1. Writing and Phonology

1.1 History

Coptic is the name of the final stage of the ancient Egyptian language, spoken and written from the third century AD until perhaps sometime in the seventeenth century. It is still used today in the rituals of the Coptic (Egyptian Christian) Church.

Coptic existed alongside the last stage of ancient Egyptian writing, Demotic, for about two and a half centuries; the last known Demotic text is dated to AD 452. The name “Coptic” is applied to Egyptian texts written in an alphabet derived from the Greek (§ 1.4). The earliest texts, prior to the second century, are usually known collectively as Old Coptic (OC). The earliest use of the Coptic alphabet is for glosses in Demotic magical texts, to specify the correct pronunciation of certain words and phrases; the oldest such examples come from the Ptolemaic Period (after 332 BC). The use of Coptic rather than Demotic to write ancient Egyptian can perhaps be traced to the introduction of Christianity in Egypt, the alphabetic script being preferred for writing Christian scriptures because it was free of the “pagan” taint of the older writing system.

1.2 Dialects

Regional differences in the pronunciation, vocabulary, and grammar of ancient Egyptian undoubtedly existed through the history of the language, but they are usually obscured by the hieroglyphic writing system and its descendants, hieratic and Demotic. Coptic scribes, however, regularly wrote the language as they were accustomed to speaking it. As a result, there is no uniform “Coptic” language, but a number of different dialects (Fig. 1). The six most important of these are named after the region of the country they were associated with: Akhmimic (abbreviated A), Bohairic (B), Fayumic (F), Lycopolitan (L, originally called Subakhmimic, A2; also called Lyco-Diospolitan), Oxyrhynchite (M, for Mesokemic or Middle Egyptian), and Saidic (S, also called Sahidic).1

The dominant dialects were Saidic and Bohairic. Saidic, centered in Thebes, is attested from the third to fourteenth centuries AD and was the dominant dialect until the ninth to eleventh centuries, when it was increasingly overshadowed and eventually supplanted by Bohairic. Bohairic, a northern dialect, is first attested in the fourth century AD but is primarily represented by texts from the ninth century and later; it is also the dialect used in the modern Coptic Church. Fayumic is the name of the dialect spoken in the Fayum; it is attested from the third to tenth century AD. The other major dialects are mostly known from texts of the

1 See Funk 1988. In this book, if no dialect letter is given before a Coptic term, the term is the same all dialects.
fourth and fifth centuries and are Upper Egyptian in origin, from Oxyrhynchus, Asyut (Lyco-
opolitan), and Akhmim.

A number of minor dialects are also known, often from a single manuscript, including P, ances-
tral to Saidic, from a Theban manuscript; H, associated with Hermopolis; and G, related to Bohairic. Some texts also display a mixture of dialects, such as Saidic with an Akhmimic influence (S').

Fig. 1. Map of the Major Coptic Dialects
1.3 Sources

Most Coptic grammars concentrate on Saidic, because that was the primary literary dialect for much of the language’s history. Steindorff 1951 (see the Bibliography), in German, is a good outline of Saidic grammar, which often notes major dialectal differences. Layton 2000 is a recent comprehensive grammar of Saidic; its basic points are summarized in Layton 2007, also available online. Lambdin 1983 can also be recommended. For Bohairic, the standard grammar is Mallon 1926 (reprinted often). The only grammar specifically devoted to dialectal differences is Till 1931, in German.

The basic dictionaries of Coptic are Crum 1939 and Westendorf 2008, complemented by Kasser 1966, which includes dialects M, P, H, and G, identified and systematized after Crum’s dictionary was published. These dictionaries are ordered after the Coptic alphabet (§ 1.4), but primarily based on consonantal roots, with vowels considered secondarily, so that κώνος “pierce,” for example, precedes κρός “far side.”

Coptic texts are primarily Christian scripture and the writings of Coptic monks. A number of the grammars contain reading selections (chrestomathies).

1.4 The Alphabet

The Coptic alphabet is derived from the Greek alphabet, with eight additional signs, derived from Demotic, primarily for sounds not present in Greek. Some of the signs are peculiar to a single dialect, some have different values in one dialect than in others, and some are pronounced differently in the rituals of the Coptic Church than they were in antiquity, due to the influence of Arabic and reforms during the nineteenth century that aligned the pronunciation of Coptic more closely with that of modern Greek. The probable phonetic value of the signs is derived from variant spellings; some have a value similar to that of their Greek ancestors in the Classical Period (third century BC), when the alphabet was first used to write Egyptian, rather than that which evolved in the centuries when Coptic texts are first attested (κοινή “common”). The order of the Coptic alphabet, and the names of its letters, follow that of its Greek ancestor.

<table>
<thead>
<tr>
<th>Greek Letter</th>
<th>Pronunciation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>α</td>
<td>/a/</td>
<td>probably [a], as in Italian <em>gatta</em>, perhaps also [æ], as in <em>hat</em>, and [ɑ], as in <em>father</em>, in some words or dialects</td>
</tr>
<tr>
<td>β</td>
<td>/b/</td>
<td>[β], a bilabial fricative (the <em>b</em> of Spanish <em>cabo</em>, a [b] sound with the lips not completely closed); name also <em>βίδα</em></td>
</tr>
<tr>
<td>γ</td>
<td>/g/</td>
<td>in Greek loanwords and as a variant of <em>κ</em> in some words; probably pronounced [k]</td>
</tr>
</tbody>
</table>

2 In this book, ordering is strictly alphabetical: thus, for example, κρός before κώνος, and οὖνος “hour” before οὖ “yard.”
3 Slanted lines mark phonemes. Square brackets indicate probable pronunciation, using symbols of the International Phonetic Alphabet (IPA); [˘] stands for an unknown vowel.
Coptic

A /d/; in Greek loanwords; probably pronounced [t]
ε /e/; [a], like the u in but, also [e], like the e in bet, in some words and dialects; perhaps [e] when stressed and [a] otherwise
ζ /z/; [s], in Greek loanwords and as a variant of ε in some words
H /e/; [e], like the e in bet, also perhaps [e], like the a in bate, in some words and dialects; also ζΗΤΑ
Ο /θ/ and /θʰ/; in most dialects, this is a monogram for ΤΩ; in Bohairic, it represents an aspirated θ, as in tea; also ΟΗΤΑ
Ι /ι/; like the i's in cuisine, both the [i] of cui-, and the [i] of -sine, and [j] like the y in yet; often spelled ΕΙ in many dialects, and Ι after a vowel; ΕΙ for /ei/, distinguished from ΙΙ for /ii/; also ΙΑΥΑΑ
Κ /k/; unaspirated [k], similar to the g in go, and aspirated [kʰ], like the k in key; in Bohairic, this letter represents [k]; in the other dialects, it may have represented both [kʰ] and [k]
Λ /l/; [l], like the l in lay
Μ /m/; [m], like the m in may
Ν /n/; [n], like the n in ray
Ξ /ks/; a monogram for ΚΣ
Ο /ɔ/; [ɔ], like the o in not
Π /p/; unaspirated [p], similar to the b in bought, and aspirated [pʰ], like the p in pot; in Bohairic, this letter represents [p]; in the other dialects, it may have represented both [pʰ] and [p]
Ρ /r/; probably like the [ɾ] of Spanish pero (pronounced with the tip of the tongue against the roof of the mouth); also ΡΩ/ΡΡΩ
Σ /s/; [s], like the s in see; also ΣΗΜΗΑ
Τ /t/; unaspirated [t], like the t in the American pronunciation of batter, and aspirated [tʰ], like the t in tap; in Bohairic, this letter is [t]; in the other dialects, it may have represented both [tʰ] and [t]
Υ /u/; used by itself primarily in Greek words, where it was pronounced [i] or [e]; in Coptic words, this letter is almost always combined with a preceding vowel, where it was pronounced either [u], like the u of gnu, or [w], as in woo (e.g., ΝΑΥ “see” [na-u] or [naw]); ΌΥ represents /u/; ΌΟΥ represents /u/ or /w/
Φ /ph/ and /pʰ/; a monogram for ΠΗ except in Bohairic, where it represents an aspirated [pʰ] (as in pot)
Χ /kh/ and /kʰ/; a monogram for ΚΗ except in Bohairic, where it represents an aspirated [kʰ], as in key
Φ /ps/; a monogram for ΠΗ
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\[ \omega \] /o/; [o], as in note

\[ \varpi \] /\omega/; [\o], like the sh in she; also \[ \varpi \]

\[ \gamma \] /\gamma/; [\gamma], a bilabial fricative, like f pronounced with the two lips rather than the teeth and lower lip; also \[ \gamma \]

\[ \varepsilon \] /\varepsilon/; [\varepsilon], harsher than English h, pronounced with an audible “rasp”; equivalent to Arabic \( \zeta \)

\[ \zeta \] /\zeta/; in Akhmimic, [x], like the ch in German \( \text{ach} \) or Scottish \( \text{loch} \) (name not attested)

\[ \hbar \] /\hbar/; in Bohairic, equivalent to Akhmimic \( \zeta \); also \[ \hbar \]

\[ \chi \] /\chi/; in Bohairic, this sound was unaspirated [t\text{ʰ}]somewhat like the \text{d} in \text{procedure}; in the other dialects it may have represented both [t\text{ʰ}] and an aspirated [t\text{ʰ}]somewhat like the \text{t} in \text{nature}

\[ \nu \] /\nu/ and /\nu/; in most dialects, a [k\text{ʰ}] or [k], somewhat like the \text{c} in \text{cute} or the \text{g} in \text{argue}; in Bohairic, this letter represented [t\text{ʰ}], the aspirated counterpart of \( \chi \) (like the \text{t} in \text{nature})

\[ \ddot{\text{i}} \] /\text{ti}/; a monogram for \text{ti}

Additional letters occur in Old Coptic and Dialect P: OC \[ \text{6} \] and P \[ \text{9} \] for /\text{x}/ ([\text{x}]) and OC \[ \text{6} \] and P \[ \text{1} \] for vowel length or for [\text{a}]. In the major Coptic dialects, the first has disappeared (> \[ \text{2} \] \[ \text{6} \]). For the second, most dialects use a doubled vowel, representing [V\text{ː}]: for example, S \( \text{Maau} \), FL \( \text{Meu} \) “mother” /\text{ˊmaː-u}/, /\text{ˊmɛː-u}/; Bohairic and Oxyrhynchite do not use doubled vowels: B \( \text{Maʊ} \), M \( \text{Meu} \) “mother.”

In Bohairic and Oxyrhynchite, a supraliteral dot or tick (\text{xinhim “movement”}) is sometimes used to identify a letter that serves as a syllable by itself: for instance, \( \text{T\text{AKOR} or T\text{ANOK “I” for /aː-nk/}. This is also the case when the letter is a consonant, as in \( \text{T\text{OQOQ or T\text{OOQ “he” for /n\text{ː-e}f/}}. Other dialects use a supraliteral stroke over consonants: e.g., \( \text{T\text{ITOOQ “he”}. This can also span two consonants, as in S \text{T\text{OQHF “three” for /ˈs\text{m}-n/}}. A longer supraliteral stroke indicates abbreviations, such as ASF \( \text{XEC for XOEC/XAEIC “lord.”}

The phonetic values of \text{e} and \text{h} are uncertain. Variants such as F \text{C\text{OWTH} ~ C\text{OTHEM “hear” suggest that \text{e} was [a] — i.e., [ˈso-tm] ~ [ˈso-tam] — but variants such as A \text{T\text{E}} ~ \text{T\text{H “sky” also suggest that it was [e] when stressed, and that \text{h} was either [e] or [ɛ]: thus, \text{T\text{E} ~ T\text{H represents either variant spellings of [pe], or [pe] ~ [pe]. When (e) and (o)y follow a vowel, they may have been diphthongal rather than independent vowels: \text{N\text{AI “to me” either [ˈna-i] or [naː], and \text{N\text{AY “see” either [ˈna-u] or [nau].}

4 In this book, an underscored consonant signifies a syllabic consonant: e.g., /n/ for IPA [n]. English has such syllabic consonants in certain words, such as isn’t, pronounced [ˈɪz-nt]. In Coptic, any consonant is capable of syllabic function.
The six major Coptic dialects have several phonological subgroupings. The most important is that of Bohairic and Saidic versus the other dialects: BS have o and a in many words where AFLM have ά and ε, respectively. The /x/ of Akhmimic and Bohairic, represented by ħ and ẖ, respectively, has become ḥ or š in the other dialects. Oxyrhynchite has o in many words where the other dialects have w. Fayumic usually has λ for the p of other dialects, and Bohairic distinguishes aspirated consonants from unaspirated ones, where the other dialects do not (or have lost aspiration). Phonologically, Lycopolitan is the most neutral of the dialects, with no unique features.

1.5 Aspiration

Most dialects do not distinguish consonants on the basis of aspiration, just as English latter is pronounced ['læt-Ʌ] in America (unaspirated t) but ['lætʰ-Ʌ] in England (aspirated t). Thus, S ṭawpe means both “willow” and “handle,” perhaps distinguished by aspiration: ['tʰo-ra] “willow” and ['to-ra] “handle.” Bohairic is the exception: ωppli “willow” versus τupli “handle.” In Bohairic, aspiration generally occurs before a stressed vowel or before the consonants ν l m n r (called “sonants”) or ei/ει preceding a stressed vowel: for example, B ωpotepe “become disturbed” /stʰɔr-tɛr/ and ωpotepe “disturbed” /stɛr-tʰor/, B anax ᵐ “the tooth” and φiɔm “the sea” /pʰi-εm/.

This feature always applies to φ/ﭘ: e.g., B φai “this” /pʰaj/ (like English pie) and ραϝωm “this man” /paj-ᵢ-ᵲ-m/. It also applies to x/ξ, o/ɘ, and ɛ/x, as in ωpotepe/ ωpotepe, above, but for those three pairs the distinction is also phonemic, as in aspirated ωppli “willow” /tʰo-ri/ versus unaspirated τupli “handle” /to-ri/. In such cases, the aspirated consonant is usually preserved in unstressed syllables: e.g., ωci “exalt” /'ti-si/ and ωpɛpnoy “exalt God” /tɛs-ʰpnu-ti/.

Since most dialects do not mark aspirated consonants in writing, it is often necessary to look for the Bohairic version of a word, or for its Egyptian ancestor, to determine aspiration.5 Thus, for example, FLMS kw “throw” is [kho] because of Bohairic xw, but AFS kwt “build” is [kot] in view of Bohairic kwt and Egyptian qd.

1.6 Syllables and Stress

In Coptic, a syllable can consist of a single vowel or consonant, as in the first syllable of anok “I” and ϱtɔr “you.” Words can also be monosyllabic: BS O “big” [ʔ], AS qis “worm” [qis]. Syllables can begin or end with consonant clusters: e.g., S qispe “he is at rest,” theoretically [qis-praht], more probably [qis-ʰ-skraht]. Individual words have one primary syllable that is stressed, usually last or second-last: for example, AS ˤntr “Egyptian” [mət-ɾən-ˌkɛ-mə], B meturo “kingdom” [mət-u-ɾɅ]. In native words, the vowels n, o, and w generally mark the stressed syllable in most dialects: e.g., ABFS karpis “bronze” [karpis]. The other

5  In general, Egyptian k/t/t > aspirated [kʰ/tʰ/ʔ] and q/d/d > unaspirated [k/t/t].
vowels can be stressed or unstressed: AFM *ANAK* "I" [a-’ nak]; ALS *BEKE* "wage" [βa-’ ket]; BF *INI* "get" [*i-ni]; ABFLMS *ONYN* "hour" [u-’ nu]. It is not always possible to determine where the stress lay, although dialectal variants can provide a clue: for example, ALS *MNTP* "witness" was [mni-’ tre] because of BF *NEPE* [ma-’ ttre].

Because of the single dominant stress, Coptic nouns and verbs can appear in three variant forms, called absolute, construct, and pronominal. In grammars and dictionaries, the construct and pronominal forms are marked by a final - and =, respectively: e.g., S *CATH/CETH-* / *COTH*= “hear.” Absolute forms appear either as words by themselves or as the final element of a compound: *CATH* “hear,” *QNACATH* “he will hear.” Constructs are used as non-final elements of a compound and are usually reduced from the absolute form as much as possible: AS *Pame* “person” [*ro-ma] and *FINNITE* “villager” (“person-of-town”) [*TN-’Ti-ma]. Pronominal forms have a final suffix pronoun: S *PAN* “name” and *PIN* “her name.”

**1.7 Spelling**

Within dialects, Coptic spelling is fairly uniform: the word for “sky,” for example, always appears as *PE* in Saidic and as *FCE* in Bohairic. Variation, however, also occurs, as in Akhmimic *PE* ~ *TNH*, both spellings of the word for “sky.” Variation is common between *E1* and *E*: e.g., FLS *CCE1* and *CEI* “enjoy.” Other variants, within and across dialects, are R ~ Q, R ~ N, R ~ G, P ~ A, C ~ W, and OY ~ B: e.g., F *NAQPI* ~ *NAQAI* “good,” S *CIR* ~ *CIT* “tick,” B *NHR* ~ *NRI* “swim,” F *KE* ~ *GI* “other,” S *COWE* ~ F *CHU* “field.” In general, scribes seem to have written the language as they heard it.

Variation between *P* and *A* is primarily a feature of the Fayumic dialect. Most words that have *P* in the other dialects have *A* in Fayumic: e.g., ALS *PAME* , B *PAMI* , M *PAME* versus F *AXMI* “person.” When Fayumic uses *P*, therefore, as in the variant *PAMI*, it may reflect the influence of other dialects, such as Bohairic, rather than a variant pronunciation: i.e., *AXMI* and *PAMI* both pronounced [*’lo-mi*]. This may also have been true for words consistently spelled with *P*, such as *ERFW/ARFW* “milk” (AS *ERWET*, B *ERFW*, M *EROTE*), perhaps regularly pronounced [*’lo-to / a-’lo-to*] in Fayumic.

Most Coptic manuscripts do not separate individual words by spaces or other means (see the Chrestomathy). Some use a dot or other device such as > to mark the ends of clauses or sentences. In this book, words and compounds with a single main stress are separated from other such words by a space (except in the Chrestomathy): thus, for example, in Exercise 1, *PENOIEK ETNHY TAXP NAM FNOOY* rather than undivided *PENOIEKETNHYTAAXPAN-FNOOY*.

**1.8 Morphemic Integrity**

Consonants can be affected by neighboring ones: for example, S *COYCOOYSE* “sacrifice” [su-’sow-’fo], B *فوغفوغيس* [fu-’faw-fo]. Morphemic boundaries, however, are generally respected. For example, although S *PIANK* “bail” is B *FANK* [’fɔo-nk] because of the Bohairic
rule of aspiration (§ 1.5), S *pwnε* “the stone,” consisting of the morphemes, *π* “the” and *ε* “stone,” is B *pwni*, suggesting the pronunciation [p-΄o-ni] rather than “[po-ni]. Where other morphemes are part of a word, the same tendency may have applied: for example, B *qi* “carry” is [ϕi] but *qi* “he comes” may have been [ϕ-΄i] rather than [ϕi]. This applies to the morpheme boundary between a consonant and a vowel, not two consonants: B *φnoy† [pʰnu-ti] “the God” (ν + ΝΟΥ†) and *χριν* [‘kʰri-mi] “you weep” (κ + ΡΙΝ†). It is possible, therefore, that words such as B *pwni* and *qi* “he comes” contained an unwritten (and therefore non-phonemic) glottal stop: [p-΄o-ni] and [ϕ-΄i].

1.10 Greek Words

Many Coptic texts contain Greek words in Coptic transcription. Some are used for concepts for which the Egyptian language had no precise lexical counterpart, such as *πονηρός* “evil” (πονηρός) and *πίστευε* “believe” (πίστευε). Others are more common words, such as the particle *δὲ* (ḍē) “and, but.” When transcribing Greek words, Coptic scribes often adopted the contemporary Greek pronunciation rather than the Classical one represented by Greek spelling: for example, S *Δίκαιος* “just” (Prov. 12:10; Greek δίκαιος) and B *χαρακτήρ* “mark, sign” (Girgis 1967–68, 61; Greek χαρακτήρ), reflecting the koinē pronunciations [‘di-ke-ς] and [xa-rak-΄tir] rather than the Classical [‘di-kaj-ς] (with voiced [d]) and [kʰa-rak-΄tɛ:r]. This suggests that the pronunciation of Greek loanwords was most likely that of contemporary (κοινή) Greek: i.e., *ξ* [ɛ], *νέ/ο/γ* [i], *φ* [f], and *χ* [x]: thus, Coptic *hi* “house” (ει) but Greek *ν* (ɲ) “and, or” [i].
EXERCISE 1

Below is the Coptic text of the “Lord’s Prayer” (Matt. 6:9–13) in Saidic, Bohairic, and Oxyrhynchite with phonemic transcription below the Coptic, divided into syllables, with stress indicated. Practice pronouncing the text.

SAIDIC

\[\text{peneiwt et\_in\_nhue mapekran ouon} \]
\(/\text{pɛn-i-o\_t\_et-hn-m-pe\_ue ma-re-pek-ran\_u-o\_p}/\
our-father who-in-the-skies may-your-name be-holy

\[\text{t\_n\_phue marepekran ouop} \]
\(/\text{tɛk-mnt-r-rɅ ma-res-i\_pek-uos\_ma-ref-ʃo\_pe}/\
your-kingdom may-it-come your-will may-it-happen

\[\text{f\_o\_e et\_n\_n\_nt\_pt\_n\_c\_d\_k\_n\_k\_p\_k\_nh\_a} \]
\(/\text{n-thɛ\_et-f-hn-tpe\_ma-ref-ʃo\_pe\_n hi-dm-pkah}/\
in-the-way that-it-in-the-sky may-it-happen also on-the-earth

\[\text{penoek et\_n\_h\_a\_n\_i\_p\_n\_n\_y} \]
\(/\text{pen-s\_ik et-neu\_ta\_f nan m-pɔw}/\
your-bread that-is-coming give-it to-us today

\[\text{kw n\_n\_e\_bol\_n\_net\_e\_r\_n} \]
\(/\text{ko nan e-bɔl\_n-net-e-rɛn}/\
throw out the-which-against-us

\[\text{f\_o\_e s\_n\_n\_m\_n\_e\_n\_k\_w e\_b\_o\_l\_n\_n\_e\_t\_e\_u\_n\_t\_a\_n\_e\_p\_n\_n\_y\_o} \]
\(/\text{n-thɛ\_b-o\_n\_n\_e\_n\_ko\_e-bɔl\_n-ne-te-un\_tan e-ɽu}/ (\text{oʊn} for [\text{\_w}])\
in-the-way ourselves also that-we-throw out the-which-we-have against-them

\[\text{ni\_t\_n\_t\_i\_ni\_t\_e\_o\_u\_nt\_a\_n\_e\_p\_n\_n\_c\_}\]
\(/\text{ng-tm-di\_tn e-hun\_e-pi-ras-mɔs}/ (Greek πειρασμός)/\
and-you-not-take-us in to-temptation

\[\text{al\_a\_n\_t\_n\_e\_n\_h\_e\_b\_o\_l\_t\_t\_n\_p\_n\_n\_h\_p\_}\]
\(/\text{al-la}/ (Greek ἀλλά) ng-nah\_men e-bɔl\_hi-tm-ppɅ-ne-rɔ\_s}/ (Greek πονηρός)/\
but and-you-save-us out from-the-evil

BOHAIRIC

\[\text{peniwt et\_n\_nh\_ni\_f\_h\_o\_y\_ni\_r\_e\_t\_o\_r\_bo\_n\_e\_t\_e\_k\_r\_a\_n}\]
\(/\text{pɛn-i-o\_t\_et-xen-ni-p\_e\_ui ma-ref-tu-bo\_n-de-pek-ran}/\
your-father who-in-the-skies may-it-be-made-holy namely-your-name

\[\text{m\_a\_p\_e\_c\_e\_i\_n\_t\_e\_t\_e\_k\_h\_e\_t\_o\_r\_bo\_}\]
\(/\text{ma-res-i\_n-de-tek-met-u-ra\_pe-teh-nak\_ma-ref-ʃo\_pi}/\
may-it-come namely-your-kingdom the-which-you-want may-it-happen
In-the-manner in-the-sky and-on-the-earth

our-bread of-the-morrow give-it to-us today

In-the-manner ourselves that-we-throw out those that-are with-us against-them

and don't-bring-us in to-temptation

but save-us out with-that-which-wicked

OXYRHYNCHITE

OYOS ḠΙΠΡΟΠΗΝ ΝΑΝ ΕΒΟΑ
/um kʰa net-e-rn' nan e-bal'/
and throw those-which-against-us for-us out

In-the-manner in-the-sky and-on-the-earth

our-bread of-the-morrow give-it to-us today

In-the-manner ourselves that-we-throw out those that-are with-us against-them

but save-us out with-that-which-wicked

and don't-bring-us in to-temptation

our-bread of-morrow give-it to-us today

our-bread of-the-morrow give-it to-us today

and throw those-which-against-us for-us out

and throw those-which-against-us for-us out

but save-us out with-that-which-wicked

OXYRHYNCHITE

OYOS ḠΙΠΡΟΠΗΝ ΝΑΝ ΕΒΟΑ
/um kʰa net-e-rn' nan e-bal'/
and throw those-which-against-us for-us out

In-the-manner ourselves that-we-throw out those that-are with-us against-them

and don't-bring-us in to-temptation

our-bread of-morrow give-it to-us today

throw out those-which-against-us

in-the-wayourselves that-usually-we-throw out those-which-we-have against-them
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αὖθ ἡπὶρῳ ἐδοξὴν ἐπιρασμὸς
/a-uo' m-pr-n'-tn ɛ-hun' ɛ-pi-ras-mɔs (Greek πειρασμός)/
and don't-bring-us in to-temptation

ἀλλα νεῖχὴν ἐβαλ ήτατὸν ὑπονηπός
/al-la' (Greek ἀλλά) nɛh'-mn ɛ-bal' n-tat' f m-ppɔ-ne-rɔs (Greek πονηρός)/
but save-us out from-his-hand of-the-evil