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

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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, which should soon

1. This article is a project that has been awarded funding within the scheme ‘Miniatura I’ of the National Science Centre, Poland; application no.: 2017/01/X/HS1/00222.
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. 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 $\pi\tau\lambda$ (= 81), but it does not match the contemporary label: 79 M 568 f. 39r. In this line, we find the letters $\pi\epsilon\chi\epsilon\pi\pi$, beginning the phrase $\pi\epsilon\chi\epsilon\ \pi\nu\gamma\upsilon\tau\epsilon\ \chi\epsilon$, 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 -N- 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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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, which can be seen in the following examples:

- in verse 4, in the expression ε2ηεν2ι00υε we find the indefinite article ηεν⁶ (manuscript sa 108⁴ reads briefly: ε2ηεν2ι00υε);
- in verse 12, the form ηεν of the preposition occurs twice in the expressions ηεν τε4ςωβ and ηεν τε4επτοω (analogically in verse 15: ε6ολ ηεν⁷);
- in verse 12, manuscript sa 52.2 contains the noun ηπτω, whose normal form is Ρτω⁸;
- in verse 15, the manuscript reads Τελαβέε, while in lectionary sa 108⁴ we can see the abbreviated version Ταβέε, 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 2ηνλααγ instead of 2ηενλααγ, whereas in verse 18 there is the careless form ωηυαμμε instead of ουηυαμμε (similarly in v. 24: Υθυ instead of Ουθυ). The letter Ν can also be seen doubled (e.g. in verse 9 in Νηηπολοιη).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 Εεηεηεεηεε ειατςη, being the Coptic equivalent of the Greek verb συμβιβάζειν¹¹ (in manuscript sa 108⁴ there is the condensed form Εεηεηεεηεε Εεηεηεηεε).

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⁵ They might have shown the influence of the Fayumic dialect.
⁷ However, in the manuscript there is no consistency in using the form ηεν of the preposition, e.g. in verse 9, we can find the form 2ηυ (in the expression 2ηυ ουγομ), 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.
\[\text{in verse 15 the manuscript contains the correct form of the noun}\]
\[\text{\textit{N\text{\textae}\text{n}\text{o\text{\textae}}}}, \text{ while sa 108\text{\textae} reads the abbreviated form}\ N\text{\textae}O\text{\textae} (the same can be observed in verse 17);}

\[\text{in verse 15, our manuscript correctly transliterated the Greek word}\ \text{k\text{\textae}\text{o\text{\textae}c}}, \text{ meaning “a jar,” “a container”}. \text{To compare, lectionary sa 108\text{\textae} transliterated this word as K\text{\textae}TO\text{\textae}C.}\]

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 \text{\textae}Y\text{\textae} a small letter \text{\textae} was added over the line. In turn, in verse 20 the word \text{\textae}AME\text{\textae}E was completed with the vowel \text{\textae} written under the line. Yet, it is difficult to determine unambiguously whether the additions came from the original scribe.

\[\text{2. The list of manuscripts with the text of Isa 40 in the}\]
\[\text{Sahidic dialect of the Coptic language}\]

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

\[\text{Sa 41.13: it belongs to a bigger codex containing the texts of the prophets.}\]

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.\textsuperscript{12} Particular parts of the manuscript have been preserved in London, Paris, Rome and Vienna.\textsuperscript{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 \textbf{BL, Or. 3579 A.30, fol. 2}. Two leaves are not numbered.\textsuperscript{14} The other two have the numbers \textit{f+g+} and \textit{f+d+}, 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\textsuperscript{15} or the tenth century.\textsuperscript{16}

The text of manuscript sa 41.13 has been edited twice: by Schleifer\textsuperscript{17} and by

\begin{itemize}
\item \textsuperscript{12} K. Schüssler, \textit{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.
\item \textsuperscript{13} See Schüssler, Sa 21-48, 74.
\item \textsuperscript{14} “The places are indicated, but the letters have not been filled in” (W.E. Crum, \textit{Catalogue of the Coptic Manuscripts in the British Museum} [London: British Museum 1905] 13).
\item \textsuperscript{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.
\end{itemize}
Winstedt.\textsuperscript{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\textsuperscript{19} based, however, on another manuscript: sa 108\textsuperscript{1}. Manuscript sa 41.13 has been described in the works by Crum,\textsuperscript{20} Hebbelynck,\textsuperscript{21} Nagel,\textsuperscript{22} Schleifer\textsuperscript{23} and Winstedt.\textsuperscript{24} The manuscript was included on Vaschalde’s list, where it was marked as BMC 43 = Z. 26.\textsuperscript{25} A contemporary, detailed description of manuscript sa 41 can be found in Schüssler’s study.\textsuperscript{26}

\textbf{Sa 108\textsuperscript{1}}: 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)\textsuperscript{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),

\begin{itemize}
\item 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.
\item Crum, Catalogue, 13 (no. 43).
\item Nagel, “Studien,” 148-149 (also as part of manuscript Borgia XXVI).
\item Winstedt, “Unpublished Sahidic Fragments,” 233, 244.
\item A. Vaschalde, “Ce qui e été publié des versions copistes de la Bible,” Revue Biblique 29 (1920) 249.
\item Schüssler, Sa 21-48, 74-81 (manuscript sa 41.13 is described on p. 80).
Isa 40:9-31 on Tuesday (the 9th hour).\textsuperscript{28} Since it is a paper codex, its dating fell on a later period and can be placed between the 12th and 14th centuries.\textsuperscript{29} The edition of Isa 40:1-5.9-31 was made by Amélineau\textsuperscript{30} and Ciasca, the latter marked the manuscript as IC.\textsuperscript{31}

**Sa 212\textsuperscript{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.\textsuperscript{32} Sa 212\textsuperscript{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.\textsuperscript{33} The manuscript originated probably in the 11th century.\textsuperscript{34} We focus on manuscript sa 212\textsuperscript{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.\textsuperscript{35} On the last leaf of sa 212\textsuperscript{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: \textsuperscript{\textbf{nai} \textsuperscript{\textbf{zw}o} \textsuperscript{\textbf{n}nkef\textsuperscript{\textbf{a}ll}aion} \textsuperscript{\textbf{nc}wo\textsuperscript{\textbf{y}}\textsuperscript{\textbf{z}}} \textsuperscript{\textbf{e}w\textsuperscript{\textbf{a}y\textsuperscript{\textbf{t}a}o}y\textsuperscript{\textbf{y}}\textsuperscript{\textbf{o}}y\textsuperscript{\textbf{z}}} \textsuperscript{\textbf{ex}n} \textsuperscript{\textbf{k}e\textsuperscript{\textbf{poc} n\textsuperscript{\textbf{m}} n\textsuperscript{\textbf{m}}} \textsuperscript{\textbf{z}w\textsuperscript{\textbf{y}y} n\textsuperscript{\textbf{m}}} \textsuperscript{\textbf{eteknato\textsuperscript{\textbf{w}y}}} \textsuperscript{\textbf{e}t\textsuperscript{\textbf{a}y\textsuperscript{\textbf{o}}} n\textsuperscript{\textbf{h}t\textsuperscript{\textbf{t}o}y}}, 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.\textsuperscript{36} The manuscript has not been

\textsuperscript{28} K. Schüssler, *Sa 93-120*, 54-55.
\textsuperscript{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” (Honer, *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).
\textsuperscript{31} Ciasca, *Sacrorum Bibliorum fragmenta*, II, 237-239.
\textsuperscript{33} Schüssler, *Sa 185-260*, 71
\textsuperscript{34} 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 philologie 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.
\textsuperscript{35} 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.)**: \textit{sa}^{exe}. 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:

\[
\begin{array}{cccccccccccccc}
\text{Sa 41.13} & 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 \\
\text{Sa 108L} & x & x & x & x & x & x & x & x & x & x & x & x & x & x & x \\
\text{Sa 212.12L} & x & x & x & x & x & x & x & x & x & x & x & x & x & x & x \\
\text{MMA 12} & x & x & x & x & x & x & x & x & x & x & x & x & x & x & x \\
\end{array}
\]

\[
\begin{array}{cccccccccccccc}
\text{Sa 41.13} & 16 & 17 & 18 & 19 & 20 & 21 & 22 & 23 & 24 & 25 & 26 & 27 & 28 & 29 & 30 & 31 \\
\text{Sa 108L} & (x) & x & x & x & x & x & x & x & x & x & x & x & x & x & x & x \\
\text{Sa 212.12L} & x & x & x & x & x & x & x & x & x & x & x & x & x & x & x & x \\
\text{MMA 12} & x & x & x & x & x & x & x & x & x & x & x & x & x & x & x & x \\
\end{array}
\]


\(^{40}\) Crum, \textit{The Monastery}, II, 6-7.

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 108L, 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. In our critical apparatus, references to sa 108L 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 includes 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: …\[ET TÑ\] ̓NŌE ̓N\]N[… ], which the author has commented on saying, “A line seems to be missing here either in the MS or in my copy.” 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 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.” 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.

42 I have noted numerous inaccuracies comparing Amélineau’s edition with the original manuscript housed in the Vatican Library. For example, in the original Isa 40:2 has b\(\)\(\)\(\)w\(\)\(\)l \(\)\(\)\(\)b\(\)\(\)o\(\)l, which is the regular form of the verb “release, pardon” (Crum, Dictionary, 33b). Amélineau unnecessarily changed it to eb\(\)\(\)w\(\)\(\)l \(\)\(\)\(\)b\(\)\(\)o\(\)l, which is most likely a case of dittography (the previous word ends with the vowel -e in m\(\)\(\)t\(\)\(\)e\(\)\(\)c\(\)n\(\)o\(\)b\(\)e). In his study concerning only Isa 40, Ciasca listed ca. 15 errors committed by Amélineau while reading the original Coptic text (Ciasca, Fragmenta, II, LXIV-LXV).

43 Winstedt, “Some Unpublished Sahidic Fragments,” 244.

> indicates the lack of a given form in the manuscript whose number is
given next to it;
- an exclamation mark in superscript: ¹, used in the critical apparatus, suggests
a more correct reading (e.g. in Isa 40:26, the correct version is ΝΤΕΨΟΜ, and
not ΝΤΕΕΠΟΜ, hence in the critical apparatus we find: ΝΤΕΨΟΜ).

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

v. 1 ΠΕΧΕ ΠΝΟΥΤΕ ΧΕ ΠΑΡΑΚΑΛΕΙ. ΠΑΡΑΚΑΛΕΙ[sic] ΜΠΑΛΑΟΣ.
v. 2 ΝΟΥΗΒ ΒΑΧΕ ΕΠΙΝΗ ΝΟΙΛΗΜ. ΠΑΡΑΚΑΛΕΙ ΜΜΟΣ ΧΕ ΑΠΕΣΟΒΒΙΟ ΑΦΑΙ
ΑΠΕΣΝΟΒΕ ΒΑΛ ΕΒΟΛ. ΧΕ ΑΧΙΙ ΕΒΟΛ ΖΙΤΟΟΥΝ ΜΠΧΟΕΙΝ ΜΝΕΣΝΟΒΕ
ΕΥΚΗΒ.
v. 3 ΤΕΣΜΗ ΜΠΕΤΧΩ ΕΒΟΛ ΖΙ ΠΧΑΙΕ ΧΕ ΡΒΤΕ ΤΕΖΙΝ ΜΠΧΟΕΙΝ ΡΟΥΤΝ
ΝΕΣΣΙΟΥΝΕ.
v. 4 ΕΙΑ ΝΙΜ ΝΑΜΟΥΣ. ΑΥΩ ΤΟΥΟ ΝΙΜ. ΜΝ ΣΙΦΤ ΝΙΜ ΝΑΘΒΒΙΟ. ΑΥΩ ΝΕΤΣΟΟΜΕ
ΤΗΡΟΥ ΝΑΩΝΤΕ ΕΥΣΟΥΤΝΙ. ΑΥΩ ΝΕΤΝΑΩΤ ΕΖΕΝΣΙΟΟΥΝΕ ΕΥΣΛΕΔΛΟΒ.
v. 5 ΑΥΩ ΠΕΟΟΥ ΜΠΧΟΕΙΝ ΝΑΟΥΒΗΡ ΕΒΟΛ. ΝΤΕΣΑΡΒ ΝΙΜ ΝΑΥ ΕΠΕΟΟΥ
ΜΠΝΟΥΤΕ.
v. 6 ΤΕΣΜΗ ΜΠΕΤΧΩ ΜΜΟΣ ΧΕ ΩΩ ΕΒΟΛ. ΑΥΩ ΠΕΧΑΙ ΧΕ Ταβ. 80, f. 39’ ΤΑΦΟΥ
ΕΒΟΛ ΧΕ ΟΥ ΧΕ ΟΥΧΟΡΤΟΣ ΟΣ ΠΑΡΖ ΝΙΜ. ΑΥΩ ΠΕΟΟΥ ΤΗΡΗ ΜΠΡΩΜΕ ΝΟΕ
ΠΕ: ΝΟΥΡΗΡΕ ΝΧΟΡΤΟΣ.
v. 7 ΑΠΕΧΟΡΤΟΣ ΨΟΟΥΣ: ΑΥΩ ΑΠΕΧΡΗΡΕ ΠΡΟΒΡΕ.
v. 8 ΠΤΑΧΕ ΧΕ ΜΠΙΧΟΕΙΝ ΨΟΟΠ ΨΑ ΕΝΕΣ.
v. 9 ΑΛΕ ΕΣΡΑΙ ΕΣΘ ΟΥΤΟΟΥ ΕΧΧΟΣΕ ΠΕΤΕΥΑΓΡΕΙΖΕ ΝΕΙΙΩΝ. ΧΕΣΤ ΤΕΧΚΜΗ
2Ν ΟΥΣΟΜ ΠΕΤΤΑΘΕ ΟΕΙΘ ΝΟΙΛΗΜ. ΧΙΣΕ ΜΠΗΡ ΡΟΤΕ. ΑΧΙΣ ΝΝΙΜΠΟΙΛΙΚ
ΝΙΟΥΔΑ. ΧΕ ΕΙΣ ΠΕΝΝΟΥΤΕ.
v. 10 ΕΙΣ ΠΧΟΕΙΝ ΝΗΥ 2Ν ΟΥΣΟΜ. ΑΥΩ ΠΕΧΟΒΟΙ ΝΗΥ 2Ν ΟΥΜΝΤΧΟΕΙΝ. ΕΙΣ
ΠΕΧΒΕΚΕ ΝΙΜΜΑΧ ΑΥΩ ΠΕΧΩΒ ΜΠΕΧΜΤΟ ΕΒΟΛ.
v. 11 ΝΠΑΜΟΟΝΕ ΜΠΕΤΧΟΕ ΝΙΕ ΝΟΥΒΟ: ΑΥΩ ΝΠΑΣΕΥΖ ΝΕΨΖΙΕΙΒ ΕΖΟΥΝ 2Μ
ΠΕΧΟΒΟΙ. ΑΥΩ ΝΠΑΡΑΚΑΛΕΙ ΝΝΕΤΕΤ.

¹ > indicates the lack of a given form in the manuscript whose number is
given next to it;
v. 12 [ Nim pentacwɔ́i pmooy 2en teçuɔ́wɔ́b. ayyw tpe 2en teçerɔ́tɔ. ayyw pka2
tphɔ́ 2n teçɔ́axm. nim pentacwɔ́i nntooɔ́y 2n ouwif. ayyw nekrwɔ́y 2n
ouymaβ.]

v. 13 [ Nim pentacwɔ́me epɔ́nt mpckoηc. ayyw nim pentacwɔ́wpe nav npeχwi-
voxne pai etnatsavbe eiatɔ́ ebɔ́l.]

v. 14 [ H ntaçwɔ́ xoaxe mn nim achtɔ́cavɔ́c. h nim pentaçtɔ́cavɔ́c epɔ́ant. h
achtɔ́cav eteziɔ́h ntnmrɔ́wntɔ́h. h nim pentaçtɔ́nac nav nπɔ́ρifik. xe eçε-
tɔ́wɔ́ve nac.]

v. 15 [equiv.]

v. 16 [equiv.]

v. 17 [equiv.]

v. 18 [equiv.]

v. 19 [equiv.]

v. 20 [equiv.]

v. 21 [equiv.]

v. 22 [equiv.]
v. 23 ΠΕΤΤ ΝΝΑΡΧΩΝ ΕΑΡΧΕΙ ΕΥΛΑΑΥ. ΑΥΘΑ ΑΓΤΑΜΙΕ ΠΚΑΣ ΝΟΕ ΝΟΥΛΑΑΥ.
v. 24 ΝΝΕΥΧΟ ΓΑΡ ΟΥΔΕ ΝΝΕΥΝΟΥΝΕ ΧΙ ΝΟΥΝΕ ΕΣΡΑΙ ΕΠΚΑΣ. ΑΥΤΗΝ ΝΙΚΕ ΕΡΟΟΥ ΑΥΩ ΑΥΓΟΟΥΕ. ΑΥΩ ΘΑΘΥ ΝΑΓΙΤΟΥ ΝΟΕ ΝΖΕΝΟΛΑΛ.
v. 25 ΤΕΝΟΥ ΩΕ ΝΤΑΤΕΝΤΝΤΝΤΝ ΕΝΙΜ. ΑΥΘ ΝΝΑΧΙΣΕ ΠΕΧΕ ΠΝΕΤΟΥΛΑΑΒ
v. 26 ΡΙ ΝΝΕΤΘΒΑΛ ΕΣΡΑΙ ΕΤΠΕ. ΝΤΕΤΝΑΓ ΩΕ ΝΙΜ ΠΕΝΤΑΤΑΜΙΕ ΝΑΙ ΥΤΡΟΥ. ΠΕΤΕΙΝΕ ΜΠΕΥΚΟΜΟΣ ΕΒΟΛ ΚΑΤΑ ΤΕΥΝΙΤΕ. ΝΗΜΑΙΟΥΤΕ ΕΡΟΟΥ ΥΤΡΟΥ ΜΠΕΥΡΑΝ ΕΒΟΛ 2Μ ΠΝΟΟΓ ΝΕΟΟΥ. ΑΥΘ ΠΑΜΑΖΤΕ ΝΤΕΕΓΟΜ. ΝΓΟΒΥΑΝ ΑΝ ΕΛΛΑΑΥ.
v. 27 ΜΠΡΧΟΟΣ ΓΑΡ ΊΑΚΩΒ. ΑΥΘ ΟΥ ΠΕΝΤΑΚΧΟΟΥ ΠΙΝΑ ΩΕ ΑΤΑΖΙΝ 2ΩΠ ΕΠΑΝΟΥΤΕ. ΑΥΘ ΩΕ ΑΠΝΟΥΤΕ ΡΙ ΜΠΑΖΑΝ ΑΚΚΤΟΥ.
v. 28 ΤΕΝΟΥ ΜΠΕΚΙΜΕ ΝΘΑΒΑΛ ΩΕ ΑΚΚΟΤΜ. ΠΝΟΥΤΕ ΝΘΑ ΕΝΕΣ. ΠΕΝΤΑΤΑΜΙΕ ΑΡΝΑΙ ΜΠΚΑΣ. ΝΖΚΟ ΩΝ. ΟΥΔΕ ΝΖΝΑΖΙΣΕ ΩΝ. ΟΥΔΕ ΜΝ ΩΕ ΝΕ<1>ΜΕ ΕΤΕΙΜΝΤΡΜΝΗΤ.
v. 29 ΠΕΤΤ ΝΤΟΟΜ ΝΝΕΤΖΚΟΕΙΤ. ΑΥΘ ΟΥΛΥΠΗ ΝΝΕΤΕΝΣΕΝΜΟΚΑ ΑΝ ΝΖΗΤ.
v. 30 ΝΘΗΡΕ ΓΑΡ ΏΗΜ ΝΑΖΚΟ. ΝΤΕΝΖΡΨΩΙΨΕ ΖΙΣΕ. ΝΤΕΝΣΟΤΜ ΩΑ ΩΟΜ ΕΒΟΛ.
v. 31 ΝΕΤΖΥΙΠΟΜΙΝΕ ΔΕ ΕΠΝΟΥΤΕ ΝΑΨΙΒΕ ΝΤΕΥΓΟΜ. Ταβ. 82, Φ. 40  ΤΕΝΑΡΕΤ ΤΝΖ. ΝΘΕ ΝΖΕΝΑΖΩΜΕ. ΚΕΝΑΠΩΤ ΝΣΕΤΜΖΙΣΕ ΝΣΕΝΑΟΟΕ ΝΣΕΤΖΚΟ.

v. 23 ΑΓΤΑΜΙΕ ΠΚΑΣ: ΑΓΤΑΜΙΟ ΜΠΚΑΣ sa 108L
v. 25 ΠΝΕΤΟΥΛΑΑΒ sa 41.13, sa 108L
v. 30 ΓΑΡ: > sa 108L | ΝΤΕΝΖΡΨΩΙΨΕ: ΝΤΕΝΖΡΨΩΙΨΕ sa 41.13, sa 212L.12, ΕΝΤΝΖΡΨΩΙΨΕ sa 41.13 (Winstedt) | ΝΤΕΝΣΟΤΜ ΩΑ ΝΤΕΝΣΟΤΜ sa 108L, ΝΤΕΝΣΟΤΜ sa 212L.12
4. An English translation of the Sahidic text

In translating the Coptic text into English I have used NETS. 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.

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 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.

2. O priests, speak to the heart of Jerusalem; comfort her, because her humiliation has become many, her sin has been done away with, because she has received from the Lord’s hand double that of her sins.


Cf. Isa 40:25.


→ T 6.

NETS: has been fulfilled → T 3.
3. *The voice of the one* crying out in the wilderness: “Prepare the way of the Lord; make straight his paths.

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

5. Then the glory of the Lord shall appear, and all flesh shall see the glory of God.

6. A voice of one saying, “Cry out!” And I said, “What shall I cry?” “That all flesh is grass; and all the glory of man is like the flower of grass.

7. The grass has withered, and his flower has fallen,

8. but the word of the Lord remains forever.

9. Go up on a high mountain, you who bring good tidings to Sion; lift up your voice with strength, you who bring good tidings to Jerusalem; lift it up; do not fear; say to the cities of Ioudas, “See, our God!”

10. See, the Lord comes with strength, and his arm comes with authority; see, his reward is with him, and his work before him.

11. He will tend his flock like a shepherd and gather lambs with his arm and comfort those that are pregnant.
12. Who has measured the water with his hand and heaven with his span and all the earth by his 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 to instruct him?

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

15. If all the nations have been as a drop from a jar and have been accounted as the sinking of a balance, and they have been accounted 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, and they have been accounted as nothing.

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

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

20. For an artisan cuts off wood that will not rot, then inquires wisely how he should set up an image and so 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 like grasshoppers, who has set up heaven like a vault and stretched it out like a tent to live in.
23. who has appointed rulers to rule for naught and 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, and they withered, and a tempest will carry them off like brushwood.

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

26. Look up on high with your eyes toward heaven, and see: Who has created all these? He who brings out ornamentation by their number, he will call them all by name, because of abundant glory and might of strength, nothing escapes you.

27. For do not say, O Israel, “My way was hidden from my God, and God has taken away my judgment and has turned it away?”

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

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

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.
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

<table>
<thead>
<tr>
<th>Verse</th>
<th>Coptic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>40:4</td>
<td>καὶ βουνός: and hill</td>
<td>MN CIBT NIM: and every hill (observed by Ziegler)</td>
</tr>
<tr>
<td>40:6</td>
<td>πᾶσα σάρξ χόρτος: all flesh is grass</td>
<td>ΧΕ ΟΥΧΟΡΤΟΣ ΠΕ ΚΑΡΣ ΝΙΜ: that all flesh is grass (Ziegler: οτι, without any references to Coptic)</td>
</tr>
<tr>
<td>40:9</td>
<td>τῇ ἰσχύ: with strength</td>
<td>2Ν ΟΥΣΙΑ: with strength (Ziegler: ev, without any references to Coptic)</td>
</tr>
<tr>
<td>40:10</td>
<td>ὁ βραχίων: the arm</td>
<td>ΠΕΧΘΒΟÏ: his arm (Ziegler: + αυτου)</td>
</tr>
<tr>
<td>40:10</td>
<td>ὁ βραχίων: the arm</td>
<td>ΠΕΧΘΒΟÏ ΝΥΗ: his arm comes (Ziegler: + ἐρχεται, without any references to Coptic)</td>
</tr>
<tr>
<td>40:10</td>
<td>τὸ ἔργον: the work</td>
<td>ΠΕΧΘΒ: his work (Ziegler: + αυτου)</td>
</tr>
<tr>
<td>40:11</td>
<td>τῷ βραχίονι αὐτοῦ: with his arm</td>
<td>ΜΠ ΠΕΧΘΒ: with his arm (Ziegler: pr. ev, without any references to Coptic)</td>
</tr>
<tr>
<td>40:11</td>
<td>ἄρμα: lambs</td>
<td>ΝΕΧΘΗΕΙΒ: his lambs (&gt; Ziegler)</td>
</tr>
<tr>
<td>40:12</td>
<td>τῇ χερι: lit. with the hand</td>
<td>2ΕΝ ΤΕΧΘΒ: with his hand (Ziegler: + αυτου)</td>
</tr>
<tr>
<td>40:12</td>
<td>τῇ χερι: lit. with the hand</td>
<td>2ΕΝ ΤΕΧΘΒ: with his hand (Ziegler: pr. ev)</td>
</tr>
<tr>
<td>40:12</td>
<td>σπερμα: with a span</td>
<td>2ΕΝ ΤΕΧΕΡΤΩ: with his span (Ziegler: + αυτου)</td>
</tr>
<tr>
<td>40:12</td>
<td>ὁπακι: by handful</td>
<td>2Ν ΤΕΧΘΑΧΜΕ: by his handful (Ziegler: + αυτου)</td>
</tr>
<tr>
<td>40:14</td>
<td>At the end of the verse.</td>
<td>+ Η ΝΙΜ ΠΕΝΤΑΧΤ ΝΑΙ ΝΟΥΡΙ ΧΕ ΕΕ ΤΟΣΩΒΕ ΝΑΙ: Or who has first given to him that it might be paid back to him again? (Ziegler: η τις προσδωκεν αυτω και αυταποδοθησεται αυτω)</td>
</tr>
<tr>
<td>40:19</td>
<td>ὁμοίωμα κατεσκεύασεν: prepared a likeness</td>
<td>Η ΑΥΤΑΜΙΟΝ ΝΟΥΣΜΟΤ: or prepared a likeness (&gt; Ziegler)</td>
</tr>
</tbody>
</table>
Table 2. Omissions in the Coptic texts

<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>40:3</td>
<td>τὰς τρίβους τοῦ θεοῦ ἡμῶν: the paths of our God</td>
<td>ΝΕΩΩΥΟΥΕ: his paths (observed by Ziegler)</td>
<td></td>
</tr>
<tr>
<td>40:5</td>
<td>ὅτι κύριος ἐλάλησε: because the Lord has spoken</td>
<td>Om. in sa 52 (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>40:14</td>
<td>ἢ ὁδὸν συνέσεως τίς ἔδειξεν αὐτῷ: Or who showed him the way of understanding?</td>
<td>Η ΑΧΤΑΜΟΥ ΕΤΕΖΗΝ ΝΤΜΝΤΡΝΗΣΤ: or showed him the way of understanding (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>40:17</td>
<td>πάντα τῇ ζωῇ ὡς οὐδέν εἶσι: all the nations are as nothing</td>
<td>ΝΕΘΝΟΝΟΥ ΘΡΟΥ ΣΝΑΛΑΝ ΝΕ: all the nations are of no importance (Ziegler ΣΝΑΛΑΝ interprets it as εἰς οὐδέν; see the final remarks concerning verse 17)</td>
<td></td>
</tr>
<tr>
<td>40:20</td>
<td>αὐτοῦ εἰκόνα: his image</td>
<td>ΟΥΖΙΚΩΝ: an image (Ziegler: αὐτο)</td>
<td></td>
</tr>
<tr>
<td>40:27</td>
<td>ὁ θεὸς μου: my God</td>
<td>ΠΝΟΥΤΕ: God (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>40:28</td>
<td>καὶ: and</td>
<td>Om. in sa 52 (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>40:28</td>
<td>θεὸς?: God</td>
<td>Om. in sa 52 (observed by Ziegler)</td>
<td></td>
</tr>
</tbody>
</table>
### Table 3. Changes of words

<table>
<thead>
<tr>
<th>Verse</th>
<th>Original</th>
<th>Change</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>40:2</td>
<td>ἐπλήθη ή ταπείνωσις αὕτης: has been fulfilled</td>
<td>ἈΠΕΧΩΒΒΙΟ ΑΦΛΑΙ: her humiliation has become many (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>40:5</td>
<td>τὸ σωτήριον τοῦ θεοῦ: the salvation of God</td>
<td>ΠΕΟΟΥ ΜΠΝΟΥΤΕ: the glory of God (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>40:8</td>
<td>τοῦ θεοῦ ἡμῶν: of our God</td>
<td>ΜΠΧΟΕΗ: of the Lord (observed by Ziegler)</td>
<td></td>
</tr>
<tr>
<td>40:9</td>
<td>ο θεὸς ἡμῶν: your God</td>
<td>ΠΕΝΝΟΥΤΕ: our God (observed by Ziegler)</td>
<td></td>
</tr>
<tr>
<td>40:20</td>
<td>ἐκλέγεται: he chooses</td>
<td>ΣΑΠ: [he] cuts off (Ziegler; sa 108L: ΣΟΤΠ)</td>
<td></td>
</tr>
<tr>
<td>40:24</td>
<td>ἐπικεῦεσθαι ἐπ’ αὐτῶς: he blew upon them</td>
<td>ΑΥΘΗ ΝΙΨΕ ΕΡΟΟΥ: a wind blew upon them (Ziegler: + ἀνέμος without any references to Coptic)</td>
<td></td>
</tr>
<tr>
<td>40:25</td>
<td>Ἰσωθήσομαι: I will be made equal</td>
<td>ΤΝΑΛΧΗΣΕ: I will be exalted (Ziegler: ψωθησόμαι without any references to Coptic) → T 7</td>
<td></td>
</tr>
<tr>
<td>40:26</td>
<td>ἀναβλέψατε: look up</td>
<td>ΤΙ... ΕΡΑΙ: take up (Ziegler: αναλαβέτε)</td>
<td></td>
</tr>
<tr>
<td>40:26</td>
<td>τίς κατέδειξε: who has exhibited</td>
<td>ΝΙΜ ΠΕΝΤΑΤΑΜΙΕ: who has created (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>40:27</td>
<td>καὶ ἀπέστη: and he has withdrawn</td>
<td>ἈΧΚΤΟΥ: lit. he has turned it [= my judgment] away (Ziegler: απεστραφη)</td>
<td></td>
</tr>
<tr>
<td>40:28</td>
<td>οὐδὲ ἔστων ἐξεύρεσις τῆς φρονίσμου σαρκός: nor is there searching of his understanding</td>
<td>ΟΥΔΕ ΜΝ ΟΕ ΝΕΙΗΜΕ ΕΤΕΨΨΝΤΡΜΝΗΣΗΤ: nor is there any way to understand his understanding (Ziegler)</td>
<td></td>
</tr>
</tbody>
</table>

### Table 4. Changes of prepositions

<table>
<thead>
<tr>
<th>Verse</th>
<th>Original</th>
<th>Change</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>40:14</td>
<td>πρὸς τίνα: lit. to whom?</td>
<td>ΜΝ ΝΙΜ: with whom? (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>40:17</td>
<td>εἰς οὖθεν: as (lit. in) nothing (= sa 108L: ΕΥΛΛΑΤΥ)</td>
<td>ΖΩΣ ΛΑΛΥ: as nothing (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>40:26</td>
<td>ἐπὶ ὄνοματι: by name</td>
<td>ΜΠΕΓΡΑΝ: lit. their name (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>40:26</td>
<td>ἀπὸ πολλῆς δόξης: because of abundant glory</td>
<td>ΤΟΝΟΣ ΝΕΟΟΥ: lit. in abundant glory (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>40:26</td>
<td>ἐν κράτει: by might</td>
<td>ΠΑΜΑΣΤΕ: the might (Ziegler)</td>
<td></td>
</tr>
</tbody>
</table>
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.


\(^{131}\) This is a regular Coptic form.
<table>
<thead>
<tr>
<th>Line</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>40:23</td>
<td>ἀρχοντας: rulers</td>
<td>ἌΡΧΟΝΤΑΣ: the rulers</td>
</tr>
<tr>
<td>40:24</td>
<td>καταγίς: a tempest</td>
<td>ΚΑΤΑΓΗ: the tempest</td>
</tr>
<tr>
<td>40:27</td>
<td>Ἰσραήλ: Israel</td>
<td>ΠΙΝΑΛ: lit. the Israel[131]</td>
</tr>
<tr>
<td>40:28</td>
<td>θεός: God</td>
<td>ΠΝΟΥΤΕ: lit. the God[131]</td>
</tr>
<tr>
<td>40:29</td>
<td>ἰσχύν: strength</td>
<td>ΝΤΩΜ: the strength</td>
</tr>
<tr>
<td>40:30</td>
<td>νεότεροι: youths</td>
<td>ΝΩΜΗΡΕ ΨΗΜ: the youths</td>
</tr>
<tr>
<td>40:30</td>
<td>ἐκλεκτοί: chosen</td>
<td>ΝΩΜΤΠΙ: the chosen</td>
</tr>
</tbody>
</table>

Table 6. Changes in word order

<table>
<thead>
<tr>
<th>Line</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>40:1</td>
<td>λέγει ὁ θεός at the end of the verse</td>
<td>ΠΕΧΕ ΠΝΟΥΤΕ ΧΕ at the beginning of the verse</td>
</tr>
<tr>
<td>40:9</td>
<td>ἐπ’ ὅρος ψηφλὼν / ἀνάβηθι</td>
<td>ἈΛΕ ΕΡΑΙ / ΕΧΝ ΟΥΤΟΟΥ ΕΦΧΟΣΕ</td>
</tr>
<tr>
<td>40:11</td>
<td>ὡς ποιμήν / ποιμανεῖ τὸ ποίμνιον αὐτοῦ</td>
<td>ΨΝΑΜΟΝΕ ΜΠΕΠΟΣ / ΝΟΕ ΝΟΥΜΟΣ</td>
</tr>
<tr>
<td>40:11</td>
<td>τῷ βραχίονι αὐτοῦ / συνάξῃ ἄριστας</td>
<td>ΨΝΑΧΕΥΣ ΝΕΧΖΕΙΒ ΕΖΟΥΝ / 2Μ ΠΕΧΟΒΟΙ</td>
</tr>
<tr>
<td>40:12</td>
<td>τίς ἐμέτρησε1 / τῇ χειρὶ2 / τὸ ὑδωρ3</td>
<td>ΝΙΜ ΠΕΝΤΑΨΩ1 / ΠΙΜΟΥ3 / ΖΕΝ ΤΕΨΩ2Β2</td>
</tr>
<tr>
<td>40:13</td>
<td>τίς1 / σύμβουλος αὐτοῦ2 / ἐγένετο3</td>
<td>ΝΙΜ1 / ΠΕΝΤΑΨΩΠΕ ΝΑ1 / ΝΡΕΧΙΨΟΧΝΕ2</td>
</tr>
<tr>
<td>40:14</td>
<td>ἡ ὄδον συνέσεως / τίς ἐδειξεν αὐτῷ</td>
<td>Η ΑΨΤΑΜΟΥ / ΕΤΕΣΙΗ ΝΤΜΝΤΡΨΝ2ΗΤ</td>
</tr>
<tr>
<td>40:22</td>
<td>ὁ στήσας1 / ὡς καμάραν2 / τὸν σύραινον3</td>
<td>ΠΕΝΤΑΨΤΑΣ1 / ΤΠΕ ΕΡΑΤΠ1 / ΝΟΕ ΝΟΥΚΗΠ2 (observed by Ziegler, without any references to Coptic)</td>
</tr>
<tr>
<td>40:26</td>
<td>παντα ταυτα</td>
<td>ΝΑΙ ΘΡΟΥ (observed by Ziegler, without any references to Coptic)</td>
</tr>
<tr>
<td>40:26</td>
<td>ὁ ἐκφερὼν1 / κατὰ ἁριβμὸν2 / τὸν κόσμον αὐτοῦ3</td>
<td>ΠΕΤΕΙΝ1Σ / ΜΠΕΚΟΚΜΟΣ2 / ΕΒΟΛ1Β / ΚΑΤΑ ΤΕΥΗΠ2 (&gt; Ziegler)</td>
</tr>
<tr>
<td>40:26</td>
<td>πάντας1 / ἐπ’ ὀνόματι2 / καλέσει3</td>
<td>ΨΝΑΜΟΥΤΕ3Σ / ΕΡΟΟΥ ΘΡΟΥ1 / ΜΠΕΥΡΑΝ2 / ΕΒΟΛ3Β (&gt; Ziegler)</td>
</tr>
</tbody>
</table>

Table 7. Semantic changes

<table>
<thead>
<tr>
<th>Line</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>40:4</td>
<td>ἡ τραχεία: the rough [place]</td>
<td>ΝΕΤΝΑΩΤ: the rough [places] (observed by Ziegler)</td>
</tr>
<tr>
<td>40:15</td>
<td>ὡς σίλος λογισθῇσαν: they will be accounted as spittle</td>
<td>ΛΨΤΝΤΨΟΥΝΟΥ ΕΨΑΙΣ: they have been accounted as spittle (&gt; Ziegler)</td>
</tr>
</tbody>
</table>
### Table 8. Greek words in the Coptic text

<table>
<thead>
<tr>
<th>40:22</th>
<th>διατείνας: who has stretched out</th>
<th>ΔΨΡΟΨΩϹ ΕΒΟΑ: he has stretched it out (&gt; Ziegler)</th>
</tr>
</thead>
<tbody>
<tr>
<td>40:25</td>
<td>ἵσωθήσομαι: I will be made equal (passive form)</td>
<td>ἹΝΑΧΙϹΕ: I will be exalted (active form) → Τ 3</td>
</tr>
<tr>
<td>40:26</td>
<td>τὸν κόσμον αὐτοῦ: his ornamentation</td>
<td>ΜΠΕΥΚΟϹΜΟϹ: their ornamentation (observed by Ziegler)</td>
</tr>
<tr>
<td>40:26</td>
<td>οὐδέν σε ἔλαβεν: nothing has escaped you</td>
<td>ΝΓΟΒΥϹ ΑΝ ΕΛΑΛΑΥ: you don’t forget anything (&gt; Ziegler)</td>
</tr>
<tr>
<td>40:28</td>
<td>οὐ πείνασε: he will not hunger</td>
<td>ΝΨΖΚΟ ΑΝ: he is not hungry (&gt; Ziegler; LXX = sa 41.13)</td>
</tr>
</tbody>
</table>

| 40:23 | ἀρχω | ἄΡΧΕΙ |
| 40:23 | ἀρχων | ἄΡΧΩΝ |
| 40:20,24,27,30 | γὰρ | ΓΑΡ |
| 40:16,31 | δὲ | ΔΕ |
| 40:15,17 | ἐθνος | ΖΕΘΝΟϹ |
| 40:19,20 | εἰκὼν | ΖΙΚΩΝ |
| 40:9 | εὐαγγελίζω | ΕΥΑΓΓΕΛΙΖΕ |
| 40:14(4x),19(2x) | ἦ | Η |
| 40:27 | Ἰακώβ | ἸΑΚΩΒ |
| 40:2,9 | Ἰερουσαλημ | ΘΙΛΗΜ, ΘΙΛΗΜ |
| 40:9 | Ἰουδας | ΙΟΥΔΑ |
| 40:27 | Ἰσραήλ | ΙΗΛ |
| 40:15 | κάδος | ΚΑΔΟϹ |
| 40:26 | κατά | ΚΑΤΑ |
| 40:26 | κόσμος | ΚΟϹΜΟϹ |
| 40:1 | λαός | ΛΑΟϹ |
| 40:16 | Δίβανος | ΔΙΒΑΝΟϹ |
| 40:29 | λύπη | ΛΥΤΗ |
| 40:19 | μὴ | ΜΗ |
| 40:24,28(2x) | οὐδέ | ΟΥΔΕ |
| 40:1(2x),2.11 | παρακαλέω | ΠΑΡΑΚΑΛΕΙ, ΠΑΡΑΚΑΛΕΙ, ΠΑΡΑΚΑΛΕ (ΜΜΑ 12) |
| 40:9 | πάλις | ΠΟΛΙϹ |
| 40:5,6 | σάρξ | ΣΑΡΞ |
| 40:9 | Σιών | ΣΙΩΝ |
| 40:31 | ύπομένω | ΖΥΠΟΜΙΝΕ |
| 40:6(2x),7 | χόρτος | ΧΟΡΤΟϹ |
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 108L has the reading \textit{επικινδύνει}, which is a presuffixal form of the verb \textit{κοπτω\pi\varepsilon} with the direct object (= C), referring to \textit{πιλαχικ} and is a synonym of the Coptic \textit{παρακαλεί ΜΜΟC} (sa 52.2).\textsuperscript{132} Both forms mean “comfort,” but the verb \textit{παρακαλεί} is a direct borrowing of the Greek \textit{παρακαλέω}.

In manuscript sa 108L, we encounter the expression \textit{ΜΠΕΣΝΟΒΕ ΒΩΛ ΕΒΟΛA}, which is difficult to interpret. The form \textit{ΜΠΕ} constitutes a \textit{negative perfect base},\textsuperscript{133} after which a subject and verb should appear. If the subject were the \textit{personal suffix -c}, it should not be followed by the noun \textit{NOBE}. A scribe’s error of haplography might have occurred here, i.e. the omission of the letters -\textit{πε}\-. Thus the correct form would be \textit{ΜΠΕ<ΠΕ>ΣΝΟΒΕ ΒΩΛ ΕΒΟΛA}, 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 \textit{ΑΠΕΣΝΟΒΕ ΒΩΛ ΕΒΟΛA}, being the faithful rendering of the LXX: λέλυται αὐτῆς ἡ ἁμαρτία.

Verse 3:

Manuscript sa 108L has the form \textit{ΝΤΕΤΝΟΟΥΤΝ}, which consists of the conjunctive \textit{ΝΤΕ}-, connected with the subject of the second person plural (-\textit{TΝ}-) and the verb \textit{ΝΟΟΥΤΝ} (“to be straight, upright, stretch”\textsuperscript{134}), here occurring in the so-called full form. Manuscript sa 52.2 contains the prenominal form of the verb \textit{ΝΟΟΥΤΝ}-, which is not required to be followed by \textit{N}-, indicating a direct object (hence the form \textit{ΝΕ4}- instead of \textit{ΝΗ4}- appearing in sa 108L).

The expression \textit{ΝΝΕ4ΜΑ ΜΜΟΟΩΤΕ} occurring in manuscript sa 108L literary means “his places of walking.”\textsuperscript{135} In manuscript sa 52.2, we can find \textit{ΣΙΩΟΥΕ}, being the normal plural form of the noun \textit{ΣΙΗ}, meaning “a road, a path.”\textsuperscript{136} The expressions of both manuscripts can be treated as synonyms.

\textsuperscript{132} Crum, Dictionary, 352b.
\textsuperscript{133} See B. Layton, Coptic Grammar, par. 334.
\textsuperscript{134} Crum, Dictionary, 371a.
\textsuperscript{135} Cf. Crum, Dictionary, 205b.
\textsuperscript{136} Crum, Dictionary, 646a.
Verse 4

The English rendering plains occurring in NETS complies with the version of the Septuagint in Rahlf’s edition reading the end of the verse as εἰς πέτα (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 ὅδον λείας (shall become smooth ways). The reading preferred by Ziegler complies with the Coptic version εἴς ἑνδοξώς ἑγεσελκως.137

The Coptic καλως is not a typical qualitative form of the Sahidic dialect, which should have been καλως or καλακω (both originating from καλο–σιδος).138 The form καλως 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 ΧΕ 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 ΚΝΑΣΕΥΣ ΚΕΩΝ ἐφοιπ, which does not require an additional Ν- as a direct object after the prenominal form ΚΕΥΣ. The incorrect notation, which could have been a common type of dittography occurs in manuscript sa 108L which has the form ΚΝΕΨΙΕΒ.

Verse 13

In manuscript sa 108L, the verse begins with an added vowel Η (used “before ironic rhetorical questions”). 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 Η ΝΙΜ ΠΕΝΤΑΨΙ ΝΑΨ ΝΑΟΡΠΙ. ΧΕ ΚΕΤΩΒΕ ΝΑΨ 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

137 Yet, it was not shown in Ziegler’s 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 ὃντι and ὄντος. The latter could be translated as *be like*. Yet, in the Coptic text of Dt 3,13 **όντος** is used as the rendering of the Greek λογίζομαι, so in the English translation *account* has been left.

**Verse 17**

Ziegler’s critical apparatus gives manuscripts in which instead of ὥς οὐκ ἐν we have εἰς οὐκ ἐν. Ziegler regards it as the reading in the Coptic manuscripts, which does not seem to be correct. Indeed, in the Coptic text, there is ἡΝ, which could be the rendering of the Greek εἰς. However, here ἡΝ should be rather treated as an abbreviated indefinite article in its plural form ἡΕΝ and not as a preposition. At this point, Ziegler might have thought of the expression ΥΛΑΛΑΥ occurring at the end of the verse in manuscript sa 108, in which the prenominal ε- could rightly have corresponded to the Greek preposition εἰς.

**Verse 18**

Manuscript sa 108, in the place of the correct prenominal form **ΣΕΝ**- followed by the noun ΠΣΟΕΙΚ, contains the presufixal form **ΣΠΝΩΝ**-. It most probably appeared under the influence of the expression **ΝΤΑΤΕΝΤΕΝΤΗΝΤΩΝ** occurring in the second part of the verse.

**Verse 20**

It is difficult to explain the version of sa 108, ΕΨΩΝΝΩΝ, where the verb οψέόν is preceded by the *conditional* ΕΠΩΛ- (in the masculine third person singular). The reading οψέόν (sa 52.2), in which the verb is preceded by the *consuetudinalis* οψέόν- (also in the masculine third person singular), informing about an activity conducted in a general way “without reference to any particular range of time,” is considerably more comprehensible.

**Verse 21**

At the beginning of the verse, we can encounter the expression **ΝΤΕΝΑΕΙΜΕ** ἄν. It consists of the initial Ν-, belonging to the negation Ν- … ἄν, the personal

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143 In Layton’s grammar book, we can see an analogous sentence in the singular: ΠΣΒΕ ΟΥΛΑΛΥ ΝΕ, translated as, “Circumcision is of no importance” (Layton, *Coptic Grammar*, par. 294), whose equivalent could be our ΝΖΕΝΟΝΟΚ ΥΠΟΥ ἡΝ – “all the nations are of no importance.”
144 See Crum, *Dictionary*, 50a.
The Biblical Annals

The Biblical Annals

Tomasz Bąk · A Critical Edition and Philological Analysis

97
pronoun of the second person plural (of the durative sentence) ΤΕΤΝ- and the verb ΕΙΜΕ, preceded by the letter –Λ-. It might have belonged to the particle ΝΑ-, defined as future auxiliary.146 The correct form, also occurring in manuscript sa 108L, should have been written as ΝΤΕΤΝ<Ν>ΑΕΙΜΕ ΑΝ. It corresponds very well to the Greek expression οὐ γνώσεσθε (“will you not know?”).

Another expression ΝΤΕΤΝΛΝΟΤΜ ΑΝ also requires some interference, i.e. the proper writing of the particle ΝΑ- preceding the verb ΟΤΜ. The correct form should be ΝΤΕΤΝ<Λ>ΟΤΜ ΑΝ, exactly corresponding to the Greek version οὐκ ἀκούσεσθε (“will you not hear?”). Manuscript sa 52.2 lacks the letter –Λ- in the proper notation of the future auxiliary, while in lectionary sa 108L, the missing letter is -Ν-. We have the form ΝΤΕΤΝΛΑΟΤΜ, which should be written as ΝΤΕΤΝ<Ν>ΑΟΤΜ.

Verse 25

In Ziegler’s edition, the text of the LXX contains the verb ισωθήσομαι (from ισοομ: “to make equal,” “to be made like”147), which does not strictly correspond to the Coptic ΤΝΑΧΪΣΕ, including the idea of exaltation (“to become, be high”148). Here a better Greek verb could have been υψωθήσομαι (from the verb υψόω – “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 ισοομ would be the term ΣΟΨΩ.150

Verse 26

Manuscript sa 52.2 has the form ΝΤΕΕΟΜ, which might have been an error of the copyist. The correct form could have been read as ΝΤΕΣΟΜ. 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 πείλώσει expresses the future tense, “he will not hunger.” It perfectly matches the reading of manuscript sa 41.31 ΝΙΝΑΖΚΟ ΑΝ. In turn, manuscript sa 52.2 contains a slightly different version ΝΙΖΚΟ ΑΝ, where Ν…ΑΝ is the negation, Ψ- is the subject (3 rd. p. sg. m.), whereas ΖΚΟ is the infinitive as part of the structure of a durative sentence, and so the so-called durative infinitive.151 The absence of ΝΑ- (future auxiliary) causes that the reading of sa 52 can be translated in the present tense, understood as timeless152 (“God is not hungry” meaning “God never feels hunger”).

146 Layton, Coptic Grammar, par. 184.
149 Lust, Greek-English Lexicon, 641a.
151 See Layton, Coptic Grammar, par. 308.
152 See Layton, Coptic Grammar, par. 307.
The second verb in the expression **\(\text{νηκός \ άν} \ \text{ούγα \ Τύχης \ άν}** perfectly corresponds to the Greek **κοπιάσει**, expressing the idea of future – “he will not grow weary.”

**Verse 31**

In manuscript sa 108, there is the difficult form **\(\text{ε nộpώτ \ Ν\text{τής} \ άν}**. Amélineau commented it with the Latin “siec!” In turn, Ciasca put a question mark. Thanks to our manuscript sa 52.2 we know the form **\(\text{ε nộpέτ \ Ν\text{τής} \ (i.e. \ the \ independent \ form \ of \ the \ verb \ with \ the \ accusative \ in} \ Ν)\).”

### 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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