε)ιαραε	פָּחַת φααθμωαβ
(כְּפֹוֹרֵי) *χֵεφφουρη	מֵרָרֵי מֵרָרֵי	עֵילָם אֵילָם, אֵילָם	מֹוֹאֲב
מֹוֹאֲב מֹוֹאֲב	מֵרָרֵי מֵרָרֵי	עֵילָם אֵילָם	צָקְלָג *ciκελαγ
מֹוֹאֲבֵיּוֹת מֹוֹאֲבֵיּוֹת	מֵרָרֵי מֵרָרֵי	אַחֵר	צָרְעָה αραα
			שֶׁלְמֵי εελμει

These spellings are consistent with the Tib. vocalisation given the vowel correspondences given in Table 13, p. 97 and the tolerances in Figure 13, p. 99.

יְרֵמִיָּה probably derives from the Hiphil imperfect of \sqrt{rwm} (Zadok, 1988, p. 40). The usual spelling in our corpus is יֵרֵמִיָּה. The exception יֵרֵמִיָּה- #4 is the established spelling in previous LXX books, and so was probably a substitution in Grk. transmission.

*χֵεφφουρη #29 is a mistaken vocalisation of the text, probably because the translator was not familiar with the lexeme כְּפֹוֹר 'bowl'. Nevertheless, the text has been vocalised consistent with a real lexeme that exists in Tib.

Tib. orthography only indicates three distinct qualities of sound for *šewa mobile*, and in *L* these are very rarely marked following non-guttural consonants. The 'default' sound in Tib. is usually [a]. מֵעֹנִיִּים could therefore have been realised as [maʕu:ni:m] or with vowel harmony as [muʕu:ni:m]. G's spelling μֹοουνειμ could in principle represent the latter.

In *L gaʕya* is always marked on the first vowel of סִסְרָא, indicating pronunciation of the *šewa* following <ס>. A vowel corresponding to this *šewa* is transcribed in *c(ε)ιαραε #1088.

The first vowel in עֵילָם is usually represented by <η>, less frequently by <αι>.

Variations in representation of the final vowel of עֲרֵבִי are probably due to development in Grk. transmission: αραβεῖ #786, αραβεϵ #918, αραβι #938.

עֲרֵבִי is attested in various earlier LXX books with a variety of spellings. In Tib. *hiriq* is always marked with *ga'ya*, indicating that the following *šewa* is pronounced, probably because the consonant cluster /ql/ was difficult for Heb. speakers. Despite the variety of Grk. spellings, an epenthetic <ε> is always present after /q/, including the one occurrence in our corpus (but only attested in ε'/G^L).

4.21.3 Close to Tiberian

Some transcriptions are close to the Tib. vocalisation, suggesting a relationship. Even though the etymology of these words is unknown, it is possible to make an educated guess at whether the transcription or Tib. reflects an earlier tradition. In a small number of cases they may not be directly related.

4.21.3.1 2 Esdras G → Tib.

βαλααμ → בַּלְעָם

Tib. reflects attenuation of the vowel in a closed propretonic syllable.

γεργεσαιων → גִּרְגֵּשִׁי
ηλαμαιοι, αιλαμειται → עֲלָמִי

Tib. reflects 'lengthening' (גִּרְגֵּשִׁי) or reduction (עֲלָמִי) of the vowel in an open propretonic syllable.

4.21.3.2 Tib. → 2 Esdras G

בַּרְזִלִי → βερζελλαι

2 Esdras G reflects attenuation of the vowel in a closed propretonic syllable.

קַרְמוֹת → μεραμωθ

μεραμωθ may be a development in Grk. transmission. If not, then the second vowel has opened to dissimilate from the following mid-close vowel.

4.21.3.3 Other Relationship

בְּסִי βησει בְּצִי βε/ησει

Final <ει> could be a development in Grk. transmission from <αι>. If original, then it is impossible to determine whether final /ay/ or /i/ should be considered prior to the other.

קַבְיָהּ οβαια
 αβεια₂

Tib. *gameš hatuph* probably results from the reduction of an /o/ or /u/ vowel. If αβεια is an original spelling and not the result of development in Grk. transmission from οβαια, then it reflects a secondary vocalisation where the first vowel has reduced, as in Tib., and the second vowel has attenuated.

קַבְיָהּ* θεμαα, θημα

In Tib., this word is only attested in pause קַבְיָהּ, is probably a qVtl noun, as the stress is marked on the first syllable, and in Tib. the epenthetic V₂ emerges as /a/ when C₂ or C₃ = /h/ (Jouion & Muraoka, 2006, p. 222 §88Ca*). Therefore, θεμαα is

not far from the expected lexical form of the Tib. vocalisation. However, in the Grk. material the reflex of V_2 is not represented by < α > under these conditions in other words. The reflex of V_1 is represented by < ϵ > (#144) and by < η > (#1089), which could be variation in Grk. transmission, or reflect normal and pausal pronunciations by the translator.

4.21.4 Corrupt *Vorlagen*

אֲדִירֵיהֶם →	אדוריהם* αδωρηεμ	מִנְבִּישׁ →	מנבוש* μαγεβωσ
אוּרֵי →	אודו* ωδουε	מִנְפִּיעֵשׁ →	מנפעיש* μαγαφησ
בְּנוֹנוֹ →	בנונו* βανουναι	מִכְנֹדְבוֹ →	מכנדבו* μαχναδααβου
בְּנוֹנֵי →	בנינו* *βενινει	מְעִינוּם →	מעינום* μεεινωμ
בְּצִי →	בצו* βαccου	נְבוֹ אַחַר →	נבי אחר* ναβιααρ
נְבִי →	נבו* *γεβουε	סִיעָהָ →	סועהא* *σωηα
רַעְמִיָּה →	דעמיה* δαεμια	סְלוֹ →	סלוי* σαλουαι
זָבִי →	זבו* ζαβου	שְׁלוּמִית →	שלינות* σαλειμουθ
חֹשֶׁם →	חושם* ωσαμ	שָׂרִי →	שרו* σαρου
וְנִיָּה →	נינה* *εινωα	שָׂרָהָ →	שריה* σαρουα
יְרוּן →	ירון* *ειαρωσ	תּוֹדוֹת →	תודות* θωδαθα
יְרוּן* →	ירין* *ιαρειν		

μεεινωμ #1079 clearly reflects a variant V^c מעינום*. There is no etymological basis for G's choice of vocalisation, and so < ω > and < $\epsilon\iota$ > probably represent the translator's default vocalisation of vocalic <ו> and <י>, with vowel harmony across the guttural.

4.21.5 Hypocorisms of בְּנֵיהוּ

The Tib. tradition attests 4 hypocorisms of בְּנֵיהוּ in Ezra-Nehemiah: בְּנִי, בְּנֵי, בְּנוֹ, בְּנֵי. Some transcriptions in both G and G^L probably go back to *Vorlagen* that vary from Tib.'s text. When their *Vorlagen* agree with Tib., they sometimes vocalise the text as a different lexeme. The most complicating factor is the instability of these

words in Grk. textual transmission. Some of these similar lexemes form identical variants in transmission. The lexemes are also sometimes substituted for one another by Grk. scribes.

Three spellings are common in G, 2 of which have been previously discussed: βαλαια (§4.2.1, §4.12.2), βαλει (§4.4.1, §4.20.14), and βανουει. The Tib. vocalisation בְּנִי is not reflected in G, but is reflected by the G^L spellings βοννει and βοννιας, also previously discussed (§4.5.3).

The spelling βανουει is probably related to Tib. בְּנִי by a common form such as **bannuy*. Either βανουει → **bannuy* by secondary gemination of the consonant prior to the stressed vowel (cf. Bauer, Leander, & Kahle, 1922, pp. 219 §24f-g), or **bannuy* → βανουει by loss of gemination. As either a common ancestor or a medial form **bannuy* → Tib. בְּנִי by attenuation. **bannuy* is consistent with the use of the qattūl pattern for hypocorisms of sentence names.

4.21.6 Other

All the following Grk. forms could be the result of developments in textual transmission: βακει qatīl? γελωλαι infinitive construct? Could ιεραμει, *ιαζεια be vocalised as a Qal imperfects (cf. Tib. הַיָּי)? εαβανα and αβανια may be related to הַשְּׁבִיחַ (but how?) Could ουτει reflect qūl + -ī? Is ρεελια (~ Tib. רַעְלִי) vocalised as Piel perfect + YHWH? Could *οθαλει, equivalent to Tib. עֲתֵלִי, be a corruption of a hypocorism of a sentence name (cf. CVC.CV forms in §4.2.1). It is possible that *ιαρειμωθ #651, ιαρμωθ #659, ιαρημωθ #674, ιερειμουθ #1477a all go back to the same vocalisation as Tib. יְרִמֹּחַ. Could *οζειζα and *κωλιτα be vocalised with re-analysis of their first elements as qul nominals? Is *χηδανειμ related to the Eastern Syr. pronunciation יְדִיִּצַּ (Jastrow, 1903, p. 1275a)?

4.21.7 G^L

Some spellings are only attested in G^L and differ from Tib.: γαλελ qatıl? *κααφεν an otherwise unextant *Lehnwort*? λοβνα qutl + -ah? μαχνα, μαχειναι — ?

ναβαυ consistently corresponds to Tib. נַבּוּ in G^L, perhaps reflecting a vocalisation with consonantal /w/.

4.22 Synthesis

Of the 654 vocalised forms that are transcribed in 2 Esdras, 547 can be analysed as reflecting a plausible etymology. Of the 107 transcribed vocalised forms that have uncertain etymology, 21 have a spelling previously established in Grk., 31 agree with the Tib. tradition, 10 are close to the Tib. vocalisation, and 23 probably reflect vocalisation of a corrupt *Vorlage*. Only 14 vocalised forms transcribed in G, and 6 in G^L, have no precedent or plausible explanation.

While, therefore, not all spellings in 2 Esdras can be accounted for, they are far from being "notoriously wild and inaccurate" (Barr, 1990, p. 31). There is a logical explanation for the vast majority of transcription spellings in our corpus.

Nevertheless, the G translator often vocalises words differently to Tib., and 240 of G's vocalisations are not attested in Tib. at all. This chapter has presented hundreds of philological decisions. Inevitably some of these decisions will be mistaken. Yet, the body of data is broad enough to warrant drawing some inferences about the translator and their knowledge of Heb. and the extent to which they may have been familiar with a reading tradition for Ezra-Nehemiah.

The G translator's vocalisation of non-Heb./Aram. words (§4.13-§4.19) frequently differs from Tib.'s vocalisation. Of the two traditions, G's spelling is almost always the closer one to the vocalisation of the foreign lexeme. G typically attests vowels in a series of open syllables, whereas in Tib. the syllable structure

has often changed to lower the number of syllables. The quality of vowels in G are typically closer to those in the foreign word, whereas in Tib. vowels have often dissimilated. The only way this situation could come about was if the G translator had inherited a traditional knowledge of the pronunciation of these words.

Yet, this inherited knowledge does not seem to reflect a "reading tradition" in the sense seen in Jewish communities today, i.e. a formal tradition of reading the text aloud on a regular basis. When Tib. likely reflects a later vocalisation than that in G, the vocalisation has usually changed in ways that seem consistent with repetitive reading, e.g.: trisyllabic words have simplified to bisyllabic words (§4.2.1.1), textual variations have harmonised (§3.2.7.6), and foreign words have hebraised (§4.16.1). In contrast, when G likely reflects a later vocalisation than that in Tib., it tends to reflect changes that might be made by someone thinking about the text, e.g. $\alpha\chi\omega\lambda$ for שָׁכַל (§4.7.3). At points, the G translator is apparently unfamiliar with the text's vocabulary (e.g. כפּוּר §4.7.7.1), and there is an apparent tendency for a probable feature of contemporary speech to influence the vocalisation of several words as though they were reflexes of qitVl patterns (§4.8.4).

The most significant hint, however, that the G translator did not vocalise the text according to a reading tradition, comes from their treatment of graphical variants in their *Vorlage* that create nonsense forms (§4.21.4). This conclusion was anticipated in §2.2.1, but in light of the current chapter can be demonstrated and explored more thoroughly. For example, the consonantal text implied by $\mu\epsilon\iota\upsilon\omega\mu$, מְעִינֹם *, is blatantly incorrect. Whether the translator were familiar with a reading tradition or not, they have vocalised this word in a way that reflects the written consonantal text, not the tradition of reading. Even without a tradition of reading,

the translator surely knew that their *Vorlage* was incorrect Heb., and yet they rendered the text faithfully and exactly anyway. This fact reveals a difference of attitude to that of the Tib. Masoretes. Whereas in the Tib. tradition the written and oral text are of equal authority, for the translator of 2 Esdras, it was the written text that was of crucial importance.

Finally, we must return again to the apparent reflexes of qitVl patterns that were mentioned above. Whether the particular analysis given in §4.8.4 is considered persuasive or not, the spread of these forms seems to reflect some sort of feature in the spoken Heb. of the translator. On balance, it is therefore more likely than not that Heb. was known to the translator as a living language.

Phonology

Phonology is the most thoroughly studied aspect of transcriptions. In contrast to previous treatments (§2.4), the present chapter builds on a fresh and comprehensive text critical reconstruction from all extant Grk. data (Ch. 3), and is informed by an exhaustive philological analysis of every form (Ch. 4).

This chapter assesses the data for consonants (§5.1-7) and vowels (§5.8-9), providing a reconstruction of both systems in the G translator's vocalisation of the Heb./Aram. text.

5.1 Stops and Fricatives

5.1.1 Bet /b/ <ב>

/b/ almost always corresponds to <β> in every environment, in every tradition:

(174)	(a)	/b/ / #_	(b)	/b/ / #..._...#	(c)	/b/ / _#
		#808		#852		#502
		בְּסוּדָּהּ L		בֵּית הַנְּבִרִים L		וּלְיָרִיב L
		βασωδα G		βηθαγγαβαρειμ G		αρειβ G

The only exception is the previously established spelling *ναυη* of the *gere perpetuum* בן גין (#1189).

The translation *ησαν συνετιζοντες* #1164 reflects phonetic confusion of /b/ : /m/ in Hebrew transmission (ימין → יבין*). This confusion is more likely if /b/ was realised as bilabial plosive [b] rather than labio-dental fricative [v]. Therefore, the development probably occurred before /b/ had begun to be fricativised after a vowel.

5.1.2 Gimel /g/ <ג>

/g/ almost always corresponds to <γ> in every environment, in every tradition:

(175)	(a)	/g/ / #_	(b)	/g/ / #..._...#	(c)	/g/ / _#
		#71		#1305		#1232
		גָּבֵר <i>L</i>		מִגְּפֵיִשׁ* <i>V^G</i>		גֵּוֹג <i>L</i>
		γαβερ <i>G</i>		μαγαφησ <i>G</i>		ωγ <i>G</i>

The only exception is the *Lehnwort* καμηλ-, where /g/ ~ <κ>.

5.1.3 Dalet /d/ <ד>

/d/ almost always corresponds to <δ> in every environment, in every tradition:

(176)	(a)	/d/ / #_	(b)	/d/ / #..._...#	(c)	/d/ / _#
		#167		#164		#1387
		דָּלִיָּה <i>L</i>		דָּא* <i>V^G</i>		דִּיֹּדֶר <i>L</i>
		δαλαια <i>G</i>		ηδαν <i>G</i>		ιωαδ <i>G</i>

In *Lehnwörter* with the stem αζωτι- (e.g. אֶשְׁדִּיֹּדֶר), the cluster /sd/ is represented by <ζ> and /d/ is represented by <τ>.

A possible case of devoicing in the speech of the G translator is:

(177)	#89
	דָּדָד* <i>V^G</i>
	*αρωδ <i>G</i> → αρωθ <i>B⁵⁵</i>
	דָּדָד <i>L</i>
	αδιδ <i>G^L</i>

On the basis of the correspondence of the first <ד> with <ρ>, which is far more likely to reflect a Heb. graphical variant than a Grk. variant, *B⁵⁵* is the only witness to the *G* text here. The rest of the tradition attests the *G^L* text. If *B⁵⁵*'s reading is original, then it is the only attestation of devoicing of Heb. /d/ in our corpus. In

contrast, devoicing is attested 6 other times in the B⁵⁵ tradition,⁵¹ and only 9 times in any other Grk. MS.⁵² The devoicing is therefore more likely to be a development in Grk. transmission than due to a variant *Vorlage* or a feature of the translator's pronunciation. Nevertheless, the devoicing of final Hebrew /d/ cannot be absolutely ruled out.

The final /d/ in הַנְּדָד "Henadad" is represented by <β> in all places in G^L, though in one case with subsequent metathesis (#859). In 2 places the spelling has been harmonised to the similar word ἰωναδαβ (#211, #1269). A different rendering of a name with the same consonantal framework is attested in 1 Esd 5:56: ἡμαδαβουν. It is therefore possible that G^L witnesses to an alternative Heb. tradition in the spelling of this name with final /b/, which could have arisen by dissimilation (cf. Segal, 1927, p. 38 §66), and/or under the influence of the anthroponym הַנְּבִי.

5.1.4 Tet /t/ <ט>

/t/ usually corresponds to <τ> in every environment, in every tradition:

(178)	(a)	/t/ / #_	(b)	/t/ / #..._...#	(c)	/t/ / _#
		#243		#148		#943
		טְבִיָּאֵל L		טְבִיָּאֵל L		טְבִיָּאֵל L
		ταβειηλ G		τωται G		σαναβαλλατ G

MSS vary in <θ> and <τ> corresponding to final /t/ in אֵלִיפֶלֶט:

	B ⁵⁵	A a b	G ^L
#490	ελειφατ	ελιφαλαθ	ελιφαλατ
#698	ελειφαλεθ	ελιφαλετ	ελιφαλετ

Both spellings are attested in earlier LXX books, which has probably influenced the transmission of 2 Esdras, but it is impossible to determine which direction.

⁵¹ #122b, #224a, #466a, #556c, #632d, #711a.

⁵² #170c, #349a, #495a, #544c, #676i, #831b, #1288c, #1461h, #1584b.

There are two aspirants in the transcription, but if the variation were due to dissimilation, it is more likely that the earlier consonant in the word would de-aspirate. If the G translator did render /t/ with <θ>, then it is the only example of this correspondence in 2 Esdras. It is therefore most likely that the original reading for G in both places had final <τ>, as is preserved in G^L. However, the possibility that the G translator rendered /t/ with <θ> cannot be absolutely ruled out.

In 2 lexemes, /t/ is consistently represented by <ζ> in G^L, e.g.:

(179)	(a)	#66	(b)	#107
		אָטָר L		אָטִיטָר L
		ατηρ G		ατητα G
		αζερ G ^L		αζιζα G ^L

Neither lexeme is attested outside of Ezra-Nehemiah in the Heb. Bible. They are not spelt with <ζ> in 1 Esdras G, though 1 Esdras G^L has in places been harmonised to 2 Esdras, and hence does attest these spellings. Here are 4 possible explanations:

(a) The readings arose through Grk. developments: by /t/ → /d/ / V_V, then [ð] → [z]. The intermediate step of intervocalic voicing is attested at #1296 αδηρ B-[122] S. However, the proposed developments are very infrequent.

(b) #66a arose by assonance with the following εζεα #67, and the spelling with <ζ> subsequently spread to other instances of ατηρ, and then to ατητα where the words are in close proximity at #104/#107. However, the spread of <ζ> for <τ> from one lexeme to another is tenuous.

(c) A Hebraising editorial hand adjusted the text toward a *Vorlage* that attested אָר* and חִיזָא*. The alternative Heb. text can be explained on the basis that a scribe did not like the names אָטָר "crooked" and אָטִיטָר "with perforated foot" and so instead substituted אָר "to be girded" and חִיזָא "cloud". Yet, this explanation does

not account for the many other names with negative semantics in Ezra-Nehemiah that have remained unchanged.

(d) /t/ was sometimes pronounced similar to /s/ in certain lexemes by a Heb. scribe or Hebraising editor, of which there is some precedence in Babylonian Targumic Aramaic (cf. Levias, 1896, p. §32). This explanation seems unlikely.

(e) <ט> was graphically confused with <ס> in one or more places, and then the spelling of both lexemes was consistently harmonised (cf. Segal, 1927, p. 33 §52). This explanation also seems unlikely.

5.1.5 Kaph /k/ <ך, כ>

/k/ usually corresponds to <χ> in every environment, in every tradition:

(180)	(a)	/k/ / #_	(b)	/k/ / #..._...#	(c)	/k/ / _#
		#678		#81		#1368
		וּכְלָל L		מִכְמָס L		בְּרִיָּה L
		χαληλ G		μαχμασ G		βαρουχ G

In the *Lehnwörter* κινυρ-, κορ-, κυρ-, /k/ is represented by <κ>.

According to Grassman's law, an aspirant followed by a syllable also containing an aspirant, dissimilates to an unaspirated consonant. This phonological process is not operative throughout most of the tradition of 2 Esdras.

5.1.6 Pe /p/ <פ, פ>

/p/ usually corresponds to <φ> in every environment, in every tradition:

(181)	(a)	/p/ / #_	(b)	/p/ / #..._...#	(c)	/p/ / _#
		#457		#1020		#1459
		פִּרְעָשׁ L		כְּפִירָה L		אָרָף L
		φορος G		χαφειρα G		ααφ G

In the *Lehnwörter* ιοππ-, πασχα-, παραδεισ-, περσ- /p/ is represented by <π>.

In *μεγβειας* G^L (#1305e) the voicing of the consonant may have occurred in Heb. or Grk. transmission, or at the point when the Grk. text was adjusted toward a Heb. *Vorlage*.

5.1.7 Qof /q/ <ק>

/q/ usually corresponds to <x> in every environment, in every tradition:

(182)	(a)	/q/ / #_	(b)	/q/ / #..._...#	(c)	/q/ / _#
		#1270		#170		#189
		לְמִיִּקָּ L		קִיִּקָּ L		קִיִּקָּ L
		καδμιηλ G		νεκωδα G		ιωκεδεκ G

In *αζβουχ* (#849), *αχειφα* (#1082), *κεδεχιας* (#1242) /q/ is represented by <χ>. If these spellings are original, they evidence an occasional weakening of the distinction between /q/ and /k/ in the speech of the G translator (cf. Segal, 1927, p. 30 §45).

5.1.8 Taw /t/ <ת>

/t/ usually corresponds to <θ> in every environment, in every tradition:

(183)	(a)	/t/ / #_	(b)	/t/ / #..._...#	(c)	/t/ / _#
		#144		#1391		#1056
		תַּמַּ Tib.		תַּתַּ Tib.		תַּתַּ Tib.
		θεμα G		αιθηλ G		ταββαωθ G

In the *Lehnwörter* βατ-, χετται-, αββατ-, αρταξεροξης- (G^L), εκβαταν- (G^L) /t/ is represented by <τ>. Contrast the temponym *Lehnwort* αββατ- in G, with the associated anthroponym σαββαθαι. The rendering of /t/ with <θ> in the latter demonstrates it is a fresh transcription.

If my reconstructions *αμμανειωθ (#1758), *μωαβειωθ (#1759) are incorrect (see §), then /t/ corresponds to <τ> in these inflected transcriptions.

Grassman's law is inconsistently operative in τανθαναι- G^L.

5.1.9 Synthesis

In 2 Esdras the regular correspondences of stops and fricatives are very consistent: /b/ ~ <β>, /g/ ~ <γ>, /d/ ~ <δ>, /t/ ~ <τ>, /k/ ~ <χ>, /p/ ~ <φ>, /q/ ~ <κ>, /t/ ~ <θ>.

None of the exceptions to these regular correspondences can be securely ascribed to the G translator. There is one case of phonetic confusion of /b/ : /m/ in V^c , which is marginally more likely to occur if /b/ was not fricativised after a vowel in the speech of the Hebrew scribe who committed the substitution. The representation of /q/ by <χ> in three places may be the result of the weakening of the distinction between /k/ and /q/ in the speech of the G translator—if these spellings are indeed original to G.

In G^L Tib. /d/ corresponds to <β> in 1 lexeme, and Tib. /t/ corresponds to <ζ> in 2 lexemes. If these spellings are original to G^L and due to adjustment toward a Heb. *Vorlage*, then /d/ → /b/ / /d/..._# is the result of dissimilation. The correspondence /t/ ~ <ζ> has a number of possible, but not persuasive explanations. In 1 lexeme, /p/ → /b/ / C_-, but this change could have occurred in Heb. or Grk.

5.2 Nasals and Liquids

5.2.1 Lamed /l/ <ל>

/l/ always corresponds to <λ> in every environment, in every tradition:

(184)	(a)	/l/ / #_	(b)	/l/ / #..._...#	(c)	/l/ / _#
		#1482		#809		#705
		לְכִישׁ L		מְלִשְׁיָהּ L		לְאוּאֵל L
		λαχεις G		μαλτιας G		ουηλ G

5.2.2 Mem /m/ <מ, מ>

/m/ always corresponds to <μ> in every environment, in every tradition:

(185) (a)	/m/ / #_	(b)	/m/ / #..._...#	(c)	/m/ / _#
	#133		#158		#834
	מְעוֹנִים Q		אָמִי L		שְׁלוֹם L
	μοουνειμ G		ημει G		καλλουμ G

5.2.3 Nun /n/ <נ, נ>

/n/ usually corresponds to <ν> in every environment, in every tradition:

(186) (a)	/n/ / #_	(b)	/n/ / #..._...#	(c)	/n/ / _#
	#1304		#1271		#1260
	נובי K		שְׁבִינָה L		מִיָּנִין L
	νωβαι G		σεβανια G		μιαμειν G

Loss of word-medial and especially word-final <ν> is common in Grk. transmission, but there are no places where the loss of /n/ likely occurred in Heb. transmission or at the point of transcription.

/n/ may correspond to <μ> for one lexeme in G and another in G^L. The reconstruction *αλαωναμ #501a can most simply explain the two main variants αλωναμ B⁵⁵ and μαωναμ A V a b 58 119. I have suggested in Ch. 3 that the original G reading should be further reconstructed to *αλαωναν, since the predicate element of the name is vocalised as a participle, and hence read as though it were √הנן (the root √הנמ** is otherwise unattested). Variation /m/ : /n/ / _# is common in Grk. However, the dissimilation /n/ → /m/ / /n/..._ cannot be ruled out. It occurs in this lexeme elsewhere, e.g. Tib. הַנְּמִיָּל (Jer 32:7), and *αλαωναν #501 already requires reconstructing a variant *Vorlage* from Tib. אֶלְהָנָן. So, V^G could have attested אֶלְהָנָן*. If V^G did attest אֶלְהָנָן* and final <μ> is original to G, then this is the only case where the G translator has rendered /n/ as <μ>.

G^L's μεccia (#145, #1090) corresponds to Tib. נְצִיָּה. I have interpreted the spelling as a Grk. development at Ezr 2, to which Neh 7 was harmonised. It could

alternatively be analysed as a fresh transcription, perhaps as a qattil noun, or more likely a qatīl noun, either with secondary doubling of C₂ or double <cc> to distinguish /ʃ/ from other sibilants. If under one of these circumstances <μ> is original, then it is the only case of /n/ represented by <μ> in G^L.

5.2.4 Resh /r/ <ר>

/r/ usually corresponds to <ρ> in every environment, in every tradition:

(187)	(a)	/r/ / #_	(b)	/r/ / #..._...#	(c)	/r/ / _#
		#251		#995		#362
		רְחֹם L		רְחֹם L		רְחֹם L
		ρεουμ G		ηρα G		αδαρ G

§3.2.7.2 discussed several cases where Tib. <ר> is equivalent to Grk. <ρ> and Tib. <ר> is equivalent to Grk. <δ>. The graphemes <ר> and <ר> are easily confused, variation between them is a common difference between variant *ktiv/qere* readings, and I have interpreted almost all such cases in G as evidencing a variant V^c. However, a phonetic interpretation is possible. Grk. or Heb. /r/ realised as a voiced trill [r] or tap [ɾ] could be confused with the voiced alveolar stop /d/.⁵³ Grk. /r/ was realised as a trill [r], and the spelling καφουδηθ B⁵⁵ (#531d) is much more likely to have arisen by the Grk. development /r/ → /d/ than a fresh transcription. In at least this one place, then, the equivalence of Tib. <ר> ~ Grk. <δ> is not due to a variant *Vorlage*.

B⁵⁵ differs from the majority of G MSS in 5 other places. In 4 of these the spellings are sufficiently different as to suggest that they reflect different vocalisations. In some cases there are also other consonantal differences:

⁵³ /r/ is realised as a tap in some Neo-Aramaic dialects, cf. Khan (1999, p. 20).

(188) #89	#113	#982	#1421
αρωθ B ⁵⁵	καδης B ⁵⁵	δαεμια B ⁵⁵ /G ^L	*ζαβδιηλ → B ⁵⁵ S
αδιδ G ^{maj} /G ^L	κηραος G ^{maj}	ρεελμα G ^{maj}	ζεχρηηλ G ^{maj} /G ^L
	κορεc G ^L		

In one place, the spelling is very similar. While Appendix A presents this spelling as an independent transcription, interpretation as a Grk. development is just as possible:

(189) #707
βαραια B-[122]
βαδααια G ^{maj} /G ^L

I have avoided interpretation of /d/ : /r/ variation as a Grk. development where possible because confusion of <δ> and <ρ> is not evident in the contemporary Greek papyri, where <ρ> usually interchanges with <λ> or nasals (Gignac, S.J., 1976, pp. 102-07, 109-10), and <δ> usually interchanges with <ζ> or <τ> (Gignac, S.J., 1976, pp. 75-76, 80-83).

The G translator does not appear to pronounce geminate Hebrew /r/ (§5.6), suggesting it was not pronounced at the front of the tongue. If so, then the phonetic confusion /d/ : /r/ at the point of translation is unlikely. In 1 place, an anaptyctic vowel emerges between /r/ and a back vowel, which would be consistent with pronunciation of /r/ at the back of the tongue:

(190) #1057
קִירָס Tib.
*κηραος G

A similar phenomenon may have occurred in αρουαρ G^L (#138c, #1083c), but this spelling is probably a Grk. development and not original to G.

A final piece of evidence for the pronunciation of /r/ at the back of the tongue is in transcriptions of qatīl nouns where V₁ is in an open propretonic syllable. PS /*a/ in this environment is usually represented by <α> (e.g. כַּפִּירָה χαφειρα), except in words where C₂ is a guttural (e.g. מִקְרָא μξειδα) or /r/ (e.g. פֶּרֶדָּא φερειδα), in which case the vowel is represented by <ε>, in harmony with the following /i/ vowel.

5.2.5 Synthesis

In 2 Esdras the regular correspondences of nasals and liquids are very consistent: /l/ ~ <λ>, /m/ ~ <μ>, /n/ ~ <ν>, /r/ ~ <ρ>. All apparent exceptions are best explained as developments in Grk. transmission, or variations in the *Vorlagen*. There is evidence in G and G^l that /r/ was realised at the back of the tongue.

5.3 Sibilants

5.3.1 Zayin /z/ <ז>

In G, /z/ usually corresponds to <c> / _C̣ and to <ζ> in every other environment. In ε' and G^l it corresponds to <ζ> in every environment. /z/ is never attested word-finally:

(191)	(a)	/z/ / #_	(b)	/z/ / #..._...#	(c)	/z/ / _C̣
		#58		#1370		#1514
		סָרִיִּל L		פִּרְרָא L		סָרִיִּל L
		ζαθθουα G		οζεια G		ερα G

Exceptions are αζβουχ (#849) and οζειηλ (#1658).

5.3.2 Samekh /s/ <ס>

/s/ usually corresponds to <c> in every environment, in every tradition:

(192) (a)	/s/ / #_	(b)	/s/ / #..._...#	(c)	/s/ / _#
	#148		#761		#142
	סַטִי L		נִיָּן L		בְּרִקּוֹס L
	σωται G		νικαν G		βαρκουc G

In the *Lehnwort* χαλδαι-, /s/ is equivalent to (but not represented by) <λ>.

5.3.3 Šade /š/ <צ>

/š/ usually corresponds to <c> in every environment, in every tradition:

(193) (a)	/š/ / #_	(b)	/š/ / #..._...#	(c)	/š/ / _#
	#389		#189		#1119
	קִרְיָ L		יִזְרְיָ L		קִרְיָ L
	καρδουκ G		ιωκεδεκ G		ακαωc G

In the *Lehnwort* τυρι-, /š/ is represented by <τ>.

5.3.4 Šin /š/ <ש> and Šin /š/ <ש>

/š/ always corresponds to <c> in every environment, in every tradition. It is never attested word-finally:

(194) (a)	/š/ / #_	(b)	/š/ / #..._...#
	#385		#601
	שְׂרִיָּה L		קִישְׂרִיָּה L
	καραιου G		μαακηια G

/š/ usually corresponds to <c> in every environment, in every tradition:

(195) (a)	/š/ / #_	(b)	/š/ / #..._...#	(c)	/š/ / _#
	#1281		#45		#455
	שְׂבִנְיָה L		בְּלִיָּן L		שְׂבִיָּן L
	σεβανια G		*βαλκαν G		αττουc G

In *Lehnwörter* with the stem αζωτι, the cluster /sd/ is represented by <ζ> (see §5.1.3).

5.3.5 Synthesis

In 2 Esdras the regular correspondences of sibilants are: /z/ / _Ç and /s, ʃ, ś, š/ ~ <c>, and /z/ in all other environments ~ <ç>. In αζβουχ (#849) and οζρειηλ (#1658) /z/ / _Ç ~ <ç>.

5.4 Approximants

5.4.1 Waw /w/ <ו>

Aside from the previously established spellings δαυιδ, λευει-, /w/ is apparently represented in G by <υ> as the second element of a diphthong in 2 places:

(196)	(a)	#496	(b)	#884
		אָהוּי* V ^G		אָוִי L
		ευει G		ευζαι G

/w/ is represented in the same way in another 2 places in G^L:

(197)	(a)	#261a	(b)	#747e
		דָּהוּא K		כָּסְלוֹ K
		δαυαιוי G ^L		χακλευ G ^L

In all 4 places the transcription implies the *Vorlage* was vocalised differently to Tib.

If <ו> is read by the translator as the consonant /w/, but not as the first consonant in the coda of a syllable, then this consonant cannot be represented by <υ> as the second element of a diphthong. There are 7 places in G where this may be the case:

#47	בְּנֵי βαγουαι	#527	אָהוּי* αεουε	#1282	הוֹדְוָה ωδουα
#236	אָחְשֹׁרֶשׁ accουηρου	#636	וֹאֹדוֹ *ωδουε		
#258	אָרְכוּי K *αρχουει	#668	בְּנֵי* βανουει		

And 5 places in G^L:

#594c	תקנה θεαουε	#1393g	גבו *γεβουε	#1530a	סלוי* αλουαι
#709d	גנה ουαυα	#1522a	גנהוי γεννηθου		

In all the above cases, <ו> corresponds to <ου>. When followed by /i/ in *αρχουει, βανουει, γεννηθου, <ου> may be the first element of a diphthong [ui] or a consonant [wi]. The correspondence of <ו> with <ο> in the following case is similarly ambiguous:

(198)	#1262	
	בלני L	
	βαγοει G	

If the text is original to G, then this is the only occasion when final <וי> corresponds to <οει>. This orthography could represent a range of phonetic realisations, e.g. [oi], [ui], [wi], [oei], etc. It is likely that the extant text is a development from an earlier form.

In ωδουε and *γεβουε the representation of final <ו> is followed by a vowel represented by <ε>. The presence of this vowel suggests pronunciation as a consonant [w], rather than a word final vowel [u].

In 2 places in G^L, /w/ in syllable onset is represented by <υ>:

(199)	(a)	#236a	(b)	#258b
		אחשורוש L		ארבניא Q
		ασσηρου G ^L		αρχυαιου G ^L

In later MSS, the second element of diphthongs ending in <υ> is occasionally substituted with <β>, but /w/ is never represented by <β> in G. This fact could be because in the G translator's speech Heb. /w/ was never realised as a fricative, Grk.

/b/ was never realised as a fricative, or the translator reserved <β> for the phoneme /b/. If Hebrew /w/ was at least sometimes realised as a fricative by the G translator, then this quality could only be represented in Grk. orthography by using <υ> as the second element of a diphthong. This orthography is only possible when /w/ is the first consonant in syllable coda.

When /w/ is in this environment, then it is always represented by <υ> as the second element of a diphthong, and never by a spelling such as <εου> or <αου>. This absence cannot be explained as a desire to avoid such vowel clusters, as the translator does employ them in other contexts, e.g. ρεουμ, *αεουε.

If one assumed that (a) the second element of diphthongs ending in <υ> was realised as a fricative, and (b) the G translator preserved <β> for the phoneme /b/, then the G translator represented /w/ as a fricative whenever this was possible, and otherwise as an approximant. If assumption (a) is rejected, then there is no evidence for the fricative pronunciation of /w/ in our corpus, and no possible way for the G translator to express this pronunciation. If assumption (b) is rejected, then there is ample evidence for the pronunciation of /w/ as an approximant in our corpus and not as a fricative.

The toponym ευει is unique, as /w/ is represented by the <υ> as the second element of a Grk. diphthong, but the Heb. consonant is in syllable onset. Therefore, assuming this spelling is original to G, it represents every Heb. phoneme with a Grk. grapheme, but with a different syllable structure. It is spelt differently to the hydronym *αεουε, and could even reflect a variant *Vorlage*, cf. the anthroponym עִי "Evi", transcribed as ευειν (1 Chron 31:8) and ευει (Josh 13:21). Despite the different vocalisation, in both ευει and *αεουε, /w/ is interpreted as a consonant in syllable onset. If the G translator did pronounce <ευ> as a fricative

[ev], then /w/ is inconsistently transcribed as a fricative and an approximant in what is essentially the same lexeme. It is more likely that the G translator pronounced <ευ> as an approximant [ew]. The variant θουσι V (#496a) probably arose from *εουσι by graphical confusion of <ε> : <θ> and <ε> : <σ>. The change <υ> → <ου> can be explained as an attempt to preserve the inherited pronunciation of ευσι with an approximant when the realisation of the diphthong <ευ> was hardening to [ev].

Considering that in the different transcriptions of אהוה the G translator represented Waw in similar environments with both <ευ> and <ου>, and that the variant reading at Ezr 8:15.6 in V hints that the received pronunciation of ευσι was as an approximant, it is most likely that diphthongs ending in <υ> were realised as approximants by the G translator. There is therefore no evidence for a fricative pronunciation of Waw in G.

5.4.2 Yod /y/ <י>

In G, /y/ usually corresponds to <ι> / #_ and _#:

(200) (a)	/y/ / #_	(b)	/y/ / _#
	#69		#1001
	יִוְרָה L		יִוְרָה L
	ιωρα G		*ζαρχαι G

Word finally, consonantal /y/ is always the second element of a diphthong. After a consonant final <י> represents a vowel. Aside from the ambiguous case given in example (198), final /y/ as the second element of a diphthong is twice represented by <ει>:

(201) (a)	#1262	(b)	#1318
	בִּלְגִי L		פִּלְחִי* V ^G
	*βελγαει G		φαλαει G

Both cases are probably developments in Grk. transmission.

Intervocally, /y/ is represented by either <ει> or <ι>. To a limited extent, these graphemes represent the consonant's quantity (§5.6).

Three transcriptions reflect interchange of /' / : /y/ in comparison to the Tib. tradition:

(202)	(a)	#496	(b)	#1075	(c)	#1318
		אִתְּנֶנָּה L		אִתְּנֶנָּה L		אִתְּנֶנָּה L
		אִתְּנֶנָּה* V ^G		אִתְּנֶנָּה* V ^G		אִתְּנֶנָּה* V ^G
		ευει G		οζει G		φαλαει G

These interchanges are evidence for the merging of /' / : /y/ in the speech of a Sem. copyist, similar to that attested in Mishnaic Heb.

5.4.3 Synthesis

In G and G^L, /w/ is represented by <υ> as the second element of a diphthong where possible, and otherwise by <ου>. In G^L it is also represented twice by <υ>. /y/ is represented by <ι> word initially and word finally, and by <ει> or <ι> word-medially. Both consonants were probably approximants. There is no evidence for a fricative pronunciation of /w/.

5.5 Gutturals

It is not uncommon to find 'extra' vowels in transcriptions that correspond to the position of guttural consonants. Frequently, what has been transcribed is an epenthetic vowel, e.g.

(203)	#983
	נִחְמָנִי L
	ναεμανει G

In Tib. the guttural /ħ/ is followed by an epenthetic vowel, represented by *hatep patah*. An epenthetic in the same position is also pronounced by the G translator and transcribed by <ε>.

The following word is irregularly vocalised in the Tib. tradition. *Ga'ya* on the first syllable indicates that the *qameš* was pronounced long, and perhaps that the *šewa* following /b/ was vocalised. There is an 'extra' vowel in the corresponding position in the Grk. transcription reflecting a similar pronunciation.

(204) #243
 טַבְּאֵל L
 ταβειηλ G

In the above case the 'extra' vowel <ε> could be interpreted as transcription of /ʔ/, but interpretation as an epenthetic vowel cannot be ruled out. However, in some environments an 'extra' vowel cannot be interpreted as an epenthetic, such as when the guttural is in syllable onset and there is no reason from etymology or comparison with other Heb. traditions to posit the existence of an extra vowel, e.g.:

(205) #789
 אֲנֵיִל L
 ανανειηλ G

Here the grapheme <ε> represents /ʔ/.

The following discussion takes a conservative approach to the analysis of 'extra' vowels. Where possible these vowels are interpreted as epenthetic, only when an epenthetic would not be grammatically possible are such vowels interpreted as direct transcriptions of guttural consonants.

5.5.1 'Aleph /ʔ/ <ε>

If /ʔ/ is transcribed then it is usually represented by <ε>, in one lexeme by <α>:

(בצלאל) βεσσελεηλ, אנננאל ανανעהל, מללללל מאלעלעהל, משיזבאל *μασσηζαβעהל, נננאל נאθανעהל

The lexeme *מהתאבהל* is related to example (204), and so the second <ε> in this case may also be epenthetic.

The equivalence of /ʔ/ in *עזרהל* to <ι> *εσρηל* and <ει> *οζρηעהל* could be transcription of /ʔ/ with an /i/ vowel or the presence of *hiriq compaginis*.

Three lexemes may provide evidence for the pronunciation of /ʔ/ word-finally:

חזחז ζαθθουα, חסרס *c(ε)ιαραε*, (אלס) *caλαα

The consonantal value of word-medial /ʔ/ is evidenced by vowels in hiatus:

עבש באר בעהραβεε, לננאל דאנהל, האא האממה, (הפנננ) האא/εν(ν)α(α), זבדעהל *ζαβδעהל, (זבדעהל) ζεχρηעהל, טבאל טאבעעהל, יואב יואב, יואל יואעהל, יזעהל *ιαζעהל, יזעהל ι(α/ε)עהל, יזעהל יזעהל, זב מואב, זב מואב מעהתאבעעהל, מואב מואבעעהל, מואב מואבעעהל *מואבעעהל, מואב מואבעעהל, מואב מואבעעהל, מואב מואבעעהל *ca/ενναα, מואב מואבעעהל, מואב מואבעעהל, מואב מואבעעהל, מואב מואבעעהל, מואב מואבעעהל *ρα/εαα, מואב מואבעעהל

Word-medial /ʔ/ is occasionally elided:

חזחז בעהρωθ, יאמור *יעממה, יזעהל יזעהל, יזעהל *caλου, יזעהל יזעהל

5.5.2 Hey /h/ <ה>

Word-medial /h/ occurs in syllable onset at the beginning of a consonant cluster in 4 lexemes. In 2 lexemes there is an epenthetic vowel:

(206)	(a)	#527	(b)	#1339
		איהל L		איהל L
		*αεουε G		ααρων G

However, *ααρων* is a previously established spelling.

In 2 lexemes there is not an epenthetic vowel:

(207)	(a)	#261a	(b)	#1365
		אָהוּ K		מְהַלְלָאָל L
		δαυαιοι G		μαλελεηλ G

In 1 case there is an epenthetic vowel prior to word final /h/:

(208)	#709
	יְנוּהָ * V ^h
	*ιενωα G

The consonantal value of word-medial /h/ is evidenced by vowels in hiatus:

אָבְרָאָם אβρααμ, אָדוּרִיהָם * אדωρηεμ, אָרָוֶן אαρων, כָּלִיָּהוּ * *χελειαου, מְהַיִטְבָּאָל מֵהֵטָבֵהֶל, סוּעָה * *cωηα, סִיעָה א cιαα

Word-medial /h/ is also elided:

אֵשׁוּי אשוי, אֵלִיָּהוּעִינִי אλιωηγναι, דַּאֲוַיִּים דαυαιοι, יְהוּדָא יουδα, יְהוּדָאִי -יוּדַאי, יְהוּדָה -יוּדַה, יְהוּדִי -יוּדַאי, יְהוּדִית -יוּדַאי, יוּדַאיִסְטִי, יוּדַאיִסְטִי יוּדַאיִסְטִי, יוּדַאיִסְטִי יוּדַאיִסְטִי, מְהַלְלָאָל מֵהֵלְלֵהֶל, אַחַשְׁוֵרַשׁ אασηλ

There is no available evidence in our corpus to establish the phonemic distinction /ʔ/ : /h/.

5.5.3 Het /ħ/ <ח>

Word-medial /ħ/ in syllable onset and not preceded by a vowel (/ C\$_) is usually represented by <α>:

אֵלֶּהָן * *αλαωναν, פֶּלְחִי * φαλαει, צוּחָא * couαα, צִיָּהָ א cιαα

or <ε>:

אָכַרְדֵּי * ακαρεαδδων, רֶקְחִים ρωκεειμ

The only occasion when /ḥ/ in this environment is not transcribed by a vowel is חֵן-חֵן-כֶּךָ *choloze*. Being a construct chain, this is not a true exception.

When preceded by a vowel, /ḥ/ is not usually transcribed. Possible exceptions are:

חֵן-חֵן * *couaa*, חֵן-חֵן * *chaa G*, חֵן-חֵן *G^L*

Double <αα> could be interpreted as representation of /ḥ/ + /a/ or of /a/ + /ʔ/. Alternatively, the first <α> in these cases could be interpreted as an epenthetic vowel analogous to *furtive pataḥ*.

Word-final /ḥ/ in the environment /i/_ or /o/_ is preceded by *furtive pataḥ* in Tib. A corresponding vowel is sometimes transcribed in 2 Esdras:

חֵן-חֵן * *ḡleia*, חֵן-חֵן *ḡanwe G^L*, חֵן-חֵן * *ḡacoue*, חֵן-חֵן *ḡaceia*, חֵן-חֵן *ḡilwa G^L*

Example (203) is the only case of the transcription of an epenthetic vowel following /ḥ/ when word-medial in syllable onset at the beginning of a consonant cluster.

Word final /ḥ/ not in the environment /i/_ or /o/_ would not be expected to require an epenthetic vowel, and therefore if the following spellings are original, then the final vowel is probably a transcription of /ḥ/:

(חֵן-חֵן) *ḡrae*, *ḡree*, חֵן-חֵן * *ḡema*

The consonantal value of word-medial /ḥ/ is evidenced by vowels in hiatus:

חֵן-חֵן *aiwb*, חֵן-חֵן *ḡleia*, חֵן-חֵן *ḡanwe*, חֵן-חֵן *ḡacoue*, חֵן-חֵן *ḡaceia*, חֵן-חֵן *ḡilwa*, חֵן-חֵן *ḡleia*, חֵן-חֵן *ḡanwe*, חֵן-חֵן *ḡacoue*, חֵן-חֵן *ḡaceia*, חֵן-חֵן *ḡilwa*, חֵן-חֵן *ḡleia*, חֵן-חֵן *ḡanwe*, חֵן-חֵן *ḡacoue*, חֵן-חֵן *ḡaceia*, חֵן-חֵן *ḡilwa*, חֵן-חֵן *ḡleia*, חֵן-חֵן *ḡanwe*, חֵן-חֵן *ḡacoue*, חֵן-חֵן *ḡaceia*, חֵן-חֵן *ḡilwa*

Word-medial /ḥ/ is only very infrequently elided:

הַחֵט אַיָּא, שְׁחַשְׁוֹרֵי אַϰϰουηρου

5.5.4 *Het /*h/ <ח>

According to Blau (1983), all apparent correspondences of <ח> to <χ> in 2 Esdras are previously established spellings. This situation is indeed the case for 5 lexemes containing etymological /*h/ represented by <χ>. In some places, the lexeme has been freshly transcribed in G without <χ> corresponding to etymological /*h/, but the established spelling with this correspondence has been substituted in G^L:

בְּחֵט אַ(χϵ)τωβ, חֵטֶיךָ -ελλα/χελαι, חֵטֵי -εθθι/χετται, וְיַחֲוִי ερειχω, חֵטֶיךָ παρχα

Blau restricted his investigation to Sem. words. In partial support of his observation we can further add the Pers. toponym *hagmatāna*, borrowed into Grk. as *εχβατανοικ* G^L, into Heb. as *חַגְמַתָּנָא* Tib., and transcribed in G as *αμαθα*. The association of the Heb. grapheme <ח> with Pers. /g/ is likely because the Pers. consonant was borrowed as /*h/, which had been lost from the lexeme by the point of G's transcription.

The above evidence for the merger /*h/ → h/ is an argument from silence. *פְּשֻׁחוֹר* *φασεουρ* is positive evidence, as the reflex of etymological /*h/ / C\$_ is transcribed by a vowel grapheme, the usual representation of /h/.

Blau concluded that the merger /*h/ → h/ was complete by the time of the translation of 2 Esdras. However, 4 lexemes may indicate that the phoneme /*h/ was known to the G translator, even though its distribution had been almost completely lost:

- (a) *φασεκ* was discussed in §4.7.2, in which final <κ> may correspond to PS /*h/.

(b) $\alpha\zeta\alpha\chi\iota\omicron\upsilon \varepsilon'$ (#1418b) corresponds to Tib. נִּזְחָס , in which $\langle\text{פ}\rangle$ is a reflex of PS $/*\text{h}/$. As it is highly unlikely that a non-existent root $\sqrt{\text{פִּזְחָס}}$ would be transcribed as though containing $/*\text{h}/$, the Grk. form is certainly due to metathesis from an original $*\alpha\chi\alpha\zeta\iota\omicron\upsilon$ (#1418a). The root $\sqrt{\text{פִּזְחָס}}$ does contain $/*\text{h}/$, evidenced by the related anthroponym פִּזְחָס transcribed in the LXX with $\langle\chi\rangle$, e.g. $\omicron\chi\omicron\zeta\epsilon\iota\alpha\nu$ 2 Chron 20:35. Since פִּזְחָס is a hapax, and the spelling $*\alpha\chi\alpha\zeta\iota\omicron\upsilon$, with the melody $\langle\alpha..a\rangle$ rather than $\langle o...o\rangle$ is different to spellings of the related words in the LXX, the transcription of these lexemes with $\langle\chi\rangle$ must be original to 2 Esdras and not harmonisations to previous spellings. Transcription with $\langle\chi\rangle$ is unlikely in 2 Esdras G, but more unlikely in the Hexapla or later. Therefore, the spelling is probably original to 2 Esdras G. As a transcription in ε'/G^L corresponding to one of the large lacunae in the latter part of Nehemiah that is more likely to be a G reading than a fresh Hexaplaric reading, this word also provides circumstantial evidence that these lacunae were not original to G, but lost in early transmission.

(c) $\alpha\rho\alpha\chi\iota\omicron\upsilon$ (#817) reflects the V^G variant הַרְחִיף with $\langle\text{פ}\rangle$ corresponding to $\langle\text{ה}\rangle$ in Tib. הַרְחִיף . The etymology of this word is unknown, but $\langle\text{פ}\rangle$ has been transcribed as $\langle\chi\rangle$, indicating that $/*\text{h}/$ was not completely lost to the translator.

(d) $\theta\epsilon\lambda\mu\epsilon\lambda\epsilon\chi$ (#161, #1108) is striking because another placename with the same second lexeme is transcribed elsewhere in the LXX without final $\langle\chi\rangle$: גְּמֵלָה $\gamma\epsilon/\eta\mu\epsilon\lambda\alpha$ (2 Sam 8:13; 2 Kgs 14:7). This situation is therefore the opposite of the majority of cases where $\langle\text{פ}\rangle$ if it is transcribed with $\langle\chi\rangle$, it is attested with the longer spelling in the earlier books, but not in 2 Esdras. A further complication is that in 2 Sam and 2 Kgs, the G^L text attests $\gamma\epsilon\mu\epsilon\lambda\alpha/\epsilon\chi$, raising the possibility that the 2 Esdras G translator was somehow influenced by this text type (which would then presumably predate 2 Esdras G, but has become associated with the 'later' G^L

tradition). In this case it is more likely that the spelling in 2 Sam/2 Kgs G^L has been harmonised to that in 2 Esdras G: The base lexeme is a reflex of PS *milh*, so there is no reason why the toponym in Canaan מלח-יָם would be pronounced with final /*ḥ/. However, the reflex of PS /*ḥ/ does sometimes appear as Akk. /ḥ/ in some Akk. lexemes. One derived noun from PS *milh* is Akk. *mallaḥtu* a type of salty grass (von Soden, 1965, p. 596a; Black, George, & Postgate, 2000, p. 193b). A plausible explanation for the distribution of the spellings γε/ημελα and θελμελεχ, then, is that the earlier toponym contains the West Semitic reflex of *milh* with final /ḥ/, whereas the Akk. toponym was pronounced with final /ḥ/, and so borrowed into Heb. as /*ḥ/. The G^L tradition has later harmonised the placenames with a maximalist approach to including material.

In these 4 cases, a genuine pronunciation of /*ḥ/ may be reflected in 2 Esdras G. Two words are hapax legomena. The other 2 are uncommon words, with unusual philological history. This situation is as would be expected: If by the point of the translation of 2 Esdras G /*ḥ/ had generally merged with /ḥ/, but was still occasionally preserved, then it would be preserved only in rare or unusual lexemes.

The above data do not contradict Blau's conclusion, but they do require nuancing it. It is hard to find an explanation for all 4 of these cases where the pronunciation /*ḥ/ was entirely unknown to the G translator. One alternative interpretation that could apply to any or all of these lexemes is simply that the G translator was aware of an older pronunciation of <π> that was now lost, which they applied to some rare lexemes by guesswork. In this scenario, the spelling θελμελεχ can be considered a hypercorrection. I consider this explanation less likely than those given above, because there are plausible reasons for identifying etymological /*ḥ/ in 3 out of the 4 cases. Nevertheless, even if some or all of these

μεγβεια, מוערִיָּה *μωαδεια, מוערִיָּה *μααδία, (מוֹעֲרִי) μσοδεια, מוערִיָּה *μααζεια, מוערִיָּה *מעיונים
 מעיונים, מוערִיָּה *νωαδ(ε)ια, מוערִיָּה *סועהא *סועהא *צבועים *σεβωειμ, מוערִיָּה *קעילא, מוערִיָּה *רעלעיא, מוערִיָּה *תקועים, מוערִיָּה *θεκωειμ

The only cases of elision of word-medial /ʕ/ are in the construct chains:

מעמ בעל בעל βελτεεμ, βααλταμ

The two alternative vocalisations of מוערִיָּה in our corpus, *μααδία* and *μσοδεια*, demonstrate vowel harmony across /ʕ/ (cf. §4.11.2).

5.5.6 *Ǧayin /*ǧ/ <ע>

Etymological /*ǧ/ is represented by <κ> in *καριαθαρβοκ* (קרית הארבע) and by <γ> in *γαι* G^L (עִי), **γσοθολιου* G^L (עִתְלִיָּה). These are all previously established spellings.

5.5.7 Synthesis

/ʔ/, /h/, /ħ/, and /ʕ/ are never represented word-initially. The relatively large number of qitVl forms in our corpus mostly contain an initial guttural (§4.8.4). One possible interpretation of this situation is that word-initial gutturals attract a following [e], which regularly results in pattern change, not just the shift of individual vowels. The only seeming analogy to this phenomenon in Tib. is the tendency to find /e/, rather than /∅/, after word-initial /ʔ/ in qitāl and qitūl nouns (Joüion & Muraoka, 2006, p. 80 §21h). In these cases, rather than a shift to /e/, the very weak initial consonant sound /ʔ/ probably prevents against the reduction of the vowel, hence preserving /e/, the otherwise expected reflex of PS /*i/. In the Heb. inherited by the G translator this is a possible mechanism by which a vowel sound [e] became associated with /ʔ/. The spreading of the pattern shift to words with other initial gutturals might be because the gutturals were converging on /ʔ/ in this dialect. All of the above is speculation, but represents one plausible explanation for these phenomena.

When word-medial, in syllable onset, and not preceded by a vowel, /ʔ/, /ħ/ and /ʕ/ are usually represented by a vowel grapheme. /ʔ/ is usually represented by <ε>, but in one lexeme by <α>. /ʕ/ is usually represented by <α>, but in 3 lexemes by <ε>. /ħ/ is represented roughly equally by <α> and <ε>, but there are only a small number of occurrences. /h/ is not attested in this environment in our corpus.

When /h/, /ħ/ and /ʕ/ are word-medial and in syllable coda, they are sometimes followed by an epenthetic vowel in the Tiberian tradition. In most cases there is a corresponding vowel grapheme in the transcription. Some instances of /ħ/ and /ʕ/ in this position correspond to a vowel grapheme when an epenthetic vowel is not explicitly marked in the Tiberian tradition. /ʔ/ is not attested in this environment in our corpus.

When word-medial and intervocalic all gutturals usually result in vowel hiatus in transcriptions, demonstrating that in most cases the gutturals were not elided. There are examples of the elision of all gutturals in some lexemes where they are not elided in Tib.

Blau identified 17 lexemes in Ezra and Nehemiah where <χ> is not present, but would be expected to reflect <π> if the phoneme /*ħ/ had still existed when 2 Esdras was translated,⁵⁴ and 6 lexemes where <γ> is not present, but would be expected to reflect <ε> if /*ǵ/ had still existed.⁵⁵ He claimed that <π> representing /ħ/ and <ε> representing /ʕ/ are transcribed "by zero/vowel mutation", thus the evidence for the loss of /*ħ/ and /*ǵ/ is merely absence of evidence.

⁵⁴ לַפְּתַח מוֹאֵב, לְלוֹחֵשׁ, לְרִיחוֹ, לְחֵזִי, לְקָרֵם, לְחֵרוֹמָה, לְחֵלְקָה, לְחֵלְקִי, לְחֵטִיפָא, לְחֵטוֹשׁ, לְחֵזִיר, לְחֵבְיָה, לְאֶרְחָא, לְאֶחָר, לְאֶחֻיטוֹב, לְאֶחָיָה, and פִּשְׁחֹר (Blau, 1983, pp. 65-67 [169-71] §13:2:7).

⁵⁵ לְעֵי, לְעֹתִי, לְפִרְעֵשׁ, לְעֵתְלָיָה, לְעֵתְלִי, לְעֵי, לְעֹתִי (Blau, 1983, p. 37 [141] §8:2:7).

Blau's observations are further strengthened by the fact that there are cases of etymological /*h/, which are word-medial, in syllable onset, and transcribed by a vowel sign. This fact is positive evidence that the G translator pronounced <π> as /h/ in these cases. Nevertheless, some contrastive evidence suggests that the awareness of /*h/ may not have been entirely lost in the speech of the G translator.

A further, more general, critique can be made here. The evidence for the loss of /*h/ and /*g/ was used by Blau to establish that 2 Esdras was translated later than the rest of the LXX corpus. His findings were refined by Steiner, who dated the translation of 2 Esdras in the mid to late AD 2nd century. However, some of the lexemes Blau used to distinguish 2 Esdras from the rest of the LXX, particularly from Paralipomenon (Greek Chronicles), are *also* transcribed in 1 Esdras without <χ> or <γ>. Yet, current scholarship places the creation of Paralipomenon and 1 Esdras almost simultaneously in the early to mid 2nd c. BC (Good, 2015, pp. 168-169; Patmore, 2015, pp. 183-184). As in 2 Esdras, MS variations in 1 Esdras may reflect original spellings of some lexemes where etymological /*h/ or /*g/ were transcribed with a vowel, providing not merely negative but positive evidence for these consonants' interpretation as /h/ or /g/. Examples:

	Tib.	1 Esdras	2 Esdras	
Ezr 8:14.3	עֹתִי	ουθι (8:40)	ουθαι (8:14 G)	*ωθαι (8:14 G ^L) cf. עֹתִי γωθει (1 Chron 9:4)
Ezr 2:3.2	פָּרֶעֶשׁ	φορος (5:9)	φορος (2:3 G)	φαρες (2:3 G ^L)
Ezr 2:2.8	רַעְלִיָּה	ρησαιου ⁵⁶ (5:8)	ρεελιας (2:2 G G ^L)	

⁵⁶ Attested by *b* 55. Hanhart adopts the shorter reading ρησαιου in his main text, which has the support of the oldest MSS, however, the simplification εη > η is more likely to occur in textual transmission.

1 Esdras is a smaller corpus than 2 Esdras, providing less data for comparison. Nevertheless, the above data are sufficient to demonstrate that the distinction in pronunciation between 1 Paralipomenon and 2 Esdras applies to at least some degree also between 1 Paralipomenon and 1 Esdras. If, as Blau and Steiner concluded, the translation of 2 Esdras must therefore be separated in time from the translation of 1 Paralipomenon, *quid pro quo* this conclusion must also apply to 1 Esdras. It is difficult on the basis of the transcription of <π> and <ϣ> to maintain that 1 Paralipomenon was translated almost simultaneously to the authoring of 1 Esdras, alongside supposing a 200+ year hiatus between 1 and 2 Esdras.

5.6 Consonant Quantity

In most cases in our corpus, consonants that are expected to be simple given their philological context are transcribed with a single Grk. grapheme, and consonants that are expected to be geminate are transcribed with a double Grk. grapheme.

Length distinction in consonants began to be lost from spoken Grk. as early as the 3rd c. BC, resulting in confusion in some Grk. writing between single and double graphs. The situation is particularly complicated in the case of sibilants in the late Koine and Byzantine periods, partly because obstruents of the shape [fricative] + [fricative] developed to [stop] + [fricative] and partly because the grapheme <ζ> was conventionally not doubled in Grk. (there usually being no need to do so, as it represented an environmental allophone that was never geminate). There appears to be more confusion in our corpus between <c> and <cc> than other single and double graphs.

There is occasionally variation of the first consonant in double graph aspirants with their non-aspirated counterparts, e.g. <χχ> : <κχ>.

Sem. /r/ is never represented with double <ρρ>, indicating that this consonant was not doubled in the speech of the G translator.

Simple /y/ usually corresponds to <ι>, and geminate /yy/ to <ει>. If <ει> does represent geminate /yy/, then it was probably realised as an approximant, but held for a longer period of time than simple /y/, i.e. [j:]. It is not impossible that geminate /y/ was realised as a plosive [j] as in Tib., though if this were the case presumably one might expect to find some spellings such as <δι> or <νι>.

Alternatively, <ει> may not represent /yy/ *per se*, as in our corpus geminate /yy/ is *always* preceded by /i/, which in a closed syllable is usually represented by <ε>. The grapheme <ει> may have been deployed by the G translator to indicate a diphthong /iy/.

5.7 Summary Analysis of the Consonant System

In light of later traditions of Heb./Aram. and reconstructions of the language at earlier stages, a minimum phonetic inventory can be inferred in the speech of the G translator. This inventory is presented in Table 51. It is possible, likely even, that the translator's speech possessed more phones than this, but this summary is restricted only to presenting those phones that have some evidential basis in our dataset:

	Bilabial	Dental	Alveolar	Palatal	Velar	Uvular	Pharyngeal	Glottal
Plosive	p ^h b	d	t t ^h		k ^h g	q		ʔ
Nasal	m		n					
Fricative			s z			χ ʁ	ħ ʕ	

Approximant				j	w			
Lateral Approximant			l					

Table 51: A minimum phonetic inventory to describe the 2 Esdras consonant system

Of notable absence are fricative allophones of the plosives, as there is no basis for asserting their existence from our data. This fact does not mean the G translator did not fricativise plosives in some environments, merely that this cannot be established from our dataset.

Also absent is a glottal fricative, as our dataset presents no basis for establishing the phonemic distinction /h/ : /ʔ/.

Some phonetic decisions represented by this table can only be made on the basis of etymology and/or educated guesswork. For example <χ> is used contrastively to <κ>, and these graphemes correspond to /k/ and /q/ respectively. Therefore, /q/ must presumably have had a different phonetic realisation to /k/, but could be [k] or [q] in light of the grapheme <κ>. I have favoured the interpretation [q], because this is consistent with the consonant in later Tib.

At minimum the following plosive phonemes can be identified:

- /b/ [b] Simple <β>; geminate <ββ>
- /g/ [g] Simple <γ>; geminate <γγ>
- /d/ [d] Simple <δ>; geminate <δδ>
- /t/ [t] Simple <τ>, though in one lexeme <ϰ>, and in two lexemes in G^L <ζ>; geminate <ττ>. The dataset provides no basis to determine whether this consonant was emphatic.
- /k/ [k^h] Simple <χ>; geminate <χχ> in G and <κχ> in G^L
- /p/ [p^h] Simple <φ>; geminate <φφ> in G and <πφ> in G^L
- /q/ [q] Simple usually <κ>, but in three lexemes <χ>; geminate <κκ>
- /t/ [t^h] Simple <θ>; geminate <θθ> in G and usually <τθ>, but once <νθ>, in G^L

The phonemic distinction /t/ : /t/ can be established by the contrast <τ> : <θ>, and the distinction /k/ : /q/ by the contrast <χ> : <κ>. The correspondence of /q/ to <χ> in 3 lexemes may indicate a weakening of the /k/ : /q/ distinction.

At minimum the following nasal and liquid phonemes can be defined

/l/ [l] Simple <λ>; geminate <λλ> /n/ [n] Simple <ν>; geminate <νν>
 /m/ [m] Simple <μ>; geminate <μμ>

At minimum the following sibilant phonemes can be defined:

/z/ [z] Simple <ζ>; geminate <ζζ>
 /s/ [s] Simple <σ>; geminate <σσ>

There is no evidence in our dataset to establish the distinctions /s/ : /s̥/ : /s̄/ : /š/. This fact does not mean the distinctions did not exist in the speech of the G translator, and on etymological grounds it is certain that /s/ : /s̥/ : /š/ were distinguished. It was noted above that there is much confusion of <σ> : <σσ> in the Grk. MS tradition. My anecdotal suspicion is that there is marginally more confusion of <σσ> corresponding to simple /š/ than for the other sibilants. Perhaps [ʃ] was sometimes transcribed as <σσ>, and an exhaustive analysis of the Grk. MS data specifically on this issue may be of value. However, the limitations of the present study has not allowed time or space to explore this possibility further.

The following approximant phonemes can be defined:

/w/ [w] <ου> in syllable onset. <υ> as the second element of a diphthong in syllable coda.
 /y/ [j] <ι> word initially. <ι> as the second element of a diphthong word-finally. Word-medially: simple <ι>; geminate <ει> (but always after /i/).

At minimum the following guttural phonemes can be defined:

- /ʔ/ [ʔ] Word-medially, in syllable onset, and not preceded by a vowel, usually represented by <ε>, but once by <α>. When intervocalic usually corresponds to vowel hiatus. Occasionally elided.
- /ħ/ [ħ] Word-medially, in syllable onset, and not preceded by a vowel represented roughly equally by <α> and <ε>. Word-medially, in syllable coda, and not followed by a full vowel, usually an epenthetic vowel is transcribed, sometimes even when an epenthetic vowel is not explicitly marked in the Tiberian tradition. When intervocalic usually corresponds to vowel hiatus. Rarely elided.
- /*ħ/ [χ] Still preserved in a small number of rare words and transcribed as <χ>, otherwise the merger with /ħ/ is confirmed by transcriptions with <ε>.
- /ʕ/ [ʕ] Word-initially never represented. Word-medially, in syllable onset, and not preceded by a vowel, usually represented by <α>, but twice by <ε>. Word-medially, in syllable coda, and not followed by a full vowel, usually an epenthetic vowel is transcribed, sometimes even when an epenthetic vowel is not explicitly marked in the Tiberian tradition. When intervocalic usually corresponds to vowel hiatus. Rarely elided.
- /r/ [ʁ] Simple <ρ>; in some *Lehnwörter* geminate <ρρ>

/ʔ/ is elided more frequently than /ħ/ and /ʕ/, and the different ratios of representation by <α> and <ε> are evidence for the phonemic distinction of /ʔ/ : /ħ/ : /ʕ/. These facts are by no means a definitive basis for establishing the existence of these distinct phonemes, but there is more evidence for the distinction of guttural phonemes than for the distinction of voiceless sibilant phonemes.

Nevertheless, the attraction of qitVl forms by word initial gutturals suggests that the guttural phonemes were converging upon /ʔ/, at least in word initial position. In contrast to previous LXX books, gutturals are never marked word-initially in 2 Esdras. There is also no evidence in our corpus to establish the phonemic independence of /ħ/ from /ʔ/.

Surprisingly, it seems /*ħ/ was still preserved in some rare words. This fact is further evidence that the translator of 2 Esdras G was familiar with the text of 2 Esdras, even if they did not translate it according to a formal reading tradition.

Many of the differences between 2 Esdras and the rest of the LXX books in respect of this phoneme and /*ǵ/ are also shared by 1 Esdras. These historic gutturals therefore provide a hint that 1 and 2 Esdras may have been created closer to one another in time relative to Chronicles than current scholarly consensus suggests.

5.8 Vowels

Reconstructing the vowel system of G's spoken Heb./Aram. involves: tracing the reflexes of PS vowels into the transcriptions of 2 Esdras (§5.8.1-6); identifying the emergence of epenthetic vowels and how they are represented (§5.8.7); comparing the reflexes of foreign vowels in G and Tib. (§5.8.8); and isolating epenthetic vowel sounds that may have been non-phonemic, but were phonetically transcribed by the translator (§5.8.9). The representation of vowels in these contexts can be compared to their equivalent in the Tib. tradition.

I will inevitably have made some errors in the text critical decisions discussed in Ch. 3 and the philological decisions in Ch. 4. However, because our dataset spans hundreds of vocalised forms, it should be possible to draw broad conclusions that emerge from the overall picture presented by our dataset. In the following discussion, I will therefore not attempt to explain every minor exception within the dataset and focus instead on the overall patterns that emerge when the data are looked at as a whole.

For each PS vowel is first listed the distribution of its reflexes, and then an analysis of these reflexes. Reflexes are summarised by the syllabic environment in which they occur (stressed syllable, pretonic closed, etc.). Summaries are arranged with 3, or 4 pieces of information. First, the typical Grk. graphemes that are used to represent the reflex of that vowel in the given environment. Secondly, the typical

Tib. phoneme that appears as the reflex of the vowel in the given environment. Thirdly, if relevant, are more specific details of the environment in which a particular reflex may occur. Finally, the philological patterns, or in rare cases specific words, in which the reflexes are attested.

If there are multiple representations, phonemes or environments that apply in a given instance, these are arranged in a column and connected with tall braces. Graphemes marked with \times only occur in a given many instances (not in a given many lexemes, i.e. $\times 1$ means one transcription, not one lexeme), which indicates that they are less significant. Items marked with † could be analysed as hybrid syllables with a "virtually geminate" guttural, or simply as open. Items marked with ‡ occur more frequently than the alternative, but to avoid the presentation becoming overly complex I have not given exact figures.

Example, from the reflexes of /*a/ in stressed syllables:

$\left\langle \begin{matrix} \alpha \\ \varepsilon \times 1 \end{matrix} \right\rangle > /ɔ/ _ /h/ \text{ taqtal}$

In the above case the reflex of /*a/ in a stressed syllable prior to /h/ is usually represented by $\langle \alpha \rangle$, but in one transcription by $\langle \varepsilon \rangle$. The equivalent vowel in Tib. is always /ɔ/. These reflexes are attested in words of the taqtal pattern, therefore all relevant data can be found in §4.11.8.

5.8.1 PS /*a/

5.8.1.1 *Distribution of Reflexes*

(a) *Stressed Syllables*

$\langle \alpha \rangle$ /ɔ/ G suffix, D suffix passive, D prefix passive, qal, qall, qatal, qital, qattal, qatlad, maqtal, muqattal
 $\langle \alpha \rangle$ /ε/ qatl
 $\langle \alpha \rangle$ /a/ _/y/ qall, qattal
 $\left\langle \begin{matrix} \alpha \\ \varepsilon \times 1 \end{matrix} \right\rangle > /ɔ/ _ /h/ \text{ taqtal}$

(b) Pretonic Open Syllables

<α>	/ɔ/	G suffix, G prefix, H prefix, qal, qatal, qatīl, qatul, qatāl, qatūl, qatta/āl, maqтал, h-
<α>	$\left(\begin{array}{c} \text{ɔ} \\ \emptyset \end{array} \right)$	qatīl
<ε>	/∅/	_/ħ/ *rahḥūm†

(c) Pretonic Closed Syllables

		G suffix, H suffix, N suffix,	<ε>	/i/	taqтал
<α>	/a/	qatta/āl, qattūl, qatlūd,	<ε> G ^L	/i/	*'addā'
		mahaqтал, maqtīl,	<ε>	/a/	muhatqattil
		muqattal, muqattil, h-	$\left(\begin{array}{c} \alpha \\ \varepsilon \end{array} \right)$	$\left(\begin{array}{c} a \\ i \end{array} \right)$	qatlada↓
$\left\langle \begin{array}{c} \alpha \ddagger \\ \varepsilon \end{array} \right\rangle$	/a/	G imperative	<ε>	/ε/	D suffix
$\left\langle \begin{array}{c} \alpha \\ \varepsilon \times 1 \end{array} \right\rangle$	/i/	qall, maqтал			$\left(\begin{array}{c} ' \\ h \\ h \\ c \\ t \end{array} \right)$
$\left\langle \begin{array}{c} \alpha \\ \varepsilon \times 3 \end{array} \right\rangle$	/i/	qatl		/a/	_/ħ/ / maqтал
$\left\langle \begin{array}{c} \varepsilon \ddagger \\ \alpha \end{array} \right\rangle$	/i/	qatti/īl	<ε>×1	/y/	_/ qattūl

↓ Tib. /i/ instead of /a/ is more frequent than G <ε> instead of <α>.

(d) Propretonic Open Syllables

$\left\langle \begin{array}{c} \alpha \ddagger \\ \varepsilon \end{array} \right\rangle$	/∅/ G suffix	$\left\langle \begin{array}{c} \varepsilon \ddagger \\ \alpha \end{array} \right\rangle$	/∅/ /y/	G suffix
$\left\langle \begin{array}{c} \alpha \\ \varepsilon \\ \emptyset \end{array} \right\rangle$	/∅/ G prefix	$\left\langle \begin{array}{c} \alpha \\ \varepsilon \times 1 \end{array} \right\rangle$	/∅/ /' /	G suffix
$\left\langle \begin{array}{c} \alpha \\ \varepsilon \times 1 \end{array} \right\rangle$	/∅/ qatūl	<ε>	/∅/	$\left(\begin{array}{c} h \\ c \\ r \end{array} \right)$ i: / qatīl
<α>	/∅/ qal, qatal, qatāl, qatīl	<α>	/∅/	_/r/ qatta/āl, qatti/īl†
<ε>	/∅/ D suffix, qatīl, qatul, mahaqтал	<α>	/∅/	_/a/ } maqtul
<α>	/ɔ/ h-	<o>	/∅/	_/u/ } mahaqтал
		<η>	/e/	_/y/ mahaqтал

(e) Propretonic Closed Syllables

<α>	/a/ G prefix, qal, h-	<ε>	/i/ muhatqattil	<α>	/a/ /ħ/ G suffix
<ε> G ^L	maqтil	<α>	/i/ muqattil		

5.8.1.2 Analysis

Almost all variations of the reflex of /*a/ are between <α> : <ε>. This variation is frequent in Grk. transmission, and such textual interference means that exceptions to emerging patterns should be treated with special caution. There is only one instance of <ε> in a stressed syllable (a), which I shall discount as anomalous, and one word where <ε> occurs consistently in an open pretonic syllable (b), which is probably due to influence of the following guttural.

There are many more cases of <ε> in other environments (c-e), where the reflex also undergoes regular changes in Tib. The correlation of 'almost always <α>' with the environments (a-b) and 'either <α> or <ε>' in the environments (c-e) when the Tib. reflex is not /a/, is good reason to conclude that, overall, the differences between <α> and <ε> in these cases broadly reflect something of the G translator's Heb./Aram. pronunciation. If this <α> : <ε> variation was merely spelling variation introduced by Grk. scribes, then it would not correlate with features of Heb./Aram. word structure, nor features of Tib. pronunciation.

In Tib. a regular distinction emerges between /ɔ/ in stressed or long syllables (a-b), and /a/ in unstressed closed syllables (c,e). No such distinction is indicated in G's orthography. Either there was no distinction between such reflexes in G's pronunciation, or [a] and [ɔ] are both regularly represented by <α>.

The stressed reflex of the vowel in the qatl pattern (a) has almost universally developed to /ε/ in Tib. The vowel is represented by <α> in G, reflecting the quality of the historic vowel. It could be that G's Heb. speech did not possess distinct /a/ : /ε/ phonemes, or that the stressed vowel has not shifted to /ε/ in words of this pattern.

In pretonic (c) and propretonic (e) closed syllables the reflex is usually represented by <α>, and sometimes attenuates to /i/ in Tib. Representations with <ε> can also be interpreted as attenuation, given this is the usual orthography of the reflex of /*i/ in closed unstressed syllables. In Tib., the vowel in pretonic closed syllables in D suffix emerges as /ε/, rather than /i/. If this distinction existed for the G translator it is not represented. If these <ε> spellings are interpreted as attenuation, then the reflex of /*a/ attenuates in the pronunciation of the G translator in the same environments as in the Tib. tradition, but not in the same words. Furthermore, there are fewer cases of attenuation in G than in Tib. The process is shared by both traditions, but to at least some degree it has operated independently in both traditions.

In propretonic open syllables (d) the vowel has almost always reduced to phonemic zero /∅/ in Tib. (marked with *šewa*). These data are discussed in §5.8.9. There are two exceptions. After the Heb. article, the quality of /*a/ is retained in Tib. as pataḥ, and this is consistent with G's representation by <α>. In מְהִיטְבֵּאל (mahaqtal), the reflex has closed to *šere* before /y/. A similar shift represented by <η> is evident in μεηταβειηλ. Even though this latter feature is only attested in one word, its correlation with Tib. affirms it is a substantive feature of G's vocalisation.

5.8.1.3 *Synthesis*

Three vowels (or groups of vowels) can be distinguished in the speech of the G translator on the basis of these data:

/a(:)/, represented by <α>, is the regular reflex of PS /*a/ in most environments. Given its distribution, different quantities of the vowel certainly existed, but these are not marked in G's orthography. While it is possible that there are further vowel distinctions to be made in some cases, such as a distinction of

quality between long /*a₁/ and short /*a₁/, further evidence is required to establish this.

/*e/ or /*ε/, represented by <ε>, appears in places where /*a/ might reasonably attenuate. What the actual phonetic value of this vowel is, and why it is represented by <ε>, is discussed in §5.8.2.

/*e:/, represented by <η>, is the result of the merger of /*a/ with following /y/. The result of such a combination would be expected to be long.

These vowels are labelled 'e/ε' in anticipation of §5.8.2.

5.8.2 PS /*i/

5.8.2.1 Distribution of Reflexes

(a) Stressed Syllables

<η>	/e/	H suffix, H jussive, qil, qātil, qattil, *biʿr, *girš	<η>	/ε/ _/h/	muqattil
<ε>	/ε/	qitl	<α>	/ɔ/ _/h/	yaqtil
< $\left(\begin{array}{c} \eta \\ \epsilon \times 2 \end{array} \right)$ >	/e/	qatil	<ε>	_/ḥ/	qātil
			<ε>	/a/	*ḥašir

(b) Pretonic Open Syllables

<η>	/e/	qatil, qital, qitāl, qitīl, qattil	<η>		muqattil
<η>	/e/+<ʾ>	qātil			

(c) Pretonic Closed Syllables

<ε> /i/ H jussive, qill, qitl, qittāl

(d) Propretonic Open Syllables

<η> /e/ qil, qill

<ε> /∅/ qitāl

(e) Propretonic Closed Syllables

< $\left(\begin{array}{c} \epsilon \ddagger \\ \eta \end{array} \right)$ > /ε/ qil

<ε> /e/ *till

5.8.2.2 Analysis

Broadly speaking, in stressed and open unstressed syllables the reflex is represented by <η> and in closed unstressed syllables by <ε>. Consequently, the distribution of <η> usually corresponds to Tib. /e/ and of <ε> to Tib. /i/.

<η> : <ε> could represent a distinction of quality, quantity, or both. While <η> is the typical representation of the reflex in stressed and open syllables, the reflex is sometimes represented by <ε> in similar or identical environments. In these cases the contrast <η> : <ε> is likely to be a distinction of quality and not quantity. For example, the reflex of /*i/ in the environment /_/h/ [+stress] is represented by <η> in *μανααση* מְנַשֵּׂה, but by <ε> in *χολοζε* חֹלֶזֶה. These words can be considered a minimal pair, as the stressed vowels exist in identical environments and so their length should be identical. Their contrasting graphemes therefore demonstrate a difference in the quality of the reflex of the vowel in the Qal and Piel participles.

The representation of the stressed vowel of qitl forms by <ε> may represent a long vowel that contrasts with the long vowel represented by <η>, but could alternatively be interpreted as representing a short vowel in these forms. For a defence of the latter view from Hexaplaric data see Khan (1994).

The graphemes representing close front vowels, <(ε)ι> are never attested as reflexes of /*i/ other than in *Lehnwörter* or previously established spellings. In contrast, these are the only graphemes used for reflexes of /*i:/ (cf. §5.8.5). <η> and <(ε)ι> are therefore used in environments where the quantity of the Heb. vowels is expected to be identical, e.g. in stressed syllables, and they therefore represent a distinction of quality in these places. As discussed in §2.4.2.3, even if the majority of educated speakers pronounced <η> and <(ε)ι> identically, as close vowels, this fact does not prevent their use in transcription to represent distinct qualities.

G's use of <η> and <ε> for reflexes of /*i/ is consistently different to the use of <(ε)ι> for reflexes of /*i:/. This situation contrasts with Tib., where the reflexes of /*i/ in pretonic closed syllables (c) have identical quality to reflexes of /*i:/. Tib. could be interpreted as preserving the original quality of the vowel in this environment. Alternatively, the tradition may be a development by attenuation from an earlier stage similar to G's pronunciation, where none of the reflexes of /*i/ were close in any environment.

The regular reflex is represented by <ε> in closed unstressed syllables, where it should therefore be short. If <η> and <ε> in identical environments represent a distinction in quality between 2 long vowels, then short <ε> could represent either quality (i.e. be roughly equivalent to Tib. /i/ or /ε/, cf. Figure 13, p. 99). If short <ε> does represent 2 qualities, their distribution is not indicated in G's orthography.

The correspondence of G <α> with Tib. /ɔ/ in ωρα demonstrates that the G translator was aware of a tradition of pronouncing this yaqtil noun that was atypical for nouns of this pattern. It can be considered the same vowel as other reflexes of PS /*a/ in stressed syllables /_/h/.

5.8.2.3 *Synthesis*

Three vowels (or groups of vowels) can be distinguished in the speech of the G translator on the basis of these data:

/*e:/, represented by <η>, is the regular reflex of PS /*i/ when long. I have labelled it 'e' because it must be more open than reflexes of PS /*i:/, but more close than long <ε>.

/*ε:/, represented by <ε>, is a reflex of PS /*i/ when long that contrasts with /*e:/. I have labelled it 'ε' because it must be more open than /*e:/, but more close than /*a:/.

*/*e/* or */*ε/*, represented by <ε>, is the regular reflex of PS */*i/* when short.

5.8.3 PS */*u/*

5.8.3.1 Distribution of Reflexes

(a) Stressed Syllables

$\left\langle \begin{array}{c} \omega \text{ G} \\ 0 \text{ } \epsilon' \end{array} \right\rangle$	/u/	qutl	$\left\langle \begin{array}{c} \omega \\ 0\text{u}\times 1 \end{array} \right\rangle$	/o/	qatul
			<ε>	/ε/	-hum

(b) Pretonic Open Syllables

<ω>	/o/	D suffix passive (Polal), qatul, qutul	<0>	/	$\left(\begin{array}{c} \emptyset \\ \text{u} \end{array} \right)$	/	<1>	qutāl
			<ou>	G				muquttal

(c) Pretonic Closed Syllables

<0>	/u/	} qull	$\left\langle \begin{array}{c} \alpha \\ 0 \end{array} \right\rangle$	/a/	maqtul	<0>	G ^L	/u/	muquttal
<α>	/a/ ×1								
<ε>	/i/ ×1								

(d) Propretonic Open Syllables

<ε>	/∅/	D prefix passive	<α>	/∅/	muqattal, muqattil	
<0>	/∅/	qutul	<	$\left(\begin{array}{c} \epsilon \\ 0 \end{array} \right)$	/∅/	muquttal
<0>	V+[gemination]	qutul				

(e) Propretonic Closed Syllables

<0> /ɔ/ kull

5.8.3.2 Analysis

In most stressed and pretonic open syllables the reflex is represented by <ω> and in closed unstressed syllables by <0>. In the 2 qull pattern nouns where the

Tib. tradition attests a shift in quality of the reflex, there is the expected correspondence in G (Tib. /i/ ~ Grk. <ε>; Tib. /a/ ~ Grk. <α>). These correspondences demonstrate that, as for $\omega\rho\alpha$ $\eta\eta$, the Masoretes and the G translator share a common tradition of pronouncing these particular lexemes.

As for <η> : <ε>, the contrast <ω> : <ο> could represent a distinction of quality, quantity, or both. There is a regular contrast between reflexes of /*u/, usually represented by <ω> or <ο>, and /*u:/, usually represented by <ου>, though this is not as consistent as for reflexes of /*i/ : /*i:/. In Tib. the usual reflex of /*u/ in environments where it is expected to have a long quantity is /o/. Similarly, the usual representation with <ω>, rather than <ου>, also indicates a close-mid pronunciation for the typical reflex of this vowel in G when long.

As discussed in §2.4.2.3, the interpretation of <ο> is problematic, because Grk. orthography does not possess an unambiguous grapheme to represent a short close back vowel sound [u]. Tib. reflexes of /*u/ are close /u/ when the quantity is short and close-mid /o/ when long. Therefore, the corresponding use of <ω>, <ο> by G could reflect this same situation. Alternatively, the default pronunciation of the G translator could have been to realise reflexes of /*u/ as close-mid vowels, and the variation <ω> : <ο> merely represents a distinction in quantity.

It is very difficult to isolate evidence that can speak to this issue. There is, however, at least a hint of a short /*u/ in the spelling $\mu\epsilon\sigma\upsilon\lambda\alpha\mu$. This word reflects the loss of gemination in the second radical with attendant lengthening of the previous vowel. It is a secondary development from the vocalisation represented by $\mu\epsilon/\sigma\lambda\lambda\alpha\mu$. That the lengthened vowel is represented by <ου> indicates that the original short vowel was pronounced as [u] at the point when the loss of gemination occurred. The distribution of $\mu\epsilon/\sigma\lambda\lambda\alpha\mu/\mu\epsilon\sigma\upsilon\lambda\alpha\mu$ spellings is

inconsistent. I have attempted to explain this distribution by attributing $\mu\epsilon\sigma\upsilon\lambda\alpha\mu$ to G, which was replaced by $\mu\epsilon/\sigma\omicron\lambda\lambda\alpha\mu$ in H. The spellings then became inconsistently distributed due to mutual interference in the transmission of G and G^L. In this scenario, the loss of gemination in מְשׁוּלָם occurred at some point prior to or at the point of the translation of G. At minimum, one can say that short /u/ continued to be pronounced until at least the point when gemination was weakening in this word. Alternatively, if the inconsistent distribution of these spellings are taken to be original to G, then they demonstrate that gemination was being inconsistently lost in this word in the speech of the G translator, and therefore securely demonstrate the existence of short /u/ at the point of translation. This latter scenario less likely from a textual perspective.

If the first vowel of $\mu\omicron\sigma\upsilon\nu\epsilon\iota\mu$ is indeed a harmonisation to the vowel after /^h/, as in Tib. מְשׁוּלָם, then in at least this case <o> represents [u] (cf. also §5.8.9).

A final, but significant, point to note is the representation of the vowel in constructed *kull* by <o>. It was observed in §5.8.1.2 that there is no Grk. equivalent to the qualitative contrast in Tib. between /a/ and /ɔ/ as reflexes of PS /*a/ when short and long respectively. The reflex of constructed *kull* in Tib. is /ɔ/. If the mergers of /*u/, lengthened /*a/ → /ɔ/ attested in Tib. had taken place in G's pronunciation, then the vowel of constructed *kull* should be represented by <α>, the grapheme that would hypothetically have been used to represent /ɔ/ everywhere else. The use of <o> indicates that either /*u/ → /ɔ/ or lengthened /*a/ → /ɔ/, or both. This evidence cannot determine the phonetic quality of these vowels, but does demonstrate the existence of the phonemic contrast between /*u/ : lengthened /*a/ in G's pronunciation. At minimum it is therefore possible to

assert that if lengthened /*a/ was realised as a back vowel /ɔ/, /u/ had not yet collapsed into this vowel as in Tib.

5.8.3.3 Synthesis

Two vowels (or groups of vowels) can be distinguished in the speech of the G translator on the basis of these data:

/*o:/, represented by <ω>, is the regular reflex of PS /*u/ when long.

/*o/ or /*u/, represented by <o>, is the regular reflex of PS /*u/ when short.

5.8.4 PS /*a:/

5.8.4.1 Distribution of Reflexes

(a) Stressed Syllables

$\left\langle \begin{matrix} \omega \\ ou \\ o \end{matrix} \right\rangle$	/o/	<ɾ>	qāl	<ω>	/o/	<ɾ>	} qutāl	<ω>	/o/	qattāl
				<α>	/ɔ/	x1		<o>	/o/	qittāl
				$\left\langle \begin{matrix} \omega \\ o \end{matrix} \right\rangle$	/o/	$\left\langle \begin{matrix} \text{ɾ} \\ \emptyset \end{matrix} \right\rangle$	} qitāl	<α>	/ɔ/	-ā
<ω>	/o/	$\left\langle \begin{matrix} \text{ɾ} \\ \emptyset \end{matrix} \right\rangle$	qatāl, qītāl, ān							

(b) Pretonic Open Syllables

<ω>	/o/	$\left\langle \begin{matrix} \text{ɾ} \\ \emptyset \end{matrix} \right\rangle$	qatāl, qītāl	<ω>	/o/	<ɾ>	} qātīl
<ω>	/o/	<ɾ>	qutāl	$\left\langle \begin{matrix} \omega \\ o \times 1 \end{matrix} \right\rangle$	/o/		

(c) Pretonic Closed Syllables

<α>	/ɔ/	qāl (Aram.)	<ω>	/o/	<ɾ>	qāl (Heb.)
-----	-----	-------------	-----	-----	-----	------------

(d) Propretonic Open Syllables

<ω>	/o/	<ɾ>	qātīl	<o>	/o/	qātīl with segholate ending
-----	-----	-----	-------	-----	-----	-----------------------------

5.8.4.2 Analysis

The default representation of the reflex is <ω>, inconsistently by <o>, and very rarely by <ou>. The variations are not patterned in such a way as to support any significant conclusions. In *αερσοαλ G^L and Aram. ταβεηλ the reflexes are Tib. /ɔ/ and G <α>, which may provide further reason to conclude that G's /*a:/ was not a back vowel.

5.8.4.3 Synthesis

Three vowels can be distinguished in the speech of the G translator on the basis of these data:

/*o:/, represented by <ω>, is the regular reflex of PS /*a:/ when long.

/*a:/, represented by <α>, is an occasional reflex of PS /*a:/ when long in some environments corresponding to Tib. /ɔ/.

/*a/, represented by <α>, is the Aram. reflex of PS /*a:/ when short.

5.8.5 PS /*i:/

5.8.5.1 Distribution of Reflexes

(a) Stressed Syllables

<ει>	/i/	<'>	H prefix, qatīl, qitīl, maqīl, -īm/n, -īt	< $\begin{pmatrix} \epsilon\iota\ddagger \\ \iota \end{pmatrix} >$	/i/	<'>	-ī
<ει>	/e/	<'>	qattīl				

(b) Pretonic Open Syllables

< $\begin{pmatrix} \iota \\ \epsilon\iota \end{pmatrix} >$	/i/	<'>	qīl, mī	<ει>‡	} /i/ <'> qatīl
<ι>	/i/	< $\begin{pmatrix} \cdot \\ \emptyset \end{pmatrix} >$	qītāl	<ι>:	
<ει> G ^L			maqīl	(a) biforms with geminate C ₂	
				(b) καλιταυ (c) unique G ^L readings (d) form with geminate C ₃	

(c) Pretonic Closed Syllables

<ι> qīl

(d) *Propretonic Open Syllables*

$$\left\langle \begin{pmatrix} \epsilon \uparrow \\ \downarrow \\ \iota \end{pmatrix} \right\rangle /i/ \quad \langle \uparrow \rangle \quad m\bar{i}$$
5.8.5.2 *Analysis*

The reflex is always represented by either $\langle \epsilon \uparrow \rangle$ or $\langle \iota \rangle$, indicating that it is a close vowel. In stressed syllables it is always represented by $\langle \epsilon \uparrow \rangle$, in closed unstressed syllables by $\langle \iota \rangle$, and in other environments by $\langle \epsilon \uparrow \rangle$ or $\langle \iota \rangle$. This distribution suggests the inconsistent representation of a length distinction between $\langle \epsilon \uparrow \rangle \sim [i:]$ and $\langle (\epsilon) \uparrow \rangle \sim [i]$.

5.8.5.3 *Synthesis*

Two vowels can be distinguished in the speech of the G translator on the basis of these data:

$/i:/$, represented by $\langle \epsilon \uparrow \rangle$, is the regular reflex of PS $/i:/$ when long.

$/i/$, represented by $\langle (\epsilon) \uparrow \rangle$, is the regular reflex of PS $/i:/$ when short.

5.8.6 PS $/u:/$ 5.8.6.1 *Distribution of Reflexes*(a) *Stressed Syllables*

$$\left\langle \begin{pmatrix} \langle \text{ou} \rangle & /u/ & \langle \uparrow \rangle & \text{qūl, qatlūd} \\ \langle \begin{pmatrix} \text{ou} \\ \text{0} \times \text{1} \text{ G}^L \end{pmatrix} \rangle & /u/ & \langle \begin{pmatrix} \uparrow \\ \emptyset \end{pmatrix} \rangle & \text{qatūl} \end{pmatrix} \right\rangle \left\langle \begin{pmatrix} \text{ou} \\ \omega \times \text{1} \end{pmatrix} \right\rangle /u/ \quad \langle \uparrow \rangle \quad \text{qattūl}$$
(b) *Pretonic Open Syllables*

$$\langle \text{ou} \rangle \quad /u/ \quad \langle \uparrow \rangle \quad \text{qūl}$$
(c) *Pretonic Closed Syllables*

$$\langle \text{o} \rangle \quad /u/ \quad \text{qatlūd}$$

5.8.6.2 Analysis

In environments where the reflex is probably long (a-b) it is almost always represented by <ou>, and in the one instance where it is probably short (c) it is represented by <o>.

5.8.6.3 Synthesis

Two vowels (or groups of vowels) can be distinguished in the speech of the G translator on the basis of these data:

*/*u:/*, represented by <ou>, is the regular reflex of PS */*u:/* when long.

*/*o/* or */*u/*, represented by <o>, is the regular reflex of PS */*u:/* when short.

5.8.7 Epenthetic Vowels

5.8.7.1 Distribution

(a) Posttonic Syllables

$\left\langle \begin{array}{c} \varepsilon\ddagger \\ \alpha \end{array} \right\rangle$ /ε/ qatl <ε> /ε/ qitl, qutl

(b) Stressed and Pretonic Open Syllables

<α> /ɔ/ -m/n

(c) Before Gutturals

$\left\langle \begin{array}{c} \alpha\ddagger \\ \varepsilon \end{array} \right\rangle$ _/ʔ/ $\left\langle \begin{array}{c} \varepsilon\ddagger \\ \alpha \end{array} \right\rangle$ /a/ _/ʕ/

$\left\langle \begin{array}{c} \alpha\ddagger \\ \varepsilon \end{array} \right\rangle$ /a/ _/ħ/ <α> _/h/

(d) After Gutturals

$\left\langle \begin{array}{c} \alpha \\ \varepsilon \end{array} \right\rangle$ /∅/ /h/_ <α> /∅/ /ʕ/_

(e) *Other*

<ε> /w/_# וְיָדָא* ωδουε, יְבָבָא* *γεβουε

5.8.7.2 *Analysis*

All epenthetic vowels are either represented by <α> or <ε>. The default epenthetic that emerges in qVtl forms is represented by <ε>, but in about half of the reflexes of qatl the phoneme assimilates to the stress vowel represented by <α>. This situation is the opposite to that in Tib. where the reflex of the stress vowel in qVtl forms has almost always assimilated to the epenthetic.

If the distribution of <α> : <ε> corresponding to epenthetics reflects the original distribution of these spellings, then the apparent ease of interchange between <α> : <ε> for epenthetic vowels suggests that either the graphemes reflect two vowels with similar quality (i.e. /a/ : /ε/), or one vowel that was inconsistently represented (i.e. /æ/). The former situation is more likely, since the representation of the epenthetic by <ε> is consistent for qitl and qutl nouns. This fact suggests that the interchange <α> : <ε> for qatl nouns is due to assimilation, not inconsistency in representation. Otherwise one would expect variation between <α> : <ε> in all environments where an epenthetic appears. The quality of the epenthetics that appear around gutturals are likely influenced by the nature of the guttural consonants.

5.8.8 *Vowels in Gast-, Fremd-, and Lehnwörter*

(This section is concerned with words copied into Heb./Aram., not into Grk.)

The most common differences between non-Heb./Aram. words in G and in Tib. reflect Hebraisation in the latter. Put another way, Heb./Aram. *Gastwörter* transcribed in G have often moved toward *Fremdwörter* in Tib. One feature that is

of particular relevance for the reconstruction of G's vowel system is the reflex of short vowels in open syllables.

It was seen in Ch. 4, particularly in the case of Akk. anthroponyms (§4.13.1), that the G transcriptions do attest short vowels in unstressed open syllables, but this is not the case for Tib., where such vowels have usually reduced to *šhewa*, e.g. $\alpha\nu\alpha\beta\alpha\lambda\lambda\alpha\tau \rightarrow$ סְנִבְלֵט.

These data provide circumstantial evidence that /*a:/ did not differ in quality from /*a/ in the translator's speech, i.e. that the G translator's Heb. did not possess an equivalent to Tib. /ɔ/. To do so would require assuming that G and Tib. are independent developments from a third, common, tradition of pronouncing these foreign words, which is an unnecessarily complicated supposition. Take the above cited example:

Akk. *sîn-uballit* was evidently borrowed into Heb. as **sanaballaṭ*. By the time of the Tib. masorettes, because short vowels in open syllables are abnormal for Heb. speakers the second vowel has reduced to zero, and the only remaining indication of its existence is the following fricative. In contrast, in G both vowels are still pronounced, but being in open syllables one would expect them to have 'lengthened' to /ɔ/ if this phoneme existed in G's speech. This scenario is unnecessarily complicated, as it requires two independent developments: one from **sanaballaṭ* to סְנִבְלֵט Tib., and another from **sanaballaṭ* to **sānāballaṭ* ~ $\alpha\nu\alpha\beta\alpha\lambda\lambda\alpha\tau$ G. Since $\alpha\nu\alpha\beta\alpha\lambda\lambda\alpha\tau$ could just as well transcribe the required common ancestor **sanaballaṭ*, Occam's razor suggests this is indeed G's vocalisation.

The above logic, or similar, could be extended to all the other non-Heb./Aram. words where a short vowel is attested in an open syllable in G. It is by no means proof that G's speech did not possess /ɔ/, merely that the simplest explanation in

these cases is that G's speech retained an older pronunciation of these words, where /a/ in an open syllable had not shifted to /ɔ/.

5.8.9 Phonemic Zero Vowels

In the Tiberian tradition, the *šewa* sign is distributed between 'vocal' and 'silent'. Hebraists differ in their interpretation of the sign as fundamentally either phonetic or phonemic. Viewed as a phonetic sign "the shva is essentially an indication for zero vowel." It is never pronounced, and the so called 'vocal' shewa corresponds to an historical vowel "which was subsequently elided in the wake of stress shift." (Joüion & Muraoka, 2006, pp. 47-48 §8a). In contrast, viewed as a phonemic sign it represented zero at the phonological level. In this case when *šewa* is 'vocal', it is pronounced as a vowel, but this vowel does not function as the nucleus of a syllable (cf. Khan, 2012, p. 99). The quantity of vocalic *šewa* is interpreted by some as "ultra-short" (Yeivin, 1980, p. 275 §376), but by others as equivalent to a short vowel (Khan, 2012, p. 98).

In many places where a vocalic *šewa* is expected in the Tib. tradition there is a corresponding vowel grapheme in the transcriptions of 2 Esdras. There can therefore be no doubt that phonetic vowel sounds were articulated. Were these phonemic vowels, or vowel sounds that do not function as the nucleus of a syllable?

Muraoka supports his claim that Tib. *šewa* was always phonetic zero from the fact that "in the Secunda of Origen's Hexapla, in 184 out of 270 cases of shva mobile, the Greek transcription has no corresponding vowel indication." (Joüion & Muraoka, 2006, p. 48 §8a n.2). The primary data of relevance in our corpus are the reflexes of short PS vowels in open proretonic syllables (§5.8.1-3), and in these contexts there is a vowel grapheme in almost all cases where a vowel would reduce

to *šewa* in Tib. Apparent exceptions involve complicating factors, e.g. some instances of $\text{𐤀}(\alpha/\varepsilon)\varepsilon\eta\lambda$ have no vowel corresponding to the propretonic position, $\varepsilon\eta\lambda$. This situation could be due to the previous /y/, the following guttural, fast speech, or—most likely—loss in Grk. transmission because of multiple vowels in hiatus.

Yet, given that there are vowel graphemes in these positions, they do not necessarily represent non-phonemic vowels. Vocal *šewa* is the reflex of a full vowel that has reduced due to stress shift (Joüon & Muraoka, 2006, p. 48 §8a), and so the existence of Grk. vowel graphemes in places where vowels have reduced in Tib. may simply reflect pronunciation of the historic vowel.

There are 3 features of transcribed vowels in these positions that are consistent with their interpretation as non-phonemic vowels:

(a) The quantity of these vowels is never represented by graphemes that are exclusively used for long vowels ($\langle\eta\rangle$, $\langle\omega\rangle$, $\langle\text{o}\text{u}\rangle$):

(i) Reflexes of PS /*i/ in pretonic open syllables are always represented by $\langle\eta\rangle$, consistent with the expected quantity of a vowel in an open syllable, and the quality of the equivalent Tib. vowel /e/. In propretonic open syllables the reflexes of the vowel in *qil*, *qill* nouns are also $\langle\eta\rangle$ and /e/ respectively. However, in *qitāl* pattern nouns the vowel reduces in Tib. to /∅/. The equivalent vowel is transcribed by $\langle\varepsilon\rangle$ in G, consistent with a difference in length between these cases and those where the vowel does not reduce.

(ii) Reflexes of PS /*u/ in pretonic open syllables are usually represented by $\langle\omega\rangle$, by $\langle\text{o}\text{u}\rangle$ in *muquttal* pattern nouns, and by $\langle\text{o}\rangle$ in *qutāl* pattern nouns. In the latter the reflex has reduced to /∅/ in Tib., consistent with its Grk. representation with a grapheme usually used for short vowels. In propretonic open syllables the

vowel almost always reduced to /∅/ in Tib., except in some cases of qutul nouns with secondary gemination of the following consonant. In these syllables the vowel is never represented by <ω> or <ου>, again consistent with a reduction in quantity.

(b) The quality of these vowels in these environments is variable:

(i) It was noted above (§5.8.1.2) that the reflexes of PS /*a/ in stressed and pretonic open syllables are almost exclusively represented by <α>, but in closed syllables frequently also by <ε>. The representation of the vowel in propretonic open syllables by <ε> is more frequent still. Representation by <ε> in closed syllables can be interpreted as attenuation, but this phenomenon is unlikely to occur in an open syllable.

(ii) Reflexes of PS /*u/ in propretonic open syllables are represented by <α>, <ε>, or <ο>. This particular vowel does develop into a broader variety of vowels than /*a/ or /*i/, and all three graphemes are used to represent reflexes of the vowel in closed pretonic syllables where a similar change of quality has also occurred in Tib. Nevertheless, while variability in the reflex of this vowel is not exclusive to propretonic open syllables, it is attested in this environment.

(c) Some relevant vowels undergo vowel harmony. For example, in the maqtul noun μσσδσα (Μετρία), the first vowel has harmonised to the vowel after /σ/. Compare also μσσστσμ (Μετρίμ) #133 with the equivalent vocalisation of a corruption in V^G, *Μετρίμ μσσστσμ #1079. In these cases the vowel in the open propretonic syllable is short, and its quality seems dependent upon the vowel following /σ/. These vowels cannot be merely variable reflexes of an historic vowel, which could be advanced as an explanation for (b), but their quality does not have phonemic status, hence enabling them to change by vowel harmony.

In light of the above, it is possible to conclude that vowels in environments that normally reduce to *šewa* in Tib. are different in the G translator's speech than vowels in other environments. Their length is probably never long, despite being in open syllables. Their quality sometimes reflects the historic vowel, but sometimes not, and can harmonise if followed by a guttural. These facts are all at least consistent with the interpretation of these vowels as non-phonemic, even though there is no way to determine conclusively from our data whether they are the nucleus of a syllable or not. Furthermore, even if vowels in these environments are phonemic, they at least reflect a transitional stage of phonemic weakening, given their variability in quality.

5.9 Summary Analysis of the Vowel System

No historical linguistic analysis can be definitive. Even the description of linguistic data requires a degree of subjective interpretation. Nevertheless, there is value in the act of drawing together observations and conclusions in an attempt to produce a coherent synthesis. While, therefore, the following summary is just one possible interpretation of our dataset in light of the investigative work presented in Ch. 4 and §5.8 that can doubtlessly be improved upon, it is presented as a starting point for future investigation, and a tool to give the reader a sense of the whole as they approach the detail of this dataset.

From the above analysis, we might reconstruct an inventory of 12 vowel sounds and a non-phonemic vowel of variable quality, but always short duration:

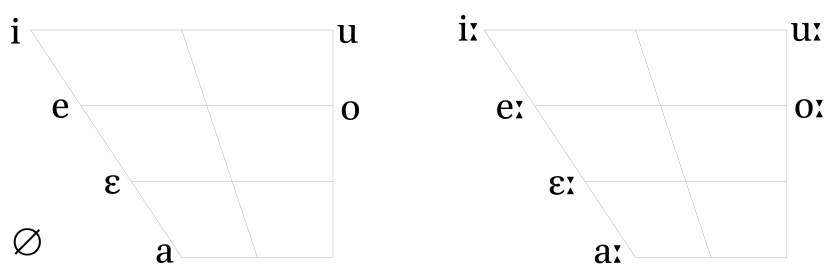


Figure 15: The 2 Esdras vowel inventory

The distinction in quality between vowels on the front axis was defended in §5.8.1-2. The distinction in quality between long vowels on the back axis can be defended by comparison of the usual representation of the reflex of PS /*a:/ by <ω> (§5.8.4.3) and of /*u:/ by <ou> (§5.8.6.3). Evidence for the lack of a /ɔ/ vowel in the speech of 2 Esdras was gathered over the course of §5.8.1-6, and these were drawn together, with evidence from foreign words, into an argument presented in §5.8.8.

What has not so far been discussed is whether vowel quantity had phonemic status in the translator's speech. I have until now presumed that vowel quantity has the same distribution as expected from Tib. and other traditions of Heb. (with the exception that the stressed vowel of monosyllabic trilateral forms may have been short, cf. p. 331). That I have built from this presupposition is one aspect of my analysis open to criticism, and while it was a legitimate and necessary step, future research could complement the current work by finding an evidential basis for this assumption, or refuting it and forming an alternative reconstruction of the vowel system from the data. This presupposition predicts that vowels in stressed or open unstressed syllables should be long, and those in closed unstressed syllables short. These rules do largely predict the distribution of graphemes that indicate long vowels. Exceptions to the rules were used to establish the phonemic distinction between /e:/ and /ε:/ (§5.8.2.2), and to argue for the existence of non-

phonemic vowel sounds in propretonic open syllables (§5.8.9). Therefore, other than /Ø/, and short vowels in open syllables in non-Heb./Aram. words, the length of vowels is entirely dictated by environment, and so there is no basis for asserting that vowel quantity was phonemic. We can therefore describe the G translator's speech as consisting of 6 vowels, which can vary in quantity depending on their environment.

Conclusion

This study set out to identify transcriptions in 2 Esdras, restore their spellings, exposit them philologically, and on these bases provide an interpretation of the G translator's pronunciation of Heb. and Aram.

In their discussion of relevant previous research, the most significant contributions made by Chs. 1 and 2 were to the fields of transcription studies and Heb. and Grk. phonology: §1.1 introduced more precise terminology than has previously been used within LXX and Sem. studies for the discussion of transcriptions by appropriating the work of Ghil'ad Zuckermann. §1.2 then critiqued assumptions made in previous studies of transcriptions, and sought to advance the field's methodology by proposing and defending 7 premises necessary for the analysis of transcriptions. In Ch. 2, §2.4 summarised previous surveys of Heb. and Grk. historical phonology, and in so doing also assessed how transcriptions have been used and abused in contributing to these fields. The section synthesised previous research with tables comparing Tib. Heb. and Koine Grk. phonemes, but the contribution in this chapter that may be of most use to future researchers was the graphic summaries of the developments of the conservative and innovative Grk. vowel systems (§2.4.2.2).

The main research aim of this grammar, that of the text, philology and phonology of transcriptions in 2 Esdras, was addressed in Chs. 3-5.

Navigation of the dataset collated for the study and presented in Appendix A was explained in §3.1. As was argued in the premises, the restoration of the Grk. text requires assessing the plausibility of the *Vorlagen* implied by a text (§3.2) and

which text can best explain the extant variants (§3.3). While the size of the dataset prevented discussing every single text critical decision, all types of differences between Hanhart's critical text and the restored text for G given in Appendix A were discussed in these sections. A minimum contribution of Ch. 3 to the field is to demonstrate just how many transcription spellings in at least one Göttingen volume are worthy of reassessment in light of the methodological premises defended in §1.2. I suggest that Ch. 3 therefore demonstrates a need for similar text critical reassessment of transcription spellings in the rest of the LXX. One feature in particular that requires considerable rethinking is the significance of the distribution of <ει> : <ι> orthographies, given the statistical case for the significance of these graphemes in B (§3.3.6.3).

In my own textual restorations, and especially in the reconstructions, there will certainly be cases where my judgement has been mistaken. Nevertheless, the discussion, particularly in §3.3, offers sound reasoning for the decisions taken, and on this basis the restored spellings in Appendix A are accurate enough to support the analyses in Chs. 4 and 5.

Ch. 4 provided a philological analysis for roughly 5 out of every 6 different vocalised forms attested in transcription in 2 Esdras (for more precise figures see §4.22). At least in 2 Esdras, then, transcription spellings are not "wild and inaccurate" (Barr, 1990, p. 31)—unless by some monumental statistical improbability the "wild" attempts at spelling by the G translator just so happen to correlate with real features of Hebrew and Aramaic morphology and even with features of languages that could not have been known by the translator such as Akkadian, Amorite, and Persian.

§4.22 argued that the fact that G's spellings do reflect real features of languages other than Heb. and Aram.—sometimes more closely than the equivalent vocalisation in Tib.—can only mean the translator inherited a knowledge of these words from tradition. The tradition informing the G translator's spellings, however, was probably not a formal sung reading tradition since: (a) in contrast to the Tib. tradition, variant vocalisations in G are of the sort that might be expected from individual reading of the text rather than repetitive chanting; (b) the spellings demonstrate high esteem for minute features of the written consonantal text, even when obviously incorrect, rather than features that would be transmitted orally; and (c) there is some evidence for the intrusion of colloquial Heb.

This latter point is especially noticeable in the fact that there is a larger proportion of qitVl patterns among 2 Esdras transcriptions. §4.8.4 drew the connection to Ze'ev Ben-Ḥayyim's work on Samaritan Heb., who concluded that the large number of qētVl forms in that liturgical tradition were a fossilised feature of the colloquial Heb. spoken near the end of the Second Temple period. §4.22 therefore concluded that the translator knew Heb. as a living language.

As with text criticism Ch. 4 will contain some erroneous judgements. Despite this fact, the numerical breadth and etymological depth of the dataset mean that overall the analysis is sturdy enough to weather a degree of error and yet still provide a sound basis for the phonological analysis in Ch. 5.

Ch. 5 systematised many of the observations made in Ch. 4. §5.1-6 surveyed the data for consonants and §5.8 the data for vowels in light of the philological decisions made for the dataset. As far as is possible given the limitations of Grk. transcriptions, §5.7 and §5.9 then presented summary tables and graphs of the Heb. consonant and vowel systems revealed by transcriptions in G, with brief

commentaries. Some notable conclusions reached regarding the G translator's spoken Heb. were: (a) Despite the distribution of /*ħ/ having been lost, there is evidence to suggest that the translator of 2 Esdras may still have been aware of this phoneme. (b) The other gutturals were still articulated, and often represented in Grk. (c) /r/ was at least sometimes pronounced with the back of the tongue. (d) The consonant /w/ probably still existed at least sometimes with an approximant realisation. (e) There were 6 phonemic vowel qualities, /i, e, ε, a, o, u/. The translator's Heb. probably did not possess /ɔ/. (f) These vowel qualities could probably all be articulated with at least long or short quantity distinction, but the data do not provide basis for forming an opinion as to the extent to which quantity distinction was phonemic.

This study has collated transcriptions in 2 Esdras, restored their spellings using witnesses to the text's history, placed them in philological context, and on this basis drawn conclusions regarding how the translator of Ezra-Nehemiah pronounced Hebrew and Aramaic. It makes significant contribution to the study of transcriptions as well as to our understanding of Ezra-Nehemiah, 2 Esdras, text criticism, and linguistics, and has indicated many potential avenues of research that require significant further investigation.

Bibliography

- Albright, W. F. (1935). The Names Shaddai and Abram. *Journal of Biblical Literature*, 54.4, 173-204.
- Alexander, P. H., Kutsko, J. F., Ernest, J. D., Decker-Lucke, S. A., & Petersen, D. L. (Eds.). (1999). *The SBL Handbook of Style For Ancient Near Eastern, Biblical, and Early Christian Studies*. Peabody, Massachusetts: Hendrickson.
- Allen, L. C. (1974). *The Greek Chronicles: The Relation of the Septuagint of I and II Chronicles to the Massoretic Text: Part I: The Translator's Craft* (Supplements to Vetus Testamentum 25). Leiden: Brill.
- Allen, W. S. (1987). *Vox Graeca: A Guide to the Pronunciation of Classical Greek* (3 ed.). Cambridge: Cambridge University Press.
- Andersen, F. I., & Hess, R. S. (2007). *Names in the Study of Biblical History: David, YHWH Names, and the Role of Personal Names* (Buried History Monographs 2). Melbourne: Australian Institute of Archaeology.
- Arvaniti, A. (1999). Standard Modern Greek. *Journal of the International Phonetic Association*, 29.2, 167-172.
- . (2007). Greek Phonetics: The State of the Art. *Journal of Greek Linguistics*, 8, 97-208.
- Bakker, W. F., & Gemert, A. F. V. (1987). *Μανόλις Βαρούχας Νοταριακές Πράξεις, Μοναστηράκι Άμαρίου (1597-1613)*. Ρέθυμνο: Πανεπιστήμιο Κρήτης.
- Barr, J. (1967). St Jerome and the Sounds of Hebrew. *Journal of Semitic Studies*, 12.1, 1-36.
- . (1989). *The Variable Spellings of the Hebrew Bible* (The Schweich Lectures of the British Academy 1986). Oxford: Oxford University Press.
- . (1990). "Guessing" in the Septuagint. In D. Fraenkel, U. Quast, & J. W. Wevers (Eds.), *Studien zur Septuaginta—Robert Hanhart zu Ehren* (Vol. 20, pp. 19-34). Göttingen: Vandenhoeck & Ruprecht.
- Barth, J. (1891). *Die Nominalbildung in den semitischen Sprachen*. Leipzig: J.C. Hinrichs'sche Buchhandlung.
- Batten, L. W. (1913). *A Critical and Exegetical Commentary on the Books of Ezra and Nehemiah* (The International Critical Commentary). Edinburgh: T&T Clark.
- Bauer, H., & Leander, P. (1927). *Grammatik des Biblisch-Aramäischen*. Halle (Saale): Max Niemeyer.
- Bauer, H., Leander, P., & Kahle, P. (1922). *Historische Grammatik der hebräischen Sprache des alten Testaments: Erste Band: Einleitung. Schriftlehre. Laut- und Formenlehre*. Halle: Max Niemeyer.

- Beekes, R. (2016). *Etymological Dictionary of Greek*. Leiden: Brill.
- Ben-Hayyim, Z. (2000). *A Grammar of Samaritan Hebrew Based on the Recitation of the Law in Comparison with the Tiberian and Other Jewish Traditions*. Winona Lake, Indiana: Eisenbrauns.
- Bergsland, K. (1959). Aleut Dialects of Atka and Attu. *Transactions of the American Philosophical Society*, 49.3, 1-128.
- Bergsträsser, G. (1918). *Hebräische Grammatik mit Benutzung der von E. Kautzsch bearbeiteten 28. Auflage von Wilhelm Gesenius' hebräischer Grammatik*. Leipzig: F.C.W. Vogel.
- Beyer, K. (1984). *Die aramäischen Texte vom Toten Meer*. Göttingen: Vandenhoeck & Ruprecht.
- . (1986). *The Aramaic Language: Its Distribution and Subdivisions* (J. F. Healey, Trans.). Göttingen: Vandenhoeck & Ruprecht.
- Billerbeck, M., & Zubler, C. (2011). *Stephani Byzantii Ethnica: Volumen II: A–I* (Corpus Fontium Historiae Byzantinae 43.2). Berlin: De Gruyter.
- Black, J., George, A., & Postgate, N. (Eds.). (2000). *A Concise Dictionary of Akkadian* (SANTAG Arbeiten und Untersuchungen zur Keilschriftkunde 5). Wiesbaden: Harrassowitz Verlag.
- Blau, J. (1977). “Weak” Phonetic Change and the Hebrew *śîn*. *Hebrew Annual Review*, 1, 67-119.
- . (1979). Non-Phonetic Conditioning of Sound Change and Biblical Hebrew. *Hebrew Annual Review*, 3, 7-15.
- . (1983). On Polyphony in Biblical Hebrew. In *Proceedings of the Israel Academy of Sciences and Humanities*, VI (pp. 105-183). Jerusalem: Israel Academy of Sciences and Humanities.
- . (2010). *Phonology and Morphology of Biblical Hebrew: An Introduction* (Linguistic Studies in Ancient West Semitic 2). Winona Lake, Indiana: Eisenbrauns.
- Boda, M. J., & Redditt, P. L. (Eds.). (2008). *Unity and Disunity in Ezra-Nehemiah: Redaction, Rhetoric, and Reader* (Hebrew Bible Monographs 17). Sheffield: Sheffield Phoenix Press.
- Borée, W. (1930). *Die alten Ortsnamen Palästinas*. Hildesheim: Georg Olms.
- Brandenstein, W., & Mayrhofer, M. (1964). *Handbuch des Altpersischen*. Wiesbaden: Otto Harrassowitz.
- Brockelmann, C. (1908-1913). *Grundriss der vergleichenden Grammatik der semitischen Sprachen*. Berlin: Reuther & Reichard.
- Brønno, E. (1940). Some Nominal Types in the Septuagint: Contributions to Pre-Masoretic Hebrew Grammar. *Classica et Mediaevalia*, 3, 180-213.
- . (1943). *Studien über hebräische Morphologie und Vokalismus: auf Grundlage der merchantischen Fragmente der zweiten Kolumne der Hexapla des Origenes*

- (Abhandlungen für die Kunde des Morgenlandes 28). Leipzig: Deutsche Morgenländische Gesellschaft.
- . (1968). Samaritan Hebrew and Origen's Secunda. *Journal of Semitic Studies*, 13, 192-201.
- Brooke, A. E., McLean, N., & Thackeray, H. S. J. (1906-1940). *The Old Testament in Greek: According to the Text of Codex Vaticanus, Supplemented from Other Uncial Manuscripts with a Critical Apparatus Containing the Variants of the Chief Ancient Authorities for the Text of the Septuagint*. Cambridge: Cambridge University Press.
- . (1935). *The Old Testament in Greek: According to the Text of Codex Vaticanus, Supplemented from Other Uncial Manuscripts with a Critical Apparatus Containing the Variants of the Chief Ancient Authorities for the Text of the Septuagint: Volume II. The Later Historical Books. Part IV. I Esdras, Ezra-Nehemiah*. Cambridge: Cambridge University Press.
- Buck, C. D. (1955). *The Greek Dialects: Grammar, Selected Inscriptions, Glossary* (2 ed.). Chicago: The University of Chicago Press.
- Budge, E. A. W. (1920). *An Egyptian Hieroglyphic Dictionary with an Index of English Words, King List and Geographical List with Indexes, List of Hieroglyphic Characters and Semitic Alphabets, etc.* London: John Murray.
- Butts, A. M. (2011). Reduplicated Nominal Patterns in Semitic. *Journal of the American Oriental Society*, 131, 83-108.
- Caird, G. B. (1976). Homoeophony in the Septuagint. In R. Hamerton-Kelly & R. Scroggs (Eds.), *Jews, Greeks and Christians: Religious Cultures in Late Antiquity: Essays in Honor of Williams David Davies* (pp. 74-88). Leiden: Brill.
- Canart, P., Bogaert, P.-M., & Pisano, S. (1999). *Bibliothecae Apostolicae Vaticanae Codex Vaticanus Graecus 1209: Bibliorum Sacrorum Graecorum Codex Vaticanus B*. Roma: Instituto Poligrafico e Zecca Della Stato.
- (2016). Codex Sinaiticus. Retrieved 12 June, 2017 from <http://www.codexsinaiticus.org>
- (2010). *Codex Sinaiticus: facsimile edition with reference guide*. Peabody, Massachusetts: Hendrickson.
- Colwell, E. C. (1969). *Studies in Methodology in Textual Criticism of the New Testament* (New Testament Tools and Studies 9). Leiden: Brill.
- Comrie, B., Bickel, B., & Haspelmath, M. (2015). Leipzig Glossing Rules: Conventions for interlinear morpheme-by-morpheme glosses. Retrieved 22 August, 2018 from <https://www.eva.mpg.de/lingua/resources/glossing-rules.php>
- Curtis, E. L., & Madsen, A. A. (1910). *A Critical and Exegetical Commentary on the Books of Chronicles* (The International Critical Commentary). Edinburgh: T&T Clark.
- Danker, F. W., Bauer, W., Arndt, W. F., & Gingrich, F. W. (2000). *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (3 ed.). Chicago: University of Chicago Press.

- Derenbourg, J. (1867). *Essai sur l'Histoire et la Géographie de la Palestine d'Après les Thalmuds et les Autres Sources Rabbiniques: I., Histoire de la Palestine*. Paris: l'Imprimerie Impériale.
- Devine, A. M., & Stephens, L. D. (1994). *The Prosody of Greek Speech*. Oxford: Oxford University Press.
- Diakonoff, I. M. (1988). *Afrasian Languages*. Moscow: Nauka.
- Donner, H. (2013). *Wilhelm Gesenius: Hebräisches und Aramäisches Handwörterbuch über das Alte Testament* (18 ed.). Berlin: Springer.
- Driver, S. R. (1913). *An Introduction to the Literature of the Old Testament* (9th ed. International Theological Library). Edinburgh: T&T Clark.
- Edzard, L. (2013). Emphatic Consonants. In G. Khan (Ed.), *Encyclopedia of Hebrew Language and Linguistics* (pp. 1:819a-20a). Leiden: Brill. Retrieved from http://faculty.washington.edu/snoegel/PDFs/articles/noegel_61-polysemy-EHLL-2013.pdf
- Elliger, K., & Rudolph, W. (Eds.). (1997). *Biblia Hebraica Stuttgartensia*. Stuttgart: Deutsche Bibelgesellschaft.
- Eshel, E., Eshel, H., & Yardeni, A. (2011). A Document from “Year 4 of the Destruction of the House of Israel”. *Dead Sea Discoveries*, 18.1, 1-28.
- Fernández Marcos, N. (1990). Some Reflections on the Antiochian Text of the Septuagint. In D. Fraenkel, U. Quast, & J. W. Wevers (Eds.), *Studien zur Septuaginta—Robert Hanhart zu Ehren* (Vol. 20, pp. 219-229). Göttingen: Vandenhoeck & Ruprecht.
- . (2009). Greek Sources of the Complutensian Polyglot. In C. Boyd-Taylor, J. Krivoruchko, & N. D. Lange (Eds.), *Jewish Reception of Greek Bible Versions: Studies in Their Use in Late Antiquity and the Middle Ages* (Vol. 23, pp. 302-315). Tübingen: Mohr Siebeck.
- Field, F. (1875). *Origenis Hexaplorum quae Supersunt; sive Veterum Intepretum Graecorum in Totum Vetus Testamentum Fragmenta post Flaminium Nobilium, Drusium, et Montefalconium, Adhibita etiam Versione Syro-Hexaplari, Concinnavit, Emendavit, et Multis Partibus Auxit: Volume 1, Prolegomena, Genesis-Esther*. Oxford: Clarendon Press.
- Flint, P. W. (1998). Columns I and II of the Hexapla: The Evidence of the Milan Palimpsest (Rahlfs 1098). In A. Salvesen (Ed.), *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994* (Vol. 58, pp. 125-132). Tübingen: Mohr Siebeck.
- Fox, J. (2003). *Semitic Noun Patterns* (Harvard Semitic Studies 52). Winona Lake: Eisenbrauns.
- Freedman, D. N. (1998). *The Leningrad codex: a facsimile edition*. Grand Rapids: Eerdmans.
- Fried, L. S. (Ed.). (2011). *Was I Esdras First? An Investigation into the Priority and Nature of I Esdras* (Ancient Israel and Its Literature 7). Atlanta: Society of Biblical Literature.

- Garbini, G. (1960). *Il Semitico di Nord-Ovest* (Quaderni della Sezione Linguistica degli annali 1). Napoli: Istituto Universitario Orientale di Napoli.
- Garbrah, K. A. (1978). *A Grammar of the Ionic Inscriptions from Erythrae: Phonology and Morphology* (Beiträge zur klassischen Philologie 60). Meisenheim: Anton Haim.
- Garr, W. R. (1985). On Vowel Dissimilation in Hebrew. *Biblica*, 66, 572-579.
- Gelb, I. A. (1980). *Computer-Aided Analysis of Amorite* (Assyriological Studies 21). Chicago: University of Chicago.
- Gensler, O. D. (1997). Reconstructing Quadriliteral Verb Inflection: Ethiopic, Akkadian, Proto-Semitic. *Journal of Semitic Studies*, 42, 229-258.
- Gesenius, W. (1815). *Geschichte der hebräischen Sprache und Schrift*. Leipzig: Vogel.
- Gignac, F. T., S.J. (1976). *A Grammar of the Greek Papyri of the Roman and Byzantine Periods: Volume 1: Phonology* (Testi e Documenti per lo Studio dell'antichità 55). Milano: Istituto Editoriale Cisalpino—La Goliardica.
- . (1989). The Development of Greek Phonology: The Fifteenth Century B.C. to the Twentieth Century After Christ. In R. F. Sutton, Jr. (Ed.), *Daidalikon: studies in memory of Raymond V. Schoder, S.J* (pp. 131-137). Wauconda, Illinois: Bolchazy-Carducci.
- Goldenberg, G. (2013). *Semitic Languages: Features, Structures, Relations, Processes* (Oxford Linguistics). Oxford: Oxford University Press.
- Goldstein, D. (2014). Consonants. In G. K. Giannakis (Ed.), *Encyclopedia of Ancient Greek Language and Linguistics* (pp. 374b-75b). Leiden: Brill.
- Good, R. (2015). 1-2 Chronicles (*Paraleipomena*). In J. K. Aitken (Ed.), *The T&T Clark Companion to the Septuagint* (pp. 167-177). London: Bloomsbury T&T Clark.
- Gray, L. H. (1936). Observations on the Phonology of the ΒΕΓΑΔΚΞΦΑΘ. *The American Journal of Semitic Languages and Literatures*, 52, 171-177.
- Hanhart, R. (Ed.). (1993). *Esdrae liber II* (Septuaginta: Vetus Testamentum Graecum VIII, 2). Göttingen: Vandenhoeck & Ruprecht.
- . (2003). *Text und Textgeschichte des 2. Esrabuches* (Mitteilungen des Septuaginta-Unternehmens 25). Göttingen: Vandenhoeck & Ruprecht.
- Harris, Z. S. (1939). *Development of the Canaanite Dialects: An investigation in linguistic history* (American Oriental Series 16). New Haven: American Oriental Society.
- Haspelmath, M. (2009). Lexical borrowing: Concepts and issues. In M. Haspelmath & U. Tadmor (Eds.), *Loanwords in the World's Languages: A Comparative Handbook* (pp. 35-54). Berlin: De Gruyter Mouton.
- Hauspie, K. (2010). Hebrew Transliterations in the Septuagint version of Ezekiel elucidated: in Search of the Sources of Theodoret of Cyrillus. In W. Kraus & M. Karrer (Eds.), *Die Septuaginta—Texte, Theologien, Einflüsse: 2. Internationale Factagung veranstaltet von Septuaginta Deutsch (LXX.D), Wuppertal 23.-27.7.2008* (Vol. 252, pp. 435-444). Tübingen: Mohr Siebeck.

- Head, P. M. (1990). Observations on Early Papyri of the Synoptic Gospels, especially on the "Scribal Habits". *Biblica*, 71, 240-247.
- Heckle, R. (2016). *Neuanfang und Kontinuität in Jerusalem* (Forschungen zum Alten Testament 104). Tübingen: Mohr Siebeck.
- Heijmans, S. (2013). Vocalization, Palestinian. In G. Khan (Ed.), *Encyclopedia of Hebrew Language and Linguistics* (pp. 3:964a-67a). Leiden: Brill. Retrieved from http://faculty.washington.edu/snoegel/PDFs/articles/noegel_61-polysemy-EHLL-2013.pdf
- Heinzle, J. (2016). Esra oder Nehemia? Noch einmal zur Heimkehrerliste im Cod. Ambr. D der gotischen Bibel. *Zeitschrift für deutsches Altertum und deutsche Literatur*, 145, 1-8.
- Hinz, W., & Koch, H. (1987). *Elamisches Wörterbuch: Teil I A-H* (Archaeologische Mitteilungen aus Iran). Berlin: Dietrich Reimer.
- Honeyman, A. M. (1944). Traces of an Early Diacritic Sign in Isaiah 8:6b. *Journal of Biblical Literature*, 63.1, 45-50.
- Horrocks, G. (2010). *Greek: A History of the Language and its Speakers* (2 ed.). Chichester: Wiley-Blackwell.
- Janz, T. (2010). *Deuxième Livre d'Esdras* (La Bible d'Alexandrie 11.2). Paris: Les Éditions du Cerf.
- Japhet, S. (1968). The Supposed Common Authorship of Chronicles and Ezra-Nehemia Investigated Anew. *Vetus Testamentum*, 18.3, 330-371.
- Jastrow, M. (1903). *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*. London: Luzac.
- Jongkind, D. (2013). *Scribal Habits of Codex Sinaiticus* (Texts and Studies 5). Piscataway, NJ: Gorgias Press.
- Joosten, J. (2010). The Aramaic Background of the Seventy: Language, Culture and History. *Bulletin of the International Organisation for Septuagint and Cognate Studies*, 43, 53-72.
- Joseph, B. (2014). Phonetics. In G. K. Giannakis (Ed.), *Encyclopedia of Ancient Greek Language and Linguistics* (pp. 79a-83b). Leiden: Brill.
- Joüon, P., & Muraoka, T. (2006). *A Grammar of Biblical Hebrew* (2 ed. Subsidia biblica 27). Rome: Gregorian & Biblical Press.
- Kahle, P. E. (1959). *The Cairo Geniza* (2 ed.). New York: Frederick A. Praeger.
- Kantor, B. P. (2017). *The Second Column (Secunda) of Origen's Hexapla in Light of Greek Pronunciation*. PhD. University of Texas, Austin.
- Kautzsch, E., & Cowley, A. E. (1910). *Gesenius' Hebrew Grammar* (2 ed.). Oxford: Clarendon Press.
- Kedar-Kopfstein, B. (1973). The Interpretative Element in Transliteration. *Textus*, 8, 55-77.
- Kent, R. G. (1950). *Old Persian: Grammar, Texts, Lexicon*. New Haven, Connecticut: American Oriental Society.

- Kenyon, F. G. (1957). *The Codex Alexandrinus (Royal MS. 1 D. V-VIII) in Reduced Photographic Facsimile: Old Testament Part IV 1 Esdras—Ecclesiasticus*. London: The Trustees of the British Museum.
- Khan, G. (1994). The Historical Background of the Vowel *šere* in Some Hebrew Verbal and Nominal Forms. *Bulletin of the School of Oriental and African Studies*, 57, 133-144.
- . (1999). *A Grammar of Neo-Aramaic: The Dialect of the Jews of Arbel* (Handbook of Oriental Studies 47). Leiden: Brill.
- . (2012). *A Short Introduction to the Tiberian Masoretic Bible and its Reading Tradition*. Piscataway, New Jersey: Gorgias Press.
- . (2013a). Aspiration: Pre-Modern Hebrew. In G. Khan (Ed.), *Encyclopedia of Hebrew Language and Linguistics* (pp. 1:220a-21b). Leiden: Brill.
- . (2013b). Biblical Hebrew: Pronunciation Traditions. In G. Khan (Ed.), *Encyclopedia of Hebrew Language and Linguistics* (pp. 1:341a-52b). Leiden: Brill.
- . (2013c). *Resh*: Pre-Modern Hebrew. In G. Khan (Ed.), *Encyclopedia of Hebrew Language and Linguistics* (pp. 3:384b-89a). Leiden: Brill.
- . (2013d). Vocalization, Babylonian. In G. Khan (Ed.), *Encyclopedia of Hebrew Language and Linguistics* (pp. 3:953a-63b). Leiden: Brill.
- Knobloch, F. W. (1995). *Hebrew Sounds in Greek Script: Transcriptions and Related Phenomena in the Septuagint, with Special Focus on Genesis*. University of Pennsylvania, Philadelphia.
- . (2002). “Transcription Technique” and the Text of the Greek Genesis. *Bulletin of the International Organisation for Septuagint and Cognate Studies*, 35, 97-109.
- Koehler, L., & Baumgartner, W. (2001). *The Hebrew and Aramaic Lexicon of the Old Testament* (M. E. J. Richardson, Trans. Study ed.). Leiden: Brill.
- Kogan, L. (2011). Proto-Semitic Phonetics and Phonology. In S. Weninger, G. Khan, M. P. Streck, & J. C. E. Watson (Eds.), *The Semitic Languages: An International Handbook* (Vol. 36, pp. 54-151). De Gruyter: Berlin.
- König, F. E. (1881). *Historisch-Kritisches Lehrgebäude der hebräischen Sprache*. Leipzig: Hinrichs.
- Könnecke, C. (1885). Die Behandlung der hebräischen Namen in der Septuaginta vom Oberlehrer. In *Programm des koeniglichen und Groening'schen Gymnasiums zu Stargard in Pommern* (pp. 3-30).
- Krašovec, J. (2009). Phonetic Factors in Transliteration of Biblical Proper Names into Greek and Latin. *Textus*, 24, 15-36.
- . (2010). *The Transformation of Biblical Proper Names* (Library of Hebrew Bible/Old Testament Studies 418). London: T&T Clark.
- Kutscher, E. Y. (1965). Contemporary Studies in North-Western Semitic. *Journal of Semitic Studies*, 10.1, 21-51.

- . (1968). בתעתיקי העברית המקראית בארמית הגלילית ובלשון חז"ל U I ביצוע תנועות. In E. Z. Melamed (Ed.), *ספר זכרון לבנימין דה-פריס* (pp. 218-251). ירושלים: אוניברסיטת תל אביב.
- . (1974). *The Language and Linguistic Background of the Isaiah Scroll (1 Q Isa^a)* (Studies on the Texts of the Desert of Judah 6). Leiden: Brill.
- Kutscher, E. Y. (1982). *A history of the Hebrew language*. Jerusalem: Magnes.
- Lagarde, P. D. (1883). *Librorum Veteris Testamenti canonicorum pars prior graece*. Gottingae: Arnoldi Hoyer.
- Lambdin, T. O. (1953). Egyptian Loan Words in the Old Testament. *Journal of the American Oriental Society*, 73.3, 145-155.
- Lane, E. W. (1863-1893). *An Arabic English Lexicon, Book 1*. London: Williams and Norgate.
- Layton, S. C. (1990). *Archaic Features of Canaanite Personal Names in the Hebrew Bible* (Harvard Semitic Monographs 47). Atlanta: Scholars Press.
- Levias, C. (1896). *A Grammar of the Aramaic Idiom contained in the Babylonian Talmud with constant reference to Gaonic Literature*. Cincinnati: Blosch.
- Lewis, N. (1989). Greek Papyri. In N. Lewis, Y. Yadin, & J. C. Greenfield (Eds.), *The Documents from the Bar Kokhba Period in the Cave of Letters* (pp. xi-133). Jerusalem: Israel Exploration Society.
- Liddell, H. G., Scott, R., & Jones, H. S. (1996). *A Greek-English Lexicon* (Revised ed.). Oxford: Clarendon Press.
- Lidzbarski, M. (1898). *Handbuch der nordsemitischen Epigraphik nebst ausgewählten Inschriften: I. Text*. Weimar: Emil Felber.
- Lindenberger, J. M. (2003). *Ancient Aramaic and Hebrew Letters* (Society of Biblical Literature Writings from the Ancient World 14). Atlanta: Society of Biblical Literature.
- Lipiński, E. (1976). Apladad. *Orientalia, Nova Series*, 45, 53-74.
- . (2001). *Semitic Languages: Outline of a Comparative Grammar* (2 ed. Orientalia Lovanensia Analecta 80). Leuven: Peeters.
- Lisowsky, G. (1940). *Die Transskription der hebraeischen Eigennamen des Pentateuch in der LXX*. PhD. Universitaet Basel, Basel.
- Löw, I. (1967). *Die Flora der Juden, I: Kryptogamae, Acanthaceae — Graminaceae*. Hildesheim: Georg Olms.
- Mankowski, P. V., S.J. (2000). *Akkadian Loanwords in Biblical Hebrew* (Harvard Semitic Studies 47). Winona Lake, Indiana: Eisenbrauns.
- Manson, T. W. (1938). Sadducee and Pharisee—The Origin and Significance of the Names. *Bulletin of the John Rylands Library*, 22, 144-159.
- Margolis, M. L. (1911). The Washington MS. of Joshua. *Journal of the American Oriental Society*, 31.4, 365-367.

- . (1925). Transliterations in the Greek Old Testament. *The Jewish Quarterly Review*, 16.2, 117-125.
- Metzger, B. M. (1963). *Chapters in the History of New Testament Textual Criticism* (New Testament Tools and Studies 4). Leiden: Brill.
- . (1991). *Manuscripts of the Greek Bible: An Introduction to Greek Palaeography* (2 ed.). Oxford: Oxford University Press.
- Metzger, B. M., & Ehrman, B. D. (2005). *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (4 ed.). Oxford: Oxford University Press.
- Meyer, E. (1896). *Die Entstehung des Judenthums. Eine historische Untersuchung*. Halle: Niemeyer.
- Meyer, R. (1971). Σαδδουκαῖος (G. W. Bromiley, Trans.). In G. Friedrich (Ed.), *Theological Dictionary of the New Testament: VII Σ* (pp. 35-54). Grand Rapids, Michigan: Eerdmans.
- . (1992). *Hebräische Grammatik: Mit einem bibliographischen Nachwort*. Berlin: de Gruyter.
- Michaelis, I. D. (1792). *Supplementa ad Lexica Hebraica*. Göttingen: Rosenbusch.
- Min, K.-j. (2004). *The Levitical Authorship of Ezra-Nehemiah* (Journal for the Study of the Old Testament Supplement Series 409). London: T&T Clark.
- Montgomery, J. A. (1923). The Nominal Prefix n in Some Hebrew Names. *Journal of the American Oriental Society*, 43, 50-51.
- Moritz, B. (1926). Edomitische Genealogien I. *Zeitschrift für die alttestamentliche Wissenschaft*, 44, 81-93.
- Moscatti, S. (Ed.). (1980). *An Introduction to the Comparative Grammar of the Semitic Languages: Phonology and Morphology* (Porta Linguarum Orientalium 6). Wiesbaden: Otto Harrassowitz.
- Muchiki, Y. (1999). *Egyptian Proper Names and Loanwords in North-West Semitic* (Society of Biblical Literature Dissertation Series 173). Atlanta: Society of Biblical Literature.
- Muraoka, T. (1971). Did the Septuagint Translators Confuse *Gimel* with 'Ain? *Vetus Testamentum*, 21, 612-618.
- Murtonen, A. (1981-1982). Methodological Preliminaries to a Study of Greek (and Latin) Transcriptions of Hebrew. *Abr-Nahrain*, 20, 60-73.
- . (1986). *Hebrew in its West Semitic Setting: Part One: A Comparative Lexicon: Section A: Proper Names* (Studies in Semitic Languages and Linguistics 13). Leiden: Brill.
- Myers, P. (2018a). *A Qualitative Onomastic Method for Identifying the Relationship between Ge'ez Manuscripts and the Greek Traditions, Illustrated from the Text of Ezra-Nehemiah*. Paper presented at the Society of Biblical Literature: Ethiopic Bible Section, Denver.

- . (2018b). The Textual Affinities of Sinaiticus' Correctors in 2 Esdras: An Analysis of Proper Nouns. *Bulletin of the American Society of Papyrologists*, 55, 157-193.
- Nestle, E., Nestle, E., Aland, B., Aland, K., Karavidopoulos, J., Martini, C. M., & Metzger, B. M. (Eds.). (2012). *Nestle-Aland Novum Testamentum Graece* (28 ed.). Stuttgart: Deutsche Bibelgesellschaft.
- Nöldeke, T. (1904). *Compendious Syriac Grammar* (J. A. Crichton, Trans.). London: Williams & Norgate.
- Noth, M. (1927). Gemeinsemitische Erscheinungen in der israelitischen Namengebung. *Zeitschrift der deutschen morgenländischen Gesellschaft*, 81, 1-45.
- . (1966). *Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung*. Hildesheim: Georg Olms.
- Omont, H. (1884). Notes sur les manuscrits grecs du British Museum. *Bibliothèque de l'école des chartes*, 45, 314-350.
- Orlinsky, H. M. (1946). The Septuagint: Its Use in Textual Criticism. *The Biblical Archaeologist*, 9.2, 21-34.
- Orlinsky, H. M. (1941). On the Present State of Proto-Septuagint Studies. *Journal of the American Oriental Society*, 61.2, 81-91.
- Pakkala, J. (2013). *God's Word Omitted: Omissions in the Transmission of the Hebrew Bible* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments 251). Göttingen: Vandenhoeck & Ruprecht.
- Parpola, S. (1970). *Neo-Assyrian Toponyms* (Alter Orient und Altes Testament 6). Kevelaer: Butzon und Bercker.
- Patmore, H. M. (2015). 1 Esdras. In J. K. Aitken (Ed.), *The T&T Clark Companion to the Septuagint* (pp. 178-194). London: Bloomsbury T&T Clark.
- Payne, P. B., & Canart, P. (2000). The Originality of Text-Critical Symbols in Codex Vaticanus. *Novum Testamentum*, 42, 105-113.
- Polak, F., & Marquis, G. (2002). *A Classified Index of The Minuses of The Septuagint: Part 1: Introduction* (CATSS Basic Tools 4). Stellenbosch: Computer-Assisted Tools for Septuagint Study Project.
- Quaegbeur, J., & Vandorpe, K. (1995). Ancient Egyptian Onomastics. In E. Eichler, G. Hilty, H. Löffler, H. Steger, & L. Zgusta (Eds.), *Namenforschung / Name Studies / Les noms propres: Ein internationales Handbuch zur Onomastik / An International Handbook of Onomastics / Manuel international d'onomastique* (Vol. 11.1, pp. 841-851). De Gruyter: Berlin.
- Radner, K., & Baker, H. D. (Eds.). (1998-2011). *The Prosopography of the Neo-Assyrian Empire*. Helsinki: The Neo-Assyrian Text Corpus Project.
- Rahlfs, A. (1932). Curiosa im Codex Sinaiticus. *Zeitschrift für die alttestamentliche Wissenschaft*, 50, 309-310.
- . (1935). *Septuaginta: Id est Vetus Testamentum graece iuxta LXX interpretes* (rev ed.). Stuttgart: Privileg. Württembergische Bibelanstalt.

- . (2012). *Offizielles Verzeichnis der Rahlfs-Sigeln: Herausgegeben vom Septuaginta-Unternehmen der Akademie der Wissenschaften zu Göttingen*. Göttingen: Lagarde-Haus.
- Rahlfs, A., & Hanhart, R. (2006). *Septuaginta: Id est Vetus Testamentum graece iuxta LXX interpretes* (rev ed.). Stuttgart: Deutsche Bibelgesellschaft.
- Ranke, H. (1935). *Die ägyptischen Personennamen* (1). Glückstadt: J.J. Augustin.
- . (1952). *Die ägyptischen Personennamen* (2). Glückstadt: J.J. Augustin.
- Rawlinson, H. C. (1849). *Memoir on Cuneiform Inscription*. Oxford: Oxford University Press.
- Rechenmacher, H. (2012). *Althebräische Personennamen* (Lehrbücher orientalischer Sprachen Textbooks of Near Eastern Languages II/1). Münster: Ugarit-Verlag.
- Rendsburg, G. A. (2013). Phonology: Biblical Hebrew. In G. Khan (Ed.), *Encyclopedia of Hebrew Language and Linguistics* (pp. 3:100b-09b). Leiden: Brill.
- Roberts, B. J. (1951). *The Old Testament Text and Versions: The Hebrew Text in Transmission and the History of the Ancient Versions*. Cardiff: University of Wales Press.
- Ropes, J. H. (Ed.). (1926). *The Text of Acts* (The Beginnings of Christianity: Part I: The Acts of the Apostles III). London: Macmillan.
- Rosenthal, F. (2006). *A Grammar of Biblical Aramaic* (7 ed. Porta Linguarum Orientalium 5). Wiesbaden: Harrassowitz Verlag.
- Růžička, R. (1908). Ueber die Existenz des Ġ im Hebräischen. *Zeitschrift für Assyriologie*, 21, 293-340.
- Sagarin, J. L. (1987). *Hebrew Noun Patterns (Mishqalim): Morphology, Semantics, and Lexicon*. Unknown: Scholars Press.
- Saporetti, C. (1970). *Onomastica Medio-Assira, Volume I: I Nomi di Persona* (Studia Pohl 6). Rome: Biblical Institute Press.
- Scheftelowitz, I. (1901). *Arisches im alten Testament. I*. Ph.D. Albertus-Universität Königsberg, Königsberg.
- . (1903). Nachtrag. *Monatsschrift Für Geschichte Und Wissenschaft Des Judentums*, 47, 313-316.
- Schiffman, L. H. (2018). Writings in the Dead Sea Scrolls. In D. F. Morgan (Ed.), *The Oxford Handbook of the Writings of the Hebrew Bible* (pp. 325-341). Oxford: Oxford University Press.
- Schreiner, M. (1886). Zur Geschichte der Aussprache des Hebräischen. *Zeitschrift für die alttestamentliche Wissenschaft*, 6, 213-259.
- Schürer, E. (1979). *The History of the Jewish People in the Age of Jesus Christ (175 B.C.—A.D. 135), Volume II* (rev. ed.). Edinburgh: T&T Clark.

- Schwyzler, E. (1938). *Griechische Grammatik auf der Grundlage von Karl Brugmanns Griechischer Grammatik: erster Band* (Handbuch der Altertumswissenschaft II.1.1). München: C.H. Beck'sche.
- Seeligman, I. L. (1990). Problems and Perspectives in Modern Septuagint Research. *Textus*, 15, 169-232.
- Segal, M. H. (1927). *A Grammar of Mishnaic Hebrew*. Oxford: Clarendon Press.
- . (1936). דקדוק לשון המשנה. תל אביב-יפו: דביר.
- Seyoum, M. (2008). *A Grammar of Dime*. PhD. University of Leiden, Leiden.
- Simons, J., S.J. (1959). *The Geographical and Topographical Texts of the Old Testament: A Concise Commentary in XXXII Chapters*. Leiden: Brill.
- Skehan, P. W. (1957) *The Qumran Manuscripts and Textual Criticism*. In G. W. Anderson (Ed.) Volume du Congrès, Strasbourg 1956 (Vol. 4, pp. 148-60). Leiden: Brill.
- Sokoloff, M. (2002). *A Dictionary of Jewish Babylonian Aramaic of the Talmudic and Geonic Periods*. Ramat-Gan, Israel: Bar Ilan University Press.
- Speiser, E. A. (1926, 1933, 1934). The pronunciation of Hebrew according to (later: based chiefly on) the transliterations in the Hexapla. *Jewish Quarterly Review*, 16.4, 23-24, 16.4: 343-82, 23:233.
- Stamm, J. J. (1939). *Die akkadische Namengebung* (Mitteilungen der vorderasiatisch-ägyptischen Gesellschaft 44). Leipzig: J.C. Hinrichs.
- Stamm, J. J. (1980). *Beiträge zur hebräischen und altorientalischen Namenkunde* (Orbis Biblicus et Orientalis 30). Göttingen: Vandenhoeck & Ruprecht.
- Staples, W. E. (1927). The Hebrew of the Septuagint. *The American Journal of Semitic Languages and Literatures*, 44.1, 6-30.
- Steiner, R. C. (1982). *Affricated Sade in the Semitic Languages* (The American Academy for Jewish Research Monograph Series 3). New York: The American Academy for Jewish Research.
- . (2005). On the Dating of Hebrew Sound Changes (*ḥ > ḥ and *ḡ > ḡ) and Greek Translations (2 Esdras and Judith). *Journal of Biblical Literature*, 124.2, 229-267.
- Swete, H. B. (1900). *An Introduction to the Old Testament in Greek*. Cambridge: Cambridge University Press.
- Tallqvist, K. L. (1914). *Assyrian Personal Names* (Acta Societatis Scientiarum Fennicæ 43.1). Leipzig: Helsingfors.
- Teodorsson, S.-T. (1974). *The Phonemic System of the Attic Dialect 400-340 B.C.* (Studia Graeca et Latina Gothoburgensia 32). Göteborg, Sweden: Acta Universitatis Gothoburgensis.
- . (1977). *The Phonology of Ptolemaic Koine* (Studia Graeca et Latina Gothoburgensia). Goteborg: Acta Universitatis Gothoburgensis.
- . (1978). *The Phonology of Attic in the Hellenistic Period* (Studia Graeca et Latina Gothoburgensia 40). Göteborg, Sweden: Acta Universitatis Gothoburgensis.

- Thackeray, H. S. J. (1909). *A Grammar of the Old Testament in Greek According to the Septuagint: Vol I Introduction, Orthography and Accidence*. Cambridge: Cambridge University Press.
- Thompson, E. M. (1883). *Facsimile of the Codex Alexandrinus: Old Testament: Vol. II Hosea-4 Maccabees*. London: British Museum.
- . (1912). *An Introduction to Greek and Latin Palaeography*. Oxford: Clarendon Press.
- Threatte, L. (1980). *The Grammar of Attic Inscriptions I: Phonology*. Berlin: De Gruyter.
- . (1982). The Alleged Conservatism of Attic Epigraphical Documents: A Different View. *Hesperia Supplements*, 19, 148-156.
- Tischendorf, A. F. C. (1867). *Novum Testamentum Vaticanum*. Lipsiae: Giesecke et Devrient.
- Tolman, H. C. (1908). *Ancient Persian Lexicon and the Texts of the Achaemenidan Inscriptions Transliterated and Translated with Special Reference to their Recent Re-Examination* (The Vanderbilt Oriental Series). Nashville Tennessee: Vanderbilt University.
- Torczyner, H. (1937). Die Aussprache der Begad-kefat in der Geschichte der hebräischen Sprache. *Monatsschrift für Geschichte und Wissenschaft des Judentums*, 81, 340-351.
- Tov, E. (1979). Loan-words, Homophony, and Transliterations in the Septuagint. *Biblica*, 60, 216-236.
- . (1997). *The Text-Critical Use of the Septuagint in Biblical Research* (Jerusalem Biblical Studies 8). Jerusalem: Simor.
- . (1999). Loan-words, Homophony, and Transliterations in the Septuagint. In *The Greek and Hebrew Bible: Collected Essays on the Septuagint* (pp. 165-182). Leiden: Brill.
- . (2004). *Scribal Practices and Approaches Reflected in the Texts Found in the Judean Desert*. Leiden: Brill.
- . (2012). *Textual Criticism of the Hebrew Bible* (3 ed.). Minneapolis: Fortress Press.
- . (2015). *The Text-Critical Use of the Septuagint in Biblical Research* (3 ed.). Winona Lake, Indiana: Eisenbrauns.
- Turner, E. G. (1971). *Greek Manuscripts of the Ancient World*. Oxford: Clarendon Press.
- Ulrich, E. (2000). 4QEZra. *Discoveries in the Judean Desert*, 16, 291-293.
- VanderKam, J. C. (1992). Ezra-Nehemiah or Ezra and Nehemiah? In E. Ulrich, J. W. Wright, R. P. Carroll, & P. R. Davies (Eds.), *Priests, Prophets and Scribes: Essays on the Formation and Heritage of Second Temple Judaism in Honour of Joseph Blenkinsopp* (Vol. 149, pp. 55-75). Sheffield: JSOT Press.
- Vessella, C. (2018). *Sophisticated Speakers: Atticistic pronunciation in the Atticist lexica* (Trends in Classics – Supplementary Volumes 55). Berlin: De Gruyter.

- von Soden, W. (1965-1981). *Akkadisches Handwörterbuch*. Wiesbaden: Otto Harrassowitz.
- Wagner, M. (1966). *Die lexikalischen und grammatikalischen Aramaismen im alttestamentlichen Hebräisch* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft 96). Berlin: De Gruyter.
- Waldman, N. M. (1989). *The Recent Study of Hebrew: A Survey of the Literature with Selected Bibliography* (Bibliographica Judaica 10). Winona Lake: Eisenbrauns.
- Walters, P. (1973). *The Text of the Septuagint: Its Corruptions and Their Emendation*. Cambridge: Cambridge University Press.
- Weinberg, W. (1985). *The History of Hebrew Plene Spelling*. Cincinnati: Hebrew Union College Press.
- Weiss, N. A. (2012). *Introductory Statistics: 9th Edition*. Boston: Addison-Wesley.
- Weninger, S. (2011). Reconstructive Morphology. In S. Weninger, G. Khan, M. P. Streck, & J. C. E. Watson (Eds.), *The Semitic Languages: An International Handbook* (Vol. 36, pp. 151-178). De Gruyter: Berlin.
- Wevers, J. W. (1974). *Text History of the Greek Genesis* (Mitteilungen des Septuaginta-Unternehmens 11). Göttingen: Vandenhoeck & Ruprecht.
- . (1992). *Text History of the Greek Exodus* (Mitteilungen des Septuaginta-Unternehmens 21). Göttingen: Vandenhoeck & Ruprecht.
- Williams, P. J. (2018). Semitic Long /i/ Vowels in the Greek of Codex Vaticanus of the New Testament. In N. Vidro, R. Vollandt, E.-M. Wagner, & J. Olszowy-Schlanger (Eds.), *Studies in Semitic Linguistics and Manuscripts: A Liber Discipulorum in Honour of Professor Geoffrey Khan* (Vol. 30, pp. 15-26). Uppsala: Uppsala Universitet.
- Williamson, H. G. M. (1977). *Israel in the Books of Chronicles*. Cambridge: CUP.
- Wooden, R. G. (2015). 2 Esdras. In J. K. Aitken (Ed.), *The T&T Clark Companion to the Septuagint* (pp. 195-202). London: Bloomsbury T&T Clark.
- Worthington, M. (2012). *Principles of Akkadian Textual Criticism* (Studies in Ancient Near Eastern Records 1). Göttingen: De Gruyter.
- Wutz, F. (1925). *Die Transkriptionen von der Septuaginta bis zu Hieronymus*. Stuttgart: W. Kohlhammer.
- Yeivin, I. (1980). *Introduction to the Tiberian Masorah* (E. J. Revell, Trans. Masoretic Studies 5). Atlanta: Society of Biblical Literature.
- Yuditsky, A. E. (2013). Transcription into Greek and Latin Script: Pre-Masoretic Period. In G. Khan (Ed.), *Encyclopedia of Hebrew Language and Linguistics* (pp. 3:803a-22b). Leiden: Brill. Retrieved from http://faculty.washington.edu/snoegel/PDFs/articles/noegel_61-polysemy-EHLL-2013.pdf
- . (2017). דקדוק העברית של תעתיקי אוריינטם. Jerusalem: The Academy of the Hebrew Language.
- Zadok, R. (1980). Notes on the Biblical and Extra-Biblical Onomasticon. *The Jewish Quarterly Review*, 71.2, 107-117.

———. (1988). *The Pre-hellenistic Israelite Anthroponomy and Prosopography* (Orientalia Lovaniensia Analecta 28). Leuven: Uitgeverij Peeters.

Zuckermann, G. (2003). *Language Contact and Lexical Enrichment in Israeli Hebrew* (Palgrave Studies in Language History and Language Change). Basingstoke: Palgrave Macmillan.

APPENDIX A

Data

#1.	Title	Ø			εσδραc
a		(עזרא)	εσδρα	<i>a b</i>	ANYM.NOM.SG
b			εσδραc	B ⁵⁵ A 121-314 (<i>a</i>)	46-[52]-248 (<i>b</i>) 58 119 [+MORPH]
c			εζδραc	55 19-108 (G ^L)	
d			αισδραc	εσδραc	93 (G ^L)
e			εζραc	64-381-728 (<i>b</i>)	
#2.	Ezr 1:1.3	לְכוּרֵשׁ	κυρου	ANYM.GEN.SG	[+MORPH]
#3.	Ezr 1:1.5	פָּרִס	περσων	DNYM.GEN.PL	[+MORPH]
#4.	Ezr 1:1.10	יְרֵמִיָּה	ιερεμιου	ANYM.GEN.SG	[+MORPH]
#5.	Ezr 1:1.15	כָּרֶשׁ	κυρου	ANYM.GEN.SG	[+MORPH]
#6.	Ezr 1:1.17	פָּרִס	περσων	DNYM.GEN.PL	[+MORPH]
#7.	Ezr 1:2.3	כָּרֶשׁ	κυρος	ANYM.NOM.SG	[+MORPH]
#8.	Ezr 1:2.5	פָּרִס	περσων	DNYM.GEN.PL	[+MORPH]
#9.	Ezr 1:2.20	בִּירוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG	
#10.	Ezr 1:2.22	בִּיהוּדָה	ιουδα	TNYM.DAT.SG	ιουδαια
a			↳ ιουδαια	A G ^L <i>a b</i> 58 119	[-MORPH] → [+MORPH]
#11.	Ezr 1:3.9	לִירוּשָׁלַם	ιερουσαλημ	TNYM.ACC.SG	
#12.	Ezr 1:3.11	בִּיהוּדָה	ιουδαια	TNYM.DAT.SG	[+MORPH]
#13.	Ezr 1:3.17	יִשְׂרָאֵל	ιcραηλ	ENYM.GEN.SG	
#14.	Ezr 1:3.21	בִּירוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG	
#15.	Ezr 1:4.21	בִּירוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG	
#16.	Ezr 1:5.4	לִיהוּדָה	ιουδα	ENYM.GEN.SG	
#17.	Ezr 1:5.5	וּבְנֵימִן	βενιαμειν	ENYM.GEN.SG	βενιαμιν
a			↳ βενιαμιν	G ^L <i>b</i>	<ει> → <ι>
b			↳ <i>a</i> ▶ βενιαμην	314	<ι> → <η> / ' _
#18.	Ezr 1:5.7	וְהִלָּוִים	λευειται	DNYM.NOM.PL	λευιται [+MORPH]
a			↳ B ⁵⁵ ▶ λευιται	55 — A G ^L <i>a b</i> 58 119	<ει> → <ι>
#19.	Ezr 1:5.19	בִּירוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG	
#20.	Ezr 1:7.2	כָּוֶרֶשׁ	κυρος	ANYM.NOM.SG	[+MORPH]
#21.	Ezr 1:7.10	נְבוּכַדְנֶצַּר	ναβουχοδονοccop	ANYM.NOM.SG	ναβουχοδονοccop
a			↳ G ^L ▶ ναβουχοδονοccop	19-108 — A B ⁵⁵ <i>a b</i> 58 119	C ₁ → Ø / C ₁ _
b			↳ ναβουχοδονοccop	314 (<i>a</i>) 381 (<i>b</i>)	<ο> → <ω> / ' _
#22.	Ezr 1:7.11	מִירוּשָׁלַם	ιερουσαλημ	TNYM.GEN.SG	
#23.	Ezr 1:8.2	כָּוֶרֶשׁ	κυρος	ANYM.NOM.SG	[+MORPH]
#24.	Ezr 1:8.4	פָּרִס	περσων	DNYM.GEN.PL	[+MORPH]

#25.	Ezr 1:8.7	מִתְרִידָת	μιθριδατου	ANYM.GEN.SG	[+MORPH]	
a			B ⁵⁵ ▶ μιθραδατου B* ↔ μιθριδατου Bc ^{B3}		V ₁ → V ₂ / ...V ₂	
b			μηθριδατου 46-381 (b)		<ι> → <η>	
c			μηοριδατου 93 (G ^L)		<ο> → <θ>	
d			μηοριδρατου 98-[379] (b)		∅ → <ρ> / \$<ρ>...\$_	
#26.	Ezr 1:8.8	הַגְּבָרִים	γασβαρηνου	CMN.GEN.SG	γαρβαρηνου	[+MORPH]
a			B ⁵⁵ ▶ τασβαρηνου B-[122]		<γ> → <τ> / #_	
b			γαρβαρηνου A a 119		/s/ → /r/ / _\$.../r/\$	
c			b ▶ γαρβαρινου 52-728		<η> → <ι>	
d			ααρβαρινου 46		<γ> → <α> / #_	
e			γανζαβραιου G ^L [+MORPH]			
f			γαμβραιου 19-108		CV ₁ → ∅ / CV ₁ ..._	
					/n/ → /m/ / _/b/	
#27.	Ezr 1:8.10	לְשֵׁשׁבָצָר	caαβαccαp	ANYM.DAT.SG		
a			a ▶ caαααααααα 74		<β> → <ρ> / ...<ρ>	
					∅ → C ₁ / C ₁ ...C ₁ C ₁	
b			caαβααααααα 107-[610]-370		∅ → V ₁ C ₁ / V ₁ C ₁ #	
c			αβααααααα 44		C ₁ V ₁ → ∅ / #_C ₁ V ₁	
d			αβααααααα 125		C ₁ → ∅ / C ₁ _	
e			caαβααααα b 71 (a)		C ₁ → ∅ / C ₁ _	
f			αβααααα 381		C ₁ V ₁ → ∅ / #_C ₁ V ₁	
g			αβααααα 58		∅...<ρ> → <ρ>...∅ / _\$...#	
h			αβαναααα B ⁵⁵		∅ → <αν> / <α>...<α>...<α>	
i			αβαααααη G ^L		[-MORPH] → [+MORPH]	
j			αβαααααι 19		<η> → <ι> / #	
k			caαβααααααα A		[-MORPH] → [+MORPH]	
#28.	Ezr 1:8.12	לְיְהוּדָה	ιουδα	TNYM.GEN.SG		
#29.	Ezr 1:10.4	כְּפוּרֵי	*χεφουρη	CMN.NOM.PL	χεφουρη	[+MORPH ^s]
a			*κεφουρη		C ^h → C̣ / #...C ^h	
b			κεφουρης B ⁵⁵		[+MORPH ^s] → [+MORPH]	
c			κεπφουραι G ^L		C ^h ₁ → C̣ ₁ / _C ^h ₁	
					[+MORPH ^s] → [+MORPH]	
d			χεφουρη A 119		C ₁ → ∅ / C ₁ _	
e			b ▶ χεφουροι 52-381		[+MORPH ^s] → [+MORPH]	
f			χεφουροι 58		∅ → <ρ> / \$...\$<ρ>	
g			χεφοροι 731-[68]		/u/ → /ɔ/ / /ɛ/..._	
h			χεφορη 243-248		/u/ → /ɔ/ / /ɛ/..._	
i			χεφορι 98-[379]		<η> → <ι> / #	
j			χεφορι a		<η> → <ι> / #	

#30.	Ezr 1:11.11	שָׁבְצָר	κααβαααα	ANYM.GEN.SG	
a			↳ <i>b</i> ▶ κααβαααα 46-[52]-98-[379]-248		$C_1 \rightarrow \emptyset / C_1__$
b			↳ καβαααα 381		$C_1V_1 \rightarrow \emptyset / \#_C_1V_1$
c			καβααααης G^L [+MORPH]		$h \equiv \Rightarrow \#27i$
d			καβαααα 58		$h \equiv \Rightarrow \#27g$
#31.	Ezr 1:11.15	בְּבָל	βαβυλωνοc	TNYM.GEN.SG	[+MORPH]
#32.	Ezr 1:11.16	לִירוּשָׁלַם	ιερουσαλημ	TNYM.ACC.SG	
#33.	Ezr 2:1.9	נְבוּכַדְנֶצַּר K	ναβουχοδονοccop	ANYM.NOM.SG	ναβουχοδονοccop
	Ezr 2:1.10	נְבוּכַדְנֶצַּר Q			
a			ναβουχοδονοccop A B ⁵⁵ 19-108 (G^L) a b 58 119		$h \equiv \Rightarrow \#21a$
b			ναβουχοδονοccop 381 (b)		$h \equiv \Rightarrow \#21b$
#34.	Ezr 2:1.12	בְּבָל	βαβυλωνοc	TNYM.GEN.SG	[+MORPH]
#35.	Ezr 2:1.13	לְבָבֵל	βαβυλωνα	TNYM.ACC.SG	[+MORPH]
a			↳ <i>a</i> ▶ βαβυλων 125		$\langle \alpha \rangle \rightarrow \emptyset / _\#$
#36.	Ezr 2:1.15	לִירוּשָׁלַם	ιερουσαλημ	TNYM.ACC.SG	
#37.	Ezr 2:1.16	יְהוּדָה	ιουδα	TNYM.ACC.SG	
a			↳ ιουδαν 71 (a) 248 (b)		$[-MORPH] \rightarrow [+MORPH]$
b			↳ <i>b</i> ▶ ιδου 46-[52]		$VC \rightarrow CV$
					$V \rightarrow \emptyset / V_ \#$
c			↳ ιουδαc 58 GEN		$[-MORPH.ACC] \rightarrow [+MORPH.GEN]$
#38.	Ezr 2:2.4	זָרוּבָבֵל	ζοροβαβελ	ANYM.GEN.SG	
a			↳ B ⁵⁵ ▶ ζοβαβελ 122		$CV_1 \rightarrow \emptyset / CV_1__$
b			*ζοροββαβελ G^L		
c			↳ ζορομβαβελ 108		/b/ → /m/ / _/b/
d			↳ ζοροβαβελ 19-93		/m/ → ∅ / _/b/
#39.	Ezr 2:2.5	יְשׁוּעַ	ιηουσ	ANYM.NOM.SG	[+MORPH]
#40.	Ezr 2:2.6	נְהִמְיָה	νεεμιαc	ANYM.NOM.SG	[+MORPH]
a			↳ B ⁵⁵ ▶ νεεμιoc B-[122]		$[+MORPH.F] \rightarrow [+MORPH.M]$
b			↳ G^L ▶ νεαιμιαc 19-108		$\langle \epsilon \rangle \rightarrow \langle \alpha i \rangle / \langle \epsilon \rangle __$
#41.	Ezr 2:2.7	שָׂרָיָה	αραιιαc	ANYM.NOM.SG	[+MORPH]
a			↳ B ⁵⁵ ▶ αραιιαc B-[122]		$C_1 \rightarrow \emptyset / C_1\#__$
b			↳ <i>a</i> ▶ αραιιαηc 44		$[-MORPH] \rightarrow [+MORPH]$
c			↳ <i>b</i> ▶ ααραιιαc 52		$CV \rightarrow VC$
d			↳ αραιιαc A* ⇔ αραιιαc Ac		$C_1 \rightarrow \emptyset / C_1\#__$
e			↳ ααραιιαc 58		$\langle i \rangle \rightarrow \langle \epsilon i \rangle / \langle \alpha \rangle __$
#42.	Ezr 2:2.8	רַעְלִיָה	ρεελια	ANYM.NOM.SG	ρεελιαc
a			↳ B ⁵⁵ ▶ ρεελια 55		$\langle \epsilon i \rangle \rightarrow \langle i \rangle$
b			↳ ρεελιαc A a 58 119		$[-MORPH] \rightarrow [+MORPH]$
c			↳ G^L ▶ ρεααιιαc 93		$\langle \epsilon \rangle \rightarrow \langle c \rangle / \langle \epsilon \rangle __$
					$\langle \lambda \rangle \rightarrow \langle \alpha \rangle$
d			↳ <i>b</i> ▶ ρεελιαc 248* ⇔ ρεελιαc 248c		$\langle \epsilon \rangle \rightarrow \langle c \rangle / \langle \epsilon \rangle __$
#43.	Ezr 2:2.ne		∅		
a		{נְהִמְיָה}	ναιμανι G^L	ANYM.NOM.SG	$h \parallel \Rightarrow \#983c$
b			↳ νεμανι 19		$\langle \alpha i \rangle \rightarrow \langle \epsilon \rangle$

#44.	Ezr 2:2.9	קִרְדָּכִי	μαρδοχαιος	ANYM.NOM.SG	[+MORPH]
a			B ⁵⁵ ▶ μαραθχαιος B-[122]		<δ> → <α> <ο> → <θ>
b			a ▶ μαρδουχαιος 74		/φ/ → /u/
c			b ▶ μαρχοδαιος 98-[379]		C ₁ VC ₂ → C ₂ VC ₁
#45.	Ezr 2:2.10	בְּלָצָן	+βαλσαν	ANYM.NOM.SG	βαλασαν
a			▶ βασφαμ B ⁵⁵		C ₁ C ₂ ...#...C ₂ C ₃ → C ₂ C ₃ ...#...C ₁ C ₂ /n/ → /m/ / _#/m/
b			▶ βαλασαν A b 58 119		∅ → /e/ / /l/_/s/
c			G ^L ▶ βαλασαμ 93		/n/ → /m/ / _#/m/
d			a ▶ βασαν 106-107-[44-610]		<λα> → ∅ / C<α>_C<α>
#46.	Ezr 2:2.11	מַסְפָּר	μασφαρ	ANYM.NOM.SG	
a			↳ μαλσαρ B ⁵⁵		C ₁ C ₂ ...#...C ₂ C ₃ → C ₂ C ₃ ...#...C ₁ C ₂
#47.	Ezr 2:2.12	בְּגִי	βαγουαι	ANYM.NOM.SG	
a			b ▶ βαγου 46-[52]-64-381-728		<αι> → ∅ / _#
b			↳ βαγουε 248 58 119		<αι> → <ε> / _#
c			▶ +βαγουει B ⁵⁵		<αι> → <ει> / _#
d			↳ βατουει 55		<γ> → <τ>
e			↳ βατουει B-[122]		<ε> → <ς>
f			▶ βαγουια G ^L		<αι> → <ια> / _#
g			↳ μαγουια 19		/b/ → /m/ / #_
h			↳ φαγουια 93		/b/ → /p ^h / / #_
i			↳ βαγουιας 121		[-MORPH] → [+MORPH]
#48.	Ezr 2:2.13	רְהוּם	ρεουμ	ANYM.NOM.SG	
a			a ▶ ραιουμ 74		<ε> → <αι>
b			b ▶ αγρεουμ 46-[52]-64-381-728		∅ → <αγ> / <αι>#_
c			▶ ρειουμ G ^L		<ε> → <ει>
d			▶ ρελλια 55 (B ⁵⁵)		T: ρεουμ+βαλλια ← #49d
#49.	Ezr 2:2.14	בְּשָׂנָא	βασανα	ANYM.NOM.SG	
a			a ▶ βανα 134		C ₁ → ∅ / <α>_
b			▶ βαναα G ^L		<αν> → <να> / <α>_<α>
c			▶ *βαλλια B ⁵⁵		<ααν> → <λλι>
d			▶ 55		T: ⇒ #48
e			▶ βαλλεια B-[122]		<ι> → <ει>
#50.	Ezr 2:2.18	יִשְׂרָאֵל	ισραηλ	ENYM.GEN.SG	
#51.	Ezr 2:3.2	פְּרוֹס	φορος	ANYM.GEN.SG	
a			b ▶ φορωσ 381		<ο> → <ω> / ' _
b		(פָּרוֹס)	φαρες B ⁵⁵ G ^L -121		h~ ⇒ φαρες
#52.	Ezr 2:4.2	פְּרָסָא	ασαφ	ANYM.GEN.SG	σαφατια
a		פְּרָסָא	σαφατια A G ^L a b 119		hl ⇒ #994
b			▶ σαφατιου 236 (a) 381c (b)		[-MORPH] → [+MORPH]
c			▶ σαφατεια 58		<ι> → <ει>

#53.	Ezr 2:5.2	אָרע	ωρεε	ANYM.GEN.SG	αρεε	
a			G^L	ωρ 93		$V_1V_1 \rightarrow \emptyset / _ \#V_1$
b				αρεε A a b 58		$/\rho/ \rightarrow /e/ / \# _$
c				αρεε 119		$\langle \varepsilon \rangle \rightarrow \langle c \rangle / \langle \varepsilon \rangle _ \# \langle \varepsilon \rangle$
d				ηρα B ⁵⁵		$\emptyset \rightarrow \langle c \rangle / \# _$
						hl \Rightarrow #995
#54.	Ezr 2:6.2-3	פִּתְחֵי מוֹאֲב	φααθμωαβ	ANYM.GEN.SG		
a			b	φαθμωαβ 46* \Leftrightarrow φααθμωαβ 46c		$\langle \alpha \rangle \rightarrow \emptyset / \langle \alpha \rangle _$
b				φαλαβμωαβ B ⁵⁵		$\emptyset \rightarrow /l/ / V _ V$
c				φααθ ηγουμενου μωαβ G^L		
d				φααθμωαθ 58		$C_1 \rightarrow C_2 / C_2 \$ \dots \#$
#55.	Ezr 2:6.5	יְשׁוּעָה	ιησουε	ANYM.GEN.SG	ιησου	
a			B^{55}	ιησου 55		$\langle \varepsilon \rangle \rightarrow \emptyset / _ \#$
b			a	ιησου 74-236		$\langle \varepsilon \rangle \rightarrow \emptyset / _ \#$
c				ιησουε 134		$\emptyset \rightarrow \langle c \rangle / \langle c \rangle \dots V _ \langle \varepsilon \rangle$
d			b	ιησου 46-[52]-64-728		$\langle \varepsilon \rangle \rightarrow \emptyset / _ \#$
e				\bar{u} 381		abbr.
f				ιησου G^L -121 58		$\langle \varepsilon \rangle \rightarrow \emptyset / _ \#$
#56.	Ezr 2:6.6	יְוָאֵב	ιωαβ	ANYM.GEN.SG		
a			B^{55}	ιωβαβ B-[122]		hl \Rightarrow #998
b				ειωβ 58		$\langle i \rangle \rightarrow \langle \varepsilon i \rangle / \# _$
						$V \rightarrow \emptyset / VV _$
#57.	Ezr 2:7.2	אֵילָאִם	αιλαμ	ANYM.GEN.SG		
a			G^L	ελαμ 19-108		$\langle \alpha i \rangle \rightarrow \langle \varepsilon \rangle / \# _$
b			b	αηλαμ 381		$\langle i \rangle \rightarrow \langle \eta \rangle$
c				αειλαμ 58		$\langle i \rangle \rightarrow \langle \varepsilon i \rangle$
d				ιλαμ 119		$\langle \alpha \rangle \rightarrow \emptyset / \# _$
e				μαλαμ B ⁵⁵		$\langle \alpha i \rangle \rightarrow \langle \mu \alpha \rangle / \# _$
f				μααλαμ 55		$\emptyset \rightarrow \langle \alpha \rangle / \langle \alpha \rangle _$
#58.	Ezr 2:8.2	זָאָתוּא	ζαθθουα	ANYM.GEN.SG		
a			a	ζαθθουε 44		$\langle \alpha \rangle \rightarrow \langle \varepsilon \rangle / _ \# \langle \varepsilon \rangle$
b				ζαθουα B ⁵⁵ 46-[52]-98-[379] (b) 119		$\langle \theta \rangle \rightarrow \emptyset / \langle \theta \rangle _$
c				64* \Leftrightarrow ζαθθουα 64c (b)		
d				ζαφουα 58		$\langle \theta \rangle \rightarrow \langle \phi \rangle$

#59.	Ezr 2:9.2	זָכָי	ζακχαι	ANYM.GEN.SG	
a			a ▶ ζακχιε 44		$\langle \alpha \iota \rangle \rightarrow \langle \iota \alpha \rangle / _ \#$ $/ \epsilon / \rightarrow / \epsilon / / _ \# / \epsilon /$
b			b ▶ ζακχε 46-[52]		$\langle \alpha \iota \rangle \rightarrow \langle \epsilon \rangle / _ \#$
c			↳ ζαχχαι 64-98-[379]-243-381-728		$C_1 C_1^h \rightarrow C_1^h C_1^h$
d			↳ ζαχχαν 731-[68]		$\langle \iota \rangle \rightarrow \langle \nu \rangle / _ \#$
e			↳ ζακχαια G ^L		$\emptyset \rightarrow \langle \alpha \rangle / \langle \alpha \iota \rangle _ \#$
f			↳ ζακχαιου 19-121		$[-\text{MORPH}] \rightarrow [+ \text{MORPH}]$
g			↳ ζακχου B ⁵⁵		$[-\text{MORPH}] \rightarrow [+ \text{MORPH}]$
h			↳ ζαχου 122		$C_1 \rightarrow \emptyset / _ C_1^h$
#60.	Ezr 2:10.2	בְּנֵי	+βαναι	ANYM.GEN.SG	βανουι
a			↳ βαναια G ^L		$\emptyset \rightarrow \langle \alpha \rangle / \langle \alpha \iota \rangle _ \#$
b			↳ βανεα 19-108		$\langle \alpha \iota \rangle \rightarrow \langle \epsilon \rangle$
c		(בְּנוֹי*)	βανουι A a b 58 119		$h \parallel \Rightarrow \#1002$
d			↳ βανου B ⁵⁵		$\langle \iota \rangle \rightarrow \emptyset / _ \#$
e			↳ βαννου 55		$\emptyset \rightarrow C_1 / C_1 _$
#61.	Ezr 2:11.2	בְּנֵי	βαβαι	ANYM.GEN.SG	
a			↳ βαβει B ⁵⁵		$\langle \alpha \iota \rangle \rightarrow \langle \epsilon \iota \rangle / _ \#$
b			↳ αβαβειc 55		$\emptyset \rightarrow V_1 / \# _ C_1 V_1 C_1$ $\emptyset \rightarrow /s/ / _ \#$
c		בְּכֵי*	βοκχει G ^L		
#62.	Ezr 2:12.2	עֲזָרָה	αζγαδ	ANYM.GEN.SG	αζγαδ
a			B ⁵⁵ 74-610* (a) ⇔ αζγαδ 610c (a)		$\langle \gamma \rangle \rightarrow \langle \iota \rangle$
b			G ^L ▶ αcιαδ 19-108		$\langle c \rangle \rightarrow \langle \zeta \rangle / _ \zeta$
c			↳ αζγαδ		$\emptyset \rightarrow \langle \epsilon \rangle$
d			a ▶ αζγεαδ 44		$\langle \zeta \rangle \rightarrow \langle \beta \rangle$
e			↳ αβγαδ A		$C_1 V C_2 \rightarrow C_2 V C_1$
f			b ▶ αβδαγ 248		$\langle \gamma \rangle \rightarrow \emptyset / _ \#$
g			↳ αβδα 58		$\emptyset \rightarrow \langle \alpha \rangle / \langle \delta \rangle _ \# \langle \chi \rangle$
h			↳ αβγαδα 381		$\langle \delta \rangle \rightarrow \emptyset / \langle \alpha \rangle _ \#$
i			↳ αβγα 119		
#63.	Ezr 2:13.2	אֲדֹנֵיָאִם	αδωνιαμ.	ANYM.GEN.SG	
a			↳ αδωνιαν B ⁵⁵ 381 (b)		$/m/ \rightarrow /n/ / _ \#$

#64.	Ezr 2:14.2	בְּנֵי	βαγουαι	ANYM.GEN.SG	
a			a ▶ βαγουι 44		V → ∅ / V_V
b			└─▶ βαγουε 121-236		<αι> → <ε> / _#
c			└─▶ βαγουαιδ 134		∅ → C ₁ / _#C ₁
d			b ▶ βαγουε 52-248-381 119		<αι> → <ε> / _#
e			▶ γαβουια 58		C ₁ VC ₂ → C ₂ VC ₁
f			▶ βαγουα A		<ι> → ∅ / _#
g			▶ +βαγοει B ⁵⁵		/u/ → /o/ / _i/
h			└─▶ βαογει B-[122]-55		<αι> → <ει> / _#
					CV → VC
#65.	Ezr 2:15.2	עֲדִין	αδδιν	ANYM.GEN.SG	
a			a ▶ αδδην 314 58		<ι> → <η>
b			▶ αδιν B ⁵⁵		C ₁ → ∅ / C ₁ _
c			└─▶ αδειν 55		<ι> → <ει>
d			▶ αδδει G ^L 119		<ν> → ∅ / _#
e			└─▶ εδδει 19-108		/e/ → /e/ / /y/#_
#66.	Ezr 2:16.2	אַתָּר	ατηρ	ANYM.GEN.SG	
a			αζερ G ^L		(or from G by <τε> → <ζε> / _...#...<ζε>?)
#67.	Ezr 2:16.3	לְיַחֲזִיקָה	εζεκια	ANYM.DAT.SG	
a			└─ G ^L ▶ εζεκι 19-108		<α> → ∅ / _#
#68.	Ezr 2:17.2	בְּצוֹ*	βαccου	ANYM.GEN.SG	βαccου
a			└─▶ βαcou B ⁵⁵ 46-[52] (b)		C ₁ → ∅ / C ₁ _
b		בְּצִי	βαcei G ^L		hl ⇒ #10iub
c			└─▶ βαcci 121		<ε> → <c> / <c>_
#69.	Ezr 2:18.2	יוֹרָה	ωρα	ANYM.GEN.SG	
a			b ▶ ωραμ 248		∅ → /m/ / V_#V.../m/#
b			▶ *ωρη G ^L		/e/ → /e/ / _#/e/
c			└─▶ ωρει 19		<η> → <ει> / _#
d			└─▶ ωρηε 108		∅ → <ε> / _#<ε>
e			└─▶ ωρηε 93		<ι> → ∅ / <ι>#_
f			▶ ουρα B ⁵⁵		<ι> → ∅ / <ι>#_
g			└─▶ ρα 55		/o/ → /u/ / /y/#_
					/u/ → ∅ / /y/#_
#70.	Ezr 2:19.2	אַשּׁוּמ	αcouμ	ANYM.GEN.SG	
a			└─ αcou		/u/ → /o/
b			└─ G ^L ▶ αcouμ 19		<o> → <ω> / ' _
c			└─ αceμ B ⁵⁵		<o> → <ε>
d			└─ αμεμ 55		VC → CV
					∅ → /m/ / V_V/m/
#71.	Ezr 2:20.2	גַּבֵּר	γαβερ	TNYM.GEN.SG	
a			└─ B ⁵⁵ ▶ ταβερ B-[122]		<γ> → <τ> / #_

#72.	Ezr 2:21.2-3	בַּיִת לְעָם	βαιθλαεμ	TNYM.GEN.SG	βαιθλεεμ	
a			βεθλαεμ A 74 (a) 58			<αι> → <ε>
b			βεθλεεμ b 119			/e/ → /e/ / _/e/
c			βαρθαλεεμ B ⁵⁵			<ι> → <ρ> / _\$
d			βηθλεεμ G ^L -121			∅ → /e/ / /t ^h / / /l/
#73.	Ezr 2:22.2	נֶטְוָפָה	νετωφα	TNYM.GEN.SG		V ₁ → V ₂ / _V ₂
a			B ⁵⁵ ▶ νεγωφα 55			<τ> → <γ>
b			a ▶ ναιτωφα 107-[125-610]			<ε> → <αι>
c			b ▶ νετοφα 46-[52]			<ω> → <ο>
d			νεφωτα A			C ₁ VC ₂ → C ₂ VC ₁
e		(נֶטְוָפָה)	νετωφατι G ^L DNYM			h: ⇒ #1635b
f			νετωφαθει 93			ç → C ^h / C ^h ..._
g			νετωφαθ 248			<ει> → <ι> / _#
#74.	Ezr 2:23.2	עֲנָתוֹת	αναθωθ	TNYM.GEN.SG		<ει> → ∅ / _#
a			a ▶ αναθωμ 134-314			/t ^h / → /m/ / _#
b			ναμωθ 93			<α> → ∅ / #_<να>
c			ανατωθ 58			C ₁ VC ₂ → C ₂ VC ₁
#75.	Ezr 2:24.2	עֲזֻמוֹת	αζμωθ	TNYM.GEN.SG	αζμωθ	C ^h → ç / _...C ^h
a			610* ⇔ αζμωθ 610c ^{pr.mn} (a)			/m/ → ∅ / /s/ _
b			B ⁵⁵ ▶ αρωθ 55			/s/ → ∅ / _/m/
c			G ^L ▶ αρωθ 19-108* ⇔ αρωθ 108c			<c> → <ç> / _ç
d			αζμωθ A a b 119			
#76.	Ezr 2:25.2-3	קָרִית עָרִים	καριαθιαρειμ	TNYM.GEN.SG	καριαθιαριμ	
a			121-130-236-314-762 (a) 52-248-381 (b)			<ει> → <ι>
b			G ^L ▶ καριαθιαριμ 93 a b			<ι> → <η>
c			καριαθηαριμ 58			/e/ → /ø/
d			*καριωθιαρεμ			<ι> → ∅ / _<μ>
e			καριωθιαρομ B ⁵⁵			<ε> → <ο>
			καριωθιαρωμ 55			<ο> → <ω> / ' _

#77.	Ezr 2:25.4	כַּפִּירָה	χαφειρα	TNYM.GEN.SG	χαφира	
			381 (a)			
a			→ χαφира a b			<ει> → <ι>
b			→ χαφηρα 74 (a) 248 (b) 58			<ι> → <η>
c			→ χαβира 119			C ^h → Ç / V_V
d			→ καφειρα B ⁵⁵			C ^h → Ç / _...C ^h
e			→ καφира A			<ει> → <ι>
f			→ καιφира 55			= και 'and'
g			→ κεφειρα G ^L			/e/ → /e̞/ / _.../i/
#78.	Ezr 2:25.5	וּבְאֵרוֹת	βηρωθ	TNYM.GEN.SG		
a			↳ b ▶ αβηρωθ 46-[52]			∅ → /e/ / /e̞/#_
#79.	Ezr 2:26.2	הַרְמָה	+αραμα	TNYM.GEN.SG	ραμα	
a			↳ αραμ B ⁵⁵			<α> → ∅ / _#
b			↳ αβραμ 55			= αβραμ 'Abram'
c			ραμα A G ^L b 119			
d			↳ a ▶ ραμμα 74			∅ → C ₁ / C ₁ _
#80.	Ezr 2:26.3	וְזָבַע	γαβαα	TNYM.GEN.SG		
a			↳ B ⁵⁵ ▶ γαβααλ 55			<α> → <λ> / <α>_#V
#81.	Ezr 2:27.2	מִכְּמִים	μαχμας	TNYM.GEN.SG		
a			↳ B ⁵⁵ ▶ μαχμα 55			<c> → ∅ / _#<ε>
b			↳ G ^L ▶ μακμας 19-108			C ^h → Ç / _/m/
c			↳ a ▶ μαχμως 44			[-MORPH] → [+MORPH]
d			↳ χαμμας A			/m/VC ^h → C ^h V/m/ / _/m/
#82.	Ezr 2:28.2	בֵּית־אֵל	βαιθηλ	TNYM.GEN.SG		
a			↳ B ⁵⁵ ▶ γαιθηλ B-[122]			<β> → <γ> / #_
b			↳ b ▶ βεθηλ 52c			<αι> → <ε>
c			↳ βεδηλ 52* ⇐ 52c			C ^h → Ç / V_V
#83.	Ezr 2:28.4	וְהָיָה	αια	TNYM.GEN.SG		
a			↳ a ▶ α αια 610			∅ → <α> / #_<α>
b			↳ ααια 236			∅ → <αα> / #_
c			↳ b ▶ αιαα 98-[379]			[-MORPH] → [+MORPH]
d			γαι G ^L			hE(LXX)
#84.	Ezr 2:29.2	נְבוּ	ναβω	TNYM.GEN.SG		
a			↳ a ▶ ναβων 74-134			∅ → /n/ / _#
b			↳ b ▶ ναβωθ 248			[-MORPH ^s] → [+MORPH ^s]
c			↳ ναβου B ⁵⁵			[-MORPH] → [+MORPH]
d			ναβαυ G ^L			

#85.	Ezr 2:30.2	שׁוֹמְרֵי	*μαγεβωc	TNYM.GEN.SG	μαγεβιc	
a			↳ μαγεβουc 381 (b)			/ɔ/ → /u/
b		שׁוֹמְרֵי	+μαγεβειc			
c			↳ G ^L ▶ μακβειc 19-108			/g/ → /k/ / _/b/
d			↳ μαιβειc 93			<γ> → <i> / _/b/
e			↳ μαγεβειc 58 119			∅ → /ɛ/ / /g/_/b/
f			↳ b ▶ μαγεβηc 46-[52]			<ει> → <η>
g			↳ μαγεβιc A a			<ει> → <i>
#86.	Ezr 2:31.2-3	שׁוֹמְרֵי	*ηλαμααρ	TNYM.GEN.SG	ηλαμαρ	
a			↳ ηλαμαρ A B ⁵⁵ 58 119			V ₁ → ∅ / V ₁ _
b			↳ a ▶ ιλαμαρ 610			<η> → <i> / #_
c			↳ b ▶ λαμαρ 46-[52]			/i/ → ∅ / /y/#_
d			αιλαμ ετερου G ^L			
#87.	Ezr 2:32.2	שׁוֹמְרֵי	ηραμ	TNYM.GEN.SG		
a			↳ B ⁵⁵ ▶ ραμ 55			/i/ → ∅ / /y/#_
b			↳ ηλαμ a			/r/ → /l/
c			↳ ιλαμ 610			<η> → <i> / /y/#_
d			↳ ιηραμ G ^L			∅ → <i> / <i>#_
e			↳ ιραμ 93			/i/ → ∅ / /i/#_
f			↳ εραμ 58			/i/ → /ɛ/ / #_.../ɛ/
#88.	Ezr 2:33.2	שׁוֹמְרֵי	λοδ	TNYM.GEN.SG		
a			↳ λυδδων G ^L 44-125 (a)			hE(Grk. lex.)
b			↳ αυδδων 93			<λ> → <α> / #_
c			↳ λοδ 19			↳ G
d			↳ λυδδων λοδ A a			dblt.
e			↳ b ▶ λυδων λοδ 46-[52] 119			C ₁ → ∅ / C ₁ _
f			↳ λυδδων λωδ 381			<o> → <ω> / ' _
g			↳ λυδδων δουλωδα 58			∅ → <λυ> / <δυ>...#_
						/y/ → /u/
						#<α> → <α>#
#89.	Ezr 2:33.3	שׁוֹמְרֵי	*αρωδ	TNYM.GEN.SG	αδιδ	
a			↳ αρωθ B ⁵⁵			Ç → Ç / _#Ç
b		שׁוֹמְרֵי	αδιδ G ^L			
c			↳ αιδ 93			<δ> → ∅ / <α>_
d			↳ αιιδ 108			<i> → <ει>
e			↳ A a ▶ αδδι 236			<iδ> → <δι> / <δ>#
f			↳ αδι b 119			<δ> → ∅ / _#
g			↳ αδη 381			<i> → <η> / ' _
h			↳ δ̄αδ 58			<i> → <α> / <α>#_
						#<α> → <α>#
						abbr.

#90.	Ezr 2:33.4	וֹנֵן ωνων	TNYM.GEN.SG		
a		ωνων B ⁵⁵			$\emptyset \rightarrow \langle v \rangle / V_1 \langle v \rangle V_1 \#$
b		G ^L ▶ ανων 108-93			hl ⇒ #1035c
c		b ▶ σων 46-[52]			$\langle \omega \rangle \rightarrow \langle o \rangle / \# \dots \langle \omega \rangle$
d		ωνα 379			$/\varphi/ \rightarrow /e/ / / \varphi / \dots \# / e /$
e		ωνωνθ 248			$\emptyset \rightarrow \langle \theta \rangle / _ \# \langle \epsilon \rangle$
#91.	Ezr 2:34.2	יְרֵיחוֹ ιερείχων	TNYM.GEN.SG	ιερείχων	
a		ιερεία B ⁵⁵			$\langle \omega \rangle \rightarrow \emptyset / _ \#$
b		ιερία 55			$\langle \chi \rangle \rightarrow \langle \alpha \rangle / _ \#$
c		ιερεχων a b			$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
d		ιερεχωντ 120			$/i/ \rightarrow /e/$
e		ιερείχων G ^L 58 119			$\emptyset \rightarrow \langle \tau \rangle / _ \# \langle \tau \rangle$
f		107-[44-125-610] (a) ▶ ιερυχων 106 (a)			$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
g		248 (b) ▶ ιεριχου 381			$\langle \iota \rangle \rightarrow \langle \upsilon \rangle$
#92.	Ezr 2:35.2	סַנְאָה σενναα	TNYM.GEN.SG	σενναα	
a		σααννα B ⁵⁵			$/e/ \rightarrow /e/ / _ / e /$
b		G ^L ▶ ενναα 19-108			$\langle v \rangle \rightarrow \langle \alpha \rangle / \langle v \rangle _$
c		σενναα a b 58 119			$\langle \alpha \rangle \rightarrow \emptyset / \langle \alpha \rangle _ \#$
d		σεννααρ 121-236-314-762			$\langle c \rangle \rightarrow \emptyset / \langle \epsilon \rangle _$
#93.	Ezr 2:36.3	יְדִידוֹעַ יעדδουα	ANYM.GEN.SG	יעדδουα	
a		יעדδουα a b 119			$\langle \delta \rangle \rightarrow \emptyset / \langle \delta \rangle _$
b		עדδουα 58			$\langle \iota \rangle \rightarrow \emptyset / \langle \iota \rangle \# _$
c		יעουδα B ⁵⁵			CV → VC
d		עדδα 55			V → $\emptyset / V _$
e		עדδουα 120 (a)			$\langle \iota \rangle \rightarrow \emptyset / \langle \iota \rangle \# _$
f		G ^L ▶ עדδωα 19			$/u/ \rightarrow /o/ / _ / e /$
#94.	Ezr 2:36.5	יְשׁוּעַ ητσι	ANYM.GEN.SG	ητσιου	
a		ητσιου A G ^L a b 119			hE(ητσιου)
b		יֹ 121-236-314-762 (a) 381 (b) 58			abbr.
#95.	Ezr 2:37.2	אֶמֶר εμμηρ	ANYM.GEN.SG		
a		B ⁵⁵ ▶ εμηρ 122 119			$C_1 \rightarrow \emptyset / C_1 _$
b		a ▶ εμμιρ 610			$\langle \eta \rangle \rightarrow \langle \iota \rangle$
#96.	Ezr 2:38.2	פִּשְׁחוֹר +φασεουρ	ANYM.GEN.SG	φασεουρ	
a		φασσεουρ B ⁵⁵			$\langle \epsilon \rangle \rightarrow \langle c \rangle / \langle c \rangle _$
b		φασεουρ 55 A a b 58 119			$C_1 \rightarrow \emptyset / C_1 _$
c		φασδδασ G ^L			hl ⇒ #1040d
					φασδασεουρ
					$\emptyset \rightarrow \langle \delta \rangle / \langle \delta \rangle _ \langle \alpha \rangle$

#97.	Ezr 2:39.2	הָרֵמִי	ηρεμ	ANYM.GEN.SG	
a			ερεμ 58		/i/ → /e̞/ / #_.../e̞/
b			ιαρειμ G ^L		h ⇒ #1041c
c			ιαριμ 108-93		<ει> → <ι>
#98.	Ezr 2:40.1	לְלוֹיִם	λευιται	DNYM.NOM.PL	[+MORPH]
#99.	Ezr 2:40.3	יֵשׁוּעַ	ιησουε	ANYM.GEN.SG	ιησου
a			ιησου A 93 (G ^L) b 119		V → ∅ / V_#
b			a ▶ ηησου 44* ⇐ ιησου 44c		<ι> → <η> / #_<η>
c			יָוֹ 121-236-314-762 58 (a) 381 (b)		abbr.
d			G ^L ▶ ιησουc 19-108		<ε> → <ς> / #_
#100.	Ezr 2:40.4	לְקַדְמֵי	καδμηηλ	ANYM.GEN.SG	
a			καδωηλ 58		<μι> → <ω>
b			κεδμηηλ G ^L		/e/ → /e̞/ / #_.../i/
c			δεκμηηλ 19-108		/k/V/d/ → /d/V/k/ / #_m/
#101.	Ezr 2:40.6	הַדְּוִיָּה	ωδουια	ANYM.GEN.SG	
a			αωδουια A a		∅ → <ς> / <ς>#_
b			αοδουια B ⁵⁵		<ω> → <ο> / #_.../u/
c			αοδωια 58		<ου>...<ω> → <ω>...<ου>
d			G ^L ▶ ωδουια 19-108		/u/ → /o̞/ / #_o̞/
e			b ▶ ωδουιου 52		<ου> → <υ>
f			ωδουα 98-[379]-243-248-731-[68]		[-MORPH] → [+MORPH]
					<ι> → ∅ / V_V
#102.	Ezr 2:41.3	הָאָפֶרֶת	ααφ	ANYM.GEN.SG	
a			G ^L ▶ ααφαθ 19-108		[-MORPH ^s] → [+MORPH ^s]
#103.	Ezr 2:42.4	שֵׁנִי	καλλουμ	ANYM.GEN.SG	σελλουμ
a			74 (a)		/e̞/ → /e/ / #_.../u/
			ααλουμ B ⁵⁵		<λ> → ∅ / <λ>_
b			σελλουμ A G ^L a 58		/e̞/ → /e/ / #_.../u/
c			αελουμ 125 (a) 46-[52] (b) 119		C ₁ → ∅ / C ₁ _
d			b ▶ σελλωμ 381		/u/ → /o̞/
#104.	Ezr 2:42.6	הָאָתֶרֶת	ατηρ	ANYM.GEN.SG	
a			αττηρ A a 58 119		∅ → C ₁ / C ₁ _
b			ατηρ 125-610		C ₁ → ∅ / C ₁ _
c			αζηρ G ^L		(or by h ⇒ #66a?)
#105.	Ezr 2:42.8	שֵׁנִי	τελμων	ANYM.GEN.SG	
a			σελμων G ^L		<τ> → <ς> / #_

#106.	Ezr 2:42.10	עֲקוּב	+ακκουβ	ANYM.GEN.SG	ακουβ	
a			G ^L ▶ ιακκουβ 93			∅ → <i> / <i>#_
b			↳ ακκουμ 19-108			/b/ → /m/ / _#
c			↳ ακουμ A B ⁵⁵			C ₁ → ∅ / C ₁₋
d			↳ ακουβ a 119			C ₁ → ∅ / C ₁₋
e			↳ b ▶ ιακουβ 46-[52]-64-381-728			∅ → <i> / <i>#_
f		(יעקב)	↳ ιακωβ 58			h~ → ιακωβ
#107.	Ezr 2:42.12	אֲטִיטָא	ατητα	ANYM.GEN.SG	ατιτα	
a			↳ ατιτα A a			<η> → <i>
b			↳ b ▶ αττα 248			<i> → ∅ / <τ>_<τ>
c			↳ αττιτα 119			<η> → <τι> / <τ>_<τ>
d			↳ 46-[52]-381 (b)			
			αζιζα G ^L			
#108.	Ezr 2:42.14	סוּבַי	σωβαι	ANYM.GEN.SG		
a			↳ σουβαι 58			/ø/ → /u/
b			↳ καβουα B ⁵⁵			V ₁ CV ₂ → V ₂ CV ₁
c			↳ αβαου B-[122]			/i/ → /e/ / _#
d			↳ b ▶ σοβαι 46-[52]			<c> → ∅ / #_
e			G ^L ▶ σωμαι 19			[-MORPH] → [+MORPH]
						<ω> → <o>
						/b/ → /m/ / V_V
#109.	Ezr 2:43.1	נַאֲתִינַיִם	ναθεινιμ	DNYM.NOM.PL	ναθιναιοι	[+MORPH ^s]
a			B ⁵⁵ ▶ ναθινιμ 55			<ει> → <i>
b			↳ ναθιναιοι A a 119			<ει> → <i>
c			↳ b ▶ ναθηγαιοι 248-381 58			[+MORPH ^s] → [+MORPH]
d			↳ ναθηγαιων G ^L GEN			<i> → <η>
e			↳ ναθιναιων 19-108			<ει> → <η>
						[+MORPH ^s] → [+MORPH]
						<η> → <i>
#110.	Ezr 2:43.3	סוּבַי* סוּבַי	σουαα	ANYM.GEN.SG		
a			↳ σουεια B ⁵⁵			/e/ → /i/ / /u/ / _e/
b			↳ σουθια B-[122]			<ε> → <θ> / V_<i>
c			↳ σουδαι G ^L			<α> → <δ> / V_<α>
d			↳ σουδδαι 19-108			∅ → <i> / <α>_#<υ>
e			↳ a ▶ σουα 125			∅ → <δ> / <δ>_<α>
f			↳ σουλα 121-236-314-762			<i> → <ει> / _#
						V ₁ → ∅ / V ₁ _#
						<α> → <λ> / _<α>

#111.	Ezr 2:43.5	אָפּוּשׁוּ אָפּוּשׁוּ	ακουφα ANYM.GEN.SG	
a			ακουφε B ⁵⁵	/e/ → e/ / _# /y/
b			G ^L ▶ ακουφατ 19-108	[-MORPH ^s] → [+MORPH ^s]
c			b ▶ κουφα 98-[379]-243-731-[68]	<α> → ∅ / #<c>...#_<c>
#112.	Ezr 2:43.7	תַּבְּבָאֹת תַּבְּבָאֹת	ταββαωθ ANYM.GEN.SG	
a			ταββαωθ B ⁵⁵ G ^L 119 106-121-236 (a) 46-[52] (b)	C ₁ → ∅ / C ₁ _
b			ταβωθ B 125 (a)	V → ∅ / _V
c			ταβωε 122	<θ> → <ε> / _#
#113.	Ezr 2:44.2	כַּרְסֵי כַּרְסֵי	καδης ANYM.GEN.SG	
a			B ⁵⁵ ▶ καλης 122	<δ> → <λ>
b			כַּרְסֵי korres G ^L	
c			κηραος A a 119	h ⇒ #1057
d			b ▶ κηραως 52-381	<o> → <ω> / ' _
#114.	Ezr 2:44.4	אֶפְרַיִם אֶפְרַיִם	αιαα ANYM.GEN.SG	
a			b ▶ ειααα 381	∅ → <c> / <c>...V_V
b			ααα A	CV → VC / #_VV
c				/i/ → e/ / #_)
d			*cωηα	
e			αωηλ B ⁵⁵	<α> → <λ> / _#
		(אֶפְרַיִם)	G ^L ▶ ιωκιου 19-108 93 [+MORPH]	h~ ⇒ ιωκιαα
#115.	Ezr 2:44.6	פָּדוֹן פָּדוֹן	φαδων ANYM.GEN.SG	
a			B ⁵⁵ ▶ φαδαν 55-122	/φ/ → e/ / e/ _
#116.	Ezr 2:45.2	לְבָנָה לְבָנָה	λαβανω ANYM.GEN.SG	
a			λοβνα G ^L	
b			λαβανα 64-381 (b)	h ⇒ #1060
#117.	Ezr 2:45.4	אֶבְרָהָם אֶבְרָהָם	αγαβα ANYM.GEN.SG	
a			B ⁵⁵ ▶ γαβα 55 — 93 (G ^L)	/e/ → ∅ / #_
b			b ▶ γαβανα 52	∅ → /ne/ / #C/eben/...#C/ebe/ _#
c			αγαβω 119	/e/ → φ/ / # φ/..._#
#118.	Ezr 2:45.6	עֲקוּב עֲקוּב	ακουβ ANYM.GEN.SG	ακουβ
a			ακουβ A b 58 119	C ₁ → ∅ / C ₁ _
b			ακαβωθ B ⁵⁵	[-MORPH ^s] → [+MORPH ^s]
c			καβωθ 55	/e/ → ∅ / #_.../e/
d			a ▶ ακουμ 314	/b/ → m/ / _#
#119.	Ezr 2:46.2	אֶבְרָהָם אֶבְרָהָם	αγαβ ANYM.GEN.SG	
a			b ▶ +αγαβα	h~ ⇒ #117
b			αγαβδ 248	<α> → <δ> / _#

#120.	Ezr 2:46.4	שְׂמָלִי* שְׂמָלִי K	*αμλαν ANYM.GEN.SG αμλαν B ⁵⁵ ↳ αμααν B ⁵⁵ ↳ ααμααν 55 αμλαν G ^L ↳ αλαμει 58 ↳ αλαμι A 119 ↳ a ▶ αλαμαι 106 ↳ b ▶ αλαμ 64 ↳ αλαμη 243-731-[68] ↳ αλλαμι 248 ↳ αλλαμ 381	ANYM.GEN.SG αμλαν αλαμι αλαμαι 106 αλαμ 64 αλαμη 243-731-[68] αλλαμι 248 αλλαμ 381	<λ> → <α> / _<α> ∅ → <α> / #...<α> hll ⇒ #1066c /ε/ → /ε/ / _.../ε/ <ει> → <ι> / _# ∅ → <α> / <α>...<ι># <ι> → ∅ / <μ>_#<υ> <ι> → <η> / _# ∅ → <λ> / <λ>_<α> <ι> → ∅ / <μ>_#<υ>
#121.	Ezr 2:46.7	אָנָן אָנָן K	αναν ANYM.GEN.SG B ⁵⁵ ▶ ανναν 55 106 (a) 248 (b) 119	ANYM.GEN.SG αναν ανναν 55 106 (a) 248 (b) 119	∅ → <ν> / <ν>_<α>
#122.	Ezr 2:47.2	גִּדְּלָה גִּדְּלָה K	γεδδηλ ANYM.GEN.SG γεδεελ B ⁵⁵ ↳ κεδεδ B-[122] γεδδηλ ↳ a ▶ γεδδιλ 610 ↳ γεδδην 121C ↳ γεδδιν 121* ⇌ 121C γεδδηλ 125 (a) 46-[52] (b)	ANYM.GEN.SG γεδδηλ γεδδιλ 610 γεδδην 121C γεδδιν 121* ⇌ 121C γεδδηλ 125 (a) 46-[52] (b)	C ₁ → ∅ / C ₁ _ } <η> → <ε> / <ε>..._ } C → C / #_ } <λ> → <δ> / <δ>..._# } <η> → <ι> <λ> → <ν> / _# <η> → <ι> C ₁ → ∅ / C ₁ _
#123.	Ezr 2:47.4	גָּאָר גָּאָר K	γαηρ ANYM.GEN.SG γαελ B ⁵⁵ γααρ A a b 58 119	ANYM.GEN.SG γαηρ γαελ B ⁵⁵ γααρ A a b 58 119	/i/ → /ε/ / /ε/_ } /r/ → /l/ / _# } V ₁ → V ₂ / V ₂ _
#124.	Ezr 2:47.6	רָאִיָּא רָאִיָּא K	*ραια ANYM.GEN.SG ρηα B ⁵⁵ ↳ ρηδ 122 ραια A a b 58 119 αραια G ^L	ANYM.GEN.SG ραια ρηα B ⁵⁵ ρηδ 122 ραια A a b 58 119 αραια G ^L	<αι> → <η> / V_V <α> → <δ> / _# /ε/ → ∅ / _V ∅ → /ε/ / #.../ε/
#125.	Ezr 2:48.2	רָאִיָּא רָאִיָּא K	ραων ANYM.GEN.SG ρααων G ^L ρααων 19-108	ANYM.GEN.SG ραων ρααων G ^L ρααων 19-108	∅ → V ₁ / V ₁ _ } ∅ → C ₁ / C ₁ _ }
#126.	Ezr 2:48.4	נֶכְוָדָא נֶכְוָדָא K	νεκωδα ANYM.GEN.SG B ⁵⁵ ▶ νεχωδα B-[122] ↳ νεκολα 55 νεκωδαν A 19 (G ^L) 46-[52] (b) a ▶ νεκωδαμ 74	ANYM.GEN.SG νεκωδα νεχωδα B-[122] νεκολα 55 νεκωδαν A 19 (G ^L) 46-[52] (b) νεκωδαμ 74	C ₀ → C ^h } <ω> → <ο> } <δ> → <λ> / _<α> } ∅ → <ν> / <ν>#..._# ∅ → <μ> / _#...<μ>#

#127.	Ezr 2:48.6	גָּזַם	γαζεμ	ANYM.GEN.SG	γαζαμ	
a			↳ γαζαμ G ^L a b 58			/ɛ/ → /e/ / /e/..._
b		(גזר)	γαζαρ 119			hll ⇒ 1 Esd. 5:31
#128.	Ezr 2:48.ne		∅			
a		(גזם)	αζαμ 107-[125-610] (a)	ANYM.GEN.SG		ditt. ← #127a
#129.	Ezr 2:49.2	עָזָא	*ουζα	ANYM.GEN.SG	αζα	
a			↳ ουα B ⁵⁵			/z/ → /s/ / V_V
b			↳ αζα A G ^L a b 58 119			/u/ → /e/ / #_
#130.	Ezr 2:49.4	פָּרַסָה	*φισση	ANYM.GEN.SG	φαση	
a ⁵⁷			↳ B ⁵⁵ ▶ φισον B-[122]			> <c> → <o> / <c>) > <η> → <ν> / <_#>)
b			↳ φισση 55			
c			↳ *φασση			/i/ → /e/
d			↳ φαση A a b 58			C ₁ → ∅ / C ₁ _
e			↳ φασι 106-125-120 (a) 119			<η> → <ι> / <_#>
f			↳ 46-[52]-98-[379]-248 (b)			
g			↳ 134* ⚡ φαση 134c (a)			
			↳ φασσα G ^L			<η> → <α> / <_#>
#131.	Ezr 2:49.6	בָּרַי	βαρει	ANYM.GEN.SG	βαρι	
a			↳ βαερ G ^L			<ι> → <ρ> / <_#>
b			↳ βαερ 93			∅ → <c> / <c>_<ε>
c			↳ βαρι A b 58 119			<ει> → <ι> / <_#>
d			↳ a ▶ βαρη 314			<ι> → <η> / <'_#>
#132.	Ezr 2:50.2	אָסְנָה	ασνα	ANYM.GEN.SG		
a			↳ ασνα G ^L			∅ → <ν> / <ν>_<α>
#133.	Ezr 2:50.5	קְוֵנוּיִם Q	μοουνειμ	DNYM.GEN.PL	μοουνιμ	[+MORPH ^s]
	Ezr 2:50.4	מְעִינִים K				
a			↳ μοουνιμ a			<ει> → <ι>
b			↳ μοוני b			<μ> → ∅ / <_#>
c			↳ μωνειμ G ^L			/u:/ → /o:/ / /o:/_
d			↳ *μανωμειν			/o/ → /e/ / /o:/_) ∅ → <ν> / V_V)
e			↳ μανωμιν 55			<ει> → <ι>
f			↳ μανωμειν B ⁵⁵			∅ → <ε> / ...<ε>

⁵⁷ Cf. 1 Esd. 5:31 *φισση → φισσε, <η> → <νο>.

#134.	Ezr 2:50.8	נְפוּצִים Q	*ναφουσειμ	DNYM.GEN. PL	νεφουσιμ	
	Ezr 2:50.7	נְפוּצִים K				
a			ναφειων B ⁵⁵			$V_1CV_2 \rightarrow V_2CV_1$ /u/ → /ø/
b			ναφικων 55			/m/ → /n/ / _# <ει> → <ι>
c			νεφουσειμ G ^L A 248 (b) 58 119			/e/ → /e/
d			νεφουσιμ			<ει> → <ι>
e			a ▶ νεφουσημ 314			<ι> → <η> / ' _
f			b ▶ νεφοσιμ 46-[52]			<υ> → Ø
#135.	Ezr 2:51.ne		Ø			
a		(בצלוח)	βακαλωθ 236	ANYM.GEN.SG		ditt. ← #139
#136.	Ezr 2:51.2	בְּקִיּוֹק	βακβουκ	ANYM.GEN.SG	βακκουκ	
a			b ▶ βαβουκ 52			/k/ → Ø / _/b/
b			βακκουκ			/b/ → /k/ / /k/_
c			B ⁵⁵ ▶ βακκου 55			[-MORPH] → [+MORPH]
d			a ▶ βακκουμ 314			/k/ → /m/ / _#
e			βακουκ G ^L 125 (a)			C ₁ → Ø / C ₁ _
#137.	Ezr 2:51.4	אֶקִּיפָא	ακουφα	ANYM.GEN.SG		
a			b ▶ ακουβα 46-[52]-64-381-728			C ^h → Ç / V_V
b			ακουα 119			C → Ø / /u/_/e/#
c		(אֶקִּיפָא)	αφεικα B ⁵⁵			hll ⇒ #1082b
d			αφικα 55			$C_1VC_2 \rightarrow C_2VC_1$ <ει> → <ι>
#138.	Ezr 2:51.6	אֶרְוִר	αρουρ	ANYM.GEN.SG		
a			b ▶ ανουρ 243-248-731-[68]			/r/ → /n/ / _.../r/
b			ανουρ 98-[379]			Ø → <v> / <v>_
c			αρουαρ G ^L			Ø → V ₁ / V ₁ C ₁ ..._C ₁
#139.	Ezr 2:52.2	בְּצִלּוֹחַ	βακαλωθ	ANYM.GEN.SG		
a			βακαδωε B ⁵⁵			<λ> → <δ> / <α>_
b			a ▶ βακιλωθ 74			<θ> → <ε> / _#
c			+βαλουωθ G ^L			/e/ → /i/ / /e/....../ø/
d			βαδουωθ 19-108			<ci> → <ou>
e			βαλουδ 93			VC → CV
f			βακιλωμ 119			<λ> → <δ> / <α>_
#140.	Ezr 2:52.4	מְאוּדָא*	μαουδα	ANYM.GEN.SG	μειδα	
a		מְעִידָא	μειδα			hll ⇒ #1085
b			G ^L ▶ μειδα 19-108			<ε> → <c> / <ε>_
c			μειδα A a b 119			V ₁ → Ø / V ₁ _

#141.	Ezr 2:52.6	אָרְחָא	αρχα	ANYM.GEN.SG	αρκα	
a			αρχα <i>a b</i> 58 119			$V \rightarrow \emptyset / r _ s $
b			αβακα G^L			$\langle \rho \rangle \rightarrow \langle \beta \rangle$
						$ e \rightarrow e / e \dots e $
#142.	Ezr 2:53.2	בָּרְקוֹס	βαρκουc	ANYM.GEN.SG	βαρκoc	
a			βαρκoc <i>A a b</i> 119			$h \sim \rightarrow -oc.GEN.SG$
b			βερκωc G^L			
#143.	Ezr 2:53.4	צִיָּרָא	*ציאραε	ANYM.GEN.SG	ציαρα	
a			ציαραα <i>A</i>			$ e \rightarrow e / e _ \#$
b			ציαραθ B^{55}			$\langle \epsilon \rangle \rightarrow \langle \theta \rangle / _ \#$
c			ציαρα <i>a</i> 58 119			$V \rightarrow \emptyset / _ \# V$
d			$G^L \triangleright$ ציαרא 93			$\langle i \rangle \rightarrow \langle \epsilon i \rangle$
e			<i>b</i> \triangleright ציαרא 68			$\emptyset \rightarrow C_1 / C_1 _$
#144.	Ezr 2:53.6	תֵּמָא	θεμα	ANYM.GEN.SG	θεμα	
a			θεμα <i>A</i> B^{55} <i>a</i> 119			$V_1 \rightarrow \emptyset / V_1 _ \#$
b			<i>b</i> \triangleright θαιμα 248			$\langle \epsilon \rangle \rightarrow \langle \alpha i \rangle$
#145.	Ezr 2:54.2	נָצוּי*	*ναcouε	ANYM.GEN.SG	ναciε	
a			ναcouc B^{55}			$\langle \epsilon \rangle \rightarrow \langle c \rangle / V _ \#$
b		נָצִי	*ναciε			$hl \Rightarrow \#1090$
c			ναciθiε 119			$\langle \epsilon \rangle \rightarrow \langle \theta \rangle$
d			<i>a</i> \triangleright ναciθiε 74			$\langle c \rangle \rightarrow \langle \epsilon \rangle$
e			<i>b</i> \triangleright νοciθiε 52			$\langle \alpha \rangle \rightarrow \langle o \rangle$
f			ναciθiε <i>A</i>			$\langle c \rangle \rightarrow \emptyset / _ \langle \theta \rangle$
g			μεciεα G^L			$\langle v \rangle \rightarrow \langle \mu \rangle / _ \#$
h			μεccia 93			$V_1 \dots V_2 \rightarrow V_2 \dots V_1$
						$\langle \epsilon \rangle \rightarrow \langle c \rangle / \langle c \rangle _$
#146.	Ezr 2:54.4	אָטוּפָא*	ατουφα	ANYM.GEN.SG	ατιφα	
a			$G^L \triangleright$ τουφα 93			$ e \rightarrow \emptyset / V _ \#$
b		אָטִיפָא	ατιφα <i>A a b</i> 58 119			$hl \Rightarrow \#1091a$
#147.	Ezr 2:55.2-3	עֲבָדֵי שְׁלֵמָה	αβδησελμα	ANYM.GEN.SG		[+MORPH ^s]
a			αβδησελ B^{55}			$\langle \mu \alpha \rangle \rightarrow \emptyset / _ \#$
b			<i>a</i> \triangleright αβδησελαμ 236			$CV \rightarrow VC / _ \#$
c			δ. καλωμων <i>A</i> 64-728 (<i>b</i>)		δ. = δουλων	
d			$G^L \triangleright$ δ. καλωμων 108 <i>b</i>			$\langle \omega \rangle \rightarrow \langle o \rangle / _ \dots \langle \omega \rangle$
e			δ. colomων 19 381 (<i>b</i>)			$ e \rightarrow o / _ \dots o $
f			δ. calomων...αβδησελ 119			dblt.
#148.	Ezr 2:55.5	צָוִי	צωται	ANYM.GEN.SG		
a			צαιει B^{55}			$ o \rightarrow e $
						$ ei \rightarrow i / _ \#$

#149.	Ezr 2:55.7	תִּפְּרָת	*ακοφηραθ	ANYM.GEN.SG	αεφηραθ	
a			αεφοραθ A			$/i/ \rightarrow /e/$
b			αεφηραθ B ⁵⁵ a 119			$V_1CV_2 \rightarrow V_2CV_1$
c			αεφηρα b			$\langle o \rangle \rightarrow \langle \varepsilon \rangle / \dots / i/$
d			αεφηρα b			$\langle \alpha \rangle \rightarrow \emptyset / \# _$
e ⁵⁸			αεφηρα b			$\langle \theta \rangle \rightarrow \emptyset / \# _$
f			αεφηρα b			$\langle \eta \rangle \rightarrow \langle i \rangle$
			*αακοφηρεθ G ^L			$C_1 \rightarrow \emptyset / C_{1-} \#$
			ααωφηρεθ 93			$\langle o \rangle \rightarrow \langle \omega \rangle$
#150.	Ezr 2:55.9	פִּדּוּרָא*	φαδουρα	ANYM.GEN.SG		
a		פִּדּוּרָא	B ⁵⁵ ▶ φαρουρα 55* ⇔ φαδουρα 55c			$C_1 \rightarrow C_2 / \dots C_2$
#151.	Ezr 2:56.2	יֵאֵלָא	ιεηλα	ANYM.GEN.SG	ιεαλα	
a			B ⁵⁵ ▶ ελα 55			$\langle i \rangle \rightarrow \emptyset / \langle i \rangle \# _$
b			ιελα A 106-236 (a) 248 (b)			$/i/ \rightarrow \emptyset / V _$
c			ιεαλα b 119			$V_1 \rightarrow V_2 / \dots V_2$
d			a ▶ ιελλα 125			$\langle \alpha \rangle \rightarrow \langle \lambda \rangle / V _ \langle \lambda \rangle$
e			ιεδ λαα G ^L			$\langle \alpha \rangle \rightarrow \langle \delta \rangle / V _ \langle \lambda \rangle$
						$\emptyset \rightarrow \langle \alpha \rangle / _ \#$
#152.	Ezr 2:56.4	דַּרְקָוִן	δαρκων	ANYM.GEN.SG	κερκων	
a			δερκων A G ^L			$/e/ \rightarrow /e/$
b			κερκων a b 58 119			$C_1 \rightarrow C_2 / \dots C_2$
#153.	Ezr 2:56.6	גֵּדְדֵּי־ל	γεδδηλ	ANYM.GEN.SG		
a			a ▶ γεδηλ 125			$C_1 \rightarrow \emptyset / C_{1-}$
b			b ▶ γεδιηλ 46-[52]			$\langle \delta \rangle \rightarrow \langle i \rangle / _ / i/$
c			γεδηα B ⁵⁵			$C_1 \rightarrow \emptyset / C_{1-}$
d			*ααδδαι G ^L			$\langle \lambda \rangle \rightarrow \langle \alpha \rangle / _ \#$
e			ααδαι 93			$\langle \gamma \rangle \rightarrow \langle c \rangle / \# _$
						$/e/ \rightarrow /e/$
						$\langle \eta \rangle \rightarrow \langle \alpha i \rangle$
						$\langle \lambda \rangle \rightarrow \emptyset / _ \#$
						$\langle \delta \rangle \rightarrow \emptyset / \langle \delta \rangle _$
#154.	Ezr 2:57.2	פִּיפְּטָא	αφατεια	ANYM.GEN.SG	αφατια	
a			B ⁵⁵ ▶ αφατια 55 → A G ^L a 119			$\langle \varepsilon i \rangle \rightarrow \langle i \rangle$
b			b ▶ αφατιου 381			$[-\text{MORPH}] \rightarrow [+ \text{MORPH}]$

58

Gemination attested in #1094c, which is harmonised to here.

#155.	Ezr 2:57.4	אֲטַיִל *αττειλ ANYM.GEN.SG αττιλ	
a		→ *ατειλ	$C_1 \rightarrow \emptyset / C_{1-}$
b		→ ατεια B ⁵⁵	$\langle \lambda \rangle \rightarrow \langle \alpha \rangle / _ \#$
c		→ ατια 55	$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
d		→ αττιλ A 119	$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
e		→ a ατιλ 74-107-[610]-120-236	$C_1 \rightarrow \emptyset / C_{1-}$
f		→ αττιν 121	$\langle \lambda \rangle \rightarrow \langle \nu \rangle / _ \#$
g		→ b αττηλ 243-381 314 (a)	$\langle \iota \rangle \rightarrow \langle \eta \rangle / ' _$
h		→ ατηλ 46-[52]	$C_1 \rightarrow \emptyset / C_{1-}$
i		→ αττια G ^L	$\langle \lambda \rangle \rightarrow \langle \alpha \rangle / _ \#$
#156.	Ezr 2:57.6	פֶּאֶרֶרָאθ φαχεραθ ANYM.GEN.SG	
a		→ φακεραθ A G ^L	$C^h \rightarrow \zeta / _ \dots C^h$
b		→ φαρεραθ B ⁵⁵	$C_1 \rightarrow C_2 / _ \dots C_2$
c		→ φακραθ B-[122]	$C_1 \rightarrow \emptyset / _ \dots C_1$
			$\langle \epsilon \rangle \rightarrow \langle c \rangle / V _$
#157.	Ezr 2:57.7	אֲצַבֻּעִים ασεβωειμ ANYM.GEN.PL ααβωιμ	
a		→ ασεβωειν B ⁵⁵	$[+MORPH^s]$
b		→ αβωειν 55	$/m/ \rightarrow /n/ / _ \#$
c		→ b ασεβοειμ 46-[52]	$V_1 \rightarrow V_2 / V_2 \dots _$
d		→ ασεβωιμ 98-[379]	$\langle \alpha \rangle \rightarrow \emptyset / \# _$
e		→ ααβωειμ 119	$\langle \omega \rangle \rightarrow \langle o \rangle$
f		→ αβωειμ G ^L	$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
g		→ ααβωιμ a	$V_1 \rightarrow V_2 / V_2 \dots _$
			$\langle \alpha \rangle \rightarrow \emptyset / \# _$
			$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
#158.	Ezr 2:57.9	אֲנֵמֵי ημει ANYM.GEN.SG	
a		→ a μει 120	$/i/ \rightarrow \emptyset / /y/ \# _$
b		→ ιμει 236	$\langle \eta \rangle \rightarrow \langle \iota \rangle / /i/ \# _$
c		→ b ημει 243-731-[68]	$\langle \iota \rangle \rightarrow \langle \epsilon \iota \rangle / \langle \epsilon \rangle \# _$
d		→ αμει G ^L	$V_1 \rightarrow V_2 / \#V_2 \dots \# _$
#159.	Ezr 2:58.2	נֶאֱתִינִים ναθεινιμ DNYM.NOM.PL ναθινιμ	
a		→ ναθεινιν B ⁵⁵	$[+MORPH^s]$
b		→ ναθανιη 55	$/m/ \rightarrow /n/ / /n/ \dots \#$
c			$V_1 \rightarrow V_2 / V_2 \dots _$
d		→ ναθινειμ A 119	$\langle \nu \rangle \rightarrow \langle \eta \rangle$
e		→ ναθανειμ b	$\langle \epsilon \iota \rangle \dots \langle \iota \rangle \rightarrow \langle \iota \rangle \dots \langle \epsilon \iota \rangle$
f		→ ναθανιμ 46-64-98-[379]-728	$V_1 \rightarrow V_2 / V_2 \dots _$
g		→ ναθανιν 243-731-[68]	$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
h		→ ναθηνειμ 58	$/m/ \rightarrow /n/ / /n/ \dots \#$
i		→ ναθινιμ a	$\langle \iota \rangle \rightarrow \langle \eta \rangle$
j		→ ναθηνιμ 44	$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
k		→ ναθινιημ 314	$\langle \iota \rangle \rightarrow \langle \eta \rangle$
l		→ ναθηναιοι G ^L 248 (b)	$h \Rightarrow \#10gd$

#160.	Ezr 2:58.4-5	עבדֵי שְׁלֵמָה	αβδησελμα	ANYM.GEN.SG	[+MORPH ^s]
a			→ *αβδησελμα B ⁵⁵		∅ → /ε/ / /b/ / _# /
b			→ αεδησελμα B-[122]		C ₁ → C ₂ / ...C ₂
c			→ αβεδεσελμα 55		V ₁ → V ₂ / V ₂ ... V ₂
d			→ αβδισελμα 610 (a) 52-248 (b)		<η> → <ι>
e			→ α αβδισελμα 381		∅ → V ₁ / #_V ₁
f			δουλων καλωμων G ^L		
#161.	Ezr 2:59.3-4	מְלַמְּלֵי	θελμελεχ	TNYM.GEN.SG	
a			→ θελμεχελ A		C ₁ VC ₂ → C ₂ VC ₁ / _#
b			→ +θερμελεχ B ⁵⁵		/l/ → /r/ / _\$/m/
c			→ θερμερελ 55		C ₁ VC ₂ → C ₂ VC ₁ / _#
d			→ θερμελεθ B-[122]		C ₁ → C ₂ / C ₂ ..._
e			→ θεελμελεχ 58		∅ → V ₁ / V ₁ _
f			→ θεμελεχ G ^L		<λ> → ∅ / _<μ>
g			→ θεμεδεκ 108		<λ> → <δ>
h			→ θεμαδεκ 19		C ^h → C̣ / C ^h ..._#C ^h
					/ε/ → /ε/
#162.	Ezr 2:59.5-6	תְּלָרְחָא	θελαρησα	TNYM.GEN.SG	
a			→ θελαρησα		∅ → V ₁ / V ₁ _
b			→ G ^L → θελαρησασα 19		∅ → C ₁ / C ₁ _
c			→ θελαρησαν 93		∅ → <ν> / <α>_#
d			→ θαρησα B ⁵⁵		<ελ> → ∅
e			→ α → θελαρησασα 74		∅ → C ₁ / C ₁ _
f			→ θελαρισα 125		<η> → <ι>
g			→ θελαρησαβ 58		∅ → C ₁ / _#...C ₁ #
#163.	Ezr 2:59.7	כְּרוּבִים	χαρουβ	TNYM.GEN.SG	χερουβ
a			→ B ⁵⁵ → χαρους B-[122]		/b/ → /s/ / _#
b			→ χερουβ A G ^L a 58 119		h~ ⇒ χερουβ CMN
c			→ b → χελουβ 98-[379]		/r/ → /l/
#164.	Ezr 2:59.8	אֲדָנִים	ηδαν	TNYM.GEN.SG	
a			→ b → ηδαμ 381		/n/ → /m/ / _#
#165.	Ezr 2:59.9	אֲמָרִים	εμμηρ	TNYM.GEN.SG	
a			→ εμηρ B ⁵⁵		C ₁ → ∅ / C ₁ _
b			→ εμειρ 122* ⇔ εμηρ 122c		<η> → <ει>
c			→ b → εμηρ 46-[52]		C ₁ → ∅ / C ₁ _
#166.	Ezr 2:59.17	כְּרִשְׁתֵּי	ικραηλ	ENYM.GEN.SG	

#167.	Ezr 2:60.2	דַּלָּיָה	δαλαια	ANYM.GEN.SG	
a			→ δαχαια B ⁵⁵		<λ> → <χ> / <α>_<α>
b			↳ δαχεα B		<αι> → <ε> / _<α>
c			↳ λαχεα 122		<δ> → <λ> / #_<α>
d			→ δαλατα 74		<ι> → <τ> / <α>_<α>
e			→ δαλαι 58		/ε/ → ∅ / V_#V
#168.	Ezr 2:60.ne	∅			βουα
a		(בְּתוֹל)	βουα B ⁵⁵ a	ANYM.GEN.SG	
					hll ⇒ #115c
#169.	Ezr 2:60.4	טַוְבִּיָּא	τωβεια	ANYM.GEN.SG	τωβια
a			↳ B ⁵⁵ → τουβια 55		
					/ɔ/ → /u/
					<ει> → <ι>
b			↳ τωβια 122 44-125 (a) 58 119		<ει> → <ι>
c			↳ G ^L → τουβιου 19-108		/ɔ/ → /u/
					[-MORPH] → [+MORPH]
d			↳ τωβιου A a b		[-MORPH] → [+MORPH]
#170.	Ezr 2:60.6	נֶכְוָדָא	νεκωδα	ANYM.GEN.SG	
a			↳ G ^L → νετωδα 93		<κ> → <τ>
b			↳ b → νεκοδα 46-[52]		<ω> → <ο>
c			↳ νεκωθα 58		Ç → C ^h
#171.	Ezr 2:61.4	וּבַיָּא	οβια	ANYM.GEN.SG	
a			→ οβδια		<α> → <δ>
b			↳ a → οβδι 130		<α> → ∅ / _#
					<ο> → <ω> / #_
c			↳ ωδουια G ^L		/b/ → ∅ / _/d/
					∅ → /u/ / /ɔ/..._
d			↳ b → οβια 379		<α> → ∅ / <δ>_V
e			↳ οβιου 381		[-MORPH] → [+MORPH]
f			λαβεια B ⁵⁵		hll ⇒ #1118
					∅ → <λ> / #_<α>
#172.	Ezr 2:61.6	אַכּוּס	ακκουσ	ANYM.GEN.SG	
a			↳ ακουσ B ⁵⁵ 119 71-74-125 (a) 46-[52] (b)		C ₁ → ∅ / C ₁ _

#173.	Ezr 2:61.8	בְּרִצְעֵלַי	βερζελλαι	ANYM.GEN.SG	
a			ζερβελλαι A 314 (a)		#C ₁ ...\$C ₂ → #C ₂ ...\$C ₁
b			*ζαρβελεει B ⁵⁵		/e/ → /e/ / _/e/
c			ζαρβελθει B-[122]		C ₁ → ∅ / C ₁ _
d			ζαβελθει 55		/ei/ → /i/ / _#
e			βερζελλει G ^L		<ε> → <θ>
f			a ▶ βερζελαι 106-125		<ρ> → ∅ / _\$
g			βερζαλαι 71		/ei/ → /i/ / _#
h			b ▶ βερζελαι 46-[52]-98-[379]-248 58		C ₁ → ∅ / C ₁ _
i			βερζελει 64		/ei/ → /i/ / _#
j			728* ⇐ βερζελαι 728c		<i> → <ει> / _#
k			βερζελλι 381		<αι> → <η> / _#
#174.	Ezr 2:61.12	בְּרִצְעֵלַי	βερζελλαι	ANYM.GEN.SG	
a			B ⁵⁵ βερζελλαι B-[122]		<i> → <ει> / _#
b			βερζελλι 55		/ei/ → /i/ / _#
c			βερζελλει G ^L		/ei/ → /i/ / _#
d			a ▶ βερζελαι 106-44-125		C ₁ → ∅ / C ₁ _
e			βερζαλαι 71		/e/ → /e/ / _/e/..._
f			βελζελλαι 130-236-762		/ei/ → /i/ / _#
g			b ▶ βερζελαι 46-[52]-248 58		C ₁ → C ₂ / ...C ₂
h			βερζαλαι 64-381		C ₁ → ∅ / C ₁ _
i			βερλαι 728		/e/ → /e/ / _/e/..._
#175.	Ezr 2:61.13	גַּלְאֲדֵיטוּ	γαλααδειτου	DNYM.GEN.SG	γαλααδितου
a			B ⁵⁵ ▶ γαλααδितου 55 — A G ^L b 58 119		[+MORPH]
b			a-134c ▶ γαλααδितου 74		<ει> → <i>
c			γαλααδितου 610		∅ → /b/ / _/d/
d			γαλααδितου 134* (a)		∅ → <λ> / <λ>_
			98-[379] (b) ⇐ 134c		<α> → ∅ / <α>_
#176.	Ezr 2:62.4	מִשְׁחָרֵימ	μεθωσειμ	DNYM.NOM.PL	μεθωσειμ
a			B ⁵⁵ ▶ μεθωσειμ 55 — G ^L		[+MORPH ^s]
b			b ▶ μεθοσειμ 46		<ει> → <i>
c			a 248-381 (b)		<ω> → <ο>
d			μεθωσειμ 71		VC → CV
e			μεθωσειμ 74-106-107-[44-610]-120-134-370		/e/ → /i/ / _/i/
			μεθωσειμ 125		<ει> → <i>
					<ε> → ∅ / _<c>

#177.	Ezr 2:63.2	אֶת־הַתְּשֻׁבָּאִים	αθερραθα	CMN.NOM.SG	
a			B ⁵⁵ ▶ αθερρα B-[122]		/t ^h / → ∅ / /t ^h /..._
b			↳ αθαρραθα 55		V ₁ → V ₂ / V ₂ ..._...V ₂
c			a ▶ αεραθα 71		C ₁ ...C ₂ → C ₂ ...C ₁
d			↳ αθερεθα 74		/e/ → ∅
e			b ▶ θεραθα 68 → 64* ⇔ αθερραθα 64c		<c> → <ε>
f			↳ αθερααθ 58		<α> → ∅ / <v>#_
g			↳ αθερααθ G ^L		<α> → ∅ / #_<α>
h			↳ αθαρεαθ 93		[-MORPH] → [+MORPH]
#178.	Ezr 2:67.1	בְּמַלְאֵי	καμηλοι	CMN.NOM.PL	C ₁ V ₁ → V ₁ C ₁ / _\$.V ₁ C ₁ #
#179.	Ezr 2:68.7	בִּירוּשָׁלַם	ιερουαλημ	TNYM.DAT.SG	V ₁ CV ₂ → V ₂ CV ₁
#180.	Ezr 2:69.6	דְּרַחְמָנִים	δραγμας	NNYM.ACC.PL	[+MORPH]
a			G ^L ▶ δραγμας 19 610 (a) 58		C ^h → Ç / _/m/
b			↳ δραγμαων b GEN		[+MORPH.NOM] → [+MORPH.GEN]
c			↳ δραγμαων 46-728		C ^h → Ç / _/m/
#181.	Ezr 2:69.11	מְנָעִים	μνας	CMN.ACC.PL	[+MORPH]
#182.	Ezr 2:69.14	וְכִתְנֹתַי	χοθωνοι	CMN.NOM.PL	[+MORPH]
a			χιτωνας A G ^L a b 58 119		hE(Grk. lex.)
#183.	Ezr 2:70.3	יְהוּדִים	λευειται	DNYM.NOM.PL	[+MORPH]
a			B ⁵⁵ ▶ λεβειται 122		<u> → <β> / <ε>_
b			↳ λευιται 55 → A G ^L a b 58 119		<ει> → <i>
#184.	Ezr 2:70.8	וְהַתְּנִיעִים	ναθινειμ	DNYM.NOM.PL	[+MORPH ^s]
a			↳ θανειμ B ⁵⁵ -122*		/i/ → /e/ / /e/..._
b			↳ θανειμ B-[122c]		CV ₁ → ∅ / #_CV ₁
c			b αναθινειμ 98-[379]-243-731-[68]		∅ → <i> / <v>_
d			↳ ναθηνειμ 52-381		∅ → <α> / <v>#_<να>
e			121 (a) ▶ ναθινειμ 71		<i> → <η>
f			↳ ναθωνειμ 58		<v> → ∅ / <i>_
g			ναθινειμ a		<i> → <ω>
h			↳ ναθινιν 762		h ≡ ⇒ #159i
i			ναθηναιοι G ^L 248 (b) [+MORPH]		/m/ → /n/ / /n/..._#
j			ναθιναιοι 19-108 [+MORPH]		h ≡ ⇒ #109d
#185.	Ezr 2:70.11	יִשְׂרָאֵל	ιραηλ	ENYM.NOM.SG	h ≡ ⇒ #109e
#186.	Ezr 3:1.5	יִשְׂרָאֵל	ιραηλ	ENYM.NOM.SG	
#187.	Ezr 3:1.12	יְרוּשָׁלַם	ιερουαλημ	TNYM.ACC.SG	
#188.	Ezr 3:2.2	יְשׁוּעָה	ιηουσ	ANYM.NOM.SG	
a			↳ ἰϛ 121-314-762 (a) 381 (b) 58		abbr.
#189.	Ezr 3:2.4	יְצִדְקָה	ιωσεδεκ	ANYM.GEN.SG	

#190.	Ezr 3:2.7	וְזָרְבָבֶל	ζοροβαβελ	ANYM.NOM.SG	
a			↳ <i>a</i> ▶ ζοβαβελ 610* ⇔ ζοροβαβελ 610C		CV ₁ → ∅ / CV ₁ _
b			*ζοροββαβελ G ^L		
c			↳ ζορομβαβελ 108 93		/b/ → /m/ / _/b/
d			↳ ζοροβαβελ 19		/m/ → ∅ / _/b/
#191.	Ezr 3:2.9	שָׂאֵל־תִּיבֵּל	καλαθιηλ	ANYM.GEN.SG	
#192.	Ezr 3:2.15	יִשְׂרָאֵל	ισραηλ	ENYM.GEN.SG	
#193.	Ezr 3:2.21	בְּשֵׁה	μωσχη	ANYM.GEN.SG	
a			↳ μωσχεωσ A 381 (<i>b</i>)		[-MORPH] → [+MORPH]
b			↳ <i>b</i> ▶ μωσχει 243 119		<η> → <ει> / _#
c			μωσχη G ^L 71 (<i>a</i>)		
#194.	Ezr 3:7.8	לְצַדְנִים	*κηδανειμ	DNYM.DAT.PL	σιδωνιοις
a			↳ κηδαμειν B ⁵⁵		[+MORPH ^s]
b			↳ σιδανιμ 121		C ₁ VC ₂ → C ₂ VC ₁ / _#
c			σιδωνιοις A G ^L <i>b</i> 119 [+MORPH]		<η> → <ι>
d			↳ <i>a</i> ▶ σιδωνιοις 74-44 58		<ει> → <ι>
#195.	Ezr 3:7.9	וְלִצְרִיִּם	*ρωρειμ	DNYM.DAT.PL	τυριοις
a			↳ ρωρειν B ⁵⁵		[+MORPH ^s]
b			↳ ρωριμ 121		/m/ → /n/ / _#
c			τυριοις A G ^L <i>a b</i> 58 119 [+MORPH]		<ει> → <ι>
#196.	Ezr 3:7.14	הַלְבָנֹן	λιβανου	TNYM.GEN.SG	
#197.	Ezr 3:7.17	יְפוֹאֵ	ιοππης	TNYM.GEN.SG	
a			↳ <i>a</i> ▶ ιοππεις 610		<η> → <ει>
b			↳ ιωππης 120* ⇔ ιοππης 120C		<ο> → <ω>
c			↳ ιοππης 121-236-762		C ₁ → ∅ / C ₁ _
#198.	Ezr 3:7.19	כּוּרֻשׁ	κυρου	ANYM.GEN.SG	
#199.	Ezr 3:7.21	סַרְפָּ	περσων	DNYM.GEN.PL	
#200.	Ezr 3:8.7	לִירוּשָׁלַיִם	ιερουσαλημ	TNYM.ACC.SG	
#201.	Ezr 3:8.11	וְזָרְבָבֶל	ζοροβαβελ	ANYM.NOM.SG	
a			↳ <i>b</i> ▶ ροζοβαβελ 731-[68]		C ₁ V ₁ C ₂ V ₁ → C ₂ V ₁ C ₁ V ₁
b			*ζοροββαβελ G ^L		
c			↳ ζορομβαβελ 108 93		/b/ → /m/ / _/b/
d			↳ ζοροβαβελ 19		/m/ → ∅ / _/b/
#202.	Ezr 3:8.13	שָׂאֵל־תִּיבֵּל	καλαθιηλ	ANYM.GEN.SG	
#203.	Ezr 3:8.14	וְיֵשׁוּעַ	ιηουσ	ANYM.NOM.SG	
a			↳ ἰϛ 121-236-314-762 (<i>a</i>) 381 (<i>b</i>)		[+MORPH] abbr.
#204.	Ezr 3:8.16	וְיִצְדָק	ιωσεδεκ	ANYM.GEN.SG	
#205.	Ezr 3:8.20	וְהַלְוִיִּם	λευειται	DNYM.NOM.PL	λευιται
a			↳ B ⁵⁵ ▶ λευιται 55 — A G ^L <i>a b</i> 58 119		[+MORPH] <ει> → <ι>
#206.	Ezr 3:8.24	לִירוּשָׁלַיִם	ιερουσαλημ	TNYM.ACC.SG	
#207.	Ezr 3:8.27	וְהַלְוִיִּם	λευειτασ	DNYM.ACC.PL	λευιτασ
a			↳ B ⁵⁵ ▶ λευιτασ 55 — A G ^L <i>a b</i> 58 119		[+MORPH] <ει> → <ι>

#208.	Ezr 3:9.2	ישוע	ιησους	ANYM.NOM.SG		[+MORPH]
a			↳ ἰς 121-236-762 (a) 98-381 (b)			abbr.
#209.	Ezr 3:9.5	קדמיאל	καδμιηλ	ANYM.NOM.SG		
a			↳ B ⁵⁵ ▶ δαμιηλ 55			VC → CV
b			↳ καδωηλ b			/k/ → ∅ / _/m/
c			κεδμιηλ G ^L			<μι> → <ω>
						h≡ ⇒ #100b
#210.	Ezr 3:9.8	יהודה	ιουδα	ENYM.GEN.SG		
#211.	Ezr 3:9.17	הנאד	ηναδαδ	ANYM.GEN.SG		
a			↳ ηνααδ B ⁵⁵			<δ> → ∅ / <α>_<α>
b			↳ νααδ 55			/i/ → ∅ / /y/#_
c			↳ b ▶ ηναδαν 248			/d/ → /n/ / _#
d			↳ ηναδαβ 119			/d/ → /b/ / /d/..._#
e			↳ ηναδαυ 71 (a)			<β> → <υ> / <α>_#
f		(יונדב)	ιωναδαβ G ^L			h~ ⇒ ιωναδαβ
g			↳ ιωναδαμ 121			/b/ → /m/ / _#
#212.	Ezr 3:9.20	הלויים	λευειται	DNYM.NOM.PL	λευειται	[+MORPH]
a			↳ B ⁵⁵ ▶ λειται 55 — A G ^L a b 58 119			<ει> → <i>
#213.	Ezr 3:10.10	הלויים	λευειται	DNYM.NOM.PL	λευειται	[+MORPH]
a			↳ B ⁵⁵ ▶ λειται 55 — A G ^L a b 58 119			<ει> → <i>
#214.	Ezr 3:10.12	אָפּ	ααφ	ANYM.GEN.SG		
#215.	Ezr 3:10.19	דָּוִד	δαυειδ	ANYM.GEN.SG	δαυιδ	
a			↳ B ⁵⁵ ▶ δαυιδ 55-122 — A G ^L a b 58 119			<ει> → <i>
#216.	Ezr 3:10.21	יִשְׂרָאֵל	ιραηλ	ENYM.GEN.SG		
#217.	Ezr 3:11.11	יִשְׂרָאֵל	ιραηλ	ENYM.ACC.SG		
#218.	Ezr 3:12.3	הלויים	λευειτων	DNYM.GEN.PL	λευειτων	[+MORPH]
a			↳ B ⁵⁵ ▶ λειτων 55 — A G ^L a b 58 119			<ει> → <i>
#219.	Ezr 4:1.3	יהודה	ιουδα	ENYM.ACC.SG		
a			↳ ιουδαν G ^L 121 248 (b) 119			[-MORPH] → [+MORPH]
#220.	Ezr 4:1.4	בנימין	βενιαμειν	ENYM.ACC.SG	βενιαμιν	
a			↳ B ⁵⁵ ▶ βενιαμιν Bc — G ^L b			<ει> → <i>
b			↳ a ▶ βενιαμην 121-314			<i> → <η>
#221.	Ezr 4:1.12	יִשְׂרָאֵל	ιραηλ	ENYM.GEN.SG		
#222.	Ezr 4:2.3	זָרְבָבֶל	ζοροβαβελ	ANYM.ACC.SG		
a			↳ B ⁵⁵ ▶ ροβαβελ 122			CV ₁ → ∅ / #_CV ₁
b			↳ a ▶ ζοβαβελ 134* ⇔ ζοροβαβελ 134c			CV ₁ → ∅ / CV ₁ _
c			↳ b ▶ ροβαβελ 731* ⇔ ζοροβαβελ 731c			CV ₁ → ∅ / #_CV ₁
d			*ζοροββαβελ G ^L			
e			↳ ζορομβαβελ 93			/b/ → /m/ / _/b/
f			↳ ζοροβαβελ 19-108			/m/ → ∅ / _/b/
#223.	Ezr 4:2.ne		∅			
a		(ישוע)	ιησους 19-108	ANYM.NOM.SG		[+MORPH]

#224.	Ezr 4:2.20-21	אַסְרָ־חֲדָן	*ακαρεαδδων ANYM.GEN.SG	ακαραδδων	
a			ακαρεαθων B ⁵⁵		$C_1 \rightarrow \emptyset / C_{1-}$
b			ακαρεαθων 55		$\zeta \rightarrow C^h$
c			ακαραδδων A 58		$\langle \varepsilon \rangle \rightarrow \langle c \rangle$
d			a ▶ ακαραδων 71-74-125		$V \rightarrow \emptyset / _V$
e			b ▶ ακαραδδαν 98-[379]-243-731-[68] 119		$C_1 \rightarrow \emptyset / C_{1-}$
f			ακαραδαν 248		$/\varphi/ \rightarrow /e/ / /e/ \dots$
g			ακαραδων 46-[52]		$C_1 \rightarrow \emptyset / C_{1-}$
h			ναχορδαν G ^L		$C_1 \rightarrow \emptyset / C_{1-}$
#225.	Ezr 4:2.23	אַשׁוּר	accourp TNYM.GEN.SG		
a			B ⁵⁵ ▶ accourp 55-122 — A 71-74-125-120 (a)		$C_1 \rightarrow \emptyset / C_{1-}$
b			98-[379] (b)		
			αccουριων G ^L DNYM.GEN.SG [+MORPH]		
#226.	Ezr 4:3.3	זָרוּבָבֶל	ζοροβαβελ ANYM.NOM.SG		
a			*ζοροββαβελ G ^L		
b			ζορομβαβελ 93		$/b/ \rightarrow /m/ / _ / b/$
c			ζοροβαβελ 19-108		$/m/ \rightarrow \emptyset / _ / b/$
#227.	Ezr 4:3.4	וְיֵשׁוּעַ	ιηcous ANYM.NOM.SG		[+MORPH]
a			a ▶ ιηcou 74		[+MORPH] → [-MORPH]
b			īc 121-236-314 (a) 381 (b)		abbr.
#228.	Ezr 4:3.8	לְיִשְׂרָאֵל	ιcραηλ ENYM.GEN.SG		
#229.	Ezr 4:3.25	כּוֹרֵשׁ	κυρος ANYM.NOM.SG		[+MORPH]
a			G ^L ▶ κυριoc 108* ⇔ κυρος 108c		$h \sim \Rightarrow$ κυριoc
#230.	Ezr 4:3.27	פְּרָס	περcων DNYM.GEN.PL		[+MORPH]
#231.	Ezr 4:4.7	יְהוּדָה	ιουδα TNYM.GEN.SG		
#232.	Ezr 4:5.8	כּוֹרֵשׁ	κυρου ANYM.GEN.SG		[+MORPH]
#233.	Ezr 4:5.10	פְּרָס	περcων DNYM.GEN.PL		[+MORPH]
#234.	Ezr 4:5.13	דָּרִיּוֹשׁ	δαρειου ANYM.GEN.SG		[+MORPH]
a			G ^L ▶ δαριου 93 — A		$\langle \varepsilon i \rangle \rightarrow \langle i \rangle$
#235.	Ezr 4:5.15	פְּרָס	περcων DNYM.GEN.PL		[+MORPH]
#236.	Ezr 4:6.2	אַחַשְׁוֵרֶשׁ	αccουηρου ANYM.GEN.SG	αcouηρου	[+MORPH]
a			αcouηρου 46-[52]-64* (b) 119 ⇔ αccουηρου 64c (b)		$C_1 \rightarrow \emptyset / C_{1-}$
b			a ▶ αcouηρου 236		$\langle u \rangle \rightarrow \langle v \rangle$
c			αcouηρου B ⁵⁵		$/u/ \rightarrow /o/ / _ / i/$
d			αcθηρου B-[122]		$\langle o \rangle \rightarrow \langle \theta \rangle$
e			αccουηρου G ^L		$\langle o \rangle \rightarrow \emptyset / \langle c \rangle _$
f			ceυηρου 93		$V_1 \rightarrow \emptyset / V_1 \# _$
g			αccouρου 58		$\langle c \rangle \rightarrow \langle \varepsilon \rangle$
					$V \rightarrow \emptyset / V _$
#237.	Ezr 4:6.9	יְהוּדָה	ιουδα TNYM.GEN.SG		
a			b ▶ ιουδαν 248		$h \equiv \Rightarrow$ #219a
#238.	Ezr 4:6.10	וִירוּשָׁלַם	ιερουcαλημ TNYM.GEN.SG		

#239.	Ezr 4:7.2	אֲרַתְּחִשְׁתָּא	αρθααααθ	ANYM.GEN.SG	
a			ακαρθααθ B ⁵⁵		$C_1C_2VC_3 \rightarrow C_3VC_1C_2$
b			ακαρθα 55		$\langle c \rangle \rightarrow \emptyset / _ \langle \theta \rangle$
c			αρκαθααθ 122		$C_1V_1 \rightarrow \emptyset / C_1V_1\#$
d			a ▶ αρθεααα 71		$\emptyset \$ \dots / r / \$ \rightarrow / r / \$ \dots \emptyset \$$
e			αρθαααθ 107-[44-125-610]		$/e/ \rightarrow /e/ / /e/ \dots \dots /e/$
f			καρθααααθ 119		$\langle \theta \rangle \rightarrow \emptyset / \langle c \rangle _$
g			αρταξερξου G ^L [+MORPH]		$V_1C_1 \rightarrow \emptyset / V_1C_1_$
#240.	Ezr 4:7.ne1		∅		$\emptyset \rightarrow C_1 / C_1\#$
a		(רְחוּם)	ρεουμ G ^L ANYM.NOM.SG		hE(Grk. lex.)
#241.	Ezr 4:7.ne2		∅		h.: ⇒ #246
a		(בְּעַל טַעַם)	βελτεεμ G ^L CMN.NOM.SG		h.: ⇒ #247
#242.	Ezr 4:7.5	מִתְרִידָתִי	μιθριδατης	ANYM.NOM.SG	[+MORPH]
a			μιθριδατη B ⁵⁵		$\langle c \rangle \rightarrow \emptyset / _ \#$
b			μιθραδατη B-[122]		$V_1 \rightarrow V_2 / _ \dots V_2$
c			μιθραδατης A 93 (G ^L)		$V_1 \rightarrow V_2 / _ \dots V_2$
d			μηθραδατης 58		$\langle i \rangle \rightarrow \langle \eta \rangle$
e			a ▶ μιθρυδατης 71-125		$\langle i \rangle \rightarrow \langle u \rangle$
f			μιθρηδατης 106		$\langle i \rangle \rightarrow \langle \eta \rangle$
g			μηθριδατης 107-[610] (a) 46-381-728 (b)		$\langle i \rangle \rightarrow \langle \eta \rangle$
#243.	Ezr 4:7.6	טַבְּאֵל	ταβεηλ	ANYM.NOM.SG	
#244.	Ezr 4:7.11	אֲרַתְּחִשְׁתָּא K	αρθαααθ	ANYM.ACC.SG	
a	Ezr 4:7.12	אֲרַתְּחִשְׁתָּא Q	αρταξερξην G ^L [+MORPH]		hE(Grk. lex.)
#245.	Ezr 4:7.14	פְּרָס	περσων	DNYM.GEN.PL	[+MORPH]
#246.	Ezr 4:8.1	רְחוּם	ρεουμ	ANYM.NOM.SG	
a			+ραουμ		$/e/ \rightarrow /e/ / _ /u/$
b			ραουλ B ⁵⁵		$\langle \mu \rangle \rightarrow \langle \lambda \rangle / _ \#$
c			a ▶ ριουμ 121		$/e/ \rightarrow /i/$
#247.	Ezr 4:8.2-3	בְּעַל טַעַם	βααλταμ	CMN.NOM.SG	
a			βααλταμεν B ⁵⁵		parlev. ⇒ ptc.?
b			βαδαταμεν B-[122]		$VC \rightarrow CV$
c			a ▶ βααλτααμ 106		$\langle \delta \rangle \rightarrow \langle \lambda \rangle / \langle \alpha \rangle _ \langle \alpha \rangle$
d			βαλτααμ b 58		$\emptyset \rightarrow \langle \alpha \rangle / \langle \alpha \rangle _$
e			βελτεεμ G ^L		$V_1V_1 \dots V_1 \rightarrow V_1 \dots V_1V_1$
f			βελτεουμ 93		$/e/ \rightarrow /u/ / /e/ _$

#248.	Ezr 4:8.4	שְׁמֵי	καμμαι	ANYM.NOM.SG	
a			→ καμκα 119		<i> → ∅ / _#
b			↘ καμκα B ⁵⁵		∅ → /e/ / /m/_/s/
c			→ καμφαι 58		∅ → /p/ / /m/_/s/
d			↘ καμφα b		<i> → ∅ / _#
e			→ a ▶ καμαι 107-[44-125-610]		/s/ → ∅ / /m/_
f			→ καμαιας G ^L		[-MORPH] → [+MORPH]
#249.	Ezr 4:8.10	יְרוּשָׁלַם	ιερουσαλημ	TNYM.GEN.SG	
#250.	Ezr 4:8.11	לְאַרְתָּחַשְׁתָּרְשָׁתָם	αρθαααα	ANYM.DAT.SG	
a			→ αρκαρθα B ⁵⁵		C ₁ V ₁ → ∅ / ...C ₁ V ₁ } /s/ → /r/ / /r/\$...\$ } /r/ → ∅ / _\$.../r/\$ } V ₁ C ₁ → ∅ / V ₁ C ₁ _ } ∅ → <i> / _#<β> } hE(Grk. lex.) } /r/ → ∅ / /r/\$...\$ }
b			↘ ακαρθα 55		
c			→ a ▶ αρθααα 106-107-[44-125-610]		
d			↘ αρθααα 71		
e			αρταξερξη G ^L [+MORPH]		
f			↘ αρταξεξη 93		
#251.	Ezr 4:9.2	רְהוּם	ρεουμ	ANYM.NOM.SG	
a			↘ ραουμ B ⁵⁵ 119		h≡ ⇒ #246a
b			↘ ραουλ 55		h≡ ⇒ #246b
#252.	Ezr 4:9.3-4	בְּעַל שָׁמַם	βααλταμ	CMN.NOM.SG	
a			→ βααλ B ⁵⁵		<ταμ> → ∅ / _#
b			→ a ▶ βααλταμ 71* ⇔ βααλταμ 71c		/el/ → /le/ / _/t/
c			↘ βααλτημ 44		<a> → <η> / ' _
d			βαλτααμ b 58		h≡ ⇒ #247d
e			βελτεεμ G ^L		
#253.	Ezr 4:9.5	שְׁמֵי	καμμαι	ANYM.NOM.SG	
a			→ *καμκε B ⁵⁵		<a> → <ε> / _#
b			↘ καμκε B-[122]		<c> → <ε> / /m/_
c			↘ καμε 55		V ₁ → ∅ / V ₁ _#
d			→ a ▶ καμαι 71-74-107-[44-125-610] 58		/s/ → ∅ / /m/_
e			καμαιας G ^L [+MORPH]		h≡ ⇒ #248f
f			καμφα b		h≡ ⇒ #248d
#254.	Ezr 4:9.9	דִּינָיִם	δειναιοι	DNYM.NOM.PL	διναιοι
a			→ b ▶ δηναιοι 46-[52]		<ει> → <η>
b			↘ διναιοι A 58 119		<ει> → <i>
c			↘ a ▶ δηναιοι 610		<i> → <η>
d			οι κριται G ^L		trans.

#255.	Ezr 4:9.10	אֶפְרַתִּים	αφαρσαθαχαιοι	DNYM.NOM.PL	[+MORPH]
a			→ φαρασθαχαιοι		/e/ → Ø / #_
b					CV → VC
c			→ G ^L → φαρασταχαιοι 19-108		C ^h → C̣ / ...C ^h
d			→ φαρεσθαχαιοι B ⁵⁵		/e/ → /ẹ/ / /e/... /e/
e			→ a → αφαρσαχαιοι 71* ⇔ αφαρσαθαχαιοι 71c		V ₁ C ^h → Ø / _V ₁ C ^h
f			→ αφαρσαθαχαιοι 44		C ₁ VC ₂ → C ₂ VC ₁
g			→ b → αφαρσασθαχαιοι 46-[52]-728		Ø → <c> / <c>... <θ>
h			→ αρφαρσαθαχαιοι 248		Ø → /r/ / _\$.../r/\$
#256.	Ezr 4:9.11	טַרְפָּלַיִם	ταρφαλλαιοι	DNYM.NOM.PL	[+MORPH]
a			→ B ⁵⁵ → ταραφαλλαιοι B-[122]		Ø → /e/ / /r/_/p ^h /
b			→ παρφαλλαιοι G ^L		<τ> → <π> / <ι>#_
c			→ παρφαλαιοι 19		C ₁ → Ø / C ₁ _
d			→ φαρφαλλαιοι 93		C̣ → C ^h / ...C ^h
e			→ ταρφαλαιοι 71-106-107-[44-610] (a) 58		C ₁ → Ø / C ₁ _
f			→ 46-[52]-731*-[68*] (b)		
g			→ ταρφαλλαιοι 731c-[68c]		
#257.	Ezr 4:9.12	אֶפְרַתִּים	αφαρσαιοι	DNYM.NOM.PL	[+MORPH]
a			→ B ⁵⁵ → αφραιοι B-[122]		VC → CV
b			→ a → αφαιοι 120		<αρσ> → Ø
c			→ αρφαιοι b		Ø\$.../r/\$ → /r/\$...Ø\$
d			→ φαρασθαιοι G ^L		/e/ → Ø / #_
					Ø → /e/ / /s/_/t ^h /
					Ø → <θ> / <c>_
#258.	Ezr 4:9.14	אֶרְכָּוִי K	*αρχουει	DNYM.NOM.PL	αρχυαιοι
a			→ B ⁵⁵ → αρχουει B-[122]		<ε> → <c>
b		אֶרְכָּוִי Q	αρχυαιοι 55 (B ⁵⁵) A 119	[+MORPH]	
c			→ G ^L → αρχιλοι 93		<υ> → <ι>
d			→ a → αρχιαιοι 71-106-107-[44-125-610]		<α> → <λ>
e			→ αρχιαιοι 74		<υ> → <ι>
f			→ b → αρχιαιοι 46-[52]		<ι> → Ø / _V
g			→ αρχυαιοι 58		<υ> → <αι> / _<αι>
					/r/ → Ø / _\$
#259.	Ezr 4:9.15	בְּבִלְוִי	βαβυλωνιοι	DNYM.NOM.PL	[+MORPH]
#260.	Ezr 4:9.16	שֹׁשַׁנָּאִים	σουσαναχαιοι	DNYM.NOM.PL	[+MORPH]
a			→ B ⁵⁵ → σουσαναχαιοι B-[122]		/e/ → /y/ / /u/..._
#261.	Ezr 4:9.18	אֶרְכָּוִי Q	οι ειςιν		δαυαιοι
a		אֶרְכָּוִי K	δαυαιοι 55-122 (B ⁵⁵) A b	DNYM.NOM.PL	[+MORPH]
b			→ a → δαιαιοι 106		<υ> → <ι>
c			→ δεαιοι 71		<αι> → <ε>
d			→ δουαιοι 74		/ey/ → /u/
e			→ δαυλοι G ^L		<α> → <λ> / V_V
f			→ δαυκαιοι 119		Ø → /s/ / V_V

#262.	Ezr 4:9.19	עֲלָמֵי־אֵל	ηλαμαιοι	DNYM.NOM.PL	[+MORPH]
a			↳ B ⁵⁵ ▶ ηλαμοι 55		<αι> → ∅ / <οι>
b			αιλαμειται G ^L [+MORPH]		
c			↳ και λαμιται 19-108		h~ ⇒ και
					<ει> → <ι>
#263.	Ezr 4:10.5	אֲנֹנִיָּם	αααααααα	ANYM.NOM.SG	αααααααα
a			↳ b ▶ αααααααα 46-[52]		C ₁ → ∅ / C ₁ -
b			↳ αααααααα 64		C ₁ C ₁ ...C ₂ → C ₁ C ₁ ...C ₂ C ₂
c			↳ αααααααα 58 119		C ₁ C ₁ ...C ₂ → C ₁ ...C ₂ C ₂
d			↳ B ⁵⁵ ▶ αααααααα 55		C ₁ → ∅ / C ₁ -
e			↳ αααααα A 381 (b)		<αααα> → ∅ / #_
f			↳ αααααα a		<α> → ∅ / <ν>#_
g			↳ αααααααα 71-106-107-[44-125-610]		C ₁ → ∅ / C ₁ -
h			↳ αααααααα 370* ⇔ αααααααα 370c		<c> → <γ> / #_
i		(שלמנאסר)	αααααααααα G ^L [+MORPH]		
j			↳ αααααααααα 19-93		C ₁ → ∅ / C ₁ -
#264.	Ezr 4:10.12	שִׁמְרוֹן+	αααααααα	TNYM.GEN.SG	
a			↳ αααααααα B ⁵⁵		<ο> → <ω>
b			↳ αααααααα 55		<ω> → <η>
c			↳ b ▶ αααααααα 64-728		∅ → /r/ / /r/_
d			↳ αααααααα 98-[379]-243-731-[68] 58		C ₁ → ∅ / C ₁ #_
e		שָׁמְרוֹן	αααααααα G ^L [+MORPH]		
f			↳ αααααααα 93		<ει> → <ι>
#265.	Ezr 4:11.8	אֲרֹתָאֵסְתָּא	αααααααα	ANYM.ACC.SG	
a			↳ αααα A		<αααα> → ∅ / #_
b			↳ αααααα B ⁵⁵		C ₁ V ₁ → ∅ / ...C ₁ V ₁
c			↳ αααααα 55		/s/ → /r/ / /r/\$...\$
d			↳ αααααα 122		/r/ → ∅ / #_
e			↳ a ▶ αααααααα 71		∅ → /e/ / /s/_/t ^h /
f			↳ αααααααα 74		∅ → <ι> / #<β>
g			↳ αααααααααα 107-[44-125-610]		∅ → <ε> / #<c>
h			αααααααααα G ^L [+MORPH]		hE(Grk. lex.)
#266.	Ezr 4:12.5	יְהוּדָיִם	ιουδαιοι	DNYM.NOM.PL	[+MORPH]
a			↳ G ^L ▶ ιδαιοι 19 314 (a)		V → ∅ / /i/_
#267.	Ezr 4:12.12	לִירוּשָׁלַיִם	ιερουαααα	TNYM.ACC.SG	
#268.	Ezr 4:17.5	רְחוּם	αααααα	ANYM.ACC.SG	
a			↳ a ▶ αααααα 71		∅ → <ε> / <ε>_
b			↳ b ▶ αααααα 98-[379]		VC → CV / V_#
c			αααααα B ⁵⁵		∅ → /t/ / V_V
					h≡ ⇒ #246a

#269.	Ezr 4:17.6-7	בְּעַל טָעַם	βααλταμ	CMN.ACC.SG	
a			βαλγαμ B ⁵⁵		$V_1 \rightarrow \emptyset / V_{1-}$ $\langle \tau \rangle \rightarrow \langle \gamma \rangle$
b			βαλιαμ 122*		$\langle \gamma \rangle \rightarrow \langle \iota \rangle$
c			βαλειαμ 122c		$\langle \iota \rangle \rightarrow \langle \epsilon \iota \rangle$
d			a ▶ βαλταμ 71		$V_1 \rightarrow \emptyset / V_{1-}$
e			119c ▶ βααλτεμ 119* ⇨ 119c		/e/ → /e/
f			βαλτααμ b 58		h ⇒ #247d
g			βελτεεμ G ^L		
#270.	Ezr 4:17.8	וְשִׁמְשִׁי	ααμμαι	ANYM.ACC.SG	
a			*ααμμαι B ⁵⁵		$\emptyset \rightarrow \langle c \rangle / _ \# \langle \gamma \rangle$
b			ααμμαι B		$\langle c \rangle \rightarrow \langle \epsilon \rangle$
c			ααμμαι 55		$VC \rightarrow CV / _ \#$ $V_1 \rightarrow V_2 / V_{2...}$
d			ααμμαι 122		$\langle \alpha \iota \rangle \rightarrow \langle \epsilon \rangle / \langle \epsilon \rangle _$
e			a ▶ ααμαι 125		/s/ → \emptyset / /m/
f			ααμμαι b 58		h ⇒ #248d
g			ααμμαι 248		$\langle \iota \rangle \rightarrow \emptyset / _ \langle \gamma \rangle$
h			ααμμαιαν G ^L		h ⇒ #248f
i			ααμμαιαν 108		$\langle \alpha \iota \rangle \rightarrow \langle \epsilon \rangle / \langle \epsilon \rangle _$
j			ααμμαιαν 19		/n/ → \emptyset / $_ \#$
#271.	Ezr 4:17.14	בְּשִׁמְרֵינוּ	ααμμαια	TNYM.DAT.SG	
a			G ^L ▶ ααμμαια 93 728 (b)		$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
#272.	Ezr 4:20.5	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.GEN.SG	
#273.	Ezr 4:23.7	אֲרַתְחַשְׁתָּא K	αρθαααα	ANYM.GEN.SG	
	Ezr 4:23.8	אֲרַתְחַשְׁתָּא Q			
a			a ▶ αρθααα 71-106-107-[44-125-610]-236		h ⇒ #250c
b			αρκαρθα B ⁵⁵		h ⇒ #265b
c			ακαρθα 122* ⇨ αρκαρθα 122c		/r/ → \emptyset / $_ \$$
d			ακαρθα 55		h ⇒ #265c
e			αρταξερξου G ^L [+MORPH]		hE(Grk. lex.)
#274.	Ezr 4:23.12	רְהוּם	ρεουμ	ANYM.ACC.SG	
a			ραουμ B ⁵⁵		h ⇒ #246a
#275.	Ezr 4:23.ne	(בעל טעם)	βελτεεμ G ^L	CMN.ACC.SG	
a			βααλταμ a		h: ⇒ #269g h ⇒ #269
b			βαλταμ 121		$V_1 \rightarrow \emptyset / V_{1-}$
c			βααλτουμ 314		$V_1 \rightarrow V_2 / V_2 C_1 \# \dots C_1 \#$
d			βααλτεμ b 119		h ⇒ #269e
e			βαλταμ 98-[379]-243-731-[68]		$V_1 \rightarrow \emptyset / V_{1-}$ $V_1 \rightarrow V_2 / V_{2...} \#$
f			βαλταεμ 381		$V_1 C C \rightarrow C C V_1 / V_{1-} V_1$
g			βαλτααμ 248		$V_1 \rightarrow V_2 / V_{2...} \#$
h					

#276.	Ezr 4:23.13	וְשָׂמִי	καμαι	ANYM.ACC.SG	
			243-728 (b)		
a			a-74c	καμαι 74-106-107-[44-125-610] 74*	/s/ → ∅ / /m/_
b			καμαιου G ^L	GEN	[-MORPH] → [+MORPH]
c			καμεου 19-108		<αι> → <ε>
d			καμεα B ⁵⁵		h≡ ⇒ #270c V → ∅ / V_
e			καμψαι b		h≡ ⇒ #248d
f			καμψα 248 (b)		h≡ ⇒ #270g
#277.	Ezr 4:23.18	לִירוּשָׁלַם	ιερουσαλημ	TNYM.ACC.SG	
#278.	Ezr 4:23.20	יְהוּדָא	ιουδα	TNYM.DAT.SG	
a			ιουδαιου G ^L	DNYM.ACC.PL [+MORPH]	
#279.	Ezr 4:24.7	בִירוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG	
#280.	Ezr 4:24.14	דָרֵיוֹשׁ	δαρειου	ANYM.GEN.SG	[+MORPH]
a			δარიου 93 (G ^L) 64*-728 (b) ⇔ δαρειου 64c		<ει> → <ι>
#281.	Ezr 4:24.16	פָּרַס	περσων	DNYM.GEN.PL	[+MORPH]
#282.	Ezr 5:1.2	אֶגְיֵי	αγγαιος	ANYM.NOM.SG	[+MORPH]
#283.	Ezr 5:1.5	זַכָּרְיָהּ	ζαχαριας	ANYM.NOM.SG	[+MORPH]
#284.	Ezr 5:1.7	עֲדוּא	αδδω	ANYM.GEN.SG	
a			αδω B ⁵⁵		C ₁ → ∅ / C ₁ _
b			αδιω 55		∅ → <ι>
c			αδδου 58		[-MORPH] → [+MORPH]
d			εδδω 93 (G ^L)		
#285.	Ezr 5:1.11	יְהוּדָא	ιουδαιου G ^L	DNYM.ACC.PL	[+MORPH]
a			ιουδαιου b		<ιο...δα> → ∅
#286.	Ezr 5:1.13	בִיהוּד	ιουδα	TNYM.DAT.SG	
a			ιουδαια G ^L		[-MORPH] → [+MORPH]
#287.	Ezr 5:1.14	וּבִירוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG	
#288.	Ezr 5:1.17	יִשְׂרָאֵל	ισραηλ	ENYM.GEN.SG	
#289.	Ezr 5:2.3	זְרוּבָבֶל	ζοροβαβελ	ANYM.NOM.SG	
a			*ζοροβαβελ G ^L		
b			ζορομβαβελ 108 93		/b/ → /m/ / _/b/
c			ζοροβαβελ 19		/m/ → ∅ / _/b/
#290.	Ezr 5:2.5	שְׂאֵלֵתֵי־אֵל	αλαθιηλ	ANYM.GEN.SG	
#291.	Ezr 5:2.6	וְיִשׁוּעַ	ιηουσ	ANYM.NOM.SG	[+MORPH]
a			ῑc 236 314 (a) 381 (b)		abbr.
#292.	Ezr 5:2.8	וְיִצְחָק	ιωσεδεκ	ANYM.GEN.SG	
#293.	Ezr 5:2.14	בִירוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG	

#294.	Ezr 5:3.5	תִּתְּנֵי	θαθθαναι	ANYM.NOM.SG	
a			→ +θανθαναι		$C_1 \rightarrow /n/ / _C_1$
b			↳ θανθαναι B ⁵⁵		$C^h_1 \rightarrow \emptyset / C^h_1 \dots _$
c			↳ τανθαναιος G ^L		$C^h \rightarrow \zeta / \# \dots C^h$
					$[-MORPH] \rightarrow [+MORPH]$
d			→ θαθθαναι a 46-[52] (b)		$C_1 \rightarrow \emptyset / C_1 _$
e			↳ θαναι 314		$C_1V_1 \rightarrow \emptyset / \# _C_1V_1$
#295.	Ezr 5:3.9	וְשָׂרֵי בִּזְזֵי	καθαρβουζαναι	ANYM.NOM.SG	
a			→ καθαρβουζανα B ⁵⁵		$\langle \iota \rangle \rightarrow \emptyset / _ \#$
b			↳ καθραβουζανα 55		$VC \rightarrow CV$
c			→ a καθαρβουζαναι 120*-236*		$\emptyset \rightarrow /r/ / _ \$ \dots /r/ \$$
d			↳ καθαρβουζαναι 120c-236c		
e			→ καθαρμουζαναι 71		$/b/ \rightarrow /m/ / /r/ _$
f			→ καθραβουζαναι 121		$VC \rightarrow CV$
g			↳ καθαρβουζαναιδ 370		$C_1 \rightarrow C_2 / _ \dots C_2$
					$\langle \iota \rangle \rightarrow \langle \delta \rangle / _ \#$
h			→ b καθραβουζαναι 46-[52]-381-728		$\emptyset \$ \dots /r/ \$ \rightarrow /r/ \$ \dots \emptyset \$$
i			↳ 64c καθραβουσαι 64* ⇔ 64c		$C_1V_1 \rightarrow \emptyset / _ C_2V_1$
j			→ καθααβουρζαναι 119		$/r/ \$ \dots \emptyset \$ \rightarrow /s/ \$ \dots /r/ \$ / _ /z/$
k			↳ καθαρβουζαναιος G ^L		$C_1V_1 \rightarrow \emptyset / \# _ C_2V_1$
					$[-MORPH] \rightarrow [+MORPH]$
l			καθραβουζανης 248 (b) [+MORPH]		$h \equiv \Rightarrow \#299e$
#296.	Ezr 5:5.6	יְהוּדָיָא	ιουδα	ENYM.GEN.SG	
#297.	Ezr 5:5.12	לְדָרְוָשׁ	δαρειω	ANYM.DAT.SG	
a			↳ δαριω A 93 (G ^L) 64-728 (b)		$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
#298.	Ezr 5:6.5	תִּתְּנֵי	θαθθαναι	ANYM.NOM.SG	
a			↳ θαθθαναιος A		$[-MORPH] \rightarrow [+MORPH]$
b			↳ θανθαναιος B ⁵⁵		$h \equiv \Rightarrow \#294a$
c			+θανθαναιος G ^L		$h \equiv \Rightarrow \#294a$
					$[+MORPH] \rightarrow [+MORPH]$
d			↳ τανθαναιος 19-108		$C^h \rightarrow \zeta / _ \dots C^h$
e			↳ θαθθαναιος 93		$/n/ \rightarrow \emptyset / _ C$
f			θαθθαναι a 46-[52] (b)		$h \equiv \Rightarrow \#294d$

#299.	Ezr 5:6.9	וְשֵׁתַר בּוֹזְזִי	+καθαρβουζαναι ANYM.NOM.SG	καθαρβουζανης	
a			↳ καθαρβουζανης A 58		[-MORPH] → [+MORPH]
b			└ a ▶ καθαρβουζανης 121-762 119		h≡ ⇒ #295f
c			└ b ▶ καρθαβουζανης 46-[52]-64-381-728 Ø\$.../r/\$ → /r/\$...Ø\$		
d			↳ καθαρβουζανης 98		Ø → C ₁ / _VC ₁
e			└ 379c ▶ καθαρβουζανης 248-379*		C ₁ → Ø / C ₁ V_
			↳ καθαρβουζανης 379c		
f			καθαρβουζανα B ⁵⁵		h≡ ⇒ #295a
g			καθαρβουζαν 55		h≡ ⇒ #295b
h			καρβουζαναιος G ^L [+MORPH]		<α> → Ø / <v>_
#300.	Ezr 5:6.12	אֶפְרַסְכָּיִא	αφαρσαχαιοι DNYM.NOM.PL		[+MORPH]
a			↳ αφαρσακ και B ⁵⁵		V ₁ → Ø / _#V ₁
b			└ a ▶ αφαρταχαιοι 71		C ^h → C̣ / C ^h ..._
c			└ b ▶ αφαρσαχαιοι(s) 46		h~ → και
d			↳ αφαρσαθαχαιοι G ^L		<c> → <τ>
					<α> → Ø / _<χα>
					Ø → /e/ / /r/ / /s/
					Ø → <θ> / <c>_
#301.	Ezr 5:6.17	דָּרִיּוֹשׁ	δαρειω ANYM.DAT.SG		[+MORPH]
a			↳ δαριω 93 (G ^L) 728 (b)		<ει> → <i>
#302.	Ezr 5:7.7	לְדָרִיּוֹשׁ	δαρειω ANYM.DAT.SG		[+MORPH]
a			↳ b ▶ δαριω 728		<ει> → <i>
#303.	Ezr 5:8.6	לְיְהוּדִי	ιουδαιαν TNYM.ACC.SG		[+MORPH]
a			↳ ιουδαιων 119c GEN.PL		[+MORPH.ACC.SG] → [+MORPH.GEN.PL]
#304.	Ezr 5:11.22	לְיִשְׂרָאֵל	ισραηλ ENYM.GEN.SG		
#305.	Ezr 5:12.11	נְבוּכַדְנֶצְרַר	ναβουχοδονοσορ ANYM.GEN.SG	ναβουχοδονοσορ	
a			ναβουχοδονοσορ A B ⁵⁵ V 19-108 (G ^L) a b 58 119		h≡ ⇒ #21a
b			ναβουχοδονοσωρ 314 (a)		h≡ ⇒ #21b
#306.	Ezr 5:12.13	בְּבַל	βαβυλωνοc TNYM.GEN.SG		[+MORPH]
#307.	Ezr 5:12.15	Q כְּסָדָא	χαλδαιου DNYM.GEN.SG		[+MORPH]
	Ezr 5:12.14	K כְּסָדָא			
#308.	Ezr 5:12.20	לְבָבֶל	βαβυλωνα TNYM.ACC.SG		[+MORPH]
#309.	Ezr 5:13.4	לְכוּרֶשׁ	κυρου ANYM.GEN.SG		[+MORPH]
#310.	Ezr 5:13.7	בְּבַל	[...]		
a			βαβυλωνιων G ^L DNYM.GEN.PL [+MORPH]		
b		(פרסי)	περσων 44 (a)		
#311.	Ezr 5:13.8	כוּרֶשׁ	κυρος ANYM.NOM.SG		[+MORPH]
#312.	Ezr 5:14.10	נְבוּכַדְנֶצְרַר	ναβουχοδονοσορ ANYM.NOM.SG	ναβουχοδονοσορ	
a			ναβουχοδονοσορ A B ⁵⁵ V 19-108 (G ^L) a b 58 119		h≡ ⇒ #21a
b			↳ ναβουχονοσορ 119		V ₁ C → Ø / _V ₁ C
c			ναβουχοδονοσωρ 314 (a) 381 (b)		h≡ ⇒ #21b
#313.	Ezr 5:14.ne		Ø		
a		(בבל)	βαβυλωνα 71 TNYM.ACC.SG [+MORPH]		

#314.	Ezr 5:14.15	כִּירוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG	
#315.	Ezr 5:14.20		βασιλεωσ		trans.
a		כְּבָל	βασιλεωσ τον εν βαβυλωνι	G ^L TNYM.DAT.SG [+MORPH]	dblt.
#316.	Ezr 5:14.23	כּוֹרֶשׁ	κυρος	ANYM.NOM.SG	[+MORPH]
#317.	Ezr 5:14.28		βασιλεωσ		trans.
a		כְּבָל	βαβυλωνι	G ^L TNYM.DAT.SG [+MORPH]	
#318.	Ezr 5:14.30	לְשֵׁבֶבֶצַר	κασαβασκαρ	ANYM.DAT.SG	καναβασκαρω
a			βγαγααρ B ⁵⁵		$\langle caca \rangle \rightarrow \emptyset$
b			γαβαγααρ 122* ⇌ βγαγααρ 122c	C ₁ V ₁ C ₂ V ₁ → C ₂ V ₁ C ₁ V ₁ / #	$\langle c \rangle \rightarrow \langle \gamma \rangle / _ \langle c \rangle$
c			*κασαβακαρη G ^L	C ₁ → ∅ / C ₁₋	∅ → /e/ / /g/ /s/
d			κασαβασκαρω A	[-MORPH] → [+MORPH]	
e			καναβασκαρω V b 58	/s/ → /n/ / _.../s/	
f			a ▶ αναβασκαρω 74	/s/ → ∅ / #	
g			καναβακαρω 106-107-[44-125-610]	C ₁ → ∅ / C ₁₋	
h			καναβακαρ 71	[+MORPH] → [-MORPH]	
i			καμαβασκαρω 236	/m/ → /n/	
j			b ▶ καναβακαρω 46-[52]-64-98-[379]- 243-381-731-[68]	C ₁ → ∅ / C ₁₋	
k			καανναβασκαρω 119	∅ → C ₁ / C ₁₋	
l			καβακαρη G ^L [+MORPH]	h ≡ ⇒ #27i	
m			κακαβαρη 93	C ₁ V ₁ C ₂ V ₁ → C ₂ V ₁ C ₁ V ₁	
#319.	Ezr 5:15.12	כִּירוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG	
#320.	Ezr 5:16.2	לְשֵׁבֶבֶצַר	κασαβασκαρ	ANYM.NOM.SG	καναβασκαρ
a			βγαγααρ B ⁵⁵		h ≡ ⇒ #318a
b			καρβαγααρ B-[122]	∅...C ₁ V ₁ → C ₁ V ₁ ...∅ / #	
c			καβακαρησ G ^L	∅ → /r/ / _\$..../r/#	h ≡ ⇒ #27i
d			κακαβαρησ 108	C ₁ V ₁ C ₂ V ₁ → C ₂ V ₁ C ₁ V ₁	
e			καναβασκαρ V 93 (G ^L) a b 58 119	h ≡ ⇒ #318e	
f			καναβακαρ 74 (a) 46-[52]-64-98-[379]- 243-728-731-[68] (b)	C ₁ → ∅ / C ₁₋	
g			καναβασκαρος 121 (a) 248 (b)	[-MORPH] → [+MORPH]	
#321.	Ezr 5:16.11	כִּירוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG	
a			a ▶ ἰηλ 236		abbr.
#322.	Ezr 5:17.8	גְּזִיָּה	γαζης	CMN.GEN.SG	[+MORPH]
a			γαζοφυλακιοισ G ^L DAT.PL		trans.
#323.	Ezr 5:17.13	כְּבָל	βαβυλωνοσ	TNYM.GEN.SG	[+MORPH]
a			G ^L ▶ βαβυλωνι 19-108 DAT	[+MORPH.GEN] → [+MORPH.DAT]	
#324.	Ezr 5:17.18	כּוֹרֶשׁ	κυρου	ANYM.GEN.SG	[+MORPH]
#325.	Ezr 5:17.26	כִּירוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG	

#326.	Ezr 6:1.2	דַּרְיוֹשׁ	δαρειος	ANYM.NOM.SG	[+MORPH]
a			↳ δαριος V 64* ⇐ δαρειος 64c (b)		<ει> → <ι>
#327.	Ezr 6:1.10	גַּזְזִיָּא	γαζα	CMN.NOM.SG	
a			γανζαι G ^L PL [+MORPH]		
b			↳ γαζαι 19-108		/n/ → Ø
#328.	Ezr 6:1.13	בְּבַבְלִי	βαβυλωνι	TNYM.DAT.SG	[+MORPH]
#329.	Ezr 6:2.2	בְּאַחַת־הַמְּאֹתָא	αμαθα	TNYM.DAT.SG	
a			εχβατανοις G ^L -121 [+MORPH]		hE(Grk. lex.)
#330.	Ezr 6:2.5	בְּמַדְיָא	μηδων	TNYM.GEN.PL	[+MORPH]
#331.	Ezr 6:3.3	לְכוּרֶשׁ	κυρου	ANYM.GEN.SG	[+MORPH]
#332.	Ezr 6:3.ne		Ø		
a		(פרסי)	περσων G ^L -121 DNYM.GEN.PL [+MORPH]		
#333.	Ezr 6:3.5	כוּרֶשׁ	κυρος	ANYM.NOM.SG	[+MORPH]
#334.	Ezr 6:3.11	בִּירוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG	
#335.	Ezr 6:5.9	נְבוּכַדְרֶצַּר	ναβουχοδονοσορ	ANYM.NOM.SG	ναβουχοδονοσορ
a			ναβουχοδονοσορ A V 19-108 (G ^L) a b 58 119		h≡ ⇒ #21a
b			↳ B ⁵⁵ ▶ αβουχοδονοσορ 122		<v> → Ø / <α>#_<α>
c			↳ a ▶ ναβουχοδονοσορ 370		V ₁ C → Ø / _V ₁ C
d			ναβουχοδονοσωρ 314 (a) 381 (b)		h≡ ⇒ #21b
#336.	Ezr 6:5.14	בִּירוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG	
#337.	Ezr 6:5.16	לְבַבְלִי	βαβυλωνα	TNYM.ACC.SG	[+MORPH]
#338.	Ezr 6:5.21	בִּירוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG	
a			↳ a ▶ ἰλῆμ 74		abbr.
#339.	Ezr 6:6.2	דָּוַעְתֵּי	δωσετε		trans.
a			↳ B ⁵⁵ ▶ δωσεται 55 → 120 (a) 728 (b)		<ε> → <αι> / _#
b			↳ δωσεται V		<ω> → <ο>
c			τανθαναια G ^L	ANYM.VOC.SG	
d			↳ τανθαναιε 19-108		[-MORPH] → [+MORPH]
e			↳ δωσετε θαθαναι 121		dbl.t. } h≡ ⇒ #298f
#340.	Ezr 6:6.6	שָׂרָר בּוֹזְנִי	αθαρβουζαναι	ANYM.VOC.SG	
a			↳ ζαθαρβουζαναι b		[s] → [z] / #_...[z]
b			↳ ζαρθαβουζαναι 64*		V ₁ Ø\$...V ₁ /r/\$ → V ₁ /r/\$...V ₁ Ø\$
c			↳ ζαθαρβουζαναι 64c		
d			↳ αθαρβουζανε A		[-MORPH] → [+MORPH]
e			αθαρβουζανα B ⁵⁵		h≡ ⇒ #295a
f			αθαρβουζανα 55 V		h≡ ⇒ #295b
g			θαρβουζαναιε G ^L [+MORPH]		h≡ ⇒ #295k
h			↳ θαρβουζαναιαι 93		<ε> → <αι> / _#
i			αθαρβουζαναι 121 (a) 119* ⇐ αθαρβουζαναι 119c		h≡ ⇒ #295f
j			αθαρβουζανης 248 (b) [+MORPH]		h≡ ⇒ #299e

#341.	Ezr 6:6.9	אֶפְרַסְכָּיָא	αφαρσαχαιοι	DNYM.VOC.PL	[+MORPH]
a			B ⁵⁵ ▶ αφερσαχαιοι 55		/e/ → /e̥/ / /e/..._.../e/
b			a ▶ αφαρσαχαιοι 71		/r/ → ∅ / _ \$
c			↳ αφαραχαιοι 106		/s/ → ∅ / V ₁ CV ₁ C_V ₁ C
d			↳ αφαβαχαιοι 107-[44-125-610]		<ρ> → <β>
e			αφαρσαχθαιοι G ^L		h≡ ⇒ #300d
#342.	Ezr 6:7.7	יְהוּדָיָא	ιουδαιων	DNYM.GEN.PL	[+MORPH]
#343.	Ezr 6:7.9	יְהוּדָיָא	ιουδαιων	DNYM.GEN.PL	[+MORPH]
a			αυτων G ^L		subst.) trans.)
#344.	Ezr 6:8.9	יְהוּדָיָא	ιουδαιων	DNYM.GEN.PL	[+MORPH]
#345.	Ezr 6:9.17	בִּירוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG	
#346.	Ezr 6:12.19	בִּירוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG	
#347.	Ezr 6:12.21	דָּרְיָוֶשׁ	δαρειος	ANYM.NOM.SG	[+MORPH]
a			δαριος V 64*-728 (b) ⇔ δαρειος 64c		h≡ ⇒ #326a
#348.	Ezr 6:13.2	תְּתָנִי	θαθθαναι	ANYM.NOM.SG	
a			b ▶ θαθθαναι 248		C ₁ C ₁ ...C ₂ → C ₁ ...C ₂ C ₂
b			θανθθαναι B ⁵⁵ V		h≡ ⇒ #294a
c			↳ θενθθαναι 55		/e/ → /e̥/ / _.../e/
d			θανθθαναιος G ^L		h≡ ⇒ #298c
e			θαθθαναι a		h≡ ⇒ #294d
f			↳ θαθθανε 71		<αι> → <ε> / _ #
g			θαναι 314 (a)		h≡ ⇒ #294e
#349.	Ezr 6:13.6	שְׁתֵּר בּוֹזְנֵי	καθαρβουζαναι	ANYM.NOM.SG	
a			a ▶ καθαρβουζαναι 71		C̣ → C ^h / C ^h ..._
b			καθραβουζανα V		h≡ ⇒ #295b
c			καθραβουζαν B ⁵⁵		h≡ ⇒ #295a
d			καθραβουζαν 55		h≡ ⇒ #299g
e			καθραβουζαναιος G ^L [+MORPH]		h≡ ⇒ #295k
f			καθραβουζαναι 121		h≡ ⇒ #295f
g			καρθαβουζαναι 64* ⇔ καθραβουζαναι 64c (b)		h≡ ⇒ #295h
h			καθραβουζανης 248 (b) [+MORPH]		h≡ ⇒ #299e
#350.	Ezr 6:13.12	דָּרְיָוֶשׁ	δαρειος	ANYM.NOM.SG	[+MORPH]
#351.	Ezr 6:14.2	יְהוּדָיָא	ιουδαιων	DNYM.GEN.PL	[+MORPH]
a			b ▶ ιορεων 381		/u/ → /o̥/) /d/ → /r/) <αι> → <ε>)
#352.	Ezr 6:14.4	וּלְוִי*	λευειται	DNYM.NOM.PL	λευιται
a			B ⁵⁵ ▶ λευιται 55 — A V a b 58 119		[+MORPH]
b		וּמִצְלָחִין	κατευθυνον G ^L		<ει> → <ι> trans.
#353.	Ezr 6:14.6	תְּגִי	αγγαιου	ANYM.GEN.SG	[+MORPH]
#354.	Ezr 6:14.ne		∅		
a		(חני)	αγγαιου 71 ANYM.GEN.SG [+MORPH]		ditt. ← #353
#355.	Ezr 6:14.9	וּזְכָרְיָא	ζαχαριου	ANYM.GEN.SG	[+MORPH]

#356.	Ezr 6:14.11	עָדָו	αδδω	ANYM.GEN.SG	
a			αδω B ⁵⁵		h≡ ⇒ #284a
b			εδδω G ^L		
#357.	Ezr 6:14.17	יִשְׂרָאֵל	ιcραηλ	ENYM.GEN.SG	
a			ουρανου G ^L		subst.) trans.)
#358.	Ezr 6:14.19	כּוֹרֶשׁ	κυρου	ANYM.GEN.SG	[+MORPH]
a			↳ κυρος V NOM	[+MORPH.GEN] → [+MORPH.NOM]	
#359.	Ezr 6:14.20	דַּרְיָוֶשׁ	δαρειου	ANYM.GEN.SG	[+MORPH]
a			↳ δαριου V 64*-728 (b) ⇐ δαρειου 64c		<ει> → <i>
#360.	Ezr 6:14.21	אֲרַθָּאֲצָחָ	αρθαααθα	ANYM.GEN.SG	
a			↳ a ▶ αρθααα 71-106		h≡ ⇒ #250c
b			↳ ααααα V	V ₁ /r/\$...V ₁ ∅\$ → V ₁ ∅\$...V ₁ /r/\$	C ₁ → C ₂ / C ₂ ..._
c			↳ *ααααρθα B ⁵⁵	/r/C ₁ \$.../s/C ₁ \$ → ∅C ₁ \$.../r/C ₁ \$	
d			↳ ααααρθαν 55		∅ → /n/ / _#
e			↳ ααααρθα B-[122]		/e/ → ∅
f			αρτααααα G ^L [+MORPH]		C ^h → C / _...C ^h
#361.	Ezr 6:14.22	קִרְוָן	περων	DNYM.GEN.PL	[+MORPH]
#362.	Ezr 6:15.8	אָדָר	αδαρ	TENYM.GEN.SG	
a			↳ αδερ 44-370* (a) 248 (b) ⇐ αδαρ 370c		/e/ → /e/
#363.	Ezr 6:15.14	דַּרְיָוֶשׁ	δαρειου	ANYM.GEN.SG	[+MORPH]
a			↳ δαριου A V 64*-728 ⇐ δαρειου 64c		<ει> → <i>
#364.	Ezr 6:16.3	יִשְׂרָאֵל	ιcραηλ	ENYM.GEN.SG	
a			↳ B ⁵⁵ ▶ ἰσραήλ 55		abbr.
#365.	Ezr 6:16.5	לְוִיָּאִי	λευιται	DNYM.NOM.PL	λευιται
a			↳ B ⁵⁵ ▶ λευιται 55 — A V G ^L a b 58 119		[+MORPH] <ει> → <i>
#366.	Ezr 6:17.19	יִשְׂרָאֵל	ιcραηλ	ENYM.GEN.SG	
#367.	Ezr 6:17.24	יִשְׂרָאֵל	ιcραηλ	ENYM.GEN.SG	
#368.	Ezr 6:18.4	לְוִיָּאִי	λευιταc	DNYM.ACC.PL	λευιταc
a			↳ λευιταc A V G ^L a b 58 119		[+MORPH] <ει> → <i>
b			↳ λευιταic 55 (B ⁵⁵) DAT	[+MORPH.ACC] → [+MORPH.DAT]	
#369.	Ezr 6:18.10	בִּירוּשָׁלַם	ιερουαλημ	TNYM.DAT.SG	
#370.	Ezr 6:18.13	מֹשֶׁה	μωση	ANYM.GEN.SG	
a			↳ b ▶ μωσεωc 381		[-MORPH] → [+MORPH]
b			↳ μωσει 119		<η> → <ει> / _#
c			μωση G ^L A		
d			↳ μωσει 19		<η> → <ει> / _#
#371.	Ezr 6:19.5	פָּאָחָ	πααα	CMN.ACC.SG	
#372.	Ezr 6:20.4	לְוִיָּאִי	λευιται	DNYM.NOM.PL	λευιται
a			↳ B ⁵⁵ ▶ λευιται 55 — A V G ^L a b 58 119		[+MORPH] <ει> → <i>

#373.	Ezr 6:20.9	הַפָּסָח	πασχα	CMN.ACC.SG	
#374.	Ezr 6:20.ne		∅		
a		(ישׂראל)	יְהוָה 44 (a)	ENYM.GEN.SG abbr.	T: υιοις θεο...εαυτουε subst.)
#375.	Ezr 6:21.3	יִשְׂרָאֵל	ισραηλ	ENYM.GEN.SG	
a			↳ B ⁵⁵ ▶ יְהוָה 55		abbr.
#376.	Ezr 6:21.4	הַפָּסָח	πασχα	CMN.ACC.SG	
		הַשָּׁבִיבִים			
#377.	Ezr 6:21.15	יִשְׂרָאֵל	ισραηλ	ENYM.GEN.SG	
#378.	Ezr 6:22.13	אֲשֹׁרֵר	accour	TNYM.GEN.SG	
a			↳ a ▶ accour 71-74-44		C ₁ → ∅ / C ₁ -
b			accuriων G ^L DNYM. GEN.PL		[-MORPH] → [+MORPH]
c			↳ accuriων 108		C ₁ → ∅ / C ₁ -
#379.	Ezr 6:22.21	יִשְׂרָאֵל	ισραηλ	ENYM.GEN.SG	
#380.	Ezr 7:1.5	אֲרֻחַת־שֵׁחַתָּא	αρθαααα	ANYM.GEN.SG	
a			↳ αρθαααα B ⁵⁵		/e/ → /e/ / /e/.../e/
b			↳ a ▶ αρθαααα 236-314		C ₁ VC ₂ → C ₂ VC ₁
c			ααααα V		h≡ ⇒ #360b
d			αρθααα 106-107-[44-125-610]-134 (a)		h≡ ⇒ #250c
e			αρταααα G ^L [+MORPH]		hE(Grk. lex.)
f			↳ αρταααα 19-108		∅ → /r/ / /r/\$...\$/r/\$
#381.	Ezr 7:1.7	פְּרָס	περσων	DNYM.GEN.PL	[+MORPH]
#382.	Ezr 7:1.8	עֲזָרָא	εζραα	ANYM.NOM.SG	εδραα
a			↳ εζραα A V 46-64-381-728 (b)		<c> → <ζ> / _C
b			↳ εδραα 55 a b 58 119		∅ → /d/ / /s/_/r/
c			↳ G ^L ▶ εζραα 19-108		<c> → <ζ> / _C
d			↳ b ▶ εζραα 46-64-381-728		<cδ> → <ζ>
#383.	Ezr 7:1.ne1		∅		
a		(בבל)	βαβυλωνο G ^L TNYM.GEN.SG [+MORPH]		h: ⇒ #402
#384.	Ezr 7:1.ne2		∅		
a		(עזרא)	εδραα G ^L ANYM.NOM.SG [+MORPH]		h: ⇒ #401
b			↳ εζραα 19-108		h≡ ⇒ #382c
#385.	Ezr 7:1.10	הַיְהוּדִים	αραιου	ANYM.GEN.SG	[+MORPH]
a			↳ b ▶ αραου 52-98-[379]		<αι> → <ε>
b			↳ αραουιαα 58		V ₁ V ₂ V ₃ → V ₃ V ₂ V ₁
					[-MORPH] → [+MORPH]
#386.	Ezr 7:1.12	עֲזָרָא	*αζαριου	ANYM.GEN.SG	αζαριου
a			↳ ζαριου B ⁵⁵		/e/ → ∅ / #_
b			↳ ζαριου 55		<ει> → <i>
c			↳ ζαραιου 74 (a)		<ει> → <αι>
d			↳ αζαριου A V G ^L a b 58 119		<ει> → <i>

#387.	Ezr 7:1.14	חֵלְכִיָּא	ελκεια	ANYM.GEN.SG	ελκια	
a			↳ B ⁵⁵ ▶ ελκια 55			<ει> → <ι>
b			χελκια V a b 58			hE(LXX)
c			↳ χελκιου G ^L 248-381 (b) 119* ⇔ ελκια 119C [-MORPH] → [+MORPH]			
d			↳ χελκειο A			<ι> → <ει>
						<υ> → ∅ / _#<υ>
#388.	Ezr 7:2.2	כֵּלְלֹוּם	καλλουμ	ANYM.GEN.SG	κελλουμ	
a			↳ B ⁵⁵ ▶ καλουμ B-[122]			C ₁ → ∅ / C ₁ _
b			κελλουμ A V a 58 119			h≡ ⇒ #103b
c			↳ G ^L ▶ υιουκελλουμ 108			T: C ₁ ...C ₂ C ₂ → C ₁ C ₁ ...C ₂
d			↳ b ▶ κελουμ 46-[52]-64-243-381-728-731-[68]			C ₁ → ∅ / C ₁ _
#389.	Ezr 7:2.4	כֵּדְדֹוּק	καδδουκ	ANYM.GEN.SG		
a			↳ καδδουκ A 58			<δ> → <α> / <α>_<δ>
b			↳ καδδουχ 119			Ç → C ^h / _# / h/
c			↳ G ^L ▶ κεδδουκ 19			/e/ → /e/
d			↳ 120 (a) ▶ καδουκ a			C ₁ → ∅
e			↳ καδουμ 236			C → /m/ / /m/#...#
f			↳ καδωκ 248 (b)			/u/ → /o/
#390.	Ezr 7:2.6	אֲחִיטָּוֶב	αχειτωβ	ANYM.GEN.SG	αχιτωβ	
a			↳ αχιτωβ A V G ^L a 119			<ει> → <ι>
b			↳ b ▶ αχιτω 46-[52]-98-[379]-243-728-731-[68]			/b/ → ∅ / _#
c			↳ αχητωβ 58			<ι> → <η>
d			↳ αλχιτωβ 55			∅ → <λ> / <α>_<χ>
#391.	Ezr 7:3.2	אַמָּרִיָּה (שְׁמֵרִיָּה)	+αμαρεια	ANYM.GEN.SG	αμαρια	
a			↳ αμαρεια A B ⁵⁵ 610-314 (a) 46-[52] (b)			h~ ⇒ αμαρεια
b			↳ αμαρια 55 V a 58 119			<ει> → <ι>
c			↳ b ▶ αμαριου 381			[-MORPH] → [+MORPH]
d			↳ αμαριου G ^L			<ει> → <ι>
e			↳ αμοραιου 93			hE(αμορραιος)
#392.	Ezr 7:3.4	עֲצָרִיָּה	εσρεια	ANYM.GEN.SG	εζρια	
a			↳ B ⁵⁵ ▶ εσδρια 55			<ζ> → <c> / _Ç
b			↳ εζρια A V 58 119			<ει> → <ι>
c			↳ a ▶ εσρια 120			<ζ> → <c> / _Ç
d			↳ b ▶ εζραια 98-[379]-243			∅ → /e/ / _/ie/
e			↳ εσραια 248-731-[68]			<ζ> → <c> / _Ç
f			αζαριου G ^L [+MORPH]			h≡ ⇒ #386d
g			↳ αζωριου 108			<α> → <ω>

#393.	Ezr 7:3.6	מְרִיזוֹת	μαραιωθ	ANYM.GEN.SG	
a			G ^L ▶ μαριωθ 19-108		V → ∅ / _V
b			▶ μαρεωθ 120-314 (a) 46-[52] (b) 58		<αι> → <ε>
c			▶ μαρερωθ V B ⁵⁵		/ε/ → /ε̄/
d			▶ μεραιωθ 119		<ι> → <ρ>
					/ε/ → /ε̄/ / _.../ε̄/
#394.	Ezr 7:4.2	זָרָה	ζαρια	ANYM.GEN.SG	
a			▶ ζαριου G ^L 122 (B ⁵⁵)		[-MORPH] → [+MORPH]
b			b ▶ ζαρεα 46-[52]		<αι> → <ε>
#395.	Ezr 7:4.4	עֵי	οζιου	ANYM.GEN.SG	[+MORPH]
a			a ▶ οζια 236		/u/ → /ε/ / /iu/#.../i/_#.../iu/#
b			οζου		V ₁ V ₂ → V ₂ V ₁ / V ₁ V ₂ #..._#...V ₁ V ₂
c			▶ *οσου		/z/ → /s/
d			▶ *ασου		/φ/ → /ε/ / /u/#_
e			▶ αου B ⁵⁵		VC → CV / #_
f			▶ αουια B-[122]		∅ → /ε/ / /ui/_#/yi/
g			▶ ουει V		/φ/ → ∅ / /u/#_
h			οζι A		<ι> → <ει> / _#
i			οζια b		/φ/ → /i/ / _.../i/
j			οζια 248-731-[68]		/i/ → /ε/ / /iy/_#/yi/
					V ₁ V ₂ → V ₂ V ₁
#396.	Ezr 7:4.6	בְּקִי	βοκκει	ANYM.GEN.SG	βοκκι
a			B ⁵⁵ ▶ βοκκι 55 — A G ^L a 119		<ει> → <ι> / _#
b			b ▶ βωκκη 381		<ο> → <ω> / ' _
c			▶ βωκκη 58		<ι> → <η> / ' _
d			▶ βοκχει 93 (G ^L)		/φ/ → /ε/
e		(בכי)	▶ βοκκε 121 (a)		h~ ⇒ #61c
					<ι> → ∅ / _#<u>
#397.	Ezr 7:5.2	אֲבִישׁוּעַ	αβεικουε	ANYM.GEN.SG	αβικουε
a			B ⁵⁵ ▶ αβερκουε 55		<ι> → <ρ>
b			▶ αβικουε A G ^L b 58		<ει> → <ι>
c			a ▶ αμικουε 314		/b/ → /m/
d			▶ αβικουε 119		∅ → C ₁ / C ₁ _
e			▶ αβικουαι V		<ε> → <αι> / _#
#398.	Ezr 7:5.4	פִּינְעֵס	φινεε	ANYM.GEN.SG	
a			b ▶ φινεε 379		<c> → ∅ / _#
#399.	Ezr 7:5.6	אֶלְעָזָר	ελεαζαρ	ANYM.GEN.SG	
#400.	Ezr 7:5.8	אֶרְוֹן	αρων	ANYM.GEN.SG	
#401.	Ezr 7:6.2	עֲדָרָא	*εδρα	ANYM.NOM.SG	εδρα
a			▶ εδρα A V G ^L a b 58 119		[+MORPH]
					∅ → /d/ / /s/_/r/
#402.	Ezr 7:6.4	מִבְּלָל	βαβυλωνο	TNYM.GEN.SG	
					[+MORPH]

#403.	Ezr 7:6.9	מֹשֶׁה	μωυση	ANYM.GEN.SG	
a			└ <i>b</i> ▶ μωυσεωσ 381		[-MORPH] → [+MORPH]
b			└ μωυσει 119		<η> → <ει> / _#
c			μωυση G ^L		
d			μωυσει 19		h≡ ⇒ #370d
#404.	Ezr 7:6.14	יִשְׂרָאֵל	ισραηλ	ENYM.GEN.SG	
#405.	Ezr 7:7.3	יִשְׂרָאֵל	ισραηλ	ENYM.GEN.SG	
#406.	Ezr 7:7.6	לְהַלְוִיִּם	λευειτων	DNYM.GEN.PL	λευιτων [+MORPH]
a			└ B ⁵⁵ ▶ λευιτων 55	← A V G ^L a b 58 119	<ει> → <i>
#407.	Ezr 7:7.9	וְהַנְּתִיבֵיהֶם	ναθινειμ	DNYM.NOM.PL	ναθινιμ [+MORPH ^s]
a			└ B ⁵⁵ ▶ ναθινειν 55		/m/ → /n/ / _#
b			└ <i>b</i> ▶ ναθινιμ 46		<ει> → <i>
c			ναθηνειμ 381 (<i>b</i>)		h≡ ⇒ #184d
d			└ ναθηνειμ 248		∅ → /i/ / _/i/
e			ναθινιμ <i>a</i>		h≡ ⇒ #159i
f			└ ιναθινιμ 106		∅ → <i> / <i>#_
g			└ ναθηνειμ 314		<i> → <η>
h			ναθηναιοι G ^L [+MORPH]		h≡ ⇒ #109d
#408.	Ezr 7:7.11	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.ACC.SG	
#409.	Ezr 7:7.14	לְאַרְתַּחְזֵרְשָׁתָא	αρθααααα	ANYM.DAT.SG	
a			└ <i>a</i> ▶ αρθααααα 44		<c> → <θ> / <θ>..._...<θ>
b			└ <i>b</i> ▶ αρθαααα 381		V ₁ C ₁ → ∅ / V ₁ C ₁ _
c			αααααα V		h≡ ⇒ #360b
d			αααααα B ⁵⁵		h≡ ⇒ #239a
e			ααααα 55		h≡ ⇒ #265c
f			αρθαααα 106 (<i>a</i>)		h≡ ⇒ #250c
g			αρθααααα 125 (<i>a</i>)		h≡ ⇒ #250d
h			αρταααααα G ^L [+MORPH]		hE(Grk. lex.)
i			└ αρταααααα 19		/r/ → ∅ / _\$
j			└ αρτααααααα 108		h≡ ⇒ #380f
#410.	Ezr 7:7.ne		∅		
a		(פֶּרְסִי)	περσων G ^L	DNYM.GEN.PL [+MORPH]	h:
#411.	Ezr 7:8.2	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.ACC.SG	
#412.	Ezr 7:9.8	מִבְּבָל	βαβυλωνοσ	TNYM.GEN.SG	[+MORPH]
#413.	Ezr 7:9.14	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.ACC.SG	
#414.	Ezr 7:10.2	עֲזָרָא	εζραα	ANYM.NOM.SG	εαδραα [+MORPH]
a			εζραα A V 46-64-381-728 (<i>b</i>)		h≡ ⇒ #382a
b			εαδραα 55 (B ⁵⁵) G ^L a b 58 119		h≡ ⇒ #382b
c			εαδραα 19-108 (G ^L)		h≡ ⇒ #382c
#415.	Ezr 7:10.ne		∅		
a		(ירושלם)	יִלְהֵמ 106 (<i>a</i>) 381 (<i>b</i>)	TNYM.DAT.SG abbr.	dblt.
#416.	Ezr 7:10.11	בְּיִשְׂרָאֵל	ισραηλ	ENYM.DAT.SG	
a		(ירושלם)	יִלְהֵמ 74-44-314 (<i>a</i>) 46-[52]-379 (<i>b</i>)	119 TNYM	abbr.

#417.	Ezr 7:11.7	אֲרַחֲסָאֲחָא	αρθααααθ	ANYM.NOM.SG	
a			↳ αρθααααθ	58	[-MORPH] → [+MORPH]
b			αρκαρθαθ	B ⁵⁵	h≡ ⇒ #239a
c			αθα	55	∅ → /r/\$ / .../r/\$
d			ααααθ	V	h≡ ⇒ #360d
e			αρθααθ	71-106-107-[44-125-610] (a)	h≡ ⇒ #360b
f			αρταξερξη	G ^L [+MORPH]	h≡ ⇒ #250c
g			↳ αρταρξερξη	19	hE(Grk. lex.)
					h≡ ⇒ #380f
#418.	Ezr 7:11.8	עֲזְרָא	εζρα	ANYM.DAT.SG	εδρα
a			εζρα	A V 46-64-381-728 (b)	h≡ ⇒ #382a
b			εδρα	55 (B ⁵⁵) G ^L a b 58 119	h≡ ⇒ #382b
c			εζρα	19-108 (G ^L)	h≡ ⇒ #382c
#419.	Ezr 7:11.17	יִשְׂרָאֵל	ιραηλ	ENYM.ACC.SG	
#420.	Ezr 7:12.1	אֲרַחֲסָאֲחָא	αρθααααθ	ANYM.NOM.SG	
a			↳ αρθααααθ	58	[-MORPH] → [+MORPH]
b			αρκαρθαθ	B ⁵⁵	h≡ ⇒ #417b
c			ααααθ	55	h≡ ⇒ #239a
d			ααααθ	V	h≡ ⇒ #360b
e			αρθααθ	71-106-107-[44-125-610] (a)	h≡ ⇒ #250c
f			αρταξερξη	G ^L [+MORPH]	hE(Grk. lex.)
g			↳ αρταρξερξη	19	h≡ ⇒ #380f
#421.	Ezr 7:12.3	מְלִיכֵי (פָּרְסִי)	βασιλεων		
a			περσων	V DNYM.GEN.PL [+MORPH]	trans. subst.
#422.	Ezr 7:12.4	עֲזְרָא	εζρα	ANYM.DAT.SG	εδρα
a			εζρα	A V 46-64-381-728 (b)	h≡ ⇒ #382a
b			εδρα	55 (B ⁵⁵) G ^L a b 58 119	h≡ ⇒ #382b
c			εζρα	19-108 (G ^L)	h≡ ⇒ #382c
#423.	Ezr 7:13.10	יִשְׂרָאֵל	ιραηλ	ENYM.GEN.SG	
#424.	Ezr 7:13.12	וְלִזְיָא	λευιτων	DNYM.GEN.PL	[+MORPH]
#425.	Ezr 7:13.14	לְיִרוּשָׁלַיִם	ιερουαλημ	TNYM.ACC.SG	
#426.	Ezr 7:14.12	יְהוּדִים	ιουδαιαν	TNYM.ACC.SG	[+MORPH]
#427.	Ezr 7:14.13	וְלְיִרוּשָׁלַיִם	ιερουαλημ	TNYM.ACC.SG	
#428.	Ezr 7:15.9	יִשְׂרָאֵל	ιραηλ	ENYM.GEN.SG	
a			↳ a ▶ ιραηλ ιραηλ	121	ditt.
#429.	Ezr 7:15.11	בְּיִרוּשָׁלַיִם	ιερουαλημ	TNYM.DAT.SG	
#430.	Ezr 7:16.8	בְּבָבֶל	βαβυλωνο	TNYM.GEN.SG	[+MORPH]
#431.	Ezr 7:16.17	בְּיִרוּשָׁלַיִם	ιερουαλημ	TNYM.DAT.SG	
#432.	Ezr 7:17.21	בְּיִרוּשָׁלַיִם	ιερουαλημ	TNYM.DAT.SG	
a			↳ a ▶ ἰλῆμ	125	abbr.
#433.	Ezr 7:19.ne		∅		
a		(יִשְׂרָאֵל)	יְיָ	G ^L ENYM.GEN.SG	
#434.	Ezr 7:19.11	יְרוּשָׁלַיִם	ιερουαλημ	TNYM.DAT.SG	

#435.	Ezr 7:20.12	גָּזֵרִי	γαζης	CMN.GEN.SG		[+MORPH]
a			γαζοφυλακιων	G ^L PL		trans.
#436.	Ezr 7:21.3	אַרְבָּעָתִּיתִּים	αρθασαθα	ANYM.NOM.SG		
a			αρσαρθασα	B ⁵⁵		h [≡] ⇒ #417b
b			γαρ αρθασα	B 122		h~ ⇒ γαρ
c			ασαρσασα	V		h [≡] ⇒ #360b
d			αρθασα	106-107-[44-125-610] (a) 728 (b)		h [≡] ⇒ #250c
e			αρταξερξης	G ^L [+MORPH]		hE(Grk. lex.)
f			αρταρξαρξης	19		h [≡] ⇒ #38of /e/ → /e/ / /e/..._
#437.	Ezr 7:21.8	גָּזֵי	γαζαις	CMN.DAT.PL		[+MORPH]
a			γαιαις	G ^L		<ζ> → <ι>
#438.	Ezr 7:21.16	עֲזָרָא	εσρας	ANYM.NOM.SG	εσδρας	[+MORPH]
a			εζρας	A V 46-64-381-728 (b)		h [≡] ⇒ #382a
b			εσδρας	55 (B ⁵⁵) G ^L a b 58 119		h [≡] ⇒ #382b
c			εζδρας	19-108 (G ^L)		h [≡] ⇒ #382c
#439.	Ezr 7:22.7	כֹּרֵי	κορων	CMN.GEN.PL		[+MORPH]
#440.	Ezr 7:22.11	בָּתִּין	βατων	CMN.GEN.PL		[+MORPH]
a			βαδων	A 119 121-236-762 (a)		Ç → Ç / V_V
b			αποθηκων	V B ⁵⁵		T: βατων+εκατον h~ ⇒ αποθηκος h [≡] ⇒ #441a
c			ματδων	314		/b/ → /m/ / #_ C ₁ C ₂ → C ₂ C ₁
#441.	Ezr 7:22.14	בָּתִּין	βατων	CMN.GEN.PL		[+MORPH]
a			βαδτων	314 (a)		∅ → /d/ / V_/t/
b			βαδων	A 121-236-762 (a) 119		h [≡] ⇒ #440a
c			αποθηκων	V		h [≡] ⇒ #440b
#442.	Ezr 7:24.6	לְיָמֵי	λευιταις	DNYM.DAT.PL	λευιταις	
a			B ⁵⁵ ▶ λευιταις	55 → A V a b 58 119		<ει> → <ι>
b			λευιτας	G ^L ACC		[+MORPH.DAT] → [+MORPH.ACC]
#443.	Ezr 7:24.9	נֹתְנֵי	ναθεινειμ	DNYM.DAT.PL	ναθινιμ	[+MORPH ^s]
a			ναθινειμ	A V 119 b		h [≡] ⇒ #159d
b			ναθινει	55 (B ⁵⁵)		/m/ → ∅ / #_
c			ναθινιμ	a		h [≡] ⇒ #159i
d			ναθινιμ	314 (a)		h [≡] ⇒ #159k
e			ναθινειμ	248 (b)		h [≡] ⇒ #407d
f			ναθανειμ	58		/i/ → /e/ / /e/..._
g			ναθινειμ	381 (b)		h [≡] ⇒ #184d
h			ναθιναιους	G ^L ACC [+MORPH]		h [≡] ⇒ #109d
i			ναθιναιους	19-108		h [≡] ⇒ #109e
#444.	Ezr 7:25.2	עֲזָרָא	εσρα	ANYM.VOC.SG	εσδρα	
a			εζρα	A V 46-64-381-728 (b)		h [≡] ⇒ #382a
b			εσδρα	55 (B ⁵⁵) G ^L a b 58 119		h [≡] ⇒ #382b
c			εζδρα	19-108 (G ^L)		h [≡] ⇒ #382c

#445.	Ezr 7:27.4	אבותינו	πατερων ημων		
a		(ישראל)	יְהוָה 236 (a) ENYM.GEN.SG abbr.		subst.
#446.	Ezr 7:27.15	בירושלם	ιερουσαλημ	TNYM.DAT.SG	
#447.	Ezr 7:28.18	מישראל	ισραηλ	ENYM.GEN.SG	
a		(ירושלם)	יְהוָה 381 (b) abbr.		subst.
#448.	Ezr 8:1.8	ארתחשטרה	αρθασααθα	ANYM.GEN.SG	
a			↳ αρθασαα B ⁵⁵		V ₁ C ₁ → ∅ / V ₁ C ₁
b			αααααα V		h≡ ⇒ #36ob
c			αρταξερξου G ^L [+MORPH]		hE(Grk. lex.)
d			↳ αρταξερξου 19		h≡ ⇒ #38of
e			αρθασαα 106-44-125 (a) 46-64-728 (b)		h≡ ⇒ #25oc
#449.	Ezr 8:1.10	מבבל	βαβυλωνος	TNYM.GEN.SG	[+MORPH]
#450.	Ezr 8:2.2	פיניס	φινεεε	ANYM.GEN.SG	φινεεε
a			↳ B ⁵⁵ ▶ φινεεε 55 — A V G ^L a b 58 119		<ει> → <ι>
#451.	Ezr 8:2.3	גרשון	γηρσωμ	ANYM.NOM.SG	
a		(גרשון)	↳ γηρσων V b 58		h~ ⇒ γηρσων
			↳ 248 (b)		
b			↳ γηρσαμ G ^L		/ø/ → /e/
#452.	Ezr 8:2.5	איתמר	ιθαμαρ	ANYM.GEN.SG	
a			↳ a ▶ θαμαρ 74-314		<ι> → ∅ / <ν>#_
b			↳ ηθαμαρ 119		<ι> → <η> / <ν>#_
#453.	Ezr 8:2.6	דניאל	δανιηλ	ANYM.NOM.SG	
a			↳ G ^L ▶ δινιηλ 93		V ₁ → V ₂ / ...V ₂
#454.	Ezr 8:2.8	דוד	δαυιδ	ANYM.GEN.SG	δαυιδ
a			↳ B ⁵⁵ ▶ δαυιδ 55-122 — A V G ^L a b 58 119		<ει> → <ι>
#455.	Ezr 8:2.9	קטוש	αττους	ANYM.NOM.SG	
a			↳ τους B ⁵⁵		<ατ> → ∅ / #_
b			↳ G ^L ▶ λαττους 93		∅ → <λ> / <δ>#_<α>
#456.	Ezr 8:3.2	שכניה	σαχανια	ANYM.GEN.SG	
a			↳ αναααα B ⁵⁵		C ₁ VC ₂ → C ₂ VC ₁
b			↳ σεαααα G ^L		/e/ → /e/
					[−MORPH] → [+MORPH]
#457.	Ezr 8:3.4	פרעש	φορος	ANYM.GEN.SG	
a			↳ a ▶ φωρος 314		<ο> → <ω> / ' _
b			↳ b ▶ φορωε 381		<ο> → <ω> / ' _
c		(פרץ)	φαρεε G ^L -121		h~ ⇒ #51b
#458.	Ezr 8:3.5	זכריה	ζαχαρια	ANYM.NOM.SG	ζαχαριαε
a			↳ B ⁵⁵ ▶ ζαχαριαε B-[122]		[−MORPH] → [+MORPH]
			↳ A V G ^L a b 58 119		
#459.	Ezr 8:4.2-3	פתת מואב	φααθμωαβ	ANYM.GEN.SG	
a			↳ φααθ ηγουμενου μωαβ G ^L		

#460.	Ezr 8:4.4	עֲלִיּוֹנָי *ελιωηναι ANYM.NOM.SG ελιανα	
a		↳ *ελιωνα	$V \rightarrow \emptyset / V_$
b			$\langle i \rangle \rightarrow \emptyset / _ \# \langle u \rangle$
c		↳ ελιανα V B ⁵⁵ G ^L b 119	$/\phi/ \rightarrow /e/ / _ \dots /e/$
d		↳ a ▶ ελινα 107-[44-125-610]	$V \rightarrow \emptyset / V_$
e		↳ ελια ανα A	$\emptyset \rightarrow \langle \alpha \rangle / \langle \alpha \rangle _$
f		↳ ελιαναν 58	$\emptyset \rightarrow \langle v \rangle / \langle \alpha \rangle _ \#$
#461.	Ezr 8:4.6	צָרַעִיָּא ζαραια ANYM.GEN.SG καραια	
a		↳ B ⁵⁵ ▶ ζαρεία B-[122]	$/e/ \rightarrow /e/ / _ /i/$
b		↳ ζαρεα 55	$\langle \alpha i \rangle \rightarrow \langle \epsilon \rangle$
c		↳ καραια b 119	$/z/ \rightarrow /s/ / /s/ \# _$
d		↳ a ▶ καραα 74* ⚡ καραια 74c	$\langle i \rangle \rightarrow \emptyset$
e		↳ καραιας 610	$[-\text{MORPH}] \rightarrow [+ \text{MORPH}]$
f		↳ καραιου 314	$[-\text{MORPH}] \rightarrow [+ \text{MORPH}]$
#462.	Ezr 8:5.ne	∅ ζαθωης ANYM.GEN.SG [+MORPH]	ζαθωης
a		(אִתּוֹ) ζαθωης A V a 58 119 ANYM.GEN.SG [+MORPH]	$h \parallel \Rightarrow 1 \text{ Esd } 8:32$
b		↳ b ▶ ζαθωης 381	$\langle o \rangle \rightarrow \langle \omega \rangle / _$
#463.	Ezr 8:5.2	צָחַעִיָּא *ceχενια ANYM.GEN.SG ceχενιας	
a		↳ ceχενιας A V 119 NOM	$[-\text{MORPH}] \rightarrow [+ \text{MORPH}]$
b		↳ 68 (b) a ▶ ceνεχιας 44	$C_1VC_2 \rightarrow C_2VC_1$
c		↳ ceχαινιας 58	$\langle \epsilon \rangle \rightarrow \langle \alpha i \rangle$
d		↳ εχενιας b	$\langle c \rangle \rightarrow \emptyset / \langle c \rangle \# _$
e		↳ ceχενιου G ^L	$[-\text{MORPH}] \rightarrow [+ \text{MORPH}]$
#464.	Ezr 8:5.4	אִצְיָהַל *ιαζηηλ ANYM.GEN.SG αζηηλ	
a		↳ ιεζηηλ V	$/e/ \rightarrow /e/ / /i/ _$
b		↳ αζηηλ A G ^L b 58 119	$\langle i \rangle \rightarrow \emptyset / \# _$
c		↳ a ▶ αζηηλ 125	$/i/ \rightarrow /e/ / /e/ \dots _$
#465.	Ezr 8:6.2	אֲדִינַּי αδειν ANYM.GEN.SG αδιν	
a		↳ αδιν A V 58	$\langle \epsilon i \rangle \rightarrow \langle i \rangle$
b		↳ a ▶ αδην 106-107-[44-125-610]	$\langle i \rangle \rightarrow \langle \eta \rangle$
c		↳ b ▶ αδδιν 68	$\emptyset \rightarrow C_1 / C_1 _$
d		↳ αδηνω βην αδιν 381	$T: \left. \begin{array}{l} \leftarrow \#466e \\ \# \langle \omega \rangle \rightarrow \langle \omega \rangle \# \\ \text{dblt.} \end{array} \right\}$
e		↳ αδινα βηθ 119	$T: \# \langle \omega \rangle \rightarrow \langle \omega \rangle \# = \#466b$
f		↳ αμιναδαβ G ^L	$/\phi/ \rightarrow /e/ / /e/ \dots _$
			$T: \leftarrow \#466g$
			$h \sim \Rightarrow \alpha\mu\iota\nu\alpha\delta\alpha\beta$

#466.	Ezr 8:6.3	עֲבָדֹה	ωβηδ	ANYM.NOM.SG	ωβηθ	
a			→ ωβηθ B-[122] V a			Ç → C ^h / _#
b			↳ 119			T: ⇒ #465e
c			→ ωβην A			<δ> → <v> / _#
d			↳ b αβην 52			/o/ → /e/ / #_
e			↳ 381			T: ⇒ #465d
f			↳ ωβιν 58			<η> → <i>
g			↳ G ^L			T: ⇒ #465f
#467.	Ezr 8:6.5	יִנְתָּן	ιωναθαν	ANYM.GEN.SG		
a			↳ ιωναθαν 58			∅ → <α> / _<v>
#468.	Ezr 8:6.ne		∅			
a		(אֶתֶּן)	ζαθοηc 125			ditt. ← #462a
#469.	Ezr 8:6.ne1		∅			
a		(שֶׁכֶּנִּיא)	σεχενιαc 125 [+MORPH]			ditt. ← #463a
#470.	Ezr 8:6.ne2		∅			
a		(אֶתֶּן)	αζαηλ 125			ditt. ← #464c
#471.	Ezr 8:7.2	עֲלָמִים	ηλαμ	ANYM.GEN.SG		
a			→ ιλαμ 58			<η> → <i> / #_
b			→ νααμ a			<η> → <v>
c			→ αιλαμ G ^L b			<λ> → <α>
d			↳ ελαμ 19-108 (G ^L) 46-[52] (b)			<η> → <αι> / #_
e			→ ηλαιοσεια B ⁵⁵			<αι> → <ε> / #_
f			↳ ηλαι οσεια 55			T: ηλαμ+ιεσεια ← #472b
						<ε> → <o>
						<ει> → <i>
#472.	Ezr 8:7.3	שִׁעָיָה	*יעסאיα	ANYM.NOM.SG	ιαια	
a			→ *ιεσεια			/e/ → /e/ / _/i/
b			↳ B ⁵⁵			T: ⇒ #471e
c			↳ ιεccια Vc			<ε> → <c> / <c>_
d			↳ ιεcια V* ⇔ Vc			C ₁ → ∅ / C ₁ _
e			↳ ιεccιαc G ^L			[-MORPH] → [+MORPH]
f			→ ηcαια 58			<ε> → <η>
g			↳ ηcαια A 119 46-[52]-731 (b) 119			/i/ → ∅ / #_/i/
h			↳ ηcαιαc 381-68 (b)			[-MORPH] → [+MORPH]
i			↳ cαιαc 248 (b)			/i/ → ∅ / #_
j			→ ιαια b			/e/ → ∅ / /i/_
k			↳ a μαια 74* ⇔ ιαια 74c			∅ → <μ> / <μ>#_

#473.	Ezr 8:7.5	אֶלֶיָּא	*αθελεια	ANYM.GEN.SG	αθελια	
a			→ ελεια V			<αθ> → ∅ / #_
b			→ αθελει B ⁵⁵			<α> → ∅ / _#<κ>
c			→ αθελια			<ει> → <ι>
d			→ a → αθεδια 74			<λ> → <δ>
e			→ b → αθαλια 52			/ε/ → /ε/ / /ε/.../ε/
f			→ αθελιου 381			[-MORPH] → [+MORPH]
g			→ καθελια 58			∅ → <C> / <C>#_
h			→ αδελια 119			C ^h → Ç / V_V
i			→ αθλια A			<ε> → ∅ / <θ>_
j			*γοθολιου G ^L [+MORPH]			hE(γοθολιας)
k			→ γοθονιου 19 108 93			<λ> → <ν>
#474.	Ezr 8:8.2	אֶלֶיָּא	καφατεια	ANYM.GEN.SG	καφατια	
a			→ B ⁵⁵ → καφατια 55 → A V G ^L a 119			<ει> → <ι>
b			→ b → καφατιου 381			[-MORPH] → [+MORPH]
#475.	Ezr 8:8.3	אֶלֶיָּא	ζαβδεια	ANYM.NOM.SG	ζαβδιας	
a			→ +ζαβδια			<ει> → <ι>
b			→ ζαβαδια 55 (B ⁵⁵)			∅ → /ε/ / /b/_/d/
c			→ ζαβδιας A b 58			[-MORPH] → [+MORPH]
d			→ ζαραιας V			<β> → <ρ>
e			→ a → ζαβαδιας 74			<δ> → <α>
f			→ ζαυβαδιας 125			∅ → /ε/ / /b/_/d/
g			→ ζαυδιας 106-107-[610] 119			∅ → <υ> / <α>_<β>
h			→ ζαβδιου G ^L			<β> → <υ> / <α>_
						[-MORPH.NOM] → [+MORPH.GEN]
#476.	Ezr 8:8.5	אֶלֶיָּא	μειχαηλ	ANYM.GEN.SG	μιχαηλ	
a			→ B ⁵⁵ → μιχαηλ 55-122 → V G ^L a b 58 119			<ει> → <ι>
b			→ μαχαηλ A			/i/ → /ε/ / _.../ε/
#477.	Ezr 8:9.2	אֶלֶיָּא	ιωαβ	ANYM.GEN.SG		
a			→ ιωβαβαδεια B ⁵⁵			T: ιωαβ+αβαδεια ← #478a
b			→ ιωβαδεια B-[122]			<β> → ∅
#478.	Ezr 8:9.3	אֶלֶיָּא	αβαδεια	ANYM.NOM.SG	αβαδια	
a			→ B ⁵⁵			T: ⇒ #477a
b			→ αβαδια A V a 119			<ει> → <ι>
c			→ b → αβαδιας 248-381			[-MORPH] → [+MORPH]
d			→ αβδια 74 (a) 731-[68] (b)			<α> → ∅ / _<δ>
e			→ αβδιου G ^L GEN			[-MORPH] → [+MORPH]
#479.	Ezr 8:9.5	אֶלֶיָּא	ιειηλ	ANYM.GEN.SG		
a			→ ιειηλ A			<ι> → <ει>
b			→ ιεμα B ⁵⁵			<ιη> → <μ>
						<α> → <λ> / _#

#480.	Ezr 8:10.ne	∅	ANYM.GEN.SG	βαανι	
a	(בני)	βαανι A a b			hl ⇒ 1 Esdr 8:36
b		↳ βαανει V			<ι> → <ει> / _#
c		↳ βαανι 119			V ₁ → ∅ / V ₁ _
#481.	Ezr 8:10.2	שְׁלִימוֹת* שְׁלֹמִיּוֹת	ANYM.NOM.SG	καλειμουθ	κελιμουθ
a		↳ καλειμουθ A			/ϑ/ → /ε̥/ / .../i/
b		↳ κελειμουθ 55 (B ⁵⁵)			VC → CV
c		↳ κελιμουθ V a b			<ει> → <ι>
d		↳ κελιμαθ 119			/u/ → /ε̥/
e		↳ καλημωθ G ^L			<ει> → <η>
					/u/ → /ο̥/
#482.	Ezr 8:10.4	יְוִסְפִיָּה	ANYM.GEN.SG	ιωσεφια	ιωσεφια
a		↳ B ⁵⁵ ▶ ιωσεφια 55 — A G ^L b 119			<ει> → <ι>
b		↳ a ▶ ιεσεφια 107-[44-125-610]			/ο̥/ → /ε̥/ / .../ε̥/
c		↳ ιεσεφια 19-108 (G ^L)			∅ → C ₁ / C ₁ _
#483.	Ezr 8:11.2	בְּבִי	ANYM.GEN.SG	βαβει	βαβι
a		↳ B ⁵⁵ ▶ βαβι 55 — a 46-[52]-248 (b) 119			<ει> → <ι>
b		↳ b ▶ βαβη 381			<ει> → <η> / ' _
c		↳ βοκχει G ^L			
#484.	Ezr 8:11.3	זְכַרְיָה* +ζαχαρια	ANYM.NOM.SG	ζαχαριας	ζαχαριας
a		↳ αζαρια B ⁵⁵			C ₁ VC ₂ → C ₂ VC ₁
b		↳ ζαχαριας A V G ^L a 119			<χ> → <α> / #_
c		↳ b ▶ χαριας 98-[379]-243-248-731-[68]			[-MORPH] → [+MORPH]
					<ζα> → ∅ / #_
#485.	Ezr 8:11.5	בְּבִי	ANYM.GEN.SG	βαβει	βαβι
a		↳ B ⁵⁵ ▶ βαβι 55 — a 46-[52]-248 (b) 119			<ει> → <ι>
b		↳ βηβα V			<ει> → <η>
c		↳ βαβηι G ^L			V ₁ CV ₂ → V ₂ CV ₁
d		↳ βαβειι 19-108			/ε̥/ → /i/ / _/i/
					<η> → <ι>
					<ι> → <ει> / _#
#486.	Ezr 8:12.2	עֲזַרְיָה	ANYM.GEN.SG	αζγαδ	αζγαδ
a		↳ 74 (a)			<γ> → <τ>
b		↳ ατταδ B ⁵⁵			<σ> → <ζ> / _Ϛ
c		↳ αζγαδ A 19 (G ^L) a 119			<σ> → <ε>
d		↳ G ^L ▶ αεγαδ 108			<α> → ∅ / <ν>#_
		↳ εγαδ 19			

#487.	Ezr 8:12.3	יִוָּנָן	ιωανναν	ANYM.NOM.SG	
a			<ul style="list-style-type: none"> └ G^L ► ιωναν 19-108 — B⁵⁵ b └ 381 (b) 		V → ∅ / V_
b			<ul style="list-style-type: none"> └ a ► ιωανναν 106-120-121-134-314-370-762 119 		∅ → C ₁ / C ₁ _
c			<ul style="list-style-type: none"> └ ιωαννα 74 		<v> → ∅ / _#
d			<ul style="list-style-type: none"> └ ιωνναν 107-[610] 		V → ∅ / V_
e			<ul style="list-style-type: none"> └ ιωναν 44-125 		C ₁ → ∅ / C ₁ _
#488.	Ezr 8:12.5	אִכְכָּאֵתָן	ακκαταν	ANYM.GEN.SG	
a			<ul style="list-style-type: none"> └ G^L ► ακαταν 19 — V 106-125-130 (a) 		C ₁ → ∅ / C ₁ _
b			<ul style="list-style-type: none"> └ B⁵⁵ ► ακατα 55 		<v> → ∅ / _#
c			<ul style="list-style-type: none"> └ b ► οκαταν 46-[52]-64-381-728 		<a> → <o> / #_
#489.	Ezr 8:13.2	אֲדוֹנֵיקָאִם	*αδωνεικαμ	ANYM.GEN.SG	αδωνικαμ
a			<ul style="list-style-type: none"> └ αδανεικαμ B⁵⁵ 		/o/ → /e/ / /e/..._
b			<ul style="list-style-type: none"> └ αδανικαμ 55 		<ει> → <i>
c			<ul style="list-style-type: none"> └ αδωνικαμ A V G^L b 58 119 		<ει> → <i>
d			<ul style="list-style-type: none"> └ a αδονικαμ 610 		<ω> → <o>
e			<ul style="list-style-type: none"> └ αδωκαμ 134 		CV → ∅
#490.	Ezr 8:13.6	אֵלִיפָאֵלָאֵת	*ελειφαλατ	ANYM.NOM.SG	ελιφαλαθ
a			<ul style="list-style-type: none"> └ ελειφατ B⁵⁵ 		V ₁ C → ∅ / _V ₁ C
b			<ul style="list-style-type: none"> └ ελιφατ 55 		<ει> → <i>
c			<ul style="list-style-type: none"> └ ελιφαλατ G^L 58 		<ει> → <i>
d			<ul style="list-style-type: none"> └ ελιφαλαθ A a 		Ç → C ^h / _#[h]?
e			<ul style="list-style-type: none"> └ ελιφααθ V 		<λ> → ∅ / <a>_<a>
f			<ul style="list-style-type: none"> └ εδιφαλαθ b 		<λ> → <δ>
g			<ul style="list-style-type: none"> └ εδιφαλαδ 52 		C ^h → Ç / V_#V
h			<ul style="list-style-type: none"> └ ελιφαθ 119 		V ₁ C → ∅ / _V ₁ C
#491.	Ezr 8:13.7	אֵיִהֵל	ιεηλ	ANYM.NOM.SG	
a			<ul style="list-style-type: none"> └ ειηλ A 		<i> → ∅ / #_
b			<ul style="list-style-type: none"> └ ευεια V 		<i> → <u>
c			<ul style="list-style-type: none"> └ B⁵⁵ ► ευια 55 		<η> → <ει>
d			<ul style="list-style-type: none"> └ a ► ιεηλ 107-[44-125-610] 58 		<λ> → <a> / _#
					<ει> → <i>
					V → ∅ / V_V
#492.	Ezr 8:13.8	סַמַּיָא	σαμια	ANYM.NOM.SG	
#493.	Ezr 8:14.2	בָּגוּזַי	βαγουαι	ANYM.GEN.SG	
a			<ul style="list-style-type: none"> └ a ► βαγοναι 610 		<u> → <v>
b			<ul style="list-style-type: none"> └ b ► βαγουε 248-381 		<αι> → <ε> / _#
c			<ul style="list-style-type: none"> └ βαγουια G^L 		V ₁ V ₂ → V ₂ V ₁
d			<ul style="list-style-type: none"> └ γαβουια 19-108 		C ₁ VC ₂ → C ₂ VC ₁
e			<ul style="list-style-type: none"> └ γαβουαι A 58 		C ₁ VC ₂ → C ₂ VC ₁
f			<ul style="list-style-type: none"> └ βαγο B⁵⁵ V 		<i> → <ει> / _#
					<uai> → ∅ / _#

#494.	Ezr 8:14.3	עֹתֵי	ουθαι	ANYM.NOM.SG	
a			ουθει B ⁵⁵		/e/ → /e̞/ / _/i/#
b			ουθι B-[122] V		<ει> → <i> / _#
c			*ωθαι G ^L		/u/ → /o̞/ / #_
d			ωθαι 19-108		<i> → <ει> / _#
e			ιωθαι 93		∅ → <i> / <i>#_
#495.	Ezr 8:14.5	זָבוּד K	ζαβουδ	ANYM.NOM.SG	
a			a ▶ ζαβουθ 44 119		Ç → C ^h / _#Ç
b		זָכוּר Q	ζαχουρ G ^L		
c			ζαχουρ 19		Ç ₁ → ∅ / _C ^h ₁
#496.	Ezr 8:15.6	אֵיוֹי* אֵיוֹי	ευει	TNYM.ACC.SG	ευι
a			θουσι V		<ε> → <θ> / #_
b			ευειμ B ⁵⁵		<υ> → <ου> / <ε>_
c			G ^L ▶ ευι 93 b 119		<ε> → <c> / V_V
d		(בִּינְוּה)	a ▶ νινευι 71		[-MORPH ^s] → [+MORPH ^s]
#497.	Ezr 8:15.15	לְוִי	λευει	ANYM.GEN.SG	λευι
a			B ⁵⁵ ▶ λει 55 ← A V G ^L a b 58 119		<ει> → <i>
#498.	Ezr 8:16.2	לְאֵלֶזֶר+ לְאֵלֶזֶר	ελεαζαρ	ANYM.DAT.SG	
a			ελιεζερ G ^L		
#499.	Ezr 8:16.3	לְאַרְיֵל	αριηλ	ANYM.DAT.SG	
#500.	Ezr 8:16.4	לְשָׂמַיָּה	σαμια	ANYM.DAT.SG	
a			σεμια A a b		/e/ → /e̞/ / _.../e̞/
b			σεμεια G ^L		/e/ → /e̞/ / /e̞/.../i/
c			σεμειδ 19-108		<i> → <ει>
d			*σεμειαν		<α> → <δ> / _#
e			σεμειαν 107-[125-610] (a)		∅ → <v> / <α>_#
f			σεμεσιαν 44 (a)		V → ∅ / _V
g			σεμια 58		<ε> → <c> / <ε>_<i>
#501.	Ezr 8:16.5	וְלֵאלֹהֵינוּ* וְלֵאלֹהֵינוּ	*αλαωναν	ANYM.DAT.SG	μαωναμ
a			*αλαωναμ		/n/ → /m/ / _#
b			αλωναμ B ⁵⁵		V → ∅ / _V
c			μαωναμ A V 58 119		<αλ> → <μ> / #_
d			a μωναμα 44		V ₁ → V ₂ / _V ₂
e			μαωναμ 125-610* ↔ μαωναμ 610c		V ₁ → V ₂ / V ₂ _
f			b ▶ μαωναν 731-[68]		/m/ → /n/ / _#
g		וְלֵאלֹהֵינוּ*	ελιναθαν G ^L		

#502.	Ezr 8:16.6	וּלְיָרִיב	ιαρειβ	ANYM.DAT.SG	ιαριβ	
a			G ^L ▶ ιαριβ 93	— A 46-[52] (b)		<ει> → <ι>
b			└ a ▶ ιαριμ 125			/b/ → /m/ / _#
c			└ ιαρηβ 610-121 (a) 248-381 (b) 58			<ι> → <η> / ' _
d			▶ ιωρειμ V			/e/ → /o/
e			▶ *αρειβ			/b/ → /m/ / _#
f			└ αριβ 119			<ει> → <ι>
g			└ αρεβ B ⁵⁵			<ι> → ∅ / # _
#503.	Ezr 8:16.7	וּלְאֵלֵינוּ	ελναθαν	ANYM.DAT.SG		
a			B ⁵⁵ ▶ ελναθαμ B			/n/ → /m/ / _#
b			└ ελθαμ 122			CV ₁ → ∅ / _ CV ₁
c			▶ εαναθαμ V			<λ> → <α> / _<v>
d			G ^L ▶ εαναθαν 19-108			<λ> → <α> / _<v>
e			a ▶ ελναθαν ελναθαν 44			ditt.
f			b ▶ εληαθαν 248			<v> → <η> / <λ> _<α>
#504.	Ezr 8:16.8	וּלְנָתָן	ναθαν	ANYM.DAT.SG		
#505.	Ezr 8:16.9	וּלְזַכְרְיָה	ζαχαρια	ANYM.DAT.SG		
a			└ цаχαριαν G ^L 44-125-610 (a) ACC			/z/ → /s/ / # _
						[-MORPH] → [+MORPH]
#506.	Ezr 8:16.10	וּלְמִשְׁלָם	μεσουλαμ	ANYM.DAT.SG		
a			└ μεσουαμ B ⁵⁵			<λ> → ∅ / _<α>
b			μεσολλαμ A G ^L			
c			▶ μεσολαμ 93 106-125-610 (a) 52 (b) 119			C ₁ → ∅ / C ₁ _
d			└ μεσαλαμ 46 (b)			V ₁ → V ₂ / _...V ₂
e			a ▶ μεσωλαβ 44			<o> → <ω> / ' _
f			▶ μεσσολαμ b			/m/ → /b/ / _#
			└ 64-381-728 (b)			C ₁ ...C ₂ C ₂ → C ₁ C ₁ ...C ₂
g			▶ μοσολλαμ V			V ₁ → V ₂ / _...V ₂

#507.	Ezr 8:16.12	וְלִי־רִיב	ιωαρειβ	ANYM.DAT.SG	ιωαριβ	
a			→ αρειβ B ⁵⁵			<ιωι> → ∅ / #_
b			↳ αριβ 55-122 V			<ει> → <ι>
c			→ ιωαριβ a			<ει> → <ι>
d			→ ιωαριβ 107-[44]-120 ← A 52 (b)			<ι> → ∅ / V_V
e			↳ αριβ 106-236			V → ∅ / V_V
f			↳ ιωριβ 125			V → ∅ / V_V
g			↳ ιωαβιβ 610c			<ρ> → <β> / ...<β>
h			→ ιωιαρηβ 121			<ι> → <η> / ' _
i			↳ ιωγαριβ 370 119			<ι> → <γ>
j			→ ιωαρειμ b 58			<ι> → ∅ / V_V
k			↳ αρειμ 46*-64* ⇔ ιωαρειμ 46c-64c			/b/ → /m/ / _#
l			↳ ιωρειμ 98-[379]-243-248-731-[68]			V → ∅ / V_V
#508.	Ezr 8:16.13	וְלִאֲלֵיָהוּן	ελναθαν	ANYM.DAT.SG		
a			↳ B ⁵⁵ ▶ εαναθαν B-[122] V			<λ> → <α> / _<v>
b			↳ ελναθαμ 98-[379]-243-731			/n/ → /m/ / _#
#509.	Ezr 8:17.5	אָדָּי אָדָּי*	[...] αδδαι G ^L ANYM.ACC.SG			
a			↳ αδδαι 19-108			<ι> → <ει> / _#
#510.	Ezr 8:17.6	בְּכֶסֶף־אֶרֶץ	εν αργυριω εν *καρφεν G ^L TNYM.DAT.SG			trans.
a			↳ εκ καρφεν 19-108-93			C ₁ #C ₂ → C ₂ #C ₁
#511.	Ezr 8:17.14	אָדָּי אָדָּי*	[...] αδδαι G ^L ANYM.ACC.SG			
a			↳ αδδαι 19-108			<ι> → <ει> / _#
#512.	Ezr 8:17.17	הַנְּתִיבִים Q הַנְּתוּנִים K	ναθινειμ	DNYM.GEN.PL	ναθινιμ	[+MORPH ^s]
a			→ αθινειμ			<v> → ∅ / <v>_
b			↳ b ▶ αθηνειμ 381			<ι> → <η> / ' _
c			↳ ναθηνειμ 248			h ⇒ #407d
d			→ αθανειμ 46-[52] 58			V ₁ → V ₂ / V ₂ ..._
e			↳ B ⁵⁵ ▶ αθενειμ 55			/e/ → /e̞/ / .../i/
f			↳ αθανιμ A V			<ει> → <ι>
g			↳ a ▶ αθινιμ 125			V ₁ → V ₂ / _...V ₂
h			↳ ναθινιμ 121-130-236-762 119 ∅ → <v> / <v>#_			h ⇒ #159k
i			↳ ναθινημ 314			
j			→ ναθιναιους G ^L ACC			[+MORPH ^s] → [+MORPH.ACC]
k			↳ αναθιναιους 19			∅ → <α> / #_<v>
l			↳ ναθαναιους 93			V ₁ → V ₂ / V ₂ ..._

#513. Ezr 8:17.18 כֶּכֶסֶפִּיָא εν αργυριω trans.
 a εν *κασφεν G^L TNYM.DAT.SG
 b εν μασφεν 19-108 TNYM.DAT.SG h≡ ⇒ #510b
 c εν μασφαιν 93 <ε> → <αι>

#514. Ezr 8:18.ne ∅

txt. ← mg. two possibilities:

a (שבביה) ασιβιβα V hl ⇒ 1 Esd. 8:46 (|#519) dblt. trans. ⇒ #515
 /ɛ/ → /i/ / _.../i/ ~ α' *κυμβιβασεωσ
 <η> → <ι> α' *κυμβιβα
 <α> → ∅ / _# α' ασιβιβα

#515. Ezr 8:18.8 שָׁכַל καχωλ CMN.NOM.SG
 a B⁵⁵ ▶ καχωχ B-[122] <λ> → <χ> / <χ>..._#
 b καχων A b 58 119 <λ> → <ν>
 c a ▶ καχωρ 125 610 /n/ → /r/ / _#
 d συνετος G^L trans.

#516. Ezr 8:18.10 מוֹלַיִ מוֹלַיִ ANYM.GEN.SG מוֹלַיִ
 a μoολeι 19 (G^L) C₁ → ∅ / C₁
 b B⁵⁵ ▶ βοολeι 55 /m/ → /b/ / #_
 c μoολi A 46-[52]-64-728 (b) 58 119 <ει> → <ι> / #_
 d a ▶ μoυλi 106-107-[44-125-610] /oφ/ → /u/
 e b ▶ μoceι 98 379 243 731 68 C → ∅
 f μωce 248 <o> → <c> / <o>_<ε>
 g oμωλeι 381 <o> → <ω> / #_
 <ι> → ∅ / #<υ>
 CV → VC / #_
 <o> → <ω> / #_

#517. Ezr 8:18.12 לָיִ λeυeι ANYM.GEN.SG λeυeι
 a B⁵⁵ ▶ λeυeι 55 → A V G^L a b 58 119 <ει> → <ι> / #_

#518. Ezr 8:18.14 יִשְׂרָאֵלִ יcραηλ ANYM.GEN.SG

#519. Ezr 8:18.15-16 וְרֵשׁ בָּאוּ בְנֵי וְשָׂרְבִינָה וּבְנֵי בְרֶשׁ שְׂרִוּיָהּ וּבְנֵי
 *ורש באו בניו *שרבינה ובניו *ברש שרויה ובניו και αρχην ηλθοσαν υιοι αυτου trans.

#520. Ezr 8:19.2 אֲצֵבִיָּא αceβeιa ANYM.ACC.SG αceβeιa
 a 610 (a)
 a αceβeιa A V 119 <ει> → <ι>
 b a ▶ eceβeιa 121 /ɛ/ → /ɛ̃/ / #.../ɛ/
 c b ▶ aceβeιαν 381 [-MORPH] → [+MORPH]
 d αceβeα 58 /i/ → /ɛ̃/ / _/ɛ/
 e αcaβeιa G^L /ɛ̃/ → /ɛ̃/ / /ɛ̃/..._
 f αccaβeιa 19-108 ∅ → C₁ / C₁_

#521.	Ezr 8:19.4	ואת השעיה	ωσαια	ANYM.ACC.SG	ισαια	
a			↪ ωσαιαν B ⁵⁵			[-MORPH] → [+MORPH]
b		ואתו ישעיה	*ισαια			
c			↪ ισαια A 107c-120c (a) b 119			V → ∅ / V_
d			↪ a ↪ ισεα 74			<αι> → <ε>
e			↪ ιαια 106			CV → VC
f			↪ ασαια 71-120* (a) 248 (b) 58 ⇔ 120c (a)			V ₁ → V ₂ / ...V ₂
g			↪ ησαια 107* (a) 46-[52]-731-[68] (b)			h ⇒ #472g
h			↪ 107c (a)			
i			↪ ησαιαν 44-610 (a) 381 (b)			[-MORPH] → [+MORPH]
j			↪ ιεσαια G ^L			h ⇒ #472c
#522.	Ezr 8:19.6	מֵרָרִי	μεραρει	ANYM.GEN.SG	μεραρι	
a			↪ G ^L ↪ μεραρι 19 — A 248 (b) 119			<ει> → <ι> / _#
b			↪ a ↪ μερι 121			VC ₁ → ∅ / VC ₁ _
c			↪ μεριρα b			V ₁ CV ₂ → V ₂ CV ₁
d			↪ μεριραν 381			∅ → <v> / <α>_#<α>
#523.	Ezr 8:20.2	נֹאֲבֵימִי	ναθινειμ	DNYM.GEN.PL	ναθινιμ	
a			↪ ναθινειμ A 55 (B ⁵⁵) V b			[+MORPH ^s] h ⇒ #159d
b			↪ ναθανειμ 58			V ₁ → V ₂ / V ₂ ..._
c			↪ ναθηνειμ 248 (b)			h ⇒ #407d
d			↪ ναθηνειμ 381 (b)			h ⇒ #184d
e			↪ ναθινιμ a 119			h ⇒ #159i
f			↪ αθινιμ 106*-610 ⇔ ναθινιμ 106c			<v> → ∅ / <v>#_
g			↪ ναθινιμ 314 (a)			h ⇒ #159k
h			↪ ναθιναιων G ^L [+MORPH]			h ⇒ #512j
i			↪ αθιναιων 19			<v> → ∅ / <v>#_
#524.	Ezr 8:20.4	דָּאֲוִיד	δαυειδ	ANYM.NOM.SG	δαυιδ	
a			↪ B ⁵⁵ ↪ δαυιδ 122 — A V G ^L a b 58 119			<ει> → <ι>
#525.	Ezr 8:20.7	לְלֵוִיִּם	λευειτων	DNYM.GEN.PL	λευιτων	
a			↪ λευιτων A V G ^L a b 58 119			[+MORPH] <ει> → <ι>
b			↪ λευιτω 55			<v> → ∅ / _#<v>
#526.	Ezr 8:20.8	נֹאֲבֵימִי	ναθινειμ	DNYM.NOM.PL	ναθινιμ	
a			↪ ναθινειμ A 55 (B ⁵⁵) V b			[+MORPH ^s] h ⇒ #159d
b			↪ ναθινιμ a 119			h ⇒ #159i
c			↪ ναθηνιμ 314 (a)			h ⇒ #159k V ₁ CV ₂ → V ₂ CV ₁
d			↪ ναθηνειμ 248 (b)			h ⇒ #407d
e			↪ ναθηνειμ 381 (b)			h ⇒ #184d
f			↪ ναθανειμ 58			h ⇒ #523b
g			↪ ναθηναιοι G ^L [+MORPH]			h ⇒ #109d
h			↪ ναθιναιοι 19-108			h ⇒ #512j

#527.	Ezr 8:21.6	אָהוּע	*αεουε	HN YM.ACC.SG	αουε	
a			→ *ααουαι			$/\epsilon/ \rightarrow /e/ \mid /e/_\#$ $\langle \epsilon \rangle \rightarrow \langle \alpha \rangle \mid _ \#$
b			→ ναουαι 610 (a)			$\langle \alpha \rangle \rightarrow \langle \nu \rangle \mid \langle \nu \rangle \# _ \langle \alpha \rangle$
c			→ *ααουαε			$/i/ \rightarrow /e/ \mid _ \#$
d			↳ δαουαθ G ^L			$\langle \alpha \rangle \rightarrow \langle \delta \rangle \mid \# _ \langle \alpha \rangle$ $\langle \epsilon \rangle \rightarrow \langle \theta \rangle \mid _ \#$
e			→ αθουε			$\langle \epsilon \rangle \rightarrow \langle \theta \rangle \mid V_V$
f			↳ b → αθουρ 68			$/\epsilon/ \rightarrow /r/ \mid _ \#$
g			↳ θουε B ⁵⁵			$\langle \alpha \rangle \rightarrow \emptyset \mid \langle \nu \rangle \# _$
h			↳ θουαι V			$\langle \epsilon \rangle \rightarrow \langle \alpha \rangle \mid _ \#$
i			→ αουε A a 46-[52]-64-381-728 (b) 58 119			$V \rightarrow \emptyset \mid V_V$
#528.	Ezr 8:24.6	לְשָׂרִיָּה	αραια	ANYM.DAT.SG		
a		לְשָׂרִיָּה	ααραβιαν G ^L ACC			$[-\text{MORPH}] \rightarrow [+ \text{MORPH}]$
#529.	Ezr 8:24.7	לְשָׂרִיָּה	ααβια	ANYM.DAT.SG		
a			→ αβια A			$/\epsilon/ \rightarrow \emptyset \mid \# _$
b			→ ααβιαν G ^L ACC			$[-\text{MORPH}] \rightarrow [+ \text{MORPH}]$
c			↳ a → εεβια 121			$/\epsilon/\dots/\epsilon/ \rightarrow /e/\dots/e/ \mid \dots/i/$
#530.	Ezr 8:25.18	יִשְׂרָאֵל	ιραηλ	EN YM.NOM.SG		
#531.	Ezr 8:27.1	וּכְפָרִי	χαφουρη	CMN.NOM.PL		$[+\text{MORPH}^s]$
a			→ καφουρη A			$C^h \rightarrow \zeta \mid \# _$
b			↳ *καφουρηθ			$[-\text{MORPH}^s] \rightarrow [+ \text{MORPH}^s]$
c			↳ καφουρης V			$\langle \theta \rangle \rightarrow \langle c \rangle \mid _ \#$
d			↳ καφουδηθ B ⁵⁵			$/r/ \rightarrow /d/$
e			↳ καφουδης 122			$\langle \theta \rangle \rightarrow \langle c \rangle \mid _ \#$
f			↳ a → χαφουρι 106 381 (b)			$\langle \eta \rangle \rightarrow \langle i \rangle \mid _ \#$
g			↳ χαφουραι 107-[44-125-610]			$[+\text{MORPH}^s] \rightarrow [+ \text{MORPH}]$
h			↳ γαφουρη 130			$C^h \rightarrow \zeta \mid V \# _$
i			↳ b → χαφουροι 731-[68] 71 (a) 119			$[+\text{MORPH}^s] \rightarrow [+ \text{MORPH}]$
j			κεπφουραι G ^L			$h \equiv \Rightarrow \#29c$
#532.	Ezr 8:29.8	וְהַלְוִיִּם	λευιτων	DN YM.GEN.PL	λευιτων	$[+\text{MORPH}]$
a			↳ B ⁵⁵ → λειτων 55 → A V G ^L b 58 119			$\langle \epsilon i \rangle \rightarrow \langle i \rangle$
b			↳ a → λειτων λειτων 71			ditt.
#533.	Ezr 8:29.11	לְיִשְׂרָאֵל	∅			
a			ιραηλ G ^L EN YM.GEN.SG			
#534.	Ezr 8:29.12	בִּירוּשָׁלַיִם	ιερουαλημ	TN YM.DAT.SG		
#535.	Ezr 8:30.3	וְהַלְוִיִּם	λευιται	DN YM.NOM.PL	λευιται	$[+\text{MORPH}]$
a			↳ B ⁵⁵ → λειται 55 → A V G ^L b 58 119			$\langle \epsilon i \rangle \rightarrow \langle i \rangle$
b		(לוי)	↳ a → λει 134* ⇔ λειται 134c			subst.
#536.	Ezr 8:30.9	לְיִרְוּשָׁלַיִם	ιερουαλημ	TN YM.ACC.SG		

#537.	Ezr 8:31.3	אָהוּע	*αεουε	HN YM.GEN.SG	αουε	
a			δουε <i>b</i>			/ɛ/ → /e/ / /e/_
b						<α> → <δ> / V#_<α>
c			δουε 98 379 243 248 731 68			<ε> → <ε> / V_#<ε>
d			αδουαθ G ^L			h≡ ⇒ #527d
e						CV → VC / #_
f			θουαι V			h≡ ⇒ #527h
g			αουε A 58 119			h≡ ⇒ #527i
h			└ <i>a</i> ▶ αου 107-[125]			<ε> → ∅ / #
i			└ ναου 610			∅ → <ν> / V#_<α>
j			└ λουε B ⁵⁵ ([.]ουε B)			<α> → <λ> / V#_V
#538.	Ezr 8:31.9	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.ACC.SG		
#539.	Ezr 8:32.2	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.ACC.SG		
#540.	Ezr 8:33.11	מֵרֵימֹוֹת	μερειμωθ	ANYM.GEN.SG	μαριμωθ	
a			└ B ⁵⁵ ▶ μεριμωθ 55 V			<ει> → <ι>
b			└ μαριμωθ A G ^L 71-314 (<i>a</i>)			/ɛ/ → /e/
			46-[52]-248 (<i>b</i>) 58 119			
c			└ μαρημωθ <i>b</i>			<ι> → <η>
d			└ <i>a</i> ▶ αρημωθ 44			<μ> → ∅ / #_
#541.	Ezr 8:33.13	סוּרְיָא	ουρεια	ANYM.GEN.SG	ουρια	
a			└ B ⁵⁵ ▶ ουρια Bc-[122]-55 — A V <i>b</i> 58 119			<ει> → <ι>
b			└ <i>a</i> ▶ αρια 130			/u/ → /e/ / /u/#_
c			└ ουριου G ^L 98-[379] (<i>b</i>)			[-MORPH] → [+MORPH]
d			└ οριου 93			/u/ → /o/ / /u/#_
e			└ αριου 108			/u/ → /e/ / /u/#_
f			└ αρειου 19			<ι> → <ει>
#542.	Ezr 8:33.16	אֱלֵעָזָר	ελεαζαρ	ANYM.NOM.SG		
#543.	Ezr 8:33.18	פִּינְעֵס	φινεεε	ANYM.GEN.SG	φινεεε	
a			└ B ⁵⁵ ▶ φινεεε 55 — A V G ^L <i>a b</i> 58 119			<ει> → <ι>
#544.	Ezr 8:33.20	יְוִזָּבֵד	ιωζαβαδ	ANYM.NOM.SG		
a			└ B ⁵⁵ ▶ εζαβαδ 55			/io/ → /e/ / #_
b			└ <i>a</i> ▶ ιωζαβ 107-[44-125-610]			VC ₁ → ∅ / VC ₁ _#
c			└ ιωζαβατ V			Ç → Ç / #
#545.	Ezr 8:33.22	יִשְׁעִי	ιησου	ANYM.GEN.SG		
a			└ īū 121-236-314-762 (<i>a</i>) 381 (<i>b</i>)			abbr.

#546.	Ezr 8:33.23	וְנֹאדֵיָא	νωαδεια	ANYM.NOM.SG	νωαδια	
a			→ νοαδεια B ⁵⁵			<ω> → <ο>
b			→ νοαδει B-[122]			/e/ → ∅ / V_#V
c			→ νοαδια V			<ει> → <ι>
d			→ νωαδια b 58 119			<ει> → <ι>
e			→ a → νοαδια 74			<ω> → <ο>
f			→ νωδαια 125-610			VC → CV
g			→ νααδια 120			V ₁ → V ₂ / V ₂ _
h			→ νωαδα A			<ι> → ∅ / _V
i			→ ιωαδια G ^L			<v> → <ι> / <ι>#_
j			→ ιωαδδεια 19-108			∅ → C ₁ / C ₁ _
						<ι> → <ει>
#547.	Ezr 8:33.25	בְּנֵי+ בְּנֵי	βαναια	ANYM.GEN.SG		
a			→ *βανναια B ⁵⁵			∅ → C ₁ / C ₁ _
b			→ εβανναια B-[122]			∅ → <ε> / <ε>#_
c			→ βανναιαια 55			∅ → V ₁ / C ₁ _C ₁ V ₁
d			→ a → μαναια 314			/b/ → /m/ / #_
e			→ βαανια b			CV → VC
f			→ βανια 46-[52]			V ₁ → ∅ / V ₁ _
g			→ βαανιου 381			[-MORPH] → [+MORPH]
#548.	Ezr 8:33.26	לְהִיָּתֵי	λευιται	DNYM.NOM.PL	λευιται	[+MORPH]
a			→ B ⁵⁵ → λειυται 55 — A V a b 58 119			<ει> → <ι>
b			→ G ^L → λεβιται 108			<u> → <β> / <ε>_
#549.	Ezr 8:35.8	יִשְׂרָאֵל	ιραηλ	ENYM.GEN.SG		
#550.	Ezr 8:35.14	יִשְׂרָאֵל	ιραηλ	ENYM.GEN.SG		
#551.	Ezr 9:1.10	יִשְׂרָאֵל	ιραηλ	ENYM.GEN.SG		
#552.	Ezr 9:1.12	לְהִיָּתֵי	λευιται	DNYM.NOM.PL	λευιται	[+MORPH]
a			→ B ⁵⁵ → λειυται 55 — A V G ^L a b 119			<ει> → <ι>
#553.	Ezr 9:1.16	לְכַנְעָנִי	χανανει	DNYM.DAT.SG	χανανι	
a			→ χανανι A b 119			<ει> → <ι> / _#
b			→ a → χανανανι 125			∅ → V ₁ C ₁ / V ₁ C ₁ V ₁ C ₁ _
c			→ χαναναιου G ^L GEN			[-MORPH] → [+MORPH]
#554.	Ezr 9:1.17	הָיְתָה	εθθι	DNYM.NOM.SG		
a			→ B ⁵⁵ → εθι 55 71-125 (a)			C ₁ → ∅ / C ₁ _
b			→ εθθει V			<ι> → <ει> / _#
c			→ χετταιου G ^L -121 GEN [+MORPH]			hE(LXX)
#555.	Ezr 9:1.ne		∅			
a		(וי)	ευαιου 121 (G ^L) DNYM.GEN.SG [+MORPH]			h: → LXX

#556.	Ezr 9:1.18	הַפָּרֶזֶי	φερεζει	DNYM.NOM.SG	φερεζι	
			728 (b)			
a			*φερεσδει			<ζ> → <cδ>
b			φερεσθει B ⁵⁵			Ç → C ^h / /s/_
c			φερεσι 44 (a)			<θ> → Ø / <c>_
d			φερεθι 381 (b)			<c> → Ø / <c>_<θ>
e			φερεζι A a b 119			<ει> → <ι> / _#
f			φερεζαιου G ^L -121 GEN			[-MORPH] → [+MORPH]
#557.	Ezr 9:1.19	הַיְבוּסִי	ιεβουσει	DNYM.NOM.SG	ιεβουσι	
a			B ⁵⁵ ► ιεβουσει 55			[-MORPH] → [+MORPH]
b			ιεβουσι V 119			<ε> → <ι> / _#
c			a ► ιβουσι 71			V → Ø / V_
d			ιεβουσιου 44			Ø → V ₁ / V ₁ ..._#
e			b ► εβουσι 46 52			<ι> → Ø / #_
f			ιεβουσσαιου G ^L GEN			[-MORPH] → [+MORPH]
g			ιεβουσαιου 19-108			Ø → C ₁ / C ₁ _
h			εβουσσαιου 121* εβουσσαιου 121C			<ι> → Ø / #_
#558.	Ezr 9:1.20	הָעֲמֹנִי	+αμμωνει	DNYM.NOM.SG	αμμωνι	
a			B ⁵⁵ ► αμμωνει B-[122] V			<ω> → <ο>
b			αμμωνει 55			[-MORPH] → [+MORPH]
c			αμμωνι A b 119			<ει> → <ι> / _#
d			a ► αμμων 106-107-[44-610]			<ι> → Ø / _#
e			αμων 71-125			C ₁ → Ø / C ₁ _
f			αμμωνιτου G ^L -121 GEN			[-MORPH] → [+MORPH]
#559.	Ezr 9:1.21	הַמַּאֲבִי	μωαβ	DNYM.NOM.SG		
a			μωαβιτου G ^L -121 GEN			[-MORPH] → [+MORPH]
b			b ► μωαβι 248			[-MORPH ^s] → [+MORPH ^s]
#560.	Ezr 9:1.22	הַמִּצְרִי	μωσρει	DNYM.NOM.SG	μωσρι	
a			μωσδρι V			Ø → /d/ / /s/_/r/)
						<ει> → <ι>
b			μωσρει B ⁵⁵			<ω> → <ο>
						Ø → /e/ / /s/_/r/)
c			μωσρι A b			<ει> → <ι>
d			a ► μασρι 71			/ɔ/ → /ɛ/
e			μωσρι 74-314			<ω> → <ο>
f			αμωσρι 119			Ø → <α> / #_<μ>...#<αμ>
g			αιγυπτιου G ^L -121 GEN [+MORPH]			trans.

#561.	Ezr 9:1.23	וְהָאֲמֹרִי	αμορει	DNYM.NOM.SG	αμορι	
a			B ⁵⁵ ▶ μορει 55			<α> → ∅ / <μ>
b			αμμορει V			hE(αμορραιος LXX)
c			αμμορι 248 (b)			C ₁ ...C ₂ C ₂ → C ₁ C ₁ ...C ₂
d			αμορι A 64-728 (b) 119			<ει> → <ι> / #
e			a ▶ αμωρι 125-236 → b			<ο> → <ω> / ' _
f			αμορραιου G ^L -121 GEN			hE(αμορραιος LXX)
#562.	Ezr 9:4.7	יִשְׂרָאֵל	ιραηλ	ENYM.GEN.SG		
a			ιραηλ ιραηλ 119			ditt.
#563.	Ezr 9:9.13	פְּרָס	περσων	DNYM.GEN.PL		[+MORPH]
#564.	Ezr 9:9.27	בְּיְהוּדָה	ιουδα	TNYM.DAT.SG		
a			ιουδαια 74 (a) 381 (b)			[-MORPH] → [+MORPH]
#565.	Ezr 9:9.28	וּבִירוּשָׁלַם	ιερουαλημ	TNYM.DAT.SG		
a			G ^L ▶ ιρουαλημ 108			V → ∅ / V_
b			ιηλμ S			abbr.
#566.	Ezr 9:15.3	יִשְׂרָאֵל	ιραηλ	ENYM.GEN.SG		
a			ῑc̄λ S			abbr.
#567.	Ezr 10:1.2	עֲדָרָא	εδρα	ANYM.NOM.SG	εδδρα	[+MORPH]
a			εζρα A V 46-64-381-728 (b)			h≡ ⇒ #382a
b			εδδρα 55 (B ⁵⁵) S G ^L a b 119			h≡ ⇒ #382b
c			εζδρα 19-108 (G ^L)			h≡ ⇒ #382c
#568.	Ezr 10:1.11	מִיִּשְׂרָאֵל	ιραηλ	ENYM.GEN.SG		
a			ῑc̄λ S ₁			abbr.
#569.	Ezr 10:2.2	שְׂכַנְיָה	σεχενια	ANYM.NOM.SG		[+MORPH]
a			G ^L ▶ σενεχιας 19-108 107-[44-125-610]-762 (a)			C ₁ VC ₂ → C ₂ VC ₁
b			σεναχιας 119			V ₁ → V ₂ / ...V ₂
#570.	Ezr 10:2.4	יֵיטֵל	ιειτηλ	ANYM.GEN.SG		ιειτηλ
a			ιειηλ S B ⁵⁵			/i/ → ∅ / V_V
b			ειηλ V			<ι> → ∅ / #_
c			ιειηλ G ^L a-106c b 119			<ει> → <ι>
d			ιειηλ 106*-107-[44-125-610]-314 ⇔ 106c (a)			<ι> → ∅ / <η>
e			64-243-728-731-[68] (b)			
f			ειηλ 248c			<ι> → ∅ / #_
#571.	Ezr 10:2.7	עִלָּם Q עִלָּם K	ηλαμ	ANYM.GEN.SG		
a			αιλαμ G ^L			<η> → <αι> / #_
#572.	Ezr 10:2.9	עֲדָרָא	εδρα	ANYM.DAT.SG	εδδρα	
a			εζρα A V 46-64-381-728 (b)			h≡ ⇒ #382a
b			εδδρα 55 (B ⁵⁵) S G ^L a b 119			h≡ ⇒ #382b
c			εζδρα 19-108 (G ^L)			h≡ ⇒ #382c
#573.	Ezr 10:2.21	לְיִשְׂרָאֵל	ιραηλ	ENYM.DAT.SG		
a			ῑη̄λ S			abbr.

#574.	Ezr 10:5.2	עֲזָרָא	εσραc	ANYM.NOM.SG	εσδραc	[+MORPH]
a			εζραc A V 46-64-381-728 (b)			h \equiv \Rightarrow #382a
b			εσδραc 55 (B ⁵⁵) S G ^L b 119			h \equiv \Rightarrow #382b
c			└ a \triangleright εδραc 134* \Leftrightarrow εσδραc 134c			<c> \rightarrow \emptyset / <ε>_
d			εζδραc 19-108 (G ^L)			h \equiv \Rightarrow #382c
#575.	Ezr 10:5.ne		\emptyset			
a		(יהודאי)	ιουδαιων 19 (G ^L) DNYM.GEN.PL	[+MORPH]		
#576.	Ezr 10:5.7	הַלְוִיִּם	λευειταc	DNYM.ACC.PL	λευειταc	[+MORPH]
a			└ B ⁵⁵ \triangleright λευιταc 55 \leftarrow A S V a b 119			<ει> \rightarrow <ι>
b			└ λευιτων G ^L GEN	[+MORPH.ACC] \rightarrow [+MORPH.GEN]		
#577.	Ezr 10:5.9	יִשְׂרָאֵל	ισραηλ	ENYM.ACC.SG		
a			└ $\bar{t}\bar{c}\bar{l}$ S			abbr.
#578.	Ezr 10:6.2	עֲזָרָא	εσραc	ANYM.NOM.SG	εσδραc	[+MORPH]
a			εζραc A V 46-64-381-728 (b)			h \equiv \Rightarrow #382a
b			εσδραc 55 (B ⁵⁵) S G ^L a b 119			h \equiv \Rightarrow #382b
c			εζδραc 19-108 (G ^L)			h \equiv \Rightarrow #382c
#579.	Ezr 10:6.9	יְהוֹנָן	ιωαναν	ANYM.GEN.SG		
a			└ B ⁵⁵ \triangleright ιωαναν 55 \leftarrow Sca (ε') G ^L 44-125-610-236 (a)	V \rightarrow \emptyset / V_V		
b			└ ιωαναναν 119	98-731-[68] (b)		
c						\emptyset \rightarrow C ₁ / C ₁ _
#580.	Ezr 10:6.11	אֱלִישִׁיב* אֱלִישִׁיב	ελεικουβ	ANYM.GEN.SG	ελικουβ	
a			└ B ⁵⁵ \triangleright ιελικουβ 55			<ι>C<ει> \rightarrow <ει>C<ι> / #_
b			└ ελικουβ A S V a b 119			<ει> \rightarrow <ι>
c			ελιακουβ G ^L			
#581.	Ezr 10:7.3	בִּיהוּדָה	ιουδα	TNYM.DAT.SG		
#582.	Ezr 10:7.4	וִירוּשָׁלַיִם	ιερουσαλημ	TNYM.DAT.SG		
a			└ $\bar{t}\bar{h}\bar{l}\bar{m}$ Sca (ε')			abbr.
b			└ $\bar{t}\bar{h}\bar{l}$ 19-108 (G ^L) 44 (a)			abbr.
#583.	Ezr 10:7.ne		\emptyset			
a		(יהודה)	ιουδα 93 (G ^L) TNYM.DAT.SG			ditt. \Rightarrow #581
#584.	Ezr 10:7.9	וִירוּשָׁלַיִם	ιερουσαλημ	TNYM.DAT.SG		
#585.	Ezr 10:9.4	יְהוּדָה	ιουδα	ENYM.GEN.SG		
#586.	Ezr 10:9.5	וּבְנֵימִן	βενιαμειν	ENYM.GEN.SG	βενιαμιν	
a			└ B ⁵⁵ \triangleright βενιαμιν 55 \leftarrow G ^L b 119			<ει> \rightarrow <ι>
b			└ a \triangleright βενιαμην 314			<ι> \rightarrow <η> / ' _
#587.	Ezr 10:9.6	וִירוּשָׁלַיִם	ιερουσαλημ	TNYM.ACC.SG		
#588.	Ezr 10:9.ne		\emptyset			
a		(ירושלם)	$\bar{t}\bar{h}\bar{l}\bar{m}$ 98* (b) TNYM.ACC.SG	abbr. \Leftrightarrow \emptyset 98c		ditt. \Rightarrow #587
#589.	Ezr 10:10.2	עֲזָרָא	εσραc	ANYM.NOM.SG	εσδραc	[+MORPH]
a			εζραc A V 46-64-381-728 (b)			h \equiv \Rightarrow #382a
b			εσδραc 55 (B ⁵⁵) S G ^L a b 119			h \equiv \Rightarrow #382b
c			εζδραc 19 (G ^L)			h \equiv \Rightarrow #382c

#590.	Ezr 10:10.14	יִשְׂרָאֵל (יְרוּשָׁלַם)	ισραηλ ↳ ἰσραηλ b	ENYM.GEN.SG		abbr.
#591.	Ezr 10:15.2	יוֹנָתָן	ιωναθαν	ANYM.NOM.SG		
#592.	Ezr 10:15.4	עֲסָה־אֶחָד	ααηλ	ANYM.GEN.SG		
a			↳ αηλ S		/e/ → ∅ / #_	
b			↳ ααηλ B ⁵⁵		V → ∅ / _V	
c			↳ αααηλ G ^L		∅ → C ₁ / C ₁ _	
d			a ▶ αζαηλ 74		Ç → Ç / V_V	
e		(הַרְוִיחַ)	ααρουια 93 (G ^L)		subst.	
#593.	Ezr 10:15.5	וְיִזְעִיב	*ιαζεια	ANYM.NOM.SG	ιαζιαα	
a			↳ λαζεια S		<i> → <λ> / #_	
b			↳ B ⁵⁵ ▶ λαααα 122* ↔ λαζεια 122c		/z/ → /s/	
c			↳ λαζειαα Sca (ε')		[-MORPH] → [+MORPH]	
d			↳ ιαζιαα A b 119		<ει> → <i>	
e			↳ G ^L ▶ αζιαα 19-108		[-MORPH] → [+MORPH]	
f			a ▶ ιαζηαα 314		<i> → ∅ / <i>#_	
					<i> → <η>	
#594.	Ezr 10:15.7	תִּקְיָה* (תִּקְיָה)	*θεααα ↳ ελααα S	ANYM.GEN.SG	θεααα	subst.
a			↳ B ⁵⁵ ▶ ελααα 55		<ει> → <i>	
b						
c		תִּקְיָה	θεααα A G ^L a b 119			
#595.	Ezr 10:15.11	וּמְשָׁלֵם	μεαααα μεαααα G ^L a b	ANYM.NOM.SG		h ⇒ ⇒ #506b
a			↳ μεαα αααα A		h~ ⇒ μεαα / μεαα#...#_	
b			↳ μεαααα 125 (a)		C ₁ → ∅ / C ₁ _	
c			↳ μεαααααα 46-[52]		[-MORPH ^s] → [+MORPH ^s]	
d			μεαααααα 19-108* (G ^L) 64-248-728 (b)		h ⇒ ⇒ #506f	
e			↳ μεαααααα 108c		∅ → C ₁ / C ₂ C ₂ ...C ₁ _	
f						
#596.	Ezr 10:15.12	וְשִׁבְתֵי	αααααα	ANYM.NOM.SG		
a			↳ αααααα A		C ₁ V ₁ → C ₂ V ₁ / #C ₂ V ₁ ...#_	
b			↳ αααααα S V B ⁵⁵ 71-125 (a) 46-[52]-248 (b) 119		C ₁ → ∅ / C ₁ _	
c			a ▶ ααααα 610-236		V ₁ C → ∅ / V ₁ C..._	
d			b ▶ αααααααα 68		∅ → <c> / _<θ>	
#597.	Ezr 10:15.13	לְיָחִי	λεαααααα	DNYM.NOM.SG	λεαααααα	[+MORPH]
a			↳ B ⁵⁵ ▶ λεαααααα 55 → A S V a b 119		<ει> → <i>	
b			↳ λεαααααα G ^L PL		[+MORPH.SG] → [+MORPH.PL]	
c			↳ λεαααααα 108		<αι> → <ε>	
#598.	Ezr 10:16.6	עֲדָרָא	εααααα εααααα A V 46-64-381-728 (b)	ANYM.NOM.SG	εααααα	[+MORPH]
a			εααααα 55 (B ⁵⁵) S G ^L a b 119		h ⇒ ⇒ #382a	
b			εααααα 19 (G ^L)		h ⇒ ⇒ #382b	
c					h ⇒ ⇒ #382c	
#599.	Ezr 10:18.9	יְשׁוּעָה	ηααααα	ANYM.GEN.SG		
a			↳ ἡ̄ 314 (a) 381 (b)		abbr.	
b		(יְשׁוּעָה)	a ▶ ἡ̄λ 236		abbr.	subst.

#600.	Ezr 10:18.11	יֹצְדֵק	ιωσεδεκ	ANYM.GEN.SG	
a			$a \triangleright$ ιωσαδεκ 236		/e/ → /e/
#601.	Ezr 10:18.13	מַאֲסִיָּה	μαασηια	ANYM.NOM.SG	
a			→ μαασηια S	$V_1 \rightarrow \emptyset / V_{1-}$	
b			→ μαασηλ V	$h \equiv \Rightarrow \#610a$	
c			→ B ⁵⁵ ▶ μεεσσηλ B-[122]	/eε/ → /eε/	
d			→ μαασηιας G ^L -121	$\emptyset \rightarrow \langle c \rangle / \langle \varepsilon \rangle_{-} \langle c \rangle$	
e			→ μαασιαις 19-108-93	[-MORPH] → [+MORPH]	
f			$a \triangleright$ μαασηια 107* ⇌ μαασηια 107c	$V_1 \rightarrow \emptyset / V_{1-}$	
g			→ μαασηια 610 119	$V_1 \rightarrow \emptyset / V_{1-}$	
h			$b \triangleright$ μαασηιου 381 GEN?	[-MORPH] → [+MORPH]	
i			→ μαασιαι 71 (a) 46-[52]-248 (b)	$V_1 \rightarrow \emptyset / V_{1-}$	
j			→ μαασιαις 44	[-MORPH] → [+MORPH]	
#602.	Ezr 10:18.14	אֵלִיעֶזֶר	ελιεζερ	ANYM.NOM.SG	
#603.	Ezr 10:18.15	יָרֵיב	ιαρειβ	ANYM.NOM.SG	ιαριβ
a			→ 728 (b)		
b			→ ιαρειμ b	/b/ → /m/ / _#	
c			→ B ⁵⁵ ▶ ιαριμ 55 → V 119	⟨ει⟩ → ⟨ι⟩	
d			→ ιωρειμ S	/e/ → /φ/	
e			→ ιαριβ A 19-108 (G ^L) 46-[52] (b)	⟨ει⟩ → ⟨ι⟩	
f			$a \triangleright$ ιαρηβ 121	⟨ι⟩ → ⟨η⟩	
#604.	Ezr 10:18.ne		∅		
a		(ידיה)	ιεδδαιας G ^L ANYM.NOM.SG [+MORPH]	$hl \Rightarrow 1 \text{ Esdr } 9:19$	
b			→ ιδαιας 93	$V \rightarrow \emptyset / V_{-}$	
				$C_1 \rightarrow \emptyset / C_{1-}$	
				/e/ → /e/ / _/ie/	
#605.	Ezr 10:18.16	גַּדְאֵלִיָּה	γαδαλεια	ANYM.NOM.SG	γαδαλια
a			→ B ⁵⁵ ▶ γαδαλια 55 → A a b 119	⟨ει⟩ → ⟨ι⟩	
b			→ γαδαλιας 44-121 (a) 248 (b)	[-MORPH] → [+MORPH]	
c			→ γαλαδεια S V	$C_1VC_2 \rightarrow C_2VC_1$	
d			→ γαλαδια 236 (a)	⟨ει⟩ → ⟨ι⟩	
e			→ γαλαδαιας G ^L	/e/ → /e/ / _/ie/	
				[-MORPH] → [+MORPH]	
#606.	Ezr 10:20.2	אֵמְהָר	εμμηρ	ANYM.GEN.SG	
a			→ B ⁵⁵ ▶ εμηρ 122* → 108 (G ^L) 71-125 (a)	$C_1 \rightarrow \emptyset / C_{1-}$	
b			→ εμμηρ 122c		
c			$b \triangleright$ εμμαηρ 46-[52]-64-728	$\emptyset \rightarrow \langle \alpha \rangle / \langle \mu \rangle_{-}$	
d			→ αμμηρ S	/e/ → /e/ / #...#/e/	
#607.	Ezr 10:20.3	אָנָנִי	ανανει	ANYM.NOM.SG	ανανια
a			→ B ⁵⁵ ▶ ανανι 55	⟨ει⟩ → ⟨ι⟩ / _#	
b			→ ανανια A V a b 119	$\emptyset \rightarrow /e/ / /i/_\#$	
c			→ ανανιας G ^L -121 44 (a)	[-MORPH] → [+MORPH]	

#608.	Ezr 10:20.4	זַבְדֵּיָא	ζαβδεια	ANYM.NOM.SG	ζαβδία	
a			↳ B ⁵⁵ ▶ ζαβδία 55	— A V a b 119		<ει> → <ι>
b			↳ a ▶ ζαβδα 71			V → ∅ / _V
c			↳ ζαυδία 106-107-[125]			<β> → <υ> / <α>_
d			↳ ζαδία 610* ⇔ ζαυδία 610c			<υ> → ∅ / <α>_
e			↳ ζαβδίας G ^L -121 44 (a)			[-MORPH] → [+MORPH]
f			↳ αβδίας 19-108-93			<ζ> → ∅ / #_
#609.	Ezr 10:21.2	הַרְאֵם	ηραμ	ANYM.GEN.SG		
a			↳ a ▶ ιραμ 71			<η> → <ι> / #_
b			↳ εραμ 121			/i/ → /e/ / #_
c			↳ ηιραμ G ^L			∅ → /i/ / /i/_/r/
#610.	Ezr 10:21.3	מַאֲסֵיָא	+μαασηα	ANYM.NOM.SG	μασιας	
a			↳ +μαασηλ			<α> → <λ> / #_
b			↳ μαασηλ S B ⁵⁵			VC → CV
c			↳ αασηλ V			C ₁ → ∅ / C ₁ #_
d			↳ μασειας A a 119			V ₁ → ∅ / V ₁ _
e			↳ μασιας b			<η> → <ει>
f			μαασια 248 (b)			[-MORPH] → [+MORPH]
g			μαασιας G ^L [+MORPH]			<ει> → <ι>
#611.	Ezr 10:21.4	הַלֵּיָא	ελεια	ANYM.NOM.SG	ελία	
a			↳ B ⁵⁵ ▶ ελεια 55	— A V a 46-[52]-248 (b) 119		<ει> → <ι>
b			↳ ελειας G ^L			[-MORPH] → [+MORPH]
c			↳ ελις 121			<ει> → <ι>
d			↳ ιελιας 19			∅ → <ι> / <ι>#_
#612.	Ezr 10:21.5	סַמַּיָא	σαμια	ANYM.NOM.SG		
a			↳ σαμιας G ^L -121 44 (a)			[-MORPH] → [+MORPH]
#613.	Ezr 10:21.6	הַיֵּהֲלָ	ιειηλ	ANYM.NOM.SG		
a			↳ ιειηλ S B ⁵⁵ 71-107-[44-125-610]-314 (a)			V → ∅ / V_V
b			↳ ιδιηλ V			h ≡ ⇒ #649b
c			↳ b ▶ ηειηλ 46			<α> → <δ> / V_V
						<ι> → <η> / ...<η>
#614.	Ezr 10:21.7	הַזַּיָּא	οζεια	ANYM.NOM.SG	οζία	
a			↳ B ⁵⁵ ▶ οζια 55	— A b 119		<ει> → <ι>
b			↳ a ▶ ιεζια 71* ⇔ οζια 71c			h ≡ ⇒ #613a
c			↳ οκια 370			<ζ> → <κ>
d			↳ οζιας G ^L -121 44 (a)			[-MORPH] → [+MORPH]
#615.	Ezr 10:22.ne1		∅			
a		(הַרְאֵם)	ιραμ 71 (a)	ANYM.GEN.SG		ditt. ⇐ #609a
#616.	Ezr 10:22.ne2		∅			
a		(מַעֲסֵיָא)	μασειας 71 (a)	ANYM.NOM.SG [+MORPH]		ditt. ⇐ #610d

#617.	Ezr 10:22.2	רַחֲוֹשֹּׁר	φασουρ	ANYM.GEN.SG	
a			G ^L ▶ φασουρ 93		∅ → C ₁ / C ₁ _
b			↳ φαρσουρ 19-108		∅ → /r/ / _\$.../r/#
#618.	Ezr 10:22.3	עִלְיוֹנַיִם	ελιωηται	ANYM.NOM.SG	
a			▶ ελιωναι 125 (a) 248 (b)		V → ∅ / V_
b			↳ ελιωνα S V		<i> → ∅ / _#<μ>
c			↳ B ⁵⁵ ▶ ελειων 55		<i> → <ει>
d			▶ *ελιωναι		<α> → ∅ / _#<μ>
e			↳ ελιαωναι G ^L		V ₁ → V ₂ / _...V ₂
f			↳ ελιωνναι 74 (a)		V ₁ V ₂ → V ₂ V ₁
g			a ▶ εζηωναι 44		<α> → <ν> / _<ν>
h			↳ ελιωνα 120* ⇌ ελιωναι 120c ^{pr min}		<λι> → <ζ>
i			b ▶ ελιηται 46-[52]		V → ∅ / V_
					<i> → ∅ / _#<μ>
					V → ∅ / V_V
#619.	Ezr 10:22.4	מַאֲסָאִיא	μααααα	ANYM.NOM.SG	μαααα
a			↳ μαααα A a b 119		V → ∅ / _V
b			↳ μααααας G ^L -121 44-125 (a)		[-MORPH] → [+MORPH]
#620.	Ezr 10:22.5	אִמְאִיִּל	ιμαηλ	ANYM.NOM.SG	
a			↳ αμαηλ V B ⁵⁵		<i> → ∅ / <i>#_
b			↳ αμαιηλ S		∅ → /e/ / /s/_/m/
c			a ▶ ημαηλ 314		∅ → <i> / _<η>
					<i> → <η> / <i>#_
#621.	Ezr 10:22.6	נַתְּחַנֵּה	ναθανηλ	ANYM.NOM.SG	
a			↳ ναθαωηλ V		<να> → <ω>
b			b ▶ ναθαηλ 98-243-731-[68]		CV ₁ → ∅ / CV ₁ _
#622.	Ezr 10:22.7	אִזְאַבֵּד	ιωζαβαδ	ANYM.NOM.SG	
a			↳ ιαζαβαδ G ^L		/ø/ → /e/ / _.../e/
b			↳ ιζαβαδ 108-93		V → ∅ / V_
c			a ▶ ιωγαβαδ 314		<ζ> → <γ>
d			b ▶ ιωναβαδ 243-248-731-[68]		<ζ> → <ν>
e			↳ ιωναδαβ 98-[379]		C ₁ VC ₂ → C ₂ VC ₁
#623.	Ezr 10:22.8	הָלָאָא	ηλαα	ANYM.NOM.SG	
a			↳ ιλαα 236 (a) 46-[52] (b)		<η> → <i> / <i>#_
#624.	Ezr 10:23.2	לְוֵיִתַּיִם	λευιτων	DNYM.GEN.PL	λευιτων
a			↳ λευιτων A S V G ^L a b 119		<ει> → <i>
#625.	Ezr 10:23.3	אִזְאַבֵּד	ιωζαβαδ	ANYM.NOM.SG	
a			↳ B ⁵⁵ ▶ ιωζαβαλ 122		<δ> → <λ> / _#
b			b ▶ ιωζαδαβ 248		C ₁ VC ₂ → C ₂ VC ₁
#626.	Ezr 10:23.4	עַמְּעֵי	αμου	ANYM.NOM.SG	
a			↳ αμουδ S		∅ → <δ> / <δ>#...#
b			↳ θαμου b		<c> → <θ> / #_
c		עֲמֵעֵי	αμεει G ^L		

#627.	Ezr 10:23.5	קָוַלְיָא	κωλεια	ANYM.NOM.SG	κωλια	
a			κωλια V a 119			<ει> → <ι>
b			b ▶ κολια 46-[52]			<ω> → <ο>
c			κωλαα A			V ₁ → V ₂ / _V ₂
d			κωλιας G ^L -121 44 (a)			[-MORPH] → [+MORPH]
#628.	Ezr 10:23.7	קָוַלְיָאָס	*κωλιτα	ANYM.NOM.SG	κωλιτας	
a			κωλιετ V			CV → VC / _# /e/ → /e̞/ / /i/_
b			κωλιευ S			<τ> → <υ> / <ε>_
c			B ⁵⁵ ▶ κωλιου 122			<ευ> → <ου> / _#
d			κωλιταυ Sca (ε')			∅ → <υ> / #<αυ>...#...<α>_#
e			κωλιετα G ^L			<ι> → <ει>
f			κωλιτας A 55 (B ⁵⁵) 119			[-MORPH] → [+MORPH]
g			a ▶ κολιτας 610-314			<ω> → <ο>
h			b ▶ κολητας 46c			<ι> → <η> / ' _
i			κωλιας 52			<τ> → ∅ / <ια>#...<ι>_<α>
#629.	Ezr 10:23.8	פֶּתְיָאָס	+φαθαια	ANYM.NOM.SG	φεθεια	
a			φαδαια V			C ^h → C̣ / V_V
b			B ⁵⁵ ▶ φαλαια Bc-122			<δ> → <λ> / <α>_<α>
c			φααια S			<δ> → ∅ / <α>_<α>
d			φαθεια 125 (a)			/e̞i/ → /i/ / _ e/
e			φεθεια A b 119			/e/ → /e̞/ / _.../i/
f			a ▶ φεθθεια 106			∅ → C ₁ / C ₁ _
g			φεθειας G ^L -121			[-MORPH] → [+MORPH]
h			αφεθειας 19			∅ → /e/
#630.	Ezr 10:23.9	יְהוּדָאָס	+ιουδα	ANYM.NOM.SG	ιουδας	
a			ιοδομ V B ⁵⁵			VC → CV V ₁ → V ₂ / V ₂ ..._
b			ιεδομ S			<α> → <μ> / _# <ο> → <ε>
c			ιουδας A G ^L a b 119			[-MORPH] → [+MORPH]
#631.	Ezr 10:23.10	עֲלִיעֶזֶר	ελιεζερ	ANYM.NOM.SG		
a			B ⁵⁵ ▶ εζερ 55			V ₁ C → ∅ / #_V ₁ C
b			a ▶ ελιαζερ 44			/e̞/ → /e/
c			ελιαζαρ S			V ₁ → V ₂ / V ₂ ..._

#632.	Ezr 10:24.3	אֱלִיעֻזַב* בְּשֵׁיב	+ελεικουβ ANYM.NOM.SG	ελικαβ	
a			*ελεικαβ		/u/ → /e/
b			ελικαβ A a b		<ει> → <i>
c			ελικεβ 119		V ₁ → V ₂ / V ₂ ..._
d			ελεικαφ B ⁵⁵		Ç → C ^h / _#
e			ελικαφ 55 → SV		<ει> → <i>
f			ελιακουβ G ^L		
#633.	Ezr 10:24.ne	∅	∅		
a		(רזכז)	ζακχουρ G ^L ANYM.NOM.SG		hll ⇒ 1 Esd 9:24
b			ααχου 121		[z] → [s] / #_
					C ₁ → ∅ / _C ^h ₁
					/r/ → ∅ / _#
#634.	Ezr 10:24.6	מְלָמִים	σελλημ ANYM.NOM.SG	κολμην	
a			G ^L ▶ σεαλημ 19		<λ> → <α> / _<λ>
b			γελλημ B ⁵⁵		<c> → <γ>
c			γελημ 122* ⇐ γελλημ 122c		C ₁ → ∅ / C ₁ _
d			γαλλαιμ S		<ε> → <αι>
e			κολλημ A		<η> → <αι>
f			κολμην b		<ε> → <ο>
g			a ▶ σελμην 106 119		C ₁ VC ₂ → C ₂ VC ₁
h			κωλμην 44*		<λ> → <ν> / _#
i			σημην 44c		/ø/ → /e/ / _.../i/
					<ο> → <ω>
					V ₁ → V ₂ / _...V ₁
#635.	Ezr 10:24.7	מְלָמִים	τελλημ ANYM.NOM.SG	τελμην	
a			τελημ B ⁵⁵		C ₁ → ∅ / C ₁ _
b			G ^L ▶ τελαημ 93		<λ> → <α> / <λ>_
c			τελμην a b 119		C ₁ V ₁ C ₂ → C ₂ V ₁ C ₃ / C ₂ V ₁ C ₃ #..._#
#636.	Ezr 10:24.8	וְאֹדוּי*	ωδουε ANYM.NOM.SG		
a			ωδουε V		[-MORPH] → [+MORPH]
b			ωδουθ S		<ε> → <θ> / _#
c			B ⁵⁵ ▶ οδουθ 55		<ω> → <ο> / #_
d		וְאֹדוּי	ουριας G ^L [+MORPH]		
#637.	Ezr 10:25.1	יְמִינֵי שְׂרָאֵל	ιραηλ ENYM.GEN.SG		
#638.	Ezr 10:25.3	פְּרָשָׁר	φορος ANYM.GEN.SG		
a			a ▶ φωρος 314		<ο> → <ω> / ' _
b		(פּרשׁר)	φαρεc Sca (ε') G ^L -121		h~ ⇒ #51b
#639.	Ezr 10:25.4	רַמִּיָּה	ραμια ANYM.NOM.SG		
a			B ⁵⁵ ▶ ραμια 55		∅ → /e/ / _/ie/#
b			ραμιας G ^L -121 44-125 (a)		[-MORPH] → [+MORPH]
c			ραμειας 19-108		<ει> → <i>
d			ραμεσιας 93		∅ → <c> / <ε>_<i>

#640.	Ezr 10:25-5	יָצִיָא	*ιαζεια	ANYM.NOM.SG	ιαζια	
a			B ⁵⁵ ▶ αζεια B-[122]			<i> → ∅ / <i>#_
b			↙ ιαζια 55 119			<ει> → <i>
c			↘ αζια A b			<i> → ∅ / <i>#_
d			↙ a ▶ αζιας 44-125-121			[-MORPH] → [+MORPH]
e			↘ αζηα 314			<i> → <η>
f			↙ ιαζιας G ^L			[-MORPH] → [+MORPH]
g			↘ ιοζιας 19			<α> → <o>
h			*ιαδεια			/sd/ → /d/
i			↙ αδεια S			<i> → ∅ / <i>#_
j			↘ ιεδδια V			/v/ → /e/ / /i/_
						∅ → C ₁ / C ₁ _
						<ει> → <i>
#641.	Ezr 10:25.6	מֵלַחִיא	μελχεια	ANYM.NOM.SG	μελθεια	
a			B ⁵⁵ ▶ μελθα 122* ↔ μελθεια 122c ^{pr mn}			/i/ → ∅ / _V
b			↙ μελθεια A b 119			<ει> → <i>
c			↘ a ▶ μελθιας 44-[125]-121			[-MORPH] → [+MORPH]
d			↙ μιθιας G ^L			/e/ → /i/
e			↘ μεθια 55 (B ⁵⁵) V			<λ> → <α> / _<ια>
						<λ> → ∅ / _<χ>
#642.	Ezr 10:25.7	מֵאַמַּיִן	*μιαμειν	ANYM.NOM.SG	μιαμιν	
a			↙ αμαμειν S			CV → VC / #_V
b			B ⁵⁵ ▶ αμμην 55c			V ₁ → V ₂ / V ₁ #...V ₂
c			↘ αμμιν 55* ↔ 55c			<α> → ∅ / <μ>_<μ>
d			↙ αηλι V			<ει> → <η>
e			↘ μεαμιν 44-121-236 (a)			<η> → <i>
f			↙ μεαμιμ A 119 ([..]αμιμ 610)			<μμ> → ∅
g			↘ a ▶ μεαμημ 314			<v> → <λι> / _#
h			↘ b ▶ νεαμιμ 64-728			V ₁ → V ₂ / #C ₁ V ₂ ...#C ₁ _
i			↙ νεμιμ 46-[52]			/n/ → /m/ / /m/..._#
j			↙ μελμιμ 98-[379]-243			<i> → <η> / ' _
k			↙ μελμιν 248-731-[68]			/m/ → /n/ / #.../m/
l			*μιαμεινεας			V → ∅ / V_
m			↙ μιαμειδεας G ^L			<α> → <λ> / V_
n			↘ αμιδαιας 93			/m/ → /n/ / /m/..._#
						[-MORPH] → [+MORPH]
						<v> → <δ>
						<ει> → <i>
						C ₁ V ₁ → ∅ / #...C ₁ V ₁
						<ε> → <αι> / _<α>

#643.	Ezr 10:25.8	וְאֶלְעָזָר	ελεαζαρ	ANYM.NOM.SG	
a			ελεαζα A		/r/ → ∅ / _#
b			G ^L ▶ ελιεζερ 93		h≡ ⇒ #631
#644.	Ezr 10:25.9	וְאֶלְעָזָר	ααβια	ANYM.NOM.SG	
a			αβια S		V → ∅ / V#_
b			a ▶ ααμια 107-[125-610]		/b/ → /m/
c			ααβιας 121 (a) 248 (b)		[-MORPH] → [+MORPH]
d		וְאֶלְעָזָר	μελχιας G ^L [+MORPH]		
e			U μελχιας ααμιας 44		dbl.
#645.	Ezr 10:25.10	וְבַנְיָה	βαναια	ANYM.NOM.SG	
a			B ⁵⁵ ▶ μαναια 55 ← S		/b/ → /m/ / #_
b			μαναιας 121 (a)		[-MORPH] → [+MORPH]
c			b ▶ βανεα 46-[52]-98-[379]		<αι> → <ε>
d			βανεας 248		[-MORPH] → [+MORPH]
e			βαναιας G ^L 44 (a)		[-MORPH] → [+MORPH]
#646.	Ezr 10:26.2	וְיִלְאָם	ηλαμ	ANYM.GEN.SG	
a			αιλαμ G ^L		h≡ ⇒ #57
b			ελαμ 19-108		h≡ ⇒ #57a
#647.	Ezr 10:26.3	וְמַתְתָנִיָּה	μαθθανια	ANYM.NOM.SG	
a			μαθθανια S V 125 (a) 46-[52] (b)		C ₁ → ∅ / C ₁ _
b			B ⁵⁵ ▶ μαθθανιας 55		[-MORPH] → [+MORPH]
c			a ▶ μαθθανανια 106		∅ → V ₁ C ₁ / V ₁ C ₁ _
d			μαθθδανια 314		C ^h ₁ → C ₁ / C ^h ₁ _
e			μαθθθανιας G ^L -121		[-MORPH] → [+MORPH]
f			ματθθανιας 19-108-93 248 (b)		C ^h ₁ → C ₁ / _C ^h ₁
#648.	Ezr 10:26.4	וְזַכְרְיָה	ζαχαρια	ANYM.NOM.SG	
a			ζαχαριας G ^L -121 44-125 (a) 248 (b)		[-MORPH] → [+MORPH]
#649.	Ezr 10:26.5	וְיִחְיִיעֵל	ιαειηλ	ANYM.NOM.SG	ιαηλ
a			αιειηλ A		V ₁ V ₂ → V ₂ V ₁ / V ₂ V ₁ #_
b			ιαηηλ V a b 119		<ει> → <i>
c			ιαηηλ B ⁵⁵ 106-107-[44-125-610] (a) 98-[379] (b)		V → ∅ / V_V
d			ειηηλ G ^L		V → ∅ / V_V
#650.	Ezr 10:26.6	וְעִבְדֵיהֶם	αβδεια	ANYM.NOM.SG	αβδία
a			B ⁵⁵ ▶ αβδία 55 ← A V b 119		<ει> → <i>
b			αβδιας G ^L -121 125 (a) 248 (b)		[-MORPH] → [+MORPH]
c			αβαιας 19-108		<δ> → <α> / _<ια>
d			a ▶ αυδία 107-[610]-120		<β> → <υ> / <α>_
e			αυδιας 44		[-MORPH] → [+MORPH]
f			αββδία 236		∅ → C ₁ / C ₁ _

#651.	Ezr 10:26.7	וִירְמוּת *יארειμωθ ANYM.NOM.SG ιεριμωθ	
a		↳ ιαρειμοιθ B ⁵⁵	/ø/ → /y/ / /i/..._
b		↳ ιαριμωθ SV	<ει> → <i>
c		↳ αριμωθ 55	<i> → Ø / <i>#_
d		↳ ιεριμωθ A G ^L b 119	/e/ → /e/ / /i/ _
e		↳ a ▶ εριμωθ 107-[44-125-610]-120	<i> → Ø / <i>#_
#652.	Ezr 10:26.ne1	∅	
a	(דבד)	ζαβαβ G ^L ANYM.NOM.SG	ditt. ⇒ #660
#653.	Ezr 10:26.ne2	∅	
a	(אזיעז)	αζιζα G ^L ANYM.NOM.SG	ditt. ⇒ #661
#654.	Ezr 10:26.8	הליא ANYM.NOM.SG ηλεια	
a		↳ B ⁵⁵ ▶ ηλεια 55-122 — A V a 119	<ει> → <i>
b		↳ b ▶ ηλα 248	V → Ø / _V
c		↳ ηλιας G ^L -121	[-MORPH] → [+MORPH]
#655.	Ezr 10:27.2	זאθוא ANYM.GEN.SG ζαθουα	
a		↳ ζαθουα SV B ⁵⁵	∅ → <i> / <u>_
b		↳ G ^L ▶ ζαθουα 19	[-MORPH] → [+MORPH]
c		↳ a ▶ ζαθουα 370	V ₁ → V ₂ / _V ₂
d		↳ b ▶ ζαθουα 46-[52]-248	C ₁ → Ø / C ₁ _
#656.	Ezr 10:27.3	אליωνי ANYM.NOM.SG ελιωνηαι	
a		↳ ελιωνηαι A* ↔ ελιωνηαι Ac ^{prmn}	<η> → <v> / _<v>
b		↳ ελιωνηαι G ^L 248 (b)	V → Ø / V_
c		↳ ελιωνα V	<i> → Ø / _#
d		↳ B ⁵⁵ ▶ ελιωναν 55	∅ → <v> / <α>_#
#657.	Ezr 10:27.4	אלישׁוב* ANYM.NOM.SG ελεισουβ	
a		↳ ελεισουβαλαθανια B ⁵⁵	T. ← #658b
b		↳ ελισουβα λαθανια 55	#<μ> → <αλ>#
c		↳ ελισου βαλαθανιαν S	∅ → <v> / <α>_#
d		↳ ελιβουσα λαθανια V	C ₁ VC ₂ → C ₂ VC ₁
e		↳ ελισουβ A b 119	<ει> → <i>
f		↳ a ▶ ελισομ 121	/u/ → /ø/
g		ελιασουβ G ^L	
h		↳ ελισουβ 19	V → Ø / V_
#658.	Ezr 10:27.5	מאθנאי ANYM.NOM.SG μαθθαναι	
a		↳ b ▶ μαθθαναι 46-[52]	C ₁ → Ø / C ₁ _
b		↳ B ⁵⁵ SV	T: ⇒ #657a
c		↳ G ^L ▶ μαθθαναι 93 248 (b) 119	

#659.	Ezr 10:27.6	יִרְמוֹת	ιαρμωθ	ANYM.NOM.SG	
a			a ▶ αρμωθ 121-236-762		<ι> → ∅ / <ι>_
b			└─▶ αρμων S V		C ^h → /n/ / _#
c			└─▶ B ⁵⁵ ▶ αμων B-[122]		/r/ → ∅ / _\$
d			└─▶ αρμωβ 119		C ^h → Ç / _#
e			└─▶ ιερμωθ G ^L		/e/ → /e/ / /i/_
#660.	Ezr 10:27.7	וְזָבֵר	ζαβαδ	ANYM.NOM.SG	
a			B ⁵⁵ ▶ ζαβαδαβ B-[122]		∅ → V ₁ C ₁ / V ₁ C ₁ ..._#
b			a ▶ ζαβωδ 107-[44-125-610]		V ₁ → V ₂ / V ₂ C#..._C#
#661.	Ezr 10:27.8	וְעִזִּיזָא	*οζειζα	ANYM.NOM.SG	οζιζα
a			▶ οζεια B ⁵⁵ S		<ζ> → ∅ / <ζ>..._
b			└─▶ οζια 55 V		<ει> → <ι>
c			└─▶ οζει G ^L		/e/ → ∅ / V_#
d			└─▶ οζιζα A a b 119		<ει> → <ι>
#662.	Ezr 10:28.2	בְּבִי	βαβει	ANYM.GEN.SG	βαβι
a			└─ 64-728 (b)		
b			└─ B ⁵⁵ ▶ βαβι 55 — S b		<ει> → <ι>
		בְּבִי*	βοκχει G ^L		
#663.	Ezr 10:28.ne	(מִשְׁלָם)	∅		
a			μocoλλαμ G ^L	ANYM.NOM.SG	ditt. ← #669e
#664.	Ezr 10:28.3	יְהוֹרְקָן	ιωαναν	ANYM.NOM.SG	
a			└─ G ^L -121		
b			└─ B ⁵⁵ ▶ ιωναν 55 — 108 (G ^L)		V → ∅ / V_
			46-[52]-98-[379]-243 (b)		
c			└─ b ▶ ιαναν 248		V → ∅ / _V
d			└─ ιωναναν S		∅ → C ₁ / _V ₁ C ₁ V ₁
e			└─ ιωναναν a 119		∅ → C ₁ / V ₁ _C ₁ V ₁ C ₁
			└─ ιωναν 44-125-610 (a)		V ₁ C ₁ → ∅ / ...V ₁ C ₁
#665.	Ezr 10:28.4	אֲנַנְיָא	ανανια	ANYM.NOM.SG	
a			▶ ανιανα B ⁵⁵		C ₁ \$∅V ₁ ...C ₁ \$/i/V ₁ → C ₁ \$/i/V ₁ ...C ₁ \$∅V ₁
b			└─ νιανα B-[122]		<a> → ∅ / <αναν>#_<ναν>
c			▶ ανανεια Scb1		<ι> → <ει>
d			└─ ανεια S		<αν> → ∅ / <αναν>#_<αν>
e			▶ ανια V		<αν> → ∅ / <αναν>#_<αν>
f			▶ ανανιαc G ^L 44-125 (a)		[-MORPH] → [+MORPH]
g			└─ b ▶ ανανι 248		/e/ → ∅ / V_#
#666.	Ezr 10:28.5	זָבוּ	ζαβου	ANYM.NOM.SG	
a			▶ ζαβουθαλει B ⁵⁵		T: ζαβου+θαλει ← #667a
b			└─▶ ζαβουθαλειμ S		∅ → C ₁ / V ₁ _#...V ₁ C ₁ #
c			└─▶ ζαβουθαλι V		<ει> → <ι> / _#
d			└─▶ ζαβουθ G ^L		#<o> → <o>#
					<o> → <θ> / _#<θ>

#667.	Ezr 10:28.6	עֲתָלַי *οθαλει ANYM.NOM.SG οθαλι	
a		↳ B ⁵⁵ S V	T: ⇒ #666a
b		↳ οθαλι A a 119	<ει> → <ι> / _#
c		↳ b ▶ και θαλι 98-[379]-243-248	h~ ⇒ και
d		↳ θελεει G ^L	#<ο> → <ο># /ε/ → /ε̣/ / _.../i/ <ι> → <ει>
#668.	Ezr 10:29.2	בַּנִּי+ βανουει ANYM.GEN.SG βανι	
a		↳ B ⁵⁵ ▶ βανουειμ 55 — S	#<μ> → <μ>#
b		↳ βουνει V	CV → VC V → Ø / _V
c		בַּנִּי βανει A a 119	
d		↳ βαναι G ^L	/ε̣/ → /ε/ / /ε/..._
e		↳ βαανι 248 (b)	CV → VC
f		↳ βανι b	<ει> → <ι>
#669.	Ezr 10:29.3	מְסוּלָאֵם μεσουλαμ ANYM.NOM.SG μεσουλαμ	
a		↳ μελουσαμ V	C ₁ VC ₂ → C ₂ VC ₁
b		↳ B ⁵⁵ ▶ ελουσαμ 55	#<μ> → <μ>#
c		↳ ελουσαμα S	#<α> → <α>#
d		↳ μελουσαν 122	/m/ → /n/ / _#
e		μοσολλαμ A G ^L	
f		↳ a ▶ μοσο μοσολλαμ 610	Ø → CV ₁ CV ₁ / _CV ₁ CV ₁
g		↳ μοσουλλαμ 370* ⇔ μοσολλαμ 370c	/φ/ → /u/
h		↳ b ▶ μοσολλαμ 248	C ₁ ...C ₂ C ₂ → C ₁ C ₁ ...C ₂
i		↳ μοσολαμ 125 (a) 46-[52] (b)	C ₁ → Ø / C ₁ _
#670.	Ezr 10:29.4	מַלּוּחַ μαλουχ ANYM.NOM.SG	
a		↳ αλουμ B ⁵⁵ V	#<μ> → <μ>#
b		↳ ελουμ S	<χ> → <μ> / <μ>..._
c		↳ G ^L ▶ μαλουκ 19-108	#<α> → <α># Ø → <ε> / #<ελ>...#_<λ> C ^h → C̣ / _#
#671.	Ezr 10:29.5	אֲדַיָּא +αδαια ANYM.NOM.SG αδαια	
a		↳ αδα B ⁵⁵ S V	<ια> → Ø / _#<ια>
b		↳ αδαια A G ^L a b 119	[-MORPH] → [+MORPH]
#672.	Ezr 10:29.6	יָאֻבִּי יακουβ ANYM.NOM.SG	
a		↳ ιακουδ B ⁵⁵ V	/b/ → /d/ / _#
b		↳ ακουδ S	<ι> → Ø / _#
#673.	Ezr 10:29.7	כַּלּוּ* καλου ANYM.NOM.SG κααλ	
a		↳ B ⁵⁵ ▶ καδου 122	<λ> → <δ> / <α>_
b		כַּלּוּ κααλ A a b 119	
c		↳ G ^L ▶ καλα 93	<αλ> → <λα> / _#

#674.	Ezr 10:29.8	יִרְמוֹת K	ιαρημωθ	ANYM.NOM.SG	
	Ezr 10:29.9	תְּרִמּוֹת Q			
a			ιαμημων B ⁵⁵		$C_1 \rightarrow C_2 / \dots C_2$
b			ιαμηνων S		$C^h \rightarrow /n/ / _ \#$
c			ιαμηλων V		$C_1 \rightarrow C_2 / \dots C_2$
d			b ▶ ραμωθ 248		$\langle v \rangle \rightarrow \langle \lambda \rangle$
e			ρηιμωθ G ^L		$/i/ \rightarrow /e/$
f			ρηιμουθ 19		$V \rightarrow \emptyset / V _$
g			ηριμωθ 46-[52] (b)		$/iri/ \rightarrow /rii/$
					$\langle \omega \rangle \rightarrow \langle \omicron \upsilon \rangle$
					$CV \rightarrow VC / _ \#$
#675.	Ezr 10:30.2-3	פְּתַח מוֹאֵב	φααθμωαβ	ANYM.GEN.SG	
a			φααδμωαβ B ⁵⁵		$C^h \rightarrow \zeta / _ \zeta$
b			φααθ ηγουμενου μωαβ G ^L		
#676.	Ezr 10:30.4	עֲדָנָה	εδνα	ANYM.NOM.SG	εδνε
a			*εδαια		$\langle v \rangle \rightarrow \langle ai \rangle$
b			*εδαιναι		T: εδαια+και ← #677a
c			εδαινε B ⁵⁵ -Bc-[122]		$\langle ax \rangle \rightarrow \langle v \rangle$
d			αιδαινε B* ↔ Bc ^{B3}		$\langle \epsilon \rangle \rightarrow \langle ai \rangle / _ \#$
e			ιδανε V		$\langle a \rangle \rightarrow \emptyset / _ \#$
f			εδενε S 44 (a)		$\langle i \rangle \rightarrow \emptyset / _ \langle v \rangle$
g			εδεν 55		$\langle ai \rangle \rightarrow \langle \epsilon \rangle$
h			εδνε b		$V \rightarrow \emptyset / _ \# V$
i			a ▶ εθνε 610		$V \rightarrow \emptyset$
j			*αιδναc		$\zeta \rightarrow C^h$
k			αιανα G ^L		$\langle \epsilon \rangle \rightarrow \langle ai \rangle$
l			ανα 19		$[-MORPH] \rightarrow [+MORPH]$
					$\langle \delta \rangle \rightarrow \langle a \rangle$
					$\langle c \rangle \# \rightarrow \# \langle c \rangle$
					$\langle ai \rangle \rightarrow \emptyset / _ \# \langle a \rangle$
#677.	Ezr 10:30.ne		και		
a			B ⁵⁵ S V		T: ⇒ #676b
b		(סיעא)	כהיע G ^L ANYM.NOM.SG		$\langle c \rangle \# \rightarrow \# \langle c \rangle$
c			כהיע 19		$\langle x \rangle \rightarrow \langle \eta \rangle$
					$\langle ai \rangle \rightarrow \langle i \epsilon \rangle$
					$\langle \eta \rangle \rightarrow \langle c \rangle / \langle c \rangle _$

#678.	Ezr 10:30.5	יִכְלָל	χαληλ	ANYM.NOM.SG	
a			→ χαηλ V		<λ> → ∅ / <α>_
b			↳ B ⁵⁵ → αχηλ 55		CV → VC / #_
c			↳ χ ηλ S		<α> → ∅ / #_<χ>
d			→ χαλμαναί G ^L		T: ditt. χαληλ+βαναια ← #679
					/b/ → /m/ / /l/_
#679.	Ezr 10:30.6	בָּנָיָה	βαναια	ANYM.NOM.SG	
a			↳ G ^L → βαανια 19		CV → VC
b			↳ βαλαια 93		<ν> → <λ> / <α>_<α>
c			↳ a → βαναιας 44-121		[-MORPH] → [+MORPH]
d			↳ b → βαναι 248		<α> → ∅ / #_<μ>
e			→ βαναανια 119		∅ → C ₁ / V ₁ C ₁ V ₁ _
#680.	Ezr 10:30.7	מַאֲסָה	μαασηα	ANYM.NOM.SG	
a			→ μασηα B ⁵⁵ S V		V ₁ → ∅ / V ₁
b			→ μαααα 125-236 (a) 46-[52]-98-[379] (b) 119		<η> → <ι> / _<α>
c			↳ 731* ↔ μαασηα 731c		∅ → <c> / <c>_
d			↳ *μαααα G ^L		<ι> → ∅
e			↳ μαααα 108-93		C ₁ → ∅ / C ₁ _
f			↳ μαααα 19		<α> → ∅ / #_<μ>
g			↳ μαααα 44 (a)		[-MORPH] → [+MORPH]
h			↳ μαααα 248 (b)		
#681.	Ezr 10:30.8	מַתְּתָנִיָּה	μαθθανια	ANYM.NOM.SG	
a			→ μαθθανια B ⁵⁵		C ₁ → ∅ / C ₁ _
b			↳ μαθθανεια S		<ι> → <ει>
c			↳ ναθθανεια Sc		<μ> → <ν> / <α>#_
d			↳ μαθηνια V		<α> → <η> / #_<μαση>...#_<μαθ>_
e			↳ G ^L → ματθθανια 93		C ^h ₁ → C ₁ / _C ^h ₁
f			↳ ματθθανιας 248 (b)		[-MORPH] → [+MORPH]
g			↳ a → μαθθθανιας 121		[-MORPH] → [+MORPH]
h			↳ βαθθθανια 107 610		/m/ → /b/ / #_
i			↳ βαθθθανιας 44		[-MORPH] → [+MORPH]
j			↳ βαθθανια 125		C ₁ → ∅ / C ₁ _
k			↳ b → μααθθθανια 731* ↔ μαθθθανια 731c		∅ → <c> / _<θ>
l			↳ μααθθανια 68*		C ₁ → ∅ / C ₁ _
m			↳ μααθθανια 68c		∅ → <ν> / <ν>_

#682.	Ezr 10:30.9	בַּעֲלֵהֶל	βεεελεηλ	ANYM.NOM.SG	βεεεληλ	
a			G ^L ▶ βαεεεληλ 19			/e/ → /e/
b			βεεελεηλ 93 121-130-236-762 (a)			C ₁ → ∅ / C ₁₋
			248-731c-[68c] (b) 119			
c			βεεελεην 314			<λ> → <ν> / _#
d			βεεεεληλ S			V → ∅ / _V
e			βεεεληλ B ⁵⁵ A V b			C ₁ → ∅ / C ₁₋
f			a ▶ βεεεληλ 107-[44-610]			/e/ → /i/
g			βεεενηλ 125			<λ> → ∅ / _<η>
#683.	Ezr 10:30.10	וּבְנוֹי	βανουει	ANYM.NOM.SG	βανουι	
a			G ^L ▶ βανουι 93 — A a b 119			<ει> → <ι> / _#
b			θανουει S V			[v] → [θ] / #_
c			B ⁵⁵ ▶ ναθουι 55			C _{1...C₂} → C _{2...C₁} / #_
						<ει> → <ι> / _#
#684.	Ezr 10:30.11	וּבְנוֹשָׁה	μανααση	ANYM.NOM.SG		
a			B ⁵⁵ ▶ μανααση B-[122]			<C> → <ε> / <C>_
b			a ▶ μανααση 125			C ₁ → ∅ / C ₁₋
c			μαναααση 121 (a) 248 (b)			[-MORPH] → [+MORPH]
#685.	Ezr 10:31.2	וּבְנוֹרָם	ηραμ	ANYM.GEN.SG		
a			b ▶ ηλαμ 98-[379]			/r/ → /l/
b		וּבְנוֹרָרִי	μεραρει G ^L			
c			μεραρι 19			<ει> → <ι> / _#
#686.	Ezr 10:31.3	וּבְנוֹעֲזָר	ελιεζερ	ANYM.NOM.SG		
a			B ⁵⁵ ▶ ελιεζερ 55 — S A V G ^L a b 119			<ει> → <ι>
#687.	Ezr 10:31.4	וּבְנוֹיֵשָׁה	ιεεεια	ANYM.NOM.SG	ιεεεια	
a			236-314 (a)			<ει> → <ι>
b			B ⁵⁵ ▶ ιεεεια 55 — A V			[-MORPH] → [+MORPH]
			ιεεειας G ^L			C ₁ → ∅ / C ₁₋
c			ιεεεια b 119			[-MORPH] → [+MORPH]
d			a ▶ ιεεειας 44-125-121			
#688.	Ezr 10:31.5	וּבְנוֹמֵלְכִיָּה	μελχεια	ANYM.NOM.SG	μελχεια	
a			B ⁵⁵ ▶ μελχεια 55 — V a b 119			<ει> → <ι>
b			μελθιας G ^L 44-125-121 (a)			[-MORPH] → [+MORPH]
			248 (b)			
#689.	Ezr 10:31.6	וּבְנוֹמֵשָׁה	αμαια	ANYM.NOM.SG	αμαιας	
a			αμεα S			/e/ → /e/ / _.../e/
						<αι> → <ε>
b			αμαιας A V a 119			[-MORPH] → [+MORPH]
c			G ^L ▶ αμαιας 19-108			<α> → <ε> / _<ι>
d			αμειας 44			/e/ → /e/ / _.../i/
e			αμαιας 93			∅ → <ι> / <ι>_
f			b ▶ αμαι 248			<αc> → ∅ / _#<c>

#690.	Ezr 10:31.7	יִצְרָשׁ	σεμεων	ANYM.NOM.SG	
a			B ⁵⁵ ▶	σεβεων 55	/m/ → /b/
b			▶	ενεων V	C ₁ → ∅ / C ₁ #_
c				κυμεων G ^L	/m/ → /n/ / .../n/
					h~ ⇒ κυμεων
#691.	Ezr 10:32.1	יִבְנִיָּם	βενιαμειν	ANYM.NOM.SG	βενιαμιν
a			B ⁵⁵ ▶	βενιαμιν 55	<ει> → <i>
b				G ^L b 119	<i> → <η>
				a ▶ βενιαμην 314	/i/ → /e/ / _/e/
c			▶	βενεαμειν V	<ει> → <i>
d				βενεαμιν 120-134-370 (a)	
				46-[52]-64-728 (b)	
#692.	Ezr 10:32.2	מַלְוֹחַ	μαλουχ	ANYM.NOM.SG	
a			S ▶	μαδουχ Scc	<λ> → <δ> / <α>_
b			▶	βαλουχ V 236 (a)	/m/ → /b/ / #_
c			▶	μαλωχ G ^L	/u/ → /o/ / /e/..._
d				μαλωκ 19-108	C ^h → C̣ / _#
e			b ▶	μαλαχ 46-[52]-64-728	/u/ → /e/ / /e/..._
#693.	Ezr 10:32.3	סַמָּרְיָה	σαμαρεια	ANYM.NOM.SG	σαμαρια
a			B ⁵⁵ ▶	σαμαραια 55	<ε> → <α> / _<i>
b			▶	σαμαρια A S a 119	<ει> → <i>
c				b ▶ σαμαρι 248	/e/ → ∅ / _#
d			▶	σαμαριαι V	∅ → <i> / _#
e				σαμαριας G ^L -121 125 (a)	[-MORPH] → [+MORPH]
f				σαμαρειας 19	<i> → <ει>
#694.	Ezr 10:33.2	אֶשְׁמֵה	ησαμ	ANYM.GEN.SG	ασημ
a			▶	ησιαμ S V	∅ → <i>
b			▶	ασημ A 119	V ₁ CV ₂ → V ₂ CV ₁
c				G ^L ▶ ασημ 19-108	∅ → <c> / <c>_
d				a ▶ ασιμ 44	<η> → <i> / ' _
e				b ▶ ασουμ 98* ⇨ ασημ 98c	h~ ⇒ #70
#695.	Ezr 10:33.3	מַתְּתָנַי	μαθθαναι	ANYM.NOM.SG	
a			▶	+μαθθανια	V ₁ V ₂ → V ₂ V ₁ / _#
b				μαθθανια S B ⁵⁵	C ₁ → ∅ / C ₁ _
c				μανθθανια V	C ₁ → /n/ / _C ₁
d				μαθθθανιαμ G ^L	∅ → <μ> / _#<μ>
e				ματθθαναμ 93	C ^h ₁ → C̣ / _C ^h ₁
					<i> → ∅ / <v>_
f			▶	μαθθαναι 125 (a) 46-[52] (b)	C ₁ → ∅ / C ₁ _
g				b ▶ ματθθαναι 248	C ^h ₁ → C̣ / _C ^h ₁

#696.	Ezr 10:33.4	מַתְּתָא	μαθθαθα	ANYM.NOM.SG	
a			αθα S V B ⁵⁵		<μαθθ> → ∅ / #<μαθθ>...#_
b			μαθθαθ G ^L		/e/ → ∅ / _#
c			ματθαθ 93		C ^h ₁ → ∅ / _C ^h ₁
d		b	ματθαθα 248		C ^h ₁ → ∅ / _C ^h ₁
e			μαθαθα 46-[52]		C ₁ → ∅ / C ₁ _
f			μαθθα 98-[379]		C ₁ V ₁ → ∅ / C ₁ V ₁ _#
g			μαθαθθα 728		C ₁ C ₁ ...C ₁ → C ₁ ...C ₁ C ₁
#697.	Ezr 10:33.5	זַבֵּד	ζαβαδ	ANYM.NOM.SG	
a			ζαβελ S V B ⁵⁵		V ₁ C ₁ → V ₂ C ₂ / _#V ₂ C ₂
b			ζαβαδαι G ^L		∅ → <αι> / _#<ε>
c			ζαβδαι 19-108		<α> → ∅ / _<δ>
d		a	ζαβεδ 134		V ₁ → V ₂ / _...#V ₂
#698.	Ezr 10:33.6	עֲלִיפָלֶט	ελιφαλετ	ANYM.NOM.SG	ελιφαλετ
a			ελιφαλετ A V G ^L a b 119		<ει> → <ι>
b			ελειφαλεθ S		∅ → C ^h / _#[h]?
c			B ⁵⁵ ▶ ελειφανεθ B* ⇔ ελειφαλεθ Bc ^{B3}		<λ> → <ν>
d			ελιφαλεθει 55		∅ → <ει> / _#<ει>
#699.	Ezr 10:33.7	יֵרֵמִי	ιεραμει	ANYM.NOM.SG	ιερεμι
a			B ⁵⁵ ▶ ιεραμειμ B		∅ → <μ> / _#<μ>
b			ιεραμ 122		VC ₁ → ∅ / VC ₁ _#C ₁
c			ειεραμι 55		<ι> → <ει> / _#
d			ιερεμει G ^L		/e/ → /e/ / /e/..._
e			ιερεμη 93 119		<ει> → <η> / _#
f			ιερεμι A b		<ει> → <ι> / _#
g		a	ιερεμιας 44-121		[-MORPH] → [+MORPH]
#700.	Ezr 10:33.8	מָנַסְסָה	μανασση	ANYM.NOM.SG	
a			μανασσεμει V		T: μανασση+εμει ⇐ #701a
b			μανασσης 121 (a) 248 (b)		[-MORPH] → [+MORPH], <c> / _#<c>
#701.	Ezr 10:33.9	סַמֵּי	σεμει	ANYM.NOM.SG	σεμει
a			B ⁵⁵ ▶ σεμει 55		V ₁ → ∅ / _V ₁
			A 19-108 (G ^L) b		
			74-106-107-[44-125-610]-120-121-134-370 (a)		
b			V		T: ⇒ #700a

#702.	Ezr 10:34.2	בָּנֵי	βανει	ANYM.GEN.SG	βανι	
a			ανει S B ⁵⁵			/b/ → ∅ / # _
b			ανειμ			#<μ> → <μ># / <ει> _
c			ναιμ 55C			VC → CV / # _
d			ναειν 55* ⇐ 55C			/m/ → /n/ / # _
e			ανανειμ V			∅ → <αν> / _<αν>
f			βαναιει G ^L			<ε> → <αι>)
g			βανι 46-[52]-98-[379] (b) 119			<ι> → <ει> / # _
h			a ▶ βαννι 107-[44-610]			∅ → <ν> / <ν> _
i			βανη 314			<ι> → <η> / ' _ #
j			βαννι 248			∅ → <α> / <α> _
#703.	Ezr 10:34.3	מִשְׁדֵּי מִשְׁדֵּי	μοσδεια	ANYM.NOM.SG	μοσδια	
a			μοδεδει B ⁵⁵			<ο> → <δε> / _<δε>
b			μοδεδια S			<ει> → <ι>)
c			οδεδια 55 (B ⁵⁵) V			#<α> → <α>#
d			μοσδια 119			#<μ> → <μ># / <ει> _
e			a ▶ μορδια 106			<ει> → <ι>)
f			μοσδιας 44-121			∅ → <α> / #<α>)
g			μοουδια G ^L			V ₁ → /r/ / V ₁ \$
h			μουουδια 19-108			[-MORPH] → [+MORPH]
i			βοουδια b			/φ/ → /u/ / /φ/ _
j			βοουδιας 248			/φ/ → /u/ / _/u/
#704.	Ezr 10:34.4	עֲמָרַי*	αμαρει	ANYM.NOM.SG	αμαραμ	
a			B ⁵⁵ ▶ μαρι 55 ← SV			/m/ → /b/ / #/b/...# _
b			αμαραμ a b			[-MORPH] → [+MORPH]
c			G ^L ▶ αμβραμ 19 108 ← A 106-125 (a)			∅ → <α> / #<α>)
d			αμβραμ 44			<ει> → <ι>)
e			αβραμ 119			∅ → /b/ / /m/ _/r/
#705.	Ezr 10:34.5	וְאוּאֵל*	ουηλ	ANYM.NOM.SG	και ουηλ	
a			θουηλ S B ⁵⁵			/r/ → ∅ / /mb/ _
b			και ουηλ A b 119			/m/ → ∅ / _/br/
c			και ιουηλ G ^L			<ο> → <θ> / V# _
d			a ▶ και ιουηλ 74			∅ → <ι> / <ι># _
#706.	Ezr 10:35.1	בָּנֵי	βαναια	ANYM.NOM.SG		
a			B ⁵⁵ ▶ μαναια 55			/u/ → /φ/ / /i/ _/i/)
b			a ▶ βαναιας 44-121			∅ → <ι> / <ι># _
c			b ▶ βαναι 248			∅ → <ι> / <ι># _
						/b/ → /m/ / # _
						[-MORPH] → [+MORPH]
						<α> → ∅ / <αι> #

#707.	Ezr 10:35.2	בריה* בְּרִיָּה	βαραια βαδαια 55 (B ⁵⁵) A G ^L a 119	ANYM.NOM.SG	βαδαια	
a						
b			μαδαια S			/b/ → /m/ / #_
c			βαδδαια V			<α> → <δ> / <δ>_
d			βαδαιας 44 121 (a) 248 (b)			[-MORPH] → [+MORPH]
e			βαδαια 125			<α> → ∅ / <δ>_
f			b ▶ βαδαια 64-728			<ι> → <ει>
#708.	Ezr 10:35.4	כליהו* כְּלִיָּהוּ Q כלהי K (אלישוב) (חלקיה)	*χελιαιου χελιαςουβ G ^L χελκλαιου S B ⁵⁵ ▶ χελκλαιου 55 V χελια A a b 119 χελιας 44 121 (a) 248 (b)	ANYM.NOM.SG	χελια	
a						h~ → #711e
b						h~ → χελκλαια
c						<ει> → <ι>
d						<ει> → <ι>
e						<ου># → #<ου>
						[-MORPH] → [+MORPH]
#709.	Ezr 10:36.1	ינוה* יְנוּהָ	*ιενωα ιεχωα V B ⁵⁵ ▶ εχωα 55 ιερεχω S ουανια G ^L ▶ ουανιας 121 ουουανια a 119 ουουλνια 106-107-[610]-370 ουουλνιας 44 b ▶ ουουνια 46-[52] A ουουανι 248	ANYM.NOM.SG	ουουανια	
a						<ν> → <χ>
b						<ι> → ∅ / #_
c						h~ → ιερεχω
d						
e						[-MORPH] → [+MORPH]
f						<ου># → #<ου>
g						<α> → <λ>
h						[-MORPH] → [+MORPH]
i						<α> → ∅ / <ν>
j						<α> → ∅ / <μ>
#710.	Ezr 10:36.2	מרמωθ מְרַמְוֹת	μαριμωθ ιεραμωθ S V B ⁵⁵ a (μαρ[.]μωθ 370) μαρμωθ 106-107-[44-125-610]	ANYM.NOM.SG		
a						V ₁ CV ₂ → V ₂ CV ₁ ια# → #ια <μι> → ∅ / <ια>_<ρα> /e/ → /e/ / /i/
b						
c						<ι> → ∅ / <μ>
#711.	Ezr 10:36.3	אלישיב* אֱלִישִׁיב	ελιασειβ B ⁵⁵ ▶ ελιασειφ B-[122] ελιασειβ 55 — A b ▶ ελιασειβ 98-[379]-243-248-731-[68] ελιασειβ 314 (a) 46-[52] (b)	ANYM.NOM.SG	ελιασειβ	
a						Ç → C ^h / #
b						<ει> → <ι>
c						<ει> → <ι>
d						<ι> → <η> / ' _
e						

#712.	Ezr 10:37.1	מִתְחַנֵּה	μαθθανια	ANYM.NOM.SG	
a			→ μαθθανια S B ⁵⁵ — 125 (a) 46-[52] (b)		C ₁ → ∅ / C ₁ _
b			→ μανθανια V		C ₁ → /n/ / _C ₁
c			G ^L → ματθθανια 93		C ^h ₁ → C ₁ / _C ^h ₁
d			↳ ματθθανιας 248 (b)		[-MORPH] → [+MORPH]
e			a → μαθθθανιας 121-44c		[-MORPH] → [+MORPH]
f			↳ μαθθανιας 44* ⇔ 44c		C ₁ → ∅ / C ₁ _
#713.	Ezr 10:37.2	מִתְחַנֵּה	μαθθθαναι	ANYM.NOM.SG	
a			→ μαθθθαναι 125 (a) 46-[52] (b)		C ₁ → ∅ / C ₁ _
b			↳ μαθθανα S		<i> → ∅ / _#
c			↳ μαθθθαναν V B ⁵⁵		<i> → <v> / <αvα>_#
d			b → μαθθθανια 98-243		V ₁ V ₂ → V ₂ V ₁ / _#
e			↳ ματθθθανι 248		C ^h ₁ → C ₁ / _C ^h ₁
f			→ μαθθθθανια 119		/e/ → ∅ / _# ∅ → /e/ / /e/..._#
#714.	Ezr 10:38.ne		∅		
a		(בני)	βοννει G ^L ANYM.NOM.SG		
n/a	Ezr 10:38.1	וּבְנֵי (וּמְבֹרֵי)	υιοι και απο υιων 121		trans. hl ⇒ Ezr 10:33
#715.	Ezr 10:38.2	וּבְנֵי	βανουι	ANYM.GEN.SG	
a			b → βαουνι 248		CV → VC
b			→ βανου V		<i> → ∅ / _#
c		בני+	βοννει G ^L		
#716.	Ezr 10:38.3	שְׂמֵעֵי	σεμει	ANYM.GEN.SG	σεμει
a			121-130-236c-314-762 (a) B ⁵⁵ → σεμει 55 — A a b		V ₁ → ∅ / _V ₁
#717.	Ezr 10:39.1	וְשִׁלְמִיָּה	σελεμια	ANYM.NOM.SG	σελεμιας
a			B ⁵⁵ → σελεμεα 122		/i/ → /e/ / /e/..._
b			→ σελεμια S		<i> → <ει>
c			↳ σελεμει G ^L		/e/ → ∅ / _#
d			→ σελεμιας A a b 119		[-MORPH] → [+MORPH]
e			↳ σελμιας V		/e/ → ∅
#718.	Ezr 10:39.2	וְנָתָן	ναθαν	ANYM.NOM.SG	
#719.	Ezr 10:39.3	וְאֲדַיָּה	αδαια	ANYM.NOM.SG	αδαιας
a			B ⁵⁵ → αδια 55		<α> → ∅ / <δ>_
b			↳ αδεια S		<i> → <ει>
c			↳ αδε V		<α> → ∅ / _#
d			→ αδαιας A G ^L a b 119		[-MORPH] → [+MORPH]

#720.	Ezr 10:40.1	מכנרבו* מִכְנַרְבֵּי	μαχναδαβου ANYM.NOM.SG		
a			μαχαδναβου S V		\$<να>...\$<αα> → \$∅<α>...\$<να>
b			B ⁵⁵ ▶ μαχαδβανου 55		C ₁ VC ₂ → C ₂ VC ₁
c			ναδαβου G ^L		<μαχ> → ∅ / #_
d			a ▶ μαχναδαβου 44		V ₁ → ∅ / V ₁ _
e			μααχναδαβου 610* ⇔ μαχναδαβου 610c		∅ → <α> / <α>_
f			μαχναδαμου 314		V ₁ ...V ₁ V ₁ → V ₁ V ₁ ...V ₁ /b/ → /m/
#721.	Ezr 10:40.2	שׂעׂעׂי *CECCEI	ANYM.NOM.SG	CECEI	
a			CECEI B ⁵⁵ S A a b 119		<c> → ∅ / <c>_
b			CECI V		<ει> → <ι> / #_
c			CECCEIV G ^L		∅ → /n/ / V_#V
d			CEVCEIP 19-108		C ₁ → /n/ / #_C ₁ /n/ → /r/ / #_
#722.	Ezr 10:40.3	שׂרו שׂרֵי	αρου ANYM.NOM.SG	αρου	
a			αρου A G ^L a b 119		/s/ → ∅ / #_
b			αρουε S		∅ → <ε> / #_<ε>
c			B ⁵⁵ ▶ αριου B-[122]		∅ → /i/ / /r/_/u/
#723.	Ezr 10:41.1	עֲרִיחַל עֲרִיחַל	εεριηλ ANYM.NOM.SG	εεριηλ	
a			248-731-[68] (b)		<c> → <ζ> / #_C
b			εεριηλ A V G ^L a b 119		CV → VC
			εεεριηλ B ⁵⁵		/i/ → /e/
#724.	Ezr 10:41.2	וּשְׁלֵמִיָּה וּשְׁלֵמִיָּהוּ	celeμια ANYM.NOM.SG	celeμιας	
a			B ⁵⁵ ▶ ceμελια 55		C ₁ VC ₂ → C ₂ VC ₁
b			celeμιας A a b 119		[-MORPH] → [+MORPH]
c			celeμεια S		<ι> → <ει>
d		וּשְׁמִיָּה*	caμιας G ^L [+MORPH]		
#725.	Ezr 10:41.3	וּשְׁמִרֵיהּ וּשְׁמִרֵיהּ	caμαρεια ANYM.NOM.SG	caμαριας	
a			B ⁵⁵ ▶ caμαρια 55 — V		<ει> → <ι>
b			caμαριας G ^L b 119		[-MORPH] → [+MORPH]
c			a ▶ caραμιας 236		C ₁ VC ₂ → C ₂ VC ₁
d			caμαριας A 19 (G ^L)		[-MORPH] → [+MORPH]
e			106-107-[44-125*]-370 (a) ⇔ caμαριας 125c (a)		
#726.	Ezr 10:42.1	שְׁלוּם שְׁלוּם	+caλλουμ ANYM.NOM.SG	ceλλουμ	
a			caλουμ S V B ⁵⁵		h≡ ⇒ #103a
b			ceλλουμ A G ^L a b 119		h≡ ⇒ #103b
c			ceλουμ 125 (a) 46-[52] (b)		C ₁ → ∅ / C ₁ _

#727.	Ezr 10:42.2	אַמָּרְיָהּ	+αμαρια	ANYM.NOM.SG	αμαριας
a			μαρια S B ⁵⁵		<α> → ∅ / <μ>#_<μ>
b			αρια V		<μ> → ∅ / <μ>#_
c			αμαριας A G ^L a b 119		[−MORPH] → [+MORPH]
#728.	Ezr 10:42.3	יֹצֵי	ιωσηφ	ANYM.NOM.SG	
#729.	Ezr 10:43.2	נָבוּ	ναβου	ANYM.GEN.SG	
a			b ▶ αβου 52		<ν> → ∅ / <ν>#_
b			ναβου G ^L		h≡ ⇒ #84d
c			βου 108* ⇔ ναβου 108c		<να> → ∅ / <ν>#_
d			ναου 19		<β> → <υ> / <α>_
#730.	Ezr 10:43.3	יֵיטֵל	ιαηλ	ANYM.NOM.SG	ιειηλ
a			ιειηλ b 119		
b			G ^L ▶ ειηλ 19-108		<ι> → ∅ / #_
c			a ▶ ιειηλ 107-[44-125-610]		V ₁ → ∅ / _V ₁
d			ιειηλ A		<ι> → <ει>
#731.	Ezr 10:43.4	מַתְּתִיָּא	*μαθθαθια	ANYM.NOM.SG	μαθθαθιας
a			μαθθαθια V		C ₁ → ∅ / C ₁ _
b			θαμαθια S B ⁵⁵		C ₁ VC ₂ → C ₂ VC ₁ / #_
c			μαθθαθιας A		[−MORPH] → [+MORPH]
d			b ▶ μαθθαθιας 46-[52]		C ₁ → ∅ / C ₁ _
e			ματθαθιας G ^L 248 (b)		C ^h ₁ → C ₁ / _C ^h ₁
f			ματταθιας 119		C ^h C ^h → C ₁ C ₁ / _...C ^h
g			a ▶ ματταθιας 107-[610]		∅ → C ₁ / C ₂ C ₂ ...C ₁ _
h			ματθιας 44		C ₁ V ₁ → ∅ / V ₁ C ₁ _
i			μαθθιας 125		C ₁ → ∅ / C ₁ _C ₁
#732.	Ezr 10:43.5	זָבַד	ζαβαδ	ANYM.NOM.SG	
a			κεδεμ S V		<ζ> → <c> / #_
b			B ⁵⁵ ▶ γεδεμ 122		#C ₁ V ₁ ...#C ₁ V ₂ → #C ₁ V ₂ ...#C ₁ V ₁
					V ₁ → V ₂ / V ₂ ..._
					C ₁ VC ₂ → C ₂ VC ₁ / _#
					/b/ → /m/ / _#
					<c> → <γ> / #_

#733.	Ezr 10:43.6	זְבִינָא *ζεβιννα	ANYM.NOM.SG	ζεβιννα	
a		→ ζανβιναδια			T: ζεβιννα+ιαδια ← #734a #C ₁ V ₁ ...#C ₁ V ₂ → #C ₁ V ₂ ...#C ₁ V ₁ ∅\$.../n/\$ → /n/\$...∅\$
b		→ B ⁵⁵ -122c ▶ ζανβιναδεια 122* ⇨ 122c			<ι> → <ει>
c		→ ζαμβιναδια V			/n/ → /m/ / _/b/
d		→ ζαμβειναδια S			<ι> → <ει>
e		→ ζεβεννα 248 (b)			V ₁ → V ₂ / V ₂ ..._
f		→ ζεβεννει G ^L			V ₁ → V ₂ / _#V ₂
g		→ ζεβενει 19-108			C ₁ → ∅ / C ₁ _
h		→ ζεβεννα b 134 (a)			[-MORPH] → [+MORPH]
i		→ ζεβιννα a 64-728 (b) 119c			[-MORPH] → [+MORPH]
j		→ ζεβιννα 125-130 46-[52] (b) 119* ⇨ 119c			C ₁ → ∅ / C ₁ _
#734.	Ezr 10:43.8	Q יֵדִי K יֵדוּ	ιαδαι	ANYM.NOM.SG	
a		→ ιαδια B ⁵⁵ S V			V ₁ V ₂ → V ₂ V ₁ / _# T: ⇒ #733a
b		→ G ^L ▶ ιδα 19-108			<α> → ∅ / V_<δ>
#735.	Ezr 10:43.9	יִוְאֵל	ιωηλ	ANYM.NOM.SG	
#736.	Ezr 10:43.10	בְּנֵיהּ	βαναια	ANYM.NOM.SG	
a		→ βαναι G ^L			/e/ → ∅ / _#
b		→ βαναια 44-125-121 (a) 248 (b)			[-MORPH] → [+MORPH]
#737.	Title	∅			
a		(עזרא) εcdρα 71-107-[125-610] (a) ANYM.GEN.SG			
#738.	Title	∅			
a		(עזרא) εcdρα 93mg (G ^L) ANYM.GEN.SG			
#739.	Title	∅			
a		(עזרא) εcdρα 46 (b) ANYM.NOM.SG [+MORPH]			
#740.	Title	∅			
a		(נחמיה) νεεμιου Bc-[122c] ANYM.GEN.SG [+MORPH]			
#741.	Title	∅			
a		(נחמיה) νεεμια 121 (a) ANYM.NOM.SG [+MORPH]			
#742.	Title	∅			
a		(עזרא) εcdρα 121 (a) ANYM.GEN.SG			
#743.	Title	∅			
a		(עזרא) εcdρα 121 (a) ANYM.GEN.SG			
#744.	Title	∅			
a		(עזרא) εcdρα 121 (a) ANYM.GEN.SG			

#745.	Neh 1:1.2	נְעֵמִיָּא	νεεμια	ANYM.GEN.SG	
a			B ⁵⁵ ▶ εμια 55		<νε> → ∅ / #_
b			νεεμιου G ^L		[-MORPH] → [+MORPH]
c			νεμιου 19		V ₁ → ∅ / V ₁ _
d			νοεμιου 93		<ε> → <ο> / <ε>
e			a ▶ νεεμαν 71-[610*] ↔ νεεμια 610c ^{pr mn}		/i/ → ∅ / _ e/
					∅ → <ν> / <α>_#
#746.	Neh 1:1.4	אַחַלְיָא	αχαλια	ANYM.GEN.SG	
a			a ▶ αχαλι 236		/e/ → ∅ / _#
b			αχαλιου 71 (a) 381 (b)		[-MORPH] → [+MORPH]
c			B ⁵⁵ ▶ χαλια 55		/e/ → ∅ / #_
d		(הַלְכִיָּא)	χελκεια B-[122]		h~ → χελκεια
e			χελκιου G ^L		<ει> → <i>
f			χαλκιου 108		[-MORPH] → [+MORPH]
					/e/ → /e/
#747.	Neh 1:1.8	כַּסְיָו יְחִסְיָו Q	χασειηλου	TENYM.DAT.SG	χασελευ
a			σεχηηλου SV		C ₁ VC ₂ → C ₂ VC ₁
b			B ⁵⁵ ▶ σεχενλου B*-[122C] ↔ σεχηηλου Bc		V ₁ → V ₂ / ...V ₂
c			σενχελου 122* ↔ 122c		∅\$/.../n/\$ → /n/\$...∅\$
d			χασαηλου 58		V ₁ → V ₂ / V ₂ ...
e	Neh 1:1.7	כַּסְלָו K	χασλευ G ^L		∅ → /e/ / /s/ /l/
f			χασαλευ 19-108		hE(χασελευ LXX)
g			χασελευ a 119		/e/ → /i/
h			χασιλευ 71 (a) 381 (b)		<i> → <η>
i			χασηλευ 46-[52]-64-728 (b)		<u> → <β> / <ε>_
j			b ▶ χασελεβ 248		V ₁ → V ₂ / ...V ₂
k			χεσελευ Scpamph (ε')		
#748.	Neh 1:1.ne1		∅		
a		(ןשו)	coucoic S	TNYM.DAT.PL [+MORPH]	dblt. ← #750a
#749.	Neh 1:1.ne2		∅		
a		(פרסי)	μητροπολει περρων S	DNYM.GEN.PL [+MORPH]	trans. & dblt. ← #751
#750.	Neh 1:1.13	כַּסְיָו	coucav	TNYM.DAT.SG	
a			coucoic G ^L -121		[-MORPH] → [+MORPH]

#751.	Neh 1:1.14	הַבִּירָה	*αββειρα	CMN.DAT.SG	αβιρα	
a			→ αβειρρα A			$C_1C_1...C_2 \rightarrow C_1...C_2C_2$
b			→ αβειρα B ⁵⁵ S			$C_1 \rightarrow \emptyset / C_{1-}$
c			↳ αβιρα V			$\langle \epsilon i \rangle \rightarrow \langle i \rangle$
d			→ τη βαρει G ^L -121			trans. } $V_1...V_2 \rightarrow V_2...V_1 / _ \#$
e			↳ τη βαρη 93			
f			→ αββιρα a 119			$\langle \epsilon i \rangle \rightarrow \langle i \rangle$
g			↳ αβιρα 71-74-106-44-125			$C_1 \rightarrow \emptyset / C_{1-}$
h			→ αββηρα 58			$\langle \epsilon i \rangle \rightarrow \langle \eta \rangle$
i			→ ναββειρα b			$\emptyset \rightarrow \langle v \rangle / \langle v \rangle _ \langle \alpha \rangle$
j			→ ναββηρα 381			$\langle \epsilon i \rangle \rightarrow \langle \eta \rangle$
k			↳ ναβηρα 46-[52]			$C_1 \rightarrow \emptyset / C_{1-}$
l			↳ ναβιρα 98-[379]			$\langle \eta \rangle \rightarrow \langle i \rangle$
m			↳ αβιρα 248			$\langle v \rangle \rightarrow \emptyset / \langle v \rangle _ \langle \alpha \rangle$
n			→ ναβειρα 728			$C_1 \rightarrow \emptyset / C_{1-}$
#752.	Neh 1:2.2	הַנְּבִי	ανανι	ANYM.NOM.SG		
a			↳ ανανια V			$h \equiv \Rightarrow \#607b$
#753.	Neh 1:2.7	קִיּוּדָה	ιουδα	TNYM.GEN.SG		
#754.	Neh 1:2.10	הַיְהוּדִים	[...]			
a			ιουδαιων G ^L -121	DNYM.GEN.PL	[+MORPH]	
#755.	Neh 1:2.17	יְרוּשָׁלַם	ιερουαλημ	TNYM.GEN.SG		
#756.	Neh 1:3.14	יְרוּשָׁלַם	ιερουαλημ	TNYM.GEN.SG		
#757.	Neh 1:6.20	יִשְׂרָאֵל	ιραηλ	ENYM.GEN.SG		
a			↳ ἰηλ G ^L			abbr.
#758.	Neh 1:6.26	יִשְׂרָאֵל	ιραηλ	ENYM.GEN.SG		
#759.	Neh 1:7.15	מוֹשֶׁה	μωσχη	ANYM.DAT.SG		
a			↳ μωσχει 762 (a) 46-243-381-731* (b)			$[-MORPH] \rightarrow [+MORPH]$
b			↳ μωσχη 731C			
c			μωσχη G ^L			
d			↳ μωσει 19-108			$[-MORPH] \rightarrow [+MORPH]$
#760.	Neh 1:8.8	מוֹשֶׁה	μωσχη	ANYM.DAT.SG		
a			↳ μωσχει 762 (a) 46-243-381 (b)			$[-MORPH] \rightarrow [+MORPH]$
b			108 (G ^L) 119			
#761.	Neh 2:1.3	נִיֻּצִין	νικαν	TENYM.DAT.SG		
a			B ⁵⁵ → νεικαν 55 ← A			$\langle i \rangle \rightarrow \langle \epsilon i \rangle$
b			→ νικα S			$\langle v \rangle \rightarrow \emptyset / \langle \alpha \rangle _$
c			→ νηκαν V 125 (a) 46-[52]-381 (b) 58			$\langle i \rangle \rightarrow \langle \eta \rangle$
d			a → νακαν 236			$V_1 \rightarrow V_2 / _ \dots V_2$
e			↳ καν 314			$/ni/ \rightarrow \emptyset / /ni/_$

#762.	Neh 2:1.6	אֲרַחֲסֵם	αρθαααα	ANYM.GEN.SG	
a			αρχαααα S		$\langle \theta \rangle \rightarrow \langle c \rangle / _ \dots \langle c \rangle$ $\emptyset \rightarrow /r/ / /rs/\$ \dots /s/\$$
b			αρχαααα B ⁵⁵		$\langle c \rangle \rightarrow \emptyset / _ \langle \theta \rangle$ $\langle c \rangle \dots \langle \theta \rangle \rightarrow \langle \theta \rangle \dots \langle c \rangle$
c			αααα 55		$/r/\$ \dots \emptyset \$ \rightarrow \emptyset \$ \dots /r/\$$ $/e/ \rightarrow /e/ / /e/\dots /e/$
d			αααα Vc ^{pr mn}		$\langle \rho \rangle \rightarrow \emptyset$ $\langle \theta \alpha \rangle \rightarrow \emptyset$
e			αρχαα V* \Leftrightarrow Vc ^{pr mn}		$h \Rightarrow \#36ob$
f			αρχαα Sca (ε') [+MORPH]		$\langle \alpha c \rangle \rightarrow \emptyset / \# _ \langle \alpha \rho \rangle$
g			αρθααα 71-74-106-107-[44-125-610] (a) 46-64-381-728 (b)		$hE(\text{Grk. lex.})$ $h \Rightarrow \#25oc$
#763.	Neh 2:5.14	יְהוּדָא	ιουδα	TNYM.ACC.SG	
a			ιουδαν G ^L		$[-\text{MORPH}] \rightarrow [+MORPH]$
b			ιουδαιαν 93		$h \Rightarrow \#10a$
#764.	Neh 2:7.20	יְהוּדָא	ιουδα	TNYM.ACC.SG	
a			130-236-314-762 (a)		
b			ιουδαν S A a		$[-\text{MORPH}] \rightarrow [+MORPH]$
c			b ιουδ 98-[379]		abbr.
			ιουδαιαν G ^L		$[-\text{MORPH}] \rightarrow [+MORPH]$
#765.	Neh 2:8.3	אֲכָפ	ααα	ANYM.DAT.SG	
a			G ^L αααατ 19-108		$[-\text{MORPH}^s] \rightarrow [+MORPH^s]$
#766.	Neh 2:8.5	פָּרַדִּיזִים	παρδειου	CMN.GEN.SG	
a			παρδειου Sca (ε') G ^L ACC		$[-\text{MORPH}] \rightarrow [+MORPH]$ $[+\text{MORPH.GEN}] \rightarrow [+MORPH.ACC]$
#767.	Neh 2:10.2	כְּנָבִים	αααααα	ANYM.NOM.SG	
a			αααααα S G ^L 71-106-44-125 (a) 119		$C_1 \rightarrow \emptyset / C_{1-}$
b			αα[...] ₁ αααα V		$C_{\text{c}} \rightarrow C^h / _ \# / h /$
c			a αααααα 74		$/t/ \rightarrow \emptyset / _ \#$
d			αααααααα b		$/t/ \rightarrow /l/ / /l/\dots \#$
e			αααααααα 98-[379]-248		$C_1 \rightarrow \emptyset / C_{1-}$
f			αααααααμ 46-[52]		$/l/ \rightarrow /m/ / _ \#$
g			αααααααα 381		$/l/ \rightarrow /n/ / _ \#$
#768.	Neh 2:10.3	אֲרָוִן	*ααααα	DNYM.NOM.SG	αααα
a			ααααα B ⁵⁵ Sca (ε')		$/q/ \rightarrow /e/ / /q/\# \dots /q/\dots \# /e/\dots /q/$
b			ααααα S		$\emptyset \rightarrow /n/$
c			αααα A V b 58 119		$\langle \epsilon i \rangle \rightarrow \langle i \rangle / _ \#$
d			a αααα 44		$\emptyset \rightarrow \langle \rho \rangle / \langle \rho \rangle _$
e			αααα 610		$\emptyset \rightarrow \langle \alpha \rangle / \langle \alpha \rangle _$
f			αααααα G ^L		$[-\text{MORPH}] \rightarrow [+MORPH]$
g			αααααααα 121		$/q/ \rightarrow /e/ / /q/\# \dots /q/\dots \# /e/\dots /q/$

#769.	Neh 2:10.4	תַּבִּיבָּי	τωβια	ANYM.NOM.SG	
a			B ⁵⁵ ▶ τωβιας 55 44 (a) 381 (b) 58		[-MORPH] → [+MORPH]
b			└ G ^L -121 ▶ τωβιας 19		<ω> → <ο>
c			a ▶ τωβια 71		<ω> → <ο>
#770.	Neh 2:10.6	הַעֲמֹנִי	αμμωνει	DNYM.NOM.SG	αμμωνι
a			B ⁵⁵ ▶ αμμωνι 122 — A a b 119		<ει> → <ι>
b			└ αμωνι 71-125 (a) 46-98-[379] (b)		<μ> → ∅ / <μ>_
c			└ αμμων 58		<ι> → ∅ / <ν>_#
d			▶ αμμ[... V		
e			▶ αμμωνιτης G ^L -121		[-MORPH] → [+MORPH]
f			└ ομμωνιτης 19		V ₁ → V ₂ / _...V ₂
g			└ αμμανιτης 93		V ₁ → V ₂ / V ₂ ..._
#771.	Neh 2:10.17	יִשְׂרָאֵל	ιραηλ	ENYM.GEN.SG	
#772.	Neh 2:11.3	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.ACC.SG	
#773.	Neh 2:12.16	לִירוּשָׁלַיִם	ιλημ	TNYM.GEN.SG	ιραηλ
a		(ישראל)	▶ ιηλ		CV → VC
b			└ ιραηλ B ⁵⁵ S A V a b 58 119		/m/ → ∅ / _#
c			└ ιλημ ιηλ G ^L		expan. dblt.
#774.	Neh 2:13.3-4	הַיָּהוּדִים הַגּוֹלִילִים*	γαληλα	TNYM.GEN.SG	
a			▶ γαλη[... V		
b			G ^L ▶ γωλιλα 93		<η> → <ι>
c			└ γολιλα 46-[52]-98-[379] (b)		<ω> → <ο>
d			b ▶ γαληλα 248		/ø/ → /e/ / _.../e/
e			▶ γωλελα 58		/i/ → /e/ / _.../e/
f			▶ γωδηλα a 119		<λ> → <δ>
g			└ γοδηλα 610		<ω> → <ο>
h			└ γοδοιλα 71		/i/ → /y/ / /ø/..._
#775.	Neh 2:13.15	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.GEN.SG	
#776.	Neh 2:14.4	הַיָּהוּדִים	αιν	TNYM.GEN.SG	
a			▶ αινα B ⁵⁵ S V		∅ → <α> / <ν>_
b			a ▶ βειμ 71		<α> → <β> / #_
c			πηγης G ^L -121		<ι> → <ει>
#777.	Neh 2:16.9	וְלִיהוּדִים	ιουδαιοις	DNYM.DAT.PL	
#778.	Neh 2:16.11	וְלִחִתִּים	εντιμοις		
a		(לוי)	λευιταις G ^L DNYM.DAT.PL [+MORPH]		trans. subst.
b			└ λεβιταις 108		<υ> → <β> / <ε>_
#779.	Neh 2:17.10	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.NOM.SG	
a		(ישראל)	a ▶ ιηλ 121		abbr.

#780.	Neh 2:17.19	יְרוּשָׁלַיִם (יְרוּשָׁלַיִם)	ιερουσαλημ	TNYM.GEN.SG		
a					$a \rightarrow \text{īhāl}$ 120	abbr.
#781.	Neh 2:19.2	סַבְבָּלַת	καναβαλλατ	ANYM.NOM.SG		
a					\rightarrow καταβαλλατ S	$C_1 \rightarrow C_2 / \dots C_2$
b					\rightarrow κανβαλλατ V	$\langle \alpha \rangle \rightarrow \emptyset / \langle \alpha \nu \rangle _$
c					$B^{55} \rightarrow$ αναβαλλατ 55	$\langle c \rangle \rightarrow \emptyset / \# _$
d					$b \rightarrow$ καναβαλλατ 46-[52]	$C_1 \rightarrow \emptyset / C_{1-}$
e					καναβαλλατ G^L 71-106-107-[44-125-610] (a)	$h \equiv \rightarrow$ #767a
f					καναβαλλα 74 (a)	$h \equiv \rightarrow$ #767c
g					καναβαλλαλ 248 (b)	$h \equiv \rightarrow$ #767e
#782.	Neh 2:19.3	אֲרֹנַיִם	*αρωνει	DNYM.NOM.SG	αρωνι	
a					αρωνει S B^{55}	$h \equiv \rightarrow$ #768a
b					αρωνι A a b 58	$h \equiv \rightarrow$ #768c
c					\rightarrow αρωνι 119	$\emptyset \rightarrow \langle \alpha \rangle / \# _ \langle \alpha \rangle$
d					\rightarrow αρχων V	$h \sim \rightarrow$ αρχων
e					αρωνιτης G^L	$h \equiv \rightarrow$ #768f
f					\rightarrow αρωνιτης 93	$\langle i \rangle \rightarrow \langle \epsilon i \rangle$
g					αρωνιτης 121	$h \equiv \rightarrow$ #768g
#783.	Neh 2:19.4	טַבִּיָּא	τωβια	ANYM.NOM.SG		
a					\rightarrow τωβια S	$\langle i \rangle \rightarrow \langle \epsilon i \rangle$
b					\rightarrow τωβιας V G^L -121 44 (a) 381-728 (b) 58	$[-\text{MORPH}] \rightarrow [+ \text{MORPH}]$
c					$a \rightarrow$ τοβια 125	$\langle \omega \rangle \rightarrow \langle o \rangle$
#784.	Neh 2:19.6	אֲמֻנַיִם	αμμωνει	DNYM.NOM.SG	αμμωνι	
a					$B^{55} \rightarrow$ αμμωνι 55 — A V a 58 119	$\langle \epsilon i \rangle \rightarrow \langle i \rangle / \# _$
b					\rightarrow αμμωνι 98	
c					\rightarrow αμμωνι 379	$C_1 \rightarrow \emptyset / C_{1-}$
d					\rightarrow αμμωνιτης G^L	$[-\text{MORPH}] \rightarrow [+ \text{MORPH}]$
e					\rightarrow αμμωνιτης 121	$/\phi/ \rightarrow /e/ / /e/ \dots _$
f					\rightarrow αμμωνιτης 93	$C_1 \rightarrow \emptyset / C_{1-}$
#785.	Neh 2:19.7	גַּחְסָא	γησαμ	ANYM.NOM.SG		
a					$B^{55} \rightarrow$ γησαμ 122* \rightarrow γησαμ 122c	$\langle \gamma \rangle \rightarrow \langle c \rangle / \# \dots \langle c \rangle$
b					$G^L \rightarrow$ γησαν 19-108	$/m/ \rightarrow /n/ / \# _$
#786.	Neh 2:19.8	אֲרָבִי	αραβει	DNYM.NOM.SG	αραβι	
a					$B^{55} \rightarrow$ αραβι 55 — A a 58 119	$\langle \epsilon i \rangle \rightarrow \langle i \rangle / \# _$
b					$b \rightarrow$ αρραβι 46	$\emptyset \rightarrow C_1 / C_{1-}$
c					\rightarrow αρραβ 52	$/i/ \rightarrow \emptyset / \# _$
d					\rightarrow αραψ G^L -121	$[-\text{MORPH}] \rightarrow [+ \text{MORPH}]$
e					\rightarrow αρραψ 19-108	$\emptyset \rightarrow C_1 / C_{1-}$
#787.	Neh 2:20.20	יְרוּשָׁלַיִם (יְרוּשָׁלַיִם)	ιερουσαλημ	TNYM.DAT.SG		
a					$a \rightarrow \text{īhāl}$ 125	abbr.

#788.	Neh 3:1.2	אֱלִישׁוּב* אֱלִישׁוּב	ελεικουβ ANYM.NOM.SG	ελικουβ	
a			B ⁵⁵ ▶ ελικουβ 55	← A S V 119	<ει> → <ι>
b			ελιακουβ <i>b</i>		
c			ελιακουβ 58		<c> → <κ>
d			G ^L ▶ ελιακοβ 19		/u/ → /o/
e			<i>a</i> ▶ ελιακαουβ 107-[44-125-610]		∅ → /e/ / _/u/
#789.	Neh 3:1.21	אָנאַמעַהֶל	ανανεηλ TNYM.GEN.SG	αναμεηλ	
a			αναμεηλ A V <i>a b</i> 58 119		<v> → <μ> / <α> _
b			ναεηλ S		<α> → ∅ / #_<v>
c			ανενεηλ G ^L		V ₁ → V ₂ / _...V ₂
#790.	Neh 3:2.5	יֵרִיחַ	ιεριχω TNYM.GEN.SG	ιεριχω	
a			B ⁵⁵ ▶ ιεριχω Bc ^{B3} -[122]-55	← G ^L <i>a b</i> 119	<ει> → <ι>
#791.	Neh 3:2.9	זַאֲכֹּוּר	ζακχουρ ANYM.GEN.SG		
a			ζαβχουρ		<κ> → <β>
b			B ⁵⁵ ▶ ζαβαουρ B-[122]		<χ> → <α>
c			ζαμχουρ S		/b/ → /m/
d			ζαχχουρ Scc (ε')		C ₁ → C ^h ₁ / _C ^h ₁
e			<i>a</i> ▶ ζακχωρ 107-[44-125]		/u/ → /o/
f			ιζακχωρ 610		∅ → <ι> / <v>#_
g			<i>b</i> ▶ χακχουρ 46-[52]-64-728		C ₁ → C ₂ / #_...C ₂
h			ζακχου 98-[379]-243-248-731-[68]		/r/ → ∅ / _#
i			βακχουρ 381		<ζ> → <β> / #_
#792.	Neh 3:2.11	אַמָּרַי	αμαρει ANYM.GEN.SG	αμαρι	
a			B ⁵⁵ ▶ μαρει 55		<α> → ∅ / #_<μ>
b			αμαρι V <i>a</i> 119		<ει> → <ι> / _#
c			<i>b</i> ▶ αμαρη 52		<ι> → <η> / _#
d			αμανι 98-[379]-243-248-731-[68]		/r/ → /n/
e			μιαρι A		<α> → ∅ / #_<μ>
					∅ → <ι> / <μ> _
#793.	Neh 3:3.6	אַסַּנָּא	ασανα ANYM.GEN.SG	ασανα	
a			B ⁵⁵ ▶ ασαν[.] B*		h~ ⇒ και
b			ασαν και Bc ^{B1-2} -[121]		
c			ασαανα 55		∅ → <α> / <α> _<ναα>
d			ασανα A V <i>a b</i> 58 119		<α> → ∅ / <α> _#<α>
e			σεννα G ^L		h ^L ⇒ #g2
f			σεννα 93		<α> → ∅ / <α> _#<α>
#794.	Neh 3:4.4	מַרְמֹוֹת	απο ραμωθ μαριμωθ G ^L	TNYM.GEN.SG	
a			μαριθ 93		<μω> → ∅
b					

#795.	Neh 3:4.6	אֲדָרִיָּה	ουρεια	ANYM.GEN.SG	ουρια	
a			↳ B ⁵⁵ ▶ ουρια 55	← A S V b 58 119		<ει> → <ι>
b				↳ a ▶ αρια 74		/u/ → /e/ / /u/#.../e/
c				↳ ουριου G ^L 381 (b)		[-MORPH] → [+MORPH]
#796.	Neh 3:4.8	גִּרְשֵׁם	ακωκ	ANYM.GEN.SG		
a			↳ ακωκ S B ⁵⁵ 46-[52] (b)			C ₁ → ∅ / C ₁₋
#797.	Neh 3:4.12	מֶסוֹלָאִם	μεσουλαμ	ANYM.NOM.SG		
a			↳ μοσολαμ G ^L S A			V ₁ → V ₂ / ...V ₂
b			↳ a ▶ μοσαλλαμ 236-314			C ₁ → ∅ / V ₁₋
c			↳ b ▶ μοσολαμ 46-[52]			C _{1...C₂C₂} → C ₁ C _{1...C₂}
d			↳ μοσσολαμ 248			h ≡ ⇒ #506b
e			↳ μεσολαμ 93			[+MORPH]
#798.	Neh 3:4.14	בְּרַחֲמֵי	βαραχιου	ANYM.GEN.SG		
#799.	Neh 3:4.16	מַעֲזֵבֵי	μασεζεβηλ	ANYM.GEN.SG		
a			↳ a ▶ μασεζεκηλ 314			<β> → <κ>
b			↳ b ▶ μασεζουβηλ 248			/e/ → /u/
c			↳ μασεζειηλ A			<β> → <ι>
d			*μασσηζαβελ G ^L			
e			↳ μασσηζαβεδ 93			<λ> → <δ> / _#
f			↳ μασσιζαβεδ 19-108			<η> → <ι>
#800.	Neh 3:4.20	קָדָשׁ	καδωκ	ANYM.NOM.SG		
a			↳ 248 (b)			h~ → και
b			↳ καδω και 122			hE(καδδουκ)
c			↳ καδδουκ G ^L V			C ₁ → ∅ / C ₁₋
			↳ καδουκ 55 (B ⁵⁵) S a b 119			
#801.	Neh 3:4.22	בְּנֵי	βαναα	ANYM.GEN.SG		
a			↳ B ⁵⁵ ▶ βαναααα 55			∅ → <αν> / _<ααν>
b			↳ βαναα G ^L 125 (a)			<αν> → <να> / <α>_<α>
#802.	Neh 3:5.4	תְּקִימָה	θεκωειμ	DNYM.NOM.PL	θεκωιμ	
a			↳ θεκωειν B ⁵⁵			/m/ → /n/
b			↳ οσκωειν 122			<θ> → <ο> / #_
c			↳ θεκωιμ a 119			<ε> → <ς>
						<ει> → <ι>
#803.	Neh 3:5.5	אֲדָרִיָּה* וְאֲדָרִיָּהִם	αδωρηεμ	CMN.NOM.PL		
a			↳ B ⁵⁵ ▶ αδωριεμ 122* V ⇔ αδωρηεμ 122c			<ι> → <η>
b			↳ αδοριεμ 55			<ω> → <ο>
c			↳ αδωρημ 58 119			V → ∅ / V_
d			↳ a ▶ δωρημ 134			<α> → ∅ / #_<δ>
e			↳ b ▶ αδωριεμ 98-[379]-243-248-381-731-[68]			<η> → <ει>
f			↳ αδωρηγν A			/m/ → /n/ / _#
g			↳ οι ισχυροι αυτων G ^L			trans.

#804.	Neh 3:6.3	קִישָׁה	ιακανα	TNYM.GEN.SG	
			├ 71-107-[44-125-610] (a)		
a			└ αικανα A S a 119		$V_1V_2 \rightarrow V_2V_1 / \#_-$
b			└ ικανα V 98-[379] (b)		$V \rightarrow \emptyset / V_-$
c			├ B ⁵⁵ ▶ εικανα 55		$\langle \iota \rangle \rightarrow \langle \epsilon \iota \rangle / \#_$
d			└ G ^L ▶ ικανα ικανα		ditt.
e			├ ικα ικανα 108		$\langle \nu \alpha \rangle \rightarrow \emptyset / \#_ \dots \langle \nu \alpha \rangle \#$
f			└ ικανεικανα 93		$/\epsilon/ \rightarrow /e/ / _ / i /$
#805.	Neh 3:6.5	וִיזֵדָה	*ιωειδα	ANYM.NOM.SG	ιωιδα
a			└ ιοειδα A		$\langle \omega \rangle \rightarrow \langle o \rangle$
b			├ B ⁵⁵ ▶ ιοειαα B		$\langle \delta \rangle \rightarrow \langle \alpha \rangle / _ \langle \alpha \rangle$
c			├ └ ιοκιαα 122		$\langle \epsilon \rangle \rightarrow \langle c \rangle / \langle o \rangle _ \langle \iota \rangle$
d			├ └ ιοιδα 55		$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
e			├ └ οιδα b		$\langle \iota \rangle \rightarrow \langle \nu \rangle / \#_$
f			├ └ ωιδα 248		$\langle o \rangle \rightarrow \langle \omega \rangle$
g			├ └ οειδα 381c		$\langle \iota \rangle \rightarrow \langle \epsilon \iota \rangle$
h			└ ιουδα V		$\langle \iota \rangle \rightarrow \langle u \rangle$
i			└ υιοι εδα S		$h \sim \Rightarrow \text{ιουδα}$
j			└ ιωιδα a 119		$\langle \epsilon \iota \rangle \rightarrow \langle \iota \epsilon \rangle$
k			└ ιωδα 107-[44-125-610]		$h \sim \Rightarrow \text{υιοι}$
l			└ ιωδαε G ^L		$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
#806.	Neh 3:6.7	פֶּסַע	φασεκ	ANYM.GEN.SG	
a			φεσσεκ G ^L		
b			└ φεσσε 19		$\langle \chi \rangle \rightarrow \emptyset / \# \langle \chi \rangle$
c			└ φεσσει 93		$\langle \chi \rangle \rightarrow \langle \iota \rangle / \# \langle \chi \rangle$
#807.	Neh 3:6.8	מְסוּלָאִים	μεσουλαμ	ANYM.NOM.SG	
a			├ B ⁵⁵ ▶ εσουλαμ 55		$\langle \mu \rangle \rightarrow \emptyset / \langle \alpha \iota \rangle \#_$
b			└ G ^L ▶ μεσσουλαμ 93		$\emptyset \rightarrow \langle c \rangle / \langle c \rangle _$
c			μεσολλαμ 119		$h \equiv \Rightarrow \#506b$
#808.	Neh 3:6.10	בָּרִדָּה	βασωδια	ANYM.GEN.SG	
a			└ βαδια B ⁵⁵ (...) [α V]		$\langle c \omega \rangle \rightarrow \emptyset$
b			├ βααια 122		$\langle \delta \rangle \rightarrow \langle \alpha \rangle / \langle \alpha \rangle _$
c			└ αβδεια S		$CV \rightarrow VC / \#_$
d			├ a ▶ βασωδα 106* ⇔ βασωδια 106c		$h \sim \Rightarrow \#650$
e			├ b ▶ βασωδια 46-[52]		$\langle \iota \rangle \rightarrow \emptyset$
f			└ βασωδιου 381		$\langle \omega \rangle \rightarrow \langle o \rangle$
g			בבסידיה* βασιδια G ^L		$[-\text{MORPH}] \rightarrow [+ \text{MORPH}]$
#809.	Neh 3:7.4	מַלְטִיָּה	μαλτιας	ANYM.NOM.SG	
#810.	Neh 3:7.5	הַגְּבִיעִים	γαβαωνιτης	DNYM.NOM.SG	
a			└ G ^L ▶ γαβαωνειτης 93		$[+\text{MORPH}]$
					$[+\text{MORPH}]$
					$\langle \iota \rangle \rightarrow \langle \epsilon \iota \rangle$

#811.	Neh 3:7.6	וירון* וירון	*ειαρων ειαρων	ANYM.NOM.SG	ευαρων	
a			ευαρων <i>b</i>			<ι> → <υ>
b			└ <i>a</i> ▶ εβαρων 610			<υ> → <β> / <ε>_
c			└ ευρων 314 (<i>a</i>) 46-[52] (<i>b</i>)			V → V_
d			└ ααρων 119			h~ → ααρων
e			└ ααρωνι 248 (<i>b</i>)			∅ → <ι> / <ν>_#
f		וירין*	*ιαρειν G ^L			
g			└ ιαρει 19			/n/ → ∅ / _#
h			└ ιαρι 108			<ει> → <ι> / _#
i			└ ιαερειν 93			∅ → /e/ / /e/ / rē/
j			└ ιαριμ 121			<ει> → <ι> } /n/ → /m/ / /i/ _#
#812.	Neh 3:7.7	המְרֹנְתִי	μηρωνωθιτης μηρωνωθιτης	DNYM.NOM.SG		[+MORPH]
a			└ μηρωνοθιτης 107-[44-610] (<i>a</i>) 46-[52] (<i>b</i>)			<ω> → <ο> / <ω>..._
b			└ μηρονοθιτης 71 (<i>a</i>) 98-[379] (<i>b</i>)			<ω> → <ο>
c			└ μυρωνοθιτης 106			/i/ → /y/ / _...V
d			└ μακρονωθιτης 119			<ω> → <ο> / _...<ω> } <η> → <αχ> } /q/ → /e/ }
e			└ μηρωναθαιος G ^L			[+MORPH] → [+MORPH]
#813.	Neh 3:7.9	גָּבֵעוֹן	γαβαων γαβαων	TNYM.GEN.SG		
a			└ G ^L ▶ γαβαωνει 19-108			∅ → <ει> / _#
b			└ <i>a</i> ▶ γαβαω 125			/n/ → ∅ / _#
#814.	Neh 3:7.10	וְהַמְצַפָּה	μασφα μασφαι	TNYM.GEN.SG		
a			└ μασφαι 119c ^{pr mn}			∅ → <ι> / _#
b			└ μασφε 119* ⇔ 119c			<αι> → <ε> / _#
#815.	Neh 3:7.14	הַנְּהָר הנה*	ποταμου εννα G ^L	CMN.GEN.SG		
a			└ εννα 93			∅ → <c> / #_<ε>
#816.	Neh 3:8.4	עֲזִיָּאֵל	οζιηλ οζιηηλ	ANYM.NOM.SG		
a			└ G ^L ▶ οζιηηλ 93			<ι> → <η> / _<η>
b			└ <i>a</i> ▶ αζιηλ 74			/q/ → /e/ / /q/ #_
#817.	Neh 3:8.6	הַרְחִיָּה הרחיה* הרחיה (ברכיה)	αραχιου βαραχιου βραχιου αραχι	ANYM.GEN.SG		[+MORPH]
a			└ G ^L ▶ βαραχιου 19-108			h~ ⇒ #798
b			└ βραχιου 610* ⇔ αραχιου 610c (<i>a</i>)			/e/ → ∅
c			└ <i>a</i> ▶ αραχι 314			abbr.
#818.	Neh 3:8.11	הַנְּנִיָּה	ανανιας	ANYM.NOM.SG		[+MORPH]

#819.	Neh 3:8.13	רֹכְעֵימ	ρωκειειμ	ANYM.GEN.SG	ρωκειμ	[+MORPH ^s]
a			ρωκειμ V 119			<ε> → ∅ / <ε>
b			↳ a ▶ ροκειμ 71			<ω> → <ο>
c			↳ ρωκειμ 610			<ει> → <ι>
d			↳ b ▶ ροκειειμ 46-[52]			<ω> → <ο>
e			↳ ιωακειμ S B ⁵⁵			h~ → ιωακειμ
f			μυρεψων G ^L			trans.
#820.	Neh 3:8.15	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.ACC.SG		
#821.	Neh 3:9.4	רַפָּיָה	ραφαια	ANYM.NOM.SG		
a			↳ ραφαια G ^L -[121] 125 (a) 248-381 (b)			[-MORPH] → [+MORPH]
b			↳ a ▶ ραμφαια 120*-314 ⇔ ραφαια 120c			∅ → /m/ / <_p ^h /
#822.	Neh 3:9.ne		∅			
a		(חֲשֹׁבֵי)	αβανιου G ^L	ANYM.GEN.SG	[+MORPH]	ditt ← #828e
#823.	Neh 3:9.6	חֹר	*ουρ	ANYM.GEN.SG	ουρ	
a			↳ ουρ G ^L b 119			∅ → <c> / <c>#_
b		(אֶשׂוּר)	↳ a ▶ accouρ 314			h~ → accouρ
#824.	Neh 3:9.10	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.GEN.SG		
#825.	Neh 3:10.4	יְדֵיָהּ	ιεδαια	ANYM.NOM.SG		
a			↳ ιεδδεια S G ^L			<α> → <δ> / <δ>_
b			B ⁵⁵ ▶ ιελαια 122			<ι> → <ει>
c			↳ b ▶ ιεδεα 46-[52]-98-[379]			<δ> → <λ>
d			↳ ιεδαια G ^L 121 (a) 248 (b)			<αι> → <ε>
e			↳ ιεδεια G ^L 44 (a)			[-MORPH] → [+MORPH]
						<α> → <ε> / <_ι>
#826.	Neh 3:10.6	קְרוֹמָפ	ερωμαφ	ANYM.GEN.SG		
a			↳ ερωμαθ B ⁵⁵ b			/p ^h / → /t ^h / / <_#
b			↳ ειωμαθ S			<ρ> → <ι>
c			↳ ιωαθαθ 55 (B ⁵⁵)			<ε> → ∅ / <c>#_
d			G ^L ▶ σερωμααφ 93			<μ> → ∅ / <_α>
						∅ → <αθ> / <αθ>_#
						∅ → <c> / <c>#_
						∅ → <α> / <α>_
#827.	Neh 3:10.12	קְטוּשׁ	αττουc	ANYM.NOM.SG		
a			↳ αττουθ b			<c> → <θ> / <_#
b			↳ ατουθ S B ⁵⁵			C ₁ → ∅ / C ₁ _
c			G ^L ▶ αυτουc 93-121 ⇐ A V 74 (a)			h~ → αυτουc
d			↳ αυττουc 19			∅ → <τ> / <τ>_
e			↳ ατουc 71-120*-125 ⇔ αττουc 120c			C ₁ → ∅ / C ₁ _

#828.	Neh 3:10.14	קָשַׁבְנִיהָ	αβανια	ANYM.GEN.SG	
a			αβανεαμ B ⁵⁵		/i/ → /e/ / _/e/
b			αβαναμ B* αβανεαμ Bc ^{B3}		∅ → /m/ / _/#
c			αβενεαμ S		V → ∅ / _V
d			ααβανια b		V ₁ → V ₂ / ...V ₂
e			αβανιου G ^L		∅ → /e/ / /s/_/b/
					VC → CV / #_
					[-MORPH] → [+MORPH]
#829.	Neh 3:11.4	מֶלְכִיָּהּ	+μελχεια	ANYM.NOM.SG	μελχιας
a			B ⁵⁵ ▶ μελχια 55		<ει> → <i>
b			μελχιας B-[122] → S A V		[-MORPH] → [+MORPH]
c			μελχιας G ^L a b 119		<ει> → <i>
#830.	Neh 3:11.6	הָרָם	ηραμ	ANYM.GEN.SG	
a			ηρμα A		VC → CV / _#
b			B ⁵⁵ ▶ ιραμ 55		<η> → <i> / #_
c			ηιραμ G ^L		h ≡ ⇒ #609c
d			ηιρα 93		/m/ → ∅ / _#
#831.	Neh 3:11.7	בְּשִׁיב	ακουβ	ANYM.NOM.SG	
a			G ^L ▶ ιακουβ 93		∅ → <i> / <i>#_
b			a ▶ ακουφ 121-762 119		Ç → C ^h / _#/h/
#832.	Neh 3:11.9-10	פָּתַח מוֹאֵב	φααθμωαβ	ANYM.GEN.SG	
a			φααβμωαβ S B ⁵⁵		/p ^h / → /b/ / _/m/
b			φααθ ηγουμενου μωαβ G ^L		
c			φααθ ηγουμενος μωαβ 93		
d			a ▶ μωαβ 125		φααθ → ∅
e			αφααθμωαβ 314		∅ → /e/ / #_
f			φαατμωαβ b		/t ^h / → /t/ / _/m/
#833.	Neh 3:11.13	הַתְּנִיחִים	θαννουριμ	CMN.GEN.PL	θαννουριμ
a			ναθουριμ S		C ₁ → ∅ / C ₁ _
b			B ⁵⁵ ▶ αθουριμ 55		C ₁ VC ₂ → C ₂ VC ₁
c			θαννουριμ a 119		<v> → ∅ / <v>#_
d			θανουριμ 71-125		<ει> → <i>
e			θαναριμ b		C ₁ → ∅ / C ₁ _
f			θαναριμ 46-64-98-[379]-243-728-731-[68]		C ₁ → ∅ / C ₁ _
					/u/ → /e/ / /e/..._
					<ει> → <i>
#834.	Neh 3:12.4	שְׁלֹם	αλλουμ	ANYM.NOM.SG	
a			αλουμ S B ⁵⁵ 71-106-107-[44-125-610]-370* (a)		C ₁ → ∅ / C ₁ _
b			46-[52] (b) ↔ αλλουμ 370c (a)		
c			αλουμ V* ↔ αλλουμ Vc		<c> → ∅ / #_
d			ελλουμ G ^L 381 (b)		/e/ → /e/
e			a ▶ αλνουμ 236		<λ> → <v> / <λ>_

#835.	Neh 3:12.6	הַלֵּיָא* ηλεια	ANYM.GEN.SG	αλλωης	
a				B ⁵⁵ ▶ ηλια 55-122* ⇔ ηλεια 122c	<ει> → <ι>
b		אַלְלוּהָ א		αλλωης A	
c				αλλωης V	∅ → <c> / <c>#_
d				b ▶ αλωης 248-728	C ₁ → ∅ / C ₁ _
e				αλωης 46-[52]	<ω> → <ο>
f				G ^L ▶ ααλωης 19-108	<λ> → <α> / <α>_<λ>
g				ααλωης 93	V ₁ C → CV ₁ / V ₁ _
h				a ▶ αλωης 370*-119* ⇔ αλλωης 370c-119c	C ₁ → ∅ / C ₁ _
i				αλωις 71	<η> → <ι>
j				αλωις 106-610	<ω> → <ο>
#836.	Neh 3:12.10	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.GEN.SG	
#837.	Neh 3:13.3	פָּרָאָה	φαραγγος		trans.
a				γαι G ^L CMN.GEN.SG	
#838.	Neh 3:13.5	אָנוּן	ανουν	ANYM.NOM.SG	
a				ουν G ^L -121	<αν> → ∅ / <αν>#_
b				δε 19-108-93	gramm. ⁵⁹
c				a ▶ ανουν 74	∅ → <ν> / <ν>_
d				ανουβ 58	<ν> → <β> / _#<κ>
#839.	Neh 3:13.7	צָאֵן	ζανω	TNYM.GEN.SG	
a				ζανων G ^L	∅ → <ν> / _#<α>
#840.	Neh 3:14.5	מֶלַחִיא	μελχεια	ANYM.NOM.SG	μελχεια
a				B ⁵⁵ ▶ μελchia 55 — S a b 58 119	<ει> → <ι>
b				μελchιας V G ^L -121 44 (a)	[-MORPH] → [+MORPH]
				248-381 (b)	
c				μεchιας 610* ⇔ μελchia 610c ^{pr mn}	<λ> → ∅ / _<χ>
#841.	Neh 3:14.7	רְחָב	ρηχαβ	ANYM.GEN.SG	
a				b ▶ ρηχαμ 46* ⇔ ρηχαβ 46c	/b/ → /m/ / _#

⁵⁹ The substitution was likely made because a post-positive conjunction was perceived to make more grammatical sense in context: ενιχυσαν ουν και οι κατοικουντες ζανων.

- #842. Neh 3:14.10-11 בֵּית־הַכְּרֵם $\beta\eta\theta\alpha\chi\chi\alpha\rho\alpha\mu$ TNYM.GEN.SG
- a $\beta\eta\theta\alpha\chi\chi\alpha\rho\mu\alpha$ A $V_1C \rightarrow CV_1 / _ \# V_1$
- b $\beta\eta\theta\alpha\chi\chi\alpha\rho\alpha\iota$ V $\langle \mu \rangle \rightarrow \langle \iota \rangle / \langle \alpha \rangle _ \#$
- c $G^L \rightarrow \beta\eta\theta\alpha\chi\alpha\rho\alpha\mu$ 19 $C_1 \rightarrow \emptyset / C_1 _$
- d $\beta\eta\theta\alpha\chi\alpha\mu$ B⁵⁵ $V_1C \rightarrow \emptyset / V_1C _ V_1C$
- e $\beta\eta\theta\alpha\chi\alpha\mu$ 55 — S $C^h \rightarrow \zeta / C^h _ _$
- f $\beta\eta\theta\alpha\chi\chi\alpha\rho\iota\mu$ a $[-MORPH^s] \rightarrow [+MORPH^s]$
- g $\beta\eta\theta\alpha\chi\chi\alpha\rho\epsilon\iota\mu$ 121-130-236-314-762 $C^h \rightarrow \zeta / _ C^h$
- h $\beta\eta\theta\alpha\chi\chi\alpha\rho\epsilon\iota\mu$ 119 $\langle \iota \rangle \rightarrow \langle \epsilon \iota \rangle$
- i $\beta\iota\theta\alpha\chi\chi\alpha\rho\iota\mu$ 370 $C_1C_2 \rightarrow C_2C_1$
- j $\beta\iota\theta\alpha\chi\chi\alpha\rho\iota\mu$ 71-106 $\langle \eta \rangle \rightarrow \langle \iota \rangle$
- k $\beta\eta\theta\alpha\chi\chi\alpha\rho\alpha\mu$ b ($\beta\eta\theta\alpha\chi[\dots]$ 98) $C_1 \rightarrow \emptyset / C_1 _$
- l $\beta\eta\theta\alpha\chi\chi\alpha\rho\alpha\mu$ 52 $\emptyset \rightarrow /e/ / /k^h/ _ /r/$
- m $\beta\eta\theta\alpha\chi\chi\alpha\rho\alpha\mu$ 248-381 $C_1 \rightarrow \emptyset / C_1 _$
- n $\beta\eta\theta\theta\alpha\chi\alpha\mu\alpha\rho$ 58 $C_1 \dots C_2C_2 \rightarrow C_1C_1 \dots C_2$
 $C_1VC_2 \rightarrow C_2VC_1 / _ \#$
- #843. Neh 3:15.5 הַמְּלָשׁוֹת הַלְּשׁוֹנֹת καλωμων ANYM.NOM.SG
- a καλομων 74-106 (a) b 119 $\langle \omega \rangle \rightarrow \langle o \rangle / _ \dots \langle \omega \rangle$
- b κολομων 46-64-243-248-381-728-731-[68] $V_1 \rightarrow V_2 / _ \dots V_2$
- c αμμων G^L $\langle c \rangle \rightarrow \emptyset / \langle o \rangle \# _$
- d εμμων 19 108 $\langle \lambda \omega \rangle \rightarrow \langle \mu \rangle / _ \langle \mu \rangle$
 $/e/ \rightarrow /e/ / \# _$
- #844. Neh 3:15.7-8 הַחֹלְצֵי חֹלְצֵי χολοζε ANYM.GEN.SG χολεζε
- a χολοζει G^L $\emptyset \rightarrow \langle \iota \rangle / \langle \epsilon \rangle _ \#$
- b χολωζει 93 $\langle o \rangle \rightarrow \langle \omega \rangle / _ _$
- c χολεζε a 119 $V_1 \rightarrow V_2 / _ \dots V_2$
- d χαλεζε b $/o/ \rightarrow /e/$
- e χαλοζε 370* \Leftrightarrow χολοζε 370c $/o/ \rightarrow /e/ / _ \dots /o/$
- #845. Neh 3:15.11 הַמַּסְפָּא μασφα TNYM.GEN.SG
- #846. Neh 3:15.23 הַכּוּדִיּוֹת κωδιων trans.
- a κωλιων Scpamph (ε') $\langle \delta \rangle \rightarrow \langle \lambda \rangle$
- b κουδιων V $/o/ \rightarrow /u/$
- c κιλωα G^L HNYM.GEN.SG
- d θε του κιλωαμ S $hE(\text{Grk. lex.})$
- e εκραταιωσεν 93 (G^L) trans.
- #847. Neh 3:15.30 דָּוִד δαυιδ ANYM.GEN.SG δαυιδ
- a $B^{55} \rightarrow \text{δαυιδ}$ 55-122 — A S V G^L a b 58 119 $\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$

#848.	Neh 3:16.3	נְחֵמְיָהּ	νεμιας	ANYM.NOM.SG	[+MORPH]
a			νεμειας S		<ι> → <ει>
b			a ▶ νεμιας 74		C ₁ → ∅ / C ₁₋
#849.	Neh 3:16.5	עֲזָבוּךְ	αζβουχ	ANYM.GEN.SG	
a			αζαβουχ		∅ → /e/ / /s/ /_b/
b			B ⁵⁵ ▶ ζαβουχ 55 — V b		/e/ → ∅ / #_
c			αζαβουκ 58		V ^h → ∅ / #_
d			αζαβου S		<χ> → ∅ / #_ <α>
e			G ^L ▶ εζδουκ 19-108		/e/ → /e/ / #_
f			αζζουλ 93		/b/ → /d/ / /s/ /_
g			a ▶ ακβουχ 121-762 119		V ^h → ∅ / #_
					C ₁ → C ₂ / C ₂₋
					<χ> → <λ> / #_
					<ζ> → <c> / _C
#850.	Neh 3:16.9-10	בֵּית צֹר	βηθcouρ	TNYM.GEN.SG	
a			βηcouρ S B ⁵⁵		/u/ → /o/
b			βηocouρ V		<θ> → <o>
c			b ▶ βιθcouρ 46-[52]		<η> → <ι>
d			βαιθcouρ G ^L		<η> → <αι>
e			βεθcouρ 19-108		<αι> → <ε>
#851.	Neh 3:16.14	דָּוִד	δαυιδ	ANYM.GEN.SG	δαυιδ
a			B ⁵⁵ ▶ δαυιδ 55 122 — A S V G ^L a b 58 119		<ει> → <ι>
#852.	Neh 3:16.19-20	בֵּית הַנְּבָרִים	βηθαγαβαρειμ	TNYM.GEN.SG	βηθαγαβαριμ
a			βηθαγααρειμ A V		C ₁ ...C ₂ C ₂ → C ₁ C ₁ ...C ₂
b			βηθαγααρειμ 58		/b/ → ∅
c			βηθαγααρειμ S 236 (a)		C ₁ → ∅ / C ₁₋
d			βηθαγααριμ 71-107-[610] (a)		CV ₁ → ∅ / CV ₁₋
e			θηθαγααριμ 44 (a)		<ει> → <ι>
f			βιθαγααριμ 125 (a)		C ₁ → C ₂ / #...C ₂
g			βηθαβαρειμ B ⁵⁵		<η> → <ι>
h			βηθαρημ 122		C ₁ → ∅ / C ₁₋
i			βηθαγααβαριμ G ^L 74-106-134-370 (a)		V ₁ C → ∅ / _V ₁ C
j			βηθαγαβαριμ 120 (a)		<ει> → <η>
k			b ▶ βηθαγααβαριμ 46-64-243-728-731-[68]		<ει> → <ι>
l			βηθαγααβαρημ 52		<ι> → <η>
m			θηθαγααβαρειμ 248		C ₁ → C ₂ / #...C ₂
n			βηθαγααβαρημ 381		C ^h ₁ → C ₁ / _C ^h ₁
					C ₁ → ∅ / C ₁₋
					<ει> → <η>

#853.	Neh 3:17.3	לְוִיִּם	λευιται	DNYM.NOM.PL	λευιται	[+MORPH]
a			↳ B ⁵⁵ ▶ λειται 55	— A S V a b 58 119		<ει> → <ι>
b			↳ G ^L ▶ λεβιται 93			<υ> → <β> / <ε>_
#854.	Neh 3:17.4	בָּשׂוּת*	βακουθ	ANYM.NOM.SG	ραουμ	
a			↳ B ⁵⁵ ▶ βαακουθ S			∅ → <α> / <α>_
b		רָאוּם	ραουμ	A V a b 119		
c			↳ αρουμ 58			∅ → <α> / #_
d			↳ ρουμ G ^L			/ε/ → /ε̣/
#855.	Neh 3:17.6	בָּנֵי	βανει	ANYM.GEN.SG	βανι	
a			↳ 381 (b)			
b			↳ βαανει S			∅ → <α> / <α>_
c			↳ βαανι 74 (a) 52 (b)			<ει> → <ι> / #_
d			↳ βαναι G ^L 46 (b)			<ε> → <α> / _<ι>#
e			↳ ναβαι 93			C ₁ VC ₂ → C ₂ VC ₁ / #_
f			↳ βανι a 119			<ει> → <ι>
g			↳ μανι 314			/b/ → /m/ / #_
h			↳ βαναιει b			<ε> → <αι>
i			↳ βαναιειμ 98-[379]-243-731-[68]			<ι> → <ει>
			↳ βανεα 248			[−MORPH ^s] → [+MORPH ^s]
						<αι> → <ε>
						/i/ → /e/ / #_
#856.	Neh 3:17.10	אֲבָבִיא	ααβια	ANYM.NOM.SG		
a			↳ ααβεια V			<ι> → <ει>
b			↳ B ⁵⁵ ▶ ααβια 55			<α> → ∅ / <ν>#_
c			↳ ααβιας G ^L 44 (a) 248-381 (b) 58			∅ → /e/ / _/ie/#
d			↳ αβιας 19			[−MORPH] → [+MORPH]
e			↳ αααβια 74			<αc> → ∅ / #_
						∅ → <c> / <c>_
#857.	Neh 3:17.14	כַּיִלָּא	κειλα	TNYM.GEN.SG	κειλα	
a			↳ και ειλα S 58			<ε> → <αι>
b			↳ G ^L ▶ κειλα 19-108 46-[52] (b) 119			C ₁ → ∅ / C ₁ _
c			↳ α ▶ κειλα 71 248-381 (b)			<ι> → <η>
d			↳ κειλα 44			V → C ₁ / C ₁ ..._
e			↳ και ιλα 121			<ε> → <αι>
f			↳ και ηλα 314			<ι> → <η>

#858.	Neh 3:18.4	בְּנֵי + בְּנֵי	+βανει ANYM.NOM.SG	βενει	
a			βενει AV a b 58 119		/e/ → /e̥/ / _.../i/
b			└ b ▶ βενι 46-[52]		<ει> → <i> / _#
c			└ βεννι 248		∅ → <v> / <v>_
d			└ βεδει		<v> → <δ>
e			└ B ⁵⁵ ▶ βαιδει 55		<ε> → <αι>
f			└ βεζερ S		[ð] → [z]
g			βαναι G ^L		<i> → <ρ> / _#
					h ⇒ #855c
#859.	Neh 3:18.6	הַנָּדָד	ηναδαδ ANYM.GEN.SG		
a			ηναδαλατ S B ⁵⁵		∅ → V ₁ C ₁ / V ₁ C ₁ V ₁ C ₁ _#
b			ηναδαβ G ^L		<δ> → <λ>
c			└ ναβαδ 19-108		/d/ → /b/ / _#
d			└ a ▶ ιναδαδ 71		/i/ → ∅ / _#
e			└ ηναδ 107-[44-125-610]		C ₁ VC ₂ → C ₂ VC ₁ / _#
f			ηδαναδ b		<η> → <i> / _#
g			└ ιδαναδ 46-[52]		V ₁ C ₁ → ∅ / V ₁ C ₁ _#
h			ην αδδαδ 58		C ₁ VC ₂ → C ₂ VC ₁
					<η> → <i> / _#
					∅ → <δ> / <δ>_
#860.	Neh 3:18.10	הַיָּדָד	κειιλα TNYM.GEN.SG	κειλα	
a			κειιρα V		/l/ → /r/
b			κειλα G ^L 46-[52] (b) 119		V ₁ → ∅ / V ₁ _
c			└ a ▶ κειλλα 74		∅ → <λ> / <λ>_
d			└ κηηλα 44-130 (a) 248 (b)		<i> → <η>
e			και ειλαμ 58		<ε> → <αι>
					∅ → /m/ / _#
#861.	Neh 3:19.4	אָזֹר	αζουρ ANYM.NOM.SG		
a			αζορ S		/u/ → /o/
b		(אָזֹר)	└ b ▶ αζηρ 98-[379]		h~ ⇒ αζηρ
#862.	Neh 3:19.6	יְהוֹשֻׁעַ	ιησου ANYM.GEN.SG		
a			G ^L ▶ ηιου 108-93		V ₁ V ₂ → V ₂ V ₁ / _#
b			└ a ▶ īū 121-236-314-762 58		abbr.
#863.	Neh 3:19.8	מַצָּפָה	μασφα TNYM.GEN.SG	μασφε	
a			μασφαι a 119		∅ → <i> / _#<μ>
b			└ μασαφαι 120		∅ → /e/ / /s/ / p ^h /
c			└ μασφε B ⁵⁵ A b 58		<αι> → <ε> / _#
d			└ μαμφε S		/s/ → /m/ / /m/.../p ^h /
#864.	Neh 3:20.4	בָּרוּךְ	βαρουχ ANYM.NOM.SG		

- #865. Neh 3:20.7 זבו* זבוי Q ζαβου ANYM.GEN.SG
- a ζαιβου 58 <β> → <ι> / <β>
 b ζαβρου S <ρ> → <β> / <β>
 c *ζαββαι
 d (רבי) ραββαι G^L CMN h~ ⇒ ραββαι
- #866. Neh 3:20.14-15 בית אֶלְיָשִׁיב בית* אלישוב βηθελιακουβ TNYM.GEN.SG βηθελικουβ
- a βηθελικουβ B⁵⁵ V → ∅ / V_
 b βηθαιλικουβ S <ε> → <αι>
 c 46-[52]-248-381 (b)
 d βηθελιαccουβ b 58 ∅ → <c> / <c>
 e βηθελειaccουβ A <ι> → <ει>
 f οικου ελιακουβ G^L ANYM
 οικου αλιακουβ 19-108 /ε/ → /ε/ / /u/#.../ε/
- #867. Neh 3:21.ne1 ∅
 a (ברוך) βαρουχ 314 (a) ANYM.NOM.SG ditt. ⇒ #864
- #868. Neh 3:21.ne2 ∅
 a (זבו) ζαβου 314 (a) ANYM.GEN.SG [+MORPH] ditt. ⇒ #865
- #869. Neh 3:21.3 מֵרָמֹת קִרְיָתֹת μεραμωθ ANYM.NOM.SG
 a a ► εμεραμωθ 106 ∅ → <ε> / <ε>#_
 b μαρειμωθ G^L
- #870. Neh 3:21.5 אֹרְרִיָה ουρεια ANYM.GEN.SG ουρια
- a B⁵⁵ ► ουρια 55 → A b 119 <ει> → <ι>
 b couρια S V 728 (b) 58 ∅ → <c> / <c>#_
 c ουριου G^L 381 (b) [-MORPH] → [+MORPH]
 d a ► ουρι 125 /ε/ → ∅ / /i/#
- #871. Neh 3:21.7 אַקְוֹץ ακωω ANYM.GEN.SG
- a b ► ακωω 46-[52] C₁ → ∅ / C₁
 b ακωβ B⁵⁵ /s/ → /b/ / #/m/
 c ιακωβ S h~ ⇒ ιακωβ
 d a ► αλκωω 107-[44-610] <κ> → <λ> / <κ>
- #872. Neh 3:21.11-12 בית אֶלְיָשִׁיב בית* אלישוב βηθελιακουβ TNYM.GEN.SG βηθελικουβ
- a a ► βηθελιακοβ 762c /u/ → /o/
 b βηθελικουβ B⁵⁵ h≡ ⇒ #866a
 c b ► βηθελικουμ 46-[52] /b/ → /m/ / #
 d βηθεληκουβ 64-728 <ι> → <η>
 e βηθεληκουβας A [-MORPH] → [+MORPH]
 f βηθαιλεικου S [-MORPH] → [+MORPH]
 g βηθελιαccουβ 58 h≡ ⇒ #866c
 h οικου ελιακουβ G^L ANYM

- #873. Neh 3:21.15-16
 בית אל־שיב
 בית *אל־שוב βηθελιακουβ TNYM.GEN.SG βηθελιουβ
 a βηθελιουβ B⁵⁵ h≡ ⇒ #866a
 b βηθελιουβ B-[122] <ι> → <ει>
 c βηθαλιουβ S <ε> → <αι>
 d βηθελιακουβ 58 h≡ ⇒ #866c
 e οικου ελιακουβ G^L ANYM
- #874. Neh 3:22.5 הכֶּכֶר αχχεχαρ CMN.GEN.SG
 a αχχεχζαρ A 58 ∅ → /k̄s/ / /k^h/_
 b αχχερζαρ V /k^h/ → /r/ / _\$/ks/.../r/#
 c αχχεχαρ 74-44-125 (a) 248 (b) C₁ → ∅ / C₁_
 d B⁵⁵ ► εχχεχαρ 55 /e/ → /ẹ/ / #.../ẹ/
 e χεχαρ S /e/ → ∅ / #_
 f a ► ανδραχεχαρ 71 T: ανδρεε +αχχεχαρ
 g αχχεχαρ 121-130-314-762 119 C^h₁ → C₀ / _C^h
 h εκχεχαρ 236 /e/ → /ẹ/ / #.../ẹ/
 i του πρωτοτοκου G^L trans.
- #875. Neh 3:23.3 בנימין βενιαμειν ANYM.NOM.SG βενιαμιν
 a B⁵⁵ ► βενιαμειμ 55 /n/ → /m/ / /m/..._#
 b G^L ► βενιαμιν 19-108 b 119 <ει> → <ι>
 c a ► βενιαμην 314 <ι> → <η>
- #876. Neh 3:23.4 וְחֻשִׁיבֵי ακουβ ANYM.NOM.SG
 a κουβ S* ↔ ακουβ S₁ /e/ → ∅ / #_
 b ιακουβ G^L ∅ → <ι> / <ι>#_
 c b ► ακκουβ 248 ∅ → <c> / <c>_
 d ακουρ 119 <β> → <ρ> / _#
- #877. Neh 3:23.9 עֲזַרְיָה αζαρια ANYM.NOM.SG
 a B⁵⁵ ► αζαριας 55 — G^L b 58 [-MORPH] → [+MORPH]
 b αζαριου 119C GEN h≡ ⇒ #386d
- #878. Neh 3:23.11 מַעֲסִיחָא +μαασηα ANYM.GEN.SG μαασιου
 a μαδασηλ S ∅ → <δ> / <α>_<α>
 b B⁵⁵ ► μαασηλ 55 <α> → <λ> / _#V
 c μαασια 71 (a) <δ> → <λ> / <α>_<α>...<λ>
 d μαασιου A a <η> → <ι>
 e b ► μαασειου 98-[379]-243-248-731-[68] [-MORPH] → [+MORPH]
 f *μαασειου /i/ → /ẹ/ / _/u/
 g μαασιου V G^L <ι> → <ει>
 h βαασιου 58 119 <ε> → <c> / <c>_<ι>
 /m/ → /b/ / #_
- #879. Neh 3:23.13 עֲנַנְיָה ανανια ANYM.GEN.SG
 a ανανιου G^L 64-248-381 (b) [-MORPH] → [+MORPH]

#880.	Neh 3:24.3	בני בני בני	βανει βανι	ANYM.NOM.SG	βανι	
a			B ⁵⁵ ▶ βανι 55	← a 119		<ει> → <ι>
b			βαναι G ^L			<ε> → <α> / <ι>#
c			βαανι 46-[52]-248 (b)			<να> → <αν> / <α>_<ι>#
#881.	Neh 3:24.5	הנהגה	ηναδαδ	ANYM.GEN.SG		
a			ηναδαβ G ^L 134 (a)			h ⇒ #859b
b			ναδαυ 71 (a)			/i/ → ∅ / #_
c			αδαδ b			<β> → <υ> / <α>_#
d			αδαμ 52			<ην> → ∅ / #_
e			αδδαδ 381			/d/ → /m/ / #_#m/
f		(יונהג) ιωαδ 93c				∅ → <δ> / <δ>_<α>
						h ⇒ #211f
						<ν> → ∅ / <α>
						<αβ> → ∅ / #_
#882.	Neh 3:24.8-9	מבית עזריה	βηθαζαρια	TNYM.GEN.SG		
a			βηθαζαρια S			<ι> → <ει>
b			a ▶ κηθαζαρια 314			<β> → <κ> / #_
c			βηθαρια b			V ₁ C → ∅ / _V ₁ C
d			βηθαρι 46-[52]			/e/ → ∅ / /i/_#
e			του οικου αζαριου G ^L ANYM [+MORPH]			
#883.	Neh 3:25.1	הלל	φαλαλ	ANYM.NOM.SG		
a			B ⁵⁵ ▶ φαλαχ 55	← V b 119		<λ> → <χ> / #_
b			a ▶ βαλαχ 71			C ^h → C̣ / #_
c			φαλεχ 44			/e/ → /e/ / /e/..._
d			φαλαξ A			[-MORPH] → [+MORPH]
e			φαλακ S			C ^h → C̣ / #_#h/
f			φυλαχ 58			h~ ⇒ φυλαξ
g			*φαλληλ G ^L			
h			φαλλη 19-108-93			∅ → /l/ / #_
#884.	Neh 3:25.3	עזאי	ευζαι	ANYM.GEN.SG		
a			ευει S B ⁵⁵			/e/ → /e/ / /i/#
b			ουζαι G ^L b 119			
c			ουαζαι 93			∅ → /e/ / /u/_[z]
#885.	Neh 3:25.15	פדאיה	φαδαια	ANYM.NOM.SG		
a			φαδαια V 121 (a) 381 (b)			[-MORPH] → [+MORPH]
b			φαδαι G ^L			/e/ → ∅ / #_
#886.	Neh 3:25.17	פורוס	φορος	ANYM.GEN.SG		
a			φορεω G ^L			[-MORPH] → [+MORPH]
b			b ▶ φορω G ^L 381			<ο> → <ω> / ' _

#887.	Neh 3:26.1	נָתַן	ναθινειμ	DNYM.NOM.PL	ναθινιμ	[+MORPH ^s]
a			↳ B ⁵⁵ ▶ καθεινειμ B-[122]			<v> → <x> / #_
b			ναθινειμ A 55 (B ⁵⁵) b 58			h≡ ⇒ #159d
c			↳ ναθινεμ V			<i> → ∅ / _<μ>
d			↳ ναθεινιμ S			V ₁ ...V ₂ → V ₂ ...V ₁
e			ναθηνειμ 248 (b)			h≡ ⇒ #407d
f			↳ ναθινειμ 119			<η> → <i>
g			ναθηνειμ 381 (b)			h≡ ⇒ #184d
h			ναθινιμ a			h≡ ⇒ #159i
i			↳ ιναθιμ 71			∅ → <i> / <i>#_
j			ναθηνιμ 314			V ₁ C → ∅ / _V ₁ C
k			ναθιναιοι G ^L [+MORPH]			h≡ ⇒ #159k
l			↳ ναθηναιοι 93			<i>...<η> → <η>...<i>
						h≡ ⇒ #512j
						<i> → <η>
#888.	Neh 3:26.4	וּפָל	ωφαλ	TNYM.DAT.SG		
a			↳ B ⁵⁵ ▶ οφαλ 122* — 71-314 (a) 98-[379] (b)			<ω> → <o> / <ω>#_
b			↳ ωφαλ 122c			
c			↳ οφαλεωc 46-[52] (b)			[-MORPH] → [+MORPH]
d			↳ οφλα G ^L -121			h≡ ⇒ #890b
e			↳ οφλαα 93			h≡ ⇒ #890d
f			↳ φλαα 19-108			V ₁ → ∅ / V ₁ #_
g			↳ οφαα 58			<λ> → <a> / <a>#_
#889.	Neh 3:27.3	תִּקְוִי	θεκωειμ	DNYM.NOM.PL	θεκωιμ	[+MORPH ^s]
a			↳ θεκωειν S B ⁵⁵			/m/ → /n/ / _#/m/
b			↳ θεκωιμ a 98-[379] (b) 58 119			<ει> → <i>
c			↳ b ▶ θεκοειμ 46			<ω> → <o>
d			↳ θεκωει 731-[68]			C ₁ → ∅ / _#C ₁
e			↳ θεκωειται G ^L			[-MORPH] → [+MORPH]
f			↳ θεκωιται 19-108			<ει> → <i>
#890.	Neh 3:27.12	וּפָל	+οφαλ	TNYM.GEN.SG	οφλα	
a			↳ B ⁵⁵ ▶ οφοαλ B-[122]			∅ → /q/ / /q/..._
b			↳ οφλα 55 — S 58			<αλ> → <λα> / _#<a>
c			↳ a ▶ ωφλα 74			<o> → <ω> / ' _
d			↳ οφλαα G ^L			∅ → <a> / <a>#<a>
e			↳ αφλαα 19-108			/q/ → /e/ / #_.../e/
f			↳ οφλα A V 119			∅ → <c> / <c>#_
g			↳ b ▶ ωφλα 381			<o> → <ω> / ' _
#891.	Neh 3:29.3	רִדּוּ	καδδουκ	ANYM.NOM.SG		
a			↳ B ⁵⁵ ▶ καδουκ 122 46-[52]-98-[379] (b) 58			C ₁ → ∅ / C ₁ _
b			↳ καδουχ S			C̣ → C ^h / _#/h/
c			↳ καδωκ 44 (a) 248 (b)			/u/ → /q/

#892.	Neh 3:29.5	אַמְרֵי	εμμηρ	ANYM.GEN.SG	
a			B ⁵⁵ ▶ εμηρ 122* ⇔ εμμηρ 122c		C ₁ → ∅ / C ₁ _
b			b ▶ εμμιρ 46-[52*] ⇔ εμμηρ 52c		<η> → <i>
c			ιεμμηρ 119		h≡ ⇒ #1112
#893.	Neh 3:29.10	שָׁמַרְתָּ	σαμαια	ANYM.NOM.SG	
a			σεμεια S		/e/ → /e/
b			σαμαιας G ^L -121		[-MORPH] → [+MORPH]
			106-107-[44-610]-236-314 (a) 58		
#894.	Neh 3:29.12	שָׁכַנְתָּ	σεχενια	ANYM.GEN.SG	
a			εχενια B ⁵⁵ 74* (a) 119 ⇔ σεχενια 74c (a)		<c> → ∅ / <c>#_
b			εχενιας 55		[-MORPH] → [+MORPH]
c			σεχενιου G ^L		[-MORPH] → [+MORPH]
d			εχενιου 93		<c> → ∅ / <c>#_
#895.	Neh 3:30.4	אָנָּה	ανανια	ANYM.NOM.SG	
a			ανανιας G ^L -121		[-MORPH] → [+MORPH]
			106-107-[44-125-610] (a) 248 (b)		
#896.	Neh 3:30.6	שָׁלְמָה	σελεμια	ANYM.GEN.SG	
a			σεεμια A		/l/ → ∅
b			τελεμια B ⁵⁵		<c> → <τ> / <c>#_
c			τελεμιας S		[-MORPH] → [+MORPH]
d			σελεμιου G ^L		[-MORPH] → [+MORPH]
e			ελεμιου 93		<c> → ∅ / <c>#_
f			b ▶ σελλεμια 248		∅ → <λ> / <λ>_
#897.	Neh 3:30.7	אָנָּה	ανων	ANYM.NOM.SG	ανωμ
a			ανωμ A a b 119		/n/ → /m/ / _#
b			ανουμ S B ⁵⁵		/φ/ → /u/
#898.	Neh 3:30.ne1		∅		
a		(שְׁלֵמָה)	τελεμια S ANYM.GEN.SG		ditt. ⇒ #896c
#899.	Neh 3:30.ne2		∅		
a		(שְׁלֵמָה)	τελεμιας S ANYM.NOM.SG [+MORPH]		ditt. ⇒ #896c
#900.	Neh 3:30.9	שָׁלֵף	σελεφ	ANYM.GEN.SG	
a			ελεφ S 93 (G ^L) 74 (a) 119		<c> → ∅ / <c>#_
b			σελε B ⁵⁵		/p ^h / → ∅ / _#
#901.	Neh 3:30.15	מְשֻׁלָּם	μεσουλαμ	ANYM.NOM.SG	
a			a ▶ μεσουλλαμ 74 58		∅ → <λ> / <λ>_
b			μεσολλαμ G ^L		
c			μεσολλαμ 93		<λ> → <α> / <λ>_<α>
#902.	Neh 3:30.17	בְּרָחִיָּה	+βαραχεια	ANYM.GEN.SG	βαραχεια
a			B ⁵⁵ ▶ βαρχεια B-[122] S		/e/ → ∅
b			βαραχεια 55 → a b 58 119		<ει> → <i>
c			βαρια A		V ₁ C → ∅ / V ₁ C_
d			βαραχιου G ^L 248-381 (b)		[-MORPH] → [+MORPH]

#903.	Neh 3:31.4	מֶלֶךְיָהּ	μελχια	ANYM.NOM.SG	μελχια	
a			B ⁵⁵ ▶ μελχια 55	← A V a b 119		<ει> → <ι>
b			↳ μελχιας G ^L -121		[−MORPH] → [+MORPH]	
				107-[44-125-610] (a) 248-381 (b)		
#904.	Neh 3:31.5	הַצָּרְפִי	αραφει	CMN.GEN.SG	αρεφι	
a			↳ 381 (b)			
b			↳ αραφει G ^L		/e/ → /e̥/ / _.../i/	
c			↳ αραφειν S		∅ → /n/ / _#	
d			B ⁵⁵ ▶ αραφι 55	← 71-106-107-[44-610]-370	<ει> → <ι> / _#	
e			↳ αρεφι A V a b		/e/ → /e̥/ / _.../i/	
			↳ αρεφι 119* ↔ αρεφι 119c		<c> → <a> / #_<a>	
#905.	Neh 3:31.8-9	בֵּית הַתְּיָרִים	βηθαναθινειμ	TNYM.GEN.SG	βηθαναθινιμ	[+MORPH ^s]
a			↳ (...]ανναθινειμ V)			
b			↳ βηθαναθειμ B ⁵⁵		C ₁ → ∅ / C ₁ _	
c			↳ βιθανιμ 55		V ₁ C → ∅ / _V ₁ C	
d			↳ βηθαναθαμ 122		<η> → <ι>	
e			↳ βηθαναθινι		V ₁ C → ∅ / V ₁ C_	
f			↳ b (βη[... 98)		<ει> → <ι>	
g			↳ βιθαναθινι 46-[52]			
h			↳ βηθαναθινιοι 379		[−MORPH] → [+MORPH]	
i			↳ βηθαναθηνει 381		<ι> → <η> / ' _	
j			↳ βηθαναθιω S		<ι> → <ει>	
k			↳ βηθαναθι Scorr-Scb1		<νι> → <ω> / _#	
l			a ▶ βηθαναθινιμ 71-106-107-[610]-		C ₁ → ∅ / C ₁ _	
m			↳ βηθανανθινιμ 74		/m/ → ∅ / _#	
n			↳ βηθανναθανιμ 44			
o			↳ βιθανναθινειμ 236			
p			οικου των ναθιναιων G ^L DNYM			
q			↳ οικου των ναθινων 19		V → ∅ / _V	
r			↳ οικου των αθηναιων 93		C ₁ → ∅ / C ₁ #_	
					<ι> → <η> / ' _	
#906.	Neh 3:31.13	מַפְרָסָד	μαφεκαδ	TNYM.GEN.SG		
a			↳ μαφεθαδ S		/k/ → /t ^h / / _.../d/	
b			b ▶ αμαφεκαδ 98-[379]-243-248-731-[68]		∅ → <a> / #_<μ>	
c			επισκεψεως G ^L		trans.	

#907.	Neh 3:33.4	סַבְבֵּלַט	καναβαλλατ	ANYM.NOM.SG	
a			→ αναβαλλατ S		#<c> → <c>#
b			a → αβαλλατ 130-236-314-762		<αν> → ∅ / #_
c			↳ καναβαλλατ 71-106-107-[44-125-610]		h≡ ⇒ #767a
d			46-[52]-248 (b)		
e			G ^L → καναναραλατ 19-108*		∅ → <αν> / <αν>_
f			↳ καναβαλατ 108c		<β> → <ρ>
			↳ καλαβαλατ V		<ν> → <λ> / <α>_<α>
			αναβαλλατ B-[122] (B ⁵⁵) 119		h≡ ⇒ #781c
#908.	Neh 3:33.ne		∅		
a		(הַרְוִי)	ωρωνιτης G ^L DNYM.NOM.SG [+MORPH]		h:: ⇒ #768f
b			↳ ωρωνιτης 108		<ω> → <ο> / <ω>..._
c			↳ αρρωνιτης 121		h≡ ⇒ #768g
					∅ → <ρ> / <ρ>_
#909.	Neh 3:33.16	הַיְהוּדִים	ιουδαιοις	DNYM.DAT.PL	[+MORPH]
a			↳ ιουδαιους G ^L 125 (a) ACC		[+MORPH.DAT] → [+MORPH.ACC]
#910.	Neh 3:34.5	שִׁמְרֵי	σομορων	ENYM.GEN.SG	
a			↳ σομορωμ V		/n/ → /m/ / /m/..._#
b			a → σομωνων 314		<ο> → <ω>
c			b → μοσορων 52		C ₁ VC ₂ → C ₂ VC ₁ / #_
d		(שְׁמֵרִים)	σαμαριας G ^L [+MORPH]		hE(Grk. lex.)
e			↳ σαμαρειας 19		<ι> → <ει>
#911.	Neh 3:34.8	הַיְהוּדִים	ιουδαιοι	DNYM.NOM.PL	[+MORPH]
a			a → ιδαιοι 121		V → ∅ / V_
#912.	Neh 3:35.1	טַוְבִּיָּא	τωβιας	ANYM.NOM.SG	[+MORPH]
a			↳ τωβις S		V → ∅ / V_
b			B ⁵⁵ → τωβειας 55* ⇐ τωβιας 55c		<ι> → <ει>
c			a → τοβιας 125		<ω> → <ο>
#913.	Neh 3:35.2	הַעֲמַנִּי	αμμανειτης	DNYM.NOM.SG	αμμανιτης [+MORPH]
a			B ⁵⁵ → αμανειτης 122		C ₁ → ∅ / C ₁ _
b			↳ αμμανιτης 55 — A S 19 (G ^L) a b 58 119		<ει> → <ι>
c			↳ αμανιτης 71-44 (a) 731-[68] (b)		C ₁ → ∅ / C ₁ _
d			↳ θαμμανιτης V		∅ → <θ> / <ο>#_
e			G ^L → αμμανητης 108		<ι> → <η>
#914.	Neh 3:35.ne1		∅		
a		(טַוְבִּיָּא)	τωβιας G ^L ANYM.NOM.SG [+MORPH]		
#915.	Neh 3:35.ne2		∅		
a		(עֲמַנִּי)	αμμωνιτης G ^L DNYM.NOM.SG [+MORPH]		

#916.	Neh 4:1.4	סַבְבֵּלַט	καναβαλλατ	ANYM.NOM.SG	
a			└ B ⁵⁵ ▶ καβαλλατ 122* ⇨ καναβαλλατ 122c		CV ₁ → ∅ / CV ₁ _
b			└ a ▶ καναβαλλαιν 314		<τ> → <ιν> / _#
c			└ b ▶ κανναβαλλατ 64-728		∅ → <ν> / <ν>_
d			καναβαλατ S G ^L 71-106-125-610* (a) 46-[52]-248 (b)		h≡ ⇒ #767a
e			└ ⇨ καναβαλλατ 610c		
f			αναβαλλατ 55		h≡ ⇒ #781c
#917.	Neh 4:1.5	תַּוְבִּיָּא	τωβια	ANYM.NOM.SG	
a			└ τωβιας G ^L -121 44 (a) 52-381 (b) 58		[-MORPH] → [+MORPH]
#918.	Neh 4:1.6	אַרְבָּעִים	αραβες	DNYM.NOM.PL	[+MORPH]
a			└ G ^L ▶ αρραβες 19-108 106-107-[44-125] (a)		∅ → <ρ> / <ρ>_
			└ 46-[52] (b)		
b			└ αζραβες 610c (b)		<ρ> → <ζ> / _<ρ>
#919.	Neh 4:1.7	אֲמֻנָיִם	*αμμωνειται	DNYM.NOM.PL	αμμανιται
a			└ B ⁵⁵ ▶ αμμωνιται 55		<ει> → <ι>
b			└ αμμανειται B-[122] ─ A 236 (a)		/ø/ → /e/ / /e/..._
c			└ αμνειται 93 (G ^L)		C ₁ → ∅ / C ₁ _
d			└ αμμανιται S 19-108 (G ^L) b 119		<ει> → <ι>
e			└ a ▶ αμνιται 71 ─ V		C ₁ → ∅ / C ₁ _
f			└ αμμανειτε 58		<αι> → <ε> / _#
#920.	Neh 4:1.8	אֲזַטְיִים	αζωτιοι	DNYM.NOM.PL	[+MORPH]
#921.	Neh 4:1.13	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.GEN.SG	
#922.	Neh 4:2.6	בֵּירוּשָׁלַיִם	ιερουσαλημ	TNYM.DAT.SG	
#923.	Neh 4:4.2	יְהוּדָה	ιουδα	TNYM.NOM.SG	[+MORPH]
#924.	Neh 4:6.4	יְהוּדָיִם	ιουδαιοι	DNYM.NOM.PL	[+MORPH]
#925.	Neh 4:10.19	יְהוּדָה	ιουδα	ENYM.GEN.SG	
#926.	Neh 4:16.10	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.GEN.SG	
a			└ B ⁵⁵ ▶ יְרֵל 55		abbr.
b			της πολεως G ^L		subst. } trans. }
#927.	Neh 5:1.8	יְהוּדָיִם	ιουδαιου	DNYM.ACC.PL	[+MORPH]
#928.	Neh 5:8.7	יְהוּדָיִם	ιουδαιου	DNYM.ACC.PL	[+MORPH]
#929.	Neh 5:8.ne1		∅		
a		(ישראל)	ιραηλ G ^L -121 ENYM.GEN.SG [+MORPH]		
#930.	Neh 5:8.ne2		∅		
a		(יהודי)	ιουδαιου	G ^L -121 DNYM.ACC.PL [+MORPH]	
#931.	Neh 5:14.9	יְהוּדָה	ιουδα	TNYM.DAT.SG	
a			└ B ⁵⁵ ▶ ιουδαια 55 ─ V G ^L		[-MORPH] → [+MORPH]

#932.	Neh 5:14.16	לְאֶרְשֵׁתָּהּ	αρθααααθ	ANYM.DAT.SG	
a			αρχαααααθ B ⁵⁵		<θ> → <c> / _...<c>
b			αρχαααθ B-[122]		∅ → <εc> / <αc>_
c			a ▶ αθαααθ 74* ⇔ αρθααααθ 74c		VC ₁ → ∅ / _VC ₁
d			αρχαααθ 236		/s/ → /n/ / /s/..._
e			ααρχααθ V		/r/ → ∅ / _\$
f			αρχααθ S		V ₁ C ₁ → ∅ / _V ₁ C ₁
g			αρχααθ 125-134 (a) 46-64-381-728 (b)		CV ₁ → ∅ / _CV ₁
h			αρχααθ G ^L GEN [+MORPH]		h ⇒ #360b
#933.	Neh 5:15.14	שְׁקָלִים	διδραχμα		h ⇒ #250c
a			B ⁵⁵ ▶ διδραχμα 55* — A 74-44-134-236 (a)		hE(Grk. lex.)
b			46-98-728 (b) ⇔ διδραχμα 55c		trans.
c			αρχααθ G ^L -121 NNYM.ACC.PL [+MORPH]		C ^h → C̣ / _/m/
#934.	Neh 5:17.1	יְהוּדָיִם	ιουδαιοι	DNYM.NOM.PL	[+MORPH]
#935.	Neh 6:1.4	לְסַבְבֵּלָת	ααναβαλλατ	ANYM.DAT.SG	
a			B ⁵⁵ ▶ ααναβαλλατ 55		∅ → <να> / <να>_
b			ααναβαλλατ G ^L 71-106-125-610-370 (a) 46-[52]-248 (b)		h ⇒ #767a
#936.	Neh 6:1.5	יְטוּבִיָּא	τωβια	ANYM.DAT.SG	
a			a ▶ τωβιαα 130		[-MORPH] → [+MORPH]
#937.	Neh 6:1.6	וְלִגְשָׁם	γηααμ	ANYM.DAT.SG	
a			B ⁵⁵ ▶ γηααβ 55		/m/ → /b/ / _#/t/
b			πηααμ 122		<γη> → <πι>
c			G ^L ▶ γηααν 19-108		/m/ → /n/ / _#
#938.	Neh 6:1.7	הָעֲרָבִי	αααβι	DNYM.DAT.SG	
a			B ⁵⁵ ▶ αααβει Bc ^{B3} — SV 58		<i> → <ει> / _#
b			G ^L ▶ αααβι 19-108 370 (a) 46-[52]-68-731c (b)		∅ → <ρ> / <ρ>_
#939.	Neh 6:2.2	סַבְבֵּלָת	ααναβαλλατ	ANYM.NOM.SG	
a			ααναβαλλατ G ^L 71-106 (a) 46-[52]-248 (b) (... λατ V)		h ⇒ #767a
b			ααναβαλλατ 125 (a)		/e/ → /e/ / _.../e/
#940.	Neh 6:2.ne		∅		
a		(טוּבִיָּה)	τωβιαα G ^L -121 ANYM.NOM.SG [+MORPH]		h: ⇒ #917
#941.	Neh 6:2.3	וְלִגְשָׁם	γηααμ	ANYM.NOM.SG	
a			a ▶ ηγηααμ 370		∅ → <η> / #_...<η>
b			b ▶ γηααν 381		/m/ → /n/ / _#/p/
#942.	Neh 6:2.11	אֶנְוָא	ωνω	TNYM.DAT.SG	
a			εν ω B ⁵⁵		h~ ⇒ εν
b			G ^L ▶ ονω 93		<ω> → <o> / #_...<ω>
#943.	Neh 6:5.3	סַבְבֵּלָת	ααναβαλλατ	ANYM.NOM.SG	
a			ααναβαλλατ G ^L 71-74-106-107-[125-610] (a)		h ⇒ #767a
			46-[52]-248 (b)		

- #944. Neh 6:6.5-6 וְנִשְׁמָרוּ אִמָּר [...]
 a וְנִשְׁמָרוּ אִמָּר+ και γησαμ ειπεν G^L b 119 ANYM.NOM.SG
 b και γοσεμ ειπεν Scramph (ε')
- #945. Neh 6:6.8 וְהָיְהוּדִים יουδαιοι DNYM.NOM.PL [+MORPH]
- #946. Neh 6:7.6 כִּירֹשְׁלָם יερουσαλημ TNYM.DAT.SG
- #947. Neh 6:7.9 כִּיהוּדָה יουδα TNYM.DAT.SG
 a ιουδαια G^L 68 (b) [-MORPH] → [+MORPH]
- #948. Neh 6:10.4 צִמְעֵי צִמְעֵי+ צεμει ANYM.GEN.SG צεμει
 a צִמְעֵי A b V₁ → ∅ / V₁₋
 71-74-106-107-[44-125-610]-120-121-134 (a) 58 119
 b צִמְעֵי צִמְעֵי+ צαμειου G^L [+MORPH] h≡ ⇒ #893b
- #949. Neh 6:10.6 דָּלָיִה דָּלָיִה+ δαλαια ANYM.GEN.SG
 a B⁵⁵ ▶ δαλεα B-[122] 119 <αι> → <ε>
 b a ▶ ιουδαλαια 370 T: υιου+δαλαια
 c δαλαιου G^L 381 (b) [-MORPH] → [+MORPH]
 d δαλαιου 19 ∅ → <λ> / <λ>_<α>
 e δαλαιου 108* ≠ δαλλαιου 108c <λ> → <ι>
- #950. Neh 6:10.8 מִתְּבַעֵל מִתְּבַעֵל+ μεηταβεηλ ANYM.GEN.SG μεταβεηλ
 a A 370 (a)
 a μειταηλ B⁵⁵ <η> → <ι>
 b μιταηλ S V <βε> → ∅
 c μιγαηλ 55 (B⁵⁵) <ει> → <ι>
 d μεταβεηλ a b 119 <τ> → <γ>
 e ταμεηλ 58 V → ∅ / V_-
 f μετεβεηλ G^L <με> → ∅ / #_-
 /e/ → /e/ / /e/.../e/
- #951. Neh 6:12.10 וְטוֹבִיָּה טωβια ANYM.NOM.SG τωβιας
 a τωβιας S A V G^L b 58 119 [-MORPH] → [+MORPH]
 b a ▶ τοβιας 71 <ω> → <ο>
- #952. Neh 6:12.11 וְסִנְבַּלְלָט סαναβαλλατ ANYM.NOM.SG
 a B⁵⁵ ▶ συναβαλλατ 55 h~ ⇒ cun
 b סαναβαλλατ G^L 71-106-44-125 (a) 46-[52]-248 (b) h≡ ⇒ #767a
- #953. Neh 6:14.3 וְטוֹבִיָּה טωβια ANYM.DAT.SG
- #954. Neh 6:14.4 וְסִנְבַּלְלָט סαναβαλλατ ANYM.DAT.SG
 a αναβαλλατ B*-[122*] (B⁵⁵) h≡ ⇒ #781c
 b αναβαλλατ Bc^{B3}-[122c] (B⁵⁵)
 c συναβαλλατ 55 h≡ ⇒ #952a
 d αναβαλλατ G^L-121 106-44-610 (a) 46-[52]-248 (b) h≡ ⇒ #767a

#955.	Neh 6:14.8	נְוֹאֲדִיָּא	νωαδία	ANYM.DAT.SG	
a			→ νοαδία S V		<ω> → <ο>
b			↳ B ⁵⁵ ▶ αδία 55		<νο> → ∅ / #_
c			↳ b ▶ νωαδία 46-[52]		V ₁ V ₂ → V ₂ V ₁
d			↳ (των) ωαδία 243		#<ν> → <ν>#
e			↳ (τω) ωαδία 731-[68]		gramm.
f			↳ ωδία 98-[379]-248		V → ∅ / V_
g			↳ ωδη G ^L F		[-MORPH] → [+MORPH]
h			↳ οδη 93		<ω> → <ο> / #_
#956.	Neh 6:15.5	עֲלוּלָא	ελουλ	TENYM.GEN.SG	
a			↳ B ⁵⁵ ▶ εδουδ B* ↔ ελουλ Bc ^{B3}		<λ> → <δ>
b			↳ ελουc 55		/l/ → /s/ / #_
c			↳ a ▶ ελλουλ 74		∅ → <λ> / <λ>_
d			↳ ελουμ 121-236-762 (a) 248 (b)		/l/ → /m/ / #_ / m/
e			↳ αλουλ G ^L		/e/ → /e/ / /u/ #_
f			↳ αλλουα 19-108		∅ → <λ> / <λ>_
g			↳ ιλουα 58		<λ> → <α> / #_ <μ>
					<αλ> → <ι> / #_
#957.	Neh 6:17.6	יְהוּדָא	ιουδα	ENYM.GEN.SG	
a			↳ ιουδαιων G ^L DNYM.PL		[-MORPH] → [+MORPH]
#958.	Neh 6:17.10	טֹבְיָא	τωβία	ANYM.ACC.SG	τωβίαν
a			↳ V		
b			↳ τωβίαν A B ⁵⁵ S G ^L b 58 119		[-MORPH] → [+MORPH]
c			↳ a ▶ τοβίαν 71-134* ↔ τωβίαν 134c		<ω> → <ο>
#959.	Neh 6:17.12	טֹבְיָא	τωβία	ANYM.GEN.SG	
a			↳ a ▶ τωβίαν 236		h≡ ⇒ #958b
b			↳ τωβίου G ^L		[-MORPH] → [+MORPH]
#960.	Neh 6:18.3	יְהוּדָא	ιουδα	ENYM.DAT.SG	
a			↳ ιουδαια G ^L		[-MORPH] → [+MORPH]
#961.	Neh 6:18.10	עֲחֵינִיָּא	εχενία	ANYM.GEN.SG	
a			↳ εχενία V		<c> → ∅ / #_ <ε>
b			↳ B ⁵⁵ ▶ εχενία 55		V ₁ → V ₂ / ...V ₂
c			↳ a ▶ εχεια 130		<ν> → ∅ / _ <ι>
d			↳ G ^L ▶ εχενίου 108-93 381 (b)		[-MORPH] → [+MORPH]
#962.	Neh 6:18.12	הָרָא	ηραε	ANYM.GEN.SG	
a			↳ B ⁵⁵ ▶ ηρα 55		V → ∅ / V_#
b			↳ a ▶ ηεραε 610		∅ → /e/ / /i/ /r/
c			↳ ιεραε 74* ↔ ηραε 74c		<η> → <ι>
d			↳ ιωραε 236		V ₁ → V ₂ V ₃ / #_...#V ₂ V ₃
e			↳ ηραc 370		<ε> → <c> / #_
f			↳ ηιρα G ^L		∅ → <ι> / <η> <ρ>
g			↳ ηιραν 19		∅ → /n/ / #_

#963.	Neh 6:18.13	יְהוֹנָתָן	ιωαναν	ANYM.NOM.SG	ιωναθαν	
a						$h \sim \Rightarrow$ ιωναθαν
b						$V \rightarrow \emptyset / V_$
c						$V \rightarrow \emptyset / V_$
#964.	Neh 6:18.18	מְסוּלָאִים	μεσουλαμ	ANYM.GEN.SG		
a						$\emptyset \rightarrow /b/ / _ / m / \#$
b						$\langle c \rangle \rightarrow \langle \theta \rangle / \langle \varepsilon \rangle _ \langle o \rangle$
c						
d						$V_1 \rightarrow V_2 / _ \dots V_2$
#965.	Neh 6:18.20	בְּרַחֲמֵיהֶם	βαραχεια	ANYM.GEN.SG	βαραχια	
a						$\langle \varepsilon i \rangle \rightarrow \langle i \rangle$
b						$[-MORPH] \rightarrow [+MORPH]$
						98-[379]-248-381 (b)
#966.	Neh 6:19.12	טֹבִיָּעִים	τωβιας	ANYM.NOM.SG		$[+MORPH]$
a						$[+MORPH] \rightarrow [-MORPH]$
#967.	Neh 7:1.10	לְעוֹלָם	λευειται	DNYM.NOM.PL	λευιται	$[+MORPH]$
a						$\langle \varepsilon i \rangle \rightarrow \langle i \rangle$
#968.	Neh 7:2.3	אֲנָנִי	ανανια	ANYM.DAT.SG		
#969.	Neh 7:2.6	אֲנָנִי	ανανια	ANYM.DAT.SG		
a						$\langle \alpha n \rangle \rightarrow \emptyset / \# _ \langle \alpha n \rangle$
#970.	Neh 7:2.8	בְּיָרֵךְ	βειρα	CMN.GEN.SG	βιρα	
a						$\langle \varepsilon i \rangle \rightarrow \langle i \rangle$
b						$\langle \varepsilon i \rangle \rightarrow \langle \eta \rangle$
c						$\emptyset \rightarrow \langle \mu \rangle / _ \# \dots \langle \mu \rangle \#$
d						$\langle \eta \rangle \rightarrow \langle i \rangle$
e						$\langle \eta \rangle \rightarrow \langle \varepsilon i \rangle$
f						$\langle \varepsilon i \rangle \rightarrow \langle \alpha \rangle$
						$[-MORPH] \rightarrow [+MORPH]$
#971.	Neh 7:2.10	לְיִרוּשָׁלַיִם	ιερουσαλημ	TNYM.DAT.SG		
#972.	Neh 7:3.7	לְיִרוּשָׁלַיִם	ιερουσαλημ	TNYM.GEN.SG		
#973.	Neh 7:3.20	לְיִרוּשָׁלַיִם	ιερουσαλημ	TNYM.DAT.SG		
#974.	Neh 7:6.9	בְּבוֹכְרַתְנֹצַר	ναβουχοδονοσωρ	ANYM.NOM.SG		
a						$h \equiv \Rightarrow$ #21b
#975.	Neh 7:6.11	בְּבָבֶל	βαβυλωνος	TNYM.GEN.SG		$[+MORPH]$
#976.	Neh 7:6.13	לְיִרוּשָׁלַיִם	ιερουσαλημ	TNYM.ACC.SG		
#977.	Neh 7:6.14	וּלְיְהוּדָה	ιουδα	TNYM.ACC.SG		
a						abbr.
b						$[-MORPH] \rightarrow [+MORPH]$
#978.	Neh 7:7.3	זְרֹבָבֶּל	ζοροβαβελ	ANYM.GEN.SG		
a						
b						$/b/ \rightarrow /m/ / _ / b /$
c						$/m/ \rightarrow \emptyset / _ / b /$

#979.	Neh 7:7.4	ישוע	ιησου	ANYM.GEN.SG		
a			a ▶ τῷ 236-314 58			abbr.
#980.	Neh 7:7.5	נַחֲמִיָּה	νεεμια	ANYM.GEN.SG		
a			B ⁵⁵ ▶ νεμια 122 — 610 (a)			<ε> → ∅ / _<ε>
b			νεεμιου G ^L 381			[-MORPH] → [+MORPH]
#981.	Neh 7:7.6	עֲזַרְיָה	αζαρια	ANYM.GEN.SG		
a			b ▶ αζαριου 381			[-MORPH] → [+MORPH]
b			αζαραια 58 119			∅ → <α> / <α>...<α>_<ια>
c			αζαρεα A			<αι> → <ε>
d			αζαριας G ^L -121 NOM			[-MORPH] → [+MORPH]
#982.	Neh 7:7.7	דַּעֲמִיָּה* רַעֲמִיָּה	δαεμια	ANYM.GEN.SG	ρεελμα	
a			B ⁵⁵ ▶ ναεμια Bc ^{B3} -[122]			<δ> → <ν> / #_
b			νααμια B* ⚡ Bc ^{B3}			<ε> → <α> / <α>_
c			δαιμιας G ^L NOM			/ϕε/ → /ε:/
d		(רעליה)	ρεελμα A a 119			[-MORPH] → [+MORPH]
e			b ▶ ρεελμαν 248			ditt. ← #42
f			ραιελμνα 58			T: ρεελιτ+δαεμια
						<ι> → ∅
						∅ → <ν> / _#<ν>
						<ε> → <αι> / _<ε>
						∅ → <ν> / _<α>#<να>
#983.	Neh 7:7.8	נַחֲמִיָּה	ναεμανει	ANYM.GEN.SG	ναεμανι	
a			ναεμανι A a 119			<ει> → <ι> / _#
b			ναεμαν b			<ι> → ∅ / _#<μ>
c			ναιμανι G ^L NOM			/ϕε/ → /ε:/
d			ναεμανη 58			<ι> → <η> / _#
e			νααμμανει S			<ε> → <α> / <α>_
						∅ → <μ> / <α>_<μ>
#984.	Neh 7:7.9	מַרְדּוֹכָיִ	μαρδοχαιου	ANYM.GEN.SG		
a			a ▶ μαρδοχαιον 370			[+MORPH]
b			b ▶ μαρχοδαιου 98-[379]			<ν> → <υ> / _#
c			μαρδοχεου A			C ₁ VC ₂ → C ₂ VC ₁
d			βαρδοχαιου S			<αι> → <ε>
e			μαρδοχαιος G ^L -121 248 NOM			<μ> → <β> / #_
f			*μαλδοχαιου			[+MORPH.GEN] → [+MORPH.NOM]
g			μαλδοχεος B ⁵⁵ NOM			<ρ> → <λ> / _\$
h			μαλλοχαιου 55			<αι> → <ε>
						[-MORPH.GEN] → [+MORPH.NOM]
						<δ> → <λ> / <λ>_

#985.	Neh 7:7.10	בַּלְשָׁן	βαλσαν	ANYM.GEN.SG		
a			B ⁵⁵ ▶ βαλσα 55			<v> → ∅ / _#<μ>
b			βαακαν A b 119			<λ> → <α> / <α>_
c			βαακαρ G ^L NOM			<v> → <ρ> / _#
d			βασφαν S			<λc> → <cf> / _...#...<cf>
#986.	Neh 7:7.11	מַסְפֵּרָת	*μασφεραθ	ANYM.GEN.SG	μαασφαραθ	
a			μασφεραδ B ⁵⁵			/t ^h / → /d/ / _#V
b			μασφεραν B-[122]			<δ> → <v> / _#
c			μασφαραδ S			<ε> → <α> / <α>..._...<α>
d			μαασφαραθ A b 119			∅ → <α> / <α>_...<α>...<α>
e			a ▶ μασφαραθ 121			<ε> → <α> / <α>..._...<α>
f			βλασφαραθ 58			<μα> → <βλ> / <βλ>..._#
g		(מִסְפָּר)	μασφαρ G ^L NOM			hl ⇒ #46
#987.	Neh 7:7.ne	עֲזָרָה	εσρα	ANYM.GEN.SG	εσδρα	
a			εζρα A			h ⇒ #382a
b			εζαρα a			∅ → /e/ / /s/ /r/
c			εζερα 107-[610]			/e/ → /e/
d			εσδρα 55 S 248 (b) 58			h ⇒ #382b
e			εσδραc b NOM			[-MORPH.GEN] → [+MORPH.NOM]
f			εζραc 46-64-381-728 370 (a)			h ⇒ #382a
#988.	Neh 7:7.12	בְּגִי	+βαγουαι	ANYM.GEN.SG	βαγουαι	
a			βαγουαι G ^L			<αι> → <ια> / _#
b			βαγουαι A a 58			∅ → <ι> / _#<v>
c			βοτουαι 370			<α> → <ο>
d			βαγυαι 119			<γ> → <τ>
e			βογυαι b			<ου> → <υ>
f			βωγυαι 381			<α> → <ο>
g			βατοει S			<ο> → <ω>
h			B ⁵⁵ ▶ βατοι 55			hl ⇒ #47d
						<ου> → <ο>
						<ει> → <ι> / _#
#989.	Neh 7:7.13	נָחוּם	ναουμ	ANYM.GEN.SG		
a			ιναουμ 370			∅ → <ι> / <ι>#_
#990.	Neh 7:7.14	בַּעֲנָה	βαανα	ANYM.GEN.SG		
a			a ▶ βαανασ 610			∅#...<c>\$ → <c>#...∅\$
b			βοονα 370			<αα> → <οο>
#991.	Neh 7:7.15	מַסְפָּר	μασφαρ	ANYM.GEN.SG		
a			b ▶ μαασφαρ 98-[379]-243-248-731-[68]			∅ → <α> / <μ>_<α>
b			μαιφαρ G ^L			<c> → <ι> / <α>_
c			μιαφαρ 93			∅ → <α> / <α>..._...<α>
d			μαφαρ 610			∅#...<c>\$ → <c>#...∅\$
#992.	Neh 7:7.18	יִסְרָאֵל	ισραηλ	ENYM.GEN.SG		

#993.	Neh 7:8.2	פֶּרֶשׁ	φορος	ANYM.GEN.SG	
a			$b \triangleright$ φορωσ 381		$\langle o \rangle \rightarrow \langle \omega \rangle / _ _$
b		(פֶּרֶשׁ)	φαρες G^L -121		hl \Rightarrow #51b
#994.	Neh 7:9.2	פֶּשֶׁשׁ	καφατια	ANYM.GEN.SG	
a			$b \triangleright$ καφατιου 381		[−MORPH] \rightarrow [+MORPH]
b			καφατεια 58		$\langle \epsilon i \rangle \rightarrow \langle i \rangle$
#995.	Neh 7:10.2	הָרָא	ηρα	ANYM.GEN.SG	
a			$a \triangleright$ ρια 370		$\langle \eta \rangle \rightarrow \langle ci \rangle / _ _$
b			ηραμ S		$\emptyset \rightarrow \langle \mu \rangle / \langle \alpha \rangle _ _ \#$
c			ηρα G^L		$h \equiv \Rightarrow$ #962f
#996.	Neh 7:11.2-3	פֶּתַח מִוֶּאֱב	φααθμωαβ	ANYM.GEN.SG	
a			$b \triangleright$ φααθμωαμ 243-248-731-[68]		/b/ \rightarrow /m/ / $_ _ \#$
b			φααθ 71-125-381 (a)		
c			φααθ ηγουμενου μωαβ G^L -121		
#997.	Neh 7:11.5	יֵשׁוּעַ	ιησου	ANYM.GEN.SG	
a			G^L ηιου 108		$V_1 V_2 \rightarrow V_2 V_1 / _ _ \#$
b			īū 121-236-314-762 58		abbr.
#998.	Neh 7:11.6	יִוָּאֵב	ιωαβ	ANYM.GEN.SG	
a			$a \triangleright$ μωαβ 370		$h \sim \Rightarrow$ #996
b			ιωβαβ B^{55}		$\emptyset \rightarrow /b/ / V_V \dots /b/$
#999.	Neh 7:12.2	עֵלָאֵם	αιλαμ	ANYM.GEN.SG	
a			$B^{55} \triangleright$ ηλαμ 55 248 (a) 58		$\langle \alpha i \rangle \rightarrow \langle \eta \rangle / _ _ \#$
b			$a \triangleright$ ελαμ 74-610		$\langle \alpha i \rangle \rightarrow \langle \epsilon \rangle / _ _ \#$
c			λαμ 120* \Leftrightarrow αιλαμ 120c		$\langle \alpha i \rangle \rightarrow \emptyset / _ _ \#$
d			ελαμ S G^L		$\langle \alpha i \rangle \rightarrow \langle \epsilon \rangle / _ _ \#$
e			αλαμ b 119		$\langle i \rangle \rightarrow \emptyset$
#1000.	Neh 7:13.2	זָאֲתוּיָא	ζαθθουα	ANYM.GEN.SG	ζαθθουα
a			ζαθθουα 119		$\emptyset \rightarrow \langle i \rangle / _ _ \langle \alpha \rangle \#$
b			$a \triangleright$ ζαθουα 107-[44-125-610]		$C_1 \rightarrow \emptyset / C_{1-}$
c			ζαθια 71		$\langle ou \rangle \rightarrow \langle \alpha \rangle$
d			ζαθουα B^{55} 58		$C_1 \rightarrow \emptyset / C_{1-}$
e			ζαθουεια S		$\langle i \rangle \rightarrow \langle \epsilon i \rangle$
f			ζοθθουα b		/e/ \rightarrow /e/ / $_ \dots /u/$
g			ζοθουα 46-[52]		$C_1 \rightarrow \emptyset / C_{1-}$
h			ζοθονια 370 (a)		$\langle u \rangle \rightarrow \langle v \rangle$
i			ζοοθθουα 98-[379]-243-731-[68]		$V \rightarrow VV$
j			ζωοθουα 248		$\langle oo \rangle \rightarrow \langle \omega o \rangle$
k			ζωθθουου 381		$C_1 \rightarrow \emptyset / C_{1-}$
					$\langle o \rangle \rightarrow \langle \omega \rangle$
					[−MORPH] \rightarrow [+MORPH]

#1001.	Neh 7:14.2	זָכַר	+ζακχαι	ANYM.GEN.SG	ζακχου	
a			ζακχου A a b 58 119			[-MORPH] → [+MORPH]
b			ζακχα 44 (a)			<ι> → ∅ / _#
c			ζακχαιου G ^L			[-MORPH] → [+MORPH]
d			ζαχαιου 93			C ₁ C ₁ ^h → C ₁ ^h
e			ζαθου S B ⁵⁵			h~ ⇒ #100od
#1002.	Neh 7:15.2	בָּנוּי	βανουι	ANYM.GEN.SG		
a			B ⁵⁵ ▶ βανουια 55			∅ → <α> / <ι> _#
b			βανουιε 58			∅ → <ε> / _#<ε>
c		(בני)	βαναιου 19-108 (G ^L)			hll ⇒ #60a
#1003.	Neh 7:16.2	בָּהִי	βηβι	ANYM.GEN.SG	βηβει	
a			B ⁵⁵ ▶ βηβει 55 — A S G ^L			<ι> → <ει> / _#
b			a ▶ βιβει 370			<η> → <ι>
c			βημει 71-106- 107-[44-125-610] 58			/b/ → /m/ / /b/..._
d			βηρει b 119			<β> → <ρ>
e		(בכי)	βοκχει 19-108 (G ^L)			hll ⇒ #61c
#1004.	Neh 7:17.2	עָצָד	αγαδ	ANYM.GEN.SG	αζγαδ	
a			G ^L ▶ αζγαδ 93-108			<σ> → <ζ> / _C
b			B ⁵⁵ ▶ ααγαδ 122			∅ → <σ> / <ε>\$...V_
c			αααδ S			<γ> → <τ>
d			ααααδ A 119			<σγ> → <γετ>
e			a ▶ αααδ 120			<τ> → ∅
f			αααααδ 610			<ε> → <αι>
g			ααετ 71			<αγ> → ∅ / #_
h			ααααδ b			V ₁ C ₁ V ₂ C ₂ → V ₂ C ₂ V ₁ C ₁
i			αααααγ 58			<α> → ∅ / #_
						C ₁ → C ₂ / C ₂ ..._
#1005.	Neh 7:18.2	אֲדוֹנִיקָאָם	αδωνικαμ	ANYM.GEN.SG		
a			a ▶ αδωνικαμ 71-610			<ω> → <ο>
b			αδανικαμ B ⁵⁵			/o/ → /e/
c			αδενικαμ S			/e/ → /e/
d			αδεικαμ B-[122]			<ν> → ∅
#1006.	Neh 7:19.2	בָּהִי	+βαγουαι	ANYM.GEN.SG	βαγουι	
a			βαγουει A			<αι> → <ει> / _#
b			βαγουι a 58 119			<ει> → <ι> / _#
c			b ▶ γαβουι 52-68			C ₁ VC ₂ → C ₂ VC ₁
d			βαγαι 71			V → ∅ / _VV
e			βαγουια G ^L			<αι> → <ια> / _#
f			βαγοει S B ⁵⁵			hll ⇒ #64h
g			βααοει B-[122]			<γ> → <τ>

#1007.	Neh 7:20.2	קָרִין	ηδειν	ANYM.GEN.SG	ηδιν	
a			B ⁵⁵ ▶ δειν 55			/i/ → ∅ / /y/#_
b			b ▶ ηδιν 381			<ει> → <ι>
c			▶ ιδιν 98-[379]			<η> → <ι> / #_
d			▶ ηδαν 248			/i/ → /e/ / /i/..._
e			▶ ιδην 46-[52]			V ₁ CV ₂ → V ₂ CV ₁
f			▶ ιδειμ 728			<η> → <ει>
g			ηδιν A 119			<ει> → <ι>
h			a ▶ ιδειν 610			V ₁ CV ₂ → V ₂ CV ₁
i			▶ ιδονι 370			<η> → <ει>
j			αδδει G ^L			VC → CV / _#
#1008.	Neh 7:21.2	אָטָר	ατηρ	ANYM.GEN.SG		<ε> → <ο>
a			αζηρ G ^L			hl → #65d
#1009.	Neh 7:21.3	לְחֻקָּהָ	εζεια	ANYM.DAT.SG		hl → #66a
#1010.	Neh 7:22.2	הָשָׂם	ηκαμ	ANYM.GEN.SG	ηκαμι	
a			B ⁵⁵ ▶ ακαμ 55			/i/ → /e/ / _.../e/
b			ηκαμι A 119			∅ → <ι> / <μ>_#
c			a ▶ ικαμι 125			<η> → <ι> / #_
d			▶ καμι 610			<η> → ∅ / #_
e			▶ καμε 71			<η> → ∅ / #_
f			▶ ικαμει 370			/i/ → /e/ / _#
g			b ▶ καμι 46-[52]-64-728			<η> → <ι> / #_
h			▶ καμη 381			<ι> → <η> / _#
i			▶ καμει 58			<ι> → <ει> / _#
#1011.	Neh 7:23.2	בָּצַי	βεει	ANYM.GEN.SG	βαει	
a			B ⁵⁵ ▶ βει 55			<ει> → <ι> / _#
b			βαει b 58 119			/e/ → /e/
c			▶ βαεει 381			∅ → <ε> / _<ε>
d			▶ βαει A a			<ει> → <ι>
e			▶ βαεεει G ^L			<ε> → <εε>
f			▶ βαεεη 19-108			<ει> → <η> / _#

#1012.	Neh 7:24.2	אָרֵיִף	αρειφ	ANYM.GEN.SG	αριφ	
a			B ⁵⁵ ▶ αριφ 55 119			<ει> → <ι>
b			└ a ▶ αρειφ 370			<ι> → <ει>
c			└ b ▶ αρηφ 381			<ι> → <η>
d			└ αρηβ 248			/p ^h / → /b/ / #V
e			└ αρειμ A			/p ^h / → [+nasal]
f			└ αριν 58			<ει> → <ι> / #_
g		(יורר)	ιωρηε G ^L			/m/ → /n/ / #_
h			└ ιωριε 93			hl ⇒ #69d
#1013.	Neh 7:24.ne		∅		αεν	<η> → <ι> / <ι>..._
a		(שח)	αεμ 381 (b) ANYM.GEN.SG			hl ⇒ #70c
b			└ αεν S b			/m/ → /n/ / #_
c			└ a ▶ α αεν 121			∅ → <α> / #_<α>
d			αεμ G ^L			hl ⇒ #70a
						<cc> → <c>
#1014.	Neh 7:25.2	גָּבֵרִים	γαβαων	TNYM.GEN.SG		
a			B ⁵⁵ ▶ γαβλων 122			<α> → <λ>
b			└ a ▶ αβαων 44			<γ> → <c>
c			└ γαβαω 125			<ν> → ∅ / #_
d			└ b ▶ γαβων 64 381			/v/ → ∅ / _ φ/
#1015.	Neh 7:26.2-3	בֵּית לְחָם	βαιθλεεμ	TNYM.GEN.SG		
a			└ βαιθαλεεμ			∅ → /v/ / /t ^h / /l/
b			└ a ▶ βηθαλεεμ 71			<αι> → <η>
c			└ βεθαλεεμ 74-120-236			<αι> → <ε>
d			└ βαθαλαεμ 125			<αι> → <α> / _<α>
e			└ βλιθαλεεμ 370			<ε> → <α> / <α>_
f			└ βαικαλεεμ A			<α> → <λ>
g			└ βεθαλεεμ S* = βεθλεεμ S1			<c> → <θ>
h			└ b ▶ βαιθαλεεμ 98-[379]-243-248-728-731-[68]			<αι> → <ε>
i			└ βεθαλαιεμ 58			<ε> → <αι>
j			βηθλεεμ G ^L			<αι>...<ε> → <ε>...<αι>
k			└ βιθλεεμ 93			<η> → <ι>

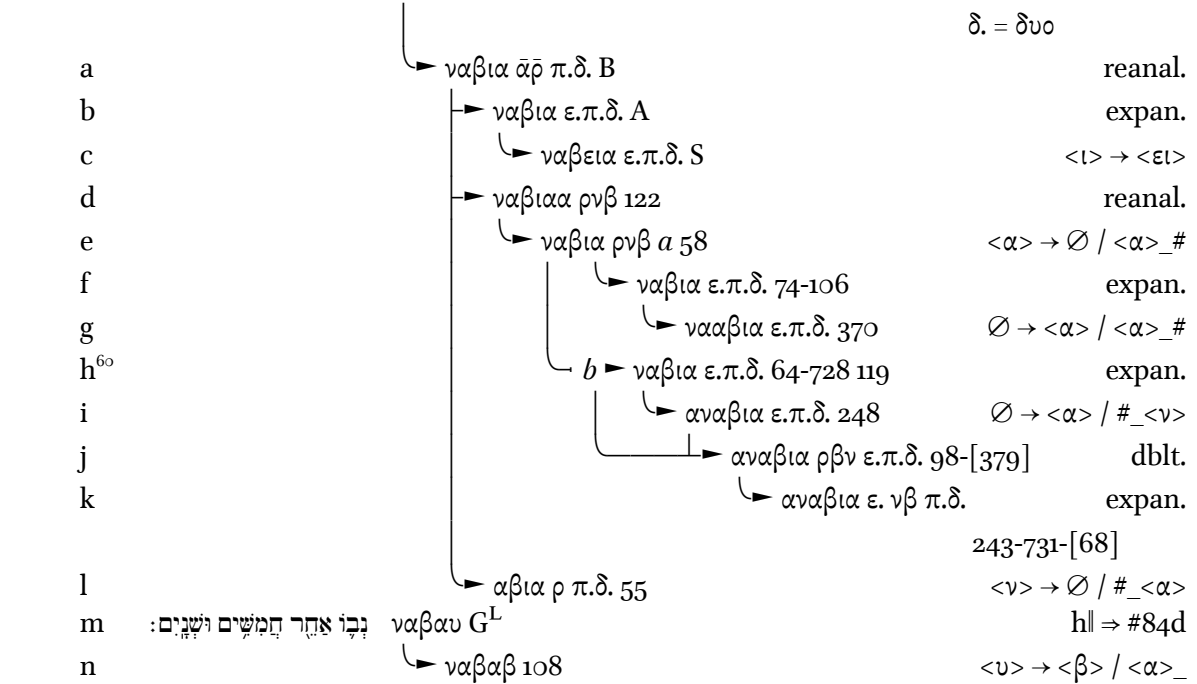
#1016.	Neh 7:26.4	וְנִטְפָּה	νετωφα	TNYM.GEN.SG	
a			a ▶ νετωφ 44		<α> → ∅ / _#
b			↳ νετωφω 236		<α> → <ω> / <ω>..._
c			b ▶ νετοφα 46		<ω> → <ο>
d			↳ νετοφαν 52		∅ → <ν> / <α>_#
e			↳ ανετωφα A		∅ → <α> / #_<α>
f		(נִטְפָּתִי)	νετωφαθι G ^L 248 DNYM		h: ⇒ #1635b
g			↳ νετωφατει 93		<ι> → <ει>
h			↳ νετωφατ 370		<ι> → ∅ / _#
i			↳ νετωφατι 19-108		C ^h → C / C ^h ..._
#1017.	Neh 7:27.2	עֲנֹתָי	αναθωθ	TNYM.GEN.SG	
a			a ▶ αναθωμ 370		C ^h ₁ → /m/ / C ^h ₁ ..._#
b			↳ ναθωθ A		<α> → ∅ / #_<ν>
#1018.	Neh 7:28.2-3	בֵּית עֲזַרְיָה	βηθααμωθ	TNYM.GEN.SG	βηθ
a			B ⁵⁵ ▶ βηθααμωθ 55		<θ> → ∅
b			↳ ααμωθ G ^L		<αα> → <αα>
c			*βηθααζμωθ		<βη> → ∅ / #_
d			↳ αζαμωθ... βηθ b 370 (a)		C ₁ VC ₂ → VC ₂ C ₁
e			↳ αζαμωθ 248		<α> → <ζ> / _C
f			↳ βηθ A 58		∅ → #
g			↳ a ▶ βιθ 610		∅ → <α> / <ζ>_<μ>
h			↳ βηθααζμαυ 119		<η> → <ι>
					∅ → #
					∅ → <α> / <ζ>_<μ>
#1019.	Neh 7:29.2-3	קָרִית יְעָרִים	καριαθιαρειμ	TNYM.GEN.SG	καριαθιαριμ
a			a ▶ καριαθιρειμ 71		/e/ → ∅ / V ₁ /e/...V ₁ _
b			↳ καριαθιαριμ S 74-106-107-[44-125-610]-120-134 (a)		<ει> → <ι>
			46-64-243-728-731-[68] (b)		
c			↳ καριαθηαριμ 58		<ι> → <η>
d			B ⁵⁵ ▶ καριθιαρειμ B-[122]		/e/ → ∅ / V ₁ ...V ₁ /e/
e			↳ καριαθαριμ 55		/i/ → ∅ / /i/V ₁ ...V ₁
					<ει> → <ι>
f			G ^L ▶ καριαμ ιαριμ 93		<θ> → <μ> / _#...<μ>#

#1020.	Neh 7:29.4	כַּפִּירָה	χαφειρα	TNYM.NOM.SG	χαφειρα	
			74-106-120-134 (a)			
a			χαφειρα a 119			<ει> → <ι>
b			χαφηρα A* 370 (a) 58 ⇔ χαφειρα Ac			<ι> → <η>
c			καφειρα B ⁵⁵ S			C ^h → C̣ / #_...C ^h
d			καφειρα b B!c ^{B3}			<ι> → <ει>
e			φαριρα 55 (B ⁵⁵)			C ₁ ...C ₂ ...C ₃ → C ₂ ...C ₃ ...C ₃
f			καφηρα 98-[379]-248-381			<ι> → <η>
g			και φειρα 122			h~ ⇒ και
h			κεφειρα G ^L			/e/ → /ẹ/ / _.../i/
#1021.	Neh 7:29.5	וּבְהִרְוֹת	βηρωθ	TNYM.NOM.SG		
a			βηρωθ B ⁵⁵			<θ> → <c> / _#<ε>
b			G ^L ▶ αβηρωθ 19-108			∅ → <α> / #_
#1022.	Neh 7:30.2	הַרְקָה	αραμα	TNYM.GEN.SG		
a			B ⁵⁵ ▶ αραμακαταμαλ B			T: αραμα+και+ταμαλ ← #1023c
b			αρακαταμαλ 122			C<α> → ∅ / C<α>_C<α>C<α>
c			a ▶ αραμαθ 74			∅ → <θ> / <α>_#
d			αραβα 71 119			/m/ → /b/ / /e/ / _#.../ebe/ #
e			b ▶ ραραμα 381			VC → CV
f			ραμα G ^L			
#1023.	Neh 7:30.3	וְגִבַּע	γαβαα	TNYM.GEN.SG		
a			b ▶ βαα 728* ⇔ γαβαα 728c ^{prmn}			<γα> → ∅ / #_<βα>
			370 (a)			
b			ταβαα S			<γ> → <τ> / #_
c			B ⁵⁵ ▶ ταμαλ B-[122]			/b/ → /m/
d			ταβααθ a			<α> → <λ> / _#
						∅ → <θ> / <α>_#
#1024.	Neh 7:31.2	מַחְמָס	μαχμας	TNYM.GEN.SG		
a			G ^L ▶ μαχμας 108			C ^h → C̣ / _/m/
b			μαχεμας B ⁵⁵ S* A 370 (a) b 58			∅ → /ẹ/ / C ^h / _/m/
c			μαχμας S1 ⇔ μαχεμας Sc (ε')			
#1025.	Neh 7:32.2	בֵּית־אֵל	βηθηλ	TNYM.GEN.SG	βαιθηλ	
a			βαιθηλ A a b 58 119			hll ⇒ #82
b			βεθηλ G ^L Scb1 74 (a) 52 (b)			<αι> → <ε>
c			βαιθηρ 125* (a) 248 (b) ⇔ βαιθηλ 125c ^{prmn} (a)			/l/ → /r/ / _#
#1026.	Neh 7:32.4	וְהָיָה	*αιια	TNYM.GEN.SG	αι	
a			αιια a			<α> → <λ> / <α>_V<α>
b			B ⁵⁵ ▶ αιλια B-[122] S			<ι> → <ει>
c			ελια 55			/e/ → /ẹ/ / #_
d			αι A b 119			<α>...<α> → ∅
e			αια 370 (a)			hll ⇒ #83
f			γαι G ^L			hE(lxx)

#1027. Neh 7:33.2-5

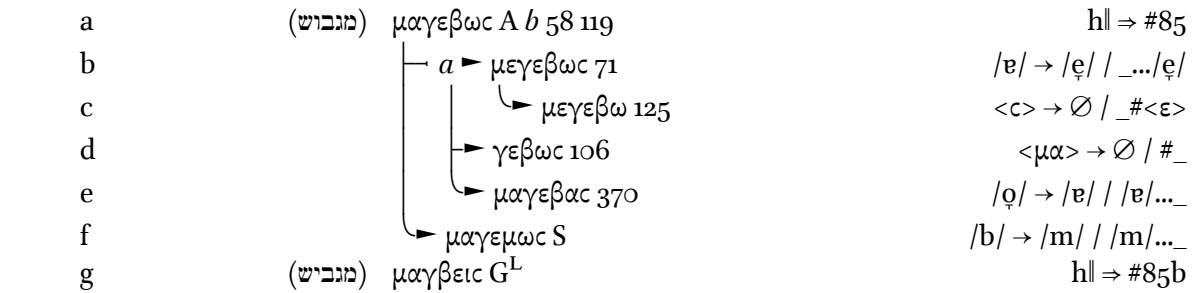
נְבִי אַחַר חֲמוּשִׁים וּשְׁנָיִם* נַבְיָא אַר π.δ. TNYM.GEN.SG נַבְיָא ρ π.δ.

ε. = εκατον
π. = πεντηκοντα
δ. = δυο



#1028. Neh 7:33.ne

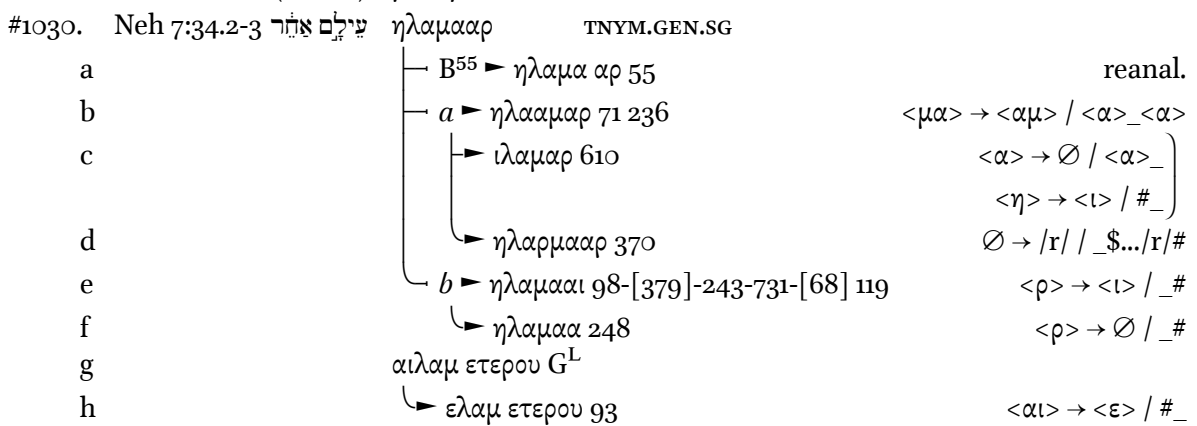
∅ μαγεβωϷ



#1029. Neh 7:34.ne

∅ βαιθηλ 71 TNYM.GEN.SG ditt. ⇒ #1025

#1030. Neh 7:34.2-3 עֵלָם אַחַר ηλαμααρ TNYM.GEN.SG



⁶⁰ 248 is listed twice by (Hanhart, 1993, p. 188) as attesting both *ναβια ε.π.δ.* and *αναβια ε.π.δ.* I believe this to be an error in the apparatus, but was unable to obtain an image of the MS to check the reading.

#1031.	Neh 7:35.2	הָרָמִי	ηραμ	TNYM.GEN.SG		
a			a ▶ ιραμ 610-370		<η> → <ι> / /y/#_	
b			ηιραμ G ^L		hll ⇒ #87d	
					<η> → <ηι> / #_	
#1032.	Neh 7:36.2	יְרֵיחַ	ιερειχω	TNYM.GEN.SG	ιεριχω	
a			B ⁵⁵ ▶ ιεριχω Bc ^{B3} -[122] — a b 119		<ι> → <ει>	
b			G ^L ▶ ιερηχω 93		<ι> → <η>	
c			ερηχω 58		<ι> → ∅ / <ι>#_	
#1033.	Neh 7:37.2	לֹדִי	λοδ	TNYM.GEN.SG		
a			B ⁵⁵ ▶ ιλοδ 122* ⇔ λοδ 122c		∅ → <ι> / <ι>#_	
b			b ▶ λαδ 248		/ɔ/ → /e/	
c			λωδ 381 119		<ο> → <ω> / ' _	
d			λυδδων G ^L		hll ⇒ #88a	
#1034.	Neh 7:37.3	אֲדִידִי	αδιδ	TNYM.GEN.SG		
a			αδια B ⁵⁵ S		<δ> → <α> / #_	
b			αδεια 55		<ι> → <ει>	
c			αδα 122		<ι> → ∅ / _V	
d			αιδ G ^L		<δ> → ∅ / <α>_	
e			αι 19-108		<δ> → ∅ / #_	
f			a ▶ αδι 71-44		<δ> → ∅ / #_	
g			αδ 370		<ι> → ∅ / #_	
h			b ▶ αδι 248		<δ> → ∅ / #_	
i			αδηδ 381		<ι> → <η> / ' _	
#1035.	Neh 7:37.4	וְיֹנִי	ωνω	TNYM.GEN.SG		
a			B ⁵⁵ ▶ ιωνα 122		h~ ⇒ ιωνα	
b			ωνων A S a 119		∅ → <ν> / V ₁ <ν>V ₁ #	
c			370 (a)			
			ανω G ^L		/ɔ/ → /e/ / #_.../ɔ/	
#1036.	Neh 7:38.2	כַּאֲנָנָא	*καννα	TNYM.GEN.SG	καννα	
a			καννα A S a b 58 119		<να> <αν> / <ν>_<α>	
b			B ⁵⁵ ▶ ανανα 55		<α> → ∅ / #_	
c			ανανα 74 (a) 98-[379]-243-248-731-[68] (b)		∅ → <α> / <α>_<ν>	
d			κεννα G ^L		<α> → ∅ / #_	
e			εννα 19-108		hll ⇒ #92	
					<α> → ∅ / #_<ε>	
#1037.	Neh 7:39.3	יְדִיעָה	ιωδαε	ANYM.GEN.SG		
a			a ▶ ιωδδαε 74		∅ → <δ> / <δ>_<α>	
b			ιουδαε 58		h~ ⇒ ιουδα	
c			(עִדּוּ) ιεδδουα G ^L		hll ⇒ #93	
d			εδδουα 19		<ι> → ∅ / <ι>#_	
e			ιεδιδουα 93		∅ → <ι> / <δ>_<δ>	

#1038.	Neh 7:39.5	ישוע	ιησου	ANYM.GEN.SG		
a			↳	ἰῶ 121-236-314-762 (a) 381 (b)		abbr.
#1039.	Neh 7:40.2	אמור	εμμηρ	ANYM.GEN.SG		
a			↳	χημηρ S		∅ → <χ> / #...#<χ>
b			↳	a ▶ εμμιρ 71-610		<η> → <ι>
#1040.	Neh 7:41.2	פאָרר	φαρσεουρ	ANYM.GEN.SG		
a			↳	φαρσεδουρ B ⁵⁵		∅ → <δ> / V_V
b			↳	φαριδουρ 122		/e/ → /i/ / /e/..._
c			↳	φαδεccουρ 55		C ₁ VC ₂ → C ₂ VC ₁
d			↳	φαδαccουρ G ^L		∅ → <α> / <α>_<ν>
e			↳	a ▶ φασουρ 121		<ε> → <α> / <α>..._
f			↳	φαccουρ 130-236-314-762		<ε> → ∅ / <c>_V
g			↳	καφεουρ 370		C ₁ VC ₂ → C ₂ VC ₁ / #_
#1041.	Neh 7:42.2	הָרָם	ηραμ	ANYM.GEN.SG		
a			↳	ηρα S		<μ> → ∅ / <α>_#
b			↳	a ▶ ιραμ 610		<η> → <ι> / #_
c			↳	ιαρειμ G ^L		∅ → <ι> / <ι>#_
						V ₁ CV ₂ → V ₂ CV ₁
						<η> → <ει>
#1042.	Neh 7:43.1	הָלֵוִי	+λευιται	DNYM.NOM.PL		
a			↳	λευιται 55 (B ⁵⁵) S A G ^L a b 58 119		<ει> → <ι>
b			↳	λευει B-[122] (B ⁵⁵)		<ται> → ∅ / #_
#1043.	Neh 7:43.3	ישוע	ιησου	DNYM.GEN.SG		
a			↳	ἰῶ 121-236-314-762 (a) 381 (b)		abbr.
#1044.	Neh 7:43.4	הַקָּדְמִיָּה	καδμηλ	ANYM.DAT.SG		
a			↳	καβδιηλ B ⁵⁵		/dm/ → /bd/
b			↳	καβαιηλ 55		<δ> → <α>
c			↳	a ▶ καδμι 107-[44-125-610]		<ηλ> → ∅ / #_
d			↳	καδδειμ 370		VC → CV / #_
e			↳	καδμινα 121-130-236-314-762		∅ → <δ> / <δ>_
f						<η> → <ει> / <μ>#
g						<η> → <ν>
						<λ> → <α> / #_
						hl ⇒ #100b
						hl ⇒ #100c
#1045.	Neh 7:43.6	הַלְהוּדִיָּה	ωδουια	ANYM.GEN.SG	ουδουια	
a			↳	ουδουια S		<ω> → <ου> / #...<ου>
b			↳	B ⁵⁵ ▶ θουδουια B-[122]		∅ → <θ> / #_<ο>
c			↳	ουδουιδ A 44-610 (a) 119		<α> → <δ> / #_
d			↳	ουδουηδ a		<ι> → <η>
e			↳	b ▶ ουδουηλ 68		<δ> → <λ> / #_

#1046.	Neh 7:44.3	אָפֿאַר	ακαφ	ANYM.GEN.SG		
#1047.	Neh 7:45.3	עללֹוּם	ceλλουμ	ANYM.GEN.SG		
	a		→ ceλλουμ 71-106-125 (a) 46-[52] (b) 119			<λ> → ∅ / <λ>_
	b		→ ceλλαμ 58			/u/ → /e/
	c		caλλουμ S B ⁵⁵			hll ⇒ #103a
#1048.	Neh 7:45.5	אַתֶּה־	ατηρ	ANYM.GEN.SG		
	a		↳ B ⁵⁵ ▶ ατηρ ατηρ B-[122]			dblt.
	b		αζηρ G ^L			hll ⇒ #104c
#1049.	Neh 7:45.7	טֵלֶמֶן	τελμων	ANYM.GEN.SG	τολμων	
	a		→ τελαμων S			∅ → /e/ / /l/_/m/
	b		↳ B ⁵⁵ ▶ γελαμων 55			<γ> → <τ> / #_
			248 (b)			
	c		→ τολμων A a b 58 119			/e/ → /o/ / .../o/
	d		ceλμων G ^L			hll ⇒ #105a
#1050.	Neh 7:45.9	אַקֹוּב	ακκουβ	ANYM.GEN.SG	ακουβ	
	a		ακουβ 19-108 (G ^L) b 58 119			hll ⇒ #106d
	b		→ ακουμ A S			hll ⇒ #106c
	c		↳ B ⁵⁵ ▶ ακου B-[122]			<μ> → ∅ / #_
	d		a ▶ ιακουβ 106-107-[125-610]			∅ → <ι> / <ι>#_
#1051.	Neh 7:45.11	אַטֵּיטָא	ατειτα	ANYM.GEN.SG	ατιτα	
	a		↳ B ⁵⁵ ▶ ατεπα 55			<ιτ> → <π>
	b		→ ατιτα A a b 119			<ει> → <ι>
	c		→ ατητα 58			<ει> → <η>
	d		αζιζα G ^L			hll ⇒ #107d
	e		→ αζηζα 93			<ι> → <η>
#1052.	Neh 7:45.13	אַבֵּי	αβαι	ANYM.GEN.SG	αβι	
	a		→ αβαι A			/o/ → /e/
	b		→ αβει S			/e/ → /e/ / _/i/#
	c		↳ B ⁵⁵ ▶ αβι B!c ^{B3} 46-248 (b) 119			<ει> → <ι> / #_
	d		a ▶ ceμει 107-[610]			/e/ → /e/ / _/i/
			↳ ceμει 370			/b/ → /m/ / V_V
	e		b ▶ αβη 52 58			<ι> → <ει> / #_
	f					<ει> → <η> / #_
#1053.	Neh 7:46.1	נֶאֱתִינֵימ	ναθινειμ	DNYM.NOM.PL	ναθινιμ	
	a		ναθινειμ A 55 (B ⁵⁵) b 58 119			h≡ ⇒ #159d
	b		ναθινιμ a			h≡ ⇒ #159i
	c		↳ ναθιμ 71			<ν> → ∅ / <ι>_<ι>
	d		ναθηνειμ 248 (b)			h≡ ⇒ #407d
	e		ναθιναιων G ^L GEN [+MORPH]			h≡ ⇒ #109d
	f		αθηναιων 93			h≡ ⇒ #887l
						<ν> → ∅ / #_<α>

#1054.	Neh 7:46.3	סָחָא	* <i>σῆα</i>	ANYM.GEN.SG	<i>σῆα</i>	
a			→ <i>σῆα</i> B ⁵⁵ S			<α> → ∅ / <α>_#
b			→ <i>σῆα</i> A <i>a b</i> 119			<σ> → <σ> / <σῆ>#_
c			→ <i>σῆα</i> 98-[379]-243-248-731-[68] (<i>b</i>)			<η> → <ῆ> / <σῆ>#_
d						<α> → <λ> / <α>_#
e		(סָחָא)	<i>σῆα</i> G ^L			<σ> → ∅ / #_
			↳ <i>σῆα</i> 19-108			hl ⇒ #110c
						<δ> → <λ> / _<α>
#1055.	Neh 7:46.5	סָחָא	<i>σῆα</i>	ANYM.GEN.SG	<i>σῆα</i>	
a			↳ B ⁵⁵ → <i>σῆα</i> B-[122]			V → ∅ / C_C
b			↳ <i>σῆα</i> <i>a</i> 119			<εῖ> → <ῆ>
c			↳ <i>σῆα</i> 370*			V ₁ CV ₂ → V ₂ CV ₁
d			↳ <i>σῆα</i> 58			<εῖ> → <η>
e			↳ <i>σῆα</i> 370c (<i>a</i>)			<α> → ∅ / _#
f			↳ <i>b</i> → <i>σῆα</i> 52-64-728			<η> → <ῆ>
g			<i>σῆα</i> G ^L			hl ⇒ #111
h			↳ <i>σῆα</i> 19			/u/ → /e/ / /e/..._.../e/
#1056.	Neh 7:46.7	סָחָא	<i>σῆα</i>	ANYM.GEN.SG		
a			↳ <i>σῆα</i> S G ^L 74-107-[125-610]-370 (<i>a</i>) 58 119			C ₁ → ∅ / C ₁ _
b			↳ <i>σῆα</i> B ⁵⁵			<τ> → <γ>
c			↳ <i>b</i> → <i>σῆα</i> 46-[52]			V → ∅ / _V
#1057.	Neh 7:47.2	קִרְס	* <i>κῆρα</i>	ANYM.GEN.SG	<i>κῆρα</i>	
a			↳ <i>κῆρα</i> <i>b</i>			V → ∅ / V_
b			↳ <i>κῆρα</i> A S 119			<η> → <εῖ>
c			↳ <i>κῆρα</i> B ⁵⁵			<σ> → ∅ / _#
d			↳ <i>κῆρα</i> <i>a</i> 52c (<i>b</i>)			/e/ → /i/
e		(קִרְס)	<i>κῆρα</i> G ^L			hl ⇒ #113b
#1058.	Neh 7:47.4	סָחָא	* <i>σῆα</i>	ANYM.GEN.SG	<i>σῆα</i>	
a			↳ <i>σῆα</i> A <i>b</i> 58			<ε> → <αῖ>
b			↳ <i>a</i> → <i>σῆα</i> 130			CV → VC
c			↳ <i>σῆα</i> 370			∅ → <σ> / <σ>...V_V
d			↳ <i>σῆα</i> 119			<ῆ> → <εῖ>
e		(סָחָא)	<i>σῆα</i> 106* ⇔ <i>σῆα</i> 106c			hl ⇒ #114c
f			↳ <i>σῆα</i> B ⁵⁵			<η> → <ῆ>
g			↳ <i>σῆα</i> S			∅ → <α> / #_
h		(יִשְׁחָא)	<i>σῆα</i> G ^L [+MORPH]			hl ⇒ #114e
i			↳ <i>σῆα</i> 93			<ῆ> → <εῖ>
#1059.	Neh 7:47.6	פָּדָן	<i>φᾶδων</i>	ANYM.GEN.SG		
a			↳ <i>φᾶδων</i> 58			∅ → /t ^h / / _/d/
						∅ → <ν> / <δ>_...<ν>

#1060.	Neh 7:48.2	לַבָּנָה	λαβανα	ANYM.GEN.SG		
a			↳ λαβαν S			<α> → ∅ / <ν>_#
b			λοβνα G ^L			h ⇒ #116a
#1061.	Neh 7:48.4	אֲגָבָה	αγαβα	ANYM.GEN.SG	αγγαβα	
a			αγγαβα A a b 58			h ⇒ 1 Esd. 5:29
#1062.	Neh 7:48.ne1		∅		ακουδ	
a		(עֲקוּב)	ακουδ A S a b 58 119 ANYM.GEN.SG			h ⇒ 1 Esd. 5:30
b			ακκουβ G ^L			h ⇒ #118
#1063.	Neh 7:48.ne2		∅		ουτα	
a		(עוּתִי)	ουτα A S b 58 119 ANYM.GEN.SG			h ⇒ 1 Esd. 5:30
b			↳ a ▶ αυτα 121			h~ ⇒ αυτα
c			↳ ουταδ 370			∅ → <δ> / <α>_#
#1064.	Neh 7:48.ne3		∅		κηταρ	
a		(קִישׁוּר)	κηταρ A S b 58 119 ANYM.GEN.SG			h ⇒ 1 Esd. 5:30
b			↳ a ▶ κιταρ 106-107-[610]-236-370			<β> → <ρ> / _#
						<η> → <ι>
#1065.	Neh 7:48.ne4		∅		αγαβ	
a		(חֲבֵב)	αγαβ A G ^L a 58 119 ANYM.GEN.SG			h ⇒ #119
b			↳ γαβα S			/e/ → ∅ / #_.../e/
c			↳ b ▶ γαβ 98-[379]-243-248-731-[68]			∅ → <α> / <α>C_#
						/e/ → ∅ / #_.../e/
#1066.	Neh 7:48.6	שֶׁלֶמַי	σελμει	ANYM.GEN.SG		
a			↳ αμαει S			<λμ> → <μλ>
b			↳ σελμι 370 (a)			<λ> → <α> / /m/_
c			↳ σελαμει B ⁵⁵			/e/ → /e/ / _.../e/
d			↳ G ^L ▶ σελεμει 19			<ει> → <ι> / _#
						∅ → /e/ / /l/_m/
						/e/ → /e/ / /e/_/i/
#1067.	Neh 7:49.2	אָנָן	αναν	ANYM.GEN.SG		
a			↳ γαναν S			∅ → <γ> / <ι>#_
b			↳ a ▶ ανναν 106-107-[610]			∅ → <ν> / <ν>_<α>
#1068.	Neh 7:49.4	אֲדָהֶל	γαδηλ	ANYM.GEN.SG	αδηλ	
a			↳ αδηλ A 58 119			<γ> → <α> / #_
b			↳ a ▶ αδηλ 370			<λ> → <χ> / _#
c			↳ b ▶ αδηα 98-[379]-243-731-[68]			<λ> → <α> / _#
d			↳ αδαα 248			<η> → <αι> / _<α>#
#1069.	Neh 7:49.6	אָהָר	γαηρ	ANYM.GEN.SG	γααρ	
a			↳ G ^L ▶ γαηλ 19-108			/r/ → /l/ / _#
b			γααρ A a b 119			h ⇒ #123b
#1070.	Neh 7:50.2	רָאִיָּה	ρααα	ANYM.GEN.SG		
a			↳ B ⁵⁵ ▶ ρααα B-[122] S			<αι> → <ε> / <α>_<α>
b			↳ ραβαα 55			∅ → <β> / <α>_<α>
c			↳ a ▶ ραδαα 370			∅ → <δ> / <α>_<α>
d			↳ b ▶ ρααα 98-[379]			<α> → ∅ / _<α>

#1071.	Neh 7:50.4	רצון* רצין	ραων ANYM.GEN.SG	
a			b ▶ ραων 64-243-248-728-731-[68] 370 (a)	∅ → <c> / <c>_
b			↳ ραων S	<c> → <ε> / _<c>
c			ραων 19-108 (G ^L)	hl ⇒ #125a
#1072.	Neh 7:50.6	נקודא	νεκωδα ANYM.GEN.SG	
a			↳ νεκωδαμ S	∅ → <μ> / _#...<μ>#
b			G ^L ▶ νεκοδαμ 19	<ω> → <o>
c			a ▶ νεκωδαν 236	∅ → <μ> / _#...<μ># ∅ → <ν> / <ν>#..._#
#1073.	Neh 7:51.2	גזא	γηζαμ ANYM.GEN.SG	
a			↳ γιζαμ a	<η> → <i>
b			b ▶ γηζαν 46-[52] 58	/m/ → /n/ / _#
c			↳ γηδαμ 248	[z] → /d/
d			γαζαμ G ^L	hl ⇒ #127a
#1074.	Neh 7:51.ne		∅	
a		(גזא)	αζαμ 93 (G ^L) ANYM.GEN.SG	hl ⇒ #128a
#1075.	Neh 7:51.4	עזי*	οζει ANYM.GEN.SG	οζι
a			↳ οζι A a b 119	<ει> → <i> / _#
b			↳ οζη 58	<ει> → <η> / _#
c		עזא	αζα G ^L	hl ⇒ #129b
#1076.	Neh 7:51.6	פסח	φεσχη ANYM.GEN.SG	φεσχη
a			↳ φεσχη B ⁵⁵	<c> → ∅ / <c>_
b			↳ φεσι 122* ⇔ φεσχη 122c	<η> → <i> / _#
c			b ▶ φεσι 46-[52]-98-[379]-248 370 (a)	<η> → <i> / _#
d			↳ φαισχη S	<ε> → <αι>
e			a ▶ φεσσι 106	<η> → <i> / _#
f			↳ φεσει 119	<c> → <ε> / <c>_<i>
g			φασσα G ^L	hl ⇒ #130g
#1077.	Neh 7:52.2	כפי	βησει ANYM.GEN.SG	βησι
a			↳ βαισει S	<η> → <αι>
b			↳ βησι b	<ει> → <i> / _#
c			↳ σησι 370 (a)	C ₁ VC ₂ → C ₂ VC ₁ / _#
d			↳ βεσι a	<η> → <ε>
e			↳ βεσσι 106	∅ → <c> / <c>_
f			βασερ G ^L	hl ⇒ #131a
g			↳ βασερ 93	∅ → <i> / _<ρ>
#1078.	Neh 7:52.ne		∅	
a		(אסנה)	ασεννα G ^L ANYM.GEN.SG	hl ⇒ #132a
b			↳ ασεννα 93	C ₁ VC ₂ C ₂ → C ₁ C ₁ VC ₂

#1079.	Neh 7:52.4	מעיון*	μεινωμ	DNYM.GEN.PL	μεινωμ	
a			μεινωμ B ⁵⁵			<ε> → <C>
b			μεινωμ B-[122]			<ι> → <ει>
c			μεινωμ S			∅ → <C> / <C>_
d			μεινωμ a			<ε> → ∅ / <ε>
e			μειωμ 130			<ν> → ∅ / V_V
f			μεινων 370 (a)			/m/ → /n/ / #
g			μεινων b			<ε> → ∅ / <ε>
h		קעוים	μωνειμ G ^L			hll ⇒ #133c
#1080.	Neh 7:52.7	נפושים K נפישים Q	νεφωσσειμ	DNYM.GEN.PL	νεφωσσειμ	
a			νεφωσσει B ⁵⁵			<μ> → ∅ / #
b			νεφωσσειμ A 121-130-236-314-762 (a) 58 119			<C> → ∅ / <ε>
c			νεφωσσειμ a			<ε> → <α> / <α>..._
d			νεφωσαι b 370 (a)			<ca> → ∅ / <ca>
e			νεφωσαι 46-[52]			<μ> → ∅ / #
f		(נפושים)	νεφουσειμ G ^L			<ω> → <ο>
g			νεφουσειμ 19-108			hll ⇒ #134c
						<C> → ∅ / <ε>
#1081.	Neh 7:53.2	בקבוק	βακβουκ	ANYM.GEN.SG		
a			βακβου B ⁵⁵			[-MORPH] → [+MORPH]
b			a ▶ βακκουβ 121			/b/V/k/ → /k/V/b/ / /k/_
c			νεκουβ S			/bak/ → /ne/ / #/ne/...#_
d			βακκουκ G ^L 236 (a)			hll ⇒ #136b
e			βακουκ 19			<κ> → ∅ / <κ>_
f			ακουκ 93			<β> → ∅ / #_
#1082.	Neh 7:53.4	חקיפא* חקיפא	αχειφα	ANYM.GEN.SG	αχειφα	
a			B ⁵⁵ ▶ αχειφα 55 — A a b 119			<ει> → <ι>
b			αχειφα S			C ^h → C / ...C ^h
c			αχειφα 58			<ει> → <η>
#1083.	Neh 7:53.6	תרוור	αρουρ	ANYM.GEN.SG		
a			αρουμ S B ⁵⁵			/r/ → /m/ / #
b			a ▶ αρουρ 121-130-236-314-370-762			<C> → <ρ>
c			αρουαρ G ^L			hll ⇒ #138c
#1084.	Neh 7:54.2	תצלות+ תצלת	βααλωθ	ANYM.GEN.SG		
a			B ⁵⁵ ▶ βααλωθ B-[122]			<λ> → ∅ / <α>_
b			βαλουαθ G ^L			hll ⇒ #139c
						/o/ → /e/ / /e/..._

#1085.	Neh 7:54.4	מֵיִדָּא	μειδα	ANYM.GEN.SG	μειδα	
a			μειδα G ^L	370 (a)		<ε> → ∅ / <_ε>
b			μιδα a b	58 119		<ει> → <ι>
c			μιδαν 106 (a)	248 (b)		∅ → <v> / <_#...<v>#
#1086.	Neh 7:54.6	אֲדָאָא	αδαα	ANYM.GEN.SG	αδαααν	
a		אֲדָאָא	αδαααν A S	B ⁵⁵ a b 58 119		∅ → <v> / <α>_#
#1087.	Neh 7:55.2	בָּרַקוּס	+βαρκου	ANYM.GEN.SG		
a			βαρκουε A S	B ⁵⁵ b 58 119		<c> → <ε> / <_#...<ε>#
b			a ▶ μαρκουε 121-236			/b/ → /m/ / #_
c			δαρκουε 370			<μ> → <δ> / #_
d			βερκω	G ^L		
#1088.	Neh 7:55.4	צֵיִרָאָא	*צײראא	ANYM.GEN.SG	צײראאθ	
a			צײראאθ A			<ε> → <θ> / <_#...#<θ>
b			צײראאθ a b	58 119		<ει> → <ι>
c			צײצײראאθ S			/i/.../e/ → /e/.../i/ / <_#.../e/
d			B ⁵⁵ ▶ צײצײראאθ 55*	↔ צײצײראאθ 55c		<c> → ∅ / <ε>_<ε>
e			צײצײראא G ^L			V → ∅ / <_#V
#1089.	Neh 7:55.6	תְּהִמָּא	θημα	ANYM.GEN.SG		
a			θημαθ S	B ⁵⁵		<θ> → ∅ / #_
b			b ▶ θημαθ 46-64-728	370 (a)		∅ → <θ> / <θ>#...<α>_#
c			θײμαθ 52			<η> → <ι>
d			θεμα G ^L			hll ⇒ #144
e			θεεμα 93			V ₁ ...V ₂ V ₂ → V ₁ V ₁ ...V ₂
#1090.	Neh 7:56.2	נִצִּיָּא	*נאצײא	ANYM.GEN.SG	נײצײא	
a			נאצײא S			<v> → ∅ / #_<α>
b			B ⁵⁵ ▶ נאצײא 55			<ει> → <ι>
c			נײצײא A			<α> → <ει> / <_#...<ει>
d			נײצײא 370 (a)			<ει> → <η>
e			b ▶ נײצײא 46-[52]-64-728			<η> → <ι>
f			נײצײא 98-[379]-243-248-731-[68]			<ει> → <ι>
g			נײצײא a 119			<ει> → <ι>
h			μεצײא G ^L			hll ⇒ #145h
#1091.	Neh 7:56.4	אֲטִיפָא	ατιφα	ANYM.GEN.SG	ατιφα	
a			B ⁵⁵ ▶ ατιφα 55	↔ a b 58 119		<ει> → <ι>
b		(אֲטִיפָא)	ατουφα G ^L			hll ⇒ #146
c			αττουφα 93			∅ → <τ> / <τ>_
#1092.	Neh 7:57.3	קָלָוּמֵן	καλωμων	ANYM.GEN.SG		
a			G ^L ▶ καλωμων 19-108			<ω> → <ο> / <_#...<ω>
b			74-106-107-[44-610]-236c-370 (a)	119		
c			b ▶ κολωμων 381			/e/ → /φ/ / <_#.../φ/
d			καλωμωνι 728 (b)			∅ → <ι> / <v>_#<u>

#1093.	Neh 7:57.5	כֹּטֵי	κουτει	ANYM.GEN.SG	
a			κουτι S		<ει> → <ι>
b			a ▶ σετει 120		/u/ → /e/ / _.../i/
c			κουτει Sch1 (ε')		∅ → <ι> / <τ>_
d			κωται G ^L		hl ⇒ #148
#1094.	Neh 7:57.7	כַּפָּרָת* כֹּפֶרֶת	καφαραθ	ANYM.GEN.SG	
a			καφαραθι S		∅ → <ι> / _#<υ>
b			καφαραθ b 370 (a)		C ^h → C̣ / C ^h ..._#
c		(הַכַּפָּרָה)	*αccoφερεθ G ^L		hl ⇒ #149e
d			αccoφερετ 93		C ^h → C̣ / C ^h ..._#
e			αcoφερεθ 19		<c> → ∅ / <c>_
f			αcωφερεθ 108		<o> → <ω>
#1095.	Neh 7:57.9	פֶּרִידָא (פֶּדוּרָא)	φερειδα	ANYM.GEN.SG	φερειδα
a			B ⁵⁵ ▶ φερειδα 55 — a b 58 119		<ει> → <ι>
b			φαδουρα G ^L		hl ⇒ #150
c			φεδουρα 19		/e/ → /e/
#1096.	Neh 7:58.2	יַעֲלָא	+ιεηλα	ANYM.GEN.SG	יעαλη
a			יעαλη 119		V ₁ CV ₂ → V ₂ CV ₁ / _#
b			a ▶ ιεαλι 107-[610]		<η> → <ι> / _#
c			יעαηλ A S		CV → VC / _#
d			ειαηλ 370 (a)		<ιε> → <ει> / #_
e			ιεληλ B ⁵⁵ b		<α> → <λ> / V_V
f			ιηλ 55		<λ> → ∅ / _...<λ>
g			יעδαλαα G ^L		hl ⇒ #151e
h			εδδλαα 93		∅ → <α> / <δ>_<λ>
					<ι> → ∅ / #_
					<α> → <δ> / <δ>_<λ>
#1097.	Neh 7:58.4	דֶּרְקֵין	δερκων	ANYM.GEN.SG	δορκων
a			δορκων A S a b 58 119		/e/ → /o/ / _/o:/
b			B ⁵⁵ ▶ δωρκων 55* ⇌ δορκων 55c		<o> → <ω> / _...<ω>
#1098.	Neh 7:58.6	גַּדְּהַל	γαδδηλ	ANYM.GEN.SG	
a			γαδηλ S B ⁵⁵ 74-370 (a)		<δ> → ∅ / <δ>_
b			γαδαηλ b		<δ> → <α> / <δ>_
c			καδδαι G ^L		hl ⇒ #153d
#1099.	Neh 7:59.2	כַּפָּרָת	καφατια	ANYM.GEN.SG	
#1100.	Neh 7:59.4	כִּיָּת	εττηλ	ANYM.GEN.SG	
a			ετηλ 106-370 (a) 46-[52] (b) 119		<τ> → ∅ / <τ>_
b			εγηλ S B ⁵⁵		<τ> → <γ>
c			αττια G ^L		hl ⇒ #155i

#1101.	Neh 7:59.6	פִּכְרֶת	φαχαραθ	ANYM.GEN.SG	
a			→ φαχαρατ S		$C^h \rightarrow \zeta / C^h... \#$
b			→ φακαραθ B ⁵⁵		$C^h \rightarrow \zeta / _ C^h$
c			→ φαραχααθ b		$C_1VC_2 \rightarrow C_2VC_1$
d			φαχεραθ G ^L		$\emptyset \rightarrow \langle \alpha \rangle / \langle \alpha \rangle _$
e			→ φαχειραθ 93		hl ⇒ #156
#1102.	Neh 7:59.ne1		∅		$\emptyset \rightarrow \langle \iota \rangle / _ \langle \rho \rangle$
a		(פִּרְיָדָא)	φεριδα 74	ANYM.GEN.SG	ditt. ⇒ #1095
#1103.	Neh 7:59.ne2		∅		
a		(יַעֲלָא)	יעαλη 74	ANYM.GEN.SG	ditt. ⇒ #1096
#1104.	Neh 7:59.7	הַצְּבָיִים	αβαειμ	ANYM.GEN.SG	αβαειμ
a			→ B ⁵⁵ ▶ βαειμ 122* ⇔ αβαειμ 122c		[+MORPH ^s]
b			→ αβαειμ a		$\langle \alpha \alpha \rangle \rightarrow \emptyset / \# _$
c			→ αβαειν b		$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
d			→ αβαειν 64-728		/m/ → /n/ / \#
e			→ αμει 370		$\langle \iota \rangle \rightarrow \langle \epsilon \iota \rangle$
f			αβαειμ G ^L		$/\epsilon/ \rightarrow /e/ / _ /i/$
					$\langle \mu \rangle \rightarrow \emptyset / \#$
					hl ⇒ #157f
#1105.	Neh 7:59.9	אָמִין* אָמִין	*ημειν	ANYM.GEN.SG	ημιμ
a			→ B ⁵⁵ ▶ αμειν 55		/i/ → /e/ / \#
b			→ ημειμ B-[122] — A S 119		/n/ → /m/ / /m/... \#
c			→ ημιμ a		$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
d			→ ημμειν b 370 (a)		$\emptyset \rightarrow \langle \mu \rangle / \langle \mu \rangle _$
e			→ ημμιν 248		$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
f			→ ημιν 46-[52]		$\langle \mu \rangle \rightarrow \emptyset / \langle \mu \rangle _$
g		(אָמִי)	αμει G ^L		hl ⇒ #158d
#1106.	Neh 7:60.2	הַנְּתִיבִים	ναθεινειμ	DNYM.NOM.PL	ναθινιμ
a			→ B ⁵⁵ ▶ ναθεινειμ B-[122]		$\emptyset \rightarrow \langle \epsilon \iota \nu \rangle / \langle \epsilon \iota \nu \rangle _$
b			→ ναθινειμ S		$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
c			ναθινειμ 55 (B ⁵⁵) 370 (a) 58		hl ⇒ #159d
d			→ ναθανειμ A		/i/ → /e/ / /e/... \#
e			→ b ▶ ναθηνειμ 46-381		$\langle \iota \rangle \rightarrow \langle \eta \rangle$
f			→ αναθινειμ 243-731-[68]		$\emptyset \rightarrow \langle \alpha \rangle / \# _ \langle \nu \rangle$
g			→ αναθινιμ 98-[379]		$\langle \epsilon \iota \rangle \rightarrow \langle \iota \rangle$
h			ναθινιμ a		h ⇒ #159i
i			ναθηνειμ 248 (b)		h ⇒ #407d
j			→ ναθινειμ 119		$\langle \eta \rangle \rightarrow \langle \iota \rangle$
k			ναθιναιοι G ^L [+MORPH]		h ⇒ #109d
l			→ ναθειναιοι 93		$\langle \iota \rangle \rightarrow \langle \epsilon \iota \rangle$

#1107.	Neh 7:60.5	כַּלְמֵי	καλωμων	ANYM.GEN.SG	
			└ 64-728 (b)		
a			└ B ⁵⁵ ▶ καδωμων 122		<λ> → <δ>
b			καλομων 19-108 (G ^L) 74-106-610-370 (a) b 58 119		h [≡] ⇒ #1092a
c			└ κολομων 71-107-[125] (a) 381 (b)		/e/ → /o/ / .../o/
#1108.	Neh 7:61.3-4	הַתְּלֵי	θελμελεχ	TNYM.GEN.SG	θερμελεχ
a			└ θελμελεθαρησα B ⁵⁵		T: θελμελεχ+θελαρησα ← #1108a
b			└ θερμελεθαρησα S		/l/ → /r/ / _\$/m/
c			└ G ^L ▶ θελμεχελ 108		C ₁ VC ₂ → C ₂ VC ₁ / _#
d			└ χελμεχελ 19		/t ^h / → /k ^h / / .../k ^h /
e			└ θερμελεχ a b 119		/l/ → /r/ / _\$/m/
f			└ θερμελεθ 125 (a) 58		C ₁ → C ₂ / _#C ₂
#1109.	Neh 7:61.5-6	תְּלֵי	θελαρησα	TNYM.GEN.SG	
a			└ B ⁵⁵ S		T: ⇒ #1108a
b			└ θελαρσα A 58		/i/ → ∅ / /r/ /s/
c			└ θελασαρ b		/er/\$.../e/# → /e/\$.../er/#
d			└ θερασαρ 370 (a)		/l/ → /r/
e			θελλαρησα G ^L		hl ⇒ #162a
f			θελααρησca 19 (G ^L)		<α> → <λ> / <λ>_
					hl ⇒ #162b
#1110.	Neh 7:61.7	כְּרוּבִים	χαρουβ	TNYM.GEN.SG	χερουβ
a			└ χερουβ Sc (ε') A G ^L a b 58 119		hl ⇒ #163b
#1111.	Neh 7:61.8	אֲרָוִים	ηρων	TNYM.GEN.SG	
a			└ a ▶ ιρων 370		<η> → <ι> / #_
b			(אָרָוִים) ηδαν G ^L		hl ⇒ #164
#1112.	Neh 7:61.9	אֲמִימֵר	ιεμμηρ	TNYM.GEN.SG	
a			└ εμμηρ A* G ^L ⇔ ιεμμηρ Ac		hl ⇒ #165
b			└ a ▶ ηεμμηρ 120		<ι> → <η> / #_<ε>
c			└ ιεμμηρ S		<μ> → ∅ / <μ>_
d			└ B ⁵⁵ ▶ ιερρη 55		/m/ → /r/ / .../r/
e			└ ιεμειρ 71		/η/ → /ε/
f			└ ιεμειρ 125		/η/ → /ι/
#1113.	Neh 7:61.17	יְרֹשָׁלַיִם	ιερραηλ	ENYM.GEN.SG	
a			(ירושלים) a ▶ ἱερῶν 121-370 (a) 46-[52]-98-243-248-731-[68] (b)		abbr.
b			└ ιερουσαλημ 379		expan.
#1114.	Neh 7:62.2	יָמֵי	δαλαια	ANYM.GEN.SG	
a			└ B ⁵⁵ ▶ δαλαα B-[122]		<αι> → <ε> / _<α>
b			└ a ▶ δαμια 71		<μ> → <λ> / <α>_<α>
c			└ δαλαιου G ^L		[-MORPH] → [+MORPH]

#1115.	Neh 7:62.ne	∅	βουα	
a	(בְּתוֹל)	*βαθουλ ANYM.GEN.SG		
b		↳ βαθουα S		<λ> → <α> / _#
c		↳ βουα A b 58		<αθ> → ∅
d		↳ α ▶ δαβα 236		∅ → <δα> / #<δα>...#_
				<ου> → ∅
#1116.	Neh 7:62.4	תַּבִּיבִּי	τῶβια ANYM.GEN.SG	
a		↳ α ▶ ταβια 44		/q/ → /e/ / _.../e/
b		↳ τῶβιου G ^L 381 (b)		[-MORPH] → [+MORPH]
#1117.	Neh 7:62.6	נַעֲוָדָא	νεκῶδα ANYM.GEN.SG	
a		↳ νεκῶα 58		<δ> → ∅ / _<α>
#1118.	Neh 7:63.4	אֲבֵיָא	αβεια ANYM.GEN.SG	εβια
a		↳ B ^{55-55*} ↔ ιαβεια 55c		∅ → <i> / <i>#_
b		↳ εβεια B-[122] ← A a		/e/ → /e/ / #.../i/
c		↳ εβια b 119		<ει> → <i>
d		↳ σεβεια 58		∅ → <c> / #_<ε>
e		↳ αβια G ^L		<ει> → <i>
f		↳ αναβια 108		∅ → <αν> / _<α>
#1119.	Neh 7:63.6	אַכְוָא	ακῶα ANYM.GEN.SG	
a		↳ ακῶα S B ⁵⁵ 71-107-[44-125-610]-120 (a)		<x> → ∅ / <x>_
		46-[52] (b)		
b		↳ ακῶου G ^L		hl ⇒ #172
#1120.	Neh 7:63.8	בֶּרְצֵלַי	βερζελαι ANYM.GEN.SG	
a		↳ B ⁵⁵ ▶ βερζελει B-[122] ← S		/e/ → /e/ / _/i/#
b		↳ G ^L ▶ βερζελλη 93		<ει> → <η> / _#
c		↳ βερζελαι 55 71-106-44-125 (a) 46-[52] (b)		<λ> → ∅ / <λ>_
				∅ → <α> / #_
d		↳ α ▶ αμερλαι 370		/b/ → /m/
				<ζελ> → ∅
e		↳ β ▶ βερζελει 248		<λ> → ∅ / <λ>_
				/e/ → /e/ / _/i/#
f		↳ βελζελαι 58		/r/ → /l/ / _\$
#1121.	Neh 7:63.12	בֶּרְצֵלַי	βερζελαι ANYM.GEN.SG	
a		βερζελει B-[122] (B ⁵⁵) S G ^L		h ⇒ ⇒ #1120a
b		βερζελλη 93 (G ^L)		h ⇒ ⇒ #1120b
c		βερζελει 248 (b)		h ⇒ ⇒ #1120e
d		↳ βερζεελι 125 (a)		CV → VC
e		βερζεελαι 55* 71-106-44 (a) 46-[52]-731-[68] (b)		h ⇒ ⇒ #1120c
f		↳ βερζεελαι 55c		<i> → <ει> / _#
g		βελζεελαι 58		h ⇒ ⇒ #1120f

#1122.	Neh 7:63.13	הַגִּלְעָדִי	γαλααδειτου	DNYM.GEN.SG	γαλααδितου	[+MORPH]
a			↳ B ⁵⁵ ▶	γαλααδितου 55 — A b 58 119		<ει> → <ι>
b				↳ γαλααδितου G ^L -108* ⇔ γαλααδितου 108c		<α> → ∅ / <α>_
c				↳ γαλααδितου 93		<ι> → <η>
d				↳ a ▶ γαδαλितου 370		<α> → ∅ / <α>_
						C ₁ VC ₂ → C ₂ VC ₁
#1123.	Neh 7:65.2	הַתְּרָשָׁתִּי	αθερσαθα	CMN.NOM.SG		
a			↳ B ⁵⁵ ▶	αερσαθα B-[122]		<θ> → <c> / _...<c>
b				↳ αθερσαθα b		∅ → <c> / <c>..._
c				↳ ναθερσαθα 46-[52] 370 (a)		∅ → <v> / <v>#_
d		(ארתחסת)		↳ αρθεσαθα 98-[379] 58		/r/ → ∅ / _\$
e				↳ αρθααααα a 248 (b) 119		h~ ⇒ αρθααααα
f				↳ αρθαααα 71-106		/ε/ → /ε/ / /ε/..._.../ε/
g				↳ αρθααααι 107-[44-125-610]		h ⇒ #250c
h				↳ αρσααα 236		∅ → <ι> / <α>_#
i				αθαραααα G ^L		<θ> → <c> / _...<c>
						h ⇒ #177g
						/ε/ → /ε/ / /ε/..._.../ε/
#1124.	Neh 7:68.1	גַּמְלִים	καμηλοι	CMN.NOM.PL		[+MORPH]
#1125.	Neh 7:69.6	הַתְּרָשָׁתִּי	αθερσαθα	CMN.DAT.SG		
a			↳	αθαρσαθα Scramph (ε')		/ε/ → /ε/ / /ε/..._.../ε/
b				αθαραααα G ^L		h ⇒ #1123i
c		(ארתחסת)		αρθααααα a b 119		h ⇒ #1123e
d				↳ αρσαααα 58		/t ^h / → ∅
e				αρθααααι 71 (a)		V ₁ C ₁ V ₁ C ₁ → C ₁ V ₁ C ₁ V ₁
f				αρθαααα 106-107-[44-125-610]-370 (a)		h ⇒ #1123g
g		(נחמיה)		νεεμια S		h ⇒ #1123f
h				↳ B ⁵⁵ ▶ νεεμρα 55		subst.
						<ι> → <ρ>
#1126.	Neh 7:69.10	דָּרְכֵי־כַנְנִים	[...]			
a				δρααμαα G ^L NNYM.ACC.PL [+MORPH]		
b				↳ δρααμαα 19		C ^h → Ç / _/m/
#1127.	Neh 7:69.14	כְּתוּבֹת	χοθωνωθ	CMN.ACC.PL		[+MORPH ^s]
a			↳	χοθονωθ Scramph (ε')		<ω> → <o> / <o>..._...<ω>
b				↳ 98-[379]-243-731-[68] (b)		C ₁ VC ₂ → C ₂ VC ₁
c				↳ χοθονωθ 370 (a)		<ω> → <o> / <o>...<o>..._
d				↳ a ▶ χοθονωθ 71		<o> → <ω> / <o>..._...<o>
e				↳ χοθωνωθ 610		<o> → <ω> / _...<ω>...<ω>
f				↳ b ▶ χωθωνωθ 46-[52]-381 119		C ₁ VC ₂ → C ₂ VC ₁
g				↳ χωνωθωθ 248		C ₁ VC ₂ → C ₂ VC ₁ / #_
h				μεχωνωθ S B ⁵⁵		C ^h → /m/ / #_...C ^h
				στολαα G ^L		trans.

#1128.	Neh 7:70.7	דְּרַחְמוֹנִים	[...]		
a			δραχμας G ^L NNYM.ACC.PL [+MORPH]		
b			↳ δραγμας 19		h≡ ⇒ #1126b
c		(מנים)	μνας 44 (a)		
#1129.	Neh 7:70.11	מְנִיָּם	μνας NNYM.ACC.PL	[+MORPH]	
a			↳ G ^L ▶ αμνας 93	∅ → <α> / #_<μ>	
#1130.	Neh 7:71.6	דְּרַחְמוֹנִים	[...]		
a			δραχμας G ^L NNYM.ACC.PL [+MORPH]		
b			↳ δραγμας 19		h≡ ⇒ #1126b
#1131.	Neh 7:71.10	מְנִיָּם	μνας NNYM.ACC.PL	[+MORPH]	
a			↳ κκευη Scb1 (ε') CMN	subst. trans.)	
#1132.	Neh 7:71.12	וְכַתְּוֹתָ	χοθωνωθ CMN.ACC.PL	[+MORPH ^s]	
a			↳ a ▶ χολθωνωθ 314	∅ → /l/	
b			μεχωνωθ S B ⁵⁵		h≡ ⇒ #1127g
c			χοθονωθ Scpamph (ε') 71-74-106 (a)		h≡ ⇒ #1127a
d			↳ 98-[379]-243-731-[68] (b)		
e			↳ χονοθωβ 370 (a)	<θ> → <β> / _#	
f			χωθωνωθ 46-[52]-381 (b) 119		h≡ ⇒ #1127e
g			χωνωθωθ 248 (b)		h≡ ⇒ #1127f
h			στολας G ^L		h≡ ⇒ #1127h
#1133.	Neh 7:72.3	וְהִלְיָהִם	λευειται DNYM.NOM.PL	λευειται	[+MORPH]
a			↳ B ⁵⁵ ▶ λευιται 55 — S A G ^L b 58 119		<ει> → <ι>
b			↳ a ▶ λευιτων 44 GEN [+MORPH.NOM] → [+MORPH.GEN]		
#1134.	Neh 7:72.8	וְהִתְנִיֵּם	ναθινειμ DNYM.NOM.PL	ναθινιμ	[+MORPH ^s]
a			ναθινειμ A 370 (a) b 58 119		h≡ ⇒ #159d
b			↳ αναθινειμ 55 (B ⁵⁵) 379-243-731-[68] (b)	∅ → <α> / #_<ν>	
c			↳ αναθινιμ 98	<ει> → <ι>	
d			ναθινιμ a		h≡ ⇒ #159i
e			ναθηνειμ 46-381 (b)		h≡ ⇒ #1106e
f			ναθηνειμ 248 (b)		h≡ ⇒ #407d
g			ναθιναιοι G ^L [+MORPH]		h≡ ⇒ #109d
#1135.	Neh 7:72.10	יִשְׂרָאֵל	ιcραηλ ENYM.NOM.SG		
#1136.	Neh 7:72.16	יִשְׂרָאֵל	ιcραηλ ENYM.GEN.SG		
#1137.	Neh 8:1.ne		∅		
a		(ירושלם)	יְלִיָּם G ^L TNYM.ACC.SG		
b			↳ ιερουσαλημ 108		expan.
#1138.	Neh 8:1.13	לְעִזְרָא	εcρα ANYM.DAT.SG	εcδρα	
a			εζρα A 370 (a) 46-64-381-728 (b)		h≡ ⇒ #382a
b			εcδρα 55 (B ⁵⁵) S a 58 119		h≡ ⇒ #382b
c			↳ G ^L ▶ εcζρα 93	[ð] → [z] / /s/_/r/	
d			↳ b ▶ εδρα 52	<c> → ∅ / <ε>_	
e			εζδρα 19-108 (G ^L)		h≡ ⇒ #382c

#1139.	Neh 8:1.19	מֹשֶׁה	μωυση	ANYM.GEN.SG		
a			$b \triangleright$ μωυσεωσ 381			[-MORPH] → [+MORPH]
b			\hookrightarrow μωυσει 731* 119 \Leftrightarrow μωυση 731c			<η> → <ει> / _#
c			μωυση G ^L 71 (a)			
d			\hookrightarrow μωυσει 19			<η> → <ει> / _#
#1140.	Neh 8:1.24	יִשְׂרָאֵל	ισραηλ	ENYM.DAT.SG		
#1141.	Neh 8:2.2	עֲדָרָא	εδρακ	ANYM.NOM.SG	εδδρακ	[+MORPH]
a			εζρακ A G ^L 370 (a) 46-64-381-728 (b)			h \equiv ⇒ #382a
b			εδδρακ 55 S a b 58 119			h \equiv ⇒ #382b
c			εζδρακ 19-108 (G ^L)			h \equiv ⇒ #382c
#1142.	Neh 8:4.2	עֲדָרָא	εδρακ	ANYM.NOM.SG	εδδρακ	[+MORPH]
a			εζρακ A 370 (a) 46-64-381-728 (b)			h \equiv ⇒ #382a
b			εδδρακ 55 (B ⁵⁵) S a b 58 119			h \equiv ⇒ #382b
c			εζρακ 93 (G ^L)			h \equiv ⇒ #1138c
d			εζδρακ 19-108 (G ^L)			h \equiv ⇒ #382c
#1143.	Neh 8:4.12	מַטְתָּאִיָּא	+μαθθαθια	ANYM.NOM.SG	ματταθια	[+MORPH]
a			\triangleright ματταθιας A B ⁵⁵ b 119			C ^h C ^h → C ₀ C ₀ / _...C ^h
b			$\left\{ \begin{array}{l} a \triangleright \text{ματταχιας } 370 \\ \triangleright \text{ματαθιας } 71 (a) 98-[379] (b) \end{array} \right.$			/t ^h / → /k ^h / / /tt/..._
c						C ₁ → ∅ / C ₁₋
d			\triangleright ματθαθιας S* 248 (b) \Leftrightarrow ματταθιας S ₁			C ₀ → C ^h ₁ / C ₀₋
e			\triangleright μαθθιας G ^L			V ₁ C ₁ → ∅ / V ₁ C ₁ C ₁₋
f			\hookrightarrow ματθιας 58			C ^h ₁ → C ₀ / _C ^h ₁
#1144.	Neh 8:4.13	שְׂמַעְיָא	σαμιας	ANYM.NOM.SG		[+MORPH]
a		וְשִׁמְעֵ	$a \triangleright$ σαβιας 121			/m/ → /b/
b			$b \triangleright$ σαμεας 46-[52]-98-[379]-248			<αι> → <ε>
#1145.	Neh 8:4.14	אֲנַנְיָא	+ανανια	ANYM.NOM.SG	ανανιας	
a			\hookrightarrow ανανια B ⁵⁵			h \sim → ανανια
b			\hookrightarrow ανανιας A S G ^L a b 58 119			[-MORPH] → [+MORPH]
#1146.	Neh 8:4.ne		∅			
a		(עֲזַרְיָא)	αζαριας G ^L	ANYM.NOM.SG		[+MORPH]
						h \parallel ⇒ 1 Esdr 9:43
#1147.	Neh 8:4.15	סוּרְיָא	συρεια	ANYM.NOM.SG	συρια	
a			\hookrightarrow B ⁵⁵ \triangleright συρια 55 — A Sca (ε') a-(o[... 762]) 119			<ει> → <ι>
b			\hookrightarrow συριας S G ^L			[-MORPH] → [+MORPH]
			106-121-370 (a) b 58			
#1148.	Neh 8:4.16	חֶלְקִיָּא	ελκεια	ANYM.NOM.SG	ελκια	
a			\hookrightarrow B ⁵⁵ \triangleright ελκια 55			<ει> → <ι>
b			\hookrightarrow χελκεια A			hE(LXX)
c			\hookrightarrow χελκια S b 119			<ει> → <ι>
d			$\left\{ \begin{array}{l} a \triangleright \text{μελχια } 370 \\ \triangleright \text{χελκιας } G^L-121 106-130 (a) \end{array} \right.$			h \sim ⇒ #1152a
e			\hookrightarrow 248-381 (b) 58			[-MORPH] → [+MORPH]

#1149.	Neh 8:4.17	וּמַעֲשֵׂיהָ	μαασαια	ANYM.NOM.SG	μαασαια	
a			B ⁵⁵ ▶ μαασαια B-[122]			∅ → <c> / <c>_
b			μαασαιας G ^L -121 106 (a) 248-381 (b) 58			[-MORPH] → [+MORPH]
c			μαασαιας 19-108			<α> → <c> / <c>_<ι>
d			μαασαια A a b 119			V → ∅ / _V
#1150.	Neh 8:4.21	פְּדִיָּה	φαδαιας	ANYM.NOM.SG		[+MORPH]
a			B ⁵⁵ ▶ φαλαιας 55 — 93 (G ^L)			<δ> → <λ> / <α>_<α>
b			a ▶ φαδδαιας 106			∅ → <δ> / <αδ>_<α>
#1151.	Neh 8:4.22	וּמִישָׂאֵל	μεισαηλ	ANYM.NOM.SG	μισαηλ	
a			B ⁵⁵ ▶ μησαηλ 55 120 (a)			<ει> → <η>
b			G ^L ▶ μισαηλ 19-108 — A a b 58 119			<ει> → <ι>
#1152.	Neh 8:4.23	וּמִלְכִיָּה	μελχιας	ANYM.NOM.SG	μελχιας	[+MORPH]
a			μελχιας G ^L a b 119			[-MORPH] → [+MORPH]
b		(הִלְכִיָּה)	χελκιας 58			h~ ⇒ #1148e
#1153.	Neh 8:4.24	וּשְׂמִי	ωσαμ	ANYM.NOM.SG		
a			b ▶ οσαμ 98-[379]			<ω> → <ο> / #_
b			ασομ G ^L			
#1154.	Neh 8:4.25	וּחֲבִיבִיָּה	ααβδανα	ANYM.NOM.SG	ααβδαμα	
a			ααβδαμα b 119			/n/ → /m/ / /b/..._
b			a ▶ ααβδαμα 106			<β> → <υ> / <α>_
c			ααβδμα 236			<α> → ∅ / <α>_<μ>
d			ααβααμα A			<δ> → <α> / _<α>
e			αβαανας G ^L			<α> → ∅ / #_
f			αβλανας 93			<δ> → <α> / _<α>
						[-MORPH] → [+MORPH]
						<α> → <λ> / _<α>
#1155.	Neh 8:4.26	וְזַרְיָה	ζαχαριας	ANYM.NOM.SG		[+MORPH]
#1156.	Neh 8:4.27	וּמִשְׁלָּח	+μεσολαμ	ANYM.NOM.SG		
a			μεσολλαμ 370 (a)			C ₁ ...C ₂ C ₂ → C ₁ C ₁ ...C ₂
b			G ^L ▶ μεσσολαμ 93			C ₁ → ∅ / C ₁ _
c			b ▶ μεσολαμ 46-[52]-64*-248			
d			μεσολλαμ 64c			
e			μεσωλλαμ 381			<ο> → <ω>
f			μοσολλαμ A Scb1 (ε') 98-[379] (b) 58 119			h≡ ⇒ #506b
g			a ▶ μοσολαμ 106			C ₁ → ∅ / C ₁ _
#1157.	Neh 8:5.2	וְזַרְיָה	εσρας	ANYM.NOM.SG	εσδρας	[+MORPH]
a			εζρας A 370 (a) 46-64-381-728 (b)			h≡ ⇒ #382a
b			εσδρας 55 (B ⁵⁵) S b 58 119			h≡ ⇒ #382b
c			a ▶ εδρας 130* ⇔ εσδρας 130c			<c> → ∅ / <ε>_
d			εσζρας 93 (G ^L)			h≡ ⇒ #1138c
e			εζδρας 19-108 (G ^L)			h≡ ⇒ #382c

#1158.	Neh 8:6.2	עֲזָרָא	εσραc	ANYM.NOM.SG	εσδραc	[+MORPH]
a			εζραc A 370 (a)	46-64-381-728 (b)		h \Rightarrow #382a
b			εσδραc Scb1 (ε')	a b 58 119		h \Rightarrow #382b
c			εσζραc 93 (G ^L)			h \Rightarrow #1138c
d			εζδραc 19-108 (G ^L)			h \Rightarrow #382c
#1159.	Neh 8:6.10	וַיֹּאמֶר	και ειπεν		και ειπαν	trans.
a			98-[379] (b)			
b			B ⁵⁵ ▶ και ειπαν B-[122] S A a b			gramm. ⁶¹
c			και ειπον 107-[44-125-610] (a)			/e/ → /o/
d			46-[52]-243-248-381-731-[68] (b) 58 119			
e		אָמַן	και ειπεν αμηγ G ^L			dblt.
f			και ειπεν αμι 108			<v> → ∅ / <α>
			και ειπεν 19			W ₁ → ∅ / #W ₁
			και ειπον αμηγ 93			dblt.
#1160.	Neh 8:6.11	אָמַן	αμηγ			
#1161.	Neh 8:7.1	וַיִּשְׁוֶע	ησουσ	ANYM.NOM.SG		
a			τ̄c 121-236-314 (a) 381 (b)			abbr.
#1162.	Neh 8:7.2	וַיִּבְנֶיָה	βαναια	ANYM.NOM.SG	βαναιαc	
a		וַיִּבְנֶיָה	βαναιαc S A G ^L -121			[-MORPH] → [+MORPH]
b			106-107-[44-125-610]-370 (a)			
			b ▶ βανεαc 248 58			<αi> → <ε>
#1163.	Neh 8:7.3	וַיִּשְׂרַבְיָה	σαραβια	ANYM.NOM.SG		
a			σαραβιαc G ^L -121			[-MORPH] → [+MORPH]
			106-107-[44-125-610] (a) 248-381 (b)			
#1164.	Neh 8:7.4	וַיִּמְּוֶיָה	ησαν συνετιζοντες			trans.
a			ιαμειν ησαν συνετιζοντες G ^L ANYM.NOM.SG			dblt.
#1165.	Neh 8:7.5	עֲקוּב	ακουβ	ANYM.NOM.SG	ακουβ	
a			G ^L -121 ▶ ακουβ 19-108			C ₁ → ∅ / C ₁₋
b			ακου a b 119			/u/ → /e/
						<β> → <u> / <α>_
#1166.	Neh 8:7.6	שָׁבְתֵי	αββαθαιοc	ANYM.NOM.SG		[+MORPH]
a			G ^L ▶ αββαθαιοc 19 108			C ₁ C ₁ ...C ₂ → C ₁ ...C ₂ C ₂
b			αββαθαιοc 121 (a) 46-[52]-64-728 (b)			C ₁ → ∅ / C ₁₋
#1167.	Neh 8:7.7	הוֹדִיָּה	[...]			
a		וַיִּהְיוּ	ωδουαc G ^L -121 ANYM.NOM.SG			[+MORPH]
#1168.	Neh 8:7.8	מַעֲשֵׂיָה	[...]			
a			μααcιαc G ^L ANYM.NOM.SG			[+MORPH]

⁶¹ From context, the speakers are clearly the people. The most plausible explanation for the extant variants is that the G translator woodenly rendered the singular verb וַיֹּאמֶר, which in their *Vorlage* had been substituted for אָמַן. The verb was then pluralised early in Greek transmission.

#1169.	Neh 8:7.9	קָלִיטָא	καλλιτας	ANYM.NOM.SG		[+MORPH]
a			↳ καμπτας <i>a b</i> 119			<λλι> → <μπ>
b			↳ καμπτας 106 (<i>a</i>) 46-[52] (<i>b</i>)			/t/ → ∅ / /mp/_
#1170.	Neh 8:7.10	עֲזָרִיָּהּ (זכריה)	αζαριας	ANYM.NOM.SG		[+MORPH]
a			↳ G ^L ► ζαχαριας 93			h~ → ζαχαριας
#1171.	Neh 8:7.11	יוֹזָבֵד	ιωζαβαδ	ANYM.NOM.SG		
a			↳ ιωζαβελ G ^L			/e/ → /e̥/ / /e/..._
b			↳ ιωζαβαδαν 121			<δ> → <λ> / _#<α>
						#<αν> → <αν>#
#1172.	Neh 8:7.12	אָנָן	αναν	ANYM.NOM.SG	ανανι	
a			↳ G ^L ► και ανναν 121			#<αν> → <αν>#
b			↳ ανανι <i>a b</i> 119			h~ → ανναν
						h~ → ανανι
#1173.	Neh 8:7.13	פָּלַיָּא	φαλαιας	ANYM.NOM.SG		[+MORPH]
a			↳ G ^L ► φαδαιας 93			<λ> → <δ> / <α>_<α>
b			↳ φανιας 121			<λα> → <ν> / <α>_<ι>
c			↳ φανες <i>a b</i> 119			V ₁ V ₂ → V ₂ V ₁
						<αι> → <ε>
#1174.	Neh 8:7.14	לֵוִיָּתַי	λευιται	DNYM.NOM.PL		[+MORPH]
#1175.	Neh 8:8.ne	עֲרָא	ερας	ANYM.NOM.SG	εδρας	[+MORPH]
a			εζρας A 370 (<i>a</i>) 46-64-381-728 (<i>b</i>)			h≡ ⇒ #382a
b			εδρας 55 (B ⁵⁵) S <i>a b</i> 58 119			h≡ ⇒ #382b
c			εζρας 93 (G ^L)			h≡ ⇒ #1138c
d			εδρας 19-108 (G ^L)			h≡ ⇒ #382c
#1176.	Neh 8:9.2	נְעִמְיָא	νεμιας	ANYM.NOM.SG		[+MORPH]
#1177.	Neh 8:9.4	אֲרַחֲרַחֲתָא	[...]			
a			αθαραρθας G ^L CMN.NOM.SG [+MORPH]			
b			↳ αρθαραρθας 19-108			∅ → /r/ / _\$.../r/\$
#1178.	Neh 8:9.5	עֲרָא	ερας	ANYM.NOM.SG	εδρας	[+MORPH]
a			εζρας A 370 (<i>a</i>) 46-64-381-728 (<i>b</i>)			h≡ ⇒ #382a
b			εδρας 55 (B ⁵⁵) S <i>a b</i> 58 119			h≡ ⇒ #382b
c			εζρας 93 (G ^L)			h≡ ⇒ #1138c
d			εδρας 19-108 (G ^L)			h≡ ⇒ #382c
#1179.	Neh 8:9.8	לֵוִיָּתַי	λευιται	DNYM.NOM.PL	λευιται	[+MORPH]
a			↳ B ⁵⁵ ► λειται 55 — S G ^L <i>a b</i> 58 119			<ει> → <ι>
#1180.	Neh 8:11.1	לֵוִיָּתַי	λευιται	DNYM.NOM.PL	λευιται	[+MORPH]
a			↳ B ⁵⁵ ► λειται 55 — S A G ^L <i>a b</i> 119			<ει> → <ι>
#1181.	Neh 8:13.9	לֵוִיָּתַי	λευιται	DNYM.NOM.PL	λευיται	[+MORPH]
a			↳ B ⁵⁵ ► λειται 55 — S A G ^L <i>a b</i> 119			<ει> → <ι>
b		(לשואל)	↳ ἰηλ 58 abbr.			subst.
#1182.	Neh 8:13.11	עֲרָא	εραν	ANYM.ACC.SG	εδραν	[+MORPH]
a			εζραν A 370 (<i>a</i>) 46-64-381-728 (<i>b</i>)			h≡ ⇒ #382a
b			εδραν 55 (B ⁵⁵) S <i>a b</i> 58 119			h≡ ⇒ #382b
c			εζρα 93 (G ^L)			h≡ ⇒ #1138c
d			εδραν 19-108 (G ^L)			h≡ ⇒ #382c

#1183.	Neh 8:14.8	כֹּשֶׁה	μωσχη	ANYM.DAT.SG	
a			↳ μωσ 125 (a)		abbr.
b			↳ μωσχει 762c (a) 46-243-381 (b)		[-MORPH] → [+MORPH]
c			↳ μωσχει 731* ⇌ μωσχη 731c		<η> → <ει> / _#
d			μωσχη B		
e			↳ G ^L ▶ μωσει 19		<η> → <ει> / _#
#1184.	Neh 8:14.12	יִשְׂרָאֵל	ιcραηλ	ENYM.GEN.SG	
#1185.	Neh 8:15.7	וּבִירוּשָׁלַם	ιερουcαλημ	TNYM.DAT.SG	
#1186.	Neh 8:15.ne	עֲדָרָא	εcραc	ANYM.NOM.SG	εcδραc
a			εζραc A 64-381-728 (b)		[+MORPH] h≡ ⇒ #382a
b			↳ εραc 46 (b)		/z/ → ∅
c			εcδραc 55 (B ⁵⁵) S a b 58 119		h≡ ⇒ #382b
d			εcζραc 93 (G ^L)		h≡ ⇒ #1138c
e			εζδραc 19-108 (G ^L)		h≡ ⇒ #382c
#1187.	Neh 8:16.19	עֲפָרַיִם	εφραιμ	ENYM.GEN.SG	
#1188.	Neh 8:17.14	יֵשׁוּעַ	ιηcου	ANYM.GEN.SG	
a			↳ a ▶ īū 121-236-314 58		abbr.
#1189.	Neh 8:17.16	נָוִן	ναση	ANYM.GEN.SG	
a			↳ G ^L ▶ νασι 93 119		<η> → <ι> / _#
b			↳ ναβη 108 44-125 (a)		<υ> → <β> / <α> _
c			↳ ναβι 71-106 (a)		<η> → <ι> / _#
#1190.	Neh 8:17.19	יִשְׂרָאֵל	ιcραηλ	ENYM.GEN.SG	
#1191.	Neh 8:18.ne		∅		
a		עֲדָרָא	εζδραc G ^L -19-108		h: ⇒ #1182d
b			εcζραc 93 (G ^L)		h≡ ⇒ #1138c
#1192.	Neh 9:1.8	יִשְׂרָאֵל	ιcραηλ	ENYM.GEN.SG	
#1193.	Neh 9:1.10	וּבְשָׂרֵי	caκκοic	CMN.DAT.PL	[+MORPH]
a			↳ caκκω 107-[44-125-610] (a) 98-[379] (b) SG		[+MORPH. PL] → [+MORPH.SG]
#1194.	Neh 9:2.3	יִשְׂרָאֵל	ιcραηλ	ENYM.GEN.SG	
#1195.	Neh 9:4.4	הַלְוִיִּם	λευειτων	DNYM.GEN.PL	λευιτων
a			↳ B ⁵⁵ ▶ λειτων 55 — S A G ^L a b 119		[+MORPH] <ει> → <ι>
#1196.	Neh 9:4.5	יֵשׁוּעַ	ιηcουc	ANYM.NOM.SG	
a			↳ a ▶ ιηου 74		[+MORPH] → [-MORPH]
b			↳ īc 121-236-314 (a) 381 (b)		abbr.
#1197.	Neh 9:4.7	קַדְמִיָּה	καδμηηλ	ANYM.GEN.SG	
a			↳ κεδμηηλ G ^L		/e/ → /ē/
b			↳ δανηηλ 93		h~ ⇒ δανηηλ
c			↳ b ▶ καμηηλ 64* ⇌ καδμηηλ 64c		<δ> → ∅ / <α> _

#1198.	Neh 9:4.8	שְׁבָנִיהַ *αβανια ANYM.NOM.SG	σεχενια	
a	(שרביה)	↪ αραβια		h~ ⇒ #1200
b	(שמרין)	↪ B ⁵⁵ ▶ αμαρια 55		h~ ⇒ αμαρια
c		↪ καρδια S		/b/ → /d/
d	שְׁכַנִּיהַ+	σεχενια 119		
e		↪ a ▶ σεχενιας 107-[125-610] G ^L -121		[-MORPH] → [+MORPH]
f		↪ σεχεχιας 44		C ₁ VC ₂ → C ₂ VC ₁
g		↪ αχανια A b		/e/ → /ē/
h		↪ αχανιας 248-381		[-MORPH] → [+MORPH]
#1199.	Neh 9:4.9	בְּנֵי υιος		trans.
a		βοννιας G ^L ANYM.NOM.SG [+MORPH]		
b		↪ βοννειας 108		<ι> → <ει>
#1200.	Neh 9:4.10	שְׂרָבִיָּה αραβια ANYM.GEN.SG		
a		↪ αραβια A		∅ → /e/ / _/ie/#
b		↪ αραβια B ⁵⁵ 64-728 (b) 119		<c> → ∅ / <c>#_
c		↪ αρραβια 46-[52] (b)		∅ → <ρ> / <ρ>_
d		↪ αραβιου 381 (b)		[-MORPH] → [+MORPH]
e		↪ αραιας G ^L NOM		/b/ → ∅
				[-MORPH] → [+MORPH]
#1201.	Neh 9:4.12	כְּנָנִי χανανι ANYM.GEN.SG		
a		↪ 121 (G ^L)		
b		↪ χωνενι a 119		
c		↪ χωνενιας G ^L		[-MORPH] → [+MORPH]
		↪ χωνενειας 108		<ι> → <ει>
#1202.	Neh 9:5.2	הַלְוִיִּם λευιται DNYM.NOM.PL	λευιται	[+MORPH]
a		↪ B ⁵⁵ ▶ λευιται 55 — S A G ^L a b 58 119		<ει> → <ι>
#1203.	Neh 9:5.3	יֵשׁוּעַ ιηουσ ANYM.NOM.SG		[+MORPH]
a		↪ a ▶ ιηου 74		[+MORPH] → [-MORPH]
b		↪ īc 121-236-314		abbr.
#1204.	Neh 9:5.4	וְקַדְמֵיָאֵל καδμηγλ ANYM.NOM.SG		
a		↪ κεδμηγλ G ^L		/e/ → /ē/
b		↪ κεδμινηγλ 93		∅ → /n/ / /i/_/i/
#1205.	Neh 9:5.5	בְּנֵי [...]		
a		βοννιας G ^L ANYM.NOM.SG [+MORPH]		
b		↪ βοννειας 108		<ι> → <ει>
#1206.	Neh 9:5.6	הַשְּׁבָנִיהַ [...]		
a	שְׁבָנִיהַ+	αβανιας G ^L ANYM.NOM.SG [+MORPH]		
#1207.	Neh 9:5.7	שְׂרָבִיָּה [...]		
a		αραβιας G ^L ANYM.NOM.SG [+MORPH]		
#1208.	Neh 9:5.8	הַיְהוּדִיהַ [...]		
a	הַיְהוּדִיהַ+	ωδουιας G ^L ANYM.NOM.SG [+MORPH]		
#1209.	Neh 9:5.9	שְׁבָנִיהַ [...]		
a	שְׁבָנִיהַ+	σεχενιας G ^L ANYM.NOM.SG [+MORPH]		

#1210.	Neh 9:5.10	פְּתִיחָה	[...]			
	a		+φεθειαια G ^L ANYM.NOM.SG [+MORPH]			
	b		↳ φεσσιαα 19-108		<θ> → <c>)
	c		↳ φεσσειαα 93		<ε> → <c>	
						<ι> → <ει>
#1211.	Neh 9:6.ne	עֲזָרָא	εσραα ANYM.NOM.SG εσδραα [+MORPH]			
	a		εζραα A 46-64-381-728 (b)		h≡ ⇒ #382a	
	b		εσδραα 55 (B ⁵⁵) S a b 58 119		h≡ ⇒ #382b	
	c		εσζραα 93 (G ^L)		h≡ ⇒ #1138c	
	d		εζδραα 19-108 (G ^L)		h≡ ⇒ #382c	
#1212.	Neh 9:7.7	בְּאַבְרָם	αβρααμ ANYM.DAT.SG			
	a		↳ 98-[379]-243-248-731-[68] (b)			
			↳ αβρααμ B ⁵⁵ -B* — S G ^L b 58* ⇔ αβρααμ Bc ^{B1/2} 58c		h~ ⇒ #1214	
#1213.	Neh 9:7.10	כְּשָׂדִים	χαλδαιων DNYM.GEN.PL			[+MORPH]
#1214.	Neh 9:7.13	אַבְרָם	αβρααμ ANYM.ACC.SG			
	a		↳ a ▶ αβρααμ 610* ⇔ αβρααμ 610c		h~ ⇒ #1212	
#1215.	Neh 9:7.ne		∅			
	a	(כשדים)	χαλδαιων 93 (G ^L) 74 (a) DNYM.GEN.PL [+MORPH]		ditt. ⇔ #1213	
#1216.	Neh 9:8.7	עִמּוֹ	προς αυτον			trans.
	a	(אברהם)	↳ a ▶ προς αβρααμ 71 ANYM.ACC.SG			subst.
#1217.	Neh 9:8.ne2		∅			
	a	(כשדים)	χαλδαιων 19-108 (G ^L) DNYM.GEN.PL [+MORPH]			
#1218.	Neh 9:8.12	הַכְּנַעֲנִי	χαναναιων DNYM.GEN.PL			[+MORPH]
#1219.	Neh 9:8.13	הַחֵטִי	χεταιων DNYM.GEN.PL			[+MORPH]
	a		↳ G ^L ▶ χετettaων 108		∅ → <ετ> / <_ετ>	
#1220.	Neh 9:8.14	הָאַמֹּרְיִי	αμορραιων DNYM.GEN.PL			[+MORPH]
	a		↳ B ⁵⁵ ▶ αμμορραιων 55-122 74-107 (a) 248 (b) C ₁ ...C ₂ C ₂ → C ₁ C ₁ ...C ₂			
	b		↳ a ▶ αμορραιων 762		C ₁ → ∅ / C ₁ _	
	c		↳ b ▶ αμμορραιων 46		∅ → C ₁ / C ₁ _...C ₂ C ₂	
	d		↳ αμμωρραιων 119* αμμορραιων 119c		<ο> → <ω>	
#1221.	Neh 9:8.15	וְהַפְּרָזִי	φερεζαιων DNYM.GEN.PL			[+MORPH]
	a		↳ B ⁵⁵ ▶ φερεζεων 55 44 (a)		<αι> → <ε>	
	b		↳ G ^L ▶ φαιρεζαιων 93		<ε> → <αι>	
#1222.	Neh 9:8.ne3		∅			
	a	(חוי)	ευαιων 55 (B ⁵⁵) DNYM.GEN.PL [+MORPH]		h· ⇒ LXX	
#1223.	Neh 9:8.16	וְהַיְבוּסִי	ιεβουσαιων DNYM.GEN.PL			[+MORPH]
	a		↳ ιεβουσσαιων 58		∅ → <c> / <c>_	
#1224.	Neh 9:8.17	וְהַיִּזְרְעֵלִי	γεργεσαιων DNYM.GEN.PL			[+MORPH]
	a		↳ G ^L ▶ γεργεσεων 93 119* ⇔ γεργεσαιων 119c		<αι> → <ε>	
#1225.	Neh 9:8.ne4		∅			
	a	(חוי)	ευαιων G ^L -121 DNYM.GEN.PL [+MORPH]		h· ⇒ LXX	
#1226.	Neh 9:10.4	בְּפָרָעָה	φαραω ANYM.DAT.SG			

#1227.	Neh 9:13.3	כִּינִי	σεινα	TNYM.GEN.SG	cina	
a			↳ B ⁵⁵ ▶ cina 55	— S A 19-108 (G ^L)	a b 58 119	<ει> → <ι>
b						cinai Scb (ε') G ^L
#1228.	Neh 9:14.12	מוֹשֶׁה	μωσχη	ANYM.GEN.SG		
a						μωσχη G ^L
b			↳ μωσει 19			<η> → <ει> / #
#1229.	Neh 9:20.5	וּמְנָה	μαννα	CMN.ACC.SG		
a			↳ B ⁵⁵ ▶ μανα 122 74-125* (a) 98* (b)			C ₁ → ∅ / C ₁₋
b						μαννα 125c ^{pr mn} (a) 98c (b)
c						μανας 93 (G ^L)
d			↳ a ▶ μαννας 610			[-MORPH] → [+MORPH] [-MORPH] → [+MORPH]
#1230.	Neh 9:22.10	כִּיחֹן	χηων	ANYM.GEN.SG		
a			↳ B ⁵⁵ ▶ cion 55-122* 106-107-[44]-120-121-130 (a)			<η> → <ι>
b						46*-98-243-728-731-[68] (b) 58*
						χηων 122c (B ⁵⁵) 46c (b) 58c
#1231.	Neh 9:22.14	הַשִּׁבּוֹן	εσεβων	TNYM.GEN.SG		
a			↳ G ^L ▶ εσεβων 19-108 74-121-130*-314 (a) 379 (b)			∅ → <c> / <c>_
b						εσεβων 130c (a)
c						ευσεβων 98*-243-731-[68] (b)
d						εσεβων 98c-[379] (b)
e			↳ b ▶ σεβων 248			<ε> → ∅ / #_
#1232.	Neh 9:22.17	עֹן	ωγ	ANYM.GEN.SG		
#1233.	Neh 9:22.19	הַבָּצָן	βασαν	TNYM.GEN.SG		
a			↳ G ^L ▶ βασαν 19-93 381 (b) 119			∅ → <c> / <c>_
#1234.	Neh 9:24.11	הַכְּנַעֲנִים	χαναναίων	DNYM.GEN.PL		[+MORPH]
#1235.	Neh 9:24.ne		∅			
a		(כנעני)	χαναναίων 610 (a)	DNYM.GEN.PL	[+MORPH]	ditt. ⇒ #1234
#1236.	Neh 9:32.ne		∅			
a		(ישראל)	ισραηλ G ^L	ENYM.GEN.SG		
b			↳ יִשְׂרָאֵל 121			abbr.
#1237.	Neh 9:32.27	אֲשׁוּר	αccour	TNYM.GEN.SG		
a			↳ B ⁵⁵ ▶ αcour 55	— G ^L 71-74-120* (a) 119		C ₁ → ∅ / C ₁₋
b						αcour 120c (a)
c			↳ b ▶ ναccour 98			∅ → <v> / <v>#_
d						ναcour 731-[68]
#1238.	Neh 10:1.10	לְוִיִּי	λευεται	DNYM.NOM.PL	λευεται	[+MORPH]
a			↳ B ⁵⁵ ▶ λευεται 55	— A G ^L a b 58 119		<ει> → <ι>
#1239.	Neh 10:2.3	נִחְמִיָּה	νεεμιας	ANYM.NOM.SG		[+MORPH]

#1240.	Neh 10:2.4	קַתְּרָשָׁה	[...]	CMN.NOM.SG	
a			αθαρασθας G ^L [+MORPH]		h [≡] ⇒ #1123i
b			↳ αθαραθας 19		<c> → ∅ / _<θ>
c		(ארתשחחא)	αρθασασθα 121 (a)		h [≡] ⇒ #1123e
d			↳ αρτασασθα a b 58		C ^h → C̣ / _...C ^h
e			↳ a ▶ αρτασθα 44		V ₁ C ₂ / V ₁ C ₂ _
f			αρθασθα 119		h [≡] ⇒ #1123f
#1241.	Neh 10:2.6	חַלְיָהּ	αχαλια	ANYM.GEN.SG	
a			↳ αχελια B ⁵⁵ S 314* (a) ⇔ αχαλια 314c (a)		/e/ → /ẹ/ / _.../i/
b			↳ b ▶ αχαλιου 381		[-MORPH] → [+MORPH]
c			↳ αχαλλια G ^L		∅ → <λ> / <λ>_
d			↳ αχαλαια 93		<λ> → <α> / <λ>_<ι>#
#1242.	Neh 10:2.7	יְדֻרְיָהּ	σεδεχιασ	ANYM.NOM.SG	[+MORPH]
a			↳ σεχενιασ G ^L		C ₁ VC ₂ → C ₂ VC ₁
					<δ> → <ν> / _<ι>
#1243.	Neh 10:3.1	פָּרַיָּהּ	αραια	ANYM.GEN.SG	
a			↳ αραια 74		<c> → ∅ / <c>#_
b			↳ b ▶ αρεα 46-[52]-98-[379]		<αι> → <ε>
c			↳ αρουια 93 (G ^L)		/e/ → /u/ / _/ie/#
#1244.	Neh 10:3.2	עֲזַרְיָהּ	αζαρια	ANYM.NOM.SG	
a			↳ αζαριασ G ^L -121		[-MORPH] → [+MORPH]
b			↳ 71-106*-107-[44-125-610] (a) 248-381 (b) 58 ⇔ αζαρια 106c		
c			↳ αζαρειασ 93		<ι> → <ει>
d		(זכריה)	↳ ζαχαριασ S [+MORPH]		h~ ⇒ ζαχαριασ
#1245.	Neh 10:3.3	יְרֵמְיָהּ	ιερμια	ANYM.NOM.SG	ιερεμια
a			↳ B ⁵⁵ ▶ ιερεμια 55 — S a b 119		∅ → /ẹ/ / /r/ / _/m/
b			↳ ιερεμιασ 71-107-[44-125-610]-121 (a) 248-381 (b) 58		[-MORPH] → [+MORPH]
c			↳ ιερμιασ G ^L		[-MORPH] → [+MORPH]
d			↳ ιερμιασ 93		<ι> → <ει>
#1246.	Neh 10:4.1	פָּסְחוּר	φασουρ	ANYM.NOM.SG	
a			↳ φασσουρ G ^L		∅ → <c> / <c>_
#1247.	Neh 10:4.2	אֲמָרְיָהּ	αμαρια	ANYM.NOM.SG	
a			↳ B ⁵⁵ ▶ αμαχια 55		T: αμαρια+μελχια ⇔ #1248b
b			↳ αμαριασ G ^L -121 107-[44-125-610] (a) 248-381 (b)		[-MORPH] → [+MORPH]
c			↳ αμαρειασ 93		<ι> → <ει>

#1248.	Neh 10:4.3	מֶלֶךְיָהּ	μελχεια	ANYM.NOM.SG	μελχια	
a			μελχια	S a b 119		<ει> → <ι>
b				55 (B ⁵⁵)		T: ⇒ #1247a
c				μελχιας 107-[44-125-610]-121 (a)		[-MORPH] → [+MORPH]
				248 (b) 58		
d				μελχειας G ^L		[-MORPH] → [+MORPH]
e				μελχιας 19		<ει> → <ι>
#1249.	Neh 10:5.1	אֲטוּחַ	αττουc	ANYM.NOM.SG		
a			του	S B ⁵⁵		h~ → του
b			a ▶ ατουc	125 Scb1 (ε')		C ₁ → ∅ / C ₁₋
c			b ▶ αττοιc	98-[379]-243-731-[68] DAT.PL		[-MORPH] → [+MORPH]
#1250.	Neh 10:5.2	שֶׁבַע	σεβανει	ANYM.NOM.SG	σεβανι	
a			σεβανειμ	B ⁵⁵ GEN		#<μ> → <μ>#
b			αβανει	S		V ₁ → V ₂ / ...V ₂
c			αβανι	b		<ει> → <ι> / _#
d			σεβανι	A 119		<ει> → <ι> / _#
e			a ▶ σεβινα	130		V ₁ CV ₂ → V ₂ CV ₁
f			σεμανι	370		/b/ → /m/
g			βαναιαc	G ^L [+MORPH]		
#1251.	Neh 10:5.3	מֶלֶךְיָהּ	μαλουχ	ANYM.NOM.SG		
a			αλουχ	B ⁵⁵		#<μ> → <μ>#
b			αλλουχ	122		∅ → <λ> / <λ>_
c			G ^L ▶ μαλουχ	19-108		C ^h → C̣ / _# / h/
#1252.	Neh 10:6.1	אֵרָאֵם	ειραμ	ANYM.NOM.SG	ιραμ	
a			B ⁵⁵ ▶ ιραμ	55 — A b 58 119		<ει> → <ι> / #_
b			a ▶ ιραν	130		/m/ → /n/ / _# / m/
c			ηραμ	74 (a) 248-381 (b)		<ει> → <η> / #_
d			ηιραμ	G ^L		<ε> → <η> / #_<ι>
#1253.	Neh 10:6.2	מֶרְיָוֶת	μεραμωθ	ANYM.NOM.SG		
a			αμεραμωθ	S		∅ → <α> / <αμ>#_<μ>
b			B ⁵⁵ ▶ αμεραμωc	B-[122]		<θ> → <c> / _#
c			μερειμωθ	G ^L		h ≡ ⇒ #540
d			μεριμωθ	19-108		<ει> → <ι>
#1254.	Neh 10:6.3	שֶׁבַע	αβδεια	ANYM.NOM.SG	αβδια	
a			αβδια	A 119		<ει> → <ι>
b			a ▶ αυδια	106-107-[125-610]		<β> → <υ> / <α>_
c			αυδιαc	44		[-MORPH] → [+MORPH]
d			b ▶ αβδιου	381 GEN		[-MORPH] → [+MORPH]
e			αβδειαc	G ^L		[-MORPH] → [+MORPH]
f			αβδιαc	121 58		<ει> → <ι>
g			αβιαc	19-108 55 (B ⁵⁵)		/d/ → ∅ / /b/_
#1255.	Neh 10:7.1	דָּנִיֵּאל	δανιηλ	ANYM.NOM.SG		

#1262.	Neh 10:9.2	בִּלְגַי	*βελγαι	ANYM.NOM.SG	βελγαι	
a			βελκεια B ⁵⁵			$\langle \gamma \rangle \rightarrow \langle c \rangle$
b			βελκια 55 S			$V_1V_2 \rightarrow V_2V_1 / _ \#$
c			G ^L βελγλει 19-108			$\langle \epsilon i \rangle \rightarrow \langle i \rangle$
d			βελγαι 93 A a 119			$\langle \alpha \rangle \rightarrow \langle \lambda \rangle$
e			b ▶ μελγαι 98-[379]-243-248-731-[68]			$\langle \epsilon i \rangle \rightarrow \langle i \rangle$
						/b/ → /m/
#1263.	Neh 10:9.3	כַּמַּיִא	καμαια	ANYM.NOM.SG		
a			καμαιας G ^L -121 44 (a) 248-381 (b) 58			[-MORPH] → [+MORPH]
#1264.	Neh 10:10.1	לְוֵיטַי	λευιται	DNYM.NOM.PL	λευιται	
a			B ⁵⁵ ▶ λευιται 55 — S A G ^L a b 58 119			$\langle \epsilon i \rangle \rightarrow \langle i \rangle$
#1265.	Neh 10:10.2	יְהִיִּס	ιησουc	ANYM.NOM.SG		
a			G ^L ▶ ιησουc 93			$V_1V_2 \rightarrow V_2V_1 / \# _$
b			īc 236-314 (a) 381 (b)			abbr.
#1266.	Neh 10:10.4	אַצְאֵיָא	αζανεια	ANYM.GEN.SG	αζανια	
a			B ⁵⁵ ▶ αζανια 55 — S A 119			$\langle \epsilon i \rangle \rightarrow \langle i \rangle$
b			a ▶ εζανια 44			/e/ → /e̥/ / \#
c			b ▶ αζαρια 98-[379]-243-731-[68] 58			/n/ → /r/
d			αζαριου 248			[-MORPH] → [+MORPH]
e			αζανιου 381			[-MORPH] → [+MORPH]
f			αζαιου G ^L			$\langle v \rangle \rightarrow \emptyset / \langle \alpha \rangle _ \langle i \rangle$
g			αζαιου 93			$\emptyset \rightarrow \langle c \rangle / \langle c \rangle \# _$
#1267.	Neh 10:10.5	בְּנַיִ	βαναιου	ANYM.GEN.SG		
a			S ↔ αβαναιου SCOTT			$\emptyset \rightarrow \langle \alpha \rangle / \langle \alpha \rangle \# _$
b			b ▶ βααναιου 381			$\emptyset \rightarrow \langle \alpha \rangle / \langle \alpha \rangle _$
c			βανευου 52-98-[379]			$\langle \alpha i \rangle \rightarrow \langle \epsilon \rangle$
d			βανευαc 248			[-MORPH] → [+MORPH]
#1268.	Neh 10:10.ne	∅	βαναιου		βαναιου	
a		(בני)	βαναιου a 119 ANYM.GEN.SG [+MORPH]			ditt. ⇒ #1267
b			b ▶ βανευου 52-98-[379]-248			$\langle \alpha i \rangle \rightarrow \langle \epsilon \rangle$
c			βααναιου 381			$\emptyset \rightarrow \langle \alpha \rangle / \langle \alpha \rangle _$
#1269.	Neh 10:10.7	הַנַּדָּאָד	ηναδαδ	ANYM.GEN.SG		
a			B ⁵⁵ ▶ ηναδαβ B*			/d/ → /b/ / \#
b			ηναλαβ Bc ^{B3}			$\langle \delta \rangle \rightarrow \langle \lambda \rangle / \langle \alpha \rangle _ \langle \alpha \rangle$
c			ηναβαδ 55*-122* ↔ ηναδαβ 55c-122c			$C_1VC_2 \rightarrow C_2VC_1$
d			a ▶ ναδαδ 120* ↔ ηναδαδ 120c			$\langle \eta \rangle \rightarrow \emptyset / \langle v \rangle \# _ \langle v \rangle$
e			ηναλαδ b			$\langle \delta \rangle \rightarrow \langle \lambda \rangle / \langle \alpha \rangle _ \langle \alpha \rangle$
f			αναλαδ 119			$V_1 \rightarrow V_2 / _ \dots V_2$
g			ηνηλαδ A			$V_1 \rightarrow V_2 / V_2 \dots _$
h			ιωναδαβ G ^L -121			T: ιων+ηναδαβ

#1270.	Neh 10:10.8	לְכַדְמִיָּל	καδμηγλ	ANYM.NOM.SG	
a			a ▶ καδιηγλ 370		<μ> → ∅ / <δ>_
b			↳ και δμηγλ 106-107-[610]		<ε> → <αι>
c			↳ δμηγλ 44		reanal. ⇒ και
d			b ▶ καμβδιηγλ 243-731-[68]		και → ∅
e			↳ κεδμηγλ G ^L		C ₁ C ₂ → C ₂ C ₁
f			↳ κεβδμηγλ 19		∅ → /b/ / /m/_/d/
					/e/ → /e̞/
					∅ → /b/ / _/dm/
#1271.	Neh 10:11.2	שֶׁבַע־בָּנֵיהֶם	σεβανια	ANYM.NOM.SG	αβανια
a			↳ αβανια a b 119		V ₁ → V ₂ / ...V ₂
b			↳ B ⁵⁵ ▶ βαναια 55		<α> → ∅ / #_
c			↳ αβανιας 44-121 (a) 248-381 (b)		[-MORPH] → [+MORPH]
d			↳ βαβανιας 58		C ₁ VC ₂ → C ₂ VC ₁ / #_
e		שֶׁבַע־בָּנֵיהֶם+	σεχενιας G ^L [+MORPH]		
f			↳ χεσενιας 19		C ₁ VC ₂ → C ₂ VC ₁ / #_
#1272.	Neh 10:11.3	הַיְהוּדִים+	ωδουια	ANYM.NOM.SG	
		הַיְהוּדִים			
a			a ▶ ωδωνιας 44		<ο> → <ω>
b			▶ αδουια 610 (a) 98-[379]-243-731-[68] (b)		<υ> → <ν>
c			↳ αδουιας 248		[-MORPH] → [+MORPH]
d			▶ ωδουιας 121 (a) 381 (b)		/ɔ/ → /e/ / /e/#_
e			↳ οδουιας 58		[-MORPH] → [+MORPH]
					[-MORPH] → [+MORPH]
					<ω> → <ο> / #_
#1273.	Neh 10:11.4	קָלִיטָן	καλιταν	ANYM.NOM.SG	
a			▶ *καντανζαχωρ		<λι> → <ν> / <α>_<α>
b			↳ κανταζαχωρ B ⁵⁵		T: κανταν+ζαχωρ ← #1279a
c			↳ κανταζαρχωρ 55		/n/ → ∅ / _/z/
d			↳ κανθαν ζαχωρ S		∅ → /r/ / _\$.../r/#
e			▶ καλιτα Scb1 (ε')		∅ → C ^h
f			a ▶ καλιτας 610		[-MORPH] → [+MORPH]
g			↳ καλλιτας G ^L		[-MORPH] → [+MORPH]
h			↳ καιλιταν 762* ↔ καιλιταν 762c		∅ → <λ> / <λ>_
					h~ → και
#1274.	Neh 10:11.5	פֶּלִיאָ	*φελια	ANYM.NOM.SG	φελεια
a			▶ φελια Scb1 (ε') A a		/e/ → /e̞/ / _/i/
b			↳ φελιας 58		[-MORPH] → [+MORPH]
c			↳ φελια b		<ει> → <ι>
d			↳ φελιαναν 119		T: φελια+αναν ← #1275
e			▶ +φαλιας G ^L		[-MORPH] → [+MORPH]
f			↳ φαδαιας 19-108-93-121		<λ> → <δ> / <α>_<α>

#1275.	Neh 10:11.6	הָנִן	αναν	ANYM.NOM.SG	
a		(חנני)	ανανι G ^L -121		h~ ⇒ ανανι
#1276.	Neh 10:12.1	מִיָּכָא	μιχα	ANYM.NOM.SG	
#1277.	Neh 10:12.2	רְהוּב	ρωβ	ANYM.NOM.SG	
a			↳ ροοβ Scb1 (ε') 121 (G ^L)		<ω> → <ο>
b			↳ a ▶ ρωβ 74		V ₁ → ∅ / V ₁ _
#1278.	Neh 10:12.3	הַשְּׁבִיָּה	εσεβια	ANYM.NOM.SG	[+MORPH]
a			↳ ααβια G ^L		/e/ → /e/ / #.../e/
b			↳ a ▶ ευσεβια 130		∅ → <υ> / <ε>_<C>
#1279.	Neh 10:13.1	זָכִיר	ζααχωρ	ANYM.NOM.SG	
a			↳ ζαχωρ B ⁵⁵ S		T: ⇒ #1273a
b			↳ αααχωρ b 119		C ₁ → C ₂ / #...C ₂
c			↳ ζααχωρ Scp amph (ε')		C ₉ → C ^h ₁ / _C ^h ₁
d			ζααχορ G ^L		h≡ ⇒ #791
#1280.	Neh 10:13.2	שָׂרְבִיָּה	ααραβια	ANYM.NOM.SG	
a			↳ ζααραβια B ⁵⁵		/s/ → [z] / #[z]V ₁ ...#_V ₁
b			↳ ζαθαρα S ⇔ ααραβια Scorr		C ₁ VC ₂ → C ₂ VC ₁
c			↳ ααραβια G ^L -121 106-44 (a)		/b/ → /t ^h /
			248-381 (b) 58		[-MORPH] → [+MORPH]
d			↳ a ▶ ααραβια 74* ⇔ ααραβια 74c		/e/ → ∅ / /r/_/b/
e			↳ b ▶ ααραβια 46-[52]		∅ → /r/ / /r/_
#1281.	Neh 10:13.3	שְׁבִיָּה	εβανια	ANYM.NOM.SG	
a			↳ εβανια G ^L -121 248-381 (b)		[-MORPH] → [+MORPH]
b			↳ αβανια 19-108-93 44 (a)		V ₁ → V ₂ / ...V ₂
#1282.	Neh 10:14.1	הַהוּדוּהָ	ωδουα	ANYM.NOM.SG	
a			↳ ωδουμ S B ⁵⁵		<α> → <μ> / _#
b			↳ a ▶ ωδουα 106		h≡ ⇒ #1045
c		הוּדִיָּה	ωδια G ^L [+MORPH]		
#1283.	Neh 10:14.ne		∅		
a		(קליטא)	καλιταν 106 (a)		ditt. ← #1273
#1284.	Neh 10:14.3	בְּנֵי * בְּנֵי (בְּנֵי מִן)	*βενινει	ANYM.GEN.SG	βανουнай
a			↳ βενιαμειν S		h~ ⇒ βενιαμειν
b			↳ B ⁵⁵ ▶ βενιαμιν 55		<ει> → <ι>
c			↳ βενειαμειν 122		<ι> → <ει>
d		בְּנוּי *	βανουнай a 119		
e			↳ βανουαι G ^L -121 236-314-762 (a)		<ν> → ∅ / _<α>
f			↳ βανουα 19-108-93		V ₁ V ₂ → V ₂ V ₁ / _#
g			↳ βανουαιαι A		<ν> → <αι>
h			↳ βανουεαι 58		<αι> → <ε>
i			↳ b ▶ βανουε 248-381		<αι> → <ε> / _#

#1285.	Neh 10:15.3	פֶּרֶשׁ	φορος	ANYM.NOM.SG	
a			φορες G ^L		<ο> → <ε>
b			b ▶ φορωc 381		<ο> → <ω> / ' _
#1286.	Neh 10:15.4-5	פֶּרֶשׁ מוֹאֵב	φραθμωαβ	ANYM.NOM.SG	
a			φραδμωαβ B ⁵⁵		Ç → Ç / _/m/
b			b ▶ φραβμωαβ 68* ⇔ φραθμωαβ 68c ^{pr mnn}		/th/ → /b/ / _/m/
c			φραθ ηγουμενου μωαβ G ^L		h≡ ⇒ #832b
#1287.	Neh 10:15.6	עֵלָם	ηλαμ	ANYM.NOM.SG	
a			αιλαμ G ^L		h≡ ⇒ #999
#1288.	Neh 10:15.7	זָחָא	ζαθθουια	ANYM.NOM.SG	
a			ζαθουια S B ⁵⁵ 74-44-125 (a) 46-[52] (b)		C ₁ → Ø / C ₁ _
b			ζαθουια 119		Ø → <υ> / <υ>_<ι>
c			b ▶ цаθθουια 98-[379]-243-248-731-[68]		Ç → Ç / #_
d			ζαθθουιαc 381		[-MORPH] → [+MORPH]
e			ζαθθουιαc G ^L		/u/ → /e/
#1289.	Neh 10:15.8	בָּנִי	υιοι		trans.
a			βαννι G ^L ANYM.NOM.SG		
#1290.	Neh 10:16.1	בָּנִי	βανι	ANYM.GEN.SG	
			46-[52]-98-[379] (b)		
a			βαανι 248 (b)		Ø → <α> / <α>_
b			βανει b		<ι> → <ει> / _#
c			a ▶ κανι 370		<β> → <κ> / #_
d			βαννι 119		Ø → <ν> / <ν>_
e		בְּכִי*	βοκχει G ^L		
#1291.	Neh 10:16.2	עֲזָרָה	αζγαδ	ANYM.NOM.SG	αζγαδ
			106-107-[44-610] (a)		
a			B ⁵⁵ ▶ αζγαβ 122* ⇔ αζγαδ 122c		C ₁ #C ₂ → C ₂ #C ₁
b			αζταδ S		<γ> → <τ>
c			αζγαγ b		C ₁ → C ₂ / C ₂ ..._#
d			αζγαι 46-[52]		<γ> → <ι> / _#
e			G ^L ▶ αζγαδ 19-108 — A 58		<ς> → <ζ> / _Ç
f			a ▶ αζγαδ 125* ⇔ αζγαδ 125c ^{pr mnn}		<ζ> → <γ> / _<γ>
g			αζγαδ 119		C ₁ C ₂ → C ₂ C ₁
#1292.	Neh 10:16.3	בָּבִי	βηβαι	ANYM.NOM.SG	
a			βηδαι S		C ₁ → C ₂ / _...#...C ₂
b			B ⁵⁵ ▶ βηδε 55		V ₁ #V ₂ → V ₂ #V ₁
c			βειδαι 122c		<η> → <ει>
d			δειδαι 122* ⇔ 122c		C ₁ #C ₂ → C ₂ #C ₁
e			G ^L ▶ βημαι 19		/b/ → /m/
f			βιβαι 106 (a) 46-[52]-98-[379] (b) 58		<η> → <ι>

#1293.	Neh 10:17.1	אֲדָוְנִיָּה	*αδωνια	ANYM.NOM.SG	αδανια	
a			*αδανια			/ɔ/ → /e/ / /e/.../e/
b			εδανια S			/e/ → /e/ / /e/ #
c			↳ B ⁵⁵ ▶ αιδανια 55			V ₁ #V ₂ → V ₂ #V ₁
d			ανανια 52-98-[379] (b)			<δ> → <v>
e			↳ αανια 119			<v> → ∅ / <α>_<α>
f			↳ a ▶ ανια 236			<α> → ∅ / <α>_
g			↳ b ▶ αανι 248			<α> → ∅ / #
h			↳ αανια A			V ₁ → V ₂ / V ₂ ...V ₂
i			αδωνιας G ^L			[-MORPH] → [+MORPH]
#1294.	Neh 10:17.2	בָּגָוִי	βαγοει	ANYM.NOM.SG	βαγοι	
a			64-728			<ε> → <ç> / <ο>_<ι>
b			↳ B ⁵⁵ ▶ βαγοι B-[122]			<ει> → <ι> / #
c			↳ βαγοι a b 119			<γ> → <ç>
d			↳ βακουι G ^L			/ɔ/ → /u/
e			↳ βακουι 108-93			∅ → <ι>
#1295.	Neh 10:17.3	הָדַיִן	ηδειν	ANYM.NOM.SG	ηδιν	
a			↳ B ⁵⁵ ▶ ιδειν 122C			<η> → <ι> / #
b			↳ ηδιν 55 S 119			<ει> → <ι>
c			↳ a ▶ ηδην 121			<ι> → <η> / ' _
d			↳ b ▶ ιδιν 46-[52]			<η> → <ι> / #
e			αδειν G ^L			<η> → <α> / #
#1296.	Neh 10:18.1	אֲתָר	ατηρ	ANYM.NOM.SG		
a			↳ αδηρ S B ⁵⁵			Ç → Ç
b			↳ a ▶ ατηρ 44			∅ → <τ> / <τ>_
c			αζηρ G ^L			h ≡ #104c
#1297.	Neh 10:18.2	הֶזְעִיָּה	εζεαια	ANYM.NOM.SG		
a			↳ εζεαιας G ^L -121 106-107-44-610 (a) 248-381 (b) 58			[-MORPH] → [+MORPH]
#1298.	Neh 10:18.3	עֲזוּר	αζζουρ	ANYM.NOM.SG	αζουρ	
a			↳ b ▶ αζουρ 248			<ç> → <ç> / _<ç>
b			↳ αζουρ 46-[52]-381 → A S G ^L a 58 119			C ₁ → ∅ / C ₁ _
c			↳ B ⁵⁵ ▶ αζορ 55			/u/ → /ɔ/
d			↳ αδουρ B 122			[z] → [ð]
#1299.	Neh 10:19.1	הַהוֹדִיָּה הוֹדִיָּה	ωδουα	ANYM.NOM.SG	οδουα	
a			74 (a)			<ω> → <ο>
b			↳ οδουα B ⁵⁵ S A a 119			[-MORPH] → [+MORPH]
c			↳ ωδουα G ^L -121			V → ∅ / _VV
d			↳ ωδουα 19-108-93			

#1300.	Neh 10:19.2	הָשָׂם	ησαμ	ANYM.NOM.SG		
a			↳ a ▶ ησαυ 370			/m/ → /b/ / _#/b/
b			αccoμ G ^L			
#1301.	Neh 10:19.3	בָּצִי	βησει	ANYM.NOM.SG	βησι	
a			↳ βηθει S			<c> → <θ> / _<ε>
b			↳ βεσει G ^L			/i/ → /ε/
c			↳ βεccει 93			∅ → <c> / <c>_<ε>
d			↳ βησι b 119			<ει> → <ι> / _#
#1302.	Neh 10:20.1	הָרִיף	αρειφ	ANYM.NOM.SG	αριφ	
a			↳ B ⁵⁵ ▶ αριφ 55 — A a b 119			<ει> → <ι>
b			↳ G ^L ▶ αρηφ 93			<ι> → <η>
#1303.	Neh 10:20.2	עָנָוֹת	αναθωθ	ANYM.NOM.SG		
#1304.	Neh 10:20.4	נֹבֵי K	νωβαι	ANYM.NOM.SG		
		וַיָּבִי Q				
a			↳ βωναι S B ⁵⁵			C ₁ VC ₂ → C ₂ VC ₁ / #_
#1305.	Neh 10:21.1	מִנְפֵּישׁ*	μαγαφης	ANYM.NOM.SG		
a			↳ βαγαφης S B ⁵⁵ 106 (a)			/m/ → /b/ / #_
b			↳ b ▶ μαγαφικ 98-[379]			<η> → <ι>
c			↳ μαγαβ 248			C ^h → C / V_V
d			↳ μεγαφης 731-[68]			<ηc> → ∅ / _#
e		מִנְפֵּישׁ	μεγβειας G ^L			/e/ → /ε/ / _.../i/
f			↳ μεγαιας 108			/b/ → ∅ / /g/_
						/ε/ → /e/ / _/ie/
#1306.	Neh 10:21.2	הָשָׂם	μεcouλαμ	ANYM.NOM.SG		
a			μεcouλλαμ 119			h ≡ ⇒ #g ₀ ia
b			μεcouλλαμ G ^L			
c			↳ μεccouλλαμ 19			∅ → <c> / <c>_
d			↳ μεcouλλαμ 108* ⇔ μεccouλλαμ 108c			<c> → ∅ / <c>_
#1307.	Neh 10:21.3	הָזִיר	ηζειρ	ANYM.NOM.SG	ηζιρ	
a			↳ B ⁵⁵ ▶ ηζηρ 55			<ει> → <η> / <η>..._
b			↳ ηζιρ b 119			<ει> → <ι>
c			↳ a ▶ ιζιρ 121-762			<η> → <ι> / _...<ι>
d			↳ ηζηρ 120 (a) 248 (b)			<ι> → <η> / <η>..._
e			αζηρ G ^L 46-[52] (b)			
f			↳ αζειρ 108			<η> → <ει>
#1308.	Neh 10:22.1	מִשׁוּבָּאֵל*	μεcωζεβηλ	ANYM.NOM.SG		
a			↳ a ▶ μεcωβεζηλ 107-[44-610]			C ₁ VC ₂ → C ₂ VC ₁
b			↳ b ▶ μεcοζεβηλ 46-[52]			<ω> → <ο>
c			↳ μεccουζεβηλ 119			/o/ → /u/
d		מִשׁוּבָּאֵל	μαccηζαβιηλ G ^L			/m/ → /b/ / #_
e			↳ βαccηζαβιηλ 19			<η> → <ει>
f			↳ μαccειζαβιηλ 93			

#1309.	Neh 10:22.2	קִדְדֹּוּכַּ	καδδουκ	ANYM.NOM.SG	καδουκ	
a			καδουκ A b 58 119			<δ> → ∅ / <δ>_
b			└ a ▶ καδεκ 44			/u/ → /e/ / /e/..._
c			└ καδου η 130			<κ> → <η> / _#
d			└ αδουκ 370* ⇐ καδουκ 370c			<c> → ∅ / #_
e			└ εδδωκ G ^L			<c> → <ε> / #_
						<α> → ∅ / _<δ>
						/u/ → /o/
#1310.	Neh 10:22.3	עִדְדֹּוּא	ιεδδουα	ANYM.NOM.SG		
a			└ 98-[379]-243-731-[68] (b)			[-MORPH] → [+MORPH]
b			└ ιεδδουαc 248			<α> → <κ> / V ₁ <κ>#...V ₁ #
c			└ ιεδδουκ A			<α> → <δ> / V_#
			└ ιεδδουδ a b 119			
#1311.	Neh 10:23.1	פֶּלְטִיָּא	φαλτια	ANYM.NOM.SG		
a			└ φαλτεια S ₁			<ι> → <ει>
b			└ φαλδεια S* ⇐ S ₁			Ç → Ç / /l/_V
c			└ φαλτιαc G ^L -121 106 (a) 248 (b)			[-MORPH] → [+MORPH]
#1312.	Neh 10:23.2	אָנָן	αναν	ANYM.NOM.SG		
a			└ αναναia B ⁵⁵			T: ανων+αναia ⇐ #1313a
b			└ αναναia 55			<α> → ∅ / <ν>_<ι>
c		(אָנָן)	ανανι G ^L			h~ ⇒ #1275a
#1313.	Neh 10:23.3	אָנָיָא	αναia	ANYM.NOM.SG		
a			└ B ⁵⁵			T: ⇒ #1312a
b			└ S* ⇐ αναia S ₁			h~ ⇒ αναia
c			└ αναia c G ^L -121			[-MORPH] → [+MORPH]
#1314.	Neh 10:24.1	עִשְׂיָה	ωσηε	ANYM.NOM.SG		
a			└ B ⁵⁵ ▶ ωσηθα B-[122] S			<ε> → <θ>
b			└ ωcie 93 (G ^L) 106 (a) 728 (b) 119			∅ → <α> / _#<α>
						<η> → <ι>
#1315.	Neh 10:24.2	אָנָנִיָּא	αναia	ANYM.NOM.SG		
a			└ αναν G ^L			<ια> → ∅ / <ν>_#<α>
b			└ αναia c 44 (a) 248 (b)			[-MORPH] → [+MORPH]
#1316.	Neh 10:24.3	אָקוּב	ακουβ	ANYM.NOM.SG		
a			└ ακουθ S			/b/ → /t ^h / / _#
b			└ B ⁵⁵ ▶ couθ 55			<α> → ∅ / <α>#_
c			└ ακουδ 107-[44-610]			/b/ → /d/ / _#
#1317.	Neh 10:25.1	אָלְוָהֶס	αλλωηc	ANYM.NOM.SG	αλωηc	
a			└ αλωηc S B ⁵⁵			C ₁ → ∅ / C ₁ _
b			└ αδω A b 119			<λ> → <δ> / <α>_
c			└ αδω a ▶ αδδω 44			<ηc> → ∅ / _#
						∅ → <δ> / <δ>_

#1318.	Neh 10:25.2	פִּלְפֵּי* פִּלְפֵּי	φαλαει ANYM.NOM.SG	φαλαι	
a			→ φαδαει B ⁵⁵		<λ> → <δ> / <α>_<α>
b			→ φαδαειc B		∅ → <c> / _#<c>
c			→ φαδαειo S		<c> → <o> / _#<c>
d			→ φαλαι 122 (B ⁵⁵) a b 119		<ει> → <ι> / _#
e			→ φαλλαει G ^L		∅ → <λ> / <λ>_
f			→ φαλαλαι 93		<λα> → <αλ> / <αλ>_
#1319.	Neh 10:25.3	פִּלְפֵּי	αωβηκ ANYM.NOM.SG		
a			→ αωβηλ G ^L		<x> → <λ> / _#
b			→ αωβειρ 19-108		<η> → <ει>
c			a → αωβικ 107-[44-610]		/l/ → /r/ / _#
					<η> → <ι>
#1320.	Neh 10:26.1	פִּלְפֵּי	ραουμ ANYM.NOM.SG		
a			→ ρεουμ G ^L		/e/ → /e/
b			→ ραιουμ 108		<ε> → <αι>
c			→ βαιρουμ 19		∅ → <βαι> / <βει>...#_
#1321.	Neh 10:26.2	פִּלְפֵּי	εαβανα ANYM.NOM.SG		
a			B ⁵⁵ → εαβαβια 122* ⇔ εαβανα 122c		/n/ → /i/ / /e/_/e/
b			a → εαβανα 107		∅ → <v> / <v>_
c			→ εεβανα 44 (a) 248-381 (b) 119		/e/ → /e/ / /e/_/...
d			αεβανα G ^L		
#1322.	Neh 10:26.3	פִּלְפֵּי	μααααα ANYM.NOM.SG		
a			→ μααααιλ S		<α> → <λ>
b			→ μαααααα A b 119		<α> → <λ>
c			a → μααααα 121		/sl/ → /ls/
d			→ μααααααα 74 (a)		<α> → ∅ / <α>_
e			→ μααααααα G ^L		∅ → <λ> / <α>_<ι>
f			→ μαααααααα 93		V → ∅ / _V
					[-MORPH] → [+MORPH]
					∅ → <c>
#1323.	Neh 10:27.1	פִּלְפֵּי	αα ANYM.NOM.SG		
a			B ⁵⁵ → αρα B-[122]		<ι> → <ρ> / <α>_<α>
b			*ααειαα G ^L [+MORPH]		
c			→ αδειαα 19-108-93		<α> → <δ> / <α>_
#1324.	Neh 10:27.2	פִּלְפֵּי	αιναν ANYM.NOM.SG		
a			→ αινα S		<v> → ∅ / <α>_#
b			G ^L → εναν 93		<αι> → <ε> / #_
c			→ ααμι 55 ^I (B ⁵⁵)		<ε> → <c> / #_
					<vαν> → <αμ>
					<η> → <ι> / _#

#1325.	Neh 10:27.3	הָנָן	ηναν	ANYM.NOM.SG	
a			ηνα S 610 (a)		/n/ → Ø / _#/m/
b			ηναμ B ⁵⁵		/n/ → /m/ / _#/m/
c			ην καμι μαλουχηραμ αμ 55 55 ^I		dblt. ← #1324c-#1327a
d			ηνιαν G ^L		Ø → <ι> / <η>_<ν>
e			ηνιαναν 93		Ø → <αν> / <αν>_#
#1326.	Neh 10:28.1	מַלְוֹחַ	μαλουχ	ANYM.NOM.SG	
a			μααλουχ S		Ø → <α> / <α>_
b			μαλουκ 19-108 (G ^L)		h≡ ⇒ #1251c
#1327.	Neh 10:28.2	רְעוּמַי	ρεουμ	ANYM.NOM.SG	
a			ηραμ B ⁵⁵ S		<η> → <αι> / #_
b			*αιραμ G ^L		<ι> → <ει> / <α>_
c			αιραμ 19-108		[-MORPH ^s] → [+MORPH ^s]
d			αιρειμ 93		
#1328.	Neh 10:28.3	בְּנֵי־בָּנָא	βαανα	ANYM.NOM.SG	
a			a ▶ βαναα 44c		<αν> → <να> / <α>_<α>
b			βααναα 44* ⇔ 44c		Ø → <α> / <α>_
#1329.	Neh 10:29.4	לְעוּיָיִם	λευιται	DNYM.NOM.PL	λευιται
a			B ⁵⁵ ▶ λευιται 55 — A S G ^L a b 58 119		[+MORPH]
					<ει> → <ι>
#1330.	Neh 10:29.7	נֹשְׂרֵי־נֹשְׂרֵי	ναθινειμ	DNYM.NOM.PL	ναθινιμ
			71 (a)		
a			b ▶ ναθανειμ 52-243-728-731-[68]		V ₁ → V ₂ / V ₂ ..._
b			ναθανημ 46		<ει> → <η>
c			ναθινιμ Sc (ε')		V ₁ CV ₂ → V ₂ CV ₁
d			ναθινι S		/m/ → Ø / _#
e			ναθινειμ 122* ⇔ ναθινειμ 122c		h≡ ⇒ #1134
f			ναθινιμ a		h≡ ⇒ #159i
g			ναθιμ 44		V ₁ C → Ø / _V ₁ C
h			ναθηνειμ 381 (b)		h≡ ⇒ #1106e
i			ναθηνειμ 248 (b)		h≡ ⇒ #407d
j			ναθιναιοι G ^L [+MORPH]		h≡ ⇒ #109d
k			ναθηναιοι 93		h≡ ⇒ #887l
#1331.	Neh 10:30.14	מֹשֶׁה	μωσχη	ANYM.GEN.SG	
a			b ▶ μωσσεωc 381		[-MORPH] → [+MORPH]
b			μωσχει 119		<η> → <ει> / _#
c			μωσχη G ^L		
d			μωσχει 19		<η> → <ει> / _#
#1332.	Neh 10:32.9	חֲבֵרֵי־בֵּית	αββατου	TENYM.GEN.SG	
a			G ^L ▶ αμβατου 108		[+MORPH]
					/b/ → /m/ / _/b/
#1333.	Neh 10:32.14	בְּבֵית	αββατω	TENYM.DAT.SG	
a			αββατου G ^L GEN		[+MORPH]
					[+MORPH.DAT] → [+MORPH.GEN]
#1334.	Neh 10:34.7	חֲבֵרֵי־בֵּית	αββατων	TENYM.GEN.PL	
					[+MORPH]
#1335.	Neh 10:34.14	יִשְׂרָאֵל	ιcραηλ	ENYM.DAT.SG	

#1336.	Neh 10:35.7	הַלְוִיִּם	λευειται	DNYM.NOM.PL	λευιται	[+MORPH]
a			↳ λειται S a b 58 119			<ει> → <ι>
b			↳ λειτων G ^L GEN		[+MORPH.NOM] → [+MORPH.GEN]	
#1337.	Neh 10:38.18	הַלְוִיִּם	λευειταιc	DNYM.DAT.PL	λευιταιc	[+MORPH]
a			↳ B ⁵⁵ ▶ λειταιc B!c ^{B3} -55	↳ A G ^L a b 58 119		<ει> → <ι> / _#
#1338.	Neh 10:38.20	הַלְוִיִּם	λευειται	DNYM.NOM.PL	λευιται	[+MORPH]
a			↳ B ⁵⁵ ▶ λειται 55	↳ A S G ^L a b 58 119		<ει> → <ι>
#1339.	Neh 10:39.4	אֶרְוֵי	ααρων	ANYM.GEN.SG		
#1340.	Neh 10:39.6	הַלְוִיִּם	λευειτου	DNYM.GEN.SG	λευιτου	[+MORPH]
a			↳ λειτου A S G ^L a b 58 119			<ει> → <ι>
b			↳ λειτων G ^L PL		[+MORPH.SG] → [+MORPH.PL]	
#1341.	Neh 10:39.8	הַלְוִיִּם	λευειτου	DNYM.GEN.SG	λευιτου	[+MORPH]
a			↳ B ⁵⁵ ▶ λειτου 55	↳ A S G ^L a b 58 119		<ει> → <ι>
b			↳ λειταc G ^L		[+MORPH.GEN.SG] → [+MORPH.ACC.PL]	
				ACC.PL		
#1342.	Neh 10:39.9	וְהַלְוִיִּם	λευειται	DNYM.NOM.PL	λευιται	[+MORPH]
a			↳ B ⁵⁵ ▶ λειται 55	↳ A S G ^L a b 58 119		<ει> → <ι>
#1343.	Neh 10:39.ne		∅			
a		(כנען)	χανααν S*	TNYM.GEN.SG	∅ S1	
#1344.	Neh 10:40.6	יִשְׂרָאֵל	ιcραηλ	ENYM.GEN.SG		
#1345.	Neh 10:40.8	הַלְוִיִּם	λευει	ANYM.GEN.SG	λευι	
a			↳ λει A a b 58 119			<ει> → <ι> / _#
b		(לויים)	λειταc 728 (b)	DNYM.ACC.PL [+MORPH]		subst.
c			λευειται B ⁵⁵	DNYM.NOM.PL [+MORPH]		subst.
d			↳ λειται 55	↳ G ^L		<ει> → <ι>
#1346.	Neh 10:40.ne		∅			
a		(והלויים)	λειται 55 (B ⁵⁵)	DNYM.NOM.PL [+MORPH]		
#1347.	Neh 11:1.4	בִּירוּשָׁלַיִם	ιερουcαλημ	TNYM.DAT.SG		
#1348.	Neh 11:1.14	בִּירוּשָׁלַיִם	ιερουcαλημ	TNYM.DAT.SG		
#1349.	Neh 11:2.7	בִּירוּשָׁלַיִם	ιερουcαλημ	TNYM.DAT.SG		
#1350.	Neh 11:3.6	בִּירוּשָׁלַיִם	ιερουcαλημ	TNYM.DAT.SG		
#1351.	Neh 11:3.8	יְהוּדָה	ιουδα	TNYM.GEN.SG		
#1352.	Neh 11:3.13	יִשְׂרָאֵל	ιcραηλ	ENYM.NOM.SG		
#1353.	Neh 11:3.15	וְהַלְוִיִּם	λευειται	DNYM.NOM.PL	λευιται	[+MORPH]
a			↳ B ⁵⁵ ▶ λειται 55	↳ A S G ^L a b 58 119		<ει> → <ι>
#1354.	Neh 11:3.16	וְהַנְּתִינָיִם	ναθιναιοι	DNYM.NOM.PL		[+MORPH]
a			↳ ναθηναιοι G ^L 74-130*-236 (a) 248-381 (b)			<ι> → <η>
b			↳ ναθηναιοι 130c			
#1355.	Neh 11:3.19	שְׁלֵמֹן	αλωμων	ANYM.GEN.SG		
a			↳ 64-728 (b)			
b			↳ B ⁵⁵ ▶ αλωμων 55 71-106 (a) b 119			<ω> → <ο>
			↳ G ^L ▶ colomων 108-74 (a) 381 (b)			V ₁ → V ₂ / ...V ₂
#1356.	Neh 11:4.1	בִּירוּשָׁלַיִם	ιερουcαλημ	TNYM.DAT.SG		
#1357.	Neh 11:4.4	יְהוּדָה	ιουδα	ENYM.GEN.SG		

#1358.	Neh 11:4.6	בְּנֵי־מִן	βενιαμειν	ENYM.GEN.SG	βενιαμιν	
a			B ⁵⁵ ▶ βενειαμειν 122* ⇨ βενιαμειν 122C			<ι> → <ει>
b			↳ βενιαμιν 55 a b			<ει> → <ι>
c			G ^L ▶ βενιαμην 108			<ει> → <η>
d			↳ βαινιαμειν 93			<ε> → <αι>
#1359.	Neh 11:4.8	יְהוּדָה	ιουδα	ENYM.GEN.SG		
#1360.	Neh 11:4.9	עֲתֻיָּה	αθαια	ANYM.NOM.SG		
a			↳ αθεα B ⁵⁵			<αι> → <ε>
b			a ▶ αθανια 71			∅ → <ν> / <α>_<ι>
c			↳ αθαιαc 44-125-121			[-MORPH] → [+MORPH]
d			↳ αθαιαι A 119			∅ → <ι> / _#<υ>
e			b ▶ αθαιαι 46			<ι> → ∅
f			↳ αθαε 52			<αι> → <ε> / _#
g			↳ αθεε 248-381 → S			<αι> → <ε> / _#
h		(התרתשא)	αθαραcθac G ^L [+MORPH]			h~ ⇒ #1123i
#1361.	Neh 11:4.11	עֲזָיָה	*οζαια	ANYM.GEN.SG	οζια	
a			↳ αζεα B ⁵⁵			/φ/ → /ε/ / #_.../ε/
b			↳ αζεδ B 122			<αι> → <ε>
c			↳ αζεδνα S			<α> → <δ> / _#
d			↳ οζια A b 119			∅ → <να> / _#
e			a ▶ ιωζια 71			V → ∅ / _V
f			↳ οζιου G ^L 610 (a) 381 (b)			∅ → <ι>
						<ο> → <ω>
						[-MORPH] → [+MORPH]
#1362.	Neh 11:4.13	זַכַּרְיָה	ζαχαρια	ANYM.GEN.SG		
a			a ▶ ζαχαριαc 44-125			h~ ⇒ #1360c
b			↳ ζαχαριου G ^L			[-MORPH] → [+MORPH]
c			↳ χζαχαριου 381 (b)			∅ → <χ> / #_...<χ>
#1363.	Neh 11:4.15	אַמְרִיָּה	+αμαρεια	ANYM.GEN.SG	αμαρια	
a			↳ αμαρια S			<ει> → <ι>
b			↳ αμαρεια 610 (a)			∅ → <c> / <c>#_
c			B ⁵⁵ ▶ αμαρια 55 → A b 119			<ει> → <ι>
d			↳ αμαριαc 44-125			h~ ⇒ #1360c
e			↳ αμαρειου G ^L			[-MORPH] → [+MORPH]
f			↳ αμαριου 381 (b)			<ει> → <ι>
g			↳ αμαριου 108			<c> → ∅ / <c>#_
#1364.	Neh 11:4.17	שַׁפְטִיָּה	σαφατια	ANYM.GEN.SG		
a			B ⁵⁵ ▶ αφατια 122			<c> → ∅ / <c>#_
b			a ▶ αφατιαc 44			h~ ⇒ #1360c
c			↳ φατιαc 125			<α> → ∅ / _#
d			↳ αφατιου G ^L 381 (b)			[-MORPH] → [+MORPH]

#1365.	Neh 11:4.19	מַלְלֵלֵלֵל	μαλελεηλ	ANYM.GEN.SG	
a			44-125 (a)		
b			μαλελε[.]ηλ 236* ⇔ μαλελεηλ 236c		
c			μαλελημ S B ⁵⁵		V → ∅ / _V
d			μαλεηλ a		/l/ → /m/ / _#
e			μασεηλ b 119		<λε> → ∅ / <λε>_
			καμειηλ 52		/l/ → /s/
					C ₁ VC ₂ → C ₂ VC ₁ / #_
#1366.	Neh 11:4.21	פָּרַעַס	φαρεσ	ANYM.GEN.SG	
#1367.	Neh 11:5.1	מַאָּסֵיָא	μαασεια	ANYM.NOM.SG	μαασια
a			αμεσεια Scorr		CV → VC / #_
b			μεσεια S ⇔ Scorr		/e/ → /e/
c			μαασιας G ^L		<α> → ∅ / #_
d			μασιας 108		[-MORPH] → [+MORPH]
e			μαλσια A 119		V ₁ → ∅ / V ₁ _
f			μελσια 55		<α> → <λ>
g			a ▶ μαλσιας 44-121		/e/ → /e/
h			b ▶ μαλια 98-[379]-243-248-731-[68]		[-MORPH] → [+MORPH]
i			μαλσιου 381 GEN?		/s/ → ∅ / /l/_
					[-MORPH] → [+MORPH]
#1368.	Neh 11:5.3	בָּרוּחַ	βαρουχ	ANYM.GEN.SG	
a			B ⁵⁵ ▶ βαρουκ 122		C ^h → C̣ / _#/h/
b			a ▶ βαρουχου 610		[-MORPH] → [+MORPH]
#1369.	Neh 11:5.5-6	חָלוּצֵי	+χολοζε	ANYM.GEN.SG	χαλαζα
a			χαλαζα A a b 119		/q/ → /e/
b			χαλαια B ⁵⁵		/e/ → /e/ / _#
c			χαλεα B-[122] S		<ζ> → <i>
d			χολεζα G ^L		<αι> → <ε>
e			χοαζα 108		<ο> → <ε>
					/e/ → /e/ / _#
					/e/ → ∅ / /l_/z/
					<λ> → <α>
#1370.	Neh 11:5.8	אָזֵיָא	οζεια	ANYM.GEN.SG	οζια
a			οζια A b 119		<ει> → <i>
b			a ▶ οζιας 44 NOM		[-MORPH] → [+MORPH]
c			οζιου G ^L		[-MORPH] → [+MORPH]

#1371.	Neh 11:5.10	עֲדָיָה	αδαια	ANYM.GEN.SG	
a			αχαια A		<δ> → <χ>
b			δαλαια B ⁵⁵		<αδ> → <δα>
c			δαλεα B-[122] S		∅ → <λ> / <α>_<α>
d			a ▶ καδαιας 44		<αι> → <ε>
					∅ → <c> / <c>#_
					h~ → #1370b
#1372.	Neh 11:5.ne1		∅		
a		(זכריה)	ζαχαρια 74	ANYM.GEN.SG	dblt. ⇒ #1362
#1373.	Neh 11:5.ne2		∅		
a		(אמריה)	αμαρια 74*	ANYM.GEN.SG ⇔ ∅ 74C	dblt. ⇒ #1363a
#1374.	Neh 11:5.ne3		∅		
a		(שפטיה)	σαφατια 74*	ANYM.GEN.SG ⇔ ∅ 74C	dblt. ⇒ #1364
#1375.	Neh 11:5.ne4		∅		
a		(מהלאל)	μαλεηλ 74*	ANYM.GEN.SG ⇔ ∅ 74C	dblt. ⇒ #1365c
#1376.	Neh 11:5.ne5		∅		
a		(פרץ)	φαρες 74*	ANYM.GEN.SG ⇔ ∅ 74C	dblt. ⇒ #1366
#1377.	Neh 11:5.ne6		∅		
a		(מעשיה)	μαλκια 74*	ANYM.GEN.SG ⇔ ∅ 74C	dblt. ⇒ #1367e
#1378.	Neh 11:5.12	יִוִּרֵיב	ιωαριβ	ANYM.GEN.SG	ιωαριβ
a			ιωαριβ		/i/ → ∅ / /o/_/e/
b			G ^L ▶ ιωαριμ 108		/b/ → /m/ / _#
c			ιωριβ		V → ∅ / V_
d			B ⁵⁵ ▶ ωριβ 55		V → ∅ / #_V
e			ιωριμ S* ⇔ ιωριβ S1		/b/ → /m/ / _#
f			ιωαριβ A		<ει> → <i>
g			a ▶ ιωαριβ 106-107-[44-125-610]-130-134		/i/ → ∅ / /o/_/e/
h			ιωαρημ 121		<i> → <η>
i			b ▶ ιωαρηβ 381		<i> → <η>
j			ιωαριμ 98-[379]-243-731		/b/ → /m/ / _#
k			ιωαριμ 68 119		<i> → <ει>
l			ιωαριμ 248		/i/ → ∅ / /o/_/e/
#1379.	Neh 11:5.14	זְכַרְיָה	*ζαχαρια	ANYM.GEN.SG	ζαχαριου
a			*χαζαρια		C ₁ VC ₂ → C ₂ VC ₁
b			*χαζεια		V ₁ C → ∅ / V ₁ C_
c			θηζεια B ⁵⁵		/k ^h / → /t ^h / / #_
d			θηδεια S		V ₁ → V ₂ / _...V ₂
e			θηδια 55		[z] → [ð]
f			ζαχαριου A G ^L b 119		<ει> → <i>
g			a ▶ ζαχαριας 44		<ει> → <i>
					[-MORPH] → [+MORPH]
					[+MORPH.GEN.] → [+MORPH.NOM]

#1380.	Neh 11:5.16	כְּהִלְוֵי	κηλωνει	DNYM.GEN.SG	κηλωνι	
a			→ δηλωνει S			<c> → <δ> / #_
b			↳ B ⁵⁵ → δηλωνε B			<i> → ∅ / _#<π>
c			↳ ληλωνε 122			<δ> → <λ> / #_
d			↳ δηλωνι 55			<ει> → <i>
e			↳ G ^L → κιλωνη 93			<η> → <i>
f			→ κηλωνι b 119			<ει> → <η> / _#
g			↳ a → ηλωνι 74 → A			<c> → ∅ / #_
h			↳ κιλωνι 106-107-[44-125]-130-314-370 (a) 46-[52] (b)			<η> → <i>
#1381.	Neh 11:6.3	פָּרַעַס	φαρεc	ANYM.GEN.SG		
a			↳ B ⁵⁵ → cερεc B-[122]			C ₁ → C ₂ / #_...C ₂ V ₁ → V ₂ / _...V ₂
#1382.	Neh 11:6.5	בִּירוּשָׁלַיִם	ιερουσαλημ	TNYM.DAT.SG		
#1383.	Neh 11:7.ne		∅			
a		(יהודה)	ιουδα 71 (a)	ENYM.GEN.SG		
#1384.	Neh 11:7.3	בְּנֵי־מִינִי	βενιαμιν	ENYM.GEN.SG		
a			↳ B ⁵⁵ → βενιαμειν Bc ^{B3} -[122C] → A S 119			<i> → <ει>
b			↳ G ^L → βενιαμην 108			<ει> → <η>
#1385.	Neh 11:7.4	כְּהִלְוֵי	κηλω	ANYM.NOM.SG		
a			→ κηλωμ Scb1 (ε') 248 (b)			hE(LXX)
b			↳ B ⁵⁵ → κηλων 122			∅ → /n/ / /n/#_...#
c			↳ a → κιλω 107			<η> → <i>
d			*καλαα			
e			↳ καμαα G ^L			<λ> → <μ>
f			↳ κααμα 93			<μα> → <αμ> / <α>_<α>
#1386.	Neh 11:7.6	כְּהִלְוֵי	μεσουλαμ	ANYM.GEN.SG		
a			↳ 248 (b)			
b			→ αμεσουλαμ S			∅ → <α> / #_<μ>
c			↳ B ⁵⁵ → αμασουλαμ 55			V ₁ → V ₂ / V ₂ ..._...V ₂
d			↳ αμεσουλα B-[122]			/m/ → ∅ / _#
e			↳ μεσουλα b 119			<α> → ∅ / #_
f			μεκολλαμ G ^L			
			↳ μεcθλαμ 93			<o> → <θ>
						<λ> → ∅ / <λ>_
#1387.	Neh 11:7.8	יְוָדִים	ιωαδ	ANYM.GEN.SG		
#1388.	Neh 11:7.10	פָּדָיִים	φαδαια	ANYM.GEN.SG		
a			↳ φαλαια S B ⁵⁵			<δ> → <λ> / <α>_<α>

#1389.	Neh 11:7.12	קָוִלִּיָּא	κωλια	ANYM.GEN.SG	κωλεια	
a			κωλια			<ω> → <ο>
b			B ⁵⁵ ▶ κωδια B* ⇔ κωλια Bc ^{B3}			<λ> → <δ>
c			κωλεια S G ^L			<ι> → <ει>
d			κωλεια A a b			<ι> → <ει>
e			κωλια 610 (a) 98-[379] (b)			<ει> → <ι>
#1390.	Neh 11:7.14	מַאֲסִיָּא	+μαασηα	ANYM.GEN.SG	μαασιου	
a			μαγαηλ B ⁵⁵			<c> → <γ> VC → CV
b			ματαηλ 55 S			<α> → <λ> / #
c			μαασιου A G ^L b 119			<γ> → <τ>
d			a ▶ μαασιου 74			<η> → <ι> [-MORPH] → [+MORPH]
						∅ → <c> / <c>_
#1391.	Neh 11:7.16	אִי־תִּיָּל	αιθιηλ	ANYM.GEN.SG		
a			a ▶ βαιθιηλ 762			h~ ⇒ βαιθ
b			εθιηλ b 119			<αι> → <ε> / #_
c			G ^L ▶ εθειηλ 93			/i/ → /e/ / /e/..._
d			εθειηλ S			∅ → <c> / <c>#_
#1392.	Neh 11:7.18	יַעֲצִיָּא	יעצια	ANYM.GEN.SG		
a			יעצια 610 (a) 46-[52] (b)			C ₁ → ∅ / C ₁ _
b			B ⁵⁵ (יע[..] B* ⇔ יעצια Bc)			<ι> → ∅ / #_
c			εζια 55			C ₀ → C ₀ / V_V
d			יעצעια A			<ι> → <ει>
e			G ^L ▶ ιωצια 93			h~ ⇒ ιωצια <ει> → <ι>
#1393.	Neh 11:8.2	גַּבִּי	γηβαι	ANYM.NOM.SG	γηβι	
a			γηβει S			<η> → <ει> / #_
b			γηβεει A			<ι> → <ει> / #_
c			γηβη B ⁵⁵			<η> → <ι> / #_
d			γηβι 55			C ₁ VC ₂ → C ₂ VC ₁ / #_
e			a ▶ βηγι 74			<ι> → ∅ / #_
f			γηβ 106-107-[610] b			
g		גַּבִּי*	*γεβουε G ^L			/g/ → /i/ / #_ / e/
h			ιεβουε 108			<ε> → <c> / #_ <c>
i			ιεβουε 93			

#1394.	Neh 11:8.3	כְּלִי	κηλει	ANYM.NOM.SG	κηλι	
a			B ⁵⁵ ▶ κηλι 55			<ει> → <ι> / _#
b			└ a ▶ κηλ 106-107-[610]			<ι> → ∅ / _#
c			G ^L ▶ κηλσει 108			<ι> → <ει> / _#
d			▶ εηλι b			<ε> → <ε> / #_
e			└ εελι 248			/i/ → /e/ / e/ _
f			▶ ιηλει 119			∅ → <ι> / <ι>#_
#1395.	Neh 11:9.1	יִיזָל	ιωηλ	ANYM.NOM.SG		
a			└ B ⁵⁵ ▶ ωηλ 55			<ι> → ∅ / <ι>#_
#1396.	Neh 11:9.3	זְכָרִי	ζεχρει	ANYM.GEN.SG	ζεχρι	
a			G ^L ▶ εζεχρει 108			∅ → <ε> / <ε>#_...<ε>
b			B ⁵⁵ ▶ ζεχρι 55 ─ A a 119			<ει> → <ι> / _#
c			└ b ▶ ζεχρη 381			<ι> → <η> / ' _
#1397.	Neh 11:9.6	יְהוּדָה	ιουδα	ANYM.NOM.SG	ιουδακ	
a			└ B ⁵⁵ ▶ ιουδακ B-[122] A 93 (G ^L) a			[-MORPH] → [+MORPH]
			46-[52]-64-381-728 (b) 119			
#1398.	Neh 11:9.8	אֲחֵינוּ	*ακκενα	ANYM.GEN.SG	ακανα	
a			▶ ακκανα 74 (a)			V ₁ → V ₂ / V ₂ ...V ₂
b			└ ακακα B ⁵⁵ S A a 58 119			<c> → ∅ / <c>#_
c			└ b ▶ ακαμ 248			<να> → <μ> / _#
d			▶ ακκενα G ^L			C ₁ C ₁ ...C ₂ → C ₁ ...C ₂ C ₂
#1399.	Neh 11:10.3	יְדֵיָהּ	ιαδεια	ANYM.NOM.SG	ιαδια	
a			└ 248 (b)			<ι> → <δ> / #_...<δ>
b			▶ δαδεια			<α> → ∅ / _#<α>
c			└ B ⁵⁵ ▶ δαδει 122			<δ> → <λ>
d			└ δαλεια S			/e/ → /e/ / _ e/
e			└ δαλαια 55			<ει> → <ι>
f			▶ ιαδια A b 119			[-MORPH] → [+MORPH]
g			└ a ▶ ιαδιακ 44			/e/ → /e/ / i/ _
			└ G ^L -121 ▶ ιεδιακ 93			
#1400.	Neh 11:10.5	יְוָרִיב	ιωαρειβ	ANYM.GEN.SG	ιωαριμ	
a			G ^L ▶ ιωαρειμ 108			/b/ → /m/ / _#
b			▶ ιωαρειμ b 119			/i/ → ∅ / o/ _ e/
c			└ a ▶ ιωαμ 74			/i/ → /e/
d			▶ ιωαριμ 106-120-134-370 (a)			<ει> → <ι>
e			46-64-98-[379]-243-728-731-[68] (b)			
f			ιωρειβ B ⁵⁵			h≡ ⇒ #1378c
g			▶ ιωρειμ 55* S ≠ ιωρειβ 55c			h≡ ⇒ #1378e
			▶ ιωριβ A			<ει> → <ι>

#1401.	Neh 11:10.6	יָחִי יאַחַיִּין	ιαχειν ANYM.NOM.SG	ιαχιν	
a			64-728 (b) ▶	ιαχειμ 381 (b)	/n/ → /m/ / _#
b			ιαχιν b		<ει> → <i>
c			a ▶	ηαχιν 610* ⇔ ιαχιν 610C	<i> → <η> / #_
#1402.	Neh 11:11.1	כָּרַיִם כָּרַיִים	καραια ANYM.NOM.SG		
a			a ▶	καραιας 44	[-MORPH] → [+MORPH]
b			b ▶	καρεα 46-[52]-98-[379]	<αι> → <ε>
c			καρεας 248		[-MORPH] → [+MORPH]
#1403.	Neh 11:11.3	עֲלֵיָא עֲלֵיָא	ελκεια ANYM.GEN.SG	ελκια	
a			B ⁵⁵ ▶	ελκια 55	<ει> → <i>
b			ελκια A 119		C ₀ → C ^h / _/i/
c			a ▶	ελκιας 44	[-MORPH] → [+MORPH]
d			b ▶	ελκίνα 731-[68]	∅ → <v> / <i>_<a>
e			χελκιου G ^L [+MORPH]		hE(LXX)
#1404.	Neh 11:11.5	מְסוּלָאִים מְסוּלָאִים	μεσουλαμ ANYM.GEN.SG		
a			B ⁵⁵ ▶	μεισουλαμ B-[122]	/e/ → /i/
b			μοσολλαμ G ^L		
c			μολολλαμ 108		C ₁ → C ₂ / ...C ₂
#1405.	Neh 11:11.7	כָּדוּק כָּדוּק	καδδουκ ANYM.GEN.SG		
a			B ⁵⁵ ▶	καδουκ 122* S 106-125-610 (a) ⇔ καδδουκ 122cC ₁ → ∅ / C ₁ _	
b			G ^L ▶	καδδοκ 108	/u/ → /o/
c			a ▶	καδωκ 44	/u/ → /o/
d			καδουκ b		<c> → ∅ / <c>#_
e			καδωκ 248		/u/ → /o/
#1406.	Neh 11:11.ne	∅			
a		(כָּדוּק)	καλω G ^L		ditt. καδδουκ ← #1405 /u/ → /o/
#1407.	Neh 11:11.9	מָרִיָּוֶת מָרִיָּוֶת	μαριωθ ANYM.GEN.SG		
#1408.	Neh 11:11.11	אֵיטָוֶב אֵיטָוֶב	αιτωβ ANYM.GEN.SG		
a			αιτωθ a		/b/ → /t ^h / / _#
b			ετωθ 610		<αι> → <ε> / #_
c			b ▶	ατωβ 248	V → ∅ / #_
d			αχειττωβ G ^L		
e			αχιτωβ 108		<ει> → ∅ C ₁ → ∅ / C ₁ _
f			απωβωχ B ⁵⁵		<ττ> → <π> C ₁ ...C ₂ ...C ₃ → C ₂ ...C ₃ ...C ₁ / # V ₁ → V ₂ / ...V ₂
g			αποβωχ 55-122 S		<ω> → <o>
#1409.	Neh 11:12.9	אֲדַיִם אֲדַיִם	αδαια ANYM.NOM.SG		
a			αδαιας G ^L -121 71-44 (a) 381 (b)		[-MORPH] → [+MORPH]

#1410.	Neh 11:12.11	יֵרוֹאֻם	ιεροαμ	ANYM.GEN.SG		
a			ιροαμ	Scramph (ε')		V → ∅ / V_
b			b	ιεροβοαμ 248		h~ → ιεροβοαμ
c				ιερωαμ 381		<o> → <ω> / '_
#1411.	Neh 11:12.13	פֶּלֶאֱלִיא	φαλαλια	ANYM.GEN.SG		
a			a	φαλλια 74		<α> → ∅ / <λ>_<λ>
b				φαλαλιας 44 NOM		[-MORPH] → [+MORPH]
c			b	φαλαλιου 381 G ^L		[-MORPH] → [+MORPH]
d				φαλλαλιου 108		∅ → <λ> / <λ>_
e				φαλαιλιου 93		∅ → <i> / ...<i>
f				φαλανια 119		<λ> → <α> / _<i>
#1412.	Neh 11:12.15	אַמַּצַּי	αμασει	ANYM.NOM.SG	αμασι	
a				αμεσσει S		/v/ → /e/
b				αμασι A		∅ → <c> / <c>_
c			a	αμαση 610		<ει> → <i> / _#
d				ναμασι 119		<i> → <η> / '_#
e			b	ναμασιου 381		∅ → <v> / #_<α>
f				αμασιου G ^L		[-MORPH] → [+MORPH]
#1413.	Neh 11:12.17	זַכַּרְיָה	ζαχαρια	ANYM.GEN.SG		
#1414.	Neh 11:12.19	פֶּאֶסְעוּר	φασεουρ	ANYM.GEN.SG		
a			B ⁵⁵	φασσυρ B G ^L		<ε> → <c> / <c>_
b				φασουρ 122* 108 (G ^L) ⇔ φασσυρ 122c		C ₁ → ∅ / C ₁ _
c				φασεθουρ b		∅ → <θ> / <ε>_V
d				φασεθυρ 98-[379]-243-248-731-[68]		<o> → ∅ / <θ>_
#1415.	Neh 11:12.21	מֶלַחְיָה	μελχια	ANYM.GEN.SG	μελχια	
a				μελχια A b 119		<ει> → <i>
b				μεαχια 55		<λ> → <α>
c				μελχιου G ^L		[-MORPH] → [+MORPH]
d			a	μελχιας 44 NOM?		[-MORPH] → [+MORPH]
#1416.	Neh 11:13.7	אַמַּצַּי	αμεσσαι	ANYM.NOM.SG		
a				*αμασσαι		V ₁ → V ₂ / V ₂ ...V ₂
b				αμασεια B ⁵⁵		V ₁ V ₂ → V ₂ V ₁ / _#
c				αμασια 55 S		<c> → <ε> / <c>_<i>
d				αμασαι G ^L		<ει> → <i>
e			a	αμεσαι 71-74-44-125-610 → A		C ₁ → ∅ / C ₁ _
f				μεσσαι b		<α> → ∅ / #_<μ>
g				μεσαι 46-[52]-98-[379]		C ₁ → ∅ / C ₁ _
h				μεσσαι 381		<i> → <ει> / <α>_#

#1417.	Neh 11:13.9	עֲדְרִיָּל	εσρηηλ	ANYM.GEN.SG	εσδρηηλ	
a			└ B ⁵⁵ ▶ εσδρηηλ B-[122] S			∅ → /d/ / /s/ /_r/
b			└ εζρηηλ A a			<c> → <ζ> / _C
c			└ εζρηηλ b 119			∅ → <i> / #_
d			└ ιεσρηηλ 248-731-[68]			<ζ> → <c> / _C
#1418.	Neh 11:13.11	אֲחָזִי	[...]			
a			*αχαζιου			
b			└ αζαχιου Scpamph(ε') ANYM.GEN.SG [+MORPH]			C ₁ VC ₂ → C ₂ VC ₁
c			└ αζαχιου G ^L			∅ → <x> / _<χ>
d			└ ζαχιου 108			/e/ → ∅ / #_
e			└ αχιου 119			V ₁ C → ∅ / #_V ₁ C
#1419.	Neh 11:13.13	מַסְלִימִי	μασαλιμιθ	ANYM.GEN.SG		
a			└ a ▶ μασαλαμιθ 610			V ₁ → V ₂ / V ₂ ...
b			└ b ▶ μασιλιμηθ 381			V ₁ → V ₂ / ...V ₂
c		מַסְלִימִי	μασαλλημωθ G ^L			<i> → <η> / ' _
d			└ μασαλιμωθ 44* (a) 248 (b) ⇔ μασαλιμιθ 44c (a)			C ₁ → ∅ / C ₁ _
						<η> → <i>
#1420.	Neh 11:13.15	אֶמְרִי	εμμηρ	ANYM.GEN.SG		
a			└ εμηρ 106 (a) 46-[52]-64-243-728-731-[68] (b)			C ₁ → ∅ / C ₁ _
#1421.	Neh 11:14.9	זַעֲרִיָּל	*ζαβδιηλ	ANYM.NOM.SG	ζεχρηηλ	
a			└ *βαζδιηλ			C ₁ VC ₂ → C ₂ VC ₁ / #_
b			└ βαδιηλ B ⁵⁵			[z] → ∅ / _d/
c			└ βαζηηλ S			/d/ → ∅ / [z]_
d		זַעֲרִיָּל*	ζεχρηηλ Scpamph(ε') G ^L 248 (b)			
e			└ a ▶ ζαχρηηλ 106			/e/ → /e/
f			└ ζοχρηηλ A 119			<ε> → <o>
g			└ b ▶ ζωχρηηλ 381			<o> → <ω>
#1422.	Neh 11:15.2	לְוִיִּים	λευειτων	DNYM.GEN.PL	λευιτων	
a			└ B ⁵⁵ ▶ λευιτων 55 → A S a b 119			<ει> → <i>
b			└ G ^L ▶ λευητων 93* ⇔ λευιτων 93c			<i> → <η> / ' _
#1423.	Neh 11:15.3	סַמַּיָּא	σαμαια	ANYM.NOM.SG		
a			└ a ▶ σαμαιας 44-121			[-MORPH] → [+MORPH]
b			└ σεμειας G ^L			/e/ → /e/ / _.../i/
c			└ σεμειας 93			<i> → <ει> / <ε>_
						V ₁ → ∅ / _V ₁
#1424.	Neh 11:15.5	אֲחוּבִי	ακκουβ	ANYM.GEN.SG	ακουβ	
a			└ G ^L ▶ ακκουβ B ⁵⁵ S A a b 119			C ₁ → ∅ / C ₁ _
b			└ ακκουρ 108			<β> → <ρ> / #_

#1425.	Neh 11:15.7	עֲזָרָקִים	εζερει[...]	ANYM.GEN.SG	εζρι	
a			B ⁵⁵ ▶ εζερει 55			<ει> → <ι> / _#
b			└─ εζρι A 119			CV → VC
c			└─ εζρι a			<ε> → <ε> / <ε>_<ζ>
d			└─ b ▶ ερι 248-731-[68]			<ε> → ∅ / <ε>_<ζ>
e			εεχρει S			<ζ> → <ε> / _C
f			εζρικαμ G ^L -728 ^I			CV → VC
g			εζρικαν Scpamph (ε')			[z] → [x]
#1426.	Neh 11:15.9	הַשְּׁבִיחַ	[...]			/m/ → /n/ / _#
a			ακαβιου Scpamph (ε') G ^L -728 ^I ANYM.GEN.SG [+MORPH]			
#1427.	Neh 11:15.11	בוֹנֵי	[...]			
a			βονναι Scpamph (ε') ANYM.GEN.SG			
b			G ^L ▶ βοννα 108			<ι> → ∅ / _#
c			βαναι 728 ^I			/φ/ → /ε/
						C ₁ → ∅ / C ₁₋
#1428.	Neh 11:16.1	וְשִׁבְתֵי	[...]			
a			+αββαθαιος G ^L ANYM.NOM.SG [+MORPH]			
b			coββαθαιος Scpamph (ε')			/ε/ → /φ/ / _/b/
c			αβαθαιος 93			C ₁ → ∅ / C ₁₋
d			αβαθλιος 728 ^I			<α> → <λ>
e			αθθαιος 108			C ₁ C ₁ ...C ₂ → C ₁ ...C ₂ C ₂
						V ₁ C → ∅ / _V ₁ C
#1429.	Neh 11:16.2	וְיִזְבְּד	[...]			
a			ιωζαβαδ Scpamph (ε') G ^L -728 ^I ANYM.NOM.SG			
#1430.	Neh 11:16.9	הַלְוִיִּם	[...]			
a			λευιτων Scpamph (ε') G ^L -728 ^I DNYM.GEN.PL [+MORPH]			
#1431.	Neh 11:17.1	וּמַתְּנִיחַ	+μαθθανια	ANYM.NOM.SG	μαθθανιας	
a			μαθθανια S B ⁵⁵			C ₁ → ∅ / C ₁₋
b			μαθθανιας Scpamph (ε') A a b			[-MORPH] → [+MORPH]
c			G ^L ▶ μαθθανιας 108 120* ⇔ μαθθανιας 120c			C ₁ → ∅ / C ₁₋
d			ματθανιας 93 248 (b) 119			C ^h ₁ → C _φ / _C ^h ₁
e			ματταθιας 728 ^I			C ₁ → C ₂ / C ₂ ..._
						C ^h → C _φ / _...C ^h
#1432.	Neh 11:17.3	מִיָּחָה	μιχα	ANYM.GEN.SG		
a			μαχα S B ⁵⁵			V ₁ → V ₂ / _...V ₂
b			G ^L ▶ μειχα 93			<ι> → <ει>
c			χιμα 728 ^I			C ₁ VC ₂ → C ₂ VC ₁ / #_
#1433.	Neh 11:17.5	וְזָכְרֵי	[...]			
a			ζεχρι Scpamph (ε') 728 ^I ANYM.GEN.SG			
b			ζεχρει G ^L			<ι> → <ει>
#1434.	Neh 11:17.7	אָפָה	[...]			
a			ααφ Scpamph (ε') G ^L -728 ^I ANYM.GEN.SG			

#1435.	Neh 11:17.10	יהודה	[...]	ιουδα Scpamph (ε') 728 ^I ANYM.GEN.SG	
a				↳ ιουδα G ^L	
b					[−MORPH] → [+MORPH]
#1436.	Neh 11:17.12	יבִקְבֹּקְבֵהָ	[...]	*βακβοκειας G ^L ANYM. NOM.SG [+MORPH]	
a					
b				↳ βοκχειας 108-93	C ₁ VC ₂ → ∅ / #_C ₁ VC ₂ } ∅ → <χ> / <χ>_
c				↳ βακβακιας Scpamph (ε') 728 ^I	
#1437.	Neh 11:17.15	יועבר	+ωβηδ	ANYM.NOM.SG	ωβηβ
a				↳ ωβηβ B ⁵⁵	C ₁ → C ₂ / C ₂ ..._
b				↳ ωβηβ 55 Scorr2 → A 119	∅ → <ι> / <ι>#_
c				↳ ωρηβ S	<β> → <ρ> / ...<β>
d				↳ a ▶ ιβηβ 610* ⇔ ωβηβ 610c	V → ∅ / V_
e				↳ b ▶ ιωββηβ 381	∅ → <β> / <β>_
f				↳ ιωβηδ 44 (a)	∅ → <ι> / <ι>#_
g				↳ ιωβιδ 74 (a)	<η> → <ι>
h				↳ ιωβην 121 (a)	<δ> → <ν> / #
i		ועבד	αβδα	Scpamph (ε') G ^L -728 ^I [+MORPH]	
j				↳ αβδειας 108	∅ → /i/
k				↳ αυδειας 93	<β> → <υ> / <α>_
#1438.	Neh 11:17.17	שמוע	καμμουε	ANYM.GEN.SG	καμουι
a				↳ Scorr-Scpamph (ε')	
				↳ καμουαι 728 ^I	C ₁ → ∅ / C ₁ _ } <ε> → <αι> / #
b				↳ καμουει B ⁵⁵ S	/ε/ → /ε̣/ / #/i/
c				↳ καμουι A a 119	<ει> → <ι> / #
d				↳ b ▶ καμουει 381*	<ι> → <ει> / #
e				↳ καμουι 381c	
f				↳ καμαιου G ^L	[−MORPH] → [+MORPH]
#1439.	Neh 11:17.19	גל	[...]	γαελ Scpamph (ε') ANYM.GEN.SG	
a					
b				↳ G ^L ▶ γαλεκ 108	<λ> → <κ> / #
c				↳ γαλαιλ 728 ^I	<ε> → <αι>
#1440.	Neh 11:17.22		[...]		
a		ידיתון K	ιδιθουν	Scpamph (ε') ANYM.GEN.SG	
b				↳ G ^L ▶ διθουν 93	<ι> → <υ> / #_
c		ידיתין Q	*ιδουθουν		V ₁ → V ₂ / ...V ₂
d				↳ ιδουθουμ 728 ^I	/n/ → /m/ / #
#1441.	Neh 11:18.2	הלויים	[...]	λευιται Scpamph (ε') G ^L -728 ^I DNYM.NOM.PL [+MORPH]	
a					
#1442.	Neh 11:19.2	עקוב	ακκουβ	ANYM.NOM.SG	ακουβ
a				↳ G ^L ▶ ακκουβ 108-728 ^I → B ⁵⁵ S A a b 119	C ₁ → ∅ / C ₁ _

#1443.	Neh 11:19.3	טלמי* טלמי	τελαμειν ANYM.NOM.SG	τελαμιν	
	a		381 (b) B ⁵⁵ ▶ τελαμιν 55 728 ^I (G ^L) a b		<ει> → <ι>
#1444.	Neh 11:20.2	ישׂרָאֵל	[...] ισραηλ G ^L -728 ^I ENYM.GEN.SG		
	a		↳ īcāl Scpamph (ε')		abbr.
#1445.	Neh 11:20.4	הלויִם	[...] λευιται Scpamph (ε') G ^L -728 ^I DNYM.NOM.PL [+MORPH]		
#1446.	Neh 11:20.7	יהודה	[...] ιουδαια Scpamph (ε') G ^L -728 ^I TNYM.GEN.SG [+MORPH]		
#1447.	Neh 11:21.1	נהתיניִים	[...] ναθιναιοι Scpamph (ε') G ^L -728 ^I DNYM.NOM.PL [+MORPH]		
#1448.	Neh 11:21.3	בָּעֵל	[...] οφελ Scpamph (ε') TNYM.DAT.SG		
	a		↳ οφλαα G ^L		h≡ ⇒ #89od
	b		↳ οφαλα 93		CV → VC
	c		↳ οφα 728 ^I		V ₁ → ∅ / V ₁ -#
#1449.	Neh 11:21.4	וציהִא	[...] κια Scpamph (ε') G ^L ANYM.NOM.SG		
	a		↳ κιαυ 93		/εε/ → /εω/ / _#
	b		↳ κιωα 728 ^I		/εω/ → /οε/
	c		↳ κιοαυ 108		<c> → <o> / #_
	d				∅ → <α> / <α>_
#1450.	Neh 11:21.5	ונשׂפָא	[...] γεσφα Scpamph (ε') G ^L -728 ^I ANYM.NOM.SG		
	a		↳ γεσφας 108-93		[-MORPH] → [+MORPH]
#1451.	Neh 11:21.7	נהתיניִים	[...] ναθιναιοι Scpamph (ε') 728 ^I DNYM.DAT.PL [+MORPH]		
	a		↳ ναθιναιων G ^L GEN		[+MORPH.DAT] → [+MORPH.GEN]
	b		↳ ναθηναιων 93		<ι> → <η>
#1452.	Neh 11:22.2	הלויִם	λευιτων DNYM.GEN.PL	λευιτων	[+MORPH]
	a		B ⁵⁵ ▶ λευιτων 55 — S A G ^L a b 119		<ει> → <ι>
#1453.	Neh 11:22.3	בירושלֵם	[...] ιερουαλημ G ^L -728 ^I TNYM.DAT.SG		
	a		↳ īlēm Scpamph (ε')		abbr.
#1454.	Neh 11:22.6	בניִ	βανει ANYM.GEN.SG	βανι	
	a		381 (b) ↳ βανι A a 119		<ει> → <ι> / _#
	b		↳ b ▶ βαανι 248		∅ → <α> / <α>_
	c		βοννει G ^L		C ₁ → ∅ / C ₁ _
	d		↳ βονει 93 Scpamph (ε')		<ει> → <ι> / _#
	e		↳ βονι 728 ^I		

#1455.	Neh 11:22.4	עָזַי	οζει	ANYM.NOM.SG	οζι	
			381 (b)			
a			οζι A a 119			<ει> → <ι> / #
b			↳ b ▶ εζι 52			<ο> → <ε> / #_
c			G ^L ▶ οζα 728 ^I			/i/ → /e/ / #
d			↳ αζα Scpamph (ε')			/o/ → /e/ / #_
#1456.	Neh 11:22.8	אָפּבִּיבִּי	ααβια	ANYM.GEN.SG		
a			ααβεια S			<ει> → <ι>
b			ααβιου G ^L			[-MORPH] → [+MORPH]
c			a ▶ αζαβια 71			/s/ → [z] / V_V
d			b ▶ ααβια 98-[379]-243-248-731-[68] 119			/e/ → ∅ / #_
#1457.	Neh 11:22.10	מַטְתָּנִי	[...]			
a			ματθανιου Scpamph (ε') G ^L ANYM.GEN.SG [+MORPH]			
b			↳ ματθανιου 93			C ^h ₁ → C ₁ / _C ^h ₁
c			↳ μαθανιου 728 ^I			C ₁ → ∅ / C ₁ _
#1458.	Neh 11:22.12	מֵיכָא	μειχα	ANYM.GEN.SG	μιχα	
a			B ⁵⁵ ▶ μιχα 55 — A 108-728 ^I (G ^L) a b 119			
b			αμειχα S			
#1459.	Neh 11:22.14	אָפּפִּי	ααφ	ANYM.GEN.SG		
a			↳ ααβ B ⁵⁵			C ^h → C / #
#1460.	Neh 11:24.1	פּאָפּאַ	φαθια	ANYM.NOM.SG		
a			παθια B ⁵⁵			C ^h → C / #_...C ^h
b			↳ πεθια 122* ↔ παθια 122c			/e/ → /e/
c			παθεια S			/e/ → /e/ / _/i/
d			↳ παθια 55			<ει> → <ι>
e			φαθεια Scpamph (ε')			/e/ → /e/ / _/i/
f			G ^L ▶ φαθια 93			∅ → <θ> / <θ>_
g			a ▶ φθια 74			<α> → ∅
h			φαθιας 44 (a) 381 (b)			[-MORPH] → [+MORPH]
i			↳ φαδιας 121 (a)			C ^h → C / V_V
#1461.	Neh 11:24.3	מַסְעִיזָאבֵּהַל	[...]	ANYM.GEN.SG	βασηζα	
a			*μασσηζαβηλ			
b			μασσειζαβηλ G ^L			<η> → <ει>
c			↳ μασσιζαβηλ 108			<ει> → <ι>
d			↳ μασιζαβηλ 728 ^I			<c> → ∅ / <c>_
e			βασηζαβηλ Scpamph (ε')			/m/ → /b/ / #_
f			↳ βασηζα A S B ⁵⁵ 119			<c> → ∅ / <c>_
g			↳ b ▶ βασιζα 728			<βηλ> → ∅ / #
h			↳ a ▶ φασιζα 121 46-[52] (b)			<η> → <ι>
						C / C ^h / #_

#1462.	Neh 11:24.5	זָרַח	[...]		
a		[[זָרַח*]]	ζαρε Scpamph (ε') G ^L ANYM.GEN.SG		
b			↳ ζαραι 728 ^I		<ε> → <αι> / _#
c			↳ ζαρα 108-93		<ι> → ∅ / _#<υ>
#1463.	Neh 11:24.7	יְהוּדָה	[...]		
a			ιουδα Scpamph (ε') G ^L -728 ^I ANYM.GEN.SG		
#1464.	Neh 11:25.5	יְהוּדָה	ιουδα	ENYM.GEN.SG	
#1465.	Neh 11:25.7-8	בְּקִרְיַת הַחֶרֶבֶעַ	καριαθαρβοκ	TNYM.DAT.SG	
a			↳ καριαθαρβο A		<κ> → ∅ / _#<κ>
b			↳ καριαθαρβα Scpamph (ε')		/q/ → /e/ / /e/..._#
c			B ⁵⁵ ▶ καριαθαρ B 122 ← S		<βoκ> → ∅ / _#
d			G ^L ▶ καριαθαρβουκ 108		/q/ → /u/
e			a ▶ καριαθιαρβοκ 236		∅ → <ι>
f			↳ καριαθαρβωκ 74-610 (a)		<o> → <ω>
			98-[379]-243-248-731-[68] (b)		
g			↳ καριαθιαρβωκ 381 (b)		∅ → <ι>
#1466.	Neh 11:25.10	וּבְדִיבֹן	[...]		
a			διβων Scpamph (ε') TNYM.DAT.SG		
b			↳ G ^L ▶ δαιβων 108		∅ → <α> / <δ>_
#1467.	Neh 11:25.12	וּבִקְבֻצָּאֵל	[...]		
a		וּבִקְבֻצָּאֵל*	καβσεηλ Scpamph (ε') G ^L TNYM.DAT.SG		
#1468.	Neh 11:26.1	וּבִשְׂוֵעַ	ιησου	TNYM.DAT.SG	
a			↳ ιου 119		/i/ → ∅ / /i/ _
b			+ιησουε G ^L		
c			↳ coue 93		<ιη> → ∅ / #_
d			↳ coua 108		/e/ → /e/ / _#
#1469.	Neh 11:26.2	וּבְמוֹלְדָה	[...]		
a			μωλαδα Scpamph (ε') TNYM.DAT.SG		
b			↳ G ^L ▶ μωλαδ 93		<α> → ∅ / _#
#1470.	Neh 11:26.3	וּבְבֵית פֶּלֶט	[...]		
a			βηθφαλατ G ^L TNYM.DAT.SG		
b			↳ βηθαλατ 93		/p ^h / → ∅ / /t ^h / _
c			↳ βηβφαλατ Scpamph (ε')		/t ^h / → /b/ / /b/..._ /p ^h /
					<α> → ∅ / <λ>_
#1471.	Neh 11:27.1	וּבְחֶצֶר שׁוּעַל	[...]		
a			*αεερσοαλ G ^L TNYM.DAT.SG		
b			↳ εεερσοαλ Scpamph (ε')		V ₁ → V ₂ / #...V ₂
c			↳ αεερσωαλ 108		<o> → <ω>
d			↳ αρεερσοα 93		∅ → /r/ / _\$/s/.../r/\$/s/
					/l/ → ∅ / _#

#1472.	Neh 11:27.3-4	ובבאָר שָׁבַע	βηρραβεε	TNYM.DAT.SG	βηρραβεε	
a			B ⁵⁵ ▶ βηρραβεε 55	← S b		V → ∅ / _V
b			a ▶ βηρραβεε 71			/r/ → ∅ / _\$
c			βηρραβει G ^L			<ε> → <αι> / _#
d			βερραβεε A 119			V → ∅ / V_
#1473.	Neh 11:28.1	ובצָקְלָג	[...]	*κιελαγ TNYM.DAT.SG		
a			κιελεγ Scpamph (ε')			V ₁ → V ₂ / V ₂ ..._
b			κεελαγ G ^L			V ₁ → V ₂ / ...V ₂
c						
#1474.	Neh 11:28.2	ובמְכַנֶּה	[...]	μαχνα Scpamph (ε') TNYM.DAT.SG		
a			μαχειναι G ^L			$\left. \begin{array}{l} \emptyset \rightarrow /m/ / C^h_ \\ \langle \epsilon i \rangle \rightarrow \langle \eta \rangle \\ C^h \rightarrow \emptyset / _ / m/ \\ \langle \nu ai \rangle \rightarrow \emptyset / _ \# \end{array} \right\}$
b			+μαχημναι			
c			μαμη 108			
d						
#1475.	Neh 11:29.2	רְפוּז	[...]	ρεμμων Scpamph (ε') G ^L TNYM.DAT.SG		
a						
#1476.	Neh 11:29.3	ובצָדָעָה	[...]	ααρα Scpamph (ε') TNYM.DAT.SG		
a			G ^L ▶ ααρα 108			<α> → ∅ / <α>_#
b						
#1477.	Neh 11:29.4	וביִרְמוּת	[...]	ιεριμουθ G ^L TNYM.DAT.SG		
a			ιεριμουθ 108			<εi> → <i>
b			ιριμουθ Scpamph (ε')			V → ∅ / V_
c						
#1478.	Neh 11:30.ne1	(צָקְלָג)	∅	κεελαγ G ^L TNYM.DAT.SG		ditt. ← #1473c
a						
#1479.	Neh 11:30.ne2	(ובמְכַנֶּה)	∅	μαχημναι G ^L TNYM.DAT.SG		ditt. ← #1474c
a			μαμη 108			h [≡] ⇒ #1474d
b						
#1480.	Neh 11:30.1	זָנָה	[...]	ζανωε Scpamph (ε') TNYM.DAT.SG		
a			G ^L ▶ ζανω 108-93			<ε> → ∅ / _#<ο>
b						
#1481.	Neh 11:30.2	עָדָלָם	[...]	οδολλαμ Scpamph (ε') TNYM.DAT.SG		
a			G ^L ▶ ουδολλαμ 93			/o/ → /u/ / _.../o/
b						
#1482.	Neh 11:30.4	לְכִישׁ	λαχειc	TNYM.NOM.SG		
a			G ^L ▶ ααχειc 93			<λ> → <α> / #_<α>
b			b ▶ λαχιc 98c-[379c]-381c			<εi> → <i>
#1483.	Neh 11:30.6	עֲזָקָה	[...]	αζηκα Scpamph (ε') TNYM.NOM.SG		
a			G ^L ▶ ζηκα 93			<α> → ∅ / <ν>#_
b						

#1484.	Neh 11:30.9	מְבַאֵר שָׁבַע	βηρραβεε	TNYM.DAT.SG	βηρραβεε		
a			βηρραβεε	S	a b	$h \equiv \Rightarrow \#1472a$	
b			βηρραβεαι	G ^L		$h \equiv \Rightarrow \#1472c$	
c			βερραβεε	A	119	$h \equiv \Rightarrow \#1472d$	
#1485.	Neh 11:30.13	הַיָּם	[...]				
a			ενομ	Scpamph (ε')	G ^L TNYM.GEN.SG		
#1486.	Neh 11:31.2	בְּנֵי־מֶן	βενιαμειν	ENYM.GEN.SG	βενιαμιν		
a				B ⁵⁵	▶ βενιαμιν 55 108 (G ^L) a b	$\langle \epsilon i \rangle \rightarrow \langle i \rangle$	
#1487.	Neh 11:31.3	מְנַבֵּעַ	γαβαα	TNYM.GEN.SG			
a			γβα S*	↔	γαβαα Scorr	$V_1 \rightarrow \emptyset / V_1 \#$	
b			γαλα	B ⁵⁵		/b/ → /l/	
c			a	▶	γαβαακ 106	$\emptyset \rightarrow /k/ / _ \# / m / \dots / k^h m /$	
d				↪	γαβααμ 370	$\emptyset \rightarrow \langle \mu \rangle / _ \# \langle \mu \rangle$	
e			b	▶	γαβαγαα 46* ↔ γαβαα 46c	$\emptyset \rightarrow \langle \gamma \alpha \rangle / \langle \gamma \alpha \rangle \dots$	
f				↪	γαβαχα 52	/g/ → /k ^h / / _ \dots \# \dots / k ^h /	
#1488.	Neh 11:31.4	מְכַמֵּשׁ	μαχμας	TNYM.GEN.SG			
a				248 (b)	▶ μαχεμας 381 (b)	$\emptyset \rightarrow /e/ / / k^h / _ / m /$	
b				G ^L	▶ μαγμας 108	$C^h \rightarrow \zeta / _ / m /$	
c				↪	μαχαμας A S* B ⁵⁵ 119 ↔ μαχμας Scorr	$\emptyset \rightarrow /e/ / / k^h / _ / m /$	
d				↪	b ▶ μαχαα 46-[52]	$C_1 V_1 \rightarrow \emptyset / C_1 V_1 C V_1 _$	
#1489.	Neh 11:31.5	וְעֵיִה	[...]				
a			+αια				
b				↪	αιω Scpamph (ε')	TNYM.GEN.SG	/e/ → /o/ / _ \#
c			γαι	G ^L		$hE(LXX)$	
d				↪	γε 108	$\langle \alpha i \rangle \rightarrow \langle \epsilon \rangle / _ \#$	
#1490.	Neh 11:31.6	וּבֵית־אֵל	[...]				
a			βαιθηλ	G ^L	TNYM.GEN.SG		
b				↪	βηθηρ Scpamph (ε')	$V_1 \rightarrow V_2 / _ \dots V_2$	
						/l/ → /r/ / _ \#	
#1491.	Neh 11:32.1	עֲנֻתוֹת	[...]				
a			αναθωθ	Scpamph (ε')	G ^L TNYM.GEN.SG		
#1492.	Neh 11:32.2	נֹב	[...]				
a			νοβ	Scpamph (ε')	G ^L TNYM.GEN.SG		
#1493.	Neh 11:32.3	עֲנֻנְיָהּ	[...]				
a			ανανια	Scpamph (ε')	TNYM.GEN.SG		
b				↪	G ^L ▶ ανια 108	$V_1 C_1 \rightarrow \emptyset / _ \# _ V_1 C_1$	
c				↪	ανι 93	$V_1 \rightarrow \emptyset / _ \# V_1$	
#1494.	Neh 11:33.1	הַצֹּר	[...]				
a			αωρ	Scpamph (ε')	G ^L TNYM.GEN.SG		
#1495.	Neh 11:33.2	רָמָה	[...]				
a			ραμα	Scpamph (ε')	G ^L TNYM.GEN.SG		
#1496.	Neh 11:33.3	גִּתְיִים	[...]				
a			γεθθαιμ	G ^L	TNYM.GEN.SG		
b				↪	γεθθιμ Scpamph (ε')	$V \rightarrow \emptyset / _ V$	

#1497.	Neh 11:34.1	קָרִיד [..]		
a		קָרִיד*	αδωδ Scramph (ε') G ^L TNYM.GEN.SG	
#1498.	Neh 11:34.2	צָבָעִים [..]		
a			*ceβwειμ G ^L TNYM.GEN.SG	
b			└─ ceβwειν 108-93	/m/ → /n/ / _#
c			└─ ceβoειμ Scramph (ε')	<ω> → <o>
#1499.	Neh 11:34.3	נִבְלָט [..]		
a			ναβαλλατ Scramph (ε') TNYM.GEN.SG	
b			└─ G ^L ► ναβαλατ 108-93	C ₁ → ∅ / C ₁ _
#1500.	Neh 11:35.1	לָד [..]		
a			λυδδα Scramph (ε') G ^L TNYM.GEN.SG	
#1501.	Neh 11:35.2	וֹנֵו [..]		
a			ωνω Scramph (ε') TNYM.GEN.SG	
b			└─ G ^L ► ονω 93	<ω> → <o> / #_...<ω>
#1502.	Neh 11:35.3	גָּי [..]		
a			γη Scramph (ε') G ^L TNYM.GEN.SG	
#1503.	Neh 11:35.4	הַקָּרָעִים [..]		
a			αρασιμ Scramph (ε') CMN.GEN.SG	
b			└─ αρασειμ G ^L	<i> → <ei>
#1504.	Neh 11:36.2	הַלְוִיִּם [..]	λευειτων DNYM.GEN.PL λειυιτων	
a			└─ B ⁵⁵ ► λειυιτων 55 ─ S A G ^L a b 119	
#1505.	Neh 11:36.4	יְהוּדָה [..]	ιουδα ENYM.GEN.SG	
#1506.	Neh 11:36.5	לְבִנְיָמִין [..]	βενιαμειν ENYM.DAT.SG βενιαμιν	
a			└─ G ^L ► βενιαμιν 108 a b	<ei> → <i>
b			└─ βαιννιαμειν 93	<ε> → <ai>
				∅ → <v> / <v>_
#1507.	Neh 12:1.3	וְהִלְוִי [..]	λευειται DNYM.NOM.PL λειυιται	
a			└─ B ⁵⁵ ► λειυιται 55 ─ S A G ^L a b 119	<ei> → <i>
#1508.	Neh 12:1.7	זָרוּבָבֶל [..]	ζοροβαβελ ANYM.GEN.SG	
a			└─ B ⁵⁵ ► ζοβαβελ 122	CV ₁ → ∅ / CV ₁ _
b			*ζοροββαβελ G ^L	
c			└─ ζορομβαβελ 108	/b/ → /m/ / _/b/
d			└─ ιερομβαβελ 93	<ζ> → <ρ> / #_
#1509.	Neh 12:1.9	שָׂאֵל־תִּיגַל [..]	καλαθιηλ ANYM.GEN.SG	
a			└─ G ^L ► αλαθαηλ 93	/s/ → ∅ / #_
				/i/ → /e/ / /e/.../i/
#1510.	Neh 12:1.10	יְהוֹשֻׁעַ [..]	ιησου ANYM.NOM.SG	
a			└─ B ⁵⁵ ► ιησους 55 71-106-107-[610]-370 (a) [-MORPH] → [+MORPH]	
b			└─ t̄w 236-314-762 (a) 381 (b)	abbr.
#1511.	Neh 12:1.ne	∅		
a		(יִזְדַּעַק)	ιωσεδεκ G ^L ANYM.GEN.SG	h: ⇒ #189
#1512.	Neh 12:1.11	שָׂרָיָה [..]	αραια ANYM.NOM.SG	
a			└─ αραιας G ^L 44 (a) 381 (b)	[-MORPH] → [+MORPH]

#1513.	Neh 12:1.12	יִרְמִיָּה	ιερμια	ANYM.NOM.SG	
a			↳ B ⁵⁵ ▶ ιερμεια Bc ^{B3} -[122c] S		<ι> → <ει>
b			↳ ιερεμια 55 125 (a)		∅ → /e/ / /r/ /_m/
c			↳ ιερεμιας G ^L 44 (a) 248 (b)		[-MORPH] → [+MORPH]
d			↳ ιηρεμιας 108		/e/ → /i/ / /i/ /_
e			↳ ιερμειας 381 (b)		VC → CV
#1514.	Neh 12:1.13	עֲזָרָא	εσρα	ANYM.NOM.SG	εσδρα
a			↳ 71 (a)		h≡ ⇒ #382a
b			εζρα a 46-64-728 (b)		[-MORPH] → [+MORPH]
c			↳ εζρας 381 (b)		h≡ ⇒ #382b
d			εσδρα B ⁵⁵ S		[-MORPH] → [+MORPH]
e			↳ b ▶ εσδρας 248		h≡ ⇒ #1138c
f			εσζρας 93 (G ^L) [+MORPH]		h≡ ⇒ #382c
			εζδρας 108 (G ^L) [+MORPH]		
#1515.	Neh 12:2.1	אַמָּרִיָּה	αμαρια	ANYM.NOM.SG	
a			↳ μαρια B ⁵⁵		<α> → ∅ / <α>#_
b			↳ αρεια S		<μ> → ∅ / <α>#_<α>
c			↳ αμαρεια Scpamph (ε')		<ι> → <ει>
d			↳ αμαριας 44 (a) 248-381 (b)		[-MORPH] → [+MORPH]
e		(עֲזָרִיָּה)	↳ αζαριας G ^L		h~ ⇒ αζαριας
#1516.	Neh 12:2.2	מַלְלִיךָ	μαλουχ	ANYM.NOM.SG	
a			↳ B ⁵⁵ ▶ μαλουλ B-[122]		<χ> → <λ> / _#
b			↳ μαλουκ G ^L		C ^h → C̣ / _#/s/
#1517.	Neh 12:2.3	חֲפוּשׁ	[...]		
a			αττους Scpamph (ε') ANYM.NOM.SG		
b			↳ G ^L ▶ αυτους 93		h~ ⇒ αυτους
#1518.	Neh 12:3.1	שְׁכֵנֵיהָ	σεχενια	ANYM.NOM.SG	
a			↳ εχενια Scpamph (ε')		<c> → ∅ / <c>#_
b			↳ εενια S		<χ> → ∅
c			↳ σεχενιας G ^L 71 (a) 248-381 (b)		[-MORPH] → [+MORPH]
d			↳ σενεχιας 44 (a)		C ₁ VC ₂ → C ₂ VC ₁
#1519.	Neh 12:3.2	רְהֹם	[...]		
a			ρεουμ Scpamph (ε') G ^L ANYM.NOM.SG		
#1520.	Neh 12:3.3	מַרְמִיָּוֶת	[...]		
a			μαριμωθ Scpamph (ε') ANYM.NOM.SG		
b			↳ μαρειμωθ G ^L		<ι> → <ει>
#1521.	Neh 12:4.1	עֲדָוָה	[...]		
a		אֲדָוָה	αδαιας Scpamph (ε') G ^L ANYM.NOM.SG		

#1522.	Neh 12:4.2	גִּנְתָּי [...]	γεννηθουι Scpamph (ε') ANYM.NOM.SG	
a			↳ γενναθωθ G ^L	$\left. \begin{array}{l} /i/ \rightarrow /e/ \\ /u/ \rightarrow /o/ \\ \langle i \rangle \rightarrow \langle \theta \rangle / \langle \theta \rangle \dots \# \\ C_1 \rightarrow \emptyset / C_1 \end{array} \right\}$
b			↳ γεναθωθ g3	
c				
#1523.	Neh 12:4.3	אֲבִיָּה [...]	αβιας Scpamph (ε') G ^L ANYM.NOM.SG [+MORPH]	
a				
#1524.	Neh 12:5.1	מִיָּמִין [...]	μιαμειν G ^L ANYM.NOM.SG	
a			↳ μειμιν Scpamph (ε')	$\left. \begin{array}{l} V_1V_2 \rightarrow V_2V_1 \\ /e/ \rightarrow /e/ / _ /i/ \\ \langle ei \rangle \rightarrow \langle i \rangle \end{array} \right\}$
b				
#1525.	Neh 12:5.2	מַעֲדִיָּה [...]	μααδιας Scpamph (ε') ANYM.NOM.SG [+MORPH]	
a			↳ μααγιας G ^L	$\left. \begin{array}{l} h \sim \Rightarrow \#1367c \\ \emptyset \rightarrow \langle c \rangle / \langle c \rangle _ \end{array} \right\}$
b	(מעשיה)		↳ μαααγιας g3	
c				
#1526.	Neh 12:5.3	בִּלְגָּה [...]	βαλγιας Scpamph (ε') ANYM.NOM.SG [+MORPH]	
a			↳ βελαγιας G ^L	$\left. \begin{array}{l} /e/ \rightarrow /e/ \\ \emptyset \rightarrow \langle ce \rangle / \langle \lambda \rangle _ \langle \gamma \rangle \\ \langle \lambda ce \rangle \rightarrow \langle ce \lambda \rangle \end{array} \right\}$
b			↳ βεαγιας g3	
c				
#1527.	Neh 12:6.1	שְׂמֵיָה [...]	σεμιας G ^L Scpamph (ε') ANYM.NOM.SG [+MORPH]	
a				
#1528.	Neh 12:6.2	יְוִיָּרִיב [...]	ιωιαριβ Scpamph (ε') ANYM.NOM.SG	
a			↳ ιωιαριβ G ^L	$\langle i \rangle \rightarrow \langle ei \rangle$
b				
#1529.	Neh 12:6.3	יְדַעִיָּה [...]	ιδειας G ^L ANYM.NOM.SG [+MORPH]	
a			↳ ιδειας 108 Scpamph (ε')	$V \rightarrow \emptyset / V _$
b				
#1530.	Neh 12:7.1	סְלוּי* [...]	καλουαι Scpamph (ε') ANYM.NOM.SG	
a			↳ G ^L ▶ καλουια 108	$V_1V_2 \rightarrow V_2V_1 / _ \#$
b				
#1531.	Neh 12:7.2	אֲמוּק [...]	αμουκ G ^L Scpamph (ε') ANYM.NOM.SG	
a				
#1532.	Neh 12:7.3	חֶלְקִיָּה [...]	χελκιας Scpamph (ε') ANYM.NOM.SG [+MORPH]	
a			↳ χελκειας G ^L	$\langle i \rangle \rightarrow \langle ei \rangle$
b				
#1533.	Neh 12:7.4	יְדַעִיָּה [...]	ιδειας Scpamph (ε') ANYM.NOM.SG [+MORPH]	
a			↳ ωδουιας G ^L	
b		הַדְּעִיָּה*		
#1534.	Neh 12:7.10	יֵשׁוּעַ [...]	ιησοι ANYM.GEN.SG ιησου	
a			↳ ιησου A S G ^L a b 119	$h \sim \Rightarrow \text{ιησου}$
b			↳ t̄w 236-314 (a) 381 (b)	

#1535.	Neh 12:8.1	וְהָלְוִיִּם	λευειται	DNYM.NOM.PL	λευειται	
a			↳ B ⁵⁵ ▶ λειται 55 S A G ^L a b 119			<ει> → <ι>
#1536.	Neh 12:8.2	יֵשׁוּעַ	ιησου	ANYM.NOM.SG		
a			↳ ιησουσ G ^L 248-381 (b)			[−MORPH] → [+MORPH]
b			↳ a ▶ αυτου 107-[44-125-610]			subst.)
c			↳ τ̄ω 236			trans.) abbr.
#1537.	Neh 12:8.3	בְּנֵי וּבְנֵי*	βανουι	ANYM.NOM.SG		
a			και οι υιοι αυτου G ^L			trans.
#1538.	Neh 12:8.4	קְדָמִיָּאֵל	καδμηλ	ANYM.NOM.SG		
a			↳ κεδμηλ G ^L			/e/ → /e̞/ / _/i/
#1539.	Neh 12:8.5	שָׂרָבְיָה	ααραβια	ANYM.NOM.SG		
a			↳ ααραβιασ G ^L 44 (a) 248-381 (b)			[−MORPH] → [+MORPH]
#1540.	Neh 12:8.6	עִירֵי יְהוּדָה*	ιωδαε	ANYM.NOM.SG		
a			ιουδα Scramph (ε')			
b			↳ B ⁵⁵ ▶ υιου 55			<δα># → #<δα> h~ ⇒ υιου
c			↳ ιουδασ G ^L			[−MORPH] → [+MORPH]
#1541.	Neh 12:8.7	מַתְּתָנִיָּה	μαθθανια	ANYM.NOM.SG		
a			↳ μαθθανια A 119			C ₁ → ∅ / C ₁ ~
b			↳ μαχχανια S			/t ^h / → /k ^h /
c			↳ B ⁵⁵ ▶ δαμαχχανια 55			<δα># → #<δα>
d			↳ a ▶ μαθθανιασ 71-74-44			[−MORPH] → [+MORPH]
e			↳ μαθθθανιασ G ^L 381 (b)			[−MORPH] → [+MORPH]
f			↳ ματθθανιασ 93 248 (b)			C ^h ₁ → C̣ ₁ / _C ^h ₁
#1542.	Neh 12:9.1	וּבְקִרְבָּהּ	[...]			
a			βακβακιασ G ^L ANYM.NOM.SG [+MORPH]			
b			↳ βακβακιασ Scramph (ε')			/k/ → ∅
#1543.	Neh 12:9.3	וְעַנִּי K וְעַנִּי Q	[...]			
a			*αναι ANYM.NOM.SG			
b			↳ ιαναι G ^L Scramph (ε')			∅ → <ι> / <ι># _
#1544.	Neh 12:10.1	יֵשׁוּעַ	ιησουσ	ANYM.NOM.SG		
a			↳ b ▶ ιησου 46-[52]			<c> → ∅ / _#<ε>
#1545.	Neh 12:10.ne		∅			
a		(יֹצְדֵק)	ιωσεδεκ G ^L ANYM.GEN.SG			h: ⇒ #189
#1546.	Neh 12:10.4	יְיָקִים	*ιωακειμ	ANYM.ACC.SG	ιωακιμ	
a			↳ ιωακειμ B ⁵⁵ S A G ^L			/i/ → ∅ / /o/ _/e/
b			↳ 71-106-44-610-236-762 (a) 119			
c			↳ b ▶ ιωακιμ 64-728			<ει> → <ι>
d			↳ a ▶ ιω 107			abbr.
e		(אֱלִיקִים)	↳ ελιακιμ 125			h~ ⇒ ελιακιμ

#1547.	Neh 12:10.5	וַיִּקְרָא	*ιωακειμ ANYM.NOM.SG ιωακιμ	
a			ιωακειμ B ⁵⁵ S A G ^L	h [≡] ⇒ #1546a
			71-106-107-[44-610]-236-762 (a) b 119	
b			ιωακιμ a 64-728 (b)	h [≡] ⇒ #1546c
#1548.	Neh 12:10.8	אֶלְיָצִיב	ελιασειβ ANYM.ACC.SG ελιασιβ	
a			B ⁵⁵ ▶ ελειασειβ 122* ⇔ ελιασειβ 122c	h [≡] ⇒ #1549
b			ελιασιβ S a	<ει> → <ι>
c			b ▶ ελιασηβ 52-64*-248-381 ⇔ ελιασιβ 64c	<ι> → <η> / ' _
d		אֶלְיָצִיב*	ελιασουβ G ^L	
#1549.	Neh 12:10.9	וַיִּקְרָא	ελειασειβ ANYM.NOM.SG ελιασιβ	
a			B ⁵⁵ ▶ ελειασειβ 122c-55 → S A 119	h [≡] ⇒ #1548
b			ελιασιβ a b	h [≡] ⇒ #1548b
c			ελιασηβ 52-64*-248-381 (b) ⇔ ελιασιβ 64c (b)	h [≡] ⇒ #1548c
d		אֶלְיָצִיב*	ελιασουβ G ^L	h [≡] ⇒ #580c
#1550.	Neh 12:10.11	יֹדָע	ιωδαε ANYM.ACC.SG	
a			B ⁵⁵ ▶ ιωδα B-[122]	V → ∅ / V_#
b		יֹדָע	ιωιαδα G ^L	
c			ιωιαδα A 55 (B ⁵⁵)	/i/ → /o/ / e/
#1551.	Neh 12:11.1	יֹדָע	ιωδαε ANYM.NOM.SG	
a			B ⁵⁵ ▶ ιωδα B-[122] S* ⇔ ιωδαε Scott	V → ∅ / V_#
b		יֹדָע	ιωιαδα G ^L	
c			ιωιαδα A 55 (B ⁵⁵)	/i/ → /o/ / e/
#1552.	Neh 12:11.ne		∅	
a		(יֹדָע)	ιωδαε 119 ANYM.NOM.SG	ditt. ← #1551
#1553.	Neh 12:11.4	יֹנָתָן	ιωναθαν ANYM.ACC.SG	
a			b ▶ ιωναθαν 52* ⇔ ιωναθαν 52c	<ν> → ∅ / <α>
b			S* ⇔ ιωναθαν S1	h [≡] ⇒ #1554a
#1554.	Neh 12:11.5	יֹנָתָן	ιωναθαν ANYM.NOM.SG	
a			a ▶ ιωναθαν 134 → S	∅ → <α> / <ω>_<ν>
#1555.	Neh 12:11.8	יָדָע	ιαδου ANYM.ACC.SG	
a			αδου b	<ι> → ∅ / <ν>#_
b			αδδου 248	∅ → <δ> / <δ>_
c			ιεδδου G ^L	
d			ελδου 93	<δ> → <λ> / <δ>
#1556.	Neh 12:12.2	וַיִּקְרָא	*ιωακειμ ANYM.GEN.SG ιωακιμ	
a			ιωακειμ B ⁵⁵ S A G ^L 71-106-610-236 (a) b 119	h [≡] ⇒ #1546a
b			ιωκειμ 762 (a)	/e/ → ∅ / /o/ /
c			ιω 107	h [≡] ⇒ #1546d
d			ιωακιμ a 64-728 (b)	h [≡] ⇒ #1546c
#1557.	Neh 12:12.7	לְשָׂרָיָה	σαραια ANYM.DAT.SG	
a			B ⁵⁵ ▶ σαρεα 55	<αι> → <ε>
b		{שָׂרָיָה}	a ▶ σαμαρια 71	h~ ⇒ σαμαρια
c			ααρια 74	CV ₁ CV ₁ → V ₁ CV ₁ C
d			σαραιας 44 NOM?	[-MORPH] → [+MORPH]

#1558.	Neh 12:12.8	מַרְיָה	μαραια	ANYM.NOM.SG	αμαρια	
a			B ⁵⁵ ▶ μαρεα B-55			<αι> → <ε>
b			αμαρια A a b 119			CV ₁ CV ₁ → V ₁ CV ₁ C
c			αμαριας G ^L 44 (a) 248 (b)			[-MORPH] → [+MORPH]
d			αμαρειας 19-93			<ι> → <ει>
#1559.	Neh 12:12.9	יֵרֵמְיָה	ιερμια	ANYM.DAT.SG		
a			ιερεμια B ⁵⁵ 74-762 (a) 98-[379]-248 (b)			∅ → /e/ / /r/ / /m/
b			ιερεμεια S			<ι> → <ει>
c			G ^L ▶ ιερμεια 19-93 381c (b)			<ι> → <ει>
d			a ▶ ερμια 106-107-[610]-236 119			/i/ → ∅ / #_ / e/
e			ερμιας 44 NOM?			[-MORPH] → [+MORPH]
#1560.	Neh 12:12.10	אֲנַנְיָה	ανανια	ANYM.NOM.SG		
a			ανανιας G ^L 44 (a) 248 (b)			[-MORPH] → [+MORPH]
#1561.	Neh 12:13.1	עֲדָרָה	εσρα	ANYM.DAT.SG	εσδρα	
a			εζρα A 46-64-381-728 (b)			h≡ ⇒ #382a
b			εσδρα 55 (B ⁵⁵) S a b			h≡ ⇒ #382b
c			εσδρας 44 NOM?			[-MORPH] → [+MORPH]
d			εζδρα 19-108 (G ^L)			h≡ ⇒ #382c
e			εσζρα 93 (G ^L)			h≡ ⇒ #1138c
#1562.	Neh 12:13.2	מֶסוּלָאִם	μεσουλαμ	ANYM.NOM.SG		
a			μεσολλαμ G ^L			
b			collαμ 108* ⇔ μεσολλαμ 108c			<με> → ∅ / #_
c			μεσολαμ 93			C ₁ → ∅ / C ₁ _
#1563.	Neh 12:13.3	אֲמַרְיָה	αμαρεια	ANYM.DAT.SG	αμαρια	
a			B ⁵⁵ ▶ αμαρια 55 — A 19-108 (G ^L) 119			<ει> → <ι>
b			αραμια S ⇔ αμαρια Sc			C ₁ VC ₂ → C ₂ VC ₁
c			a ▶ αμμαρια 74c			∅ → <μ> / <μ>_
d			αμαριας 44 NOM?			[-MORPH] → [+MORPH]
e			b ▶ αμαθια 379			<ρ> → <θ>
#1564.	Neh 12:13.4	יְהוֹנָן	ιωαναν	ANYM.NOM.SG		
a			G ^L ▶ ιωαναν 19-93			<α> → ∅ / <ω>_ <ν>
			98-[379]-243-248-731-[68] (b)			
b			a ▶ ιωανναν 74			∅ → <ν> / <ν>_
#1565.	Neh 12:14.1	למלכי K למליכי Q	μαλουχ	ANYM.DAT.SG	αμαλουχ	
a			G ^L ▶ μαλουχ 19-108			C ^h → C ₀ / #_ / i/
b			αμαλουχ a b			∅ → <α> / #_ <μ>
#1566.	Neh 12:14.3	יֹנָתָן	ιωναθαν	ANYM.NOM.SG		

#1567.	Neh 12:14.4	לשכניה+ לְשִׁכְנֵיהֶּ	σεχενια ANYM.DAT.SG		
a			64-248-381 (b) a ▶ σενεχιας 44 NOM?		$C_1VC_2 \rightarrow C_2VC_1$
b			χενια 236		$\langle \varepsilon \rangle \rightarrow \emptyset / \# _$
c			G ^L ▶ цахенια 93		$/\varepsilon/ \rightarrow /e/ / _ \dots / \varepsilon/$
d			caχενιου b 119 GEN?		$[-MORPH] \rightarrow [+MORPH]$
e			σεχελιου Scpamph (ε')		$\langle \nu \rangle \rightarrow \langle \lambda \rangle$
					$[-MORPH] \rightarrow [+MORPH]$
#1568.	Neh 12:14.5	יוֹקֵף	ιωσηφ ANYM.NOM.SG		
#1569.	Neh 12:15.1	לְיֹקֵם	αρεμ ANYM.DAT.SG		
a			ορεμ Scpamph (ε')		$/e/ \rightarrow /o/ / /o/ \# _$
b			b ▶ αραιμ 64-98-[379]-243-728-731-[68]		$\langle \varepsilon \rangle \rightarrow \langle \alpha \iota \rangle$
c			αρес 248		$\langle \mu \rangle \# \rightarrow \# \langle \mu \rangle$
d					$\emptyset \rightarrow \langle c \rangle / \langle \varepsilon \rangle \# _$
#1570.	Neh 12:15.2	לְרֵחַם עֲדָנָה	ρεουμ G ^L αδνας ANYM.NOM.SG αννας		$[+MORPH]$
a			εδνας G ^L		$/e/ \rightarrow /e/ / \# _$
b			μεδνας 19-108		$\emptyset \rightarrow \langle \mu \rangle / \langle \mu \rangle \# _$
c			αννας a 119		$\langle \delta \rangle \rightarrow \langle \mu \rangle / _ \langle \mu \rangle$
d			b ▶ μαννας 248		$\emptyset \rightarrow \langle \mu \rangle / \langle \mu \rangle \# _$
e			ανας 46-[52] (b)		$C_1 \rightarrow \emptyset / C_{1-}$
#1571.	Neh 12:15.3	לְמַרְיֹת	μαριωθ ANYM.DAT.SG		
a			μαριμωθ G ^L		$h \sim \Rightarrow \text{μαριμωθ}$
b			μαρειμωθ 93		$\langle \iota \rangle \rightarrow \langle \varepsilon \iota \rangle$
#1572.	Neh 12:15.4	קִלְקִי	ελκαι ANYM.NOM.SG		
a			ελκε b 119		$\langle \alpha \iota \rangle \rightarrow \langle \varepsilon \rangle / _ \#$
b			χελκειας G ^L [+MORPH]		$hE(LXX)$
c			χελκιας 19		$\langle \varepsilon \iota \rangle \rightarrow \langle \iota \rangle$
#1573.	Neh 12:16.2	לְעֵדִי K לְעֵדִי Q	αδδαι ANYM.DAT.SG		
a			106 (a) 248 (b) αδαια G ^L		$\langle \delta \rangle \rightarrow \langle \alpha \rangle$
b			αδαδαι b 119		$V_1V_2 \rightarrow V_2V_1 / _ \#$
c			a ▶ αδαι 610		$\emptyset \rightarrow \langle \alpha \rangle / \langle \delta \rangle _ \langle \delta \rangle$
d			αδδαι 370* ⇔ αδαδαι 370c		$V_1C_1 \rightarrow \emptyset / V_1C_{1-}$
					$\langle \alpha \rangle \rightarrow \emptyset / \langle \delta \rangle _ \langle \delta \rangle$
#1574.	Neh 12:16.3	זְכַרְיָה	ζαχαρια ANYM.NOM.SG ζαχαριας		
a			b ▶ ζαχαριας 248 Scpamph (ε') G ^L a		$[+MORPH]$

#1575.	Neh 12:16.4	לְנִתְּוֹן	*γενναθων	ANYM.DAT.SG	γαναθωθ	
a			γαναθωμ Scpamph (ε')			$V_1 \rightarrow V_2 / \dots V_2$ $C_1 \rightarrow \emptyset / C_{1-}$
b			γενναθωθ G ^L			$/n/ \rightarrow /m/ / _ \# / m/$
c			γαναθωθ b 119			$/n/ \rightarrow /t^h/ / / t^h / \dots _ \#$
d			a ▶ γοναθωθ 106			$V_1 \rightarrow V_2 / \dots V_2$ $C_1 \rightarrow \emptyset / C_{1-}$
e			γανααθωθ 44			$/e/ \rightarrow /o/$ $\emptyset \rightarrow \langle \alpha \rangle / \langle \alpha \rangle _$
#1576.	Neh 12:16.5	מְשֻׁלָּם	μεσουλαμ	ANYM.NOM.SG		
a			μεκολλαμ G ^L			
b			μοκολλαμ 19-108 Scpamph (ε')			$V_1 \rightarrow V_2 / \dots V_2$
c			a ▶ μεσολαμ 106-610 b 119			$C_1 \rightarrow \emptyset / C_{1-}$
#1577.	Neh 12:17.1	לְאַבְיָה	αβια	ANYM.DAT.SG		
#1578.	Neh 12:17.2	זְכָרִי	ζεχρι	ANYM.NOM.SG		
a		לְזַכְרִיָּה	ζαχαριας G ^L [+MORPH]			
#1579.	Neh 12:17.3	לְמִנְיָמִין	*μενιαμειν	ANYM.DAT.SG	βενιαμιν	
a			μιαμειν G ^L			$h \sim \Rightarrow$ μιαμειν
b			αμιαμειν 93			$\emptyset \rightarrow \langle \alpha \rangle / _ \# \langle \mu \rangle$
c			βενιαμειν Scpamph (ε') 119			$h \sim \Rightarrow$ βενιαμειν
d			βενιαμιν a b			$\langle \epsilon i \rangle \rightarrow \langle i \rangle$
#1580.	Neh 12:17.4	לְמוֹעֲדֵיהֶם*	καιροικ			trans.
a		לְמוֹעֲדֵיהֶם	*μωαδεια G ^L	ANYM.DAT.PL		
b			*μωαααα			$\langle \delta \rangle \rightarrow \langle \alpha \rangle$
c			μακαι 19-108			$\langle \epsilon \rangle \rightarrow \langle c \rangle / V _ V$
d			μωκαι 93			$V \rightarrow \emptyset / _ V$ $V_1 \rightarrow \emptyset / V_{1-}$ $V \rightarrow \emptyset / V _$ $V_1 \rightarrow \emptyset / V_{1-}$
#1581.	Neh 12:17.ne1		\emptyset			
a		(מועדיה)	μαααα G ^L			dblt. \Leftarrow #1580b
b			μακαι 19-108			$h \equiv \Rightarrow$ #1580c
#1582.	Neh 12:17.5	פִּלְטִי	φελητι	ANYM.DAT.SG	φελετι	
a			φελητει Scpamph (ε')			$\langle i \rangle \rightarrow \langle \epsilon i \rangle / _ \#$
b			φελετι a b 119			$/i/ \rightarrow /e/ / / e/ \dots _$
c			*φεληθι G ^L			$\zeta \rightarrow C^h / _ / i/$
d			φεληθει 93			$\langle i \rangle \rightarrow \langle \epsilon i \rangle / _ \#$
e			αφεληθι 19 108			$\emptyset \rightarrow /e/ / _ \#$
#1583.	Neh 12:17.ne2		\emptyset			
a		(יוא)	ιωα 248 (b)	ANYM.NOM.SG		

#1584.	Neh 12:18.1	בַּלְגָּא	βαλγα	ANYM.DAT.SG	
a			βαλγας <i>b</i> 119		#<c> → <c>#
b			βαλκα <i>a</i>		Ç → Ç̇
c			βαλ και 130-236-314-762		h~ ⇒ και
d			βελγας G ^L		∅ → <c> / _#<c>
e			βελσελγας 93		∅ → <cελ> / <ελ>_
#1585.	Neh 12:18.2	אַמוּעֵ	αμουε	ANYM.NOM.SG	
a			αμουε Scramph (ε')		∅ → <v> / _<α>
b			μαμου <i>b</i> 119		<v> → <μ> / _<αμ>
					#<c> → <c>#
#1586.	Neh 12:18.3	סַמֵּיָא	σεμεια	ANYM.DAT.SG	
a			G ^L ▶ σεμεια 93		<i> → <ει> / <ε>_
b			107-[610] ▶ σεμει 44		V → ∅ / V_#
c			σεμια <i>a</i>		<ει> → <i>
#1587.	Neh 12:18.4	יְהוֹנָתָן	ιωναθαν	ANYM.NOM.SG	
#1588.	Neh 12:19.1	וְיֹאֲרִיב	ιωαριβ	ANYM.DAT.SG	ιαριμ
a			G ^L ▶ ιωαριμ 19		/i/ → ∅ / /o/ / _ e/
b			ιωαριβ Scramph (ε')		/b/ → /m/ / _# m/
c			<i>a</i> ▶ ιωαριβ 370* ⚡ ιωαριβ 370c		<ει> → <i>
d			ιαριβ 610 52 (<i>b</i>)		/i/ → ∅ / /o/ / _ e/
e			ιαριμ 106-107-[44]-120		/o/ → ∅ / _ e/
f			<i>b</i> ▶ ιαριμ 248 119		/b/ → /m/ / _# m/
					<i> → <ει>
#1589.	Neh 12:19.2	מַתְּחָנִי	μαθθαναι	ANYM.NOM.SG	μαθθανια
a			μαθθανια G ^L		V ₁ V ₂ → V ₂ V ₁ / _#
b			ματθανια 93 <i>a</i> 119		C ^h ₁ → Ç ₁ / _C ^h ₁
c			μαθθαναι <i>b</i>		C ₁ → ∅ / C ₁ _
d			μαθθανια 64		V ₁ V ₂ → V ₂ V ₁ / _#
#1590.	Neh 12:19.3	יְדֵיָא	ιεδεια	ANYM.DAT.SG	ιδια
a			G ^L ▶ ιεδια 19		/e/ → /i/ / _ i/
b			ιδια Scramph (ε') <i>a</i>		V → ∅ / V_
c			ιδιω <i>b</i> 119		<ει> → <i>
d			ηδιω 248		[-MORPH] → [+MORPH]
					<i> → <η> / #_
#1591.	Neh 12:19.4	אֲזִי	οζι	ANYM.NOM.SG	
a			οζει G ^L		<i> → <ει> / _#
#1592.	Neh 12:20.1	כַּלָּלֵי	καλλαι	ANYM.DAT.SG	καλαι
a			καλαι <i>b</i> 119		C ₁ → ∅ / C ₁ _
b		(סְלוֹי)	καλουαι G ^L		h~ ⇒ καλουαι
c			καλουαι 19		V ₁ V ₂ → V ₂ V ₁ / _#

#1593.	Neh 12:20.2	קָלִי	καλλαι	ANYM.NOM.SG	
a			καλμει G ^L		<λα> → <μ>
b			b ▶ καλαι 46-[52]		<ι> → <ει> / _# C ₁ → ∅ / C ₁
#1594.	Neh 12:20.3	קָמוּק	αμουκ	ANYM.DAT.SG	αμεκ
a			αμου Scpamph (ε')		/k/ → ∅ / _#
b			αμεκ a		V ₁ → V ₂ / #V ₃ C_C#V ₃ CV ₂ C
c			b 119		T: ⇒ #1595b
#1595.	Neh 12:20.4	עָבֵד	αβεδ	ANYM.NOM.SG	
a			a ▶ αμεδ 106		
b			καβεδ b 119		T: αμεκ+αβεδ ← #1594c
#1596.	Neh 12:21.1	חֶלְכִיָּה	ελκια	ANYM.DAT.SG	
a			b ▶ ελκιας 248		∅#...<c># → <c>#...∅#
b			χελκεια G ^L		hE(LXX)
c			χελκια 19		<ει> → <ι>
#1597.	Neh 12:21.2	אֶבְרָתָא	ααβιας	ANYM.NOM.SG	
a			a ▶ ααμιας 106		[+MORPH]
b			αανιας 381		/b/ → /m/
c			b ▶ ααβια 248		/m/ → /n/
#1598.	Neh 12:21.3	יְדַעְיָה	ιεδειου	ANYM.DAT.SG	
a			ιδειου Scpamph (ε')		V → ∅ / V_
b			a ▶ *ιεδοιου		<ε> → <ο>
c			ιεδοιου 107		/o/ → /u/ / _.../u/
d			ιεδου 44 610		/u/ → ∅ / /ui/_
e			ιουναθαν b		T: ιεδειου+ναθαν#αηλ ← #1599a
f			ιουναθαμ 46-[52]-64-381-728 119		/n/ → /m/ / _#
g			ιωναθαν 248		/u/ → /o/ / /i/_
h		הַדְּעִיָּה*	ωδουια G ^L		
#1599.	Neh 12:21.4	נַתְּנָה	ναθαναηλ	ANYM.NOM.SG	
a			καελ b 119		T: ναθαν#αηλ ⇒ #1598e
b			*καολ		∅ → /s/ / _#
c			καουλ 248		/i/ → /e/ / /e/_
#1600.	Neh 12:22.1	לְוִיִּם	λευιται	DNYM.NOM.PL	λευιται
a			B ⁵⁵ ▶ λευιται 55 — S A G ^L a b 119		[+MORPH]
#1601.	Neh 12:22.3	אֵלִיעִיב	ελιασειβ	ANYM.GEN.SG	ελιασιβ
a			728 (b)		<ει> → <ι>
b			B ⁵⁵ ▶ ελιασειμ 55* ⇔ ελιασειβ 55c		/b/ → /m/ / _#
c			ελιασειβ S		<ι> → <ει>
d			ελιασιβ a b		h≡ ⇒ #1548b
e			ελιασηβ 248-381 (b)		h≡ ⇒ #1548c
e		אֵלִישׁוּב*	ελιασουβ G ^L		h≡ ⇒ #580c

#1602.	Neh 12:22.4	יִוִּדָּע	ιωιαδα	ANYM.NOM.SG	ιωαδα	
a			G ^L ▶ ιωιαδ 108			<α> → ∅ / <δ>_#
b			↳ ιωδ 19			V ₁ V → ∅ / V ₁ V_
c			▶ ιωαδα S* A b 119 ⇔ ιωιαδα Scorr			/i/ → ∅ / /ø/_ e/
d			B ⁵⁵ ▶ ιωδα 55 610 (a)			<α> → ∅ / V_<δ>
e			46-[52]-98-[379]-728 (b)			
			a ▶ ιωδδα 74			<α> → <δ> / _<δ>
#1603.	Neh 12:22.ne		∅		ιωα	
a		(יִוִּדָּנָן)	ιωα B ⁵⁵ S A a b 119 ANYM.NOM.SG			ditt. ← #1604
#1604.	Neh 12:22.5	יִוִּדָּנָן	ιωαναν	ANYM.NOM.SG		
a			B ⁵⁵ ▶ ιωναν 55 107-[44-610]-130* (a)			<α> → ∅ / <ω>_<ν>
			98-[379] (b) ⇔ ιωναν 130c			
b			G ^L ▶ ιαναν 19 236 (a)			/ø/ → /i/_ e/
c			↳ αναν 314 (a)			<ι> → ∅ / #_
d			↳ ιωιαναν 93			∅ → /i/ / /ø/_ e/
e			▶ ιωανναν 74 (a) 731-[68] (b)			∅ → <ν> / <ν>_
#1605.	Neh 12:22.6	יִוִּדָּע	*ιαδουα	ANYM.NOM.SG	ιδουα	
a			▶ ιαδου B ⁵⁵			/e/ → ∅ / /u/_#
b			↳ αδου 55 S			<ι> → ∅ / <ι>#_
c			▶ ιδουα Scorr A 119			V → ∅ / V_
d			a ▶ ιδου 71			/e/ → ∅ / /u/_#
e			b ▶ ιδουα ιδου 379			dblt.
f			ιεδδου G ^L			
g			↳ ιουδδου 19			V ₁ → V ₂ / ...V ₂
#1606.	Neh 12:22.13	דָּרְיֹוֹשׁ	δαρειου	ANYM.GEN.SG		
a			G ^L ▶ δαριου 108-93 728 (b)			
#1607.	Neh 12:22.14	הַפֶּרְסִי	περσου	DNYM.GEN.SG		
a			↳ περσων 119			
#1608.	Neh 12:23.2	לְיִ	λευει	ANYM.GEN.SG	λευι	
a			B ⁵⁵ ▶ λευι 55 — A a b 119			<ει> → <ι> / _#
b			G ^L ▶ λεβει 108			<υ> → <β> / <ε>_
						<ι> → <ει> / _#
#1609.	Neh 12:23.12	יִוִּדָּנָן	ιωαναν	ANYM.GEN.SG	ιωναν	
a			236-314-762			<α> → ∅ / <ω>_<ν>
			B ⁵⁵ ▶ ιωναν 55 19 (G ^L) a			
			46-[52]-64-243-248-728-731-[68] (b)			
b			ιωανναν 74			h ⇒ #1604e
#1610.	Neh 12:23.14	אֱלִישׁוּב* אֱלִישׁוּב	ελιακουβ	ANYM.GEN.SG	ελιουε	
a			▶ ελιουε S			V → ∅ / V_
			B ⁵⁵ ▶ ελιουε 55 — A a b 119			/b/ → /e/ / _#
b			ελιακουβ G ^L			<ει> → <ι>
c						h ⇒ #580c

#1611.	Neh 12:24.2	לְלוֹיִם	λευειτων	DNYM.GEN.PL	λευειτων	
a			↳ B ⁵⁵ ▶ λειυτων 55	— A a b 119		<ει> → <ι>
b			↳ G ^L ▶ λεβιτων 108			<υ> → <β> / <ε>_
#1612.	Neh 12:24.3	הַכֹּהֲנִים	ααβια	ANYM.NOM.SG		
a			↳ αβια S B ⁵⁵			V ₁ C → ∅ / #_V ₁ C
b			↳ a ▶ ααβιας 44 Scpamph (ε')	G ^L		[-MORPH] → [+MORPH]
c			↳ αααα 236-314-762			/b/ → ∅
d			↳ αραβια b 119		C ₁ → C ₂ / V ₁ _V ₁ C ₃ V ₂ V ₁ ...#...V ₁ C ₂ V ₁ C ₃ V ₂ V ₁	∅ → <ρ> / <ρ>_
e			↳ αρραβια 46-[52]			
f			↳ αραβιας 248-381			[-MORPH] → [+MORPH]
#1613.	Neh 12:24.4	הַכֹּהֲנִים	ααβια	ANYM.NOM.SG		
a			↳ αααβιας G ^L 248-381 (b)			[-MORPH] → [+MORPH]
b			↳ αραβιας 19-108			<c> → ∅ / <c>#_
c			↳ a ▶ αραβια 74			<c> → ∅ / <c>#_
d			↳ αβια 130			CV ₁ → ∅ / CV ₁ _
#1614.	Neh 12:24.5	וַיְשׁוּעַ	ιησου	ANYM.NOM.SG		
a			↳ ιησους G ^L 44 (a) 248-381 (b)			[-MORPH] → [+MORPH]
#1615.	Neh 12:24.7	קְדָמֵי־לֵךְ	καδμηγλ	ANYM.GEN.SG		
a			↳ κεδμηγλ G ^L			/e/ → /e̥/ / .../i/
b			↳ δεκμηγλ 19-108			C ₁ VC ₂ → C ₂ VC ₁ / #_
#1616.	Neh 12:24.13	דָּוִד	δαυειδ	ANYM.GEN.SG	δαυιδ	
a			↳ B ⁵⁵ ▶ δαυιδ 55-122	— S A G ^L a b 119		<ει> → <ι>
#1617.	Neh 12:25.1	מִתְנַיִם	[...]			
a			μαθθανιας Scpamph (ε')	ANYM.NOM.SG		[+MORPH]
b			↳ G ^L ▶ ματθανιας 93			C ^h → C̣ / _C ^h
#1618.	Neh 12:25.2	וּבְכֹהֲנֵיהֶם	[...]			
a			βακβακιας Scpamph (ε')	G ^L ANYM.NOM.SG		[+MORPH]
#1619.	Neh 12:25.3	עֲבָדָיו	[...]			
a			οβδιας Scpamph (ε')	ANYM.NOM.SG		[+MORPH]
b			↳ G ^L ▶ αβδιας 19			/o/ → /e/ / #_
c			↳ αβδειας 108-93			<ι> → <ει>
#1620.	Neh 12:25.4	מִשְׁלָמִים	[...]			
a			μοσολλαμ Scpamph (ε')	G ^L ANYM.NOM.SG		
#1621.	Neh 12:25.5	שְׁלֵמוֹן	[...]			
a			ταλμων Scpamph (ε')	ANYM.NOM.SG		
b			↳ τελμων G ^L			/e/ → /e̥/
c			↳ γελμων 19-108			<τ> → <γ> / #_
#1622.	Neh 12:25.6	עֲקֹב	[...]			
a			ακκουβ G ^L	ANYM.NOM.SG		
b			↳ ακουβ Scpamph (ε')			C ₁ → ∅ / C ₁ _

#1623.	Neh 12:26.3	יֹאכָיִם	*ιωακειμ	ANYM.GEN.SG	ιωακιμ	
a			ιωακειμ B ⁵⁵	S A	71-106-44-125-610-762 (a) b	119 h \equiv \Rightarrow #1546a
b			G ^L		► ιακειμ 93	/ø/ \rightarrow Ø / /i/_/e/
c			ιω	107		h \equiv \Rightarrow #1546d
d			ιωακιμ	a		h \equiv \Rightarrow #1546c
#1624.	Neh 12:26.5	יְשׁוּעַ	ιησου	ANYM.GEN.SG		
#1625.	Neh 12:26.7	יֹוֹצֵדֵק	ειωσεδεκ	ANYM.GEN.SG	ιωσεδεκ	
a			B ⁵⁵	► ιωσεδεκ 55	— S A G ^L	a b 119
#1626.	Neh 12:26.ne		∅			
a		(ירושלם)	ιερουσαλημ	G ^L TNYM.GEN.SG		
#1627.	Neh 12:26.9	נַעֲמִיָּה	νεεμια	ANYM.GEN.SG		
a			b	► νεεμιου 381		[-MORPH] \rightarrow [+MORPH]
b			G ^L	► νεαμιου 108		<ε> \rightarrow <αι> / <ε>_
c			νεεμα	119		<ι> \rightarrow Ø / <μ>_
#1628.	Neh 12:26.11	עֲדָרָא	+ερα	ANYM.NOM.SG	εδρα	
a			ερα	B ⁵⁵		[-MORPH] \rightarrow [+MORPH]
b			εζρα	A 46-64-381-728 (b)		h \equiv \Rightarrow #382a
c			εδρα	S a b 119		h \equiv \Rightarrow #382b
d			εδρα	55 (B ⁵⁵) 71-74 (a)		[-MORPH] \rightarrow [+MORPH]
e			εζρα	19-108 (G ^L)		h \equiv \Rightarrow #382c
#1629.	Neh 12:27.3	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.GEN.SG		
#1630.	Neh 12:27.6	הַלֵּוִיִּם	λευιτας	DNYM.ACC.PL	λευιτας	
a			B ⁵⁵	► λευιτας 55	— S A G ^L	a 119 [+MORPH]
b			b	► λεβιτας 731		<υ> \rightarrow <β> / <ε>_
c				λευιτας 731C1		
d				λεβητας 731C2		<ι> \rightarrow <η>
e				λευιτας 731C3		
#1631.	Neh 12:27.10	לְיְרוּשָׁלַיִם	ιερουσαλημ	TNYM.ACC.SG		
#1632.	Neh 12:27.14	וּבְתוֹרַת	θωδαθα	CMN.DAT.PL		
a			B ⁵⁵	► θωλαθα B-[122] S A		<δ> \rightarrow <λ>
b			a	► θολαθα 71		<ω> \rightarrow <ο>
c			b	► δωδαθα 52		C ₁ \rightarrow C ₂ / #...C ₂
d				θωθαδα 381		C ₁ VC ₂ \rightarrow C ₂ VC ₁
e			G ^L	► αγαλλιασει 19		trans.
f				αινεσει 108		trans.
g				εναισει 93		V ₁ CV ₂ \rightarrow V ₂ CV ₁ / #_
h			c εν εξομολογησει	S ¹		trans.

#1633.	Neh 12:27.18	וּבְכַנְרָוֹת	κιννυραι	CMN.DAT.PL	κινυραι	[+MORPH]
a			κιννυραις 19	G ^L		[+MORPH.NOM] → [+MORPH.DAT]
b			κινυραις 108			C ₁ → ∅ / C ₁₋
c			κινυραις 93*	↔ κινυραις 93c		V ₁ → V ₂ / ...V ₂
d			κινυρας	Scpamph (ε')		V → ∅ / V ₋
e			a	κιννυρας 71		<ι> → <σ> / _#
f			b	κιννυρα 52		<ι> → ∅ / _#
g				κινυρα 46		C ₁ → ∅ / C ₁₋
h				κινυραι 120-130-134-314-370-762 (a) 64-243-248-381-728-731 (b)		C ₁ → ∅ / C ₁₋
#1634.	Neh 12:28.7	יְרוּשָׁלַם	ιερουσαλημ	TNYM.ACC.SG		
#1635.	Neh 12:28.10	נִטְפָּקִי	[...]			
a			νετωφαθι	Scpamph (ε')	DNYM.GEN.SG	
b			νετωφατι	G ^L		C ^h → C̣ / C ^h ..._ / i/
c			νετωφτι 108*	↔ νετωφατι 108c		<α> → ∅
d			νετωφατει 93			<ι> → <ει> / _#
#1636.	Neh 12:29.1	וּמִבֵּית הַגִּלְגָּלִים	[...]			
a			βηθαγαλαγαλ	Scpamph (ε')	TNYM.GEN.SG	
b		וּמִבֵּית גִּלְגָּלִים*	βαιθαγαλαγαλ	G ^L		
c			βαιθαγαλ 19			C ₁ V ₁ C ₂ → ∅ / C ₁ V ₁ C ₂₋
d			βαιθαγαλα 108*	↔ βαιθαγαλαγαλ 108c		/g/ → ∅ / /t ^h /_
#1637.	Neh 12:29.4	גָּבַע	[...]			
a			γαβαε	Scpamph (ε')	TNYM.GEN.SG	
b			γαβεαι	G ^L		/e/ → /ẹ/
c			γαβεε 19			<ε> → <αι>
d			γαβελη 93			<αι> → <ε> / _#
						<α> → <λ>
						<ι> → <η> / _#
#1638.	Neh 12:29.5	וְעִמּוֹת	[...]			
a			αζμωθ	Scpamph (ε')	TNYM.GEN.SG	
b			G ^L	αζμωθ 19-108		<ζ> → <σ> / _C̣
c			αζαμωθ 93			∅ → /e/ / /s/ / _m/
#1639.	Neh 12:29.12	יְרוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG		
a			יְהִלָּם S			abbr.
b			G ^L	ῑρουσαλημ 108		V → ∅ / V ₋
c		(ישׂראל)	b	יְהִלָּ 46-[52]		abbr.
#1640.	Neh 12:30.3	וְהִלָּיִם	λευιται	DNYM.NOM.PL	λευιται	[+MORPH]
a			B ⁵⁵	λευιται 55	— S A a b 119	<ει> → <ι>
b			G ^L	λεβιται 108		<υ> → <β> / <ε>_

#1641.	Neh 12:32.3	הַשְּׂפִיחַ	ωσαια	ANYM.NOM.SG	
a			ωσαια	44 (a) 381 (b)	[-MORPH] → [+MORPH]
b			G ^L ▶ ησαια	19	/ɔ/ → /i/ / .../i/
c			οσαια	93	<ω> → <ο> / #_
d			ασαια	248 (b)	/ɔ/ → /e/ / #_
#1642.	Neh 12:32.6	יְהוּדָה	ιουδα	ENYM.GEN.SG	
#1643.	Neh 12:33.1	אַזָּרְיָה (זכריה)	αζαριας	ANYM.NOM.SG	[+MORPH]
a			G ^L ▶ ζαχαριας	93 S	h~ → ζαχαριας
b			B ⁵⁵ ▶ ζαχαρια	55	<c> → ∅ / _#<ε>
#1644.	Neh 12:33.2	עֲדָרָה	+εσρα	ANYM.NOM.SG	εσδρα
a			εσρα	B ⁵⁵	[-MORPH] → [+MORPH]
b			εζρα	A 46-64-728 (b)	h≡ ⇒ #382a
c			εζρα	93 (G ^L) 381 (b)	[-MORPH] → [+MORPH]
d			εσδρα	55 (B ⁵⁵) S 119	h≡ ⇒ #382b
e			b ▶ εσδρα	248 a	[-MORPH] → [+MORPH]
f			εζδρα	19-108 (G ^L) [+MORPH]	h≡ ⇒ #382c
#1645.	Neh 12:33.3	מְסוּלָאִים	μεσουλαμ	ANYM.NOM.SG	μεσουλαμ
a			248 (b)		/m/ → ∅ / _#
b			μεσουλα	S	∅ → <λ> / <λ>_
c			μεσουλλαμ	Scramph (ε')	
d			μεσολλαμ	130-236-314-370 (a)	
e			μεσολαβ	44 (a)	C ₁ → ∅ / C ₁₋
f			μοσολλαμ	A G ^L b 119	/m/ → /b/ / _#
g			a ▶ βοσολλαμ	107-[610]	V ₁ → V ₂ / ...V ₂
			μοσολαμ	71-106 (a) 46-[52] (b)	/m/ → /b/ / _#
					C ₁ → ∅ / C ₁₋
#1646.	Neh 12:34.1	יְהוּדָה	ιουδα	ANYM.NOM.SG	
a			ιουδα	G ^L 248 (b)	[-MORPH] → [+MORPH]
#1647.	Neh 12:34.2	בְּנֵי־אִמִּין	βενιαμειν	ANYM.NOM.SG	βενιαμιν
a			βενιαμιν	a b	<ει> → <i>
b			μιαμειν	G ^L	h~ ⇒ μιαμειν
c			μιαμιν	19	<ει> → <i>
d			ιαμειν	93	/m/ → ∅ / #_
#1648.	Neh 12:34.3	הַשְּׂפִיחַ	*αμααια	ANYM.NOM.SG	αμαιας
a			αραια	S B ⁵⁵	h~ ⇒ αραια
b			*αμααια		[-MORPH] → [+MORPH]
c			ααμαιας	A	CV → VC / _VVV
d			αλμαιας	b 119	<α> → <λ> / <α>_<μ>
e			a ▶ αλαμαιας	44	∅ → <α> / <λ>_<μ>
f			αμαιας	G ^L	V ₁ → ∅ / V ₁₋

#1649.	Neh 12:34.4	יֵרֵמְיָהּ	+ιερμεια	ANYM.NOM.SG	ιερεμιας	
a			→ ιερεια B ⁵⁵ S			/mɛ/ → /ɛm/ / /r/ / /i/
b			→ ιερειας A a b 119			[-MORPH] → [+MORPH]
c			→ ιερμειας G ^L			[-MORPH] → [+MORPH]
d			→ ιερμιας 19-108			<ει> → <ι>
#1650.	Neh 12:35.4	זַכְרְיָה	ζαχαριας	ANYM.NOM.SG		[+MORPH]
#1651.	Neh 12:35.6	יִוְנָתָן	ιωναθαν	ANYM.GEN.SG		
a			→ ιωαναν B ⁵⁵ S			h~ ⇒ ιωαναν
b			→ ιωφαν SCorr			<να> → ∅
						[θ] → [f]
#1652.	Neh 12:35.8	שָׁמַיָּהּ	σαμια	ANYM.GEN.SG		
a			→ σαμιαου G ^L			[-MORPH] → [+MORPH]
b			a ▶ σεμειας 107-[44-610] NOM?			/ɛ/ → /ɛ̃/
						[-MORPH] → [+MORPH]
#1653.	Neh 12:35.10	מַתְּתָיָהּ	μαθθανια	ANYM.GEN.SG		
a			→ μαθθανια S* ⇔ μαθθανια SCorr			C ₁ → ∅ / C ₁₋
b			→ ναθανια B ⁵⁵			/m/ → /n/ / #_
c			→ μαθθανιαου G ^L			[-MORPH] → [+MORPH]
d			→ ματθανιαου 93			C ^h ₁ → C ₁ / _C ^h ₁
e			a ▶ μαθθανιας 107-[44-610] NOM?			C ₁ → ∅ / C ₁₋
f			b ▶ ματθανια 248 119			[-MORPH] → [+MORPH]
						C ^h ₁ → C ₁ / _C ^h ₁
#1654.	Neh 12:35.12	מֵיֶחַיָּהּ	μειχαια	ANYM.GEN.SG	μιχαια	
a			→ μειχαιου G ^L			[-MORPH] → [+MORPH]
b			→ μιχαιου 19-108			<ει> → <ι>
c			→ μιχαια A 119			<ει> → <ι>
d			a ▶ μειχαιας 107-[44-610] NOM?			[-MORPH] → [+MORPH]
e			→ μιχαια 130			∅ → <ν> / <α>_<ι>
f			→ μαχαια b			/i/ → /ɛ/ / _.../ɛ/
g			→ μαχανια 381			∅ → <ν> / <α>_<ι>
#1655.	Neh 12:35.14	זַכְרְיָה	ζααχουρ	ANYM.GEN.SG		
a			a ▶ ζααχοφ 106			<υρ> → <φ> / #
b			→ ζαχοφ 107-[610]			C ^h ₁ → ∅ / C ₁₋
c			→ ζαφοκ 44			C ₁ VC ₂ → C ₂ VC ₁ / #
d			b ▶ ζααχου 379 (ζαα[... 98])			[-MORPH] → [+MORPH]
e			→ ζααχουρ 119			C ₁ → C ^h ₁ / _C ^h ₁
#1656.	Neh 12:35.16	אַסָּף	ασαφ	ANYM.GEN.SG		
a			G ^L ▶ ασφ 93			/ɛ/ → ∅ / #_
#1657.	Neh 12:36.2	שָׁמַיָּהּ	σαμια	ANYM.NOM.SG		
a			→ σαμιας G ^L 107-[44-610] (a) 248-381 (b)			[-MORPH] → [+MORPH]

#1658.	Neh 12:36.3	וְעִירָאֵל *εζρειηλ ANYM.NOM.SG οζηηλ	
a		οζρειηλ Scpamph	<ε> → <ο> / #_
b		οζειηλ A S	/r/ → ∅ / \$_
c		B ⁵⁵ ▶ οζηηλ 55 a b 119	<ει> → <ι>
d		εζρειηλ G ^L	<ει> → <ι>
#1659.	Neh 12:36.5	גִּלְוָלַי γελωλαι ANYM.NOM.SG γελωλια	
a		γελωλια a	V ₁ V ₂ → V ₂ V ₁ / _#
b		γεληλια 106	V ₁ → V ₂ / _...V ₂
c		γελωνια 130 b-(γελ[... 98)	<λ> → <ν> / _<ι>
d		γελωλ 71	<ια> → ∅ / _#
#1660.	Neh 12:36.6	מַאִיָּא *μααια ANYM.NOM.SG	
a		μααι Scpamph (ε')	<α># → #<α>
b		G ^L ▶ μαια 19-108	V ₁ → ∅ / V ₁ _
c		μαλια 93	<α> → <λ> / <α>_
d		a ▶ μααιας 44	[−MORPH] → [+MORPH]
e		b ▶ μαιας 381	V ₁ → ∅ / V ₁ _
			[−MORPH] → [+MORPH]
#1661.	Neh 12:36.7	מַאֲתָנָאֵל ναθαναηλ ANYM.NOM.SG	
a		μαθαναηλ Scpamph (ε')	<α># → #<α>
b		a ▶ αθαναηλ 106-107-[44-610]	<αν> → <μ> / #_
			<ν> → ∅ / <α>#_
#1662.	Neh 12:36.8	יְהוּדָאֵס ιουδας ANYM.NOM.SG	[+MORPH]
#1663.	Neh 12:36.9	אַנָּנִי ανανι ANYM.NOM.SG	
a		ανανιας G ^L	[−MORPH] → [+MORPH]
#1664.	Neh 12:36.12	דָּאָוִד δαυειδ ANYM.GEN.SG δαυιδ	
a		B ⁵⁵ ▶ δαυιδ 55-122 ← S A a b 119	<ει> → <ι>
b		G ^L ▶ δαβιδ 108	<υ> → <β> / <α>_
#1665.	Neh 12:36.15	עֲצָרָא *εσρα ANYM.NOM.SG εσδρας	
a		εσρας B ⁵⁵	[−MORPH] → [+MORPH]
b		εζρας 46-64-381-728 (b)	h ⇒ #382a
c		εσδρα S	h ⇒ #382b
d		εσδρας 55 (B ⁵⁵) a b 119	[−MORPH] → [+MORPH]
e		εζδρας 19-108 (G ^L) [+MORPH]	h ⇒ #382c
#1666. ⁶²	Neh 12:37.3	אִינֵי *αινειν CMN.GEN.PL αιν	
a		αινιν S	<ει> → <ι>
b		πηγης G ^L	trans.

⁶² Retroversion is a nonsense form that possibly arose due to metathesis אִינֵי וְנִגְדָּה (Tib.) → אִינֵי וְנִגְדָּה (V). The Heb. conjunction is consistently represented with και in 2 Esdras G, which here is only attested by S* αινιν και κατεναντι, removed by Scorr.

#1667.	Neh 12:37.9	דָּוִד	δαυειδ	ANYM.GEN.SG	δαυιδ	
a			↳ B ⁵⁵ ▶ δαυιδ 55-122	↳ S A a b 119		<ει> → <ι>
b				↳ G ^L ▶ δαβιδ 108		<υ> → <β> / <α>_
#1668.	Neh 12:37.14	דָּוִד	δαυειδ	ANYM.GEN.SG	δαυιδ	
a			↳ B ⁵⁵ ▶ δαυιδ 55-122	↳ S A G ^L a b 119		<ει> → <ι>
b			δαβιδ 108 (G ^L)			h [≡] ⇒ #1667b
#1669.	Neh 12:38.13	תְּנַנְוִרִים	θεννουριμ	CMN.GEN.PL	θεννωριμ	
a			↳ θαννουρειμ G ^L			/ɛ/ → /e/
b			↳ θαννουρειμ 108			<ι> → <ει>
c			↳ θεννωριμ			C ₁ → ∅ / C ₁₋
d			↳ a ▶ θενοχορειμ 71			/ɔ/ → /u/
e			↳ θενωριμ 125			<ν> → <χ>
f			↳ θεννωριμ 119			∅ → /ɔ/ / /n/_/k ^h ɔ/
g			↳ θενουριμ b			<ι> → <ει>
h			↳ θενουριμ 248-381			C ₁ → ∅ / C ₁₋
#1670.	Neh 12:39.3	עִסְרָנָא	εφραιμ	TNYM.GEN.SG		
#1671.	Neh 12:39.6	הַיְשָׁנָא	*יעסאנא	TNYM.ACC.SG	εισιανא	
a			↳ *εισאנא			V ₁ V ₂ → V ₂ V ₁ / #_
b			↳ εισιανא a b 119			∅ → <ι>
c			↳ G ^L ▶ ησαινα 93			<ει> → <η> / #_
d			↳ ισανα Scramph (ε')			<ει> → <ι> / #_
#1672.	Neh 12:39.11	אֲנַמְעִיל	ανανεηλ	TNYM.GEN.SG	αναμεηλ	
a			↳ αναμεηλ A 19 (G ^L) a b 119			/n/ → /m/ / /n/..._
b			↳ ανενεηλ G ^L			V ₁ → V ₂ / ...V ₂
#1673.	Neh 12:39.13	מֵא	αμμηα	TNYM.GEN.SG	μεα	
a			↳ G ^L ▶ αμμια 19			<η> → <ι>
b			↳ αμμηλ 93			<α> → <λ> / #_
c			↳ μηα Scramph (ε')			<αμ> → ∅ / #_
d			↳ μεα a 119			/i/ → /ɛ/ / _/e/
e			↳ b ▶ μαια 381			<ε> → <αι>
#1674.	Neh 12:41.2	אֵלִיאֲכִיִּם	ελιακειμ	ANYM.NOM.SG	ελιακιμ	
a			↳ ελιακιμ Scramph (ε') 74-120-134-370 (a)			<ει> → <ι>
			64-243-728 (b)			
#1675.	Neh 12:41.3	מַאֲסִיָּא	μαασια	ANYM.NOM.SG		[+MORPH]
a			↳ 248 (b)			∅ → <c> / <c>_
b			↳ a ▶ μαασια 125			V ₁ → ∅ / V ₁₋
			↳ μασια b 119			

#1676.	Neh 12:41.4	מְבַנְיָמִין	*μενιαμιν	ANYM.NOM.SG	βενιαμιν	
a			└─> μιαμειν G ^L			h~ ⇒ μιαμειν
b			└─> βενιαμιν a			h~ ⇒ βενιαμιν
c			└─> b ─> βενιαμιμ 64-728			/n/ → /m/ / _#
d			└─> βενιαμειν Scpamph (ε')			<i> → <ει>
#1677.	Neh 12:41.5	מִיָּחִיאַס	μιχαιας	ANYM.NOM.SG		[+MORPH]
a			└─> b ─> μιχεας 98-[379]			<αι> → <ε>
#1678.	Neh 12:41.6	אֱלִיָּוְנַיִ	ελιωηναι	ANYM.NOM.SG	ελιωναι	
a			└─> ελιωναι G ^L a			/i/ → ∅ / /iq/ _
b			└─> ελιωηνα 119			<i> → ∅ / _#
c			└─> b ─> ελιωινα 46-[52]			<η> → <i>
d			└─> ελιωνα 248			/i/ → ∅ / /iq/ _
#1679.	Neh 12:41.7	זַכַּרְיָה	ζαχαριας	ANYM.NOM.SG		[+MORPH]
#1680.	Neh 12:41.8	אַנַּנְיָה	ανανιας	ANYM.NOM.SG		[+MORPH]
#1681.	Neh 12:42.1	וּמַעְשֵׂיָהּ	[...]			
a			μαασις Scpamph (ε') G ^L	ANYM.NOM.SG		[+MORPH]
#1682.	Neh 12:42.2	סַמַּיָּה	σεμειας	ANYM.NOM.SG		[+MORPH]
a			└─> a ─> καμαιας 106			/e/ → /e/ / _.../e/
b			└─> σενειας 236			/m/ → /n/
#1683.	Neh 12:42.3	וְאֶלְעָזָר	ελεαζαρ	ANYM.NOM.SG		
#1684.	Neh 12:42.4	וְעִיָּה	οζια	ANYM.NOM.SG	οζιας	
a			└─> b ─> οζιας 381 a			[-MORPH] → [+MORPH]
b			└─> οζει G ^L			V ₁ V ₂ → V ₂ V ₁ / _#
c			└─> οζι Scpamph (ε')			/e/ → /e/ / _/i/
						<ει> → <i>
#1685.	Neh 12:42.5	יְהוֹנָתָן	ιωαναν	ANYM.NOM.SG	ιωαννα	
a			└─> G ^L ─> ιωναν 19			V → ∅ / V_
b			└─> ιωαννα 119			VC → CV / _#
c			└─> a ─> ιωανναν 74			∅ → <v> / <α> _#
d			└─> ιωννα 44-106* ⇔ ιωαννα 106c			V → ∅ / V_
e			└─> ιωνα 71			C ₁ → ∅ / C ₁ _
f			└─> ιωανα 130* 46-[52] (b) ⇔ ιωαννα 130c			C ₁ → ∅ / C ₁ _
g			└─> b ─> ωαννα 243-248-731-[68]			<i> → ∅ / <i>#_
h			└─> ωννα 98-[379]			V → ∅ / V_
#1686.	Neh 12:42.6	וּמֵלְחִיאַס	μελχιας	ANYM.NOM.SG	μελχιας	[+MORPH]
a			└─> G ^L ─> μελχιας 93 a 119			<ει> → <i>
b			└─> b ─> εμελχιας 98-[379]-243-731-[68]			∅ → /e/ / #_.../e/
#1687.	Neh 12:42.7	אֵילָאָם	αιλαμ	ANYM.NOM.SG		
a			└─> 248-381 (b)			
			└─> G ^L ─> ελαμ 19-108 71-106-120 (a) b 119			<αι> → <ε> / #_

#1688.	Neh 12:42.8	וְעִזְרָא	εζουρ	ANYM.NOM.SG		
	a		236 (a)			
	b		εζουρ Scpamph (ε') G ^L b 119		∅ → <ι> / <ι>#_	
			a ▶ εζαρ 71		/u/ → /ε/	
#1689.	Neh 12:42.11	וְיִזְרְיָהוּ	[...]			
	a		ιεζριας Scpamph (ε') ANYM.NOM.SG [+MORPH]			
	b		G ^L ▶ ιεζριας 108		<ε> → <c> / _<ζ>	
	c		ιεριας 19		<ζ> → ∅ / <c>_	
	d		b ▶ ιεριας 98-[379]-243-248-731-[68]		<ζ> → <c> / _C	
#1690.	Neh 12:43.18	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.DAT.SG		
	a	(ישראל)	a ▶ תיגל 74			abbr.
#1691.	Neh 12:44.18	וְלֵוִיִּם	λευειταις	DNYM.DAT.PL	λευιταις	[+MORPH]
	a		B ⁵⁵ ▶ λευιταις 55 → S A G ^L a b 119			<ει> → <ι>
#1692.	Neh 12:44.21	יְהוּדָה	ιουδα	ENYM.DAT.SG		
#1693.	Neh 12:44.25	וְקִלְיָיִם	λευειτας	DNYM.ACC.PL	λευιτας	[+MORPH]
	a		B ⁵⁵ ▶ λευιταις B* DAT	[+MORPH.ACC] → [+MORPH.DAT]		
	b		λευιταις G ^L		<ει> → <ι>	
	c		λευειτας Bc ^{B3}	[+MORPH.DAT] → [+MORPH.ACC]		
	d		λευιτας 55 → A a b 119		<ει> → <ι>	
#1694.	Neh 12:45.9	דָּוִד	δαυειδ	ANYM.GEN.SG	δαυιδ	
	a		B ⁵⁵ ▶ δαυιδ 55-122 → S A a b 119			<ει> → <ι>
	b		G ^L ▶ δαβιδ 108		<υ> → <β> / <α>_	
#1695.	Neh 12:45.10	וְשִׁלְמֹה	καλωμων	ANYM.GEN.SG		
	a		64-728 (b)			
	b		B ⁵⁵ ▶ καλωμων 55 G ^L 119			<ω> → <ο>
			b ▶ κολωμων 381 71-106 (a)		V ₁ → V ₂ / _...V ₂	
#1696.	Neh 12:45.11	בְּנֵי	υιου αυτου			trans.
	a	(דויד)	B ⁵⁵ ▶ υιου δαδ 122* ↔ υιου αυτου 122c ^{Prmn}			subst.
#1697.	Neh 12:46.3	דָּוִד	δαυειδ	ANYM.GEN.SG	δαυιδ	
	a		B ⁵⁵ ▶ δαυιδ 55-122 → S A a b 119			<ει> → <ι>
	b		G ^L ▶ δαβιδ 108		<υ> → <β> / <α>_	
#1698.	Neh 12:46.4	וְאַחָז	ααφ	ANYM.NOM.SG		
#1699.	Neh 12:47.2	יִשְׂרָאֵל	ιεραιηλ	ENYM.NOM.SG		
#1700.	Neh 12:47.4	וְרִבְבֵל	ζοροβαβελ	ANYM.GEN.SG		
	a		*ζοροβαβελ G ^L			
	b		ζοροβαβελ 108 93		/b/ → /m/ / _/b/	
	c		ζοροβαβελ 19		/m/ → ∅ / _/b/	
#1701.	Neh 12:47.6	נְהִמְיֹה	νεεμιου	ANYM.GEN.SG		[+MORPH]
#1702.	Neh 12:47.15	וְלֵוִיִּם	λευειταις	DNYM.DAT.PL	λευιταις	[+MORPH]
	a		B ⁵⁵ ▶ λευιταις 55 → S A G ^L a 119			<ει> → <ι>
	b		b ▶ λευιτας	[+MORPH.DAT] → [+MORPH.ACC]		
			46-[52]-381 ACC			

#1703.	Neh 12:47.16	לְהִיטֵּי	λευιται	DNYM.NOM.PL	λευιται	[+MORPH]
a			↳ λευιται S A G ^L a b 119			<ει> → <ι>
#1704.	Neh 12:47.19	אֲרָוִן	αρων	ANYM.GEN.SG		
#1705.	Neh 13:1.5	מִוּסָה	μωυση	ANYM.GEN.SG		
a			↳ μωυσεωσ 74 (a) 381 (b)			[-MORPH] → [+MORPH]
b			↳ μωυσει 119			<η> → <ει> / _#
c			μωυση G ^L			
d			↳ μωσει 93			<η> → <ει> / _#
#1706.	Neh 13:1.14	עֲמָנִי	*αμμωνειται	DNYM.NOM.PL	αμμανιται	[+MORPH]
a			↳ αμμωνιται S			<ει> → <ι>
b			↳ αμμανειται B ⁵⁵			/ø/ → /e/ / /e/..._
c			↳ αμμανιται A Scpamph (ε') a b 58 119			<ει> → <ι>
d			↳ αμανιται 74 (a) 98* (b)			C ₁ → Ø / C ₁ _
e			↳ αμμανιται 98c (b)			
f			↳ αμμανειτης G ^L SG			[+MORPH.PL] → [+MORPH.SG]
g			↳ αμμανιτης 19			<ει> → <ι>
#1707.	Neh 13:1.15	וּמַבִּי	μωαβειται	DNYM.NOM.PL	μωαβιται	[+MORPH]
a			↳ B ⁵⁵ ▶ μωλαβειται 122			Ø → /l/ / /ø/_/e/
b			↳ μωαβιται A a b 58 119			<ει> → <ι>
c			↳ μωαβιτης G ^L SG			[+MORPH.PL] → [+MORPH.SG]
#1708.	Neh 13:2.6	יִשְׂרָאֵל	ιραηλ	ENYM.GEN.SG		
a			↳ B ⁵⁵ ▶ ιεραηλ 122			<ς> → <ε>
#1709.	Neh 13:2.12	בְּלָאָם	βαλααμ	ANYM.ACC.SG		
a			↳ G ^L ▶ βαλλαμ 93			<α> → <λ> / <λ>_<α>
b			↳ b ▶ βααλααμ 46-[52]			Ø → <α> / <α>_
#1710.	Neh 13:3.8	מִיִּשְׂרָאֵל (ירושלם)	ιῆλ	ENYM.DAT.SG	ιραηλ	
a			↳ ἰῆμ A* 121-130 (a) ↔ ἰῆ Ac			h~ ⇒ ἰῆμ
b			↳ ἰῆλ S			
#1711.	Neh 13:4.3	אֵלִיָּצִיב	ελιασειβ	ANYM.NOM.SG	ελιασιβ	
a			↳ ελιασιβ a b			<ει> → <ι>
b			↳ ελιασηβ 121 (a) 248 (b)			<ι> → <η> / ' _
c		אֵלִישׁוּב*	ελιασουβ G ^L 381 (b)			h≡ ⇒ #58oc
#1712.	Neh 13:4.10	לְטוֹבִיָּה	τωβια	ANYM.DAT.SG		
#1713.	Neh 13:5.10	הַמָּנָה	μαναα	CMN.ACC.SG		
a			↳ μανααν A S 58			[-MORPH] → [+MORPH]
b			↳ B ⁵⁵ ▶ μανααμ Bmg-[122]			/n/ → /m/ / _#
c			↳ μανααν 55			CV → VC
d			↳ μαναα 106 (a) 46*-98-[379] (b)			CV → VC
e			↳ μαναα 46c (b)			
f			θυσιαν G ^L			trans.
#1714.	Neh 13:5.11	לְבִיבָנוֹן	λιβανον	CMN.ACC.SG		trans.

#1715.	Neh 13:5.18	הַלְוִיִּם	λευιτων	DNYM.GEN.PL	λευιτων	[+MORPH]
a			↳ B ⁵⁵ ▶ λευιτων 55	— S A G ^L b 58 119		<ει> → <ι>
b			↳ a ▶ λευτων 610			V → ∅ / V_
#1716.	Neh 13:6.5	בְּיְרוּשָׁלַם	ιερουσαλημ	TNYM.DAT.SG		
#1717.	Neh 13:6.10	לְאַרְתָּחַשְׁתָּר	αρθασααθ	ANYM.GEN.SG		
a			↳ *αρσασααθ B ⁵⁵			<θ> → ∅ / _ <c>
b			↳ αρσασαα 55			\$∅...\$/t ^h / → \$/t ^h /...\$∅
c			↳ αρσασααθ Bmg-[122]			C ₁ V ₁ C ₁ V ₁ → V ₁ C ₁ V ₁ C ₁
d			↳ αρσασααθ S			∅ → /r/ / /r/\$...\$
e			↳ αρτασασαα 71-106-107-[44-125-610]-370 (a)			C ^h → C̣ / _...C ^h
f			↳ 46* (b) ⇔ αρθασααθ 46c (b)			
g			αρσασαα 236 (a)			h≡ ⇒ #1123h
h			αρταξερξου G ^L [+MORPH]			hE(Grk. lex.)
#1718.	Neh 13:6.12	בְּבָל	βαβυλωνοc	TNYM.GEN.SG		
#1719.	Neh 13:7.2	לְיְרוּשָׁלַם	ιερουσαλημ	TNYM.ACC.SG		
#1720.	Neh 13:7.7	אֶלְיָשִׁיב	ελιασειβ	ANYM.NOM.SG	ελιασιβ	
a			ελιασιβ a b			h≡ ⇒ #1711a
b			ελιασηβ 71-121 (a) 248-381 (b)			h≡ ⇒ #1711b
c		אֶלְיִשׁוּב*	ελιασουβ Scramph (ε') G ^L			h≡ ⇒ #580c
d			↳ ελιουβ B ⁵⁵ S			V → ∅ / V_
#1721.	Neh 13:7.8	לְטוֹבִיָּה	τωβια	ANYM.DAT.SG		
a			↳ a ▶ τοβια 71-107-[125-610]			<ω> → <ο>
#1722.	Neh 13:8.9	טוֹבִיָּה	τωβια	ANYM.GEN.SG		
a			↳ τωβιου G ^L			[-MORPH] → [+MORPH]
#1723.	Neh 13:9.ne		∅			
a		(ישראל)	יִהְיֶה 236 (a) ENYM.GEN.SG			
#1724.	Neh 13:9.11	וְהַלְבֹנָה	λιβανον	CMN.ACC.SG		trans.
#1725.	Neh 13:9.10	הַמִּנְחָה	μαναα	CMN.ACC.SG		
a			↳ 248 (b)			
b			↳ a ▶ μαααα 236			CV → VC
c			↳ βαναα S* ⇔ μαααα S ₁			/m/ → /b/ / #_
d			↳ μαννα B ⁵⁵			<a> → <v> / <v>_
e			↳ B*-[122*] ⇔ μανναειμ Bc-[122c]			[-MORPH ^s] → [+MORPH ^s]
f			↳ μανναν 55			[-MORPH] → [+MORPH]
g			↳ μανναν A 58 119			[-MORPH] → [+MORPH]
h			↳ b ▶ μανναν 46-[52]			CV → VC
			θυσιαν G ^L			trans.
#1726.	Neh 13:10.4	הַלְוִיִּם	λευιτων	DNYM.GEN.PL	λευιτων	[+MORPH]
a			↳ B ⁵⁵ ▶ λευιτων 55	— S A G ^L a b 58 119		<ει> → <ι>
#1727.	Neh 13:10.10	הַלְוִיִּם	λευιται	DNYM.NOM.PL	λευιται	[+MORPH]
a			↳ B ⁵⁵ ▶ λευιται 55	— S A G ^L a b 58 119		<ει> → <ι>
#1728.	Neh 13:12.2	יְהוּדָה	ιουδα	ENYM.NOM.SG		
a			↳ B ⁵⁵ ▶ ιουδα B-[122] 248 (b)			[-MORPH] → [+MORPH]

#1729.	Neh 13:13.4	שְׁלֵמִיָּהּ	celeμία	ANYM.GEN.SG	
a			└─> cιελεμία S		∅ → /i/
b			└─> celeμίου G ^L -121 125 (a) 381 (b) 119		[-MORPH] → [+MORPH]
#1730.	Neh 13:13.6	אֲדָוָה	αδωκ	ANYM.GEN.SG	
a			αδδουκ G ^L		hE(LXX)
b			└─> B ⁵⁵ ► αδουκ 122* ⇌ αδδουκ 122c		C ₁ → ∅ / C ₁ _
#1731.	Neh 13:13.8	פָּדָיִהּ	φαδαια	ANYM.GEN.SG	
a			└─> B ⁵⁵ ► φαλαια B!c ^{B3} -[122]		<δ> → <λ>
b			└─> G ^L ► φαια 93		<αλ> → ∅ / _<α>
#1732.	Neh 13:13.10	הַלְוִיִּים	λευειτων	DNYM.GEN.PL	λευιτων
a			└─> B ⁵⁵ ► λειτων 55 → S A G ^L a b 58 119		<ει> → <ι>
#1733.	Neh 13:13.13	אָנָן	αναν	ANYM.NOM.SG	
a			└─> ααναν S		∅ → <α> / #_<α>
b			└─> ανανιου G ^L GEN		[-MORPH] → [+MORPH]
#1734.	Neh 13:13.15	זָכוּר	ζαχουρ	ANYM.GEN.SG	
a			└─> G ^L ► καχουρ 19-108		/z/ → /s/ / /s/#_
#1735.	Neh 13:13.17	מַתְּתָנִי	μαθθανια	ANYM.GEN.SG	μαθθανιου
a			└─> μαθθανια S* ⇌ μαθθανια Scorr		C ₁ → ∅ / C ₁ _
b			└─> ναθθανια B ⁵⁵		/m/ → /n/ / #_
c			└─> μαθθανιου A a b		[-MORPH] → [+MORPH]
d			└─> G ^L ► ματθθανιου 93		C ^h → C̣ / _C ^h
				74-121-130-236-314-762 (a) 248 (b) 119	
#1736.	Neh 13:15.4	יְהוּדָה	ιουδα	ENYM.DAT.SG	
a			└─> G ^L ► ιουδαν 93 ACC		[-MORPH] → [+MORPH]
#1737.	Neh 13:15.7	בְּשָׂבָת	αββατω	TENYM.DAT.SG	
a			└─> αββατοιc G ^L PL		[+MORPH] [+MORPH.SG] → [+MORPH.PL]
#1738.	Neh 13:15.20	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.ACC.SG	
#1739.	Neh 13:15.22	הַשָּׂבָת	αββατου	TENYM.GEN.SG	
#1740.	Neh 13:16.1	וְהַצִּירִים	[...]		
a			τυριοι G ^L -121 b DNYM.NOM.PL [+MORPH]		
#1741.	Neh 13:16.9	בְּשָׂבָת	αββατω	TENYM.DAT.SG	
#1742.	Neh 13:16.11	יְהוּדָה	ιουδα	ENYM.GEN.SG	
#1743.	Neh 13:16.12	וּבִירוּשָׁלַיִם	ιερουσαλημ	TNYM.DAT.SG	
#1744.	Neh 13:17.4	יְהוּדָה	ιουδα	ENYM.GEN.SG	
#1745.	Neh 13:17.17	הַשָּׂבָת	αββατου	TENYM.GEN.SG	
#1746.	Neh 13:18.19	יִשְׂרָאֵל	ιcραηλ	ENYM.GEN.SG	
#1747.	Neh 13:18.22	הַשָּׂבָת	αββατον	TENYM.ACC.SG	
#1748.	Neh 13:19.5	יְרוּשָׁלַיִם	ιερουσαλημ	TNYM.DAT.SG	
#1749.	Neh 13:19.7	הַשָּׂבָת	αββατου	TENYM.GEN.SG	
#1750.	Neh 13:19.17	הַשָּׂבָת	αββατου	TENYM.GEN.SG	
#1751.	Neh 13:19.26	הַשָּׂבָת	αββατου	TENYM.GEN.SG	
#1752.	Neh 13:20.7	לִירוּשָׁלַיִם	ιερουσαλημ	TNYM.GEN.SG	
#1753.	Neh 13:21.20	בְּשָׂבָת	αββατω	TENYM.DAT.SG	

#1754.	Neh 13:22.2	לְלוּיִם	λευιταιις	DNYM.DAT.PL	λευιταιις	[+MORPH]
a			↳ B ⁵⁵ ▶ λευιταιις 55	↳ S A G ^L a b 58 119		<ει> → <ι>
#1755.	Neh 13:22.12	הַשִּׁבְתָּ	σαββατου	TENYM.GEN.SG		[+MORPH]
#1756.	Neh 13:23.6	הַיְהוּדִים	ιουδαιους	DNYM.ACC.PL		[+MORPH]
#1757.	Neh 13:23.10	אֲשֶׁדֶּרִיִּיִת Q	αζωτιας	DNYM.ACC.PL		[+MORPH]
		אֲשֶׁדֶּרִיִּיִת K				
a			↳ αζωτιδας S			[+MORPH] → [+MORPH]
#1758.	Neh 13:23.12	עֲמֻנֹתָ K				
		עֲמֻנֹתָ Q	*αμμανειωθ	DNYM.ACC.PL	αμμανιτιδας	[+MORPH ^s]
a			↳ *αμμανειωτιδας			[-MORPH] → [+MORPH]
b			↳ αμμανωτιδας S*	↳ αμμανιτιδας S ₁		V → ∅ / _V
c			↳ αμμανειτιδας G ^L			V → ∅ / V_
d			↳ B ⁵⁵ ▶ αμμανιτιδας 55	↳ A b		<ει> → <ι>
e				↳ 19-108 (G ^L) 58 119		
				↳ a ▶ αμμανιτιδας 71-74		C ₁ → ∅ / C ₁ _
#1759.	Neh 13:23.13	מוֹאֲבֵיִת	*μωαβειωθ	DNYM.ACC.PL	μωαβιτιδας	[+MORPH ^s]
a			↳ μωαβειτιδας B ⁵⁵			[-MORPH] → [+MORPH]
b			↳ μωαβιτιδας A Sca (ε')	↳ G ^L a b 58 119		<ει> → <ι>
#1760.	Neh 13:24.4	אֲשֶׁדֶּרִיִּיִת	αζωτιςτι	GNYM.ACC.SG		[+MORPH]
a			↳ B ⁵⁵ ▶ ναζωτιςτι 55			∅ → <v> / <v>#_
b			↳ a ▶ αζοτιςτι 121			<ω> → <ο>
#1761.	Neh 13:24.8	יְהוּדִית	ιουδαιςτι	GNYM.ACC.SG		[+MORPH]
a			↳ a ▶ ιουδαι 106c			
#1762.	Neh 13:26.5	שְׁלֵמָה	καλωμων	ANYM.NOM.SG		
a			↳ 64-728 (b)			
b			↳ B ⁵⁵ ▶ καλομων 55 G ^L 74 (a) 58 119			<ω> → <ο>
			↳ b ▶ κολομων 243-381-731-[68]			V ₁ → V ₂ / ...V ₂
				↳ 71-106-107-[44-125-610] (a)		
#1763.	Neh 13:26.7	יִשְׂרָאֵל	ιραηλ	ENYM.GEN.SG		
#1764.	Neh 13:26.22	יִשְׂרָאֵל	ιραηλ	ENYM.ACC.SG		
#1765.	Neh 13:28.2	יְיֻדָּע	ιωαδα	ANYM.GEN.SG	ιωαδα	
a			↳ ιωαδα S			/i/ → ∅ / /φ/_/ε/
b			↳ B ⁵⁵ ▶ αδα 55			V ₁ V → ∅ / #_V ₁ V
c		(יהודה)	↳ b ▶ ιουδα 379			h~ ⇒ ιουδα
d			↳ G ^L ▶ ιωιδδαι 93			<α> → <δ> / _<δ>
e			↳ ιωδα 19 119			V ₁ V → ∅ / V ₁ V_
f		(יודע)	↳ a ▶ ιωδαε 120* ⇔ ιωδα 120c			h~ ⇒ ιωδαε
#1766.	Neh 13:28.4	אֵלִישׁוּב* אֵלִישׁוּב	ελεικουβ	ANYM.GEN.SG	ελικουβ	
a			↳ B ⁵⁵ ▶ ελικουβ 55	↳ S A a b 119		<ει> → <ι>
b			↳ ελιακουβ Scpamph (ε')	↳ G ^L		h≡ ⇒ #58oc

#1767.	Neh 13:28.8	לְסַבְּלָט	καναβαλλατ	ANYM.GEN.SG		
a			καναβαλλατ	G ^L 71-106-107-[44-125-610] (a)		C ₁ → ∅ / C ₁ _
				46-[52]-248 (b)		
b				B ⁵⁵ ▶ καναβαλλαν 122		/t/ → /n/ / _#
#1768.	Neh 13:28.9	וְרַנִּיתָ	ωρωνιτη	DNYM.GEN.SG	ωρωνιτου	
a				G ^L ▶ ωρωνιτου 108		[-MORPH] → [+MORPH]
b				ωρωνειτου 93		<i> → <ei>
c				ωρανιτου 119		/ɔ/ → /e/
d				a ▶ ουρανιτου 71		/ɔ/ → /u/ / /u/#_
e				b ▶ οῦνῆτιῶ 46-[52]-248		abbr.
f				αρανιτου 98-[379]		V ₁ → V ₂ / ...V ₂
#1769.	Neh 13:29.9	וְלֵוִיִּם	λευειταc	DNYM.ACC.PL	λευιταc	[+MORPH]
a				B ⁵⁵ ▶ λευιταc 55 → S A b 119		<ei> → <i>
b				a ▶ λευιταιc	[+MORPH.ACC] → [+MORPH.DAT]	
				610-370* DAT		
c				☞ λευιταc ACC 370c		
d				λευιτων G ^L GEN	[+MORPH.ACC] → [+MORPH.GEN]	
#1770.	Neh 13:30.7	וְלֵוִיִּם	λευειταιc	DNYM.DAT.PL	λευιταιc	[+MORPH]
a				B ⁵⁵ ▶ λευιταιc 55 → S A G ^L a b 58 119		<ei> → <i>
#1771.	Neh 13:31.5	וּלְבַכְּרִים	βακχουριοic	CMN.DAT.PL		[+MORPH]
a				βακχουριοic S 64-381 (b)		/i/ → ∅ / _/y/
b				B ⁵⁵ ▶ βακχουχριοic 122* ☞ βακχουριοic 122c		∅ → /k ^h / / /k ^h /..._
c				βακχουριοic 58		C ₁ → C ₂ / _C ₂
d				πρωτογενημαci G ^L		trans.
#1772.	Title		∅			
a		(עזרא)	εζραc	A 64 (b) [+MORPH]		
b			εcδραc	S 71-107-134-370 (a) [+MORPH]		
c				εζδραc 55 (B ⁵⁵) [+MORPH]		<c> → <ç> / _ç
d				εcραc 610 [+MORPH]		
e				εcδρα 236 (a) 46c-68 (b)		
#1773.	Title		∅			
a		(עזרא)	εζραc	64 (b) [+MORPH]		

APPENDIX B

Greek Lexicon and Concordance

* ααια	תְּהֵי TNYM Hebrew: h- + qall *ααια #1026
ααρων	אֶהְרֹן ANYM Egyptian: ʿr n ααρων #400 #1339 #1704
αβαδεια	(עֲבָדָה) ANYM Hebrew: Qal perfect 3ms + YHWH αβαδεια #478
* αββειρα	הִבִּירָה CMN.DEF Akkadian: h- + <i>birtu</i> + -ah *αββειρα #751
αβδασ	אֶעְבֹּד ANYM Hebrew: qatl + -ā αβδασ #1437i
αβδεια	(עֲבָדָה, עֲבָדִי) ANYM Hebrew: qatl + YHWH αβδεια #650 #1254
αβδησελμα	הִשְׁלַמְהָ אֶעְבֹּדִי DNYM Hebrew: αβδησελμα #147 #160
αβεδ	אֶעְבֹּד ANYM Hebrew: qatl αβεδ #1595
αβεια ₁	הִבִּירָה ANYM Hebrew: qal + i? + YHWH αβεια #1259, αβια #1577, αβιαס #1523a
αβεια ₂	הִבִּירָה ANYM Hebrew: uncertain + i? + YHWH αβεια #1118
αβειουε	אֶבִּישׁוּעַ ANYM Hebrew: qal + i + qūl αβειουε #397
αβια ⇒ αβεια ₁	
αβιαס ⇒ αβεια ₁	
αβρααμ	אֶבְרָאָם ANYM Hebrew: qal + Qal perfect 3ms αβρααμ #1214
αβραμ	אֶבְרָאָם ANYM Hebrew: qal + Qal perfect 3ms αβραμ #1212
αγαβ	אֶהְבֵּב ANYM Hebrew: qatal αγαβ #119
αγαβα	אֶהְבֵּבָה ANYM Hebrew: qatal + -ā αγαβα #117 #1061
αγγαιος	אֶהְיֵי ANYM Hebrew: qall + -ay αγγαιου #353, αγγαιουס #282
αγγαιου ⇒ αγγαιουס	
αδαια	אֶעֱדֵי (עֲדוּא) ANYM Hebrew: Qal perfect 3ms + YHWH αδαια #671 #719 #1371 #1409, αδαιασ #1521a, αδδαι #1573
αδαιασ ⇒ αδαια	
αδαρ	אֶדְדָּר TENYM Akkadian: <i>addaru</i> αδαρ #362
αδααα	אֶדְדָּשׁ (חֲדָשׁ) ANYM Hebrew: qatal + -ā αδααα #1086
αδδαι	(אֲדִי) ANYM Akkadian: <i>ad-di-i</i> + -ay αδδαι #509a #511a
αδδιν	(עֲדִין) ANYM Hebrew: qattil (biform from qatil) αδδιν #65
αδδω	אֶעֱדוּ אֶדְדָּשׁ ANYM Hebrew: qattāl αδδω #284 #356, εδδω #284d #356b
αδδιν	אֶעֱדִין ANYM Hebrew: qatīl αδδιν #465
αδιδ	אֶדְדִּיר TNYM Egyptian: <i>hdt</i> αδιδ #89b #1034
αδνας ⇒ εδνα	
αδωδ	(חֲדִיר) TNYM Egyptian: <i>hdt</i> αδωδ #1497a
* αδωνειαμ ⇒ αδωνιαμ	
* αδωνια	אֶדְוִיָּה ANYM Hebrew: qatāl + i? + YHWH *αδωνια #1293
αδωνιαμ	אֶדְוִיָּה ANYM Hebrew: qatāl + i + Qal perfect 3ms *αδωνιαμ #489, αδωνιαμ #63 #1005
αδωρηεμ	(אֲדִירֵהֶם) CMN.PL.3MS Hebrew: uncertain + -ē + -hem αδωρηεμ #803
* αεουε	אֶהְוֵי HNYM Akkadian: ? *αεουε #527 #537

αζανεια	אָזאַנײַה ANYM Hebrew: Qal perfect 3ms + YHWH αζανεια #1266
* αζαρειου ⇒ αζαρια	
αζαρια	אָזאַרײַה (בֵּית עֲזַרְיָה) ANYM Hebrew: Qal perfect 3ms + YHWH *αζαρειου #386, αζαρια #877 #981 #1244, αζαριας #1170 #1643, αζαριου #392f #882e
αζαριας ⇒ αζαρια	
αζαριου ⇒ αζαρια	
αζβουχ	אָזבֹּוּךְ ANYM Hebrew: αζβουχ #849
αζερ ⇒ ατηρ	
αζζουρ	אָזזֹוּר ANYM Hebrew: qattūl αζζουρ #1298
αζηκα	אָזְקָה TNYM Hebrew: qatil αζηκα #1483a
αζηρ	(חֲזִיר) ANYM Hebrew: qatil αζηρ #1307e
αζιζα ⇒ ατειτα	
αζμωθ ⇒ αςμωθ	
αζουρ	(עֶזֶר) ANYM Hebrew: qatūl αζουρ #861, εζουρ #1688
αζωτιας ⇒ αζωτιοι	
αζωτιοι	אִשְׁדֵּדִים DNYM Egyptian: <i>isdd</i> + -ī αζωτιας #1757, αζωτιοι #920
αζωτιςτι	אִשְׁדֵּדִית GNYM Egyptian: <i>isdd</i> + -it αζωτιςτι #1760
αθαια	אָתַיָּה ANYM Hebrew: Qal perfect 3ms + YHWH αθαια #1360
* αθελεια	אָתְלֵיָה ANYM Hebrew: Qal perfect 3ms + YHWH *αθελεια #473
αθερσαθα	אַתְרִסַּתָּ CMN Persian: <i>atarsatā</i> αθερσαθα #177 #1123 #1125
αια ₁	אִיָּה ANYM Hebrew: qal + i? + YHWH αια #1323
αια ₂	עֵי TNYM Hebrew: qall αια #83 #1489a
αιθιηλ	אֵיִתְיָא ANYM Aramaic: qīl + i + qil αιθιηλ #1391
αιλαμ	אֵילָם (עֵילָם אֶחָד) ANYM Hebrew: uncertain αιλαμ #57 #86d #999 #1030g #1687, ηλαμ #471 #571 #646 #1287
αιλαμειται ⇒ ηλαμαιοι	
αιν	אֵיִן TNYM Hebrew: qatl 2y αιν #776, αινειν #1666
αιναν ⇒ αναν	
αινειν ⇒ αιν	
αιτωβ	אֵיִטְוֵב ANYM Hebrew: qal + i + qāl αιτωβ #1408, αχειτωβ #390
ακκαταν	אֵקְקָטָן ANYM Hebrew: h- + qatal ακκαταν #488
ακκουβ	אֵקְקֹוּב ANYM Hebrew: qattūl ακκουβ #106 #118 #1050 #1165 #1442 #1622a
ακκους ⇒ ακκως	
ακκως	אֵקְקֹוּץ ANYM Hebrew: h- + qāl ακκους #172, ακκως #796 #871 #1119
ακουφα	אֵקְקֹוּפָא ANYM Aramaic: qatūl + -ā ακουφα #137
* αλαωναν	(אֵלְנָן) ANYM Hebrew: qil + D suf. psv. *αλαωναν #501
αλλωης	אֵלְלוּיָה ANYM Hebrew: h- + qātil αλλωης #835b #1317
αμαθα	אַמַּתָּא TNYM Persian: <i>hagmatāna</i> αμαθα #329
αμαρει ₁	(אֶמְרִי) ANYM Hebrew: Qal perfect 3ms + -ī αμαρει #792
αμαρει ₂	(עֶמְרָם) ANYM Hebrew: Qal perfect 3ms + -ī αμαρει #704
αμαρεια	אֵמְרִיָּה ANYM Hebrew: Qal perfect 3ms + i? + YHWH αμαρεια #391 #1363 #1563, αμαρια #727 #1247 #1515

αμαρια ⇒ αμαρεια	
αμασει	(אִמְצִי) ANYM Hebrew: Qal perfect 3ms + -ī αμασει #1412
αμεσσαι	עִמְשָׁי ANYM Hebrew: -ay αμεσσαι #1416
αμην	אִמֵּן ADJ/ADV Hebrew: qatil αμην #1159c #1160
αμμανειτης ⇒ αμμωνει	
* αμμανειωθ	תִּמְנִיֹּת DNYM.PL.F unknown: uncertain + -ī *αμμανειωθ #1758
αμμηα	הַמְּמָה TNYM Hebrew: h- + qital αμμηα #1673
αμμωνει	עִמְוִנִי DNYM unknown: uncertain + -ī *αμμωνειται #919 #1706, αμμανειτης #913, αμμωνει #558 #770 #784
* αμμωνειται ⇒ αμμωνει	
αμορει	אִמְרִי DNYM Egyptian: <i>imr</i> + -ī αμορει #561, αμορραιων #1220
αμορραιων ⇒ αμορει	
αμουκ	קִמְוֹק ANYM Hebrew: qatul αμουκ #1531a #1594
αμραμ	מְרָמִים ANYM Hebrew: qall + Qal perfect 3ms αμραμ #704b
αναθωθ	תִּמְתֹּת TNYM unknown: uncertain + -ōt αναθωθ #74 #1017 #1303 #1491a
* αναι	(אֵנִי) ANYM Hebrew: qatal + -ay *αναι #1543a
αναια	אֵנִיִּי ANYM Hebrew: Qal perfect 3ms + YHWH αναια #1145 #1313
αναν	אִנָּן ANYM Hebrew: qatal αναν #1324, αναν #121 #1067 #1172 #1275 #1312 #1733
ανανεηλ	אִנְנֵהל TNYM Hebrew: Qal perfect 3ms + qil ανανεηλ #789 #1672
ανανει ⇒ ανανι	
ανανι	אִנְנִי ANYM Hebrew: Qal perfect 3ms + -ī ανανει #607, ανανι #752 #1663, ανανια #968
ανανια ₁	אִנְנִיִּי ANYM Hebrew: ανανια #665 #895 #969 #1315 #1560, ανανιας #818 #1680
ανανια ₂	אִנְנִיִּי ANYM Hebrew: ανανια #879 #1493a
ανανιας ⇒ ανανια ₁	
ανουν	אִנְוִן ANYM Hebrew: qatūl ανουν #838, ανων #897
ανων ⇒ ανουν	
αραβει	בִּרְבִּי DNYM Hebrew: uncertain αραβει #786, αραβες #918, αραβι #938
αραβες ⇒ αραβει	
αραβι ⇒ αραβει	
αραμα	מְרָמָה TNYM Hebrew: h- + qatal + -ah αραμα #79 #1022
αρασιμ	מְרָשִׁים ANYM Hebrew: qattal + -īm αρασιμ #1503a
αραχιου	(חִרְחִי) ANYM Hebrew: Qal perfect 3ms + YHWH αραχιου #817
αρειφ	אִרְפִּי ANYM Hebrew: qatīl αρειφ #1012 #1302
αρεμ	מְרָם ANYM Hebrew: uncertain αρεμ #1569
αρησα	(חִרְשָׁא) ANYM Aramaic: qattil + -ā αρησα #141
αρθααααθ	אִרְתְּהִשָּׁא ANYM Persian: <i>artahšāca</i> αρθααααθ #239 #244 #250 #265 #273 #360 #380 #409 #417 #420 #436 #448 #762 #932 #1717
αριηλ	אִרְיֵאל ANYM unknown: uncertain αριηλ #499
αρουρ	אִרְחֹר ANYM Hebrew: qatlūd αρουρ #138 #1083
* αρχουει	אִרְכֻּי DNYM Aramaic: qatl + -ay *αρχουει #258, αρχουαιοι #258b
αρχουαιοι ⇒ *αρχουει	

* αρωδ	(קִדְרִי) TNYM Egyptian: <i>hdt</i> *αρωδ #89
ααβδανα	הַשְׁבֵּדָנָה ANYM Persian: ? ααβδανα #1154
ααβια	הַשְׁבֵּיָה (מִלְכֵיָה) ANYM Hebrew: Qal perfect 3ms + YHWH ααβια #529 #644 #856 #1456 #1612, ααβιας #1597, ααβιου #1426a, αεβεια #520, εεβιας #1278
ααβιας ⇒ ααβια	
ααβιου ⇒ ααβια	
ααηλ	לְשֵׁהָלָה ANYM Hebrew: ααηλ #592
ααναα	הַשְׁנָה (הַשְׁנָה) TNYM Hebrew: h- + qatl double weak + -ā *αααα #1398, ααναα #793, αααα #793e
* ααρεαδδων	אִשְׁשֻׁר־אִידִינָה ANYM Akkadian: <i>aššur-ah(u)-iddina</i> *ααρεαδδων #224
ααφ	הַשְׁפָּה (שְׁפָה) ANYM Hebrew: qatal ααφ #52 #102 #214 #765 #1046 #1434a #1459 #1656 #1698
αβανια	(הַשְׁבֵּיָה) ANYM Hebrew: uncertain + -n + YHWH αβανια #828
αγαδ	הַשְׁמָה ANYM Hebrew: qull + qal αγαδ #62 #486 #1004 #1291
αεβεια ⇒ ααβια	
αεβειμ	(הַשְׁבֵּיָה) ANYM Hebrew: -īm αεβειμ #157
αειφα	(הַשְׁפָּה) ANYM Aramaic: qatīl + -ā αειφα #1055
αενα	הַשְׁנָה ANYM Egyptian: <i>iw-s-n-nj.t</i> αενα #132
* αεροαλ	לְשֵׁהָלָה TNYM Hebrew: qatīl + qatāl *αεροαλ #1471a
αιβια	ANYM Hebrew: ?
αμωθ	הַשְׁמָה TNYM Hebrew: qull + qatl 2w αμωθ #1638a, αμωθ #75
αομ ⇒ αουμ	
αουβ ⇒ ααουβ	
αουμ	הַשְׁמָה ANYM Hebrew: qatūl αομ #1153b, αουμ #70, ααομ #1300b
αουφα	הַשְׁפָּה ANYM Aramaic: qatīl + -ā αουφα #111
* αοφραθ	הַשְׁפָּה ANYM Hebrew: h- + qatīl + V...-Vt *αοφραθ #149, *ααοφρεθ #149e
* αααα ⇒ ααααα	
αααααφαρ	הַשְׁפָּה ANYM Akkadian: <i>aššur-ēpir</i> αααααφαρ #263
ααομ ⇒ αουμ	
ααουβ	הַשְׁמָה ANYM Hebrew: qattūl αουβ #831 #876 #1316, ααουβ #1424
ααουηρου	הַשְׁמָה ANYM Persian: <i>hšayāršan-</i> ααουηρου #236
ααουρ	הַשְׁמָה TNYM Akkadian: <i>a-šū-ur</i> ααουρ #225 #378 #1237
* ααοφρεθ ⇒ αοφραθ	
ααουριων	הַשְׁמָה DNYM Akkadian: <i>a-šū-ur</i> + -ī ααουριων (#378b)
αωρ	הַשְׁמָה TNYM Hebrew: qatāl αωρ #1494a
ατειτα	הַשְׁפָּה ANYM Aramaic: qatīl + -ā αζεια #107d #1051d, ατειτα #1051, ατητα #107
ατειφα	הַשְׁפָּה ANYM Aramaic: qatīl + -ā ατειφα #1091
ατηρ	הַשְׁמָה ANYM Hebrew: qatīl αζερ #66a, αζηρ #104c #1008a #1048b #1296c, ατηρ #66 #104 #1008 #1048 #1296
ατητα ⇒ ατειτα	
ατουφα	(הַשְׁפָּה) ANYM Aramaic: qatūl + -ā ατουφα #146
* αττειλ	הַשְׁמָה ANYM Hebrew: qattīl *αττειλ #155, εττηλ #1100

αττους	שׂוּטוּ ANYM Hebrew: qattūl αττους #455 #827 #1249 #1517a
αφαρσαθαχαιοι	כִּפְרִסְתָּרְכָּי DNYM Persian: * <i>frai-stā-ka</i> + -ay αφαρσαθαχαιοι #255
αφαρσαιοι	רְפָרְכָּי DNYM Persian: * <i>frataraka</i> + -ay αφαρσαιοι #257
αφαρσαχαιοι	כִּפְרִסְתָּרְכָּי DNYM Persian: * <i>frasaka</i> + -ay αφαρσαχαιοι #300 #341
*αχαζιου	(אָחַז) ANYM Hebrew: Qal perfect 3ms + -ī *αχαζιου #1418a
αχαλια	חִלְיָה ANYM Hebrew: Qal imperative + l- + YHWH αχαλια #746 #1241
αχειτωβ ⇒ αιτωβ	
αχειφα	(אֶחֱיָפָא) ANYM Aramaic: qatīl + -ā αχειφα #1082
αχχεχαρ	חֲחֵחַר CMN.DEF Hebrew: h- + qatlad αχχεχαρ #874
βααλταμ	(בַּעַלְטָמ) CMN Aramaic: qatl 2gut + qatl 2gut βααλταμ #247 #252 #269
βαανα	בַּעַנָּה, בַּעַנָּה ANYM Hebrew: qil + qal + -ā βαανα #49 #801 #990 #1328
βαβαι	בַּבַּי (בְּבַי) ANYM Akkadian: <i>be-be-e</i> βαβαι #61
βαβει	בַּבַּי (בְּבַי) ANYM Akkadian: <i>be-be-e</i> βαβει #483 #485 #662
βαβυλωνα ⇒ βαβυλωνοc	
βαβυλωνι ⇒ βαβυλωνοc	
βαβυλωνιοι	בַּבְּלַי DNYM Akkadian: * <i>ba-bi-la-a-a</i> βαβυλωνιοι #259
βαβυλωνοc	בַּבְּלַי TNYM Akkadian: <i>bāb-ili</i> βαβυλωνοc #35 #308 #337, βαβυλωνι #315a #317a #328, βαβυλωνοc #31 #34 #306 #323 #402 #412 #430 #449 #975 #1718
βαγοει ⇒ βαγουαι	
βαγουαι	בַּגַּוַּי ANYM Persian: <i>baga-</i> + -ay βαγοει #1294, βαγουαι #47 #64 #493 #988 #1006
βαδαια	בַּדַּיָּה ANYM Hebrew: b- + qal + YHWH βαδαια #707a
*βαθουλ	TNYM Hebrew:
βαιθαγαλαλ	בַּיְתֵּי תְּהַלְהַל TNYM Hebrew: qatl 2y + qatlad βαιθαγαλαλ #1636b
βαιθηλ	בַּיְתֵּי תְּהַלְהַל TNYM Hebrew: qatl 2y + qil βαιθηλ #82 #1490a, βηθηλ #1025
βαιθλαεμ	בַּיְתֵּי תְּהַלְהַל TNYM Hebrew: qatl 2y + qatl 2gut βαιθλαεμ #72, βαιθλεεμ #1015, βηθλεεμ #72d #1015j
βαιθλεεμ ⇒ βαιθλαεμ	
βαιθκουρ ⇒ βηθκουρ	
βακβακιαc ⇒ *βακβοκειαc	
*βακβοκειαc	בַּקְבֻקְיָה ANYM Hebrew: qatlūd + YHWH *βακβοκειαc #1436a, βακβακιαc #1542a #1618a
βακβουκ	בַּקְבֻקְיָה ANYM Hebrew: qatlūd βακβουκ #136 #1081
βακχουριοιc	בַּכְּרוּר CMN Hebrew: qattūl βακχουριοιc #1771
βαλααμ	בַּלְעָא ANYM Hebrew: uncertain βαλααμ #1709
βαλγα	בַּלְגָּה ANYM Hebrew: qatl + -ah βαλγα #1584, βαλγαc #1526a
βαλγαc ⇒ βαλγα	
βαλκαν	בַּלְשֻׁנוּ ANYM Akkadian: <i>bēlšunu</i> βαλκαν #45 #985
βαναια	בַּנַּיָּה (בְּנַיָּה, בְּנַיָּה) ANYM Hebrew: Qal perfect 3ms + YHWH βαναια #547 #645 #679 #706 #736 #1162, βαναιαc #1250g
βαναιαc ⇒ βαναια	
βαναιου ⇒ βανουει	

βανει	בָּנִי, בְּנוֹי, בְּנוֹי (בְּנוֹי) ANYM Hebrew: qal + -ī βαναι #60, βανει #668c #702 #855 #858 #880 #1454, βανι #1290, βαννι #1289a
βανι ⇒ βανει	
βαννι ⇒ βανει	
βανουει	(בְּנוֹי, בְּנוֹי) ANYM Hebrew: uncertain + -ī βαναιου #1267, βανουει #668 #683, βανουι #715 #1002 #1537
βανουι ⇒ βανουει	
βανουναι	(בְּנוֹי) ANYM Hebrew: uncertain + -ay βανουναι #1284d
βαραια	בְּרִיָּה (בְּרִיָּה) ANYM Hebrew: Qal perfect 3ms + YHWH βαραια #707
βαραχεια	(בְּרִיָּה) ANYM Hebrew: Qal perfect 3ms + i? + YHWH βαραχεια #902 #965, βαραχιου #798
βαραχιου ⇒ βαραχεια	
βαρκουc	(בְּרִקֹּס) ANYM Aramaic: qil + qatl 2w βαρκουc #142 #1087
βαρουχ	בְּרוּךְ ANYM Hebrew: qatīl βαρουχ #864 #1257 #1368
βακαλωθ	(בְּצִלוֹת, בְּצִלוֹת) ANYM Hebrew: qatal + -ōt βακαλωθ #139 #1084
βασαν	בָּשָׁן TNYM Hebrew: qatal βασαν #1233
βασει	(בְּסִי) ANYM Hebrew: uncertain + -ī βασει #131
βασιδια	בְּסוּדִיָּה (בְּסוּדִיָּה) ANYM Hebrew: b- + qīl + YHWH βασιδια #808g
βασουθ	(בְּחֹם) ANYM Elamite: <i>ba-šá-ut</i> βασουθ #854
βαccου	(בְּצִי) ANYM Hebrew: uncertain βαccου #68
βαcωδια	בְּסוּדִיָּה ANYM Hebrew: b- + qāl + YHWH βαcωδια #808
βατων	בָּת CMN Hebrew: uncertain βατων #440 #441
βειηραβεε	בְּיָרָא שְׁבַע TNYM Hebrew: qitl + qatl 3gut βειηραβεε #1472 #1484
βειρα	בִּירָה CMN Akkadian: <i>birtu</i> + -ah βειρα #970
* βελγαει	בְּגִלִי ANYM Hebrew: qatl + -ay *βελγαει #1262
βελτεεμ	בְּעֵל טַעֵם CMN Aramaic: qatl 2gut + qatl 2gut βελτεεμ #247e #252e #269g
βενιαμειν	בְּנֵימִן ENYM Hebrew: qil + qatīl βενιαμειν #17 #220 #586 #691 #875 #1358 #1486 #1506 #1647, βενιαμιν #1384
βενιαμιν ⇒ βενιαμειν	
* βενινει	ANYM Hebrew: uncertain
βερζελλαι	בְּרִזְלִי ANYM Non-Semitic: uncertain + -ay βερζελλαι #173 #174 #1120 #1121
βερκωc	בְּרִקֹּס ANYM Aramaic: qil + qatl 2w βερκωc #142b #1087d
βεceи	(בְּצִי) ANYM Hebrew: uncertain + -ī βεceи #1011, βηceи #1301
βεccελεηλ	בְּצִלְעָל ANYM Hebrew: b- + qill + qil βεccελεηλ #682
βηβαι	בְּבֵי ANYM Akkadian: <i>be-be-e</i> βηβαι #1292
βηβι	(בְּבֵי) ANYM Akkadian: <i>be-be-e</i> βηβι #1003
βηθαγγαβαρειμ	(בֵּית הַנְּבָרִים) TNYM Hebrew: qatl 2y + h- + qatl + -īm βηθαγγαβαρειμ #852
βηθαγγαλγαλ	בְּיַת הַנְּלָלָל TNYM Hebrew: qatl 2y + h- + qatl βηθαγγαλγαλ #1636a
βηθαζαρια	בְּיַת עֲזַרְיָה TNYM Hebrew: qatl 2y + Qal perfect 3ms + YHWH βηθαζαρια #882
βηθανναθινειμ	בְּיַת הַנְּתִינִים TNYM Hebrew: qatl 2y + h- + qatīl + -īm βηθανναθινειμ #905
βηθαcμωθ	בְּיַת עֲזַרְיָה TNYM Hebrew: qatl 2y + qull + qatl 2w βηθαcμωθ #1018
βηθαcχαραμ	בְּיַת הַכְּרָם TNYM Hebrew: qatl 2y + h- + qatl βηθαcχαραμ #842

- βηθελιακουβ (בֵּית אֱלִיָּשִׁיב) TNYM Hebrew: qatl 2y + qil + Qal imperfect 3ms βηθελιακουβ #866 #872 #873
- βηθηλ ⇒ βαιθηλ
βηθλεεμ ⇒ βαιθλαεμ
- βηθcour בֵּית צוּר TNYM Hebrew: qatl 2y + qūl βαιθcour #850d, βηθcour #850
- βηθφαλατ בֵּית פְּלָט TNYM Hebrew: qatl 2y + qatl βηθφαλατ #1470a
- βηρωθ בֵּית רֹוּת TNYM Hebrew: qitl + -ōt βηρωθ #78 #1021
- βηρει (בְּרֵי) ANYM Hebrew: uncertain + -ī βηρει #1077
- βοκκει בֹּקְקֵי ANYM Hebrew: qull + -ī βοκκει #396
- βοκχει (בְּכֵי, בְּנֵי) ANYM Hebrew: qull + -ī βοκχει #61c #483c #1290e
- βονναι (בְּנֵי) ANYM Hebrew: qull + -ay βονναι #1427a
- βοννעי (בְּנֵי, בְּנֵי) ANYM Hebrew: qull + -ī βοννעי #715c #1454c, βοννιας #1199a #1205a
- βοννιας ⇒ βοννעי
- γαβαα בָּבַע TNYM Hebrew: qatl 3gut γαβαα #80 #1023 #1487, γαβαε #1637a
- γαβαε ⇒ γαβαα
- γαβαων בָּבַעוֹן TNYM Hebrew: qatl 3gut + -ān γαβαων #813 #1014
- γαβαωνιτης בָּבַעוֹנִי DNYM Hebrew: qatl 3gut + -ān + -ī γαβαωνιτης #810
- γαβερ (בָּבַר) TNYM Hebrew: qatl γαβερ #71
- γαδαλεια בְּדַלְיָה ANYM Hebrew: Qal perfect 3ms + YHWH γαδαλεια #605
- γαδδηλ ⇒ γεδδηλ
γαδηλ ⇒ γεδδηλ
- γαζα ⇒ γαζης
γαζαις ⇒ γαζβαρηνου
- γαζαρ בָּבַר ANYM Hebrew: qitl
- γαζεμ (בָּבַר) ANYM Hebrew: qatl γαζεμ #127
- γαζης בָּבַר CMN Persian: **ganza* γαζα #327, γαζης #322 #435, γανζαι #327a
- γαηρ (בָּבַר) ANYM Hebrew: qatil γαηρ #123 #1069
- γαλααδειτου בְּדַלְיָה DNYM unknown: uncertain + -ī γαλααδειτου #175 #1122
- γαλελ (בָּבַר) ANYM Hebrew: uncertain, G^L γαλελ #1439a
- γανζαβραιου ⇒ γαζβαρηνου
γανζαι ⇒ γαζης
- γανναθων בָּבַעוֹן ANYM Hebrew: qall + t + -ān *γεγναθων #1575, γανναθων #1256
- γαζβαρηνου בָּבַר CMN Persian: **ganza-bara* γαζαις #437, γανζαβραιου #26e, γαζβαρηνου #26
- * γεβουε (בְּבֵי) ANYM Hebrew: uncertain *γεβουε #1393g
- γεδδηλ בְּדַלְיָה ANYM Hebrew: qattil γαδδηλ #1098, γαδηλ #1068, γεδδηλ #122 #153
- γεθθαιμ בְּתַיִם TNYM Hebrew: qitl + -ayyim γεθθαιμ #1496a
- γελωλαι (בְּלָי) ANYM Hebrew: uncertain + -ay γελωλαι #1659
- * γεγναθων ⇒ γανναθων
- γεννηθου בְּנֵי־תוֹי ANYM Hebrew: qall + t + -ūy γεννηθου #1522a
- γεργεσαιων בְּנֵי־רְשָׁי DNYM unknown: uncertain + -ī γεργεσαιων #1224

γερφα	𐤀𐤒𐤕𐤓 ANYM Aramaic: uncertain + -ā γερφα #1450a
γη	𐤀𐤒𐤕 CMN Hebrew: qatl 2y γη #1502a
γηβαι	(𐤀𐤒𐤕) ANYM Hebrew: qital + -ay γηβαι #1393
γηζαμ	(𐤀𐤒𐤕) ANYM Hebrew: qital γηζαμ #1073
γηρσμ	𐤀𐤒𐤕 ANYM Hebrew: qitl γηρσμ #451
γηρσων	𐤀𐤒𐤕 ANYM Hebrew: qitl + -ān
γησαμ	(𐤀𐤒𐤕, 𐤀𐤒𐤕) ANYM Hebrew: qital γησαμ #785 #937 #941 #944a
γοσεμ	𐤀𐤒𐤕 ANYM Hebrew: qutl γοσεμ #944b
γωληλα	(𐤀𐤒𐤕) TNYM Hebrew: qātil + -ah γωληλα #774
δαεμια	(𐤀𐤒𐤕) ANYM Hebrew: uncertain + YHWH δαεμια #982
δαλαια	𐤀𐤒𐤕 ANYM Hebrew: Qal perfect 3ms + YHWH δαλαια #167 #949 #1114
δανιηλ	𐤀𐤒𐤕 ANYM Aramaic: qīl + i + qil δανιηλ #453 #1255
δαρειοc	𐤀𐤒𐤕 ANYM Persian: <i>dārayavauš</i> δαρειου #234 #280 #359 #363 #1606, δαρειοc #326 #347 #350, δαρειω #297 #301 #302
δαρειου ⇒ δαρειοc	
δαρειω ⇒ δαρειοc	
δαρκων	𐤀𐤒𐤕 ANYM Hebrew: qatl + -ān δαρκων #152, δερκων #1097
δαυαιοι	𐤀𐤒𐤕 DNYM Arabic: ? δαυαιοι #261a
δαυειδ	𐤀𐤒𐤕 ANYM Hebrew: qatīl δαυειδ #215 #454 #524 #847 #851 #1616 #1664 #1667 #1668 #1694 #1697
δειναιοι	𐤀𐤒𐤕 DNYM Aramaic: qīl + -ay δειναιοι #254
δερκων ⇒ δαρκων	
διβων	𐤀𐤒𐤕 TNYM Hebrew: qītāl + -ān διβων #1466a
διδραχμα ⇒ δραχμαc	
δραχμαc	𐤀𐤒𐤕 NNYM Greek: διδραχμα #933, δραχμαc #180 #1126a #1128a #1130a
εδδω ⇒ αδδω	
εδνα	𐤀𐤒𐤕 ANYM Hebrew: qatl + -ā αδναc #1570, εδνα #676
εζδραc ⇒ εcραc	
εζεκια	𐤀𐤒𐤕 ANYM Hebrew: uncertain + YHWH εζεκια #67 #1009 #1297
εζερει[...] ⇒ εζερικαμ	
εζουρ ⇒ αζουρ	
* εζερειηλ ⇒ εcρειηλ	
εζερικαμ	𐤀𐤒𐤕 ANYM Hebrew: εζερει[...] #1425, εζερικαμ #1425f
εθθι	𐤀𐤒𐤕 DNYM Akkadian: <i>hatti</i> + -ī εθθι #554, χετταιων #1219
* ειαρων	(𐤀𐤒𐤕) ANYM Hebrew: uncertain *ειαρων #811
ειραμ ⇒ ηραμ	
ειωcεδεc ⇒ ιωcεδεc	
ελεαζαρ	𐤀𐤒𐤕 ANYM Hebrew: qil + Qal perfect 3ms ελεαζαρ #399 #498 #542 #643 #1683
ελεια	𐤀𐤒𐤕 ANYM Hebrew: qil + i? + YHWH ελεια #611, ηλεια #654
ελειαcειβ ⇒ ελιαcειβ	
ελειαcουβ ⇒ ελιαcουβ	

ελιεζερ ⇒ ελιεζερ	
ελεικουβ	(אֵלֵי־כּוּב) ANYM Hebrew: qil + i + Qal imperative ελεικουβ #580 #632 #657 #788 #1766
* ελειφαλατ ⇒ ελειφαλετ	
ελειφαλετ	אֵלֵי־פָּלֵט ANYM Hebrew: qil + i + qatl *ελειφαλατ #490, ελειφαλετ #698
ελιακειμ	אֵלֵי־קֵימ ANYM Hebrew: qil + Hiphil imperfect 3ms ελιακειμ #1674
ελιασειβ	אֵלֵי־שֵׁיב ANYM Hebrew: qil + Hiphil imperfect 3ms ελιασειβ #711 #1549, ελιασειβ #1548 #1601 #1711 #1720
ελιακουβ	(אֵלֵי־כּוּב) ANYM Hebrew: qil + Qal imperfect 3ms ελιακουβ #1610, ελιακουβ #580c #632f #657g #711e #788b #866e #872h #873e #1548d #1549d #1601e #1711c #1720c #1766b
ελιεζερ	אֵלֵי־עֶזֶר ANYM Hebrew: qil + i + qitl ελιεζερ #686, ελιεζερ #602 #631
ελιναθαν	(אֵלֵי־נָתָן) ANYM Hebrew: qil + i + Qal perfect 3ms ελιναθαν #501g
ελιωηנאי	אֵלֵי־יְהוָה־וַיְנִי ANYM Hebrew: qil + YHWH + qatl 2y + -ay ελιωηנאי #460 #618 #656 #1678
ελκαι	אֵלֵי־קַי ANYM Hebrew: qitl + -ay ελκαι #1572
ελκεια	אֵלֵי־קַי ANYM Hebrew: qitl + i? + YHWH ελκεια #387 #1148 #1403, ελκεια #1596, χελκιας #1532a
ελκיא ⇒ ελκεια	
ελναθαν	אֵלֵי־נָתָן ANYM Hebrew: qil + Qal perfect 3ms ελναθαν #503 #508
ελουλ	אֵלֵי־לּוּל TENYM Akkadian: <i>elūlu</i> ελουλ #956
εμμηρ ₁	אֵמֶמֶר ANYM Hebrew: qattil εμμηρ #95 #606 #892 #1039 #1420
εμμηρ ₂	אֵמֶמֶר TNYM Akkadian: <i>immeru</i> εμμηρ #165
εμμηρ ⇒ εμμηρ ₁	
εννα	(נָנָה) CMN Hebrew: qital εννα #815a
εννομ	אֵנֶנֶם TNYM Hebrew: qittāl εννομ #1485a
ερωμαφ	אֵרֹמָפ ANYM Hebrew: qatūl + qatl 2n ερωμαφ #826
εσαβανα	(אֵשָׁבָנָה) ANYM Hebrew: uncertain + -n + YHWH εσαβανα #1321
εσεβιας ⇒ ασαβια	
εσεβων	אֵשָׁבֹן TNYM unknown: uncertain + -ān εσεβων #1231
εσρα ⇒ εσρα	
εσραν ⇒ εσρα	
εσρα	אֵסְרָא ANYM Aramaic: qitl + -ā εζδρα #1191a, εσρα #418 #422 #444 #572 #987 #1138 #1514 #1561 #1628 #1644 #1665, εσραν #1182, εσρα #382 #401 #414 #438 #567 #574 #578 #589 #598 #1141 #1142 #1157 #1158 #1175 #1178 #1186 #1211
εσρεια	(אֵסְרֵיהּ) ANYM Hebrew: qitl + i + YHWH εσρεια #392
εσρηγλ	אֵסְרֵי־גַל ANYM Hebrew: qitl + i + qil *εζρηγλ #1658, εσρηγλ #723 #1417
ευει	אֵוַי TNYM Akkadian: ? ευει #496
ευζαι	(אֵוִזַי) ANYM Hebrew: qūl + -ay ευζαι #884
εφραιμ	אֵפְרַיִם ENYM unknown: uncertain εφραιμ #1187 #1670
ζαβαδ	אֵבָד ANYM Hebrew: qatal ζαβαδ #660 #697 #732
* ζαββαι	אֵבַי ANYM Hebrew: qall + -ay *ζαββαι #865c

ζαβδεια	(זָבַדְיָה) ANYM Hebrew: qatl + i? + YHWH ζαβδεια #475 #608
* ζαβδιηλ	זָבַדְיָהֶל ANYM Hebrew: qatl + i + qil *ζαβδιηλ #1421
ζαβου	(זָבִי) ANYM Hebrew: uncertain ζαβου #666 #865
ζαβουδ	(זָבִיר) ANYM Hebrew: qatūl ζαβουδ #495
ζαθθουα	זָהֶהֶה ANYM Persian: *zāta-vahya- ζαθθουα #58 #655 #1000, ζαθθουα #1288
ζαθθουα ⇒ ζαθθουα	
ζαχχαι	זָחַחַי ANYM Hebrew: qattal + -ay ζαχχαι #59 #1001
ζαχχουρ	זָחַחֶר ANYM Hebrew: qattūl ζαχχουρ #791 #1655 #1734, ζαχχωρ #1279
ζαχχωρ ⇒ ζαχχουρ	
ζανω	זָנִוָּה TNYM Hebrew: qatāl ζανω #839, ζανωε #1480a
ζανωε ⇒ ζανω	
ζαραια	זָרַיָה ANYM Hebrew: Qal perfect 3ms + YHWH ζαραια #394 #461
ζαρε	זָרַע ANYM Hebrew: qatl 3gut ζαρε #1462a
* ζαχαρεια ⇒ ζαχαριας	
ζαχαρια ⇒ ζαχαριας	
ζαχαριας	זָחַרְיָה ANYM Hebrew: Qal perfect 3ms + YHWH *ζαχαρεια #1379, ζαχαρια #458 #484 #505 #648 #1362 #1413 #1574, ζαχαριας #283 #1155 #1578a #1650 #1679, ζαχαριου #355
ζαχαριου ⇒ ζαχαριας	
* ζεβιννα	זָבִינָא ANYM Aramaic: qatīl + -ā *ζεβιννα #733
ζεχρει	זָחַרַי ANYM Hebrew: qitl + -ī ζεχρει #1396, ζεχρι #1433a #1578
ζεχρι ⇒ ζεχρει	
ζεχριηλ	(זָחַרְיָהֶל) ANYM Hebrew: qitl + i + qil ζεχριηλ #1421d
ζοροββαβελ	זָרוּבַבֶּל ANYM Akkadian: zēru-bābili ζοροββαβελ #38 #190 #201 #222 #226 #289 #978 #1508 #1700
* ζοροββαβελ	זָרוּבַבֶּל ANYM Akkadian: zēru-bābili *ζοροββαβελ #38b #190b #201b #222d #226a #289a #978a #1508b #1700a
ηδαν	(חֲדָן) TNYM Akkadian: qital ηδαν #164
ηδειν	(חֲדִין) ANYM Hebrew: qitīl ηδειν #1007 #1295
ηζειρ	(חֲזִיר) ANYM Hebrew: qitīl ηζειρ #1307
ηλαμ ⇒ αιλαμ	
ηλαμααρ	חֲלָמַאֲר TNYM Hebrew: uncertain + qatl 2gut ηλαμααρ #86 #1030
ηλαμαιοι	חֲלָמַיִּי DNYM Hebrew: uncertain + -ī αιλαμειται #262b, ηλαμαιοι #262
ηλασα	חֲלָסָה ANYM Hebrew: qil + Qal perfect 3ms ηλασα #623
ηλεια	(חֲלִיָּה) ANYM Hebrew: qitīl ηλεια #835
ημει	(חֲמִי) ANYM Hebrew: qitīl + -ī ημει #158
* ημειν	(חֲמִינָה) ANYM Hebrew: qitīl *ημειν #1105
ηναδαδ	חֲנַדָּד ANYM Hebrew: qill + qatal ηναδαδ #211 #859 #881 #1269
ηναν	(חֲנָן) ANYM Hebrew: qital ηναν #1325
ηρα ⇒ ηραε	
ηραε	(חֲרָע) ANYM Hebrew: qital ηρα #995, ηραε #962

ηραμ	(הַרְאָם) ANYM Hebrew: qital ειραμ #1252, ηραμ #87 #609 #685 #830 #1031 #1041 #1327a, ηρεμ #97
ηρεμ ⇒ ηραμ	
ηρων	(הַרְוֵן) TNYM Hebrew: qitāl ηρων #1111
ηραμ	(הַרְאָם) ANYM Hebrew: qital ηραμ #694 #1010 #1300
θαθθαναι	תַּתְּחַנֵּי ANYM Akkadian: <i>nabû-tattannu-ušur</i> + -ay θαθθαναι #294 #298 #348, τανθθαναια #339c
θαννουρειμ	תַּנְוֵרִימ CMN.PL Akkadian: <i>tinūru</i> + -īm θαννουρειμ #833, θεννουριμ #1669
*θεχεια	(תַּקְתָּל) ANYM Hebrew: taqtal *θεχεια #594
θεκουε	תַּקְתָּל ANYM Hebrew: taqtal θεκουε #594c
θεκωειμ	תַּקְתָּלִימ DNYM.PL Hebrew: qitāl + -īm θεκωειμ #802 #889
θελαρηα	(תַּלְתָּרְשָׁא) TNYM Aramaic: qill + qattil + -ā θελαρηα #162 #1109
θελμελεχ	תַּלְתָּל TNYM Akkadian: qill + qitl θελμελεχ #161 #1108
θεμαα	תַּמָּא * ANYM Hebrew: uncertain θεμαα #144, θημα #1089
θεννουριμ ⇒ θαννουρειμ	
θημα ⇒ θεμαα	
θωδαθα	(תַּוְדָּתָא) CMN Hebrew: uncertain θωδαθα #1632
ιαδαι	יָדַי ANYM Hebrew: qall + -ay ιαδαι #734
ιαδεια	יָדַעַי ANYM Hebrew: Qal perfect 3ms + YHWH ιαδεια #1399, ιδεια #1533a, ιεδεια #1590, ιεδειας #1529a, ιεδειου #1598
ιαδου ⇒ ιεδδουα	
*ιαδουα ⇒ ιεδδουα	
ιαειηλ ⇒ ιειηλ ₁	
*ιαζεια	יָחַזַעַי (יָחַזַעַי) ANYM Hebrew: Qal imperfect 3ms + YHWH *ιαζεια #593 #640
*ιαζιηλ	יָחַזַעַל ANYM Hebrew: Qal imperfect 3ms + qil *ιαζιηλ #464
ιαηλ ⇒ ιειηλ ₂	
ιακωβ	יָאֻקְבֵּל ANYM Hebrew: yaqtul
ιαμειν	יָאֻמֵּינ ANYM Hebrew: qatīl ιαμειν #1164a
ιαρειβ	יָאֻרֵיב ANYM Hebrew: Qal imperfect 3ms ιαρειβ #502 #603
*ιαρειμωθ	יָאֻרֵימֻוֹת ANYM Hebrew: uncertain + qatl 2w *ιαρειμωθ #651, ιαρημωθ #674, ιαρμωθ #659
*ιαρειν	(יָאֻרֵינ) ANYM Hebrew: uncertain *ιαρειν #811f
ιαρημωθ ⇒ *ιαρειμωθ	
ιαρμωθ ⇒ *ιαρειμωθ	
ιακανα	יָאֻקְנָא TNYM Hebrew: qatal + -ah *ιακανα #1671, ιακανα #804
ιακουβ	יָאֻקְוֵב ANYM Hebrew: Qal imperfect 3ms ιακουβ #672
ιαχειν	יָאֻחַיֵּינ ANYM Hebrew: Hiphil imperfect 3ms ιαχειν #1401
ιδεια ⇒ ιαδεια	
ιδιθουν	יָאֻדִיתֻן ANYM Hebrew: qatīl + t + -ūn ιδιθουν #1440a
ιεβουσαιων ⇒ ιεβουσει	
ιεβουσει	יָאֻבֻסַי DNYM unknown: uncertain + -ī ιεβουσαιων #1223, ιεβουσει #557
ιεδαια	יָאֻדַיָּא ANYM Hebrew: Qal perfect 3ms + YHWH ιεδαια #825

εδδου ⇒ εδδουα	
εδδουα	עַדְדוּ (יְדַעְדֵּי) ANYM Hebrew: qattūl *αδουα #1605, αδου #1555, εδδου #1555c #1605f, εδδουα #93 #1310
εδεια ⇒ αδεια	
εδειαα ⇒ αδεια	
εδειου ⇒ αδεια	
ειηλ ⇒ ειηλ ₁	
ειζριαα	יִזְרִיָּה ANYM Hebrew: Qal imperfect 3ms + YHWH ειζριαα #1689a
ειηλα	(יְעָלָה, יְעָלָה) ANYM Hebrew: qatil + -ā ειηλα #151 #1096
ειηλ ₁	יָעַל ANYM Hebrew: Qal perfect 3ms + qil ιαιηλ #649, ιειηλ #570, ιειηλ #479 #613
ειηλ ₂	יָעַל ANYM Hebrew: Qal perfect 3ms + qil ιαηλ #730, ιειηλ #491 #730a
ειμμηρ	(אִמְרָה) TNYM Akkadian: <i>immeru</i> ειμμηρ #1112
* ιενωα	(יְנִי) ANYM Persian: uncertain *ιενωα #709
ιεραμει	(יְרָמֵי) ANYM Hebrew: uncertain + -ī ιεραμει #699
ιερειμουθ	(יְרִמּוּת) TNYM Hebrew: uncertain + -ūt ιερειμουθ #1477a
ιερειχω	יְרִיחַ TNYM unknown: uncertain ιερειχω #91 #790 #1032
ιερειμου ⇒ ιερμια	
ιερμια	יְרִמֵּי ANYM Hebrew: uncertain + YHWH ιερειμου #4, ιερμια #1649, ιερμια #1245 #1513 #1559
ιεροαμ	יְרִימֵי ANYM Hebrew: Pual imperfect 3ms ιεροαμ #1410
ιερουαλημ	יְרִימֵי TNYM Hebrew: uncertain ιερουαλημ #9 #11 #14 #15 #19 #22 #32 #36 #179 #187 #200 #206 #238 #249 #267 #272 #277 #279 #287 #293 #314 #319 #321 #325 #334 #336 #338 #345 #346 #369 #408 #411 #413 #425 #427 #429 #431 #432 #434 #446 #534 #536 #538 #539 #565 #582 #584 #587 #755 #756 #772 #775 #779 #780 #787 #820 #824 #836 #921 #922 #926 #946 #971 #972 #973 #976 #1185 #1347 #1348 #1349 #1350 #1356 #1382 #1453a #1629 #1631 #1634 #1639 #1690 #1716 #1719 #1738 #1743 #1748 #1752, יְרִימֵי #773
* ιεααα	יְעָאָא ANYM Hebrew: Qal perfect 3ms + YHWH *ιεααα #472 #521b, ιεααα #1392
* ιεααα ⇒ ιαααα	
ιεααα	יְעָאָא ANYM Hebrew: Qal imperfect 3ms + YHWH ιεααα #687
ιεααα ⇒ *ιεααα	
ιηκοι ⇒ ιηκουσ ₁	
ιηκου ⇒ ιηκουσ ₁ , ιηκουσ ₂	
ιηκουε ⇒ ιηκουσ ₁ , ιηκουσ ₂	
ιηκουσ ₁	יְהִי ANYM Hebrew: YHWH + qūl ιηκοι #94 #1534, ιηκου #545 #599 #862 #979 #997 #1038 #1043 #1188 #1510 #1536 #1614 #1624, ιηκουε #55 #99, ιηκουσ #39 #188 #203 #208 #227 #291 #1161 #1196 #1203 #1265 #1544
ιηκουσ ₂	יְהִי TNYM Hebrew: YHWH + qūl ιηκου #1468, ιηκουε #1468b
ιηκουσ ⇒ ιηκουσ ₁	
ιθαμαρ	יְתָמָר ANYM Hebrew: uncertain ιθαμαρ #452

ιοπηγς	יָבֹוֹ TNYM Hebrew: qatāl ιοπηγς #197
ιοσδα ₂	יָהִי־הָרָה ENYM Hebrew: uncertain + -ah ιοσδα #16 #210 #219 #585 #925 #960 #1357 #1359 #1463a #1464 #1505 #1642 #1692 #1728 #1736 #1742 #1744
ιοσδα ₁	יָהִי־הָרָה TNYM Hebrew: uncertain + -ah ιοσδα #10 #28 #37 #231 #237 #564 #581 #753 #763 #764 #931 #947 #957 #977 #1351, ιοσδα ₁ α #12, ιοσδα ₁ α ₁ #1446a, ιοσδα ₁ α ₂ #923
ιοσδα ₃	יָהִי־הָרָה ANYM Hebrew: uncertain + -ah ιοσδα #630 #1397 #1435a #1540a #1646, ιοσδα ₁ α ₂ #1662
ιοσδα	יָהִי־הָרָה TNYM Hebrew: uncertain ιοσδα #286, ιοσδα ₁ α ₁ #303 #426
ιοσδα ₁ α ⇒ ιοσδα ₁	
ιοσδα ₁ α ₁ ⇒ ιοσδα	
ιοσδα ₁ α ₂ ⇒ ιοσδα ₁	
ιοσδα ₁ α ₁ ο ₁	יָהִי־הָרָה (יָהִי־הָרָה) DNYM Hebrew: uncertain + -ī ιοσδα ₁ α ₁ ο ₁ #266 #911 #924 #934 #945, ιοσδα ₁ α ₁ ο ₁ α #777 #909, ιοσδα ₁ α ₁ ο ₁ α ₁ #278a #285 #927 #928 #1756, ιοσδα ₁ α ₁ ω ₁ #342 #343 #344 #351 #754a
ιοσδα ₁ α ₁ ο ₁ α ⇒ ιοσδα ₁ α ₁ ο ₁	
ιοσδα ₁ α ₁ ο ₁ α ₁ ⇒ ιοσδα ₁ α ₁ ο ₁	
ιοσδα ₁ α ₁ ο ₁ α ₁ ι	יָהִי־הָרָה GNYM Hebrew: uncertain + -īt ιοσδα ₁ α ₁ ο ₁ α ₁ ι #1761
ιοσδα ₁ α ₁ ω ₁ ⇒ ιοσδα ₁ α ₁ ο ₁	
ιοσδα ₁ α ₁ α ⇒ ιοσδα ₁	
ιςμαηλ	לְמַאֲשֵׁל ANYM Hebrew: Qal imperfect 3ms + qil ιςμαηλ #620
ιςραηλ	לְשָׂרָאֵל ENYM Hebrew: uncertain + qil ιςραηλ #13 #50 #166 #185 #186 #192 #216 #217 #221 #228 #288 #304 #357 #364 #366 #367 #375 #377 #379 #404 #405 #416 #419 #423 #428 #447 #518 #530 #549 #550 #551 #562 #566 #568 #573 #577 #590 #637 #757 #758 #771 #992 #1113 #1135 #1136 #1140 #1184 #1190 #1192 #1194 #1335 #1344 #1352 #1444a #1699 #1708 #1746 #1763 #1764, ἰῆλ #1710, ∅ #533
ιωα	יְהוָה ANYM Hebrew: YHWH + qal
ιωαβ	יְהוָה ANYM Hebrew: YHWH + qal ιωαβ #56 #477 #998
ιωαδ	(יֹדְעָה) ANYM Hebrew: YHWH + qal ιωαδ #1387
ιωαναν ₁	יְהוָה ANYM Hebrew: YHWH + Qal perfect 3ms ιωαναν #579 #664 #963 #1564 #1685
ιωαναν ₂	יְהוָה ANYM Hebrew: YHWH + Qal perfect 3ms ιωαναν #487 #1604 #1609 #1685
ιωδαε	(יֹדְעָה, יֹדְעָה, יֹדְעָה) ANYM Hebrew: YHWH + Qal perfect 3ms ιωδαε #8051 #1037 #1540 #1550 #1551
* ιωειδα ⇒ ιωαδα	
ιωζαβαδ	יְהוָה ANYM Hebrew: YHWH + Qal perfect 3ms ιωζαβαδ #544 #622 #625 #1171 #1429a
ιωηλ	יְהוָה ANYM Hebrew: YHWH + qil ιωηλ #735 #1395
ιωαδα	יְהוָה ANYM Hebrew: YHWH + Qal perfect 3ms *ιωειδα #805, ιωαδα #1550b #1551b #1602 #1765
* ιωιακειμ	יְהוָה ANYM Hebrew: YHWH + Hiphil imperfect 3ms *ιωιακειμ #1546 #1547 #1556 #1623

ιωαρειβ	יֹוֹרֵיב ANYM Hebrew: YHWH + Qal imperfect 3ms ιωαρειβ #507 #1378 #1400 #1588, ιωαριβ #1528a
ιωαριβ ⇒ ιωαρειβ	
ιωναδαβ	יֹוֹנָדָב ANYM Hebrew: YHWH + Qal perfect 3ms
ιωναθαν ₁	יֹוֹנָתָן ANYM Hebrew: YHWH + Qal perfect 3ms ιωναθαν #1587
ιωναθαν ₂	יֹוֹנָתָן ANYM Hebrew: YHWH + Qal perfect 3ms ιωναθαν #467 #591 #1553 #1554 #1566 #1651
ιωρα	יֹוֹרָה ANYM Hebrew: yaqtil ιωρα #69
ιωσεδεκ	(יֹוֹזֶדֶק) ANYM Hebrew: YHWH + qitl ιωσεδεκ #1625, ιωσεδεκ #189 #204 #292 #600
ιωσεφεια	יֹוֹסֵפֵיָהּ ANYM Hebrew: Hiphil jussive 3ms + YHWH ιωσεφεια #482
ιωσηφ	יֹוֹשֵׁף ANYM Hebrew: Hiphil jussive 3ms ιωσηφ #728 #1568
ιωσιου	יֹוֹשִׁיָּהוּ ANYM Hebrew: Qal perfect 3ms + YHWH
īḡāl ⇒ ιγραηλ	
īlḡm ⇒ ιερουσαλημ	
καβσεηλ	קַבְצָאֵל TNYM Hebrew: qatl + qil καβσεηλ #1467a
καδηç	(קִדְרִי) ANYM Hebrew: qatil καδηç #113
καδμηηλ	קַדְמִיָּהּ ANYM Hebrew: καδμηηλ #100 #209 #1044 #1197 #1204 #1270 #1538 #1615
καλιταν	קַלִּיטָא ANYM Aramaic: qatīl + -ā καλιταν #1273
καλλαι	קַלֵּי ANYM Hebrew: qall + -ay καλλαι #1593
καλλιτας	(קַלִּיטָא) ANYM Aramaic: qatīl (biform from qatīl) + -ā καλλιτας #1169
καμηλοι	קַמְלוֹ CMN Hebrew: qatal καμηλοι #178 #1124
καριαθαρβοκ	(קַרְיַת הָאֲרָבִי) TNYM Hebrew: qal + -at + h- καριαθαρβοκ #1465
καριαθαρειμ	קַרְיַת עָרִים (קַרְיַת עָרִים) TNYM Hebrew: qal + -at + qatl double + -īm καριαθαρειμ #76 #1019
* κασφεν	קַסְפָּיָהּ TNYM unknown: uncertain, G ^L + -ā *κασφεν #510a #513a
κεειλα	קַעֲיִלָּהּ TNYM Hebrew: qatīl κεειλα #857 #860
κηραος	קִירָא ANYM Hebrew: qitāl κηραος #1057
κηταρ	קִיטָר ANYM Hebrew:
κιννυραι	קִינֹור CMN Greek: κιννυραι #1633
κορεç	(קִירִס) ANYM Hebrew: qutl κορεç #113b
κορων	קִרְר CMN Akkadian: <i>kurru</i> κορων #439
κυρος	קִיֹּרֶשׁ ANYM Persian: <i>kūru</i> -[š] κυρου #2 #5 #198 #232 #309 #324 #331 #358, κυρος #7 #20 #23 #229 #311 #316 #333
κυρου ⇒ κυρος	
κωλεια	קַוְלֵיָהּ (קַוְלֵיָהּ) ANYM Hebrew: qāl + 1? + YHWH κωλεια #627, κωλια #1389
κωλια ⇒ κωλεια	
* κωλιτα	(קַלִּיטָא) ANYM Aramaic: uncertain + -ā *κωλιτα #628
λαβανα	קַלְבָּנָה ANYM Hebrew: qatal + -ah λαβανα #1060
λαβανω	(לְבָנָה) ANYM Hebrew: qatal + -ōh λαβανω #116
λαχειç	קַלְחֵי TNYM Hebrew: qatīl λαχειç #1482
λευει	קִלְוֵי ANYM Hebrew: qitl λευει #497 #517 #1608

λευείται ₁	לָוִיָּהּ DN̄YM Hebrew: qitl λευείται #365, λευείται #442, λευείτας #368, λευιτων #424
λευείται ₂	לָוִיָּהּ (, לָוִיָּהּ) DN̄YM Hebrew: qitl + -ī λειει #1345, λευείται #18 #183 #205 #212 #213 #352 #372 #535 #548 #552 #853 #967 #1042 #1133 #1179 #1180 #1181 #1202 #1238 #1264 #1329 #1336 #1338 #1342 #1353 #1507 #1535 #1600 #1640 #1703 #1727, λευείταις #1337 #1691 #1702 #1754 #1770, λευείτας #207 #576 #1630 #1693 #1769, λευείτης #597, λευείτου #1340 #1341, λευείτων #218 #406 #525 #532 #624 #1195 #1422 #1452 #1504 #1611 #1715 #1726 #1732, λειυται #98 #1174 #1441a #1445a, λειυτων #1430a
λευείται ⇒ λευείται ₂	
λευείταις ⇒ λευείται ₁	
λευείτας ⇒ λευείται ₂	
λευείτης ⇒ λευείται ₂	
λευείτου ⇒ λευείται ₂	
λευείτων ⇒ λευείται ₂	
λειυται ⇒ λευείται ₂	
λειυτων ⇒ λευείται ₁	
λιβανον	לִבְנוֹן CMN Hebrew: qutāl + -ah λιβανον #1714 #1724
λιβανου	לִבְנוֹן TNYM Hebrew: qatal λιβανου #196
λοβνα	(לִבְנוֹן) ANYM Hebrew: uncertain, G ^L λοβνα #116a
λοδ	לֹד TNYM Egyptian: <i>rwtn</i> λοδ #88 #1033, λυδδα #1500a
λυδδα ⇒ λοδ	
μααδιας	מַאֲדִיָּה ANYM Aramaic: maqtul + YHWH μααδιας #1525a
*μααζεια	מַאֲזִיָּה ANYM Hebrew: maqtul + YHWH *μααζεια #1261
μααια	(מַאֲיָה) ANYM Hebrew: qatl 2gut + -ā μααια #1660
μαασαια ⇒ μαασηια	
μαασεια ⇒ μαασηια	
μαασηα ⇒ μαασηια	
μαασηια	מַאֲשִׁיָּה ANYM Hebrew: maqtal + YHWH μαασαια #619 #1149 #1322, μαασεια #1367, μαασηα #610 #680 #878 #1390, μαασηια #601, μαασιας #1168a #1675 #1681a
μαασιας ⇒ μαασηια	
μαγαφης	(מַגֵּפִיָּה) ANYM Hebrew: uncertain μαγαφης #1305
μαγβεις	מַגְבֵּיָּה TNYM Hebrew: muhaqtal μαγβεις #85b
μαγεβως	(מַגְבֵּיָּה) TNYM Hebrew: uncertain μαγεβως #85
μαθθαθα	מַתְתָּה ANYM Hebrew: maqtal + -ā μαθθαθα #696
*μαθθαθια	מַתְתָּה ANYM Aramaic: maqtal + YHWH *μαθθαθια #731, *μαθθαθιας #1143
*μαθθαθιας ⇒ *μαθθαθια	
μαθθαναι	מַתְתָּה ANYM Hebrew: maqtal + -ay μαθθαναι #695 #713 #1589
μαθθανια	מַתְתָּה ANYM Hebrew: maqtal + YHWH μαθθαναι #658, μαθθανια #647 #681 #712 #1431 #1541 #1653 #1735, μαθθανιας #1617a, μαθθανιου #1457a
μαθθανιας ⇒ μαθθανια	

μαθθανιου ⇒ μαθθανια

μαλελεηλ	מַלְלֵהֶלֶל ANYM Hebrew: maqtal + qil μαλελεηλ #1365
μαλουχ	(מַלְיָח, מַלְיָחִי) ANYM Hebrew: qatīl μαλουχ #670 #692 #1251 #1326 #1516 #1565
μαλτιας	(מַלְטִיָּה) ANYM Hebrew: qatl + YHWH μαλτιας #809
μαναα	מַנְחָה CMN Hebrew: qatlad + -ah μαναα #1713 #1725
μανααα	מַנְחָה ANYM Hebrew: muqattil μανααα #684 #700
μαννα	מַנָּה CMN Hebrew: qall μαννα #1229
μαουδα	(מַוְדָּה) ANYM Aramaic: qatīl + -ā μαουδα #140
μαραια	מַרְיָה ANYM Hebrew: uncertain + YHWH μαραια #1558
μαραιωθ	מַרְיָה ANYM Hebrew: uncertain + -ōt μαραιωθ #393, μαριωθ #1407 #1571
μαρδοχαιος	מַרְדּוּכָּי ANYM Akkadian: <i>mardukā/u/ia</i> + -ay μαρδοχαιου #984, μαρδοχαιος #44

μαρδοχαιου ⇒ μαρδοχαιος

μαρειμωθ ⇒ μερειμωθ

μαριμωθ ⇒ μερειμωθ

μαριωθ ⇒ μαραιωθ

μααλιμιθ	(מַלְמִי) ANYM Hebrew: muqattil + -īt μααλιμιθ #1419
μααλλημωθ	מַלְמִי ANYM Hebrew: muqattil + -ōt μααλλημωθ #1419c
μααζεβηλ	מַלְזִב ANYM Akkadian: <i>mušezib</i> + qil *μαααζαβηλ #1461a, *μαααζαβηλ #799d, μαααζεβηλ #799, μαααζαβηλ #1308d

* μαααζαβηλ ⇒ μαααζεβηλ

* μαααζαβελ ⇒ μαααζεβηλ

μαααζαβηλ ⇒ μαααζεβηλ

μααφα	מַאֲפָה TNYM Hebrew: maqtal μααφα #814 #845 #863
μααφαρ	מַאֲפָר ANYM Hebrew: maqtal μααφαρ #46 #991
* μααφεραθ	מַאֲפָרָה ANYM Hebrew: maqtal + V...-Vt *μααφεραθ #986
μαφεκαδ	מַאֲפָקָד TNYM Hebrew: maqtal μαφεκαδ #906
μαχειναι	(מַחֲנֵה) TNYM Hebrew: uncertain, G ^L + -ah μαχειναι #1474b
μαχμας	מַחֲמָס, מַחֲמָסִים TNYM Hebrew: maqtal μαχμας #81 #1024 #1488
μαχνα	(מַחֲנָה) TNYM Hebrew: uncertain, G ^L + -ah μαχνα #1474a
μαχναδααβου	(מַחֲנָה) ANYM Aramaic: uncertain μαχναδααβου #720
μεγβειαα	מַחֲבִיעַ ANYM Hebrew: muhaqtil μεγβειαα #1305e
μεειδα	מַחֲבִיעַ ANYM Aramaic: qatīl + -ā μεειδα #1085
μεεινωμ	(מַחֲבִיעִים) DNYM.PL Hebrew: uncertain μεεινωμ #1079
μεηταβηλ	מַחֲבִיעַ ANYM Aramaic: muhaqtil + qil μεηταβηλ #950
μεθωεσειμ	(מַחֲבִיעִים) VB.PTC Hebrew: muhatqattil + -īm μεθωεσειμ #176
μειαηλ	מַחֲבִיעַ ANYM Hebrew: mī + š- + qil μειαηλ #1151

μειχα ⇒ μιχα

μειαηλ	מַחֲבִיעַ ANYM Hebrew: mī + k- + qil μειαηλ #476
μειχαια	מַחֲבִיעַ ANYM Hebrew: mī + k- + YHWH μειχαια #1654, μιχαια #1677
μελχεια	מַחֲבִיעַ ANYM Hebrew: qitl + i + YHWH μελχεια #641 #688 #829 #840 #903 #1248 #1415, μελχειαα #1152 #1686, μελχεια #644d

μελχειαα ⇒ μελχεια

- μελχιας ⇒ μελχεια
- * μενιαμειν מִנְיָמִין ANYM Hebrew: min + qatīl *μενιαμειν #1579, *μενιαμιν #1676
- * μενιαμιν ⇒ *μενιαμειν
- μεραμωθ (מְרָמוֹת) ANYM Hebrew: uncertain + qatīl 2w μεραμωθ #869 #1253
- μεραρει מְרָרִי (רָרָה) ANYM Hebrew: uncertain + -ī μεραρει #522 #685b
- μερειμωθ מְרַיְמֹת ANYM Hebrew: uncertain + qatīl 2w μαρειμωθ #869b, μαριμωθ #710 #794a #1520a, μερειμωθ #540
- μεσολλαμ מְשֻׁלָּל ANYM Hebrew: muquttal μεσολλαμ #506b #595a #807c #901b #964c #1156a #1306b #1386e #1562a #1576a #1645c, μοσολλαμ #669e #797a #1258c #1404b #1620a
- μεσουλαμ מְשֻׁלָּל ANYM Hebrew: muquttal μεσουλαμ #506 #595 #669 #797 #807 #901 #964 #1156 #1258 #1306 #1386 #1404 #1562 #1576 #1645
- μεσωζεβηλ (מְשֻׁזְבִּיל) ANYM Akkadian: *mušezib* + qīl μεσωζεβηλ #1308
- μηδων مَهْدَوْن ANYM Persian: *māda* μηδων #330
- μηρωνωθιτης מְרֹוֹנֹוֹתִית ANYM unknown: uncertain + -ī μηρωνωθιτης #812
- μιαμειν מִיָּמִין ANYM Hebrew: min + qatīl μιαμειν #642 #1260 #1524a
- μιθριδατης מִתְרִידָתִי ANYM Persian: *mitra/i-dāta*- μιθριδατης #242, μιθριδατου #25
- μιθριδατου ⇒ μιθριδατης
- μιχα מִיְכָא (מִיְכָא) ANYM Hebrew: mī + k- + YHWH μιχα #1458, μιχα #1276 #1432
- μιχιας ⇒ μειχαια
- μνας מְנָא ANYM Akkadian: *manû* μνας #181 #1129 #1131
- μοοδεια (מְעָדִי) ANYM Hebrew: maqtal + i? + YHWH μοοδεια #703
- μοολλει (מְחָלִי) ANYM Hebrew: muquttal + -ī μοολλει #516
- μοουνειμ מְעֻנֵימ ANYM.PL unknown: uncertain + -īm μοουνειμ #133
- μοσολλαμ ⇒ μεσολλαμ
- μωαβ מְאָב (מְאָבִי) DNYM unknown: uncertain μωαβ #559
- μωαβειται מְאָבִי DNYM unknown: uncertain + -ī μωαβειται #1707
- * μωαβειωθ מְאָבִיֹוֹת DNYM.PL : uncertain + -ī *μωαβειωθ #1759
- * μωαδεια מְוָדֵיָא ANYM Aramaic: maqtal *μωαδεια #1580a
- μωλαδα מְוָלָדָא TNYM Hebrew: maqtal + -ah μωλαδα #1469a
- μωση ⇒ μωσχη
- μωσρει (מְשָׂרִי) DNYM Hebrew: qutl + -ī μωσρει #560
- μωσχη מְשָׁחִי ANYM Egyptian: *mšj* μωσχη #193 #370 #403 #759 #760 #1139 #1183 #1228 #1331 #1705, μωσχη #193c #370c #403c #759c #760b #1139c #1183d #1228a #1331c #1705c
- ναβαλλατ מְבַלְלָט TNYM Hebrew: muqattal ναβαλλατ #1499a
- ναβαυ (בָּוִ) TNYM unknown: uncertain, G^L ναβαυ #84d
- ναβιααρ (בָּוִ אַר) TNYM unknown: uncertain + qatīl 2gut ναβιααρ #1027
- ναβου ⇒ ναβω
- ναβουχοδονοccop ⇒ ναβουχοδονοccop
- ναβουχοδονοccop מְבֻכְרִנְצֻר ANYM Akkadian: *nabû-kudurru-ušur* ναβουχοδονοccop #974, ναβουχοδονοccop #21 #33 #305 #312 #335

ναβω	𐤅𐤁𐤔 TNYM unknown: uncertain ναβου #729, ναβω #84
ναεμανει	𐤅𐤁𐤓𐤍 ANYM Hebrew: qatl 2gut + -n + -ī ναεμανει #983
ναθαν	𐤅𐤁𐤓 ANYM Hebrew: qatal ναθαν #504 #718
ναθαναηλ	𐤅𐤁𐤓𐤍 ANYM Hebrew: Qal perfect 3ms + qil ναθαναηλ #621 #1599 #1661
ναθεινειμ	𐤅𐤁𐤓𐤍 DNYM.PL Hebrew: qatīl + -īm ναθεινειμ #443 #523 #526 #887 #1053 #1106 #1134, ναθεινιμ #109 #159, ναθιναιοι #1354 #1447a, ναθιναιοιc #1451a, ναθιναιων #905p, ναθινειμ #184 #407 #512 #1330
ναθεινιμ ⇒ ναθεινειμ	
ναθιναιοι ⇒ ναθεινειμ	
ναθιναιοιc ⇒ ναθεινειμ	
ναθιναιων ⇒ ναθεινειμ	
ναθινειμ ⇒ ναθεινειμ	
ναουμ	𐤅𐤁𐤓 ANYM Hebrew: qattūl ναουμ #989
* νασεια	𐤅𐤁𐤓 ANYM Hebrew: qatīl *νασεια #1090
* νακουε	(𐤅𐤁𐤓) ANYM Hebrew: qatūl *νακουε #145
ναυη	(𐤅𐤁𐤓) CMN Hebrew: qatīl ναυη #1189
* ναφουσειμ	𐤅𐤁𐤓 DNYM.PL Arabic: نَفِيس + -īm *ναφουσειμ #134
νεεμια ⇒ νεεμιαc	
νεεμιαc	𐤅𐤁𐤓 ANYM Hebrew: Piel perfect 3ms + YHWH νεεμια #745 #980 #1627, νεεμιαc #40 #848 #1176 #1239, νεεμιου #1701
νεεμιου ⇒ νεεμιαc	
νεκωδα	𐤅𐤁𐤓 ANYM Akkadian: <i>niqūdu</i> + -ā νεκωδα #126 #170 #1072 #1117
νετωφα	𐤅𐤁𐤓 TNYM Hebrew: qatul + -ah νετωφα #73 #1016
νετωφαθι	𐤅𐤁𐤓 DNYM Hebrew: qatul + -at + -ī νετωφαθι #1635a
νεφωασειμ	(𐤅𐤁𐤓) DNYM.PL Arabic: نَفِيس + -īm νεφωασειμ #1080
νισαν	𐤅𐤁𐤓 TNYM Akkadian: <i>nisānu</i> νισαν #761
νοβ	𐤅𐤁 TNYM unknown: qāl νοβ #1492a
νωαδεια	𐤅𐤁 ANYM Hebrew: Niphal perfect 3ms + i? + YHWH νωαδεια #546, νωαδια #955
νωαδια ⇒ νωαδεια	
νωβαι	(𐤅𐤁) ANYM Hebrew: qāl + -ay νωβαι #1304
οβαια	𐤅𐤁 ANYM Hebrew: uncertain + i? + YHWH οβαια #171
οβδιαc	𐤅𐤁 ANYM Hebrew: οβδιαc #1619a
οδολλαμ	𐤅𐤁 TNYM Akkadian: <i>edēlu</i> + -m οδολλαμ #1481a
* οζαια ⇒ οζεια	
οζει	𐤅𐤁 (𐤅𐤁) ANYM Hebrew: qull + -ī οζει #1075 #1455, οζι #1591, οζια #1684, οζιου #395
οζεια ₁	(𐤅𐤁) ANYM Hebrew: οζεια #1370
οζεια ₂	𐤅𐤁 ANYM Hebrew: *οζεια #1361, οζεια #614
* οζειζα	(𐤅𐤁) ANYM Aramaic: uncertain + -ā *οζειζα #661
οζι ⇒ οζει	
οζια ⇒ οζει	

οζιηλ	לְאִי־יִשְׂרָאֵל ANYM Hebrew: οζιηλ #816
οζιου ⇒ οζει	
* οθαλει	(עֲתָלִי) ANYM Hebrew: Qal perfect 3ms + -ī *οθαλει #667
ουανια	וַאֲנִי ANYM Persian: <i>vīvāna</i> - ουανια #709d
* ουζα	אֲזַי ANYM Hebrew: qull + -ā *ουζα #129
ουζαι	אֲזַי ANYM Hebrew: qūl + -ay ουζαι #884b
ουηλ	לְאִי־יִשְׂרָאֵל ANYM Hebrew: Qal perfect 3ms + qil ουηλ #705 #705b
ουθαι	וַאֲתָיִי ANYM Aramaic: qūl + -ay ουθαι #494
* ουρ	חֲרִי ANYM Egyptian: <i>hr</i> *ουρ #823
ουρεια	אֲרִי־יִשְׂרָאֵל ANYM Hebrew: qūl + i + YHWH ουρεια #541 #795 #870 #1147
ουριας	אֲרִי־יִשְׂרָאֵל ANYM Hebrew: qūl + -ī ουριας #636d
οφελ ⇒ ωφαλ	
παραδεικου	דְּרִי־יִשְׂרָאֵל CMN Persian: <i>paradayādām</i> παραδεικου #766
παρχα	חֲרִי CMN Hebrew: qatl 3gut παρχα #371 #373 #376
περσου ⇒ περσων	
περσων	אֲרִי־יִשְׂרָאֵל DNYM Persian: <i>pārsa</i> περσων #1607
ραια ⇒ *ραια	
ραββαι	בְּבִי CMN Hebrew:
ραμα	אֲרִי־יִשְׂרָאֵל TNYM Hebrew: qatal + -ah ραμα #79c #1022f #1495a
ραμια	אֲרִי־יִשְׂרָאֵל ANYM Hebrew: Qal perfect 3ms + YHWH ραμια #639
ραμωθ	אֲרִי־יִשְׂרָאֵל (מְרִמֹת) TNYM.PL Hebrew: qatal + -ōt ραμωθ #794
ραουμ ⇒ ρεουμ	
ρασων	(רִצִּין) ANYM Hebrew: qatal + -ān ρασων #125 #1071
ραφαια	אֲרִי־יִשְׂרָאֵל ANYM Hebrew: Qal perfect 3ms + YHWH ραφαια #821
* ρεαια	אֲרִי־יִשְׂרָאֵל ANYM Hebrew: Qal perfect 3ms + YHWH *ρεαια #124, ραια #1070
ρεελεια	אֲרִי־יִשְׂרָאֵל ANYM Hebrew: uncertain ρεελεια #42
ρεμμων	אֲרִי־יִשְׂרָאֵל TNYM Hebrew: qull + -ān ρεμμων #1475a
ρεουμ	אֲרִי־יִשְׂרָאֵל (רְחֹם) ANYM Hebrew: qattūl ραουμ #854b #1320, ρεουμ #48 #246 #251 #268 #274 #1327 #1519a #1569d
ρηχαβ	אֲרִי־יִשְׂרָאֵל ANYM Hebrew: qital ρηχαβ #841
ροωβ	אֲרִי־יִשְׂרָאֵל ANYM Hebrew: qutāl ροωβ #1277
ρωκειειμ	(רְקִיִּים) VB.PTC.PL Hebrew: qātīl + -īm ρωκειειμ #819
κααλ	אֲרִי־יִשְׂרָאֵל ANYM Hebrew: qatal κααλ #673b
καβαιειμ	אֲרִי־יִשְׂרָאֵל ANYM Hebrew: -īm καβαιειμ #1104
* καβανια ⇒ σεβανια	
καβανιας ⇒ σεβανια	
καββαθαι	אֲרִי־יִשְׂרָאֵל ANYM Akkadian: <i>qattal</i> + -ay καββαθαι #596, καββαθαιος #1166 #1428a
καββαθαιος ⇒ καββαθαι	
καββατον ⇒ καββατου	
καββατου	אֲרִי־יִשְׂרָאֵל TNYM Akkadian: <i>qattal</i> καββατον #1747, καββατου #1332 #1739 #1745 #1749 #1750 #1751 #1755, καββατω #1333 #1737 #1741 #1753, καββατων #1334
καββατω ⇒ καββατου	

αββατων ⇒ αββατου	
αδδουκ	(קִדְדֻק) ANYM Hebrew: qattūl αδδουκ #389 #891 #1309 #1405
αδωκ	קִדְדֻק ANYM Hebrew: qatul αδωκ #800 #1730
αθαρβουζαναι	בוּזַרְבִּיזָא ANYM Persian: <i>šatibarzana</i> + -ay αθαρβουζαναι #295 #299 #340 #349
ακκοις	שָׁקֻ CMN Akkadian: <i>saqqu</i> ακκοις #1193
* αλαα	(אֶלָּא) ANYM Hebrew: qatal *αλαα #1385d
αλαθιηλ	אֶלְתִּיֵּל ANYM Hebrew: αλαθιηλ #191 #202 #290 #1509
αλειμουθ	(שְׁלֵמִית) ANYM Hebrew: uncertain αλειμουθ #481
αλλαι	אֶלְלַי ANYM Hebrew: qattal αλλαι #1592
αλλουμ	אֶלְלוּמ ANYM Hebrew: αλλουμ #103 #388 #726 #834, αλλουμ #1047
αλμαναααρης	שְׁלֵמָנֻאֶרֶת ANYM Akkadian: <i>salmānu-ašarēd</i>
αλου	(שָׁלָא) ANYM Hebrew: αλου #673
αλουαι	(סֶלֹו) ANYM Hebrew: uncertain αλουαι #1530a
αλωμων	אֶלְלוּמֹוֹן (עֲבָדֵי שְׁלֵמָה, שְׁלֹוֹן) ANYM Hebrew: qatal αλωμων #147c #160f #843 #1092 #1107 #1355 #1695 #1762
‡αμααια ⇒ αμαια	
αμαια	אֶשְׁמַעֲיָהּ (שְׁמַע) ANYM Hebrew: Qal perfect 3ms + YHWH αμαια #492 #500 #612 #689 #893 #1263 #1423 #1652 #1657, αμαιας #1144, αμαιου #948b, αμαια #1586, αμαιας #1527a #1682, ‡αμααια #1648
αμαιας	(שְׁלֵמִיָּהּ) ANYM Hebrew: Qal perfect 3ms + YHWH αμαιας #724d
αμαιου ⇒ αμαια	
αμαρεια	אֶשְׁמַרְיָהּ ANYM Hebrew: Qal perfect 3ms + YHWH αμαρεια #693 #725
αμαρειας	אֶשְׁמַרְיָהּ TNYM Aramaic: uncertain αμαρεια #271, αμαρειας #264e
* αμλαν	(שְׁלֵמָן) ANYM Hebrew: qatl + -n *αμλαν #120
αμμουε	אֶשְׁמֹוֶעַ ANYM Hebrew: qattūl αμμουε #1438, αμμουε #1585
αμου	(שְׁמַעֲ) ANYM Hebrew: qatl 3gut + -ū αμου #626
αμμουε ⇒ αμμουε	
αμμαι	אֶשְׁמַעֲיָהּ ANYM Hebrew: qatl + -ay αμμαι #248 #253 #270 #276
αναβαλλατ	אֶשְׁבַּלְלִיט ANYM Akkadian: <i>sîn-uballit</i> αναβαλλατ #767 #781 #907 #916 #935 #939 #943 #952 #954 #1767
* ανναα ⇒ εενναα	
αραα	אֶשְׁרַעֲיָהּ TNYM Hebrew: uncertain + -ah αραα #1476a
αραβια	(שְׁרַבְיָהּ) ANYM Hebrew: Qal perfect 3ms + YHWH αραβια #1163 #1200 #1280 #1539 #1613, αραβιαν #528a, αραβιας #1207a
αραβιαν ⇒ αραβια	
αραβιας ⇒ αραβια	
αραια ⇒ αραιιας	
αραιιας	אֶשְׁרַבְיָהּ (שְׁרַבְיָהּ) ANYM Hebrew: Qal perfect 3ms + YHWH αραιια #528 #1243 #1402 #1512 #1557, αραιιας #41, αραιου #385
αραιου ⇒ αραιιας	
αραφει	(צְרַפִּי) CMN Hebrew: qatal + -ī αραφει #904
αρου	(שְׁרַרִי) ANYM Akkadian: uncertain αρου #722

καρουα	(שׂרְכִידָה) ANYM Hebrew: uncertain καρουα #519a
κακαβααααα	𐤀𐤏𐤁𐤁𐤁𐤁𐤁𐤁 ANYM Akkadian: <i>šamaš-aba-ušur</i> κακαβααααα #27 #30 #318 #320
καφαραθ	(סַפְרָת) ANYM Hebrew: qātil + V...-Vt καφαραθ #1094
καφαταια	𐤀𐤏𐤁𐤁𐤁 ANYM Hebrew: Qal perfect 3ms + i? + YHWH καφαταια #154 #474, καφατια #994 #1099 #1364
καφατια ⇒ καφαταια	
καχανια ⇒ σεχενια	
καχωλ	(שׂכָּל) CMN Hebrew: qatul καχωλ #515
σεβανει ⇒ σεβανια	
σεβανια	𐤀𐤏𐤁𐤁 ANYM Hebrew: *καβανια #1198, καβανιας #1206a, σεβανει #1250, σεβανια #1271 #1281
* σεβωειμ	𐤀𐤏𐤁𐤁𐤁 TNYM Hebrew: qatul + -īm *σεβωειμ #1498a
σεδεχιας	𐤀𐤏𐤁𐤁𐤁 ANYM Hebrew: σεδεχιας #1242
σεινα	𐤀𐤏𐤁 TNYM Old South Arabian: qīl + -ay σεινα #1227, σιναι #1227b
* σεικαραε ⇒ *σειαααα	
σελεμια	𐤀𐤏𐤁𐤁 (שׂלְמִיָּהוּ) ANYM Hebrew: Piel perfect 3ms + YHWH σελεμια #717 #724 #896 #1729
σελεφ	(שׂלְפָה) ANYM Hebrew: qitl σελεφ #900
σελλημ	(שׂלְמָה) ANYM Hebrew: qattil σελλημ #634
σελλουμ ⇒ ααλλουμ	
σελμει	(שׂלְמִי) ANYM Hebrew: uncertain + -ī σελμει #1066
σεμει	𐤀𐤏𐤁𐤁 (שׂמֵי) ANYM Hebrew: qatl 3gut + -ī σεμει #626c #701 #716 #948
σεμεια ⇒ ααμια	
σεμειας ⇒ ααμια	
σεμειων	𐤀𐤏𐤁𐤁 ANYM Hebrew: qatl 3gut + -ān σεμειων #690
σενναα	𐤀𐤏𐤁𐤁 TNYM Hebrew: qatl double + -ā *αανναα #1036, σενναα #92
* σεααα	(שׂשׂ) ANYM Hebrew: qill + -ī *σεααα #721
σεχενια	𐤀𐤏𐤁𐤁 (שׂכֵּנִיָּה) ANYM Hebrew: καχανια #456, σεχενια #894 #961 #1198d #1518 #1567, σεχενιας #569 #1209a #1271e, *σεχενια #463
*σεχενια ⇒ σεχενια	
σεχενιας ⇒ σεχενια	
* σεαα	𐤀𐤏𐤁𐤁 ANYM Egyptian: <i>dd-hr</i> *σεαα #1054, σεαα #1449a
* σεθανειμ	(שׂדָּנִים) DNYM.PL : uncertain + -īm *σεθανειμ #194
σελεια	(שׂלְיָה) ANYM Hebrew: qitil + -ī σελεια #1394
σελω	(שׂלְוָה) ANYM Hebrew: qitāl σελω #1385
σελωνει	𐤀𐤏𐤁𐤁 DNYM Hebrew: uncertain + n + -ī σελωνει #1380
σεων	𐤀𐤏𐤁𐤁 ANYM unknown: uncertain σεων #1230
σεαα	𐤀𐤏𐤁𐤁 ANYM Hebrew: qīl σεαα #114
σεδωνιοις	𐤀𐤏𐤁𐤁 DNYM unknown: qītāl + -ī σεδωνιοις #194c
* σεαα	𐤀𐤏𐤁𐤁 ANYM Hebrew: qīl + -ā *σεαα #1058
* σεαααα	𐤀𐤏𐤁𐤁 TNYM : uncertain *σεαααα #1473a
σεαααα	𐤀𐤏𐤁𐤁 NNYM Hebrew: qitl σεαααα #933c

κιλωα	(קִלְוָא) HNYM Hebrew: qītāl κιλωα #846c, κιλωαμ #846d
κιλωαμ ⇒ κιλωα	
κειναι ⇒ κεινα	
* κειαραε	אִי־רָאָה ANYM Non-Semitic: uncertain *κειαραε #1088, *κειαραε #143
κομορων	וְקוֹמוֹרִין (וְקוֹמוֹרִין) TNYM Hebrew: uncertain + -ān κομορων #264 #910
κουαα	(כִּוְיָא) ANYM Egyptian: <i>dd-hr</i> κουαα #110
κουσαν	שִׁשָׁן TNYM Elamite: <i>šušān</i> κουσαν #750
κουσαναχαιοι	כִּוְיָא־אֶחָיִים DNYM Elamite: <i>šušān</i> + -ak + -ay κουσαναχαιοι #260
κουτει	(כִּוְיָ) ANYM Hebrew: uncertain κουτει #1093
κωβαι	בִּיבָי ANYM Hebrew: qāl + -ay κωβαι #108 #1052
κωβηκ	קִבְיָק ANYM Aramaic: qātīl κωβηκ #1319
* κωηα	(כִּוְיָ) ANYM Hebrew: uncertain *κωηα #114c
* κωρειμ	מִי־רָיִם DNYM : qūl + -īm *κωρειμ #195
κωται	יִבְיָ (כִּוְיָ) ANYM Hebrew: uncertain κωται #148
ταββαωθ	תַּבְבָּאוֹת ANYM Egyptian: <i>ǰb.t</i> + -ōt ταββαωθ #112 #1056
ταβειηλ	לְבַיִל ANYM Aramaic: qāl + qil ταβειηλ #243
ταλμων	וְקַטְלִין ANYM Aramaic: qatl + -ān ταλμων #1621a
τανθαναια ⇒ θαθθαναι	
ταρφαλλαιοι	לְיָרְפָאֵי DNYM Persian: * <i>tarapāra</i> + -ay ταρφαλλαιοι #256
τελαμειν	(וְקַטְלִין) ANYM Aramaic: qitl + -īn τελαμειν #1443
τελλημ	(קַטְלִין) ANYM Hebrew: qattīl τελλημ #635
τελμων	וְקַטְלִין ANYM Aramaic: qitl + -ān τελμων #105 #1049
τωβεια ⇒ τωβια	
τωβια	בִּיבָיִה ANYM Hebrew: qāl + YHWH τωβεια #169, τωβια #769 #783 #917 #936 #951 #953 #958 #959 #1116 #1712 #1721 #1722, τωβιας #912 #966
τωβιας ⇒ τωβια	
φααθμωαβ	בְּאֶת־מִוֶּחַב ANYM Akkadian: <i>pīhāti</i> + uncertain φααθμωαβ #54 #459 #675 #832 #996 #1286
φαδαια	בְּיָדֶיךָ ANYM Hebrew: Qal perfect 3ms + YHWH φαδαια #885 #1388 #1731, φαδαιας #1150
φαδαιας ⇒ φαδαια	
φαδουρα	(בְּיָדֶיךָ) ANYM Aramaic: qatūl + -ā φαδουρα #150
φαδων	וְקַטְלִין ANYM Hebrew: qatal + -ān φαδων #115 #1059
φαθαια	בְּיָדֶיךָ ANYM Hebrew: φαθαια #629 #1460, φεθαιας #1210a
φαλαει	(בְּיָדֶיךָ) ANYM Aramaic: qatl 3gut + -ay φαλαει #1318
φαλαιας	בְּיָדֶיךָ ANYM Hebrew: Qal perfect 3ms + YHWH *φελαια #1274, φαλαιας #1173
φαλαλ	לְבַיִל ANYM Hebrew: qatal φαλαλ #883
φαλαλια	בְּיָדֶיךָ ANYM Hebrew: φαλαλια #1411
* φαλληλ	(בְּיָדֶיךָ) ANYM Hebrew: qattīl *φαλληλ #883g
φαλτια	(בְּיָדֶיךָ) ANYM Hebrew: qatl + YHWH φαλτια #1311
φαραω	פְּרָעָה ANYM Egyptian: <i>pr</i> φαραω #1226
φαρεc	קַטְלִין ANYM Hebrew: qatl φαρεc #1366 #1381

φασεκ	קַטִּיל ANYM Hebrew: qatil φασεκ #806
φασεουρ	ḥr-pšw ANYM Egyptian: <i>pš-šrj-Hr</i> φασεουρ #96 #1040 #1414, φασουρ #617 #1246
φασουρ ⇒ φασεουρ	
φαχαραθ ⇒ φαχεραθ	
φαχεραθ	(תַּחַרָּת) ANYM Hebrew: qātil + V...-Vt φαχαραθ #1101, φαχεραθ #156
φεινεεε	ḥr-nšj ANYM Egyptian: <i>pš-nhšj</i> φεινεεε #450 #543, φινεεε #398
* φελαια ⇒ φαλαια	
φελητι	(תַּלְתִּי) ANYM Aramaic: qatil + -ī φελητι #1582
φερεζαιων ⇒ φερεζει	
φερεζει	ḥr-nšj DNYM unknown: uncertain + -ī φερεζαιων #1221, φερεζει #556
φερειδα	ḥr-nšj ANYM Aramaic: qatīl + -ā φερειδα #1095
φεεεεε ⇒ φεεεε	
φεεεε	(קַטִּיל) ANYM Hebrew: qattil *φεεεε #130, φεεεεε #806a, φεεεε #1076
φινεεε ⇒ φεινεεε	
* φικεεε ⇒ φεεεε	
φορος	(שֹׁרֵעַ) ANYM Amorite: <i>pu-ur-ḥu-ša-nu</i> φορος #51 #457 #638 #886 #993 #1285
χαλδαιου	ḥr-nšj DNYM Akkadian: <i>kaldu</i> + -ī χαλδαιου #307, χαλδαιων #1213
χαλδαιων ⇒ χαλδαιου	
χαληλ	(לָלַח) ANYM Hebrew: qatil χαληλ #678
χανααν	ḥr-nšj TNYM unknown: uncertain
χαναναιων ⇒ χανανει	
χανανει	ḥr-nšj DNYM unknown: uncertain + -ī χαναναιων #1218 #1234, χανανει #553
χανανι	ḥr-nšj ANYM Hebrew: qatal + -ī χανανι #1201
χαρουβ	ḥr-nšj TNYM Akkadian: <i>kāribu</i> χαρουβ #163 #1110
χασεηλου	ḥr-nšj TENYM Akkadian: <i>kis(i)līmu</i> χασεηλου #747, χαελευ #747e
χαελευ ⇒ χασεηλου	
χαφειρα	ḥr-nšj TNYM Hebrew: qatīl + -ah χαφειρα #77 #1020
χαφουρη	(חֹפְרִי) CMN.PL.CST Hebrew: qatūl χαφουρη #531
* χελειαιου	(חֵלְוִי) ANYM Hebrew: Qal perfect 3ms + YHWH *χελειαιου #708
χελκιας ⇒ ελκεια	
χετταιων ⇒ εθθι	
* χεφφουρη	(חֹפְרִי) CMN.PL.CST Hebrew: uncertain *χεφφουρη #29
χοθωνοι ⇒ χοθωνωθ	
χοθωνωθ	(חֹתְוִי) CMN.PL Hebrew: qutul + -ōt χοθωνοι #182, χοθωνωθ #1127 #1132
χολοζε	ḥr-nšj ANYM Hebrew: qull + qātil χολοζε #844 #1369
χωνενι	(חֹנֵנִי) ANYM Hebrew: qātil + -ī χωνενι #1201a
ωβηδ	(עֲבָדָה, עֲבָדָה) ANYM Hebrew: qātil ωβηδ #466 #1437
ωγ	ḥr-nšj ANYM unknown: qāl ωγ #1232
ωδιαε	ḥr-nšj ANYM Hebrew: Hiphil perfect 3ms + YHWH ωδιαε #1282c
ωδουα	ḥr-nšj ANYM Hebrew: Hiphil perfect 3ms + YHWH ωδουα #1282
ωδουε	(אֹדֵי) ANYM Hebrew: uncertain ωδουε #636

ωδουα ₁	הוֹדִינָה (הוֹדִינָה, הוֹדִינָה) ANYM Hebrew: Hiphil perfect 3ms + YHWH ωδουα #101 #1045 #1272 #1299, ωδουαc #1167a #1208a
ωδουα ₂	הוֹדִינָה (הוֹדִינָה) ANYM Hebrew: Hiphil perfect 3ms + YHWH ωδουα #1598h, ωδουαc #1533b
ωδουαc ⇒ ωδουα ₁ , ωδουα ₂	
ωνω	אֹנֹן TNYM Egyptian: <i>in</i> ωνω #90 #942 #1035 #1501a
ωρεε	(אָרַע) ANYM Hebrew: qātil ωρεε #53
* ωρωνει	אֹרַעִי DNYM : uncertain + -ī *ωρωνει #768 #782, ωρωνιτη #1768
ωρωνιτη ⇒ *ωρωνει	
ωααα	הוֹשַׁעַה (הוֹשַׁעַה) ANYM Hebrew: Hiphil perfect 3ms + YHWH ωααα #521 #1641
ωααμ	(הוֹשַׁעַם) ANYM Hebrew: uncertain ωααμ #1153
ωαηε	הוֹשַׁעַה ANYM Hebrew: Hiphil perfect 3ms ωαηε #1314
ωφαλ	פָּחַל TNYM Hebrew: qutl οφαλ #890, οφελ #1448a, ωφαλ #888

APPENDIX C

Tiberian Concordance

אָבִיָּה #1259 #1523 #1577; ⇒ αβεία	אֱלִישִׁיב #711 #1548 #1549 #1601 #1711 #1720
אָבִישׁוּעַ #397; ⇒ αβεικουε	#580 #632 #657 #788 #1766 #866
אָבְרָהָם #1214; ⇒ αβρααμ	#872 #873 #1610; ⇒ ελιασειβ,
אָבְרָם #1212; ⇒ αβραμ	ελεικουβ, ελιακουβ
אָדָו #509 #511; ⇒ αδδαι	אֱלִנָּתָן #501 #503 #508; ⇒ ελιναθαν, ελναθαν,
אָדוּן #1111; ⇒ ηρων	*αλαωναν
אָדִירִיָּהָם #803; ⇒ αδωρηεμ	אֱלֶעָזָר #399 #542 #643 #1683; ⇒ ελεαζαρ
אָדָן #164; ⇒ ηδαν	אֱשֶׁלֶּטָה #623; ⇒ ηλασα
אָדְנִיָּה #1293; ⇒ *αδωνια	אָמֹן #1105; ⇒ *ημειν
אָדְנִיקָם #63 #489 #1005; ⇒ αδωνικαμ	אָמִי #158; ⇒ ημει
אָדָר #362; ⇒ αδαρ	אָמֶן #1159 #1160; ⇒ αμην
אָהֲרֹנָא #496; ⇒ ευει	אָמָצִי #1412; ⇒ αμασει
אָהֲרֹנָם #527 #537; ⇒ *αεουε	אָמָר #1112; ⇒ ιεμμηρ
אָהֲרֹן #400 #1339 #1704; ⇒ ααρων	אָמָרִי #561 #1220; ⇒ αμορει
אָהֲלָא #705; ⇒ ουηλ	אָמָרִי #792; ⇒ αμαρει1
אָוִי #884; ⇒ ευζαι, ουζαι	אָמָרִיָּהָ #391 #727 #1247 #1363 #1515 #1563; ⇒
אָוִנו #90 #942 #1035 #1501; ⇒ ωνω	αμαρεια
אָוִרִי #636; ⇒ ουριακ, ωδουε	אָמָרִי #95 #606 #892 #1039 #1420; ⇒
אָוִרִיָּהָ #541 #795 #870 #1147; ⇒ ουρεια	εμμηρ1
אָזְנִיָּהָ #1266; ⇒ αζανεια	אָמָרִי #165; ⇒ εμμηρ2
אָהֲרֹן #1418; ⇒ *αχαζιου	אָסָנָה #132; ⇒ ασενα
אָהֲרֹן #1323; ⇒ αια	אָסָנָפָר #263; ⇒ ασεναφαρ
אָחִישׁוּב #390 #1408; ⇒ αιτωβ	אָסָף #102 #214 #765 #1046 #1434 #1459
אָחִמָּתָא #329; ⇒ αμαθα	#1656 #1698; ⇒ ασαφ
אָחִשׁוּרֹשׁ #236; ⇒ ακκουηρου	אָסָרְחָדָן #224; ⇒ *ακαρεαδδων
אָשָׁר #66 #104 #1008 #1048 #1296; ⇒ ατηρ	אָפְרַיִם #1187 #1670; ⇒ εφραιμ
אִיתִיָּאֵל #1391; ⇒ αιθιηλ	אָפְרָטִי #257; ⇒ αφαρσαιοι
אִיתָמָר #452; ⇒ ιθαμαρ	אָפְרָטִי #300 #341; ⇒ αφαρσαχαιοι
אִלוּל #956; ⇒ ελουλ	אָפְרָטִי #255; ⇒ αφαρσαθαχαιοι
אִלִּיָּהָ #611 #654; ⇒ ελεια	אָרָח #962 #995 #53; ⇒ ηραε, ωρεε
אִלְיָהוּעִינִי #460 #618 #656 #1678; ⇒ ελιωηנאי	אָרִיאֵל #499; ⇒ αριηλ
אִלְיָעָזָר #602 #631 #686 #498; ⇒ ελιεζερ,	אָרְכָנִי #258; ⇒ *αρχουει
ελεαζαρ	אָרְתָחְשֶׁטָּא #239 #244 #250 #265 #273 #360
אִלְיָפָלֶט #490 #698; ⇒ ελειφαλετ	#380 #409 #417 #420 #436 #448
אִלְיָקִים #1674; ⇒ ελιακειμ	#762 #932 #1717; ⇒ αρθασααθ
	אָשְׁדּוּדִי #920 #1757; ⇒ αζωτιοι
	אָשְׁדּוּדִית #1760; ⇒ αζωτιοι

- אָשׁוּר #225 #378 #1237; → accour
 בְּאֵר שְׁבַע #1472 #1484; → βεηρσαβεε
 בְּאֵרוֹת #78 #1021; → βηρωθ
 בְּכִי #61 #483 #485 #662 #1003 #1292; →
 βαβαι, βαβει, βηβι, βηבאי, βοκχει
 בְּכָל #31 #34 #35 #306 #308 #315 #317
 #323 #328 #337 #402 #412 #430 #449
 #975 #1718; → βαβυλωνoc
 בְּכָלֵי #259; → βαβυλωνιοι
 בְּנֵי #47 #64 #493 #988 #1006 #1294; →
 βαγουαι
 בְּרִיָּה #707; → βαδαια, βαραια
 בְּנֵי #858; → βανει
 בְּרִיָּה #970; → βειρα
 בֵּית אֱלֹהֵי שִׁיב #866 #872 #873; → βηθειλιαουσβ
 בֵּית הַנְּבִרִים #852; → βηθαγγαβαρειμ
 בֵּית הַנְּלִגָל #1636; → בαιθγαλγαλ, βηθαγγαλγαλ
 בֵּית הַכְּרָם #842; → βηθαχχαραμ
 בֵּית הַנְּתִינִים #905; → βηθανναθινειμ
 בֵּית לְחָם #72 #1015; → בαιθλαεμ
 בֵּית עֲזַמּוֹת #1018; → βηθαεμωθ
 בֵּית עֲזַרְיָה #882; → αζαρια, βηθαζαρια
 בֵּית פְּלֵט #1470; → βηθφαλατ
 בֵּית צוּר #850; → βηθcour
 בֵּית־אֵל #82 #1025 #1490; → בαιθηλ
 בְּכּוּר #1771; → βακχουριοιc
 בְּלִנְהָ #1526 #1584; → βαλγα
 בְּלִנֵי #1262; → *βελγαι
 בְּלַעַם #1709; → βαλααμ
 בְּלָשָׁן #45 #985; → βαλσαν
 בְּנוֹי #547 #715 #683 #1002 #1267 #1537
 #880; → βαναια, βοννει, βανουει,
 βανει
 בְּנֵי #1427 #1199 #1290; → βονναι, βοννει,
 βοκχει, βανει
 בְּנֵי #1162 #1205 #1454 #668 #60 #702
 #855 #1289; → βαναια, βοννει,
 βανουει, βανει
 בְּנֵיהָ #645 #679 #706 #736; → βαναια
 בְּנֵי־מִין #17 #220 #586 #691 #875 #1358 #1384
 #1486 #1506 #1647; → βενιαμειν
 בְּנֵי־נוּ #1284; → βανουσαι
 בְּסוּדֵי #808; → βασιδία, βαωδία
 בְּסִי #1077 #131; → βησει, βασει
 בְּעַל טַעַם #247 #252 #269; → βααλταμ, βελτεεμ
 בְּעָנָא #801; → βαανα
 בְּעָנָה #49 #990 #1328; → βαανα
 בְּצִי #68 #1011 #1301; → βαccου, βεσει
 בְּצִלְאֵל #682; → βεεεεληλ
 בְּצִלוֹת #139; → βαααλωθ
 בְּצִלוֹת #1084; → βαααλωθ
 בְּקַבּוּק #136 #1081; → βακβουκ
 בְּקַבְּקָה #1436 #1542 #1618; → *βακβοκειαc
 בְּקִי #396; → βοκκει
 בְּרוּךְ #864 #1257 #1368; → βαρουχ
 בְּרוּלִי #173 #174 #1120 #1121; → βερצלλαι
 בְּרַכְיָה #798 #902 #965; → βαραχεια
 בְּרַקוּס #142 #1087; → βερκωc, βαρκουc
 בְּשָׁן #1233; → βασαν
 בַּת #440 #441; → βατων
 בְּבִי #1393; → γηבאי, *γεβουε
 גְּבַע #80 #1023 #1487 #1637; → γαβαα
 גְּבַעוֹן #813 #1014; → γαβαων
 גְּבַעֲנֵי #810; → γαβαωνιτγc
 גְּבַר #71; → γαβερ
 גְּדָל #122 #153 #1068 #1098; → γεδδηλ
 גְּדֻלָּה #605; → γαδαליα
 גְּזָר #26 #437; → γαβαρηנו
 גְּזָם #1073 #127; → γηζαμ, γαζεμ
 גְּזָר #123 #1069; → γαηר
 גֵּיא #1502; → γη
 גֵּיא לִילָה #774; → γαληλα
 גָּלֵל #1439; → γαλεל
 גָּלְלִי #1659; → γελωλלי
 גְּלַעְרִי #175 #1122; → γαλααδעיטו
 גְּמָל #178 #1124; → כאμηללי
 גְּנִי #322 #327 #435; → γαזγc
 גְּנִיתוֹי #1522; → γεννηθου
 גְּנִיתוֹן #1256 #1575; → γανנאθων
 גְּרָשָׁי #1224; → γεργεסאיו
 גְּרָשָׁם #451; → γηרסωμ
 גְּשָׁם #785 #937 #941; → γηסאμ
 גְּשָׁמוֹ #944; → γοסעμ, γηסאμ
 גְּשָׁפָא #1450; → γεספא

- גַּתִּים #1496; ⇒ γεθθαιμ
 דְּהוֹא #261; ⇒ δαυαιοι
 דוּר #215 #454 #524 #847 #851 #1616
 #1664 #1667 #1668 #1694 #1697; ⇒
 δαυειδ
 דִּיבּוֹן #1466; ⇒ διβων
 דִּינִי #254; ⇒ δειναιοι
 דִּלְיָה #167 #949 #1114; ⇒ δαλαια
 דִּגְיָא #453 #1255; ⇒ δανηλ
 דִּרְיִנָּה #234 #280 #297 #301 #302 #326 #347
 #350 #359 #363 #1606; ⇒ δαρειοc
 דִּרְקִמּוֹן #180 #1126 #1128 #1130; ⇒ δραχμαc
 דִּרְקוֹן #152 #1097; ⇒ δαρκων
 דִּבְרִיה #751; ⇒ *αββειρα
 הוֹרְיָה #1045; ⇒ ωδουα
 הוֹרְיָה #101; ⇒ ωδουα₁
 הוֹרְיָה #1282 #1167 #1208 #1272 #1299; ⇒
 ωδιαc, ωδουα₁, ωδουα
 הוֹשֶׁע #1314; ⇒ ωcηc
 הוֹשַׁעְיָה #1641; ⇒ ωcαια
 הַכְּכָר #874; ⇒ αχχεχαρ
 הַלּוֹחֶשׁ #835 #1317; ⇒ αλλωηc, ηλεια
 הַמְּאָה #1673; ⇒ αμμηα
 הַנֶּם #1485; ⇒ εννομ
 הַסְּנָאָה #793; ⇒ αcαναα
 הַסְּנָאָה #1398; ⇒ αcαναα
 הַסְּפִרְת #149; ⇒ *αcοφηραθ
 הַעֵי #1026; ⇒ *ααια
 הַצְּבִיִּים #157; ⇒ αcεβωειμ
 חֶקְוִן #172 #796 #871 #1119; ⇒ ακκωc
 חֶקְטָן #488; ⇒ ακκαcαν
 חֶרְמָה #79 #1022; ⇒ αραμα
 חֶתְרִשְׁתָּא #177 #1123 #1125; ⇒ αθεραcαθα
 חֲנִיָּה #709; ⇒ *ιενωα, ουανια
 חֲבָד #660 #697 #732; ⇒ ζαβαδ
 חֲבִיאַל #1421; ⇒ *ζαβδιηλ, ζεχρηηλ
 חֲבִיָּה #475 #608; ⇒ ζαβδεια
 חֲבִי #865 #666; ⇒ *ζαβבאי, ζαβου
 חֲבִינָא #733; ⇒ *ζεβινנא
 חֲבוּר #791 #1279 #1655 #1734 #495; ⇒
 ζακχουρ, ζαβουδ
 חֲבִי #59 #1001; ⇒ ζαχחאי
 זְכָרִי #1396 #1433 #1578; ⇒ ζεχρει
 זְכָרְיָה #283 #355 #458 #484 #505 #648
 #1155 #1362 #1379 #1413 #1574 #1578
 #1650 #1679; ⇒ ζαχαριαc
 זְנוּחַ #839 #1480; ⇒ ζανω
 זְרָבְבָל #38 #190 #201 #222 #226 #289 #978
 #1508 #1700; ⇒ *ζοροββαβελ,
 ζοροββαβελ
 זָרַח #1462; ⇒ ζαρε
 זְרַחְיָה #394 #461; ⇒ ζαריαα
 זְהוּא #58 #655 #1000 #1288; ⇒ ζαθθουα
 חֲבִיָּה #171 #1118; ⇒ οβαια, αβεια
 חֲבָב #119; ⇒ αγαβ
 חֲנֻכָּא #117 #1061; ⇒ αγαβα
 חֲנִי #282 #353; ⇒ αγγαιοc
 חֲדִיר #89 #1497 #1034; ⇒ *ארωδ, αδωδ,
 αδιδ
 חוּר #823; ⇒ *ουρ
 חֲוִיָּה #1370; ⇒ οζεια₁
 חֲזִיר #1307; ⇒ αζηρ, ηζειρ
 חֲזִקְיָה #67 #1009 #1297; ⇒ εζεκיא
 חֲטוּשׁ #455 #827 #1249 #1517; ⇒ αττουc
 חֲטִיפָא #107 #1051; ⇒ ατειτα
 חֲטִיל #155 #1100; ⇒ *αττειλ
 חֲטִיפָא #1091 #146; ⇒ ατειφα, ατουφα
 חֲבִלְיָה #746 #1241; ⇒ αχαליα
 חֲלָקִי #1572; ⇒ ελכאי
 חֲלָקְיָה #387 #1148 #1403 #1532 #1596; ⇒
 ελכεια
 חֲנָדָד #211 #859 #881 #1269; ⇒ ηναδαδ
 חֲנוּן #838 #897; ⇒ ανουc
 חֲנָן #121 #1067 #1172 #1275 #1312 #1324
 #1733; ⇒ αναν
 חֲנַנְיָא #789 #1672; ⇒ ανανηηλ
 חֲנִי #607 #752 #968 #1663; ⇒ ανανι
 חֲנַנְיָה #665 #818 #895 #969 #1315 #1560
 #1680; ⇒ ανανια₁
 חֲצוּר #1494; ⇒ αcωρ
 חֲצִר שׁוּעָל #1471; ⇒ *αcερcοαλ
 חֲקוּפָא #1082 #137; ⇒ αχעיφα, ακουφα
 חֲרוּמָה #826; ⇒ ερωμαφ
 חֲרַחוּר #138 #1083; ⇒ αρουρ

- חֲרִיבָה #817; ⇒ αρχιου
 חֲרִיף #1012 #1302; ⇒ αρειφ
 חֲרָם #87 #97 #609 #685 #830 #1031 #1041
 #1252 #1327 #1569; ⇒ ηραμ, αρεμ,
 μεραρει, ρεουμ
 חֲרָנִי #768 #782 #1768; ⇒ *ωρωνει
 חֲרָשָׁא #141 #1086; ⇒ αρχα, αδαα
 חֲרָשִׁים #1503; ⇒ αραισιμ
 חֲשִׁבָּנָה #1154; ⇒ ακαβδανα
 חֲשִׁבֹן #1231; ⇒ εσεβων
 חֲשִׁבָּה #520 #529 #856 #1278 #1426 #1456
 #1597 #1612; ⇒ ακαβια
 חֲשִׁבָּה #1321; ⇒ εαβανα
 חֲשִׁבָּה #828; ⇒ ακβανα
 חֲשׁוֹב #831 #876 #1316 #1424; ⇒ ασσουβ
 חֲשׁוֹפֵא #111; ⇒ ασουφα
 חֲשָׁם #70 #694 #1010 #1153 #1300; ⇒
 ασουμ, ησαμ, ωσαμ
 חֲשָׁפֵא #1055; ⇒ ασειφα
 חֲתִי #554 #1219; ⇒ εθθι
 חֲתָאֵל #243; ⇒ ταβειηλ
 חֲתָעוֹת #112 #1056; ⇒ ταββαωθ
 חֲוָבָה #169 #769 #783 #912 #917 #936 #951
 #953 #958 #959 #966 #1116 #1712
 #1721 #1722; ⇒ τωβια
 חֲלָם #635; ⇒ τελλημ
 חֲלָמוֹן #105 #1049 #1621 #1443; ⇒ τελμων,
 ταλμων, τελαμειν
 חֲרָפְלִי #256; ⇒ ταρφαλλαιοι
 חֲבוּסִי #557 #1223; ⇒ εβουσει
 חֲדוֹן #811; ⇒ *αρειν, *ειρων
 חֲדוּעַ #1310 #1555 #1605; ⇒ εδδουα
 חֲדִי #734; ⇒ αδαι
 חֲדִיָּה #825; ⇒ εδαια
 חֲדִיתוֹן #1440; ⇒ ιδιθουσν
 חֲדַעָה #1533 #1598 #1399 #1529 #1590 #93
 #1037; ⇒ ωδουια, ιαδεια, ιεδδουα,
 ιωδαι
 חֲדוּד #286 #303 #426; ⇒ ιουδα
 חֲדוּדֵאִי #266 #278 #285 #342 #343 #344
 #351; ⇒ ιουδαιοι
- יְהוּדָה #10 #12 #28 #37 #231 #237 #564 #581
 #753 #763 #764 #923 #931 #947 #957
 #977 #1351 #1446; ⇒ ιουδα₁
 יְהוּדָה #16 #210 #219 #585 #925 #960 #1357
 #1359 #1463 #1464 #1505 #1642 #1692
 #1728 #1736 #1742 #1744; ⇒ ιουδα₂
 יְהוּדָה #630 #1397 #1435 #1540 #1646 #1662;
 ⇒ ιουδα₃, ιωδαι
 יְהוּדִי #754 #777 #909 #911 #924 #927 #928
 #934 #945 #1756; ⇒ ιουδαιοι
 יְהוּדִית #1761; ⇒ ιουδαιτι
 יְהוּדִיקוֹן #579 #664 #963 #1564 #1685; ⇒
 ιωαναν₁
 יְהוּדִיקוֹן #1587; ⇒ ιωναθαν₁
 יְהוּבָא #56 #477 #998; ⇒ ιωαβ
 יְהוּאֵל #735 #1395; ⇒ ιωηλ
 יְהוּבָד #544 #622 #625 #1171 #1429; ⇒
 ιωζαβαδ
 יְהוּבָן #487 #1604 #1609; ⇒ ιωαναν₂
 יְהוּדַע #805 #1550 #1551 #1602 #1765; ⇒
 ιωιαδα, ιωδαι
 יְהוּקִים #1546 #1547 #1556 #1623; ⇒ *ιωακειμ
 יְהוּרִיב #507 #1378 #1400 #1528 #1588; ⇒
 ιωιαρειβ
 יְהוּבָן #467 #591 #1553 #1554 #1566 #1651;
 ⇒ ιωναθαν₂
 יְהוּסָה #728 #1568; ⇒ ιωσηφ
 יְהוּסָפֵה #482; ⇒ ιωσειφια
 יְהוּסָד #1387; ⇒ ιωαδ
 יְהוּבָדָק #189 #204 #292 #600 #1625; ⇒
 ιωσειδεκ
 יְהוּדָה #69; ⇒ ιωρα
 יְהוּדָה #640; ⇒ *ιαζεια
 יְהוּרִיקָה #1689; ⇒ ιεζριακ
 יְהוּיָאֵל #464; ⇒ *ιαζηηλ
 יְהוּזָה #593; ⇒ *ιαζεια
 יְהוּיָאֵל #479 #570 #613 #649; ⇒ ιειηλ₁
 יְהוּזָה #1401; ⇒ ιαχειν
 יְהוּזָה #1164; ⇒ ιαμειν
 יְהוּיָאֵל #491 #730; ⇒ ιειηλ₂
 יְהוּזָה #1096; ⇒ ιειηλ
 יְהוּזָה #151; ⇒ ιειηλ

- יָפוּ #197; ⇒ ιοππης
- יְרוּשָׁלַם #9 #11 #14 #15 #19 #22 #32 #36 #179
#187 #200 #206 #238 #249 #267 #272
#277 #279 #287 #293 #314 #319 #321
#325 #334 #336 #338 #345 #346
#369 #408 #411 #413 #425 #427 #429
#431 #432 #434 #446 #534 #536 #538
#539 #565 #582 #584 #587 #755 #756
#772 #773 #775 #779 #780 #787 #820
#824 #836 #921 #922 #926 #946 #971
#972 #973 #976 #1185 #1347 #1348
#1349 #1350 #1356 #1382 #1453 #1629
#1631 #1634 #1639 #1690 #1716 #1719
#1738 #1743 #1748 #1752; ⇒
ιερουσαλημ
- יְרֻחַם #1410; ⇒ ιεροαμ
- יְרִיב #502 #603; ⇒ ιαρειβ
- יְרִיחוֹ #91 #790 #1032; ⇒ ιερειχω
- יְרֻמוֹת #651 #659 #674; ⇒ *ιαρειμωθ
- יְרֻמוֹת #1477; ⇒ ιερειμουθ
- יְרֻמִי #699; ⇒ ιεραμει
- יְרֻמִיָּה #4 #1245 #1513 #1559 #1649; ⇒ ιερμια
- יְשׁוּבָה #672; ⇒ ιακουβ
- יְשׁוּעָה #39 #55 #94 #99 #188 #203 #208
#227 #291 #545 #599 #862 #979 #997
#1038 #1043 #1161 #1188 #1196 #1203
#1265 #1510 #1534 #1536 #1544 #1614
#1624; ⇒ ιηκουσ₁
- יְשׁוּעָה #1468; ⇒ ιηκουσ₂
- יְשׁוּעָה #687; ⇒ ιεcccεια
- יְשׁוּעָה #620; ⇒ ιεμαηλ
- יְשׁוּעָה #804 #1671; ⇒ ιαααα
- יְשׁוּעָה #472 #521 #1392; ⇒ *יעααα, ωααα
- יְשׁוּעָה #13 #50 #166 #185 #186 #192 #216
#217 #221 #228 #288 #304 #357 #364
#366 #367 #375 #377 #379 #404
#405 #416 #419 #423 #428 #447 #518
#530 #533 #549 #550 #551 #562 #566
#568 #573 #577 #590 #637 #757 #758
#771 #992 #1113 #1135 #1136 #1140
#1184 #1190 #1192 #1194 #1335 #1344
#1352 #1444 #1699 #1708 #1710 #1746
#1763 #1764; ⇒ ιεραηλ
- כּוֹרֶשׁ #2 #5 #7 #20 #23 #198 #229 #232
#309 #311 #316 #324 #331 #333 #358;
⇒ κυρος
- כְּלוּהוּ #708; ⇒ *χελειαιου
- כְּלוּהוּ #844 #1369; ⇒ χολοζε
- כְּלָל #678; ⇒ χαληλ
- כְּנוֹר #1633; ⇒ κιννυραι
- כְּנִי #1201; ⇒ χανανι, χωνενι
- כְּנִי #553 #1218 #1234; ⇒ χανανει
- כְּסִלּוֹ #747; ⇒ χασεηλου
- כְּסָפָיָה #510 #513; ⇒ *κασφεν
- כְּפוּרִי #531 #29; ⇒ χαφουρη, *χεφφουρη
- כְּפִירָה #77 #1020; ⇒ χαφειρα
- כּוֹר #439; ⇒ κορων
- כְּרוּב #163 #1110; ⇒ χαρουβ
- כְּשָׂדִי #307 #1213; ⇒ χαλδαιου
- כְּתָנֹת #182 #1127 #1132; ⇒ χοθωνωθ
- כְּבוֹנָה #1714 #1724; ⇒ λιβανον
- כְּבָנָה #116 #1060; ⇒ λοβνα, λαβανω,
λαβανα
- כְּבָנוֹן #196; ⇒ λιβανου
- כֹּד #88 #1033 #1500; ⇒ λoδ
- כֹּי #597 #497 #517 #1608; ⇒ λευειται₂,
λευει
- כֹּי #365 #368 #424 #442; ⇒ λευειται₁
- כֹּי #18 #98 #183 #205 #207 #212 #213
#218 #372 #406 #525 #532 #535 #548
#552 #576 #624 #853 #967 #1042
#1133 #1174 #1179 #1180 #1181 #1195
#1202 #1238 #1264 #1329 #1336 #1337
#1338 #1340 #1341 #1342 #1345 #1353
#1422 #1430 #1441 #1445 #1452 #1504
#1507 #1535 #1600 #1611 #1630 #1640
#1691 #1693 #1702 #1703 #1715 #1726
#1727 #1732 #1754 #1769 #1770; ⇒
λευειται₂
- כִּי #1482; ⇒ λαχει
- כִּי #559; ⇒ μωαβ
- כִּי #85; ⇒ μαγβεις, μαγεβω
- כִּי #1305; ⇒ μαγαφης, μεγβειας
- כִּי #330; ⇒ μηδων
- כִּי #950; ⇒ μεηταβηλ
- כִּי #1365; ⇒ μαλεληλ

- מוֹאֲבִי #1707; ⇒ μωαβειται
 מוֹאֲבִיּוֹת #1759; ⇒ *μωαβειωθ
 מוֹלְדָה #1469; ⇒ μωλαδα
 מוֹעֲדֵיָהּ #1580; ⇒ *μωαδεια
 מוֹחֲדָא #140 #1085; ⇒ μαουδα, μεειδα
 מוֹחֲלִי #516; ⇒ μοολλει
 מוֹיָא #1276 #1458; ⇒ μιχα
 מוֹיָאֵל #476; ⇒ μειχαηλ
 מוֹיָהּ #1432; ⇒ μιχα
 מוֹיָהּ #1654 #1677; ⇒ μειχαια
 מוֹיָמֵן #642 #1260 #1524; ⇒ μιαμειν
 מוֹיָשָׁאֵל #1151; ⇒ μεισαηλ
 מוֹכְמֵס/ש #81 #1024 #1488; ⇒ μαχμας
 מוֹכְנֵדְכִי #720; ⇒ μαχναδαβου
 מוֹכְנָהּ #1474; ⇒ μαχειναι, μαχνα
 מוֹלְדָהּ #670 #692 #1251 #1326 #1516; ⇒
 μாலουχ
 מוֹלְטָהּ #809; ⇒ μάλτιας
 מוֹלִיכּוֹ #1565; ⇒ μάλουχ
 מוֹלְפָהּ #644 #641 #688 #829 #840 #903
 #1152 #1248 #1415 #1686; ⇒ ααβια,
 μελχεια
 מוֹן #1229; ⇒ μαννα
 מוֹנָהּ #181 #1129 #1131; ⇒ μνας
 מוֹנָהּ #1713 #1725; ⇒ μαννα
 מוֹנֵימִין #1579 #1676; ⇒ *μενιαμειν
 מוֹנָשָׁהּ #684 #700; ⇒ μανασση
 מוֹסְפָר #46 #991; ⇒ μασφαρ
 מוֹסְפֵרֹת #986; ⇒ *μασφεραθ
 מוֹעֲדֵי #703; ⇒ μοοδεια
 מוֹעֲדֵיהָ #1525; ⇒ μααδιας
 מוֹעוֹנִים #133 #1079; ⇒ μοουνειμ, μεεινωμ
 מוֹעוֹנָהּ #1261; ⇒ *μααזεια
 מוֹעִי #1660; ⇒ μααיה
 מוֹעֲשֵׂיהָ #601 #610 #619 #680 #878 #1149
 #1168 #1322 #1367 #1390 #1675 #1681;
 ⇒ μαασηα
 מוֹפְקָר #906; ⇒ μαφεκαδ
 מוֹפְפָהּ #814 #845 #863; ⇒ μασφα
 מוֹפְרֵי #560; ⇒ μωσרי
 מוֹרְדֵיכִי #44 #984; ⇒ μαρδοχαιος
 מוֹרְדֵיהָ #1558; ⇒ μαρπια
 מוֹרְיוֹת #393 #1407 #1571; ⇒ μαρπιαωθ
 מוֹרְמוֹת #869 #1253 #540 #710 #794 #1520; ⇒
 μεραμωθ, μερειμωθ, ραμωθ
 מוֹרְנוֹתֵי #812; ⇒ μηρωνωθיתης
 מוֹרְרֵי #522; ⇒ μεραρעי
 מוֹשָׁהּ #193 #370 #403 #759 #760 #1139
 #1183 #1228 #1331 #1705; ⇒ μωσση
 מוֹשִׁיבְאֵל #1308 #799 #1461; ⇒ μεσωζεβηλ,
 μασεζεβηλ
 מוֹשְׁלָם #506 #595 #669 #797 #807 #901
 #964 #1156 #1258 #1306 #1386 #1404
 #1562 #1576 #1645 #1620; ⇒
 μεσουλამ, μεσוללამ
 מוֹשְׁלָמוֹת #1419; ⇒ μασαλλημωθ, μασαλιμιθ
 מוֹתִיחֵשִׁים #176; ⇒ μεθωεσειμ
 מוֹתֵינִי #695 #713 #1589; ⇒ μαθθαναι
 מוֹתֵינָהּ #647 #658 #681 #712 #1431 #1457
 #1541 #1617 #1653 #1735; ⇒ μαθθανια
 מוֹתֵרְדָת #25 #242; ⇒ μιθριδατης
 מוֹתֵתָהּ #696; ⇒ μαθθαθα
 מוֹתֵתֵיהָ #731 #1143; ⇒ *μαθθαθια
 נב #1492; ⇒ νοβ
 נבּוֹ #84 #729; ⇒ ναβασ, ναβω
 נבּוֹ אֶחָד #1027; ⇒ ναβιααρ
 נבּוֹכְדֵנָצַר #21 #33 #305 #312 #335 #974; ⇒
 ναβουχοδονοccop
 נבּלֵט #1499; ⇒ ναβαλλατ
 נהֲרָהּ #815; ⇒ εννα
 נוֹן #1189; ⇒ ναση
 נוֹעֲדֵיהָ #546 #955; ⇒ νωαδεια
 נוֹחִים #989; ⇒ ναουμ
 נוֹחֵינָהּ #40 #745 #848 #980 #1176 #1239
 #1627 #1701; ⇒ νεεμιας
 נוֹחֵינִי #983; ⇒ ναεμανει
 נוֹתְפָהּ #73 #1016; ⇒ νετωφα
 נוֹתְפֵתִי #1635; ⇒ νετωφαθι
 נוֹיָבִי #1304; ⇒ νωβαι
 נוֹסֵן #761; ⇒ νισαν
 נוֹפְוִים #134; ⇒ *ναφουσειμ
 נוֹפִישִׁים #1080; ⇒ νεφωσσειμ
 נוֹצִיחַ #145 #1090; ⇒ *ναצוע, *ναעיה
 נקוֹרְדָא #126 #170 #1072 #1117; ⇒ νεκωδα

- נְתִיבִים #109 #159 #184 #407 #443 #512 #523
 #526 #887 #905 #1053 #1106 #1134
 #1330 #1354 #1447 #1451; ⇒ ναθεινειμ
 נָתַן #504 #718; ⇒ ναθαν
 נְתַנְאֵל #621 #1599 #1661; ⇒ ναθαναηλ
 סוּטִי #1093 #148; ⇒ σουτει, σωται
 סִיחֹן #1230; ⇒ σηνων
 סִינִי #1227; ⇒ σεινα
 סִיֶּרָא #143 #1088; ⇒ *σικαραε
 סִיעָא #1058; ⇒ *σיעα
 סִיעָהָא #114; ⇒ *σωηα, σιαα
 סָלָא #1385; ⇒ *καλαα, σηλω
 סִלוֹ #1530; ⇒ σαλουαι
 סִלִי #1592 #1394; ⇒ καλλαι, σηλει
 סִנְאָהָ #92 #1036; ⇒ σενναα
 סִנְבֵלֵט #767 #781 #907 #916 #935 #939 #943
 #952 #954 #1767; ⇒ αναβαλλατ
 סִפְרָת #1094; ⇒ σαφαραθ
 עֶבֶד #466 #1595; ⇒ ωβηδ, αβεδ
 עֶבְדָא #1437; ⇒ αβδαα, ωβηδ
 עֶבְדִי #650; ⇒ αβδεια
 עֶבְדֵי שְׁלֹמֹה #147 #160; ⇒ αβδησελμα, καλωμων
 עֶבְדֵיהָ #1619 #1254 #478; ⇒ οβδιαα, αβδεια,
 αβαδεια
 עֶדוּא #1521 #1573 #284 #356; ⇒ αδαια, αδδω
 עֶדְיָהָ #671 #719 #1371 #1409; ⇒ αδαια
 עֶדְיִן #65 #465 #1007 #1295; ⇒ αδδιν, αδειν,
 ηδειν
 עֶדְלָם #1481; ⇒ οδολλαμ
 עֶדְנָא #676 #1570; ⇒ εδνα
 עוּג #1232; ⇒ ωγ
 עוּתִי #494; ⇒ ουθαι
 עֶזְא #1075 #129; ⇒ οζει, *ουζα
 עֶזְבוּק #849; ⇒ αζβουχ
 עֶזְנָד #62 #486 #1004 #1291; ⇒ αγγαδ
 עֶזְרָא #1298; ⇒ αζζουρ
 עֶזִי #395 #1455 #1591 #1684; ⇒ οζει
 עֶזְיֵאל #816; ⇒ οζηλ
 עֶזְיָהָ #614 #1361; ⇒ οζεια₂
 עֶזְיָא #661; ⇒ *οζειζα
 עֶזְמֹנֶת #75 #1638; ⇒ αμμοθ
 עֶזְקָה #1483; ⇒ αζηκα
 עֶר #861 #1688; ⇒ αζουρ
 עֶרְא #382 #401 #414 #418 #422 #438 #444
 #567 #572 #574 #578 #589 #598 #1138
 #1141 #1142 #1157 #1158 #1178 #1182
 #1514 #1561 #1628 #1644 #1665; ⇒
 εσραα
 עֶרְאֵל #723 #1417 #1658; ⇒ εσρηλ
 עֶרְיָהָ #386 #392 #877 #981 #1170 #1244
 #1643; ⇒ αζαρια, εσρεια
 עֶרְיָקָם #1425; ⇒ εζρικαμ
 עִי #83 #1489; ⇒ αια
 עִלָּם #57 #471 #571 #646 #999 #1287
 #1687; ⇒ αιλαμ
 עִלָּם אֶחָד #86 #1030; ⇒ ηλαμααρ, αιλαμ
 עִין #776 #1666; ⇒ αιιν
 עִלְמִי #262; ⇒ ηλαμαιοι
 עֶמוּנִי #558 #770 #784 #913 #919 #1706; ⇒
 αμμωνει
 עֶמוּק #1531 #1594; ⇒ αμουκ
 עֶמְנִיּוֹת #1758; ⇒ *αμμανειωθ
 עֶמְרָם #704; ⇒ αμαρει₂, αμραμ
 עֶמְשִׁי #1416; ⇒ αμεσσα
 עֶנִי #1543; ⇒ *αναι
 עֶנְיָהָ #1145 #1313; ⇒ αναια
 עֶנֶן #1325; ⇒ ηναν
 עֶנְנֵיהָ #879 #1493; ⇒ ανανια₂
 עֶנְתוֹת #74 #1017 #1303 #1491; ⇒ αναθωθ
 עֶפֶל #888 #890 #1448; ⇒ ωφαλ
 עֶקֶב #106 #118 #1050 #1165 #1442 #1622; ⇒
 ακκουβ
 עֶרְבִי #786 #918 #938; ⇒ αραβει
 עֶשְׂאֵל #592; ⇒ ασαηλ
 עֶתְיָהָ #1360; ⇒ αθαια
 עֶתְלִי #667; ⇒ *οθαλει
 עֶתְלֵיָהָ #473; ⇒ *αθελεια
 עֶדוּן #115 #1059; ⇒ φαδων
 עֶרְיָהָ #885 #1150 #1388 #1731; ⇒ φαδαια
 פֶּחַת מוֹאָב #54 #459 #675 #832 #996 #1286; ⇒
 φααθμωαβ
 פִּינִיעַס #398 #450 #543; ⇒ φεινεεס
 פִּכְרָת #156 #1101; ⇒ φαχεραθ
 פִּלְאֵיָהָ #1173 #1274; ⇒ φαλαιαα

- אָלַי #1318; ⇒ φαλαει
 אָלַי #1582; ⇒ φεληטי
 אָלַי #1311; ⇒ φαλτια
 אָלַי #883; ⇒ *φαλληλ, φαλαλ
 אָלַי #1411; ⇒ φαλαλια
 אָלַי #130 #806 #1076; ⇒ φεσση, φασεκ
 אָלַי #371 #373; ⇒ πασχα
 אָלַי #766; ⇒ παραδεισου
 אָלַי #150; ⇒ φαδουρα
 אָלַי #556 #1221; ⇒ φερεζει
 אָלַי #1095; ⇒ φερειδα
 אָלַי #1607; ⇒ περσων
 אָלַי #1226; ⇒ φαραα
 אָלַי #51 #457 #638 #886 #993 #1285; ⇒
 φοροσ
 אָלַי #1366 #1381; ⇒ φαρעס
 אָלַי #96 #617 #1040 #1246 #1414; ⇒
 φασειουρ
 אָלַי #629 #1210 #1460; ⇒ φαθαια
 אָלַי #1104; ⇒ καβαειμ
 אָלַי #1498; ⇒ *σεβειμ
 אָלַי #800 #1730 #389 #891 #1309 #1405;
 ⇒ καδωκ, καδδουκ
 אָלַי #194; ⇒ ciδωνιοις
 אָלַי #194; ⇒ *κηδανειμ
 אָלַי #1242; ⇒ σεδεχιαס
 אָלַי #1054 #1449 #110; ⇒ *χηα, σουαα
 אָלַי #900; ⇒ σελεφ
 אָלַי #1473; ⇒ *κιελαγ
 אָלַי #195; ⇒ *σωρειμ
 אָלַי #1476; ⇒ αραα
 אָלַי #904; ⇒ αραφει
 אָלַי #1467; ⇒ καβσεηλ
 אָלַי #100 #209 #1044 #1197 #1204 #1270
 #1538 #1615; ⇒ καδμηλ
 אָלַי #1389; ⇒ κωλεια
 אָלַי #1057 #113; ⇒ κηραοס, καδης, κορεס
 אָלַי #1593; ⇒ καλλאי
 אָלַי #627; ⇒ κωλεια
 אָלַי #628 #1169 #1273; ⇒ *κωλιτα,
 καλλιταס, καλιταν
 אָלַי #857 #860; ⇒ κειילא
 אָלַי #1465; ⇒ कारिाथारबोκ
 אָלַי #1019; ⇒ कारिाथारिेμ
 אָלַי #76; ⇒ कारिाथारिेμ
 אָלַי #124 #1070; ⇒ *רעאיה
 אָלַי #1277; ⇒ ρωβ
 אָלַי #854 #48 #246 #251 #268 #274 #1320
 #1519; ⇒ βακουθ, ρεουμ
 אָלַי #841; ⇒ ρηχאב
 אָלַי #79 #1022 #1495; ⇒ ראמא
 אָלַי #1475; ⇒ רעממון
 אָלַי #639; ⇒ ראמיה
 אָלַי #42; ⇒ רעעליה
 אָלַי #982; ⇒ דאעמיה
 אָלַי #821; ⇒ ראפאיה
 אָלַי #125 #1071; ⇒ ראסון
 אָלַי #819; ⇒ ראקעעמ
 אָלַי #673; ⇒ כאאל, כאלול
 אָלַי #191 #202 #290 #1509; ⇒ כאאלתיηλ
 אָלַי #108 #1052; ⇒ כאבאיה
 אָלַי #1250 #1198 #1206 #1271 #1281 #1567;
 ⇒ באנאיה, σεβאניה, σεχעניה
 אָלַי #1332 #1333 #1334 #1737 #1739 #1741
 #1745 #1747 #1749 #1750 #1751 #1753
 #1755; ⇒ אבבאטול
 אָלַי #596 #1166 #1428; ⇒ אבבאθאיה
 אָלַי #376; ⇒ פאסχα
 אָלַי #1319; ⇒ כאבηק
 אָלַי #750; ⇒ σουסאן
 אָלַי #260; ⇒ σουסאנאχאיוי
 אָלַי #515; ⇒ כאחאל
 אָלַי #456 #463 #569 #894 #961 #1198
 #1209 #1271 #1518; ⇒ σεχעניה
 אָלַי #103 #388 #726 #834 #1047; ⇒
 כאללולμ
 אָלַי #843; ⇒ כאלωμון
 אָלַי #846; ⇒ סילוא
 אָלַי #634; ⇒ סעλλημ
 אָלַי #1092 #1107 #1355 #1695 #1762; ⇒
 כאלωμון
 אָלַי #120 #1066; ⇒ *καμλαν, σελμει
 אָלַי #717 #896 #1729; ⇒ σελεμיה

שְׁלֵמִיָּהוּ #724; ⇒ αμαιας, σελεμια	שְׁרָבִיָּה #519 #528 #1163 #1200 #1207 #1280
שְׁלֵמִית #481; ⇒ αλειμουθ	#1539 #1613; ⇒ αρουια, αραβια,
שְׁלֵנִי #1380; ⇒ σηλωνει	αραιαια
שְׁמוּעָה #1438 #1585; ⇒ αμμουε	שְׁרִי #722; ⇒ αρου
שְׁמֹעַ #1144; ⇒ αμαια	שְׁרִיָּה #41 #385 #1243 #1402 #1512 #1557; ⇒
שְׁמֹעוֹן #690; ⇒ σεμεων	αραιαια
שְׁמֹעִי #626 #701 #716; ⇒ αμου, σεμει	שְׁשַׁבְצָר #27 #30 #318 #320; ⇒ ααβαααααα
שְׁמֹעִיָּה #492 #500 #612 #689 #893 #948	שְׁשִׁי #721; ⇒ *σεσει
#1263 #1423 #1527 #1586 #1648 #1652	שְׁתֵּר בּוֹזְנִי #295 #299 #340 #349; ⇒
#1657 #1682; ⇒ αμαια, σεμει	αααααααααα
שְׁמֹרֹן #910; ⇒ σομορων	תּוֹדוֹת #1632; ⇒ θαδαθα
שְׁמֹרֵיָּה #693 #725; ⇒ αμαρεια	תֵּל חֶרֶשׂא #162 #1109; ⇒ θαλαρηα
שְׁמֹרִין #264 #271; ⇒ αμαρεια, σομορων	תֵּל מְלַח #161 #1108; ⇒ θαλμελεχ
שְׁמֹשִׁי #248 #253 #270 #276; ⇒ αμααι	תְּמוּחָ* #144 #1089; ⇒ θεμαα
שְׁפָטָיָה #52 #154 #474 #994 #1099 #1364; ⇒	תְּנוּרִים #833 #1669; ⇒ θαννουρειμ
αααφ, ααφατεια	תְּקֹה #594; ⇒ *θεκεια, θεκουε
שֶׁק #1193; ⇒ αααοις	תְּקוּעִים #802 #889; ⇒ θεκωειμ
שֶׁקֶל #933; ⇒ δραχμας, σικλουσ	תְּתִנִּי #294 #298 #339 #348; ⇒ θαθθαναι

APPENDIX D

Textual Development Index

#<μ> #657a

\$<ν<α>...\$<αα> #720a

/b/ #47h, #163a, #672a, #849e, #1280b, #1316a, #1316c, #1408a, #1487b, #1610a

/d/ #211c, #211d, #351a, #859b, #1269a

/dm/ #1044a

/e̞/ #246c, #527f, #641c, #682f, #747h, #799b, #1404a

/g/ #85c, #1393h

/i/ #91c, #108b, #114b, #130c, #149a, #527c, #609b, #674d, #723b, #812c, #855i, #1010e, #1105a, #1301b,
#1385d, #1400c, #1455c, #1522b, #1550c, #1551c

/i/.../e/ #1088c

/iɔ/ #544a

/k/ #136d, #906a

/k^h/ #1379c

/l/ #767f, #767g, #956b, #1365b, #1365d

/n/ #515c, #721d, #1266c, #1321a

/o/ #91g, #1604b

/oɔ/ #516d

/p^h/ #826a, #1012d, #1012e

/r/ #531d, #792d, #1083a

/r/\$...Ø\$ #295j

/r/C₁\$.../s/C₁\$ #360c

/s/ #318e, #871b, #932b, #1231c, #1456c

/sd/ #640h

/t/ #1767b

/t^h/ #74a, #139f, #1541b

/y/ #88g

/z/ #129a, #395c, #505a, #593b

/e̞̞/ #982c, #983c

/ei/ #148a, #173b, #173e, #173i, #174b, #174c, #174e, #629d

/ew/ #1449c

/ey/ #261d

/ee/ #1449b

<α> #252c, #630a, #681d, #776b, #1282a

<α> <δ> interchange #44a, #119b, #124b, #171a, #475d, #500c, #650c, #676k, #1034a, #1044b, #1045c,
#1361b, #1573a, #1580b

<α> : <λ> interchange #42c, #88b, #114d, #153c, #155b, #155i, #258c, #471b, #479b, #491b, #503c,
#503d, #508a, #610a, #635b, #641d, #709g, #956f, #1014a, #1015e, #1023c, #1044e, #1066a,

#1068c, #1115b, #1262c, #1322a, #1322b, #1367e, #1369e, #1390a, #1411f, #1415b, #1428d, #1637d,
 #1673b
 <ααν> #49c
 <αι> #47c, #57e, #61a, #64g, #124a, #173k, #677b, #999a, #1006a, #1015b
 <ακ> #676b
 <αλ> #501c, #956g
 <αν> #1661a
 <β> #82a, #475d, #799a, #799c, #876d, #882b, #907d, #1003d, #1064a, #1290c, #1424b
 <γ> #62b, #85d, #269b, #1291d
 <γ> : <τ> interchange #26a, #47d, #71a, #73a, #269a, #300b, #486a, #950c, #988c, #1004c, #1006g,
 #1023b, #1049b, #1056b, #1100b, #1256g, #1291b, #1390b, #1621c
 <γ> : <ς> interchange #26d, #153d, #263h, #634b, #732b, #1014b, #1068a, #1262a, #1294c, #1390a
 <γγ> #937b
 <δ> #153b, #466c, #982a, #986b, #1242a, #1293d, #1371a, #1437h
 <δ> <λ> interchange #113a, #126b, #139a, #139d, #161g, #167c, #247b, #473d, #490f, #625a, #629b,
 #673a, #692a, #774f, #799e, #825b, #846a, #859a, #956a, #1045e, #1054e, #1107a, #1150a, #1171a,
 #1173a, #1269b, #1269e, #1274f, #1317b, #1318a, #1380c, #1388a, #1389b, #1399c, #1632a, #1731a
 <ε> #48c, #472f, #557b, #1314a
 <ε> : <θ> interchange #110b, #112c, #139a, #143b, #145c, #173c, #496a, #527d, #527e, #636b
 <ε> : <ο> interchange #70c, #76d, #471e, #630b, #634e, #1007i, #1285a, #1369d, #1421f, #1455b,
 #1598b, #1599b, #1658a
 <ε> : <ς> interchange #47e, #99d, #145a, #145d, #156c, #177d, #224b, #236f, #253b, #258a, #270b,
 #486c, #496a, #802b, #805c, #962e, #1079a, #1210b, #1294a, #1309e, #1324c, #1394d, #1580b,
 #1708a
 <ει> #386c, #970f
 <ευ> #628c
 <ζ> #62e, #437a, #556b, #614c, #622c, #622d, #732a, #791i, #1369b, #1508d
 <η> #107c, #130a, #130g, #153d, #471b, #471c, #571a, #634d, #747b, #812d, #850d, #995a, #1044e,
 #1068d, #1077a, #1077d, #1295e, #1327b
 <θ> #58d, #1132e
 <θ> : <ο> interchange #25c, #44a, #236d, #705a, #802b, #850b, #1386f
 <θ> : <ς> interchange #531c, #531e, #626b, #827a, #964b, #1015f, #1021a, #1210b, #1253b, #1301a
 <ι> #59d, #72c, #91f, #131a, #167d, #184f, #242e, #295g, #393c, #397a, #491b, #507i, #593a, #713c,
 #805e, #805h, #811a, #858f, #1125h, #1323a, #1440b, #1633e
 <ιη> #479b
 <ιτ> #1051a
 <κ> #170a, #677b, #791a, #1309c, #1319a
 <λ> #122d, #155f, #167a, #473k, #515b, #634f, #682c, #698c, #834e, #883a, #949e, #1068b, #1385d,
 #1439b, #1659c
 <λα> #1173b, #1593a
 <λι> #618g, #1273a
 <λλι> #1169a
 <μ> #246a, #842b, #984d, #1087c, #1114b
 <μα> #986f

<μι> #100a, #209b
 <ν> #159b, #503f, #642d, #642m, #674c, #676a, #679b, #709a, #838d, #858d, #887a, #907e, #984a,
 #985c, #1256d, #1284g, #1567e, #1669d
 <να> #621a, #1398c
 <ναν> #1324c
 <νι> #905j
 <ο> : <ς> interchange #1054b, #1449d
 <οο> #1000j
 <ου> #101d, #988d, #988g
 <ρ> #141b, #341d, #826b, #984f, #1030e, #1563e
 <τ> #256b, #628b, #916b
 <ττ> #1408f
 <υ> #236b, #258c, #258d, #261b, #493a, #496a, #1000h, #1272a
 <υρ> #1655a
 <χ> #91a, #484a, #791b, #849f, #1516a
 <ω> #264b, #674f, #1058f
 <ς> #788c, #991b, #1011e, #1083b, #1380a
 <ς> : <τ> interchange #105a
 <ςγ> #1004d
 <ςδ> #382d
 <ςι> #139c
 <ςς> #1013d
 C^h #81b, #139e, #490g, #531a, #531h, #659b, #659d, #670c, #674a, #692d, #883b, #1024a, #1127g,
 #1459a, #1516b, #1565a
 Ċ #126a, #1273d, #1296a, #1403b, #1582c
 Ċ₁C₁^h #59c
 Ċ #122b, #170c, #224a, #466a, #495a, #544c, #556c, #632d, #676i, #711a, #1288c, #1461h, #1584b
 C₁...C₂...C₃ #1020e
 C₁...C₂C₂ #506f, #561b, #669h, #797d, #842n, #852a, #1156b, #1220a
 C₁C₁...C₂ #263b, #263c, #348a, #751a, #1166a, #1398d, #1428e
 C₁C₁^h #1001d
 C₁VC₂C₂ #1078b
 C₁V₁C₂V₁ #360c
 T: #homophonous interchange: <ο> : <ω> #465e
 T: C₁...C₂C₂ #388c
 V #811c, #1000i
 V^h #849c, #849e
 V₁ #703e
 V₁...V₂V₂ #1089e
 [v] #683b
 [z] #633b, #1073c, #1261a, #1298d, #1379d, #1425e
 [ð] #858f, #1138c
 [θ] #1651b

- a : e interchange #134c, #152a, #153d, #161h, #269e, #362a, #389c, #393c, #456b, #540b, #600a, #601c, #631b, #682a, #693a, #746f, #834d, #843d, #849e, #854d, #855c, #880b, #893a, #987c, #1005c, #1011b, #1026c, #1095c, #1197a, #1198g, #1204a, #1266b, #1270e, #1320a, #1367a, #1367f, #1369a, #1369d, #1412a, #1421e, #1460b, #1468d, #1526b, #1570a, #1621b, #1637b, #1652b, #1669a
- a : o interchange #53b, #76c, #90d, #129b, #145e, #148a, #392g, #396c, #451b, #466d, #481d, #488c, #502d, #560d, #603d, #632a, #640g, #812e, #844d, #988c, #988e, #990b, #1000c, #1005b, #1033b, #1047b, #1052a, #1159b, #1165b, #1288e, #1369a, #1427c, #1428b, #1455d, #1489b, #1575d, #1619b, #1641d, #1688b, #1768c
- addition #27h, #62d, #171c, #175b, #184b, #257d, #265g, #284b, #300d, #390d, #392d, #441a, #467a, #475f, #596d, #606c, #620b, #629h, #639a, #655a, #681k, #694a, #722c, #762a, #768b, #776a, #788e, #792e, #801a, #811i, #821b, #856b, #874a, #884c, #932a, #962b, #962f, #964a, #982f, #1000a, #1004b, #1018d, #1018h, #1024b, #1059a, #1077g, #1093c, #1101e, #1118f, #1132a, #1200a, #1270f, #1278b, #1294d, #1322f, #1325d, #1361e, #1418c, #1436b, #1437j, #1465e, #1465g, #1466b, #1474c, #1526b, #1554a, #1584e, #1585a, #1604d, #1671b, #1729a
- addition: anaptyxis #45b, #72c, #85e, #160a, #248b, #256a, #257d, #265e, #300d, #318a, #475b, #475e, #560b, #620a, #747f, #828d, #842l, #849a, #863b, #905n, #987b, #1015a, #1018d, #1018h, #1037e, #1049a, #1066c, #1096g, #1245a, #1488a, #1488c, #1513b, #1559a, #1573b, #1638c, #1648e, #1669d
- addition: dittography #25d, #27a, #29f, #55c, #57f, #60e, #70d, #79d, #96c, #104a, #110d, #114a, #120f, #120i, #121a, #125a, #125b, #131b, #132a, #133f, #138b, #138c, #143e, #161e, #162a, #162b, #162e, #175c, #247c, #255g, #255h, #264c, #268a, #295c, #299d, #318k, #320b, #380f, #397d, #407d, #417b, #460e, #465c, #482c, #487b, #520f, #546j, #547a, #547c, #553b, #557f, #579c, #592c, #595f, #601c, #609c, #617a, #617b, #629f, #640j, #647c, #650f, #664c, #664d, #669f, #679e, #680d, #681m, #689e, #694c, #702e, #702h, #702j, #720e, #731g, #751i, #768d, #768e, #786b, #786e, #793c, #807b, #826d, #827d, #838c, #852k, #854a, #855a, #856e, #858c, #859h, #860c, #866c, #876c, #881e, #890a, #896f, #901a, #907d, #908c, #916c, #918a, #935a, #938b, #949d, #956c, #956f, #981b, #983e, #986d, #991a, #991c, #998b, #1011c, #1030d, #1036b, #1037a, #1040c, #1044d, #1058c, #1059a, #1067b, #1071a, #1077e, #1079c, #1091c, #1101c, #1105d, #1106a, #1123b, #1149a, #1150b, #1177b, #1200c, #1219a, #1220c, #1223a, #1231a, #1233a, #1241c, #1246a, #1251b, #1256a, #1258a, #1267b, #1268c, #1273c, #1273g, #1280e, #1288b, #1290a, #1290d, #1296b, #1301c, #1306c, #1317c, #1318e, #1321b, #1326a, #1328b, #1390d, #1411d, #1411e, #1412a, #1437e, #1449d, #1454b, #1460f, #1471d, #1487e, #1506b, #1525c, #1555b, #1563c, #1564b, #1575e, #1604e, #1612e, #1645b, #1675a, #1709b, #1717d, #1771b
- addition: excrescence #248c, #382b, #401a, #560a, #704c, #1270d, #1417a
- addition: paragoge #27b, #59e, #60a, #61b, #62h, #64c, #69a, #69d, #84a, #90a, #90e, #91d, #92d, #110c, #117b, #126c, #126d, #151e, #162c, #162g, #250d, #265f, #270a, #360d, #395f, #460f, #500d, #522d, #557d, #607b, #626a, #628d, #656d, #657c, #660a, #666b, #693d, #695d, #697b, #698d, #699a, #703d, #704a, #713f, #721c, #722b, #745e, #811e, #813a, #814a, #826c, #828a, #839a, #844a, #859a, #860e, #863a, #883h, #890d, #904b, #962g, #970c, #982e, #988b, #995b, #1002a, #1002b, #1010b, #1016d, #1022c, #1023d, #1027g, #1035b, #1063c, #1065b, #1072a, #1072b, #1072c, #1085c, #1086a, #1089a, #1089b, #1092d, #1094a, #1123g, #1314a, #1318b, #1325e, #1360d, #1361c, #1385b, #1487c, #1487d, #1569c, #1584d, #1685c
- addition: prothesis #48b, #53c, #61b, #78a, #83a, #83b, #87d, #88g, #101a, #106a, #106e, #120b, #124d, #160e, #171f, #184c, #239f, #407f, #455b, #472k, #473g, #494e, #512h, #512k, #537i, #547b,

#56of, #611d, #670b, #705c, #705d, #782c, #791f, #815b, #823a, #826d, #831a, #832e, #835c, #854c, #869a, #870b, #876b, #887i, #890f, #906b, #913d, #941a, #989a, #1013c, #1016e, #1021b, #1027i, #1033a, #1039a, #1041c, #1045b, #1050d, #1058f, #1058g, #1067a, #1106f, #1115d, #1118a, #1118d, #1120d, #1123c, #1129a, #1134b, #1237c, #1253a, #1266g, #1267a, #1320c, #1362c, #1363b, #1371d, #1386a, #1391d, #1394f, #1396a, #1412d, #1417c, #1437b, #1437f, #1543b, #1565b, #1570b, #1570d, #1579b, #1582e, #1599a, #1686b, #1688a, #1733a, #1760a

addition: vowel split #54b, #133d, #261f, #268b, #639d, #878a, #1040a, #1070b, #1070c, #1204b, #1322d, #1360b, #1371b, #1403d, #1414c, #1654e, #1654g, #1707a

assimilation, graphic: partial, regressive, contact #1689b

assimilation, graphic: total, pro and regressive #409a

assimilation, graphic: total, progressive, contact #68c, #96a, #145h, #389a, #472c, #707c, #808b, #825a, #835f, #865b, #878g, #888g, #984h, #985b, #1040f, #1096h, #1109e, #1414a, #1709a, #1725c

assimilation, graphic: total, progressive, distant #122b, #515a, #527b, #670a, #1310b

assimilation, graphic: total, regressive, contact #120a, #151d, #618f, #656a, #805b, #901c, #1154d, #1154e, #1309e, #1482a, #1570c, #1602e, #1765d

assimilation, graphic: total, regressive, distant #27a, #507g, #666d, #762a, #785a, #878b, #932a, #1087a, #1088a, #1123a, #1123h, #1393i, #1585b

assimilation: partial, pro and regressive #77c, #82c, #137a, #440a, #473h, #592d, #629a, #1305c, #1392c, #1460i

assimilation: partial, progressive, contact #65e, #69f, #123a, #133c, #464a, #628a, #640j, #651d, #659e, #710a, #1311b, #1399g, #1599a

assimilation: partial, progressive, distant #260a, #651a, #774h, #1154a, #1309b

assimilation: partial, regressive, contact #26f, #93f, #111a, #180a, #180c, #389b, #461a, #472a, #490d, #494a, #604b, #605e, #689c, #691c, #698b, #733c, #767b, #804f, #825e, #828a, #831b, #832a, #832f, #884a, #891b, #933a, #986a, #1052b, #1052d, #1097a, #1104e, #1120a, #1120e, #1126b, #1243c, #1252d, #1274a, #1286a, #1286b, #1438b, #1460c, #1460e, #1488b, #1524b, #1538a, #1673d, #1684b

assimilation: partial, regressive, distant #77g, #87f, #100b, #149b, #481a, #512e, #529c, #629e, #634g, #667d, #689d, #774e, #858a, #904a, #904d, #939b, #1000f, #1020h, #1093b, #1118b, #1241a, #1305d, #1423b, #1615a

assimilation: total, pro and regressive #141b, #160c, #177b, #473e, #950f, #986c, #986e, #1055h, #1123e, #1123i, #1125a, #1293a, #1293h, #1386b, #1398a, #1416a, #1436c

assimilation: total, progressive, contact #115a, #123b, #136b, #143a, #500g, #501e, #527a, #537a, #546g, #677c, #849f, #982b, #983e, #1015d, #1066d, #1149c, #1394e, #1513d

assimilation: total, progressive, distant #54d, #73f, #89h, #117c, #122a, #127a, #157b, #157e, #158d, #159a, #159b, #159e, #159g, #161c, #184a, #184h, #224e, #250a, #265b, #270c, #275d, #275f, #275h, #349a, #360b, #389e, #436f, #443f, #461c, #464c, #465e, #489a, #500b, #512d, #512l, #520e, #523b, #546i, #596a, #623a, #630a, #631c, #632c, #635c, #642e, #642f, #649a, #660b, #668d, #692e, #699d, #703i, #717a, #732a, #733e, #747d, #767d, #770g, #784e, #833e, #857d, #863d, #875a, #905d, #910a, #919b, #1004i, #1016b, #1016i, #1028e, #1028f, #1040d, #1080c, #1081c, #1084b, #1105b, #1106d, #1256c, #1269g, #1272b, #1280a, #1291c, #1293b, #1321c, #1330a, #1391c, #1419a, #1431e, #1437a, #1465b, #1470c, #1473b, #1509a, #1522b, #1569a, #1575b, #1582b, #1706b, #1734a, #1768d

assimilation: total, regressive, contact #72b, #72c, #92a, #101c, #176c, #258f, #485c, #501d, #520d, #627c, #655c, #675a, #703a, #703h, #791d, #843c, #904e, #1015d, #1279c, #1291f, #1590a, #1655e, #1771c

assimilation: total, regressive, distant #25a, #26b, #45a, #45c, #58a, #59a, #66a, #69b, #89a, #97a, #120d, #147e, #150a, #151c, #152b, #156b, #160b, #161d, #174f, #177g, #242b, #242c, #256d, #295g, #340a, #393d, #395h, #453a, #460c, #476b, #482b, #500a, #506d, #506g, #512g, #520b, #521f, #569b, #606d, #618d, #622a, #642a, #674a, #674b, #689a, #690b, #697a, #697d, #733f, #747a, #747k, #761d, #768a, #768g, #770f, #774d, #781a, #789c, #791g, #795b, #797b, #828c, #843b, #844c, #852e, #852m, #866f, #874b, #874d, #874h, #881d, #890e, #956d, #961b, #962d, #964d, #985d, #1010a, #1019f, #1028b, #1045a, #1049c, #1066a, #1082b, #1090c, #1092c, #1107c, #1108d, #1108f, #1112d, #1116a, #1250b, #1269f, #1271a, #1278a, #1279b, #1281b, #1292a, #1300a, #1325b, #1355b, #1361a, #1379c, #1381a, #1381a, #1399a, #1404c, #1408f, #1419b, #1432a, #1440c, #1471b, #1473c, #1487f, #1490b, #1575a, #1575a, #1575c, #1576b, #1588a, #1588e, #1594b, #1598c, #1605g, #1612d, #1632c, #1633c, #1641b, #1645e, #1654f, #1659b, #1672b, #1682a, #1695b, #1762b, #1768f

b : m interchange #47g, #106b, #108e, #118d, #211g, #295e, #397c, #440c, #502b, #502d, #506e, #507j, #516b, #547d, #603b, #644b, #645a, #678d, #681h, #690a, #692b, #706a, #707b, #720f, #732a, #791c, #841a, #855f, #872c, #878h, #937a, #996a, #1022d, #1023c, #1052d, #1087b, #1120d, #1144a, #1198c, #1250f, #1260g, #1262e, #1292e, #1305a, #1308e, #1378b, #1378e, #1378h, #1378j, #1400a, #1461e, #1461e, #1597a, #1601a, #1645d, #1645f, #1725b

deletion #38d, #45d, #49a, #56b, #59h, #75b, #75c, #76c, #89c, #92b, #101f, #124c, #134f, #136a, #137b, #139e, #145f, #151a, #151b, #156c, #161f, #162d, #171c, #171d, #173d, #176e, #177a, #177d, #184e, #190d, #201d, #209a, #211a, #222f, #226c, #236e, #239a, #239d, #248e, #250a, #250b, #250f, #253d, #257b, #258e, #258g, #262a, #265b, #265c, #265d, #266a, #270e, #270g, #273c, #276a, #285a, #289c, #295i, #298e, #299h, #300c, #318a, #327b, #341b, #341c, #360e, #389d, #409i, #417c, #461d, #472j, #473i, #477b, #478d, #489e, #490e, #495c, #502g, #506a, #507d, #507j, #516e, #546h, #556d, #561a, #570a, #570d, #574c, #596c, #608d, #628i, #629c, #633b, #641a, #641e, #642d, #659c, #664e, #676e, #676h, #678a, #680e, #682g, #695e, #697c, #704d, #704e, #707e, #709i, #709j, #710a, #710c, #717e, #719a, #731h, #734b, #745e, #761b, #762a, #762c, #762c, #781b, #794b, #797c, #808a, #808d, #817b, #826c, #832d, #840c, #842k, #852a, #881f, #887c, #896a, #902a, #932c, #950a, #961c, #978c, #982d, #999e, #1004e, #1005d, #1006d, #1014d, #1018a, #1019a, #1019d, #1019e, #1026d, #1034c, #1034d, #1040e, #1053c, #1055a, #1079e, #1080b, #1080g, #1084a, #1088d, #1115c, #1115d, #1117a, #1120d, #1123d, #1125d, #1138d, #1143e, #1157c, #1159d, #1169b, #1186b, #1197c, #1200e, #1240b, #1254g, #1256g, #1266f, #1270a, #1270c, #1273b, #1284e, #1293e, #1299c, #1305f, #1312b, #1360e, #1367h, #1378a, #1378g, #1378l, #1400b, #1408e, #1414d, #1421b, #1421c, #1425c, #1460g, #1470b, #1470c, #1472b, #1474d, #1518b, #1542b, #1546a, #1553a, #1556b, #1564a, #1588a, #1588c, #1588d, #1598d, #1602c, #1602d, #1604a, #1609a, #1612c, #1623b, #1627c, #1635c, #1636d, #1651b, #1655b, #1658b, #1678a, #1678d, #1689c, #1700c, #1717a, #1731b, #1765a, #1771a

deletion: aphaeresis #27c, #27f, #30b, #41a, #41d, #57d, #69e, #69f, #69g, #74b, #86c, #87a, #87e, #93b, #93e, #108c, #111c, #117a, #118c, #146a, #149c, #151a, #157b, #157f, #158a, #177e, #184a, #211b, #222a, #222c, #236f, #255a, #257d, #263e, #263f, #264d, #294e, #295k, #318f, #335b, #386a, #395g, #452a, #455a, #463d, #464b, #472g, #472i, #473a, #484c, #486d, #491a, #502e, #507a, #523f, #523i, #527g, #529a, #540d, #557e, #557h, #570b, #570f, #592a, #593e, #608f, #610c, #620a, #631a, #640a, #640c, #640i, #642n, #644a, #651c, #651e, #665b, #665d, #665e, #672b,

#676e, #676l, #678c, #690b, #696a, #702a, #709b, #720c, #722a, #727a, #727b, #729a, #729c, #730b, #745a, #746c, #761e, #762e, #781c, #789b, #792a, #792e, #803d, #807a, #826c, #833b, #834c, #838a, #843c, #849b, #856b, #856d, #859c, #874e, #876a, #881b, #881c, #888f, #894a, #894d, #896e, #900a, #905r, #907b, #932f, #950e, #955b, #961a, #969a, #999c, #1004g, #1004h, #1007a, #1010d, #1010e, #1010g, #1017b, #1018b, #1023a, #1027l, #1028d, #1032c, #1036b, #1036c, #1036e, #1037d, #1053f, #1054c, #1065b, #1065c, #1081f, #1089a, #1090a, #1096h, #1104a, #1154e, #1200b, #1231e, #1243a, #1256f, #1261d, #1269d, #1271b, #1309d, #1316b, #1363g, #1364a, #1364c, #1367b, #1378d, #1380g, #1386d, #1392c, #1395a, #1405d, #1408c, #1416f, #1418d, #1418e, #1436b, #1456d, #1468c, #1483b, #1493b, #1509a, #1515a, #1515b, #1518a, #1555a, #1559d, #1562b, #1567b, #1604c, #1605b, #1612a, #1613b, #1613c, #1647d, #1656a, #1661b, #1673c, #1685g, #1765b

deletion: apocope #35a, #37b, #47a, #53a, #55a, #55b, #55d, #55f, #60d, #62g, #62i, #64f, #65d, #67a, #73g, #79a, #81a, #89f, #91a, #92a, #99a, #110e, #120g, #120j, #133b, #143c, #144a, #147a, #149c, #149f, #153d, #167e, #171b, #177f, #239b, #242a, #248a, #248d, #252a, #253c, #265a, #270j, #295a, #300a, #387d, #390b, #396e, #398a, #443b, #460a, #473b, #487c, #488b, #493f, #516f, #525b, #537h, #544b, #546b, #558d, #618b, #618c, #618h, #633b, #643a, #656c, #661c, #665g, #671a, #676g, #679d, #680g, #689f, #693c, #696b, #696f, #699b, #706c, #713b, #713e, #715b, #717c, #719c, #736a, #746a, #767c, #770c, #773a, #786c, #791h, #793d, #793f, #804e, #806b, #811g, #813b, #830d, #849d, #859e, #870d, #881f, #882d, #885b, #889d, #900b, #905e, #962a, #983b, #985a, #1001b, #1014c, #1016a, #1016h, #1027e, #1028c, #1030f, #1034e, #1034f, #1034g, #1034h, #1041a, #1042b, #1044c, #1050c, #1054a, #1055e, #1057c, #1060a, #1080a, #1080d, #1088e, #1104e, #1159e, #1293g, #1305c, #1315a, #1317b, #1324a, #1325a, #1330d, #1380b, #1386c, #1393f, #1394b, #1399b, #1427b, #1448d, #1461f, #1462c, #1465a, #1465c, #1469b, #1471d, #1474d, #1476b, #1480b, #1487a, #1493c, #1544a, #1550a, #1551a, #1586b, #1594a, #1602a, #1605a, #1605d, #1633f, #1643b, #1645a, #1659d, #1678b

deletion: haplography #21a, #27d, #27e, #29d, #30a, #38a, #54a, #58b, #64a, #65b, #68a, #86a, #88e, #92c, #93a, #93d, #95a, #96b, #103a, #103c, #104b, #106c, #106d, #112a, #112b, #118a, #122a, #122f, #130d, #136e, #140c, #153a, #153c, #153e, #155a, #155e, #155h, #165a, #165c, #172a, #173b, #173f, #173h, #174d, #174g, #175d, #190a, #197c, #222b, #224a, #224c, #224d, #224f, #224g, #225a, #236a, #236g, #239e, #250c, #255e, #256c, #256e, #263a, #263d, #263g, #263j, #269a, #269d, #275c, #275f, #276d, #284a, #294d, #312b, #318c, #318g, #318j, #320f, #335c, #378a, #378c, #388a, #388d, #393a, #409b, #448a, #460a, #460d, #472d, #480c, #487a, #487d, #487e, #488a, #490a, #490h, #491d, #500e, #501b, #503b, #506c, #507e, #507f, #507k, #507l, #512a, #516a, #521c, #522b, #527i, #547f, #554a, #556e, #557c, #557g, #558e, #565a, #579a, #592b, #595c, #596b, #601a, #601e, #601f, #601g, #601i, #604b, #604b, #606a, #608b, #610d, #613a, #618a, #618h, #618i, #619a, #621b, #622b, #634c, #635a, #642i, #647a, #649c, #649d, #654b, #655d, #656b, #657h, #658a, #659a, #664a, #664b, #668b, #669i, #674e, #680a, #680f, #681a, #681j, #681l, #682b, #682d, #682e, #684b, #687c, #695b, #695f, #696e, #701a, #712a, #712f, #713a, #716a, #720d, #721a, #726c, #730c, #731a, #731d, #731i, #733g, #733j, #745c, #751b, #751g, #751k, #751m, #751n, #767a, #767e, #770b, #781d, #784c, #784f, #796a, #799d, #800c, #803c, #804b, #805k, #819a, #827b, #827e, #828b, #833a, #833d, #833e, #834a, #835d, #835h, #842c, #842d, #842j, #842m, #848b, #852b, #852c, #852g, #852h, #852j, #852n, #857b, #860b, #866a, #871a, #874c, #882c, #887i, #891a, #892a, #902c, #905b, #905b, #905c, #905e, #905q, #911a, #912a, #913a, #913c, #916a, #919c, #919e, #932b, #932c, #932d, #948a, #950d, #955f, #963b, #963c, #980a, #1000b, #1000d, #1000g, #1000j, #1022b, #1030c, #1047a, #1056a, #1056c, #1057a, #1070d, #1076a,

- #1079d, #1079g, #1080d, #1081e, #1085a, #1094e, #1098a, #1100a, #1105f, #1112c, #1119a, #1120c, #1120e, #1122b, #1122d, #1143c, #1149d, #1154c, #1156c, #1156g, #1165a, #1166b, #1220b, #1229a, #1237a, #1237d, #1249b, #1256b, #1256c, #1261a, #1261f, #1277b, #1288a, #1293f, #1298b, #1306d, #1309a, #1317a, #1322c, #1322e, #1330g, #1361d, #1365b, #1365c, #1367d, #1378c, #1379b, #1386f, #1392a, #1398b, #1405a, #1408e, #1410a, #1414b, #1416d, #1416e, #1416g, #1419d, #1420a, #1423c, #1424a, #1427c, #1428c, #1428e, #1431a, #1431c, #1437d, #1438a, #1442a, #1454d, #1457c, #1461d, #1468a, #1472a, #1472d, #1477c, #1496b, #1499b, #1508a, #1522c, #1529b, #1541a, #1562c, #1570e, #1573c, #1575a, #1575c, #1576c, #1580c, #1580c, #1580d, #1580d, #1589c, #1590b, #1592a, #1593b, #1598a, #1602b, #1605c, #1610a, #1613d, #1622b, #1633b, #1633d, #1633g, #1633h, #1636c, #1639b, #1645d, #1645g, #1648f, #1653a, #1653e, #1660b, #1660e, #1669b, #1669e, #1669g, #1675b, #1685a, #1685d, #1685e, #1685f, #1685h, #1706d, #1715b, #1720d, #1730b, #1735a, #1758b, #1758c, #1758e, #1765e, #1767a
- deletion: haplology #26f, #174i, #294b, #299e, #661a, #1096f, #1488d
- deletion: syncope #107b, #141a, #642b, #1109b, #1280d, #1369e, #1411a, #1573d
- dissimilation, graphic: pro and regressive #53b, #261e, #537a, #537c, #537j, #613b, #1026a, #1054c, #1096e
- dissimilation, graphic: progressive, contact #42c, #42d, #80a, #92a, #140b, #151e, #500f, #516e, #642j, #684a, #896b, #1054b, #1076f, #1098b, #1241d, #1310c, #1323c, #1416b, #1425b, #1648d, #1660c
- dissimilation, graphic: regressive, contact #110c, #110f, #130a, #130b, #318a, #527d, #634a, #745d, #806c, #865a, #871d, #878a, #918b, #1071b, #1154f, #1318c, #1555d
- dissimilation, graphic: regressive, distant #1437c
- dissimilation: pro and regressive #161g, #239d, #255d, #380a, #395a, #395i, #705c, #762b
- dissimilation: progressive, contact #133d, #247f, #395d, #541b, #541d, #541e, #647d, #703g, #816b, #956e, #1143d, #1598g
- dissimilation: progressive, distant #173g, #174e, #174h, #300a, #341a, #642k, #842e, #1003c, #1007d, #1017a, #1040b, #1094b, #1094d, #1101a, #1143b, #1171a, #1635b, #1672a
- dissimilation: regressive, contact #29c, #38c, #64g, #110a, #173b, #190c, #201c, #222e, #226b, #236c, #246a, #289b, #294a, #647f, #681e, #695c, #695e, #695g, #696c, #696d, #712b, #712c, #713e, #721d, #731e, #842g, #852m, #874g, #878e, #883e, #889a, #941b, #978b, #1101b, #1143f, #1251c, #1252b, #1305f, #1332a, #1368a, #1399d, #1431d, #1457b, #1508c, #1541f, #1589b, #1617b, #1653d, #1653f, #1700b, #1735d
- dissimilation: regressive, distant #29a, #74c, #77d, #103a, #103b, #138a, #139b, #156a, #255c, #294c, #298d, #348c, #360e, #634i, #642h, #731f, #844e, #883c, #1020c, #1035c, #1143a, #1240d, #1256e, #1431e, #1460a, #1481b, #1567c, #1717e
- fricativisation of u #183a, #211e, #475g, #548b, #608c, #650d, #729d, #747j, #778b, #811b, #853b, #881b, #1027n, #1154b, #1165b, #1189b, #1254b, #1437k, #1608b, #1611b, #1630b, #1640b, #1664b, #1667b, #1694b, #1697b
- homophonous interchange: <α1> : <ε> #40b, #43b, #47b, #48a, #57a, #59b, #60b, #64b, #64d, #72a, #73b, #82b, #144b, #167b, #253a, #261c, #270d, #270i, #276c, #339a, #340h, #348f, #351a, #385a, #393b, #394b, #397e, #461b, #463c, #471d, #493b, #513c, #521d, #527a, #527h, #597c, #634d, #642n, #645c, #676c, #676d, #676f, #676j, #689a, #702f, #814b, #825c, #850e, #855g, #855i, #857a, #857e, #858e, #860e, #863c, #866b, #873c, #919f, #949a, #981c, #982f, #984c, #984g, #999b, #999d, #1004f, #1015c, #1015g, #1015h, #1025b, #1030h, #1058a, #1070a, #1076d, #1114a,

#1144b, #1162b, #1173c, #1221a, #1221b, #1224a, #1243b, #1267c, #1268b, #1270b, #1284h, #1284i, #1320b, #1324b, #1358d, #1360a, #1360f, #1360g, #1361a, #1369c, #1371c, #1391b, #1402b, #1408b, #1438a, #1439c, #1462b, #1472c, #1489d, #1506b, #1557a, #1558a, #1569b, #1572a, #1627b, #1637b, #1637c, #1673e, #1677a, #1687a

homophonous interchange: <η> : <ι> #99b, #613c, #816a, #1012h, #1307a, #1307c, #1307d

homophonous interchange: <ο> : <ω> #21b, #51a, #70b, #73c, #76e, #88f, #90c, #101b, #108d, #113d, #126b, #147d, #149f, #157c, #170b, #171c, #176b, #194d, #197b, #264a, #339b, #396b, #457a, #457b, #462b, #489d, #506e, #516f, #516g, #546a, #546e, #558a, #560b, #560e, #561e, #627b, #628g, #634h, #636c, #638a, #769b, #769c, #774c, #774g, #783c, #803b, #805a, #805f, #808e, #812a, #812b, #812d, #819b, #819d, #835e, #835j, #843a, #844b, #886b, #888a, #889c, #890c, #890g, #908b, #910b, #912c, #942b, #951b, #955a, #955h, #958c, #988f, #993a, #1000k, #1005a, #1016c, #1033c, #1072b, #1080e, #1092a, #1094f, #1097b, #1127a, #1127c, #1127d, #1127e, #1153a, #1156e, #1220d, #1256h, #1272a, #1272e, #1277a, #1285b, #1299a, #1308b, #1355a, #1361e, #1389a, #1408g, #1410c, #1421g, #1465f, #1471c, #1498c, #1501b, #1632b, #1641c, #1695a, #1721a, #1760b, #1762a

i vowel interchange #17a, #17b, #18a, #25b, #26c, #27j, #29i, #29j, #41e, #42a, #49e, #52c, #56b, #57b, #57c, #65a, #65c, #69c, #73f, #76a, #76b, #77a, #77b, #77e, #85f, #85g, #86b, #87c, #89d, #89g, #91b, #91e, #95b, #97c, #107a, #109a, #109b, #109c, #109d, #109e, #110d, #120e, #120h, #122c, #122e, #130e, #131c, #131d, #133a, #133e, #134b, #134d, #134e, #137d, #143d, #149d, #154a, #155c, #155d, #155g, #157d, #157g, #158b, #158c, #159f, #159h, #159i, #159j, #159k, #160d, #162f, #165b, #169a, #169b, #173j, #174a, #175a, #176a, #176d, #183b, #184d, #193b, #194b, #194b, #195b, #197a, #205a, #207a, #212a, #213a, #215a, #218a, #220a, #220b, #234a, #242d, #242f, #242g, #254a, #254b, #254c, #262c, #264f, #269c, #271a, #280a, #297a, #301a, #302a, #326a, #352a, #359a, #363a, #365a, #368a, #370b, #370d, #372a, #386b, #386d, #387a, #387d, #390a, #390c, #391b, #391d, #392a, #392b, #395g, #396a, #396b, #397b, #403b, #406a, #407b, #407g, #442a, #450a, #452b, #454a, #465a, #465b, #466f, #471a, #471f, #473c, #474a, #475a, #476a, #478b, #479a, #480b, #481c, #481e, #482a, #483a, #483b, #485a, #485b, #485d, #485d, #489b, #489c, #490b, #490c, #491b, #491c, #493e, #494b, #494d, #496c, #497a, #500b, #502a, #502c, #502f, #507b, #507c, #507h, #509b, #511b, #512b, #512f, #516c, #517a, #520a, #522a, #524a, #525a, #531f, #532a, #535a, #540a, #540c, #541a, #541f, #543a, #546c, #546d, #546j, #548a, #552a, #553a, #554b, #556f, #558c, #560a, #560c, #561c, #561d, #570c, #576a, #580b, #586a, #586b, #593d, #593f, #594b, #597a, #603c, #603e, #603f, #605a, #605d, #607a, #608a, #609a, #610d, #610e, #611a, #611c, #614a, #618c, #620c, #624a, #627a, #628e, #628h, #632b, #632e, #639c, #640b, #640e, #640j, #641b, #642b, #642c, #642g, #642n, #649b, #650a, #651b, #654a, #657b, #657e, #661b, #661d, #662a, #665c, #666c, #667b, #667d, #668f, #680b, #681b, #683a, #683c, #685c, #687a, #688a, #691a, #691b, #691d, #693b, #693f, #694d, #698a, #699c, #699e, #699f, #702f, #702g, #702i, #703b, #703d, #704a, #707f, #708c, #708d, #711b, #711c, #711d, #717b, #719b, #721b, #724c, #725a, #730d, #733b, #733d, #746e, #747i, #751c, #751e, #751f, #751h, #751j, #751l, #761a, #761c, #768c, #770a, #774b, #776b, #782f, #783a, #784a, #786a, #788a, #790a, #792b, #792c, #795a, #799f, #802c, #803a, #803e, #804c, #805d, #805g, #805j, #810a, #811h, #811j, #819c, #825a, #829a, #829c, #830b, #833c, #833f, #835a, #835i, #840a, #842g, #842i, #847a, #848a, #850c, #851a, #852d, #852f, #852h, #852i, #852k, #852l, #852n, #853a, #855b, #855e, #855g, #856a, #857c, #857f, #858b, #859d, #859g, #860d, #866d, #870a, #872d, #873b, #875b, #875c, #878c, #878f, #880a, #882a, #887f, #887l, #889b, #889f, #892b, #902b, #903a, #904c, #905c, #905c, #905g, #905i, #905i, #905l, #905o, #905r, #910e, #912b, #913b, #913e, #919a, #919d, #938a, #950a,

#95ob, #962c, #965a, #967a, #970a, #970b, #970d, #970e, #983a, #983d, #988h, #994b, #1000e, #1003a, #1003b, #1006b, #1007b, #1007c, #1007f, #1007g, #1007h, #1010c, #1010f, #1010f, #1010h, #1010i, #1011a, #1011d, #1011f, #1012a, #1012b, #1012c, #1012f, #1015k, #1016g, #1018g, #1019b, #1019c, #1019e, #1020a, #1020b, #1020d, #1020f, #1026b, #1027c, #1030c, #1031a, #1032a, #1032b, #1034b, #1034i, #1039b, #1041b, #1041c, #1042a, #1044d, #1045d, #1051b, #1051c, #1051e, #1052c, #1052e, #1052f, #1054b, #1055b, #1055d, #1055f, #1057b, #1057d, #1058d, #1058e, #1058i, #1064b, #1066b, #1073a, #1075a, #1075b, #1076b, #1076c, #1076e, #1077b, #1079b, #1082a, #1082c, #1085b, #1088b, #1089c, #1090b, #1090d, #1090e, #1090f, #1090g, #1091a, #1093a, #1095a, #1096b, #1104b, #1104d, #1105c, #1105e, #1106b, #1106e, #1106g, #1106j, #1106l, #1111a, #1112b, #1112e, #1112f, #1118c, #1118e, #1120b, #1121f, #1122a, #1122c, #1133a, #1134c, #1139b, #1139d, #1147a, #1148a, #1148c, #1151a, #1151b, #1179a, #1180a, #1181a, #1183c, #1183e, #1189a, #1189c, #1195a, #1199b, #1201c, #1202a, #1205b, #1210c, #1227a, #1228b, #1230a, #1238a, #1244c, #1245d, #1247c, #1248a, #1248e, #1250c, #1250d, #1252a, #1252c, #1253d, #1254a, #1254f, #1259a, #1260a, #1260c, #1260e, #1260f, #1261b, #1261c, #1262b, #1262d, #1264a, #1266a, #1274c, #1284b, #1284c, #1290b, #1292c, #1292f, #1294b, #1295a, #1295b, #1295c, #1295d, #1301d, #1302a, #1302b, #1305b, #1307b, #1307f, #1308f, #1311a, #1314b, #1318d, #1319b, #1319c, #1324c, #1327c, #1329a, #1330b, #1331b, #1331d, #1336a, #1337a, #1338a, #1340a, #1341a, #1342a, #1345a, #1345d, #1353a, #1354a, #1358a, #1358b, #1358c, #1363a, #1363c, #1363f, #1370a, #1378f, #1378h, #1378i, #1378k, #1379e, #1379f, #1380d, #1380e, #1380e, #1380f, #1380h, #1384a, #1384b, #1385c, #1389c, #1389d, #1389e, #1390c, #1392d, #1392e, #1393a, #1393b, #1393d, #1394a, #1394c, #1396b, #1396c, #1399e, #1400d, #1400g, #1401b, #1401c, #1403a, #1412b, #1412c, #1415a, #1416c, #1416h, #1419b, #1419d, #1422a, #1422b, #1423b, #1425a, #1432b, #1433b, #1436c, #1437g, #1438c, #1438d, #1443a, #1451c, #1452a, #1454a, #1454e, #1455a, #1456a, #1460d, #1461b, #1461c, #1461g, #1474c, #1477b, #1482b, #1486a, #1503b, #1506a, #1507a, #1513a, #1515b, #1515c, #1520b, #1524b, #1528b, #1532b, #1535a, #1546c, #1548b, #1548c, #1558d, #1559b, #1559c, #1563a, #1571b, #1572c, #1579d, #1582a, #1582d, #1586a, #1586c, #1588b, #1588f, #1590b, #1590d, #1591a, #1593a, #1596c, #1600a, #1601b, #1608a, #1608b, #1610b, #1611a, #1616a, #1619c, #1630a, #1630d, #1635d, #1637d, #1640a, #1647a, #1647c, #1649d, #1654b, #1654c, #1658c, #1658d, #1664a, #1666a, #1667a, #1668a, #1669a, #1669d, #1669f, #1669h, #1671c, #1671d, #1673a, #1674a, #1676d, #1678c, #1684c, #1686a, #1691a, #1693b, #1693d, #1694a, #1697a, #1702a, #1703a, #1705b, #1705d, #1706a, #1706c, #1706g, #1707b, #1711a, #1711b, #1715a, #1726a, #1727a, #1732a, #1754a, #1758d, #1759b, #1766a, #1768b, #1769a, #1770a

l : r interchange #87b, #123a, #161b, #163c, #685a, #860a, #1025c, #1069a, #1108b, #1108e, #1109d, #1120f, #1319b, #1490b

m : n interchange #63a, #134a, #145g, #157a, #164a, #195a, #318i, #407a, #501a, #501f, #503a, #508b, #669d, #681c, #702d, #776b, #785b, #789a, #802a, #803f, #811j, #897a, #937c, #1012f, #1013b, #1073b, #1079f, #1104c, #1260d, #1401a, #1425g, #1440d, #1498b, #1597b, #1598f, #1653b, #1676c, #1682b, #1713b, #1735b

metathesis: consonants #44c, #45a, #46a, #62f, #64e, #73d, #74b, #81d, #100c, #137c, #161a, #161c, #173a, #177c, #194a, #201a, #255f, #318b, #318m, #320d, #380b, #440c, #456a, #463b, #484a, #493d, #493e, #510b, #569a, #605c, #622e, #625b, #634f, #641d, #657d, #669a, #683c, #720b, #724a, #725c, #731b, #732a, #747a, #762b, #833a, #842h, #842n, #855d, #859c, #859f, #910c, #984b, #1006c, #1040c, #1040g, #1066a, #1077c, #1081b, #1101c, #1108c, #1122d, #1127b, #1127f, #1127g, #1198f, #1242a, #1260b, #1261a, #1269c, #1270d, #1271d, #1271f, #1280b, #1291a, #1291g,

#1292d, #1304a, #1308a, #1322b, #1365e, #1379a, #1393e, #1408f, #1418b, #1421a, #1432c, #1518d, #1563b, #1567a, #1615b, #1632d, #1655c

metathesis: syllable shift #27g, #239c, #257c, #295h, #299c, #320b, #340b, #360b, #665a, #733a, #747c, #762b, #990a, #991d, #1109c, #1596a, #1597c, #1717b

metathesis: template change #37b, #41c, #49b, #64h, #70d, #89e, #93c, #114b, #139c, #147b, #176c, #209a, #239a, #247b, #247d, #252b, #255a, #257a, #268a, #270c, #275g, #295b, #295f, #395e, #481b, #516g, #521e, #537d, #546f, #547e, #610b, #628a, #630a, #642a, #668b, #668e, #673c, #674e, #674g, #678b, #679a, #696g, #702c, #715a, #720f, #723b, #773a, #801b, #808c, #828e, #830a, #835g, #842a, #880c, #890b, #905m, #905n, #1007i, #1018a, #1018b, #1022e, #1030b, #1044d, #1058b, #1096c, #1121d, #1125d, #1318f, #1328a, #1367a, #1371b, #1385f, #1390a, #1425b, #1425e, #1448c, #1513e, #1526c, #1557c, #1558b, #1648c, #1649a, #1685b, #1713c, #1713d, #1717c, #1725a, #1725g

metathesis: vowels #47f, #59a, #64e, #101c, #108b, #134a, #145g, #149a, #159d, #177h, #385b, #395b, #395j, #485b, #493c, #522c, #526c, #580a, #580a, #618e, #694b, #695a, #710a, #713d, #732a, #733a, #734a, #751d, #804a, #805i, #862a, #887d, #887j, #955c, #988a, #997a, #1004g, #1006e, #1007e, #1007h, #1015i, #1031b, #1041c, #1055c, #1096a, #1096d, #1173c, #1250e, #1262a, #1265a, #1284f, #1292b, #1293c, #1330c, #1416b, #1524b, #1530b, #1573a, #1589a, #1589d, #1592c, #1632g, #1659a, #1671a, #1684b

morphology change #10a, #27i, #27k, #29b, #29c, #29e, #37a, #37c, #40a, #41b, #42b, #47i, #52b, #59f, #59g, #81c, #83c, #84b, #84c, #101e, #102a, #108c, #109b, #109d, #111b, #118b, #136c, #154b, #169c, #169d, #171e, #177g, #180b, #193a, #219a, #227a, #248f, #276b, #284c, #286a, #294c, #295k, #298a, #298c, #299a, #303a, #318c, #318d, #318h, #320g, #323a, #339d, #340d, #358a, #368b, #370a, #378b, #385b, #387c, #391c, #391d, #394a, #403a, #417a, #420a, #442b, #456b, #458a, #461e, #461f, #463a, #463e, #472e, #472h, #473f, #474b, #475c, #475h, #478c, #478e, #484b, #496b, #505a, #512j, #520c, #521a, #521i, #528a, #529b, #531b, #531g, #531i, #541c, #547g, #553c, #556g, #557a, #557f, #558b, #558f, #559a, #559b, #564a, #576b, #593c, #593d, #595d, #597b, #601d, #601h, #601j, #605b, #605e, #607c, #608e, #610d, #611b, #612a, #614d, #619b, #627d, #628f, #629g, #630c, #636a, #639b, #640d, #640f, #641c, #642l, #644c, #645b, #645d, #645e, #647b, #647e, #648a, #650b, #650e, #654c, #655b, #665f, #671b, #676j, #679c, #680h, #681f, #681g, #681i, #684c, #687b, #687d, #688b, #689b, #693e, #699g, #700b, #703f, #703j, #706b, #707d, #708e, #709e, #709h, #712d, #712e, #717d, #719d, #724b, #725b, #725d, #727c, #731c, #733h, #733i, #736b, #745b, #746b, #746e, #750a, #759a, #759d, #760a, #763a, #764a, #764c, #765a, #766a, #768f, #769a, #770e, #783b, #784d, #786d, #795c, #808f, #812e, #821a, #825d, #828e, #829b, #840b, #842f, #855h, #856c, #870c, #872e, #872f, #877a, #878d, #879a, #883d, #885a, #886a, #888c, #889e, #893b, #894b, #894c, #895a, #896c, #896d, #902d, #903b, #905h, #909a, #917a, #931a, #936a, #947a, #949c, #951a, #955g, #957a, #958b, #959b, #960a, #961d, #965b, #966a, #970f, #977b, #980b, #981a, #981d, #982c, #984e, #984g, #987e, #994a, #1000k, #1001a, #1001c, #1081a, #1114c, #1116b, #1133b, #1139a, #1145b, #1147b, #1148e, #1149b, #1152a, #1154e, #1162a, #1163a, #1183b, #1193a, #1196a, #1198e, #1198h, #1200d, #1200e, #1201b, #1203a, #1229c, #1229d, #1241b, #1244a, #1245b, #1245c, #1247b, #1248c, #1248d, #1249c, #1254c, #1254d, #1254e, #1259b, #1261e, #1263a, #1266d, #1266e, #1267d, #1271c, #1272a, #1272c, #1272d, #1273e, #1273f, #1274b, #1274e, #1280c, #1281a, #1288d, #1293i, #1297a, #1299b, #1310a, #1311c, #1313c, #1315b, #1322e, #1327d, #1331a, #1333a, #1336b, #1340b, #1341b, #1360c, #1361f, #1362b, #1363e, #1364d, #1367c, #1367g, #1367i, #1368b, #1370b, #1370c, #1379f, #1379g, #1390c, #1397a, #1399f,

#1402a, #1402c, #1403c, #1409a, #1411b, #1411c, #1412e, #1412f, #1415c, #1415d, #1423a, #1431b,
 #1435b, #1438f, #1450b, #1451b, #1456b, #1460h, #1510a, #1512a, #1513c, #1514b, #1514d, #1515d,
 #1518c, #1536a, #1539a, #1540c, #1541d, #1541e, #1557d, #1558c, #1559e, #1560a, #1561c, #1563d,
 #1567a, #1567d, #1567e, #1590c, #1612b, #1612f, #1613a, #1614a, #1627a, #1628a, #1628d, #1633a,
 #1641a, #1644a, #1644c, #1644e, #1646a, #1648b, #1649b, #1649c, #1652a, #1652b, #1653c, #1653e,
 #1654a, #1654d, #1655d, #1657a, #1660d, #1660e, #1663a, #1665a, #1665d, #1684a, #1693a, #1693c,
 #1702b, #1705a, #1706f, #1707c, #1713a, #1722a, #1725d, #1725e, #1725f, #1728a, #1729b, #1733b,
 #1735c, #1736a, #1737a, #1757a, #1758a, #1759a, #1768a, #1769b, #1769d
 o : u interchange #29g, #29h, #44b, #70a, #85a, #103d, #108a, #134a, #169a, #169c, #351a, #389f,
 #481e, #494c, #657f, #669g, #692c, #788d, #791e, #846b, #850a, #861a, #872a, #891c, #897b,
 #1294c, #1298c, #1308c, #1309e, #1405b, #1405c, #1405e, #1406a, #1465d, #1522b, #1599c, #1669c
 s : z interchange #62c, #75d, #382a, #382c, #392a, #392c, #392e, #486b, #723a, #849g, #1004a,
 #1018c, #1291e, #1298a, #1417b, #1417d, #1425d, #1638b, #1689d, #1772c
 word boundary change #88g, #89h, #465d, #666d, #667d, #668a, #669b, #669c, #670a, #670b,
 #676k, #677b, #702b, #703b, #703c, #708d, #709f, #710a, #907a, #955d, #1171b, #1172a, #1250a,
 #1251a, #1540b, #1541c, #1569c, #1584a, #1585b, #1660a, #1661a

APPENDIX E

Graphemes Equivalent to <'>

E.1 Graphemes Corresponding to Single Yod

		B	55	S	A	a	b		Ezr 3	#186	l	l	∅	l	l	l	
Ezr 1	#4	l	l	∅	l	l	l		#187	l	l	∅	l	l	l		
	#4	l	l	∅	l	l	l		#188	l	l	∅	l	l	l		
	#9	l	l	∅	l	l	l		#189	l	l	∅	l	l	l		
	#10	l	l	∅	l	l	l		#192	l	l	∅	l	l	l		
	#11	∅	∅	∅	l	l	l		#197	l	l	∅	l	l	l		
	#12	∅	∅	∅	l	l	l		#200	l	l	∅	l	l	l		
	#13	∅	∅	∅	l	l	l		#203	l	l	∅	l	l	l		
	#14	l	l	∅	l	l	l		#204	l	l	∅	l	l	l		
	#15	l	l	∅	l	l	l		#206	l	l	∅	l	l	l		
	#16	l	l	∅	l	l	l		#208	l	l	∅	l	l	l		
	#17	l	l	∅	l	l	l		#210	l	l	∅	l	l	l		
	#19	l	l	∅	l	l	l		#216	l	l	∅	l	l	l		
	#22	l	l	∅	l	l	l		#217	l	l	∅	l	l	l		
	#28	l	l	∅	l	l	l		Ezr 4	#219	l	l	∅	l	l	l	
#32	l	l	∅	l	l	l		#220		l	l	∅	l	l	l		
Ezr 2	#36	l	l	∅	l	l	l			#221	l	l	∅	l	l	l	
	#37	l	l	∅	l	l	l			#227	l	l	∅	l	l	l	
	#39	l	l	∅	l	l	l			#228	l	l	∅	l	l	l	
	#40	l	l	∅	l	l	l			#231	l	l	∅	l	l	l	
	#41	l	l	∅	l	l	l			#234	εl	εl	∅	l	εl	εl	
	#42	εl	l	∅	l	l	l			#238	l	l	∅	l	l	l	
	#50	l	l	∅	l	l	l			#237	l	l	∅	l	l	l	
	#55	l	l	∅	l	l	l			#249	l	l	∅	l	l	l	
	#56	l	l	∅	l	l	l			#266	l	l	∅	l	l	l	
	#69			∅	l	l	l			#267	l	l	∅	l	l	l	
	#76	l	l	∅	l	l	l			#272	l	l	∅	l	l	l	
	#91	l	l	∅	l	l	l			#278a	l	l	∅	l	l	l	
	#93	l	l	∅	l	l	l		#277	l	l	∅	l	l	l		
	#94	l	l	∅	l	l	l		#279	l	l	∅	l	l	l		
#99	l	l	∅	l	l	l		#280	εl	εl	∅	εl	εl	εl			
#124	η	η	∅	l	l	l		Ezr 5	#283	l	l	∅	l	l	l		
#151	l		∅	l	l	l			#285	l	l	∅	l	l	l		
#154	εl	l	∅	l	l	l			#286	l	l	∅	l	l	l		
#166	l	l	∅	l	l	l			#287	l	l	∅	l	l	l		
#167	(l)	l	∅	l	l	l			#288	l	l	∅	l	l	l		
#169	εl	l	∅	l	l	l			#291	l	l	∅	l	l	l		
#179	l	l	∅	l	l	l			#292	l	l	∅	l	l	l		
#185	l	l	∅	l	l	l			#293	l	l	∅	l	l	l		

	#297	εΙ	εΙ	∅	ι	εΙ	εΙ		#427	ι	ι	∅	ι	ι	ι	
	#301	εΙ	εΙ	∅	εΙ	εΙ	εΙ		#428	ι	ι	∅	ι	ι	ι	
	#302	εΙ	εΙ	∅	εΙ	εΙ	εΙ		#429	ι	ι	∅	ι	ι	ι	
	#303	ι	ι	∅	ι	ι	ι		#431	ι	ι	∅	ι	ι	ι	
	#304	ι	ι	∅	ι	ι	ι		#432	ι	ι	∅	ι	ι	ι	
	#314	ι	ι	∅	ι	ι	ι		#434	ι	ι	∅	ι	ι	ι	
	#319	ι	ι	∅	ι	ι	ι		#446	ι	ι	∅	ι	ι	ι	
	#321	ι	ι	∅	ι	ι	ι		#447	ι	ι	∅	ι	ι	ι	
	#325	ι	ι	∅	ι	ι	ι		Ezr 8	#456	ι	ι	∅	ι	ι	ι
Ezr 6	#326	εΙ	εΙ	∅	εΙ	εΙ	εΙ		#458	ι	ι	∅	ι	ι	ι	
	#334	ι	ι	∅	ι	ι	ι		#460	ι	ι	∅	ι	ι	ι	
	#336	∅	∅	∅	ι	ι	ι		#461	(ε)ι	(ι)	∅	ι	ι	ι	
	#338	ι	ι	∅	ι	ι	ι		#463	∅	∅	∅	ι	ι	ι	
	#342	ι	ι	∅	ι	ι	ι		#464	∅	∅	∅	ι	ι	ι	
	#343	ι	ι	∅	ι	ι	ι		#467	ι	ι	∅	ι	ι	ι	
	#344	ι	ι	∅	ι	ι	ι		#472	∅	∅	∅	η	ι	ι	
	#345	ι	ι	∅	ι	ι	ι		#472	∅	∅	∅	ι	ι	ι	
	#346	ι	ι	∅	ι	ι	ι		#473	εΙ	εΙ	∅	ι	ι	ι	
	#347	εΙ	εΙ	∅	εΙ	εΙ	εΙ		#474	ι	ι	∅	ι	ι	ι	
	#350	εΙ	εΙ	∅	εΙ	εΙ	εΙ		#477	εΙ	εΙ	∅	ι	ι	ι	
	#351	ι	ι	∅	ι	ι	ι		#478	∅	∅	∅	ι	ι	ι	
	#359	εΙ	εΙ	∅	εΙ	εΙ	εΙ		#479	ι	ι	∅	ι	ι	ι	
	#355	ι	ι	∅	ι	ι	ι		#482	ι	ι	∅	ι	ι	ι	
	#357	ι	ι	∅	ι	ι	ι		#482	εΙ	ι	∅	ι	ι	ι	
	#363	εΙ	εΙ	∅	ι	εΙ	εΙ		#484	ι	ι	∅	ι	ι	ι	
	#364	ι	ι	∅	ι	ι	ι		#487	ι	ι	∅	ι	ι	ι	
	#366	ι	ι	∅	ι	ι	ι		#491	ε	ε	∅	ι	ι	ι	
	#367	ι	ι	∅	ι	ι	ι		#492	ι	ι	∅	ι	ι	ι	
	#369	ι	ι	∅	ι	ι	ι		#500	ι	ι	∅	ι	ι	ι	
	#375	ι	ι	∅	ι	ι	ι		#502			∅	ι	ι	ι	
	#377	ι	ι	∅	ι	ι	ι		#505	ι	ι	∅	ι	ι	ι	
	#379	ι	ι	∅	ι	ι	ι		#507			∅	ι	ι	ι	
Ezr 7	#385	ι	ι	∅	ι	ι	ι		#507			∅	ι	ι	ι	
	#386	εΙ	ι	∅	ι	ι	ι		#518	ι	ι	∅	ι	ι	ι	
	#391	εΙ	ι	∅	εΙ	ι	ι		#520	εΙ	εΙ	∅	ι	ι	ι	
	#392f	εΙ	ι	∅	ι	ι	ι		#521	ι	ι	∅	ι	ι	ι	
	#393	(εΙ)	(εΙ)	∅	ι	ι	ι		#521b	ι	ι	∅	ι	ι	ι	
	#394	ι	ι	∅	ι	ι	ι		#521b	ι	ι	∅	ι	ι	ι	
	#404	ι	ι	∅	ι	ι	ι		#528	ι	ι	∅	ι	ι	ι	
	#405	ι	ι	∅	ι	ι	ι		#528a	ι	ι	∅	ι	ι	ι	
	#408	ι	ι	∅	ι	ι	ι		#529	ι	ι	∅	ι	ι	ι	
	#411	ι	ι	∅	ι	ι	ι		#530	ι	ι	∅	ι	ι	ι	
	#413	ι	ι	∅	ι	ι	ι		#534	ι	ι	∅	ι	ι	ι	
	#416	ι	ι	∅	ι	ι	ι		#536	ι	ι	∅	ι	ι	ι	
	#419	ι	ι	∅	ι	ι	ι		#538	ι	ι	∅	ι	ι	ι	
	#423	ι	ι	∅	ι	ι	ι		#539	ι	ι	∅	ι	ι	ι	
	#425	ι	ι	∅	ι	ι	ι		#544	ι	ε	∅	ι	ι	ι	
	#426	ι	ι	∅	ι	ι	ι		#545	ι	ι	∅	ι	ι	ι	

	#546	εΙ	εΙ	∅		Ι	Ι			#647	Ι	Ι	Ι	Ι	Ι	Ι
	#547	Ι	Ι	∅	Ι	Ι	Ι			#648	Ι	Ι	Ι	Ι	Ι	Ι
	#549	Ι	Ι	∅	Ι	Ι	Ι			#649	Ι	Ι	Ι	Ι	Ι	Ι
	#550	Ι	Ι	∅	Ι	Ι	Ι			#651	Ι		Ι	Ι	Ι	Ι
Ezr 9	#551	Ι	Ι	∅	Ι	Ι	Ι			#656	Ι	Ι	Ι	Ι	Ι	Ι
	#557	Ι	Ι	∅	Ι	Ι	Ι			#657g	εΙ	Ι	Ι	Ι	Ι	Ι
	#562	Ι	Ι	∅	Ι	Ι	Ι			#658	∅	∅	∅	Ι	Ι	Ι
	#564	Ι	Ι	∅	Ι	Ι	Ι			#659				Ι	Ι	Ι
	#565	Ι	Ι	Ι	Ι	Ι	Ι			#664	Ι	Ι	Ι	Ι	Ι	Ι
	#566	Ι	Ι	Ι	Ι	Ι	Ι			#665	Ι	Ι	εΙ	Ι	Ι	Ι
Ezr 10	#568	Ι	Ι	∅	Ι	Ι	Ι			#671				Ι	Ι	Ι
	#569	Ι	Ι	Ι	Ι	Ι	Ι			#672	Ι	Ι		Ι	Ι	Ι
	#570	Ι	Ι	Ι	Ι	Ι	Ι			#679	Ι	Ι	Ι	Ι	Ι	Ι
	#573	Ι	Ι	Ι	Ι	Ι	Ι			#681	Ι	Ι	εΙ	Ι	Ι	Ι
	#577	Ι	Ι	Ι	Ι	Ι	Ι			#687	Ι	Ι	Ι	Ι	Ι	Ι
	#579	Ι	Ι	Ι	Ι	Ι	Ι			#689	Ι	Ι	(Ι)	Ι	Ι	Ι
	#580c	εΙ	Ι	Ι	Ι	Ι	Ι			#691	Ι	Ι	Ι	Ι	Ι	Ι
	#581	Ι	Ι	Ι	Ι	Ι	Ι			#693	εΙ	Ι	Ι	Ι	Ι	Ι
	#582	∅	∅	∅	∅	Ι	Ι			#699	Ι	εΙ	Ι	Ι	Ι	Ι
	#584	Ι	Ι	Ι	Ι	Ι	Ι			#706	Ι	Ι	Ι	Ι	Ι	Ι
	#585	Ι	Ι	Ι	Ι	Ι	Ι			#707	Ι	Ι	Ι	Ι	Ι	Ι
	#586	Ι	Ι	Ι	Ι	Ι	Ι			#707a	Ι	Ι	Ι	Ι	Ι	Ι
	#587	Ι	Ι	Ι	Ι	Ι	Ι			#709	Ι		Ι	Ι	Ι	Ι
	#590	Ι	Ι	Ι	Ι	Ι	Ι			#709d	Ι		Ι	Ι	Ι	Ι
	#591	Ι	Ι	Ι	Ι	Ι	Ι			#711	εΙ	Ι	εΙ	Ι	Ι	Ι
	#593				Ι	Ι	Ι			#711e	εΙ	Ι	εΙ	Ι	Ι	Ι
	#594	εΙ	Ι	εΙ						#712	Ι	Ι	Ι	Ι	Ι	Ι
	#599	Ι	Ι	Ι	Ι	Ι	Ι			#717	Ι	Ι	εΙ	Ι	Ι	Ι
	#600	Ι	Ι	Ι	Ι	Ι	Ι			#719	Ι	Ι	εΙ	Ι	Ι	Ι
	#601				Ι	Ι	Ι			#724	Ι	Ι	εΙ	Ι	Ι	Ι
	#603	Ι	Ι	Ι	Ι	Ι	Ι			#725	εΙ	Ι	εΙ	εΙ	Ι	Ι
	#605	εΙ	Ι	εΙ	Ι	Ι	Ι			#727	Ι	Ι	Ι	Ι	Ι	Ι
	#612	Ι	Ι	Ι	Ι	Ι	Ι			#728	Ι	Ι	Ι	Ι	Ι	Ι
	#613	Ι	Ι	Ι	Ι	Ι	Ι			#736	Ι	Ι	Ι	Ι	Ι	Ι
	#618	Ι	Ι	Ι	Ι	Ι	Ι			#730	Ι	Ι	Ι	Ι	Ι	Ι
	#619	Ι	Ι	Ι	Ι	Ι	Ι			#730a	Ι	Ι	Ι	Ι	Ι	Ι
	#620				Ι	Ι	Ι			#731	Ι	Ι	Ι	Ι	Ι	Ι
	#622	Ι	Ι	Ι	Ι	Ι	Ι			#734	∅	∅	∅	Ι	Ι	Ι
	#625	Ι	∅	Ι	Ι	Ι	Ι			#735	Ι	Ι	Ι	Ι	Ι	Ι
	#627	εΙ	εΙ	εΙ	α	Ι	Ι			Neh 1 #745	Ι	Ι	Ι	Ι	Ι	Ι
	#629	Ι	Ι	Ι	εΙ	εΙ	εΙ			#746	εΙ	Ι	Ι	Ι	Ι	Ι
	#630	Ι	Ι	Ι	Ι	Ι	Ι			#747	ε	ε	ε	ε	ε	ε
	#632f	εΙ	Ι	Ι	Ι	Ι	Ι			#753	Ι	Ι	Ι	Ι	Ι	Ι
	#645	Ι	Ι	Ι	Ι	Ι	Ι			#755	Ι	Ι	Ι	Ι	Ι	Ι
	#637	Ι	Ι	Ι	Ι	Ι	Ι			#756	Ι	Ι	Ι	Ι	Ι	Ι
	#639	Ι	Ι	Ι	Ι	Ι	Ι			#757	Ι	Ι	Ι	Ι	Ι	Ι
	#640	εΙ	Ι	εΙ	Ι	Ι	Ι			#758	Ι	Ι	Ι	Ι	Ι	Ι
	#644	∅	∅	Ι	Ι	Ι	Ι			Neh 2 #763	Ι	Ι	Ι	Ι	Ι	Ι

	#1096	l	l	l	l	l	l		#1274	∅	∅	∅	εl	εl	l
	#1099	l	l	l	l	l	l		#1278	∅	∅	∅	l	l	l
	#1112	l	l	l	l	l	l		#1280	l	l	l	l	l	l
	#1113	l	l	l	l	l	l		#1281	l	l	l	l	l	l
	#1114	(l)	l	l	l	l	l		#1310	∅	∅	∅	l	l	l
	#1116	l	l	l	l	l	l		#1311	l	l	εl	l	l	l
	#1135	l	l	l	l	l	l		#1313	∅	∅	l	l	l	l
	#1136	l	∅	l	l	l	l		#1315	l	l	l	l	l	l
Neh 8	#1140	l	l	l	l	l	l		#1322	l	l	l	l	l	l
	#1143	l	l	l	l	l	l		#1335	l	l	l	l	l	l
	#1144	l	l	l	l	l	l		#1344	l	l	l	l	l	l
	#1145	l	∅	l	l	l	l	Neh 11	#1347	l	∅	l	l	l	l
	#1149	l	l	l	l	l	l		#1348	l	l	l	l	l	l
	#1150	l	l	l	l	l	l		#1349	l	l	l	l	l	l
	#1155	l	l	l	l	l	l		#1350	l	l	l	l	l	l
	#1161	l	l	l	l	l	l		#1351	l	l	l	l	l	l
	#1170	∅	∅	∅	∅	l	l		#1352	l	l	l	l	l	l
	#1162	l	l	l	l	l	l		#1356	l	l	l	l	l	l
	#1163	l	l	l	l	l	l		#1357	l	l	l	l	l	l
	#1171	∅	∅	∅	∅	l	l		#1358	l	l	l	l	l	l
	#1173	∅	∅	∅	∅	(l)	(l)		#1359	l	l	l	l	l	l
	#1176	l	l	l	l	l	l		#1360	ε	ε	ε	l	l	l
	#1184	l	l	l	l	l	l		#1362	l	l	l	l	l	l
	#1185	l	l	l	l	l	l		#1363	εl	l	l	l	l	l
	#1187	l	l	l	l	l	l		#1364	l	l	l	l	l	l
	#1188	l	l	l	l	l	l		#1367	εl	l	εl	l	l	l
	#1190	l	l	l	l	l	l		#1371	ε	l	ε	l	l	l
Neh 9	#1192	l	l	l	l	l	l		#1378	l		l	l	l	l
	#1194	l	∅	l	l	l	l		#1378				l	l	l
	#1200	l	l	l	l	l	l		#1379	εl	l	εl	l	l	l
	#1196	l	l	l	l	l	l		#1382	l	l	l	l	l	l
	#1198	l	l	l	l	l	l		#1388	l	l	l	l	l	l
	#1198d	l	l	l	l	l	l		#1384	l	l	l	l	l	l
	#1203	l	l	l	l	l	l		#1387	l	l	l	l	l	l
	#1223	l	l	l	l	l	l		#1389	l	l	εl	εl	εl	εl
Neh 10	#1239	l	l	l	l	l	l		#1390				l	l	l
	#1241	l	l	l	l	l	l		#1392	l		l	l	l	l
	#1243	l	l	l	l	l	l		#1392		l	l	εl	l	l
	#1244	l	l	l	l	l	l		#1395	l	l	l	l	l	l
	#1245	l	l	l	l	l	l		#1397	l	l	l	l	l	l
	#1245	l	l	l	l	l	l		#1399				l	l	l
	#1247	l	l	l	l	l	l		#1399	εl	l	εl	l	l	l
	#1261	εl	l	l	l	l	l		#1400	l	l	l	l	l	l
	#1263	l	l	l	l	l	l		#1400	l	l	l	l	l	l
	#1265	l	l	l	l	l	l		#1401	l	l	l	l	l	l
	#1266	εl	l	l	l	l	l		#1402	l	l	l	l	l	l
	#1271	l	l	l	l	l	l		#1407	l	l	l	l	l	l
	#1271e	l	l	l	l	l	l		#1409	∅	∅	∅	l	l	l

	#1410	∅	∅	∅	l	l	l				#1559	l	l	εl	l	l	l
	#1411	∅	∅	∅	l	l	l				#1563	εl	l	l	l	l	l
	#1413	l	l	l	l	l	l				#1564	l	l	l	l	l	l
	#1423	l	l	l	l	l	l				#1566	∅	∅	∅	∅	l	l
	#1431	l	l	l	l	l	l				#1567	∅	∅	∅	∅	l	l
	#1456	l	l	l	l	l	l				#1568	∅	∅	∅	∅	l	l
	#1460	l	l	l	l	l	l				#1571	∅	∅	∅	∅	l	l
	#1464	l	l	l	l	l	l				#1574	∅	∅	∅	∅	l	l
	#1465	l	l	l	l	l	l				#1579	∅	∅	∅	∅	l	l
	#1468	l	l	l	l	l	l				#1586	∅	∅	∅	∅	l	εl
	#1468b	l	l	l	l	l	l				#1587	∅	∅	∅	∅	l	l
	#1486	l	l	l	l	l	l				#1588	∅	∅	∅	∅	l	
	#1505	l	l	l	l	l	l				#1588	∅	∅	∅	∅	l	l
	#1506	l	l	l	l	l	l				#1590	∅	∅	∅	∅	l	l
Neh 12	#1510	l	l	l	l	l	l				#1590	∅	∅	∅	∅	l	l
	#1512	l	l	l	l	l	l				#1597	∅	∅	∅	∅	l	l
	#1513	∅	l	l	l	l	l				#1598	∅	∅	∅	∅	l	l
	#1513	∅	l	εl	l	l	l				#1598	∅	∅	∅	∅	εl	
	#1515	l	l	l	l	l	l				#1601	l	l	εl	l	l	l
	#1518	l	l	l	l	l	l				#1601e	l	l	εl	l	l	l
	#1534	l	∅	l	l	l	l				#1602	l	l	l	l	l	l
	#1536	l	l	l	l	l	l				#1602	l	l	l	l	l	l
	#1539	l	l	l	l	l	l				#1604	l	l	l	l	l	l
	#1540	l		∅	l	l	l				#1605	l		l	l	l	l
	#1540a	l		∅	l	l	l				#1605f	l		l	l	l	l
	#1541	l	l	l	l	l	l				#1606	εl	εl	εl	εl	εl	εl
	#1544	l	l	l	l	l	l				#1609	l	l	l	l	l	l
	#1546	l	l	l	l	l	l				#1610	εl	l	l	l	l	l
	#1547	l	l	l	l	l	l				#1612	l	l	l	l	l	l
	#1548	l	l	l	l	l	l				#1613	l	l	l	l	l	l
	#1548d	l	l	l	l	l	l				#1614	l	l	l	l	l	l
	#1549	εl	l	l	l	l	l				#1623	l	l	l	l	l	l
	#1549d	εl	l	l	l	l	l				#1624	l	l	l	l	l	l
	#1550b	l	l	l	l	l	l				#1625	εl	l	l	l	l	l
	#1550	l	l	l	l	l	l				#1627	l	l	l	l	l	l
	#1550b	l	l	l	l	l	l				#1631	l	l	l	l	l	l
	#1551b	l	l	l	l	l	l				#1629	l	l	l	l	l	l
	#1551	l	l	l	l	l	l				#1634	l	l	l	l	l	l
	#1551b	l	l	l	l	l	l				#1639	l	l	l	l	l	l
	#1553	l	l	l	l	l	l				#1641	l	l	l	l	l	l
	#1554	l	l	l	l	l	l				#1642	l	l	l	l	l	l
	#1555	l	l	l	l	l					#1643	l	l	l	l	l	l
	#1555c	l	l	l	l	l					#1646	l	l	l	l	l	l
	#1560	∅	∅	∅	l	l	l				#1647	l	l	l	l	l	l
	#1556	l	l	l	l	l	l				#1648	l	l	l	l	l	l
	#1557	l	ε	l	l	l	l				#1649	l	l	l	l	l	l
	#1558	ε	ε	l	l	l	l				#1649	l	l	l	l	l	l
	#1559	l	l	l	l	l	l				#1653	l	l	l	l	l	l

	#1650	l	l	l	l	l	l		#1711	l	l	l	l	l	l
	#1651	l	l	l	l	l	l		#1711c	l	l	l	l	l	l
	#1652	l	l	l	l	l	l		#1716	∅	l	l	l	l	l
	#1654	l	l	l	l	l	l		#1719	∅	l	l	l	l	l
	#1657	l	l	l	l	l	l		#1720	∅	l	l	l	l	l
	#1660	∅	∅	∅	∅	l	l		#1720c	∅	l	l	l	l	l
	#1662	∅	∅	∅	∅	l	l		#1721	∅	l	l	l	l	l
	#1666	l	l	l	l	l	l		#1722	l	l	l	l	l	l
	#1670	l	l	l	l	l	l		#1728	l	l	l	l	l	l
	#1671	∅	∅	∅	∅	l	l		#1729	l	l	l	l	l	l
	#1674	∅	∅	∅	∅	l	l		#1731	∅	l	l	l	l	l
	#1675	∅	∅	∅	∅	l	l		#1735	l	l	l	l	l	l
	#1676	∅	∅	∅	∅	l	l		#1738	l	l	l	l	l	l
	#1677	∅	∅	∅	∅	l	l		#1736	l	l	l	l	l	l
	#1678	∅	∅	∅	∅	l	l		#1742	l	l	l	l	l	l
	#1679	∅	∅	∅	∅	l	l		#1743	l	l	l	l	l	l
	#1680	∅	∅	∅	∅	l	l		#1744	l	l	l	l	l	l
	#1682	∅	∅	∅	∅	εl	εl		#1746	l	l	l	l	l	l
	#1685	∅	∅	∅	∅	l	l		#1748	l	l	l	l	l	l
	#1689a	∅	∅	∅	∅	∅	l		#1752	l	l	l	l	l	l
	#1689a	∅	∅	∅	∅	∅	l		#1756	l	l	l	l	l	l
	#1690	l	l	l	l	l	l		#1761	l	l	l	l	l	l
	#1692	l	l	l	l	l	l		#1763	l	l	l	l	l	l
	#1699	l	l	l	l	l	l		#1764	l	l	l	l	l	l
	#1701	∅	∅	∅	l	l	l		#1765	l	l	l	l	l	l
Neh 13	#1708	l	l	l	l	l	l		#1765			l			
	#1710	l	l	l	l	l	l		#1766b	εl	l	l	l	l	l
	#1712	l	l	l	l	l	l								

E.2 Graphemes Corresponding to Geminate Yod

		B	55	S	A	a	b								
Ezr 2	#67	l	l	∅	l	l	l		#644d	∅	∅	l	l	l	l
	#171	εl	εl	∅	l	l	l		#650	εl	l	εl	l	l	l
Ezr 7	#387	εl	l	∅	εl	l	l		#654	εl	l	εl	l	l	l
	#392	εl	l	∅	l	l	l		#687	εl	l	εl	l	εl	εl
Ezr 8	#453	l	l	∅	l	l	l		#688	εl	l	εl	εl	l	l
	#475	εl	l	∅	l	l	l		#703	εl	l	l	εl	l	l
	#541	εl	l	∅	l	l	l		#708	εl	l	εl	l	l	l
Ezr 10	#593	εl	εl	εl	l	l	l		#724d	l	l	εl	l	l	l
	#608	εl	l	εl	l	l	l		Neh 3	#795	εl	l	l	l	l
	#611	εl	l	εl	l	l	εl		#798	∅	∅	l	l	l	l
	#614	εl	l	εl	l	l	l		#829	εl	l	εl	εl	l	l
	#640	εl	l	εl	l	l	l		#840	εl	l	l	εl	l	l
	#641	εl	l	εl	l	l	l		#870	εl	l	l	l	l	l
	#642				(t)	(t)	(t)		#902	εl	l	εl	l	l	l
									#903	εl	l	εl	l	l	l

Neh 6	#965	ε	l	ε	l	l	l		#1293	l	l	l	l	l	l	
Neh 7	#1009	l	l	l	l	l	l		#1297	l	l	l	l	l	l	
	#1118	ε	ε	ε	ε	ε	l		#1323	l	l	l	l	l	l	
Neh 8	#1147	ε	l	l	l	l	l		Neh 11	#1361	ε	ε	ε	l	l	l
	#1148	ε	l	l	ε	l	l		#1370	ε	ε	ε	l	l	l	
	#1152	ε	ε	ε	ε	l	l		#1403	ε	l	ε	l	l	l	
Neh 10	#1242	l	l	l	l	l	l		#1415	ε	l	ε	l	l	l	
	#1248	ε	∅	l	ε	l	l		Neh 12	#1577	∅	∅	∅	∅	l	l
	#1254	ε	l	ε	l	l	l		#1596	∅	∅	∅	∅	l	l	
	#1255	l	l	l	l	l	l		#1686	∅	∅	∅	∅	l	l	
	#1259	ε	l	ε	l	l	l		Neh 13	#1758	ε	l		l	l	l
	#1260	l	l	ε	l	l	l		#1759	ε	∅	∅	l	l	l	

E.3 Graphemes Corresponding to a Stressed Vowel Represented by <ʾ>

		B	55	S	A	a	b									
Ezr 1	#17	l	l	∅	l	l	l		#483	ε	l	∅	ε	l	ε	
	#29	η	η	∅	η	l	η		#483c	ε	l	∅	ε	l	ε	
Ezr 2	#60			∅	l	l	l		#485	ε	l	∅	ε	l	ε	
	#61c	(ε)l	(ε)l	∅	l	l	l		#496	ε	ε	∅	ε	l	l	
	#65	l	ε	∅	l	l	l		#497	ε	l	∅	l	l	l	
	#76			∅	ε	l	l		#502	ε	ε	∅	l	l	ε	
	#85b			∅	l	l	ε		#507	ε	l	∅	l	l	ε	
	#89b			∅	l	l	l		#512	ε	ε	∅	l	l	ε	
	#109	l	l	∅					#516	ε	ε	∅	l	l	ε	
	#131	ε	ε	∅	l	l	l		#517	ε	l	∅	l	l	l	
	#133	ε	l	∅	ε	l	l		#522	ε	ε	∅	l	l	l	
	#134			∅	ε	l	l		#523	ε	ε	∅	ε	l	ε	
	#147	η	η	∅		η			#526	ε	ε	∅	ε	l	ε	
	#155	ε	l	∅	l	l	l		Ezr 9	#531	η	η	∅	η	η	η
	#157	l	l	ε	l	l	l		#558	ε	ε	∅	l	l	l	
	#158	ε	ε	∅	ε	ε	ε		#553	ε	ε	∅	l	l	l	
	#159	l	l	∅	ε	l	ε		#554	l	l	∅	l	l	l	
	#160	η	ε	∅	η	η	η		#556	ε	ε	∅	l	l	l	
	#175	ε	l	∅	l	l	l		#557	ε	ε	∅	ε	l	l	
	#176	ε	l	∅	ε	ε	l		#560	ε	ε	∅	l	l	l	
	#184	ε	ε	∅	ε	l	ε		#561	ε	ε	∅	l	l	l	
Ezr 3	#194	ε	ε	∅					Ezr 10	#586	ε	l	ε	ε	l	l
	#194c	ε	ε	∅	l	l	l		#603	ε	l	ε	l	l	ε	
	#195	ε	ε	∅	l	l	l		#607	ε	l	ε	l	l	l	
Ezr 4	#220	ε	ε	∅	ε	l	l		#662	ε	l	l	ε	ε	l	
Ezr 7	#395	l	l	∅	l	l	l		#667	∅	∅	∅	l	l	l	
	#396	ε	l	∅	l	l	l		#668c	ε	ε	ε	ε	ε	l	
	#407	ε	ε	∅	ε	l	ε		#691	ε	l	ε	ε	l	l	
	#443	ε	ε	∅	ε	l	ε		#699	ε	l	ε	l	l	l	
Ezr 8	#465	ε	ε	∅	l	l	l		#701	ε	ε	ε	ε	ε	ε	ε
									#702	ε	ε	ε	ε	l	ε	

#1591	∅	∅	∅	∅	l	l			#1676	∅	∅	∅	∅	l	l
#1601	ei	ei	ei	ei	l	l			#1684	∅	∅	∅	∅	l	l
#1608	ei	l	ei	l	l	l			Neh 13 #1706	ei	ei	l	l	l	l
#1623	ei	ei	ei	ei	l	ei			#1707	ei	ei	ei	l	l	l
#1647	ei	ei	ei	ei	l	l			#1711	ei	ei	ei	ei	l	l
#1663	∅	∅	∅	∅	l	l			#1720	∅	ou	ou	ei	l	l
#1669	∅	∅	∅	∅	l	l			#1757	l	l	l	l	l	l
#1674	∅	∅	∅	∅	ei	ei			#1768	∅	∅	∅	∅	l	l

E.4 Graphemes Corresponding to an Unstressed Vowel Represented by <'>

		B	55	S	A	a	b										
Ezr 2	#57			∅	αl	αl	αl			#464	∅	∅	∅	l	l	l	
	#63	l	l	∅	l	l	l			#471	η	η	∅	η	(η)	αl	
	#72	(αl)	(αl)	∅	ε	αl	ε			#476	ei	l	∅	α	l	l	
	#77	ei	l	∅	l	l	l			#479			∅	ei	l	l	
	#82	αl	αl	∅	αl	αl	αl			#481	ei	ε	∅	ei	l	l	
	#86	η	η	∅	η	η	η			#489	ei	l	∅	l	l	l	
	#86d	η	η	∅	η	η	η			#490	ei	l	∅	l	l	l	
	#91	ei	l	∅	ei	ε	ε			#491			∅	ei	ei	ei	
	#100	l	l	∅	l	l	l			#499	l	l	∅	l	l	l	
	#107	η	η	∅	l	l	l			#512	α	ε	∅	α	α	l	
	#107d	η	η	∅	l	l	l			#523	ei	l	∅	l	l	l	
	#109	ei	l	∅	l	l	l			#526	ei	l	∅	l	l	l	
	#114	η	η	∅	α	l	l			#543	ei	l	∅	l	l	l	
	#134	ei	l	∅					Ezr 10	#570				ei	l	l	
	#143	∅	l	∅	l	l	l			#571	η	η	η	η	η	η	
	#159	ei	α	∅	l	l	α			#580	ei	l	l	l	l	l	
	#184	α	α	∅	l	l	l			#602	l	l	l	l	l	l	
Ezr 3	#191	l	l	∅	l	l	l			#613				l	l	l	
	#202	l	l	∅	l	l	l			#618				η	η	η	
	#209	l	l	∅	l	l	(l)			#631	l		l	l	l	l	
Ezr 4	#254	ei	ei	∅	l	l	ei			#628	l	l	l	l	l	l	
Ezr 5	#290	l	l	∅	l	l	l			#632	ei	l	l	l	l	l	
Ezr 7	#390	ei	l	∅	l	l	l			#646	η	η	η	η	η	η	
	#397	ei	(ei)	∅	l	l	l			#649				ei	ei	l	l
	#398	l	l	∅	l	l	l			#656				η	(η)	η	η
	#407	l	l	∅	l	l	l			#657	ei	l	l	l	l	l	
	#443	ei	l	∅	l	l	l			#661	ei	l	ei	l	l	l	
Ezr 8	#450	ei	l	∅	l	l	l			#686	ei	l	l	l	l	l	
	#452	l	l	∅	l	l	l			#698	ei	l	ei	l	l	l	
	#460			∅						#723				l	l	l	l
										#730				ei	l	l	

	#730a				ει	ι	ι			#1058				ι	ι	ι
	#733	ι	ι	ει	∅	ι	ε			#1079	ει	ει	ει	ει	ι	ι
Neh 1	#751	ει	ει	ει	ει	ι	ει			#1082	ει	ι	ει	ι	ι	ι
Neh 2	#761	ι	ει	ι	ει	ι	ι			#1085	ει	ει	ει	ει	ι	ι
	#774	η	η	η	η	η	η			#1088	ει	ει	ει	ει	ι	ι
Neh 3	#788	ει	ι	ι	ι					#1091	ει	ι	ει	ει	ι	ι
	#790	ει	ι	ει	ει	ι	ι			#1095	ει	ι	ει	ει	ι	ι
	#799	∅	∅	ε	ε	ε	ε			#1106	ει	ι	ι	α	ι	ι
	#799d	∅	∅	ε	ε	ε	ε			#1134	ει	ι	ει	ι	ι	ι
	#803	η	ι	η	η	η	η		Neh 8	#1151	ει	η	ει	ι	ι	ι
	#816	∅	∅	∅	∅	ι	ι			#1169	∅	∅	∅	∅	(ι)	(ι)
	#842	η	η	η	η	η	η		Neh 9	#1197	ι	ι	ι	ι	ι	ι
	#850	η	η	η	η	η	η			#1204	ι	ι	ι	ι	ι	ι
	#850d	η	η	η	η	η	η			#1227	ει	ι	ι	ι	ι	ι
	#852	η	η	η	η	η	η			#1227b	ει	ι	ι	ι	ι	ι
	#857	ει	ει	ει	ει	ι	ει			#1230	η	ι	η	η	η	η
	#860	ει	ει	ει	ει	ι	ει		Neh 10	#1270	ι	ι	ι	ι	ι	ι
	#866	η	η	η	η	η	η			#1273				ι	ι	ι
	#872	η	η	η	η	η	η			#1276	∅	∅	∅	ι	ι	ι
	#873	η	η	η	η	η	η			#1287	η	η	η	η	η	η
	#882	η	η	η	η	η	η			#1305e	η	η	η	η	η	η
	#887	ει	ι	ει	ι	ι	ι			#1330	ι	ι	ει	ι	ι	ι
	#905	η	ι	η	η	η	η		Neh 11	#1354	∅	∅	∅	ι	ι	ι
	#905			ι	ι	ι	ι			#1391	αι	αι	ε	αι	αι	ε
Neh 6	#950	ει	ι	ι	η					#1391	ι	ι	ι	ι	ι	ι
Neh 7	#970	ει	ι	ει	ει	η	η			#1408	(ι)	(ι)	(ι)	ι	ι	ι
	#999	αι	η	ε	αι	αι	α			#1417	ι	ι	ι	ι	ι	ι
	#1005	ει	ι	ι	ι	ι	ι			#1421	ι	ι	ι	ι	ι	ι
	#1015	∅	∅	ε	αι	αι	ε			#1421d	ι	ι	ι	ι	ι	ι
	#1015j	∅	∅	ε	αι	αι	ε			#1425	ει	ι	ει	ι	ι	ι
	#1018	η	η	η	η	η	η			#1425f	ει	ι	ει	ι	ι	ι
	#1020	ει	ι	ει	η	ι	ι			#1432	α	α	α	ι	ι	ι
	#1025	η	η	η	αι	αι	αι			#1458	ει	ι	ει	ι	ι	ι
	#1030	η	η	η	η	η	η			#1461a	η	η	η	η	ι	η
	#1030g	η	η	η	η	η	η		Neh 12	#1509	ι	ι	ι	ι	ι	ι
	#1032	ει	∅	ει	ει	ι	ι			#1538	ι	ι	ι	ι	ι	ι
	#1044	ι	ι	ι	ι	ι	ι			#1615	ι	ι	ι	ι	ι	ι
	#1051	ει	(ει)	ει	ι	ι	ι			#1654	ει	ει	ει	ι	ι	α
	#1051d	ει	(ει)	ει	ι	ι	ι			#1658	ει	ι	ει	ει	ι	ι
	#1053	ει	ι	ει	ι	ι	ι			#1677	∅	∅	∅	∅	ι	ι
	#1054	η	η	η	ι	ι	ι			#1678	∅	∅	∅	∅		η
	#1057	ει	ει	ει	ει	ι	η			#1687	∅	∅	∅	∅	αι	ε

Neh 13 #1766 εl l l l l l

E.5 Graphemes Corresponding to the Second Element of a Diphthong Represented by <'>

		B	55	S	A	a	b							
								#494	l	(ε)l	∅	l	l	l
Ezr 2	#44	l	l	∅	l	l	l	Ezr 10	#596	l	l	l	l	l
	#47	(ε)l	(ε)l	∅	l	l	l		#618			l	l	l
	#59			∅	l	l	l		#656			l	l	l
	#61	(ε)l	(ε)l	∅	l	l	l		#695	l	l	l	l	l
	#64	(ε)l	(ε)l	∅		l	l		#713			l	l	l
	#83	l	∅	∅	l	l	l		#734	∅	∅	∅	l	l
	#108			∅	l	l	l	Neh 3	#884	(ε)l	(ε)l	(ε)l	l	l
	#148	(ε)l	(ε)l	∅	l	l	l		#884b	(ε)l	(ε)l	(ε)l	l	l
	#173	(ε)l	(ε)l	∅	l	l	l	Neh 7	#984	ε	l	l	ε	l
	#174	εl	l	∅	l	l	l		#988	(ε)l	l	(ε)l	l	l
Ezr 4	#248			∅	l	l	l		#1001					
	#255	l	l	∅	l	l	l		#1006	(ε)l	(ε)l	(ε)l	(ε)l	l
	#253	ε		∅	l	l			#1026	εl	l	εl	l	l
	#254	l	l	∅	l	l	l		#1052	(ε)l	(ε)l	(ε)l	l	(ε)l
	#256	l	l	∅	l	l	l		#1120	(ε)l	l	(ε)l	l	l
	#257	l	l	∅	l	l	l		#1121	(ε)l	l	(ε)l	l	l
	#258	(ε)l	l	∅	l	l	l	Neh 8	#1166	∅	∅	∅	∅	l
	#258b	(ε)l	l	∅	l	l	l	Neh 10	#1262	εl	l	l	l	l
	#260	l	l	∅	l	l	l		#1284d				l	l
	#270	l		∅	l	l	l		#1284				l	l
	#276			∅	l	l	l		#1292	l	ε	l	l	l
Ezr 5	#282	l	l	∅	l	l	l		#1294	(εl)	εl	εl	εl	l
	#294	l	l	∅	l	l	l		#1304	l	l	l	l	l
	#295			∅	l	l	l		#1318	εl	εl	εl	εl	l
	#298			∅	l	l	l	Neh 11	#1393	η	l	εl	εl	l
	#299			∅	η	η	η		#1416	εl	l	l	l	l
	#300	l	l	∅	l	l	l	Neh 12	#1572	∅	∅	∅	∅	l
Ezr 6	#340			∅	ε	l	l		#1573	∅	∅	∅	∅	l
	#341	l	l	∅	l	l	l		#1589	∅	∅	∅	∅	l
	#348	l	l	∅	l	l	l		#1592	∅	∅	∅	∅	∅
	#349	(l)	(l)	∅	l	l	l		#1593	∅	∅	∅	∅	∅
	#353	l	l	∅	l	l	l		#1659	∅	∅	∅	∅	l
Ezr 8	#493			∅	εl	l	l		#1678	∅	∅	∅	∅	l