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THE ANCIENT GREEK FUTURE PARTICIPLE AND POLYCARP'S EPISTLE TO THE PHILIPPIANS

A Statistical and Morphosyntactical Study

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Abstract

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This thesis examines the Greek future participle from a statistical and morphosyntactical perspective in order to ascertain whether the occurrence of a future participle in Polycarp's *Epistle to the Philippians* might serve as a basis for emendation or not. The frequencies of the future participle in a relatively large selection of texts from the 5th century BCE to the beginning of the 4th century CE are established through the databases Perseus under PhiloLogic and Thesaurus Linguae Graecae. In addition, the morphosyntax of the future participle in early low-register Judeo-Christian texts is analysed and compared with the usage in Polycarp. The results from this study show that the occurrence of a future participle in Polycarp stands out for this particular type of Greek. The conclusion is therefore drawn that the future participle might be decisive for the textual critical debate but that further research must be conducted before a final stance can be taken. It is possible, however, that Polycarpian scholarship has largely overlooked the future participle. In that case this thesis provides fresh insight into an intractable controversy

Keywords: Atticism, corpus linguistics, future participle, Greek, Perseus under PhiloLogic, Polycarp, textual criticism, Thesaurus Linguae Graecae

Contents

1. Introduction	1
1.1 Background	1
1.2 Purpose	4
1.3 Method	4
1.3.1 Statistical Analysis	4
1.3.2 Morphosyntactical Analysis	4
1.3.3 Description of Databases	4
1.3.4 Material	5
1.3.5 Presentation of Data	6
1.4 Discussion and Evaluation of Method	7
1.4.1 Accuracy of Databases	7
1.4.2 Editions and Textual Variation	8
1.4.3 Selection of Texts	8
1.4.4 Morphosyntactical Model	8
1.4.5 Citations	9
1.5 Previous Research	9
2. Analysis	11
2.1 Statistical Analysis	11
2.1.1 Classical Texts	11
2.1.2 Hellenistic Texts	12
2.1.3 Imperial Texts	12
2.1.4 Early Low-Register Judeo-Christian Texts	13
2.1.5 Church Fathers	15
2.1.6 Concluding Remarks	16
2.2 Morphosyntactical Analysis	16
2.2.1 Adjectival	16
2.2.2 Substantival	17
2.2.3 Circumstantial	17
2.2.4 Supplemental and Genitive Absolute	18
2.2.5 Difficult Classifications	18
2.2.6 Textual Variants	20
2.2.7 Polycarp's Use of the FP	21
2.3 Implications for Textual Criticism of Polycarp	22
3. Conclusion	25
4. Bibliography	26
Appendix 1	29
Appendix 2	63

1. Introduction

1.1 Background

Following the wake of the rapid expansion of Hellenistic hegemony by Alexander the Great, the prestigious language of 4th century Athens also expanded so as to become the dominating medium of communication and administration in a vast area previously unacquainted with the Greek language.¹ The language of the new rulers proved to be remarkably resilient to grammatical change in face of this geographical and functional expansion of the Greek tongue. However, the conservative effects of a normative body of classical texts, educational institutions teaching this classical language and a pervading diglossia did not halt certain developments from occurring even in the literary language.² The resulting “Koine”³ consisted therefore fundamentally of Attic Greek, but with the changes that were brought about, first, by the homogenisation of the Greek dialects in the Greco-Macedonian army and the ensuing colonisation by native Greeks, and thereafter by the adoption of Greek by non-native speakers.⁴ It is one of these (morphosyntactical) changes, complicated by the existence of purist tendencies,⁵ that is “Atticism”, that will be the focus of this study.

The Greek future participle (hereafter FP/FPs) is often said to have diminished in usage and finally disappeared altogether in the Greek of late antiquity.⁶ When this increasingly rare form nonetheless occurs, there is good reason for further investigation. Polycarp’s *Epistle to the Philippians* (*Phil*) constitutes a solid case in point. This early Christian epistle written by Polycarp, the prominent bishop of Smyrna during the first half of the 2nd century CE,⁷ has been the subject of critical scholarly debate for over 350 years.⁸ In the centre stand two passages in chapter 9 and 13; the discrepancy between them has given rise to numerous proposed solutions, including conjectural emendation and fusion theories.⁹ In chapter 9 we read the following:¹⁰

¹ Blomqvist (2010), 143–150.

² Cf. Blomqvist (2010), 145–148.

³ For the term, see Bubenik (2007), 342–345.

⁴ Horrocks (2010), 88–89 and Blomqvist (2010), 147. Strictly speaking, “pure” Attic had already to some extent made concessions to a more widely recognised form of Greek before the Greco-Macedonian expansion, see Bubenik (2007), 344–345, Horrocks (2010), 67–78 and Caragounis (2010), 155.

⁵ Cf. Browning (1983), 35.

⁶ Hult (1990), 111: “In Roman times the future participle had become obsolete; this form was disappearing, or had already disappeared, from the spoken language.” Cf. Browning (1983), 34 and Blomqvist & Jastrup (1991), §164.3.

⁷ For an account of his life and the relevant sources, see Hartog (2002), 17–43.

⁸ For a recent *Forschungsbericht*, see Hartog (2002), 3–16. More discussion is provided in 61–73, 111–120 and 148–169. In what follows, I will base my description on Hartog’s presentation.

⁹ See especially Hartog (2002), 4 and 9–10.

¹⁰ The following two Greek texts, retrieved from the TLG, are from Bihlmeyer & Schneemelcher (1970). The text of Holmes (2007) differs little from Bihlmeyer & Schneemelcher: ἄσκεῖν πᾶσαν ὑπομονήν instead of ὑπομένειν πᾶσαν ὑπομονήν in 9.1, italics for the what might be allusions to other textual sources and a slightly

<p>(1) Παρακαλῶ οὖν πάντας ὑμᾶς πειθαρχεῖν τῷ λόγῳ τῆς δικαιοσύνης καὶ ὑπομένειν πᾶσαν ὑπομονήν, ἣν καὶ εἶδατε κατ' ὀφθαλμοῦς οὐ μόνον ἐν τοῖς μακαρίοις Ἰγνατίῳ καὶ Ζωσίμῳ καὶ Ῥούφῳ, ἀλλὰ καὶ ἐν ἄλλοις τοῖς ἐξ ὑμῶν καὶ ἐν αὐτῷ Παύλῳ καὶ τοῖς λοιποῖς ἀποστόλοις· (2) πεπεισμένους, ὅτι οὗτοι πάντες οὐκ εἰς κενὸν ἔδραμον, ἀλλ' ἐν πίστει καὶ δικαιοσύνῃ, καὶ ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ κυρίῳ, ᾧ καὶ συνέπαθον. οὐ γὰρ τὸν νῦν ἠγάπησαν αἰῶνα, ἀλλὰ τὸν ὑπὲρ ἡμῶν ἀποθανόντα καὶ δι' ἡμᾶς ὑπὸ τοῦ θεοῦ ἀναστάντα.</p>	<p>I therefore encourage you all to obey the word of righteousness and endure all endurance, which you also saw with your own eyes, not only in the blessed Ignatius and Zosimos and Rufus, but also in others from you, and in Paul himself and the other apostles: [you] being convinced, that all of these did not run in vain, but in faith and righteousness, and that they are at their due place with the Lord, with whom they also did suffer. For they did not love the present world, but him who died for our sake and was raised up again by God because of us.</p>
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The Ignatius mentioned here is presumably the bishop of Antioch, who is said to have suffered martyrdom in Rome at the beginning of the 2nd century CE.¹¹ Taken at face value, this passage seems to indicate that at the moment of writing Ignatius had already died. οὗτοι πάντες ought to include both Ignatius, Zosimos and Rufus as well as the unnamed “others from you”, Paul and the rest of the apostles. Moreover, the phrases εἰσὶ παρὰ τῷ κυρίῳ and συνέπαθον seem to make it clear that these examples of the faithful were by this time deceased. Moving on however to chapter 13, we find this assertion challenged:

<p>(1) Ἐγράψατέ μοι καὶ ὑμεῖς καὶ Ἰγνάτιος, ἵν' ἐάν τις ἀπέρχηται εἰς Συρίαν, καὶ τὰ παρ' ὑμῶν ἀποκομίση γράμματα· ὅπερ ποιήσω, ἐὰν λάβω καιρὸν εὐθετον, εἴτε ἐγώ, εἴτε ὃν πέμπω πρεσβεύσοντα καὶ περὶ ὑμῶν. (2) τὰς ἐπιστολάς Ἰγνατίου τὰς πεμφθείσας ἡμῖν ὑπ' αὐτοῦ καὶ ἄλλας, ὅσας εἶχομεν παρ' ἡμῖν, ἐπέμψαμεν ὑμῖν, καθὼς ἐνετείλασθε· αἵτινες ὑποτεταγμένοι εἰσὶν τῇ ἐπιστολῇ ταύτῃ· ἐξ ὧν μέγала ὠφεληθῆναι δυνήσεσθε. περιέχουσι γὰρ πίστιν καὶ ὑπομονήν καὶ πᾶσαν οἰκοδομήν τὴν εἰς τὸν κύριον ἡμῶν ἀνήκουσαν. et de ipso Ignatio et de his, qui cum eo sunt, quod certius agnoveritis, significate.</p>	<p>Both you and Ignatius wrote to me, so that, if anyone departs to Syria, he may also bring along the letters from you: which I will do, if I get a good opportunity, either myself, or someone that I send to act as a messenger also on your behalf. The epistles of Ignatius that were sent to us by him, and others, that we possessed, we have sent to you, as you requested: which are 'subordinated'/'sent along with' this letter: from which [letters] you will be greatly 'assisted'/'edified'. For they contain faith and endurance and all edification that is fitting for our Lord. And about Ignatius himself and those who are with him, what you have learned more surely, do tell [us].</p>
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different punctuation. The apparatus contains a few textual variants, but none of these are of great importance to the subject of this study. Hereafter, other textual references are also taken from the TLG and translations are my own if not otherwise stated.

¹¹ For the date of the Ignatian journey to Rome, see Hartog (2002), 57–60.

This last sentence, preserved only in the Latin manuscript tradition, thus seems to imply that Ignatius was still alive, in opposition to the aforementioned interpretation of chapter 9. This blatant contradiction is in need of an explanation.

The first solution, put forth in 1666 by J. Daillé, the same scholar who initiated the debate, was to argue, in the words of Hartog, that “*Phil* 13 (and its reference to the Ignatian corpus) was a spurious interpolation in an otherwise authentic letter.”¹² Against this theory J. Pearson claimed in 1672, on the basis of the reconstructed underlying Greek of the Latin *qui cum eo sunt*, that the inconsistency could be readily explained through the tenseless meaning of the assumed Greek phrase τῶν μετ’ αὐτοῦ. Others, such as F. C. Baur in 1848, thought that the entire epistle was a forgery.¹³ Finally, in 1936 P. N. Harrison introduced his famous “two-letter theory”, proposing that the epistle was a fusion of two genuine Polycarpian letters. According to this theory, chapters 13–14 would have been authored before the execution of Ignatius, whereas the remaining chapters 1–12 would have been composed after Polycarp’s martyrdom.¹⁴ This view has become somewhat of a default mode in modern scholarship, although criticism is still levelled against it.¹⁵

Considering the scholarly interest in this thorny and highly consequential question, one would surmise that all of the major issues have been thoroughly dealt with. Yet, one grammatical feature does not seem to have received appropriate attention in light of the textual critical discussion, namely the rare instance of an FP in chapter 13: πρεσβεύσοντα.¹⁶ Finding it here could potentially substantiate the claim that chapter 13 is an interpolation, assuming that the scribe responsible for the interpolation was more prone to use it. In other words, if the Greek of Polycarp and similar authors can be proven to exhibit far fewer FPs than the Greek of a likely interpolator, perhaps one with Atticistic tendencies, this might shed some light on an age-old controversy. But before any such direct application to the textual critical debate can be made, a more general examination of the FP in Ancient Greek needs to be conducted. Such an investigation is required especially with regard to the lower Judeo-Christian registers of late antiquity.¹⁷

¹² Hartog (2002), 4. The “Ignatian corpus” refers to Ignatius’ seven letters of the so-called “middle recension” rediscovered by James Usher and published based on two Latin manuscripts in 1644, see Ehrman (2003), 209–212. These letters, if authentic, ought to have been the ones referred to by Polycarp in *Phil* 13.2, making the passage an incredibly early witness to the collection. The exclusion of *Phil* 13 would therefore result in the loss of one of the most important external pieces of evidence for the authenticity of the Ignatian letters.

¹³ Hartog (2002), 5.

¹⁴ Hartog (2002), 9–10.

¹⁵ Ehrman (2003), 328–329 and Hartog (2002) 151ff.

¹⁶ I base this assumption on the lack of discussion of the FP in Hartog (2002). Hartog seemingly demonstrates a very high command of the secondary literature and if the FP had been used as an argument against his own positive position on the integrity of the letter, I would assume that he would have at least mentioned the issue, considering that other comparable linguistic details are treated at length. Of course, this assumption might prove to be incorrect, and the matter might already have been addressed. In that case, this study should be seen as an additional, independent treatment of this issue.

¹⁷ See the remarks of Browning (1983), 49: “The Christian writers of the earliest period, the so-called Apostolic Fathers, on the whole followed the N.T. model, and wrote as they spoke, with no regard for the precepts of pagan grammarians and rhetoricians, whom they despised.”

1.2 Purpose

The first purpose of the present study is therefore to statistically chart and analyse the frequency of the FP from Classical Greek to the beginning of the 4th century CE in a large corpus of texts. The second purpose is to carry out a morphosyntactical analysis for the texts deemed most similar to that of *Phil*. The third and final purpose is to contextualise the grammar of *Phil* 13 in order to illuminate the text critical issue.

The guiding questions are as follows: (1) What is the frequency of the FP in a large selection of Greek texts and authors from the Classical period to the beginning of the 4th century CE? (2) What differences in frequency can be discerned? (3) In what morphosyntactical contexts is the FP found in texts most similar to *Phil*? (4) How does the FP in *Phil* 13 compare with these texts? (5) What are the implications of questions 1–4 for the text critical question of *Phil* 13?

1.3 Method

1.3.1 Statistical Analysis

In order to answer the first and second question, a corpus linguistic method is necessary, hereafter referred to as “statistical analysis”. By using the recently developed search functions in the modern databases Perseus under PhiloLogic¹⁸ (hereafter Perseus) and Thesaurus Linguae Graecae¹⁹ (hereafter TLG), it is possible to track a particular grammatical category in very large quantities of texts.²⁰ This enables us to work through an unprecedented amount of material quickly, but the use of the databases poses numerous problems that need critical discussion and evaluation.

1.3.2 Morphosyntactical Analysis

The remaining questions are answered by a similar procedure, but here simple binary statistics are complemented with morphological and syntactical analysis. This will be referred to as “morphosyntactical analysis”. The passages are identified using the same method as above, and are tagged in accordance with a morphosyntactical model.²¹ These will then be analysed and by this method more advanced statistical data needed for questions 3–5 can be generated.

1.3.3 Description of Databases

Perseus uses the search engine PhiloLogic together with the texts provided by Perseus Digital Library of Classical texts at Tufts University. PhiloLogic was developed by the French government and the University of Chicago in a project called “The Project for American and

¹⁸ <http://perseus.uchicago.edu/Greek.html> (last access 2020.05.27).

¹⁹ <http://stephanus-tlg-uci-edu.ezproxy.ub.gu.se/index.php> (last access 2020.05.27).

²⁰ According to the TLG webpage, this feature was put in place as recently as August 20, 2019. <http://stephanus-tlg-uci-edu.ezproxy.ub.gu.se/news.php> (last access 2020.05.27).

²¹ See 1.4.4. below.

French Research on the Treasury of the French Language “(ARTFL) founded in 1982.²² It is limited to around 40 authors, mostly Classical and Hellenistic. The user interface allows for many types of advanced searches in the database, of which only the morphological search function is relevant for the present study. Typing “form:future-participle” or “pos:v*fp*” will yield all the instances of FPs in the corpus. Alternatively, one can choose to limit the search based on author and text. The user is provided with the context of each instance, two different ways of displaying the results, a reference to the source text and, under the “Results Bibliography”, a word count for each chosen text.²³

The TLG was founded in 1972 as a Special Research Program at the University of California.²⁴ In 2001 the database was made available online using its own search engine and has been constantly improved upon and expanded over the years. It includes almost all the extant Greek literature and offers similar search functions as Perseus. The so-called TLG Canon gives bibliographical information as well as information on word count for each text. By going to “Text Search” and “Advanced Proximity” one can select any given grammatical category and conduct searches in the full corpus or selected authors, or one can select a limited group of authors and/or texts via the TLG Canon

1.3.4 Material

As already stated, the texts are selected for the purpose of contextualising the grammar of Polycarp. Two different sets of material are present: (1) texts used for the statistical analysis and (2) texts used for the morphosyntactical analysis. The first category covers a wide range of texts from the 5th century BCE to the 4th century CE. These provide a helpful diachronic and synchronic background in terms of frequency for the usage in Polycarp, but are deemed too secondary in relation to the texts of the second category to warrant further study at the present time. The second category, on the other hand, only treats texts deemed of special importance for the language of Polycarp, that is the New Testament (hereafter NT), the Septuagint (LXX), the Apostolic Fathers (AF) and early Judeo-Christian Apocrypha, Hagiographa and Pseudepigrapha (AHP)

The text corpus for the statistical analysis cannot be entirely comprehensive, and the selection will be limited based on textual availability. Since Perseus proved to be the more efficient tool, I have included most of the texts provided therein for the statistical analysis.

²² <https://artfl-project.uchicago.edu> and <https://artfl-project.uchicago.edu/content/about-artfl> (last access 2020.05.27).

²³ Rather confusingly, there are two such features: “word count” and “lemma count”. Having compared the numbers of these two differing word counts with the equivalent function in the TLG and manually counted a sample text, it is clear that what Perseus calls “lemma count” is the same as the “word count” of the TLG. I still do not know what the exact difference in function is between the “word count” and “lemma count” of Perseus, but the “word count” contains more than the “lemma count” and the provided list contains multiple forms and sometimes even include Latin words. Be that as it may, the “lemma count” provides us with accurate data for the total amount of words in a given text.

²⁴ <http://stephanus-tlg-uci-edu.ezproxy.ub.gu.se/tlg.php> and <http://stephanus-tlg-uci-edu.ezproxy.ub.gu.se/history.php> (last access 2020.05.27).

This translates into the Classical, Hellenistic and several Imperial authors. Not all the texts of these authors are included, which could be exemplified by the few texts available for Plutarch with a total word count of 74,829, despite the fact that Perseus Digital Library contains most of them.²⁵ Not even all of the text for each work has been included in Perseus under Philo-Logic, as is revealed by a comparison between the word count of Perseus for the *Library* of Diodorus Siculus with the word count of the TLG for the same text; 191,772 as opposed to 401,562. I have prioritised prose over poetry from the available texts from Perseus because of the prosaic nature of *Phil*, but the Attic drama, the works of Callimachus and Apollonius have been included as well

The selection provided by the TLG has firstly been used to complement Perseus with regard to the Imperial texts.²⁶ Philo, novelists such as Achilles Tatius and Xenophon and Atticists such as Dio Chrysostomos and Philostratus have all been deemed relevant for the study. Secondly, the TLG has been used for the texts of the morphosyntactical analysis mentioned above. The last three labels, Apocrypha, Hagiographa and Pseudepigrapha, are used as “Generic Epithets” in the TLG Canon and can therefore be easily used as a searchable corpus. Most of these texts have generic epithets in common and to make all too rigid distinctions between them would be mistaken, for which reason they are treated as a unit. The time frame for these texts is the 1st century BCE to the 4th century CE. Thirdly, it has been used to cull data for the Church Fathers, whose literary output has been preserved to a relatively high degree.²⁷

1.3.5 Presentation of Data

The data on which the statistical and morphosyntactical analysis will be carried out is presented in two appendices. The adjunct introductions explain how the tables are organised and should be interpreted. The first appendix gives the data for the statistical analysis and the second for the morphosyntactical. Since two different databases have been used to collect the data, two different ways of presenting are used. Both databases are also used for Plato and Xenophon to determine the accuracy of each one relative to the other, warranting a slightly different layout, which will all be explained in the adjunct introductions

²⁵ According to the TLG, the total word count of the works attributed to Plutarch is over a million.

²⁶ This selection of texts from the Imperial period has not followed any discriminating principle other than that of my own subjective instinct of what might be relevant to *Phil*. Accordingly, the genres and authors included are in no way representative of the Imperial literature as a whole.

²⁷ Due to what seems to be reduplicated and overlapping texts for the Church Fathers in the TLG, not everything in the TLG has been included. The editions for these particular authors need to be looked at more closely before we can draw any safe conclusions about the frequency of the FP, cf. 1.4.5 below.

1.4 Discussion and Evaluation of Method

1.4.1 Accuracy of Databases

The main obstacle posed initially by the use of Perseus and the TLG has been to produce accurate data. Both have a certain, if differing, degree of *erroneous listings* which necessitates an examination of every positive hit provided by the databases. Most instances are unambiguous based solely on the morphology, but at times the morphology is equivocal, as is the case for the forms of *καλέω*, having a so-called “Attic future” that renders the present and future identical throughout the paradigms.²⁸ Other verbs are only ambiguous in a few forms, such as *παιδεύσουσι*, which could be interpreted both as a fut. ind. 3p. pl. act., or an FP dat. masc. pl. Still other verbs are classified as FPs because of a double or erroneous lemma classification.²⁹ All such cases must be evaluated based on the context, but there will often be room for varying interpretations, mainly with regard to the *verba contracta* with epsilon and an Attic future

It is clear that the TLG has a higher percentage of erroneous listings than Perseus. In Xenophon’s *Hellenica*, Perseus is correct in all of its 108 results, but the TLG is correct only in 110 out of 148. For Plato’s *Republic* the numbers are 39 out of 41 to 39 out of 151. The situation becomes even more extreme with the LXX: only 66 out of about 1500 results are correct in the TLG. This deficiency has made the TLG more laborious to use than Perseus

But in addition there is the possibility of *omissions*. I have therefore cross-referenced the results from *both* databases for the texts by Plato and Xenophon so that we can evaluate the data relative to each database. The results, shown in table 1 and accompanying notes, clearly show that the TLG often includes several instances that Perseus has missed. But in three sole cases the TLG has made mistakes of its own.³⁰ The omissions by Perseus are, however, rather negligible; 11 out of 743 occurrences in total for the texts of Plato and Xenophon. For sizeable texts this presents no statistical impediment, but for texts with no or few instances, such as *Hippias Major*, the divergence becomes significant. The TLG therefore both includes more incorrect FPs and more correct ones; Perseus under PhiloLogic has a lesser degree of erroneous listings but overlooks more instances of genuine FPs

In the final analysis, the accuracy of the databases is not an insurmountable obstacle to the purpose of this study. Minor texts might have FPs which have not been included in the count, and so affect the level of frequency of individual texts, but on a larger scale, if texts with a

²⁸ For a description of the Attic future, see *Cambridge Grammar of Classical Greek* (hereafter CGCG), §15.32—15.38.

²⁹ In Herodotus 1.24.7 *πρήσσοντα* is given two interpretations: either an “epic” [due to double sigmas?] FP from *πρήθω* or an “epic” present participle from *πράσσω/πρήσσω*. The context proves beyond doubt that the latter is correct, but the text will still come up in a search for FPs.

While gathering the data, I did not list examples of all different types of errors I encountered, but my impression is that the list could be made *ad nauseam*.

³⁰ These are not shown in the actual tables, but in the notes. A few additional cases caught my attention by chance and can be found in the listings for the TLG at the very end of appendix 1.

large textual basis and a significant amount of FPs are considered, the accuracy must be deemed sufficient.³¹

1.4.2 Editions and Textual Variation

No textual variation has been taken into consideration in the statistical analysis. The data are based on the text as it stands in the provided editions of the databases alone and searches conducted in the *apparatus critici* are not available. This means that any conjectural emendation or highly suspect passage will be included as well, as long as the printed edition includes them in the main text of the databases. Textual variation has only accidentally been included for comparison in the tables for the morphosyntactical analysis. The matter will be discussed briefly in 2.2.6

Whenever the TLG has given several versions of a text, no consistent practice has been followed in the versions displayed in the appendices. Often the first listed version has been adopted or, if this version is in an obviously depleted or fragmentary state, the one with the highest word count. But at times several versions are presented here owing to their inclusion of differing FPs. This is mostly relevant with regard to the AHP.³² In the case of *De infantia Jesu* four different versions were included in a single text, causing it to be disregarded altogether.³³

1.4.3 Selection of Texts

The method adopted here does not allow for any other evidence than that of the texts of the databases, neither for the statistical analysis nor the morphosyntactical. This means that epigraphical evidence and the papyri are completely neglected; a fact which is regrettable considering their importance for Koine Greek in general.³⁴

1.4.4 Morphosyntactical Model

The morphosyntactical categories here employed are simple ones. Displayed in the second appendix is the lemma, form, type, part of speech, presence of article, presence of a negation, $\omega\varsigma$ or $\alpha\nu$, any governing word and the type of clause. The data is then summed up and analysed. Word order, constituents beyond the closest governing word and different text types

³¹ What constitutes “a large textual basis” and “a significant amount of FPs” would consequently be related to the margin of error found in the comparison between Perseus and the TLG for Plato and Xenophon. In other words, if a margin of error of one to three instances would drastically change the outcome of the frequency, the text would be considered “minor”.

³² E.g., of the three recensions of *Acta Justini et septem sodalium* (A, B and C in the TLG), both B and C are included, because they have two different FPs. But A contains none and is therefore excluded. This solution might rightly be criticised as somewhat biased towards identifying positive instances of FPs. But in lack of a better methodology for handling different versions of the same text, I have decided that this was the simplest solution. However, this decision does mean that the data for this particular corpus must be used with caution, as will be restated in 2.1.4.

³³ And since none of the versions of *De infantia Jesu* contains any FPs, the result will only be negligibly affected.

³⁴ Horrocks (2010), 114ff.

and setting in which the FP appears will all be excluded from consideration at the present moment.³⁵

1.4.5 Citations

Many of the texts in the corpora include citations and/or allusions of other texts that include FPs. This is especially true for the Church Fathers and particularly for Eusebius who quotes earlier authors extensively. The restraints of this study have not allowed for consistent treatment of matters of citation and allusion, as was the case with textual variation. Therefore no distinction between FPs used by the actual author or by the quoted text will be made. A few further complicating cases also appear in Eusebius' *Demonstratio Evangelica*, where at least three citations of the LXX in 2.3.22 (of Isa 50:2), 2.3.144 (of Isa 65:15) and 4.16.2 (of Ps 2:7) display FPs, but the edition of Rahlfs & Hanhart, including *apparatus criticus*, does not

1.5 Previous Research

Older studies focusing generally on frequencies of tense and mood have naturally been quite limited in scope. Yves Duhoux (2000), for example, utilised the data produced in three articles by L. Schlachter between 1907 and 1909 and one article by A.-M. Chanet from 1984, which amounts to a treatment of a relatively limited corpus, to outline the relative frequency in moods and tenses of the Greek verb. In the words of Duhoux: “[T]his survey constitutes the fullest presentation of ancient Greek verbs published to date[.]”³⁶ Historical grammars such as Horrocks (2010) and Browning (1983) do not present statistics for various grammatical phenomena. They do however make general observations about the FP and the Greek of the Judeo-Christian literature and these will frequently be referred to in the analysis

With the advent of digital corpus linguistics we are now in a position to examine statistical questions with a powerful set of new tools. The present study does not use the more sophisticated means of analysis and yet, with the simple option to search for verbal forms in large corpora, we are able to easily eclipse previous attempts of examining frequencies of verbal forms. This suggests the conclusion that any study that seeks to answer questions concerning frequencies of Greek morphosyntax diachronically and on a large scale, must use morphological search functions in extensive databases in order to be viable.

³⁵ Using dependency treebanks (cf. Celano in Berti (ed.) (2019)) and more fully annotated texts (e.g. including segmentation according to different types of texts, cf. CGCG §58.7–58.9) would help us remedy this situation.

³⁶ From pp. 498–499: “Malgré ces limites, ce relevé constitue le plus large dépouillement de verbes grecs anciens paru à ce jour: à ce titre, ses renseignements sont d'une importance inestimable et il faut savoir gré à ses auteurs de l'avoir réalisé.” A list of the included texts are found as well on p. 499. About 100,000 verbal forms were included and frequencies of verbal forms in relation to other verbal forms were presented. The number of FPs in Duhoux's presentation was 565. In contrast, the present study is based on 8,331 FPs. But as already stated, the purpose of Duhoux was not to outline the frequencies of a single verb form diachronically, but to look at the frequencies of all moods and tenses in relation to each other.

As mentioned in 1.3.1–1.3.3, we will be relying on the TLG and Perseus for this study, but other projects could have been used in addition, such as the recent “Diorisis Ancient Greek Corpus”.³⁷ This corpus contains about 10,000,000 words, the largest of its kind,³⁸ but is not fully searchable at the present moment,³⁹ a fact which should serve as a reminder of how new the methodology really is. It is therefore unlikely that the FP has received any particular attention recently, which warrants the following treatment.⁴⁰

³⁷ For an introduction, see Vatri & McGillivray (2018) which also refers to prior work. The work done by Gorman (2020) should also be mentioned. For an update on these current trends in digital classical philology, see Berti (ed.) (2019).

³⁸ See Vatri & McGillivray (2018), s.v. “1. Introduction.” The TLG contains much more text, but is not suitable for more advanced linguistic inquiry.

³⁹ A searchable demo has just been developed and can be found here: <https://www.crs.rm.it/diorisissearch/> (last access 2020.05.27).

⁴⁰ As was the case with the assumed lack of discussion of the FP in *Phil* 13 (cf. n. 16 above), this assumption might prove to be incorrect. In that case this study should, again, be seen as an additional, independent treatment of the issue.

2. Analysis

2.1 Statistical Analysis

We first turn to the question of frequency of the FP in Classical, Hellenistic, Imperial, early low-register Judeo-Christian texts and the Church Fathers. This part of the study will be divided according to each of the above categories. They are employed in different ways by classical philologists, but in this study “Classical” will refer to texts written prior to about 300 BCE, “Hellenistic” to texts prior to about 30 BCE and “Imperial” to subsequent texts. Early low-register Judeo-Christian texts are in chronological terms found throughout the Hellenistic and Imperial eras and the texts of the Church Fathers are found only from about the middle of the 2nd century CE

Appendix 1, which contains the statistical presentation, should be kept close for reference when reading the analysis. A reference like “(1,554: 3: 19.31)” should be interpreted as “word count: number of FPs: frequency of FPs per 10,000 words”. The first and third format (for example (1,554) and (19.31) respectively) will be used independently in the following to mean word count and frequency. Whenever “frequency” occurs alone, it should be taken as frequency of FPs per 10,000 words

2.1.1 Classical Texts

As an introductory remark, the basic question of the wide range of frequencies between *individual texts* must be commented upon. Looking at Xenophon alone we find for example that *Anabasis* has a frequency of 20.30 occurrences per 10,000 words, whereas *Apology of Socrates* has not a single FP. The word count in this case differs significantly; 57,142 to 2,000, which helps explain this difference. No other text by Xenophon is as short as *Apology of Socrates*, but the subsequent smallest texts, *Ways and Means* (3,853), *Constitution of the Lacedaemonians* (4,925), *On the Cavalry Commander* (5,781) and *Hiero* (5,969), all exhibit instances but with a significant difference in frequency; 10.38, 4.06, 13.84 and 3.35 respectively. *Cyropaedia* on the other hand is even longer than *Anabasis* (79,291 to 57,142) but displays a lower frequency (13.12 to 20.30).

Moving on to Plato we see similar cases: *Lovers* (2,395) has no occurrences while *Cleitophon* (1,554: 3: 19.31) has a frequency comparable to that of *Anabasis*. This should caution us to deduce any strict correlation between high word count and high frequency on an individual scale; small texts could display a low frequency or a high frequency and substantial texts could display a low frequency or a high frequency

For Xenophon and Plato the frequency of individual texts ranges between NA (not applicable, that is no occurrences) and slightly over 20 and everything in between. Aeschylus ranges between NA and 13.48, Euripides between 3.68 and 25.84, Aristophanes between NA and 19.46, Aristotle between NA and 11.59 and Hippocrates between NA and 21.10. Only Sophocles lies steadily between 10.11 and 13.78, if we disregard the truncated *Ichneutae*. Since many of the texts or individual books cannot be distinguished from one another, owing

to the arrangement in Perseus, we cannot pursue the question of variation between individual texts any further, except to note that the frequency of Demosthenes' *Exordia* (22.08) is twice as high as that of the *Letters* (11.48) and *Speeches* (10.61)

When we instead consider the frequency of *individual authors* and *collections*, the numbers become more uniform. Only five authors have a frequency much below 10 and the rest are ranging between about 10 and 14, Thucydides and Dinarchus excepted, who take a clear lead with a frequency of 17.05 and 19.81 respectively. Of the five authors mentioned with a frequency much below 10, Gorgias has a total word count of only 1,328 and the dates and authenticity of the works ascribed to Aristotle and Hippocrates are greatly contested.⁴¹ The frequency of Aeschylus and Plato, on the other hand, is remarkable. For Aeschylus, we might have too little material to draw any safe conclusions, but it is perfectly clear that Plato does not use the FP nearly as much as other Attic authors, let alone as those at the higher end of the spectrum

2.1.2 Hellenistic Texts

In this period we are working with a much smaller corpus than in the previous one and only the texts of Polybius (310,672) and Diodorus Siculus (191,772) are of any great length. These two authors fit in neatly with the majority of the Attic authors, Polybius (15.42) even being quite close to Thucydides (17.05). The frequency of Theophrastus' *Characters* (21.05) is rather high, but nothing out of the ordinary; cf. *Anabasis* (20.30), *Menexenus* (20.78), *Rhesus* (25.84), *Exordia* (22.08) and *Prognostics* (21.10). Callimachus (10.76) also accords with the general Attic trend while Apollonius Rhodius (5.41) is closer to the lower end of the spectrum.

We need to keep in mind that most of the texts of the LXX are to be placed here in terms of chronology and that some texts included in 2.1.1 might belong here as well.⁴² The high frequency of these five Hellenistic authors is by no means representative of the evidence for this period as a whole.

2.1.3 Imperial Texts

For *individual texts*, the Greek literature of the Roman Empire exhibits a similar tendency of variation in the frequency of the FP as the literature of the Classical period. For example, *Aethiopica* (76,350) by Heliodorus and *The Civil Wars* (116,909) by Appian have a high frequency (22.92 and 25.23) while texts such as *Legum allegoriarum libri i–iii* (31,865) by Philo and *Historia Indica* (13,942) by Arrian contain a much lower frequency (1.26 and 3.59). It is also during this period that we find the examples with the highest frequencies: *Life of Flavius Josephus* (15,706) and Appian's *Concerning Italy* (1,080) with a frequency of 43.93 and 64.81 respectively. The low word count of the latter should cause us not to be surprised at this extremely high frequency

⁴¹ Of course, this holds true for many other texts in our corpora as well.

⁴² For example, some texts are probably falsely attributed to Aristotle and the corpus of Hippocrates is highly heterogeneous in terms of authorship(s) and date(s), see Frede (2006) and Potter & Gundert (2006).

If we instead turn to *individual authors*, the differences in frequency between authors become more conspicuous and pervasive than in the Classical period. At the bottom we find Galen (31,741: 2.21), Strabo (146,495: 2.73), Diogenes Laertius (109,039: 3.67), Chariton (34,966: 3.72) and Apollodorus (35,162: 4.55) and at the top we find Flavius Josephus (464,781: 23.86), Heliodorus (76,350: 22.92) and Appian (222,309: 21.14). The various authors of the Imperial period demonstrably differ more from each other than the Attic authors

Another important detail is the high word count of the authors with the highest frequency. No earlier author or collection comes even close to employing the FP as frequently over a large body of texts as do Josephus and Appian. Josephus has a total word count of 464,781 and a remarkable frequency of 23.86, and Appian has a total word count of 222,309 and a frequency of 21.14. Only individual texts or authors with a small corpus, for example Theophrastus (6,652: 21.05) and Dinarchus (10,603: 19.81), reach the high frequency found in Josephus and Appian. The author with the highest comparable frequency of FPs *and* word count is Thucydides, whose numbers are 150,121 and 17.05.

In addition, authors with a lower frequency, such as Strabo and Diogenes Laertius, also have a rather large textual base (146,495 and 109,039 respectively), making it more likely that their lower frequencies of 2.73 and 3.67 are not just accidental. But in the end there is no way of telling whether this is actually true; for Josephus, the frequencies in *Antiquities of the Jews* and the *Jewish War* also have large textual bases (303,808 and 124,918 respectively) but differ significantly: 26.66 to 16.25. Having only the data for the *Jewish War* would grossly misrepresent the frequency of the rest of Josephus' works. The same situation could be conjectured for Strabo and Diogenes Laertius. There is simply no way of telling.

2.1.4 Early Low-Register Judeo-Christian Texts

With the translation of the LXX, properly belonging to the texts of the Hellenistic period and beyond, the frequency of the FP drops to unprecedented levels. This large collection with a word count of 587,783⁴³ exhibits 66 cases, resulting in a frequency of only 1.12. A closer inspection of the distribution between the individual texts reveals that occurrences are confined particularly to *Maccabees I–IV* (27), *Psalms* (6), *Ecclesiastes* (5), *Sirach* (4), *Jeremiah* (4) and *Isaiah* (3): 49 out of the total 66. Of these *Maccabees II* (11,919: 15: 12.58) has the most occurrences by far, and the highest frequency as well.⁴⁴ It is interesting to note that *Maccabees II* is often thought to be an original composition in Koine Greek rather than a translation of a Hebrew original.⁴⁵

⁴³ This number is contingent upon whether to include all the versions contained in Hanhart & Rahlfs' edition or not. 587,783 is correct if we only include one version where two texts are printed. The choice of version is clear from table 5.

⁴⁴ The high frequency of FPs in *Maccabees II–IV* fits the description of these three texts in particular as "Atticistic", cf. Hult (1990), 14 n. 4.

⁴⁵ Metzger (1977), 140: "In any case he [the author] was a strict Jew who composed his work in Greek for the instruction and edification of his people." Cf. Lesky (1963), 800. One should also note that the frequency of participles in general is said to be much higher in *Maccabees II* than in other contemporary literature, see Schwartz (2008), 73.

Fourteen texts within the LXX contain one or two FPs whilst the vast majority contain none. This is even more remarkable when we consider the sizes of the individual texts. The books from *Genesis* to *Chronicles II* in table 5 are all of substantial size but with next to no instances. If we treat the texts just mentioned as a sub-corpus and look at its word count and frequency, we get the numbers 272,763 and 0.15. This low frequency together with the high word count is exceptional in light of the previously examined texts, especially the historiographical works. In addition, *no* earlier text above 10,000 words contains *no* FPs, but in the LXX we find 10 such examples and the remainder with a relatively low frequency.

But it needs to be re-emphasised that most of the material is not divided in a way that allows for a thoroughgoing comparison between smaller text units. We are in no position at the present moment to show whether for example Dio Chrysostom's *Orationes* (178,618) contains any individual speech that compares to the books of the LXX

The authors of the NT display the same reluctance to employ the FP as we have seen in the LXX. With a word count of 137,938 and a total count of 13 FPs, the frequency is even lower than in the LXX: 0.94. Only *Acts* and *Hebrews* contain more than one case (five and two respectively) and, with the exception of *Mark* and *Revelation*, the occurrences that do appear tend to be found in the larger texts.⁴⁶

In contrast to the LXX we are here dealing with texts composed originally in Greek.⁴⁷ It is therefore important to note that these texts have roughly the same frequency despite this fundamental difference in origin. The lack of FPs in the LXX cannot simply be due to the nature of the language translated and a possibly literalistic approach to translation; it is a distinct feature of the Greek employed, given the attestation of the same lack in the NT and, as we shall see, other corpora.⁴⁸

Moving on to the AF we observe that the frequency is dropping even lower. The word count of 63,314 in this group is decisively lower than that of both the LXX and the NT, and with only four FPs the frequency of 0.63 is the lowest yet. Again we must be cautious with such a relatively minor corpus, but the data are perfectly in line with the data for the LXX and the NT. And since there is no doubt that these two biblical corpora have had an influence on the AF, this low frequency might have been expected.⁴⁹

⁴⁶ We accordingly find instances in *Matthew* (18,338), *Luke* (19,451), *John* (15,635), *Acts* (18,428), *Romans* (7,104), *1 Corinthians* (6,829) and *Hebrews* (4,952). The rest, with a word count of 4,476 or below, have no instances. *1 Peter* (1,682) is the only exception.

⁴⁷ According to Horrocks (2010), 147, “[S]ome books [of the NT] at least are probably translations from Aramaic originals.” This is still a highly controversial issue, cf. Carson & Moo (2005), s.v. “Matthew”, “Author”. But even allowing for the possibility of a few Aramaic originals, the vast bulk of the NT consists of original Greek compositions.

⁴⁸ This observation agrees with the standard view that the LXX, NT and other low-register Christian Greek correspond closely to the ordinary written Greek of the day, see Horrocks (2010), 106, 147–149 and 152–153 and Browning (1983), 22–23 and 47–50.

⁴⁹ One might recall the fact that a very large portion of the text of *Epistula i ad Corinthios* consists of direct quotations from the LXX. But the main reason for the general linguistic similarities is of course that the AF, like the NT and the AHP, was written in a form of Greek more closely aligned with the everyday written Koine Greek, as stated in the note above (see especially Horrocks (2010), 152–153). The influence that the LXX and

The frequency for the AHP is also in accordance with the LXX, NT and AF and with 1.38 still well below the corpora of earlier times. This particular frequency must not be viewed as firmly reliable, considering the heterogeneity of the AHP both in terms of dating, inclusion of irrelevant words in the word count of the TLG⁵⁰ and variation between different versions displayed in this database. We should also not exclude the possibility that some of these texts might have been influenced by Atticistic tendencies which could give a somewhat false impression.

The cases in this corpus are mostly singular and dual and only *Passio Perpetuae et Felicitatis* (3,977: 4: 10.06) and *Acta graeca Andreae* (9,271: 5: 5.39) contain more than two instances. Only five out of 75 texts have a word count of 10,000 or higher, three of which have one or two FPs. Since many texts are quite, or even exceedingly, small, for example *Assumptio Mosis* (404: 1: 24.75), the high frequency generated must not be given undue weight; this is simply the nature of a corpus with numerous small texts, as we have already noted

2.1.5 Church Fathers

The Church Fathers, lastly, interrupt the pattern established in the the above four collections by returning to levels more in line with other Imperial authors.⁵¹ At the bottom end we find Irenaeus (36,891: 2.71) whom we might compare with Diogenes Laertius (3.67), Galen (2.21), Chariton (3.72) and Strabo (2.73). At the top we find Origen (512,887: 9.53) who is close to Dio Chrysostom (9.09), Flavius Philostratus (10.45) and Philo (8.48), all with sizeable amounts of text (179,346, 151,243 and 422,221). Numbers closing in on 20 or above are nonetheless absent among the Church Fathers, leaving the top Imperial authors unsurpassed, if we discount Dinarchus and Theophrastus, in the Classical and Hellenistic era. But a cautionary note is necessary: a great deal of the instances of the Church Fathers consist of citations of earlier texts, as was remarked in the introduction (1.4.5).⁵² This is especially the case with Eusebius, who quotes extensively.

If we study the individual texts we observe similar ranges as in the Classical and Imperial periods: from NA up to 24.11 and everything in between. No larger texts are without any occurrences (as opposed to the early low-register Judeo-Christian texts) and several of the high-frequency texts are rather small, making the high frequency difficult to compare with earlier, more substantial texts; perhaps *Apologia prima pro Christianis ad Antoninum Pium*

the NT had on the AF would therefore primarily be an indirect one; the high standing of the LXX (and, to a debatable extent, the NT) amongst the early Christians provided the rationale for dissenting from the Atticistic tendency so common in the high-register literature of the time, cf. Browning (1983), 49. This, as Browning notes, was not the case for the Christian apologists and the later Church Fathers, who did indeed accept the notion of an Atticistic ideal. They held the biblical scriptures in high regard, but did not follow them in their use of the vernacular language.

⁵⁰ Texts without a literary tradition of their own are sometimes included in the TLG together with words from the author in which the target text is preserved.

⁵¹ This also agrees with the standard view of the Church Fathers as writers of a more Atticising Greek, see Horrocks (2010), 155 and Browning (1983), 49–50.

⁵² If these instances were simply to be discounted, we should also have to discount *all* the quotations/allusions contained within the authors text. This cannot be done at the present moment.

(14,508: 19.99) and *De oratione* (27,945: 16.82) could be taken as substantial texts with a high frequency

As with the AF, the Church Fathers were also well acquainted with the LXX and the NT. In contrast however, they never adopted the language of their sacred texts as did the AF, but instead wrote their texts in a more or less Atticising Greek.⁵³ If the FP is to be taken as a marker of Atticistic tendencies, a higher frequency in the Church Fathers than in the AF is therefore readily explained by the formers' Atticism.

2.1.6 Concluding Remarks

The above analysis has demonstrated clearly that in the Classical period, substantial variation in frequency between individual texts is the norm. The frequencies for individual authors/collections are more consistent. Hellenistic texts, as far as we can see, fit into the previous pattern. Individual Imperial texts also vary greatly from each other, but this is also the case for individual authors, a phenomenon not seen until that time. Early low-register Judeo-Christian texts generally make only scant use of the FP and the Church Fathers align more closely with the Imperial authors than with the early Judeo-Christian texts.

Since it has been demonstrated that individual texts differ significantly from each other, I also draw the conclusion that studying mere *selections* of texts for this kind of grammatical phenomena has a very low chance of producing a representative result; Selecting only *Anabasis* and *Hellenica*, for example, does not paint an accurate picture of Xenophon's use of the FP. The only viable procedure is to include all available material

2.2 Morphosyntactical Analysis

Now we turn to a closer examination of the LXX, NT, AF and AHP. This part of the study will be divided according to each "type" of FP: the adjectival, substantival, circumstantial, supplemental and genitive absolute.⁵⁴ All of the above-mentioned corpora will be considered together and any remark of individual divergence will be made subsequently. Not every phenomenon can be commented upon. Therefore the main focus will be on what is most relevant for the FP in *Phil* 13

A discussion of difficult cases is found towards the end, as well as a discussion of the use of the FP in Polycarp. Tables summarising the data for case, gender, number, voice and type are to be found at the end of appendix 2 and should be kept close for easy reference

2.2.1 Adjectival

By definition, all of the adjectival FPs are attributive in nature, hence the total dominance of the attributive function in the adjectival category. The governing substantival or pronominal

⁵³ Browning (1983), 49–50. Cf. n. 49 above.

⁵⁴ The categories are based on CGCG, §52.2 with slight modifications: the circumstantial FP will only refer to its "connected" usage separated from the genitive absolute, the "attributive" category is renamed "adjectival" to differentiate from the syntactical category by the same name and will be dealt with separately from the substantival.

words of the adjectival FP display great diversity; only πόλις occurs twice in two nearly identical phrases⁵⁵ and the remainder consists of words used only once. This should come as no surprise since we are dealing with only 17 cases in total. Of these 17 FPs, all but four have the definite article.⁵⁶ 12 cases are found in main clauses, four in subordinate clauses and one case as part of a gen. abs

Negations are found in three cases, consisting of one οὐκέτι and two μή. The normal Attic distinction between the specific (οὐ) and generic (μή) use of the negation in participial noun phrases is perfectly applicable in these cases.⁵⁷ The most frequent lemma is εἰμί (6), followed by γίνομαι (3), κατοικέω (2) and τίκτω (2) with the rest being singulars.⁵⁸

2.2.2 Substantival

The syntactical functions of the substantival FP are more diverse than the previous category and are divided as follows: subject (20), direct object (19), prepositional complement (5), indirect object (2), dative complement (1) and genitive attribute (1). All but two occurrences have the article. Thirty-six cases occur in main clauses, 8 in subordinate clauses and another 4 cases occur in neither because of their function as titles in the *Psalms*. No negations are found. Again, the most frequent lemma is εἰμί (8), followed by ἀλλοιόω (4), σβέννυμι (4), ἀποβαίνω (3), γίνομαι (3), κατακρίνω (2) and συμβαίνω (2) with the rest being singulars

2.2.3 Circumstantial

The circumstantial participle serves as predicative attribute and stands without article by definition.⁵⁹ The FP used circumstantially usually indicates purpose,⁶⁰ which holds true for most of the FPs under survey here. Eight out of 45 instances occur in subordinate clauses and 11 instances are coupled with ὡς. No negations are found and a large majority, 36 cases, are in the nom

The only lemmata that exceed singular instances of the FP are βλέπω (2), προσκυνέω (2) and συγκλείω (2). In other words, the lemmata employed for the circumstantial FP are much more evenly distributed than the lemmata of the adjectival and substantival FP. The occurrences of lemmata governing the circumstantial FP are divided as follows: ἔρχομαι (7) ἀναβαίνω (3) ἀποστέλλω (3) παραγίνομαι (3), ἦκω (2), οἴχομαι (2) and πέμπω (2). The rest (23) are single occurrences. As can be readily seen from the listing above, most cases involve

⁵⁵ πόλις μὴ κατοικηθησομένης and τὰς πόλις τὰς μὴ κατοικηθησομένας in *Jeremiah* 22:6 and *Ezekiel* 26:19 respectively.

⁵⁶ The lack of article in adjectival and substantival participles occurs sporadically in Attic and Ionic prose as well, see CGCG, §52.47.

⁵⁷ CGCG, §56.16.

⁵⁸ The term “singular” is to be understood as a word which only occurs once in the surveyed material. I have borrowed it from the common practice in NT textual criticism of referring to textual readings found only in one single manuscript with no other support as “singular readings”, cf. Epp (1993), 59.

⁵⁹ See CGCG, §§ 52.31, 26.26 and 28.11. Cf. Smyth (1956), §2054.

⁶⁰ CGCG, §52.41.

verbs of motion or sending.⁶¹ Taking all verbs into account, only a few cases, for example βούλομαι, εἰμί, ἀγρυπνέω, ἀνετάζω and παρατηρέω, are of a different nature

2.2.4 Supplemental and Genitive Absolute

These two categories, with only four cases of supplemental FPs and one case of the gen. abs., constitute the smallest types in the examined corpora. The supplemental participle is normally used for example to complement verbs of direct sensory perception or verbs of knowledge.⁶² The FPs in our texts function as complements to ὀράω, ἐπίσταμαι and οἶδα (2), all of which follow the expected pattern, with the exception of *Acta Joannis* 24.11 which will be discussed below. The singular FP in *Martyrium Ptolemaei et Lucii* 5 used in a gen. abs. also includes the ὡς-particle. As Smyth points out, this is normal in Attic Greek as well.⁶³

2.2.5 Difficult Classifications

Some texts are difficult to interpret and classify according to the applied model and are discussed briefly below

The Greek phrase ἢ ὡς ἐσόμενος δίκαιος in *Job* 15:14 does not neatly fit into our categories.⁶⁴ The Hebrew according to the *Biblia Hebraica Stuttgartensia* of the underlying Greek is $v\grave{a}k\bar{i}$ $y\bar{i}šdaq$ and is preceded by $k\bar{i}$ $y\bar{i}zke$.⁶⁵ The clauses are obviously paralleled in syntax but the LXX translates the first with a ὅτι-clause and fut. ind. and the second with a ὡς and an FP. The parallel Hebrew construction probably means that we ought to interpret the Greek ὡς-clause as parallel to the ὅτι-clause as well, but in my opinion, this Greek rendering on its own is difficult to interpret. For this reason, only the lemma, form and article have been used as data for these three categories in the morphosyntactical analysis

In *Epistula ad Diognetum* 2.1 the FP is found in the phrase ἄγε δὴ [...] καὶ γενόμενος ὥσπερ ἐξ ἀρχῆς καινὸς ἄνθρωπος, ὡς ἂν καὶ λόγου καινοῦ, καθάπερ καὶ αὐτὸς ὡμολόγησας, ἀκροατῆς ἐσόμενος.⁶⁶ The participle γενόμενος, agreeing formally with ἄγε, is to be taken as having an imperatival force. The comparative sense of ὥσπερ in the phrase γενόμενος ὥσπερ ἐξ ἀρχῆς καινὸς ἄνθρωπος is indisputable, even though Ehrman (2003) and Roberts & Donaldson (1903) seem to differ on whether ὥσπερ should go with only ἐξ ἀρχῆς or also include καινὸς ἄνθρωπος. The problem is how to interpret ὡς ἂν [...] ἀκροατῆς ἐσόμενος.

⁶¹ In agreement with usual Greek praxis, Smyth (1956), §2065.

⁶² CGCG, §52.8 and Smyth (1956), §§ 2106 and 2110.

⁶³ Smyth (1956), §2086d.

⁶⁴ The whole Greek text is τίς γὰρ ὦν βροτός, ὅτι ἔσται ἄμεμπτος, ἢ ὡς ἐσόμενος δίκαιος γεννητὸς γυναικός; The New English Translation of the Septuagint is of little help: “For who, being mortal, can be blameless, or who can be in the right, born of woman?”

⁶⁵ The whole verse is $m\bar{a}h$ $\bar{e}n\bar{o}š$ $k\bar{i}$ $y\bar{i}zke$ $v\grave{a}k\bar{i}$ $y\bar{i}šdaq$ $y\bar{e}lud$ $\bar{i}šš\bar{a}h$, which the Revised Standard Version translates as: “What is man, that he can be clean? Or he that is born of a woman, that he can be righteous?”

⁶⁶ This is translated by Ehrman (2003) as “and become as it were a person made new at the beginning, one who is about to hear a new teaching, just as you yourself have admitted.” Roberts & Donaldson (1903) translate “and being made, as if from the beginning, a new man, inasmuch as, according to your own confession, you are to be the hearer of a new [system of] doctrine.” Brackets are the translators’.

Should we take ὡς ἄν as α parallel to ὥστερ and interpret the FP as an attribute to ἀκροα-
τής?⁶⁷ Or should we take ὡς ἄν together with the FP as a final construction?⁶⁸ The combined
use of ὡς and ἄν in a final FP-construction would be rather unusual, but it is not unattested.⁶⁹
In the final analysis, I lean towards the latter interpretation, but this is clearly an ambiguous
case and only lemma, form and article will be used as data.

In *Acta Joannis* 24.11 we find an interesting case of anacoluthon.⁷⁰ The verb ἐπίσταμαι is
at first construed with a ὅτι-clause as its object. We would then expect a following indicative
or optative,⁷¹ but the construction shifts to a supplemental FP instead. Are we to classify the
construction as a ὅτι-clause with an FP in place of an indicative, or as a supplemental FP with
a redundant ὅτι? At this point the difference in classification becomes rather pointless, but I
think that the supplemental construction should be taken as primary by the reader and will
leave it at that

In *Fragmenta evangelii Bartholomaei* 2.13 there is a lacuna in the text surrounding the FP
which makes the interpretation uncertain.⁷² Since the context contains several substantival
FPs with the article one might well conjecture that ἀπολῶν is also substantival with an article.
The ensuing δός and κύριε make it clear that these participial phrases should probably be
interpreted as vocative expressions.⁷³ But in the end, I have decided only to include the
lemma and form of this passage

⁶⁷ I.e: “become as it were a person made new at the beginning, as it were [someone] who also will be a listener
of a new λόγος, as you yourself also have confessed”.

⁶⁸ I.e: “become as it were a person made new at the beginning, so that [you] may also be a listener of a new
λόγος, as you yourself also have confessed”.

⁶⁹ See e.g. Plutarch, *Demosthenes* 5.5: ὅθεν ἐάσας τὰ λοιπὰ μαθήματα καὶ τὰς παιδικὰς διατριβάς, αὐτὸς αὐτὸν
ἤσκει καὶ διεπόνει ταῖς μελέταις, ὡς ἄν τῶν λεγόντων ἐσόμενος καὶ αὐτός. “Therefore, having left the ‘re-
maining lessons’/‘other studies’ and childish pastimes, he exercised himself and worked hard with [his] ‘prac-
tices’/‘declamations’, so that even he would be one of those who speak [i.e. a good orator].” The final ὡς ἄν
would normally be construed with a subj. or opt., see Smyth (1956), §§ 2201–2202. This construction with a
subj./opt. is rare in Attic prose and the additional ἄν, according to Smyth (1956), §2201b, “[D]oes not appre-
ciably affect the meaning.” I am thus inclined to take the ὡς ἄν with the FP as equivalent to the construction
without ἄν, both for Plutarch and *Epistula ad Diognetum*. However, Blass & Debrunner (1961), §425 (5) on p.
220, make the following remark: “In Barn 6.11 and Diogn 2.1 ὡς ἄν does not go with the ptp. but with what is
to be supplied, either a potential opt. or what grew out of it, a potential indic. (past tense); [...]” Whilst one
should be cautious to disagree with such authorities as Blass & Debrunner, I find such an interpretation unlikely
and unnecessary with regard to our FP.

⁷⁰ The relevant portion is ἐπίσταμαι δὲ ὅτι ἔνεκεν τοῦ Λυκομήδους καὶ αὐτὴν ἐπαποθανουμένην, “I know that
she also will die for Lycomedes”.

⁷¹ See Blomqvist & Jastrup (1991), §284.3 and CGCG, §41.7–41.12. But in this particular context, only the
indicative would normally be possible because of the primary sequence.

⁷² The words in bold will be discussed shortly: ὁ θεὸς ὁ μέγας καὶ πάνσοφος ὁ βασιλεὺς τῶν αἰώνων
ἀνεκδιήγητος ἀνεκκλήτος ὁ τὰ μεγέθη [οὐράνια **συστησάμενος** λόγῳ, ὁ συνφώνῳ ἀρμονία τὸ ἔξαγμα πόλου
ἐδράσας, ὁ τὸ ζοφερὸν τοῦ σκότους [ἀπὸ τοῦ | φωτὸς **διαχωρίσας**, ὁ θεμελίους ὕδατος **συστησάμενος** ἐπὶ τῷ
αὐτῷ, ὁ τὴν γῆν **ἐδράσας** ... | ... **ἀπολῶν**, ὃν οἱ ἑπτὰ οὐρανοὶ μόλις χωροῦσιν ἐν ἐμοὶ εὐδοκίσας ... | πλήρης
αὐτὸς λόγος ὑπάρχων, δὸς δόξαν τῷ πανμεγέθει ὀνόματί σου, κύριε, καὶ κέλευσον ... | ... |

⁷³ Cf. Blass & Debrunner (1961), §147.

2.2.6 Textual Variants

As already mentioned in the introduction, textual variants have not been used in the statistical analysis, but we should still say a few words about the FPs of these passages

The two versions of *Daniel* that are included in Rahlfs & Hanhart's edition include two different FPs in two different sections of the text, 2:45 and 8:19 respectively. Since this is not really a question of textual variation in the conventional sense — the second text is commonly ascribed to the revision of Theodotian⁷⁴ — but of two different versions in their own right, a preference for one over the other might seem arbitrary. But since these FPs by our standards have nearly identical morphosyntactical properties, it matters little which one is included in the above analysis and I decided to exclude the latter one. Both of them are substantival FPs of εἰμί with articles and are used as direct objects. The only difference is the use of σημαίνω and γνωρίζω

In the NT, *Mark* 11:13, *Acts* 25:13 and *2 Peter* 2:13 provide us with three more FPs in the textual apparatus of the Nestle-Aland 28 (NA²⁸). They are all circumstantial, and *Mark* 11:13 with its adjacent ὡς could together with *Hebrews* 13:17 stand as the only examples of the final FP with ὡς in the NT. The total count of circumstantial FPs would have increased from six to nine if we had included them, but beyond that nothing more is worth noting

The FP of *2 Peter* 2:13 is supported by a majority of later textual witnesses including most of the versions. The FP of *Acts* 25:13 is supported by about half of the majority of Greek manuscripts and all the versions. The FP of *Mark* 11:13 has only a few Greek manuscripts and three witnesses of the Old Latin. Even though few, if any, of these variants could have come from the so-called “initial text”,⁷⁵ they do represent a textual tradition that someone — intentionally or by mishap — had introduced, and for at least some Christians, these texts would have included additional FPs from what is printed in the NA²⁸.⁷⁶ Whether or not this should call for an inclusion of the variants in the analysis is a complex issue that would need a much deeper treatment than could be conducted at present moment

There is also the problem of how to interpret ὁ κατακρινῶν in *Romans* 8:34. This could either be taken as a present participle or as an FP depending on whether the accentuation is κατακρίνων or κατακρινῶν. I have followed NA²⁸ in this regard, but either reading makes good sense and I find no compelling reason for adopting one reading over the other. It also deserves mention that Paul uses the FP in *1 Corinthians* 15:37, so *Romans* 8:34 would not stand as the sole case of the FP in the writings of Paul.

⁷⁴ For the claim and a brief critical discussion, see Marcos (2001), 145.

⁷⁵ According to Hull (2010), 159, the term “initial text”, which is derived from the German “Ausgangstext”, was used by D. C. Parker, one of the leading scholars in NT textual criticism of today, to refer to “[T]he earliest form of text known from the available witnesses.” This is different from the “original reading”, a phrase which has been deemed too ambiguous and imprecise for many textual critics. The terminology has been fiercely debated, but in this study “initial text” will be used as explained by Hull.

⁷⁶ Cf. Metzger (1994), 634. The Editorial Committee of the United Bible Societies' Greek New Testament argued with regard to *2 Peter* 2:13 that the rare construction of ἀδικούμενοι with μισθόν would have caused the copyist to introduce a less objectionable wording. If this is true, at least this instance would have resulted from an intentional change in the text.

2.2.7 Polycarp's Use of the FP

We shall now compare the FP in *Phil* 13 based on the results of the above analysis and the data in appendix 2. The major points that need to be taken into account are the lemma of Polycarp's FP (πρεσβεύω), the lemma of the governing verb (πέμπω) and the type of FP (circumstantial)

In no other text in the LXX, NT, AF and AHP is πρεσβεύω the lemma of an FP. This must be viewed from the fact that almost half of all lemmata in our texts are singulars: 55 out of 119 cases.⁷⁷ The data clearly show a great diversity in the choice of lemmata, as we have already seen, and the fact that πρεσβεύω is only used here is to be expected. But this distribution over a large number of singular lemmata *does* indicate that the amount of text in the corpora is too small to draw far reaching conclusions about what lemmata tend to be used for the FP. This is even more so when the frequency of FPs is unusually low in comparison with earlier Greek texts

The use of πέμπω as the governing verb has more parallels in our corpora than the above brief discussion of πρεσβεύω. πέμπω occurs anew in *Maccabees II* 11:32 with a circumstantial FP, and ἀποστέλλω is used three times with FPs of the same syntactical function.⁷⁸ All in all, ἀποστέλλω is used six times, διαπέμπω one and πέμπω two times. In *Epistula i ad Corinthios* 12.2 the construction ἐξέπεμψεν ἄνδρας τοὺς συλλημψομένους αὐτοῦς also closely involves a verb of sending but is not shown in the table owing to the closer syntactical relationship between συλλημψομένους and ἄνδρας

As is clear from table 15, the circumstantial FP comprises about 38% of the total number of FPs in our corpora and seems to be well represented in every individual corpus. But if we take into consideration that 13 of the total 18 cases of the circumstantial FP in the LXX are found in *Maccabees I–IV* and if we consequently discount all the instances in these books from our calculation, the rate drops significantly: from about 27% to ca 13% for the LXX. We also need to bear in mind for the NT that four of the six instances of circumstantial FPs are found in *Acts* and that three of these four are found in Luke's portrayal of the rhetorical apologies of Paul the apostle.⁷⁹ As for the rest, we might mention *Acta graeca Andreae* which

⁷⁷ I am discounting the two cases that coincide with textual variants in the NT. The singulars are displayed below in the order in which they appear in appendix 1. The simple verb of the compounds is in bold whenever the simple verb coincides with its corresponding compound: ἱερατεύω, φωτίζω, **παρέχω**, **μετακομίζω**, ἀντιλέγω, κοινολογέομαι, συνοικέω, **ἀποκομίζω**, οἰκονομέω, τελέω, ἀναψύχω, τυγχάνω, ἐλεέω, παρακαλέω, ἔχω, ἐνδείκνυμι, χαρίζομαι, κοινωνέω, **προδίδωμι**, δηλόω, οικειόω, ἐναντιόομαι, ἀποτίνω, ἀνίστημι, κωλύω, **ἀντιλαμβάνω**, **ἀνταποδίδωμι**, **παραλαμβάνω**, σφάζω, **παραδίδωμι**, συναντάω, λαλέω, **ἀποδίδωμι**, κακώω, ἐπαποθνήσκω, σκέπτομαι, θεάομαι, μανθάνω, κολάζω, λύω, ἀπόλλυμι, **ἐπισκέπτομαι**, μετατίθημι, ἀπολύω, κερδαίνω, ἤκω, **ἀπολαμβάνω**, δίδωμι, **ἀπάγω**, πληρόω, μάχομαι, ἀναλίσκω, φθείρω, μιαιοφαγέω and **ἐπιτελέω**.

⁷⁸ In *Maccabees I* 15:28: **ἀπέστειλεν** πρὸς αὐτὸν Ἀθηνόβιον ἓνα τῶν φίλων αὐτοῦ κοινολογησόμενον αὐτῶ λέγων, *Maccabees II* 4:23: **ἀπέστειλεν** Ἰάσων Μενέλαον τὸν τοῦ προσημαιομένου Σιμωνος ἀδελφὸν παρακομίζοντα τὰ χρήματα τῷ βασιλεῖ καὶ περὶ πραγμάτων ἀναγκαίων ὑπομνηματισμοὺς τελέσοντα, and in *Assumptio Mosis* Fragment i: Τελευτήσαντος ἐν τῷ ὄρει Μωϋσέως, ὁ Μιχαὴλ **ἀποστέλλεται** μεταθήσων τὸ σῶμα.

⁷⁹ The first instance is found in the speech of *Acts* 22:1–21. It is addressed to the angry mob of Jews who has attacked Paul in the temple courtyard and is said to have been in τῇ Ἑβραϊδὶ διαλέκτῳ (21:40 and 22:2). The

alone counts four circumstantial FPs. These three texts/collections — *Maccabees I–IV*, *Acts* and *Acta graeca Andreae* — make up about 47% of all circumstantial FPs (21 of 45 instances). If we were to subtract these numbers from the overall statistics, the circumstantial FPs would comprise around 24% of the (modified) total number of FPs

It is also interesting to note that Polycarp uses the FP in the (relative) subordinate clause. Only eight of 45 (about 18%) of the circumstantial FPs and 20 of the total 119 FPs (about 17%) are found in subordinate clauses. Of these, only *Letter of Jeremiah* t:3, *Acts* 8:27, 24:11 and *Epistula ad Diognetum* 10.7 also use the FP in a *relative* subordinate clause. And of these, only *Acts* 8:27 and 24:11 alongside Polycarp use a circumstantial FP. As with the singularity of $\pi\rho\epsilon\sigma\beta\epsilon\acute{\upsilon}\omega$, the last point should not be overstated considering the small amount of data in question. But based on what we *do* have the tendency is clearly towards main clauses

Lastly, we might also note the absence of the $\acute{\omega}\varsigma$ -particle. This agrees with the majority of cases (34 of 45) and is therefore to be expected. In addition, no circumstantial FP in a subordinate clause is constructed with the $\acute{\omega}\varsigma$ -particle

2.3 Implications for Textual Criticism of Polycarp

Here I shall discuss how the textual critical discussion of *Phil* 13 might be illuminated by the previous analysis. Two major aspects must be considered: (1) the relatively low frequency of FPs in texts similar to *Phil* 13 and (2) its morphosyntactical properties

The LXX, NT, AF and AHP, as has been shown in 2.1, are clearly set apart in their scant employment of the FP in comparison with the Greek of the Classical period. With regard to contemporary texts, that is texts from the Hellenistic and/or Imperial era, the data show that there are major fluctuations between different corpora, but early low-register Judeo-Christian texts still make up the lowest end of the spectrum. It is true that the FP does appear sporadically in these Judeo-Christian texts and that any instance, by itself, should not constitute sufficient reason for emendation. However, I contend that in an already disputed text it most certainly *could*. It is a linguistic peculiarity and as such *should* be taken into account in any textual critical discussion

In Classical Greek, most authors display a consistent frequency in the employment of the FP at the macro-level, if we consider corpora of individual authors, but display great diversity at the micro-level, if we consider individual texts within a given corpus. Imperial Greek, so far as our data allow us to draw any conclusions, exhibits the same tendency to fluctuate the use of the FP at the micro-level, but also, in contrast with Classical Greek, at the macro-level.

second and third instances are found in Paul's judicial defence before the ἡγέμων Felix and the ῥήτωρ Tertullus in 24:10–21. For the differences in linguistic structures connected to genre and context, see Voelz (2010), 177–195, who, based on a comparison of the NT with various other Hellenistic texts, makes the point that for linguistic features of the Greek of the NT “[T]he issue of *genre* is not to be neglected.” (p.190) and that “*language patterns change within an author, given the setting of the events narrated.*” (p. 192; italics are the author's). The question cannot be pursued at the present moment, but any further study of the FP should address the question of genre and setting in connection with the use of the FP. Cf. 1.4.4. above and the “Conclusion” below.

And it is in this fluctuation that early low-register Judeo-Christian texts stand out as the absolute low point

The FP of *Phil* 13 has shown no features in terms of morphosyntax that would warrant emendation without any further investigation into its uses in Classical, Hellenistic and Imperial Greek. The lemma used for the FP, the lemma of the governing verb, the type, its placement in a subordinate clause and lack of $\omega\varsigma$ give no sufficient grounds for suspicion. Maybe the aggregation of circumstantial FPs in particular areas of our corpora (for example in *Maccabees I–IV*, *Acts* and *Acta graeca Andreae*) could prove to be implicating that the circumstantial FP is more rare than if all instances are allowed for in the analysis (38% contra 24% of the total instances). But even so, a rate for the circumstantial FP of 24% could not be considered very low unless other types of Greek employ it to a considerably larger extent. In addition, the infrequency of the FP in (relative) subordinate clauses also seems to be of little importance considering the limited sizes of our corpora

But a hypothetical scribe responsible for an alleged interpolation must be shown to be considerably more prone to use the FP than Polycarp himself. A full fledged hypothetical profile of this interpolator goes far beyond the scope of this study, but it is safe to say that the data for the Church Fathers and the Imperial texts might yield a likely candidate; consequently, we should say a few things about this possibility of interpolation

The *terminus ante quem* of *Phil* 13 sits within the first few decades of the 4th century, when Eusebius quoted the passage in his *Historia ecclesiastica*.⁸⁰ Assuming the textual stability of the citation itself, this quotation is the only surviving Greek version of *Phil* 13. Some time after the beginning of the 2nd century someone would have made a forgery and inserted it into the epistle so that it would have been distributed widely enough for Eusebius to have had access to it when he wrote his *Historia ecclesiastica*.⁸¹ If this interpolator had any Atticistic tendencies — as was indeed the case for many Christian theologians after the AF⁸² — maybe he included an FP in his forgery

One might of course ask why he would insert such a rare form only normal in Attic and higher literary Koine into a linguistic *milieu* so clearly devoid of higher Attic pretensions. Maybe this just did not cross the scribe's mind at the moment of composition, or maybe the scribe felt no problems in embellishing Polycarp with a slightly higher register of language; we can only speculate about the scribe's thoughts on the matter. But the indisputable fact remains that ancient forgeries were not always very successful in imitating the style and language of the target text.⁸³

⁸⁰ Cf. Hartog (2002), 68.

⁸¹ Hartog (2002), 117–118 and 149.

⁸² Browning (1983), 49.

⁸³ A typical example of this is the disputed ending of *Mark*. NT textual critics generally agree that the initial text did not include the different endings after 16:8. Either this was the intended reading by the author or the initial text to all subsequent manuscripts lacked the original ending because of an early damage to the manuscript or something to that effect. Three additional endings exist in the Greek tradition. Of these the so-called “longer ending of Mark” is the “traditional” version, that is, the version included in the early printed editions of Erasmus and of countless subsequent translations. This “longer ending” contains a distinct un-Markan language which,

Additionally, if the insertion had anything to do with the need for authenticating an allegedly forged Ignatian corpus — as has indeed been suggested by Daniel Völter⁸⁴ — the forger should probably be thought of as an educated person capable of attempting such a fabrication. If the forger’s own linguistic tendencies leaned towards the same type of Greek found within the corpora of the Church Fathers, his inclination to use the FP would indeed be greater than the inclination found in the comparable low-register Greek of the kind most similar to Polycarp’s writing. But as mentioned in 1.4.5, the data for the Church Fathers must be used with caution since many instances seem to be citations. The current method does not adequately deal with this issue. This cautionary note should be kept in mind when postulating the assumed tendencies of an educated Christian interpolator in the remaining discussion

Of course, there is an inconsistency in the argument if we equate the forger of the Ignatian corpus with the forger of *Phil* 13. If the linguistic disposition of the forger of *Phil* 13 made him insert a rare verb form that would be inappropriate for the target text, then we should expect the same phenomenon to occur in the forged Ignatian epistles as well, which is not the case. Especially if we consider that the seven letters of Ignatius has a word count of just below 8,000.⁸⁵ An author with a frequency of three to eight FPs per 10,000 words — which is roughly what we find in the Church Fathers — would have been expected to have used it at least a few times over the course of forging these epistles

Maybe the forger consciously avoided the use of FPs in the Ignatian corpus but forgot or did not care about this detail in the forgery of *Phil* 13. But if he consciously avoided the FP for Ignatius, that would prove that the forger *was* aware of the unseemliness of the FP in the text of this particular author and acted accordingly. That he would not operate with the same level of exactness in interpolating *Phil* 13, assuming that he assumed that Ignatius and Polycarp would be linguistically similar, strikes me as incredible. This might lead one to believe — contra Völter — that *Phil* 13 is not directly connected with the alleged forger of the Ignatian epistles. It might be connected with the desire to strengthen the authenticity of the collection, but the case I have made does not lend itself easily to allow for the same forger of both *Phil* 13 and the Ignatian texts

But we also have to take seriously the fact that the FP *does* occur occasionally in low-register Judeo-Christian texts, and that there is — and always has been— a significant level of variation at the micro-level, that is between individual texts within a corpus, in the frequency of the FP in Greek texts. *Phil* 13 could perhaps be one of those rare cases where it does occur naturally in an author who normally would not use it

together with the external evidence, makes it clear that this is a secondary reading, see Metzger & Ehrman (2005), 322–327. The important thing to note is that the “longer ending” clearly is an interpolation and that the interpolator did not succeed in imitating the target text, if we may assume that this was indeed his purpose.

⁸⁴ See Hartog (2002), 148–149.

⁸⁵ According to the TLG, the exact number is 7,779.

3. Conclusion

This study set out to statistically chart and analyse the frequency of the FP from Classical Greek to the beginning of the 4th century CE and to carry out a morphosyntactical analysis for the texts deemed most similar to that of Polycarp's *Phil*. The ultimate goal of this was to contextualise the grammar of Polycarp in order to illuminate the text critical issues surrounding *Phil* 13. This has been attained by the use of two digital databases: the TLG and Perseus under PhiloLogic. From these, data have been culled, presented, analysed and applied to *Phil* 13

The frequencies of FPs across the spectrum of examined texts and authors have been displayed in appendix 1. General patters of usage have been observed in the analysis and, most notably, the frequency in early low-register Judeo-Christian texts has been shown to lie much below all other Greek literary texts. The morphosyntactical distribution in early low-register Judeo-Christian texts has been displayed in appendix 2 and has been discussed in the analysis

The conclusion of the analysis is that the occurrence of an FP in *Phil* 13 constitutes a linguistic oddity which is relevant to the textual criticism of *Phil*. The morphosyntax may seem to be impeccable at the present moment, but the mere occurrence of an FP is remarkable in light of the most important texts similar to *Phil* and needs to be more fully discussed than has hitherto been the case in Polycarpian scholarship. Therefore, I have not sought to make a case for or against any position regarding the integrity of *Phil* 13 *per se*, but only to expose a serious gap in the textual critical debate; anyone considering the pros and cons of *Phil* 13 must take a stance on the FP

On a final note, I may propose some future areas of research and modifications that would be needed to reach a final verdict on Polycarp and the FP: (1) All of the extant Greek literature of antiquity needs to be taken into account in the statistical analysis, including the papyri and the inscriptional evidence. (2) Extensive portions of Classical, Atticistic and higher literary Koine as well as extensive portions of the papyri and inscriptional evidence need to be analysed morphosyntactically and taken into account. (3) The frequencies and morphosyntax of the FPs in the Imperial and Hellenistic period need to be cross-referenced to the overall linguistic profile of each author and text. By doing so we might get a grasp of the relationship between the use of the FP and other Atticistic tendencies or lack thereof

We also need to divide larger texts into smaller units, such as the *Histories* of Herodotus, or smaller texts here bundled together because of the limitations of Perseus, such as the *Speeches* of Demosthenes. This would allow us to investigate frequencies with greater precision. The general consensus regarding authenticity and dating should be taken into consideration in so far as it can be established and the morphosyntactical analysis could include more advanced parameters, such as word order, text types/genres and governing words farther from the FP than the most immediate words. The question of how to deal with citations/allusions, especially in the Church Fathers, also needs to be properly addressed

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Appendix 1: Introduction and Tables 1–7

This first appendix consists of seven different tables displaying the data for the statistical analysis of (1) Xenophon and Plato, (2) Classical authors, (3) Hellenistic authors, (4) Imperial authors, (5) the Septuagint, New Testament, Apostolic Fathers, Apocrypha, Hagiographa and Pseudepigrapha, (6) the Church fathers and (7) a summary. In addition, the notes for the TLG (see below) are added at the end.

The columns display, from left to right, the names of the authors or the collections, the name of each title or bundle of texts, the word count of each text, the number of FPs in each text and lastly the frequency of FPs measured by number of FPs per 10,000 words of each text. Whenever a text exhibits no FPs, the abbreviation NA (“Not Applicable”) is used.

Since two different databases have been used, two different ways of displaying the data have had to be applied as well. For the data from Perseus, the names of authors and titles are in English and the ordering of titles is alphabetical, in accordance with Perseus, while the data from the TLG is displayed with the latin names, titles and the order found in the TLG, except for the biblical titles which are provided in English. The use of the names and titles of the respective database makes it easier for the reader to control the data but makes the display here slightly inconsistent.

The number of instances of FPs from Perseus are displayed as **number*/*number**. E.g., 4¹/5 means that four out of five instances found by Perseus proved to be real FPs, and the note contains the incorrect listing with the FP in bold. The other four instances need to be accessed by conducting a search with Perseus. A numeral in the note is placed before the name of the author and text (e.g. “110. Xen. An. 7.7.47”) which corresponds to the the order in which the FPs appear when using Perseus. The system used for the TLG, on the other hand, consists only of a listing of the number of instances. All positive textual references for the TLG are listed separately at the end of this appendix.

For Xenophon and Plato, however, both of these two systems have been cross-referenced. E.g., 115¹/116/ + TLG:116² means that out of the 116 hits by Perseus, 115 were correct, but adding additional hits by the TLG, the total sum amounts to 116. The last note gives the reference.

Tables 2 and 3 only use data from Perseus, table 4 uses data from both Perseus and the TLG, and tables 5 and 6 only use data from the TLG. Given the difference in layout, the reader should have no difficulties in distinguishing between the two systems in table 4.

Table 7 displays the total word count, total sum of FPs and total frequency of FPs per 10,000 words for each author/collection.

After every author/collection is a summary of the total word count, number of FPs and the aggregate frequency.

1. Xenophon and Plato from Perseus under PhiloLogic, corrected by the TLG

Author/collection	Title	Word count	Instances of future participles	Future participles per 10,000 words
Xenophon				
	Agesilaus	7,385	9/9/ + TLG:9	12.19
	Anabasis	57,142	115 ¹ /116/ + TLG:116 ²	20.30
	Apology of Socrates	2	NA/TLG:NA	NA
	Constitution of the Lacedaemonians	4,925	2/2/ + TLG:2	4.06
	Cyropaedia	79,291	101/101/ + TLG:104 ³	13.12
	Economics	17,819	8/8/ + TLG:8	4.44
	Hellenica	66,513	108/108/ + TLG:110 ⁴	16.54
	Hiero	5,969	2/2/ + TLG:2	3.35
	Memorabilia	35,832	28/28/ + TLG:28	7.81
	On Hunting	9,145	2/2/ + TLG:2	2.19
	On the Art of Horsemanship	6,983	3/3/ + TLG:3	4.30
	On the Cavalry Commander	5,781	8/8/ + TLG:8	13.84
	Symposium	9,539	5/5/ + TLG:5	5.24
	Ways and Means	3,853	4/4/ + TLG:4	10.38
	Total	312,177	401	12.85
Plato				
	Alcibiades 1	10,278	10/10/ + TLG:11 ⁵	10.70
	Alcibiades 2	4,182	4 ⁶ /6/ + TLG:4	9.56
	Apology	8,749	8/8/ + TLG:8	9.14
	Charmides	8,324	6/6/ + TLG:6	7.21
	Cleitophon	1,554	3/3/ + TLG:3	19.31
	Cratylus	18,239	10/10/ + TLG:10	5.48
	Critias	4,955	1/1/ + TLG:1	2.02
	Crito	4,175	4/4/ + TLG:4	9.58
	Epinomis	6,323	3/3/ + TLG:3	4.74
	Euthydemus	12,47	7/7/ + TLG:7	5.61
	Euthyphro	5,168	3/3/ + TLG:3	5.80
	Gorgias	26,276	11 ⁷ /12/ + TLG:11	4.19
	Hipparchus	2,244	1/1/ + TLG:1	4.46
	Hippias Major	8,458	NA/ + TLG:1 ⁸	1.18
	Hippias Minor	4,154	2/2/ + TLG:2	4.81
	Ion	3,829	1/1/ + TLG:1	2.61

Laches	7,693	6/6/ + TLG:7 ⁹	9.10
Laws	102,972	71 ¹⁰ /77/ + TLG:73 ¹¹	7.09
Letters	16,965	16 ¹² /17/ + TLG:16	9.43
Lovers	2,395	NA/ + TLG:NA	NA
Lysis	6,957	1/1/ + TLG:1	1.44
Menexenus	4,813	10/10/ + TLG:10	20.78
Meno	9,698	1 ¹³ /2/ + TLG:1	1.03
Minos	2,83	3/3/ + TLG:3	10.60
Parmenides	15,263	6/6/ + TLG:6	3.93
Phaedo	22,359	8/8/ + TLG:8	3.58
Phaedrus	16,622	12 ¹⁴ /13/ + TLG:12	7.22
Philebus	17,723	8 ¹⁵ /9/ + TLG:8	4.51
Protagoras	17,549	16/16/ + TLG:16	9.12
Republic	88,26	39 ¹⁶ /41/ + TLG:39	4.42
Sophist	16,039	10/10/ + TLG:10	6.23
Statesman	16,982	1/1/ + TLG:1	0.59
Symposium	17,352	13/13/ + TLG:13	7.49
Theaetetus	22,52	11/11/ + TLG:11 ¹⁷	4.88
Theages	3,469	6/6/ + TLG:6	17.30
Timaeus	23,678	25 ¹⁸ /26/ + TLG:25	10.56
Total	561,517	342	6.09

1. **Incorrect** by Perseus: ἀνέξεσθαι τοὺς σοὶ προεμένους εὐεργεσίαν ὀρῶντά σοι ἐγκαλοῦντας. δέομαι οὖν σου, ὅταν ἀποδιδῶς, προθυμείσθαι ἐμὲ παρὰ 110. Xen. An. 7.7.47
2. **Missed** by Perseus: ἐδόκει δὴ θεῖον εἶναι καὶ σαφῶς ὑποχωρήσαι τὸν ποταμὸν Κύρω ὡς βασιλεύσοντι. *Anabasis* 1.4.19
Missed by TLG: καὶ ἔλεγεν ὅτι καλεῖ αὐτοὺς Μηδοσάδης προερῶν ἅπερ αὐτῶ, ἀπιέναι ἐκ τῆς χώρας. *Anabasis* 7.7.13
3. **Missed** by Perseus: εἰ δέ τί σοι, ἔφη, μέλει καὶ τοῦ ὡς ἤκιστα τεταραγμένα τάδε καταλιπεῖν, ὅταν ἀπίης, σκόπει, ἔφη, πότερον ἂν οἶε ἡρεμεστέρως ἔχειν τὰ ἐνθάδε καινῆς γενομένης ἀρχῆς ἢ τῆς εἰωθυίας καταμενούσης· εἰ δέ τί σοι μέλει καὶ τοῦ ὡς πλείστην στρατιὰν ἐξάγειν, τίν' ἂν οἶε μᾶλλον ἐξετάσαι ταύτην ὀρθῶς τοῦ πολλάκις αὐτῇ κεκρημένου. *Cyropaedia* 3.1.30
ἔτι δὲ ἄρματα ἔρχεται, ἃ οὐχ οὕτως ἐστήξει ὥσπερ πρόσθεν ἀπεστραμμένα ὥσπερ εἰς φυγὴν, ἀλλ' οἳ τε ἵπποι εἰσι κατατεθωρακισμένοι οἳ ἐν τοῖς ἄρμασιν, οἳ τε ἡνίοχοι ἐν πύργοις ἐστᾶσι ξυλίνοις τὰ ὑπερέχοντα ἅπαντα συνεστεγασμένοι θώραξι καὶ κράνεσι, δρέπανά τε σιδηρᾶ περὶ τοῖς ἄξοσι προσήρμοσται, ὡς ἐλῶντες καὶ οὗτοι εὐθὺς εἰς τὰς τάξεις τῶν ἐναντίων· *Cyropaedia* 7.2.17
Ἐπεὶ δὲ ἐδείπνουν, ἐδόκει τῷ Γωβρύα τὸ μὲν πολλὰ ἕκαστα εἶναι οὐδὲν τι θαυμαστὸν παρ' ἀνδρὶ πολλῶν ἄρχοντι· τὸ δὲ τὸν Κύρον οὕτω μεγάλα πράττοντα, εἴ τι ἡδὺ δόξειε λαβεῖν, μηδὲν τούτων μόνον καταδαπανᾶν, ἀλλ' ἔργον ἔχειν αὐτὸν ἐδόμενον τούτου κοινωνεῖν τοὺς παρόντας, πολλάκις δὲ καὶ τῶν ἀπόντων φίλων ἔστιν οἷς ἑώρα πέμποντα ταῦτα αὐτὸν οἷς ἡσθεὶς τύχοι· *Cyropaedia* 8.4.6
4. **Missed** by Perseus: ἔπεμπον δὲ καὶ Ἀθήναζε βοηθεῖν κελεύοντες· ἐπορεύθησαν δὲ καὶ εἰς Λακεδαιμόνα πρέσβεις ἀπὸ τῶν ἐπαρίτων, παρακαλοῦντες Λακεδαιμονίους, εἰ βούλοιντο κοινῇ διακωλύειν, ἂν τινες ἴωσι καταδουλωσόμενοι τὴν Πελοπόννησον. *Hellenica* 7.5.3

οὐδὲ πολέμοιοι ὡς εἶδον παρὰ δόξαν ἐπιόντας, οὐδεὶς αὐτῶν ἡσυχίαν ἔχειν ἐδύνατο, ἀλλ' οἱ μὲν ἔθεον εἰς τὰς τάξεις, οἱ δὲ παρετάττοντο, οἱ δὲ ἵππους ἐχαλίνουον, οἱ δὲ θώρακας ἐνεδύοντο, πάντες δὲ πεισομένοις τι μᾶλλον ἢ ποιήσουσιν ἐφόκεσαν. *Hellenica* 7.5.22

5. **Missed** by Perseus: ΣΩ. Ἀκούσῃ μὲν ἄρα μου, ὡς τὸ εἰκός, προθύμως, εἶπερ, ὡς φῆς, ἐπιθυμεῖς εἰδέναι τί διανοοῦμαι, καὶ ὡς ἀκουσομένῳ καὶ **περιμενοῦντι** λέγω. 1 *Alcibiades* 104d
6. **Incorrect** by Perseus: ὁ δὲ δὴ τὴν **καλουμένην** πολυμαθίαν τε καὶ πολυτεχνίαν κεκτημένος, ὄρφανός δὲ ὢν — 3. Pl. *Alc.* 2 147a
πολλῶ χειμῶνι χρήσεται, ἅτε οἶμαι ἄνευ κυβερνήτου **διατελῶν** ἐν πελάγει, χρόνον οὐ μακρὸν βίου θέων; ὥστε συμβαίνει — 4. Pl. *Alc.* 2 147b
7. **Incorrect** by Perseus: γάρ μοι πᾶλος καὶ ἐξ ὧν εἶρηκεν ὅτι τὴν **καλουμένην** ῥητορικὴν μᾶλλον μεμελέτηκεν ἢ διαλέγεσθαι. — 1. Pl. *Grg.* 448d 36
8. **Missed** by Perseus: καὶ ἠπειλοῦν, ὅποτε πρῶτον ὑμῶν τῶ τῶν σοφῶν ἐντύχοιμι, ἀκούσας καὶ μαθῶν καὶ ἐκμελετήσας ἰέναι πάλιν ἐπὶ τὸν ἐρωτήσαντα, **ἀναμαχοῦμενος** τὸν λόγον. νῦν οὖν, ὃ λέγω, εἰς καλὸν ἦκεις, καὶ με δίδαξον ἱκανῶς αὐτὸ τὸ καλὸν ὅτι ἐστί, *Hippias Major* 286d
9. **Missed** by Perseus: εἰδότες οὖν καὶ ὑμῖν ὑεῖς ὄντας ἡγησάμεθα μεμεληκέναι περὶ αὐτῶν, εἶπερ τισὶν ἄλλοις, πῶς ἂν θεραπευθέντες γένοιτο ἄριστοι· εἰ δ' ἄρα πολλὰκις μὴ προσεσχίκατε τὸν νοῦν τῷ τοιούτῳ, ὑπομνήσοντες ὅτι οὐ χρὴ αὐτοῦ ἀμελεῖν, καὶ **παρακαλοῦντες** ὑμᾶς ἐπὶ τὸ ἐπιμέλειάν τινα ποιήσασθαι τῶν ὑέων κοινῇ μεθ' ἡμῶν. *Laches* 179b
10. **Incorrect** by Perseus: εἰ μὲν τοῖνυν τὰ πάνυ σμικρὰ κρίνοι παιδιά, **κρῖνοῦσιν** τὸν τὰ θαύματα ἐπιδεικνύντα· ἧ γάρ; — 4. Pl. *Leg.* 658c
ὧν ἔνεκα πρῶτον μὲν εἰς γείτονας ἰέναι χρὴ τοὺς **ἐπικαλοῦντας** ἀλλήλοισι καὶ τοὺς φίλους τε καὶ συνειδότες ὅτι μ — 28. Pl. *Leg.* 766e
χρωμένων λαγῶν. νομίσαντα δ' εἶναι χρὴ τὸν **γαμοῦντα** ταῖν οἰκίαιν ταῖν ἐν τῷ κλήρῳ τὴν — 29. Pl. *Leg.* 775e
μαλθακὴν ἔξιν ταῖς ψυχαῖς τῶν ἐνοικούντων εἶωθε ποιεῖν, προκαλούμενον εἰς αὐτὸ καταφεύγοντας μὴ ἀμύνεσθαι τοὺς — 34. Pl. *Leg.* 778e
καλῶς, ταῦτόν δὴ καὶ τοὺς περὶ ὄπλομαχίαν ἄκρους **παρακαλοῦντας**, χρὴ τούτους συννομοθετεῖν κελεύειν τίς νικᾶν ἄρα δίκαιος — 48. Pl. *Leg.* 833e
διὰ δικῶν ὄρκων χωρὶς κρίνεσθαι σύμπαντας τοὺς **ἐπικαλοῦντας** ἀλλήλοισι. καὶ τὸ παράπαν ἐν δίκῃ τοὺς προέδρους — 71. Pl. *Leg.* 949a
11. **Missed** by Perseus: ΑΘ. Μῶν οὖν οὐχ ἐν τῶν καλλίστων ἐστὶν τὸ περὶ τοὺς θεοὺς, ὃ δὴ σπουδῇ διεπερανάμεθα, ὡς εἰσὶν τε καὶ ὄσης φαίνονται κύριοι δυνάμει, εἰδέναι τε εἰς ὅσον δυνατόν ἐστιν ταῦτ' ἄνθρωπον γιγνώσκειν, καὶ τοῖς μὲν πλείστοις τῶν κατὰ πόλιν συγγιγνώσκειν τῇ φήμῃ μόνον τῶν νόμων συνακολουθοῦσιν, τοῖς δὲ φυλακῆς **μεθέξουσιν** μηδὲ ἐπιτρέπειν, ὃς ἂν μὴ διαπονήσῃται τὸ πᾶσαν πίστιν λαβεῖν τῶν οὐσῶν περὶ θεῶν; *Leges* 966c
ταῦτ' εἰς πάντα ὄντα χρήσιμα οὐ παρετέον, ἀλλὰ προστακτέον μαθηταῖς τε ἅμα καὶ τοῖς **διδάξουσιν**, ὅταν ἐνταῦθ' ὤμεν τῶν νόμων, τοῖς μὲν πάντα τὰ τοιαῦτα εὐμενῶς δωρεῖσθαι, τοῖς δὲ παραλαμβάνειν ἐν χάρισιν. *Leges* 796b
Missed by TLG: ὁ μὲν δὴ πρῶτός τε καὶ διὰ τέλους ἀεὶ θερινός ὡς τὰ πολλὰ **διατελῶν** ταῖς φοιτήσεσιν, καθάπερ οἱ τῶν ὀρνίθων διαπορευόμενοι — *Leges* 952e
13. **Incorrect** by Perseus: τὰ ὑποδήματα ἐργαζόμενοι τὰ παλαιὰ καὶ τὰ ἱμάτια **ἐξακούμενοι** οὐκ ἂν δύναιντο λαθεῖν τριάκονθ' ἡμέρας μοχθηρότε — 2. Pl. *Men.* 91d
12. **Incorrect** by Perseus: οἷον γὰρ γέγονεν, ἀκοῦσαι χρὴ τοὺς ἐμὲ **παρακαλοῦντας** πρὸς τὰ νῦν πράγματα. ἦλθον Ἀθηναῖος ἀνὴρ ἐγώ, — 9. Pl. *Ep.* 333d
14. **Incorrect** by Perseus: καὶ ποιήσας δὴ πᾶσαν τὴν **καλουμένην** Παλινοφιδίαν παραχρῆμα ἀνέβλεψεν. ἐγὼ οὖν σοφώτερος ἐκείνων γε — 4. Pl. *Phdr.* 243b
13. **Incorrect** by Perseus: τὰ ὑποδήματα ἐργαζόμενοι τὰ παλαιὰ καὶ τὰ ἱμάτια **ἐξακούμενοι** οὐκ ἂν δύναιντο λαθεῖν τριάκονθ' ἡμέρας μοχθηρότε — 2. Pl. *Men.* 91d
15. **Incorrect** by Perseus: σώματος ἰατρικὴν καὶ ἐν ἄλλοις ἄλλα συντιθὲν καὶ **ἀκούμενον** πᾶσαν καὶ παντοίαν σοφίαν ἐπικαλεῖσθαι, τῶν δ' αὐτῶν — 4. Pl. *Phlb.* 30b
16. **Incorrect** by Perseus: τοιούτους, πρὸς δὲ τούτοις ἐπαινοῦντας ναυτικὸν μὲν **καλοῦντας** καὶ κυβερνητικὸν καὶ ἐπιστάμενον τὰ κατὰ ναῦν, ὃς — 28. Pl. *Resp.* 488d

ἀ τοιαῦτα φάσκοντας ἐπιτηδεύειν, οὓς δὴ σὺ φῆς τὸν ἐγκαλοῦντα τῇ φιλοσοφίᾳ λέγειν ὡς παμπόνηροι οἱ πλεῖστοι τῶν — 29. Pl. *Resp.* 489d

17. **Missed** by TLG: *ΘΕΑΙ*. Εἰπέ δὴ τί νυνδὴ ὡς ἐρῶν ἐπόθου; *Theaetetus* 209e

18. **Incorrect** by Perseus: καὶ συμπεριληφθέντος ὑπὸ ὑγρότητος, καὶ πομφολύγων **συστασῶν** ἐκ τοῦ πάθους τούτου καθ' ἐκάστην μὲν ἄοράτων διὰ — 24. Pl. *Ti.* 83d

2. Classical authors from Perseus under PhiloLogic

Author/collection	Title	Word count	Instances of future participles	Future participles per 10,000 words
Aeschylus				
	Agamemnon	8,261	11/11	13.32
	Eumenides	5,321	3/3	5.64
	Libation Bearers	5,469	1/1	1.83
	Persians	5,222	NA	NA
	Prometheus bound	5,936	8/8	13.48
	Seven Against Thebes	5,146	NA	NA
	Suppliant Women	4,972	2/2	4.02
	Total	40,327	25	6.20
Sophocles				
	Ajax	7,915	8/8	10.11
	Antigone	7,363	10/10	13.58
	Electra	8,706	12/12	13.78
	Ichneutae	1,713	NA	NA
	Oedipus Tyrannus	9,283	10/10	10.77
	Oedipus at Colonus	10,392	11/11	10.59
	Philoctetes	8,832	12/12	13.59
	Trachiniae	7,295	10/10	13.71
	Total	61,499	73	11.87
Euripides				
	Alcestis	6,595	5 ¹⁹ /6	7.58
	Andromache	7,388	3/3	4.06
	Bacchae	7,666	7/7	9.13
	Cyclops	3,795	2/2	5.27
	Electra	7,659	6 ²⁰ /7	7.83
	Hecuba	7,256	13/13	17.92
	Helen	9,944	6/6	6.03
	Heracleidae	6,234	10/10	16.04
	Heracles	7,884	8/8	10.15
	Hippolytus	8,143	3/3	3.68

	Ion	9,226	7/7	7.59
	Iphigenia in Aulis	9,431	11/11	11.66
	Iphigenia in Tauris	8,380	8/8	9.55
	Medea	7,867	4/4	5.08
	Orestes	10,011	10 ²¹ /13	9.99
	Phoenissae	9,858	18/18	18.26
	Rhesus	5,419	14/14	25.84
	Suppliants	7,066	7 ²² /8	9.91
	Trojan Women	7,172	10/10	13.94
	Total	146,994	152	10.34
Aristophanes				
	Acharnians	7,195	14/14	19.46
	Birds	10,746	10 ²³ /11	9.31
	Clouds	9,663	7 ²⁴ /9	7.24
	Ecclesiazusae	7,683	13 ²⁵ /14	16.92
	Frogs	9,202	4/4	4.35
	Knights	8,925	3/3	3.36
	Lysistrata	8,083	3 ²⁶ /4	3.71
	Peace	8,044	8/8	9.95
	Plutus	8,131	14/14	17.22
	Thesmophoriazusae	7,207	12/12	16.65
	Wasps	9,829	7/7	7.12
	Total	94,708	95	10.03
Herodotus				
	The Histories	184,921	225 ²⁷ /235	12.17
Thucydides				
	The Peloponnesian War	150,121	256 ²⁸ /257	17.05
Gorgias				
	Encomium of Helen	1,328	NA	NA
Antiphon				
	Speeches	18,102	18 ²⁹ /19	9.94
Lysias				
	Speeches	56,187	81/81	14.42
Isocrates				
	Letters	6,801	8/8	11.76
	Speeches	111,801	160 ³⁰ /168	14.31
	Total	118,602	168	14.17
Aeschines				
	Speeches	44,274	62 ³¹ /64	14.00

Demosthenes				
	Exordia	9,510	21/21	22.08
	Letters	6,095	7/7	11.48
	Speeches	278,167	295 ³² /305	10.61
	Total	293,772	323	10.99
Dinarchus				
	Speeches	10,603	21/21	19.81
Aristotle				
	Athenian Constitution	16,390	19 ³³ /20	11.59
	Economics	6,240	4/4	6.41
	Eudemian Ethics	26,290	6/6	2.28
	Metaphysics	78,923	13/13	1.65
	Nicomachean Ethics	56,516	21/21	3.72
	Poetics	10,254	6/6	5.85
	Politics	65,520	26 ³⁴ /30	3.97
	Rhetoric	43,189	34/34	7.87
	Virtues and Vices	1,495	NA	NA
	Total	304,817	129	4.23
Hippocrates				
	Airs, Waters, Places	7,487	NA	NA
	Ancient Medicine	5,521	NA	NA
	Aphorisms	7,077	2/2	2.83
	Epidemics 1 and 3	10,792	3/3	2.78
	Fistulae	1,548	NA	NA
	Fractures	11,237	7/7	6.23
	Head Injuries	4,991	NA	NA
	Hemorrhoids	896	NA	NA
	Joints	21,316	2/2	0.94
	Law	325	NA	NA
	Mochlicus	4,944	NA	NA
	Nutrition	1,305	NA	NA
	Oath	251	NA	NA
	Precepts	1,340	NA	NA
	Prognostics	5,213	11/11	21.10
	Regimen in Acute Diseases	11,358	4/4	3.52
	Surgery	2,141	NA	NA
	The Sacred Disease	4,716	1/1	2.12
	Ulcers	3,322	NA	NA
	Total	105,780	30	2.84

19. **Uncertain:** δ' ὀφλισκάνεις· ὡς μήποτ' ἄνδρα τόνδε νυμφίον **καλῶν**· ἐπήνεσ' ἀλόχῳ πιστὸς οὔνεκ' εἶ φίλος· — 6. Eur. *Alc.* 1090
20. **Incorrect:** σὴν· δεινὰ δὲ κῆρές <σ> αἰ κυνώπιδες θεαὶ **τροχηλατήσουσ'** ἔμμανῆ πλανώμενον· ἐλθὼν δ' Ἀθήνας Παλλάδος σεμνὸν βρ — 6. Eur. *El.* 1250
21. **Incorrect:** αὐτὸν πάρεισι τοῖς ἐμοῖς θρηνημάσι φίλαι ξυνωδοί· τάχα **μεταστήσουσ'** ὕπνου τόνδ' ἠσυχάζοντ', ὄμμα δ' ἐκτῆξουσ' ἐμὸν — 1. Eur. *Or.* 130
τάχα μεταστήσουσ' ὕπνου τόνδ' ἠσυχάζοντ', ὄμμα δ' ἐκτῆξουσ' ἐμὸν δακρῦοις, ἀδελφὸν ὅταν ὀρῶ μεμνηνότεν. — 2. Eur. *Or.* 130
πόσιν, Μενέλαον; ἐπὶ γὰρ τῷ Κλυταιμῆστρας τάφῳ χόας **χεόμενος** ἔκλυον ὡς ἐς Ναυπλίαν ἤκοι σὺν ἀλόχῳ πολυετῆς σε — 3. Eur. *Or.* 470
22. **Incorrect:** ἦκιστ', Ἄδραστε, τοῦτο πρόσφορον λέγεις· πῶς; τὰς **τεκούσας** οὐ χρεῶν ψαῦσαι τέκνων; ὄλοιντ' ἰδοῦσαι τούσδ' — 7. Eur. *Supp.* 940
23. **Incorrect:** τοιαῦτα μὲν τάκειθεν· ἐν δέ σοι λέγω· **ἦξουσ'** ἐκεῖθεν δεῦρο πλεῖν ἢ μύριοι πτερῶν δεόμενοι καὶ τρόπῳ — 9. Ag. *Av.* 1305
24. **Incorrect:** ὅπως μὴ θύσετε· οὐκ, ἀλλὰ ταῦτα πάντα τοὺς **τελουμένους** ἡμεῖς ποιοῦμεν· εἶτα δὴ τί κερδανῶ; — 1. Ag. *Nub.* 255
εἰς ἣν γε θήσιν τὰ πρυτανεῖά φασί μοι· **ἀπολοῦσ'** ἄρ' αὐθ' οἱ θέντες· οὐ γὰρ ἔσθ' ὅπως μί' ἢ — 8. Ag. *Nub.* 1180
25. **Incorrect:** νῆ Δία μέλαινά γ', οὐδ' ἂν εἰ τὸ φάρμακον **ἔψουσ'** ἔτυχες ᾧ Λυσικράτης μελαίνεται· ἴστω παρ' αὐτῆν, δεῦρ' ἴ — 8. Ag. *Eccl.* 735
26. **Incorrect:** αὐταὶ λιπαροῦς χειρουργίας, ἀλλὰ καὶ ναῦς τεκτανοῦνται, **κάπιχειρήσουσ'** ἔτι ναυμαχεῖν καὶ πλεῖν ἐφ' ἡμᾶς, ὥσπερ Ἀρτεμισία — 4. Ag. *Lys.* 672
27. **Uncertain:** Μιτροβάτεά τε καὶ τὸν παῖδα αὐτοῦ, τοῦτο δὲ τοὺς **ἀνακαλέοντας** αὐτὸν καὶ πεμπομένους ὑπ' ἐμεῦ κτείνει, ὕβριν οὐκ — 63. Hdt. 3.127.3
ὁ τῶν φυλέων ἔστειλλε, συνοικίῃσιν τούτοις καὶ οὐδαμῶς ἐξελθὼν αὐτοὺς ἀλλὰ κάρτα **οἰκηιούμενος**· ἐπεὶ δὲ καὶ — 78. Hdt. 4.148.1
Incorrect: ἔφασαν· τὴν καὶ ἐγὼ οἶδα ἔτι καὶ ἐς ἐμὲ **ἐπιτελέοντας** αὐτούς, οὐ μέντοι εἶ γε διὰ ταῦτα ὀρτάζουσι ἔχω — 40. Hdt. 2.122.2
αὐτῶν τέμενος, καὶ ὀνομαστότατον ἐὸν καὶ χρησιμώτατον, **καλεόμενον** δὲ Ἑλλήνιον, αἶδε αἰ πόλις εἰσὶ αἰ ἰδρυμέναι κοιν — 44. Hdt. 2.178.2
Δαρεῖος δὲ μετὰ ταῦτα καλέσας Ἰνδῶν τοὺς **καλεομένους** Καλλατίας, οἱ τοὺς γονέας κατεσθίουσι, εἴρετο, παρεόντων τῶν — 54. Hdt. 3.38.4
ὡς δὲ ἀπίκετο ἐς τὴν Σκυθικὴν καταδύς ἐς τὴν **καλεομένην** Ὑλαίην (ἣ δ' ἔστι μὲν παρὰ τὸν Ἀχιλλῆιον δρόμον, — 68. Hdt. 4.76.4
ρέοντες διὰ Μαιητέων ἐκδιδοῦσι ἐς τὴν λίμνην τὴν **καλεομένην** Μαιητίν, τοῖσι οὐνόματα κέεται τάδε, Λύκος Ὀαρος Τάναις — 72. Hdt. 4.123.3
τὸ ἔρμα τὸ μεταξὺ ἐὸν Σκιάθου τε καὶ Μαγνησίας, **καλεόμενον** δὲ Μύρμηκα· ἐνθαῦτα οἱ βάρβαροι ἐπειδὴ στήλην λίθου — 162. Hdt. 7.183.2
νεμος ζέφυρος ἔφερε τῆς Ἀττικῆς ἐπὶ τὴν ἠϊόνα τὴν **καλεομένην** Κωλιάδα· ὥστε ἀποπλησθῆναι τὸν χρησμὸν τὸν τε ἄλλον — 186. Hdt. 8.96.2
ἔχον καὶ ἐς Ἀμαζονίδας τὰς ἀπὸ Θερμώδοντος ποταμοῦ **ἐσβαλούσας** κοτὲ ἐς γῆν τὴν Ἀττικὴν, καὶ ἐν τοῖσι Τρωικοῖσι — 213. Hdt. 9.27.4
28. **Incorrect:** ὥστε ὑπὲρ τε τοῦ θεοῦ καὶ ἑαυτῶν Βοιωτούς, **ἐπικαλουμένους** τοὺς ὁμοχέτας δαίμονας καὶ τὸν Ἀπόλλω, προαγορεύειν αὐτό — 105. Thuc. 4.97.4
29. **Incorrect:** μὲν οὖν ἐγὼγε οὔτε δίκαια τούτους οὐθ' ὅσα δρᾶν **ἐγκαλοῦντας** ἐμοί· τὸν γὰρ ἄρξαντα τῆς πληγῆς, εἰ μὲν σιδήρῳ -- 6. Antiph. 4.2
30. **Incorrect:** δύναται τρέφειν ἄνδρας ἀμείνους τῶν ἄλλων, καὶ τὴν **καλουμένην** μὲν ἀρχὴν οὖσαν δὲ συμφορὰν, ὅτι πέφυκε χεῖρους ἅπ — 86. Isoc. 8.94
ἐμὲ δὲ τῶν λόγων ἠγεμόνα τούτων γεγενημένον, τῶν **παρακαλούντων** τοὺς Ἑλλήνας ἐπὶ τε τὴν ὁμόνοιαν τὴν πρὸς ἀλλή — 95. Isoc. 12.13

ἔχειν οἴονται λόγους τῶν εἰρημένων· τοὺς μὲν γὰρ ἀποστεροῦντας τὰ συμβόλαια καὶ τοὺς παρακρουομένους καὶ παραλογιζομένους — 120. Isoc. 12.243
τοῖς ἰδίους πράγμασιν ἀδικοῦντας καὶ τοὺς μὴ δικαίως ἐγκαλοῦντας· ἐν αἷς τοῦτον μὲν καὶ τοὺς τούτου φίλο
— 147. Isoc. 15.237

δ' ἐπειδὴ καὶ κρίνομαι περὶ τῶν τοιούτων καὶ τὴν καλουμένην ὑπὸ τινων φιλοσοφίαν οὐκ εἶναι φημί,
προσῆκει τὴν δι — 148. Isoc. 15.270

τατον ἦν τῶν ῥηθέντων· εἰ μὲν τις ὑπολαμβάνει τοὺς ἀποστεροῦντας ἢ παραλογιζομένους ἢ κακόν τι
ποιοῦντας πλεονεκτεῖν, οὐκ — 149. Isoc. 15.281

τ' ἀπηλλάχθαι τῶν κινδύνων, εἰ μὴ πείσειεν ἐμὲ τὸν ἐγκαλοῦντα. ὥστ' οὐκ ἐμὲ περὶ τῆς ἀφέσεως ἀλλὰ
τοῦτον περὶ — 155. Isoc. 17.29

αἰκίας ὁμοίως ἅπαντες κοινωνοῦμεν· ὥσθ' ὅταν μὲν τοὺς ἀποστεροῦντας τιμωρῆσθε, τοὺς πλουσίους
μόνον ὠφελεῖτε, ὅταν δὲ τοὺς — 168. Isoc. 20.15

31. **Uncertain:** μὴ περιμενεῖτε τοὺς πρέσβεις οὓς ἦτε ἐκπεπομότερες παρακαλοῦντας ἐπὶ Φίλιππον, ἵνα μὴ μετὰ
τῶν Ἑλλήνων, ἅ — 34. Aeschin. 3.64

Incorrect: τὴν ἐσχάτην ἐμπέσειεν ἀθυμίαν, ὀρῶντες ὑμᾶς αὐτοὺς μὲν παρακαλοῦντας ἐπὶ τὸν πόλεμον,
οἴκοι δὲ μὴ μόνον εἰρήνην, ἀλλὰ — 35. Aeschin. 3.65

32. **Uncertain:** μὲν νύκτα νεβρίζων καὶ κρατηρίζων καὶ καθαίρων τοὺς τελουμένους καὶ ἀπομάττων τῷ πληθῶ
καὶ τοῖς πιτύροις, καὶ ἀνισ — 85. Dem. 18.259

Incorrect: δίκαιον σπουδάζειν. δεῖ τοίνυν τοὺς λίαν ἐπ' αὐτὰ παρακαλοῦντας μὴ τῷ μὲν λόγῳ
καταχρωμένους ἐνοχλεῖν, πάντα δὲ — 65. Dem. 17.1

νησθεὶς ὅτι “ἦδ' ἐστὶν ἡ σῶζουσα καὶ ταύτης ἔπι” τελοῦσα μὲν ἡ μήτηρ αὐτοῦ καὶ καθαίρουσα καὶ
καρπουμένη τὰς — 113. Dem. 19.249

ὐκ αἰσχύνεσθαι λοιδορουμένους αὐτῷ καὶ βάρβαρον αὐτὸν ἀποκαλοῦντας. ἔστιν οὖν ὅπως ταῦτ' ἂν, ἐκεῖνα
προειρηκώς, ὁ α — 117. Dem. 19.308

λαβοῦσα τὰς ἄλλας ἔχει, δίδεμι. ἐπειδὴν τις εἰς τὴν καλουμένην γερουσίαν ἐγκριθῆ παρασχὼν αὐτὸν οἶον
χρῆ, δεσπότης ἐστὶ — 130. Dem. 20.107

ὕδενά, ὅς ἂν ἐγγυητὰς τρεῖς καθιστῆ τὸ αὐτὸ τέλος τελοῦντας, πληρὴν ἐάν τις ἐπὶ προδοσίᾳ τῆς πόλεως ἢ ἐπὶ
— 171. Dem. 24.144

σθ' ἂν ἀναιδῆ δηλονότι, εἰ δ' ἀνηρημένα ταῦτα, τὸν ἐγκαλοῦντα· οὕτω ταῦτα ἐπέφυκεν. εἰσὶ τοίνυν ὧν
Ἀριστογείτων — 189. Dem. 25.69

λόγως δυστυχοῦντας, οὐδὲ τοὺς ὠμῶς οὕτως τάλλότρι' ἀποστεροῦντας, ἀλλ' ἡμᾶς τοὺς πολλὸν χρόνον ὧν ὁ
πατὴρ ἡμῖν — 199. Dem. 27.68

ἡὔρον τὸ σύμπαν πλέον ἢ τριάκοντα τάλαντ' αὐτοὺς ἀποστεροῦντας· διὸ τούτῳ τῶν δέκα ταλάντων
ἐτίμησαν. — 211. Dem. 29.60

εἰσελθόντες εἰς ὑμᾶς ἐξήλεγξαν τοὺς δικαζομένους ἀδίκως ἐγκαλοῦντας καὶ ἐπὶ τῇ προφάσει τοῦ
ἐμπορεύεσθαι συκοφαντοῦντας. — 217. Dem. 33.2

33. **Incorrect:** εἰσφέρει δὲ καὶ ὁ βασιλεὺς τὰς μισθώσεις τῶν <τε> μενῶν, ἀναγράψας ἐν γραμματείοις
λελευκωμένοις. ἔστι δὲ καὶ τούτων — 9. Arist. Ath. Pol. 47.4

34. **Incorrect:** ἀρχίας εἶδος τιθέασιν ὡς οὔσαν ὀλιγαρχίαν τινά, καὶ τὴν καλουμένην πολιτείαν δημοκρατίαν,
ὥσπερ ἐν τοῖς πνεύμασι τὸν μὲν ζέ — 8. Arist. Pol. 1290a.15

ταρας μοναρχίαν ὀλιγαρχίαν δημοκρατίαν, τέταρτον δὲ τὴν καλουμένην ἀριστοκρατίαν· πέμπτη δ' ἐστὶν ἢ
προσαγορεύεται τὸ — 12. Arist. Pol. 1293a.35

διαφορὰς καὶ καλοῦνται ἀριστοκραταί καὶ πρὸς τὴν καλουμένην πολιτείαν. ὅπου γὰρ μὴ μόνον πλουτίνδην
ἀλλὰ — 13. Arist. Pol. 1293b.5

τοιαύτην διοίκησιν, ἔτι δὲ περὶ τὴν ἀγορανομίαν καὶ τὴν καλουμένην ἀστυνομίαν, πρὸς ἀγορᾶ μὲν δεῖ καὶ
συνόδῳ — 27. Arist. Pol. 1331b.5

3. Hellenistic authors from Perseus under PhiloLogic

Author/ collection	Title	Word count	Instances of future participles	Future participles per 10,000 words
Theophrastus				
	Characters	6,652	14/14	21.05
Callimachus				
	Epigrams	1,92	2/2	10.42
	Hymns	7,376	8 ³⁵ /10	10.85
	Total	9,296	10	10.76
Apollonius Rhodius				
	Argonautica	38,832	21 ³⁶ /25	5.41
Polybius				
	Histories	310,672	479 ³⁷ /495	15.42
Diodorus Siculus				
	Library	191,772	230 ³⁸ /245	11.99

35. **Uncertain:** χαῖρε θεά, κάδευ δ' Ἄργεος Ἴναχίω. χαῖρε καὶ ἐξελάοισα, καὶ ἐς πάλιν αὐτίς ἐλάσσαις ἵππως, καὶ Δαναῶν — 9. Callim. *H.* 5.140
Incorrect: παρουαίους ἕνα δ' αἰόλον, οἳ ῥα λέοντας αὐτοὺς αὖ ἐρύοντας, ὅτε δράζαιτο δερῶων, εἴλκον ἔτι ζῶοντας ἐπ' αὐλίον, — 1. Callim. *H.* 3.90
36. **Uncertain:** δοῦρα θοοῖς ἀντίζοα γόμοις ἄνδρες ὕληουργοὶ ἐπιβλήδη ἐλάοντες θείνωσι σφύρησιν, ἐπ' ἄλλω δ' ἄλλος ἄηται δοῦπος — 2. Ap. Rhod. 2.80
Incorrect: ἐρεσσέμεναι κρατερῶς. οἴγοντο γὰρ αὐτίς ἄνδιχα. τοὺς δ' ἐλάοντας ἔχεν τρόμος, ὄφρα μιν αὐτὴ πλημμυρὶς παλίνορσος ἀνερχομένη — 6. Ap. Rhod. 2.575
ἐρεσσέμεναι κρατερῶς. οἴγοντο γὰρ αὐτίς ἄνδιχα. τοὺς δ' ἐλάοντας ἔχεν τρόμος, ὄφρα μιν αὐτὴ πλημμυρὶς παλίνορσος ἀνερχομένη — 6. Ap. Rhod. 2.575
διχόωντο. τόφρα δ' ἄγεν, τείως μιν ἐπιπροέηκε θαλάσση νισσομένην· δὴ δ' αἶψα μέγαν βυθόν· οἱ δ' ὀμάδησαν ἥρωες, — 25. Ap. Rhod. 4.1615
37. **Uncertain:** ἤξειν ἐπὶ τὴν Μεσσήνην ἔφη, δικαιολογησόμενος πρὸς τοὺς ἐγκαλοῦντας τοῖς Αἰτωλοῖς. ἐπειδὴ δὲ παρεγένετο, προσπορευομένων — 97. Polyb. 4.3.12
Incorrect: τράφη νωθρῶς, ἀλλὰ καὶ μετ' ὀλίγας ἡμέρας περὶ τὴν καλουμένην Γόρζαν ἀντιστρατοπεδευσάντων αὐτῶ τῶν πολεμίων, λαβῶν καιροῦς — 21. Polyb. 1.74.13
ἡμέρας τὴν πορείαν ἀπὸ τῆς διαβάσεως ἦκε πρὸς τὴν καλουμένην Νῆσον, χώραν πολύοχλον καὶ σιτοφόρον, ἔχουσαν δὲ τὴν — 64. Polyb. 3.49.5
τοὺς φέροντες πολλοῖς, οὐδ' ἀπολογίας ἔτι κατηξίουν τοὺς ἐγκαλοῦντας, ἀλλὰ καὶ προσεχλεύαζον, εἴ τις αὐτοὺς εἰς δικαιοδοσίαν — 103. Polyb. 4.16.4
ρόυν, ἀλλὰ παράγουσιν ἐπὶ τε τὴν Βοῦν καὶ τὴν καλουμένην Χρυσόπολιν, ἣν Ἀθηναῖοι τότε κατασχόντες Ἀλκιβιάδου γ — 113. Polyb. 4.44.3
διελθὼν τὴν Ἀκαρνανίαν, ἦκε τῆς Αἰτωλίας πρὸς τὴν καλουμένην πόλιν Φοιτίας, συμπαρειληφῶς Ἀκαρνανῶν πεζοὺς δισχιλίους, ἵππεῖς — 120. Polyb. 4.63.7

- Τριχώνιον, Φύταιον. ἀφικόμενος δὲ πρὸς πόλιν τὴν **καλουμένην** Μέταπαν, ἢ κεῖται μὲν ἐπ’ αὐτῆς τῆς Τριχωνίδος λίμ — 132. Polyb. 5.7.8
- τοὺς προειρημένους τόπους, καὶ παραγενόμενος πρὸς τὴν **καλουμένην** κώμην Παμφίαν, ὁμοίως καὶ ταύτην ἀσφαλίσάμενος φρουρᾷ προέβαι — 133. Polyb. 5.8.1
- ατασκάψας τὴν Μέταπαν προῆγε, καὶ παρενέβαλε περὶ τὴν **καλουμένην** πόλιν Ἄκρας. τῆ δ’ ἐξῆς ἅμα προάγων ἐπόρθε — 134. Polyb. 5.13.8
- τις ἦν. Ἀντίοχος δὲ συνεσταμένος πολιορκίαν περὶ τὴν **καλουμένην** πόλιν Δῶρα, καὶ περαίνειν οὐδὲν δυνάμενος διὰ τε τῆ — 167. Polyb. 5.66.1
- τῆς βοηθείας, προκατελάβοντο τὰ στενὰ τὰ περὶ τὴν **καλουμένην** Κλίμακα τῷ πλείονι μέρει τῆς ἐαυτῶν δυνάμεως, καὶ τ — 173. Polyb. 5.72.4
- εἰς τὴν Μιλυάδα καὶ καταστρατοπεδεύσας περὶ τὴν **καλουμένην** Κρητῶν πόλιν, ἐπεὶ συνήσθετο προκατεχομένων τῶν τόπων ἀδύνατ — 174. Polyb. 5.72.5
- πρὸς τὸ θάρσος ἐμβάλειν καὶ συμπαθεῖς ποιῆσαι τοὺς **παρακαλουμένους**. τότε δὴ πειθαρχησάντων αὐτῶν καὶ διὰ τοῦ -- 232. Polyb. 10.14.10
- τε Ῥοδίου πέμπειν καὶ πρὸς Ἀθηναίους, ἀξιοῦντας καὶ **παρακαλοῦντας** πρεσβεῦσαι περὶ αὐτῶν εἰς τὴν Ῥώμην καὶ παραιτησαμένους — 329. Polyb. 21.25.10
- ς Ἀντωνίου τοῦ δημάρχου, τοῦ καὶ τὸν στρατηγὸν τὸν **παρακαλοῦντα** πρὸς τὸν πόλεμον κατασπάσαντος ἀπὸ τῶν ἐμβόλων, ἐποιεῖτο — 416. Polyb. 30.4.6
- τὸν τῶν Ἰλλυριῶν βασιλέα σὺν τοῖς τέκνοις, ἀγῶνας **ἐπιτελῶν** τοὺς ἐπινικίους ἐν τῇ Ῥώμῃ παντὸς γέλωτος ἄξια πρά — 427. Polyb. 30.22.1
38. **Incorrect:** ελοποννησιῶν χώραν, καὶ μάλιστα τῆς παραθαλαττίου τὴν **καλουμένην** Ἀκτὴν ἐδήου καὶ τὰς ἐπαύλεις ἐνεπύριζε. μετὰ — 56. Diod. Sic. 12.43.1
- ἀγῶνας συνεστήσαντο. εἰς δὲ τὴν νῆσον τὴν **καλουμένην** Σφακτηρίαν, παρατεταμένην δ’ ἐπὶ μῆκος καὶ ποιῶσαν εὐδιον — 59. Diod. Sic. 12.61.4

4. Imperial authors from Perseus under PhiloLogic and TLG

Author/collection	Title	Word count	Instances of future participles	Future participles per 10,000 words
Strabo				
	Geography	146,495	40 ³⁹ /50	2.73
Philo Judaeus (TLG)				
	De opificio mundi	13,325	8	6.00
	Legum allegoriarum libri i–iii	31,865	4	1.26
	De cherubim	7,595	3	3.95
	De sacrificiis Abelis et Caini	9,525	4	4.20
	Quod deterius potiori insidiari soleat	11,286	12	10.63
	De posteritate Caini	11,047	5	4.53
	De gigantibus	3,264	NA	NA
	Quod deus sit immutabilis	8,964	10	11.16
	De agricultura	9,004	5	5.55
	De plantatione	8,900	1	1.12
	De ebrietate	11,539	5	4.33
	De sobrietate	3,594	NA	NA

	De confusione linguarum	10,328	4	3.87
	De migratione Abrahami	12,578	5	3.98
	Quis rerum divinarum heres sit	15,823	9	5.69
	De congressu eruditionis gratia	8,893	2	2.25
	De fuga et inventione	10,968	6	5.47
	De mutatione nominum	13,141	5	3.80
	De somniis (lib. i-ii)	26,008	26	10.00
	De Abrahamo	13,330	13	9.75
	De Josepho	12,812	20	15.61
	De vita Mosis (lib. i-ii)	31,400	52	16.56
	De decalogo	8,449	6	7.10
	De specialibus legibus (lib. i-iv)	56,962	67	11.76
	De virtutibus	12,184	21	17.24
	De praemiis et poenis et De execrationibus	9,096	6	6.60
	Quod omnis probus liber sit	7,619	6	7.88
	De vita contemplativa	4,613	4	8.67
	De aeternitate mundi	9,194	5	5.44
	In Flaccum	8,924	12	13.45
	Legatio ad Gaium	17,489	30	17.15
	Hypothetica sive Apologia pro Judaeis	2,502	2	7.99
	Total	422,221	358	8.48
Chariton (TLG)				
	Callirhoe	34,966	13	3.72
Flavius Josephus				
	Against Apion	20,349	27 ⁴⁰ /28	13.27
	Antiquities of the Jews	303,808	810 ⁴¹ /832	26.66
	Jewish War	124,918	203 ⁴² /212	16.25
	Life of Flavius Josephus	15,706	69 ⁴³ /72	43.93
	Total	464,781	1109	23.86
Dio Chrysostomus (TLG)				
	Orationes	178,618	163	9.13
	Encomium comae	400	NA	NA
	Fragmenta	328	NA	NA
	Total	179,346	163	9.09
Epictetus				
	Discourses	74,522	89 ⁴⁴ /89	11.94

	Enchiridion	4,985	8/8	16.05
	Total	79,507	97	12.20
Achilles Tatius (TLG)				
	Leucippe et Clitophon	41,869	47	11.23
Arrianus (TLG)				
	Alexandri anabasis	78,566	131	16.67
	Historia Indica	13,942	5	3.59
	Cynegeticus	6,041	4	6.62
	Periplus ponti Euxini	4,340	2	4.61
	Tactica	9,102	1	1.10
	Acies contra Alanos	1,278	3	23.47
	Epistula ad Lucium Gellium	199	NA	NA
	Total	113,468	146	12.87
Appian				
	Concerning Italy	1,080	7/7	64.81
	Concerning the Kings	797	NA	NA
	Macedonian Affairs	3,600	7/7	19.44
	Numidian Affairs	360	NA	NA
	Of Sicily and the Other Islands	925	1/1	10.81
	The Civil Wars	116,909	295 ⁴⁵ /300	25.23
	The Gallic History	2,057	2/2	9.72
	The Hannibalic War	9,658	16 ⁴⁶ /17	16.57
	The Illyrian Wars	4,818	7/7	14.53
	The Mithridatic Wars	23,996	46/46	19.17
	The Punic Wars	25,063	46 ⁴⁷ /48	18.35
	The Samnite History	3,411	6 ⁴⁸ /7	17.59
	The Syrian Wars	13,683	15/15	10.96
	The Wars in Spain	15,952	22 ⁴⁹ /23	13.79
	Total	222,309	470	21.14
Pausanias				
	Description of Greece	218,028	173 ⁵⁰ /185	7.93
Galen				
	On the natural faculties	31,741	7/7	2.21
Apollodorus				
	Library and Epitome	35,162	16 ⁵¹ /21	4.55
Longus (TLG)				
	Daphnis et Chloe	19,858	37	18.63

Xenophon Ephesius (TLG)				
	Ephesiaca	16,546	33	19.94
Heliodorus (TLG)				
	Aethiopica	76,350	175	22.92
Flavius Philostratus (TLG)				
	Vita Apollonii	83,901	111	13.23
	Heroicus	21,964	17	7.74
	Vitae sophistarum	29,061	19	6.54
	Nero	1,009	NA	NA
	Epistulae et dialexeis	7,594	NA	NA
	De gymnastica	7,667	11	14.35
	Epigramma	47	NA	NA
	Total	151,243	158	10.45
Dio Cassius (TLG)				
	Historiae Romanae	365,962	556	15.19
Diogenes Laertius				
	Lives of Eminent Philosophers	109,039	40 ⁵² /43	3.67
Plutarch				
	Alcibiades	10,044	12 ⁵³ /13	11.95
	Aristides	8,142	12/12	14.74
	Cimon	5,852	7/7	11.96
	Lysander	8,126	19 ⁵⁴ /20	23.38
	Nicias	8,983	14 ⁵⁵ /15	15.58
	Pericles	9,939	6 ⁵⁶ /8	6.04
	Solon	8,463	5 ⁵⁷ /8	5.91
	Themistocles	7,895	12 ⁵⁸ /13	15.20
	Theseus	7,385	11/11	14.90
	Total	74,829	98	13.10

39. **Incorrect:** Παίονες δὲ τὰ περὶ τὸν Ἀξιὸν ποταμὸν καὶ τὴν **καλουμένην** διὰ τοῦτο Ἀμφαζῖτιν, Ἡδωνοὶ δὲ καὶ Βισάλται τὴν λ — 13. Str. 7.7.12
 Ἀξιοῦ κάλλιστον ὕδωρ φησὶν, ἴσως διὰ τὴν πηγὴν τὴν **καλουμένην** Αἴαν, ἢ καθαρῶτατον ἐκδιδοῦσα ὕδωρ εἰς τοῦτον ἐλέγχει — 14. Str. 7.7.12
 μέχρι Παιονίας· φασὶ δὲ καὶ τοὺς τὴν Παιονίαν γῆν **ἀροῦντας** εὐρίσκειν χρυσοῦ τινα μόρια. ἔστ — 15. Str. 7.7.12
 τοὺς ἐν ταῖς κορυφαῖς ἤδη ἀνίσχοντος ἡλίου κάμνειν **ἀροῦντας**, ἠνίκα ἀλεκτοροφωνίας ἀρχὴ παρὰ τοῖς τὴν ἀκτὴν οἰκοῦσιν — 16. Str. 7.7.12
 ταληφθῆναι φησὶν ὁ ποιητὴς ὑπὸ Τηλεμάχου τὴν θυσίαν **συντελοῦντας** τοὺς Πυλίουσι οἱ δὲ Πύλον, Νηλεῖος ἐνκτίμενον — 17. Str. 8.3.16
 ρίοις ἐπιπέδοις ἴδρυται τὸ πλεόν, ἄκραν δ' ἔχει τὴν **καλουμένην** Λάρισαν, λόφον εὐερκεῖ μετρίως ἔχοντα

- ἱερὸν Διός· ῥεῖ — 21. Str. 8.6.7
 ἔνδοξον δ' ἐποίησαν αὐτὴν αἱ περιοικίδες νῆσοι, **καλούμεναι** Κυκλάδες, κατὰ τιμὴν πέμπουσαι δημοσίᾳ θεωροῦς τε καὶ — 34. Str. 10.5.2
 ὅπος ἐπὶ θαλάττῃ Ἀταρνεὺς ὑπὸ τῇ Πιτάνῃ κατὰ τὴν **καλουμένην** νῆσον Ἐλαιουῖσσαν. φασὶ δ' ἐν τῇ Πιτάνῃ τὰς πλίνθου — 42. Str. 13.1.67
 τοῦ ποταμοῦ **πᾶσαν** εὐδαίμονα, πλείστην δὲ φέρει τὴν **καλουμένην** Ἀντιοχικὴν ἰσχάδα· τὴν δὲ αὐτὴν καὶ τρίφυλλον ὀνομάζουσιν 43. Str. 13.4.15
 Ἀθήναιον τὸ νῦν ἔξω τῆς πόλεως ὄν κατὰ τὴν **καλουμένην** Ὑπέλαιον, ὥστε ἡ Σμύρνα ἦν κατὰ τὸ νῦν γυμνάσιον — 44. Str. 14.1.4
40. **Incorrect:** τοὺς ὑπὸ Τεθμώσεως ἀπελαθέντας ποιμένας εἰς πόλιν τὴν **καλουμένην** Ἱεροσόλυμα, καὶ τὰ καθ' ἑαυτὸν καὶ τοὺς ἄλλους το — 8. Joseph. *Ap.* 1.241
41. **Uncertain:** βωμὸν τὸν οἶνον. εἰ δὲ τις θυσίαν οὐκ **ἐπιτελῶν** ἐπήνεγκε κατ' εὐχὴν σεμίδαλιν, ταύτης ἀπαρχὴν μίαν ἐπιβάλλει — 128. Joseph. *AJ* 3.235
 γε τὴν φυλὴν παραχρήμα πέμψαι πρὸς Δαυίδην πρέσβεις **παρακαλοῦντας** εἰς τὴν ἰδίαν αὐτὸν ἐπανελθεῖν βασιλείαν. τὸ δ' — 315. Joseph. *AJ* 7.262
 ἔχων τὸν τῶν ἀρχιερέων καὶ τὰ περὶ τὴν θρησκείαν **ἐκτελῶν**, κάλλει τε κάλλιστος καὶ μεγέθει πλέον ἢ πρὸς τὴν — 593. Joseph. *AJ* 15.51
Incorrect: φιλεργεῖν παρεκάλει τὴν πέμπτην τῶν καρπῶν τῷ βασιλεῖ **τελοῦντας** ὑπὲρ τῆς χώρας, ἣν δίδωσιν αὐτοῖς οὐσαν αὐτοῦ. — 75. Joseph. *AJ* 2.192
 Ἀναγαγὼν δὲ αὐτοὺς ἐκεῖθεν ὁ Μωυσῆς εἰς τὴν **καλουμένην** Φάραγγα πλησίον οὐσαν τοῖς Χαναταῖων ὀρίοις καὶ χαλεπὴν — 134. Joseph. *AJ* 3.300
 τοῦ θεοῦ προνοησομένου διὰ τὸ Μωυσῆν εἶναι τὸν **παρακαλοῦντα**. ὦν τε ἐπὶ τῆς ἐρήμου μετ' ὀργῆς ὀμιλή — 167. Joseph. *AJ* 4.194
 λαβοῦσα τὴν Σεμεωνίδα, ἐφ' ᾧτε ἐξαιρεθέντων τῶν ἐκείνης **ὑποτελῶν** καὶ τοὺς ἐν αὐτῇ τῇ κληρουχίᾳ τοῦτο ποιῶσιν — 204. Joseph. *AJ* 5.120
 ὠλοκαύτωσεν οὔτε νόμιμον οὔτε θεῶν κεχαρισμένην θυσίαν **ἐπιτελῶν**, μὴ διαβασανίσας τῷ λογισμῷ τὸ γενησόμενον οἶόν τε π — 216. Joseph. *AJ* 5.266
 τεσθαι περὶ τῶν Σαμωῶνος ἀμαρτημάτων φόρους αὐτοὺς **τελοῦντας**, εἰ βούλονται μὴ ἔχειν αἰτίαν ἔφασαν αὐτοῖς ὑποχείριον — 220. Joseph. *AJ* 5.297
 ἡμεῖς μὲν, ἔφασαν, ὧ ἀδελφοί, θαυμάζομεν ὑμᾶς αὐτῶν **ἀποκαλοῦντας** μόνων συγγενῆ τὸν βασιλέα· ὁ γὰρ τὴν ἀπάντων ἐξ — 316. Joseph. *AJ* 7.277
 καὶ πρὸς τὸ φρονεῖν ἀκμάζοντες μετὰ πολλῆς ἀκριβείας **ἐπιτελῶν**. ἔγνω δ' εἰς Γιβρῶνα παραγενόμενος ἐπὶ τοῦ — 333. Joseph. *AJ* 8.21
 πάντες γὰρ ἀπέστησαν αὐτοῦ καὶ οἱ τὴν χώραν τὴν **καλουμένην** Λαβίναν νεμόμενοι. ἦν δ' οὕτως ἔμμανῆς, ὥστε τὸν λα — 385. Joseph. *AJ* 9.98
 οὐ νόμιμον οὐδὲ πάτριον τῇ Ἰουδαίων θρησκείᾳ ταύτῃ **ἐπιτελῶν**. ἠνάγκασε δ' αὐτοὺς ἀφεμένους τὴν περὶ τὸν αὐτῶν θ — 486. Joseph. *AJ* 12.253
 Σίμωνα τοὺς Ἀμαριαίου παῖδας ἀπήγγειλεν αὐτοῖς γάμον **ἐπιτελοῦντας** καὶ τὴν νόμφην ἄγοντας ἀπὸ Ναβαθὰ πόλεως θυγατέρα — 498. Joseph. *AJ* 13.18
 ἀνελεῖν εἰς Βαιθσάν ἐκ τῆς Ἀντιοχείας παραγίνεται τὴν **καλουμένην** ὑφ' Ἑλλήνων Σκυθόπολιν, εἰς ἣν μετὰ τεσσάρων αὐτῶ — 515. Joseph. *AJ* 13.188
 ἀρίων ἐν Κομιτίῳ παρόντος Λουκίου Μαννίου Λουκίου υἱοῦ **Μεντίνα** καὶ Γαῖου Σεμπρωνίου πενναίου υἱοῦ Φαλέρνα περὶ ὧν ἐπ — 523. Joseph. *AJ* 13.260
 μεταβολὴν οὐδὲν ἦττον ἔπλευσεν καὶ καταχθεῖς εἰς τὴν **καλουμένην** Συκάμινον ἐνταυθοῖ τὴν δύναμιν ἐξεβίβασεν. ἦν δὲ — 529. Joseph. *AJ* 13.332
 νύκτωρ καὶ πολλὴν ἀνύσας ὁδὸν ἦκεν ἄγων εἰς τὴν **καλουμένην** Πέτραν, ὅπου τὰ βασίλεια ἦν τῷ Ἄρετα. μάλισ — 538. Joseph. *AJ* 14.16
 καὶ τοῦ Ἀριστοβούλου συνέβη τὴν ἑορτὴν ἐπιστῆναι τὴν **καλουμένην** φάσκα, καθ' ἣν ἔθος ἐστὶν ἡμῖν πολλὰ θυεῖν τῷ — 539. Joseph. *AJ* 14.25
 οἱ πολέμοι τὸν ἐκ τῆς χώρας ὄχλον εἰς τὴν **καλουμένην** πεντηκοστήν, ἑορτὴ δ' ἐστίν, μέλλοντα ἤξεν. τῆς — 564. Joseph. *AJ* 14.337
 χάριτος ὅτι τὴν ἀρχὴν ἐδόκουν τυγχάνειν ἀδικεῖν ἡμᾶς **ἀποστεροῦντας**, καὶ ταῦτα οὐ πολεμίους ὄντας, ἀλλὰ φίλους. — 603. Joseph. *AJ* 15.133
 τὴν καθιέρωσιν μεγαλοπρεπῶς, ἐν τῷ θεάτρῳ μὲν θεωρίας **ἐπιτελῶν** πάνθ' ὅσα μουσικῆς ἔργα παράγων καὶ ποικίλης ποιητικᾶ — 795. Joseph. *AJ* 19.336
42. **Uncertain:** τα δ' ἦν ἔτοιμος τριακόσια δοῦναι προστησάμενος Τυρίου **παρακαλοῦντας**. τὸ χρεῶν δ' ἄρα τὴν αὐτοῦ σπουδὴν ἐφθάκει καὶ — 25. Joseph. *BJ* 1.275
 Fel: πόλεως ἀποδιδράσκει καὶ συντόνῳ φυγῇ χρώμενος εἰς τὴν **καλουμένην** Πέτραν διασώζεται· βασιλεῖον αὐτῆ τῆς Αραβίας ἐστίν. — 8. Joseph. *BJ* 1.125
 ὑπέστρεψεν ἐπὶ τὸ στρατόπεδον· ἠύλιστο δὲ περὶ τὴν **καλουμένην** Κανᾶ κόμην. Προσεγίνετο δ' αὐτῷ

- καθ' — 40. Joseph. *BJ* 1.334
 πτειν οἶονται τοῦ βίου μέρος, τὴν διαδοχὴν, τοὺς μὴ **γαμοῦντας**, μᾶλλον δέ, εἰ πάντες τὸ αὐτὸ φρονήσειαν, ἐκλιπεῖν — 67. Joseph. *BJ* 2.160
 ἐπέισθη δὲ τὸ πλῆθος ταχέως αἰδοῖ τε τῶν **παρακαλοῦντων** καὶ κατ' ἐλπίδα τοῦ μηδὲν εἶτι τὸν Φλῶρον εἰς — 76. Joseph. *BJ* 2.317
 τούτων οἱ κατόπιν ἄλλους οἱ τε ἐξῆς ὁμοίως τὴν **καλουμένην** παρ' αὐτοῖς χελώνην ἐφράζαντο, καθ' ἧς τὰ βέλη φερό — 97. Joseph. *BJ* 2.537
 ἦν τσαυτὰ δράσαντα παθεῖν, οὐκ ἐκ τοῦ φύσει τῶν **παρακαλοῦντων** ἡμέρου τὰς ὑποψίας συνέλεγεν ἐδεδίει τε ὡς ἐπὶ — 126. Joseph. *BJ* 3.346
 ἐρμηνεῦσαι δυναίμην τὰς παρανομίας ὑμῶν ἀξίως, ἐμὲ τὸν **παρακαλοῦντα** πρὸς σωτηρίαν ὑμᾶς βλασφημεῖτε καὶ βάλλετε, παροξυνόμενοι — 163. Joseph. *BJ* 5.393
 τ' ἐν αὐτῇ χρόνον ἐπέμειναν παντοίας θεωρίας **ἐπιτελῶν** καὶ πολλοὶ τῶν αἰχμαλώτων ἐνταῦθα διεφθάρησαν, οἱ μὲν — 193. Joseph. *BJ* 7.24
43. **Uncertain**: τοῦ τὴν δυναστείαν διοικοῦντος πεπομφέναι πρὸς αὐτὸν **παρακαλοῦντας**, ἐπειδὴ οὐκ ἔχουσιν ἔλαιον ᾧ χρῆσονται καθαρὸν, ποιησάμεν — 12. Joseph. *Vit.* 74
 ρνήσασθαι γὰρ οὐκ ἐδυνάμην μὴ γεγραφέναι τοὺς Τιβεριεῖς **καλοῦντας** τὸν βασιλέα· ἤλεγχον γὰρ αἱ παρ' ἐκείνου πρὸς αὐτό — 65. Joseph. *Vit.* 385
Incorrect: σιανὸς τῷ βασιλεῖ κολασθησόμενον ὑπὸ τῶν τῆς βασιλείας **ὑποτελῶν**· ὁ βασιλεὺς δ' αὐτὸν ἔδησεν ἐπικρυψάμενος τοῦτο Οὐεσπασιανόν — 70. Joseph. *Vit.* 410
44. **Missed**: τῶν γὰρ προβάτων σοι μέλει, ὅτι παρέχει ἡμῖν αὐτὰ καρησόμενα καὶ **ἀμελθησόμενα** καὶ τὸ τελευταῖον κατακοπησόμενα; 24. Epict. *Disc.* 2.20
 Στωικῶν ἀπονυστάζειν καὶ παρέχειν σοι καὶ τοῖς ὁμοίοις καρησομένους καὶ **ἀμελθησομένους** ἑαυτούς; πρὸς γὰρ τοὺς Συνε — 26. Epict. *Disc.* 2.20
Incorrect: τὰς χάριτας; οὐκ ἔδει καὶ σκάπτοντας καὶ **ἀροῦντας** καὶ ἐσθίοντας ἄδειν τὸν ὕμνον τὸν εἰς τὸν θεόν; — 2. Epict. *Disc.* 1.16
 οὕτως ἀποθάνω; — Ἀγαθὸς ὢν ἀποθανῆ, γενναίαν πρᾶξιν **ἐπιτελῶν** ἐπεὶ γὰρ δεῖ πάντως ἀποθανεῖν, ἀνάγκη τί ποτε ποιο — 86. Epict. *Disc.* 4.10
45. **Uncertain**: ἔχειν καὶ τούσδε ἐν ταῖς χειροτονίαις τῶν νόμων αὐτῶ **συντελοῦντας**. ἐφ' ᾧ δὴ μάλιστα ἡ βουλή διαταραχθεῖσα τοὺς ὑπάτους — 13. App. *BC* 1.3.23
Incorrect: ὤνησαν ὄρκοι τοσοῖδε καὶ ἀραί. ἐς δὲ τοὺς ἐπεξίενα **παρακαλοῦντας** ἐπιστραφεῖς ἐπὶ μὲν ὡς εὐορκότερα καὶ εὐσεβέστερα αἴρου — 122. App. *BC* 2.18.130
 ἐπινικίων (ἐδεδίει γὰρ ὄντας ἐπὶ τοῦ πορθμοῦ μάλιστα), **καλοῦντος** δ' αὐτὸν Ἀντωνίου κατὰ σπουδὴν διέπλει πρὸς αὐτὸν ἐς — 196. App. *BC* 4.11.86
 καὶ φυλακὴν ἄσημον. τοὺς δὲ Περυσίους ἀπὸ τοῦ τείχους **παρακαλοῦντας** ἐκέλευσεν ἡκεῖν, ἄνευ τῆς βουλῆς μόνης· καὶ ἔλθοῦσι — 240. App. *BC* 5.5.48
 ἐφέροντο, οὐδὲ τῶν πληρωμάτων σφίσι ὥστε διακρατεῖν **ἐντελῶν** ὄντων. Μηνόδορος μὲν οὖν, ἀρχόμενον τὸ δεινόν — 264. App. *BC* 5.10.88
46. **Incorrect**: παρόντος ἀπάντων κατεφρόνου. Συνέβη δὲ Ἀννίβαν μὲν, **καλοῦντος** αὐτὸν Ἄννωνος, ἐς Λευκανοὺς διελθεῖν, τὰ πολλὰ τῆς κατα — 9. App. *Hann.* 37
47. **Incorrect**: μένων, ὅταν αἰσθῶνται διὰ τὰς αἰφνιδίους μεταβολὰς **παρακαλοῦντας** τοὺς ἐχθρὰς ἀδικεῖν δυναμένους. οἷα καὶ ἡ Καρχηδονίων — 20. App. *Pun.* 51
 οὐδ' ἄξιον Καρχηδονίοις ὑμᾶς ὠμότητα καὶ ἀμαρτίαν **ἐπικαλοῦντας** ταῦτα μιμεῖσθαι· τοῖς μὲν γὰρ ἀτυχοῦσιν ἐτέρων ἀμαρτημάτων — 21. App. *Pun.* 52
48. **Incorrect**: ἐορτάσαντας ἐπανήκειν ἐς αὐτόν. τούτους ἡ βουλή, πάνυ **παρακαλοῦντας** καὶ ἐνάγοντας ἐς τὰς διαλύσεις, ἐκέλευσεν ἐορτάσαντας Πύρρῳ — 5. App. *Sam.* 10
49. **Incorrect**: ἐν ἅπαντας, ὀδυρομένους τε καὶ θεῶν ὀνόματα καὶ πίστεις **ἀνακαλοῦντας**. τῷ δ' αὐτῷ τρόπῳ καὶ τοὺς δευτέρους καὶ τρίτους — 11. App. *Hisp.* 60
50. **Uncertain**: ν, τὰ δὲ ἀναθήματα ἀνέθηκεν ἐς Ὀλυμπίαν εὐχὴν τινα **ἐκτελῶν** ἐπὶ σωτηρίᾳ παιδὸς νοσήσαντος νόσον φθινάδα. — 112. Paus. 5.26.5
Incorrect: ὑπὲρ δὲ τὸν Κεραμεικὸν καὶ στοᾶν τὴν **καλουμένην** Βασιλείον ναὸς ἐστὶν Ἡφαίστου. καὶ ὅτι μὲν ἄγαλμα ο — 13. Paus. 1.14.6
 ἐκάλουν καὶ βοῶν ἤδη κέρασιν ἐφασάν τινες ἐντυχεῖν **ἀροῦντας**, διότι ἔχει λόγος βοῦς ἀρίστας θρέψαι τὸν — 23. Paus. 1.35.7
 ἐλθοῦσιν ὀλίγον πεποῖηται μνήμα τοῖς ἐξ Ἥλιδος μάντεσι, **καλουμένοις** δὲ Ἰαμίδαϊς. καὶ Μάρωνός ἐστιν ἱερὸν καὶ — 54. Paus. 3.12.8
 πόλλωνός φησιν εἶναι. κόραι δὲ ἱερῶνταῖ σφισι παρθένοι, **καλούμεναι** κατὰ ταῦτα ταῖς θεαῖς καὶ αὐταὶ Λευκιππίδες. τὸ μ — 56. Paus. 3.16.1
 τοῖς Ὀμήρου, Μεσσηγίους ὄντας, ἐς δὲ τὸ συνέδριον **συντελοῦντας** τὸ Ἐλευθερολακῶνων, καλοῦσιν ἐφ' ἡμῶν Γερηνίαν. ἐν ταύτῃ — 64. Paus. 3.26.8
 δὲ οἶδα αὐτὸς ἐπὶ ταῖς σπονδαῖς Ἀριστομένην Νικομήδους **καλοῦντας**. οὗτος μὲν οὖν ἀκμάζων ἡλικία

καὶ τόλμη καὶ ἄλλοι — 79. Paus. 4.14.8

Ῥεάν τοῦ παιδὸς τὴν φρουρὰν τοῖς Ἰδαίοις Δακτύλοις, **καλουμένοις** δὲ τοῖς αὐτοῖς τούτοις καὶ Κούρησιν· ἀφικέσθαι δὲ — 101. Paus. 5.7.6

λῶδες τῆς Ἄλτεως· ἐν ἀκροπόλει δὲ τῆ Ἀθηναίων τὴν **καλουμένην** Παρθένον οὐκ ἔλαιον, ὕδωρ δὲ τὸ ἐς τὸν ἐλέφαντα — 102. Paus. 5.11.10

φᾶς Ἡρακλέα ὄν καὶ Τύριοι σέβεσθαι, ὕστερον δὲ ἤδη **τελοῦντας** ἐς Ἑλληνας νομίσει καὶ Ἡρακλεῖ τῷ Ἀμφιτρώονος νέμειν — 111. Paus. 5.25.12

πρὸς Λυκαίῳ καὶ Λυκαῖαι καὶ Ἀλίφηρα· ἐκ δὲ τῶν **συντελούντων** ἐς Ὀρχομενὸν Θεισόα Μεθύδριον Τεῦθις· προσεγένετο δὲ καὶ — 156. Paus. 8.27.4

ἔτι ἦσαν αἱ οἰκῆσεις· Κάδμος δὲ τὴν πόλιν τὴν **καλουμένην** ἔτι καὶ ἐς ἡμᾶς Καδμείαν ᾧκισεν· αὐξηθείσης δὲ ὕσ — 160. Paus. 9.5.2

51. **Incorrect:** παῖδες αὐτῷ Βίας καὶ Μελάμπους, ὃς ἐπὶ τῶν χωρίων **διατελῶν**, οὔσης πρὸ τῆς οἰκίσεως αὐτοῦ δρυὸς ἐν ἡ φωλεὸς — 2. Apollod. 1.9.11
Ἰάσωνα μετεπέμψατο. ὁ δὲ πτόθω γεωργίας ἐν τοῖς χωρίοις **διατελῶν** ἔσπευσεν ἐπὶ τὴν θυσίαν· διαβαίνων δὲ ποταμὸν Ἄναυρον ἐ — 3. Apollod. 1.9.16
κτείνειν ἠθέλεν· ὁ δὲ αἰτησάμενος ἑαυτὸν ἀνελεῖν θυσίαν **ἐπιτελῶν** ἀδεῶς τοῦ ταυρείου σπασάμενος αἵματος ἀπέθανεν· ἡ δὲ Ἰά — 4. Apollod. 1.9.27
τῶν λίθων, Λάιον δὲ ἐξέβαλον. ὁ δὲ ἐν Πελοποννήσῳ **διατελῶν** ἐπιξενούται Πέλοπι, καὶ τούτου παῖδα Χρῦσιππον ἀρματοδρομεῖν διδάσ — 14. Apollod. 3.5.5
πέτρον ἔχων ὑπερθεῖν ἑαυτοῦ ἐπιφερόμενον, ἐν λίμνῃ τε **διατελῶν** καὶ περὶ τοὺς ᾄμους ἐκατέρωσε δένδρα μετὰ καρπῶν ὄρων — 17. Apollod. *Epit.* 2.1
52. **Uncertain:** ἐμποῦσι ναῦν τε καὶ Νικίαν τὸν Νικηράτου εἰς Κρήτην, **καλοῦντες** τὸν Ἐπιμενίδην· καὶ ὃς ἐλθὼν Ὀλυμπιάδι τεσσαρακοστῇ ἔκτη — 8. Diog. Laert. 1.10
Incorrect: εἰ νομίζοι πλείω τῶν ἑκατόν· μὴ δυνάμενος δὲ τῶν **καλοῦντων** ἐπὶ δεῖπνόν τινος περιελεῖν τὴν πολυτέλειαν, κληθείς ποτε — 13. Diog. Laert. 2.17
ὁ διαλεκτικὸς ἐν τῷ Πρὸς Χρῦσιππον· καὶ πρῶτος τὴν **καλουμένην** τύλην, ἐφ' ἧς τὰ φορτία βαστάζουσιν, εὔρεν, ὡς φησιν — 36. Diog. Laert. 9.8
53. **Incorrect:** τῶν ἄλλων φίλων καὶ οἰκειῶν συχνοὺς ἐκδεχομένους καὶ **παρακαλοῦντας**· ἐπεὶ δ' ἀπέβη, τοὺς μὲν ἄλλους στρατηγούς — 11. Plut. *Ale.* 32.3
54. **Incorrect:** ωμάτων οἶον ἐνδόσει τινὶ τόνου καὶ περιτρώπου κινήσεως **ἐκπαλῶν** φερομένων οὐ πρὸς τὸν οἰκούμενον τόπον τῆς γῆς, ἀλλὰ — 9. Plut. *Lys.* 12.3
55. **Incorrect:** ολάζοντας ἔργων, Ἀσιναρίαν τὴν ἑορτὴν ἀπὸ τοῦ ποταμοῦ **καλοῦντας**· ἡμέρα δ' ἦν τετράς φθίνοντος τοῦ Καρνείου μηνός, ὄν — 15. Plut. *Nic.* 28.1
56. **Incorrect:** τοῦ Περικλέους τὴν σεμνότητα δοξοκοπῖαν τε καὶ τῦφον **ἀποκαλοῦντας** ὁ Ζήνων παρεκάλει καὶ αὐτοὺς τι τοιοῦτο δοξοκοπεῖν, — 1. Plut. *Per.* 5.4
λου μεταγαγών, ἡ δ' ἔνεστιν αὐτῷ πρὸς τοὺς **ἐγκαλοῦντας** εὐπρεπεστάτη τῶν προφάσεων, δείσαντα τοὺς βαρβάρους ἐκείθεν — 4. Plut. *Per.* 12.2
57. **Uncertain:** μίσματος ἄξια κελεύσας, ἕτερον δὲ μηδὲν ἐπιφέρεισθαι τὴν **γαμουμένην**· οὐ γὰρ ἐβούλετο μισθοφόρον οὐδ' ὄνιον εἶναι τὸν γ — 5. Plut. *Sol.* 20.4
Incorrect: τὰς φρουράς τῶν πόλεων, οἴκημα δὲ τὸ δεσμοτήριον **καλοῦντας**, πρῶτου Σόλωνος ἦν, ὡς ἔοικε, σόφισμα τὴν τῶν χρεῶν — 3. Plut. *Sol.* 15.3
ἡ μέτρα ποιεῖν τριακόσια· καὶ τούτους ἰππάδα **τελοῦντας** ἐκάλουν· ζευγῖται δ' οἱ τοῦ τρίτου τιμήματος ὠνομάσθησαν, — 4. Plut. *Sol.* 18.2
58. **Incorrect:** ἀναθημάτων τὸ πλῆθος, εἶδε δὲ ἐν μητρὸς ἱερῷ τὴν **καλουμένην** ὕδροφόρον κόρην χαλκῆν, μέγεθος δίπηχυν, ἦν αὐτὸς ὅτε — 13. Plut. *Them.* 31.1

5. Septuagint, New Testament, Apostolic Fathers, Apocrypha, Hagiographa and Pseudepigrapha from TLG

Author/ collection	Title	Word count	Instances of future participles	Future participles per 10,000 words
Septuagint (TLG)				
	Genesis	32,567	1	0.31
	Exodus	24,817	1	0.40
	Leviticus	19,083	NA	NA
	Numbers	25,06	NA	NA
	Deuteronomy	22,991	1	0.43
	Joshua (Cod. Vat. + Cod. Alex.)	14,897	1	0.67
	Judges (Cod. Alex.)	15,948	NA	NA
	Ruth	2,073	NA	NA
	Kings I	20,133	NA	NA
	Kings II	17,929	NA	NA
	Kings III	20,805	NA	NA
	Kings IV	18,855	NA	NA
	Chronicles I	16,249	NA	NA
	Chronicles II	21,356	NA	NA
	Esdras I	8,997	1	1.11
	Esdras II	13,266	1	0.75
	Esther	5,844	1	1.71
	Judith	9,175	2	2.18
	Tobit (Cod. Vat. + Cod. Alex.)	5,504	NA	NA
	Maccabees I	18,294	3	1.64
	Maccabees II	11,919	15	12.58
	Maccabees III	5,112	5	9.78
	Maccabees IV	7,861	4	5.09
	Psalms	34,965	6	1.72
	Odes	4,188	NA	NA
	Proverbs	11,165	NA	NA
	Ecclesiastes	4,547	5	11.00
	Song of Solomon	2,026	NA	NA
	Job	13,562	2	1.47
	Wisdom of Solomon	6,945	NA	NA
	Sirach	18,661	4	2.14
	Psalms of Solomon	4,928	NA	NA
	Hosea	3,942	NA	NA

	Amos	3,211	2	6.23
	Micah	2,369	1	4.22
	Joel	1,581	NA	NA
	Obadiah	473	NA	NA
	Jonah	1,091	NA	NA
	Nahum	938	NA	NA
	Habakkuk	1,106	NA	NA
	Zephaniah	1,224	NA	NA
	Haggai	948	NA	NA
	Zachariah	4,964	NA	NA
	Malachi	1,417	NA	NA
	Isaiah	27,077	3	1.11
	Jeremiah	28,952	4	1.38
	Baruch	2,609	NA	NA
	Lamentations	2,392	NA	NA
	Letter of Jeremiah	1,287	1	7.77
	Ezekiel	29,659	1	0.34
	Susanna (Theodotionis versio)	1,135	NA	NA
	Daniel (translatio Graeca)	10,782	1	0.93

	Bel and the Dragon (translatio Graeca)	904	NA	NA
	Total	587,783	66	1.12
New Testament (TLG)				
	Matthew	18,338	1	0.55
	Mark	11,299	NA	NA
	Luke	19,451	1	0.51
	John	15,635	1	0.64
	Acts	18,428	5	2.71
	Romans	7,104	1	1.41
	1 Corinthians	6,829	1	1.46
	2 Corinthians	4,476	NA	NA
	Galatians	2,23	NA	NA
	Ephesians	2,423	NA	NA
	Philippians	1,629	NA	NA
	Colossians	1,583	NA	NA
	1 Thessalonians	1,481	NA	NA
	2 Thessalonians	823	NA	NA
	1 Timothy	1,593	NA	NA
	2 Timothy	1,241	NA	NA

	Titus	661	NA	NA
	Philemon	337	NA	NA
	Hebrews	4,952	2	4.04
	James	1,738	NA	NA
	1 Peter	1,682	1	5.95
	2 Peter	1,1	NA	NA
	1 John	2,142	NA	NA
	2 John	247	NA	NA
	3 John	221	NA	NA
	Jude	460	NA	NA
	Revelation	9,835	NA	NA
	Total	137,938	13	0.94
Apostolic Fathers (TLG)				
	Didache	2,203	NA	NA
	Epistula i ad Corinthios	9,83	1	1.02
	Epistula ii ad Corinthios	3,012	NA	NA
	Epistulae vii genuinae	7,779	NA	NA
	Epistula ad Philippenses	1,142	1	8.76
	Epistula ecclesiae Smyrnenensis de martyrio sancti Polycarpi	2,649	NA	NA
	Barnabae epistula	6,712	NA	NA
	Papias	NA	NA	NA
	Epistula ad Diognetum	2,619	2	7.64
	Pastor	27,368	NA	NA
	Total	63,314	4	0.63

TLG tag: "Apocrypha"				
	Vita Adam et Evae	4,205	1	2.38
	Νυχθήμερον/Apocalypsis Adam	451	NA	NA
	Evangelium secundum Hebraeos	292	NA	NA
	Matthiae traditiones	480	NA	NA
	Acta Joannis	12,402	1	0.81
	Acta Joannis (recensio)	2,483	1	4.03
	Acta Pauli	3,243	1	3.08
	Martyrium Pauli	1,231	NA	NA
	Pauli et Corinthiorum epistulae (P. Bodmer 10)	703	NA	NA
	Acta Pauli et Theclae	3,602	NA	NA
	Martyrium Petri	2,498	1	4.00
	Evangelium Aegyptium	196	NA	NA

	Evangelium Petri	1,168	NA	NA
	Kerygma Petri	796	NA	NA
	Protevangeliu Jacobi	4,733	NA	NA
	Acta graeca Andreae	9,271	5	5.39
	Martyrium prius Andreae	2,547	1	3.93
	Apocalypsis apocrypha Joannis (versio altera)	1,577	NA	NA
	Narratio de Vita Beatorum/Narratio Zosimi	3,574	NA	NA
	Evangelium Ebionitum	516/NA	NA	NA
	Evangelium Philippi	99	NA	NA
	Evangelium Bartholomaei	3,951	NA	NA
	Fragmenta evangelii Bartholomaei	2,15	1	4.65
	Acta Thomae	29,027	2	0.69
	Actorum Thomae consummatio	539	1	18.55
	Apocalypsis Sedrach	2,354	NA	NA
	Evangelium Evae	132	NA	NA
	Evangelium Orphicum Evae	167	NA	NA
	Acta Philippi (e cod. Xenophont. 32)	20,956	1	0.48
	Acta Timothei	823	NA	NA
TLG tag: "Hagiographa"				
	Testamenta XII Patriarcharum	20,255	NA	NA
	Apocalypsis Eliae	215	NA	NA
	Apocalypsis Syriaca Baruchi	172	NA	NA
	Assumptio Mosis	404	1	24.75
	Testamentum Abrahae (recensio B)	3,231	NA	NA
	Apocryphon Ezechiel	963	NA	NA
	Apocalypsis Esdrae	2,582	NA	NA
	Apocalypsis Sophoniae	52	NA	NA
	Martyrium sanctorum Carpi, Papyli et Agathonicae	948	1	10.55
	Epistula ecclesiarum apud Lugdunum et Viennam	3,711	2	5.39
	Confessio et precatio Aseneth	13,136	NA	NA
	Martyrium et ascensio Isaiae	1,358	NA	NA
	Martyrium Ptolemaei et Lucii	486	1	20.58
	Acta Scillitanorum martyrum sive Passio Sperati et sociorum	661	NA	NA
	Acta Justini et septem sodalium (recensio B)	808	1	12.38
	Acta Justini et septem	947	1	10.56

	sodalium (recensio C)			
	Testamentum Jobi	6,719	NA	NA
	Acta et martyrium Apollonii	1,831	1	5.46
	Martyrium Ignatii Antiocheni (martyrium Antiochenum)	1,297	2	15.42
	Martyrium Ignatii Antiocheni (martyrium Romanum)	3,296	NA	NA
	Acta Xanthippae et Polyxenae (sub auctore Onesimo)	9,538	NA	NA
	Testamentum Salomonis (recensiones A et B) (mss. HILPQ)	7,997	NA	NA
	Vita Salomonis (cod. 132 Monasterii sancti Dionysii in Monte Atho)	2,621	1	3.82
	Narratio de propheta et sapientissimo rege Salomone (cod. Monasterii sancti Saba 290)	5,953	NA	NA
	Vita sancti Mamantis	4,862	NA	NA
	Martyrium Potamiaenae et Basilidis	389	NA	NA
	Martyrium Marini	256	NA	NA
	Passio Perpetuae et Felicitatis	3,977	4	10.06
	Passio sancti Theodori Pergae in Pamphylia	967	NA	NA
	Martyrium sancti Mercurii	2,735	NA	NA
	Acoluthiae sancti Mercurii	5,685	NA	NA
	Βίος τοῦ Ὁσίου Πατρὸς ἡμῶν Παύλου τοῦ Θηβαίου τοῦ εἰς τὴν ἔρημον	2,287	2	8.75
	Martyrium Pionii presbyteri et sodalium	4,262	1	2.35
	Martyrium sanctorum Eugenii, Valeriani, Canidii et Aquilae	7,208	1	1.39
	Martyrium Dasii	1,076	1	9.29
	Martyrium Agapae, Irenae, Chionae et sodalium	1,762	NA	NA
	Acta Eupli	454	NA	NA
	Acta Phileae (P. Bodmer 20)	878	NA	NA
	Testamentum xl martyrum	988	NA	NA
TLG tag: "Pseud- epigrapha"				
	Apocalypsis Enochii	8,241	NA	NA
	Liber Jubilaeorum (fragmenta)	2,789	NA	NA
	Oratio Manassis	481	NA	NA
	Paraleipomena Jeremiou	4,174	NA	NA
	Apocalypsis Baruchi Graece (iii Baruch)	3,151	NA	NA

	Oratio Josephi (fragmenta)	253	NA	NA
Apocr./Hagio./Pseud.	Total	261,706	36	1.38

6. Church Fathers from TLG

Author/collection	Title	Word count	Instances of future participles	Future participles per 10,000 words
Justinus Martyr				
	Dialogus cum Tryphone	52,006	28	5.38
	Fragmenta operum deperditorum	686	NA	NA
	Apologia prima pro Christianis ad Antoninum Pium	14,508	29	19.99
	Apologia secunda pro Christianis ad senatum Romanum	3,051	2	6.56
	Total	70,251	59	8.40
Irenaeus				
	Adversus haereses (libri 1–2)	21,812	4	1.83
	Adversus haereses (liber 3)	2,965	2	6.75
	Adversus haereses 5.3–13 (P. Jena)	1,249	NA	NA
	Adversus haereses 3.9 (P. Oxy. 3.405)	84	NA	NA
	Fragmenta deperditorum operum	3,645	2	5.49
	Adversus haereses (liber 4)	2,360	1	4.24
	Adversus haereses (liber 5)	4,455	1	2.25
	Fragmenta synodicae epistulae	321	NA	NA
	Total	36,891	10	2.71
Clemens Alexandrinus				
	Protrepticus	23,298	4	1.72
	Paedagogus	56,766	15	2.64
	Hymnus Christi servatoris	143	NA	NA
	Stromata	162,258	85	5.24
	Eclogae propheticae	4,977	12	24.11
	Quis dives salvetur	9,187	16	17.42
	Excerpta ex Theodoto	7,530	7	9.30
	Fragmenta	5,539	NA	NA
	Total	269,698	139	5.15
Origenes				

	Contra Celsum	164,508	163	9.91
	De principiis	13,448	22	16.36
	Fragmenta de principiis	2,381	4	16.80
	Commentarii in evangelium Joannis (lib. 1, 2, 4, 5, 6, 10, 13, 19–20, 28–32)	153,474	165	10.75
	Fragmenta in evangelium Joannis (in catenis)	22,051	15	6.80
	Exhortatio ad martyrium	12,335	16	12.97
	De oratione	27,945	47	16.82
	In Jeremiam (homiliae 1–20)	55,482	20	3.60
	Fragmenta in Jeremiam (in catenis)	8,089	8	9.89
	Fragmenta in Lamentationes (in catenis)	10,299	3	2.91
	De engastrimytho (= Homilia in i Reg. [i Sam.] 28.3–25)	3,580	8	22.35
	Fragmenta in librum primum Regnorum (in catenis)	1,922	2	10.41
	Homiliae in Lucam	11,573	3	2.59
	Fragmenta in Lucam (in catenis)	20,350	8	3.93
	Dialogus cum Heraclide	5,450	5	9.17
	Total	512,887	489	9.53
Eusebius				
	Praeparatio evangelica	236,015	133	5.64
	Historia ecclesiastica	100,514	48	4.78
	De martyribus Palaestinae (recensio brevior)	7,892	4	5.07
	De martyribus Palaestinae (recensio prolixior)	4,386	1	2.28
	Demonstratio evangelica	155,951	149	9.55
	Demonstratio evangelica (fragmenta libri xv)	902	2	22.17
	Contra Marcellum	17,869	14	7.83
	Epistula ad Flacillum	184	NA	NA
	De ecclesiastica theologia	41,336	26	6.29
	De theophania (fragmenta)	8,226	10	12.16
	Onomasticon	15,827	1	0.63
	In cantica canticorum interpretatio	1,553	NA	NA
	Epistula ad Carpianum ad canones evangeliorum praemissa	377	NA	NA
	Epistula ad Caesarienses	1,201	1	8.33
	Epistula ad Alexandrum Alexandrinum	251	NA	NA
	Epistula ad Euphrationem	296	NA	NA

	Contra Hieroclem	10,391	8	7.70
	De mensuris et ponderibus (fragmenta)	339	NA	NA
	Commentarius in Isaiaam	158,801	214	13.48
	Vita Constantini	38,271	5	1.31
	Constantini imperatoris oratio ad coetum sanctorum	11,613	4	3.44
	De laudibus Constantini	19,479	4	2.05
	Total	831,674	624	7.50

7. Summary

Author/collection	Total word count	Total sum of future participles	Future participles per 10,000 words
Xenophon	312,177	401	12.85
Plato	561,517	342	6.09
Aeschylus	40,327	25	6.20
Sophocles	61,499	73	11.87
Euripides	146,994	152	10.34
Aristophanes	94,708	95	10.03
Herodotus	184,921	225	12.17
Thucydides	150,121	256	17.05
Gorgias	1,328	NA	NA
Antiphon	18,102	18	9.94
Lysias	56,187	81	14.42
Isocrates	118,602	168	14.17
Aeschines	44,274	62	14.00
Demosthenes	293,772	323	10.99
Dinarchus	10,603	21	19.81
Aristotle	304,817	129	4.23
Hippocrates	105,780	30	2.84
Theophrastus	6,652	14	21.05
Callimachus	9,296	10	10.76
Apollonius Rhodius	38,832	21	5.41
Polybius	310,672	479	15.42
Diodorus Siculus	191,772	230	11.99
Strabo	146,495	40	2.73

Philo Judaeus	422,221	358	8.48
Chariton	34,966	13	3.72
Flavius Josephus	464,781	1109	23.86
Dio Chrysostomus	179,346	163	9.09
Epictetus	79,507	97	12.20
Achilles Tatius	41,869	47	11.23
Arrian	113,468	146	12.87
Appian	222,309	470	21.14
Pausanias	218,028	173	7.93
Galen	31,741	7	2.21
Apollodorus	35,162	16	4.55
Longus	19,858	37	18.63
Xenophon Ephesius	16,546	33	19.94
Heliodorus	76,350	175	22.92
Flavius Philostratus	151,243	158	10.45
Dio Cassius	365,962	556	15.19
Diogenes Laertius	109,039	40	3.67
Plutarch	74,829	98	13.10
Septuagint	587,783	66	1.12
Septuagint (without Maccabees I–IV)	544,597	39	0.72
New Testament	137,938	13	0.94
Apostolic Fathers	63,314	4	0.63
Apocr./Hagio./ Pseud.	261,706	36	1.38
Justinus Martyr	70,251	59	8.40
Irenaeus	36,891	10	2.71
Clemens Alexandrinus	269,698	139	5.15
Origenes	512,887	489	9.53
Eusebius	831,674	624	7.50

Notes for the TLG

Below are presented all the positive textual references for the FPs found through only the TLG. Since the erroneous listings are too many to account for, the reader is referred to the TLG itself to calculate the margin of error. The authors occur in alphabetical order and the works appear in the order found in Appendix 1.

Achilles Tattius

Leucippe et Clitophon 1.3.3, 1.8.11, 2.1.1, 2.7.4, 2.15.1, 2.18.1, 2.27.2, 2.27.3, 2.30.1, 2.31.4, 3.4.1, 3.9.2, 3.9.3, 3.12.1, 3.13.1, 3.14.4, 3.16.2, 3.17.1, 4.1.6, 4.16.5, 5.4.1, 5.10.7, 5.12.3, 5.14.1, 5.14.2, 5.14.2, 5.15.3, 5.21.1, 5.21.3, 5.25.3, 6.11.2, 7.6.5, 7.9.11, 7.11.6, 8.5.5, 8.7.2, 8.7.6, 8.8.4, 8.11.1, 8.11.3, 8.12.9, 8.14.5, 8.15.2, 8.16.1, 8.19.1, 8.19.3, 8.19.3

Apocrypha

Vita Adam et Evae: 38
Acta Joannis: 24
Acta Joannis (recensio): 10
Acta Pauli: 1.12
Martyrium Petri: 32
Acta graeca Andreae: 4, 26, 36, 40, 62
Martyrium prius Andreae: 8
Fragmenta evangelii Bartholomaei: 2.13
Acta Thomae: 161, 162
Actorum Thomae consummatio: 289.22.
Acta Philippi (e cod. Xenophont. 32): 1.13

Apostolic Fathers

Epistula i ad Corinthios: 12.2
Epistula ad Philippenses: 13.1. 59
Epistula ad Diognetum: 2.1, 10.7

Arrianus

Alexandri anabasis: 1.3.5, 1.5.7, 1.5.8, 1.6.7, 1.10.1, 1.10.3, 1.12.7, 1.13.1, 1.13.2, 1.14.1, 1.14.5, 1.17.2, 1.17.2, 1.17.4, 1.19.2, 1.19.2, 1.19.6, 1.20.5, 1.21.1, 1.24.1, 1.25.3, 1.25.3, 1.25.9, 2.1.1, 2.2.1, 2.2.1, 2.2.1, 2.3.3, 2.6.4, 2.7.2, 2.8.1, 2.13.4, 2.13.4, 2.13.6, 2.13.6, 2.14.1, 2.14.3, 2.14.3, 2.14.3, 2.14.8, 2.16.18, 2.18.1, 2.19.6, 3.3.1, 3.3.2, 3.3.2, 3.9.6, 3.9.6, 3.10.4, 3.13.5, 3.15.1, 3.15.5, 3.17.3, 3.17.4, 3.21.9, 3.23.2, 3.23.9, 3.24.3, 3.25.5, 3.28.8, 3.30.5, 4.1.2, 4.3.6, 4.5.7, 4.7.1, 4.7.4, 4.8.9, 4.9.7, 4.10.2, 4.10.2, 4.12.5, 4.17.4, 4.17.7, 4.18.2, 4.18.3, 4.19.2, 4.21.9, 4.25.5, 4.26.2, 4.26.2, 4.29.5, 4.30.6, 5.1.3, 5.1.5, 5.3.2, 5.4.3, 5.16.3, 5.18.7, 5.20.2, 5.20.2, 5.20.7, 5.20.7, 5.24.6, 5.24.8, 5.28.2, 6.8.5, 6.12.2, 6.18.1, 6.18.1, 6.18.1, 6.19.3, 6.20.5, 6.22.2, 6.22.2, 6.23.2, 6.23.5, 6.24.3, 6.25.1, 6.25.3, 6.25.3, 6.28.6, 7.3.2, 7.5.1, 7.5.3, 7.8.2, 7.13.3, 7.14.7, 7.15.4, 7.15.5, 7.18.3, 7.18.6, 7.18.6, 7.19.5, 7.19.5, 7.22.1, 7.23.6, 7.25.3, 7.26.3, 7.27.3, 7.28.3, 7.29.1
Historia Indica: 24.3, 24.6, 28.6, 28.7, 42.5
Cynegeticus: 16.5, 19.1, 20.1, 36.3
Periplus ponti Euxini: 5.1, 19.2
Tactica: 33.1
Acies contra Alanos: 17, 17, 17

Chariton

Callirhoe: 1.4.10, 1.13.1, 4.3.3, 4.6.8, 5.6.5, 6.9.2, 7.1.4, 7.1.8, 7.2.4, 7.3.5, 7.6.2, 8.2.3, 8.5.1

Clemens Alexandrinus

Protrepticus: 1.3.2, 6.72.2, 7.73.1, 12.120.3
Paedagogus: 1.6.29.3, 1.6.47.4, 1.9.76.3, 1.9.82.3, 1.9.83.3, 1.9.83.3, 1.9.86.1, 1.10.91.1, 2.1.8.1, 2.1.9.4, 2.2.25.1, 2.2.25.1, 3.2.4.3, 3.2.5.2, 3.12.85.3
Stromata: 1.1.2.3, 1.1.6.3, 1.1.9.2, 1.1.12.1, 1.10.47.1, 1.17.81.4, 1.20.99.3, 1.21.108.2, 1.23.151.3, 1.23.152.1, 1.23.152.3, 1.29.182.1, 2.5.20.3, 2.6.26.3, 2.12.54.5, 2.12.54.5, 2.13.57.4, 2.18.85.2, 2.18.95.3, 2.22.132.4, 2.23.141.1, 3.1.3.3, 3.6.45.1, 3.6.53.3, 3.6.56.3, 3.12.81.2, 3.14.95.3, 3.14.95.3, 4.1.1.1, 4.2.4.3, 4.3.12.2, 4.4.14.2, 4.12.84.1, 4.12.84.2, 4.26.172.1, 5.1.5.3, 5.1.7.2, 5.1.11.4, 5.6.34.6, 5.6.39.1, 5.8.53.3, 5.14.103.6, 5.14.111.1, 5.14.138.3, 6.1.1.1, 6.1.1.4, 6.2.4.2, 6.2.6.3, 6.2.12.4, 6.2.13.3,

6.3.32.2, 6.6.49.3, 6.7.61.1, 6.7.61.2, 6.8.66.1, 6.8.66.1, 6.9.72.3, 6.9.73.1, 6.9.73.1, 6.9.73.1, 6.11.89.1,
6.12.100.3, 6.12.101.6, 6.12.101.7, 6.14.110.3, 6.15.127.3, 6.15.127.3, 6.16.142.2, 6.17.156.5,
6.17.156.5, 6.18.166.5, 7.1.1.3, 7.1.3.6, 7.2.8.6, 7.7.37.5, 7.7.43.5, 7.10.56.3, 7.10.56.7, 7.10.57.5,
7.11.66.1, 7.12.77.6, 7.17.107.6, 8.2.4.2, 8.2.4.2, 8.9.27.1

Eclogae propheticae: 27.1, 27.4, 48.1, 53.2, 53.2, 55.1, 55.2, 56.3, 56.3, 56.3, 56.6, 56.6

Quis dives salvetur: 2.2, 8.1, 12.3, 12.3, 12.4, 17.1, 17.1, 18.1, 18.6, 21.7, 31.7, 33.3, 42.2, 42.2, 42.2, 42.19

Excerpta ex Theodoto: 1.7.5, 1.13.5, 1.23.4, 3.56.5, 4.67.4, 4.67.4, 4.74.1

Dio Cassius

Historiae Romanae: 1.5.1, 2.11.2, 5.21.1, 6.24.1, 8.36.5, 8.36.23, 8.36.29, 8.36.29, 8.36.29, 9.40.16, 9.40.16,
9.40.23, 9.40.23, 9.40.30, 9.40.30, 13.55.7, 13.55.9, 14.57.2, 15.57.28, 15.57.28, 17.57.66, 20.66.1,
20.66.1, 21.70.6, 21.70.3, 22.74.1, 22.78.3, 22.78.3, 23.79.2, 23.82.1, 27.91.1, 27.91.3, 27.93.2, 27.93.3,
27.93.3, 30–35.104.5, 30–35.104.6, 30–35.109.5, 30–35.109.5, 30–35.111.2, 30–35.111.2, 30–35.111.3,
36.1b.2, 36.1b.3, 36.14.1, 36.14.1, 36.17.1, 36.17.3, 36.23.4, 36.23.5, 36.32.2, 36.32.2, 36.36.2, 36.36.3,
36.38.4, 36.38.4, 60 30–35.109.5, 30–35.111.2, 30–35.111.2, 30–35.111.3, 36.1b.2, 36.1b.3, 36.14.1,
36.14.1, 36.17.1, 36.17.3, 36.23.4, 36.23.5, 36.32.2, 36.32.2, 36.36.2, 36.36.3, 36.38.4, 36.38.4, 36.43.2,
36.45.1, 36.47.1, 36.49.7, 36.50.3, 36.52.3, 37.2.2, 37.12.4, 37.44.3, 37.50.2, 37.53.2, 37.58.2, 38.13.5,
38.14.4, 38.16.2, 38.30.4, 38.31.2, 38.31.3, 38.31.4, 38.32.4, 38.35.2, 39.1.4, 39.4.1, 39.4.4, 39.7.2,
39.7.3, 39.10.1, 39.13.1, 39.13.2, 39.14.2, 39.20.3, 39.26.3, 39.27.3, 39.28.4, 39.29.3, 39.33.3, 39.35.5,
39.40.5, 39.41.2, 39.42.1, 39.42.2, 39.43.1, 39.43.3, 39.43.4, 39.45.4, 39.46.3, 39.48.2, 39.48.5, 39.56.2,
39.61.3, 39.63.3, 40.4.2, 40.5.1, 40.5.2, 40.5.3, 40.6.2, 40.10.2, 40.12.1, 40.13.1, 40.13.2, 40.20.4,
40.22.1, 40.22.2, 40.26.1, 40.26.1, 40.29.3, 40.30.1, 40.37.2, 40.39.1, 40.50.3, 40.52.1, 40.52.1, 40.55.2,
40.55.2, 40.59.2, 40.59.3, 40.62.4, 40.64.4, 40.66.1, 41.6.2, 41.7.3, 41.7.3, 41.8.2, 41.8.2, 41.10.1,
41.12.2, 41.16.4, 41.18.4, 41.18.6, 41.19.3, 41.20.4, 41.21.2, 41.22.2, 41.22.2, 41.25.1, 41.29.2, 41.42.6,
41.45.4, 41.46.3, 41.48.2, 41.50.1, 41.50.3, 41.51.4, 41.51.4, 42.1.3, 42.13.2, 42.15.2, 42.25.3, 42.30.1,
42.30.3, 42.30.3, 42.32.2, 42.32.3, 42.40.1, 42.43.1, 42.46.4, 42.47.1, 42.52.1, 42.52.2, 42.56.5, 42.56.5,
42.56.5, 43.4.1, 43.5.3, 43.12.2, 43.28.2, 43.37.2, 43.39.3, 43.40.1, 43.40.2, 43.51.6, 43.51.7, 44.1.1,
44.6.2, 44.7.2, 44.7.4, 44.8.2, 44.10.3, 44.16.2, 44.20.2, 44.21.2, 44.21.3, 44.27.3, 44.27.4, 44.36.4,
45.1.2, 45.2.4, 45.10.6, 45.15.4, 45.18.1, 45.18.1, 45.28.4, 46.6.2, 46.11.4, 46.19.3, 46.27.3, 46.29.4,
46.31.1, 46.31.2, 46.32.3, 46.34.2, 46.34.3, 46.37.2, 46.37.2, 46.39.2, 46.39.2, 46.39.2, 46.41.1, 46.42.3,
46.50.2, 46.52.3, 46.53.1, 47.1.1, 47.1.1, 47.3.4, 47.9.1, 47.12.3, 47.13.2, 47.18.2, 47.19.4, 47.20.1,
47.23.3, 47.24.1, 47.25.2, 47.33.3, 47.42.2, 47.44.3, 47.44.3, 47.46.4, 47.46.4, 47.46.4, 48.3.5, 48.5.3,
48.6.4, 48.7.4, 48.9.1, 48.12.1, 48.16.2, 48.17.6, 48.18.5, 48.21.2, 48.21.2, 48.21.3, 48.21.4, 48.21.6,
48.22.1, 48.22.6, 48.27.3, 48.28.2, 48.30.4, 48.31.6, 48.35.1, 48.40.4, 48.42.5, 48.53.5, 48.54.1, 48.54.3,
48.54.4, 49.2.4, 49.2.4, 49.4.4, 49.12.2, 49.12.2, 49.13.3, 49.13.4, 49.14.1, 49.14.3, 49.16.2, 49.17.1,
49.18.1, 49.18.1, 49.20.1, 49.24.5, 49.25.3, 49.26.1, 49.26.5, 49.27.4, 49.29.4, 49.33.3, 49.34.1, 49.34.4,
49.39.2, 49.39.3, 49.39.3, 49.44.1, 49.44.2, 50.2.6, 50.7.2, 50.9.2, 50.11.1, 50.13.8, 50.17.2, 50.22.4,
50.22.4, 50.27.3, 50.31.2, 50.31.4, 50.31.4, 50.34.2, 51.4.1, 51.4.2, 51.5.5, 51.6.3, 51.6.3, 51.6.3, 51.6.4,
51.7.3, 51.7.6, 51.7.7, 51.8.7, 51.9.2, 51.9.2, 51.10.4, 51.10.4, 51.13.1, 51.24.1, 51.24.2, 52.3.3, 52.4.3,
52.17.2, 52.20.3, 52.24.2, 52.26.5, 52.28.1, 52.28.7, 52.28.7, 52.33.9, 52.41.2, 52.41.2, 53.4.2, 53.11.5,
53.15.1, 53.15.2, 53.21.7, 53.22.5, 53.25.4, 53.28.4, 53.29.2, 53.30.1, 53.30.4, 54.3.5, 54.5.4, 54.10.1,
54.10.6, 54.14.1, 54.14.1, 54.14.3, 54.15.4, 54.15.7, 54.16.7, 54.24.6, 54.25.2, 54.26.3, 55.10.5, 55.10a.6,
55.13.7, 55.13.7, 55.16.2, 55.26.5, 55.34.2, 56.3.9, 56.5.3, 56.7.5, 56.11.4, 56.18.5, 56.19.4, 56.19.5,
56.28.4, 56.28.6, 56.28.6, 56.39.3, 56.45.2, 57.2.6, 57.5.2, 57.5.5, 57.8.4, 57.11.2, 57.12.2, 57.15.6,
57.16.3, 57.21.7, 58.3.1, 58.3.3, 58.3.4, 58.3.8, 58.4.9, 58.6.5, 58.7.5, 58.8.2, 58.9.2, 58.10.3, 58.10.4,
58.11.3, 58.14.4, 58.14.4, 58.17.3, 58.23.2, 58.23.4, 58.23.6, 58.27.3, 58.28.2, 58.28.2, 58.28.3, 59.1.3,
59.18.3, 59.21.3, 59.24.6, 59.25.1, 59.27.4, 59.27.4, 59.28.4, 59.29.4, 60.9.2, 60.16.8, 60.19.2, 60.24.6,
60.27.1, 60.27.3, 60.27.5, 60.33.3, 60.33.4, 60.34.4, 61.3.1, 61.13.2, 62.12.6, 62.16.4, 62.16.5, 62.17.1,
62.20.2, 62.21.3, 62.21.3, 62.23.6, 62.29.2, 63.5.1, 63.5.2, 63.18.2, 63.24.1, 63.24.3, 63.26.4, 64.3.1,
64.6.2, 64.6.3, 64.11.2, 65.1.4, 65.16.3, 65.16.4, 65.16.5, 65.17.1, 65.17.2, 65.22.1, 65.22.1, 66.6.1,
66.15.5, 66.20.2, 67.7.1, 67.7.3, 67.12.5, 67.12.5, 67.12.5, 67.5.2, 67.15.4, 68.5.4, 68.9.2, 68.9.2, 68.9.2,
68.12.1, 68.12.1, 68.12.3, 68.12.5, 68.19.2, 68.19.5, 68.21.3, 68.26.3, 68.26.4.2, 68.29.3, 69.21.1,
71.11.3, 71.12.1, 71.12.3, 71.4.1, 71.10.4, 71.23.3, 71.24.1, 71.24.1, 71.30.1, 72.6.2, 72.12.1, 72.18.3,
72.23.4, 72.23.4, 73.1.2, 73.5.5, 73.11.6, 73.15.2, 73.16.2, 73.16.2, 73.16.5, 73.17.1, 73.17.1, 73.17.1,

74.2.1, 74.2.5, 74.2.5, 74.2.5, 74.9.2, 74.9.2, 76.4.3, 76.14.1, 61 72.18.3, 72.23.4, 72.23.4, 73.1.2, 73.5.5, 73.11.6, 73.15.2, 73.16.2, 73.16.2, 73.16.5, 73.17.1, 73.17.1, 73.17.1, 74.2.1, 74.2.5, 74.2.5, 74.2.5, 74.9.2, 74.9.2, 76.4.3, 76.14.1, 76.14.4, 76.14.7, 76.15.2, 77.1.5, 77.1.5, 77.4.3, 77.4.4, 77.12.1, 2, 77.13.3, 77.13.5, 77.13.5, 77.15.7, 77.16.5, 77.17.3, 77.17.3, 78.1.3, 78.4.1, 78.8.5, 78.13.2, 78.14.4, 78.20.2, 78.22.3, 78.22.3, 78.28.3, 78.28.4, 78.33.2, 78.38.4, 78.39.4, 79.11.2, 80.1.3, 80.2.4, 80.5.1

Dio Chrysostomus

Orationes: 1.10.2, 1.24.2, 1.34.3, 1.34.3, 1.53.1, 1.76.3, 1.78.1, 2.6.4, 2.9.8, 2.15.8, 3.63.6, 3.95.2, 3.112.1, 4.16.3, 4.18.2, 4.18.3, 4.45.3, 4.46.1, 4.56.1, 4.100.4, 4.100.4, 4.116.3, 4.136.2, 5.27.6, 6.36.5, 6.39.2, 6.45.1, 6.53.4, 7.50.3, 7.53.6, 7.79.1, 7.87.3, 7.95.6, 7.101.3, 7.111.4, 7.111.6, 7.122.1, 7.124.3, 7.126.4, 7.137.1, 7.146.3, 7.151.6, 7.151.6, 7.151.6, 7.152.2, 8.5.4, 8.8.1, 8.11.5, 8.11.6, 10.2.2, 10.9.3, 10.29.3, 11.30.5, 11.72.1, 11.73.8, 11.76.1, 1.80.3, 11.101.4, 11.111.3, 13.19.8, 15.14.7, 15.21.6, 18.15.3, 18.21.6, 21.9.5, 23.2.8, 26.7.5, 27.6.1, 28.1.1, 29.21.4, 30.27.5, 30.29.2, 30.29.3, 31.1.2, 31.2.1, 31.11.1, 31.18.1, 31.21.4, 31.21.9, 31.21.10, 31.22.6, 31.22.7, 31.26.7, 31.29.11, 31.30.8, 31.81.6, 31.104.11, 31.145.4, 31.151.3, 32.44.4, 32.72.1, 32.96.3, 33.9.3, 33.15.10, 33.55.4, 34.4.10, 34.4.10, 34.24.3, 34.38.8, 34.38.8, 34.38.10, 34.38.11, 34.40.5, 34.44.1, 34.44.2, 34.51.7, 35.1.1, 36.22.2, 37.37.8, 38.4.1, 38.5.3, 38.24.5, 38.33.1, 38.41.2, 38.48.5, 40.6.7, 40.21.5, 40.37.8, 41.9.8, 42.1.3, 42.1.4, 42.2.1, 42.3.5, 44.8.6, 44.9.4, 44.10.5, 45.11.1, 46.6.1, 47.15.7, 47.17.9, 47.17.9, 47.19.5, 49.4.9, 51.3.1, 52.13.6, 53.2.7, 55.12.5, 55.19.7, 56.2.2, 59.6.7, 62.4.1, 69.9.4, 72.2.10, 72.9.2, 72.9.3, 72.9.9, 72.9.9, 72.9.10, 72.9.10, 72.9.11, 72.9.11, 72.10.4, 72.10.4, 72.11.2, 72.13.9, 74.14.10, 77/78.2.7, 77/78.7.5, 77/78.9.4, 77/78.9.4, 77/78.9.8, 80.4.2, 80.8.6

Eusebius

Praeparatio evangelica: 1.1.8, 1.1.13, 1.3.9, 1.3.13, 1.5.1, 1.8.7, 1.9.14, 2.2.18, 2.2.20, 2.5.1, 3.13.23, 4.Pin.1.14, 4.Pin.1.15, 4.1.9, 4.3.7, 4.3.8, 4.3.10, 4.3.10, 4.3.11, 4.5.4, 4.7.2, 4.16.15, 5.Pin.1.24, 5.5.8, 5.8.7, 5.19.3, 5.20.1, 5.20.10, 5.21.5, 5.23.1, 5.24.6, 5.25.6, 5.25.8, 5.27.2, 5.28.2, 6.6.9, 6.6.9, 6.7.14, 6.7.25, 6.7.29, 6.11.15, 6.11.16, 6.11.16, 6.11.17, 6.11.19, 6.11.19, 6.11.21, 6.11.32, 6.11.34, 6.11.36, 6.11.36, 6.11.48, 6.11.49, 6.11.63, 6.11.64, 6.11.64, 6.11.64, 6.11.69, 7.1.3, 7.5.1, 7.9.4, 7.10.13, 8.1.5, 8.1.6, 8.1.6, 8.4.4, 8.4.4, 8.6.3, 8.6.8, 8.8.6, 8.8.10, 8.8.10, 8.8.40, 8.9.38, 8.10.17, 8.14.64, 8.14.64, 9.15.1, 9.16.5, 9.16.5, 9.27.14, 9.27.18, 10.7.16, 10.13.10, 11.Pref.4, 11.7.6, 11.7.6, 11.9.2, 11.9.2, 11.9.6, 11.9.6, 11.9.7, 11.9.7, 11.11.14, 11.11.15, 12.1.1, 12.23.3, 12.29.18, 12.50.1, 12.51.13, 12.51.24, 12.51.24, 12.51.36, 13.Pref.1.5, 13.5.2, 13.13.30, 13.13.38, 13.14.3, 13.14.3, 13.16.2, 13.16.2 (Missed by TLG), 13.16.11, 14.1.4, 14.5.10, 14.7.2, 14.12.1, 14.15.3, 14.15.4, 14.18.15, 14.21.2, 14.22.4, 14.26.6, 14.27.9, 15.6.11, 15.7.2, 15.14.2, 15.17.6, 15.17.7, 15.19.3, 15.22.45, 15.22.46, 15.35.1, 15.62.18

Historia ecclesiastica: 1.3.3, 1.3.5, 1.5.4, 1.8.4, 1.8.13, 1.8.14, 1.8.14, 1.11.6, 2.3.4, 2.20.3, 2.23.23, 3.6.20, 3.20.4, 3.20.4, 3.23.6, 3.23.6, 3.23.7, 3.24.1, 3.26.3, 3.27.3, 3.36.14, 3.39.12, 4.7.9, 4.8.5, 4.17.4, 5.1.48, 5.3.1, 5.11.5, 5.20.2, 6.3.1, 6.18.2, 6.19.15, 6.40.6, 6.41.11, 6.41.11, 7.5.4, 7.6.1, 7.10.4, 7.11.14, 7.32.10, 8.10.1, 8.10.1, 8.10.1 (Missed by TLG), 8.10.11, 8.13.8, 8.14.17, 9.8.14, 10.5.23

De martyribus Palaestinae (recensio brevior): 2.3.2, 4.8.12, 10.1.6, 11.25.4

De martyribus Palaestinae (recensio prolixior): 11.25.3

Demonstratio evangelica: 1.Prooem.4, 1.1.6, 1.1.6, 1.1.6, 1.1.14, 1.1.18, 1.2.16, 1.2.16, 1.2.16, 1.4.1, 1.6.5, 1.6.53, 1.7.4, 2.Prooem.8, 2.1.2, 2.1.14, 2.1.27, 2.3.12, 2.3.22, 2.3.38, 2.3.43, 2.3.43, 2.3.63, 2.3.63, 2.3.64, 2.3.82, 2.3.88, 2.3.90, 2.3.90, 2.3.104, 2.3.105, 2.3.108, 62 2.3.43, 2.3.63, 2.3.63, 2.3.64, 2.3.82, 2.3.88, 2.3.90, 2.3.90, 2.3.104, 2.3.105, 2.3.108, 2.3.108, 2.3.109, 2.3.117, 2.3.117, 2.3.128, 2.3.130, 2.3.134, 2.3.143, 2.3.144, 2.3.146, 2.3.151, 2.3.151, 2.3.161, 2.3.161, 2.3.163, 2.3.170, 3.1.4, 3.1.4, 3.2.39, 3.2.40, 3.2.62, 3.2.62, 3.5.77, 4.1.4, 4.2.1, 4.6.2, 4.6.2, 4.6.2, 4.6.3, 4.6.4, 4.15.28, 4.15.28, 4.15.48, 4.15.50, 4.15.50, 4.15.51, 4.16.2, 4.16.4, 4.16.8, 4.16.33, 4.16.42, 4.17.4, 4.17.5, 5.Prooem 2, 5.Prooem.23, 5.Prooem.25, 5.1.28, 5.1.28, 5.1.28, 5.1.28, 5.4.2, 5.4.17, 5.13.7, 5.17.3, 5.30.3, 6.7.4, 6.12.8, 6.13.20, 6.13.21, 6.13.22, 6.13.22, 6.13.26, 6.13.26, 6.15.2, 6.15.2, 6.15.9, 6.15.14, 6.16.4, 6.18.16, 7.1.16, 7.1.19, 7.1.22, 7.1.22, 7.1.28, 7.1.37, 7.1.56, 7.1.77, 7.1.85, 7.1.101, 7.1.141, 7.1.148, 7.2.16, 7.2.34, 7.3.34, 7.3.38, 7.3.45, 7.3.50, 7.3.55, 8.1.60, 8.1.66, 8.1.66, 8.1.66, 8.1.66, 8.2.5, 8.2.37, 8.2.44, 8.2.53, 8.2.127, 8.4.15, 8.5.4, 9.Pin.1, 9.3.2, 9.5.4, 9.6.10, 9.13.13, 9.17.16, 10.Pin.1, 10.1.32, 10.1.32, 10.1.32, 10.4.22, 10.6.3, 10.8.7, 10.8.64, 10.8.64 (Missed by TLG), 10.8.64, 10.8.110

Demonstratio evangelica (fragmenta libri xv): 3.7, 5.4

Contra Marcellum: 1.1.22, 1.1.23, 1.1.23, 1.1.23, 1.1.37, 2.1.3, 2.1.4, 2.1.4, 2.1.10, 2.2.38, 2.4.28, 2.4.28, 2.4.28, 2.4.28

De ecclesiastica theologia: 2.9.2, 2.9.9, 2.9.9, 2.9.10, 2.9.10, 2.15.4, 3.3.50, 3.14.2, 3.14.3 (Missed by TLG), 3.15.2, 3.15.3, 3.15.3, 3.15.7, 3.15.8, 3.15.8, 3.15.10, 3.15.12, 3.15.12, 3.16.2, 3.16.2, 3.16.2, 3.16.3, 3.17.3, 3.17.14, 3.18.4, 3.19.1

De theophania (fragmenta): 5.19, 6.70, 6.73, 11.4, 12.22, 12.65, 12.102, 12.120, 12.130, 12.162

Onomasticon: 40.17

Epistula ad Caesarienses: 4.6

Contra Hieroclem: 376.21, 379.6, 384.19, 401.15, 403.11, 403.17, 403.22, 403.26

Commentarius in Isaiaem: 1.1*2, 1.21.28, 1.21.30, 1.21.32, 1.22.8, 1.25.14, 1.26.7, 1.28*6, 1.34.9, 1.34.10, 1.34.20, 1.35.6, 1.39.1, 1.39.3, 1.40.24, 1.42.20, 1.43.71, 1.43.71, 1.44.64, 1.44.90, 1.44.91, 1.44.130, 1.46.1, 1.48.1, 1.54*77, 1.55.4, 1.56.36, 1.56.38, 1.59.8, 1.61.5, 1.61.5, 1.61.61, 1.62.143, 1.62.184, 1.63.1, 1.63.117, 1.63.117, 1.64.16, 1.64.21, 1.65.1, 1.65.3, 1.65.26, 1.65.34, 1.65.34, 1.65.35, 1.65.70, 1.65.75, 1.65.93, 1.65.110, 1.65.136, 1.65.144, 1.65.159, 1.66.2, 1.66.3, 1.66.9, 1.66.29, 1.66.36, 1.70.83, 1.72.51, 1.72.117, 1.72.185, 1.73.104, 1.73.147, 1.75.78, 1.75.120, 1.75.147, 1.77.2, 1.77.3, 1.78.8, 1.78.10, 1.78.13, 1.78.18, 1.78.19, 1.80.12, 1.80.30, 1.80.46, 1.81.123, 1.82.34, 1.83.38, 1.84.11, 1.84.12, 1.84.29, 1.84.48, 1.84.70, 1.84.70, 1.84.80, 1.84.119, 1.84.257, 1.85.7, 1.85.13, 1.85.26, 1.85.67, 1.85.67, 1.85.69, 1.85.125, 1.86.26, 1.86.40, 1.87.42, 1.88.4, 1.88.56, 1.91.32, 1.93.13, 1.93.31, 1.93.38, 1.93.145, 1.95.36, 1.96.14, 1.98.89, 1.99.92, 1.99.97, 1.99.134, 1.100.3, 1.100.8, 1.100.25, 1.100.49, 1.100.74, 2.1.26, 2.1.26 (Missed by TLG), 2.1.64, 2.2.31, 2.2.34, 2.2.62, 2.3.20, 2.4.22, 2.5.38, 2.7.104, 2.7.116, 2.8.5, 2.8.73, 2.9.41, 2.9.45, 2.13.86, 2.13.97, 2.17.35, 2.18.102, 2.21.26, 2.21.49, 2.22.25, 2.23.86, 2.23.151, 2.24.17, 2.24.31, 2.24.54, 2.25.30, 2.25.114, 2.26.45, 2.26.90, 2.26.93, 2.27.2, 2.27.49, 2.27.115, 2.28.128, 2.29.64, 2.31.26, 2.32.68, 2.32.86, 2.33.1, 2.33.9, 2.33.39, 2.33.43, 2.33.45, 2.33.48, 2.34.22, 2.34.29, 2.34.37, 2.34.38, 2.34.38, 2.36.123, 2.37.48, 2.37.51, 2.37.131, 2.38.20, 2.38.42, 2.43.137, 2.43.155, 2.44.50, 2.45.172, 2.45.204, 2.48.185, 2.48.190, 2.50.311, 2.50.338, 2.50.344, 2.50.357, 2.50.359, 2.51.81, 2.52.60, 2.52.95, 2.52.96, 2.52.134, 2.53.54, 2.53.64, 2.55.40, 2.56.31, 2.56.31, 2.56.33, 2.56.34, 2.56.45, 2.56.86, 2.56.87, 2.57.26, 2.57.27, 2.57.48, 2.57.71, 2.57.85, 2.57.107, 2.58.155, 2.58.159, 2.58.170, 2.58.192, 2.58.206, 2.58.211, 2.58.214, 2.58.216

Vita Constantini: 1.32.3, 1.34.1, 3.42.1, 3.42.2, 4.29.2. 63

Constantini imperatoris oratio ad coetum sanctorum: 13.1.42, 13.1.42, 17.3.10, 26.1.6

De laudibus Constantini: Pro.1.2, Pro.2.2, 7.10.8, 12.10.12

Flavius Philostratus

Vita Apollonii: 1.7.19, 1.9.20, 1.10.10, 1.12.9, 1.15.47, 1.22.35, 1.28.13, 2.17.11, 2.17.12, 2.37.21, 2.39.37, 2.40.18, 2.40.46, 2.41.7, 3.23.3, 3.24.21, 3.33.22, 3.33.22, 3.42.14, 4.8.4, 4.16.45, 4.17.14, 4.18.16, 4.21.3, 4.23.16, 4.24.11, 4.24.17, 4.29.3, 4.32.19, 4.34.3, 4.39.17, 4.41.3, 4.44.12, 4.47.7, 5.7.21, 5.7.57, 5.7.71, 5.7.72, 5.20.7, 5.20.11, 5.20.12, 5.27.31, 5.27.31, 5.27.37, 5.32.29, 5.34.24, 5.36.48, 5.38.2, 5.38.7, 5.38.26, 5.39.15, 5.42.21, 6.3.40, 6.4.20, 6.5.39, 6.11.13, 6.11.250, 6.13.19, 6.13.21, 6.15.16, 6.16.36, 6.16.49, 6.17.11, 6.20.12, 6.22.22, 6.22.22, 6.30.2, 6.30.22, 6.31.10, 6.39.21, 6.41.5, 7.9.13, 7.12.9, 7.12.9, 7.12.9, 7.14.79, 7.18.4, 7.18.4, 7.19.16, 7.22.12, 7.22.12, 7.28.17, 7.29.4, 7.29.9, 7.29.12, 7.31.15, 7.34.14, 7.36.48, 7.40.8, 7.41.10, 7.42.25, 8.1.1, 8.2.9, 8.5.47, 8.5.53, 8.6.2, 8.6.14, 8.6.24, 8.7.75, 8.7.76, 8.7.401, 8.11.8, 8.13.25, 8.14.18, 8.15.32, 8.19.36, 8.26.29, 8.27.15, 8.27.16, 8.28.18, 8.31.30

Heroicus: 3.2.5, 5.6.1, 8.9.2, 8.10.2, 15.2.2, 25.10.5, 28.4.3, 28.11.3, 33.11.6, 33.14.8, 33.27.3, 33.27.4, 33.44.3, 56.4.5, 56.4.6, 56.11.2, 57.12.4

Vitae sophistarum: 1.487.12, 1.498.20, 1.509.7, 1.521.24, 1.540.7, 2.549.28, 2.550.2, 2.550.3, 2.554.25, 2.557.23, 2.559.1, 2.559.4, 2.559.4, 2.565.20, 2.601.11, 2.619.21, 2.622.8, 2.623.17, 2.626.32

De gymnastica: 7.25, 8.6, 22.5, 22.6, 30.14, 31.1, 32.1, 34.21, 35.11, 35.57, 36.5

Hagiographa

Assumptio Mosis: Frag i

Martyrium sanctorum Carpi, Papyli et Agathonicae: 18

Epistula ecclesiarum apud Lugdunum et Viennam: 1.48, 1.61

Martyrium Ptolemaei et Lucii: 5

Acta Justini et septem sodalium (recensio B): 5.3

Acta Justini et septem sodalium (recensio C): 6.3
Acta et martyrium Apollonii: 37
Martyrium Ignatii Antiocheni (martyrium Antiochenum): 2.7, 2.9
Vita Salomonis (cod. 132 Monasterii sancti Dionysii in Monte Atho): 96.11
Passio Perpetuae et Felicitatis: 10.13, 10.40, 10.41, 16.11
Βίος τοῦ Ὁσίου Πατρὸς ἡμῶν Παύλου τοῦ Θηβαίου τοῦ εἰς τὴν ἔρημον: 10.4, 12.12
Martyrium Pionii presbyteri et sodalium: 6.3
Martyrium sanctorum Eugenii, Valeriani, Canidii et Aquilae: 50
Martyrium Dasii: 5.1

Heliodorus

Aethiopica: 1.8.1, 1.12.2, 1.15.1, 1.19.3, 1.24.1, 1.26.5, 1.27.3, 1.30.5, 1.30.5, 1.31.3, 1.33.1, 1.33.3, 2.2.2, 2.3.4, 2.5.1, 2.11.2, 2.12.2, 2.13.3, 2.17.4, 2.17.4, 2.17.5, 2.24.3, 2.25.3, 3.4.2, 3.4.10, 3.5.7, 3.16.2, 3.18.4, 3.18.4, 4.1.3, 4.2.1, 4.2.1, 4.3.3, 4.4.5, 4.7.7, 4.8.1, 4.8.2, 4.8.6, 4.8.8, 4.9.1, 4.9.3, 4.10.1, 4.11.1, 4.11.1, 4.12.3, 4.13.1, 4.13.1, 4.14.2, 4.14.2, 4.15.1, 4.15.1, 4.15.1, 4.15.1, 4.16.2, 4.16.2, 4.17.2, 4.18.3, 5.1.4, 5.2.1, 5.4.3, 5.4.4, 5.6.3, 5.7.1, 5.7.3, 5.8.4, 5.8.6, 5.11.5, 5.18.3, 5.18.3, 5.19.3, 5.20.2, 5.20.8, 5.24.3, 5.25.1, 5.26.1, 5.27.6, 5.27.9, 5.28.2, 5.29.1, 5.29.4, 5.29.6, 5.29.6, 5.31.2, 5.32.2, 6.6.2, 6.6.2, 6.9.5, 6.11.4, 6.13.2, 6.13.4, 6.13.4, 7.1.2, 7.4.3, 7.4.4, 7.6.3, 7.6.3, 7.7.3, 7.11.5, 7.12.1, 7.12.3, 64 7.12.5, 7.13.1, 7.14.2, 7.14.2, 7.14.2, 7.14.3, 7.16.2, 7.18.2, 7.18.3, 7.19.3, 7.19.6, 7.20.4, 7.23.3, 7.23.3, 7.24.2, 7.25.2, 7.25.2, 7.26.6, 7.27.1, 7.27.5, 7.27.5, 8.1.6, 8.3.1, 8.3.2, 8.3.2, 8.3.7, 8.5.2, 8.5.7, 8.5.7, 8.5.11, 8.7.1, 8.9.1, 8.9.1, 8.9.18, 8.11.7, 8.11.7, 8.13.3, 8.15.3, 8.15.4, 8.15.4, 8.15.7, 8.16.1, 8.16.1, 8.17.2, 8.17.4, 9.1.4, 9.3.2, 9.6.6, 9.7.1, 9.8.4, 9.12.3, 9.13.1, 9.13.1, 9.13.3, 9.16.2, 9.17.3, 9.18.2, 9.24.5, 9.24.8, 9.25.4, 10.2.1, 10.4.2, 10.4.2, 10.4.5, 10.9.7, 10.9.7, 10.10.3, 10.18.3, 10.24.1, 10.24.1, 10.24.2, 10.33.2, 10.36.3, 10.37.2, 10.41.3

Irenaeus

Adversus haereses (libri 1–2): 1.1.1.20, 1.1.20.38, 1.5.1.29, 1.13.2.15
Adversus haereses (liber 3): 20.5, 22.10
Fragmenta deperditorum operum: 1.1, 12.10
Adversus haereses (liber 4): 15.3
Adversus haereses (liber 5): 22.32

Justinus Martyr

Dialogus cum Tryphone: 3.2, 13.1, 17.1, 35.7, 35.8, 36.1, 36.1, 43.1, 49.2, 49.3, 49.3, 52.1, 52.4, 57.3, 64.7, 76.3, 76.6, 76.6, 80.2, 86.1, 92.2, 103.4, 119.5, 132.1, 139.2, 139.5, 140.4, 141.2
Apologia prima pro Christianis ad Antoninum Pium: 2.3, 2.3, 2.3, 8.4, 28.1, 31.4, 31.7, 32.4, 32.5, 32.5, 32.9, 33.1, 33.5, 35.10, 35.10, 42.2, 48.4, 49.5, 49.6, 50.12, 52.1, 52.4, 54.2, 54.2, 54.7, 57.3, 61.10, 63.5, 68.2
Apologia secunda pro Christianis ad senatum Romanum: 2.5, 12.2

Longus

Daphnis et Chloe: 1.3.2, 1.5.1, 1.12.3, 1.12.5, 1.23.2, 1.28.3, 2.3.2, 2.3.2, 2.4.2, 2.14.3, 2.18.1, 2.21.3, 2.22.3, 2.26.4, 2.30.5, 3.2.1, 3.6.3, 3.6.3, 3.6.3, 3.9.2, 3.9.5, 3.11.2, 3.32.3, 4.1.1, 4.4.3, 4.13.5, 4.21.1, 4.21.2, 4.21.3, 4.22.2, 4.24.3, 4.25.1, 4.25.2, 4.26.1, 4.28.1, 4.28.1, 4.31.2

New Testament

Matthew: 27:49
Mark: 11:13 as a textual variant
Luke: 22:49
John: 6:64
Acts: 8:27, 20:22, 22:5, 24:11, 24:17; 25:13 as a textual variant
Romans: 8:34
1 Corinthians: 15:37
Hebrews: 3:5, 13:17
1 Peter: 3:13
2 Peter: 2:13 as a textual variant

Origenes

Contra Celsum: P.6.4, 1.18.9, 1.32.25, 1.32.26, 1.32.27, 1.36.3, 1.36.21, 1.37.5, 1.37.22, 1.40.30, 1.42.28, 1.46.17, 1.48.13, 1.48.44, 1.48.65, 1.48.66, 1.56.7, 1.58.4, 1.59.6, 1.61.17, 1.61.22, 1.61.24, 1.61.25, 1.61.25, 1.67.27, 1.68.1, 1.68.28, 2.6.11, 2.8.13, 2.8.19, 2.13.72, 2.14.2, 2.14.6, 2.15.18, 2.15.19, 2.16.8, 2.17.2, 2.17.4, 2.17.12, 2.17.14, 2.17.16, 2.18.2, 2.18.3, 2.18.7, 2.18.8, 2.18.13, 2.18.15, 2.20.15, 2.20.16, 2.20.16, 2.20.16, 2.20.32, 2.20.40, 2.20.51, 2.24.44, 2.29.2, 2.29.7, 2.40.6, 2.43.3, 2.49.36, 2.63.30, 2.65.32, 2.65.32, 2.71.17, 2.71.18, 2.78.4, 3.1.18, 3.2.4, 3.2.5, 3.2.6, 3.3.24, 3.4.9, 3.4.10, 3.14.9, 3.22.12, 3.22.13, 3.26.19, 3.26.26, 3.31.19, 3.48.20, 3.70.6, 3.80.13, 3.81.14, 3.81.14, 3.81.35, 4.3.22, 4.4.12, 65 2.71.18, 2.78.4, 3.1.18, 3.2.4, 3.2.5, 3.2.6, 3.3.24, 3.4.9, 3.4.10, 3.14.9, 3.22.12, 3.22.13, 3.26.19, 3.26.26, 3.31.19, 3.48.20, 3.70.6, 3.80.13, 3.81.14, 3.81.14, 3.81.35, 4.3.22, 4.4.12, 4.10.15, 4.12.4, 4.12.5, 4.13.30, 4.13.34, 4.17.13, 4.20.12, 4.20.13, 4.38.28, 4.39.18, 4.41.31, 4.50.21, 4.53.16, 4.53.21, 4.55.25, 4.57.22, 4.67.25, 4.68.7, 4.68.12, 4.68.13, 4.70.24, 4.70.34, 4.71.18, 4.72.40, 4.85.2, 4.89.29, 4.90.28, 4.99.40, 5.1.35, 5.13.20, 5.15.26, 5.16.13, 5.17.4, 5.18.9, 5.18.20, 5.18.24, 5.20.28, 5.20.34, 5.22.8, 5.52.13, 5.58.6, 5.63.23, 6.4.2, 6.4.3, 6.11.19, 6.11.30, 6.23.13, 6.52.19, 6.53.18, 6.72.5, 6.75.16, 6.80.18, 6.81.3, 6.81.3, 6.81.8, 6.81.8, 7.17.11, 7.18.3, 7.35.23, 7.41.2, 7.60.24, 7.70.11, 8.14.23, 8.27.9, 8.30.6, 8.43.9, 8.44.32, 8.51.5, 8.51.7, 8.51.35, 8.51.37, 8.52.12, 8.52.29, 8.52.30, 8.60.3, 8.61.17

De principiis: 3.1.6.21, 3.1.8.22, 3.1.8.23, 3.1.8.24, 3.1.8.26, 3.1.8.26, 3.1.13.3, 3.1.14.11, 3.1.14.11, 3.1.15.26, 3.1.16.12, 3.1.17.21, 3.1.19.11, 3.1.23.17, 4.1.3.16, 4.1.4.2, 4.2.2.24, 4.3.6.22, 4.3.9.11, 4.3.9.13, 4.3.9.18, 4.3.9.19

Fragmenta de principiis: 11.6, 12.6, 19.5, 30.3

Commentarii in evangelium Joannis (lib. 1, 2, 4, 5, 6, 10, 13, 19–20, 28–32): 1.3.20, 1.4.23, 1.7.40, 1.12.78, 1.19.114, 1.22.136, 1.24.155, 1.35.253, 2.1.7, 2.11.79, 2.34.205, 2.37.228, 2.37.229, 5.2.1, 5.7.1, 6.1.1, 6.5.26, 6.5.27, 6.5.28, 6.5.29, 6.7.43, 6.7.47, 6.8.49, 6.8.53, 6.12.73, 6.13.76, 6.13.78, 6.14.85, 6.14.87, 6.16.93, 6.20.110, 6.22.119, 6.22.120, 6.22.122, 6.23.125, 6.27.142, 6.28.144, 6.28.146, 6.28.148, 6.30.156, 6.32.162, 6.32.162, 6.32.164, 6.33.165, 6.36.181, 6.36.181, 6.45.233, 6.49.256, 6.49.257, 6.54.282, 6.57.292, 6.57.292, 6.58.298, 6.58.298, 10.8.38, 10.8.38, 10.8.38, 10.9.42, 10.9.42, 10.10.47, 10.17.96, 10.17.96, 10.18.109, 10.18.111, 10.23.132, 10.23.132, 10.23.132, 10.25.145, 10.25.145, 10.25.145, 10.30.187, 10.30.190, 10.30.191, 10.36.236, 10.42.291, 10.42.295, 10.42.295, 10.43.302, 10.44.308, 13.5.26, 13.5.26, 13.8.48, 13.8.48, 13.14.87, 13.18.113, 13.23.136, 13.33.204, 13.37.241, 13.45.298, 13.50.330, 13.50.334, 13.54.369, 13.64.453, 19.9.53, 19.9.53, 19.11.68, 19.11.70, 19.11.70, 19.14.86, 19.17.104, 19.17.104, 19.19.122, 19.19.122, 19.19.122, 19.19.123, 20.2.2, 20.3.10, 20.5.35, 20.10.67, 20.10.72, 20.21.174, 20.25.224, 20.27.242, 20.28.246, 20.28.248, 20.29.256, 20.37.348, 20.39.365, 20.39.375, 28.1.6, 28.4.25, 28.7.51, 28.8.64, 28.11.80, 28.11.85, 28.15.129, 28.23.194, 28.26.249, 32.1.2, 32.2.16, 32.3.29, 32.3.35, 32.3.37, 32.3.38, 32.4.54, 32.7.73, 32.8.88, 32.8.90, 32.9.102, 32.9.103, 32.11.124, 32.11.130, 32.12.139, 32.14.153, 32.14.156, 32.14.161, 32.15.169, 32.15.169, 32.15.179, 32.17.204, 32.18.227, 32.18.235, 32.19.240, 32.20.262, 32.21.268, 32.23.295, 32.24.305, 32.24.305, 32.24.305, 32.24.308, 32.28.351, 32.30.375, 32.31.391, 32.32.393, 32.32.393

Fragmenta in evangelium Joannis (in catenis): 1.60, 7.5, 9.14, 10.44, 12.8, 20.12, 27.10, 33.17, 54.12, 77.14, 79.32, 90.4, 90.14, 99.1, 106.12

Exhortatio ad martyrium: 2.4, 4.25, 8.2, 11.15, 13.15, 15.3, 15.3, 18.14, 25.16, 31.2, 33.13, 34.38, 34.39, 40.7, 40.32, 41.9

De oratione: 5.3.1, 5.3.4, 5.3.7, 5.5.1, 5.5.8, 5.5.18, 5.5.19, 6.3.8, 6.3.8, 6.3.9, 6.3.10, 6.3.11, 6.3.12, 6.4.6, 6.4.18, 6.4.19, 6.4.19, 6.4.20, 6.4.23, 6.4.24, 6.4.25, 6.4.26, 6.4.27, 6.4.27, 6.5.4, 6.5.7, 6.5.7, 6.5.8, 6.5.12, 6.5.12, 6.5.27, 6.5.31, 10.2.12, 10.2.13, 11.4.16, 11.5.4, 15.1.11, 24.2.14, 25.2.12, 25.2.14, 26.6.9, 26.6.28, 27.11.18, 27.13.8, 27.14.20, 27.15.18, 28.5.13

In Jeremiam (homiliae I–20): 1.1.7, 1.6.28, 1.14.49, 4.3.6, 5.4.8, 5.5.4, 5.15.27, 5.15.31, 5.15.36, 9.3.3, 10.8.32, 12.5.31, 14.13.27, 16.7.17, 16.7.18, 17.4.32, 18.6.102, 19.15.31, 20.2.33, 20.2.45, 66 20.2.45

Fragmenta in Jeremiam (in catenis): 3.1, 14.17, 35.1, 37.12, 38.4, 45.14, 48.15, 61.3

Fragmenta in Lamentationes (in catenis): 10.16, 41.1, 118.5

De engastrimytho (= Homilia in i Reg. [i Sam.] 28.3–25): 6.27, 6.28, 6.28, 6.29, 6.35, 6.38, 7.5, 7.23

Fragmenta in librum primum Regnorum (in catenis): 4.35, 7.3

Homiliae in Lucam: 2.18.10, 13.78.25, 37.209.18

Fragmenta in Lucam (in catenis): 36a.2, 50a.1, 75.2, 92.3, 94.2, 151.32, 199.17, 200.26

Dialogus cum Heraclide: 8.25, 24.13, 24.14, 24.16, 24.17

Philo Judaeus

De opificio mundi: 2, 14, 16, 42, 58, 67, 72, 133

Legum allegoriarum libri i–iii: 1.34, 1.79, 1.79, 2.39

De cherubim: 43, 81, 98

De sacrificiis Abelis et Caini: 71, 85, 123, 135

Quod deterius potiori insidiari soleat: 6, 9, 13, 21, 29, 55, 56, 127, 129, 134, 146, 154

De posteritate Caini: 67, 68, 68, 117, 143

Quod deus sit immutabilis: 49, 50, 50, 61, 65, 65, 65, 65, 81, 106

De agricultura: 8, 59, 87, 113, 117

De plantatione: 106

De ebrietate: 13, 69, 86, 107, 129

De confusione linguarum: 62, 159, 159, 163

De migratione Abrahami: 75, 109, 121, 127, 225

Quis rerum divinarum heres sit: 14, 79, 183, 191, 234, 246, 276, 291, 295

De congressu eruditionis gratia: 85, 173

De fuga et inventione: 5, 5, 11, 23, 105, 119

De mutatione nominum: 118, 126, 129, 160, 165

De somniis (lib. i–ii): 1.89, 1.111, 1.111, 1.114, 1.122, 1.128, 1.128, 1.128, 1.129, 1.138, 1.142, 1.162, 1.182, 1.202, 1.214, 1.255, 2.3, 2.43, 2.94, 2.102, 2.119, 2.119, 2.164, 2.171, 2.268, 2.283

De Abrahamo: 11, 46, 56, 95, 110, 174, 176, 179, 179, 197, 204, 229, 260

De Josepho: 8, 10, 11, 11, 63, 73, 77, 90, 114, 157, 168, 169, 169, 188, 190, 196, 215, 217, 251, 266

De vita Mosis (lib. i–ii): 1.12, 1.31, 1.36, 1.46, 1.46, 1.53, 1.58, 1.71, 1.74, 1.84, 1.87, 1.89, 1.90, 1.149, 1.164, 1.164, 1.167, 1.167, 1.167, 1.179, 1.182, 1.202, 1.205, 1.215, 1.215, 1.231, 1.233, 1.246, 1.275, 1.322, 1.325, 1.332, 1.332, 1.332, 1.333, 1.333, 2.32, 2.36, 2.41, 2.41, 2.48, 2.48, 2.60, 2.133, 2.179, 2.187, 2.210, 2.229, 2.235, 2.236, 2.255, 2.288

De decalogo: 14, 45, 115, 176, 177, 178

De specialibus legibus (lib. i–iv): 1.20, 1.24, 1.25, 1.43, 1.43, 1.64, 1.78, 1.84, 1.106, 1.117, 1.120, 1.122, 1.127, 1.129, 1.160, 1.167, 1.237, 1.270, 1.306, 1.318, 1.321, 1.321, 1.321, 2.6, 2.24, 2.62, 2.129, 2.148, 2.148, 2.158, 2.190, 2.207, 2.256, 3.5, 3.18, 3.21, 3.33, 3.34, 3.62, 3.77, 3.81, 3.88, 3.90, 3.115, 3.139, 3.140, 3.155, 3.195, 3.195, 3.207, 4.7, 4.9, 4.17, 4.17, 4.17, 4.31, 4.32, 4.56, 4.70, 4.99, 4.140, 4.154, 4.170, 4.196, 4.200, 4.221, 4.221.

De virtutibus: 21, 23, 37, 42, 64, 83, 84, 87, 88, 89, 90, 91, 97, 124, 127, 133, 138, 152, 153, 153, 154

De praemiis et poenis et De exsecrationibus: 1, 11, 80, 169, 169, 169

Quod omnis probus liber sit: 57, 94, 101, 104, 132, 133

De vita contemplativa: 72, 80, 90, 90

De aeternitate mundi: 18, 24, 25, 102, 128

In Flaccum: 28, 38, 39, 39, 64, 74, 87, 112, 112, 123, 140, 154

Legatio ad Gaium: 27, 65, 97, 104, 157, 160, 180, 201, 207, 208, 208, 208, 208, 209, 218, 222, 222, 232, 234, 239, 254, 257, 261, 265, 266, 306, 306, 318, 350, 369

Hypothetica sive Apologia pro Judaeis: 192.10, 193.6

Septuagint

Genesis: 41:31

Exodus: 2:4

Deuteronomy: 22:27

Joshua (Cod. Vat. + Cod. Alex.): 10:33

Esdras I: 8:45

Esdras II: 17:65

Esther: 3:13b

Judith: 11:14, 12:14

Maccabees I: 14:44, 15:8, 15:28

Maccabees II: 1:14, 2:15, 3:14, 4:6, 4:23, 4:46, 5:9, 9:13, 9:25, 10:24, 11:32, 12:7, 13:9, 15:8, 15:20

Maccabees III: 1:8, 1:8, 1:8, 2:31, 2:31

Maccabees IV: 4:1, 4:14, 5:26, 5:26

Psalms: 21:32, 44:1, 59:1, 68:1, 77:6, 79:1

Ecclesiastes: 1:9, 1:9, 1:11, 8:7, 10:14

Job: 13:19, 15:14

Sirach: 8:13, 37:9, 42:19, 48:25

Amos: 5:2, 5:6

Micah: 2:4

Isaiah: 1:31, 59:16, 59:18

Jeremiah: 4:4, 21:12, 22:6, 30:17

Letter of Jeremiah: t:3

Ezekiel: 26:19

Daniel (translatio Graeca): 2:45; not in Theodotion. But there is one case in Theodotionis versio 8:19

Xenophon Ephesius

Ephesiaca: 1.3.1, 1.5.6, 1.5.9, 1.7.2, 1.7.4, 1.10.10, 1.13.2, 1.14.4, 2.2.5, 2.3.5, 2.9.4, 3.5.5, 3.5.9, 3.6.4,
3.11.1, 3.12.5, 3.12.6, 4.4.2, 4.5.2, 4.5.5, 4.5.5, 4.5.6, 5.4.9, 5.6.2, 5.7.1, 5.9.4, 5.10.2, 5.10.2, 5.11.1,
5.11.1, 5.11.3, 5.11.3, 5.12.2

Appendix 2: Introduction and Tables 8–15

The second appendix consists primarily of three different tables displaying the data for the morphosyntactical analysis of (8) the Septuagint, (9) New Testament, (10) Apostolic Fathers, Apocrypha, Hagiographa and Pseudepigrapha. In addition, tables 11–15 summarise parts of the data.

From left to right is the FP and its immediate textual context, the lemma of the FP, the form, the type, the part of speech, presence or absence of the article, lemma of the governing word (i.e. a verb, noun, pronoun or preposition) and its form, the presence of the particle *ὡς* and/or negation, and lastly whether the instance occurs in a main or a subordinate clause.

The FP in each text is in bold and any governing word is underlined. The last texts of table 8 and 9 in parentheses are textual variants not included in the morphosyntactical study. All the texts come from the editions used by the TLG.

8. Septuagint

Text	Lemma	Form	Type	Part of speech	Article	Particles	Governing word	Clause
Genesis 41:31: (30) ἦξει δὲ ἐπτά ἔτη λιμοῦ μετὰ ταῦτα, καὶ ἐπιλήσονται τῆς πλησμονῆς ἐν ὅλη γῆ Αἰγύπτῳ, καὶ ἀναλώσει ὁ λιμὸς τὴν γῆν, (31) καὶ οὐκ ἐπιγνωσθήσεται ἡ εὐθηνία ἐπὶ τῆς γῆς ἀπὸ τοῦ <u>λιμοῦ</u> τοῦ ἔσομένου μετὰ ταῦτα· ἰσχυρὸς γὰρ ἔσται σφόδρα.	εἰμί	gen. masc. sg. mid.	adjectival	attribute	yes	none	λιμός, gen. masc. sg.	main
Exodus 2:4: καὶ κατεσκόπευεν ἡ ἀδελφὴ αὐτοῦ μακρόθεν μαθεῖν, τί τὸ ἀποβησόμενον αὐτῷ.	ἀποβαίνω	nom. neut. sg. mid.	substantial	subject	yes	none	none	sub
Deuteronomy 22:27: οὐκ ἔστιν τῇ νεάνιδι ἀμάρτημα θανάτου, ὅτι ὡς εἴ τις ἐπαναστῆ ἄνθρωπος ἐπὶ τὸν πλησίον καὶ φονεύσῃ αὐτοῦ ψυχὴν, οὕτως τὸ πρᾶγμα τοῦτο, (27) ὅτι ἐν τῷ ἀγρῷ εὔρεν αὐτήν, ἐβόησεν ἡ νεάνις ἢ μεμνηστευμένη, καὶ ὁ βοηθήσων οὐκ ἦν αὐτῇ.	βοηθέω	nom. masc. sg. act.	substantial	subject	yes	none	εἰμί, impf. ind. 3p. sg. act.	main
Joshua 10:33: τότε <u>ἀνέβη</u> Αἰλαμ βασιλεὺς Γαζερ βοηθήσων τῇ Λαχί, καὶ ἐπάταξεν αὐτὸν Ἰησοῦς ἐν στόματι ξίφους καὶ τὸν λαὸν αὐτοῦ ἕως τοῦ μὴ καταλειφθῆναι αὐτῶν σεσφωμένον καὶ διαπεφυγόντα.	βοηθέω	nom. masc. sg. act.	circumstantial	predicative attribute	none	none	ἀναβαίνω, aor. ind. 3p. sg. act.	main
Esdras I 8:45: (44) καὶ εἶπα αὐτοῖς ἐλθεῖν πρὸς Ἀδδαιὸν τὸν ἡγούμενον τὸν ἐν τῷ τόπῳ τοῦ γαζοφυλακίου (45) ἐντειλόμενος αὐτοῖς διαλεγεῖν Ἀδδαιὸν καὶ τοῖς ἀδελφοῖς αὐτοῦ καὶ τοῖς ἐν τῷ τόπῳ γαζοφυλάξιν <u>ἀποστεῖλαι</u> ἡμῖν τοὺς ἱερατεύοντας ἐν τῷ οἴκῳ τοῦ κυρίου ἡμῶν.	ἱερατεύω	acc. masc. pl. act.	substantial	direct object	yes	none	ἀποστελλῶ, aor. inf. act.	main

Esdras II 17:65: και εἶπεν Αθηρσαθα ἵνα μὴ φάωσιν ἀπὸ τοῦ ἁγίου τῶν ἁγίων, ἕως <u>ἀναστῆ</u> ὁ ἱερεὺς φωτίσων .	φωτίζω	nom. masc. sg. act.	circumstantial	predicative attribute	none	none	ἀνίστημι, aor. subj. 3p. sg. act.	sub
Esther 3:13b: Πολλῶν ἐπάρξας ἔθνων και πάσης ἐπικρατήσας οἰκουμένης <u>ἐβουλήθη</u> , μὴ τῷ θράσει τῆς ἐξουσίας <u>ἐπιρόμενος</u> , ἐπεικέστερον δὲ και μετὰ ἡπιότητος ἀεὶ διεξάγων, τοὺς τῶν ὑποτεταγμένων ἀκυμάτους διὰ παντὸς καταστήσαι βίους, τὴν τε βασιλείαν ἡμερον και πορευτὴν μέχρι περάτων παρεξόμενος ἀνανεώσασθαί τε τὴν ποθουμένην τοῖς πᾶσιν ἀνθρώποις εἰρήνην.	παρέχω	nom. masc. sg. mid.	circumstantial	predicative attribute	none	none	βούλομαι, aor. ind. 1p. sg. pass.	main
Judith 11:14: και ἀπεστάλκασιν εἰς Ἱερουσαλημ, ὅτι και οἱ ἐκεῖ κατοικοῦντες ἐποίησαν ταῦτα, τοὺς μετακομίσοντας αὐτοῖς τὴν ἄφεςιν παρὰ τῆς γερουσίας.	μετακομίζω	acc. masc. pl. act.	substantial	direct object	yes	none	ἀποστέλλω, pf. ind. 3p. pl. act.	main
Judith 12:14: και εἶπεν πρὸς αὐτὸν Ἰουδιθ Καὶ τίς εἰμὶ ἐγὼ ἀντεροῦσα τῷ κυρίῳ μου; ὅτι πᾶν, ὃ ἔσται ἐν τοῖς ὀφθαλμοῖς αὐτοῦ ἀρεστόν, σπεύσασα ποιήσω, και ἔσται τοῦτό μοι ἀγαλλίαμα ἕως ἡμέρας θανάτου μου.	ἀντιλέγω	nom. fem. sg. act.	circumstantial	predicative attribute	none	none	εἰμί, pres. ind. 1p. sg. act.	main
Maccabees I 14:44: και οὐκ ἐξέσται οὐθενὶ τοῦ λαοῦ και τῶν ἱερέων ἀθετήσαι τι τούτων και <u>ἀντειπεῖν</u> τοῖς ὑπ' αὐτοῦ ῥηθησομένοις και ἐπισυστρέψαι συστροφὴν ἐν τῇ χώρᾳ ἄνευ αὐτοῦ και περιβάλλεσθαι πορφύραν και ἐμποροῦσθαι πόρπην χρυσοῦν.	λέγω	dat. neut. pl. pass.	substantial	dative complement	yes	none	ἀντιλέγω, aor. inf. act.	main
Maccabees I 15:8: και πᾶν ὀφείλημα βασιλικὸν και τὰ ἐσόμενα βασιλικά ἀπὸ τοῦ νῦν και εἰς τὸν ἅπαντα χρόνον ἀφιέσθω σοι.	εἰμί	nom. neut. pl. mid.	adjectival	attribute	yes	none	βασιλικός, nom. neut. pl.	main
Maccabees I 15:28: και ἀπέστειλεν πρὸς αὐτὸν Αθηνόβιον ἕνα τῶν φίλων αὐτοῦ κοινολογησόμενον αὐτῷ λέγων Ὑμεῖς κατακρατεῖτε τῆς Ἰοππῆς και Γαζαρῶν και τῆς ἄκρας τῆς ἐν Ἱερουσαλημ, πόλεις τῆς βασιλείας μου.	κοινολογέομαι	acc. masc. sg. mid.	circumstantial	predicative attribute	none	none	ἀποστέλλω, aor. ind. 3p. sg. act.	main
Maccabees II 1:14: ὡς γὰρ συνοικῆσον αὐτῇ <u>παρεγένετο</u> εἰς τὸν τόπον ὃ τε Αντίοχος και οἱ σὺν αὐτῷ φίλοι χάριν τοῦ λαβεῖν τὰ χρήματα πλείονα εἰς φερνῆς λόγον	συνοικέω	nom. masc. sg. act.	circumstantial	predicative attribute	none	ὡς	παράγινωμαι, aor. ind. 3p. sg. mid.	main
Maccabees II 2:15: (14) ὡσαύτως δὲ και Ἰουδας τὰ διαπεπρωκότα διὰ τὸν γεγονότα πόλεμον ἡμῖν ἐπισυνήγαγεν πάντα, και ἔστιν παρ' ἡμῖν· (15) ὧν οὖν ἔαν χρεῖαν ἔχητε, τοὺς ἀποκομοῦντας ὑμῖν <u>ἀποστέλλετε</u> .	ἀποκομίζω	acc. masc. pl. act.	substantial	direct object	yes	none	ἀποστέλλω, pres. imp. 2p. pl. act.	main
Maccabees II 3:14: ταξάμενος δὲ ἡμέραν εἰσῆει τὴν περι τούτων ἐπίσκεψιν οἰκονομήσων · ἦν δὲ οὐ μικρὰ καθ' ὅλην τὴν πόλιν ἀγωνία.	οἰκονομέω	nom. masc. sg. act.	circumstantial	predicative attribute	none	none	εἴσειμι, impf. ind. 3p. sg. act.	main

Maccabees II 4:6: <u>ἑώρα</u> γὰρ ἄνευ βασιλικῆς προνοίας ἀδύνατον εἶναι τυχεῖν εἰρήνης ἐτι τὰ πράγματα καὶ τὸν Σιμωνα παῦλαν οὐ λημψόμενον τῆς ἀνοίας.	λαμβάνω	acc. masc. sg. mid.	supplemental	complement	none	οὐ	ὄραω, impf. ind. 3p. sg. act.	main
Maccabees II 4:23: Μετὰ δὲ τριετῆ χρόνον <u>ἀπέστειλεν</u> Ἰάσων Μενέλαον τὸν τοῦ προσημαινομένου Σιμωνος ἀδελφὸν παρακομίζοντα τὰ χρήματα τῷ βασιλεῖ καὶ περὶ πραγμάτων ἀναγκαίων ὑπομηματισμοὺς τελέσοντα .	τελέω	acc. masc. sg. act.	circumstantial	predicative attribute	none	none	ἀποστέλλω, aor. ind. 3p. sg. act.	main
Maccabees II 4:46: ὅθεν ἀπολαβὼν ὁ Πτολεμαῖος εἰς τι περίστυλον ὡς ἀναψύξοντα τὸν βασιλέα μετέθηκεν, (47) καὶ τὸν μὲν τῆς ὄλης κακίας αἴτιον Μενέλαον ἀπέλυσε τῶν κατηγορημένων, τοῖς δὲ ταλαιπώροις, οἵτινες, εἰ καὶ ἐπὶ Σκυθῶν ἔλεγον, ἀπελύθησαν ἀκατάγνωστοι, τούτοις θάνατον ἐπέκρινεν.	ἀναψύχω	acc. masc. sg. act.	circumstantial	predicative attribute	none	ὡς	μετατίθημι, aor. ind. 3p. sg. act.	main
Maccabees II 5:9: καὶ ὁ συχνὸς τῆς πατρίδος ἀποξενώσας ἐπὶ ξένης ἀπώλετο πρὸς Λακεδαιμονίους <u>ἀναχθεῖς</u> ὡς διὰ τὴν συγγένειαν τευξόμενος σκέπης.	τυγχάνω	nom. masc. sg. mid.	circumstantial	predicative attribute	none	ὡς	ἀνάγω, aor. part. nom. masc. sg. pass.	main
Maccabees II 9:13: ἤρχετο δὲ ὁ μιάρδς πρὸς τὸν οὐκέτι αὐτὸν ἐλεῖσοντα <u>δεσπότην</u> οὕτως λέγων	ἐλεέω	acc. masc. sg. act.	adjectival	attribute	yes	οὐκ-έτι	δεσπότης, acc. masc. sg.	main
Maccabees II 9:25: πρὸς δὲ τούτοις κατανοῶν τοὺς παρακειμένους δυνάστας καὶ γεινιῶντας τῇ βασιλείᾳ τοῖς καιροῖς ἐπέχοντας καὶ <u>προσδοκῶντας</u> τὸ ἀποβησόμενον , ἀναδέδειχα τὸν υἱὸν Ἀντίοχον βασιλέα, ὃν πολλὰκις ἀνατρέχων εἰς τὰς ἐπάνω σατραπείας τοῖς πλείστοις ὑμῶν παρεκατετιθέμην καὶ συνίστων·	ἀποβαίνω	acc. neut. sg. mid.	substantial	direct object	yes	none	προσδοκάω, pres. part. acc. masc. pl. act.	main
Maccabees II 10:24: Τιμόθεος δὲ ὁ πρότερον ἠττηθεὶς ὑπὸ τῶν Ἰουδαίων συναγαγὼν ξένας δυνάμεις παμπληθεῖς καὶ τοὺς τῆς Ἀσίας γενομένους ἵππους συναθροίσας οὐκ ὀλίγους <u>παρῆν</u> ὡς δοριάλωτον λημψόμενος τὴν Ἰουδαίαν.	λαμβάνω	nom. masc. sg. mid.	circumstantial	predicative attribute	none	ὡς	πάρειμι, impf. ind. 3p. sg. act.	main
Maccabees II 11:32: <u>πέπομφα</u> δὲ καὶ τὸν Μενέλαον παρακαλέσοντα ὑμᾶς.	παρακαλέω	acc. masc. sg. act.	circumstantial	predicative attribute	none	none	πέμπω, pf. ind. 1p. sg. act.	main
Maccabees II 12:7: τοῦ δὲ χωρίου συγκλεισθέντος ἀνέλυσε ὡς πάλιν ἤξων καὶ τὸ σύμπαν τῶν Ἰοπιτιῶν ἐκκριῶσαι πολίτευμα.	ἔχω	nom. masc. sg. act.	circumstantial	predicative attribute	none	ὡς	ἀναλύω, aor. ind. 3p. sg. act.	main
Maccabees II 13:9: Τοῖς δὲ φρονήμασιν ὁ βασιλεὺς βεβαρβαρωμένος <u>ἤρχετο</u> τὰ χεῖριστα τῶν ἐπὶ τοῦ πατρὸς αὐτοῦ γεγονότων ἐνδειξόμενος τοῖς Ἰουδαίοις.	ἐνδείκνυμι	nom. masc. sg. mid.	circumstantial	predicative attribute	none	none	ἔρχομαι, impf. ind. 3p. sg. mid.	main

Maccabees II 15:8: και παρεκάλει τοὺς σὺν αὐτῷ μὴ δειλιᾶν τὴν τῶν ἔθνῶν ἔφοδον ἔχοντας δὲ κατὰ νοῦν τὰ προγεγονότα αὐτοῖς ἀπ' οὐρανοῦ βοηθήματα και τὰ νῦν προσδοκᾶν τὴν παρὰ τοῦ παντοκράτορος ἐσομένην αὐτοῖς νίκην .	εἰμί	acc. fem. sg. mid.	adjectival	attribute	yes	none	νίκη, acc. fem. sg.	main
Maccabees II 15:20: και πάντων ἤδη προσδοκῶντων τὴν ἐσομένην κρίσιν και ἤδη προσμειζάντων τῶν πολεμίων και τῆς στρατιᾶς ἑκταγείσης και τῶν θηρίων ἐπὶ μέρος εὐκαιρον ἀποκατασταθέντων τῆς τε ἵππου κατὰ κέρας τεταγμένης	εἰμί	acc. fem. sg. mid.	adjectival	attribute	yes	none	κρίσις, acc. fem. sg.	gen. abs.
Maccabees III 1:8: Τῶν δὲ Ἰουδαίων <u>διαπεμψαμένων</u> πρὸς αὐτὸν ἀπὸ τῆς γερουσίας και τῶν πρεσβυτέρων τοὺς ἀσπασομένους αὐτὸν και ξένια κομιοῦντας και ἐπὶ τοῖς συμβεβηκόσιν χαρισομένους συνέβη μᾶλλον αὐτὸν προθυμηθῆναι ὡς τάχιστα πρὸς αὐτοὺς παραγενέσθαι.	ἀσπάζομαι	acc. masc. pl. mid.	substantival	direct object	yes	none	διαπέμπω, aor. part. gen. masc. pl. mid.	main
Maccabees III 1:8: Τῶν δὲ Ἰουδαίων <u>διαπεμψαμένων</u> πρὸς αὐτὸν ἀπὸ τῆς γερουσίας και τῶν πρεσβυτέρων τοὺς ἀσπασομένους αὐτὸν και ξένια κομιοῦντας και ἐπὶ τοῖς συμβεβηκόσιν χαρισομένους συνέβη μᾶλλον αὐτὸν προθυμηθῆναι ὡς τάχιστα πρὸς αὐτοὺς παραγενέσθαι.	κομίζω	acc. masc. pl. act.	substantival	direct object	yes	none	διαπέμπω, aor. part. gen. masc. pl. mid.	main
Maccabees III 1:8: Τῶν δὲ Ἰουδαίων <u>διαπεμψαμένων</u> πρὸς αὐτὸν ἀπὸ τῆς γερουσίας και τῶν πρεσβυτέρων τοὺς ἀσπασομένους αὐτὸν και ξένια κομιοῦντας και ἐπὶ τοῖς συμβεβηκόσιν χαρισομένους συνέβη μᾶλλον αὐτὸν προθυμηθῆναι ὡς τάχιστα πρὸς αὐτοὺς παραγενέσθαι.	χαρίζομαι	acc. masc. pl. mid.	substantival	direct object	yes	none	διαπέμπω, aor. part. gen. masc. pl. mid.	main
Maccabees III 2:31: Ἔνιοι μὲν οὖν ἐπιπολαίως τὰς τῆς πόλεως εὐσεβείας ἐπιβάθρας στυγοῦντες εὐχερῶς ἑαυτοὺς <u>ἐδίδουσαν</u> ὡς μεγάλης τινὸς κοινωνήσοντες εὐκλείας ἀπὸ τῆς ἐσομένης τῷ βασιλεῖ συναναστροφῆς.	κοινωνέω	nom. masc. pl. act.	circumstantial	predicative attribute	none	ὡς	δίδωμι, impf. ind. 3p. pl. act.	main
Maccabees III 2:31: Ἔνιοι μὲν οὖν ἐπιπολαίως τὰς τῆς πόλεως εὐσεβείας ἐπιβάθρας στυγοῦντες εὐχερῶς ἑαυτοὺς ἐδίδουσαν ὡς μεγάλης τινὸς κοινωνήσοντες εὐκλείας ἀπὸ τῆς ἐσομένης τῷ βασιλεῖ <u>συναναστροφῆς</u> .	εἰμί	gen. fem. sg. mid.	adjectival	attribute	yes	none	συναναστροφή, gen. fem. sg.	main
Maccabees IV 4:1: Σίμων γάρ τις πρὸς Ονιαν ἀντιπολιτευόμενος τὸν ποτε τὴν ἀρχιερωσύνην ἔχοντα διὰ βίου, καλὸν και ἀγαθὸν ἄνδρα, ἐπειδὴ πάντα τρόπον διαβάλλων ὑπὲρ τοῦ ἔθνους οὐκ ἴσχυσεν κακῶσαι, φυγὰς <u>ᾔχετο</u> τὴν πατρίδα προδώσων .	προδίδωμι	nom. masc. sg. act.	circumstantial	predicative attribute	none	none	οἴχομαι, impf. ind. 3p. sg. mid.	main
Maccabees IV 4:14: και ὁ μὲν παραδόξως διασωθεὶς <u>ᾔχετο</u> δηλώσων τῷ βασιλεῖ τὰ συμβάντα αὐτῷ.	δηλώω	nom. masc. sg. act.	circumstantial	predicative attribute	none	none	οἴχομαι, impf. ind. 3p. sg. mid.	main

Maccabees IV 5:26: τὰ μὲν οἰκειωθησόμενα ἡμῶν ταῖς ψυχαῖς ἐπέτρεψεν ἐσθίειν, τὰ δὲ ἐναντιωθησόμενα ἐκάλυψεν σαρκοφαγεῖν.	οἰκειόω	acc. neut. pl. pass.	substantial	direct object	yes	none	ἐσθίω, pres. inf. act.	main
Maccabees IV 5:26: τὰ μὲν οἰκειωθησόμενα ἡμῶν ταῖς ψυχαῖς ἐπέτρεψεν ἐσθίειν, τὰ δὲ ἐναντιωθησόμενα ἐκάλυψεν σαρκοφαγεῖν.	ἐναντιόομαι	acc. neut. pl. pass.	substantial	direct object	yes	none	σαρκοφαγέω	main
Psalms: 21:32: ἀναγγελήσεται τῷ κυρίῳ γενεὰ ἡ ἐρχομένη, (32) καὶ ἀναγγελοῦσιν τὴν δικαιοσύνην αὐτοῦ λαῷ τῷ τεχθησομένῳ , ὅτι ἐποίησεν ὁ κύριος.	τίκτω	dat. masc. sg. pass.	adjectival	attribute	yes	none	λαός, dat. masc. sg.	main
Psalms: 44:1: Εἰς τὸ τέλος, ὑπὲρ τῶν ἀλλοιωθησομένων · τοῖς υἱοῖς Κορε εἰς σύνεσιν· ᾠδὴ ὑπὲρ τοῦ ἀγαπητοῦ.	ἀλλοιόω	gen. masc./neut. pl. pass.	substantial	prepositional complement	yes	none	ὑπὲρ	none
Psalms: 59:1: Εἰς τὸ τέλος· τοῖς ἀλλοιωθησομένοις ἔτι, εἰς στηλογραφίαν τῷ Δαυίδ, εἰς διδαχὴν, (2) ὅποτε ἐνεπύρισεν τὴν Μεσοποταμίαν Συρίας καὶ τὴν Συρίαν Σωβα, καὶ ἐπέστρεψεν Ἰωαβ καὶ ἐπάταξεν τὴν φάραγγα τῶν ἀλῶν, δώδεκα χιλιάδας.	ἀλλοιόω	dat. masc./neut. pl. pass.	substantial	indirect object	yes	none	none	none
Psalms: 68:1: Εἰς τὸ τέλος, ὑπὲρ τῶν ἀλλοιωθησομένων · τῷ Δαυίδ.	ἀλλοιόω	gen. masc./neut. pl. pass.	substantial	prepositional complement	yes	none	ὑπὲρ	none
Psalms: 77:6: (5) καὶ ἀνέστησεν μαρτύριον ἐν Ἰακωβ καὶ νόμον ἔθετο ἐν Ἰσραὴλ, ὅσα ἐνετείλατο τοῖς πατράσιν ἡμῶν τοῦ γνωρίσαι αὐτὰ τοῖς υἱοῖς αὐτῶν, (6) ὅπως ἂν γνῶ γενεὰ ἑτέρα, υἱοὶ οἱ τεχθησόμενοι , καὶ ἀναστήσονται καὶ ἀπαγγελοῦσιν αὐτὰ τοῖς υἱοῖς αὐτῶν, (7) ἵνα θῶνται ἐπὶ τὸν θεὸν τὴν ἐλπίδα αὐτῶν καὶ μὴ ἐπιλάθωνται τῶν ἔργων τοῦ θεοῦ καὶ τὰς ἐντολὰς αὐτοῦ ἐκζητήσουσιν, (8) ἵνα μὴ γένωνται ὡς οἱ πατέρες αὐτῶν γενεὰ σκολιά καὶ παραπικραίνουσα, γενεὰ, ἣτις οὐ κατηύθυνεν τὴν καρδίαν αὐτῆς καὶ οὐκ ἐπιστάθη μετὰ τοῦ θεοῦ τὸ πνεῦμα αὐτῆς.	τίκτω	nom. masc. pl. pass.	adjectival	attribute	yes	none	υἱός, nom. masc. pl.	sub
Psalms: 79:1: Εἰς τὸ τέλος, ὑπὲρ τῶν ἀλλοιωθησομένων · μαρτύριον τῷ Ἀσαφ, ψαλμὸς ὑπὲρ τοῦ Ἀσσυρίου.	ἀλλοιόω	gen. masc./neut. pl. pass.	substantial	prepositional complement	yes	none	ὑπὲρ	none
Ecclesiastes 1:9: τί τὸ γεγονός, αὐτὸ τὸ γενησόμενον · καὶ τί τὸ πεποιημένον, αὐτὸ τὸ ποιηθόμενον· καὶ οὐκ ἔστιν πᾶν πρόσφατον ὑπὸ τὸν ἥλιον.	γίνομαι	nom. neut. sg. mid.	substantial	subject	yes	none	none	main
Ecclesiastes 1:9: τί τὸ γεγονός, αὐτὸ τὸ γενησόμενον· καὶ τί τὸ πεποιημένον, αὐτὸ τὸ ποιηθόμενον · καὶ οὐκ ἔστιν πᾶν πρόσφατον ὑπὸ τὸν ἥλιον.	ποιέω	nom. neut. sg. pass.	substantial	subject	yes	none	none	main
Ecclesiastes 1:11: οὐκ ἔστιν μνήμη τοῖς πρώτοις, καὶ γε τοῖς ἐσχάτοις γενομένοις οὐκ ἔσται αὐτοῖς μνήμη μετὰ τῶν γενησομένων εἰς τὴν ἐσχάτην.	γίνομαι	gen. masc. pl. mid.	substantial	prepositional complement	yes	none	μετὰ	main

Ecclesiastes 8:7: ὅτι οὐκ ἔστιν γινώσκων τί τὸ ἐσόμενον , ὅτι καθὼς ἔσται τὶς ἀναγγελεῖ αὐτῷ;	εἰμί	nom. neut. sg. mid.	substantival	subject	yes	none	none	sub
Ecclesiastes 10:14: καὶ ὁ ἄφρων πληθύνει λόγους. οὐκ ἔγνω ὁ ἄνθρωπος τί τὸ γενόμενον, καὶ τί τὸ ἐσόμενον ὀπίσω αὐτοῦ, τὶς ἀναγγελεῖ αὐτῷ;	εἰμί	nom. neut. sg. mid.	substantival	subject	yes	none	none	sub
Job 13:19: τὶς γὰρ ἔστιν ὁ κριθησόμενός μοι; ὅτι νῦν κωφεύσω καὶ ἐκλείψω.	κρίνω	nom. masc. sg. pass.	substantival	subject	yes	none	εἰμί, pres. ind. 3p. sg. act.	main
Job 15:14: (12) τί ἐτόλμησεν ἡ καρδία σου, ἢ τί ἐπήνεγκαν οἱ ὀφθαλμοί σου, (13) ὅτι θυμὸν ἔρρηξας ἔναντι κυρίου, ἐξήγαγες δὲ ἐκ στόματος ῥήματα τοιαῦτα; (14) τὶς γὰρ ὢν βροτός, ὅτι ἔσται ἄμεμπτος, ἢ ὡς ἐσόμενος δίκαιος γεννητὸς γυναικός; (15) εἰ κατὰ ἀγίων οὐ πιστεύει, οὐρανὸς δὲ οὐ καθαρὸς ἔναντιον αὐτοῦ.	εἰμί	nom. masc. sg. mid.	NA	NA	none	NA	NA	NA
Sirach 8:13: (11) μὴ ἐξαναστῆς ἀπὸ προσώπου ὑβριστοῦ, ἵνα μὴ ἐγκαθίσῃ ὡς ἔνεδρον τῷ στόματί σου. (12) μὴ δανείσης ἀνθρώπῳ ἰσχυροτέρῳ σου· καὶ ἐὰν δανείσης, ὡς ἀπολωλεκὸς γίνου. (13) μὴ ἐγγυήσῃ ὑπὲρ δυνάμιν σου· καὶ ἐὰν ἐγγυήσῃ, ὡς ἀποτείσων φρόντιζε .	ἀποτίνω	nom. masc. sg. act.	substantival	subject	none	none	none	sub
Sirach 37:9: (8) ἀπὸ συμβούλου φύλαξον τὴν ψυχὴν σου καὶ γνῶθι πρότερον τὶς αὐτοῦ χρεία —καὶ γὰρ αὐτὸς ἑαυτῷ βουλευέσεται—, μήποτε βάλῃ ἐπὶ σοὶ κλῆρον (9) καὶ εἴπῃ σοὶ Καλὴ ἡ ὁδός σου, καὶ στήσεται ἐξ ἑναντίας ιδεῖν τὸ συμβησόμενόν σοι.	συμβαίνω	acc. neut. sg. mid.	substantival	direct object	yes	none	βλέπω, aor. inf. act.	main
Sirach 42:19: (18) ἄβυσσον καὶ καρδίαν ἐξίχνυσεν καὶ ἐν πανουργέμασιν αὐτῶν διενόηθη· ἔγνω γὰρ ὁ ὑψιστος πᾶσαν εἶδησιν καὶ ἐνέβλεψεν εἰς σημεῖον αἰῶνος (19) ἀπαγγέλλων τὰ παρεληλυθότα καὶ τὰ ἐσόμενα καὶ ἀποκαλύπτων ἴχνη ἀποκρύφων·	εἰμί	acc. neut. pl. mid.	substantival	direct object	yes	none	ἀπαγγέλλω, pres. part. nom. masc. sg. act.	main
Sirach 48:25: ἔως τοῦ αἰῶνος ὑπέδειξεν τὰ ἐσόμενα καὶ τὰ ἀπόκρυφα πρὶν ἢ παραγενέσθαι αὐτά.	εἰμί	acc. neut. pl. mid.	substantival	direct object	yes	none	ὑποδείκνυμι	main
Amos 5:2: Ἐπεσεν οὐκέτι μὴ προσθῆ τοῦ ἀναστῆναι παρθένος τοῦ Ἰσραηλ· ἔσφαλεν ἐπὶ τῆς γῆς αὐτῆς, οὐκ ἔστιν ὁ ἀναστήσων αὐτήν.	ἀνίστημι	nom. masc. sg. act.	substantival	subject	yes	none	εἰμί, pres. ind. 3p. sg. act.	main
Amos 5:6: ἐκζητήσατε τὸν κύριον καὶ ζήσατε, ὅπως μὴ ἀναλάμψῃ ὡς πῦρ ὁ οἶκος Ἰωσηφ, καὶ καταφάγεται αὐτόν, καὶ οὐκ ἔσται ὁ σβέσων τῷ οἴκῳ Ἰσραηλ.	σβέννυμι	nom. masc. sg. act.	substantival	subject	yes	none	εἰμί, fut. ind. 3p. sg. mid.	main
Micah 2:4: ἐν τῇ ἡμέρᾳ ἐκείνῃ λημφθήσεται ἐφ' ὑμᾶς παραβολή, καὶ θρηνηθήσεται θρῆνος ἐν μέλει λέγων Ταλαιπωρία ἐταλαιπωρήσαμεν· μερὶς λαοῦ μου κατεμετρήθη ἐν σχοινίῳ, καὶ οὐκ ἦν ὁ κωλύσων αὐτὸν τοῦ ἀποστρέψαι· οἱ ἄγροί ἡμῶν διεμερίσθησαν.	κωλύω	nom. masc. sg. act.	substantival	subject	yes	none	εἰμί, impf. ind. 3p. sg. act.	main

Isaiah 1:31: και ἔσται ἡ ἰσχύς αὐτῶν ὡς καλάμη στιππύου και αἱ ἔργασια αὐτῶν ὡς σπινθήρες πυρός, και κατακαυθήσονται οἱ ἄνομοι και οἱ ἁμαρτωλοὶ ἅμα, και οὐκ ἔσται ὁ σβέσων .	σβέννυμι	nom. masc. sg. act.	substantival	subject	yes	none	εἰμί, fut. ind. 3p. sg. mid.	main
Isaiah 59:16: και εἶδεν και οὐκ ἦν ἀνὴρ, και κατενόησεν και οὐκ ἦν ὁ ἀντιληψόμενος , και ἠμύνατο αὐτοὺς τῷ βραχίονι αὐτοῦ και τῇ ἐλεημοσύνῃ ἐστηρίσατο.	ἀντιλαμβάνω	nom. masc. sg. mid.	substantival	subject	yes	none	εἰμί, impf. ind. 3p. sg. act.	main
Isaiah 59:18: (17) και ἐνεδύσατο δικαιοσύνην ὡς θώρακα και περιέθετο περικεφαλαίαν σωτηρίου ἐπὶ τῆς κεφαλῆς και περιεβάλετο ἱμάτιον ἐκδικήσεως και τὸ περιβόλαιον (18) ὡς ἀνταποδώσων ἀνταπόδοσιν ὄνειδος τοῖς ὑπεναντίοις.	ἀνταποδίδωμι	nom. masc. sg. act.	circumstantial	predicative attribute	none	ὡς	περιβάλλω, aor. ind. 3p. sg. mid.	main
Jeremiah 4:4: περιτμήθητε τῷ θεῷ ὑμῶν και περιτέμεσθε τὴν σκληροκαρδίαν ὑμῶν, ἄνδρες Ιουδα και οἱ κατοικοῦντες Ιερουσαλημ, μη ἐξέλθη ὡς πῦρ ὁ θυμὸς μου και ἐκκαυθήσεται, και οὐκ ἔσται ὁ σβέσων ἀπὸ προσώπου πονηρίας ἐπιτηδευμάτων ὑμῶν.	σβέννυμι	nom. masc. sg. act.	substantival	subject	yes	none	εἰμί, fut. ind. 3p. sg. mid.	main
Jeremiah 21:12: οἶκος Δαυιδ, τάδε λέγει κύριος Κρίνατε τὸ πρῶο κρίμα και κατευθύνετε και ἐξέλεσθε διηρπασμένον ἐκ χειρὸς ἀδικούντος αὐτόν, ὅπως μη ἀναφθῇ ὡς πῦρ ἡ ὀργή μου και καυθήσεται, και οὐκ ἔσται ὁ σβέσων .	σβέννυμι	nom. masc. sg. act.	substantival	subject	yes	none	εἰμί, fut. ind. 3p. sg. mid.	main
Jeremiah 22:6: ὅτι τάδε λέγει κύριος κατὰ τοῦ οἴκου βασιλέως Ιουδα Γαλααδ σύ μοι, ἀρχὴ τοῦ Λιβάνου· ἐὰν μη θῷ σε εἰς ἔρημον, πόλεις μη κατοικηθισομένας .	κατοικέω	acc. fem. pl. pass.	adjectival	attribute	none	μή	πόλις, acc. fem. pl.	sub
Jeremiah 30:17: Τοῖς υἱοῖς Ἀμμων. Οὕτως εἶπεν κύριος Μὴ υἱοὶ οὐκ εἰσιν ἐν Ισραηλ, ἢ παραληψόμενος οὐκ ἔστιν αὐτοῖς; διὰ τί παρέλαβεν Μελχομ τὸν Γαδ, και ὁ λαὸς αὐτῶν ἐν πόλεσιν αὐτῶν ἐνοικήσει;	παραλαμβάνω	nom. masc. sg. mid.	substantival	subject	none	none	εἰμί, pres. ind. 3p. sg. act.	main
Letter of Jeremiah t:3: Ἀντίγραφον ἐπιστολῆς, ἧς ἀπέστειλεν Ιερεμίας πρὸς τοὺς ἀχθησομένους αἰχμαλώτους εἰς Βαβυλῶνα ὑπὸ τοῦ βασιλέως τῶν Βαβυλωνίων ἀναγγεῖλαι αὐτοῖς καθότι ἐπέταγη αὐτῷ ὑπὸ τοῦ θεοῦ.	ἄγω	acc. masc. pl. pass.	substantival	prepositional complement	yes	none	πρὸς	sub
Ezekiel 26:19: ὅτι τάδε λέγει κύριος κύριος Ὅταν δῶ σε πόλιν ἠρημωμένην ὡς τὰς πόλεις τὰς μη κατοικηθισομένας ἐν τῷ ἀναγαγεῖν με ἐπὶ σὲ τὴν ἄβυσσον και κατακαλύψῃ σε ὕδωρ πολὺ, (20) και καταβιβάσω σε πρὸς τοὺς καταβαίνοντας εἰς βόθρον πρὸς λαὸν αἰῶνος και κατοικιῶ σε εἰς βάθη τῆς γῆς ὡς ἔρημον αἰώνιον μετὰ καταβαινόντων εἰς βόθρον, ὅπως μη κατοικηθῆς μηδὲ ἀνασταθῆς ἐπὶ γῆς ζωῆς.	κατοικέω	acc. fem. pl. pass.	adjectival	attribute	yes	μή	πόλις, acc. fem. pl.	sub

Daniel (translatio Graeca) 2:45: ὁ θεὸς ὁ μέγας ἐσήμανε τῷ βασιλεῖ τὰ ἐσόμμενα ἐπ' ἐσχάτων τῶν ἡμερῶν, καὶ ἀκριβὲς τὸ ὄραμα, καὶ πιστὴ ἡ τούτου κρίσις.	εἰμί	acc. neut. pl. mid.	substantial	direct object	yes	none	σημαίνω, aor. ind. 3p. sg. act.	main
(Daniel (Theodotionis versio) 8:19: καὶ ἦλθεν καὶ ἔστη ἐχόμενος τῆς στάσεώς μου, καὶ ἐν τῷ ἐλθεῖν αὐτὸν ἐθαμβήθη καὶ πίπτω ἐπὶ πρόσωπόν μου, καὶ εἶπεν πρὸς με Σύνες, υἱὲ ἀνθρώπου, ἔτι γὰρ εἰς καιροῦ πέρας ἡ ὄρασις. (18) καὶ ἐν τῷ λαλεῖν αὐτὸν μετ' ἐμοῦ πίπτω ἐπὶ πρόσωπόν μου ἐπὶ τὴν γῆν, καὶ ἦσαντό μου καὶ ἔστησέν με ἐπὶ πόδας (19) καὶ εἶπεν Ἴδου ἐγὼ γνωρίζω σοὶ τὰ ἐσόμμενα ἐπ' ἐσχάτων τῆς ὀργῆς· ἔτι γὰρ εἰς καιροῦ πέρας ἡ ὄρασις.)	εἰμί	acc. neut. pl. mid.	substantial	direct object	yes	none	γνωρίζω, pres. ind. 1p. sg. act.	main

9. New Testament

Text	Lemma	Form	Type	Part of speech	Article	Particles	Governing verb or noun	Clause
Matthew. 27:49: οἱ δὲ λοιποὶ ἔλεγον· ἄφες ἴδωμεν εἰ ἔρχεται Ἡλίας σώσων αὐτόν.	σώζω	nom. masc. sg. act.	circumstantial	predicative attribute	none	none	ἔρχομαι, pres. ind. 3p. sg. mid.	sub
Luke 22:49: ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμμενον εἶπαν, Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ;	εἰμί	acc. neut. sg. mid.	substantial	direct object	yes	none	βλέπω, aor. part. nom. masc. pl. act.	main
John 6:64: ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστὶν ὁ παραδώσων αὐτόν.	παραδίδομι	nom. masc. sg. act.	substantial	subject	yes	none	εἰμί, pres. ind. 3p. sg. act.	sub
Acts 8:27: καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ. (28) ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν.	προσκυνέω	nom. masc. sg. act.	circumstantial	predicative attribute	none	none	ἔρχομαι, plpf. ind. 3p. sg. act.	sub
Acts 20:22: καὶ νῦν ἰδοὺ δεδεμένος ἐγὼ τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλήμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς, (23) πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεταί μοι λέγον ὅτι δεσμὰ καὶ θλίψεις με μένουσιν.	συναντάω	acc. neut. pl. act.	substantial	direct object	yes	none	οἶδα, pf. part. nom. masc. sg. act.	main
Acts 22:5: παρ' ὧν καὶ ἐπιστολάς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμεν ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλήμ ἵνα τιμωρηθῶσιν.	ἄγω	nom. masc. sg. act.	circumstantial	predicative attribute	none	none	πορεύομαι, impf. ind. 1p. sg. mid.	main

Acts 24:11: (10) Απεκρίθη τε ὁ Παῦλος νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος εὐθύμως τὰ περὶ ἑμαυτοῦ ἀπολογουίμαι, (11) δυναμένου σου ἐπιγνῶναι ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι δώδεκα ἀφ' ἧς ἀνέβην προσκυήσων εἰς Ἱερουσαλήμ, (12) καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον ἢ ἐπίστασιν ποιῶντα ὄχλου οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν πόλιν, (13) οὐδὲ παραστήσαι δύνανταί σοι περὶ ὧν νυνὶ κατηγοροῦσίν μου.	προσκυ- νέω	nom. masc. sg. act.	circum- stantial	predica- tive attribute	none	none	ἀναβαίνω, aor. ind. 1p. sg. act.	sub
Acts 24:17: δι' ἐτῶν δὲ πλείονων ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου παρεγενόμενῃ καὶ προσφοράς, (10) ἐν αἷς εὐρόν με ἠγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου·	ποιέω	nom. masc. sg. act.	circum- stantial	predica- tive attribute	none	none	παραγίνο- μαι, aor. ind. 1p. sg. mid.	main
Romans 8:34: τίς ὁ κατακρινῶν ; Χριστὸς [Ἰησοῦς] ὁ ἀποθανών, μᾶλλον δὲ ἐγερθεῖς, ὃς καὶ ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.	κατα- κρίνω	nom. masc. sg. act.	substan- tival	subject	yes	none	none	main
1 Corinthians 15:37: (36) ἄφρων, σὺ ὁ σπείρεις οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ· (37) καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινοσ τῶν λοιπῶν· (38) ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα.	γίνομαι	acc. neut. sg. mid.	adjectival	attribute	yes	none	σῶμα, acc. neut. sg.	main
Hebrews 3:5: καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων , (6) Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ·	λαλέω	gen. masc./neut. pl. pass.	substan- tival	genitive attribute	yes	none	μαρτύριον, acc. neut. sg.	main
Hebrews 13:17: Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέκτετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες , ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στεναρίζοντες, ἀλυσιτελεῆς γὰρ ὑμῖν τοῦτο.	ἀποδίδω- μι	nom. masc. pl. act.	circum- stantial	predica- tive attribute	none	ὡς	ἀγρυπνέω, pres. ind. 3p. pl. act.	main
1 Peter 3:13: Καὶ τίς ὁ κακώσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε;	κακώω	nom. masc. sg. act.	substan- tival	subject	yes	none	none	main
(Mark 11:13, v.l.: καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν ἔχουσαν φύλλα ἤλθεν, "εἰ ἄρα τι εὐρήσει;" "ὡς εὐρήσων τι" ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν σύκων.)	εὐρίσκω	nom. masc. sg. act.	circum- stantial	predica- tive attribute	none	ὡς	ἔρχομαι, aor. ind. 3p. sg. act.	main
(Acts 25:13: Ἡμερῶν δὲ διαγενομένων τινῶν Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν ἀσπασάμενοι/ἀσπασόμενοι τὸν Φῆστον.	ἀσπάζο- μαι	nom. masc. pl. mid.	circum- stantial	predica- tive attribute	none	none	καταντάω, aor. ind. 3p. pl. act.	main

(2 Peter 2:13, v.1.: οὔτοι δέ, ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται, (13) ἀδικούμενοι/ κομιόμενοι μισθὸν ἀδικίας· ἡδονὴν ἠγοούμενοι τὴν ἐν ἡμέρᾳ τρυφῆν, σπῖλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν συνευωχούμενοι ὑμῖν, (14) ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἀμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρας τέκνα, (15) καταλείποντες εὐθεῖαν ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαάμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας ἠγάπησεν (16) ἔλεξιν δὲ ἔσχεν ἰδίας παρανομίας·)	κομίζω	nom. masc. pl. mid.	circumstantial	predicative attribute	none	none	φθείρω, fut. ind. 3p. pl. pass.	main
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10. Apostolic fathers, Apocrypha, Hagiographa and Pseudepigrapha

Text	Lemma	Form	Type	Part of speech	Article	Participle	Governing verb or noun	Clause
Epistula i ad Corinthios 12.2: Ἐκπεφθέντων γὰρ ὑπὸ Ἰησοῦ τοῦ τοῦ Ναυῆ κατασκόπων εἰς τὴν Ἱερικὴν ἔγνω ὁ βασιλεὺς τῆς γῆς ὅτι ἦκασιν κατασκοπεῦσαι τὴν χώραν αὐτῶν, καὶ ἐξέπεμψεν ἄνδρας τοὺς συλλημφομένους αὐτούς, ὅπως συλλημφθέντες θανατωθῶσιν. (3) Ἡ οὖν φιλόξενος Παῦλος εἰσδεξαμένη αὐτούς ἐκρυσεν εἰς τὸ ὑπερφῶν ὑπὸ τὴν λινοκαλάμην.	συλλαμβάνω	acc. masc. pl. mid.	adjectival	attribute	yes	none	ἄνθρωπος, acc. masc. pl.	main
Epistula ad Philippenses 13.1: Ἐγράψατέ μοι καὶ ὑμεῖς καὶ Ἰγνάτιος, ἵν' ἐάν τις ἀπέρχηται εἰς Συρίαν, καὶ τὰ παρ' ὑμῶν ἀποκομίση γράμματα· ὅπερ ποιήσω, ἐάν λάβω καιρὸν εὐθετον, εἴτε ἐγώ, εἴτε ὄν πέμπω πρεσβεύοντα καὶ περὶ ὑμῶν.	πρεσβεύω	acc. masc. sg. act.	circumstantial	predicative attribute	none	none	πέμπω, pres. ind. 1p. sg. act.	sub
Epistula ad Diognetum 2.1: Ἄγε δὴ, καθάρας σαυτὸν ἀπὸ πάντων τῶν προκατεχόντων σου τὴν διάνοιαν λογισμῶν, καὶ τὴν ἀπατῶσάν σε συνήθειαν ἀποσκευασάμενος, καὶ γενόμενος ὡς περ ἐξ ἀρχῆς καινὸς ἄνθρωπος, ὡς ἂν καὶ λόγου καινοῦ, καθάπερ καὶ αὐτὸς ὁμολόγησας, ἀκροατὴς ἐσόμενος · ἴδε μὴ μόνον τοῖς ὀφθαλμοῖς, ἀλλὰ καὶ τῇ φρονήσει, τίνας ὑποστάσεως ἢ τίνας εἶδους τυγχάνουσιν οὐς ἐρεῖτε καὶ νομίζετε θεούς.	εἰμί	nom. masc. sg. mid.	NA	NA	none	NA	NA	NA

Epistula ad Diognetum 10.7: Τότε θεάσι τυγχάνων ἐπὶ γῆς ὅτι Θεὸς ἐν οὐρανοῖς πολιτεύεται, τότε μυστήρια Θεοῦ λαλεῖν ἄρξῃ, τότε τοὺς κολαζομένους ἐπὶ τῷ μὴ θέλειν ἀρνήσασθαι Θεὸν καὶ ἀγαπήσεις καὶ θαυμάσεις, τότε τῆς ἀπάτης τοῦ κόσμου καὶ τῆς πλάνης καταγνώση, ὅταν τὸ ἀληθῶς ἐν οὐρανῷ ζῆν <ἐπιγνῶς>, ὅταν τοῦ δοκοῦντος ἐνθάδε θανάτου καταφρονήσης, ὅταν τὸν ὄντως θάνατον φοβηθῆς, ὃς φυλάσσεται τοῖς κατακριθσομένοις εἰς τὸ πῦρ τὸ αἰώνιον, ὃ τοὺς παραδοθέντας αὐτῷ μέχρι τέλους κολάσει.	κατακρίνω	dat. masc. pl. pass.	substantival	indirect object	yes	none	φυλάσσω, pres. ind. 3p. sg. pass.	sub
Vita Adam et Evae 38: Μετὰ δὲ τὴν γεννησομένην χαρὰν τοῦ Ἀδάμ ἐβόησε πρὸς τὸν πατέρα Μιχαὴλ ὁ ἀρχάγγελος διὰ τὸν Ἀδάμ	γίνομαι	acc. fem. sg. mid.	adjectival	attribute	yes	none	χαρά, acc. fem. sg.	main
Acta Joannis 24.11: ὁ δὲ Ἰωάννης σπλαγχνισθεὶς ἐπὶ τῇ Κλεοπάτρα ὡς εἶδεν αὐτὴν μὴ μαγεῖσαν μηδὲ ἐκστᾶσαν, ἐκάλεσε τὰ τέλεια σπλάγγνα καὶ ἀνυπερήφανα, εἶπε· Κύριε Ἰησοῦ Χριστέ, ὄρας τὸ συνέχον· ὄρας τὴν ἀνάγκην· ὄρας Κλεοπάτραν ἐκβοῶσα τὴν ψυχὴν διὰ τοῦ σιγᾶν· συνέχει γὰρ ἐν ἑαυτῇ τὴν ἀφόρητον μανίαν· <u>ἐπίσταμαι</u> δὲ ὅτι ἔνεκεν τοῦ Λυκομήδους καὶ αὐτὴν ἐπαποθανουμένην .	ἐπαποθνήσκω	acc. fem. sg. mid.	supplemental	complement	none	none	ἐπίσταμαι, pres. ind. 1p. sg. mid.	main
Acta Joannis (recensio) 24.18: Ὁ δὲ θεολόγος λέγει· Οὐχί, ἀλλὰ κλύσας τὴν φιάλην ἦν ἐξέπιον μεθ' ὕδατος δοθῆτω αὐτῷ· καὶ ἴδωμεν τί τὸ ἀποβησόμενον .	ἀποβαίνω	nom. neut. sg. mid.	substantival	subject	yes	none	none	sub
Acta Pauli 1.12: σκέψοντες γὰρ [...] [...] [τ]ὰς ἐπὶ τὴν ἀπάτην ἀγούσας διὰ τῶν προξερ[η]μ[ένων] βάντες ἐφονεύθησαν.	σκέπτω [sic]	nom. masc. pl. act.	NA	NA	none	NA	NA	NA
Martyrium Petri 32: Καὶ ἤδη τῇ ἐπιούσῃ ὁ ὄχλος πλείων συνήρχετο εἰς σάκραν βίαν, ὅπως ἴδωσιν αὐτὸν πετώμενον. Ὁ δὲ Πέτρος ὄραμα θεασόμενος ἤκεν ἐπὶ τὸν τόπον, ὅπως αὐτὸν καὶ ἐν τούτῳ ἐλέγξῃ· ὅτε γὰρ εἰσὶ εἰς τὴν Ῥώμην, ἐξέστησεν τοὺς ὄχλους πετώμενος.	θεάομαι	nom. masc. sg. mid.	circumstantial	predicative attribute	none	none	ἤκω, impf. ind. 3p. sg. act.	main
Acta graeca Andreae 4: Κάκεῖναι χαρᾶς πλησθεῖσαι καὶ ἀναπηδήσασαι τῶν τόπων ἐφθασαν πρὸς τὸν Στρατοκλέα· « <u>Ἐλθε</u> τοιγαροῦν ὀψόμενος πῶς σου ὁ παῖς ῥώννυται.»	βλέπω	nom. masc. sg. mid.	circumstantial	predicative attribute	none	none	ἔρχομαι, aor. imp. 2p. sg. act.	main
Acta graeca Andreae 26: Καὶ ὁ πᾶς ὄχλος <u>ἐπεστράφη</u> πρὸς τὴν ἐκείνου βοήν ὀψόμενος τὴν αἰτίαν.	βλέπω	nom. masc. sg. mid.	circumstantial	predicative attribute	none	none	ἐπιστρέφω, aor. ind. 3p. sg. pass.	main

Acta graeca Andreae 36: Καὶ ἵνα μὴ <εἶπω> πολλὰ ὧν ἐβουλόμην εἰς ὄνειδος σου ἐκφέρειν, ὧν τε ἐγὼ ὑπὸ τῶν γονέων σου ἐπαθον εὐεργεσιῶν, ὧν τε αὐτὴ ὑπ' ἐμοῦ τιμῶν καὶ θεραπειῶν ἔτυχες, ὡς περ δέσποινά μου διαγραφεῖσα τῷ παντὶ ἡμῶν βίῳ, ἐν τοῦτο μόνον ἦκω νῦν παρὰ σοῦ μαθησόμενος ἀπολιπὼν τὸ δικαστήριον συνετώς·	μανθάνω	nom. masc. sg. mid.	circumstantial	predicative attribute	none	none	ἦκω, pres. ind. 1p. sg. act.	main
Acta graeca Andreae 40: Εἰ δὲ ἐγὼ ἀπελαθεῖν ἐντεῦθεν, τάχα καὶ ἐτέρους συγγενεῖς μου ὠφελῆσαι δυνάμενος διὰ σέ, αὐτὴ δὲ πεισθῆς ταῖς Αἰγεάτου ὀμιλίαις καὶ τοῦ πατρὸς αὐτοῦ ὄφεως κολακείαις, ὥστε ἐπὶ τὰ πρότερά σου ἔργα τραπήναι, ἴσθι με ἕνεκέν σου κολασθησόμενον μέχρις ἂν αὐτὴ γνῶς ὅτι μὴ ὑπὲρ ἀξίας ψυχῆς τὸ τοῦ βίου ζῆν ἀπέπτυσα.»	κολάζω	acc. masc. sg. mid.	supplemental	complement	none	none	οἶδα, pf. imp. 2p. sg. act.	main
Acta graeca Andreae 62: «Ἄλλ' ἐπεὶ πρόσεισί μοι νῦν ὁ Αἰγεάτης, σιγῶν τὰ ἐμὰ τέκνα συνέχω. Ἄ δεῖ με πρὸς αὐτὸν εἰπόντα ἀναλῦσαι ταῦτα ἐρῶ. Τίνος χάριν ἄλιν πρὸς ἡμᾶς, Αἰγεάτα; τίνος ἕνεκεν ὁ ἀλλότριος ἡμῶν προσέρχη ἡμῖν; τί τολμῆσαι ἄλιν θέλων; τί τεχνάσασθαι; τί μεταπέμψασθαι; εἰπεῖν δὲ τί λύσων ἡμᾶς <u>πρόσει</u> ὡς μετεγνοκῶς;	λύω	nom. masc. sg. act.	circumstantial	predicative attribute	none	none	πρόσειμι, pres. ind. 2p. sg. act.	main
Martyrium prius Andreae 8: Καὶ ὁ μακάριος Ἀνδρέας ἀκούσας θεῖς τὰ γόνατα εἶπεν· «Ἀψευδῆ θεὸς ὁ δηλῶν ἡμῖν τὰ ἐσόμενα , ὁ ἐμὸς δεσπότης, δὸς μοι μετὰ παρρησίας πρὸς τὰς μηχανὰς τοῦ ἀντικειμένου Αἰγεάτου στῆναι, ἵνα σὺ δοξασθῆς κάκεινος ἐντραπῆ.»	εἰμί	acc. neut. pl. mid.	substantial	direct object	yes	none	δηλώω, pres. part. nom. masc. sg. act.	main
Fragmenta evangelii Bartholomaei 2.13: ὁ θεὸς ὁ μέγας καὶ πάνσοφος ὁ βασιλεὺς τῶν αἰώνων ἀνεκδιήγητος ἀνεκκλήητος ὁ τὰ μεγέθη [οὐράνια συ]στησάμενος λόγῳ, ὁ συνφώνῳ ἀρμονία τὸ ἔξαγμα πόλου ἐδράσας, ὁ τὸ ζοφερὸν τοῦ σκότους [ἀπὸ τοῦ φωτὸς διαχωρίσας, ὁ θεμελίους ὕδατος συστησάμενος ἐπὶ τῷ αὐτῷ, ὁ τὴν γῆν ἐδράσας ἀπολῶν , ὃν οἱ ἐπτὰ οὐρανοὶ μόλις χωροῦσιν ἐν ἐμοὶ εὐδοκήσας ... πλήρης αὐτὸς λόγος ὑπάρχων, δὸς δόξαν τῷ πανμεγέθει ὀνόματί σου, κύριε, καὶ κέλευσον	ἀπόλλυμι	nom. masc. sg. act.	NA	NA	NA	NA	NA	NA
Acta Thomae 161: Πληρώσας δὲ πρὸς αὐτὰς τὸν λόγον εἰσῆλθεν εἰς οἶκον σκοτεινόν· καὶ εἶπεν· Ὁ σωτήρ μου ὁ ὑπομείνας πολλὰ δι' ἡμᾶς, γενέσθωσαν αἱ θύραι αὐταὶ ὡς περ ἦσαν, καὶ σεμναὶ ἔσθωσαν ἐν ταῖς αὐτῶν σφραγῖσιν. Καὶ καταλείψας τὰς γυναῖκας <u>ἀπῆλθεν</u> συγκλεισθησόμενος , ἐκεῖναι δὲ ἐλυποῦντο καὶ ἔκλαιον εἰδυῖαι ὅτι ἀπολέσει αὐτὸν Μισδαῖος ὁ βασιλεὺς.	συγκλείω	nom. masc. sg. pass.	circumstantial	predicative attribute	none	none	ἀπέρχομαι, aor. ind. 3p. sg. act.	main

Acta Thomae 162: Ἀκούσας δὲ ταῦτα ὁ βασιλεὺς ἦλθεν ἐπισκεψόμενος τὰς σφραγίδας ἅς περιβεβλήκει ταῖς θύραις· καὶ εὗρεν τὰς σφραγίδας ὡσπερ ἦσαν.	ἐπισκέπτομαι	nom. masc. sg. mid.	circumstantial	predicative attribute	none	none	ἔρχομαι, aor. ind. 3p. sg. act.	main
Actorum Thomae consummatio 289.22: Αὐτὸς δὲ πάλιν ὁ καλὸς νεανίας προλαβὼν αὐτὰς καὶ τῷ Θωμᾶν τοῦτο ποιεῖν διεκελεύετο τῆς νυκτὸς ἐπελθούσης· ὅστις καὶ προτρέχων ἐν φωτοποιεῖ αὐτάς, καὶ τὰς ἠσφαλισμένας θύρας ἀνοφρητὶ διήνοιγεν, ἕως οὗ τὸ πᾶν ἐτελέσθη μυστήριον, καὶ κοινωνήσας αὐτὰς τῆς εὐχαριστίας, πλεῖστά τε προσομιλήσας καὶ στηρίξας αὐτάς εἰς τὴν πίστιν καὶ παραθέμενος τᾷ κυρίῳ, ἐξῆλθεν ἐκεῖθεν καταλείψας τὰς γυναῖκας, καὶ πάλιν ἦλθεν συγκλεισθησόμενος ·	συγκλείω	nom. masc. sg. pass.	circumstantial	predicative attribute	none	none	ἔρχομαι, aor. ind. 3p. sg. act.	main
Acta Philippi (e cod. Xenophon. 32) 3.13: ὡς ξένος οὖν βαδίζων σὺν ἡμῖν ἐκυβέρνησας ἡμᾶς βαδίζων τῇ σῆ χρηστότητι, γινώσκων τὸ ἐσόμενον .	εἰμί	acc. neut. sg. mid.	substantial	direct object	yes	none	γινώσκω, pres. part. nom. masc. sg. act.	main
Assumptio Mosis Frag i: Τελευτήσαντος ἐν τῷ ὄρει Μωϋσέως, ὁ Μιχαὴλ ἀποστέλλεται μεταθήσων τὸ σῶμα, εἴτα τοῦ διαβόλου κατὰ τοῦ Μωϋσέως βλασφημοῦντος, καὶ φονέα ἀναγορευόντος διὰ τὸ πατάζει τὸν Αἰγύπτιον, οὐκ ἐνεγκῶν τὴν κατ' αὐτοῦ βλασφημίαν ὁ Ἄγγελος, «ἐπιτιμήσαι σοι ὁ θεός» πρὸς τὸν διάβολον ἔφη.	μετατίθημι	nom. masc. sg. act.	circumstantial	predicative attribute	none	none	ἀποστέλλω, pres. ind. 3p. sg. pass.	main
Martyrium sanctorum Carpi, Papyli et Agathonicae 18: ὁμοίως καὶ ἐκ τῶν καθ' ἡμέραν ἡμῖν συμβαινόντων, ἀρχαιότερος ὢν τῶν χρόνων ἀποπειράσας τὰ συμβησόμενα προλέγει ἅπερ αὐτὸς μέλλει κακοποιεῖν.	συμβαίνω	acc. neut. pl. mid.	substantial	direct object	yes	none	προλέγω, pres. ind. 3p. sg. act.	main
Epistula ecclesiarum apud Lugdunum et Viennam 1.48: ἐδοξάζετο δὲ μεγάλως ὁ Χριστὸς ἐπὶ τοῖς πρότερον ἀρνησαμένοις, τότε παρὰ τὴν τῶν ἐθνῶν ὑπόνοιαν ὁμολογοῦσι. καὶ γὰρ ἰδίᾳ οὗτοι ἀνητάζοντο ὡς δῆθεν ἀπολυθησόμενοι , καὶ ὁμολογοῦντες προσετίθεντο τῷ τῶν μαρτύρων κλήρῳ.	ἀπολύω	nom. masc. pl. pass.	circumstantial	predicative attribute	none	ὡς	ἀνετάζω, impf. ind. 3p. pl. pass.	main
Epistula ecclesiarum apud Lugdunum et Viennam 1.61: καὶ τὰ μὲν ἀπ' ἐκείνων τοιαύτην εἶχε τὴν ποικιλίαν, τὰ δὲ καθ' ἡμᾶς ἐν μεγάλῳ καθειστήκει πένθει, διὰ τὸ μὴ δύνασθαι τὰ σώματα κρύψαι τῇ γῆ. οὔτε γὰρ νύξ συνεβάλλετο ἡμῖν πρὸς τοῦτο οὔτε ἀργύρια ἔπειθεν οὔτε λιτανεῖα ἐδυσώπει, παντὶ δὲ τρόπῳ παρετήρουν ὡς μέγα τι κερδανοῦντες εἰ μὴ τύχοιεν ταφῆς.	κερδαίνω	nom. masc. pl. act.	circumstantial	predicative attribute	none	ὡς	παρατηρέω, impf. ind. 3p. pl. act.	main
Martyrium Ptolemaei et Lucii 5: καὶ ἐπεὶ ἐξεδυσώπετο ὑπὸ τῶν αὐτῆς, ἔτι προσμένειν συμβουλευόντων, ὡς εἰς ἐλπίδα μεταβολῆς ἤξοντός ποτε τοῦ ἀνδρός, βιαζομένη ἑαυτὴν ἐπέμενεν.	ἤκω	gen. masc. sg. act.	genitive absolute	none	none	ὡς	none	none

Acta Justini et septem sodalium (recensio B) 5.3: Ρούστικος ἔπαρχος εἶπεν· Τοῦτο οὖν ὑπονοεῖς, ὅτι ἀναβήσῃ εἰς τοὺς οὐρανοὺς, ἀμοιβὰς τινὰς χρηστὰς ἀποληψόμενος; Ἰουστίνος εἶπεν· Οὐχ ὑπονοῶ ἀλλ' ἀκριβῶς ἐπίσταμαι καὶ πεληροφόρημαι.	ἀπολαμβάνω	nom. masc. sg. mid.	circumstantial	predicative attribute	none	none	ἀναβαίνω, fut. ind. 2p. sg. mid.	sub
Acta Justini et septem sodalium (recensio C) 6.3: καὶ νῦν οἰκοῦντες τοὺς οὐρανοὺς καὶ τῷ δεσποτικῷ παριστάμενοι θρόνῳ, νέμοιτε βασιλεῖ ἡμῶν, τῷ προεκκλελεγμένῳ παρὰ τῆς μεγάλης προνοίας ὡς ἐσομένῳ φύλακι τῶν αὐτῆς ἐνταλμάτων, μεγάλα κατ' ἐναντίων διανοήματα καὶ τὰ τρόπαια ἰσχυρὰ καὶ ἀπρόσμαχα καὶ ὅλως ἀνίκητα, χαλινοῦντα δυναστείας ἀντιπάλων καὶ ἀποτρέποντα, ἀσθενεῖς αὐτῶν ποιοῦντα τὰς βουλὰς καὶ τὰς γνώμας, ἤρεμον τιθέμενα τὸ βασιλεῖον καὶ ἥσυχον λύμης ἐκτὸς συντηροῦντα παρανόμων ἐθνῶν, πάσης ἀνώτερον ἐπιβουλῆς κακοῦργου καὶ βασιλείας ἐπάξιον οὐρανόσι ἐν αὐτῷ Χριστῷ τῷ θεῷ ἡμῶν, ᾧ ἡ δόξα καὶ τὸ κράτος νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.	εἰμί	dat. masc. sg. mid.	circumstantial	predicative attribute	none	ὡς	προεκλέγω, pf. part. dat. masc. sg. pass.	main
Acta et martyrium Apollonii 37: ἐδίδαξεν γὰρ θυμὸν παύειν, ἐπιθυμίαν μετρεῖν, ἡδονὰς κολάζειν, λύπας ἐκκόπτειν, κοινωνικοὺς γίνεσθαι, φιλίαν αὔξειν, κενοδοξίαν καθαίρειν, πρὸς ἄμυναν ἀδικούντων μὴ τρέπεσθαι, διὰ τὸν τῆς δίκης θεσμὸν θανάτου καταφρονεῖν, οὐ διὰ τὸ ἀδικεῖν ἀλλὰ διὰ τὸ ἀνέχεσθαι ἀδικουμένους, ἔτι δὲ νόμῳ τῷ ὑπ' αὐτοῦ δοθέντι πείθεσθαι, βασιλέα τιμᾶν, θεὸν σέβειν μόνον [ἀθάνατον], ψυχὴν ἀθάνατον πιστεύειν, δίκην μετὰ θάνατον πεπεισθαι, γέρας πόνων ἀρετῆς μετὰ τὴν ἀνάστασιν ἐλπίζειν παρὰ θεοῦ <u>δοθησομένην</u> τοῖς εὐσεβῶς βιώσασιν.	δίδωμι	acc. fem. sg. pass.	adjectival	attribute	none	none	ἀνάστασις, acc. fem. sg.	main
Martyrium Ignatii Antiocheni (martyrium Antiochenum) 2.7: Τραϊανὸς ἀπεφίηνατο· Ἰγνάτιον προσετάξαμεν, τὸν ἐν ἐναντῷ λέγοντα περιφέρειν τὸν ἐσταυρωμένον, δέσμιον ὑπὸ στρατιωτῶν γενόμενον ἄγεσθαι παρὰ τὴν μεγάλην Ῥώμην, βρῶμα <u>γενησόμενον</u> θηρίων εἰς ὄψιν καὶ εἰς τέρψιν τοῦ δήμου.	γίνομαι	acc. masc. sg. mid.	circumstantial	predicative attribute	none	none	ἄγω, pres. inf. pass.	main
Martyrium Ignatii Antiocheni (martyrium Antiochenum) 2.9: ταῦτα εἰπὼν καὶ μετ' εὐφροσύνης περιθέμενος τὰ δεσμά, ἐπευξάμενος πρότερον τῇ ἐκκλησίᾳ καὶ ταύτην παραθέμενος μετὰ δακρύων τῷ κυρίῳ, ὡσπερ κριὸς ἐπίσημος ἀγέλης καλῆς ἡγούμενος, ὑπὸ θηριῶδους στρατιωτικῆς δεινότητος ἠρπάζετο, θηριοὺς αἰμοβόροις ἐπὶ τὴν Ῥώμην <u>ἀπαχθησόμενος</u> πρὸς βοράν.	ἀπάγω	nom. masc. sg. pass.	circumstantial	predicative attribute	none	none	ἀρπάζω, impf. ind. 3p. sg. pass.	main

Vita Salomonis (cod. 132 Monasterii sancti Dionysii in Monte Atho) 96.11: λαβὼν δὲ ὁ Ὅρνίας τὴν σφραγίδα τοῦ θεοῦ <u>ἀπῆλθε</u> τὸ τοῦ βασιλέως πληρώσω ν θέλημα.	πληρώω	nom. masc. sg. act.	circumstantial	predicative attribute	none	none	ἀπέρχομαι, aor. ind. 3p. sg. act.	main
Passio Perpetuae et Felicitatis 10.13: καὶ ἦλθεν πρὸς με Αἰγύπτίως τις ἄμορφος τῷ σχήματι μετὰ τῶν ὑπουργούντων αὐτῷ μαχησόμενός μοι.	μάχομαι	nom. masc. sg. mid.	circumstantial	predicative attribute	none	none	ἔρχομαι, aor. ind. 3p. sg. act.	main
Passio Perpetuae et Felicitatis 10.40: καὶ ἐξυπνίσθη· καὶ ἐνόησα ὅτι οὐ πρὸς θηρία μοι ἀλλὰ πρὸς τὸν διάβολόν ἐστιν ἡ ἐσομένη μάχη · καὶ συνῆκα ὅτι νικήσω αὐτόν.	εἰμί	nom. fem. sg. mid.	adjectival	attribute	yes	none	μάχη, nom. fem. sg.	sub
Passio Perpetuae et Felicitatis 10.41: ταῦτα ἕως πρὸ μιᾶς τῶν φιλοτιμιῶν ἔγραψα· τὰ ἐν τῷ ἀμφιθεάτρῳ γενησόμενα ὁ θέλων <u>συγγραψάτω</u> .	γίνομαι	acc. neut. pl. mid.	substantival	direct object	yes	none	συγγράφω, aor. imp. 3p. sg. act.	main
Passio Perpetuae et Felicitatis 16.11: Διατί <u>ἡμῖν ἀναλαμβάνειν</u> οὐκ ἐπιτρέπεις ὀνομαστοῖς καταδίκαις Καίσαρος γενεθλίοις ἀναλωθησομένους ;	ἀναλίσκω	dat. masc. pl. pass.	adjectival	attribute	none	none	ἡμεῖς, dat. masc. pl.	main
Βίος τοῦ Ὁσίου Πατρὸς ἡμῶν Παύλου τοῦ Θηβαίου τοῦ εἰς τὴν ἔρημον 10.4: Καὶ μετὰ τὸ ἅγιον Φίλημα καθεσθεις ὁ Παῦλος μετὰ τοῦ Ἀντωνίου ἔφη· „Τίνα τοσοῦτω καμιάτῳ ἐζήτησας; ἤδη σεσηπότα γέροντα· <u>ὄρα</u> ς ἄνθρωπον χοῦν μετ’ ὀλίγον γενησόμενον . Ἀλλ’ ἐπειδὴ ἡ ἀγάπη πάντα ὑπομένει, εἰπέ μοι παρακαλῶ, ὅπως ἔχει τὸ τῶν ἀνθρώπων γένος· καὶ εἰ ἐν ταῖς ἀρχαίαις πόλεσι καινότεραι οἰκοδομαὶ ἀνίστανται· ὅπως ὁ κόσμος βασιλεύεται, καὶ εἰ ἔτι οἱ ἄρχοντες τούτου ὑπὸ τῆς τῶν δαιμόνων ἀπάτης αἰχμαλωτίζονται.“	γίνομαι	acc. masc. sg. mid.	adjectival	attribute	none	none	ὄρω, pres. ind. 2p. sg. act.	main
Βίος τοῦ Ὁσίου Πατρὸς ἡμῶν Παύλου τοῦ Θηβαίου τοῦ εἰς τὴν ἔρημον 12.12: Τοῦτο δὲ ὁ μακάριος Παῦλος ἤξίου οὐ τὸ ἐνδυμα ἐπιποθῶν, ὅπερ <u>ἦδει</u> ἐν τῇ γῆ φθαρησόμενον , ἀλλ’ ἵνα μετὰ ἀνέσεως ἐξέλθοι τοῦ βίου.	φθείρω	acc. neut. sg. pass.	supplemental	complement	none	none	οἶδα, plpf. ind. 3p. sg. act.	main
Martyrium Pionii presbyteri et sodalium 6.3: Πιόνιος εἶπεν· Ταῦτα ἵνα μὴ διερχόμενοι τὴν πόλιν ὑπονοηθῶμεν ὡς μιαροφαγήσοντες προσεληλύθαμεν, καὶ ἵνα μάθητε ὅτι οὐδὲ ἐπερωτᾶσθαι ἀξιούμεν ἀλλὰ κρίναντες οὐκ εἰς τὸ Νεμεσεῖον ἀλλ’ εἰς τὴν φυλακὴν ἀπερχόμεθα, καὶ ἵνα μὴ ὡς τοὺς λοιποὺς βία ἡμᾶς συναρπάσαντες ἀπαγάγητε, ἀλλὰ διὰ τὸ φορεῖν δεσμὰ ἐάσητε·	μιαροφαγέω	nom. masc. pl. act.	circumstantial	predicative attribute	none	none	προσέρχομαι, pf. ind. 1p. pl. act.	sub

Martyrium sanctorum Eugenii, Valeriani, Canidii et Aquilae 50: Ακούσαντες δὲ ταῦτα οἱ τύραννοι ἐταράχθησαν καὶ λίαν ἠγανάκτησαν κατὰ τῶν ἐκεῖσε ἀρχόντων καὶ μεταπεμψάμενοι πᾶσαν τὴν σύγκλητον καὶ τοὺς πρώτους τῆς πόλεως καὶ ποιήσαντες συμβούλιον πρὸς ἀλλήλους ἐδοκίμασαν τὸν μὲν βασιλέα Διοκλητιανὸν ἀνιέναι ἐπὶ τὴν Ἀλεξάνδρειαν, συλληψόμενον τοὺς χριστιανούς, τὸν δὲ Μαξιμιανὸν ἐαθῆναι ἐν τῇ Ῥώμῃ διὰ τὸ ἐπικείμενον αὐτοῖς ἔθνος πολέμιον.	συλλαμβάνω	acc. masc. sg. mid.	circumstantial	predicative attribute	none	none	ἄνειμι, pres. inf. act.	main
Martyrium Dasii 5.1: Δέδοκται οὖν τῇ ἡμέρᾳ ἐκείνῃ ὥστε παρὰ πάντων προσαχθῆναι τὸν μακάριον Δάσιον τὴν τοῦ Κρόνου ἐπίσημον ἑορτὴν ἐπιτελέσοντα .	ἐπιτελέω	acc. masc. sg. act.	circumstantial	predicative attribute	none	none	προσάγω, aor. inf. pass.	sub

11. Case

	Nominative	Genitive	Dative	Accusative
LXX (66)	33	6	3	24
NT (13)	9	1	0	3
AF/AHP (40)	21	1	3	15
Total (119)	63	8	6	42

12. Gender

	Masc.	Fem.	Neut.	Masc./neut.
LXX (66)	42	6	14	4
NT (13)	9	0	3	1
AF/AHP (40)	30	4	6	0
Total (119)	81	10	23	5

13. Number

	Singular	Plural
LXX (66)	43	23
NT (13)	10	3
AF/AHP (40)	30	10
Total (119)	83	36

14. Voice

	Act.	Mid.	Pass.
LXX (66)	26	26	14
NT (13)	10	2	1
AF/AHP (40)	10	22	8
Total (119)	46	50	23

15. Type

	Adjectival	Substantival	Circumstantial	Supplemental	Gen. abs.
LXX (66)	10	36	18	1	0
NT (13)	1	6	6	0	0
AF/AHP (40)	6	6	21	3	1
Total (119)	17	48	45	4	1