

A Critical Edition and Philological Analysis of the Text of Isa 46–48 on the Basis of the Coptic Manuscript sa 52 (M 568) and other Coptic Manuscripts in the Sahidic Dialect and the Greek Text of the Septuagint

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Abstract: The article constitutes a critical edition and a philological analysis of the text of Isa 46–48, based on the Coptic manuscript sa 52 and other available manuscripts in the Sahidic dialect. The first part provides general information on this fragment of the codex sa 52 (M 568), which includes the text being elaborated. This is followed by a list and a brief description of the remaining manuscripts, containing at least some verses from Isa 46–48. The most significant part of the article is the presentation of the Coptic text (in the Sahidic dialect) as well as its translation into English. The differences noted between the Sahidic text and the Greek Septuagint, on which the Coptic translation is based, are presented in a tabular form. It includes, i.a., additions and omissions in the Coptic translation, lexical changes and semantic differences. The last part of the article is devoted to more difficult philological issues, observed either in the Coptic text itself or in its relation to the Greek text LXX. Particularly noteworthy are those verses of Isa 46–48, which appear only in the manuscript sa 52 and have not been published anywhere so far.

Keywords: Coptic language, Sahidic dialect, Book of Isaiah, Deutero-Isaiah, sa 52 (M 568), CLM 205, edition of Isa 46–48

After the announcement of universal conversion and the homage that the Gentiles will pay to God the Creator (Isa 45:14-25), the author of the Book of Isaiah points to the contrast between pagan idols and the God of Jacob (Isa 46). Babylonian deities such as Bel and Nebo are merely dead statues made of precious gold and silver (Isa 46:1-7). The God that the prophet Isaiah proclaims is a God who does wonders. He revealed His omnipotence in the past, and now He will show it again through Cyrus, who will contribute to freeing the Jewish people from Babylonian captivity (Isa 46:8-13).

After showing the contrast between the True God and pagan idols, the Book of Isaiah contains the text, which is commonly referred to as “the Satire of Babylon” (Isa 47). The Prophet sees Babylon humiliated. The proud ruler of half of the world will become a slave sitting on the ground (vv. 1-4). Her pride went

beyond the measure in humiliating the captivated nation of Israel (vv. 5-7). She will suffer severe punishment for her sin, becoming like a woman who has lost her husband and children (vv. 8-9). No magic spells or the meticulous knowledge of Babylonian astrologers will help her (vv. 10-15). Babylon has already been doomed and can be summed up in the last words: “there is not one that can save you” (47:15c).

The proof of the truthfulness of the God of Israel is in His fulfilled prophecies (48:1-11). Based on what God has accomplished, the nation should believe in the promises concerning the future. In particular, one of them is the announcement of the liberation of Israel from Babylonian captivity by the Persian king Cyrus (48:12-16). However, prosperity and God’s help depend on obedience to His commandments (48:17-19). The last three verses of chapter 48 summarise what the prophet spoke about earlier: the fall of Babylon is bound to come, and the nation of Israel is called to escape captivity.

The subject of this article will be the edition of the Coptic chapters of Isa 46–48, which is a continuation of the text from the Book of Isaiah which has been elaborated so far.¹ It will be based mainly on the Sahidic manuscript **sa 52 (M 568)**,² listed in the currently created electronic database under the name: **CLM 205**.³ This paper is based on both the photographic edition (the so-called *facsimile*), provided by the Vatican Library, and the microfilm, provided by the Morgan Library in New York. For several years now, black and white photos of the Library’s Coptic collection have been made available on the website: <https://archive.org/details/PhantoouLibrary>.⁴ The coloured edition of the *facsimile* has also become available recently as part of the Digital Edition of the Coptic Old Testament project on the website: <http://coptot.manuscriptroom.com/manuscript-workspace>.⁵ In this study, our manuscript received another designation: **sa 2008**,⁶ which of

1 An edition of the Proto-Isaiah text, based on the manuscript sa 52, is available in: T. Bāk, *Proto-Isaiah in the Sahidic Dialect of the Coptic Language. Critical Edition Based on the Coptic Manuscript sa 52 (M 568) and Other Witnesses* (Patrologia Orientalis 251; Turnhout: Brepols 2020). Elaboration of Isa 40 in the article: T. Bāk, *Isa 40*. Text of Isa 41 available in: T. Bāk, *Isa 41*. Text of Isa 42:1-44:5 published in: T. Bāk, *Isa 42:1-44:5*. Text of Isa 44:6-45:25 developed in: T. Bāk, *Isa 44:6-45:25*.

2 The history and general description of the manuscript is given in Bāk, *Proto-Isaiah*, 347–361. Description of the entire Pierpont Morgan collection, to which the manuscript sa 52 belongs, in L. Depuydt, *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library* (CIM 4. Oriental Series 1; Leuven: Peeters 1993) 20–22.

3 See <https://atlas.paths-erc.eu/manuscripts/205> [access: 26.03.2020].

4 The verse Isa 46:1 begins at page <https://archive.org/stream/PhantoouLibrary/m568%20Combined%20%28Bookmarked%29#page/n93/mode/2up> [access: 26.03.2020].

5 The beginning of Isa 46:1 on page: http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvoRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXcGgEV2hK73AQvDM_-XL8 [access: 26.03.2020].

6 See: <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008> [access: 26.03.2021].

course can be easily associated with the above-mentioned sa 52, belonging to a completely different Karlheinz Schüssler system.

According to Alin Suciú's observation, the Coptic manuscripts containing the text of the Book of Isaiah were divided into three parts. The first one contained verses from 1:1 to 30:5, the second one included verses from 30:6 to 46:13, and the third one included verses from 47:1 to 66:24.⁷ Thus, the boundary between the second and third volume runs through the chapters elaborated in this article. The author of the manuscript sa 52 (M 568) was probably aware of the division of the Coptic text of the Book of Isaiah into three parts. Although our manuscript contains the entire book, nevertheless the verse Isa 47:1 begins on a new folio bearing number 97 f. 48^r (Copt. 48). Since the division of the Coptic text is caused by purely practical reasons⁸ and is not reflected either in the Greek LXX manuscripts or especially not in the Hebrew text, in our article, chapters Isa 46–48 will be treated jointly as part of the Book of Deutero-Isaiah (Isa 40–55).

The numbering of the folios in this study follows the *facsimile* numbering of the Vatican Library. As the numbering on the Digital Edition of the Coptic Old Testament website does not match the *facsimile* edition, in order to avoid ambiguity, the original Coptic page numbers will also be used in this article.

This study combines the features of both the diplomatic edition of the manuscript sa 52 (M 568) and a critical edition. In addition to the preferred manuscript sa 52 from the Pierpont Morgan collection, editions of all other available Coptic manuscripts in the Sahidic dialect, which contain at least some of the verses from Isa 46–48, will also be taken into consideration. Markings in the critical apparatus (exclamation mark in superscript: !) will suggest reading closer to the Greek text LXX.

Critical edition and philological analysis of the selected fragment will be carried out in accordance with the order adopted in the elaboration of the earlier chapters of the Book of Isaiah. Therefore, it will include the following elements: 1) general characteristics of the folios of the manuscript sa 52, containing the Isa 46–48 text, 2) a list of manuscripts with the Isa 46–48 text in the Sahidic dialect of the Coptic language, 3) a presentation of the Coptic text based on the manuscript sa 52 with considerations for other available witnesses, 4) translation into English, 5) a list of the differences between the Greek LXX text and its Coptic translation, 6) an analysis of the more difficult philological phenomena observed in the Coptic fragment of Isa 46–48.

⁷ A. Suciú, "The Sahidic Tripartite Isaiah: Origins and Transmission within the Coptic Manuscript Culture," *APF* 66/2 (2020) 392.

⁸ See Suciú, "Sahidic Tripartite Isaiah," 392.

1. General Information about the Notation of Isa 46–48 in the Manuscript sa 52

Chapter 46 of the Book of Isaiah begins in the manuscript sa 52 on folio 95 (f. 47^r, Copt. 47) in line 25 of the right column. Chapter 48 ends on folio 100 (f. 49^v, Copt. 49) in line 21 of the right column. Therefore chapters 46–48, the elaboration of which is the subject of this article, occupy 10 columns of text in the manuscript sa 52.

The manuscript sa 52 has survived to our times in a very good condition. There are no major problems with reading the text either. Problems may only arise with single letters, as is the case in e.g., Isa 48:7 (f. 49^r, Copt. 49, left column, line 28), wherein in the spelling of $\alpha\epsilon$ $\text{C}\epsilon$ unambiguous reading of C causes difficulties. Due to smudged ink, it could be read as ϵ or O .

Just as in the earlier chapters of the Book of Isaiah, the columns of the text in Isa 46–47 are not overly regular. They are roughly the same length, although the number of text lines is different and ranges from 32 (both columns on folio f. 48^v, Copt. 48) to 38 (f. 47^v, Copt. 47, the left column). On folio f. 48^v, Copt. 48, especially in its upper part, one can see delicately marked horizontal lines which are to help in the even notation of the text. They run across the entire width of the folio so that the same number of text lines is found in both columns.

Since the width of the columns is not equal, the number of letters in each line differs considerably. The greatest number of letters, which can be seen with even a general look at folio f. 47^v (Copt. 47), is found in individual lines of Isa 46:4 (the left column, lines from 12 to 18). Five of the eight lines in this fragment begin with the same word αNOK . Each letter α is enlarged here and extends beyond the column. Additionally, next to each α , the *coronis* sign was placed. It is therefore clear that the author of the sa 52 manuscript aims to achieve a logical division of the content in Isa 46:4.

On folio f. 47^v (Copt. 47) the ending of both columns coincides with the content ending of individual verses. For the left column, it is the text of Isa 46:7, and for the right column it is Isa 46:13, being simultaneously the end of the entire chapter. Although the author of the sa 52 manuscript had not yet learnt of biblical text division into chapters and verses, the ending of the columns on folio f. 47^v may indicate an intention to organize the content logically.

On page 100 (f. 49^v, Copt. 49) under the last line of the text in the left column, which ends in the verbal form $\text{NN}\alpha\text{BOTK}$, the word $\text{EBO}\lambda$ was added. Adding only one word in a column numbering 32 lines seems all the more surprising when we take into account the fact that the adjacent column consists of 34 lines. The scribe, instead of just one word, could have thus added an entire line. A single word added under the column may once again confirm the lack of diligence in the writing of the manuscript. This example shows that the author of the codex

did not plan an even distribution of the text before. He wrote in quite a spontaneous manner, not caring about the precise width of the columns or the equal number of lines written down.

The shape of the letters throughout the sa 52 codex is fairly identical and proves that one person was the author of the manuscript. From time to time, enlargement of some letter which is unnecessary or difficult to justify can be observed. The verse of Isa 47:10 (f. 48^v, Copt. $\bar{\text{P}}$, line 4 of the left column) may be an example of this; the last letter T , being part of the form MNT- , is considerably enlarged. In some places, e.g., Isa 48:11 (f. 49^r, Copt. $\bar{\text{P}}\bar{\lambda}$, the right column, line 14) the horizontal part of the letter T was elongated.⁹

Some letters are overly elongated as well. The letter σ , the upper part of which is quite often extended over the two consecutive letters, could be an example thereof. This can be seen, for instance, on folio f. 48^v (Copt. $\bar{\text{P}}$) in lines 15 and 16 of the left column, in the word $\sigma\text{M}\sigma\text{OM}$.

The author of the manuscript sa 52 writes down the so-called *nomina sacra* correctly, employing abbreviations commonly used in the Coptic language. The horizontal line is not always written down precisely. It can be observed, for example, in the word $\pi\bar{\text{I}}\bar{\text{H}}\bar{\lambda}$, in which the horizontal line is sometimes extended to the right: $\pi\bar{\text{I}}\bar{\text{H}}\bar{\lambda}$.¹⁰ In the same word, the line on the right is at times too short: $\pi\bar{\text{I}}\bar{\text{H}}\bar{\lambda}$.¹¹ It may also be too long on the right, appearing above the article: $\text{M}\pi\bar{\text{I}}\bar{\text{H}}\bar{\lambda}$.¹²

In the text of Isa 48:12 (f. 49^r, Copt. $\bar{\text{P}}\bar{\lambda}$, the right column, line 18) the horizontal line above the letters $\pi\bar{\text{I}}\bar{\text{H}}\bar{\lambda}$ was written down doubly. One line, in black, is placed exactly above the letters $\pi\bar{\text{I}}\bar{\text{H}}\bar{\lambda}$. The other one (in red) starts above the preceding letter ω , which is a part of the conjunction $\lambda\bar{\text{Y}}\omega$, and then is extended above the letters $\pi\bar{\text{I}}\bar{\text{H}}$. It can be seen that it was added later, and not in a precise manner.

The second *nomina sacra* written down without too much precision is $\pi\bar{\text{N}}\bar{\lambda}$ (“spirit”). On page 100 (f. 49^v, Copt. $\bar{\text{C}}\bar{\text{B}}$, the left column, line 14), the expression $\pi\bar{\text{E}}\bar{\text{C}}\pi\bar{\text{N}}\bar{\lambda}$ (“his spirit”) is found, in which the horizontal line begins already above the letter $\bar{\text{C}}$.

In line with the current way of notation, the author of the manuscript sa 52 sometimes uses an abbreviated way of noting down the final letter N , in the form of a horizontal line in superscript. It is observable in Isa 46:13 (f. 47^v, Copt. $\bar{\text{C}}\bar{\text{N}}$, the right column, line 30), where the first word was written as $\lambda\bar{\text{I}}\bar{\text{Z}}\omega$. Of course, the “full” notation is $\lambda\bar{\text{I}}\bar{\text{Z}}\omega\text{N}$. In our edition, the final “abbreviated” N is written in parenthesis: $\lambda\bar{\text{I}}\bar{\text{Z}}\omega(\text{N})$.

9 Similarly, in the same column in line 21, and also on page f. 49^v (left column, line 3) in the expression $\lambda\bar{\text{I}}\bar{\text{M}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{T}}\bar{\text{E}}$ („I have called”).

10 See e.g. f. 47^v (Copt. $\bar{\text{C}}\bar{\text{N}}$), left column, line 7.

11 See e.g. f. 47^v (Copt. $\bar{\text{C}}\bar{\text{N}}$), right column, line 36; similarly on p. 48^r (Copt. $\bar{\text{C}}\bar{\text{H}}$), left column, line 28.

12 See f. 49^v (Copt. $\bar{\text{P}}\bar{\text{B}}$), left column, line 18.

An unusual phenomenon can be observed in Isa 47:1 (f. 48^r, the left column, line 5). Above the final vowel ω of the word $\text{TB}\alpha\text{BY}\lambda\omega$, a horizontal line was added: $\text{TB}\alpha\text{BY}\lambda\bar{\omega}$, so as to read $\text{TB}\alpha\text{BY}\lambda\omega\text{N}$. Up to this point, the “abbreviated” notation of the consonant N has not appeared in the middle of a text line anywhere in the sa 52 manuscript. It is worth noting, when discussing this verse, that in the electronic transcription of the sa 52 manuscript found on the website of the Digital Edition of the Coptic Old Testament, the words $\text{ZMOOC TB}\alpha\text{BY}\lambda\omega\text{N}$ have been omitted altogether. Immediately after the expression $\text{T}\omega\epsilon\epsilon\text{PE NT-BA}\alpha\text{BY}\lambda\omega\text{N}$, we have the words $\bar{\text{T}}\omega\epsilon\epsilon\text{PE NNEX}\alpha\lambda\Delta\alpha\text{I}\omega\text{C}$.¹³ Omission of part of the manuscript results in incorrect line numbering in the text. The electronic version suggests that there are 33 lines in the left column when, in actual fact, there are 34 of them.

The author of the manuscript left out individual letters in few places. An example may be furnished by the proper name $\text{X}\alpha\lambda\Delta\alpha\text{I}\omega\text{C}$ (“Chaldeans”), which was written as $\text{X}\alpha\Delta\alpha\text{I}\omega\text{C}$ on folio f. 49^v (the left column, line 2).

In some parts of the manuscript, it is visible that letters were complemented. This phenomenon can be observed in Isa 46:6 (f. 47^v, Copt. $\bar{\text{C}}\text{N}$, the left column, line 25), where in the word $\alpha\text{Y}\theta\text{NO}$, the letter Y was added above the text line. The shape of the letter differs slightly from the handwriting used by the scribe. His letter Y is a bit more elongated, with the bottom part noticeably emboldened. The shade of the ink of the added letter is, however, identical to the α previously written. Therefore, it is difficult to decide whether the added Y comes from the author of the sa 52 manuscript or whether it was added later. In our edition, the word $\alpha\text{Y}\theta\text{NO}$ was written as $\alpha\backslash\text{Y}/\theta\text{NO}$.

In the verse Isa 48:15 (f. 49^v, Copt. $\bar{\text{P}}\text{B}$, the left column, line 5), in the expression $\bar{\text{N}}\text{T}\epsilon\text{C}\text{Z}\text{I}\text{H}$ (“his way”), the letter C was added above the text. The colour of the ink does not reveal either if it comes from the author of the sa 52 manuscript. Only the shape of the letter, and its elongated vertical part in particular, could indicate a later origin from somebody else.

In the verse Isa 48:19 (f. 49^v, Copt. $\bar{\text{P}}\text{B}$, the left column, line 28), in the word PEKCTEPMA (“your offspring”) the letter K was added above.

In the verse Isa 46:12 (f. 47^v, Copt. $\bar{\text{C}}\text{N}$, the right column, line 29), a fairly large gap is visible between the word NETOYHY and $\text{EBO}\lambda$. Probably four or five letters which were originally there have been erased.

The gap left after the erased letters is also found on p. 100 (f. 49^v, Copt. $\bar{\text{P}}\text{B}$) at the beginning of text lines 11 and 12 in the right column. In line 12, in front of the letters $\text{K}\omega\text{B}$, belonging to the name $\text{I}\alpha\text{K}\omega\text{B}$, one can even see traces of the letters: OCO . However, it is difficult to determine which word they belong to. In

¹³ http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvoRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvDM_-XL8 [access: 10.04.2020].

the vicinity of this area the remains of many other Coptic letters are visible. It cannot be ruled out that there may have been another Coptic text originally under the script of the Book of Isaiah.

Also in the verse Isa 47:6 (f. 48r, Copt. $\overline{\text{C}}\overline{\text{H}}$, right column, line 2) in the first word $\lambda\text{C}\omega\omega\text{C}$ a fairly large space can be seen between the first two letters. The width of the empty space may indicate the removal of one letter and the extension of the lower part of λ towards C in order to fill in the empty space. The colour of the ink may indicate corrections made by the author of the manuscript.

In Isa 48:1 (f. 48v, Copt. $\overline{\text{P}}$, right column, line 25) the first letter of the negation λN shows traces of a correction, which was made quite negligently. The scribe simply wrote the letter λ over what had been drawn erroneously.

In the sa 52 manuscript one can see a tendency to duplicate the letter N . This is especially conspicuous in the places where the previous word ends with the letter -N and the following one begins with the letter M- . Between the letters -N and M- an added letter N- can be occasionally seen. This phenomenon most likely stems from phonetic considerations and can be observed in the following verses:

- in Isa 46:7 we find the notation $\epsilon\text{B}\omega\lambda\ \text{Z}\overline{\text{N}}\ \overline{\text{N}}\overline{\text{M}}\overline{\text{T}}\overline{\text{E}}\overline{\text{H}}\overline{\text{O}}\overline{\text{O}}\overline{\text{Y}}$, the correct version of which should be $\epsilon\text{B}\omega\lambda\ \text{Z}\overline{\text{N}}\ \overline{\text{M}}\overline{\text{T}}\overline{\text{E}}\overline{\text{H}}\overline{\text{O}}\overline{\text{O}}\overline{\text{Y}}$ (“from evils”),
- in Isa 46:11 we read $\epsilon\text{B}\omega\lambda\ \text{Z}\overline{\text{N}}\ \overline{\text{N}}\overline{\text{M}}\overline{\text{M}}\overline{\lambda}\ \text{N}\overline{\omega}\overline{\lambda}$, although the correct notation should be $\epsilon\text{B}\omega\lambda\ \text{Z}\overline{\text{N}}\ \overline{\text{M}}\overline{\text{M}}\overline{\lambda}\ \text{N}\overline{\omega}\overline{\lambda}$ (“from the east”).

2. A List of Manuscripts with the Text of Isa 46–48 in the Sahidic Dialect of Coptic

Fragments of chapters 46–48 of the Book of the Prophet Isaiah may be found in several other manuscripts, which are not as complete as sa 52. In the nomenclature of manuscripts, priority will be given to the markings in Karlheinz Schüssler’s study.¹⁴ Whenever feasible, references to electronic collections will also be provided. At least some verses of the text of Isa 46–48 are found in the following manuscripts:

Sa 41.17: a manuscript constituting a fragment 32 x 28 cm in size (the so-called *membra disjecta*) of a two-part codex containing texts of several Old Testament prophets.¹⁵ The folio being of interest to us is kept in the National Library

¹⁴ K. Schüssler, *Das sahidische Alte und Neue Testament* (Biblia Coptica; Wiesbaden: Harrasowitz 1995–2012).

¹⁵ Cf. Schüssler, *Sa 21–48*, 74–76, 81. The manuscript is also mentioned in W.C. Till, “Die Coptica der Wiener Papyrussammlung,” *ZDMG* 95 (1941) 204, and also in W.C. Till, “Papyrussammlung der Nationalbibliothek in Wien. Katalog der koptischen Bibelbruchstücke. Die Pergamente,” *ZNW* 39 (1940) 16 (No. 52).

in Vienna under the reference number: **Wien, ÖNB, K 9397**. It contains the text of **Isa 45:21b–46:13a**. In this article, attention will be focused on Isa 46:1-13a. An edition of the sa 41.17 manuscript, a handwritten one, was developed by Wessely.¹⁶ The parchment was also placed on the Arthur Vaschalde's list,¹⁷ where it received the designation SER 220.¹⁸

Sa 48: A papyrus codex, stored in the Bibliotheca Bodmeriana in Cologne in the Canton of Geneva, with designation Papyrus Bodmer XXIII. It belongs to a large collection of manuscripts found in 1952, probably in the Egyptian town of Dishna¹⁹ located in Upper Egypt, near the famous Nag Hammadi.²⁰ It is the last part of a three-volume papyrus codex. It consists of 82 folios with relatively small dimensions of 21 x 13.5 cm. There is one column of text on each page. The codex is preserved in a fairly good condition.²¹ It contains the text of **Isa 47:1-51:17** and **Isa 52:4-66:24**. The only missing folios, numbered $\overline{\text{K}\overline{\text{A}}}$ and $\overline{\text{K}\overline{\text{B}}}$ (21 and 22), contain verses Isa 51:18-52:4. Beginning the codex from the verse Isa 47:1 is not accidental. The manuscript contains the third part of the Book of Isaiah, which according to the Coptic division began at this very place. The author of the codex writes about it straightforwardly on the title folio: $\overline{\text{Π}}[\overline{\text{ΜΕ}}]\overline{\text{ΖΩΜΝΤ}} \overline{\text{ΜΜ}}[\overline{\text{ΕΡ}}] \overline{\text{ΟΣ}} \overline{\text{ΜΠΧΩΩΜΕ}} \overline{\text{Ν}}[\overline{\text{ΗCΑ}}]\overline{\text{ΙΑC}} \overline{\text{ΠΕΠΡΟΦΗΤΗΣ}}$ ("The third part of the Book of the Prophet Isaiah").²²

The dating of the manuscript, based on its external appearance, palaeographical analysis, and language features, points to 4th century;²³ more precisely to the years 375–450.²⁴ On account of its early origins, it is an invaluable aid in the edition of parts of both the Book of Deutero-Isaiah and the entire Book of

16 C. Wessely, *Griechische und koptische Texte theologischen Inhalts* (Studien zur Palaeographie und Papyruskunde 15; Leipzig: Haessel 1914) IV, no. 220 e-f.

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

18 The abbreviation SER is an abbreviation of the original Viennese collection to which the manuscript belonged: Sammlung Erzherzog Rainer (cf. A. Vaschalde, "Ce qui a été publié des versions coptes de la Bible," *RB* 16 [1919] 223).

19 There is no certainty as to where this manuscript was found. Following Alin Suciu ("Sahidic Tripartite Isaiah," 378), one can only state: "This manuscript is [...] said to have been found late in 1952 near Dishna."

20 The history of the discovery of the manuscripts referred to as "Dishna Papers" in: J.M. Robinson, "The Manuscript's History and Codicology," *The Crosby-Schøyen Codex MS 193 in the Schøyen Collection* (ed. J.E. Goehring) (CSCO. Subsidia 85; Louvain: Peeters 1990) XIX–XLVII. Manuscript with the text of Isa 47:1-66:24 is listed here under number 14 on p. XXIX. A more contemporary presentation of «Dishna Papers» is elaborated in J.L. Fournet, "Anatomie d'une bibliothèque de l'Antiquité tardive: l'inventaire, la faciès et la provenance de la 'Bibliothèque Bodmer'," *Adamantius* 21 (2015) 8–40.

21 The facsimile of the codex available in electronic form on the website: <https://bodmerlab.unige.ch/fr/constellations/papyri/barcode/1072205362?page=48> [access: 03.06.2020].

22 See Suciu, "Sahidic Tripartite Isaiah," 380.

23 Schüssler, *Sa 21–48*, 106.

24 See <https://atlas.paths-erc.eu/manuscripts/40> [access: 03.06.2020].

Trito-Isaiah.²⁵ The manuscript was edited by Rodolphe Kasser in 1965.²⁶ Papyrus Bodmer XXIII is placed on the Peter Nagel list²⁷ and was marked in the electronic database as **CLM 40**²⁸ and **LDAB 108542**.²⁹

Sa 108^L: the manuscript is a bilingual (Coptic-Arabic) lectionary consisting of 189 folios containing readings for Holy Week. It comes from the White Monastery in Sohag. Today it is kept in the Vatican Library. The Coptic text is the dominant one. The part in Arabic is merely its translation, not always a faithful one.³⁰ The readings are composed of texts from both the Old and New Testament. A fairly large number of fragments comes from the Book of Isaiah.³¹ Each day of Holy Week was divided into ten canonical hours, half of which were celebrated during the day, while the other half at night. The text **Isa 48:1-6** was read on Wednesday during the sixth canonical hour.³²

Since it is a paper codex, its dating falls within a later time interval and is placed by scholars between the 12th and 14th centuries.³³ The text of Isa 48:1-6 was edited

25 More information in: Schüssler, *Sa 1–20*, 106; R. Kasser, *Papyrus Bodmer XXIII. Esaie XLVII, 1–LXVI, 24* (Cologne – Genève: Bibliotheca Bodmeriana 1965) 7–33.

26 Kasser, *Papyrus Bodmer XXIII*.

27 P. Nagel, “Editionen koptischer Bibeltexte seit Till 1960,” *APF* 35 (1990) 60.

28 See <https://atlas.paths-erc.eu/manuscripts/40> [access: 03.06.2020].

29 See <https://www.trismegistos.org/tm/index.php?searchterm=LDAB%20108542> [access: 03.06.2020].

30 A detailed description of the lectionary in: 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 1885–1889) 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 1911) III, 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,” *RB* 5 (1896) 548–549 (as *M. Borg. Cod. Sah. 99. C. A. – Bombycin*); A. Rahlfs, *Die alttestamentlichen Lektionen der griechischen Kirche* (MSU 5; Berlin: Weidmann 1915) 69; F.J. Schmitz – G. Mink, *Liste der Koptischen Handschriften des Neuen Testaments*. I. *Die sahidischen Handschriften der Evangelien* (ANTF 15; Berlin – New York: De Gruyter 1991) 2/2, 1084–1086 (as *sa 16L*); Schüssler, *Sa 93–120*, 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 (the manuscript presented as in the edition of Augustini Ciasca with no. 99, written as XCIX and IC; on page 189 there is an error: instead of CXIX there should be XCIX).

31 A detailed listing of verses from the Book of Isaiah is given in: Schüssler, *Sa 93–120*, 50–51.

32 Schüssler, *Sa 93–120*, 56.

33 Henri Hyvernat (“Étude II,” 548–549) supports the earliest dating falling within the period of the 12th/13th centuries. George W. Horner (*Coptic Version of the New Testament*, III, 383) specifies the age of the lectionary as “not earlier than XIII”; Balestri moves it to the 13th or 14th century (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) advocates the end of the 14th century; Alfred Rahlfs (*Die alttestamentlichen Lektionen*, 163) speaks of the year c. 1400.

by Amélineau³⁴ and Ciasca, where it is designated as IC.³⁵ There are two differences between these two editions: In Isa 48:5 we read $\bar{M}M\bar{O}Y\bar{N}\bar{F}\bar{N}\bar{O}\bar{I}\bar{X}$ (Ciasca) or $\bar{M}M\bar{O}N\bar{F}\bar{N}\bar{O}\bar{I}\bar{X}$ (Amélineau), in Isa 48:6 we find the form $\bar{M}\bar{I}\bar{T}\bar{E}\bar{T}\bar{N}\bar{E}\bar{I}\bar{M}\bar{E}$ (Ciasca) or $\bar{M}\bar{I}\bar{T}\bar{E}\bar{T}\bar{E}\bar{T}\bar{N}\bar{E}\bar{I}\bar{M}\bar{E}$ (Amélineau). In our edition, the Ciasca edition will be adopted.

CLM 3469: a parchment codex, discovered by a Polish archaeological mission in 2005 near the tomb number 1152 in the area of the Theban Necropolis in the village of Sheikh Abd el-Qurna. It suffered considerable damage from the effects of fire. It originally contained the text of Isaiah beginning with Isa 47:1. To this day, 49 heavily frayed folios have survived – 47 of which are written in two-column text. The three initial codex folios have undergone complete obliteration (pp. 1–6), containing Isaiah 47:1–14a. Often, only minute passages can be read on the remaining folios. In the text of Isa 47:14b–48:22 being of interest to us, only two verses (48:9.12) have been preserved in their entirety. The remaining ones are incomplete and five verses (48:2.5.6.15.22) have been completely destroyed.

At the end of the codex there is a fragmentarily preserved inscription: $\bar{\Pi}\bar{Z}\bar{\alpha}[\bar{\epsilon}\bar{M}]\bar{M}\bar{E}[\bar{\rho}\bar{O}\bar{C}\bar{M}]\bar{\Pi}\bar{X}[\bar{\omega}\bar{\omega}\bar{M}\bar{E}\bar{N}\bar{H}\bar{C}\bar{\alpha}\bar{I}\bar{\alpha}\bar{C}]$, which may be translated as: “The last part [of the Book of Isaiah].” It most probably contained the text of Isa 47–66. The penultimate preserved codex folio was decorated with a cross on the *recto* page and a drawing of a vase with two birds on the *verso* page. The last folio was originally blank. At a later time, fragments of the Sahidic version of *Acta Petri* (Clavis Coptica 0026)³⁶ were written on both of the last folios.

Codex 3469 is dated to the 7th–8th centuries. It was first stored in Alexandria after its discovery in 2005. It has been stored in the Coptic Museum in Cairo since 2013, where it has been catalogued as **Cairo, CM, Inv. No. 13446**. In the electronic database of manuscripts, it has been referred to as **CLCM 3469**³⁷ and **LDAB 113915**.³⁸ In the Digital Edition of the Coptic Old Testament project, it is listed bearing the number **sa 2028**.³⁹ The reconstruction of the text, which was used in this study is also available there.⁴⁰

P. Lond. Copt. 46: papyrus fragment – written on both sides. It has already been described in an article dedicated to Isa 42:1–44:5.⁴¹ The manuscript con-

34 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) 125.

35 Ciasca, *Sacrorum Bibliorum fragmenta*, II, 240.

36 See Suci, “Sahidic Tripartite Isaiah,” 380–383.

37 See <https://atlas.paths-erc.eu/manuscripts/3469> [access: 28.06.2021].

38 See <https://www.trismegistos.org/text/113915> [access: 28.06.2021].

39 Since the manuscript markings introduced by Karlheinz Schüssler are often used in this article, in order not to create additional confusion, we prefer to treat the Qurna codex not as sa 2028 but as CLM 3469.

40 Isa 47:14b, which is the first available verse, is available on the website: <https://coptot.manuscript-room.com/manuscript-workspace/?docID=622028> [access: 28.06.2021].

41 T. Bağ, *Isa 42:1–44:5*, 231–232.

tains the text of Isa 43:4-6.11. Eric O. Winstedt, who conducted the edition of the papyrus,⁴² reports that in the same glass case there are other passages which belong to the same manuscript, one of which contains verses **Isa 47:3-5.10**.⁴³ The remaining ones are described as too small and too damaged to allow for reading any text from them.⁴⁴ Winstedt's edition should be approached with a great caution, because, as he writes himself, "I reproduce what I thought I could see of it, but most of the letters are quite uncertain, and I cannot identify it."⁴⁵

The papyrus was not elaborated in Schüssler's edition. However, it is on the Vaschalde's list, where it was designated as **BMC 46**.⁴⁶ This designation refers to the number under which the manuscript was described by Crum.⁴⁷ In the electronic directory of the Leuven Database for Ancient Books, the manuscript was catalogued as **LDAB 107917**.⁴⁸ There, the manuscript was also dated to the 4th–5th century.

When analysing the text in Winstedt's edition, it is difficult to agree with the opinion that the verse 47:3 belongs to the manuscript of P. Lond. Copt. 46. It is possible to identify only one letter π, additionally marked as poorly visible. Therefore, only three verses will be included in the tabular summary below: Isa 47:4-5.10.

P. Monts. Roca 720: a fragment of parchment of an unknown origin. It was part of the private collection of a Catalan priest, Fr. Ramón Roca-Puig. Currently, it is stored at Montserrat Abbey, Spain. First time it was identified and described in an article by A. Suciú.⁴⁹ It includes a small fragment of **Isa 48:4b-15a** and may be from a slightly earlier period than the CLCM 3469 mentioned above. Number 5 that was preserved on the *recto* page of the parchment, allows one to conclude that the preserved manuscript belonged to a larger codex that contained the third part of the Book of Isaiah (Isa 47–66).⁵⁰ The manuscript has not been edited yet and will not be included in this study.

42 E.O. Winstedt, "Some Unpublished Sahidic Fragments of the Old Testament," *JTS* 10 (1909), 247.

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

44 Winstedt, "Some Unpublished Sahidic Fragments," 248.

45 Winstedt, "Some Unpublished Sahidic Fragments," 247. One should read with great caution, for example, v. 4, in which Eric O. Winstedt reads [ΠΕΝΤΑΦΝΑ]ΣΜΝΒΩ, while the correct reading, confirmed by the manuscript sa 52 and sa 48, is: ΠΕΤΝΟΥΣΜ ΜΜΟΚ.

46 Vaschalde, "Versions coptes de la Bible," 249. Here, we find the information that both Isa 43:4-6 and 47:3.4.5.10 belong to the same manuscript.

47 W.E. Crum, *Catalogue of the Coptic Manuscripts in the British Museum* (London: British Museum 1905) 13–14. The author includes only Isa 43:4-6 in the manuscript number 46. However, he adds a comment: "There are, I think, other fragments of this MS. in the portfolio Papyrus VIII" (*ibidem*, 14).

48 See <https://www.trismegistos.org/text/107917> [access: 6.06.2020]. See also <http://papyri.info/dclp/107917> [access: 6.06.2020].

49 Suciú, "Sahidic Tripartite Isaiah," 388–389.

50 See Suciú, "Sahidic Tripartite Isaiah," 389.

In order to illustrate the contents of particular manuscripts better, the occurrence of the verses from Isa 46–48 is presented in the table where:

- “x” means the occurrence of the whole verse,
- “(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 46

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
|----------------------|-----|---|---|-----|-----|---|---|-----|-----|----|----|----|-----|
| Sa 41.17 | (x) | x | x | (x) | (x) | x | x | (x) | (x) | x | x | x | (x) |
| Sa 48 | | | | | | | | | | | | | |
| Sa 108 ^L | | | | | | | | | | | | | |
| P. Lond. Copt. 46 | | | | | | | | | | | | | |

Isa 47

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
|----------------------|---|-----|-----|-----|-----|-----|---|-----|-----|-----|-----|----|----|-----|-----|
| Sa 41.17 | | | | | | | | | | | | | | | |
| Sa 48 | x | (x) | (x) | (x) | (x) | (x) | x | (x) | (x) | (x) | (x) | x | x | x | x |
| Sa 108 ^L | | | | | | | | | | | | | | | |
| CLM 3469 | | | | | | | | | | | | | | (x) | (x) |
| P. Lond. Copt. 46 | | | | (x) | (x) | | | | | (x) | | | | | |

Isa 48

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
|----------------------|-----|---|-----|-----|---|-----|-----|-----|---|-----|-----|----|-----|-----|----|
| Sa 41.17 | | | | | | | | | | | | | | | |
| Sa 48 | (x) | x | x | x | x | x | x | x | x | x | (x) | x | x | x | x |
| Sa 108 ^L | x | x | x | x | x | (x) | | | | | | | | | |
| CLM 3469 | (x) | | (x) | (x) | | | (x) | (x) | x | (x) | (x) | x | (x) | (x) | |
| P. Lond. Copt. 46 | | | | | | | | | | | | | | | |

| | 16 | 17 | 18 | 19 | 20 | 21 | 22 |
|----------------------|-----|-----|-----|-----|-----|-----|----|
| Sa 41.17 | | | | | | | |
| Sa 48 | x | x | x | x | x | x | x |
| Sa 108 ^L | | | | | | | |
| CLM 3469 | (x) | (x) | (x) | (x) | (x) | (x) | |
| P. Lond. Copt. 46 | | | | | | | |

The above-mentioned tabular summary shows that the complete text of Isa 46–48 appears only in the manuscript sa 52. This fact gives the strongest support for the need of editing this manuscript. Even if Papyrus Bodmer XXIII (sa 48) serves as invaluable assistance in the reconstruction of a considerable part of the Book of Deutero-Isaiah, the most complete text is currently found in the codex sa 52!

3. The Sahidic Text of Isa 46–48

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

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

The text of Isa 46–48 in the Sahidic dialect of the Coptic language reads as follows:

Chapter 46

- v. 1 αβηλ ρε· αταγων ογωωϥ· ανεγμοϥνγ̄ ν̄σιϩ ωωπε̄ ε̄ζενθηριον· μ̄ν̄ ρεντ̄β̄νοοϥε· χ̄ῑτοϥ εγμ̄ηρ̄ ν̄θε̄ ν̄ζενε̄τ̄πω̄ ν̄ῑτ̄ν̄.^{v.1}
- v. 2 αγω̄ εγ̄ζ̄κοεῑτ̄ εγ̄ω̄ο̄ς̄μ̄· ε̄μ̄ν̄ σο̄μ̄ μ̄μοοϥ̄ ρ̄ῑ ογ̄σοπ̄· Page 96 f. 47^v (Copt. 4N)
 νᾱῑ ε̄μ̄ν̄ σο̄μ̄ μ̄μοοϥ̄ ε̄ταν̄ρ̄οοϥ̄ ρ̄ν̄ ογ̄πο̄λε̄μο̄ς̄· ν̄τοοϥ̄ δε̄ αγ̄χ̄ῑτοϥ̄
 νᾱῑχ̄μᾱλλ̄ω̄το̄ς̄.^{v.2}
- v. 3 ρω̄τ̄μ̄ π̄η̄ῑ ν̄ῑᾱκ̄ω̄β̄· αγω̄ π̄ρ̄ε̄ε̄π̄ε̄ τ̄η̄ρ̄ϥ̄ μ̄π̄ῑη̄λ̄· νε̄τοϥ̄χ̄ῑ μ̄μοοϥ̄ ε̄βο̄λ̄ ρ̄ν̄
 ο̄η̄· αγω̄ εγ̄† ρ̄β̄ω̄ νᾱγ̄ ρ̄ῑν̄ τεγ̄μ̄ν̄τ̄κοϥ̄ῑ

XLVI

- v. 1 ρεντ̄β̄νοοϥε̄: ν̄τ̄β̄νοοϥε̄ sa 41.17 | ν̄ζενε̄τ̄πω̄: ν̄νο̄γε̄τ̄πω̄ sa 41.17 | ν̄ῑτ̄ν̄: νε̄ῑτ̄ν̄ sa 41.17
- v. 2 εγ̄ζ̄κοεῑτ̄: εγ̄ζ̄κᾱεῑτ̄ sa 41.17

- v. 4 $\omega\alpha$ τεῦμντ2λλο· ανοκ πε· αγω $\omega\alpha$ ντετνῤ 2λλο ανοκ ον πε· ανοκ ετανεχε μμωτῤ· ανοκ πε νταίειρε· αγω ανοκ ον πετνακω εβολ· ανοκ πετνα $\omega\pi$ τηγτῤ εροι τανε2ῤ τηγτῤ·
- v. 5 ντατετῤtentῶnt enim· αναγ μεεγε νετπλανα·
- v. 6 νετ $\omega\pi$ ννογνογβ εβολ 2ῤ νεγτωωμε· αγω ετωῖ μπ2ατ 2ῤ ογμα $\omega\epsilon$ 2ῤ ογ $\omega\iota$ · αγω α\γ/θνο νογ2αγνογβ· αγταμιο 22νμογνγ νσιχ· αγω $\omega\alpha\chi\pi\alpha\tau\bar{\tau}\bar{\tau}$ ἡγογ $\omega\omega\tau$ να χ ·^{v.6}
- v. 7 $\omega\alpha\gamma\chi\iota\tau\omicron\gamma$ εχн νεγνα2ῤ ἡσεμο $\omega\epsilon$ ἡμμαγ· ε $\omega\omega\pi\epsilon$ δε εγ $\omega\alpha$ κκααγ ε2ραῖ $\omega\alpha\gamma\delta\omega$ 2ῖ πεγμα ἡνεγκῖμ· αγω πετνα $\omega\omega$ ε2ραῖ εροογ μεγ $\omega\omega\tau\mu$ ερο χ · ἡνεγνα2με χ εβολ 2η {ἡ}μπε $\theta\omicron\omicron\gamma$ ·^{v.7}
- v. 8 αρῖ πμεεγε ἡναι ἡτετῤ $\omega\omega$ 22ομ· μετανοῖ νετπλανα· κετ τηγτῤ 2η πετν2ητ·
- v. 9 ἡτετῤ πμεεγε· ἡτετῤεῖμε εν $\omega\omega\pi$ χῖη ενε2· χε ανοκ πε πνογτε αγω ἡῤ κenoγτε νβλααῖ·^{v.9}
- v. 10 ετ $\chi\omega$ ἡν $\omega\omega\pi$ ἡ2αεεγε ἡπατογ $\omega\omega\pi\epsilon$ · αγω ετ $\chi\omega\kappa$ εβολ 2ῖ ογ $\omega\pi$ · αγω αῖ $\chi\omicron\omicron\chi$ χε πα $\omega\omega\chi\eta\epsilon$ τηρ $\bar{\tau}$ ναα2ερατ $\bar{\tau}$ · αγω ἡнар 2ωβ nim ετογ $\omega\omega\gamma$ ·^{v.10}
- v. 11 πετμογτε εγ2αληт εβολ 2ῤ {ἡ}μμα η $\omega\alpha$ · αγω εβολ 2η ογκα2 ε $\chi\omicron\eta\gamma$ · εтβε нентаῖ $\chi\iota$ $\omega\omega\chi\eta\epsilon$ εροογ· αῖ $\omega\alpha\chi\epsilon$ αγω αῖ $\eta\tau\bar{\tau}$ · αῖ $\omega\pi\tau\bar{\tau}$ αγω αῖταμῖο χ · αῖ $\eta\tau\bar{\tau}$ · αγω αῖ $\omega\gamma\tau\eta$ τε $\chi\iota\eta$ ·^{v.11}
- v. 12 $\omega\omega\tau\eta$ εροῖ νετερεπεγ2ηт $\omega\omega\mu$ · νετογ $\eta\gamma$ εβολ ηταῖκαῖο $\chi\gamma\eta$ ·^{v.12}
- v. 13 αῖ2ω(η) ε2ογ η ἡταδῖκαῖο $\chi\gamma\eta$ · ἡῤ та $\mu\epsilon$ · αγω ἡἡατρεπαογ $\chi\alpha\iota$ ωσκ αν· πε εβολ 2ῖ $\omega\omega\tau$ · αῖἡ νογογ $\chi\alpha\iota$ ἡπῖηλ 2ῤ $\omega\omega$ · εγεοογ ἡ $\chi\omega\epsilon\iota\chi$ ·

Chapter 47

- v. 1 Page 97 f. 48^r (Copt. 4Ḫ) βωκ επε $\chi\tau$ 2μοο χ 2ῤ πκα2 τπαρ $\theta\epsilon\eta\omega\chi$ τ $\omega\epsilon\epsilon\pi\epsilon$ ηтβαβγλ $\omega\eta$ · 2μοο χ тβαβγλ ω (η) τ $\omega\epsilon\epsilon\pi\epsilon$ η $\eta\chi\alpha\lambda\delta\alpha\iota\omega\chi$ · η $\chi\epsilon\eta\alpha\kappa\omega\tau\omicron\gamma$ αν εμογτε ε $\rho\omicron$ χε τετ $\delta\eta\eta$ · αγω τετληκ·^{v.1}
- v. 2 χῖ ηε νογ $\omega\eta\epsilon$ ἡνογт ἡτενογт ἡ2ῤ $\eta\omega\epsilon\iota\tau$ · $\omega\omega\lambda\pi$ εβολ ἡτογ $\delta\omega\omega\lambda\epsilon\chi$ · $\omega\omega\lambda\pi$ εβολ ἡ $\eta\omega\gamma\kappa\iota\mu$ · $\omega\omega\lambda\pi$ εβολ ἡ $\eta\chi\eta\beta\epsilon$ ἡρατε· χῖο ρ ἡ2ε $\eta\epsilon\iota\epsilon\pi\omega\gamma$ ·^{v.2}
- v. 3 πογ $\omega\iota\pi\epsilon$ η $\beta\omega\lambda\pi$ εβολ· νογ $\eta\omega\beta\eta\epsilon\delta$ ηαογ $\omega\eta\eta$ εβολ· ἡ $\eta\chi\iota$ ἡ $\eta\mu\eta\tau\mu\epsilon$ εβολ ἡ2η $\tau\epsilon$ · ἡ $\eta\alpha\tau\alpha\alpha\tau\epsilon$ ἡ $\rho\omega\mu\epsilon$ χῖη τε $\eta\omega\gamma$ ·^{v.3}
- v. 4 πετ $\eta\omega\gamma\eta$ ἡ $\mu\omega$ <κ> π $\chi\omega\epsilon\iota\chi$ са $\beta\alpha\omega\theta$ πε πε $\chi\pi\alpha\eta$ πετογ $\alpha\alpha\beta$ ἡπῖηλ·^{v.4}

v. 6 ἡ $\eta\omega\gamma\eta$ · νογ $\eta\omega\gamma\eta$ sa 41.17 | ετωῖ: νετωῖ sa 41.17 | 2ῤ ογμα $\omega\epsilon$: νογμα $\omega\epsilon$ sa 41.17 | $\omega\alpha\chi\pi\alpha\tau\bar{\tau}\bar{\tau}$: $\omega\alpha\chi\pi\alpha\tau\bar{\tau}\bar{\tau}$ sa 41.17

v. 7 ε $\omega\omega\pi\epsilon$ δε: ε $\omega\omega\pi\epsilon$ σε sa 41.17 | 2ῖ πεγμα: ἡπεγμα sa 41.17 | μεγ $\omega\omega\tau\mu$ ερο χ : ἡ $\eta\omega\gamma\omega\tau\mu$ ερο χ sa 41.17 | 2η {ἡ}μπε $\theta\omicron\omicron\gamma$: 2ῤ ἡπε $\theta\omicron\omicron\gamma$ sa 41.17

v. 9 εν $\omega\omega\pi$: ἡ $\omega\omega\pi$ sa 41.17

v. 10 ἡ2αεεγε: ἡῤ ἡ2αεεγε sa 41.17

v. 11 2ῤ {ἡ}μμα η $\omega\alpha$: 2ῤ ἡ $\mu\alpha$ ἡ $\omega\alpha$ sa 41.17 | η $\eta\tau\alpha\iota\chi\iota$ $\omega\omega\chi\eta\epsilon$: η $\eta\tau\alpha\iota\chi\iota$ $\omega\omega\chi\eta\epsilon$ sa 41.17 | αῖ $\eta\tau\bar{\tau}$: αῖ $\eta\tau\bar{\tau}$ sa 41.17

v. 12 η $\eta\tau\alpha\iota\chi\iota$ $\omega\omega\chi\eta\epsilon$: ἡ $\eta\tau\alpha\iota\chi\iota$ $\omega\omega\chi\eta\epsilon$ sa 41.17

XLVII

v. 1 2μοο χ тβαβγλ ω (η): > sa 48

v. 2 ἡ2ῤ $\eta\omega\epsilon\iota\tau$: ἡ2ε $\eta\omega\epsilon\iota\tau$ sa 48 | ἡ2ε $\eta\epsilon\iota\epsilon\pi\omega\gamma$: ἡ2ε $\eta\epsilon\iota\epsilon$ [$\rho\omega$] sa 48

v. 3 ἡ $\rho\omega\mu\epsilon$: [η]ἡ $\rho\omega\mu\epsilon$ sa 48

v. 4 ἡ $\mu\omega$ <κ>: ἡ $\mu\omega\kappa$ sa 48

- v. 5 $\zeta\mu\omicron\sigma\ \bar{\epsilon}\rho\epsilon\mu\omicron\kappa\bar{\zeta}\ \bar{\eta}\zeta\eta\tau\cdot\ \beta\omega\kappa\ \epsilon\zeta\omicron\gamma\eta\bar{\nu}\ \bar{\epsilon}\pi\kappa\alpha\kappa\epsilon\cdot\ \tau\omega\epsilon\epsilon\epsilon\ \bar{\eta}\bar{\nu}\epsilon\chi\alpha\lambda\lambda\alpha\dot{\iota}\omicron\sigma\cdot\ \bar{\eta}\bar{\nu}\epsilon\gamma\mu\omicron\upsilon\tau\epsilon\ \epsilon\pi\omicron\ \chi\dot{\iota}\bar{\eta}\bar{\nu}\ \tau\epsilon\bar{\nu}\omicron\gamma\ \chi\epsilon\ \tau\bar{\omicron}\omicron\bar{\mu}\ \bar{\eta}\bar{\tau}\bar{\mu}\bar{\eta}\tau\epsilon\pi\bar{\rho}\omicron\cdot$ ^{v.5}
- v. 6 $\alpha\dot{\iota}\bar{\nu}\omicron\gamma\bar{\beta}\ \zeta\dot{\iota}\ \pi\alpha\lambda\alpha\omicron\sigma\ \alpha\omega\omega\ \bar{\eta}\tau\alpha\kappa\lambda\eta\rho\omicron\bar{\nu}\omicron\mu\dot{\iota}\alpha\cdot\ \alpha\bar{\nu}\omicron\kappa\ \delta\epsilon\ \alpha\dot{\iota}\bar{\tau}\ \tau\alpha\kappa\lambda\eta\rho\omicron\bar{\nu}\omicron\mu\dot{\iota}\alpha\ \epsilon\tau\omicron\gamma\bar{\beta}\dot{\iota}\chi\cdot\ \bar{\nu}\tau\omicron\ \delta\epsilon\ \bar{\mu}\pi\epsilon\bar{\tau}\ \lambda\alpha\alpha\gamma\ \bar{\nu}\alpha\gamma\ \bar{\nu}\bar{\nu}\alpha\cdot\ \alpha\zeta\bar{\rho}\omega\ \bar{\mu}\pi\bar{\nu}\alpha\zeta\bar{\beta}\ \bar{\mu}\pi\zeta\lambda\lambda\omicron\ \epsilon\bar{\mu}\alpha\tau\epsilon\cdot$ ^{v.6}
- v. 7 $\alpha\gamma\omega\ \alpha\chi\omicron\sigma\ \chi\epsilon\ \bar{\tau}\bar{\nu}\alpha\omega\omega\pi\epsilon\ \epsilon\iota\omicron\ \bar{\nu}\alpha\rho\chi\omega\bar{\nu}\ \omega\alpha\ \epsilon\bar{\nu}\epsilon\zeta\cdot\ \bar{\mu}\pi\epsilon\bar{\nu}\omicron\iota\ \bar{\nu}\bar{\nu}\alpha\dot{\iota}\ \zeta\bar{\mu}\ \pi\omicron\gamma\zeta\bar{\eta}\tau\cdot\ \omicron\gamma\delta\epsilon\ \bar{\mu}\pi\epsilon\bar{\tau}\ \pi\bar{\mu}\epsilon\epsilon\gamma\epsilon\ \bar{\eta}\bar{\nu}\zeta\alpha\epsilon\epsilon\gamma\cdot$ ^{v.7}
- v. 8 $\tau\epsilon\bar{\nu}\omicron\gamma\ \delta\epsilon\ \sigma\omega\tau\bar{\mu}\ \bar{\epsilon}\bar{\nu}\alpha\dot{\iota}\ \tau\epsilon\tau\omicron\gamma\mu\omicron\upsilon\tau\epsilon\ \epsilon\pi\omicron\sigma\ \chi\epsilon\ \tau\epsilon\tau\bar{\omicron}\bar{\eta}\bar{\nu}\cdot\ \tau\epsilon\tau\kappa\omega\ \bar{\eta}\zeta\bar{\tau}\eta\sigma\cdot\ \tau\epsilon\tau\chi\omega\ \bar{\mu}\bar{\mu}\omicron\sigma\ \zeta\bar{\mu}\ \pi\epsilon\sigma\zeta\eta\tau\ \chi\epsilon\ \alpha\bar{\nu}\omicron\kappa\ \pi\epsilon\cdot\ \alpha\gamma\omega\ \bar{\mu}\bar{\eta}\ \kappa\epsilon\omega\gamma\epsilon\iota\ \bar{\eta}\bar{\beta}\lambda\lambda\alpha\dot{\iota}\cdot\ \bar{\eta}\bar{\tau}\bar{\nu}\alpha\zeta\bar{\mu}\omicron\sigma\ \alpha\bar{\nu}\ \epsilon\iota\omicron\ \bar{\nu}\chi\eta\rho\alpha\cdot\ \alpha\gamma\omega\ \bar{\eta}\bar{\tau}\bar{\nu}\alpha\epsilon\iota\bar{\mu}\epsilon\ \alpha\bar{\nu}\ \epsilon\gamma\bar{\mu}\bar{\nu}\tau\omicron\bar{\rho}\bar{\phi}\alpha\bar{\nu}\omicron\sigma\cdot$ ^{v.8}
- v. 9 $\tau\epsilon\bar{\nu}\omicron\gamma\ \delta\epsilon\ \pi\epsilon\iota\ \sigma\bar{\nu}\alpha\gamma\ \bar{\nu}\eta\gamma\ \epsilon\chi\omega\ \zeta\epsilon\bar{\nu}\ \omicron\gamma\zeta\omicron\omicron\gamma\ \bar{\nu}\omicron\gamma\omega\tau\cdot\ \tau\bar{\mu}\bar{\nu}\tau\chi\eta\rho\alpha\cdot\ \bar{\mu}\bar{\nu}\ \tau\bar{\mu}\bar{\nu}\bar{\tau}\alpha\tau\omega\eta\rho\epsilon\ \bar{\nu}\eta\gamma\ \zeta\epsilon\bar{\nu}\ \omicron\gamma\omega\sigma\bar{\nu}\epsilon\ \epsilon\chi\omega\cdot\ \zeta\bar{\rho}\alpha\dot{\iota}\ \zeta\bar{\nu}\ \tau\omicron\gamma\bar{\mu}\bar{\nu}\tau\bar{\rho}\epsilon\bar{\phi}\bar{\rho}\ \pi\alpha\zeta\bar{\rho}\epsilon\cdot\ \bar{\mu}\bar{\eta}\ \tau\bar{\omicron}\bar{\omicron}\bar{\mu}\ \bar{\eta}\bar{\nu}\omicron\gamma\bar{\rho}\epsilon\bar{\chi}\omicron\mu\omicron\upsilon\tau\epsilon\cdot\ \bar{\nu}\zeta\omicron\gamma\omicron\cdot$ ^{v.9}
- v. 10 Page 98 f. 48^v (Copt. P) $\bar{\nu}\theta\epsilon\lambda\pi\dot{\iota}\bar{\iota}\bar{\varsigma}\ \bar{\nu}\tau\omicron\gamma\pi\omicron\bar{\nu}\eta\rho\dot{\iota}\alpha\cdot\ \bar{\nu}\tau\omicron\ \gamma\bar{\alpha}\rho\ \alpha\chi\omicron\sigma\ \chi\epsilon\ \alpha\bar{\nu}\omicron\kappa\ \pi\epsilon\ \alpha\gamma\omega\ \bar{\mu}\bar{\nu}\ \kappa\epsilon\ \omicron\gamma\epsilon\iota\cdot\ \epsilon\iota\bar{\mu}\epsilon\ \chi\epsilon\ \tau\bar{\mu}\bar{\nu}\tau\bar{\rho}\bar{\mu}\bar{\eta}\zeta\eta\tau\ \bar{\nu}\bar{\nu}\alpha\dot{\iota}\ \alpha\gamma\omega\ \tau\omicron\gamma\bar{\iota}\omicron\bar{\rho}\bar{\nu}\bar{\iota}\alpha\ \bar{\nu}\alpha\omega\omega\pi\epsilon\ \bar{\nu}\epsilon\ \bar{\nu}\omega\dot{\iota}\pi\tau\epsilon\cdot\ \alpha\gamma\omega\ \alpha\chi\omicron\sigma\ \zeta\bar{\mu}\ \pi\omicron\gamma\zeta\eta\tau\ \chi\epsilon\ \alpha\bar{\nu}\omicron\kappa\ \pi\epsilon\ \alpha\gamma\omega\ \bar{\mu}\bar{\nu}\ \kappa\epsilon\omega\gamma\epsilon\iota\cdot$ ^{v.10}
- v. 11 $\alpha\gamma\omega\ \pi\tau\alpha\kappa\omicron\ \bar{\nu}\eta\gamma\cdot\ \epsilon\chi\omega\ \bar{\nu}\tau\epsilon\tau\bar{\mu}\epsilon\iota\bar{\mu}\epsilon\cdot\ \omicron\gamma\zeta\dot{\iota}\epsilon\iota\tau\ \alpha\gamma\omega\ \bar{\nu}\tau\epsilon\zeta\epsilon\ \epsilon\zeta\bar{\rho}\alpha\iota\ \epsilon\bar{\rho}\omicron\chi\cdot\ \alpha\gamma\omega\ \omicron\gamma\bar{\eta}\ \omicron\gamma\tau\alpha\lambda\lambda\alpha\iota\pi\omega\bar{\rho}\iota\alpha\ \bar{\nu}\eta\gamma\ \epsilon\chi\omega\ \bar{\nu}\tau\epsilon\tau\bar{\mu}\epsilon\omega\ \bar{\omicron}\bar{\mu}\bar{\omicron}\bar{\omicron}\ \epsilon\tau\bar{\beta}\bar{\beta}\omicron\cdot\ \alpha\gamma\omega\ \tau\tau\alpha\lambda\lambda\dot{\iota}\omicron\bar{\rho}\dot{\iota}\alpha^{sicf}\ \bar{\nu}\eta\gamma\ \epsilon\chi\omega\ \zeta\bar{\eta}\bar{\nu}\ \omicron\gamma\omega\sigma\bar{\nu}\epsilon\ \bar{\nu}\tau\epsilon\tau\bar{\mu}\epsilon\iota\bar{\mu}\epsilon\cdot$ ^{v.11}
- v. 12 $\alpha\zeta\bar{\epsilon}\rho\alpha\tau\epsilon\ \tau\epsilon\bar{\nu}\omicron\gamma\ \zeta\epsilon\bar{\nu}\ \bar{\nu}\omicron\gamma\bar{\rho}\epsilon\bar{\chi}\omicron\mu\omicron\upsilon\tau\epsilon\cdot\ \bar{\mu}\bar{\nu}\ \tau\omicron\gamma\bar{\mu}\bar{\nu}\tau\bar{\rho}\epsilon\bar{\phi}\bar{\rho}\ \pi\alpha\zeta\bar{\rho}\epsilon\ \bar{\eta}\tau\alpha\chi\dot{\iota}\ \sigma\bar{\beta}\omega\ \epsilon\bar{\rho}\omicron\omicron\gamma\ \chi\dot{\iota}\bar{\eta}\bar{\nu}\ \tau\omicron\gamma\bar{\mu}\bar{\nu}\tau\bar{\kappa}\omicron\gamma\dot{\iota}\ \chi\epsilon\ \bar{\eta}\tau\epsilon\bar{\nu}\alpha\omega\ \bar{\omicron}\bar{\mu}\bar{\omicron}\bar{\omicron}\ \alpha\bar{\nu}\ \epsilon\bar{\tau}\ \zeta\eta\gamma\cdot$ ^{v.12}
- v. 13 $\alpha\zeta\bar{\iota}\epsilon\ \zeta\bar{\nu}\ \bar{\nu}\omicron\gamma\omega\sigma\bar{\nu}\epsilon\ \bar{\mu}\alpha\bar{\rho}\epsilon\bar{\nu}\bar{\epsilon}\kappa\lambda\alpha\ \omicron\gamma\bar{\nu}\omicron\gamma\ \bar{\nu}\tau\pi\epsilon\ \alpha\zeta\bar{\epsilon}\rho\alpha\tau\omicron\gamma\ \bar{\eta}\bar{\sigma}\epsilon\tau\omicron\gamma\chi\omicron\cdot\ \bar{\nu}\epsilon\tau\bar{\nu}\alpha\gamma\ \epsilon\bar{\nu}\bar{\sigma}\dot{\iota}\omicron\gamma\ \bar{\mu}\alpha\bar{\rho}\omicron\gamma\tau\alpha\bar{\mu}\omicron\ \chi\epsilon\ \omicron\gamma\ \bar{\nu}\epsilon\tau\bar{\nu}\eta\gamma\ \epsilon\zeta\bar{\rho}\alpha\dot{\iota}\ \epsilon\chi\omega\cdot$ ^{v.13}
- v. 14 $\chi\epsilon\ \epsilon\iota\sigma\ \zeta\eta\eta\tau\epsilon\ \sigma\epsilon\bar{\nu}\alpha\bar{\mu}\omicron\gamma\zeta\ \bar{\tau}\eta\bar{\rho}\omicron\gamma\ \bar{\nu}\theta\epsilon\ \bar{\eta}\zeta\bar{\eta}\bar{\beta}\epsilon\lambda\bar{\mu}\ \zeta\dot{\iota}\chi\bar{\eta}\ \omicron\gamma\kappa\omega\zeta\tau\cdot\ \alpha\gamma\omega\ \bar{\nu}\bar{\nu}\epsilon\gamma\bar{\epsilon}\omega\ \tau\omicron\gamma\chi\epsilon\ \tau\epsilon\gamma\bar{\psi}\gamma\chi\eta\ \epsilon\bar{\beta}\omicron\lambda\ \zeta\epsilon\bar{\nu}\ \omicron\gamma\omega\alpha\zeta\cdot\ \chi\epsilon\ \omicron\gamma\bar{\eta}\ \tau\epsilon\ \zeta\bar{\eta}\bar{\chi}\bar{\beta}\bar{\beta}\epsilon\sigma\ \bar{\mu}\bar{\mu}\alpha\gamma\ \bar{\nu}\kappa\omega\zeta\bar{\tau}\ \epsilon\zeta\bar{\mu}\omicron\sigma\ \epsilon\pi\epsilon\sigma\chi\tau\ \epsilon\chi\omega\omicron\gamma\cdot$ ^{v.14}
- v. 15 $\tau\alpha\iota\ \tau\epsilon\ \tau\theta\epsilon\ \epsilon\tau\epsilon\bar{\rho}\epsilon\tau\omicron\gamma\bar{\beta}\omicron\eta\theta\dot{\iota}\alpha\ \bar{\nu}\alpha\omega\omega\pi\epsilon\ \bar{\nu}\epsilon\cdot\ \alpha\zeta\bar{\iota}\epsilon\ \zeta\bar{\nu}\ \tau\omicron\gamma\bar{\mu}\bar{\nu}\tau\alpha\bar{\beta}\omicron\lambda\eta\ \chi\dot{\iota}\bar{\eta}\bar{\nu}\ \tau\omicron\gamma\bar{\mu}\bar{\nu}\tau\bar{\kappa}\omicron\gamma\dot{\iota}\ \alpha\pi\bar{\rho}\omega\bar{\mu}\epsilon\ \pi\lambda\alpha\bar{\nu}\alpha\ \kappa\alpha\tau\alpha\ \bar{\rho}\omicron\chi\cdot\ \bar{\mu}\bar{\nu}\ \omicron\gamma\chi\alpha\iota\ \delta\epsilon\ \bar{\nu}\alpha\omega\omega\pi\epsilon\ \bar{\nu}\epsilon\cdot$ ^{v.15}

- v. 5 $\zeta\mu\omicron\sigma\cdot\ \chi\epsilon\ \zeta\mu\omicron\sigma\ \text{sa } 48\ |\ \beta\omega\kappa\ \epsilon\zeta\omicron\gamma\eta\bar{\nu}\ \bar{\epsilon}\pi\kappa\alpha\kappa\epsilon\cdot\ \epsilon\bar{\beta}[\omega\kappa\ \epsilon\zeta\omicron\gamma\eta\bar{\nu}\ \bar{\epsilon}\pi]\bar{\nu}\alpha\kappa\cdot[\epsilon]\ \text{P. Lond. Copt. } 46\ |\ \bar{\eta}\bar{\tau}\bar{\mu}\bar{\eta}\tau\epsilon\pi\bar{\rho}\omicron\cdot\ [\bar{\nu}\bar{\tau}\bar{\mu}\bar{\eta}\tau\bar{\rho}\omicron\bar{\rho}\omicron]\ \text{sa } 48$
- v. 6 $\zeta\dot{\iota}\ \pi\alpha\lambda\alpha\omicron\sigma\cdot\ \epsilon\chi\bar{\eta}\ \pi\alpha\lambda[\alpha\omicron\sigma]\ \text{sa } 48\ |\ \alpha\bar{\nu}\omicron\kappa\ \delta\epsilon\ \alpha\dot{\iota}\bar{\tau}\cdot\ ![\alpha]\bar{\nu}\omicron\kappa\ \lambda[1]\bar{\tau}\ \text{sa } 48\ |\ \tau\alpha\kappa\lambda\eta\rho\omicron\bar{\nu}\omicron\mu\dot{\iota}\alpha\cdot\ \bar{\eta}\tau\alpha\kappa\lambda\eta\rho[\bar{\nu}\omicron\mu\dot{\iota}\alpha]\ \text{sa } 48\ |\ \bar{\mu}\pi\bar{\nu}\alpha\zeta\bar{\beta}\cdot\ \bar{\mu}\pi\bar{\nu}\alpha\zeta\bar{\beta}\epsilon\chi\ \text{sa } 48$
- v. 7 $\bar{\tau}\bar{\nu}\alpha\omega\omega\pi\epsilon\ \epsilon\iota\omicron\cdot\ \bar{\tau}\bar{\nu}\alpha\omega\omega\pi\epsilon\ \epsilon\epsilon\iota\omicron\ \text{sa } 48\ |\ \bar{\mu}\pi\epsilon\bar{\nu}\omicron\iota\cdot\ \bar{\mu}\pi\epsilon\bar{\nu}\omicron\epsilon\iota\ \text{sa } 48\ |\ \bar{\eta}\bar{\nu}\zeta\alpha\epsilon\epsilon\gamma\cdot\ \bar{\eta}\bar{\nu}\zeta\alpha\epsilon\omicron\gamma\ \text{sa } 48$
- v. 8 $\alpha\bar{\nu}\omicron\kappa\ \pi\epsilon\cdot\ \alpha\bar{\nu}\omicron\kappa\ \tau\epsilon\ \text{sa } 48\ |\ \epsilon\iota\omicron\ \bar{\nu}\chi\eta\rho\alpha\cdot\ \epsilon\epsilon\iota\bar{\omicron}\ [\bar{\nu}\chi\eta\rho]\alpha\ \text{sa } 48\ |\ \bar{\eta}\bar{\tau}\bar{\nu}\alpha\epsilon\iota\bar{\mu}\epsilon\cdot\ \bar{\tau}\bar{\nu}\alpha\epsilon\iota\bar{\mu}\epsilon\ \text{sa } 48\ |\ \epsilon\gamma\bar{\mu}\bar{\nu}\bar{\tau}\bar{\rho}\bar{\phi}\alpha\bar{\nu}\omicron\sigma\cdot\ [\epsilon]\bar{\gamma}\bar{\mu}\bar{\nu}\bar{\tau}\bar{\rho}\bar{\phi}\alpha\bar{\nu}\omicron\sigma\ \text{sa } 48$
- v. 9 $\pi\epsilon\iota\ \sigma\bar{\nu}\alpha\gamma\cdot\ \pi\epsilon\epsilon\iota\ \bar{\nu}\ \sigma/\bar{\nu}[\alpha\gamma]\ \text{sa } 48\ |\ \zeta\epsilon\bar{\nu}\ \omicron\gamma\zeta\omicron\omicron\gamma\cdot\ \zeta\bar{\eta}\bar{\nu}\ \omicron\gamma[\zeta\omicron]\omicron\gamma\ \text{sa } 48\ |\ \bar{\nu}\eta\gamma^2\cdot\ \bar{\nu}\eta\omicron\gamma\ \text{sa } 48\ |\ \zeta\epsilon\bar{\nu}\ \omicron\gamma\omega\sigma\bar{\nu}\epsilon\cdot\ \zeta\bar{\eta}\bar{\nu}\ \omicron\gamma[\omega]\bar{\nu}\epsilon\ \text{sa } 48$
- v. 10 $\bar{\mu}\bar{\nu}\ \kappa\epsilon\omega\gamma\epsilon\iota^1\cdot\ \bar{\mu}\bar{\eta}\ \kappa[\epsilon]\omicron\gamma\epsilon\ \text{sa } 48\ |\ \bar{\nu}\epsilon\ \bar{\nu}\omega\dot{\iota}\pi\tau\epsilon\cdot\ \bar{\nu}\omega\dot{\iota}\pi\tau\epsilon\ \text{P. Lond. Copt. } 46$
- v. 11 $\bar{\nu}\eta\gamma^{1,2,3}\cdot\ \bar{\nu}\eta\omicron\gamma\ \text{sa } 48\ |\ \bar{\nu}\tau\epsilon\tau\bar{\mu}\epsilon\omega\cdot\ \bar{\eta}\tau\epsilon\tau\bar{\mu}\omega\ \text{sa } 48\ |\ \tau\tau\alpha\lambda\lambda\dot{\iota}\omicron\bar{\rho}\dot{\iota}\alpha\cdot\ !\tau\tau\alpha\lambda\lambda\alpha\iota\pi\omega[\bar{\rho}\iota\alpha]\ \text{sa } 48\ |\ \zeta\bar{\eta}\bar{\nu}\ \omicron\gamma\omega\sigma\bar{\nu}\epsilon\cdot\ \zeta\bar{\eta}\bar{\nu}\ \omicron\gamma\omega\bar{\nu}\epsilon\ \text{sa } 48$
- v. 12 $\zeta\epsilon\bar{\nu}\cdot\ \zeta\bar{\eta}\bar{\nu}\ \text{sa } 48\ |\ \bar{\nu}\omicron\gamma\bar{\rho}\epsilon\bar{\chi}\omicron\mu\omicron\upsilon\tau\epsilon\cdot\ \bar{\nu}\omicron\gamma\bar{\mu}\bar{\nu}[\bar{\tau}]\bar{\rho}\epsilon\bar{\chi}\omicron\mu\omicron\upsilon\tau\epsilon\ \text{sa } 48\ |\ \bar{\eta}\tau\alpha\chi\dot{\iota}\ \sigma\bar{\beta}\omega\cdot\ \epsilon\bar{\nu}\tau\alpha\chi\dot{\iota}\ \sigma\bar{\beta}\omega\ \text{sa } 48\ |\ \tau\omicron\gamma\bar{\mu}\bar{\nu}\tau\bar{\kappa}\omicron\gamma\dot{\iota}\cdot\ \tau\omicron\gamma\bar{\mu}\bar{\nu}\bar{\tau}\bar{\kappa}\omicron\gamma\epsilon\iota\ \text{sa } 48\ |\ \chi\epsilon\ \bar{\eta}\tau\epsilon\bar{\nu}\alpha\omega\cdot\ \bar{\chi}\epsilon\bar{\nu}\epsilon\ \tau\epsilon\bar{\nu}\alpha\omega\ \text{sa } 48\ \text{with a remark: } 1.\ \chi\epsilon\ \langle\epsilon\rangle\bar{\nu}\epsilon\ |\ \alpha\bar{\nu}\cdot\ >\ \text{sa } 48\ |\ \zeta\eta\gamma\cdot\ \zeta\eta\omicron\gamma\ \text{sa } 48$
- v. 13 $\omicron\gamma\ \bar{\nu}\epsilon\tau\bar{\nu}\eta\gamma\cdot\ \omicron\gamma\ \bar{\nu}\epsilon\ \bar{\nu}\epsilon\tau\bar{\nu}\eta\omicron\gamma\ \text{sa } 48$
- v. 14 $\bar{\eta}\zeta\bar{\eta}\bar{\beta}\epsilon\lambda\bar{\mu}\cdot\ \bar{\eta}\zeta\epsilon\bar{\nu}\bar{\beta}\epsilon\lambda\bar{\mu}\ \text{sa } 48\ |\ \bar{\nu}\bar{\nu}\epsilon\gamma\epsilon\omega\cdot\ \bar{\nu}\bar{\nu}\epsilon\gamma\omega\ \text{sa } 48\ |\ \tau\omicron\gamma\chi\epsilon\ \tau\epsilon\gamma\bar{\psi}\gamma\chi\eta\cdot\ \tau\omicron\gamma\chi\omicron\ \bar{\eta}\tau\epsilon\gamma\bar{\psi}\gamma\chi\eta\ \text{sa } 48\ |\ \epsilon\bar{\beta}\omicron\lambda\ \zeta\epsilon\bar{\nu}\cdot\ \epsilon\bar{\beta}\omicron\lambda\ \zeta\bar{\eta}\bar{\nu}\ \text{sa } 48\ |\ \omicron\gamma\bar{\eta}\ \tau\epsilon\cdot\ \omicron\gamma\tau\epsilon\ \text{sa } 48\ |\ \zeta\bar{\eta}\bar{\chi}\bar{\beta}\bar{\beta}\epsilon\sigma\cdot\ \zeta\epsilon\bar{\nu}\bar{\chi}\bar{\beta}\bar{\beta}\epsilon\sigma\ \text{sa } 48$
- v. 15 $\tau\omicron\gamma\bar{\mu}\bar{\nu}\tau\alpha\bar{\beta}\omicron\lambda\eta\cdot\ \tau\omicron\gamma\bar{\mu}\epsilon\tau\alpha\bar{\beta}\omicron\lambda\eta\ \text{in Digital Edition of the Coptic Old Testament, } ^1\tau\omicron\gamma\bar{\mu}\epsilon\tau\alpha\bar{\beta}\omicron\lambda\eta\ \text{sa } 48\ |\ \tau\omicron\gamma\bar{\mu}\bar{\nu}\tau\bar{\kappa}\omicron\gamma\dot{\iota}\cdot\ \tau\omicron\gamma\bar{\mu}[\bar{\nu}]\bar{\tau}\bar{\kappa}\omicron\gamma\epsilon\iota\ \text{sa } 48\ |\ \omicron\gamma\chi\alpha\iota\cdot\ \omicron\gamma\chi\alpha\epsilon\iota\ \text{sa } 48$

Chapter 48

- v. 1 $\text{CWTM ENAI PHÍ NÍAKWB} \cdot \text{NENTAYTAZMOY ZM PRAN MPÍHΛ} \cdot \text{AYW AYEI EBOL ZEN IOYDA} \cdot \text{NETWPK MPAN MPXOEÍC PNOYTE MPÍHΛ} \cdot \text{ETEIRE MPECHMEEYE ZN OYME AN} \cdot \text{OYDE ZN OYDÍKAÍOCYNH AN} \cdot \text{v.}^1$
- v. 2 $\text{AYW NETKW NZTHY EPAN NTEIPOLÍC ETOYAAV} \cdot \text{AYW ETTAZPO MMOY EXM PNOYTE MPÍHΛ PXOEÍC CABAΘE PE PEΦPAN} \cdot \text{v.}^2$
- v. 3 $\text{AÍXW NŊWOPΠ ZAOH} \cdot \text{AYW (Page 99 f. 49}^{\text{r}} \text{(Copt. P̄ā)) AYEI EBOL ZEN PΩI} \cdot \text{AYW AYCOTMOY} \cdot \text{AÍAAV ZN OYWCNE} \cdot \text{AYW AYEIME} \cdot \text{v.}^3$
- v. 4 $\text{FEIME ANOK ZE KNAWT} \cdot \text{AYW OY\{OY\}MOYT MPENITE PE PEKMOKZ} \cdot \text{AYW OYZOMNT TE TEKTEZNE} \cdot \text{v.}^4$
- v. 5 $\text{AÍTAMOK ENWOPΠ EMPATOYEI EXOK AKCOTMOY} \cdot \text{MPPXOC ZE N\{E\}EIDW-LON NE NTAΓAAV NAÍ} \cdot \text{AYW MPPXOC ZE MMOYŊŊ NŊIX} \cdot \text{MŊ NOYWTZ NE NTAYZWN NAÍ} \cdot \text{v.}^5$
- v. 6 $\text{ATEŊCWTM EPOOY THPOY} \cdot \text{AYW NTWTŊ MPETŊEIME} \cdot \text{ALLA AÍTAMOK ON ENBPPE ETNAWΠE XÍN TENOY} \cdot \text{AYW MPEKXOC ZE} \cdot \text{v.}^6$
- v. 7 $\text{CENAWΠE TENOY} \cdot \text{AYW NNA ΘH AN} \cdot \text{AYW NNA NWOPΠ AN NZOY} \cdot \text{AK-CWTM MPPXOC ZE CE FCOPYN MMOY} \cdot \text{v.}^7$
- v. 8 $\text{OYDE MPEKEIME EPOOY} \cdot \text{OYDE NEKCOOYN AN MMOY} \cdot \text{OYDE MPEKOYWN NNEKMAAXE XÍN NWOPΠ} \cdot \text{AÍEIME GAP ZE ZN OYAOAITEÍ KNAAOAITEI} \cdot \text{AYW ZE CENAMOYTE EPOK ZE PANOMOC XÍN ZN ΘH} \cdot \text{v.}^8$
- v. 9 $\text{ETBE PARAN FNATOYOK EPADONT} \cdot \text{AYW NAZBHYE ETZA EOOY} \cdot \text{FNANTOY EXOK ZE NNABOTK EBOL} \cdot \text{v.}^9$
- v. 10 $\text{EIC ZHHTE AÍTAAK EBOL ZA ZOMNT AN} \cdot \text{AÍTOYXOK DE EBOL ZN OYZPO MMNTZHKE} \cdot \text{v.}^{10}$

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- v. 1 $\text{ENAI: ENA\{E\} / sa 48 | PRAN: + MPNOYTE sa 108}^{\text{L}} \text{ | EBOL ZEN: EBOL ZN sa 48, sa 108}^{\text{L}} \text{ | MPXOEÍC PNOYTE: MPNOYTE sa 108}^{\text{L}} \text{ | ETEIRE: NET\{E\}PE sa 48}$
- v. 2 $\text{AYW}^1 \text{: > sa 48 | NZTHY: NZTHOY sa 48 | NTEIPOLÍC: NTPOLÍC sa 48, NTPOLÍC sa 108}^{\text{L}} \text{ | ETTA-ZPO: EYTAZPO sa 108}^{\text{L}} \text{ | EXM PNOYTE: EXN PNOYTE sa 48, EXM PRAN MPNOYTE sa 108}^{\text{L}}$
- v. 3 $\text{AÍXW: AEXW sa 48 | EBOL ZEN: EBOL ZN sa 48, CLM 3469 | PΩI: PΩEI sa 48 | AYCOTMOY: AÍCOTMOY sa 108}^{\text{L}} \text{ | AÍAAV: AIAAV sa 48 | ZN OYWCNE: ZN OYWNE sa 48 | AYEIME: AY-OYEINE sa 48, AYEINE sa 108}^{\text{L}}, \text{CLM 3469}$
- v. 4 $\text{KNAWT: EKNAWT sa 108}^{\text{L}} \text{ | OY\{OY\}MOYT: OYMOYT sa 48, sa 108}^{\text{L}} \text{ | PEKMOKZ: PEKMAKZ sa 48, sa 108}^{\text{L}}$
- v. 5 $\text{AÍTAMOK: AEDITAMOK sa 48 | ENWOPΠ: NWPΠ sa 108}^{\text{L}} \text{ | EMPATOYEI: MPATOYEÍ sa 108}^{\text{L}} \text{ | N\{E\}EIDW-LON: NEIDW-LON sa 48, sa 108}^{\text{L}} \text{ | NE NTAΓAAV: NE(N)TAΓAAV sa 48, NNTAΓAAV sa 108}^{\text{L}} \text{ | NE NTAYZWN: NNTAYZWN sa 108}^{\text{L}}$
- v. 6 $\text{AÍTAMOK: AEDITAMOK sa 48 | ENBPPE: NBPPE sa 108}^{\text{L}} \text{ | ETNAWΠE: ENETNAWΠE sa 108}^{\text{L}} \text{ | AYW}^2 \text{: > sa 48 | MPEKXOC: MPKXOC sa 48}$
- v. 7 $\text{NNA ΘH: NA ΘH sa 48, [NN]AOAH CLM 3469 | NNA NWOPΠ: NWPΠ sa 48, CLM 3469}$
- v. 8 $\text{MPEKEIME: MPKEIME sa 48, [MP]KEI[ME] CLM 3469 | MPEKOYWN: MPIOYWN sa 48 | AÍEIME: AIEIME, I. A<I>EIME sa 48 | OYAOAITEÍ: OYAOETEI sa 48 | KNAAOAITEI: KNAOETEI sa 48}$
- v. 9 $\text{NAZBHYE: NAZBHOYE sa 48 | FNANTOY: EFNANTOY sa 48, CLM 3469 | NNABOTK: NNAOBTK sa 48, CLM 3469}$
- v. 10 $\text{AÍTAAK: AEDITAAK sa 48 | AÍTOYXOK: AITOYXOK sa 48 | OYZPO: ZPO sa 48}$

- v. 11 †ΝΑΨ̄ ΝΑΪ̄ ΝΑΚ̄ ΕΤΒΗΗΤ̄ ΧΕ̄ ΣΕΒΩΤΕ̄ ΜΠΑΡΑΝ̄ ΑΥΩ̄ Ν†ΝΑ† ΜΠΑΕΟῩ
ΑΝ̄ ΝΚΕΟΥᾹ.^{v. 11}
- v. 12 ΣΩΤΜ̄ ΕΡΟΪ̄ ῙΑΚΩΒ̄ ΑΥΩ̄ Π̄ΙΗΛ̄ Ε†ΜΟΥΤΕ̄ ΕΡΟΦ̄ ΑΝΟΚ̄ ΠΕ̄ ΠΩΟΡΠ̄ ΑΥΩ̄
ΑΝΟΚ̄ ΠΕ̄ ΠΩᾹ ΕΝΕΖ̄.^{v. 12}
- v. 13 ΑΥΩ̄ ΤΑΒΙΧ̄ ΤΕΝΤΑССМ̄Ν̄ С̄ΝΤΕ̄ ΜΠΚΑΖ̄ ΑΥΩ̄ ΤΑΟΥΝΑΜ̄ ΤΕΝΤΑСТАΧΡΕ̄
ΤΠΕ̄ †ΝΑΜΟΥΤΕ̄ ΕΡΟΟῩ ΤΗΡΟῩ ΝΣΕΑΖΕ̄ ΡΑΤΟῩ ΖΪ̄ ΟΥСОП̄.
- v. 14 ΑΥΩ̄ ΣΕΝΑСΩΟΥΖ̄ ΤΗΡΟῩ ΕΖΟΥΝ̄ ΝΣΕСΩΤΜ̄ ΝΙΜ̄ ΠΕΤΝΑΧΩ̄ ΝΑῩ
ΝΖΕΝΤΕΙΜΙΝΕ̄ ΕΙΜΕ̄ ΜΜΟΚ̄ ΑΪΕΙΡΕ̄ ΜΠΕΚΟΥΩ̄ ΕΧ̄Ν̄ ΤΒΑΒΥΛΩΝ̄ (Page 100 f. 49^v
Copt. P̄B) ΕΨ̄Ῑ ΜΠЕСΠЕРМА̄ ΝΝΕΧΑ<λ>ΔΑΪΟС̄.^{v. 14}
- v. 15 ΑΝΟΚ̄ ΑΪΨΑΧΕ̄ ΑΝΟΚ̄ ΑΪΜΟΥΤΕ̄ ΑΙΝΤ̄. ΑΥΩ̄ ΑΪСООУТ̄Ν̄ ΝΤΕ\q/ΖΪΗ̄.^{v. 15}
- v. 16 ΖΩΝ̄ Ε̄ΡΟΪ̄ ΝΤΕΤ̄ΝСΩΤ̄Μ̄ ΕΝΑΪ̄ ΝΤΑΪΧΟῩ ΑΝ̄ ΝΧ̄ΙΝ̄ ΝΩΟΡΠ̄ Ζ̄Ν̄ ΟΥΠΕΘΗΠ̄
ΟΥΔΕ̄ ΖΝ̄ ΟΥΜᾹ ΑΝ̄ ΝΤΕΠΚΑΖ̄ ΝΚΑΚΕ̄ ΝΕῙ ΜΜΑῩ ΠΕ̄ ΕΥΝΑΨΩΠΕ̄ ΤΕΝΟῩ
ΠΧΟΕΪС̄ ΠΕΝΤΑЧТ̄ΝНОΟΥТ̄ ΑΥΩ̄ ΠΕЧП̄ΝᾹ.^{v. 16}
- v. 17 ΤΑΪ̄ ΤΕ̄ ΘΕ̄ ΕΤ̄ΧΩ̄ ΜΜΟС̄ Ν̄ΒῙ ΠΕΤΝΟΥΖ̄Μ̄ ΜΜΟΚ̄ ΠΧΟΕΪС̄ ΠΕΤΟΥΑΑΒ̄
ΜΠ̄ΙΗΛ̄ ΧΕ̄ ΑΝΟΚ̄ ΠΕ̄ ΠΕΚΝΟΥΤΕ̄ ΑΪΤСАВОК̄ ΕΤРЕΚΖΕ̄ ΕΤΕΖ̄ΙΗ̄ ΕΤ̄ΚΝΑ-
ΜΟΟΥΕ̄ ΝΖΗТС̄.^{v. 17}
- v. 18 ΑΥΩ̄ ΕΝΕΝΤΑСΩΤМ̄ ΕΝΑΕΝΤΟΛΗ̄ ΝΕΡΕΤΕΚΕΙΡΗΝΗ̄ ΝΑΨ̄ ΘΕ̄ ΜΠ̄ῙΕΡΟ̄ ΑΥΩ̄
ТЕΚΔΪΚΑΙΟСΥΝΗ̄ ΝΘΕ̄ ΜΠΖΟΕΪМ̄ ΝΘΑΛΛΑССА̄.
- v. 19 ΑΥΩ̄ ΝΕΡΕΠΕ\к/СПЕРМА̄ ΝΑΨ̄ ΘΕ̄ ΜΠΨΩ̄ ΑΥΩ̄ ΝΩΗΡΕ̄ ΝΖΗТ̄Κ̄ ΝΘΕ̄ ΜΠΨΟΕΙΩ̄
ΜΠΚΑΖ̄ ΤΕΝΟῩ ΟΝ̄ ΝΝΑВОТК̄ ΕΒΟΛ̄ ΟΥΔΕ̄ ΝΝΕΠΕΚΡΑΝ̄ ΤΑΚΟ̄ ΜΠΑΜΤΟ̄
ΕΒΟΛ̄.^{v. 19}
- v. 20 ΑΜΟῩ ΕΒΟΛ̄ Ζ̄Ν̄ ΤΒΑΒΥΛΩΝ̄ ΕΚΠΗТ̄ ΕΒΟΛ̄ ΖΝ̄ ΝΕΧΑΛΔΑΪΟС̄ ΧΩ̄ ΜΠΕΖΡΟῩ
ΜΠΟΥΝΟΦ̄ ΑΥΩ̄ ΜΑΡΟΥСЕТ̄Μ̄ ΠΑΪ̄ ΑΧ̄ΙϞ̄ ΨᾹ ΑΡΗΧ̄ ΜΠΚΑΖ̄ ΑΧ̄ΙС̄ ΧΕ̄
ΑΠΧΟΕΪС̄ ΝΕΖ̄Μ̄ ПЕЧЗ̄М̄ΖΑΛ̄ ῙΑΚΩΒ̄.^{v. 20}
- v. 21 ΑΥΩ̄ ΟΝ̄ ΕΨΑΝΕΙΒΕ̄ Ζ̄Μ̄ ΠΧΑΪΕ̄ ΕϞΝΑΕΜ̄ ΜΟῩ ΝΑῩ ΑΥΩ̄ ϞΝΑΕΙΝΕ̄
<ΝΟΥΜΟΥ> ΝΑῩ ΕΒΟΛ̄ ΖΝ̄ ΤΠΕΤΡᾹ ΟῩΝ̄ ΟΥΠΕΤΡᾹ ΝΑΠΩΖ̄ ΝΤΕΟΥΜΟῩ
ΨΟΥΟ̄ ΕΒΟΛ̄ ΝΤΕΠΛΑΟС̄ СΩ̄.^{v. 21}
- v. 22 Μ̄Ν̄ ΡΑΨΕ̄ ΨΟΟΠ̄ ΝΝΑСЕВНС̄ ΠΕΧΕ̄ ΠΧΟΕΪС̄.

v. 11 Ν†ΝΑ†: †ΝΑ\†/ sa 48 | ΜΠΑΕΟῩ: ΠΑΕΟῩ CLM 3469, ΠΑΕ[ΟΟΥ] sa 48

v. 12 Π̄ΙΗΛ̄: ΠΙСΡΑΗΛ sa 48 | ΑΝΟΚ̄ ΠΕ̄ ΠΩᾹ ΕΝΕΖ̄: ΑΝΟΚ̄ ΨᾹ ΕΝΕΖ̄ sa 48, CLM 3469

v. 14 ΝΖΕΝΤΕΙΜΙΝΕ̄: ΝΖΕΝΤΕΕΙΜΙΝΕ sa 48 | ΕΙΜΕ̄: ΕΕΙΜΕ sa 48 | ΝΝΕΧΑ<λ>ΔΑΪΟС̄: †ΝΝΕΧΑΛ-
ΔΑΙΟС sa 48

v. 15 ΑΪΜΟΥΤΕ̄: ΑΕΙΜΟΥΤΕ sa 48 | ΑΥΩ̄ ΑΪСООУТ̄Ν̄: ΑΥΩ̄ ΑΝΟΚ̄ ΑΕΙСООУТ̄Ν sa 48

v. 16 Ε̄ΡΟΪ̄: ΕΡΟΕΙ sa 48 | ΝΤΑΪΧΟῩ: ΝΤΑΕΙΧΟῩ sa 48 | ΝΧ̄ΙΝ̄ ΝΩΟΡΠ̄: Χ̄ΙΝ [Ν]ΩΟΡΠ sa 48 | ΝΕῙ
ΜΜΑῩ: ΝΕΕΙ ΜΜΑΥ sa 48

v. 17 ΜΠ̄ΙΗΛ̄: ΜΠΙСΡΑΗΛ sa 48 | ΑΪΤСАВОК̄: ΑΕΙТСаВОК sa 48

v. 19 ΝΝΑВОТК̄: ΝΝΑϞΟТК sa 48, Ν[ΝΑ]ϞΟТК CLM 3469

v. 20 ΑΧ̄ΙС̄: ΑΧ̄ΙϞ sa 48

v. 21 Ζ̄Μ̄ ΠΧΑΪΕ̄: ΖΙ ΠΧΑΕΙΕ sa 48 | ΕϞΝΑΕΜ̄ ΜΟῩ: †ϞΝΑΕΜ̄ ΜΟῩ sa 48, ΕϞΝΑ[Ε ΜΜΟ]ΟΥ CLM
3469 | ΑΥΩ̄²: †> sa 48 | <ΝΟΥΜΟΥ>: > sa 48, CLM 3469 | ΝΑῩ²: ΝΑΥ/ sa 48 | ΖΝ̄ ΤΠΕΤΡᾹ: ΖΝ̄
\ΟΥ/ΤΠΕΤΡΑ sa 48 | ΟῩΝ̄ ΟΥΠΕΤΡᾹ: > sa 48 | ΝΤΕΟΥΜΟῩ: ΝΤΕΟῩΜΟῩ/ sa 48

4. The English Translation of Isa 46–48

In order to facilitate tracking the differences which occur between the Greek and Coptic texts of Isa 46–48, *NETS* translation was used for translating into English.⁵¹ All italicised words immediately indicate differences which occur in the Coptic text. A commentary to each change has been given in footnotes, which refer to even more detailed explanations in the tabular study which is the continuation of this article.

The English translation of Isa 46–48 from the Sahidic dialect of the Coptic language is as follows:

Chapter 46

- v. 1 Bel has fallen; Dagon has been crushed; their graven images have become for beasts and cattle; *carry them*⁵² bound as *burdens*⁵³ of *dung*!⁵⁴ [meaning: wear them tied like loads of dung!]
- v. 2 *They are hungry, feeble and without strength*,⁵⁵ who *are not able*⁵⁶ to be saved from⁵⁷ war, but themselves have been led captive.
- v. 3 Hear me,⁵⁸ O house⁵⁹ of Iakob and everyone who is left of Israel, you who are being carried⁶⁰ from the womb and trained since childhood.⁶¹
- v. 4 Until *their*⁶² old age, I am, and until you grow old, I *still*⁶³ am; I bear with you; I have made and I as well⁶⁴ will set free; I will take *you*⁶⁵ up and save you.
- v. 5 To whom have you likened me? See, *think*,⁶⁶ you who are going astray!

51 A. Pietersma – B.G. Wright (eds.), *A New English Translation of the Septuagint* (New York: Oxford University Press 2007).

52 *NETS*: *you carry them* → T 7.

53 *NETS*: *as a burden* (= sa 41.17) → T 7.

54 *NETS*: *for the weary* → T 3.

55 *NETS*: *and [for] the hungry as well as for the feeble who has no strength* → T 7.

56 *NETS*: *who will not be able* → T 7.

57 Lit. *in* → T 4.

58 *NETS*: *Hear me* → T 2.

59 Lit. *the house* → T 5.

60 Lit. *they who are being carried* (LXX: οἱ αἰρόμενοι = sa 52).

61 *NETS*: *from the time you were a child* with a remark: “the time you were” lacking in Gk → T 1, T 7.

62 *NETS*: *your* → T 1.

63 *NETS*: *I am* → T 1.

64 Om. in *NETS* → T 1.

65 Om. in *NETS* → T 1.

66 *NETS*: *act with cunning* → T 3.

- v. 6 Those who contribute gold from *their bags*⁶⁷ and set silver in a balance on a scale,⁶⁸ and after hiring a goldsmith, they made *handiworks*,⁶⁹ and bowing down⁷⁰ *he does obeisance*⁷¹ to *him*!⁷²
- v. 7 They carry *them*⁷³ on their⁷⁴ shoulders and go *with them*,⁷⁵ and if they set *them*⁷⁶ up, *they stay in their place*;⁷⁷ *they*⁷⁸ will not move. And whoever cries out to *them*,⁷⁹ *they*⁸⁰ will not listen; *they*⁸¹ will not save him from evils.
- v. 8 Remember these things and groan; repent, you *who go astray*,⁸² turn in your⁸³ heart,
- v. 9 and⁸⁴ remember *and learn*⁸⁵ the former things of old, because I am God, and there is no other *god*⁸⁶ besides me,
- v. 10 declaring the last things first, before they happen, and at once *they come to pass*,⁸⁷ and I said, "My whole plan shall stand, and I will do all the things *I desire*,"⁸⁸
- v. 11 calling a bird from the east and from a far country those concerning whom I have planned. I have spoken and brought *him*;⁸⁹ I have created *him*⁹⁰ and made *him*.⁹¹ *I have brought him and I have straightened his way*.⁹²
- v. 12 Hear me, you who have ruined your heart,⁹³ you who are far from righteousness:
- v. 13 I brought near my righteousness *and my truth*,⁹⁴ and I will not delay the salvation that comes from me; I have provided salvation *to Israel in Sion*⁹⁵ for glorying *of the Lord*.⁹⁶

67 *NETS*: a bag → T 1.

68 *NETS*: and silver in a balance will set it on a scale → T 7.

69 *NETS*: handiwork (LXX: χειροποίητα = sa 52).

70 Sa 52 reads in sg. → T 7.

71 *NETS*: they do obeisance → T 7.

72 *NETS*: to them → T 7.

73 *NETS*: it → T 7.

74 Om. in LXX (ἐπὶ τῶν ὤμων) → T 1.

75 Om. in *NETS* → T 1.

76 *NETS*: it → T 7.

77 *NETS*: it stays in its place → T 7.

78 *NETS*: it → T 7.

79 *NETS*: him → T 7.

80 *NETS*: he → T 7.

81 *NETS*: he → T 7.

82 *NETS*: who have gone astray → T 7.

83 Your om. in LXX (τῆ καρδία) → T 1.

84 Lit. om in sa 52 → T 2.

85 Om. in *NETS* → T 1.

86 Om. in *NETS* → T 1.

87 *NETS*: they came to pass → T 7.

88 *NETS*: I have planned → T 3.

89 *NETS*: it → T 1.

90 Om. in *NETS* → T 1.

91 *NETS*: it → T 1.

92 Om. in *NETS* → T 1.

93 Lit. their heart → T 1.

94 Om. in *NETS* → T 1.

95 *NETS*: in Sion to Israel → T 6.

96 Om. in *NETS* → T 1.

Chapter 47

- v. 1 Come down; sit on the ground, virgin, daughter of Babylon! *Sit down Babylon*,⁹⁷ the daughter of the Chaldeans. *You*⁹⁸ shall no longer be called tender and delicate!
- v. 2 Take *for yourself*⁹⁹ a millstone; grind *meals*;¹⁰⁰ uncover your *thigh*;¹⁰¹ expose your¹⁰² gray hairs; bare your legs; pass through rivers.
- v. 3 Your shame shall be uncovered; your reproaches *shall appear*.¹⁰³ I will take from you what is right; I will no longer deliver you¹⁰⁴ over to men.
- v. 4 He who *delivers*¹⁰⁵ you – the Lord Sabaoth is his name, the¹⁰⁶ Holy One of Israel.¹⁰⁷
- v. 5 Sit distressed; enter the darkness, daughter of the Chaldeans! You shall no more be called the strength of a kingdom.
- v. 6 I was provoked at my people; you defiled my heritage. *Since I*¹⁰⁸ gave *my heritage*¹⁰⁹ into your hand, but you granted *no*¹¹⁰ mercy to them; you made the yoke of the elder exceedingly heavy.¹¹¹
- v. 7 And you said, "I shall be a ruler forever"; you did not consider these things in your heart, nor did you remember last things.
- v. 8 But now hear these things, [you]¹¹² *of whom they say*¹¹³ delicate woman, who sits securely, who says in her heart, "I am, and there is no other one *besides me*";¹¹⁴ I shall not sit as a widow or know bereavement."
- v. 9 But now both these things shall come upon you,¹¹⁵ in one day; widowhood and loss of children shall come upon you suddenly in your witchcraft *and*¹¹⁶ exceedingly in the strength of your enchanters,
- v. 10 in the hope of your evil, for you said, "I am and there is no other." Know that the understanding of these things and your *fornication*¹¹⁷ shall be your shame. And you said in your heart, "I am, and there is no other."

97 NETS: *Enter the darkness* → T 3.

98 NETS: *because you* → T 2.

99 Om. in NETS → T 1.

100 NETS: *meal* → T 7.

101 NETS: *covering* → T 3.

102 Lit. om. in LXX (τὰς πολιάς) → T 1.

103 NETS: *shall be seen* → T 7.

104 Lit. om. in LXX (μη παραδῶ) → T 1.

105 NETS: *delivered* → T 7.

106 Lit. om. in LXX (ἄγιος) → T 5.

107 Om. *has said* → T 2.

108 Om. in NETS → T 1.

109 NETS: *them* (om. in LXX) → T 1.

110 NETS: *no* → T 1.

111 Tr. → T 6.

112 Lit. om. in LXX and Sa.

113 Om. in NETS → T 1.

114 Om. in NETS → T 1.

115 Sa om. *suddenly* → T 2.

116 Om. in NETS → T 7.

117 NETS: *evil* → T 3.

- v. 11 But destruction shall come upon you, and you will not realise it; a pit, and you shall fall into it. And wretchedness shall come upon you, and you will not be able to become clean of it,¹¹⁸ and *wretchedness*¹¹⁹ shall come upon you suddenly, and you will not realise it.¹²⁰
- v. 12 Stand now *among your sorcerers*¹²¹ and your¹²² witchcraft, which you learned from your youth; *you will not be able to*¹²³ receive benefit.
- v. 13 You have become weary with your counsels; let the astrologers of heaven stand up and save you, those who look at the stars; let them declare to you what is about to come upon you.
- v. 14 See,¹²⁴ they all will be burned like brushwood on a fire, and they will not deliver their soul from the flame; since you have coals of fire, *to*¹²⁵ sit on them –
- v. 15 *this way it*¹²⁶ will be a help¹²⁷ to you. You have laboured in your traffic from your¹²⁸ youth; a man has wandered by himself, but for you there will be no salvation.

Chapter 48

- v. 1 Hear these things, O house of Iakob, who are called by¹²⁹ the name of Israel and who came forth out of Ioudas, who swear by the name of the Lord God of Israel, remembering it, not with truth or with righteousness,
- v. 2 and clinging to the name of the¹³⁰ holy city and leaning on the God of Israel;¹³¹ the Lord Sabaoth is his name.
- v. 3 The former things I have moreover declared, and they went out from my mouth and came to be heard; suddenly I did them, and *they understood*.¹³²
- v. 4 I know that you are unyielding, and your neck is an iron sinew, and your forehead brass,
- v. 5 I declared¹³³ to you the things of old; before they came upon you, *you heard them*;¹³⁴ do not say, “The idols did them for me,”¹³⁵ and do not say, “The graven and the cast images commanded me.”¹³⁶
- v. 6 You have heard all things, and you yourselves have not known. But I have also *informed you*,¹³⁷ from now on, the new things that shall come to pass;¹³⁸ yet you did not speak.

118 Lit. om. *of it* (LXX: καθαρά γενέσθαι = Sa).

119 NETS: *destruction* → T 3.

120 Lit. om *it* (LXX: οὐ μὴ γνῶς = Sa).

121 NETS: *in your enchantments* → T 3.

122 Om. *abundant* → T 2.

123 NETS: *if you will be able* (= sa 48) → T 7.

124 Lit. pr. *that* → T 1.

125 Om. in NETS (LXX: κάθισαι ἐπ’ αὐτούς = Sa).

126 NETS: *these* → T 3.

127 Lit. *your help* → T 5.

128 Om. in LXX (ἐκ νεότητος) → T 1.

129 Lit. *in* → T 4.

130 Lit. *this* → T 5.

131 Tr. → T 6.

132 NETS: *they came to pass* → T 3 (LXX = sa 48).

133 NETS: *and I declared* → T 2.

134 NETS: *I made them to be heard by you* → T 2.

135 Lit. “*The idols are the ones that made them for me*” → T 7.

136 Lit. “*The graven and the cast images are those who commanded me*” → T 7.

137 NETS: *made to be heard by you* → T 3.

138 Tr. → T 6.

- v. 7 They are happening now, not long ago; in former days you did not hear,¹³⁹ do not say, "Yes, I know them."
- v. 8 You have neither known *them*¹⁴⁰ *nor*¹⁴¹ *do you understand them*,¹⁴² nor did *you*¹⁴³ open your ears from the beginning. For I knew that you would surely reject me,¹⁴⁴ and that¹⁴⁵ from the womb you would be called a lawless one.
- v. 9 For my name's sake I will show you my wrath; I will bring my glorious deeds upon you so that I may not utterly destroy you.
- v. 10 See, I have sold you, not for silver, but I delivered you from the furnace of poverty.
- v. 11 For my own sake will I do this to you, because my name is being profaned, and my glory I will not give to another.
- v. 12 Hear me, Oh Iakob, and Israel, whom I call: I am the first, and I am forever.
- v. 13 And my hand laid the foundation of the earth, and my right hand bolstered heaven; I will call *all of*¹⁴⁶ them, and they will stand together.
- v. 14 And all of them will be gathered and hear. Who *will declare*¹⁴⁷ *such*¹⁴⁸ things to them? Because I love you, I have performed your will on Babylon, to do away with the offspring of the Chaldeans.
- v. 15 I have spoken; I have called, brought him and made his way prosperous.
- v. 16 Draw near to me, and hear these things! From the beginning I have not spoken in secret *nor in a dark place of the earth*;¹⁴⁹ when it happened I was there,¹⁵⁰ and¹⁵¹ now the Lord has sent me and his spirit.
- v. 17 Thus says¹⁵² who *delivers*¹⁵³ you, the Holy *Lord*¹⁵⁴ of Israel: I am your God; I have shown you how to find the way in which you should go.
- v. 18 And if you had heard my commandments, your peace would have become like a river, and your righteousness like a wave of the sea;
- v. 19 your offspring would have become like the sand, and the descendants of your womb like the dust of the earth. Now neither *I will destroy you*,¹⁵⁵ nor will your name perish before me.
- v. 20 Go out from Babylon, fleeing from the Chaldeans; proclaim a¹⁵⁶ voice of joy,¹⁵⁷ and let this be heard;¹⁵⁸ report it¹⁵⁹ to the end of earth; say, "The Lord has delivered his slave Iakob!"

139 Om. of *them* → T 2.

140 Om. in *NETS* → T 1.

141 Om. in *NETS* → T 1.

142 *NETS: nor understood* → T 7.

143 *NETS: I* → T 7.

144 Lit. om. *me* (LXX: ἀθετήσεις = Sa).

145 Om. *even* → T 3.

146 Om. in *NETS* → T 1.

147 *NETS: has declared* → T 7.

148 *NETS: these* → T 7.

149 Om. in *NETS* → T 1.

150 Tr. → T 6.

151 Lit. om. in Sa → T 2.

152 Om. *the Lord* → T 2.

153 *NETS: delivered* → T 7.

154 *NETS: One* → T 1.

155 *NETS: you will be utterly destroyed* → T 7.

156 Lit. *the voice* → T 5.

157 Tr. → T 6.

158 LXX lit. *let it be heard* (ἀκουστὸν γενέσθω τοῦτο).

159 Lit. *it* om. in LXX (ἀπαγγείλατε ἕως ἐσχάτου τῆς γῆς).

- v. 21 Even if they are thirsty *in the wilderness*,¹⁶⁰ he will bring forth water for them;¹⁶¹ *and*¹⁶² he will bring forth water¹⁶³ for them¹⁶⁴ out of a¹⁶⁵ rock;¹⁶⁶ a rock will be split, and water will flow and *the*¹⁶⁷ people will drink.¹⁶⁸
- v. 22 “There is no rejoicing for the impious,” says the Lord.¹⁶⁹

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),¹⁷⁰ changes in word order (Table 6)¹⁷¹ and semantic changes (Table 7).¹⁷² The last table shows the Greek borrowings appearing in the Coptic text of Isa 41 (Table 8).¹⁷³

The appearance of the note “> Ziegler,” means that the phenomenon in question was not observed in Joseph Ziegler’s critical apparatus.¹⁷⁴ First, putting the Greek

160 *NETS*: *Even if they are thirsty, he will lead them through the wilderness* → philological commentary.

161 *NETS*: *he will lead them* → T 2.

162 Om. in *NETS* → T 1.

163 Lit. om in sa 52 → T 2.

164 → philological commentary.

165 Lit. *the* → T 5.

166 Tr. → T 6.

167 *NETS*: *my*.

168 *NETS*: [*and my people will drink*].

169 *NETS*: “*There is no rejoicing, says the Lord, “for the impious.”* (LXX: οὐκ ἔστιν χαίρειν τοῖς ἀσεβέσιν λέγει κύριος).

170 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 (see e.g., the “zero article” option, limited to a few grammatical situations in: B. Layton, *A Coptic Grammar. With Chrestomathy and Glossary. Sahidic Dialect. Second Edition, Revised and Expanded. With an Index of Citations* [Wiesbaden: Harrassowitz 2004], § 47). Therefore, it would make 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.

171 The differences in word order do not always have to reflect 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 (cf. Layton, *Coptic Grammar*, § 182).

172 Here we have included the grammatical and semantic changes (e.g. number, tense, person, gender, etc.). Many of the differences in this category are the introduction of a possessive article or a personal pronoun for the direct object. However, these changes are not always intentional. They often depend on the grammar rules of the language itself. In our study, the Coptic text has been treated very literally. The vast majority of semantic differences have been demonstrated. It is up to the reader to decide which of these changes they consider crucial and which they treat only as an effect of the grammatical rules of the Coptic language.

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

174 It is, of course, about a critical edition of the Septuagint: Ziegler, J. (ed.), *Septuaginta. Vetus Testamentum Graecum. Auctoritate Societatis Litterarum Göttingensis editum. XIV. Isaias* (Göttingen: Vandenhoeck & Ruprecht 1939).

word in parentheses with the note: “Sa,” means that it appears in Ziegler’s critical apparatus. Second, its equivalent has been observed in the Sahidic version of the Coptic language. Unfortunately, Ziegler does not specify which Coptic manuscript he refers to. In some cases, our sa 52 is probably such a manuscript. The note “Sa” in the table does not mean that Ziegler refers only to the Sahidic text. Simultaneously with the note “Sa” he may refer to many Greek manuscripts, the numbers of which are not provided by us, so as not to complicate our tables too much.¹⁷⁵ Persons with more detailed interests should use Ziegler’s critical apparatus. A similar remark applies to the abbreviation “Co,” which denotes Coptic manuscripts in general, without distinguishing individual dialects.

Table 1. Additions to the Coptic text

| | | |
|-------|---|--|
| 46:3 | ἐκ παιδίου: since childhood (<i>NETS</i> : from the time you were a child) | Σ̅Ι̅Ν ΤΕΥΜΝΤΚΟΥΙ: since <i>their</i> childhood (> Ziegler) |
| 46:4 | ἕως γήρους: until old age (<i>NETS</i> : until your old age) | ϞΑ ΤΕΥΜΝΤΖΛΛΟ: until <i>their</i> old age, or until <i>their</i> elderliness (> Ziegler) |
| 46:4 | ἐγὼ εἰμι: I am | ΑΝΟΚ ΟΝ ΠΕ: I <i>still</i> am (Ziegler: + παλιν Co) |
| 46:4 | ἐγὼ ἀνήσω: I will set free | ΑΝΟΚ ΟΝ ΠΕΤΝΑΚΩ ΕΒΟΛ: I too will set free (> Ziegler) |
| 46:4 | ἐγὼ ἀναλήμψομαι: I will take up | ΑΝΟΚ ΠΕΤΝΑϞ̅Π̅ ΤΗΥΤ̅Ν̅ ΕΡΟΙ: I will take <i>you</i> up (> Ziegler) |
| 46:6 | ἐκ μαρσιπίου: from a bag | ΕΒΟΛ Ζ̅Ν̅ ΝΕΥΤΩΩΜΕ: from their bags (Ziegler: εκ μαρσιππων αυτων Sa) |
| 46:7 | ἐπὶ τῶν ὤμων: on the shoulders | ΕΞΝ ΝΕΥΝΑΖ̅Β̅: on <i>their</i> shoulders (> Ziegler) |
| 46:7 | πορεύονται: they go | ̅Ν̅Σ̅Ε̅Μ̅Ο̅Ο̅Ϟ̅Ε̅ ̅Ν̅Μ̅Μ̅Α̅Υ̅: and they go <i>with them</i> (Ziegler: + μετ αυτων Sa) |
| 46:8 | τῇ καρδίᾳ: in [your] heart | Ζ̅Μ̅ Π̅Ε̅Τ̅Ν̅Ζ̅Η̅Τ̅: in <i>your</i> heart (> Ziegler) |
| 46:9 | μνήσθητε: remember | + ̅Ν̅Τ̅Ε̅Τ̅̅Ν̅Ε̅Ι̅Μ̅Ε̅: and learn (Ziegler: + και γνωτε Sa) |
| 46:9 | οὐκ ἔστιν: there is not | ̅Μ̅̅Ν̅ Κ̅Ε̅Ν̅Ο̅Υ̅Τ̅Ε̅: there is no other <i>god</i> (Ziegler: + θεος Sa) |
| 46:11 | ἤγαγον: I brought | Α̅Ι̅Ν̅Τ̅Ϟ̅: I brought <i>him</i> (> Ziegler) |
| 46:11 | ἔκτισα: I have created | Α̅Ι̅Ϟ̅Ο̅Ν̅Τ̅Ϟ̅: I have created <i>him</i> (> Ziegler) |
| 46:11 | ἐποίησα: I have made | Α̅Ι̅Τ̅Α̅Μ̅Ι̅Ο̅Ϟ̅: I have made <i>him</i> (> Ziegler) |

¹⁷⁵ For example, in Table 7, in the verse Isa 46:7, there is a note that the Sahidic text, instead of the Greek equivalent of the singular pronoun αὐτό, contains the plural equivalent of αὐτά, which is also found in Greek manuscripts such as 26, 239, 407 and 538. In our table, there is only reference to “Sa”, without mentioning the Greek manuscripts.

| | | |
|-------|--|--|
| 46:11 | ἐποίησα: I have made | ΛΙΝΤῪ· ΑΓΩ ΛΙΟΥΤῪ ΤΕΖΙΗ: <i>I brought him and I straightened his way</i> (Ziegler: ηγαγον αυτον και ευοδοσα την οδον αυτου Co) |
| 46:12 | τὴν καρδίαν: the heart | ΠΕΥΖΗΤ: <i>their heart</i> (Ziegler: + υμων Co, which is not a correct observation!) |
| 46:13 | τὴν δικαιοσύνην μου: my righteousness | + ΜῪ ΤΑΜΕ: and my truth (Ziegler: + και την αληθειαν Co ¹⁷⁶) |
| 46:13 | εἰς δόξασμα: for glorying | + ΜΠΧΟΕΙC: of the Lord (Ziegler: + κυριου Sa) |
| 47:2 | λαβέ: take | ΧΙ ΝΕ: take <i>for yourself</i> (fem.) (> Ziegler) |
| 47:2 | τὰς πολιάς: gray hairs | ἸΝΟΥCΚΙΜ: <i>your gray hairs</i> (Ziegler: + σου Co) |
| 47:3 | μὴ παραδῶ: I will not deliver | ἸΝΑΤΑΛΤΕ: I will not deliver <i>you</i> (Ziegler: + σε Co) |
| 47:6 | ἐγὼ ἔδωκα: I gave | ΑΝΟΚ ΔΕ ΛΙῪ: <i>As I gave</i> (Ziegler: + δε Sa); [Α]ΝΟΚ Α[Ι]Ὺ sa 48 |
| 47:6 | ἐγὼ ἔδωκα: I gave | ΛΙῪ ΤΑΚΛΗΡΟΝΟΜΙΑ: I gave <i>my heritage</i> (Ziegler: + την κληρονομιαν μου Sa) |
| 47:6 | σὺ δὲ οὐκ ἔδωκας αὐτοῖς ἔλεος: but you granted no mercy to them | ΝΤΟ ΔΕ ΜΠΕῪ ΛΑΛΥ ΝΑΥ ΝΝΑ: but you granted <i>no</i> mercy to them (Ziegler: + ουθεν Co) |
| 47:8 | ἄκουσον ταῦτα: hear these things | + ΤΕΤΟΥΜΟΥΤΕ ΕΡΟC ΧΕ: <i>which they talk about</i> (Ziegler: + η λεγομενη Sa) |
| 47:8 | οὐκ ἔστιν ἑτέρα: there is no other | + ἸΒΛΛΑΙ: <i>besides me</i> (>Ziegler) |
| 47:14 | ἰδοῦ: see | πρ. ΧΕ: that (Ziegler: πρ. οτι Sa) |
| 47:15 | ἐκ νεότητος: from youth | ΧΙΝ ΤΟΥΜΝΤΚΟΥΙ: from <i>your</i> youth (Ziegler: + σου Sa) |
| 48:8 | οὔτε ἔγνωσ: you have neither known | ΟΥΔΕ ΜΠΕΚΕΙΜΕ ΕΡΟΥΥ: you have neither known <i>them</i> (Ziegler: + αυτα Sa) |
| 48:8 | οὔτε ἠπίστω: nor understood | ΟΥΔΕ ΝΕΚCΟΥΝ ΑΝ ΜΜΟΥΥ: nor do you understand <i>them</i> (Ziegler: + αυτα Sa) |
| 48:13 | καλέσω αὐτούς: I will call them | ῪΝΑΜΟΥΤΕ ΕΡΟΥΥ ΤΗΡΟΥΥ: I will call <i>all of</i> them (Ziegler: + παντας Co) |
| 48:16 | ἐλάλησα: I have spoken | + ΟΥΔΕ ΖΝ ΟΥΜΑ ΑΝ ἸΤΕΠΚΑΖ ἸΚΑΚΕ: <i>nor in a dark place of the earth</i> (Ziegler: ουδε εν τοπω γης σκοτ(ε)νω Co) |
| 48:17 | ὁ ἅγιος: the Holy One | ΠΧΟΕΙC ΠΕΤΟΥΑΛΒ: the Holy <i>Lord</i> (Ziegler: πρ. κυριος without any references to Coptic) |
| 48:21 | ὕδωρ ἐκ πέτρας ἐξάξει αὐτοῖς: he will bring forth water for them out of a rock | ΑΓΩ ΧΝΑΕΙΝΕ <ΜΜΟΥΥ> ΝΑΥ ΕΒΟΛ ΖΝ ΤΠΕΤΡΑ: <i>and he will bring forth water for them out of a rock</i> (> Ziegler), > sa 48 |

176 The possessive pronoun μου is missing in Joseph Ziegler's observation.

Table 2. Omissions in the Coptic text

| | | |
|-------|--|---|
| 46:3 | ἀκούσατέ μου: hear me | ϸΩΤΜ: hear (Ziegler: om. μου Sa) |
| 46:9 | καί ¹ | lit. om. in sa 52 (Ziegler: om. καί ¹ Co) |
| 47:1 | ὅτι: because | om. in sa 52 and sa 48 (Ziegler: om. ὅτι Co) |
| 47:4 | εἶπεν: has said | om. in sa 52 and sa 48 (Ziegler: om. εἶπεν Sa) |
| 47:9 | ἐξαίφνης: suddenly | om. in sa 52 and sa 48 (Ziegler: om. ἐξαίφνης Co) |
| 47:12 | πολλῆ: abundant | om. in sa 52 and sa 48 (Ziegler: om. πολλῆ Sa) |
| 48:5 | καί ¹ | om. in sa 52 (> Ziegler) |
| 48:5 | ἀκουστόν σοι ἐποίησα: I made them to be heard by you | ΔΚΟΤΜΟΥ: you heard them (Ziegler: ακουστον σοι εγενετο Sa ¹⁷⁷) |
| 48:7 | ἤκουσας αὐτά: you [did not] hear <i>them</i> | ΔΚΩΤΜ̄: you [did not] hear (Ziegler: om. αὐτά Co) |
| 48:16 | καί ² | om. in sa 52 and sa 48 (> Ziegler) |
| 48:17 | κύριος | om. in sa 52 and sa 48 (> Ziegler) |
| 48:21 | ὕδωρ ἐκ πέτρας ἐξάξει αὐτοῖς: he will bring forth water for them out of a rock | ϸΝΔΕΙΝΕ <ΜΜΟΥ> ΝΔΥ ΕΒΟΛ ΖΝ ΤΠΕΤΡΑ: he will bring forth <water> for them out of a rock (> Ziegler) |
| 48:21 | [καί ³] | lit. om. in sa 52 and sa 48 |

Table 3. Changes of words

| | | |
|-------|---|---|
| 46:1 | κοπιῶντι: for the weary | ΝΙΤ̄Ν: dung (> Ziegler) |
| 46:5 | τεχνάσασθε: act with cunning, deal subtly | ΜΕΕΥΕ: think (> Ziegler) |
| 46:10 | ὅσα βεβούλευμαι: what I have planned | ϸΤΟΥΔΩΟΥ: what I desire (> Ziegler) |
| 47:1 | εἴσελθε εἰς τὸ σκότος: enter the darkness | ΖΜΟΟΤΒΑΒΥΛΩ(Ν): <i>sit down Babylon</i> (Ziegler: καθισον βαβυλων Sa) |
| 47:2 | τὸ κατακάλυμμά σου: your covering | ΝΤΟΥΓΟΟΛΕC: your thigh (> Ziegler) |
| 47:10 | πονηρία σου: your evil | ΤΟΥΠΟΡΝΙΑ: your <i>fornication</i> (Ziegler: πορν(ε)ια Co) |
| 47:11 | ἀπόλεια ² : destruction | ΤΤΑΛΛΙΠΟΡΙΑ: wretchedness (Ziegler: pr. ταλαιπωρια uterque om. ἀπόλεια Sa) |
| 47:12 | ἐν ταῖς ἐπασιδαῖς σου: in your enchantments | ΖΕΝ ΝΟΥΡΕϸΜΟΥΤΕ: <i>among your sorcerers</i> (> Ziegler), sa 48: Ζ̄Ν ΝΟΥΜ̄Ν[Τ] ΡΕϸΜΟΥΤΕ = LXX |
| 47:15 | οὗτοι: these | ΤΑΙ ΤΕ ΤΘΕ: that way (Ziegler: ουτως Sa) |
| 48:3 | καὶ ἐπῆλθεν: and they came to pass | ΔΥΩ ΔΥΕΙΜΕ: and they <i>they understood</i> (> Ziegler); sa 48: ΔΥΩ ΔΥΟΥΕΙΝΕ = LXX |
| 48:8 | ἔτι: even | ϸΕ: that (Ziegler: οτι Sa) |

177 See the comment in section 6.

Table 4. Changes of prepositions

| | | |
|------|--------------------------------|---|
| 46:2 | ἀπὸ πολέμου: <i>from</i> war | Ζ̄Ν ΟΥΠΟΛΕΜΟΣ: lit. <i>in</i> war (> Ziegler) |
| 48:1 | τῷ ὀνόματι: <i>by</i> the name | Ζ̄Μ ΠΡΑΝ: lit. <i>in</i> the name (> Ziegler) |

Table 5. Changes of articles

| | | |
|-------|--------------------------|---|
| 46:3 | οἶκος: house | ΠΗΪ: <i>the</i> house (Ziegler: pr. o Co) |
| 47:4 | ἅγιος: holy one | ΠΕΤΟΥΑΑΒ: <i>the</i> holy one (Ziegler: pr. o Co) |
| 47:15 | βοήθεια: a help | ΤΟΥΒΟΗΪΑ: lit. <i>your</i> help (Ziegler: pr. η Sa) |
| 48:2 | τῆς πόλεως: of the city | ΝΤΕΠΟΛΙC: of <i>this</i> city (> Ziegler) |
| 48:20 | φωνήν: a voice | Μ̄ΠΕΖΡΟΥ: <i>the</i> voice (> Ziegler) |
| 48:21 | ἐκ πέτρας: out of a rock | ΕΒΟΛ ΖΝ ΤΠΕΤΡΑ: out of the rock (> Ziegler) |

Table 6. Changes in word order

| | | |
|-------|---|---|
| 46:13 | δέδωκα ¹ / ἐν Σιων ² / σωτηρίαν ³ / τῷ Ἰσραηλ ⁴ : I have provided ¹ / salvation ³ / in Zion ² / to Israel ⁴ | ΑΪΨ ¹ / ΝΟΥΟΥΧΑΪ ³ / Μ̄Π̄ΗΛ ⁴ / Ζ̄Ν CΪΩΝ ² (> Ziegler) |
| 47:6 | τοῦ πρεσβυτέρου ¹ / ἐβάρυνας ² / τὸν ζυγόν ³ / σφόδρα ⁴ : you made ² / the yoke ³ / of the elder ¹ / exceedingly ⁴ / heavy ² | ΑΖΡΩ ² / Μ̄ΠΝΑΖΒ ³ / ΜΠΖΛΛΟ ¹ / ΕΜΑΤΕ ⁴ (> Ziegler) |
| 48:2 | ἐπὶ τῷ θεῷ τοῦ Ἰσραηλ ¹ / ἀντιστηριζόμενος ² : leaning ² / on the God of Israel ¹ | ΕΤΤΑΧΡΟ ΜΜΟΥ ² / ΕΧΜ ΠΝΟΥΤΕ ΜΠ̄ΗΛ ¹ (> Ziegler) |
| 48:6 | τὰ καινὰ ¹ / ἀπὸ τοῦ νῦν ² / ἃ μέλλει γίνεσθαι ³ : from now on, ² / the new things ¹ / that shall come to pass ³ | ΕΝΒΡΡΕ ¹ / ΕΤΝΑΩΩΠΕ ³ / ΧΪΝ ΤΕΝΟΥ ² (> Ziegler) |
| 48:16 | ἡνίκα ἐγένετο ¹ / ἐκεῖ ἦμην ² : when it happened ¹ / I was there ² | ΝΕΙ Μ̄ΜΑΥ ΠΕ ² / ΕΥΝΑΩΩΠΕ ¹ (> Ziegler) |
| 48:20 | φωνὴν εὐφροσύνης / ἀναγγείλατε | ΧΩ / Μ̄ΠΕΖΡΟΥ Μ̄ΠΟΥΝΟC (> Ziegler) |
| 48:21 | ῥόδωρ ¹ / ἐκ πέτρας ² / ἐξάξει ³ / αὐτοῖς ⁴ : he will bring forth ³ / water ¹ / for them ⁴ / out of a rock ² | ΦΝΑΕΙΝΕ ³ / <ΜΜΟΥ> ¹ / ΝΑΥ ⁴ / ΕΒΟΛ ΖΝ ΤΠΕΤΡΑ ² (> Ziegler) |

Table 7. Semantic changes

| | | |
|-------|--|---|
| 46:1 | αἶρετε αὐτά: you carry them (<i>NETS</i>) | ϣΪΤΟΥ: carry (iptv.) them! (> Ziegler) |
| 46:1 | ὡς φορτίον: as a burden | ἄΘΕ ἄΖΕΝἘΤΠΩ: as burdens (> Ziegler); ἄΘΕ ἄΟΥΕΤΠΩ: as a burden (sa 41.17) |
| 46:2 | καὶ πεινῶντι καὶ ἐκλελυμένῳ οὐκ ἰσχύοντι ἅμα: and for the hungry one (sg.) as well as for the feeble one (sg.) who has no strength | ΛΥΩ ΕΥΖΚΟΕΙΤ ΕΥΨΟϢᾀ· ΕἸἄΝ ὢΜΝ ὢΜΜΟΥ ΖΪ ΟΥϢΟΠ: [<i>They are</i>] hungry, feeble and without strength (Ziegler: εκλελυμενοι ουκ ισχυουσιν Sa) |
| 46:2 | οἳ οὐ δυνήσονται: who will not be able | ἄΛΪ ἘἸἄΝ ὢΜΝ ὢΜΜΟΥ: who are not able (Ziegler: μη δυνονται without any references to Coptic) |
| 46:3 | ἐκ παιδίου: since childhood (<i>NETS</i> : from the time you were a child) | ϣΪΝ ΤΕΥΜΝΤΚΟΥΙ: from their <i>childhood</i> (> Ziegler) |
| 46:6 | στήσουσιν: they will set | <Ν>ΕΤΨΪ: [those] who set (> Ziegler) |
| 46:6 | κύψαντες: [they] bowing down | ΨΑΨΑΤᾀ: [he] bowing down (Ziegler: κυψας Sa) |
| 46:6 | προσκυνοῦσιν: they do obeisance | ἄΨΟΥΨΩΤ: he does obeisance (Ziegler: προσκυνει Sa) |
| 46:6 | αὐτοῖς: to them | ἄΛΨ: to him (Ziegler: αυτο Co) |
| 46:7 | αἶρουν αὐτό: they carry it | ΨΑΨϣΪΤΟΥ: they carry <i>them</i> (Ziegler: αυτα Sa) |
| 46:7 | ἐὰν δὲ θῶσιν αὐτό: if they set it up | ΕΨΩΠΕ ΔΕ ΕΥΨΑΝΚΑΛΥ ΕΖΡΑΪ: if they set <i>them</i> up (Ziegler: αυτα Sa) |
| 46:7 | ἐπὶ τοῦ τόπου αὐτοῦ μένει: it stays in its place | ΨΑΨΩ ΖΪ ΠΕΥΜΑ: <i>they</i> stay in <i>their</i> place (Ziegler: του τοπου αυτων Sa, μενει plur. Sa) |
| 46:7 | οὐ μὴ κινηθῆ: it will not move | ἄΝΕΥΚΪΜ: <i>they</i> will not move (Ziegler: κινηθωσιν Sa) |
| 46:7 | πρὸς αὐτόν: to him | ΕΡΟΥ: to <i>them</i> (Ziegler: αυτα Sa) |
| 46:7 | οὐ μὴ εἰσακούσῃ: he will not listen | ΜΕΥΨΩΤΜ: <i>they</i> will not listen (Ziegler: εισακουσονται Sa) |
| 46:7 | οὐ μὴ σώσῃ αὐτόν: he will not save him | ἄΝΕΥΝΑΖΜΕΨ: <i>they</i> will not save him (Ziegler: σωσωσιν Sa) |
| 46:8 | οἱ πεπλανημένοι: [you] who have gone astray | ΝΕΤΠΛΑΝΑ: [you] who go astray (> Ziegler) |
| 46:10 | συντελέσθη: they came to pass | ΕΤΨΩΚ ΕΒΟΛ: [they] come to pass (Ziegler: συντελεσθη without any references to Coptic) |
| 47:2 | ἄλευρον: meal | ἄΖἸΝΟΕΙΤ: meals (Ziegler: αλευρα Sa) |
| 47:3 | φανήσονται: shall be seen (passive voice) | ἄΛΟΥΩἸ ΕΒΟΛ: shall appear (active voice) (> Ziegler) |
| 47:4 | ὁ ῥυσάμενός σε: who delivered you | ΠΕΤΝΟΥΖᾀ ΜΜΟ: who <i>delivers</i> you (Ziegler: ρυομενος without any references to Coptic) |
| 47:9 | ἐν τῇ ἰσχύι: in the strength | ἄἸ ΤΨΟΜ: <i>and</i> [in] the strength (Ziegler: pr. και Co) |

| | | |
|-------|--|--|
| 47:12 | εἰ δυνήσῃ ὠφελῆθῆναι: if you will be able | ÑTENAW OMCOM AN: you will not be able (> Ziegler); XE <E>NE TENAW (sa 48 = LXX) |
| 48:5 | τὰ εἰδωλά μοι ἐποίησαν: The idols did them for me | N{E}EIDWALON NE NTAYAAAY NAÏ: The idols are the ones that made them for me (Ziegler: εἰδωλά + α Co) |
| 48:5 | τὰ γλυπτά καὶ τὰ χωνευτά ἐνετείλατό μοι: The graven and the cast images commanded me | MMOYNĠ NSIAX· MĠN NOYWTZ NE NTAYZWN NAÏ: The graven and the cast images are the ones that commanded me (Ziegler: χωνευτά + α Co) |
| 48:6 | ἀκουστά σοι ἐποίησα: I have made to be heard by you | AITAMOK: I have informed you (> Ziegler) |
| 48:8 | οὔτε ἠπίστω: [you neither knew] nor understood (<i>imperfectum</i> tense) | OYDE NEKCOOYN AN MMOOY: [you neither know them] nor do you understand them (present tense) (> Ziegler) |
| 48:8 | ἤνοιξα: I opened | MPEKOYWN: you did not open (Ziegler: ηνοιξας Sa); MPIOYWN sa 48 (= LXX) |
| 48:14 | ἀνήγγειλεν: [who] has declared | NIM PETNAXW: who will declare (Ziegler: αναγγελει without any references to Coptic) |
| 48:14 | ταῦτα: these things | NZENTEIMINE: lit. some of this sort (Ziegler: τοιαυτα Sa) |
| 48:17 | ὁ ῥυσάμενός σε: who delivered you | PETNOYZM MOK: who delivers you (Ziegler: ρουμενος without any references to Coptic) |
| 48:19 | οὐδὲ νῦν οὐ μὴ ἐξολεθρευθῆς: now neither will you be utterly destroyed | TENOY ON NNABOTK EBOL: now neither will I destroy you (> Ziegler) |
| 48:21 | ἄξει αὐτούς: he will lead them | ECHNAE MMOOY NAY: he will bring forth water for them (Ziegler: αυτοις Sa) |
| 48:21 | καὶ πίεται ὁ λαός μου: and my people will drink | NTEPLAOC CW: and the people will drink (> Ziegler) |

Table 8. Greek words in the Coptic text

| | | |
|--------------------|------------|------------|
| 48:8(2x) | ἀθετέω | ATHATEÏ |
| 46:2 | αἰχμάλωτος | AÏXMAΛWTOC |
| 48:6 | ἀλλά | ALLA |
| 46:4 | ἀνέχω | ANEXE |
| 48:8 | ἄνομος | ANOMOC |
| 47:7 | ἄρχων | ARXWN |
| 48:22 | ἄσεβής | ASEBHIC |
| 47:1(2x); 48:14.20 | Βαβυλών | BABYLWN |
| 46:1 | Βηλ | BHL |
| 47:15 | βοήθεια | BOHΘIA |
| 47:10; 48:8 | γάρ | GAP |

| | | |
|---------------------------------|------------|------------|
| 46:1 | Δαγων | ΤΑΓΩΝ |
| 46:2.7; 47:6(2x).9.15; 48:10 | δέ | ΔΕ |
| 46:12.13; 48:1.18 | δικαιοσύνη | ΔΙΚΑΙΟΣΥΝΗ |
| 48:5 | εἶδωλον | ΕΙΔΩΛΟΝ |
| 48:18 | εἰρήνη | ΕΙΡΗΝΗ |
| 47:10 | ἐλπίς | ΘΕΛΠΙΣ |
| 48:18 | ἐντολή | ΕΝΤΟΛΗ |
| 48:18 | θάλασσα | ΘΑΛΑΣΣΑ |
| 46:1 | θηρίον | ΘΗΡΙΟΝ |
| 46:3; 48:1.12.20 | Ιακωβ | ΙΑΚΩΒ |
| 48:1 | Ιουδα | ΙΟΥΔΑ |
| 46:3.13; 47:4; 48:1(2x).2.12.17 | Ισραηλ | ΙΣΡΑΗΛ |
| 47:15 | κατά | ΚΑΤΑ |
| 47:6(2x) | κληρονομία | ΚΛΗΡΟΝΟΜΙΑ |
| 47:6; 48:21 | λαός | ΛΑΟΣ |
| 47:15 | μεταβολή | ΜΕΤΑΒΟΛΗ |
| 46:8 | μετανοέω | ΜΕΤΑΝΟΪ |
| 47:7 | νοέω | ΝΟΙ |
| 47:8 | ὄρφανός | ΟΡΦΑΝΟΣ |
| 47:7; 48:1.8(3x).16.19 | οὐδέ | ΟΥΔΕ |
| 47:1 | παρθένος | ΠΑΡΘΕΝΟΣ |
| 48:21(2x) | πέτρα | ΠΕΤΡΑ |
| 46:5.8; 47:15 | πλανάω | ΠΛΑΝΑ |
| 48:16 | πνεῦμα | ΠΝΑ |
| 46:2 | πόλεμος | ΠΟΛΕΜΟΣ |
| 48:2 | πόλις | ΠΟΛΙΣ |
| 47:10 | πονηρία | ΠΟΝΗΡΙΑ |
| 47:10 | πορνεία | ΠΟΡΝΙΑ |
| 47:4; 48:2 | σαβαωθ | ΣΑΒΑΩΘ |
| 46:13 | Σιων | ΣΙΩΝ |
| 48:14.19 | σπέρμα | ΣΠΕΡΜΑ |
| 47:11(2x) | ταλαιπωρία | ΤΑΛΑΙΠΩΡΙΑ |
| 47:1.5; 48:14.20 | Χαλδαῖος | ΧΑΛΔΑΙΟΣ |
| 47:8.9 | χήρα | ΧΗΡΑ |
| 47:14 | ψυχή | ΨΥΧΗ |

6. An Analysis of Selected Philological Questions Found in Isa 46–48

Isa 46:1

The Greek verb *αἴρετε* can be interpreted as both the 2pl. indicative (“you carry”) and imperative (“Carry!”). *NETS* translators prefer the first option. The Coptic translator, on the other hand, by using the form **ϣἴτοϥ**, which is not preceded by any subject, opts for the imperative (“carry them!”). If he had translated the Greek *αἴρετε αὐτά* as the indicative mood, he would have used a form of *durative present*: **ΤΕΤἸἴτοϥ**.

At the end of the verse, the Greek *ὡς φορτίον κοπιῶντι* can be translated as “as a burden for the weary.” In the Coptic manuscript sa 52 we encounter the translation: **ḢΘΕ ḢΖΕΝḘΤΠΩ ḢἸΤἸἢ**, where the singular *φορτίον* is replaced by the plural **ΖΕΝḘΤΠΩ**.¹⁷⁸ However, the biggest problem is the final **ḢἸΤἸἢ**. The noun **ϣἴτἸἢ**, sometimes spelled **ἴτἸἢ**, means: “ground,” “earth,” “dust,” “rubbish.”¹⁷⁹ The letter **N-** preceding it should then be interpreted as the so-called **N-** *attributive*.¹⁸⁰ Perhaps the Coptic translator in place of the Greek *κοπιῶντι* read *κοπιῶν*¹⁸¹ (*genitivus pluralis* form from *κόπριον*), meaning precisely “dirt,” “filth,” “dung.”¹⁸² The use of the Coptic **ḢἸΤἸἢ** (**ἴτἸἢ** preceded by the plural **N-**) as a translation of the Greek *κοπρία* could already be seen in Isa 5:25. The Coptic ending of the verse **ḢΘΕ ḢΖΕΝḘΤΠΩ ḢἸΤἸἢ** could then be translated: *like loads of dung*.

Isa 46:6

The final part of the verse in the Coptic translation is difficult to understand. The translator first describes the activities of those who create their own idols in the plural form. Later, when their work is done, the scribe shifts to the singular form: “he bows down and worships him.” It is difficult to determine who the 3sg. masculine pronoun refers to. Perhaps the author is referring to a goldsmith (Copt. **ΖΑΥΝΟΥΒ**), who makes obeisance to the idol he has created. The plural form reappears at the beginning of the next verse.

Isa 46:12

In the Coptic translation of the noun *τὴν καρδίαν*, a singular masculine *possessive article* was added, which referred to the third-person plural pronoun: **ΠΕΥ**.

¹⁷⁸ Manuscript sa 41.17 contains an LXX-compatible singular form: **ΟΥΕΤΠΩ**.

¹⁷⁹ Crum, *Coptic Dictionary*, 87b.

¹⁸⁰ See Layton, *Coptic Grammar*, § 99.

¹⁸¹ The suggestion that the Coptic translator read the form *κοπιῶν* instead of *κοπιῶντι* is also given in Crum (*Coptic Dictionary*, 87b).

¹⁸² Lust, *Greek-English Lexicon*, 350b.

In this way the form ΠΕΥΖΗΤ (“*their* heart”) was created in the Coptic text. Ziegler’s critical apparatus suggests that there is an equivalent of the Greek possessive pronoun υμων (“*your*”) in the Coptic text, which corresponds neither to the manuscript sa 52 nor to sa 41.17! Only in the Syrian text (“Syl”) does Ziegler notice the equivalent of the pronoun αυτων (“*their*”).

Isa 47:2

Much greater linguistic richness can be observed in the LXX verse than in the Coptic translation. Verbs: ἀποκαλύπτω (“to uncover,” “to reveal”¹⁸³), ἀνακαλύπτω (“to uncover,” “to discover,” “to disclose”¹⁸⁴), ἀνασύρω (“to expose,” “to lay bare,” “to uncover”¹⁸⁵) were translated by a Coptic translator with the same word ⲪⲠⲗⲠⲠ ⲈⲃⲠⲗ (“to uncover,” “to open,” “to reveal”¹⁸⁶). For stylistic reasons, the variety of verbal forms have been preserved in the English translation of this verse.

Isa 47:4

The manuscript sa 48 contains the text ΠΕΤΝΟΥΖΜ̄ ΜΜΟΚ, which suggests that the 2sg. pronoun is masculine. The context, however, points to a female person to whom the subject turns in the first verse of this chapter. It is ΤΠΑΡΘΕΝΟΣ ΤΩΕΡΕ ΝΤΒΑΒΥΛΩΝ (“*virgin daughter of Babylon*”). The female form is also illustrated by such forms from verse 3 as ΠΟΥΩΪΠΕ (“*your shame*”), or ΝΟΥΝΟΘΝΕΘ (“*your reproaches*”), containing 2sg. feminine *possessive articles*: ΠΟΥ- and ΝΟΥ-. The reading of the manuscript sa 52: ΠΕΤΝΟΥΖΜ̄ ΜΜΟ is therefore more grammatically correct than the manuscript sa 48. Sa 52 indicates a 2pl. direct object of precisely feminine gender (ΜΜΟ¹⁸⁷).

Isa 47:6

In Ziegler’s critical apparatus we find a commentary stating that the Coptic texts in place of the singular εις την χειρά σου (“*into your hand*”) read the plural εις τας χειρας σου (“*into your hands*”). Ziegler’s remark is inconsistent with either sa 52 or sa 48 manuscript. They both include the reading of ΕΤΟΥΘΙΧ, which is a faithful translation of the Greek εις την χειρά σου.

In the Coptic expression ⲗⲓⲧ̄ ΤΑΚΛΗΡΟΝΟΜΙΑ (“*I gave my heritage*”), the manuscript sa 48 adds Ν-, which denotes a *direct object* and reads ⲗⲓⲧ̄ ΝΤΑΚΛΗΡΟΝΟΜΙΑ. However, adding Ν- is not necessary, since the verb †

¹⁸³ Lust, *Greek-English Lexicon*, 68.

¹⁸⁴ Lust, *Greek-English Lexicon*, 38.

¹⁸⁵ Lust, *Greek-English Lexicon*, 44.

¹⁸⁶ Crum, *Coptic Dictionary*, 812a.

¹⁸⁷ See Layton, *Coptic Grammar*, § 85.

can be a prenominal form¹⁸⁸ that can be linked directly to *the direct object* and does not require the letter **Ν-**. Both readings: sa 52 and sa 48 are therefore correct.

Isa 47:9

In the manuscript sa 52, we find the expression **ΖΕΝ ΟΥΩCNE** (“suddenly”) which corresponds directly to the Greek ἐξαίφνης (“suddenly”¹⁸⁹). The manuscript sa 48 reads **ΖΝ Ο[Υ]ΩNE** here, which is difficult to interpret. That is because the noun **ΩNE** means either “net”¹⁹⁰ or “garden.”¹⁹¹ The expression **ΖΝ Ο[Υ]ΩNE** therefore means “in the net” or “in the garden” and in no way corresponds to the Greek ἐξαίφνης. The exact same situation happens again in verse 11. The reading of sa 48 thus remains the hallmark of this manuscript, reading **ΖΝ ΟΥΩNE** instead of **ΖΝ ΟΥΩCNE**. The manuscript sa 52 contains a correct version raising no doubts.

Isa 47:15

The Coptic expression **ΚΑΤΑ ΡΟϢ** (“by himself”) consists of the Greek *preposition* **ΚΑΤΑ** and the pre-suffixal form **ΡΩ=**, derived from the noun **ΡΟ** (“mouth”¹⁹²), to which the 3sg. masculine suffix **Ϣ** was attached. The correct notation should, however, take the form of **ΚΑΤΑ ΡΩϢ**. Both our manuscript sa 52 and sa 48 include reading with the shortened omicron vowel **ΡΟϢ**. Crum’s dictionary does not take into account the pre-suffixal form ***ΡΩ=**. However, we find it in the Polish-language Coptic dictionary, which was developed by Wincenty Myszor. It even includes the whole expression **ΚΑΤΑ- ΡΩ=**.¹⁹³ We, therefore, adopt the expression **ΚΑΤΑ ΡΟϢ** as an alternative to **ΚΑΤΑ ΡΩϢ**.

Isa 48:1

In the manuscript sa 48, we find the form **NET[ΕΙ]PE**, in which the relative structure **ET[ΕΙ]PE** has been nominalised by adding the plural article **Ν-**. Thus, the structure **NET[ΕΙ]PE** literally means “those who do”¹⁹⁴ and is a continuation of forms such as **NENTAYTAZMOY** (“who are called”) and **NETOPK** (“who swear”).

The reading of the manuscript sa 52 is somewhat less clear here. The lack of an article means that the relative form **ETEPE** could refer to the noun preceding

¹⁸⁸ Cf. Crum, *Coptic Dictionary*, 392a.

¹⁸⁹ Lust, *Greek-English Lexicon*, 209b.

¹⁹⁰ Crum, *Coptic Dictionary*, 571b.

¹⁹¹ Crum, *Coptic Dictionary*, 572a.

¹⁹² Crum, *Coptic Dictionary*, 288a.

¹⁹³ W. Myszor, *Podręczny słownik języka koptyjskiego* (Warszawa: Wydawnictwo Akademickie Dialog 1996) 54a.

¹⁹⁴ The entire Coptic expression **NETEPE MTEPEPE** is translated by us as “those who remember” (see Crum, *Coptic Dictionary*, 84a).

it ΠΝΟΥΤΕ Μ̄Π̄ΙΗΛ (“God of Israel”). “Those who do” could then be translated as “the God of Israel who does.” The text of sa 52 is therefore ambiguous.

When comparing the manuscript sa 52 to the manuscript sa 48, it is difficult to determine which form — ΕΤΕΙΠΕ or ΝΕΤ[ΕΙ]ΠΕ — is more correct. On the one hand, the text becomes clearer in sa 48. On the other, the reading of sa 52 is more faithful to the Greek text, which contains a *participle* μμνησκόμενοι not preceded by an article. In our study, we leave the reading ΕΤΕΙΠΕ as the preferred one (no “!” sign next to ΝΕΤ[ΕΙ]ΠΕ). Although it is more difficult (less unambiguous), it is nevertheless more faithful to the reading of the Septuagint.

Isa 48:3

The Coptic manuscript sa 52 deviates entirely from the Greek verb ἐπῆλθεν (“they came to pass”). In our manuscript, the form ΛΥΕΙΜΕ appears, which means literally “they understood.” The DECOT study¹⁹⁵ suggests that ΛΥΕΙΜΕ,¹⁹⁶ should be the correct reading, although this claim is difficult to agree with. The verb ΕΙΜΕ means “to bring,” “to bear.”¹⁹⁷ Therefore, it does not belong in any way to the semantic scope of the Greek verb ἐπέρχομαι.

The most appropriate form is contained by the manuscript sa 48, in which we encounter ΛΥΟΥΕΙΜΕ. The verb ΟΥΕΙΜΕ means “to pass by”¹⁹⁸ and is the exact translation of the Greek ἐπέρχομαι.

Isa 48:5

The Greek phrase ἀκουστόν σοι ἐποίησα (“I made them to be heard by you”) was translated in Sahidic manuscripts in a simplified way, as ΑΚΚΟΤΜΟΥ (“you heard about them”). In Ziegler’s critical apparatus,¹⁹⁹ we find information suggesting that the Sahidic text contains the Greek equivalent of ακουστον σοι εγενετο (lit. “it became audible to you”). However, neither in the manuscript sa 52 manuscript, nor sa 48, nor sa 108^L do we find an equivalent of the Greek γίνομαι. The Coptic text is a translation of the Greek ἤκουσας (“you heard”). Thus, Ziegler’s suggestion does not refer accurately to the Coptic ΑΚΚΟΤΜΟΥ.

It is noted in Ziegler’s critical apparatus that the Coptic text reads the Greek verb ἐνετείλατο in the plural, i.e. ενετειλαντο. Indeed, the Coptic verb was grammatically notated in the plural as ΛΥΖΩΝ (“they commanded”). However, since the subject of the verb is neuter in the Septuagint (τὰ γλυπτὰ καὶ τὰ χωνευτά), the Greek verb can be both singular and plural. The Greek language

¹⁹⁵ See http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvoRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvDM_-XL8 [access: 25.04.2020].

¹⁹⁶ Perhaps this form appeared under the influence of the manuscript sa 108^L.

¹⁹⁷ Crum, *Coptic Dictionary*, 78b.

¹⁹⁸ Crum, *Coptic Dictionary*, 483b.

¹⁹⁹ Ziegler, *Septuaginta*, 301.

employs a certain degree of freedom here.²⁰⁰ In the text of Isa 48:5, both the verb ἐνετείλατο and ἐνετείλαντο would be translated into Coptic as **ΛΥΖΩΝ**. Ziegler's remark does not therefore seem necessary.

Isa 48:6

The beginning of the verse ἠκούσατε πάντα (“you have heard all things”) was translated into Coptic as **ΛΤΕΤΝ̄ΩΤ̄Μ ΕΡΟΟΥ ΤΗΡΟΥ**. Ziegler's critical apparatus suggests that the Coptic translation reads as if there was pronoun *αὐτά* before a Greek πάντα.²⁰¹ Given that the Coptic verb “to hear” is used in the structure **ΩΤ̄Μ ΕΡΟ=**,²⁰² Ziegler's remark is incorrect. Greek ἠκούσατε πάντα must be translated precisely as **ΛΤΕΤΝ̄ΩΤ̄Μ ΕΡΟΟΥ ΤΗΡΟΥ**.

Isa 48:21

The Coptic translation of this verse presents a number of problems:

- 1) One can notice a different division of words in the sentence right at the beginning. In the elaboration of Septuagint by Ziegler, we read: καὶ ἐὰν διψήσωσι, δι' ἐρήμου ἄξει αὐτούς, which *NETS* translates: *Even if they are thirsty, he will lead them through the wilderness*. In the Coptic text, we read **ΛΥΩ ΟΝ ΕΥΩΛΑΝΕΙΒΕ Ζ̄Μ ΠΧΛ̄ΙΕ**. The introduced punctuation mark clearly shows that the Coptic translator reads the Greek δι' ἐρήμου together with what proceeds it (καὶ ἐὰν διψήσωσι δι' ἐρήμου). Thus, the meaning of the first part of the verse is changed: *Even if they are thirsty in the wilderness*.
- 2) The rest of the Coptic translation poses interpretation difficulties: **ΕϞΝΑΕ̄Μ ΜΟΥΥ ΝΑΥ**. The verb form **ΕϞΝΑΕ̄Μ** is especially complicated. The initial **ε-** is probably a *circumstantial converter*, which appears here quite unexpectedly. Perhaps it is a result of a dittography error (the preceding **ΠΧΛ̄ΙΕ** ends in the same vowel). Alternatively, it could constitute *scriptio plena* of the 3sg. masculine pronoun – **Ϟ-**, notated here as **ΕϞ-**. A corresponding structure can be found in Eccles 11:8 **ΕΡΩΔΑΝΤΡΩΜΕ ΩΝΖ ΝΟΥΜΗΗΩΕ ΝΡΟΜΤΕ ΕϞΝΑΕΥϞΡΑΝΕ ΝΖΗΤΟΥ ΤΗΕΡΟΥ** (“For even if a person will live many years, in them all he will be merry”). The manuscript sa 48 contains the expected form **ϞΝᾹΜ** in Isa 48:21.

The next element is the *future auxiliary* **ΝΑ-**, followed by the verb **Ε̄Μ-**. This is probably the prenominal form of the verb **ΕΙΝΕ** (“to bring”), which should have been notated as **ΕΝ-**.²⁰³ In our verse, the consonant **Ν** could have been replaced by **Μ** because of the following noun **ΜΟΥΥ**. The Coptic translation

²⁰⁰ Cf. F. Blass – A. Debrunner, *Grammatica del greco del Nuovo Testamento*, 2 ed. (Introduzione allo studio della Bibbia. Suplementi 2; Brescia: Paideia 1997) § 133.

²⁰¹ Ziegler, *Septuaginta*, 302.

²⁰² Cf. Layton, *Coptic Grammar*, § 514.

²⁰³ Crum, *Coptic Dictionary*, 78b.

ϵϥⲛⲁⲉⲙ̄ ⲙⲟⲟϥ ⲛⲁϥ should therefore be translated as: *he will bring forth water for them*. This interpretation is supported by the manuscript sa 48, in which we read: ϥⲛⲁⲙ̄ ⲙⲟⲟϥ ⲛⲁϥ.

A horizontal line appearing above the final consonant is another element hindering an unambiguous reading of the verb form ϵϥⲛⲁⲉⲙ̄ in the manuscript sa 52. It could indicate the beginning of the next word, marking it as the direct object of ⲙ̄ⲙⲟⲟϥ. We would then obtain the notation ϵϥⲛⲁⲉ ⲙ̄ⲙⲟⲟϥ ⲛⲁϥ. The verb ⲛⲁⲉ, which is one of the ways of notating the verb ⲛⲁ meaning “to have pity, mercy,”²⁰⁴ is known in the Coptic language. However, it is not linked to the direct object, but to the indirect one. Theoretically, if we used the notation ϵϥⲛⲁⲉ {ⲙ̄ⲙⲟⲟϥ} ⲛⲁϥ in the verse, we would obtain the meaning: *he shows mercy to them*. So the beginning of the verse would begin: *Even if they are thirsty in the wilderness, he (= God) shows mercy to them*. However, since neither the text of LXX nor the manuscript sa 48 contains any reference to mercy, in our manuscript we adhere to the notation: ⲁϥⲱ ⲟⲛ ⲉϥϣⲁⲛⲉⲓⲃⲉ ⲓ̄ⲙ̄ ⲡⲁⲗⲁⲓⲉ· ϵϥⲛⲁⲉⲙ̄ ⲙⲟⲟϥ ⲛⲁϥ and its translation: *Even if they are thirsty in the wilderness, he will bring forth water for them*.

- 3) We also face difficulties in the next part of the verse. The Coptic text ⲁϥⲱ ϥⲛⲁⲉⲓⲛⲉ ⲛⲁϥ ⲉⲃⲟⲗ ⲓ̄ⲛ ⲧⲡⲉⲧⲣⲁ literally means *he will bring forth for them out of a rock*. It lacks the direct object of the verb ⲉⲓⲛⲉ (“to bring”²⁰⁵). The noun ὕδωρ (“water”), which in the Coptic translation would correspond to the form ⲛⲟϥⲙⲟⲟϥ is such an object in the text of LXX. The literal translation of the Greek ὕδωρ ἐκ πέτρας ἐξάξει αὐτοῖς should therefore be ⲁϥⲱ ϥⲛⲁⲉⲓⲛⲉ <ⲛⲟϥⲙⲟⲟϥ> ⲛⲁϥ ⲉⲃⲟⲗ ⲓ̄ⲛ ⲧⲡⲉⲧⲣⲁ.

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²⁰⁴ Crum, *Coptic Dictionary*, 216b.

²⁰⁵ Crum, *Coptic Dictionary*, 78b.

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