

**READING AND PRONOUNCING
BIBLICAL
GREEK**

Vol. II

Excerpts

**Orthography and Phonetics
WORKBOOK**



with sound files

Philemon Zachariou, Ph.D.

Reading and Pronouncing Biblical Greek, Vol. II:
Orthography and Phonetics Workbook (with sound files)
Copyright © Philemon Zachariou
GREEK LANGUAGE & LINGUISTICS
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ABOUT THIS WORKBOOK

THIS WORKBOOK 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 in downloadable mp3 sound files.

The exercises and sound files will prove equally helpful for 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 Ionic alphabet was ratified in Athens as the official Attic script 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 epigraphic and papyrial records by the less literate subjects whose acoustically-guided spelling led them to substitute one letter for another letter (or letters) that stood for the same sound (e.g., τη βουλει for τη βουλη, κιτε for κειται, τον for των, ημυσυ for ημισυ).

This nearly 2,500-year-old unbroken record of misspellings, judged by the same standard—the same historical 24-letter alphabet and spelling system—is the strongest evidence of the development of the historical Greek sounds. The record helps us follow the mainstream Greek sounds that were established or initiated within the classical period and then prevailed through the centuries over all other peripheral pronunciations of Greek and evolved into Hellenistic Κοινή “Koine” and subsequently into what it is today. Neohellenic therefore preserves the still-living historical Greek sounds with a pronunciation that is not theoretical or reconstructed, but authentic, real, natural, consistent, and euphonic,² so it is naturally closer to the pronunciation of the first Greek-speaking Christians.

This Workbook follows the HGP, thus it also serves as a pronunciation guide for those interested in the Neohellenic pronunciation.

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 Philemon Zachariou’s new book, *Reading and Pronouncing Biblical Greek: Historical Pronunciation versus Erasmusian* (Eugene, OR: Wipf & Stock Publishers, 2020), formerly Vol. I of his three-volume series on New Testament Greek.

2.5 Forming the Greek letters

γ handwritten γ, γ has an elongated (closed or open) 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

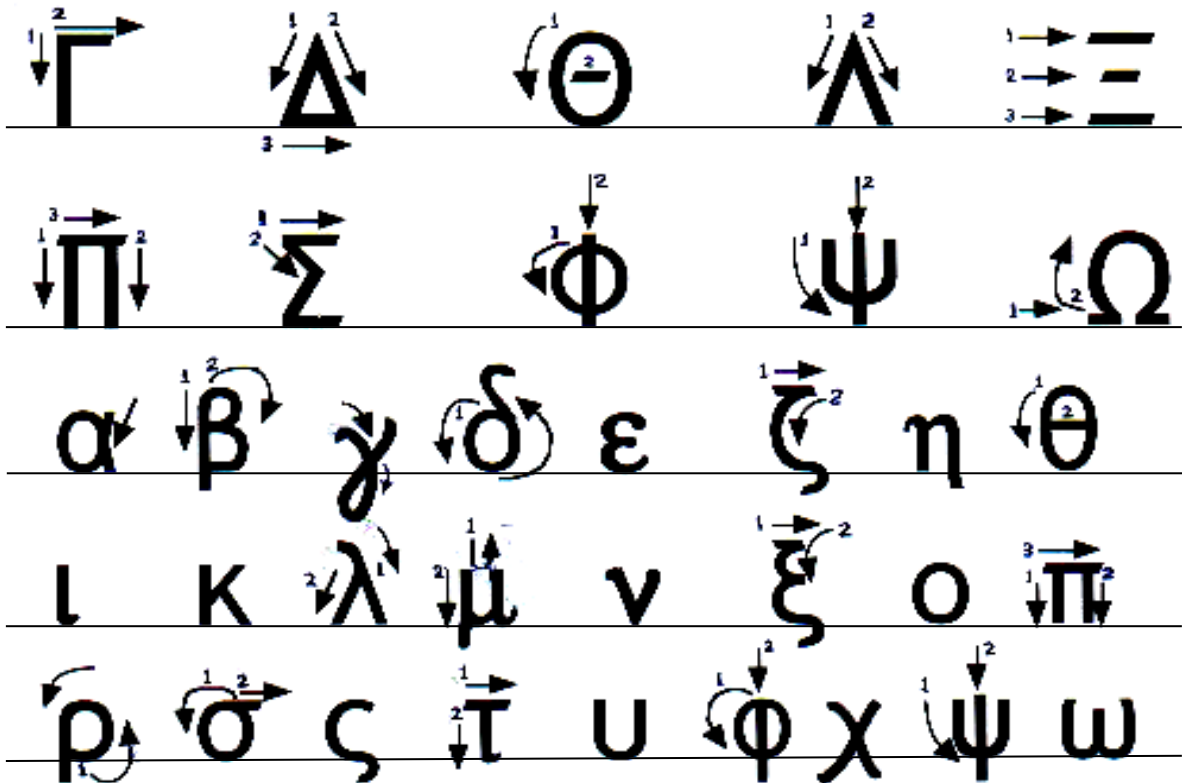
ν is pointed like “v” — do not confuse it with γ

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 and with a “hook” on top

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



Exercise 2.c Alphabetize the following 32 words.* (Answer key A for Chs. 1-5 is on p. 69.)

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

αρνιον	κυριος	ην	ουτος	πιστις	εν	ρημα	ζωη
βλεπω	σοφια	ωστε	χαρις	βιος	νυν	ξενος	τελος
αγαπη	τοσον	θεος	υπαγω	ψυχη	καλος	φως	προς
λογος	γονυ	ινα	λαος	θελημα	γαμος	μητηρ	διοτι

1	9	17	25
2	10	18	26
3	11	19	27
4	12	20	28
5	13	21	29
6	14	22	30
7	15	23	31
8	16	24	32

* From 403 BC to the present, Greek has used the same 24-letter alphabet and (virtually) the same spelling rules. As you read, write, and pronounce NT Greek words, you are practically practicing Classical, New Testament, and Neohellenic (Modern Greek) words. Bear in mind that more than 92% of New Testament Greek words are used or understood well by Greeks today.

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. There is only one vowel per syllable. Pronounce it distinctly and clearly.



Track 4,
p. 16-17

1.	A,α sound: a	E,ε e	H,η i	I,ι i	Y,υ i	O,ο o	Ω,ω o	ΟΥ,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 di-a <i>by</i>	διό di-o <i>therefore</i>	ιδίου i-di-ou <i>one's own</i>	δύο di-o <i>two</i>	δίδω di-do <i>I give</i>	ιδού i-dou <i>behold</i>	Άδης a-dis <i>Hades</i>	οδού o-dou <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>	ζώνον 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 do-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

DIACRITICS and PUNCTUATION

5.1 Use of diacritics

Breath and accent marks are known as **diacritic** “distinguishing” marks. An accent can show the difference in meaning between two otherwise identical words, e.g. νόμος/νομός *law/district*, ἓν/ἐν *one/in*. But as in ancient times, in running text Greeks need no diacritics, as the meaning becomes clear by the context. Diacritics will be noted here to show their technical function. So bear with the details, which can be learned in the long run.

NT writers used no diacritics. The application of diacritics dates from about the 7th c. AD, when scribes transitioned from the use of capital letters to cursive writing (cf. 1.5).

Why, then, do students of NT Greek need to learn the use of diacritics? Simple: because they appear on the printed page. (Some NT Greek texts today use no diacritics at all.)

5.2 Breath marks

Greek has two breath marks: the **smooth** (**ˊ**), and the **rough** (**ˋ**) or **aspirate**. Breath marks are not pronounced. Here are rules for the use of breath marks in question-and-answer format. (Accent marks are here omitted intentionally.)

1. Do all words take a breath mark?

All words that begin with a vowel or with ρ take a breath mark. Examples:

ἀγάπη ἡμέρα ὅστις ἐγώ ῥημα ὀρθός ῥίζα

2. Where is the breath mark placed on the word?

- a. Over the initial lowercase vowel and ρ:

ἀγάπη ἡμέρα ὅστις ἐγώ ῥημα ὀρθός ῥίζα

- b. At the top left of a capital letter:

Ἀγάπη Ἡμέρα Ὅστις Ἐγώ Ῥημα Ὁρθός Ῥίζα

- c. Over the second letter of a digraph:

Αὐτός αὐτός, Εὐλογεῖ εὐλογεῖ, Αἷμα αἷμα, Υἱός υἱός

4. Whenever an acute or a grave accent mark coincides with a breath mark, the accent mark is placed to the right of the breath mark. The circumflex is always placed over the breath mark. The acute and grave are placed between the diacresis mark:

’ ’ ’ ’ ’ ’ ’ ’

5. Words written in capital letters take no accent marks: ἀγάπη, ΑΓΑΠΗ

5.5 Key accentuation rules

- #1. A short vowel (ε, ο) can only take an acute or a grave accent, never the circumflex:

φιλέω κόσμος ἀπὸ οὐδὲ

- #2. The circumflex can stand only on a long vowel (η, ω) or on a vowel digraph:

οὔτος πολλαῖς τῶν ζωῆς

- #3. A long penult takes a circumflex if the last syllable is short:

κῆ-πος Παῦ-λος εἶ-πεν δο-κοῦ-μεν ἰ-δι-ῶ-ται*

*αι, οι are “short”
at the end of words.

- #4. A long penult takes an acute accent if the last syllable is long:

διαθήκη ἀνθρώπου ῥωμαίων ἐκείνοις

- #5. The accent on an antepenult shifts to the penult when the ultima becomes long:

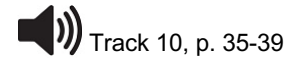
ἄν-θρω-πος > ἄν-θρώ-πων δί-και-ος > δι-καί-ου

5.6 Punctuation

period . question mark ; (semi)colon • comma , apostrophe ’

In printed NT text a sentence does not always begin with a capital letter after a period. The apostrophe ’ (not a breath mark) is used in contractions:

ἀλλὰ αὐτός > ἀλλ’ αὐτός (’ signals **elision**, a contraction between two words)
καὶ ἐγώ > καὶ γώ (’ signals **crasis**, a contraction of two words into one word)

Reading Exercise 6.b John 1:1-34

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. óutos ín en arhí pros ton theón. pánda di' 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 katélaven. 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; óutos 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 di' 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 ánthropon, erhómenon is ton gózmon.
 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 di' aftoú eyéneto, kai o kózmos
 in the world was, and the world by him became, and the world

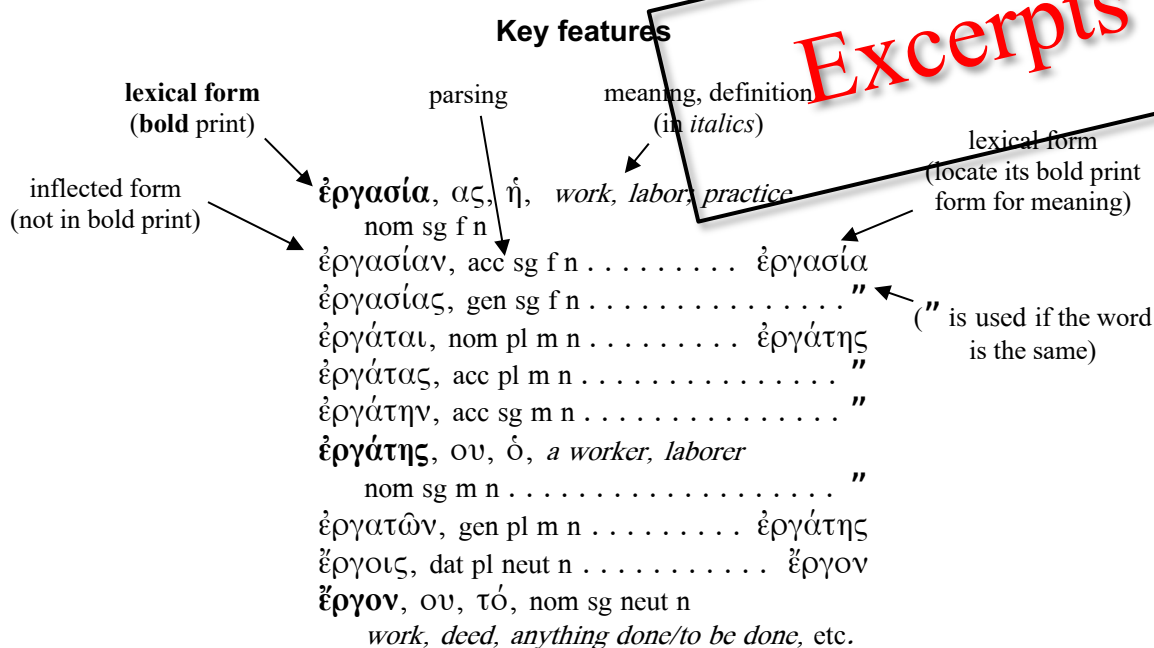
αὐτὸν οὐκ ἔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ
 aftón oúk éгно. is ta ídia ílthen, ke oi ídii aftón ou
 him not knew. to the own came, and the own him not

USING AN ANALYTICAL GREEK LEXICON

You have already practiced alphabetizing Greek words. Now you can use that basic skill to access the wealth of information found in an analytical Greek lexicon and other helps, such as commentaries, word studies, etc. The process requires a few simple steps. You will be amazed at the rewards earned through a skill so easily learned.

The following pages of word lists are arranged pretty much the way you will see them in a standard analytical NT Greek lexicon. Because the purpose is straightforward—that is, to help you look up Greek words in all their original text forms—these pages have been simplified, so they do not include references to Scripture verses, and they list only key word meanings.

Except for minor technical differences, various analytical Greek lexicons provide virtually the same lexical, morphological, and grammatical information. Regardless of the analytical (or other) lexicon you use, the following exercises will give you a good headstart. (Note: **Answer Key B**, p. 71, covers Chapter 7.)



Abbreviations

acc = accusative case, **act** = active voice, **adj** = adjective, **aor** = aorist tense, **dat** = dative case, **dep** = deponent verb, **f** = feminine gender, **fut** = future tense, **gen** = genitive case, **imper** = imperative mood, **imperf** = imperfect tense, **infin** = infinitive, **m** = masculine gender, **mid** = middle voice, **n** = noun, **neut** = neuter gender, **nom** = nominative case, **part** = participle, **pass** = passive voice, **perf** = perfect tense, **pers** = person, **pl** = plural, **pluperf** = pluperfect tense, **sg** = singular, **subj** = subjunctive mood, **voc** = vocative case

— CHAPTER 8 —

EXTRA TEST PACKAGE

This extra test package will help you to further develop your reading, writing, pronunciation, and comprehension skills.

The page number referenced at the top of each test page conveniently takes you to an earlier page in the Workbook where you will find a similar test or exercise (and which you may/should have already completed).

You may use each test page concurrently with its referenced page in the Workbook, or you may use the entire package for evaluation and reinforcement after completing the first five chapters.

Page: Corresponding Workbook page and content areas:

55	10	listing words alphabetically
56	11	phonetic transliteration
57	14	associating letters with their sounds
58	15	recognizing English words transliterated in Greek
59	19	associating vowel and vowel digraphs with their sounds
60	20	transliterating vowel digraphs
61	22	transliterating digraphs with -v
62	23	transliteration, various items
63	27	using diacritics
64	30	using diacritics
65	31	matching Greek words with their Anglicized form
73		Answer key C , p. 73, covers Chapter 8