

**Rodney A. Whitacre – *A Grammar of New Testament Greek*
Grand Rapids: Eerdmans, 2021**

Updates – Organized by Page Number – Revised August 15, 2022

These updates are also available organized by the dates posted to make it easier to identify any new updates that have been added. There is also a version formatted for printing as a booklet that can be inserted in a copy of A Grammar of New Testament Greek. See <https://whitacregreek.com/grammar-of-new-testament-greek/>.

Grammars vary in what they contain since there is no list of what should be included. While *A Grammar of New Testament Greek* covers the major topics usually included in such a grammar, further items are provided in these updates. Most of these additions are less common, while a few, such as the function of adverbs, are common though not always included in grammars.

These updates also contain several revisions for greater clarity, as well as a few corrections of errors. I am collecting typos and other minor matters for a future revision, but they are not included in these updates. If you find any items for addition, revision, or correction, whether typos or more significant matters, I would be grateful if you would send them to me at whitacregreek@gmail.com.

The first section contains five corrections and the second provides the additions and revisions.

I. Corrections

1. In two places I said the future tense-form, being aspect neutral, may reflect the durative and aoristic aspects. More accurately, the future tense-form may reflect *Aktionsarten* associated with the durative and aoristic aspects. The following updates correct this detail.

228 §5.87d: Replace the final sentence in footnote 86 with:

It is also the view in *AGG* §202; and, for *CG*, in *CGCG* §33.6.

253 Replace §5.107 with:

5.107. Aspect and *Aktionsarten* of the Future

While there is much debate about the future, it seems best to view it as neutral in aspect, “with no formal distinction between an imperfective [durative] or perfective [aoristic] presentation of actions” (§5.87d).¹ Accordingly, a future indicative, “may refer to a single action seen as an uninteruptable whole, or to an action presented as ongoing or repeated in the future.”² In order to highlight an action as ongoing or repeated a future periphrastic participle (§5.187) is sometimes used.³

καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· (Matt 10:22)
and you will be hated by all because of my name

- ἔσεσθε – fut-ind-mp-2-pl < εἰμί. μισούμενοι - pres-ptc-mp-masc-nom-pl < μισέω.

καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες (Mark 13:25)
and stars will be falling from the sky

- ἔσονται – fut-ind-mp-3-pl < εἰμί. πίπτοντες – pres-ptc-act-masc-nom-pl < πίπτω.

¹ CGCG §33.6.

² CGCG §33.43n2.

³ BDF §353(7).

2. The statement that οὐ μή for strong negation always takes the aorist subjunctive in the New Testament should be corrected.

273 In §5.139 change the second sentence to read:

In the New Testament this construction most often uses the aorist subjunctive, but occasionally the future indicative. See, for example, John 4:14; 6:35.

273 Change footnote 183 to read:

In CG the present subjunctive is used at times in addition to the aorist subjunctive and future indicative. See Smyth §2755.

3. In two of the examples of the relative clause I incorrectly said the case of the relative pronoun reflects the use of the relative clause in the main sentence, instead of its use within the relative clause, as correctly noted in §5.214c. The following updates correct these examples and add a note regarding the relation of the relative clause to the sentence when functioning as a noun.

327 In §5.217a the following should be added to the end of the opening paragraph:

The relative clause will usually serve within a main clause as a subject or object. There is no formal signal to indicate how it is functioning, so that must be determined by the how it fits in the sentence.

In §5.217a the sentence in lines 2-3 from the bottom that reads:

The relative pronoun ὃς is in the nominative since this clause serves as the subject of the main clause.

Should be replaced with:

The relative pronoun ὃς is in the nominative since it serves as the subject of this relative clause.

328 Replace the sentence in lines 6-7:

As a nominative it functions as the subject of the main verb ἀκουέτω.

With:

As a nominative it functions as the subject of the verb ἔχει within the relative clause.

4. A section of a paradigm is mislabeled.

390 In app. 4.15 the second part of the masculine/feminine column beginning with ἀληθεῖς contains plurals, not singulars.

5. The relation between δεῖ, δέομαι, and δέω should be clarified and corrected.

464 Replace footnote ^a with:

^a δεῖ is the pres.-ind.-act.-3-sg. < δέω, *lack*. It is listed separately in lexicons because it has a distinct usage as an impersonal verb. δέω is listed in New Testament lexicons as δέομαι since the active is not used in the New Testament. It's principal parts are listed here under δέω and most contain an extra ε in their stem. There is also a different word δέω, *bind*, whose parts do not contain an extra ε.

II. Additions and Revisions

3 To the third line in §2.25b add “city names”:

...frequently references to city names, festivals....

35 Add the following paragraph to the end of §2.31.

Apposition occurs not only between nouns, but also other substantives, and even a clause may be in apposition (§§5.147, 171, 228).

57 At the end of the section on [ες] in §3.16b2 add:

In the acc.-pl., however, ες always appears in the contracted form εις (§§3.31, 32, 38, 39).

58 Revise the second sentence in §3.17a to read:

Since the ending ες in the masc./fem.-acc.-pl. only appears in a contracted form (§3.16b2) it is not listed here.

61 The following paradigm should be added to §3.21c as a further example of 3D nouns with dental endings since, “the multiplication of τ’s tends to be confusing” (Funk §1630.2).

	Singular		Plural	
Nom.	κυριότης	(κυριότητ - ς)	κυριότητες	(κυριότητ - ες)
Gen.	κυριότητος	(κυριότητ - ος)	κυριοτήτων	(κυριοτήτ - ων)
Dat.	κυριότητι	(κυριότητ - ι)	κυριότησι(ν)	(κυριότητ - σι[ν])
Acc.	κυριότητα	(κυριότητ - α)	κυριότητας	(κυριότητ - ας)
Voc.	κυριότης	(κυριότητ - ς)	κυριότητες	(κυριότητ - ες)

64 At the end of §3.25d add the following footnote:

The unusual shift of accent in the vocative is perhaps influenced by an earlier practice of shifting the accent on the vocative of proper names. James H. Moulton and Wilbert F. Howard, *A Grammar of New Testament Greek*, vol. 2, *Accidence and Word Formation with an Appendix on Semitisms in the New Testament* (Edinburgh: T&T Clark, 1929), 59.

65 In §§3.28; 4.11, 42; and app. 4.9 replace the final line of vowel contractions with:

94

113

386

$\alpha + \omicron, \omicron + \eta, \text{ or any vowel} + \omega = \omega$ $\omega < \alpha + \omicron, \omicron + \eta, \text{ or any vowel} + \omega$

94 In line 6 of §4.11 after “common forms of contraction.” add the following footnote:

See further Funk §917, and in greater detail, Mounce, *Morphology* §§2.1-18.

102 At the end of the first paragraph in §4.22c add the following footnote:

Occasionally, however, the ζ simply drops, as in ἐσώθην and σωθήσομαι < σφζω.

121 In §4.49 add “a root formation in” to the second sentence:

These verbs do not use a root formation in the middle/passive voice so only active forms are involved.

121 In §4.49 add the following footnote to the end of the second sentence:

The κ aorists, however, do have a root formation in the middle-passive (§4.54).

121 In §4.49a replace the second and third sentences with:

For example, ἴστημι appears as the active ἔστησα, the first middle/passive ἐστησάμην, and the second middle/passive ἐστάθην, each following the normal paradigms for these forms (§§4.47, 51, 60).

125 Add to the end of §4.54b:

Their second middle/passive paradigms are regular.

126 In the paradigms change the label “Middle/Passive” to “First Middle/Passive” and add the following paradigms:

	Second Middle/Passive	Second Middle/Passive	Second Middle/Passive
1-sg.	ἐτέθην	ἐδόθην	ἀφείθην
2-sg.	ἐτέθης	ἐδόθης	ἀφείθης
3-sg.	ἐτέθη	ἐδόθη	ἀφείθη
1-pl.	ἐτέθημεν	ἐδόθημεν	ἀφείθημεν
2-pl.	ἐτέθητε	ἐδόθητε	ἀφείθητε
3-pl.	ἐτέθησαν	ἐδόθησαν	ἀφείθησαν

155 Add a footnote at the end of the explanatory sentence in §4.100a:

ντ also appears in the 3-pl personal endings νται and ντο, but ντ is not used with these vowels as a participle ending so there is no ambiguity in their significance.

213 Add the following example as the first example in §5.67.

ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν **τῇ ὑποκρίσει**. (Gal 2:13)
so that even Barnabas was led astray by their hypocrisy

- A clear example of means.

215 Add the following section at the end of §5.70, after the example from John 18:20:

a. Cognate Dative.¹ At times the dative is a cognate of the verb, that is, they share the same root. Such a dative may serve to intensify the verbal idea and will be translated with an appropriate adverb, as illustrated below. This intensive use also occurs when the noun does not share the same root as the verb, but they are conceptually related. Note, however, that a cognate dative does not necessarily have this intensive idea, but may reflect other uses of the dative.

ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ’ ὑμῶν (Luke 22:15)
I have eagerly desired to eat this Passover with you

- Literally, “I desired with desire.”

ἀγαλλιᾶσθε **χαρᾷ** ἀνεκλαλήτῳ καὶ δεδοξασμένῳ (1 Pet 1:8)
You exult greatly with joy inexpressible and full of glory

- The verb and noun are cognate in idea, not form. The note of intensity is further heightened by the two modifiers describing this joy.

τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ **θανάτῳ** ἤμελλεν ἀποθνήσκειν. (John 12:33)
Now he was saying this to indicate by what sort of death he was about to die.

- Here θανάτῳ and ἀποθνήσκειν are conceptually related, but the dative signals means rather than manner with this intensifying sense, as made clear by ποίῳ, *by what sort*.

οἱ πρεσβύτεροι ὑμῶν **ἐνυπνίοις** ἐνυπνιασθήσονται (Acts 2:17; Joel 3:1)
Your old men will surely dream dreams

- Here the dative is cognate and may have an intensive sense, as in this translation. English translations, however, take the dative as a complement, “dream dreams.”² But in the LXX, including Joel, this verb takes the accusative for this sense. So it seems this change to the dative is either the intensive sense or may perhaps signal a different use of the dative. BDAG suggests the translation, “have visions in dreams.”³

¹ Some grammars list this use as a separate category, for example, *ExSyn*, 168-69; *Deeper*, 135, while others list it under the dative of manner, Young, *Intermediate*, 51; *AGG* §180c. It is not discussed in Smyth or *CGCG* since it is rare in CG. It's use in the LXX and NT is due to the influence of the Hebrew infinitive absolute which expresses intensity. See *AGG* §180c; Zerwick, *Biblical Greek* §62; Muraoka, *Syntax of Septuagint Greek*, 177.

² The previous clause has a cognate accusative which does serve as an object. See §5.??.

³ BDAG, s.v. “ἐνυπνιάζομαι,” 342.

220 After §5.83 and before the section on pronouns add the following new section:

5.?? Cognate Accusative

At times the accusative is a cognate of the verb, that is, they share the same root.¹ Unlike the cognate dative (§5.70a), the cognate accusative does not have an intensive force. Rather, it is usually simply a direct object and occasionally an accusative of manner or an accusative of oath.

οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται (Acts 2:17)

Your young men will see visions

- ὁράσεις – fem.-acc.-pl. < ὄρασις, εως, ἦ.

τίς ποιμαίνει ποιμνην...; (1 Cor 9:7)

Who tends a flock ...?

ἐφοβήθησαν φόβον μέγαν (Mark 4:41)

They feared with great terror

- Literally, “They feared a great fear.” The accusative is not the object, but rather an example of an accusative of manner.

ὄρκον ὃν ὤμοσεν πρὸς Ἀβραάμ (Luke 1:73)

The oath which he swore to Abraham

- This accusative of oath does not share the same root as the verb, but they are cognate in sense.

¹ Some grammars refer to a direct object when it is a cognate as an internal object and thus this use as an accusative of internal object. Direct objects that are not cognates are referred to as external objects.

226 Between §5.86 and the section on verbs add a new section:

ADVERBS

5.?? Function of Adverbs

A wide variety of words and word clusters may modify a verb and thus serve as an adverb, including adverbs, prepositional phrases, clusters headed by nouns,

participles, conjunctions, particles, and dependent sentences. This section focuses on specific words identified as adverbs in lexicons.¹ These adverbs modify not only verbs, but also adjectives and other adverbs, and at times may function as a preposition, noun or adjective.²

Most adverbs identify the time, place, manner, or degree of the word they modify, thus answering the questions, when?, where?, how?, or how much/to what extent? Occasionally an adverb can have meanings that fit in more than one of these categories, representing different interpretations of the text.

a. Time.

τότε Ἰησοῦς ἀπέστειλεν δύο μαθητάς (Matt 21:1)
Then Jesus sent two disciples.

καὶ ἰδοὺ ἔρχομαι ταχύ. (Rev 22:7)
And behold, I am coming soon/quickly.

- The adverb ταχύ may indicate the manner of Jesus's coming, *quickly*, or its time, *soon*. The expression ἔρχομαι ταχύ plays a significant role in Revelation, occurring a total of five times (Rev 2:16; 3:11; 22:12, 20). Most translations and commentaries interpret this adverb as temporal, *soon*, though arguments can be made for manner, *quickly*, *suddenly*.³

τὰ παθήματα τοῦ νῦν καιροῦ (Rom 8:18)
the sufferings of the present time

- The adverb νῦν functions as an adjective modifying καιροῦ.

b. Location

ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. (John 6:3)
He [Jesus] sat there with his disciples.

ἤκουσα φωνὴν ἀγγέλων πολλῶν κύκλω τοῦ θρόνου (Rev 5:11)
I heard the voice of many angels in a circle around the throne

- The adverb κύκλω functions as a preposition with its object in the genitive.

πάντα ὑμῖν γνωρίσουσιν τὰ ὧδε. (Col 4:9)
They will make known to you all the things here.

- The adverb ὧδε is substantized by the article (§5.15) and modified by πάντα. πάντα τὰ ὧδε serves as an accusative direct object of γνωρίσουσιν.

c. Manner

ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς **λάθρα** εἰποῦσα (John 11:28)
Mary called her sister and said privately....

d. Degree

ἦν γὰρ μέγας **σφόδρα**. (Mark 16:4)
For it [the stone covering Jesus's tomb] was exceedingly large.

καὶ **λίαν** πρῶτῃ τῇ μιᾷ τῶν σαββάτων (Mark 16:2)
And very early on the first day of the week

- The adverb **λίαν** modifies the adverb **πρῶτῃ**.

¹ For the formation of adverbs see §3.45. On the function of adverbs and these various adverbials see Funk §§556-5610, and in greater detail, AGG §§241-42.

² The common use of adverbs as prepositions is in keeping with the origin of prepositions as adverbs (§5.254 n. 281).

³ For **ταχύ** as manner see G. K. Beale, *The Book of Revelation*, NIGTC (Grand Rapids: Eerdmans, 1999), 1135-36.

253 After §5.106 add the following new section:

§5.?? Resultative (Perfective): The Continuing Result of a Past Action

Occasionally verbs in the present tense-form can have a nuance similar that of the perfect tense-form denoting, “a present state or condition” and implying, “the occurrence of an action which produced that condition.”¹ The verb ἤκω, *have come*, regularly has this sense in the present tense-form while a few others may have it in a particular context.

ὁ ἀδελφός σου **ἤκει** (Luke 15:27)
your brother has come

ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν (1 Cor 11:18)
I hear there are divisions among you

- Paul is referring to something he has heard so we could translate, “I have heard.” But in this case the English word “hear” can have this resultative sense.

ἀπέχω δὲ πάντα καὶ περισσεύω (Phil 4:18)
I have received everything and I abound.

- Interestingly, **ἀπέχω** is frequently found in the papyri in commercial receipts,² and perhaps here **περισσεύω** also has “commercial imagery in the sense **make/show a profit**.”³

Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον· σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε (Heb 3:7)

Therefore, as the Holy Spirit says, “Today if you hear his voice....”

- The use of λέγει in such contexts may have this resultative (perfective) sense, in parallel with the other common introduction of an authoritative quotation, the perfect tense-form γέγραπται, *it has been written*.⁴

However, while γέγραπται would include in view the past action of writing, perhaps λέγει does not do so. Instead, it may focus simply on the present, with the idea that God is speaking directly now through Scripture. So the present tense-form may reflect a progressive *Aktionsart* (§5.98), similar to oracular speech taking place in the present, as often found in the Old Testament prophets as well as in Agabus’s prophecy regarding Paul which begins, τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, *thus says the Holy Spirit* (Acts 21:11).⁵

¹ Fanning, *Verbal Aspect*, 239.

² BDAG, s.v. “ἀπέχω,” 1, 102; Abbott-Smith, s.v. “ἀπέχω,” 1, 47. According to AGG §197e ἀπέχω, like ἦκω, always has a “perfect-like” sense in the New Testament.

³ CGEL, s.v. “περισσεύω,” 1.b., 281 (bold original).

⁴ *ExSyn* 533; *Deeper*, 264. Von Siebenthal says this use of the present to introduce a quotation is “comparable” to the “perfect-like” use of the present. AGG §197e.

⁵ Alternatively, Wallace tentatively suggests that the possible difference in connotation may consist in the perfect γέγραπται stressing “the abiding *authority* of scripture” and the present λέγει stressing “the *applicability* of scripture to the present situation.” *ExSyn* 533, italics original.

274 Add the following example to the end of §5.139:

ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. (John 6:35)

the one coming to me will certainly not hunger and the one believing in me will certainly not thirst ever.

- Here the first οὐ μὴ has an aorist subjunctive and the second a future indicative.

318 Add the following example at the end of §5.202.

Καὶ ἐκήρυσσεν λέγων· ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου (Mark 1:7)

And he proclaimed, saying, “One more powerful than I am is coming after me

- Another common pleonastic participle that introduces direct discourse.

318 Replace the final sentence in footnote 232 with:

The pleonastic use of the participle is rare in CG. It is found more frequently in KG, especially in the NT and LXX, perhaps because of a similar idiom in Hebrew and Aramaic. AGG §239.

328 Add the following example after line 3, before the example from Mark 4:9:

[ὃν γὰρ ἀπέστειλεν ὁ θεὸς] τὰ ῥήματα τοῦ θεοῦ λαλεῖ (John 3:34)
 [For the one whom God sent] speaks the words of God

ὃν is accusative as the object of ἀπέστειλεν. The relative clause probably serves as the subject of λαλεῖ. But since τὰ ῥήματα can be either nominative or accusative, it could be the subject of the sentence (§5.26a) with the relative clause serving as an accusative of reference (§5.81), *For the words of God speak regarding the one whom God sent*. But this interpretation would introduce a new subject out of keeping with the flow of the passage, so the relative clause is the subject.

356 Add to footnote 280:

On the relation between prepositions and case note Harris, *Prepositions*, 28: “From the point of view of historical development, prepositions did not ‘govern’ the case of a noun but rather helped to define more precisely the distinctions indicated by the case forms or were added to recapture original meanings; the accusative basically denoted direction (‘Wither?’); the genitive, separation (‘Whence?’); and the dative, location (‘Where?’). That is, cases found in prepositions a convenient means of sharpening their significance.”

373 To section 9c add the following example of a two syllable enclitic:

ὁ ἄρτος τοῦ θεοῦ ἐστιν, *the bread of God is* (John 6:33)

388-89 Add the following paradigms to app. 4.12

	Masc. sg.	Masc. sg.
Nom.	Μωϋσῆς, ὁ	Ζεύς, ὁ
Gen.	Μωϋσέως	Διός
Dat.	Μωϋσεῖ	Δί
Acc.	Μωϋσῆν	Δία
Voc.	Μωϋσεῖ	Ζεῦ

404 In app. 4.44 add the following paradigms:

	MP2	MP2	MP2
1-sg.	ἔτέθην	ἔδόθην	ἄφείθην
2-sg.	ἔτέθης	ἔδόθης	ἄφείθης
3-sg.	ἔτέθη	ἔδόθη	ἄφείθη
1-pl.	ἔτέθημεν	ἔδόθημεν	ἄφείθημεν
2-pl.	ἔτέθητε	ἔδόθητε	ἄφείθητε
3-pl.	ἔτέθησαν	ἔδόθησαν	ἄφείθησαν

405 In app. 4.48 add the following paradigm:

Root Aorist
(γινώσκω)

γνῶ
γνῶς
γνῶ / γνοῖ
γνῶμεν
γνῶτε
γνῶσιν

406 Add a footnote to the α contract paradigm in app. 451:

In the present paradigms notice the contractions $\alpha + \eta = \alpha$ and $\alpha + \omega = \omega$ (§4.11b).

442 Conform the description of §5.201 to the description on page 315:

The participle refers to an action that is parallel to the main verb. It shares in the mood of the main verb and is translated as such, with “and” added.

The Twelve Core Patterns

The twelve core patterns are mentioned frequently in *A Grammar of New Testament Greek* but they are only listed together in the index, page 482. Accordingly, the following collection of the twelve core patterns should be added as an appendix. Note that they are also available as both a separate document and gathered together on a single page at <https://whitacregreek.com/general-greek-resources/>.

1. The Definite Article – Core Pattern for the First and Second Declensions

Definite Article				Endings		
	Masc. sg.	Fem. sg.	Neut. sg.	Masc. sg.	Fem. sg.	Neut. sg.
Nom.	ὁ [ος]	ἡ [α]	τό [ον]	ος	η / α	ον
Gen.	τοῦ	τῆς	τοῦ	ου	ης / ας	ου
Dat.	τῷ	τῇ	τῷ	φ	η / α	φ
Acc.	τόν	τήν	τό [ον]	ον	ην / αν	ον
Voc.	[ε]			ε		
	Masc. pl.	Fem. pl.	Neut. sg.	Masc. pl.	Fem. pl.	Neut. pl.
Nom.	οἱ	αἱ	τά	οι	αι	α
Gen.	τῶν	τῶν	τῶν	ων	ων	ων
Dat.	τοῖς	ταῖς	τοῖς	οις	αις	οις
Acc.	τούς	τάς	τά	ους	ας	α

2. The Indefinite Pronoun – Core Pattern for the Third Declension

Indefinite Pronoun			Endings	
	Masc./fem. sg.	Neut. sg.	Masc./fem. sg.	Neut. sg.
Nom.	τις [-]	τι [-]	ς, –	–
Gen.	τινος	τινος	ος	ος
Dat.	τινι	τινι	ι	ι
Acc.	τινα [ν]	τι [-]	α, ν	–
	Masc./fem. pl.	Neut. pl.	Masc./fem. pl.	Neut. pl.
Nom.	τινες	τινα	ες	α
Gen.	τινων	τινων	ων	ων
Dat.	τισι(ν)	τισι(ν)	σι(ν)	σι(ν)
Acc.	τινας [ες]	τινα	ας, ες	α

3. Tense-form Components

Principle Part	Tense-Form	Augment or Reduplication	STEM	Tense-Form Sign	Linking Vowel	Endings
1 st	Pres. a/mp		λυ		ο/ε	Prim.
	Impf. a/mp	ε	λυ		ο/ε	Second.
2 nd	Fut. a/mp1		λυ	σ	ο/ε	Prim.
	Liq. Fut. a/mp1		λμνρ	(Ϸ)	ο/ε	Prim.
3 rd	1 Aor. a/mp1	ε	λυ	σ	α/ε	Second.
	Liq. Aor. a/mp1	ε	λμνρ	(Ϸ)	α/ε	Second.
	κ Aor. a/mp1	ε	κ		α/ε	Second.
	2 Aor. a/mp1	ε	?		ο/ε	Second.
4 th	1 Pf. act.	λε	λυ	κ	α/ε	Prim.
	2 Pf. act.	λε	λυ		α/ε	Prim.
	Plpf. act.	(ε)λε	λυ	κ	ει	Second.
	2 Plpf. act	(ε)λε	λυ		ει	Second.
5 th	Pf. mp	λε	λυ			Prim.
	Fut. Pf. mp	λε	λυ	σ		Prim.
	Plpf. mp	(ε)λε	λυ			Second.
6 th	Aor. mp2	ε	λυ	θη		Second.
	2 Aor. mp2	ε	λυ	η		Second.
	Fut. mp2		λυ	θησ	ο/ε	Prim.
	2 Fut. mp2		λυ	ησ	ο/ε	Prim.

- Linking vowels: ο before μ and ν; ε elsewhere (though in the present and future indicative the ε linking vowel is ει in the singular).
- Zero endings: –α = 1 singular; –ε = 3 singular indicative or 2 singular imperative.
- Moveable ν only occurs after ε and ι. So ον is always an ending.

4. Primary and Secondary Personal Endings

Primary Personal Endings (Present, Future, Perfect)		Secondary Personal Endings (Imperfect, Aorist, Pluperfect)	
Act.	MP	Act.	MP
1-sg. ω, μι, –	μαι	1-sg. ν, –	μην
2-sg. ς	σαι (= η)	2-sg. ς	σο (= ου, ω)
3-sg. – (ν), σι(ν)	ται	3-sg. –(ν)	το
1-pl. μεν	μεθα	1-pl. μεν	μεθα
2-pl. τε	σθε	2-pl. τε	σθε
3-pl. ουσι(ν), ασι(ν)	νται	3-pl. ν, σαν	ντο

5. Non-Indicative Forms

Key Signs

Subjunctive:	η or ω linking vowel
Optative:	ι before the ending
Participle:	ντ, οτ, μεν
Imperative:	endings
Infinitive:	endings

Imperative Endings

	Act.		MP
2-sg.	–, ε, ς, θι, σον	2-sg.	σο (= ου), σαι
3-sg.	τω	3-sg.	σθω
2-pl.	τε	2-pl.	σθε
3-pl.	τωσαν	3-pl.	σθωσαν

Infinitive Endings

εν [ειν], ι [σαι], ναι, σθαι

6. The Participle Box

Participle Box

	Masc. sg.	Fem. sg.	Neut. sg.	Sign	Sign
Pres./2 Aor. Act.	ων	ουσα	ον	οντ	MP1: ομεν
1 Aor. Act.	σας	σασα	σαν	σαντ	MP1: σαμεν
Aor. MP2	θεις	θεισα	θεν	θεντ	
Pf. Act.	κως	κυια	κος	κοτ	MP: μεν

7. *πᾶς, πᾶσα, πᾶν* – Core Pattern for Participles with *ντ* Stems

<i>πᾶς, πᾶσα, πᾶν</i>			
	Masc. sg.	Fem. sg.	Neut. sg.
Nom.	<i>πᾶς</i>	<i>πᾶσα</i>	<i>πᾶν</i>
Gen.	<i>παντός</i>	<i>πάσης</i>	<i>παντός</i>
Dat.	<i>παντί</i>	<i>πάσῃ</i>	<i>παντί</i>
Acc.	<i>πάντα</i>	<i>πᾶσαν</i>	<i>πᾶν</i>
	Masc. pl.	Fem. pl.	Neut. pl.
Nom.	<i>πάντες</i>	<i>πᾶσαι</i>	<i>πάντα</i>
Gen.	<i>πάντων</i>	<i>πασῶν</i>	<i>πάντων</i>
Dat.	<i>πᾶσι(ν)</i>	<i>πάσαις</i>	<i>πᾶσι(ν)</i>
Acc.	<i>πάντας</i>	<i>πάσας</i>	<i>πάντα</i>

8. Forms of *εἰμί*Present Indicative of *εἰμί*

1-sg.	<i>εἰμί</i>	1-pl.	<i>ἐσμέν</i>
2-sg.	<i>εἶ</i>	2-pl.	<i>ἐστέ</i>
3-sg.	<i>ἐστίν</i>	3-pl.	<i>εἰσί(ν)</i>

Future Indicative of *εἰμί*

1-sg.	<i>ἔσομαι</i>	1-pl.	<i>ἐσόμεθα</i>
2-sg.	<i>ἔσῃ</i>	2-pl.	<i>ἔσεσθε</i>
3-sg.	<i>ἔσται</i>	3-pl.	<i>ἔσονται</i>

Imperfect Indicative of *εἰμί*

1-sg.	<i>ἤμην</i>	1-pl.	<i>ἤμεν, ἤμεθα</i>
2-sg.	<i>ἦς, ἦσθα</i>	2-pl.	<i>ἦτε</i>
3-sg.	<i>ἦν</i>	3-pl.	<i>ἦσαν</i>

Present Subjunctive of εἰμί

1-sg.	ᾔ	1-pl.	ᾔμεν
2-sg.	ἦς	2-pl.	ἦτε
3-sg.	ἦ	3-pl.	ᾔσι

Present Imperative of εἰμί

2-sg.	ἴσθι	2-pl.	ἔσθε
3-sg.	ἔστω	3-pl.	ἔστωσαν

Infinitive of εἰμί

present	εἶναι
future	ἔσεσθαι

9. Augments

Augments

α → η
ε → η
ο → ω

10. Vowel Contraction

Vowel Contraction

α + ε = α	α < α + ε
ε + ε = ει	ει < ε + ε
ε + α = η	η < ε + α
ο + ει = οι	οι < ο + ει
ε + ο, ο + ε, ο + ο = ου	ου < ε + ο, ο + ε, or ο + ο
ο + α, ο + η, or any vowel + ω = ω	ω < ο + α, ο + η, or any vowel + ω

11. The Square of Stops

Square of Stops				
labials	π, β, φ	+	ς	= ψ
velars	κ, γ, χ	+	ς	= ξ
dentals	τ, δ, θ, ζ	+	ς	= ς

12. First and Second Person Pronouns

Personal Pronouns				
	First Person		Second Person	
	sg.		sg.	
Nom.	ἐγώ	<i>I</i>	σύ	<i>you</i>
Gen.	ἐμοῦ, μου	<i>my</i>	σοῦ, σου	<i>your</i>
Dat.	ἐμοί, μοι	<i>(to) me</i>	σοί, σοι	<i>(to) you</i>
Acc.	ἐμέ, με	<i>me</i>	σέ, σε	<i>you</i>
	pl.		pl.	
Nom.	ἡμεῖς	<i>we</i>	ὕμεῖς	<i>you</i>
Gen.	ἡμῶν	<i>our</i>	ὕμῶν	<i>your</i>
Dat.	ἡμῖν	<i>(to) us</i>	ὕμῖν	<i>(to) you</i>
Acc.	ἡμᾶς	<i>us</i>	ὕμᾶς	<i>you</i>