

A Critical Edition and Philological Analysis of the Text of Isa 42:1–44:5 on the Basis of the Coptic Manuscript sa 52 (M 568) and Other Coptic Manuscripts Written in the Sahidic Dialect of Coptic and the Greek Text of the Septuagint

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Abstract: This paper provides a critical edition and philological analysis of Isa 42:1–44:5, which was worked out on the basis of the Coptic manuscript sa 52.2 and other available manuscripts of the Sahidic dialect. The first part presents general information on the fragment of codex sa 52 (M 568) that includes the discussed text. The next part gives a list and brief characteristics of the other manuscripts containing at least some verses of Isa 42:1–44:5. The main section of the paper is a presentation of the Sahidic text and its translation into English. The differences between the Sahidic text and the Septuagint, on which the Coptic translation is based, have been presented in tables. They include additions and omissions in the Coptic translation, lexical changes and semantic differences. Finally, the paper examines difficult philological questions observed in the Coptic text. Of special attention are the verses of Isa 42:1–44:5, which occur only in manuscript sa 52.2, and so far have not been published.

Keywords: Coptic, Sahidic dialect, the Book of Isaiah, Deutero-Isaiah, sa 52 (M 568), edition of Isa 42:1–44:5

After discussing the first chapter of Deutero-Isaiah,¹ announcing the joyful return from exile (Isa 40:1-11) and praising the immeasurable greatness of God (Isa 40:12-31), and publishing the second chapter of Deutero-Isaiah,² dedicated to the fight against the pagan deities, this paper provides a critical edition and philological analysis of Isa 42:1–44:5, based on the available Coptic manuscripts (especially sa 52) written in the Sahidic dialect.

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- 1 T. Bąk, "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," *BibAn* 9/1 (2019) 73-100.
 - 2 T. Bąk, "A Critical Edition and Philological Analysis of the Second Chapter of Deutero-Isaiah (Isa 41) 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," *BibAn* 11/2 (2020) 63-91.

The selected part of the Book of Isaiah (Isa 42:1-44:5) consists of two main sections. The first one: Isa 42:1-7 contains the well-known first song of the servant of Yahweh, referring to the unique individual who the Christian tradition interprets in the Messiah-Christ key. God presents a mysterious figure of the servant (Hebrew: *ebed*), whom he endowed with his own Spirit and supported with his authority (v. 1a). The task of the servant of Yahweh is to spread the law of God (v. 1b). He will do that in the spirit of mildness (vv. 2-3), making miracles (v. 7), not minding the obstacles that he might encounter (v. 4). The fruit of the mission of the servant of Yahweh will be a new covenant between God and the people (v. 6).

The second section of the analysed fragment (Isa 42:8–44:5) foretells the liberation of Israel from the Babylonian exile. After the two introductory verses (Isa 42:8-9) there are the following fragments: hymn of praise (42:10-12), description of a powerful theophany (42:13-17), complaint against the unfaithful nation of Israel (42:18-25), prediction of the liberation of Israel (43:1-7), who will be a witness of true God (43:8-13), remembering that God directs the history of the world (43:14-21) and his loving kindness is undeserved (43:22-28). The last pericope (44:1-5) announces the pouring of the spirit of God.³

The Coptic fragment of Isa 42:1–44:5 will be discussed mainly on the Sahidic manuscript sa 52, also known as M 568.⁴ It has been registered in the database of Coptic manuscripts as CLM 205.⁵ This paper is based on the photographic edition (the so-called *facsimile*) and the microfilm, made accessible to me by the Morgan Library in New York. Since 2016 the Coptic collection of this library has been made available at <https://archive.org/details/PhantouuLibrary>.⁶

Apart from sa 52, I have also considered the editions of all available Coptic manuscripts in the Sahidic dialect, containing at least some verses from

³ The next fragment, speaking of the magnificence of true God (Isa 44:6-23), the liberation of Israel by Cyrus (Isa 44:24-45:13) as well as the conversion and homage of the heathen (Isa 45:14-25) can constitute a certain thematic whole that should deserve a separate analysis (cf. the division of Deutero-Isaiah, for example in L.J. Hoppe, *Isaiah* [New Collegeville Bible Commentary. Old Testament 13; Collegeville, MI: Liturgical Press 2012] 119-125).

⁴ The analysis of the text of Proto-Isaiah on the basis of manuscript sa 52 was the theme of the doctoral dissertation of T. Bąk. Fragments of this work are available in Italian: T. Bąk, *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 Antico* (Roma: Pontificio Istituto Biblico, Facoltà Orientalistica 2014); including the history and general description of the manuscript (pp. 13-28). The entries on history, content and codicological aspects of MSS of the whole Pierpont Morgan collection, including manuscript sa 52, can be found in L. Depuydt, *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library* (CIM 4, Oriental Series 1; Leuven: Peeters 1993) 20-22.

⁵ See <https://atlas.paths-erc.eu/manuscripts/205> [access: 7.11.2019].

⁶ Our verse of Isa 42:1 begins at: <https://archive.org/stream/PhantouuLibrary/m568%20Combined%20%28Bookmarked%29#page/n83/mode/2up> [access: 4.12.2019]. A colour edition of the *facsimile* has been placed recently at: <http://coptot.manuscriptroom.com/manuscript-workspace> [access: 4.12.2019].

Isa 42:1–44:5. Similar to the discussions of Isa 40 and Isa 41, the critical edition and philological analysis of Isa 42:1–44:5 will be conducted in the following order: 1) general characteristics of the pages of the manuscript containing the selected text, 2) presentation of the Coptic text on the basis of manuscript sa 52 and other available witnesses, 3) translation into English, 4) list of differences between the Greek text and its Coptic translation in the form of tables. The final section will be an analysis of the more difficult philological phenomena appearing in the Coptic text.

1. General Information About Ms sa 52

The text of Isa 42:1–44:5 begins in line 32 of the right column on the page marked with the Coptic number $\overline{\Pi\zeta}$ (= 86). In the *facsimile* edition, this page is marked as 84 M 568 f. 41^v. Our last verse, Isa 44:5, ends in line 29 of the left column on page $\overline{\text{C}\beta}$ (= 92), which in the *facsimile* bears the number 90 M 568 f. 44^v. Thus the whole text of Isa 42:1–44:5 embraces 11 columns.

The section of codex sa 52, which is of our interest, has not been written in a thorough manner. This can be seen in the external appearance of the pages that have rather large, several centimetres wide, perforations. They can be found in the lower part of page 84 M 568 f. 41^v (Coptic $\overline{\Pi\zeta}$) and the outside margin of page 89 M 568 f. 44^r and page 90 M 568 f. 44^v (Coptic $\overline{\text{C}\alpha}$ and $\overline{\text{C}\beta}$). Although they do not disfigure the text itself, they testify to the careless choice of the writing material.

The columns are irregular and although they are of a similar size, the difference in the letter size causes that they contain a diverse number of verses. It is worth noting that both the column containing the smallest number of verses and the column with the biggest number of verses is on the same page – 88 M 568 f. 43^v (Coptic $\overline{\text{C}}$). The left column consists of 32 lines, while the right – 36.

In manuscript sa 52, there are places in which groups of letters were added under the columns. For instance, in Isa 42:17 (page $\overline{\Pi\eta}$) the word $\epsilon\pi\alpha\lambda\omicron\upsilon$ is placed under the left column of the text. It is also underlined. The author could have wanted to end this column logically. Since the word $\epsilon\pi\alpha\lambda\omicron\upsilon$ is part of the expression $\lambda\upsilon\kappa\omicron\tau\omicron\upsilon \epsilon\pi\alpha\lambda\omicron\upsilon$ (“they turned away backwards”).

A similar phenomenon can be seen on page 89 M 568 f. 44^r (Coptic $\overline{\text{C}\alpha}$), where in Isa 44:1 the letters $\text{COT}\overline{\Pi\text{C}}$, forming the expression $\text{NTAICOT}\overline{\Pi\text{C}}$ (“whom I have chosen”), were written under the right column.

A rather unusual situation can be noted in Isa 42:21 (page $\overline{\Pi\eta}$), where at the end of line 21 of the right column there are the letters $\epsilon\chi\epsilon\tau\mu\lambda$. The next part of this expression, i.e. the letters $\epsilon\iota\omicron$, should be written at the beginning of

the next line. However, the scribe added them directly under the letters **ΜΑ**, i.e. at the end of line 22. Underlining **ΕΙΟ** he suggested the reader that the letters belong to the preceding line.

Furthermore, we should turn our attention to the beginning of Isa 43:21 (page 89 M 568 f. 44^r, Coptic **ϣ̄λ**), which begins more or less in the middle of line 30 of the left column of the text. The first word **ΠΑΛΛΑΟC** is preceded by spacing that could hold five or six letters. There are no traces indicating any earlier writing in this spacing.

The text of the manuscript was written in the form of *scriptio continua*. Sometimes on the left side of the column there are *initials*, which inform about a beginning of a new sentence in their vicinity. These letters are always accompanied by additional signs, including the *obelus* (÷), the *coronis* (resembling the exclamation) or the *asteriscus* (constructed with three crossing lines). We can note that sometimes the *coronis* is as if heart-shaped. The interesting thing is that this form appears only on the left sides of the left columns, on the pages marked as *verso*.⁷ It is difficult to state whether these signs were present from the beginning or were added later by the users of the codex. Both the *initials* and the accompanying signs were originally written in black ink and then corrected in red.

The author's handwriting is not very meticulous. This can be clearly seen in the places where the scribe uses the common abbreviations (the so-called *nomina sacra*). For instance, in Isa 42:1 (f. 41^v, Coptic **π̄ϣ**, right column, line 34), we can see **π̄ιηλ**, where in a careful notation the horizontal line should have been extended over the letter λ (**ιηλ**). In the same place, Isa 42:1, the first letter of the abbreviation **π̄νλ** ("spirit") occurs at the end of the right column on page **π̄ϣ**, and the following two letters at the beginning of the left column on page **π̄ζ** (the horizontal line appears only over the letters **νλ**).

The negligent writing can also be perceived in the letter size. For example, in Isa 42:8 (f. 42^r, Coptic **π̄ζ**, right column, line 13), the letter τ in the word **πνοϣτε** is considerably taller than the other ones. Its horizontal part was extended and drawn over the neighbouring letters γ and ε. Similarly, in Isa 42:22 (f. 42^v, Coptic **π̄η**, right column, line 30) the letter τ was written in **νζητϣ**, where its upper part was extended over the letters η and ϣ, and also in Isa 42:25 (f. 43^r, Coptic **π̄θ**, left column, line 15): **μπεϣδωντ**, Isa 43:3 (f. 43^r, right column, line 5): **πεκνοϣτε** or in Isa 43:7 (f. 43^r, right column, line 33): **ενταϣμοϣτε**.

The author of manuscript sa 52 did not avoid errors. Here are some examples of **dittography**:

- 85 M 568 f. 42^r (Coptic **π̄ζ**, right column, line 25-26), in Isa 42:10, we find **ϣ̄ιν λαρηϣ̄ μπκαζ**. Its correct form should be written as **ϣ̄ιν λρηϣ̄**

⁷ Pages: 86 M 568 f. 42^v, 88 M 568 f. 43^v, 90 M 568 f. 44^v, corresponding to the Coptic pages: **π̄η**, **ϣ̄**, **ϣ̄β**.

ΜΠΚΑΖ, where the word ΑΡΗΧ= is the presuffixal form of the noun “limit,” “end.”⁸

- 85 M 568 f. 42^r (Coptic Π̄Ζ, right column, line 34), in Isa 42:11, probably for phonetic reasons, we have the unnecessarily doubled letter Ν in the expression Ζ̄Ν̄ Ν̄ΜΠΕΤΡΑ.⁹ The correct writing should assume the form Ζ̄Ν̄ Μ̄ΠΕΤΡΑ.
- 86 M 568 f. 42^v (Coptic Π̄Η, right column, line 26-27), in Isa 42:22, there is Ζ̄Ν̄ Ν̄Ν̄ΤΑΜΙΟΝ, where the noun ΤΑΜΙΟΝ was borrowed from Greek (LXX: ταμειῶν). The Coptic translator preceded it with the doubled definite article of the plural form: Ν̄Ν̄ΤΑΜΙΟΝ.

There are also **omissions of letters** in manuscripts sa 52. For example, at the beginning of Isa 42:10 (f. 42^r, Coptic Π̄Ζ, right column, line 22-23), in the imperative **CMOY EΠNOYTE NOY<C>MOY NBPPE**, the word **CMOY** appears twice: as a verb in the imperative mood and as a noun in the form of a direct object. The nominal form was written incorrectly as it lacks the first letter. In the column of sa 52, the repeated forms of **CMOY** occur one below the other, and hence a fortiori they should have been written correctly.

Another example of an omitted letter can be noted towards the end of Isa 43:17 (f. 44^r, Coptic Ϝ̄Α, left column, line 9), where we have Ϝ̄Μ. If it were to correspond to the Greek verb σβέννυμι, it should have assumed the form Ϝ̄Ϝ̄Μ.¹⁰ Therefore, we are dealing with haplography,¹¹ which in our edition is marked as <Ϝ>Ϝ̄Μ.

The Coptic text displays quite frequent **corrections**. The shape of the added letters is very similar to the handwriting of the author of manuscript sa 52. Here are a few examples:

- Isa 42:1 (f. 41^v, Coptic Π̄Ϛ, left column, line 35), the repeated word Ϝ̄ΟΠϜ bears traces of correction that made it rather illegible. Because of dittography, the scribe began writing the letter Ϝ̄, which he changed as ΟΠ.
- Isa 42:6 (f. 42^r, Coptic Π̄Ζ, right column, line 6), the letter Ι was added above the line so that to create the word ΥΟΥΟΙΕΝ. The vowel Ι should have been added slightly further to create the word ΥΟΥΟΕΙΝ (“light”). At this point, we can also note the abbreviated form of the indefinite article that should have been written as ΟΥ. Consequently, the whole word with the article should have assumed the form ΟΥΟΥΟΕΙΝ.
- Isa 42:15 (f. 42^v, Coptic Π̄Η, left column, line 18), in the word ΤΑΚΑ, the second λ was added over the letter Κ.

⁸ W.E. Crum, *Coptic Dictionary* (original ed.: Oxford: Clarendon 1939; reprint: Eugene, OR: Wipf & Stock 2005) 16a.

⁹ Cf. Isa 38:10 (Ζ̄Ν̄ Ν̄ΜΠΥΛΗ) in manuscript sa 52.

¹⁰ Crum, *Coptic Dictionary*, 535a.

¹¹ It is not exactly haplography since the letters are not the same – although they might be confused because of similar shape.

- Isa 42:18 (f. 42^v, Coptic $\overline{\Pi\text{H}}$, right column, line 9), two letters before $\text{N}\Delta\Upsilon$ $\text{E}\text{B}\text{O}\Lambda$ were evidently erased.
- Isa 43:11 (f. 43^v, Coptic $\overline{\text{Q}}$, right column, line 2), the original version NOYTE was supplemented with the singular masculine article added above in order to read $\overline{\text{P}}\text{NOYTE}$.

One of the characteristics of our manuscript is the writing of the letter **N** as a lengthened horizontal line in superscript: $\overline{\quad}$. This phenomenon appears frequently (but not always!) where the letter **N** occurs at the end of the line. Here are a few selected cases:

- In Isa 42:10 (f. 42^r, Coptic $\overline{\Pi\text{Z}}$, right column, line 24) there is $\text{X}\overline{\text{I}} \text{E}\text{O}\text{O}\overline{\text{Y}}$, where the horizontal line is the **N**- of the indirect object: $\text{N}\text{P}\text{E}\text{Q}\text{P}\Delta\text{N}$, occurring in the following line. Because of the letter $\overline{\text{P}}$ the correct form should have been written as $\text{M}\text{P}\text{E}\text{Q}\text{P}\Delta\text{N}$.
- In Isa 42:16 (f. 42^v, Coptic $\overline{\Pi\text{H}}$, right column, line 26) we have the notation: $\text{E}\text{N}\text{C}\text{E}\text{C}\text{O}\text{O}\overline{\text{Y}}\text{N} \overline{\text{M}}\text{M}\text{O}\overline{\text{O}}\text{Y} \overline{\lambda}$. The last two letters are obviously the negation ΔN . It is worth noting that on the same page we can see the final **N** from the preposition $\overline{\text{Z}}\text{N}$ (in the expression $\overline{\text{Z}}\text{N} \overline{\text{N}}\text{N}\text{H}\text{C}\text{O}\text{C}$ from Isa 42:12), which was, however, written as letters, i.e. without any horizontal line.
- In Isa 42:24 (f. 43^r, Coptic $\overline{\Pi\text{O}}$, left column), at the end of line 8 we have $\overline{\text{P}\text{E}}$, and in the following line the next letters $\text{T}\Delta\text{Q}\overline{\text{P}} \text{NOBE}$ were placed, which should be read as $\overline{\text{P}}\text{E}\text{N}\text{T}\Delta\text{Q}\overline{\text{P}} \text{NOBE}$. This example is astonishing since the notation of the letter **N** with the use of a horizontal line does not occur at the end of a word but in the middle of the relative construction $\overline{\text{P}}\text{E}\text{N}\text{T}$ -.

The author of the manuscript often uses the so-called *scriptio plena*, adding a vowel most likely for phonetical reasons. There are many examples of such a notation. Let us consider f. 42^v (Coptic $\overline{\Pi\text{H}}$, right column): in only one verse (Isa 42:16), we can find $\text{E}\text{M}\text{P}\text{O}\overline{\text{Y}}\text{C}\text{O}\overline{\text{Y}}\overline{\text{W}}\text{N}\text{C}$ (line 23) instead of $\overline{\text{M}}\text{P}\text{O}\overline{\text{Y}}\text{C}\text{O}\overline{\text{Y}}\overline{\text{W}}\text{N}\text{C}$ and $\text{E}\text{N}\text{C}\text{E}\text{C}\text{O}\overline{\text{O}}\overline{\text{Y}}\text{N}$ (line 26) instead of $\overline{\text{N}}\text{C}\text{E}\text{C}\text{O}\overline{\text{O}}\overline{\text{Y}}\text{N}$. However, the cases of *scriptio plena* have not been used in a consistent manner.

Despite all these shortcomings, the text of Isa 42:1–44:5 was written in a very legible manner and preserved in very good condition. Manuscript sa 52 is of major importance for interpreting the Coptic text of the Book of Isaiah.

2. List of Manuscripts with the Text of Isa 42:1–44:5 in the Sahidic Dialect of the Coptic Language

Some verses of the discussed fragment of Isa 42:1–44:5 can be found in the following manuscripts:

Sa 41.14: parchment fragment sized: 18.0 cm x 15.6 cm, belonging to the codex consisting of two parts, containing the Book of Isaiah (in Schüssler's catalogue marked as sa 41) in its first part, while in the second, the texts of Jeremiah, Baruch, Lamentations and the so-called Letter of Jeremiah (sa 42 in Schüssler's catalogue).¹² It probably comes from Aḥmîm¹³ and is dated to the ninth century¹⁴ or the tenth century.¹⁵ Although in sa 41.14 the numeration has not been preserved, while juxtaposed with other fragments of the codex we can assume that the numbers were ٩٧ (= 97) and ٩٨ (= 98). Currently, the parchment is housed in London as **London, BL, Or 3579 A.30 fol. 3** and contains the text of **Isa 42:6-7.10-12**. Vaschalde placed the manuscript in the group "Autres collections" as BMC 43 = Z. 26.¹⁶ The edition of manuscript sa 41.14 was prepared by Schleifer¹⁷ and Winstedt.¹⁸ My experience acquired in preparing the texts of Isa 40 and Isa 41 allows me to state that considering the differences between these two editions, Schleifer's edition seems more reliable.¹⁹

Sa 41.15: parchment fragment of 17.0 x 17.5 cm belonging to the same codex – sa 41.14. Currently, it is housed in Paris, and its catalogue number is **Paris, BN, Copte 131⁶ fol. 104**. It is a considerably damaged manuscript, containing the verses of Isa 43:28–44:3.5-6.8-9.12-13, which are not always complete. Unfortunately, its edition has not been prepared yet.²⁰ Neither has it been placed on any lists made by Vaschalde.

P. Lond. Copt. 46: parchment fragment written on both pages. On the recto, we can identify the text of **Isa 43:4-6**, yet only three last words of verse 4 have

12 K. Schüssler, *Das sahidische Alte und Neue Testament: sa 21-48* (ed. K. Schüssler) (Biblia Coptica 1/1; Wiesbaden: Harrassowitz 1996) 74.

13 Cf. W.E. Crum, *Catalogue of the Coptic Manuscripts in the British Museum* (London: British Museum 1905) 13.

14 P. Nagel, "Studien zur Textüberlieferung des sahidischen Alten Testaments," *ZÄS* 111 (1984) 148.

15 W.C. Till, "Papyrussammlung der Nationalbibliothek in Wien. Katalog der koptischen Bibelbruchstücke. Die Pergamente," *ZNW* 39 (1940) 39 (no. 52).

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

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: Hölder 1909) 12.

18 In his edition, E.O. Winstedt ("Some Unpublished Sahidic Fragments of the Old Testament," *JTS* 10 [1909] 246) suggests that the preserved fragment of the manuscript also contains Isa 42:5. In fact, we can decipher only a few single letters in it.

19 Winstedt ("Some Unpublished Sahidic Fragments," 233) writes about the shortcomings of his edition, "The faulty and incomplete decipherment 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 opportunity of revising my copies." More information on the manuscript in Schüssler, *Sa 21-48*, 74-76, 80; Crum, *Catalogue*, 13; 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) 46-47 (a description of Borgia XXVI); Nagel, "Studien zur Textüberlieferung," 148-149; Schleifer, *Sahidische Bibel-Fragmente*, 6-7.

20 Additional information can be found in Schüssler, *Sa 21-48*, 74-76, 80.

been preserved. The verso is almost illegible. Winstedt, who prepared an edition of the parchment,²¹ claims that the probable text of the verso is verse 8 or verse 11 of the same chapter of the Book of Isaiah. Confronting it with our manuscript sa 52 I have managed to identify only **Isa 43:11**, which will be discussed in this paper. The remaining letters could have been read incorrectly by Winstedt.²² They can be defined as belonging to Isa 43:12 and the first part of Isa 43:13. However, their edition contains so many errors that they cannot be included in our critical edition.

The manuscript has not been considered in Schüssler's edition. Nevertheless, it is on Vaschalde's list²³ as **BMC 46**. This name refers to the number given by Crum²⁴ and was created on the basis of the reference to the library description: P. Lond. Copt. 46. In the electronic catalogue, Leuven Database for Ancient Books, the manuscript is catalogued as **LDAB 107917**.²⁵ Its dating – the fourth-fifth centuries – was given there.

P. Mon. Epiph. 26: 19.6 x 9.9 cm fragment of the ostrakon, containing a short text with only two verses of **Isa 42:18-19**. It was found in the monastery of Epiphanius at Thebes²⁶ and probably comes from the seventh century.²⁷ At present, it is held in the Metropolitan Museum of Arts in New York (USA) under the number 12. 180. 194. Schüssler has not catalogued it. However, the manuscript is on Nagel's list as **MMA 12. 180. 194 (Ostr.): sa^{exc.}**²⁸ It has also been described in Leuven Database for Ancient Books as **LDAB 112534**.²⁹ An edition of the text, written on the ostrakon, has been prepared by Crum.³⁰

CLM 6411: fragment of the parchment codex that has been discovered in Antinopolis recently. It contains **Isa 41-42**. It was presented by A. Delattre during the international conference entitled "Coptic Literature in Context. The Contexts

21 Winstedt, "Some Unpublished Sahidic Fragments," 247.

22 He writes about that, "I reproduce what I thought I could see of it, but most of the letters are quite uncertain, and I cannot identify it" (Winstedt, "Some Unpublished Sahidic Fragments," 247).

23 Vaschalde, "Ce qui a été publié," 249.

24 Crum, *Catalogue*, 13-14.

25 <https://www.trismegistos.org/text/107917> [access: 4.12.2019].

26 See W.E. Crum – H.E. Winlock, *The Monastery of Epiphanius at Thebes. I. The Archaeological Material* (by H.E. Winlock); *The Literary Material* (by W.E. Crum) (New York: The Metropolitan Museum of Art 1926).

27 Basic information and a photo of the ostrakon are available at: <https://www.metmuseum.org/art/collection/search/170015749> [access: 12.07.2019].

28 P. Nagel, "Editionen koptischer Bibeltexthe seit Till 1960," *APF* 35 (1990) 60.

29 <https://www.trismegistos.org/text/112534> [access: 4.12.2019]. See also <https://atlas.paths-erc.eu/manuscripts/1600> [access: 4.12.2019].

30 W.E. Crum – H.G. Evelyn White, *The Monastery of Epiphanius at Thebes. 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) 6 (no. 26).

of Coptic Literature,” held in Rome on 25-27 February 2019. So far it has not been published.³¹

In order to better illustrate the contents of the particular manuscripts, their verses will be presented in tables. The sign “x” means the presence of the whole verse, the sign “(x)” indicates the occurrence of only a fragment of the given verse, while the empty space – the absence of the given verse in the manuscript.

The contents of the manuscripts are as follows:

Isa 42:1-25

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Sa 41.14						x	x			(x)	x	x			
Sa 41.15															
P. Lond. Copt. 46															
P. Mon. Epiph. 26															

	16	17	18	19	20	21	22	23	24	25
Sa 41.14										
Sa 41.15										
P. Lond. Copt. 46										
P. Mon. Epiph. 26			x	x						

Isa 43:1-28

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Sa 41.14															
Sa 41.15															
P. Lond. Copt. 46				(x)	x	(x)					(x)				
P. Mon. Epiph. 26															

	16	17	18	19	20	21	22	23	24	25	26	27	28
Sa 41.14													
Sa 41.15													(x)
P. Lond. Copt. 46													
P. Mon. Epiph. 26													

³¹ General information about the manuscript is at: <https://atlas.paths-erc.eu/manuscripts/6411> [access: 7.11.2019].

Isa 44:1-5

	1	2	3	4	5
Sa 41.14					
Sa 41.15	x	x	x		(x)
P. Lond. Copt. 46					
P. Mon. Epiph. 26					

This juxtaposition shows that out of the 58 verses being part of Isa 42:1–44:5, only 15 (and not always complete ones) are testified outside our manuscript sa 52. Considering that manuscript sa 41.15 has not had its own edition yet, we have only 10 Sahidic verses that are available to contemporary exegetes. So the text of Isa 42:1–44:5 outside sa 52 remains practically unknown!

3. Sahidic Text of Isa 42:1–44:5

As in the case of the previous chapters the following signs have been introduced in the edition of the Coptic text:

- < > pointed brackets indicating that the text has been completed so that it can be properly understood,
- { } braces indicate the scribe's redundant letters (frequently being the effect of dittography),
- > sign indicating the lack of the given form in the manuscript whose number is given beside it,
- ! exclamation mark in superscript suggests a more correct reading,
- (N) shows the places in which the letter N, occurring at the end of the line, was signalled by a stroke,
- \ / sign indicating the letter added subsequently by the scribe above the line.

Since manuscript sa 52 was written in the form of scriptio continua, I have applied Till's rules concerning the division of words.³²

The text of Isa 42:1 – 44:5, written in the Sahidic dialect of the Coptic language, reads as follows:

³² W.C. Till, "La séparation des mots en copte," *BIFAO* 60 (1960) 151-170.

Chapter 42

- v. 1 ΙΑΚΩΒ ΠΑΩΗΡΕ †ΝΑΩΟΠϢ ΕΡΟΙ· Π̄ΗΛ ΠΑCΩΤ̄Π̄ ΑΤΑΨΥΧΗ ΩΟΠϢ ΕΡΟC·
αι† ΜΠΑΠ (Page 85 M 568 f. 42^r = Copt. Π̄Z) Ν̄Α Ε̄ΧΩΚ· †ΝΑΕΙ ΕΒΟΛ ΝΟΥΖΑΠ
Ν̄ΝΖΕΘΝΟC·
- v. 2 Ν̄ΦΝΑΩΩ ΕΒΟΛ ΑΝ· ΟΥΔΕ Ν̄ΦΝΑΧΙ ΩΚΑΚ ΕΒΟΛ ΑΝ· ΝCΕΝΑCΩΤ̄Μ̄ ΑΝ
ΕΠΕϢΖΡΟΟΥ Ζ̄ΒΟΛ·
- v. 3 Ν̄ΦΝΑΖΩΡϢ ΑΝ ΝΟΥΚΑΩ ΕϢΠΟΤC· ΑΥΩ Ν̄ΦΝΑΧΕΝΑ ΑΝ ΝΟΥCΟΛ ΕϢΤ̄Μ̄ΤΩΜ·
ΑΛΛΑ †ΝΑΕΙΝΕ ΕΒΟΛ ΜΠΕϢΖΑΠ Ζ̄Ν ΟΥΜΕ·
- v. 4 †ΝᾹΡ ΟΥΟΕΙΝ· ΑΥΩ Ν̄ΦΝΑΟΥΩϢ ΑΝ ΩΑΝΤΕϢΚΩ ΜΠΖΑΠ Ζ̄ΙΧΜ ΠΚΑΖ· ΑΥΩ
ΝΖΕΘΝΟC ΝΑΝΑΖΤΕ ΕΠΕϢΡΑΝ -
- v. 5 ΤΑΙ ΤΕ ΘΕ ΕΤΕΡΕΠΧΟΕΙC ΠΝΟΥΤΕ ΜΠ̄ΗΛ ΧΩ ΜΜΟC· ΠΕΝΤΑϢΤΑΜΙΕ ΤΠΕ
ΑϢΤΑΧΡΟC· ΠΕΝΤΑϢΤΑΧΡΕ ΠΚΑΖ· ΜΝ ΝΕΤ̄Ν̄ΖΗΤ̄· ΑΥΩ ΕΤ† ΝΟΥΠΝΟΗ
ΜΠΛΑΟC ΕΤΖΙΧΩϢ· ΑΥΩ ΟῩΠ̄Ν̄Α ΝΝΕΤΖΩΜ ΕΧΩϢ·
- v. 6 ΑΝΟΚ ΠΕ ΠΧΟΕΙC ΠΝΟΥΤΕ ΠΕΝΤΑϢΜΟΥΤΕ ΕΡΟΚ Ζ̄Ν ΟΥΔῙΚΑῙΟCΥΝΗ· ΑΥΩ
†ΝΑΑΜΑΖΤΕ Ν̄ΤΕΚΒΙΧ ΤΑ† ΟΜ ΝΑΚ· ΑΥΩ ΑΙΤΑΑΚ ΕΥΔΙΑΘΗΚΗ ΝΓΕΝΟC
ΕΥΟΥΟΕ\I/Ν Ν̄ΝΖΕΘΝΟC·^{v. 6}
- v. 7 Ε̄ΟΥΩΝ Ν̄ΝΒΑΛ Ν̄ΝΒΛΛΕ· ΕΕΙΝΕ Ε̄ΒΟΛ ΝΝΕΤΜΗΡ Ζ̄Ν ΝΕΥCΝΑΥΖ̄· ΑΥΩ ΝΕΤΖΜΟΟC
Ζ̄Μ ΠΚΑΚΕ Ζ̄Μ ΠΗΙ ΜΠΕΩΤΕΚΟ·^{v. 7}
- v. 8 ΑΝΟΚ ΠΕ ΠΧΟΕΙC ΠΝΟΥΤΕ ΠΑΙ ΠΕ ΠΑΡΑΝ· Ν†ΝΑ† ΜΠΑΕΟΟΥ ΑΝ Ν̄ΚΕΟΥΑ·
ΑΥΩ ΝΑΑΡΕΤΗ Ν̄ΝΜΟΥΝΓ ΝΟΙΧ·
- v. 9 ΕΙC ΝΑ ΝΩΟΡΠ ΑΥΕΙ ΕΧΩ †ΝΑΧΩ ΑΝΟΚ ΝΝΒΡΡΕ· ΑΥΩ ΕΜΠΑ†ΧΟΟΥ·
ΑΙΤΑΜΩΤΝ ΕΡΟΟΥ·
- v. 10 CΜΟΥ ΕΠΝΟΥΤΕ ΝΟΥ<C>ΜΟΥ ΝΒΡΡΕ· ΤΕϢΑΡΧΗ ΧῙ ΕΟΟΥ ΠΕϢΡΑΝ ΧΙΝ ΑΑΡΗΧ̄
ΜΠΚΑΖ· ΝΕΤΒΗΚ ΕΠΕϢΗΤ ΕΘΑΛΑCΑ ΕΤCΘΗΡ ΜΜΟC· ΝΝΗCΟC ΜΝ ΝΕΤΟΥΗΖ
ΝΖΗΤΟΥ·^{v. 10}
- v. 11 ΕΥΦΡΑΝΕ ΠΧΑῙΕ ΜΝ ΝΕϢ†ΜΕ· ΝΕΡCΟΟΥΕ Μ̄Ν ΝΕΤΟΥΗΖ Ζ̄Ν ΚΗΔΑΡ· ΝΕΤΟΥΗΖ
Ζ̄Ν {Ν̄}ΜΠΕΤΡΑ ΝΑ (Page 86 M 568 f. 42^v = Copt. Π̄Η) ΕΥΦΡΑΝΕ· ΝCΕΩΩ ΕΒΟΛ
Χ̄ΙΝ ΑΡΗΧ̄ΝΟΥ Ν̄ΝΤΟΟΥ·^{v. 11}
- v. 12 CΕΝΑ† ΕΟΟΥ Μ̄ΠΝΟΥΤΕ· CΕΝΑΧΩ Ν̄ΝΕϢΑΡΕΤΗ Ζ̄Ν Ν̄ΝΗCΟC·^{v. 12}

v. 6 ΠΕΝΤΑϢΜΟΥΤΕ ΕΡΟΚ: ΠΕΝ[ΤΑΙ]ΜΟΥΤΕ ΕΡΟΚ sa 41.14 (Schleifer), ΠΕΚ[...]ΜΟΥΤΕ
ΕΡΟΚ (Winstedt) | ΕΥΔΙΑΘΗΚΗ: ΕΥΔΙΑΘΥΚΗ sa 41.14 | ΕΥΟΥΟΕ\I/Ν: ΕΥΟΥΟΙ/ΕΝ^{sic!} sa 52
| 'ΕΥΟΥΟΕΙΝ sa 41.14

v. 7 Ν̄ΝΒΑΛ: ΕΝΒΑΛ sa 41.14 | ΝΕΥCΝΑΥΖ̄: !Ζ̄Ν̄CΝΑΥΖ sa 41.14 | Ζ̄Μ ΠΚΑΚΕ: + !ΕΒΟΛ sa 41.14

v. 10 ΑΑΡΗΧ̄: [ΑΡ]ΗΧ̄ sa 41.14 | ΕΤCΘΗΡ ΜΜΟC: ΕΤ[ΜΟΥΖ Μ]ΜΟC sa 41.14 (Schleifer), ΕΤ[...
Μ]ΜΟC sa 41.14 (Winstedt)

v. 11 ΠΧΑῙΕ: [ΠΧΑ]ΕΙΗ sa 41.14 | ΜΝ ΝΕϢ†ΜΕ: Μ̄Ν Ν[ΕϢ†]ΜΕ sa 41.14 (Schleifer), Μ̄Ν ΝΕ†ΜΕ
sa 41.14 (Winstedt) | ΝΕΡCΟΟΥΕ: ΝΕΡCΟΟΥ sa 41.14 (Schleifer), ΝΕΡCΩ sa 41.14 (Winstedt)
| Ν̄ΜΠΕΤΡΑ: Μ̄ΠΕΤΡΑ sa 41.14 | Χ̄ΙΝ ΑΡΗΧ̄ΝΟΥ = sa 41.14 (Schleifer), Χ̄ΙΝ ΑΡΗΧ̄ΗΟΥ sa 41.14
(Winstedt)

v. 12 Ζ̄Ν Ν̄ΝΗCΟC: = sa 41.14 (Schleifer), Ζ̄Ν ΝΗCΟC sa 41.14 (Winstedt)

- v. 13 ΠΧΟΕΙΣ ΠΝΟΥΤΕ Ν̄ΝΒΟΜ ΝΗΥ ΕΒΟΛ Ν̄ΦΟΥΩΨ̄ ΝΟΥΠΟΛΕΜΟΣ· Ν̄ΦΤΟΥΝΟΣ ΝΟΥΚΩΣ· Ν̄ΦΩΨ̄ ΕΒΟΛ ΕΧ̄Ν ΝΕΦΧΑΧΕ Ζ̄Ν ΟΥΒΟΜ·
- v. 14 ΛΙΚΑ ΡΩΙ ΜΗ ΕΙΝΑΚΑ ΡΩΙ ΝΟΥΟΕΙΩ ΝΙΜ ΤΑΛΝΕΧΕ· ΑΙΪΙ ΕΡΟΙ ΝΘΕ ΝΤΕΤΝΑΜΙΣΕ· †ΝΑΠΟΥΣΟΥ· Ν̄ΤΑΤΡΕΥΨΟΥΕ Ζ̄Ι ΟΥΣΟΠ·
- v. 15 ΤΑΚ\λ/ ΝΕΙΕΡΩΟΥ ΕΖΝΜΟΥ· ΑΥΩ ΤΑΤΡΕΝΖΕΛΟΣ ΨΟΥΕ·
- v. 16 ΤΑΕΝ̄ ΝΒ̄ΛΛΕ ΕΒΟΛ Ζ̄Ν ΟΥΖ̄ΙΗ ΕΜΠΟΥΣΟΥΩΝΣ· ΑΥΩ †ΝΑΤΡΕΥΖΩΜ Ζ̄Ι Ζ̄ΝΜΑ ΝΜΟΟΨΕ ΕΝΣΕΣΟΥΝ ΜΜΟΥ Α(Ν)· †ΝΑΡ̄ ΠΚΑΚΕ ΝΟΥΟΕΙΝ ΕΡΟΥ· ΑΥΩ ΝΕΤΒΟΟΜΕ ΕΥΣΟΥΤ̄Ν· ΝΑΙ ΝΕ ΝΨΑΧΕ Ε†ΝΑΑΑΥ ΝΑΥ· ΑΥΩ Ν̄ΝΑΚΑΑΥ ΝΣΩΙ·
- v. 17 Ν̄ΤΟΥ ΔΕ ΑΥΚΟΤΟΥ ΕΠΑΖΟΥ· Ψ̄ΙΝΕ Ζ̄Ν ΟΥΨ̄ΙΝΕ ΝΕΤΝΑΖΤΕ Ε̄ΖΕΝΜΟΥΝ̄ ΝΣΙΧ· ΝΕΤΧΩ ΜΜΟΣ Ν̄ΝΕΤΕΨΑΥΟΥΤ̄ΖΟΥ ΧΕ Ν̄ΤΩΤ̄Ν ΝΕ ΝΕΝΝΟΥΤΕ·
- v. 18 ΣΩΤ̄Μ ΝΑΛ· †Ι Ν̄ΝΕΤ̄ΝΒΑΛ ΕΖΡΑΙ ΝΒΛΛΕ ΕΥΝΑΥ ΕΒΟΛ· ^{v.18}
- v. 19 ΑΥΩ ΝΙΜ ΝΕ ΝΒΛΛΕ Ν̄ΣΑ ΝΑΖ̄ΜΖΑΛ· ΑΥΩ ΝΑΛ Ν̄ΣΑ ΝΕΤΟ ΝΧΟΕΙΣ ΕΡΟΥ· ΑΥΩ ΑΥΡ̄ Β̄ΛΛΕ Ν̄ΣΙ Ν̄Ζ̄ΜΖΑΛ ΜΠΝΟΥΤΕ· ^{v.19}
- v. 20 ΑΤΕΤ̄ΝΝΑΥ Ν̄ΖΑΖ̄ Ν̄ΣΟΠ ΑΥΩ Μ̄ΠΕΤ̄ΝΖΑΡΕΖ· ΕΡΕΝΕΤ̄ΝΜΑΑΧΕ ΟΥΗΝ· ΑΥΩ Μ̄ΠΕΤ̄ΝΣΩΤ̄Μ·
- v. 21 ΑΠΧΟΕΙΣ ΠΝΟΥΤΕ ΧΙ ΨΟΧΝΕ ΧΕ ΕΨΕΤΜΑΕΙΟ ΑΥΩ Ν̄Χ̄ΙΣΕ ΝΟΥΣΜΟΥ· ^{v.21}
- v. 22 ΑΥΩ ΑΙΝΑΥ· ΑΥΩ ΕΙΣ ΠΛΑΟΣ ΑΥΨΟΛ̄· ΑΥΩ ΑΥΤΟΡ<Π>· ΤΒΟΡΒΣ ΓΑΡ Ζ̄Ν Ν̄{Ν}ΤΑΜΙΟΝ Ζ̄Μ ΜΑ ΝΙΜ· ΑΥΩ Ζ̄Ν ΝΗΙ Ζ̄Ι ΟΥΣΟΠ· Ζ̄Μ ΠΜΑ ΝΤΑΥΖΟΠΟΥ ΝΖΗΤ· ΑΥΩ ΑΥΨΩΠΕ ΕΥΨΩΛ ΕΜΝ ΠΕΤΝΟΥΖ̄Μ ΜΜΟΥ· ΝΤΩΡΠ· ΑΥΩ Μ̄Ν ΠΕΤΧΩ ΜΜΟΣ ΧΕ ΚΑΑΥ ΕΖΡΑΙ·
- v. 23 (Page 87 M 568 f. 43^r = Copt. Π̄Θ) ΝΙΜ Ν̄ΖΗΤ ΤΗΥΤ̄Ν ΠΕΤΝΑΣΩΤ̄Μ ΕΝΑΙ· ΣΩΤΜ ΕΝΕΤΝΗΥ·
- v. 24 ΝΙΜ ΠΕΝΤΑΨ̄ ΝΙΑΚΩΒ ΕΥΤΩΡΠ· ΑΥΩ Π̄ΙΗΛ̄ ΝΝΕΤΨΩΛ ΜΜΟΥ· ΜΗ ΜΠΝΟΥΤΕ ΑΝ ΠΕ· ΠΕ(Ν)ΤΑΨ̄ ΝΟΒΕ ΕΡΟΥ· ΑΥΩ ΜΠΟΥΨΩ ΕΜΟΟΨΕ Ζ̄Ν ΝΕΦ Ζ̄ΙΟΥΕ· ΟΥΔΕ ΕΣΩΤ̄Μ ΕΠΕΧΝΟΜΟΣ·
- v. 25 ΑΥΩ ΑΨΕΙΝΕ ΕΖΡΑΙ ΕΧΩΟΥ ΝΤΟΡΓΗ ΜΠΕΦΩΝΤ· ΑΛΛΑ ΑΠΠΟΛΕΜΟΣ ΒΜΒΟΜ ΕΡΟΥ· ΑΥΩ ΝΕΤΡΩΚΖ ΜΜΟΥ ΜΠΕΥΚΩΤΕ· ΑΥΩ ΜΠΕΠΟΥΑ ΠΟΥΑ ΜΜΟΥ ΕΙΜΕ· ΟΥΔΕ ΜΠΟΥΚΑΑΥ Ζ̄Μ ΠΕΥΖΗΤ·

Chapter 43

- v. 1 ΤΕΝΟΥ ΤΑΙ ΤΕ ΘΕ ΕΤΕΡΕΠΧΟΕΙΣ ΠΝΟΥΤΕ ΧΩ ΜΜΟΣ· ΠΕΝΤΑΨΤΑΜΙΟΚ ῙΑΚΩΒ· ΠΕΝΤΑΨΠΛΑΣΣΕ ΜΜΟΚ Π̄ΙΗΛ̄· ΜΠ̄Ρ̄ ΖΟΤΕ ΧΕ ΑῙΣΟΤΠ̄Κ· ΑῙΜΟΥΤΕ ΕΡΟΚ Μ̄ΠΑΡΑΝ· Ν̄Τ̄Κ ΠΩΙ·
- v. 2 ΚΑΝ ΕΚΨΑ(Ν) ΧῙΟΡ ΝΟΥΜΟΥ † Ν̄ΜΜΑΚ· ΑΥΩ ΝΙΕΡΩΟΥ ΝΑΟΜΚ̄ ΑΝ· ΑΥΩ ΕΚΨΑΝΕΙ ΕΒΟΛ Ζ̄ΙΤ̄Ν ΟΥΣΟΤΕ ΝΝΕΚΧΟΥ· Ν̄ΝΕΟΥΨΑΖ ΡΟΚ̄Ζ̄Κ·
- v. 3 ΧΕ ΑΝΟΚ ΠΕ ΠΧΟΕΙΣ ΠΕΚΝΟΥΤΕ· ΠΕΤΟΥΑΑΒ Μ̄Π̄ΙΗΛ̄· ΠΕΤΝΟΥΖ̄Μ ΜΜΟΚ· ΕΙΣ Ζ̄ΗΗΤΕ ΑΙΡ̄ ΚΗΜΕ ΝΑΚ ΝΨ̄ΒΒΙΩ· ΑΥΩ ΝΕΒΟΥΨ Μ̄Ν ΣΟΥΑΝ ΕΠΕΚΜΑ·

v. 18 ΝΝΕΤ̄ΝΒΑΛ: ΝΕΤΝΒΑΛ P.Mon.Epiph. 26 | ΕΥΝΑΥ ΕΒΟΛ: [ε]ΝΑΥ ΕΒΟΛ P.Mon.Epiph. 26

v. 19 ΝΙΜ ΝΕ ΝΒΛΛΕ: 'ΝΙ[Μ] ΠΕ ΠΒΛΛΕ P.Mon.Epiph. 26

v. 21 ΕΨΕΤΜΑΕΙΟ: ΕΙΟ subscr. sa 52

- v. 4 χ INTAK ω ΠΠΕ ΕΚΤΑΙΗΥ ΜΠΑΜ̄ΤΟ ΕΒΟΛ ΑΚΧΙ ΕΟΟΥ· ΑΥΩ ΑΝΟΚ ᾹΙΜΕΡΙΤ̄Κ̄·
†ΝΑ† ΝΖ̄ΝΡΩΜΕ ΕΝΑΩΩΟΥ ΕΠΕΚΜΑ· ΑΥΩ Ζ̄ΝΑΡΧΩΝ ΖΑ ΤΕΚΑΠΕ·^{v.4}
- v. 5 ΜΠ̄Ρ̄Ρ̄ ΖΟΤΕ ΧΕ †ΩΟΟΠ Ν̄ΜΜΑΚ· †ΝΑΕΙΝΕ ΜΠΕΚΣΠΕΡΜΑ Χ̄ΙΝ Ν̄ΜΜΑ ΝΩΑ·
ΑΥΩ †ΝΑCΟΟΥΖ̄Κ̄ ΕΖΟΥΝ Χ̄ΙΝ Μ̄ΜΑ ΝΖΩΤΠ·^{v.5}
- v. 6 †ΝΑΧΟΟΣ Μ̄ΠΕΜΖΙΤ ΧΕ ΑΝΙCΟΥ· ΑΥΩ ΠΕΜ̄ΝΤ ΧΕ Μ̄Π̄ΡΑΜΑΖΤΕ Μ̄ΜΟΥ· ΑΝΙΝΕ
Ν̄ΝΑΩΗΡΕ ΕΒΟΛ Ζ̄Μ ΠΚΑΖ ΕΤΟΥΗΥ· ΑΥΩ ΝΑΩΕΕΡΕ Χ̄ΙΝ ΑΡΗΧ̄Υ Μ̄ΠΚΑΖ·^{v.6}
- v. 7 ΟΥΟΝ ΝΙΜ ΕΝΤΑΥΜΟΥΤΕ (Page 88 M 568 f. 43^v = Copt. 4̄) ΕΧΩΟΥ Μ̄ΠΑΡΑΝ ΝΤΑΪ
ΤCΑΜΙΟΥ ΓΑΡ Ζ̄Μ ΠΑΕΟΟΥ· ΑΥΩ ΑΪΠΛΑCCE Μ̄ΜΟΥ ΑΪΤΑΜΙΟΥ·
- v. 8 ΑΪΕΙΝΕ ΕΒΟΛ ΝΟΥΛΑΟΣ ΝΒ̄ΛΛΕ· ΑΥΩ ΝΕΤΕΟῩΝΒΑΛ Μ̄ΜΟΥ ΟΝ Β̄ΛΛΕ· ΑΥΩ
ΝΕΥΜΑΑΧΕ ΤΗΜ -
- v. 9 ΑΝΖΕΘΝΟΣ ΤΗΡΟΥ CΩΟΥΖ Ε̄ΖΟΥΝ ΖΪ ΟΥCΟΠ· ΑΥΩ ΝΑΡΧΩ(Ν) ΕΤ̄ΝΖΗΤΟΥ
ΝΑCΩΟΥΖ· ΝΙΜ ΠΕΤΝΑΧΩ ΝΝΑΪ· Η ΝΙΜ ΠΕΤΝΑΧΩ ΝΗΤ̄Ν Ν̄ΝΧΙΝ ΕΩΟΡ̄Π̄· ΜΑ-
ΡΟΥΕΙΝΕ ΝΕΥΜ̄ΝΤΡΕ ΝCΕΤΜΑΪΟ· ΑΥΩ ΜΑΡ{Ε}ΟΥΧΪ ΜΕ
- v. 10 ΩΠΠΕ ΝΑΪ ΜΜΝΤΡΕ· ΑΥΩ ΑΝΟΚ ΠΕ ΠΜΝΤΡΕ ΠΕΧΕ ΠΝΟΥΤΕ· ΑΥΩ ΠΑΩΗΡΕ
ΠΑΙ ΕΝΤΑΪCΟΤΠ̄· ΧΕΚΑC ΕΤΕΤΝ{Ε}CΟΟΥΝ· ΝΤΕΤ̄ΝΕΙΜΕ· Ν̄ΤΕΤ̄ΝΠ̄ΙCΤΕΥΕ·
ΧΕ ΑΝΟΚ ΠΕ ΠΝΟΥΤΕ· ΜΠΕΚΕ ΝΟΥΤΕ ΩΠΠΕ ΖΑ ΤΑΖΗ· ΑΥΩ ΜΝCΕ {Μ}̄ΝCΩΪ·
- v. 11 ΑΝΟΚ ΠΕ ΠΧΟΕΪC \Π/ΝΟΥΤΕ· ΑΥΩ Μ̄ΝΚΕ ΟΥΑ ΝΒ̄ΛΛΑΪ ΕCΤΑΝΖΟ·^{v.11}
- v. 12 ΑΪΤΑΜΩΤ̄Ν ΑΥΩ ΑΪΝΑΖ̄Μ ΤΗΥΤ̄Ν· ΑΪΧΠ̄ΙΩΤ̄Ν· ΑΥΩ Μ̄Ν Μ̄Μ̄ΝΤΩ̄ΜΜΟ ΝΖΗΤ
ΤΗΥΤ̄Ν· ΝΤΩΤ̄Ν ΝΕ ΝΑΜ̄ΝΤΡΕ· ΑΥΩ ΑΝΟΚ ΠΕ ΠΜ̄ΝΤΡΕ ΠΕΧΕ ΠΧΟΕΪC ΠΝΟΥΤΕ
- v. 13 ΕΤΕΙ Ν̄Χ̄ΙΝ ΝΩΟΡΠ· ΑΥΩ Μ̄Ν ΠΕΤΝᾹΡ ΒΟΛ ΕΝΑΒΙΧ· †ΝΑΕΙΡΕ Ν̄ΤΕΝΙΜ Τ̄CΤΟΪ
ΕΒΟΛ -
- v. 14 ΤΑΪ ΤΕ ΘΕ ΕΤΕΡΕΠΧΟΕΪC ΠΝΟΥΤΕ ΧΩ Μ̄ΜΟΣ· ΠΕΤCΩΤΕ Μ̄ΜΩΤ̄Ν ΠΕΤΟΥΑΑΒ
ΜΠ̄ΗΛ· ΕΤΒΕ ΤΗΥΤ̄Ν †ΝΑΧΟΟΥ ΕΤΒΑΒΥΛΩΝ· ΤΑΤΟΥΝΕC ΝΕΤΠΗΤ ΤΗΡΟΥ·
ΑΥΩ CΕΝΑΜΟΥΡ Ν̄ΝΕΧΑΛΔΑΪΟC Ν̄Ζ̄ΝΕCΗΥ·
- v. 15 ΑΝΟΚ ΠΕ ΠΧΟΕΪC ΠΕΤ̄ΝΝΟΥΤΕ ΕΤΟΥΑΑΒ· ΠΕΝΤΑΧΕΙΡΕ ΜΠ̄ΗΛ Ν̄ΡΡΟ ΕΧΩΤ̄Ν·
- v. 16 ΤΑΪ ΤΕ ΘΕ ΕΤΕΡΕΠΧΟΕΪC ΠΝΟΥΤΕ ΧΩ Μ̄ΜΟΣ· ΠΕΝΤΑΧ† ΝΑΚ ΝΟΥΖ̄ΙΗ Ζ̄Ν ΘΑ-
ΛΑCCA· ΑΥΩ ΟΥΖ̄Ϊ Μ̄ΜΟΟΥΕ (Page 89 M 568 f. 44^r = Copt. 4̄α) Ζ̄Ν ΟΥΜΟΟΥ ΕCΩΩ
- v. 17 ΠΕΝΤΑΧΕΙΝΕ ΕΒΟΛ ΝΖΕΝΖΑΡΜΑ Μ̄Ν ΖΕΝΖΤΩΩΡ· Μ̄Ν ΟΥΜΗΗΩΕ ΕΝΑΩΩC·
ΑΛΛΑ ΑῩΝΚΟΤ̄Κ̄ ΑΥΩ ΝCΕΝΑΤΩΟΥΝ ΑΝ· ΑΥΩ <ω>Ω̄Μ̄ ΝΘΕ ΝΟΥCΟΛΕ
ΑCΩΩ̄Μ̄·
- v. 18 ΜΠ̄Ρ̄Ρ̄ ΠΜΕΕΥΕ Ν̄ΝΑΡΧΑΙΟΝ· ΑΥΩ ΜΠ̄Ρ̄ΩΠ ΝΝΕΖΟΥΑΤΕ·
- v. 19 ΕΙC ΖΗΗΤΕ †ΝᾹΡ̄ ΖΕΝΒΡΡΕ· ΝΑΪ ΤΕΝΟΥ ΕΤΝΑΟΥΩ̄ΝΖ ΕΒΟΛ· ΑΥΩ ΝΤΕΤ̄Ν
CΟΥΩΝΟΥ· †ΝΑΤΑΜΙΟ ΝΟΥΖ̄ΙΗ ΖΪ ΠΧΑΪΕ· ΑΥΩ ΖΕΝΕῙΡΩΟΥ ΖΜ ΠΜΑ Ε̄ΤΕΜ̄Ν
ΜΟΥ ΝΖΗΤ̄Υ·

XLIII v. 4 Ζ̄ΝΑΡΧΩΝ: ΖΕΝΑΡΧΩΝ P. Lond. Copt. 46 | ΤΕΚΑΠΕ: ΤΕΚ[Α]ΠΕΙ P. Lond. Copt. 46

v. 5 ΜΠΕΚCΠΕΡΜΑ: ΜΝΕ[Κ]CΠΕΡΜΑ P. Lond. Copt. 46, Winstedt suggests to read: ΜΠΕ[Κ] |
Ν̄ΜΜΑ: Μ̄ΜΑ P. Lond. Copt. 46 | †ΝΑCΟΟΥΖ̄Κ̄: †ΝΑCΟΟΥΖ̄C̄ΟΥ P. Lond. Copt. 46

v. 6 ΑΝΙCΟΥ: ΑΛ̄CΟΥ P. Lond. Copt. 46 | Μ̄Π̄ΡΑΜΑΖΤΕ Μ̄ΜΟΥ: ΑCΠ̄ΑΜΑΖΤΕ Μ̄Ω[...]. P. Lond.
Copt. 46, Winstedt suggests to read: Μ̄Π̄Ρ

v. 11 ΠΝΟΥΤΕ:]ΟΥΤΕ P. Lond. Copt. 46

- v. 20 ΝΕΘΗΡΙΟΝ ΝΤΣΩΦΕ ΝΑΣΜΟΥ ΕΡΟΪ· ΝCΪΡΗΝΟC· M̄N̄ ΝΩΗΡΕ ΝΝΕCΤΡΟΥΘΟC· ΧΕ
ΑΪΤ̄ ΑΝ ΝΟΥΜΟΥ ΖΪ ΠΧΑΪΕ· ΑΥΩ ΖΕΝΕΙΕΡΩΟΥ ΖΜ ΠΜΑ ΕΤΕΜ̄N̄ ΜΟΥ ΝΖΗΤ̄·
ΕΤCΟ ΜΠΑΓΕΝΟC·
- v. 21 ΠΑΛΑΟC N̄CΩΤΠ ΕΝΤΑΪΧΠΟC ΕΧΩ N̄NΑΑΡΕΤΗ·
- v. 22 ΝΤΑΙΜΟΥΤΕ ΕΡΟΚ ΑΝ ΤΕΝΟΥ ΪΑΚΩΒ· ΑΥΩ ΜΠΕΙΖΑCΤΚ Π̄IΗΛ·
- v. 23 ΠΤΑΛΟ ΝΝΕCΟΥ ΜΠΕΚΩΟΥCΟΥΦΕ ΝΝΕΥΩΟΠ ΝΑΙ ΑΝ· ΑΥΩ ΝΤΑΚ† ΕΟΟΥ
ΝΑΪ ΑΝ ΖΕΝ ΝΕΚΘΥCΙΑ· ΟΥΔΕ ΝΤΑΚ̄ ΖM̄ΖΑΛ ΝΑΙ ΑΝ ΖΕΝ ΝΕΚΘΥCΙΑ· ΟΥΔΕ
ΜΠΪΖΑCΤΚ ΖN̄ ΟΥΛΙΒΑΝΟC·
- v. 24 ΟΥΔΕ ΜΠΕΚΩΠ ΝΟΥΦΟΥΖΗΝΕ ΝΑΪ ΖΑ ΖΟΜΝΤ· ΟΥΔΕ ΜΠΪΕΠΕΘΕΜΕΙ ΕΠΩΤ
ΝΝΕΚΘΥCΙΑ· ΑΛΛΑ ΖP̄ΑΪ ΖN̄ ΝΕΚΝΟΒΕ M̄N̄ ΝΕΚΧΪ ΝΘΟΝC ΑΚ̄P̄ ΖΪΧΩΪ·
- v. 25 ΑΝΟΚ ΠΕ ΑΝΟΚ ΠΕ ΕΤΩΤΕ ΕΒΟΛ ΝΝΕΚΝΟΒΕ· ΑΥΩ N̄NΑP̄ ΠΕΥΜΕΕΥΕ·
- v. 26 N̄ΤΟΚ ΔΕ ΑP̄Ϊ ΠΜΕΕΥΕ N̄T̄N̄ΧΪ ΖΑΠ· ΧΩ N̄ΝΕΚΑΝΟΜΙΑ ΝΩΟΠ· ΤΑΡΕΚΤΜΑΪΟ·
- v. 27 ΝΕΤN̄ΕΙΟΤΕ ΕΤΖΑ ΤΕΤΝΖΕ· M̄N̄ ΝΕΤN̄ΑΡΧΩΝ ΑΥΑΝΟΜΪ ΕΡΟΪ·
- v. 28 ΑΥΩ ΑΝΕΤN̄ΑΡΧΩΝ CΩΩC̄ ΝΝΑΠΕΤΟΥΑΑΒ· ΑΥΩ ΑΪΤ̄ ΝΙΑΚΩΒ ΕΤΑΚΟC· ΑΥΩ
Π̄IΗΛ ΕΥΝΟΒΝΕC·

Chapter 44

- v. 1 ΤΕΝΟΥ ΔΕ CΩT̄M̄ ΠΑΖM̄ΖΑΛ ΪΑΚΩΒ· Π̄IΗΛ ΝΤΑΪCΟΤΠ̄·
- v. 2 (Page 90 M 568 f. 44^v = Copt. 4B) ΤΑΙ ΤΕ ΘΕ ΕΤΕΡΕΠΧΟΕC̄ ΠΝΟΥΤΕ ΧΩ ΜΜΟC·
ΠΕΝΤΑCΤΑΜΪΟΚ ΑCΠΛΑCCE ΜΜΟΚ ΕΒΟΛ ΖN̄ ΘΗ· ΧΕ ΑΪΒΟΗΘΕΙ ΕΡΟΚ· ΜΠ̄P̄P̄
ΖΟΤΕ ΠΑΖM̄<2>{λ}ΑΛ ΪΑΚΩΒ· ΑΥΩ ΠΑΜΕP̄ΙΤ Π̄IΗΛ ΝΤΑΪCΟΤΠ̄·
- v. 3 ΧΕ ΑΝΟΚ †ΝΑ† ΝΟΥΜΟΥ ΖN̄ ΟΥΕΙΒΕ ΝΝΕΤΜΟΟΥΕ ΖN̄ ΟΥΜΑ ΕM̄N̄ ΜΟΥ
N̄ΖΗΤ̄· †ΝΑΚΩ M̄ΠΑΠN̄Α ΕΧM̄ ΠΕΚCΠΕPMA· ΑΥΩ ΝΑΣΜΟΥ ΕΧN̄ ΝΕΚΩΗΡΕ·
- v. 4 ΑΥΩ CΕΝΑ† ΟΥΩ N̄ΘΕ ΝΟΥΧΟΡΤΟC ΝΤΜΗΤΕ ΝΟΥΜΟΥ· ΑΥΩ N̄ΘΕ ΝΟΥΒΩ
N̄ΤΩΡΕ ΕCΖΪΧN̄ ΟΥΜΟΥ ΕCΖΑΤΕ·
- v. 5 ΠΑΪ ΝΑΧΟΟC ΧΕ ΑN̄Γ ΠΑΠΝΟΥΤΕ· ΑΥΩ ΚΕΟΥΑ ΝΑΩΦ ΕΒΟΛ ΕΧΕΜ ΠP̄{N/}
ΑΝ ΝΙΑΚΩΒ· ΑΥΩ ΚΕΟΥΑ ΝΑCΖΑΪC̄ ΧΕ ΑN̄Γ ΠΑΠΝΟΥΤΕ· N̄C̄ΧΪ ΩΚΑΚ ΕΒΟΛ
ΕΧM̄ ΠΡΑΝ ΜΠ̄IΗΛ·

4. An English Translation of the Sahidic Text

Translating Isa 42:1–44:5 into English I have used NETS.³³ The text of the Septuagint, with which the Sahidic version is compared, has been taken from Ziegler's edition.³⁴

The translation of Isa 42:1–44:5 from the Sahidic dialect of the Coptic language:

³³ The reasons for using NETS, as well as other introductory remarks to the English translation, are the same as in the case of the edition of Isa 40 (see Bąk, *Isa 40*, 84).

³⁴ Ziegler, J. (ed.), *Septuaginta. Vetus Testamentum Graecum. Auctoritate Societatis Litterarum Göttingensis editum. XIV. Isaias* (Göttingen: Vandenhoeck & Ruprecht 1939).

Chapter 42

- v. 1 Iakob is my servant; I will lay hold of him; Israel is my chosen; my soul has accepted him; I have put my spirit upon *you*³⁵; he will bring forth judgment to the nations.
- v. 2 He will not cry out or send forth his voice³⁶, nor³⁷ will his voice be heard outside;
- v. 3 a bruised reed he will not break³⁸, and a smoking wick he will not quench³⁹, but he will bring forth *his*⁴⁰ judgment for truth⁴¹.
- v. 4 He will blaze up and not be overwhelmed until he has established judgment on the earth⁴², and nations will hope in his name⁴³.
- v. 5 Thus says the Lord God of *Israel*⁴⁴, who created heaven and⁴⁵ established it, who bolstered the earth and the things that are in it and who gave breath to the people upon it and spirit to those who tread on it:
- v. 6 I *am*⁴⁶ the Lord God, *who has called you*⁴⁷ in righteousness, and I will take hold of your hand and strengthen you; *and*⁴⁸ I have given you *for*⁴⁹ a covenant to⁵⁰ a race, *for*⁵¹ a light of⁵² nations⁵³,
- v. 7 to open the eyes of the blind⁵⁴, to bring out *those who are bound in their bonds*⁵⁵ and *those who sit in darkness in*⁵⁶ the prison house⁵⁷
- v. 8 I am the Lord God; this is my name⁵⁸; *I will not give my glory to another*⁵⁹, and⁶⁰ my excellences to the graven images.

35 NETS: *him* → T 7

36 → T 3

37 Lit. om. in Copt. → T 2

38 Tr. → T 6

39 Tr. → T 6

40 Om in NETS → T 1

41 Tr. → T 6

42 Tr. → T 6

43 LXX (Ziegler): *in his law* → T 3, T 6

44 Om. in NETS → T 1

45 Lit. om. in Copt. → T 2

46 Om. in NETS → T 1

47 NETS: *have called you* → T 7

48 Om. in NETS → T 1

49 NETS: *as a covenant* (LXX: εἰς διαθήκην)

50 Lit. of (LXX: γένους = sa 52)

51 NETS: *as a light* (LXX: εἰς φῶς)

52 NETS: *to nations* (LXX: ἐθνῶν)

53 Lit. of *the nations* → T 5

54 LXX: ὀφθαλμοὺς τυφλῶν → T 5

55 NETS: *from bonds those who are bound* → T 1, T 7

56 NETS: *from* → T 4

57 NETS: *from the prison house those who sit in darkness* → T 6

58 Tr. → T 6

59 NETS: *my glory I will not give to another* → T 6

60 NETS: *nor* → T 3

- v. 9 *See*⁶¹, the things that were from the beginning,⁶² they have come *upon you*⁶³; *I myself will declare new things*⁶⁴ and *before I told you these things*⁶⁵, *I had informed you about them*⁶⁶.
- v. 10 Sing to *God*⁶⁷ a new song! You, his dominion, glorify his name⁶⁸ from the end of the earth, you who go down to the sea and⁶⁹ sail it, you islands and those who inhabit them⁷⁰.
- v. 11 Rejoice, O wilderness and its villages, O homesteads and those who inhabit Kedar. Those who inhabit Petra⁷¹ will rejoice; they will shout from the tops of the mountains⁷².
- v. 12 They will give glory to God⁷³; they will declare his excellences in the islands.
- v. 13 The Lord God of the powers will go forth and⁷⁴ crush the war; he will stir up jealousy and⁷⁵ shout against his foes with⁷⁶ strength.
- v. 14 I have been silent. Shall I even always be silent and hold back? I have endured like a woman in labor; I will amaze and wither at once.
- v. 15 And I will turn rivers into⁷⁷ islands and dry up marshlands.
- v. 16 And⁷⁸ I will lead the blind from the road⁷⁹ they have not known, and I will make them tread paths⁸⁰ they had no knowledge of⁸¹. I will turn the darkness into light for them and the crooked places⁸² into a straight path⁸³. I will do *them*⁸⁴ these things, and I will not forsake them.
- v. 17 But they turned away backwards! Be ashamed with shame, you who trust in the graven images, who say to the cast images, “You are our gods.”
- v. 18 Hear, you that are deaf, and⁸⁵ you that are blind, *raise your eyes so that they can see*⁸⁶!

61 NETS: *As for* → T 6

62 NETS: *see, they have come* → T 6

63 Om. in NETS → T 1

64 NETS: *also new things, which I myself will declare* → T 2, T 6

65 NETS: *and before they sprang forth* → T 3

66 NETS: *they were made plain to you* → T 7

67 NETS: *the Lord* → T 3

68 NETS: *a new song, [you, his dominion]! Glorify his name* → T 6

69 Lit. om. in sa 52 → T 2

70 Lit. *in them* → T 4

71 Lit. *in Petra* → T 4

72 Tr. → T 6

73 Tr. → T 6

74 Lit. om. in sa 52 → T 2

75 Lit. om. in sa 52 → T 2

76 Lit. *in* → T 4

77 Lit. *in islands* → T 4

78 Lit. om. in sa 52 → T 2

79 NETS: *by a road* → T 4

80 Lit. *on paths* → T 1

81 Tr. → T 6

82 Lit. om. *places* (LXX: τὰ σκολιά = sa 52)

83 Lit. om. *path* (LXX: εὐθειάν = sa 52)

84 Om. in NETS → T 1

85 Lit. om. in sa 52 → T 2

86 NETS: *look up to see* → T 6, T 7

- v. 19 And who is blind⁸⁷ but my servants, and deaf but they who lord it over them? Even⁸⁸ God's slaves have become blind.
- v. 20 You have often seen but not observed; your⁸⁹ ears are open, but you have not heard.
- v. 21 The Lord God *has planned*⁹⁰ to be justified and to magnify praise.
- v. 22 And I saw⁹¹, and the people were plundered and spoiled, for the snare was in the secret rooms everywhere, as well as in *the*⁹² houses where they hid them; *and*⁹³ they have become plunder and⁹⁴ there was no one to rescue the prey and no one to say, "Restore *them*⁹⁵!"
- v. 23 Who is there among you that will give ear to these things? *Listen for the things to come!*⁹⁶
- v. 24 Who gave Iakob for spoil and Israel to those who plunder him? Was it not God, against whom *he has sinned*⁹⁷, and they *did not want to walk*⁹⁸ in his ways nor hear his law?
- v. 25 So he brought upon them the⁹⁹ anger of his wrath, and¹⁰⁰ war overpowered them, *and*¹⁰¹ those who were burning them all around. And they – each of them – did not know; nor did they take it to¹⁰² heart¹⁰³.

Chapter 43

- v. 1 But now thus says the Lord God, he who made you, O Iakob, he who formed you, O Israel: Do not fear, for I *have chosen*¹⁰⁴ you; I have called you by *my*¹⁰⁵ name; you are mine.
- v. 2 And if you should pass through water, I am with you, and rivers shall not overwhelm you, and if you should go through fire, you shall by no means be burned; the flame shall not consume you,

87 Sa 52 in plural: *who are blinds* → T 7

88 Lit. *and* (LXX: καί = sa 52)

89 Om. in NETS → T 1

90 NETS: *has willed* → T 3

91 NETS includes *And I saw* in the preceding verse. Ziegler's edition of the LXX places καὶ εἶδον at the beginning of verse 22.

92 Om. in NETS → T 5

93 Om. in NETS → T 1

94 Lit. om. in sa 52 → T 2

95 Om. in NETS → T 1

96 NETS: *that will listen for the things to come?* → T 7

97 NETS: *they have sinned* → T 7

98 NETS: *they would not walk* (LXX: οὐκ ἐβούλοντο = sa 52)

99 Lit. om. in LXX → T 5

100 Lit. *but* → T 3

101 NETS: *as did* (LXX: καί = sa 52)

102 Lit. *in* → T 4

103 Lit. *their heart* → T 1

104 NETS: *I have redeemed you* → T 3

105 NETS: *your* → T 7

- v. 3 because I am¹⁰⁶ the Lord your God, the Holy One of¹⁰⁷ Israel, who saves you. *Behold*¹⁰⁸ I have made Egypt your¹⁰⁹ ransom and Ethiopia and Soene¹¹⁰ the ones instead of you.
- v. 4 Because you have become precious in my sight, you have been glorified, and I have loved you, and¹¹¹ I will give many people on your behalf and rulers on behalf of your head.
- v. 5 Do not fear, because I am with you; I will bring your offspring from the east,¹¹² and from the west I will gather you;¹¹³
- v. 6 I will say to the north, “Bring them¹¹⁴,” and to the southwest, “Do not *prevail them*¹¹⁵; bring my sons from a land far away and my daughters from the ends of the earth -
- v. 7 all who have been called by my name. For I prepared him in my glory¹¹⁶, and I formed *him*¹¹⁷ and¹¹⁸ made him.”
- v. 8 I¹¹⁹ have brought forth a blind people, and *every single eye of them is*¹²⁰ likewise blind, and *their*¹²¹ ears [are] deaf¹²²!
- v. 9 All the nations have gathered together, and rulers, *who are among them, will be gathered*¹²³. Who will declare these things? Or who will declare to you the things that were from the beginning¹²⁴? Let them bring their witnesses, and¹²⁵ let them be justified and speak truths.
- v. 10 Be my¹²⁶ witnesses; I too am a witness, says God¹²⁷, and *my*¹²⁸ servant whom I have chosen so that you may know and *understand and believe*¹²⁹ that I am *God*¹³⁰. Before me there was no other god, nor shall there be¹³¹ any after me.

106 Lit. om. in LXX → T 1

107 Lit. om. in LXX → T 5

108 Om. in NETS → T 1

109 Lit. *for you* → T 7

110 Lit. *Souan* → T 3

111 Lit. om. in sa 52 → T 2

112 Tr. → T 6

113 Tr. → T 6

114 Lit. om. in LXX → T 1

115 NETS: *hinder* → T 3

116 Tr. → T 6

117 Om. in NETS → T 1

118 Lit. om. in sa 52 → T 2

119 NETS: *And I* → T 2

120 NETS: *their eyes are* (ὀφθαλμοί) → T 1

121 Om. in NETS → T 1

122 NETS: *and they are death, though they have ears* → T 2, T 7

123 NETS: *and rulers will be gathered from among them* → T 4, T 6

124 Tr. → T 6

125 Lit. om. in sa 52 → T 2

126 Lit. *for me* (LXX: μοι = sa 52)

127 NETS: *the Lord God* → T 2

128 NETS: *the* → T 1

129 Tr. → T 6

130 Om. in NETS → T 1

131 Lit. *is there* → T 7

- v. 11 I am *the Lord*¹³² God, and *there is no other but me*¹³³ who saves.
- v. 12 I declared *to you*¹³⁴ and saved *you*¹³⁵; I reproached *you*¹³⁶, and there was no stranger among you. You are my witnesses; I too am¹³⁷ a witness, says the Lord God.
- v. 13 Even from the beginning there is also no one who *will rescue*¹³⁸ from my hands¹³⁹; I will do it¹⁴⁰, and who will turn it back¹⁴¹?
- v. 14 Thus says the Lord God, the one who redeems you, the Holy One of Israel: For your sake I will send *them*¹⁴² to Babylon and¹⁴³ stir up all who are fleeing¹⁴⁴, and the Chaldeans will be bound in ships.
- v. 15 I am¹⁴⁵ the Lord, *your holy God*¹⁴⁶, the one who *made Israel the king over you*¹⁴⁷.
- v. 16 Thus says the Lord *God*¹⁴⁸, who provides *you with*¹⁴⁹ a way in the sea, a path in the mighty water¹⁵⁰,
- v. 17 who has brought out chariots and *horses*¹⁵¹ and a *huge*¹⁵² throng¹⁵³; *but*¹⁵⁴ they have lain down and will not rise; *and*¹⁵⁵ they have been quenched like a wick that *he has*¹⁵⁶ quenched:
- v. 18 Do not remember *the things of old* or consider *the former things*¹⁵⁷.
- v. 19 Look, *I will do*¹⁵⁸ new things that will now spring forth, and you will know them, and¹⁵⁹ I will make a way in¹⁶⁰ the wilderness and rivers in the dry land¹⁶¹.

- 132 Om. in NETS → T 1
- 133 NETS: *besides me there is none* → T 3
- 134 Om. in NETS → T 1
- 135 Om. in NETS → T 1
- 136 Om. in NETS → T 1
- 137 Lit. om. in LXX → T 1
- 138 NETS: *rescues* → T 7
- 139 Tr. → T 6
- 140 Lit. om. *it* (LXX: ποιήσω = sa 52)
- 141 Lit. *turn me back* (→ T 7)
- 142 Om. in NETS → T 1
- 143 Lit. om in sa 52 → T 2
- 144 Tr. → T 6
- 145 Lit. om. in LXX → T 1
- 146 NETS: *God, your Holy One* → T 6
- 147 NETS: *exhibited Israel as your king* → T 3
- 148 Om. in NETS → T 1
- 149 Om. in NETS → T 1
- 150 Tr. → T 6
- 151 NETS: *horse* → T 7
- 152 NETS: *mighty* → T 3
- 153 Om. *together* → T 2
- 154 Om. in NETS (LXX: ἀλλὰ ἐκοιμήθησαν) → T 1
- 155 Om. in NETS → T 1
- 156 NETS: *is* → T 7
- 157 Tr. → T 6
- 158 NETS: *I am doing* → T 7
- 159 Lit. om. in sa 52 → T 2
- 160 Lit. *on* → T 4
- 161 Tr. → T 6

- v. 20 The wild animals of the field will praise me¹⁶², sirens and the daughters of ostriches, because I have provided water in the wilderness¹⁶³ and rivers in the dry land, to give drink to my race¹⁶⁴,
- v. 21 my *chosen*¹⁶⁵ people whom I have acquired to set forth my excellences¹⁶⁶.
- v. 22 I have not called you now, O Iakob, nor have I made you weary, O Israel.
- v. 23 There are no sheep for me from your whole burnt offering, nor¹⁶⁷ have you glorified me with your sacrifices, *nor have you served me with your sacrifices*¹⁶⁸, nor have I made you tired with frankincense,
- v. 24 nor have you bought me incense with¹⁶⁹ silver, nor *have I desired*¹⁷⁰ the fat of your sacrifices¹⁷¹, but in your sins and iniquities *you have stood before me*¹⁷².
- v. 25 I am, I am the one who blots out your *sins*¹⁷³ and I will not remember them¹⁷⁴ at all.
- v. 26 But as for you, do remember, and let us be judged; *declare*¹⁷⁵ your acts of lawlessness first so that you may be justified.
- v. 27 Your fathers first, also *your*¹⁷⁶ rulers, acted lawlessly against me.
- v. 28 And *your*¹⁷⁷ rulers defiled my holy things, and I gave Iakob to destroy him¹⁷⁸ and Israel for a reproach.

Chapter 44

- v. 1 But now hear, O Iakob my servant and¹⁷⁹ Israel whom I have chosen!
- v. 2 Thus says the Lord God who made you and¹⁸⁰ who formed you from the womb: *I have helped you*¹⁸¹; do not fear, O Iakob my servant and *my*¹⁸² beloved Israel whom I have chosen,

162 Tr. → T 6

163 Tr. → T 6

164 NETS: *chosen race* → T 2

165 Om. in NETS → T 1

166 Tr. → T 6

167 Lit. *and* → T 3

168 Om. in NETS → T 1

169 Lit. *on* → T 1

170 In NETS, the tenses are mixed: *nor did I desire*.

171 Tr. → T 6

172 NETS: *I have stood before you* → T 7

173 NETS: *acts of lawlessness* → T 3

174 Om. in LXX (οὐ μὴ μνησθήσομαι) → T 1

175 NETS: *you state* (LXX: λέγε = sa 52); om. *you* → T 2

176 NETS: *their* → T 7

177 NETS: *the* → T 1

178 Om. in LXX (ἀπολέσαι) → T 1

179 Lit. om. in sa 52 → T 2

180 Lit. om. in sa 52 → T 2

181 NETS: *You will still be helped* → T 7

182 NETS: *the* → T 5

- v. 3 because I will provide water *in thirst*¹⁸³ *of*¹⁸⁴ those who walk in a dry land; I will put my spirit on your offspring and my blessings on your children.
- v. 4 And they shall spring up like grass in the midst of water and like a willow by flowing water.
- v. 5 This one will say, “I am¹⁸⁵ God’s,” and *another*¹⁸⁶ will call out in the name of Iakob; yet another will inscribe, “I am¹⁸⁷ God’s,” *and he will call out*¹⁸⁸ in the name of Israel.

5. Tables of Language Differences

Like in the Sahidic edition of Isa 40, the differences between the Greek Septuagint and its Coptic rendering will be presented in the following order: additions (Table 1) and omissions (Table 2) in the Coptic text, the occurrence of different vocabulary (Table 3), changes of prepositions (Table 4) and articles (Table 5),¹⁸⁹ different word order in the given verses (Table 6)¹⁹⁰ as well as the semantic changes (Table 7).¹⁹¹ The last table will show the Greek borrowings in the Coptic text of Isa 42:1–44:5 (Table 8)

Table 1. Additions to the Coptic texts

42:3	κρίσιν: judgment	ΜΠΕϢΖΑΠ: <i>his</i> judgment (> Ziegler)
42:6	ἔδωκά σε: I have given you	ΛΥΩ ΛΙΤΑΑΚ: <i>and</i> I have given you (Ziegler: pr. και without any references to Coptic)
42:7	δεσμῶν: bonds	ΝΕΥCΝΑΥΖ: <i>their</i> bonds; LXX = sa 41.14: ΖΝCΝΑΥΖ (> Ziegler)
42:9	ἦκασιν: they have come	ΛΥΕΙ ΕΞΩ: they have come <i>upon you</i> (2 pers. femm. sing.) (> Ziegler)
42:16	τρίβους: paths	ΖΙ ΖΝΜΑ ΝΜΟΟϞΕ: <i>on</i> paths (> Ziegler)
42:16	ποιήσω3: I will do	†ΝΑΑΑΥ ΝΑΥ: I will do <i>them</i> (Ziegler: + αυτοις)
42:20	τὰ ὦτα: the ears	ΝΕΤΝΜΑΑΑΞΕ: <i>your</i> ears (Ziegler: + υμων)

183 NETS: *in their thirst*. Lit. *their* om. in LXX (ἐν διψῆει = sa 52)

184 NETS: *to* → T 7

185 Lit. om in sa 52 → T 2

186 NETS: *this one* → T 3

187 Lit. om in sa 52 → T 2

188 Om. in NETS → T 1

189 The omission or addition of an article in Coptic often results from semantic rules and does not have to show the translator’s interference in the content. So there is no need to list all the places where the Coptic rendering does not include all articles that occur in the Septuagint. Table 5 shows only selected examples.

190 The differences in word order do not necessarily reflect the real changes introduced by the translator. They can frequently depend on the syntactic rules of the Coptic language.

191 Here I have included the grammatical and syntactic rules (e.g. number, tense, person, gender, etc.).

42:22	ἐγένοντο: they have become	auw auwpre: <i>and</i> they have become (Ziegler: pr. και)
42:22	ἀπόδος: restore!	ΚΑΛΥ ΕΖΡΑΪ: restore <i>them!</i> (> Ziegler)
42:25	ψυχὴν: soul (also: heart)	ΠΕΥΖΗΤ: <i>their</i> heart (Ziegler: + αυτων)
43:3	ἐγὼ κύριος: I [am] the Lord	ΑΝΟΚ ΠΕ ΠΧΟΕΙC: I <i>am</i> the Lord (> Ziegler)
43:3	ἐποίησα: I have made	ΕΙC ΖΗΗΤΕ ΛΙΡ̄: Behold I have made (Ziegler: pr. ιδου)
43:6	ἄγε: bring	ΑΝΙCΟΥΓ: bring <i>them</i> (> Ziegler)
43:7	ἔπλασα: I formed	ΑΪΠΛΑCCE ΜΜΟC: I formed <i>him</i> (Ziegler: + αυτων)
43:8	ὀφθαλμοί: eyes	ΝΕΤΕΟΥΝΒΑΛ ΜΜΟΟΥ: every single eye ¹⁹² of them ¹⁹³ (Ziegler: αυτων)
43:8	τὰ ὄτα: the ears	ΝΕΥΜΑΑΧΕ: <i>their</i> ears (> Ziegler)
43:10	ὁ παῖς: the servant	ΠΑΩΗΡΕ: <i>my</i> servant (Ziegler: + μου)
43:10	ὅτι ἐγὼ εἰμι: that I am	ΧΕ ΑΝΟΚ ΠΕ ΠΝΟΥΤΕ: that I am <i>God</i> (Ziegler: + ο θεος)
43:11	ὁ θεός: God	ΠΧΟΕΙC ΠΝΟΥΤΕ: <i>the Lord</i> God (Ziegler: pr. κυριος)
43:12	ἀνήγγελα: I declared	ΑΪΤΑΜΩΤḂ: I declared <i>to you</i> (> Ziegler)
43:12	ἔσωσα: I saved	ΑΪΝΑΖḂ ΤΗΥΤḂ: I saved <i>you</i> (> Ziegler)
43:12	ὠνειδισα: I reproached (Ziegler: ἐνότισα)	ΑΪΧΠΪΩΤḂ: I reproached <i>you</i> (> Ziegler)
43:12	καγὼ μάρτυς: lit. I too [am] a witness	ΑΓΩ ΑΝΟΚ ΠΕ ΠΜΝΤΡΕ: I too <i>am</i> a witness (> Ziegler)
43:14	ἀποστελῶ: I will send	†ΝΑΧΟΥΓ: I will send <i>them</i> (> Ziegler)
43:15	ἐγὼ κύριος: I [am] the Lord	ΑΝΟΚ ΠΕ ΠΧΟΕΙC: I am the Lord (> Ziegler)
43:16	Κύριος: the Lord	ΠΧΟΕΙC ΠΝΟΥΤΕ: <i>the Lord</i> God (Ziegler: + θεος)
43:16	ὁ διδούς: who provides	ΠΕΝΤΑϸ† ΝΑΚ: who provides <i>you with</i> (> Ziegler)
43:17	ἐκοιμήθησαν (LXX: ἀλλὰ ἐκοιμήθησαν)	ΑΛΛΑ ΑΥḂΚΟΤḂ: <i>but</i> they have lain down (observed by Ziegler)
43:17	ἐσβέσθησαν: they have been quenched	pr. ΑΓΩ: and (> Ziegler)
43:21	λαόν μου: my people	ΠΑΛΑΟC ΝCΩΤΠ: my <i>chosen</i> people (> Ziegler)
43:23	οὐδὲ ἐν ταῖς θυσίαις σου ἐδόξασάς με: nor have you glorified me with your sacrifices	+ ΟΥΔΕ ΝΤΑΚΡ̄ ΖḂΖΑΛ ΝΑΙ ΑΝ ΖΕΝ ΝΕΚΟΥCΙΑ: <i>nor have you served me with your sacrifices</i> (Ziegler: + ουδε εδουλευσας μοι εν ταις θυσιαις σου)
43:24	ἀργυρίου: of silver	ΖΑ ΖΟΜΝΤ: <i>on</i> silver (> Ziegler)

¹⁹² Cf. B. Layton, *A Coptic Grammar: With Chrestomathy and Glossary. Sahidic Dialect. Second Edition, Revised and Expanded. With an Index of Citations* (Wiesbaden: Harrassowitz 2004) par. 70.

¹⁹³ Cf. Layton, *Coptic Grammar*, par. 203.

43:25	Οὐ μὴ μνησθήσομαι: I will not remember at all	ἸΝΝΑΡ̄ ΠΕΥΜΕΕΥΕ: I will not remember <i>them</i> at all (> Ziegler)
43:28	οἱ ἄρχοντες: the rulers	ΝΕΤἸΑΡΧΩΝ: <i>your</i> rulers (Ziegler: + υμων)
43:28	ἀπολέσαι: to destroy	ΕΤΑΚΟΥ: to destroy <i>him</i> (> Ziegler)
44:5	ἐπὶ τῷ ὀνόματι Ἰσραηλ: in the name of Israel	ἸΨΧΙ ΨΚΑΚ ΕΒΟΛ ΕΞἸΜ ΠΡΑΝ ΜΠΙΗΛ: <i>and he will call out</i> in the name of Israel (Ziegler: + βοησεται)

Table 2. Omissions in the Coptic texts

42:2	οὐδέ ²	lit. om. in sa 52 (> Ziegler)
42:5	καί ¹	om. in sa 52 (> Ziegler)
42:9	καί ¹	om. in Co (observed by Ziegler)
42:9	ἄ	om. in Sa (observed by Ziegler)
42:10	καί ¹	om. in sa 52 (> Ziegler)
42:13	καί ¹	om. in sa 52 (observed by Ziegler, without any references to Coptic)
42:13	καί ²	om. in sa 52 (> Ziegler)
42:18	Καί	om. in sa 52 (> Ziegler)
42:22	καί ⁵	om. in sa 52 (> Ziegler)
43:4	καί ¹	om. in sa 52 (> Ziegler)
43:7	καί ²	om. in sa 52 (> Ziegler)
43:8	καί ¹	om. in sa 52 (observed by Ziegler)
43:8	κωφοὶ τὰ ὄτα ἔχοντες: they are deaf, though they have ears	ΝΕΥΜΑΛΛΕ ΤΗΜ: their ears [are] deaf (the Coptic translation omits the Greek verb ἔχοντες) (> Ziegler)
43:9	καί ²	om. in sa 52 (> Ziegler)
43:10	κύριος ὁ θεός: <i>the Lord</i> God	ΠΝΟΥΤΕ: God (observed by Ziegler)
43:14	καί ¹	om. in sa 52 (> Ziegler)
43:17	ἄμα (> LXX)	om. in sa 52 (Ziegler: ἄμα scripsi = MT)
43:19	καί ²	om. in sa 52 (> Ziegler)
43:20	τὸ γένος μου τὸ ἐκλεκτόν: my <i>chosen</i> race	ΜΠΑΓΕΝΟC: my race (> Ziegler)
43:26	λέγε σύ: declare you	ΧΩ: declare (Ziegler: om. σύ)
44:1	Καί	om. in sa 52 (> Ziegler)
44:2	καί ¹	om. in sa 52 (> Ziegler)
44:5	τοῦ θεοῦ εἰμι ^{1,2} : I am God's	ΑΝἸ ΠΑΠΝΟΥΤΕ: I [am] God's (> Ziegler)

This table shows the places where the Greek καί was not rendered by the Coptic ΑΥΩ ΟΡ ΜἸ. Nevertheless, it does not mean that the Greek word was not expressed in some other way, e.g. by the usage of the *conjunctive*, which the syntax of the Coptic language allows for.

Table 3. Changes of words

42:2	οὐδὲ ἀνήσει: nor will he give up	ΟΥΔΕ ΝΗΝΑΣΙ ΨΚΑΚ ΕΒΟΛ ΑΝ: nor will he send forth his voice (Ziegler: βοησει with reference to Co)
42:8	οὐδέ: nor	ΑΥΩ: and (Ziegler: και Sa)
42:9	πρὸ τοῦ ἀνατεῖλαι: before they sprang forth	ΕΜΠΑΨΧΟΥΥ: before I said it (> Ziegler)
42:10	τῷ κυρίῳ: to the Lord	ΕΠΝΟΥΤΕ: to God (Ziegler: θεω with reference to Sa)
42:21	ἐβούλετο: has willed	ΨΙ ΨΟΨΝΕ: has planned (Ziegler: εβουλευσατο)
42:25	καί2	ΑΛΛΑ: but (Ziegler: αλλα)
43:1	ἐλυτρώσάμην σε: I have redeemed you	ΑΪΟΤΠΚ: I have <i>chosen</i> you (> Ziegler)
43:3	Σοήνην: Soene	СОУАН: Souan (Ziegler: σουαν)
43:6	μὴ κώλυε: do not hinder	ΜΠΡΑΜΑΖΤΕ ΜΜΟΥΥ: do not prevail them (> Ziegler)
43:11	οὐκ ἔστιν πάρεξ ἐμοῦ: besides me there is none	ΜΝΚΕ ΟΥΑ ΝΒΛΛΑΪ: there is <i>no other</i> but me (Ziegler: αλλος πλην)
43:15	ὁ καταδείξας Ἰσραηλ βασιλέα ὑμῶν: the one who exhibited Israel as your king	ΠΕΝΤΑΧΕΙΡΕ ΜΠΗΛ ΝΡΡΟ ΕΧΩΤΝ: the one who <i>made Israel the king over you</i> (> Ziegler)
43:17	ὄχλον ἰσχυρόν: a mighty throng	ΟΥΜΗΗΨΕ ΕΝΑΨΨΑ: a <i>huge</i> throng (> Ziegler)
43:23	οὐδέ: nor	ΑΥΩ: lit. <i>and</i> (> Ziegler)
43:25	τὰς ἀνομίας σου: your acts of lawlessness	ΝΝΕΚΝΟΒΕ: your <i>sins</i> (Ziegler: αμαρτίας σου)
44:5	καὶ οὗτος: and this one	ΑΥΩ ΚΕΟΥΑ: and <i>another</i> (> Ziegler)

Table 4. Changes of prepositions

42:7	ἐξ οἴκου φυλακῆς: <i>from</i> the prison house	ΖΜ ΠΗΪ ΜΠΕΨΤΕΚΟ: <i>in</i> the prison house; LXX = sa 41.14: ΕΒΟΛ ΖΜ ΠΗΪ ΜΠΕΨΤΕΚΟ (> Ziegler)
42:10	οἱ κατοικοῦντες αὐτάς: those who inhabit them	ΝΕΤΟΥΗΖ ΝΖΗΤΟΥΥ: those who live <i>in</i> them (> Ziegler)
42:11	οἱ κατοικοῦντες Πέτραν: those who inhabit Petra	ΝΕΤΟΥΗΖ ΖΝ ΝΜΠΕΤΡΑ: those who live <i>in</i> Petra (> Ziegler)
42:13	μετὰ ἰσχύος: <i>with</i> strength	ΖΝ ΟΥΒΟΜ: <i>in</i> strength (> Ziegler)
42:15	εἰς νήσους: into islands	ΖΝ ΜΟΥΥ: lit. <i>in</i> islands (> Ziegler)
42:16	ἐν ὁδῷ: by a road	ΕΒΟΛ ΖΝ ΟΥΖΪΗ: <i>from</i> the road (> Ziegler)

42:25	ἐπὶ ψυχὴν: to heart	ΖΜ ΠΕΥΖΗΤ: in their heart (> Ziegler)
43:9	ἄρχοντες ἐξ αὐτῶν: rulers from among them	ΝΑΡΧΩΝ ΕΤΝΖΗΤΟΥ: rulers, who are among them (> Ziegler)
43:19	ἐν τῇ ἐρήμῳ: in the wilderness	ΖΪ ΠΧΛΪΕ: on the wilderness (> Ziegler)

Table 5. Changes of articles

42:6	ἔθνῶν: of nations	Ν̄ΝΖΕΘΝΟC: of the nations (> Ziegler)
42:7	ὀφθαλμοὺς τυφλῶν: lit. eyes of blind	Ν̄ΝΒΑΛ Ν̄ΝΒΛΛΕ: the eyes of the blind (> Ziegler)
42:22	ἐν οἴκοις: in houses	ΖΝ̄ ΝΗΪ: in the houses (Ziegler: pr. τοῖς)
42:25	ὀργήν: anger	ΝΤΟΡΓΗ: the anger (< Ziegler)
43:3	ὁ ἅγιος Ἰσραηλ: the Holy One [of] Israel	ΠΕΤΟΥΑΛΒ ΜΠ̄ΗΛ: the Holy One of Israel (Ziegler: pr. του)
44:2	ὁ ἠγαπημένος: the beloved	ΠΑΜΕΡΙΤ: my beloved (Ziegler: + μου)

Table 6. Changes in word order

42:3	κάλαμον τεθλασμένον / οὐ συντρίψει: a bruised reed / he will not break	Ν̄ΝΑΖΩΡΦ ΑΝ / ΝΟΥΚΑΩ ΕΦΠΟΤC (> Ziegler)
42:3	λίον καπνιζόμενον / οὐ σβέσει: a smoking wick / he will not quench	Ν̄ΝΑΧΕΝΑ ΑΝ / ΝΟΥCΟΛ ΕΦΖΤΜ̄ΤΩΜ (> Ziegler)
42:3	εἰς ἀλήθειαν ¹ / ἐξοίσει ² / κρίσιν ³ : he will bring forth ² / judgment ³ / for truth ¹	ΦΝΑΕΙΝΕ ΕΒΟΛ ² / ΜΠΕΦΖΑΠ ³ / ΖΝ̄ ΟΥΜΕ ¹ (> Ziegler)
42:4	ἐπὶ τῆς γῆς ¹ / κρίσιν ² : judgment ² / on the earth ¹	ΜΠΖΑΠ ² / ΖΪΧΜ ΠΚΑΖ ¹ (> Ziegler)
42:7	ἐξ οἴκου φυλακῆς ¹ / καθημένους ἐν σκότει ² : from the prison house ¹ / those who sit in darkness ²	ΝΕΤΖΜΟΟC ΖΜ ΠΚΑΚΕ ² / ΖΜ ΠΗΪ ΜΠΕΦΤΕΚΟ ¹ : those who sit in darkness ² / in the prison house ¹ (> Ziegler)
42:8	τοῦτό ¹ / μου ² / ἐστιν ³ / τὸ ὄνομα ⁴ : this ¹ / is ³ / my ² / name ⁴	ΠΑΪ ¹ / ΠΕ ³ / ΠΑΡΑΝ ^{2,4} (observed by Ziegler, without any references to Coptic)
42:8	τὴν δόξαν μου ¹ / ἐτέρω ² / οὐ δώσω ³ : my glory ¹ / I will not give ³ / to another ²	Ν†ΝΑ† ³ / ΜΠΑΕΟΟΥ ¹ / ΑΝ ³ / ΝΚΕΟΥΑ ² : I will not give ³ / my glory ¹ / to another ² (> Ziegler)
42:9	τὰ ἀπ' ἀρχῆς ¹ / ἰδοὺ ² : as for the things that were from the beginning ¹ , / see ²	ΕΙC ² / ΝΑ ΝΦΟΡΠ ¹ : see, the things that were from the beginning (> Ziegler)
42:9	καινὰ ¹ / ἃ ἐγὼ ἀναγγελω ² : new things ¹ , which I myself will declare ²	†ΝΑΧΩ ΑΝΟΚ ² / ΝΝΒΡΡΕ ¹ : I myself ² / will declare new things ¹ (> Ziegler)

42:10	ὑμνήσατε τῷ κυρίῳ ὕμνον καινόν, [ἡ ἀρχὴ αὐτοῦ·] δοξάζετε τὸ ὄνομα αὐτοῦ: Sing to the Lord a new song, [you, his dominion]! Glorify his name!	CMOY EΠNOYTE NOY<C>MOY NBPPE· TEΦAPXH XÍ EOOY MΠEΦPAN: Sing to God a new song! You, his dominion, glorify his name! (different in punctuation) (> Ziegler)
42:11	ἀπ' ἄκρων τῶν ὄρεων ¹ / βοήσουσιν ² : they will shout ² / from the tops of the mountains ¹	NCEΩΩ EBOΛ ² / XÍN APHXNOY N̄NTOOY ¹ (> Ziegler)
42:12	δώσουσιν ¹ / τῷ θεῷ ² / δόξαν ³ : they will give ¹ / glory ³ / to God ²	CENAΦ ¹ / EOOY ³ / M̄ΠNOYTE ² (observed by Ziegler, without any references to Coptic)
42:16	τρίβους ¹ / οὐς οὐκ ᾔδεισαν ² / πατήσαι ποιήσω αὐτούς ³ : I will make them tread ³ / paths ¹ / they had no knowledge of ²	†NA TP EY ZOM ³ / ZÍ Z̄NMA NMOOYE ¹ / ENCECOOYN M̄MOOY AN ² (> Ziegler)
42:18	οἱ τυφλοὶ ¹ / ἀναβλέψατε ² / ἰδεῖν ³ : you that are blind ¹ , / look up ² / to see ³	ΦÍ NNET̄NBAL EPALÍ ² / NBALLE ¹ / EYNAY EBOΛ ³ : you that are blind ¹ , raise your eyes ² / so that they can see ³ (< Ziegler)
43:5	ἀπὸ ἀνατολῶν ¹ / ἄξω ² / τὸ σπέρμα σου ³ : I will bring ² / your offspring ³ / from the east ¹	†NA EINE ² / MΠEKCΠEPMA ³ / XÍN N̄MA NΩA ¹ (> Ziegler)
43:5	ἀπὸ δυσμῶν ¹ / συνάξω σε ² : from the west ¹ / I will gather you ²	†NACOY ZK̄ EZOYN ² / XÍN M̄MA NZOTPI ¹ (> Ziegler)
43:7	ἐν ¹ / γὰρ ² / τῇ δόξῃ μου ³ / κατεσκεύασα αὐτὸν ⁴ : for ² / I prepared him ⁴ / in ¹ / my glory ³	NTAÍ TCA MÍOY ⁴ / GAP ² / ZM ¹ / PA EOOY ³ (> Ziegler)
43:9	συναθροῦνται ¹ / ἄρχοντες ² / ἐξ αὐτῶν ³ : rulers ² / will be gathered ¹ / from among them ³	NAPXON ² / ET̄NZHTOY ³ / NACWOYZ ¹ (> Ziegler)
43:9	τὰ ἐξ ἀρχῆς ¹ / τίς ἀναγγελεῖ ὑμῖν ² : who will declare to you ² / the things that were from the beginning ¹	NIM PETNA XW NHTN ² / N̄NXIN EΦOPÍ ¹ (> Ziegler)
43:10	καὶ πιστεύητε ¹ / καὶ συνῆτε ² : that you may believe ¹ / and understand ²	NTE T̄NEIME ² / N̄TE T̄N̄PÍCTEYE ¹ : that you may understand ² / and believe ¹ (observed by Ziegler)
43:13	ὁ ¹ / ἐκ τῶν χειρῶν μου ² / ἐξαιρούμενος ³ : who ¹ / rescues ³ / from my hands ²	PETNA P̄ BOL ^{1,3} / ENASIX ² (observed by Ziegler)
43:14	πάντας ¹ / φεύγοντας ² : all ¹ / who are fleeing ²	NETPIHT ² / THPOY ¹ (Ziegler: tr., without any references to Coptic)
43:15	ἐγὼ κύριος ὁ θεὸς / ὁ ἅγιος ὕμῶν: I am the Lord God, / your Holy One	ANOK PE PXOEIC / PET̄NNOYTE ETOYAAAB: I am the Lord, your holy God (> Ziegler)
43:16	ἐν ὕδατι ἰσχυρῷ ¹ / τρίβον ² : a path ² / in the mighty water ¹	OYZÍ M̄MOOYE ² / ZN OYMOOY EΦOY ¹ (> Ziegler)
43:18	τὰ πρῶτα ¹ / καὶ τὰ ἀρχαῖα ² : the former things ¹ / and the things of old ²	N̄NAPXAION ² / AYΩ (...) NNEZOYATE ¹ (observed by Ziegler)

43:19	ἐν τῇ ἀνύδρῳ ¹ / ποταμούς ² : rivers ² / in the dry land ¹	ΖΕΝΕΙΕΡΩΟΥ ² / ΖΜ ΠΜΑ ΕΤΕΜΝ ΜΟΥ ΝΖΗΤῆ ¹ (> Ziegler)
43:20	εὐλογίσει με ¹ / τὰ θηρία τοῦ ἀγροῦ ² : the wild animals of the field ² / will praise me ¹	ΝΕΘΗΡΙΟΝ ΝΤΩΩΕ ² / ΝΑCΜΟΥ ΕΡΟΪ ¹ (> Ziegler)
43:20	ἐν τῇ ἐρήμῳ ¹ / ὕδωρ ² : water ² / in the wilderness ¹	ΝΟΥΜΟΥ ² / ΖΪ ΠΧΑΪΕ ¹ (> Ziegler)
43:21	τὰς ἀρετάς μου ¹ / διηγῆσθαι ² : to set forth my excellences	ΕΧΩ ² / ΝΝΑΛΡΕΤΗ ¹ (> Ziegler)
43:24	οὐδέ ¹ / τὸ στέαρ τῶν θυσῶν σου ² / ἐπεθύμησα ³ : nor ¹ / did I desire ³ / the fat of your sacrifices ²	ΟΥΔΕ ¹ / ΜΠΪΕΠΕΘΕΜΕΙ ³ / ΕΠΩΤ ΝΝΕΚΘΥCΙΑ ² (> Ziegler)

Table 7. Semantic changes

42:1	ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν: I have put my spirit <i>upon him</i>	ΔΙΤ ΜΠΑΠΝΑ ΕΧΩΚ: I have put my spirit <i>upon you</i> (> Ziegler)
42:6	ἐκάλεσά σε: I have called you	ΠΕΝΤΑCΜΟΥΤΕ ΕΡΟΚ: <i>who has called you</i> (Ziegler: ο καλεσας with reference to Sa)
42:7	ἐκ δεσμῶν δεδεμένους: from bonds those who are bound	ΝΝΕΤΜΗΡ Ζῆ ΝΕΥCΝΑΥΖ: those who are bound in their bonds (> Ziegler)
42:9	ἐδηλώθη ὑμῖν: they were made plain to you (passive voice)	ΔΪΤΑΜΩΤΝ ΕΡΟΥ: I have informed you about them (active voice; > Ziegler)
42:18	οἱ τυφλοὶ ἀναβλέψατε ἰδεῖν: you that are blind, look up to see	ΦΪ ΝΝΕΤῆΒΑΛ ΕΖΡΑΪ ΝΒΑΛΕ ΕΥΝΑΥ ΕΒΟΛ: you that are blind, <i>raise your eyes so</i> <i>that they can see</i> (< Ziegler)
42:19	τίς τυφλός: who is blind	ΝΪΜ ΝΕ ΝΒΑΛΕ: who <i>are</i> blind; LXX = P.Mon.Epiph. 26: ΝΙ[Μ] ΠΕ ΠΒΑΛΕ (> Ziegler)
42:23	εἰσακούσεται εἰς τὰ ἐπερχόμενα: he will listen for the things to come	CΩΤΜ ΕΝΕΤΝΗΥ: Listen for the things to come! (> Ziegler)
42:24	ἡμάρτοσαν: they have sinned	ΠΕΝΤΑΦῆ ΝΟΒΕ: <i>he</i> has sinned (> Ziegler)
43:1	τὸ ὄνομά σου: by your name	ΜΠΑΡΑΝ: by <i>my</i> name (Ziegler: τὸ ονοματι μου)
43:2	καὶ εἰάν: and if	ΚΑΝ: and if (Ziegler: καν)
43:3	σου ² : your	ΜΝΤΑΚ: for you (> Ziegler)
43:8	κωφοὶ τὰ ὄτα ἔχοντες: they are deaf, though they have ears	ΝΕΥΜΑΛΛΕ ΤΗΜ: their ears [are] deaf (Ziegler: κωφα) (→ T 2)
43:10	καὶ μετ' ἐμὲ οὐκ ἔσται: nor shall there be any after me	ΔΥΩ ΜΝCΕ {Μ}ΝCΩΙ: nor <i>is</i> there any after me (> Ziegler)
43:13	ἐξαιρούμενος: who rescues	ΠΕΤΝΑῖ ΒΟΛ: who <i>will</i> rescue (> Ziegler)
43:13	τίς ἀποστρέψει αὐτό: who will turn it back	ΝΤΕΝΙΜ ΤCΤΟΪ ΕΒΟΛ: who will turn <i>me</i> back (> Ziegler)

43:17	ἵππον: horse	ΖΕΝΖΤΩΡ: horses (> Ziegler)
43:17	ἐσβεσμένον: that is quenched	ΛΦΩΜ: that <i>he has</i> quenched (> Ziegler)
43:19	ποιῶ: I am doing	†ΝΛΡ: I <i>will</i> do (> Ziegler)
43:24	προέστην σου: I have stood before you	ΑΚΡ ΖΪΧΩΙ: <i>you</i> have stood before <i>me</i> (Ziegler: προσετης μου)
43:27	οἱ ἄρχοντες αὐτῶν: their rulers	ΝΕΤΝΑΡΧΩΝ: <i>your</i> rulers (Ziegler: υμων)
44:2	ἔτι βοηθηθήση: You will still be helped	ΛΪΒΟΗΘΕΙ ΕΡΟΚ: I have helped you (Ziegler: οτι εβοηθησα σοι)
44:3	τοῖς πορευομένοις: to those who walk	ΝΝΕΤΜΟΩΕ: <i>of</i> those who walk (> Ziegler)

Table 8. Greek words in the Coptic text

42:3.25; 43:17.24	ἀλλά	ΑΛΛΑ
42:14	ἀνέχω	ΑΝΕΧΕ
43:27	ἀνομέω	ΑΝΟΜΪ
43:26	ἀνομία	ΑΝΟΜΪΑ
42:8.12; 43:21	ἀρετή	ΑΡΕΤΗ
43:17	ἄρμα	ΖΑΡΜΑ
43:18	ἀρχαῖος	ΑΡΧΑΙΟΝ
42:10	ἀρχή	ΑΡΧΗ
43:4.9.27.28	ἄρχων	ΑΡΧΩΝ
43:14	Βαβυλῶν	ΒΑΒΥΛΩΝ
44:2	βοηθῆω	ΒΟΗΘΕΙ
42:22; 43:7	γάρ	ΓΑΡ
42:6; 43:20	γένος	ΓΕΝΟC
42:17; 43:26; 44:1	δέ	ΔΕ
42:6	διαθήκη	ΔΪΑΘΗΚΗ
42:6	δικαιοσύνη	ΔΙΚΑΙΟCΥΝΗ
42:1.4.6; 43:9	ἔθνος	ΖΕΘΝΟC
42:15	ἔλος	ΖΕΛΟC
43:24	ἐπιθυμέω	ΕΠΕΘΕΜΕΙ
42:11(2x)	εὐφραίνω	ΕΥΦΡΑΝΕ
43:9	ἦ	Η
42:10; 43:16	θάλασσα	ΘΑΛΑCΣΑ
43:20	θηρίον	ΘΗΡΙΟΝ
43:23(2x).24	θυσία	ΘΥCΙΑ
42:1.24; 43:1.22.28; 44:1.2.5	Ἰακωβ	ΙΑΚΩΒ

42:1.5.24; 43:1.3.14.15.22.28; 44:1.2.5	Ἰσραηλ	Π̄ΙΗΛ
43:2	καὶ ἐάν	ΚΑΝ
42:11	Κηδαρ	ΚΗΔΑΡ
42:5.22; 43:8.21	λαός	ΛΑΟΣ
43:23	λίβανος	ΛΙΒΑΝΟΣ
42:14	μή	ΜΗ
42:10.12	νήσος	ΝΗΣΟΣ
42:24	νόμος	ΝΟΜΟΣ
42:25	ὄργη	ΟΡΓΗ
42:2.24.25; 43:23.24(2x)	οὐδέ	ΟΥΔΕ
42:11	πέτρα	ΠΕΤΡΑ
43:10	πιστεύω	ΠΙΣΤΕΥΕ
43:1.7; 44:2	πλάσσω	ΠΛΑΣΣΕ
42:5; 44:3	πνεῦμα	Π̄ΝΑ
42:5	πνοή	ΠΝΟΗ
42:13.25	πόλεμος	ΠΟΛΕΜΟΣ
43:20	Σειρήν	ΣΙΡΗΝΟΣ
43:3	Σοήνη	ΣΟΥΑΝ
43:5; 44:3	σπέρμα	ΣΠΕΡΜΑ
43:20	στρουθίον	ΣΤΡΟΥΘΟΣ
42:22	ταμιεῖον	ΤΑΜΙΟΝ
43:14	Χαλδαῖος	ΧΑΛΔΑΪΟΣ
44:4	χόρτος	ΧΟΡΤΟΣ
42:1	ψυχή	ΨΥΧΗ

6. Analysis of Selected Philological Questions Found in Isa 42:1–44:5

Both the analysis of the Coptic text itself and comparison with the LXX show that some fragments require a more detailed analysis and commentary. Explanations of the difficult philological phenomena concern the following verses:

Isa 42:5

Two different Greek verbs: πῆγνυμι and στερεόω were rendered in Coptic by the same word **ΤΑΧΡΟ**, first occurring in the presuffixal form (**ΤΑΧΡΟ=**), and then in the pronominal form (**ΤΑΧΡΕ-**). The literal rendering into Coptic could have been “who created heaven and *established* it, who *established* the earth and

the things that are in it.” Because of stylistic reasons, the NETS version has used “who created heaven and established it, who bolstered the earth and the things that are in it.”

Isa 42:9

The first part of the verse has **ΕΧΩ**, the presuffixal form of the preposition **ΕΧΝ̄**. The lack of the suffix added to the form **ΕΧΩ=** could have indicated the second person feminine singular.¹⁹⁴ Looking at the context of the pericope it is difficult to conclude to whom the feminine form would refer. Appearing earlier in the text, the form of the second person singular was always the masculine gender. We can see it in Isa 42:1 (in the very similar form **ΕΧΩΚ**) and twice in v. 6 (**ΕΡΟΚ**, **ΝΤΕΚΘΙΧ**, **ΝΑΚ**, **ΔΙΤΑΑΚ**). Where does the feminine pronoun in Isa 42:9 come from? Looking at the manuscript we can note that the letters **ΧΩ** clearly extend beyond the column. Thus the original notation might have been **ΛΥΕΙΕ** (with the unnecessary final letter **-Ε**). Having noticed the error, the scribe added the letters **ΧΩ** on the right side of the column so that to create **ΛΥΕΙ ΕΧΩ**. The shape of the last two letters **ΧΩ**, especially the writing of the sign **Χ**, points to the author of the manuscript. If another letter: **-Κ**, had been inserted, we would have had the masculine pronoun (**ΕΧΩΚ**), which would perfectly correspond to the early context. Furthermore, it is worth observing that the text of the Septuagint contains the verb *ἠκασιν* without any preposition. Consequently, the form **ΕΧΩ** was not created on the basis of the Greek text.

Isa 42:10

The Greek text *ὕμνήσατε τῷ κυρίῳ ὕμνον καινόν ἢ ἀρχὴ αὐτοῦ δοξάζετε τὸ ὄνομα αὐτοῦ*, lacking any punctuation, can be rendered in two ways: “Sing to the Lord a new song, you, his dominion! Glorify his name!” or “Sing to the Lord a new song! You, his dominion, glorify his name!” Ziegler’s edition prefers the first version placing a dot after *ἢ ἀρχὴ αὐτοῦ*.¹⁹⁵ However, the Coptic translator put a dot after **CMOY ETNOYTE NOY<C>MOY NBPPE** and thus opted for the other possibility. The construction **TEΦAPXH** (corresponding to the Greek *ἢ ἀρχὴ αὐτοῦ*) was joined not to what preceded it but to what followed it.

Isa 42:11

In the final part of the verse we read **ΧΙΝ ΑΡΗΧΝΟΥ**. The correct form, as suggested by Schleifer,¹⁹⁶ should be **ΧΙΝ ΑΡΗΧΟΥ**. Yet, in the manuscripts there is

¹⁹⁴ See Layton, *Coptic Grammar*, par. 85.

¹⁹⁵ Ziegler, *Septuaginta*, 287.

¹⁹⁶ Schleifer, *Sahidische Bibel-Fragmente*, 14.

the form $\chi\dot{\iota}\dot{\nu}$ $\lambda\rho\eta\chi\nu\omicron\upsilon$,¹⁹⁷ coupled with the 3rd plural suffix. In my edition, I have left it as a possible form.

Isa 42:17

In the final part of the verse, we find the fairly developed form $\bar{\mathbf{N}}\mathbf{N}\mathbf{E}-\mathbf{T}\mathbf{E}\mathbf{\Psi}\mathbf{\Lambda}\mathbf{\Upsilon}\mathbf{\omicron}\mathbf{\Upsilon}\mathbf{\bar{\tau}}\mathbf{\zeta}\mathbf{\omicron}\mathbf{\Upsilon}$. It consists of the following elements: $\bar{\mathbf{N}}$ -, which shows that the whole expression fulfils the role of indirect object; $-\mathbf{N}-$, which is the plural definite article and nominalises the whole expression; $-\mathbf{E}\mathbf{T}\mathbf{E}-$, which is the so-called *relative converter*; and $-\mathbf{\Psi}\mathbf{\Lambda}\mathbf{\Upsilon}-$, being the *affirmative aorist base* in the third person plural,¹⁹⁸ which could also express the passive voice. The last element is the verb $\mathbf{\omicron}\mathbf{\Upsilon}\mathbf{\omega}\mathbf{\tau}\mathbf{\zeta}$ in the presuffixal form $\mathbf{\omicron}\mathbf{\Upsilon}\mathbf{\omicron}\mathbf{\bar{\tau}}\mathbf{\zeta}=\mathbf{\bar{\tau}}$ with the added third person plural suffix. Thus $\bar{\mathbf{N}}\mathbf{N}\mathbf{E}\mathbf{T}\mathbf{E}\mathbf{\Psi}\mathbf{\Lambda}\mathbf{\Upsilon}\mathbf{\omicron}\mathbf{\Upsilon}\mathbf{\bar{\tau}}\mathbf{\zeta}\mathbf{\omicron}\mathbf{\Upsilon}$ can be rendered as “to those who have been cast.” The Coptic version corresponds exactly with the Greek $\tau\omicron\iota\varsigma$ $\chi\omega\nu\epsilon\nu\tau\omicron\iota\varsigma$. In my translation, the NETS rendering “cast images” remains.

Isa 42:19

The LXX begins the verse in the singular $\tau\iota\varsigma$ τυφλός (“who is blind?”), to which the Coptic manuscript P.Mon.Epiph 26, containing the translation $\mathbf{N}\mathbf{I}[\mathbf{M}]\mathbf{P}\mathbf{T}\mathbf{E}$ $\mathbf{P}\mathbf{B}\mathbf{\Lambda}\mathbf{\Lambda}\mathbf{E}$, corresponds perfectly. Our manuscript sa 52 reads the plural $\mathbf{N}\mathbf{\dot{I}}\mathbf{M}\mathbf{N}\mathbf{E}$ $\mathbf{N}\mathbf{B}\mathbf{\Lambda}\mathbf{\Lambda}\mathbf{E}$. My translation of the verse into English has considered the version that entirely corresponds to the LXX and P.Mon.Epiph 26.

Isa 42:21

In the Coptic translation, we have the verb $\chi\dot{\iota}$ $\psi\omicron\chi\nu\epsilon$, which is not the rendering of the Greek βούλομαι (“to will,” “to desire”¹⁹⁹), but of the similar verb βουλεύω (“to take counsel with oneself,” “to deliberate”²⁰⁰). Therefore, the translator must have used the manuscripts containing the version εβουλευσατο (from βουλεύω) that occur in such manuscripts as S A B 393 or 538.

Isa 42:23

The final part of the Coptic translation has the expression $\mathbf{C}\mathbf{\omega}\mathbf{T}\mathbf{M}$ $\mathbf{E}\mathbf{N}\mathbf{E}\mathbf{T}\mathbf{N}\mathbf{H}\mathbf{\Upsilon}$. The verb $\mathbf{C}\mathbf{\omega}\mathbf{T}\mathbf{M}$ can be interpreted as an imperative form, and the whole construction may mean, “Listen for the things to come!”

It is also likely that the Coptic translator rendering $\epsilon\iota\sigma\alpha\kappa\omicron\upsilon\sigma\epsilon\tau\alpha\iota$ $\epsilon\iota\varsigma$ $\tau\grave{\alpha}$ $\epsilon\pi\epsilon\rho\chi\omicron\mu\epsilon\nu\alpha$ (in which the verb is in the future tense) made a certain simplifi-

¹⁹⁷ See Crum, *Coptic Dictionary*, 16b.

¹⁹⁸ The basic form of the *affirmative aorist base* is $\mathbf{\Psi}\mathbf{\Lambda}\mathbf{\rho}\mathbf{E}-$ (see Layton, *Coptic Grammar*, par. 337).

¹⁹⁹ J. Lust, *Greek-English Lexicon of the Septuagint* (Stuttgart: Deutsche Bibelgesellschaft 2003) 111b.

²⁰⁰ Lust, *Greek-English Lexicon*, 111a.

cation. He skipped the form ΠΕΤΝΑ- before the verb ЦΩТМ; the omitted form would indicate the future tense, especially that it occurred earlier exactly before the same verb. So our verse could have been a more detailed translation of the Greek text: ΝΙΜ ΝΖΗТ ТΗΥТ̄Н ΠΕΤΝΑЦΩТМ̄ ΕΝΑΙ· {ΠΕΤΝΑ}ЦΩТМ ΕΝΕТНΗΥ. In my translation into English, which aims at providing the most faithful rendering of the Coptic text, I have introduced the imperative mood.

Isa 43:1

In the middle part of the LXX verse, we can find μη φοβοῦ ὅτι ἐλυτρώσάμην σε. The Greek verb λυτρόω should have been translated as the Coptic αἰκοτḳ.²⁰¹ In manuscript sa 52, which for the time being is the only witness of this verse, there is the similar verb αἰκοτḳ̄. However, its meaning is different (“to choose”²⁰²). It is difficult to state whether the Coptic translator used this verb by mistake, adding the letter π before the final suffix, or had a different text of the LXX, containing, e.g. the verb ἐκλέγω.

Isa 43:12

The verbal form αἰταμωτн is most probably the presuffixal form of the verb ТАМО (“to tell,” “to inform”)²⁰³ connected with the 2nd person plural suffix. What is doubtful is the long vowel ω. Since manuscript sa 52 has a similar form in Proto-Isaiah (Isa 33:14 ΠΕΤΝΑΤΑΜΩТ̄Н), it can be recognised as a characteristic of the scribe’s handwriting.

An analogous situation can be found in the “lengthened” verbal form αἰχπίωτ̄н. The 2nd person plural suffix -Т̄Н was added to the verb αἰχπίω, while the correct presuffixal form should be αἰχπίο=²⁰⁴

Isa 43:15

Comparing the Greek version with the Coptic text, we can see that the text of the LXX is ambiguous, and our understanding of the first part of the verse depends on the assumed punctuation. The authors of NETS combined ἐγὼ κύριος ὁ θεός (“I am the Lord God”) with ὁ ἅγιος ὑμῶν (“your Holy One”). The Coptic translator read the verse slightly differently: firstly, ἐγὼ κύριος (ΑΝΟΚ ΠΕ ΠΧΟΕΙC) and next, ὁ θεός ὁ ἅγιος ὑμῶν (ΠΕТ̄ННОУТЕ ΕΤΟΥΑΑВ). Thus the Coptic version should be rendered as “I am the Lord, your holy God.”

201 Crum, *Coptic Dictionary*, 362a.

202 Crum, *Coptic Dictionary*, 365a.

203 Crum, *Coptic Dictionary*, 413a.

204 See Crum, *Coptic Dictionary*, 778b.

Isa 43:17

The final part of the verse contains the verb <ω>ϣ̄̄̄, which was not preceded by any *conjugation base*. The earlier verb **ϢΕΝΑΤΩΟΥΝ** was written in the past tense. The use of the same 3rd person plural subject and the same past tense would give the verb <ω>ϣ̄̄̄ meaning “they will be quenched.” As it is one of the possible variants, our translation from Coptic into English opts for the NETS version: “they have been quenched.” It can perfectly correspond to the past tense of the verb **ΑΥΝ̄ΚΟΤ̄Κ** (“they have lain down”) that was used before.

Isa 43:20

The difference between the translations of the end of v. 20 and the beginning of v. 21 results from the division of the text. In the LXX, the adjective τὸ ἐκλεκτόν was associated with the noun τὸ γένος μου, and thus part of v. 20 (“to my chosen race”). In the Coptic translation, the adjective τὸ ἐκλεκτόν was related to the following noun λαόν μου (“to my chosen people”). If in the LXX, v. 20 had ended as ποτίσαι τὸ γένος μου (“to give drink to my race”) and v. 21 had begun as τὸ ἐκλεκτόν λαόν μου (“my chosen people”), we would have had a text that would exactly correspond to the Coptic rendering.

Isa 43:23

According to the suggestion of Ziegler’s critical apparatus, the Coptic text has the equivalent of the Greek verb ηγεγκας (Indicativus Praesentis Activi 2 sg. of the verb φέρω, meaning “to bear, to carry”²⁰⁵), preceded by the negation οὐκ. The Coptic form **ΜΠΕΚϣΟΥϢΟΥϣΕ** could factually, although not very precisely, correspond to the Greek οὐκ ηγεγκας. Then it would have read **ΜΠΕΚ-** (*past tense negative, 2 sg. masc.*), followed by **ϣΟΥϢΟΥϣΕ** interpreted in the verbal sense. The original meaning of the word **ϣΟΥϢΟΥϣΕ** is, however, nominal.²⁰⁶ Creating a Coptic equivalent of the Greek οὐκ ηγεγκας would require the usage of the verb **ΕΙΡΕ** (“to make”²⁰⁷). In this case, the Coptic construction must have assumed the shape: **ΜΠΕΚΕΙΡΕ ΜΠϣΟΥϢΟΥϣΕ** (or **ΜΠΕΚΕΡ ΠϣΟΥϢΟΥϣΕ**).

In our verse, the form **ΜΠΕΚϣΟΥϢΟΥϣΕ** has a nominal sense and should be interpreted as **Μ-** (of the *possessive construction*²⁰⁸), **ΠΕΚ-** (*possessive article, 2nd sg. masc.*²⁰⁹) and the noun **ϣΟΥϢΟΥϣΕ** (“sacrifice, offering”²¹⁰). Consequently, the whole construction can be rendered as “of your sacrifice.”

²⁰⁵ Lust, *Greek-English Lexicon*, 645a.

²⁰⁶ Crum, *Coptic Dictionary*, 603b.

²⁰⁷ Crum, *Coptic Dictionary*, 83a.

²⁰⁸ Layton, *Coptic Grammar*, par. 147.

²⁰⁹ Layton, *Coptic Grammar*, par. 54.

²¹⁰ Crum, *Coptic Dictionary*, 603b.

Consequently, Ziegler's remark in his critical apparatus of the LXX is not very precise.

Isa 43:24

In the final part of the verse, we are most likely dealing with a change introduced for theological reasons. Although the LXX reads *προέστην σου* ("I have stood before you"), the Coptic translation has the change of the figures: *ⲁⲕⲠ̅ ⲉ̅ⲓⲭⲱⲓ* ("you have stood before me"). The author of the change might have regarded as improper for theological reasons to have God stand before Jacob or Israel (see v. 22). Man can stand before God and not God before man. Since the author of the Coptic translation is the only one who used this change,²¹¹ he could have read some Greek manuscript that contained it.

Isa 44:5

In the final part of the verse, a few Greek manuscripts contain a slightly longer version: *βοήσεται ἐπὶ τῷ ὀνόματι Ἰσραηλ* ("he will call out in the name of Iakob"). It was influenced by the previous clause *βοήσεται ἐπὶ τῷ ὀνόματι Ἰακωβ* ("he will call out in the name of Israel"). The double-used verb *βοήσεται* ("will call out") is also translated in the Coptic text. The author of the translation uses, however, two different verbs: firstly, *ⲱⲱ ⲉ̅ⲃⲟⲗ*, and next *ⲭⲓ ⲱⲕⲁⲕ ⲉ̅ⲃⲟⲗ*. Both mean the same "to call out,"²¹² yet, the Coptic translator was more creative.

7. Conclusion

The edition of Isa 42:1–44:5, as the theme of this paper, first of all shows the importance of manuscript sa 52, whose critical edition has not been prepared so far. It should be stressed that only our manuscript contains the full Sahidic text of the Book of Isaiah. Out of the 58 discussed verses, only 15 (not always entirely preserved), can be found in other manuscripts. Let us hope that the presentation of the Sahidic fragment of Isa 42:1–44:5, its translation into English, comparison with the Septuagint and detailed analysis of the difficult philological issues will contribute to both our thorough knowledge of the text and better understanding of the biblical message of the Book of the Prophet Isaiah.

²¹¹ See the critical apparatus by Ziegler (*Septuaginta*, 284).

²¹² Cf. Crum, *Coptic Dictionary*, 533b, 556a.

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