

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

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ABSTRACT: The paper contains a critical edition and philological analysis of the second chapter of Deutero-Isaiah worked out on the basis of the Coptic manuscript sa 52.2 and other available manuscripts written in the Sahidic dialect. Firstly, it presents general information on the fragment of codex sa 52 containing the text of Isa 41. It is followed by a list of brief characteristics of the remaining witnesses that include at least some verses of the second chapter of Deutero-Isaiah. The most important part is a presentation of the Sahidic text of Isa 41, its translation into English and tables of linguistic differences between the text of the LXX and its Coptic rendering. The last part explains difficult philological questions observed in the Coptic text. The focus will be on Isa 41:11-27 since they appear only in manuscript 52.2 and have not been published so far.

KEYWORDS: Coptic, Sahidic dialect, the Book of Isaiah, Deutero-Isaiah, sa 52 (M 568), edition of Isa 41

This paper presents a critical edition and philological analysis of the second chapter of Deutero-Isaiah on the basis of the Coptic manuscript sa 52 (M 568) and other available Sahidic texts. Manuscript sa 52 (M 568),¹ belonging to the Pierpont Morgan Collection in New York, has not had a critical edition so far. Its first part, the so-called Proto-Isaiah (Isa 1-39) was the subject of my doctoral dissertation,² which will soon be published in English. Chapter 40 has been published in *The Biblical Annals*.³ The subsequent chapters (41–66) are still to be

1 In the contemporary database of Coptic manuscripts, our manuscript has been registered as CLM 205 (see <https://atlas.paths-erc.eu/manuscripts/205> [access: 7.11.2019])

2 The publication of its excerpt: T. Bąk, *Il Proto-Isaia in copto-saidico. Edizione critica sulla base di sa 52 (M 568) e di altri testimoni* (Roma: Pontificio Istituto Biblico, Facoltà Orientalistica 2014).

3 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

investigated. This paper aims at filling in this gap through publishing the second chapter of Deutero-Isaiah. The present work is based on the photographic edition – the so-called *facsimile* – which since 1922 has been housed in the Vatican Library, and on the microfilm sent to me by the Morgan Library in New York. In 2016, the Coptic collection of the Morgan Library was made accessible to every interested person at <https://archive.org/details/PhantououLibrary>.⁴

The methodology of this paper follows the scheme applied in the publication of Isa 40. In the first part, general information is presented on the text of Isa 41 included in manuscript sa 52.⁵ Then we are going to present other manuscripts written in the Sahidic dialect where at least some verses of the second chapter of Deutero-Isaiah can be found. The main part is a presentation of the Coptic text of Isa 41 along with its critical apparatus including the different readings of the other manuscripts. In turn, the next part contains a translation of the Coptic text into English whose footnotes refer to the particular tables showing language differences in paragraph five. The final section is dedicated to analyses of the more difficult linguistic problems regarding selected verses of the second chapter of Deutero-Isaiah.

1. General Information

The text of the second chapter of Deutero-Isaiah begins in manuscript sa 52 (M 568) with the fifth line of the left column on the page marked with the Coptic numeral $\overline{\pi\Delta}$ (= 84) and ends in line 31 of the right column on page $\overline{\pi\zeta}$ (= 86). In the *facsimile* edition, Isa 41 begins on the page marked as “82 M 568 f. 40^v” and ends on “84 M 568 f. 41^v.” In total, the text of this chapter is written on ca. six columns. The parchment of the manuscript is of a poor quality. On page 82 M 568 f. 40^v (Coptic $\overline{\pi\Delta}$), there is quite a large hole in the parchment causing that the four lines of the text (Isa 41:4) must have been shortened. Moreover, on 83 M 568 f. 41^r and 84 M 568 f. 41^v (Coptic $\overline{\pi\epsilon}$ and $\overline{\pi\zeta}$), one can see a double perforation that is, however, located in the lower part of the folio and does not reduce the text.

The columns are irregular. They contain different amounts of text and include 34, 35, 34, 34, 35 and 36 lines respectively. Additionally, under the right column

the Sahidic Dialect and the Greek Text of the Septuagint,” *BibAn* 9/1 (2019) 73-100.

4 The discussed verses of Isa 41 begin at: <https://archive.org/stream/PhantououLibrary/m568%20Combined%20%28Bookmarked%29#page/n81/mode/2up> [access: 7.11.2019]. Now we can also see the *facsimile* colour edition at: <http://coptot.manuscriptroom.com/manuscript-workspace> [access: 7.11.2019].

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

on page 83 (Coptic $\overline{\Pi\epsilon}$) three letters were written: $\underline{\text{KOY}}$ (underlined) to end the construction $\text{NC}\epsilon\text{MEKMOYKOY}$. The size of the letters and the length of particular lines are different, which is characteristic of the whole manuscript sa 52 (M 568).

The shape of the letters in the whole manuscript sa 52 (M 568) can suggest that the text was written by one scribe. The letter **N** has been written in a characteristic way. If it appears at the end of a line, the scribe sometimes uses a simplified notation, i.e. only one horizontal stroke. In Isa 41, this phenomenon occurs four times:

- v. 5: $\epsilon\text{ZOY}\overline{\text{}}$ instead of ϵZOYN ,
- v. 12: the first negation $\overline{\lambda}$ instead of λN ,
- v. 22: $\text{M}\overline{\text{APOY}}\text{Z}\overline{\omega}$ instead of $\text{M}\overline{\text{APOY}}\text{Z}\overline{\omega\text{N}}$,
- v. 24: the interrogative particle $\text{T}\overline{\omega}$ instead of $\text{T}\overline{\omega\text{N}}$.

However, the author does not use this notation consistently. Sometimes he writes the regular form of **N** at the end of a line.⁶ It is worth noting that where at the end of a line there is $\overline{\text{N}}$, it is never written in the form of a supralinear stroke.⁷

A characteristic of the manuscript is the abbreviated forms of some words. In Isa 41 this principle concerns two proper names: $\overline{\text{PIH}\lambda}$ ⁸ and $\overline{\text{TH}\lambda\text{HM}}$ (v. 27). The author constantly uses these forms of the words “Israel” and “Jerusalem.” This feature, called *nomina sacra*, could be found overall in the Coptic (and also Greek) MSS.⁹

From time to time we can see differently shaped, enlarged *initials* on the left side of the columns. An excellent example of this is the letter λ . If it appears on the left side of the column, its upper part is considerably lengthened and formed as a vertical stroke, sometimes extending over the preceding line of the text.¹⁰ A similar phenomenon can be observed in the notation of the letter Δ although here its upper extension is not so visible.¹¹

Because of the *scriptio continua* the enlarged letter does not necessarily mark a new sentence. It only suggests that a new thought is introduced somewhere in this context. This can be easily observed, for example, in Isa 41:8 commencing with $\text{NTOK } \Delta\epsilon \overline{\text{PIH}\lambda} \text{ PAZ}\overline{\text{M}}\text{Z}\lambda\lambda$, where only the letter PI (part of $\overline{\text{PIH}\lambda}$) is bigger than the other letters and has been put on the left side of the column. In fact, we have 50 enlarged *initials* in the whole chapter 41. Thus it is clear that the

⁶ See, e.g., 82 M 568 f. 40^v left column, lines 26, 32, 33; right column, line 8.

⁷ See, e.g., 82 M 568 f. 40^v left column, lines 17; 83 M 568 f. 41^r left column, line 20, right column, line 13.

⁸ Verses 8, 14, 16, 17, 20.

⁹ See, e.g., L. Hurtado, *The Earliest Christian Artifacts: Manuscripts and Christian Origins* (Grand Rapids, MI: Eerdmans 2006) 95-134.

¹⁰ See, e.g., 82 M 568 f. 40^v left column, line 21; right column, lines 9, 27, 29; 82 M 568 f. 41^r left column, lines 1, 22, 29.

¹¹ See 83 M 568 f. 41^r right column, line 9.

number is much bigger than the number of verses that appeared in the traditional, later division of the text. Further, in the whole chapter each *initial* is accompanied by a *coronis* resembling an exclamation mark (sometimes without a dot) or *obelus* (mathematical sign of division: ÷). A few letters have an *asteriscus* (interestingly, they are only on 83 M 568 f. 41^r). Dots placed in the middle of the line or at its end help us divide and read the text. It is also worth noting that such signs as *coronis*, *obelus* or *asteriscus* as well as marginal *initials* were initially written in black ink. Later, however, they were corrected in red.

One of the characteristic notations that appear in our manuscript is the doubling of the letter **N**, most likely for phonetic reasons. An example of this is Isa 41:2, where sa 52 reads: **ϩ̄N̄ N̄MM̄λ N̄Ϡλ**, while other witnesses (e.g. sa 41.13) have the correct grammatical wording: **ϩ̄N̄ M̄MM̄λ N̄Ϡλ** (“in the east”; lit. “at the places of the east”). Similarly, in Isa 41:25, manuscript sa 52 reads **ϩ̄N NMM̄λ**, adding another **N-** probably for phonetic reasons. In this edition, it has been marked as **ϩ̄N {N}MM̄λ**.

The inconsistency in the notation of **N-** can also be seen in the verses where it was used to express belonging. For example, in Isa 41:25, we first see **NKEP-λMEYC** (where **N-** means “belonging to”) and then **MKEPλMEYC** (instead of **N-** we have **M-** in the construction **NΘE MKEPλMEYC**). The scribe writes **N-** or **M-** before the same noun **KEPλMEYC** occurring in the same verse.

Another feature of sa 52 is the additional vowel **ε**, added most likely for phonetic reasons. An example of this is Isa 41:2, where our manuscript reads **MITEMTO**, while sa 41.13 contains the abbreviated version **M̄PT̄M̄TO** (“before”). The longer version is by all means correct. The Coptic language often uses an additional vowel, especially before two consonants that follow it (as in the case of **-MT-**). Another example can be found in v. 7, which reads **ϩ̄EN**, while sa 41.13 has the abbreviated form **ϩ̄N̄**. Similarly, in v. 9 in sa 52 we read **M̄TEIKλλK**, whereas in sa 41.13 we find the abbreviated **M̄TIKλλK**.

Manuscript sa 52 is also characterised by certain negligence in writing the borrowings from Greek. For example, in Isa 41:6 the author correctly writes the verb **BOHΘEI**. But a few verses further (Isa 41:14) in the same word one letter is missing: **BHΘEI**.

Although the scribe did not write in a very diligent way, there are not many words where the letters were corrected. Only in Isa 41:17, in **λNOK ΠE ΠXOE-IC ΠNOYTE** the article **Π** (in **ΠNOYTE**) was firstly written as **N** (of the plural or *nota relationis*). The other verses do not betray any traces of correction.

2. List of Manuscripts with the Text of Isa 41 in the Sahidic Dialect of the Coptic Language

The selected verses from the second chapter of Deutero-Isaiah can be found only in three manuscripts¹²:

Sa 41.13: one parchment folio containing the text of Isa 40:24-41:10a. Currently, it is housed in London as **BL, Or. 3579 A. 30, fol. 2**. Our text of Isa 41:1-10 is partly (verses 1-2a) on the *recto*, and partly on the *verso* (verses 2b-10a). In the original numbering of the manuscript, the *recto* bears number ̄̄̄ (= 93), while the *verso* – ̄̄̄̄ (= 94), which testifies to the fact that manuscript sa 41.13 belongs to a larger codex.¹³ The edition of manuscript sa 41.13 was worked out by Schleifer¹⁴ and Winstedt.¹⁵ In the case of differences between the two editions, Schleifer's study seems to be more reliable.¹⁶

Sa 212^L.12: the manuscript from the White Monastery in Sohag is part of a large lectionary consisting of over three hundred parchment pages. The fragment with Isa 40:26-31 and our verse Isa 41:1 belong to the part that consists of four folios of ca. 34 x 27 cm, housed in the Vatican Library in Rome (**Rom, BV, Borgia copto 109, cass. X, fasc. 32, fol. 6-9**). It most likely comes from the 11th century and contains short fragments of various Old Testament books, which were to be read on any day of the liturgical year.¹⁷ The edition of Isa 41:1 was prepared by Ciasca, who marked it with number XXXII.¹⁸

CLM 1604: this text was not included in Schüssler's work. But it can be found on Nagel's list,¹⁹ catalogued as: **Kairo, AegMus 44. 674. 131**. Nagel also

12 During the international conference entitled "Coptic Literature in Context. The Contexts of Coptic Literature," held in Rome on 25-27 February 2019, A. Delattre spoke about a fragment of the parchment codex that has been discovered at Antinoupolis, containing the text of Isa 41-42. The manuscript has not been published yet. In CLM (Coptic Literary Manuscript) the manuscript has been catalogued as 6411 (see <https://atlas.paths-erc.eu/manuscripts/6411> [access 7.11.2019]).

13 More information on manuscript sa 41.13 in: Bąk, Isa 40, 76-77.

14 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) 9-12.

15 E.O. Winstedt, „Some Unpublished Sahidic Fragments of the Old Testament,” *JTS* 10 (1909) 244-246.

16 Winstedt („Some Unpublished Sahidic Fragments,” 233) himself writes about the imperfections 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”.

17 More information on sa 212L.12 in: Bąk, Isa 40, 78-79.

18 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 1889) II, 240.

19 P. Nagel, „Editionen koptischer Bibeltex-te seit Till 1960,” *APF* 35 (1990) 60.

gives the reference to the edition worked out by Crum.²⁰ In the CLM system (Coptic Literary Manuscript) it has been catalogued as 1604, and this number has been used in this paper.²¹ The text was discovered in the Monastery of Epiphanius at Thebes,²² written on limestone.²³ It contains only the two last verses of the second chapter of Deutero-Isaiah, i.e. Isa 41:28-29. They are preceded by **ϵϸαϵιαϸ** (“Isaiah”).

In order to illustrate the contents of particular manuscripts better, the occurrence of the verses from Isa 41 is presented in the table where:

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

The contents of the manuscripts are as follows:

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Sa 41.13	x	x	x	x	x	x	x	x	(x)	(x)					
Sa 212^L.12	(x)														
CLM 1604															

	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Sa 41.13														
Sa 212^L.12														
CLM 1604													x	x

The table clearly shows that so far only 12 verses of Isa 41 have been published. The remaining 17 verses are exclusively in our manuscript sa 52, whose edition constitutes the subject of this paper.

20 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) 7 (No. 29).

21 See <https://atlas.paths-erc.eu/manuscripts/1604> [access 7.11.2019]. In LDAB (Leuven Database of Ancient Books) the manuscript has been catalogued as 112538 (<https://www.trismegistos.org/ldab/text.php?quick=112538> [access 7.11.2019]).

22 More information on the monastery, the monks’ lives and their writing activities in: 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).

23 Crum, *Coptic Ostraca*, 158.

3. The Sahidic Text of Isa 41

In the edition of the text of Isa 41, the following signs have been used:

- $\langle \rangle$ 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 wrong dittography, wrote letters that seem redundant,
- > indicates the lack of a given form in the manuscript whose number is given next to it;
- (N) indicates the places where the letter N, occurring at the end of the line, was signalled by a stroke,
- an exclamation mark in superscript: [!] suggests a more correct reading.

The text of Isa 41 in the Sahidic dialect of the Coptic language reads as follows:

v. 1 ἀρὶ βρρε ψαροι ννησοϥ· ναρχων γαρ ναψίβε ντεγδομ· μαροϥζων εζοϥν
 νσεψαξε ζί οϥσοπ· τοτε μαροϥζω νοϥζαπ.^{v.1}

v. 2 NIM ΠΕΝΤΑϥΤΟΥΝΕϥ ΤΔΙΚΑΪΟϥΝΗ ΕΒΟΛ ΖΝ̄ {N̄}ΜΜΑ ΝΨΑ· ΑϥΜΟΥΤΕ ΕΡΟϥ·
 ΑϥΩ ΑϥΟΥΑΖ̄ϥ ΝϥΩ̄· ϥΝΑΤΑΑϥ ΜΠΕΜΤΟ ΕΒΟΛ Ν̄Ν̄ΖΕΘΝΟϥ· ΝϥΤΡΕΝΕΡΡΩΟΥ
 Ρ ΨΠΗΡΕ· Ν̄ϥΚΑ ΝΕϥϥΗϥΕ ΖΪΣΜ ΠΚΑΖ· ΑϥΩ ΝΕϥ{ΠΕϥ}ΠΪΤΕ ΝΘΕ ΝΖΝ̄ϥΛΛ̄Μ̄
 ΕϥΖΗΛ ΕΒΟΛ.^{v.2}

v. 3 ΑϥΩ Ν̄ϥΠΩΤ ΝϥΩΟΥ· ΤΕΖ̄ΙΗ ΓΑΡ ΝΝΕϥΟΥΕΡΗΤΕ ΝΑΜΟΟΨΕ ΖΝ̄ ΟϥΕΙΡΗΝΗ·

v. 4 NIM ΠΕΝΤΑϥΕΝΕΡΓΕΙ ΑϥΡ ΝΑΪ· ΑϥΩ ΑϥΜΟΥΤΕ ΕΡΟϥ· ΠΕΤΜΟΥΤΕ ΕΡΟϥ ΠΕ
 ΝΨΟΡΠ Ξ̄ΙΝ ΞΩΜ· ΑΝΟΚ ΠΕ ΠΝΟΥΤΕ ΞΙΝ ΝΨΟΡ̄Π· ΑϥΩ Μ̄Ν̄<N>ϥΩϥ ΑΝΟΚ ΟΝ
 ΠΕ.^{v.4}

v. 5 ΑΝΖΕΘΝΟϥ ΝΑϥ ΑϥΡ̄ ΖΟΤΕ· ΑΝΑΑΡΗΞ̄ϥ ΜΠΚΑΖ ΖΩΝ ΕΖΟϥ(N)· ΑϥΩ ΑϥΕΙ ΖΪ
 ΟϥϥΟΠ·

v. 6 ΕΡΕΠΟΥΑ ΠΟΥΑ ΚΡ̄ΙΝΕ ΜΠΕΤΖΪΤΟΥϥ· ΑϥΩ ΕΡΕΠΟΥΑ ΠΟΥΑ ΒΟΗΘΕΪ
 ΕΠΕϥϥΟΝ· ΑϥΩ ϥΝΑΞΟΟϥ ΞΕ

v. 1 ΝΤΕΥΔΟΜ (= sa 212^L.12): ΖΝ̄ ΤΕΥΔΟΜ sa 41.13 |

v. 2 ΖΝ̄ {N̄}ΜΜΑ ΝΨΑ: ΖΝ̄ ΜΜΑ ΝΨΑ sa 41.13 | ΜΠΕΜΤΟ: Μ̄Π̄Μ̄ΤΟ sa 41.13 | ΝϥΤΡΕΝΕΡΡΩΟΥ:
 ΝϥΤΡΕΝ̄Ν̄ΡΡΩΟΥ sa 41.13 (Schleifer), ΝϥΤΡΕΝ̄ΡΡΩΟΥ sa 41.13 (Winstedt) | ΝΕϥ{ΠΕϥ}ΠΪΤΕ:
 ΝΕϥ{Π̄Ι}ΤΕ sa 41.13 | ΖΝ̄ϥΛΛ̄Μ̄: ΖΝ̄ϥΛΜ sa 41.13 | ΕϥΖΗΛ ΕΒΟΛ: ΕϥΖΡΙΑ ΕΒΟΛ sa 41.13
 (Winstedt)

v. 4 Ξ̄ΙΝ ΞΩΜ: [!]Ξ̄ΙΝ Ν̄ΞΩΜ sa 41.13 | Μ̄Ν̄ϥΩϥ: ΜΝΝϥΩϥ sa 41.13

- v. 7 **ΑΥΡΩΜΕ ΝΖΑΜΩΕ ΘΜΘΟΜ· ΑΥΩ ΟΥΖΑΜΚ̄ΛΛΕ ΕΦΖΙΟΥΕ ΜΠΖΑΤΗΡ ΖΪ ΟΥСОП ΕΦΠΩΧ̄Θ ΜΜΟΦ· ΟΥСОП ΜΕΝ ΦΑΦΧΟΟС ΧΕ ΟΥΛΑΤΒΕС{Ε} ΝΑΝΟΥС ТЕ· ΑΦΤΑΧ̄ΡΟΟΥ ΖΕΝ Ζ̄ΝΕΙΒ̄Τ· СΕΝΑСΜ̄ΝΤΟΥ ΝСЕТ̄Μ̄Κ̄ΙΜ̄·^{v.7}**
- v. 8 **ΝΤΟΚ ΔΕ Π̄ΙΗΛ̄ ΠΑΖΜ̄ΖΑΛ· ΪΑΚΩВ ΠΕΝΤΑΪСОТΠ̄Φ̄· ПЕСПЕРМА ΝΑΒΡΑΖΑМ ΠΕΝΤΑΪМЕРІТ̄Φ̄·**
- v. 9 **ΠΕΝΤΑΪΦΟПΦ ΕΡΟΪ Χ̄ΙΝ̄ ΑΡΗΧ̄Φ̄ ΜΠΚΑΖ· ΑΥΩ ΑΪΜΟΥΤΕ ΕΡΟΚ ΕΒΟΛ ΖΝ ΝΕΦΠΕΘΗП· ΑΙΧΟΟС ΝΑΚ ΧΕ ΝΤΟΚ ΠΕ ΠΑΖΜ̄ΖΑΛ· ΑΥΩ ΑΪСОТΠ̄Κ̄ Μ̄ΠΕΙΚΑΑΚ ΝСΩΪ·^{v.9}**
- v. 10 **ΜΠ̄Ρ̄Ρ̄ ΖΟΤΕ †ΝΜΜΑΚ ΓΑΡ· ΜΠ̄Ρ̄ΠΛΑΝΑ· ΑΥΩ †ΝΑΧ̄Ϊ ΕΟΟΥ ΝΖΗТК· Page 83 M 568 f. 41^r ΑΝΟΚ ΖΩ ΑΙΧΟΟС ΧΕ ΝΤΑΪΦ̄Π̄ΖΪСΕ ΕΠΧΙΝΧΗ ΕΖ̄ΝΠΕΤΦΟΥΕΙТ· ΜΠ̄Р̄{П}ΠΛΑΝΑ ΑΝΟΚ ΓΑΡ ΠΕ ΠΝΟΥΤΕ ΝΤΑΦ† ΘΟМ ΝΑΚ· ΑΥΩ ΑΪΒΟΗΘΕΙ Ε̄ΡΟΚ· ΑΥΩ ΑΪΟΡ̄Χ̄Κ̄ ΖΝ ΤΑΟΥΝΑМ Μ̄ΜΕ·^{v.10}**
- v. 11 **ΕΙСΖΗΗΤΕ СΕΝΑΧ̄Ϊ Φ̄ΪΠΕ ΝСΕΟΥΩЛ̄С̄ ΝΟΙ ΟΥОН ΝΙМ ΕТ† ΟΥВΗΚ· СΕΝΑΦΩΠЕ ΔΕ ΝΘΕ ΝΝΕТЕНСЕΦООП ΑΝ· ΑΥΩ ΝΕ<К>ΧΑΧΕ ТΗΡΟΥ ΝΑΤΑΚΟ·**
- v. 12 **ΚΝΑΦΙΝΕ ΝСΩΟΥ Ν̄Γ̄Т̄Μ̄ΖΕ ΕΥΡΩΜΕ ΕТК̄ΙМ̄ ΕΡΟΚ· СΕΝΑΦΩΠЕ ΓΑΡ Ν̄ΘΕ ΝΝΕТЕНСЕΦООП Α(Ν)· ΑΥΩ ΝΕ†† ΟΥВΗК ΝΑΦΩΠЕ ΑΝ**
- v. 13 **ΧΕ ΑΝΟΚ ΠΕ ΠΝΟΥΤΕ ΕΤΑΜΑΖТЕ ΝТЕΚΟΥΝΑМ· ΠΕΤΧΩ ΜΜΟС ΝΑΚ ΧΕ ΜΠ̄Р̄Ρ̄ ΖΟΤΕ**
- v. 14 **ΪΑΚΩВ· Π̄ΙΗΛ̄ ΕТСОВ̄Κ̄· ΑΝΟΚ ΠΕΝΤΑΪВ<Ο>ΗΘΕΙ ΕΡΟΚ ΠΕΧΕ ΠΝΟΥΤΕ ΕТСΩТЕ ΜΜΟК· ΠΠΕΤΟΥΑΑВ ΜΠ̄ΙΗΛ̄·**
- v. 15 **ΕΙСΖΗΗΤΕ ΑΙΤΑΜΪΟК ΝΘΕ ΝΖΕΝΚΟТ ΝΑΒΟΛТЕ ΝВ̄Р̄РЕ ΝΡΑ ΝΒΑΦΟΥΡ ΕΥΖΪ· ΑΥΩ ΚΝΑΖΪ Ν̄ΝΤООУ· ΑΥΩ ΝΓΖΙТЕ ΕΒΟΛ Ν̄ΝСІВ̄Т· Ν̄ΓΑΑУ ΝΘΕ ΝΟΥΦ<Ο>ΕΙΦ·**
- v. 16 **Ν̄Φωαφου ΝТЕПТΗУ †ΪΤΟΥ· ΝТЕΟΥΖΑТΗУ ΧΟΟΡΟΥ ΕΒΟΛ· ΝΤΟΚ ΔΕ Κ̄ΝΑΕΥΦΡΑΝΕ Ζ̄Ν̄ Μ̄ΠΕΤΟΥΑΑВ ΜΠ̄ΙΗΛ̄·**
- v. 17 **ΝΤΕΝΖΗКЕ ΤΕΛΗΛ̄ Μ̄Ν̄ ΝΕ†Р̄ ΘΡΩΖ· СΕΝΑΦΙΝЕ ΓΑΡ Ν̄СΑ ΜООУ Ν̄<СЕ>ТМ̄ΘΙΝЕ· ΑΠΕΥΛΑС ΦООУЕ ΖΑ Π̄ΪΒЕ· ΑΝΟΚ ΠΕ ΠΧΟΕΪС ΠΝΟΥΤΕ ΑΝΟΚ ΕТНАСΩТМ ΠΧΟΕΪС ΠΝΟΥΤΕ Μ̄Π̄ΙΗΛ̄· ΑΥΩ †ΝΑΚΑΑУ ΝСΩΪ ΑΝ·**
- v. 18 **ΑΛΛΑ †ΝΑΟΥΩΝ ΝΖΕΝΕΙΕ̄ΡΦΟΥ ΖΪ ΤΟΟΥ· ΑΥΩ ΖΕΝΠΥΓΗ {ΖΕΝ ТМΗ} Ζ̄Ν̄ ТМΗТЕ ΝΖΕΝΠЕТРА †ΝᾹР̄ ТЕРΗМОС <Ν>ΖΕЛОС· ΑΥΩ ΠΚΑΖ ΕΤΟΒЕ ΝΖΕΝВΟ·**
- v. 19 **†ΝΑΚΩ ΝΖΕΝКЕДРОС Ζ̄М̄ ΠΚΑΖ ΕΤΟΒЕ· ΑΥΩ ΟΥΠΥΞΪΝΟΝ Μ̄Ν̄ ΟΥΜОРСΥΝΗ· ΜΝ ΟΥΚΥΠΑΡΙСОС· ΜΝ ΟΥΠΕΥΚΗ·**

v. 7 **ΕΦΠΩΧ̄Θ**: εφπωχт sa 41.13 | **ΦΑΦΧΟΟС**: φναχσοос sa 41.13 | **ΟΥΛΑΤΒΕС{Ε} ΝΑΝΟΥС ТЕ**: 'ουλατβес наноуc те sa 41.13 (Schleifer), **ΟΥΛΑТВЕ ΕΝΑΝΟΥС ТЕ** (Winstedt) | **ΖΕΝ**: Ζ̄Ν sa 41.13

v. 9 **Χ̄ΙΝ̄ ΑΡΗΧ̄Φ̄**: χ[in] αρεχφ sa 41.13 (Schleifer), **Χ̄ΙΝ̄ ΑΡΕΧ̄Φ̄** (Winstedt) | **ΝΕΦΠΕΘΗП**: νεфп... θη... sa 41.13 (Schleifer), **ΝΕΦП[Ε]ΘΗП** (Winstedt) | **ΑΙΧΟΟС ΝΑΚ ΧΕ**: αιχοос [ναк] χε sa 41.13 (Schleifer), **ΑΙΧΟΟС ΧΕ** (Winstedt) | **Μ̄ΠΕΙΚΑΑΚ**: μπ̄ικαακ sa 41.13

v. 10 **†ΝΜΜΑΚ ΓΑΡ**: + [ανок] sa 41.13 (Schleifer), > (Winstedt) | **ΠΕΤΦΟΥΕΙТ**: петφоейт sa 41.13

- v. 20 $\chi\epsilon$ $\epsilon\gamma\epsilon\lambda\gamma$ $\eta\sigma\epsilon\epsilon\iota\mu\epsilon$ $\eta\sigma\epsilon\mu\epsilon\kappa\mu\omicron\gamma\kappa\omicron\gamma$. Page 84 M 568 f. 41^v $\eta\sigma\epsilon\sigma\omicron\omicron\gamma\bar{\eta}$ $\zeta\bar{\iota}$
 $\omicron\gamma\sigma\omicron\pi$. $\chi\epsilon$ $\tau\omicron\iota\chi$ $\mu\bar{\pi}\chi\omicron\epsilon\bar{\iota}\bar{\iota}\bar{\varsigma}$ $\tau\epsilon\eta\tau\alpha\sigma\tau\alpha\mu\bar{\iota}\epsilon$ $\eta\lambda\bar{\iota}$ $\tau\eta\theta\omicron\gamma$. $\lambda\gamma\omega$ $\pi\epsilon\tau\omicron\gamma\alpha\alpha\beta$
 $\mu\bar{\pi}\bar{\iota}\eta\lambda$ $\pi\epsilon\eta\tau\alpha\chi\omicron\gamma\omicron\eta\zeta\omicron\gamma$ $\epsilon\beta\omicron\lambda$.
- v. 21 $\pi\epsilon\tau\bar{\eta}\zeta\alpha\pi$ $\zeta\eta\eta$ $\epsilon\zeta\omicron\gamma\eta$ $\pi\epsilon\chi\epsilon$ $\pi\chi\omicron\epsilon\iota\varsigma$ $\langle\pi\rangle\eta\omicron\gamma\tau\epsilon$. $\alpha\eta\epsilon\tau\bar{\eta}\omega\alpha\chi\eta\epsilon$ $\zeta\omega\eta$ $\epsilon\zeta\omicron\gamma\eta$
 $\pi\epsilon\chi\epsilon$ $\bar{\pi}\bar{\rho}\omicron$ $\eta\bar{\iota}\alpha\kappa\omega\beta$.
- v. 22 $\mu\alpha\rho\omicron\gamma\zeta\omega(\eta)$ $\epsilon\zeta\omicron\gamma\eta$ $\eta\sigma\epsilon\chi\omega$ $\eta\alpha\eta$ $\eta\eta\epsilon\tau\eta\alpha\omega\omega\pi\epsilon$. η $\lambda\chi\iota\varsigma$ $\chi\epsilon$ $\omicron\gamma$ $\eta\epsilon$ $\eta\omega\omicron\rho\bar{\tau}$
 $\bar{\eta}\tau\bar{\eta}\sigma\bar{\mu}\bar{\eta}$ $\pi\epsilon\eta\zeta\eta\tau$. $\eta\tau\bar{\eta}\epsilon\iota\mu\epsilon$ $\chi\epsilon$ $\omicron\gamma$ $\eta\epsilon$ $\eta\zeta\alpha\epsilon\epsilon\gamma$. $\lambda\gamma\omega$ $\chi\omega$ $\eta\alpha\eta$ $\eta\eta\epsilon\tau\eta\eta\gamma$.
- v. 23 $\chi\omega$ $\eta\alpha\eta$ $\eta\eta\epsilon\tau\eta\eta\gamma$ $\eta\theta\alpha\eta$. $\tau\alpha\rho\epsilon\eta\epsilon\iota\mu\epsilon$ $\chi\epsilon$ $\eta\tau\epsilon\tau\bar{\eta}$ $\zeta\bar{\eta}\eta\eta\omicron\gamma\tau\epsilon$. $\alpha\rho\iota$ $\pi\epsilon\tau\eta\alpha\eta\omicron\gamma\chi$
 $\eta\tau\bar{\eta}\rho$ $\pi\epsilon\theta\omicron\omicron\gamma$. $\tau\alpha\rho\bar{\eta}\bar{\rho}$ $\omega\pi\eta\rho\epsilon$ $\eta\tau\bar{\eta}\eta\alpha\gamma$ $\zeta\bar{\iota}$ $\omicron\gamma\sigma\omicron\pi$.
- v. 24 $\chi\epsilon$ $\eta\tau\epsilon\tau\eta$ $\zeta\bar{\eta}$ $\epsilon\beta\omicron\lambda$ $\tau\omega(\eta)$. $\lambda\gamma\omega$ $\omicron\gamma$ $\epsilon\beta\omicron\lambda$ $\tau\omega\eta$ $\tau\epsilon$ $\tau\epsilon\tau\bar{\eta}\epsilon\rho\gamma\alpha\sigma\bar{\iota}\alpha$.
 $\eta\tau\alpha\gamma\sigma\epsilon\tau\bar{\tau}$ $\tau\eta\gamma\tau\bar{\eta}$ $\eta\beta\omicron\tau\epsilon$ $\epsilon\beta\omicron\lambda$ $\zeta\mu$ $\pi\kappa\alpha\zeta$.
- v. 25 $\alpha\eta\omicron\kappa$ $\delta\epsilon$ $\lambda\iota\tau\omicron\gamma\eta\epsilon\varsigma$ $\pi\epsilon\epsilon\beta\omicron\lambda$ $\zeta\bar{\mu}$ $\pi\epsilon\mu\zeta\iota\tau$. $\mu\eta$ $\pi\epsilon\epsilon\beta\omicron\lambda$ $\zeta\eta$ $\{N\}\mu\mu\alpha$ $\eta\omega\alpha$
 $\mu\bar{\pi}\rho\eta$. $\sigma\epsilon\eta\alpha\mu\omicron\gamma\tau\epsilon$ $\epsilon\rho\omicron\omicron\gamma$ $\zeta\mu$ $\pi\alpha\rho\alpha\eta$. $\mu\alpha\rho\epsilon\eta\alpha\rho\chi\omega\eta$ $\epsilon\iota$. $\lambda\gamma\omega$ $\eta\theta\epsilon$ $\eta\omicron\gamma\omicron\mu\epsilon$
 $\eta\kappa\epsilon\rho\alpha\mu\epsilon\gamma\varsigma$. $\lambda\gamma\omega$ $\eta\theta\epsilon$ $\mu\langle\pi\rangle\kappa\epsilon\rho\alpha\mu\epsilon\gamma\varsigma$ $\epsilon\omega\alpha\chi\zeta\omega\mu$ $\mu\bar{\pi}\epsilon\chi\omicron\mu\epsilon$. $\tau\alpha\iota$ $\tau\epsilon$ $\theta\epsilon$
 $\epsilon\tau\omicron\gamma\eta\alpha\zeta\bar{\mu}$ $\tau\eta\gamma\tau\bar{\eta}$.
- v. 26 $\eta\eta\mu$ $\gamma\alpha\rho$ $\pi\epsilon\tau\chi\omega$ $\eta\bar{\eta}\chi\bar{\iota}\eta$ $\eta\omega\omicron\rho\tau\bar{\tau}$ $\chi\epsilon$ $\epsilon\eta\epsilon\epsilon\iota\mu\epsilon$. $\lambda\gamma\omega$ $\eta\epsilon\zeta\omicron\gamma\alpha\tau\epsilon$. $\tau\alpha\rho\epsilon\eta\chi\omicron\omicron\varsigma$
 $\chi\epsilon$ $\zeta\bar{\eta}\mu\epsilon$ $\eta\epsilon$. $\mu\eta$ $\pi\epsilon\tau\chi\omega$ $\eta\eta\langle\epsilon\tau\epsilon\rangle\mu\bar{\pi}\alpha\tau\omicron\gamma\omega\omega\pi\epsilon$. $\omicron\gamma\delta\epsilon$ $\mu\bar{\eta}$ $\pi\epsilon\tau\sigma\omega\tau\bar{\mu}$
 $\epsilon\eta\epsilon\tau\bar{\eta}\omega\alpha\chi\epsilon$.
- v. 27 $\tau\eta\alpha\tau$ $\eta\sigma\bar{\iota}\omega\eta$ $\eta\omicron\gamma\alpha\rho\chi\eta$. $\lambda\gamma\omega$ $\tau\eta\alpha\sigma\epsilon\pi\varsigma$ $\theta\bar{\iota}\lambda\bar{\eta}\bar{\mu}$ $\epsilon\tau\epsilon\zeta\bar{\iota}\eta$.
- v. 28 $\epsilon\iota\varsigma\zeta\eta\eta\tau\epsilon$ $\gamma\alpha\rho$ $\mu\bar{\eta}$ $\lambda\alpha\alpha\gamma$ $\epsilon\beta\omicron\lambda$ $\zeta\epsilon\eta$ $\eta\zeta\epsilon\theta\eta\omicron\varsigma$. $\lambda\gamma\omega$ $\mu\bar{\eta}$ $\pi\epsilon\tau\langle\tau\rangle\alpha\mu\omicron$
 $\bar{\epsilon}\beta\omicron\lambda$ $\zeta\eta$ $\eta\epsilon\gamma\epsilon\iota\delta\omega\lambda\omicron\eta$. $\lambda\gamma\omega$ $\epsilon\iota\omega\alpha\eta\chi\eta\eta\omicron\gamma\omicron\gamma$ $\chi\epsilon$ $\eta\tau\epsilon\tau\bar{\eta}$ $\zeta\epsilon\eta$ $\epsilon\beta\omicron\lambda$ $\tau\omega\eta$
 $\eta\eta\epsilon\gamma\omicron\gamma\omega\omega\beta\epsilon\tau$.^{v. 28}
- v. 29 $\eta\epsilon\tau\tau\alpha\mu\iota\omicron$ $\gamma\alpha\rho$ $\mu\mu\omega\tau\bar{\eta}$ $\omega\omicron\omicron\pi$. $\lambda\gamma\omega$ $\epsilon\pi\chi\iota\eta\chi\eta$ $\eta\epsilon$ $\eta\epsilon\tau\pi\lambda\alpha\alpha$ $\mu\bar{\mu}\omega\tau\bar{\eta}$.

v. 28 $\epsilon\iota\varsigma\zeta\eta\eta\tau\epsilon$: $\epsilon\varsigma\zeta\eta\tau\epsilon$ CLM 1604 | $\epsilon\beta\omicron\lambda$ $\zeta\epsilon\eta$ $\eta\zeta\epsilon\theta\eta\omicron\varsigma$: $\epsilon\beta\omicron\lambda$ $\zeta\eta$ $\eta\zeta\epsilon\theta\eta\omicron\varsigma$ CLM 1604 |
 $\bar{\epsilon}\beta\omicron\lambda$ $\zeta\eta$ $\eta\epsilon\gamma\epsilon\iota\delta\omega\lambda\omicron\eta$: $\epsilon\beta\omicron\lambda$ $\zeta\eta$ $\eta\epsilon\iota\delta\omega\lambda\omicron\eta$ CLM 1604 | $\epsilon\iota\omega\alpha\eta\chi\eta\eta\omicron\gamma\omicron\gamma$: $\epsilon\iota\omega\alpha\eta\chi\eta\eta\omicron\gamma\omicron\gamma$
 CLM 1604

4. An English Translation of the Sahidic Text

In translating the Coptic text of Isa 41 into English I have used NETS.²⁴ The text of the Septuagint, being the basis of my philological investigations, has been taken from the critical edition by Ziegler.²⁵

The English translation of Isa 41 from the Sahidic dialect of the Coptic language is as follows:

- v. 1 *Renew yourselves for me,*²⁶ O islands, for the rulers will change *their*²⁷ strength; let them approach and speak together; then let them declare judgment.
- v. 2 Who has roused righteousness from the east,²⁸ called it *and it followed him*²⁹? He will place it³⁰ before nations and astonish kings, and he will place their daggers in the earth,³¹ and their bows like brushwood that is driven out.³²
- v. 3 And he will pursue them, *for*³³ the way of his feet will *walk*³⁴ in peace.³⁵
- v. 4 Who has wrought, done³⁶ these things *and*³⁷ called her?³⁸ The one calling her *is*³⁹ at the beginning from generations.⁴⁰ *I am God from the beginning,*⁴¹ and afterward *I am as well.*⁴²
- v. 5 The nations saw and became afraid; *those of the end*⁴³ of the earth drew near and came together,

24 My motives to use NETS as well as other introductory remarks to the English translation are the same as in the analysed text of Isa 40 (See Bāk, Isa 40, 84).

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

26 NETS: *Be dedicated to me* (LXX: ἐγκαινίζεσθε πρὸς με)

27 Om. in NETS → T 1

28 Copt. lit. *from the places of rising*

29 NETS: *to its feet and it will go* → T 2, T 3

30 LXX: lit. *he will place [it]* (δώσει without ἀντήν) → T 1

31 Lit. *upon the earth* → T 4

32 → T 6

33 NETS: *and* → T 1, T 2

34 NETS: *pass through* → T 3

35 → T 6

36 NETS: *and done* → T 2

37 Om. in NETS → T 1

38 Or: *called it*. V. 4a in NETS: *Who has wrought and done these things? The one calling her from the beginning of generations has called her.*

39 Om. in NETS → T 1

40 NETS: *from the beginning of generations* → T 7

41 NETS: *I, God, am first* → T 1

42 NETS: *and for the things that are coming, I am* → T 1, T 3

43 NETS: *the ends* → T 7

- v. 6 each *judging*⁴⁴ his⁴⁵ neighbor, and *each*⁴⁶ *helping* his⁴⁷ brother.⁴⁸ And he will say:
- v. 7 The⁴⁹ *carpenter*⁵⁰ has become strong, also the⁵¹ smith as he smites with the hammer while at the same time *making it flat*⁵². At some time, he *says*⁵³: “The seam is good”; *he has*⁵⁴ strengthened them with nails; they will set them up, and they will not be moved.
- v. 8 But you, Israel, my servant, Iakob, whom I have chosen, the offspring of Abraam, whom I have loved,
- v. 9 you⁵⁵ whom I took hold of *for myself*⁵⁶ from *the end*⁵⁷ of the earth, and I called you from its *hidden places*⁵⁸ and⁵⁹ I said to you, “You are my servant *and*⁶⁰ I have chosen you and⁶¹ not forsaken you”;
- v. 10 do not fear, for I am⁶² with you; do not wander off. *In you I will be glorified. But I said: “I have laboured vainly [and] for empty things. Do not wander off,*⁶³ for I am God⁶⁴ who has strengthened you, and I have helped you, and I have made you secure with my righteous right hand.
- v. 11 See, all who oppose you shall be ashamed and disgraced, for⁶⁵ they shall be as though they were not, and all your adversaries shall perish.⁶⁶
- v. 12 You shall seek them, but you shall not find the men⁶⁷ who shall treat you violently, for they shall be as though they were not, and those who war against you shall not be⁶⁸
- v. 13 because I am⁶⁹ God⁷⁰ who holds your right hand, who says to you, “Do not fear,

44 NETS: *deciding to help* → T 7

45 Om. in LXX (τῷ πλησίον) → T 1

46 Om. in NETS → T 1

47 Om. in LXX (τῷ ἀδελφῷ) → T 1

48 NETS translates this part of the verse: *each deciding to help his neighbor and his brother.*

49 Lit. A (LXX: ἀνὴρ = sa 52)

50 NETS: *artisan man* (LXX: ἀνὴρ τέκτων = sa 52)

51 Lit. a (LXX: χαλκεύς = sa 52)

52 NETS: *striking* (LXX: ἐλαύνων = sa 52) → T 1

53 NETS: *he will say* → T 7

54 NETS: *they have* → T 7

55 Om. in LXX (οἱ)

56 Om. in NETS → T 1

57 NETS: *the ends* → T 7

58 NETS: *mountain peaks* → T 3, T 6

59 Om. in sa 52 → T 2

60 Om. in NETS → T 1

61 Om. in sa 52 → T 2

62 Lit. om. in sa 52 → T 2

63 Om. in NETS → T 1

64 NETS: *your God* → T 2

65 → T 3

66 → T 6

67 Lit. *a man* → T 5, T 7

68 → T 6

69 Lit. om in LXX (ἐγὼ ὁ θεός σου) → T 1

70 NETS: *your God* → T 2

- v. 14 O Iakob, O small Israel.” I have helped you, says God who redeems you, *the Holy of*⁷¹ Israel.
- v. 15 Look, I made you *as wheels of cart*⁷² new,⁷³ saw-shaped [*and*] *threshing*⁷⁴ and you shall thresh mountains and grind hills to powder and⁷⁵ make them like dust.⁷⁶
- v. 16 And⁷⁷ you shall winnow them,⁷⁸ and⁷⁹ a wind shall take them, and⁸⁰ a tempest shall scatter them. But you shall rejoice in the holy things⁸¹ of Israel.
- v. 17 And⁸² the poor and needy shall be glad,⁸³ for they shall seek water *and shall not find [it]*⁸⁴; their tongue has been dried up from thirst.⁸⁵ I *am*⁸⁶ the Lord God, I, *the Lord*⁸⁷, the God of Israel, will listen and I will not forsake them.
- v. 18 But I will open rivers on the mountains⁸⁸ and fountains in the midst of *rocks*⁸⁹; I will make the wilderness into⁹⁰ marshlands and the thirsty land as⁹¹ watercourses.
- v. 19 I will put in⁹² the dry land *cedars*⁹³ and a box tree and a myrtle and a cypress and *a pine*⁹⁴.
- v. 20 so that together they may see and⁹⁵ know and⁹⁶ consider and⁹⁷ understand that the hand⁹⁸ of the Lord has done all these things, and the Holy One of Israel has exhibited them.
- v. 21 Your judgement draws near, says the Lord God; your counsels have drawn near, says the king of Jakob.

71 Om. in NETS → T 1
 72 NETS: *as the threshing wheels of a cart* → T 2
 73 NETS: *new and* (καὶ om. in LXX)
 74 Om. in NETS → T 1, but → T 6!
 75 Lit. om in sa 52 → T 2
 76 → T 6
 77 Lit. om. in sa 52 → T 2
 78 Om. in LXX (λακμήσεις) → T 1
 79 Lit. om. in sa 52 → T 2
 80 Lit. om. in sa 52 → T 2
 81 Another possible translation: *in the holy ones of Israel*.
 82 Lit. om. in sa 52 → T 2
 83 → T 6
 84 NETS: *and there will be none* → T 3
 85 → T 6
 86 Om. in NETS → T 1
 87 Om. in NETS → T 1
 88 → T 6
 89 NETS: *the plains* → T 3, T 6
 90 Lit. om. in sa 52 → T 2
 91 → T 4
 92 LXX: lit. *into* → T 4
 93 NETS: *a cedar* → T 7, T 6
 94 NETS: *a white poplar* → T 3
 95 Lit. om. in copt. → T 2
 96 Lit. om. in copt. → T 2
 97 Lit. om. in copt. → T 2
 98 LXX: lit. *a hand* → T 5

- v. 22 Let them draw near and⁹⁹ declare *to us*¹⁰⁰ the things that will happen or speak of the former things, what they were,¹⁰¹ and¹⁰² we will apply our¹⁰³ mind and¹⁰⁴ know what the last things will be – and tell us the things that are coming.¹⁰⁵
- v. 23 *Tell*¹⁰⁶ *us*¹⁰⁷ the things that are coming at the end, and¹⁰⁸ we will know that you are gods; do good¹⁰⁹ and¹¹⁰ do harm, and¹¹¹ we will wonder as well as see.
- v. 24 Because whence are you and whence is¹¹² your work? *They have chosen you as an abomination from the earth.*¹¹³
- v. 25 But I stirred up the one who is from the north and the one who is from the rising of the sun; they shall be called by my name. Let rulers come and like potter's clay – even as a potter treading *his*¹¹⁴ clay – so shall you be trodden down.
- v. 26 For who shall declare the things that were from the beginning so that we might know them,¹¹⁵ and the former things, and¹¹⁶ we will say that they are true? There is none who foretells nor any who hears your words.
- v. 27 I will give dominion to Sion¹¹⁷ and I will comfort Ierousalem on the way
- v. 28 For from the nations, behold, no one,¹¹⁸ and from among their idols, there was none who declared.¹¹⁹ And if I should ask them, Whence are you? They will not answer me,
- v. 29 for they are the ones who make you¹²⁰ and those who lead you astray¹²¹ are¹²² vain.

99 Lit. om. in copt. → T 2

100 NETS: *to you* → T 7

101 → T 6

102 Lit. om. in copt. → T 2

103 Om. in LXX (τὸν νοῦν) → T 1

104 Lit. om in copt. → T 2

105 → T 6

106 NETS: *Declare* → T 3

107 Om. in NETS → T 1

108 Lit. om. in copt. → T 2

109 Lit. *what is good* → T 7

110 Lit. om in copt. → T 2

111 Lit. om in copt. → T 2

112 Lit. om in LXX → T 1

113 NETS: *From the earth. They have chosen you as an abomination* → T 6

114 Om. in NETS → T 1

115 Lit. *them* om. in LXX (ἵνα γινῶμεν) and sa 52 (ⲬⲈ ⲈⲚⲈⲈⲐⲘⲈ).

116 Lit. om. in sa 52 → T 2

117 → T 6

118 → T 6

119 Lit. *there is none who declares* → T 7, T 6.

120 Ziegler: *the ones who make you are nothing* (observed in the footnote of NETS) → T 3

121 Ziegler: *those who form you* (observed in the footnote of NETS) → T 3

122 Lit. om. in LXX → T 1

5. Tables of Language Differences

The differences between the text of the Septuagint and its Coptic translation will be presented in the following order: additions (Table 1), omissions (Table 2) found in the Coptic text, the use of different vocabulary (Table 3), changes of prepositions (Table 4) and articles (Table 5),¹²³ changes in word order (Table 6)¹²⁴ and semantic changes (Table 7).¹²⁵ The last table shows the Greek borrowings appearing in the Coptic text of Isa 41 (Table 8).

Table 1. Additions to the Coptic text

41:1	ισχύον: strength	ΝΤΕΥΘΟΜ: <i>their</i> strength (> Ziegler)
41:2	δώσει: he will place	ϸΝΑΤΑΛΑϸ: he will place <i>it</i> (> Ziegler)
41:3	ἡ ὁδός: the way	ΤΕΖΪΗ ΓΑΡ: <i>for</i> (or: <i>but</i>) the way (Ziegler: διελευς. Γαρ 538 Sa)
41:4	ἐκάλεσεν αὐτήν: he has called her	ΑΥΩ ΑΥΜΟΥΤΕ ΕΡΟϸ: <i>and</i> he has called her (> Ziegler)
41:4	ὁ καλῶν αὐτήν ἀπὸ γενεῶν ἀρχῆς: the one calling her from the beginning of generations	ΠΕΤΜΟΥΤΕ ΕΡΟϸ ΠΕ ΝΩΡΠ ΞΪΝ ΞΩΜ: the one calling her <i>is at the beginning from generations</i> (> Ziegler)
41:4	ἐγὼ θεὸς πρῶτος: I, God, am first	ΑΝΟΚ ΠΕ ΠΝΟΥΤΕ ΞΙΝ ΝΩΡΠ: I am God <i>from</i> the beginning (> Ziegler)
41:4	καὶ εἰς τὰ ἐπερχόμενα ἐγὼ εἶμι: and for the things that are coming, I am	ΑΥΩ ΜΝ<Ν>ϸΩϸ ΑΝΟΚ ΟΝ ΠΕ: and afterward I am <i>as well</i> (Ziegler: + παλιν 538 Co)
41:6	τῷ πλησίον: neighbor	ΜΠΕΤΖΪΤΟΥΩϸ: <i>his</i> neighbor (Ziegler: + αὐτου 534 Co)
41:6	τῷ ἀδελφῷ βοηθῆσαι: to help the brother	ΕΡΕΠΟΥΑ ΠΟΥΑ ΒΟΗΘΕΪ ΕΠΕϸϸΟΝ: <i>each</i> helping his brother (Ziegler: + εκαστος 538 Sa)
41:6	τῷ ἀδελφῷ βοηθῆσαι: the brother (<i>dativus</i>)	ΕΠΕϸϸΟΝ: to <i>his</i> brother (Ziegler: + αὐτου 449 Co)

¹²³ Omitting or adding an article does not necessarily result from the translator's intention to interfere in the content. It is frequently (especially in Coptic) the semantic rules that decide about the omission of an article. Therefore, it would be no "material" sense to list all the places where the Coptic translation is not faithful to all the articles occurring in the Greek LXX. Table 5 only shows selected examples.

¹²⁴ The differences in word order do not always have to reflect the real changes introduced by the Coptic translator. They can often depend on the syntactic rules according to which, e.g. the direct object usually appears immediately after the verb (see Isa 41:18.19) (cf. B. Layton, *A Coptic Grammar. With Chrestomathy and Glossary. Sahidic Dialect. Second Edition, Revised and Expanded. With an Index of Citations* [Wiesbaden: Harrassowitz Verlag 2004], § 182).

¹²⁵ Here we have included the grammatical and semantic changes (e.g. number, tense, person, gender, etc.).

41:7	ἅμα ἐλαύνων: at the same time striking	ΖΪ ΟΥCΟΠ Ε4ΠΩΧ̄Θ ΜΜΟ4: at the same time <i>making it flat</i> (> Ziegler)
41:9	οὗ ἀντελαβόμεν: whom I took hold of	ΠΕΝΤΑΙΩΟΠ4 ΕΡΟΪ: whom I took hold of <i>for myself</i> (> Ziegler)
41:9	ἐξελεξάμην σε: I have chosen you	ΛΓΩ ΛΪCΟΤΠ̄Κ: and I have chosen you (Ziegler: και 538 Sa)
41:10	μὴ πλανῶ: do not wander off	+ ΛΓΩ ΨΝΑΧΪ ΕCΟΥ ΝΖΗΤΚ· ΔΝΟΚ ΖΩ ΑΙΧΟΟC ΧΕ ΝΤΑΪΩ̄ΠΖΪCΕ ΕΠΧΙΝΧΗ ΕΖ̄Ν ΠΕΤΩΟΥΕΙΤ· ΜΠ̄ΡΠΛΑΝΑ: <i>And in you I will be glorified. But I said: "I have laboured vainly [and] for empty things. Do not wander off</i> (Ziegler: και εν σοι δοξασθησομαι και εγω (...) ειπα κενως εκοπιασα εις ματαια μη πλανω 393 538 Sa)
41:13	ἐγὼ ὁ θεὸς σου: lit. I [am] your God	ΔΝΟΚ ΠΕ ΠΝΟΥΤΕ: <i>I am God</i> (> Ziegler)
41:14	Ἰσραηλ ² : O Israel	ΠΠΕΤΟΥΑΑΒ ΜΠ̄ΗΛ: <i>the Holy of Israel</i> (Ziegler: + ο αγιος with a reference to Coptic)
41:15	καινοὺς πριστηροειδεῖς: new [and] saw-shaped	ΝΒ̄ΡΡΕ ΝΡΑ ΝΒΑΩΟΥΡ ΕΥΖΪ: new, saw-shaped [and] <i>threshing</i> (> Ziegler) → T 6!
41:16	λικμήσεις: you shall winnow	Ν̄ΓΩΑΩΟΥ: you shall winnow <i>them</i> (Ziegler: + αυτους Co; α' λικμησεις αυτους)
41:17	ἐγὼ κύριος: I, the Lord	ΔΝΟΚ ΠΕ ΠΧΟΕΪC: <i>I am the Lord</i>
41:17	ὁ θεὸς Ἰσραηλ: the God of Israel	ΠΧΟΕΪC ΠΝΟΥΤΕ ΜΠ̄ΗΛ: <i>the Lord, the God of Israel</i> (Ziegler: pr. Κυριος 198 538 Sa)
41:22	τὸν νοῦν: the mind	ΠΕΝΖΗΤ: <i>our mind</i> (lit. our heart) (Ziegler: + ημων with a reference to Co)
41:23	ἀναγγεῖλατε: proclaim!	ΧΩ ΝΑΝ: tell <i>us!</i> (Ziegler: + ημιν with a reference to Co)
41:24	πόθεν ἡ ἐργασία ὑμῶν: whence [is] your work?	ΟΥ ΕΒΟΛ ΤΩΝ ΤΕ ΤΕΤ̄ΝΕΡΓΑCΙΑ: whence <i>is</i> your work? (> Ziegler)
41:25	τὸν πηλόν: clay (in Acc.)	ΜΠΕCΟΜΕ: <i>his clay</i> (> Ziegler)
41:29	μάτην: vain	ΕΠΧΙΝΧΗ ΝΕ: <i>are vain</i> (> Ziegler)

Table 3. Changes of words

41:2	ἀπὸ ἀνατολῶν: from the east	ΕΒΟΛ ΖΝ {N̄}ΜΜΑ ΝΩΑ: lit. from the <i>places of rising</i> (> Ziegler)
41:2	καὶ πορεύεται: and it will go	ΑΥΩ ΑCOYAZC NCWQ̄: and it followed him (> Ziegler)
41:3	διελεύσεται: they will <i>pass through</i>	ΝΑΜΟΩΕ: lit. [they] will <i>walk</i> ¹²⁶ (> Ziegler)
41:4	καὶ εἰς τὰ ἐπερχόμενα ἐγὼ εἰμι: and for the things that are coming, I am	ΑΥΩ ΜN̄<N>CWC ΔΝΟΚ ΟΝ ΠΕ: and <i>afterward I am as well</i> (> Ziegler)
41:9	ἐκ τῶν σκοπιῶν αὐτῆς: from its mountain peaks	ΕΒΟΛ ΖΝ ΝΕCΠΕΘΗΠ: from its hidden places (> Ziegler)
41:11	γάρ	ΔΕ (> Ziegler) both particles have similar meanings ¹²⁷
41:17	καὶ οὐκ ἔσται: and there will be none	N̄<CE>TMΩINE: and shall not find (Ziegler: οὐχ εὐρησούσι with a reference to Co)
41:18	ἐν μέσῳ πεδίων: in the midst of the plains	ΖN̄ ΤΜΗΤΕ ΝΖΕΝΠΕΤΡΑ: in the midst of <i>rocks</i> (Ziegler: πετρῶν Sa)
41:19	λεύκη: a white poplar	ΟΥΠΕΥΚΗ: a pine (Ziegler: πευκην 233 407 538 Sa)
41:23	ἀναγγεῖλατε: proclaim!	ΧΩ: tell! (> Ziegler)
41:29	Ziegler: οὐθὲν γὰρ οἱ ποιοῦντες ὑμᾶς: for the ones who make you <i>are nothing</i>	ΝΕΤΤΑΜΙΟ ΓΑΡ ΜΜΩΤN̄ ΩΟΟΠ: for <i>they are the ones who make you</i> (Ziegler: οὐθὲν scripsi] εἰσι(v) codd.gr. et verss.)
41:29	Ziegler: καὶ μάτην οἱ πλάσσοντες ὑμᾶς: and those <i>who form</i> you are vain	ΑΥΩ ΕΠΧΙΝΧΗ ΝΕ ΝΕΤΠΛΑΝΑ ΜΜΩΤN̄: and those <i>who lead you astray</i> are vain (observed by Ziegler without any references to Coptic)

Table 4. Changes of prepositions

41:2	εἰς γῆν: <i>in</i> the earth	ΖΙΨΜ ΠΚΑΖ: lit. <i>upon</i> the earth (> Ziegler)
41:18	ἐν ὑδραγωγοῖς: lit. <i>in</i> watercourses	ΝΖΕΝΒΟ: <i>as</i> watercourses (> Ziegler)
41:19	εἰς τὴν ἄνυδρον: lit. <i>into</i> the dry land	ΖΜ ΠΚΑΖ ΕΤΟΒΕ: lit. <i>in</i> the dry land (> Ziegler)

Table 5. Changes of articles

41:12	τοὺς ἀνθρώπους: <i>the</i> men	ΕΥΡΩΜΕ: <i>a</i> man (> Ziegler)
41:20	χεῖρ: lit. <i>a</i> hand	ΤΟΙΧ: <i>the</i> hand (Ziegler: pr. H 403' without any references to Coptic)

Table 6. Changes in word order

41:2	ἀπὸ ἀνατολῶν / δικαιοσύνην: from the east / righteousness	ΤΔΙΚΑΪΟΣΥΝΗ / ΕΒΟΛ ΖΝ ΨΜΜΑ ΝΩΑ: righteousness from the east (Ziegler: 564, without any references to Coptic)
41:2	καὶ ὡς φρύγανα ἐξωσμένα / τὰ τόξα αὐτῶν: and like brushwood that is driven out / their bows	ΑΥΩ ΝΕΥ{ΠΕΥ}ΠΪΤΕ / ΝΘΕ ΝΖΝΔΛΛΜ ΕΥΖΗΛ ΕΒΟΛ: and their bows / like brushwood that is driven out
41:3	καὶ ¹ / διελεύσεται ἐν εἰρήνῃ ² / ἡ ὁδὸς τῶν ποδῶν αὐτοῦ ³ : and ¹ / the way of his feet ³ / will pass through in peace ²	ΤΕΖΪΗ ΓΑΡ ΝΝΕΦΟΥΡΗΤΕ ¹ / ΝΑΜΟΩΕ ΖΝ ΟΥΕΙΡΗΝΗ ² : for the way of his feet ¹ / will pass through in peace ²
41:9	καὶ ἐκ τῶν σκοπιῶν αὐτῆς / ἐκάλεσά σε	ΑΥΩ ΑΪΜΟΥΤΕ ΕΡΟΚ / ΕΒΟΛ ΖΝ ΝΕΦΤΕΘΗΠ (> Ziegler)
41:11	ἀπολοῦνται / πάντες οἱ ἀντίδικοί σου: lit. shall perish / all your adversaries	ΝΕΧΑΧΕ ΤΗΡΟΥ / ΝΑΤΑΚΟ (> Ziegler)
41:12	καὶ οὐκ ἔσονται / οἱ ἀντιπολεμοῦντές σε	ΑΥΩ ΝΕΤΨ ΟΥΒΗΚ ΝΑΩΩΠΕ ΔΝ: and those who war against you / shall not be (> Ziegler)
41:15	ἀλοῶντας ¹ / καινούς ² / πριστηροειδεῖς ³ : threshing ¹ / new ² / saw-shaped ³	ΝΒΡΡΕ ² / ΝΡΑ ΝΒΑΩΟΥΡ ³ / ΕΥΖΪ ¹ : new / saw-shaped / threshing (> Ziegler)
41:16	ὡς χνοῦν ¹ / θήσεις ² : you shall make them ² / like dust ¹	ΝΓΑΛΥ ² / ΝΘΕ ΝΟΥΩ<Ο>ΕΙΩ ¹ (> Ziegler)

41:17	ἀγαλλιάσονται ¹ / οἱ πτωχοὶ ² / καὶ οἱ ἐνδεεῖς ³ : the poor ² / and needy ³ / shall be glad ¹	ΝΤΕΝΖΗΚΕ ² / ΤΕΛΗΛ ¹ / Μ̄Ν ΝΕΤ̄Ρ ΔΡΩΖ ³ (> Ziegler)
41:17	ἡ γλῶσσα αὐτῶν ¹ / ἀπὸ τῆς δίψης ² / ἐξηράνθη ³ : their tongue ¹ / has been dried up ³ / from thirst ²	ΑΠΕΥΛΑΣ ¹ / ΨΟΟΥΕ ³ / ΖΑ ΠΙΒΕ ² (> Ziegler)
41:18	ἀνοίξω ¹ / ἐπὶ τῶν ὄρεων ² / ποταμοῦς ³ : I will open ¹ / rivers ³ / on the mountains ²	†ΝΑΟΥΩΝ ¹ / ΝΖΕΝΕΙΕ̄ΡΩΟΥ ³ / ΖῙ ΤΟΥ ² (> Ziegler)
41:18	ἐν μέσῳ πεδίων ¹ / πηγᾶς ² : fountains ² / in the midst of the plains ¹	ΖΕΝΠΥΓΗ ² / {ΖΕΝ ΤΜΗ} Ζ̄Ν ΤΜΗΤΕ ΝΖΕΝΠΕΤΡΑ ¹ (> Ziegler)
41:19	θήσω ¹ / εἰς τὴν ἄνυδρον γῆν ² / κέδρον ³ : I will put ¹ / in the dry land ² / a cedar ³	†ΝΑΚΩ ¹ / ΝΖΕΝΚΕΔΡΟΣ ³ / Ζ̄Μ ΠΚΑΖ ΕΤΟΒΕ ² (> Ziegler)
41:22	τὰ πρότερα ¹ / τίνα ἦν ² / εἶπατε ³ : speak ³ / of the former things ¹ , / what they were ²	ΑΧΙC ΧΕ ³ / ΟΥ ΝΕ ² / ΝΨΟΡ̄Π ¹ (> Ziegler)
41:22	τὰ ἐπερχόμενα ¹ / εἶπατε ἡμῖν ² : tell us ² / the things that are coming ¹	ΧΩ ΝΑΝ ² / ΝΝΕΤΝΗΥ ¹ (> Ziegler)
41:24	ἐκ γῆς ¹ / βδέλυγμα ἐξελέξαντο ὑμᾶς ² : From the earth ¹ . / They have chosen you as an abomination ²	ΝΤΑΥCΕΤΠ ΤΗΥΤ̄Ν ΝΒΟΤΕ ² / ΕΒΟΛ ΖΜ ΠΚΑΖ ¹ : They have chosen you as an abomination ² / from the earth ¹ (> Ziegler)
41:27	ἀρχὴν ¹ / Σιων ² / δώσω ³ : I will give ³ / dominion ¹ / to Sion ²	†ΝΑ† ³ / ΝCΙΩΝ ² / ΝΟΥΑΡΧΗ ¹ (> Ziegler)
41:28	ἀπὸ ¹ / γὰρ ² / τῶν ἐθνῶν ³ / ἰδοὺ ⁴ / οὐδεὶς ⁵ : for ² / from ¹ / the nations, ³ / behold, ⁴ / no one ⁵	ΕΙCΖΗΗΤΕ ⁴ / ΓΑΡ ² / Μ̄Ν ΛΑΑΥ ⁵ / ΕΒΟΛ ΖΕΝ ¹ / ΝΖΕΘΝΟC ³ (> Ziegler)
41:28	ἀπὸ τῶν εἰδώλων αὐτῶν ¹ / οὐκ ἦν ὁ ἀναγγέλλων ² : and from their idols, ¹ / there was none who declared ²	Μ̄Ν ΠΕΤ<Τ>ΑΜΟ ² / Ε̄ΒΟΛ ΖΝ ΝΕΥΕΙΔΩΛΟΝ ¹ (> Ziegler)

Table 7. Semantic changes

41:2	καὶ πορεύσεται: and it will go (future tense)	ΔΥΩ ΔΟΥΓΑΖ̄C ΝCΩ̄: and it followed him (past tense) (> Ziegler)
41:4	ἀπὸ γενεῶν ἀρχῆς: from the beginning of generations	ΝΩΟΡΠ Ξ̄ΙΝ ΞΩΜ: lit. the first from generation (> Ziegler), sa 41.13: ΝΩΟΡΠ Ξ̄ΙΝ ΝΞΩΜ (the first from generations)
41:5	τὰ ἄκρα τῆς γῆς: the ends of the earth	ΔΝΑΔΡΗΞ̄C ΜΠΚΑΖ: those of the end of the earth (> Ziegler)
41:6	κρίνων ἕκαστος τῷ πλησίον: each deciding [to help] his neighbor	ΕΡΕΠΟΥΑ ΠΟΥΑ ΚΡΙΝΕ ΜΠΕΤΖ̄ΙΤΟΥΩC: each <i>judging</i> his neighbor (Ziegler: τον πλησιον without any references to Coptic)
41:7	ποτὲ μὲν ἐρεῖ: at some time he will say	ΟΥCΟΠ ΜΕΝ ΨΑCΞΟΟC: at some time, he <i>says</i> (> Ziegler) LXX = sa 41.13: CΝΑΞΟΟC
41:7	ἰσχύρωσαν αὐτὰ: they have strengthened them	ΔCΤΔΞΡΟΥC: he has strengthened them (> Ziegler)
41:9	ἀπ' ἄκρων: from the ends	Ξ̄ΙΝ ΔΡΗΞ̄C: from the end (Ziegler: ακρου, without any references to Coptic)
41:12	τοὺς ἀνθρώπους: the men (plural)	ΕΥΡΩΜΕ: a man (singular) (> Ziegler)
41:19	κέδρον: a cedar	ΝΖΕΝΚΕΔΡΟC: cedars (Ziegler: κεδρους 407 538 Co Syh)
41:22	ὕμῖν: to you	ΝΔΝ: to us (Ziegler: ημιν with a reference to Sa)
41:23	εὖ ποιήσατε: do good (adverb form)	ΔΡΙ ΠΕΤΝΑΝΟΥC: lit. do <i>what is</i> good (> Ziegler)
41:28	οὐκ ἦν ὁ ἀναγγέλλων: there was none who declared	Μ̄Ν ΠΕΤ<Τ>ΑΜΟ: lit. there <i>is</i> none who declares (> Ziegler)

Table 8. Greek words in the Coptic text

41:8	Ἀβρααμ	ΔΒΡΑΖΔΑΜ
41:27	ἀρχή	ΔΡΧΗ
41:1.25	ἄρχων	ΔΡΧΩΝ
41:6.10.14	βοηθέω	ΒΟΗΘΕΪ, Β<Ο>ΗΘΕΙ (41:14)
41:1.10 (2x). 12.17.26.28.29	γάρ	ΓΑΡ

41:8.11.16. 25	δέ	ΔΕ
41:2	δικαιοσύνη	ΔΙΚΑΪΟΣΥΝΗ
41:2.5.28	ἔθνος	ΖΕΘΝΟΣ
41:28	εἶδωλον	ΕΙΔΩΛΟΝ
41:3	εἰρήνη	ΕΙΡΗΝΗ
41:18	ἔλος	ΖΕΛΟΣ
41:4	ἐνεργέω	ΕΝΕΡΓΕΙ
41:24	ἐργασία	ΕΡΓΑΣΙΑ
41:18	ἔρημος	ΕΡΗΜΟΣ
41:16	εὐφραίνω	ΕΥΦΡΑΝΕ
41:22	ἦ	Η
41:8.14.21	Ἰακωβ	ΪΑΚΩΒ
41:27	Ἱερουσαλημ	ΘΙΛΗΜ
41:8.14 (2x). 16.17.20	Ἰσραηλ	Π̄ΙΗΛ
41:19	κέδρος	ΚΕΔΡΟΣ
41:25 (2x)	κεραμεύς	ΚΕΡΑΜΕΥΣ
41:6	κρίνω	ΚΡΪΝΕ
41:19	κυπάρισσος	ΚΥΠΑΡΙΪΟΣ
41:19	λεύκη	ΠΕΥΚΗ
41:19	μυρσίνη	ΜΟΡΣΥΝΗ
41:1	νήσος	ΝΗΣΟΣ
41:26	οὐδέ	ΟΥΔΕ
41:18	πέτρα (LXX: πεδῖον)	ΠΕΤΡΑ
41:18	πηγή	ΠΥΓΗ
41:10.29	πλανάω	ΠΛΑΝΑ
41:19	πύξος	ΠΥΞΪΝΟΝ
41:27	Σιων	ΣΪΩΝ
41:8	σπέρμα	ΣΠΕΡΜΑ
41:1	τότε	ΤΟΤΕ

6. The Analysis of Selected Philological Questions Found in Isa 41

The last part of the paper includes an analysis of selected philological questions found in the second chapter of Deutero-Isaiah. They mainly concern two areas. The first is differences between manuscript sa 52 and other witnesses appearing in the critical apparatus. The other shows the way the Coptic translator read the Greek text.

Isa 41:1

Manuscript sa 41.13 contains a slightly modified version: $\bar{\zeta}\bar{\eta}$ $\tau\epsilon\upsilon\beta\omicron\mu$, which should be rendered as *in their strength*. Since the text of the LXX has the direct object $\iota\sigma\chi\acute{\upsilon}\nu$ without any preposition it would be better to accept the Coptic translation found in our manuscript sa 52: $\mathbf{NTEY\beta\omicron M}$.

Isa 41:2

Our manuscript has the form $\{\bar{\eta}\}\mathbf{MMA N\psi\alpha}$, which literally means “the places of the east” or “the easts.” This form perfectly agrees with the Greek text that reads $\acute{\alpha}\pi\acute{\omicron}$ $\acute{\alpha}\nu\alpha\tau\omicron\lambda\acute{\omega}\nu$, where the word “east” was used in plural. At this point, it is worth noting two things. Firstly, in Isa 11:11, we have the identical notation $\{\bar{\eta}\}\mathbf{MMA N\psi\alpha}$, where the scribe also added the unnecessary letter $\bar{\eta}$. Secondly, Isa 11:11 has the precise phrase $\{\bar{\eta}\}\mathbf{MMA N\psi\alpha MTPH}$. Consequently, we can undoubtedly read about “the places of the sunrise.” The plural form might have been used to express “sunrise.” Isa 41:2 does not contain this clarification: \mathbf{MTPH} . Thus, we have two interpretations: either the author speaks in general that God “has roused righteousness from the east” (having in mind King Cyrus the Great) or refers to the righteousness roused in different places in the east. Therefore, the author would have referred to the various places related to Cyrus, for example Elam conquered by him in 558 BC or Babylon seized in 539 BC. A question arises whether the Coptic translator could have known the history of Cyrus’s conquests. It seems probable, especially if we consider the Persian king’s plans to conquer Egypt. In the Egyptian circles, there could have been narratives about Cyrus and his threats against Egypt. Summing up, the plural form $\mathbf{MMA N\psi\alpha}$ used in our manuscript may have resulted from the historical knowledge of Cyrus’s deeds or may have been a *plurale tantum* used to describe “the east” or may simply have been a literal translation of the Greek $\acute{\alpha}\nu\alpha\tau\omicron\lambda\acute{\omega}\nu$.

Our manuscript has $\mathbf{N\psi TP\epsilon N\epsilon PP\omega\upsilon\upsilon P \psi\theta\eta\phi\epsilon}$, where after the 3rd person singular masculine *conjunctive* $\mathbf{N\psi-}$ occurs the *causative infinitive* $\mathbf{TP\epsilon-}$, followed by the noun $\mathbf{\epsilon PP\omega\upsilon\upsilon}$ preceded by the plural article $\mathbf{N-}$. The second

part P $\omega\pi\theta\rho\epsilon$ is a composed verbal form that means “be amazed”.¹²⁶ In manuscript sa 41.13, we come across the slightly different form $\mathbf{N}\mathbf{C}\mathbf{T}\mathbf{P}\mathbf{R}\mathbf{E}\mathbf{N}\mathbf{\bar{N}}\mathbf{P}\mathbf{P}\mathbf{W}\mathbf{O}\mathbf{Y}$, in which the noun with the article ($\mathbf{\bar{N}}\mathbf{P}\mathbf{P}\mathbf{W}\mathbf{O}\mathbf{Y}$) is preceded by still another $\mathbf{\bar{N}}$. Here we are probably dealing with a common scribal error (dittography), especially that the edition of the same manuscript worked out by Winstedt contains only one \mathbf{N} ($\mathbf{N}\mathbf{C}\mathbf{T}\mathbf{P}\mathbf{R}\mathbf{E}\mathbf{N}\mathbf{P}\mathbf{P}\mathbf{W}\mathbf{O}\mathbf{Y}$). It is not very probable that the scribe added the letter $\mathbf{\bar{N}}$, intending to treat the noun $\mathbf{\bar{N}}\mathbf{P}\mathbf{P}\mathbf{W}\mathbf{O}\mathbf{Y}$ as a direct object. It would have been a very non-typical construction with a *causative infinitive*. “Like the other bases, $\mathbf{T}\mathbf{P}\mathbf{E}$ – is followed by entity term and infinitive.”¹²⁷ Hence $\mathbf{N}\mathbf{C}\mathbf{T}\mathbf{P}\mathbf{R}\mathbf{E}\mathbf{N}\mathbf{E}\mathbf{P}\mathbf{P}\mathbf{W}\mathbf{O}\mathbf{Y}$ $\mathbf{P}\mathbf{\omega}\mathbf{\pi}\mathbf{\theta}\mathbf{\rho}\mathbf{\epsilon}$ occurring in our manuscript is by all means correct.

In manuscript sa 52, there is the form $\mathbf{N}\mathbf{E}\mathbf{Y}\mathbf{P}\mathbf{E}\mathbf{Y}\mathbf{\pi}\mathbf{\acute{\iota}}\mathbf{T}\mathbf{E}$. Here we have the noun $\mathbf{\pi}\mathbf{\acute{\iota}}\mathbf{T}\mathbf{E}$, meaning “a bow,” uniquely preceded by two different *possessive articles*. One of them ($\mathbf{N}\mathbf{E}\mathbf{Y}$ –) has a plural reference and together with the noun assumes the meaning “their bows.” The other ($\mathbf{P}\mathbf{E}\mathbf{Y}$ –) points to the singular form “their bow.” Thus, the reader must choose between $\mathbf{N}\mathbf{E}\mathbf{Y}\mathbf{\pi}\mathbf{\acute{\iota}}\mathbf{T}\mathbf{E}$ and $\mathbf{P}\mathbf{E}\mathbf{Y}\mathbf{\pi}\mathbf{\acute{\iota}}\mathbf{T}\mathbf{E}$. Since the LXX reads the plural $\tau\acute{\alpha} \tau\acute{\omicron}\xi\alpha \alpha\upsilon\tau\acute{\omicron}\nu$, a better rendering in Coptic is $\mathbf{N}\mathbf{E}\mathbf{Y}\mathbf{\pi}\mathbf{\acute{\iota}}\mathbf{T}\mathbf{E}$, which follows the reading of manuscript sa 41.13. The edition of the manuscript has $\mathbf{N}\mathbf{E}\mathbf{Y}\{\mathbf{P}\mathbf{E}\mathbf{Y}\}\mathbf{\pi}\mathbf{\acute{\iota}}\mathbf{T}\mathbf{E}$, suggesting that the *possessive article* $\mathbf{P}\mathbf{E}\mathbf{Y}$ – is redundant.

Isa 41:6

The Septuagint begins with κρίνων ἕκαστος τῷ πλησίον, where πλησίον is treated as an indeclinable *adverb form*. In the Coptic translation of $\mathbf{E}\mathbf{R}\mathbf{E}\mathbf{P}\mathbf{O}\mathbf{Y}\mathbf{A}$ $\mathbf{P}\mathbf{O}\mathbf{Y}\mathbf{A}$ $\mathbf{K}\mathbf{R}\mathbf{\acute{I}}\mathbf{N}\mathbf{E}$ $\mathbf{M}\mathbf{P}\mathbf{E}\mathbf{T}\mathbf{Z}\mathbf{\acute{I}}\mathbf{T}\mathbf{O}\mathbf{Y}\mathbf{W}\mathbf{C}$ it seems more likely to interpret $\mathbf{M}\mathbf{P}\mathbf{E}\mathbf{T}\mathbf{Z}\mathbf{\acute{I}}\mathbf{T}\mathbf{O}\mathbf{Y}\mathbf{W}\mathbf{C}$ as the direct object of the verb $\mathbf{K}\mathbf{R}\mathbf{\acute{I}}\mathbf{N}\mathbf{E}$, used in its basic sense “to judge.” We could assume that the Coptic version agrees with some manuscripts of the LXX (including 534 and 538), which interpret πλησίον as a nominal form changing the article to the *accusativus* (τὸν πλησίον).

The analysis of the Greek text shows that the author of the LXX interprets κρίνων ἕκαστος τῷ πλησίον καὶ τῷ ἀδελφῷ βοηθῆσαι in a cumulative way, just as it was rendered in NETS: “each deciding to help his neighbor and his brother.” On the other hand, the Coptic translator explicitly divides the sentence into two parts. We have $\mathbf{E}\mathbf{R}\mathbf{E}\mathbf{P}\mathbf{O}\mathbf{Y}\mathbf{A}$ $\mathbf{P}\mathbf{O}\mathbf{Y}\mathbf{A}$ $\mathbf{K}\mathbf{R}\mathbf{\acute{I}}\mathbf{N}\mathbf{E}$ $\mathbf{M}\mathbf{P}\mathbf{E}\mathbf{T}\mathbf{Z}\mathbf{\acute{I}}\mathbf{T}\mathbf{O}\mathbf{Y}\mathbf{W}\mathbf{C}$ and then $\mathbf{\lambda}\mathbf{Y}\mathbf{W}$ $\mathbf{E}\mathbf{R}\mathbf{E}$ – $\mathbf{P}\mathbf{O}\mathbf{Y}\mathbf{A}$ $\mathbf{P}\mathbf{O}\mathbf{Y}\mathbf{A}$ $\mathbf{B}\mathbf{O}\mathbf{H}\mathbf{\theta}\mathbf{E}\mathbf{\acute{I}}$ $\mathbf{E}\mathbf{P}\mathbf{E}\mathbf{C}\mathbf{O}\mathbf{N}$, where the subject $\mathbf{P}\mathbf{O}\mathbf{Y}\mathbf{A}$ $\mathbf{P}\mathbf{O}\mathbf{Y}\mathbf{A}$ preceded by the *conversion* of $\mathbf{E}\mathbf{R}\mathbf{E}$ – is repeated.¹²⁸ The division of the Coptic text is also testified by the conjunction $\mathbf{\lambda}\mathbf{Y}\mathbf{W}$ and the dot (·) appearing after $\mathbf{M}\mathbf{P}\mathbf{E}\mathbf{T}\mathbf{Z}\mathbf{\acute{I}}\mathbf{T}\mathbf{O}\mathbf{Y}\mathbf{W}\mathbf{C}$. Consequently, the verbs $\mathbf{K}\mathbf{R}\mathbf{\acute{I}}\mathbf{N}\mathbf{E}$ and $\mathbf{B}\mathbf{O}\mathbf{H}\mathbf{\theta}\mathbf{E}\mathbf{\acute{I}}$ are independent of each other.

¹²⁶ Crum, *Coptic Dictionary*, 581b.

¹²⁷ Layton, *Coptic Grammar*, § 359.

¹²⁸ The repetition of the subject ἕκαστος appears in the Greek manuscript 538, to which many fragments of the Coptic manuscript sa 52 are equivalent.

The Coptic version semantically differs from the text of the LXX. At first, it says that “everyone judges his neighbor” and then that “everyone helps his brother.” In the context of the preceding verses, this behaviour might be an image of some confusion arisen among foreign nations who witnessed the conquests of Cyrus. Since the content of the next verse – Isa 41:7 is related to Isa 40:19, we could assume that Isa 41:6 should also be interpreted in the context of the previous chapter (Isa 40). A more detailed exegetical analysis of Isa 40 – 41 could answer this question.

Isa 41:10

In the Coptic translation, we find a longer version of this verse. After translating the Greek *μη πλανω̄*, the Sahidic version adds words that can be rendered as *In you I will be glorified. But I said: “I have labored vainly [and] for nothing. Do not wander off.”* They were taken from the final part of Isa 49:3 (καὶ ἐν σοὶ δοξασθήσομαι) and the beginning of Isa 49:4 (καὶ ἐγὼ εἶπα κενῶς ἐκοπίασα καὶ εἰς μάταιον καὶ εἰς οὐδὲν). In his critical apparatus to Isa 41:10, Ziegler points out that the longer version of the verse begins after the 2nd person pronoun σου, which is not true. The longer version begins earlier, namely after the imperative *μη πλανω̄*.

Isa 41:12

In the Greek version of the LXX we can hardly find the verb *παροινέω* meaning “to behave ill at wine, to insult, to rage against.”¹²⁹ Its Coptic equivalent is also rare. A verb related to “drinking too much” could be ⲧⲢⲈ,¹³⁰ but its meaning refers to a violent action. The Coptic translator used the general **KIM** Ⲉ- , which means “to move” and “be moved,”¹³¹ also referring to violence.¹³² Although the construction **ⲈTK̅IM** **ⲈPOK** does not exactly correspond to the Greek οἱ παροινήσουσιν εἰς σέ, my English translation follows the version of NETS: “who shall treat you violently.”

Isa 41:16

The final part of the verse in the LXX contains ἐν τοῖς ἁγίοις Ἰσραὴλ meaning “in the holy things of Israel.”¹³³ The Coptic rendering is faithful to the Greek version reading the word in the plural form: **Ⲓ̅N̅ M̅P̅ET̅OY̅A̅A̅B M̅P̅I̅H̅Λ̅**. Ziegler gives examples of manuscripts containing the singular form: *εν τω αγιω* (“in

¹²⁹ Lust, *Lexicon*, 473a.

¹³⁰ Crum, *Coptic Dictionary*, 456b.

¹³¹ Crum, *Coptic Dictionary*, 108a.

¹³² Cf. Crum, *Coptic Dictionary*, 109a.

¹³³ A probable alternative translation is: “in the holy ones of Israel,” which has been given in the footnote in NETS (p. 855).

the holy thing¹³⁴ of Israel”). Yet, he notes that the singular form occurs in the Coptic manuscripts, which is not true! Our manuscript sa 52 clearly reads **ΜΠΕ-ΤΟΥΛΑΒ**, and not **ΠΠΕΤΟΥΛΑΒ**, thus being a faithful translation of the Greek ἐν τοῖς ἁγίοις Ἰσραηλ.

Isa 41:17

The LXX has the formulation: ζητήσουσιν γὰρ ὕδωρ καὶ οὐκ ἔσται, which NETS translates as *for they shall seek water, and there will be none*. The Coptic translation in sa 52 reads this fragment as a slightly changed construction **ϸΕΝΑΩΙΝΕ ΓΑΡ Ν̄ΝΑ ΜΟΥ Ν̄ΤΜϸΙΝΕ**, where the last word **Ν̄ΤΜϸΙΝΕ** can be problematic. It consists of the verb **ϸΙΝΕ**, meaning “to find”¹³⁵ preceded by the negative **-Τ̄Μ-** and the letter **Ν-**, which could create the so-called *attributive construction*. The whole formulation could then mean *for they shall seek water, which cannot be found*.

Ziegler, in his critical apparatus of the LXX, states that the Greek manuscript 538 has the version οὐχ ευρησουσι instead of οὐκ ἔσται, and so he reads it in the future tense: *they will not find*. At the same time, he remarks that this version appears in the Coptic texts. In order to accept Ziegler’s remark, we should slightly modify the verbal form **Ν̄ΤΜϸΙΝΕ**, adding a 3rd person singular subject. We would have **Ν̄<ϸΕ>ΤΜϸΙΝΕ**, which itself is the negated form of the *conjunctive*. Since in our verse the earlier verbal form was **ϸΕΝΑΩΙΝΕ** (*durative future*), the *conjunctive* **Ν̄<ϸΕ>ΤΜϸΙΝΕ** would also assume the meaning of the future tense, explicitly corresponding to the Greek οὐχ ευρησουσι.

Isa 41:18

In the Coptic translation, we have **ΖΕΝΠΥΓΗ ΖΕΝ ΤΜΗ Ζ̄Ν ΤΜΗΤΕ ΝΖΕΝΙΕΤΡΑ**. What is problematic in the translation is **ΖΕΝ ΤΜΗ**, whose literal meaning is “in the urine.”¹³⁶ Yet, it does not fit the content of our verse at all. If we omit the problematic words, the verse will become much more logical. The construction **ΖΕΝΠΥΓΗ Ζ̄Ν ΤΜΗΤΕ ΝΖΕΝΙΕΤΡΑ** conveys the clear meaning: “fountains in the midst of the rocks.” **ΖΕΝ ΤΜΗ**, difficult to translate, may be an instance of dittography since the similar expressions: **ΖΕΝ ΤΜΗ** and **Ζ̄Ν ΤΜΗΤΕ** occur very close to each other.

It is worth noting that in the text of Proto-Isaiah (Isa 1–39) the scribe always uses **Ζ̄Ν ΤΜΗΤΕ** (Isa 6:5 and 24:13). After having written **ΖΕΝ ΤΜΗ**, he could have realised that it was not his typical form. He left it “unfinished” with

¹³⁴ Or “in the holy one of Israel.”

¹³⁵ Crum, *Coptic Dictionary*, 820a.

¹³⁶ Cf. Crum, *Coptic Dictionary*, 158a.

the missing letters **-TE** and began the next line¹³⁷ with his standard formulation **2N̄ TMHT̄E**.

Isa 41:25

The final **ET̄OYN̄A2M̄ THYT̄N** can be understood in two ways. Firstly, we can treat **NA2M̄** as a pronominal form of the verb **NOY2M̄**, meaning “be saved.”¹³⁸ The Coptic construction would consist of the following elements: **ET̄-**, a *relative converter*, **-OY-**, a subject (3rd person plural¹³⁹), the verb **NA2M̄-** as well as the 2nd person plural pronoun **THYT̄N**, serving as the object of the verb in this construction. Therefore, **ET̄OYN̄A2M̄ THYT̄N** could be rendered as “you are saved,” which does not fit the context of the verse. The verb **NA2M̄** would lead us to read “Like potter’s clay – even as a potter treading his clay – so you are saved.” Being saved “as a potter treading his clay” does not make any sense.

The other way of reading the final **ET̄OYN̄A2M̄ THYT̄N** would be to divide **NA2M̄** into two parts: **-NA-** an *infix of the future tense*, while **2M̄-** a pronominal form of the verb **2OM̄**, meaning “to tread” or “to trample.”¹⁴⁰ This interpretation would allow us to read the final part of our verse as “even as a potter treading¹⁴¹ his clay – so shall you be trodden down,” which obviously makes sense.

Isa 41:28

Manuscript sa 52 has the notation **MN̄ PET̄AMO**, where **MN̄-** is a *statement of non-existence*, while the verb **TAMO** (“to tell,” “to inform”¹⁴²) is preceded by the *definite article, singular masculine PET̄-*. We may be astonished by the full form of this article (with the added vowel **E**). The vowel is used when the following word begins with two consonants. Yet, this is not the case with the verb **TAMO**. We should also remember that in Coptic the definite article never occurs after **OYN̄-** or **MN̄-** in the *existential sentence*.¹⁴³ Consequently, it is wrong to interpret **PET̄-** as an article.

The other possibility could be related to the use of the so-called *relative converter ET̄*. Yet, also in this case, the *relative converter* could not be preceded by the definite article because of the previously used **MN̄-**.

The third, most obvious possibility, is based on the so-called *invariable PET̄* rendered as “one who is.”¹⁴⁴ There is no article before the *invariable PET̄*, and

¹³⁷ I mean lines 23 and 24 of column b on p. 83 f. 41r.

¹³⁸ Crum, *Coptic Dictionary*, 243b.

¹³⁹ In this case, the 3rd person plural pronoun can be treated as signifying the passive voice.

¹⁴⁰ Crum, *Coptic Dictionary*, 674b.

¹⁴¹ Here we also have the verb **2OM̄** in **EW̄A42OM̄ MITE4OME** (“treading his clay”). In both cases, **2OM̄** is the Coptic translation of the same Greek verb *καταπατέω*.

¹⁴² Crum, *Coptic Dictionary*, 413b.

¹⁴³ Layton, *Coptic Grammar*, § 322.

¹⁴⁴ Layton, *Coptic Grammar*, § 110.

so it can be preceded by the form $\text{OY}\bar{\text{N}}-$ or $\text{M}\bar{\text{N}}-$. However, in our expression, $\text{M}\bar{\text{N}} \text{ΠΕΤ}\lambda\text{MO}$, the consonant Τ would be missing. The correct notation must have been $\text{M}\bar{\text{N}} \text{ΠΕΤ}\langle\text{Τ}\rangle\lambda\text{MO}$. The lack of Τ could be treated as an instance of haplography.

As for Isa 41:28, we can compare it with CLM 1604, which, however, has the same reading as manuscript sa 52. Accordingly, it is not helpful in explaining the origin of the construction $\text{M}\bar{\text{N}} \text{ΠΕΤ}\lambda\text{MO}$.

7. Conclusion

The edition of the second chapter of Deutero-Isaiah, included in this paper, shows the importance and uniqueness of manuscript sa 52, which has not been published as a whole yet. Our manuscript contains the complete Sahidic text of Isa 41, which can be seen especially in verses 11-27, which currently can be found only in sa 52. Let us hope that the presentation of the Sahidic text of Isa 41, its translation and comparison with the Septuagint as well as the detailed analysis of the difficult philological questions will contribute to greater knowledge and a better understanding of the biblical message and historical interpretation of the Book of the Prophet Isaiah.

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