

## Critical Edition and Philological Analysis of the Last Chapters of Deutero-Isaiah (Isa 54–55) Based on the Coptic Manuscript sa 52 (M 568) and Other Coptic Manuscripts in the Sahidic Dialect and the Greek Text of the Septuagint

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**ABSTRACT:** This article is a critical edition and philological analysis of the last two chapters of the biblical book of Deutero-Isaiah (Isa 54–55), based on the Coptic manuscript sa 52 and other available manuscripts in the Sahidic dialect. The first part outlines general information about the part of codex sa 52 (M 568) that contains the analysed text. This is followed by a list and brief overview of other manuscripts featuring at least some verses from Isa 54–55. The main part of this article focuses on the presentation of the Coptic text (in the Sahidic dialect) and its translation into English. The differences identified between the Sahidic text and the Greek Septuagint, on which the Coptic translation is based, are illustrated in a tabular form. It includes, for example, additions and omissions in the Coptic translation, lexical changes and semantic differences. The last part of this 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 54–55

This study focuses on the Sahidic edition of the last two chapters of Deutero-Isaiah (Isa 54–55). Following the Fourth Servant Song (Isa 52:13–53:12), the prophet delivers a message about the happiness and prosperity of the New Zion (Isa 54:1–17). The author personifies Jerusalem and assures it that it will repopulate once the exiles return. The new Jerusalem should have no fear (Isa 54:4). Like after the flood, God now solemnly assures us that the disaster of captivity will not happen again (Isa 54:9–10). Times of prosperity, peace and security will be accompanied by a spiritual rebirth (Isa 54:15–17).

The last chapter of the Book of Deutero-Isaiah can be seen as its epilogue, concluding the entire *Book of Consolation*. The author once again proclaims that deliverance from the Babylonian captivity and spiritual bondage will become a reality. Israel has a special mission to gather all nations under the leadership of one God (Isa 55:4–5). God's ways and plans, revealed in His word, are irrevocable (Isa 55:10–11). Their special fulfilment will be the joyful return of the exiles (Isa 55:12–13).

The study of the following chapters of Isaiah in the Sahidic dialect is a continuation of previous work.<sup>1</sup> The edition of the Coptic text will be based mainly on the Sahidic manuscript numbered sa 52<sup>2</sup> in Schüssler's compilation (M 568 in the Depuydt compilation),<sup>3</sup> which is to be found under the number CLM 205 in the modern electronic database of the Archaeological Atlas of Coptic Literature.<sup>4</sup> This work is based on both the photographic edition (referred to as a *facsimile*), provided by the Vatican Library, and the microfilm, provided by the Morgan Library in New York. For several years now, black-and-white photographs of the Library's Coptic collection have been available at: <https://archive.org/details/PhantooouLibrary>.<sup>5</sup> Colour photographs are also available as part of the Digital Edition of the Coptic Old Testament (DECOT) project at <http://coptot.manuscriptroom.com/manuscript-workspace>.<sup>6</sup>

While editions of individual Isaiah manuscripts exist, as exemplified by the current DECOT project, a critical edition of the Sahidic text of Isaiah has not been published anywhere to date. Thus far, no one has compared the Sahidic text with the Greek Septuagint, providing the basis for the Coptic translations. The present study fills this gap. The Sahidic text edition can be used for further exegetical studies of the Book of Isaiah. It may also assist in biblical textual criticism by revealing the reception history of the biblical text in the first centuries of Christianity.

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

This study combines features of both the diplomatic edition of manuscript sa 52 (M 568) and its critical edition. Apart from the preferred manuscript, sa 52, from the Pierpont Morgan collection, editions of all other currently available Coptic manuscripts in the Sahidic dialect, which include at least some Isa 54–55 verses, will also be considered.

<sup>1</sup> The edition of the text of Proto-Isaiah (Isa 1–39) based on the manuscript sa 52 is available in T. Bąk, *Proto-Isaiah in the Sahidic Dialect of the Coptic Language. Critical Edition on the Coptic Manuscript sa 52 (M 568) and Other Witnesses* (PO 251 [57.3]; Turnhout: Brepols 2020) 343–660. Subsequent chapters of Deutero-Isaiah are compiled in *Isa 40, Isa 41, Isa 42:1–44:5, Isa 44:6–45:25, Isa 46–48, Isa 49–50, Isa 51–52, Isa 53*.

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

<sup>3</sup> History and description of the manuscript in Bąk, *Proto-Isaiah in the Sahidic Dialect*, 13–28. See also L. Depuydt, *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library* (CIM, IV Oriental Series 1; Leuven: Peeters 1993) 20–22.

<sup>4</sup> See <https://atlas.paths-erc.eu/manuscripts/205> [access: 10.02.2024].

<sup>5</sup> Isa 54:1 begins at: <https://archive.org/details/PhantooouLibrary/m568%20Combined%20%28Book-marked%29/page/n109/mode/2up?view=theater> [access: 10.02.2024].

<sup>6</sup> See the manuscript website: [https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDcECwvoRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvD-M\\_XL8](https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDcECwvoRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvD-M_XL8) [access: 10.02.2024].

Symbols in the critical apparatus (exclamation mark in superscript: <sup>!</sup>) will suggest reading more similar to the Greek text of the LXX.

Critical edition and philological analysis of the selected part of the sa 52 codex 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 folios of the sa 52 manuscript containing the text of Isa 54–55, (2) a presentation of the Coptic text based on the sa 52 manuscript taking other available witnesses into account, (3) an English translation, (4) a list of differences between the Greek text of LXX and its Coptic translation, and (5) an analysis of more challenging philological phenomena observed in the Coptic fragment of Isa 54–55.

### 1. General Information about Isa 54–55 in the sa 52 Manuscript

In sa 52, chapter 54 of the Book of Isaiah begins on page 111 (f. 55<sup>r</sup>, Copt.  $\overline{\text{P11}}$ ), line 2 of the left column. In turn, chapter 55 ends on page 114 (f. 56<sup>r</sup>, Copt.  $\overline{\text{P15}}$ ), line 22 of the left column. Accordingly, chapters 54–55, which are the focus of this article, occupy almost seven columns of text in manuscript sa 52.

As noted in the study of the previous chapters of Isaiah, manuscript sa 52 was not made with great care in terms of materials used. One folio in particular (f. 56<sup>r</sup> and 56<sup>v</sup>, Copt.  $\overline{\text{P16}}$  and  $\overline{\text{P17}}$ ) shows damage in the bottom right corner. It was not precisely rectangular to start with, which means that the bottom of the outer columns of the text has fewer letters there: the last line of the right column on f. 56<sup>r</sup> has only seven letters. By comparison, one of the middle lines of the same column contains no fewer than 17.

The author of the sa 52 wrote the text in two columns on each page. However, the aesthetic qualities of the work were disregarded. The columns containing Isa 54–55 have either 34 or 35 lines of text. The letters are more or less the same size throughout this passage. However, each line varies in length, particularly on the right-hand side of each column.

Although manuscript sa 52 was not written very neatly, it has been preserved in excellent condition, which is why the text of Isa 54–55 is not difficult to read. No fragment of Deutero-Isaiah under study is illegible. This demonstrates the great significance of manuscript sa 52 examined in this paper.

The author of sa 52 attempted to arrange the text into a logical order. Initial letters to the left of the columns suggest that a new thought begins on a particular line. However, these markings are not always precisely communicated. Initial letters merely hint that a new sentence starts somewhere nearby.

The handwriting in chapters 54 and 55 of the Sahidic manuscript sa 52 undoubtedly indicates a single scribe.

*Nomina sacra* are not always written in the same way. The horizontal line that characterises them is often written quite carelessly, as can be seen, for example, on page 113 (f. 56<sup>r</sup>, Copt.  $\overline{\text{PTE}}$ ), line 24 of the left column in short  $\overline{\text{PIH}}\lambda$ , referring to Israel. The horizontal line should also be extended over the last letter  $\lambda$ .

Noticeably, the author of manuscript sa 52 uses abbreviated notation even in places where other witnesses read full words. A good example is Isa 55:3 on page 113 (f. 56<sup>r</sup>, Copt.  $\overline{\text{PTE}}$ ), line 11 of the left column. Manuscript sa 52 uses the abbreviation  $\overline{\Delta\lambda\Delta}$  to indicate David, while sa 48 and sa 108<sup>L</sup> use the full form  $\overline{\Delta\lambda\Upsilon\epsilon\iota\Delta}$ .<sup>7</sup>

In several places, the letter **N**, which occurs at the end of a line, has been written as a horizontal line in superscript (so-called suspension). This way of writing is found as follows:

- page 111 (f. 55<sup>r</sup>, Copt.  $\overline{\text{PIF}}$ ), line 23 of the right column in the word  $\overline{\text{PARA}}(\mathbf{N})$ ;
- page 113 (f. 56<sup>r</sup>, Copt.  $\overline{\text{PTE}}$ ), line 32 of the right column in  $\overline{\omega\lambda}(\mathbf{N})\text{TE}$  (the last two letters **TE** are in line 33);
- page 114 (f. 56<sup>v</sup>, Copt.  $\overline{\text{PIC}}$ ), line 11 of the left column in the noun  $\overline{\omega\text{H}}(\mathbf{N})$ .

Page 111 (f. 55<sup>r</sup>, Copt.  $\overline{\text{PIF}}$ ), line 1 of the right column contains a haplographical mistake. The sa 52 manuscript reads  $\overline{\text{PETNOY}}\mathbf{2M} \text{MO}$ , whereas the correct form is  $\overline{\text{PETNOY}}\mathbf{2M} <\mathbf{M}>\text{MO}$ .

In several places throughout this manuscript, omissions of certain letters are apparent:

- page 111 (f. 55<sup>r</sup>, Copt.  $\overline{\text{PIF}}$ ), line 28 of the right column contains the wording  $\overline{\chi\iota} \text{TENOY}$ , which should have been rendered as  $\overline{\chi\iota} <\mathbf{N}> \text{TENOY}$ ;
- page 112 (f. 55<sup>v</sup>, Copt.  $\overline{\text{PIA}}$ ), line 14 of the left column renders the conjunction  $\overline{\lambda\gamma\omega}$  as  $\overline{\lambda\omega}$  (in superscript between the letters  $\lambda$  and  $\omega$ , the character  $\Upsilon$  has been added);
- page 113 (f. 56<sup>r</sup>, Copt.  $\overline{\text{PTE}}$ ) contains the wording  $\overline{\text{TEPEOYX}}\dot{\iota}\omega\mathbf{N}$ , which should read  $\overline{\text{ETEPEOYX}}\dot{\iota}\omega\mathbf{N}$  to be correct.

The Coptic text is preserved in manuscript sa 52 in very good condition and is relatively easy to read. Nevertheless, evidence of correction can be seen in several places in the two relevant chapters:

- page 114 (f. 56<sup>v</sup>, Copt.  $\overline{\text{PIC}}$ ), line 17 of the left column in the word  $\overline{\text{MYPCYNH}}$  contains the letter **C**, previously rendered as **I** and subsequently changed to the correct letter **C**;
- page 113 (f. 56<sup>r</sup>, Copt.  $\overline{\text{PTE}}$ ), line 8 of the left column in the verb  $\overline{\text{CMINE}}$  contains the letter **I**, “squeezed” between the letters **M** and **N**;
- page 111 (f. 55<sup>r</sup>, Copt.  $\overline{\text{PIF}}$ ), line 26 of the left column in the word  $\overline{\lambda\Upsilon\text{NE}}\delta\text{NOY}\delta\epsilon$  contains the initial letter **Y** added in superscript between the letters  $\lambda$  and **N**;
- page 113 (f. 56<sup>r</sup>, Copt.  $\overline{\text{PTE}}$ ), line 13 of the right column contains the initial **E** in the relative form  $\overline{\text{ETEPE}}$ –, given in subscript to the left of the letter **T**.

A certain phonetic carelessness can be observed in the sa 52 manuscript. A case in point is the text on page 112 (f. 55<sup>v</sup>, Copt.  $\overline{\text{PIA}}$ ), where the penultimate and last line of the right column (Isa 55:3) read:  $\overline{\text{ZEN}} \overline{\text{ZNAK}}\lambda\theta\text{ON}$ . The preposition is given in the full

<sup>7</sup> Nomen sacrum  $\overline{\Delta\lambda\Delta}$  (David) is one of the standard abbreviations attested from early Greek palaeography (see, for instance, A. Paap, *Nomina Sacra in the Greek Papyri of the First Five Centuries* [Papyrologica Lugduno-Batava 8; Leiden: Brill 1959] 90, 106).

form (2ЄN), while the article is abbreviated (2N). The correct form is present in manuscript sa 48 and should be rendered as 2N̄ 2ЄNΔΓΑΘΟΝ (“in good things”). The most common ΔΓΑΘΟΝ has been replaced in the manuscript by the rare alternative form ΔΚΛΑΘΟΝ.<sup>8</sup> In the same verse (Isa 55:3), the form ΔΓΑΘΟΝ occurs later (f. 56<sup>v</sup>, Copt. P1E, lines 6 and 7 of the left column) in the correct construction 2N̄ 2ЄNΔΓΑΘΟΝ.

An interchange of similar-sounding letters is also observed in the text of Isa 55:12 (f. 56<sup>v</sup>, Copt. P1C, lines 13 and 14 of the left column), where a phonetically similar ΚΛΑΤΟC appears instead of the correct noun ΚΛΑΔΟC.

The transcription of the Greek κυπάρισσος (“cypress”) in Isa 55:13 is rendered as ΚΗΠΑΡΙCΟC in our manuscript (f. 56<sup>v</sup>, Copt. P1C, lines 15 and 16 of the left column). In comparison, a highly accurate transcription of ΚΥΠΑΡΙCΚΟC is found in manuscript sa 48. An analogous issue also arises with the Greek μυρσίνη (“myrtle”), transcribed in manuscript sa 52 (f. 56<sup>v</sup>, Copt. P1C, line 17 of the left column) as ΜΥΡCΥΝΗ (sa 48: ΜΥΡCΙΝΗ). It is fair to say that the author of the studied manuscript was not overly attached to standard Greek forms and used perhaps more familiar alternative forms.

## 2. List of Manuscripts Containing the Text of Isa 54–55 in the Sahidic Dialect of the Coptic Language

Fragments of chapters 54–55 of the Book of Isaiah are found in several other manuscripts, not always as complete as sa 52. With regard to the names of the manuscripts, precedence will be given to the designations used in Schüssler’s study.<sup>9</sup> References to electronic collections will be provided where possible. Some Isa 54–55 verses can be found in the following manuscripts:

**Sa 41.18:** part of the codex consisting of five folios numbered 157–161. They have been catalogued as **Paris, BN, Copte 129<sup>3</sup> fol. 157–161**. The folios are part of codex sa 41, which contains the text of the Book of Isaiah. The vast majority of it has been destroyed. Fragment sa 41.18, contains the text of **Isa 55:9–60:8**, which is written in two columns of 35 to 37 lines.<sup>10</sup> Each line contains between eight and ten letters.<sup>11</sup> The fragment included

<sup>8</sup> It is likely that ΔΚΛΑΘΟΝ should be regarded as a poorly attested alternative form of the adjective ΔΓΑΘΟΝ (see <https://coptic-dictionary.org/entry.cgi?ta=C8047> [access: 12.03.2024]; cf. H. Förster (ed.), *Wörterbuch der griechischen Wörter in den koptischen dokumentarischen Texten* [Berlin – New York: De Gruyter 2002] 2).

<sup>9</sup> K. Schüssler, *Das sahidische Alte und Neue Testament* (Wiesbaden: Harrasowitz 1995–2012).

<sup>10</sup> The first words of Isa 55:9: ΔΛΛΑ ΝΘΕ are found on an earlier page of this manuscript, referred to in our study as CLM 450.

<sup>11</sup> For more details, see A. Hebbelynck, “Fragments inédits de la version sahidique d’Isaïe. I. Fragments de la Bibliothèque Nationale de Paris,” *Muséon* 14 (1913) 191; and K. Schüssler, *Das sahidische Alte und Neue*

in sa 41.18 has been edited by Hebbelynck,<sup>12</sup> and it can be inferred from this that the text of **Isa 55:9–13** of interest is reasonably well preserved. The manuscript is estimated to date to the 9th<sup>13</sup> or 10th<sup>14</sup> century.<sup>15</sup> It is also listed in the electronic catalogue under the number **CLM 450**.<sup>16</sup> On the Digital Edition of the Coptic Old Testament (DECOT) website, it was assigned number **sa 2058** (Doc ID 622058),<sup>17</sup> which might be somewhat confusing given the Schüssler's number of sa 41.18. As the sa 41 manuscript contains numerous passages from earlier chapters of Isaiah, it has already been used more than once in our critical editing of sa 52.<sup>18</sup>

Contemporary manuscript research has shown that another manuscript folio, currently held in Cairo, is part of the same codex. This study will refer to it as CLM 450.

**Sa 48:** a papyrus codex kept in the Bibliotheca Bodmeriana in Cologne, Canton of Geneva, identified as Papyrus Bodmer XXIII. It includes the text of **Isa 47:1–51:17** and **Isa 52:4–66:24**. Its fragments have already been used in the study of earlier chapters of Deutero-Isaiah.<sup>19</sup>

The manuscript is dated to the 4th century,<sup>20</sup> more specifically to 375–450.<sup>21</sup> Due to its early origins, it is an invaluable aid in the edition of parts of the Book of Deutero-Isaiah and the entire Book of Trito-Isaiah.<sup>22</sup> The manuscript was edited by R. Kasser in 1965.<sup>23</sup> In the electronic database, Papyrus Bodmer XXIII has been catalogued as **CLM 40**<sup>24</sup> and **LDAB 108542**.<sup>25</sup> The DECOT website lists it as **sa 2004** (Doc ID 622004).<sup>26</sup> Our study prefers Schüssler's identification sa 48.

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*Testament: sa 21–48* (Biblia Coptica 1/1; Wiesbaden: Harrassowitz 1996) 81.

<sup>12</sup> Hebbelynck, "Fragments inédits," 197–219 (text Isa 55:9–13, 197–198).

<sup>13</sup> P. Nagel, "Studien zur Textüberlieferung des sahidischen Alten Testaments," *ZÄS* 111 (1984) 148.

<sup>14</sup> W.C. Till, "Papyrussammlung der Nationalbibliothek in Wien. Katalog der koptischen Bibelbruchstücke. Die Pergamente," *ZNW* 39 (1940) 16.

<sup>15</sup> A. Vaschalde, "Ce qui a été publié des versions coptes de la Bible," *RB* 29 (1920) 248.

<sup>16</sup> See <https://atlas.paths-erc.eu/manuscripts/450> [access: 14.02.2024].

<sup>17</sup> See <http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622058> [access: 14.02.2024].

<sup>18</sup> See Bağ, *Proto-Isaiah in the Sabidic Dialect*, 362–363; 41.13: *Isa 40*, 76–77; 41.13: *Isa 41*, 67; sa 41.14, sa 41.15: *Isa 42:1–44:5*, 45–46; sa 41.15, sa 41.16, sa 41.17: *Isa 44:6–45:25*, 535–536; sa 41.17: *Isa 46–48*, 603–604.

<sup>19</sup> See Bağ, *Isa 46–48*, 604–605. There is also a more detailed description of sa 48.

<sup>20</sup> Schüssler, *Sa 21–48*, 106. The same dating is also on the website: <https://bodmerlab.unige.ch/fr/constellations/papyri/barcode/1072205362> [access: 14.02.2024].

<sup>21</sup> See <https://atlas.paths-erc.eu/manuscripts/40> [access: 11.02.2024].

<sup>22</sup> For more information, see K. Schüssler, *Das sabidische Alte und Neue Testament: sa 1–20*, 106; R. Kasser, *Papyrus Bodmer XXIII. Esaie XLVII, 1–LXVI, 24* (Cologne – Genève: Bibliotheca Bodmeriana 1965) 7–33.

<sup>23</sup> R. Kasser, *Papyrus Bodmer XXIII*.

<sup>24</sup> See <https://atlas.paths-erc.eu/manuscripts/40> [access: 11.02.2024].

<sup>25</sup> See <https://papyri.info/dclp/108542> [access: 11.02.2024] and <https://www.trismegistos.org/text/108542> [access: 11.02.2024].

<sup>26</sup> See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622058> [access: 11.02.2024].

**Sa 108<sup>L</sup>**: this manuscript is a bilingual (Coptic-Arabic) lectionary consisting of 189 folios and containing the readings for the Holy Week. It comes from the White Monastery in Sohag. Currently, it is kept in the Vatican Library. The Coptic text is predominant. The Arabic fragments are merely its translation, not always faithful.<sup>27</sup> The readings consist of texts from both the Old and New Testaments. A fair number of verses come specifically from the Book of Isaiah.<sup>28</sup> Each day of the Holy Week was divided into ten canonical hours, half of which were celebrated during the day, while the other half at night. The text of **Isa 55:1–3.12–13**, written on folios 83<sup>v</sup>–84<sup>r</sup>, was read on Thursday, during the ninth canonical hour of the day.<sup>29</sup> In the electronic database it is listed as **CLM 3288**<sup>30</sup> and in the DECOT database as **sa 16L** (Doc ID: 620016).<sup>31</sup>

Since it is a paper codex, the date of its creation falls into a later time frame, which scholars place between the 12th and 14th centuries.<sup>32</sup> The text of Isa 55:1–3.12–13 was edited by Amélineau<sup>33</sup> and Ciasca, who labelled the manuscript IC.<sup>34</sup> Experience has shown Ciasca's edition to be more accurate.<sup>35</sup> Manuscript sa 108<sup>L</sup> has already been used several times in the preparation of the critical edition of the earlier chapters of Isaiah.<sup>36</sup>

**CLM 450**: in this study refers to one folio of the manuscript included in the codex, identified in Schüssler's *Biblia Coptica* as sa 41. The folio is numbered  $\overline{\text{PK}\Theta}$  and  $\overline{\text{P}\lambda}$  (= 129 i 130). This fragment was never catalogued by Schüssler. It contains the text of **Isa 54:8b–55:8**, and thus the verses immediately preceding the manuscript labelled sa 41.18.<sup>37</sup> CLM 450

<sup>27</sup> A detailed description of the lectionary is provided in Bąk, *Isa 46–48*, 605 (footnote 30).

<sup>28</sup> A detailed list of verses from the Book of Isaiah is provided in Schüssler, *Sa 93–120*, 50–51.

<sup>29</sup> Folio 76<sup>r</sup> identifies this time as:  $\text{ΤΧΠΘ ΜΠΤΟΥ ΜΜΥΣΤΙΓΟΝ}$  (see Schüssler, *Sa 93–120*, 57).

<sup>30</sup> See <https://atlas.paths-erc.eu/manuscripts/3288> [access: 14.02.2024].

<sup>31</sup> See <http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622028> [access: 14.02.2024].

<sup>32</sup> H. Hyvernat (“Étude sur les versions coptes de la Bible. II. – Ce qui nous est parvenu des versions égyptiennes,” *Revue Biblique* 5 [1896] 548–549) argues in favour of the earliest date, falling around the 12th/13th century. G.W. Horner estimates that the lectionary was created “not earlier than the thirteenth [century]” (*The Coptic Version of the New Testament in the Southern Dialect, otherwise called Sahidic and Thebaic, with Introduction, Critical Apparatus, and Literal English Translation* [Oxford: Clarendon Press 1911] III, 383); P.J. Balestri moves this date to the 13th or 14th century (*Sacrorum Bibliorum Fragmenta Copto-Sahidica Musei Borgiani. III. Novum Testamentum* [Roma: Typographia Polyglotta S. C. de Propaganda Fide 1904] LXI); A. Ciasca (*Sacrorum Bibliorum fragmenta copto-sahidica Musei Borgiani iussu et sumptibus S. Congregationis de Propaganda Fide studio P. Augustini Ciasca ordinis Eremitarum S. Agostini edita* [Roma: Typis S. Congregationis de Propaganda Fide 1885–1889] I, XXVII) opts for the late 14th century; A. Rahlfs speaks of ca. 1400 (*Die alttestamentlichen Lektionen der griechischen Kirche* [MSU der Königlichen Gesellschaft der Wissenschaften zu Göttingen 5; Berlin: Weidmann 1915] 163).

<sup>33</sup> É. Amélineau, “Fragments de la version thébaine de l'Écriture (Ancien Testament),” *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes* 9 (1887) 126.

<sup>34</sup> Ciasca, *Sacrorum Bibliorum fragmenta*, II, 243.

<sup>35</sup> Ciasca lists the three errors Amélineau made in Isa 55:1.13 (*Sacrorum Bibliorum fragmenta* II, LXV). They are also included in the critical apparatus of this study.

<sup>36</sup> See Bąk, *Proto-Isaiah in the Sahidic Dialect*, 364–365; Bąk, *Isa 40*, 77–78; *Isa 46–48*, 605–606, *Isa 49–50*, 9–10.

<sup>37</sup> Schüssler, *Sa 21–48*, 81.

is currently held in Cairo. Its full reference: **Cairo, IFAO, Inv. No. 188**. The DECOT website lists the folio in question as part of manuscript number **sa 2058** (Doc ID 622058).<sup>38</sup> Photographs and transcription are also available there, and they will be used to create the critical apparatus of our study.<sup>39</sup> The text is in very good condition, presenting no readability problems.

**CLM 3469**: this is one of three Sahidic codices discovered by Polish archaeologists in 2005. The text was found on the hill of Sheikh Abd el-Qurna in western Thebes, which is why it is often referred to as *Qurna Isaiah*.<sup>40</sup> The manuscript is a parchment codex and contains the last part of the Book of Isaiah, or more precisely, chapters **47:14–66:24**. Alin Suciú dates it to the late 7th or early 8th century.<sup>41</sup> It is currently stored in the museum in Cairo under number 13446. In the Archaeological Atlas of Coptic Literature electronic database, it has been identified as **CLM 3469**.<sup>42</sup> The manuscript is also known as **TM 111691**<sup>43</sup> and **sa 2028** (Doc ID 622028), as listed on the DECOT website.<sup>44</sup> Despite the extensive damage to the manuscript, it is possible to read parts of the text. The verses of Isa 54:1–55:13 are found on pages 39–46. The DECOT website offers an electronic edition of the manuscript, including the chapters of interest, Isa 54–55.<sup>45</sup> *Qurna Isaiah* is available there under the name **sa 2028**. 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 manuscript has already been used for editions of earlier chapters of Deutero-Isaiah.<sup>46</sup>

To illustrate the contents of particular manuscripts better, the occurrence of the verses from Isa 54–55 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;
- a blank space in the table means the given verse is absent in the manuscript.

<sup>38</sup> See <http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622058> [access: 14.02.2024].

<sup>39</sup> The folios of interest are available at <http://coptot.manuscriptroom.com/manuscript-workspace?docID=622058&pageID=1290> and <http://coptot.manuscriptroom.com/manuscript-workspace?docID=622058&pageID=1300> [access: 14.02.2024].

<sup>40</sup> For more about the discovery itself, see T. Górecki, “Sheikh Abd el-Gurna,” *Seventy Years of Polish Archaeology in Egypt* (ed. E. Laskowska-Kusztal) (Warsaw: PCMA 2007) 186–187; T. Górecki – E. Wipszycka, “Scoperta di tre codici in un eremo a Sheikh el-Gurna (TT 1151–1152): il contesto archeologico,” *Adamantius* 24 (2018) 118–132.

<sup>41</sup> Suciú, “The Sahidic Tripartite Isaiah,” 383. The DECOT website specifies the dating as between 650 and 750 (see <http://coptot.manuscriptroom.com/manuscript-catalog> [access: 14.02.2024]).

<sup>42</sup> See <https://atlas.paths-erc.eu/manuscripts/3469> [access: 14.02.2024].

<sup>43</sup> See <https://www.trismegistos.org/text/111691> [access: 14.02.2024].

<sup>44</sup> See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622028> [access: 14.02.2024].

<sup>45</sup> The beginning of Isa 54:1 is available at <http://coptot.manuscriptroom.com/manuscript-workspace?docID=622028&pageID=360> [access: 14.02.2024].

<sup>46</sup> See Bąk, *Isa 46–48*, 606; *Isa 49–50*, 13.

The contents of the manuscripts are as follows:

### Isa 54

	1	2	3	4	5	6	7	8	9	10	11	12	13
Sa 41.18													
Sa 48	x	x	x	x	x	x	x	x	x	x	x	x	x
Sa 108 <sup>1</sup>													
CLM 450								(x)	x	x	x	x	x
CLM 3469	(x)	(x)	(x)	x	(x)	x	(x)	(x)	(x)	(x)	(x)	x	x

	14	15	16	17
Sa 41.18				
Sa 48	x	x	x	x
Sa 108 <sup>1</sup>				
CLM 450	x	x	x	x
CLM 3469	(x)	x	(x)	(x)

### Isa 55

	1	2	3	4	5	6	7	8	9	10	11	12	13
Sa 41.18									(x)	x	x	x	x
Sa 48	x	x	x	x	x	x	x	x	x	x	x	x	x
Sa 108 <sup>1</sup>	x	x	x									x	x
CLM 450	x	x	x	x	x	x	x	x	(x)				
CLM 3469	(x)	(x)	(x)	x	(x)	(x)	(x)	(x)	(x)	(x)	(x)	(x)	(x)

## 3. The Sahidic Text of Isa 54–55

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

- < > pointed brackets to indicate that the text has been completed so that it can be properly understood,
- { } braces to indicate the scribe's redundant letters (frequently being the effect of dit-tography),
- > sign to indicate the lack of the given form in the manuscript whose number is given beside it,
- ! exclamation mark in superscript to suggest a more correct reading,
- (N) to show the places in which the letter **N**, occurring at the end of the line, was sig-nalised by a stroke (**N** supralinear),
- \ / sign to indicate the letter added subsequently by the scribe above the line,
- / \ sign to indicate the letter added subsequently by the scribe below the line.<sup>47</sup>

<sup>47</sup> See Bąk, *Isa 46–48*, 609.

The text of Isa 54–55 in the Sahidic dialect of the Coptic language reads as follows:

### Chapter 54

- v.1 εΥΦΡΑΝΕ ΤΑΘΡΗΝ ΕΤΕΜΕΣΜΙϸΕ· ΩΨ ΕΒΟΛ Ν̄ΤΕΛΨΚΑΚ ΕΒΟΛ ΤΕΤΕΜΕϸ†  
ΝΑΑΚΕ· ΧΕ ΝΑΨΕ ΝΨΗΡΕ Ν̄ΤΑΘΡΗΝ ΕΖΟΥΕ ΤΕΤΕΟΥΝΤϸ ΠΖΑΪ ΜΜΑΥ· ΑΠΧΟΕΪϸ  
ΓΑΡ ΧΟΟϸ ΧΕ v.1
- v.2 ΟΥΩΨΕ ΕΒΟΛ ΜΠΜΑ ΝΤΟΥϸΚΥΝΗ Μ̄Ν ΤΑ ΝΟΥΑΥΛΗ· ΤΑΧΡΟΥ ΜΠΡ† ϸΟ· ΟΥ<Ε>  
ΝΟΥΝΟΥΖ Ν̄ΤΕΤΑΧΡΟ ΝΝΟΥΝΑΪΩ· v.2
- v.3 ΕΤΙ ΠΟΥΨΟΥ Ε̄ΒΟΛ ΕΟΥΝΑΜ· ΑΥΩ ΕΖΒΟΥΡ· ΑΥΩ ΠΟΥϸΠΕΡΜΑ ΝΑΚΛΗΡΟΝΟΜΕΙ  
Ν̄Ν{Ε}ΖΕΘΝΟϸ· ΑΥΩ ΤΕΝΑΟΥΩΖ Ζ̄Ν {Ν}ΜΠΟΛΙϸ ΕΤΟ ΝΧΑΪΕ· v.3
- v.4 ΜΠΡΡ ΖΟΤΕ ΧΕ ΑΧΪ ΨΪΠΕ· ΑΥΩ ΜΠΡΟΥΩΛϸ ΧΕ Α\Υ/ΝΕΘΝΟΥΘΕ· ΧΕ ΤΕΝΑΡ̄  
ΠΩΨΩ ΜΠΨΪΠΕ ΨΑ ΕΝΕΖ· ΑΥΩ Ν̄ΝΕΕΡ ΠΜΕΕΥΕ ΜΠΝΟΘΝΕΘ ΝΤΟΥΜ̄ΝΤΧΗΡΑ· v.4
- v.5 ΧΕ ΠΧΟΕΪϸ ΠΕΤΤΑΜΙΟ Μ̄ΜΟ· ΠΧΟΕΪϸ ΠΕ ΠΕϸΡΑΝ· ΑΥΩ ΠΕΤΝΟΥΖΜ̄ <Μ>ΜΟ·  
ΝΨΤΟΥ ΠΕ ΠΝΟΥΤΕ ΜΠ̄ΠΗΛ· ϸΕϸΜΟΥ ΕΡΟΥ ΖΪΧ̄Μ ΠΚΑΖ ΤΗΡϸ· v.5
- v.6 ΝΤΑΠΧΟΕΪϸ ΜΟΥΤΕ ΕΡΟ ΑΝ Ν̄ΘΕ ΝΟΥϸΖΪΜΕ ΑΥΝΟΧϸ ΕΒΟΛ· ΑΥΩ Ν̄ΖΗΤ ΨΗΜ·  
ΟΥΔΕ Ν̄ΘΕ ΝΟΥϸΖΪΜΕ ΑΝ Ε̄ΑΥΜΕϸΤΩϸ ΧΪΝ ΤΕϸΜ̄ΝΤΚΟΥΪ ΠΕΧΕ ΠΟΥΝΟΥΤΕ· v.6
- v.7 ΑΪΚΑΑΤΕ Ν̄ϸΩΪ ΝΟΥΚΟΥΪ ΝΟΥΟΕΪΨ· ΑΥΩ †ΝΑΝΑ ΝΕ Ζ̄Ν ΟΥΝΟΘ Ν̄ΝΑ· v.7
- v.8 ΑΪΚΩΤΕ ΜΠΑΖΟ Ε̄ΒΟΛ ΜΜΟ Ζ̄Ν ΟΥΚΟΥΪ Ν̄ϸΩΝΤ· ΑΥΩ ΑΪΝΑ ΝΕ <Ζ>Ν ΟΥΝΑ ΨΑ  
ΕΝΕΖ· ΠΕΧΕ ΠΧΟΕΪϸ ΠΕΤΝΟΥΖΜ̄ Μ̄ΜΟ· v.8
- v.9 ΧΪΝ ΠΜΟΥϸ ΖΪ ΝΩΖΕ ΠΑΪ ΠΕ ΠΑΡΑ(Ν)· ΚΑΤΑ ΘΕ Ν̄ΤΑΪΩΡΚ ΝΑϸ Ζ̄Μ ΠΕΥΟΕΪΨ  
ΕΤ̄ΜΜΑΥ ΕΤ̄Μ̄ϸΩΝ̄Τ ΕΠΚΑΖ Ε̄ΖΡΑΪ ΕΧΩ ΧΙ<Ν> ΤΕΝΟΥ· ΟΥΔΕ ΕΠΕΕΝΕ ΝΟΥ-  
ΤΟΥϸ ΕΒΟΛ Ζ̄Ν ΟΥΑΠΪΛΗ· v.9

- v.1 ΕΤΕΜΕΣΜΙϸΕ: ΕΤΕΜΕΣΜΙΨΕ sa 48, ΕΤ[ΜΕΣΜΙ]ΨΕ CLM 3469 | Ν̄ΤΕΛΨΚΑΚ ΕΒΟΛ: Ν̄ΤΕΛΨΚΑΚ  
sa 48 | ΤΕΤΕΜΕϸ†: ΤΕΤΕΣΜΕϸ† sa 48 | ΤΕΤΕΟΥΝΤϸ ΠΖΑΪ: ΤΕΤΕῩΝΤΑϸ ΦΑΪ sa 48
- v.2 ΟΥΩΨΕ: ΟΥΩΨϸ sa 48, CLM 3469 | ΝΤΟΥϸΚΥΝΗ: Ν̄ΤΟΥϸΚΗΝΗ sa 48, CLM 3469 | ΤΑ ΝΟΥ-  
ΑΥΛΗ: †ΠΑΝΟΥΑΥΛΗ sa 48, CLM 3469 | ΟΥ<Ε> Ν̄ΟΥΝΟΥΖ: ΟΥΕ Ν̄ΟΥΝΟΥΖ sa 48, [ΟΥ]ΝΟΥ[ΝΟΥΖ]  
CLM 3469 | Ν̄ΤΕΤΑΧΡΟ: Ν̄ΤΕΤΑΧΡΕ sa 48, Ν̄ΤΕ[ΤΑΧΡ]Ε CLM 3469 | ΝΝΟΥΝΑΪΩ: ΝΟΥΝΑΕΪΩ sa 48,  
ΝΟΥ[ΝΑΪ]Ω CLM 3469
- v.3 ΝΑΚΛΗΡΟΝΟΜΕΙ: ΚΛΗΡΟΝΟΜΕΙ sa 48 | Ν̄Ν{Ε}ΖΕΘΝΟϸ: Ν̄Ν̄ΖΕΘΝΟϸ sa 48, [ΝΝ]ΖΕΘΝΟϸ CLM 3469 |  
{Ν}ΜΠΟΛΙϸ: \Μ/ΠΟΛΙϸ sa 48, ΜΠΟΛΙϸ CLM 3469 | ΝΧΑΪΕ: Ν̄ΧΑΕΙΕ sa 48
- v.4 ΜΠΡΟΥΩΛϸ: ΠΡΟΥΩΛϸ sa 48 | Ν̄ΝΕΕΡ ΠΜΕΕΥΕ: Ν̄ΝΕΡ̄ ΠΜΕΥΕ sa 48, Ν̄ΝΕΡ̄ ΠΜ[Ε]ΕΥΕ CLM 3469
- v.5 <Μ>ΜΟ: Μ̄ΜΟ sa 48 | ϸΕϸΜΟΥ ΕΡΟΥ: †ϸΕΜΟΥΤΕ ΕΡΟΥ sa 48, CLM 3469 | ΖΪΧ̄Μ ΠΚΑΖ: ΖΪΧ̄Ν  
ΠΚΑΖ sa 48
- v.6 ΑΥΝΟΧϸ ΕΒΟΛ: †ΕΑΥΝΟΧ̄ϸ ΕΒΟΛ sa 48, CLM 3469 | ΤΕϸΜ̄ΝΤΚΟΥΪ: ΤΕϸΜ̄ΝΤΚΟΥΕΙ sa 48
- v.7 ΑΪΚΑΑΤΕ Ν̄ϸΩΪ: ΔΕΙΚΑΑΤΕ Ν̄ϸΩΕΙ sa 48 | ΝΟΥΚΟΥΪ: Ν̄ΟΥΚΟΥΕΙ sa 48 | ΑΥΩ: > sa 48
- v.8 ΑΪΚΩΤΕ: ΔΕΙΚΩΤΕ sa 48 | Ζ̄Ν ΟΥΚΟΥΪ: Ζ̄Ν ΟΥΚΟΥΕΙ sa 48 | ΑΪΝΑ: ΔΕΙΝΑ sa 48 | <Ζ>Ν ΟΥΝΑ: Ζ̄Ν  
[ΟΥ]ΝΑ sa 48, Ζ̄Ν ΟΥΝΑ CLM 450, Ζ̄[Ν ΟΥ]ΝΑ CLM 3469 | ΨΑ ΕΝΕΖ: Ν̄ΨΑ ΕΝΕΖ sa 48, CLM 450,  
CLM 3469
- v.9 Ν̄ΤΑΪΩΡΚ: ΕΝΤΑΕΪΩΡΚ sa 48 | ΠΕΥΟΕΪΨ: ΠΕΟΥΟ[ΕΙ]Ψ sa 48 | ΝΟΥΤΟΥϸ: ΟΥΤΟΥϸ CLM 450 |  
ΟΥΑΠΪΛΗ: ΟΥΑΠΕΙΛΗ sa 48

- v. 10 ΟΥΔΕ Ν̄ΝΕΥΠΩΩΝΕ ΕΒΟΛ Ν̄ΝΟΥCΙΒΤ· ΤΑΪ ΤΕ ΘΕ Ε̄ΤΕΡΕΠΑΚΕΝΑ ΝΑΩΞΝ ΑΝ·  
ΑΥΩ Ν̄ΝΕΤΔΙΑΘΗΚΗ (Page 112, f. 55<sup>v</sup> [Copt. P1Δ]) ΝΤΟΥΕΙΡΗΝΗ ΠΩΩΝΕ· ΑΠΧΟΕΙC  
ΓΑΡ ΧΟΟC ΧΕ ΤΕΟΥΟΧ· v.10
- v. 11 ΤΕΤΘΒΒΙΗΥ· ΤΕΤΩΤ̄ΡΤΩΡ ΜΠΟΥCΠCΩΠΕ ΝΤΟ· ΕΙC ΖΗΗΤΕ ΑΝΟΚ †ΝΑCΒΤΕ  
ΠΟΥΩΝΕ ΝΑΝΘΡΑΞ̄· ΑΥΩ ΝΟΥC̄ΝΤΕ Ν̄CΑΠΠΗΡΟC· v.11
- v. 12 ΑΥΩ †ΝΑΚΩ ΝΝΟΥCΟΒΤ ΝΙΑCΠΙC· ΑΥΩ ΝΟΥΠΥΛΗ ΝΩΝΕ ΝΧΡΗCΤΑΛΟC·  
Α\Υ/Ω ΠΟΥΚΩΤΕ ΝΩΝΕ ΝCΩΤΠ̄· v.12
- v. 13 ΑΥΩ ΝΟΥΩΗΡΕ ΤΗΡΟΥ ΝΡΕCΧΙ CΒΩ ΝΤΜ̄ ΠΝΟΥΤΕ· ΑΥΩ ΝΟΥΩΗΡΕ Ζ̄Ν ΟΥΝΟC  
ΝΕΙΡΗΝΗ· v.13
- v. 14 ΑΥΩ CΕΝΑΚΟΤΕ Ζ̄Ν ΟΥΔΙΚΑῙΟCΥΝΗ· CΑΖΩ ΕΒΟΛ ΜΠΧῙ ΝΘΟΝC· ΑΥΩ ΝΤΕΝΑΡ̄  
ΖΟΤΕ ΑΝ· ΑΥΩ ΜΝ CΤΩΤ ΝΑΖΩΝ ΕΡΟ· v.14
- v. 15 ΕΙC ΖΗΗΤΕ ΝΕΠΡΟCΥΛΗΤΟC ΝΗΥ ΕΡΑΤΕ ΕΒΟΛ Ζ̄ΙΤΟΟΤ· ΑΥΩ CΕΝΑΠΩΤ Ε̄ΡΑΤΕ· v.15
- v. 16 ΕΙC ΖΗΗΤΕ ΑΝΟΚ †ΝΑCΟΝΤΕ ΝΘΕ ΑΝ ΝΟΥΖΑΜΚΛΛΕ ΕCΝΙΒΕ ΕΝΕCΧ̄ΒΒΕC· ΑΥΩ  
ΕCΕΙΝΕ ΕΒΟΛ ΜΠΕCΖΝΑΑΥ ΕΠΕCΖΩΒ ΑΝΟΚ ΔΕ ΑΙCΟΝΤΕ ΕΥΤΑΚΟ ΑΝ· ΕΤΑΚΕ v.16
- v. 17 CΚΕΥC ΝΙΜ Μ̄ΜΟΥΝ̄ Ν̄CΙΧ· Ν†ΝΑΤΡΕΥCΟΟΥΤ̄Ν ΑΝ ΕΖΡΑΪ ΕCΧ· ΑΥΩ CΜΗ ΝΙΜ  
ΝΑΤΩΟΥΝ ΕCΧ ΕΥΖΑΠ· ΤΕΝΑCΟΤΠΟΥ ΤΗΡΟΥ· ΑΥΩ ΝΕΤCΘΗΠ ΕΡΟ ΝΑΩΩΠΕ  
ΝΖΗΤΕ· ΟῩΝ ΟΥΚΛΗΡΟΝΟΜΙᾹ ΟΥΟΠ ΝΝΕΤΩ̄ΜΩΕ Μ̄ΠΧΟΕΙC· ΑΥΩ ΝΤΩΤ̄Ν ΤΕΤ-  
Ν̄ΝΑΩΩΠΕ ΝΔΙΚΑΙΟC ΠΕΧΕ ΠΧΟΕΙC· v.17

## Chapter 55

- v. 1 ΝΕΤΟΒΕ ΒΩΚ ΝΗΤ̄Ν ΝCΑ ΜΟΥ· ΑΥΩ ΝΕΤΕΜΝΤΟΥ ΖΟΜΝΤ ΒΩΚ ΩΩΠ ΝΗΤ̄Ν·  
ΑΥΩ ΝΤΕΤ̄ΝΟΥΩΜ Ν̄ΤΕΤ̄ΝCΩ ΑΧ̄Ν ΖΟΜΝΤ· ΖΙ ΑCΟΥ ΝΗΡΠ̄ Μ̄Ν ΟΥΩΤ· v.1

- v. 10 Ν̄ΝΟΥCΙΒΤ: Ν̄ΝΟΥ[C]ΙΤΒ sa 48, ΝΟΥCΙΒΤ CLM 450, [ΝΝ]ΟΥCΙΤ̄Β CLM 3469 | Ε̄ΤΕΡΕΠΑΚΕΝΑ  
ΝΑΩΞΝ ΑΝ: Μ̄ΠΑΚΕΝᾹ ΕΤΕΝ̄[ΝΑ]ΩΞ̄Ν ΑΝ ΝΕ sa 48, + ΝΕ CLM 450 | Ν̄ΝΕΤΔΙΑΘΗΚΗ: Ν̄ΝΕΤ-  
ΔΙΑΘ̄ΚΗ CLM 450
- v. 11 ΤΕΤΘΒΒΙΗΥ: ΤΕΤΘΒΒΙΗΟΥ· sa 48 | ΤΕΤΩΤ̄ΡΤΩΡ: ΑΥΩ ΤΕΤΩΤ\Ω/ΡΤΡ sa 48, ΑΥΩ ΤΕΤΩΤ̄ΡΤΩΡ  
CLM 450, ΑΥΩ [ΤΕΤΩ]Τ̄Ρ[ΤΩΡ] CLM 3469 | ΜΠΟΥCΠCΩΠΕ: Μ̄ΠΟΥCΕΙCΩΠΕ sa 48 | ΑΝΟΚ: >  
sa 48 | Ν̄CΑΠΠΗΡΟC: Ν̄CΑΠΠΕΙΡΟC sa 48, Ν̄CΑΠΠ̄ΙΡΟΝ CLM 450, Ν̄CΑΠΠΙΡΟC CLM 3469
- v. 12 ΝΝΟΥCΟΒΤ: ΝΟΥCΟΒΤ CLM 450 | ΝΧΡΗCΤΑΛΟC: Ν̄ΚΡΥCΤΑΛΛΟC sa 48, CLM 450, Ν̄ΚΡ[ΥC]ΤΑΛ-  
ΛΟC CLM 3469 | ΠΟΥΚΩΤΕ: ΝΟΥΚΩΤΕ CLM 450
- v. 13 ΝΟΥΩΗΡΕ<sup>1</sup>: ΝΕΥΩΗΡΕ CLM 3469 | ΝΟΥΩΗΡΕ<sup>2</sup>: ΝΟΥΩΕΕΡΕ CLM 450
- v. 14 ΜΝ CΤΩΤ: Μ̄Μ̄Ν CΤΩΤ sa 48, CLM 3469
- v. 15 ΝΕΠΡΟCΥΛΗΤΟC: ΝΕΠΡΟCΗΛΥΤΟC sa 48, CLM 3469 | ΝΗΥ: ΝΗΟΥ sa 48
- v. 16 †ΝΑCΟΝΤΕ: corr. in ΑΙCΟΝΤΕ CLM 3469 | ΕCΝΙΒΕ: Ε̄CΝΙΒΕ sa 48, CLM 450, CLM 3469 | ΑΙCΟΝΤΕ:  
ΑΙCΟΝΤΕ sa 48 | ΕΤΑΚΕ: ΕΤΑΚΟ sa 48, CLM 450, ΕΤ[ΑΚΟ] CLM 3469
- v. 17 CΚΕΥC: Ν̄CΚΕΥΟC sa 48, CΚΕΥΟC CLM 450 | Ν̄CΙΧ: > sa 48 | ΝΖΗΤΕ: Ν̄ΖΗΤC sa 48, CLM 450 |  
ΝΝΕΤΩ̄ΜΩΕ: ΝΕΤΩ̄ΜΩΕ sa 48 | ΤΕΤ̄Ν̄ΝΑΩΩΠΕ: ΤΕΤ̄ΝΑΩΩΠΕ ΝΑΙ sa 48, CLM 450, ΤΕΤ[ΝΑ]  
ΩΩΠΕ CLM 3469

## LV

- v. 1 ΝΕΤΕΜΝΤΟΥ: (ΝΕΤΜΝΤΟΥ Amélineau) (Ciasca = sa 52) sa 108<sup>L</sup>, [ΝΕ]ΤΕΜΜ̄Ν[Τ]ΟΥ CLM 3469 | ΑΥΩ<sup>2</sup>:  
> sa 108<sup>L</sup>

- v.2 ΕΤΒΕ ΟΥ ΤΕΤ̄ΝΝΑΩΠΙ ΖΑ ΖΟΜΝΤ· ΑΥΩ ΠΕΤ̄ΝΖΙΪΕ ΦΟΟΠ ΑΝ ΕΥCΙ· CΩΤ̄Μ ΕΡΟΪ ΝΤΕΤ̄ΕΤΕΝΨΥΧΗ ΝΝΑ{Α}ΓΑΘΟΝ· ΑΥΩ ΝΤΕΤ̄ΕΤΕΝΨΥΧΗ CΑΑΝΩ ΖΕΝ Ζ̄Ν ΑΚΑΘΟΝ· v.2
- v.3 † ΖΤΗ (Page 113, f. 56<sup>r</sup> [Copt. ΠΙΕ]) Τ̄Ν Ζ̄Ν ΝΕΤΝΜΑΑΧΕ· ΑΥΩ ΝΤΕΤ̄ΝΟΥΕΖ ΤΗΥΤ̄Ν ΝCΑ ΝΑΖῙΟΟΥΕ· CΩΤ̄Μ ΕΡΟΪ ΤΑΡΕΤΕΤΝΨΥΧΗ ΩΝΖ Ζ̄Ν ΖΕΝΑΓΑΘΟΝ· ΑΥΩ †ΝΑC- ΜῙΝΕ Ν̄ΜΜΗΤΝ ΝΟΥΔῙΑΘΗΚΗ ΦΑ ΕΝΕΖ· ΝΕΤΟΥΑΑΒ Ν̄ΔΑΔ ΕΤ̄ΝΖΟΤ· v.3
- v.4 ΕΙC ΖΗΗΤΕ ΑῙ† Μ̄ΜΟC Μ̄ΜΝΤΡΕ Ν̄ΝΖΕΘΟC· ΑΥΩ ΝΑΡΧΩΝ ΕCΟΥΕΖ CΑΖΝΕ Ν̄ΝΖΕΘΟC· v.4
- v.5 Ν̄ΖΕΘΟC ΕΤΕ ΝCΕCΟΟΥΝ Μ̄ΜΟΚ ΑΝ ΝΑΕΠ̄ΙΚΑΛΕΙ Μ̄ΜΟΚ· Ν̄ΛΑΟC ΕΤΕ ΝCΕ- CΟΟΥΝ Μ̄ΜΟΚ ΑΝ ΝΑΠΩΤ ΕΡΑΤ̄Κ· ΕΤΒΕ ΠΕΚΝΟΥΤΕ ΠΕΤΟΥΑΑΒ Μ̄ΠΗΛ ΧΕ ΑC† ΕΟΟΥ ΝΑΚ· v.5
- v.6 Ω̄ΙΝΕ ΝCΑ ΠΝΟΥΤΕ· ΑΥΩ ΕΤΕΤ̄ΝΩΑΝΖΕ Ε̄ΡΟC· Ε̄Π̄ΙΚΑΛΕΪ Μ̄ΜΟC· Ν̄ΤΕΥΝΟΥ ΕΤ̄ΝΑΖΩΝ ΕΡΩΤΝ
- v.7 ΜΑΡΕΠΑΣΕΒΗC ΚΩ ΝCΩC Ν̄ΝΕCΖῙΟΟΥΕ· ΑΥΩ ΠΡΩΜΕ ΝΑΝΟΜΟC Ν̄ΝΕCΩΟΧΝΕ· ΑΥΩ ΜΑΡΕCΚΟΤC ΕΠCΟΕΪC· ΑΥΩ CΝΑΝΑ ΝΑC· ΧΕ CΝΑΚΩ ΕΒΟΛ Ε̄ΜΑΤΕ Ν̄ΝΕΤ- Ν̄ΝΟΒΕ·
- v.8 ΝΕΡΕΝΑΩΟΧΝΕ ΓΑΡ Ο Ν̄ΘΕ ΑΝ Ν̄ΝΕΤ̄ΝΩΟΧΝΕ· ΑΥΩ ΝΕΡΕΝΑΖῙΟΟΥΕ Ο ΑΝ Ν̄ΘΕ Ν̄ΝΕΤ̄ΝΖῙΟΟΥΕ· v.8
- v.9 ΑΛΛΑ Ν̄ΘΕ /Ε\ΤΕΡΕ ΤΠΕ ΟΥΗΥ ΕΒΟΛ Μ̄ΠΚΑΖ· ΤΑΪ ΤΕ ΘΕ ΕΤΕΡΕ ΤΑΖῙΗ ΟΥΗΥ ΕΒΟΛ Ν̄ΤΕΤ̄ΝΖῙΗ· ΑΥΩ ΝΕΤ̄ΝΜΕΕΥΕ Μ̄ΠΑΜΕΕΥΕ·
- v.10 ΝΘΕ ΓΑΡ <ε>ΤΕΡΕΟΥΧῙΩΝ· Η ΟΥΖΩΟΥ ΝΗΥ ΕΠΕCΗΤ Ζ̄Ν ΤΠΕ· ΑΥΩ Ν̄ΝΕCΚΟΤ̄ ΕΠΑΖΟΥ ΩΑΝΤΕCΤCΙΕ ΠΚΑΖ· ΑΥΩ Ν̄CΨΠΟ Ν̄C† ΟΥΩ Ν̄C† ΝΟΥΒΡΟC ΜΠΕΤCΟ· ΑΥΩ ΟΥΟΕΪΚ Ε̄ΟΥΟΜC· v.10
- v.11 ΤΑΪ ΤΕ ΘΕ Μ̄ΠΩΑΧΕ ΕΤΝΗΥ ΕΒΟΛ Ζ̄Ν ΡΩΪ· Ν̄ΝΕCΚΟΤ̄ ΕΠΑΖΟΥ ΦΑ(Ν)ΤΕΦΑΧΕ ΝῙΜ ΕΝΤΑΪ̄CΟΟΥ ΧΩΚ ΕΒΟΛ· (Page 114, f. 56<sup>v</sup> [Copt. ΠΙC]) ΑΥΩ †ΝΑCΟΟΥΤ̄Ν Ν̄ΝΑ- ΖῙΟΟΕ ΜΝ ΝΑΟΥΕΖ CΑΖΝΕ· v.11

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- v.2 ΤΕΤ̄ΝΝΑΩΠΙ: †ΤΕΤ̄ΝΩΠΙ sa 48, CLM 450, ΤΕΤ̄ΝΦΟΟΠ sa 108<sup>L</sup> | ΑΝ: > sa 48 | ΕΥCΙ: ΕΥCΕΙ sa 48, sa 108<sup>L</sup>, CLM 450 | ΕΡΟΙ: ΕΡΟΕΙ sa 48 | ΝΝΑ{Α}ΓΑΘΟΝ: Ν̄ΝΑΓΑΘΟΝ sa 48, CLM 450, CLM 3469 | ΝΤΕΤ̄ΕΤΕΝΨΥΧΗ: Ν̄ΤΕΤ̄ΝΨΥΧΗ sa 48, Ν̄ΤΕΤ̄ΕΤ̄ΝΨΥΧΗ CLM 450, CLM 3469 | CΑΑΝΩ: CΑΝΩ CLM 450 | ΖΕΝ Ζ̄Ν ΑΚΑΘΟΝ: †Ζ̄Ν ΖΕΝΑΓΑΘΟΝ sa 48, CLM 3469, Ν̄Ζ̄ΝΑΓΑΘΟΝ CLM 450 | ΑΥΩ ΝΤΕΤ̄ΕΤΕΝΨΥΧΗ CΑΑΝΩ ΖΕΝ Ζ̄Ν ΑΚΑΘΟΝ: > sa 108<sup>L</sup>
- v.3 ΕΡΟΙ: ΕΡΟΕΙ sa 48 | ΑΥΩ<sup>2</sup>: > sa 48 | ΝΟΥΔῙΑΘΗΚΗ: Ν̄ΟΥΔῙΑΘΥΚΗ sa 108<sup>L</sup>, CLM 450 | ΦΑ ΕΝΕΖ: †ΦΑ ΕΝΕΖ sa 48, sa 108<sup>L</sup> | Ν̄ΔΑΔ: Ν̄ΔΑΥΕΙΔ sa 48, sa 108<sup>L</sup>, CLM 450
- v.4 Μ̄ΜΝΤΡΕ: Ν̄ΟΥΜ̄ΝΤΜΝΤΡΕ sa 48 | ΕCΟΥΕΖ: ΕΤΟΥΕΖ sa 48
- v.5 ΝCΕCΟΟΥΝ<sup>1</sup>: ΝCΕCΟΟΥΝ CLM 3469 | Ν̄CΕCΟΟΥΝ Μ̄ΜΟΚ ΑΝ<sup>2</sup>: Ν̄CΕCΟΟΥΝ ΑΝ Μ̄ΜΟΚ CLM 3469 | ΕΤΕ ΝCΕCΟΟΥΝ<sup>1,2</sup>: ΕΤ̄ΝCΕCΟΟΥΝ CLM 450
- v.8 ΝΕΡΕΝΑΩΟΧΝΕ: ΕΡΕΝΑΩΟΧΝΕ sa 48, Ν̄ΝΕΡΕΝΑΩΟΧΝΕ CLM 450 | Ο Ν̄ΘΕ ΑΝ: Ο ΑΝ Ν̄ΘΕ CLM 450 | Ο ΑΝ Ν̄ΘΕ: Ο [ΝΘ]Ε ΑΝ CLM 3469
- v.10 Ζ̄Ν ΤΠΕ: ΕΒΟΛ Ζ̄Ν ΤΠΕ sa 41.18, sa 48 | ΩΑΝΤΕCΤCΙΕ: ΩΑΝΤΕCΤ̄CΙΟ sa 41.18, ΩΑΝΤ̄CΤCΙΕ sa 48, CLM 3469
- v.11 Μ̄ΠΩΑΧΕ: Μ̄ΠΑΩΑΧΕ sa 48 | ΡΩΙ: ΡΩΕΙ sa 48 | Ν̄ΝΕCΚΟΤC: ΕΝ̄ΝΕCΚΟΤC sa 48, CLM 3469 | ΕΝΤΑΪ̄- ΧΟΟΥ: Ν̄ΤΑΪ̄CΟΟΥ sa 41.18, ΕΝΤΑΕΙΧΟΟΥ sa 48 | ΑΥΩ: ΑΥΑ sa 41.18

- v. 12 ΤΕΤ̄Ν̄ΝΗΥ ΓΑΡ ΕΒΟΛ Ζ̄Ν ΟΥΟΥΝΟϢ· ΑΥΩ ΣΕΝᾹΝ̄ ΤΗΥΤ̄Ν̄ Ζ̄Ν ΟΥΡΑϞΕ· Ν̄Ν̄ΤΟΥΥ  
ΓΑΡ Μ̄Ν̄ Ν̄ΣΙΒ̄Τ̄ ΝΑΞ̄Ι ΒΑΒ̄Σ ΕΥΩΩΥΤ ΕΒΟΛ ΖΗΤ̄ΤΗΥΤ̄Ν̄ Ζ̄Ν ΟΥΡΑϞΕ· ΑΥΩ Ν̄ΩΗ(Ν)  
ΤΗΡΟΥ Ν̄ΤΩΩϞΕ ΝΑΣΤΑΑΤΕ Ν̄ΝΕΥΚΛΑΤΟΣ· v.12
- v. 13 ΑΥΩ ΕΠΜΑ Ν̄ΤΕΣΤΟ̄ΙΒ̄Η· ΟῩΝ̄ ΟΥΚΗΤΑΡῙΣΙΟΣ ΝΑΡΩΤ· ΑΥΩ ΟΥΜΥΡ̄ΣΥΝΗ· ΕΠΜΑ  
ΝΟΥΕΝΟῩΝ̄Γ· ΑΥΩ ΠΧΟΕ̄ΙΣ ΝΑΩΩΠΕ ΕΥΡΑΝ· ΑΥΩ ΕΥΜΑΕΙΝ Ν̄ΩΑ ΕΝΕΖ· ΑΥΩ  
Ν̄ϢΝΑΩΩΚ ΑΝ· v.13

#### 4. English Translation of Isa 54–55

The English translation of Isa 54–55 from the Sahidic dialect of the Coptic language is as follows:<sup>48</sup>

##### Chapter 54

- v. 1 Rejoice, O barren one *who bears*;<sup>49</sup> *cry out*,<sup>50</sup> and shout, you who are not in labour! Because more are the children of the desolate woman than of her that has a husband, for the Lord has spoken.<sup>51</sup>
- v. 2 Enlarge the site of your tent and of your curtains;<sup>52</sup> make *them*<sup>53</sup> firm; do not hold back; lengthen your cords, and strengthen your stakes,
- v. 3 because you must spread *them*<sup>54</sup> out to the right and to the left, and your offspring will inherit the nations and will inhabit the cities<sup>55</sup> that *are*<sup>56</sup> desolate.
- v. 4 Do not fear because you were put to shame, neither feel disgraced because you were reproached, because you will forget your ancient shame and the reproach of your widowhood you will not remember;<sup>57</sup>

- v. 12 ΤΕΤ̄Ν̄ΝΗΥ: ΠΕΤ̄Ν̄ΗΥ sa 41.18, ΤΕΤ̄Ν̄ΝΑΕΙ sa 108<sup>L</sup> | ΤΕΤ̄Ν̄ΝΗΥ ΓΑΡ ΕΒΟΛ: Ε̄ΙΣ ΖΗ̄ΗΤΕ ΓΑΡ ΤΕΤ̄-  
Ν̄ΝΑΕ̄Ι Ε̄ΒΟΛ sa 108<sup>L</sup> | ΤΗΥΤ̄Ν̄: ΤΗΟΥΤ̄Ν sa 48 | Ν̄Ν̄ΤΟΥΥ: Ν̄ΤΟΥΥ sa 41.18, sa 48, sa 108<sup>L</sup>, CLM 3469  
| ΒΑΒ̄Σ: 'ϞΟΒ̄Σ sa 48, CLM 3469, ΒΟΒ̄Σ sa 108<sup>L</sup> | ΝΑΣΤΑΑΤΕ: ΝΑΤᾹᾹΤΕ sa 108<sup>L</sup> | Ν̄ΝΕΥΚΛΑΤΟΣ:  
Ν̄ΝΕΥΚΛΑΔΟΣ sa 41.18, sa 48
- v. 13 ΕΠΜΑ: ΠΜΑ sa 108<sup>L</sup> | Ν̄ΤΕΣΤΟ̄ΙΒ̄Η: Ν̄ΤΕΣΤΗΒΗ sa 41.18 | ΟΥΚΗΤΑΡῙΣΙΟΣ: ΟΥΚΥΠΑΡῙΣΙΟΣ sa 41.18,  
sa 108<sup>L</sup> | ΟΥΚΥΠΑΡῙΣΙΟΣ: ΟΥΚΥΠΑΡῙΣΙΟΣ sa 48 | ΝΑΡΩΤ: (> Amélineau) (Ciasca = sa 52) sa 108<sup>L</sup> | ΟΥΜΥΡ̄ΣΥΝΗ: 'ΟΥ-  
ΜΥΡ̄ΣΙΝΗ sa 41.18, sa 48, (ΟΥΜΟΡ̄ΣΥΝΗ Amélineau) (ΟΥΜΟΥΡ̄ΣΥΝΗ Ciasca) sa 108<sup>L</sup> | ΝΟΥΕΝΟῩΝ̄Γ:  
ΝΟΥΕΝΟῩΝ̄Κ sa 48, ΝΟΥΕ̄Ν̄Γ sa 108<sup>L</sup> | ΠΧΟΕ̄ΙΣ: Π̄ΟΣ sa 108<sup>L</sup> | ΕΥΜΑΕΙΝ: ΟΥΜΑΕ̄ΙΝ sa 108<sup>L</sup> | Ν̄ΩΑ  
ΕΝΕΖ: ΩΑ ΕΝΕΖ sa 41.18, sa 48 | Ν̄ϢΝΑΩΩΚ: Ν̄ϢΝΑΩ̄ΩΞΝ sa 41.18, sa 48, [ΝϢ]ΝΑΩ̄ΩΞΝ CLM 3469 | ΑΥΩ  
Ν̄ϢΝΑΩΩΚ ΑΝ: > sa 108<sup>L</sup>

<sup>48</sup> The reference for the English translation of Isa 54–55 is the following translation of the Septuagint: A. Pietersma – B.G. Wright (eds.), *A New English Translation of the Septuagint. And the Other Greek Translations Traditionally Included under that Title* (New York – Oxford: Oxford University Press 2007).

<sup>49</sup> NETS: *who does not bear* → T 7.

<sup>50</sup> NETS: *break forth* → T 3.

<sup>51</sup> See the commentary.

<sup>52</sup> See the commentary.

<sup>53</sup> NETS: *it* → T 7.

<sup>54</sup> Om. in NETS → T 7.

<sup>55</sup> Lit. *in* the cities → T 1.

<sup>56</sup> NETS: that *have become* → T 7.

<sup>57</sup> Tr. → T 6.

- v. 5 because the Lord is the one who makes you, the Lord<sup>58</sup> is his name, and the one who *delivers*<sup>59</sup> you is God<sup>60</sup> of Israel; he is *blessed*<sup>61</sup> in<sup>62</sup> all the earth.
- v. 6 The Lord has not called you as a *rejected*<sup>63</sup> and faint-hearted woman, nor as a woman hated from *her*<sup>64</sup> youth, your God has said.
- v. 7 For a brief moment I forsook you,<sup>65</sup> but with<sup>66</sup> great mercy, I will have mercy on you.
- v. 8 With a little wrath I turned my face away from you,<sup>67</sup> but with everlasting mercy, I have had mercy on you, the Lord who delivered you has said.
- v. 9 From the water at the time of Noah, this is my *name*<sup>68</sup>: Just as I swore to him at that time that I would no more be angry at the earth because of you,<sup>69</sup> nor as a threat<sup>70</sup> would I remove *your*<sup>71</sup> mountains,<sup>72</sup>
- v. 10 nor would *your*<sup>73</sup> hills be shifted, so neither shall the mercy that comes from me<sup>74</sup> fail, nor shall the covenant of your peace be removed, for the Lord said *you are safe*.<sup>75</sup>
- v. 11 O humbled and unsteady one, you have not been comforted; see, *I will prepare*<sup>76</sup> charcoal as your stone and lapis lazuli as your foundations.
- v. 12 And I will make<sup>77</sup> your battlements of jasper and your gates of crystal stones and your enclosure of precious stones.
- v. 13 And I will make<sup>78</sup> all your sons taught by God and<sup>79</sup> your children to be<sup>80</sup> in great peace.<sup>81</sup>
- v. 14 And in righteousness you shall be built; keep away from injustice, and you shall not be afraid, and trembling shall not come near you.
- v. 15 See, guests shall approach you through me and flee to you for refuge.

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58 Om. *Sabaoth* → T 2.

59 NETS: who *delivered* → T 7.

60 NETS: is *the holy* God → T 2.

61 NETS: he *shall be called thus* → T 3, T 7.

62 Lit. *upon* → T 4.

63 NETS: *forsaken* → T 3.

64 Om. in NETS → T 1.

65 Tr. → T 6.

66 Copt. lit. *in* → T 4.

67 Tr. → T 6.

68 NETS: *oath* with commentary: “lacking in Gk” → T 1.

69 See the commentary.

70 Om. *to you* → T 2.

71 NETS: *the* → T 5.

72 Tr. → T 6. See also the commentary.

73 NETS: *the* (LXX: οἱ βουνοὶ σου = Copt.).

74 Om. *to you* → T 2.

75 NETS: *he would be merciful to you* → T 3. See also the commentary.

76 NETS: *I am preparing for you* → T 2, T 7.

77 Lit. I will *put* (LXX: θήσω = Copt.).

78 NETS: *I will make* with commentary: “lacking in Gk” (= Copt.).

79 Lit. *and* om. in sa 52 → T 2.

80 Lit. *to be* om. in LXX.

81 Tr. → T 6.

- v. 16 See, I *will* create you,<sup>82</sup> not as a smith who blows *upon*<sup>83</sup> *his*<sup>84</sup> coals and produces<sup>85</sup> a vessel for work.<sup>86</sup> But I have created you not for destruction, to ruin
- v. 17 every *hand-made*<sup>87</sup> vessel. I will not make it prosper<sup>88</sup> against you – and every voice<sup>89</sup> shall rise against you in judgment. You will defeat all of them, and those who are held by you shall be in *you*.<sup>90</sup> There is a heritage for those who do service to the Lord, and you shall be righteous,<sup>91</sup> says the Lord.

## Chapter 55

- v. 1 You who thirst, go to water, and as many of you as have no money, go, buy, and *eat*,<sup>92</sup> drink wine and fat, without money and without price.
- v. 2 Why *will*<sup>93</sup> you set a price with money, and your labour *is not* for *what satisfies*<sup>94</sup>? Hear me, and you shall eat good things, and your soul shall *live*<sup>95</sup> in good things.
- v. 3 Pay attention with your ears and follow my ways; listen to me, and<sup>96</sup> your soul will live in good things. *And*<sup>97</sup> I will make *a covenant with you for ever*,<sup>98</sup> the sacred things of Dauid that are sure.
- v. 4 See, I have given him as a testimony among the nations<sup>99</sup> *and*<sup>100</sup> a ruler *who commands*<sup>101</sup> for the nations.
- v. 5 Nations that *do*<sup>102</sup> not know you shall call upon you, and peoples that do not understand you shall flee to you for refuge, for the sake of your God, the Holy One of Israel, because he has glorified you.
- v. 6 Seek God, and when you find him, call upon him,<sup>103</sup> and whenever<sup>104</sup> he should draw near you,
- v. 7 let the impious forsake his ways, and the lawless man his plans, and let him return to the Lord, and he will have mercy *on him*,<sup>105</sup> because he will abundantly forgive your sins.

82 NETS: *I create you* → T 7.

83 In NETS om. *upon* → T 7.

84 NETS: *the* → T 5.

85 Lit. *brings out* (Gr. ἐκφέρων = Copt. ⲈⲘⲈⲒⲚⲈ ⲈⲖⲐⲗ).

86 Lit. *his vessel for his work* → T 5.

87 NETS: *perishable* → T 3.

88 In Coptic *prosper* in passive form → T 7.

89 Om. *that* → T 2.

90 NETS: in *sorrow* → T 3.

91 Om. *to me* → T 2.

92 Om. in NETS → T 1.

93 NETS: *do* → T 7.

94 NETS: and your labor *for that which does not satisfy* → T 7.

95 NETS: *revel* → T 3. See also the commentary.

96 Lit. *and* om. in Sa → T 2.

97 Om. in NETS (LXX: καὶ = sa 52).

98 NETS: *with you an everlasting covenant* → T 7.

99 Lit. *of the nations* → T 4.

100 Om. in NETS → T 6.

101 NETS: *commander* → T 7.

102 NETS: *did* → T 7.

103 Lit. om. *him* in LXX → T 1.

104 Lit. *on the instant* → T 3.

105 Om. in NETS → T 1.

- v. 8 For my plans are not like your plans, nor are *my* ways like *your*<sup>106</sup> ways.<sup>107</sup>
- v. 9 But as heaven is far from the earth, so is my way far from your *way*<sup>108</sup> and your notions from my thought.
- v. 10 For as *snow* or *rain*<sup>109</sup> comes down from heaven and will not return until has soaked the earth and brought forth and blossomed and given seed to the sower and bread for food,<sup>110</sup>
- v. 11 so shall *the*<sup>111</sup> word be *that*<sup>112</sup> goes out from my mouth; it shall not return until *every word*<sup>113</sup> I have *spoken*<sup>114</sup> is fulfilled, and I will prosper *my*<sup>115</sup> ways and my commandments.
- v. 12 For you shall go out with joy and be *carried*<sup>116</sup> with happiness; for the mountains and the hills shall leap forth<sup>117</sup> as they welcome you with happiness, and all the trees of the field shall clap with their branches.
- v. 13 And instead of the brier shall come up a cypress, and instead of the nettle shall come up a myrtle,<sup>118</sup> and the Lord<sup>119</sup> shall be for a name and for an everlasting sign and shall not *delay*.<sup>120</sup>

## 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, changes in vocabulary (Table 3), changes in prepositions (Table 4) and articles (Table 5),<sup>121</sup> changes in word order (Table 6)<sup>122</sup> and semantic changes (Table 7).<sup>123</sup> The last table shows the Greek borrowings appearing in the Coptic text of Isa 41 (Table 8).<sup>124</sup>

<sup>106</sup> NETS: nor are *your* ways like *my* ways → T 6.

<sup>107</sup> Om. *says the Lord* → T 2.

<sup>108</sup> NETS: *ways* → T 7.

<sup>109</sup> NETS: *rain* or *snow* → T 6.

<sup>110</sup> Lit. to eat it [i.e. bread] → T 7.

<sup>111</sup> NETS: *my* → T 5.

<sup>112</sup> NETS: *whatever* (LXX: ὅ ἐάν).

<sup>113</sup> NETS: *whatever* → T 3. See also the commentary.

<sup>114</sup> NETS: *willed* → T 3.

<sup>115</sup> NETS: *your* → T 7.

<sup>116</sup> NETS: *taught*. See the commentary.

<sup>117</sup> See the commentary.

<sup>118</sup> Tr. → T 6.

<sup>119</sup> LXX lit. *to the Lord* → T 7.

<sup>120</sup> NETS: *fail* → T 3.

<sup>121</sup> Omitting or adding an article does not necessarily result from the translator's intention to interfere in the content. The semantic rules frequently (especially in Coptic) decide about the omission of an article.

<sup>122</sup> The differences in word order can often depend on the syntactic rules according to which, e.g. the direct object usually appears immediately after the verb (see Isa 41:18, 19; cf. B. Layton, *A Coptic Grammar. With Chrestomathy and Glossary. Sabidic Dialect. Second Edition, Revised and Expanded. With an Index of Citations* [Wiesbaden: Harrassowitz 2004] § 182).

<sup>123</sup> Here we have included the grammatical and semantic changes (e.g. number, tense, person, gender, etc.).

<sup>124</sup> For remarks concerning the tables see Bąk, *Isa 41*, 76.



Table 4. Changes in prepositions

54:5	πάσῃ τῇ γῆ: in all the earth	ΖΪΣΜ ΠΚΑΖ ΤΗΡΗ4: lit. <i>upon</i> all the earth (> Ziegler)
54:7	μετὰ ἐλέους μεγάλου: with great mercy	ΖΝ ΟΥΝΟΘ ΝΝΑ: lit. <i>in</i> great mercy (Ziegler: <i>en</i> ἐλεει μεγάλω without any reference to Coptic)
55:4	ἐν ἔθνεσιν: among the nations	ΝΝΖΕΘΝΟC: of the nations (Ziegler: om. <i>en</i> without any reference to Coptic)

Table 5. Changes in articles

54:10	τὰ ὄρη: the mountains	54:9 ΝΟΥΤΟΥ: <i>your</i> mountains (> Ziegler)
54:16	ἄνθρακας: coals (in. Acc.)	ΝΕ4ΧΒΒΕC: <i>his</i> coals (> Ziegler)
54:16	σκεῦος εἰς ἔργον: a vessel (in Acc.) for work	ΜΠΕ4ΖΝΑΛΥ ΕΠΕ4ΖΩΒ: <i>his</i> vessel for <i>his</i> work (> Ziegler)
55:11	τὸ ῥῆμά μου: my word	ΠΩΔΞΕ: <i>the</i> word; sa 48: ΜΠΑΩΔΞΕ = LXX (Ziegler: > Co)

Table 6. Changes in word order

54:4	ὄνειδος τῆς χηρείας σου <sup>1</sup> / οὐ μὴ μνησθήσῃ <sup>2</sup> : the reproach of your widowhood <sup>1</sup> / you will not remember <sup>2</sup>	ΝΝΕΕΡ ΠΜΕΕΥΕ <sup>2</sup> / ΜΠΝΟΘΝΕΘ ΝΤΟΥΜΝΤΧΗΡΑ <sup>1</sup> (> Ziegler)
54:7	χρόνον μικρὸν <sup>1</sup> / κατέλιπόν σε <sup>2</sup> : for a brief moment <sup>1</sup> / I forsook you <sup>2</sup>	ΔΙΚΑΔΤΕ ΝCΩΙ <sup>2</sup> / ΝΟΥΚΟΥΪ ΝΟΥΟΕΙΩ <sup>1</sup> (> Ziegler)
54:8	ἐν θυμῷ μικρῶ <sup>1</sup> / ἀπέστρεψα τὸ πρόσωπόν μου <sup>2</sup> / ἀπὸ σου <sup>3</sup> : with a little wrath <sup>1</sup> / I turned my face <sup>2</sup> / away from you <sup>3</sup>	ΔΙΚΩΤΕ ΜΠΑΖΟ <sup>2</sup> / ΕΒΟΛ ΜΜΟ <sup>3</sup> / ΖΝ ΟΥΚΟΥΪ ΝCΩΝΤ <sup>1</sup> (> Ziegler)
54:9–10	(v. 9) ἔτι μὴδὲ <sup>1</sup> / ἐν ἀπειλῇ σου <sup>2</sup> / (v. 10) τὰ ὄρη <sup>3</sup> / μεταστήσεσθαί <sup>4</sup> : nor <sup>1</sup> / as a threat to you <sup>2</sup> / (v. 10) would I remove <sup>4</sup> / the mountains <sup>3</sup>	(v. 9) ΟΥΔΕ <sup>1</sup> / ΕΠΕΕΝΕ <sup>4</sup> / ΝΟΥΤΟΥ <sup>3</sup> / ΕΒΟΛ <sup>4</sup> / ΖΝ ΟΥΑΠΪΛΗ <sup>2</sup> (> Ziegler)
54:13	ἐν πολλῇ εἰρήνῃ <sup>1</sup> / τὰ τέκνα σου <sup>2</sup> : your children <sup>2</sup> / in great peace <sup>1</sup>	ΝΟΥΩΗΡΕ <sup>2</sup> / ΖΝ ΟΥΝΟΘ ΝΕΙΡΗΝΗ <sup>1</sup> (> Ziegler)
55:4	ἄρχοντα <sup>1</sup> / καί <sup>2</sup> : a ruler <sup>1</sup> / and <sup>2</sup> ...	ΔΥΩ <sup>2</sup> / ΝΑΡΧΩΝ <sup>1</sup> : and <sup>2</sup> / a ruler <sup>1</sup> (Ziegler: pr. <i>kai</i> without any reference to Coptic)
55:8	οὐδὲ ὡσπερ αἱ ὁδοὶ ὑμῶν αἱ ὁδοὶ μου: nor are <i>your</i> ways like <i>my</i> ways	ΝΕΡΕΝΑΖΪΟΥΟΕ Ο ΔΑΝ ΝΘΕ ΝΝΕΤΝΖΪΟΥΟΕ: nor are <i>my</i> ways like <i>your</i> ways (observed by Ziegler but without any reference to Coptic)
55:10	ἕτερος ἢ χιών: rain or snow	ΟΥΧΪΩΝ· Η ΟΥΖΩΟΥ: snow or rain (Ziegler: ἕτερος et χιών tr. Sa)
55:13	ἀντὶ δὲ τῆς κονύζης <sup>1</sup> / ἀναβήσεται μυρσίνη <sup>2</sup> : instead of the nettle <sup>1</sup> / shall come up a myrtle <sup>2</sup>	ΟΥΜΥΡCΥΝΗ <sup>2</sup> / ΕΠΜΑ ΝΟΥΕΝΟΥΝ <sup>1</sup> (> Ziegler)

Table 7. Semantic changes

54:1	ἡ οὐ τίκτουσα: who does not bear	ΕΤΕΜΕCΜΙCΕ: who bears (> Ziegler)
54:2	πῆξον: make [it] firm!	ΤΑΧΡΟΥ: make <i>them</i> firm (> Ziegler)
54:3	ἐκπέτασον: spread out!	ΠΟΥΩΟΥ ΕΒΟΛ: spread <i>them</i> out (> Ziegler)
54:3	ἠρημωμένας: that have become desolate	ΕΤΟ ΝΧΔΪΕ: that <i>are</i> desolate (> Ziegler)
54:5	ὁ ῥυσάμενός σε: the one who delivered	ΠΕΤΝΟΥΖΜ: the one who delivers (> Ziegler)

54:5	κληθήσεται: he <i>shall</i> be called	CECMOY EP04: he <i>is</i> blessed (> Ziegler)
54:11	ἐγὼ ἐτοιμάζω: I <i>am</i> preparing	ANOK ἸNAḲBTE: I <i>will</i> prepare (Ziegler: ετοιμασω without any reference to Coptic)
54:16	ἐγὼ κτίζω σε: I create you	ANOK ἸNACONTΕ: I <i>will</i> create you (> Ziegler)
54:16	φυσῶν ἀνθρακας: who blows the coals	ΕΦΝΙΒΕ ΕΝΕΦΧΒΒΕC: who blows <i>upon</i> <sup>126</sup> his coals (> Ziegler)
54:17	οὐκ εὐδοῶσω: I will not make it prosper	ΝἸΝΑΤΡΕΥCΟΟΥΤἸ ἈΝ: I will not make it prosper (but <i>prosper</i> in passive form; Ziegler: ευδοωθησεται Co)
55:2	ἵνα τί τιμᾶσθε: why do you set a price?	ΕΤΒΕ ΟΥ ΤΕΤἸΝΝΑΨΩΠ: why <i>will</i> you set a price? sa 48 and CLM 450: ΤΕΤἸΨΩΠ = LXX (> Ziegler)
55:2	τὸν μόχθον ὑμῶν οὐκ εἰς πλησμονήν: your labour <i>for that which does not satisfy</i>	ΠΕΤἸΖΙCΕ ΨΟΟΠ ἈΝ ΕΥCΙ: your labour <i>is not what satisfies</i> (Ziegler: ο μοχθος Sa)
55:3	αἰώνιον: an everlasting	ΨΑ ΕΝΕ2: for ever; sa 48 and sa 108 <sup>1</sup> : ΝΨΑ ΕΝΕ2 (= LXX) (> Ziegler)
55:4	ἄρχοντα καὶ προστάσσοντα: a ruler and <i>commander</i> (in Acc.)	ΝΑΡΧΩΝ ΕΦΟΥΕ2 CΑ2ΝΕ: a ruler <i>who commands</i> (> Ziegler)
55:5	ἔθνη ἃ οὐκ ᾔδεισάν σε: nations that <i>did</i> not know you	ἸΖΕΘΝΟC ΕΤΕ ΝCΕCΟΟΥΝ ἸΜΟΚ ἈΝ: nations that <i>do</i> not know you (Ziegler: οιδασι(ν) without any reference to Coptic)
55:9	ἀπὸ τῶν ὁδῶν ὑμῶν: from your <i>ways</i>	ΟΥΗΥ ΕΒΟΛ ἸΤΕἸΤἸΖἸΗ: far from your <i>way</i> (Ziegler: της οδου Co)
55:10	εἰς βρώσιν: for food	ΕΟΥΟΜ4: to eat it [i.e. bread] (> Ziegler)
55:11	τάς ὁδούς σου: <i>your</i> ways	ἸΝΝΑΖἸΟΟΕ: <i>my</i> ways (Ziegler: μου Co)
55:13	ἔσται κυρίῳ <sup>127</sup> : it shall be to the Lord	ΠΧΟΕἸC ΝΑΨΩΠΤΕ: the Lord shall be (> Ziegler)

Table 8. Greek words in the Coptic text

55:2(2x).3	ἀγαθός	ΑΓΑΘΟΝ, ΑΚΑΘΟΝ
55:9	ἀλλά	ΑΛΛΑ
54:11	ἀνθραξ	ΑΝΘΡΑΞ
55:7	ἄνομος	ΑΝΟΜΟC
54:9	ἀπειλή	ΑΠΙΛΗ
55:4	ἄρχων	ΑΡΧΩΝ
55:7	ἀσεβής	ΑCΕΒΗC
54:2	αὐλή	ΑΥΛΗ
54:10; 55:8, 10, 12(2x)	γάρ	ΓΑΡ
55:3	Δαυὶδ	ΔΑΔ
54:16	δέ	ΔΕ
54:10; 55:3	διωθήκη	ΔἸΑΘΗΚΗ
54:17	δίκαιος	ΔΙΚΑΙΟC
54:14	δικαιοσύνη	ΔΙΚΑἸΟCΥΝΗ

<sup>126</sup> The meaning of ΝΙCΕ Ε- as “blow upon” (see W.E. Crum, *A Coptic Dictionary* [Oxford: Clarendon Press 1939] [reprint: Eugene, OR: Wipf & Stock 2005] 239a).

<sup>127</sup> This is the reading in the Ziegler edition. Rahlfs: ἔσται κύριος (“the Lord shall be”).

54:3; 55:4(2x), 5	ἔθνος	ΖΕΘΝΟΣ
54:10, 13	εἰρήνη	ΕΙΡΗΝΗ
55:5, 6	ἐπικαλέω	ΕΠΙΚΑΛΕΙ
54:3	ἔτι	ΕΤΙ
54:1	εὐφραίνω	ΕΥΦΡΑΝΕ
55:10	ἦ	Η
54:12	ἴασπις	ἸΑΣΠΙΣ
54:5; 55:5	Ἰσραηλ	ΠΙΗΛ
54:9	κατά	ΚΑΤΑ
55:12	κλάδος	ΚΛΑΤΟΣ
54:3	κληρονομέω	ΚΛΗΡΟΝΟΜΕΙ
54:17	κληρονομία	ΚΛΗΡΟΝΟΜΙΑ
54:12	κρύσταλλος	ΧΡΗΣΤΑΛΛΟΣ
55:13	κυπάρισσος	ΚΗΠΑΡΙΣΟΣ
55:5	λαός	ΛΑΟΣ
55:13	μυρσίνη	ΜΥΡΣΥΝΗ
54:9	Νώε	ΝΩΣΕ
54:6, 9, 10	οὐδέ	ΟΥΔΕ
54:3	πόλις	ΠΟΛΙΣ
54:15	προσήλυτος	ΠΡΟΣΥΛΗΤΟΣ <sup>sic!</sup>
54:12	πύλη	ΠΥΛΗ
54:11	σάπιφος	ΣΑΠΠΗΡΟΣ
54:17	σκεῦος	ΣΚΕΥΣ
54:2	σκηνή	ΣΚΥΝΗ
54:3	σπέρμα	ΣΠΕΡΜΑ
55:13	στοιβή	ΣΤΟΙΒΗ
54:4	χήρα	ΧΗΡΑ
55:10	χιών	ΧΙΩΝ
55:2, 3	ψυχή	ΨΥΧΗ

## 6. Analysis of Selected Philological Issues Encountered in Isa 54–55

The last part of this paper analyses the more difficult philological questions found in Isa 54–55 concerning two areas. The first results from differences between the Sahidic manuscripts, which have been indicated in the critical apparatus of the Coptic text. The second relates to how the Greek text of the Septuagint is read and translated into the Coptic language. The philological issues requiring commentary are found in the following verses:

**Isa 54:1**

The ending of the Coptic phrase: **ΑΠΧΟΕΙC ΓΑΡ ΧΟΟC ΧΕ** could be interpreted as an introduction to the quotation: “for the Lord said:”. The following verses would then be a direct quotation of what God says.

**Isa 54:2**

It appears that **ΠΑΝΟΥΑΥΛΗ** is a better form. It is found in sa 48 and CLM 3469. The possessive prefix **ΠΑ-** would then refer to the preceding noun **ΠΜΑ** (“the site”), which is masculine. According to Walter Till, the possessive prefix, as opposed to the possessive article, should not be written together with the noun that follows it.<sup>128</sup> Therefore, the correct spelling is **ΠΑ ΝΟΥΑΥΛΗ** (“this [= the site] of your curtains”).

**Isa 54:9**

The Coptic expression **ΠΑΙ ΠΕ ΠΑΡΑΝ** (“this is my name”) does not fit well into the sentence’s context. The noun “name” is not found in the LXX, which reads *τοῦτό μοι ἐστίν* (“this is my”). NETS adds the word: “oath” (“this is my oath”), which foreshadows the words of God’s oath spoken to Noah. The Coptic **ΠΑΡΑΝ** may have been taken from Isa 42:8, which contains the same expression: **ΠΑΙ ΠΕ ΠΑΡΑΝ**.<sup>129</sup>

The Coptic translation **ΝΤΑΙΩΡΚ ΝΑϸ [...] ΕΤΜΩΩΝΤ ΕΠΚΑΖ ΕΖΡΑΙ ΕΧΩ ΧΙ<N> ΤΕΝΟΥ** corresponds very well with the Greek *ᾠμοσα αὐτῷ [...] τῆ γῆ μὴ θυμωθήσεσθαι ἐπὶ σοι* and should literally be translated into English: “I swore to him [...] *no more to be angry with* the earth because of you.” NETS replaces the infinitive with the 1st person singular (“I swore to him [...] *that I would no more be angry at* the earth because of you”), which conveys the point of the sentence but is not a literal translation.

Similarly, another expression: **ΟΥΔΕ ΕΠΕΕΝΕ ΝΟΥΤΟΥ ΕΒΟΛ ΖἸ ΟΥΑΠΙΛΗ** reflects the Greek text very well and should be translated using the infinitive: “nor *to remove* with a threat your mountains.” NETS uses the finite verb: “nor as a threat to you *would I remove* the mountains” is not a literal translation of the Greek *μηδὲ ἐν ἀπειλῇ σου τὰ ὄρη μεταστήσεσθαι*.

A difficulty in understanding the Greek text is the incorrect division of verses 9 and 10. Verse 10 should begin a little further on, with the expression *οὐδὲ οἱ βουνοὶ σου*. The division of Coptic verses introduced by the editors of the Book of Isaiah is better.<sup>130</sup> Our English translation of the text is also based on the Coptic division.

<sup>128</sup> See W.C. Till, “La séparation des mots en copte,” *BIFAO* 60 (1960) 156.

<sup>129</sup> This was also suggested in Ziegler’s critical apparatus (J. Ziegler (ed.), *Septuaginta. Vetus Testamentum Graecum. Auctoritate Societatis Litterarum Göttingensis editum*. XIV. *Isaias* [Göttingen: Vandenhoeck & Ruprecht 1939] 325).

<sup>130</sup> Our edition of the Coptic text is based on Kasser’s division (*Papyrus Bodmer XXIII*, 92), with which Suci’s electronic edition also conforms (see [https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvD-M\\_-XL8](https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvD-M_-XL8) [access: 29.02.2024]).

**Isa 54:10**

The final part of the verse in the Greek version εἶπεν γὰρ κύριος ἰλεώς σοι can be read in two ways, as the NETS authors note. The first alternative emerges when we first read εἶπεν γὰρ κύριος (“for the Lord said”) and then ἰλεώς σοι (“he would be merciful to you”). The second alternative concerns a slightly different division of the text: first εἶπεν γὰρ (“he said”), and then κύριος ἰλεώς σοι (“the Lord is merciful to you”). The Coptic translation is more explicit. The particle ⲬⲈ indicates that the first part should be read as “for the Lord said.” The last word ⲦⲈⲐⲐⲐⲬ has been slightly modified. Although the verb ⲐⲘⲬⲁⲓ (its *qualitativus stativus* is ⲐⲘⲐⲬ) may correspond to the Greek ἰλεως,<sup>131</sup> the Coptic version has a different subject. It is not the Lord (Greek κύριος), but the 2nd person singular of the the feminine “you” (Copt. ⲦⲈ-). In the English translation, the basic meaning of the verb ⲐⲘⲬⲁⲓ (“be whole, safe”<sup>132</sup>) was adopted, and the final expression ⲦⲈⲐⲐⲐⲬ was rendered as “you are safe.”

**Isa 55:2**

In Greek, there are two similar verbs with different meanings. One of these is the verb ἐντρυφάω (“to revel”) in our verse, to which the Coptic verb ⲐⲘⲎⲐⲘ corresponds.<sup>133</sup> The second is τρέφειν (“to make alive”, “to be alive”), translated into Coptic as ⲘⲁⲗⲎⲘ.<sup>134</sup> The occurrence of ⲘⲁⲗⲎⲘ in the Sahidic translations may indicate the translator’s interpretation of the verb ἐντρυφάω as τρέφειν.

**Isa 55:11**

The Coptic noun ⲘⲁⲬⲈ (“word”) can also be used in the sense of “affair.”<sup>135</sup> It could correspond with the Greek *relative adjective* ὅσα, translated as a noun “whatever.”<sup>136</sup> However, since the Greek verb ἠθέλησα (“I have willed”) has been replaced by the Coptic ⲈⲎⲦⲁⲓⲐⲐⲐⲘⲐⲘ (“what I have spoken”), we have rendered its basic meaning of “word” in our translation of the word ⲘⲁⲬⲈ. The phrase ⲘⲁⲎⲦⲁⲓⲐⲐⲐⲘⲐⲘ ⲎⲐⲐⲎ ⲈⲎⲦⲁⲓⲐⲐⲐⲘⲐⲘ ⲬⲐⲘ ⲈⲐⲐⲐⲘ has been rendered as “until *every word* I have *spoken* is fulfilled.”

**Isa 55:12**

Most manuscripts read: ἐν χαρᾷ διδαχθήσεσθε (“you shall be taught with happiness”). The Coptic translation ⲘⲈⲎⲁⲎ ⲦⲎⲘⲦⲎ ⲘⲎ ⲐⲘⲦⲁⲘⲈ contains the prenominal form Ⲏ̄-, derived from the verb ⲈⲎⲎⲈ (“bring”, “bear”<sup>137</sup>). Therefore, it can be read as “you shall

<sup>131</sup> See Crum, *Coptic Dictionary*, 511b.

<sup>132</sup> See Crum, *Coptic Dictionary*, 511b.

<sup>133</sup> See Crum, *Coptic Dictionary*, 485b.

<sup>134</sup> See Crum, *Coptic Dictionary*, 347b.

<sup>135</sup> See Crum, *Coptic Dictionary*, 613b.

<sup>136</sup> Cf. J. Lust – E. Eynikel – K. Hauspie, *Greek-English Lexicon of the Septuagint* (Stuttgart: Deutsche Bibelgesellschaft 2003) 448a.

<sup>137</sup> Crum, *Coptic Dictionary*, 78b.

be carried with happiness.” Ziegler’s critical apparatus indicates that some Greek manuscripts contain the verb διαχθήσεσθε (“you shall be carried”) in this place, which means “to carry over” or “to bring through.”<sup>138</sup> It is from this verb διάγω that the Coptic translation derives.

The phrase Ⲭⲓ ⲃⲁⲞϢ in the verse has been translated as “leap forth” and corresponds to the Greek verb ἐξάλλομαι. According to Crum, the noun ⲃⲁⲞϢ originated under the influence of the Fayyumic dialect.<sup>139</sup> A typically Sahidic form ϣⲞϢϢ occurs in manuscript sa 48 and CLM 3469.

The edition of the last two chapters of the Book of Deutero-Isaiah (Isa 54–55) in the Sahidic dialect shows a number of differences between the Septuagint text and its translation among Egyptian Christians. These differences do not significantly affect the meaning of the text. However, they are a fascinating testimony to the reception of the biblical message by Coptic-speaking Christians. We hope that the presentation of the available editions of the Sahidic text, with particular attention to the sa 52 manuscript, its comparison with the Septuagint manuscripts, and the analysis of the more difficult fragments can assist further philological and theological studies of the Book of Deutero-Isaiah.

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<sup>138</sup> Lust – Eynikel – Hauspie, *Greek-English Lexicon*, 136b–137a.

<sup>139</sup> Crum, *Coptic Dictionary*, 627b. The Fayyumic influence in the text is easily explained by the fact that the codex comes from Hamula in the Faiyum Oasis.

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