

APPENDIX: EDITION OF THE LEAVES BELONGING TO CODEx IX PRESERVED IN
THE BIBLIOTECA NAZIONALE DI TORINO (BNT, FONDO PEYRON, «AMEDEO», MS. 157)⁶⁴

[p. λε]

ταψχη παραυε εχνητηνε	... my soul will rejoice for the peace
νητεκκλησια εμπατρωκ	of the Church before I go
ωαπνουτε [να]i δε ντε	to God. When Pappoute and Hamate
ρουχοου και νει παπνουτε	told me these things,
μη ραματε · αιμοουε εν	5 I walked relying
τηκ ηρητ εχνη νωαχε η	on the words
πρωμε σναγ αντωνιος	of these two men, Antony
μη παρωμο εροου εγνος	and Pachomius the Great, more than on
νηστρατευμα ηματοι εφ	a big army
οχηρ ησωι · αιμοουε	10 following me. I walked
δε ωαντηπωρ επτοου η	until I reached the mount
προςη διαπαντα ενετ	of Nitria. I met the
ογααβ ηπ[να] ετημαγ ετε	saint (men) of that place
[.....π]επρεσβυτερος	who..... the presbyter
μη απα πανω · μη αρσηνιος	15 and apa Pambo and Arsenios
μη παχων · μη θαναη η	and Pachon and Thanael the
ρωμε ετογααβ · αγω ητι	saint men and then
ρε ακαταντα ερακοτε ·	we reached Rakote.
μηησα ρενκογι δε ηροου	After a few days
αιβωκ ερατq ηπρω · η	20 I went to the emperor.
ταιβωκ σε ηαω ηρε ητσο	I went there I do not
οχη αν εβολ δε τηροτε ε	know how, since I am scared
χοος ετβε πεσεεπε ηα	to say it because of the remains of
πιστος και ετω(τ)ρωτωρ ηη	the unbelievers, who are disturbed in
πεγνους εγκοςμει ηη	25 their minds showing off in
οχηπιστις εωροχητ ·	a vacuous faith.
[η]τεριζμοος δε εχνητεμ	After I sat on the
[ρω] ηθαλασσα ανοκ μη	seashore, I and
[πρ]εφροτε ρητq ηπνουτε	the God-fearing
[ηπρ]εσβυτερος επεφραν	presbyter, whose name

12 The Coptic toponyms associated with Nitria are the following the: πτωου ηπροςη, πτωου ηπροςη, ηπρωουχ. S. TIMM, *Das christlich-koptische Ägypten in arabischer Zeit. Eine Sammlung christlicher Stätten in Ägypten in arabischer Zeit, unter Ausschluss von Alexandria, Kairo, des Apa-Mena-Klosters (Dēr Abū Mina), der Skētis (Wādī n-Naṣrūn) und der Sinai-Region*, I-VI, Wiesbaden 1984-1992, III, 978-985, s.v. Gabal Barnūg; Pleiades GeoID 727177.
17-18 lege ητηρε.

⁶⁴ See figg. 6-9. I am grateful to Anne Boud'hors and Alberto Camplani for their help in reading some problematic passages. For the edition of the other leaves, see T. ORLANDI, *Testi Copti. 1. Encomio di Atanasio, 2. Vita di Atanasio*, Milano 1968.

p. 15

<p> πε εσιδαωρος · πεχαϊ ναϥ δε ερεπαρητ μοκῆ ετβε ἡεπισκοπος · δε οϥ αρ[α] πενταϥωπε ἡ μοο[ϥ] η οϥ πε νταπῆρο 5 ααϥ ναϥ · πεσῆρ ἱαρ ἡθα λασσα οὔηϥ · εἶναϥωρ γαρ εροοϥ ἡαϥ ἡροοϥ · τῶμ δε ἡτασϥωπε ἡἡο[η] ἡἡναϥ ετἡμαϥ νογεβολ ἡμον α[η] 10 τε · ἀνοκ ἱαρ ἀἡῶγελαχι ετος ἡρε[ϥερ]νοβε · ἀλλα τεϥπἡρ[ε ἡτασϥωπε] [ῆη]ἡεϥλη τε ἡἡκακαριος ἀντωνιος ἡἡ παρῶμο ἡῆμῆαλ ἡπεχῶ · τεϥπἡ 15 ρε ετἡμαϥ οὔοῦβ επαρη λιας ἡἡ ελισταιος ἡἡναϥ ἡἡταϥχιορ ἡἡπορδανης ἡετἡμαϥ ἡεἡ εϥχε η ταϥπωρῶ ἡἡμοοϥ εὔμοοϥε [ῆ]ἡεϥερ[ητε] ἀνον σε ἡἡἡρε ἡτε[κκλη] 20 σια ἡἡπενμοοϥε εἡ[τηρϥ] ἀλλα εἡεἡαχε ἡἡ [ιςιδω] ρος ετβε πτωϥ ἡἡ[νοϥτε] ἀἡνοσ ἡῆροτε ῆε εχἡ[πα] ῆἡἡβ · ἀνοκ σε ἀπχ[οεις] 25 †ῶμ ναἰ ετρα[ναϥ ε] </p>	<p> is Isidoros, I told him: «My heart was pained for those bishops. What happened to 5 them? Or what the emperor did to them? The distance over the sea is long. In how many days I will be able to reach them? The strength which occurred to us 10 in that moment did not come from us. I am indeed the last of the sinners but the miracle [occurred through] the prayers of the blessed 15 Antony and Pachomius the Great the slaves of Christ. That miracle overcame that of Elias and Eliseos when they passed the Jordan. 20 They, when they divided the water, were walking [.....] We, on the other hand, sons of [Church] did not walk at all». </p> <p> 25 But I was still talking with Isidoros And a great fear fell on my sleep. As for me, the [Lord] gave me the power to see </p>
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10 ετἡμαϥ is written between the ninth and the tenth line.

p. λζ

ΝΕΖΗΟΤ ΕΤΪΕΙΡΕ Η̅ΝΗΟΟΥ Η̅Ν
 Η̅ΑΪ ΕΤΒΕ ΤΟΙΚΟΝΟΜΙΑ Η̅ΤΕΪ
 ΕΚΚΛΗΣΙΑ ΕΤΟΥΔΑΒ ΔΙΨΩΠΕ
 ΕΙΡΗΣ ΨΑΝΤΗΝΑΥ ΕΤΕΪ ΘΕΩΡΙΑ
 Η̅ΤΗΝΑΨΩΡΖ ΔΝ ΕΠΕΣΕΟΥ
 ΔΦΑΖΕΡΑΤΕΪ ΖΙΔΩΪ Η̅ΣΙ ΟΥΝΟΣ Η̅
 ΡΩΜΕ Η̅ΟΥΘΕΙΝ ΕΝΕΣΩΦ Ε
 Η̅ΑΤΕ ΕΡΕΠΕΦΖΟ ΜΕΖ Η̅ΧΑΡΙC ·
 ΕΡΕΟΥCΤΟΛΗ Η̅ΟΥΘΕΙΝ ΘΟΟΛΕ
 ΕΠΕΦΗΑΚΖ ΕΡΕΟΥΚΛΟΗ ΖΙ
 ΧΗ̅ΤΕΦΑΠΕ ΕΦΟ Η̅ΟΥΘΕΙΝ
 ΕΡΕΨΟΗΤΕ ΝCΦΡΑΓΙC ΟΥΤ
 ΕΡΟΥ · ΕΡΕΟΥCΕΡΩΒ Η̅ΟΥΘ
 ΕΙΝ ΖΗ̅ΤΕΦCΙΧ Η̅ΟΥΝΑΗ · ΕΡΕ
 ΟΥ... ΠΡΙC ΕCΟ Η̅ΠΟΙΚΙΛΤΗC
 ΟΥΤ ΕΧΗ̅ΤΕΦΜΕCΘΗΤ · ΕΡΕ
 ΟΥΖΒCΩ Η̅ΟΥΘΕΙΝ ΖΙΔΩΦ
 Η̅ΠΑΧΑΗ Η̅ΠΕΧΙΩΗ ΕΝΕCΩΦ
 Η̅CΑCΑ Η̅Η · ΔΗΟΚ ΔΕ ΔΙΨΤΟΡ
 ΤΡ̅ ΕΠΙΔΗ Η̅ΠΙCΟΥΩΗΪ · ΝΕ
 Η̅ΗΤΗΖ ΓΑΡ Η̅ΗΟΥ ΖΩC ΑΓΓΕΛΟC
 ΟΥΤΕ ΟΗ Η̅ΗΡΩΜΕ Η̅CΑΡΞ Η̅ΑΨ
 ΦΟΡΕΪ Η̅ΠΙCΕΟΥ Η̅ΤΕΪCΟΥΤ
 Η̅ΤΕΡΕΦΗΝΑΥ ΕΡΟΪ Η̅ΤΕΪΖΕ ΔΦ
 ΤΒCΠΔCΠΡ ΖΗ̅ ΠCΕΡΩΒ ΕΤ
 ΖΗ̅ ΤΕΦCΙΧ · ΔΗΟΚ ΔΕ ΔΙΦΙ Η̅
 ΠΑΖΟ ΕΖΡΑΪ ΔΙCΩΨΤ ΔΙΝΑΥ Ε
 ΡΟΥ ΔΙΡΖΟΥΤΕ Η̅ΤΟΥ ΔΕ ΠΕ
 ΧΑΦ Η̅ΑΪ ΧΕ Η̅ΠΙCΟΥΩΗΤ
 ΧΕ ΔΗΓ̅ Η̅Η · ΠΕΧΔΑΪ Η̅ΑΦ ΧΕ Η̅ΟΗ

the graces that he grants to me
 for the good disposition of his
 holy Church. I became
 attentive since I received this vision.
 5 I will not reach her glory.
 A great bright man watched over me
 and he was beautiful
 and his face was full of grace
 and a stole of light was
 10 on his neck, a crown of light
 on his head
 with three seals located
 on it, a stick of light
 in his right hand
 15 a multicolour
 on his chest
 He wore a dress of light
 of the colour of the snow, beautiful
 in all aspects. But I was upset
 20 because I did not recognize him
 since he did not have feathers like angels
 and no man of flesh and bones
 Is able to wear such a great glory.
 When he saw me,
 25 he incited me with the stick
 (he held) in his hand. I raised my face,
 I looked and saw him and
 I was frightened. As for him,
 he told me: «You do not know who I am?»
 30 But I replied to him: «no».

15 ποικιλτης: to be maintained as such or to be corrected in ποικιλτη?

p. λη

πεχαϝ ναϊ χε ανοκ πε ποϝο
 ρπ̄ ν̄ειωτ̄ ν̄ταϝφορεῑ ν̄
 τεσφραγic τ̄αῑ ρωακ ετ̄κ̄
 τοοβε̄ ἴνος · ανοκ πε ποϝο
 ρπ̄ ν̄ωϝοc ν̄ταγκαοicτᾱ ἴ
 νοϝ εχ̄ν̄τεκκλ̄νcιᾱ · α
 νοκ πε ποϝορπ̄ ν̄ταϊαμαρ
 τε ἴποϝορπ̄ ἴποτηριον
 ρ̄ν̄ τ̄οicχ̄ ἴπετοἴε̄ ἴἴνcα
 π̄χοειc · ανοκ πε ποϝορπ̄
 ν̄ταἴν̄τ̄ε̄ ἴνεχεροϝβιν
 ριοϝε̄ εχ̄ν̄τετραπεζᾱ ε
 βολ ριτ̄ἴναοicχ̄ · ανοκ πε
 ποϝορπ̄ ν̄ταγκαοicτᾱ ἴ
 νοϝ εχ̄ἴπερονοc ἴ
 τεκκλ̄νcιᾱ εβολ [ρ̄ιτ̄ι] ἴπε̄χ̄c
 ἴτοκ ρωακ κ̄ν̄ποϝᾱ ἴ
 σοϝωἴτ̄ εβολ ριτ̄ινε
 μαειν̄ τηροϝ ἴτ̄αῑχοοϝ
 εροκ̄ αλλᾱ εϝχε̄ κ̄σοϝμ̄
 ρ̄ἴ̄ πεκ̄ρητ̄ ετ̄βε̄ νεκ̄
 c̄ν̄ηϝ ἴπεcκοποc †
 ναχ̄ω̄ εροκ̄ ἴπ̄ραν̄ ρ̄ἴ̄
 οϝπαρ̄ρηcιᾱ · ανοκ πε
 κ̄ν̄φ̄αc ἴταπε̄χ̄c †ραν̄ ε
 ροϝ̄ χε̄ πετροc̄ ετεπεϝ
 ρ̄ερ̄ν̄ν̄ιᾱ πε̄ ποϝ̄ρη̄ ἴ
 τε̄βορομ̄πε̄ · τε̄βορομ̄[

He said: «I am the first
 father who wore
 the seal, the same with which
 you are marked. I am the first
 5 shepherd established on
 the Church,
 I am the first who held
 the first chalice
 from the hand of one who lives
 10 after the Lord, I am the first
 with whose hands the wings of the
 Cherubs were flapping
 on the altar, I am the
 first who was established
 15 on the throne
 of the Church by (?) Christ.
 You, yourself, are worthy
 to know me through
 all the signs that I sent
 20 you, but if you are sad
 in your heart for your
 brothers bishops I
 will reveal my name
 openly. I am Kephas
 25 to whom Christ gave the name
 of Peter, whose
 interpretation is the son of
 the dove. The dove...



Fig. 6 - BNT, Fondo Peyron, «Amedeo», ms. 157 n. 35

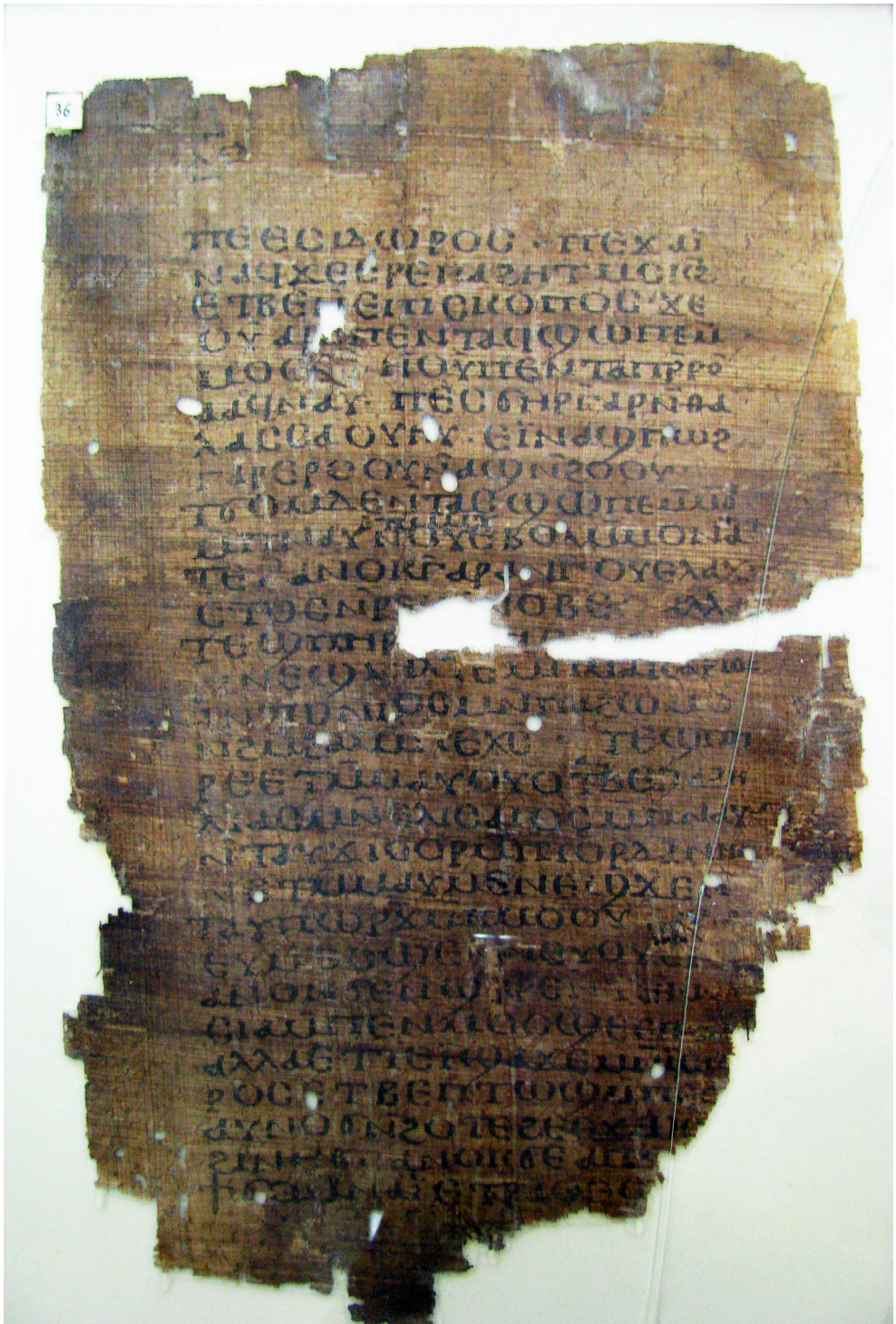


Fig. 7 - BNT, Fondo Peyron, «Amedeo», ms. 157 n. 36

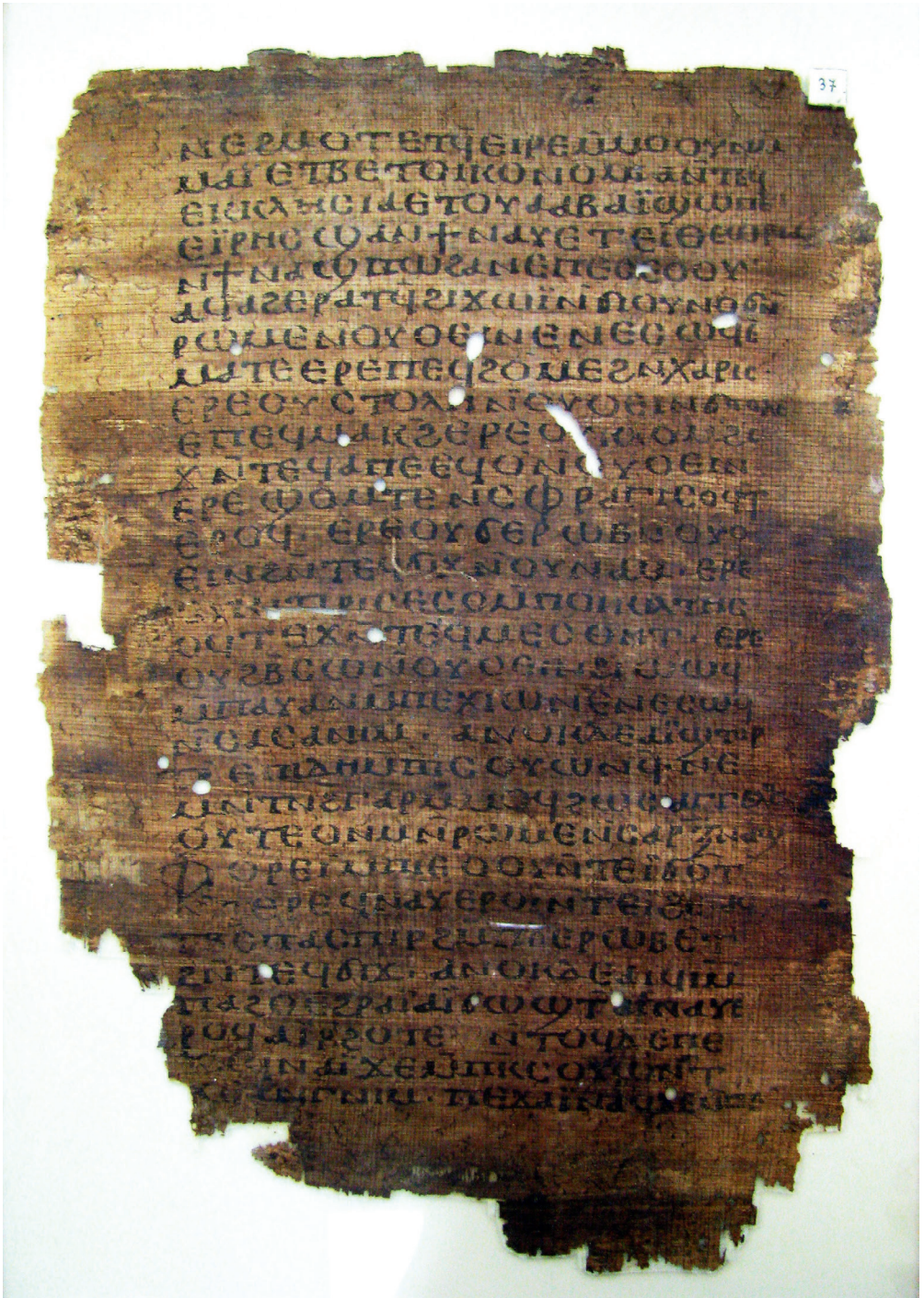


Fig. 8 - BNT, Fondo Peyron, «Amedeo», ms. 157 n. 37



Fig. 9 - BNT, Fondo Peyron, «Amedeo», ms. 157 n. 38