The AGNT Project Report—Q3 2014

As a licensee or friend of AGNT or ANLEX, we would like to update you once a quarter about our continuing work to enhance and perfect these databases and about our plans for the future.

The Project. *The AGNT Project Report—Q3 2008* introduced the team, outlined ongoing tasks, and discussed potential tasks.

Voice in Greek Verbs

Timothy Friberg, with lavish input from Dr. Carl Conrad

In past issues of our AGNT newsletter, we have shared about our project to review the status of our AGNT analysis of the voice of Greek verbs. Carl Conrad, the inspiration for this project, wrote an article we featured here (Q1 2011).

We believe that Carl's presentation—shared by a growing number of Greek researchers (if not teachers) and scholars of other Indo-European languages (particularly Latin)—is basically correct. It represents the facts of Greek voice in a satisfying way linguistically and historically, or we might say synchronically and diachronically. The one place where there is some question is pedagogically. That is, are teachers of Greek in university, seminary, and Bible-school classrooms ready to alter their finely honed teaching methods?

Wanting to be right both as to the facts of Greek and as to the practice of teaching and learning Greek, we have opted to retain the time-honored AGNT presentation of voice at the same time as we offer the newer approach as an option the user of AGNT may select.

This plan sounds good on paper, but it will largely require us to maintain two AGNT databases, one traditional and one innovating, for each of the texts AGNT analyzes. Voice is represented in our overall project materials in four or five locations, namely, 1. in the Appendix of AGNT; 2. in the lexical write-ups of ANLEX; 3. in the tags of AGNT; 4. in the analytical lists of ANLEX; as well as 5. in the appendices of AGNT.

In this newsletter, we plan to lay this out for you to inspect—and comment on, if you might be so inclined. The length of this article is in excess of what is normal found here. But we hope that the organization is such that you can scroll through it, stopping to read and ponder what interests you.

I. Below we give both the original AGNT Appendix discussion of voice and the new presentation of the same, now significantly revised from your first reading of it. Both are to be found at article 5.3 of the Appendix. The principal remaining question at the moment is whether the new discussion flows seamlessly with what precedes and follows it or whether it is different enough in its discussion and terminology to be felt a bumpy patch in the pavement if a reader chooses to traverse that road to understanding. The innovating presentation will also be lacking in the five sublists of List 1 of the original appendix.

1. Original AGNT Presentation on Voice

5.3 Voice: Deponency

The topic of voice has received substantial attention in our analysis, largely due to the problem of deponency. The three-way voice distinction itself is no problem; where middle and passive voices coincide in form in some tenses, considerations of meaning are usually sufficient to permit a choice between middle and passive. Deponency itself is the challenge. It is easy enough to say that deponency occurs when a middle or passive form of a verb

takes on an active meaning, whether in all tenses, several tenses, or just one tense. It is more difficult to decide if deponency arises to fill the place of a missing active form with active meaning, or if verbs can have deponent forms (whether middle or passive) *alongside* active forms. Using our symbols (A = active, M = middle, P = passive, D = middle-form deponent, O = passive-form deponent), we can state the issue with more precision. Which of the following situations may represent deponency for a given verb: (1) A, M, P; (2) A, D, P; (3) A, M, O; (4) -, D, P; (5) -, D, O? The first is clearly not deponent, being the ideal, full-blown transitive verb. Some would answer, only 4 and 5; others, 2-5 and perhaps other situations as well. Before giving our answer, we will first briefly discuss the passive voice.

5.3.1 Passives as Intransitivizers. Passive voice is a grammatical construction that enables the speaker or writer to focus or topicalize the object of a transitive construction. If developing a discourse about the Book of Acts, in which the book is the topic of discussion, we are more likely to say (1) Acts was written by Luke, or (2) It was written by Luke. In a discourse about the author, we would probably say instead (3) Luke wrote Acts. This is true of both English and Greek. But language, tool for communication that it is, is not bound to grammatical purity. In general, languages change the function or meaning of grammatical constructions to suit communication goals. A language may add meanings to grammatical constructions to suit its needs. In particular, the passive-voice verb in Koine Greek has more than one meaning or function: it may serve, as in English, to topicalize an object for purposes of discourse, but it may also function to "intransitivize" a transitive verb. Said another way (which may not be exactly equivalent), it may focus on the effect or result of an action while its active counterpart focuses on the causing of that action.

For example, ἐγείρω is an active, transitive verb. The aorist active is used of Jesus' disciples rousing him from sleep (Matthew 8.25) and of Jesus lifting to his feet a boy whom he has just healed (Mark 9.27). All of these instances show the causing of an action. Let us now look at instances of ἐγείρω that are aorist passive. In Matthew 9.19 there is a construction that recurs elsewhere often: "Getting up or rising, Jesus followed Jairus." The emphasis is on the effect or result of an action; it is intransitive. How this passive meaning of the active may have developed can be shown by contriving the agent that raised Jesus: "Having been raised to his feet by the action of his leg muscles, Jesus followed." The focus, however, is intransitive: "Jesus rose." (The passive of ἐγείρω can at least ambiguously mean "be raised by someone." John 2.22, for instance, can be understood as "when Jesus rose from the dead" if the focus is on the intransitive result, or as "when Jesus was raised from the dead" if the focus is on the transitive action of causing Jesus to transfer from being dead to being alive.)

This digression has shown that active meanings ("rise") of nonactive forms can coexist with active meanings ("raise") of active forms of the same verb. This lays the groundwork for our claim that such conditions do not constitute a middle or passive deponent of such verbs. Our analysis, then, excludes from the category of deponent verbs many forms frequently called deponent by others. But we believe that the definition of deponency that follows results in a better and more consistent treatment of this controversial phenomenon: a verb (or tense of a verb) is deponent only if it lacks an active counterpart. Before elaborating our application of this definition, we will list and explain the voice symbols.

5.3.2 The Voice Symbols. The first four of the voice symbols are A for active, M for middle, P for passive, and E for either middle or passive. (See the chart following the introduction for mnemonic help.) A verb is marked A only if it is active in form. Several verbs that, semantically, are stative rather than active are thus marked active: for example, εἰμί and active forms of γίνομαι such as the perfect, γέγονα. To be marked M, a verb must have a corresponding active counterpart, be middle in form, and not be passive in meaning. Verbs marked P must have a corresponding active counterpart, be passive in form, and not be middle in meaning. Verbs tagged E are those whose form can be either middle or passive (in the present, imperfect, perfect, and pluperfect tenses only), which have an active counterpart, and whose meaning, in context, does not allow a clear-cut choice between the two.

The primary considerations for these symbols, then, are a verb's form rather than its meanings, and for M, P, and E, the existence of an active counterpart. The requirements that a middle not be passive in meaning and that a passive not be middle in meaning, mean that for ambiguous forms (i.e., other than future and aorist tenses), lexical and contextual meanings have been consulted. One must remember that, for cases like ἐγείρω (see 5.3.1 above), not all passive forms carry strictly passive meanings. In the overwhelming majority of cases, forms that are ambiguously middle or passive are clearly one or the other in context. Only about thirty times did we have to use the symbol E.

The other three voice symbols are D for middle deponent, O for passive deponent, and N for either middle or passive deponent. A verb is marked D only if it has no active counterpart and is unambiguously middle in form (that is, in future or aorist tenses). To be marked O a verb must have no active counterpart and be unambiguously passive in form (that is, future or aorist). A verb is tagged N if it has no active counterpart and is ambiguously middle and passive in form (that is, present, imperfect, perfect, or pluperfect).

A verb as a whole is frequently designated in the literature a middle deponent verb if its aorist form is middle and a passive deponent if its aorist form is passive. Thus πυνθάνομαι is called a middle deponent because its aorist is middle in form: ἐπυθόμην. And δύναμαι is called a passive deponent because its aorist is passive in form: ἠδυνήθην. Occasionally, a verb is called a middle and passive deponent because in the aorist it has both middle and passive forms (and the aorist passive form is not a true passive). One example is γίνομαι, which has both an aorist middle (ἐγενόμην) and an aorist passive (ἐγενήθην). We have analyzed each individual verb according to its form. We have not followed the traditional practice of describing a verb *as a whole* as a middle deponent, passive deponent, or middle and passive deponent, based on the form of the aorist or future.

Let us illustrate the difference between calling a verb as a whole a certain kind of deponent and calling a particular form of that verb a deponent. Δύναμαι, usually or traditionally called a passive deponent, has one form that is not passive in form but middle: δυνήσονται (future tense). Since it has no active counterpart, it is analyzed as D. Ἔρχομαι has been called a middle deponent. It has been so labeled not on the basis of an aorist middle form (for the aorist is active) but presumably on the basis of the future form, ἐλεύσομαι. In present and imperfect forms, however, we analyze this verb as N (middle or passive deponent).

Whereas there is a certain correspondence between M and D, P and O, and E and N, it is not complete. The differences between the first and second parts of the three pairs are greater than merely that the first is nondeponent and the second deponent. With the first set, M, P, and E, one does refer to meaning in deciding among ambiguous forms; with the second set, one does not. Though E occurs in the New Testament only a few times, N occurs more than 1,600 times. The former symbol (E) says, "We cannot be certain, even after consulting the context, whether to call this word M or P as to meaning;" the latter (N), "The words so marked are ambiguously middle or passive in form." Why refer to meaning in the first case and not in the second? There is usually a systematic difference between middle and passive forms when there is an active counterpart to consult. When with deponent forms there is no active counterpart, the deponent forms themselves often seem active in meaning. In the case of an ambiguous deponent form, one can do nothing but label it N. The verb δύναμαι illustrates the pitfalls of trying to decide what the "whole verb" might be.

5.3.3 The Rules for Judging Deponency. Certain rules for determining deponency have emerged in the course of this analysis. These ten rules, with commentary, follow.

Rule 1. If any active form of a verb is found in first-century Greek, or if it can be inferred for it (because it is found in both earlier Greek and later Koine), then any middle or passive present, imperfect, perfect, or pluperfect forms of that verb are middle or passive, not deponent.

By way of explanation for this rule, we must first explain why some of our rules are formulated in terms of "first-century Greek." Diagram 1 shows us the alternatives. Because it is well established that language changes, we should not allow classical usage, four hundred or more years removed from the New Testament, to determine whether a verb is deponent. It is possible that during the intervening years an active dropped out of use and thus established deponency for a given verb (or tense of that verb). Or a deponent verb may have developed active counterparts and ceased to be deponent. For the same reasons we should not rest our judgments concerning deponency on Christian-influenced Byzantine Greek. But neither should we say that a verb with no active counterpart in the Greek New Testament must be a deponent. The Greek of the New Testament was the Greek of the New Testament world. Just as the papyri have thrown new light on New Testament vocabulary, so can they aid greatly in the matter of determining deponency. Rhetorical choices laid aside, we have settled for the Greek contemporaneous with the New Testament, roughly that of the first century of the Christian era.

Diagram 1

Usage in the classical era	Usage contemporaneous to the New Testament (i.e., in about the first century)	Usage in the New Testament alone

Lexicons cited earlier have proved invaluable in tracking down this contemporaneous usage. The lexicon of Liddell, Scott, and Jones, while supposedly giving lemmas on the basis of classical or even Homeric Greek alone, has been an excellent resource. *BDAG*, in our opinion the finest lexicon available for New Testament Greek, has one disturbing shortcoming: It does not explain in its introduction the criteria employed for selecting lemmas (i.e., the citation form of words). Do they date from the classical period, the Septuagint era, or that of the New Testament and early church? Using *BDAG*, we have examined every active lemma in the light of contemporaneous usage. We have similarly tested every *non*active *BDAG* lemma that contrasts with a corresponding *active* lemma in Liddell, Scott, and Jones. The results of those searches furnish the basis for our deponency judgments.

Rule 1 states that *any* tense of an active counterpart serves to establish the nondeponency of just those tenses in which middle and passive coincide with respect to form. An aorist active serves to establish the nondeponency of a middle or passive present, for example, but a present active does nothing to establish nondeponency for an aorist middle.

Rule 2. If an active form exists in either the future or the aorist tense, active forms are assumed to exist for all other tenses.

Deponency of one or more tenses, but not every tense, is semideponency or partial deponency. Deponency of the future and aorist tenses is, then, semideponency. (There are a few exceptions, usually involving a change of root; for example, ἔρχομαι, ἐλεύσομαι, ἦλθον.) Rule 2, therefore, states that an active form in either the future or aorist tense (the domain of semideponency), assures active forms in every tense and hence rules out any deponency, full or partial.

Rule 3. If any active future form of a verb is found in first-century Greek, or if it can be inferred for it, then any middle or passive future forms of that verb are middle or passive, not deponent.

Rule 4. If any active aorist form of a verb is found in first-century Greek, or if it can be inferred for it, then any middle or passive aorist forms of that verb are middle or passive, not deponent.

Rule 5. If the future passive of a verb is known to be either deponent or nondeponent, then the aorist passive of that verb is the same.

Rule 6. If the aorist passive of a verb is known to be either deponent or nondeponent, then the future passive of that verb is the same.
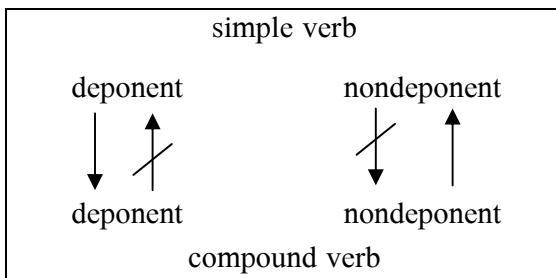
Rule 7. If a simple verb is deponent or semideponent, then its compounds are also deponent or at least semideponent in the same tenses.[1]

This last rule says, for instance, that since γίνομαι is deponent, παραγίνομαι will also be deponent. The converse of this rule does not hold. That is, although παραγίνομαι is deponent, it does not necessarily follow that γίνομαι is deponent, though in fact it is. Ἐπιλαμβάνομαι is deponent; but λαμβάνομαι is middle or passive, depending on the context, for there is an active counterpart, λαμβάνω.

Rule 8. If a compound verb is nondeponent in all or some tenses, then its simple equivalent is also nondeponent in at least the same tenses.

This rule states, for example, that since ἀναιρέω is nondeponent in all its tenses, then so is αἱρέω. Again, the converse of this rule fails to hold. That is, though σπάω is nondeponent, it does not necessarily follow that περισπάω will be, though in fact it is. Ἐπισπάομαι, on the other hand, is deponent. Rules 7 and 8 are compared in diagram 2. An arrow indicates an "implied" relationship in the direction it points. A slash through an arrow indicates a denial of the relationship. The diagram shows the four possible implications.

Diagram 2

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[1] A simple verb with a prepositional prefix (e.g. συν-, ἐπι-) is called a compound verb.

Rule 9. If a verb is deponent or semideponent, and if there are unambiguously passive forms but no unambiguously middle, then all forms are passive deponent. If, however, at least one ambiguous form (middle or passive) or one middle form occurs with a direct object, and if all passive forms lack direct objects, then the ambiguous or middle form(s) with direct object(s) is middle deponent and the passive forms are passives of the middle deponent; any other ambiguous forms must be judged individually.

The first sentence of this rule is not one of our rules for determining deponency but is used by some to determine the label for a verb as a whole (middle deponent or passive deponent). We note it here because of the exception to it contained in the second sentence. We analyze individual verbal deponents by their form: D if unambiguously middle, O if unambiguously passive, N if ambiguous. In a number of cases a passive form of a deponent verb is a true passive. It is marked P (an example of the fourth of five instances listed in 5.3 above). By "true passive" we mean that construction in which the object of an active verb becomes the subject of the passive verb and the subject of the active verb, if retained at all, becomes the agent (expressed in a *by* phrase in English, usually a ὑπό phrase in Greek). "Acts was written by Luke," was our illustration in 5.3.1 above. It seems quite appropriate that if a middle or passive deponent has an active meaning, then that deponent, if transitive, can be passivized.[2]

Rule 10. Except with a few individual verbs, a ὑπό agent phrase implies that a passive form is nondeponent. One exception is γίνομαι which, though deponent, can take a ὑπό agent phrase.

A rule that some scholars consider important in determining deponency is this: If a verb has both active forms and middle and/or passive forms, and if the semantic meaning of the former forms is radically different from that of at least some of the latter, then the latter are deponent. For us to accept this rule would mean that we would introduce a number of homonyms. Φαίνω would mean "shine" and φαίνομαι "appear." We do not deny that homonymy is a common linguistic phenomenon, but we thought it better to allow the reader to determine when meanings are radically different. Two meanings that seem radically different to us may not have seemed so to a first century Greek-speaking person, who, after all, perceived the world quite differently. A Greek speaker may have agreed that φαίνομαι meaning "appear" and φαίνομαι meaning "be shined on" are homonyms, but he may instead have argued that the verb is unified, that something "appears" when it "is shined on" by something. When *BDAG* identifies a homonym by giving two or more separate entries (e.g., σύνειμι and σύνειμι), we accept that judgment. When it gives a single lemma and includes in the definition the different senses (e.g., φαίνω, ἀνάγω, κρεμάννυμι), we treat the meaning of passive forms as P and not a separate meaning O.

The application of these rules was rather straightforward. In a few cases there was too little evidence by which to decide. In those few, if the *BDAG* lemma was active, we called nonactive forms M, P, or E, as relevant; if the lemma was nonactive, then D, O, or N. In a few cases we concluded that some supposedly contemporary evidence was in fact Atticistic: these few we discounted in deciding deponency.

5.3.4 A Categorization of Verbs. List 1 at the end of this appendix contains five sections. The first consists of those verbs in the Greek New Testament only the future of which is (middle) deponent. In the case of a verb such as ἀκούω or ζάω whose future middle varies with a future active, the middle forms are analyzed as M.

The second section of this list consists of verbs that, though they have active lemmas in *BDAG*, are, according to our analysis, truly deponent in first-century times. We give them here with nonactive lemmas. When the letter P follows a lemma on this list, it means that *some* forms of this verb occur as true passives. Where these would normally be marked N or O in our analysis, they have been marked P instead.

Section 3 consists of verbs that have active lemmas in *BDAG* but that are semideponents. These are all future/aorist semideponents and therefore have an active lemma. Again, P means that a passive form may act as a true passive of the deponent.

The next section lists verbs for which *BDAG* gives nonactive lemmas but for which we find evidence of active forms contemporaneous with the New Testament. Thus we cite the verbs with active lemmas.

The more than two hundred remaining verbs cited in *BDAG* with nonactive lemmas we have accepted as deponents. Seventeen of these we have found to have *some* instances of true passives (P), and these comprise the final section of the list. All are middle deponents.

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[2] There are a handful of instances in which a verb marked P actually takes a direct object. The form is marked P because it has an active counterpart; it takes an object because its meaning is no longer the passive meaning of the active counterpart.

2. Innovating AGNT Presentation on Voice

5.3 Voice

5.3.1 Three Voice Forms: Mismatches of Form and Usage. In the analysis and tagging employed in this system, all verbs are tagged for voice simply in terms of grammatical form: A(ctive), M(iddle), and P(assive). This marks a significant change; in previous editions of the database four additional tags indicated verbs with middle-passive or passive morphology bearing questionable or supposedly mismatched semantic value. Many of these have been traditionally termed "deponent" verbs; middle or passive in grammatical form, they are said to bear an "active" semantic value. There is now an emerging consensus that the classification of "deponent" verbs is not helpful for understanding their usage. If we use descriptive terms that are more precise and define the distinctive semantic value of the voice forms more accurately, we can make better sense of the Greek voice system. What follows is a critique of the traditional doctrine of Greek verbal voice and an exposition of an alternative account of the voice forms and usages of the ancient Greek verb.

Three inflectional patterns constitute the Greek verbal voice system as traditionally understood: verbs with endings in ω/εις/ει or μι/σι/τι, etc. in the primary tenses (present, perfect, and future) and ν/ς/-, etc. in the secondary tenses (imperfect, aorist, and pluperfect) have been called *active*; verbs with endings in μαι/σαι/ται, etc. in the primary tenses and μην/σο/το, etc. in the secondary tenses have been called *middle-passive*; verbs formed with θη or η markers in the aorist and future tenses have been called *passive*. Verbs with *active* endings have been thought to carry mostly "active" meanings—in the sense that the subject is the *agent* performing the action indicated by the verb and that the verb is quite frequently transitive; verbs with *passive* endings have been thought to carry mostly "passive" meanings—in the sense that the subject is the *patient* acted on by either an external agent or an instrument—and that the verb is transitive. Verbs with *middle-passive* endings may, it has been thought, carry a "passive" meaning in those tenses other than the aorist and future tenses, or they may bear a "middle" meaning: the subject acts in its own interest (indirect reflexive) or on itself (direct reflexive). This account of the ancient Greek voice system seems adequate enough for the transitive verbs that constitute a considerable majority of Greek verbs.

In fact, however, forms and usage of a great number of Greek verbs do not conform to that traditional scheme. Many verbs lack a regular active form, displaying only middle-passive or passive inflections. Some of these are intransitive, while others are transitive and take objects, so that grammars or lexicons may describe them as "middle with passive meaning" or "passive with active meaning" or "deponent verbs." Such verbs are termed "middle deponents"[3] if their aorist is middle, or "passive deponents"[4] if their aorist has the θη passive endings. In addition to these there are other verbs whose inflectional patterns do not conform to the conventional explanation of voice in Greek verbs. There are verbs that are *active* in the present tense but *middle* in the future (e.g., μανθάνειν/μαθήσεσθαι), verbs that are *middle* in the present but have *active* forms in the *aorist* and/or the *perfect* tenses (e.g., γίνεσθαι/γενέσθαι/γεγονέναι; ἵστασθαι/στῆναι/ἑστηκέναι; σήπεσθαι/σαπῆναι/σεσηπέναι).

These apparent mismatches of voice form and usage do in fact exist as surviving older forms and usages of everyday speech. Nothing keeps archaic linguistic usage alive through the centuries so surely as daily usage, while the less frequently used words and word-patterns will settle into standardized, regular forms. We need not, however, resort to assuming that the "mismatches" are anomalies; they do conform to an intelligible scheme of voice inflections and usage. These verb-forms are not flawed; rather, the traditional account of ancient Greek voice fails to do full justice to the observed facts of forms and usage.

The flaw underlying the concept of mismatched or "deponent" verbs derives, to some extent, from ambiguous use of the term "active" and from envisioning the three inflectional paradigms in terms of the *transitive* relationship between a subject, a verb, and a direct object or complement. Grammars and lexicons alike designate as "active" any verb form whose subject is an agent, regardless of whether the verb is transitive or intransitive or even impersonal, or refers to an involuntary or spontaneous process that the subject undergoes. The ambiguity of the term "active" enables grammarians and lexicographers to see an anomaly in verbs with middle-passive or passive inflection if the verbs seem to have subjects that are performing agents and to categorize those anomalous verbs as "deponents." It may well be too that teachers and students of ancient Greek find it natural to look at

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[3] Or *media tantum*.

[4] Or *passiva tantum*.

ancient Greek voice as analogous to voice forms and usage in their native language described primarily in terms of transitivity and a polarity of active and passive forms suited chiefly to transitive verbs.

In fact, however, neither *transitivity* nor the semantic role of the subject as an *agent* is a key factor in the distinction between the patterns of Greek inflection for voice. Verb forms bearing *active* inflection constitute the *default* pattern of the Greek voice system. The majority of Greek verbs do display *active* voice morphology. Many of them, perhaps most, are transitive and bear "active" meaning in the traditional sense. Several of them are *causative* forms of contrasting middle intransitive verbs (e.g., ἐγείρειν "raise up" vs. ἐγείρεσθαι "rise"; ἱστάναι "make stand" vs. ἵστασθαι "stand"; ἅπτειν "bring into contact" vs. ἅπτεσθαι "touch." But many *intransitive* verbs (e.g., καταβαίνειν, μένειν), several *impersonal* verbs (e.g., δεῖ, πρέπει, ἔξεστι), and even verbs that are commonly middle or passive in meaning may employ *active* inflection (e.g., ἀποθνήσκειν "be put to death"; πίπτειν "be felled in battle"; πάσχειν "be affected." It is clear that *active morphology* does not itself indicate that a verb is transitive or that its subject is an *agent*; rather, *active* morphology is the standard or default pattern of conjugation for most Greek verbs.

5.3.2 Middle-marking and Subject-affectedness. *Middle-passive* morphology, on the other hand, differs from the *active* pattern in that it indicates *subject-affectedness.* While *active* inflection is the *default* pattern for the great majority of Greek verbs, *middle*-passive (and *passive*) verb-forms are *marked for subject-affectedness*. *Middle-marking* indicates that the subject is affected by the action or process to which the verb refers, not simply as the *agent* performing an action—but functioning in any of several *semantic roles* described by linguists: *patient, beneficiary, experiencer, undergoer.* A *patient* is a person or thing directly affected by an act performed by an external agent or impacted by some external instrument (e.g., a ship at sea battered by gale winds, a fugitive chased by policemen). A *beneficiary* is a person whose interests are served or to whom harm is done (e.g., the recipient of a gift, the victim of a dishonest act). An *experiencer* is a person receiving sensations or engaged in understanding or judging or subject to mild or strong emotion (e.g., one who delights or dreads or desires someone or something). An *undergoer* is a person or thing subject to some spontaneous or deliberate process (e.g., being born, dying, growing, decomposing). Any of these semantic roles may describe the subject of a Greek *active* verb, but *middle-marking emphasizes the subject-affectedness* of the action or process indicated by the verb. An active verb form may indeed carry a meaning that involves subject-affectedness, but that verb form is *unmarked for subject-affectedness* in its active form. For example, the verb ἐγείρεσθαι "rise" is a body-motion middle verb meaning "rise, arise." In its intransitive sense it often appears in NT texts in what must have been a common colloquial active imperative form, "Get up!"

We are told that Proto Indo-European had the same voice types, "active" and "middle-passive," as ancient Greek. It is not just a curious historical fact that *middle-passive forms in all tenses of the Greek verb except aorist and future* may express *both middle and passive meanings*. Middle-voice forms may indicate voluntary, agentive action performed on oneself or in one's own behalf or involuntary spontaneous process. ἐγείρεσθαι, for instance, may mean "wake from sleep" or "rise" (from seated or reclining position), or "be roused from sleep" or "be raised up" (from seated or reclining position—or even from death). Spontaneous processes also appear in middle forms (e.g., σήπεσθαι, "rot"; γίνεσθαι, "come to birth, evolve, happen." In sum, there are several kinds of verbs that regularly appear in the middle voice and in comparable forms in many languages. Many of the *reflexive* verbs in Romance Languages derive from late Latin reflexive verbs that emerged as replacements for older Latin subject-affected, middle-voice verbs that have long been called "deponent" by traditional Latin grammarians.[5]

In a transitive construction the subject is an *agent* acting on a *patient* (e.g λύει ὁ ἀνὴρ τὸν ἵππον "the man unties the horse"). If the subject is the *patient* acted on by an external agent or instrument, then the middle-marked verb is *passive* (e.g., λύεται ὁ ἵππος ὑπὸ τοῦ ἀνδρός "the horse is untied by the man"). Suppose the horse is uncomfortable and works its way loose; in that case *middle-marking* will indicate that subject is both *agent* and *patient* (λύεται ὁ ἵππος "the horse gets loose"). Note that this phrasing indicates no external agent, although it's certainly possible that the horse gets loose because its owner unties it or perhaps because the worn tether breaks. The Greek middle voice does not indicate whether the horse gets loose through an external agent or through its own persistent straining against its bonds. The fact that the subject is a *patient* is what the middle-marking

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[5] The term "deponent" was first applied to Latin verbs that are "passive in form but active in meaning"; it was taken up as a descriptive term for Greek middle verbs. It is more helpful to understand such Latin verbs and the reflexive verbs of Romance languages in terms of Indo-European middle-passive forms and usage.

indicates in this instance, and it should be noted that this construction is essentially *reflexive*; in many languages reflexive constructions are employed in a manner very much like middle-marking in Greek. Traditional Greek grammar terms this usage "direct reflexive."

Middle-marking may be employed when the subject is not only the *agent* but also the *beneficiary* of the action or process. (E.g., κτᾶται ὁ ἀνὴρ ἵππον "The man acquires a horse for himself.") Traditional Greek grammar terms this usage "indirect reflexive." When the subject is an *experiencer* engaged in receiving and mentally processing experiential data (feeling, tasting, smelling, sensing generally, e.g., αἰσθάνεσθαι "sense", γεύεσθαι "taste', ὀσφραίνεσθαι "smell") or responding emotionally to some stimulus (fear, anger, desire, pleasure, pain, etc., e.g., φοβεῖσθαι "fear", ὀργίζεσθαι "be angry", ὀρέγεσθαι "reach out", ἥδεσθαι "feel pleasure", λυπεῖσθαι "feel pain"), or engaged in the cognitive processing of information (pondering, planning, reaching a conclusion, etc., e.g., λογίζεσθαι "reason", βουλεύεσθαι "take counsel", ἡγεῖσθαι "conclude"), or speech in response to another (or others) in a critical confrontation of some sort (blame, accusation, answering, commanding, etc., e.g., μέμφεσθαι "blame", αἰτιᾶσθαι "accuse", ἀποκρίνεσθαι "respond", ἐντέλλεσθαι "command"), the verb's middle-marking indicates the grammatical subject's deeper involvement in the verbal process. Interaction with another (dialogue, interrogation, combat, etc., διαλέγεσθαι, ἐρίζεσθαι, μάχεσθαι) and reciprocal actions (gathering, dispersal and collective behavior generally, e.g., συναγείρεσθαι "assemble", διαμερίζεσθαι "distribute") also commonly are associated with middle-marking of the verb. When the grammatical subject is an *undergoer* of a process, whether a voluntary action (e.g., body movement [καθίζεσθαι "sit", ἵστασθαι "stand"] or locomotion [πορεύεσθαι "make one's way"] or of a spontaneous process [e.g., birth—γενέσθαι "be born" or spoiling [of something organic]—σήπεσθαι "rot, go bad"), middle-marking is commonly found in the verb-form.

Several distinct categories of middle verbs have been discerned, ranging across a spectrum reaching from direct reflexive verbs at one end to verbs of physical processes of transformation at the other. Specifically these are: (1) direct reflexive (ἀλείφεσθαι "anoint oneself", ξυρεῖσθαι "shave"); (2) indirect reflexive (ἐργάζεσθαι "work at", ἰᾶσθαι "heal"); (3) speech-act middle (ἀπολογεῖσθαι "speak in defense", εὔχεσθαι "pray", ψεύδεσθαι "lie"); (4) mental-activity middle (λογίζεσθαι "reason", βουλεύεσθαι "take counsel"); (5) perception (θεᾶσθαι "watch", γεύεσθαι "taste", αἰσθάνεσθαι "sense"); (6) reciprocal middle (μάχεσθαι "fight", ἀγωνίζεσθαι "compete", διαλέγεσθαι "converse"); (7) collective-action middle (συναγείρεσθαι "assemble", συλλέγεσθαι "gather"); (8) body-motion middle (ὀρέγεσθαι "reach out", τρέπεσθαι "turn (oneself)", ὁρμᾶσθαι "start", πορεύεσθαι "fare"); (9) mental-process middle (μιμνήσκεσθαι "remember", ὀργίζεσθαι "get angry", λυπεῖσθαι "feel pain", φοβεῖσθαι "fear"); (10) spontaneous-process middle (φαίνεσθαι "appear", γίνεσθαι "become", τήκεσθαι "melt").

5.3.3 Passive infixes (θη, η) as alternative middle-markers. The θη and η infixes marking aorist and future passive verb paradigms are traditionally deemed to bear essential passive semantic value. The so-called "deponent" verbs (here preferably styled *middle-verbs*) are thought to be exceptions to this semantic linking—anomalies. In fact, however, these markers have clearly been derived from athematic aorists of middle verbs. A cursory examination reveals that aorist "passives" are conjugated with *active* endings (e.g., ἐλύθην, ἐλύθης, ἐλύθη; ἐβλάβην, ἐβλάβης, ἐβλάβη). We may compare with these forms the aorist of the middle-verbs ἵστασθαι/στῆναι and φαίνεσθαι/φανῆναι. ἔστην may alternatively be understood to mean "I stood" or "I came to a standstill" or even "I was made to stand." Comparably ἐφάνη may be understood to mean "it appeared" or "it was revealed." That is to say, the ambivalence of the middle-passive morphology in the μαι/σαι/ται primary and μην/σο/το secondary tense forms also characterizes the θη and η markers of the "passive" inflections. These infixes—θη and η—are in fact not distinct passive markers; rather they are alternative middle-passive markers; it would not be amiss to speak of the μαι/σαι/ται and μην/σο/το forms as "middle-passive #1" and to speak of the θη and η forms as "middle-passive #2."

In fact, however, the θη and η morphology, although it always indicates that the verb-form is "marked for subject-affectedness," far more frequently appears with verbs carrying a *passive* sense—precisely because more verbs are transitive. Many transitive verbs are found in all three morphological patterns: ἔλυσε "he untied (something bound)," ἐλύσατο "he freed himself," ἐλύθη "he was untied"; ἔτυψε "he struck," ἐτύψατο "he struck himself," ἐτύφθη "he was stricken."

While η second aorist and second passive, and θη aorist passive and future passive markers are broadly functional in distinguishing transitive active/causative and passive forms of the same verb (e.g., ἐποίησαν/ἐποιήθησαν), they also may indicate the intransitive alternative to a transitive *active-causative* form. For

example, the intransitive verb ἵστασθαι "stand" has a causative active form ἱστάναι "make stand" and comparable aorist forms: the causative active ἔστησα "I made someone stand" and ἔστην "I stood." Similarly, the intransitive *middle* verb ἐγείρεσθαι "wake up, rise up" has its corresponding causative active form ἐγείρειν "awaken/rouse someone, raise up someone," and there is a corresponding causative active aorist (ἤγειρα) and an intransitive *middle* aorist (ἠγέρθην "I rose"). Note, however, that this form ἠγέρθην may also bear a *passive* sense in a context involving or implying an external agent. That is to say, ἠγέρθην may be understood as a *middle* with the sense, "I awoke" or "I rose up"—or it may be interpreted in a *passive* sense: "I was roused" or "I was raised up"—or even "I was raised from death."

There are also many middle verbs (traditionally termed "deponent") that have aorists in θην/θης/θη, e.g., δύνασθαι aorist δυνηθῆναι; βούλεσθαι, aorist βουληθῆναι. On the other hand, several middle verbs that have sigmatic or thematic aorists in earlier Greek (e.g., ἀποκρίνεσθαι, aorist ἀποκρίνασθαι ("answer"); ὁρμᾶσθαι, aorist ὁρμῆσαι ("rush") in later Greek regularly display θη forms: ἀποκρίθῆναι, ὁρμηθῆναι. In Hellenistic Koine Greek θη forms were in process of supplanting older μην/σο/το forms, much as α was in the process of supplanting ο in thematic second aorists (e.g., εἶπα for εἶπον, ἦλθαν for ἦλθον). The middle verb γίνεσθαι appears 462 times in the New Testament in the aorist, mostly with the μην/σο/το forms but forty-two times in θη forms—and it is not clear that there's any semantic difference in meaning between γενέσθαι and γενηθῆναι.

5.3.4 Voice tags and knowing the verbs intimately. The notion of "deponency" and the sorting of Greek verbs in categories by which tenses display mismatched forms and usage is not really helpful to the reader who takes note of voice-tagging. Far more useful is discerning several recurrent patterns of verbs with *middle* inflections:

a. *Transitive* verbs that are regular display the full gamut of forms: Active present ποιεῖν, aorist ποιῆσαι; Middle present ποιεῖσθαι, aorist ποιήσασθαι; Passive aorist ποιηθῆναι;

b. *Intransitive* verbs of one common type may display a present middle δύνασθαι, πορεύεσθαι and an aorist passive δυνηθῆναι, πορευθῆναι;

c. *Intransitive* verbs of another common type may display middle forms in both the present and aorist (γίνεσθαι, γενέσθαι; κτᾶσθαι, κτήσασθαι);

d. Some older irregular verbs display middle forms in the present and intransitive active forms in the perfect (πείθεσθαι, πεποιθέναι; γίνεσθαι, γέγονέναι; ἵστασθαι, ἔστηκέναι).

It should be noted clearly that *voice-tags* in this database are indicative of the *form* of the verb, *not the function*. Verbs tagged as A(ctive) may very likely carry an *active* meaning—the subject is an agent and the verb impacts a direct-object patient—but a verb tagged as A(ctive) will not necessarily have that semantic value. So too the tagging of verbs as M(iddle) or P(assive) indicates only the *morphology*, not the *semantic value*, of the verb so-tagged. Understanding middle-marking as an indicator of *subject-affectedness* and awareness of the range of common middle-verb categories can render the voice tags more helpful to the AGNT user, but any serious reader of the NT text should make a habit of consulting a good lexicon. One needs not only to know the principal parts of the irregular verbs, but also should be familiar with each of them as with a friend or associate of long and regular acquaintance. One would do well to take to heart the admonition of Lewis Carroll's Humpty Dumpty: "They've a temper, some of them—particularly verbs: they're the proudest—adjectives you can do anything with, but verbs—; however, I can manage the whole lot of them! Impenetrability! That's what *I* say!"

II. Immediately following we give five representative ANLEX write-ups. On the left is the original ANLEX statement; on the right is the innovating statement.

ἀγαπάω mid./pass. ἀγαπῶμαι; fut. ἀγαπήσω; 1aor. ἠγάπησα; pf. ἠγάπηκα, ptc. ἠγαπηκώς; pf. pass. ptc. ἠγαπημένος; 1fut. pass. ἀγαπηθήσομαι;	ἀγαπᾶν mid./pass. ἀγαπᾶσθαι; fut. ἀγαπήσειν; 1aor. ἀγαπῆσαι; pf. ἠγαπηκέναι, ptc. ἠγαπηκώς; pf. pass. ptc. ἠγαπημένος; 1fut. pass.

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[6] While there is ample evidence for θη forms supplanting older aorist middle forms in the Hellenistic era, it is open to question whether or not there is a significant difference or even a nuance between a μην/σο/το form and a θην/θης/θη form found in the same author.

love, especially of love as based on evaluation and choice, a matter of will and action; (1) toward persons *love, be loyal to, regard highly* (EP 5.25); (2) toward God (MT 22.37); (3) from God (JN 3.16); (4) toward things *value, delight in, strive for* (LU 11.43); *long for* (2T 4.8); (5) ἀγάπην ἀγαπᾶν *show love* (JN 17.26)

ἀγαπηθήσομαι; *love*, especially of love as based on evaluation and choice, a matter of will and action; (1) toward persons *love, be loyal to, regard highly* (EP 5.25); (2) toward God (MT 22.37); (3) from God (JN 3.16); (4) toward things *value, delight in, strive for* (LU 11.43); *long for* (2T 4.8); (5) ἀγάπην ἀγαπᾶν *show love* (JN 17.26)

ἐγείρω   fut. ἐγερῶ; 1aor. ἤγειρα; pf. pass. ἐγήγερμαι; 1aor. pass. ἠγέρθην; 1fut. pass. ἐγερθήσομαι; (1) transitively and literally, of a sleeping person; (a) active *wake, rouse* (MT 8.25); (b) passive with an intransitive meaning *wake up, awaken* (MT 1.24); figuratively, of a state of watchfulness or readiness *become aware, think carefully, pay attention* (EP 5.14); (2) transitively and literally, of persons sitting or lying down; (a) active *raise up, help to rise, lift up* (AC 3.7); (b) passive with an intransitive meaning *rise, get up* (MT 9.19); (c) as an imperatival formula *get up! stand up!* (MK 2.9); (d) figuratively, as healing the sick *raise up, restore to health* (JA 5.15); (e) figuratively, as bringing back from death *raise, cause to rise* (MT 10.8); of the resurrection of Jesus (AC 5.30); (3) transitively; (a) active, as causing a person to appear in history *raise up, bring into being* (MT 3.9); (b) passive with an intransitive meaning *appear, rise* (MT 11.11); (4) transitively, passive with an intransitive meaning, of nations fighting each other ἐγείρεσθαι ἐπί *rise up against* (MT 24.7); (5) transitively, of buildings *erect, restore* (JN 2.20); metaphorically, of the body as a dwelling place belonging to God *make alive again, resurrect* (JN 2.19)

ἐγείρειν/ἐγείρεσθαι   fut. ἐγερεῖν; 1aor. ἀγεῖραι; pf. mid. ἐγήγερσθαι; 1aor. pass. ἐγερθῆναι; 1fut. pass. ἐγερθήσεσθαι; (1) transitively and literally, of a sleeping person; (a) active *wake, rouse* (MT 8.25); (b) middle with an intransitive meaning *wake up, awaken* (MT 1.24); figuratively, of a state of watchfulness or readiness *become aware, think carefully, pay attention* (EP 5.14); (2) transitively and literally, of persons sitting or lying down; (a) active *raise up, help to rise, lift up* (AC 3.7); (b) middle with an intransitive meaning *rise, get up* (MT 9.19); (c) as an imperatival formula *get up! stand up!* (MK 2.9); (d) figuratively, as healing the sick *raise up, restore to health* (JA 5.15); (e) figuratively, as bringing back from death *raise, cause to rise* (MT 10.8); of the resurrection of Jesus (AC 5.30); (3) transitively; (a) active, as causing a person to appear in history *raise up, bring into being* (MT 3.9); (b) middle with an intransitive meaning *appear, rise* (MT 11.11); (4) transitively, middle with an intransitive meaning, of nations fighting each other ἐγείρεσθαι ἐπί *rise up against* (MT 24.7); (5) transitively, of buildings *erect, restore* (JN 2.20); metaphorically, of the body as a dwelling place belonging to God *make alive again, resurrect* (JN 2.19)

ἵστημι and ἱστάνω (and ἱστάω)   fut. στήσω, mid. στήσομαι; 1aor. ἔστησα; 2aor. ἔστην; pf. ἕστηκα and ἔστηκα; pluperfect εἱστήκειν; 1aor. pass. ἐστάθην; 1fut. pass. σταθήσομαι; the meaning often derived from the context, tense, and surrounding relations; I. transitively (present active, imperfect active, future active, first aorist active) basically, as causing to stand still; (1) of persons *place, put forward, appoint, cause to come* (MT 4.5; AC 1.23); (2) of things, generally *set up, arrange*; (a) as arranging payment by putting things on the scales and bringing them to rest *weigh out, pay* (MT 26.15); (b) of time *set, appoint* (AC 17.31); (3) of abstract things, as law, covenants, plan for righteousness, etc. *bring into force, establish, make valid, confirm* (RO 3.31; HE 10.9); II. intransitively (second aorist active,

ἱστάναι/ἵστασθαι and ἱστάνειν (and ἱστᾶν) I. intransitive pres. ἵστασθαι; fut. στήσεσθαι; 2aor. στῆναι; pf. ἑστηκέναι and ἐστηκέναι; 1aor. pass. σταθῆναι; 1fut. pass. σταθήσεσθαι (1) aorist and future; (a) *stand still, stop* (AC 8.38); (b) *stand or appear* before someone (MK 13.9); (c) *stand up to, offer resistance* to (EP 6.11); (d) *stand firm, hold one's ground* (RV 6.17); (e) *stand up* (firmly on one's feet) (RV 11.11); (2) perfect and pluperfect; (a) *stand* (from some other possible position) (JN 7.37; LU 23.10); (b) with an accompanying adverb or prepositional phrase to indicate place *be, exist, stand* (MK 11.5); (c) figuratively, of remaining firm on a commitment or stand one has taken (1C 10.12); II. transitively (causative) pres. ἱστάναι/ἱστάνειν/ἱστᾶν; fut. στήσειν; 1aor. στῆσαι; 1aor. pass. σταθῆναι, 1fut. pass.

perfect active, pluperfect active, future middle/passive, first aorist passive); (1) aorist and future; (a) *stand still, stop* (AC 8.38); (b) *stand* or *appear* before someone (MK 13.9); (c) *stand up to, offer resistance to* (EP 6.11); (d) *stand firm, hold one's ground* (RV 6.17); (e) *stand up* (firmly on one's feet) (RV 11.11); (2) perfect and pluperfect; (a) *stand* (from some other possible position) (JN 7.37; LU 23.10); (b) with an accompanying adverb or prepositional phrase to indicate place *be, exist, stand* (MK 11.5); (c) figuratively, of remaining firm on a commitment or stand one has taken (1C 10.12)

σταθήσεσθαι: (1) of persons *place, put forward, appoint, cause to come* (MT 4.5; AC 1.23); (2) of things, generally *set up, arrange*; (a) as arranging payment by putting things on the scales and bringing them to rest *weigh out, pay* (MT 26.15); (b) of time *set, appoint* (AC 17.31); (3) of abstract things, as law, covenants, plan for righteousness, etc. *bring into force, establish, make valid, confirm* (RO 3.31; HE 10.9. For σταθῆναι and σταθήσεσθαι the meaning often derives from the context, tense, and surrounding relations.

πείθω   impf. ἔπειθον, mid./pass. ἐπειθόμην; fut. πείσω; 1aor. ἔπεισα; second perfect πέποιθα; pluperfect ἐπεποίθειν; pf. pass. πέπεισμαι; 1aor. pass. ἐπείσθην; 1fut. pass. πεισθήσομαι; (1) active (except for second perfect and pluperfect); (a) *convince, persuade* (AC 18.4); (b) in a bad sense *seduce (by persuasion), mislead, coax* (MT 27.20); (c) in a milder sense *win over, strive to please* (possibly with bribes or promises) (AC 12.20); (d) as allaying fears *assure, conciliate* (MT 28.14; 1J 3.19); (2) second perfect and pluperfect with the present meaning; (a) strictly *have become convinced*; hence *trust (firmly) in, rely on, be confident about* (MT 27.43); (b) as an evaluative orienter for indirect statements *be convinced* or *persuaded, be sure* or *confident* that (RO 2.19; 2C 2.3); (3) passive (except perfect); (a) *be convinced* or *persuaded, believe* (LU 16.31); (b) as an evaluative orienter *believe* (that) (HE 13.18); (c) *obey, follow*, with the dative of person or thing (HE 13.17); (d) perfect passive *be convinced* or *certain of* something (LU 20.6)

πείθειν/πείθεσθαι (1) transitive causative πείθειν; fut. πείσειν; 1aor. πεῖσαι; pf. pass. πεπεῖσθαι; 1aor. pass. πεισθῆναι; 1fut.pass. πεισθήσεσθαι (1) active (except for second perfect and pluperfect); (a) *convince, persuade* (AC 18.4); (b) in a bad sense *seduce (by persuasion), mislead, coax* (MT 27.20); (c) in a milder sense *win over, strive to please* (possibly with bribes or promises) (AC 12.20); (d) as allaying fears *assure, conciliate* (MT 28.14; 1J 3.19); (2) second perfect and pluperfect active with the present meaning; (a) strictly *have become convinced*; hence *trust (firmly) in, rely on, be confident about* (MT 27.43); (b) as an evaluative orienter for indirect statements *be convinced* or *persuaded, be sure* or *confident* that (RO 2.19; 2C 2.3); (3) passive (except perfect); (a) *be convinced or persuaded, believe* (LU 16.31); (b) as an evaluative orienter *believe* (that) (HE 13.18); (c) *obey, follow*, with the dative of person or thing (HE 13.17); (d) perfect passive *be convinced* or *certain of* something (LU 20.6)

σήπω   second perfect σέσηπα; literally, of organic matter *cause to decay*; passive *decay, rot*; figuratively and second perfect active, of riches or treasures *become corrupted* or *spoiled* (JA 5.2)

σήπεσθαι   second perfect σέσηπέναι; 2aor. σαπῆναι (not found in NT); literally, of organic matter, *decay*; passive *decay, rot*; figuratively and second perfect active, of riches or treasures *become corrupted* or *spoiled* (JA 5.2); active σήπειν *cause to decay, rot*

φοβέω   impf. pass. ἐφοβούμην; 1aor. pass. ἐφοβήθην; 1fut. pass. φοβηθήσομαι; only passive in the NT; (1) *be afraid, become frightened*; (a) absolutely *be frightened, be alarmed, be afraid* (MT 10.31); φοβεῖσθαι ἀπό τινος *be afraid of someone* (MT 10.28a); with an infinitive following *be afraid to, shrink back from* doing something (MT 1.20); (b) transitively *fear* someone (JN 9.22); *fear* something (HE 11.23); (2) *reverence, have respect for, fear*; (a) toward God (LU 1.50); (b) toward a person (EP 5.33)

φοβεῖσθαι   1aor. pass. φοβηθῆναι; 1fut. pass. φοβηθήσεσθαι; only middle or passive in the NT (the causative active φοβεῖν, with the sense *frighten/terrify*, is found in extra-biblical literature); (1) *fear, be afraid, become frightened*; (a) absolutely *be frightened, be alarmed, be afraid* (MT 10.31); φοβεῖσθαι ἀπό τινος *be afraid of someone* (MT 10.28a); with an infinitive following *be afraid to, shrink back from* doing something (MT 1.20); (b) transitively *fear* someone (JN 9.22); *fear* something (HE 11.23); (2) *reverence,*

	have respect for, fear, (a) toward God (LU 1.50); (b) toward a person (EP 5.33)

III. Below we give twice two passages from AGNT in the typical present interlinear format of Greek text, AGNT tags, lemma/citation forms, and English reference glosses. The first in both cases is in the original seven-symbol Greek voice analysis (A, M, P, E, D, O, N) while the second is in the innovating three-symbol Greek voice analysis (A, M, P). This presentation is only for AGNT (=NA28), the presentation for BYZAGNT (Byzantine Textform) is not included in this newsletter. Note also that in the innovating AGNT, verbal lemmas will be shown in their infinitive form.

Mark 2.23-25, original AGNT voice marking

02-002-023-001	02-002-023-002	02-002-023-003	02-002-023-004	02-002-023-005	02-002-023-006	02-002-023-007	02-002-023-008
Καὶ	ἐγένετο	αὐτὸν	ἐν	τοῖς	σάββασιν	παραπορεύεσθαι	διὰ
CC	VIAD--3S	NPAM3S	PD	DDNP	N-DN-P	VNPN	PG
καί	γίνομαι	αὐτός	ἐν	ὁ	σάββατον	παραπορεύομαι	διά
And	happen	he	within	the	Sabbath	go through	by way of
02-002-023-009	02-002-023-010	02-002-023-011	02-002-023-012	02-002-023-013	02-002-023-014	02-002-023-015	02-002-023-016
τῶν	σπορίμων,	καὶ	οἱ	μαθηταὶ	αὐτοῦ	ἤρξαντο	ὁδὸν
DGNP	AP-GN-P	CC	DNMP	N-NM-P	NPGM3S	VIAM--3P	N-AF-S
ὁ	σπόριμος	καί	ὁ	μαθητής	αὐτός	ἄρχω	ὁδός
the	standing crops	and	the	disciple	he	begin	journey
02-002-023-017	02-002-023-018	02-002-023-019	02-002-023-020	02-002-024-001	02-002-024-002	02-002-024-003	02-002-024-004
ποιεῖν	τίλλοντες	τοὺς	στάχυας.	καὶ	οἱ	Φαρισαῖοι	ἔλεγον
VNPA	VPPANM-P	DAMP	N-AM-P	CH	DNMP	N-NM-P	VIIA--3P
Ποιέω	τίλλω	ὁ	στάχυς	καί	ὁ	Φαρισαῖος	λέγω
make	pick	the	head	and	the	Pharisee	ask
02-002-024-005	02-002-024-006	02-002-024-007	02-002-024-008	02-002-024-009	02-002-024-010	02-002-024-011	02-002-024-012
αὐτῷ,	Ἴδε	τί	ποιοῦσιν	τοῖς	σάββασιν	ὃ	οὐκ
NPDM3S	QS	ABT	VIPA--3P	DDNP	N-DN-P	-APRNN-S	QN
αὐτός	ἴδε	τίς	ποιέω	ὁ	σάββατον	ὅς	οὐ
he	listen!	why	do	the	Sabbath	which	not
02-002-024-013	02-002-025-001	02-002-025-002	02-002-025-003	02-002-025-004	02-002-025-005	02-002-025-006	02-002-025-007
ἔξεστιν;	καὶ	λέγει	αὐτοῖς,	Οὐδέποτε	ἀνέγνωτε	τί	ἐποίησεν
VIPA--3S	CH	VIPA--3S	NPDM3P	AB	VIAA--2P	APTAN-S	VIAA--3S
ἔξεστι(ν)	καί	λέγω	αὐτός	οὐδέποτε	ἀναγινώσκω	τίς	ποιέω

be permitted	and	answer/ask	he	never	read	what	do
02-002-025-008	02-002-025-009	02-002-025-010	02-002-025-011	02-002-025-012	02-002-025-013	02-002-025-014	02-002-025-015
Δαυὶδ	ὅτε	χρείαν	ἔσχεν	καὶ	ἐπείνασεν	αὐτὸς	καὶ
N-NM-S	CS	N-AF-S	VIAA--3S	CC	VIAA--3S	NPNM3S	CC
Δαυίδ	ὅτε	χρεία	ἔχω	καί	πεινάω	αὐτός	καί
David	when	need	have	and	be hungry	he <intensive>	and
02-002-025-016	02-002-025-017	02-002-025-018					
οἱ	μετ'	αὐτοῦ,					
DNMP+	PG	NPGM3S					
ὁ	μετά	αὐτός					
the	in company with	he					

Mark 2.23-25, innovating AGNT voice marking

02-002-023-001	02-002-023-002	02-002-023-003	02-002-023-004	02-002-023-005	02-002-023-006	02-002-023-007	02-002-023-008
Καὶ	ἐγένετο	αὐτὸν	ἐν	τοῖς	σάββασιν	παραπορεύεσθαι	διὰ
CC	VIAM--3S	NPAM3S	PD	DDNP	N-DN-P	VNPM	PG
καί	γίνεσθαι	αὐτός	ἐν	ὁ	σάββατον	παραπορεύεσθαι	διά
And	happen	he	within	the	Sabbath	go through	by way of
02-002-023-009	02-002-023-010	02-002-023-011	02-002-023-012	02-002-023-013	02-002-023-014	02-002-023-015	02-002-023-016
τῶν	σπορίμων,	καὶ	οἱ	μαθηταὶ	αὐτοῦ	ἤρξαντο	ὁδὸν
DGNP	AP-GN-P	CC	DNMP	N-NM-P	NPGM3S	VIAM--3P	N-AF-S
ὁ	σπόριμος	καί	ὁ	μαθητής	αὐτός	ἄρχεσθαι	ὁδός
the	standing crops	and	the	disciple	he	begin	journey
02-002-023-017	02-002-023-018	02-002-023-019	02-002-023-020	02-002-024-001	02-002-024-002	02-002-024-003	02-002-024-004
ποιεῖν	τίλλοντες	τοὺς	στάχυας.	καὶ	οἱ	Φαρισαῖοι	ἔλεγον
VNPA	VPPANM-P	DAMP	N-AM-P	CH	DNMP	N-NM-P	VIIA--3P
ποιεῖν	τίλλειν	ὁ	στάχυς	καί	ὁ	Φαρισαῖος	λέγειν
make	pick	the	head	and	the	Pharisee	ask
02-002-024-005	02-002-024-006	02-002-024-007	02-002-024-008	02-002-024-009	02-002-024-010	02-002-024-011	02-002-024-012
αὐτῷ,	Ἴδε	τί	ποιοῦσιν	τοῖς	σάββασιν	ὃ	οὐκ
NPDM3S	QS	ABT	VIPA--3P	DDNP	N-DN-P	-APRNN-S	QN

αὐτός	ἴδε	τίς	ποιεῖν	ὁ	σάββατον	ὅς	οὐ
he	listen!	why	do	the	Sabbath	which	not
02-002-024-013	02-002-025-001	02-002-025-002	02-002-025-003	02-002-025-004	02-002-025-005	02-002-025-006	02-002-025-007
ἔξεστιν;	καὶ	λέγει	αὐτοῖς,	Οὐδέποτε	ἀνέγνωτε	τί	ἐποίησεν
VIPA--3S	CH	VIPA--3S	NPDM3P	AB	VIAA--2P	APTAN-S	VIAA--3S
ἔξεστι(ν)	καί	λέγειν	αὐτός	οὐδέποτε	ἀναγινώσκειν	τίς	ποιεῖν
be permitted	and	answer/ask	he	never	read	what	do
02-002-025-008	02-002-025-009	02-002-025-010	02-002-025-011	02-002-025-012	02-002-025-013	02-002-025-014	02-002-025-015
Δαυὶδ	ὅτε	χρείαν	ἔσχεν	καὶ	ἐπείνασεν	αὐτὸς	καὶ
N-NM-S	CS	N-AF-S	VIAA--3S	CC	VIAA--3S	NPNM3S	CC
Δαυίδ	ὅτε	χρεία	ἔχειν	καί	πεινᾶν	αὐτός	καί
David	when	need	have	and	be hungry	he <intensive>	and
02-002-025-016	02-002-025-017	02-002-025-018					
οἱ	μετ'	αὐτοῦ,					
DNMP+	PG	NPGM3S					
ὁ	μετά	αὐτός					
the	in company with	he					

1Corinthians 15.12-17, original AGNT voice marking

07-015-012-001	07-015-012-002	07-015-012-003	07-015-012-004	07-015-012-005	07-015-012-006	07-015-012-007	07-015-012-008
Εἰ	δὲ	Χριστὸς	κηρύσσεται	ὅτι	ἐκ	νεκρῶν	ἐγήγερται,
CS	CC	N-NM-S	VIPP--3S	CC	PG	AP-GM-P	VIRP--3S
εἰ	δέ	Χριστός	κηρύσσω	ὅτι	ἐκ	νεκρός	ἐγείρω
since	and	Christ	proclaim	that	from	dead person	raise
07-015-012-009	07-015-012-010	07-015-012-011	07-015-012-012	07-015-012-013	07-015-012-014	07-015-012-015	07-015-012-016
πῶς	λέγουσιν	ἐν	ὑμῖν	τινες	ὅτι	ἀνάστασις	νεκρῶν
ABT	VIPA--3P	PD	NPD-2P	APINM-P	CC	N-NF-S	AP-GM-P
πῶς	λέγω	ἐν	σύ	τὶς	ὅτι	ἀνάστασις	νεκρός
how	say	among	you	some	that	resurrection	dead person
07-015-012-017	07-015-012-018	07-015-013-001	07-015-013-002	07-015-013-003	07-015-013-004	07-015-013-005	07-015-013-006
οὐκ	ἔστιν;	εἰ	δὲ	ἀνάστασις	νεκρῶν	οὐκ	ἔστιν,

QN	VIPA--3S	CS	CC	N-NF-S	AP-GM-P	QN	VIPA--3S
οὐ	εἰμί	εἰ	δέ	ἀνάστασις	νεκρός	οὐ	εἰμί
not	be	if	now	resurrection	dead person	not	be
07-015-013-007	07-015-013-008	07-015-013-009	07-015-014-001	07-015-014-002	07-015-014-003	07-015-014-004	07-015-014-005
οὐδὲ	Χριστὸς	ἐγήγερται·	εἰ	δὲ	Χριστὸς	οὐκ	ἐγήγερται,
AB	N-NM-S	VIRP--3S	CS	CC	N-NM-S	QN	VIRP--3S
οὐδέ	Χριστός	ἐγείρω	εἰ	δέ	Χριστός	οὐ	ἐγείρω
not even	Christ	raise	if	and	Christ	not	raise
07-015-014-006	07-015-014-007	07-015-014-008	07-015-014-009	07-015-014-010	07-015-014-011	07-015-014-012	07-015-014-013
κενὸν	ἄρα	[καὶ]	τὸ	κήρυγμα	ἡμῶν,	κενὴ	καὶ
A--NN-S	CH	AB	DNNS	N-NN-S	NPG-1P	A--NF-S	AB
κενός	ἄρα	καί	ὁ	κήρυγμα	ἐγώ	κενός	καί
without result	in that case	also	the	proclamation	I	without result	also
07-015-014-014	07-015-014-015	07-015-014-016	07-015-015-001	07-015-015-002	07-015-015-003	07-015-015-004	07-015-015-005
ἡ	πίστις	ὑμῶν·	εὑρισκόμεθα	δὲ	καὶ	ψευδομάρτυρες	τοῦ
DNFS	N-NF-S	NPG-2P	VIPP--1P	CC	AB	N-NM-P	DGMS
ὁ	πίστις	σύ	εὑρίσκω	δέ	καί	ψευδόμαρτυς	ὁ
the	faith	you	be found to be	and	also	false witness	the
07-015-015-006	07-015-015-007	07-015-015-008	07-015-015-009	07-015-015-010	07-015-015-011	07-015-015-012	07-015-015-013
θεοῦ,	ὅτι	ἐμαρτυρήσαμεν	κατὰ	τοῦ	θεοῦ	ὅτι	ἤγειρεν
N-GM-S	CS	VIAA--1P	PG	DGMS	N-GM-S	CC	VIAA--3S
θεός	ὅτι	μαρτυρέω	κατά	ὁ	θεός	ὅτι	ἐγείρω
God	for	be a witness	against	the	God	that	raise
07-015-015-014	07-015-015-015	07-015-015-016	07-015-015-017	07-015-015-018	07-015-015-019	07-015-015-020	07-015-015-021
τὸν	Χριστόν,	ὃν	οὐκ	ἤγειρεν	εἴπερ	ἄρα	νεκροὶ
DAMS	N-AM-S	APRAM-S	QN	VIAA--3S	CS	QS	AP-NM-P
ὁ	Χριστός	ὅς	οὐ	ἐγείρω	εἴπερ	ἄρα	νεκρός
the	Christ	who	not	raise	if indeed	perhaps	dead person
07-015-015-022	07-015-015-023	07-015-016-001	07-015-016-002	07-015-016-003	07-015-016-004	07-015-016-005	07-015-016-006
οὐκ	ἐγείρονται.	εἰ	γὰρ	νεκροὶ	οὐκ	ἐγείρονται,	οὐδὲ

QN	VIPP--3P	CS	CS	AP-NM-P	QN	VIPP--3P	AB
οὐ	ἐγείρω	εἰ	γάρ	νεκρός	οὐ	ἐγείρω	οὐδέ
not	raise	if	for	dead person	not	raise	not even
07-015-016-007	07-015-016-008	07-015-017-001	07-015-017-002	07-015-017-003	07-015-017-004	07-015-017-005	07-015-017-006
Χριστὸς	ἐγήγερται·	εἰ	δὲ	Χριστὸς	οὐκ	ἐγήγερται,	ματαία
N-NM-S	VIRP--3S	CS	CC	N-NM-S	QN	VIRP--3S	A--NF-S
Χριστός	ἐγείρω	εἰ	δέ	Χριστός	οὐ	ἐγείρω	μάταιος
Christ	raise	if	and	Christ	not	raise	useless
07-015-017-007	07-015-017-008	07-015-017-009	07-015-017-010	07-015-017-011	07-015-017-012	07-015-017-013	07-015-017-014
ἡ	πίστις	ὑμῶν,	ἔτι	ἐστὲ	ἐν	ταῖς	ἁμαρτίαις
DNFS	N-NF-S	NPG-2P	AB	VIPA--2P	PD	DDFP	N-DF-P
ὁ	πίστις	σύ	ἔτι	εἰμί	ἐν	ὁ	ἁμαρτία
the	faith	you	still	be	in	the	sin
07-015-017-015							
ὑμῶν,							
NPG-2P							
σύ							
you							

1Corinthians 15.12-17, innovating AGNT voice marking

07-015-012-001	07-015-012-002	07-015-012-003	07-015-012-004	07-015-012-005	07-015-012-006	07-015-012-007	07-015-012-008
Εἰ	δὲ	Χριστὸς	κηρύσσεται	ὅτι	ἐκ	νεκρῶν	ἐγήγερται,
CS	CC	N-NM-S	VIPP--3S	CC	PG	AP-GM-P	VIRP--3S
εἰ	δέ	Χριστός	κηρύσσειν	ὅτι	ἐκ	νεκρός	ἐγείρειν/ἐγείρεσθαι
since	and	Christ	proclaim	that	from	dead person	raise
07-015-012-009	07-015-012-010	07-015-012-011	07-015-012-012	07-015-012-013	07-015-012-014	07-015-012-015	07-015-012-016
πῶς	λέγουσιν	ἐν	ὑμῖν	τινες	ὅτι	ἀνάστασις	νεκρῶν
ABT	VIPA--3P	PD	NPD-2P	APINM-P	CC	N-NF-S	AP-GM-P
πῶς	λέγειν	ἐν	σύ	τὶς	ὅτι	ἀνάστασις	νεκρός
how	say	among	you	some	that	resurrection	dead person
07-015-012-017	07-015-012-018	07-015-013-001	07-015-013-002	07-015-013-003	07-015-013-004	07-015-013-005	07-015-013-006

οὐκ	ἔστιν;	εἰ	δὲ	ἀνάστασις	νεκρῶν	οὐκ	ἔστιν,
QN	VIPA--3S	CS	CC	N-NF-S	AP-GM-P	QN	VIPA--3S
οὐ	εἶναι	εἰ	δέ	ἀνάστασις	νεκρός	οὐ	εἶναι
not	be	if	now	resurrection	dead person	not	be
07-015-013-007	07-015-013-008	07-015-013-009	07-015-014-001	07-015-014-002	07-015-014-003	07-015-014-004	07-015-014-005
οὐδὲ	Χριστὸς	ἐγήγερται·	εἰ	δὲ	Χριστὸς	οὐκ	ἐγήγερται,
AB	N-NM-S	VIRP--3S	CS	CC	N-NM-S	QN	VIRP--3S
οὐδέ	Χριστός	ἐγείρειν/ἐγείρεσθαι	εἰ	δέ	Χριστός	οὐ	ἐγείρειν/ἐγείρεσθαι
not even	Christ	raise	if	and	Christ	not	raise
07-015-014-006	07-015-014-007	07-015-014-008	07-015-014-009	07-015-014-010	07-015-014-011	07-015-014-012	07-015-014-013
κενὸν	ἄρα	[καὶ]	τὸ	κήρυγμα	ἡμῶν,	κενὴ	καὶ
A--NN-S	CH	AB	DNNS	N-NN-S	NPG-1P	A--NF-S	AB
κενός	ἄρα	καί	ὁ	κήρυγμα	ἐγώ	κενός	καί
without result	in that case	also	the	proclamation	I	without result	also
07-015-014-014	07-015-014-015	07-015-014-016	07-015-015-001	07-015-015-002	07-015-015-003	07-015-015-004	07-015-015-005
ἡ	πίστις	ὑμῶν·	εὑρισκόμεθα	δὲ	καὶ	ψευδομάρτυρες	τοῦ
DNFS	N-NF-S	NPG-2P	VIPP--1P	CC	AB	N-NM-P	DGMS
ὁ	πίστις	σύ	εὑρίσκειν	δέ	καί	ψευδόμαρτυς	ὁ
the	faith	you	be found to be	and	also	false witness	the
07-015-015-006	07-015-015-007	07-015-015-008	07-015-015-009	07-015-015-010	07-015-015-011	07-015-015-012	07-015-015-013
θεοῦ,	ὅτι	ἐμαρτυρήσαμεν	κατὰ	τοῦ	θεοῦ	ὅτι	ἤγειρεν
N-GM-S	CS	VIAA--1P	PG	DGMS	N-GM-S	CC	VIAA--3S
θεός	ὅτι	μαρτυρεῖν	κατά	ὁ	θεός	ὅτι	ἐγείρειν/ἐγείρεσθαι
God	for	be a witness	against	the	God	that	raise
07-015-015-014	07-015-015-015	07-015-015-016	07-015-015-017	07-015-015-018	07-015-015-019	07-015-015-020	07-015-015-021
τὸν	Χριστόν,	ὃν	οὐκ	ἤγειρεν	εἴπερ	ἄρα	νεκροὶ
DAMS	N-AM-S	APRAM-S	QN	VIAA--3S	CS	QS	AP-NM-P
ὁ	Χριστός	ὅς	οὐ	ἐγείρειν/ἐγείρεσθαι	εἴπερ	ἄρα	νεκρός
the	Christ	who	not	raise	if indeed	perhaps	dead person
07-015-015-022	07-015-015-023	07-015-016-001	07-015-016-002	07-015-016-003	07-015-016-004	07-015-016-005	07-015-016-006

οὐκ	ἐγείρονται.	εἰ	γὰρ	νεκροὶ	οὐκ	ἐγείρονται,	οὐδὲ
QN	VIPP--3P	CS	CS	AP-NM-P	QN	VIPP--3P	AB
οὐ	ἐγείρειν/ἐγείρεσθαι	εἰ	γάρ	νεκρός	οὐ	ἐγείρειν/ἐγείρεσθαι	οὐδέ
not	raise	if	for	dead person	not	raise	not even
07-015-016-007	07-015-016-008	07-015-017-001	07-015-017-002	07-015-017-003	07-015-017-004	07-015-017-005	07-015-017-006
Χριστὸς	ἐγήγερται·	εἰ	δὲ	Χριστὸς	οὐκ	ἐγήγερται,	ματαία
N-NM-S	VIRP--3S	CS	CC	N-NM-S	QN	VIRP--3S	A--NF-S
Χριστός	ἐγείρειν/ἐγείρεσθαι	εἰ	δέ	Χριστός	οὐ	ἐγείρειν/ἐγείρεσθαι	μάταιος
Christ	raise	if	and	Christ	not	raise	useless
07-015-017-007	07-015-017-008	07-015-017-009	07-015-017-010	07-015-017-011	07-015-017-012	07-015-017-013	07-015-017-014
ἡ	πίστις	ὑμῶν,	ἔτι	ἐστὲ	ἐν	ταῖς	ἁμαρτίαις
DNFS	N-NF-S	NPG-2P	AB	VIPA--2P	PD	DDFP	N-DF-P
ὁ	πίστις	σύ	ἔτι	εἶναι	ἐν	ὁ	ἁμαρτία
the	faith	you	still	be	in	the	sin
07-015-017-015							
ὑμῶν,							
NPG-2P							
σύ							
you							

IV. The analytical listings of ANLEX are also different in content, shown below with the original ANLEX on the left, and the innovating ANLEX on the right. Deponent verb forms that were not either aorist or future were given tags with N in the original AGNT, indicating that the form was indistinguishably either middle (=D) or passive (=O).

ἐγέμισαν	VIAA--3P	γεμίζω	ἐγέμισαν	VIAA--3P	γεμίζειν
ἐγέμισε	VIAA--3S	"	ἐγέμισε	VIAA--3S	"
ἐγέμισεν	VIAA--3S	"	ἐγέμισεν	VIAA--3S	"
ἐγεμίσθη	VIAP--3S	"	ἐγεμίσθη	VIAP--3S	"
ἐγένεσθε	VIAD--2P	γίνομαι	ἐγένεσθε	VIAM--2P	γίνεσθαι
ἐγένετο	VIAD--3S	"	ἐγένετο	VIAM--3S	"
ἐγενήθη	VIAO--3S	"	ἐγενήθη	VIAP--3S	"
ἐγενήθημεν	VIAO--1P	"	ἐγενήθημεν	VIAP--1P	"
ἐγενήθην	VIAO--1S	"	ἐγενήθην	VIAP--1S	"
ἐγενήθησαν	VIAO--3P	"	ἐγενήθησαν	VIAP--3P	"
ἐγενήθητε	VIAO--2P	"	ἐγενήθητε	VIAP--2P	"
ἐγεννήθη	VIAP--3S	γεννάω	ἐγεννήθη	VIAP--3S	γεννᾶν
ἐγεννήθημεν	VIAP--1P	"	ἐγεννήθημεν	VIAP--1P	"
ἐγεννήθης	VIAP--2S	"	ἐγεννήθης	VIAP--2S	"
ἐγεννήθησαν	VIAP--3P	"	ἐγεννήθησαν	VIAP--3P	"
ἐγέννησα	VIAA--1S	"	ἐγέννησα	VIAA--1S	"
ἐγέννησαν	VIAA--3P	"	ἐγέννησαν	VIAA--3P	"
ἐγέννησε	VIAA--3S	"	ἐγέννησε	VIAA--3S	"
ἐγέννησεν	VIAA--3S	"	ἐγέννησεν	VIAA--3S	"
ἐγενόμεθα	VIAD--1P	γίνομαι	ἐγενόμεθα	VIAM--1P	γίνεσθαι
ἐγενόμην	VIAD--1S	"	ἐγενόμην	VIAM--1S	"

ἐγένοντο	VIAD--3P	"	ἐγένοντο	VIAM--3P	"
ἐγένου	VIAD--2S	"	ἐγένου	VIAM--2S	"
ἐγερεῖ	VIFA--3S	ἐγείρω	ἐγερεῖ	VIFA--3S	ἐγείρειν/ἐγείρεσθαι
ἐγερεῖς	VIFA--2S	"	ἐγερεῖς	VIFA--2S	"
ἐγερθείς	VPAPNM-S	"	ἐγερθείς	VPAPNM-S	"
ἐγερθέντες	VPAPNM-P	"	ἐγερθέντες	VPAPNM-P	"
ἐγερθέντι	VPAPDM-S	"	ἐγερθέντι	VPAPDM-S	"
ἐγερθῇ	VSAP--3S	"	ἐγερθῇ	VSAP--3S	"
ἐγερθῆναι	VNAP	"	ἐγερθῆναι	VNAP	"
ἐγερθήσεται	VIFP--3S	"	ἐγερθήσεται	VIFP--3S	"
ἐγερθήσονται	VIFP--3P	"	ἐγερθήσονται	VIFP--3P	"
ἐγέρθητε	VMAP--2P	"	ἐγέρθητε	VMAP--2P	"
ἐγέρθητι	VMAP--2S	"	ἐγέρθητι	VMAP--2S	"
ἔγερσιν	N-AF-S	ἔγερσις	ἔγερσιν	N-AF-S	ἔγερσις
ἐγερῶ	VIFA--1S	ἐγείρω	ἐγερῶ	VIFA--1S	ἐγείρειν/ἐγείρεσθαι
ἐγεύσασθε	VIAD--2P	γεύομαι	ἐγεύσασθε	VIAM--2P	γεύεσθαι
ἐγεύσατο	VIAD--3S	"	ἐγεύσατο	VIAM--3S	"
ἐγηγερμένον	VPRPAM-S	ἐγείρω	ἐγηγερμένον	VPRMAM-S	ἐγείρωειν
ἐγήγερται	VIRP--3S	"	ἐγήγερται	VIRM--3S	"
ἔγημα	VIAA--1S	γαμέω	ἔγημα	VIAA--1S	γαμεῖν
ἐγίνετο	VIID--3S	γίνομαι	ἐγίνετο	VIIM--3S	γίνεσθαι
ἐγίνετο	VIIO--3S	"	~~ἐγίνετο~~	~~VIIM--3S~~	
ἐγίνοντο	VIID--3P	"	ἐγίνοντο	VIIM--3P	"
ἐγίνοντο	VIIO--3P	"	~~ἐγίνοντο~~	~~VIIM--3P~~	"
ἐγίνωσκε	VIIA--3S	γινώσκω	ἐγίνωσκε	VIIA--3S	γινώσκειν
ἐγίνωσκεν	VIIA--3S	"	ἐγίνωσκεν	VIIA--3S	"
ἐγινώσκετε	VIIA--2P	"	ἐγινώσκετε	VIIA--2P	"
ἐγίνωσκον	VIIA--3P	"	ἐγίνωσκον	VIIA--3P	"

πορείαις	N-DF-P	πορεία	πορείαις	N-DF-P	πορεία
πορείαν	N-AF-S	"	πορείαν	N-AF-S	"
πορεύεσθαι	VNPD	πορεύομαι	πορεύεσθαι	VNPM	πορεύεσθαι
πορεύεσθαι	VNPO	"	~~πορεύεσθαι~~	~~VNPM~~	
πορεύεσθε	VMPD--2P	"	πορεύεσθε	VMPM--2P	"
πορεύεσθε	VMPO--2P	"	~~πορεύεσθε~~	~~VMPM--2P~~	"
πορεύεται	VIPD--3S	"	πορεύεται	VIPM--3S	"
πορεύεται	VIPO--3S	"	~~πορεύεται~~	~~VIPM--3S~~	"
πορευθείς	VPAONM-S	"	πορευθείς	VPAPNM-S	"
πορευθεῖσα	VPAONF-S	"	πορευθεῖσα	VPAPNF-S	"
πορευθεῖσαι	VPAONF-P	"	πορευθεῖσαι	VPAPNF-P	"
πορευθέντα	VPAOAM-P	"	πορευθέντα	VPAPAM-P	"
πορευθέντες	VPAONM-P	"	πορευθέντες	VPAPNM-P	"
πορευθέντι	VPAODM-S	"	πορευθέντι	VPAPDM-S	"
πορευθῇ	VSAO--3S	"	πορευθῇ	VSAP--3S	"
πορευθῆναι	VNAO	"	πορευθῆναι	VNAP	"
πορευθῆτε	VSAO--2P	"	πορευθῆτε	VSAP--2P	"
πορεύθητι	VMAO--2S	"	πορεύθητι	VMAP--2S	"
πορευθῶ	VSAO--1S	"	πορευθῶ	VSAP--1S	"
πορευθῶσι	VSAO--3P	"	πορευθῶσι	VSAP--3P	"
πορευθῶσιν	VSAO--3P	"	πορευθῶσιν	VSAP--3P	"
πορεύομαι	VIPD--1S	"	πορεύομαι	VIPM--1S	"
πορεύομαι	VIPO--1S	"	~~πορεύομαι~~	~~VIPM--1S~~	"
πορευόμεναι	VPPDNF-P	"	πορευόμεναι	VPPMNF-P	"
πορευόμεναι	VPPONF-P	"	~~πορευόμεναι~~	~~VPPMNF-P~~	"
πορευομένη	VPPDNF-S	"	πορευομένη	VPPMNF-S	"
πορευομένη	VPPONF-S	"	~~πορευομένη~~	~~VPPMNF-S~~	"
πορευόμενοι	VPPDNM-P	"	πορευόμενοι	VPPMNM-P	"
πορευόμενοι	VPPONM-P	"	~~πορευόμενοι~~	~~VPPMNM-P~~	"
πορευομένοις	VPPDDM-P	"	πορευομένοις	VPPMDM-P	"
πορευομένοις	VPPODM-P	"	~~πορευομένοις~~	~~VPPMDM-P~~	
πορευόμενον	VPPDAM-S	"	πορευόμενον	VPPMAM-S	"
πορευόμενον	VPPDNN-S	"	πορευόμενον	VPPMNN-S	"
πορευόμενον	VPPOAM-S	"	~~πορευόμενον~~	~~VPPMAM-S~~	"
πορευόμενον	VPPONN-S	"	~~πορευόμενον~~	~~VPPMNN-S~~	"
πορευόμενος	VPPDNM-S	"	πορευόμενος	VPPMNM-S	"
πορευόμενος	VPPONM-S	"	~~πορευόμενος~~	~~VPPMNM-S~~	
πορευομένου	VPPDGM-S	"	πορευομένου	VPPMGM-S	"
πορευομένου	VPPOGM-S	"	~~πορευομένου~~	~~VPPMGM-S~~	"
πορευομένους	VPPDAM-P	"	πορευομένους	VPPMAM-P	"
πορευομένους	VPPOAM-P	"	~~πορευομένους~~	~~VPPMAM-P~~	"
πορευομένῳ	VPPDDM-S	"	πορευομένῳ	VPPMDM-S	"
πορευομένῳ	VPPODM-S	"	~~πορευομένῳ~~	~~VPPMDM-S~~	

πορευομένων	VPPDGM-P	"	πορευομένων	VPPMGM-P	"
πορευομένων	VPPOGM-P	"	πορευομένων	VPPMGM-P	"
πορεύου	VMPD--2S	"	πορεύου	VMPM--2S	"
πορεύου	VMPO--2S	"	πορεύου	VMPM--2S	"
πορεύσεται	VIFD--3S	"	πορεύσεται	VIFM--3S	"
πορεύσῃ	VIFD--2S	"	πορεύσῃ	VIFM--2S	"
πορεύσομαι	VIFD--1S	"	πορεύσομαι	VIFM--1S	"
πορευσόμεθα	VIFD--1P	"	πορευσόμεθα	VIFM--1P	"
πορεύσονται	VIFD--3P	"	πορεύσονται	VIFM--3P	"
πορευσώμεθα	VSAD--1P	"	πορευσώμεθα	VSAM--1P	"
πορεύωμαι	VSPD--1S	"	πορεύωμαι	VSPM--1S	"
πορεύωμαι	VSPO--1S	"	πορεύωμαι	VSPM--1S	"

V. The appendix of AGNT is where we give our detailed explanation of the AGNT parsing tags and other related matters. In ANLEX, on the other hand, we have several appendices relevant to the use of the lexicon. One of the three appendices found there is an article by Neva Miller presenting her take on deponency long before we had any inkling of then present and coming research on Greek voice. As part of a felt need for a more extensive discussion of the problem of voice, we have commissioned Carl Conrad to write as a new appendix for ANLEX a more detailed presentation of Greek voice, one not constrained by the limitations of article 5.3 in the AGNT appendix. This will be the final statement of voice in our expanded AGNT treatment of the same. We will probably retain Neva's appendix article for its historic significance to our developing thinking.

As always, we remain open to developing AGNT and ANLEX in ways that are most useful to the needs of students and readers of God's Word.

Thank you for your continued support of *The AGNT Project,* for faithfully marketing the AGNT and ANLEX databases, and for making these state-of-the-art tools for studying the Greek New Testament available to students, scholars, pastors, translators, and laymen worldwide.

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