A Reference Grammar of Classical Greek

Companion to Schola Graeca

ΤΟ ΔΙΔΑΣΚΑΛΕΙΟΝ

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How to Use This Grammar

This is the companion volume to *Schola Graeca*. The textbook teaches Greek in a sequence, through a story, one idea at a time. This book does not teach anything. It states what is true about the language, in order, so that you can look something up.

The two are cross-referenced in both directions. A box in the textbook reading **[Grammar §4.2]** points to section 4.2 here. A note in this book reading *(Lesson 8)* tells you where the textbook introduces that topic and what a student will already know when they meet it.

What is and is not covered

This volume covers Classical Attic as a student of Volume I will meet it, plus the differences in Homeric and Koine Greek that the textbook raises in Parts III and IV. It is not a complete scholarly grammar: Smyth and Kühner–Gerth exist, they are better than this, and they are freely available. What this book offers instead is a reference sized to a beginning reader, with the rare forms left out so that the common ones are easy to find.

Where a rule has exceptions that a first-year reader will actually meet, the exceptions are given. Where the exceptions are rare, they are named but not listed, with a pointer to a fuller grammar.

How sections are numbered

Chapters are **§1** to **§16**; subsections take a second number (**§4.2**). The numbering is stable: new material is added as a further subsection rather than by renumbering what is already there, so a reference printed in the textbook will not rot.

Conventions

ᾱ	a macron marks a long vowel where the spelling is ambiguous
ᾰ	a breve marks a short one, in the same case
*	an asterisk marks a reconstructed form that is not attested
†	a dagger marks a form a beginner may safely ignore
(L8)	the textbook lesson that introduces this topic

Paradigms are given in the order **nominative, genitive, dative, accusative, vocative**, singular before plural. This is the order used in most English-language Greek textbooks. It is not the order used in Latin grammars, and students coming from Latin should notice the difference once and then stop being bothered by it.

Note

Status of this volume. All sixteen sections are written, and the paradigm appendix (§17) carries every paradigm the course uses.
The numbering is stable and was fixed before the sections were written, so every reference printed in the textbook points where it did. New material will be added as a further subsection rather than by renumbering.
What is deliberately left out: the dual beyond recognition (§6.9), the optative beyond recognition (§14.2), the fuller enclitic rules (§2.7), verbal adjectives in **-τέος**, and the rarer third-declension stems. Each is named where it would have gone, with a pointer to Smyth.

1

Writing and Sound

1.1 The alphabet

Twenty-four letters, in the order used by every Greek lexicon.

	Name	Transliteration	Classical Attic value
Α α	ἄλφα	a	[a] [aː]
Β β	βῆτα	b	[b]
Γ γ	γάμμα	g	[g]; [ŋ] before **κ γ χ ξ**
Δ δ	δέλτα	d	[d]
Ε ε	ἒ ψιλόν	e	[e] (always short)
Ζ ζ	ζῆτα	z	[zd]
Η η	ἦτα	ē	[ɛː] (always long)
Θ θ	θῆτα	th	[tʰ]
Ι ι	ἰῶτα	i	[i] [iː]
Κ κ	κάππα	k	[k]
Λ λ	λάμβδα	l	[l]
Μ μ	μῦ	m	[m]
Ν ν	νῦ	n	[n]
Ξ ξ	ξῖ	x	[ks]
Ο ο	ὂ μικρόν	o	[o] (always short)
Π π	πῖ	p	[p]
Ρ ρ	ῥῶ	r, rh	[r]; [r̥] initially
Σ σ ς	σίγμα	s	[s]; [z] before a voiced consonant
Τ τ	ταῦ	t	[t]
Υ υ	ὗ ψιλόν	u, y	[y] [yː]
Φ φ	φῖ	ph	[pʰ]
Χ χ	χῖ	ch, kh	[kʰ]
Ψ ψ	ψῖ	ps	[ps]
Ω ω	ὦ μέγα	ō	[ɔː] (always long)

Sigma. **ς** is written at the end of a word, **σ** elsewhere. The distinction is purely graphic and is a medieval convention; it carries no information.

The aspirates. **θ φ χ** were aspirated stops in the classical period — **τ π κ** followed by a puff of breath — not the fricatives [θ f x] of later Greek and of the Erasmian con-

vention. They became fricatives during the Koine period, which is why **φ** is transliterated *ph* in older borrowings and *f* in later ones.

Letters no longer written. Three letters had dropped out of the Ionic alphabet adopted at Athens in 403 BC but survive as numerals and in other dialects: **ϝ** *digamma* [w], **ϟ** *koppa* [k] before back vowels, and **ϡ** *sampi*. The digamma matters for reading Homer (§16.2), where its lost consonant still affects the metre.

1.2 Vowels and vowel length

Seven vowel letters represent twelve vowels, because length is phonemic and is not always written.

Always short	Always long	Either
ε, ο	**η, ω**	**α, ι, υ**

Length is not a detail. It determines where the accent may fall (§2), whether a syllable scans long or short in verse (§16.4), and in several paradigms it is the only difference between two forms — first-declension nominative **ἡ χώρᾱ** and accusative **τὴν χώρᾱν** are distinguished from the genitive **τῆς χώρᾱς** by the final consonant alone, but **θάλαττᾰ** nominative and **θάλατταν** accusative differ in the quantity of the alpha as well.

This grammar marks length with a macron (**ᾱ**) or breve (**ᾰ**) wherever it is not deducible and wherever it affects accentuation. Printed Greek texts do not mark it at all.

1.3 Diphthongs

A diphthong is two vowel letters forming one syllable. There are seven proper diphthongs.

	Value		Value
αι	[ai]	**ευ**	[eu]
αυ	[au]	**οι**	[oi]
ει	[eː]	**ου**	[uː]
		υι	[yi]

ει and **ου** are *spurious diphthongs* in most of their occurrences: by the fifth century they represented long close [eː] and [uː] respectively, arising from contraction or compensatory lengthening rather than from a genuine glide. The spelling is historical.

ηυ [ɛːu] and **ωυ** (Ionic) also occur but are uncommon in Attic prose.

1.3.1 Improper diphthongs (iota subscript)

When long **ᾱ η ω** were followed by **ι**, the iota ceased to be pronounced in Attic and is written beneath the vowel: **ᾳ ῃ ῳ**. Under a capital it is written beside the letter instead and is called *iota adscript*: **Αι ΗΙ Ωι**.

The subscript is never pronounced. It is frequently the only mark distinguishing the dative singular from the nominative (**τῇ ψυχῇ** against **ἡ ψυχή**), and omitting it in writing is an error, not a shortcut.

1.4 Breathings

Every word beginning with a vowel, a diphthong, or **ρ** carries a breathing mark.

᾽	smooth (*spiritus lenis*)	no sound: **ἀγαθός** = *agathos*
῾	rough (*spiritus asper*)	[h] before the vowel: **ἁγνός** = *hagnos*

Rules of placement:

1. On a diphthong the mark stands over the **second** vowel: **αἱ**, **οὐ**, **εὐθύς**.
2. On a capital it stands **before** the letter: **᾽Αθῆναι**, **῾Ελλάς**. On a capital diphthong it stands over the second letter: **Αἴγυπτος**.
3. Initial **υ** is **always** rough: **ὑπέρ**, **ὕδωρ**, **ὑγιής**.
4. Initial **ρ** is always rough, representing a voiceless trill: **ῥήτωρ**, **ῥῶ**. A doubled rho inside a word is written **ῤῥ** in some editions and **ρρ** in others.

The rough breathing continues an inherited *s-, which survives as *s-* in Latin: **ὑπέρ** ~ *super*, **ἕξ** ~ *sex*, **ἡμι-** ~ *semi-*, **ἅλς** ~ *sal*. The correspondence is regular enough to be worth testing and irregular enough not to be trusted.

1.5 Consonant classes

Many rules in the verb and the third declension are stated in terms of these three classes.

	Voiceless	Voiced	Aspirate
Labials (π-class)	π	β	φ
Dentals (τ-class)	τ	δ	θ
Velars (κ-class)	κ	γ	χ

The double consonants are each a stop plus sigma: **ψ** = labial + σ · **ξ** = velar + σ · **ζ** = [zd].

This matters because a stop meeting a **σ** produces a predictable result, and that is what generates the future and aorist stems (§12) and the dative plural of the third declension (§6):

- labial + σ → **ψ** : **γράφ-σω → γράψω**

- velar + σ → **ξ** : **ἄγ-σω → ἄξω**
- dental + σ → **σ** : **πείθ-σω → πείσω**

The liquids (**λ ρ**) and nasals (**μ ν**) behave differently and are treated at §12.4.

1.6 Euphonic change

Greek adjusts sounds at junctions. Three adjustments are common enough to recognise on sight.

Elision. A short final vowel drops before a word beginning with a vowel, marked by an apostrophe: **ἀλλά ἐγώ → ἀλλ᾽ ἐγώ**; **ἐπί αὐτῷ → ἐπ᾽ αὐτῷ**. If the following word has a rough breathing, a final voiceless stop becomes its aspirate: **ἐπί ἡμῖν → ἐφ᾽ ἡμῖν**, **κατά ὅ → καθ᾽ ὅ**.

Movable consonants. Certain endings add a final **ν** before a vowel or at the end of a sentence: **λέγουσι / λέγουσιν**, **ἐστί / ἐστίν**. **οὕτω / οὕτως** behaves the same way. The addition carries no meaning; it prevents hiatus.

Crasis. Two words merge, marked by a *coronis* (which looks like a smooth breathing): **τὰ ἄλλα → τἆλλα**, **καὶ ἐγώ → κἀγώ**. Common in poetry and in fixed phrases.

1.7 Punctuation

.	full stop
,	comma
·	raised dot: colon or semicolon
;	question mark

Ancient manuscripts had none of these, nor spaces between words, nor lower-case letters. Word division, accents, breathings, and punctuation are all editorial, and the earliest of them postdate the texts they are applied to by centuries (§16.1).

2

Accentuation

The Greek accent was one of **pitch**, not stress: the accented syllable was pronounced at a higher musical tone. Dionysius of Halicarnassus (*De compositione verborum* 11) puts the interval at about a fifth.

Accents were devised by Alexandrian scholars about 200 BC, long after the texts they annotate, to help readers for whom Greek was no longer native. By the Koine period the distinction had already become one of stress.

2.1 The three accents

		Occurs on
´ acute	rising pitch	any of the last three syllables
῀ circumflex	rise and fall within one syllable	only a long vowel or diphthong, and only on the last two syllables
` grave	the acute suppressed	only on the final syllable, and only when another word follows

2.2 Names of the syllables

Counting from the end of the word (Lesson 7):

ultima	the last syllable
penult	the second from the end
antepenult	the third from the end

2.3 The three governing rules

Rule 1 — the three-syllable limit. The accent cannot stand further back than the antepenult. **ἄνθρωπος** is accented as far back as Greek permits.

Rule 2 — the antepenult requires a short ultima. An acute may stand on the antepenult only if the last syllable is short. When the ultima lengthens, the accent must move forward:

ἄνθρωπος (ultima short) → genitive **ἀνθρώπου** (ultima long)

Rule 3 — the long penult rule. If the penult is accented *and* is long *and* the ultima is short, the accent **must** be a circumflex. In every other case it is an acute.

δῶρον — penult long, ultima short → circumflex **δώρου** — penult long, ultima long → acute **λόγος** — penult short → acute

These three rules account for almost every accent shift in the noun and adjective paradigms. They are not optional refinements; a form accented against them is misspelled.

Note

Why a student should care. Two reasons, and only two.
The accent distinguishes real words — **τίς** *who?* against **τις** *someone*, **ποῦ** *where?* against **που** *somewhere*, **ᾗ** *truly* against **ἡ** *the*.
And the accent is evidence about the *form*. If you see **ἀνθρώπου** you know without further inspection that the ultima is long, because otherwise the accent would have stayed on the antepenult. Readers use this constantly, usually without noticing.

2.4 Final -αι and -οι

For purposes of accentuation, a final **-αι** or **-οι** counts as **short**, even though both are diphthongs. Hence **ἄνθρωποι**, not *ἀνθρώποι*.

The exceptions are the optative mood (**παιδεύσαι**, third singular aorist optative, where the **-αι** counts long) and the locative adverb **οἴκοι** *at home*.

2.5 Persistent and recessive accent

Nouns and adjectives have a persistent accent. It stays on the syllable where the nominative singular puts it, moving only when Rules 1–3 compel it. This is why the accent must be learned with the word: nothing about the stem predicts whether a given noun is **λόγος** or **θεός**.

Verbs have a recessive accent. It retreats as far from the end as the rules allow, so it can always be predicted. **παιδεύω**, **παιδεύομεν**, **ἐπαίδευον** — in each case as far back as possible.

The two systems meet in the participle, which is accented as a noun (persistently) rather than as a verb.

2.6 The grave

An acute on the final syllable becomes a grave when another word follows without intervening punctuation.

ἀγαθός in isolation → **ἀγαθὸς ἄνθρωπος** in a phrase

The grave is therefore not a separate accent but a notation for an acute that has been suppressed — probably indicating that the pitch rise did not occur. An acute stands at the end of a clause or before a punctuation mark.

The interrogative **τίς** is a deliberate exception: it keeps its acute always, so that it can never be confused with indefinite **τις**.

2.7 Enclitics and proclitics

Proclitics have no accent of their own and lean forward onto the following word. The common ones are the article forms **ὁ ἡ οἱ αἱ**, the prepositions **εἰς ἐν ἐξ**, the conjunctions **εἰ ὡς**, and the negative **οὐ**.

Enclitics have no accent of their own and lean back onto the preceding word, which may acquire a second accent as a result: **ἄνθρωπός τις** *a certain man*. The common ones are **τις τι** (indefinite), the oblique cases of **ἐγώ σύ**, the present indicative of **εἰμί** and **φημί** (except the second singular **εἶ** and **φῄς**), and the particles **γε τε περ**.

The full rules for accenting an enclitic group are intricate and are not reproduced here; see Smyth §§183–187. A reader needs to recognise an enclitic, not to accent one.

2.8 Accent in this course

Volume I introduces accentuation in four stages.

Lesson 2	the three marks, and the two breathings with their Latin names
Lesson 7	**ultima**, **penult**, **antepenult** (§2.2); the three-syllable limit and the long-ultima restriction (§2.3)
Lesson 8	the circumflex on a long penult; the first-declension genitive plural in **-ῶν**
Lesson 11	recessive against persistent accent (§2.5) — that a verb's accent is free and a noun's must be learned
Lesson 25	the accent as the whole of a word's meaning (**τίς / τις**), enclitics, and where the names of the marks come from

Students are expected to accent correctly in written work from Lesson 7 onward, and to read accents aloud — as stress, if pitch is beyond them — from the start.

The Greek names of the marks (**ὀξεῖα**, **βαρεῖα**, **περισπωμένη**, **δασεῖα**, **ψιλή**) are given in Lesson 25 as etymology rather than as terms to learn; nothing in the course requires them.

3

The Article

Greek has a definite article and no indefinite article. **ὁ ἄνθρωπος** is *the man*; **ἄνθρωπος** is *a man* or simply *man*.

The article is the most frequent word in Greek and the most informative. It agrees with its noun in gender, number, and case, and so announces all three before the noun arrives.

3.1 Forms

	masc.	fem.	neut.
Singular			
nominative	**ὁ**	**ἡ**	**τό**
genitive	**τοῦ**	**τῆς**	**τοῦ**
dative	**τῷ**	**τῇ**	**τῷ**
accusative	**τόν**	**τήν**	**τό**
Plural			
nominative	**οἱ**	**αἱ**	**τά**
genitive	**τῶν**	**τῶν**	**τῶν**
dative	**τοῖς**	**ταῖς**	**τοῖς**
accusative	**τούς**	**τάς**	**τά**

NOTE

Four forms have no τ. ὁ ἡ οἱ αἱ — the nominatives, masculine and feminine, singular and plural. These four are also proclitic (§2.8) and so carry no accent. Everything else in the paradigm begins with **τ-** and carries an accent.
Learning this one observation removes most of the difficulty from the table.

The dual (**τώ, τοῖν**) survives in Attic but is rare enough that a first-year reader may safely defer it; see §6.9.

3.2 The article as a signpost

Because the article agrees with its noun, it resolves ambiguities the noun alone cannot.

It supplies gender the ending hides. **ἡ ὁδός** *road* is feminine despite the **-ος**

ending that marks almost every other second-declension noun as masculine. No rule predicts this. The article is the only evidence, which is why vocabulary in this course is always learned article-first.

It distinguishes cases that have collapsed. Neuter nominative and accusative are identical in every declension and both numbers. The article does not help there either — **τὸ δῶρον** is also both — but elsewhere it does: **τῆς ψυχῆς** is unambiguously genitive where the bare **ψυχῆς** would be too.

It marks the subject when no ending can. Where two nominatives stand together, the one with the article is the subject and the one without is the predicate:

> **χαλεπὰ τὰ καλά** — *the fine things are hard*, not *hard things are fine*. **τὰ καλά** has the article; **χαλεπά** does not.

This convention is regular and is the ordinary way Greek forms a predicate (§15.1). It is also how a reader tells a definition from a description.

3.3 Attributive and predicate position

The *position* of a modifier relative to the article changes the meaning.

Attributive position — the modifier stands between the article and the noun, or after a repeated article. The modifier describes the noun.

> **ὁ σοφὸς ἄνθρωπος** — *the wise man* **ὁ ἄνθρωπος ὁ σοφός** — *the wise man* (same sense, more emphatic)

Predicate position — the modifier stands outside the article–noun group. The modifier is *asserted* of the noun, and the verb *to be* is understood.

> **σοφὸς ὁ ἄνθρωπος** — *the man is wise* **ὁ ἄνθρωπος σοφός** — *the man is wise*

No verb appears in either of the last two. The position does the work that English needs *is* to do. (Lesson 10.)

3.4 The article with no noun

The article plus a modifier can stand alone, the noun being understood.

οἱ σοφοί	the wise (people)
τὰ καλά	fine things; what is fine
οἱ ἐν τῇ οἰκίᾳ	those in the house
τὰ τῆς πόλεως	the affairs of the city
ὁ τοῦ Φιλίππου	the (son) of Philip

This is extremely common and is one of the places where Greek is markedly more compact than English. **τὰ τῆς πόλεως** is four syllables for what takes English five words.

3.4.1 The article with an infinitive

The neuter article turns an infinitive into a noun, which can then be declined:

> **τὸ μανθάνειν** — *learning, the act of learning* **διὰ τὸ μανθάνειν** — *because of learning*

See §13.3.

3.5 Uses that differ from English

With abstract nouns and generalisations, Greek uses the article where English does not:

> **ἡ δικαιοσύνη** — *justice* (not *the justice*) **ὁ ἄνθρωπος** — *man*, humanity in general

With proper names, Greek often uses the article where English never does: **ὁ Σωκράτης**. The presence or absence can carry a slight nuance of familiarity, but it is frequently just idiom and should not be over-interpreted.

With possessives, Greek uses the article where English uses *my*, *his*, *their*: **ὁ πατήρ** can mean *my father* when the context supplies the owner.

It is omitted in many fixed phrases and prepositional expressions — **ἐν ἀρχῇ** *in the beginning*, **κατὰ νόμον** *according to law* — and in poetry, which uses the article far more sparingly than prose. Homer barely has an article at all in the later sense; what looks like one is usually a demonstrative pronoun (§16.2).

3.6 Lesson references

Lesson 3	nominative and accusative singular
Lesson 7	the full paradigm; the article as signpost
Lesson 8	genitive
Lesson 9	dative
Lesson 10	attributive and predicate position

4

The First Declension

The first declension contains nouns whose stem ends in **-ᾱ**. Most are feminine; a small and important group is masculine.

4.1 Feminine in -η

Nouns whose stem vowel appears as **η** throughout the singular.

	ἡ ψυχή *soul*	
	Singular	**Plural**
nominative	**ψυχή**	**ψυχαί**
genitive	**ψυχῆς**	**ψυχῶν**
dative	**ψυχῇ**	**ψυχαῖς**
accusative	**ψυχήν**	**ψυχάς**
vocative	**ψυχή**	**ψυχαί**

Like **ψυχή**: **ἡ ἀρχή** *beginning, rule* · **ἡ γραφή** *writing* · **ἡ τιμή** *honour* · **ἡ φωνή** *voice* · **ἡ τέχνη** *skill*.

4.2 Feminine in -ᾱ

After **ε**, **ι**, or **ρ**, the stem vowel appears as long **ᾱ** rather than **η**, throughout the singular — Attic reverting an inherited **ᾱ** that Ionic had turned into **η**.

As a statement about Attic nouns that *have* alpha, this is exceptionless, and it is the form in which Lesson 8 teaches it. As a prediction of which nouns have alpha at all it is only a strong tendency: **ἡ κόρη** *girl* (**τῆς κόρης**) and **ἡ δέρη** *neck* keep **η** after **ρ**, because a digamma once stood between (**κόρϝᾱ**) and blocked the reversion.

	ἡ οἰκίᾱ *house*	
	Singular	**Plural**
nominative	**οἰκίᾱ**	**οἰκίαι**
genitive	**οἰκίᾱς**	**οἰκιῶν**
dative	**οἰκίᾳ**	**οἰκίαις**
accusative	**οἰκίᾱν**	**οἰκίᾱς**
vocative	**οἰκίᾱ**	**οἰκίαι**

Like **οἰκία**: **ἡ ἡμέρᾱ** *day* · **ἡ χώρᾱ** *land* · **ἡ σοφίᾱ** *wisdom* · **ἡ μοῖρᾰ** *fate* · **ἡ ἀλήθειᾰ**

truth.

The last two carry a **short** alpha in the nominative, vocative and accusative singular and a long one in the genitive and dative: **ἀλήθειᾰ, ἀληθείᾱς, ἀληθείᾱͅ, ἀλήθειᾰν**. The quantity varies; the **vowel** does not, because the letter before the ending is **ι** or **ρ**. They belong here, not in §4.3, whatever their nominative looks like.

> Note
>
> **The ε, ι, ρ rule.** If the letter before the ending is **ε**, **ι**, or **ρ**, the first declension keeps **ᾱ**; otherwise it shows **η**. Compare **ἡ χώρᾱ** (after **ρ**) with **ἡ τιμή** (after **μ**).
> In Ionic the **ᾱ** became **η** everywhere, which is why Herodotus writes **χώρη** where an Athenian writes **χώρᾱ**, and why Homer has **θεή** for Attic **θεά** (§16.2).

4.3 Feminine in short -ᾰ

A third group has a **short** alpha in the nominative, vocative and accusative singular, and **η** in the genitive and dative.

This is not a separate rule but the §4.2 test applied to a noun whose nominative shows alpha: the letter before the ending is not **ε**, **ι** or **ρ**, so the genitive and dative show **η**.

Note the scope. The test decides what happens to an **alpha already in the nominative**; it does not predict which nouns have alpha there in the first place. A noun with **η** in the nominative simply keeps it (**ψυχή**, **ἀρχή**, **ζωή**), and no question arises.

These nouns show their short nominative alpha after **ζ**, **ξ**, **ψ**, a doubled consonant, or — in **μοῦσα** — a single sigma.

	ἡ θάλαττᾰ *sea*	
	Singular	**Plural**
nominative	**θάλαττᾰ**	**θάλατται**
genitive	**θαλάττης**	**θαλαττῶν**
dative	**θαλάττῃ**	**θαλάτταις**
accusative	**θάλαττᾰν**	**θαλάττᾱς**
vocative	**θάλαττᾰ**	**θάλατται**

Like **θάλαττα**: **ἡ γλῶττᾰ** *tongue* · **ἡ μοῦσᾰ** *Muse* · **ἡ δόξᾰ** *opinion, reputation* · **ἡ τράπεζᾰ** *table.*

> Note
>
> **ἡ ἀλήθειᾰ does not belong here**, though its nominative looks as though it should. Before its ending stands **ι**, so it keeps alpha all the way down: **τῆς ἀληθείᾱς**, never **τῆς ἀληθείης** (§4.2). The same goes for **ἡ μοῖρᾰ** (**μοίρᾱς**) and **ἡ γέφυρᾰ** *bridge* (**γεφύρᾱς**), both after **ρ**.

A short alpha in the nominative is therefore not by itself evidence of anything. The letter before the ending is.

Note that the short alpha affects the accent: **θάλαττα** can keep its accent on the antepenult because the ultima is short (§2.3, Rule 2), but **θαλάττης** cannot.

4.4 Masculine

A group of masculine nouns, chiefly agent nouns and ethnic names, declines in the first declension with two differences: the nominative singular adds **-ς**, and the genitive singular is **-ου**, borrowed from the second declension.

	ὁ πολίτης *citizen*	**ὁ νεανίᾱς** *young man*
nominative	**πολίτης**	**νεανίᾱς**
genitive	**πολίτου**	**νεανίου**
dative	**πολίτῃ**	**νεανίᾳ**
accusative	**πολίτην**	**νεανίᾱν**
vocative	**πολῖτα**	**νεανίᾱ**
nom. plural	**πολῖται**	**νεανίαι**
gen. plural	**πολιτῶν**	**νεανιῶν**
dat. plural	**πολίταις**	**νεανίαις**
acc. plural	**πολίτᾱς**	**νεανίᾱς**

Like **πολίτης**: **ὁ ναύτης** *sailor* · **ὁ στρατιώτης** *soldier* · **ὁ μαθητής** *student* · **ὁ δεσπότης** *master* · **ὁ Πέρσης** *Persian*.

Note

The plural is the same for everyone. All four types above share an identical plural in **-αι, -ῶν, -αις, -ᾱς**. Only the singular varies. Learn the plural once.

4.5 The genitive plural

The genitive plural of the first declension is **always -ῶν**, with a circumflex, in every noun of the declension, regardless of where the accent stands elsewhere.

> **ψυχή → ψυχῶν · θάλαττα → θαλαττῶν · πολίτης → πολιτῶν · μοῦσα → μουσῶν**

The circumflex is the residue of a contraction (**-άων → -ῶν**) and it is one of the most reliable diagnostics in the language: a word ending in **-ῶν** with a circumflex is very probably a first-declension genitive plural.

An exception is the feminine of adjectives declined like **-ος -η -ον**, which follow the accent of their masculine (§7.1), so **ἀγαθῶν** not *ἀγαθῶν* — the accent happens to coincide, but for a different reason.

4.6 The vocative

Normally identical to the nominative. Two exceptions among the masculines:

- Nouns in **-της** have a short **-ᾰ** with recessive accent: **ὦ πολῖτα**, **ὦ ναῦτα**, **ὦ δέσποτα**.
- Compounds and ethnic names generally follow the same pattern.

4.7 Accent in the first declension

Three rules, applied in this order.

1. The accent is **persistent** — it stays where the nominative puts it, as far as §2.3 allows.
2. Genitive and dative, singular and plural, take a **circumflex on the ultima** if the accent is on the ultima at all: **ψυχῆς**, **ψυχῇ**, **ψυχαῖς**, but accusative **ψυχάς** with an acute.
3. The genitive plural is **-ῶν** always (§4.5).

ἡ ψυχή — accent on the ultima throughout: **ψυχή, ψυχῆς, ψυχῇ, ψυχήν · ψυχαί, ψυχῶν, ψυχαῖς, ψυχάς**

ἡ θάλαττα — accent on the antepenult where the ultima permits: **θάλαττα, θαλάττης, θαλάττῃ, θάλατταν · θάλατται, θαλαττῶν, θαλάτταις, θαλάττας**

4.8 Lesson references

Lesson 3	nominative and accusative, **-η** and **-ᾱ** types
Lesson 8	genitive; the **ε**, **ι**, **ρ** rule stated; the short-alpha type (§4.3)
Lesson 9	dative, including the short-alpha type
Lesson 12	the full declension consolidated

5 The Second Declension

The second declension contains nouns whose stem ends in **-ο**. The great majority are masculine or neuter; a small group of feminines exists and must be learned individually.

5.1 Masculine

	ὁ λόγος *word*	
	Singular	**Plural**
nominative	**λόγος**	**λόγοι**
genitive	**λόγου**	**λόγων**
dative	**λόγῳ**	**λόγοις**
accusative	**λόγον**	**λόγους**
vocative	**λόγε**	**λόγοι**

Like **λόγος**: **ὁ ἄνθρωπος** *person* · **ὁ θεός** *god* · **ὁ φίλος** *friend* · **ὁ ἵππος** *horse* · **ὁ οἶκος** *house* · **ὁ νόμος** *law* · **ὁ χρόνος** *time*.

5.2 Neuter

	τὸ δῶρον *gift*	
	Singular	**Plural**
nominative	**δῶρον**	**δῶρα**
genitive	**δώρου**	**δώρων**
dative	**δώρῳ**	**δώροις**
accusative	**δῶρον**	**δῶρα**
vocative	**δῶρον**	**δῶρα**

Like **δῶρον**: **τὸ βιβλίον** *book* · **τὸ ἔργον** *work* · **τὸ τέκνον** *child* · **τὸ ζῷον** *living thing* · **τὸ ἱερόν** *temple*.

> NOTE
>
> **The neuter rule.** In every Greek neuter noun, of every declension, in both numbers, the **nominative, accusative, and vocative are identical**, and the plural of all three

ends in **-α**.
This is not a coincidence of the second declension. It is true of **τὸ ὄνομα** and **τὸ γένος** in the third declension as well, and of every neuter adjective and participle. It is the single most portable fact in Greek morphology.
The consequence for reading is that a neuter noun never tells you by its form whether it is the subject or the object. Something else in the sentence must.

Note

Neuter plural subjects take a singular verb.

> **τὰ ζῷα τρέχει** — *the animals run*, with **τρέχει** singular.

This rule holds in Attic prose with high regularity and is one of the most distinctive features of the language. It is usually explained as a survival from a time when the neuter plural was a collective singular — *the animal kingdom runs* rather than *the animals run*.
It weakens in Koine, where a plural verb becomes common (§16.3).

5.3 Feminine second-declension nouns

A small number of **-ος** nouns are feminine. Nothing in their form shows it; the article is the only evidence, and the dictionary is the only source.

ἡ ὁδός	road, way
ἡ νῆσος	island
ἡ νόσος	disease
ἡ βίβλος	book, papyrus roll
ἡ ἤπειρος	mainland
ἡ παρθένος	maiden

They decline exactly like **λόγος**; only the article differs. **ἡ ὁδός, τῆς ὁδοῦ, τῇ ὁδῷ, τὴν ὁδόν**.

Several are names of countries, cities, islands, and trees — a semantic grouping that is real but not reliable enough to replace learning them.

5.4 The vocative

The masculine vocative singular is **-ε**: **ὦ λόγε**, **ὦ φίλε**, **ὦ ἄνθρωπε**.

ὁ θεός has vocative **ὦ θεός**, identical to the nominative, which is irregular and frequent.

All neuter vocatives are identical to the nominative, in both numbers.

Plural vocatives are identical to the nominative plural throughout the declension.

5.5 The Attic second declension

A small class has **-ως** for **-ος** throughout, with the omega appearing in every case: **ὁ νεώς** *temple*, **ὁ λεώς** *people*, **ἡ ἕως** *dawn*.

	Singular	Plural
nominative	**νεώς**	**νεῴ**
genitive	**νεώ**	**νεών**
dative	**νεῴ**	**νεῴς**
accusative	**νεών**	**νεώς**

The class is small and the forms are given here for recognition only. It is confined chiefly to Attic, which is where the name comes from; other dialects have **ναός**, **λαός**.

5.6 Contract nouns

A few second-declension nouns contract: **ὁ νοῦς** (from **νόος**) *mind*, **τὸ ὀστοῦν** (from **ὀστέον**) *bone*, **ὁ πλοῦς** (from **πλόος**) *voyage*.

	ὁ νοῦς	**τὸ ὀστοῦν**
nominative	**νοῦς**	**ὀστοῦν**
genitive	**νοῦ**	**ὀστοῦ**
dative	**νῷ**	**ὀστῷ**
accusative	**νοῦν**	**ὀστοῦν**

The circumflex throughout is the mark of the contraction, and it is the reason contract forms are recognisable at sight.

5.7 Accent in the second declension

As in the first declension, the accent is **persistent**: it stays where the nominative puts it, moving only when §2.3 compels it.

Two consequences recur constantly:

An accent on the antepenult must move when the ultima lengthens.

> **ἄνθρωπος** → **ἀνθρώπου**, **ἀνθρώπῳ**, **ἀνθρώπων**, **ἀνθρώποις** but **ἄνθρωπον**, **ἄνθρωποι** (short ultima; **-οι** counts short, §2.4)

A circumflex on a long penult must become an acute when the ultima lengthens (§2.3, Rule 3).

> **δῶρον** → **δώρου**, **δώρῳ**, **δώρων**, **δώροις** but **δῶρον**, **δῶρα** (short ultima)

Words with the accent already on the ultima take a **circumflex in the genitive and dative**, singular and plural:

θεός, θεοῦ, θεῷ, θεόν · θεοί, θεῶν, θεοῖς, θεούς

5.8 Lesson references

Lesson 3	nominative and accusative, masculine and neuter
Lesson 7	accent rules applied to the declension
Lesson 8	genitive
Lesson 9	dative
Lesson 12	the full declension consolidated

6

The Third Declension

The third declension contains every noun that belongs to neither of the other two. It is the largest declension, the oldest, and the only one whose nominative singular cannot be trusted.

The endings themselves are few and regular. What varies is the **stem**, and the whole difficulty of the declension is that the nominative singular often disguises it.

6.1 Finding the stem: the genitive, not the nominative

Take the genitive singular and remove **-ος**. What is left is the stem, and every other form is built on it.

Nominative	Genitive	Stem	
ὁ φύλαξ	**φύλακ-ος**	**φυλακ-**	guard
ἡ ἐλπίς	**ἐλπίδ-ος**	**ἐλπιδ-**	hope
ὁ ῥήτωρ	**ῥήτορ-ος**	**ῥητορ-**	orator
τὸ ὄνομα	**ὀνόματ-ος**	**ὀνοματ-**	name
τὸ γένος	**γένους**	**γενεσ-**	kind, race
ἡ πόλις	**πόλεως**	**πολι-, πολε-**	city

This is why a Greek dictionary gives two forms where a Latin dictionary gives one, and why a vocabulary list that omits the genitive is useless for third-declension nouns. **φύλαξ** alone tells you nothing; **φύλαξ, φύλακος** tells you everything.

> NOTE
>
> **The reason the nominative lies.** The nominative singular of most masculine and feminine third-declension nouns was formed by adding **-ς** to the stem, and a consonant meeting that **-ς** changes (§1.5): **φυλακ-ς → φύλαξ**, **ἐλπιδ-ς → ἐλπίς**. Other stems formed the nominative by lengthening the last vowel and dropping the **-ς** instead: **ῥητορ- → ῥήτωρ**.
> The disguise is therefore systematic, not random, and a reader who knows §1.5 can usually run it backwards.

6.2 The endings

One set, used by every consonant stem.

	Singular	Plural
nominative	**-ς** or none	**-ες**
genitive	**-ος**	**-ων**
dative	**-ι**	**-σι(ν)**
accusative	**-α**	**-ας**
vocative	stem, or = nom.	**-ες**

Neuters differ only where the neuter rule (§5.2) requires: nominative, accusative and vocative have no ending at all in the singular and **-α** in the plural.

	Singular	Plural
nom. / acc. / voc.	bare stem	**-α**
genitive	**-ος**	**-ων**
dative	**-ι**	**-σι(ν)**

Two observations worth making once and then relying on:

- The genitive singular **-ος** and the accusative plural **-ας** are the two endings that never change. If you can see one of them, you have the declension.
- The accusative singular **-α** looks like a first-declension nominative. The article settles it: **τὴν ἐλπίδα** is not **ἡ χώρα**.

6.3 Labial, velar and dental stems

These are the **stop stems**, and their only complication is the dative plural, where the stem consonant meets **-σι** and behaves exactly as it does before the **-σ-** of the future (§1.5).

	ὁ φύλαξ *guard* (velar)	**ἡ ἐλπίς** *hope* (dental)
	Singular	
nom.	**φύλαξ**	**ἐλπίς**
gen.	**φύλακος**	**ἐλπίδος**
dat.	**φύλακι**	**ἐλπίδι**
acc.	**φύλακα**	**ἐλπίδα**
voc.	**φύλαξ**	**ἐλπί**
	Plural	
nom.	**φύλακες**	**ἐλπίδες**
gen.	**φυλάκων**	**ἐλπίδων**
dat.	**φύλαξι(ν)**	**ἐλπίσι(ν)**
acc.	**φύλακας**	**ἐλπίδας**

The three outcomes:

- labial (**π β φ**) + **σι** → **ψι** : **ὁ Ἄραψ**, dat. pl. **Ἄραψι**
- velar (**κ γ χ**) + **σι** → **ξι** : **φύλακ-σι** → **φύλαξι**
- dental (**τ δ θ**) + **σι** → **σι** : **ἐλπιδ-σι** → **ἐλπίσι**

Like **φύλαξ**: **ἡ σάλπιγξ** *trumpet* · **ὁ αἴξ** *goat* · **ἡ φλόξ** *flame*. Like **ἐλπίς**: **ἡ πατρίς** *fatherland* · **ἡ χάρις** *grace* · **ἡ ἀσπίς** *shield* · **ὁ παῖς** *child* (stem **παιδ-**, dat. pl. **παισί**).

Neuter dentals drop the final **τ** in the nominative singular rather than adding **-ς**, which produces the very large **-ματ-** class treated at §6.5.

6.4 Liquid and nasal stems

Stems in **λ ρ μ ν** add nothing in the nominative singular; they lengthen the stem vowel instead, and the dative plural simply loses the **ν** where one is there.

	ὁ ῥήτωρ *orator*	**ὁ δαίμων** *spirit*	**ὁ ἀγών** *contest*
	Singular		
nom.	**ῥήτωρ**	**δαίμων**	**ἀγών**
gen.	**ῥήτορος**	**δαίμονος**	**ἀγῶνος**
dat.	**ῥήτορι**	**δαίμονι**	**ἀγῶνι**
acc.	**ῥήτορα**	**δαίμονα**	**ἀγῶνα**
voc.	**ῥῆτορ**	**δαῖμον**	**ἀγών**
	Plural		
nom.	**ῥήτορες**	**δαίμονες**	**ἀγῶνες**
gen.	**ῥητόρων**	**δαιμόνων**	**ἀγώνων**
dat.	**ῥήτορσι(ν)**	**δαίμοσι(ν)**	**ἀγῶσι(ν)**
acc.	**ῥήτορας**	**δαίμονας**	**ἀγῶνας**

Note the vocative singular: the stem bare, with the accent thrown back as far as it will go (**ὦ ῥῆτορ**, **ὦ δαῖμον**). This is the one place in the noun where the accent behaves like a verb's.

Like these: **ὁ ἡγεμών** *leader* · **ὁ λιμήν** *harbour* · **ὁ χειμών** *storm* · **ὁ Ἕλλην** *Greek* · **ἡ χείρ** *hand* (gen. **χειρός**, dat. pl. **χερσί**) · **τὸ ἅλς / ὁ ἅλς** *salt, sea*.

6.5 Neuter stems in -ματ-

The commonest neuter type in the language, and the easiest, because the nominative is simply the stem with its final **τ** gone.

	τὸ ὄνομα *name*	
	Singular	**Plural**
nom.	**ὄνομα**	**ὀνόματα**
gen.	**ὀνόματος**	**ὀνομάτων**
dat.	**ὀνόματι**	**ὀνόμασι(ν)**
acc.	**ὄνομα**	**ὀνόματα**

Like **ὄνομα**: **τὸ σῶμα** *body* · **τὸ πρᾶγμα** *thing, affair* · **τὸ γράμμα** *letter* · **τὸ αἷμα** *blood* · **τὸ πνεῦμα** *breath, spirit* · **τὸ ῥῆμα** *word, saying* · **τὸ στόμα** *mouth*.

A **-μα** noun is neuter without exception, and the whole class is formed from verbs: it names the *result* of an action. **ποιέω** *I make* gives **τὸ ποίημα** *a thing made*; **γράφω** gives **τὸ γράμμα**. Recognising this turns a long vocabulary list into one rule and a verb you already know.

6.6 Sigma stems

The stem ends in **-εσ-**. Between vowels that sigma dropped out, and the vowels then contracted, which is why these nouns look irregular and are not: they are regular endings with a hole in the middle.

	τὸ γένος *kind*	
	Singular	**Plural**
nom.	**γένος**	**γένη** (< *γένε-α*)
gen.	**γένους** (< *γένε-ος*)	**γενῶν**
dat.	**γένει** (< *γένε-ι*)	**γένεσι(ν)**
acc.	**γένος**	**γένη**

Like **γένος**: **τὸ ἔθνος** *nation* · **τὸ ὄρος** *mountain* · **τὸ τεῖχος** *wall* · **τὸ ἔτος** *year* · **τὸ ψεῦδος** *falsehood* · **τὸ βέλος** *missile*.

Two traps follow from the contraction, and they are worth naming:

- **γένους** is a *genitive singular*, not a nominative; the **-ους** is contracted **-εος**.
- **γένη** is a *plural*, not a feminine singular.

The masculine type **ἡ τριήρης** *trireme* (gen. **τριήρους**) declines the same way with a nominative in **-ης**, and the same stem produces the third-declension adjectives in **-ης, -ες** (§7.4).

6.7 Stems in ι and υ

Two very common nouns and their class. The genitive singular in **-εως** is unique to this type and is the surest way to identify it.

	ἡ πόλις *city*	**ὁ πῆχυς** *forearm, cubit*
	Singular	
nom.	**πόλις**	**πῆχυς**
gen.	**πόλεως**	**πήχεως**
dat.	**πόλει**	**πήχει**
acc.	**πόλιν**	**πῆχυν**
voc.	**πόλι**	**πῆχυ**
	Plural	
nom.	**πόλεις**	**πήχεις**
gen.	**πόλεων**	**πήχεων**
dat.	**πόλεσι(ν)**	**πήχεσι(ν)**
acc.	**πόλεις**	**πήχεις**

The accusative singular is **-ιν**, not **-ιδα**; the nominative and accusative plural are identical. The genitive **-εως** keeps its accent on the antepenult although the ultima is long, in defiance of §2.3 Rule 2. This is a genuine exception, inherited from an earlier **-ηος**, and it applies to the whole class.

Like **πόλις**: **ἡ δύναμις** *power* · **ἡ φύσις** *nature* · **ἡ πίστις** *faith, trust* · **ἡ τάξις** *order, rank*. All are feminine.

The type in **-ευς** — **ὁ βασιλεύς** *king*, **ὁ ἱερεύς** *priest* — is close kin:

> **βασιλεύς, βασιλέως, βασιλεῖ, βασιλέα · βασιλῆς** (or **βασιλεῖς**), **βασιλέων, βασιλεῦσι, βασιλέας**

6.8 Irregular nouns worth learning whole

These are frequent enough that learning the paradigm costs less than working it out each time. All show the same pattern: the stem vowel drops in the genitive and dative singular and in the dative plural.

	ὁ ἀνήρ *man*	**ὁ πατήρ** *father*	**ἡ μήτηρ** *mother*
	Singular		
nom.	**ἀνήρ**	**πατήρ**	**μήτηρ**
gen.	**ἀνδρός**	**πατρός**	**μητρός**
dat.	**ἀνδρί**	**πατρί**	**μητρί**
acc.	**ἄνδρα**	**πατέρα**	**μητέρα**
voc.	**ἄνερ**	**πάτερ**	**μῆτερ**
	Plural		
nom.	**ἄνδρες**	**πατέρες**	**μητέρες**
gen.	**ἀνδρῶν**	**πατέρων**	**μητέρων**
dat.	**ἀνδράσι(ν)**	**πατράσι(ν)**	**μητράσι(ν)**
acc.	**ἄνδρας**	**πατέρας**	**μητέρας**

ἀνήρ inserts a **δ** between **ν** and **ρ** throughout the oblique cases, which is a sound change, not a caprice: Greek will not say *ανρ*.

A few more to know on sight, all of them frequent:

ἡ γυνή, γυναικός	woman, wife (voc. **ὦ γύναι**)
ὁ / ἡ παῖς, παιδός	child (dat. pl. **παισί**)
ἡ ναῦς, νεώς	ship (acc. **ναῦν**, pl. **νῆες, νεῶν, ναυσί, ναῦς**)
τὸ ὕδωρ, ὕδατος	water
ὁ Ζεύς, Διός, Διί, Δία	Zeus (voc. **ὦ Ζεῦ**)

6.9 The dual

Greek has a third number, for natural pairs: two eyes, two hands, two brothers, two armies facing each other. It is already receding in fifth- century Attic, is common in Plato and Aristophanes, and is gone from Koine entirely (§16.3).

There are only two dual forms in any paradigm — one for the nominative, accusative and vocative, one for the genitive and dative.

	nom. / acc. / voc.	gen. / dat.
article	**τώ**	**τοῖν**
first declension	**-ᾱ** : **τὼ χώρᾱ**	**-αιν** : **τοῖν χώραιν**
second declension	**-ω** : **τὼ λόγω**	**-οιν** : **τοῖν λόγοιν**
third declension	**-ε** : **τὼ φύλακε**	**-οιν** : **τοῖν φυλάκοιν**
verb, 2nd person	**-τον** : **λύετον**	
verb, 3rd person	**-τον** (past **-την**)	

A first-year reader needs to recognise a dual and not to form one. The sign is the article **τώ** or **τοῖν**, and the two commonest words in the language to meet in the dual are **τὼ ὀφθαλμώ** *the two eyes* and **τὼ χεῖρε** *the two hands*.

6.10 Lesson references

Lesson 15	the declension introduced, on **ὁ ἀνήρ**, inside the Homer lesson
Lesson 16	third-declension forms met in connected prose
Lesson 21	**τὸ πνεῦμα**, **ἡ καρδία** and the **-ματ-** neuters in the Beatitudes
Lesson 25	**τίς, τί** declined as a third-declension noun
Lesson 29	finding the genitive in a lexicon entry

7

Adjectives

An adjective agrees with its noun in **gender, number and case**. It does not have to agree in declension: **ὁ ἀγαθὸς πολίτης** is a second- declension adjective on a first-declension noun, and is correct.

Most adjectives use the first and second declensions. A substantial group uses the third.

7.1 Adjectives of the first and second declension

The masculine and neuter decline like **λόγος** and **δῶρον**, the feminine like **ψυχή**.

	masc.	fem.	neut.	masc.	fem.	neut.
	Singular			**Plural**		
nom.	**ἀγαθός**	**ἀγαθή**	**ἀγαθόν**	**ἀγαθοί**	**ἀγαθαί**	**ἀγαθά**
gen.	**ἀγαθοῦ**	**ἀγαθῆς**	**ἀγαθοῦ**	**ἀγαθῶν**	**ἀγαθῶν**	**ἀγαθῶν**
dat.	**ἀγαθῷ**	**ἀγαθῇ**	**ἀγαθῷ**	**ἀγαθοῖς**	**ἀγαθαῖς**	**ἀγαθοῖς**
acc.	**ἀγαθόν**	**ἀγαθήν**	**ἀγαθόν**	**ἀγαθούς**	**ἀγαθάς**	**ἀγαθά**
voc.	**ἀγαθέ**	**ἀγαθή**	**ἀγαθόν**	**ἀγαθοί**	**ἀγαθαί**	**ἀγαθά**

When the stem ends in ε, ι or ρ the feminine has -ᾱ, not -η, by the same rule that governs the first-declension noun (§4.2): **δίκαιος, δικαίᾱ, δίκαιον** *just* · **μικρός, μικρᾱ́, μικρόν** *small* · **ἄξιος, ἀξίᾱ, ἄξιον** *worthy*.

> NOTE
>
> **The accent of an adjective is the noun's accent, not the verb's.** It is persistent (§2.5): it stays where the masculine nominative singular puts it, and moves only when Rules 1–3 force it.
>
> One consequence catches every beginner. §4.5 says that a first-declension **noun** always has **-ῶν** in the genitive plural. An adjective's feminine does **not** obey that rule: it keeps the adjective's own accent. So **δίκαιος** gives feminine genitive plural **δικαίων**, not *δικαιῶν*, even though **ἡ οἰκίᾱ** gives **οἰκιῶν**. A feminine adjective is accented as its adjective is accented, never as a noun of the same shape would be.
>
> **ἀγαθῶν** hides this, because there the two rules agree.

7.2 Two-termination adjectives

A large group has **no separate feminine**: the masculine form does duty for both genders, and only two sets of endings exist.

	masc. / fem.	neut.	masc. / fem.	neut.
	Singular		**Plural**	
nom.	**ἄδικος**	**ἄδικον**	**ἄδικοι**	**ἄδικα**
gen.	**ἀδίκου**	**ἀδίκου**	**ἀδίκων**	**ἀδίκων**
dat.	**ἀδίκῳ**	**ἀδίκῳ**	**ἀδίκοις**	**ἀδίκοις**
acc.	**ἄδικον**	**ἄδικον**	**ἀδίκους**	**ἄδικα**

Chiefly **compounds** — adjectives built from a preposition or **ἀ-** privative plus a noun or verb: **ἄδικος** *unjust* (**ἀ-** + **δίκη**) · **ἀθάνατος** *deathless* · **ἄπειρος** *inexperienced* · **ἔνδοξος** *famous* · **βάρβαρος** *foreign*.

So **ἡ ἄδικος γυνή** is right and *ἡ ἀδίκη γυνή* is wrong. The rule is not absolute — poetry and some prose adjectives waver — but for a reader it is reliable: a feminine noun with an apparently masculine adjective is usually a compound, not an error.

7.3 Contract adjectives

A small class contracts, exactly as the contract nouns of §5.6 do, and the circumflex is again the mark of it.

	masc.	fem.	neut.
nom. sg.	**χρυσοῦς**	**χρυσῆ**	**χρυσοῦν**
gen. sg.	**χρυσοῦ**	**χρυσῆς**	**χρυσοῦ**
dat. sg.	**χρυσῷ**	**χρυσῇ**	**χρυσῷ**
acc. sg.	**χρυσοῦν**	**χρυσῆν**	**χρυσοῦν**
nom. pl.	**χρυσοῖ**	**χρυσαῖ**	**χρυσᾶ**

From **χρύσεος** *golden*. Like it: **ἀργυροῦς** *of silver* · **ἁπλοῦς** *simple* · **διπλοῦς** *double*. Adjectives of material are the largest group.

7.4 Third-declension adjectives

Four types, and all four are common.

In -ων, -ον (stem in **-ον-**), two terminations:

	masc. / fem.	neut.	masc. / fem.	neut.
nom.	**εὐδαίμων**	**εὔδαιμον**	**εὐδαίμονες**	**εὐδαίμονα**
gen.	**εὐδαίμονος**	**εὐδαίμονος**	**εὐδαιμόνων**	**εὐδαιμόνων**
dat.	**εὐδαίμονι**	**εὐδαίμονι**	**εὐδαίμοσι(ν)**	**εὐδαίμοσι(ν)**
acc.	**εὐδαίμονα**	**εὔδαιμον**	**εὐδαίμονας**	**εὐδαίμονα**

In -ης, -ες (sigma stem, as **γένος** at §6.6), two terminations:

	masc. / fem.	neut.	masc. / fem.	neut.
nom.	**ἀληθής**	**ἀληθές**	**ἀληθεῖς**	**ἀληθῆ**
gen.	**ἀληθοῦς**	**ἀληθοῦς**	**ἀληθῶν**	**ἀληθῶν**
dat.	**ἀληθεῖ**	**ἀληθεῖ**	**ἀληθέσι(ν)**	**ἀληθέσι(ν)**
acc.	**ἀληθῆ**	**ἀληθές**	**ἀληθεῖς**	**ἀληθῆ**

πᾶς, πᾶσα, πᾶν *all, every* — third declension in the masculine and neuter, first in the feminine:

	masc.	fem.	neut.	masc.	fem.	neut.
nom.	**πᾶς**	**πᾶσα**	**πᾶν**	**πάντες**	**πᾶσαι**	**πάντα**
gen.	**παντός**	**πάσης**	**παντός**	**πάντων**	**πασῶν**	**πάντων**
dat.	**παντί**	**πάσῃ**	**παντί**	**πᾶσι(ν)**	**πάσαις**	**πᾶσι(ν)**
acc.	**πάντα**	**πᾶσαν**	**πᾶν**	**πάντας**	**πάσας**	**πάντα**

μέγας *great* and **πολύς** *much, many* are irregular in the nominative and accusative singular of the masculine and neuter, and regular everywhere else, where they decline as though from **μεγαλ-** and **πολλ-**.

	μέγας, μεγάλη, μέγα	**πολύς, πολλή, πολύ**
nom. sg. m.	**μέγας**	**πολύς**
acc. sg. m.	**μέγαν**	**πολύν**
nom. / acc. sg. n.	**μέγα**	**πολύ**
gen. sg. m.	**μεγάλου**	**πολλοῦ**
nom. pl. m.	**μεγάλοι**	**πολλοί**

7.5 Attributive and predicate position

Fully treated at §3.3, because the work is done by the article and not by the adjective. In summary:

> **ὁ ἀγαθὸς ἄνθρωπος / ὁ ἄνθρωπος ὁ ἀγαθός** — *the good man* **ὁ ἄνθρωπος ἀγαθός / ἀγαθὸς ὁ ἄνθρωπος** — *the man is good*

The adjective inside the article's grip modifies; the adjective outside it predicates. No verb is needed for the second.

7.6 The adjective used as a noun

With an article and no noun, an adjective becomes one. The gender and number of the article say who or what is meant (§3.4).

οἱ ἀγαθοί	the good men, good people
αἱ ἀγαθαί	the good women
τὸ καλόν	the beautiful, beauty as such
τὰ καλά	beautiful things
οἱ πολλοί	the many, the majority
τὰ τῶν Ἑλλήνων	the affairs of the Greeks

The neuter singular is how Greek names an abstraction, and it is the reason so much Greek philosophy is written in neuter articles.

7.7 Comparison

More is **-τερος, -τέρᾱ, -τερον**; **most** is **-τατος, -τάτη, -τατον**. Both decline as ordinary first-and-second-declension adjectives.

positive	comparative	superlative
δίκαιος *just*	**δικαιότερος**	**δικαιότατος**
νέος *young*	**νεώτερος**	**νεώτατος**
ἀληθής *true*	**ἀληθέστερος**	**ἀληθέστατος**

The o lengthens to ω when the syllable before it is short: **σοφός → σοφώτερος**, but **δίκαιος → δικαιότερος**, where **-και-** is long and no lengthening occurs. The rule is the same one that governs accentuation — Greek counting syllable weight — and not a separate fact.

A second and older pattern, **-ίων, -ιστος**, survives in the irregulars of §7.8 and in a handful of others: **ἡδύς** *sweet* → **ἡδίων, ἥδιστος**; **ταχύς** *swift* → **θάττων, τάχιστος**.

> Note
>
> **The comparative does not always compare.** With no second term in sight, a Greek comparative often means *rather* or *too*: **νεώτερος** is *rather young* as readily as *younger*, and **ψυχρότερον τὸ ὕδωρ** may be *the water is too cold*.
> The superlative behaves likewise: **σοφώτατος** with no field of comparison is *very wise*. Grammars call this the *elative* use, and it is common enough that translating every superlative as *most* will mislead you.

7.8 Irregular comparison

Five sets, all high-frequency, all worth memorising whole. Several have two comparatives with different senses.

	positive	comparative	superlative
good	**ἀγαθός**	**ἀμείνων, βελτίων, κρείττων**	**ἄριστος, βέλτιστος, κράτιστος**
bad	**κακός**	**κακίων, χείρων**	**κάκιστος, χείριστος**
great	**μέγας**	**μείζων**	**μέγιστος**
much	**πολύς**	**πλείων, πλέων**	**πλεῖστος**
small	**μικρός**	**ἐλάττων, μείων**	**ἐλάχιστος**

ἀμείνων is *better* in ability or bravery, **βελτίων** in moral quality, **κρείττων** in strength or power. The distinction is real in Plato and worth noticing; translating all three as *better* loses an argument's point more often than one would expect.

The **-ων** comparatives decline as third-declension adjectives of the **εὐδαίμων** type, with alternative contracted forms in the accusative singular and the nominative and accusative plural: **μείζω** beside **μείζονα**, **μείζους** beside **μείζονες**.

7.9 The genitive of comparison, and ἤ

Greek has two ways to say *than*, and they are freely interchangeable.

With ἤ, and the two things compared in the same case:

> **ὁ πατὴρ σοφώτερός ἐστιν ἢ ὁ υἱός** — *the father is wiser than the son* (both nominative)

With the genitive, and no word for *than* at all:

> **ὁ πατὴρ σοφώτερός ἐστι τοῦ υἱοῦ** — same sense, **τοῦ υἱοῦ** genitive

The genitive construction is the older and the tighter, and it is the one that surprises a reader coming from Latin, where the ablative does the same work. Its limit: it can only be used when the second term would otherwise have stood in the nominative or accusative. Everywhere else **ἤ** is required.

A superlative takes a genitive of the group compared:

> **σοφώτατος τῶν ἀνθρώπων** — *wisest of men* **ἄριστος πάντων** — *best of all*

And a superlative is strengthened by **ὡς** or **ὅτι**: **ὡς τάχιστα**, *as quickly as possible*.

7.10 Lesson references

Lesson 10	agreement; attributive and predicate position; comparison (§7.7); the adverb in **-ως** (§10.3)
Lesson 21	the article making a noun of an adjective (§7.6)
Lesson 22	**πᾶς** and the third-declension types met in reading
Lesson 23	comparatives in Xenophon

8

Pronouns

Greek has more pronouns than English and uses them less, because the verb ending already carries the subject (§11.1). A pronoun that is present is usually present for a reason.

8.1 Personal pronouns

First and second person have their own forms. **There is no third-person personal pronoun**: Greek supplies one from the oblique cases of **αὐτός** (§8.3).

	ἐγώ *I*	**σύ** *you*	**ἡμεῖς** *we*	**ὑμεῖς** *you* (pl.)
nom.	**ἐγώ**	**σύ**	**ἡμεῖς**	**ὑμεῖς**
gen.	**ἐμοῦ, μου**	**σοῦ, σου**	**ἡμῶν**	**ὑμῶν**
dat.	**ἐμοί, μοι**	**σοί, σοι**	**ἡμῖν**	**ὑμῖν**
acc.	**ἐμέ, με**	**σέ, σε**	**ἡμᾶς**	**ὑμᾶς**

Third person, supplied by **αὐτός**: **αὐτοῦ** *of him*, **αὐτῇ** *to her*, **αὐτούς** *them*. The nominative **αὐτός** is never a plain *he*; it always means *himself* or *the same* (§8.3).

> NOTE
>
> **ἡμεῖς and ὑμεῖς differ by one letter** — a breathing and a vowel that by the Koine period sounded alike. Scribes confused them constantly, and so will you. Whenever a sentence turns on *we* against *you*, check the manuscript tradition before building an argument on it.

8.2 Emphatic and unemphatic forms, and when a pronoun is used at all

The first- and second-person singular have two sets in the oblique cases. The longer forms (**ἐμοῦ, ἐμοί, ἐμέ**) are **emphatic** and carry their own accent; the shorter (**μου, μοι, με**) are **enclitic** (§2.7) and carry none.

- After a preposition, the emphatic form is used: **πρὸς ἐμέ**, not *πρός με*.
- Where the pronoun is contrasted, the emphatic form is used: **ἐμοὶ μὲν … σοὶ δέ …**
- Otherwise the enclitic is normal: **λέγει μοι** *he tells me*.

The nominative pronoun is omitted unless it is doing work. λέγω is *I say*. **ἐγὼ λέγω** is *I say*, as against someone else — and that contrast is the only reason to write it. A reader who treats **ἐγώ** as decoration will miss the argument; a reader who treats

it as emphatic will almost always be right.

8.3 αὐτός in its three uses

One word, three jobs. The position relative to the article decides which, and the test is the one from §3.3.

	Position	Sense
αὐτὸς ὁ ἀνήρ	predicate	*the man himself*
ὁ αὐτὸς ἀνήρ	attributive	*the same man*
αὐτόν, αὐτῆς, αὐτοῖς	oblique, no article	*him, of her, to them*

So the intensive sense (*self*) stands outside the article, the identity sense (*same*) inside it, and the plain pronoun sense occurs only in the oblique cases, where there is no competition.

αὐτός declines like **ἀγαθός** except that the neuter nominative and accusative singular is **αὐτό**, with no **-ν**.

The crasis **ὁ αὐτός → αὐτός**, **τὸ αὐτό → ταὐτό(ν)** is common; the rough breathing is the only sign of it, and it must not be read as the reflexive **αὑτοῦ** of §8.7.

8.4 Demonstratives

Three, and they map onto a space: here, there, and the one just mentioned.

ὅδε, ἥδε, τόδε	*this here*	points forward, to what is about to be said
οὗτος, αὕτη, τοῦτο	*this, that*	points back, to what has just been said
ἐκεῖνος, ἐκείνη, ἐκεῖνο	*that over there*	remote, and often contemptuous or admiring

ὅδε is the article plus enclitic **-δε** and declines accordingly. **ἐκεῖνος** declines like **ἀγαθός** with neuter **ἐκεῖνο**. **οὗτος** is irregular enough to set out:

	masc.	fem.	neut.	masc.	fem.	neut.
nom.	**οὗτος**	**αὕτη**	**τοῦτο**	**οὗτοι**	**αὗται**	**ταῦτα**
gen.	**τούτου**	**ταύτης**	**τούτου**	**τούτων**	**τούτων**	**τούτων**
dat.	**τούτῳ**	**ταύτῃ**	**τούτῳ**	**τούτοις**	**ταύταις**	**τούτοις**
acc.	**τοῦτον**	**ταύτην**	**τοῦτο**	**τούτους**	**ταύτας**	**ταῦτα**

Two features repay attention. The stem vowel follows the article's (**οὗτος** with **ὁ**, **αὕτη** with **ἡ**, **τοῦτο** with **τό**), so the forms are less arbitrary than they look. And **αὕτη** *this woman* differs from **αὐτή** *she herself* by a breathing alone.

A demonstrative takes the predicate position: **οὗτος ὁ ἀνήρ** or **ὁ ἀνὴρ οὗτος**, never *ὁ οὗτος ἀνήρ*. The noun still keeps its article.

8.5 The relative pronoun

	masc.	fem.	neut.	masc.	fem.	neut.
nom.	**ὅς**	**ἥ**	**ὅ**	**οἵ**	**αἵ**	**ἅ**
gen.	**οὗ**	**ἧς**	**οὗ**	**ὧν**	**ὧν**	**ὧν**
dat.	**ᾧ**	**ᾗ**	**ᾧ**	**οἷς**	**αἷς**	**οἷς**
acc.	**ὅν**	**ἥν**	**ὅ**	**οὕς**	**ἅς**	**ἅ**

This is the article without its **τ-**, carrying a rough breathing and an accent instead. Once seen, it cannot be unseen, and it halves the learning.

The rule of agreement. A relative takes its **gender and number from its antecedent** and its **case from its own clause**.

> **ὁ ἀνὴρ ὃν ὁρῶ** — *the man whom I see*: masculine singular from **ἀνήρ**, accusative because it is the object of **ὁρῶ**. **ἡ οἰκίᾱ ἐν ᾗ οἰκοῦμεν** — *the house in which we live*: feminine singular from **οἰκίᾱ**, dative because **ἐν** governs it.

Note

Attraction. Greek often breaks that rule in one direction: a relative that ought to be accusative is pulled into the **genitive or dative of its antecedent**.

> **ἄξιος τῆς τιμῆς ἧς ἔχει** for … **ἣν ἔχει** — *worthy of the honour which he has*

This is not an error and it is very common. A relative in the wrong case is nearly always attraction; look at the antecedent before suspecting the text.

8.6 Interrogative τίς and indefinite τις

The same letters, and the accent is the whole difference (§2.6).

	τίς *who? which?*	**τις** *someone, a certain*
	always accented, acute, never grave	enclitic, usually unaccented
nom. sg.	**τίς, τί**	**τις, τι**
gen. sg.	**τίνος (τοῦ)**	**τινός (του)**
dat. sg.	**τίνι (τῷ)**	**τινί (τῳ)**
acc. sg.	**τίνα, τί**	**τινά, τι**
nom. pl.	**τίνες, τίνα**	**τινές, τινά**
gen. pl.	**τίνων**	**τινῶν**
dat. pl.	**τίσι(ν)**	**τισί(ν)**

	τίς *who? which?*	**τις** *someone, a certain*
acc. pl.	**τίνας, τίνα**	**τινάς, τινά**

Both decline as third-declension nouns of the **-ν-** stem type, with one set of forms for masculine and feminine and one for neuter.

- **τίς λέγει;** — *who is speaking?*
- **λέγει τις** — *somebody is speaking*
- **ἄνθρωπός τις** — *a certain man*; the enclitic throws a second accent back onto the noun

τί alone is also *why?*: **τί κλαίεις;** *why are you weeping?*

8.7 Reflexive pronouns

A reflexive sends the action back to the subject. It therefore **has no nominative**: the nominative is the subject, and a subject does not need to be referred back to.

	first person	second person	third person
gen.	**ἐμαυτοῦ, -ῆς**	**σεαυτοῦ, -ῆς**	**ἑαυτοῦ, -ῆς**
dat.	**ἐμαυτῷ, -ῇ**	**σεαυτῷ, -ῇ**	**ἑαυτῷ, -ῇ**
acc.	**ἐμαυτόν, -ήν**	**σεαυτόν, -ήν**	**ἑαυτόν, -ήν, -ό**

Plural: **ἡμῶν αὐτῶν**, **ὑμῶν αὐτῶν**, and **ἑαυτῶν** (or **σφῶν αὐτῶν**) — in the first two persons the two words stay apart.

σεαυτοῦ contracts to **σαυτοῦ** and **ἑαυτοῦ** to **αὑτοῦ**. That last contraction is why the rough breathing matters:

αὐτοῦ — *of him* (plain pronoun, §8.3) **αὑτοῦ** — *of himself* (reflexive)

γνῶθι σαυτόν, the inscription at Delphi, is the second-person accusative, and it is the form a student of this course meets in Lesson 1 before meeting the paradigm in Lesson 17.

> Note
>
> **The reflexive is not the middle voice.** **λούω ἐμαυτόν** and **λούομαι** both come out in English as *I wash myself*, and they are not the same sentence: the first has an object and insists on it, the second has none and reports the action as something the subject undergoes. See §11.2.

8.8 Reciprocal, possessive, and the indefinite relative

ἀλλήλων *of one another* is reciprocal: it has no nominative and no singular.

ἀλλήλων, ἀλλήλοις, ἀλλήλους · fem. **ἀλλήλαις, ἀλλήλᾱς** · neut. **ἄλληλα**

Possessives. Greek prefers the genitive of the personal pronoun to a possessive adjective: **ὁ πατὴρ μου** rather than **ὁ ἐμὸς πατήρ**. The adjectives exist — **ἐμός, σός, ἡμέτερος, ὑμέτερος** — and are emphatic when used. For the third person there is no possessive adjective at all in Attic prose: **ὁ πατὴρ αὐτοῦ**, *his father*.

An enclitic **μου** stands outside the article; an emphatic **ἐμός** stands inside it. The difference is the one in §3.3 again.

ὅστις, ἥτις, ὅ τι is the **indefinite relative**: *whoever, whichever, anyone who*. Both halves decline — it is **ὅς** plus **τις** — giving **οὗτινος** or **ὅτου**, **ᾧτινι** or **ὅτῳ**. The neuter is written **ὅ τι**, with a space, to keep it apart from the conjunction **ὅτι** *that, because*.

ὅστις is also the pronoun of the indirect question (§14.8): **οὐκ οἶδα ὅστις ἐστίν** — *I do not know who he is*.

8.9 Lesson references

Lesson 11	why **ἐγώ** is written at all (§8.2)
Lesson 17	the relative pronoun (§8.5); the demonstratives; the reflexives (§8.7)
Lesson 21	**αὐτοί** as the emphatic pronoun (§8.3)
Lesson 25	**τίς** against **τις** (§8.6)
Lesson 31	the reflexive distinguished from the middle voice

9

Prepositions

A Greek preposition does not carry its meaning alone. It carries it **together with the case of the noun that follows**, and a preposition that takes three cases has three meanings — sometimes three unrelated ones.

The organising idea is spatial, and it survives even in the abstract uses:

genitive	motion *from*, origin, separation
dative	rest *at*, position, accompaniment, means
accusative	motion *towards*, extent, direction

A reader who has that triad in mind can usually guess a new preposition's third sense before looking it up.

9.1 Prepositions with one case

These are the ones a beginner should know first, because they are unambiguous.

With the genitive

ἀπό	from, away from
ἐκ (**ἐξ** before a vowel)	out of
πρό	before, in front of
ἀντί	instead of, in return for

With the dative

ἐν	in, among
σύν	together with

With the accusative

εἰς (**ἐς**)	into, to
ὡς	to (a person only)
ἀνά	up, up along

ἐν, **εἰς** and **ἐξ** are proclitic (§2.7): they have no accent and lean onto the word that follows.

Note the pairing. **εἰς** and **ἐκ** are opposites — *into* and *out of* — and **ἐν** is the rest between them. Latin keeps the same three with *in*, *ex* and *in* with the ablative.

9.2 Prepositions with two cases

	+ genitive	+ accusative
διά	through	on account of, because of
κατά	down from, against	down along, according to, during
ὑπέρ	over, on behalf of	beyond, over (motion)
μετά	with, among	after

μετά is the one to watch: **μετὰ τῶν φίλων** is *with friends*, and **μετὰ ταῦτα** is *after this*. Nothing but the case tells you which.

κατά generates a great many compounds and idioms: **καθ᾽ ἡμέραν** *daily*, **κατὰ Ματθαῖον** *according to Matthew*, **κατ᾽ ὀλίγον** *little by little*.

9.3 Prepositions with three cases

Four of these, and the genitive and dative senses have largely merged in later Greek, so the three-way distinction is at its sharpest in Attic prose.

	+ genitive	+ dative	+ accusative
ἐπί	upon, in the time of	on, at, in addition to	onto, against, for the purpose of
παρά	from (a person)	beside, at the house of	to, alongside, contrary to
περί	concerning, about	around (rare in prose)	around, about (of place or number)
πρός	from, in the name of	at, near, in addition to	towards, against, with a view to
ὑπό	by (the agent of a passive), from under	under	under (motion), towards (of time)

ὑπό with the genitive is the agent construction: it is how Greek says *by whom* a passive action was done (§11.2, §15.3).

> **ὁ παῖς ἐπαιδεύθη ὑπὸ τοῦ διδασκάλου** — *the child was taught by the teacher*

παρά with the three cases is the clearest illustration of the triad: **παρὰ τοῦ βασιλέως** *from the king*, **παρὰ τῷ βασιλεῖ** *at the king's court*, **παρὰ τὸν βασιλέα** *to the king*.

9.4 All the common prepositions, by case

For looking up. A dash means the combination does not occur in Attic prose.

	genitive	dative	accusative
ἀμφί	—	—	about, around
ἀνά	—	—	up, up along
ἀντί	instead of	—	—
ἀπό	from	—	—
διά	through	—	because of
εἰς	—	—	into
ἐκ, ἐξ	out of	—	—
ἐν	—	in	—
ἐπί	upon, in the time of	on, at	onto, against
κατά	down from, against	—	along, according to
μετά	with	—	after
παρά	from	beside	to, alongside
περί	concerning	around	around, about
πρό	before	—	—
πρός	from, by (in oaths)	at, near	towards
σύν	—	with	—
ὑπέρ	on behalf of	—	beyond
ὑπό	by, from under	under	under (motion)

9.5 Elision and aspiration

A preposition ending in a short vowel **elides** it before a word beginning with a vowel, and the elision is marked with an apostrophe. If the following word carries a **rough breathing**, a final voiceless stop turns into its own aspirate. Both changes are treated generally at §1.6; this is where they are met most often.

	before a smooth breathing	before a rough breathing
ἀπό	**ἀπ᾽ ἐμοῦ**	**ἀφ᾽ ἡμῶν**
ἐπί	**ἐπ᾽ αὐτῷ**	**ἐφ᾽ ἵππῳ**
κατά	**κατ᾽ ἐμέ**	**καθ᾽ ἡμέραν**
μετά	**μετ᾽ αὐτοῦ**	**μεθ᾽ ἡμῶν**
ὑπό	**ὑπ᾽ αὐτοῦ**	**ὑφ᾽ ἡμῶν**

περί and **πρό** do not elide. **ἐκ** becomes **ἐξ**, not **ἐκ᾽**.

The aspiration is worth recognising for its own sake: **καθ'** is **κατά**, **μεθ'** is **μετά**, and a reader who does not know that will look for a word beginning **καθ-** and not find one.

9.6 Prepositions in compound verbs

Most Greek verbs with a prefix are a preposition plus a simple verb, and the compound's sense runs from transparent to opaque.

ἐκ + **βάλλω**	**ἐκβάλλω**	I throw out — transparent
ἀπό + **θνῄσκω**	**ἀποθνῄσκω**	I die — the prefix merely completes
συν + **ἵημι**	**συνίημι**	I understand — *put together*
ἀνά + **γιγνώσκω**	**ἀναγιγνώσκω**	I read — *know again*

Three mechanical facts follow, and all three matter for reading:

The augment goes inside the prefix, not in front of it (§11.7). **ἐκβάλλω** has imperfect **ἐξέβαλλον**, not *ἤκβαλλον*. A past-tense compound verb therefore hides its augment in the middle of the word, which is where a beginner forgets to look.

The prefix elides and assimilates before the verb exactly as it does before a noun: **ἀπ-άγω → ἀπάγω**, **συν-λέγω → συλλέγω**, **ἐν-πίπτω → ἐμπίπτω**.

A compound verb often repeats its preposition before the object: **ἐκβάλλει ἐκ τῆς οἰκίας**. This is not redundancy to be edited away; it is the normal construction.

9.7 Improper prepositions

A group of adverbs used as prepositions. They are called *improper* because they never form compound verbs — the test that separates them from the true prepositions above. Nearly all take the genitive.

ἄνευ	without
ἕνεκα (usually following its noun)	for the sake of
χάριν (following its noun)	for the sake of
μέχρι, **ἄχρι**	as far as, until
πλήν	except
ἐγγύς	near
πόρρω, **πρόσω**	far from
ἔξω, **ἔσω**	outside, inside
ὁμοῦ, **ἅμα** (+ dative)	together with

ἕνεκα and **χάριν** normally stand *after* the noun they govern — **τούτου ἕνεκα**, *for this reason* — which is the opposite of what the word *preposition* promises, and is the usual reason a reader fails to construe the phrase.

9.8 Lesson references

Lesson 8	**ἐκ**, **ἀπό** and **περί** with the genitive
Lesson 9	**ἐν** and **σύν** with the dative
Lesson 13	the augment inside a compound verb
Lesson 22	**ὑπό** with the genitive in narrative
Lesson 31	**ὑπό** as the agent of a passive

10

Numerals, Adverbs, and Particles

Three subjects that have nothing in common except that they are all small words, and that a reader meets them constantly.

10.1 Cardinal numbers

Only the first four decline. From five onwards the cardinals are indeclinable, which makes the whole system cheaper to learn than it looks.

1	**εἷς, μία, ἕν**	6	**ἕξ**
2	**δύο**	7	**ἑπτά**
3	**τρεῖς, τρία**	8	**ὀκτώ**
4	**τέτταρες, τέτταρα**	9	**ἐννέα**
5	**πέντε**	10	**δέκα**

εἷς is third declension in the masculine and neuter, first in the feminine, and the breathings repay attention:

	masc.	fem.	neut.
nom.	**εἷς**	**μία**	**ἕν**
gen.	**ἑνός**	**μιᾶς**	**ἑνός**
dat.	**ἑνί**	**μιᾷ**	**ἑνί**
acc.	**ἕνα**	**μίαν**	**ἕν**

ἕν *one* against **ἐν** *in* is a breathing and an accent; the two are distinguished in writing and were distinguished in speech.

δύο has one oblique form, **δυοῖν**, for genitive and dative, and is often left undeclined.

τρεῖς and **τέτταρες** have two forms each: one for masculine and feminine, one for neuter.

> **τρεῖς, τριῶν, τρισί, τρεῖς** · neuter **τρία τέτταρες, τεττάρων, τέτταρσι, τέτταρας** · neuter **τέτταρα**

τέτταρες is the Attic form; Ionic and Koine have **τέσσαρες** (§16.3).

Further on: 11 **ἕνδεκα** · 12 **δώδεκα** · 20 **εἴκοσι** · 100 **ἑκατόν** · 1000 **χίλιοι** · 10,000 **μύριοι**. **ἑκατόν** does not decline; **χίλιοι** and **μύριοι** do, as ordinary plural adjectives.

οὐδείς, οὐδεμία, οὐδέν *no one, nothing* is **οὐδέ** + **εἷς** and declines exactly like **εἷς**. So does **μηδείς**, its counterpart in every construction that takes **μή** (§10.5).

10.2 Ordinals, and the alphabetic numerals

Ordinals are ordinary first-and-second-declension adjectives and agree with their noun.

1st	**πρῶτος**	6th	**ἕκτος**
2nd	**δεύτερος**	7th	**ἕβδομος**
3rd	**τρίτος**	8th	**ὄγδοος**
4th	**τέταρτος**	9th	**ἔνατος**
5th	**πέμπτος**	10th	**δέκατος**

Greek wrote numbers with its letters. The twenty-four letters, plus the three that had dropped out of the alphabet (§1.1), give twenty-seven signs: nine for the units, nine for the tens, nine for the hundreds. A keraia (ʹ) marks the figure.

αʹ 1	**βʹ** 2	**γʹ** 3	**δʹ** 4	**εʹ** 5	**ϝʹ** 6
ζʹ 7	**ηʹ** 8	**θʹ** 9	**ιʹ** 10	**κʹ** 20	**λʹ** 30
μʹ 40	**νʹ** 50	**ξʹ** 60	**οʹ** 70	**πʹ** 80	**ϟʹ** 90
ρʹ 100	**σʹ** 200	**τʹ** 300	**υʹ** 400	**φʹ** 500	**χʹ** 600
ψʹ 700	**ωʹ** 800	**ϡʹ** 900			

So **ιβʹ** is 12 and **ρκεʹ** is 125. Thousands are marked by a stroke below and to the left: **͵α** is 1000.

This is why the obsolete letters survived. **ϝ** *digamma* (often written **ϛʹ** *stigma* in later manuscripts), **ϟ** *koppa* and **ϡ** *sampi* are not pronounced in any text a student will read, and the alphabet kept them anyway, because the numbering would not work without them.

10.3 Adverbs from adjectives

Take the genitive plural of the adjective and change -ων to -ως.

adjective	genitive plural	adverb	
σοφός	**σοφῶν**	**σοφῶς**	wisely
δίκαιος	**δικαίων**	**δικαίως**	justly
ἀληθής	**ἀληθῶν**	**ἀληθῶς**	truly
ταχύς	**ταχέων**	**ταχέως**	quickly
πᾶς	**πάντων**	**πάντως**	altogether

The accent comes with the genitive plural, which is the point of stating the rule that way: **σοφῶν** has a circumflex, so **σοφῶς** does.

The comparative adverb is the neuter singular of the comparative adjective; the superlative adverb is the neuter plural of the superlative.

σοφῶς	**σοφώτερον**	**σοφώτατα**
ταχέως	**θᾶττον**	**τάχιστα**
εὖ *well*	**ἄμεινον**	**ἄριστα**

εὖ is irregular and extremely common; it is the adverb to **ἀγαθός**, and it begins a great many compounds (**εὐδαίμων**, **εὐγενής**, **εὐαγγέλιον**).

10.4 Adverbs of place, time and manner

Greek builds correlative series: a question word, a demonstrative, a relative, and an indefinite, all on one stem. Learning the frame is cheaper than learning the words.

	interrogative	**indefinite**	**relative**	**demonstrative**
where	**ποῦ**	**που**	**οὗ, ὅπου**	**ἐνταῦθα, ἐκεῖ**
whither	**ποῖ**	**ποι**	**οἷ, ὅποι**	**δεῦρο, ἐκεῖσε**
whence	**πόθεν**	**ποθέν**	**ὅθεν**	**ἐντεῦθεν, ἐκεῖθεν**
when	**πότε**	**ποτέ**	**ὅτε, ὁπότε**	**τότε, νῦν**
how	**πῶς**	**πως**	**ὡς, ὅπως**	**οὕτω(ς), ὧδε**

The interrogatives are accented; the indefinites are enclitic (§2.7) and effectively unaccented. **ποῦ ἐστιν;** is *where is he?* and **ἔστι που** is *he is somewhere*.

Three suffixes do most of the work and transfer to other words: **-θεν** *from*, **-σε** or **-οι** *to*, **-θι** or **-ου** *at*. So **οἴκοθεν** *from home*, **οἴκαδε** *homewards*, **οἴκοι** *at home*.

10.5 The negatives οὐ and μή

Greek has two words for *not*, and choosing between them is a grammatical decision, not a stylistic one.

οὐ	denies a **fact**. Used with the indicative in statements.
μή	denies a **thought**: a wish, a command, a condition, a purpose, a generalisation. Used with the imperative, subjunctive, optative, and with the infinitive and participle when these are conditional or generic.

> **οὐ γράφει** — *he is not writing* (a fact) **μὴ γράφε** — *do not write* (a command)
> **ἐὰν μὴ γράφῃ** — *if he does not write* (a supposition) **ἵνα μὴ γράφῃ** — *in order that he may not write* (a purpose)

οὐ is written **οὐκ** before a smooth breathing and **οὐχ** before a rough one. It is proclitic, except at the end of a clause, where it is written **οὔ**.

Two negatives do not cancel in Greek. A compound negative following a simple one strengthens it: **οὐδεὶς οὐδὲν λέγει** is *nobody says anything at all*, not *everybody*

says something. The order is the test — compound after simple reinforces; simple after compound cancels.

οὐ μή with the aorist subjunctive is an emphatic denial about the future: **οὐ μὴ γένηται** — *it certainly will not happen*.

And in a question, the negative gives away the expected answer: **οὐ** expects *yes*, **μή** expects *no* (§14.8).

10.6 μέν ... δέ

μέν is a promise and **δέ** is its payment. **μέν** says *on the one hand, and there is another hand coming*; **δέ** brings it.

> **ὁ μὲν πατὴρ σοφός, ὁ δὲ υἱὸς ἄφρων** — *the father is wise, but the son is foolish*

Both are **postpositive**: they cannot stand first in their clause, and take second place behind whatever word the writer chose to put first. That first word is therefore the word being contrasted, and finding it is how you read the sentence.

δέ also stands on its own as a plain connective, where English would use *and* or a semicolon. Most sentences of Greek prose after the first begin with one of **δέ**, **γάρ** or **οὖν**, and the chain is the architecture of the paragraph:

δέ	and, but — the next step
γάρ	for — the ground of what was just said
οὖν	therefore — the consequence
ἀλλά	but — a real adversative, and *not* postpositive
καί	and; also, even, when it stands before the word it emphasises
τε ... καί	both ... and; **τε** is enclitic and postpositive

A paragraph of Plato can be read as a diagram on this basis alone, before any of the vocabulary is looked up.

10.7 Modal and emphatic particles

The hardest words in Greek to translate, and often the right translation is a change of word order or none at all.

ἄν	marks a form as *contingent*: potential optative, contrary-to-fact indicative, generalising subjunctive. It has no translation of its own (§14.4).
γε	at least, at any rate — restricts or emphasises the word before it. Enclitic.
δή	indeed, precisely — points, often ironically.

που	I suppose, somewhere — hedges. Enclitic.
τοι	you know, let me tell you — addresses the hearer. Enclitic.
μήν, **μέντοι**	truly; however
ἄρα	then, it turns out — marks a realisation. Not **ἆρα**, which asks a question.
καίτοι	and yet

Note

On translating particles. Denniston's *The Greek Particles* runs to six hundred pages for this material, which should suggest how much a one-word gloss leaves out.
The practical advice for a first-year reader is this: **do not translate a particle twice**. If **γε** has already made you choose an emphatic word order, it has been translated. Adding *at any rate* on top produces the fussy English that makes translated Greek sound unlike anything a person would say.

10.8 Lesson references

Lesson 2	**οὐ** as a proclitic
Lesson 6	**οὐ, οὐκ, οὐχ**
Lesson 10	the adverb in **-ως** (§10.3)
Lesson 17	the connective particles and **μέν … δέ** (§10.7)
Lesson 20	the numerals, ordinals and alphabetic figures (§10.1, §10.2)
Lesson 25	the correlative series and the enclitic indefinites (§10.4)
Lesson 26	**μή** in prohibition (§10.5)
Lesson 35	**ἄν** with the subjunctive (§10.8)

11

The Verb: An Overview

A Greek verb form carries five pieces of information at once: **person, number, voice, mood and aspect**. English needs a string of auxiliaries to say what Greek says in one word, and the price Greek pays is that the one word has to be taken apart.

This section names the five categories. §12 shows how the forms are built.

11.1 Person and number

Three persons and, in principle, three numbers.

	Singular	Plural
1st	**λύω** *I loose*	**λύομεν** *we loose*
2nd	**λύεις**	**λύετε**
3rd	**λύει**	**λύουσι(ν)**

The **dual** (§6.9) exists in the second and third persons — **λύετον**, past **ἐλυέτην** — and is rare in prose.

Because the ending names the subject, **a separate subject pronoun is not required**, and when one appears it is emphatic (§8.2).

One consequence that catches every beginner: **a neuter plural subject takes a singular verb** (§5.2). **τὰ ζῷα τρέχει** is *the animals run*.

11.2 Voice

Three voices, and the middle is the one with no English equivalent.

active	the subject acts	**λούω τὸν παῖδα** — *I wash the child*
middle	the subject acts with itself in view	**λούομαι** — *I wash* (myself, or for my own purposes)
passive	the subject is acted on	**λούομαι ὑπὸ τοῦ πατρός** — *I am washed by my father*

The middle and passive **share their forms** everywhere except the aorist and the future, where each has a set of its own. In the present, imperfect and perfect, one form does both jobs and only the sentence tells you which is meant: an agent with **ὑπό** and the genitive (§9.3) settles it for the passive.

The middle is not the reflexive pronoun (§8.7). **λούω ἐμαυτόν** has an object and presses on it; **λούομαι** has none and reports the washing as something the subject

is involved in. Where English must choose between *I wash myself*, *I get washed*, and *I have a wash*, Greek has one word and does not choose.

A large class of verbs has **middle or passive forms and no active at all**, with perfectly active meaning. These are the **deponents**: **ἔρχομαι** *I come*, **γίγνομαι** *I become*, **βούλομαι** *I wish*, **δέχομαι** *I receive*, **ἀποκρίνομαι** *I answer*. The name is a bad one — nothing was laid aside — but it is universal.

11.3 Mood

indicative	states, asks, denies. The mood of fact.
subjunctive	the mood of what is willed, feared, planned, or supposed (§14.1)
optative	the mood of what is wished or merely possible; also the mood of indirect speech in a past framework (§14.2)
imperative	commands (§14.3)

The **infinitive** and the **participle** are not moods. They are the verb turned into a noun and into an adjective respectively, and they keep the verb's voice and aspect while losing its person (§13).

Only the indicative has time. Every other mood carries aspect alone — which is the subject of the next subsection, and the single most important idea in the Greek verb.

11.4 Aspect, not tense

An English verb's forms are about **when**. A Greek verb's forms are mostly about **what shape the action has**.

	Aspect	What it says
present stem	imperfective	going on, repeated, habitual
aorist stem	aoristic	the action as a single whole, without regard to duration
perfect stem	perfective	the action is over and its **result stands**

In the **indicative**, aspect and time travel together, and the names of the tenses reflect it:

	imperfective	aoristic	perfective
present time	present **λύει**	—	perfect **λέλυκε**
past time	imperfect **ἔλυε**	aorist **ἔλυσε**	pluperfect **ἐλελύκει**
future time	future **λύσει**	—	future perfect (rare)

Outside the indicative, **the time drops away and only the aspect is left.** This is

why the same pair of forms means different things in different moods:

> **λύειν** and **λῦσαι** — present and aorist infinitive. Not *to loose now* and *to loose then*, but *to be loosing* and *to loose*. **λῦε** and **λῦσον** — present and aorist imperative. Not *loose now* and *loose later*, but *be loosing* (make it your practice) and *loose* (do it, once).

NOTE

The commonest mistake in reading Greek is to translate an aorist subjunctive, infinitive, imperative or participle as a past tense. It is not past. The augment is the mark of past time (§11.7), and outside the indicative the aorist does not take one: **λῦσαι**, **λῦσον**, **λύσῃ**, **λύσας** have no **ἐ-** anywhere.
If there is no augment, there is no past.

11.5 The principal parts

A Greek verb is quoted in six forms, because six stems are needed and several of them are not predictable from the first.

		λύω	**λείπω** *leave*
1	present	**λύω**	**λείπω**
2	future	**λύσω**	**λείψω**
3	aorist active	**ἔλυσα**	**ἔλιπον**
4	perfect active	**λέλυκα**	**λέλοιπα**
5	perfect middle/passive	**λέλυμαι**	**λέλειμμαι**
6	aorist passive	**ἐλύθην**	**ἐλείφθην**

λύω is regular and all six follow from the first. **λείπω** is not: nothing in **λείπω** predicts the aorist **ἔλιπον**, and this is exactly why the parts are listed.

From the six parts every form of the verb can be built:

Principal part	gives
1	present and imperfect, all voices
2	future active and middle
3	aorist active and middle
4	perfect and pluperfect active
5	perfect and pluperfect middle and passive
6	aorist passive and future passive

A lexicon entry for a verb **is** its principal parts. Learning to read that line is the single thing that makes a lexicon usable, which is why the textbook introduces it alongside the lexicon in Lesson 29.

11.6 Thematic and athematic conjugations

Two ways of attaching an ending to a stem.

Thematic verbs — the great majority — insert a vowel, **ο** before **μ** and **ν**, **ε** elsewhere, between stem and ending: **λύ-ο-μεν**, **λύ-ε-τε**. They are called **-ω verbs** after their first person singular.

Athematic verbs attach the ending straight onto the stem, with no vowel between: **δίδο-μεν**, **δίδο-τε**. They are called **-μι verbs** after their first person singular, and they are the older pattern (§12.8). There are not many, but they include **εἰμί**, **δίδωμι**, **τίθημι**, **ἵστημι** and **φημί**, and you cannot read a page of Greek without them.

11.7 The augment and reduplication

Two prefixes, each marking one thing.

The augment marks past time, and occurs **only in the indicative**. Before a consonant it is **ἐ-**; before a vowel it lengthens that vowel instead.

λύω	**ἔλυον**, **ἔλυσα**	syllabic augment
ἀκούω	**ἤκουον**	**ἀ-** lengthened to **η-**
ἐλπίζω	**ἤλπιζον**	**ἐ-** lengthened to **η-**
οἰκέω	**ᾤκουν**	**οι-** lengthened to **ᾠ-**

In a **compound verb the augment goes between the prefix and the stem**, not in front of the word: **ἐκβάλλω → ἐξέβαλλον**, **προσφέρω → προσέφερον** (§9.6).

Reduplication marks the perfect, and it is present in every mood, not only the indicative, because the perfect is an aspect and not a time. The initial consonant is repeated with **ε**: **λύω → λέλυκα**, **γράφω → γέγραφα**. An aspirate reduplicates with its voiceless partner (**θύω → τέθυκα**), and a verb beginning with a vowel or two consonants reduplicates by simple lengthening instead (**ἀκούω → ἀκήκοα**, **γιγνώσκω → ἔγνωκα**).

The pluperfect takes **both**: reduplication for the aspect, augment for the past time — **ἐ-λε-λύκειν**.

11.8 Accent in the verb

A verb's accent is recessive (§2.5): it goes as far back from the end as the three rules of §2.3 will allow, so it never has to be learned.

> **λύω, λύεις, λύομεν, λύουσι · ἔλυον, ἐλύομεν · ἀκούω, ἀκούομεν** — and **ἀκούομεν** is accented on the antepenult while **ἀκούω** is not, because the ultima differs in length.

Four exceptions are worth naming, and only these:

- **Contract verbs** show a circumflex where the contraction falls: **ποιῶ**, **ποιεῖς**, **τιμῶμεν** (§12.2).

- **Participles are accented as nouns**, persistently (§2.5), not recessively: **λύων, λύοντος**; **λύσας, λύσαντος**.
- **Infinitives have fixed accents** that are not recessive: **λῦσαι**, **λελυκέναι**, **λυθῆναι**.
- A few **imperatives** are irregular: **εἰπέ**, **ἐλθέ**, **λαβέ**, **εὑρέ**, **ἰδέ**.

11.9 Lesson references

Lesson 5	person and number; the present active; **εἰμί**
Lesson 11	the six endings; recessive accent (§11.8)
Lesson 13	the augment (§11.7)
Lesson 14	aspect as against time (§11.4)
Lesson 29	the principal parts in a lexicon entry (§11.5)
Lesson 31	the three voices and the deponents (§11.2)
Lesson 36	the athematic conjugation (§11.6)

12

The Verb: Tense Formation

Every finite form in Greek is **stem + (thematic vowel) + ending**. This section gives the stems; the endings are few and recur throughout.

Two sets of endings run through the whole verb:

	Primary (present, future, perfect)	**Secondary** (imperfect, aorist, pluperfect)
active sg.	**-ω, -εις, -ει**	**-ν, -ς, —**
active pl.	**-μεν, -τε, -ουσι(ν)**	**-μεν, -τε, -ν** or **-σαν**
mid./pass. sg.	**-μαι, -ῃ, -ται**	**-μην, -σο, -το**
mid./pass. pl.	**-μεθα, -σθε, -νται**	**-μεθα, -σθε, -ντο**

Secondary endings go with the augment, and therefore with past time in the indicative (§11.7).

12.1 The present and imperfect

Both are built on **principal part 1**, the present stem. The imperfect adds the augment and takes secondary endings; that is the whole difference.

	Present act.	**Imperfect act.**	**Present mid./pass.**	**Imperfect mid./pass.**
1 sg.	**λύω**	**ἔλυον**	**λύομαι**	**ἐλυόμην**
2 sg.	**λύεις**	**ἔλυες**	**λύῃ**	**ἐλύου**
3 sg.	**λύει**	**ἔλυε(ν)**	**λύεται**	**ἐλύετο**
1 pl.	**λύομεν**	**ἐλύομεν**	**λυόμεθα**	**ἐλυόμεθα**
2 pl.	**λύετε**	**ἐλύετε**	**λύεσθε**	**ἐλύεσθε**
3 pl.	**λύουσι(ν)**	**ἔλυον**	**λύονται**	**ἐλύοντο**

The first singular and third plural of the imperfect active are identical (ἔλυον). Only the context separates them, and this is true of every thematic verb.

The thematic vowel is **ο** before **μ** and **ν**, **ε** elsewhere: **λύ-ο-μεν**, **λύ-ε-τε**.

12.2 Contract verbs

A stem ending in **α**, **ε** or **ο** fuses with the thematic vowel. The contraction is regular, and it is the reason these verbs look irregular when they are not.

stem vowel	+ ε	+ ει	+ ο	+ ου	+ ω	+ η
α	**ᾱ**	**ᾰ**	**ω**	**ω**	**ω**	**ᾰ**
ε	**ει**	**ει**	**ου**	**ου**	**ω**	**η**
ο	**ου**	**οι**	**ου**	**ου**	**ω**	**οι**

Two rules will reconstruct most of the table: an **ο**-sound always wins and gives **ου** or **ω**; **α** before an **ε**-sound gives long **ᾱ**, and **ε** before an **α**-sound gives **η**.

	τιμάω *honour*	**ποιέω** *make*	**δηλόω** *show*
1 sg.	**τιμῶ**	**ποιῶ**	**δηλῶ**
2 sg.	**τιμᾷς**	**ποιεῖς**	**δηλοῖς**
3 sg.	**τιμᾷ**	**ποιεῖ**	**δηλοῖ**
1 pl.	**τιμῶμεν**	**ποιοῦμεν**	**δηλοῦμεν**
2 pl.	**τιμᾶτε**	**ποιεῖτε**	**δηλοῦτε**
3 pl.	**τιμῶσι(ν)**	**ποιοῦσι(ν)**	**δηλοῦσι(ν)**

Imperfect: **ἐτίμων, ἐτίμας, ἐτίμα · ἐποίουν, ἐποίεις, ἐποίει · ἐδήλουν, ἐδήλους, ἐδήλου**.

Infinitives: **τιμᾶν**, **ποιεῖν**, **δηλοῦν**. These are contractions of **-άειν** and **-όειν** and take **no iota subscript**.

The contraction affects only the present and imperfect. Everywhere else the stem vowel lengthens and the verb is ordinary: **τιμήσω, ἐτίμησα, τετίμηκα · ποιήσω, ἐποίησα, πεποίηκα · δηλώσω, ἐδήλωσα, δεδήλωκα**.

A contract form carries a circumflex on the contracted syllable wherever the uncontracted form would have been accented there (§11.8). That circumflex is what makes **ποιῶ** recognisable at sight as a contract verb and not a stem in **-ω**.

12.3 The future

Principal part 2. Add **-σ-** to the verb stem and use the present endings. There is **no augment**: the future is not a past tense.

active	**λύσω, λύσεις, λύσει, λύσομεν, λύσετε, λύσουσι(ν)**
middle	**λύσομαι, λύσῃ, λύσεται, λυσόμεθα, λύσεσθε, λύσονται**

A stem ending in a stop reacts with the **σ** exactly as §1.5 describes:

labial	**γράφω**	**γράψω**
velar	**ἄγω**	**ἄξω**
dental	**πείθω**	**πείσω**

Note

Some very common verbs are active in the present and middle in the future, with no change of meaning and no rule to predict it. They have to be learned as a list. **ἀκούω → ἀκούσομαι · βαίνω → βήσομαι · γιγνώσκω → γνώσομαι · λαμβάνω → λήψομαι · μανθάνω → μαθήσομαι · ὁράω → ὄψομαι · φεύγω → φεύξομαι · εἰμί → ἔσομαι.**

12.4 Liquid and nasal futures

A stem ending in **λ, μ, ν** or **ρ** will not take the **σ**. It adds **-ε-** instead, which then contracts exactly as an **-έω** verb does (§12.2). The result is a future that looks like a present and is told from it by the circumflex alone.

present	future
μένω *remain*	**μενῶ, μενεῖς, μενεῖ, μενοῦμεν**
ἀγγέλλω *announce*	**ἀγγελῶ, ἀγγελεῖς**
φαίνω *show*	**φανῶ, φανεῖς**
κρίνω *judge*	**κρινῶ, κρινεῖς**

μένει is *he remains*; **μενεῖ** is *he will remain*. The accent is the whole of the difference, and this is the most practically important place in the language where that is true.

The aorist of these verbs likewise has no **σ**: it lengthens the stem vowel instead — **ἔμεινα**, **ἤγγειλα**, **ἔφηνα**, **ἔκρινα** — while keeping the **-α-** endings of §12.5.

12.5 The aorist

Principal part 3. Two ways of forming it, and a verb has one or the other, never both.

The first (sigmatic) aorist adds **-σα-** and uses secondary endings:

	active	middle
1 sg.	**ἔλυσα**	**ἐλυσάμην**
2 sg.	**ἔλυσας**	**ἐλύσω**
3 sg.	**ἔλυσε(ν)**	**ἐλύσατο**
1 pl.	**ἐλύσαμεν**	**ἐλυσάμεθα**
2 pl.	**ἐλύσατε**	**ἐλύσασθε**
3 pl.	**ἔλυσαν**	**ἐλύσαντο**

The second (strong) aorist has a **different stem** and takes the *imperfect's* endings on it:

	λείπω → ἔλιπον	βάλλω → ἔβαλον
1 sg.	**ἔλιπον**	**ἔβαλον**
2 sg.	**ἔλιπες**	**ἔβαλες**
3 sg.	**ἔλιπε(ν)**	**ἔβαλε(ν)**
1 pl.	**ἐλίπομεν**	**ἐβάλομεν**

Because the endings are the imperfect's, **the stem is the only signal**: **ἔλειπον** is *he was leaving* and **ἔλιπον** is *he left*, and they differ by one vowel.

Common second aorists, all high-frequency and all worth knowing whole:

λέγω	**εἶπον**	**ὁράω**	**εἶδον**
ἔρχομαι	**ἦλθον**	**φέρω**	**ἤνεγκον**
λαμβάνω	**ἔλαβον**	**εὑρίσκω**	**ηὗρον**
μανθάνω	**ἔμαθον**	**γίγνομαι**	**ἐγενόμην**
πάσχω	**ἔπαθον**	**ἄγω**	**ἤγαγον**

A first aorist and a second aorist do not mean different things. The split is morphological, a residue of the history of the language. Where a verb has both — **ἔστησα** and **ἔστην** from **ἵστημι** — they differ in transitivity, not in aspect.

12.6 The perfect and pluperfect

Principal parts 4 and 5. The perfect reports an action as **completed with its result standing now**: **τέθνηκε** is not *he died* but *he is dead*.

The marks are **reduplication** (§11.7) and, in the active, a **-κ-**.

	Perfect act.	Pluperfect act.	Perfect mid./pass.
1 sg.	**λέλυκα**	**ἐλελύκη**	**λέλυμαι**
2 sg.	**λέλυκας**	**ἐλελύκης**	**λέλυσαι**
3 sg.	**λέλυκε(ν)**	**ἐλελύκει**	**λέλυται**
1 pl.	**λελύκαμεν**	**ἐλελύκεμεν**	**λελύμεθα**
2 pl.	**λελύκατε**	**ἐλελύκετε**	**λέλυσθε**
3 pl.	**λελύκασι(ν)**	**ἐλελύκεσαν**	**λέλυνται**

The perfect middle and passive takes its endings **straight onto the stem**, with no thematic vowel, so a stem ending in a consonant produces collisions resolved by §1.5: **γέγραμμαι, γέγραψαι, γέγραπται** — and a third plural that Greek declines to form at all, writing **γεγραμμένοι εἰσί** instead.

A **second (strong) perfect** has no **-κ-**: **γράφω → γέγραφα**, **λείπω → λέλοιπα**, **πείθω → πέποιθα**. The meaning is the same.

οἶδα *I know* is a perfect of the root of **εἶδον** *I saw*: to have seen is to know. It is irregular and indispensable, and it is set out in full at §17.

12.7 The passive

Principal part 6. The aorist passive has a stem of its own in **-θη-** and takes **active** endings on it, which is the one genuinely counter-intuitive thing in the system.

	Aorist passive	Future passive
1 sg.	**ἐλύθην**	**λυθήσομαι**
2 sg.	**ἐλύθης**	**λυθήσῃ**
3 sg.	**ἐλύθη**	**λυθήσεται**
1 pl.	**ἐλύθημεν**	**λυθησόμεθα**
2 pl.	**ἐλύθητε**	**λυθήσεσθε**
3 pl.	**ἐλύθησαν**	**λυθήσονται**

The future passive is built from the aorist passive stem plus **-σ-** and middle endings, which is why it is the one future predictable from a part other than the second.

A **second aorist passive** drops the **θ**: **ἐγράφην**, **ἐστάλην**, **ἐφάνην**.

The agent of a passive is **ὑπό** with the genitive (§9.3); an impersonal means is the plain dative (§15.3).

12.8 The -μι verbs

Athematic (§11.6): the ending goes straight onto the stem, and the stem alternates between a long grade in the singular and a short grade elsewhere.

	δίδωμι *give*	**τίθημι** *put*	**ἵστημι** *set up*
1 sg.	**δίδωμι**	**τίθημι**	**ἵστημι**
2 sg.	**δίδως**	**τίθης**	**ἵστης**
3 sg.	**δίδωσι(ν)**	**τίθησι(ν)**	**ἵστησι(ν)**
1 pl.	**δίδομεν**	**τίθεμεν**	**ἵσταμεν**
2 pl.	**δίδοτε**	**τίθετε**	**ἵστατε**
3 pl.	**διδόασι(ν)**	**τιθέασι(ν)**	**ἱστᾶσι(ν)**

The aorists are irregular and must be learned:

> **ἔδωκα, ἔδωκας, ἔδωκε · ἔδομεν, ἔδοτε, ἔδοσαν ἔθηκα, ἔθηκας, ἔθηκε · ἔθεμεν, ἔθετε, ἔθεσαν ἔστησα** *I set up* (transitive) against **ἔστην** *I stood* (intransitive)

Infinitives **διδόναι, τιθέναι, ἱστάναι**; aorist **δοῦναι, θεῖναι, στῆναι**. Middle endings attach to the short stem throughout: **δίδομαι, δίδοσαι, δίδοται**.

δείκνυμι *I show* represents a second class, in **-νυμι**, athematic in the present only and ordinary everywhere else.

For **εἰμί**, **εἶμι** and **φημί** in full, see §17.

12.9 Irregular principal parts to learn at once

The verbs whose parts cannot be guessed and which no page of Greek avoids.

present	future	aorist	perfect	aor. pass.
εἰμί	**ἔσομαι**	—	—	—
ἔρχομαι	**εἶμι**	**ἦλθον**	**ἐλήλυθα**	—
λέγω	**ἐρῶ**	**εἶπον**	**εἴρηκα**	**ἐρρήθην**
ὁράω	**ὄψομαι**	**εἶδον**	**ἑόρακα**	**ὤφθην**
φέρω	**οἴσω**	**ἤνεγκον**	**ἐνήνοχα**	**ἠνέχθην**
λαμβάνω	**λήψομαι**	**ἔλαβον**	**εἴληφα**	**ἐλήφθην**
γιγνώσκω	**γνώσομαι**	**ἔγνων**	**ἔγνωκα**	**ἐγνώσθην**
γίγνομαι	**γενήσομαι**	**ἐγενόμην**	**γέγονα**	—
πάσχω	**πείσομαι**	**ἔπαθον**	**πέπονθα**	—
αἱρέω	**αἱρήσω**	**εἷλον**	**ᾕρηκα**	**ᾑρέθην**
ἐσθίω	**ἔδομαι**	**ἔφαγον**	**ἐδήδοκα**	—

λέγω, ὁράω, φέρω and **ἔρχομαι** are **suppletive**: their parts come from different roots entirely, exactly as English *go / went* and *am / was* do. Nothing is wrong with them.

12.10 Lesson references

Lesson 5, 11	the present active (§12.1); contract verbs in outline
Lesson 13	the imperfect (§12.1)
Lesson 14	the first and second aorist (§12.5)
Lesson 31	the middle and passive; the aorist passive (§12.7)
Lesson 32	the future; liquid futures (§12.4); middle futures
Lesson 33	the perfect and pluperfect (§12.6); **οἶδα**
Lesson 34	contract verbs in full (§12.2)
Lesson 36	the **-μι** verbs (§12.8)

13

Infinitives and Participles

These are the verb's **non-finite** forms: they have voice and aspect but no person, and so they cannot by themselves make a statement. The infinitive is the verb turned into a **noun**; the participle is the verb turned into an **adjective**. Between them they carry most of the weight of a Greek sentence, and a reader who can handle them can read Greek.

13.1 Infinitive forms

Six in common use, built from the principal parts (§11.5).

	active	middle	passive
present	**λύειν**	**λύεσθαι**	**λύεσθαι**
future	**λύσειν**	**λύσεσθαι**	**λυθήσεσθαι**
aorist	**λῦσαι**	**λύσασθαι**	**λυθῆναι**
perfect	**λελυκέναι**	**λελύσθαι**	**λελύσθαι**

Second aorist: **λιπεῖν**, **λιπέσθαι**. Contract: **τιμᾶν**, **ποιεῖν**, **δηλοῦν**. Athematic: **διδόναι**, **τιθέναι**, **εἶναι**.

The aorist infinitive has no augment, and therefore no past meaning (§11.4). **λῦσαι** is not *to have loosed*; it is *to loose*, seen as a single act.

Infinitive accents are fixed, not recessive (§11.8): **λῦσαι**, **λυθῆναι**, **λελυκέναι**, **λιπεῖν**.

13.2 The complementary infinitive

After verbs of **wishing, being able, ordering, beginning, daring, needing** the infinitive completes the sense, as it does in English.

βούλομαι μανθάνειν	I wish to learn
δύναμαι γράφειν	I am able to write
κελεύει ἡμᾶς μένειν	he orders us to remain
δεῖ σε λέγειν	it is necessary for you to speak

With **δεῖ**, **χρή**, **ἔξεστι** and the other impersonals the person concerned goes in the **accusative** (**δεῖ σε**) or, with some verbs, the **dative** (**ἔξεστί μοι**).

The negative with a complementary infinitive is **μή** (§10.5).

13.3 The articular infinitive

The **neuter article** turns an infinitive into a fully declinable noun, which can then take any case and stand after any preposition. Greek uses this where English uses a gerund in *-ing*.

τὸ μανθάνειν	learning, the act of learning
τοῦ μανθάνειν	of learning
διὰ τὸ μανθάνειν	because of learning
πρὸ τοῦ μανθάνειν	before learning
ἐν τῷ μανθάνειν	in the course of learning, while learning
εἰς τὸ μανθάνειν	for the purpose of learning

The infinitive keeps its verbal nature inside the phrase: it can take an object and be modified by an adverb. **διὰ τὸ τὴν πόλιν φυλάττειν καλῶς** — *because of guarding the city well*, with **τὴν πόλιν** accusative object of an infinitive that is itself the object of **διά**.

This construction is how an abstract idea gets a name in Greek, and it is one reason Greek philosophical prose is so hard to translate briefly.

13.4 Indirect statement with the infinitive

After verbs of **saying** and **thinking**, Greek reports what was said by putting the reported verb into the infinitive and its subject into the **accusative**.

> **λέγει τὸν ἄνδρα σοφὸν εἶναι** — literally *he says the man to be wise*; English, *he says that the man is wise*.

Two rules govern the construction and both matter:

The tense of the infinitive keeps the tense of the original speech, not of the reporting verb. **ἔλεγε τὸν ἄνδρα ἐλθεῖν** is *he said that the man had gone* — the aorist infinitive representing an aorist indicative in the words actually spoken.

If the subject of the infinitive is the same as the subject of the main verb, it is omitted, and any predicate word stands in the nominative: **φησὶ σοφὸς εἶναι**, *he says that he himself is wise*, against **φησὶ αὐτὸν σοφὸν εἶναι**, *he says that the other man is wise*. The case of one adjective is the whole difference.

The alternative construction, with **ὅτι** and a finite verb, is treated at §14.8. Verbs of *knowing* and *perceiving* use a third construction, the supplementary participle (§13.8).

13.5 Participle forms

A participle is declined like an adjective (§7) and agrees with the word it belongs to in gender, number and case.

Present active, λύων — third declension in masculine and neuter, first in feminine:

	masc.	fem.	neut.
nom. sg.	**λύων**	**λύουσα**	**λῦον**
gen. sg.	**λύοντος**	**λυούσης**	**λύοντος**
dat. sg.	**λύοντι**	**λυούσῃ**	**λύοντι**
acc. sg.	**λύοντα**	**λύουσαν**	**λῦον**
nom. pl.	**λύοντες**	**λύουσαι**	**λύοντα**
gen. pl.	**λυόντων**	**λυουσῶν**	**λυόντων**
dat. pl.	**λύουσι(ν)**	**λυούσαις**	**λύουσι(ν)**
acc. pl.	**λύοντας**	**λυούσας**	**λύοντα**

The nominative singulars of the rest, which is what a reader needs:

	active	middle	passive
present	**λύων, λύουσα, λῦον**	**λυόμενος, -η, -ον**	**λυόμενος**
future	**λύσων, λύσουσα, λῦσον**	**λυσόμενος**	**λυθησόμενος**
aorist	**λύσας, λύσασα, λῦσαν**	**λυσάμενος**	**λυθείς, λυθεῖσα, λυθέν**
perfect	**λελυκώς, -υῖα, -ός**	**λελυμένος**	**λελυμένος**

Second aorist active: **λιπών, λιποῦσα, λιπόν**, declined like **λύων**. **εἰμί** gives **ὤν, οὖσα, ὄν**.

The middle and passive participle in -μενος is an ordinary first-and-second-declension adjective and is the easiest form in the system. The active participles are third declension and are not.

Participles are accented **persistently, as nouns** (§11.8): **λύων, λύοντος**; **λύσας, λύσαντος**; **λυθείς, λυθέντος**.

13.6 Attributive and circumstantial use

With the article, a participle is attributive and names a person or thing by what they do:

> **ὁ γράφων** — *the one writing, the writer* **οἱ πενθοῦντες** — *those who mourn*
> **ὁ ποιήσας τὸ ἔλεος** — *the one who did the mercy*

Without the article, a participle is circumstantial: it stands for a whole subordinate clause, and the reader must decide which kind.

time	**ταῦτα εἰπὼν ἀπῆλθεν** — *having said this, he left*
cause	**ταῦτα γιγνώσκων οὐκ ἐφοβεῖτο** — *because he knew this …*

condition	**ταῦτα ποιῶν ἁμαρτήσει** — *if he does this …*
concession	**καίπερ ταῦτα εἰδώς** — *although he knew this*
purpose (future ptc.)	**ἦλθε λύσων** — *he came in order to loose*
manner, means	**ταῦτα λέγων ἔπειθεν** — *he persuaded by saying this*

Greek marks the sense when it wants to — **καίπερ** for concession, **ὡς** for an alleged reason, **ἅτε** for a real one — and otherwise leaves it to the reader. A translation must choose; the Greek did not have to.

13.7 The genitive absolute

When the participle refers to **somebody not otherwise in the sentence**, both the participle and its subject stand in the **genitive**, attached to nothing.

> **ταῦτα λέγοντος τοῦ διδασκάλου, οἱ παῖδες ἐσίγων** — *while the teacher was saying this, the children kept silent* **τούτων ῥηθέντων, ἀπῆλθον** — *when these things had been said, they left*

The test: find the participle, find the word it agrees with. If that word has no other job in the sentence — it is not the subject, not the object, not governed by any preposition — the construction is absolute.

Aspect works as everywhere else:

present participle	the action is going on at the same time
aorist participle	the action is complete before the main verb
perfect participle	the resulting state obtains

This is the exact counterpart of the Latin **ablative absolute** — *his rebus dictis* is **τούτων ῥηθέντων** — and a student who has met the Latin has only to change the case.

13.8 The supplementary participle

After verbs of **perceiving, knowing, showing** and after a few others, the participle completes the verb's meaning, where English uses *that* or a gerund.

ὁρῶ σε γράφοντα	I see that you are writing
οἶδα θνητὸς ὤν	I know that I am mortal
ἀκούω αὐτὸν ἐλθόντα	I hear that he has come
παύομαι λέγων	I stop speaking
τυγχάνει ὢν σοφός	he happens to be wise

λανθάνει ποιῶν	he does it unnoticed

Note **οἶδα θνητὸς ὤν** — the participle is **nominative**, agreeing with the subject of **οἶδα**, because the knower and the mortal are the same person. The rule of §13.4 applies here too.

τυγχάνω, **λανθάνω** and **φθάνω** reverse the English construction entirely: the participle carries the main idea and the finite verb becomes an adverb. **ἔφθη ἐλθών** is *he came first*, not *he anticipated coming*.

13.9 Aspect in the participle is not time

The third and last statement of the rule, and the most important.

A participle's tense tells you **how its action relates to the main verb**, not when it happened.

λύων	loosing — at the same time as the main verb
λύσας	having loosed — completed before the main verb
λελυκώς	having loosed, with the result standing
λύσων	about to loose — after the main verb; purpose

So **λύσας** in a sentence whose main verb is future refers to the **future**: **λύσας ἀπελεύσεται**, *having loosed, he will go away*. The aorist participle is not past; it is prior.

13.10 Lesson references

Lesson 16	the infinitive (§13.1); complementary (§13.2); indirect statement (§13.4); **ὥστε** of result (§14.7)
Lesson 21	the articular infinitive met in reading (§13.3)
Lesson 22	the participle (§13.5); attributive and circumstantial (§13.6); the genitive absolute (§13.7)
Lesson 29	participles in an unprepared passage
Lesson 31	the middle and passive participle

14

Moods and Clauses

The indicative states what is. The other three moods state what is wanted, feared, supposed, or commanded — and Greek keeps them apart far more carefully than English does.

Remember throughout: **outside the indicative there is no time, only aspect** (§11.4). A present subjunctive is not present; an aorist optative is not past.

14.1 The subjunctive

Formed from the ordinary stems with the thematic vowel **lengthened**: **ο → ω**, **ε → η**. That is the whole morphology, and it means a subjunctive is recognised by a long vowel where a short one was expected.

	present	aorist act.	aorist pass.
1 sg.	**λύω**	**λύσω**	**λυθῶ**
2 sg.	**λύῃς**	**λύσῃς**	**λυθῇς**
3 sg.	**λύῃ**	**λύσῃ**	**λυθῇ**
1 pl.	**λύωμεν**	**λύσωμεν**	**λυθῶμεν**
2 pl.	**λύητε**	**λύσητε**	**λυθῆτε**
3 pl.	**λύωσι(ν)**	**λύσωσι(ν)**	**λυθῶσι(ν)**

εἰμί gives **ὦ, ᾖς, ᾖ, ὦμεν, ἦτε, ὦσι(ν)**.

The aorist subjunctive has no augment (§11.4), so **λύσω** is both the future indicative and the aorist subjunctive. Context separates them, and in practice a subordinating conjunction or **ἄν** is usually standing next to the subjunctive to settle it.

Its independent uses:

hortatory (1st person plural)	**ἴωμεν** — *let us go*
deliberative (a real question)	**τί ποιῶμεν;** — *what are we to do?*
prohibitive (**μή** + aorist)	**μὴ τοῦτο ποιήσῃς** — *don't do that*

Its subordinate uses are purpose (§14.6), the future and general conditions (§14.5), and indefinite temporal and relative clauses, where it always stands with **ἄν**.

14.2 The optative

The mark is **-οι-** or **-αι-** before the ending.

	present act.	aorist act.	present mid.
1 sg.	**λύοιμι**	**λύσαιμι**	**λυοίμην**
2 sg.	**λύοις**	**λύσαις**	**λύοιο**
3 sg.	**λύοι**	**λύσαι**	**λύοιτο**
1 pl.	**λύοιμεν**	**λύσαιμεν**	**λυοίμεθα**
2 pl.	**λύοιτε**	**λύσαιτε**	**λύοισθε**
3 pl.	**λύοιεν**	**λύσαιεν**	**λύοιντο**

εἰμί gives **εἴην, εἴης, εἴη, εἶμεν, εἶτε, εἶεν**.

Note that a final **-οι** or **-αι** counts **long** in the optative for accentuation, against the general rule of §2.4: hence **λύσαι** (optative, accent on the penult) against **λῦσαι** (infinitive).

Three uses, and a first-year reader needs to recognise all three and produce none.

wish (with **εἴθε** or **εἰ γάρ**)	**εἴθε γενοίμην οὐρανός** — *I wish I were the sky* (Plato, *Greek Anthology* 7.669)
potential (always with **ἄν**)	**λέγοι ἄν** — *he might say, he would say*
of indirect speech, in a past framework	**εἶπεν ὅτι ἔλθοι** — *he said that he had come* (§14.9)

Note

Why this course treats the optative for recognition only. It is alive in Plato and Xenophon and a student reading Attic will meet it on most pages. But it is already receding in the fourth century, is rare in the New Testament, and is gone from later Greek (§16.3).

A reader needs to see **-οι-** or **-αι-**, recall *might* or *would*, and move on. Producing optatives belongs to a second year.

14.3 The imperative

Second and third person, present and aorist. There is no first-person imperative; the hortatory subjunctive does that job.

	present act.	aorist act.	present mid.
2 sg.	**λῦε**	**λῦσον**	**λύου**
3 sg.	**λυέτω**	**λυσάτω**	**λυέσθω**
2 pl.	**λύετε**	**λύσατε**	**λύεσθε**
3 pl.	**λυόντων**	**λυσάντων**	**λυέσθων**

The third-person imperative has no English equivalent and must be paraphrased: **λυέτω** is *let him loose*, meaning not permission but command.

Aspect decides which stem. A present imperative asks for an activity — ongoing, repeated, a rule of life. An aorist imperative asks for a deed, once and complete.

> **αἰτεῖτε καὶ δοθήσεται ὑμῖν** — *keep asking*, present **δός μοι** — *give it to me*, now, aorist

Prohibition. Greek forbids with **μή**, never with **οὐ** (§10.5), and the two aspects use two different forms:

μή + **present imperative**	*stop doing it*, or *do not make a habit of it*
μή + **aorist subjunctive**	*do not do it* (on this occasion)

There is **no aorist imperative in a prohibition**: the aorist subjunctive supplies it. **μὴ ποιήσῃς**, not *μὴ ποίησον*.

A few common second-person singular aorist imperatives are irregularly accented on the ending: **εἰπέ**, **ἐλθέ**, **εὑρέ**, **ἰδέ**, **λαβέ**.

14.4 The particle ἄν

ἄν has no meaning of its own and no translation. It marks the form it stands with as **contingent** — dependent on a condition, whether that condition is stated or not. Its presence is one of the most informative signals in the language.

ἄν + **optative**	potential	**λέγοι ἄν** — *he would say*
ἄν + **past indicative**	contrary to fact	**εἶπεν ἄν** — *he would have said*
ἄν + **subjunctive**, in a subordinate clause	indefinite or general	**ὃς ἂν λέγῃ** — *whoever says*

In a subordinate clause **ἄν** often fuses with the conjunction: **εἰ** + **ἄν** → **ἐάν** (or **ἤν**, **ἄν**), **ὅτε** + **ἄν** → **ὅταν**, **ἐπεὶ** + **ἄν** → **ἐπάν**, **ἐπειδὰν**. A conjunction ending in **-αν** is almost always one of these, and it tells you that a subjunctive is coming.

ἄν never stands with a future indicative, and never with an infinitive or participle except in indirect speech representing one of the constructions above.

14.5 Conditional sentences

The *if*-clause is the **protasis**, the main clause the **apodosis**. Four classes, and the forms of the two clauses together identify which.

	protasis	apodosis	sense
simple	**εἰ** + indicative	any	*if this is so* — no comment on whether it is

	protasis	apodosis	sense
contrary to fact	**εἰ** + past indicative	past indicative + **ἄν**	*if it were / had been* — and it is not
future more vivid	**ἐάν** + subjunctive	future indicative	*if this happens* — and it may
future less vivid	**εἰ** + optative	optative + **ἄν**	*if this were to happen* — remoter
general	**ἐάν** + subj. (present), **εἰ** + opt. (past)	present / imperfect indicative	*whenever this happens*

> **εἰ ταῦτα λέγει, ἁμαρτάνει** — *if he says this, he is wrong* (simple) **εἰ ταῦτα ἔλεγεν, ἡμάρτανεν ἄν** — *if he were saying this, he would be wrong* (contrary to fact, present) **εἰ ταῦτα εἶπεν, ἥμαρτεν ἄν** — *if he had said this, he would have been wrong* (contrary to fact, past) **ἐὰν ταῦτα λέγῃ, ἁμαρτήσεται** — *if he says this, he will be wrong* **εἰ ταῦτα λέγοι, ἁμαρτάνοι ἄν** — *if he should say this, he would be wrong*

The negative of a protasis is μή; of an apodosis, οὐ (§10.5). This single fact identifies the two halves even when the word order is unusual.

The contrary-to-fact construction distinguishes present from past by the **tense** of the indicative: imperfect for present time, aorist for past. This is the one place where a past indicative does not refer to the past, and it is worth meeting twice.

14.6 Purpose clauses

ἵνα, **ὅπως** or **ὡς** with the **subjunctive**. The negative is **μή**.

> **ἔρχεται ἵνα μάθῃ** — *he is coming in order to learn* **ἔρχεται ἵνα μὴ ἁμάρτῃ** — *in order that he may not go wrong*

After a **past** main verb the optative may replace the subjunctive, by the sequence rule of §14.9 — **ἦλθεν ἵνα μάθοι** — but the subjunctive is also kept, for vividness, and is commoner in Koine.

Greek has other ways of expressing purpose, all of them common:

future participle	**ἦλθε μαθησόμενος** (§13.6)
εἰς τό + articular infinitive	**εἰς τὸ μαθεῖν** (§13.3)
relative + future indicative	**πέμπει ὃς τοῦτο ποιήσει**

14.7 Result clauses

ὥστε, and the mood distinguishes two things English does not distinguish at all.

ὥστε + **infinitive**	the result that *naturally follows* — tendency, capacity
ὥστε + **indicative**	the result that *actually happened* — fact

> **οὕτω σοφός ἐστιν ὥστε πάντα γιγνώσκειν** — *he is so wise as to know everything* **οὕτω σοφὸς ἦν ὥστε πάντες ἐθαύμαζον** — *he was so wise that everyone marvelled* — and they did

The infinitive construction is far the commoner and is what a reader should expect. Its negative is **μή**; the indicative's is **οὐ**, which is the quickest way to tell which one you have.

The result is usually announced in advance by **οὕτω(ς)** *so*, **τοσοῦτος** *so great*, **τοιοῦτος** *such*. When one of these appears, a **ὥστε** is coming.

ὥστε also begins a main sentence, meaning *and so, therefore*.

14.8 Temporal clauses, πρίν, and indirect questions

Temporal clauses with **ὅτε**, **ἐπεί**, **ἐπειδή**, **ἕως** take the indicative for a definite occasion, and **ἄν** with the subjunctive for an indefinite or repeated one.

> **ὅτε ἦλθεν, ἐχάρημεν** — *when he came, we rejoiced* **ὅταν ἔλθῃ, χαιρήσομεν** — *whenever he comes, we shall rejoice*

πρίν *before* takes the **infinitive** after an affirmative main clause, and **ἄν** with the subjunctive (or the plain indicative) after a negative one:

> **ἀπῆλθε πρὶν ἐμὲ ἐλθεῖν** — *he left before I came* **οὐκ ἄπειμι πρὶν ἂν ἀκούσω** — *I shall not leave before I hear*

Indirect questions keep the question word and put the verb into the indicative, or into the optative after a past main verb (§14.9).

> **οὐκ οἶδα τίς ἐστιν** — *I do not know who he is* **οὐκ ᾔδει τίς εἴη** — *he did not know who he was*

ὅστις (§8.8) is the indirect-question pronoun as readily as **τίς**, and the indirect forms **ὅπου, ὅποι, ὁπότε, ὅπως** correspond to the direct ones in §10.4.

A question introduced by **εἰ** is *whether*: **ἐρωτᾷ εἰ ταῦτα ἀληθῆ ἐστιν**.

14.9 Sequence of moods

Greek, like Latin, divides main verbs into **primary** (present, future, perfect) and **secondary** (imperfect, aorist, pluperfect). After a **secondary** main verb, a subjunctive in a subordinate clause **may** become an optative, and an indicative in indirect speech **may** do the same.

main verb	subordinate clause
primary	subjunctive, or indicative
secondary	optative, **or** the original mood retained

The change is optional, and retaining the original mood is called the **vivid** construction, because it quotes rather than reports.

> **λέγει ὅτι ταῦτα ποιεῖ** — *he says that he is doing this* **εἶπεν ὅτι ταῦτα ποιοίη** — *he said that he was doing this* (optative) **εἶπεν ὅτι ταῦτα ποιεῖ** — same sense, mood retained, more vivid

The optative of indirect speech is the first thing to go as Greek develops. In the New Testament the retained indicative is nearly universal, and by the Byzantine period the optative has vanished altogether (§16.3). A reader moving between Attic and Koine should expect the construction to thin out, not to change meaning.

14.10 Lesson references

Lesson 16	**ὥστε** with the infinitive (§14.7)
Lesson 25	indirect questions (§14.8)
Lesson 26	the imperative; prohibition (§14.3)
Lesson 35	the subjunctive (§14.1); purpose (§14.6); conditions (§14.5)

15

The Cases in Use

§§3–7 gave the **forms** of the cases. This section gives their **jobs**.

Greek has five cases where Proto-Indo-European had eight. Two of the lost three were absorbed by the genitive and the dative, which is why those two cases each do work that looks unrelated to itself (§15.6).

15.1 The nominative

The subject of a finite verb, and whatever is predicated of it.

> **ὁ ἀνὴρ γράφει** — *the man is writing*

The predicate nominative. A linking verb — **εἰμί**, **γίγνομαι**, **φαίνομαι**, and the passives of verbs of calling and appointing — does not take an object. It equates, and what follows it stays **nominative**:

> **ὁ ἀνήρ ἐστι σοφός** — *the man is wise* **ὁ ἀνὴρ ἐγένετο βασιλεύς** — *the man became king*

Greek can omit the verb altogether. A nominative noun and a nominative adjective, with the adjective in the predicate position (§3.3), is a complete sentence:

> **μακάριοι οἱ πτωχοί** — *blessed are the poor* **χαλεπὰ τὰ καλά** — *fine things are hard*

The article is what marks the subject and its absence what marks the predicate. This is also how Greek tells a definition from a description, and it carries real weight in philosophical and theological texts.

15.2 The genitive

The genitive is two older cases in one: a true genitive (*of*) and an ablative (*from*). Nearly every use falls into one group or the other.

Of the genitive proper:

possession	**ἡ τοῦ ἀνδρὸς οἰκίᾱ** — *the man's house*
the whole, of a part (*partitive*)	**οἱ σοφοὶ τῶν ἀνθρώπων** — *the wise among men*
material or content	**στέφανος χρυσοῦ** — *a crown of gold*
the thing measured	**σταδίων δέκα** — *of ten stades*

value or price	**πολλοῦ ἄξιος** — *worth much*
time **within which**	**τῆς νυκτός** — *during the night*
the object of certain verbs	**ἀκούω τοῦ ἀνδρός** — *I hear the man*

Of the ablatival genitive:

separation, source	**ἀπέχεται τῶν κακῶν** — *he keeps away from evils*
comparison (§7.9)	**σοφώτερος τοῦ πατρός** — *wiser than his father*
the agent, with **ὑπό** (§9.3)	**ὑπὸ τοῦ διδασκάλου** — *by the teacher*

Two further uses have sections of their own: the **genitive absolute** (§13.7) and the **objective genitive**, where the noun governing the genitive is itself verbal — **ὁ τῶν πολεμίων φόβος** may be *fear of the enemy* or *the enemy's fear*, and only the context decides.

Verbs that take a genitive fall into recognisable families: hearing and perceiving (**ἀκούω**, **αἰσθάνομαι**), remembering and forgetting (**μιμνῄσκομαι**, **ἐπιλανθάνομαι**), ruling (**ἄρχω**, **κρατέω**), desiring (**ἐπιθυμέω**), touching and taking hold of (**ἅπτομαι**, **λαμβάνομαι**), and beginning (**ἄρχομαι**). The thread is *partial contact*: to hear **of** a thing, to take hold **of** it.

15.3 The dative

The dative too is more than one case: a true dative (*to, for*), an instrumental (*with, by*), and a locative (*at, in*).

Of the dative proper:

indirect object	**δίδωσι τῷ παιδὶ τὸ βιβλίον** — *he gives the child the book*
advantage or disadvantage	**τοῦτο ἡμῖν χαλεπόν** — *this is hard for us*
possession, with **εἰμί**	**ἔστι μοι βιβλίον** — *I have a book*
the object of certain verbs	**πείθομαι τῷ πατρί** — *I obey my father*

Of the instrumental dative:

means	**γράφει καλάμῳ** — *he writes with a pen*
manner	**σιγῇ** — *in silence*
cause	**φόβῳ** — *out of fear*
degree of difference	**πολλῷ σοφώτερος** — *wiser by much*
accompaniment, with **σύν**	**σὺν τοῖς φίλοις**

Of the locative dative:

place where, with **ἐν**	**ἐν τῇ οἰκίᾳ**
time **when**	**τῇ τρίτῃ ἡμέρᾳ** — *on the third day*
respect	**οἱ πτωχοὶ τῷ πνεύματι** — *the poor in spirit*

The **dative of means has no preposition**; **σύν** with the dative is accompaniment. *He killed him with a sword* is **ἀπέκτεινεν αὐτὸν ξίφει**, not *σὺν ξίφει* — a plain dative, and a frequent error in composition.

Verbs that take a dative are those of obeying, trusting, helping, pleasing, following, being friendly or hostile: **πείθομαι**, **πιστεύω**, **βοηθέω**, **ἀρέσκω**, **ἕπομαι**, **φθονέω**. Many correspond to English verbs that take a direct object, so the construction must be learned with the verb.

15.4 The accusative

direct object	**ὁρῶ τὸν ἄνδρα**
extent of space	**ἀπέχει δέκα σταδίους** — *it is ten stades away*
extent of time	**ἔμεινε τρεῖς ἡμέρας** — *he stayed three days*
respect	**ἀλγεῖ τὴν κεφαλήν** — *he has a pain in the head*
the subject of an infinitive (§13.4)	**λέγει τὸν ἄνδρα σοφὸν εἶναι**
cognate	**μάχην ἐμαχέσατο** — *he fought a fight*
adverbial	**τί;** *why?* · **πολύ** *much* · **τὸ λοιπόν** *for the rest*

Double accusative. Verbs of teaching, asking, concealing, depriving and reminding take two: a person and a thing.

> **διδάσκει τοὺς παῖδας τὴν μουσικήν** — *he teaches the children music*

In the passive the **person** becomes the subject and the **thing** stays accusative: **οἱ παῖδες διδάσκονται τὴν μουσικήν**.

Note the contrast with §15.2 and §15.3: *time how long* is accusative, *time when* is dative, *time within which* is genitive. The three are regular and worth learning as a set.

15.5 The vocative

Direct address, with or without **ὦ**.

> **ὦ Σώκρατες** · **ὦ ἄνδρες Ἀθηναῖοι** · **ὦ παῖ**

In Greek, ὦ is not an exclamation. It is the ordinary, unmarked way to address somebody, and its *absence* is the marked form — abrupt, urgent, or angry. Translating **ὦ Σώκρατες** as *O Socrates* makes Plato sound like scripture; *Socrates* is nearer.

For many nouns the vocative is identical to the nominative, and context alone marks it.

15.6 Why the genitive and dative do so much

Proto-Indo-European had eight cases. Greek kept five, and the lost three were absorbed:

lost case	absorbed by	surviving in Greek as
ablative (*from*)	genitive	separation, source, comparison, agent
instrumental (*with, by*)	dative	means, manner, cause, accompaniment
locative (*at, in*)	dative	place where, time when

This is why the Greek genitive looks like two cases to a Latinist — Latin kept the ablative separate — and why the dative seems to do three unrelated things. They are not unrelated; they are three cases wearing one set of endings.

Knowing this converts a list to be memorised into a history to be understood, and it predicts which uses will take a preposition: the older, sharper distinctions get propped up by **ἐν**, **σύν**, **ὑπό**, **ἀπό** as the bare case weakens.

15.7 Agreement

Four rules, and the fourth is peculiar to Greek.

A verb agrees with its subject in person and number.

An adjective, article or participle agrees with its noun in gender, number and case (§7), **not** necessarily in declension.

A relative pronoun takes gender and number from its antecedent and case from its own clause (§8.5) — subject to attraction.

A neuter plural subject takes a singular verb (§5.2): **τὰ ζῷα τρέχει**. The rule is nearly exceptionless in Attic prose and weakens in Koine (§16.3).

Two further points of construction:

Predicate adjectives agree with the subject even across a linking verb, which is what makes **φησὶ σοφὸς εἶναι** different from **φησὶ αὐτὸν σοφὸν εἶναι** (§13.4).

A compound subject may take a singular verb agreeing with the nearest member, especially when the verb comes first. This is common and not an error.

15.8 Lesson references

Lesson 3, 4	nominative, accusative, vocative (§15.1, §15.4, §15.5)
Lesson 8	the genitive (§15.2)
Lesson 9	the dative (§15.3)
Lesson 10	agreement (§15.7)

Lesson 21	the dative of respect
Lesson 31	**ὑπό** with the genitive as agent

16

Attic, Homeric, and Koine

This course teaches **Attic**, the prose of Athens in the fifth and fourth centuries BC. It also reads Homer and the Greek of the Septuagint and the New Testament, which are not Attic. This section says what the differences are, so that a reader meeting one does not take it for an error.

16.1 The written text

Everything on the page except the letters is editorial. A fifth-century Athenian inscription or a third-century papyrus has:

- **capitals only** — the minuscule hand was developed in the ninth century AD
- **no spaces between words** — *scriptio continua*
- **no accents or breathings** — devised about 200 BC (§2) and not applied systematically for a thousand years after that
- **no punctuation**, or almost none
- **no iota subscript** — written adscript where written at all

So **ΤΟΔΕΜΗΔΕΝΑΓΑΝ** is what the reader faced, and **τὸ δὲ μηδὲν ἄγαν** is what an editor made of it. Nearly always the division is certain. When it is not, the variants appear in the apparatus at the foot of a critical edition, and the choice is an argument, not a fact.

Three consequences for a student:

- An accent or a breathing is **evidence about how a later scholar read the text**, not about how the author wrote it. It is usually excellent evidence; it is not the author's.
- Word division can carry meaning. **οὐδὲν** *nothing* and **οὐδ' ἕν** *not even one* are the same letters.
- The **Ionic alphabet** was adopted officially at Athens in 403 BC. Texts composed before that were written in an older alphabet with no separate **η** or **ω**, and were transliterated afterwards.

16.2 Homeric Greek

Homer's language was never anyone's speech. It is an **artificial literary dialect**, chiefly Ionic with Aeolic and older forms preserved because the metre needed them: a poet composing orally keeps a phrase that scans, and the phrase keeps its archaic shape inside.

The differences a reader meets at once:

	Homeric	Attic
the article	**ὁ, ἡ, τό** is a **demonstrative**, *that one, he*	a definite article
genitive sg. (2nd decl.)	**-οιο**, **-οο**	**-ου**
genitive sg. (1st decl. m.)	**-ᾱο**, **-εω**	**-ου**
dative pl.	**-οισι**, **-ῃσι**, **-εσσι**	**-οις**, **-αις**, **-σι**
infinitive	**-μεναι**, **-μεν** (**ἔμμεναι**)	**-ειν**, **-ναι**
the augment	**optional** — **βῆ** for **ἔβη**	obligatory
ἄν	**κε(ν)**	**ἄν**
ἡ for *the*	**ἠ-** forms, **τοῖο**, **τάων**	
-σσ-	**ὅσσος**, **μέσσος**	**ὅσος**, **μέσος**
double consonant	**θάλασσα**, **τέσσαρες** (Ionic)	**θάλαττα**, **τέτταρες**

The digamma. Homer's text has lost the letter **ϝ** [w] (§1.1), but the metre has not: a line will scan only if a word that once began with **ϝ** is still treated as beginning with a consonant: **ϝοῖνος** *wine*, **ϝέργον** *work*, **ϝάναξ** *lord*, **ϝιδεῖν** *to see*, none of which is printed with its digamma in any edition. A hiatus that should not be there is usually a digamma.

Formulas. The epic is built from repeated phrases — **πολύμητις Ὀδυσσεύς** *Odysseus of many wiles*, **πόδας ὠκὺς Ἀχιλλεύς** *swift-footed Achilles*, **οἶνοψ πόντος** *the wine-dark sea* — each filling a fixed part of the line. They are the technique of oral composition, not decoration, and they explain why an epithet may be unsuited to the moment: **πόδας ὠκύς** describes a hero who is sitting down, because the metre needed those syllables.

16.3 Koine

The *common* Greek of the Hellenistic and Roman world, from about 300 BC: Attic as a second language, spoken from Egypt to Syria by people whose first language was not Greek, and simplified accordingly. The Septuagint, the New Testament, Polybius, Epictetus and the papyri are all Koine.

What has changed from Attic:

the dual	gone entirely (§6.9)
the optative	rare; about 70 instances in the New Testament, mostly fixed phrases such as **μὴ γένοιτο** (§14.9)
indirect statement	**ὅτι** with a finite verb displaces the accusative-and-infinitive (§13.4)
-ττ-	becomes **-σσ-**: **θάλασσα**, **τέσσαρες**

neuter plural subjects	increasingly take a plural verb (§5.2)
prepositions	multiply, taking over work the bare cases did (§15.6); **εἰς** encroaches on **ἐν**
comparatives	do the work of superlatives
vocabulary	diminutives lose their force: **τὸ παιδίον** is simply *the child*
-μι verbs	drift towards **-ω** forms: **ἱστάνω** beside **ἵστημι**

None of this is decay, though ancient critics said it was and the Atticising movement of the second century AD tried to reverse it. It is what happens to any language that becomes an international medium, and the same list of simplifications could be written for Latin, or for English.

Note

Translation Greek. The Septuagint is a further case again: Greek written by translators following Hebrew word for word. Its oddities — **καὶ ἐγένετο** opening a sentence, a redundant pronoun after a relative, **ἐν** for the Hebrew instrumental *be-* — are not Greek idiom at all but Hebrew showing through.
A reader should know that **ὁ κύριος ποιμαίνει με** is grammatically ordinary and rhetorically foreign, and that Plato would not have written a line of it.

16.4 Metre, enough to hear a line

Greek verse counts **quantity** — long and short syllables — not stress. This is the hardest thing for an English ear, because English verse counts stress and nothing else.

A syllable is **long** if it contains a long vowel or a diphthong, **or** if its vowel is followed by two consonants (which may belong to the next word). Otherwise it is short. **ζ ξ ψ** count as two.

Dactylic hexameter, the metre of Homer, is six feet. A foot is a **dactyl** (— □ □) or a **spondee** (— —); the fifth foot is nearly always a dactyl and the sixth always two syllables.

ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλά

Read it with the long syllables held, not stressed, and the line's shape appears. The practical rule for a beginner: read what is written, hold the **η** and **ω** and the diphthongs, and let the rhythm emerge. Beating it out in stresses produces a jingle that is nothing like the verse.

16.5 Lesson references

Lesson 15	the Homeric dialect and the digamma (§16.2)
Lesson 19	what Koine is and where it came from (§16.3)
Lesson 20	translation Greek in the Septuagint
Lesson 23	Attic and Koine side by side (§16.3)
Lesson 24	reading across varieties
Lesson 29	the editorial text and the apparatus (§16.1)

17

Paradigm Appendix

Every paradigm the course uses, in one place, for memorisation and for checking. The section reference after each heading points to the discussion.

17.1 The article

	masc.	fem.	neut.	masc.	fem.	neut.
	Singular			**Plural**		
nom.	**ὁ**	**ἡ**	**τό**	**οἱ**	**αἱ**	**τά**
gen.	**τοῦ**	**τῆς**	**τοῦ**	**τῶν**	**τῶν**	**τῶν**
dat.	**τῷ**	**τῇ**	**τῷ**	**τοῖς**	**ταῖς**	**τοῖς**
acc.	**τόν**	**τήν**	**τό**	**τούς**	**τάς**	**τά**

17.2 First declension

	ψυχή *soul*	**οἰκίᾱ** *house*	**θάλαττᾰ** *sea*	**πολίτης** *citizen*
	Singular			
nom.	**ψυχή**	**οἰκίᾱ**	**θάλαττᾰ**	**πολίτης**
gen.	**ψυχῆς**	**οἰκίᾱς**	**θαλάττης**	**πολίτου**
dat.	**ψυχῇ**	**οἰκίᾳ**	**θαλάττῃ**	**πολίτῃ**
acc.	**ψυχήν**	**οἰκίᾱν**	**θάλαττᾰν**	**πολίτην**
voc.	**ψυχή**	**οἰκίᾱ**	**θάλαττᾰ**	**πολῖτα**
	Plural			
nom.	**ψυχαί**	**οἰκίαι**	**θάλατται**	**πολῖται**
gen.	**ψυχῶν**	**οἰκιῶν**	**θαλαττῶν**	**πολιτῶν**
dat.	**ψυχαῖς**	**οἰκίαις**	**θαλάτταις**	**πολίταις**
acc.	**ψυχάς**	**οἰκίᾱς**	**θαλάττᾱς**	**πολίτᾱς**

The genitive plural is **-ῶν** in every first-declension noun (§4.5).

17.3 Second declension

	λόγος *word*	**δῶρον** *gift*	**ὁδός** *road* (fem.)
	Singular		
nom.	**λόγος**	**δῶρον**	**ὁδός**
gen.	**λόγου**	**δώρου**	**ὁδοῦ**
dat.	**λόγῳ**	**δώρῳ**	**ὁδῷ**
acc.	**λόγον**	**δῶρον**	**ὁδόν**
voc.	**λόγε**	**δῶρον**	**ὁδέ**
	Plural		
nom.	**λόγοι**	**δῶρα**	**ὁδοί**
gen.	**λόγων**	**δώρων**	**ὁδῶν**
dat.	**λόγοις**	**δώροις**	**ὁδοῖς**
acc.	**λόγους**	**δῶρα**	**ὁδούς**

17.4 Adjective: ἀγαθός, ἀγαθή, ἀγαθόν *good*

	masc.	fem.	neut.	masc.	fem.	neut.
	Singular			**Plural**		
nom.	**ἀγαθός**	**ἀγαθή**	**ἀγαθόν**	**ἀγαθοί**	**ἀγαθαί**	**ἀγαθά**
gen.	**ἀγαθοῦ**	**ἀγαθῆς**	**ἀγαθοῦ**	**ἀγαθῶν**	**ἀγαθῶν**	**ἀγαθῶν**
dat.	**ἀγαθῷ**	**ἀγαθῇ**	**ἀγαθῷ**	**ἀγαθοῖς**	**ἀγαθαῖς**	**ἀγαθοῖς**
acc.	**ἀγαθόν**	**ἀγαθήν**	**ἀγαθόν**	**ἀγαθούς**	**ἀγαθάς**	**ἀγαθά**
voc.	**ἀγαθέ**	**ἀγαθή**	**ἀγαθόν**	**ἀγαθοί**	**ἀγαθαί**	**ἀγαθά**

The masculine and neuter follow the second declension; the feminine follows the first declension in **-η**. After **ε**, **ι**, or **ρ** the feminine has **-ᾱ**: **δικαίᾱ**, **μικρᾱ́**.

17.5 Verb: λύω *I loose, release*

Present, imperfect, and aorist indicative active — the three tenses taught in Volume I.

	Present	Imperfect	Aorist
1 sg.	**λύω**	**ἔλυον**	**ἔλυσα**
2 sg.	**λύεις**	**ἔλυες**	**ἔλυσας**
3 sg.	**λύει**	**ἔλυε(ν)**	**ἔλυσε(ν)**
1 pl.	**λύομεν**	**ἐλύομεν**	**ἐλύσαμεν**
2 pl.	**λύετε**	**ἐλύετε**	**ἐλύσατε**
3 pl.	**λύουσι(ν)**	**ἔλυον**	**ἔλυσαν**

Note that the first singular and third plural of the imperfect are identical (**ἔλυον**). Only the context distinguishes them. This is true of every thematic verb.

Infinitives: present **λύειν** · aorist **λῦσαι**.

17.6 Verb: εἰμί *I am*

	Present	Imperfect
1 sg.	**εἰμί**	**ἦν** (or **ἦ**)
2 sg.	**εἶ**	**ἦσθα**
3 sg.	**ἐστί(ν)**	**ἦν**
1 pl.	**ἐσμέν**	**ἦμεν**
2 pl.	**ἐστέ**	**ἦτε**
3 pl.	**εἰσί(ν)**	**ἦσαν**

Infinitive **εἶναι**. Participle **ὤν, οὖσα, ὄν**.

All present-indicative forms except **εἶ** are enclitic (§2.7). **ἐστί** takes an accent on its first syllable (**ἔστι**) when it means *exists* or stands at the beginning of a sentence.

17.7 Third declension (§6)

	φύλαξ *guard*	**ἐλπίς** *hope*	**ῥήτωρ** *orator*	**ὄνομα** *name*
	Singular			
nom.	**φύλαξ**	**ἐλπίς**	**ῥήτωρ**	**ὄνομα**
gen.	**φύλακος**	**ἐλπίδος**	**ῥήτορος**	**ὀνόματος**
dat.	**φύλακι**	**ἐλπίδι**	**ῥήτορι**	**ὀνόματι**
acc.	**φύλακα**	**ἐλπίδα**	**ῥήτορα**	**ὄνομα**
voc.	**φύλαξ**	**ἐλπί**	**ῥῆτορ**	**ὄνομα**
	Plural			
nom.	**φύλακες**	**ἐλπίδες**	**ῥήτορες**	**ὀνόματα**
gen.	**φυλάκων**	**ἐλπίδων**	**ῥητόρων**	**ὀνομάτων**
dat.	**φύλαξι(ν)**	**ἐλπίσι(ν)**	**ῥήτορσι(ν)**	**ὀνόμασι(ν)**
acc.	**φύλακας**	**ἐλπίδας**	**ῥήτορας**	**ὀνόματα**

	γένος *kind*	**πόλις** *city*	**βασιλεύς** *king*	**ἀνήρ** *man*
	Singular			
nom.	**γένος**	**πόλις**	**βασιλεύς**	**ἀνήρ**
gen.	**γένους**	**πόλεως**	**βασιλέως**	**ἀνδρός**
dat.	**γένει**	**πόλει**	**βασιλεῖ**	**ἀνδρί**
acc.	**γένος**	**πόλιν**	**βασιλέα**	**ἄνδρα**
voc.	**γένος**	**πόλι**	**βασιλεῦ**	**ἄνερ**
	Plural			
nom.	**γένη**	**πόλεις**	**βασιλεῖς**	**ἄνδρες**
gen.	**γενῶν**	**πόλεων**	**βασιλέων**	**ἀνδρῶν**
dat.	**γένεσι(ν)**	**πόλεσι(ν)**	**βασιλεῦσι(ν)**	**ἀνδράσι(ν)**
acc.	**γένη**	**πόλεις**	**βασιλέας**	**ἄνδρας**

17.8 Third-declension adjectives (§7.4)

	ἀληθής, ἀληθές *true*		**πᾶς, πᾶσα, πᾶν** *all*		
	m./f.	neut.	masc.	fem.	neut.
nom. sg.	**ἀληθής**	**ἀληθές**	**πᾶς**	**πᾶσα**	**πᾶν**
gen. sg.	**ἀληθοῦς**	**ἀληθοῦς**	**παντός**	**πάσης**	**παντός**
dat. sg.	**ἀληθεῖ**	**ἀληθεῖ**	**παντί**	**πάσῃ**	**παντί**
acc. sg.	**ἀληθῆ**	**ἀληθές**	**πάντα**	**πᾶσαν**	**πᾶν**
nom. pl.	**ἀληθεῖς**	**ἀληθῆ**	**πάντες**	**πᾶσαι**	**πάντα**
gen. pl.	**ἀληθῶν**	**ἀληθῶν**	**πάντων**	**πασῶν**	**πάντων**
dat. pl.	**ἀληθέσι(ν)**	**ἀληθέσι(ν)**	**πᾶσι(ν)**	**πάσαις**	**πᾶσι(ν)**
acc. pl.	**ἀληθεῖς**	**ἀληθῆ**	**πάντας**	**πάσας**	**πάντα**

Comparison (§7.7–§7.8): **σοφός, σοφώτερος, σοφώτατος · ἀγαθός, ἀμείνων, ἄριστος · κακός, κακίων, κάκιστος · μέγας, μείζων, μέγιστος · πολύς, πλείων, πλεῖστος · μικρός, ἐλάττων, ἐλάχιστος.**

17.9 Pronouns (§8)

	ἐγώ	**σύ**	**ἡμεῖς**	**ὑμεῖς**
nom.	**ἐγώ**	**σύ**	**ἡμεῖς**	**ὑμεῖς**
gen.	**ἐμοῦ, μου**	**σοῦ, σου**	**ἡμῶν**	**ὑμῶν**
dat.	**ἐμοί, μοι**	**σοί, σοι**	**ἡμῖν**	**ὑμῖν**
acc.	**ἐμέ, με**	**σέ, σε**	**ἡμᾶς**	**ὑμᾶς**

	οὗτος *this*			**ὅς** *who*		
	masc.	fem.	neut.	masc.	fem.	neut.
nom. sg.	**οὗτος**	**αὕτη**	**τοῦτο**	**ὅς**	**ἥ**	**ὅ**
gen. sg.	**τούτου**	**ταύτης**	**τούτου**	**οὗ**	**ἧς**	**οὗ**
dat. sg.	**τούτῳ**	**ταύτῃ**	**τούτῳ**	**ᾧ**	**ᾗ**	**ᾧ**
acc. sg.	**τοῦτον**	**ταύτην**	**τοῦτο**	**ὅν**	**ἥν**	**ὅ**
nom. pl.	**οὗτοι**	**αὗται**	**ταῦτα**	**οἵ**	**αἵ**	**ἅ**
gen. pl.	**τούτων**	**τούτων**	**τούτων**	**ὧν**	**ὧν**	**ὧν**
dat. pl.	**τούτοις**	**ταύταις**	**τούτοις**	**οἷς**	**αἷς**	**οἷς**
acc. pl.	**τούτους**	**ταύτας**	**ταῦτα**	**οὕς**	**ἅς**	**ἅ**

Interrogative and indefinite (§8.6): **τίς, τί · τίνος, τίνι, τίνα** against enclitic **τις, τι · τινός, τινί, τινά.**

Reflexive (§8.7): **ἐμαυτοῦ, σεαυτοῦ (σαυτοῦ), ἑαυτοῦ (αὑτοῦ)** — genitive, dative and accusative only.

17.10 Contract verbs, present active (§12.2)

	τιμάω *honour*	**ποιέω** *make*	**δηλόω** *show*
1 sg.	**τιμῶ**	**ποιῶ**	**δηλῶ**
2 sg.	**τιμᾷς**	**ποιεῖς**	**δηλοῖς**
3 sg.	**τιμᾷ**	**ποιεῖ**	**δηλοῖ**
1 pl.	**τιμῶμεν**	**ποιοῦμεν**	**δηλοῦμεν**
2 pl.	**τιμᾶτε**	**ποιεῖτε**	**δηλοῦτε**
3 pl.	**τιμῶσι(ν)**	**ποιοῦσι(ν)**	**δηλοῦσι(ν)**

Imperfect **ἐτίμων, ἐποίουν, ἐδήλουν**. Infinitives **τιμᾶν, ποιεῖν, δηλοῦν**.

17.11 λύω: the six tenses of the indicative (§12)

Active

	1 sg.	2 sg.	3 sg.	1 pl.	2 pl.	3 pl.
present	**λύω**	**λύεις**	**λύει**	**λύομεν**	**λύετε**	**λύουσι(ν)**
imperfect	**ἔλυον**	**ἔλυες**	**ἔλυε(ν)**	**ἐλύομεν**	**ἐλύετε**	**ἔλυον**
future	**λύσω**	**λύσεις**	**λύσει**	**λύσομεν**	**λύσετε**	**λύσουσι(ν)**
aorist	**ἔλυσα**	**ἔλυσας**	**ἔλυσε(ν)**	**ἐλύσαμεν**	**ἐλύσατε**	**ἔλυσαν**
perfect	**λέλυκα**	**λέλυκας**	**λέλυκε(ν)**	**λελύκαμεν**	**λελύκατε**	**λελύκασι(ν)**
pluperfect	**ἐλελύκη**	**ἐλελύκης**	**ἐλελύκει**	**ἐλελύκεμεν**	**ἐλελύκετε**	**ἐλελύκεσαν**

Middle and passive

	1 sg.	2 sg.	3 sg.	1 pl.	2 pl.	3 pl.
present	**λύομαι**	**λύῃ**	**λύεται**	**λυόμεθα**	**λύεσθε**	**λύονται**
imperfect	**ἐλυόμην**	**ἐλύου**	**ἐλύετο**	**ἐλυόμεθα**	**ἐλύεσθε**	**ἐλύοντο**
future mid.	**λύσομαι**	**λύσῃ**	**λύσεται**	**λυσόμεθα**	**λύσεσθε**	**λύσονται**
aorist mid.	**ἐλυσάμην**	**ἐλύσω**	**ἐλύσατο**	**ἐλυσάμεθα**	**ἐλύσασθε**	**ἐλύσαντο**
perfect	**λέλυμαι**	**λέλυσαι**	**λέλυται**	**λελύμεθα**	**λέλυσθε**	**λέλυνται**
aorist pass.	**ἐλύθην**	**ἐλύθης**	**ἐλύθη**	**ἐλύθημεν**	**ἐλύθητε**	**ἐλύθησαν**
future pass.	**λυθήσομαι**	**λυθήσῃ**	**λυθήσεται**	**λυθησόμεθα**	**λυθήσεσθε**	**λυθήσονται**

17.12 λύω: the other moods (§14)

	subjunctive	optative	imperative
present act. 2 sg.	**λύῃς**	**λύοις**	**λῦε**
present act. 3 sg.	**λύῃ**	**λύοι**	**λυέτω**
present act. 2 pl.	**λύητε**	**λύοιτε**	**λύετε**
aorist act. 2 sg.	**λύσῃς**	**λύσαις**	**λῦσον**
aorist act. 3 sg.	**λύσῃ**	**λύσαι**	**λυσάτω**
aorist pass. 2 sg.	**λυθῇς**	**λυθείης**	**λύθητι**

17.13 Infinitives and participles (§13)

	infinitive	participle (nom. sg. m., f., n.)
present act.	**λύειν**	**λύων, λύουσα, λῦον**
future act.	**λύσειν**	**λύσων, λύσουσα, λῦσον**
aorist act.	**λῦσαι**	**λύσας, λύσασα, λῦσαν**
perfect act.	**λελυκέναι**	**λελυκώς, λελυκυῖα, λελυκός**
present mid./pass.	**λύεσθαι**	**λυόμενος, -η, -ον**
aorist mid.	**λύσασθαι**	**λυσάμενος, -η, -ον**
aorist pass.	**λυθῆναι**	**λυθείς, λυθεῖσα, λυθέν**
perfect mid./pass.	**λελύσθαι**	**λελυμένος, -η, -ον**

Declension of **λύων**: **λύων, λύοντος, λύοντι, λύοντα · λύοντες, λυόντων, λύουσι(ν), λύοντας**. The **-μενος** participles decline as **ἀγαθός**.

17.14 The -μι verbs (§12.8)

	δίδωμι	**τίθημι**	**ἵστημι**	**δείκνυμι**
1 sg.	**δίδωμι**	**τίθημι**	**ἵστημι**	**δείκνυμι**
2 sg.	**δίδως**	**τίθης**	**ἵστης**	**δείκνυς**
3 sg.	**δίδωσι(ν)**	**τίθησι(ν)**	**ἵστησι(ν)**	**δείκνυσι(ν)**
1 pl.	**δίδομεν**	**τίθεμεν**	**ἵσταμεν**	**δείκνυμεν**
2 pl.	**δίδοτε**	**τίθετε**	**ἵστατε**	**δείκνυτε**
3 pl.	**διδόασι(ν)**	**τιθέασι(ν)**	**ἱστᾶσι(ν)**	**δεικνύασι(ν)**

Aorist **ἔδωκα, ἔθηκα**; **ἔστησα** *I set up* against **ἔστην** *I stood*. Infinitives **διδόναι, τιθέναι, ἱστάναι**; aorist **δοῦναι, θεῖναι, στῆναι**.

17.15 εἶμι *I shall go* and φημί *I say*

	εἶμι	φημί
1 sg.	**εἶμι**	**φημί**
2 sg.	**εἶ**	**φῄς**
3 sg.	**εἶσι(ν)**	**φησί(ν)**
1 pl.	**ἴμεν**	**φαμέν**
2 pl.	**ἴτε**	**φατέ**
3 pl.	**ἴᾱσι(ν)**	**φασί(ν)**

εἶμι has **future** meaning in Attic prose and supplies the future of **ἔρχομαι**; imperfect **ᾔα**, infinitive **ἰέναι**, participle **ἰών, ἰοῦσα, ἰόν**. It is told from **εἰμί** *I am* by its accent alone.

φημί is enclitic in the present except for **φῄς**; imperfect **ἔφην, ἔφησθα, ἔφη**, infinitive **φάναι**.

17.16 οἶδα *I know* (§12.6)

	present (= perfect)	pluperfect (= past)
1 sg.	**οἶδα**	**ᾔδη**
2 sg.	**οἶσθα**	**ᾔδησθα**
3 sg.	**οἶδε(ν)**	**ᾔδει**
1 pl.	**ἴσμεν**	**ᾖσμεν**
2 pl.	**ἴστε**	**ᾖστε**
3 pl.	**ἴσασι(ν)**	**ᾖσαν**

Infinitive **εἰδέναι**; participle **εἰδώς, εἰδυῖα, εἰδός**; subjunctive **εἰδῶ**; future **εἴσομαι**.

17.17 Numerals (§10.1)

εἷς, μία, ἕν	**ἑνός, μιᾶς, ἑνός**	**ἑνί, μιᾷ, ἑνί**	**ἕνα, μίαν, ἕν**
δύο	**δυοῖν**	**δυοῖν**	**δύο**
τρεῖς, τρία	**τριῶν**	**τρισί(ν)**	**τρεῖς, τρία**
τέτταρες, τέτταρα	**τεττάρων**	**τέτταρσι(ν)**	**τέτταρας, τέτταρα**

From **πέντε** onwards the cardinals do not decline.