

**READING AND PRONOUNCING
BIBLICAL
GREEK**

Vol. II

Excerpts

Orthography and Phonetics

WORKBOOK



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ABOUT THIS WORKBOOK

This Workbook and CD may be used as supplementary material in a college course, homeschool setting, or self-directed study in reading, writing, listening, and pronouncing Biblical Greek. It includes written exercises, tests, answer keys, and audiovisual drills and reading passages that are also on the CD.

The exercises and sound files will prove equally helpful to those interested also in reading, writing, and pronouncing Neohellenic (Modern Greek).

THE HISTORICAL GREEK PRONUNCIATION

A GROWING NUMBER of scholars today advocate the adoption of the *Historical Greek Pronunciation* (HGP).¹ The HGP is a sound system whose origins are traceable to the inscriptional record of Classical Attic, especially to the mid-5th century BC when Athens began to switch from the older Attic script to the more efficient 24-letter Ionic alphabet. The ratification of the alphabet took place in 403 BC under Archon Eucleides and is thus known as ἡ μετ’ Εὐκλείδην γραμματική “the post-Eucleidean grammar.”

The use of the post-Eucleidean grammar was to leave an unbroken trail of evidence of the development of the sounds of Greek from classical through Hellenistic and Byzantine times down to Neohellenic (“Modern” Greek). Part of the evidence comes from official public records but mostly from the private epigraphical and papyrial records by the less literate subjects whose acoustically-guided writing led them to substitute one letter for another letter (or letters) that stood for the same sound (e.g. τηι βουλει for τηι βουληι, κιτε for κειται, τον for των, ημυσυ for ημισυ, etc.).

This unbroken 2,500-year-old record of misspellings, judged by the same standard—the same 24-letter alphabet *and* post-Eucleidean grammar—is the strongest evidence of the development of the historical sounds of Greek. The record helps us follow the phonemic pronunciation of mainstream Greek that prevailed through the centuries over all other peripheral pronunciations and evolved into what it is today. Neohellenic therefore preserves the still-living historical Greek sounds with a pronunciation that is not theoretical or reconstructed, but authoritative, real, natural, consistent, and euphonic.² Neohellenic is naturally close to the pronunciation of the first Greek-speaking Christians.

In that this Workbook supports the description of the HGP, it serves also as a guide to the phonology of Neohellenic.

¹ The term is most notably used by Prof. Chrys C. Caragounis, author of *The Development of Greek and the New Testament: Morphology, Syntax, Phonology, and Textual Transmission* (Grand Rapids, MI: Baker Academic, 2006).

² The development of the Historical Greek Pronunciation is described in *Reading and Pronouncing Biblical Greek*, Vol. I: *Historical Evidence of Authentic Sounds*.

2.5 Forming the Greek letters

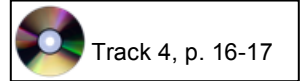
- γ handwritten γ, γ has an elongated loop extended below the line
- η begins with a downward “hook” with its first stroke resting on the line and the second extended below the line
- μ looks like the English “u” but with a stroke extended below the line
- ν is pointed like “v” — do not confuse it with γ
- υ is rounded at the bottom—not like “v” or “u”
- ω is rounded at the bottom—not like “w”
- ζ & ξ look similar, but ξ is taller and more open

All capital letters rest on the line. To form the capital and lowercase letters, follow the direction of the numbered strokes:



3.5 Reading practice

Read these words or parts of words aloud. Raise accented syllables to a higher pitch and make them more audible than the unaccented syllables. Pronounce the vowel sound in each syllable distinctly.



1.	A,α sound: a	E,ε e	H,η i	I,ι i	Y,υ i	O,ο o	Ω,ω o	OY,ου u
2.	άε a-e	άη a-i	άω a-o	έω e-o	ώου o-ou	ία i-a	ίε i-e	ίου i-ou
3.	βίο vi-o	Βέα ve-a	έβη e-vi	άβω a-vo	βίε vi-e	όβω o-vo	ύβω i-vo	ώβου o-vou
4.	άγω a-go <i>I lead</i>	γή yi <i>earth</i>	αγκάλη an-ga-li <i>embrace</i>	συναγωγή si-na-go-yi <i>synagogue</i>	αγίου a-yi-ou <i>saint's</i>	εγώ e-go <i>I</i>	λόγου lo-gou <i>word (gen.)</i>	εγγύς en-gis <i>near</i>
5.	Διά ði-a <i>by</i>	διό ði-o <i>therefore</i>	ιδίου i-ði-ou <i>one's own</i>	δύο ði-o <i>two</i>	δίδω ði-ðo <i>I give</i>	ιδού i-ðu <i>behold</i>	Άδης a-ðis <i>Hades</i>	οδού o-ðu <i>way (gen.)</i>
6.	Ζωή zo-i <i>life</i>	ζυγός zi-gos <i>yoke</i>	ζάω za-o <i>I live</i>	γνωρίζω gno-ri-zo <i>I know</i>	ζυγού zi-gou <i>yoke's</i>	ζών zo-on <i>animal</i>	ζών zon <i>living</i>	ζώνη zo-ni <i>belt</i>
7.	θεόν the-on <i>god (acc.)</i>	θεώ the-o <i>god (dat.)</i>	Θεού the-ou <i>God's</i>	Θεός the-os <i>God</i>	αθώου a-tho-ou <i>innocent (gen.)</i>	αθώω a-tho-o <i>innocent (dat.)</i>	άθεος a-the-os <i>godless</i>	έθνος eth-nos <i>nation</i>
8.	άλλος a-los <i>other</i>	Λέγω le-go <i>I say</i>	λίθου li-thou <i>stone's</i>	βάλλω va-lo <i>I throw/put</i>	λύω li-o <i>I loose/destroy</i>	Λόγον lo-gon <i>word (acc.)</i>	ολίγον o-li-gon <i>a little</i>	καλή ka-li <i>good (f.)</i>
9.	μαθητής ma-thi-tis <i>disciple</i>	μετά me-ta <i>with/after</i>	υμών i-mon <i>your (pl.)</i>	ημών i-mon <i>our</i>	μέχρι me-hri <i>until</i>	εμού e-mou <i>of me</i>	μέλλω me-lo <i>I intend</i>	ομού o-mou <i>together</i>
10.	ένα e-na <i>one</i>	νέος ne-os <i>new</i>	μνήμη mni-mi <i>mention</i>	έμαθεν e-ma-then <i>s/he learned</i>	Γνώμη gno-mi <i>opinion</i>	νόμος no-mos <i>law</i>	γόνυ go-ni <i>knee</i>	μένω me-no <i>I dwell</i>
11.	Δόξα ðo-ksa <i>glory</i>	ξηρόν ksi-ron <i>dry</i>	Ξένος kse-nos <i>stranger</i>	έξω e-kso <i>outside</i>	όξος o-ksos <i>vinegar</i>	ξύλον ksi-lon <i>wood</i>	σαρξ sarks <i>flesh</i>	άξιος aksi-os <i>worthy</i>
12.	όπου o-pou <i>where</i>	πόλις po-lis <i>city</i>	λάμπω lam-bo <i>I shine</i>	πύθων pi-thon <i>python</i>	πλήθος pli-thos <i>multitude</i>	Πλούτος plou-tos <i>wealth, riches</i>	πίνω pi-no <i>I drink</i>	πάλιν pa-lin <i>again</i>

Exercise 4.e John 1:1-5. As you read this passage out aloud, raise the accented syllable to a higher pitch. Pronounce each syllable distinctly. Next, transliterate the passage. How should πάντα (v. 3) and εν τη (v. 5) be transliterated? You have an option. (See 'Note' in 3.4.)



ει = i οι = i αι = e

α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ,ς τ υ φ χ ψ ω ου
a v g,y e z i th i k l m n ks o p r s t i f h ps o ou

1 **Εν αρχή ήν ο λόγος, και ο λόγος ήν προς τον θεόν,**
In beginning was the word and the word was with the god

και θεός ήν ο λόγος.
and god was the word

Excerpts

2 **ούτος ήν εν αρχή προς τον θεόν.**
this was in beginning with the god

3 **πάντα δι' αυτού εγένετο, και χωρίς αυτού εγένετο ουδε**
all by him became and without him became not even

έν ό γέγονεν
one which has become

4 **εν αυτό ζωή ήν, και η ζωή ήν το φώς των ανθρώπων.**
in him life was and the life was the light of men

5 **και το φώς εν τη σκοτία φαίνει, και η σκοτία αυτό**
and the light in the darkness shines and the darkness it

ού κατέλαβεν.
not overtook

Reading Exercise 6.b John 1:1-34



Track 10, p. 35-39

Phonetic transliteration. An asterisk (*) indicates possible pause at juncture.

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ
En arhí ín o lógos, ke o lógos ín pros ton theón, ke theós ín o
In beginning was the word, and the word was with the God, and God was the

λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 3 πάντα δι' αὐτοῦ ἐγένετο,
lógos. oútos ín en arhí pros ton theón. pánda δι' aftoú eyéneto,
word. this was in beginning with the God. all by him became,

καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ
ke horís aftoú eyéneto oude én ó yégonen en aftó zo-í ín, ke i
and without him became not even one that has become in him life was, and the

ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ
zo-í ín to fós ton anthrópon; ke to fós en di skotía féni, ke
life was the light of the men; and the light in the darkness shines, and

ἡ σκοτία αὐτὸ οὐ κατέλαβεν. 6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ
i skotía aftó ou katélaben. Eyéneto ánthropos apestalménos para
the darkness it not overtook. There was man sent from

θεοῦ, ὄνομα αὐτῷ Ἰωάννης· 7 οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα
theoú, ónoma aftó Ioánis; oútos ílthen iz martirían ína
God, name his John; this man came for witness that

μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. 8 οὐκ
martirísi peri tou fotós, ína pándes pistéfsosin δι' aftoú. oúk
he might witness about the light, that all might believe through him. Not

ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 9 Ἦν τὸ φῶς
ín ekínos to fós, al' ína martirísi peri tou fotós. Ín to fós
was he [=that man] the light, but that he might witness about the light. Was the light

τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.
to alithinón, ó fotízi pánda ánthropo, erhómenon is ton gózman.
the true, which enlightens every man, coming into the world.

10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος
en do kózmo ín, kai o kózmos δι' aftoú eyéneto, kai o kózmos
in the world was, and the world by him became, and the world

αὐτὸν οὐκ ἔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ
aftón oúk égno. is ta ídia ílthen, ke oi ídii aftón ou
him not knew. to the own came, and the own him not