Greek Alphabet ελληνικό αλφάβητο						
Αα	Ββ	$\Gamma\gamma$	$\Delta\delta$	Εε	Zζ	
a (alpha)	b (beta)	g (gamma)	d (delta)	e (epsilon)	z (zeta)	
Ηη	Θθ	Ιı	Kκ	Λλ	Μμ	
ī (eta)	th (theta)	i (iota)	k (kappa)	l (lambda)	m (mu)	
$N\nu$	Ξζ	Oo	Ππ	Ρρ	$\Sigma \sigma(\zeta)$	
n (nu)	ks (xi)	o (omicron)	p (pi)	r (rho)	s (sigma)	
$\underset{t \text{ (tau)}}{\mathrm{T} \tau}$	YU u (upsilon)	Фф _{ph (phi)}	$\underset{^{\mathrm{kh}(\mathrm{chi})}}{\mathrm{X}\chi}$	Ψψ _{ps (psi)}	Ωω ō (omega)	

Diacritics

With a rough breathing mark ($\dot{\alpha}$), the vowel is pronounced as though there is an "h" before it. With a smooth breathing mark ($\dot{\alpha}$), there is no "h" sound before the vowel.

The diaeresis (") on the letters 1 and v shows that two vowels are pronounced separately. The acute accent ($\dot{\alpha}$) indicates a high pitch on a short vowel or rising pitch on a long vowel. The grave accent ($\dot{\alpha}$) indicates a normal or low pitch.

The circumflex accent ($\tilde{\alpha}$ or α) indicates a high and falling pitch within one syllable. The iota subscript (α) is placed under the long vowels $\bar{\alpha}$, η , and ω to mark the ancient long diphthongs $\bar{\alpha}$, η , and ω , in which the ι is no longer pronounced.

In modern Greek, η , ι , $\epsilon\iota$, υ , $o\iota$, $\upsilon\iota$ are pronounced i; ω , o are pronounced o; ϵ , $\alpha\iota = e$.

Aθήνα Athina = Athens	ľησα _{Iēsous = J}	~	Γειά σου Yeia sou = hello, goodbye		
ncí ne = yes	$\acute{O}\chi$ ohi = n		Eυχαριστώ efkharistō = thank you		
$\pi\omega\varsigma \sigma \varepsilon \lambda$ Pos se lene What is your na	?	ού είναι η τουαλέτα Pou ine ī toualeta? Where is the toilet?			
Έν ἀρχῃ ἦ En arkhī īn In beginning v	ho logos	καὶ ὁ λόγος ἦν πρὸς τὸν θεόν kai ho logos īn pros ton theon and the word was with the God			
καὶ θεὸς ἦ kai theon ĩn and God wa	ν ὁ λόγος ho logos	Οὗτος ἦν ἐν ἀρχῃ πρὸς τὸν Θεόν houtos īn en arkhī pros ton theon this [one] was in beginning with the God			
πάντα δι' αὐτ panta di auto all [things] through h	ou egeneto im came into being	kai k and withou	καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν kai khōris autou egeneto oude hen and without him came into being not even one		

Ref: www.ibiblio.org/koine/greek/lessons/john1.html