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B. H. McLean
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Introduction

This Hellenistic Greek reader is designed to meet the needs of those who have completed one or more years of Greek studies and now wish to improve their Greek reading ability and gain a better appreciation for the diversity of Hellenistic Greek. This goal can be accomplished only if one reads through a selection of Greek texts that reflect different styles, genres, provenances, and purposes.[1] The Greek passages in this reader have been arranged into eight parts on the basis of their *level of difficulty.* Each passage is accompanied by grammatical aids and vocabulary lists, as well as other aids to translation. The grammatical information is contained in the footnotes. The vocabulary lists are conveniently positioned below the Greek texts to which they refer.

The provision of these vocabulary lists relieves the translator of the time-consuming work of looking up every unfamiliar lexeme in a Greek lexicon. Of course, much of this vocabulary is not even listed in lexica dedicated solely to early Christian literature[2] or to the Septuagint[3] and can be found only in the Greek lexicon of Liddell and Scott.[4]

Each vocabulary list makes a clear distinction between vocabulary for memorization, *which is printed in boldface type*, and supplementary vocabulary, which

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[1] This book draws its inspiration from Allen Wikgren's *Hellenistic Greek Texts* (Chicago: Chicago University Press, 1947).

[2] E.g., W. F. Bauer, W. Danker, W. F. Arndt, and F. W. Gingrich, *A Greek–English Lexicon of the New Testament*, 3rd ed. (Chicago: University of Chicago Press, 2000); J. P. Louw and E. A. Nida, *Greek–English Lexicon of the New Testament based on Semantic Domans*, 2 vols. (New York: United Bible Societies, 1988).

[3] E.g., Eynikel J. Lust and K. A. Hauspie, *A Greek–English Lexicon of the Septuagint*, 2 vols. (Stuttgart: Deutsche Bibelgesellschaft, 1992–1996); T. Muraoka, *A Greek–English Lexicon of the Septuagint* (Leuven: Peeters, 2009).

[4] Henry George Liddell and Robert Scott, *A Greek–English Lexicon with Revised Supplement*, revised and augmented by H. S. Jones and R. McKenzie (Oxford: Oxford University Press, 1996).

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is not. The vocabulary lists in Part 1 have been designed on the assumption that the translator has previously learned only those Greek words (lexemes) occurring *fifty times or more* in the Greek New Testament.[5] These high-frequency words are not listed in any of the vocabulary lists. However, they have all been included in the final glossary (§10). Thus, the vocabulary lists in Part 1 include *all* the vocabulary occurring in the translation passages themselves, except those words occurring fifty times or more in the Greek New Testament. Within Part 1, the vocabulary for memorization does not build from passage to passage; each vocabulary list in Part 1 is based on the same assumption, namely that the translator is familiar only with those New Testament lexemes occurring fifty times or more.[6]

However, since one of the primary purposes of this graduated reader is to assist the users of this book in expanding their knowledge of Greek vocabulary, they are required to undertake some memory work in order to proceed expeditiously. To help them with this task, the design of the vocabulary lists in Part 2 *does* assume that they have learned the bolded vocabulary in Part 1. The same assumption holds for subsequent parts of the book, with Part 3 assuming knowledge of the bolded vocabulary of Parts 1 and 2, and Part 4 assuming knowledge of the bolded vocabulary of Parts 1–3, and so forth. But if one happens to forget some of this vocabulary, there is always the option of consulting the cumulative glossary at the end of the book (§10).[7] Thus, when a word in one part of this reader is a bolded word for memorization, it will *not* be listed a second time in the vocabulary lists in subsequent parts of the book. Instead, *all the definitions and grammatical forms* needed for subsequent uses of the same lexeme are provided in the *first* listing of that lexeme. By implication, one should endeavor to become familiar with all the definitions and grammatical forms of the bolded vocabulary, even if such information is not needed for the specific Greek passage in question.

Following the main entry of verbs in the vocabulary lists, additional verbal forms are sometimes listed, followed by a number from 1 to 6. These numbers refer to Greek principal parts (2 = future active/middle, 3 = aorist active/middle, etc.). By necessity, the number of words for memorization (printed in boldface type) in each passage are of variable length, owing to the nature of the passages themselves: some passages contain more high-frequency words than do others.

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[5] For a list of these words consult Bruce M. Metzger, *Lexical Aids for Students of New Testament Greek* (Edinburgh: T & T Clarke, 1990).

[6] The online material is not part of this schema. Thus, one need not necessarily learn any of the (bolded) vocabulary for memorization in the *online* Greek passages to progress from part to part in the printed version of this graduated reader. High-frequency words in the vocabulary lists of the online texts have been set in boldface type to help you build your vocabulary base.

[7] The glossary includes all bolded words (including the bolded words in the vocabulary lists of the online passages), as well as all lexemes occurring fifty times or more in the Greek New Testament.

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The vocabulary lists in Part 1 tend to be the longest because this book assumes (rightly or wrongly) that the translator has acquired only a minimal Greek vocabulary base. This being said, most lists of words for memorization are limited to about twenty words each. The footnotes help identity frequently occurring grammatical forms (summarized in §IV of this introduction)[8] and references to the tables of verb paradigms (§9), located at the back of the book, as well as limited textual commentary.

This reader also includes many *non-canonical* Jewish and Christian writings, which may be less familiar than canonical writings and, for this reason, are perhaps of greater interest and educational value. For example, Part 1 includes a representative sample of various gospel genres, including a "sayings gospel" (Gospel of Thomas, §1.4), a "nativity gospel" (Protoevangelium of James, §§1.8, 1.14), and a "passion gospel" (Gospel of Peter, §§1.9, 1.15), as well as the first vision of the Shepherd of Hermas (§1.6), which was one of the most beloved books in early Christian antiquity. Similarly, Part 5 includes selections from the Epistle of Barnabas (§5.6), the Apocalypse of Peter (§5.8), and the Acts of Paul and Thekla (§§5.9, 5.15).

But to refer to such writings as "non-canonical" is somewhat misleading, because many of these texts were indeed considered to be canonical at various times and places. For example, the Shepherd of Hermas was widely considered to be canonical scripture and was often bound with the New Testament. The Epistle of Barnabas is included in Codex Sinaiticus (fourth century) and Codex Hierosolymitanus (eleventh century). The Apocalypse of Peter (§5.8) appears in the canonical lists of the Muratorian Canon and Codex Claramontanus. Likewise, the Acts of Paul and Thekla was widely disseminated in early Christian antiquity and also appears in the canonical list of Codex Claramontanus.

The inclusion of these extra-canonical texts has distinct educational advantages: When one sets out to translate a text from the Greek New Testament, whose English translation is already known, *this familiarity tends to interfere with the translation process*. One may even be tempted to skip over textual difficulties in the Greek text because the English translation of the verse is known in advance, before the translation process begins. In such cases, it is hardly surprising that the translation one produces may be nearly identical with the published English translations of the New Testament. This raises the question, why bother reading the Greek text at all? Thus, the translation of non-canonical texts helps to circumvent this vicious hermeneutic circle.

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[8] See "Editorial Abbreviations" (§I) for an explanation of all abbreviations. For detailed grammatical information see Herbert Weir Smyth, *Greek Grammar*, rev. Gordon M. Messing (Cambridge, MA: Harvard University Press, 1959); cf. F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. and rev. Robert W. Funk (Chicago: University of Chicago Press, 1961); Maximilian Zerwick, *Biblical Greek Illustrated by Example*, adapted from the Latin by Joseph Smith (Rome: Pontifici Instituti Biblici, 1963).

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But there is a second danger: experience suggests that when students are exposed only to passages from the Greek New Testament, they may become dependent upon computer software (e.g., *BibleWorks 9.0*, *Logos 4*), interlinear translations, and parsing guides,[9] all of which can close down the reasoning processes that should accompany the act of translation. Once such unhealthy dependencies have been formed, it can be difficult to break them, rendering one unable to translate Greek texts without the aid of such supports. Thus, from an educational perspective, *the translation of non-canonical texts* (for which such academic resources are generally not available) *provides the most beneficial experience of translating Hellenistic Greek texts*. Indeed, this is the best way to build one's translational skills and confidence over time. Indeed, the ability to translate non-canonical Greek passages is a better indicator of one's translational skills.

1. A GRADUATED GREEK READER

As previously noted, the passages for translation in this Hellenistic Greek reader have been grouped into eight parts primarily on the basis of level of difficulty rather than on the basis of date of composition, style, genre, provenance, or theme. In other words, this is a *graduated* reader. The Greek readings in this book become more difficult as one progresses from part to part. This being said, no Greek text is perfectly homogeneous in terms of level of difficulty. All texts possess certain peculiarities of form, syntax, and vocabulary, and characteristics of the localities in which their respective authors lived. As such, the issue of level of difficulty can perhaps be theorized more profitably if we recognize that different types of Greek texts pose different kinds of challenges. For example, the isometric translational Greek of the Septuagint in Part 2, the Greek inscriptions in Part 7, and the Atticizing and literary Greek texts in Part 8 each pose different kinds of translation challenges.[10]

The contents of the eight parts of this reader can be summarized as follows. Part 1 is comprised of early Christian texts whose Greek is characterized by relatively short sentences, limited vocabulary, minimal participial subordination, and a limited use of syntactical constructions (such as the genitive absolute, articular infinitive, adverbial participles, and periphrastic construction). The

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[9] E.g., Maurice A. Robinson, *Analytical Lexicon of New Testament Greek*, rev. ed. (Peabody, MA: Hendrickson, 2012); Nathan E. Han, *A Parsing Guide to the Greek New Testament* (Scottdale, PA: Herald Press, 1971); Bernard A. Taylor, *The Analytical Lexicon to the Septuagint: A Complete Parsing Guide* (Peabody, MA: Hendrickson, 1994).

[10] I.e., Hellenistic Greek composition that has modeled itself on the style and idiom of the Attic (Athenian) Greek of the fifth to fourth century BCE.

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majority of extracts in Parts 2 and 3 are taken from the Septuagint.[11] The term "Septuagint" designates the Greek translation of the Tanakh (Hebrew Bible or "Old Testament"),[12] which was produced in Alexandria (Egypt) in the third to second century BCE.[13] This translation is one of the undisputed centerpieces of Greco-Jewish literature of the Hellenistic period. It functioned as the liturgical text for innumerable synagogues in the Ptolemaic and Seleucid domains, and later as the "Scriptures" (or "Old Testament") of emerging Christian churches.

The readings in Parts 2 and 3 have been chosen with two specific pedagogical aims. The first aim is to contrast the *translational* Greek of the Septuagint with the compositional Greek of the Christian texts in Part 1. (I use the term "compositional Greek" in reference to texts that were *originally composed* in Hellenistic Greek.) The second, related pedagogical aim is to contrast the *isometric* translational Greek of texts in Part 2 (which is characteristic of *most* of the books of the Septuagint) with the "recensional" Greek of texts in Part 3 (as found in such books as Job, Esther, Daniel, and 1 Esdras). "Isometric" translational Greek is characterized by a high degree of *linguistic interference* from the source language (i.e., Hebrew), resulting in an *almost word-for-word correspondence* between the Hebrew and Greek texts and a corresponding avoidance of the typical literary conventions of Hellenistic Greek. In contrast, the "recensional" translation Greek in Part 3 is characterized by greater assimilation to the standard literary conventions of Hellenistic Greek. These latter texts are more likely to employ typical Greek syntactical constructions, with correspondingly less interference from the Hebrew parent text.

Parts 4–6 take up the study of the compositional Greek of more challenging texts. As previously noted, compositional Greek employs a broad range of typical Greek syntactical constructions and vocabulary. Part 4 begins with the non-literary (so-called documentary) Greek of ancient papyrus letters, introducing the student to the four primary types of ancient Greek letters: letters of introduction (§4.1), letters of petition (§4.2), family letters (§4.3), and memoranda (§4.4). This knowledge of the structure of ancient letters provides our point of departure for reading and interpreting the ancient letters of Paul (§§4.5–11, 4.12-16).[14] For the Greek text of Paul's letters I have used (where possible) the Chester Beatty papyrus (PChBeatty 46), dating ca. 200 CE, which is the earliest extant manuscript

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[11] The dates for all Christian texts have been assigned on the basis of L. Michael White, *From Jesus to Christianity: How Four Generations of Visionaries & Storytellers Created the New Testament and Christian Faith* (San Francisco: HarperSanFrancisco, 2004).

[12] Which is to say, the "Masoretic text," as published by R. Kittel, K. Elliger, and W. Rudolph, (eds.), *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelstiftung, 1977).

[13] Alfred Rahlfs and Robert Hanhart, (eds.), *Septuaginta*, ed. altera (Stuttgart: Deutsche Bibelgesellschaft, 2006).

[14] Cf. William G. Doty, *Letters in Primitive Christianity* (Philadelphia: Fortress, 1973); Calvin Roetzel, *The Letters of Paul: Conversations in Context*, 4th ed. (Louisville: Westminster/John Knox, 1998); Stanley K. Stowers, *Letter Writing in Greco-Roman Antiquity* (Philadelphia: Westminster, 1986).

of the ten Pauline letters (noting unexpected readings in the footnotes).[15] In contrast to the edited text of the Greek New Testament published by the United Bible Society[16] and Nestle-Aland (which is conjectural in character), the Chester Beatty papyrus is a real, physical, historical text that was actually used and read by churches in antiquity.

Part 5 introduces other early Christian texts that display higher literary aspirations, such as the Acts of the Apostles (§§5.1–3, 5.5, 5.12, 5.13) and the Epistle to the Hebrews (§5.14). Well more than a century ago, Joseph Lightfoot pioneered the study of the "apostolic fathers" in the field of New Testament studies.[17] Drawing inspiration from Lightfoot's legacy, Part 5 introduces a variety of non-canonical texts, including the Epistle of Barnabas (§5.6), the Martyrdom of Polycarp (§5.7), the apocryphal Acts of Paul, Thomas, and Andrew (§§5.9, 5.10, 5.15, 5.16), and the Apocalypse of Peter (§5.8). The account of the burning of the magicians' handbooks in Acts 19:11–20 (§5.3) has been complemented with the remarkable magical handbook (§5.4, cf. §7.3) discovered among the famous Greek magical papyri in Egypt.[18]

Part 6 takes us into the world of Jewish *literary* Greek, as attested in the writings of 2 Maccabees (§§6.1, 6.2), 4 Maccabees (§6.3), and Philo of Alexandria (§6.4). Such Jewish (compositional) Greek is highly literary and makes use of the full expressive range of the Hellenistic Greek language, including discontinuous syntax.[19] Also included in this part is the metrical Jewish tractate of Ezekiel the Tragedian (§6.6), which is remarkable for having been composed in iambic trimeter, which is to say, in the poetic style of ancient Greek tragedy. The imprint of Hellenization is also evident in the Jewish Testament of Reuben (§§6.5, 7), which reflects many ideas found in contemporaneous Stoic philosophical speculation.

Part 7 surveys a representative sample of the primary types of Greek inscriptions, including decrees, sacred laws of voluntary religious associations, healing testimonials, redemption (manumission) inscriptions, and so forth.[20]

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[15] As published by Andrew E. Bernhard, *Other Early Christian Gospels: A Critical Edition of the Surviving Greek Manuscripts* (London: T & T Clark, 2006).

[16] *The Greek New Testament*, 4th ed., rev. Barbara Aland, Kurt Aland, et al. (Stuttgart: Deutsche Bibelgesellschaft, 2001).

[17] J. B. Lightfoot, *The Apostolic Fathers*, ed. and completed by J. R. Harmer (London: Macmillan and Co., 1891); cf. Bart Ehrman (ed.), *Apostolic Fathers*, 2 vols., LCL 24–25 (Cambridge, MA: Harvard University Press, 2003).

[18] Hans Dieter Betz, (ed.), *The Greek Magical Papyri in Translation including the Demotic Spells*, 2nd ed. (Chicago: University of Chicago Press, 1992).

[19] Discontinuous syntax, or "hyperbaton," often takes the form of the interruption of syntax of the modification of substantives (such as nouns) by modifiers (e.g., adjectives, participles); cf. A. M. Divine and Laurence D. Stephens, *Discontinuous Syntax: Hyperbaton in Greek* (New York: Oxford University Press, 1999).

[20] B. H. McLean, *An Introduction to the Study of Greek Epigraphy of the Hellenistic and Roman Periods from Alexander the Great Down to the Reign of Constantine (323 BCE–337 CE)* (Ann Arbor: University of Michigan Press, 2002).

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Louis Robert once described Greco-Roman civilization as "une civilisation d'épigraphie." With such a great profusion of epigraphic writing in antiquity there is virtually no aspect of ancient life upon which epigraphy does not bear. Epigraphic monuments are especially valuable in reconstructing social and religious history of the ancient world, for they are primary witnesses to society's laws and institutions, its social structures, public cults, and private associations, its thoughts and values, and, of course, its language. As long ago as 1908, Adolf Deissmann recognized the immense importance of epigraphical and papyrological texts for the study of the New Testament.[21] Such contemporary publications as *New Documents Illustrating Early Christianity* and the newly published *Greco-Roman Associations* build on this venerable tradition of biblical scholarship.[22] As important as Greek inscriptions may be for understanding the New Testament, they also pose special challenges owing to their particular grammatical constructions, specific functions, and sometimes their dialectical features.

Part 8 brings together a small sample of literary authors of distinction, beginning with Flavius Philostratus, whose *Life of Apollonios of Tyana* (§§8.1, 8.5) is written in Atticizing Greek. "Atticizing" Greek is a style of Hellenistic Greek that is modeled on the literary standards of the Classical Greek of the great Attic authors of the fourth and fifth centuries BCE. Part 8 also includes three samples of philosophical Greek, namely excepts from Epicurus's *Letter to Menoeceus* (§8.2), his *Letter to Herodotus* (§8.6), and an excerpt from the *Discourses* of the Stoic philosopher Epictetus (§8.3). The style and vocabulary of Epictetus are remarkably close to the Greek found in the New Testament. Part 8 concludes with *Poimandres*, the first part of the well-known Hermetic Corpus (§8.4).[23]

With the contents and design of this reader having been summarized, a few additional comments are in order. First, in order to keep the book within publishable limits, it was necessary to exclude much of which might otherwise have been included, such as extensive bibliographies and detailed textual commentary. To compensate for this deficiency, the user of this book should foster the habit of making use of a university library to consult the chief authorities firsthand, instead of relying too implicitly on the limited information supplied by

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[21] Adolf Deissmann, *Light from the Ancient East: The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World*, 4th ed., trans. Lionel R. M. Strachan (New York: George H. Doran Co., 1927); cf. James H. Moulton and George Milligan, *The Vocabulary of the Greek New Testament Illustrated from the Papyri and Other Non-Literary Sources* (Grand Rapids, MI: Wm. B. Eerdmans, 1930).

[22] G. H. R. Horsley, *New Documents Illustrating Early Christianity* (North Ryde, Australia, 1981–1992); S. R. Llewelyn, *New Documents Illustrating Early Christianity* (North Ryde, Australia, 1992–2002); J. S. Kloppenborg and R. S. Ascough, *Greco-Roman Associations: Texts, Translations, and Commentary. I. Attica, Central Greek, Macedonia, Thrace* (Berlin: De Gruyter, 2011), with vol. II forthcoming.

[23] Brian P. Copenhaver, *Hermetica: The Greek Corpus Hermeticum and the Latin Asclepius in a New Translation* (Cambridge: Cambridge University Press, 1992).

this textbook. It must also be stated that the texts included in this reader are not identical to the critical published editions. Minor editorial changes have been made to the texts in order to facilitate rapid reading. Therefore, when employing any of the texts in this book for research purposes, one should always consult the original publications first.

2. PRONOUNCING HELLENISTIC GREEK: THE "HISTORICAL" GREEK PRONUNCIATION SYSTEM

The traditional system for the pronunciation of Hellenistic Greek is known as the "Erasmian" system, so-called because it was developed centuries ago by Desiderius Erasmus (1466/69–1536 CE). This system gives the same pronunciation values to Greek letters as their corresponding Latin "equivalents." It is also based on the *non-linguistic* principle that each letter should be pronounced differently. As might be expected from its origins, this system of pronunciation is *entirely artificial and misleading*. It is merely "classroom" pronunciation that has *never been used by Greeks in any period of their history*. On the basis of thousands of papyri and inscriptions, we now know that this Latinized pronunciation *contradicts* how Greek was actually spoken in the Hellenistic period.

In retrospect, it is indeed surprising that this pronunciation system, invented by a Dutchman living five hundred years ago in northern Europe, who had no real contact with Greek culture, should still be in use in the modern Western university of the twenty-first century. But this is indeed the case. Nevertheless, in our own era, many scholars, following the lead of Chrys Caragounis, are now advocating a return to what he has termed the "historical Greek" pronunciation system (which is a Modern Greek pronunciation). Though I have explained this system in detail in my book *New Testament Greek: An Introduction*, it can be summarized as follows:[24]

		Letter name	*Pronunciation*	*Phonic value*
Α	α	**al**fa	f**a**ther	[a]
Β	β	**vi**ta	**v**at	[v]
Γ	γ	**gha**ma	**y**et / **g**o	[y] / [g][25]
Δ	δ	**dhel**ta	**th**e	[dh]
Ε	ε	**e**psilon	b**e**t	[e]
Ζ	ζ	**zi**ta	**z**oo	[z]
Η	η	**i**ta	sk**i**	[i]

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[24] B. H. McLean, *New Testament Greek: An Introduction* (New York: Cambridge University Press, 2011), 1–18 (audio files provided online).

[25] See (c) (iii).

Θ	θ	**thi**ta	*th*ink	[th]
Ι	ι	**i**ota	sk**i**	[i]
Κ	κ	**ka**ppa	**k**eep	[k]
Λ	λ	**lam**dha	**l**etter	[l]
Μ	μ	**mi**	**m**oon	[m]
Ν	ν	**ni**	**n**oon	[n]
Ξ	ξ	**ksi**	o**x**	[ks]
Ο	ο	**o**mikron	d**o**g	[o]
Π	π	**pi**	**p**ut	[p]
Ρ	ρ	**rho**	**r** (trilled)	[r / rh when initial]
Σ	σ / ς	**sig**ma	rose	[s]
Τ	τ	**taf**	**t**op	[t]
Υ	υ	**i**psilon	sk**i**	[i]
Φ	φ	**fi**	**f**ind	[f]
Χ	χ	**khi**	(Scottish) lo**ch** (German) Ba**ch**	[kh]
Ψ	ψ	**psi**	hi**ps**	[ps]
Ω	ω	**o**mega	d**o**g	[o]

(a) Pronouncing Vowels

α	[a]	ἀπό	(a-**po**)
ε	[e]	ἐλπίς	(el-**pis**)
ι	[i]	ἴσος	(**i**-sos)
ο	[o]	ὄνομα	(**o**-no-ma)
η	[i]	μή	(mi)
υ	[i]	κύριος	(**ki**-ri-os)
ω	[o]	φῶς	(fos)

(b) Pronouncing Double Vowels

	Pronunciation	*Phonic value*
αι	b**e**t	[e]
ει, οι, υι	sk**i**	[i]
ου	l**oo**k	[ou]
αυ	*av* before vowels and β, γ, δ, ζ, λ, μ, ν, ρ	[av]
	but *af* before all other consonants	[af]
ευ	*ev* before vowels and β, γ, δ, ζ, λ, μ, ν, ρ	[ev]
	but *ef* before all other consonants	[ef]
ηυ	*iv* before vowels and β, γ, δ, ζ, λ, μ, ν, ρ	[iv]
	but *if* before all other consonants	[if]

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(c) Pronouncing Stops and Fricatives

(i) Labials : π, β, φ

π	like *p* in *p*age: e.g., πόλις (**po**-lis)
β	like *v* in *v*an: e.g., βιβλίον (vi-**vli**-on)
φ	like *f* in *f*act: e.g., φίλος (**fi**-los)

(ii) Dentals: τ, δ, θ

τ	like *t* in *t*op: e.g., τόπος (**to**-pos)
δ	like *th* in *the* [dh]: e.g., δοῦλος (**dhou**-los)
θ	like *th th*ink [th]: e.g., θάνατος (**tha**-na-tos)

(iii) Velars: κ, γ, χ

κ	like *k* in *k*een: e.g., κύριος (**ki**-ri-os)
γ	like *y* when followed by *e*- and *i*-sounds (namely, ε, η, ι, υ, αι, ει, οι, υι)

To be more precise:

γι / γη / γυ	*yi*	as in “yeast”	γινώσκω (yi-**no**-sko) / ὀργή (or-**yi**) / γυνή (yi-**ni**)
γε / γαι / γιαι	*ye*	as in “yet”	γελῶ (ye-**lo**) / Aἰγαίος (e-**ye**-os) / ὑγιαῖνος (i-**ye**-nos)
για / γεια	*ya*	as in “yard”	ἁγιάζω (a-**ya**-zo), ὄργια (**or**-ya), ἁγία (a-**ya**) / ἐνέργεια (e-**ner**-ya)[26]
γιο	*yo*	as in “yogurt”	ἅγιος (**a**-yos), λόγιον (**lo**-yon), πτερύγιον (pte-**ri**-yon), σφάγιον (**sfa**-yon)
γ	like *g* as in “*go*”		(but deeper, from the back of the throat: “gho”) before other vowels: e.g., γάμος (**ga**-mos), γάλα (**ga**-la), ἐγώ (e-**go**)
χ	like *ch* in Scottish		*loch*: e.g., χαρά (kha-**ra**), χάρις (**kha**-ris), χρόνος (**khro**-nos)

(iv) Pronouncing Special Groups of Velar Consonants

γγ / γκ	fi*n*ger	[ng-g]	ἄγγελος	(**a**$^{\text{ng}}$-ge-los)
		[ng-g]	ἀγκάλη	(a$^{\text{ng}}$-**ga**-li)

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[26] Similarly -ιει = *ya* (e.g., ὑγίεια, i-**yi**-ya).