A Critical Edition and Philological Analysis of the First Chapter of Deutero-Isaiah (Isa 40) on the Basis of the Coptic Manuscript sa 52 (M 568) in Light of Other Coptic Manuscripts Written in the Sahidic Dialect and the Greek Text of the Septuagint[1]

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ABSTRACT: The article presents a critical edition and philological analysis of the first chapter of Deutero-Isaiah worked out on the basis of the Coptic manuscript sa 52.2 and other manuscripts written in the Sahidic dialect. It consists of several parts: 1) general information on the fragment of codex sa 52 containing the text of Isa 40, 2) a list and brief characteristics of the remaining witnesses containing at least some verses of the first chapter of Deutero-Isaiah, 3) a presentation of the Sahidic text of Isa 40, 4) its translation into English, 5) tables showing linguistic differences between the text of the LXX and its Coptic rendering, and 6) an explanation of the philological problems of the first chapter of Deutero-Isaiah. Of special attention are undoubtedly verses 6, 7 and 8, occurring only in sa 52.2 and have never been published.

KEYWORDS: Coptic language, Sahidic dialect, Book of Isaiah, Deutero-Isaiah, sa 52 (M 568), edition of Isa 40

This article aims at working out a critical edition of the text and philological analysis of the first chapter of Deutero-Isaiah on the basis of the Coptic manuscript sa 52 (M 568) and other available Coptic texts. Manuscript sa 52 belongs to the Pierpont Morgan Collection and is housed in New York (Pierpont Morgan Library). In the first half of the 20th century, when the New York collection was put through conservation work in the Vatican Library, its *facsimile* was made, thus the manuscript became accessible to researchers in Europe. Manuscript sa 52 (M 568) has not had a critical edition so far. Its first part, the so-called Proto--Isaiah (Isa 1–39) was the topic of my doctoral dissertation,[2] which should soon

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2   The publication of its excerpt: *Il Proto-Isaia in copto-saidico. Edizione critica sulla base di sa 52 (M 568) e di altri testimoni. Estratto della dissertazione per il Dottorato in Studi dell'Oriente*

be published in English. The following chapters (40–66) are still to be edited. My goal is to fill in the gap through publishing the first chapter of Deutero-Isaiah.

General information about the text of Isa 40 found in sa 52 will be given in the first part of the article.[3] The second part will focus on the characteristics of the remaining manuscripts of the Sahidic dialect where at least some verses of the first chapter of Deutero-Isaiah can be found. The third part contains the Coptic text of Isa 40 with a critical apparatus considering the different readings of the other manuscripts. In turn, the fourth part includes a translation of the Coptic text into English whose notes refer to the particular tables of language differences presented in paragraph five. The final part is dedicated to analyses of selected linguistic questions regarding the verses of the first chapter of Deutero-Isaiah.

1. General information

The text of Isa 40 begins with the tenth line of the right column on the page of the codex marked with the Coptic number ⲡ̅ⲁ̅ (= 81), but it does not match the contemporary label: 79 M 568 f. 39ʳ. In this line, we find the letters ⲡⲉⲭⲉⲡ, beginning the phrase ⲡⲉⲭⲉ ⲡⲛⲟⲩⲧⲉ ⲭⲉ, meaning: *God speaks*. Therefore, the Coptic text contains no information indicating the end of Proto- and the beginning of Deutero-Isaiah. The transition between the first and second part of Isaiah occurs on a continuous basis, and the only indicator of a new thought is the enlarged letter -ⲛ- at the beginning of the next line.

The text of the first chapter of Proto-Isaiah can be found on the following pages of the manuscript: page 79 (vv. 1-6a), page 80 (vv. 6b-19), page 81 (vv. 20-31a) and page 82 (v. 31b). The columns, in which the text was written, are not very accurate. They have different numbers of lines (from 34 to 38), and particular verses are not the same length, thus containing different numbers of letters (most frequently about 15).

The writing material, a parchment, like in the case of Proto-Isaiah, was not carefully chosen. The folio with pages 81-82 has perforations changing the length of verses in a column (they must begin on page 81 and end on page 82 in such a way as to omit the hole in the parchment). There are no ornaments. In some lines on the left side of the columns, there are only signs resembling an exclamation mark or the mathematical obelus (÷)[4]. They most frequently appear where

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Antico (Rome: Pontificio Istituto Biblico 2014).

3   Detailed information on the manuscript can be found in the article: T. Bąk, "Koptyjski przekład Iz 1-39 w manuskrypcie sa 52 (M 568) z VIII w.," *The Biblical Annals* 5/2 (2015) 289-305.

4   A general description of the manuscript can be found in L. Depuydt, *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library* (Corpus of Illuminated Manuscripts IV, Oriental Series 1; Leuven: Uitgeverij Peeters 1993) 20-21.

the line begins with a letter that goes beyond the column and is bigger than the other ones. It is difficult to evaluate whether the introduced signs were put in by the author of the text or were added later. However, it seems very unlikely that a scribe would add more symbols beside the enlarged letters, thus doubling them and suggesting a beginning of a new sentence. Thus, these symbols must have been added later by the readers of the codex.

The Coptic text of the first chapter of Deutero-Isaiah has been translated from the Greek text, which can be distinctly seen, for example, in Isa 40:7, whose Hebrew version is considerably longer than the Greek one.

Although not being a strict rule, manuscript sa 52.2 tends to use longer forms,[5] which can be seen in the following examples:

- in verse 4, in the expression ⲉ2ⲉⲛ2ⲓⲟⲟⲩⲉ we find the indefinite article 2ⲉⲛ[6] (manuscript sa 108[L] reads briefly: ⲉ2ⲛ̄2ⲓⲟⲟⲩⲉ);
- in verse 12, the form 2ⲉⲛ of the preposition occurs twice in the expressions 2ⲉⲛ ⲧⲉϥ2ⲱ2ⲃ̄ and 2ⲉⲛ ⲧⲉϥⲉⲣⲧⲱ (analogically in verse 15: ⲉⲃⲟⲗ 2ⲉⲛ)[7];
- in verse 12, manuscript sa 52.2 contains the noun ⲉⲣⲧⲱ, whose normal form is ⲣⲧⲱ[8];
- in verse 15, the manuscript reads ⲧⲉⲗ†ⲗⲉ, while in lectionary sa 108[L] we can see the abbreviated version ⲧⲁ̄†ⲗⲉ, however both forms are parallel in Coptic.[9]

On the other hand, the articles are sometimes written in abbreviated forms. For instance, in Isa 40:17, we find 2ⲛ̄ⲗⲁⲁⲩ instead of 2ⲉⲛⲗⲁⲁⲩ, whereas in verse 18 there is the careless form ⲩ2ⲁⲙⲱⲉ instead of ⲟⲩ2ⲁⲙⲱⲉ (similarly in v. 24: ⲩⲧⲏⲩ instead of ⲟⲩⲧⲏⲩ). The letter ⲛ can also be seen doubled (e.g. in verse 9 in ⲛ{ⲛ̄}ⲙ̄ⲡⲟⲗⲓⲥ).[10]

In many places the spelling of sa 52.2 is more correct than in other manuscripts, which can be seen in the following examples:

- in the final part of verse 13, there is the expression ⲉⲧⲛⲁⲧⲥⲁⲃⲉ ⲉⲓⲁⲧϥ, being the Coptic equivalent of the Greek verb συμβιβάζειν[11] (in manuscript sa 108[L] there is the condensed form ⲉⲧⲛⲁⲧⲥⲁⲃⲓⲁⲧϥ̄);

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5   They might have shown the influence of the Fayumic dialect.

6   Naturally, the plural indefinite article 2ⲉⲛ is the regular form of the Sahidic dialect. It is sa 108L that uses the abbreviated 2ⲛ, which Layton calls "abnormal variant" (cf. B. Layton, *A Coptic Grammar. With Chrestomathy and Glossary. Sahidic Dialect. Second Edition, Revised and Expanded. With an Index of Citations* [Wiesbaden: Harrassowitz Verlag 2004] par. 50).

7   However, in the manuscript there is no consistency in using the form 2ⲉⲛ of the preposition, e.g. in verse 9, we can find the form 2ⲛ (in the expression 2ⲛ ⲟⲩϭⲟⲙ), which is also commonly used in the Sahidic dialect (see W.E Crum, *A Coptic Dictionary* [original ed.: Oxford: Clarendon Press 1939; reprint: Eugene, Oregon: Wipf and Stock Publishers 2005] 683a).

8   Crum, *Dictionary*, 305b.

9   Crum, *Dictionary*, 411b.

10   A similar notation can be seen in several places in Proto-Isaiah (e.g. 10:14; 14:17.31).

11   Crum, *Dictionary*, 434b.

- in verse 15 the manuscript contains the correct form of the noun N̄ϩⲉⲑⲚⲞⲤ, while sa 108[L] reads the abbreviated form N̄ϩⲐⲚⲞⲤ (the same can be observed in verse 17);
- in verse 15, our manuscript correctly transliterated the Greek word κάδος (as ⲔⲀⲆⲞⲤ), meaning "a jar," "a container"). To compare, lectionary sa 108[L] transliterated this word as ⲔⲀⲦⲞⲨⲤ.

Finally, it is worth noting that the care for linguistic correctness in manuscript sa 52 is revealed through several corrections of the text, an example being Isa 40:11, where in the conjunction ⲀⲨⲱ a small letter Ⲩ was added over the line. In turn, in verse 20 the word ϩⲀⲘⲰⲈ was completed with the vowel Ⲁ written under the line. Yet, it is difficult to determine unambiguously whether the additions came from the original scribe.

2. The list of manuscripts with the text of Isa 40 in the Sahidic dialect of the Coptic language

The text of the first chapter of Deutero-Isaiah can be found in the following manuscripts:

Sa 41.13: it belongs to a bigger codex containing the texts of the prophets. It consists of two parts. The first has fragments of the Book of Isaiah, and in Schüssler's system it received the symbol sa 41.[12] Particular parts of the manuscript have been preserved in London, Paris, Rome and Vienna.[13] Fragment sa 41.13 is two folios, sized 34.5 cm x 26.0 cm, containing the text of Isa 40:24–41:10. Currently, they are housed in London as **BL, Or. 3579 A.30, fol. 2**. Two leaves are not numbered.[14] The other two have the numbers ϥⲅ̄ and ϥⲆ̄, which corresponds to 93 and 94. The text is written in two columns, each containing ca. 36 lines. The manuscript is dated to the ninth century[15] or the tenth century.[16] The text of manuscript sa 41.13 has been edited twice: by Schleifer[17] and by

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12   K. Schüssler, *Das sahidische Alte und Neue Testament: sa 21-48* (Hrsg. von K. Schüssler) (Biblia Coptica 1/1; Wiesbaden: Harrassowitz Verlag 1996) 74-81. It contains a detailed description of the manuscript.

13   See Schüssler, *Sa 21-48*, 74.

14   "The places are indicated, but the letters have not been filled in" (W.E. Crum, *Catalogue of the Coptic Manuscripts in the British Museum* [London: British Museum 1905] 13).

15   P. Nagel, "Studien zur Textüberlieferung des sahidishen Alten Testaments," *Zeitschrift für Ägyptische Sprache und Altertumskunde* 111 (1984) 148.

16   W.C. Till, "Papyrussammlung der Nationalbibliothek in Wien. Katalog der koptischen Bibelbruchstücke. Die Pergamente, *Zeitschrift für die neutestamentliche Wissenschaft* 39 (1940) 16.

17   J. Schleifer, "Sahidische Bibel–Fragmente aus dem British Museum zu London" (Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien. Philosophisch-Historische Klasse 162/6; Wien 1909) 9-12.

Winstedt.[18] Schleifer's edition preserved the order of the columns of the original text, while in Winstedt's there are references to Ciasca's edition[19] based, however, on another manuscript: sa 108[L]. Manuscript sa 41.13 has been described in the works by Crum,[20] Hebbelynck,[21] Nagel,[22] Schleifer[23] and Winstedt.[24] The manuscript was included on Vaschald's list, where it was marked as BMC 43 = Z. 26.[25] A contemporary, detailed description of manuscript sa 41 can be found in Schüssler's study.[26]

Sa 108[L]: it is a Coptic-Arabic lectionary, consisting of 189 leaves, containing the readings for the Holy Week. It comes from the White Monastery in Sohag, today held in the Vatican Library (Borgia Copto 109, cass. XXIII, fasc. 99)[27]. The readings include both Old and New Testament texts. Each day of the Holy Week is divided into ten liturgical hours, half of them is to be celebrated during the day and half during the night. The text of the first chapter of Deutero-Isaiah is read according to the following order:

- ▪ Isa 40:1-5 on Monday (the 9th liturgical hour),

18　E.O. Winstedt, "Some Unpublished Sahidic Fragments of the Old Testament," *The Journal of Theological Studies* 10 (1909) 244-246.

19　A. Ciasca, *Sacrorum Bibliorum fragmenta copto-sahidica Musei Borgiani iussu et sumptibus S. Congregationis de Propaganda Fide studio P. Augustini Ciasca ordinis Eremitarum S. Agostini edita* (Roma: Typis S. Congregationis de Propaganda Fide 1885) I.

20　Crum, *Catalogue*, 13 (no. 43).

21　A. Hebbelynck, "Les manuscrits coptes-sahidiques du «Monastère Blanc». Recherches sur les fragments complémentaires de la Collection Borgia. I. Fragments de l'Ancien Testament," *Muséon* 12 (1911) 46-49 (treated as part of manuscript Borgia XXVI).

22　Nagel, "Studien," 148-149 (also as part of manuscript Borgia XXVI).

23　Schleifer, "Sahidische Bibel–Fragmente," 6-7.

24　Winstedt, "Unpublished Sahidic Fragments," 233, 244.

25　A. Vaschalde, "Ce qui e été publié des versions coptes de la Bible," *Revue Biblique* 29 (1920) 249.

26　Schüssler, *Sa 21-48*, 74-81 (manuscript sa 41.13 is described on p. 80).

27　A detailed description of the lectionary in: Ciasca, *Sacrorum Bibliorum fragmenta*, I, XXVI--XXVII (manuscript presented with no. IC); G.W. Horner, *The Coptic Version of the New Testament in the Southern Dialect, otherwise called Sahidic and Thebaic, with Introduction, Critical Apparatus, and Literal English Translation. III. The Gospel of S. John* (Oxford: Clarendon Press 1911) 360, 383 (on the list of manuscripts on page 360, the lectionary is marked as *ml*, while in the description of manuscripts on page 383, as *Vatican 99*); H. Hyvernat, "Étude sur les versions coptes de la Bible. II. – Ce qui nous est parvenu des versions égyptiennes," *Revue Biblique* 5 (1896) 548-549 (as *M. Borg. Cod. Sah. 99. C. A. – Bombycin*); A. Rahlfs, *Die alttestamentlichen Lektionen der griechischen Kirche* (Mitteilungen des Septuaginta-Unternehmens der Königlichen Gesellschaft der Wissenschaften zu Göttingen 5; Berlin: Weidmannsche Buchhandlung 1915) 69; F.J. Schmitz – G. Mink, *Liste der Koptischen Handschriften des Neuen Testaments. I, 2/2. Die sahidischen Handschriften der Evangelien* (Arbeiten zur Neutestamentlichen Textforschung 15; Berlin – New York: Walter de Gruyter 1991) 1084-1086 (as *sa 16L*); K. Schüssler *Das sahidische Alte und Neue Testament: sa 93-120* (Hrsg. von K. Schüssler) (Biblia Coptica 1/4; Wiesbaden: Harrassowitz Verlag 2000) 49-69; G. Zoega, *Catalogus codicum copticorum manu scriptorum qui in museo Borgiano velitris adservantur* (Roma: Typis Sacrae Congregationis de Propaganda Fide 1810) 189-192, 196-203 (in the edition of Ciasca, the manuscript presented with no. 99, written as XCIX and IC; on page 189, there is an error: instead of CXIX there should be XCIX).

▪ Isa 40:9-31 on Tuesday (the 9th hour).[28]

Since it is a paper codex, its dating fell on a later period and can be placed between the 12th and 14th centuries.[29] The edition of Isa 40:1-5.9-31 was made by Amélineau[30] and Ciasca, the latter marked the manuscript as IC.[31]

Sa 212[L].12: is part of a large lectionary containing readings for particular days of the year. It comes from the White Monastery in Sohag although it might have been prepared in a scriptorium of the Fayum.[32] Sa 212[L] consisted of over 300 parchment folios. Only 24 have been preserved and are kept in the Vatican Library as well as Paris, London and Vienna.[33] The manuscript originated probably in the 11th century.[34] We focus on manuscript sa 212[L].12 embracing four folios of ca. 34 x 27 cm, housed in Rome in the Vatican Library (Rom, BV, Borgia copto 109, cass. X, fasc. 32, fol. 6-9). Its particular folios are quite well preserved. They contain short fragments of various Old Testament books.[35] On the last leaf of sa 212[L].12, there are interesting texts of Isa 40:26-31 and Isa 41:1. They were placed in a group of other fragments and provided with a joint Coptic commentary: ⲚⲀⲒ ⲌⲰⲞⲨ ⲚⲚⲔⲈⲫⲀⲖⲀⲒⲞⲚ ⲚⲤⲰⲞⲨⲌ ⲈϢⲀⲨⲦⲀⲞⲨⲞⲞⲨ ⲈⲜⲚ ⲔⲈⲢⲞⲤ ⲚⲒⲘ ⲘⲚ ⲌⲞⲞⲨ ⲚⲒⲘ ⲈⲦⲈⲔⲚⲀⲦⲰϢ ⲈⲦⲀⲨⲞ ⲚⲌⲎⲦⲞⲨ, which means that the texts (including Isa 40, which we are interested in) were not meant to be read on any particular day of the liturgical year.[36] The manuscript has not been

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28 K. Schüssler, *Sa 93-120*, 54-55.

29 The earliest dating, falling on the 12th/13th cc., was opted by Hyvernat ("Étude II", 548-549). Horner defines the origin of the lectionary as "not earlier than XIII" (Horner, *Coptic Version*, III, 383); Balestri moved it to the 13th or 14th cc. (P.J. Balestri, *Sacrorum Bibliorum Fragmenta Copto-Sahidica Musei Borgiani. III. Novum Testamentum* (Roma: Typographia Polyglotta S. C. de Propaganda Fide 1904) LXI); Ciasca (*Sacrorum Bibliorum fragmenta*, I, XXVII) opted for the end of the 14th c.; Rahlfs spoke of ca. 1400 (Rahlfs, *Die alttestamentlichen Lektionen*, 163).

30 É. Amélineau, "Fragments de la version thébaine de l'Écriture (Ancien Testament)," *Recueil de travaux relatifs à la philology et à l'archéologie égyptiennes et assyriennes* 9 (1887) 124-125.

31 Ciasca, *Sacrorum Bibliorum fragmenta*, II, 237-239.

32 K. Schüssler, *Das sahidische Alte und Neue Testament: sa 185-260* (Hrsg. von K. Schüssler) (Biblia Coptica 2/2; Wiesbaden: Harrassowitz Verlag 2015) 71. Moreover, F. Feder (*Biblia Sahidica. Ieremias, Lamentationes (Threni), Epistula Ieremiae et Baruch* [Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 147; Berlin-New York: Walter de Gruyter 2002] 40) describes the provenance of the manuscript as "aus dem Weißen Kloster bei Achmim."

33 A detailed list of particular fragments and places of their storage in: Schüssler, *Sa 185-260*, 68.

34 Schüssler, *Sa 185-260*, 71

35 A detailed description of the manuscript in: Ciasca, *Sacrorum Bibliorum fragmenta*, I, XXV--XXVI (marked as XXXII); Feder, *Biblia Sahidica*, 40-41 (Feder, following Ciasca's system, marked the manuscript as L 32); Hebbelynck, "Les manuscrits coptes-sahidiques," I, 54; Hyvernat, "Étude. II," 558; P. Lacau, "Textes de l'Ancien Testament en copte sahidique," *Recueil de travaux relatifs à la philology et à l'archéologie égyptiennes et assyriennes. Nouvelle Série* 7 (1901) 104; Zoega, *Catalogus*, 179-180 (manuscript marked as XXXII). Vaschalde's list ("Ce qui e été publié des versions coptes de la Bible," 247) lacks Isa 40:26-31. But there is Isa 41:1, belonging to the same manuscript.

36 Ciasca (*Sacrorum Bibliorum fragmenta*, I, XXVI) translates: "haec sunt capita collecta quae solent recitari omni tempore et omni die, quo tibi propositum erit legere in iis." The same in:

edited in a separate study. Yet, his variants are found in the critical apparatus of Ciasca numbered as XXXII.[37]

MMA 12: this text was not included in Schüssler's works. There is not a lot of information about the text. We only know that the writing is the one that was used on ostraca found in the Monastery of Epiphanius at Thebes.[38] The text is kept in the Metropolitan Museum of Art in New York as **MMA 12. 180. 216 (Ostr.): sa^exc**. It contains only two verses: Isa 40:1-2. A very brief characteristic of the fragment was given by Crum.[39] His study also includes its edition.[40] Information about the manuscript was placed on the list drawn up by Nagel.[41]

Considering the aforementioned Coptic manuscripts of the Sahidic dialect, we can note that the fragments of the first chapter of Deutero-Isaiah are found in four manuscripts, not counting sa 52 itself. In order to have a better picture of the contents of particular manuscripts, the occurrence of verses from Isa 40 is shown in the table where:

- an "x" speaks of the occurrence of a whole verse,
- an "(x)" speaks of the occurrence of a fragment of a given verse,
- an empty space in the table means the lack of a given verse in the manuscript.

Thus, the contents of the manuscripts can be presented as follows:

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Sa 41.13															
Sa 108L	x	x	x	x	x				x	x	x	x	x	x	x
Sa 212.12L															
MMA 12	x	x													

	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Sa 41.13									(x)	x	x	x	x	x	x	x
Sa 108^L	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
Sa 212.12^L											x	x	x	x	x	x
MMA 12																

Zoega, *Catalogus*, 180.

[37] Ciasca, *Sacrorum Bibliorum fragmenta*, II, 239.

[38] The description of the Monastery of Epiphanius as well as the characteristics of the monks' lives and their writing activities in: W.E. Crum – H.E. Winlock, *The Monastery of Epiphanius at Thebes. Part I* (The Archaeological Material by H. E. Winlock, The Literary Material by W. E. Crum) (New York: The Metropolitan Museum of Art 1926).

[39] W.E. Crum – H.G. Evelyn White, *The Monastery of Epiphanius at Thebes. Part II* (Coptic Ostraca and Papyri Edited with Translations and Commentaries by W. E. Crum. Greek Ostraca and Papyri Edited with Translations and Commentaries by H.G. Evelyn White) (New York: The Metropolitan Museum of Art 1926) 158.

[40] Crum, *The Monastery*, II, 6-7.

[41] P. Nagel, "Editionen koptischer Bibeltexte seit Till 1960," *Archiv für Papyrusforschung* 35 (1990) 60.

As we can see in the table, three verses: 6-8 do not occur in any available Coptic manuscripts written in the Sahidic dialect, except in our manuscript sa 52.2 from the Pierpont Morgan Collection!

3. The Sahidic text of Isa 40

In this paragraph, I will present the edition of the text of Isa 40 based on sa 52.2, at the same time considering the remaining Coptic manuscripts in the Sahidic dialect. Their different readings will be given in the critical apparatus.

In the case of sa 108[L], as already mentioned, we possess two editions of the text: one worked out by Amélineau and the other by Ciasca. The first one is not very accurate and contains many errors.[42] In our critical apparatus, references to sa 108[L] mean references to Ciasca's edition.

In the case of manuscript sa 41.13, we also have two editions that differ in several places. Our critical apparatus is based on Schleifer's edition, but it inclu-des those places where Winstedt's edition contains a different reading. It is worth stating that Winstedt's edition has omitted a fragment of Isa 40:31 (these letters are missing: …]ⲉⲧ ⲧⲛ̄ϩ̄ ⲛ̄ⲑⲉ ⲛ̄ϩⲛ[…), which the author has commented on saying, "A line seems to be missing here either in the MS or in my copy."[43] It is not known exactly what he meant by "seems to be missing." In the introduction to his edition, Winstedt writes that his publication constitutes "the results of two fleeting visits to the Museum *en passage*. The faulty and incomplete decipher-ment of some of the more illegible fragments will, I hope, be excused, as my time was on both occasions limited to a few hours, and I have had no opportu-nity of revising my copies."[44] Therefore, it will be safer to follow the edition by Schleifer.

In order to make the text of sa 52.2 clear, the following signs have been used:
- ▪ <> pointed brackets have been used when the copyist omitted certain letters that should be added for a proper understanding of the text,
- ▪ {} braces appear in these places where the scribe, perhaps as a result of dittography, wrote letters that seem redundant,

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42   I have noted numerous inaccuracies comparing Amélineau's edition with the original manus-cript housed in the Vatican Library. For example, in the original Isa 40:2 has ⲃⲱⲗ ⲉⲃⲟⲗ, which is the regular form of the verb "release, pardon" (Crum, *Dictionary*, 33b). Amélineau unne-cessarily changed it to ⲉⲃⲱⲗ ⲉⲃⲟⲗ, which is most likely a case of dittography (the previous word ends with the vowel -ⲉ in ⲙ̄ⲡⲉⲥⲛⲟⲃⲉ). In his study concerning only Isa 40, Ciasca listed ca. 15 errors committed by Amélineau while reading the original Coptic text (Ciasca, *Fragmen-ta*, II, LXIV-LXV).
43   Winstedt, "Some Unpublished Sahidic Fragments," 244.
44   Winstedt, "Some Unpublished Sahidic Fragments," 233.

- ▪ > indicates the lack of a given form in the manuscript whose number is given next to it;
- ▪ an exclamation mark in superscript: ! , used in the critical apparatus, suggests a more correct reading (e.g. in Isa 40:26, the correct version is ⲚⲦⲈϤϬⲞⲘ, and not ⲚⲦⲈⲈϬⲞⲘ, hence in the critical apparatus we find: ꞌⲚⲦⲈϤϬⲞⲘ).

The Coptic text of the first chapter of Deutero-Isaiah reads as follows:

v. 1 ⲠⲈϪⲈ ⲠⲚⲞⲨⲦⲈ ϪⲈ ⲠⲀⲢⲀⲔⲀⲖⲈⲒ· ⲠⲀⲢⲀⲔⲖⲈⲒ[sic] ⲘⲠⲀⲖⲀⲞⲤ·

v. 2 ⲚⲞⲨⲎⲎⲂ ϢⲀϪⲈ ⲈⲠϨⲎⲦ ⲚⲐⲒⲖⲎⲘ· ⲠⲀⲢⲀⲔⲀⲖⲈⲒ ⲘⲘⲞⲤ ϪⲈ ⲀⲠⲈⲤⲐⲂⲂⲒⲞ ⲀϢⲀⲒ ⲀⲠⲈⲤⲚⲞⲂⲈ ⲂⲰⲖ ⲈⲂⲞⲖ· ϪⲈ ⲀⲤϪⲒ ⲈⲂⲞⲖ ϨⲒⲦⲞⲞⲦϤ ⲘⲠϪⲞⲈⲒⲤ ⲚⲚⲈⲤⲚⲞⲂⲈ ⲈⲨⲔⲎⲂ·

v. 3 ⲦⲈⲤⲘⲎ ⲘⲠⲈⲦⲰϢ ⲈⲂⲞⲖ ϨⲒ ⲠϪⲀⲒⲈ ϪⲈ ⲤⲂⲦⲈ ⲦⲈϨⲒⲎ ⲘⲠϪⲞⲈⲒⲤ ⲤⲞⲨⲦⲚ ⲚⲈϤϨⲒⲞⲞⲨⲈ·

v. 4 ⲈⲒⲀ ⲚⲒⲘ ⲚⲀⲘⲞⲨϨ· ⲀⲨⲰ ⲦⲞⲞⲨ ⲚⲒⲘ· ⲘⲚ ⲤⲒⲂⲦ ⲚⲒⲘ ⲚⲀⲐⲂⲂⲒⲞ· ⲀⲨⲰ ⲚⲈⲦϬⲞⲞⲘⲈ ⲦⲎⲢⲞⲨ ⲚⲀϢⲰⲠⲈ ⲈⲨⲤⲞⲞⲨⲦⲚ· ⲀⲨⲰ ⲚⲈⲦⲚⲀϢⲰⲦ ⲈϨⲈⲚϨⲒⲞⲞⲨⲈ ⲈⲨⲤⲖⲈϬⲖⲰϬ·

v. 5 ⲀⲨⲰ ⲠⲈⲞⲞⲨ ⲘⲠϪⲞⲈⲒⲤ ⲚⲀⲞⲨⲰⲚϨ ⲈⲂⲞⲖ· ⲚⲦⲈⲤⲀⲢⲍ ⲚⲒⲘ ⲚⲀⲨ ⲈⲠⲈⲞⲞⲨ ⲘⲠⲚⲞⲨⲦⲈ·

v. 6 ⲦⲈⲤⲘⲎ ⲘⲠⲈⲦϪⲰ ⲘⲘⲞⲤ ϪⲈ ⲰϢ ⲈⲂⲞⲖ· ⲀⲨⲰ ⲠⲈϪⲀⲒ ϪⲈ Tab. 80, f. 39ᵛ ⲦⲀⲰϢ ⲈⲂⲞⲖ ϪⲈ ⲞⲨ ϪⲈ ⲞⲨⲬⲞⲢⲦⲞⲤ ⲠⲈ ⲤⲀⲢⲍ ⲚⲒⲘ· ⲀⲨⲰ ⲠⲈⲞⲞⲨ ⲦⲎⲢϤ ⲘⲠⲢⲰⲘⲈ ⲚⲐⲈ ⲠⲈ· ⲚⲞⲨϨⲢⲎⲢⲈ ⲚⲬⲞⲢⲦⲞⲤ·

v. 7 ⲀⲠⲈⲬⲞⲢⲦⲞⲤ ϢⲞⲞⲨⲈ· ⲀⲨⲰ ⲀⲠⲈϤϨⲢⲎⲢⲈ ⲤⲢⲞⲂⲢⲈϤ·

v. 8 ⲠϢⲀϪⲈ ⲆⲈ ⲘⲠϪⲞⲈⲒⲤ ϢⲞⲞⲠ ϢⲀ ⲈⲚⲈϨ·

v. 9 ⲀⲖⲈ ⲈϨⲢⲀⲒ ⲈϪⲚ ⲞⲨⲦⲞⲞⲨ ⲈϤϪⲞⲤⲈ ⲠⲈⲦⲈⲨⲀⲄⲄⲈⲖⲒⲌⲈ ⲚⲤⲒⲰⲚ· ϪⲈⲤⲦ ⲦⲈⲔⲤⲘⲎ ϨⲚ ⲞⲨϬⲞⲘ ⲠⲈⲦⲦⲀϢⲈ ⲞⲈⲒϢ ⲚⲐⲒⲖⲎⲘ· ϪⲒⲤⲈ ⲘⲠⲢⲢ ϨⲞⲦⲈ· ⲀϪⲒⲤ Ⲛ{Ⲛ}ⲘⲠⲞⲖⲒⲤ ⲚⲒⲞⲨⲆⲀ· ϪⲈ ⲈⲒⲤ ⲠⲈⲚⲚⲞⲨⲦⲈ

v. 10 ⲈⲒⲤ ⲠϪⲞⲈⲒⲤ ⲚⲎⲨ ϨⲚ ⲞⲨϬⲞⲘ· ⲀⲨⲰ ⲠⲈϤϬⲂⲞⲒ ⲚⲎⲨ ϨⲚ ⲞⲨⲘⲚⲦϪⲞⲈⲒⲤ· ⲈⲒⲤ ⲠⲈϤⲂⲈⲔⲈ ⲚⲘⲘⲀϤ ⲀⲨⲰ ⲠⲈϤϨⲰⲂ ⲘⲠⲈϤⲘⲦⲞ ⲈⲂⲞⲖ·

v. 11 ϤⲚⲀⲘⲞⲞⲚⲈ ⲘⲠⲈϤⲞϨⲈ ⲚⲐⲈ ⲚⲞⲨϢⲰⲤ· ⲀⲨⲰ ϤⲚⲀⲤⲈⲨϨ ⲚⲈϤϨⲒⲈⲒⲂ ⲈϨⲞⲨⲚ ϨⲘ ⲠⲈϤϬⲂⲞⲒ· ⲀⲨⲰ ϤⲚⲀⲠⲀⲢⲀⲔⲀⲖⲈⲒ ⲚⲚⲈⲦⲈⲈⲦ·

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v. 1 ⲠⲀⲢⲀⲔⲖⲈⲒ[sic]: > sa 108L, ⲠⲀⲢⲀⲔⲀⲖⲈ MMA 12

v. 2 ⲚⲞⲨⲎⲎⲂ: ⲚⲞⲨⲎⲂ MMA 12 | ⲠⲀⲢⲀⲔⲀⲖⲈⲒ ⲘⲘⲞⲤ ϪⲈ: ⲤⲈⲠⲤⲰⲠϬ ϪⲈ sa 108L, ⲠⲀⲖⲀⲔⲀ– ⲖⲈ ϪⲈ MMA 12 | ⲀⲠⲈⲤⲚⲞⲂⲈ: ⲘⲠⲈⲤⲚⲞⲂⲈ sa 108L | ⲀⲤϪⲒ ⲈⲂⲞⲖ: Ⲁ[ⲤϪ]Ⲓ MMA 12

v. 3 ⲤⲞⲨⲦⲚ: ⲚⲦⲈⲦⲚⲤⲞⲞⲨⲦⲚ sa 108L | ⲚⲈϤϨⲒⲞⲞⲨⲈ: ⲚⲚⲈϤⲘⲀ ⲘⲘⲞⲞϢⲈ sa 108L

v. 4 ⲀⲨⲰ ⲦⲞⲞⲨ ⲚⲒⲘ: ⲚⲦⲈ ⲦⲞⲞⲨ ⲚⲒⲘ sa 108L | ⲘⲚ ⲤⲒⲂⲦ ⲚⲒⲘ: ϨⲒ ⲤⲒⲂⲦ ⲚⲒⲘ sa 108L | ⲚⲀⲐⲂⲂⲒⲞ: ⲐⲂⲂⲒⲞ sa 108L | ⲦⲎⲢⲞⲨ: > sa 108L | ⲈⲨⲤⲞⲞⲨⲦⲚ: ⲈⲨⲤⲞⲨⲦⲰⲚ sa 108L | ⲈϨⲈⲚϨⲒⲞⲞⲨⲈ: ⲈϨⲚϨⲒⲞⲞⲨⲈ sa 108L | ⲈⲨⲤⲖⲈϬⲖⲰϬ: ⲈⲨⲤⲖϬⲖⲰϬ sa 108L

v. 5 ⲈⲠⲈⲞⲞⲨ: ⲈⲠⲞⲨϪⲀⲒ sa 108L | ⲘⲠⲚⲞⲨⲦⲈ: + ϪⲈ ⲠϪⲞⲈⲒⲤ ⲠⲈⲚⲦⲀϤϢⲀϪⲈ sa 108L

v. 9 ϪⲈⲤⲦ ⲦⲈⲔⲤⲘⲎ: ϪⲒⲤⲈ ⲚⲦⲈⲔⲤⲘⲎ sa 108L | ⲚⲐⲒⲖⲎⲘ: ⲚⲞⲐⲒⲈⲖⲎⲘ sa 108L | Ⲛ{Ⲛ}ⲘⲠⲞⲖⲒⲤ: ⲚⲘⲠⲞⲖⲒⲤ sa 108L

v. 10 ⲚⲎⲨ 1: > sa 108L | ⲠⲈϤϬⲂⲞⲒ: ⲠⲈϤϬⲂⲞⲒ sa 108L | ⲠⲈϤⲂⲈⲔⲈ: ⲠⲈϤⲂⲨⲔⲈ sa 108L

v. 11 ⲀⲨⲰ 1: ⲩ superscr. | ⲚⲈϤϨⲒⲈⲒⲂ: ⲚⲚⲈϤϨⲒⲈⲒⲂ sa 108L | ⲠⲈϤϬⲂⲞⲒ: ⲠⲈϤϬⲈⲢⲰⲂ sa 108L

v. 12   ⲚⲒⲘ ⲠⲈⲚⲦⲀϤϢⲒ ⲠⲘⲞⲞⲨ ϨⲈⲚ ⲦⲈϤϨⲰⲤⲂ· ⲀⲨⲰ ⲦⲠⲈ ϨⲈⲚ ⲦⲈϤⲈⲢⲦⲰ· ⲀⲨⲰ ⲠⲔⲀϨ ⲦⲎⲢϤ ϨⲚ ⲦⲈϤϬⲀϬⲘⲈ· ⲚⲒⲘ ⲠⲈⲚⲦⲀϤϢⲒ ⲚⲚⲦⲞⲞⲨ ϨⲚ ⲞⲨϢⲒ· ⲀⲨⲰ ⲚⲈⲔⲢⲰⲞⲨ ϨⲚ ⲞⲨⲘⲀϢⲈ·

v. 13   ⲚⲒⲘ ⲠⲈⲚⲦⲀϤⲈⲒⲘⲈ ⲈⲠϨⲎⲦ ⲘⲠⲬⲞⲈⲒⲤ· ⲀⲨⲰ ⲚⲒⲘ ⲠⲈⲚⲦⲀϤϢⲰⲠⲈ ⲚⲀϤ ⲚⲢⲈϤⲬⲒ-ϢⲞⲬⲚⲈ ⲠⲀⲒ ⲈⲦⲚⲀⲦⲤⲀⲂⲈ ⲈⲒⲀⲦϤ ⲈⲂⲞⲖ·

v. 14   Ⲏ ⲚⲦⲀϤⲬⲒ ϢⲞⲬⲚⲈ ⲘⲚ ⲚⲒⲘ ⲀϤⲦⲤⲀⲂⲞϤ· Ⲏ ⲚⲒⲘ ⲠⲈⲚⲦⲀϤⲦⲤⲀⲂⲞϤ ⲈⲠϨⲀⲠ· Ⲏ ⲀϤⲦⲀⲘⲞϤ ⲈⲦⲈϨⲒⲎ ⲚⲦⲘⲚⲦⲢⲘⲚϨⲎⲦ· Ⲏ ⲚⲒⲘ ⲠⲈⲚⲦⲀϤⲦ ⲚⲀϤ ⲚϢⲞⲢⲠ· ⲬⲈ ⲈϤⲈⲦⲰⲰⲂⲈ ⲚⲀϤ·

v. 15   ⲈϢϪⲈ ⲚϨⲈⲐⲚⲞⲤ ⲦⲎⲢⲞⲨ ⲈⲨⲞ ⲚⲐⲈ ⲚⲞⲨⲦⲈⲖⲦⲖⲈ ⲈⲂⲞⲖ ϨⲈⲚ ⲞⲨⲔⲀⲆⲞⲤ· ⲀⲨⲰ ⲈⲨⲎⲠ ⲚⲐⲈ ⲘⲠⲢⲒⲔⲈ ⲚⲞⲨⲘⲀϢⲈ· ⲀⲨⲰ ⲀⲨⲚⲦⲰⲚⲞⲨ ⲈⲨϬⲒⲌ·

v. 16   ⲘⲠⲖⲒⲂⲀⲚⲞⲤ ⲆⲈ ⲢⲰϢⲈ ⲀⲚ ⲈⲢⲰⲔϨ· ⲀⲨⲰ ⲚⲦⲂⲚⲞⲞⲨⲈ ⲦⲎⲢⲞⲨ ⲢⲰϢⲈ ⲀⲚ ⲈⲠⲦⲀⲖⲞ·

v. 17   ⲀⲨⲰ ⲚϨⲈⲐⲚⲞⲤ ⲦⲎⲢⲞⲨ ϨⲚⲖⲀⲀⲨ ⲚⲈ· ⲀⲨⲰ ⲀⲨⲞⲠⲞⲨ ϨⲰⲤ ⲖⲀⲀⲨ·

v. 18   ⲚⲦⲀⲦⲈⲦⲚⲦⲈⲚⲦⲚ ⲠⲬⲞⲈⲒⲤ ⲈⲚⲒⲘ· ⲀⲨⲰ ⲚⲦⲀⲦⲈⲦⲚⲦⲚⲦⲰⲚϤ ⲈⲨⲀϢ ⲘⲘⲒⲚⲈ·

v. 19   ⲘⲎ ⲈⲨϨⲒⲔⲰⲚ ⲈⲀⲨϨⲀⲘϢⲈ ⲦⲀⲘⲒⲞⲤ· Ⲏ ⲞⲨϨⲀⲨⲚⲞⲨⲂ· ⲠⲈⲚⲦⲀϤⲞⲨⲈⲦϨ ⲞⲨⲚⲞⲨⲂ ⲀϤⲖⲀⲖⲰⲰϤ Ⲏ ⲀϤⲦⲀⲘⲒⲞϤ ⲚⲞⲨⲤⲘⲞⲦ·

v. 20   Tab. 81, f. 40ʳ ⲈϢⲀⲢⲈⲠϨⲀⲘϢⲈ ⲄⲀⲢ ⲤⲖⲠ ⲞⲨϢⲈ ⲈⲘⲈϤⲢ ⲬⲞⲞⲖⲈⲤ· ⲀⲨⲰ ϢⲀϤϢ-ⲒⲚⲈ ⲚⲤⲀⲦⲀϨⲞϤ ⲈⲢⲀⲦϤ ϨⲚ ⲞⲨⲘⲚⲦⲢⲘⲚϨⲎⲦ ⲚⲞⲨϨⲒⲔⲰⲚ· ⲀⲨⲰ ⲬⲈⲔⲀⲤ ⲚⲚⲈⲤⲔⲒⲘ

v. 21   ⲚⲦⲈⲦⲚ<Ⲛ>ⲀⲈⲒⲘⲈ ⲀⲚ· ⲚⲦⲈⲦⲚⲚ<Ⲁ>ⲤⲰⲦⲘ ⲀⲚ· ⲘⲠⲞⲨⲦⲀⲘⲈ ⲦⲎⲨⲦⲚ ⲬⲒⲚ ϢⲞⲢⲠ· ⲘⲠⲈⲦⲚⲈⲒⲘⲈ ⲈⲚⲤⲚⲦⲈ ⲘⲠⲔⲀϨ·

v. 22   ⲠⲈⲦⲀⲘⲀϨⲦⲈ ⲘⲠⲔⲰⲦⲈ ⲘⲠⲔⲀϨ· ⲀⲨⲰ ⲈⲢⲈⲚⲈⲦⲞⲨⲎϨ ⲚϨⲎⲦϤ Ⲟ ⲚⲐⲈ ⲚϨⲚϢϪⲎ· ⲠⲈⲚⲦⲀϤⲦⲀϨⲈ ⲦⲠⲈ ⲈⲢⲀⲦⲤ ⲚⲐⲈ ⲚⲞⲨⲔⲎⲠⲈ· ⲀⲨⲰ ⲀϤⲠⲞⲢϢϤ ⲈⲂⲞⲖ ⲚⲐⲈ ⲚⲞⲨϨ-ⲂⲰ ⲈⲞⲨⲰϨ ⲚϨⲎⲦⲤ·

v. 12 ⲠⲘⲞⲞⲨ: ⲘⲠⲘⲞⲞⲨ sa 108L | ϨⲈⲚ1,2: ϨⲚ sa 108L | ⲦⲈϤⲈⲢⲦⲰ: ⲦⲈϤⲢⲦⲰ sa 108L | ⲦⲈϤϬⲀϬ-ⲘⲈ: ⲦⲈϤϪⲀⲘⲎ sa 108L

v. 13 ⲚⲒⲘ: Ⲏ ⲚⲒⲘ sa 108L | ⲈⲦⲚⲀⲦⲤⲀⲂⲈ ⲈⲒⲀⲦϤ: ⲈⲦⲚⲀⲦⲤⲀⲂⲒⲀⲦϤ sa 108L

v. 14 ⲀϤⲦⲤⲀⲂⲞϤ: Ⲏ ⲚⲒⲘ ⲠⲈⲦⲚⲀⲦⲤⲀⲂⲈ ⲈⲒⲀⲦϤ ⲈⲂⲞⲖ sa 108L

v. 15 ⲚϨⲈⲐⲚⲞⲤ: ⲚϨⲐⲚⲞⲤ sa 108L | ⲦⲈⲖⲦⲖⲈ: ⲦⲀⲦⲖⲈ sa 108L | ϨⲈⲚ: ϨⲚ sa 108L | ⲔⲀⲆⲞⲤ: ⲔⲀ-ⲦⲞⲨⲤ sa 108L

v. 16 ⲆⲈ ⲢⲰϢⲈ: ⲚⲀⲢⲰϢⲈ sa 108L | ⲈⲢⲰⲔϨ: ⲈⲢⲰⲔϨϤ sa 108L

v. 17 ϨⲈⲐⲚⲞⲤ: ϨⲐⲚⲞⲤ sa 108L | ϨⲰⲤ ⲖⲀⲀⲨ: ⲈⲨⲖⲀⲀⲨ sa 108L

v. 18 ⲚⲦⲀⲦⲈⲦⲚⲦⲈⲚⲦⲚ: ⲚⲦⲀⲦⲈⲦⲚⲦⲚⲦⲰⲚ sa 108L | ⲠⲬⲞⲈⲒⲤ: ⲈⲠⲬⲞⲈⲒⲤ sa 108L | ⲚⲦⲀⲦⲈ-ⲦⲈⲚⲦⲚⲦⲰⲚϤ: ⲈⲀⲦⲈⲦⲚⲦⲚⲦⲰⲚϤ sa 108L | ⲈⲨⲀϢ: ⲈⲀϢ sa 108L

v. 19 ⲈⲨϨⲒⲔⲰⲚ: ⲞⲨϨⲒⲔⲰⲚ sa 108L | ϨⲀⲨⲚⲞⲨⲂ: ϨⲀⲘⲚⲞⲨⲂ sa 108L | ⲠⲈⲚⲦⲀϤⲞⲨⲈⲦϨ: ⲠⲈⲚⲦⲀ-ϤⲞⲨⲰⲦϨ sa 108L | ⲞⲨⲚⲞⲨⲂ: ϨⲚ ⲞⲨⲚⲞⲨⲂ sa 108L | ⲀϤⲖⲀⲖⲰⲰϤ: ⲀϤⲖⲀⲖⲰϤ sa 108L | Ⲏ ⲀϤⲦⲀⲘⲒⲞϤ: ⲈⲀϤⲦⲀⲘⲒⲞϤ sa 108L

v. 20 ⲈϢⲀⲢⲈ: ϢⲀⲢⲈ sa 108L | ⲤⲖⲠ: ⲤⲞⲦⲠ sa 108L | ⲞⲨϢⲈ: ⲚⲞⲨϢⲈ sa 108L | ϢⲀϤϢⲒⲚⲈ: ⲈϤϢ-ⲀⲚϢⲒⲚⲈ sa 108L

v. 21 ⲚⲦⲈⲦⲚ<Ⲛ>ⲀⲈⲒⲘⲈ: !ⲚⲦⲈⲦⲚⲚⲀⲈⲒⲘⲈ sa 108L | ⲚⲦⲈⲦⲚⲚ<Ⲁ>ⲤⲰⲦⲘ: ⲚⲦⲈⲦⲚⲀⲤⲰⲦⲘ sa 108L | ϢⲞⲢⲠ: ⲚϢⲞⲢⲠ sa 108L | ⲈⲚⲤⲚⲦⲈ: ⲚⲤⲚⲦⲈ sa 108L

v. 22 ⲘⲠⲔⲰⲦⲈ: ⲘⲠⲔⲰⲦ sa 108L | ⲈⲢⲈⲚⲈⲦⲞⲨⲎϨ: ⲚⲈⲦⲞⲨⲎϨ sa 108L | Ⲟ: ⲈⲨⲞ sa 108L | ϨⲚϢϪⲎ: ϨⲚϢⲰϪⲎ sa 108L | ⲠⲈⲚⲦⲀϤⲦⲀϨⲈ ⲦⲠⲈ: ⲠⲈⲚⲦⲀϤⲦⲀϨⲞ ⲚⲦⲠⲈ sa 108L | ⲞⲨⲔⲎⲠⲈ: ⲞⲨⲔⲨ-ⲠⲈ sa 108L | ⲀϤⲠⲞⲢϢϤ: ⲀϤⲠⲰⲢϢϤ sa 108L

v. 23 ⲡⲉⲧϯ ⲛⲛⲁⲣⲭⲱⲛ ⲉⲁⲣⲭⲉⲓ ⲉⲩⲗⲁⲁⲩ· ⲁⲩⲱ ⲁϥⲧⲁⲙⲓⲉ ⲡⲕⲁϩ ⲛⲑⲉ ⲛⲟⲩⲗⲁⲁⲩ·

v. 24 ⲛⲛⲉⲩⲭⲟ ⲅⲁⲣ ⲟⲩⲇⲉ ⲛⲛⲉⲩⲧⲱϭⲉ· ⲟⲩⲇⲉ ⲛⲛⲉⲧⲉⲩⲛⲟⲩⲛⲉ ϫⲓ ⲛⲟⲩⲛⲉ ⲉϩⲣⲁⲓ
ⲉⲡⲕⲁϩ· ⲁⲩⲧⲏⲩ ⲛⲓϥⲉ ⲉⲣⲟⲟⲩ ⲁⲩⲱ ⲁⲩϣⲟⲟⲩⲉ· ⲁⲩⲱ ⲑⲁⲧⲏⲩ ⲛⲁϥⲓⲧⲟⲩ ⲛⲑⲉ
ⲛϩⲉⲛϭⲗⲁⲙ·

v. 25 ⲧⲉⲛⲟⲩ ϭⲉ ⲛⲧⲁⲧⲉⲧⲛⲧⲛⲧⲱⲛⲧ ⲉⲛⲓⲙ· ⲁⲩⲱ ϯⲛⲁϫⲓⲥⲉ ⲡⲉϫⲉ ⲡⲡⲉⲧⲟⲩⲁⲁⲃ

v. 26 ϥⲓ ⲛⲛⲉⲧⲛⲃⲁⲗ ⲉϩⲣⲁⲓ ⲉⲧⲡⲉ· ⲛⲧⲉⲧⲛⲛⲁⲩ ϫⲉ ⲛⲓⲙ ⲡⲉⲛⲧⲁϥⲧⲁⲙⲓⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ· ⲡⲉ-
ⲧⲉⲓⲛⲉ ⲙⲡⲉⲩⲕⲟⲥⲙⲟⲥ ⲉⲃⲟⲗ ⲕⲁⲧⲁ ⲧⲉⲩⲏⲡⲉ· ϥⲛⲁⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲙⲡⲉⲩ-
ⲣⲁⲛ ⲉⲃⲟⲗ ϩⲙ ⲡⲛⲟϭ ⲛⲉⲟⲟⲩ· ⲁⲩⲱ ⲡⲁⲙⲁϩⲧⲉ ⲛⲧⲉⲉϭⲟⲙ· ⲛⲅⲟⲃϣ̅ ⲁⲛ ⲉⲗⲁⲁⲩ·

v. 27 ⲙⲡⲣ̅ϫⲟⲟⲥ ⲅⲁⲣ ⲓ̈ⲁⲕⲱⲃ· ⲁⲩⲱ ⲟⲩ ⲡⲉⲛⲧⲁⲕϫⲟⲟⲩ ⲡⲓⲏ̅ⲗ ϫⲉ ⲁⲧⲁϩⲓ̈ⲏ ϩⲱⲡ ⲉⲡⲁ-
ⲛⲟⲩⲧⲉ· ⲁⲩⲱ ϫⲉ ⲁⲡⲛⲟⲩⲧⲉ ϥⲓ ⲙⲡⲁϩⲁⲡ ⲁϥⲕⲧⲟϥ·

v. 28 ⲧⲉⲛⲟⲩ ⲙⲡⲉⲕⲉⲓⲙⲉ ⲛⲥⲁⲃⲏⲗ ϫⲉ ⲁⲕⲥⲱⲧⲙ̅· ⲡⲛⲟⲩⲧⲉ ⲛϣⲁ ⲉⲛⲉϩ· ⲡⲉⲛⲧⲁϥⲧⲁ-
ⲙⲓⲉ ⲁⲣⲏϫϥ ⲙⲡⲕⲁϩ· ⲛϥⲥⲕⲟ ⲁⲛ· ⲟⲩⲇⲉ ⲛϥⲛⲁϩⲓⲥⲉ ⲁⲛ· ⲟⲩⲇⲉ ⲙⲛ ⲑⲉ ⲛⲉ<ⲓ>ⲙⲉ
ⲉⲧⲉϥⲙⲛⲧⲣⲙ̅ⲛϩⲏⲧ·

v. 29 ⲡⲉⲧϯ ⲛⲧϭⲟⲙ ⲛ̅ⲛⲉⲧϩⲕⲟⲉⲓⲧ· ⲁⲩⲱ ⲟⲩⲗⲩⲡⲏ ⲛⲛⲉⲧⲉⲛⲥⲉⲙⲟⲕϩ ⲁⲛ ⲛϩⲏⲧ·

v. 30 ⲛⲱⲏⲣⲉ ⲅⲁⲣ ϣⲏⲙ ⲛⲁϩⲕⲟ· ⲛⲧⲉⲛϩⲣϣⲓ̈ⲣⲉ ϩⲓⲥⲉ· ⲛⲧⲉⲛⲥⲱⲧⲡ̅ ⲕⲁ ϭⲟⲙ ⲉⲃⲟⲗ·

v. 31 ⲛⲉⲧϩⲩⲡⲟⲙⲓⲛⲉ ⲇⲉ ⲉⲡⲛⲟⲩⲧⲉ ⲛⲁϣⲓⲃⲉ ⲛⲧⲉⲩϭⲟⲙ· Tab. 82, f. 40ᵛ ⲥⲉⲛⲁⲣⲉⲧ ⲧⲛ̅ϩ
ⲛ̅ⲑⲉ ⲛϩⲉⲛⲁϩⲱⲙⲉ· ⲥⲉⲛⲁⲡⲱⲧ ⲛⲥⲉⲧⲙ̅ϩⲓ̈ⲥⲉ ⲥⲉⲛⲁⲙⲟⲟϣⲉ ⲛⲥⲉⲧⲙ̅ϩⲕⲟ·

v. 23 ⲁϥⲧⲁⲙⲓⲉ ⲡⲕⲁϩ: ⲁϥⲧⲁⲙⲓⲟ ⲙ̅ⲡⲕⲁϩ sa 108L

v. 24 ϫⲓ ⲛⲟⲩⲛⲉ: ϫⲉ ⲛⲟⲩⲛⲉ sa 41.13, ϫⲉ ⲛⲉⲩⲛⲟⲩⲛⲉ sa 108L | ⲉϩⲣⲁⲓ ⲉⲡⲕⲁϩ: ⲉ̅ⲃⲟⲗ ϩⲙ̅ ⲡⲕⲁϩ
sa 108L | ⲁⲩⲱ1 > sa 41.13, sa 108L | ⲛϩⲉⲛϭⲗⲁⲙ̅: ⲛ̅ϩⲉⲛϭⲗⲁⲙ sa 41.13, ⲛ̅ϩ̅ⲛϭⲁⲗⲁⲙ̅ sa 108L

v. 25 ⲡⲡⲉⲧⲟⲩⲁⲁⲃ: ⲡⲉⲧⲟⲩⲁ̅ⲁⲃ sa 41.13, sa 108L

v. 26 ⲡⲉⲛⲧⲁϥⲧⲁⲙⲓⲉ: ⲡⲉ ⲛⲧⲁ[ϥ]ⲧⲁⲙⲟⲓ̈ sa 41.13 (Winstedt) | ⲙⲡⲉⲩⲕⲟⲥⲙⲟⲥ: ⲙ₅ⲡⲕⲟⲥⲙⲟⲥ
sa 41.13 (Winstedt), ⲙ̅ⲡⲉⲓ̈ⲕⲟⲥⲙⲟⲥ: sa 108L | ⲙⲡⲉⲩⲣⲁⲛ: ϩⲙ̅[ⲡⲉ]ⲩⲣⲁⲛ sa 41.13 | ⲉⲃⲟⲗ ϩⲙ
ⲡⲛⲟϭ ⲛⲉⲟⲟⲩ: ⲉⲃⲟⲗ ⲙ̅ⲡⲛⲟϭ ⲛ̅ϩⲟⲟⲩ sa 212L.12 | ⲡⲁⲙⲁϩⲧⲉ: [ϩ]ⲙ̅ ⲡⲁⲙⲁ̅ϩ̅ⲧⲉ sa 41.13,
ⲙ̅ⲡⲁⲙⲁϩⲧⲉ sa 41.13 (Winstedt) | ⲛⲧⲉⲉϭⲟⲙ: !ⲛ̅ⲧⲉϥϭⲟⲙ sa 41.13, sa 108L, ⲛ̅ⲧϥϭⲟⲙ sa
212L.12

v. 27 ⲁⲧⲁϩⲓ̈ⲏ: ⲁⲧⲁϩⲁⲏ̅ sa 108L | ⲙⲡⲁϩⲁⲡ: ⲙ̅ⲡ[ⲁ]ϩⲁⲡ sa 41.13, ⲡⲁϩⲁⲡ sa 108L, ⲙ̅ⲡϩⲁⲡ sa
212L.12

v. 28 ⲧⲉⲛⲟⲩ ⲙⲡⲉⲕⲉⲓⲙⲉ: ⲧⲉⲛⲟⲩ ⲙ̅ⲡⲕ̅ⲉⲓ̈ⲙⲉ sa 41.13, sa 108L, ⲇⲉⲛⲟⲩ ⲙ̅ⲡⲕ̅ⲉⲓⲙⲉ sa 212L.12 |
ⲛϣⲁ ⲉⲛⲉϩ: ϣⲁ ⲉⲛⲉϩ sa 41.13 | ⲛϥⲥⲕⲟ: ⲛ̅ϥⲛⲁ̅ϩⲕⲟ sa 41.13, sa 108L | ⲛϥⲛⲁϩⲓⲥⲉ: ⲛⲉϥⲛⲁ-
ϩⲓ̅ⲥⲉ sa 108L | ⲙⲛ ⲑⲉ: ⲙ̅ⲙⲛ̅ ⲑⲉ sa 212L.12, ⲙⲉⲛ ⲑⲉ sa 108L | ⲛⲉⲙⲉ: !ⲛⲉⲓ̈ⲙⲉ sa 41.13, sa
108L, ⲉⲛⲉⲓ̈ⲙⲉ sa 212L.12 | ⲉⲧⲉϥⲙⲛⲧⲣⲙ̅ⲛϩⲏⲧ: ⲉ̅ⲧⲉϥⲙ̅ⲛⲧⲣⲉⲙⲛϩⲏⲧ sa 108L

v. 29 ⲛⲧϭⲟⲙ: ϭⲟⲙ sa 108L | ⲛ̅ⲛⲉⲧϩⲕⲟⲉⲓⲧ: ⲛ̅ⲛⲉⲧϩⲕⲁ[ⲉⲓⲧ] sa 41.13 , ⲛ̅ⲛⲉⲧϩⲕⲁⲉⲓⲧ sa 108L |
ⲟⲩⲗⲩⲡⲏ ⲛⲛⲉⲧⲉⲛⲥⲉⲙⲟⲕϩ: ⲟⲩⲗⲏⲡⲉⲓ ⲛ̅ⲛⲉⲧⲛ̅ⲥⲉⲙⲟⲕϩ̅ sa 212L.12

v. 30 ⲅⲁⲣ: > sa 108L | ⲛⲧⲉⲛϩⲣϣⲓ̈ⲣⲉ: ⲛ̅ⲧⲛ̅ϩⲣϣⲓ̈ⲣⲉ sa 41.13, sa 212L.12, ⲉⲛⲧ̅ⲛ̅ϩⲣϣⲓ̈ⲣⲉ sa 41.13
(Winstedt) | ⲛⲧⲉⲛⲥⲱⲧⲡ̅: ⲛⲧⲉ ⲛ̅ⲥⲟⲧⲡ̅ sa 108L, ⲛ̅ⲧⲛ̅ⲥⲱⲧⲡ̅ sa 212L.12

v. 31 ⲛⲉⲧϩⲩⲡⲟⲙⲓⲛⲉ: ⲛⲉⲧϩⲩⲡⲟⲙⲟⲛⲉ sa 108L | ⲇⲉ: > sa 108L | ⲛⲁϣⲓⲃⲉ: ⲥⲉⲛⲁϣⲓⲃⲉ sa 108L |
ⲛⲧⲉⲩϭⲟⲙ: ϩⲛ ⲧⲉⲩϭⲟⲙ sa 41.13, sa 108L | ⲥⲉⲛⲁⲣⲉⲧ ⲧⲛ̅ϩ: ⲉⲛⲁⲣⲱⲧ ⲛ̅ⲧⲛ̅ϩ sa 108L, ⲥⲉ-
ⲛⲁⲣ̅ⲧ ⲧⲛ̅ϩ sa 212L.12 | ⲛϩⲉⲛⲁϩⲱⲙⲉ: ⲛ̅ϩⲛ̅ⲁϩⲱⲙⲉ sa 41.13, ⲛ̅ϩⲉⲛⲁϩⲱⲙ sa 212L.12, ⲛ̅ϩ̅ⲛⲙⲁⲥ
ⲛⲁϩⲱⲙ sa 108L | ⲥⲉⲛⲁⲡⲱⲧ: ⲉⲥⲉⲛⲁⲡⲱⲧ sa 212L.12

4. An English translation of the Sahidic text

In translating the Coptic text into English I have used NETS.[45] Various remarks made on the basis of this edition will allow me to see differences between the Coptic and Greek text in my English rendering. This would not have been possible if I had done a new, independent translation. The differences between the Coptic and Greek readings have been shown in italics. Their explanations are in the footnotes, at the same time referring to particular grammatical tables (abbreviated T) in the next paragraph of the article.

In some verses of the English translation, italicized square brackets have been used, which means that the word in the brackets occurs in NETS although neither the Greek text nor the Coptic translation has it. For example, in Isa 40:10, we can find the expression "his reward *[is]* with him." The verb "is" occurs in NETS, but not in the Greek text. If it had occurred in the Coptic text, it would have been written as "*is*." Since the Coptic version does not include it, either, it was put in italicized brackets. Consequently, the literal translation of verse 10 should be "his reward with him." The verb "is" was inserted purely for stylistic reasons.[46]

A different record can be found in Isa 40:28, which begins with "[And] now." The conjunction "and" does not occur in the Coptic text, but it appears in the Greek one. Thus, in the English translation, the square brackets are not italicized. The difference between the Greek and Coptic text has also been discussed in T 2.

Finally, it should be stressed that the text of the Septuagint, being the basis of my philological investigations, has been taken from the critical edition by Joseph Ziegler[47] whose value is its large critical apparatus, including references to a huge number of manuscripts.

The English translation of the first chapter of Deutero-Isaiah:

1. Comfort, O comfort my people, *says God*.[48]
2. O priests, speak to the heart of Ierousalem; comfort her, because her humiliation *has become many*,[49] her sin has been done away with, because she has received from the Lord's hand double that of her sins.

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45 A. Pietersma – B.G. Wright (ed.), *A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title* (New York-Oxford: Oxford University Press 2007) 853-854.

46 Cf. Isa 40:25.

47 J. Ziegler (ed.), *Septuaginta. Vetus Testamentum Graecum. Auctoritate Societatis Litterarum Gottingensis editum*, XIV. *Isaias* (Göttingen: Vandenhoeck & Ruprecht 1939).

48 → T 6.

49 NETS: *has been fulfilled* → T 3.

3. *The*[50] voice of *the* one[51] crying out in the wilderness: "Prepare the way of the[52] Lord; make straight *his*[53] paths.

4. Every ravine shall be filled up, and every mountain and *every*[54] hill be made low, and all the crooked[55] shall become straight, and the rough *places*[56] shall become *smooth ways*.[57]

5. Then the glory of the Lord shall appear,[58] and all flesh shall see *the glory*[59] of God.[60]"

6. A voice[61] of one saying,[62] "Cry out!" And I said, "What shall I cry?" *"That*[63] all flesh is grass; *and*[64] all the glory of man is like the flower of grass.

7. The grass has withered, and *his*[65] flower has fallen,

8. but the word of *the Lord*[66] remains forever.

9. Go up on a high mountain, you who bring good tidings to Sion; lift up your voice with strength,[67] you who bring good tidings to Ierousalem; lift it up; do not fear; say to the cities of Ioudas, "See, *our*[68] God!"

10. See, the Lord comes with strength, and his arm[69] *comes*[70] with authority; see, his reward *[*is*]*[71] with him, and his[72] work before him.

11. He will tend his flock like a shepherd[73] and gather *his*[74] lambs with his arm[75] and comfort those that are *pregnant*.[76]

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50   NETS: *a* → T 5.
51   NETS: *of one* → T 5.
52   → T 5.
53   NETS: *the paths of our God* → T 2.
54   Om. in NETS → T 1.
55   NETS: *all the crooked ways* (LXX: πάντα τὰ σκολιὰ.).
56   NETS: *place* → T 7.
57   NETS: *plains* (LXX: ὁδοὺς λείας).
58   LXX lit. *shall be revealed* (ὀφθήσεται).
59   NETS: *the salvation* → T 3.
60   Om. *because the Lord has spoken* → T 2.
61   Lit. *the voice* → T 5.
62   Lit. *the one saying* → T 5.
63   Om. in NETS → T 1.
64   Om. in NETS (LXX: καί).
65   NETS: *the* → T 5.
66   NETS: of *our* God → T 3.
67   → T 1.
68   NETS: *your* → T 3.
69   LXX: ὁ βραχίων.
70   Om. in NETS → T 1.
71   LXX: ὁ μισθὸς αὐτοῦ μετ᾽ αὐτοῦ.
72   LXX: τὸ ἔργον → T 1.
73   → T 6.
74   → T 1.
75   → T 1; → T 6.
76   NETS: those that are *with young* (LXX: ἐν γαστρὶ ἐχούσας).

12.   Who has measured the water with his[77] hand[78] and heaven with *his* span[79] and all the earth by *his*[80] handful? Who has weighed the mountains with a scale and the forests with a balance?

13.   Who has known the mind of the Lord, and who has been his counselor[81] to instruct him?

14.   Or with whom did he consult, and he instructed him? Or who showed him judgment? Or who showed him[82] the way of understanding?[83] *Or who has first given to him that it might be paid back to him again*?[84]

15.   If all the nations have been[85] as a drop from a jar and *have been accounted*[86] as the sinking of a balance, *and*[87] they *have been accounted*[88] as spittle.

16.   Lebanon is not enough for burning, nor are all the quadrupeds enough for a whole burnt offering.

17.   And all the nations are *of no importance*,[89] and they have been accounted as nothing.[90]

18.   To whom have you likened the Lord,[91] or[92] with what likeness have you likened him?

19.   Has an artisan made an image, or has a goldsmith, after casting gold, gilded it *or*[93] prepared a likeness of it?

20.   For an[94] artisan *cuts off*[95] wood that will not rot, then inquires wisely how he should set up *an* image[96] and so[97] that it will not topple.

21.   Will you not know? Will you not hear? Has it not been declared to you from the beginning? Have you not known the foundations of the earth?

22.   It is he who holds the circle of the earth, and those who dwell in it are[98] like grasshoppers, who has set up heaven like a vault[99] and stretched it out[100] like a tent to live in,[101]

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77   → T 1.
78   → T 6.
79   NETS: *a* span → T 1.
80   Om. in NETS, → T 1.
81   → T 6.
82   Lit. Or showed him… → T 2.
83   → T 6.
84   Om. in NETS → T 1.
85   NETS: have been *accounted* (→ LXX).
86   Om. in NETS (→ LXX).
87   Om. in NETS (LXX: καί).
88   NETS: will also be accounted → T 7.
89   NETS: all the nations are *as nothing* → T 2.
90   → T 4.
91   → T 5.
92   Lit. *and* (LXX: καί).
93   Om. in NETS → T 1.
94   Lit. *the*
95   NETS: chooses → T 3.
96   NETS: *his* image → T 2.
97   NETS: *and what to do* so (with the note "what to do" lacking in Gk).
98   Om. in LXX → T 1.
99   → T 6.
100 → T 7, T 1.
101 LXX lit. *to live* → T 1.

23. who has appointed rulers to rule for naught and[102] has made the earth as nothing.

24. For they will not sow, nor will they plant, neither will their root take root in the earth; *a wind* blew upon them,[103] and they withered, and a[104] tempest will carry them off like brushwood.

25. Now therefore to whom did you liken me and I will be exalted[105]? said the Holy One.

26. Look up[106] on high with your eyes *toward heaven*[107], and see: Who has *created*[108] all these?[109] He who brings out *their*[110] ornamentation by *their*[111] number,[112] he will call them all by[113] *their*[114] name;[115] *because of*[116]abundant glory and *the*[117] might of *his*[118] strength, nothing *escapes*[119] you.

27. For do not say, O Iakob, and why have you spoken, O Israel, "My way was hidden from *my*[120] God, and God[121] has taken away my[122] judgment and has *turned it away*?"[123]

28. [And][124] now, have you not known? Have you not heard? God everlasting, who prepared[125] the ends of the earth*! He is not hungry*[126] *nor will he* grow weary[127]—nor is there *any way to understand his* understanding[128]—

29. giving strength to those who hunger and sorrow to those who are not grieving.

30. For youths will hunger, and the young will be weary, and the chosen will be powerless,

31. but those who wait for God shall change their[129] strength; they shall grow wings like eagles; they shall run and not be weary; they shall walk and not hunger.

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102 Lit. *and* om. in LXX → T 1.
103 NETS: *he* blew upon them → T 4.
104 Lit. *the* → T 5.
105 NETS: *and will I be made equal* → T 7.
106 Lit. take up → T 3.
107 Om. in NETS → T 1.
108 NETS: exhibited → T 3.
109 Lit. these all → T 6.
110 NETS: *his* → T 7.
111 Om. in NETS: → T 1.
112 → T 6.
113 → T 4.
114 Om. in NETS: → T 1.
115 → T 6.
116 Lit. *in* → T 4.
117 NETS: *by* → T 4.
118 Om. in NETS → T 1.
119 Lit. *you don't forget anything*, NETS: *has escaped* → T 7.
120 Om. in NETS → T 1.
121 NETS: *my* God → T 2.
122 Om. in LXX → T 1.
123 NETS: has *withdrawn* → T 3.
124 → T 2.
125 NETS: *God* who prepared → T 2.
126 NETS: *will not hunger* → T 7.
127 NETS: will not hunger or grow weary.
128 NETS: nor is there *searching* of his understanding → T 3.
129 *Their* om. in LXX → T 1.

5. Tables of language differences

The differences shown in the footnotes of the English translation of the Coptic text will be explained in the next tables. At first, our attention will be turned to the additions and omissions in the Coptic text (T 1 and T 2), and then to the different vocabulary (T 3), changes of prepositions (T 4), changes of articles (T 5), different word order (T 6) and semantic changes (T 7). The last table (T 8) is dedicated to the Greek borrowings that occur in the Coptic translation.

Table 1. Additions to the Coptic texts

40:4	καὶ βουνὸς: and hill	M̄N CⲒB̄T̄ NIM: and *every* hill (observed by Ziegler)
40:6	πᾶσα σὰρξ χόρτος: all flesh is grass	ⲬⲈ ОУⲬⲞⲢⲦⲞⲤ ПⲈ CАⲢⳜ̄ NⲒM: *that* all flesh is grass (Ziegler: οτι, without any references to Coptic)
40:9	τῇ ἰσχύι: with strength	2N ОУ6ОM: with strength (Ziegler: εν, without any references to Coptic)
40:10	ὁ βραχίων: the arm	ПⲈ46BОI: *his* arm (Ziegler: + αυτου)
40:10	ὁ βραχίων: the arm	ПⲈ46BОI NHУ: his arm *comes* (Ziegler: + ἔρχεται, without any references to Coptic)
40:10	τὸ ἔργον: the work	ПⲈ42ⲰB: *his* work (Ziegler: + αυτου)
40:11	τῷ βραχίονι αὐτοῦ: with his arm	2M̄ ПⲈ46BОI: with his arm (Ziegler: pr. εν, without any references to Coptic)
40:11	ἄρνας: lambs	NⲈ42ΪⲈIB: *his* lambs (> Ziegler)
40:12	τῇ χειρὶ: lit. with the hand	2ⲈN TⲈ42Ⲱ2B: with *his* hand (Ziegler: + αυτου)
40:12	τῇ χειρὶ: lit. with the hand	2ⲈN TⲈ42Ⲱ2̄B: *with* his hand (Ziegler: pr. εν)
40:12	σπιθαμῇ: with a span	2ⲈN TⲈ46ⲈⲢTⲰ: with *his* span (Ziegler: + αυτου)
40:12	δρακί: by handful	2N̄ TⲈ46АⲬMⲈ: by *his* handful (Ziegler: + αυτου)
40:14	At the end of the verse.	+ H NIM ПⲈNTА4† NА4 NⳗⲞⲢⲠ̄ ⲬⲈ Ⲉ4Ⲉ TⲰⲰBⲈ NА4: *Or who has first given to him that it might be paid back to him again?* (Ziegler: η τις προεδωκεν αυτω και ανταποδοθησεται αυτω)
40:19	ὁμοίωμα κατεσκεύασεν: prepared a likeness	H А4TАMIО4 NОУⲤMОT: *or* prepared a likeness (> Ziegler)

40:22	ὡς ἀκρίδες: like grasshoppers	**O NϴE N̄ZN̄ϢϪH**: are like grasshoppers (> Ziegler)
40:22	διατείνας: who has stretched out	**ΑϤΠΟΡϢ͡C**: he has stretched *it* out (Ziegler: + αὐτον)
40:22	κατοικεῖν: to live	**Ē OYϢZ N̄ZHT͡C**: to live in it (> Ziegler)
40:23	τὴν δὲ γῆν: but the earth	**ΑYϢ ΑϤΤΑΜΪ ΕΠΚΑZ**: *and* he has made the earth (> Ziegler)
40:26	ἀναβλέψατε εἰς ὕψος τοὺς ὀφθαλμοὺς ὑμῶν: look up on high with your eyes	**ϤΪ ΝΝΕΤN̄ΒΑλ ΕZΡΑΪ ΕΤΠΕ**: look up on high with your eyes *toward heaven* (Ziegler jedynie: + του ουρανου, which does not correspond exactly to the Coptic **ΕΤΠΕ**)
40:26	κατὰ ἀριθμὸν: by number	**ΚΑΤΑ Τ͜ΕYHΠΕ**: by *their* number (> Ziegler)
40:26	ἐπ᾽ ὀνόματι: by name	**ΜΠΕYΡΑΝ**: by *their* name (> Ziegler)
40:26	ἰσχύος: of strength	**ΝΤΕϤϬΟΜ** (sa 41.13): of *his* strength (observed by Ziegler: + αυτου)
40:27	ἀπὸ τοῦ θεοῦ: from God	**ΕΠ͜ΑΝΟYΤΕ**: from *my* God (Ziegler: + μου)
40:27	τὴν κρίσιν: the judgment	**ΜΠ͜ΑZΑΠ**: my judgment (Ziegler: + μου)
40:31	ἰσχύν: strength	**ΝΤ͜ΕYϬΟΜ**: *their* strength (> Ziegler)

Table 2. Omissions in the Coptic texts

40:3	τὰς τρίβους τοῦ θεοῦ ἡμῶν: the paths of our God	**ΝΕϤZΪΟΟYΕ**: his paths (observed by Ziegler)
40:5	ὅτι κύριος ἐλάλησε: because the Lord has spoken	Om. in sa 52 (> Ziegler)
40:14	ἢ ὁδὸν συνέσεως τίς ἔδειξεν αὐτῷ: Or *who* showed him the way of understanding?	**H ΑϤΤΑΜΟϤ ΕΤΕZΪH ΝΤΜΝΤΡΜ̄ΝZHT**: or showed him the way of understanding (> Ziegler)
40:17	πάντα τὰ ἔθνη ὡς οὐδέν εἰσι: all the nations are *as* nothing	**N̄ZΕϴΝΟC ΤHΡΟY ZN̄λΑΑY ΝΕ**: all the nations are of no importance (Ziegler ZN̄λΑΑY interprets it as εἰς οὐδέν; see the final remarks concerning verse 17)
40:20	αὐτοῦ εἰκόνα: his image	**ΟYZΪΚϢΝ**: an image (Ziegler: αὐτο)
40:27	ὁ θεός μου: my God	**ΠΝΟYΤΕ**: God (> Ziegler)
40:28	καί[1]: and	Om. in sa 52 (> Ziegler)
40:28	θεός[2]: God	Om. in sa 52 (observed by Ziegler)

Table 3. Changes of words

40:2	ἐπλήσθη ἡ ταπείνωσις αὐτῆς: has been fulfilled	ⲁⲡⲉⲥⲟⲃⲃⲓⲟ ⲁϣⲁⲓ: her humiliation *has become many* (> Ziegler)
40:5	τὸ σωτήριον τοῦ θεοῦ: the salvation of God	ⲡⲉⲟⲟⲩ ⲙⲡⲛⲟⲩⲧⲉ: the glory of God (> Ziegler)
40:8	τοῦ θεοῦ ἡμῶν: of our God	ⲙⲡϫⲟⲉⲓⲥ: of the Lord (observed by Ziegler)
40:9	ὁ θεὸς ὑμῶν: your God	ⲡⲉⲛⲛⲟⲩⲧⲉ: our God (observed by Ziegler)
40:20	ἐκλέγεται: he chooses	ⲥⲗⲡ̄: [he] cuts off (> Ziegler; sa 108^L: ⲥⲟⲧⲡ̄)
40:24	ἔπνευσεν ἐπ᾽αὐτοὺς: *he* blew upon them	ⲁⲩⲧⲏⲩ ⲛⲓϥⲉ ⲉⲣⲟⲟⲩ: *a wind* blew upon them (Ziegler: + ανεμος without any references to Coptic)
40:25	ἰσωθήσομαι: I will be made equal	ϯⲛⲁϫⲓⲥⲉ: I will be exalted (Ziegler: υψωθησομαι without any references to Coptic) → T 7
40:26	ἀναβλέψατε: look up	ϥⲓ … ⲉϩⲣⲁⲓ: take up (Ziegler: αναλαβετε)
40:26	τίς κατέδειξε: who has exhibited	ⲛⲓⲙ ⲡⲉⲛⲧⲁϥⲧⲁⲙⲓⲉ: who has created (> Ziegler)
40:27	καὶ ἀπέστη: and he has withdrawn	ⲁϥⲕⲧⲟϥ: lit. he has turned it [= my judgment] away (Ziegler: απεστραφη)
40:28	οὐδὲ ἔστιν ἐξεύρεσις τῆς φρονήσεως αὐτοῦ: nor is there *searching* of his understanding	ⲟⲩⲇⲉ ⲙⲛ̄ ⲑⲉ ⲛⲉ{ⲓ}ⲙⲉ ⲉⲧⲉϥⲙⲛⲧⲣⲙ̄ⲛϩⲏⲧ: nor is there *any way to understand* his understanding (> Ziegler)

Table 4. Changes of prepositions

40:14	πρὸς τίνα: lit. *to* whom?	ⲙⲛ ⲛⲓⲙ: with whom? (> Ziegler)
40:17	εἰς οὐθέν: as (lit. *in*) nothing (= sa 108^L: ⲉⲩⲗⲁⲁⲩ)	ϩⲱⲥ ⲗⲁⲁⲩ: as nothing (> Ziegler)
40:26	ἐπ᾽ ὀνόματι: by name	ⲙⲡⲉⲩⲣⲁⲛ: lit. their name (> Ziegler)
40:26	ἀπὸ πολλῆς δόξης: *because of* abundant glory	ϩⲙ ⲡⲛⲟϭ ⲛⲉⲟⲟⲩ: lit. *in* abundant glory (> Ziegler)
40:26	ἐν κράτει: by might	ⲡⲁⲙⲁϩⲧⲉ: the might (> Ziegler)

Table 5. Changes of articles

The differences considered in T 5 can come under discussion since the very nature of the Coptic language itself requires the usage or omission of articles. For instance, the indefinite article occurs in expressions with the genitive, in possessive constructions, in expressions with numerals, in phrases in apposition, in expressions referring to time, in translations of the Greek participle, etc.[130] Consequently, we should analyse the use or omission of each article separately. The change of articles does not always have to influence the translation of the text. Comparing the Greek text with the Coptic text as for the usage of articles is, therefore, a very delicate question. This has also been confirmed by the observation that none of the changes in the table was included in Ziegler's critical apparatus. The table shows only the literal differences between the Greek text and the Coptic text.

40:2	ἱερεῖς: priests	ⲚⲞⲨⲎⲎⲂ: the priests
40:2	κυρίου: lit. of *a* Lord	Ⲙ̄ⲠⲬⲞⲈⲒⲤ: of the Lord[131]
40:3	φωνη: a voice	ⲦⲈⲤⲘⲎ: the voice
40:3	βοῶντος: of one crying	ⲘⲠⲈⲦⲰⲱ Ⲉ̄ⲂⲞⲖ: of *the* one crying
40:3	κυρίου: lit. of *a* Lord	Ⲙ̄ⲠⲬⲞⲈⲒ̈Ⲥ: of *the* Lord[131]
40:3	κυρίου: lit. of *a* Lord	Ⲙ̄ⲠⲬⲞⲈⲒ̈Ⲥ: of *the* Lord[131]
40:6	φωνή: a voice	ⲦⲈⲤⲘⲎ: lit. *the* voice
40:6	λέγοντος: of one saying	ⲘⲠⲈⲦⲬⲰ ⲘⲘⲞⲤ: of *the* one saying
40:6	δόξα: a glory	Ⲡ̄ⲈⲞⲞⲨ: the glory
40:6	ἀνθρώπου: of man	Ⲙ̄ⲠⲢⲰⲘⲈ: of the man
40:7	τὸ ἄνθος: the flower	ⲠⲈϤϨⲢⲎⲢⲈ: *his* flower (observed by Ziegler)
40:10	κύριος: a Lord	ⲠⲬⲞⲈⲒ̈Ⲥ: the Lord[131]
40:13	νοῦν κυρίου: lit. *a* mind of *a* Lord	ⲈⲠϨⲎⲦ ⲘⲠⲬⲞⲈⲒ̈Ⲥ: the mind of the Lord
40:14	κρίσιν: a judgment	ⲈⲠϨⲀⲠ: the judgment
40:14	ὁδόν: a way	ⲈⲦⲈϨⲒ̈Ⲏ: the way
40:15	ὡς ῥοπή: lit. as *a* sinking	ⲚⲐⲈ ⲘⲠⲢⲒ̈ⲔⲈ: as the sinking
40:16	Λίβανος: Lebanon	ⲠⲖⲒ̈ⲂⲀⲚⲞⲤ: lit. *the* Lebanon
40:16	εἰς ὁλοκάρπωσιν: for *a* whole burnt offering	ⲈⲠⲦⲀⲖⲞ: for *the* whole burnt offering
40:18	κύριον: a Lord	ⲠⲬⲞⲈⲒ̈Ⲥ: the Lord[131]
40:20	τέκτων: an artisan	ⲠϨⲀⲘϢⲈ: the artisan

130　For the question of the article in biblical Coptic translations, cf. the fundamental study of Mink (G. Mink, "Die koptischen Versionen des Neuen Testaments," *Die alten Übersetzungen des Neuen Testaments, die Kirchenväterzitate und Lektionare* (ed. K. Aland) (ANTT 5; Berlin – New York 1972) 216-233.

131　This is a regular Coptic form.

40:23	ἄρχοντας: rulers	ⲚⲚⲀⲢⲬⲰⲚ: the rulers
40:24	καταιγίς: a tempest	ⲐⲀⲦⲎⲨ: the tempest
40:27	Ισραηλ: Israel	ⲡⲓⲎ̄ⲗ̄: lit. *the* Israel[131]
40:28	θεός[1]: God	ⲠⲚⲞⲨⲦⲈ: lit. *the* God[131]
40:29	ἰσχύν: strength	ⲚⲦϬⲞⲘ: the strength
40:30	νεώτεροι: youths	ⲚϢⲎⲢⲈ ϢⲎⲘ: the youths
40:30	νεανίσκοι: youths	ⲚϨⲢϢⲒⲢⲈ: the youths
40:30	ἐκλεκτοί: chosen	ⲚⲤⲰⲦⲡ̄: the chosen

Table 6. Changes in word order

40:1	λέγει ὁ θεός at the end of the verse	ⲠⲈϪⲈ ⲠⲚⲞⲨⲦⲈ ϪⲈ at the beginning of the verse
40:9	ἐπ᾽ ὄρος ὑψηλὸν / ἀνάβηθι	ⲀⲗⲈ ⲈϨⲢⲀⲒ̈ / ⲈϪⲚ̄ ⲞⲨⲦⲞⲞⲨ ⲈϤϪⲞⲤⲈ
40:11	ὡς ποιμὴν / ποιμανεῖ τὸ ποίμνιον αὐτοῦ	ϤⲚⲀⲘⲞⲞⲚⲈ ⲘⲠⲈϤⲞϨⲈ / ⲚⲐⲈ ⲚⲞⲨϢⲰⲤ
40:11	τῷ βραχίονι αὐτοῦ / συνάξει ἄρνας	ϤⲚⲀⲤⲈⲨϨ ⲚⲈϤϨⲒ̈ⲈⲒⲂ ⲈϨⲞⲨⲚ / ϨⲘ̄ ⲠⲈϤϬⲂⲞⲒ̈
40:12	τίς ἐμέτρησε[1] / τῇ χειρὶ[2] / τὸ ὕδωρ[3]	ⲚⲒⲘ ⲠⲈⲚⲦⲀϤϢⲒ̈[1] / ⲠⲘⲞⲞⲨ[3] / ϨⲈⲚ ⲦⲈϤϨⲰϨ̄Ⲃ[2]
40:13	τίς[1] / σύμβουλος αὐτοῦ[2] / ἐγένετο[3]	ⲚⲒⲘ[1] / ⲠⲈⲚⲦⲀϤϢⲰⲠⲈ ⲚⲀϤ[3] / ⲚⲢⲈϤϪⲒϢⲞϪⲚⲈ[2]
40:14	ἢ ὁδὸν συνέσεως / τίς ἔδειξεν αὐτῷ	Ⲏ ⲀϤⲦⲀⲘⲞϤ / ⲈⲦⲈϨⲒ̈Ⲏ ⲚⲦⲘⲚⲦⲢⲘ̄ⲚϨⲎⲦ
40:22	ὁ στήσας[1] / ὡς καμάραν[2] / τὸν οὐρανὸν[3]	ⲠⲈⲚⲦⲀϤⲦⲀϨⲈ[1] / ⲦⲠⲈ ⲈⲢⲀⲦⲤ̄[3] / ⲚⲐⲈ ⲚⲞⲨⲔⲎⲠⲈ[2] (observed by Ziegler, without any references to Coptic)
40:26	pa,nta tau/ta	ⲚⲀⲒ̈ ⲦⲎⲢⲞⲨ (observed by Ziegler, without any references to Coptic)
40:26	ὁ ἐκφέρων[1] / κατὰ ἀριθμὸν[2] / τὸν κόσμον αὐτοῦ[3]	ⲠⲈⲦⲈⲒⲚⲈ[1a] / ⲘⲠⲈⲨⲔⲞⲤⲘⲞⲤ[2] / ⲈⲂⲞⲗ[1b] / ⲔⲀⲦⲀ ⲦⲈⲨⲎⲠⲈ[2] (> Ziegler)
40:26	πάντας[1] / ἐπ᾽ ὀνόματι[2] / καλέσει[3]	ϤⲚⲀⲘⲞⲨⲦⲈ[3a] / ⲈⲢⲞⲞⲨ ⲦⲎⲢⲞⲨ[1] / ⲘⲠⲈⲨⲢⲀⲚ[2] / ⲈⲂⲞⲗ[3b] (> Ziegler)

Table 7. Semantic changes

40:4	ἡ τραχεῖα: the rough [place]	ⲚⲈⲦⲚⲀϢⲦ: the rough [place̲s̲] (observed by Ziegler)
40:15	ὡς σίελος λογισθήσονται: they *will be* accounted as spittle	ⲀⲨⲚ̄ⲦⲰⲚⲞⲨ ⲈⲨϪⲒ̈Ϩ: they *have been* accounted as spittle (> Ziegler)

40:22	διατείνας: who has stretched out	ⲁϥⲡⲟⲣⲱ︤ⲥ︥ ⲉⲃⲟⲗ: he has stretched it out (> Ziegler)
40:25	ἰσωθήσομαι: I will be made equal (passive form)	ⲧⲛⲁϫⲓⲥⲉ: I will be exalted (active form) → T 3
40:26	τὸν κόσμον αὐτοῦ: *his* ornamentation	ⲙⲡⲉⲩⲕⲟⲥⲙⲟⲥ: *their* ornamentation (observed by Ziegler)
40:26	οὐδέν σε ἔλαθεν: nothing has escaped you	ⲛⲅⲟⲃ︤ⲱ︥ ⲁⲛ ⲉⲗⲁⲁⲩ: you don't forget anything (> Ziegler)
40:28	οὐ πεινάσει: he will not hunger	ⲛϥϩⲕⲟ ⲁⲛ: he is not hungry (> Ziegler; LXX = sa 41.13)

Table 8. Greek words in the Coptic text

40:23	ἄρχω	ⲁⲣⲭⲉⲓ
40:23	ἄρχων	ⲁⲣⲭⲱⲛ
40:20.24.27.30	γάρ	ⲅⲁⲣ
40:16.31	δέ	ⲇⲉ
40:15.17	ἔθνος	ϩⲉⲑⲛⲟⲥ
40:19.20	εἰκων	ϩⲓⲕⲱⲛ
40:9	εὐαγγελίζω	ⲉⲩⲁⲅⲅⲉⲗⲓϫⲉ
40:14(4x).19(2x)	ἤ	ⲏ
40:27	Ἰακώβ	ⲓⲁⲕⲱⲃ
40:2.9	Ιερουσαλημ	ⲑⲓ︤ⲗⲏⲙ︥, ⲑⲓ︤ⲗⲏⲙ︥
40:9	Ἰούδας	ⲓⲟⲩⲇⲁ
40:27	Ἰσραήλ	ⲓ︤ⲏⲗ︥
40:15	κάδος	ⲕⲁⲇⲟⲥ
40:26	κατά	ⲕⲁⲧⲁ
40:26	κόσμος	ⲕⲟⲥⲙⲟⲥ
40:1	λαός	ⲗⲁⲟⲥ
40:16	Λίβανος	ⲗⲓⲃⲁⲛⲟⲥ
40:29	λύπη	ⲗⲩⲡⲏ
40:19	μή	ⲙⲏ
40:24.28(2x)	οὐδέ	ⲟⲩⲇⲉ
40:1(2x).2.11	παρακαλέω	ⲡⲁⲣⲁⲕⲁⲗⲉⲓ, ⲡⲁⲣⲁⲕⲗⲉⲓ, ⲡⲁⲣⲁⲕⲁⲗⲉ (MMA 12)
40:9	πόλις	ⲡⲟⲗⲓⲥ
40:5.6	σάρξ	ⲥⲁⲣ︤ⲝ︥
40:9	Σιών	ⲥⲓ̈ⲱⲛ
40:31	ὑπομένω	ϩⲩⲡⲟⲙⲓⲛⲉ
40:6(2x).7	χόρτος	ⲭⲟⲣⲧⲟⲥ

6. Analysis of selected philological questions found in Isa 40

The last part of the article is dedicated to the analysis of selected philological questions from the first chapter of Deutero-Isaiah. These remarks concern: a) differences between manuscript sa 52.2 and other witnesses of the text occurring in the critical apparatus, b) the way of reading the Greek text by the Coptic translator.

Verse 2:

Manuscript sa 108[L] has the reading ϲⲉⲡϲⲱⲡⲥ̄, which is a presuffixal form of the verb ϲⲟⲡϲⲡ with the direct object (= ⲥ), referring to ⲑⲓ̄ⲗ̄ⲏⲙ and is a synonym of the Coptic ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲥ (sa 52.2).[132] Both forms mean "comfort," but the verb ⲡⲁⲣⲁⲕⲁⲗⲉⲓ is a direct borrowing of the Greek παρακαλέω.

In manuscript sa 108[L], we encounter the expression ⲙ̄ⲡⲉⲥⲛⲟⲃⲉ ⲃⲱⲗ ⲉⲃⲟⲗ, which is difficult to interpret. The form ⲙ̄ⲡⲉ– constitutes a *negative perfect base*,[133] after which a subject and verb should appear. If the subject were the *personal suffix* -ⲥ, it should not be followed by the noun ⲛⲟⲃⲉ. A scribe's error of haplography might have occurred here, i.e. the omission of the letters –ⲡⲉ–. Thus the correct form would be ⲙ̄ⲡⲉ<ⲡⲉ>ⲥⲛⲟⲃⲉ, where ⲙ̄ⲡⲉ– was the *negative perfect base*, ⲡⲉⲥ– was the *possesive article* of the feminine third person singular – "her", after which the noun ⲛⲟⲃⲉ could have occurred. The whole expression would have been ⲙ̄ⲡⲉ<ⲡⲉ>ⲥⲛⲟⲃⲉ ⲃⲱⲗ ⲉⲃⲟⲗ, meaning "her sin has not been forgiven." This interpretation would considerably change the traditional understanding of verse 2. Our manuscript sa 52.2 (just like MMA 12) contains the simpler reading ⲁⲡⲉⲥⲛⲟⲃⲉ ⲃⲱⲗ ⲉⲃⲟⲗ, being the faithful rendering of the LXX: λέλυται αὐτῆς ἡ ἁμαρτία.

Verse 3:

Manuscript sa 108[L] has the form ⲛ̄ⲧⲉⲧⲛ̄ⲥⲟⲟⲩⲧⲛ̄, which consists of the conjunctive ⲛ̄ⲧⲉ–, connected with the subject of the second person plural (–ⲧⲛ̄–) and the verb ⲥⲟⲟⲩⲧⲛ̄ ("to be straight, upright, stretch"[134]), here occurring in the so-called full form. Manuscript sa 52.2 contains the prenominal form of the verb ⲥⲟⲩⲧⲛ–, which is not required to be followed by ⲛ–, indicating a direct object (hence the form ⲛⲉϥ– instead of ⲛ̄ⲛⲉϥ– appearing in sa 108[L]).

The expression ⲛ̄ⲛⲉϥⲙⲁ ⲙ̄ⲙⲟⲟ̄ϣⲉ occurring in manuscript sa 108[L] literary means "his places of walking."[135] In manuscript sa 52.2, we can find ⲍⲓ̈ⲟⲟⲩⲉ, being the normal plural form of the noun ⲍⲓⲏ, meaning "a road, a path."[136] The expressions of both manuscripts can be treated as synonyms.

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132 Crum, *Dictionary*, 352b.
133 See B. Layton, *Coptic Grammar*, par. 334.
134 Crum, *Dictionary*, 371a.
135 Cf. Crum, *Dictionary*, 205b.
136 Crum, *Dictionary*, 646a.

Verse 4

The English rendering *plains* occurring in NETS complies with the version of the Septuagint in Rahlfs' edition reading the end of the verse as εἰς πεδία (*[shall become] plains*). In turn, Ziegler's edition, here based on readings of such Fathers of the Church like Justin, Eusebius or Tertullian, reads εἰς ὁδοὺς λείας (*[shall become] smooth ways*). The reading preferred by Ziegler complies with the Coptic version ⲉⲍⲉⲛⲍⲓⲟⲟⲩⲉ ⲉⲩⲥⲗⲉϭⲗⲱϭ.[137]

The Coptic ⲥⲗⲉϭⲗⲱϭ is not a typical *qualitative form* of the Sahidic dialect, which should have been ⲥⲗⲉϭⲗⲱϭ or ⲥⲗⲕⲗⲱⲕ (both originating from ⲥⲗⲟ–ϭⲗϭ[138]). The form ⲥⲗⲉϭⲗⲱϭ can, however, be found in manuscripts belonging to the Pierpont Morgan Collection.[139]

Verse 6

The first part of the verse is a dialogue, "A voice of one saying, 'Cry out!'" And I said, "What shall I cry?" The second part is fairly difficult to translate. Since on the basis of the Greek text we do not know whether the clause beginning with "All flesh is grass…" belongs to the next part of the dialogue, or whether it is a general statement concerning the human condition. The Coptic translation by introducing the particle ϫⲉ could have suggested a continuation of the dialogue. Thus the prophet asks, "What shall I cry?" and receives the answer, "All flesh is grass… ." Consequently, he should not have made only personal reflections about the condition of man who is like grass, but the cry "All flesh is grass…" should have belonged to the prophet's message.

Verse 11

Manuscript sa 52.2 contains the correct notation of the expression ϥⲛⲁⲥⲉⲩⲍ ⲛⲉϥϩⲓ̈ⲉⲓⲃ ⲉⲍⲟⲩⲛ, which does not require an additional ⲛ– as a direct object after the prenominal form ⲥⲉⲩⲍ–. The incorrect notation, which could have been a common type of dittography occurs in manuscript sa 108[L] which has the form ⲛ̄ⲛⲉϥϩⲓ̈ⲉⲓⲃ.

Verse 13

In manuscript sa 108[L], the verse begins with an added vowel ⲏ (used "before ironic rhetorical questions"[140]). It might have been introduced as the effect of the harmonisation of the text with the questions in verse 14, which begin in a similar way.

Verse 14

At the end of the verse the words ⲏ ⲛⲓⲙ ⲡⲉⲛⲧⲁϥϯ ⲛⲁϥ ⲛϣⲟⲣⲡ̄· ϫⲉ ⲉϥⲉⲧⲱⲱⲃⲉ ⲛⲁϥ were added. They correspond to the Greek text of Romans 11:35. The longer end of the verse is not the Coptic scribe's work since we can

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137   Yet, it was not shown in Ziegler' critical apparatus.
138   Crum, *Dictionary*, 333b.
139   Crum, *Dictionary*, 334a.
140   Layton, *Coptic Grammar*, par. 238.

find many LXX manuscripts containing a longer text (they are carefully listed in Ziegler's critical apparatus).

Verse 15

The English rendering has two occurrences of the verb *to account*. It matches the LXX verb λογίζομαι appearing twice. On the other hand, the Coptic text has two verbs ⲰⲠ and ⲦⲞⲚⲦⲚ. The latter could be translated as *be like*.[141] Yet, in the Coptic text of Dt 3,13 ⲦⲞⲚⲦⲚ is used as the rendering of the Greek λογίζομαι,[142] so in the English translation *account* has been left.

Verse 17

Ziegler's critical apparatus gives manuscripts in which instead of ὡς οὐδέν we have εἰς οὐδέν. Ziegler regards it as the reading in the Coptic manuscripts, which does not seem to be correct. Indeed, in the Coptic text, there is ⲌⲚ̄, which could be the rendering of the Greek εἰς. However, here ⲌⲚ̄ should be rather treated as an abbreviated indefinite article in its plural form ⲌⲈⲚ and not as a preposition.[143] At this point, Ziegler might have thought of the expression ⲈⲨⲖⲀⲀⲨ occurring at the end of the verse in manuscript sa 108[L], in which the prenominal Ⲉ- could rightly have corresponded to the Greek preposition εἰς.[144]

Verse 18

Manuscript sa 108[L], in the place of the correct prenominal form ⲦⲈⲚⲦⲚ̄- followed by the noun ⲠⲜⲞⲈⲒⲤ, contains the presufixal form ⲦⲚ̄ⲦⲰⲚ=. It most probably appeared under the influence of the expression ⲚⲦⲀⲦⲈⲦⲈⲚⲦⲚ̄ⲦⲰⲚ̄ϥ occurring in the second part of the verse.

Verse 20

It is difficult to explain the version of sa 108[L] ⲈϥϢⲀⲚϢⲒⲚⲈ, where the verb ϢⲒⲚⲈ is preceded by the *conditional* ⲈⲢϢⲀⲚ- (in the masculine third person singular). The reading ϢⲀϥϢⲒⲚⲈ (sa 52.2), in which the verb is preceded by the *consuetudinalis* ϢⲀⲢⲈ- (also in the masculine third person singular), informing about an activity conducted in a general way "without reference to any particular range of time,"[145] is considerably more comprehensible.

Verse 21

At the beginning of the verse, we can encounter the expression ⲚⲦⲈⲦⲚⲀⲈⲒⲘⲈ ⲀⲚ. It consists of the initial Ⲛ-, belonging to the negation Ⲛ- … ⲀⲚ, the personal

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141 Crum, *Dictionary*, 420a.

142 Crum gives only two examples in which ⲦⲞⲚⲦⲚ is the translation of the Greek λογίζομαι Dt 3:13 and our verse of Isa 40:15 (Crum, *Dictionary*, 420b). The New Testament does not confirm this usage of the verb ⲦⲞⲚⲦⲚ (cf. R. Draguet, *Index copte et grec-copte de la concordance du Nouveau Testament sahidique* (CSCO 196; Louvain: Secrétariat du Corpus SCO 1960) 119b).

143 In Layton's grammar book, we can see an analogous sentence in the singular: ⲠⲤⲂ̄ⲂⲈ ⲞⲨⲖⲀⲀⲨ ⲠⲈ, translated as, "Circumcision is of no importance" (Layton, *Coptic Grammar*, par. 294), whose equivalent could be our Ⲛ̄ⲌⲈⲐⲚⲞⲤ ⲦⲎⲢⲞⲨ ⲌⲚ̄ⲖⲀⲀⲨ ⲚⲈ – "all the nations are of no importance."

144 See Crum, *Dictionary*, 50a.

145 Layton, *Coptic Grammar*, par. 337.

pronoun of the second person plural (of the *durative sentence*) ⲦⲈⲦⲚ- and the verb ⲈⲓⲘⲈ, preceded by the letter –ⲁ–. It might have belonged to the particle Ⲛⲁ–, defined as *future auxiliary*.[146] The correct form, also occurring in manuscript sa 108[L], should have been written as ⲚⲦⲈⲦⲚ<Ⲛ>ⲁⲈⲓⲘⲈ ⲁⲚ. It corresponds very well to the Greek expression οὐ γνώσεσθε ("will you not know?").

Another expression ⲚⲦⲈⲦ̄ⲚⲚⲤⲰⲦⲘ̄ ⲁⲚ also requires some interference, i.e. the proper writing of the particle Ⲛⲁ– preceding the verb ⲤⲰⲦⲘ̄. The correct form should be ⲚⲦⲈⲦ̄ⲚⲚ<ⲁ>ⲤⲰⲦⲘ̄ ⲁⲚ, exactly corresponding to the Greek version οὐκ ἀκούσεσθε ("will you not hear?"). Manuscript sa 52.2 lacks the letter –ⲁ- in the proper notation of the *future auxiliary*, while in lectionary sa 108[L], the missing letter is -Ⲛ-. We have the form Ⲛ̄ⲦⲈⲦⲚⲁⲤⲰⲦⲘ̄, which should be written as Ⲛ̄ⲦⲈⲦⲚ<Ⲛ>ⲁⲤⲰⲦⲘ̄.

Verse 25

In Ziegler's edition, the text of the LXX contains the verb ἰσωθήσομαι (from ἰσόω: "to make equal," "to be made like"[147]), which does not strictly correspond to the Coptic ϯⲚⲁϫⲓ̈ⲤⲈ, including the idea of exaltation ("to become, be high"[148]). Here a better Greek verb could have been ὑψωθήσομαι (from the verb ὑψόω – "to lift up," "to exalt"[149]), appearing in Rahlfs' edition in the main text and in Ziegler's critical apparatus. Perhaps in the Coptic translation a better equivalent of the Greek ἰσόω would be the term ϢⲰϢ.[150]

Verse 26

Manuscript sa 52.2 has the form ⲚⲦⲈⲈϬⲞⲘ, which might have been an error of the copyist. The correct form could have been read as ⲚⲦⲈϥϬⲞⲘ. This form occurs in manuscript sa 41.13 and has been recognised as the basis of my translation).

Verse 28

In the LXX, the Greek form οὐ πεινάσει expresses the future tense, "he will not hunger." It perfectly matches the reading of manuscript sa 41.31 Ⲛ̄ϥⲚⲁⲢ̄ⲕⲞ ⲁⲚ. In turn, manuscript sa 52.2 contains a slightly different version ⲚϥϨⲕⲞ ⲁⲚ, where Ⲛ… ⲁⲚ is the negation, ϥ- is the subject (3 rd. p. sg m.), whereas ϨⲕⲞ is the infinitive as part of the structure of a *durative sentence*, and so the so-called *durative infinitive*.[151] The absence of Ⲛⲁ– (*future auxiliary*) causes that the reading of sa 52 can be translated in the present tense, understood as timeless[152] ("God is not hungry" meaning "God never feels hunger").

146   Layton, *Coptic Grammar*, par. 184.
147   J. Lust – E. Eynikel – K. Hauspie, *Greek-English Lexicon of the Septuagint* (Stuttgart: Deutsche Bibelgesellschaft 2003) 289b.
148   Crum, *Coptic Dictionary*, 788a.
149   Lust, *Greek-English Lexicon*, 641a.
150   Cf. Crum, *Coptic Dictionary* 606a.
151   See Layton, *Coptic Grammar*, par. 308.
152   See Layton, *Coptic Grammar*, par. 307.

The second verb in the expression ⲚϤ2ⲔⲞ ⲀⲚ· ⲞⲨⲆⲈ ⲚϤⲚⲀ2ⲒⲤⲈ ⲀⲚ perfectly corresponds to the Greek κοπιάσει, expressing the idea of future – "he will not grow weary."

Verse 31

In manuscript sa 108[L], there is the difficult form ⲈⲚⲀⲢⲰⲦ ⲚⲦⲚ̄2. Amélineau[153] commented it with the Latin "*sic!*" In turn, Ciasca put a question mark.[154] Thanks to our manuscript sa 52.2 we know the form ⲤⲈⲚⲀⲢⲈⲦ ⲦⲚ̄2 ("they shall grow wings") and can correct sa 108[L] with <Ⲥ>ⲈⲚⲀⲢⲰⲦ ⲚⲦⲚ̄2 (i.e. the independent form of the verb with the accusative in Ⲛ̄–).

7. Conclusion

This article has presented the content of the first chapter of Deutero-Isaiah in the Sahidic dialect of the Coptic language on the basis of manuscript sa 52.2 and other witnesses containing at least some verses of this text. My edition shows that the best manuscript with Isa 40 is undoubtedly sa 52.2, which has not been elaborated in a comprehensive way so far. In particular, the fragment Isa 40:6-8 has not been included in any known manuscript and has never been published. I hope that the article, presenting the Coptic text of Isa 40, its translation into English and relation to the Greek Septuagint as well as explaining the most interesting philological questions will contribute to a better understanding of the Book of Isaiah translated and interpreted in the Egyptian Church. I am aware and convinced that new archaeological discoveries will shed light on further new fragments of the Coptic Bible, which translated from the Septuagint, copied and interpreted over the centuries, still remains vivid and fascinating.

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153   Amélineau, "Fragments," 125.
154   Ciasca, *Sacrorum Bibliorum fragmenta*, II, 239.

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