

# Critical Edition and Philological Analysis of Isa 51–52 based on 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  
tbak@kul.pl

 <http://orcid.org/0000-0003-0328-0282>

**ABSTRACT:** This article constitutes a critical edition, translation and philological analysis of Isa 51–52 based on Coptic manuscript sa 52 and other available manuscripts in the Sahidic dialect. The first part outlines general information about the section of codex sa 52 (M 568) that contains the analysed text. This is followed by a list and brief overview of other manuscripts featuring at least some verses from Isa 51–52. The main part of the article focuses on the presentation of the Coptic text (in the Sahidic dialect) and its translation into English. The differences identified between the Sahidic text and the Greek Septuagint, on which the Coptic translation is based, are illustrated in a tabular form. It includes, for example, additions and omissions in the Coptic translation, lexical changes and semantic differences. The last part of the article aims to clarify more challenging philological issues observed either in the Coptic text itself or in its relation to the Greek text of the LXX.

**KEYWORDS:** Coptic language, Sahidic dialect, Book of Isaiah, Deutero-Isaiah, sa 52 (M 568), CLM 205, edition of Isa 51–52

After the third Servant Song (Isa 50:4–9), the Book of Isaiah contains an exhortation to put one's hope in God (Isa 51:1–8). God wants to raise the spirits of a group of his faithful who have been overwhelmed by doubt at the thought that there are few of them and they are weak. God will increase the number of his followers just as he once increased the number of Abraham's descendants (Isa 51:1–3). The faithful are encouraged to endure despite the insults and intrigues of evil men (51:7–8). God stands by those who are faithful to Him. The symbol of His power is His mighty "arm" (51:9–16).

In verses 51:17–23, the author addresses the people of Jerusalem. The inhabitants of the Holy City have been weakened in the past by the "cup of the Lord's wrath" (v. 17). Now, however, there is consolation in store for them. Zion is to awaken and put on the splendid "garment of joy" (52:1–2). The people who had been exiled into Babylonian captivity would now be able to return to their homeland (52:3–12).

The last three verses of Chapter 52 already belong to the final, fourth, of the servant songs, covering the entire Chapter 53. For reasons of arrangement, they will be included in the present study, which is an edition of the Coptic text of Isa 51–52.

It is a continuation of chapters of the Book of Isaiah studied to this date.<sup>1</sup> It will be conducted mainly on the basis of the Sahidic manuscript, assigned number sa 52<sup>2</sup> in Karlheinz Schüssler's study (and M 568 in Leo Depuydt's study),<sup>3</sup> which is also listed as CLM 205 in the Archaeological Atlas of Coptic Literature database.<sup>4</sup> This work is based on both the photographic edition (referred to as a *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 available at: <https://archive.org/details/PhantouLibrary>.<sup>5</sup> Coloured photos are also available as part of the Digital Edition of the Coptic Old Testament (DECOT) project at: <http://coptot.manuscriptroom.com/manuscript-workspace>.<sup>6</sup>

However, some caution should be exercised when reading the transcription on the DECOT website, as some mistakes can be found there. An example is the spelling of the second line of the left-hand column on page 106 (f. 52<sup>v</sup>, Copt.  $\overline{\text{PH}}$ , Isa 51:6). The transcription of the text has been spelt as  $\overline{\text{NAP}} \overline{\text{PALOE}}$ , whereas in the manuscript there is  $\overline{\text{NAP}} \overline{\text{PELOE}}$ .<sup>7</sup> On the same page in the fifth and sixth lines of the right-hand column (Isa 51:10), the DECOT transcription reads  $\overline{\text{NNENTAYNAZMOY}}$ , whereas in the manuscript clearly reads  $\overline{\text{NNENTAYTAZMOY}}$ . In the same column, in lines 18–19 (Isa 51:12) on the DECOT page, the text reads  $\overline{\text{PETCOTCT}} \overline{\text{MMO}}$ , while the manuscript reads  $\overline{\text{PETCOTC}} \overline{\text{MMO}}$ .

A mistake can also be found on p. 108 (f. 53<sup>v</sup>, Copt.  $\overline{\text{Pi}}$ , Isa 52:7) in lines 19 and 20 of the right-hand column. In the manuscript it reads  $\overline{\text{EPOYOYXAI}}$ , and in the transcription on the DECOT page, there is a “shortened” version –  $\overline{\text{EPOYXAI}}$ . On the same page, in line 24 of the right-hand column (Isa 52:8), it reads  $\overline{\text{NNETZAPEZ}}$ . The DECOT transcription drops one letter, spelling this word as  $\overline{\text{NNETAPEZ}}$ .

1 The edition of the text of Proto-Isaiah (Isa 1–39) based on manuscript sa 52 is available in: T. Bağ, *Proto-Isaiah in the Sahidic Dialect of the Coptic Language. Critical Edition on the Coptic Manuscript sa 52 (M 568) and Other Witnesses* (PO 251; Turnhout: Brepols 2020) 343–660. A study of Isa 40 can be found in the article: T. Bağ, *Isa 40*. Text of Isa 41 is available in: T. Bağ, *Isa 41*. Text of Isa 42:1–44:4 was published in: T. Bağ, *Isa 42:1–44:4*. Text of Isa 44:6–45:25 was studied in: T. Bağ, *Isa 44:6–45:25*. Chapters of Isa 46–48 are included in: T. Bağ, *Isa 46–48*. Chapters Isa 49–50 are available in T. Bağ, *Isa 49–50*.

2 K. Schüssler, K., *Das sahidische Alte und Neue Testament: sa 49–92* (Biblia Coptica 1/3; Wiesbaden: Harrassowitz 1998) 17–19.

3 History and description of the manuscript: Bağ, *Proto-Isaiah*, 13–28. See also: L. Depuydt, *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library* (Corpus van verlichte handschriften 4. Oriental Series 1; Leuven: Peeters 1993) 20–22.

4 See <https://atlas.paths-erc.eu/manuscripts/205> [accessed: 26.02.2022].

5 Isa 51:1 begins at: <https://archive.org/details/PhantouLibrary/m568%20Combined%20%28Bookmarked%29/page/n103/mode/2up?view=theater> [accessed: 26.02.2022].

6 The beginning of Isa 51:1 is available at: [https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvoRaXyDe0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvD-M\\_-XL8](https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvoRaXyDe0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvD-M_-XL8) [accessed: 26.02.2022].

7 All mistakes in the DECOT transcription indicated here can be verified at: [https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvoRaXyDe0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvD-M\\_-XL8](https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvoRaXyDe0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvD-M_-XL8) [accessed: 4.05.2022].

The numbering of folios in this study is in line with the *facsimile* numbering applied by the Vatican Library. As the numbering on the Digital Edition of the Coptic Old Testament (DECOT) website does not coincide with the *facsimile* edition, to avoid ambiguity, the original Coptic page numbers will also be indicated.

This study combines the task of diplomatic editing with that of critical editing. Apart from the preferred manuscript sa 52 from the Pierpont Morgan collection, editions of all other currently available Coptic manuscripts in the Sahidic dialect, which include at least some verses from Isa 51–52, will be taken into consideration. Symbols in the critical apparatus – exclamation mark in superscript: <sup>!</sup> – will suggest reading more similar to the Greek text of the Septuagint.

Critical edition and philological analysis of the selected fragment will be carried out according to the order adopted in the study of the earlier chapters of the Book of Isaiah. Therefore, it will include: 1) a general description of the folios of manuscript sa 52 containing the text of Isa 51–52; 2) a presentation of Sahidic manuscripts including at least some verses of Isa 51–52; 3) a presentation of the Coptic text based on manuscript sa 52, taking into account other available witnesses; 4) an English translation; 5) a list of differences found between the Greek text of the LXX and its Coptic translation, 6) an analysis of more challenging philological phenomena observed in the Coptic fragment of Isa 51–52.

## 1. General Information About Ms sa 52

The text of Isa 51 begins in line 24 of the left-hand column on page 105 (f. 52<sup>r</sup>, Copt.  $\overline{\text{PZ}}$ ) and ends in line 3 of the left-hand column on page 108 (f. 53<sup>v</sup>, Copt.  $\overline{\text{PT}}$ ). The text of Isa 52 ends in line 9 of the right-hand column on page 109 (f. 54<sup>r</sup>, Copt.  $\overline{\text{PTA}}$ ). Two chapters, Isa 51–52, comprise almost nine columns of text.

As has already been noted in the study of earlier chapters, the writing material has not been chosen particularly carefully. Page 109 (f. 54<sup>r</sup>, Copt.  $\overline{\text{PTA}}$ ) even shows a small perforation in the middle of line 10 of the right-hand column. Since no letters are missing from this text, the perforation must have existed from the very beginning.<sup>8</sup>

### Columns and method of writing

Columns contain varying numbers of lines of text. The smallest number is 33 in both columns on p. 107 (f. 53<sup>r</sup>, Copt.  $\overline{\text{PT}}$ ) and in the left-hand column on p. 108 (f. 53<sup>v</sup>, Copt.  $\overline{\text{PT}}$ ), and the largest is 36 in the right-hand column on p. 106 (f. 52<sup>v</sup>, Copt.  $\overline{\text{PH}}$ ) and in the left-hand column on p. 109 (f. 54<sup>r</sup>, Copt.  $\overline{\text{PTA}}$ ). The remaining columns have 34 lines each.

<sup>8</sup> This is exactly where Chapter 53 begins. See <https://archive.org/details/PhantoouLibrary/m568%20Comabined%20%28Bookmarked%29/page/n107/mode/2up?view=theater> [accessed: 10.05.2022].

On a few pages, some of the words are added below the columns. Most likely, the scribe wanted to finish the word he had started in this way, without having to move part of the word to the next page. This solution was used on pages:

- 106 (f. 52<sup>v</sup>, Copt.  $\overline{\text{PH}}$ ), where, under the right-hand column, the letters  $\text{ϥ}\dot{\text{I}}\text{ϥ}$  were added, belonging to the word  $\text{ϥ}\dot{\text{I}}\text{ϥ}$ ;
- 107 (f. 53<sup>r</sup>, Copt.  $\overline{\text{PΘ}}$ ), where, under the right-hand column, the letters  $\text{ϩHT}$  were added, belonging to the word  $\text{NTOYMECTϩHT}$ ;
- 108 (f. 53<sup>v</sup>, Copt.  $\overline{\text{P}\dot{\text{I}}}$ ), where two letters  $\text{ϫH}$  were added under the left-hand column which are the last letters of the word  $\text{NϫINϫH}$ .

Throughout the manuscript sa 52, larger initial letters can be found extending beyond the columns of text. They are indicative of an attempt to logically divide the content. They appear in places near which some new thought begins. Larger letters are often accompanied by symbols that could be considered ornamental elements. These take a variety of forms. They sometimes take the form of a cross made of five dots as, for example, on p. 105 (f. 52<sup>r</sup>, Copt.  $\overline{\text{P}\dot{\text{Z}}}$ ) on the left-hand side of the right-hand column. In other places, they take the form of four or six dots, arranged symmetrically and separated by a horizontal line (obelos between dots), as, for example, on p. 105 (f. 52<sup>r</sup>, Copt.  $\overline{\text{P}\dot{\text{Z}}}$ ) at the left-hand column. Slightly less frequently, they may take the form of a *coronis*, resembling a heart or a leaf in shape, as can be seen, for example, on p. 108 (f. 53<sup>v</sup>, Copt.  $\overline{\text{P}\dot{\text{I}}}$ ) on the left-hand side of the left-hand column. Even if the above symbols had an ornamental function, it has to be noted that their shape is fairly primitive and does not show much effort on the part of the scribe in the careful preparation of their manuscript.

The text of Isaiah is in black ink. The larger letters, written to the left of the columns, were later covered in red ink. It is difficult to say conclusively whether the red ink was used by the original scribe or applied later.

### Corrections in the Text

It is also possible to find places where the original letter has been obliterated and a new character has been inserted in its place. An example is line 13 of the left-hand column on page 106 (f. 52<sup>r</sup>, Copt.  $\overline{\text{PH}}$ , Isa 51:7) where one can read  $\text{ϩ}\overline{\text{M}} \text{PEYϩHT}$ . There was previously another character – perhaps an  $\text{ϥ}$  – where the letter  $\text{Y}$  now appears. Thus, the earlier possessive genitive  $\text{PE}\text{ϥ}$ - (“his”) would be replaced, according to the context, by the form  $\text{PEY}$ - (“their”). The letter  $\text{Y}$  has a slightly different shape, which may indicate that the correction was applied at a later time by another scribe.

In some places, missing letters are added above a line of text. An example can be found at the beginning of Isa 51:8 (p. 106, f. 52<sup>v</sup>, Copt.  $\overline{\text{PH}}$ , line 18 of the left-hand column), where the participle  $\text{Γ}\text{ⲗ}\text{P}$  is in superscript. In the edition presented in this paper, the spelling  $\text{V}\text{Γ}\text{ⲗ}\text{P}$ / has been used at this point. Similarly, on the same page, in line 22 of the right-hand column (Isa 51:12), the initial letter of the word  $\text{ϥ}\text{ϩ}\text{ⲗ}\text{ϥ}\text{M}\text{OY}$  has been added above the text. On page 108 (f. 53<sup>v</sup>, Copt.  $\overline{\text{P}\dot{\text{I}}}$ , Isa 52:7) in line 15 of the right-hand column, the letter  $\text{C}$ , belonging to the word  $\text{NOY}\text{C}/\text{MH}$ , has also been added above the text.

In line 20 of the left-hand column on page 106 (f. 52<sup>v</sup>, Copt.  $\overline{\text{PH}}$ , Isa 51:8) the conjunction  $\text{AY}\overline{\text{W}}$  has been written on the left-hand side of the column. It was probably added later.

#### Final nasal –N

As in the earlier fragments of the manuscript, the letter –N, occurring at the end of a line, is sometimes written as a supralinear stroke in the pages with the text of Isa 51–52. An example can be seen in line 10 of the left-hand column on page 106 (f. 52<sup>v</sup>, Copt.  $\overline{\text{PH}}$ , Isa 51:7) in the word  $\text{NETCOOY}\overline{\text{}}$ . In this edition, the word has been spelt as  $\text{NETCOOY(N)}$ . Similarly as in line 20 of the right column on p. 107 (f. 53<sup>r</sup>, Copt.  $\overline{\text{P}\overline{\text{O}}}$ , Isa 51:17) the word  $\text{T}\overline{\text{W}}\text{OY}\overline{\text{}}$  can be seen, spelt in this edition as  $\text{T}\overline{\text{W}}\text{OY(N)}$ . On p. 108 (f. 53<sup>v</sup>, Copt.  $\overline{\text{P}\overline{\text{I}}}$ , Isa 52:2) in line 17 on the left-hand column,  $\overline{\text{N}\overline{\text{C}}\overline{\text{I}}\overline{\text{W}}\overline{\text{}}$  is found which, obviously, should be read as  $\overline{\text{N}\overline{\text{C}}\overline{\text{I}}\overline{\text{W}}\text{N}}$ .

However, the author of the manuscript does not apply this principle consistently. For example, in line 9 of the left-hand column on page 106 (f. 52<sup>v</sup>, Copt.  $\overline{\text{PH}}$ , Isa 51:6) the scribe spelt the word  $\overline{\text{W}\overline{\text{X}}\overline{\text{N}}}$  at the end.

#### Nomina sacra

Occasionally, *nomina sacra* can be observed in the text. However, there is insufficient attention to the accuracy of their spelling. In line 28 of the left-hand column on p. 106 (f. 52<sup>v</sup>, Copt.  $\overline{\text{PH}}$ , Isa 51:9), the word  $\overline{\text{Θ}\overline{\text{I}}\overline{\text{Λ}}\overline{\text{H}}\overline{\text{M}}}$  is encountered with a very clearly marked horizontal line. The same *nomen sacrum* on p. 107 (f. 53<sup>r</sup>, Copt.  $\overline{\text{P}\overline{\text{O}}}$ , Isa 51:17) in line 21 of the left-hand column has been spelt as  $\overline{\text{Θ}\overline{\text{I}}\overline{\text{Λ}}\overline{\text{H}}\overline{\text{M}}}$ . A clear horizontal line has been drawn over the entire word.

On p. 107 (f. 53<sup>r</sup>, Copt.  $\overline{\text{P}\overline{\text{O}}}$ , Isa 51:20), in line 13 of the right-hand column, the unusual spelling  $\overline{\text{Π}\overline{\text{O}}\overline{\text{C}}}$  is found, which is probably an abbreviation for  $\overline{\text{Π}\overline{\text{X}}\overline{\text{O}}\overline{\text{E}}\overline{\text{I}}\overline{\text{C}}}$  (the LXX reads  $\overline{\text{κ}\overline{\text{ύ}}\overline{\text{ρ}}\overline{\text{ι}}\overline{\text{ο}}\overline{\text{ς}}$  here). It is difficult to explain the reason why the DECOT uses the spelling  $\overline{\text{Π}\overline{\text{O}}\overline{\text{C}}}$ .<sup>9</sup> The author of the transcription probably abbreviated the Greek  $\overline{\text{κ}\overline{\text{ύ}}\overline{\text{ρ}}\overline{\text{ι}}\overline{\text{ο}}\overline{\text{ς}}$  in this way. On p. 108 (f. 53<sup>v</sup>, Copt.  $\overline{\text{P}\overline{\text{I}}}$ , Isa 52:3) in line 18 of the left-hand column, the same word  $\overline{\text{Π}\overline{\text{X}}\overline{\text{O}}\overline{\text{E}}\overline{\text{I}}\overline{\text{C}}}$  can be found, spelt this time as  $\overline{\text{Π}\overline{\text{X}}\overline{\text{O}}\overline{\text{E}}\overline{\text{C}}}$ .

Despite some imperfections, the reading of the Coptic text of Isa 51–52 does not present any major difficulties. The manuscript of sa 52 (M 568) is undoubtedly the best-preserved witness to the Sahidic version of the Book of Isaiah.

## 2. List of Manuscripts with the Text of Isa 51–52 in the Sahidic Dialect of the Coptic Language

Fragments of chapters 51–52 of the Book of the Prophet Isaiah can be found in several other manuscripts, not as complete as sa 52. With regard to the names of the manuscripts, precedence will be given to the designations used in Schüssler's study.<sup>10</sup> Database identifiers

<sup>9</sup> See [https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeEC-wvoRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvDM\\_-XL8](https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeEC-wvoRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvDM_-XL8) [accessed: 4.05.2022].

<sup>10</sup> K. Schüssler, *Das sahidische Alte und Neue Testament* (Biblia Coptica 1/1–4/4; Wiesbaden: Harrasowitz 1995–2015).

will also be provided where possible. Some verses of Isa 51–52 can be found in the following manuscripts:

**Sa 48 (CLM 40<sup>11</sup>, LDAB 108542<sup>12</sup>):** a papyrus codex, held in the Bibliotheca Bodmeriana in Geneva, identified as Papyrus Bodmer XXIII. It is preserved in fairly good condition.<sup>13</sup> It includes the text of Isa 47:1–51:17 and Isa 52:4–66:24. The missing pages, numbered  $\overline{\text{K}\alpha}$  and  $\overline{\text{K}\beta}$  (21 and 22), contain Isa 51:18–52:4. This study will therefore use the verses: **Isa 51:1–17** and **52:4–14**. The manuscript is included in Peter Nagel's list.<sup>14</sup>

The manuscript is dated 375–450.<sup>15</sup> Due to its early origins, it is an invaluable aid in the edition of parts of the Book of Deutero-Isaiah and the entire Book of Trito-Isaiah.<sup>16</sup> The manuscript was edited by Rodolph Kasser in 1965.<sup>17</sup> The manuscript has already been used in the study of earlier chapters of Deutero-Isaiah.<sup>18</sup>

**Sa 105<sup>L</sup>.4:** the folio forms part of a parchment lectionary with biblical texts from both the Old and New Testaments. The page numbered by Schüssler as sa 105<sup>L</sup>.4 is stored in Vienna in the Österreichische Nationalbibliothek under the number **K 9880**.<sup>19</sup> It includes the text of Isa 63:7–11; 53:1–3, and **Isa 52:13–15**, which is of interest for this study. This latter passage covers the left-hand column on the page identified by the Coptic number  $\overline{\text{PK}\beta}$  (= 122). The column is preceded by the title:  $\text{HC}\alpha\dot{\iota}\alpha\text{C}$ . It is estimated that the manuscript dates back to between the 10th<sup>20</sup> and 12th centuries.<sup>21</sup> The manuscript was included in the Arthur Vaschalde list as **SER 25**.<sup>22</sup> The text was edited by Carl Wessely.<sup>23</sup> An elec-

11 See <https://atlas.paths-erc.eu/manuscripts/40> [accessed: 3.05.2022].

12 See <https://www.trismegistos.org/tm/index.php?searchterm=LDAB%20108542> [accessed: 3.05.2022].

13 The facsimile of the codex in an electronic form is available at: <https://bodmerlab.unige.ch/fr/constellations/papyri/barcode/1072205362> [accessed: 3.05.2022]. The fragment of Isa 51–52, which is relevant to this study, begins at <https://bodmerlab.unige.ch/fr/constellations/papyri/mirador/1072205362?page=034> [accessed: 3.05.2022].

14 P. Nagel, "Editionen koptischer Bibeltexte seit Till 1960," *APF* 35 (1990) 60.

15 K. Schüssler, *Das sabidische Alte und Neue Testament: sa 21–48* (Biblia Coptica 1/2; Wiesbaden: Harrassowitz 1996) 106. See also <https://atlas.paths-erc.eu/manuscripts/40> [accessed: 3.05.2022].

16 For more information see: Schüssler, *Sa 21–48*, 106; R. Kasser, *Papyrus Bodmer XXIII. Esaie XLVII, 1–LXVI, 24* (Cologny – Genève: Bibliotheca Bodmeriana 1965) 7–33.

17 Kasser, *Papyrus Bodmer XXIII*.

18 See description of the manuscript in: Bağ, *Isa 46–48*, 604–605.

19 K. Schüssler, *Das sabidische Alte und Neue Testament: sa 93–120* (Biblia Coptica 1/4; Wiesbaden: Harrassowitz 2000) 44. More information on the entire manuscript sa 105<sup>L</sup> can be found on pages 41–46.

20 W.C. Till, "Papyrussammlung der Nationalbibliothek in Wien. Katalog der koptischen Bibelbruchstücke. Die Pergamente," *ZNW* 39 (1940) 39.

21 G.W. Horner, *The Coptic Version of the New Testament in the Southern Dialect, Otherwise Called Sahidic and Thebaic, with Introduction, Critical Apparatus, and Literal English Translation*. III. *The Gospel of S. John* (Oxford: Clarendon Press 1911) 383.

22 A. Vaschalde, "Ce qui a été publié des versions coptes de la Bible," *RB* 29 (1920) 249. The number 25 in Vaschalde's list refers to an edition of the manuscript (see Wessely 1909, 64).

23 Wessely 1909, 64, no. 25a. Editing was carried out by hand. On p. 66, there is a handwritten rendering of the first five lines of the column (title  $\text{HC}\alpha\dot{\iota}\alpha\text{C}$  and the verse Isa 52:13).

tronic edition can also be found on the DECOT website, where the manuscript appears under the number **sa 298L (ID 620298)**.<sup>24</sup>

**Sa 108<sup>L</sup> (CLM 3288<sup>25</sup>)**: this manuscript is a bilingual (Coptic-Arabic) lectionary consisting of 189 pages and containing the readings for the Holy Week. Its full shelfmark is **Rom, BV, Borgia copto 109, cass. XXIII, fasc. 99**. It comes from the White Monastery in Sohag. Currently, it is kept in the Vatican Library.<sup>26</sup> The manuscript is dated at a fairly late period, between the 12th and 14th centuries.<sup>27</sup> The manuscript has already been used several times for editions of earlier chapters of Proto- and Deutero-Isaiah.<sup>28</sup>

The passage Isa 52:13–53:12 was edited by Augustinus Ciasca, in whose manuscript it was designated as IC.<sup>29</sup> This study will use the edition of **Isa 52:13–15**.<sup>30</sup> These three verses were also published by Émile Amélineau.<sup>31</sup> They are included in Vaschalde's list as part of *Collection Borgia*, where they appear under the number Z. 99 CA.<sup>32</sup> Photographs of the manuscript and its electronic edition are available on the DECOT website, where the lectionary appears as **sa 16L (ID 620016)**.<sup>33</sup>

**Sa 187 (CLM 991,<sup>34</sup> TM 107819,<sup>35</sup> LDAB 107819<sup>36</sup>)**: it is a fragment of a parchment page measuring 8.9 x 9.4 cm, from a small-sized codex belonging to the **Oxford, BL** (= Bodleian Library) collection. The shelfmark of the fragment in this study is **Copt. g. 9**. Both its *recto* and *verso* sides retain traces of page numbers **ḄZ** and **ḄH**, which

24 <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=620298> [accessed: 20.05.2022].

25 <https://atlas.paths-erc.eu/manuscripts/3288> [accessed: 20.05.2022].

26 More detailed information on the manuscript is available in: Schüssler, *Sa 93–120*, 49–69.

27 Henri Hyvernat (“Étude sur les versions coptes de la Bible. II. – Ce qui nous est parvenu des versions égyptiennes,” *RB* 5 [1896] 548–549) argues in favour of the earliest date, falling around the 12th/13th century. Horner (*Coptic Version of the New Testament*, III, 383) estimates that the lectionary was created “not earlier than XIII [century]”; Balestri moves this date to the 13th or 14th century (P.J. Balestri, *Sacrorum Bibliorum Fragmenta Copto-Sabidica Musei Borgiani*, III. *Novum Testamentum* [Roma: Typographia Polyglotta S. C. de Propaganda Fide 1904] LXI); Ciasca (*Sacrorum Bibliorum fragmenta*, I, XXVII) opts for the late 14th century; Alfred Rahlfs (*Die alttestamentlichen Lektionen der griechischen Kirche* [MSU 5; Berlin: Weidmann 1915] 163) speaks of ca. 1400.

28 See Bąk, *Proto-Isaiah in the Sahidic Dialect*, 364–365; Bąk, *Isa 40*, 77–78; Bąk, *Isa 46–48*, 605–606; Bąk, *Isa 49–50*, 9–10.

29 Ciasca, *Sacrorum Bibliorum fragmenta*, II, 241–243.

30 Ciasca, *Sacrorum Bibliorum fragmenta*, II, 241.

31 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.

32 Vaschalde, “Ce qui a été publié des versions coptes de la Bible,” 247. The designation Z. 99 refers to a study by Georg Zoega (*Catalogus codicum copticorum manu scriptorum qui in museo Borgiano velutris adservantur* [Roma: Typis Sacrae Congregationis de Propaganda Fide 1810] 189–192). The added abbreviation CA stands for the aforementioned edition of A. Ciasca. It is worth noting that in Zoega's study, the number 99 was written as CXIX (probably should be XCIX) (see Zoega, *Catalogus*, 189), and in Ciasca's edition as IC (see Ciasca, *Sacrorum Bibliorum fragmenta*, II, 241). The first volume by Ciasca also includes a description of the entire manuscript (*Sacrorum Bibliorum fragmenta*, I, XXVI–XXVIII).

33 <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=620016> [accessed: 20.05.2022].

34 <https://atlas.paths-erc.eu/manuscripts/991> [accessed: 18.05.2022].

35 <https://www.trismegistos.org/text/107819> [accessed: 18.05.2022].

36 <https://atlas.paths-erc.eu/manuscripts/991> [accessed: 18.05.2022].

can be identified as 47 and 48. Schüssler speculates that the entire manuscript of the Book of Isaiah consisted of two volumes. The second volume, where the page of interest would belong, retained its independent numbering, starting with 1. Otherwise, it would be difficult to explain the fact that the fragments of Isa 52 and 53 are so close to the beginning of the book, on pages 47 and 48. There is also the possibility that numbers 47 and 48, due to the deterioration of the manuscript, have not been read correctly.<sup>37</sup> So far it has not been possible to identify the codex to which the page in question could possibly belong.

The manuscript was found in 1907 during work carried out by the British School of Archaeology at Deir Bala'izah, south of Assiut. Palaeography dates the manuscript to the 5th century.<sup>38</sup> The text is very difficult to read.<sup>39</sup> The manuscript was edited by Paul Kahle.<sup>40</sup> It was included in Walter Till's list.<sup>41</sup> On the Digital Edition of the Coptic Old Testament (DECOT) website, the manuscript is catalogued as sa 2139 (ID 622139). A transcription of the text can also be found there.<sup>42</sup>

Manuscript sa 187 on its *recto* side contains the text of **Isa 52:14b–15; 53:1–2a**, and, on the *verso* side, **Isa 53:2b–4**. This study will use a section of the *recto* side, specifically the two verses of **Isa 52:14b–15**.

**Sa 230.1 (CLM 1384,<sup>43</sup> TM 108187<sup>44</sup>):** the manuscript is a parchment palimpsest. The full catalogue name of the manuscript is **London, BL, Or. 4717 (5)**. It was found in Egypt, in the area of Fayyûm. It is difficult to date it. It is probably from the 4th century.<sup>45</sup> The Coptic text, written over an earlier Latin and Greek text, consists of passages from Isaiah and Hosea. It is estimated that the Coptic text dates back to the 7th century.<sup>46</sup> Small photographs of the manuscript are available on the DECOT website, showing very heavy damage to most of the surviving pages.<sup>47</sup> The manuscript has already been used in the study of Isa 50:11.<sup>48</sup>

The passage of interest to this study are verses **Isa 51:1–15**.<sup>49</sup> The manuscript is included in Vaschalde's list and registered as **BMC 48**.<sup>50</sup> On the website of the Digital Edition of

37 See K. Schüssler, *Das sabidische Alte und Neue Testament: sa 185–260* (Biblia Coptica 2/2; Wiesbaden: Harrassowitz 2015) 20.

38 See <https://4care-skos.mf.no/4care-artefacts/1228/> [accessed: 26.10.2022].

39 See P.E. Kahle, *Bala'izah, Coptic Texts from Deir el-Bala'izah in Upper Egypt* (London: Oxford University Press 1954) I, 332.

40 Kahle, *Bala'izah*, 332–333.

41 W.C. Till, "Coptic Biblical Texts Published after Vaschalde's Lists," *Bulletin of the John Rylands Library* 42 (1959) 228.

42 See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622139> [accessed: 18.05.2022].

43 See <https://atlas.paths-erc.eu/manuscripts/1384> [accessed: 7.05.2022].

44 See <https://www.trismegistos.org/text/108187> [accessed: 7.05.2022].

45 See W. Grossouw, *The Coptic Versions of the Minor Prophets. A Contribution to the Study of the Septuagint* (MBE 3; Roma: Pontifical Biblical Institute 1938) 6. Various proposals for dating can be found in: Schüssler, *Sa 185–260*, 111.

46 This is Schüssler's opinion (see *Sa 185–260*, 111), albeit with a question mark "?".

47 See <http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622154> [accessed: 7.05.2022].

48 See Bağ, *Isa 49-50*, 10.

49 Schüssler, *Sa 185–260*, 112.

50 Vaschalde, "Ce qui a été publié des versions coptes de la Bible," 249.



the Coptic Old Testament (DECOT), it was assigned number **sa 2154**.<sup>51</sup> The edition of manuscript sa 230.1 was prepared by Joel Schleifer.<sup>52</sup>

**CLM 3469**<sup>53</sup> (**TM 111691**)<sup>54</sup>: it is a codex found by Polish archaeologists in 2005 in the area of western Thebes, more specifically on the hill of Sheikh Abd el-Qurna. It is often referred to as the *Qurna Isaiah*.<sup>55</sup> It is currently stored in the museum in Cairo under number 13446. The manuscript is a parchment codex and contains the last part of the Book of Isaiah, or more precisely, chapters **47:14–66:24**. The codex was partially burnt, so the individual folios appear today as loose, individual pages.<sup>56</sup> Alin Suciu attributes the origin of the codex to the late 7th or early 8th century.<sup>57</sup> An electronic edition of the manuscript is available on the website of the Digital Edition of the Coptic Old Testament (DECOT),<sup>58</sup> where the *Qurna Isaiah* appears as **sa 2028 (ID 622028)**. To avoid confusion with the manuscript nomenclature, based on Schüssler's *Biblia Coptica*, adopted in this article, this codex will be referred to as **CLM 3469**. The codex has already been used in the study of earlier chapters of Deutero-Isaiah.<sup>59</sup> The text of interest to this study, **Isa 51–52**, begins on page 26 of the manuscript in line 6 of the right-hand column and ends on page 35 in line 20 of the left-hand column. The text is in very poor condition. Only small fragments can be read.

In order to better illustrate the contents of particular manuscripts, the occurrence of the verses from Isa 51–52 is presented in the table where:

- an “x” means the occurrence of the whole verse,
- an “(x)” means the occurrence of only a fragment of a given verse,
- an empty space means the lack of a given verse in the manuscript.<sup>60</sup>

51 See <http://coptot.manuscriptroom.com/manuscript-catalog/?gaNum=sa%202154> [accessed: 07.05.2022].

52 Schleifer 1909, 15–16. For more information on manuscript sa 230, see: S. Ammirati, “Frammenti inediti di giurisprudenza latina da un palinsesto copto. Per un'edizione delle scripturae inferiores del ms. London, British Library, Oriental 4717 (5),” *Athenaeum* 105 (2017) 736–741; Crum, *Catalogue*, 14; W. Grossouw, “Un fragment sahidique d'Osée II, 9-V, 1 (B.M. Or. 4717 [5]),” *Mus* 47 (1934) 185–204; E.M. Husselman, “A Palimpsest Fragment from Egypt,” *Studi in onore di Aristide Calderini e Roberto Paribeni. II. Studi di papirologia e antichità orientali* (eds. A. Calderini – R. Paribeni) (Milano: Ceschina 1957) 454; E.A., Lowe, *Codices Latini Antiquiores. A Palaeographical Guide to Latin Manuscripts Prior to the Ninth Century. II. Great Britain and Ireland* (New York: Oxford University Press 1935) 205–206; Schleifer 1909, 14–15; Schüssler, *Sa 185–260*, 110–114.

53 See <https://atlas.paths-erc.eu/manuscripts/3469> [accessed: 27.05.2022].

54 See <https://www.trismegistos.org/text/111691> [accessed: 27.05.2022].

55 For more about the discovery itself, see: T. Górecki, “Sheikh Abd el-Gurna,” *Seventy Years of Polish Archaeology in Egypt* (ed. E. Laskowska-Kusztal) (Warszawa: PCMA 2007) 186–187; T. Górecki – E. Wipszycka, “Scoperta di tre codici in un eremo a Sheikh el-Gurna (TT 1151–1152): il contesto archeologico,” *Adamantius* 24 (2018) 118–132.

56 See A. Suciu, “The Sahidic Tripartite Isaiah: Origins and Transmission within the Coptic Manuscript Culture,” *APF* 66/2 (2020) 381–382.

57 Suciu, “The Sahidic Tripartite Isaiah,” 383.

58 See <http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622028> [accessed: 27.05.2022].

59 See Bąk, *Isa 46–48*, 606; Bąk, *Isa 49–50*, 13.

60 See Bąk, *Isa 46–48*, 608.

The contents of the manuscripts are as follows:

### Isa 51

	1	2	3	4	5	6	7	8	9	10	11	12	13
Sa 48	x	x	x	x	x	x	x	x	x	x	x	x	x
Sa 105 <sup>l.4</sup>													
Sa 108 <sup>l</sup>													
Sa 187													
Sa 230.1	(x)	(x)	(x)	(x)	(x)	(x)	(x)	(x)	(x)	(x)	(x)	(x)	(x)
CLM 3469	(x)	(x)	(x)	x	(x)	(x)	(x)	(x)	(x)	(x)	(x)	x	(x)

	14	15	16	17	18	19	20	21	22	23
Sa 48	x	x	x	x						
Sa 105 <sup>l.4</sup>										
Sa 108 <sup>l</sup>										
Sa 187										
Sa 230.1	(x)	(x)								
CLM 3469	(x)	(x)	(x)	(x)	(x)	x	(x)	(x)	(x)	(x)

### Isa 52

	1	2	3	4	5	6	7	8	9	10	11
Sa 48				x	x	x	x	x	x	x	x
Sa 105 <sup>l.4</sup>											
Sa 108 <sup>l</sup>											
Sa 187											
Sa 230.1											
CLM 3469	(x)	(x)	(x)	(x)	(x)	(x)	(x)	(x)	x	(x)	(x)

	12	13	14	15
Sa 48	x	x	x	x
Sa 105 <sup>l.4</sup>		x	x	x
Sa 108 <sup>l</sup>		x	x	x
Sa 187			(x)	x
Sa 230.1				
CLM 3469	(x)	(x)	(x)	(x)

Although the verses of Isa 51–52 are found in several Sahidic manuscripts, none of them contains the complete text. Even in sa 48, which is a very good witness, nine verses are missing. The only complete manuscript containing the entire text of Isa 51–52 is the manuscript of interest to this study, sa 52! This fact is even more in favour of its need to be edited.

### 3. The Sahidic Text of Isa 51–52

As in the case of the previous chapters, the following punctuation marks have been introduced in the edition of the Coptic text:

- < >   pointed brackets to indicate that the text has been completed so that it can be properly understood,
- { }   braces to indicate the scribe's redundant letters (frequently being the effect of dit-tography),
- >   sign to indicate the lack of the given form in the manuscript whose number is given beside it,
- !   exclamation mark in superscript to suggest a more correct reading,
- (N)   to show the places in which the letter **N**, occurring at the end of the line, was sig-nalised by a stroke (**N** supralinear),
- \ /   sign to indicate the letter added subsequently by the scribe above the line,
- / \   sign to indicate the letter added subsequently by the scribe below the line.<sup>61</sup>

The text of Isa 51–52 in the Sahidic dialect of the Coptic language reads as follows:

#### Chapter 51

- v. 1   ϸΩΤḲ̅ ΕΡΟΪ ΝΕΤΠΗΤ Ḳ̅ϸΑ ΤΜΕ· ΑΥΩ ΕΤΩΪΝΕ ΝϸΑ ΠΧΟΕΙϸ· ΘΩΩΤ ΕΤΠΕΤΡΑ  
ΕΤΧΟΟΡ· ΤΑΪ ΕΝΤΑΤΕΤΝΚΕΖΚΩΖϸ· ΑΥΩ ΕΠΕΖΙΕΙΤ ΕΝΤΑΤΕΤḲ̅ΩΑΚΖḲ̅·<sup>v.1</sup>
- v. 2   ΘΩΩΤ ΕΑΒΡΑΖΑΜ ΠΕΤḲ̅ΕΙΩΤ· ΑΥΩ ϸΑΡΡΑ ΤΕΝΤΑϸ† ΝΑ<ΑΚΕ> ΜΜΩΤḲ̅· ϸΕ  
ΝΕ\Ο/ΥΑ ΠΕ ΑΥΩ ΑΪΤΑΖΜΕϸ· ΑΥΩ ΑΪϸΜΟΥ ΕΡΟϸ· ΑΥΩ ΑΪΜΕΡΙΤḲ̅· ΑΥΩ  
ΑΪΤΑΩΟϸ·<sup>v.2</sup>
- v. 3   ΝΤΟ ΖΩΩΤΕ ϸΪΩΝ ΑΙϸΕΠϸΩΠΕ ΤΕΝΟΥ· ΑΥΩ ΑΪϸΕΠϸ ΝΕϸΜΑ ΝΧΑΙΕ ΤΗΡΟΥ·  
ΝΘΕ ΜΠΠΑΡΑΔΙϸΟϸ ΜΠΧΟΕΙϸ· ΑΥΩ ϸΕΝΑΖΕ ΕΟΥΟΥΝΟϸ ΜΝ ΟΥΤΕΛΗΛ Ḳ̅ΖΗΤϸ·  
ΟΥΟΥΩΝΖ ΕΒΟΛ Ḳ̅Ḳ̅ ΟΥΖΡΟΥ ΝϸΜΟΥ·<sup>v.3</sup>

<sup>61</sup> Cf. Bąk, *Isa 46–48*, 609.

#### LI

- v. 1   ΕΡΟΪ: ΕΡΟΕΙ sa 48 | ΕΠΕΖΙΕΙΤ: + Ḳ̅ΠΩΗΙ sa 48, sa 230.1, + Ḳ̅ΠΩḲ̅[Ι] CLM 3469 | ΕΝΤΑΤΕΤ-  
Ḳ̅ΩΑΚΖḲ̅: ΕΝΤΑΤΕΤḲ̅ΩΟΚΖḲ̅ sa 48, sa 230.1, [ΕΝ]ΤΑΤ[ΕΤΝ]Ω[ΟΚΖḲ̅] CLM 3469
- v. 2   ϸΑΡΡΑ: Ε[ϸΑ]ΡΡΑ sa 230.1 | ΑΪΤΑΖΜΕϸ: ΔΕΙΤΑΖΜΕϸ sa 48 | ΑΪϸΜΟΥ: ΔΕΙϸΜΟΥ sa 48 | ΑΪΜΕΡΙΤḲ̅:  
ΔΕΙΜΕΡΙΤḲ̅ sa 48 | ΑΪΤΑΩΟϸ: ΔΕΙΤΑΩΟϸ sa 48
- v. 3   ΝΤΟ ΖΩΩΤΕ: Ḳ̅ΤΩ[Ζ]ΩΤΕ CLM 3469 | ΑΙϸΕΠϸΩΠΕ: ΔΕΙϸΕΠϸΩΠΕ sa 48, [Α]ΪϸΕΠ[ϸΩ]Ḳ̅  
CLM 3469 | ΑΪϸΕΠϸ: ΔΕΙϸΕΠ'ϸΤ' sa 48 | ΝΧΑΙΕ: Ḳ̅ΧΑΕΙΕ sa 48 | ΝΧΑΙΕ ΤΗΡΟΥ: + 'ΑΥΩ †ΝΑΚΩ  
Ḳ̅ΝΕϸΜΑ Ḳ̅ΧΑΕΙΕ ΤΗΡΟΥ sa 48, [ΑΥΩ †ΝΑΚΩ Ḳ̅]ΝΕϸΜΑ Ḳ̅ΧΑΙΕ sa 230.1, ΑΥ[Ω †]ΝΑΚΩ [ΝΝΕ]  
ϸΜΑ Ḳ̅[ΧΑΙΕ] ΤΗΡΟΥ CLM 3469 | ΜΠΠΑΡΑΔΙϸΟϸ: Ḳ̅ΠΠΑΡΑΔΕΙϸΟϸ sa 48, [Ḳ̅ΠΠΑΡΑ]ΔΙϸΟϸ sa 230.1  
| ΕΟΥΟΥΝΟϸ: ΕΥΟΥΝΟϸ sa 48, sa 230.1 | ΟΥΤΕΛΗΛ: ΤΕΛΗΛ sa 230.1 | ΟΥΟΥΩΝΖ: ΟΥΩΝΖ sa 48

- v. 4  $\text{C}\omega\tau\bar{\text{M}} \text{C}\omega\tau\text{M}$  ΠΑΛΛΑΟΣ· ΑΥΩ ΝΡΡΩΟΥ ΧΙ CMH ΕΡΟΪ· ΧΕ ΟῩΝ ΟΥΝΟΜΟΣ ΝΗΥ ΕΒΟΛ ΖΪΤΟΟΤ· ΑΥΩ ΠΑΖΑΠ ΕΥΟΓΟΕΙΝ Ν̄ΝΖΕΘΝΟΣ· <sup>v.4</sup>
- v. 5 ΤΑΔΙΚΑΪΟΣΥΝΗ ΝΑΖΩΝ ΕΖΟΥΝ ΖΝ ΟΥΒΕΠΗ· ΑΥΩ ΠΑΟΥΧΑΪ ΝΗΥ ΕΒΟΛ ΝΘΕ ΜΠΟΥΟΕΙΝ· ΑΥΩ ΝΖΕΘΝΟΣ ΝΑΝΑΖΤΕ ΕΠΑΒΒΟΪ· ΕΡΕΝΝΗCOC ΒΕΕΤ ΕΡΟΪ· ΑΥΩ CΕΝΑΝΑΖΤΕ ΕΠΑΒΒΟΪ· <sup>v.5</sup>
- v. 6  $\text{C}\bar{\text{i}}$  ΝΝΕΤ̄ΝΒΑΛ ΕΖΡΑΪ ΕΤΠΕ· ΝΤΕΤΝCΩΥΤ ΕΠ<ε>CΗΤ ΕΠΚΑΖ· ΝΤΕΤ̄ΝΝΑΥ ΧΕ ΝΤΑΙΤΑΧΡΕ ΤΠΕ Ν (Page 106, f. 52<sup>v</sup>, Copt. P<sup>H</sup>) ΘΕ ΝΟΥΚΑΠΝΟΣ· ΠΚΑΖ ΔΕ ΝΑΡ ΠΕΛCΕ ΝΘΕ ΝΝΕΙΖΟΪΤΕ· ΝΕΤΟΥΗΖ ΔΕ Ζ̄Μ ΠΚΑΖ ΝΑΜΟΥ ΝΘΕ ΝΝΑΪ· ΠΑΟΥΧΑΪ ΔΕ ΝΑΩΩΠΕ ΩΑ ΕΝΕΖ· ΑΥΩ ΝΝΕΤΑΔΙΚΑΪΟΣΥΝΗ ΩΧ̄Ν· <sup>v.6</sup>
- v. 7  $\text{C}\omega\tau\bar{\text{M}}$  ΕΡΟΪ ΝΕΤCΟΥ(Ν) Μ̄ΠΖΑΠ ΠΑΛΛΑΟΣ· ΠΑΪ ΕΤΕΡΕΠΑΝΟΜΟΣ Ζ̄Μ ΠΕΥΖΗΤ· ΜΠ̄ΡΡ ΖΟΤΕ ΖΗΤ̄C Μ̄ΠΝΟΒΝΕC Ν̄ΝΡΩΜΕ· ΑΥΩ Μ̄Π̄CΩΤΠ̄ ΖΗΤ̄C Μ̄ΠΕΥCΩΩC· <sup>v.7</sup>
- v. 8 ΝΘΕ ΓΑΡ/ ΝΟΥΩΤΗΝ ΕCΝΑΡ̄ ΠΕΛCΕ Ζ̄Ν ΟΥΟΓΟΕΪΩ· ΑΥΩ ΝΘΕ ΝΟΥCΟΥCΤ CΕΝΑΟΥΟΜΟΥ ΖΪΤΝ ΟΥΖΟΟΛΕ· ΤΑΔΙΚΑΪΟΣΥΝΗ ΔΕ ΝΑΩΩΠΕ ΩΑ ΕΝΕΖ· ΑΥΩ ΠΑΟΥΧΑΪ ΩΑ ΖΕΝΧΩΜ Ν̄ΧΩΜ· <sup>v.8</sup>
- v. 9 ΤΩΟΥΝΕ· ΤΩΟΥΝΕ· Θ̄ΛΗΜ̄ ΝΤΕ† ΖΪΩΩΤΕ Μ̄ΠΕΟΥ ΜΠΟΥCΒΟΪ ΕΤΟΥΑΑΒ· ΤΩΟΥΝΕ ΝΘΕ Ν̄ΝΩΡΠ ΝΖΟΥ· ΝΘΕ ΝΟΥΧΩΜ ΝΩΑ ΕΝΕΖ· ΝΤΟ ΑΝ ΠΕ <sup>v.9</sup>
- v. 10 ΝΤΑΡ̄ ΘΑΛΑCCA Ν̄ΧΑΪΕ {ε}ΠΜΟΥ Μ̄ΠΝΟΥΝ ΕΤΩ· ΠΕΝΤΑCΚΩ ΜΠΩΪΚ ΝΘΑΛΑCCA Ν̄ΖΙΗ ΝΧΪΟΟΡ̄ ΝΝΕΝΤΑΥΤΑΖΜΟΥ· <sup>v.10</sup>

- v. 4  $\text{C}\omega\tau\bar{\text{M}} \text{C}\omega\tau\text{M}$  ΠΑΛΛΑΟΣ: [Cωτ̄M ΕΡΟΪ] Cωτ̄[M ΕΡΟΪ ΠΑΖΕΘΝΟΣ] sa 230.1 | ΑΥΩ<sup>1</sup>: > sa 230.1 | ΝΡΡΩΟΥ: [ΝΕ]ΡΡΩΟΥ sa 230.1, ΝΕΡΩΟΥ CLM 3469 | ΕΡΟΪ: ΕΡΟΕΙ sa 48 | ΝΗΥ: ΝΗΟΥ sa 48, [ΝΑΕΪ] sa 230.1
- v. 5 ΝΗΥ: ΝΗΟΥ sa 48 | ΕΠΑΒΒΟΪ<sup>1</sup>: ΕΠΑΒΒΟΕΙ sa 48 | ΒΕΕΤ: C[ΩΩΤ] sa 230.1 | ΕΡΟΪ: ΕΡΟΕΙ sa 48 | ΕΠΑΒΒΟΪ<sup>2</sup>: ΕΠΑΒΒΟΕΙ
- v. 6 ΕΖΡΑΪ: > sa 230.1 | ΝΤΕΤ̄ΝΝΑΥ: Τ̄ΕΤ̄ΝΝΑΥ sa 230.1 | ΝΤΑΙΤΑΧΡΕ: Ν̄ΤΑΥΤΑΧΡΕ sa 48, CLM 3469, Ν̄ΤΑΥΤΑΧΡ[Ο] sa 230.1 | ΤΠΕ: [Ν]ΤΠΕ sa 230.1 | ΝΟΥΚΑΠΝΟΣ: ΟΥΚΑΠΝΟΣ sa 48 | ΠΕΛCΕ: Π̄ΛCΕ sa 48, sa 230.1, CLM 3469 | ΝΝΕΙΖΟΪΤΕ: Ν̄ΝΙΖΟΕΙΤΕ sa 48, Ν̄[Ν]ΖΟΕΙΤΕ sa 230.1, Ν̄ΝΙΖΟΪΤΕ CLM 3469 | ΝΝΑΪ: Ν̄Α[Ϊ] sa 230.1
- v. 7 ΕΡΟΪ: ΕΡΟΕΙ sa 48 | Ζ̄Μ ΠΕΥΖΗΤ: Ζ̄Ν ΠΕΥΖΗΤ sa 48 | Ν̄ΝΡΩΜΕ: ΝΕ[ΝΡΩΜΕ] sa 230.1 | Μ̄Π̄CΩΤΠ̄ ΖΗΤ̄C Μ̄ΠΕΥCΩΩC: Μ̄[Π̄]CΩΤΠ̄ [ΕΒΟΛ ΖΙΤ̄Μ] ΠΕΥCΩΩC sa 230.1
- v. 8 ΕCΝΑΡ̄: CΕΝΑΡ̄ sa 48, CΕ[ΝΑΡ] sa 230.1, CΕΝ[ΑΡ] CLM 3469 | ΠΕΛCΕ: Π̄ΛCΕ sa 48, [Π̄]ΛCΕ sa 230.1, [ΠΛC]Ε CLM 3469 | Ζ̄Ν ΟΥΟΓΟΕΪΩ: ΖΙΤ̄Ν ΟΥΟΕΪΩ sa 48 | ΝΟΥCΟΥCΤ: ΝΖΕΝCΟΥCΤ sa 48 | CΕΝΑΟΥΟΜΟΥ: CΕΝΑΟΥΩΜΟΥ sa 230.1
- v. 9 Θ̄ΛΗΜ̄: Θ̄ΗΜ̄ sa 48 | ΝΤΕ†: ΝΤΕ[ΜΟΪ] sa 230.1 | ΜΠΟΥCΒΟΪ: Μ̄ΠΟΥCΒΟΕΙ sa 48, sa 230.1 | ΕΤΟΥΑΑΒ: > sa 230.1 | Ν̄ΝΩΡΠ: Ν̄ΩΡΠ sa 48, [Μ̄ΠΩΩ]ΡΠ sa 230.1 | ΝΩΑ ΕΝΕΖ: ΩΑ ΕΝΕΖ sa 230.1 | ΠΕ: †ΤΕ sa 48, sa 230.1, [ΤΕ] CLM 3469
- v. 10 Ν̄ΧΑΪΕ: Ν̄ΧΑΕΙΕ sa 48, ΧΑΙΕ sa 230.1 | ΕΠΜΟΥ: †ΠΜΟΥ sa 48, sa 230.1 | ΠΕΝΤΑCΚΩ: †ΤΕΝΤΑCΚΩ sa 48, sa 230.1, [ΤΕΝ]ΤΑCΚΩ CLM 3469 | ΝΧΪΟΟΡ̄: Ν̄ΧΙΟΡ sa 230.1 | ΝΝΕΝΤΑΥΤΑΖΜΟΥ: Ν̄ΝΕΝΤΑΥΝΑΖΜΟΥ sa 48, sa 230.1, CLM 3469

- v. 11 αἴω ννενταῦκοτοῦ· εὔνακοτοῦ γὰρ ζῆτῆμ̄ πᾶοεῖς· αἴω σενῆνυ ἐσίωων  
 ζῆ οὔοῦνοϋ· πτεληλ γὰρ μν πεσμοῦ ναῶωπε ζῆζῆν̄ τεγαπε· αἴω  
 ποῦνοϋ ναταζοοῦ· ἀπεμκαζ νζητ πωτ· μν τλῆπη μῆν̄ παῶ αζομ· v.11
- v. 12 ἀνοκ πε· ἀνοκ πετσοπς μμο· εἰμε ντο χε ἵτε νῆμ· ἀρ̄ ζοτε ζητϥ  
 νοῦρωμε \ε/ωαχμοῦ· αἴω ζητῆ νοῦωρηε ἵρωμε· ναῖ ενταῦωοογε  
 ἵθε νοῦχορτος· v.12
- v. 13 αἴω ἀρ̄ πωβεω̄ μ̄πνοῦτε ενταῦταμῖο· πενταῦταμῖε̄ τπε· αἴω αῦσμν-  
 σῆτε μ̄πκαζ· αἴω νερεῖρ̄ ζοτε πε νοῦοεῖω νῆμ̄ ἵνωζοοῦ τηροῦ· ζητῆ  
 μ̄πζο μ̄πδωῆτ̄ μ̄πετῶλίβε μμο· ἵθε γὰρ ἵταῦωσχνε ἐσίτε· (Page 107, f.  
 53<sup>v</sup>; Copt. P̄Θ) τενοῦ ἐττων̄ πδωῆτ̄ μ̄πετῶλίβε μμο· v.13
- v. 14 ζμ̄ πτρεοῦχαῖ γὰρ ἵῆνααζε ρατῆ̄ ἀν· οὔδε ἵῆναωσκ̄ ἀν· v.14
- v. 15 χε ἀνοκ πε πᾶοεῖς πνοῦτε πετῶτορῆτ̄ ἵθαλασκα· αἴω ἐτῶτορῆτ̄  
 ἵνεσζοεῖμ· πᾶοεῖς σαβαῶθε πε πεφραν· v.15
- v. 16 ἵνακω̄ νναῶαχε̄ ζῆ ρω· αἴω ἵναρ̄ ζαῖβες ερο̄ ζῆ θαῖβες ἵταδῖχ· ταῖ  
 ενταῖταζε̄ τπε ἐρατς̄ ἵζητς· αἴω λῖσμῆσῆτε μ̄πκαζ· αἴω σῖων̄ να-  
 χοος̄ παλαος· v.16
- v. 17 τῶοῦ(ν) τῶοῦν̄ ὀῖλημ̄· τεντασσω̄ μ̄πχω̄ μ̄πδωῆτ̄ ἕβολ̄ ζῆ τδῖχ̄ μ̄π-  
 χοεῖς· πχω̄ γὰρ μ̄πζε· παπτοτ̄ μ̄παδωῆτ̄ ἀσοοϥ· ἀπαζῆτῆ· v.17
- v. 18 αἴω νεμῆν̄ πετσοπς μμο· ἐβολ̄ ζῆ νοῦωρηε τηροῦ ἵταχ̄ποοῦ· αἴω  
 νεμῆν̄ πετῶωπ̄ ντοῦδῖχ̄ εροϥ· οὔδε ἐβολ̄ ζῆ νοῦωρηε· τηροῦ ντα-  
 χαστοῦ· v.18

- v. 11 ννενταῦκοτοῦ: νενταῦκοτοῦ sa 48, ν[εν]ταῦκοτοῦ sa 230.1 | εὔνακοτοῦ: εὔνακω-  
 τοῦ CLM 3469 | σενῆνυ: σενῆνοῦ sa 48, [σεναιε] sa 230.1 | οὔοῦνοϋ: + ἵμῆν̄ οὔτεληλ̄ ῶα  
 ἐνεζ sa 48, [ἵμῆν̄ οὔτεληλ̄] ῶα ἐνεζ sa 230.1, ἵμῆν̄ οὔτεληλ̄ ἵῶα ἐνεζ CLM 3469 | ναῶωπε:  
 πετναῶωπε sa 48, CLM 3469, [εὔεῶω]πε sa 230.1
- v. 12 ἀνοκ πετσοπς μμο: ἀνοκ πε πετσοπ[σῆτ̄] / μμο sa 48, ἀνοκ πε πε πετσοπ[σῆτ̄] μ̄  
 μο sa 230.1, ἀνοκ πε πετσοπς μμο CLM 3469 | ἵτε νῆμ: ν[το ν]μ sa 230.1 | ἀρ̄ ζοτε: ἀρ̄  
 ζοτε sa 48
- v. 13 ἀρ̄ πωβεω̄: [αρ̄ πωβω] sa 48, ἀρ̄πωβω sa 230.1, CLM 3469 | ενταῦταμῖο: νταῦταμῖο sa 48,  
 [π]εταῦταμῖο sa 230.1, [νταῦτα]μ[ι]ο sa 230.1 | πενταῦταμῖε̄: πενταμῖε sa 48 | τπε: +  
 {μ̄πκαζ} sa 48 | ἵνωζοοῦ: ἵνεζοοῦ sa 48 | μ̄πζο: > sa 230.1 | ἵταῦωσχνε: ενταῦωσχνε  
 sa 48, [εν]ταῦωσχνε sa 230.1, εν[ταῦ]ωσχνε sa 230.1 | CLM 3469
- v. 14 ζμ̄ πτρεοῦχαῖ: [ζῆμ̄ πεκ]οῦχαῖ sa 230.1 | ρατῆ̄: ἐρατῆ sa 48
- v. 15 αἴω ἐτῶτορῆτ̄: [π]ετῶτορῆτ̄ sa 230.1 | πεφραν: ἵπαραν sa 48
- v. 16 ζαῖβες: ζαεῖβες sa 48, [ζα]εῖβες CLM 3469 | ζῆ θαῖβες: ζᾱ θ[αῖ]βες sa 48, ζᾱ θ[αῖ]β[ε]ς  
 CLM 3469 | ενταῖταζε̄: ἵται[τα]ζε̄ CLM 3469
- v. 17 τῶοῦν<sup>2</sup>: + ἵαζερατε sa 48, [αζ]ερατε CLM 3469 | ὀῖλημ̄: ὀῖημ sa 48 | μ̄παδωῆτ̄: μ̄πδωῆτ̄  
 CLM 3469
- v. 18 ἵταχ̄ποοῦ: ενταχ̄ποοῦ CLM 3469

- v. 19 ΠΕΙ CNAΥ † ΟΥΒΗ· ΝΙΜ ΠΕΤΝΑΛΥΠΗ ΝΜΜΕ· ΠΖΕ· ΜΝ ΠΟΥΩΩ<sup>q</sup>· ΠΖΕΒΩΩΝ· ΜΝ ΤCH4E· ΝΙΜ ΠΕΤΝΑCΠCΩΠΕ· <sup>v.19</sup>
- v. 20 ΝΟΥΩΗΡΕ ΕΤΝΚΟΤΚ̄ ΖΪ ΘΗ ΝΖΪΗ ΝΙΜ· ΕΥΟ ΝΘΕ ΝΟΥΞΝΗ Ε4Ο ΜΠΩΛΩΖΜ̄· ΝΑΪ ΕΤΜΕΖ ΕΒΟΛ ΖΜ̄ ΠCΩΝΤ ΜΠΧΟΕΪC· ΑΥΩ ΝΕΤΩΟCΜ̄ ΕΒΟΛ ΖΪΤΜ̄ ΠC<sup>sic1</sup>· ΠΝΟΥΤΕ· <sup>v.20</sup>
- v. 21 ΕΤΒΕ ΠΑΪ CΩΤΜ̄ ΤΕΤΘΒΒΙΗΥ· ΑΥΩ ΤΕΤΤΑΖΕ ΕΒΟΛ ΖΝ̄ ΟΥΗΡΠ ΑΝ·
- v. 22 ΤΑΪ ΤΕ ΘΕ ΕΤΕΡΕΠΧΟΕΪC ΧΩ ΜΜΟC· ΠΕΤΚΡΙΝΕ ΜΠΕCΛΑΟC· ΕΪC ΖΗΗΤΕ ΑΪΧΪ ΕΒΟΛ ΖΝ̄ ΤΟΥCΙΧ ΜΠΧΩ ΜΠΖΕ ΜΠΑΠΟΤ ΜΠΑCΩΝΤ· ΑΥΩ ΝΤΕΝΑΟΥΩΖ ΑΝ ΕΤΟΟΤΕ ΕCΟΟ4·
- v. 23 ΑΥΩ †ΝΑΤΑΑ4 ΕΖΡΑΪ ΕΝCΙΧ ΝΝΕΕΝΤΑΥΧΪΤΕ ΝCΟΝC· ΑΥΩ ΝΕΝΤΑΥΘΒΒΙΟ· ΝΕΝΤΑΥΧΟΟC ΝΤΟΥΨΥΧΗ· ΧΕ ΠΑΖΤΕ ΧΕ ΕΝΕΕΙ ΕΒΟΛ ΖΪΩΩΤΕ· ΑΥΩ ΑCΩΩΠΕ ΝΤΟΥΜΕCΤΖΗΤ· (Page 108, f. 53<sup>v</sup>, Copt. P1) ΜΝ ΠΚΑΖ ΝΟΥΟΝ ΝΙΜ ΕΤΝΗΥ ΕΒΟΛ ΕΧΩ· <sup>v.23</sup>

## Chapter 52

- v. 1 ΤΩΟΥΝΕ· ΤΩΟΥΝΕ· CΪΩΝ Ν<ΤΕ>† ΖΪΩΩΤΕ ΝΤΟΥCΟΜ· ΑΥΩ ΝΤΟ ΖΩΩΤΕ ΝΤΕ† ΜΠΟΥΕΟΟΥ ΖΪΩΩΤΕ ΘΪΛΗΜ̄ ΠΠΟΛΪC ΕΤΟΥΑΑΒ· ΝΝΕCΟΥΩΖ ΕΤΟΟΤḂ ΕΕΙ ΕΒΟΛ ΖΪΤΟΟΤΕ ΝCΪ ΑΤCΒΒΕ ΖΪ ΑΚΑΘΑΡΤΟC· <sup>v.1</sup>
- v. 2 ΝΟΥΖΕ ΕΒΟΛ ΜΠΩΟΕΪΩ ΝΤΕΤΩΟΥΝ ΝΤΕΖΜΟΟC ΘΪΛΗΜ̄· ΒΩΛ ΕΒΟΛ ΝΤΜΡΡΕ ΜΠΟΥΜΟΚΖ· ΤΑΪΧΜΑΛΩΤΟC ΤΩΕΕΡΕ ΝCΪΩ(N)·
- v. 3 ΧΕ ΤΑΪ ΤΕ ΘΕ ΕΤΕΡΕΠΧΟΕC ΧΩ ΜΜΟC· ΧΕ ΝΤΑΥ† ΤΗΥΤḂ ΕΒΟΛ ΝΧΪΝΞΗ· ΑΥΩ ΝΝΕΥΝΑCΕΤ ΤΗΥΤḂ ΑΝ ΖΝ̄ ΟΥΖΑΤ·
- v. 4 ΤΑΪ ΤΕ ΘΕ ΕΤΕΡΕΠΧΟΕΪC ΧΩ ΜΜΟC· ΧΕ ΑΠΑΛΑΟC ΒΩΚ ΕΠΕCΗΤ ΕΚΗΜΕ ΝΨΟΡΠ ΕΟΥΩΖ ΜΜΑΥ· ΑΥΩ ΑΥCΪΤΟΥ ΝCΟΝC ΕΝΑCΨΥΡΙΟC· <sup>v.4</sup>
- v. 5 ΤΕΝΟΥ CΕ ΕΤΕΤḂΡ ΟΥ ΜΠΕΙΜΑ· ΝΑΪ ΝΕΤΕΡΕΠΧΟΕΪC ΧΩ ΜΜΟΟΥ· ΧΕ ΑΥΧΪ ΜΠΑΛΑΟC ΝΧΙΝΞΗ· ΑΡΪ ΨΠΗΡΕ ΝΤΕΤḂΩΩ ΕΒΟΛ· ΝΑΪ ΝΕΤΕΡΕΠΧΟΕΪC ΧΩ ΜΜΟΟΥ ΧΕ ΕΤΒΕ ΤΗΥΤḂ CΕΧΪ ΟΥΑ ΕΠΑΡΑΝ· ΖΝ̄ Ν{Ε}ΖΕΘΝΟC ΝΟΥΟΕΪΩ ΝΙΜ· <sup>v.5</sup>
- v. 6 ΕΤΒΕ ΠΑΪ ΠΑΛΑΟC ΝΑCΟΥΝ ΠΑΡΑΝ ΖΜ̄ ΠΕΖΟΥΟΥ ΕΤΜΜΑΥ· ΧΕ ΑΝΟΚ <ΠΕ> ΠΕΤΩΑΧΕ· † ΜΠΪΜΑ <sup>v.6</sup>

v. 19 ΠΕΤΝΑΛΥΠΗ: ΠΕΤΝΑΛΥΠΕΙ CLM 3469 | ΠΕΤΝΑCΠCΩΠΕ: ΠΕΤΝΑCΠΩΠΕ<sup>sic1</sup> CLM 3469

v. 20 ΝΟΥΩΗΡΕ: + ΕΤΖΚΑΕΙΤ CLM 3469 | ΝΟΥΞΝΗ: ΝΟΥ{ΟΥ}ΞΝΗ CLM 3469

v. 23 ΕΝΕΕΙ: ΕΝΑ[ΕΙ] CLM 3469

## LI

v. 1 Ν†: †[N]ΤΕ† CLM 3469 | ΘΪΛΗΜ̄: ΘΙΕΡΟΥC[Α]ΛΗΜ CLM 3469

v. 4 ΑΥCΪΤΟΥ: ΑCΪΤΟΥ sa 48, CLM 3469 | ΕΝΑCΨΥΡΙΟC: ΕΝΑCΥΡΙΟC CLM 3469

v. 5 ΜΠΕΙΜΑ: ΜΠΕΕΙΜΑ sa 48 | ΝΕΤΕΡΕΠΧΟΕΪC<sup>1</sup>: ΝΕ ΕΤΕΡΕΠΧΟΕΪC sa 48 | ΝΕΖΕΘΝΟC: ΝΖΕΘΝΟC sa 48, CLM 3469

v. 6 ΠΕΤΩΑΧΕ: †ΠΕ ΠΕΤΩΑΧΕ sa 48, ΠΕ [ΠΕΤΩΑ]ΧΕ CLM 3469 | † ΜΠΪΜΑ: † ΜΠΕΕΙΜΑ sa 48

- v.7 ΝΘΕ ΝΟΥΟΥΝΟΥ ΖΪ ΟΥΤΟΥ· ΝΘΕ ΝΝΟΥΕΡΗΤΕ ΜΠΕΤΤΑΩΕ ΟΕΙΩ ΝΟΥ\C/ΜΗ ΝΕΙΡΗΝΗ· ΝΘΕ ΜΠΕΤΕΥΑΓΓΕΛΙΖΕ ΝΖΕΝΑΓΑΘΟΝ· ΧΕ †ΝΑΤΡΕΥCΩΤΜ̄ ΕΠΟΥΟΥ-ΧΑΪ ΕΙΧΩ ΜΜΟΣ· ΧΕ CΙΩΝ ΠΟΥΝΟΥΤΕ ΝΑΡ̄ ΡΡΟ ΕΖΡΑΪ ΕΧΩ· v.7
- v.8 ΑΠΕΖΡΟΥ ΝΝΕΤΖΑΡΕΖ ΕΡΟ ΧΪCΕ· ΑΥΩ CΕΝΑΕΥΦΡΑΝΕ ΖΝ ΤΕCΜΗΤΕ ΖΪ ΟΥCΟΠ· ΧΕ CΕΝΑΝΑΥ ΝΖΟ ΜΝ ΖΟ· ΕΡΩΑΝΠΧΟΕΪC ΝΑ ΝCΙΩΝ· v.8
- v.9 ΜΑΡΕΝΧΑΪΕ ΝΘ̄ΙΛΗΜ̄ ΩΩ ΕΒΟΛ <Ζ>Ν ΟΥΟΥΝΟΥ ΖΪ ΟΥCΟΠ ΧΕ ΑCΗΝΑ ΝΑC· ΑΥΩ ΑCΗΟΥΖΜ ΜΜΟΣ· v.9
- v.10 (Page 109, f. 54<sup>r</sup>, Copt. P1a) ΑΥΩ ΠΧΟΕΪC ΝΑCΩΛΠ̄ ΕΒΟΛ ΜΠΕCΘΒΟΪ ΕΤΟΥΑΑΒ ΜΠΕΜΤΟ ΕΒΟΛ ΝΝΖΕΘΝΟC ΘΗΡΟΥ· ΑΥΩ ΝΖΕΘΝΟC ΘΗΡΟΥ ΝΑΝΑΥ Χ̄ΙΝ ΑΡΗΧΪ ΜΠΚΑΖ ΕΠΟΥΧΑΪ· ΠΕ ΕΒΟΛ ΖΪΤΟΥΤC ΜΠΧΟΕΪC· v.10
- v.11 CΑΖΩ ΘΗΥΤΝ ΕΒΟΛ· CΑΖΩ ΘΗΥΤΝ ΕΒΟΛ· ΑΜΗΪΤ̄Ν ΕΒΟΛ ΜΜΑΥ· ΑΥΩ ΜΠΡ-ΧΩΖ ΕΑΚΑΘΑΡΤΟΝ· ΑΜΗΪΤ̄Ν ΕΒΟΛ ΖΝ ΤΕCΜΗΤΕ· ΑΥΩ ΝΤΕΤ̄ΝΠΕΡΧ ΘΗΥΤ̄Ν ΕΒΟΛ ΝΕΤΕΙΝΕ ΝΝΕΖΝΑΑΥ ΜΠΧΟΕΪC· v.11
- v.12 ΧΕ ΕΤΕΤ̄ΝΝΗΥ ΑΝ ΕΒΟΛ ΖΝ ΟΥΩΤΟΡ̄Τ̄Ρ̄· ΟΥΔΕ ΕΤΕΤΝΑΜΟΟΩΕ ΑΝ Ζ̄Ν ΟΥΠΩΤ· ΠΧΟΕΪC ΓΑΡ ΝΑΜΟΟΩΕ ΖΑ ΤΕΤ̄ΝΖΗ· ΑΥΩ ΠΕΤCΩΟΥΖ ΜΜΩΤ̄Ν ΠΕ ΠΧΟΕΪC ΠΝΟΥΤΕ ΜΠ̄ΗΛ· v.12
- v.13 ΕΙC ΖΗΗΤΕ ΠΑΩΗΡΕ ΝΑΕΙΜΕ· ΑΥΩ Ν̄CΪCΕ Ν̄CΪΪ ΕΟΟΥ ΕΜΑΤΕ· v.13
- v.14 ΝΘΕ ΕΤΕΡΕΖΑΖ ΝΑΡ̄ ΩΠΗΡΕ ΕΖΡΑΪ ΕΧΩΚ· ΤΑΪ ΤΕ ΘΕ ΕΤΕΡΕΠΕΚΕΙΝΕ ΝΑCΩΩ ΝΤ̄Ν {N̄}ΝΡΩΜΕ· ΑΥΩ ΠΕΚΕΟΟΥ ΕΒΟΛ Ζ̄Ν ΝΡΩΜΕ· v.14
- v.15 ΝΖΕΘΝΟC ΕΤΩ ΝΑΡ̄ ΩΠΗΡΕ ΝΤΕΙΖΕ ΕΖΡΑΪ ΕΧΩC· ΑΥΩ ΝΡΡΩΟΥ ΝΑΩΤΑΜ ΝΤΕΥΤΑΠΡΟ· ΧΕ ΝΕΤ̄ΜΠΟΥΧΩ ΝΑΥ ΕΤΒΗΗΤC ΝΑΝΑΥ ΕΡΟC· ΑΥΩ ΝΕΤΜΠ-ΟΥCΩΤ̄Μ̄ ΝΑΕΙΜΕ· v.15

v.7 ΖΪ ΟΥΤΟΥ: ΖΙ ΝΤΟΥ sa 48 | ΕΠΟΥΟΥΧΑΪ: ΕΠΟΥΧΑΪ sa 48 | ΕΙΧΩ: ΕΕΙΧΩ sa 48

v.8 ΑΠΕΖΡΟΥ: pr. ΧΕ sa 48 | ΝΝΕΤΖΑΡΕΖ: ΝΝΕΤΑΡΕΖ sa 48

v.9 ΜΑΡΕΝΧΑΪΕ: ΜΑΡΕΝΧΑΕΙΕ sa 48, CLM 3469 | ΝΘ̄ΙΛΗΜ̄: ΝΘ̄ΙΗΜ̄ sa 48 | ΝΟΥΟΥΝΟΥC: †Ζ̄Ν ΟΥΟΥΝΟΥC sa 48

v.10 ΕΠΟΥΧΑΪ· ΠΕ: ΕΠΟΥΧΑΪ Π<sup>sic</sup> CLM 3469 | ΜΠΧΟΕΪC: ΜΠΠΝΟΥΤΕ sa 48, CLM 3469

v.11 CΑΖΩ ΘΗΥΤΝ<sup>12</sup>: CΑΖΩΤ̄Ν sa 48, CLM 3469 | ΑΜΗΪΤ̄Ν<sup>12</sup>: ΑΜΗΕΙΤ̄Ν sa 48, ΑΜΗΕΙΝΕ CLM 3469 | ΕΑΚΑΘΑΡΤΟΝ: ΕΑΚΑΘΑΡΤΟC sa 48 | ΝΤΕΤ̄ΝΠΕΡΧ: ΝΤΕΤ̄ΝΠ̄ΡΧ sa 48, CLM 3469

v.12 ΖΝ ΟΥΩΤΟΡ̄Τ̄Ρ̄: + ΑΝ CLM 3469 | ΝΑΜΟΟΩΕ: ΠΕΤΝΑΜΟΟΩΕ sa 48 | ΜΜΩΤ̄Ν: + ΕΖΟΥΝ sa 48

v.13 Ν̄CΪCΕ: ΝΕCΪCΕ sa 108<sup>L</sup> | Ν̄CΪΪ: ΝΕCΪΪ sa 108<sup>L</sup>

v.14 ΕΖΡΑΪ: > sa 48, sa 105<sup>L</sup>.4 | ΝΑCΩΩ: ΝΑCΩΩΪ sa 48, sa 105<sup>L</sup>.4, sa 108<sup>L</sup> | ΝΤ̄Ν Ν̄ΝΡΩΜΕ: ΝΤ̄Ν Ν̄/ΡΩΜΕ sa 48, ΝΤ̄Ν Ν̄ΡΩΜΕ sa 105<sup>L</sup>.4, sa 187, ΝΤΕΝ Ν̄ΡΩΜΕ sa 108<sup>L</sup> | ΑΥΩ ΠΕΚΕΟΟΥ ΕΒΟΛ Ζ̄Ν ΝΡΩΜΕ: > sa 108<sup>L</sup>

v.15 ΝΖΕΘΝΟC: ΝΖΘ̄ΝΟC sa 108<sup>L</sup> | ΝΤΕΙΖΕ: ΝΤΕΕΙΖΕ sa 48 | ΕΖΡΑΪ: > sa 48, sa 105<sup>L</sup>.4, sa 187, CLM 3469 | ΝΡ-ΡΩΟΥ: ΝΕΡΩΟΥ sa 105<sup>L</sup>.4, ΝΕΡΡΩΟΥ sa 187, ΝΕΡΡΩ[Ο]Υ CLM 3469 | ΝΕΤ̄ΜΠΟΥΧΩ: ΝΕΤΕ ΜΠΟΥ-ΧΩ sa 48, sa 108<sup>L</sup>, sa 187, ΝΕ[ΤΕ]ΜΠΟΥ[ΧΩ] CLM 3469 | ΝΕΤΜΠΟΥCΩΤ̄Μ̄: ΝΕΤΕ ΜΠΟΥCΩΤ̄Μ̄ sa 48, sa 108<sup>L</sup>, sa 187, ΝΕΤΕ[ΜΠΟΥ]CΩ[ΤΜ] CLM 3469

#### 4. The English Translation of Isa 51–52

The English translation of Isa 51–52 from the Sahidic dialect of the Coptic language is as follows:<sup>62</sup>

##### Chapter 51

- v. 1 Hear me, you that pursue what is righteous, and seek the Lord. Look to the solid rock that you hewed and to the pit<sup>63</sup> that you dug.
- v. 2 Look to Abraam your father and Sarra<sup>64</sup> who bore<sup>65</sup> you; because he was but one, then I called him and blessed him and loved him and multiplied him.
- v. 3 And I *have comforted*<sup>66</sup> you now, Sion;<sup>67</sup> I comforted all her desolate places, <and I will make her desolate places><sup>68</sup> like the garden of the Lord; *and*<sup>69</sup> in her they will find joy and gladness, confession and the voice of praise.
- v. 4 Hear;<sup>70</sup> hear, my people,<sup>71</sup> and you kings, give ear to me, because a law will go out from me, and my judgment for a light *of*<sup>72</sup> *the*<sup>73</sup> nations.
- v. 5 My righteousness *will draw*<sup>74</sup> near swiftly; *and*<sup>75</sup> my salvation will go out *like the light*,<sup>76</sup> and the nations will hope in my arm; the islands will wait for me and hope in my arm.
- v. 6 Lift up your eyes to heaven,<sup>77</sup> and look at the earth beneath, *and see that I have strengthened heaven*<sup>78</sup> like smoke, and the earth will become old like *these garments*,<sup>79</sup> and those who live on the earth<sup>80</sup> will die like these things, but my salvation will be forever, and<sup>81</sup> my righteousness will not fail.

62 In translating the text using NETS, the same principles were applied as in the translation of the previous chapters (cf. e.g. Bąk, *Isa 46–48*, 614).

63 NETS: *to the hole of the pit* → T 2.

64 NETS: *to Sarra* → T 4.

65 Lit. *who bears* (LXX: ὠδίνουσαν) → T 7.

66 NETS: *I will comfort* → T 7.

67 Tr. → T 6.

68 Om. in sa 52 → T 2.

69 Om. in NETS → T 1.

70 Om. *me* → T 2.

71 → T 5.

72 NETS: *to nations* (LXX: φῶς ἐθνῶν).

73 Om. in NETS → T 5.

74 NETS: *draws* → T 7.

75 Om. in NETS (LXX: καί).

76 Om. in NETS → T 1.

77 Tr. → T 6.

78 NETS: *because heaven was strengthened* → T 1, T 7.

79 NETS: *a garment* → T 7.

80 Lit. *in the earth* → T 4.

81 LXX lit. *but* (δέ) → T 3.



- v. 7 Hear me, you who know judgment, my people, you in whose<sup>82</sup> heart is my law; do not fear the reproach of men, and do not be dismayed by their contempt.
- v. 8 For just as a garment it will be devoured by time,<sup>83</sup> and like wool<sup>84</sup> *they*<sup>85</sup> will be devoured by a moth, but my righteousness will be forever and<sup>86</sup> my salvation for generations of generations.
- v. 9 Awake, awake, O Ierusalem; put on *the glory*<sup>87</sup> of your *holy*<sup>88</sup> arm! Awake, as at the beginning of a day, like a generation of long ago! Are you not<sup>89</sup>
- v. 10 she who made desolate the sea, the water<sup>90</sup> of *the great abyss*,<sup>91</sup> who made<sup>92</sup> the *depth*<sup>93</sup> of the sea a way of passage of<sup>94</sup> those being delivered
- v. 11 and of<sup>95</sup> those who have been ransomed? For by the Lord they shall be returned and come to Sion with joy and *everlasting gladness*;<sup>96</sup> for gladness and praise shall be upon their *head*<sup>97</sup> and joy shall take hold of them; pain and sorrow and sighing have fled away.
- v. 12 I am, I am<sup>98</sup> he who comforts you. Acknowledge of whom you were cautious;<sup>99</sup> you were afraid because of a mortal man and a son of man, who have dried up like grass.
- v. 13 And you have forgotten God who made you, who made heaven and laid the foundations of the earth. And always, all *your* days,<sup>100</sup> you feared the face of the fury of the one who was oppressing you, for just as he planned to do away with you, and where now is the fury of the one who was oppressing you?
- v. 14 For when you are saved, he will not stand nor linger,
- v. 15 because I am *the Lord*<sup>101</sup> God,<sup>102</sup> who stirs up the sea and *stirs up* its waves<sup>103</sup> – the Lord Sabaoth is *his*<sup>104</sup> name.

---

82 LXX lit. *your* (ὕμων) → T 7.

83 See the commentary.

84 LXX in pl. (ἔρινα) → T 7.

85 NETS: *it* → T 7.

86 LXX lit. *but* → T 3.

87 NETS: *the strength* → T 3.

88 Om. in NETS → T 1.

89 See the commentary.

90 See the commentary.

91 NETS: the water, *the abundance of the deep* → T 7.

92 See the commentary.

93 NETS: the *depths* → T 7.

94 NETS: *for* → T 4.

95 Om. in NETS → T 4.

96 Om. in sa 52; text based on sa 48 → T 2. See the commentary.

97 NETS: their *heads* (LXX: τῆς κεφαλῆς αὐτῶν).

98 Lit. om. in sa 52 → T 2.

99 Lit. *you were cautious* om. in Copt. → T 2.

100 NETS: *the* days → T 5.

101 Om. in NETS → T 1.

102 NETS: *your* God → T 2.

103 NETS: and *makes* its waves *to sound* → T 3.

104 NETS: *my* → T 7.

- v. 16 I will put my words in your mouth and shelter you *in*<sup>105</sup> the shadow of my hand, by which I established heaven and laid the foundations of the earth. And *Sion will say*,<sup>106</sup> “*My people*.”<sup>107</sup>
- v. 17 Awake, awake! O Ierousalem,<sup>108</sup> you who have drunk from the hand of the Lord the cup of his wrath, for you have drained dry and emptied the cup of ruin, the goblet of *my*<sup>109</sup> wrath.
- v. 18 And there was none who comforted you from among your children whom you have born, and there was none who took hold of your hand, not even from among all your sons, whom you have raised.
- v. 19 These two things are set against you – who will grieve with you? – ruin and destruction, famine and dagger – who will comfort you?
- v. 20 Your sons,<sup>110</sup> who lie down at the head of every street like a half-cooked beet, who are full of the wrath of the Lord *and*<sup>111</sup> made feeble by the Lord God.
- v. 21 Therefore hear, you who are humbled, who are drunk, but not with wine.
- v. 22 Thus says the Lord,<sup>112</sup> who judges his people: See, I have taken from your hand the cup of ruin, the goblet of *my*<sup>113</sup> wrath, and you shall not continue to drink it any longer.
- v. 23 And I will put it into the hands of those who have wronged you and humbled you, who have said to your soul, “Bow down, that we may pass by,” and you put your back level to the ground, outside, for those who were going by.

## Chapter 52

- v. 1 Awake, awake, O Sion! Put on your strength,<sup>114</sup> and *you yourself*<sup>115</sup> put on your glory, O Ierousalem, the holy city;<sup>116</sup> the uncircumcised and unclean shall no longer continue to pass through you.
- v. 2 Shake off the dust, and rise up; sit down, O Ierousalem; *loosen*<sup>117</sup> the bond *of*<sup>118</sup> your neck, O captive daughter *of*<sup>119</sup> Sion!
- v. 3 Because this is what the Lord says: You were sold for nothing, and not with money you shall be redeemed.

105 NETS: *under* → T 4.

106 NETS: *he will say to Sion*. See the commentary.

107 NETS: “*You are my people*” → T 2.

108 NETS: *Stand up*, O Ierousalem → T 2. See the commentary.

109 Om. in NETS → T 1. See the commentary.

110 Sa 52 om. *are the ones perplexed* → T 2.

111 Om. in NETS → T 1.

112 NETS: the Lord *God* → T 2.

113 Om. in NETS → T 1.

114 Om. *O Sion* → T 2.

115 Om. in NETS → T 1.

116 Lit. *the city* → T 5.

117 NETS: *take off* → T 3.

118 NETS: *from* (LXX: τού τραχήλου σου = sa 52).

119 Om. in NETS → T 7.

- v. 4 Thus says the Lord: Formerly, my people went down into Egypt to sojourn there,<sup>120</sup> and they were led by force to the Assyrians.
- v. 5 And now, why are you here? This is what the Lord says, Because my people were taken for nothing, you marvel and howl. This is what the Lord says, Because of you, my name is continually blasphemed among the nations.<sup>121</sup>
- v. 6 Therefore my people shall know my name in that day, because I myself am the one who speaks: I am here,
- v. 7 like season upon the *mountain*,<sup>122</sup> like the feet of one bringing glad tidings of a report of peace, like one bringing glad tidings of good things, because I will make your salvation heard, *saying*: “*Sion*,<sup>123</sup> your God shall reign *upon you*,”<sup>124</sup>
- v. 8 the voice<sup>125</sup> of those who watch over you was lifted up, and<sup>126</sup> they shall rejoice together, because *faces* shall look at *faces*<sup>127</sup> when the Lord will have mercy on Sion.
- v. 9 Let the desolate places of Ierousalem *cry out*<sup>128</sup> together in joy, because *he*<sup>129</sup> has had mercy on her and has delivered *her*.<sup>130</sup>
- v. 10 And the Lord shall reveal his holy arm before all the nations, and all the *nations from the*<sup>131</sup> ends of the earth shall see the salvation that comes from *the Lord*.<sup>132</sup>
- v. 11 Depart, depart, go out from there, and touch no unclean thing; go out from the midst of it; *and*<sup>133</sup> *separate yourselves*<sup>134</sup> *from those* who carry<sup>135</sup> the vessels of the Lord,
- v. 12 because you shall not go out with confusion, nor shall you go in flight, for the Lord will go before you, and the Lord God of Israel is the one who gathers you together.
- v. 13 See, my servant shall understand, and he shall be exalted and glorified exceedingly.
- v. 14 Just as many shall be astonished at you – so shall your appearance be without glory from men, and your glory [be absent] from the men –
- v. 15 so shall many nations be astonished at him, and kings shall shut their mouth, because those who were not informed about him shall see and those who did not hear shall understand.

---

120 Tr. → T 6.

121 Tr. → T 6.

122 NETS: upon the *mountains* → T 7.

123 NETS: *saying to Sion*. See the commentary.

124 Om. in NETS → T 1.

125 NETS: *because* the voice → T 2. See the commentary.

126 Om. *with their voice* → T 2.

127 NETS: *eyes* shall look at *eyes* → T 3.

128 NETS: *break forth* → T 3.

129 NETS: *the Lord* → T 2.

130 NETS: *Ierousalem* → T 2.

131 Om. in NETS: → T 1.

132 NETS: *God* → T 3.

133 Om. in NETS → T 1.

134 NETS: *be separated* → T 7.

135 NETS: *you* who carry → T 7.

## 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) and omissions (Table 2) found in the Coptic text, the use of different vocabulary (Table 3), changes of prepositions (Table 4) and articles (Table 5),<sup>136</sup> changes in word order (Table 6),<sup>137</sup> and semantic changes (Table 7).<sup>138</sup> The last table shows the Greek borrowings appearing in the Coptic text of Isa 51–52 (Table 8).<sup>139</sup>

Table 1. Additions in the Coptic text

Verse	Septuagint text	Coptic text
51:3	εὐφροσύνην καὶ ἀγαλλίαμα εὐρήσουσιν ἐν αὐτῇ: in her they will find joy and gladness	pr. <b>ΛΥΩ</b> (Ziegler: pr. και Sa)
51:5	ἐξελεύσεται: will go out	+ <b>ΝΘΕ ΜΠΟΥΘΕΙΝ</b> : like the light (Ziegler: + ως φως Sa)
51:6	ὅτι: because	<b>ΝΤΕΤῆΝΝΑΥ ΞΕ</b> : and see that (> Ziegler)
51:9	τοῦ βραχίονός σου: of your arm	<b>ΜΠΟΥΘΒΟΪ ΕΤΟΥΛΑΒ</b> : of your <i>holy</i> arm (Ziegler: του αγιου Sa); > sa 230.1
51:15	ἐγώ: I	<b>ΔΝΟΚ ΠΕ ΠΞΟΕΪC</b> : I am <i>the Lord</i> (Ziegler: + κυριος Sa)
51:17	τοῦ θυμοῦ: of wrath	<b>ΜΠΑΣΩΝΤ</b> : of <i>my</i> wrath (Ziegler: + μου Sa); CLM 3469: <b>ΜΠΣΩΝΤ</b> (= LXX)
51:20	ἐκλελυμένοι: made feeble	pr. <b>ΛΥΩ</b> (Ziegler: pr. και Sa)
51:22	τοῦ θυμοῦ: of wrath	<b>ΜΠΑΣΩΝΤ</b> : of <i>my</i> wrath (Ziegler: + μου Sa)
52:1	ἐνδύσαι: put on	pr. <b>ἸΤΟ ΖΩΩΤΕ</b> : you yourself (Ziegler: pr. συ Co)
52:7	βασιλεύσει σου ὁ θεός: Your God shall reign	+ <b>ΕΖΡΑΪ ΕΞΩ</b> : upon you (Ziegler: επι σοι Co)
52:10	ὄψονται πάντα τὰ ἅκρα τῆς γῆς: all the ends of the earth shall see	<b>ΝΖΕΘΝΟC ΤΗΡΟΥ ΝΑΝΑΥ ΞΙΝ ΑΡΗΞῪ ΜΠΚΑΖ</b> : all the <i>nations from the</i> ends of the earth shall see (Ziegler: εθνη απ ακρων Sa)
52:11	ἀφορίσθητε: be separated	pr. <b>ΛΥΩ</b> (Ziegler: pr. και without any references to Coptic)

<sup>136</sup> Omitting or adding an article does not necessarily result from the translator's intention to interfere with the content. The semantic rules frequently (especially in Coptic) decide about the omission of an article. 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.

<sup>137</sup> The differences in word order do not always have to reflect the real changes introduced by the Coptic translator. They can often depend on the syntactic rules according to which, e.g. the direct object usually appears immediately after the verb (see Isa 41:18, 19) (cf. B. Layton, *A Coptic Grammar. With Chrestomathy and Glossary. Sabidic Dialect. Second Edition, Revised and Expanded. With an Index of Citations* [Wiesbaden: Harrassowitz 2004] § 182).

<sup>138</sup> Here we have included the grammatical and semantic changes (e.g. number, tense, person, gender, etc.).

<sup>139</sup> For remarks concerning the tables see Bak, *Isa* 41, 76.

Table 2. Omissions in the Coptic text

51:1	εις τὸν βόθυνον τοῦ λάκκου: to the hole of the pit	ΕΠΕΖΙΪΕΙΤ: to the pit (> Ziegler), CLCM 3469: ΜΠΩΗ[Ι] = LXX
51:3	καὶ θήσω τὰ ἔρημα αὐτῆς: and I will make her desolate places	<ΑΓΩ ΨΝΑΚΩ ΝΝΕCΜΑ ΝΧ.ΑΕΙΕ ΤΗΡΟΥ>: = sa 48, om. in sa 52 (Ziegler: αὐτῆς 1 <sup>o</sup> 2 <sup>o</sup> Sa)
51:4	ἀκούσατέ μου: hear <i>me</i>	CΩΤῄ: hear (> Ziegler)
51:11	καὶ ἀγαλλιάματος αἰωνίου: and everlasting gladness	om. in sa 52 (> Ziegler); sa 48: Μῆ ΟΥΤΕΛΗΛ ΩΑ ΕΝΕΖ
51:12	ἐγὼ εἰμι ὁ παρακαλῶν σε: I <i>am</i> he who comforts you	ΑΝΟΚ ΠΕΤCΟΠC ΜΜΟ: I [am] he who comforts you (> Ziegler); sa 48, sa 230.1, CLM 3469: ΑΝΟΚ ΠΕ ΠΕΤCΟΠC ΜΜΟ (= LXX)
51:12	τίνα εὐλαβηθεῖσα: of whom <i>you were cautious</i>	ἸΝΤΕ ΝΙΜ: of whom (> Ziegler)
51:15	ὁ θεός σου: <i>your</i> God	ΠΝΟΥΤΕ: God (> Ziegler)
51:16	λαός μου εἰ σύ: <i>you are</i> my people	ΠΑΛΛΑΟC: my people (> Ziegler)
51:17	ἀνάστηθι: stand up!	> sa 52 (Ziegler: > Sa); sa 48, CLM 3469: ΑΖΕΡΑΤΕ (= LXX)
51:20	οἱ ἀπορούμενοι: the ones perplexed	> sa 52 (Ziegler: > Sa); CLM 3469: ΕΤΖΚΑΕΙΤ (= LXX)
51:22	ὁ θεός: God	om. in sa 52 (> Ziegler)
52:1	Σιων <sup>2</sup> : O Sion	> sa 52 (Ziegler: om. Σιων <sup>2</sup> Sa)
52:8	ὅτι <sup>1</sup> : because	> sa 52 (Ziegler: om. ὅτι Sa); ΧΕ sa 48 (= LXX)
52:8	τῆ φωνῆ: with the voice	> Sa 52 (> Ziegler)
52:9	ἠλέησεν κύριος: <i>the Lord</i> has had mercy	ΑΦΝΑ: <i>he</i> has had mercy (Ziegler: om. κύριος Sa)
52:9	ἔρρυσάτο Ἱερουσαλήμ: he has delivered <i>Ierousalem</i>	ΑΦΝΟΥΖΜ ΜΜΟC: he has delivered <i>her</i> (Ziegler: αὐτην Sa)

Table 3. Changes of words

51:6	ἢ δέ: but	ΑΓΩ: and (Ziegler: καὶ ἠ Co)
51:8	τὸ δέ: but	ΑΓΩ: and (> Ziegler)
51:9	τὴν ἰσχύν: the strength	ΜΠΕΟΟΥ: the glory (Ziegler: τὴν δοξαν Co)
51:15	ἡγῶν τὰ κύματα αὐτῆς: who <i>makes</i> its waves to sound	ΕΤΩΤΟΡΤΡ ΝΝΕCΖΟΕΙΜ: who <i>stirs up</i> its waves (> Ziegler)
52:2	ἔκδυσαι: take off	ΒΩΛ ΕΒΟΛ: loosen (Ziegler: ἐκλυσαι Sa)
52:8	ὀφθαλμοὶ πρὸς ὀφθαλμούς ὄψονται: <i>eyes</i> shall look at <i>eyes</i>	CΕΝΑΝΑΥ ΝΖΟ Μῆ ΖΟ: <i>faces</i> shall look at <i>faces</i> (> Ziegler)
52:9	ῥηξάτω: let it/they <i>break forth</i>	ΩΩ ΕΒΟΛ: let they <i>cry out</i> (> Ziegler)
52:10	παρὰ τοῦ θεοῦ: from <i>God</i>	ΖΪΤΟΟΤ4 ΜΠΧΟΕΪC: from <i>the Lord</i> (Ziegler: κυρίου); sa 48: ΜΠΠΝΟΥΤΕ

Table 4. Changes of prepositions

51:2	εις Σαρραν: to Sarra	ϸΑΡΡΑ: Sarra (> Ziegler), sa 230.1: Ε[ϸΑ] ΡΡΑ = LXX
51:6	τὴν γῆν: the earth (in Acc.)	ϸἸ ΠΚΑϸ: lit. <i>in</i> the earth (> Ziegler)
51:10	ῥυομένοις: <i>for</i> those being delivered	ἸΝΝΕΝΤΑΥΤΑϸΜΟΥ: <i>of</i> those being delivered (> Ziegler)
51:11	λελυτρωμένοις: <i>for</i> those who have been ransomed	ἸΝΝΕΝΤΑΥϸΟΤΟΥ: <i>of</i> those who have been ransomed (> Ziegler)
51:16	ὑπὸ τὴν σκιάν: <i>under</i> the shadow	ϸἸ ΘΑΪΒΕϸ: <i>in</i> the shadow (> Ziegler)

Table 5. Changes of articles

51:4	λαός μου: my people	ΠΑΛΛΑΟϸ: lit. <i>the</i> my people (Ziegler: pr. ο Co)
51:4	ἔθνων: lit. of nations	ἸΝἸϸΕΘΝΟϸ: lit. <i>of the</i> nations (> Ziegler)
51:13	πάσας τὰς ἡμέρας: all <i>the</i> days	ἸΝΝΟΥϸΟΥϸ ΤΗΡΟΥ: <i>of your</i> days (> Ziegler); sa 48: ἸΝΝΕϸΟΥϸ ΤΗΡΟΥ (= LXX)
52:1	πόλις: city	ΤΠΟΛΙϸ: <i>the</i> city (Ziegler: pr. η without any references to Coptic)

Table 6. Changes in word order

51:3	σε <sup>1</sup> / νῦν <sup>2</sup> / παρακαλέσω <sup>3</sup> / Σιων <sup>4</sup> : I will comfort <sup>3</sup> / you <sup>1</sup> / now <sup>2</sup> , / Sion <sup>4</sup>	ΝΤΟ ϸΩΩΤΕ <sup>1</sup> / ΚΙΩΝ <sup>4</sup> / ΑΙϸΕΠϸΩΠΕ <sup>3</sup> / ΤΕΝΟΥ <sup>2</sup> : I have comforted <sup>3</sup> / you <sup>1</sup> / now <sup>2</sup> , / Sion <sup>4</sup> (> Ziegler)
51:6	ἄρατε <sup>1</sup> / εις τὸν οὐρανὸν <sup>2</sup> / τοὺς ὀφθαλμοὺς ὑμῶν <sup>3</sup> : lift up <sup>1</sup> / your eyes <sup>3</sup> / to heaven <sup>2</sup>	ἸΪ <sup>1</sup> / ἸΝΝΕΤἸΒΑΛ <sup>3</sup> / ΕϸΡΑΪ ΕΤΠΕ <sup>2</sup> : lift up <sup>1</sup> / your eyes <sup>3</sup> / to heaven <sup>2</sup> (Ziegler: tr. εις τ. οὐρ. / τ. ὀφθ. ὑμ. without any references to Coptic)
52:4	εις Αἴγυπτον <sup>1</sup> / κατέβη <sup>2</sup> / ὁ λαός μου <sup>3</sup> / τὸ πρότερον <sup>4</sup> / παροικῆσαι ἐκεῖ <sup>3</sup> : formerly, <sup>4</sup> / my people <sup>3</sup> / went down <sup>2</sup> / into Egypt <sup>1</sup> / to sojourn there <sup>5</sup>	ΑΠΑΛΛΑΟϸ <sup>3</sup> / ΒΩΚ ΕΠΕϸΗΤ <sup>2</sup> / ΕΚΗΜΕ <sup>1</sup> / ἸΨΟΡΠ <sup>4</sup> / ΕΟΥΩϸ ἸΜΑΥ <sup>5</sup> (> Ziegler)
52:5	διὰ παντός <sup>1</sup> / τὸ ὄνομά μου <sup>2</sup> / βλασφημεῖται <sup>3</sup> / ἐν τοῖς ἔθνεσιν <sup>4</sup> : my name <sup>2</sup> [is] / continual- ly <sup>1</sup> / blasphemed <sup>3</sup> / among the nations <sup>4</sup>	ϸΕϸΪ ΟΥΑ <sup>3</sup> / ΕΠΑΡΑΝ <sup>2</sup> / ϸἸ Ν{Ε}ϸΕΘΝΟϸ <sup>4</sup> / ΝΟΥΟΕΪΨ ΝΙΜ <sup>1</sup> (> Ziegler)

Table 7. Semantic changes

51:2	ὠδίνουσαν ὑμᾶς: who bears you	ΤΕΝΤΑϸ† ΝΑ<ΑΚΕ> ΜΜΩΤ̄̄: who bore you (Ziegler: ὠδινασαν without any refer- ences to Coptic)
51:3	παρακαλέσω: I will comfort	ΛΙϸΕΠϸΩΠΕ: I have comforted you (Ziegler: παρεκαλεσα Sa)
51:5	ἐγγίξει: [my righteousness] draws	ΝΑΖΩΝ: [my righteousness] will draw (> Ziegler)
51:6	ὁ οὐρανὸς ὡς καπνὸς ἐστερεώθη: heaven was strengthened like smoke	ΝΤΑΙΤΑϸΡΕ ΤΠΕ ΝΘΕ ΝΟΥΚΑΠΝΟϸ: I have strengthened heaven like smoke (> Ziegler); sa 48, CLCM 3469: ΝΤΑΥΤΑϸΡΕ (= LXX)
51:6	ὡς ἱμάτιον: like a garment	ΝΘΕ ΝΝΕΙΖΟΪΤΕ: like these garments
51:7	ἐν τῇ καρδίᾳ ὑμῶν: in your heart	Ζ̄̄ ΠΕΥΖΗΤ: in their heart (Ziegler: αυτων Co)
51:8	ὡς ἔρια: like wool (in pl.)	ΝΘΕ ΝΟΥϸΟΡ̄̄Τ: like wool (in sg.) (Ziegler: εριον Sa)
51:8	βρωθήσεται: it will be devoured	ϸΕΝΑΟΥΟΜΟΥ: they will be devoured (Ziegler: βρωθησονται Co)
51:10	ὑδωρ ἀβύσσου πλήθος: the great water of the abyss (NETS: the water, the abun- dant of the deep)	ΠΜΟΥ Μ̄̄ΠΝΟΥΝ ΕΤΟΥ: the water of the great abyss (> Ziegler)
51:10	τὰ βάθη: the depths	ΜΠΩΪΚ: the depth (Ziegler: το βαθος Co)
51:15	ὄνομά μοι: my name	ΠΕϸΡΑΝ: his name (Ziegler: αυτου Co); sa 48: ΠΑΡΑΝ (= LXX)
52:2	Σιων: Sion	̄̄ΝϸΙΩ(Ν): of Sion (> Ziegler)
52:7	ἐπὶ τῶν ὀρέων: upon the mountains	Ζ̄̄ ΟΥΤΟΥ: upon the mountain (> Ziegler); sa 48: Ζ̄̄ Ἰ̄̄ΝΤΟΥ (= LXX)
52:11	ἀφορίσθητε: be separated	ΝΤΕΤ̄̄ΠΕΡϸ ΤΗΥΤ̄̄: separate yourselves (> Ziegler)
52:11	οἱ φέροντες: you who carry	ΕΒΟΛ ΝΕΤΕΙΝΕ: from those who carry (> Ziegler)

Table 8. Greek words in the Coptic text

51:2	Αβρααμ	ΑΒΡΑΖΑΜ
52:7	ἀγαθός	ΑΓΑΘΟΝ
52:2	αἰχμάλωτος	ΑΪΧΜΑΛΩΤΟϸ
52:1, 11	ἀκάθαρτος	ΑΚΑΘΑΡΤΟϸ
52:4	Ἀσσύριοι	ΑϸϸΥΡΙΟϸ
51:8, 11(2x), 13, 14, 17; 52:12	γάρ	ΓΑΡ
51:6(3x), 8	δέ	ΔΕ
51:5, 6, 8	δικαιοσύνη	ΔΙΚΑΪΟϸΥΝΗ
51:4, 5; 52:5, 10(2x), 15	ἔθνος	ΖΕΘΝΟϸ
52:7	εἰρήνη	ΕΙΡΗΝΗ

52:7	εὐαγγελίζω	ΕΥΑΓΓΕΛΙΖΕ
52:8	εὐφραίνω	ΕΥΦΡΑΝΕ
51:10, 15	θάλασσα	ΘΑΛΑССΑ
51:13(2x)	θλίβω	ΘΛΙΒΕ
51:9, 17; 52:1, 2, 9	Ἱερουσαλήμ	ΘΙΛΗΜ
52:12	Ἰσραήλ	ΠΙΗΛ
51:6	καπνός	ΚΑΠΝΟС
51:22	κρίνω	ΚΡΙΝΕ
51:4, 7, 16, 22; 52:4, 5, 6	λαός	ΛΑΟС
51:11, 19	λύπη	ΛΥΠΗ
51:5	νήσος	ΝΗСОС
51:4, 7	νόμος	ΝΟΜΟС
51:14, 18; 52:12	οὐδέ	ΟΥΔΕ
51:3	παράδεισος	ΠΑΡΑΔΙСОС
51:1	πέτρα	ΠΕΤΡΑ
52:1	πόλις	ΠΟΛΙС
51:15	Σαβαώθ	САΒΑΩΘ
51:2	Σαρρα	САΡРА
51:3, 11, 16; 52:1, 2, 7, 8	Σιων	СΙΩΝ
51:12	χόρτος	ΧΟΡТОС
51:23	ψυχή	ΨΥΧΗ

## 6. The Analysis of Selected Philological Questions Found in Isa 49–50

The last part of the paper analyses the more difficult philological questions found in Isa 51–52 concerning two areas. Firstly, these issues can result from differences between the Sahidic manuscripts, which has been indicated in the critical apparatus of the Coptic text. Secondly, they may relate to the way of reading and translating the Greek text of the Septuagint into the Coptic language. The philological issues requiring commentary can be found in the following verses:

### Isa 51:3

Manuscript sa 52 omits the text passage  $\lambda\gamma\omega\ \dagger\eta\alpha\kappa\omega\ \bar{\eta}\eta\epsilon\sigma\mu\alpha\ \bar{\eta}\chi\alpha\epsilon\iota\epsilon\ \tau\eta\rho\upsilon\gamma$ , which is a translation of the Greek  $\kappa\alpha\iota\ \theta\acute{\eta}\sigma\omega\ \tau\acute{\alpha}\ \xi\rho\eta\mu\alpha\ \alpha\upsilon\tau\acute{\eta}\varsigma$  (“and I will make her desolate places”). This omission is the result of an error, referred to as *parablepsis* (or more accurately *homoioleuton*). The copyist “jumped” from the first to the second  $\tau\eta\rho\upsilon\gamma$ , omitting several Coptic words. The manuscripts available to the author: sa 48, sa 230.1 and CLM 3469 contain the longer, correct version.

The mistake was noticed in Joseph Ziegler’s critical apparatus and noted as a “jump” from the first to the second  $\alpha\upsilon\tau\acute{\eta}\varsigma$  ( $\alpha\upsilon\tau\acute{\eta}\varsigma\ 1^0\cap 2^0$  Sa). Ziegler lists Greek manuscripts that contain such an error. He also provides the abbreviation “Sa,” suggesting that all



Sahidic manuscripts contain a shorter version of the text. This is not the case. Only in sa 52 does the omission of part of the verse occur. The manuscripts available to the author, sa 48, sa 230.1 and CLM 3469, contain text consistent with the longer version of the Greek Septuagint.

### Isa 51:8

In the opening part of the verse **ΝΘΕ ΓΑΡ ΝΟΥΨΤΗΝ ΕCΝΑΡ̄ ΠΕΛΘΕ**, the manuscript sa 52 reads the verb form **Ρ̄ ΠΕΛΘΕ** (“become old”<sup>140</sup>) in the singular. In the form **ΕCΝΑΡ̄**, there is circumstantial conversion **Ε-**, followed by the subject in the form of the 3rd person singular feminine pronoun **C** and the base of the future tense **ΝΑ-**. The subject **C** refers to the noun **ΟΥΨΤΗΝ**, preceded by the letter **Ν-**, which always occurs after **ΝΘΕ** (**ΝΘΕ Ν** means as much as “in manner of,” “even as”<sup>141</sup>).

All other manuscripts available to the author (sa 48, sa 230.1, CLM 3469) read the verb form as **CΕΝΑΡ̄** with the plural subject **CΕ**. They probably read the form **ΝΟΥ-**, preceding the noun **ΨΤΗΝ**, as a possessive article (“their”), which is grammatically incorrect. The correct spelling should take the form **ΝΘΕ ΓΑΡ Ν̄ΝΟΥΨΤΗΝ CΕΝΑΡ̄ ΠΕΛΘΕ**.

Since in the LXX text there is only the noun *ἰμάτιον*, there is no need to add a possessive article in the Coptic translation. The more correct version is therefore the one found in the manuscript of interest to this study, sa 52. Therefore, Ziegler’s observation stating that Coptic texts read the verb *παλαιωθήσονται* in the plural does not apply to the manuscript analysed here, sa 52.

### Isa 51:9

Manuscript sa 52 reads the verse as **ΝΤΟ ΑΝ ΠΕ**. Since the pronoun **ΝΤΟ** is of the feminine gender, the nominal phrase should take the form **ΝΤΟ ΑΝ ΤΕ**. The correct spelling is found in manuscripts sa 48 and sa 230.1.

### Isa 51:10

Since the noun **ΘΑΛΛΑCЦΑ**, which is the object of the action of Jerusalem, occurs without any prefix, **ΠΜΟΟΥ** should also have no initial **Ε**. A more correct version would therefore be found in witnesses such as sa 48 and sa 230.1. Perhaps the spelling **ΕΠΜΟΟΥ** found in the manuscript analysed in this study is the result of an error of *dittography*. This is because the earlier word **Ν̄ΧΑΙΕ** ends with the vowel **Ε**, which may have been doubled by mistake.

Another comment concerns the spelling of **ΠΕΝΤΑϸΚΩ**, meaning literally “he who made.” Since the verse talks about Jerusalem all the time, the correct reading is **ΤΕΝΤΑϸΚΩ** (“she who made”). It is found in such manuscripts as sa 48 and sa 230.1. It is also suggested by the surviving fragment of CLM 3469: **[ΤΕΝ]ΤΑϸΚΩ**.

140 Crum, *Coptic Dictionary*, 262b.

141 Crum, *Coptic Dictionary*, 639a.

**Isa 51:11**

Manuscript sa 52 omits several words: **ΜΝ̄ ΟΥΤΕΛΗΛ ΩΑ ΕΝΕΖ**. Since these words are immediately followed by the repeated noun **ΤΕΛΗΛ**, the omission can be treated as a *parablepsis* error. All other manuscripts available to the author – sa 48, sa 230.1 and CLM 3469 – contain the correct version.

**Isa 51:16**

The Greek text ἐρεῖ Σιων has been translated in NETS as “he will say to Sion.” In a footnote, the possibility of “you will say to Sion” is also suggested. It would also be grammatically correct to translate it as “Sion will say.” It is this third possibility that is found in the Coptic translation **ϸΙΩΝ ΝΑΧΟΟС**, which is less ambiguous than the text of the LXX and sees Zion as the subject of the sentence.

**Isa 51:17**

Ziegler’s remark as to the Sahidic manuscripts leaving out the translation of the Greek verb ἀνάστηθι (> 407 Sa’) is not precise. Admittedly, one does not find this form in the manuscript of interest to this study, sa 52. However, witnesses sa 48 and CLM 3469 contain the verb **ΑΖΕ ΡΑΤΕ** which is a translation of the Greek ἀνάστηθι.

A similar imprecision applies to the Greek τοῦ θυμοῦ (“of wrath”). Ziegler’s critical apparatus indicates that the Sahidic manuscripts add the possessive pronoun μου (“my [wrath]”). However, there is a manuscript, CLM 3469, which reads **ΜΠΣΩΝΤ**, which is exactly the same as the Septuagint does, and therefore without the possessive pronoun.

**Isa 52:7**

The Greek verb εὐαγγελίζω appears twice in the Septuagint. The Coptic translator uses a little more philological diversity here. This is because he first renders this verb with the Coptic expression **ΤΑΨΕ ΟΕΙΩ**,<sup>142</sup> and only in the second occurrence he uses a loanword from the Greek **ΕΥΑΓΓΕΛΙΖΕ**.

The Greek expression λέγων Σιων is not unambiguous and can be translated in two ways: 1) NETS translates it as “saying to Sion:”, perhaps influenced by some manuscripts adding the genus τη before the word “Sion.” 2) The second possibility is to insert a colon after the verb form “saying:”. The Coptic translator is much more unambiguous here, clearly choosing the latter option: **ΕΙΧΩ ΜΜΟС ΧΕ ϸΙΩΝ**. The particle **ΧΕ**, which introduces independent speech, is placed before the noun “Sion.”

**Isa 52:8**

In his critical apparatus, Ziegler states that the Sahidic manuscripts omit the translation of the Greek ὅτι, occurring at the very beginning of the verse. This observation is true of the manuscript analysed in this study, sa 52. However, it cannot be applied to all

<sup>142</sup> Cf. Crum, *Coptic Dictionary*, 257b.

Sahidic witnesses. This is because manuscript sa 48 contains a translation of ὄτι in the form of the Coptic **ⲬⲈ**.

## Bibliography

- Amélineau, É., “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) 101–130.
- Ammirati, S., “Frammenti inediti di giurisprudenza latina da un palinsesto copto. Per un’edizione delle scripturae inferiores del ms. London, British Library, Oriental 4717 (5),” *Athenaeum* 105 (2017) 736–741.
- Aranassova, D., “Zu den sahidischen Pascha-Lektionaren,” *Coptic Studies on the Threshold of a New Millennium* (Orientalia Lovaniensia Analecta 133; Leuven – Paris – Dudley, MA: Peeters – 2004) II, 607–620.
- Balestri, P.J., *Sacrorum Bibliorum Fragmenta Copto-Sahidica Musei Borgiani. III. Novum Testamentum* (Roma: Typographia Polyglotta S. C. de Propaganda Fide 1904).
- Bąk, T., “A Critical Edition and Philological Analysis of the First Chapter of Deutero-Isaiah (Isa 40) on the Basis of the Coptic Manuscript sa 52 (M 568) in Light of Other Coptic Manuscripts Written in the Sahidic Dialect and the Greek Text of the Septuagint,” *The Biblical Annals* 9/1 (2019) 73–100 (= *Isa 40*).
- Bąk, T., “A Critical Edition and Philological Analysis of the Second Chapter of Deutero-Isaiah (Isa 41) on the Basis of the Coptic Manuscript sa 52 (M 568) in Light of Other Coptic Manuscripts Written in the Sahidic Dialect and the Greek Text of the Septuagint,” *The Biblical Annals* 10/1 (2020) 63–91 (= *Isa 41*).
- Bąk, T., “A Critical Edition and Philological Analysis of the Text of Isa 42:1–44:5 on the Basis of the Coptic Manuscript sa 52 (M 568) and Other Coptic Manuscripts Written in the Sahidic Dialect of Coptic and the Greek Text of the Septuagint,” *The Biblical Annals* 10/2 (2020) 225–260 (= *Isa 42:1–44:5*).
- Bąk, T., “A Critical Edition and Philological Analysis of the Text of Isa 44:6–45:25 Based on the Coptic Manuscript sa 52 (M 568), Other Manuscripts Written in the Sahidic Coptic Dialect, and on the Greek Text of the Septuagint,” *Verbum Vitae* 38/2 (2020) 529–563 (= *Isa 44:6–45:25*).
- Bąk, T., “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,” *The Biblical Annals* 11/4 (2021) 597–635 (= *Isa 46–48*).
- Bąk, T., “Critical Edition and Philological Analysis of Isa 49–50 based on Coptic Manuscript sa 52 (M 568) and Other Coptic Manuscripts in the Sahidic Dialect and the Greek Text of the Septuagint,” *The Biblical Annals* 13/1 (2023) 1–36 (= *Isa 49–50*).
- Bąk, T., “Koptyjski przekład Iz 1–39 w manuskrypcie sa 52 (M 568) z VIII w.,” *The Biblical Annals* 5/2 (2015) 289–305.
- Bąk, T., *Il Proto-Isaia in copto-saidico. Edizione critica sulla base di sa 52 (M 568) e di altri testimoni. Estratto della dissertazione per il Dottorato in Studi dell’Oriente Antico* (Roma: Pontificio Istituto Biblico, Facoltà Orientalistica 2014).
- Bąk, T., *Proto-Isaiah in the Sahidic Dialect of the Coptic Language. Critical Edition on the Coptic Manuscript sa 52 (M 568) and Other Witnesses* (Patrologia Orientalis 251; Turnhout: Brepols 2020) 343–660.
- Ciasca, A., *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–II.
- Crum, W.E., *Catalogue of the Coptic Manuscripts in the British Museum* (London: British Museum 1905).
- Crum, W.E., *A Coptic Dictionary* (Oxford: Clarendon Press 1939), reprint (Eugene, OR: Wipf & Stock 2005).

- Crum, W.E. – Evelyn White, H.G., *The Monastery of Epiphanius at Thebes. II. Coptic Ostraca and Papyri Edited with Translations and Commentaries by W.E. Crum. Greek Ostraca and Papyri Edited with Translations and Commentaries by H.G. Evelyn White* (New York: The Metropolitan Museum of Art 1926).
- Crum, W.E. – Winlock, H.E., *The Monastery of Epiphanius at Thebes. I. The Archeological Material by H.E. Winlock. The Literary Material by W.E. Crum* (New York: The Metropolitan Museum of Art 1926).
- Depuydt, L., *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library* (Corpus van verlichte handschriften 4. Oriental Series 1; Leuven: Peeters 1993).
- Erman, A., “Bruchstücke der obernägyptischen Uebersetzung des alten Testaments,” *Nachrichten von der königl. Gesellschaft der Wissenschaften und der G. A. Universität zu Göttingen* 12 (1880) 401–440.
- Feder, F., *Biblia Sahidica. Ieremias, Lamentationes (Threni), Epistula Ieremiae et Baruch* (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 147; Berlin – New York: De Gruyter 2002).
- Górecki, T., “Sheikh Abd el-Gurna,” *Seventy Years of Polish Archaeology in Egypt* (ed. E. Laskowska-Kusztal) (Warsaw: PCMA 2007) 183–190.
- Górecki, T., “Sheikh Abd El-Gurna Coptic Hermitage: First Interim Report,” *Polish Archeology in the Mediterranean* 15 (2004) 173–179.
- Górecki, T. – Wipszycka, E., “Scoperta di tre codici in un eremo a Sheikh el-Gurna (TT 1151–1152): il contesto archeologico,” *Adamantius* 24 (2018) 118–132.
- Grossouw, W., *The Coptic Versions of the Minor Prophets. A Contribution to the Study of the Septuagint* (Monumenta Biblica et Ecclesiastica 3; Roma: Pontifical Biblical Institute 1938).
- Grossouw, W., “Un fragment sahidique d’Osée II,9–V,1 (B.M. Or. 4717 [5]),” *Muséon* 47 (1934) 185–204.
- Hebbelynck, A., “Fragments inédits de la version sahidique d’Isaïe. I. Fragments de la Bibliothèque Nationale de Paris,” *Muséon* 14 (1913) 177–227.
- Hebbelynck, A., “Les manuscrits coptes-sahidiques du «Monastère Blanc». Recherches sur les fragments complémentaires de la Collection Borgia. I. Fragments de l’Ancien Testament,” *Muséon* 12 (1911) 1–64.
- Horner, G.W., *The Coptic Version of the New Testament in the Southern Dialect, otherwise called Sabidic and Thebaic, with Introduction, Critical Apparatus, and Literal English Translation. III. The Gospel of S. John* (Oxford: Clarendon Press 1911).
- Hurtado, L.W., *The Earliest Christian Artifacts. Manuscripts and Christian Origins* (Grand Rapids, MI: Eerdmans 2006).
- Husselman, E.M., “A Palimpsest Fragment from Egypt,” *Studi in onore di Aristide Calderini e Roberto Paribeni. II. Studi di papirologia e antichità orientali* (eds. A. Calderini – R. Paribeni) (Milano: Ceschina 1957) 453–459.
- Hyvernat, H., “Étude sur les versions coptes de la Bible. II. – Ce qui nous est parvenu des versions égyptiennes,” *Revue biblique* 5 (1896) 540–569.
- Kahle, P.E., *Bala’izab, Coptic Texts from Deir el-Bala’izab in Upper Egypt* (London: Oxford University Press 1954) I.
- Kasser, R., *Papyrus Bodmer XXIII. Esaïe XLVII,1–LXVI,24* (Cologny – Genève: Bibliotheca Bodmeriana 1965).
- Lacau, P., “Textes de l’Ancien Testament en copte sahidique,” *Recueil de Travaux Relatifs à la Philologie et à l’Archéologie Égyptiennes et Assyriennes. Nouvelle Série* 7 (1901) 103–124.
- Layton, B., *A Coptic Grammar. With Chrestomathy and Glossary. Sabidic Dialect. Second Edition, Revised and Expanded. With an Index of Citations* (Wiesbaden: Harrassowitz 2004).
- Lowe, E.A. (ed.), *Codices Latini Antiquiores. A Palaeographical Guide to Latin Manuscripts Prior to the Ninth Century. II. Great Britain and Ireland* (New York: Oxford University Press 1935).

- Lust, J. – Eynikel, E. – Hauspie, K., *Greek-English Lexicon of the Septuagint* (Stuttgart: Deutsche Bibelgesellschaft 2003).
- Maspero, G., “Fragments de manuscrits coptes-thébains provenant de la bibliothèque du Deir Amba-Shenoudah,” *Mémoires publiés par les membres de la Mission Archéologique Française au Caire* 6 (1892) 1–296.
- Nagel, P., “Editionen koptischer Bibeltexte seit Till 1960,” *Archiv für Papyrussforschung* 35 (1990) 43–100.
- Nagel, P., “Studien zur Textüberlieferung des sahidischen Alten Testaments, Teil IB,” *Zeitschrift für Ägyptische Sprache und Altertumskunde* 111 (1984) 138–164.
- Pietersma, A. – Wright, B.G. (eds.) *A New English Translation of the Septuagint* (New York: Oxford University Press 2007) (= NETS).
- Porcher, M.E., “Analyse des manuscrits coptes 131<sup>1-8</sup> de la Bibliothèque Nationale, avec indication des textes bibliques,” *Revue d'égyptologie* 2 (1936) 65–123.
- Rahlfs, A., *Die alttestamentlichen Lektionen der griechischen Kirche* (Mitteilungen des Septuaginta-Unternehmens der Königlichen Gesellschaft der Wissenschaften zu Göttingen 5; Berlin: Weidmann 1915).
- Schleifer, J., *Sahidische Bibel-Fragmente aus dem British Museum zu London* (Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien. Philosophisch-historische Klasse 162/6; Wien: Hölder 1909) (= Schleifer 1909).
- Schleifer, J., *Sahidische Bibel-Fragmente aus dem British Museum zu London* (Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien. Philosophisch-historische Klasse 164/6; Wien: Hölder 1911).
- Schmitz, F.J. – Mink, G., *Liste der koptischen Handschriften des Neuen Testaments. I. Die sahidischen Handschriften der Evangelien* (Arbeiten zur Neutestamentlichen Textforschung 15; Berlin – New York: De Gruyter 1991) 2/2.
- Schüssler, K., *Das sahidische Alte und Neue Testament: sa 21–48* (Biblia Coptica 1/2; Wiesbaden: Harrassowitz 1996).
- Schüssler, K., *Das sahidische Alte und Neue Testament: sa 93–120* (Biblia Coptica 1/4; Wiesbaden: Harrassowitz 2000).
- Schüssler, K., *Das sahidische Alte und Neue Testament: sa 185–260* (Biblia Coptica 2/2; Wiesbaden: Harrassowitz 2015).
- Suciu, A., “The Sahidic Tripartite Isaiah: Origins and Transmission within the Coptic Manuscript Culture,” *Archiv für Papyrussforschung und verwandte Gebiete* 66/2 (2020) 377–406.
- Takla, H.N., “The Surviving Remains of the Book of Jeremiah from Saint Shenouda’s Monastery,” *Coptica* 9 (2010) 83–89.
- Till, W.C., “Coptic Biblical Texts Published after Vaschalde’s Lists,” *Bulletin of the John Rylands Library* 42 (1959) 220–240.
- Till, W.C., “Die Coptica der Wiener Papyrussammlung,” *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 95 (1941) 165–218.
- Till, W.C., “Papyrussammlung der Nationalbibliothek in Wien. Katalog der koptischen Bibelbruchstücke. Die Pergamente,” *Zeitschrift für die neutestamentliche Wissenschaft* 39 (1940) 1–57.
- Till, W.C., “La séparation des mots en copte,” *Bulletin de l’Institut français d’archéologie orientale* 60 (1960) 151–170.
- Vaschalde, A., “Ce qui a été publié des versions coptes de la Bible,” *Revue biblique* 16 (1919) 220–243.
- Vaschalde, A., “Ce qui a été publié des versions coptes de la Bible,” *Revue biblique* 29 (1920) 241–258.
- Wessely, C., *Griechische und koptische Texte theologischen Inhalts* (Studien zur Palaeographie und Papyrusskunde 9; Leipzig: Haessel 1909) I (= Wessely 1909).

- Wessely, C., *Griechische und koptische Texte theologischen Inhalts* (Studien zur Palaeographie und Papyruskunde 15; Leipzig: Haessel 1914) IV.
- Winstedt, E.O., "Some Unpublished Sahidic Fragments of the Old Testament," *The Journal of Theological Studies* 10 (1909) 233–254.
- Ziegler, J. (ed.), *Septuaginta. Vetus Testamentum Graecum. Auctoritate Societatis Litterarum Göttingensis editum*. XIV. *Isaias* (Göttingen: Vandenhoeck & Ruprecht 1939).
- Zoega, G., *Catalogus codicum Copticorum manu scriptorum qui in museo Borgiano Velitris adservantur* (Roma: Typis Sacrae Congregationis de Propaganda Fide 1810).