

A Critical Edition and Philological Analysis of the First Chapter of Deutero-Isaiah (Isa 40) on the Basis of the Coptic Manuscript sa 52 (M 568) in Light of Other Coptic Manuscripts Written in the Sahidic Dialect and the Greek Text of the Septuagint¹

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

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

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

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

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

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

1. General information

The text of Isa 40 begins with the tenth line of the right column on the page of the codex marked with the Coptic number $\overline{\pi\alpha}$ (= 81), but it does not match the contemporary label: 79 M 568 f. 39^r. In this line, we find the letters $\overline{\pi\epsilon\chi\epsilon\pi}$, beginning the phrase $\overline{\pi\epsilon\chi\epsilon\ \pi\overline{\nu}\overline{o}\overline{y}\overline{t}\overline{e}\ \chi\epsilon}$, meaning: *God speaks*. Therefore, the Coptic text contains no information indicating the end of Proto- and the beginning of Deutero-Isaiah. The transition between the first and second part of Isaiah occurs on a continuous basis, and the only indicator of a new thought is the enlarged letter **-N-** at the beginning of the next line.

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

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

Antico (Rome: Pontificio Istituto Biblico 2014).

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

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

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

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

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

- in verse 4, in the expression **ϵΖΕΝΖΙΟΟΥϵ** we find the indefinite article **ΖΕΝ**⁶ (manuscript sa 108^L reads briefly: **ϵΖΝ̄ΖΙΟΟΥϵ**);
- in verse 12, the form **ΖΕΝ** of the preposition occurs twice in the expressions **ΖΕΝ ΤΕϠΖΩΖ̄Β** and **ΖΕΝ ΤΕϠΕΡΤΩ** (analogically in verse 15: **ϵΒΟΛ ΖΕΝ**)⁷;
- in verse 12, manuscript sa 52.2 contains the noun **ΕΡΤΩ**, whose normal form is **ΡΤΩ**⁸;
- in verse 15, the manuscript reads **ΤΕΛ†Λϵ**, while in lectionary sa 108^L we can see the abbreviated version **Τ̄λ†Λϵ**, however both forms are parallel in Coptic.⁹

On the other hand, the articles are sometimes written in abbreviated forms. For instance, in Isa 40:17, we find **Ζ̄Ν̄ΛΛΑΥ** instead of **ΖΕΝΛΛΑΥ**, whereas in verse 18 there is the careless form **ΥΖΑΜϠϵ** instead of **ΟΥΖΑΜϠϵ** (similarly in v. 24: **ΥΤΗΥ** instead of **ΟΥΤΗΥ**). The letter **Ν** can also be seen doubled (e.g. in verse 9 in **Ν{Ν}̄ΜΠΟΛΙϠ**).¹⁰

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

- in the final part of verse 13, there is the expression **ϵΤΝΑΤϠΑΒϵ** **ϵΙΑΤϠ**, being the Coptic equivalent of the Greek verb **συμβιβάζειν**¹¹ (in manuscript sa 108^L there is the condensed form **ϵΤΝΑΤϠΑΒΙΑΤ̄Ϡ**);

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

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

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

⁸ Crum, *Dictionary*, 305b.

⁹ Crum, *Dictionary*, 411b.

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

¹¹ Crum, *Dictionary*, 434b.

- in verse 15 the manuscript contains the correct form of the noun $\bar{\text{N}}\bar{\text{Z}}\bar{\text{E}}\bar{\text{O}}\bar{\text{N}}\bar{\text{O}}\bar{\text{C}}$, while sa 108^L reads the abbreviated form $\bar{\text{N}}\bar{\text{Z}}\bar{\text{E}}\bar{\text{O}}\bar{\text{N}}\bar{\text{O}}\bar{\text{C}}$ (the same can be observed in verse 17);
- in verse 15, our manuscript correctly transliterated the Greek word $\kappa\acute{\alpha}\delta\omicron\varsigma$ (as $\text{K}\bar{\Lambda}\bar{\Delta}\bar{\text{O}}\bar{\text{C}}$), meaning “a jar,” “a container”). To compare, lectionary sa 108^L transliterated this word as $\text{K}\bar{\Lambda}\bar{\text{T}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{C}}$.

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

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

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

Sa 41.13: it belongs to a bigger codex containing the texts of the prophets. It consists of two parts. The first has fragments of the Book of Isaiah, and in Schüssler’s system it received the symbol sa 41.¹² Particular parts of the manuscript have been preserved in London, Paris, Rome and Vienna.¹³ Fragment sa 41.13 is two folios, sized 34.5 cm x 26.0 cm, containing the text of Isa 40:24–41:10. Currently, they are housed in London as **BL, Or. 3579 A.30, fol. 2**. Two leaves are not numbered.¹⁴ The other two have the numbers $\bar{\text{Q}}\bar{\text{I}}\bar{\text{I}}$ and $\bar{\text{Q}}\bar{\text{I}}\bar{\text{I}}\bar{\Delta}$, which corresponds to 93 and 94. The text is written in two columns, each containing ca. 36 lines. The manuscript is dated to the ninth century¹⁵ or the tenth century.¹⁶ The text of manuscript sa 41.13 has been edited twice: by Schleifer¹⁷ and by

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

13 See Schüssler, *Sa 21-48*, 74.

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

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

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

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

Winstedt.¹⁸ Schleifer's edition preserved the order of the columns of the original text, while in Winstedt's there are references to Ciasca's edition¹⁹ based, however, on another manuscript: sa 108^L. Manuscript sa 41.13 has been described in the works by Crum,²⁰ Hebbelynck,²¹ Nagel,²² Schleifer²³ and Winstedt.²⁴ The manuscript was included on Vaschalde's list, where it was marked as BMC 43 = Z. 26.²⁵ A contemporary, detailed description of manuscript sa 41 can be found in Schüssler's study.²⁶

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

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

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

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

²⁰ Crum, *Catalogue*, 13 (no. 43).

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

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

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

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

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

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

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

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

Since it is a paper codex, its dating fell on a later period and can be placed between the 12th and 14th centuries.²⁹ The edition of Isa 40:1-5.9-31 was made by Amélineau³⁰ and Ciasca, the latter marked the manuscript as IC.³¹

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

²⁸ K. Schüssler, *Sa 93-120*, 54-55.

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

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

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

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

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

³⁴ Schüssler, *Sa 185-260*, 71

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

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

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

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

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

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

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

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

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

Zoega, *Catalogus*, 180.

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

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

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

⁴⁰ Crum, *The Monastery*, II, 6-7.

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

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

3. The Sahidic text of Isa 40

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

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

In the case of manuscript sa 41.13, we also have two editions that differ in several places. Our critical apparatus is based on Schleifer's edition, but it includes those places where Winstedt's edition contains a different reading. It is worth stating that Winstedt's edition has omitted a fragment of Isa 40:31 (these letters are missing: ...]ϵΤ Τ̄N̄Z̄ N̄Θϵ N̄Z̄N̄[...), which the author has commented on saying, "A line seems to be missing here either in the MS or in my copy."⁴³ It is not known exactly what he meant by "seems to be missing." In the introduction to his edition, Winstedt writes that his publication constitutes "the results of two fleeting visits to the Museum *en passage*. The faulty and incomplete 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."⁴⁴ Therefore, it will be safer to follow the edition by Schleifer.

In order to make the text of sa 52.2 clear, the following signs have been used:

- <> pointed brackets have been used when the copyist omitted certain letters that should be added for a proper understanding of the text,
- {} braces appear in these places where the scribe, perhaps as a result of dittography, wrote letters that seem redundant,

⁴² I have noted numerous inaccuracies comparing Amélineau's edition with the original manuscript housed in the Vatican Library. For example, in the original Isa 40:2 has **βωλ εβωλ**, which is the regular form of the verb "release, pardon" (Crum, *Dictionary*, 33b). Amélineau unnecessarily changed it to **εβωλ εβωλ**, which is most likely a case of dittography (the previous word ends with the vowel -ε in **MITECNOBE**). In his study concerning only Isa 40, Ciasca listed ca. 15 errors committed by Amélineau while reading the original Coptic text (Ciasca, *Fragmenta*, II, LXIV-LXV).

⁴³ Winstedt, "Some Unpublished Sahidic Fragments," 244.

⁴⁴ Winstedt, "Some Unpublished Sahidic Fragments," 233.

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

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

- v. 1 ΠΕΧΕ ΠΝΟΥΤΕ ΧΕ ΠΑΡΑΚΑΛΕΙ· ΠΑΡΑΚΛΕΙ^[sic] ΜΠΑΛΑΟΣ·
- v. 2 ΝΟΥΗΝΒ ΘΑΧΕ ΕΠΖΗΤ ΝΘΙΛΗΜ· ΠΑΡΑΚΑΛΕΙ ΜΜΟΣ ΧΕ ΑΠΕΣΘΒΒΙΟ ΑΦΑΙ
ΑΠΕΣΝΟΒΕ ΒΩΛ ΕΒΟΛ· ΧΕ ΑΣΧΙ̅ ΕΒΟΛ ΖΙΤΟΟΤϞ ΜΠΧΟΕΙϞ ΝΝΕΣΝΟΒΕ
ΕΥΚΗΒ·
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- v. 28 ΤΕΝΟΥ ΜΠΕΚΕΙΜΕ: ΤΕΝΟΥ ΜΠΚΕΪΜΕ са 41.13, са 108L, ΔΕΝΟΥ ΜΠΚΕΪΜΕ са 212L.12 |
ΝΨΑ ΕΝΕΖ: ΨΑ ΕΝΕΖ са 41.13 | ΝΨΖΚΟ: ΝΨΝΑΖΚΟ са 41.13, са 108L | ΝΨΝΑΖΙΣΕ: ΝΕΨΝΑ-
ΖΙΣΕ са 108L | ΜΝ ΘΕ: ΜМН̄ ΘΕ са 212L.12, МЕН̄ ΘΕ са 108L | ΝЕМЕ: !ΝΕΪΜΕ са 41.13, са
108L, ΕΝΕΪΜΕ са 212L.12 | ΕΤΕΨΜΝΤΡМ̄ΝΖΗΤ: ΕΤΕΨΜΝΤΡЕМ̄ΝΖΗТ са 108L
- v. 29 ΝΤΘΟМ: ΘΟМ са 108L | ΝΝΕΤΖΚΟΕΙТ: ΝΝΕΤΖΚΑ[ΕΙТ] са 41.13, ΝΝΕΤΖΚΑΕΙТ са 108L |
ΟΥΛΥΠΗ ΝΝΕΤΕΝСЕМΟКΖ: ΟΥΛΗΠΕΙ ΝΝΕΤΝСЕМΟКΖ са 212L.12
- v. 30 ΓΑΡ: > са 108L | ΝΤΕΝΖΡΨΪΡΕ: ΝΤΝΖΡΨΪΡΕ са 41.13, са 212L.12, ΕΝΤΝΖΡΨΪΡΕ са 41.13
(Winstedt) | ΝΤΕΝСΩΤΪΪ: ΝΤΕ ΝСΟТΪΪ са 108L, ΝΤН̄СΩТΪΪ са 212L.12
- v. 31 ΝΕΤΖΥΠΟΜΙΝΕ: ΝΕΤΖΥΠΟМОНЕ са 108L | ΔΕ: > са 108L | ΝΑΨΙΒΕ: СЕНАΨИВЕ са 108L |
ΝΤΕΥΘΟМ: ΖН ТЕУΘОМ са 41.13, са 108L | СЕНАΡЕТ ТН̄Ζ: ΕΝΑΡΩТ ΝТН̄Ζ са 108L, СЕ-
НАР̄Т ТН̄Ζ са 212L.12 | ΝΖΕΝΑΖΩМЕ: ΝΖΝ̄ΑΖΩМЕ са 41.13, ΝΖΝ̄ΑΖΩМ са 212L.12, ΝΖΝ̄ΜΑС
НАΖΩМ са 108L | СЕНАΠΩТ: ЕСЕНАΠΩТ са 212L.12

4. An English translation of the Sahidic text

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

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

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

Finally, it should be stressed that the text of the Septuagint, being the basis of my philological investigations, has been taken from the critical edition by Joseph Ziegler⁴⁷ whose value is its large critical apparatus, including references to a huge number of manuscripts.

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

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

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

⁴⁶ Cf. Isa 40:25.

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

⁴⁸ → T 6.

⁴⁹ NETS: *has been fulfilled* → T 3.

3. *The*⁵⁰ voice of *the* one⁵¹ crying out in the wilderness: “Prepare the way of the⁵² Lord; make straight *his*⁵³ paths.
4. Every ravine shall be filled up, and every mountain and *every*⁵⁴ hill be made low, and all the crooked⁵⁵ shall become straight, and the rough *places*⁵⁶ shall become *smooth* ways.⁵⁷
5. Then the glory of the Lord shall appear,⁵⁸ and all flesh shall see *the glory*⁵⁹ of God.⁶⁰”
6. A voice⁶¹ of one saying,⁶² “Cry out!” And I said, “What shall I cry?” “*That*⁶³ all flesh is grass; *and*⁶⁴ all the glory of man is like the flower of grass.
7. The grass has withered, and *his*⁶⁵ flower has fallen,
8. but the word of *the Lord*⁶⁶ remains forever.
9. Go up on a high mountain, you who bring good tidings to Sion; lift up your voice with strength,⁶⁷ you who bring good tidings to Ierousalem; lift it up; do not fear; say to the cities of Ioudas, “See, *our*⁶⁸ God!”
10. See, the Lord comes with strength, and his arm⁶⁹ *comes*⁷⁰ with authority; see, his reward [is]⁷¹ with him, and his⁷² work before him.
11. He will tend his flock like a shepherd⁷³ and gather *his*⁷⁴ lambs with his arm⁷⁵ and comfort those that are *pregnant*.⁷⁶

50 NETS: *a* → T 5.

51 NETS: *of one* → T 5.

52 → T 5.

53 NETS: *the paths of our God* → T 2.

54 Om. in NETS → T 1.

55 NETS: *all the crooked ways* (LXX: πάντα τὰ σκολιὰ.).

56 NETS: *place* → T 7.

57 NETS: *plains* (LXX: ὁδοὺς λείας).

58 LXX lit. *shall be revealed* (ὀφθήσεται).

59 NETS: *the salvation* → T 3.

60 Om. *because the Lord has spoken* → T 2.

61 Lit. *the voice* → T 5.

62 Lit. *the one saying* → T 5.

63 Om. in NETS → T 1.

64 Om. in NETS (LXX: καί).

65 NETS: *the* → T 5.

66 NETS: *of our God* → T 3.

67 → T 1.

68 NETS: *your* → T 3.

69 LXX: ὁ βραχίον.

70 Om. in NETS → T 1.

71 LXX: ὁ μισθὸς αὐτοῦ μετ' αὐτοῦ.

72 LXX: τὸ ἔργον → T 1.

73 → T 6.

74 → T 1.

75 → T 1; → T 6.

76 NETS: those that are *with young* (LXX: ἐν γαστρὶ ἐχούσας).

12. Who has measured the water with his⁷⁷ hand⁷⁸ and heaven with *his* span⁷⁹ and all the earth by *his*⁸⁰ handful? Who has weighed the mountains with a scale and the forests with a balance?
13. Who has known the mind of the Lord, and who has been his counselor⁸¹ to instruct him?
14. Or with whom did he consult, and he instructed him? Or who showed him judgment? Or who showed him⁸² the way of understanding?⁸³ *Or who has first given to him that it might be paid back to him again?*⁸⁴
15. If all the nations have been⁸⁵ as a drop from a jar and *have been accounted*⁸⁶ as the sinking of a balance, *and*⁸⁷ they *have been accounted*⁸⁸ as spittle.
16. Lebanon is not enough for burning, nor are all the quadrupeds enough for a whole burnt offering.
17. And all the nations are *of no importance*,⁸⁹ and they have been accounted as nothing.⁹⁰
18. To whom have you likened the Lord,⁹¹ or⁹² with what likeness have you likened him?
19. Has an artisan made an image, or has a goldsmith, after casting gold, gilded it or⁹³ prepared a likeness of it?
20. For an⁹⁴ artisan *cuts off*⁹⁵ wood that will not rot, then inquires wisely how he should set up *an image*⁹⁶ and so⁹⁷ that it will not topple.
21. Will you not know? Will you not hear? Has it not been declared to you from the beginning? Have you not known the foundations of the earth?
22. It is he who holds the circle of the earth, and those who dwell in it are⁹⁸ like grasshoppers, who has set up heaven like a vault⁹⁹ and stretched it out¹⁰⁰ like a tent to live in,¹⁰¹

77 → T 1.

78 → T 6.

79 NETS: *a span* → T 1.

80 Om. in NETS, → T 1.

81 → T 6.

82 Lit. Or showed him... → T 2.

83 → T 6.

84 Om. in NETS → T 1.

85 NETS: *have been accounted* (→ LXX).

86 Om. in NETS (→ LXX).

87 Om. in NETS (LXX: καί).

88 NETS: will also be accounted → T 7.

89 NETS: all the nations are *as nothing* → T 2.

90 → T 4.

91 → T 5.

92 Lit. *and* (LXX: καί).

93 Om. in NETS → T 1.

94 Lit. *the*

95 NETS: *chooses* → T 3.

96 NETS: *his image* → T 2.

97 NETS: *and what to do so* (with the note “what to do” lacking in Gk).

98 Om. in LXX → T 1.

99 → T 6.

100 → T 7, T 1.

101 LXX lit. *to live* → T 1.

23. who has appointed rulers to rule for naught and¹⁰² has made the earth as nothing.
24. For they will not sow, nor will they plant, neither will their root take root in the earth; *a wind* blew upon them,¹⁰³ and they withered, and a¹⁰⁴ tempest will carry them off like brushwood.
25. Now therefore to whom did you liken me and I will be exalted¹⁰⁵? said the Holy One.
26. Look up¹⁰⁶ on high with your eyes *toward heaven*¹⁰⁷, and see: Who has *created*¹⁰⁸ all these?¹⁰⁹ He who brings out *their*¹¹⁰ ornamentation by *their*¹¹¹ number,¹¹² he will call them all by¹¹³ *their*¹¹⁴ name;¹¹⁵ *because of*¹¹⁶ abundant glory and *the*¹¹⁷ might of *his*¹¹⁸ strength, nothing *escapes*¹¹⁹ you.
27. For do not say, O Iakob, and why have you spoken, O Israel, “My way was hidden from *my*¹²⁰ God, and God¹²¹ has taken away my¹²² judgment and has *turned it away*?”¹²³
28. [And]¹²⁴ now, have you not known? Have you not heard? God everlasting, who prepared¹²⁵ the ends of the earth! *He is not hungry*¹²⁶ *nor will he grow weary*¹²⁷—nor is there *any way to understand his understanding*¹²⁸—
29. giving strength to those who hunger and sorrow to those who are not grieving.
30. For youths will hunger, and the young will be weary, and the chosen will be powerless,
31. but those who wait for God shall change their¹²⁹ strength; they shall grow wings like eagles; they shall run and not be weary; they shall walk and not hunger.

102 Lit. *and om.* in LXX → T 1.

103 NETS: *he* blew upon them → T 4.

104 Lit. *the* → T 5.

105 NETS: *and will I be made equal* → T 7.

106 Lit. take up → T 3.

107 Om. in NETS → T 1.

108 NETS: exhibited → T 3.

109 Lit. these all → T 6.

110 NETS: *his* → T 7.

111 Om. in NETS: → T 1.

112 → T 6.

113 → T 4.

114 Om. in NETS: → T 1.

115 → T 6.

116 Lit. *in* → T 4.

117 NETS: *by* → T 4.

118 Om. in NETS → T 1.

119 Lit. *you don't forget anything*, NETS: *has escaped* → T 7.

120 Om. in NETS → T 1.

121 NETS: *my* God → T 2.

122 Om. in LXX → T 1.

123 NETS: has *withdrawn* → T 3.

124 → T 2.

125 NETS: *God* who prepared → T 2.

126 NETS: *will not hunger* → T 7.

127 NETS: will not hunger or grow weary.

128 NETS: nor is there *searching* of his understanding → T 3.

129 *Their* om. in LXX → T 1.

5. Tables of language differences

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

Table 1. Additions to the Coptic texts

40:4	καὶ βουνός: and hill	ΜΝ ϸΙΒ̄ ΝΙΜ : and every hill (observed by Ziegler)
40:6	πάνσα σὰρξ χόρτος: all flesh is grass	ΧΕ ΟΥΧΟΡΤΟΣ ΠΕ ϸΑΡΞ̄ ΝΙΜ : that all flesh is grass (Ziegler: <i>στι</i> , without any references to Coptic)
40:9	τῆ ἰσχύι: with strength	ΖΝ ΟΥΘΟΜ : with strength (Ziegler: <i>ευ</i> , without any references to Coptic)
40:10	ὁ βραχίων: the arm	ΠΕϸΘΒΟΪ : his arm (Ziegler: + <i>αυτου</i>)
40:10	ὁ βραχίων: the arm	ΠΕϸΘΒΟΪ ΝΗΥ : his arm comes (Ziegler: + ἔρχεται, without any references to Coptic)
40:10	τὸ ἔργον: the work	ΠΕϸΖΩΒ : his work (Ziegler: + <i>αυτου</i>)
40:11	τῷ βραχίονι αὐτοῦ: with his arm	ΖΜ ΠΕϸΘΒΟΪ : with his arm (Ziegler: <i>πρ. ευ</i> , without any references to Coptic)
40:11	ἄρναι: lambs	ΝΕϸΖΙΕΙΒ : his lambs (> Ziegler)
40:12	τῆ χειρὶ: lit. with the hand	ΖΕΝ ΤΕϸΖΩΖΒ : with his hand (Ziegler: + <i>αυτου</i>)
40:12	τῆ χειρὶ: lit. with the hand	ΖΕΝ ΤΕϸΖΩΖΒ : with his hand (Ziegler: <i>πρ. ευ</i>)
40:12	σπιθαμῆ: with a span	ΖΕΝ ΤΕϸΕΡΤΩ : with his span (Ziegler: + <i>αυτου</i>)
40:12	δρακί: by handful	ΖΝ ΤΕϸΘΑΧΜΕ : by his handful (Ziegler: + <i>αυτου</i>)
40:14	At the end of the verse.	+ Η ΝΙΜ ΠΕΝΤΑϸϸ ΝΑϸ ΝΩΟΡ̄Π ΧΕ ΕϸΕ ΤΩΩΒΕ ΝΑϸ : Or who has first given to him that it might be paid back to him again? (Ziegler: <i>η τις προεδωκεν αυτω και ανταποδοθησεται αυτω</i>)
40:19	ὁμοίωμα κατεσκεύασεν: prepared a likeness	Η ΛϸΤΑΜΙΟΥ ΝΟΥϸΜΟΥ : or prepared a likeness (> Ziegler)

40:22	ὡς ἀκρίδες: like grasshoppers	Ο ΝΘΕ ΝΖΝΨΞΗ: are like grasshoppers (> Ziegler)
40:22	διατείνας: who has stretched out	ΑΥΠΟΡΩϚ: he has stretched <i>it</i> out (Ziegler: + αὐτον)
40:22	κατοικεῖν: to live	Ε̅ΟΥΩΖ ΝΖΗΤ̅: to live in it (> Ziegler)
40:23	τὴν δὲ γῆν: but the earth	ΑΥΩ ΑΥΤΑΜΙ ΕΠΚΑΖ: and he has made the earth (> Ziegler)
40:26	ἀναβλέψατε εἰς ὕψος τοὺς ὀφθαλμοὺς ὑμῶν: look up on high with your eyes	ϚĪ NNETĪBALL EZPAĪ ETPE: look up on high with your eyes <i>toward heaven</i> (Ziegler jedyńie: + του ουρανου, which does not correspond exactly to the Coptic ETPE)
40:26	κατὰ ἀριθμὸν: by number	ΚΑΤΑ ΤΕΥΗΠΕ: by <i>their</i> number (> Ziegler)
40:26	ἐπ' ὀνόματι: by name	ΜΠΕΥΡΑΝ: by <i>their</i> name (> Ziegler)
40:26	ἰσχύος: of strength	ΝΤΕϚΘΟΜ (sa 41.13): of <i>his</i> strength (observed by Ziegler: + αὐτου)
40:27	ἀπὸ τοῦ θεοῦ: from God	ΕΠΑΝΟΥΤΕ: from <i>my</i> God (Ziegler: + μου)
40:27	τὴν κρίσιν: the judgment	ΜΠΑΖΑΠ: my judgment (Ziegler: + μου)
40:31	ἰσχύν: strength	ΝΤΕΥΘΟΜ: <i>their</i> strength (> Ziegler)

Table 2. Omissions in the Coptic texts

40:3	τὰς τρίβους τοῦ θεοῦ ἡμῶν: the paths of our God	ΝΕϚΖĪΟΥϚΕ: his paths (observed by Ziegler)
40:5	ὅτι κύριος ἐλάλησε: because the Lord has spoken	Om. in sa 52 (> Ziegler)
40:14	ἢ ὁδὸν συνέσεως τίς ἔδειξεν αὐτῷ: Or <i>who</i> showed him the way of understanding?	Η ΑΥΤΑΜΟΥ ΕΤΕΖĪΗ ΝΤΜΝΤΡ̅Μ̅ΝΖΗΤ̅: or showed him the way of understanding (> Ziegler)
40:17	πάντα τὰ ἔθνη ὡς οὐδέν εἰσι: all the nations are <i>as</i> nothing	ΝΖΕΘΝΟϚ ΘΗΡΟΥ Ζ̅Ν̅Λ̅Λ̅Υ ΝΕ: all the nations are of no importance (Ziegler Ζ̅Ν̅Λ̅Λ̅Υ interprets it as εἰς οὐδέν; see the final remarks concerning verse 17)
40:20	αὐτοῦ εἰκόνα: his image	ΟΥΖĪΚΩΝ: an image (Ziegler: αὐτο)
40:27	ὁ θεός μου: my God	ΠΝΟΥΤΕ: God (> Ziegler)
40:28	καί ¹ : and	Om. in sa 52 (> Ziegler)
40:28	θεός ² : God	Om. in sa 52 (observed by Ziegler)

Table 3. Changes of words

40:2	ἐπλήσθη ἡ ταπεινώσις αὐτης: has been fulfilled	ΑΠΕCΘΒΒΙΟ ΛΩΔΑΪ: her humiliation <i>has become many</i> (> Ziegler)
40:5	τὸ σωτήριον τοῦ θεοῦ: the salvation of God	ΠΕOΟΥ ΜΠΝΟΥΤΕ: the glory of God (> Ziegler)
40:8	τοῦ θεοῦ ἡμῶν: of our God	ΜΠΧΟΕΪC: of the Lord (observed by Ziegler)
40:9	ὁ θεὸς ὑμῶν: your God	ΠΕΝΝΟΥΤΕ: our God (observed by Ziegler)
40:20	ἐκλέγεται: he chooses	ĀΠ: [he] cuts off (> Ziegler; sa 108 ^L : COTĪ)
40:24	ἔπνευσεν ἐπ'αὐτοῦς: <i>he</i> blew upon them	ΑΥΤΗΥ ΝΙ4Ε ΕΡΟΥΥ: <i>a wind</i> blew upon them (Ziegler: + ανεμος without any references to Coptic)
40:25	ἰσωθήσομαι: I will be made equal	†ΝΑΧΙCΕ: I will be exalted (Ziegler: υψωθησομαι without any references to Coptic) → T 7
40:26	ἀναβλέψατε: look up	4Ī ... Ε2ΡΑΪ: take up (Ziegler: αναλαβετε)
40:26	τίς κατέδειξε: who has exhibited	ΝΙΜ ΠΕΝΤΑ4ΤΑΜΙΕ: who has created (> Ziegler)
40:27	καὶ ἀπέστη: and he has withdrawn	Λ4ΚΤΟΥ: lit. he has turned it [= my judgment] away (Ziegler: απεστραφη)
40:28	οὐδὲ ἔστιν ἐξεύρεσις τῆς φρονήσεως αὐτοῦ: nor is there <i>searching</i> of his understanding	ΟΥΔΕ Μ̄Ν ΘΕ ΝΕ{1}ΜΕ ΕΤΕ4ΜΝΤΡ̄ΜΝΖΗΤ: nor is there <i>any way</i> to understand his understanding (> Ziegler)

Table 4. Changes of prepositions

40:14	πρὸς τίνα: lit. <i>to</i> whom?	ΜΝ ΝΙΜ: with whom? (> Ziegler)
40:17	εἰς οὐθέν: as (lit. <i>in</i>) nothing (= sa 108 ^L : ΕΥΛΑΑΥ)	ΖΩC ΛΑΑΥ: as nothing (> Ziegler)
40:26	ἐπ' ὀνόματι: by name	ΜΠΕΥΡΑΝ: lit. their name (> Ziegler)
40:26	ἀπὸ πολλῆς δόξης: <i>because of</i> abundant glory	ΖΜ ΠΝΟΘ ΝΕOΟΥ: lit. <i>in</i> abundant glory (> Ziegler)
40:26	ἐν κράτει: by might	ΠΑΜΑΖΤΕ: the might (> Ziegler)

Table 5. Changes of articles

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

40:2	ἱερεῖς: priests	ΝΟΥΗΗΒ: the priests
40:2	κυρίου: lit. of <i>a</i> Lord	ΜΠΧΟΕΙC: of the Lord ¹³¹
40:3	φωνη: a voice	ΤΕCΜΗ: the voice
40:3	βοῶντος: of one crying	ΜΠΕΤΩΩ ἘΒΟΛ: of <i>the</i> one crying
40:3	κυρίου: lit. of <i>a</i> Lord	ΜΠΧΟΕΙC: of <i>the</i> Lord ¹³¹
40:3	κυρίου: lit. of <i>a</i> Lord	ΜΠΧΟΕΙC: of <i>the</i> Lord ¹³¹
40:6	φωνή: a voice	ΤΕCΜΗ: lit. <i>the</i> voice
40:6	λέγοντος: of one saying	ΜΠΕΤΧΩ ΜΜΟC: of <i>the</i> one saying
40:6	δόξα: a glory	ΠΕΟΟΥ: the glory
40:6	ἀνθρώπου: of man	ΜΠΡΩΜΕ: of the man
40:7	τὸ ἄνθος: the flower	ΠΕϞΖΡΗΡΕ: <i>his</i> flower (observed by Ziegler)
40:10	κύριος: a Lord	ΠΧΟΕΙC: the Lord ¹³¹
40:13	νοῦν κυρίου: lit. <i>a</i> mind of <i>a</i> Lord	ΕΠΖΗΤ ΜΠΧΟΕΙC: the mind of the Lord
40:14	κρίσιν: a judgment	ΕΠΖΑΠ: the judgment
40:14	ὁδόν: a way	ΕΤΕΖΙΗ: the way
40:15	ὡς ῥοπή: lit. as <i>a</i> sinking	ΝΘΕ ΜΠΡΙΚΕ: as the sinking
40:16	Λίβανος: Lebanon	ΠΛΙΒΑΝΟC: lit. <i>the</i> Lebanon
40:16	εἰς ὅλοκάρπωσιν: for <i>a</i> whole burnt offering	ΕΠΤΑΛΟ: for <i>the</i> whole burnt offering
40:18	κύριον: a Lord	ΠΧΟΕΙC: the Lord ¹³¹
40:20	τέκτων: an artisan	ΠΖΑΜΩΕ: the artisan

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

¹³¹ This is a regular Coptic form.

40:23	ἄρχοντας: rulers	ΝΝΑΡΧΩΝ: the rulers
40:24	καταιγίς: a tempest	ΘΑΤΗΥ: the tempest
40:27	Ἰσραηλ: Israel	ΠΙΗΛ: lit. <i>the</i> Israel ¹³¹
40:28	θεός ¹ : God	ΠΝΟΥΤΕ: lit. <i>the</i> God ¹³¹
40:29	ἰσχύν: strength	ΝΤΣΟΜ: the strength
40:30	νεώτεροι: youths	ΝΩΗΡΕ ΩΗΜ: the youths
40:30	νεανίσκοι: youths	ΝΖΡΩΪΡΕ: the youths
40:30	ἐκλεκτοί: chosen	ΝCΩΤΠ: the chosen

Table 6. Changes in word order

40:1	λέγει ὁ θεός at the end of the verse	ΠΕΧΕ ΠΝΟΥΤΕ ΧΕ at the beginning of the verse
40:9	ἐπ' ὄρος ὑψηλὸν / ἀνάβηθι	ΑΛΕ ΕΖΡΑΪ / ΕΧΝ ΟΥΤΟΥ ΕΧΧΟΕ
40:11	ὡς ποιμὴν / ποιμαίνει τὸ ποίμνιον αὐτοῦ	ΧΝΑΜΟΟΝΕ ΜΠΕΧΟΖΕ / ΝΘΕ ΝΟΥΩΩC
40:11	τῷ βραχίονι αὐτοῦ / συναΐζει ἄρνας	ΧΝΑCΕΥΖ ΝΕΧΖΪΕΙΒ ΕΖΟΥΝ / ΖΜ ΠΕΧΒΟΪ
40:12	τίς ἐμέτρησε ¹ / τῇ χειρὶ ² / τὸ ὕδωρ ³	ΝΙΜ ΠΕΝΤΑΧΩΪ ¹ / ΠΜΟΥ ³ / ΖΕΝ ΤΕΧΖΩΖΒ ²
40:13	τίς ¹ / σύμβουλος αὐτοῦ ² / ἐγένετο ³	ΝΙΜ ¹ / ΠΕΝΤΑΧΩΩΠΕ ΝΑΧ ³ / ΝΡΕΧΧΙΩΟΧΝΕ ²
40:14	ἢ ὁδὸν συνέσεως / τίς ἔδειξεν αὐτῷ	Η ΑΧΤΑΜΟΥ / ΕΤΕΖΙΗ ΝΤΜΝΤΡΜΝΖΗΤ
40:22	ὁ στήσας ¹ / ὡς καμάραν ² / τὸν οὐρανὸν ³	ΠΕΝΤΑΧΤΑΖΕ ¹ / ΤΠΕ ΕΡΑΤC ³ / ΝΘΕ ΝΟΥΚΗΠΕ ² (observed by Ziegler, without any references to Coptic)
40:26	pa,nta tau/ta	ΝΑΪ ΤΗΟΥ (observed by Ziegler, without any references to Coptic)
40:26	ὁ ἐκφέρων ¹ / κατὰ ἀριθμὸν ² / τὸν κόσμον αὐτοῦ ³	ΠΕΤΕΙΝΕ ^{1a} / ΜΠΕΥΚΟCΜΟC ² / ΕΒΟΛ ^{1b} / ΚΑΤΑ ΤΕΥΗΠΕ ² (> Ziegler)
40:26	πάντας ¹ / ἐπ' ὀνόματι ² / καλέσει ³	ΧΝΑΜΟΥΤΕ ^{3a} / ΕΡΟΥ ΤΗΟΥ ¹ / ΜΠΕΥΡΑΝ ² / ΕΒΟΛ ^{3b} (> Ziegler)

Table 7. Semantic changes

40:4	ἡ τραχεῖα: the rough [place]	ΝΕΤΝΑΩΤ: the rough [places] (observed by Ziegler)
40:15	ὡς σίελος λογισθήσονται: they <i>will be</i> accounted as spittle	ΑΥΤΝΤΩΝΟΥ ΕΥΧΪΖ: they <i>have been</i> accounted as spittle (> Ziegler)

40:22	διατείνας: who has stretched out	ΑΧΠΟΡΩ̄Σ ΕΒΟΛ: he has stretched it out (> Ziegler)
40:25	ἰσωθήσομαι: I will be made equal (passive form)	†ΝΑΔ̄ῙϞΕ: I will be exalted (active form) → T 3
40:26	τὸν κόσμον αὐτοῦ: his ornamentation	ΜΠΕΥΚΟΜΟC: their ornamentation (observed by Ziegler)
40:26	οὐδέν σε ἔλαθεν: nothing has escaped you	ΝΓΟΒΩ̄ ΑΝ ΕΛΑΛΥ: you don't forget anything (> Ziegler)
40:28	οὐ πεινάσει: he will not hunger	ΝΦΖΚΟ ΑΝ: he is not hungry (> Ziegler; LXX = sa 41.13)

Table 8. Greek words in the Coptic text

40:23	ἄρχω	ΑΡΧΕΙ
40:23	ἄρχων	ΑΡΧΩΝ
40:20.24.27.30	γάρ	ΓΑΡ
40:16.31	δέ	ΔΕ
40:15.17	ἔθνος	ΖΕΘΝΟC
40:19.20	εἰκων	ΖΙΚΩΝ
40:9	εὐαγγελίζω	ΕΥΑΓΓΕΛΙΖΕ
40:14(4x).19(2x)	ἦ	Η
40:27	Ἰακώβ	ΙΑΚΩΒ
40:2.9	Ἰερουσαλημ	ΘΙΛΗΜ, ΘΙΛΗΜ
40:9	Ἰούδας	ΙΟΥΔΑ
40:27	Ἰσραήλ	ΙΗΛ
40:15	κάδος	ΚΑΔΟC
40:26	κατά	ΚΑΤΑ
40:26	κόσμος	ΚΟCΜΟC
40:1	λαός	ΛΑΟC
40:16	Λίβανος	ΛΙΒΑΝΟC
40:29	λύπη	ΛΥΠΗ
40:19	μή	ΜΗ
40:24.28(2x)	οὐδέ	ΟΥΔΕ
40:1(2x).2.11	παρακαλέω	ΠΑΡΑΚΑΛΕΙ, ΠΑΡΑΚΛΕΙ, ΠΑΡΑΚΑΛΕ (MMA 12)
40:9	πόλις	ΠΟΛΙC
40:5.6	σάρξ	CΑΡΞ
40:9	Σιών	CΙΩΝ
40:31	ὑπομένω	ΖΥΠΟΜΙΝΕ
40:6(2x).7	χόρτος	ΧΟΡΤΟC

6. Analysis of selected philological questions found in Isa 40

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

Verse 2:

Manuscript sa 108^L has the reading **ϢΕΠϢΩΠϢ̄**, which is a presuffixal form of the verb **ϢΟΠϢΠ** with the direct object (= **Ϣ**), referring to **ΘΙΛΗΜ** and is a synonym of the Coptic **ΠΑΡΑΚΑΛΕΙ ΜΜΟϢ** (sa 52.2).¹³² Both forms mean “comfort,” but the verb **ΠΑΡΑΚΑΛΕΙ** is a direct borrowing of the Greek παρακαλέω.

In manuscript sa 108^L, we encounter the expression **Μ̄ΠΕϢΝΟΒΕ ΒΩΛ ΕΒΟΛ**, which is difficult to interpret. The form **Μ̄ΠΕ-** constitutes a *negative perfect base*,¹³³ after which a subject and verb should appear. If the subject were the *personal suffix -Ϣ*, it should not be followed by the noun **ΝΟΒΕ**. A scribe’s error of haplography might have occurred here, i.e. the omission of the letters **-ΠΕ-**. Thus the correct form would be **Μ̄ΠΕ<ΠΕ>ϢΝΟΒΕ**, where **Μ̄ΠΕ-** was the *negative perfect base*, **ΠΕϢ-** was the *possessive article* of the feminine third person singular – “her”, after which the noun **ΝΟΒΕ** could have occurred. The whole expression would have been **Μ̄ΠΕ<ΠΕ>ϢΝΟΒΕ ΒΩΛ ΕΒΟΛ**, meaning “her sin has not been forgiven.” This interpretation would considerably change the traditional understanding of verse 2. Our manuscript sa 52.2 (just like MMA 12) contains the simpler reading **ΑΠΕϢΝΟΒΕ ΒΩΛ ΕΒΟΛ**, being the faithful rendering of the LXX: λέλυται αὐτῆς ἡ ἁμαρτία.

Verse 3:

Manuscript sa 108^L has the form **Ν̄ΤΕΤ̄Ν̄ϢΟΟΥΤ̄Ν̄**, which consists of the conjunctive **Ν̄ΤΕ-**, connected with the subject of the second person plural (**-Τ̄Ν̄-**) and the verb **ϢΟΟΥΤ̄Ν̄** (“to be straight, upright, stretch”¹³⁴), here occurring in the so-called full form. Manuscript sa 52.2 contains the prenominal form of the verb **ϢΟΥΤ̄Ν-**, which is not required to be followed by **Ν-**, indicating a direct object (hence the form **ΝΕϢ-** instead of **Ν̄ΝΕϢ-** appearing in sa 108^L).

The expression **Ν̄ΝΕϢΜΑ Μ̄ΜΟῶϞΕ** occurring in manuscript sa 108^L literary means “his places of walking.”¹³⁵ In manuscript sa 52.2, we can find **ϞΙῶΟΥϞΕ**, being the normal plural form of the noun **ϞΙΗ**, meaning “a road, a path.”¹³⁶ The expressions of both manuscripts can be treated as synonyms.

¹³² Crum, *Dictionary*, 352b.

¹³³ See B. Layton, *Coptic Grammar*, par. 334.

¹³⁴ Crum, *Dictionary*, 371a.

¹³⁵ Cf. Crum, *Dictionary*, 205b.

¹³⁶ Crum, *Dictionary*, 646a.

Verse 4

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

The Coptic **ΣΛΕΘΛΩΘ** is not a typical *qualitative form* of the Sahidic dialect, which should have been **ΣΛΕΣΛΩΘ** or **ΣΛΚΛΩΚ** (both originating from **ΣΛΟ-ΘΛΩ**¹³⁸). The form **ΣΛΕΘΛΩΘ** can, however, be found in manuscripts belonging to the Pierpont Morgan Collection.¹³⁹

Verse 6

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

Verse 11

Manuscript sa 52.2 contains the correct notation of the expression **ϠΝΑϠΕΥΖ ΝΕϠΖΙΕΙΒ ΕΖΟΥΝ**, which does not require an additional **Ν-** as a direct object after the prenominal form **ϠΕΥΖ-**. The incorrect notation, which could have been a common type of dittography occurs in manuscript sa 108^L which has the form **ΝΝΕϠΖΙΕΙΒ**.

Verse 13

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

Verse 14

At the end of the verse the words **Η ΝΙΜ ΠΕΝΤΑϠ† ΝΑϠ ΝΩΟΡΠ· ΧΕ ΕϠΕΤΩΩΒΕ ΝΑϠ** were added. They correspond to the Greek text of Romans 11:35. The longer end of the verse is not the Coptic scribe's work since we can

¹³⁷ Yet, it was not shown in Ziegler's critical apparatus.

¹³⁸ Crum, *Dictionary*, 333b.

¹³⁹ Crum, *Dictionary*, 334a.

¹⁴⁰ Layton, *Coptic Grammar*, par. 238.

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

Verse 15

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

Verse 17

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

Verse 18

Manuscript sa 108^L, in the place of the correct prenominal form **ΤΕΝΤΝ̄**- followed by the noun **ΠΧΟΕΪC**, contains the presuffixal form **ΤΝ̄ΤΩΝ=**. It most probably appeared under the influence of the expression **ΝΤΑΤΕΤΕΝΤΝ̄ΤΩΝ̄C** occurring in the second part of the verse.

Verse 20

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

Verse 21

At the beginning of the verse, we can encounter the expression **ΝΤΕΤΝΑΕΙΜΕ** **ΑΝ**. It consists of the initial **N-**, belonging to the negation **N- ... ΑΝ**, the personal

¹⁴¹ Crum, *Dictionary*, 420a.

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

¹⁴³ In Layton's grammar book, we can see an analogous sentence in the singular: **ΠCΒΒΕ ΟΥΛΑΛΥ ΠΕ**, translated as, "Circumcision is of no importance" (Layton, *Coptic Grammar*, par. 294), whose equivalent could be our **Ν̄ΖΕΘΝΟC ΤΗΡΟΥ Ζ̄ΝΛΑΛΥ ΝΕ** – "all the nations are of no importance."

¹⁴⁴ See Crum, *Dictionary*, 50a.

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

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

Another expression **ΝΤΕΤΝ̄ΝCΩΤ̄Μ̄ ΑΝ** also requires some interference, i.e. the proper writing of the particle **Να-** preceding the verb **CΩΤ̄Μ̄**. The correct form should be **ΝΤΕΤΝ̄Ν<Α>CΩΤ̄Μ̄ ΑΝ**, exactly corresponding to the Greek version οὐκ ἀκούσεσθε (“will you not hear?”). Manuscript sa 52.2 lacks the letter **-α-** in the proper notation of the *future auxiliary*, while in lectionary sa 108^L, the missing letter is **-Ν-**. We have the form **Ν̄ΤΕΤΝΑCΩΤ̄Μ̄**, which should be written as **Ν̄ΤΕΤΝ<Ν>ΑCΩΤ̄Μ̄**.

Verse 25

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

Verse 26

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

Verse 28

In the LXX, the Greek form οὐ πεινάσει expresses the future tense, “he will not hunger.” It perfectly matches the reading of manuscript sa 41.31 **Ν̄Γ̄ΝᾹΖ̄ΚΟ ΑΝ**. In turn, manuscript sa 52.2 contains a slightly different version **ΝϢΖΚΟ ΑΝ**, where **Ν... ΑΝ** is the negation, **Ϣ-** is the subject (3 rd. p. sg m.), whereas **ΖΚΟ** is the infinitive as part of the structure of a *durative sentence*, and so the so-called *durative infinitive*.¹⁵¹ The absence of **Να-** (*future auxiliary*) causes that the reading of sa 52 can be translated in the present tense, understood as timeless¹⁵² (“God is not hungry” meaning “God never feels hunger”).

¹⁴⁶ Layton, *Coptic Grammar*, par. 184.

¹⁴⁷ J. Lust – E. Eynikel – K. Hauspie, *Greek-English Lexicon of the Septuagint* (Stuttgart: Deutsche Bibelgesellschaft 2003) 289b.

¹⁴⁸ Crum, *Coptic Dictionary*, 788a.

¹⁴⁹ Lust, *Greek-English Lexicon*, 641a.

¹⁵⁰ Cf. Crum, *Coptic Dictionary* 606a.

¹⁵¹ See Layton, *Coptic Grammar*, par. 308.

¹⁵² See Layton, *Coptic Grammar*, par. 307.

The second verb in the expression **ⲛⲓⲚⲔⲔⲟ ⲁⲛⲰ ⲟⲩⲁⲉ ⲛ̄ⲓⲛⲁⲓⲥⲉ ⲁⲛ** perfectly corresponds to the Greek *κοπιᾶσει*, expressing the idea of future – “he will not grow weary.”

Verse 31

In manuscript sa 108^L, there is the difficult form **ϸⲛⲁⲣⲱⲧ ⲛ̄ⲧ̄ⲛ̄ⲓⲚ**. Amélineau¹⁵³ commented it with the Latin “*sic!*” In turn, Ciasca put a question mark.¹⁵⁴ Thanks to our manuscript sa 52.2 we know the form **ϸⲛⲁⲣⲉⲧ ⲧ̄ⲛ̄ⲓⲚ** (“they shall grow wings”) and can correct sa 108^L with **<C>ϸⲛⲁⲣⲱⲧ ⲛ̄ⲧ̄ⲛ̄ⲓⲚ** (i.e. the independent form of the verb with the accusative in **ⲛ̄-**).

7. Conclusion

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

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¹⁵³ Amélineau, “Fragments,” 125.

¹⁵⁴ Ciasca, *Sacrorum Bibliorum fragmenta*, II, 239.

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