The Martyrdom of Polycarp

Greek Text with Vocabulary and Commentary

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Preface to the Series

The genesis of this series was the publication by Geoffrey Steadman of a similar style of Text with Vocabulary and Commentary for classical texts. I realised at that time how beneficial it would be to see this kind of product available for Patristic texts, which are often hard to locate, expensive to purchase, and for which ready helps for the reader are unavailable.

This series aims to remedy that lack, by providing low-cost editions of Patristic texts, with the aid of vocabulary helps on each page, as well as commentary notes on more difficult forms and constructions. The goal is to help intermediate, and advanced, readers of Greek and Latin to more quickly come to grips with Patristic authors.

Every text utilised is drawn from Public Domain editions, I have annotated all amendments except for punctuation and capitalisation changes, though even there I have aimed to be conservative.

Preface to the Book

Each page of the commentary includes up to 10 lines of Greek text, with corresponding vocabulary and grammatical helps below. The vocabulary includes all but the most frequent words, arranged alphabetically in their lexical form, with a gloss. Below this are grammatical comments organised by lines. The lines of this edition do not correspond to any other edition, and are used purely for formatting and reference here.

Vocabulary and Commentary

It is my firm belief that merely memorising long lists of vocabulary is rarely of much aid, even though I have done this myself during undergraduate studies. Rather, the encountering and mastering of vocabulary in context is the surest method to rapidly increasing one’s ability to read Greek. In this volume then, I gloss all but the most frequent vocabulary.

However, I also note the most frequent vocabulary in a separate section, Appendix 1, as well as a complete alphabetised list of glosses in Appendix 2. All vocabulary entries list the number of occurrences in the text.
I have aimed in the commentary material to make notes that will elucidate the grammar of the text and render it comprehensible to the average reader, especially noting difficulties and a few points of interest. My presumption is that the reader has at least covered an introductory grammar and has some experience with Classical or Koine texts. Unusual forms, including optatives, are also identified. I have tried to strike the right balance between too much and too little, but you will need to be the judge of that. I do not pretend to offer a full scholarly commentary in this volume, and refer the reader to scholarly work on the text instead.

Print on Demand

Following Steadman’s lead, this volume is a print-on-demand book which affords considerable advantages and disadvantages. The main features are the simplicity and ease of the publishing process, apart from my own work in compiling the vocabulary and commentary. However the disadvantage is the lack of strict editorial controls or of peer-review. It is my hope that the sheer advantage of making such texts available, much in the spirit of Migne’s publishing enterprise itself, will outweigh any errors. A further advantage is that it is of no moment to make corrections and re-issue the volume in multiple editions, rapidly correcting any problems.

Errors and Feedback

If you do find any mistakes, do not hesitate to contact me directly. I will be very pleased to update the text with corrections. Furthermore, if some passages remain incomprehensible, I am willingly to directly respond and may then subsequently incorporate further grammatical helps into future editions. Lastly, any other suggestions and feedback and warmly welcome, as you can only improve the quality of these volumes.

Acknowledgments

I have mentioned several times Geoffrey Steadman as both inspiration and example for the undertaking here. It is only fitting that I mention him once more here as having been personally of significant kindness and generosity in instructing me on his own methods of putting together such books, and
providing sample documents as well as looking over some of the early material.

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Ulaanbaatar, Summer 2014.
Introduction to “The Martyrdom of Polycarp”

As we move into the mid to late second century, two forms of Christian literature begin to emerge as representative of the outlook and view of Christians in relation to the Empire. The first of these are the Apologies, treatises designed to represent and defend Christian ideals and identities in the face of greater public scrutiny and opposition. Most famous of these is Justin Martyr’s work.

The second body of works to emerge are accounts of martyrdom. Some of these are passion accounts, which recount the last days, suffering, and death of martyrs, while others are acta, which record their trials and testimony before the authorities.

One of the earliest and most influential of the martyrdom texts is the Martyrdom of Polycarp. The form of the text is a letter from the church at Smyrna, Polycarp’s episcopacy, to the church at Philomelium.

The text survives in 7 main Greek manuscripts, dated from the 10th to 13th century, as well as a Latin version, and some other versions derived from Eusebius. The Greek manuscripts all seem to derive from Pionius ostensibly a 4th century figure who copied the manuscript as he found it.


The internal references are chapter and ‘verse’ divisions, although the line numbers are entirely arbitrary references used solely for this volume. So if referring to the work, you should use the internal references alone.

Polycarp’s death is variably dated to 156, 167/8, and 177. Eusebius dated it to 166/7. However the mention of Xanthicus (a spring month according to the Macedonian calendar used in Smyrna) while Statius Quadratus was proconsul puts it into the 150s. Feb 23 would accord with a Saturday in 155. However, there is also mention of a great Sabbath, which some identify with Purim. On this basis some, such as Turner, put the date as Feb 22, 156 instead. Schwartz understands the great Sabbath as the first after Passover, but arrives at the same date. Others, of a more critical bent, place the text’s composition into the 3rd century.

The text itself is relatively short, fast-paced, and not composed of difficult Greek. A reader coming from the Gospels or Acts should not encounter too much trouble beyond some unfamiliar vocabulary.
In my grammatical notes I have not made many comments, as the text does not appear so difficult. I have made note of whatever I thought would give the average reader some trouble, including words with unusual meanings, non-obvious morphology, or constructions in which the sense is difficult to construe. However, you may find that I have misjudged the average reader! Please do not hesitate to contact me directly if some part of the text gives you trouble – not only will I explain it, I will add some material to revised editions of this text.
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ΜΑΡΤΥΡΙΟΝ ΤΟΥ ΑΓΙΟΥ ΠΟΛΥΚΑΡΠΟΥ ΕΠΙΣΚΟΠΟΥ ΣΜΥΡΝΗΣ

Ἡ ἐκκλησία τοῦ θεοῦ, ἡ παροικούσα Σμύρναν τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροικούσῃ ἐν Φιλομηλίῳ καὶ πάσαις ταῖς κατὰ πάντα τόπον τῆς ἀγίας καὶ καθολικῆς ἐκκλησίας παροικίας ἔλεος, εἰρήνη καὶ ἀγάπη ἀπὸ θεοῦ πατρὸς καὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πληθυνθείη.

1. Ἐγράφαμεν ὑμῖν, ἀδελφοί, τὰ κατὰ τοὺς μαρτυρήσαντας καὶ τὸν μακάριον Πολύκαρπον, ὡσπερ ἐπισφραγίσας διὰ τῆς μαρτυρίας αὐτοῦ κατέπαυσεν τὸν διωγμὸν. σχεδὸν γὰρ πάντα τὰ προάγοντα ἐγένετο, ἵνα ἡμῖν ὁ κύριος ἀνώθεν ἐπιδείξῃ τὸ κατὰ τὸ εὐαγγέλιον μαρτύριον. 2. περιέμενεν γὰρ, ἵνα παραδοθῇ, ὡς καὶ ὁ κύριος, ἵνα

1 note the use of ποροικέω to describe the church’s (temporary) dwelling locations.
2 Smyrna, a significant city on the coast of Asia Minor, to the north of Ephesus.
3 Philomelium, a town located in central Anatolia.
4 πληθυνθείη aorist optative of wish. Cf. 1 Peter 1:1.
5 τὰ without a substantive, ‘the things...’ as described by the following phrase
6 δοῦς properly ‘whoever’, but often used for the relative pronoun. ὡσπερ, ‘as if’.
7 προάγοντα: ‘foregoing’, i.e. happening formerly
8 κατὰ here has a meaning like ‘fitting’, ‘that goes with’.
μιμηταὶ καὶ ἡμεῖς αὐτοῦ γενώμεθα, μὴ μόνον σκοποῦντες τὸ καθ' ἑαυτοὺς, ἀλλὰ καὶ τὸ κατὰ τοὺς πέλας, ἀγάπης γὰρ ἄληθοὺς καὶ βεβαιὰς ἐστίν, μὴ μόνον ἑαυτὸν θέλειν σῶζοντα, ἀλλὰ καὶ πάντας τοὺς ἀδελφοὺς.

II. 1. Μακάρια μὲν οὖν καὶ γενναῖα τὰ μαρτύρια πάντα τὰ κατὰ τὸ θέλημα τοῦ θεοῦ γεγονότα. δεῖ γὰρ εὐλαβεστέρους ἡμᾶς ὑπάρχοντας, τῷ θεῷ τὴν κατὰ πάντων ἐξουσίαν ἀνατιθέναι. 2. τὸ γὰρ γενναῖον αὐτῶν καὶ ὑπομονητικὸν καὶ φιλοδέσποτον τῖς οὐκ ἂν βαυμάσιεν; οἱ μάστιξιν μὲν καταξανθέντες, ὡστε μέχρι τῶν ἔσω φλεβῶν καὶ ἀρτηρίων τὴν τῆς σαρκὸς ὀικονομίαν θεωρεῖθαι, ὑπέμειναν, ὡς καὶ

άγάπη, ἡ: love; caritas, 2
ἄληθος, ἢ: true; unconcealed, 1
ἐν: modal adv., 2
ἀνατιθῆμι: to set up, erect, 1
ἀρτηρία, ἡ: wind-pipe; artery, 1
βέβαιος, ὁν: firm, steady, 1
γενναῖος, ἄ, ὁν: true to one's birth; noble, 4
dεῖ: there is need; to be necessary, 4
ἔσω: within, into, 1
εὐλαβής, ἢ: cautious, prudent; pious, 1
θαυμάζω: to marvel; to wonder at, amaze, 4
ἐθέλω: to will, wish, 2
θέλημα, τὸ: will, wish, desire, 2
θεωρέω: to look at, to consider, 1
καταστέω: to tear, shred, rend, 1
μακάριος, ἂ, ὁν: blessed, happy, 6
μαρτύρια, ἡ: testimony, martyrdom, 4

μάστιξ, ἡ: whip, scourge, 1
μέχρι: up to; until, as long as (+ gen.), 5
μιμητής, ὁ: imitator, mimic, 2
μόνος, ἢ, -ον: alone, only, solitary, 5
οἰκονομία, ἡ: management, administration; economy (theol), 1
πέλας: near, hard by, close, 1
σάρξ, ἡ: flesh, 3
σκοτεῖν: to watch, look at, behold, 1
σοφίζω: to rescue, save, 3
ὑπάρχω: to be there, be ready, begin; exist 2
ὑπομένων: stay behind, continue, endure, 4
ὑπομονητικός, ὁ, ἄν: obstinate, patient, enduring, 1
φιλοδέσποτος, ὁν: loving one's lord, 1
φιλέψ, φιλέσω, ἡ: blood-vessel, 1

11 καθ': 'concerning, related to', so also in 12.
12 τὸ κατὰ τοὺς πέλας: the plain nt. article indicates 'a thing', while the τοὺς indicates a group of people defined by the adverb πέλας, 'nearby'.
13 ἐστίν with gen: it belongs to, it characterises
14 ὑπάρχοντας: this verb regularly means 'being, existing'.
15 τὴν ἐξουσίαν: is described by the included phrase.
16 ἀνατιθέναι: the meaning here is 'attribute, refer' something to someone.
17 ὀικονομίαν: the meaning here is something like 'system of working', 'frame'.
18 oikonomia: aorist optative.
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tοῦς περιστώτας ἐλεεῖν καὶ ὀδύρεσθαι τοὺς δὲ καὶ εἰς τοσοῦτον
γενναίοτητος ἐλθεῖν, ὡστε μήτε γρύξαι μήτε στενάζαι τινὰ αὐτῶν,
ἐπιδεικνυόντος ἀπασίν ἡμῖν, ὅτι ἐκεῖνη τῇ ὑρᾳ βασανιζόμενοι, τῆς
σαρκὸς ἀπεδήμουν οἱ γενναῖότατοι μάρτυρες τοῦ Χριστοῦ, μᾶλλον
dὲ, ὅτι παρεστώς ὁ κύριος ὡμίλει αὐτοῖς. 3. καὶ προσέχοντες τῇ τοῦ
Χριστοῦ χάριτι τῶν κοσμικῶν καταφρόνουν βασάνων, διὰ μιᾶς ὑρας
τήν αἰώνιον ζωήν ἐξαγοράζομενοι. καὶ τὸ πῦρ ἥν αὐτοῖς ψυχρὸν τὸ
tῶν ἀπηνῶν βασανιστῶν. πρὸ ὀφθαλμῶν γὰρ εἰξὸν φυγεῖν τὸ
αἰώνιον καὶ μηδέποτε οβεβνύμενον πῦρ, καὶ τοῖς τῆς καρδίας
ὄφθαλμοῖς ἀνέβλεπον τὰ τηρούμενα τοῖς ὑπομείνασιν ἀγαθά, ὃ οὕτε

21 ὃς - inf: result clause
22 ἐλθεῖν: 'came to' with the send of 'arrived at'
23 τοσοῦτον γενναίοτητος: 'such an amount of X'
25 προσέχοντες: the sense here is of 'turning their minds towards', 'focusing on'.
26 τὸ...τὸ: the second article introduces a phrase that further qualifies the τὸ πῦρ, adjectively.
28 τὸ...πῦρ: read the whole phrase as qualifying πῦρ and then take together with φυγεῖν.
οὔς ἥκουσεν οὔτε ὀφθαλμός εἶδεν οὔτε ἑπὶ καρδίαν ἀνθρώπου ἀνέβη, ἐκείνος δὲ ὑπεδείκνυτο ὑπὸ τοῦ κυρίου, οἴπερ μηκέτι ἀνθρωποί, ἀλλ' ἦδη ἀγγελοὶ ἦσαν. 4. ὦμοίως δὲ καὶ οἱ εἰς τὰ θερία κατακριθέντες ὑπέμειναν δεινὰς κολάσεις, κήρυκας ὑποστρωνύμενοι καὶ ἄλλας ποικίλων βασάνων ἰδέας κολαζόμενοι, ἵνα, εἰ δυνηθείη, ὁ τύραννος διὰ τῆς ἐπιμόνου κολάσεως εἰς ἅρνησιν αὐτῶν τρέψῃ. πολλὰ γὰρ ἐμηχανάτο κατ' αὐτῶν ὁ διάβολος.

III. 1. Ἀλλὰ χάρις τῷ θεῷ: κατὰ πάντων γὰρ οὐκ ἴσχυεν. ὁ γὰρ γενναίοτάτος Γερμανικὸς ἐπερρώνυμεν αὐτῶν τὴν δειλίαν διὰ τῆς ἐν αὐτῶ ὑπομονῆς: τὸς καὶ ἐπισήμως ἐθηριομάχησεν. βουλομένου γὰρ

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κατακρίνω: to pass sentence against, condemn, 1

κηρυξ: ὁ: herald, messenger; trumpet-shell, 3

κολάζω: to chastise, punish,

κόλασις, ἡ: chastisement, punishment, 3

μηκέτι: no longer, no more, 1

μηχανάμαι: to contrive, devise; build, 1

δοπέρ, ἤπερ, ἰπέρ: the very one who, 1

οὗ, ὤτός, τὸ: ear, 1

ὀφθαλμός, ὁ: eye, 3

ποικίλος, ὁ, ὁν: multi-coloured; diverse, varied, 1

τρέψω: to turn, 1

τύραννος, ὁ: tyrant, 1

ὑποδείκνυμι: to show, indicate, mark out, 1

ὑπομένω: stay behind, continue, endure, 4

ὑπομονή, ἡ: remaining behind; perserverance, endurance, 2

ὑποστρώνυμι: to spread, lay, strew under, 1

χάρις, ἡ: grace, favour, 6

31 οὖς... ἀνέβη: the language is from 1 Cor 2:9.
32 οἴπερ: τὸ often serves to merely strengthen the relative pronoun.
34 κήρυκας: the meaning here is related to the second, rarer sense, 'shells', and may be understood as 'sharp spikes' of shell or stone.
36 δυνηθείη: 3rd sg aorist optative. This is a 4th class conditional clause.
40 ἐπισήμως: distinguishing himself, illustriously.
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to the ἀνθυπάτου πείθειν αὐτὸν καὶ λέγοντος, τὴν ἥλικίαν αὐτοῦ κατοικτεῖται, ἐαυτῷ ἐπεσπάσατο τὸ θηρίον προμηθιασάμενος, τάχιον 
to the ἄδικον καὶ ἄνόμου βίου αὐτῶν ἀπαλλαγήναι βουλόμενος. 2. ἐκ 
to τοῦτον οὖν πᾶν τὸ πλήθος, θαυμάσαν τὴν γενναιότητα τοῦ 
θεοφιλοῦς καὶ θεοσεβοῦς γένους τῶν Χριστιανῶν, ἐβόθησεν· Αἱρε 
to τοὺς ἀθέους· ζητεῖσθω Πολύκαρπος.

IV. 1. Εἰς δὲ, ὀνόματι Κόιντος, Φρύξ, προσφάτως ἐληλυθὼς ἀπὸ τῆς 
Φρυγίας, ἰδὼν τὰ θηρία ἐδείλισαν. οὖν δὲ ἦν ὁ παραβιασάμενος 
ἐαυτὸν τε καὶ τινὰς προσελθεῖν ἐκόντας, τοῦτον ὁ ἀνθύπατος, πολλὰ 
ἐκλιπαρήσας, ἐπεισεν ὁμόσαι καὶ ἐπιθύσασι. διὰ τοῦτο οὖν ἀδελφοὶ, 

δύκος, οὖν: unjust, unrighteous, 2 
δέσος, οὖν: without God, atheist, 3 
ἀφρω: to lift, raise up, 3 
ἀνθύπατος, ὁ: proconsul, 1 
ἀνόμος, οὖν: lawless, impious, 3 
ἀπαλλάσσω: to set free/deliver from, 1 
βίος, ὁ: life; the world, 1 
βοάω: to shout, cry out loud, 1 
βουλεύω: to deliberate, wish, take counsel, 6 
γενναιότης, ἡ: nobility, greatness, 2 
δεπληνω: to be afraid, 1 
εἴδον: aor. of ἴδω, to see, behold, 10 
eἰς, μία, ἐν: one, single, alone, 3 
ἐκλιπαρέω: to move by entreaty, 1 
ἐκών: readily, willingly, 1 
ἐπιθυμέω: to desire, long for, 2 
ἐπιστέω: to draw towards; attract, 1 
ἐρχομαι: to come or go, 4 
ζητέω: to inquire, seek, search, 3 
ἡλικία, ἡ: age, time of life, 3 

θαυμάζω: to marvel; to wonder at, amaze, 4 
θεοσεβής, ἔς: pious, devout, God-fearing, 1 
θεοφιλος, η, οὖν: loving-God, devout, 1 
θηρίον, τὸ: wild animal, beast, 5 
κατοικτεῖω: to have mercy, show compassion, 1 
Κόιντος, ὁ: Quintus (pr. name), 1 
λέγω: to say, speak; choose, select, 13 
ὁμοίψι: to sway, 4 
δνομα, -ατος, τό: name, noun, 2 
παραβιάζομαι: to compel, constrain, 1 
πείθω: to persuade; trust; (mid) obey, 7 
πλήθος, τὸ: crowd, multitude; size, 3 
Πολύκαρπος, ὁ: Polycarp (pr. name), 21 
προσβιαζομαι: to compel, constrain, use force, 1 
προσέχωμαι: to come or go to, approach, 2 
πρόσφατος, οὖν: fresh, recent, 1 
τάχιον: earlier; formerly; quickly 2 
Φρυγία, ἡ: Phrygia, 1 
φρύξ, ὁ: a Phrygian, 1 
Χριστιανός, ὁ: Christian, 3 

43 ἐκ τοῦτον: from this (cause), because of this. 
βίον could well be understood as ‘life, world’ 
here. It is their earthly existence from which 
release is in view. 
46 ἅθεους: remember that for the Romans, it is the 
Christians who are atheists. 
47 ἐληλυθός: perfect participle. 
49 προσελθεῖν: understand ‘come forward’ 
meaning for trial as believers. 
50 ὁμόσαι: aorist infinitive of ὁμώσαμι. With the 
following infinitive, these are the two acts 
rejected by the faithful confessors and martyrs, 
and so the two acts which go together in 
Quintus’ failure: to swear by Caesar and to offer 
the sacrifices.
οὐκ ἐπιανύομεν τοὺς προσδιόντας ἑαυτούς, ἐπειδὴ οὐχ οὕτως
dιδάσκει τὸ εὐαγγέλιον.

V. 1. 'Ὁ δὲ θαυμασιώτατος Πολύκαρπος τὸ μὲν πρῶτον ἀκούσας οὐκ
ἐταράχθη, ἀλλ' ἐβούλετο κατὰ πόλιν μένειν· οἱ δὲ πλείους ἔπειθον
αὐτὸν ὑπεξελθείν. καὶ ὑπεξήλθεν εἰς ἄγριδιον οὐ μακράν ἀπέχον ἀπὸ
tῆς πόλεως καὶ διέτριβεν μετ' ὀλίγων, νῦκτα καὶ ἡμέραν οὐδὲν
έτερον ποιῶν ἦ προσευχόμενος περὶ πάντων καὶ τῶν κατὰ τὴν
οἰκουμένην ἐκκλησίαν, ὅπερ ἦν σύνηθες αὐτῷ. 2. καὶ προσευχόμενος
ἐν ὀπτασίᾳ γέγονεν πρὸ τριῶν ἡμερῶν τοῦ συλληφθῆναι αὐτὸν, καὶ
εἶδεν τὸ προσκεφάλαιον αὐτοῦ ὑπὸ πυρὸς κατακαίομενον, καὶ

53 θαυμασιώτατος 'most admirable' or something similar, lest we think Polycarp some kind of magician.
54 κατὰ πόλιν: idiomatic for 'in the city'.
55 ἀπέχον: the sense here is intransitive, 'to be far from.'
56 διέτριβεν: the meaning is 'continued, passed time.'
58 ὅπερ: the antecedent is the whole preceding phrase, which is why the relative is neuter.
59 γέγονεν: the subject is the following acc. + inf. clause.

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61 στραφείς εἶπεν πρός τοὺς σύν αὐτῶν προφητικῶς: Δεῖ με ζῶντα
καθήναι.

VI. 1. Καὶ ἐπιμενόντων τῶν ζητούντων αὐτὸν μετέβη εἰς ἔτερον
ἀγρίδιον, καὶ εὐθέως ἐπέστησαν οἱ ζητοῦντες αὐτὸν. καὶ μὴ εὑρόντες
συνελάβοντο παιδάρια δύο, ἥν τῷ ἔτερον βασανιζόμενον
ὡμολόγησαν. 2. ἦν γὰρ καὶ ἀδύνατον λαθεῖν αὐτὸν, ἐπεὶ καὶ οἱ
προδόντες αὐτὸν οἰκεῖοι ὑπήρχον, καὶ οἱ εἰρήναρχος, ὁ
κεκληρωμένος τὸ αὐτὸ δόμα, Ἡρώδης ἐπιλεγόμενος, ἔσπευδεν εἰς
τὸ στάδιον αὐτὸν εἰσαγαγεῖν, ἵνα ἔκεινος μὲν τὸν ἴδιον κλήρον
ἀπαρτίσῃ Χριστοῦ κοινωνῶς γενόμενος, οἱ δὲ προδόντες αὐτὸν τὴν
κλήρον: to appoint by lot, assign, 1
κοινωνός, ὁ: companion, partner, 2
λανθάνω: to escape notice, forget, 3
μεταβάλω: to pass over, transfer, 1
οἰκεῖος, ἄ, ὁν: of the same household, family, 1
ὀμολογέω: to say the same; agree; confess, 3
δόμα, -ατος, τό: name, noun, 2
παιδάριον, τό: a small boy; child, 2
προδίδωμι: to betray, give over, 2
προφητικός, ὁ, ὁν: prophetic, 3
σπεύδω: to be eager, be urgent, 1
στάδιον, τό: a stade (180ft/600m) (pl. at times
στάδιον); stadium, 6
στρέφω: to turn, 1
συλλαμβάνω: to gather together; arrest, 5
ὑπάρχω: to be there, be ready, begin; exist 2

63 ἐπιμενόντων...: A genitive absolute, though
technically the αὐτῶν does refer to the subject of
the following main clause.
64 ἐπέστησαν: Here it is intransitive. This cannot
quite mean ‘came upon him’, since they are still
looking for him in the next sentence. Rather,
‘came after him’.
65 παιδάρια: the term may refer to actual small
children, or else as slaves (cf. παιζ). 66
οἰκεῖοι: the two children belong to the
household, either as members or servants, and
so are intimates with knowledge of what is going
on.
εἰρήναρχος: while the position of Irenarch is not
entirely clear, they appear entrusted with the
duty to maintain law and order. Perhaps
analogous to a police chief.
68 κεκληρωμένος: The term is understood by
some as a title, “Kleronomus”, meaning an
official elected by lot. Others take this as simply,
“the one being chosen by lot”, i.e. indicating that
it ‘just so happened’ that his name was Herod.
69 Ἰνα: notice that the purpose is not given in
terms of Herod’s goal, but a more
impersonal/providential understanding of why
this is happening.
αὐτοῦ τοῦ Ἰούδα ὑπόσχοιεν τιμωρίαν.

VII. 1. Ἔχοντες οὖν τὸ παιδάριον, τῇ παρασκευῇ περὶ δεῖπνου ὠραν ἐξῆλθον διωγμίατι καὶ ἰπεῖς μετὰ τῶν συνήθων αὐτοῖς ὄπλων ώς ἐπὶ λησθῆν τρέχοντες, καὶ ὅφε τῆς ὠρας συνεπελθόντες, ἐκείνον μὲν εὖρον ἐν ὑπερῴῳ κατακείμενον· κάκειθεν ἢδύνατο εἰς ἔτερον χωρίον ἀπελθεῖν, ἀλλ' οὖκ ἡβουλήθη εἰπών· Τὸ θέλημα τοῦ θεοῦ γενέαθω. 2. ἀκούσας οὖν παρόντας αὐτοὺς, καταβὰς διελέξθη αὐτοῖς· θαυμαζόντων τῶν παρόντων τὴν ἥλικιαν αὐτοῦ καὶ τὸ εὔσταθές, καὶ εἰ τοσαύτῃ σπουδῆ ἢν τοῦ συλληφθῆναι τοιούτοι πρεσβύτην ἄνδρα. εὐθέως οὖν αὐτοῖς ἐκέλευσεν παρατηθῆναι φαγεῖν καὶ πιεῖν ἐν

71 ὑπόσχοιεν: the form is 3rd pl. aor. opt. act. The meaning is 'undergo'.
72 τῇ παρασκευῇ: regularly means Friday, as the preparation day for the Sabbath.
73 ὑπερῴ́ωσ: understand 'room' with the adjectival.
74 ἡδύνατο: the form is double-augmented.
75 ἀκούσας: verbs of perception tend to take object clauses with participles rather than infinitives.
76 καί...ἄνδρα: the whole clause depends upon θαυμαζόντων. εἰ = indicative is used instead of ὦτι after a verb of amazement/wonder, to indicate the object of that wonder. "wondering that so much eagerness was/had been....."
80 φαγεῖν: it is the aorist infinitive of ἐβασίω.
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ἐκείνη τῇ ὑρᾳ, δόσον ἂν βούλωνται, ἐξητήσατο δὲ αὐτοῦς, ἵνα δῶσιν αὐτῷ ὑρᾳν πρὸς τὸ προσευξασθαί ἄδεως. 3. τῶν δὲ ἐπιτρεψάντων, σταθεὶς προσημῆτατο πλήρης ὧν τῆς χάριτος τοῦ θεοῦ οὕτως ὡστε ἐπὶ δύο ὑρας μὴ δύνασθαι σιγῆσαι, καὶ ἐκπλήττεσθαι τοὺς ἀκούοντας, πολλοὺς τε μετανοεῖν ἐπὶ τῷ ἐληλυθέναι ἐπὶ τοιοῦτον θεοπρεπὴ πρεσβυτῆν.

VIII. 1. Ἐπεὶ δὲ ποτε κατέπαυσεν τὴν προσευχὴν, μνημονεύομεν ἀπάντων καὶ τῶν πόποτε συμβεβηκότων αὐτῷ, μικρῶν τε καὶ μεγάλων, ἐνδοξῶν τε καὶ ἀδόξων, καὶ πάσης τῆς κατά τὴν οἰκουμένην καθολικῆς ἐκκλησίας, τῆς ὑρας ἐλθούσης τοῦ ἐξιέναι,
δόνω καθίσαντες αὐτὸν ἢγαγον εἰς τὴν πόλιν, ὄντος σαββάτου μεγάλου. 2. καὶ ὑπήντα αὐτῷ ὁ εἰρήναρχος Ἰρώνης καὶ ὁ πατήρ αὐτοῦ Νικήτης, ὦ καὶ μεταθέντες αὐτὸν ἐπὶ τὴν καρούχαν ἔπειθον παρακαθεζόμενοι καὶ λέγοντες· Τί γὰρ κακὸν ἔστιν εἰπεῖν· Κύριος Καίσαρ, καὶ ἐπιθύμασι καὶ τὰ τούτοις ἀκόλουθα, καὶ διασώζεσθαι; ὦ δὲ τὰ μὲν πρῶτα ὡς ἀπεκρίνατο αὐτοῖς, ἐπιμενόντων δὲ αὐτῶν ἔφη· ὦ μέλλω ποιεῖν, ὦ συμβουλεύετέ μοι. 3. οὶ δὲ ἀποτυχόντες τοῦ πεῖσαν αὐτὸν δεινὰ ἰδίματα ἐλεγον αὐτῷ καὶ μετὰ σπουδῆς καθήρουν αὐτὸν, ὡς κατιόντα ἀπὸ τῆς καρούχας ἀποσύραι τὸ ἀντικήμιον. καὶ μὴ ἐπιστραφέις, ὦς ὀὐδὲν πεπονθὼς προθύμως μετὰ σπουδῆς ἐπορεύετο,
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ἀγόμενος εἰς τὸ στάδιον, θορύβου τηλικούτου άντος ἐν τῷ στάδιῳ ως μηδὲ ἀκουσθῆναι τίνα δύνασθαι.

IX. 1. Τῷ δὲ Πολυκάρπῳ εἰσίντι εἰς τὸ στάδιον φωνὴ ἐξ οὐρανοῦ ἐγένετο· Ἡχου, Πολυκάρπε, καὶ άνδρίζου. καὶ τὸν μὲν εἰπόντα οὐδεῖς εἶδεν, τὴν δὲ φωνὴν τῶν ἡμετερῶν οἱ παρόντες ἥκουσαν. καὶ λοιπὸν προσαχθέντος αὐτοῦ, θόρυβος ἦν μέγας ἀκουσάντων ὅτι Πολυκάρπος συνείληπται. 2. προσαχθέντα οὖν αὐτὸν ἀνηρώτα ὁ ἀνθύπατος, εἰ αὐτὸς εἰ Ἡ λικίαν, καὶ ἔτερα τούτοις ἀκόλουθα, ως ἐθος αὐτοῖς λέγειν· Ὄμος εἰς τὴν Καίσαρος τύχῃ,

δύνη: to lead, drive, do, 2
αἰσχραί: to be ashamed; stand in awe, 1
ἀκόλουθος, οὖ: following, after, 3
ἀνδρίζω: to make manly, strong, 1
ἀνερωτῶ: to question, 1
ἀνθύπατος, οὖ: proconsul, 1
ἀρέσει: to deny, refuse, refute, 1
ἐθός, τό: custom, habit; ethos, 3
εἴσελπι: to go into, enter, 1
ἡλικία, ἡ: age, time of life, 3
ἡμετέρος, -α, -αν: our, 2
θόρυβος, οὖ: noise, din, uproar, 2
ἰσχὺς: to be strong, 2
Καίσαρ, οὖ: Caesar, 4
λοιπός, ὁ, ὁν: the remainder, the rest, 2
μηδὲ: and not, but not, nor, 3

105 τῶν ἡμετερῶν: goes with οἱ παρόντες not with τὴν φωνὴν.
105 λοιπὸν: functions adverbially, “for the rest”, i.e. “at last” or “in conclusion”.
106 προσαχθέντος: brought-forward
107 συνείληπται: 3rd sg perf ind mid/pass.
108 εἴ: 3rd sg pres opt act. εἰμι. With εἴ: “whether he was X or not”
108 ἐπείθεν: the imperfect tense used to denote conative action: i.e. he attempted to persuade (see also 1.93).
109 Αἰδευθῆτε: 2nd sg. aor. imp. mid/pass. The sense here is “respect” more than “fear”.
109 Ἡλικία: the direct speech ends after this word. As indicated by the parenthetical explanation.
110 τύχη: τύχη is being used here as a direct rendering of the Latin genius, which refers to the “individual instantiation of the generic divine nature”, and generally acted as a divine ‘double’ for each human individual. It was, therefore, the genius of each Emperor to whom worship was offered.
μετανόησον, εἰπον· Ἄρε τοὺς ἀθέους, ὁ δὲ Πολύκαρπος ἐμβριθεὶ τῷ προσώπῳ εἰς πάντα τὸν ὅχλον τὸν ἐν τῷ σταδίῳ ἀνόμων ἐθνῶν ἐμβλέψας καὶ ἐπισείσας αὐτοῖς τὴν χεῖρα, στενάξας τε καὶ ἀναβλέψας εἰς τὸν ὀφρανὸν εἰπεν· Ἄρε τοὺς ἀθέους. 3. ἐγκειμένου δὲ τοῦ ἀνθυπάτου καὶ λέγοντος· Ὅμοσον, καὶ ἀπολύω σε, λοιδόρησον τὸν Χριστὸν, Ἐψη ὁ Πολύκαρπος· Ὅγδοηκόντα καὶ ἕξ ἔτη δουλεύω αὐτῷ, καὶ οὐδὲν με ἡδίκησεν· καὶ πῶς δύναμαι βλασφημῆσαι τὸν βασιλέα μου τὸν σώσαντά με;

Χ. 1. Ἐπιμένοντος δὲ πάλιν αὐτοῦ καὶ λέγοντος· Ὅμοσον τὴν Καῖσαρος τύχην,

λοιδορέω: to revile, abuse, 1
μετανοέω: to change one’s mind; repent, 4
ὁγδοηκόντα: eighty, 1
οὐδὲν, οὐδέμια, οὐδέν: no one, nothing, 4
οὐρανός, ὁ: heaven, 3
ὄχλος, ὁ: crowd, mob, 3
πάλιν: again, once more; back, backwards, 3
πρόσωπον, τὸ: face; person, 2
πώς: how? in what way?, 2
στάδιον, τὸ: a stade (180ft/600m) (pl. at times στάδιοι); stadium, 6
στενάξω: to groan, sigh deeply, 2
σῴζω: to rescue, save, 3
χεῖρ, χειρός, ἡ: hand, 2

111 εἶπον: 2nd aorist imperative, not indicative. εἶνα in the later period varied between 1st and 2nd aorist endings.
112 τὸν...τὸν: Notice how the second article introduces what in English would typically be a relative clause, but Greek treats as a whole attributive adjectival phrase.
117 οὐδὲν: this is functioning like an internal complement to the verb, ‘harmed me nothing’, where English would use a negative adverb.
τύχην, ἀπεκρίνατο· Εἰ κενοδοξεῖς, ἵνα ὁμόω τὴν καίσαρος τύχην, ώς
οὐ λέγεις, προσποιεῖ δὲ ἄγνοεῖν με, τίς εἰμι, μετὰ παρρησίας ἄκουε·
Χριστιανὸς εἰμι. εἰ δὲ θέλεις τὸν τοῦ Χριστιανισμοῦ μαθεῖν λόγον,
δὸς ἡμέραν καὶ ἄκουσον. 2. ἔφη ὁ ἀνθύπατος· Πείsson τὸν δήμον. ὁ δὲ
Πολύκαρπος εἶπεν· Σὲ μὲν κἂν λόγου ἥξιωσα· δεδιάγμεθα γάρ
ἀρχαῖς καὶ ἐξουσίαις ὑπὸ τοῦ θεοῦ τεταγμέναις τιμὴν κατὰ τὸ
προσήκον, τὴν μὴ βλάπτουσαν ἡμᾶς, ἀπονέμειν ἐκείνους δὲ οὐχ
ηγοῦμαι ἄξιος τοῦ ἀπολογεῖσθαι αὐτοῖς.

XI. 1. Ὁ δὲ ἀνθύπατος εἶπεν· Θηρία ἥξω, τούτοις σε παραβαλὼ, ἐὰν μὴ
μετανοήσῃς. ὁ δὲ εἶπεν· Κάλει, ἀμετάθετος γὰρ ἡμῖν ἢ ἀπὸ τῶν

121 κενοδοξεῖς: 'vainly suppose', 'arrogantly think'.
122 προσποιεῖ: the form appears 3rd person active, but is actually 2nd person middle, the contraction makes it hard to recognise. 'pretend' is the sense here, with με the object of the infinitive: pretend that you ἄγνοεῖν me.
122 μετὰ παρρησίας: 'plainly'.
123 θελεῖς: In post-classical Greek it is commonly found without the initial ὁ in the present.
125 κἂν: the conditional idea has disappeared here, it is simple intensive, "even", or something similar.
125 ἥξιωσα: with accusative as direct object, and the thing 'worth of' in the genitive.
127 Προσήκον: the sense here is 'what belongs to', 'what is proper'.
128 ἕξιωσα: with accusative as direct object, and the thing 'worth of' in the genitive.
129 τὴν ... ἡμᾶς: the phrase further explains what kind of honour they should give. It is a restrictive adjective phrase.
130 ἀπονέμειν: present or future infinitive.
κρειττόνων ἐπὶ τὰ χείρῳ μετάνοια· καλὸν δὲ μετατιθεσθαι ἀπὸ τῶν
χαλεπῶν ἐπὶ τὰ δίκαια. ὁ δὲ πάλιν πρὸς αὐτὸν· Πυρὶ σε ποιήσω
dαπανηθῆναι, εἰ τῶν θηρίων καταφρονεῖς, ἐάν μὴ μετανοήσης, ὁ δὲ
Πολύκαρπος εἶπεν· Πῦρ ἀπειλεῖς τὸ πρὸς ὦραν καιόμενον καὶ μετ'
odίγυον αβεννύμενον· ἀγνοεῖς γὰρ τὸ τῆς μελλούσης κρίσεως καὶ
αιωνίου κολάσεως τοῖς ἀσεβεῖς τηρούμενον πῦρ. ἀλλὰ τὶ βραδύνεις;
φέρε, ὁ βούλει.

XII. 1. Ταῦτα δὲ καὶ ἑτερα πλείονα λέγων θάρσους καὶ χαρᾶς
ἐνεπίμπλητο, καὶ τὸ πρόσωπον αὐτοῦ χάριτος ἔπληροτο, ὦστε οὐ
μόνον μὴ συμπεσεῖν ταραχθέντα ὑπὸ τῶν λεγομένων πρὸς αὐτὸν,

ἀγνοεῖ: to be ignorant, not know, 3
πιούνιος, ὁν: perpetual, eternal; (subst) age 11
ἀπειλέω: to hold out (as a threat), 1
ἀσεβῆς, ἡ: impious, unholy, 1
βραδύνω: to delay (tr. or intr.), 1
διαπανάω: to spend, use up, consume, 2
dικαιος, ὁ, ὁν: just, fair, even, 4
έαν: ei ēv, if (+ subj.), 2
ἐμπίπλημι: to fill up, fill full, 1
θάρσος, τὸ: courage, 1
θηρίον, τὸ: wild animal, beast, 5
καλῶ: to kindle, burn, 6
καλὸς, ὁ, ὁν: beautiful, fair, noble, fine, 2
καταφρονέω: to look down upon, despise, 2
κόλασις, ἡ: chastisement, punishment, 3
κρέεττων, ὁ, ὁν: better, stronger, superior, 1
κρίσις, ἡ: judgment, condemnation, 1
μετανοέω: to change one’s mind; repent, 4
μετάνοια, ἡ: repentance; regret, 1
μετατίθημι: to transfer, move from X to Y, 2
μόνος, -η, -ον: alone, only, solitary, 5
ὁλίγος -η, -ον: few, little, small, 2
πάλιν: again, once more; back, backwards, 3
πλείων, -οντος: more, greater, 3
πληρῶ: to fill, make full, 4
πρόσωπον, τὸ: face; person, 2
σβέννυμι: to extinguish, quench, 2
συμπέπτω: to fall, happen; come to blows, 1
ταράσσω: to stir up, trouble, disturb, 2
τηρῶ: to keep, observe, guard, 4
φέρω: to bear, carry, bring, convey, 1
χαλεπός, ὁ, ὁν: hard, difficult, 1
χαρά, ἡ: joy, delight, 2
χάρις, ἡ: grace, favour, 6
χείρων: inferior, worse,

132 ποιήσω: this use of ποιῶ is basically
133 ἐάν μὴ: not “even if you don’t”, but “unless”
134 ὁ, το: again, the article introduces a whole
phrase that modifies πῦρ.
135-6 τὸ...πῦρ: an even lengthier example of the
way Greek will nest phrases inside an article +
noun pair.
137 βούλει: 2nd person.
140 συμπεσεῖν: the verb in these circumstances
means simply ‘occur’, rather like English ‘befall’.
Take with the following participle, “that he was
...”; the two negatives combine to read: “so that
not only did it not occur...but” (next page).
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ἀλλὰ τούναντίον τὸν ἀνθύπατον ἐκστήναι, πέμψαι τε τὸν ἑαυτὸ
κήρυκα ἐν μέσῳ τοῦ σταδίου κηρύξαι τρίς· Πολύκαρπος ὡμολογήσεν ἑαυτὸν Χριστιανὸν εἶναι. 2. τούτου λεχθέντος ὑπὸ τοῦ κήρυκος, ἀπαν
τὸ πλήθος ἔθνων τε καὶ Ἰουδαίων τῶν τὴν Σμύρναν κατοικοῦντων ἀκατασχέτως θυμῷ καὶ μεγάλῃ φωνῇ ἐπεβόα: Ὁ ὁτὸς ἐστιν ὁ τῆς Ἀσίας
dιδάσκαλος, ὁ πατήρ τῶν Χριστιανῶν, ὁ τῶν ἡμετέρων θεῶν
καθαρέτης, ὁ πολλοὺς διδάσκας ὑμᾶς, μὴ θύειν μὴ δὲ προσκυνεῖν, ταῦτα
λέγοντες ἐπεβόων καὶ ἡρώτων τὸν Ἀσιάρχην Φίλιππον, ἴνα ἐπαφῆ
tῶν Πολυκάρπῳ λέοντα. ὁ δὲ ἐφη, μὴ εἶναι ἐξὸν αὐτῷ, ἐπειδὴ
πεπληρώκει τὰ κυνηγέσια. 3. τότε ἔδωξεν αὐτοῖς ὁμοθυμαδὸν

141 κήρυκα: the word bears its usual meaning in this context.
142 λεχθέντος: an aorist passive from λέγω
147 μὴ...: the μὴ + infinitive gives the content of the teaching.
150 πεπληρώκει τὰ κυνηγέσια: κυνηγέσιον is a later form of κυνηγέσια. It is a direct rendering of Latin venationes, referring not to hunting per
se, but to the Games involved condemnation to death by beasts (Damnatio ad bestias). Phillip is saying that the sports or games involving wild
beasts are finished, and cannot be re-opened.
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έπιβοησαι, ὃστε τὸν Πολύκαρπον ζώντα κατακαύσαι. ἔδει γὰρ τὸ τῆς
φανερωθείσης αὐτῷ ἐπὶ τοῦ προσκεφαλαίου ὑποτασίας πληρωθῆναι,
ὅτε ἰδὼν αὐτὸ καἰόμενον προσευχόμενος εἶπεν ἐπιστραφεὶς τοῖς σὺν
αὐτῷ πιστοῖς προφητικῶς· Ἀνὶ με ζώντα καθήναι.

XIII. 1. Ταῦτα οὖν μετὰ τοσοῦτον τάχους ἐγένετο, θάττον ἢ ἐλέγετο,
tῶν ὄχλων παραχρῆμα συναγόντων ἐκ τε τῶν ἐγραστηρίων καὶ
βαλανείων ξύλα καὶ φρύγανα, μάλιστα ἦσαν προθύμως, ὡς ἔθος
αὐτῶς, εἰς ταῦτα ὑποργούντων. 2. ὅτε δὲ ἢ πυρκαῖα ἡτοιμάσθη,
ἀποθέμενος ἑαυτῷ πάντα τὰ ἰμάτια καὶ λύσας τὴν ζώην ἐπειράτο καὶ
ὑπολύειν ἑαυτόν, μὴ πρότερον τοῦτο ποιῶν διὰ τὸ ἀν ἐκαστον τῶν

ἀεὶ: ever, always, 1
ἀποτίθημι: to put/lay aside, 2
βαλανεῖον, τὸ: bath, bathing-room, 1
de: there is need; to be necessary, 4
ἔθος, τό: custom, habit; ethos, 3
ἐκαστος, -ος, -ον: each, every one, 1
ἐπιβοῶ: to cry out; call upon, 3
ἐπιστρεφω: to turn around/towards, 2
ἐγραστήριον, τό: workshop, workplace, 1
ἐτοιμάζω: to prepare, get ready, 2
ζω (ζῶ): to live, be alive, 4
ζωή, ἡ: life, 3
ἢ: or (either...or); than, 4
θάττων: quicker, swifter, 1
ἰμάτιον, τό: garment, (pl) clothing, 1
Ἰουδαίος, ὁ: Jew; Judean, 4
κατακαίω: to burn completely, 2
λῶν: to loose, untie, 1
μάλιστα: most of all; certainly, especially, 1
ὁ ὄλον, τό: wood; timber, 1
ὁπτασία, ἡ: vision, appearance, 2
de: when, at some time, 2
ὄχλος, ὁ: crowd, mob, 3
παραχρῆμα: (adv) on the spot, at the moment, immediate, 1
πειράω: to try, attempt, 1
πιστός, -ος, -ον: trustworthy, faithful; credible 2
πληρῶ: to fill, make full, 4
προθυμος: readily, willingly, eagerly, 2
προσεύχομαι: to pray, 5
προσκεφαλαίον, τό: pillow, head-cushion, 2
πρότερος, -α, -ον: before, in front of; earlier 1
προφητικός, ὁ, ὁν: prophetic, 3
πυρκαῖα, ἡ: funeral pyre, 1
συνάγω: to bring/lead together, 4
τάχος, τό: speed, swiftness, 1
τοσοῦτος, -ατης, -οτο: so great, so much, so many, 5
ὑπολύω: to loosen below; untie, 1
ὑπουργεύω: to render service, assisting, 1
φανερώ: to make manifest, reveal, 2
φρύγανον, τό: dry stick, (pl) firewood, 1

151 τὸ...πληρωθῆναι: the article + infinitive is the
subject of ἔδει. Then take the genitive phrase τῆς
ὑποτασίας, which in turn is qualified by the further
nested phrases.
153-4 Again, the phrasing appears awkward, but
the whole temporal clause refers back to the
events that occurred when he had the vision.
155 θάττον ἢ ἐλέγετο: ‘faster than it was said’.
159 ζώην: Emend to ζώνην, ‘belt’.
160 ὑπολύων: the referent is not obvious, but it’s
referring to untangling his footwear or sandals.
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πιστῶν σπουδάζειν, ὡς θάνατον τοῦ χριστός αὐτοῦ ἀψίν: "παντὶ γὰρ καλῷ ἀγαθῆς ἔνεκεν πολιτείας καὶ πρὸ τῆς μαρτυρίας ἐκεκόσμητο. 3. εὐθέως οὖν αὐτῶ περιετίθετο τὰ πρὸς τὴν πυρὰν ἡμισμένα ὀργάνα. μελλόντων δὲ αὐτῶν καὶ προσηλοῦν, εἴπεν· Ἄφετε μὲ οὔτως· ὁ γὰρ δοῦς ὑπομείναι τὸ πῦρ δώσει χωρίς τῆς ύμετέρας ἐκ τῶν ἡλιόν ἀσφαλείας ἀσκυλτον ἐπιμείναι τῇ πυρᾷ.

XIV. 1. Οὐ δὲ οὐ καθῆλωσαν μὲν, προσεδήσαν δὲ αὐτόν. Ο δὲ ὀπίσω τὰς χεῖρας ποιῆσας καὶ προσδεθείς, ὥσπερ κρίδος ἐπίσημος ἐκ μεγάλου ποιμνίου εἰς προσφοράν, ὀλοκαύτωμα δεκτὸν τῷ θεῷ ἠτοιμασμένον, ἀναβλέψας εἰς τὸν οὐρανὸν εἴπεν· Κύριε ὁ θεός ὁ παντοκράτωρ,

161 ὁ παντὶ γὰρ καλῷ: dative of manner/accompaniment. Εὐνεκα: this word usually comes after the word it agrees with, in this case it splits the adjective and noun, which need to be understood together.

162 κα: ascensive, “even”.

163 ἐκεκόσμητο: 3rd sg plup mp. Here the sense is ‘adorned’, and the datives at the start of the sentence are instrumental.

164 ἡμισμένα: although a participle, it has initial reduplication. “adapted, suitable for”

165 Ἀφετε: ‘permit’ rather than ‘forgive’, “leave me so”.

165 χωρίς...ἀσφαλείας: take this as a phrase, and understand that ‘security’ here means ‘being secured to a pole’ rather than ‘safety’.

167 μὲν: frankly it’s appearance here is odd; however it is contrasting the actions, rather than the subjects.

167-9 Echoes of OT language and sacrificial presentation.

169 εἰς προσφοράν: understand ‘selected’, ‘picked out’, or the like.
ο τοῦ ἀγαπητοῦ καὶ εὐλογητοῦ παιδός σου ἵππον Χριστοῦ πατήρ, δὴ
οὔ τὴν περὶ σοῦ ἐπίγνωσιν εἰλήφαμεν, ο θεὸς ἀγγέλων καὶ δυνάμεων
cαι πάσης τῆς κτίσεως παντός τε τοῦ γένους τῶν δικαίων, οἳ ζῶσιν
ἐνώπιόν σου· 2. εὐλογῶ σε, ὅτι ἡξίωσάς με τῆς ἡμέρας καὶ ὠρας
tαύτης, τοῦ λαβεῖν μὲ μέρος ἐν ἀρίθμῳ τῶν μαρτυρῶν ἐν τῷ ποτηρίῳ
τοῦ Χριστοῦ σου εἰς ἀνάστασιν ζωῆς αἰωνίου ψυχῆς τε καὶ σώματος
ἐν ἀφθαρσίᾳ πνεύματος ἀγίου· ἐν οἷς προοδευκθεῖν ἐνώπιόν σου
σήμερον ἐν ὑσία πίσοι καὶ προοδευκτῇ, καθὼς προητοίμασας καὶ
προεφαρέσας καὶ ἐπλήρωσας, ὁ ἀψυχής καὶ ἀληθινὸς θεὸς. 3. διὰ
tοῦτο καὶ περὶ πάντων σε αἴνω, σε εὐλογῶ, σε δοξάζω διὰ τοῦ

171 εἰλήφαμεν: 1st pl perf act from λαμβάνω
172 τι: always post-positive, so take it with the
preceding word, παντός, but then connect παντός
with what follows.
173 θεοί: referring to the martyrs.
174 προοδευκθεῖν: 1st sg aor opt pass; optative of
wish.
αἰωνίου καὶ ἐπουρανίου ἀρχιερέως Ἰησοῦ Χριστοῦ, ἀγαπητοῦ σου παιδὸς, δι’ οὗ σοι σὺν αὐτῷ καὶ πνεύματι ἁγίῳ δόξα καὶ νῦν καὶ εἰς τοὺς μέλλοντας αἰώνας, ἀμήν.

XV. 1. Ἀναπέμψαντος δὲ αὐτοῦ τὸ ἀμήν καὶ πληρώσαντος τὴν εὐχήν, οἱ τοῦ πυρὸς ἀνθρωποι ἐξήφαν τὸ πῦρ. μεγάλης δὲ ἐκλαμψάσης φλογὸς, θαῦμα εἶδομεν, οἷς ἰδεῖν ἑδόθη· οἱ καὶ ἑτηρήθημεν εἰς τὸ ἀναγεῖλαι τοῖς λοιποῖς τὰ γενόμενα. 2. τὸ γὰρ πῦρ καμάρας εἶδος ποιήσαν, ὠςπερ θόνη πλοῦτον ὑπὸ πνεύματος πληρουμένη, κύκλῳ περιετείχεσεν τὸ σῶμα τοῦ μάρτυρος· καὶ ἦν μέσον όὐχ ὡς σάρξ καταμενήν, ἀλλ’ ὡς ἄρτος ὑπόμενος ἡ ὡς χρυσὸς καὶ ἄργυρος ἐν

181 ἀρχιερέως: Drawing on the language of the Epistle to the Hebrews.
182 παιδὸς: The language echoes the baptism of Jesus.
182-3 In a prayer like this you should understand εἰν, 'may it be', or the equivalent.
185 οἷ... ἀνθρωποι: notice the compact expression, which in English must become something like, 'having charge of'
186 οἷς: the referent is the 'we' of the previous clause.
189 τὸ σῶμα is the object in this sentence, the aforementioned arch of fire is the subject.
καμίνω πυρούμενος, καὶ γάρ εὐωδίας τοσαύτης ἀντελαβόμεθα, ὡς λιβανωτοῦ πνέοντος ἡ ἄλλος τινός τῶν τιμῶν ἀρωμάτων.

Χ. 1. Πέρας γούν ἱδόντες οἱ ἄνομοι μὴ δυνάμενον αὐτοῦ τὸ σῶμα ὑπὸ τοῦ πυρὸς δαπανηθῆναι, ἐκέλευσαν προσελθόντα αὐτῶν κομψεκτορα παραβύσαι ἐξιβίδιον. καὶ τούτῳ ποιήσαντος, ἔξηλθεν πειριστερὰ καὶ πλήθος αἴματος, ὡστε κατασβέσαι τὸ πῦρ καὶ θαυμάσαι πάντα τὸν ὁχλὸν, εἰ τοσαύτη τις διαφορὰ μεταξὺ τῶν τοὺς ἀπίστους καὶ τῶν ἐκλεκτῶν: 2. ὃν εἰς καὶ οὐτὸς γεγόνει οἱ θαυμασιώτατος μάρτυς Πολύκαρπος, ἐν τοῖς καθ᾽ ἡμᾶς χρόνοις διδάσκαλος ἀποστολικὸς καὶ προφητικὸς γεγούμενος, ἐπίσκοπος τῆς ἐν Σμύρνῃ καθολικῆς...

αἶμα, τό: blood, 1
ἀλλος, ἡ, ὁ: another, other, 2
ἀνομος, ὁ: lawless, impious, 3
ἀντιλαμβάνομαι: receive instead of; lay hold of, 1
ἀπίστος, ὁ: unbelieving; untrustworthy, 1
ἀποστολικός, ἡ, ὁ: apostolic, 1
ἀρωμα, τό: aromatic herb, 1
γούν: at least then; at all events, 2
δαπανάω: to spend, use up, consume, 2
διαφορά, ἡ: difference, variance, distinction, 1
διδάσκαλος, ὁ: teacher, 4
δύναμι: to be able to; be powerful, 8
eἰς, μία, ἐν: one, single, alone, 3
ἐκλεκτός, ἡ, ὁ: chosen, select, 3
ἐξ ἐρχομαι: to go out, come out, 2
ἐπίσκοπος, ὁ: bishop; overseer, 2
εὐωδία, ἡ: sweet smell, fragance, 1
ἡ: (or (either...)); than, 4
θαυμάζω: to marvel; to wonder at, amaze, 4
θαυμάσιος, ὁ, ὁ: wonderful, marvellous, 2
καθολικός, ὁ, ἡ: catholic; general, 4
κάμινος, ὁ: oven, furnace, 1
κατασβένωμε: to extinguish, put out, quench, 1
κελευτος: to bid, order, command, exhort, 2
κομψεκτορα (acc): executioner (lat. confector), 1

λιβανωτος, ὁ: frankincense, 1
μάρτυς, ὁ: witness, martyr, 6
μεταξο: between, 1
ἐξ ἐρχομαι, τό: dagger, 1
δίχως, ὁ: crowd, mob, 3
παραβάω: to insert, stuff in; stop up, 1
πέρας, τό: end, limit; (adv), at last, 1
περιστερά, ἡ: dove, pigeon, 1
πλήθος, τό: crowd, multitude; size, 3
πνεύμω: to blow; breathe, 1
προσέρχομαι: to come or go to, approach, 2
προφητικός, ὁ, ἡ, ὁ: prophetic, 3
πυρός: to burn up with fire, 1
Σμύρνα, ἡ: Smyrna, 5
τίμιος, -α, -ον: honoured, worthy, 2
τοσούτως, -αυτη, -οῦτο: so great, so much, so many, 5
χρόνος, ὁ: time, 2

191 ἀντελαβόμεθα: 'took hold of', but in a sensory way.
194 παραβύσαι: the verb derives a more forceful meaning from the context.
194-5 ἐκελεύσωμαι: the following infinitive is the main thing commanded, the participle is attendant to that action.
195 πειριστερά: this is the most miraculous element in the Martyrion. Eusebius doesn't mention it. Reasonably it has been suggested to amend to ἐν ἀιστερά, "on the left [side]".

Lightfoot, inter alios, suggests it gives credence to the belief that the spirit at death appears as a bird. Lightfoot, inter alios, suggests it gives credence to the belief that the spirit at death appears as a bird. 196-7 θαυμάζω...εił: as before, a verb on 'amazement' takes an object clause with εἰ: "it amazed them that...." 198 γεγόνει here is "X became Y", where X is ὁ οἶκος and Y is εἰς ὁν. ὁ οἶκος is further described by the following noun phrase. 199 ἐν τοῖς...χρόνοις: idiomatic for "in our times".
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έκκλησιας, πάν γάρ ῥήμα, δ’ ἀφήκεν ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐτελειώθη καὶ τελειωθήσεται.

XVII. 1. Ὅ δὲ ἀντίζηλος καὶ βάσκανος καὶ πονηρός, ὁ ἀντικείμενος τῷ γένει τῶν δικαίων, ἰδὼν τὸ τε μέγεθος αὐτοῦ τῆς μαρτυρίας καὶ τὴν ἀπ’ ἀρχὴς ἀνεπίληπτον πολιτείαν, ἐστεφανωμένον τε τὸν τῆς ἀφθαρσίας στέφανον καὶ βραβείον ἀναντίρρητον ἀπενηγεμένον, ἐπετήδευσεν, ὡς μηδὲ τὸ σωμάτιον αὐτοῦ ὑφ’ ἡμῶν ληφθῆναι, καίπερ πολλῶν ἐπιθυμοῦντων τοῦτο ποιῆσαι καὶ κοινωνῆσαι τῷ ἀγίῳ αὐτοῦ σαρκίῳ. 2. ὑπέβαλεν γοῦν Νικήτην τὸν τοῦ Ἰρώδου πατέρα, ἀδελφὸν δὲ Ἀλκης, ἐντυχεῖν τῷ ἄρχοντι, ὡσε μὴ δοῦναι

Ἀλκη, ἡ: Alice (proper noun), 1
ἀναντίρρητος, ὁν: not to be opposed; incontrovertible, 1
ἀνεπίληπτος, ὁν: unassailable, 1
ἀντιζήλος, ὁ: rival, adversary, 1
ἀντίκειμα: to be opposite; resist, 1
ἀποφέρω: to carry away/back; return, 1
ἀρχή, ἡ: beginning; ruler, 2
ἀρχων, ὁ: ruler, magistrate, 2
ἀφθαρσία, ἡ: incorruption, immortality, 3
ἀφήμα: to send off/let go; forgive, 3
βάσκανος, ὁν: slanderous, malicious, 1
βραβεῖον, τὸ: prize in the games, 1
γένος, τὸ: lineage, family; race; kind, 3
γοῦν: at least then; at all events, 2
δικαίος, ὁ, ὅν: just, fair, even, 4
ἐντυχέχανω: to chance upon, encounter, 1
ἐπιθυμέω: to desire, long for, 2
ἐπιτήδευσα: to practise, pursue, do, 1
Ἡρώδης, ὁ: Herod (pr. name), 4
καίπερ: even, although, albeit, 1
κοινωνέω: to share/have in common, 1
μαρτυρία, ἡ: testimony, martyrdom, 4
μέγεθος, τὸ: greatness, magnitude, 1
μηδὲ: and not, but not, nor, 3
Νικητής, ὁ: Nicetas (pr. name), 1
πολιτεία, ἡ: polity; way of life; citizenship, 2
πονηρός, ὁ, ὃν: bad; wicked, evil, 1
ῥήμα, τό: word, saying; verb, 2
σαρκίον, τὸ: bit of flesh, 1
στέφανος, ὁ: crown, wreath, 2
στεφανάω: to crown, wreath, 1
στόμα, τὸ: mouth, 1
σωμάτιον, τὸ: small body; poor body, 1
teleiós: to complete, perfect, 2
ὑποβάλλω: to put/throw/place under, 2

205 ἀπ’ ἀρχῆς: a readily understandable idiom, “from the start”. 206 ἐστεφανωμένον: the participle has reduplication, which explains the leading ἐ. 207 στέφανος: the accusative forms an internal complement with the participle, “being crowned with a crown”. 208 ἀπενηγεμένον: from ἀποφέρω. 209 ἐπετήδευσα: the sense here is “put forth effort [in order to]”, “strived”. 210 Ἀλκης: Alice is mentioned in Ignatius’ Letter to Polycarp 8.3, and to Smyrna 13.2

ἐντυχεῖν: the sense of this verb here is ‘to appeal to, petition’.
In Eusebius' *Ecclesiastical History*, Polycarp is celebrated as a martyr, and the account unfolds with details that reflect the period's penchant for dramatic and somewhat theatrical portrayals of faith and devotion. The Martyrdom of Polycarp is a vivid testament to theurgical acts and the personal sacrifice required for the pursuit of divine righteousness.

The narrative situates Polycarp in a setting of public proclamation, where his steadfast refusal to renounce his faith is matched by his willingness to bear witness to Christ until the very end. The structure is, in essence, an ablative absolute, indicating how there is a relative clause nestled inside what is essentially an ablative absolute.

The account of Polycarp's martyrdom is a testament to the enduring impact of witness and the willingness to endure for the sake of one's commitment to Christ. The catalog of terms and phrases elucidates the historical context and the significance of Polycarp's death as a historical event, encapsulating a narrative of faith, action, and the transformative power of the faith community.

The narrative is rich with references to the theological understanding of the period, highlighting the importance of martyrdom as a symbol of faith and the necessity of suffering for the sake of Christ. The description of Polycarp's actions—be it the resistance to blasphemy, the refusal to renounce his faith, or the steadfastness in the face of persecution—reflects the values and beliefs that were central to the Christian community of the time.

The Martyrdom of Polycarp stands as a shining example of faithfulness and the courage to stand firm in the face of adversity, offering a powerful narrative that continues to resonate through the ages, serving as a reminder of the power of witness and the importance of maintaining one's conviction in the face of opposition.
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18.1. Ἡδῶν οὖν ὁ κεντυρίων τῆς τῶν Ἰουδαίων γενομένην φιλονεικιαν, θείος αὐτὸν ἐν μέσῳ, ὡς ἔθος αὐτοῖς, ἐκαυσεν. 2. οὖτως οἱ ἦμεις ὑστερον ἄνελόμενοι τὰ τιμιώτερα λίθων πολυτελῶν καὶ δοκιμώτερα ὑπὲρ χρυσίων ὡστά αὐτοῦ ἀπεθέμεθα, ὅπου καὶ ἀκόλουθον ἦν. 3. ἐνα θς δινατόν ἡμῖν συναγωμένοις ἐν ἀγαλλίασι καὶ χαρᾷ παρέξει ὁ κύριος ἐπιτελεῖν τῆς τοῦ μαρτυρίου αὐτοῦ ἠμέραν γενέθλιον, εἰς τῇ τῶν προφηληκότων μνήμην καὶ τῶν μελλόντων ἁκοσίνι τε καὶ ἑτοιμασίαν.

XIX. 1. Τοιαύτα τὰ κατὰ τὸν μακάριον Πολύκαρπον, ὃς οὖν τοῖς ἀπὸ Φιλαδελφίας δωδέκατος ἐν Σμύρνῃ μαρτυρήσας, μόνος ὑπὸ πάντων μόνος, -η, -ον: alone, only, solitary, 5 ὅπου: where, 1 ὑστερον, τα: bone οὖτος: in this way, thus, so, 5 παρέχω: to provide, furnish, supply, 1 πολυτελής, ἕς: very expensive, costly, προάθλημα: to have been an athlete, 1 Σμύρνα, ἡ: Smyrna, 5 συνάγω: to bring/lead together, 4 τίθημι: to set, put, place, arrange, 1 τίμιος, -α, -ον: honoured, worthy, 2 τοιοῦτος, -ατη, -οῦτο: such, 3 δικτάτορας, -ατη, -ον: later, last, 1 φιλαδελφία, ἡ: brotherly love, love for the brotherhood, 1 φιλονοεία, ἡ: love of strife, contention, 1 χαρά, ἡ: joy, delight, 2 χρυσόν, τό: gold coin, money; jewelry, 1

222 φιλονεικιαν: while technically referring to a propensity for strife, its usage in this document appears to refer to the strife itself. αὐτόν: referring to Polycarp, or his body. 225 ἀκολουθόν: the construction/sense is a little unusual, ‘consistent’ or ‘appropriate’ is the idea. 225 ὡς δινατόν: ‘as is possible’, ‘as able’. 227 γενέθλιον: properly refers to a ‘birth’-day, but martyr’s were celebrated for their day of martyrdom rather than birth, the term however is retained. 227 προφηληκότων: The participle is perfect, and so retains reduplication after the prepositional prefix. 228 μελλόντων: ‘who will be’ [martyrs].
μᾶλλον μνημονεύεται, ὡστε καὶ ὑπὸ τῶν ἐθνῶν ἐν παντὶ τόπῳ λαλεῖται: οὐ μόνον διδάσκαλος γενόμενος ἐπίσημος, ἀλλὰ καὶ μάρτυς ἔξοχος, οὐ τὸ μαρτύριον πάντες ἐπιθυμοῦσιν μιμεῖσθαι κατὰ τὸ εὐαγγέλιον Χριστοῦ γενόμενον. 2. διὰ τῆς ὑπομονῆς καταγωνισάμενος τὸν ἄδικον ἄρχοντα καὶ οὐτῶς τὸν τῆς ἀφθαρσίας στέφανον ἀπολαβὼν, σὺν τοῖς ἀποστόλοις καὶ πᾶσιν δικαίοις ἀγαλλιώμενος δοξάζει τὸν θεόν καθολικόν καὶ κυβερνήτης τῶν σωμάτων ἡμῶν καὶ σωτήρ τῶν ψυχῶν ἡμῶν καὶ κυβερνήτης τῶν σωμάτων ἡμῶν καὶ σωτήρ τῆς ἀποστόλων καὶ πάσης εὐλογίας. 23

231 μνημονεύεται: the sense of this phrase is simply that Polycarp's martyrdom was significantly more well-known than the others.

233 κατά: 'according to' but here particularly with the idea of 'consistent with'.

άγαλλιάω: to rejoice exceedingly, 1
δίδικος, ὁ: unjust, unrighteous, 2
ἀπολαμβάνω: to receive, recover; cut off, 1
ἀπόστολος, ὁ: apostle; envoy, messenger, 1
ἀρχων, ὁ: ruler, magistrate, 2
ἀφθαρσία, η: incorruption, immortality, 3
διδάσκαλος, ὁ: teacher, 4
δικαίος, ον: just, fair, even, 4
ἐπιθυμέω: to desire, long for, 2
ἐπίσημος, ὁ: distinguishing, remarkable; token, 3
εὐαγγέλιον, τό: gospel, good news, 4
εὐλογέω: to bless, praise, 3
καθολικός, ὁ, ἡ: catholic; general, 4
καταγωνίζομαι: to prevail against, overcome, 1
κυβερνήτης, ὁ: steersman, pilot; governor, 1
λαλέω: to talk, speak, chatter, 1
μᾶλλον: more, rather, 2
μαρτύριον, τά: testimony, martyrdom, 4

μιμέομαι: to imitate, mimic, portray, 1
μνημονεύω: to remember, call to mind, 2
μόνος, -η, -ον: alone, only, solitary, 5
οἰκουμένη, ἡ: the world, 3
οὐτως, in this way, thus, so, 5
παντοκράτωρ, ὁ: ruler over all; Almighty, 2
ποιμήν, ὁ: shepherd; pastor, 1
στέφανος, ὁ: crown, wreath, 2
σῶμα, -ατος, τά: the body, 5
σωτήρ, ὁ: deliverer, preserver; saviour 1
τόπος, ὁ: place, location, 2
ὑπομονή, ἡ: remaining behind; perseverence, endurance, 2
ψυχή, ἡ: life, soul, 2
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XX. 1. Ὑμεῖς μὲν οὖν ἡξιώσατε διὰ πλειόνων δηλωθῆναι ύμῖν τὰ γενόμενα, ἡμεῖς δὲ κατὰ τὸ παρόν ἐπὶ κεφαλαίῳ μεμηνύκαμεν διὰ τοῦ ἀδελφοῦ ἡμῶν Μαρκίωνος. μαθόντες οὖν ταύτα καὶ τοῖς ἐπέκειναι ἀδελφοῖς τὴν ἐπιστολὴν διαπέμψασθε, ἵνα καὶ ἐκεῖνοι δοξάζωσιν τὸν κύριον τὸν ἐκλογάς ποιοῦντα ἀπὸ τῶν ἵδιων δούλων.

2. τῷ δὲ δυναμένῳ πάντας ἡμᾶς εἰσαγαγεῖν ἐν τῇ αὐτοῦ χάριτι καὶ δωρεάν καί τὴν ἐπουράνιον αὐτοῦ βασιλείαν διὰ τοῦ μονογενοῦς παιδὸς αὐτοῦ Ἰησοῦ Χριστοῦ, δόξα, τιμή, κράτος, μεγαλωσύνη εἰς τοὺς αἰῶνας, προσαγορεύετε πάντας τοὺς ἁγίους. ὑμᾶς οἱ σὺν ἡμῖν προσαγορεύουσιν καὶ Εὐάρεστος ὁ γράφας πανοικεῖ.

241 ἡξιώσατε: the sense of ἡξιόω in this sentence is to “expect”, or to “make a claim”, thus, to request.
242 τὸ παρόν: In this circumstance παρὸν means “present”, in the temporal sense.
242 κεφαλαίῳ: the word κεφαλαίον, rather than an adjective here, is a substantive, and has the meaning ‘summary’, which you can see derives from κεφαλή as ‘head’, by way of “bringing things together under one head”, i.e. “summarising”.
245 τὸν ἐκλογάς ποιοῦντα: making choices/electing
249 προσαγορεύετε: “greet” is how to understand this verb in context.
250 This ends the letter proper, while the following section give more information as well as a transmission history.
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XXI. 1. Μαρτυρεῖ δὲ ὁ μακάριος Πολύκαρπος μηνὸς Ξανθικὸς δευτέρα ἵσταμένου, πρὸ ἐπτά καλανδῶν Μαρτίων, σαββάτῳ μεγάλῳ, ὥρα ὄγδη. συνελήφθη δὲ ὑπὸ Ἴηρώδου ἐπὶ ἄρχερέως Φιλίππου Τραλλιανοῦ, ἀνθυπατεύοντος Στατίου Κοδράτου, βασιλεύοντος δὲ εἰς τοὺς ιεροὺς Ἱσσοῦ Χριστοῦ· ὥρα ὀγδόα, τιμή, μεγαλωσύνη, θρόνος αἰώνιος ἀπὸ γενεάς εἰς γενεάν. ἀμήν.

XXII. 1. Ἐρρῶσθαι ύμᾶς εὐχόμεθα, ἄδελφοι, στοιχεῖον τῷ κατὰ τὸ εὐαγγέλιον λόγῳ Ἱσσοῦ Χριστοῦ, μεθ᾽ οὗ δόξα τῷ θεῷ καὶ πατρὶ καὶ ἀγίῳ πνεύματι, ἐπὶ σωτηρίᾳ τῇ τῶν ἁγίων ἐκλεκτῶν, καθὼς ἐμαρτύρησεν ὁ μακάριος Πολύκαρπος, ὦ γένοιτο ἐν τῇ βασιλείᾳ.
Ἰησοῦ Χριστοῦ πρὸς τὰ ἱχνη εὑρεθῆναι ἡμᾶς. 2. Ταῦτα μετεγράψατο μὲν Γάιος ἐκ τῶν Ἐιρηναίου, μαθητοῦ τοῦ Πολυκάρπου, ὃς καὶ συνεπολιτεύσατο τῷ Ἐιρηναίῳ. ἐγὼ δὲ Σωκράτης ἐν Κορίνθῳ ἐκ τῶν Γαίου ἀντιγράφων ἔγραψα. ἣ χάρις μετὰ πάντων. 3. Εὐγὼ δὲ πάλιν Πιόνιος ἐκ τοῦ προγεγραμμένου ἔγραψα ἀναζητήσας αὐτά, κατὰ ἀποκάλυψιν φανερώσαντός μοι τοῦ μακαρίου Πολυκάρπου, καθὼς δηλώσω ἐν τῷ καθεξῆς, συναγαγὼν αὐτὰ ἤδη σχεδὸν ἐκ τοῦ χρόνου κεκμηκότα, ἣν κάμε συναγάγῃ ὁ κύριος Ἰησοῦς Χριστὸς μετὰ τῶν ἐκλεκτῶν αὐτοῦ εἰς τὴν οὐράνιον βασιλείαν αὐτοῦ, ὃ ἡ δόξα σὺν τῷ πατρὶ καὶ ἀγίῳ πνεύματι εἰς τοὺς αἰώνας τῶν αἰώνων. ἀμήν.

κάμως: to labour, wear out, 1
Κόρινθος, ὁ: Corinth, 1
μαθητής, ὁ: disciple, pupil, 2
μεταγράφω: to copy, transcribe, 1
οὐράνιος, ἃ, ὁν: heavenly, 1
πάλιν: again, once more; back, backwards, 3
Πιόνιος: Pionius (pr. name), 1
πνεῦμα, τὸ: soul, spirit, breath, 5
προγράφω: to write before/beforehand, 1
συμπολιτεύω: to live as fellows of a polity, share a way of life, 1
συνάγω: to bring/lead together, 4
σχεδὸν: nearly, almost, just about, 2
Σωκράτης, ὁ: Socrates, (pr. name), 1
φανερῶς: to make manifest, reveal, 2

261 εὑρεθῆναι: aor. inf. pass.
262 ἐκ τῶν Ἐιρηναίου: the article refers to the writings of Irenaeus.
267 ἐν τῷ καθεξῆς: the compact phrase means, “in the following”
268 κεκμηκότα: perf. partcpl. “worn out”.

The Martyrdom of Polycarp
Appendix 1: Words occurring 5 or more times, arranged alphabetically

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἅγιος, α, ον</td>
<td>holy, sacred</td>
<td>9</td>
</tr>
<tr>
<td>ἀδελφός, ὁ</td>
<td>a brother</td>
<td>9</td>
</tr>
<tr>
<td>αἰώνιος, ον</td>
<td>perpetual, eternal; (subst) age</td>
<td>11</td>
</tr>
<tr>
<td>ἀκούω, ἂκουσμαί, ἂκουσα, ἂκηκοα, ἂκούσθην</td>
<td>to hear</td>
<td>9</td>
</tr>
<tr>
<td>ἀλλά: but, rather</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>ἀπό: from, away from</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>αὐτός, -ἡ, -ὁ: self; he, she, it; the same</td>
<td>85</td>
<td></td>
</tr>
<tr>
<td>βουλεύω: to deliberate, wish, take counsel</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>γάρ: for, since</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td>γίνομαι, γεν, γενήσομαι, ἐγενόμεν, γέγονα, γεγένησαι:</td>
<td>to come into being, become</td>
<td>18</td>
</tr>
<tr>
<td>δέ: but, and, on the other hand</td>
<td>49</td>
<td></td>
</tr>
<tr>
<td>διά: through (gen), on account of (acc)</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>διδωμι, δωσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην:</td>
<td>to give</td>
<td>6</td>
</tr>
<tr>
<td>δόξα, ἡ: glory, fame, opinion</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>δύναμαι, δυνήσομαι, ...:</td>
<td>to be able to; be powerful</td>
<td>8</td>
</tr>
<tr>
<td>εἰμί: to be, exist</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>εἰπων, εἰρήκα, εἰρήμαι, ἔρρήθην:</td>
<td>aor., said, spoke</td>
<td>14</td>
</tr>
<tr>
<td>ἐκείνος, -ἡ, -ὁ: that, those</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>ἐκκλησία, ἡ: church; assembly</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>ἐπί: near (gen.), to, toward (acc.); near, at</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>ἐπιφανεία, ἡ: church; assembly</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>ἅµερα, ἡ: day</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>θεός, ὁ: god, divinity</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>θηρίον, τὸ: wild animal, beast</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Ἰησοῦς, ὁ: Jesus</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>καὶ: and, also, even, too</td>
<td>150</td>
<td></td>
</tr>
<tr>
<td>καίω: to kindle, burn</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>κύριος, ὁ: lord, Lord</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>λέγω, λέξω ἔλεγξα, ...:</td>
<td>to say, speak; choose, select</td>
<td>13</td>
</tr>
<tr>
<td>μάκαριος, α, ον:</td>
<td>blessed, happy</td>
<td>6</td>
</tr>
<tr>
<td>μάρτυς, ὁ: witness, martyr</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>μέγας, μεγάλη, μέγα: big, great, important</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>μέλιω: to be about to, to intend to</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>μέν: on the one hand</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>μὴ: not, lest</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>μόνος, -ἡ, -ον: alone, only, solitary</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>δ, ἡ, τὸ: the</td>
<td>362</td>
<td></td>
</tr>
<tr>
<td>δς, ἡ, δ: who, which, what</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>δτι: that; because</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>οὐ, οὐκ, οὐχ: not, not</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>οὖν: and so, then; at all events</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>οὔτε: and not, neither... nor</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>οὕτως, οὕτη, τοῦτο: this, so</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>οὕτως: in this way, thus, so</td>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>
Appendix 2: List of all words, arranged alphabetically

ἀγαθός, ἡ, ὁ, έν: good; noble, 2
ἀγάλλιαδις, ἡ: great joy, exultation, 1
ἀγάλλιαδω: to rejoice exceedingly, 1
ἀγαπάω: to love, desire, 1
ἀγάπη, ἡ: love; caritas, 2
ἀγαπητός, ἡ, ὁ: loved, beloved, 2
ἀγιελος, ὁ: messenger; angel, 2
ἀγίος, α, έν: holy, sacred, 9
ἀγνοώ: to be ignorant, not know, 3
ἀγρίνιον, τό: (dim.) ἄγρος; small field, 2
ἀγω: to lead, drive, do, 2
ἀδελφός, ὁ: a brother, 9
ἀδερφός: with pleasure, gladly, 1
ἀδίκω: to harm, injure, wrong, 1
ἀδίκος, ὁν: unjust, unrighteous, 2
ἀδίκως, έν: without God, atheist, 3
ἀδεμπάω: to be ashamed; stand in awe, 1
ἀδιμα, τό: blood, 1
ἀδικώ: to tell, speak of, praise, 1
ἀδίκω: to remove, lift, raise up, 3
ἀδινυς, έν: perpetual, eternal; (subst) age, 11
ἀκατάχρης, έν: uncontrollable, 1
ἀκόλουθος, έν: following, after, 3
ἀκόμο: to hear, 9
ἀλήθης, ές: true; unconcealed, 1
ἀλήθινος, ἡ, έν: true, genuine, truthful, 1
Ἀλκη, ἡ: Alice (proper noun), 1
ἀλλας, ὁ, έν: another, other, 2
ἀλλά: but, rather, 10
ἀμαρτωλός, ἡ, έν: sinful, sinner, 1
ἀμετάκλητος, έν: unalterable, immutable, 1
ἀμήν: amen; truly, 4
ἀμαρτωλός, ἡ, έν: blameless, unblemished, 1
ἀν: modal adv., 2
ἀναβάλλω: to go up, ascend, 1
ἀναβάλλω: to look up, regain sight, 3
ἀναγγέλλω: to report, proclaim, 1
ἀναζητώ: to investigate, search out, 1
ἀναιρέω: to take/lift up, 1
ἀνατίτρητος, έν: not to be opposed; uncontrollable, 1
ἀναπέμπω: to send up, 1
ἀνάστασις, ἡ: raising/rising up; resurrection, 1
ἀνάτιθημι: to set up, erect, 1
ἀνάδρομοι: to make manly, strong, 1
ἀναπληρωτός, έν: unsellable, 1
ἀνερωτώ: to question, 1
ἀνήρ, ὁ: man; husband, 1
ἀνθρωπός, ὁ: human being, person, 3
ἀνθυπατέω: to be proconsul, 1
ἀνθυπατός, ὁ: proconsul, 1
ἀνομος, έν: lawless, impious, 3
ἀντιγράφω: to write against/back, 1
ἀντιξέπλος, ὁ: rival, adversary, 1
ἀντικείμενοί: to be opposite; resist, 1
ἀντικειμένος: shin, 1
ἀντιλαμβάνομαι: receive instead of; lay hold of, 1
ἀνυπέβλητος, έν: not to be surpassed, 1
ἀνωθεν: from above; anew, 1
ἀξίος, ια, έν: worthy, 2
ἀξίω: to deem worthy, think, 3
ἀποκρίνομαι: to answer, 2
ἀπαλλάσσω: to set free/deliver from, 1
ἀπαρτίζω: to complete, fulfill, 1
ἀπάς, ἡπάς, ἡπάν: all, the whole, 3
ἀπειλέω: to hold out (as a threat), 1
ἀπέρχομαι: to go away, depart, 1
ἀπέχω: to keep off/away from, 1
ἀπηνηχός, ἡ: gentle, rough, hard, 1
ἀπιστος, έν: unbelieving; untrustworthy, 1
ἀπό: from, away from, 10
ἀποδημέω: to go abroad, away from home, 1
ἀποκάλυψις: uncovering; revelation, 1
ἀπολαμβάνω: to receive, recover; cut off, 1
ἀπολογώμαι: to speak in defence, defend, 1
ἀπολόω: to loose from, let go, 1
ἀπονέμω: to portion out, assign, 1
ἀποστολικός, ὁν: apostolic, 1
ἀπόστολος, ὁ: apostle; envoy, messenger, 1
ἀποσφρώ: to tear away, strip off, 1
ἀποτίθημι: to put/lay aside, 2
ἀποτυγχάω: to fail to hit/obtain, 1
ἀποφέρω: to carry away/back; return, 1
ἀπέω: to fasten; (mid) touch, 1
ἀργυρός, ὁ: silver, 1
ἀριθμός, ὁ: number, 1
ἀρμόζω: to fit together, join, adapt, 1
ἀρνέωμαι: to deny, refuse, refute, 1
ἀρνητικός, ἡ: denial, negation, 1
ἀρτηρία, ἡ: wind-pipe; artery, 1
ἀρτος, ὁ: bread, food, 1
ἀρχή, ἡ: beginning, ruler, 2
ἀρχιερεύς, ὁ: high-priest, 2
ἀρχω: to begin; be in charge, 3
ἀρχων, ὁ: ruler, magistrate, 2
ἀρωμα, τό: aromatic herb, 1
ἀρεβής, ἡ: impious, unholy, 1
Ἀσιά, ἡ: Asia, 1
Ἀσιάρχης, ὁ: Asiarch, 1
Ἀσκητής, ὁ: exercises, training; asceticism, 1
Ἀσκύλωτος, έν: not pulled about; undisturbed, 1
Ἀσφαλεία, ἡ: safety, security, 1
ἀτρός, -ή, -ος: self; he, she, it; the same, 85
ἄρθρα, ἡ: incorruption, immortality, 3
ἀφήμι: to send off/let go; forgive, 3
ἀψευδής, ἡ: without deceit; truthful, 1
βαλανείων, τό: bath, bathing-room, 1
βασιλεύω: to test, examine; torture, 2
βασιλιστής, ὁ: examiner; torturer, 1
έπαινεως: to praise, commend, 1
έπαφήμι: to throw at, let loose, 1
έπει: when, after, since, because, 2
έπειδή: when, since, after, 2
έπειράω: to attempt, try, 1
έπέκεινα: beyond; on the far side, 1
έπι: near (gen.), to, toward (acc.); near, at, 12
έπιμοι: to cry out; call upon, 3
έπιγνωσις, ἡ: recognition, knowledge of, 1
έπιδείκνυμι: to indicate, point out, prove 2
έπιθυμοι: to desire, long for, 2
έπίθωμι: to sacrifice upon, 2
έπιλέγω: to name, call; say in addition; pick, 1
έπιμενόντωσι: to stay on; continue, 4
έπιμονος, ον: long lasting, continual, 1
έπιρωμοννυθάμενοι: to add strength to, encourage, 1
έπισελα: to shake at, threaten; urge on, 1
έπιστομος, ον: distinguishing, remarkable; token, 3
έπίσκοπος, ὁ: bishop; overseer, 2
έπιστάματος: to draw towards; attract, 1
έπιστολή, ἡ: letter, epistle, 1
έπιστρέφω: to turn around/towards, 2
έπιστρεφεῖν, τό: workshop, workplace, 1
έρρώσιμα: be well < ῥώνυμα, 1
έρχομαι: to come or go, 4
έρωτάμενοι: to ask, inquire, question, 1
ὁθὼ: to eat, 1
ὁώμοιος: within, into, 1
ὁτέρος, α, ον: other, the other of two, 7
ὁτομαίαμεθα: to prepare, get ready, 2
ὁτομάσα, ἡ: readiness, 1
ὁτος, τό: year, 1
ὑπαγέλειον, τό: gospel, good news, 4
ὑπάρεστος, ὁ: Eusebius (pr. name), 1
ὑπάρχοις: immediately, straight-away, 3
ὑπαρβησίς, ἢ: cautious, prudent; pious, 1
ὑπολογοῦμενος: to bless, praise, 3
ὑπολογισμός, ὁ: blessed, 1
ὑπολογίστος, ὁ, ὄν: blessed, 1
ὑπονοια, ἡ: goodwill, favour, affection, 1
ὑπονόησι: to find, discover, devise, invent, 3
ὑποστασίς, ἡ: steadfast, sound, steady, 1
ὑπῆρξί: prayer, vow, 1
ὑποχοιμαῖοι: to pray, vow, wish, 1
ὑπομαθία, ἡ: sweet smell, fragrance, 1
ὑποστήματα: set upon, place upon, 1
ἦμοι: to have, hold, 3
ἵτετοιμένοι: to inquire, seek, search, 3
ζῶ (ζάω): to live, be alive, 4
ζωή, ἡ: life, 3
ἡ: or (either...or); than, 4
ἡγέμονας: to lead, command; think, consider, 1
ἥδι: already, now, at this time, 2
ἥλικα, ἡ: age, time of life, 3
ᡥλος, ὁ: nail, stud, 1
ἡμεῖς: we, 21
ἡμέρα, ἡ: day, 5
ἡμέτερον, -α, -ον: our, 2
Ἡρῴδης, ὁ: Herod (pr. name), 4
Ἡρός, τό: courage, 1
Ἡττῶν: quicker, swifter, 1
ἥθιμα, τό: marvel, wonder, miracle, 1
ἥτυμα: to marvel; to wonder at, amaze, 4
ἥτυμινος, α, ον: wonderful, marvellous, 2
ὁ ἑλλημα, τό: will, wish, desire, 2
ὥσπερποτής, ἡ: fitting/appropriate to God, 1
ὕδωρ, ὁ: water, sea, 6
ὑδραγωνις, ὁ: snake, 1
ὑδραίος, ὁ: river, 5
ὑδράς: horse, 3
ὑδράς, ὁ: horse, 4
ὑδρός, ὁ: water, sea, 6
ὕδρος, ὁ: water, sea, 6
ὕδρωμε: to set upon, place upon, 1
ἵδια, ἡ: form, appearance, kind, sort, 1
ἱδιος, α, ον: one’s own, private, personal, 3
ἥτις, ὁ: Jesus, 9
ἵματιν, τό: garment, (pl) clothing, 1
ἵνα: in order that (+ subj.); where (+ ind.), 10
ἵονιος, ὁ: Jew; Judean, 4
ἵονις, ὁ: Herod (pr. name), 4
ἵππευς, ὁ: horseman; cavalier, equestrian, 1
ἵστημι: make stand, set up, stop, establish, 2
ἵσχυς: to be strong, 2
ἵνος, τό: footstep, trace, 1
καθαιρεῖται, ὁ: overthrower, 1
καθαιρώ: to take down, put down, 1
καθέξαι: (adv) the following, 1
καθαίρω: to nail on/onto, 1
καθίζω: to seat/sit, 1
καθολικός, ὁ, ὄν: catholic; general, 4
καθώς: as, just as, 3
καὶ: and, also, even, too, 150
καὶ με: καὶ με: we and, 1
καὶ: and, also, even, too, 150
καὶ: even, although, albeit, 1
κατασκηνος, ὁ: Caesar, 4
κατίωμι: to kindle, burn, 6
κάκεθινεν (καὶ έκείθην): and from there, 1
κάκος, -η, -όν: bad, base, cowardly, evil, 1
καλάνδαι, αί: kalends (lat calendae), 1
καλέω: to call, summon, invite, 1
καλός, -η, -όν: beautiful, fair, noble, fine, 2
καμάρια, ἡ: arch; arched structure, 1
καμέλ: καμέλ: camel, 1
κάμινος, ὁ: oven, furnace, 1
κάμυνα το: labour, wear out, 1
κάν (καὶ έτέν): even if, 1
καρδία, ἡ: heart, 2
καρόδοχος, ὑ: chariot, (lat carruca), 2
κατά: down from (+ gen.), down, down along (+ acc.), 20
καταβάνων: to go down, descend, 1
καταγωγίας: to prevail against, overcome, 1
κατακαίων: to burn completely, 2
κατακείμενοι: to lie down, 1
κατακρίνων: to pass sentence against, condemn, 1
καταλείπων: to leave behind, abandon, 1
καταπατῶν: to tear, shred, rend, 1
καταπαύον: to put an end to, stop (tr), 2
καταβούννυμι: to extinguish, put out, quench, 1
καταφρονῶν: to look down upon, despise, 2
κάτημα: to come down, 1
κατοικέων: to inhabit, dwell, 1
κατοικτέρων: to have mercy, show compassion, 1
κελέω: to bid, order, command, exhort, 2
κενδοκές: to be vainglorious, arrogant, 2
κεντρώων: ὁ: centurion (lat centurio), 1
κεφάλαιος, ο, ον: of the head, 1
κήρυξ: ὁ: herald, messenger; trumpet-shell, 3
κηρύσσω: to proclaim, herald, 1
κλήρος, ὁ: lot, portion, share, 1
κληρονομία: to appoint by lot, assign, 1
κοδράτος, ὁ: Quadratus (pr. name), 1
κοίνωνας: ὁ: Quintus (pr. name), 1
κοινωνοῦσα: to share/have in common, 1
κοινωνός, ὁ: companion, partner, 2
κολάζω: to chastise, punish, 1
κόλασις, ἡ: chastisement, punishment, 3
κομψάτορα (acc): executioner (lat. confector), 1
κοπτήθος, ὁ: Corinth, 1
κοσμέω: to order, arrange, adorn, 1
κοσμικός, ὁ, ἡ, ον: of the world; worldly, 1
κόσμος, ὁ: good order, world, 1
κράτος: -εος, τό: strength, power, 1
κρατεῖν, -ον: better, stronger, superior, 1
κράτις, ὡ: ram, 1
κρίσις, ἡ: judgment, condemnation, 1
κτῖς, ὁ: creature, creation, 1
κυβερνήτης, ὁ: steersman, pilot; governor, 1
κύκλος, ὁ: a circle, round, ring, 1
κυνηγεῖα, ἡ: hunting; chase, hunt, 1
κύριος, ὁ: lord, Lord, 12
καλέω: to talk, speak, chatter, 1
καλμάνω: to take, catch, receive, 4
καλβάνω: to escape notice, forget, 3
κάλω: to say, speak; choose, select, 13
κάλων, ὁ: lion, 1
λήπτης, ὁ: bandit, robber, pirate, 1
λιβανωτός, ὁ: frankincense, 1
λίθος, ὁ: stone, 1
λόγος, ὁ: word, speech, account, argument, 3
λαοδορεῖν: to revive, abuse, 1
λαοπότας, ὁ, ἡ, ον: the remainder, the rest, 2
λάβω: to loose, untie, 1
μαθητής, ὁ: disciple, pupil, 2
μακάριος, ὁ, ἡ, ον: blessed, happy, 6
μακρός, ὁ, ἡ, ον: long, far, distant, large, 1
μάλατα: most of all; certainly, especially, 1
μάλλον: more, rather, 2
μανθάνω: to learn, understand, 2
Μαρκίων, ὁ: Marcion or Marcus (pr. name), 1
Μαρτίων, ὁ: Martius; March (the month), 1
μαρτυρέω: to testify; be a martyr, 4
μαρτύρια, ἡ: testimony, martyrdom, 4
μαρτύριον, τό: testimony, martyrdom, 4
μάρτυς, ὁ: witness, martyr, 6
μάστιξ, ἡ: whip, scourge, 1
μεγαλοσύνη, ἡ: greatness, majesty, 2
μέγας, μεγάλη, μέγα: big, great, important, 7
μέγεθος, τό: greatness, magnitude, 1
μεῖς, μηνός, ὁ: month, 1
μέλλω: to be about to, to intend to, 6
μέν: on the one hand, 12
μένω: to stay, remain, 1
μέρος, -εος, τό: a part, share, portion, 1
μέσος, -ἡ, -ον: middle, in the middle of, 3
μετά: with (+ gen.); after (+ acc.), 10
μεταβαίνων: to pass over, transfer, 1
μεταγράφω: to copy, transcript, 1
μετανοεῖν: to change one’s mind; repent, 4
μετάνοια, ἡ: repentance; regret, 1
μεταξύ: between, 1
μετατίθημι: to transfer, move from X to Y 2
μέχρι: up to; until, as long as (+ gen.), 5
μή: not, lest, 15
μηδὲ: and not, but not, nor, 3
μηδέποτε: never, 1
μηκέτι: no longer, no more, 1
μηνύω: to inform, betray, disclose, 1
μήτε: and not, 2
μηχανεύσαμαι: to contrive, devise, build, 1
μικρός, ὁ, ἡ, ον: small, little; trifle, 1
μιμεῖσθαι: to imitate, mimic, portray, 1
μιμητικός, ή, ον: imitator, mimic, 2
νάρκη, ἡ: remembrance, memory; memorial, 1
νυμφαῖς, τοις, τοιάς: to remember, call to mind, 2
νυμφαινεῖς, ές: unique; only-Begotten, 1
νόμος, ὁ, -νο-, -ον: alone, only, solitary, 5
Νικήτης, ὁ: Nicetes (pr. name), 1
νῦν: now; as it is, 1
νυξ, ἡ, η: night, 1
Ξανθικός, ὁ: Xanthicus, 1
ξυρίδιον, τό: dagger, 1
ξύλον, τό: wood; timber, 1
δ, ὁ, τό: the, the 362
οίδονται: eighteen, 1
οίδος, ὁ, ον: eighth, 1
οἰδορομέναι: to lament, bewail, 1
οίδον, ὁ, ἡ: fine linen, sail, sail-cloth, 1
οἰκεῖος, ο, ον: of the same household, family, 1
οἰκονομικός, ὁ: management, administration; economy (theol), 1
οἰκουμένη, ἡ: the world, 3
ὀλίγος, -η, -ον: few, little, small, 2
προσέχω: to offer, provide; direct, 1
προσήκω: to have come, be at hand, 1
προσλέκω: to nail to, 1
προσκέφαλιόν, τό: pillow, head-cushion, 2
προσκυνέω: to worship, show obeisance, 2
προσποιέω: to make as an addition; procure; pretend, 1
πρόσφατος, ον: fresh, recent, 1
προσφορά, ἡ: a bringing, offering, gift, 1
πρόσωπον, τό: face; person, 2
πρότερος, -α, -ον: before, in front of; earlier 1
πρω ανερών: to reveal beforehand, 1
προφητικός, ὃ, ὰν: prophetic, 3
πρῶτος, -η, -ον: first, earliest, 2
πύρ, τό: fire, 13
πυρά, ἡ: pyre, 2
πυρκατία, ἡ: funeral pyre, 1
πυρόω: to burn up with fire, 1
πῶς: ever yet, 1
πώς: how? in what way?, 2
ῥήμα, τό: word, saying; verb, 2
σαββάτον, τό: Sabbath; week, 2
σαρκίον, τό: bit of flesh, 1
σάρξ, ἡ: flesh, 3
σβέννυμι: to extinguish, quench, 2
σέβομαι: to be in awe, revere, 2
σήμερον: today, 1
σιγάω: to keep silent, 1
σκοπέω: to watch, look at, behold, 1
Σύμνα, ἡ: Smyrna, 5
σπευδάω: to be eager, be urgent, 1
σπουδάω: to be eager, busy, earnest, 1
σπουδῆ, ἡ: haste, speed, effort, zeal, 3
στάδιον, τό: a stade (180ft/600m) (pl. at times στάδιον), stadium, 6
Στατίου (gen.; Statius (pr. name), 1
σταφύρω: to crucify, 1
στενάω: to groan, sigh deeply, 2
στέφανος, τό: crown, wreath, 2
στραφώ: to crown, wreath, 1
στροφέω: to draw up in a line; fit, agree with, 1
στόμα, τό: mouth, 1
στρέφω: to turn, 1
σοῦ: you (sg), 17
συλλαμβάνω: to gather together; help, 5
συλλαμβάνω: to stand together; join, meet, agree to terms, 1
συμβουλεύω: deliberate together, advise, 1
συμμαθητής, ὁ: fellow-disciple, 1
συμπίπτω: to fall, happen, come to blows, 1
συμπολεμέω: to live as fellows of a polity, share a way of life, 1
σοῦν: along with, with, together (+ gen.), 7
συνάγω: to bring/lead together, 4
συνεπέρχομαι: to attack together; approach together, 1
σύνηδος, ἡς, ἔς: habituated, accustomed, 2
σχεδὸν: nearly, almost, just about, 2
σώζω: to rescue, save, 3
Σωκράτης, ὁ: Socrates (pr. name), 1
σῶμα, -ατος, τό: the body, 5
σωμάτιον, τό: small body; poor body, 1
σωτήρ, ὁ: deliverer, preserver; saviour 1
σωτηρία, ἡ: rescue, deliverance, salvation, 2
ταράδω: to stir up, trouble, disturb, 2
τάσω: to arrange, put in order, 1
τάχιον: earlier; formerly; quickly 2
τάχος, τό: speed, swiftness, 1
tε: both, and, 17
τελείω: to complete, perfect, 2
τηλικούστος, ἄτυχη, οὗτος: of such an age, 1
τηρέω: to keep, observe, guard, 4
τίθημι: to set, put, place, arrange, 1
τιμή, ἡ: honour; state offices, 3
τίμιος, -α, -ον: honoured, worthy, 2
τιμωρία, ἡ: retribution, vengeance, 1
tις, τί: anyone, anything, someone, something, 4
τίς, τί: who? which?, 6
tοιούτος, -ατυχή, οὗτος: such, 3
tόπος, ὁ: place, location, 2
tοσοῦτος, -ατυχή, οὗτος: so great, so much, so many, 5
tότε: then, at that time, 1
tούγαντιον (τοῦ ἐναντίον): opposite, 1
Τραλλιάνος, ὁ: Trallianus (pr. name), 1
tρεις, τρία: three, 1
tρέπω: to turn, 1
tρέχω: to run, 1
tρίτος: thrice, three times, 1
tύραννος, ὁ: tyrant, 1
tύχη, ἡ: fortune, fate; act, 3
υίος, ὁ: son, 2
ὑμεῖς: we, us, 5
ὑμέτερος, ἃ, ὁν: your, 1
ὑπαντήσω: to meet, encounter, 1
ὑπάρχω: to be there, be ready, begin; exist 2
ὑπεξέρχομαι: to go out from under; withdraw, retire, 2
ὑπέρ: above, on behalf of (gen.); over, beyond (acc.), 3
ὑπερφόρος, ἃ, ὁν: upper, 1
ὑπέρχω: to hold under; supply; support; suffer, 1
ὑπό: by, because of, from (gen) under (dat), 11
ὑποβάλλω: to put/throw/place under, 2
ὑποδείκνυμι: to show, indicate, mark out, 1
ὑπολέει: to loosen below; untie, 1
ὑπομένω: stay behind, continue, endure, 4
ὑπομονή, ἡ: remaining behind; perseverance, endurance, 2
ὑπομονητικός, ὁ, ὰν: obstinate, patient, enduring, 1
ὑποστρώνυμι: to spread, lay, strew under, 1
ὑποσωργεύω: to render service, assisting, 1
ὑπέρτερος, -α, -ον: later, last, 1
φανέρω: to make manifest, reveal, 2
φέρω: to bear, carry, bring, convey, 1
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φεύγω: to flee, take flight, escape, 1
ημί: to say, claim, assert, 5
φιλαδελφία, ἡ: brotherly love, love for the brotherhood, 1
Φίλιππος, ὁ: Phillip, 2
φιλοδεσπότος, σά: loving one’s lord, 1
Φιλομήλιον, τό: Philomelium (pr. name), 1
φιλονεικία, ἡ: love of strife, contention, 1
φλέψ, φλέβος, ἡ: blood-vessel, 1
φλόξ, φλόγος, ἡ: flame, 1
φρύγανον, τό: dry stick, (pl) firewood, 1
Φρυγία, ἡ: Phrygia, 1
φρόξ, ὁ: a Phrygian, 1
φωνή, ἡ: voice, noise, sound, 3
χαλεπός, ἡ, ὁν: hard, difficult, 1
χαρά, ἡ: joy, delight, 2
χαρίς, ἡ: grace, favour, 6
χείρ, χειρός, ἡ: hand, 2
χείρων: inferior, worse, 1
Χριστιανισμός, ὁ: Christianity
Χριστιανός, ὁ: Christian, 3
Χριστός, ὁ: Christ, Messiah, anointed, 16
χρόνος, ὁ: time, 2
χρυσόν, τό: gold coin, money; jewelry, 1
χρυσός, ὁ: gold, 1
χρώς, ὁ: skin
χωρίον, τό: place, spot, locale, 1
χωρίς: separately; apart from, without (gen.), 1
ψυχή, ἡ: life, soul, 2
ψυχρός, ὁ, ἄν: cold, 1
ὥρα, ἡ: season, time, period of time; hour, 11
ὥς: as, thus, so, that; when, since, 17
ὥσπερ: as, just as, as if, 3
ὥστε: so that, that, so as to, 28