P. Attiri 3–4
Lectionary

Two folia of a parchment codex with a text written in black and red ink in Old Nubian majuscules.

P. Attiri 3 (snm 23045, ±5×10 cm)
i - hair side

And Jesus Christ is [...] be in [...] giving to [...] we/you wish [...] with them [...].

Gospel of Matthew, [Ammonian Section] 49 [...] (Mt. 6:25) [...] gulp/eat [...] and you (pl.) [...]

The Old Nubian Texts from Attiri

1. "Jesus Christ" written as nomen sacrum and followed by determiner -ⲧ and conjunction -ⲧⲧ. The khi and sigma of ⲧⲧ(ⲣⲓⲥⲧⲟ)ⲧ with an extended supralinear stroke are distinguishable, as well as perhaps the iota and sigma of ⲧⲧⲧⲧⲧⲧ. ⲧⲧⲧⲧⲧ: perhaps a form of the copula ⲧⲧ -"to be" (OND 69).

3. -ⲣⲟⲩⲧⲧⲧ: possibly a participle form of the existential verb ⲧⲧⲧⲧⲧ (ⲧⲧ) "to be, exist," which has been attested with dative: M. 1.7 ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ. ⲧⲧⲧⲧⲧ: either ending in plural -ⲣⲟⲩ or exclusive first plural personal pronoun with accusative -ⲧⲧ, object of 4 ⲧⲧⲧⲧⲧ, which suggests a plural (in)direct object.

4. ⲧⲧⲧⲧⲧ: ⲧⲧⲧⲧⲧ "to give (to s.o.)" (OND 174), with pluractional -ⲧ and predicative -ⲧ. ⲧⲧⲧⲧⲧ: third person plural pronoun ⲧⲧⲧⲧⲧ followed by comitative -ⲧⲧⲧⲧⲧ.


9. ⲧⲧⲧⲧⲧ: "to gulp" (OND 201), with predicative -ⲧ. ⲧⲧⲧⲧⲧ: perhaps a form of the copula ⲧⲧ "to be." Cf. 1 ⲧⲧⲧⲧⲧ. ⲧⲧⲧ: perhaps a form of the second person plural pronoun.
Fig. 6.  P. Attiri 3.ii (SNM 23045). Photo by Vincent W.J. van Gerven Oei.
(Mt 6:30) [...] and [to morrow is cast into the oven, shall he not
[much more clothe [you, O ye of little] faith?

(31) Therefore take no thought, [saying, What] shall we [eat? or,]
What [shall we] drink? [or, Wherewithal shall we be clothed?]

(32) [(For] after all these things [do] the Gentiles [seek:] for your
[heavenly Father knoweth that ye have need of all these things.]

(33) [But seek ye] first [the kingdom of God, and his righteous-
ness; and all these things shall] be added unto you.

(34) Take therefore no thought [for the morrow:] for [the mor-
row] shall take [...]
1. **-αλλοειον**: ending in a locative or focus marker -λ and complementizer -ειον.

2. κτρεικεταλλε: κττ “to put on oneself” (OND 94) with transitive suffix -p “to dress someone” and third person singular present tense ending -ειον suggesting a subordinate clause, followed by the -κτειλλε “also.” Cf. P. QI I 4.ii.11–12 Διεκκεταλ “even if he dies.”

3. τεμαια: either a verbal form with causative -τ and an unknown adverb with -τ meaning “rather” or “much more.”

4. απετεγ: Greek loanword απετεγ(ει) “to believe” (OND 153). The only letter attested to appear before the sequence απαι is μυ.

5. αυωαγκατακε: form of the verb αυωαγει “to fear, worry” (OND 21), followed by habitual suffix -κ and second person plural vetitive -τακε. The reconstruction is based on the repetition of the same phrase in 9, in both cases translating the Greek μη ου μεριμνησητε (see General Introduction, p. 21). Cf. 1.ii.20 αυωα.

6. -ρρμ: verb form with the intentional suffix -ρμ followed by first/second person plural present tense with predicative -ρω. μη: question word μη (OND 117).

7. -γολ: plural suffix -γολ followed by determiner -λ. Perhaps to be reconstructed as μωαλνιγολ λα or εινιγολ.

8. αυωαγκατακε: reconstructed based on the same phrase in 4, ending in the second person plural vetitive -τακε.

9. ηγρξι: second person plural pronoun ηγρ- with directive -ξι. There is a second red stroke above the lambda, κττακαλρα: κτκ- “to bring” (OND 66), with transitive -π and passive -τακ, followed by preterite 1 -αρ and reconstructed intentional -ρ and predicative.

10. ορυκατεξο: ορυκατεξ(ο) “(at) first” (OND 184).

11. ογρξι: second person plural pronoun ογρ- with directive -ξι. There is a second red stroke above the lambda, κττακαλρα: κτκ- “to bring” (OND 66), with transitive -π and passive -τακ, followed by preterite 1 -αρ and reconstructed intentional -ρ and predicative.

12. -ορκατι: verbal form ending in pluractional -σ, intentional -λ, present/neutral tense -ρ, and predicative -λ (what Browne calls a “future predicative,” ONG §3.9.6), followed by emphatic marker -σι.

13. ορυκατεξο: possibly a form of a Ge’ez loanword meaning “sixty” (see General Introduction, p. 24)
14 ⲧⲁⲕⲱⲣⲁⲥ̣ⲛ: perhaps a form of ⲧⲁ- “to be covered” (OND 163) with intentional -ⲧⲃ, present/neutral -ⲧ, predicative -ⲧ, followed by emphatic -ⲧⲧ. Cf. 11  Ⲇⲙⲧⲙⲁⲃ Ⲇⲙⲧⲙⲁⲃ.

15 ⲧⲁⲫⲧ: perhaps a verbal form ending in inchoative -ⲧⲧ and predicative -ⲧ.

16 ⲟⲩⲡⲗ̄ⲧ: perhaps an adjectival form of ⲟⲩⲡ- “second” (OND 134) with ⲧⲧ “to have” or a verbal form of ⲟⲩⲡⲧ “to throw” (OND 132).

17 ⲧⲧⲧⲧ: unknown nominal form, perhaps simply ⲧ “to live” (OND 23), ending in determiner -ⲧ and locative or focus marker -ⲧⲧ.
Fig. 7. P. Attiri 4.i (SNM 23045). Photo by Alexandros Tsakos.
**P. Attiri 4 (SNM 23045, ±7×18 cm)**

i – hair side

The two fragments with the same find no. are united in the transcription, because the straight cut of the two pieces produces a continuous reading if joined together using the red lines in each as a guide. Further proof of the unity of these two fragments is given by matching smudges in the writing as well as the overall consistency of the writing.

The line of separation is marked with [] in the transcription.

±3 lines

4 [- - -] η [- - -]
   [- - -]ΔΝτ [- - -]
6 [- - -] ογκ[]η τα[1-2]
   [- - -] [ΓΩΝΔ]
8 [- - -] [C . e]
   [- - -] [] . ηα
10 [- - -] [ΗΑΛΟ .
line with decoration
12 [- - -] ΑΠΣ
   [- - -] η [ ] . ηα
14 [- - -] η [ ]
± 2 lines
   [- - -] . ΤΚΑ
18 [- - -] ΑΡΟΥ ΤΑΥΛΛΩ
   [- - -] ΑΣΟ ΚΟΥΡΑΦΕ
20 [- - -] ΚΑΩΝ ΠΑ ΚΕΝ
   [- - -] . . . . Α . ΕΓΛ . [2-3]

[...]

[...] Apostle(?)
(2 Cor 12) [...] deceit [...] brother [...]

Apostle (?)
The Old Nubian Texts from Attiri

12 ⲅⲟⲥ: perhaps to be read as ⲅⲃ<ⲟ>ⲕⲃⲧⲓⲟⲕ, cf. 4.i.8 ⲧⲡⲟⲛⲁⲗⲩ: This reading seems to be confirmed by the fact that the text below can be identified with a section from Paul’s Second Letter to the Corinthians (see General Introduction, p. 22).

18 ⲧⲁⲩⲗⲱⲓ: unknown word ending in locative or focus marker -ⲧⲧⲧ.

19 -ⲧⲧⲧ: the end of an imperative form, either a second/third person plural or predicative -ⲧⲧⲧ followed by -ⲧⲧⲧ.

κⲟⲓⲣⲏⲩ: κⲟⲓⲣⲏⲩ “deceit” (OND 102).

20 ⲥⲧⲧ: ⲥⲧⲧ “brother” (OND 62).
Fig. 8. P. Attiri 4.ii (SNM 23045). Photo by Alexandros Tsakos.
P. Attiri 4 (SNM 23045, ±7×18 cm)

ii – flesh side

[---]ελ[---]
2 [---]γοπ[---]
[---]αλε[---]
4 [---]ογρ[---]
ει[---]φττ[---]
6 κε[---]ταλ[---]
η ὑκ. [1-2]ΚΥ'Κ'. [---]
8 τατ'τ[---]ακε[---]
ΔΗΟΥ[---]ἐμ[---]
10 παλ[---]ρδα[---]
εῦν[---]να . [---]
12 ἀδαμ[---]ογ ὑ[---]
ΑΦΙ[---]ογ[---]
14 τοκελ[---]οκκα[---]
ΑΓΟΥ[---]ΗΓΟ[---]
16 τικ[---]κττ[---]κα[---]
ΓΑΥΕ[---]ΕΙΝ[---]
18 ζω[---]ογγλέκα[---]
ΗΣΑΛ[---]
19 ΜΕΛΑΝΑΛΟ[---]
ΜΑΙΩΜΑΝ[---]
22 [---]

l. 8: alternative reading τλοκ

[...], and also [...].

Fast; Sunday [...] Apostle(?) [...]

begging [...] they are [...] and [...] in the Savior/life [...] forgiving [...] these [...] garment of [...] are [...] they are not [...] and all [...]
The Old Nubian Texts from Attiri

5 ei[ψ̣τː-: perhaps from  فأ “to take, suffer, commit(?)” (OND 26) with nominalizer -τ. The meaning eiṣτ “wealth” seems less likely.

6 -κε[θαλ: -κεταλ “also” (OND 89).

7 ꜙⲉⲓⲧ ⲥⲧ: abbreviations for Greek loanwords ἀνέκτοια “fast” and κυριακή “Sunday,” cf. P. QI 1.1.4 Νevitȳ: κυριακ.“These abbreviations allow the identification of this text of this manuscript as a lectionary, of this line as the incipit to the reading suggested, and of the text that follows as the biblical passage to be read during Mass in that Sunday of the Lent (see General Introduction, p. 22).

8 ἀκο ‘τ ’ς: perhaps to be read ἀποκτε <νος, which identifies this as a reading from the Pauline Epistles (see General Introduction, p. 22).

9 ἀπο: perhaps from ἀι-/ἀει “to die” (OND 44).

10 ἄλετρ[ρα,–: unattested verb ἄλετρ-, possibly related to N fedd “betteln, ersuchen,” (Khalil 113) and D bedd “to pray, beg, entreat” (Armbruster 31) with transitive suffix -τρ present tense -τρ with predicative -α, the -α- could be part of the next word.

11 εἰνά[α: εἰν “to be” (OND 69), with third person plural present tense + predicative -ανα.

12 ἀλλα: ending in conjunction ἀλλα “and” (OND 41).

13 ἀφθοί: ἀφθ “life, savior” (OND 23), with locative -ω.

14 ὁγιτρ̣: root of the verb ὁγιτρ “put, hold” (OND 141).

15 ἅγια: ending in plural -για and locative or focus -α.

16 ἐμ[μη[γ] γ: proximate determinative plural pronoun.

17 ἡμ̄: possibly a noun ending in genitive -ἡ.

18 -κε: the end of an imperative form.

19 ὁγιά: complex verb perhaps consisting of the unattested verb ὁγία followed by ελ “to find” (OND 56) and predicative -λ.

20 ὠγιά: perhaps from ὠγ “to say” (OND 204).

21 ἀποκταλα: from negative verb ἀπε (OND 114) with third person plural present tense plus predicative -ανα, followed by focus marker -λα.
Fig. 9. P. Attiri 5.i (SNM 23045). Photo by Vincent W.J. van Gerven Oei.