

A PANORAMA OF

INDO-EUROPEAN
LANGUAGES

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HELLENIC

This branch of the Indo-European family, philologically so important by reason of its great antiquity and rich documentation, is to all intents and purposes represented by a single language, Greek. Moreover, this language has remained essentially the language of one country, for its colonies, numerous and influential though they once were, have now vanished or are on the point of doing so.

Although the speech of Greece today is the direct descendant of the tongue used in antiquity, far-reaching evolutionary changes have taken place and Ancient Greek is no longer comprehensible to the speaker of Modern Greek. It is certain that if Plato were to walk the streets of Athens today, he would fail to recognise as Greek the language he heard spoken around him. On the other hand, he would often be able to make something of the printed word, since the script is the same and the spelling conservative in spite of root-and-branch changes in the pronunciation. Moreover, the literary language has always exerted a significant influence on the development of the spoken word and this has preserved a sense of continuity.

Ancient Greek

At what date the Greeks entered the country to which they gave their name is not known, but there is ample evidence that the new arrivals found a civilisation materially superior to their own, see 'Pelasgian' below. Epigraphical records, attested from the seventh century B.C. onwards, show that each city-state employed its own dialect officially. Above such local differences, four main dialect types may be distinguished: Arcadic, Aeolic, Doric and Ionic, distributed in a complex manner over the mainland of Greece, the islands and the coast of Asia Minor as the result of internal migrations. Attic, the speech of Attica and its capital Athens, forms part of Ionic. The classical works

of Greek literature are written in one or other of these dialects, Attic taking the lead from the fifth century onwards. An exception, however, is the poetry ascribed to Homer. The Homeric or Epic dialect, as it is called, is not based on any one organic dialect, but is an artificial style evolved as the medium for the national epic. The chief constituents are, however, Ionic and Aeolic. The work stands at the beginning of Greek tradition and is dated to about 800 B.C.

With the rise of the Athenian Empire under Pericles at the middle of the fifth century, Attic spread rapidly as the state form of Greek, non-Attic Greek being reduced to the status of patois. Following the conquests of Alexander the Great (died 323), contemporary Attic, by then known as the koine (*koinē* 'common' dialect), became the official medium of a far-flung administration. It was something of an international medium, too, and not surprisingly the early Christians, though themselves mostly Aramaic speakers, compiled their New Testament in Hellenistic Greek, as the koine may also be termed. The Hellenistic period is regarded as coming to an end in A.D. 330, the date at which Constantinople became the capital of the Empire. During this period, the koine virtually obliterated the non-Attic dialects as spoken media also, so that Medieval and Modern Greek represent the further evolution of the koine. Only the Tsakonian dialect (below) contains a significant proportion of non-Attic forms.

Macedonian

Even in antiquity there appears to have been some doubt as to the antecedents of the Macedonians. Herodotus reports that Alexander I of Macedon was barred from taking part in the Olympic Games as he was a non-Hellene, but the same author describes the Macedonians as being akin to the Dorians. A number of Macedonian glosses and proper names have survived in ancient sources, but the material is too scanty to permit a positive identification of affinities. Some of the glosses have no correspondences in Greek, while others are close to it. It is generally held that the evidence suggests rather an aberrant form of Greek than an independent language. Since Macedonian was in contact with Illyrian and Thracian, borrowings from these languages could account for the exotic strain. Greek was being used at the Macedonian court by the fifth century and it is to be assumed that the Macedonian dialect (or language) succumbed to Attic Greek, like Ionic and the rest, during the Hellenistic Age.

Medieval and Modern Greek

Medieval or Byzantine Greek covers the period from the founding of Constantinople (until then Byzantium) as the capital of the Empire

down to the sacking of the city by the Latins in 1204. The language since then is termed Modern Greek.

The sources for Medieval Greek are most meagre, since the written language of the age was essentially Attic, see 'Atticism' below. But the living, evolving language is attested in a few scraps of popular song and in some papyrus letters, the latter from Egypt. Documentation becomes fuller from the thirteenth century onwards, though continuing Atticistic tradition meant that texts in the current language are still in the great minority. Significant early prose texts are Jewish translations of Hebrew originals, see 'Yevanic' below. Modern Greek did not begin to come into its own as a written medium until towards the end of the last century. Creative writers led the movement for a national standard based on the usages of the living tongue; their goal seems now almost in sight.

Tsakonian

Tsakonian is the outlandish dialect of perhaps as many as 10,000 speakers in an area difficult of access along the forbidding coast of the Peloponnese between the Parnon Range and the Gulf of Argolis. It is generally agreed that this vernacular preserves a considerable number of features stemming directly from the local Laconian (Spartan) dialect of antiquity. Other modern dialects are derived essentially from the koine (p. 6).

Yevanic

The Jews have a place of note in the history of Modern Greek. They were unaffected by Atticism (see below) and employed the current colloquial which they transcribed in Hebrew letters. There is a small literature in this Jewish-tinged Greek, which may be termed Yevanic (Hebrew *Yevanim* 'Greeks', lit. 'Ionians'); it dates from the early part of the modern period, the most extensive document being a translation of the Pentateuch. In its context, this exceptional cultivation of the vernacular has its analogue in the choice of Hellenistic Greek by the translators of the Septuagint—and in the New Testament.

Atticism

In the second century B.C. certain writers began to imitate the Attic of the Classical Period, despising the then living koine as too debased for literary composition. This development is called Atticism; it became usual and has continued in principle ever since. Attic Greek has played a role in Eastern Europe comparable to that of Latin in the West. But whereas Latin was largely replaced by the vernaculars about the beginning of modern times, Atticising Greek persisted down to the early years of the last century as the habitual literary

form. Liberation in 1829 brought no decisive break with the past, though by now a certain amount of Modern Greek was being regularly written. The official medium of the new Greek state was the *kathareúousa*, the 'purist' style based on ancient models. True, this style, even at its most austere, now made concessions to the living language, especially in idiom and syntax. Nevertheless, from about 1880 more and more writers took to *dēmotiké*, the 'popular' language in its contemporary form. Greece had thus two literary languages. Each had its own protagonists who struggled acrimoniously, even violently, as in the Gospel riots of 1901 when demonstrating students demolished the printing works where a translation of the New Testament into Demotic Greek had just come off the press. Animositities in this, the language question, are less extreme nowadays, for meanwhile the two styles have drawn closer together. The Demotic has taken the lead and will, most likely in the not too distant future, become the sole national standard. But it has absorbed a number of purist elements, especially from the lexicon of its rival.

The Greek-speaking area, past and present

As we have said (p. 5) the beginnings of the hellenisation of Greece cannot be dated, though one may confidently assume that Greek had become dominant throughout the area by 1000 B.C. The process was not confined to the mainland and adjacent islands. By 800 B.C., at the latest, Greek-speaking urban centres were flourishing along the Aegean littoral of Asia Minor. By way of Rhodes, colonists reached Cyprus. The area of Greek speech in antiquity was thus bounded to the north by Illyrian, Macedonian (see above) and Thracian, across the Hellespont again by Thracian, and various local tongues, such as Lydian, Carian, Lycian. Within the central area, enclaves of Pelasgian still existed.

About the middle of the eighth century, Greek was carried by colonists to southern Italy and Sicily. In 623 B.C. a colony was established at Cyrene—here Greek was presumably in contact with Berber—and about 600 B.C. the city of Massalia, the modern Marseilles, was founded in Liguria. From the seventh century onwards, important colonies came into being along the Illyrian coast and about the same time other settlements were arising at points on the shores of the Euxine (Black Sea).

In the Hellenistic Age, expansion was chiefly confined to the East where, in Asia Minor especially, Greek extended its range at the expense of Thracian and Anatolian languages. A notable event was the founding of Alexandria as a Greek-speaking centre in 331 B.C. We have already spoken of the role of the koine as an international medium. With the rise of Rome, however, the Greek colonies in the

West lay open to romanisation. Marseilles and Naples (Gk. *Néa Pólis* 'New Town') appear to have remained predominantly Greek until the third and fourth centuries A.D. respectively. In the extreme south the language survived even better. In Sicily, Greek appears to have still been spoken along the east coast in later medieval times, while in Calabria and Apulia pockets of Greek speech are found to this day, see 'Italiot Greek' below.

In the post-Hellenistic period, Greek continued to extend its range in the East, a development encouraged when Byzantium (renamed Constantinople) became the capital of the Empire in A.D. 330, even though Latin remained in official use for another two hundred years. Thracian was eliminated and Greek made great headway in Asia Minor, obliterating many local languages and only coming to a halt in face of Armenian and Iranian. Greek continued to be used in Alexandria and other Egyptian centres of Hellenism, though Coptic remained the tongue of the mass of the population of the country as a whole. Then, in 639, the Arab invasion dramatically reversed all previous linguistic trends: Greek, and eventually Coptic, too, had to give way to the speech of the conqueror. The Greek colony of Cyrene was likewise overrun by the Arabs two years later with analogous consequences.

A little later, Greek suffered another set-back, this time in its very heartland. Slavonic tribes broke into Mainland Greece in the eighth century and established themselves in strength in many parts of the country, not least in the Peloponnese. For a time, it may have looked as though the newcomers were to become the dominant linguistic force, but as it turned out, the Greeks in due course assimilated the Slavs.

But while Greek was thus reasserting itself in Greece proper, it was suddenly overwhelmed in Asia Minor. Following military victory north-west of Lake Van in 1071, Turks began to flood in from the East, and by the thirteenth century had crossed the Bosphorus so that Turkish now began to replace Greek in Eastern Thrace, too. Constantinople itself fell in 1453. All the same, some enclaves of Greek speech remained in the now predominantly Turkish territory. Greek continued in use in Cappadocia and on the Pontus down to the present century. It similarly survived in areas along the Aegean coast. But the expulsion of a million and a quarter Greeks in 1922 and 1923 left only a mere 100,000 survivors, by now largely assimilated.

In the eighteenth century and later, the Greeks on the Pontus were strong enough to send colonists across the Black Sea to Russia, and in the 1930s about 100,000 villagers in the Rostov district were using Pontic Greek. Not far away another, slightly smaller colony, of uncertain origin, existed in the Mariupol (now Zhdanov) region. At

the time referred to, a fair amount of publishing in Greek, including school books, was taking place, some of it in these two local forms of the language, both very different from the language of Greece itself, in this respect comparable to *Italiot* (below).

During the period of Ottoman rule from 1461 to 1829, many Turkish settlements were made in Greece, and an even greater number of Albanians were brought in. Most of the Turks were transferred to Turkey in 1922 and 1923, while the Albanians have by now generally been assimilated. The Arumanians in Greece, too, are a declining entity, so that Greece is today much more homogeneous linguistically than before.

Greek is the native language of well over nine millions: upwards of eight and a half in the Kingdom of Greece, including a few thousands in the frontier areas of Albania and other neighbouring countries, with a further 450,000 in the Republic of Cyprus.

Cyprus

Writing in Cyprus is attested as far back as the middle of the second millennium B.C. When the first Greek colonists arrived is not known, but they were evidently ignorant of the alphabet, since the earlier Cypriot Greek inscriptions, from the seventh to the third centuries B.C., employ a cumbersome syllabary taken over from the autochthonous inhabitants. This syllabary is most unsuitable for the writing of Greek and was apparently constructed for a non-Indo-European language. The pre-Greek inhabitants, whatever their affinities, preserved their identity for some centuries, as inscriptions in their language continue until the fourth century B.C. These cannot as yet be interpreted; the language is provisionally known as Eteo-cypriot. With the extinction of this language and of Phoenician, which gained a foothold in the island in antiquity, Cyprus remained to all intents and purposes purely Greek-speaking until the establishment of Turkish rule in 1571. Turkish hegemony lasted until 1878, when Cyprus passed under British control. During this time, Turkish peasants and artisans settled widely throughout the island. Their descendants have generally retained their native language and today number 120,000 or one-fifth of the population. Owing to the troubles of the last two decades, the Turkish minority has tended to congregate so forming predominantly Turkish neighbourhoods. British rule ceased in 1960 when the present republic was proclaimed with Greek and Turkish as its official languages.

Italiot Greek

The Greeks in southern Italy were still significant enough to be known to Roger Bacon in the thirteenth century, who recommended that

Greek books be acquired there. But the Greek-speaking area has greatly diminished since then and the language is today heard only in two small enclaves in Calabria and Apulia, in the 'toe' and 'heel' of Italy respectively. The former comprises Bova and four neighbouring hamlets. Here the language is disintegrating as it rapidly yields to Italian, being now used by hardly more than a thousand persons. But Greek is much stronger in the other enclave, where quite 20,000 persons living in Calimera and eight surrounding villages retain it as their patois. Italiot Greek is not officially recognised today and plays no part in church or school, where proceedings are conducted in Italian. Nevertheless, occasional publications in the Apulian dialect appear; they employ the Latin character.

Since Italiot Greek has for so long evolved independently of other Greek and has been much influenced by Italian, it occupies a special position among Greek dialects. It is scarcely comprehensible to a speaker of Balkan Greek. We would characterise Italiot Greek as a separate language, falling into two quite considerably differentiated dialects, Calabrian and Apulian.

Greek alphabet

The Greek alphabet was borrowed from a North Semitic type used by the Phoenicians. The earliest Greek inscriptions are assigned to the seventh century B.C. with the exception of a graffito incised on a wine jug (the Dipylon oinochoe) regarded as belonging to the late eighth century. The shape of the letters, however, is considerably different from the Phoenician prototype, indicating a period of independent evolution. Just how the vowelless Semitic script was transmitted and adapted is not known but borrowing appears to have taken place early in the first millennium.

Two main types of alphabet developed in Greece: Ionic, from which the standard Greek alphabet is derived, and Chalkidic. The latter died out in its homeland, but survived in the colonial West, where it was eventually employed to write local Italian languages (p. 25).

Texts in linear script

Excavations in Crete, especially at Knossos (1900-1904) and on the Greek mainland at Pylos (since 1939) and Mycenae (since 1952) have brought to light over 3,000 clay tablets, and a still greater number of fragments, inscribed with both ideograms and linear writing. As the texts are accompanied by numerical signs, they appear to be accounts or inventories. They have been dated archaeologically to the period from the fifteenth to the twelfth centuries B.C. and are thus witnesses to Minoan-Mycenaean culture. Two forms of linear writing occur, an older one, called Linear A and a development of this, Linear B.

Most of the tablets are inscribed in the latter. It consists of 89 different signs, too high a number for an alphabet, but about right for a syllabary. The texts also contain some 130 ideograms.

In 1953, M. Ventris and J. Chadwick surprised the learned world with a publication which offered, at one stroke, a virtually complete decipherment of Linear B. The language was declared to be an early form of Greek and named Mycenaean. Most scholars accept these findings, but there are some dissenters. The minority holds that the syllabary, as deciphered, presents an intolerable number of homograms; for instance, *pa-te* can stand for (later Gk.) *pa-tér* 'father' or *pán-tes* m.pl. 'all'. Ideograms may have a peculiar function. Thus a drawing like a pot on three legs is stated to be preceded by syllables spelling out 'tripod', a redundancy unparalleled in other scripts of this age. It may be emphasised that only a fraction of the material—of the order of, say, one-tenth—has been interpreted more or less. Not one of these brief documents could as yet be explained in its entirety and new finds of tablets have not led to any general improvement in the understanding of the materials. In view of such difficulties, it would be important to learn exactly by what steps Ventris, the prime mover, achieved his decipherment in the first place. This information, however, has never been fully presented. Most unfortunately, Ventris lost his life just after he had sprung into fame and before he could answer his critics. Chadwick, his collaborator in the later stages, has been content to argue 'It is no longer of any consequence to know how the values were obtained; the words they yield constitute their own proof' (*Decipherment of Linear B*, 1958 and various issues since, p. 92).

In this predicament, the outsider may prefer to regard the Ventris decipherment as conjectural and reckon with the possibility that the language behind the mysterious script could in fact be pre-Greek, as is usually thought to be the case with texts in Linear A, and also in various other pre-alphabetic inscriptions found here and there by archaeologists both in Mainland Greece and on the islands.

Pelasgian

There is abundant evidence for a pre-Greek population both in the toponymy of the country and in the ordinary vocabulary of Greek. The Greeks themselves called these people Pelasgians, and Herodotus specifically states that the original inhabitants of Attica were Pelasgians who had adopted the Greek language. Pelasgian was apparently a living language locally in the Aegean until the fifth century B.C.

Modern investigators, however, are inclined to posit the existence of several ethnic groups in pre-Hellenic Greece. It is seen that many place names contain elements not known in Indo-European, as

-ēnai in *Mukēnai* 'Mycenae' and *Athēnai* 'Athens' or -issós in the Attica river names *Īlissós*, *Kephissós*. Similar things apply to those parts of the Greek vocabulary which provide evidence of an advanced culture, e.g. *plinthos* 'brick', *asáminthos* 'bath tub', showing the ending seen again in the place name *Kórinthos* 'Corinth', or the exotic *basileús* 'king' with its unique feminine *basílissa* 'queen'. These are loan words from a substratum to all appearances non-Indo-European. It is likely that pre-Greek languages are attested in pictographic and linear scripts of great antiquity unearthed by archaeologists, cf. 'Texts in linear script' above. A few non-Greek alphabetic inscriptions, hitherto unread, have also been found in Greece.

There are a number of items in the Greek lexicon which, while being apparently non-Greek in origin, nevertheless make an Indo-European impression. Thus *púrgos* 'castle, stronghold' seems to be cognate with synonymous OEng., Old German *burg*, but the form of the Greek word is unexpected. It is therefore sometimes assumed that Gk. *púrgos* is a borrowing from a lost Indo-European language submerged by Greek. Such a language would naturally develop sound laws of its own, of which *púrgos* would be an illustration. This putative Indo-European language is generally identified with Pelasgian.

THE STRUCTURE OF HELLENIC

ANCIENT GREEK

We quote below Classical Attic forms. The Homeric poems in particular contain a considerable number of archaic elements, but these do not significantly affect the overall picture and are accordingly omitted here.

Phonetics

There are five vowels: *a*, *e*, *i*, *o*, *u*, each long or short, and numerous diphthongs: *ai*, *au*, etc. Differences in length are indicated in the native script by special letters in the case of *e* and *o*; we transliterate *ē*, *ō*. The consonants transcribed *ph*, *th*, *kh*, were pronounced *p + h*, etc. The diacritics denote types of pitch accent.

Accidence

There are three genders, three numbers and five cases, and the Indo-European declensional classes are easily recognisable. IE **ekwos* 'horse' appears as *íkkos* or, much more commonly, as *híppos*. Paradigm:

Sg.nom.	<i>híppos</i>	Pl.	<i>híppoi</i>	Du.	<i>híppō</i>
voc.	<i>híppe</i>		<i>híppoi</i>		<i>híppō</i>
acc.	<i>híppon</i>		<i>híppous</i>		<i>híppō</i>
gen.	<i>híppou</i>		<i>híppōn</i>		<i>híppoin</i>
dat.	<i>híppōi</i>		<i>híppois</i>		<i>híppoin</i>

The adjectives have comparable declensional schemes.

The verb is highly synthetic and rich in tenses and moods, being in this respect second only to Sanskrit. It has six basic tenses in the indicative (pres., fut., imperf., aor., perf., pluperf.), three in the imperative (pres., aor., perf.) and the same in the subjunctive, four in the optative (pres., fut., aor., pluperf.). There are five infinitives and five participles (pres., fut., aor., perf., pluperf.). There are two voices: active and middle, the latter increasingly with passive meaning. Sample paradigm:

ACTIVE

Present

Infin. *phérein* 'to bear'

	Indicative	Subjunctive	Optative	Imperative
Sg.1	<i>phérō</i>	<i>phérō</i>	<i>phéroimi</i>	
2	<i>phéreis</i>	<i>phéréis</i>	<i>phérois</i>	<i>phére</i>
3	<i>phérei</i>	<i>phérēi</i>	<i>phéroí</i>	<i>phérétō</i>
Pl.1	<i>phéromen</i>	<i>phérōmen</i>	<i>phéroimen</i>	
2	<i>phérete</i>	<i>phérēte</i>	<i>phéroite</i>	<i>phérete</i>
3	<i>phérousi</i>	<i>phérōsi</i>	<i>phéroien</i>	<i>phérontōn</i>
Du.2	<i>phéreton</i>	<i>phérēton</i>	<i>phéroiton</i>	<i>phéreton</i>
3	<i>phéreton</i>	<i>phérēton</i>	<i>pheroitēn</i>	<i>phérētōn</i>

Participle sg.nom. *phérōn* m., *phérousa* f., *phéron* n.

Imperfect (indic. only) sg.1 *épheron*, 2 *épheres*, 3 *éphere*, pl.1 *éphéromen*, 2 *éphérete*, 3 *épheron*, du.2 *éphéreton*, 3 *éphérētēn*

MIDDLE/PASSIVE

Present

Infin. *phéresthai* 'to bear (in one's own interest)' or 'to be borne'

	Indicative	Subjunctive	Optative	Imperative
Sg.1	<i>phéromai</i>	<i>phérōmai</i>	<i>pheroimēn</i>	
2	<i>phérei</i>	<i>phérēi</i>	<i>phéroio</i>	<i>phérou</i>
3	<i>phéretai</i>	<i>phérētai</i>	<i>phéroito</i>	<i>phérésthō</i>
Pl.1	<i>phérometha</i>	<i>phérōmetha</i>	<i>pheroimetha</i>	
2	<i>phéresthe</i>	<i>phérēsthe</i>	<i>phéroisthe</i>	<i>phéresthe</i>
3	<i>phérontai</i>	<i>phérōntai</i>	<i>phérointo</i>	<i>phérésthōn</i>

Du.2	<i>phéresthon</i>	<i>phérēsthon</i>	<i>phéroisthon</i>	<i>phéresthon</i>
3	<i>phéresthon</i>	<i>phérēsthon</i>	<i>pheroísthēn</i>	<i>phérésthōn</i>

Participle sg.nom. *pherómenos* m., *pheroméne* f., *pherómenon* n.

Imperfect (indic. only) sg.1 *epherómēn*, 2 *ephérou*, 3 *ephéreto*, pl.1 *epherómetha*, 2 *ephéresthe*, 3 *ephéronto*, du.2 *ephéresthon*, 3 *epherésthēn*

The future is formed from another root, hence *oisō* '(I) shall bear', etc., the remaining tenses from a third, e.g. perf. *enénokha* '(I) have borne', aor. *énenka* '(I) bore', etc.

Numbers: 1 *heis*, 2 *dúo*, 3 *treis*, 4 *téssares*, 5 *pénte*, 6 *héx*, 7 *heptá*, 8 *októ*, 9 *ennéa*, 10 *déka*, 100 *hekatón*

Vocabulary

The Indo-European character of Greek shows unmistakeably in the major part of the word stock, as

taūros 'bull': Lat. *taurus*, Ir. *tarbh*, Welsh *tarw*, Icel. *þjór*, also Lith. *taūras*, Russ. *tur* with the specialised meaning 'aurochs'

agrós 'field': Skt. *ágras*, Lat. *ager*, Eng. *acre* (original sense in green acres)

zugón 'yoke': Skt. *yugám*, Lat. *jugum*, Hittite *yugan*, Russ. *igo*, Welsh *iau*, Eng. *yoke*

thugatēr 'daughter': Skt. *duhitār-*, Lith. *duktė*, gen. *duktės*, Russ. *dóč'*, gen. *dóčeri*, Armen. *dustr*, Toch.A *ckācar*, B *tkācer*

ophrūs 'brow': Skt. *bhrūs*, Eng. *brow*, Russ. *brov'*, Lith. *bruvis*

polús 'much': Skt. *purús*, Goth. *filu*, Ir. *il-*

hérpei 'creeps': Skt. *sárpati*, Lat. *serpit*

Texts

From Xenophon, *Anábasis* 'Expedition', c. 400 B.C.

Kai euthùs anagóntes toùs anthrópous élenkhon
and at-once bringing-up the (two) men (they) interrogated

dialabóntes eí tina eideíen állēn hodòn è tēn
taken-separately if any (they) knew other way than the

phanerán. Ho mèn oūn héteros ouk
visible (one) the however one not

éphē mála pollōn phóbōn
said ('said he didn't') (in spite of) very many threats

prosagoménon. Epei dē oudēn ōphélimon élegen,
made since however nothing useful (he) was saying

horōntos toũ hetérou *katesphágē.*
seeing the other ('in sight of the other') (he) was-slaughtered

Ho dè loipòs élexen hóti hoĩtos
the however remaining (one) said that this (one) ('the first man')

mèn ou phaiē dià taũta
indeed not said for these

eidénai, *hóti autōi*
to-know ('said he didn't know for the reason') that to-him

etúnkhane thugatēr ekeĩ par' andri
was-happening daughter there beside husband

ekdedoménē. *Autòs*
given-out ('he happened to have a daughter married there') he

d' éphē hēgēsesthai *dunatèn*
however said to-lead ('that-he-would-lead') (them along an) able

kai hupozugíois poreúesthai hodón.
also by-baggage-animals to-be-traversed way

Matthew vi.9-13

Páter hēmōn, ho en toĩs ouranoĩs: hagiasthētō tò ónomá sou.
father of-us the in the heavens be-hallowed the name of-thee

Elthátō hē basileía sou. Genēthētō tò thélēmá sou, hōs en
come the kingdom of-thee be-done the will of-thee as in

ouranōi kai epì gēs. Tòn árton hēmōn tòn epioúsion dōs hēmĩn
heaven and on earth the bread of-us the daily give to-us

sémeron. Kai áphes hēmĩn tà opheilémata hēmōn, hōs kai hēmeĩs
today and forgive to-us the debts of-us as also we

aphiēmen toĩs opheilétaĩs hēmōn. Kai mē eisenénkēĩs hēmāĩs eis
forgive the debtors of-us and not into-lead us into

peirasmón, allà rhūsai hēmas apò toũ ponēroũ. Hóti soũ estĩn
temptation but deliver us from the evil for of-thee is

hē basileía kai hē dúnamis kai hē dóxa eis toũs aiōnas.
the kingdom and the power and the glory into the ages

MODERN GREEK

Phonetics

The spelling of Modern Greek is the traditional one, giving the language a superficially archaic appearance. The ancient vowel system has been drastically simplified. The phonemic distinction between short and long has vanished, differences today being purely phonetic in that any vowel is lengthened somewhat in stressed position. Moreover, *ē*, *i*, *u* and various diphthongs, notably *ei* and *oi*, have fallen together as [i], old *e* and *ai* are now both [ɛ], *au* and *eu* are [av,ɛv], *ou* is [u]. The consonants transliterated *ph*, *th*, *kh* have become voiceless spirants, while *b*, *d*, *g* have become the corresponding voiced spirants, *kh* and *g* having a palatal pronunciation before front vowels. Voiced occlusives are now less common and are written *mp*, *nt*, *gk*, i.e. [b,d,g]. The aspirate *h* is lost. The modern accent is predominantly one of stress.

Accidence

The language preserves the three genders, but has lost the dual number and the dative case. It continues the ancient word for 'horse', though only as a literary form. We therefore substitute *aderphós* 'brother'. Paradigm:

Sg.nom.	<i>aderphós</i>	Pl.	<i>aderphoi</i>
voc.	<i>aderphé</i>		<i>aderphoi</i>
acc.	<i>aderphó</i>		<i>aderphoús</i>
gen.	<i>aderphoũ</i>		<i>aderphōn</i>

The adjective has retained a comparable inflectional system.

The morphology of the verb has been simplified. The infinitive system and the optative conjugation have gone. The subjunctive is formally reduced to the present and aorist, indeed in the former only orthographic differences distinguish it from the indicative. New analytic forms have developed for the future and perfect. Middle voice as such has given way to passive use. Ancient *phérō* survives in the modern language as *phérnō* and has been generalised throughout the conjugation. Sample paradigm:

	ACTIVE			
	Present		Aorist	
	Indicative	Subjunctive	Indicative	Subjunctive
Sg.1	<i>phérnō</i>	<i>phérnō</i>	<i>éphera</i>	<i>phérō</i>
2	<i>phérneis</i>	<i>phérnēs</i>	<i>épheres</i>	<i>phérēs</i>
3	<i>phérnei</i>	<i>phérnē</i>	<i>éphere</i>	<i>phérē</i>

Pl.1	<i>phérnome</i>	<i>phérnōme</i>	<i>phérame</i>	<i>phéroume</i>
2	<i>phérnete</i>	<i>phérnete</i>	<i>phérate</i>	<i>phérete</i>
3	<i>phérnoun</i>	<i>phérnoun</i>	<i>épheran</i>	<i>phéroun</i>

Imperf.pres.sg. *phérne*, pl. *phérnete*, aor.sg. *phére*, pl. *phérete*

Participle pres. *phérontas*

Imperf. (indic. only) sg.1 *épherna*, etc. (as for aorist)

Future (continuous) sg.1 *thà phérnō*, etc., (momentary) *thà phérō*, etc.

Conditional: sg.1 *thà épherna*, etc., *thà éphera*, etc.

Perf. *ékhō phérei* '(I) have borne', etc.

PASSIVE

	Present		Aorist	
	Indicative	Subjunctive	Indicative	Subjunctive
Sg.1	<i>phérnomai</i>	<i>phérnōmai</i>	<i>phérthēka</i>	<i>phérthō</i>
2	<i>phérnesai</i>	<i>phérnesai</i>	<i>phérthēkes</i>	<i>phérthēs</i>
3	<i>phérnetai</i>	<i>phérnetai</i>	<i>phérthēke</i>	<i>phérthē</i>
Pl.1	<i>phernómaste</i>	<i>phernómaste</i>	<i>phérthékame</i>	<i>phérthōūme</i>
2	<i>phérneste</i>	<i>phérneste</i>	<i>phérthékate</i>	<i>phérthēte</i>
3	<i>phérnontai</i>	<i>phérnōntai</i>	<i>phérthēkan</i>	<i>phérthōūn</i>

Imperf.pres.sg. *phérnou*, pl. *phérneste*, aor.sg. *phérou*, pl. *phérthēte*

Participle pres. *phernoúmenos*, perf. *pherménos*

Imperf. (indic. only) sg.1 *phernómoun*, 2 *phernósoun*, 3 *phernótan*, pl.1 *phernómaste*, 2 *phernósaste*, 3 *phernóntan*

Future (continuous) sg.1 *thà phérnomai*, etc., (momentary) *thà phérthō*, etc.

Conditional *thà phernómoun*, etc., *thà phérthēka*, etc.

Perf. *ékhō phérthei* '(I) have been borne', etc.

Numbers: 1 *hénas*, 2 *dúo*, 3 *treis*, 4 *téssereis*, 5 *pénte*, 6 *héxi*, 7 *heptá*, 8 *okhtō*, 9 *enniá*, 10 *déka*, 100 *hekató*

A note on vocabulary

Demotic Greek employs many foreign words, among which a Turkish element is noticeable, e.g. *manávēs* 'greengrocer', *ntoulápi* 'cupboard', *touphéki* 'rifle' (T. *manav*, *dolap*, *tüfek*). As a result of the two styles current in Greek today, a large number of doublets occur, e.g. essentially literary *hippos* 'horse', *ártos* 'bread', *lakhanopólēis* 'greengrocer' beside demotic *álogo*, *psōmí*, *manávēs*. Often the difference is one of morphology, e.g. literary *géphura* f. 'bridge', *glukús* 'sweet', *patér* 'father', *Athēnai* pl. 'Athens', demotic *gephúri* n., *glukós*, *patéras*, *Athéna* sg.

Texts

From G. Oikonomídēs, *Homērou Odusseia* 'Homer's Odyssey', Athens, pp. 181-2

Hē Pēnelópē mpēke stēn aíthousa kai eípe stoús mnēstēres:
the Penelope came into-the room and said to-the suitors

'Akoúste me, mnēstēres, aphoũ epiménete kápoion nà
listen to-me suitors since you-insist someone in-order-that

pantreutō apò sās érkhomai
I-marry from you ('you insist that I marry one of you') I-come

loipòn nà sās protéinō hēna agónisma. Edō ēinai tò
then in-order-that to-you I-propose a contest here is the

megálo tóxo toũ Odusséa. Hópoios mporései ákopa nà tanúsē mē
great bow of-the Odysseus whoever is-able easily to draw with

tà khéria tou tē khordē kai nà perásē tò
the hands of-him ('with his hands') the string and to shoot the

bélos mésa ki' ap' tà dōdeka pelékia, autòs thà gínē ántras
arrow right-through the twelve axes he shall become husband

mou, autòn th' akolouthésō, tò spíti tò suzugikó mou
of-me him shall I-follow the house the conjugal of-me

aphénontas, poũ oúte stòn húpno mou, tharrō, dē thà tò
leaving which even in-the sleep of-me I-think not shall it

lēsmonésō.
I-forget

Matthew vi.9-13

Patéra mas, poũ eĩsai stoús ouranoús: às hagiastē t' ónomá
father our who art in-the heavens be-hallowed the name

sou. Às érthē hē basileía sou. Às gínē tò thélēmá sou,
of-thee come the kingdom of-thee be-done the will of-thee

hópōs stòn ouranò étsi kai stē gē. Tò psōmí mas tò
as in-the heaven so also on-the earth the bread of-us the

kathēmerinò dōse mas sēmera. Kai sukhóresé mas tà khréē mas,
 daily give us today and forgive us the debts of-us

hópōs ki' emeīs sukhōroūme toūs khreōpheilētes mas. Kai mē mās
 as also we forgive the debtors of-us and not us

phérēs sè peirasmó allà leutérōsé mas apò tòn ponēró. Giati
 lead into temptation but deliver us from the evil-one for

diké sou eīnai hē basileía kai hē dúnamē kai hē dóxa stoūs
 thine is the kingdom and the power and the glory into-the

aiōnes.
 ages