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

TOMASZ BARTŁOMIEJ BĄK

The John Paul II Catholic University of Lublin
tomasz.bak@kul.pl
ORCID: 0000-0003-0328-0282

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. It will be based mainly on the Sahidic manuscript sa 52 (M 568), listed in the currently created electronic database under the name: CLM 205. 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. 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.

In this study, our manuscript received another designation: sa 2008, which of

---

1 An edition of the Proto-Isaiah text, based on the manuscript sa 52, is available in: T. Bąk, 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).

2 The history and general description of the manuscript is given in Bąk, Proto-Isaiah, 347–361. Description of the entire Pierpont Morgan collection, to which the manuscript sa 52 belongs, is 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=IwAR3TDeECwvoRaXYdD0EGFU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvDM_XL8 [access: 26.03.2020].

6 See https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008 [access: 26.03.2021].
According to Alin Suciu’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. 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. 48r (Copt. 46). Since the division of the Coptic text is caused by purely practical reasons 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.

---

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. 47r, Copt. f₂) in line 25 of the right column. Chapter 48 ends on folio 100 (f. 49v, Copt. r_b) 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. 49r, Copt. r_a, left column, line 28), wherein in the spelling of ££C the unambiguous reading of C causes difficulties. Due to smudged ink, it could be read as ε or ο.

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. 48v, Copt. f) to 38 (f. 47v, Copt. r_n, the left column). On folio f. 48v, Copt. r, 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. 47v (Copt. r_N), 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 anok. Each letter a is enlarged here and extends beyond the column. Additionally, next to each a, 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. 47v (Copt. r_N) 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. 47v may indicate an intention to organize the content logically.

On page 100 (f. 49v, Copt. r_B) under the last line of the text in the left column, which ends in the verbal form NNABOTK, the word EBOΛ 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. 48v, Copt. 𓊠, 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. 49r, Copt. 𓊠𓊣, the right column, line 14) the horizontal part of the letter T was elongated.⁹

Some letters are overly elongated as well. The letter 𓊢, 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. 48v (Copt. 𓊢+) in lines 15 and 16 of the left column, in the word 𓊣𓊢𓊢𓊢. 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 𓊢𓊥𓊥, in which the horizontal line is sometimes extended to the right: 𓊤𓊥𓊥.⁰ It may also be too long on the right, appearing above the article: 𓊤𓊥𓊥.¹¹ In the same word, the line on the right is at times too short: 𓊤𓊥𓊥.¹ It can be seen that it was added later, and not in a precise manner.

In the text of Isa 48:12 (f. 49r, Copt. 𓊠𓊣, the right column, line 18) the horizontal line above the letters 𓊢𓊥𓊥 was written down doubly. One line, in black, is placed exactly above the letters 𓊢𓊥𓊥. The other one (in red) starts above the preceding letter 𓊥, which is a part of the conjunction 𓊢𓊥𓊣, and then is extended above the letters 𓊥𓊣. 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 𓊤𓊣𓊣 ("spirit"). On page 100 (f. 49v, Copt. 𓊣𓊣, the left column, line 14), the expression 𓊣𓊣𓊣𓊣𓊣𓊣 ("his spirit") is found, in which the horizontal line begins already above the letter 𓊣.

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. 47v, Copt. 𓊣𓊣, the right column, line 30), where the first word was written as 𓊣𓊣𓊣. Of course, the “full” notation is 𓊣𓊣𓊣. In our edition, the final “abbreviated” N is written in parenthesis: 𓊣𓊣𓊣(N).

---

⁹ Similarly, in the same column in line 21, and also on page f. 49v (left column, line 3) in the expression 𓊣𓊣𓊣𓊣𓊣𓊣 („I have called”).
⁰ See e.g. f. 47v (Copt. 𓊣𓊣), left column, line 7.
¹¹ See e.g. f. 47v (Copt. 𓊣𓊣), right column, line 36; similarly on p. 48r (Copt. 𓊣𓊣), left column, line 28.
An unusual phenomenon can be observed in Isa 47:1 (f. 48r, the left column, line 5). Above the final vowel ω of the word ΤΒΑΒΥΛΩ, a horizontal line was added: ΤΒΑΒΥΛΩ, so as to read ΤΒΑΒΥΛΩΝ. Up to this point, the “abbreviated” notation of the consonant Ν 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 ҚΜΟΟҚ ΤΒΑΒΥΛΩΝ have been omitted altogether. Immediately after the expression ΤΨΕΕΡΕ ΝΤ-ΒΑΒΥΛΩΝ, we have the words ΤΨΕΕΡΕ ΝΝΕΧΑΛΑΙΟCN. 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 ΧΑΛΔΑΙΟCN (“Chaldeans”), which was written as ΧΑΛΔΑΙΟCN on folio f. 49v (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. 47v, Copt. ԛYN, the left column, line 25), where in the word ΑΥΝΟΝО, the letter Υ was added above the text line. The shape of the letter differs slightly from the handwriting used by the scribe. His letter Υ 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 Υ comes from the author of the sa 52 manuscript or whether it was added later. In our edition, the word ΑΥΝΟΝО was written as Α\\ΥΟΝΟ.

In the verse Isa 48:15 (f. 49v, Copt. ՊԲ, the left column, line 5), in the expression ΝՏԵՔԶЍ (“his way”), the letter ԛ 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. 49v, Copt. ՊԲ, the left column, line 28), in the word ΠԵՔՑԱԲՄԱ (“your offspring”) the letter Κ was added above.

In the verse Isa 46:12 (f. 47v, Copt. ԛYN, the right column, line 29), a fairly large gap is visible between the word ΝԵԹՕՅՅ and ΕԲՕԱ. 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. 49v, Copt. ՊԲ) at the beginning of text lines 11 and 12 in the right column. In line 12, in front of the letters ՔՕԲ, belonging to the name ԻԱՔՕԲ, one can even see traces of the letters: ՕԿՕ. However, it is difficult to determine which word they belong to. In

13 http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvoRaXyDc0EgFJU6uZ9dFQ5ynkve0FXCgEV2hK73AQvDM_-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. ꞌعيد, right column, line 2) in the first word ꞌטיות 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 ꞌא towards ꞌס 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. ꞌע, right column, line 25) the first letter of the negation ꞌב shows traces of a correction, which was made quite negligently. The scribe simply wrote the letter ꞌא over what had been drawn erroneously.

In the sa 52 manuscript one can see a tendency to duplicate the letter ꞌג. This is especially conspicuous in the places where the previous word ends with the letter ꞌג and the following one begins with the letter ꞌט. Between the letters – ꞌג and ꞌט an added letter ꞌז– 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 ꞌבל ꞌגו ꞌגפ ꞌגו, the correct version of which should be ꞌבל ꞌגו ꞌגפ ꞌגו (“from evils”),
- in Isa 46:11 we read ꞌבל ꞌגו ꞌגמ ꞌג выпол, although the correct notation should be ꞌבל ꞌגו ꞌגמ ꞌגו (“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. 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. The folio being of interest to us is kept in the National Library

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 Wes-sely. The parchment was also placed on the Arthur Vaschalde’s list, where it received the designation SER 220.

Sa 48: A papyrus codex, stored in the Bibliotheca Bodmeriana in Cologny 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 Dishna located in Upper Egypt, near the famous Nag Hammadi. 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. It contains the text of Isa 47:1-51:17 and Isa 52:4-66:24. The only missing folios, numbered Kα and Kβ (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: πρὸ τῆς τρίτης τοῦ Ἱσαίου ("The third part of the Book of the Prophet Isaiah").

The dating of the manuscript, based on its external appearance, palaeographical analysis, and language features, points to 4th century, more precisely to the years 375–450. 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 Isaiah.
The manuscript was edited by Rodolphe Kasser in 1965. Papyrus Bodmer XXIII is placed on the Peter Nagel list and was marked in the electronic database as **CLM 40** and **LDAB 108542**.

**Sa 108**: 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. 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. 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.

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. The text of Isa 48:1-6 was edited

---

26 Kasser, *Papyrus Bodmer XXIII*.
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].
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.
by Amélineau\textsuperscript{34} and Ciasca, where it is designated as IC.\textsuperscript{35} There are two differences between these two editions: In Isa 48:5 we read $\text{ΜΜΟΥΝΓΓΝΩΙΧ}$ (Ciasca) or $\text{ΜΜΟΝΓΓ ΝΩΙΧ}$ (Amélineau), in Isa 48:6 we find the form $\text{ΜΠΕΤΝΕΙΜΕ}$ (Ciasca) or $\text{ΜΠΕΤΕΤΝΕΙΜΕ}$ (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: $\text{ΠΣΩΛ[E Μ]Μ[EΡΟΣ Μ]ΠΣΩΜΕ ΝΗΧΑΙΑΚ}$, 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)\textsuperscript{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**\textsuperscript{37} and **LDAB 113915**.\textsuperscript{38} In the Digital Edition of the Coptic Old Testament project, it is listed bearing the number **sa 2028**.\textsuperscript{39} The reconstruction of the text, which was used in this study is also available there.\textsuperscript{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.\textsuperscript{41} The manuscript con-

---

\textsuperscript{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.

\textsuperscript{35} Ciasca, *Sacrorum Bibliorum fragmenta*, II, 240.


\textsuperscript{37} See https://atlas.paths-erc.eu/manuscripts/3469 [access: 28.06.2021].

\textsuperscript{38} See https://www.trismegistos.org/text/113915 [access: 28.06.2021].

\textsuperscript{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.

\textsuperscript{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]].

tains the text of Isa 43:4-6.11. Eric O. Winstedt, who conducted the edition of the papyrus, 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. The remaining ones are described as too small and too damaged to allow for reading any text from them. 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.”

The papyrus was not elaborated in Schüssler’s edition. However, it is on the Vaschalde’s list, where it was designated as BMC 46. This designation refers to the number under which the manuscript was described by Crum. In the electronic directory of the Leuven Database for Ancient Books, the manuscript was catalogued as LDAB 107917. 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 תט, 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. Suciu. 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). The manuscript has not been edited yet and will not be included in this study.

45 Winstedt, “Some Unpublished Sahidic Fragments,” 247. One should read with great caution, for example, v. 4, in which Eric O. Winstedt reads [PENTANH]ΩΜΒΩ, while the correct reading, confirmed by the manuscript sa 52 and sa 48, is: ΠΕΝΤΑΝΗΩΜΜΩ.
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).
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**

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sa 41.17</td>
<td>(x)</td>
<td>x</td>
<td>x</td>
<td>(x)</td>
<td>(x)</td>
<td>x</td>
<td>x</td>
<td>(x)</td>
<td>(x)</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>(x)</td>
</tr>
<tr>
<td>Sa 48</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sa 108</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Isa 47**

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
<th>14</th>
<th>15</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sa 41.17</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sa 48</td>
<td>x</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>x</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Sa 108</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CLM 3469</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(x)</td>
</tr>
<tr>
<td>P. Lond. Copt. 46</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(x)</td>
</tr>
</tbody>
</table>

**Isa 48**

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
<th>14</th>
<th>15</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sa 41.17</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sa 48</td>
<td>(x)</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>(x)</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Sa 108</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CLM 3469</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>P. Lond. Copt. 46</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
</tr>
</tbody>
</table>

**Isa 46**

<table>
<thead>
<tr>
<th></th>
<th>16</th>
<th>17</th>
<th>18</th>
<th>19</th>
<th>20</th>
<th>21</th>
<th>22</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sa 41.17</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sa 48</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Sa 108</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CLM 3469</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>P. Lond. Copt. 46</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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:

&lt;&gt; 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 signalised 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 ἀβήλ 2ε· ἀταγων οὐακθη. ἀνεμούνγ Νοίξ ψωπε ἑζενοηπιον· μὴ ἕντ βνοῦε· ἐμι νη ἑμεντρην. μὲν ἑντ βνοῦε. 

v. 2 ἀγω ἐγκειετ εγκοσχ. ἐμί ὁμο ἡμοιο γε ουκοπ. Page 96 f. 47v (Copt. Ν) ναι ἐμί ὁμο ἡμοιο ἐτανθοου 2η ὄγιοιενος· ντοου ἐν ἀγκειετ 

v. 3 σωτμ πνημι αγκοβ. ἀγω περεπε τηρι μήπια· ντοουχι ἡμοιο εβολ 2η οη· ἀγω ητετε εβω ναφ χιν τευμπτκογι
Chapter 47

v. 1 Page 97 f. 48’ (Copt. 49) ΒΩΚ ΕΠΕΧΣΗΤ 2ΜΟΟC 2Η ΠΚΑΣ ΤΤΑΡΘΕΝΟC ΤΣΕΕΡΕ ΝΤΒΑΒΥΛΩΝ. 2ΜΟΟC ΤΤΑΒΥΛΩΝ ΤΣΕΕΡΕ ΝΝΕΞΑΛΑΔΙΟC. ΝΝΕΝΑΚΟΤΟΥ ΑΝ ΕΜΟΥΤΕ ΕΡΩ ΤΕΤΛΗΚ. ΑΥΗ ΤΕΤΛΗΚ. v. 1

v. 2 ΧΙ ΝΕ ΝΟΥΝΕ ΝΝΟΥΤ ΝΤΕΝΟΥΤ ΝΣΝΟΕΙΤ. ΩΩΑΠ ΕΒΟΛ ΝΤΟΥΟΟΟΛΕΣ. ΩΩΑΠ ΕΒΟΛ ΝΝΟΥΚΙΜ. ΩΩΑΠ ΕΒΟΛ ΝΝΗΧΕΒ ΝΠΑΣ. ΧΙΟΩΡ ΝΣΝΕΙΕΡΟΟΥ. v. 3

v. 3 ΡΟΥΘΙΤΕ ΝΑΟΩΑΠ ΕΒΟΛ. ΝΝΟΥΝΟΕΓ ΝΑΟΩΑΝ ΕΒΟΛ. ΤΝΑΞΙ ΝΤΝΜΤΜΕ ΕΒΟΛ ΝΣΝΕ. ΝΝΑΤΑΛΕ ΝΡΩΜΕ ΧΙΝ ΤΕΝΟΥ. v. 3

v. 4 ΠΕΤΝΟΥΣΜ ΜΜΟ<Κ> ΠΣΧΟΕΙΣ ΑΚΑΒΟΘ ΠΕ ΠΕΤΡΑΝ ΠΕΤΟΥΑΒ ΜΠΗΛΑ. v. 4

v. 6 ΝΝΟΥΝΟΥΒ: ΝΟΥΝΟΥΒ sa 41.17 | ΕΤΩΙ: ΝΕΤΩΙ sa 41.17 | 2Ν ΟΥΜΑΣΕ: ΝΟΥΜΑΣΕ sa 41.17 | ωχιτατγ: ωχιτατγ sa 41.17

v. 7 ΕΣΩΤΕ ΔΕ: ΕΣΩΤΕ ΔΕ sa 41.17 | 2Η ΠΕΜΑ: ΝΠΕΜΑ sa 41.17 | ΜΕΥΣΩΤΜ ΕΡΟΧ: ΝΝΕΥΣΩΤΜ ΕΡΟΧ sa 41.17 | 2Ν ΝΝΙΜΕΘΟΟΥ: 2Ν ΝΝΙΜΕΘΟΟΥ sa 41.17

v. 9 ΕΝΟΡΟΤ: ΝΟΡΟΤ sa 41.17

v. 10 ΝΣΝΕΑΕΤΕ: ΝΜ ΝΣΝΕΑΕΤΕ sa 41.17

v. 11 2Ν ΝΝΜΑ ΝΝΑ: 2Ν ΜΜΑ ΝΝΑ sa 41.17 | ΝΝΕΝΑΙΧΙ ΠΟΧΝΕ: ΝΝΕΝΑΙΧΙ ΠΟΧΝΕ sa 41.17 | ΑΙΝΤΑ: ΑΙΝΤΑ sa 41.17

v. 12 ΝΤΝΙΚΑΙΟΥΝ: ΝΝΤΝΙΚΑΙΟΥΝ sa 41.17

The Biblical Annals
v. 5 `moos `r`epe`mok`2 `n`h`t. bok e`zoyn `e`tp`k`k`e: t`w`w`e`p e`n`e`x`a`l`a`d`a`i`o`c. `n`e`m`o`y`o`t`e` e`p`o` v`i`n t`e`n`o`y` u`x` t`o`o`m `n`t`m`t`n`t`e`p`p`o`.5

v. 6 a`i`n`o`y`o`c z`i` p`a`l`a`l`o`c `a`s`c`w`w `n`t`a`k`h`p`o`n`o`m`i`a. a`n`o`k d`e a`i`t `t`a`k`a`h`p`o`n`o`m`i`a `e`t`o`y`o`x`i`c. n`t`o d`e m`p`e`t l`a`a`y n`a`y n`n`a. a`zo`o`w `m`t`n`a`z`b `m`p`a`l`a`l`o` e`m`a`t`e`.6

v. 7 a`w` a`x`o`o`c x`e `n`t`a`w`o`p`e e`i`o n`a`r`x`o`n w`a e`n`e`z. m`t`e`n`o`i n`n`a`i`z 2 m` p`o`y`z`h`t. o`y`d`e m`p`e`p`e t`i`m`e`e`y `n`n`a`e`e`y`.7

v. 8 t`e`n`o`y` d`e c`w`t`m e`n`a`i t`e`t`o`y`o`m`o`y`t`e` e`p`o`c x`e t`e`t`s`h`n. t`e`t`k`w `n`z`t`h`c. t`e`t`a`w `m`m`o`c 2 m` p`e`c`h`t x`e a`n`o`k p`e`. a`w` m`n k`e`o`y`e`i `n`b`a`l`a`i`- `n`t`n`a`2`m`o`c a`n` e`i`o n`x`h`p`a`. a`w` `n`t`n`a`e`m`e`i`e` a`n` e`y`m`n`t`o`p`f`a`n`o`c.8

v. 9 t`e`n`o`y` d`e p`e`i c`n`a`y n`h`y e`x`w 2`e`n o`y`z`o`o`u n`o`y`o`t. t`m`t`x`h`p`a`. m`n t`m`m`t`t`a`w`h`p`e` n`h`y 2`e`n o`y`w`c`n`e e`x`w. 2`p`a`i`z 2`n` t`o`y`m`n`t`r`e`p`h` t`a`z`r`e`. m`n t`o`o`m `n`n`o`y`r`e`m`o`y`t`e`. n`z`o`y`o`.9

v. 10 p`a`g`e 98 f. 4`8`. (C`o`p`t. P) n`o`e`l`t`t`t`c `n`t`o`y`t`o`n`h`p`i`a`. n`t`o g`a`p a`x`o`o`c x`e a`n`o`k p`e`. a`w` m`n k`e` o`y`e`i`e`i`e. e`i`m`e x`e t`m`t`m`t`n`t`r`h`n n`n`a`i`z a`w` t`o`y`t`o`n`i`a n`a`w`o`p`e n`e` n`o`w`i`t`t`e`. a`w` a`x`o`o`c 2 m` p`o`y`z`h`t x`e a`n`o`k p`e`. a`w` m`n k`e`o`y`e`i`.10

v. 11 a`w` p`t`a`k`o n`h`y. e`x`w n`t`e`t`m`e`i`m`e`i`e`i`e. o`y`j`e`i`e`t a`w` n`t`e`z`e`e`e`p`a`i e`p`o`c. a`w` o`y``n` `o`y`t`a`l`a`i`p`o`r`i`a n`h`y e`x`w n`t`e`t`m`e`i`m`o` w`o`m`o`m e`t`b`b`o`. a`w` t`t`a`l`a`i`p`o`r`i`a n`h`y e`x`w 2`n` o`y`w`c`n`e n`t`e`t`m`e`i`m`e`i`e`.11

v. 12 a`z`e`p`a`t`e t`e`n`o`y` 2`e`n n`o`y`r`e`m`o`y`t`e`. m`n t`o`y`m`n`t`r`e`p`h` t`a`z`r`e `n`t`a`x`i c`w`b`o` e`p`o`o`y` x`i`n t`o`y`m`n`t`k`o`y`e`i`e x`e `n`t`e`n`a`w` `o`m`o`m`a`n` a`n` e`t h`y`.12

v. 13 a`z`i`c 2`e`n n`o`y`w`c`n`e m`a`r`p`e`n`e`c`k`a o`y`n`o`y` n`t`p`e a`z`e`r`a`t`o`y` n`j`e`t`o`y`x`o`- n`e`n`t`h`a`y e`m`i`o`y` m`a`r`p`o`y`t`o`m`a`x`e o`y` e`n` n`e`n`t`h`a`y e`r`a`i`e`p`a`i`.13

v. 14 x`e e`i`c 2`h`n`t`e c`e`n`a`m`o`y`z` c`h`p`o`y` n`o`e `n`z`e`o`c`e`m 2`i`n` o`y`k`w`2`t. a`w` n`n`e`y- e`w` t`o`y`x`e t`e`y`y`y`y`x`h`h`v`o`l` 2`e`n o`y`w`a`z`. x`e o`y`n` t`e` 2`n`x`v`v`b`e`c`c`c`m`a`y n`k`w`2`t `e`z`m`o`o`c e`p`e`n`c`t`h` e`x`w`o`.14

v. 15 t`a`i` t`e`e`t`e`t`e`t`e`t`y`o`h`o`i`a n`a`w`o`p`e n`e`. a`z`i`c 2`e`n t`o`y`m`n`t`a`b`o`a`l`h` x`i`n t`o`y`m`n`t`k`o`y`i`e` a`p`r`w`m`e` p`l`a`n`a k`a`t`a r`o`c`. m`n o`y`x`a`l`e d`e n`a`w`o`p`e n`e`.15

---

Tomasz Bartłomiej Bąk  ·  A Critical Edition and Philological Analysis

---

The Biblical Annals
Chapter 48

v. 1 **σωτ· εναλινη** Νιακωβ: **νενταυταςμου** ἔν ἀπρα σπηλα- 

v. 2 **αγων** ἅτακω **νήθυ** ἐπην **ντεπολικά** ἐτογαλδν **αγω** 

v. 3 **αἰξων** **νυφορίπ** ἂνοην **αγω** (Page 99 f. 49r (Copt. **φα**)) **αγων** ἀπρα **πρων** **αγω** 

v. 4 **τειμε** ανοκ χε **κναωντ**. **αγω** οὐ(ο)γούμοντ **μπετείμε** πε **πεκμοκ**. **αγω** 

v. 5 **αἰταμοκ** ενωφόπ **εμπατογει** εσωκ **ακκομογ**: **μπροοοξοε** σε **ν(ε)**είαω- 

v. 6 **ατετνωτμ** εροοο **τηρογ**. **αγω** **ντωτμ** **μπετειμε**: αλλα **αιταμοκ** ον 

v. 7 **κσαληυμε** τενογ. **αγω** **ννα οθ** άν: **αγω** **ννα ντορπ** αν **νποογ**. **ακ- 

v. 8 **ογα εμπεκειμε εροοο**. **ογα δεκκοοον αν **μμοοογ**. **ογα** **μπεκογον** 

v. 9 **εβε παραν τνατογοκ εποσωντν**. **αγω** **ναβκιενεν ετζα εοογ**. **τναντογ** 

v. 10 **εικ** 2νητε **αιταλκ** ἐβολ 2α 2ομντ αν: **αιτογοξοκ** δε ἐβολ 2ν **ουρπο** 

XLVIII

v. 1 **εναλιν** / sa 48 | **πραν**: + **μποουτε** sa 108 | **εβολ** **ζεν**: **εβολ** 2ν sa 48, sa 108 | **μπεκοοοξοε** **ποουτε** **μποουτε** sa 108 | **ετειμε**: **νε(ε)ιμε** sa 48

v. 2 **αγω**: > sa 48 | **νηθυ**: **νηθοογ** sa 48 | **ντεπολικα**: **ντεπολικα** sa 48, **νπολικα** sa 108 | **εττακροε**: **εττακροε** sa 108 | **εχμ**: **εφποοτε**: **εχμ** **μποουτε** sa 48, **εχμ** **πραν** **μποουτε** sa 108

v. 3 **αιξων** **αειξω** sa 48 | **εβολ** **ζεν**: **εβολ** 2ν sa 48, CLM 3569 | **πρων**: **πρων** sa 48 | **ακκομογος**: 

v. 4 **τειμε**: **εκκαωντ** sa 108 | **ουγογομοτα**: **ουγογομοτα** sa 48, sa 108 | **πεκμοκ**: **πεκμακ** sa 48, sa 108

v. 5 **αιταμοκ**: **αιταμοκ** sa 48 | **ενωφόπ**: **νωφόπ** sa 108 | **εμπατογοιεις**: **εμπατογοιεις** sa 108 | **νε(ε)ειδωλον**: **νε(ε)ειδωλον** sa 48, sa 108 | **νε(ν)ταγαλαν** sa 48, **ννταγαλαν** sa 108 | **νε** **νταγαλαν**: **ννταγαλαν** sa 108

v. 6 **αιταμοκ**: **αιταμοκ** sa 48 | **εμπερρε**: **εμπερρε** sa 108 | **ετναγωοτα**: **ετναγωοτα** sa 108 | **αιωγον**: > sa 48 | **μπεκοοοξοε** **μπεκοοοξοε** sa 48

v. 7 **ννα** οθ: **ννα οθ** sa 48, **[ννα]**οα **CLM 3569** | **ννα** **νωφόπ**: **νωφόπ** sa 48, CLM 3569

v. 8 **μπεκειμε**: **μπεκειμε** sa 48, **μπεκειμε** sa **CLM 3569** | **μπεκογονγο**: **μπεκογονγο** sa 48 | **αιειμε**: 

v. 9 **ναβκιενεν**: **ναβκιενεν** sa 48 | **τναντογ**: **τναντογ** sa 48, CLM 3569 | **κναντογοκ**: **κναντογοκ** sa 48, CLM 3569

v. 10 **αιταλκ**: **αιταλκ** sa 48 | **αιτογοξοκ**: **αιτογοξοκ** sa 48 | **ουρπο**: **ουρπο** sa 48
v. 11 ΤΝΑÏ ΝΑÏ ΝΑΚ ΕΤΒΗΝΤ ΕΙΣ ΕΣΒΩΤΕ ΜΠΑΡΑΝ. ΑΥΩ ΝÏΝΑÏ ΜΠΑΕΟΟΥ ΑΝ ΝÏΝΑÏ. v. 11

v. 12 ΣΩΤΜ ΕΡΟÏ ΙΑΚΩΒ. ΑΥΩ ΠÏΝΑ ΔΙΜΟΥΣΤΕ ΕΡΟΣ. ΑΝΟΚ ΠΕ ΝÏΨΟΡΡ. ΑΥΩ ΑΝΟΚ ΠΕ ΠÏΨΑ ΕΝΕΣ2. v. 12

v. 13 ΑΥΩ ΤΑΣΙΧ ΤΕΝΤΑΣΚΩΝ ΩΝ ΜΠΑΚΑΣ. ΑΥΩ ΤΑΟΥΝΑΜ ΤΕΝΤΑΣΚΑΡΕ ΤΠΕ: ΤΝΑΜΟΥΣ ΕΡΟΟΥ ΤΗΡΟΥ ΝΕΣΑΕ ΡΑΤΟΥ ΖΙ ΟΥΣΟΠ.

v. 14 ΑΥΩ ΚΕΝΑΣΚΟΥΣ ΤΗΡΟΥ ΕΩΣΥΝ ΝÏΣΕΙΤΩΝΙ: ΝΙΜ ΠΕΤΝΑΣΩ ΝΑΥ ΝÏΖΕΝΤΕΙΜΙΝΣ: ΕΙΜΕ ΜΜΟΚ: ΑÏΙΕΡΕ ΜΠΕΚΟΥΝΟΥ ΕΧΝ ΤΒΑΒΥΛΩΝ. (Page 100 f. 49v Copt. FB) EΨI ΜΠΕΣΚΕΡΜΑ ΝΝΕΧΑ<Λ>ΔΑΙΟΣ. v. 14

v. 15 ΑΝΟΚ ΑÏΩΣΑΞΕ: ΑΝΟΚ ΑÏΜΟΥΣΤΕ: ΑΙΝΤΨ: ΑΥΩ ΑÏΙΟΟΥΤΗΝ ΝÏΤΕΨ/ΖΙΝ. v. 15

v. 16 ΕΩΡΙΝ ΕΠΕÏΝ ΤΕΝΤΑΣΚΩΝ ΕΝΑΙ: ΑÏÎΙΟΧΩΥ ΑΝ ΝΠΕΙΝ ΝÏΨΟΡΡ 2Ν ΟΥΣΕΝΠΟΥΔΕ ΕΝΩΜΑ ΑΝ ΝÏΤΕΠΚΑΣ ΝΚΑΚΕ: ΝΕΙ ΜΜΑΥ ΠΕ ΕΥΝΑΑΨΩΤΕ: ΤΕΝΟΥ ΠΣΧΟΕΙΣ ΠΕΝΤΑΨΤΝΟΟΥΤΥ: ΑΥΩ ΠΕΙΠΝΑ. v. 16

v. 17 ΤΑΙÏ ΤΕ ΘΕ ΕΤΨΧΩ ΜΜΟΚ ΝΟΠ ΝΠΕΤΝΟΥΜΙ ΜΜΟΚ: ΠΣΧΟΕΙΣ ΠΕΤΟΥΛΑΒ ΜΠÏΝΑ: ΧΕ ΑΝΟΚ ΠΕ ΠΕΚΝΟΥΤΕ: ΑÏΤΣΑΒΟΚ ΕΤΡΕΚΣΕ ΕΤΕΣΙΝ ΕΤΓΝΑ- ΜΟΟΣΗ ΝÏΣΗΣ. v. 17

v. 18 ΑΥΩ ΕΝΕΝΤΑΚΕΟΤΜ ΕΝΑΝΣΟΛΗ: ΝΕΡΕΤΕΚΕΡΝΗΝ ΝΑΨ ΘΕ ΜΠΙΕΡΟ. ΑΥΩ ΤΕΚΔΙΚΑΙΟΥΣΗΝ ΝΟΕ ΜΠΣΟΕΙΜ ΝΟΛΑΛΑΣΣΑ.

v. 19 ΑΥΩ ΝΕΡΕΤΕΚ/ΣΠΕΡΜΑ ΝΑΨ ΘΕ ΜΠΙΨΩ: ΑΥΩ ΝΨΗΡΕ ΝÏΘΕΚ ΝΟΕ ΜΠΨΟΕΙΜ ΜÏΠΚΑΣ: ΤΕΝΟΥ ΟΝ ΝΝΑΒΟΤΚ ΕΒΟΛ: ΟΥΔΕ ΝΝΕΠΕΚΡΑΝ ΤΑΚΟ ΜΠΑΙΜΤΟ ΕΒΟΛ. v. 19

v. 20 ΑΜΟΥ ΕΒΟΛ 2Ν ΤΒΑΒΥΛΩΝ: ΕΚΠΗΝΤ ΕΒΟΛ 2Ν ΝΕΣΑΛΔΑΙΟΣ: ΑΨ ΜΠΕΣΡΟΟΥ ΜΠΟΥΝΟΥ: ΑΥΩ ΜΑΡΟΥΣΕΤΜ ΠΑΙ: ΑΞΨΑ ΦΑ ΑΡΗΣΥΝ ΜÏΠΚΑΣ: ΑΞΣΩ ΞΕ ΑΠΣΧΟΕΙΣ ΝΕΣΨ ΠΕΨ2ΖΑΛ ΙΑΚΩΒ. v. 20

v. 21 ΑΥΩ ΟΝ ΕΨΩΑΝΕΙΒΕ 2Μ ΠΨΑΙΣΕ: ΕΨΝΑΕΙΜ ΜΟΟΥ ΝΑΨ: ΑΥΩ ΧΝΑΕΙΝΕ <ΝΟΥΜΟΟΥ> ΝΑΥ ΕΒΟΛ 2Ν ΤΠΕΤΡΑ: ΟΥΨ ΟΥΣΤΡΑ ΝΑΨΩ ΝΤΕΟΥΜΟΟΥ ΨΟΥΟ ΕΒΟΛ: ΝΤΕΤΠΛΑΟΣ ΨΑΟ. v. 21

v. 22 ΜΝ ΡΑΨΕ ΨΟΟΠ ΝΝΑΣΕΒΗΣ ΠΕΣΕ ΠΣΧΟΕΙΣ.
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. 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 bound as burdens of dung [meaning: wear them tied like loads of dung!]

v. 2 They are hungry, feeble and without strength, who are not able to be saved from war, but themselves have been led captive.

v. 3 Hear me, O house of Iakob and everyone who is left of Israel, you who are being carried from the womb and trained since childhood.

v. 4 Until their old age, I am, and until you grow old, I still am; I bear with you; I have made and I as well will set free; I will take you up and save you.

v. 5 To whom have you likened me? See, think, you who are going astray!

---

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 down\(^{70}\) he does obeisance\(^{71}\) to him!\(^{72}\)

v. 7 They carry them\(^{73}\) on their\(^{74}\) 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 your\(^{83}\) heart,

v. 9 and\(^{84}\) 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.\(^{96}\)
Chapter 47

v. 1 Come down; sit on the ground, virgin, daughter of Babylon! Sit down Babylon,97 the daughter of the Chaldeans. You98 shall no longer be called tender and delicate!

v. 2 Take for yourself99 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 delivers105 you – the Lord Sabaoth is his name, the Holy One of Israel.106

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 gave my heritage into your hand, but you granted no 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 say113 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 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 fornication117 shall be your shame. And you said in your heart, “I am, and there is no other.”
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 your witchcraft, which you learned from your youth; you will not be able to receive benefit.\(^{122}\)

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 \textit{this way it}\(^{126}\) will be a help\(^{127}\) to you. You have laboured in your traffic from your youth; a man has wandered by himself, but for you there will be no salvation.

\textbf{Chapter 48}

v. 1 Hear these things, O house of Iakob, who are called by\(^{129}\) 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 the\(^{130}\) 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 \textit{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 declared\(^{133}\) 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 \textit{informed you},\(^{137}\) from now on, the new things that shall come to pass;\(^{138}\) yet you did not speak.
v. 7 They are happening now, not long ago; in former days you did not hear; do not say, "Yes, I know them."

v. 8 You have neither known them nor do you understand them, nor did you open your ears from the beginning. For I knew that you would surely reject me, and that 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 Jakob, 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 them, and they will stand together.

v. 14 And all of them will be gathered and hear. Who will declare such 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; when it happened I was there, and now the Lord has sent me and his spirit.

v. 17 Thus says who delivers you, the Holy Lord 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 will I destroy you, nor will your name perish before me.

v. 20 Go out from Babylon, fleeing from the Chaldeans; proclaim a voice of joy, and let this be heard; report it to the end of earth; say, “The Lord has delivered his slave Jakob!”

---

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 (ἀπαγγέλλατε ἐος ἐσχάτου τῆς γῆς).
v. 21 Even if they are thirsty in the wilderness,\textsuperscript{160} he will bring forth water for them;\textsuperscript{161} and\textsuperscript{62} he will bring forth water\textsuperscript{163} for them\textsuperscript{164} out of a\textsuperscript{165} rock;\textsuperscript{166} a rock will be split, and water will flow and the\textsuperscript{167} people will drink.\textsuperscript{168}

v. 22 “There is no rejoicing for the impious,” says the Lord.\textsuperscript{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),\textsuperscript{170} changes in word order (Table 6)\textsuperscript{171} and semantic changes (Table 7).\textsuperscript{172} The last table shows the Greek borrowings appearing in the Coptic text of Isa 41 (Table 8).\textsuperscript{173}

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

\begin{table}[h]
\centering
\caption{Additions to the Coptic text}
\begin{tabular}{|l|l|}
\hline
\textbf{Verse} & \textbf{Translation} \\
\hline
46:3 & \textit{ἐκ παιδίου}: since childhood (\textsc{Nets}: from the time you were a child) \\
 & \underline{Ξ}ΙΝ \textit{ΤΕΥΜΝΤΚΟΥΙ}: since \textit{their} childhood (\textit{Ziegler}) \\
46:4 & \textit{ἕως γήρους}: until old age (\textsc{Nets}: until your old age) \\
 & \underline{ΩΛ ΤΕΥΜΝΤ2ΛΑΟ}: until \textit{their} old age, or until \textit{their} elderliness (\textit{Ziegler}) \\
46:4 & \textit{ἐγώ εἰμι}: I am \\
 & \underline{ΑΝΟΚ ΟΝ ΠΕ}: I still am (\textit{Ziegler}: + \textit{παλν} Co) \\
46:4 & \textit{ἐγώ ἀνήσω}: I will set free \\
 & \underline{ΑΝΟΚ ΟΝ ΠΕΤΝΑΚΩ ΕΒΟΑ}: I too will set free (\textit{Ziegler}) \\
46:4 & \textit{ἐγώ ἀναλήμψομαι}: I will take up \\
 & \underline{ΑΝΟΚ ΠΕΤΝΑΩΠΙ ΤΗΓΤΝ ΕΡΟΙ}: I will take you up (\textit{Ziegler}) \\
46:6 & \textit{ἐκ μαρσιππίου}: from a bag \\
 & \underline{ΕΒΟΑ ΝΕΓΤΩΜΕ}: from their bags (\textit{Ziegler}: \textit{έκ μαρσιππων αυτων Sa}) \\
46:7 & \textit{ἐπὶ τῶν ὤμων}: on the shoulders \\
 & \underline{ΕΧΝ ΝΕΥΝΑΩΒ}: on \textit{their} shoulders (\textit{Ziegler}) \\
46:8 & \textit{πορεύονται}: they go \\
 & \underline{ΝΕΕΜΟΩΕ ΝΜΜΑΥ}: and they go \textit{with them} (\textit{Ziegler}: + \textit{μετ αυτων Sa}) \\
46:8 & \textit{τῇ καρδίᾳ}: in \textit{your} heart \\
 & \underline{2Μ ΠΕΤΝ2ΗΤ}: in \textit{your} heart (\textit{Ziegler}) \\
46:9 & \textit{μνήσθητε}: remember \\
 & + \underline{ΝΤΕΤΝΕΙΜΕ}: and learn (\textit{Ziegler}: + \textit{και γνωτε Sa}) \\
46:9 & \textit{οὐκ έστιν}: there is not \\
 & \underline{ΜΝ ΚΕΝΟΥΤΕ}: there is no other god (\textit{Ziegler}: + \textit{θεος Sa}) \\
46:11 & \textit{ηγαγόν}: I brought \\
 & \underline{ΑΙΝΤΩ}: I brought \textit{him} (\textit{Ziegler}) \\
46:11 & \textit{ἐκτίσα}: I have created \\
 & \underline{ΑΙΚΟΝΤΩ}: I have created \textit{him} (\textit{Ziegler}) \\
46:11 & \textit{ἐποίησα}: I have made \\
 & \underline{ΑΙΤΑΜΙΟΥ}: I have made \textit{him} (\textit{Ziegler}) \\
\hline
\end{tabular}
\end{table}

\textsuperscript{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 \textit{αὐτό}, contains the plural equivalent of \textit{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.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>46:11</td>
<td>ἐποίησα: I have made</td>
<td>ΔΑΙΝΤΗΣ: I brought him and I straightened his way (Ziegler: ἦγαγον αὐτὸν καὶ ευδόσα τὴν οὖν αὐτῷ Co)</td>
</tr>
<tr>
<td>46:12</td>
<td>τὴν καρδίαν: the heart</td>
<td>ΠΕΥΣΩΤΗ: their heart (Ziegler: + ὑμῶν Co, which is not a correct observation!)</td>
</tr>
<tr>
<td>46:13</td>
<td>τὴν δικαιοσύνην μου: my righteousness</td>
<td>+ ΜΝ ΤΑΜΕ: and my truth (Ziegler: + καὶ τὴν ἀληθεῖαν Co&lt;sup&gt;176&lt;/sup&gt;)</td>
</tr>
<tr>
<td>46:13</td>
<td>εἰς δόξασμα: for glorying</td>
<td>+ ΜΠΟΧΕΙΚ: of the Lord (Ziegler: + κυρίου Sa)</td>
</tr>
<tr>
<td>47:2</td>
<td>ἔγω ἔδωκα: I gave</td>
<td>ΔΑΝΟΚ ΔΕ ΔΙΤ: As I gave (Ziegler: + δε Sa); [ΔΑΝΟΚ ΔΙΤ Sa 48]</td>
</tr>
<tr>
<td>47:6</td>
<td>ἔγω ἔδωκα: I gave</td>
<td>ΔΙΤ ΤΑΚΛΗΡΟΝΟΜΙΑ: I gave my heritage (Ziegler: + τὴν κληρονομίαν μου Sa)</td>
</tr>
<tr>
<td>47:6</td>
<td>σὺ δὲ οὐκ ἔδωκας ἔλεος: but you granted no mercy to them</td>
<td>ΝΤΟ ΔΕ ΜΠΕΤ ΑΑΑΥ ΝΑΥ ΝΑΝΑ: but you granted no mercy to them (Ziegler: + οὐθέν Co)</td>
</tr>
<tr>
<td>47:8</td>
<td>οὐκ ἔστιν ἑτέρα: there is no other</td>
<td>+ ΤΕΤΟΥΜΟΥΤΕ ΕΡΟΥ ΧΕ: which they talk about (Ziegler: + η λεγομενη Sa)</td>
</tr>
<tr>
<td>47:8</td>
<td>οὔτε ἔγνως: you have neither known</td>
<td>ΟΥΔΕ ΜΠΕΚΕΙΜΕ ΕΡΟΟΥ: you have neither known them (Ziegler: + αυτα Sa)</td>
</tr>
<tr>
<td>47:8</td>
<td>οὔτε ἠπίστω: nor understood</td>
<td>ΟΥΔΕ ΝΕΚΚΟΟΥΝ ΑΝ ΜΜΟΟΥ: nor do you understand them (Ziegler: + αυτα Sa)</td>
</tr>
<tr>
<td>48:13</td>
<td>καλέσω αὐτούς: I will call them</td>
<td>†ΝΑΜΟΥΤΕ ΕΡΟΟΥ ΘΡΟΥ: I will call all of them (Ziegler: + παντας Co)</td>
</tr>
<tr>
<td>48:16</td>
<td>ἔλαλησα: I have spoken</td>
<td>+ ΟΥΔΕ ΕΙΝ ΟΥΜΑ ΑΝ ΝΤΕΠΚΑΣ ΝΚΑΚΕ: nor in a dark place of the earth (Ziegler: οὔδε εν τοπῳ της σκοτις ννοι Co)</td>
</tr>
<tr>
<td>48:17</td>
<td>ὁ ᾿Αγιος: the Holy One</td>
<td>ΠΙΧΟΕΙΚ ΠΕΤΟΥΑΜ: the Holy Lord (Ziegler) pr. κυριος without any references to Coptic</td>
</tr>
<tr>
<td>48:21</td>
<td>ὁ θαύρ εκ πέτρας ἐξάζει αὐτοῖς: he will bring forth water for them out of a rock</td>
<td>ΔΑΥΘ ΚΙΝΑΕΙΝ &lt;ΜΜΟΟΥ&gt; ΝΑΥ ΕΒΟΑ 2Ν ΤΠΕΤΡΑ: and he will bring forth water for them out of a rock (&gt; Ziegler), &gt; sa 48</td>
</tr>
</tbody>
</table>

<sup>176</sup> The possessive pronoun μου is missing in Joseph Ziegler’s observation.
Table 2. Omissions in the Coptic text

<table>
<thead>
<tr>
<th>verse</th>
<th>text</th>
<th>comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>46:3</td>
<td>ἀκούσατέ μου: hear me</td>
<td>.o\v\v\v\v: hear (Ziegler: om. μου Sa)</td>
</tr>
<tr>
<td>46:9</td>
<td>καὶ ¹</td>
<td>lit. om. in sa 52 Ziegler: om. καὶ ¹ Co</td>
</tr>
<tr>
<td>47:1</td>
<td>ὅτι: because</td>
<td>om. in sa 52 and sa 48 (Ziegler: om. ὅτι Co)</td>
</tr>
<tr>
<td>47:4</td>
<td>εἶπεν: has said</td>
<td>om. in sa 52 and sa 48 (Ziegler: om. εἶπεν Sa)</td>
</tr>
<tr>
<td>47:9</td>
<td>ἐξαίφνης: suddenly</td>
<td>om. in sa 52 and sa 48 (Ziegler: om. ἐξαίφνης Co)</td>
</tr>
<tr>
<td>47:12</td>
<td>πολλή: abundant</td>
<td>om. in sa 52 and sa 48 (Ziegler: om. πολλή Sa)</td>
</tr>
<tr>
<td>48:5</td>
<td>καὶ ¹</td>
<td>om. in sa 52 (Ziegler)</td>
</tr>
<tr>
<td>48:5</td>
<td>ἀκούσατον σοι ἐποίησα: I made them to be heard by you</td>
<td>Δ\K\C\O\T\M\O\Y: you heard them (Ziegler: ἀκούσατον σοι εγενετο Sa 177)</td>
</tr>
<tr>
<td>48:7</td>
<td>ἣκουσας αὐτά: you [did not] hear them</td>
<td>Δ\K\C\O\T\M: you [did not] hear (Ziegler: om. αὐτά Co)</td>
</tr>
<tr>
<td>48:16</td>
<td>καὶ ²</td>
<td>om. in sa 52 and sa 48 (Ziegler)</td>
</tr>
<tr>
<td>48:17</td>
<td>κύριος</td>
<td>om. in sa 52 and sa 48 (Ziegler)</td>
</tr>
<tr>
<td>48:21</td>
<td>ὁδὸς ἐκ πέτρας ἐξάξει αὐτοῖς: he will bring forth water for them out of a rock</td>
<td>Ψ\N\A\E\I\N\Ε: &lt;Μ\M\O\O\Y&gt; ΝΑΥ ΕΒΟΛ 2Ν ΤΠΕΤΡΑ: he will bring forth &lt;water&gt; for them out of a rock (Ziegler)</td>
</tr>
<tr>
<td>48:21</td>
<td>[καὶ ³]</td>
<td>lit. om. in sa 52 and sa 48</td>
</tr>
</tbody>
</table>

Table 3. Changes of words

<table>
<thead>
<tr>
<th>verse</th>
<th>text</th>
<th>comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>46:1</td>
<td>κοπιῶντι: for the weary</td>
<td>ΝΙΤΘ: dung (Ziegler)</td>
</tr>
<tr>
<td>46:5</td>
<td>τεχνάσασθε: act with cunning, deal subtly</td>
<td>ΜΕΕΥΕ: think (Ziegler)</td>
</tr>
<tr>
<td>46:10</td>
<td>ὅσα βεβούλευμαι: what I have planned</td>
<td>ΕΤΟΥΑ\W\O\Y: what I desire (Ziegler)</td>
</tr>
<tr>
<td>47:1</td>
<td>εἴσελθε εἰς τὸ σκότος: enter the darkness</td>
<td>2ΜΟΟΧΤΒΑΒΥΛΩ(Ν): sit down Babylon (Ziegler: καθισον βαβυλον Sa)</td>
</tr>
<tr>
<td>47:2</td>
<td>τὸ κατακάλυμμα σου: your covering</td>
<td>ΝΤΟΥΟΟΟΟΟΕΣ: your thigh (Ziegler)</td>
</tr>
<tr>
<td>47:10</td>
<td>πονηρία σου: your evil</td>
<td>ΤΟΥΠΟΡΝΙΑ: your fornication (Ziegler: πορν(ε)ια Co)</td>
</tr>
<tr>
<td>47:11</td>
<td>ἀπώλεια: destruction</td>
<td>ΤΤΑΛΑΙΠΟΡΙΑ: wretchedness (Ziegler: pr. ταλαιπωρια uerque om. ἀπώλεια Sa)</td>
</tr>
<tr>
<td>47:12</td>
<td>ἐν ταῖς ἑπαοιδαῖς σου: in your enchantments</td>
<td>2ΕΝ ΝΟΥΡΕΨΜΟΥΤΕ: among your sorcerers (Ziegler), sa 48: 2ΕΝ ΝΟΥΜΝ [Τ] ΡΕΨΜΟΥΤΕ = LXX</td>
</tr>
<tr>
<td>47:15</td>
<td>ὅτι: these</td>
<td>ΤΑΙ ΤΕ ΤΟΕ: that way (Ziegler: οὐτος Sa)</td>
</tr>
<tr>
<td>48:3</td>
<td>καὶ ἐπῆλθεν: and they came to pass</td>
<td>ΛῊΩ ΛῊΕΙΜΕ: and they they understood (Ziegler); sa 48: ΛῊΩ ΛῊΟΥΕΙΜΕ = LXX</td>
</tr>
<tr>
<td>48:8</td>
<td>ἑτε: even</td>
<td>ΧΕ: that (Ziegler: οτι Sa)</td>
</tr>
</tbody>
</table>

---

177 See the comment in section 6.
### Table 4. Changes of prepositions

<table>
<thead>
<tr>
<th>Verse</th>
<th>Preposition</th>
<th>Original</th>
<th>New</th>
<th>Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>46:2</td>
<td>ἀπὸ</td>
<td>πολέμου: from war</td>
<td>ἡΝ ΟΥΠΟΛΕΜΟ: in war (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>48:1</td>
<td>τῷ</td>
<td>ὄνοματι: by the name</td>
<td>ἙΜ ΠΡΑΝ: in the name (Ziegler)</td>
<td></td>
</tr>
</tbody>
</table>

### Table 5. Changes of articles

<table>
<thead>
<tr>
<th>Verse</th>
<th>Article</th>
<th>Original</th>
<th>New</th>
<th>Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>46:3</td>
<td>οἶκος:</td>
<td>house</td>
<td>ΠΗ: the house (Ziegler: pr. o Co)</td>
<td></td>
</tr>
<tr>
<td>47:4</td>
<td>ἁγιος:</td>
<td>holy one</td>
<td>ΠΕΤΟΥΑΛ: the holy one (Ziegler: pr. o Co)</td>
<td></td>
</tr>
<tr>
<td>47:15</td>
<td>βοήθεια:</td>
<td>a help</td>
<td>ΤΟΥΒΟΗΘΙΑ: lit. your help (Ziegler: pr. η Sa)</td>
<td></td>
</tr>
<tr>
<td>48:2</td>
<td>τῆς</td>
<td>πόλεως: of the city</td>
<td>ΝΤΕΙΠΟΛΙΣ: of this city (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>48:20</td>
<td>φωνήν:</td>
<td>a voice</td>
<td>ΕΒΟΛ ΕΝ ΤΠΕΤΡΑ: out of the rock (Ziegler)</td>
<td></td>
</tr>
</tbody>
</table>

### Table 6. Changes in word order

<table>
<thead>
<tr>
<th>Verse</th>
<th>Word Order</th>
<th>Original</th>
<th>New</th>
<th>Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>46:13</td>
<td>δέδωκα / ἐν Σιων / σωτηρίαν / τῷ Ισραηλ</td>
<td>I have provided / in Sion / to Israel</td>
<td>ΔΙ / ΝΟΥΟΥΧΑ / ΜΠΙΗΛ / ΕΝ ΣΙΩΝ (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>47:6</td>
<td>τοῦ πρεσβυτέρου / ἐβάρυνας / τὸν ζυγὸν / σφόδρα</td>
<td>you made / the yoke / of the elder</td>
<td>ΔΡΟΥ / ΜΠΙΝΑΖΒ / ΜΠΣΑΛΟ / ΕΜΑΤΕ (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>48:2</td>
<td>ἐπὶ τῷ θεῷ τοῦ Ισραηλ</td>
<td>leaning / on the God of Israel</td>
<td>ΕΤΤΑΧΡΟ ΜΜΟΟΥ / ΕΧΙ ΠΝΟΥΤΕ ΜΠΙΗΛ (Ziegler)</td>
<td></td>
</tr>
<tr>
<td>48:20</td>
<td>φωνὴν τεῦχος / ἄντιστηριζόμενοι</td>
<td>he will bring forth / out of a rock</td>
<td>ΚΝΑΕΙΝ / &lt;ΜΜΟΟΥ&gt; / ΝΑΥ / ΕΒΟΛ ΕΝ ΤΠΕΤΡΑ (Ziegler)</td>
<td></td>
</tr>
</tbody>
</table>
Table 7. Semantic changes

<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek</th>
<th>English</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>46:1</td>
<td>αἴρετε αὐτά: you carry them (NETS)</td>
<td>ΨΗΤΩΥ: carry (iptv.) them! (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>46:1</td>
<td>ὡς φορτίον: as a burden</td>
<td>ΝΟΕ ΝΖΕΝΕΤΠΩ: as burdens (&gt; Ziegler); ΝΟΕ ΝΟΥΕΤΠΩ: as a burden (sa 41.17)</td>
<td></td>
</tr>
<tr>
<td>46:2</td>
<td>καὶ πεινόντι καὶ ἐκκλησιοῦντες οὐκ ἵσχοντι ἀμα: and for the hungry one (sg.) as well as for the feeble one (sg.) who has no strength</td>
<td>ΛΥΨ ΕΥΣΚΟΙΕΙΤ ΕΥΨΟΜ: ἐμὲς ὀμοι: ἕμοισι: [They are] hungry, feeble and without strength (Ziegler: ἐκκλησιοῦμεν οὐκ ἵσχοντες)</td>
<td></td>
</tr>
<tr>
<td>46:2</td>
<td>οὐ δυνήσονται: who will not be able</td>
<td>ΝΑΙ ἘΜὲς ὀμοι: who are not able (Ziegler: μὴ δυνάμεθα without any references to Coptic)</td>
<td></td>
</tr>
<tr>
<td>46:3</td>
<td>ἐκ παιδίου: since childhood (NETS: from the time you were a child)</td>
<td>ΧΩΝ ΤΕΥΜΝΤΚΟΥΙ: from their childhood (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>46:6</td>
<td>στήσουσιν: they will set</td>
<td>&lt;N&gt;ΕΤΩΥ: [those] who set (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>46:6</td>
<td>κυψάντες: [they] bowing down</td>
<td>ΨΑΨΗΠΑΤΤΥ: [he] bowing down (Ziegler: κυψάς Sa)</td>
<td></td>
</tr>
<tr>
<td>46:6</td>
<td>προσκυνούσιν: they do obeisance</td>
<td>ΝΨΟΥΨΩΤΥ: he does obeisance (Ziegler: προσκυνεῖ Sa)</td>
<td></td>
</tr>
<tr>
<td>46:6</td>
<td>αὐτοῖς: to them</td>
<td>ΝΑΥΤΥ: to him (Ziegler: αὐτο Co)</td>
<td></td>
</tr>
<tr>
<td>46:7</td>
<td>αἴρουσιν αὐτό: they carry it</td>
<td>ΨΗΤΟΥΥΙΤΥΥ: they carry them (Ziegler: αὐτο Sa)</td>
<td></td>
</tr>
<tr>
<td>46:7</td>
<td>ἐὰν δὲ θῶσιν αὐτό: if they set it up</td>
<td>ΕΨΩΠΕ ΔΕ ΕΨΑΝΚΑΛΥ ΕΨΡΑΙ: if they set them up (Ziegler: αὐτων Sa)</td>
<td></td>
</tr>
<tr>
<td>46:7</td>
<td>ἐπὶ τοῦ τόπου αὐτοῦ: it stays in its place</td>
<td>ΨΑΥΓΩ ΖΗ ΠΕΥΜΑ: they stay in their place (Ziegler: τοῦ τοποῦ αὐτον Sa, μενει plur. Sa)</td>
<td></td>
</tr>
<tr>
<td>46:7</td>
<td>οὐ μὴ κινηθῇ: it will not move</td>
<td>ΝΝΕΥΚΙΜ: they will not move (Ziegler: κινήσωσιν Sa)</td>
<td></td>
</tr>
<tr>
<td>46:7</td>
<td>πρὸς αὐτόν: to him</td>
<td>ΕΡΟΟΥΥ: to them (Ziegler: αὐτα Sa)</td>
<td></td>
</tr>
<tr>
<td>46:7</td>
<td>οὐ μὴ εἰσακούσῃ: he will not listen</td>
<td>ΜΕΥΣΩΤΜ: they will not listen (Ziegler: εἰσακοῦσοντα Sa)</td>
<td></td>
</tr>
<tr>
<td>46:7</td>
<td>οὐ μὴ σώσῃ αὐτόν: he will not save him</td>
<td>ΝΝΕΥΝΑΜΕΣΥ: they will not save him (Ziegler: σώσωσιν Sa)</td>
<td></td>
</tr>
<tr>
<td>46:8</td>
<td>οἱ πεπλανημένοι: [you] who have gone astray</td>
<td>ΝΕΤΠΛΑΝΑ: [you] who go astray (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>46:10</td>
<td>συνετελέσθη: they came to pass</td>
<td>ΕΤΣΧΩΚ ΕΒΟΛ: [they] come to pass (Ziegler: συνετελεσθῆ without any references to Coptic)</td>
<td></td>
</tr>
<tr>
<td>47:2</td>
<td>ἀλευρον: meal</td>
<td>ΝΖΝΝΟΙΕΙΤ: meals (Ziegler: ἀλευρα Sa)</td>
<td></td>
</tr>
<tr>
<td>47:3</td>
<td>φανησονται: shall be seen (passive voice)</td>
<td>ΝΑΟΥΨΨΝΣ ΕΒΟΛ: shall appear (active voice) (&gt; Ziegler)</td>
<td></td>
</tr>
<tr>
<td>47:4</td>
<td>ὁ ρυσάμενος σε: who delivered you</td>
<td>ΠΕΤΝΟΥΥΣΜ ΜΜΟ: who delivers you (Ziegler: ρυσάμενος without any references to Coptic)</td>
<td></td>
</tr>
<tr>
<td>47:9</td>
<td>ἐν τῇ ἰσχώ: in the strength</td>
<td>ΜΝ ΤΟΟΜ: and [in] the strength (Ziegler: pr. καὶ Co)</td>
<td></td>
</tr>
</tbody>
</table>
47:12 εἰ δυνήσῃ ὁφεληθήναι: if you will be able

47:5 τὰ εἴδωλα μοι ἐποίησαν: The idols did them for me

47:5 τὰ γλυπτὰ καὶ τὰ χωνευτὰ ἐνετείλατό μοι: The graven and the cast images commanded me

48:6 ἄκουστά σοι ἐποίησα: I have made to be heard by you

48:8 οὐτε ἡπίστω: [you neither knew] nor understood (imperfectum tense)

48:8 ήνοιξά: I opened

48:14 ἀνήγγειλεν: [who] has declared

48:14 ταῦτα: these things

48:17 ὁ ῥυσάμενός σε: who delivered you

48:19 οὔδε νῦν οὐ μὴ ἐξολεθρευθῆς: now neither will you be utterly destroyed

48:21 ἄξει αὐτοῦ: he will lead them

48:21 καὶ πίεται ὁ λαός μου: and my people will drink

48:8(2x) ἀθετέω

46:2 αἰχμάλωτος

48:6 ἀλλά

46:4 ἀνέχω

48:8 ἄνομος

47:7 ἄρχω

48:22 ἀσεβής

47:1(2x); 48:14.20 Βαβυλών

46:1 Βηλ

47:15 βοήθεια

47:10; 48:8 γάρ

Table 8. Greek words in the Coptic text

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀθετέω</td>
<td>ἄθετεω</td>
</tr>
<tr>
<td>αἰχμάλωτος</td>
<td>αἰχμάλωτος</td>
</tr>
<tr>
<td>ἀλλά</td>
<td>ἀλλά</td>
</tr>
<tr>
<td>ἀνέχω</td>
<td>ἀνέχω</td>
</tr>
<tr>
<td>ἄνομος</td>
<td>ἀνομος</td>
</tr>
<tr>
<td>ἄρχω</td>
<td>ἄρχω</td>
</tr>
<tr>
<td>ἀσεβής</td>
<td>ἀσεβής</td>
</tr>
</tbody>
</table>

The Biblical Annals
<table>
<thead>
<tr>
<th>Reference</th>
<th>Greek Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>46:1</td>
<td>Δαγων</td>
<td>TAGWON</td>
</tr>
<tr>
<td>46:2.7; 47:6(2x).9.15; 48:10</td>
<td>δέ</td>
<td>DE</td>
</tr>
<tr>
<td>46:12.13; 48:1.18</td>
<td>δίκαιοςύνη</td>
<td>ΔΙΚΑΙΟΣΥΝΗ</td>
</tr>
<tr>
<td>48:5</td>
<td>εἰδωλον</td>
<td>EIDOWHON</td>
</tr>
<tr>
<td>48:18</td>
<td>εἰρήνη</td>
<td>EIRHNE</td>
</tr>
<tr>
<td>48:18</td>
<td>έλπις</td>
<td>THELPISO</td>
</tr>
<tr>
<td>48:18</td>
<td>έντολη</td>
<td>ENTOLH</td>
</tr>
<tr>
<td>48:18</td>
<td>θάλασσα</td>
<td>TLASSA</td>
</tr>
<tr>
<td>46:1</td>
<td>θηρίον</td>
<td>ΘΗΡΙΟΝ</td>
</tr>
<tr>
<td>46:1; 48:1.12.20</td>
<td>Ιακωβ</td>
<td>IAKOH</td>
</tr>
<tr>
<td>46:3</td>
<td>Ιουδα</td>
<td>ΙΟΥΔΑ</td>
</tr>
<tr>
<td>46:3.13; 47:4; 48:1(2x).2.12.17</td>
<td>Ισραηλ</td>
<td>ΠΙΗΛ</td>
</tr>
<tr>
<td>47:15</td>
<td>κατά</td>
<td>KATA</td>
</tr>
<tr>
<td>47:6(2x)</td>
<td>κληρονομία</td>
<td>KLERONOMIYA</td>
</tr>
<tr>
<td>47:6; 48:21</td>
<td>λαός</td>
<td>LAOS</td>
</tr>
<tr>
<td>47:15</td>
<td>μεταβολή</td>
<td>MNTABOLH</td>
</tr>
<tr>
<td>46:8</td>
<td>μετανοέω</td>
<td>METANOI</td>
</tr>
<tr>
<td>47:7</td>
<td>νοέω</td>
<td>NOI</td>
</tr>
<tr>
<td>47:8</td>
<td>όρφανός</td>
<td>ORPHANOS</td>
</tr>
<tr>
<td>47:7; 48:1.8(3x).16.19</td>
<td>οὐδέ</td>
<td>OYDE</td>
</tr>
<tr>
<td>47:1</td>
<td>παρθένος</td>
<td>PARRHENOΣ</td>
</tr>
<tr>
<td>48:21(2x)</td>
<td>πέτρα</td>
<td>PETRA</td>
</tr>
<tr>
<td>46:5.8; 47:15</td>
<td>πλανάω</td>
<td>PLANA</td>
</tr>
<tr>
<td>48:16</td>
<td>πνεῦμα</td>
<td>DNM</td>
</tr>
<tr>
<td>46:2</td>
<td>πόλεμος</td>
<td>POLEMOΣ</td>
</tr>
<tr>
<td>48:2</td>
<td>πόλις</td>
<td>POLIS</td>
</tr>
<tr>
<td>47:10</td>
<td>πολυριά</td>
<td>PONIRIA</td>
</tr>
<tr>
<td>47:10</td>
<td>πορνεία</td>
<td>PORNEIA</td>
</tr>
<tr>
<td>47:4; 48:2</td>
<td>σαβαωθ</td>
<td>SABAΩΘ</td>
</tr>
<tr>
<td>46:13</td>
<td>Σιων</td>
<td>SION</td>
</tr>
<tr>
<td>48:14.19</td>
<td>σπέρμα</td>
<td>SPERMH</td>
</tr>
<tr>
<td>47:11(2x)</td>
<td>ταλαϊπωρία</td>
<td>TALAPIPORIA</td>
</tr>
<tr>
<td>47:1.5; 48:14.20</td>
<td>Χαλδαιος</td>
<td>HALDAIOS</td>
</tr>
<tr>
<td>47:8.9</td>
<td>χήρα</td>
<td>XHRA</td>
</tr>
<tr>
<td>47:14</td>
<td>ψυχή</td>
<td>PSYKH</td>
</tr>
</tbody>
</table>
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 qītōy, which is not preceded by any subject, opts for the imperative (“carry them!”). If he had translated the Greek αἴρετε ωτά as the indicative mood, he would have used a form of durative present: tētnqītōy.

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: 劭ेय ᾲζενέτπω ΝΙΤΝ, where the singular φορτίον is replaced by the plural ζενέτπω.\(^\text{178}\) However, the biggest problem is the final ΝΙΤΝ. The noun ἐιτν, sometimes spelled ἱτν, means: “ground,” “earth,” “dust,” “rubbish.”\(^\text{179}\) The letter Ν preceding it should then be interpreted as the so-called ἱ- attributive.\(^\text{180}\) Perhaps the Coptic translator in place of the Greek κοπιῶντι read κοπριῶν\(^\text{181}\) (genitive pluralis form from κόπριον), meaning precisely “dirt,” “filth,” “dung.”\(^\text{182}\) The use of the Coptic ΝΙΤΝ (ΙΤΝ preceded by the plural Ν-) as a translation of the Greek κοπρία could already be seen in Isa 5:25. The Coptic ending of the verse 劭ेय ᾲζενέτπω ΝΙΤΝ 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. ζάννος), 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: πεγ.
In this way the form πευχτ ("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 σωλπτ εβολ ("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 πετνουχιμ μмо, 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 ΤΠΡΟΕΝΟΣ ΤΩΕΡΕ ΝΤΕΒΑΛΛΩΝ ("virgin daughter of Babylon"). The female form is also illustrated by such forms from verse 3 as πουγι ("your shame"), or νογνος ("your reproaches"), containing 2sg. feminine possessive articles: πογ- and νογ-. The reading of the manuscript sa 52: πετνουχιμ μمو is therefore more grammatically correct than the manuscript sa 48. Sa 52 indicates a 2pl. direct object of precisely feminine gender ( MMO187).

Isa 47:6
In Ziegler’s critical apparatus we find a commentary stating that the Coptic texts in place of the singular εις την χειρα 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 ΕΤΟΥΟΙΧ, which is a faithful translation of the Greek εις την χειρα σου.

In the Coptic expression λιτ τακληρονιμ ("I gave my heritage"), the manuscript sa 48 adds ν-, which denotes a direct object and reads λιτ ντακληρονιμ. However, adding ν- is not necessary, since the verb λιτ

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 form\textsuperscript{188} that can be linked directly to the direct object and does not require the letter N-. Both readings: sa 52 and sa 48 are therefore correct.

\textbf{Isa 47:9}

In the manuscript sa 52, we find the expression \textit{ζεν οὐγνε} (“suddenly”) which corresponds directly to the Greek \textit{ἐξαίφνης} (“suddenly”\textsuperscript{189}). The manuscript sa 48 reads \textit{ζή ο[γ]νε} here, which is difficult to interpret. That is because the noun \textit{γνε} means either “net”\textsuperscript{190} or “garden.”\textsuperscript{191} The expression \textit{ζή ο[γ]νε} therefore means “in the net” or “in the garden” and in no way corresponds to the Greek \textit{ἐξαίφνης}. The exact same situation happens again in verse 11. The reading of sa 48 thus remains the hallmark of this manuscript, reading \textit{ζή ογνε} instead of \textit{ζεν ογνε}. The manuscript sa 52 contains a correct version raising no doubts.

\textbf{Isa 47:15}

The Coptic expression \textit{κατά ρω} (“by himself”) consists of the Greek preposition \textit{κατά} and the pre-suffixal form \textit{ρω}, derived from the noun \textit{ρω} (“mouth”\textsuperscript{192}), to which the 3sg. masculine suffix 4 was attached. The correct notation should, however, take the form of \textit{κατά ρω}. Both our manuscript sa 52 and sa 48 include reading with the shortened omicron vowel \textit{ρω}. Crum’s dictionary does not take into account the pre-suffixal form *\textit{ρω}. However, we find it in the Polish-language Coptic dictionary, which was developed by Wincenty Myszor. It even includes the whole expression \textit{κατά- ρω}.\textsuperscript{193} We, therefore, adopt the expression \textit{κατά ρω} as an alternative to \textit{κατά ρω}.

\textbf{Isa 48:1}

In the manuscript sa 48, we find the form \textit{νετ[ει]πε}, in which the relative structure \textit{ετ[ει]πε} has been nominalised by adding the plural article N-. Thus, the structure \textit{νετ[ει]πε} literally means “those who do”\textsuperscript{194} and is a continuation of forms such as \textit{νένταιταμογυ} (“who are called”) and \textit{νετωρπκ} (“who swear”).

The reading of the manuscript sa 52 is somewhat less clear here. The lack of an article means that the relative form \textit{ετειπε} could refer to the noun preceding

\textsuperscript{188} Cf. Crum, Coptic Dictionary, 392a.
\textsuperscript{189} Lust, Greek-English Lexicon, 209b.
\textsuperscript{190} Crum, Coptic Dictionary, 571b.
\textsuperscript{191} Crum, Coptic Dictionary, 572a.
\textsuperscript{192} Crum, Coptic Dictionary, 288a.
\textsuperscript{193} W. Myszor, Podręczny słownik języka koptyjskiego (Warszawa: Wydawnictwo Akademickie Dialog 1996) 54a.
\textsuperscript{194} The entire Coptic expression \textit{νετειπε μπεγμεεγε} is translated by us as “those who remember” (see Crum, Coptic Dictionary, 84a).
it ΠΝΟΥΤΕ ΜΠΙΛΛΑ (“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 — ἔΤΕΙΠΕ 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 μιμησκόμενοι not preceded by an article. In our study, we leave the reading ἔΤΕΙΠΕ 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 ΑΥΕΙΜΕ appears, which means literally “they understood.” The DECOT study\(^\text{195}\) suggests that ΑΥΕΙΝΕ,\(^\text{196}\) should be the correct reading, although this claim is difficult to agree with. The verb ΕΙΝΕ means “to bring,” “to bear.”\(^\text{197}\) 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 ΑΥΟΥΕΙΝΕ. The verb ΟΥΕΙΝΕ means “to pass by”\(^\text{198}\) 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,\(^\text{199}\) we find information suggesting that the Sahidic text contains the Greek equivalent of ἀκουστόν σοι ἐγενετο (lit. “it became audible to you”). However, neither in the manuscript sa 52 manuscript, nor sa 48, nor sa 108\(^\text{l}\) do we find an equivalent of the Greek γίνομαι. The Coptic text is a translation of the Greek ἠκουσας (“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. ἐνετείλαντο. Indeed, the Coptic verb was grammatically notated in the plural as ΑΥΖΩΝ (“they commanded”). However, since the subject of the verb is neuter in the Septuagint (τὰ γλυπτὰ καὶ τὰ χωνευτὰ), 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\(^\text{l}\).


\(^{198}\) Crum, \textit{Coptic Dictionary}, 483b.

\(^{199}\) Ziegler, \textit{Septuaginta}, 301.
employs a certain degree of freedom here.\footnote{Cf. F. Blass – A. Debrunner, \textit{Grammatica del greco del Nuovo Testamento}, 2 ed. (Introduzione allo studio della Bibbia. Suplementi 2; Brescia: Paideia 1997) § 133.} In the text of Isa 48:5, both the verb ἐνετείλατο and ἐνετείλαντο would be translated into Coptic as \textit{αγών}. Ziegler’s remark does not therefore seem necessary.

\textbf{Isa 48:6}

The beginning of the verse ἥκούσατε πάντα (“you have heard all things”) was translated into Coptic as \textit{ατετνώτῳ ἐροοῦ θῃροῦ}. Ziegler’s critical apparatus suggests that the Coptic translation reads as if there was pronoun ἀντά before a Greek πάντα.\footnote{Ziegler, \textit{Septuaginta}, 302.} Given that the Coptic verb “to hear” is used in the structure \textit{ἐροό =},\footnote{Cf. Layton, \textit{Coptic Grammar}, § 514.} Ziegler’s remark is incorrect. Greek ἥκούσατε πάντα must be translated precisely as \textit{ατετνώτῳ ἐροοῦ θῃροῦ}.

\textbf{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᾽ ἑρήμου ἀξεῖ αὐτούς, which NETS translates: \textit{Even if they are thirsty, he will lead them through the wilderness.} In the Coptic text, we read \textit{αγὼν ὑπάνειβε UInteger πξαἱε}: The introduced punctuation mark clearly shows that the Coptic translator reads the Greek δι᾽ ἑρήμου together with what proceeds it (καὶ ἐὰν διψήσωσι δι᾽ ἑρήμου). Thus, the meaning of the first part of the verse is changed: \textit{Even if they are thirsty in the wilderness}.

2) The rest of the Coptic translation poses interpretation difficulties: \textit{ἑιναεμ Μυοῦ Ναῦ}. The verb form \textit{ἑιναεμ} is especially complicated. The initial \textit{ε}– is probably a \textit{circumstantial converter}, which appears here quite unexpectedly. Perhaps it is a result of a diittography error (the preceding \textit{πξαἱε} ends in the same vowel). Alternatively, it could constitute \textit{scriptio plena} of the 3sg. masculine pronoun – \textit{ε}–, notated here as \textit{ειν}–. A corresponding structure can be found in Eccles 11:8 \textit{ερώναντρῳ μώνε οὐμνῃκε νπομπε ειναεγγρανε νῃτού θῃροῦ} (“For even if a person will live many years, in them all he will be merry”). The manuscript sa 48 contains the expected form \textit{ειναei} in Isa 48:21.

The next element is the \textit{future auxiliary} \textit{να–}, followed by the verb \textit{εἰμ–}. This is probably the prenominal form of the verb \textit{εἰνε} (“to bring”), which should have been notated as \textit{εν–}.$^\footnote{Crum, \textit{Coptic Dictionary}, 78b.}$ In our verse, the consonant \textit{N} could have been replaced by \textit{M} because of the following noun \textit{Μοοῦ}. The Coptic translation

\footnotetext[201]{Ziegler, \textit{Septuaginta}, 302.}
\footnotetext[202]{Cf. Layton, \textit{Coptic Grammar}, § 514.}
\footnotetext[203]{Crum, \textit{Coptic Dictionary}, 78b.}
The Biblical Annals

EvnæM MOOY NAY 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: 隽NaM MOOY NAY.

A horizontal line appearing above the final consonant is another element hindering an unambiguous reading of the verb form EVNÆM in the manuscript sa 52. It could indicate the beginning of the next word, marking it as the direct object of ÙMOOY. We would then obtain the notation EVNÆ ÙMOOY NAY. The verb NAE, which is one of the ways of notating the verb NA 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 EVNÆ {ÙMOOY} NAY 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: áyw on evwaneibe 2M πxæïẹ. EVNÆM MOOY NAY 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 áyw 隽Næine NAY EBOA 2N TΠEΠA literally means *he will bring forth for them out of a rock*. It lacks the direct object of the verb ËINE (“to bring”\(^{205}\)). The noun ὕδωρ (“water”), which in the Coptic translation would correspond to the form ÑOYMOOY is such an object in the text of LXX. The literal translation of the Greek ὕδωρ ἐκ πέτρας ἐξάξει αὐτοῖς should therefore be áyw 隽Næine <ÑOYMOOY> NAY EBOA 2N TΠEΠA.

Translated by Grzegorz Knyś

Bibliography


Bąk, T.B., “A Critical Edition and Philological Analysis of the First Chapter of Deutero-Isaiah (Isa 40) on the Basis of the Coptic Manuscript sa 52 (M 568) in Light of Other Coptic Manu-

\(^{204}\) Crum, Coptic Dictionary, 216b.

\(^{205}\) Crum, Coptic Dictionary, 78b.


Schüssler, K., Das sahidische Alte und Neue Testament: sa 185–260 (Biblia Coptica 2/2; Wiesbaden: Harrassowitz 2015).
Wessely, C., Griechische und koptische Texte theologischen Inhalts (Studien zur Palaeographie und Papyruskunde 15; Leipzig: Haessel 1914) IV.
Zoega, G., Catalogus codicum copticorum manu scriptorum qui in museo Borgiano velitris adservantur (Roma: Typis Sacrae Congregationis de Propaganda Fide 1810).