

A Critical Edition and Philological Analysis of the Text of Isa 44:6–45:25 Based on the Coptic Manuscript sa 52 (M 568), Other Manuscripts Written in the Sahidic Coptic Dialect, and on the Greek Text of the Septuagint

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Abstract: This paper contains a critical edition and philological analysis of Isa 44:6–45:25, which were worked out primarily on the basis of the Coptic manuscript sa 52.2 and other available manuscripts of the Sahidic dialect. Particular attention is paid to these verses since they occur only in manuscript sa 52.2 and so far have never been published. The first part presents general information on the fragment of codex sa 52 (M 568) that includes the discussed text. The next part provides a list and brief characteristics of the other manuscripts containing at least some verses of Isa 44:6–45:25. The focal section of the paper is a presentation of the Coptic text (in the Sahidic dialect) and its translation into English. The differences between the Sahidic text and the Greek text of the Septuagint, on which the Coptic translation is based, have been pointed out in tables. They include additions and omissions in the Coptic translation, lexical changes, and semantic differences. Finally, the paper is devoted to difficult philological questions observed in the Coptic text itself or in its references to the Greek text of the LXX.

Keywords: Coptic, Sahidic dialect, the Book of Isaiah, Deutero-Isaiah, sa 52 (M 568), CLM 205, edition of Isa 44:6–45:25

After announcing Israel's liberation (Isa 42:8–44:5) the text of Deutero-Isaiah praises the magnitude of the true God (44:6-23). It stresses that the Lord – Israel's king is the first and the last, and there is no other God besides him (44:6-8), while all expressions of idolatry are nothing and useless (44:9-17). Facing the thoughtlessness of those who worship idols (44:18-20), the nation of Israel is called to faithfulness that brings joy (44:21-23).

The author of Deutero-Isaiah announces in a very concrete way that the deliverance of Israel will come through the Persian King Cyrus (Isa 44:24–45:13). This salvation will have not only a military but also spiritual significance. That is why, in the final part of our text there is a prophecy about the conversion and homage of the heathen (Isa 45:14-25). Foreign peoples will serve the true God (45:14-17), and God will address his message to all nations (45:18-25).

The edition of the Coptic fragment of Isa 44:6–45:25 is a continuation of the earlier chapters of the Book of Isaiah that has been analysed so far.¹ It will mainly be based on the Sahidic manuscript sa 52 (M 568),² which is registered as CLM 205 in the contemporary electronic database.³ The present work is built both on the photographic edition (*facsimile*) and the microfilm made accessible to me by the Morgan Library in New York. For the last few years, the black and white photographs of this Coptic collection housed in the Library have been made available at <https://archive.org/details/PhantoouLibrary>.⁴

Apart from manuscript sa 52 belonging to the Pierpont Morgan Collection, I have considered the editions of all available Coptic manuscripts written in the Sahidic dialect that contain at least some verses of Isa 44:6–45:25. The critical edition and philological analysis of the selected text will be conducted in the following order: 1) general characteristics of the folios of the manuscript from the Pierpont Morgan collection, containing the analysed verses, 2) presentation of the Coptic text based on sa 52, including other available witnesses, 3) translation into English, 4) list of differences between the Greek text of the LXX and its Coptic translation, and 5) analysis of the more difficult philological phenomena appearing in the Coptic text.

1. General Information on the Fragment of Manuscript sa 52

The text of Isa 44:6 begins in line 30 of the left-hand column on the page designated 90 M 568 f. 44^v in the *facsimile* edition. This page also has the Coptic number ٩٢, i.e. 92. The subsequent pages bear other Coptic signs, regularly placed in the upper outer edge. The only exception in the *facsimile* edition is the page marked as 94 M 568 f. 46^v, which on both sides of its columns has two identical Coptic numbers ٩٢. The number at the left-hand column was written in a definitely more thorough way, while the number on the right betrays a slightly different hand. So, it could have been written later. The five-dot punctuation was used next to this Coptic number.

¹ The analysis of the text of Proto-Isaiah on the basis of manuscript sa 52 was the theme of the doctoral dissertation, submitted for publication. Its fragments are available in Italian: Bąk, *Il Proto-Isaia in cop-to-saidico*. The text of Isa 40 has been presented in: Bąk, *Isa 40*. The text of Isa 41 is available in: Bąk, *Isa 41*. The text of Isa 42:1–44:5 has been presented in: Bąk, *Isa 42:1–44:5*.

² The history and general description of the manuscript in Bąk, *Proto-Isaia*, 13–28. A description of the whole Pierpont Morgan collection, containing sa 52 (marked by Depuydt as M 568), in Depuydt, *Catalogue of Coptic Manuscripts*, 20–22.

³ See <https://atlas.paths-erc.eu/manuscripts/205> [access: 25.12.2019].

⁴ Isa 44:6 begins at <https://archive.org/stream/PhantoouLibrary/m568%20Combined%20%28Book-marked%29#page/n89/mode/2up> [access: 25.12.2019]. A colour edition of the *facsimile* is also available at: <http://coptot.manuscriptroom.com/manuscript-workspace> [access: 25.12.2019].

Similarly, on the following page, on the *facsimile* marked as 95 M 568 f. 47^r, we come across two Coptic numbers. One of them, written by the right-hand column, i.e. on the outer side, is 𐤆𐤆. At the left-hand column there is only 𐤆, (presumably an “abbreviation” of the numeral 𐤆𐤆). Again, here the shape of the letter is slightly different. This may lead to the conclusion that this numeral could have been added later and was not written by the copyist of the manuscript.

Perforations

The writing material, as it has already indicated in the analyses of the earlier fragments of the manuscript, was not chosen very carefully. The parchment folios often have quite large perforations. On page 90 M 568 f. 44^v (Coptic 𐤆𐤁) one can see a few-centimetre-wide hole. However, being on the outer side of the folio, it does not affect the Coptic text in any way.

Columns

The Coptic text was not written in a thoroughgoing manner. The columns have different numbers of verses. The biggest number of lines, 38, is in the right-hand column on f. 46^r (Copt. 𐤆𐤈). The shortest columns, containing 32 lines, are on f. 45^r (Copt. 𐤆𐤇, both columns) and f. 45^v (Copt. 𐤆𐤃, left-hand column).

In our fragment of Deutero-Isaiah, single words were twice written under the columns. The first occurrence is on f. 45^v (Copt. 𐤆𐤃) under the left-hand column, specifically beneath the letters **ΝΖΩΒ**, that end line 32. The single word **ΝΙΜ** must have completed the expression **ΝΖΩΒ ΝΙΜ** (“all things”). The appearance of the word placed under this column can raise a question why a whole verse was not written there since the column actually has 32 lines. The right-hand column is one line longer. Therefore, the scribe could have created a whole line and not a single word to align the length of the columns.

The other single word written below the right-hand column is on f. 46^v (Copt. 𐤆𐤉). It is the noun **ΖΩΠ**, belonging to the expression **ΝΤΑΙΩΑΧΕ ΑΝ ΖΝ ΟΥΖΩΠ** (“I have not spoken in secret”) and was put precisely under the letters **ΑΝ ΖΝ**.

Ornaments

Manuscript sa 52 contains practically no ornaments other than certain marks that are intended to facilitate the reading of the text. They usually point to these places where a new sentence begins. The devices found in Isa 44:6-45:25 include:

- *coronis*, sometimes heart-shaped, e.g. on f. 44^v (left-hand column), f. 46^v (left-hand column) and f. 47^r (left-hand column). Its non-typical form occurs on

the left side of line 16 in the right-hand column on f. 44^v (Copt. 4B) in Isa 44:8. It resembles a unicorn's head turned to the left. The sign is written in red ink.

- *obelus*, appearing on every page,
- *pentonkion* (*five-dot punctuation*), also occurring on every page.

A detailed analysis of the “ornaments” shows that some of them were placed on top of the previously written characters. For example, in a few cases on f. 45^r, the *pentonkion* was overwritten with an obelus. In line 9, a *coronis* was meant to replace the *five-dot punctuation*. It is difficult to clearly determine whether the “ornaments” come from the copyist of the manuscript or whether they were placed there later. Most of them were written in black and then corrected with red ink.

Letter shapes

The handwriting in sa 52 is very neat and legible. Some letters are marked in different ways. An example would be **Τ**, the horizontal part of which is sometimes extended over the adjacent letters. It can be seen in Isa 44:15 (f. 45^r, left-hand column, line 30) in the word **2NNΟΥΤΕ**, in Isa 44:17 (f. 45^r, right-hand column, line 11) in the construction **αϥΠα2Τϥ**, and in Isa 45:8 (f. 46^r, right-hand column, line 20) in the expression **ΕΝΤΑϥΟΝΤΚ**.

Also, the upper part of the letter **Ϛ** can sometimes be lengthened considerably, for instance in Isa 44:22 (f. 45^v, left-hand column, line 15) in the expression **ΝΘΕ ΝΟΥϚΟϚΜ**, where over **ΟϚΜ** there is a horizontal line extended from the letter **Ϛ**.

The *nomina sacra* in the manuscript were not written thoroughly. In Isa 44:6 (f. 44^v, left-hand column, line 31), the horizontal line was made not only over the abbreviation **ΙΗΛ**, but also over the article to create **ΜΠΙΗΛ**. On the other hand, in Isa 44:21 (f. 45^v, left-hand column, line 5) the horizontal line is too short: **ΠΙΗΛ**. It should have been extended over the letter **λ**. This can be observed also in Isa 44:23 (the same column, line 19). Isa 44:26 (f. 45^v, right-hand column, line 17) has the notation **ΝΘΙΛΗΜ**, while in Isa 44:28 (the same column, line 30) there is a shortened horizontal line in **ΝΘΙΛΗΜ**.

The *nomina sacra* were not always used as abbreviations. For example, in Isa 44:23 (f. 45^v, left-hand column, line 24), the copyist put the abbreviation **ΠΧΟΕ̅Ϛ**, whereas in the following verse (the same column, line 27) he wrote the full writing **ΠΧΟΕ̅ιϚ**.

Textual errors

There are **missing letters** in some words, as in the examples below:

- In the final part of Isa 44:9 (f. 44^v, right-hand column, line 24), we can see **ϚΕΝ-αχ̅ι̅ ϖΠΕ**. To correct this expression, we should add the vowel **ι** so as to create **ϚΕΝαχ̅ι̅ ϖΠΙΕ** (“they will be put to shame”).

- In Isa 44:20 (f. 45^r), the last word in the right-hand column was written as **ΤΕΥΨΧΗ**, while the correct form should be **ΤΕΥΨΥΧΗ** (“their soul”). A few lines above (line 20), in Isa 44:19, this word occurs in its proper form.
- In Isa 45:8 (f. 46^r, right-hand column, line 16), we can see the correct wording **† ΟΥΩ**, but further (line 17) – only **† Ω**, which would require the missing vowel **ΟΥ**.
- In Isa 45:8 (f. 46^r, right-hand column, line 14) there is the incorrect notation of **ΚΛΟΟΛ**. Its proper form is **ΚΛΟΟΛΕ** (“cloud”⁵).
- In Isa 45:11 (f. 46^v, left-hand column, line 1) in the expression **ΕΤΡΕΠΧΟΕΙC**, the relative conversion **ΕΤΕΡΕ-** was written erroneously: the letter **-Ε-** was omitted. The proper form should be **ΕΤΕΡΕΠΧΟΕΙC**. This mistake is especially surprising considering that it was made in the first line of a new column of text.

There are cases of adding an **extra unnecessary letter**. Isa 44:26 (f. 45^v, right-hand column, line 13) begins with **ΕΤΤΑΖΟ ΕΡΑΡΤḲ**, while the right form should be written as **ΕΤΤΑΖΟ ΕΡΑΤḲ**. Consequently, the second letter **P** in the word **ΕΡΑΡΤḲ** is not needed.

At several points one can note the tendency to add the letter **N**, for example, twice in Isa 45:6 (f. 46^r, left-hand column, line 37 and right-hand column, line 2) in the same expression **NETZḲ** {**N**}**MMΛ**⁶ as well as in Isa 45:7 (f. 46^r, right-hand column, line 8) in **ΕΤCΩNT** **N**{**N**}**MPETHOOU**. The addition of the letter **N** might have resulted from phonetic reasons. In our edition, all the cases of redundant letters, frequently being the effect of dittography, have been put in braces {}.

Moreover, the scribe wrote **incorrect letters**. Isa 45:14 (f. 46^v, right-hand column, line 3) contains the expression **CENΛΟΥΩΩΤ ΝΑΚ**. Its proper form should be **CENΛΟΥΩΩΤ ΝΑΚ**. So, the scribe “did not finish” the letter **Ω**, writing only **ω**.

In Isa 44:15 (f. 45^r, left-hand column, line 27) the author of the manuscript changed the order of two letters in the word **ΝΤΕΡΕΦΡΟΖΚḲ**. A correct version, without a *metathesis* error, is in the witness of sa 41.16, where we have the reading **ΝΤΕΡΕΦΡΟΚΖḲ** (“when he burned it”).

Final n

In some cases, the letter **N** occurring at the end of a line was written with a horizontal line.⁷ This form can be seen in the following verses:

- At the end of Isa 45:1 (f. 46^r, left-hand column, line 11), in the expression **ΝΑΩ-ΩΤM̄ Ḳ̄**. Its obvious correct reading is **ΝΑΩΩΤM̄ ḲN**.

⁵ Crum, *Coptic Dictionary*, 104a.

⁶ The same expression **ZḲ** {**N**}**MMΛ ΝΩΛ ΜΠΡΗ** written with an additional **N** can be seen in Isa 11:11.14 (cf. Isa 1:11; 16:10).

⁷ So-called: “Superlinear stroke representing line-final **N**” (Layton, *Coptic Grammar*, § 38).

- In Isa 45:12 (f. 46^v, left-hand column, line 14), where the expression $\lambda\dot{\iota}\bar{\zeta}\omega\bar{\nu}$ was written as $\lambda\dot{\iota}\bar{\zeta}\omega\bar{\nu}$.
- In Isa 45:21 (f. 47^r, left-hand column, line 23) containing $\mathbf{M}\lambda\mathbf{P}\mathbf{O}\mathbf{Y}\mathbf{Z}\mathbf{O}\mathbf{N}\ \mathbf{E}\mathbf{Z}\mathbf{O}\mathbf{Y}\bar{\nu}$, read as $\mathbf{M}\lambda\mathbf{P}\mathbf{O}\mathbf{Y}\mathbf{Z}\mathbf{O}\mathbf{N}\ \mathbf{E}\mathbf{Z}\mathbf{O}\mathbf{Y}\mathbf{N}$ (“let them draw near”).

In our edition of the manuscript, all the cases of this kind of **N** have been put in round brackets: (**N**).

Corrections in the manuscript

Fairly numerous verses of manuscript sa 52 contain corrections – frequent additions of missing letters. At the beginning of Isa 44:13 (f. 45^r, left-hand column, line 11), the letter λ in the word $\mathbf{O}\mathbf{Y}\mathbf{Z}\mathbf{A}\mathbf{M}\mathbf{O}\mathbf{E}$ was added underneath. The handwriting suggests that the addition was made by the author itself.

In Isa 44:17 (f. 45^r, right-hand column, line 13), in the expression $\mathbf{M}\lambda\ \mathbf{T}\mathbf{O}\mathbf{Y}\mathbf{-}\mathbf{X}\mathbf{O}\dot{\iota}$ the letter λ was added below. One can also see the traces of a corrected **M**. In the same verse (line 14), the 2nd pers. sing. pronoun $\mathbf{N}\mathbf{T}\mathbf{O}\mathbf{K}$ in the expression $\mathbf{M}\lambda\ \mathbf{T}\mathbf{O}\mathbf{Y}\mathbf{X}\mathbf{O}\dot{\iota}\ \mathbf{X}\mathbf{E}\ \mathbf{N}\mathbf{T}\mathbf{O}\mathbf{K}\ \mathbf{P}\mathbf{E}\ \mathbf{P}\mathbf{A}\mathbf{N}\mathbf{O}\mathbf{Y}\mathbf{T}\mathbf{E}$ was written under the verb $\mathbf{T}\mathbf{O}\mathbf{Y}\mathbf{X}\mathbf{O}\dot{\iota}$. It was “underlined” with a special sign, which means the author’s suggestion to read it directly after the particle $\mathbf{X}\mathbf{E}$. At the beginning of Isa 45:4 (f. 46^r, left-hand column, line 26) in the expression $\mathbf{E}\mathbf{T}\mathbf{B}\mathbf{E}\ \dot{\iota}\mathbf{A}\mathbf{K}\mathbf{O}\mathbf{B}$, the adjacent letters \mathbf{E} and $\dot{\iota}$ are smaller and probably added as textual corrections.

Right at the beginning of Isa 45:7 (f. 46^r, right-hand column, line 4), it is difficult to decipher the last letter in the expression $\mathbf{P}\mathbf{E}\mathbf{N}\mathbf{T}\mathbf{A}\mathbf{I}\mathbf{C}\mathbf{B}\mathbf{T}\mathbf{E}$ that resembles \mathbf{O} , $\mathbf{\Theta}$ or \mathbf{E} . Since here we are dealing with the prenominal form of the verb $\mathbf{C}\mathbf{O}\mathbf{B}\mathbf{T}\mathbf{E}$ (“be ready,” “to prepare”)⁸ the final letter must be \mathbf{E} . The scribe might have written \mathbf{O} and then changed it into \mathbf{E} .

In the expression $\mathbf{K}\mathbf{E}\mathbf{T}\ \mathbf{T}\mathbf{H}\mathbf{Y}\mathbf{T}\bar{\mathbf{N}}$ at the beginning of Isa 45:22 (f. 47^r, right-hand column, line 1), the letter \mathbf{Y} was added above the text.

Summing up, the writing material, unsymmetrical columns, different number of lines, unevenly written *nomina sacra* as well as errors and corrections testify to a certain negligence in the preparation of manuscript sa 52. On the other hand, the text was written distinctly and has been preserved in good condition to our times, which facilitates its smooth reading.

⁸ Crum, *Coptic Dictionary*, 323a.

2. List of Manuscripts with the Text of Isa 44:5-45:25 in the Sahidic Dialect of the Coptic Language

The verses that belonged to the discussed section of the Book of Deutero-Isaiah can be found in the following manuscripts:

Sa 41.15: 17.0 x 15.5 cm parchment fragment kept in the National Library in Paris. Its catalogue number is **Paris, BN, Copte 131⁶ fol. 104**. The fragment contains the text of Isa 43:28*-44:3.5*-6*.8*-9*.12-13, which is illegible in a few places. It is dated back to the 9th-10th centuries.⁹ Regrettably, there has been no edition of this fragment.¹⁰

Sa 41.16: two parchment fragments in one folio catalogued as **Paris, BN, Copte 129³ fol. 155, 156**. They belong to the codex containing the text of the Book of Isaiah, the most part of it being destroyed. The whole leaf, which Schüssler identified as sa 41.16, includes the text of **Isa 44:13-26**. In fragment 156, on its *recto* side, there are verses 13-15a, followed by 16b-18a. Fragment 155 contains verses 15b-16a and 18b-20a on its *recto* side. On the *verso*, fragment 156 has verses 20b-21a and 23b-24a. Fragment 155 on its *verso* side includes verses 21b-23a and 24b-26.¹¹ Therefore, we can note that fragment 156 shows an earlier text than the one included in manuscript 155. The text was written in two columns, each having 35 lines. In every line there are between 8 and 10 letters.¹² Its edition has been worked out by Hebbelynck¹³; analysing this edition we can conclude that the text has not been well preserved. Problems with deciphering letters emerge in the right-hand column on its *recto* side and in the left-hand column on the *verso*. The fragment of Isa 44:20-21.23-24 can also be found in Maspero's work.¹⁴ It is dated probably to the 9th century¹⁵ or the 10th century.¹⁶ This parchment appears on Vaschalde's list.¹⁷

Sa 41.17: one parchment leaf sized: ca. 32 x 28 cm; part of the same codex as the previous fragment.¹⁸ It is housed in the National Library in Vienna under the catalogue number **Wien, ÖNB, K 9397**. It contains **Isa 45:21b-46:13**. We focus on Isa 45:21b-25a. A handwritten edition of manuscript sa 41.17 was prepared by

⁹ More information in M.E. Porcher, "Analyse des manuscrits," 91.

¹⁰ Schüssler, *Sa 21-48*, 80.

¹¹ See Hebbelynck, "Fragments inédits," 191-196.

¹² Detailed information in Hebbelynck, "Fragments inédits," 191 and Schüssler, *Sa 21-48*, 80-81.

¹³ Hebbelynck, "Fragments inédits," 191-196.

¹⁴ Maspero, "Fragments de manuscrits," 223.

¹⁵ Nagel, "Studien zur Textüberlieferung," 148.

¹⁶ Till, "Papyrussammlung," 16 (No. 52).

¹⁷ Here we can find detailed information showing the fragmentarity of the preserved text. The verses of Isa 44 are marked as 13b*, 14-16b*, 17-18, 19*, 20a*, 20b-23b* and 24-26b* (Vaschalde, "Ce qui a été publié," [1920] 248).

¹⁸ Cf. Schüssler, *Sa 21-48*, 74-76, 81. Mentions of the manuscript are also given in Till, "Die Coptica," 204, as well as in Till, "Papyrussammlung," 16 (No. 52).

Wessely.¹⁹ The parchment has also been placed on Vaschalde's²⁰ list catalogued as SER 220.²¹ Its comparison with our text of sa 52 shows considerable similarities. Only three differences can be observed in the final verses of Isa 45.

Sa 197^L.2: one leaf parchment sized: 26.6 x 21.0 cm, written on both sides. This manuscript probably comes from the White Monastery in Sohag, Egypt.²² It is dated back to the 9th–11th centuries.²³ Its *recto* side contains Rev 22:15–21, while its *verso* contains **Isa 45:16b–20a** followed by Jer 38:31–33.²⁴ Currently, the manuscript is housed in the British Library in London, under the catalogue number **London, BL, Or. 3579 A.31**. Vaschalde has marked it as BMC 47,²⁵ i.e. in accordance with the number in Crum's catalogue.²⁶ The leaf is part of a lectionary that Schüssler identified as sa 197^L, containing the readings for the Holy Week.²⁷ An edition of the Book of Isaiah has been prepared by Schleifer²⁸ and Winstedt.²⁹ Since Winstedt notes that he had neither enough time to analyse the manuscript in detail nor verified its existing copies,³⁰ my work has been based mainly on Schleifer's edition.³¹

P. Mon. Epiph. 26: 19.6 x 9.9 cm fragment of the ostrakon, containing 11 lines. It has two verses of Isa 42:18–19, followed directly by the discussed fragment of **Isa 45:24b–25**. Unfortunately, the text of these two incomplete verses has been damaged to a significant extent. Only single words can be deciphered. The ostrakon was found in the Monastery of Epiphanius at Thebes³² and probably comes from the 7th century.³³ At present, it is housed in the Metropolitan Museum of Art in New York (USA) under the number: 12. 180. 194. On Nagel's list it has been described as **MMA 12. 180. 194 (Ostr.): sa^{exc}**.³⁴ It has also been considered in the Leuven Database for

19 Wessely, *Griechische und koptische Texte*, No. 220 e–f.

20 Vaschalde, "Ce qui a été publié," [1920] 249.

21 The abbreviation "SER" was given in the Viennese collection containing this manuscript: Sammlung Erzherzog Rainer (cf. Vaschalde, "Ce qui a été publié," [1919] 223).

22 Takla, "The Surviving Remains," 86–87.

23 Cf. Feder, *Biblia Sahidica*, 45.

24 Winstedt states that it is the *recto* side that contains the verses of Isa 45:16–20 and Jer 38:31–33 (E.O. Winstedt, "Some Unpublished Sahidic Fragments," 248).

25 Vaschalde, "Ce qui a été publié," [1920] 249.

26 Crum, *Catalogue*, 14 (No. 47).

27 Schüssler, *Sa 185–260*, 37.

28 Schleifer, *Sahidische Bibel-Fragmente*, 21–23.

29 Winstedt, "Some Unpublished Sahidic Fragments," 248–249.

30 Winstedt, "Some Unpublished Sahidic Fragments," 233.

31 Additional information on sa 197^L.2 can be found in: Atanassova, "Zu den sahidischen," 615–616; Crum, *Catalogue*, 14 (No. 47); Feder, *Biblia Sahidica*, 45 (No. L 31); Schleifer, *Sahidische Bibel-Fragmente*, 21–22; Schüssler, *Sa 185–260*, 37–39; Takla, "The Surviving Remains," 86.

32 See Crum – Winlock, *The Monastery of Epiphanius*.

33 Basis information and photographs of the ostrakon are available at: <https://www.metmuseum.org/art/collection/search/170015749> [access: 26.12.2019].

34 Nagel, "Editionen koptischer Bibeltexte," 60.

Ancient Books as **LDAB 112534**.³⁵ However, it has not been catalogued by Schüssler. Its edition has been made by Crum.³⁶

In order to better illustrate the contents of the particular manuscripts, the occurrence of the verses from Isa 44:6-45:25 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:

Isa 44:6-28

	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Sa 41.16								(x)	x	x	(x)	x	x	(x)

	20	21	22	23	24	25	26	27	28
Sa 41.16	(x)	x	X	(x)	x	(x)	(x)		

Isa 45

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Sa 41.17															
Sa 197 ¹ .2															
P. Mon. Epiph. 26															

	16	17	18	19	20	21	22	23	24	25
Sa 41.17						(x)	x	x	x	(x)
Sa 197 ¹ .2	(x)	x	(x)	(x)						
P. Mon. Epiph. 26									(x)	(x)

The tables show that outside manuscript 52, approximately half the text of Isa 44:6-45:25 can be found in other manuscripts. In addition, a large part of the text is fragmentary. Out of the 48 verses analysed in this study, only 11, i.e. less than 25%, occur as complete outside manuscript sa 52. Thus, it seems that these juxtapositions support the purposefulness of the proposed study.

³⁵ See <https://www.trismegistos.org/text/112534> [access: 26.12.2019]. See also <https://atlas.paths-erc.eu/manuscripts/1600> [access: 26.12.2019].

³⁶ Crum – Evelyn White, *The Monastery of Epiphanius*, 6 (No. 26).

3. The Sahidic text of Isa 44:6–45:25

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

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

The text of Isa 44:6–45:25 in the Sahidic dialect of the Coptic language reads as follows:

Isaiah 44:6-28

- v. 6 ΤΑΙ ΤΕ ΘΕ ΕΤΕΡΕΠΝΟΥΤΕ ΧΩ ΜΜΟС ΠΡΡΟ ΜΠΠΗΛ· ΠΕΝΤΑΦΝΑΖΜΕΚ· ΠΝΟΥΤΕ
ΦΑ ΕΝΕΖ {ca}CABAWΘ· ΑΝΟΚ ΠΕ ΠΩΟΡΠ· ΑΝΟΚ ΟΝ ΠΕ ΜΝΝCΩC· ΑΥΩ ΜΝ
ΚΕΝΟΥΤΕ ΝΒΛΛΑΙ·
- v. 7 ΝΙΜ ΠΕΤΟ ΝΤΑΖΕ· ΜΑΡΕΦΑΖΕ ΡΑΤḲ· ΜΑΡΕΦΜΟΥΤΕ· ΑΥΩ ΜΑΡΕΦCΟΥΤΕ ΝΑΙ·
ΧΙΝΤΑΙΤΑΜΙΕ ΠΡΩΜΕ· ΑΥΩ ΦΑ ΕΝΕΖ· ΜΑΡΟΥΧΩ ΝΗΤḲ ΝΝΕΤΝΗΥ ΕΜΠΑΤΟΥΕΙ·
- v. 8 ΜΠΡ ΚΩΠ ΧΙΝ ΝΩΟΡΠ· ΑΤΕΤḲCΩΤḲ· ΑΥΩ ΑΙΤΑΜΩΤΝ ΕΡΟΟΥ· ΝΤΩΤḲ ΝΕ ΜΜ
ΝΤΡΕ· ΧΕ ΝΕΥḲ ΚΕΝΟΥΤΕ ΝΒΛΛΑΙ· ΑΥΩ ΝΝΕΥΩΟΠ ΑΝ ΠΕ ΝΒΙ ΝΕΤΠΛΑCCE·
ΑΥΩ ΝΕΤΩΟḲḲ·
- v. 9 CΕΦΟΥΕΙΤ ΤΗΡΟΥ ΝΒΙ ΝΕΤΤΑΜΙΟ ΚΑΤΑ ΝΕΥΜΕΕΥΕ ΝΖΗΤ ΝΝΕΤΕ ΝCΕΝΑ† ΖΗΥ
ΜΜΟΥ ΑΝ· ΑΛΛΑ CΕΝΑΧΙ Ω<I>ΠΕ
- v. 10 ΤΗΡΟΥ ΝΒΙ ΝΕΤΠΛΑCCE ΝΝΕΝΟΥΤΕ ΕΤΩΟḲḲ ΝΝΕΤΕ ΜΝ ΖΗΥ ΝΖΗΤΟΥ·
- v. 11 ΑΥΩ ΑΥΩΟΟΥΕ ΤΗΡΟΥ ΖḲ ΠΜΑ ΕΝΤΑΥΤΑΜΙΟΟΥ ΝΖΗΤḲ· ΑΥΩ ΜΕΥCΩΤḲ ΕΡΩΜΕ·
ΜΑΡΟΥCΩΟΥΖ ΤΗΡΟΥ ΝCΕΑΖΕ ΡΑΤΟΥ· ΜΑΡΟΥ (Page 91 M 568 f. 45^r [Copt. 4F])
<OY>ΩC ΝCΕΧΙ ΩΠΠΕ ΖΙ ΟΥCΟΠ·
- v. 12 ΧΕ ΑΥΖΑΜΩΕ ΤΩΜ ΜΠΕΦCΟΤΒΕΦ· ΑΦ ΖΩΒ ΕΡΟΥ ΖḲ ΤΕΦΕΙΝC· ΑΥΩ ΑΦΤΑΖΟΥ
ΕΡΑΤḲ ΖḲ ΠΕΦCΑΖ· ΑΦ ΖΩΒ ΕΡΟΥ ΖḲ ΠΕCΒΟΙ ΝΤΕΦCΟΜ· ΦΝΑΖΚΟ ΝΦΡ CΩΒ·
ΝΦΤḲCΕ ΜΟΥ·
- v. 13 ΧΕ ΟΥΖ/Α\ΜΩΕ ΑΦCΩΛΠ ΝΟΥΦΕ· ΑΦΤΑΖΟΥ ΕΡΑΤḲ ΖΝ ΟΥΩΙ· ΑΥΩ ΑΦΤΟCΦ
ΖḲ ΟΥΜΑΤḲ· ΑΦΤΑΜΙΟΥ ΝΘΕ ΝΟΥCΜΟΤ ΝΡΩΜΕ· ΕΤΑΖΟΥ ΕΡΑΤḲ ΖḲ ΟΥΗΙ ΝΘΕ
ΜΠCΑ ΝΟΥΡΩΜΕ·
- v. 14 ΠΕΙΦΕ ΕΝΤΑΦΩΑΑΤḲ ΖḲ ΤCΩΦΕ ΠΕ ΕΝΤΑΠΧΟΕΙC ΤΟCΦ· ΑΠΖΩΟΥ ΤΡΕΦΑΙΑΙ·

v.14 ΠΕΙΦΕ: ΠΕΙΦΗ sa 41.16 | ΕΝΤΑΦΩΑΑΤḲ: ΝΤΑΦΩΑΑΤḲ sa 41.16 | ΑΠΖΩΟΥ ΤΡΕΦΑΙΑΙ:
ΑΦΤΡΕΦΑΙΑΙ sa 41.16

- v. 15 **ⲭⲉ ⲉⲣⲉⲡⲣⲱⲙⲉ ⲓⲉ ⲉⲣⲟϥ ⲉⲣⲟⲕⲓⲛ̅. ⲁⲓⲱ ⲁϥⲁⲓ ⲉⲃⲟⲗ ⲛ̅ⲓⲛ̅ⲧⲏⲧ̅ ⲁϥⲓⲙⲟⲙ. ⲁⲓⲱ ⲛⲧⲉⲣⲉϥⲣⲟⲓⲕⲓⲛ̅^{sic}. ⲁϥⲡⲉϥ ⲓⲛⲟⲉⲓⲕ ⲉⲃⲟⲗ ⲛ̅ⲓⲛ̅ⲧⲏⲧ̅. ⲡⲕⲉⲱⲱⲧ̅ ⲁⲓⲧⲁⲙⲓⲟϥ ⲛ̅ⲓⲛ̅ⲛⲟⲓⲧⲉ. ⲁⲓⲟⲓⲱⲱⲧ ⲛⲁⲓ.**
- v. 16 **ⲡⲁⲓ ⲉⲛⲧⲁⲓⲣⲉⲕⲓⲛ̅ ⲧⲉϥⲡⲁⲱⲉ <ⲓ>ⲙ̅ ⲡⲕⲱⲓⲧ. ⲁⲓⲱ ⲛⲧⲉⲣⲟⲓⲕⲓⲛ̅ ⲁⲓⲡⲉϥ ⲓⲛⲟⲉⲓⲕ ⲓⲓⲱⲱ. ⲁⲓⲱ ⲁϥⲟⲉⲃ ⲓⲛ̅ⲁϥ ⲓⲓⲱⲱ. ⲁϥⲟⲓⲱⲙ. ⲁϥϥⲉⲓ. ⲁⲓⲱ ⲛⲧⲉⲣⲉϥⲓⲙⲟⲙ. ⲁϥⲓⲟⲟϥ ⲭⲉ ⲛⲁⲛⲟⲓϥ ⲭⲉ ⲁⲓⲓⲙⲟⲙ ⲁⲓⲱ ⲁⲓⲛⲁⲓ ⲉⲡⲕⲱⲓⲧ.**
- v. 17 **ⲡⲥⲉⲉⲡⲉ ⲓⲉ ⲁϥⲧⲁⲙⲓⲟϥ ⲛⲟⲓⲛⲟⲓⲧⲉ ⲙ̅ⲙⲟⲓⲛ̅ ⲛⲟⲓⲱ. ⲁⲓⲱ ⲁϥⲡⲁⲓⲧⲧϥ ⲛⲁϥ. ⲁⲓⲱ ⲁϥⲱⲁⲗⲗ ⲉⲣⲟϥ. ⲉϥⲓⲱ ⲙⲙⲟϥ ⲭⲉ ⲙ/ⲁ\ ⲧⲟⲓⲱⲓ ⲭⲉ /ⲛⲧⲟⲕ\ ⲡⲉ ⲡⲁⲛⲟⲓⲧⲉ.**
- v. 18 **ⲙⲡⲟⲓⲱⲉⲓⲙⲉ ⲉⲣ̅ ⲣ̅ⲙ̅ⲛ̅ⲓⲛ̅ⲧⲏⲧ̅. ⲭⲉ ⲁⲓⲣ̅ ⲃⲗⲗⲉ ⲉⲧ̅ⲙ̅ⲛ̅ⲁⲓ ⲉⲃⲟⲗ ⲓⲛ̅ ⲛⲉⲓⲃⲗⲗ. ⲁⲓⲱ ⲉⲧ̅ⲙ̅ⲛⲟⲓ ⲓⲙ̅ ⲡⲉⲓⲓⲛ̅ⲧⲏⲧ̅.**
- v. 19 **ⲁⲓⲱ ⲙ̅ⲡⲟⲓⲱⲉⲉⲓⲱⲉ ⲓⲛ̅ ⲧⲉⲓⲱⲓⲕⲏ. ⲟⲓⲓⲉ ⲙ̅ⲡⲟⲓⲱⲉⲓⲙⲉ ⲉⲃⲙ ⲡⲉⲓⲓⲛ̅ⲧⲏⲧ̅. ⲭⲉ ⲁⲓⲣⲉⲕⲓⲛ̅ ⲧⲉϥⲡⲁⲱⲉ ⲓⲙ̅ ⲡⲕⲱⲓⲧ. ⲁⲓⲱ ⲁⲓⲡⲉϥ ⲓⲛⲟⲉⲓⲕ ⲓⲛ̅ ⲛⲉϥⲓⲃⲃⲉϥ. ⲁⲓⲱ ⲁϥⲟⲉⲃ ⲓⲛ̅ⲁϥ ⲁϥⲟⲓⲟⲙⲟⲓ. ⲁⲓⲱ ⲡⲉϥϥⲉⲉⲡⲉ ⲁϥⲧⲁⲙⲓⲟϥ ⲛⲟⲓⲃⲟⲧⲉ. ⲁⲓⲱ ⲁϥⲟⲓⲱⲱⲧ ⲛⲁϥ.**
- v. 20 **ⲉⲓⲙⲉ ⲭⲉ ⲟⲓⲕⲣ̅ⲙⲉϥ ⲡⲉ ⲡⲉⲓⲓⲛ̅ⲧⲏⲧ̅ ⲁⲓⲱ ⲥ̅ⲡⲗⲁⲛⲁ. ⲁⲓⲱ ⲙ̅ⲛ̅ ⲱⲃⲟⲙ ⲛ̅ⲗⲗⲁⲓ ⲉⲧⲟⲓⲱⲭⲉ ⲧⲉⲓⲱⲥ̅ⲱⲕⲏ. (Page 92 M 568 f. 45^v [Copt. 4D]) ⲁⲛⲁⲓ ⲭⲉ ⲉⲧⲉⲧⲛⲁⲓⲟⲟϥ ⲁⲛ̅ ⲭⲉ ⲟⲓⲃⲟⲗ ⲧⲉⲧⲓⲛ̅ ⲧⲁⲟⲓⲛⲁⲙ.**
- v. 21 **ⲁⲣ̅ⲓ ⲡⲙⲉⲉⲓⲱⲉ ⲛⲛⲁⲓ ⲓⲁⲕⲱⲃ. ⲁⲓⲱ ⲡ̅ⲓⲛ̅ⲗ̅ ⲭⲉ ⲛⲧⲟⲕ ⲡⲉ ⲡⲁⲓⲙ̅ⲓⲁⲗ. ⲁⲓⲡⲗⲁϥϥⲉ ⲙ̅ⲙⲟⲕ ⲛ̅ⲓⲙ̅ⲓⲁⲗ ⲛⲁⲓ. ⲛ̅ⲧ̅ⲕ̅ ⲡⲱⲓ. ⲁⲓⲱ ⲛ̅ⲧⲟⲕ ⲡ̅ⲓⲛ̅ⲗ̅ ⲙ̅ⲡ̅ⲣ̅ ⲡⲁⲱⲃⲱ.**
- v. 22 **ⲉⲓϥⲓⲛ̅ⲧⲏⲧ̅ ⲓⲁⲣ̅ ⲧ̅ⲛⲁⲃⲱⲧⲉ ⲉⲃⲟⲗ ⲛ̅ⲓⲛ̅ⲛⲉⲕⲛⲟⲃⲉ ⲛ̅ⲟⲉ ⲛⲟⲓⲕⲗⲟⲟⲗⲉ. ⲁⲓⲱ ⲛⲉⲕⲁⲛⲟⲙⲓⲁ ⲛ̅ⲟⲉ ⲛⲟⲓⲃⲟϥⲙ. ⲕⲧⲟⲕ ⲱⲁⲣⲟⲓ. ⲁⲓⲱ ⲧ̅ⲛⲁϥⲟⲧ̅ⲕ̅.**
- v. 23 **ⲉⲓⲱⲣ̅ⲛⲉ ⲙ̅ⲡ̅ⲓⲛ̅ⲧⲏⲧ̅ ⲭⲉ ⲁⲓⲡⲛⲟⲓⲧⲉ ⲛⲁ ⲙ̅ⲡ̅ⲓⲛ̅ⲗ̅. ⲥⲁⲗⲡ̅ⲓⲓⲓⲉ ⲛ̅ϥ̅ⲛ̅ⲧⲉ ⲙ̅ⲡⲕⲁⲓ. ⲛⲧⲟⲟⲓ ⲱⲱ ⲉⲃⲟⲗ ⲛⲟⲓⲟⲓⲛⲟϥ. ⲛ̅ϥ̅ⲓⲃ̅ⲧ̅ ⲙ̅ⲛ̅ ⲛ̅ⲱⲏⲛ̅ ⲧ̅ⲏⲣⲟⲓ ⲉⲧ̅ⲓⲱⲟⲓ. ⲭⲉ ⲁⲓⲡⲓⲟⲉϥ^{sic} ϥⲉⲧ̅ ⲓⲁⲕⲱⲃ. ⲁⲓⲱ ⲡ̅ⲓⲛ̅ⲗ̅ ⲛⲁⲓⲓ ⲉⲟⲟⲓ.**
- v. 24 **ⲧⲁⲓ ⲧⲉ ⲟⲉ ⲉⲧⲉⲣⲉⲡⲓⲱⲉⲓϥ ⲓⲱ ⲙⲙⲟϥ. ⲡⲉⲛⲧⲁϥϥⲟⲧ̅ⲕ̅. ⲁⲓⲱ ⲡⲉⲛⲧⲁϥⲡⲗⲁϥϥⲉ ⲙⲙⲟⲕ ⲉⲃⲟⲗ ⲓⲛ̅ ⲟⲏ. ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲱⲉⲓϥ. ⲡⲉⲧⲓⲱⲕ ⲉⲃⲟⲗ ⲛ̅ⲓⲙ̅\ ⲁⲓⲡⲉⲣⲱ ⲧⲡⲉ ⲉⲃⲟⲗ ⲙⲁⲓⲁⲁⲧ. ⲁⲓⲱ ⲁⲓⲧⲁⲓⲣⲉ ⲡⲕⲁⲓ.**
- v. 25 **ⲛ̅ⲓⲙ̅ ⲡⲉ ⲡⲕⲉⲟⲓⲱⲉ ⲉⲛⲧⲁϥⲭⲉⲉⲣⲉ ⲙⲙⲁⲉⲓⲛ̅ ⲉⲃⲟⲗ ⲛ̅ⲛⲉⲧⲱⲁⲭⲉ ⲉⲃⲟⲗ ⲛ̅ⲓⲛ̅ⲧⲟⲓ. ⲙⲛ̅ ⲛⲉⲧⲧⲟⲛⲧ̅ ⲉⲃⲟⲗ ⲓⲙ̅ ⲡⲉⲓⲓⲛ̅ⲧⲏⲧ̅. ⲡⲉⲧ̅ⲕ̅ⲧⲟ ⲛ̅ⲛⲉⲓϥⲁⲃⲉⲉⲓⲱⲉ ⲉⲡⲁⲓⲟⲓ. ⲉⲧⲉⲓⲣⲉ ⲙ̅ⲡⲉⲓⲱⲟⲓⲛⲉ ⲛⲥⲟⲃ.**

v. 15 **ⲛⲧⲉⲣⲉϥⲣⲟⲓⲕⲓⲛ̅: ⲛⲧⲉⲣⲉϥⲣⲟⲕⲓⲛ̅ sa 41.16 | ⲁϥⲡⲉϥ ⲓⲛⲟⲉⲓⲕ: ⲁϥⲡ̅ⲓⲥⲉ ⲛ̅ⲓⲛ̅ⲟⲉⲓⲕ sa 41.16**

v. 16 **ⲉⲛⲧⲁⲓⲣⲉⲕⲓⲛ̅: ⲛ̅ⲧⲁⲓⲣⲉⲕⲓⲛ̅ sa 41.16 | ⲙ̅ⲡⲕⲱⲓⲧ: !ⲓⲙ̅ ⲡⲕⲱⲓⲧ sa 41.16 | ⲓⲛ̅ⲁϥ: ⲓⲛ̅ⲁⲃ sa 41.16**

v. 17 **ⲡⲥⲉⲉⲡⲉ: ⲡⲕⲉϥⲉⲉⲡⲉ sa 41.16 | ⲁϥⲡⲁⲓⲧⲧϥ: ⲁϥⲟⲓⲱⲱⲧ sa 41.16 | ⲁⲓⲱ²: > sa 41.16 | ⲙⲁ ⲧⲟⲓⲱⲓ ⲭⲉ: > sa 41.16**

v. 18 **ⲉⲣ̅ ⲣ̅ⲙ̅ⲛ̅ⲓⲛ̅ⲧⲏⲧ̅ sa 41.16 | ⲉⲧ̅ⲙ̅ⲛⲟⲓ: ⲉⲛⲟⲓ sa 41.16**

v. 19 **ⲙ̅ⲡⲟⲓⲱⲉⲓⲙⲉ: ⲙ̅ⲡⲟⲓⲛⲟ[ⲓ] sa 41.16 | ⲉⲃⲙ ⲡⲉⲓⲓⲛ̅ⲧⲏⲧ̅: ⲓⲙ̅ ⲡⲉⲓⲓⲛ̅ⲧⲏⲧ̅ sa 41.16 | ⲁⲓⲱ²: > sa 41.16**

v. 20 **ⲧⲉⲓⲱⲥ̅ⲱⲕⲏ: ⲧⲉⲓⲱⲓⲕⲏ sa 41.16 | ⲉⲧⲉⲧⲛⲁⲓⲟⲟϥ: ⲛ̅ⲧⲉⲧ[ⲛ]ⲁⲓⲟⲟϥ sa 41.16**

v. 21 **ⲭⲉ: > sa 41.16 | ⲛ̅ⲓⲙ̅ⲓⲁⲗ ⲛⲁⲓ: tr. sa 41.16 | ⲛ̅ⲧ̅ⲕ̅: ⲛ̅ⲧⲉⲕ sa 41.16 | ⲛ̅ⲧⲟⲕ ⲡ̅ⲓⲛ̅ⲗ̅: ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡ̅ⲓⲛ̅ⲗ̅ sa 41.16**

v. 22 **ⲛ̅ⲓⲛ̅ⲛⲉⲕⲛⲟⲃⲉ: ⲙ̅ⲡⲉⲕⲛⲟⲃⲉ sa 41.16 | ⲛⲟⲓⲃⲟϥⲙ: ⲛⲟⲓⲃⲟⲙ sa 41.16 | ⲕⲧⲟⲕ: [ⲕⲟ]ⲧ̅ⲕ̅ sa 41.16**

v. 23 **ⲛ̅ϥ̅ⲛ̅ⲧⲉ: ⲛ̅ϥ̅ⲛ̅ⲧⲉ sa 41.16 | ⲁⲓⲡⲓⲟⲉϥ: [ⲁⲓⲡⲛⲟⲓⲧⲉ] sa 41.16 | ϥⲉⲧ̅: ϥⲉⲧⲡ sa 41.16**

v. 24 **ⲡⲉⲛⲧⲁϥϥⲟⲧ̅ⲕ̅: ⲡⲉⲛⲧⲁϥϥⲟⲧ̅ⲡ̅ⲕ̅ sa 41.16 | ⲡⲉⲛⲧⲁϥⲡⲗⲁϥϥⲉ: ⲁϥⲡⲗⲁϥϥⲉ sa 41.16 | ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲱⲉⲓϥ: ⲁⲛⲟⲕ ⲡⲓⲱⲉⲓϥ sa 41.16 | ⲉⲃⲟⲗ ⲙⲁⲓⲁⲁⲧ: ⲉⲃⲟⲗ ⲙ̅ⲙⲟⲟⲓ sa 41.16**

v. 25 **ⲉⲛⲧⲁϥⲭⲉⲉⲣⲉ: ⲛ̅ⲧⲁϥⲭⲉ sa 41.16 | ⲛ̅ⲛⲉⲧⲱⲁⲭⲉ: ⲙ̅ⲛ̅ ⲛⲉⲧⲱⲁⲭⲉ sa 41.16 | ⲛⲉⲧⲧⲟⲛⲧ̅: ⲛⲉⲧⲟⲛⲧ̅ sa 41.16 | ⲓⲙ̅ ⲡⲉⲓⲓⲛ̅ⲧⲏⲧ̅: ⲙ̅ⲡⲉⲓⲓⲛ̅ⲧⲏⲧ̅ sa 41.16 | ⲛ̅ⲛⲉⲓϥⲁⲃⲉⲉⲓⲱⲉ: ⲛ̅ⲛ̅ϥⲁⲃⲉⲉⲓⲱⲉ sa 41.16 | ⲙ̅ⲡⲉⲓⲱⲟⲓⲛⲉ: ⲛ̅ⲛⲉⲓϥⲁⲃⲉⲉⲓⲱⲉ sa 41.16**

- v. 26 ΕΤΤΑ20 ΕΡΑ{Ρ}ΤḄ̄ ΜΠΩΛΧΕ ΜΠΕ4ΩΗΡΕ· ΕΤΕΙΡΕ ΜΠΩΟΧΝΕ ḢΝΕ4ΑΓΓΕΛΟC ΜΜΕ· ΠΕΤΧΩ ΜΜΟC ΝΘΙΛΗΜ ΧΕ ΤΕΝΑ6ΩΡ6· ΑΥΩ ΜΠΟΛΙC ΝΨΟΥΔΑΙΑ ΧΕ CΕΝΑΚΕΤ ΤΗΥΤḢ̄· ΑΥΩ ΝΕCΜΑ ΝΧΑΙΕ ΝΑΨ ΟΥΩ·
- v. 27 ΠΕΤΧΩ ΜΜΟC ΜΠΝΟΥΝ ΧΕ ΚΝΑḢ̄ ΧΑΙΕ· ΑΥΩ ΨΝΑΤΡΕΝΕΚΕΙΕΡΩΟΥ ΨΟΥΟΕ·
- v. 28 ΠΕΤΧΩ ΜΜΟC ΧΕ ΜΕΕΥΕ ΕΠΧΟΕΙC· ΑΥΩ ΚΝΑΡ ΝΑΟΥΩΨ ΤΗΡΟΥ· ΠΕΤΧΩ ΜΜΟC ΝΘΙΛΗΜ ΧΕ CΕΝΑΚΟΤΕ· ΑΥΩ ΨΝΑCΜḢ̄ CḢ̄ΤΕ ΜΠΑΗΪ ΕΤΟΥΛΑΒ·

Isaiah 45:1-25

- v. 1 ΤΑΪ (Page 93 M 568 f. 46^r [Copt. 4Ḙ]) ΤΕ ΘΕ ΕΤΕΡΕΠΧΟΕΙC ΠΝΟΥΤΕ ΧΩ ḢΜΟC ΜΠΑΧΡΗCΤΟC ΚΥΡΟC· ΠΕΝΤΑΪΑΜΑΖΤΕ ΝΤΕ4ΟΥΝΑΜ ΕΤΡΕΝΖΕΘΝΟC CΩΤḢ̄ ΖΑ ΤΕ4ΖΗ· ΑΥΩ ΨΝΑΠΩΖ ΝΤ6ΟΜ ΝΝΡΡΩΟΥ· ΨΝΑΟΥΩΝ ΖΑ ΤΕ4ΖΗ ΝΖΝΡΟ· ΑΥΩ ḢΠΟΛΙC ΝΑΨΩΤḢ̄ Α(Ν)·
- v. 2 ΑΝΟΚ ΨΝΑΜΟΟΨΕ ΖΑ ΤΕ4ΖΗ· ΤΑCΛΟ6ΛΕ6 ḢḢ̄ΤΟΟΥ· ΤΑΟΥΩΨḄ̄ ΝΝΡΟ ΝΖΟΜΝΤ· ΤΑΖΩΡ4 ΝΝΜΟΧΛΟC ΜΠΕΝΙΠΤΕ·
- v. 3 ΤΑΨ ΝΑΚ ḢΖΕΝΑΖΩΨΡ ΝΚΑΚΕ ΖḢ̄ ΝΕΘΗΠ· ΕΝCΕΝΑΥ ΕΡΟΟΥ ΑΝ· ΨΝΑΟΥΩΝ ΜΜΟΟΥ ΝΑΚ· ΧΕ ΕΚΕΕΙΜΕ ΧΕ ΑΝΟΚ ΠΕ ΠΧΟΕΙC ΠΕΚΝΟΥΤΕ ΕΤΜΟΥΤΕ ΕΠΕΚΡΑΝ· ΠΝΟΥΤΕ ΜΨΙΗΛ·
- v. 4 ΕΤΒΕ ΪΑΚΩΒ ΠΑΖḢ̄ΖΑΛ· ΜΝ ΠḢ̄ΗΛ ΠΑCΩΤΠ· ΑΝΟΚ ΨΝΑΜΟΥΤΕ ΕΡΟΚ ΜΠΑΡΑΝ· ΑΥΩ ΝΤΑΨΟΠΚ ΕΡΟΪ· ΝΤΟΚ ΔΕ ḢΠΕΚCΟΥΩΝΤ
- v. 5 ΧΕ ΑΝΟΚ ΠΕ ΠΧΟΕΙC ΠΝΟΥΤΕ· ΑΥΩ ΜΝ ΚΕΝΟΥΤΕ ΝΒΛΛΑΪ· ΑΥΩ ΝΕΚCΟΟΥΝ ḢΜΟΪ ΑΝ ΠΕ·
- v. 6 ΧΕ ΕΥΕΕΙΜΕ Ν6Ϊ ΝΕΤΖḢ̄ {N}ΜΜΑ ΝΨΑ ΜΠΡΗ· ΜΝ ΝΕΤΖḢ̄ {N}ΜΜΑ ΝΖΩΤΠ ΧΕ ΜΝ 6Ε ΝΒΛΛΑΪ·
- v. 7 ΑΝΟΚ ΠΕΝΤΑΙCḄ̄ΤΕ ΠΟΥΟΕΙΝ· ΑΥΩ ΑΪΤΑΜΙΕ ΠΚΑΚΕ· ΑΝΟΚ ΠΕΨΡΕ ΝΨΡΗΝΗ· ΑΥΩ ΕΤCΩḢ̄Τ ΝḢ̄ΝḢ̄ΜΠΕΘΟΟΥ· ΑΝΟΚ ΠΕ ΠΧΟΕΙC ΠΝΟΥΤΕ ΕΤΤΑΜΙΟ ΝΝΑΪ ΤΗΡΟΥ·
- v. 8 ΜΑΡΕΤΠΤΕ ΕΥΦΡΑΝΕ ΖΪΤΠΕ· ΑΥΩ ΜΑΡΕΝΕΚΛΟΟΛ<Ε>ΨΟΥΟ ΕΖΡΑΪΝΟΥΔΪΚΑΪΟCΥΝΗ· ΜΑΡΕΠΚΑΖ Ψ ΟΥΩ ΝΟΥΝΑ· ΑΥΩ ΜΑΡΕ4Ψ <ΟΥ>Ω ΝΟΥΔΪΚΑΪΟCΥΝΗ ΖΪ ΟΥCΟΠ· ΧΕ ΑΝΟΚ ΠΕ ΠΧΟΕΙC ΠΝΟΥΤΕ ΕΝΤΑ4CΟΝΤΚ·
- v. 9 ΟΥ ΠΕ ΠΕΖΟΥΟ ΜΠΕΝΤΑΙΑΑ4· ΑΪΤΑΜΪΟΚ ΝΘΕ ΝΟΥΟΜΕ ΝΚΕΡΑΜΕΥC· ΜΗ ΠΕΤ CΚΑΪ ΝΑCΕΚ ΠΚΑΖ ΜΠΕΖΟΥΟΥ ΤΗΡ4· ΜΗ ΠΟΜΕ ΝΑΧΟΟC ΜΠΚΕΡΑΜΕΥC ΧΕ ΑΖΡΟΚ ΚΤΑΜΪΟ ΜΜΟΪ· ΧΕ ΝḢ̄Ρ ΖΩΒ ΑΝ· Η ΧΕ ΜΝΤΚ ΤΟΟΤḢ̄ ḢΜΑΥ· Η ΠΕΠΛΑCΜΑ ΝΑΟΥΩΨΒ ΜΠΕΝΤΑ4ΠΛΑCCE ΜΜΟ4·
- v. 10 ΠΕΤΧΩ ΜΜΟC ΜΠΕ4ΕΙΩΤ ΧΕ ΑΖΡΟΚ ΚΧΠΟ ΜΜΟΪ· Η ΤΕ4ΜΑΑΥ ΧΕ ΑΖΡΟ ΤΕΨ ΝΑΑΚΕ·
- v. 11 ΧΕ (Page 94 M 568 f. 46^v [Copt. 4Ḙ]) ΤΑΪ ΤΕ ΘΕ ΕΤ<Ε>ΡΕΠΧΟΕΙC ΠΝΟΥΤΕ ΧΩ ΜΜΟC ΠΕΤΟΥΛΑΒ ḢΨΙΗΛ· ΠΕΝΤΑ4ΤΑΜΪΕ ΝΕΤΝΑΨΩΠΕ· ΜΑΧΝΟΥΪ ΕΤΒΕ ΝΑΨΗΡΕ ΜΝ ΝΑΨΕΕΡΕ· ΑΥΩ ΤΕḢ̄ΖΩΝ ΕΤΟΟΤ ΕΤ<Β>Ε ΝΕΖΒΗΥΕ ΝΝΑ6ΪΧ·
- v. 12 ΑΝΟΚ ΑΪΤΑΜΪΕ ΠΚΑΖ· ΑΥΩ ΠΡΩΜΕ ΖΪΧΩ4· ΑΝΟΚ ΖḢ̄ ΤΑ6ΪΧ ΑΪΤΑΧΡΕ ΤΠΕ· ΑΝΟΚ ΑΪΖΩ(Ν) ΕΤΟΟΤΟΥ ḢḢ̄CΪΟΥ ΤΗΡΟΥ·
- v. 13 ΑΝΟΚ ΑΪΤΟΥΝΕC ΠḢ̄ΡΡΟ ΜΝ ΟΥΔΪΚΑΪΟCΥΝΗ· ΑΥΩ ΝΕ4ΖΙΟΥΟΕ ΤΗΡΟΥ CΟΥΤΩΝ· ΝΤΟ4 ΠΕΤΝΑΚΩΤ ΝΤΑΠΟΛΪC· ΑΥΩ ΠΑΪ ΠΕΤΝΑΚΤΟ ΝΤΑΪΧΜΑΛΛΩCΙΑ ΜΠΑΛΑΟC· ΖḢ̄ ΖΕΝCΩΤΕ ΑΝ· ΟΥΔΕ ΖΕΝ ΖḢ̄ΤΑΪΟ ΑΝ ΠΕΧΕ ΠΧΟΕΙC CΑΒΑΩΘ·

v. 26 ΕΡΑ{Ρ}ΤḄ̄: ḘΡΑΤḄ̄ sa 41.16 | ΜΠΩΛΧΕ: ḢΠΩΟΧΝΕ sa 41.16

- v. 14 τὰι τε θε ετερεπχοεῖς σαβαωθ χω μμοc· χε ακημε ρίσε μ̄ν τ̄μπορια
 nnebooω· αγω σαβαειν· νρωμε ετχοσε νηγ ερατ̄κ· αγω σεναρ ρ̄μαλ νακ
 nceoyazoy n̄cωκ· εγμηρ μπίνε ρ̄zomnt ετοotoy· αγω σεναoyωωτ^{sic!} νακ·
 nceωληλ η̄zht̄κ· χε ερεπnoyτε η̄zht̄κ· αγω mn κεnoyτε nβλλακ·
- v. 15 ντοκ γαρ πε πnoyτε αγω nencooyν αν πε· πnoyτε μ̄π̄ηλ πcωτηρ·
- v. 16 ειcηητε σεναχί ω̄ιπε nceoyωλc τηρογ ν̄oι oγon nim ετ̄ οyβηc· αγω
 nceμooωε ρ̄n oγω̄ιπε· αρι bppe ωapoi n̄nhcoc·
- v. 17 π̄ηλ ναoyχαι εβολ ρ̄iτοotc μπχοεῖc noyoyχαί ωα ενεz· nceναχί ω̄ιπε
 αν· αγω nneyoyωλc ωα ενεz·
- v. 18 τὰι τε θε ετερεπχοεῖς χω μμοc πενταcταμίε tπε· παί πε πnoyτε
 πενταcτ̄bτε πκαz acταμίoγ· ντοc πενταcπορ̄χ̄ εβολ· η̄ταcταμίoγ
 αν ειπ̄xινxη· αλλα ετpeyooyωz η̄zht̄c· ανοκ πε· ανοκ πε· αγω mn κεoγa
 nβλλαί·
- v. 19 νταίωαχε αν ρ̄n oγ/ωωπ\ (Page 95 M 568 f. 47^r [Copt. 4Z]) oγδε ρ̄n oγμα αν η̄καz
 η̄κακε· μ̄πίχοoc μ̄πεcπερμα η̄iakωb χε ω̄iνε η̄ca oγπετωoyειτ· ανοκ πε·
 ανοκ πε πχοεῖc ετχω η̄ταίκαiocynη αγω ετωαχε η̄tμε·
- v. 20 cωoyz ε̄zoy<n> η̄τεt̄ηει· χί ωoxne ρ̄i oγcοπ νετοyχαί εβολ ρ̄n η̄zeθnoc·
 μ̄ποyειμε η̄oι netc̄i noyωε· ε̄τενεγμοyng η̄oix ne· αγω netωληλ
 ezennoyτε ετε nceνατανzooγ αν·
- v. 21 εωχε σεναχί oγω μαροyzων εzoy(n) χε eyeeime ρ̄i oγcοπ χε η̄im πε
 η̄ταcτpeycεt̄m ναί· χ̄in η̄ωopp· η̄ταyχοoy η̄ht̄n tnaγ· ανοκ πε πnoyτε·
 αγω μ̄n κεoγa nβλλαί η̄ταίκαίoc αγω ncωτηρ· εμ̄n κεoγa axnt̄·
- v. 22 κετ τη\γ/τ̄η ωapoi tapetεtn ω̄n̄z· ναχ̄in ap̄hx̄c̄ μ̄πκαz πεχε πχοειc·
 ανοκ πε πnoyτε· αγω μ̄n κεoγa·
- v. 23 η̄naωpk μ̄μοi μ̄m̄in μ̄μοi· χε ε̄ρεt̄ταίκαίocynη η̄ny εβολ ρ̄n p̄wi· αγω
 η̄nenaωαχε κοτοy επαzoy· χε ερεπαt η̄im νακωλx ναί· η̄τελαc nim ωpk
 μ̄πnoyτε
- v. 24 εγχω μμοc· χε ταίκαiocynη mn πεooy η̄ny ερατ̄c̄· αγω σεναχί ω̄ιπε
 τηρογ· η̄oι netπωp̄x μμοoy
- v. 25 εβολ μπχοε̄c· ceναtμαίo η̄ceχ̄i eooy ρ̄m πnoyτε η̄oι πεcπερμα τηp̄c̄
 η̄neωηpe μ̄π̄ηλ·

v. 17 nceναχί ω̄ιπε αν·nceναχί ω̄ιπε sa 197^L.2 | nneyoyωλc·nneyωλc sa 197^L.2
 v. 18 η̄toγ πενταcπορ̄x̄ εβολ: > sa 197^L.2 | ετpeyooyωz: ετpeyooy[η]z sa 197^L.2 | ανοκ πε·
 ανοκ πε: [ανοκ π]ε πnoyτε sa 197^L.2
 v. 19 μ̄πίχοoc: μ̄πει[χ]ooc sa 197^L.2 | η̄ca oγπετωoyειτ: [η̄ca πετωoyειτ] sa 197^L.2 | ανοκ πε
 πχοεῖc: ανοκ [πε π]χοεῖc (Schleifer), ανοκ π̄χοεῖc (Winstedt) sa 197^L.2 | η̄ταίκαiocynη:
 η̄[oy]ταίκαiocynη sa 197^L.2
 v. 20 χ̄i ωoxne: εχ̄i ωoxn[ε] sa 197^L.2
 v. 21 μ̄n κεoγa: mn κ[ε]noyτε] sa 41.17
 v. 24 ερατ̄c̄: ερατ̄κ sa 41.17
 v. 25 μπχοε̄c: [ρ̄mπ]χοεῖc sa 41.17, [μπχοειc] P. Mon. Epiph. 26 | πεcπερμα: [πcπεpμα] P. Mon.
 Epiph. 26 | η̄neωηpe: nnωηpe P. Mon. Epiph. 26

4. An English Translation of the Sahidic Text

In translating the Coptic text of Isa 44:6–45:25 into English I have used *NETS*.³⁷ The text of the Septuagint, being the basis of my philological investigations, has been taken from the critical edition by Ziegler.³⁸

The English translation of Isa 44:6–45:25 from the Sahidic dialect of the Coptic language is as follows:

Chapter 44

- v. 6 Thus says God, the king of Israel, who delivered *you*,³⁹ *eternal*⁴⁰ God Sabaoth: I am first, and⁴¹ I am *also*⁴² after these things; *and*⁴³ besides me there is no *other*⁴⁴ god.
- v. 7 Who is like me? Let him stand; let him call, and let him make ready for me, *since*⁴⁵ I have made man *and*⁴⁶ forever, and⁴⁷ let them declare to you the things that are coming before they come.⁴⁸
- v. 8 Do not cover yourselves *from the beginning*; *you gave ear and I declared it to you*.⁴⁹ You are witnesses whether there *was*⁵⁰ a god besides me, *and those who fashion and carve were not*.⁵¹
- v. 9 All who do the things *following*⁵² their *minds*,⁵³ *are vain*.⁵⁴ *The things*⁵⁵ will not profit them. But they *all*⁵⁶ will be put to shame,

³⁷ The motives of using *NETS* as well as other introductory remarks to the English translation are the same as in the analysed text of Isa 40 (see Bąk, *Isa 40*, 84).

³⁸ Ziegler, *Septuaginta*.

³⁹ *NETS*: *him* → T 7

⁴⁰ Om. in *NETS* → T 1

⁴¹ Lit. om. in sa 52 → T 2

⁴² Lit. om. in *NETS* → T 1

⁴³ Om. in *NETS* → T 1

⁴⁴ Om. in *NETS* → T 1, T 6

⁴⁵ *NETS*: *inasmuch as* (LXX: ἀφ' οὗ).

⁴⁶ Om. in *NETS* → T 1

⁴⁷ Lit. om. in sa 52 → T 2

⁴⁸ Tr. → T 6

⁴⁹ *NETS*: *Do not cover yourselves; did you not give ear from the beginning, and I declared it to you?* (see the commentary on the verse).

⁵⁰ *NETS*: *is* → T 7

⁵¹ *NETS*: *and they were not formerly*. 9. *All who fashion and carve are vain*. The proposed version, as a rendering from Coptic, can also be found as a possible translation in the footnote in *NETS*: *and those who fashion and carve were not formerly*. In Coptic om. *formerly* → T 2

⁵² *NETS*: *that are in* → T 1

⁵³ *NETS*: *mind* (LXX: τὰ καθ' ὅμια). Lit. *according to their minds* → T 1

⁵⁴ Om. in *NETS*, which results from a different division of verses.

⁵⁵ Lit. *which* (= *NETS*)

⁵⁶ Om. in *NETS*, which results from a different division of verses (see the commentary on the verse 10).

- v. 10 who fashion *gods*⁵⁷ or⁵⁸ cast useless things,
 v. 11 and all *have withered where they made them*,⁵⁹ and *they cannot hear people*.⁶⁰ Let them all assemble and stand together; let them be disgraced and put to shame together.
 v. 12 Because *an*⁶¹ artisan sharpened *his*⁶² iron, he fashioned it with *his*⁶³ ax⁶⁴ and bored it⁶⁵ with a gimlet, he fashioned it with his strong arm; he also⁶⁶ will become hungry and weak and will not drink water.
 v. 13 Having *cut*⁶⁷ a wood,⁶⁸ the artisan set it up with a measure and arranged it with glue; he made it like the form of a man, *to set it up in a house like human beauty*⁶⁹
 v. 14 *This wood which he cut in the country is that one that the Lord planted*⁷⁰ and the rain made it⁷¹ grow,
 v. 15 *so that man could find it to burn it*.⁷² And taking part of it, he warmed himself, and *when he burned*⁷³ it,⁷⁴ *he*⁷⁵ baked *bread*⁷⁶ on it.⁷⁷ But the rest they fashioned into gods, and they do obeisance to them.
 v. 16 *Half of it they burned up*⁷⁸ in the fire, and *when they were burning it* [= wood], *they baked breads on it*,⁷⁹ and *he roasted*⁸⁰ *meats*⁸¹ over it, he ate it and was satisfied. And having warmed himself, he said, “I am pleased, for I have been warmed and have seen the fire!”

57 NETS: *god* → T 7

58 Lit. om. in sa 52 → T 2

59 NETS: *from where they came have withered* → T 4

60 NETS: *are mute from among men* → T 3

61 NETS: *the artisan* (LXX: τέκτων = sa 52).

62 NETS: *the* → T 1

63 NETS: *an* → T 1

64 Tr. → T 6

65 The meaning of *bored* it is dubious → T 3 (see also the commentary).

66 Lit. om. in sa 52 → T 2

67 NETS: *chosen* → T 3

68 NETS: *a piece of wood* (LXX: ξύλον = sa 52).

69 NETS: tr. *like human beauty, to set it up in a house* → T 6

70 NETS: *He cut this wood from the forest, which the Lord planted* → T 4, T 6

71 Om. in NETS → T 1

72 NETS: *so that it might be for people to burn* → T 3, T 7

73 NETS: *and they burned [the pieces]* (LXX: καὶ καύσαντες) → T 7

74 Om. in NETS → T 1

75 NETS: [*they*] (LXX: ἔπεψαν) → T 7

76 NETS: *bread* (LXX: ἄρτους = sa 52)

77 NETS: *on them* → T 7

78 NETS: *Half of it he burned up*. Lit. *This whose half they burned up* (LXX: οὐ τὸ ἥμισυ αὐτοῦ κατέκαυσαν = sa 52).

79 Om. in NETS → T 1

80 NETS: *and after roasting* → T 7

81 NETS: *meat* → T 7

- v. 17 The rest he made into a graven god and *did*⁸² obeisance to it, and he *prayed*⁸³ to it,⁸⁴ saying, “Rescue me, for you are my god!”⁸⁵
- v. 18 They did not know how to think, because they were blinded so as not to see with their eyes and understand with their heart.
- v. 19 And *they have*⁸⁶ not considered⁸⁷ in *their*⁸⁸ soul nor known⁸⁹ in *their mind*⁹⁰ that half of it *they*⁹¹ burned in the fire and that *they*⁹² baked *bread*⁹³ on⁹⁴ its coals and *he*⁹⁵ roasted *meats*⁹⁶ and ate *them*⁹⁷ and that the rest of it he made into an abomination, and *he did*⁹⁸ obeisance to it.
- v. 20 Know that their heart is ashes, and *he is* going astray,⁹⁹ and no one is able to deliver *their*¹⁰⁰ soul. See, *that you will not say*,¹⁰¹ “There is a lie in my right hand”.
- v. 21 Remember these things, O Iakob and Israel, for you are my servant; I formed you as my servant, *you are mine*,¹⁰² and you, Israel, do not forget me.
- v. 22 For see, I have blotted out your *sins*¹⁰³ like a cloud and your *acts of lawlessness*¹⁰⁴ like darkness; return to me, and I will redeem you.
- v. 23 Rejoice, O heavens, because God has had mercy on Israel; trumpet, O foundations¹⁰⁵ of the earth; shout for joy, O mountains¹⁰⁶, the hills and all the trees that are in¹⁰⁷ them, because *the Lord*¹⁰⁸ has redeemed Iakob, and Israel will be glorified!

82 NETS: *does* → T 7

83 NETS: *prays* → T 7

84 Om. in NETS → T 1

85 Tr. → T 6

86 NETS: *he has* → T 7

87 Om. in *his heart nor regarded* → T 2

88 NETS: *his* → T 7

89 NETS: [*he has not*] *known* → T 7

90 Lit. *how to learn their wisdom*; NETS: *in his mind* → T 7

91 NETS: *he* → T 7

92 NETS: *he* → T 7

93 NETS: *bread* (LXX: ἄρτους = sa 52).

94 Lit. *in* → T 4

95 Om. in NETS (the pronoun was introduced to indicate the change of subject).

96 NETS: *meat* → T 7

97 Om. in NETS → T 1

98 NETS: *they are doing* → T 7

99 NETS: *they are going astray* → T 7

100 NETS: *his* → T 7

101 NETS: *will you not say* → T 1

102 Om. in NETS → T 1

103 NETS: *acts of lawlessness* → T 6

104 NETS: *sins* → T 6

105 Added article in sa 52 → T 5

106 Added article in sa 52 → T 5

107 Lit. *on* → T 4

108 NETS: *God* → T 3

- v. 24 Thus says the Lord, who redeems you, who forms you from the womb: I am¹⁰⁹ the Lord, who accomplishes all things; I alone stretched out heaven, and I bolstered the earth.
- v. 25 Who else *scattered*¹¹⁰ the signs given by¹¹¹ ventriloquists and the divinations from *their*¹¹² heart, turning the wise¹¹³ backward and¹¹⁴ making their counsel foolish
- v. 26 and confirming the *word*¹¹⁵ of his servant and proving true the counsel of his messengers? The one who says to Ierousalem, “You shall be inhabited,” and to the cities of Judea, “You shall be built,” and her deserted places shall bring forth,
- v. 27 who says to the deep, “You will become desolate, and I will dry up your rivers,”
- v. 28 who tells *the lord*¹¹⁶ to be wise and [says], “*You*¹¹⁷ shall carry out all my wishes,” who says to Ierousalem, “You shall be built, and I will lay the foundations of my holy house.”

Chapter 45

- v. 1 Thus says the Lord God to my anointed, Cyrus, whose right hand I have grasped so that nations will obey¹¹⁸ before him, and I will break through the strength of kings; I will open doors before him – and cities shall not be closed:
- v. 2 I will go before *him*¹¹⁹ and level mountains; I will break in pieces doors of bronze and break off bars of iron,
- v. 3 and¹²⁰ I will give you dark treasures *from what is secret, unseen. I will open*¹²¹ *them*¹²² for you so that you may know that I am the Lord, *your*¹²³ God, *who calls your name, the God of Israel.*¹²⁴
- v. 4 For the sake of *Iakob, my servant*,¹²⁵ and Israel my chosen, I will call you by my name and receive you, but you did not know me,

109 Lit. om. in LXX → T 1

110 NETS: *will scatter* → T 7

111 Lit. *the signs from* → T 4

112 NETS: *the* → T 1

113 Lit. *these wise ones* → T 1

114 Lit. om. in sa 52 → T 2

115 NETS: *words* → T 7

116 NETS: *Cyrus* → T 3

117 NETS: *He* → T 7

118 Lit. *will hear* → T 3

119 NETS: *you* → T 7

120 Lit. om. in sa 52 → T 2

121 NETS: *hidden, unseen ones I will open. Different division of verses (see the commentary).*

122 Om. in NETS → T 1

123 Om. in NETS → T 1

124 NETS: tr. *the God of Israel, who calls your name* (LXX: ὁ καλῶν τὸ ὄνομά σου θεὸς Ἰσραηλ = sa 52).

125 NETS: tr. *for the sake of my servant Iakob* (LXX: ἔνεκεν Ἰακωβ τοῦ παιδός μου = sa 52).

- v. 5 because I am the Lord God, and there is no other god besides me, and you did not know me,
- v. 6 so that they who are from the rising of the sun and from its going down may know that there is *no other*¹²⁶ besides me¹²⁷;
- v. 7 I am the one who has prepared light and I¹²⁸ made darkness. *I am the one*¹²⁹ who makes peace and creates evils; I am the Lord *God*¹³⁰ who does all these things.
- v. 8 Let heaven rejoice from above, and let the clouds shower down righteousness; let the earth bring forth mercy, and let it bring forth righteousness as well; I am the Lord *God*¹³¹ who created you.
- v. 9 What better thing have I *made*?¹³² *I have formed you*¹³³ like potter's clay. Shall the plowman plow the earth *all day*¹³⁴? Shall the clay say to the potter, "What are you doing, since you are not working, nor do you have *your*¹³⁵ *hand*¹³⁶?" *Or shall the formed thing reply to the one who has formed it?*¹³⁷
- v. 10 [It is like] the one who says to his¹³⁸ father, "What *do*¹³⁹ you beget?" *or*¹⁴⁰ to his¹⁴¹ mother, "With what are you in labor?"
- v. 11 Because thus says the Lord God, the Holy One of¹⁴² Israel¹⁴³, the one who has made the things that are coming: Ask me about my sons and about¹⁴⁴ my daughters, and command me concerning the works of my hands.
- v. 12 I made the¹⁴⁵ earth and humankind upon it; I bolstered heaven with my hand; I commanded all the stars.
- v. 13 I have raised *the king*¹⁴⁶ with righteousness, and all his paths shall be straight; he shall build my city and turn back the captivity of my people, not with ransom or with gifts, said the Lord Sabaoth.

126 NETS: *no one* → T 1

127 Om. *I am the Lord God, and there is no other* → T 2

128 Om. in NETS → T 7

129 Om. in NETS → T 1

130 Om. in NETS (LXX: κύριος ὁ θεός = sa 52).

131 Om. in NETS → T 1

132 Om. in NETS: → T 1

133 NETS: *formed* → T 1

134 Om. in NETS: → T 1

135 Om. in NETS → T 1

136 NETS: *hands* → T 7

137 Om. in NETS → T 1

138 Om. in LXX → T 1

139 NETS: *will* → T 7

140 NETS: *and* → T 3

141 Om. in LXX → T 1

142 Lit. om. in LXX → T 7

143 Tr. → T 6

144 Lit. om in sa 52 → T 2

145 Om. in LXX → T 5

146 NETS: *him* → T 3

- v. 14 Thus says the Lord Sabaoth: Egypt has worked hard, as has the commerce of the Ethiopians. And the lofty men of Seboin¹⁴⁷ shall come over to you, and they shall be your slaves; they shall follow behind you bound in *copper*¹⁴⁸ handcuffs. They will do obeisance to you and pray in you, because God is in you, and¹⁴⁹ there is no *other*¹⁵⁰ god besides you.
- v. 15 For you are God, and we did not know it, O God of Israel, Savior.¹⁵¹
- v. 16 *For see*,¹⁵² all who oppose him shall be ashamed and disgraced, and they shall go in shame. Dedicate yourselves¹⁵³ to me, you islands!
- v. 17 Israel *will be*¹⁵⁴ saved by the Lord with everlasting salvation; they shall not be ashamed or¹⁵⁵ disgraced forever.
- v. 18 Thus says the Lord, who made heaven – this is the God who *set in order*¹⁵⁶ the earth and¹⁵⁷ made it; he himself marked its limits; he did not make it to be empty but to be inhabited: I am, *I am*,¹⁵⁸ and there is no other *besides me*¹⁵⁹.
- v. 19 I have not spoken in secret nor in a dark place of the earth; I did not say to the offspring of Iakob, “Seek a vain thing.” I am, I am the¹⁶⁰ Lord, speaking righteousness and declaring truth.
- v. 20 Assemble yourselves, and come, take counsel together, you¹⁶¹ who are being saved from among the nations! They did not know – those who lift up the wood, *namely their hand-made things*¹⁶² and pray¹⁶³ to gods that *will*¹⁶⁴ not save¹⁶⁵ *them*.¹⁶⁶
- v. 21 If they will declare it, let them draw near so that they may know together who made from the beginning these things that are to be heard. *When*¹⁶⁷ it was declared

147 Lit. *Sabaen* → T 8

148 Om. in NETS → T 1

149 Om. *they will say* → T 2

150 Om. in NETS → T 1

151 Lit. *the Savior* → T 5

152 Om. in NETS → T 1

153 Lit. *become new* (LXX: ἐγκαίνιζεσθε = sa 52).

154 NETS: *is being* → T 7

155 Lit. *and* → T 3

156 NETS: *displayed* → T 3

157 Lit. om. in sa 52 → T 2

158 Om. in NETS → T 1

159 Om. in NETS → T 1

160 Lit. om. in LXX → T 5 (see also the commentary).

161 Lit. om in LXX (οἱ σφζόμενοι = sa 52).

162 NETS: *graven image* → T 3

163 Om. *as if* → T 2

164 NETS: *do* → T 7

165 Or *vivify* (LXX: σφζουσιν = sa 52).

166 Om. in NETS → T 1

167 NETS: *Then* → T 3

- to you, I am God, and there is no other *righteous one and savior*¹⁶⁸ besides me? There is no *other*¹⁶⁹ except me.
- v. 22 Turn to me, and *you shall live*,¹⁷⁰ you who are from the end of the earth! – *says the Lord*.¹⁷¹ I am God, and there is no other.
- v. 23 By myself I swear, “Righteousness¹⁷² shall go forth from my mouth; *and*¹⁷³ my words shall not be turned back, because to me every knee shall bow and every tongue shall *swear to God*,¹⁷⁴
- v. 24 saying, Righteousness and glory shall come to him, and all who separate themselves shall be ashamed.”
- v. 25 By the Lord shall they be justified, and all the offspring of the sons of Israel shall be glorified in God.

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),¹⁷⁵ changes in word order (Table 6)¹⁷⁶ and semantic changes (Table 7).¹⁷⁷ The last table shows the Greek borrowings appearing in the Coptic text of Isa 41 (Table 8).¹⁷⁸

¹⁶⁸ Om. in *NETS* (see the commentary).

¹⁶⁹ *NETS*: *righteous one or savior* (see the same commentary) → T 1

¹⁷⁰ *NETS*: *you shall be saved* → T 3

¹⁷¹ Om. in *NETS* → T 1

¹⁷² *NETS*: *Verily righteousness* → T 2

¹⁷³ Om. in *NETS* → T 1

¹⁷⁴ *NETS*: *acknowledge God* → T 3 (see also the commentary).

¹⁷⁵ Omitting or adding an article does not necessarily result from the translator’s intention to interfere in the content. The semantic rules frequently (especially in Coptic) 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.

¹⁷⁶ 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. Layton, *Coptic Grammar*, § 182).

¹⁷⁷ Here we have included the grammatical and semantic changes (e.g. number, tense, person, gender, etc.).

¹⁷⁸ For remarks concerning the tables see Bąk, *Isa 41*, 76.

Table 1. Additions in the Coptic text

44:6	θεός σαβαωθ: God Sabaoth	ΠΝΟΥΤΕ ΩΑ ΕΝΕΖ ΣΑΒΑΩΘ: God <i>eternal</i> Sabaoth (Ziegler: + αιωνιος)
44:6	ἐγὼ μετὰ ταῦτα: I am after these things	ΑΝΟΚ ΟΝ ΠΕ ΜΝΝCΩC: I am <i>also</i> after these things (> Ziegler)
44:6	πλὴν ἐμοῦ: besides me	pr. ΑΓΩ (Ziegler: pr. και without any references to Coptic)
44:6	οὐκ ἔστιν θεός: there is no god	Μ̄Ν ΚΕΝΟΥΤΕ: there is no <i>other</i> god (> Ziegler)
44:7	εἰς τὸν αἰῶνα: forever	pr. ΑΓΩ (> Ziegler)
44:9	τὰ καταθύμια αὐτῶν: the things that are in their mind	ΚΑΤΑ ΝΕΥΜΕΕΥΕ Ν̄ΖΗΤ: lit. <i>according to</i> their minds (Ziegler: pr. κατα Co)
44:12	σίδηρον: iron	Μ̄ΠΕCOTBEÇ: <i>his</i> iron (> Ziegler)
44:12	σκεπάρνω: with an ax	Ζ̄Ν ΤΕCΕΙΝC: with <i>his</i> ax (> Ziegler)
44:14	ἐμήκυνεν: [the rain] made grow	ΤΡΕCΑΪΑΙ: [the rain] made <i>it</i> grow (> Ziegler)
44:15	καύσαντες: lit. and when they burned (NETS: and they burned)	ΝΤΕΡΕCΡΟΚΖ̄: when he burned <i>it</i> (> Ziegler)
44:16	ἐν πυρί: in the fire	+ ΑΓΩ Ν̄ΤΕΡΟΥΡΟΚΖ̄ ΑΥΠΕC Ζ̄ΝΟΕΙΚ Ζ̄ΙΧΩC: <i>and when they were burning it</i> [= wood], <i>they baked breads on it</i> (Ziegler: + και καυσαντες επεψαν αρτους επ αυτω Co)
44:17	προσεύχεται: he prays	+ ΕΡΟC: + to it (Ziegler: προς αυτο Co)
44:19	ἔφαγεν: he ate	ΑΦΟΥΟΜΟΥ: he ate <i>them</i> (= meats) (> Ziegler)
44:19	προσκυνοῦσιν: they are doing obeisance	ΑΦΟΥΩΩ̄: <i>he</i> is doing obeisance (Ziegler: προσκυνει Sa)
44:20	ἴδετε οὐκ ἔρεῖτε: see, will you not say?	ΑΝΑΥ ΧΕ ΕΤΕΤΝΑΧΟΟC ΑΝ: <i>see, that</i> you will not say (Ziegler: + οτι Sa)
44:21	ἔπλασά σε παιδά μου: I formed you as my servant	+ ΝΤΚ ΠΩΪ: <i>you are mine</i> (Ziegler: + εμοc ει συ Sa)
44:24	ἐγὼ κύριος: I [am] the Lord	ΑΝΟΚ ΠΕ ΠΧΟΕΪC: I <i>am</i> the Lord (Ziegler: + εμi without any references to Coptic) sa 41.16: ΑΝΟΚ ΠΧΟΕΪC
44:25	ἀπὸ καρδίας: from the heart	ΕΒΟΛ Ζ̄Μ ΠΕΥΖΗΤ: from <i>their</i> heart (> Ziegler)
44:25	φρονίμους: the wise	ΝΝΕΙCΑΒΕΕΥ: lit. <i>these</i> wise ones (> Ziegler) sa 41.16: Ν̄ΝCΑΒΕΕΥ
45:3	ἀνοιξω σοι: I will open for you	†ΝΑΟΥΩΝ ΜΜΟΥ ΝΑΚ: I will open <i>them</i> for you (> Ziegler)
45:3	ὁ θεός: God	ΠΕΚΝΟΥΤΕ: <i>your</i> God (Ziegler: + σου Sa)
45:6	οὐκ ἔστιν πλὴν ἐμοῦ: there is no one besides me	ΜΝ ΟC ΝΒΑΛΑΙ: there is no <i>other</i> besides me (Ziegler: + ετι Co)

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45:7	ὁ ποιῶν εἰρήνην: who makes peace	ΑΝΟΚ ΠΕΤΡΕ ΝΤΡΗΝΗ: <i>I am the one who makes peace (> Ziegler)</i>
45:8	ἐγὼ εἰμι κύριος: I am the Lord	+ ΠΝΟΥΤΕ: God (Ziegler: + ο θεος Co)
45:9	ποῖον βέλτιον: what better thing?	ΟΥ ΠΕ ΠΕΖΟΥΟ ΜΠΕΝΤΑΙΑΑΦ: <i>what better thing have I made? (Ziegler: + εποιησα Sa)</i>
45:9	κατεσκεύασα: I have formed	ΑΙΤΑΜΙΟΚ: I have formed <i>you</i> (Ziegler: + σε Co)
45:9	τὴν γῆν: the earth	ΠΚΑΖ ΜΠΕΖΟΥ ΤΗΡΦ: the earth <i>all day</i> (Ziegler: + ολην την ημεραν Co)
45:9	χεῖρας: hands	ΤΟΥΤΚ: <i>your hand</i> (Ziegler: + σου Sa)
45:9	χεῖρας: hands	+ Η ΠΕΠΛΑΜΑ ΝΑΟΥΩΩΒ ΜΠΕΝΤΑΦΠΛΑΣΣΕ ΜΜΟΥ: <i>Or shall the formed thing reply to the one who has formed it? (Ziegler: η αποκριθησεται το πλασμα προς τον πλασαντα αυτο Co)</i>
45:10	τῷ πατρί: to the father	ΜΠΕΦΕΙΩΤ: to <i>his father</i> (Ziegler: + αυτου Co)
45:10	τῇ μητρί: to the mother	ΤΕΦΜΑΑΥ: to <i>his mother</i> (Ziegler: + αυτου Co)
45:14	χειροπέδαις: in handcuffs	ΜΠΙΝΕ ΝΖΟΜΝΤ ΕΤΟΥΟΥ: in <i>copper</i> handcuffs (> Ziegler)
45:14	οὐκ ἔστιν θεός: there is no god	ΜΝ ΚΕΝΟΥΤΕ: there is no <i>other</i> god (Ziegler: + αλλος Co)
45:16	αἰσχυνθήσονται: they shall be ashamed	ΕΙCΖΗΗΤΕ ΣΕΝΑΞΙ ΨΙΠΕ: <i>for see, they shall be ashamed (Ziegler: pr. ιδου Co)</i>
45:18	ἐγὼ εἰμι: I am	+ ΑΝΟΚ ΠΕ: I am (Ziegler: + ἐγὼ εἰμι Sa ^p) om. in sa 197 ² .2
45:18	οὐκ ἔστιν ἕτι: there is no other	+ ΝΒΛΛΑΪ: <i>besides me</i> (Ziegler: + πλην εμου Co)
45:20	οἱ οὐ σφύζουσιν: that do not save	ΕΤΕΝΣΕΝΑΤΑΝΖΟΥΟΥ ΑΝ: that do not save <i>them</i> (Ziegler: + αυτους without any references to Coptic)
45:21	πάρεξ ἐμοῦ: except me	ΚΕΟΥΑ ΑΧΝΤ: <i>no other</i> except me (Ziegler: pr. αλλος Co)
45:22	τῆς γῆς: of the earth	+ ΠΕΧΕ ΠΧΟΕΙC: + says the Lord (Ziegler: + λεγει κυριος Sa)
45:23	οἱ λόγοι μου: my words	pr. ΑΥΩ (Ziegler: pr. και Co)

Table 2. Omissions in the Coptic text

44:6	καί	lit. om. in sa 52 (> Ziegler)
44:7	καί ²	lit. om. in sa 52 (> Ziegler)
44:8	οὐκ	om. in sa 52 (> Ziegler)
44:8	τότε: formerly	om. in sa 52 (> Ziegler)
44:10	καί	lit. om. in sa 52 (> Ziegler)

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44:12	καὶ πεινάσει: he also will become hungry	ϸΝΑΖΚΟ: lit. he will become hungry (> Ziegler)
44:13	καί ²	lit. om. in sa 52 (> Ziegler)
44:19	οὐκ ἐλογίσατο τῇ καρδίᾳ αὐτοῦ οὐδὲ ἀνελογίσασατο ἐν τῇ ψυχῇ αὐτοῦ: he has not considered <i>in his heart nor regarded</i> in his soul	ΜΠΟΥΜΕΕΥΕ ΖἸ ΤΕΥΨΥΧΗ: they have not considered in their soul (Ziegler: homoiot.(?) Sa)
44:25	καί ²	lit. om. in sa 52 (> Ziegler)
45:3	καί	lit. om. in sa 52 (> Ziegler)
45:6	ἐγὼ κύριος ὁ θεός καὶ οὐκ ἔστιν ἕτι: I am the Lord God, and there is no other	om. in sa 52 (> Ziegler)
45:11	περὶ τῶν υἱῶν μου καὶ περὶ τῶν θυγατέρων μου: about my sons and <i>about</i> my daughters	ΕΤΒΕ ΝΑΩΗΡΕ ΜΝ ΝΑΩΕΕΡΕ: about my sons and daughters (> Ziegler)
45:14	ἐροῦσιν: they will say	om. in sa 52 (observed by Ziegler)
45:18	καί ¹	lit. om. in sa 52 (> Ziegler)
45:20	ὥς: as if	om. in sa 52 (observed by Ziegler)
45:23	ἢ μὴν: verily	om. in sa 52 (> Ziegler)

Table 3. Changes of words

44:11	κωφοί: [they are] mute	ΜΕΥCΩΤᾹ: they cannot <i>hear</i> (> Ziegler)
44:12	ἔτρησεν αὐτό: he bored it	ΑΥΤΑΖΟΥ ΕΡΑΤΥ: lit. he put it (> Ziegler)
44:13	ἐκλεξάμενος: having chosen	ΑΥCΩΛΠ: having <i>cut</i> (> Ziegler)
44:15	ἵνα ἢ ἀνθρώποις: so that it <i>might be</i> for people	ΧΕ ΕΡΕΠΡΩΜΕ ΖΕ ΕΡΟΥ: so that man could <i>find</i> it (Ziegler: ευρη Sa)
44:23	ὁ θεός: God	ΠΧΟΕC: the Lord (Ziegler: κυριος Sa ^p)
44:28	Κύρω: to Cyrus	ΕΠΧΟΕΙC: to <i>the lord</i> (Ziegler: κυρω Sa)
45:1	ἐπακοῦσαι: listen to	CΩΤᾹ: to hear (> Ziegler)
45:10	καί	Η: or (Ziegler: η Sa)
45:13	αὐτόν: him	ΠΡΡΟ: the king (Ziegler: βασιλευα Co)
45:17	οὐδέ: nor	ΑΥΩ: lit. and (> Ziegler)
45:18	ὁ καταδείξας τὴν γῆν: who displayed the earth	ΠΕΝΤΑΥCΒΤΕ ΠΚΑΖ: who <i>set in order</i> the earth (> Ziegler)
45:20	γλύμμα: engraved figure	ΝΕΥΜΟΥΝΓ ΝCΙΧ: their hand-made things (Ziegler only pl. γλύμματα Sa)
45:21	τότε ἀνηγγέλι ὑμῖν: <i>then</i> it was declared to you	ΝΤΑΥΧΟΟΥ ΝΗΤᾹ ΤΝΑΥ: <i>when</i> it was declared to you (Ziegler: ποτε Sa)
45:22	σωθήσεσθε: you shall be saved	ΤΑΡΕΤΕΤΝ ΩΝΖ: you shall live (> Ziegler)

45:23	ἐξομολογήσεται: [every tongue] shall acknowledge	ΩΡΚ: [every tongue] <i>shall swear</i> (Ziegler: ομειται Co)
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Table 4. Changes of prepositions

44:11	ὅθεν (adverb): from where	ΖΜ: in (> Ziegler)
44:11	ἀπὸ ἀνθρώπων: <i>from among</i> men	ΕΡΩΜΕ: [cannot hear] men (> Ziegler)
44:14	ἐκ τοῦ δρυμοῦ: <i>from the forest</i>	ΖΝ ΤΩΩΕ: <i>in the forest</i> (observed by Ziegler)
44:19	ἐπὶ τῶν ἀνθράκων αὐτοῦ: <i>on its coals</i>	ΖΝ ΝΕϞΣΒΒΕC: lit. <i>in its coals</i> (> Ziegler)
44:23	ἐν αὐτοῖς: <i>in them</i>	ΖΪΩΟΥ: lit. <i>on them</i> (> Ziegler)
44:25	σημεῖα ἐγγαστριμύθων: lit. the signs of ventriloquists	ΜΜΑΕἶΝ ΕΒΟΛ ΝΝΕΤΩΛΛΕ ΕΒΟΛ ΝΖΗΤΟΥ: lit. the signs <i>from</i> ventriloquists (> Ziegler)

Table 5. Changes of articles

44:7	ἐποίησα ἄνθρωπον: I have made man	ΛΙΤΑΜΙΕ ΠΡΩΜΕ: lit. I have made <i>the</i> man (Ziegler: pr. τον without any references to Coptic)
44:23	θεμέλια: foundations	ΝCΝΤΕ: lit. <i>the</i> foundations (Ziegler: pr. τα Co)
44:23	ὄρη: mountains	ΝΤΟΥ: lit. <i>the</i> mountains (Ziegler: pr. τα Co)
45:12	γῆν: earth	ΠΚΑΖ: <i>the</i> earth (Ziegler: pr. την without any references to Coptic)
45:15	σωτήρ: Savior	ΠCΩΤΗΡ: lit. <i>the</i> Savior (Ziegler: pr. ο Co)
45:19	κύριος: lit. Lord	ΠΧΟΕἶC: <i>the</i> Lord (> Ziegler, see the commentary)

Table 6. Changes in word order

44:6	πλὴν ἐμοῦ ¹ / οὐκ ἔστιν θεός ² : besides me ¹ / there is no god ²	Μ̄Ν ΚΕΝΟΥΤΕ ² / ΝΒΛΛΑἶ ¹ (> Ziegler)
44:7	τὰ ἐπερχόμενα ¹ / πρὸ τοῦ ἐλθεῖν ² / ἀναγγειλάτωσαν ὑμῖν ³ : let them declare to you ³ / the things that are coming ¹ / before they come ²	ΜΑΡΟΥΧΩ ΝΗΤ ³ / ΝΝΕΤΝΗ ¹ / ΕΜΠΑΤΟΥΕ ¹ (> Ziegler)
44:12	σκεπάρνω ¹ / εἰργάσατο αὐτό ² : he fashioned it ² / with an ax ¹	ΑϞΡ ΖΩΒ ΕΡΟϞ ² / Ζ̄Ν ΤΕϞΕΙΝΕ ¹ (> Ziegler)
44:13	ὡς ὠραιότητα ἀνθρώπου ¹ / στησαι αὐτὸ ἐν οἴκῳ ² : like human beauty ¹ , / to set it up in a house ²	Ε̄ΤΑΖΟϞ Ε̄ΡΑΤϞ Ζ̄Ν ΟΥΗἶ ² / ΝΘΕ Μ̄ΠCΑ ΝΟΥΡΩΜΕ ¹ (> Ziegler)

A CRITICAL EDITION AND PHILOLOGICAL ANALYSIS OF THE TEXT OF ISA 44:6-45:25

44:14	ὁ ἔκοψεν ¹ / ξύλον ² : he cut ¹ / this wood ²	ΠΕΙΩΕ ² / ΕΝΤΑΦΩΛΑΤῆ ¹ (observed by Ziegler, without any references to Coptic)
44:17	θεός μου ¹ / εἶ ² / σύ ³ : you ³ / are ² / my god ¹	ΝΤΟΚ ³ / ΠΕ ² / ΠΑΝΟΥΤΕ ¹ (> Ziegler)
44:22	τάς ἀνομίας σου (...) τὰς ἀμαρτίας σου: your acts of lawlessness (...) your sins	Ν{Ν}ΝΕΚΝΟΒΕ (...) ΑΥΩ ΝΕΚΑΝΟΜΙΑ: your sins (...) your acts of lawlessness (Ziegler: ἀνομίας et ἀμαρτίας tr. Sa)
45:11	οὐτως ¹ / λέγει ² / κύριος ὁ θεός ³ / ὁ ἅγιος Ἰσραηλ ⁴ : thus ¹ / says ² / the Lord God, ³ / the Holy One of Israel ⁴	ΤΑΙ ΤΕ ΘΕ ¹ / ΕΤ<Ε>ΡΕΠΧΟΕΙC ΠΝΟΥΤΕ ³ / ΧΩ ΜΜΟC ² / ΠΕΤΟΥΛΑΒ ΜΠΗΛ ⁴ (> Ziegler)

Table 7. Semantic changes

44:6	ὁ ῥυσάμενος αὐτόν: who delivered him	ΠΕΝΤΑΦΝΑΖΜΕΚ: who delivered <i>you</i> (Ziegler: σε)
44:8	εἰ ἔστιν θεός πλὴν ἐμοῦ: whether there is a god besides me	ΧΕ ΝΕΥῆ ΚΕΝΟΥΤΕ ΝΒΛΛΑΪ: whether there <i>was</i> a god besides me (> Ziegler)
44:10	θεόν: god	ἸΝΝΕΝΟΥΤΕ: gods (Ziegler: θεους Co)
44:15	ἄνθρωποι: for people	ΠΡΩΜΕ: the man (Ziegler: ανθρωπος Sa)
44:15	καὶ καύσαντες: lit. and when <i>they</i> burned (NETS: and they burned)	ΑΥΩ ΝΤΕΡΕΦΟΚΖῆ: and when <i>he</i> burned it (Ziegler: καυσας Co)
44:15	ἔψαν: they baked	ΑΥΠΕC: <i>he</i> baked (Ziegler: επεψεν Co)
44:15	ἐπ' αὐτῶν: on them	ἘΒΟΛ ΝΖΗΤῆ: on <i>it</i> (lit. from him) (Ziegler: επ αυτου, without any references to Sahidic)
44:16	κρέας: meat (sg.)	ΖῆΛΑΦ: meats (pl.) (> Ziegler)
44:16	ὀπτήσας: after roasting	ΑΦΘΕC: he roasted (Ziegler: ωπησεν, without any references to Coptic)
44:17	προσκυεῖ: he <i>does</i> obeisance	ΑΥΠΑΖΤΦ: he <i>did</i> obeisance (> Ziegler)
44:17	προσεύχεται: he prays	ΑΥΩΛΗΛ: he prayed (> Ziegler)
44:19	οὐκ ἐλογίσατο: <i>he</i> has not considered	ἸΠΟΥΜΕΕΥΕ: <i>they</i> have not considered (Ziegler: ελογισαντο Sa)
44:19	ἐν τῇ ψυχῇ αὐτοῦ: in <i>his</i> soul	Ζῆ ΤΕΥΨΥΧΗ: in <i>their</i> soul (Ziegler: αυτου Sa)
44:19	οὐδὲ ἔγνω: nor <i>he</i> has known	ΟΥΔΕ ἸΠΟΥΕΪΜΕ: nor <i>they</i> have known (Ziegler: εγνωσαν Sa)
44:19	οὐδὲ ἔγνω τῇ φρονήσει: nor he has known in <i>[his] mind</i>	ΟΥΔΕ ἸΠΟΥΕΪΜΕ ΕCΜ ΠΕΥΖΗΤ: nor they have known <i>how</i> to learn <i>their wisdom</i> (Ziegler: του φρονησαι Sa ^p)
44:19	κατέκαυσεν: <i>he</i> burned	ΑΥΡΕΚῆ: <i>they</i> burned (Ziegler: κατεκαθσαν Sa)
44:19	ἔψεν: <i>he</i> baked	ΑΥΠΕC: <i>they</i> baked (Ziegler: επεψαν Sa)
44:19	κρέας: meat	ΖῆΛΑΦ: meats (> Ziegler)
44:19	προσκυνοῦσιν αὐτῷ: <i>they</i> are doing obeisance to it	ΑΦΟΥΩῆ ΝΑΦ: <i>he</i> <i>did</i> obeisance to it (Ziegler: προσκυει Sa, but it doesn't correspond with sa 52!)
44:20	πλανῶνται: they are going astray	ῆΠΛΑΝΑ: lit. <i>he</i> is going astray (> Ziegler)

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44:20	τὴν ψυχὴν αὐτοῦ: his soul	ΤΕΥΨ<Υ>ΧΗ: <i>their</i> soul (Ziegler: αυτων Sa)
44:25	διασκεδάσει: he will scatter	ΕΝΤΑΦΧΕΕΡΕ: who scattered (Ziegler: διεσκεδασε(v) without any references to Coptic)
44:26	ρήματα: words	ΜΠΩΛΧΕ: the word (Ziegler: ρημα Sa)
44:28	ποιήσει: he shall make	ΚΝΑΡ: <i>you</i> shall make (Ziegler: ποιησεις Sa)
45:2	ἔμπροσθέν σου: before you	ΖΑ ΤΕΦΖΗ: before <i>him</i> (Ziegler: αυτου Co)
45:7	ποίησας σκότος: [I am the one who] made darkness	ΑΪΤΑΜΙΕ ΠΚΑΚΕ: I made darkness (Ziegler: pr. εγω Co)
45:9	χειρας: hands	ΤΟΟΤΚ: your <i>hand</i> (Ziegler: χειρα Sa)
45:10	τί γεννήσεις: what will you beget	ΑΖΡΟΚ ΚΧΠΟ ΜΜΟΙ: what <i>do</i> you beget? (> Ziegler)
45:11	Ισραηλ: Israel	Μ̄Π̄ΗΛ: of Israel (Ziegler: pr. του without any references to Coptic)
45:17	Ισραηλ σώζεται: Israel is being saved	Π̄ΗΛ ΝΑΟΥΧΑΙ: Israel <i>will</i> be saved (> Ziegler)
45:20	οἱ οὐ σώζουσιν: that <i>do</i> not save	ΕΤΕ ΝCΕΝΑΤΑΝΖΟΟΥ ΑΝ: that <i>will</i> not vivify them (> Ziegler)

Table 8. Greek words in the Coptic text

44:26	ἄγγελος	ΑΓΓΕΛΟC
45:13	αἰχμαλωσία	ΑΪΧΜΑΛΩCΙΑ
44:9	ἀλλά	ΑΛΛΑ
44:22	ἀνομία	ΑΝΟΜΙΑ
44:22; 45:15	γάρ	ΓΑΡ
44:17; 45:4	δέ	ΔΕ
45:8 (2x) and v. 13	δικαιοσύνη	ΔΙΚΑΙΟCΥΝΗ
45:1	ἔθνος	ΖΕΘΝΟC
45:7	εἰρήνη	ΨΡΗΝΗ
45:14	ἐμπορία	ΜΠΟΡΙΑ
44:23; 45:8	εὐφραίνω	ΕΥΦΡΑΝΕ
45:9.10	ἦ	Η
44:21.23; 45:4	Ἰακωβ	ΙΑΚΩΒ
44:26.28	Ἱερουσαλημ	ΘΙΛΗΜ
44:26	Ἰουδαία	ΨΟΥΔΑΙΑ
44:6.21 (2x) and v. 23 (2x); 45:3.4.11.15	Ἰσραηλ	Π̄ΗΛ
44:9	κατά	ΚΑΤΑ
45:9 (2x)	κεραμεύς	ΚΕΡΑΜΕΥC

45:1	Κῦρος	ΚΥΡΟΣ
45:13	λαός	ΛΑΟΣ
45:9	μή	ΜΗ
45:2	μοχλός	ΜΟΧΛΟΣ
44:19; 45:13	οὐδέ	ΟΥΔΕ
44:20	πλανάω	ΠΛΑΝΑ
44:8.10.21.24	πλάσσω	ΠΛΑССЕ
44:26; 45:1.13	πόλις	ΠΟΛΙΣ
44:6; 45:13.14	σαβαωθ ¹⁷⁹	САΒΑΩΘ
44:23	σαλπίζω	САΛΠΙΖΕ
45:14	Σεβωιν	САΒΑΕΙΝ
45:15	σωτήρ	CΩΤΗΡ
54:1	Χριστός	ΧΡΗΣΤΟΣ
44:19.20	Ψυχή	ΨΟΥΧΗ

6. The Analysis of Selected Philological Questions Found in Isa 44:6–45:25

The last part of the paper analyses the more difficult philological questions found in Isa 44:6–45:25 concerning two areas. Firstly, they can result from differences between the Sahidic manuscripts, which has been indicated in the critical apparatus of the Coptic text. Secondly, they may relate to the way of reading and translating the Greek text of the Septuagint into the Coptic language. The philological issues requiring commentary can be found in the following verses:

Isa 44:8

Looking at the first words of the verse in the Coptic rendering we can see not only an omission of the Greek negation οὐκ, but also a slightly altered punctuation, affecting a different understanding of the text. In the Greek LXX we read μή παρακαλύπτεσθε οὐκ ἀπ’ ἀρχῆς ἠνωτίσασθε καὶ ἀπήγγειλα ὑμῖν. Ziegler introduces a dot after παρακαλύπτεσθε, and a question mark after ὑμῖν so as to read, “Do not cover yourselves; did you not give ear from the beginning, and I declared it to you?” The Coptic text omits οὐκ, connecting ἀπ’ ἀρχῆς with

¹⁷⁹ The term σαβαωθ originally comes from Hebrew.

the preceding μή παρακαλύπτεσθε. Thus, the translation reads **Μ̄Π̄Ρ̄ ΚΩΠΙ Χ̄ΙΝ̄ Ν̄ΨΟΡ̄Π̄**, which can be rendered as “Do not cover yourselves from the beginning.” The next part of the Coptic verse is not a question but a statement **ΑΤΕΤ̄Ν̄ΣΩΤ̄Μ̄· ΑΓΩ ᾹΙΤΑΜΩΤΝ̄ ΕΡΟΥ·** – “you did give ear and I declared it to you.” Without looking at the Coptic punctuation, we could also read: “Do not cover yourselves! From the beginning you did give ear and I declared to you.”

Verse 8 also contains the verbal construction **ᾹΙΤΑΜΩΤΝ̄**, with the presuffixal form of the verb **ΤΑΜΟ**.¹⁸⁰ However, its correct version should have a short **Ο** instead of the vowel **Ω**. So the construction should be: **ᾹΙΤΑΜΟΤΝ̄**. The second vowel in the presuffixal form **ΤΑΜΩ**= seems to characterise our manuscript sa 52 since it can also be found in Isa 5:5; 21:10; 33:14; 43:12.

Ziegler’s critical apparatus shows that the Sahidic manuscripts have ηκουσαν in the final part of the verse instead of ἦσαν (in the expression οὐκ ἦσαν τότε). Unfortunately, we do not know to which Coptic manuscript this observation refers. Among the available witnesses, Isa 44:8 can only be found in manuscript sa 52, which holds the expression **Ν̄ΝΕΥΨΟΟΠ̄ ΑΝ ΠΕ**, being an exact equivalent of the Greek οὐκ ἦσαν.

Isa 44:9

The Greek text, in accordance with its verse division, begins with the words οἱ πλάσσοντες καὶ γλύφοντες πάντες μάταιοι (“All who fashion and carve are vain”). The Coptic translation **ΝΕΤΠΛΑϸϸΕ· ΑΓΩ ΝΕΤΨΟϸ̄Τ** (“those who fashion and carve”) reads the Greek words οἱ πλάσσοντες καὶ γλύφοντες as the ending of the previous verse. The Coptic words **ΝΕΤΠΛΑϸϸΕ· ΑΓΩ ΝΕΤΨΟϸ̄Τ** are preceded by the particle **Ν̄ΣΙ**, introducing the subject to the preceding expression **Ν̄ΝΕΥΨΟΟΠ̄ ΑΝ ΠΕ**. Thus, the Coptic translator considered verse 8 to be slightly longer and saw the beginning of verse 9 in πάντες μάταιοι οἱ ποιοῦντες τὰ καταθύμια αὐτῶν (“All who do the things that are in their minds are vain”).

Isa 44:10

The beginning of the verse is another example of a different syntactic combination of words made by the Coptic translator. In the LXX, the verse begins with πάντες οἱ πλάσσοντες θεὸν – “all who fashion a god.” In the Coptic text, the adjective **ΤΗΡΟΥ**, as an equivalent of the Greek πάντες, is syntactically connected with the ending of the previous verse. So, the Sahidic text reads **ϸΕΝΑΧ̄Ῑ Ψ<Ι>ΠΕ ΤΗΡΟΥ** – “all will be put to shame.” Then the particle **Ν̄ΣΙ** is introduced followed by an explanation who those **ΤΗΡΟΥ** are, i.e. **ΝΕΤΠΛΑϸϸΕ Ν̄ΝΕΝΟΥΤΕ** – “all who fashion gods.” Summing

¹⁸⁰ Crum, *Coptic Dictionary*, 413b.

up, the Greek text reads “But they will be put to shame, all who fashion a god,” while the Coptic text proposes “But they *all* will be put to shame, who fashion gods.”

Isa 44:11

Ziegler’s critical apparatus suggests that the Coptic text, after rendering καὶ κωφοί, adds the translation of the Greek ἐγενοντο. Thus, the whole would sound “and they became mute.” In turn, the Coptic rendering is ⲁⲮⲬⲱ ⲙⲈⲮⲘⲱⲧⲙ̅ ⲈⲢⲠⲙⲈ that literary means “and they cannot hear people.” We do not know which manuscripts were referred to by Ziegler, but his suggestion is not consistent with the text of our manuscript sa 52.

At the end of the verse there is the word ⲙⲁⲢⲠⲠⲱⲮⲁⲘ. Its first part must be the base of *jussive conjugation* in the 3rd pers. plural ⲙⲁⲢⲠⲠⲱ-. The second part is the verb ⲠⲮⲱⲮⲁⲘ (“be confounded,” “be humiliated”¹⁸¹), equivalent to the Greek ἐντρέπω. As a result, we are dealing with the error of haplography in ⲙⲁⲢⲠⲠⲱⲮⲁⲘ. The correct form should be ⲙⲁⲢⲠⲠⲠⲠⲱⲮⲁⲘ. This error can easily be explained. The letters of the first part of the word (ⲙⲁⲢⲠⲠⲱ-) complete the column on page 4̅B, while the next letters (-ⲠⲮⲁⲘ) begin the column on page 4̅F. So the scribe, after having written the letters -ⲠⲮ- on the previous page, did not notice that he should have repeated them on the following page. The reading ⲙⲁⲢⲠⲠⲱ<ⲠⲮ>ⲠⲮⲁⲘ has been used in our edition.

Isa 44:12

The Greek verse contains the fragment ἐν τερέτρῳ ἔτριψεν αὐτό (“he bored it with a gimlet”), which the Coptic author translated as ⲁⲬⲦⲦⲁⲒⲠⲠⲱ ⲈⲢⲁⲧ̅Ⲓ̅ Ⲓ̅ⲙ̅ ⲢⲈⲘⲘⲁⲒ. However, the meaning of the Coptic construction ⲦⲁⲒⲠ= ⲈⲢⲁⲧ= does not refer to the verb “to bore” (Greek: τετραίνω). The construction means “to set on feet,” “to make to stand” and “to establish.”¹⁸² Consequently, the literal rendering in Coptic is “he made it stand with his gimlet.” Perhaps to set up the statue of a deity, it was necessary to bore a hole in it. The Greek text, speaking only about boring a statue may raise a question about the purposefulness of such an action. On the other hand, the Coptic translation would assume the reader’s knowledge that a gimlet could be used to set up a sculpture. Since this explanation is only a hypothesis, and Ziegler does not notice any difference between the Greek and Coptic texts in his critical apparatus, our translation into English follows the *NETS* version, i.e. “he bored it with a gimlet.”

¹⁸¹ Crum, *Coptic Dictionary*, 477b.

¹⁸² Crum, *Coptic Dictionary*, 456a.

Isa 44:13

At the very beginning of the verse we can note a difference between the text of the LXX and the Coptic translation. The Greek text reads ἐκλεξάμενος¹⁸³ (“having chosen”), and the Coptic rendering has λϣϢωλπ̄ (“having cut”¹⁸⁴). The change of one letter in the Coptic verse (if the scribe had used the verb Ϣωππ) would provide a faithful translation of the Greek text. Thus, it could have been a translator’s mistake or copyist’s error and not an intended textual change.

Isa 44:16

This verse contains the word ṀΠΚΩΖΤ, which literary means “of the fire,” not matching the context. The Greek version ἐν πυρί suggests that the correct form should be ΖṀ ΠΚΩΖṬ. This reading also occurs in manuscript sa 41.16. Our edition has <2>Ṁ ΠΚΩΖΤ.

Isa 44:19

The Coptic manuscript sa 52 reads ΟΥΔΕ ṀΠΟΥΕἶΜΕ ΕἶΜ ΠΕΥΖΗΤ. Considering that the construction ὄΝ- ΖΗΤ means “to find heart” and “to learn wisdom,”¹⁸⁵ the text of our manuscript should be rendered “nor they have known how to learn their wisdom.” This version agrees with the Greek manuscript number 538, which reads του φρονησαι. Ziegler indicates that perhaps referring to our manuscript, this reading only occurs in some Sahidic manuscripts.¹⁸⁶

Considering manuscript sa 41.16 we can observe the slightly different reading ΖṀ ΠΕΥΖΗΤ, i.e. literary “in their heart.” It is closer to the Greek text that has a nominal form τῆ φρονήσει (“in [his] mind”). Nevertheless, it is not a literal translation. Since the Coptic ΖṀ ΠΕΥΖΗΤ would have been a literal rendering of the Greek τῆ καρδίᾳ, which appears a little earlier in this verse.

We can note that the subject was changed, which is hardly explainable in this verse. The first part has a 3rd pers. plural form, and then from the words λϣῶῶ ΖṀλϣ (“he roasted meats”), the subject is in a 3rd pers. sing. masculine form. This phenomenon can be noted both in our manuscript sa 52 and in sa 41.16. Ziegler’s suggestion that Sahidic texts have the plural εφαγον (instead of the singular ἔφαγεν) is not supported by our manuscripts.

¹⁸³ According to the division of the text, this verb belongs to v. 12.

¹⁸⁴ Cf. Crum, *Coptic Dictionary*, 330b.

¹⁸⁵ Crum, *Coptic Dictionary*, 820b.

¹⁸⁶ In his critical apparatus he uses Sa^a, which means “ein Teil der Bruchstücke” (Ziegler, *Septuaginta*, 373).

Isa 44:22

The Coptic manuscripts sa 52 and sa 41.16 contain two different words: ΚΤΟΚ and [ΚΟ]Τ̄Κ. The first one is a presuffixal form of the verb ΚΩΤΕ. The other is a presuffixal form of the verb ΚΤΟ. Both verbs have similar meanings: “to turn” and “to return” and are the Coptic translations of the Greek ἐπιστρέφω.¹⁸⁷ So they can be treated as synonyms.

Isa 44:28

In the LXX, the verse begins with ὁ λέγων Κύρω φρονεῖν (“who tells Cyrus to be wise”). This refers to Cyrus the Great, who in 538 B.C. issued a decree allowing the Israelites to return from Babylonian captivity to their country. At this point, the Coptic translation introduces an unexpected change, reading ΠΕΤΧΩ ΜΜΟC ΧΕ ΜΕΕΥΕ ΕΠΧΟΕΙC (“who tells the lord to be wise”). Instead Cyrus, we have the word ΕΠΧΟΕΙC (“to the lord”), according to one of the Greek manuscripts, namely manuscript 534 reading κυριω. Because of the context, the term “lord” cannot refer to God. It is hard to find a motive explaining an intended change from Cyrus to “lord.” Most likely, there was a simple mistake (iotacism). The Coptic translator may already have used the revised Greek text.

Isa 45:3

The dots, introduced by the author of the Coptic manuscript, suggest a slightly different division of the initial part of this verse. In Ziegler’s LXX, we can read δώσω σοι θησαυρούς σκοτεινούς, ἀποκρύφους ἀοράτους ἀνοίξω σοι. The punctuation suggests the reading “I will give you dark treasures; hidden, unseen ones I will open for you.” Manuscript sa 52: ΤΑ† ΝΑΚ Ν̄ΖΕΝΑΖΩΡ ΝΚΑΚΕ Ζ̄Ν̄ Ν̄ΕΘΗΠ· ΕΝCΕΝΑΥ ΕΡΟΥΥ ΑΝ· proposes an introduced division following the Coptic Ζ̄Ν̄ Ν̄ΕΘΗΠ, i.e. the Greek ἀποκρύφους. Thus the translation of the Coptic text reads “I will give you dark treasures from what is secret, unseen.”

Isa 45:9

The Coptic translation of the first part of the verse contains the additional verb ΕΙΠΕ (“to make,” “to do”¹⁸⁸) in its presuffixal form ΑΑ=. It corresponds to the Greek verb ἐποίησα, occurring only in manuscript 538. Therefore, it can be noted that the Coptic

¹⁸⁷ Cf. Crum, *Coptic Dictionary*, 124a-129a.

¹⁸⁸ Crum, *Coptic Dictionary*, 83a.

text ΟΥ ΠΕ ΠΕΖΟΥΟ ΜΠΕΝΤΑΙΑΑϸ (“What better thing have I made?”) is a precise rendering of ποῖον βέλτιον ἐποίησα from the Greek manuscript 538.

Isa 45:11

The final part of the verse contains ΕΤΕΝΕΖΒΗΥΕ ΝΝΑΟΙϸ. The Coptic should be corrected as ΕΤΕ ΝΕΖΒΗΥΕ ΝΝΑΟΙϸ, which corresponds to the Greek περὶ τῶν ἔργων τῶν χειρῶν μου (“concerning the works of my hands”).¹⁸⁹

Isa 45: 19

In his critical apparatus to the final part of the verse, Ziegler suggests that at least a few Greek manuscripts as well as the Coptic text in the Sahidic dialect read the participle λαλῶν with the masculine article ὁ. His remark is not supported by manuscripts sa 52 and sa 197^{L.2}, which have ΕΤϨΩ, and not ΠΕΤϨΩ. Ziegler’s note might have referred to the noun κύριος, which the Coptic rendering reads together with the article: ΠϨΟΕΙϸ.

Isa 45:21

A comparison of the Greek and Coptic texts indicates a slightly different division of the middle part of the verse. In Ziegler’s edition, a dot was put after the expression καὶ οὐκ ἔστιν ἄλλος πλὴν ἐμου (“and there is no other besides me”). The words δίκαιος καὶ σωτὴρ begin the following sentence. In manuscript sa 52, a dot was put only after the word ΝϸΩΤΗΡ.¹⁹⁰ Consequently, it is logical to read ΑΥΩ Μ̄Ν ΚΕΟΥΑ ΝΒΛΛΑΪ ΝΔΙΚΑΪΟϸ ΑΥΩ ΝϸΩΤΗΡ (“and there is no other *righteous one and savior* besides me”).

Isa 45:23

Ziegler’s critical apparatus implies that the last word of this verse Μ̄ΠΝΟΥΤΕ should be interpreted as *per deum*. It is difficult to unequivocally agree with this opinion. Since Μ̄- preceding the noun ΠΝΟΥΤΕ can appear as a dative.¹⁹¹ The expression ΩΡΚ Μ̄ΠΝΟΥΤΕ simply means “to swear to God.” Therefore, the Coptic Μ̄ΠΝΟΥΤΕ agrees with the literal understanding of the Greek τῷ θεῷ.

¹⁸⁹ Cf. Crum, *Coptic Dictionary*, 688a.

¹⁹⁰ Obviously, interpreting the Coptic manuscripts we should analyse all “punctuation” signs with great caution. Nevertheless, the dot after the word ΝϸΩΤΗΡ can also be seen in manuscript sa 41.17 (see Wessely, *Griechische und koptische Texte*, No. 220e). The sign N- before ϸΩΤΗΡ is important, too: we have two predications with the first ΑΥΩ.

¹⁹¹ Cf. Crum, *Coptic Dictionary*, 529b.

7. Conclusion

The edition of the Coptic text of Isa 44:6–45:25 on the basis of various Sahidic manuscripts, especially codex sa 52, shows the uniqueness of the manuscript from the Pierpont Morgan collection. As already noted in the second part of the paper, as much as 75% of the selected section of the Book of Deutero-Isaiah is found only in manuscript sa 52. At present, it is the only manuscript with the complete text of the Book of Isaiah, which has not yet been fully published. Hopefully, the Sahidic edition of Isa 44:6–45:25, its English translation, comparison with the Greek Septuagint and explanation of the more difficult philological issues will contribute to an even better understanding of both the message of this book of Scripture and the history of its transmission.

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