



Critical Edition and Philological Analysis of the Isa 53 Text Based on the Coptic Manuscript of sa 52 (M 568) and Other Coptic Manuscripts of the Sahidic Dialect and the Greek Text of the Septuagint

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Abstract: The article is a critical edition, translation, and philological analysis of the Isa 53 text, prepared on the basis of the Coptic manuscript of sa 52 and other available manuscripts, written in the Sahidic dialect. Its first part outlines general information about the section of codex sa 52 (M 568) that contains the analyzed text. This is followed by a list and brief description of other manuscripts that contain at least some verses from sa 53. The most important part of the article is the presentation of the Sahidic text and its translation into English. The differences identified between the Coptic translation and the Greek Septuagint were presented in a table. It includes, for example, additions and omissions in the Sahidic translation, lexical changes, and semantic differences. The final 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 53

Chapter 53 of the Book of Isaiah is one of the most quoted passages in the Old Testament. It contains the text that is commonly known as the Fourth Song of the Servant of the Lord. It begins at the end of chapter 52 (vv. 13–15) and fills the whole of chapter 53. Due to practical reasons (to avoid splitting chapter 52), the Coptic text of the verses Isa 52,13–15 has already been compiled.¹ The subject of this article will be the critical edition, translation, and philological analysis of the subsequent verses of the Song that fill Isa 53.

The first six verses contain the words of people who report the tragic fate of the Servant with deep compassion. At the same time, they admit in the first person, that they “did not esteem him” (v. 3). The Servant of the Lord “carried our sorrow” (v. 4), undertaking substitutionary atonement.

Verses 7 to 10 quote the words of the Prophet who describes details of the passion. He emphasizes the Servant’s meekness, calm, and silence in the face of suffering (v. 7).

¹ The text is currently in preparation for printing in the scientific journal *The Biblical Annals*.

Following his imprisonment, the Servant is cut off from the land of the living and stricken to his death (v. 8). He had his grave made with the wicked (v. 9). All this suffering was the will of Yahweh, but at the same time, it was undertaken voluntarily (v. 10).

The final two verses of the Song (11 and 12) are about the effects of the expiatory offering. The Servant's death "shall justify many" (v. 11) and the justified will belong to him (v. 12). Verse 12 is the final verse of the Song and, at the same time, the closing of chapter 53.

This article can be regarded as a continuation of the chapters of the Book of Isaiah compiled so far.² The edition of Isa 53 will be based mainly on the Sahidic manuscript numbered **sa 52**³ in Karlheinz Schüssler's compilation (**M 568** in the Leo Depuydt compilation),⁴ which is to be found under the number **CLM 205** in the modern electronic database of the Archaeological Atlas of Coptic Literature.⁵ 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 the last few years, black and white photographs of that Library's Coptic collection have been available on the website: <https://archive.org/details/PhantoouLibrary>.⁶ Photographs in color have also been published as part of the Digital Edition of the Coptic Old Testament (DECOT) project on the website: <http://coptot.manuscriptroom.com/manuscript-workspace>, where our manuscript is to be found under the number **ID 622008**.⁷

Page numbers in this compilation will be provided according to the numbering of the *facsimile*, which is to be found in the Vatican Library. Since the numbering on the Digital Edition of the Coptic Old Testament (DECOT) website does not

² The edition of the text of Proto-Isaiah (Isa 1–39) based on manuscript sa 52 is available in: Bąk, *Proto-Isaiah in the Sahidic Dialect*, 343–660. A study of Isa 40 can be found in the article: Bąk, *Isa 40*. Text of Isa 41 is available in Bąk, *Isa 41*. Text of Isa 42:1–44:4 was published in Bąk, *Isa 42:1–44:4*. Text of Isa 44:6–45:25 was compiled in Bąk, *Isa 44:6–45:25*. Chapters Isa 46–48 in Bąk, *Isa 46–48*, text of Isa 49–50 in Bąk, *Isa 49–50*. Chapters 51–52 are in preparation for printing.

³ Schüssler, *Sa 49–92*, 17–19.

⁴ History and detailed description of the manuscript: Bąk, *Proto-Isaiah*, 13–28. See Depuydt, *Catalogue*, 20–22.

⁵ CLM stands for the Coptic Literary Manuscript. See <https://atlas.paths-erc.eu/manuscripts/205> (access 26.02.2023).

⁶ Verse Isa 53:1 begins on the site: <https://archive.org/details/PhantoouLibrary/m568%20Combined%20%28Bookmarked%29/page/n107/mode/2up?view=theater> (access 26.02.2023).

⁷ However, caution needs to be exercised here, as the transcription of the text contains some errors. These can be found in the following places:

– on p. 109 (f. 54^r, Copt. **ᲢᲓᲁ**) in line 11 of the right column, the sa 52 manuscript contains the following entry: **ⲉⲧⲛⲙⲏⲏ**. The DECOT transcription contains one more vowel and reads: **ⲉⲧⲉⲛⲙⲏⲏ**,

– on p. 110 (f. 54^v, Copt. **ᲢᲓᲃ**) in line 29 of the left column in the DECOT transcription we find the following entry: **ⲙᲓᲧᲗᲗⲟⲥ**, while the sa 52 manuscript reads **ⲙᲓᲧᲗᲗᲟⲥ**.

The cited examples of errors in the DECOT transcription can be verified on the website: <https://coptot.manuscriptroom.com/manuscript-workspace> (access 19.03.2023).

correspond to the *facsimile* edition, this article will also provide the original Coptic page numbers to avoid ambiguity.

The following study combines features of both the diplomatic edition of manuscript sa 52 (M 568) and of its critical edition. In addition to the preferred manuscript sa 52 from the Pierpont Morgan collection, editions of all other currently available Coptic manuscripts in the Sahidic dialect, containing at least some verses from Isa 53 will also be considered. In the critical apparatus (indicated by an exclamation mark in superscript: [!]) a reading more akin to the Greek text of the Septuagint will be suggested.

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. It will therefore include the following elements: 1) a general description of the pages of sa 52 manuscript containing the text of Isa 53, 2) an edition of the Coptic text on the basis of the sa 52 manuscript taking other available witnesses into account, 3) English translation, 4) a list of disparities between the Greek text of LXX and its Coptic translation, presented in a table, 5) an analysis of more challenging philological phenomena observed in the Coptic fragment of Isa 53.

1. General Information about Isa 53 in sa 52 Manuscript

The text of Isa 53 begins in line 9 of the right column on page 109 of the facsimile (f. 54^r, Copt. **ⲡⲓⲁ**), and ends in line 2 of the left column on page 111 (f. 55^r, Copt. **ⲡⲓⲁ**). Thus, the text of chapter 53 is less than three columns long.

As was observed in the compilation of earlier fragments, the writing material was not selected with great care. On page 109 (f. 54^r, Copt. **ⲡⲓⲁ**) in line 10 of the right column, which is exactly where the Isa 53 chapter begins, one can even see a small perforation. The same perforation is also to be seen in line 10 of the left column on page 110 (f. 54^v, Copt. **ⲡⲓⲁ**). A perforation is also visible on the right-hand margin of the same page 110, around the 12th and 13th lines of the text. Since it is located outside of the column, it does not affect the letters.

The columns containing the Isa 53 text consist of a similar number of lines. In the left column on page 110 (f. 54^v, Copt. **ⲡⲓⲁ**) we have 33 lines, while in the right column on page 109 (f. 54^r, Copt. **ⲡⲓⲁ**) and in the right column on the page 110 (f. 54^v, Copt. **ⲡⲓⲁ**) there are 34 lines.

In two places in our text, some words were written under the columns. It is likely that the scribe wanted to complete a logical unit without having to move a part of the word to the next page. This phenomenon can be observed on page:

- 109 (f. 54^r, Copt. **ⲡⲓⲁ**), where the letters **ⲡⲓⲁⲩⲥ** that form the word **ⲟⲩⲡⲓⲁⲩⲥ** with an indefinite article, were written under the right column,

- 110 (f. 54^v, Copt. $\overline{\text{PIB}}$), where the letters ϩⲟⲡⲓϥ that belong to the word ⲁⲓⲅⲟⲡⲓϥ were written under the right column.

Throughout the whole of the sa 52 manuscript, one can notice enlarged initial letters extending beyond the columns of the text on the left. They are indicative of an attempt to logically divide the content. They appear in places near which a new thought begins. The enlarged initial letters are often accompanied by symbols that can be regarded as ornamental elements. These take a variety of forms. Sometimes they take the form of five dot punctuation, which is the case, for example, on page 109 (f. 54^r, Copt. $\overline{\text{PIA}}$) or on page 110 (f. 54^v, Copt. $\overline{\text{PIB}}$), in both cases they are to be found on the left-hand side of the right column. In other places, they take shapes that resemble a heart or a leaf (so-called coronis), which can be seen on page 110 (f. 54^r, Copt. $\overline{\text{PIB}}$) on the left-hand side of the left 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 to prepare their manuscript with care.

The text of the sa 52 manuscript was written in black ink. The enlarged ornament letters, written on the left-hand side of the columns, were later reworked in red. It is difficult to determine whether the red ink was used by the original scribe or applied later.

The text of Isa 53 includes a few places where some letters have been omitted. In line 26 of the right column on page 109 (f. 54^r, Copt. $\overline{\text{PIA}}$) the scribe wrote two letters ⲁⲓ , while the correct spelling here would have been the conjunction ⲁⲓⲱ . On page 110 (f. 54^v, Copt. $\overline{\text{PIB}}$), meanwhile, in line 31 of the left column we find the notation ⲢⲢⲙⲓⲧⲟⲛⲏⲣⲟⲥ with the initial letter Ⲣ written twice. The correct spelling would be Ⲣⲙⲓⲧⲟⲛⲏⲣⲟⲥ . Similar dittographies were identified on previous pages of the sa 52 manuscript.

In the text of Isa 53, the *nomina sacra* appear a few times. One can notice the lack of consistency in their spelling. For example, on page 109 (f. 54^r, Copt. $\overline{\text{PIA}}$) in lines 9 and 10 of the right column (Isa 53:1) we can read the full form ⲡⲭⲟⲉⲓⲥ , while on page 110 (f. 54^v, Copt. $\overline{\text{PIB}}$), in the fourth line of the right column (Isa 53:10) we only find the abbreviation ⲡⲭⲟⲥ ,⁸ which should take the form of ⲡⲭⲥ in the Sahidic dialect.⁹ The inconsistency in the spelling of the *nomina sacra* has been noted many times in the sa 52 manuscript.

⁸ This spelling of the *nomen sacrum* is characteristic of the Fayyumic dialect (see Crum, *Coptic Dictionary*, 787b).

⁹ On the DECOT site, the *nomen sacrum* was misread as ⲡⲭⲟⲥ (see https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDDeECwvoRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvDM_-XL8 [access 15.06.2023]).

2. List of Manuscripts Containing the Text of Isa 53 in the Sahidic Dialect of the Coptic Language

Fragments of chapter 53 of the Book of Isaiah can be found in a few other manuscripts, which are less complete than sa 52. With regard to the naming of the manuscripts, precedence will be given to the designations used in Schüssler's study.¹⁰ References to electronic collections will be provided where possible. At least some verses of the text of Isa 53 are to be found in the following manuscripts:

Sa 48: papyrus codex, held in the Bibliotheca Bodmeriana in Geneva, designated as Papyrus Bodmer XXIII.¹¹ Contains the text of Isa 47:1–51:17 and Isa 52:4–66:24. The manuscript is dated between 375–450.¹² 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.¹³ The manuscript was edited by Rodolphe Kasser in 1965.¹⁴ In the electronic database, Papyrus Bodmer XXIII was designated as **CLM 40**¹⁵ and **LDAB 108542**.¹⁶ The manuscript has already been used in the compilation of earlier chapters of Deutero-Isaiah.¹⁷

Sa 105^L.4: the folio forms part of a parchment lectionary with biblical texts from both the Old and New Testaments. It is kept in Vienna in the Österreichische Nationalbibliothek under the number **K 9880**.¹⁸ It contains the text of Isa 63:7–11; 52:13–15 and the text of **Isa 53:1–3** that occupies the right column on the page identified with the Coptic number **PKB** (= 122), which is of interest to the present study. The manuscript was included in Arthur Vaschalde's list as **SER 25**.¹⁹ The text was edited by Carl Wessely.²⁰ An electronic edition can also be found on the DECOT website, where the manuscript appears under the number **sa 298L (ID 620298)**.²¹ This manuscript has already been used for the compilation of Isa chapters 51–52.²²

¹⁰ Schüssler, *Sa 21–48*; Schüssler, *Sa 93–120*; Schüssler, *Sa 185–260*.

¹¹ The facsimile of the codex in an electronic form is available at: <https://bodmerlab.unige.ch/fr/constellations/papyri/barcode/1072205362> (access 3.03.2023). The fragment of Isa 53, which is relevant to this study, begins at <https://bodmerlab.unige.ch/fr/constellations/papyri/mirador/1072205362?page=034> (access 3.03.2023).

¹² Schüssler, *Sa 21–48*, 106. See also <https://atlas.paths-erc.eu/manuscripts/40> (access 3.03.2023).

¹³ More information to be found in: Schüssler, *Sa 21–48*, 106; Kasser, *Papyrus Bodmer XXIII*, 7–33.

¹⁴ Kasser, *Papyrus Bodmer XXIII*.

¹⁵ See <https://atlas.paths-erc.eu/manuscripts/40> (access 3.03.2023).

¹⁶ See <https://www.trismegistos.org/text/108542> (access 27.11.2023).

¹⁷ See description of the manuscript in: Bāk, *Isa 46–48*, 604–605.

¹⁸ Schüssler, *Sa 93–120*, 44. More information on the entire manuscript sa 105^L can be found on pages 41–46.

¹⁹ Vaschalde, “Ce qui a été publié,” [1920] 249. Number 25 on the Vaschalde list refers to the edition of the manuscript (see Wessely, *Griechische und koptische Texte*, 64).

²⁰ Wessely, *Griechische und koptische Texte*, 64 (No. 25a). Editing was carried out by hand. On page 66, there is a handwritten rendering of the first five lines of the column (title **HCΔΙΑC** and the verse Isa 52:13).

²¹ See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=620298> (access 20.03.2023).

²² The text is currently in preparation for printing in the journal *The Biblical Annals*.

Sa 108^l: this manuscript is a bilingual (Coptic-Arabic) lectionary containing the readings for the Holy Week. It comes from the White Monastery in Sohag. Currently, it is kept in the Vatican Library.²³ Its full shelfmark is **Rom, BV, Borgia copto 109, cass. XXIII, fasc. 99**. It was established that the manuscript dates from the period between the 12th and 14th centuries. The manuscript has already been used several times for editions of earlier chapters of Proto- and Deutero-Isaiah.²⁴ The passage Isa 52:13–53:12 was edited by Augustinus Ciasca, in whose manuscript it was designated as IC.²⁵ This study will use the edition of **Isa 53:1–12a**. Verses 1–6 have also been published by Émile Amélineau.²⁶ Photographs of the manuscript and its electronic edition are available on the DECOT website.²⁷

The manuscript was included in Arthur Vaschalde's list as part of *Collection Borgia* and was numbered Z. 99 CA.²⁸ On the DECOT website, the lectionary appears as **sa 16L (ID 620016)**.²⁹ In the catalog of the Archaeological Atlas of Coptic Literature, it is also known as **CLM 3288**.³⁰

Sa 187: is a fragment of a parchment card whose full catalog name is **Oxford, BL, Copt. g. 9**. Paleography dates the manuscript to the 5th century. The text is very difficult to read.³¹ The manuscript was edited by Paul Kahle.³² The manuscript was included in Walter Till's list.³³ On the Digital Edition of the Coptic Old Testament (DECOT) website, the manuscript is cataloged as **sa 2139 (ID 622139)**. A transcription of the text can also be found there.³⁴ In other electronic systems, the parchment is also known as **CLM 991**³⁵ and **TM 107819 (LDAB 107819)**.³⁶

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**. The present study will use the *verso* side. This manuscript has already been used for the compilation of chapters 51–52 of Isa.³⁷

²³ More detailed information on the manuscript is available in Schüssler, *Sa 93–120*, 49–69.

²⁴ See Bąk, *Proto-Isaiah in the Sahidic Dialect*, 364–365; Bąk, *Isa 40*, 77–78; Bąk, *Isa 46–48*, 605–606.

²⁵ Ciasca, *Sacrorum Bibliorum fragmenta*, II, 241–243.

²⁶ Amélineau, “Fragments de la version thebaine,” 126.

²⁷ See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=620016> (access 20.03.2023).

²⁸ Vaschalde, “Ce qui a été publié,” [1920] 247. Designation Z. 99 refers to the Georg Zoega compilation (*Catalogus codicum copticorum*, 189–192). The added abbreviation CA stands for the aforementioned edition by Ciasca. The first volume by Ciasca also includes a description of the entire manuscript (*Sacrorum Bibliorum fragmenta*, I, XXVI–XXVIII).

²⁹ See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=620016> (access 20.03.2023).

³⁰ See <https://atlas.paths-erc.eu/manuscripts/3288> (access 20.03.2023).

³¹ See Kahle, *Bala'izah*, 332.

³² Kahle, *Bala'izah*, 332–333.

³³ Till, “Coptic Biblical Texts,” 228.

³⁴ See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622139> (access 18.03.2023).

³⁵ See <https://atlas.paths-erc.eu/manuscripts/991> (access 18.03.2023).

³⁶ See <https://www.trismegistos.org/text/107819> (access 18.03.2023).

³⁷ The text is currently in preparation for printing in the journal *The Biblical Annals*.

Sa 211^L: paper lectionary from the White Monastery in Sohag. The catalog name of the manuscript is **Oxford, BL, Cod. XX (Huntington no. 5)**. It was estimated that it likely dates back to the 12th/13th century.³⁸

In Arthur Vaschalde's list, the manuscript is listed under the name **Bodl. (Hunt. 5)**.³⁹ This is also where information about Adolf Erman's edition of passages from the Old Testament is found.⁴⁰ The published verses belong to different books of the Old Testament and come from four manuscripts, which Erman designated with letters: A, B, C, D.⁴¹ The text of **Isa 53:7b–12**, which is of relevance to this study, comes from a manuscript designated as D. References to Bodl. (Hunt. 5) were taken into account in the critical apparatus of Augustinus Ciasca, where it appears as "D. edit. ab Erman" and later as "D".⁴² This paper will take Erman's edition into account.⁴³ The manuscript has already been used in the edition of the text of Isa 49–50.⁴⁴

In the online catalog available on the DECOT website, the manuscript was designated as **sa 292L (ID 620292)**. An electronic edition of the manuscript can also be accessed there.⁴⁵

Sa 212^{L.9}: extensive parchment codex, written on more than 300 pages. It was found in the White Monastery in Sohag, although it was most likely written in the Fayyum area. Currently, its various fragments are kept in London, Paris, Rome, and Vienna. In Schüssler's compilation, they were cataloged as sa 212^L.⁴⁶ It is estimated that they date back to the period between the 9th and 11th centuries. The codex contains fragments of various books of the Old Testament. The only extant fragment of the Deutero-Isaiah is the **Isa 53:3–12**, which will be used in this compilation. In Schüssler's catalog, it was designated as sa 212^{L.9}, while its full name is **Paris, BN, Copte 12919 fol. 14**.⁴⁷ The text was edited by Gaston Maspero.⁴⁸ In the Archaeological Atlas of Coptic Literature catalog the manuscript is also known as **CLM 456**.⁴⁹ Its name on the DECOT website is **Sa 2148L (ID 622148)**.

³⁸ See Schüssler, *Sa 185–260*, 64.

³⁹ Vaschalde, "Ce qui a été publié," [1920] 249. "Hunt." is a reference to a collector named Huntington (see Schüssler, *Sa 185–260*, 60).

⁴⁰ Erman, "Bruchstücke," 401–440.

⁴¹ Erman, "Bruchstücke," 402–404.

⁴² A comparison of Ciasca's critical apparatus with Erman's edition demonstrates that Ciasca's compilation failed to address all differences (Ciasca, *Sacrorum Bibliorum fragmenta*, II, 241–243).

⁴³ Erman, "Bruchstücke," 425–426.

⁴⁴ Bāk, *Isa 49–50*, 11–12.

⁴⁵ See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=620292> (access 21.03.2023). The text of Isa 53:7–12 is to be found on the pages of the manuscript numbered 3080 and 3090.

⁴⁶ Schüssler, *Sa 185–260*, 68–72.

⁴⁷ Schüssler, *Sa 185–260*, 79–80.

⁴⁸ Maspero, "Fragments de manuscrits," 223–224.

⁴⁹ See <https://atlas.paths-erc.eu/manuscripts/456> (access 22.03.2023).

Photographs of individual pages and an electronic edition of the manuscript are also to be found there.⁵⁰

CLM 3469: is a codex found by Polish archaeologists in 2005, referred to as *Qurna Isaiah*.⁵¹ It is currently kept in the Coptic Museum in Cairo under the number 13446. The manuscript is a papyrus codex. It contains the text of **Isa 47:14–66:24**. Alin Suciu estimates that the codex dates back to the end of the 7th or beginning of the 8th century.⁵² In the Archaeological Atlas of Coptic Literature database, which is currently in development, the manuscript figures as CLM 3469.⁵³ Its alternative name is **TM 111691**.⁵⁴ An electronic edition of the manuscript is available on the website of the Digital Edition of the Coptic Old Testament (DECOT),⁵⁵ where the *Qurna Isaiah* figures 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 compilation of earlier chapters of Deutero-Isaiah.⁵⁶ The text of **Isa 53**, which is relevant to this study, begins on page 26 of the manuscript in line 6 of the right column, and ends on page 35 in line 20 of the left column. The text is in very poor condition. Only small fragments can be read.

In order to illustrate the contents of particular manuscripts better, the occurrence of the verses from Isa 53 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 absence of a given verse in the manuscript.

⁵⁰ The text of Isa 53:3–12 is to be found on pages numbered 2250 and 2260 in the DECOT system. See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622148> (access 22.03.2023). Placing photographs of the codex on the DECOT website makes it possible to verify certain errors made by Maspero

– in line 4 of the left column on page 156 (Copt. $\overline{\text{PN}}\zeta$) Maspero reads as $\text{N}\% \text{NOBE}$, which should be correctly read as $\text{NN}\% \text{NOBE}$,

– in line 19 of the left column on page 156 (Copt. $\overline{\text{PN}}\zeta$) Maspero reads as $\text{ANTALL}\omega$ which should be read as $\text{ANTALL}\omega$,

– in line 9 of the right column on page 156 (Copt. $\overline{\text{PN}}\zeta$) Maspero reads as $\overline{\text{M}}\text{ΠΟΥ} \zeta \epsilon \text{ ΕΚΡΟ} \varsigma$ which should be correctly read as $\overline{\text{M}}\text{ΠΟΥ} \zeta \epsilon \text{ ΚΡΟ} \varsigma$.

⁵¹ For more about the discovery itself, see Górecki, “Sheikh Abd el-Gurna,” 186–187; Górecki – E. Wipszycka, “Scoperta di tre codici,” 118–132.

⁵² Suci, “The Sahidic Tripartite Isaiah,” 383.

⁵³ See <https://atlas.paths-erc.eu/manuscripts/3469> (access 27.02.2023).

⁵⁴ See <https://www.trismegistos.org/text/111691> (access 27.02.2023).

⁵⁵ See <http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622028> (access 27.02.2023).

⁵⁶ See Bąk, *Isa 46–48*, 606.

The contents of the manuscripts are as follows:

	1	2	3	4	5	6	7	8	9	10	11	12
Sa 48	x	x	x	x	x	x	x	x	x	x	x	x
Sa 105 ^L .4	x	x	(x)									
Sa 108 ^L	x	x	x	x	x	x	x	x	x	x	x	(x)
Sa 187		(x)	(x)	(x)								
Sa 211 ^L							(x)	x	x	x	x	x
Sa 212 ^L .9			(x)	x	x	x	x	x	x	x	x	x
CLM 3469	(x)	x	(x)	x	(x)	(x)	(x)	(x)	(x)	x	(x)	(x)

3. The Sahidic Text of Isa 53

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

- < > angle brackets indicate that the text has been completed in order to facilitate its proper understanding,
- { } braces indicate the scribe's redundant letters (frequently resulting from dit-tography),
- > symbol indicates the absence of the given form in the manuscript whose number is provided beside it,
- ! exclamation mark in superscript suggests a more correct reading,
- \ / symbol indicates that the letter was later added by the scribe above the line,
- / \ symbol indicates that the letter was later added by the scribe below the line.⁵⁷

The text of Isa 53 in the Sahidic dialect of the Coptic language reads as follows:

- V. 1 ΠΧΟΕΙC NIM ΠΕΝΤΑϢΙCΤΕΥΕ ΕΤΝCΜΗ· ΑΥΩ ΠΕΘΒΟΙ ΜΠΧΟΕΙC ΝΤΑϢΩΛΠ ΕΝΙΜ ^{v.1}
- V. 2 ΑΝΩΑΧΕ ΜΠΕϢΜΤΟ ΕΒΟΛ ΝΘΕ ΝΟΥΩΗΡΕ ΩΗΜ· ΝΘΕ ΝΟΥΝΟΥΝΕ 2Ν ΟΥΚΑ2 ΕϢΟΒΕ·
ΕΜΝΤϢ CΑ ΜΜΑΥ ΟΥΔΕ ΕΜΝΤϢ ΕΟΟΥ· ΑΝΝΑΥ ΕΡΟϢ ΑΥΩ ΝΕΜΝΤϢ ΕΙΝΕ ΟΥΔΕ CΑ· ^{v.2}

⁵⁷ See Bāk, *Isa* 46–48, 609.

V. 1 ΠΕΝΤΑϢΙCΤΕΥΕ ΕΤΝCΜΗ· ΠΕΝΤΑϢCΩΤΜ̄ ΕΠΕΝ2ΡΟΟΥ 2ΡΟΟΥ sa 108^L | ΕΤΝCΜΗ· ΕΠΕΝ2ΡΟΟΥ sa 48 | ΠΕΘΒΟΙ· ΠΕΘΒΟΕΙ sa 48

V. 2 ΑΝΩΑΧΕ· ΝΩΑΧΕ sa 108^L | ΝΟΥΝΟΥΝΕ· ΝΟΥΝΕ2 sa 108^L | ΕΜΝΤϢ CΑ· ΜΜΝΤ̄ CΑ sa 48, ΜΝΤ̄Ϣ CΑ sa 187, ΜΝΤ̄Ϣ CΑ CLM 3469 | ΕΜΝΤϢ ΕΟΟΥ· ΜΜΝΤ̄Ϣ ΕΟΟΥ sa 48, ΜΝΤ̄Ϣ [ΕΟΟΥ] sa 105^L.4, ΜΝΤ̄Ϣ ΕΟΟΥ sa 108^L, sa 187, CLM 3469 | ΝΕΜΝΤϢ· ΜΜΝΤ̄Ϣ sa 105^L.4 | ΟΥΔΕ· ΟΥΤΕ sa 105^L.4

- V.3 ἀλλὰ νερεπεεεινε σω· αγω νεχοκμ̄ παρὰ ἡρωμε θρω· ογρωμε εεζν̄ ογπλγῃ· αγ<ω> εεχοογν̄ ἡγῑ 2α λοδλεχ· χε αγκτο μεεεζο εβολ αγσωγ· αγω μπογοπγ· ^{v.3}
- V.4 ντογ πετναγῑ 2α νεννοβε· αγω χμοκ2 ετβηητῃ· ανον 2ωων ανοπγ χε ε2ν̄ ογ2ιςε mn ογπλγῃ· (p. 110, f. 54^v, Copt. 𐩪𐩣𐩨) mn ογμο2κ̄· ^{v.4}
- V.5 ἡτογ δε αγωοοδεε ετβε νενανομῖα· αγω αγλεδλωχ̄ ετβε νεννοβε· ἡωηρε ντῆειρηνη εχωγ· 2ραῑ 2μ πεεσαω ανταλδο· ^{v.5}
- V.6 ανσωρῃ τηρῃ νθε ν2νεεοογ· απρωμε πλανα ἡτεε2ῖη· αγω απχοεῖς τααγ 2α νεννοβε· ^{v.6}
- V.7 ντογ 2ωωγ ετβε χε αγθμκογ μεεεογων ἡρωγ· νθε νογεεοογ εαγῃτ̄ επεεμα νκονεγ· αγω νθε νογ2ιειβ μεεετο εβολ μεεε2ωωκε ἡμογ εμπεετ̄ ἡτεεεμῃ ντει2ε· ἡγναογων ἡρωγ αν̄ ^{v.7}
- V.8 2ῃ πεεθ̄ββιο· αγγῑ ἡπεε2απ· nim πετναω ωαχε ετεεγεεεα· χε σεναγῑ μεεεωω2 εβολ 2ῃ πκα2· εβολ ννανομια μπαλαος αγῃτ̄ επμογ· ^{v.8}
- V.9 †να† ἡ[ν]ῃμπονηρος επμα ντεεκαῖςε· αγω ἡρῃμμοε επμα μεεεμογ· χε μεεεερ ανομια· ογδε ἡν̄ κρογ 2ν τεεταπρο· ^{v.9}

- V.3 νερεπεεεινε: ερεπεεεινε sa 105^L.4 | νεχοκμ̄: εχοκμ̄ sa 48, sa 105^L.4 | παρὰ ἡρωμε: ἡπαρωμε sa 108^L | ογπλγῃ: ογπλγῃ sa 48, sa 105^L.4, ογπλγῃ sa 187, []πλγῃ CML 3469 | ἡγῑ: νεε[ε] sa 105^L.4 (DECOT: ἡγῑ), νεεε sa 108^L | λοδλεχ: λοδλεχ sa 48, sa 187, CLM 3469, νεν-λοδλεχ sa 108^L, λοδλεχ nim sa 212^L.9 | αγσωγ: αγω αγσωγ sa 108^L, αγσωγ sa 212^L.9
- V.4 πετναγῑ: πεετγῑ sa 108^L | νεννοβε: νν%νοβε sa 212^L.9 | χμοκ2: εχοκ2 sa 108^L | 2ωων: + χε sa 108^L | ε2ν: εε2ν sa 108^L, [εε]2ν sa 187 | ογπλγῃ: ογπλγῃ sa 48, CLM 3469 | ογμο2κ̄: ογ-μοκ sa 48, ογμοκ2 sa 108^L, sa 212^L.9, CLM 3469
- V.5 αγωοοδεε: αγωοοδεε sa 108^L, αγωοοδεε sa 212^L.9 | νενανομῖα: νεννοβε sa 108^L, ἡν̄ανομῖα sa 212^L.9 | αγλεδλωχ̄: αγλεδλωχ sa 48, sa 212^L.9, αγλεδλωχ sa 108^L | νεννοβε: νενανομῖα sa 108^L, ἡν̄νοβε sa 212^L.9 | ντῆειρηνη: ἡτε(ν)ιρηνη sa 48, ἡτεν̄ειρηνη sa 108^L, [ν]τεν̄ειρ[η]νη CLM 3469 | 2ραῑ: εε2ραι sa 108^L
- V.6 τηρῃ: τηρεν sa 108^L | ν2νεεοογ: ἡ2νεεοογ sa 48, ἡ2ε[ν]εοογ CLM 3469 | νεννοβε: ἡν̄νοβε sa 212^L.9
- V.7 μεεεογων: ἡπεεογων sa 48, ἡπ̄ε[ογων] CLM 3469, pr. αγω sa 108^L | εαγῃτ̄: αγῃτ̄ sa 108^L | επεεμα: > sa 48, sa 211^L, sa 212^L.9 | νκονεγ: εεκονε sa 48, ἡν̄κονε sa 108^L, ε%κονε sa 211^L, εεκονε ἡχμαν^{sic} sa 212^L.9 | νογ2ιειβ: νογε2ιειβ sa 212^L.9 | μεεετο εβολ: > sa 212^L.9 | μεεε2ωωκε: ἡπεε2ωωκ sa 108^L | εμπεετ̄: εμπετ̄ sa 48, [εμπ]τ̄ CLM 3469, ἡπεετ̄ sa 108^L, sa 211^L, sa 212^L.9 | ντει2ε: ἡτεε2ε sa 48, ταῖ τε θε sa 108^L | ἡγναογων: ἡπεεογων sa 108^L, νεεγναογων sa 211^L | αν̄: > sa 108^L
- V.8 2ῃ: 2ῃ sa 48 | πεεθ̄ββιο: πεεθ%ββειο sa 211^L | αγγῑ ἡπεε2απ: αγγῑ πεε2απ sa 48, αγ[γῑ] πεε2απ CLM 3469 | πετναω ωαχε: πετναωαχε sa 48, πετναω[αχ]ε CLM 3469 | εβολ 2μ: εβολ 2ῃ sa 108^L, sa 211^L | εβολ ννανομια: εβολ 2ῃ νανομῖα sa 108^L, εβολ ἡν̄ανομει^{sic} sa 212^L.9, [εβολ] 2ῃ ἡανο[μια] CLM 3469 | μπαλαος: ἡπλαος sa 48, sa 108^L
- V.9 ἡ[ν]ῃμπονηρος: ἡμπονηρος sa 48, sa 211^L, ἡμπονηρος sa 108^L, ἡν̄μπονηρος sa 212^L.9 | ντεεκαῖςε: ἡτεεκαεεε sa 48, ἡτεεκεεε: sa 108^L | μεεεερ: ἡπ̄ε sa 48, CLM 3469, μ%πεεερ sa 211^L, sa 212^L.9 | ανομια: ανομει sa 212^L.9 | μεεεερ ανομια: ογδε: > sa 108^L | ἡν̄ κρογ: ἡπογ2ε εεκρογ sa 108^L, ἡπογ2ε κρογ sa 212^L.9 | τεεταπρο: τ̄εταπρο sa 212^L.9

- V. 10 $\overline{\text{ΠΟC}}^{\text{sic!}}$ $\overline{\text{ΟΥΩΩ}}$ $\overline{\text{ΕΤΕΒΟC}}$ $\overline{\text{ΕΒΟΛ}}$ $\overline{\text{ΖΝ}}$ $\overline{\text{ΤΕCΠΛΥΓΗ}}$ $\overline{\text{ΕΤΕΤΝΩΑΝΤ}}$ $\overline{\text{ΖΑ}}$ $\overline{\text{ΝΕΤΝΝΟΒΕ}}$ $\overline{\text{ΤΕΤΝΨΥΧΗ}}$ $\overline{\text{ΝΑΝΑΥ}}$ $\overline{\text{ΕΥCΠΕΡΜΑ}}$ $\overline{\text{ΝΝΟC}}$ $\overline{\text{ΝΑΖΕ}}$ $\overline{\text{ΑΥΩ}}$ $\overline{\text{ΠΧΟΕΙC}}$ $\overline{\text{ΟΥΩΩ}}$ $\overline{\text{ΕCΪ}}$ $\overline{\text{ΕΒΟΛ}}$ $\overline{\text{ΖΜ}}$ $\overline{\text{ΠΖΙCΕ}}$ $\overline{\text{ΝΤΕCΨΥΧΗ}}$ ^{v. 10}
- V. 11 $\overline{\text{ΕΤΟΥC}}$ $\overline{\text{ΕΠΟΥΟΕΙΝ}}$ $\overline{\text{ΕΠΛΑCCE}}$ $\overline{\text{ΜΜΟC}}$ $\overline{\text{ΖΝ}}$ $\overline{\text{ΤΜΝΤΡΜΝΖΗΤ}}$ $\overline{\text{ΕΤΜΑΙΕ}}$ $\overline{\text{ΠΑΪΚΑΪΟC}}$ $\overline{\text{ΕΤΟ}}$ $\overline{\text{ΝΖΜΖΑΛ}}$ $\overline{\text{ΚΑΛΩC}}$ $\overline{\text{ΖΝ}}$ $\overline{\text{ΟΥΜΗΗΩΕ}}$ $\overline{\text{ΑΥΩ}}$ $\overline{\text{ΝΤΟC}}$ $\overline{\text{ΕΤΝΑCΪ}}$ $\overline{\text{ΕΖΡΑΪ}}$ $\overline{\text{ΝΝΕΥΝΟΒΕ}}$ ^{v. 11}
- V. 12 $\overline{\text{ΕΤΒΕ}}$ $\overline{\text{ΠΑΪ}}$ $\overline{\text{ΝΤΟC}}$ $\overline{\text{ΠΕΤΝΑΚΛΗΡΟΝΟΜΕΙ}}$ $\overline{\text{ΝΟΥΜΗΗΩΕ}}$ $\overline{\text{ΑΥΩ}}$ $\overline{\text{ΦΝΑΠΩΩ}}$ $\overline{\text{ΝΝΩΩΛ}}$ $\overline{\text{ΝΝΧΩΡΕ}}$ $\overline{\text{ΕΒΟΛ}}$ $\overline{\text{ΧΕ}}$ $\overline{\text{ΑΥΤ}}$ $\overline{\text{ΝΤΕCΨΥΧΗ}}$ $\overline{\text{ΕΠΜΟΥ}}$ $\overline{\text{ΑΥΩ}}$ $\overline{\text{ΑΥΟΠΨ}}$ $\overline{\text{ΖΝ}}$ $\overline{\text{ΝΑΝΟΜΟC}}$ $\overline{\text{ΑΥΩ}}$ $\overline{\text{ΝΤΟC}}$ $\overline{\text{ΠΕΝΤΑCΪ}}$ $\overline{\text{ΕΖΡΑΪ}}$ $\overline{\text{ΝΝΕΝΟΒΕ}}$ $\overline{\text{ΝΟΥΜΗΗΩΕ}}$ $\overline{\text{ΑΥΩ}}$ $\overline{\text{ΝΤΑΥΤΑΑC}}$ $\overline{\text{ΕΤΒΕ}}$ $\overline{\text{ΝΕΥΑΝΟΜΪΑ}}$ $\overline{\text{ΑΠΠΩΤ}}$ $\overline{\text{ΕΧΩC}}$ $\overline{\text{ΑΥΩ}}$ $\overline{\text{ΑΥΔΙΩΚΕ}}$ $\overline{\text{ΜΜΟC}}$ $\overline{\text{ΑΥCΟΠC}}$ (p. 111, f. 55^r, Copt. P117) $\overline{\text{ΑΥΩ}}$ $\overline{\text{ΑΠΧΟΕΙC}}$ $\overline{\text{ΚΩ}}$ $\overline{\text{ΝΑΥ}}$ $\overline{\text{ΕΒΟΛ}}$ ^{v. 12}

4. English Translation of Isa 53

The translation of Isa 53 from the Sahidic dialect of the Coptic language into English reads as follows:

Chapter 51

- V. 1 Lord, who has believed our report? And to whom has the arm of the Lord been revealed?
- V. 2 *We announced*⁵⁸ before him like a child, like a root in a thirsty land; he has no form or glory, and⁵⁹ we saw him, and he had no form or beauty.
- V. 3 But his form was without honor and⁶⁰ *was changed*⁶¹ beyond all men, a man being in calamity and knowing how to bear⁶² sickness; because his face is turned away, he was dishonored and not esteemed.

- V. 10 $\overline{\text{ΠΟC}}$: $\overline{\text{ΠΧΟΕΙC}}$ sa 48, sa 108^L, sa 211^L, sa 212^{L.9}, CLM 3469 | $\overline{\text{ΕΤΕΒΟC}}$: $\overline{\text{ΕΤΒΒΟC}}$ sa 48, sa 211^L, sa 212^{L.9}, CLM 3469, $\overline{\text{ΕΤΕCΒΟC}}$ sa 108^L | $\overline{\text{ΤΕCΠΛΥΓΗ}}$: $\overline{\text{ΤΕΠΛΗΓΗ}}$ sa 48, CLM 3469, $\overline{\text{ΤΕΠΛΥΓΗ}}$ sa 108^L, sa 211^L, sa 212^{L.9} | $\overline{\text{ΝΕΤΝΝΟΒΕ}}$: $\overline{\text{ΝΟΒΕ}}$ sa 48 | $\overline{\text{ΕΥCΠΕΡΜΑ}}$: $\overline{\text{ΕΥCΠΡΜΑ}}$ sa 108^L, sa 212^{L.9}, $\overline{\text{Ε%ΟΥCΠΕΡΜΑ}}$ sa 211^L | $\overline{\text{ΠΧΟΕΙC}}$: $\overline{\text{ΑΠΧΟΕΙC}}$ sa 108^L, $\overline{\text{ΟΥ}}^{\text{sic}}$ $\overline{\text{ΠΧΟΕΙC}}$ sa 212^{L.9}
- V. 11 $\overline{\text{ΤΜΝΤΡΜΝΖΗΤ}}$: $\overline{\text{ΤΜΝΤΡΜΖΗΤ}}$ sa 48 | $\overline{\text{ΕΤΜΑΙΕ}}$: $\overline{\text{ΕΤΜΑΕΙΕ}}$ sa 48, sa 211^L, CLM 3469 | $\overline{\text{ΝΖΜΖΑΛ}}$: $\overline{\text{ΝΖΑΖΑΛ}}$ CLM 3469 | $\overline{\text{ΖΝ}}$ $\overline{\text{ΟΥΜΗΗΩΕ}}$: $\overline{\text{ΝΟΥΜΗΗΩΕ}}$ sa 48, sa 108^L, sa 211^L, sa 212^{L.9}, CLM 3469 | $\overline{\text{ΕΤΝΑCΪ}}$: $\overline{\text{ΠΕΤΝΑCΪ}}$ sa 108^L, sa 211^L | $\overline{\text{ΕΖΡΑΪ}}$ $\overline{\text{ΝΝΕΥΝΟΒΕ}}$: $\overline{\text{ΕΖΡΑΪ}}$ $\overline{\text{ΝΕΥΝΟΒΕ}}$ sa 48, $\overline{\text{ΕΖΡΑΪ}}$ $\overline{\text{ΖΑ}}$ $\overline{\text{ΝΝΝΟΒΕ}}$ sa 108^L
- V. 12 $\overline{\text{ΖΝ}}$ $\overline{\text{ΝΑΝΟΜΟC}}$: $\overline{\text{ΜΝ%}}$ $\overline{\text{ΝΑΝΟΜΟC}}$ sa 211^L | $\overline{\text{ΠΕΝΤΑCΪ}}$ $\overline{\text{ΕΖΡΑΪ}}$: $\overline{\text{ΠΕΤΝΑCΪ}}$ sa 108^L, $\overline{\text{ΠΕΝ}} \overline{\text{ΤΑCΪ}}$ [I] CLM 3469 | $\overline{\text{ΝΝΕΝΟΒΕ}}$: $\overline{\text{ΝΝΟΒΕ}}$ sa 48, $\overline{\text{ΜΠΝΟΒΕ}}$ sa 108^L, $\overline{\text{[ΜΠ]ΝΟΒΕ}}$ CLM 3469, $\overline{\text{ΝΝ%ΝΟΒΕ}}$ sa 211^L, sa 212^{L.9} | $\overline{\text{ΕΧΩC}}$: $\overline{\text{ΝCΩC}}$ sa 108^L | $\overline{\text{ΑΥΔΙΩΚΕ}}$ $\overline{\text{ΜΜΟC}}$: $\overline{\text{ΑΥΔΙΩΚΕΪ}}$ $\overline{\text{ΝCΩC}}$ sa 108^L, $\overline{\text{ΑΥΔΙΩΚΕΙ}}$ $\overline{\text{ΜΜΟC}}$ sa 211^L, sa 212^{L.9} | $\overline{\text{ΑΥCΟΠC}}$... : > sa 108^L

⁵⁸ NETS: *He grew up* → see the commentary.

⁵⁹ Lit. om. *and* → T 2.

⁶⁰ Om. in NETS → T 1.

⁶¹ NETS: *failing* → T 3.

⁶² Lit. *how to walk under suffering* (?) → see the commentary.

- V. 4 This one *will bear*⁶³ our sins⁶⁴ and suffers pain for us, and⁶⁵ we *ourselves*⁶⁶ accounted him to be in trouble and calamity and ill-treatment.
- V. 5 But he was wounded because of our acts of lawlessness and has been weakened because of our sins; upon him *are the children* of our peace;⁶⁷ by his bruise we were healed.
- V. 6 All we like sheep have gone astray; a man has strayed in his own way,⁶⁸ and the Lord gave him over to our sins.
- V. 7 And he, because he has been ill-treated, *did not*⁶⁹ open his⁷⁰ mouth; like a sheep he was led to the *place of his*⁷¹ slaughter, and as a lamb is silent⁷² before the one shearing it, so *he will not open*⁷³ his mouth.
- V. 8 In his⁷⁴ humiliation his judgment was taken away. Who will *be able to*⁷⁵ describe his generation? Because his life *will be* taken⁷⁶ from the earth, he was led to death from the acts of lawlessness of my people.⁷⁷
- V. 9 And I will give the wicked for *the place of*⁷⁸ his burial and the rich for *the place of*⁷⁹ his death, because he committed no lawlessness, nor was deceit⁸⁰ in his mouth.
- V. 10 And the Lord desires to cleanse him from⁸¹ his⁸² blow. If you give an offering for *your*⁸³ sins,⁸⁴ your soul shall see a long-lived offspring. And the Lord wishes to take away⁸⁵ from the pain of his soul

63 NETS: *bears* → T 7.

64 Tr. → T 6.

65 Lit. om. *and* → T 2.

66 Om. in NETS → T 1.

67 NETS: *upon him was the discipline of our peace* → see the commentary.

68 LXX: lit. *has been strayed in his own way* → T 7, see the commentary.

69 NETS: *does not* → T 7.

70 Lit. om. *his* in LXX → T 1.

71 Om. in NETS → T 1.

72 Lit. *having not given his voice* → T 3.

73 NETS: *he does not open* → T 7.

74 Lit. *his* om. in. LXX (ἐν τῇ ταπεινώσει) → T 1.

75 Om. in NETS → T 1.

76 NETS: *is being taken* → T 7.

77 See the commentary.

78 Om. in NETS → T 1.

79 Om. in NETS → T 1.

80 Om. *found* → T 2.

81 Lit. *from* om. in the LXX → T 4.

82 Lit. *his* om. in the LXX → T 1.

83 Om. in NETS → T 1.

84 NETS: *sin* → T 7.

85 Different division of verses. See the commentary.

- V. 11 to show him light and⁸⁶ mold him⁸⁷ with understanding, to justify a righteous one⁸⁸ who is well subject *in a multitude*,⁸⁹ and he himself shall bear their sins.⁹⁰
- V. 12 Therefore he shall inherit many, and he shall divide the spoils of the strong,⁹¹ because his soul was given over to death, and he was reckoned among the lawless, and he bore the sins of many, and because of their *lawlessness*⁹² he was given over. *They ran against him and persecuted him and seized him. But the Lord forgave them.*⁹³

5. Tables of Discrepancies between Languages

The differences between the text of the Septuagint and its Coptic translation will be presented in the following order: additions (Table 1), omissions found in the Coptic text (Table 2), the use of different vocabulary (Table 3), changes of prepositions (Table 4) and articles (Table 5),⁹⁴ changes in word order (Table 6)⁹⁵ and semantic changes (Table 7).⁹⁶ The last Table shows the Greek borrowings appearing in the Coptic text of Isa 53 (Table 8).⁹⁷

Table 1. Additions in the Coptic text

53:3	ἄτιμον: without honor	+ ⲁϣⲱ (Ziegler: καὶ Co)
53:4	ἡμεῖς: we	ⲁⲛⲟⲛ ϣⲱⲱⲛ: we <i>ourselves</i> (> Ziegler)
53:7	τὸ στόμα: mouth	ⲡⲱϣ: <i>his</i> mouth (Ziegler: + αὐτοῦ Co)
53:7	ἐπὶ σφαγὴν: to the slaughter	ⲉⲡⲉϣⲙⲁ ⲛⲕⲟⲛϥ: to <i>the place of his</i> slaughter; > sa 48, sa 211 ^L , sa 212 ^L .9 (> Ziegler)

⁸⁶ Lit. *and* om. in Copt. → T 2.

⁸⁷ Lit. *mold* om. in the LXX → T 1.

⁸⁸ Lit. *the* righteous one → T 5.

⁸⁹ NETS: *to many* → T 4.

⁹⁰ Tr. → T 6.

⁹¹ Tr. → T 6.

⁹² NETS: *sins* → T 3.

⁹³ Om. in NETS → T 1.

⁹⁴ The omission or addition of an article does not necessarily result from the translator's intent to interfere with the content of the work. The semantic rules frequently (especially in Coptic) determine whether a given article will be omitted.

⁹⁵ The differences in word order do not always have to reflect actual changes introduced by the Coptic translator. They 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. Layton, *Coptic Grammar*, sec. 182).

⁹⁶ It includes grammatical and semantic changes (e.g. number, tense, person, gender, etc.).

⁹⁷ For remarks concerning the Tables, see Bāk, *Isa 41*, 76.

53:8	ἐν τῇ ταπεινώσει: in <i>the</i> humiliation	ⲫⲉⲩⲃⲃⲓⲟ: in <i>his</i> humiliation (Ziegler: + αὐτοῦ Co)
53:8	τίς διηγήσεται: who will describe?	ⲛⲓⲙ ⲡⲉⲧⲛⲁϣⲁⲭⲉ: who will <i>be able to</i> describe? Sa 48: ⲡⲉⲧⲛⲁϣⲁⲭⲉ (= LXX) (> Ziegler)
53:9	ἀντὶ τῆς ταφῆς αὐτοῦ: for his burial	ⲉⲡⲓⲙⲁ ⲛⲧⲉϥⲕⲁⲓⲥⲉ: for <i>the place of</i> his burial (> Ziegler)
53:9	ἀντὶ τοῦ θανάτου αὐτοῦ: for his death	ⲉⲡⲓⲙⲁ ⲙⲡⲉϥⲙⲟϥ: for <i>the place of</i> his death (> Ziegler)
53:10	τῆς πληγῆς: [from his] blow	ⲉⲃⲟⲗ ⲫⲛ ⲧⲉⲡⲓⲗⲓⲅⲉ: from <i>his</i> blow (Ziegler: pr. απο Co)
53:10	περὶ ἁμαρτίας: for sin	ⲫⲁ ⲛⲉⲧⲛⲛⲟⲃⲉ: for <i>your</i> sins; Sa 48: ⲛⲟⲃⲉ (= LXX) (> Ziegler)
53:11	πλάσαι: to mold	ⲉⲡⲓⲗⲁⲥⲥⲉ ⲙⲙⲟⲩ: to mold <i>him</i> (Ziegler: + αὐτον Sa)
53:12	παρεδόθη: he was given over	+ ⲁⲅⲡⲱⲧ ⲉⲭⲱϥ ⲁⲅⲱ ⲁⲅⲁⲓⲱⲕⲉ ⲙⲙⲟϥ ⲁⲅⲟⲡⲓⲥⲱⲥⲱⲥⲱⲥ ⲕⲱ ⲛⲁⲅ ⲉⲃⲟⲗ: <i>They ran against him and persecuted him and seized him. But the Lord forgave them</i> (Ziegler: κατεδραμον επ αυτον και εδιωξαν αυτον συνελαβον αυτον και κυριος αφηκεν αυτοις Sa)

Table 2. Omissions in the Coptic text

53:2	καί ¹	lit. om. in Coptic texts (> Ziegler)
53:4	καί ²	lit. om. in Coptic texts (> Ziegler)
53:9	οὐδὲ εὐρέθη δόλος: nor was deceit <i>found</i>	ⲙⲛ ⲕⲣⲟϥ: there is no deceit (> Ziegler), sa
53:11	καὶ πλάσαι: <i>and</i> to mold	ⲉⲡⲓⲗⲁⲥⲥⲉ: to mold (> Ziegler)

Table 3. Word changes

53:3	ἐκλείπον: failing	ⲛⲉϥⲟⲕⲙ: changed (> Ziegler)
53:7	ἄφωνος: is silent	ⲉⲙⲡⲉϥⲛⲁⲛⲉϥⲙⲟϥ: lit. <i>having not given his voice</i> (> Ziegler)
53:12	διὰ τὰς ἁμαρτίας αὐτῶν: because of their <i>sins</i>	ⲉⲧⲃⲉ ⲛⲉϥⲁⲛⲟⲙⲓⲁ: because of their <i>lawlessness</i> (Ziegler: ανομίας without any reference to Coptic)

Table 4. Changes of prepositions

53:10	τῆς πληγῆς: [from his] blow	ⲉⲃⲟⲗ ⲛⲛ ⲧⲉϥⲡⲓⲗⲓⲅⲉ: <i>from</i> his blow (Ziegler: pr. απο Co)
53:11	πολλοῖς: to many	ⲛⲛ+ ⲟϥⲙⲛⲛⲱⲉ: <i>in</i> a multitude (> Ziegler)

Table 5. Changes of articles

53:6	ἄνθρωπος: a man	ΠΡΩΜΕ: the man (> Ziegler)
53:11	δικαιῶσαι δίκαιον: to justify a righteous one	ΕΤΜΑΪΕ ΠΔΙΚΑΪΟC: to justify <i>the</i> righteous one (> Ziegler)

Table 6. Changes in word order

53:4	οὗτος ¹ / τὰς ἁμαρτίας ἡμῶν ² / φέρει ³ : this one ¹ / bears ³ / our sins ²	ΝΤΟϢ ¹ / ΠΕΤΝΑϢΪ ΖΑ ³ / ΝΕΝΝΟΒΕ ² (> Ziegler)
53:11	τὰς ἁμαρτίας αὐτῶν ¹ / αὐτὸς ² / ἀνοίσει ³ : he himself ² / shall bear ³ / their sins ¹	ΝΤΟϢ ² / ΕΤΝΑϢΪ ΕΖΡΑΙ ³ / ΝΝΕΥΝΟΒΕ ¹ (> Ziegler)
53:12	τῶν ἰσχυρῶν ¹ / μεριεῖ ² / σκυλα ³ : he shall divide ² / the spoils ³ / of the strong ¹	ϢΝΑΠΩϞ ² / ΝΝΩΩΛ ³ / ΝΝΧΩΩΡΕ ¹ (> Ziegler)

Table 7. Semantic changes

53:4	φέρει: he bears	ΠΕΤΝΑϢΙ: lit. the one who <i>will bear</i> ; Sa 108 ¹ : ΠΕΤϢΙ (= LXX) (> Ziegler)
53:6	ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη: a man has strayed (lit. has been strayed) in his own way	ΑΠΡΩΜΕ ΠΛΑΝΑ ΝΤΕϢΖΪΗ: the man has strayed in his own way (> Ziegler)
53:7	οὐκ ἀνοίγει: he <i>does not</i> open	ΜΠΕϢΟΥΩΝ: he <i>did not</i> open (> Ziegler)
53:7	οὐκ ἀνοίγει τὸ στόμα αὐτοῦ: he <i>does not</i> open his mouth	ΝϢΠαΟΥΩΝ ΝΡΩϢ ΑΝ: he <i>will not</i> open his mouth (> Ziegler)
53:8	αἴρεται: <i>is being</i> taken	ϢΕΝΑϢΙ: <i>will be</i> taken (> Ziegler)
53:10	περὶ ἁμαρτίας: for sin	ΖΑ ΝΕΤΝΝΟΒΕ: for your <i>sins</i> (> Ziegler)

Table 8. Greek words in the Coptic text

53:3	ἀλλά	ΑΛΛΑ
53:5, 8, 9, 12	ἀνομία	ΑΝΟΜΪΑ
53:12	ἄνομος	ΑΝΟΜΟC
53:8	γενεά	ΓΕΝΕΑ
53:5	δέ	ΔΕ
53:11	δίκαιος	ΔΙΚΑΪΟC
53:12	διώκω	ΔΙΩΚΕ
53:5	εἰρήνη	ΕΙΡΗΝΗ
53:11	καλῶς	ΚΑΛΩC (LXX in Isa 53:11 εὖ)
53:12	κληρονομέω	ΚΛΗΡΟΝΟΜΕΙ
53:8	λαός	ΛΑΟC
53:2(2x), 9	οὐδέ	ΟΥΔΕ

53:3	παρά	ΠΑΡΑ
53:1	πιστεύω	ΠΙΣΤΕΥΕ
53:6	πλανάω	ΠΛΑΝΑ
53:11	πλάσσω	ΠΛΑCCE
53:3, 4, 10	πληγή	ΠΛΥΓΗ
53:9	πονηρός	ΠΟΝΗΡΟC
53:10	σπέρμα	CΠΕΡΜΑ
53:10, 11, 12	ψυχή	ΨΥΧΗ

6. Analysis of Selected Philological Issues Encountered in Isa 53

The final part of the article is dedicated to the analysis of the most challenging philological issues encountered in the text of Isa 53. They primarily arise from differences between the Coptic manuscripts. They may also refer to the manner in which the Greek text of the Septuagint was read and translated into the Sahidic dialect. The verses requiring a brief philological commentary include:

Isa 53:2

At the beginning of the verse, the Septuagint manuscripts present two different language versions. Some of them contain the phrase ἀνέτειλε μὲν ἐναντίον αὐτοῦ (“he grew up before him”).⁹⁸ While others open the verse with the words ἀνηγγείλαμεν ἐναντίον αὐτοῦ (“we announced before him”). A testimony of the second reading can be found in the Coptic translation **ΛΝΩΛΧΕ ΜΠΕϢΜΤΟ ΕΒΟΛ**.

Isa 53:3

The Coptic translation **ΕϢϢΟΟΥ̅Ν Ν̅ϢΙ ΖΑ ΛΟΘΛΕϢ**, which is a rendering of the Greek εἰδὼς φέρειν μαλακίαν (“knowing how to bear sickness”), poses some interpretive difficulties. The form of the verb **Ν̅ϢΙ** could be interpreted in two ways.

- 1) First, the Coptic letter **Ι** could have been written as a shortened version of the verb **ΕΙ**. The expression **ΕΙ ΖΑ ΛΟΘΛΕϢ** would therefore be a more descriptive translation of the Greek φέρειν (“to bear”) and could be understood as “to walk under suffering.” Perhaps the translator wanted to emphasize that

⁹⁸ This reading is supported by both Ziegler and Rahlfs (*Septuagint*), who only added the final letter -v in the verb: ἀνέτειλεν. In the introduction to the Greek text of the Book of Isaiah, Ziegler states that it is uncertain which version of Isa 53:2 should be considered more original (Ziegler, *Septuagint Isaias*, 99).

the suffering of the Servant of the Lord was not short-lasting. However, this interpretation of the Coptic $\bar{\text{N}}\text{QI}$ may not be very convincing. This is because the preposition ZA only occurs alongside the verb I in the Bohairic dialect and means “come to, approach,” which usually refers to persons.⁹⁹ Moreover, spelling the verb EI as I is characteristic of dialects such as Bohairic, Fayyumic, and Subakhimic. The standard form in the Sahidic dialect is always EI .

- 2) Another way to interpret the $\bar{\text{N}}\text{QI}$ form could be to read it as a haplography. The correct spelling would be $\bar{\text{N}}\bar{\text{Q}}\text{QI}$. The conjunction $\bar{\text{N}}\bar{\text{Q}}-$ would be followed by the verb QI in a compound with the preposition ZA . The construct $\text{QI } \text{Z}\text{A}$ (“bear under, support”¹⁰⁰) corresponds very well to the Greek $\phi\acute{\epsilon}\rho\epsilon\iota\nu$.

The latter solution seems to be simpler and more plausible. Since the oldest manuscript of sa 48 also contains the haplographic reading of $\bar{\text{N}}\text{QI}$, we could venture to say that the copyist’s error was made at the very beginning of the manuscript tradition of the Coptic version of the Book of Isaiah and was repeated in subsequent codexes.¹⁰¹

Isa 53:5

In the verse, we encounter the Coptic phrase $\bar{\text{N}}\text{QHP}\text{E } \text{NT}\bar{\text{N}}\text{EIPHNH } \text{E}\text{Z}\omega\text{Q}$ which is difficult to understand and which should be literally translated as: “upon him are the children of our peace.” Its closest context speaks about the suffering of the Servant of the Lord. Where does the statement “the children of our peace” are upon him come from? It is likely that the Coptic translator made a mistake by misreading the Greek noun. In the text of the Septuagint we find the term $\pi\alpha\iota\delta\epsilon\acute{\iota}\alpha$, which means “discipline” or “instruction.”¹⁰² It should have been translated to the Coptic language as $\text{CB}\omega$.¹⁰³ The noun $\pi\alpha\iota\delta\epsilon\acute{\iota}\alpha$ can also mean “childhood.”¹⁰⁴ It is likely that this meaning was taken into account by the Coptic translator who used the noun QHPE (“son,” “child”¹⁰⁵), preceded by the plural definite article $\bar{\text{N}}-$. It is therefore possible to translate the Greek $\pi\alpha\iota\delta\epsilon\acute{\iota}\alpha$ as the Coptic $\bar{\text{N}}\text{QHP}\text{E}$. All manuscripts available to us contain this version of the translation. However, in the context of verses referring to the sufferings of the Servant of the Lord, the statement “upon him are the children of our peace” does not make much sense.

⁹⁹ See Crum, *Coptic Dictionary*, 71a.

¹⁰⁰ Crum, *Coptic Dictionary*, 621a.

¹⁰¹ An exception here would be a late, possibly 14th century, lectionary sa 108^L, in which we find the spelling $\text{N}\text{E}\text{Q}\text{E}\text{I}$.

¹⁰² Lust – Eynikel – Hauspie, *Greek-English Lexicon*, 455b.

¹⁰³ See Crum, *Coptic Dictionary*, 319b.

¹⁰⁴ Cf. Romizi, *Greco antico*, 903a.

¹⁰⁵ Crum, *Coptic Dictionary*, 584a.

Isa 53:6

A subtle difference can be observed between the Greek and the Coptic texts, which results from the use of the verb *πλανάω* in different grammatical forms. The Septuagint reads it in the passive form *ἐπλανήθη*, which suggests that it was man who went astray (literally “has been strayed,” “allowed himself to be strayed”) in his way. The Coptic translation uses the verb *ΠΛΑΝΑ*, which can be interpreted as the active form. This makes man not the object but the subject of the act of straying. The Coptic text, therefore, suggests that man himself was responsible for his straying.

Isa 53:8

In Ziegler’s critical apparatus, we find a remark suggesting that the Sahidic text does not translate the Greek *τοῦ λαοῦ μου* (“of my people”) precisely, as it omits the possessive pronoun *μου*. This remark agrees with the manuscript of sa 48 and sa 108^L, in which we indeed find the phrase *ΜΠΑΛΑΟC* (“of the people”). Witnesses such as 212^L.9, sa 211^L, and our manuscript sa 52, however, read it as *ΜΠΑΛΑΟC*, which corresponds exactly to the version provided in the Septuagint. Ziegler’s remark: “*μου*] > Co(Sa^P)” does not apply to our manuscript.

Isa 53:10

Different editions of the Septuagint offer different ways of breaking down verses 10 and 11. In Alfred Rahlfs’¹⁰⁶ edition, which is the basis for the NETS translation, verse 10 ends with the words: *καὶ βούλεται κύριος ἀφελεῖν* (“and the Lord wishes to take away”). In Ziegler’s¹⁰⁷ edition, verse 10 includes these additional words: *ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ* (“from the pain of his soul”). As our compilation is based on Ziegler’s edition, we will rely on his breakdown of the verses.

Isa 53:12

The Coptic translation contains one of the longest additions to the Greek text in the entire book of Deutero-Isaiah: *ΑΥΠΩΤ ΕΧΩΘ ΑΥΩ ΑΥΔΙΩΚΕ ΜΜΟΘ ΑΥΘΟΠΘ· ΑΥΩ ΑΠΧΟΕΪC ΚΩ ΝΑΥ ΕΒΟΛ* (“They ran against him and persecuted him and seized him. But the Lord forgave them”). Ziegler remarked that a similar text is to be found on the margin of the Greek manuscript numbered 86: *κατεδραμον και εδιωξαν συνελαβον και κυριος αφηκεν αυτοις* (“They ran and persecuted and seized. But the Lord forgave them”). Since it is a minuscule manuscript, it could not

¹⁰⁶ Rahlfs, *The Septuagint*.

¹⁰⁷ Ziegler, *The Septuagint. Isaías*.

have been the basis for the earlier Coptic translations, such as manuscript sa 48, dated to the 4th or 5th century.¹⁰⁸ Did the reverse process take place? Was the remark on the margin of manuscript 86 added on the basis of the Coptic manuscripts? What was the *Vorlage* of manuscript 86? Answering these questions would require a more detailed study of this Greek manuscript. Undoubtedly, expanding the final verse of the Fourth Song of the Servant of the Lord was intended to establish an even closer link between the Old Testament song to the person of Jesus Christ. This explanation can also be found in Ziegler's critical apparatus, where the added words are treated as a Christian addition: "additamentum christ."

Summing up the above analyses, it should be first noted that the Fourth Song of the Servant of the Lord is to be found in a relatively large number of Coptic manuscripts. Beside our sa 52 we encounter it in seven other witnesses. A comparison of the Sahidic manuscripts does not show any great discrepancies between them. Many discrepancies result merely from different vocalisations. The manuscripts usually provide a faithful translation of the Greek Septuagint. The only major difference in relation to LXX is to be found at the end of the Song. The Coptic witnesses add the following text there: "They ran against him and persecuted him and seized him. But the Lord forgave them." It is most likely that this final addition indicates the reading of the Fourth Song in the key of Christian interpretation.

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¹⁰⁸ The longer ending of the verse was also not known to St. Jerome, the early 5th century author of an extensive commentary to the Book of Isaiah (see Józwiak, *Pieśni o Słudze Pańskim* [Songs of the Servant of the Lord], 107–112, 220).

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