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

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Abstract: The paper contains a critical edition and philological analysis of the second chapter of Deutero-Isaiah worked out on the basis of the Coptic manuscript sa 52.2 and other available manuscripts written in the Sahidic dialect. Firstly, it presents general information on the fragment of codex sa 52 containing the text of Isa 41. It is followed by a list of brief characteristics of the remaining witnesses that include at least some verses of the second chapter of Deutero-Isaiah. The most important part is a presentation of the Sahidic text of Isa 41, its translation into English and tables of linguistic differences between the text of the LXX and its Coptic rendering. The last part explains difficult philological questions observed in the Coptic text. The focus will be on Isa 41:11-27 since they appear only in manuscript 52.2 and have not been published so far.

Keywords: Coptic, Sahidic dialect, the Book of Isaiah, Deutero-Isaiah, sa 52 (M 568), edition of Isa 41

This paper presents a critical edition and philological analysis of the second chapter of Deutero-Isaiah on the basis of the Coptic manuscript sa 52 (M 568) and other available Sahidic texts. Manuscript sa 52 (M 568),[1] belonging to the Pierpont Morgan Collection in New York, has not had a critical edition so far. Its first part, the so-called Proto-Isaiah (Isa 1-39) was the subject of my doctoral dissertation,[2] which will soon be published in English. Chapter 40 has been published in *The Biblical Annals*.[3] The subsequent chapters (41–66) are still to be

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[1] In the contemporary database of Coptic manuscripts, our manuscript has been registered as CLM 205 (see https://atlas.paths-erc.eu/manuscripts/205 [access: 7.11.2019])

[2] The publication of its excerpt: T. Bąk, *Il Proto-Isaia in copto-saidico. Edizione critica sulla base di sa 52 (M 568) e di altri testimoni* (Roma: Pontificio Instituto Biblico, Facoltà Orientalistica 2014).

[3] T. Bąk, ,,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

investigated. This paper aims at filling in this gap through publishing the second chapter of Deutero-Isaiah. The present work is based on the photographic edition – the so-called *facsimile* – which since 1922 has been housed in the Vatican Library, and on the microfilm sent to me by the Morgan Library in New York. In 2016, the Coptic collection of the Morgan Library was made accessible to every interested person at https://archive.org/details/PhantoouLibrary.[4]

The methodology of this paper follows the scheme applied in the publication of Isa 40. In the first part, general information is presented on the text of Isa 41 included in manuscript sa 52.[5] Then we are going to present other manuscripts written in the Sahidic dialect where at least some verses of the second chapter of Deutero-Isaiah can be found. The main part is a presentation of the Coptic text of Isa 41 along with its critical apparatus including the different readings of the other manuscripts. In turn, the next part contains a translation of the Coptic text into English whose footnotes refer to the particular tables showing language differences in paragraph five. The final section is dedicated to analyses of the more difficult linguistic problems regarding selected verses of the second chapter of Deutero-Isaiah.

1. General Information

The text of the second chapter of Deutero-Isaiah begins in manuscript sa 52 (M 568) with the fifth line of the left column on the page marked with the Coptic numeral ⲡⲇ̅ (= 84) and ends in line 31 of the right column on page ⲡⲋ̅ (= 86). In the *facsimile* edition, Isa 41 begins on the page marked as "82 M 568 f. 40ᵛ" and ends on "84 M 568 f. 41ᵛ." In total, the text of this chapter is written on ca. six columns. The parchment of the manuscript is of a poor quality. On page 82 M 568 f. 40ᵛ (Coptic ⲡⲇ̅), there is quite a large hole in the parchment causing that the four lines of the text (Isa 41:4) must have been shortened. Moreover, on 83 M 568 f. 41ʳ and 84 M 568 f. 41ᵛ (Coptic ⲡⲉ̅ and ⲡⲍ̅), one can see a double perforation that is, however, located in the lower part of the folio and does not reduce the text.

The columns are irregular. They contain different amounts of text and include 34, 35, 34, 34, 35 and 36 lines respectively. Additionally, under the right column

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      the Sahidic Dialect and the Greek Text of the Septuagint," *BibAn* 9/1 (2019) 73-100.

4   The discussed verses of Isa 41 begin at: https://archive.org/stream/PhantoouLibrary/m568%20Com-bined%20%28Bookmarked%29#page/n81/mode/2up [access: 7.11.2019]. Now we can also see the *facsimile* colour edition at: http://coptot.manuscriptroom.com/manuscript-workspace [access: 7.11.2019].

5   Detailed information on the manuscript can be found in: T. Bąk, „Koptyjski przekład Iz 1-39 w manuskrypcie sa 52 (M 568) z VIII w.," *BibAn* 5/2 (2015) 289-305.

on page 83 (Coptic ⲡⲉ̄) three letters were written: ⲕⲟⲩ (underlined) to end the construction ⲛⲥⲉⲙⲉⲕⲙⲟⲩⲕⲟⲩ. The size of the letters and the length of particular lines are different, which is characteristic of the whole manuscript sa 52 (M 568).

The shape of the letters in the whole manuscript sa 52 (M 568) can suggest that the text was written by one scribe. The letter ⲛ has been written in a characteristic way. If it appears at the end of a line, the scribe sometimes uses a simplified notation, i.e. only one horizontal stroke. In Isa 41, this phenomenon occurs four times:

- v. 5: ⲉϩⲟⲩ̄ instead of ⲉϩⲟⲩⲛ,
- v. 12: the first negation ⲁ̄ instead of ⲁⲛ,
- v. 22: ⲙⲁⲣⲟⲩϩⲱ̄ instead of ⲙⲁⲣⲟⲩϩⲱⲛ,
- v. 24: the interrogative particle ⲧⲱ̄ instead of ⲧⲱⲛ.

However, the author does not use this notation consistently. Sometimes he writes the regular form of ⲛ at the end of a line.[6] It is worth noting that where at the end of a line there is ⲛ̄, it is never written in the form of a supralinear stroke.[7]

A characteristic of the manuscript is the abbreviated forms of some words. In Isa 41 this principle concerns two proper names: ⲡⲓ̄ⲏ̄ⲗ̄[8] and ⲑⲓⲗ̄ⲏ̄ⲙ (v. 27). The author constantly uses these forms of the words "Israel" and "Jerusalem." This feature, called *nomina sacra*, could be found overall in the Coptic (and also Greek) MSS.[9]

From time to time we can see differently shaped, enlarged *initials* on the left side of the columns. An excellent example of this is the letter ⲁ. If it appears on the left side of the column, its upper part is considerably lengthened and formed as a vertical stroke, sometimes extending over the preceding line of the text.[10] A similar phenomenon can be observed in the notation of the letter ⲇ although here its upper extension is not so visible.[11]

Because of the *scriptio continua* the enlarged letter does not necessarily mark a new sentence. It only suggests that a new thought is introduced somewhere in this context. This can be easily observed, for example, in Isa 41:8 commencing with ⲛⲧⲟⲕ ⲇⲉ ⲡⲓ̄ⲏ̄ⲗ̄ ⲡⲁϩⲙ̄ϩⲁⲗ, where only the letter ⲡ (part of ⲡⲁϩⲙ̄ϩⲁⲗ) is bigger than the other letters and has been put on the left side of the column. In fact, we have 50 enlarged *initials* in the whole chapter 41. Thus it is clear that the

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6   See, e.g., 82 M 568 f. 40ᵛ left column, lines 26, 32, 33; right column, line 8.
7   See, e.g., 82 M 568 f. 40ᵛ left column, lines 17; 83 M 568 f. 41ʳ left column, line 20, right column, line 13.
8   Verses 8, 14, 16, 17, 20.
9   See, e.g., L. Hurtado, *The Earliest Christian Artifacts: Manuscripts and Christian Origins* (Grand Rapids, MI: Eerdmans 2006) 95-134.
10 See, e.g., 82 M 568 f. 40ᵛ left column, line 21; right column, lines 9, 27, 29; 82 M 568 f. 41ʳ left column, lines 1, 22, 29.
11 See 83 M 568 f. 41ʳ right column, line 9.

number is much bigger than the number of verses that appeared in the traditional, later division of the text. Further, in the whole chapter each *initial* is accompanied by a *coronis* resembling an exclamation mark (sometimes without a dot) or *obelus* (mathematical sign of division: ÷). A few letters have an *asteriscus* (interestingly, they are only on 83 M 568 f. 41ʳ). Dots placed in the middle of the line or at its end help us divide and read the text. It is also worth noting that such signs as *coronis*, *obelus* or *asteriscus* as well as marginal *initials* were initially written in black ink. Later, however, they were corrected in red.

One of the characteristic notations that appear in our manuscript is the doubling of the letter N, most likely for phonetic reasons. An example of this is Isa 41:2, where sa 52 reads: 2N̄ N̄MMA NϢA, while other witnesses (e.g. sa 41.13) have the correct grammatical wording: 2N̄ M̄MA N̄ϢA ("in the east"; lit. "at the places of the east"). Similarly, in Isa 41:25, manuscript sa 52 reads 2N NMMA, adding another N– probably for phonetic reasons. In this edition, it has been marked as 2N {N}MMA.

The inconsistence in the notation of N– can also be seen in the verses where it was used to express belonging. For example, in Isa 41:25, we first see NKEP-AMEYC (where N– means "belonging to") and then MKEPAMEYC (instead of N– we have M– in the construction NΘE MKEPAMEYC). The scribe writes N– or M– before the same noun KEPAMEYC occurring in the same verse.

Another feature of sa 52 is the additional vowel E, added most likely for phonetic reasons. An example of this is Isa 41:2, where our manuscript reads MΠEMTO, while sa 41.13 contains the abbreviated version M̄ΠM̄TO ("before"). The longer version is by all means correct. The Coptic language often uses an additional vowel, especially before two consonants that follow it (as in the case of -MT-). Another example can be found in v. 7, which reads 2EN, while sa 41.13 has the abbreviated form 2N̄. Similarly, in v. 9 in sa 52 we read M̄ΠEIKAAK, whereas in sa 41.13 we find the abbreviated MΠïKAAK.

Manuscript sa 52 is also characterised by certain negligence in writing the borrowings from Greek. For example, in Isa 41:6 the author correctly writes the verb BOHΘEI. But a few verses further (Isa 41:14) in the same word one letter is missing: BHΘEI.

Although the scribe did not write in a very diligent way, there are not many words where the letters were corrected. Only in Isa 41:17, in ANOK ΠE ΠXOE-ïC ΠNOYTE the article Π (in ΠNOYTE) was firstly written as N (of the plural or *nota relationis*). The other verses do not betray any traces of correction.

2. List of Manuscripts with the Text of Isa 41
in the Sahidic Dialect of the Coptic Language

The selected verses from the second chapter of Deutero-Isaiah can be found only in three manuscripts[12]:

Sa 41.13: one parchment folio containing the text of Isa 40:24-41:10a. Currently, it is housed in London as **BL**, **Or. 3579 A. 30**, **fol. 2**. Our text of Isa 41:1-10 is partly (verses 1-2a) on the *recto*, and partly on the *verso* (verses 2b-10a). In the original numbering of the manuscript, the *recto* bears number ϥ̄ⲅ̄ (= 93), while the *verso* – ϥ̄ⲇ̄ (= 94), which testifies to the fact that manuscript sa 41.13 belongs to a larger codex.[13] The edition of manuscript sa 41.13 was worked out by Schleifer[14] and Winstedt.[15] In the case of differences between the two editions, Schleifer's study seems to be more reliable.[16]

Sa 212^L.12: the manuscript from the White Monastery in Sohag is part of a large lectionary consisting of over three hundred parchment pages. The fragment with Isa 40:26-31 and our verse Isa 41:1 belong to the part that consists of four folios of ca. 34 x 27 cm, housed in the Vatican Library in Rome **(Rom, BV, Borgia copto 109, cass. X, fasc. 32, fol. 6-9)**. It most likely comes from the 11th century and contains short fragments of various Old Testament books, which were to be read on any day of the liturgical year.[17] The edition of Isa 41:1 was prepared by Ciasca, who marked it with number XXXII.[18]

CLM 1604: this text was not included in Schüssler's work. But it can be found on Nagel's list,[19] catalogued as: **Kairo, AegMus 44. 674. 131**. Nagel also

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[12] During the international conference entitled "Coptic Literature in Context. The Contexts of Coptic Literature," held in Rome on 25-27 February 2019, A. Delattre spoke about a fragment of the parchment codex that has been discovered at Antinoupolis, containing the text of Isa 41-42. The manuscript has not been published yet. In CLM (Coptic Literary Manuscript) the manuscript has been catalogued as 6411 (see https://atlas.paths-erc.eu/manuscripts/6411 [access 7.11.2019]).

[13] More information on manuscript sa 41.13 in: Bąk, *Isa 40*, 76-77.

[14] J. Schleifer, *Sahidische Bibel-Fragmente aus dem British Museum zu London* (Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien. Philosophisch–Historische Klasse 162/6; Wien: Hölder 1909) 9-12.

[15] E.O. Winstedt, „Some Unpublished Sahidic Fragments of the Old Testament," *JTS* 10 (1909) 244-246.

[16] Winstedt („Some Unpublished Sahidic Fragments," 233) himself writes about the imperfections of his edition: "The faulty and incomplete decipherment of some of the more illegible fragments will, I hope, be excused, as my time was on both occasions limited to a few hours, and I have had no opportunity of revising my copies".

[17] More information on sa 212L.12 in: Bąk, *Isa 40*, 78-79.

[18] A. Ciasca, *Sacrorum Bibliorum fragmenta copto-sahidica Musei Borgiani iussu et sumptibus S. Congregationis de Propaganda Fide studio P. Augustini Ciasca ordinis Eremitarum S. Agostini edita* (Roma: Typis S. Congregationis de Propaganda Fide 1889) II, 240.

[19] P. Nagel, „Editionen koptischer Bibeltexte seit Till 1960," *APF* 35 (1990) 60.

gives the reference to the edition worked out by Crum.[20] In the CLM system (Coptic Literary Manuscript) it has been catalogued as 1604, and this number has been used in this paper.[21] The text was discovered in the Monastery of Epiphanius at Thebes,[22] written on limestone.[23] It contains only the two last verses of the second chapter of Deutero-Isaiah, i.e. Isa 41:28-29. They are preceded by ⲉⲥⲁⲉⲓⲁⲥ ("Isaiah").

In order to illustrate the contents of particular manuscripts better, the occurrence of the verses from Isa 41 is presented in the table where:

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

The contents of the manuscripts are as follows:

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Sa 41.13	x	x	x	x	x	x	x	x	(x)	(x)					
Sa 212ᴸ.12	(x)														
CLM 1604															

	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Sa 41.13														
Sa 212ᴸ.12														
CLM 1604													x	x

The table clearly shows that so far only 12 verses of Isa 41 have been published. The remaining 17 verses are exclusively in our manuscript sa 52, whose edition constitutes the subject of this paper.

20 W.E. Crum – H.G. Evelyn White, *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) 7 (No. 29).

21 See https://atlas.paths-erc.eu/manuscripts/1604 [access 7.11.2019]. In LDAB (Leuven Database of Ancient Books) the manuscript has been catalogued as 112538 (https://www.trismegistos.org/ldab/text.php?quick=112538 [access 7.11.2019]).

22 More information on the monastery, the monks' lives and their writing activities in: W.E. Crum – H.E. Winlock, *The Monastery of Epiphanius at Thebes*. I. *The Archaeological Material by H.E. Winlock. The Literary Material by W.E. Crum* (New York: The Metropolitan Museum of Art 1926).

23 Crum, *Coptic Ostraca*, 158.

3. The Sahidic Text of Isa 41

In the edition of the text of Isa 41, the following signs have been used:
– ⟨⟩ pointed brackets have been used when the copyist omitted certain letters that should be added for a proper understanding of the text,
– {} braces appear in these places where the scribe, perhaps as a result of wrong dittography, wrote letters that seem redundant,
– > indicates the lack of a given form in the manuscript whose number is given next to it;
– (N) indicates the places where the letter N, occurring at the end of the line, was signalised by a stroke,
– an exclamation mark in superscript: ! suggests a more correct reading.

The text of Isa 41 in the Sahidic dialect of the Coptic language reads as follows:

v. 1 ⲁⲣⲓ ⲃⲣⲣⲉ ϣⲁⲣⲟⲓ ⲛⲛⲏⲥⲟⲥ· ⲛⲁⲣⲭⲱⲛ ⲅⲁⲣ ⲛⲁϣⲓ̈ⲃⲉ ⲛⲧⲉⲩϭⲟⲙ· ⲙⲁⲣⲟⲩϩⲱⲛ ⲉϩⲟⲩⲛ ⲛⲥⲉϣⲁϫⲉ ϩⲓ̈ ⲟⲩⲥⲟⲡ· ⲧⲟⲧⲉ ⲙⲁⲣⲟⲩϫⲱ ⲛⲟⲩϩⲁⲡ· ᵛ· ¹

v. 2 ⲛⲓⲙ ⲡⲉⲛⲧⲁϥⲧⲟⲩⲛⲉⲥ ⲧⲇⲓⲕⲁⲓ̈ⲟⲥⲩⲛⲏ ⲉⲃⲟⲗ ϩⲛ̄ {ⲛ̄}ⲙⲙⲁ ⲛϣⲁ· ⲁϥⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ· ⲁⲩⲱ ⲁⲥⲟⲩⲁϩ̄ⲥ̄ ⲛⲥⲱϥ̄· ϥⲛⲁⲧⲁⲁⲥ ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲛ̄ⲛ̄ϩⲉⲑⲛⲟⲥ· ⲛϥⲧⲣⲉⲛⲉⲣⲣⲱⲟⲩ ⲣ ϣⲡⲏⲣⲉ· ⲛ̄ϥⲕⲁ ⲛⲉⲩⲥⲏϥⲉ ϩⲓ̈ϫⲙ ⲡⲕⲁϩ· ⲁⲩⲱ ⲛⲉⲩ{ⲡⲉⲩ}ⲡⲓ̈ⲧⲉ ⲛⲑⲉ ⲛ̄ϩⲛ̄ϭⲁⲗⲙ̄ ⲉⲩϩⲏⲗ ⲉⲃⲟⲗ· ᵛ· ²

v. 3 ⲁⲩⲱ ⲛ̄ϥⲡⲱⲧ ⲛⲥⲱⲟⲩ· ⲧⲉϩⲓ̈ⲏ ⲅⲁⲣ ⲛⲛⲉϥⲟⲩⲉⲣⲏⲧⲉ ⲛⲁⲙⲟⲟϣⲉ ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ·

v. 4 ⲛⲓⲙ ⲡⲉⲛⲧⲁϥⲉⲛⲉⲣⲅⲉⲓ ⲁϥⲣ ⲛⲁⲓ̈· ⲁⲩⲱ ⲁϥⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ· ⲡⲉⲧⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ⲡⲉ ⲛϣⲟⲣⲡ ϫⲓ̈ⲛ ϫⲱⲙ· ⲁⲛⲟⲕ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ϫⲓⲛ ⲛϣⲟⲣⲡ̄· ⲁⲩⲱ ⲙⲛ̄⟨ⲛ⟩ⲥⲱⲥ ⲁⲛⲟⲕ ⲟⲛ ⲡⲉ· ᵛ· ⁴

v. 5 ⲁⲛϩⲉⲑⲛⲟⲥ ⲛⲁⲩ ⲁⲩⲣ̄ ϩⲟⲧⲉ· ⲁⲛⲁⲁⲣⲏϫ̄ϥ ⲙⲡⲕⲁϩ ϩⲱⲛ ⲉϩⲟⲩ(ⲛ)· ⲁⲩⲱ ⲁⲩⲉⲓ ϩⲓ̈ ⲟⲩⲥⲟⲡ·

v. 6 ⲉⲣⲉⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲕⲣⲓ̈ⲛⲉ ⲙⲡⲉⲧϩⲓ̈ⲧⲟⲩⲱϥ· ⲁⲩⲱ ⲉⲣⲉⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲃⲟⲏⲑⲉⲓ̈ ⲉⲡⲉϥⲥⲟⲛ· ⲁⲩⲱ ϥⲛⲁϫⲟⲟⲥ ϫⲉ

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v. 1 ⲛⲧⲉⲩϭⲟⲙ (= sa 212ᴸ.12): ϩⲛ̄ ⲧⲉⲩϭⲟⲙ sa 41.13 |

v. 2 ϩⲛ̄ {ⲛ̄}ⲙⲙⲁ ⲛϣⲁ: ϩⲛ̄ ⲙ̄ⲙⲁ ⲛ̄ϣⲁ sa 41.13 | ⲙⲡⲉⲙⲧⲟ: ⲙ̄ⲡⲙ̄ⲧⲟ sa 41.13 | ⲛϥⲧⲣⲉⲛⲉⲣⲣⲱⲟⲩ: ⲛϥⲧⲣⲉⲛⲛ̄ⲣⲣⲱⲟⲩ sa 41.13 (Schleifer), ⲛϥⲧⲣⲉⲛⲣ̄ⲣⲱⲟⲩ sa 41.13 (Winstedt) | ⲛⲉⲩⲡⲉⲩⲡⲓⲧⲉ: ⲛⲉⲩ[ⲡⲓ̈]ⲧⲉ sa 41.13 | ϩⲛ̄ϭⲁⲗⲙ̄: ϩⲛ̄ϭⲁⲗⲙ sa 41.13 | ⲉⲩϩⲏⲗ ⲉⲃⲟⲗ: ⲉⲩϩⲣⲓⲁ ⲉⲃⲟⲗ sa 41.13 (Winstedt)

v. 4 ϫⲓ̈ⲛ ϫⲱⲙ: ¹ϫⲓ̈ⲛ ⲛ̄ϫⲱⲙ sa 41.13 | ⲙ̄ⲛⲥⲱⲥ: ⲙⲛⲛⲥⲱⲥ sa 41.13

v. 7 ⲁⲩⲣⲱⲙⲉ ⲛⲍⲁⲙϣⲉ ⲟ̄ⲙ̄ⲟ̄ⲙ· ⲁⲩⲱ ⲟⲩⲍⲁⲙⲕⲗ̄ⲗⲉ ⲉϥϩⲓⲟⲩⲉ ⲙⲡⲍⲁⲧⲏⲣ ϩⲓ ⲟⲩⲥⲟⲡ
ⲉϥⲡⲱⲭ̄ⲃ̄ ⲙⲙⲟϥ· ⲟⲩⲥⲟⲡ ⲙⲉⲛ ϣⲁϥⲭⲟⲟⲥ ϫⲉ ⲟⲩⲗⲁⲧⲃⲉⲥ{ⲉ} ⲛⲁⲛⲟⲩⲥ ⲧⲉ·
ⲁϥⲧⲁⲭⲣⲟⲟⲩ ϩⲉⲛ ϩⲛ̄ⲉⲓⲃ̄ⲧ· ⲥⲉⲛⲁⲥⲙ̄ⲛ̄ⲧⲟⲩ ⲛⲥⲉⲧⲙ̄ⲕⲓ̈ⲙ· ᵛ· ⁷

v. 8 ⲛⲧⲟⲕ ⲇⲉ ⲡ̄ⲓ̄ⲏ̄ⲗ ⲡⲁϩⲙ̄ϩⲁⲗ· ⲓ̈ⲁⲕⲱⲃ ⲡⲉⲛⲧⲁⲓ̈ⲥⲟⲧⲡ̄ϥ· ⲡⲉⲥⲡⲉⲣⲙⲁ ⲛⲁⲃⲣⲁϩⲁⲙ
ⲡⲉⲛⲧⲁⲓ̈ⲙⲉⲣⲓ̈ⲧϥ·

v. 9 ⲡⲉⲛⲧⲁⲓϣⲟⲡϥ ⲉⲣⲟⲓ̈ ϫⲓⲛ ⲁⲣⲏⲭ̄ϥ ⲙⲡⲕⲁϩ· ⲁⲩⲱ ⲁⲓ̈ⲙⲟⲩⲧⲉ ⲉⲣⲟⲕ ⲉⲃⲟⲗ ϩⲛ
ⲛⲉϥⲡⲉⲑⲏⲡ· ⲁⲓⲭⲟⲟⲥ ⲛⲁⲕ ϫⲉ ⲛⲧⲟⲕ ⲡⲉ ⲡⲁϩⲙ̄ϩⲁⲗ· ⲁⲩⲱ ⲁⲓ̈ⲥⲟⲧⲡ̄ⲕ ⲙ̄ⲡⲉⲓⲕⲁⲁⲕ
ⲛⲥⲱⲓ̈· ᵛ· ⁹

v. 10 ⲙⲡ̄ⲣ̄ⲣ ϩⲟⲧⲉ ϯⲛⲙⲙⲁⲕ ⲅⲁⲣ· ⲙⲡ̄ⲣ̄ⲡⲗⲁⲛⲁ· ⲁⲩⲱ ϯⲛⲁϫⲓ̈ ⲉⲟⲟⲩ ⲛϩⲏⲧⲕ· Page 83
M 568 f. 41ʳ ⲁⲛⲟⲕ ϩⲱ ⲁⲓⲭⲟⲟⲥ ϫⲉ ⲛⲧⲁⲓ̈ϣ̄ⲡ̄ϩⲓ̈ⲥⲉ ⲉⲡϫⲓⲛϫⲏ ⲉϩ̄ⲛ̄ⲡⲉⲧϣⲟⲩⲉⲓⲧ·
ⲙⲡ̄ⲣ̄{ⲡ}ⲡⲗⲁⲛⲁ ⲁⲛⲟⲕ ⲅⲁⲣ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁϥϯ ϭⲟⲙ ⲛⲁⲕ· ⲁⲩⲱ ⲁⲓ̈ⲃⲟⲏⲑⲉⲓ ⲉ̄ⲣⲟⲕ·
ⲁⲩⲱ ⲁⲓ̈ⲟⲣϫ̄ⲕ̄ ϩⲛ ⲧⲁⲟⲩⲛⲁⲙ ⲙ̄ⲙⲉ· ᵛ· ¹⁰

v. 11 ⲉⲓⲥϩⲏⲏⲧⲉ ⲥⲉⲛⲁϫⲓ ϣⲓ̈ⲡⲉ ⲛⲥⲉⲟⲩⲱⲗ̄ⲥ̄ ⲛϭⲓ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧϯ ⲟⲩⲃⲏⲕ· ⲥⲉⲛⲁϣⲱⲡⲉ
ⲇⲉ ⲛⲑⲉ ⲛⲛⲉⲧⲉⲛⲥⲉϣⲟⲟⲡ ⲁⲛ· ⲁⲩⲱ ⲛⲉ⟨ⲕ⟩ϫⲁϫⲉ ⲧⲏⲣⲟⲩ ⲛⲁⲧⲁⲕⲟ·

v. 12 ⲕⲛⲁϣⲓⲛⲉ ⲛⲥⲱⲟⲩ ⲛ̄ⲅ̄ⲧⲙ̄ϩⲉ ⲉⲩⲣⲱⲙⲉ ⲉⲧⲕⲓⲙ ⲉⲣⲟⲕ· ⲥⲉⲛⲁϣⲱⲡⲉ ⲅⲁⲣ ⲛ̄ⲑⲉ
ⲛⲛⲉⲧⲉⲛⲥⲉϣⲟⲟⲡ ⲁ⟨ⲛ⟩· ⲁⲩⲱ ⲛⲉⲧϯ ⲟⲩⲃⲏⲕ ⲛⲁϣⲱⲡⲉ ⲁⲛ

v. 13 ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲧⲁⲙⲁϩⲧⲉ ⲛⲧⲉⲕⲟⲩⲛⲁⲙ· ⲡⲉⲧϫⲱ ⲙⲙⲟⲥ ⲛⲁⲕ ϫⲉ
ⲙⲡ̄ⲣ̄ⲣ ϩⲟⲧⲉ

v. 14 ⲓ̈ⲁⲕⲱⲃ· ⲡ̄ⲓ̄ⲏ̄ⲗ ⲉⲧⲥⲟⲃ̄ⲕ̄ ⲁⲛⲟⲕ ⲡⲉⲛⲧⲁⲓⲃ⟨ⲟ⟩ⲏⲑⲉⲓ ⲉⲣⲟⲕ ⲡⲉϫⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲧⲥⲱⲧⲉ
ⲙⲙⲟⲕ· ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲙⲡ̄ⲓ̄ⲏ̄ⲗ·

v. 15 ⲉⲓⲥϩⲏⲏⲧⲉ ⲁⲓⲧⲁⲙⲓ̈ⲟⲕ ⲛⲑⲉ ⲛϩⲉⲛⲕⲟⲧ ⲛⲁϭⲟⲗⲧⲉ ⲛⲃ̄ⲣ̄ⲣⲉ ⲛⲣⲁ ⲛ̄ⲃⲁϣⲟⲩⲣ ⲉⲩϩⲓ·
ⲁⲩⲱ ⲕⲛⲁϩⲓ̈ ⲛ̄ⲛ̄ⲧⲟⲟⲩ· ⲁⲩⲱ ⲛⲅϩⲓⲧⲉ ⲉⲃⲟⲗ ⲛ̄ⲛ̄ⲥⲓⲃ̄ⲧ· ⲛ̄ⲅⲁⲁⲩ ⲛ̄ⲑⲉ ⲛⲟⲩϣ⟨ⲟ⟩ⲉⲓϣ·

v. 16 ⲛ̄ⲅ̄ϣⲁϣⲟⲩ ⲛⲧⲉⲡⲧⲏⲩ ϥⲓⲧⲟⲩ· ⲛⲧⲉⲟⲩϩⲁⲧⲏⲩ ϫⲟⲟⲣⲟⲩ ⲉⲃⲟⲗ· ⲛⲧⲟⲕ ⲇⲉ
ⲕ̄ⲛⲁⲉⲩⲫⲣⲁⲛⲉ ϩ̄ⲛ̄ ⲙ̄ⲡⲉⲧⲟⲩⲁⲁⲃ ⲙⲡ̄ⲓ̄ⲏ̄ⲗ·

v. 17 ⲛⲧⲉⲛϩⲏⲕⲉ ⲧⲉⲗⲏⲗ ⲙ̄ⲛ̄ ⲛⲉⲧⲣ̄ ϭⲣⲱϩ· ⲥⲉⲛⲁϣⲓⲛⲉ ⲅⲁⲣ ⲛ̄ⲥⲁ ⲙⲟⲟⲩ ⲛ̄⟨ⲥⲉ⟩ⲧⲙ̄ϭⲓⲛⲉ·
ⲁⲡⲉⲩⲗⲁⲥ ϣⲟⲟⲩⲉ ϩⲁ ⲡⲓ̈ⲃⲉ· ⲁⲛⲟⲕ ⲡⲉ ⲡⲭⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲁⲛⲟⲕ ⲉⲧⲛⲁⲥⲱⲧⲙ
ⲡⲭⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡ̄ⲓ̄ⲏ̄ⲗ· ⲁⲩⲱ ⲛ̄ⲧⲛⲁⲕⲁⲁⲩ ⲛⲥⲱⲓ̈ ⲁⲛ·

v. 18 ⲁⲗⲗⲁ ϯⲛⲁⲟⲩⲱⲛ ⲛϩⲉⲛⲉⲓⲉⲣⲱⲟⲩ ϩⲓ ⲧⲟⲟⲩ· ⲁⲩⲱ ϩⲉⲛⲡⲩⲅⲏ {ϩⲉⲛ ⲧⲙⲏ} ϩ̄ⲛ̄
ⲧⲙⲏⲧⲉ ⲛ̄ϩⲉⲛⲡⲉⲧⲣⲁ ϯⲛⲁⲣ̄ ⲧⲉⲣⲏⲙⲟⲥ ⟨ⲛ⟩ϩⲉⲗⲟⲥ· ⲁⲩⲱ ⲡⲕⲁϩ ⲉⲧⲟⲃⲉ ⲛϩⲉⲛⲃⲟ·

v. 19 ϯⲛⲁⲕⲱ ⲛϩⲉⲛⲕⲉⲇⲣⲟⲥ ϩ̄ⲙ̄ ⲡⲕⲁϩ ⲉⲧⲟⲃⲉ· ⲁⲩⲱ ⲟⲩⲡⲩⲝⲓ̈ⲛⲟⲛ ⲙ̄ⲛ̄ ⲟⲩⲙⲟⲣⲥⲩⲛⲏ·
ⲙⲛ ⲟⲩⲕⲩⲡⲁⲣⲓ̈ⲥⲟⲥ· ⲙⲛ ⲟⲩⲡⲉⲩⲕⲏ·

v. 7 ⲉϥⲡⲱⲭ̄ⲃ̄: ⲉϥⲡⲱⲭⲧ sa 41.13 | ϣⲁϥⲭⲟⲟⲥ: ϥⲛⲁⲭⲟⲟⲥ sa 41.13 | ⲟⲩⲗⲁⲧⲃⲉⲥ{ⲉ} ⲛⲁⲛⲟⲩⲥ ⲧⲉ:
       ˈⲟⲩⲗⲁⲧⲃⲉⲥ ⲛⲁⲛⲟⲩⲥ ⲧⲉ sa 41.13 (Schleifer), ⲟⲩⲗⲁⲧⲃⲉ ⲉⲛⲁⲛⲟⲩⲥ ⲧⲉ (Winstedt) | ϩⲉⲛ: ϩⲛ̄
       sa 41.13
v. 9 ϫⲓⲛ ⲁⲣⲏⲭ̄ϥ: ϫ[ⲓⲛ] ⲁⲁⲣⲉⲭ̄ϥ sa 41.13 (Schleifer), ϫⲓⲛ ⲁⲣⲉⲭ̄ϥ (Winstedt) | ⲛⲉϥⲡⲉⲑⲏⲡ: ⲛⲉϥⲡ…
       ⲑⲏ… sa 41.13 (Schleifer), ⲛⲉϥⲡ[ⲉ]ⲑⲏⲡ (Winstedt) | ⲁⲓⲭⲟⲟⲥ ⲛⲁⲕ ϫⲉ: ⲁⲓ̈ⲭⲟⲟⲥ [ⲛⲁⲕ] ϫⲉ sa
       41.13 (Schleifer), ⲁⲓⲭⲟⲟⲥ ϫⲉ (Winstedt) | ⲙ̄ⲡⲉⲓⲕⲁⲁⲕ: ⲙⲡⲓ̈ⲕⲁⲁⲕ sa 41.13
v. 10 ϯⲛⲙⲙⲁⲕ ⲅⲁⲣ: + [ⲁⲛⲟⲕ] sa 41.13 (Schleifer), > (Winstedt) | ⲡⲉⲧϣⲟⲩⲉⲓⲧ: ⲡⲉⲧϣⲟⲉⲓ̈ⲧ sa 41.13

v. 20 ⲭⲉ ⲉⲩⲉⲛⲁⲩ ⲛⲥⲉⲉⲓⲙⲉ ⲛⲥⲉⲙⲉⲕⲙⲟⲩⲕⲟⲩ· Page 84 M 568 f. 41ᵛ ⲛⲥⲉⲥⲟⲟⲩⲛ̄ ϩⲓ̈
        ⲟⲩⲥⲟⲡ· ⲭⲉ ⲧϭⲓⲭ ⲙ̄ⲡⲭⲟⲉⲓ̈ⲥ ⲧⲉⲛⲧⲁⲥⲧⲁⲙⲓ̈ⲉ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲡⲉⲧⲟⲩⲁⲁⲃ
        ⲙ̄ⲡⲓ̄ⲏ̄ⲗ̄ ⲡⲉⲛⲧⲁϥⲟⲩⲟⲛϩⲟⲩ ⲉⲃⲟⲗ·

v. 21 ⲡⲉⲧⲛ̄ϩⲁⲡ ϩⲏⲛ ⲉϩⲟⲩⲛ ⲡⲉⲭⲉ ⲡⲭⲟⲉⲓⲥ <ⲡ>ⲛⲟⲩⲧⲉ· ⲁⲛⲉⲧⲛ̄ϣⲁⲭⲛⲉ ϩⲱⲛ ⲉϩⲟⲩⲛ
        ⲡⲉⲭⲉ ⲡ̄ⲣ̄ⲣⲟ ⲛⲓ̈ⲁⲕⲱⲃ·

v. 22 ⲙⲁⲣⲟⲩϩⲱ(ⲛ) ⲉϩⲟⲩⲛ ⲛⲥⲉⲭⲱ ⲛⲁⲛ ⲛⲛⲉⲧⲛⲁϣⲱⲡⲉ· ⲏ ⲁⲭⲓⲥ ⲭⲉ ⲟⲩ ⲛⲉ ⲛϣⲟⲣⲡ̄
        ⲛ̄ⲧⲛ̄ⲥⲙⲛ̄ ⲡⲉⲛϩⲏⲧ· ⲛⲧⲛ̄ⲉⲓⲙⲉ ⲭⲉ ⲟⲩ ⲛⲉ ⲛϩⲁⲉⲉⲩ· ⲁⲩⲱ ⲭⲱ ⲛⲁⲛ ⲛⲛⲉⲧⲛⲏⲩ·

v. 23 ⲭⲱ ⲛⲁⲛ ⲛⲛⲉⲧⲛⲏⲩ ⲛⲑⲁⲏ· ⲧⲁⲣⲉⲛⲉⲓⲙⲉ ⲭⲉ ⲛ̄ⲧⲉⲧⲛ̄ ϩⲛ̄ⲛⲟⲩⲧⲉ· ⲁⲣⲓ ⲡⲉⲧⲛⲁⲛⲟⲩϥ
        ⲛ̄ⲧⲛ̄ⲣ̄ ⲡⲉⲑⲟⲟⲩ· ⲧⲁⲣⲛ̄ⲣ̄ ϣⲡⲏⲣⲉ ⲛ̄ⲧⲛ̄ⲛⲁⲩ ϩⲓ̈ ⲟⲩⲥⲟⲡ·

v. 24 ⲭⲉ ⲛⲧⲉⲧⲛ ϩⲛ̄ ⲉⲃⲟⲗ ⲧⲱ(ⲛ) · ⲁⲩⲱ ⲟⲩ ⲉⲃⲟⲗ ⲧⲱⲛ ⲧⲉ ⲧⲉⲧⲛ̄ⲉⲣⲅⲁⲥⲓ̈ⲁ·
        ⲛ̄ⲧⲁⲩⲥⲉⲧⲡ̄ ⲑⲏⲩⲧⲛ̄ ⲛⲃⲟⲧⲉ ⲉⲃⲟⲗ ϩⲙ ⲡⲕⲁϩ·

v. 25 ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲧⲟⲩⲛⲉⲥ ⲡⲉⲉⲃⲟⲗ ϩⲙ̄ ⲡⲉⲙϩⲓⲧ· ⲙⲛ ⲡⲉⲉⲃⲟⲗ ϩⲛ {ⲛ}ⲙⲙⲁ ⲛϣⲁ
        ⲙ̄ⲡⲣⲏ· ⲥⲉⲛⲁⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ ϩⲙ ⲡⲁⲣⲁⲛ· ⲙⲁⲣⲉⲛⲁⲣⲭⲱⲛ ⲉⲓ· ⲁⲩⲱ ⲛⲑⲉ ⲛⲟⲩⲟⲙⲉ
        ⲛⲕⲉⲣⲁⲙⲉⲩⲥ· ⲁⲩⲱ ⲛⲑⲉ ⲙ̄<ⲡ>ⲕⲉⲣⲁⲙⲉⲩⲥ ⲉϣⲁϥϩⲱⲙ ⲙⲡⲉϥⲟⲙⲉ· ⲧⲁⲓ ⲧⲉ ⲑⲉ
        ⲉⲧⲟⲩⲛⲁϩⲙ̄ ⲑⲏⲩⲧⲛ̄·

v. 26 ⲛⲓⲙ ⲅⲁⲣ ⲡⲉⲧⲭⲱ ⲛ̄ⲛⲭⲓ̈ⲛ ⲛϣⲟⲣⲡ ⲭⲉ ⲉⲛⲉⲉⲓⲙⲉ· ⲁⲩⲱ ⲛⲉϩⲟⲩⲁⲧⲉ· ⲧⲁⲣⲉⲛⲭⲟⲟⲥ
        ⲭⲉ ϩⲛ̄ⲙⲉ ⲛⲉ· ⲙⲛ ⲡⲉⲧⲭⲱ ⲛ̄ⲛ<ⲉⲧⲉ>ⲙⲡⲁⲧⲟⲩϣⲱⲡⲉ· ⲟⲩⲇⲉ ⲙ̄ⲛ ⲡⲉⲧⲥⲱⲧⲙ̄
        ⲉⲛⲉⲧⲛ̄ϣⲁⲭⲉ·

v. 27 ⲧⲛⲁⲧ ⲛⲥⲓ̈ⲱⲛ ⲛⲟⲩⲁⲣⲭⲏ· ⲁⲩⲱ ⲧⲛⲁⲥⲉⲡⲥ ⲑⲓ̄ⲗ̄ⲙ̄ ⲉⲧⲉϩⲓ̈ⲏ·

v. 28 ⲉⲓⲥϩⲏⲏⲧⲉ ⲅⲁⲣ ⲙ̄ⲛ ⲗⲁⲁⲩ ⲉⲃⲟⲗ ϩⲉⲛ ⲛ̄ϩⲉⲑⲛⲟⲥ· ⲁⲩⲱ ⲙ̄ⲛ ⲡⲉⲧ<ⲧ>ⲁⲙⲟ
        ⲉ̄ⲃⲟⲗ ϩⲛ ⲛⲉⲩⲉⲓⲇⲱⲗⲟⲛ· ⲁⲩⲱ ⲉⲓϣⲁⲛⲭⲛⲟⲩⲟⲩ ⲭⲉ ⲛⲧⲉⲧⲛ̄ ϩⲉⲛ ⲉⲃⲟⲗ ⲧⲱⲛ
        ⲛⲛⲉⲩⲟⲩⲟϣⲃⲉⲧ· ᵛ· ²⁸

v. 29 ⲛⲉⲧⲧⲁⲙⲓⲟ ⲅⲁⲣ ⲙⲙⲱⲧⲛ̄ ϣⲟⲟⲡ· ⲁⲩⲱ ⲉⲡⲭⲓⲛⲭⲏ ⲛⲉ ⲛⲉⲧⲡⲗⲁⲛⲁ ⲙ̄ⲙⲱⲧⲛ̄·

....
ᵥ. ₂₈ ⲉⲓⲥϩⲏⲏⲧⲉ: ⲉⲥϩⲏⲧⲉ CLM 1604 | ⲉⲃⲟⲗ ϩⲉⲛ ⲛ̄ϩⲉⲑⲛⲟⲥ: ⲉⲃⲟⲗ ϩⲛ ⲛϩⲉⲑⲛⲟⲥ CLM 1604 |
        ⲉ̄ⲃⲟⲗ ϩⲛ ⲛⲉⲩⲉⲓⲇⲱⲗⲟⲛ: ⲉⲃⲟⲗ ϩⲛ ⲛⲉⲓⲇⲱⲗⲟⲛ CLM 1604 | ⲉⲓϣⲁⲛⲭⲛⲟⲩⲟⲩ: ⲉⲓϣⲁⲛⲭⲛⲟⲟⲩ
        CLM 1604

4. An English Translation of the Sahidic Text

In translating the Coptic text of Isa 41 into English I have used NETS.[24] The text of the Septuagint, being the basis of my philological investigations, has been taken from the critical edition by Ziegler.[25]

The English translation of Isa 41 from the Sahidic dialect of the Coptic language is as follows:

v. 1   *Renew yourselves for me,*[26] O islands, for the rulers will change *their*[27] strength; let them approach and speak together; then let them declare judgment.

v. 2   Who has roused righteousness from the east,[28] called it *and it followed him*[29]? He will place it[30] before nations and astonish kings, and he will place their daggers in the earth,[31] and their bows like brushwood that is driven out.[32]

v. 3   And he will pursue them, *for*[33] the way of his feet will *walk*[34] in peace.[35]

v. 4   Who has wrought, done[36] these things *and*[37] *called her?*[38] The one calling her *is*[39] *at the beginning from generations.*[40] *I am God from the beginning,*[41] and *afterward I am as well.*[42]

v. 5   The nations saw and became afraid; *those of the end*[43] of the earth drew near and came together,

24   My motives to use NETS as well as other introductory remarks to the English translation are the same as in the analysed text of Isa 40 (See Bąk, Isa 40, 84).

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

26   NETS: *Be dedicated to me* (LXX: ἐγκαινίζεσθε πρός με)

27   Om. in NETS → T 1

28   Copt. lit. *from the places of rising*

29   NETS: *to its feet and it will go* → T 2, T 3

30   LXX: lit. *he will place [it]* (δώσει without αὐτήν) → T 1

31   Lit. *upon the earth* → T 4

32   → T 6

33   NETS: *and* → T 1, T 2

34   NETS: *pass through* → T 3

35   → T 6

36   NETS: *and done* → T 2

37   Om. in NETS → T 1

38   Or: *called it.* V. 4a in NETS: *Who has wrought and done these things? The one calling her from the beginning of generations has called her.*

39   Om. in NETS → T 1

40   NETS: *from the beginning of generations* → T 7

41   NETS: *I, God, am first* → T 1

42   NETS: *and for the things that are coming, I am* → T 1, T 3

43   NETS: *the ends* → T 7

v. 6 each *judging*[44] his[45] neighbor, and *each*[46] *helping* his[47] brother.[48] And he will say:

v. 7 The[49] *carpenter*[50] has become strong, also the[51] smith as he smites with the hammer while at the same time *making it flat*[52]. At some time, he *says*[53]: "The seam is good"; *he has*[54] strengthened them with nails; they will set them up, and they will not be moved.

v. 8 But you, Israel, my servant, Iakob, whom I have chosen, the offspring of Abraam, whom I have loved,

v. 9 you[55] whom I took hold of *for myself*[56] from *the end*[57] of the earth, and I called you from its *hidden places*[58] and[59] I said to you, "You are my servant *and*[60] I have chosen you and[61] not forsaken you";

v. 10 do not fear, for I am[62] with you; do not wander off. *In you I will be glorified. But I said: "I have laboured vainly [and] for empty things. Do not wander off*,[63] for I am God[64] who has strengthened you, and I have helped you, and I have made you secure with my righteous right hand.

v. 11 See, all who oppose you shall be ashamed and disgraced, for[65] they shall be as though they were not, and all your adversaries shall perish.[66]

v. 12 You shall seek them, but you shall not find the men[67] who shall treat you violently, for they shall be as though they were not, and those who war against you shall not be[68]

v. 13 because I am[69] God[70] who holds your right hand, who says to you, "Do not fear,

44 NETS: *deciding to help* → T 7
45 Om. in LXX (τῷ πλησίον) → T 1
46 Om. in NETS → T 1
47 Om. in LXX (τῷ ἀδελφῷ) → T 1
48 NETS translates this part of the verse: *each deciding to help his neighbor and his brother*.
49 Lit. *A* (LXX: ἀνήρ = sa 52)
50 NETS: *artisan man* (LXX: ἀνὴρ τέκτων = sa 52)
51 Lit. *a* (LXX: χαλκεύς = sa 52)
52 NETS: *striking* (LXX: ἐλαύνων = sa 52) → T 1
53 NETS: *he will say* → T 7
54 NETS: *they have* → T 7
55 Om. in LXX (οὗ)
56 Om. in NETS → T 1
57 NETS: *the ends* → T 7
58 NETS: *mountain peaks* → T 3, T 6
59 Om. in sa 52 → T 2
60 Om. in NETS → T 1
61 Om. in sa 52 → T 2
62 Lit. om. in sa 52 → T 2
63 Om. in NETS → T 1
64 NETS: *your God* → T 2
65 → T 3
66 → T 6
67 Lit. *a man* → T 5, T 7
68 → T 6
69 Lit. om in LXX (ἐγὼ ὁ θεός σου) → T 1
70 NETS: *your God* → T 2

v. 14 O Iakob, O small Israel." I have helped you, says God who redeems you, *the Holy of*[71] Israel.

v. 15 Look, I made you *as wheels of cart*[72] new,[73] saw-shaped *[and] threshing*[74] and you shall thresh mountains and grind hills to powder and[75] make them like dust.[76]

v. 16 And[77] you shall winnow them,[78] and[79] a wind shall take them, and[80] a tempest shall scatter them. But you shall rejoice in the holy things[81] of Israel.

v. 17 And[82] the poor and needy shall be glad,[83] for they shall seek water *and shall not find [it]*[84]; their tongue has been dried up from thirst.[85] I *am*[86] the Lord God, I, *the Lord*[87]*,* the God of Israel, will listen and I will not forsake them.

v. 18 But I will open rivers on the mountains[88] and fountains in the midst of *rocks*[89]; I will make the wilderness into[90] marshlands and the thirsty land as[91] watercourses.

v. 19 I will put in[92] the dry land *cedars*[93] and a box tree and a myrtle and a cypress and *a pine*[94].

v. 20 so that together they may see and[95] know and[96] consider and[97] understand that the hand[98] of the Lord has done all these things, and the Holy One of Israel has exhibited them.

v. 21 Your judgement draws near, says the Lord God; your counsels have drawn near, says the king of Jakob.

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71   Om. in NETS → T 1
72   NETS: *as the threshing wheels of a cart* → T 2
73   NETS: *new and* (και om. in LXX)
74   Om. in NETS → T 1, but → T 6!
75   Lit. om in sa 52 → T 2
76   → T 6
77   Lit. om. in sa 52 → T 2
78   Om. in LXX (λικμήσεις) → T 1
79   Lit. om. in sa 52 → T 2
80   Lit. om. in sa 52 → T 2
81   Another possible translation: *in the holy ones of Israel*.
82   Lit. om. in sa 52 → T 2
83   → T 6
84   NETS: *and there will be none* → T 3
85   → T 6
86   Om. in NETS → T 1
87   Om. in NETS → T 1
88   → T 6
89   NETS: *the plains* → T 3, T 6
90   Lit. om. in sa 52 → T 2
91   → T 4
92   LXX: lit. *into* → T 4
93   NETS: *a cedar* → T 7, T 6
94   NETS: *a white poplar* → T 3
95   Lit. om. in copt. → T 2
96   Lit. om. in copt. → T 2
97   Lit. om. in copt. → T 2
98   LXX: lit. *a hand* → T 5

v. 22 Let them draw near and[99] declare *to us*[100] the things that will happen or speak of the former things, what they were,[101] and[102] we will apply our[103] mind and[104] know what the last things will be – and tell us the things that are coming.[105]

v. 23 *Tell*[106] *us*[107] the things that are coming at the end, and[108] we will know that you are gods; do good[109] and[110] do harm, and[111] we will wonder as well as see.

v. 24 Because whence are you and whence is[112] your work? *They have chosen you as an abomination from the earth*.[113]

v. 25 But I stirred up the one who is from the north and the one who is from the rising of the sun; they shall be called by my name. Let rulers come and like potter's clay – even as a potter treading *his*[114] clay – so shall you be trodden down.

v. 26 For who shall declare the things that were from the beginning so that we might know them,[115] and the former things, and[116] we will say that they are true? There is none who foretells nor any who hears your words.

v. 27 I will give dominion to Sion[117] and I will comfort Ierousalem on the way

v. 28 For from the nations, behold, no one,[118] and from among their idols, there was none who declared.[119] And if I should ask them, Whence are you? They will not answer me,

v. 29 for they are the ones who make you[120] and those who lead you astray[121] are[122] vain.

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99   Lit. om. in copt. → T 2
100   NETS: *to you* → T 7
101   → T 6
102   Lit. om. in copt. → T 2
103   Om. in LXX (τὸν νοῦν) → T 1
104   Lit. om in copt. → T 2
105   → T 6
106   NETS: *Declare* → T 3
107   Om. in NETS → T 1
108   Lit. om. in copt. → T 2
109   Lit. *what is good* → T 7
110   Lit. om in copt. → T 2
111   Lit. om in copt. → T 2
112   Lit. om in LXX → T 1
113   NETS: *From the earth. They have chosen you as an abomination* → T 6
114   Om. in NETS → T 1
115   Lit. *them* om. in LXX (ἵνα γνῶμεν) and sa 52 (ϫⲉ ⲉⲛⲉⲉⲓⲙⲉ).
116   Lit. om. in sa 52 → T 2
117   → T 6
118   → T 6
119   Lit. *there is none who declares* → T 7, T 6.
120   Ziegler: *the ones who make you are nothing* (observed in the footnote of NETS) → T 3
121   Ziegler: *those who form you* (observed in the footnote of NETS) → T 3
122   Lit. om. in LXX → T 1

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),[123] changes in word order (Table 6)[124] and semantic changes (Table 7).[125] The last table shows the Greek borrowings appearing in the Coptic text of Isa 41 (Table 8).

Table 1. Additions to the Coptic text

41:1	ἰσχύν: strength	ⲛⲧⲉⲩϭⲟⲙ: *their* strength (> Ziegler)
41:2	δώσει: he will place	ϥⲛⲁⲧⲁⲁⲥ: he will place *it* (> Ziegler)
41:3	ἡ ὁδός: the way	ⲧⲉϩⲓⲏ ⲅⲁⲣ: *for* (or: *but*) the way (Ziegler: διελευς. Γαρ 538 Sa)
41:4	ἐκάλεσεν αὐτὴν: he has called her	ⲁⲩⲱ ⲁϥⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ: *and* he has called her (> Ziegler)
41:4	ὁ καλῶν αὐτὴν ἀπὸ γενεῶν ἀρχῆς: the one calling her from the beginning of generations	ⲡⲉⲧⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ⲡⲉ ⲛϣⲟⲣⲡ ϫⲓⲛ ϫⲱⲙ: the one calling her *is at the beginning* from genera-*tions* (> Ziegler)
41:4	ἐγὼ θεὸς πρῶτος: I, God, am first	ⲁⲛⲟⲕ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ϫⲓⲛ ⲛϣⲟⲣⲡ̄: I am God *from* the beginning (> Ziegler)
41:4	καὶ εἰς τὰ ἐπερχόμενα ἐγώ εἰμι: and for the things that are coming, I am	ⲁⲩⲱ ⲙ̄<ⲛ>ⲥⲱⲥ ⲁⲛⲟⲕ ⲟⲛ ⲡⲉ: and afterward I am *as well* (Ziegler: + παλιν 538 Co)
41:6	τῷ πλησίον: neighbor	ⲙⲡⲉⲧϩⲓⲧⲟⲩⲱϥ: *his* neighbor (Ziegler: + αυτου 534 Co)
41:6	τῷ ἀδελφῷ βοηθῆσαι: to help the brother	ⲉⲣⲉⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲃⲟⲏⲑⲉⲓ ⲉⲡⲉϥⲥⲟⲛ: *each* helping his brother (Ziegler: + εκαστος 538 Sa)
41:6	τῷ ἀδελφῷ βοηθῆσαι: the brother (*dativus*)	ⲉⲡⲉϥⲥⲟⲛ: to *his* brother (Ziegler: + αυτου 449 Co)

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123 Omitting or adding an article does not necessarily result from the translator's intention to interfere in the content. It is frequently (especially in Coptic) the semantic rules that decide about the omission of an article. Therefore, it would be no "material" sense to list all the places where the Coptic translation is not faithful to all the articles occurring in the Greek LXX. Table 5 only shows selected examples.

124 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 usu-ally appears immediately after the verb (see Isa 41:18.19) (cf. B. Layton, *A Coptic Grammar. With Chrestomathy and Glossary. Sahidic Dialect. Second Edition, Revised and Expanded. With an Index of Citations* [Wiesbaden: Harrassowitz Verlag 2004], § 182).

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

41:7	ἅμα ἐλαύνων: at the same time striking	ϩⲓ ⲟⲩⲥⲟⲡ ⲉϥⲡⲱϫⲇ̅ ⲙⲙⲟϥ: at the same time *making it flat* (> Ziegler)
41:9	οὗ ἀντελαβόμην: whom I took hold of	ⲡⲉⲛⲧⲁⲓϣⲟⲡϥ ⲉⲣⲟⲓ̈: whom I took hold of *for myself* (> Ziegler)
41:9	ἐξελεξάμην σε: I have chosen you	ⲁⲩⲱ ⲁⲓ̈ⲥⲟⲧⲡ̅ⲕ̅: *and* I have chosen you (Ziegler: και 538 Sa)
41:10	μὴ πλανῶ: do not wander off	+ ⲁⲩⲱ ϯⲛⲁϫⲓ̈ ⲉⲟⲟⲩ ⲛ̅ϩⲏⲧⲕ· ⲁⲛⲟⲕ ϩⲱ ⲁⲓϫⲟⲟⲥ ϫⲉ ⲛⲧⲁⲓ̈ϣ̅ⲡ̅ϩⲓ̈ⲥⲉ ⲉⲡϫⲓⲛϫⲏ ⲉϩⲛ̅ ⲡⲉⲧϣⲟⲩⲉⲓⲧ· ⲙ̅ⲡ̅ⲣ̅ⲡⲗⲁⲛⲁ: *And in you I will be glorified. But I said: "I have laboured vainly [and] for empty things. Do not wander off* (Ziegler: και εν σοι δοξασθησομαι και εγω (...) ειπα κενως εκοπιασα εις ματαια μη πλανω 393 538 Sa)
41:13	ἐγὼ ὁ θεός σου: lit. I [am] your God	ⲁⲛⲟⲕ ⲡⲉ ⲡⲛⲟⲩⲧⲉ: I *am* God (> Ziegler)
41:14	Ισραηλ²: O Israel	ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲙ̅ⲡ̅ⲓ̅ⲏ̅ⲗ: *the Holy of* Israel (Ziegler: + ο αγιος with a reference to Coptic)
41:15	καινοὺς πριστηροειδεῖς: new [and] saw-shaped	ⲛⲃ̅ⲣ̅ⲣⲉ ⲛ̅ⲣⲁ ⲛ̅ⲃⲁϣⲟⲩⲣ ⲉⲩϩⲓ̈: new, saw-shaped *[and] threshing* (> Ziegler) → T 6!
41:16	λικμήσεις: you shall winnow	ⲛ̅ⲅ̅ϣⲁϣⲟⲩ: you shall winnow *them* (Ziegler: + αυτους Co; α′ λικμησεις αυτους)
41:17	ἐγὼ κύριος: I, the Lord	ⲁⲛⲟⲕ ⲡⲉ ⲡϫⲟⲉⲓ̈ⲥ: I *am* the Lord
41:17	ὁ θεὸς Ισραηλ: the God of Israel	ⲡϫⲟⲉⲓ̈ⲥ ⲡⲛⲟⲩⲧⲉ ⲙ̅ⲡ̅ⲓ̅ⲏ̅ⲗ: *the Lord*, the God of Israel (Ziegler: pr. Κυριος 198 538 Sa)
41:22	τὸν νοῦν: the mind	ⲡⲉⲛϩⲏⲧ: *our* mind (lit. our heart) (Ziegler: + ημων with a reference to Co)
41:23	ἀναγγείλατε: proclaim!	ϫⲱ ⲛⲁⲛ: tell *us*! (Ziegler: + ημιν with a reference to Co)
41:24	πόθεν ἡ ἐργασία ὑμῶν: whence [is] your work?	ⲟⲩ ⲉⲃⲟⲗ ⲧⲱⲛ ⲧⲉ ⲧⲉⲧⲛ̅ⲉⲣⲅⲁⲥⲓ̈ⲁ: whence *is* your work? (> Ziegler)
41:25	τὸν πηλόν: clay (in Acc.)	ⲙⲡⲉϥⲟⲙⲉ: *his* clay (> Ziegler)
41:29	μάτην: vain	ⲉⲡϫⲓⲛϫⲏ ⲛⲉ: *are* vain (> Ziegler)

Table 2. Omissions in the Coptic text

41:2	κατὰ πόδας αὐτοῦ: to its feet	Om. in sa 52 (> Ziegler)
41:3	καί[2]	Lit. om. in sa 52 (> Ziegler)
41:4	καί[1]	Lit. om. in sa 52 (> Ziegler)
41:9	καί[2]	Lit. om. in sa 52 (> Ziegler)
41:9	καί[3]	Lit. om. in sa 52 (> Ziegler)
41:10	εἰμι[1]	Lit. om. in sa 52 (> Ziegler)
41:10	ὁ θεός σου: your God	ⲡⲛⲟⲩⲧⲉ: God (observed by Ziegler)
41:13	ὁ θεός σου: your God	ⲡⲛⲟⲩⲧⲉ: God (observed by Ziegler)
41:15	ὡς τροχοὺς ἁμάξης ἁλοῶντας: as the threshing wheels of a cart	ⲛⲑⲉ ⲛ̅ⲍⲉⲛⲕⲟⲧ ⲛⲁϭⲟⲗⲧⲉ: as wheels of cart (> Ziegler) → T 6!
41:15	καί[3]	Lit. om in sa 52 (> Ziegler)
41:16	καί[1,2,3]	Lit. om in sa 52 (> Ziegler)
41:17	καί[1]	Lit. om in sa 52 (> Ziegler)
41:18	εἰς ἕλη: into marshlands	<ⲛ̅>ⲍⲉⲗⲟⲥ: marshlands (> Ziegler)
41:20	καί[1,2,3]	Lit. om in sa 52 (> Ziegler)
41:22	καί[1,2,3]	Lit. om in sa 52 (> Ziegler)
41:23	καί[1,2,3]	Lit. om in sa 52 (> Ziegler)
41:26	καί[2]	Lit. om in sa 52 (> Ziegler)

The table shows the places where the Greek καί was not translated by the Coptic ⲁⲩⲱ or ⲙ̅ⲛ̅. This does not, however, mean that it was not expressed otherwise, e.g. by using *conjunctive*, in accordance with the syntax of the Coptic language.

Table 3. Changes of words

41:2	ἀπὸ ἀνατολῶν: from the east	ⲉⲃⲟⲗ ⲌⲚ {Ⲛ̄}ⲘⲘⲀ ⲚⲰⲀ: lit. from the *places of rising* (> Ziegler)
41:2	καὶ πορεύσεται: and it will go	ⲀⲨⲰ ⲀⲤⲞⲨⲀⲌ̄Ⲥ ⲚⲤⲰϤ: and it followed him (> Ziegler)
41:3	διελεύσεται: they will *pass through*	ⲚⲀⲘⲞⲞϢⲈ: lit. [they] will *walk*[126] (> Ziegler)
41:4	καὶ εἰς τὰ ἐπερχόμενα ἐγώ εἰμι: and for the things that are coming, I am	ⲀⲨⲰ ⲘⲚ̄<Ⲛ>ⲤⲰⲤ ⲀⲚⲞⲔ ⲞⲚ ⲠⲈ: and *afterward I am as well* (> Ziegler)
41:9	ἐκ τῶν σκοπιῶν αὐτῆς: from its mountain peaks	ⲉⲃⲟⲗ ⲌⲚ ⲚⲈϤⲠⲈⲐⲎⲠ: from its hidden places (> Ziegler)
41:11	γάρ	ⲆⲈ (> Ziegler) both particles have similar meanings[127]
41:17	καὶ οὐκ ἔσται: and there will be none	Ⲛ̄<ⲤⲈ>ⲦⲘϬⲒⲚⲈ: and shall not find (Ziegler: ουχ ευρησουσι with a reference to Co)
41:18	ἐν μέσῳ πεδίων: in the midst of the plains	ⲌⲚ̄ ⲦⲘⲎⲦⲈ ⲚⲌⲈⲚⲠⲈⲦⲢⲀ: in the midst of *rocks* (Ziegler: πετρων Sa)
41:19	λεύκην: a white poplar	ⲞⲨⲠⲈⲨⲔⲎ: a pine (Ziegler: πευκην 233 407 538 Sa)
41:23	ἀναγγείλατε: proclaim!	ⲬⲰ: tell! (> Ziegler)
41:29	Ziegler: οὐθὲν γὰρ οἱ ποιοῦντες ὑμᾶς: for the ones who make you *are nothing*	ⲚⲈⲦⲦⲀⲘⲒⲞ ⲄⲀⲢ ⲘⲘⲰⲦⲚ̄ ϢⲞⲞⲠ: for *they are* the ones who make you (Ziegler: οὐθέν scripsi] εισι(ν) codd.gr. et verss.)
41:29	Ziegler: καὶ μάτην οἱ πλάσσοντες ὑμᾶς: and those *who form* you are vain	ⲀⲨⲰ ⲈⲠⲬⲒⲚⲬⲎ ⲚⲈ ⲚⲈⲦⲠⲖⲀⲚⲀ ⲘⲘⲰⲦⲚ̄: and those *who lead* you *astray* are vain (observed by Ziegler without any references to Coptic)

Table 4. Changes of prepositions

41:2	εἰς γῆν: *in* the earth	ϨⲓϪⲘ ⲠⲔⲀϨ: lit. *upon* the earth (> Ziegler)
41:18	ἐν ὑδραγωγοῖς: lit. *in* watercourses	ⲚϨⲈⲚⲂⲞ: *as* watercourses (> Ziegler)
41:19	εἰς τὴν ἄνυδρον: lit. *into* the dry land	ϨⲘ ⲠⲔⲀϨ ⲈⲦⲞⲂⲈ: lit. *in* the dry land (> Ziegler)

Table 5. Changes of articles

41:12	τοὺς ἀνθρώπους: *the* men	ⲈⲨⲢⲰⲘⲈ: *a* man (> Ziegler)
41:20	χεὶρ: lit. *a* hand	ⲦϬⲒϪ: *the* hand (Ziegler: pr. H 403′ without any references to Coptic)

Table 6. Changes in word order

41:2	ἀπὸ ἀνατολῶν / δικαιοσύνην: from the east / righteousness	ⲦⲆⲒⲔⲀⲒ̈ⲞⲤⲨⲚⲎ / ⲈⲂⲞⲖ ϨⲚ {Ⲛ̄}ⲘⲘⲀ ⲚϢⲀ: righteousness from the east (Ziegler: 564, without any references to Coptic)
41:2	καὶ ὡς φρύγανα ἐξωσμένα / τὰ τόξα αὐτῶν: and like brushwood that is driven out / their bows	ⲀⲨⲰ ⲚⲈⲨ{ⲠⲈⲨ}ⲠⲒ̈ⲦⲈ / ⲚⲐⲈ Ⲛ2Ⲛ̄ϬⲖⲀⲘ ⲈⲨϨⲎⲖ ⲈⲂⲞⲖ: and their bows / like brushwood that is driven out
41:3	καὶ[1] / διελεύσεται ἐν εἰρήνῃ[2] / ἡ ὁδὸς τῶν ποδῶν αὐτου[3]: and[1] / the way of his feet[3] / will pass through in peace[2]	ⲦⲈϨⲒ̈Ⲏ ⲄⲀⲢ ⲚⲚⲈϤⲞⲨⲈⲢⲎⲦⲈ[1] / ⲚⲀⲘⲞⲞϢⲈ ϨⲚ ⲞⲨⲈⲒⲢⲎⲚⲎ[2]: for the way of his feet[1] / will pass through in peace[2]
41:9	καὶ ἐκ τῶν σκοπιῶν αὐτῆς / ἐκάλεσά σε	ⲀⲨⲰ ⲀⲒ̈ⲘⲞⲨⲦⲈ ⲈⲢⲞⲔ / ⲈⲂⲞⲖ ϨⲚ ⲚⲈϤⲠⲈⲐⲎⲠ (> Ziegler)
41:11	ἀπολοῦνται / πάντες οἱ ἀντίδικοί σου: lit. shall perish / all your adversaries	ⲚⲈϪⲀϪⲈ ⲦⲎⲢⲞⲨ / ⲚⲀⲦⲀⲔⲞ (> Ziegler)
41:12	καὶ οὐκ ἔσονται / οἱ ἀντιπολεμοῦντές σε	ⲀⲨⲰ ⲚⲈⲦϯ ⲞⲨⲂⲎⲔ ⲚⲀϢⲰⲠⲈ ⲀⲚ: and those who war against you / shall not be (> Ziegler)
41:15	ἀλοῶντας[1] / καινοὺς[2] / πριστηροειδεῖς[3]: threshing[1] / new[2] / saw-shaped[3]	ⲚⲂ̄ⲢⲢⲈ[2] / ⲚⲢⲀ Ⲛ̄ⲂⲀϢⲞⲨⲢ[3] / ⲈⲨϨⲒ̈[1]: new / saw-shaped / threshing (> Ziegler)
41:16	ὡς χνοῦν[1] / θήσεις[2]: you shall make them[2] / like dust[1]	ⲚⲦ̄ⲀⲀⲨ[2] / ⲚⲐⲈ ⲚⲞⲨϢ<Ⲟ>ⲈⲒⲰ[1] (> Ziegler)

41:17	ἀγαλλιάσονται[1] / οἱ πτωχοὶ[2] / καὶ οἱ ἐνδεεῖς[3]: the poor[2] / and needy[3] / shall be glad[1]	ⲚⲦⲈⲚⲌⲎⲔⲈ[2] / ⲦⲈⲖⲎⲖ[1] / ⲘⲚ ⲚⲈⲦⲢ̄ ϬⲢⲱⲌ[3] (> Ziegler)
41:17	ἡ γλῶσσα αὐτῶν[1] / ἀπὸ τῆς δίψης[2] / ἐξηράνθη[3]: their tongue[1] / has been dried up[3] / from thirst[2]	ⲀⲠⲈⲨⲖⲀⲤ[1] / ϢⲞⲞⲨⲉ[3] / ⲌⲀ ⲠⲒ̈ⲂⲈ[2] (> Ziegler)
41:18	ἀνοίξω[1] / ἐπὶ τῶν ὀρέων[2] / ποταμούς[3]: I will open[1] / rivers[3] / on the mountains[2]	ⲦⲚⲀⲞⲨⲰⲚ[1] / ⲚⲌⲈⲚⲈⲒⲈ̄ⲢⲰⲞⲨ[3] / ⲌⲒ̈ ⲦⲞⲞⲨ[2] (> Ziegler)
41:18	ἐν μέσῳ πεδίων[1] / πηγάς[2]: fountains[2] / in the midst of the plains[1]	ⲌⲈⲚⲠⲨⲄⲎ[2] / {ⲌⲈⲚ ⲦⲘⲎ} ⲌⲚ̄ ⲦⲘⲎⲦⲈ ⲚⲌⲈⲚⲠⲈⲦⲢⲀ[1] (> Ziegler)
41:19	θήσω[1] / εἰς τὴν ἄνυδρον γῆν[2] / κέδρον[3]: I will put[1] / in the dry land[2] / a cedar[3]	ⲦⲚⲀⲔⲰ[1] / ⲚⲌⲈⲚⲔⲈⲆⲢⲞⲤ[3] / ⲌⲘ̄ ⲠⲔⲀⲌ ⲈⲦⲞⲂⲈ[2] (> Ziegler)
41:22	τὰ πρότερα[1] / τίνα ἦν[2] / εἴπατε[3]: speak[3] / of the former things[1], / what they were[2]	ⲀⲬⲒⲤ ⲬⲈ[3] / ⲞⲨ ⲚⲈ[2] / ⲚϢⲞⲢⲠ̄[1] (> Ziegler)
41:22	τὰ ἐπερχόμενα[1] / εἴπατε ἡμῖν[2]: tell us[2] / the things that are coming[1]	ⲬⲰ ⲚⲀⲚ[2] / ⲚⲚⲈⲦⲚⲎⲨ[1] (> Ziegler)
41:24	ἐκ γῆς[1] / βδέλυγμα ἐξελέξαντο ὑμᾶς[2]: From the earth[1]. / They have chosen you as an abomination[2]	ⲚⲦⲀⲨⲤⲈⲦⲠ ⲦⲎⲨⲦⲚ̄ ⲚⲂⲞⲦⲈ[2] / ⲈⲂⲞⲖ ⲌⲘ ⲠⲔⲀⲌ[1]: They have chosen you as an abomination[2] / from the earth[1] (> Ziegler)
41:27	ἀρχὴν[1] / Σιων[2] / δώσω[3]: I will give[3] / dominion[1] / to Sion[2]	ⲦⲚⲀⲦ[3] / ⲚⲤⲒ̈ⲰⲚ[2] / ⲚⲞⲨⲀⲢⲬⲎ[1] (> Ziegler)
41:28	ἀπὸ[1] / γὰρ[2] / τῶν ἐθνῶν[3] / ἰδοὺ[4] / οὐδείς[5]: for[2] / from[1] / the nations,[3] / behold,[4] / no one[5]	ⲈⲒⲤⲌⲎⲎⲦⲈ[4] / ⲄⲀⲢ[2] / ⲘⲚ ⲖⲀⲀⲨ[5] / ⲈⲂⲞⲖ ⲌⲈⲚ[1] / Ⲛ̄ⲌⲈⲐⲚⲞⲤ[3] (> Ziegler)
41:28	ἀπὸ τῶν εἰδώλων αὐτῶν[1] / οὐκ ἦν ὁ ἀναγγέλλων[2]: and from their idols,[1] / there was none who declared[2]	ⲘⲚ̄ ⲠⲈⲦ<Ⲧ>ⲀⲘⲞ[2] / Ⲉ̄ⲂⲞⲖ ⲌⲚ ⲚⲈⲨⲈⲒⲆⲰⲖⲞⲚ[1] (> Ziegler)

Table 7. Semantic changes

41:2	καὶ πορεύσεται: and it will go (future tense)	ⲀⲨⲰ ⲀⲤⲞⲨⲀϩⲤ̄ ⲚⲤⲰϥ: and it followed him (past tense) (> Ziegler)
41:4	ἀπὸ γενεῶν ἀρχῆς: from the beginning of generations	ⲚϢⲞⲢⲠ ⲬⲒ̈Ⲛ ⲬⲰⲘ: lit. the first from generation (> Ziegler), sa 41.13: ⲚϢⲞⲢⲠ ⲬⲒ̈Ⲛ Ⲛ̄ⲬⲰⲘ (the first from generations)
41:5	τὰ ἄκρα τῆς γῆς: the ends of the earth	ⲀⲚⲀⲀⲢⲎⲬϥ̄ ⲘⲠⲔⲀϩ: *those of the end* of the earth (> Ziegler)
41:6	κρίνων ἕκαστος τῷ πλησίον: each deciding [to help] his neighbor	ⲈⲢⲈⲠⲞⲨⲀ ⲠⲞⲨⲀ ⲔⲢⲒ̈ⲚⲈ ⲘⲠⲈⲦϩⲒ̈ⲦⲞⲨⲰϥ: each *judging* his neighbor (Ziegler: τον πλησιον without any references to Coptic)
41:7	ποτὲ μὲν ἐρεῖ: at some time he *will say*	ⲞⲨⲤⲞⲠ ⲘⲈⲚ ϢⲀϥⲬⲞⲞⲤ: at some time, he *says* (> Ziegler) LXX = sa 41.13: ϥⲚⲀⲬⲞⲞⲤ
41:7	ἰσχύρωσαν αὐτὰ: *they have* strengthened them	ⲀϥⲦⲀⲬⲢⲞⲞⲨ: *he has* strengthened them (> Ziegler)
41:9	ἀπʼ ἄκρων: from the end*s*	ⲬⲒ̈Ⲛ ⲀⲢⲎⲬϥ̄: from the end (Ziegler: ακρου, without any references to Coptic)
41:12	τοὺς ἀνθρώπους: the men (plural)	ⲈⲨⲢⲰⲘⲈ: a man (singular) (> Ziegler)
41:19	κέδρον: a cedar	ⲚϩⲈⲚⲔⲈⲆⲢⲞⲤ: cedars (Ziegler: κεδρους 407 538 Co Syh)
41:22	ὑμῖν: to you	ⲚⲀⲚ: to us (Ziegler: ημιν with a reference to Sa)
41:23	εὖ ποιήσατε: do good (adverb form)	ⲀⲢⲒ ⲠⲈⲦⲚⲀⲚⲞⲨϥ: lit. do *what is* good (> Ziegler)
41:28	οὐκ ἦν ὁ ἀναγγέλλων: there was none who declared	Ⲙ̄Ⲛ ⲠⲈⲦ<Ⲧ>ⲀⲘⲞ: lit. there *is* none who declares (> Ziegler)

Table 8. Greek words in the Coptic text

41:8	Αβρααμ	ⲀⲂⲢⲀϩⲀⲘ
41:27	ἀρχή	ⲀⲢⲬⲎ
41:1.25	ἄρχων	ⲀⲢⲬⲰⲚ
41:6.10.14	βοηθέω	ⲂⲞⲎⲐⲈⲒ̈, Ⲃ<Ⲟ>ⲎⲐⲈⲒ (41:14)
41:1.10 (2x). 12.17.26.28.29	γάρ	ⲄⲀⲢ

41:8.11.16. 25	δέ	ΔЄ
41:2	δικαιοσύνη	ΔΙΚΑΪΟϹΥΝΗ
41:2.5.28	ἔθνος	ϨЄΘΝΟϹ
41:28	εἴδωλον	ЄΙΔѠΛΟΝ
41:3	εἰρήνη	ЄΙΡΗΝΗ
41:18	ἕλος	ϨЄΛΟϹ
41:4	ἐνεργέω	ЄΝЄΡΓЄΙ
41:24	ἐργασία	ЄΡΓΑϹΪΑ
41:18	ἔρημος	ЄΡΗΜΟϹ
41:16	εὐφραίνω	ЄΥΦΡΑΝЄ
41:22	ἤ	Η
41:8.14.21	Ιακωβ	ΪΑΚѠΒ
41:27	Ιερουσαλημ	ΘΙ‾Λ‾ΗΜ
41:8.14 (2x). 16.17.20	Ισραηλ	Π‾Ι‾Η‾Λ‾
41:19	κέδρος	ΚЄΔΡΟϹ
41:25 (2x)	κεραμεύς	ΚЄΡΑΜЄΥϹ
41:6	κρίνω	ΚΡΪΝЄ
41:19	κυπάρισσος	ΚΥΠΑΡΪϹΟϹ
41:19	λεύκη	ΠЄΥΚΗ
41:19	μυρσίνη	ΜΟΡϹΥΝΗ
41:1	νῆσος	ΝΗϹΟϹ
41:26	οὐδέ	ΟΥΔЄ
41:18	πέτρα (LXX: πεδίον)	ΠЄΤΡΑ
41:18	πηγή	ΠΥΓΗ
41:10.29	πλανάω	ΠΛΑΝΑ
41:19	πύξος	ΠΥΞΪΝΟΝ
41:27	Σιων	ϹΪѠΝ
41:8	σπέρμα	ϹΠЄΡΜΑ
41:1	τότε	ΤΟΤЄ

6. The Analysis of Selected Philological Questions
Found in Isa 41

The last part of the paper includes an analysis of selected philological questions found in the second chapter of Deutero-Isaiah. They mainly concern two areas. The first is differences between manuscript sa 52 and other witnesses appearing in the critical apparatus. The other shows the way the Coptic translator read the Greek text.

Isa 41:1
Manuscript sa 41.13 contains a slightly modified version: ϨⲚ̄ ⲦⲈⲨϬⲞⲘ, which should be rendered as *in their strength*. Since the text of the LXX has the direct object ἰσχύν without any preposition it would be better to accept the Coptic translation found in our manuscript sa 52: ⲚⲦⲈⲨϬⲞⲘ.

Isa 41:2
Our manuscript has the form {Ⲛ̄}ⲘⲘⲀ ⲚϢⲀ, which literally means "the places of the east" or "the easts." This form perfectly agrees with the Greek text that reads ἀπὸ ἀνατολῶν, where the word "east" was used in plural. At this point, it is worth noting two things. Firstly, in Isa 11:11, we have the identical notation {Ⲛ̄}ⲘⲘⲀ ⲚϢⲀ, where the scribe also added the unnecessary letter Ⲛ̄. Secondly, Isa 11:11 has the precise phrase {Ⲛ̄}ⲘⲘⲀ ⲚϢⲀ ⲘⲠⲢⲎ. Consequently, we can undoubtedly read about "the places of the sunrise." The plural form might have been used to express "sunrise." Isa 41:2 does not contain this clarification: ⲘⲠⲢⲎ. Thus, we have two interpretations: either the author speaks in general that God "has roused righteousness from the east" (having in mind King Cyrus the Great) or refers to the righteousness roused in different places in the east. Therefore, the author would have referred to the various places related to Cyrus, for example Elam conquered by him in 558 BC or Babylon seized in 539 BC. A question arises whether the Coptic translator could have known the history of Cyrus's conquests. It seems probable, especially if we consider the Persian king's plans to conquer Egypt. In the Egyptian circles, there could have been narratives about Cyrus and his threats against Egypt. Summing up, the plural form ⲘⲘⲀ ⲚϢⲀ used in our manuscript may have resulted from the historical knowledge of Cyrus's deeds or may have been a *plurale tantum* used to describe "the east" or may simply have been a literal translation of the Greek ἀνατολῶν.

Our manuscript has ⲚϤⲦⲢⲈⲚⲈⲢⲢⲰⲞⲨ Ⲣ ϢⲠⲎⲢⲈ, where after the 3rd person singular masculine *conjunctive* ⲚϤ- occurs the *causative infinitive* ⲦⲢⲈ-, followed by the noun ⲈⲢⲢⲰⲞⲨ preceded by the plural article Ⲛ-. The second

part Ⲣ ⲰⲡⲏⲢⲈ is a composed verbal form that means "be amazed".[126] In manuscript sa 41.13, we come across the slightly different form ⲚϤⲦⲢⲈⲚⲚⲢⲢⲰⲞⲨ, in which the noun with the article (ⲚⲢⲢⲰⲞⲨ) is preceded by still another Ⲛ. Here we are probably dealing with a common scribal error (dittography), especially that the edition of the same manuscript worked out by Winstedt contains only one Ⲛ (ⲚϤⲦⲢⲈⲚⲢⲢⲰⲞⲨ). It is not very probable that the scribe added the letter Ⲛ, intending to treat the noun ⲚⲢⲢⲰⲞⲨ as a direct object. It would have been a very non-typical construction with a *causative infinitive*. "Like the other bases, ⲦⲢⲈ– is followed by entity term and infinitive."[127] Hence ⲚϤⲦⲢⲈⲚⲈⲢⲢⲰⲞⲨ ⲢⲰⲡⲏⲢⲈ occurring in our manuscript is by all means correct.

In manuscript sa 52, there is the form ⲚⲈⲨⲡⲈⲨⲡⲒⲦⲈ. Here we have the noun ⲡⲒⲦⲈ, meaning "a bow," uniquely preceded by two different *possessive articles*. One of them (ⲚⲈⲨ–) has a plural reference and together with the noun assumes the meaning "their bows." The other (ⲡⲈⲨ–) points to the singular form "their bow." Thus, the reader must choose between ⲚⲈⲨⲡⲒⲦⲈ and ⲡⲈⲨⲡⲒⲦⲈ. Since the LXX reads the plural τὰ τόξα αὐτῶν, a better rendering in Coptic is ⲚⲈⲨⲡⲒⲦⲈ, which follows the reading of manuscript sa 41.13. The edition of the manuscript has ⲚⲈⲨ{ⲡⲈⲨ}ⲡⲒⲦⲈ, suggesting that the *possessive article* ⲡⲈⲨ– is redundant.

Isa 41:6

The Septuagint begins with κρίνων ἕκαστος τῷ πλησίον, where πλησίον is treated as an indeclinable *adverb form*. In the Coptic translation of ⲈⲢⲈⲠⲞⲨⲀ ⲠⲞⲨⲀ ⲔⲢⲒⲚⲈ ⲘⲠⲈⲦⲌⲒⲦⲞⲨⲰϤ it seems more likely to interpret ⲘⲠⲈⲦⲌⲒⲦⲞⲨⲰϤ as the direct object of the verb ⲔⲢⲒⲚⲈ, used in its basic sense "to judge." We could assume that the Coptic version agrees with some manuscripts of the LXX (including 534 and 538), which interpret πλησίον as a nominal form changing the article to the *accusativus* (τὸν πλησίον).

The analysis of the Greek text shows that the author of the LXX interprets κρίνων ἕκαστος τῷ πλησίον καὶ τῷ ἀδελφῷ βοηθῆσαι in a cumulative way, just as it was rendered in NETS: "each deciding to help his neighbor and his brother." On the other hand, the Coptic translator explicitly divides the sentence into two parts. We have ⲈⲢⲈⲠⲞⲨⲀ ⲠⲞⲨⲀ ⲔⲢⲒⲚⲈ ⲘⲠⲈⲦⲌⲒⲦⲞⲨⲰϤ· and then ⲀⲨⲰ ⲈⲢⲈⲠⲞⲨⲀ ⲠⲞⲨⲀ ⲂⲞⲎⲐⲈⲒ ⲈⲠⲈϤⲤⲞⲚ, where the subject ⲠⲞⲨⲀ ⲠⲞⲨⲀ preceded by the *conversion* of ⲈⲢⲈ– is repeated.[128] The division of the Coptic text is also testified by the conjunction ⲀⲨⲰ and the dot (·) appearing after ⲘⲠⲈⲦⲌⲒⲦⲞⲨⲰϤ. Consequently, the verbs ⲔⲢⲒⲚⲈ and ⲂⲞⲎⲐⲈⲒ are independent of each other.

126   Crum, *Coptic Dictionary*, 581b.

127   Layton, *Coptic Grammar*, § 359.

128   The repetition of the subject ἕκαστος appears in the Greek manuscript 538, to which many fragments of the Coptic manuscript sa 52 are equivalent.

The Coptic version semantically differs from the text of the LXX. At first, it says that "everyone judges his neighbor" and then that "everyone helps his brother." In the context of the preceding verses, this behaviour might be an image of some confusion arisen among foreign nations who witnessed the conquests of Cyrus. Since the content of the next verse – Isa 41:7 is related to Isa 40:19, we could assume that Isa 41:6 should also be interpreted in the context of the previous chapter (Isa 40). A more detailed exegetical analysis of Isa 40 – 41 could answer this question.

Isa 41:10

In the Coptic translation, we find a longer version of this verse. After translating the Greek μὴ πλανῶ, the Sahidic version adds words that can be rendered as *In you I will be glorified. But I said: "I have labored vainly [and] for nothing. Do not wander off."* They were taken from the final part of Isa 49:3 (καὶ ἐν σοὶ δοξασθήσομαι) and the beginning of Isa 49:4 (καὶ ἐγὼ εἶπα κενῶς ἐκοπίασα καὶ εἰς μάταιον καὶ εἰς οὐδὲν). In his critical apparatus to Isa 41:10, Ziegler points out that the longer version of the verse begins after the 2nd person pronoun σου, which is not true. The longer version begins earlier, namely after the imperative μὴ πλανῶ.

Isa 41:12

In the Greek version of the LXX we can hardly find the verb παροινέω meaning "to behave ill at wine, to insult, to rage against."[129] Its Coptic equivalent is also rare. A verb related to "drinking too much" could be ϯϩⲉ,[130] but its meaning refers to a violent action. The Coptic translator used the general ⲕⲓⲙ ⲉ-, which means "to move" and "be moved,"[131] also referring to violence.[132] Although the construction ⲉⲧⲕⲓ̈ⲙ ⲉⲣⲟⲕ does not exactly correspond to the Greek οἳ παροινήσουσιν εἰς σέ, my English translation follows the version of NETS: "who shall treat you violently."

Isa 41:16

The final part of the verse in the LXX contains ἐν τοῖς ἁγίοις Ισραηλ meaning "in the holy things of Israel."[133] The Coptic rendering is faithful to the Greek version reading the word in the plural form: ϩⲛ̄ ⲙ̄ⲡⲉⲧⲟⲩⲁⲁⲃ ⲙ̄ⲡⲓ̅ⲏ̅ⲗ. Ziegler gives examples of manuscripts containing the singular form: εν τω αγιω ("in

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129 Lust, *Lexicon*, 473a.
130 Crum, *Coptic Dictionary*, 456b.
131 Crum, *Coptic Dictionary*, 108a.
132 Cf. Crum, *Coptic Dictionary*, 109a.
133 A probable alternative translation is: "in the holy ones of Israel," which has been given in the footnote in NETS (p. 855).

the holy thing[134] of Israel"). Yet, he notes that the singular form occurs in the Coptic manuscripts, which is not true! Our manuscript sa 52 clearly reads ⲘⲠⲈⲦⲞⲨⲀⲀⲂ, and not Ⲡ̄ⲠⲈⲦⲞⲨⲀⲀⲂ, thus being a faithful translation of the Greek ἐν τοῖς ἁγίοις Ισραηλ.

Isa 41:17

The LXX has the formulation: ζητήσουσιν γὰρ ὕδωρ καὶ οὐκ ἔσται, which NETS translates as *for they shall seek water, and there will be none*. The Coptic translation in sa 52 reads this fragment as a slightly changed construction ⲤⲈⲚⲀϢⲒⲚⲈ ⲄⲀⲢ ⲚⳓⲀ ⲘⲞⲞⲨ Ⲛ̄ⲦⲘⳓⲒⲚⲈ, where the last word Ⲛ̄ⲦⲘⳓⲒⲚⲈ can be problematic. It consists of the verb ⳓⲒⲚⲈ, meaning "to find"[135] preceded by the *negative* –ⲦⲘ̄– and the letter Ⲛ–, which could create the so-called *attributive construction*. The whole formulation could then mean *for they shall seek water, which cannot be found*.

Ziegler, in his critical apparatus of the LXX, states that the Greek manuscript 538 has the version ουχ ευρησουσι instead of οὐκ ἔσται, and so he reads it in the future tense: *they will not find*. At the same time, he remarks that this version appears in the Coptic texts. In order to accept Ziegler's remark, we should slightly modify the verbal form Ⲛ̄ⲦⲘⳓⲒⲚⲈ, adding a 3rd person singular subject. We would have Ⲛ̄<ⲤⲈ>ⲦⲘⳓⲒⲚⲈ, which itself is the negated form of the *conjunctive*. Since in our verse the earlier verbal form was ⲤⲈⲚⲀϢⲒⲚⲈ (*durative future*), the *conjunctive* Ⲛ̄<ⲤⲈ>ⲦⲘⳓⲒⲚⲈ would also assume the meaning of the future tense, explicitly corresponding to the Greek ουχ ευρησουσι.

Isa 41:18

In the Coptic translation, we have ⲌⲈⲚⲠⲨⲄⲎ ⲌⲈⲚ ⲦⲘⲎ ⲌⲚ̄ ⲦⲘⲎⲦⲈ ⲚⲌⲈⲚⲠⲈⲦⲢⲀ. What is problematic in the translation is ⲌⲈⲚ ⲦⲘⲎ, whose literal meaning is "in the urine."[136] Yet, it does not fit the content of our verse at all. If we omit the problematic words, the verse will become much more logical. The construction ⲌⲈⲚⲠⲨⲄⲎ ⲌⲚ̄ ⲦⲘⲎⲦⲈ ⲚⲌⲈⲚⲠⲈⲦⲢⲀ conveys the clear meaning: "fountains in the midst of the rocks." ⲌⲈⲚ ⲦⲘⲎ, difficult to translate, may be an instance of dittography since the similar expressions: ⲌⲈⲚ ⲦⲘⲎ and ⲌⲚ̄ ⲦⲘⲎⲦⲈ occur very close to each other.

It is worth noting that in the text of Proto-Isaiah (Isa 1–39) the scribe always uses ⲌⲚ̄ ⲦⲘⲎⲦⲈ (Isa 6:5 and 24:13). After having written ⲌⲈⲚ ⲦⲘⲎ, he could have realised that it was not his typical form. He left it "unfinished" with

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134   Or "in the holy one of Israel."
135   Crum, *Coptic Dictionary*, 820a.
136   Cf. Crum, *Coptic Dictionary*, 158a.

the missing letters –ⲧⲉ and began the next line[137] with his standard formulation
�twⲛ ⲧⲙⲏⲧⲉ.

Isa 41:25

The final ⲉⲧⲟⲩⲛⲁⲍⲙ̄ ⲑⲏⲩⲧⲛ can be understood in two ways. Firstly, we can
treat ⲛⲁⲍⲙ̄ as a prenominal form of the verb ⲛⲟⲩⲍⲙ, meaning "be saved."[138] The
Coptic construction would consist of the following elements: ⲉⲧ–, a *relative
converter*, –ⲟⲩ–, a subject (3rd person plural[139]), the verb ⲛⲁⲍⲙ̄– as well as the
2nd person plural pronoun ⲑⲏⲩⲧⲛ, serving as the object of the verb in this con-
struction. Therefore, ⲉⲧⲟⲩⲛⲁⲍⲙ̄ ⲑⲏⲩⲧⲛ could be rendered as "you are saved,"
which does not fit the context of the verse. The verb ⲛⲁⲍⲙ̄ would lead us to read
"Like potter's clay – even as a potter treading his clay – so you are saved." Being
saved "as a potter treading his clay" does not make any sense.

The other way of reading the final ⲉⲧⲟⲩⲛⲁⲍⲙ̄ ⲑⲏⲩⲧⲛ would be to divide
ⲛⲁⲍⲙ̄ into two parts: –ⲛⲁ– an *infix of the future tense*, while ⲍⲙ̄– a prenominal
form of the verb ⲍⲱⲙ, meaning "to tread" or "to trample."[140] This interpretation
would allow us to read the final part of our verse as "even as a potter treading[141]
his clay – so *shall you be trodden down*," which obviously makes sense.

Isa 41:28

Manuscript sa 52 has the notation ⲙ̄ⲛ ⲡⲉⲧⲁⲙⲟ, where ⲙ̄ⲛ– is a *statement of
non-existence*, while the verb ⲧⲁⲙⲟ ("to tell," "to inform"[142]) is preceded by the
definite article, singular masculine ⲡⲉ–. We may be astonished by the full form
of this article (with the added vowel ⲉ). The vowel is used when the following
word begins with two consonants. Yet, this is not the case with the verb ⲧⲁⲙⲟ.
We should also remember that in Coptic the definite article never occurs after
ⲟⲩⲛ̄– or ⲙ̄ⲛ– in the *existential sentence*.[143] Consequently, it is wrong to interpret
ⲡⲉ– as an article.

The other possibility could be related to the use of the so-called *relative con-
verter* ⲉⲧ. Yet, also in this case, the *relative converter* could not be preceded by
the definite article because of the previously used ⲙ̄ⲛ–.

The third, most obvious possibility, is based on the so-called *invariable* ⲡⲉⲧ
rendered as "one who is."[144] There is no article before the *invariable* ⲡⲉⲧ, and

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137 I mean lines 23 and 24 of column b on p. 83 f. 41r.
138 Crum, *Coptic Dictionary*, 243b.
139 In this case, the 3rd person plural pronoun can be treated as signifying the passive voice.
140 Crum, *Coptic Dictionary*, 674b.
141 Here we also have the verb ⲍⲱⲙ in ⲉⲱⲁϥⲍⲱⲙ ⲙ̄ⲡⲉϥϭⲟⲙⲉ ("treading his clay"). In both cases,
     ⲍⲱⲙ is the Coptic translation of the same Greek verb καταπατέω.
142 Crum, *Coptic Dictionary*, 413b.
143 Layton, *Coptic Grammar*, § 322.
144 Layton, *Coptic Grammar*, § 110.

so it can be preceded by the form ⲟⲩⲛ̄– or ⲙⲛ̄–. However, in our expression, ⲙⲛ̄ ⲡⲉⲧⲁⲙⲟ, the consonant ⲧ would be missing. The correct notation must have been ⲙⲛ̄ ⲡⲉⲧ<ⲧ>ⲁⲙⲟ. The lack of ⲧ could be treated as an instance of haplography.

As for Isa 41:28, we can compare it with CLM 1604, which, however, has the same reading as manuscript sa 52. Accordingly, it is not helpful in explaining the origin of the construction ⲙⲛ̄ ⲡⲉⲧⲁⲙⲟ.

7. Conclusion

The edition of the second chapter of Deutero-Isaiah, included in this paper, shows the importance and uniqueness of manuscript sa 52, which has not been published as a whole yet. Our manuscript contains the complete Sahidic text of Isa 41, which can be seen especially in verses 11-27, which currently can be found only in sa 52. Let us hope that the presentation of the Sahidic text of Isa 41, its translation and comparison with the Septuagint as well as the detailed analysis of the difficult philological questions will contribute to greater knowledge and a better understanding of the biblical message and historical interpretation of the Book of the Prophet Isaiah.

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