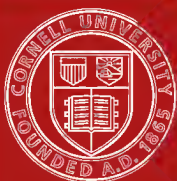


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GREEK PRONUNCIATION

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*H. A. SCOMP.*



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A manual of the Romaic or "modern" Greek



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OF THE

ROMAIC OR "MODERN" GREEK PRONUNCIATION

AND ITS APPLICATION TO ANCIENT GREEK.

P. 2198

BY H. A. SCOMP,

Professor of Greek in Emory College, Oxford, Ga.

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Ἐὶν οὖν μὴ εἶδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι  
βάρβαρος· καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος.—St. Paul.

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SOUTHERN METHODIST PUBLISHING HOUSE,  
NASHVILLE, TENN.

1884.  
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## PREFACE.

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THE pretensions of so small a treatise as the present should be as modest as its own limits. The author has been induced to prepare it in answer to very many applications from both teachers and students. The Romaic pronunciation of Greek has now been used in Emory College for eight years. Both the author and the teachers of the Sub-Freshman Department have been, and are, compelled to write out the system of pronunciation for each class of new students, and very great extra labor has thus been entailed upon both teachers and taught. A little hand-book which should present the subject in the smallest adequate compass seemed not only desirable but indispensably necessary. Many students also, who themselves become teachers, and many other teachers in various parts of the country who prepare youths for college, have expressed an urgent desire for such a vade-mecum. Many persons too would be pleased, from motives of a general interest in the subject, to have such a hand-book. These considerations have caused the appearance of the present little work.

It seems almost superfluous to speak of the value of a correct pronunciation. So far as Greek is concerned, certain sounds and combinations of sounds must forever remain a mystery to him who knows nothing of the sounds as used by Greeks themselves at home. The interchange of some letters, the relation of accent and quantity, etc., to say nothing of the ability to hold intercourse with the Greek people in their own vernacular, can only be properly appreciated by him who is thoroughly conversant with the pronunciation of the living tongue.

The commercial, political, and literary development of Greece is now advancing with rapid strides. Her university at Athens already ranks among the great schools of Europe. Its faculty numbers near one hundred professors—many of whom are well known all over the continent—and about fifteen hundred students attend their lectures. Gymnasias, grammar and elementary schools, are established everywhere, and an almost unexampled eagerness in behalf of learning is manifested by the people. Native philologists are making their influence to be felt and acknowledged everywhere in the world of let-

ters. The university, as a kind of Sorbonne, is purifying the language from foreign dross and restoring archaic forms. The newspapers, school-books, and other popular publications are now almost entirely freed from semi-barbarous words and idioms, and in its present form no other instrumentality so thorough and efficient can be found for acquiring the ancient language as the study of the living tongue.

All teachers of Greek and Latin composition have found themselves hampered in the matter of a vocabulary. Usually the textbooks upon the subject are made up of original or slightly modified sentences taken from one or two ancient authors. In Greek, Xenophon and Demosthenes are most frequently drawn upon for this purpose, and both teacher and pupil are painfully conscious of being held by iron bands. Who would undertake to convert a modern newspaper into Demosthenean Greek? His vocabulary would soon run short, and be found totally inadequate for the required purpose. Just at this point the living language furnishes necessary help—a help which can be nowhere else obtained—and a knowledge of it is of prime importance. The Greek nation has still survived, and modern ideas and modern progress have affected its language also, and have found through its subtle and elastic medium an ample expression for the ever-increasing demands made upon it; and thus Greek is now found sufficient for all the growing necessities of a modern tongue, and it fills a “long felt want” of every thoughtful student.

More than a mere presentation of principles of Romaic pronunciation cannot, of course, find place in this little “Manual.” A discussion of those principles, and the evidence upon which it is based, cannot here be given; but this little hand-book is sent forth with the hope that it may somewhat aid some students who are seeking to master the noblest language ever spoken by man.

Emory College, September, 1884.

# GREEK PRONUNCIATION.

## HISTORY.

ONLY a mere outline of the history of Greek pronunciation can be given here. About the time of the capture of Constantinople by the Turks, in 1453, many Greeks fled from their native land and settled in Italy. Shortly before this time Greek learning had begun to revive in the West. This was due almost entirely to the efforts of native Greeks who, like Chrysoloras, had come to Italy during the first half of the fifteenth century. Such teachers were Theodore Gaza, Pletho, Argyropulas, the two Lascari (one of whom was the author of the first Greek book ever printed), Besarion—though the last was more an author and a politician than a teacher—and a multitude of others.

These Greeks were the only recognized teachers of Greek in Italy, and the pronunciation used by them was that of their native land. After the fall of Constantinople the number of Greek fugitives to the West was vastly increased. The famous family of the Medici had already become conspicuous for their zealous patronage of learned men, and for collecting libraries, manuscripts, etc., and in founding chairs of instruction, especially in classical philology. Frenchmen, Germans, and other foreigners, attended the lectures of the learned Greeks who taught in Italy, and the torches lighted here carried the flame of revived Greek learning across the Alps. Among the many eminent scholars thus taught by native Greeks, or the pupils of such teachers, were the celebrated Erasmus of Rotterdam, and Johann Reuchlin, the teacher of Melancthon.

During all this period no other pronunciation of Greek than that of the spoken language was used or ever dreamed

of. It remained for the learned but erratic Erasmus in that age of revolution to concoct a new theory of Greek pronunciation which, at all events, would agree more nearly with the German pronunciation of the letters of the alphabet. This theory Erasmus published in his well-known dialogue between the Lion and the Bear. Erasmus himself did not use his own system, and he was believed by many to have written the treatise rather as a display of his own learning than for any serious purpose. Nevertheless, such was the authority of Erasmus's name that many German scholars adopted the new system and established it over most of Europe north of the Alps. A circumstance well calculated to favor the growth of the new system among the Germans was the fact that it agreed much more nearly with the sounds of their own tongue—indeed, some sounds of the spoken Greek were very difficult for the German articulation. A vigorous defender of the native Greek pronunciation was Reuchlin; and so vehement was the contest between the followers of Erasmus and those of Reuchlin that the two systems of pronunciation were known as the Erasmian and the Reuchlinian. Another name given to the Erasmians was Etacists, while the Reuchlinians were called Itacists, or Iotacists, from their different methods of pronouncing the letter Η (η); the former sounding it as *ey* in *they*, the latter as *ee* in *beet*.

The Erasmian system prevailed in Germany; and, with some modifications adapted to the French tongue, it spread over France. Two Cambridge professors, Chek and Smith (Thomas), appeared as its champions in England; but they found an opponent, strong both with pen and sword, in the person of Stephan, Chancellor of the University and Bishop of Winchester. This prelate, in 1541, issued a decree in which the Erasmian pronunciation was interdicted. A professor who should teach the system was to lose his place;

a candidate who favored it was to be excluded from all academic degrees; and a pupil who used it was to be banished from a school. But, in spite of this emphatic condemnation, Itacism finally established itself over Britain. In the seventeenth century Itacism again began to rear its head and find many warm supporters. The Erasmians treated their opponents with contempt; but the latter, galled by the taunts of their enemies, searched afresh the whole ground of the controversy, and collected in support of their system a mass of material, both ancient and modern, which was truly formidable. To this work scholars like Erasmus Schmidt, of Wittenberg, and a host of others, devoted themselves with unremitting zeal, and with unwavering faith in the strength of their position. The mass of historical proofs gathered by these workers began everywhere to shake the confidence of the Erasmians in the correctness of their pronunciation. However, the position was tacitly assumed that pronunciation was a matter of no very great importance, at least not sufficient to justify an innovation into the established system; and so the matter was, for the most part, ignored. Most Greek grammars of this period did nothing more in the department of pronunciation than to give the commonly accepted Erasmian sounds of the letters and diphthongs, and discussion of the subject seemed banished from the realm of letters. In 1824, 1825, and 1826, respectively, appeared three works which awakened new interest in the matter. These works were from the pens of three great philologists—viz., Seyffarth, Liskovius, and Bloch. The first two of these writers published, as a result of their labors, each his own system of pronunciation. These systems agreed neither with the Erasmian nor the Reuchlinian, nor with each other. Professor Bloch's work, however, which was very exhaustive, and at the same time contained a critical review of the recent grammarians, such as Rost, Thiersch, Matthiae,

Buttmann, Hermann, and others, stirred up no small commotion in Germany. Many champions appeared on either side, and the controversy was a very heated one. Matthiae replied to Bloch, but with a passionate zeal hardly to be expected from so distinguished a philologist. The reply of Matthiae left untouched almost all the proofs which Bloch had collected in favor of the Reuchlinian pronunciation, and Bloch was so far confirmed in the genuineness of Itacism that he collected in a large work the history of the whole controversy since the days of Erasmus, and the results of his own investigation as well. Bloch's conclusions have been subjected to many reviews and criticisms; some of them have been bitterly attacked and as vigorously defended. Itacism, however, received a blow from which it will hardly ever recover. It nevertheless maintains itself over the Continent, in part because of the very common belief that pronunciation is not a matter of vital importance, and in part because the Reuchlinian is believed to be unable to explain or fully account for certain sounds and repetitions of sounds found in the ancient language. Thus Erasmianism, in spite of its acknowledged defects, has been able, with various modifications, to retain its hold upon popular usage.

This system lays no claim to be the actual, living pronunciation of a nation of six or eight millions of people, and cannot consequently pretend to any of the practical utility of the Reuchlinian, or native, pronunciation. It is rather an attempt of a theory to maintain itself in defiance of the actual usage in daily life of a pronunciation by a great people who, after centuries of thralldom, have liberated themselves and are manifesting more advancement in letters and in politics than any other nation of Southern Europe. With a general identity between the language of ancient and that of modern Greece which is apparent to every eye, it seems impossible that the Erasmian system can permanently main-

tain itself against the living pronunciation of a nation which is yearly growing in commercial and political importance, and whose literature, constantly increasing, already commands the respect of Europe. An English system of pronouncing French would be about as likely to overthrow the native system, as used in Paris, as the Erasmian would be likely to substitute itself for the native speech of the Greek people. It is impossible that a purely theoretic pronunciation can stand against the daily usage of a people whose influence in literature is felt more and more every year. The Erasmian system, even if it could be proved beyond dispute to be identical with that of the days of Pericles, must eventually yield to the every-day language, the vernacular of a great and prosperous people.

### SYSTEMS OF PRONUNCIATION.

Three systems of pronunciation of Greek may be noted here—viz.: English; Erasmian, or the Continental; and Reuchlinian, or “Modern” Greek. The first of these need not be considered at all, as nobody believes it to agree with the ancient speech. Of the Erasmian system we have already spoken, though the evidence relied on by its advocates to establish its claims is too voluminous to be brought within the compass of this little hand-book. The chief points of variation between the Erasmian and Reuchlinian, so far as the sounds of the elements are concerned, are with reference to the sounds of  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\eta$ ,  $\iota$ ,  $\epsilon\iota$ ,  $ο\iota$ ,  $\mu\beta$ ,  $\mu\pi$ ,  $\nu\delta$ , and  $\nu\tau$ . Of course the sounds of the letters may be almost independent of the word-accent. Whether the Erasmian or Reuchlinian sounds be given to the elements, still the accentuation may remain unaltered. In point of fact, the accents have remained as they were anciently, and correct native speakers rigidly adhere to them.

## THE SPOKEN LANGUAGE OF GREECE VERSUS THE ANCIENT.

Greek has never ceased to be both a vernacular and a literary tongue. It would be too much to assert that the spoken language varies in nowise from the ancient, but we do not hesitate to say that the language of the best authors of the present century, as Coray, differs far less from the Greek of the New Testament\* period than the latter differs from the language of Homer and Hesiod; yet who pretends to affirm that the language of Plutarch, Diodorus, and Lucian is not as truly Greek as the language of the early writers? No one asserts that Greek is not the speech of the former as well as of the latter. The progressive character of language is fully admitted. Investigation and discovery must continually add new words to a vocabulary, or make new applications of words already established in signification. Greek, in common with other languages, has been affected from this source. The present meaning of such words as *railroad*, *steam-boat*, and a thousand other terms applied to the results of modern progress, would have been totally unintelligible to our ancestors of the last century, even though they perfectly understood the meaning of the individual words in the compounds: so ἀτμόπλοιον—a steam-boat—from ἀτμός, steam, or vapor, and πλοῖον, a boat; σιδηρόδρομος—a railway—from σίδηρος, iron, and δρόμος, a way, or road; ταχυδρομείον—the post—from ταχυσ, swift, and δρομείον, a running, etc., are only new applications of words already long in use, but which in their modern meanings would

\*The Modern Greek version of the New Testament made by the Bible Society has found but little acceptance among the people, chiefly because the ancient text is easily understood by intelligent Greeks. Speaking of this, Dr. Chalmers once exclaimed: "What a glorious thought—a whole nation who will need no translation of the New Testament!"



have been totally incomprehensible to an ancient Greek. Certainly a language is enriched, not destroyed, by such additions.

Those analytic processes which affect other languages have, to a slighter degree, modified Greek. Thus the preposition is much more freely used now than formerly to express relations which, in the days of Plato, were expressed by case-endings. Many of those relations which were anciently put in the genitive and dative are now found with prepositions and the accusative. A good idea of the relation between the ancient and "modern" Greek may be afforded by a comparison of the text of the Lord's Prayer as it stands in the ancient form and in its modern dress. The latter is from the version published by the Bible Society for the use of the modern Greeks:

## ANCIENT.

Πάτερ ἡμῶν ὃ ἐν τοῖς οὐρανοῖς  
ἀγιασθήτω τὸ ὄνομά σου·

Ἐλθέτω ἡ βασιλεία σου· γενήθῃ τὸ  
θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ  
τῆς γῆς·

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός  
ἡμῖν σήμερον·

Καὶ ἄφεσις ἡμῖν τὰ ὀφειλήματα ἡμῶν,  
ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις  
ἡμῶν·

Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρα-  
σμόν· ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονη-  
ροῦ· ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ  
δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας·  
Ἀμήν·

## MODERN.

Πάτερ ἡμῶν ὁ ὁποῖος εἶσαι εἰς τοὺς  
οὐρανοὺς, ὡς εἶναι ἡγιασμένον τὸ ὄνομα  
σου·

Εἶθε νὰ ἔλθῃ ἡ βασιλεία σου· εἶθε νὰ  
ἐκτελέσῃ τὸ θέλημά σου, καὶ εἰς τὴν  
γῆν, καθὼς καὶ εἰς τὸν οὐρανόν·

Χάρισαι εἰς ἡμᾶς σήμερον τὸ ψωμι-  
ον τὸ ἀρκετὸν εἰς τὴν οὐσίαν μας·

Καὶ συγχώρησον εἰς ἡμᾶς τὰ χρέη  
μας, καθὼς καὶ ἡμεῖς συγχωροῦμεν  
(αὐτὰ) εἰς τοὺς χρεώστας ἡμῶν·

Καὶ μὴ μᾶς ἀφήσῃς νὰ πέσωμεν εἰς  
πειρασμόν· ἀλλὰ ἐλευθέρωσον ἡμᾶς ἀπὸ  
πάντων κακῶν· διότι σοῦ ἐστὶν ἡ βασιλεία,  
καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς  
αἰῶνας· Ἀμήν·

Here we have seven instances of the change of the genitive and dative into the accusative; the adjective form, τὸν ἐπιούσιον, is substituted by the adjectives and adjunct equivalent, τὸ ἀρκετὸν εἰς τὴν οὐσίαν; the precative impera-

tives, ἐλθέτω and γενηθήτω, are changed into the subjunctive forms, εἴθε νὰ ἔλθῃ and εἴθε νὰ ἐκτελέσῃ; while ἀγίασθήτω = ἄτ εἶναι ἡγιασμένον, i. e., the imperative ἄς—shortened from ἄφες, *let*—with the infinitive and participle; the syllable νὰ—shortened from ἔνα—is used with the general subjunctive, as it is with the old subjunctive of purpose, etc.; μὰς is shortened from the usual ἡμᾶς, and is also used with a preposition for ἡμῶν.

The variations of the modern from the ancient version, as seen above, belong properly to grammar; the identity of the vocabularies is such that all the words of the later text were in common use at the time of the ancient version. Where are two languages in which such identity can be found? While the grammatical forms of the nouns, pronouns, adjectives, and verbs of the modern belong also to the ancient text, the meaning of the words has also been retained.

Greek has not been subjected to disintegrating, destroying influences to any such extent as Latin. Barbarians, with hostile dialects, invaded the domain of either language; but those tongues which affected Latin were, for the most part, from the same parent stock and family of languages, and amalgamation was a natural consequence. French, Spanish, Italian, and Portuguese are the illegitimate offspring from this commingling of tongues. With Greek, the case has been widely different. Barbarians of Turanian or Semitic stocks were those chiefly who came into direct and permanent contact with the Greek tongue, and a fusion between their dialects and Greek to the extent of producing a new language was impossible. No language nor family of languages has sprung from Greek bearing the hybrid character of the Latin tongues of Southern Europe.

Ancient Greek was so rich in grammatical forms that there was little danger of increase in this department of

grammar; rather, as the event has demonstrated, there was danger of losing from the abundance of forms which the language already contained.

From Turkish, Arabic, and other neighboring languages, Greek has received next to nothing, except in some additions to its vocabulary. A very large part of the changes affecting the language occurred before the Christian era, and they are to be met with in the writers of that period and have remained until the present. Words which were the names of permanent and enduring objects, or of acts, conditions, or states whose character is unchangeable, were of course those which were least liable to be affected by time; e. g., ἄνθρωπος, γυνή, παῖς, θάλασσα, ἔππος, ἀγαθός, ἀρετή; στέλλω, λέγω, εὐρίσκω, πράττω, etc., have retained their ancient meanings; and as such words make up the staple of every language, Greek has continued, in all essential features, the same tongue as that spoken by the old Hellenes.

If additional proof of the general identity of the ancient and modern dialects were needed, it may be found in the fact, that the lexicographers gave lexicons to the Greek world which are in no sense like lexicons for a foreign language. These dictionaries are rather, like our Websters and Worcester's, used to explain to native Greeks, in their mother-tongue, the derivation and meaning of words, phrases, proverbs, etc., and also furnish notes on biographical, historical, and geographical names, etc. The words used in explanation of other words are often themselves explained in regular alphabetical order, as is done in our standard dictionaries. This, of course, indicates the essential oneness of the old and the new tongues of the Greek population. These remarks apply especially to the great lexicons of Hesychius, Suidas, and to the *Etymologicum Magnum*. The first Greek-Latin lexicon was not given to the world until 1480, which was the beginning of what we usually call Greek lexicography.

VALUE OF "MODERN" GREEK TO THE STUDY OF  
THE ANCIENT.

It is not within the limits of this tractate to discuss the advantages offered to the student of Ancient Greek by a knowledge of the language as spoken to-day. We may, however, add a few lines out of David's *Einleitung in die Vergleichung der Alt-und Neu-griechischen Sprachen*:"

"The great advantage, however, of this study—Modern Greek—is that it gives to the philomath facility in the language, and trains his ear, rendering familiar and natural to him all its material—viz., its forms, syntax, vocabulary, and prosody. This valuable experience is acquired by speaking the modern tongue, and by writing exercises in it; and whoever acquires it reads readily also the books of the ancients, and is able to express his thoughts in Greek."

Whoever has acquired a "speaking acquaintance" with Modern Greek finds that the words of ancient authors, of which the meanings may be unintelligible, are the exceptions; while, on the other hand, the ordinary student of one or two years' experience finds that the words with which he is familiar are the exceptions. Of course this expertness must be acquired with the "Modern" Greek pronunciation. The native Greek who has never heard of the Erasmian system, as applied to his native language, regards it, when used in his presence, as hardly less than a direct personal insult aimed at him through this unintelligible jargon.

The uniformity of the accentuation system used anciently and at present, and its general accord with the pronunciation of the language as spoken, affords a very strong proof of the general correctness of the living tongue as a true representative of the ancient. The accents were invented by Aristophanes of Byzantium, to aid foreigners to learn to pronounce Greek, near three centuries before the Christian era, as we are informed by Arcadius. The pronuncia-

tion according to the accents is adhered to on the Continent, though in England and America it has been very commonly disregarded. The supposed conflict between accent and quantity the native Greek solves very rationally, inasmuch as he reads an ancient poet both metrically and by accent.

### THE BREATHINGS.

Neither the aspirate nor the lenis at present has any force in pronunciation. Now, as anciently, the rough breathing has the power to change a preceding smooth mute into its own rough; but what the ancient force of the aspirate was is by no means certain. It is usually regarded equivalent to the Latin *h*. This letter was of a very evanescent character, as is evident from the fact that the Latin tongues—French, Spanish, Italian, and Portuguese—ignore *h* so far as pronunciation is concerned. Before certain words commencing with *h* the French article retains its vowel; it is possible that the Greek aspirate may have had some such character. The Greek aspirate is frequently represented by the Latin *h*, but often by other letters, as *v*; thus, ἔσπερος = *vesperus*, etc. Certainly sounds so totally unlike as the English *h* and *v* would not be represented by the same character. If sounded at all, the aspirate was probably a very light breathing, nothing like so strong as our *h*.

NOTE.—The accents being the same in form, use, and position as in Ancient Greek, require no special notice here other than that to an English ear there is no perceptible difference between the sounds of the acute and circumflex. The grave, indicating merely the absence of the acute, has, of course, no such power as the acute. Its force is thrown into the following word, viz., τὸ τεῖχος. The accent of the article here is nearly swallowed up in that of the noun, just as in English in the corresponding words, "the wall," *the* loses its accent in its substantive *wall*.

PRONUNCIATION OF THE LETTERS AND DIPHTHONGS.

THE ALPHABET (τὸ ἀλφάβητον).

Modern, as Ancient, Greek has twenty-four letters (στοιχία)—seven vowels and seventeen consonants—in the following order:

Capital	Small Letters	NAME.	Force or Power.	In Modern Greek.	In Erasmus.
Α	α	Alpha	Αἰ	Ah	Ah
Β	β	Veeta	Βῆτα	V	B
Γ	γ	Ghamma	Γάμμα	Gh (nearly)	G
Δ	δ	Delta, or Thelta	Δέλτα	Th in these	D
Ε	ε	Epsilon	Ἐψιλόν	a in fate, or e in met or eh	e
Ζ	ζ	Zeeta	Ζήτα	Z in zeal	Dz
Η	η	Eeta	Ἡτα	Ee in meet	a in mate
Θ	θ	Thectato	Θήτα	Th in think (hard)	Th
Ι	ι	Iota	Ἰώτα	Ee in meet, or i in pine	i
Κ	κ	Kappa	Κάππα	K	K
Λ	λ	Lambda, or Lamtha	Λάμβδα	L	L
Μ	μ	Mee	Μῦ	M	M
Ν	ν	Nee	Νῦ	N	N
Ξ	ξ	Kzee	Ξί	X	X
Ο	ο	Omicron	Ὀμικρόν	o in not, or in no if final	o
Π	π	Pee	Πί	P	P
Ρ	ρ	Rho	Ῥῶ	R slightly trilled, or rh	r
Σ	σ, ς final	Sigma	Σίγμα	S	S
Τ	τ	Tōn	Ταῦ	T	T
Υ	υ	Epsilon	Υψιλόν	Ee in meet	Ou
Φ	φ	Phee, fee	Φί	Ph, or f	Ph, or f
Χ	χ	Chee	Χί	Ch nearly; no exact equivalent	Ch
Ψ	ψ	Psee	Ψί	Ps	Ps
Ω	ω	Omega	Ὠμέγα	o in no	o

## REMARKS UPON THE SOUNDS OF THE LETTERS.

*A* as final letter in a syllable is sounded as *a* in *ma*, *pa*, etc.; followed by a consonant in the same syllable, it is pronounced like *ă* in *fat*, *mat*, etc.

*B* is sounded as *v* in *vain*; after  $\mu$  it sounds as *b* in *bat*.

*Gamma* is pronounced before  $\epsilon$ ,  $\eta$ ,  $\iota$ ,  $\upsilon$ , and the diphthongs *ai*, *ei*, *oi*, *oui*, as the English *y* in *year*, *yet*; thus,  $\gamma\eta$  = yee;  $\gamma\acute{\epsilon}\varphi\upsilon\rho\alpha$  = yephera. Before  $\gamma$ ,  $\alpha$ ,  $\chi$ ,  $\xi$  it sounds like *n* in *long*, *angel*; as  $\acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\varsigma$  = angyelos,  $\acute{\alpha}\nu\acute{\alpha}\gamma\chi\eta$  = anangkee. Before *a*, *u*, and  $\omega$  it has no equivalent in English. It has been compared, but wrongly, to the German *ch*. It does not help the English student to be told that  $\gamma$  = the Hebrew  $\gamma$  (ayin), though such is the fact. The sound somewhat resembles that of *ge* in *gewgaw*; thus  $\acute{\epsilon}\gamma\acute{\omega}$  = ag<sup>e</sup>yo, nearly. This letter and  $\chi$  are the most difficult for our English-speaking people to acquire, since they have no exact equivalents in our language.

*Delta* = *th* in *these*, *this*, etc., a sound which *theta* never has. After  $\nu$ , however,  $\delta$  has the sound of our *d*; e. g.,  $\acute{\alpha}\nu\delta\rho\alpha$ , pronounced *andra*.

*E* is sounded like our short *e* in *met*, *set*, etc., or the interjection *eh!*— $\sigma\epsilon\mu\omicron\varsigma$  = semnos. At the end of a syllable, however, commonly  $\epsilon$  = *a* in *fate*; thus  $\tau\acute{\epsilon}\tau\omicron\mu\mu\acute{\epsilon}\nu\omicron\varsigma$ , pronounced *tateemmānos*. This is the usual force of  $\epsilon$  when it stands as final letter in an accented syllable.

*Z* is pronounced like *z* in *zone*, *zeal*, etc., not as *dz*, according to the Erasmians, e. g.,  $\beta\alpha\pi\tau\acute{\iota}\zeta\omega$  = vaptēezō.

*H* = *ee* in *meet*; e. g.,  $\pi\lambda\eta\sigma\iota\omicron\varsigma$  = pleeseos. The pronunciation of no other letter of the alphabet has been so much disputed as that of  $\eta$ . The Erasmians pronounce it like  $\bar{a}$  in *fate* or *ey* in *they*.

*Theta* = *th* hard, as in *think*, *throw*; the soft *th* is represented by  $\delta$ ;  $\theta\epsilon\acute{\omicron}\varsigma$  pronounced *thayos*.

*I* is pronounced as *ee* in *see*, and is often interchanged with

the other long *e* sounds. However, when it is short and followed by a consonant in the same syllable, it has about the sound of *i* in *pin*.

*K* = English *k*. Often in pronouncing this letter there is a soft sound of a *t* heard; thus, *κεῖμας* = *tkeemay*. This breathing of *t* is too slight to be represented by the full English *t*.

*A* = English *l*; *στέλλω*, pronounced *stéllō*.

*M* is pronounced like *m*. When followed by *π*, the latter is pronounced like *b*; e. g., *ἐμπορος* = *emboros*.

*N* = English *n*. Followed by *τ*, however, the latter commonly is sounded like *d*; e. g., *ἐντος* = *chdos*; *πέντε* = *pende*.

*Ξ* sounds always as *x*; thus, *ἄξιος* = *axeos*.

*O* = *δ* in *not, sot*. If, however, it closes the syllable, it has the long sound of *o* in *no*; e. g., *ὄλιος* = *ōlios*.

*Π* = English *p*. After *μ*, however, it has the force of the English *b*; thus, *ἐμπρός* = *embros*; *τέμπανον* = *teembanun*; *β* and *π* in this position both sound as *b*; thus, *ἐμβάνω* and *ἐμπαίνω* both = *embāno*.

*P* = *r*, only a little more trilled.

*Σ* is sounded as *s* in *song*; *σέμνω* = *semno*.

*T* always sounds as *τ*, never as *t*; e. g., *αἴτιος* = *aitios*. As before said, after *ν* it sounds like *d*.

*Υ* is sounded like *ee* in *meet*; *τύχη* = *teechee*.

*Φ* = *ph*, approximately.

*Χ* has no equivalent in English. It approaches the sound of *ch* in German, and in the Scotch *loch*. It is, however, affected by the following, not by the preceding, vowel. The sound of *χ* may be approximated by slowly emitting the breath after forming *c* or *k*, not permitting the tongue to approach the roof of the mouth. Thus the words *loch, block, stick*, would be pronounced *loc-h, bloc-h, stic-h*. The sudden outburst with which final gutturals are dismissed in English cannot apply to this letter. *Χ* is only final in the



adverb *ὄχ*; before the rough breathing, e. g., *χίλιος*, *χῶρος*, *χείρ*, are pronounced nearly *kheeleōs*, *khōrōs*, *kheer*.

*Ψ* = *ps* in *lips*.

*ω* = always the long *o* sound, as in *no*.

*Τζ* and *Τσ* = *dz* and *tz*, are only found in the vulgar tongue as spoken by the common people.

*Ζχ* are sounded separately, never like *sh* in English.

### DIPHTHONGS (δίφθογγοί).

All diphthongs end in *ι* or *υ*. The proper diphthongs (*κύριαι δίφθογγοί*) are:

*αι* = *ay* in *hay* or *may*; *αἶρω*, pronounced *ayrō*.

*ει* = *ee* in *meet*; thus, *εἰς* pronounced *ees*.

*οι* = *ee* in *meet*; thus, *ποιός* pronounced *peēs*.

*υι* = *we*; thus, *υῖος* = *weos*.

*ου* = *oo* in *loop*, *whoop*; *τούτου* = *tōtōo*.

*Υ* after *a*, *ε*, or *η*, sounds as the English *v* in *very*, *vain*, etc.: thus *αυ* = *av* in *average*—e. g., *αὐλός*, pronounced *avlos*; *ευ* = *ev* in *every*, *even*: thus *εὐάγγελος* = *evangyalos*; *ηυ* = *eve*—e. g., *ἡβλουγ*, pronounced *eveloon*.

To the above use of *υ* this exception is to be noted: before *κ*, *χ*, *τ*, *θ*, *π*, *φ*, *σ*, *ξ*, and *ψ*, the sound of *υ* is sharpened into that of the English *f*, as *αὐτός* = *aflos*; *εὐθύς* = *efthees*; *ἡβξησα* = *evepeesah*, etc.

The improper diphthongs (*αἱ καταχρηστικαὶ δίφθογγοί*), *α*, *η*, *ω*, are pronounced as the simple *a*, *η*, *ω*. With words in capitals the *ι* may either be written subscript or to the right of the letter to which it belongs; thus, *ΤΩΙ* *ΑΟΙΩΙ*, or *ΤΩ* *ΑΟΙΩ*.

### POSITION OF BREATHINGS AND ACCENTS,

When the Accents Belong to the First Syllable of a Word.

(a) With words written wholly in capitals neither accent nor breathing is used; but if only the initial letter is a cap-

ital and a vowel, both accent and breathing are written before it.

(b) With a word whose initial letter is a small vowel, both accent and breathing stand over the vowel; if the word commences with a proper diphthong, both stand over the second vowel; with an improper diphthong, both stand over the first vowel.

(c) When accent and breathing stand over the same vowel or diphthong, the breathing precedes the acute accent, but is written beneath the circumflex.

The limits of this little manual will not permit a discussion of the relation between accent and quantity. Erasmus and his followers in Germany always observed the accent in pronunciation, and yet they adhered to quantity; and Erasmus declares that the very donkeys could teach us that accent and quantity are different; for when they bray they make sharp sounds short and deep ones long. The monotonous pronunciation of Latin by quantity, which seems substantiated by the authority of Quintilian, cannot but have a vicious effect upon Greek; and to attempt to weigh the latter tongue down with the pronouncing system of the former cannot but be productive of untold confusion. Certainly even accent, though affected by quantity, is not subservient to it. Greeks pronounce their language by accent, although they stress the quantity now as anciently.

It seems evident that the accents were invented to teach foreigners to pronounce Greek. Certainly any hypothesis fails ignominiously which endeavors to account for the accents on any other grounds than that they were helps to pronunciation; and the general adherence of the people who speak Greek, both learned and unlearned, to the pronunciation by accents is one of the most incontrovertible proofs of the essential correctness of the pronunciation, as judged by the standard of the ancients.

## EXERCISES IN GREEK PRONUNCIATION.

N.	αὐτός, aftós;	αὐτή, aftee;	αὐτό, afto.
G.	αὐτοῦ, aftoo;	αὐτῆς, aftees;	αὐτοῦ, aftoo.
D.	αὐτῷ, aftō;	αὐτῇ, aftee;	αὐτῷ, aftō.
A.	αὐτόν, aftōn;	αὐτήν, afteen;	αὐτό, afto.
N. and A.	αὐτό, afto;	αὐτά, aftāh;	αὐτό, afto.
G. and D.	αὐτοῖν, afteen;	αὐταῖν, aftain;	αὐτοῖν, afteen.
N.	αὐτοί, aftee;	αὐταί, aftay;	αὐτά, aftah.
G.	αὐτῶν, aftone;	—————	—————
D.	αὐτοῖς, aftees;	αὐταῖς, aftais;	αὐτοῖς, aftees.
A.	αὐτούς, aftoos;	αὐτάς, aftas;	αὐτά, aftah.

## THE ARTICLE (τὸ ἄρθρον).

N.	ὁ, o; ἡ, ee; τό, tō;	οἱ, ee; αἱ, aye; τά, tah.
G.	τοῦ, too; τῆς, tees; τοῦ, too;	τῶν, tone; ———
D.	τῷ, tō; τῇ, tee; τῷ, tō;	τοῖς, tees; ταῖς, tais; τοῖς, tees.
A.	τόν, tōn; τήν, teen; τό, to;	τούς, toos; τάς, tas; τά, tah.
N. and A.	τὸ, tō; τᾶ, tah; τὸ, tō;	
G. and D.	τοῖν, teen; ταῖν, tain;	τοῖν, teen.

## FROM THE "DEATH OF LORD BYRON." (ANGELICA PALLE.)

*Τοὺς λαμπροὺς ὕμνους τῆς νίκης ἀφίων*

Toos lamproos eemnoos tees neekes apheenōn  
(or imnoos),

*Κλοθμῶν ἡγεῖ ἡρώων ὁ στρατός·*

Klovthmōn eēchee eerōōn ὁ stratos;

*Πικρῶς λυποῦντ' αἱ ψυχὰι τῶν Ἑλλήνων,*

Peekrōs leepoont' aye pseechay tone Elleenōn,

*Τάκοοι μακρόθεν καὶ χαίρει ὁ ἐχθρός·*

Takooee makrothen kay chayree ὁ echthrōs.

*Ὁ φίλος ἦλθε· πλὴν μόλις τὸν εἶδον*

O pheelōs eelthēh; pleen mōlīs tōn eethōn

*Σκάπτουν κλαίοντες τὸν τάφον αὐτοῦ,*

Skaptoon klayōntēs tōn taphōn aftoo,

Ἴδοῦ τὸ τέλος ἐνδόξων ἐλπίδων,  
 Ithoo tō taylōs enthōxōn elpeethōn,  
 (or elpeedhōn),  
 Καὶ τὸ τρόπαιον θανάτου σκληροῦ  
 Kay tō tropayōn thānahtoo sklēeroo.

## FROM ANACREON.

Λέγουσιν αἱ γυναῖκες,  
 Laygoosin aye yeenaykes,  
 Ἄνακρέων, γέρων εἶ  
 Anakrayou, yayrōn ee;  
 Λαβῶν ἔσοπτρον, ἄθρει  
 Lav-ōn āysōptrōn, athree  
 Κόμας μὲν οὐκ ἔτ' οὔσας,  
 Kōmas men ookēt' oosas,  
 Ψιλὸν δέ σευ μέτωπον.  
 Pseelōn theh sev mētopon.  
 Ἐγὼ δὲ τὰς κόμας μὲν,  
 Ay-gyō theh tas kōmas men,  
 (or ay-ghō),  
 Εἴτ' εἰσίν, εἴτ' ἀπῆλθον,  
 Eet' eesin; eet' āpelthōn,  
 Οὐκ οἶδα· τοῦτο δ' οἶδα,  
 Ook eethah; tootō theethah,  
 Ὡς τῷ γέροντι μᾶλλον  
 Os tō yayrōnte mahlon  
 Πρέπει τὰ τερπνὰ παίζειν,  
 Praypee tah terpnah payzeen,  
 Ὅσῳ πέλας τὰ Μοίρης.  
 Oso paylas tah Meerees.

## FROM ÆSOP.

Κύων θηρευτικὸς, λέοντα ἰδὼν, τοῦτον ἐδίωκεν  
 Keeōn therevtekos, layontah ethōn, tootōn aytheeōken;  
 ὡς δὲ ἐπιστραφεὶς ἐκείνος ἐβρυχήσατο, ὁ κύων φοβη-  
 ōs theh ēpistraphees ēkeenōs ēvreecheesahtō ō keeōn phōvee-

θεῖς εἰς τὰ ὀπίσω ἔφυγεν· Ἄλωπηξ δὲ θεῖα θεασα-  
 thees ees tah ōpeesō ēpheeyēn. Ἄλοπεξ θῆῃ thayāhsah-  
 μένη αὐτὸν (ἔφη, ὦ κακὴ κεφαλὴ σὺ λείοντα ἐδί-  
 maynee aftōn ēphee ō kakee kephahlee, see layōnta aythee-  
 (or kahkee),

ωκας, οὐτενος, οὐδὲ τὸν βρυχηθμόν ὑπήνεγκας;  
 ōkes, ooteenos oothay ton vreecheethmon eepenengkas?

## THE LORD'S PRAYER.

Πάτερ ἡμῶν ὃ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά  
 Pahter eemōn ō en tees oorahnees ahyeestheetō tō ōnōmah  
 σου· Ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου,  
 soo. Elthaytō ee vasileeah soo; yeneetheetō tō thayleemah soo,  
 ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπι-  
 ōs en oorahnō, kay ēpee tees jees; ton artou eemōn ton epee-  
 ούσιον δὸς ἡμῖν σήμερον· Καὶ ἄφεες ἡμῖν τὰ ὀφει-  
 ooseōn thos eemin seemerōn. Kay aphet eemin tah opee-  
 λήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις  
 leematah eemōn, ōs kay eemees apheeamen tees opheelaytays  
 ἡμῶν· Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν· ἀλλὰ  
 eemōn. Kay me eesenengkees eemas ees peerasmon; allah  
 ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ  
 reesay eemas apo too poneroō; ote sou estin ee vasileeah, kay  
 ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας· Ἀμήν.  
 ee theenamīs, kay ee thoxah ees toos ayōnas. Ahmeen.

## FROM THE ILIAD.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος  
 Meenin aheethēn, thayah, Pēleatheo Achileeos  
 Οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,  
 Oolomayneen ee meeree' Ahchayees alye' etheeken,  
 Πολλὰς δ' ἰφθίμους ψυχὰς Ἶλιδι προΐαψεν

Pollas thiphtheemoos pseechas Aythee proeapsen

Ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν

Eerōōn, aftoos theh elóreea tevchēh keenessin

Θῖωνοῖσί τε πᾶσι, Διὸς δ' ἔτελεείτο βουλή  
 Eeōneesee tēh pahsee, Theos th'etayleeatō voolee,  
 Ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε  
 Ex oo thee tah prōtah theasteeteen ēreesantēh  
 Ἄτρεϊδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.  
 Atreethees tēh ahnax anthrōn kay theeos Achillefs.

The following extract from Coray may be used as an additional exercise in pronunciation. It is taken from the Prolegomena to his "Παραινέσεις Πολιτικάι πρὸς τοὺς Ἕλληνας:"

Τὸ σύγγραμμα τοῦτο τῶν Πολιτικῶν ἐσυντάχθη ἀπὸ ὕλην περιεχομένην εἰς ἄλλο μακρότερον σύγγραμμα ἐπιγραφόμενον Πολιτεῖαι, ἀφανισμένον κατὰ δυστυχίαν, εἰς τὸ ὑποῖον δ' Ἀριστοτέλης ἱστοροῦσε 255; κατ' ἄλλους 168, πόλεων Ἑλληνικῶν, καὶ βαρβάρων τινῶν νομοθεσίας ἢ πολιτικὰς καταστάσεις, συναθροίσας αὐτάς ὡς ὕλην, ἐκ τῆς ὑποίας ἐμελλε νὰ συντάξῃ τὰ Πολιτικά, καὶ ταῦτα, καθὼς εἶπα, κολοβωμένα τὴν σήμερον. Ἡ μετὰ προσοχῆς ἀνάγνωσις αὐτῶν ἀρκεῖ νὰ δείξῃ καὶ τὴν περινοιαν τοῦ φιλοσόφου, καὶ τὰς ἀληθεῖς αἰτίας, διὰ τί οἱ Ἕλληνες μὲ τόσῃ γνῶσιν πολιτικὴν, δὲν ἐδυνήθησαν ὁμοῦ νὰ φυλάξωσι μέχρι τέλους τὴν μετ' ἀλλήλων ὁμόνοιαν, καὶ διὰ τί τὰ σημερινὰ τῆς Εὐρώπης ἔθνη μὲ πλειοτέραν τῶν Ἑλλήνων ἐπιστήμην τῆς πολιτικῆς κοινωνίας, δὲν ἠμπόρεσαν ὑπόμνη νὰ εἰρηνεύσωσι πρὸς ἀλλήλους.

Additional exercises may be taken from any Greek author; and the pupil may be practiced in this way until he shall become master of the pronunciation and able to apply it with readiness. Having once acquired the Romaic pronunciation, he will never give it up for any other. By applying it both to Ancient and Modern Greek, the language will begin to have for him a living character which soon separates it from the tongues which are classed as "dead."













