


Critical Edition and Philological Analysis of Isa 49–50 based on Coptic Manuscript sa 52 (M 568) and Other Coptic Manuscripts in the Sahidic Dialect and the Greek Text of the Septuagint

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ABSTRACT: The following article constitutes a critical edition, translation and philological analysis of Isa 49–50 based on Coptic manuscript sa 52 and other available manuscripts in the Sahidic dialect. The first part outlines general information about the section of codex sa 52 (M 568) that contains the analysed text. This is followed by a list and brief overview of other manuscripts featuring at least some verses from Isa 49–50. The main part of the article focuses on the presentation of the Coptic text (in the Sahidic dialect) and its translation into English. The differences identified between the Sahidic text and the Greek Septuagint, on which the Coptic translation is based, are illustrated in a tabular form. It includes, for example, additions and omissions in the Coptic translation, lexical changes and semantic differences. The last part of the article aims to clarify more challenging philological issues observed either in the Coptic text itself or in its relation to the Greek text of the LXX.

KEYWORDS: Coptic language, Sahidic dialect, Book of Isaiah, Deutero-Isaiah, sa 52 (M 568), CLM 205, edition of Isa 49–50

After depicting the fall of Babylonia in the famous “Satire of Babylon” (Isa 47), the prophet Isaiah proves that Israel’s one and only God is true. It is expressed, among other things, in his fulfilled prophecies (Isa 48:1–11). The God of Israel is truthful. Therefore, the Chosen People should believe in his promises of the future. They relate primarily to the liberation from Babylonian captivity. Freedom will be granted by Persian leader Cyrus (Isa 48:12–16). In order for this fortunate vision of the future to be fulfilled, Israel should obey God’s commandments (Isa 48:17–19).

Chapters 49 and 50, which constitute the subject matter of this study, speak of the upcoming liberation. It is understood not only in political and geographical terms (the exodus from Babylonian captivity) but also in a much deeper sense – as spiritual salvation. It is to take place through the mysterious Servant of the Lord, introduced in Isa 42:1–7. In the second Servant Song (49:1–9a), the Servant himself delivers a speech. His message is addressed to all nations and outlines the programme of his activities. His main tasks are

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to unite Israel, bring the dispersed to God (Isa 49:5–6a) and subsequently carry out God’s universal plan for the salvation – even of the Gentiles (Isa 49:6b–9a).

A miraculous transformation will occur, during which people who have been exiled and scattered throughout the world will return to Jerusalem (Isa 49:9b–13). Zion will undergo a great restoration (Isa 49:14–21). At a sign from God, foreign nations will allow the exiles of Israel to return to their homeland (Isa 49:22–23). That is because God’s power in the work of liberation is invincible (Isa 49:24–26).

The enslavement of Israel is not God’s fault. It is the Chosen People who have brought disaster upon themselves by departing from Yahweh. God, however, will not leave them alone (Isa 50:1–3). The deliverance of Israel is to come in the form of the mysterious Servant, who will bring salvation through his suffering. It is referred to in the third Servant Song (Isa 50:4–9). The final verses of chapter 50 encourage obedience to the Servant (Isa 50:10–11).

Chapters 49 and 50 of the Book of Isaiah, especially the two Servant Songs contained inside it, are undoubtedly one of the most relevant prophetic texts of the Old Testament. The second Servant Song is referred to by Paul and Barnabas during their first missionary journey when they decide to preach the Gospel among the Gentiles (Acts 13:47). The third Servant Song, particularly verses about the suffering Servant of the Lord, was interpreted by Christian circles as foreshadowing the suffering of Christ Himself. Therefore, there is no need to justify its significance.

The following study will focus on the edition of the Coptic fragment of Isa 49–50 containing, among other things, the second and third Servant Songs. It is a continuation of chapters of the Book of Isaiah studied to this date.¹ It will be conducted mainly on the basis of the Sahidic manuscript, assigned number sa 52² in Schüssler’s study (and M 568 in Leo Depuydt’s study),³ which is listed as CLM 205 in the contemporary electronic database.⁴ This work is based on both the photographic edition (referred to as a *facsimile*), provided by the Vatican Library, and the microfilm, provided by the Morgan Library in New York. For several years now, black and white photos of the Library’s Coptic collection have been available at: <https://archive.org/details/PhantoouLibrary>.⁵ Coloured photos are also

1 The edition of the text of Proto-Isaiah (Isa 1–39) based on manuscript sa 52 is available in: T. Bāk, *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. A study of Isa 40 can be found in the article: T. Bāk, *Isa 40*. Text of Isa 41 is available in: T. Bāk, *Isa 41*. Text of Isa 42:1–44:4 was published in: T. Bāk, *Isa 42:1–44:4*. Text of Isa 44:6–45:25 was studied in: T. Bāk, *Isa 44:6–45:25*. Chapters of Isa 46–48 are included in: T. Bāk, *Isa 46–48*.

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

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

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

5 Isa 49:1 begins at: <https://archive.org/stream/PhantoouLibrary/m568%20Combined%20%28Bookmarked-%29#page/n99/mode/2up> [accessed: 26.02.2022].

available as part of the Digital Edition of the Coptic Old Testament (DECOT) project at: <http://coptot.manuscriptroom.com/manuscript-workspace>.⁶

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 website of the Digital Edition of the Coptic Old Testament does not correspond to the *facsimile* edition, the original Coptic page numbers will also be indicated in this article to avoid ambiguity.

The following study combines features of both the diplomatic edition of manuscript sa 52 (M 568) and its critical edition. Apart from preferred manuscript sa 52 from the Pierpont Morgan collection, editions of all other currently available Coptic manuscripts in the Sahidic dialect, which include at least some verses from Isa 49–50, will also be taken into consideration. Symbols in the critical apparatus – exclamation mark in superscript: [!] – will suggest reading more similar to the Greek text of the LXX.

Critical edition and philological analysis of the selected fragment will be carried out according to the order adopted in the study of the earlier chapters of the Book of Isaiah. Therefore, it will include: 1) a general description of the folios of manuscript sa 52 containing the text of Isa 49–50; 2) a list of manuscripts including fragments of Isa 49–50; 3) a presentation of the Coptic text based on manuscript sa 52, taking into account other available witnesses; 4) an English translation; 5) a list of differences found between the Greek text of the LXX and its Coptic translation; 6) an analysis of more challenging philological phenomena observed in the Coptic fragment of Isa 49–50.

1. General Information about Manuscript sa 52

In manuscript sa 52, chapter 49 of the Book of Isaiah begins on page 100 (f. 49^v, Copt. $\overline{\text{PB}}$), in line 21 of the right column. In turn, chapter 50 ends on page 105 (f. 52^r, Copt. $\overline{\text{PZ}}$), in line 23 of the right column. Accordingly, chapters 49–50, the study of which constitutes the subject matter of this article, occupy nine columns of text in manuscript sa 52.

The material used to write codex sa 52 is not of the best quality. Folio number 51 (Copt. p. $\overline{\text{PE}}$ and $\overline{\text{PS}}$) features two perforations. One of them, with a diameter of approx. 1.5 cm, is located at the bottom of the column and affects the text of two (Copt. p. $\overline{\text{PE}}$), or even three (Copt. p. $\overline{\text{PS}}$) lines. The second perforation is roughly 1 cm in

⁶ The beginning of Isa 49:1 is available at: http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvoRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hk73AQvDM_XL8 [accessed: 26.02.2022]. A certain degree of caution must be exercised with regard to the transcription of the manuscript provided in electronic form, as mistakes are sometimes made. For example, in Isa 49:9, it is possible to come across the transcription $\overline{\text{PEYMA MOONE}}$ instead of $\overline{\text{NEYMA MOONE}}$. The change may have been made under the influence of manuscript sa 48, which reads $\overline{\text{PEYMA M̄MOONE}}$ (see http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvoRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hk73AQvDM_XL8 [accessed: 8.05.2022]).

size and located in the lower part of the folio, on its outer side. Since the opening is under the column, it does not affect the text.

Although manuscript sa 52 was not written very neatly, it has been preserved in excellent condition, which is why it is not difficult to read the text of Isa 49–50. There is not a single place in the fragment of Deutero-Isaiah under study where the writing is illegible. This clearly demonstrates the great significance of manuscript sa 52, which has yet to have its own edition.

The author of manuscript sa 52 writes the text in two columns on each page. However, the aesthetic qualities of the work are disregarded. The columns contain a varying number of text lines. The largest number (36 lines) is found in the right column on p. 102 (f. 50^v, Copt. $\overline{\text{P}\Delta}$). The fewest lines (33) can be seen in the left column on p. 101 (f. 50^r, Copt. $\overline{\text{P}\Gamma}$) and in the left column on p. 103 (f. 51^r, Copt. $\overline{\text{P}\epsilon}$). Most columns comprise 34 lines of text. Their number is also linked to the size of the letters. It is possible to distinguish a clear difference between, for example, line 10 of the left column on p. 101, where the letters are large and there are only 13 of them, and line 15 of the right column on p. 103, where the letters are very small and there are as many as 17 of them. Each line also has a different length, which is most evident on the right side of each column.

The author of manuscript sa 52 attempts to arrange the text into a logical order. Enlarged letters appear to the left of the columns fairly often to suggest that a new thought begins on a particular line. However, these markings are not always precisely communicated. For example, on p. 101 (f. 50^r, Copt. $\overline{\text{P}\Gamma}$), in line 26 of the left column (Isa 49:5), there is an enlarged letter T on the left side. It could indicate the beginning of a new sentence. This is not the case, though. The beginning of a new thought, which is also the beginning of verse Isa 49:6, appears in the next line. Most likely, the scribe did not keep a precise count of the number of letters left to write when he began line 26. He did not foresee that he would have to write the last word COM (“strength”) in the following line. Therefore, the enlarged letter T does not indicate the line where a new sentence begins.

A similar phenomenon can be observed in the right column on p. 104 (f. 51^v, Copt. $\overline{\text{P}\varsigma}$). An enlarged letter X appears at the beginning of line 20, while a new thought (Isa 50:8) does not start until line 21.

The reverse situation can be spotted, for example, on p. 101 (f. 50^r, Copt. $\overline{\text{P}\Gamma}$), in lines 6 and 7 of the right column (Isa 49:6). Although a new thought begins already in line 6 with the *demonstrative pronoun* $\text{T}\lambda\dot{\iota}$, an enlarged letter T (which belongs to the subsequent part of the text: $\text{TE } \Theta\epsilon \text{ } \epsilon\text{T}\epsilon\text{P}\epsilon\text{T}\text{T}\text{X}\text{O}\epsilon\dot{\iota}\text{C } \text{X}\omega \text{ MMOC}$) is found at the beginning of line 7.

These examples demonstrate that enlarged letters written to the left of the columns are merely a suggestion, indicating that a new sentence starts “somewhere nearby.” They also show that the scribe wrote in a rather careless manner. He did not take into account the proportion between the space available in a given line and the number of letters to be written.

Chapters 49 and 50 of Sahidic manuscript sa 52 undoubtedly indicate single handwriting. However, there are also places where the shape of the letters differs from the others. Some of the examples include:

- the letter **T** on p. 100 (f. 49^v, Copt. $\overline{\text{PB}}$), in line 21 of the right column, which marks the beginning of Isa 49:1, is characterised by a significantly elongated horizontal part extending over the neighbouring letters **Ω** and **M**. Similarly, in the second-to-last line of the right column on the same page, in the word **NCOTE**, the horizontal part of the letter **T** extends over the two neighbouring letters **O** and **ε**.⁷
- the letter **P** on p. 105 (f. 52^r, Copt. $\overline{\text{PZ}}$), in line 15 of the left column, is written in a way that is difficult to read. It is much narrower than in other places. The distinct shape of the adjacent letters shows that it is clearly part of the word **THPTN̄** (“all of you”).

Nomina sacra usually appear in an abbreviated form. However, they are not always written in the exact same way. The author applies different abbreviations to indicate the same *nomina sacra*. A horizontal line that characterises them is frequently written rather carelessly. The negligent writing of the *nomina sacra* can be noticed in the following cases:

- $\overline{\text{IHΛ}}$ on p. 101 (f. 50^r, Copt. $\overline{\text{PF}}$), in line 4 of the left column (Isa 49:3), is written with the definite article **Π**, above which the horizontal line is also drawn: $\overline{\text{ΠIHΛ}}$.⁸ The correct form is $\overline{\text{ΠIHΛ}}$. The sloppiness of the horizontal line can be spotted on p. 101 (f. 50^r, Copt. $\overline{\text{PF}}$), in line 21 of the left column (Isa 49:5), where the same *nomen sacrum* is written as $\overline{\text{ΠIHΛ}}$ and thus accompanied by a horizontal line over the article **Π**, but with its simultaneous absence over the last letter **λ**. Yet another way of writing can be found on p. 101 (f. 50^r, Copt. $\overline{\text{PF}}$), in line 9 of the right column (Isa 49:7), where “Israel” takes the form of $\overline{\text{ΠIHΛ}}$.
- $\overline{\text{XC}}$, as the *nomen sacrum* of the noun **ΧΟΕΙC** (“Lord”), on p. 101 (f. 50^r, Copt. $\overline{\text{PF}}$) in line 16 of the left column (Isa 49:5) was written as $\overline{\text{XOEC}}$.⁹ P. 102 (f. 50^v, Copt. $\overline{\text{PΔ}}$) features the same noun in full form **ΧΟΕΙC** in line 3 of the right column (Isa 49:14). Therefore, the scribe was not consistent in writing the *nomina sacra* uniformly.

In several places, the letter **N**, which occurs at the end of a line, has been written as a horizontal line in superscript. This way of writing can be found on p. 104 (f. 51^v, Copt. $\overline{\text{PΣ}}$), in line 8 of the right column.

The ending of line 7 on p. 104 (f. 51^v, Copt. $\overline{\text{PΣ}}$) may prove to be somewhat problematic. It involves the letter **λ**, which undoubtedly constitutes part of negation **λN**. However, the consonant **N** is written neither as a letter nor a horizontal line. That is why in this edition, the negation takes the form of **λ<N>**.¹⁰

7 See also the last line of the left column on p. 103 (f. 51^r, Copt. $\overline{\text{PE}}$) in the word **NOYEPHTE** (“your feet”), or line 7 of the right column on p. 104 (f. 51^v, Copt. $\overline{\text{PΣ}}$) in the word **CΩTM**.

8 An identical entry appears on p. 101 (f. 50^r, Copt. $\overline{\text{PF}}$) at the beginning of the right column.

9 A similar form of this word – **ΧΟEC** – is recorded in the text of Proto-Isaiah in Isa 25:1.

10 The electronic edition of DECOR states that the consonant **N** is “supralinear” (see http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvoRaXyDc0EgFJU6uZ9d-FQ5ynkvee0FXCgEV2hK73AQvDM_-XL8 [accessed: 10.02.2022]). However, it is difficult to spot traces of the horizontal line in manuscript sa 52. This is even more surprising considering that in the next line of the text, the “supralinear **N**” is very evident.

The largest omission of text can be observed in chapter 49 on p. 103 of the manuscript (f. 51^r, Copt. $\overline{\text{PE}}$), in line 6 of the right column. The Coptic scribe left out the fragment: $\text{ΑΙΧΜΑΛΩΤΙΖΕ } \overline{\text{ΖΗ}} \text{ ΟΥΧΙ ΝΘΟΝ} \overline{\text{C}} \text{ ΚΝΑΟΥΧΑΙ}$ from the second part of verse 24, as well as: $\text{ΤΑΙ ΤΕ ΘΕ ΕΝΤΑΠΧΟΕΙC } \text{ΧΟOC } \text{ΧΕ ΕΡΨΑΝΟΥΑ}$, which belongs to the initial part of verse 25. By far, this is the largest text omission in manuscript sa 52. After writing the form ΕΡΨΑΝΟΥΑ from verse 24, the scribe immediately “jumped” to the same form in the subsequent verse. The error resulted from the occurrence of very similar wording in both verses: $\text{ΕΡΨΑΝΟΥΑ } \text{ΑΙΧΜΑΛΩΤΙΖΕ}$ in verse 24 and $\text{ΕΡΨΑΝΟΥΑ } \text{ΑΙΧΜΑΛΩΤΕΥΕ}$ in the following one. It is referred to as *parablepsis*. The reconstruction of the whole transcript of Isa 49:24–25 is possible thanks to manuscript sa 48.

Although manuscript sa 52 has preserved the Coptic text in excellent condition and the latter is not very difficult to read, traces of corrections can be found in several places in the two chapters under study. Corrections in the form of erasure of the original text and addition of new letters are visible on p. 100 (f. 49^v, Copt. $\overline{\text{PB}}$), in line 29 of the right column (Isa 49:2) – in the words $\overline{\text{ΝΡΩΙ}} \text{ ΝΘΕ}$ (“my mouth like”) the letters $\omega \text{ } \dot{\iota} \text{ } \text{N}$ are slightly enlarged. Traces of older ink can be seen between them. Furthermore, a fairly large space appears on both sides of the letter N . The right side of the letter ω and the whole letter $\dot{\iota}$ are also less visible than others. However, their shape suggests that they were written by the same scribe who produced the entire manuscript. Most likely, he made the correction immediately after noticing the error.

Text correction also consists in adding missing letters. They are inserted above the text line. Such a phenomenon occurs on p. 103 (f. 51^r, Copt. $\overline{\text{PE}}$), in line 25 of the left column (Isa 49:22). The original misspelling of $\overline{\text{ΖΙΝΕΥΝΑ}} \overline{\text{ΖΒ}}$ has been supplemented by the letters ΧΝ , added above the letters IN to form $\overline{\text{ΖΙΧΝ}} \text{ ΝΕΥΝΑ} \overline{\text{ΖΒ}}$ (“on their shoulders”). In this study, it is possible to encounter the form $\overline{\text{ΖΙ}} \backslash \text{ΧΝ} / \text{ ΝΕΥΝΑ} \overline{\text{ΖΒ}}$, indicating that the letters ΧΝ are located above the line of text of manuscript sa 52.

In the text of Isa 49–50, the phenomenon of dittography appears several times:

- on p. 101 (f. 50^r, Copt. $\overline{\text{PF}}$), in line 24 of the left column (Isa 49:5), in the expression $\overline{\text{ΜΠΕΜΤΟ}} \text{ ΕΒΟΛ } \overline{\text{ΜΠΧΟΕΙC}}$ (“before the Lord”), the letters $\overline{\text{ΜΠΕ}}$ are written twice. In this paper, in the section containing the Coptic text, this mistake takes the form of $\overline{\text{ΜΠΕ}} \{ \overline{\text{ΜΠΕ}} \} \overline{\text{ΜΤΟ}}$.¹¹
- on p. 101 (f. 50^r, Copt. $\overline{\text{PF}}$), in the second-to-last line of the right column appears the text $\overline{\text{ΝΝΕΤΖΗ}} \text{ } \overline{\text{ΝΜΜΡΡΕ}}$ (“to those who are in bonds”), which should be spelt as $\overline{\text{ΝΝΕΤΖΗ}} \text{ } \overline{\text{ΜΜΡΡΕ}}$. The correct version, without the doubled N , can be found in manuscript sa 48.
- on p. 102 (f. 50^v, Copt. $\overline{\text{PA}}$) in lines 24 and 25 of the left column, there is the phrase $\overline{\text{ΝΝΜΠΕΡCOC}}$, in which the letter $\overline{\text{N}}$ is doubled. In this edition, the dittography has been marked as $\overline{\text{N}} \{ \overline{\text{N}} \} \overline{\text{ΜΠΕΡCOC}}$.

11 In the digital edition of the text (DECOT), the above dittography was not acknowledged (see http://cop-tot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvRaX-yDe0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvDM_XL8 [accessed 8.02.2022]).

- on p. 102 (f. 50^v, Copt. $\overline{\text{P}}\overline{\Delta}$), in line 29 of the left column, the word $\text{NOY}\overline{\text{OY}}\text{NOY}$ (“of joy”) should be written as NOYNOY , which is exactly how it appears in manuscript sa 48. There is no need to double the letters OY .
- on p. 104 (f. 51^v, Copt. $\overline{\text{P}}\overline{\Sigma}$), in line 13 of the right column, it is possible to find the words: $\text{ΠΩΙΠΕ } \overline{\text{N}}\overline{\text{N}}\overline{\text{M}}\overline{\text{P}}\overline{\Lambda}\overline{\text{T}}\overline{\text{C}}\overline{\text{E}}$ (“the shame of spittings”), which are supposed to take the form of $\text{ΠΩΙΠΕ } \overline{\text{N}}\overline{\text{M}}\overline{\text{P}}\overline{\Lambda}\overline{\text{T}}\overline{\text{C}}\overline{\text{E}}$.

P. 102 (f. 50^v, Copt. $\overline{\text{P}}\overline{\Delta}$), in the second-to-last line of the left column, contains the incorrect form $\text{Λ}\overline{\text{C}}\overline{\text{P}}\overline{\Lambda}\overline{\text{P}}\overline{\Lambda}\overline{\text{P}}\overline{\Lambda}\overline{\text{L}}\overline{\text{E}}\overline{\text{I}}$. It features a Coptic transcription of the Greek verb παρακαλέω and should be written as $\text{Λ}\overline{\text{C}}\overline{\text{P}}\overline{\Lambda}\overline{\text{P}}\overline{\Lambda}\overline{\text{K}}\overline{\Lambda}\overline{\text{L}}\overline{\text{E}}\overline{\text{I}}$ (“he has comforted”), which is precisely how it appears in manuscript sa 48. The misspelling resulted from the duplication of the letters $\overline{\text{P}}\overline{\Lambda}$.¹²

Despite the indicated imperfections, manuscript sa 52 contains a very well-preserved text of the Book of Isaiah.

2. List of Manuscripts Containing the Text of Isa 49–50 in the Sahidic Dialect of the Coptic Language

Fragments of chapters 49–50 of the Book of Isaiah can be found in several other Coptic manuscripts. With regard to the names of the manuscripts, precedence will be given to the designations used in Schüssler’s study.¹³ References to electronic collections will be provided where possible. Some verses of Isa 49–50 can be found in the following manuscripts:

Sa 48: a papyrus codex kept in the Bibliotheca Bodmeriana in Cologne, in the Canton of Geneva, identified as Papyrus Bodmer XXIII. It belongs to a large collection of manuscripts found in the Egyptian village of Dishna, near the famous city of Nag Hammadi.¹⁴ It constitutes the final part of a three-volume papyrus codex. It consists of 82 pages with relatively small dimensions of 21 x 13.5 cm. Each page contains one column of text. The code has been preserved in fairly good condition.¹⁵ It contains the text of **Isa 47:1–51:17** and **Isa 52:4–66:24**, which makes it a particularly valuable witness in

¹² The error was not noted in the digital edition (DECOT). The correct form – $\text{Λ}\overline{\text{C}}\overline{\text{P}}\overline{\Lambda}\overline{\text{P}}\overline{\Lambda}\overline{\text{K}}\overline{\Lambda}\overline{\text{L}}\overline{\text{E}}\overline{\text{I}}$ – was immediately added (see http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvoRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvDM_-XL8 [accessed: 9.02.2022]).

¹³ K. Schüssler, *Das sahidische Alte und Neue Testament* (Biblia Coptica 1/2–4, 2/2; Wiesbaden: Harrasowitz 1995–2012).

¹⁴ The story of the discovery of manuscripts referred to as “Dishna Papers” in: J.M. Robinson, “The Manuscript’s History and Codicology,” *The Crosby-Schoyen Codex MS 193 in the Schoyen Collection* (ed. J.E. Goehring) (CSCO 521; Louvain: Peeters 1990) XIX–XLVII. The manuscript containing the text of Isa 47:1–66:24 is listed here under number 14 on p. XXIX. A more contemporary presentation of “Dishna Papers” is developed in: J.-L. Fournet, “Anatomie d’une bibliothèque de l’Antiquité tardive: l’inventaire, le faciès et la provenance de la ‘Bibliothèque Bodmer,’” *Adamantius* 21 (2015) 8–40.

¹⁵ The facsimile of the codex in an electronic form is available at: <https://bodmerlab.unige.ch/fr/constellations/papyri/barcode/1072205362> [accessed: 3.05.2021]. The fragment of Isa 49–50, which is relevant to this

the study of Isa 49–50. The only missing pages, numbered $\overline{\text{K}\lambda}$ and $\overline{\text{K}\text{B}}$ (21 and 22), contain Isa 51:18–52:4. The manuscript is included in Peter Nagel's list.¹⁶

Based on its external appearance, palaeographical analysis and linguistic features, the manuscript can be dated back to the 4th century,¹⁷ or more precisely to the years 375–450.¹⁸ 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.¹⁹ The manuscript was edited by Rodolphe Kasser in 1965.²⁰ In the electronic database, Papyrus Bodmer XXIII has been marked as **CLM 40**²¹ and **LDAB 108542**.²²

Sa 105^L:5: a parchment lectionary, from which only 11 pages containing various biblical texts from both the Old and New Testaments have survived to our times. Three folios are kept in the National Library of France in Paris, two in Vienna and six in Rome, in the Vatican Library. The fragments located in the Vatican Library have been marked as **Rom, BV, Borgia copto 109, cass. XXIII, fasc. 94**. Some of them (**ff. 3–6**) contain passages from the four Gospels (Matt 27:23–26; Mark 15:6–15; Luke 23:13–25; John 19:1–16), as well as verses relevant to this study – **Isa 50:2b–11a**. The fragment from the Book of Isaiah can be found on pages marked with the Coptic numbers $\overline{\text{P}\lambda\Gamma}$ and $\overline{\text{P}\lambda\Delta}$ (133 and 134). It is estimated that the manuscript dates back to between the 10th²³ and 12th centuries.²⁴ The manuscript is included in Arthur Vaschalde's list as part of the *Collection Borgiana*,²⁵ with reference to Georg Zoega's catalogue (Z. 94).²⁶

study, begins at <https://bodmerlab.unige.ch/fr/constellations/papyri/mirador/1072205362?page=025> [accessed: 3.05.2021].

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

17 Schüssler, *Sa 21–48*, 106. The same date appears on the website: <https://bodmerlab.unige.ch/fr/constellations/papyri/barcode/1072205362> [accessed: 3.05.2021], where it says: "It is one of the few codices of the 'Bodmer Papyri' that can be dated with confidence thanks to information gathered from the documents extracted from the front of its leather cover (economic information places the documents in the early fourth century; the cover must have been constructed at some point after that)."

18 See <https://atlas.paths-erc.eu/manuscripts/40> [accessed: 3.05.2021].

19 More information in: K. Schüssler, *Das sabidische Alte und Neue Testament: sa 1–20* (Biblia Coptica 1/1; Wiesbaden: Harrassowitz 1995) 106; R. Kasser, *Papyrus Bodmer XXIII. Esäie XLVII,1–LXVI,24* (Cologne – Genève: Bibliotheca Bodmeriana 1965) 7–33.

20 Kasser, *Papyrus Bodmer XXIII*.

21 See <https://atlas.paths-erc.eu/manuscripts/40> [accessed: 3.05.2021].

22 See <https://www.trismegistos.org/tm/index.php?searchterm=LDAB%20108542> [accessed: 3.05.2021].

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

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

25 A. Vaschalde, "Ce qui a été publié des versions coptes de la Bible," *RB* 29 (1920) 247.

26 See G. Zoega, *Catalogus codicum copticorum manu scriptorum qui in museo Borgiano velitris adservantur* (Roma: Typis Sacrae Congregationis de Propaganda Fide 1810) 188.

The edition of verses 2–3 and 10–11 was produced by Émile Amélineau.²⁷ The entire text of Isa 50:2–11 appears in the edition by Augustinus Ciasca,²⁸ who also briefly characterised the manuscript, assigning it number XCIV.²⁹ Furthermore, Ciasca's description indicates that the aforementioned passage from the Book of Isaiah is preceded by the words: $\chi\pi\tau\sigma\ \bar{m}\pi\iota\zeta\sigma\sigma\upsilon\ \bar{n}\sigma\upsilon\omega\tau$.³⁰ They can be interpreted as a short liturgical commentary – “the sixth hour of the day.”³¹

Sa 108^L: this manuscript is a bilingual (Coptic-Arabic) lectionary consisting of 189 pages and containing the readings for the Holy Week. It comes from the White Monastery in Sohag. Currently, it is kept in the Vatican Library. It is dominated by the Coptic text. The Arabic fragments are merely its translation, not always faithful.³² The readings consist of texts from both the Old and New Testaments. A fair number of passages come specifically from the Book of Isaiah.³³ 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 50:4–9**, written on pages 145^v–146^r, was read on Friday, during the third canonical hour of the day.³⁴

Since it is a paper code, the date of its creation falls into a later time frame, which scholars place between the 12th and 14th centuries.³⁵ The text of Isa 50:4–9 was not combined

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- 27 É. Amélineau, “Fragments de la version thébaine de l'Écriture (Ancien Testament),” *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes* 9 (1887) 125.
- 28 A. Ciasca, *Sacrorum Bibliorum fragmenta copto-sabidica Musei Borgiani iussu et sumptibus S. Congregationis de Propaganda Fide studio P. Augustini Ciasca ordinis Eremitarum S. Agostini edita* (Roma: Typis S. Congregationis de Propaganda Fide 1889) II, 240–241.
- 29 Ciasca, *Sacrorum Bibliorum fragmenta*, II, XXXIX. More information on manuscript sa 105^L in: K. Schüssler, *Das sabidische Alte und Neue Testament: sa 93–120* (Biblia Coptica 1/4; Wiesbaden: Harrassowitz 2000) 41–46.
- 30 Ciasca, *Sacrorum Bibliorum fragmenta*, II, XXXIX.
- 31 The Coptic words are also quoted in the study by Zoega (*Catalogus*, 188), who translated them into Latin: “Hora sexta ejusdem diei.” In turn, Schüssler (*Sa 93–120*, 44) uses the following German translation: “6. Stunde desselben Tages.”
- 32 A detailed description of the lectionary can be found in: A. Ciasca, *Sacrorum Bibliorum fragmenta copto-sabidica 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) I, XXVI–XXVII (manuscript presented with number IC); Horner, *The Coptic Version of the New Testament*, 360, 383 (on the list of manuscripts, page 360, the lectionary is marked as *m*¹, while in the description of manuscripts, page 383, as *Vatican 99*); H. Hyvernat, “Étude sur les versions coptes de la Bible. II. – Ce qui nous est parvenu des versions égyptiennes,” *RB* 5 (1896) 548–549 (as *M. Borg. Cod. Sab. 99. C. A. – Bombycin*); A. Rahlfs, *Die alttestamentlichen Lektionen der griechischen Kirche* (MSU 5; Berlin: Weidmannsche Buchhandlung 1915) 69; F.J. Schmitz – G. Mink, *Liste der Koptischen Handschriften des Neuen Testaments. I. Die sabidischen Handschriften der Evangelien* (ANTF 15; Berlin – New York: De Gruyter 1991) 2/2, 1084–1086 (as *sa 16¹*); Schüssler, *Sa 93–120*, 49–69; Zoega, *Catalogus*, 189–192, 196–203 (similarly to Ciasca's edition, the manuscript is presented with number 99, written as XCIX and IC; page 189 contains an error: instead of CXIX, there should be XCIX).
- 33 A detailed list of verses from the Book of Isaiah is provided in: Schüssler, *Sa 93–120*, 50–51.
- 34 On page 142^r, this hour was marked as $\tau\chi\pi\bar{\Gamma}\ \bar{m}\pi\epsilon\zeta\sigma\sigma\upsilon\ \bar{n}\tau\sigma\sigma\ \bar{m}\pi\alpha\rho\alpha\kappa\eta\upsilon\epsilon$ (see Schüssler, *Sa 93–120*, 58).
- 35 Hyvernat (“Étude II,” 548–549) argues in favour of the earliest date, falling around the 12th/13th century. Horner estimates that the lectionary was created “not earlier than XIII [century]” (Horner, *Coptic Version of*

into a separate edition. References to the said text are, however, found in the critical apparatus of Ciasca, where the manuscript is marked as IC.³⁶ As the manuscript cannot be accessed directly, the following tables are based on the information provided by Schüssler³⁷ and treat the verses of Isa 50:4–9 as complete.

Sa 230.1: the manuscript is a parchment palimpsest on which the earlier text was written in Greek (fragments of the four Gospels) and Latin.³⁸ The full catalogue name of the manuscript is **London, BL, Or. 4717 (5)**. It was found in Egypt, in the area of Fayyûm. It measures approximately 28 x 25 cm. Most likely, it was written in the 6th century and served as a lectionary.³⁹ Some believe that it was written as early as the 4th century.⁴⁰ The later Coptic text, which has been preserved to this day, consists of extracts from the Book of Isaiah (selected pericopes from chapter 50 to the end of the book) and the Book of Hosea (extracts from chapters 1 to 5). Each page contains Coptic verses arranged into two columns. Each column consists of approximately 30 lines of text. It is estimated that the Coptic text dates back to the 7th century.⁴¹ Even small photos of the manuscript, available on the DECOT website, reveal that most of the preserved pages have been extremely damaged.⁴²

The text relevant to this study consists of just one verse – **Isa 50:11** – located on the same page as Isa 51:1–15. Its *recto* side features verses Isa 50:11 and 51:1–7, while its *verso* side contains the text of Isa 51:7–15.⁴³ The manuscript is included in Vaschalde's list and registered as **BMC 48**.⁴⁴ Moreover, it can be found in the electronic database under numbers **CLM 1384**⁴⁵ and **TM 108187**.⁴⁶ On the website of the Digital Edition of the Coptic Old Testament, it was assigned number **sa 2154**.⁴⁷ The edition of manuscript sa 230.1 was prepared by Joel Schleifer.⁴⁸

the New Testament, 383); Giuseppe Balestri moves this date to the 13th or 14th century (P.J. Balestri, *Sacrorum Bibliorum Fragmenta Copto-Sahidica Musei Borgiani*. III. *Novum Testamentum* [Roma: Typographia Polyglotta S. C. de Propaganda Fide 1904] LXI); Ciasca (*Sacrorum Bibliorum fragmenta*, I, XXVII) opts for the late 14th century; Rahlfs (*Die alttestamentlichen Lektionen*, 163) speaks of ca. 1400.

36 Ciasca, *Sacrorum Bibliorum fragmenta*, II, 240–241.

37 Schüssler, *Sa 93–120*, 51.

38 There are no indications as to which texts were written in Latin. Crum (*Catalogue of the Coptic Manuscripts in the British Museum* [London: British Museum 1905] 14) provides only laconic information: “the Latin texts are likewise ecclesiastical.”

39 According to Crum, based on the opinion of Maude Thompson (see Crum, *Catalogue*, 14).

40 See W. Grossouw, *The Coptic Versions of the Minor Prophets. A Contribution to the Study of the Septuagint* (MBE 3; Roma: Pontifical Biblical Institute 1938) 6.

41 K. Schüssler, *Das sahidische Alte und Neue Testament: sa 185–260* (Biblia Coptica 2/2; Wiesbaden: Harrassowitz 2015) 111.

42 See <http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622154> [accessed: 24.08.2021].

43 Schüssler, *Sa 185–260*, 112.

44 Vaschalde, “Ce qui a été publié” (1920) 249.

45 See <https://atlas.paths-erc.eu/manuscripts/1384> [accessed: 24.08.2021].

46 See <https://www.trismegistos.org/text/108187> [accessed: 24.08.2021].

47 See <http://coptot.manuscriptroom.com/manuscript-catalog/?gaNum=sa%202154> [accessed: 24.08.2021].

48 J. Schleifer, *Sahidische Bibel-Fragmente aus dem British Museum zu London* (Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien. Philosophisch-historische Klasse 162/6; Wien: Hölder 1909) 15–16. Verse Isa 50:11 can be found on p. 15. For more information on manuscript sa 230, see: S. Ammirati,

Sa 211^L: a paper lectionary containing readings for the following days of the Holy Week, obtained from the White Monastery in Sohag. The catalogue name of the manuscript is **Oxford, BL, Cod. XX (Huntington no. 5)**. Originally, the manuscript consisted of more than 318 pages and contained selected biblical pericopes from both the Old and New Testaments. Considering its material, it is possible to conclude that it was created quite late. Its probable origin is dated back to the 12th/13th century.⁴⁹

In Vaschalde's list, the manuscript is listed under the name **Bodl. (Hunt. 5)**.⁵⁰ This is also where Adolf Erman's edition of passages from the Old Testament is found.⁵¹ The published verses were first studied in England in 1848 by Moritz Schwartz. Since this edition appeared only as a manuscript, Erman decided to publish the printed form in 1880. In a brief introduction, he praises M. Schwartz for his extraordinary accuracy in transcribing the Coptic text. Furthermore, he draws attention to a fairly high degree of freedom in the division of Coptic words. However, according to Erman, this freedom does not compromise the understanding of the published texts.⁵² It is worth noting that the fragments published by Erman are not entirely in line with the content of sa 211^L provided by Schüssler. For example, Erman publishes such passages as Exod 16:6–19; 1 Sam 28:16–30; 2 Sam 17:19–29;⁵³ Jer 32:42–36:7. Schüssler's study shows that these fragments are not part of manuscript sa 211^L.⁵⁴

The released verses belong to different books of the Old Testament and come from four manuscripts, which Erman refers to by the letters: A, B, C and D.⁵⁵ The text of Isa 50:4–9 (or more precisely, **Isa 50:4–5a, 7, 8–9a**), which is relevant in this study, stems from manuscript D. Its full name, given by Erman, is Codex Biblioth. Bodleianae Coptico-Sahidicus bombycinus in folio (Hunt. 5). It includes eight fragments from the Old Testament, read

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

49 See Schüssler, *Sa 185–260*, 64.

50 Vaschalde, “Ce qui a été publié” (1920) 249. “Hunt.” is a reference to a collector named Huntington (see Schüssler, *Sa 185–260*, 60).

51 A. Erman, “Bruchstücke der oberägyptischen Uebersetzung des alten Testaments,” *Nachrichten von der königl. Gesellschaft der Wissenschaften und der G. A. Universität zu Göttingen* 12 (1880) 401–440. Erman's edition can be accessed at: <https://archive.org/details/bruchstckederob00ermagoog/page/n13/mode/2up?ref=ol&view=theater> [accessed: 3.09.2021].

52 Erman, “Bruchstücke,” 1.

53 1 Sam and 2 Sam are designated as “Regn. I” and “Regn. II” (Erman, “Bruchstücke,” 2).

54 Schüssler, *Sa 185–260*, 60–61.

55 Erman, “Bruchstücke,” 2–4.

during the Holy Week liturgy.⁵⁶ It also contains the following pericopes from the Book of Isaiah: Isa 1:2–9; 3:9–15; 12:2–6; 13:2–10; 28:6–15; 50:4–9; 53:7–12 and 63:1–7.

At the moment, manuscript sa 211^L is not listed in any of the electronic databases listing Coptic manuscripts. References to Bodl. (Hunt. 5) are included in Ciasca's critical apparatus, where it appears in Isa 50:4 as "D. edit ab Erman" and later as "D."⁵⁷ This paper will take into account Erman's edition. A detailed reading of the aforementioned work shows that verses Isa 50:4–9 are not complete.

P. Mon. Epiph. 27: unfortunately, little information is available on this manuscript. The only information available is that it is an ostrakon, found in the Monastery of Epiphanius in Thebes.⁵⁸ Currently, it is stored in the Metropolitan Museum of Art in New York under reference number **MMA 12. 180. 216 (Ostr.): sa^{exc}**. It contains selected verses from the Book of Isaiah, including: Isa 40:1–2; 50:4–5a; 57:1.13–14; 59:21; 62:10; 64:4–5. The most relevant verses for this article are, of course, **Isa 50:4–5a**. A very brief description of the ostrakon was provided by Walter E. Crum.⁵⁹ This is also where the edition of the text appears.⁶⁰ Information about the manuscript can be found in Nagel's list.⁶¹ In the electronic database, the ostrakon has been catalogued as CLM 1601,⁶² LDAB 112535 and TM 112535.⁶³ The probable origin of the text is estimated to fall between the 6th and 7th centuries.⁶⁴

BMC 954: a parchment manuscript, assigned number 8 by Crum.⁶⁵ In the British Library, its catalogue name is Or. 3579A(7). Formerly, it was recorded as Or. 4714. The manuscript currently consists of two folios. Each page, measuring approximately 17 x 14 cm, is

56 The German term "Osterwoche" is not very precise here. In fact, it can refer to both the Holy Week (more commonly referred to as "Karwoche") and the week after Resurrection Sunday. The manuscript fragment contains "lessons by our Father John Chrysostom" (Copt. ΟΥΚΑΘΗΓΗΣΙΣ ΜΠΕΝΕΙΩΤ ΑΠΑ ΙΩ2ΑΝ-ΝΗΣ ΠΕΧΡΗCΟCΤΟΜΟC), which start with the words **ΞΠ ΦΟΜΤΕ ΜΠΕ20ΟΥ ΝΤΠΑΡΑΚΚΕΥΗ ΜΠΠΑCΧΑ ΕΤΟΥΑΑΒ**. They can be translated as "the third hour of the day of preparation of the Holy Passover," which would indicate the Holy Week rather than the first week after Easter (see Erman, "Bruchstücke," 4). This interpretation is further supported by Schüssler's edition (*Sa 185–260*, 60), which explicitly refers to the lectionary as "Lektionarhandschrift für die Karwoche."

57 A comparison of Ciasca's critical apparatus with Erman's edition demonstrates that Ciasca's study failed to address all differences (Ciasca, *Sacrorum Bibliorum fragmenta*, II, 240–241).

58 Description of the Monastery of Epiphanius as well as characteristics of lives and writing activities of monks can be found in: W.E. Crum – H.E. Winlock, *The Monastery of Epiphanius at Thebes. I. The Archaeological Material by H.E. Winlock. The Literary Material by W.E. Crum* (New York: The Metropolitan Museum of Art 1926).

59 W.E. Crum – H.G. Evelyn White, *The Monastery of Epiphanius at Thebes. II. Coptic Ostraca and Papyri Edited with Translations and Commentaries by W.E. Crum. Greek Ostraca and Papyri Edited with Translations and Commentaries by H.G. Evelyn White* (New York: The Metropolitan Museum of Art 1926) 158. Electronic access: <https://libmma.contentdm.oclc.org/digital/collection/p15324coll10/id/166336> [accessed: 4.09.2021].

60 Crum, *The Monastery*, II, 6–7. Electronic access: <https://libmma.contentdm.oclc.org/digital/collection/p15324coll10/id/166184> [accessed: 4.09.2021].

61 Nagel, "Editionen koptischer Bibeltex-te," 60.

62 See <https://atlas.paths-erc.eu/manuscripts/1601> [accessed: 4.09.2021].

63 LDAB and TM numbering: <https://www.trismegistos.org/text/112535> [accessed: 4.09.2021].

64 See <http://papyri.info/dclp/112535#> [accessed: 4.09.2021].

65 Crum, *Catalogue*, 3.

written in a single-column format and contains roughly 17 lines of text. The handwriting is described as sloppy. The work lacks decoration. The date of its creation is unknown. Its place of origin may be Aḥmīm.⁶⁶ The manuscript was used as a lectionary. The fragments preserved to the present day include verses from the Books of Numbers, Isaiah, Micah, Proverbs, 2 Samuel, 2 Kings and Habakkuk. Editions of individual passages were prepared by Amélineau, Ciasca, Gaston Maspero, Bsciai, Eric O. Winstedt and Schleifer.⁶⁷ The relevant verses – Isa 49:5–7a – have been published by Schleifer.⁶⁸

The manuscript is not included in Schüssler's *Biblia Coptica*. It also does not appear in the currently developed electronic catalogues.⁶⁹ However, it can be found on Vaschalde's list, where it has been designated as **BMC 954**.⁷⁰ This study is based on the reference numbers from this list.

CLM 3469: this is one of three Sahidic codices discovered by Polish archaeologists in 2005. The text was found in the area of western Thebes, more specifically, in the village of Sheikh Abd el-Qurna, which is why it is often referred to as *Qurna Isaiah*.⁷¹ It is currently stored in the museum in Cairo under number 13446. The manuscript is a papyrus codex and contains the last part of the Book of Isaiah, or more precisely, chapters 47:14–66:24. The reason why the code was exposed to very high temperatures, as a result of which some of the folios have been severely damaged, is unknown. The spine of the codex and its stitching have been completely burnt, causing some of the folios to take the form of detached pages.⁷² Despite the extensive damage to the manuscript, it is possible to read parts of the text. Alin Suciū attributes the origin of the code to the late 7th or early 8th century.⁷³ Number CLM 3469 comes from a currently developed electronic database.⁷⁴ The manuscript is also referred to as **TM 111691**.⁷⁵ An electronic edition of the manuscript is available on the website of the Digital Edition of the Coptic Old Testament,⁷⁶ where *Qurna Isaiah* appears as **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.

⁶⁶ See Crum, *Catalogue*, 3.

⁶⁷ A detailed list of editions can be found in: J. Schleifer, *Sabidische Bibel-Fragmente aus dem British Museum zu London* (Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien. Philosophisch-historische Klasse 164/6; Wien: Holder 1911) 24.

⁶⁸ Schleifer, *Sabidische Bibel-Fragmente* (1911) 33.

⁶⁹ It is not included, for example, at: <http://coptot.manuscriptroom.com/manuscript-catalog> [accessed: 23.09.2021].

⁷⁰ Vaschalde, "Ce qui a été publié" (1920) 249.

⁷¹ 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, "Scoper-ta di tre codici in un eremo a Sheikh el-Gurna (TT 1151–1152): il contesto archeologico," *Adamantius* 24 (2018) 118–132.

⁷² See A. Suciū, "The Sahidic Tripartite Isaiah: Origins and Transmission within the Coptic Manuscript Culture," *APF* 66/2 (2020) 381–382.

⁷³ Suciū, "The Sahidic Tripartite Isaiah," 383.

⁷⁴ See <https://atlas.paths-erc.eu/manuscripts/3469> [accessed: 27.09.2021].

⁷⁵ See <https://www.trismegistos.org/text/111691> [accessed: 27.09.2021].

⁷⁶ See <http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622028> [accessed: 27.09.2021].

3. The Sahidic Text of Isa 49–50

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 dittography),
- > symbol indicates the lack of the given form in the manuscript whose number is provided beside it,
- ! exclamation mark in superscript suggests a more correct reading,
- (N) shows places where the letter N, occurring at the end of the line, was signalled by a line (supralinear N),
- \ / symbol indicates that the letter was later added above the line by the scribe,
- / \ symbol indicates that the letter was later added below the line by the scribe.⁷⁷

The text of Isa 49–50 in the Sahidic dialect of the Coptic language reads as follows:

Chapter 49

- v. 1 CΩTM EPOI N̄NHOC· NTETN̄T ZTHT̄N̄ N̄ZEΘNOC· CNAΩWΠE ZIT̄N̄ OYNOO NOYOEIΩ ΠEΧE ΠXOEIC· ACMOYTE EPOI M̄IPARAN X̄IN̄ EIE N̄ZHTC N̄TAMAAY·^{v.1}
- v. 2 AYΩ ACHKW N̄PWI N̄ΘE NOYCH4E ECTHM· AYΩ A42OPT Z A ΘAIBEC N̄TE4-
CIX· A4KAAT N̄ΘE NOYCWTP̄ NCOTE· AYΩ A42OBCT <Z>M̄ ΠE4 (p. 101, f. 50^v
[Copt. PF]) ZNAAY N̄KACOTE·^{v.2}
- v. 3 AYΩ ΠEΧA4 NAI XE NTOK ΠE ΠAZM̄ZAL P̄IHΛ· AYΩ TNAXĪ EOY N̄ZHTK̄·
- v. 4 AYΩ ANOK AIXOOC XE AIΩTP̄ ZICE EΠX̄IN̄XH̄ EP̄E6LO· AYΩ AĪT̄ NTA6OM
EYAAAY· ETBE PAĪ EP̄EPAZAP NTM̄ΠXOEIC· AYΩ EP̄EPAZICE M̄ΠEMTO
EBOL M̄IPANOYTE·^{v.4}
- v. 5 TENOY TAIT̄ TE ΘE ET̄EP̄EΠXOĒC XW· MMOC· ΠENTAYΠLACC E MMOK EBOL ZN
ΘE N̄ZM̄ZAL NA4· ECWOY2 EZOYN N̄IAKW̄B· AYΩ P̄IHΛ EPAT4· CENACOY2T

⁷⁷ Cf. Bąk, *Isa 46–48*, 609.

XLIX

- v. 1 EPOI^{1,2}: EPOEI sa 48 | CNAΩWΠE: CENAΩWΠE sa 48 | EIE N̄ZHTC: EEIN̄ZHTC sa 48 |
- v. 2 N̄PWI: N̄PWEI sa 48 | M̄ΠE42NAAY: 'ZM̄ ΠE42NAAY sa 48 |
- v. 4 AIXOOC: AEIXOOC sa 48 | AIΩTP̄ ZICE: AIΩET̄ ZICE sa 48 | EP̄E6LO: EP̄ETWΟΥEIT sa 48, EP̄-
E6LA CLM 3469 | AĪT̄: AEIT̄ sa 48 | NTM̄ΠXOEIC: NTN̄ΠXOEIC sa 48

- ναϣ· αγω †ναχῑ εοοϣ μπε{μπε}μτο εβολ̄ μπ̄χοε̄ις· αγω πνοϣτε ναω-
ωπε ναϊ̄ ἡ̄β̄ομ·^{v.5}
- v.6 αγω πεϣαϣ ναϊ̄ χε οϣνοσ̄ νακ̄ πε παϊ̄ ετρεϣμοϣτε εροκ̄ χε παωηρε·
εσμ̄ῑνε̄ νᾱῑ ννεφ̄γλη̄ ν̄ιακωβ· αγω εκτο̄ μπ̄χωωρε̄ εβολ̄ μπ̄η̄λ̄· εις
ζη̄ητε̄ λ̄ικαακ̄ εϣδιᾱθη̄κη̄ <Ḣ>ν̄γεν̄ο̄ς· εϣοϣοεῑν̄ ἡ̄ν̄ζε̄θ̄ο̄ς· ετρεκω-
ωπε εϣοϣᾱῑ ψᾱ αρ̄ηϣᾱ μπ̄κᾱζ·^{v.6}
- v.7 τᾱῑ τε̄ θε̄ ετερε̄π̄χο̄ε̄ις̄ χω· μμο̄ς· πε̄ντᾱχ̄νᾱζ̄μεκ̄ πνοϣτε̄ μπ̄η̄λ̄·
τ̄β̄βο̄ μπ̄ε̄τ̄ω̄ω̄ϣ̄ ν̄τε̄ϣ̄ϣ̄γ̄χη̄· πε̄τοϣ̄β̄ω̄τε̄ μμο̄ϣ̄ εβολ̄ ζ̄ῑτ̄Ḣ̄ ἡ̄ν̄ζε̄θ̄ο̄ς·
ν̄ζ̄μ̄ζ̄ᾱλ̄ ν̄νᾱρ̄χ̄ων̄· ἡ̄ρ̄ρω̄ϣ̄ ν̄ανᾱγ̄ ε̄ρο̄ϣ̄· ἡ̄τε̄νᾱρ̄χ̄ων̄ τ̄ω̄ο̄γ̄ν̄ ν̄ε̄ο̄ϣ̄ω̄τ̄
ναϣ· ε̄τ̄βε̄ π̄χο̄ε̄ις̄· χε̄ οϣ̄π̄ῑς̄το̄ς̄ πε̄ πε̄τοϣ̄ᾱᾱβ̄ μπ̄η̄λ̄· αγω̄ λ̄ῑς̄ο̄τ̄π̄κ̄·^{v.7}
- v.8 τᾱῑ τε̄ θε̄ ετερε̄π̄χο̄ε̄ις̄ πνοϣτε̄ μπ̄η̄λ̄ χω· ἡ̄μμο̄ς· χε̄ λ̄ῑσω̄τ̄Ḣ̄ ε̄ροκ̄ ζ̄Ḣ̄
οϣο̄εῑω̄ ε̄ϣω̄η̄π̄· αγω̄ λ̄ῑβ̄ο̄η̄ο̄εῑ ε̄ροκ̄ ζ̄Ḣ̄ οϣ̄ζ̄ο̄οϣ̄ νοϣ̄ᾱῑ· λ̄ῑ† μμο̄κ̄ εϣ̄δ-
ιᾱθη̄κη̄ ἡ̄ν̄ζε̄θ̄ο̄ς· ε̄σμ̄ῑνε̄ μπ̄κᾱζ· αγω̄ εκ̄λη̄ρο̄νο̄μ̄ῑν̄ ν̄τε̄κ̄λη̄ρο̄νο̄μ̄ιᾱ μπ̄-
ᾱῑε̄·^{v.8}
- v.9 εκ̄χ̄ω̄ ἡ̄μμο̄ς̄ ν̄νε̄τ̄ζ̄Ḣ̄ {Ḣ̄}Ḣ̄μ̄μ̄ρ̄ρε̄ χε̄ ᾱμη̄ῑτ̄ν̄ ε̄βολ̄· (p. 102, f. 50^v [Copt. P̄Δ]) αγω̄
νε̄τ̄ζ̄Ḣ̄ π̄κᾱκε̄ χε̄ ἀνᾱγ̄ ε̄βολ̄· αγω̄ σε̄νᾱμο̄ο̄νε̄ μμο̄οϣ̄ ζ̄ῑ νεϣ̄ζ̄ῑο̄οϣ̄ε̄
τ̄<Ḣ>ρ̄οϣ̄· αγω̄ νεϣ̄μᾱ <Ḣ>μο̄ο̄νε̄ ζ̄ῑ μᾱ μμο̄οϣ̄ε̄ ν̄ῑμ·^{v.9}
- v.10 ν̄σε̄νᾱζ̄κο̄ ἀν̄· οϣ̄δε̄ ν̄σε̄νᾱεῑβε̄ ἀν̄· οϣ̄δε̄ μπ̄κᾱγ̄ϣ̄ων̄ νᾱπᾱτᾱϣ̄ε̄
μμο̄οϣ̄ ἀν̄· οϣ̄δε̄ π̄ρη̄· ἀλλᾱ πε̄τ̄νᾱνᾱ νᾱγ̄ πε̄τ̄νᾱπᾱρᾱκᾱλεῑ μμο̄οϣ̄·
αγω̄ χ̄νᾱἡ̄τοϣ̄ ε̄βολ̄ ζ̄ῑτ̄Ḣ̄ ζ̄ε̄ν̄π̄γ̄γ̄η̄ μμο̄οϣ̄·^{v.10}
- v.11 αγω̄ †νᾱκᾱ το̄οϣ̄ ν̄ῑμ̄ ἡ̄ν̄ζ̄ῑḢ̄· αγω̄ ζ̄ῑḢ̄ μμο̄οϣ̄ε̄ ν̄ῑμ̄ μμᾱ ἡ̄μμο̄ο̄νε̄ νᾱγ̄·^{v.11}
- v.12 εις̄ ζ̄η̄η̄τε̄ νᾱῑ ν̄η̄ϣ̄ ἡ̄ποϣ̄ε̄· αγω̄ νε̄ικ̄ο̄οϣ̄ε̄ ε̄βολ̄ ζ̄μ̄ πε̄μ̄ζ̄ῑτ̄· ἡ̄Ḣ̄ ὁ̄ᾱλᾱς̄-
ϣ̄ᾱ· ζ̄ε̄ν̄κο̄οϣ̄ε̄ δε̄ ε̄βολ̄ ζ̄Ḣ̄ π̄κᾱζ̄ ἡ̄ν̄ζε̄θ̄ο̄ς·^{v.12}

v.5 ΤΕΝΟΥ: + βε BMC 954 | ΕΤΕΡΕΠΧΟΕ̄Σ: ΕΤΕΡΕΠΧΟΕΙC sa 48, ΕΤΕΠΧΟΕΙC BMC 954 | ΠΕΝ-
ΤΑΧΠΛΑCCE ΜΜΟΚ: ΠΕΝΤΑΧΠΛΑCCE ΜΜΟΙ sa 48, ΠΕΝΤΑΧΠΛΑCCA ΜΜΟΚ BMC 954, [Μ]ΜΟΙ
CLM 3469 | ΕΒΟΛ ΖΝ ΘΕ ἡ̄ν̄ζε̄θ̄ο̄ς ναϣ: ναϣ ἡ̄ν̄ζε̄θ̄ο̄ς ε̄βολ̄ ΖΝ ΘΗ BMC 954 | CENACOΟΥΖΤ
ναϣ: CENACOΟΥΖΤ ναϣ sa 48, CENACOΟΥΖΤ ναϣ ε̄ζ̄ο̄γ̄ν̄ BMC 954 | ΜΠΕ: ΜΠΕ: ΜΤΟ: ἡ̄π̄ε̄μ̄-
το sa 48, BMC 954, CLM 3469

v.6 ΠΑΩΗΡΕ: ΠΑΖ̄Μ̄Ζ̄ΑΛ sa 48 | ΝΝΕΦ̄ΓΛΗ: ΝΕΦ̄ΓΛΗ sa 48 | αγω̄²: > sa 48 | λ̄ικαακ̄: λ̄εικακ̄ sa 48 |
ν̄γεν̄ο̄ς· εϣοϣοεῑν̄ ἡ̄ν̄ζε̄θ̄ο̄ς: > BMC 954 | εϣοϣοεῑν̄: εϣοϣοεῑ sa 48 | ψᾱ αρ̄ηϣᾱ: ψαρ̄η-
ϣᾱ BMC 954

v.7 ΠΕΤΟΥΒΩΤΕ: ΠΕΤΟΥΒΩΤΕ sa 48 | ἡ̄ν̄ζε̄θ̄ο̄ς: ἡ̄ν̄ζε̄θ̄ο̄ς sa 48 | ἡ̄ρ̄ρω̄ϣ̄: ΝΕΡ[ΡΩ]Υ CLM
3469 | ΜΠ̄Η̄Λ̄²: ΜΠ̄ΙCΡΑΗΛ sa 48 | λ̄ῑς̄ο̄τ̄π̄κ̄: λ̄εῑς̄ο̄τ̄κ̄^{sic1} sa 48

v.8 ΕΤΕΡΕΠΧΟΕ̄ΙC: ΕΤΕΠΧΟ[Ε]ΙC BMC 954 | λ̄ῑς̄ω̄τ̄Ḣ̄: λ̄εῑς̄ω̄τ̄Ḣ̄ sa 48 | λ̄ῑβ̄ο̄η̄ο̄εῑ: λ̄εῑβ̄ο̄η̄ο̄εῑ sa
48 | εκ̄λη̄ρο̄νο̄μ̄ῑν̄: εκ̄λη̄ρο̄νο̄μ̄εῑ sa 48, εκ̄λη̄ρο̄νο̄μ̄ῑ CLM 3469 | ΜΠ̄ᾹῙΕ̄: ΜΠ̄ᾹΕ̄ῙΕ̄ sa 48

v.9 ἡ̄μ̄μ̄ρ̄ρε̄: ἡ̄μ̄ρ̄ρε̄ sa 48, CLM 3469 | ᾱμη̄ῑτ̄ν̄ ε̄βολ̄: ᾱμη̄εῑτ̄Ḣ̄ ε̄βολ̄ sa 48, ᾱμη̄εῑνε̄ ε̄βολ̄ CLM
3469 | ἀνᾱγ̄ ε̄βολ̄: νᾱγ̄ ε̄βολ̄ sa 48 | ζ̄ῑ νεϣ̄ζ̄ῑο̄οϣ̄ε̄: [ζ̄]Ḣ̄ [ΝΕῩΖ̄Ῑ]Ο̄Οϣ̄Ε̄ CLM 3469 | Τ<Ḣ>Ρ̄Οϣ̄:
ΤΗΡΟΥ sa 48, CLM 3469 | ΝΕϣ̄μᾱ ἡ̄μμο̄ο̄νε̄: ΠΕϣ̄μᾱ ἡ̄μμο̄ο̄νε̄ sa 48, CLM 3469

v.10 ΠΕΤΝΑΠΑΡΑΚΑΛΕΙ: Π̄ε̄τ̄νᾱπᾱρ[α]κ̄ᾱλλ̄εῑ CLM 3469 | Π̄γ̄γ̄η̄: Π̄η̄γ̄η̄ sa 48

v.11 Μμᾱ ἡ̄μμο̄ο̄νε̄: ἡ̄μ̄|ᾱ μ̄|ο̄ο̄νε̄ sa 48

v.12 ΝΗΥ: ΝΗΟΥ sa 48 | ΝΕΙΚ̄Ο̄Οϣ̄Ε̄: ΝΕ̄Ε̄ΙΚ̄Ο̄Οϣ̄Ε̄ sa 48 | ἡ̄ν̄ζε̄θ̄ο̄ς: ἡ̄ν̄ζε̄θ̄ο̄ς sa 48, [ΝΜ]Π̄ε̄ρ̄ς̄[Ο̄C]
CLM 3469

- v. 13 ΕΥΦΡΑΝΕ Μ̄ΠΗΥΕ· ΑΥΩ ΜΑΡΕΠΚΑΖ ΤΕΛΗΛ· ΜΑΡΕΝΤΟΟΥ ΩΩ ΕΒΟΛ ΝΟΥ{ΟΥ} ΝΟΥ· ΑΥΩ ḢCIBT ΝΟΥΔΙΚΑΙΟΣΥΝΗ ΧΕ ΑΠΝΟΥΤΕ ΝΑ ΜΠΕΧΛΑΟΣ· ΑΥΩ ΑΧ-ΠΑΡΑΡΑΛΕΙ^{sic1} ΝΝΕΤΘΒΒΙΗΥ ΜΠΕΧΛΑΟΣ·^{v.13}
- v. 14 ΛCΙΩΝ ΔΕ ΧΟΟΣ ΧΕ ΑΠΝΟΥΤΕ ΚΑΑΤ ḢCΩΥ· ΑΥΩ ΑΠΧΟΕΙΨ Ρ ΠΑΩΒΩ·
- v. 15 ΜΗ ΟΥḢ ΟΥΜΑΑΥ ΝΑΡ ΠΩΒΩ ΝΝΕCΩΗΡΕ ΕΤḢΝΑ ΝΝΕΧΠΟ ΝΖΗΤC· ΕΩΧΕ ΟΥḢ ΟΥCΖΙΜΕ ΟΝ ΝΑḢ ΠΩΒΩ ΜΠΑΪ· ΑΛΛΑ ΑΝΟΚ ΝΝΑḢ ΠΟΥΩΒΩ ΘΙΛΗΜ ΠΕΧΕ ΠΧΟΕΙΨ·^{v.15}
- v. 16 ΕΙC ΖΗΗΤΕ ΑΙΖΩΓΡΑΦΕΙ ΝΝΟΥCΟΒΤ ΕΖΡΑΪ ΕΧḢ ΝΑΒΙΧ· ΑΥΩ ΤΕ ΜΠΑ ΜΤΟ ΕΒΟΛ ΝΟΥΟΕΙΩ ΝΙΜ·^{v.16}
- v. 17 ΑΥΩ CΕΝΑΚΟΤΕ ΖḢ ΟΥΒΕΠΗ ΕΒΟΛ ΖΙΤḢ ΝΕΝΤΑΥΩḢΩΡΕ· ΑΥΩ ΝΕΝ-ΤΑΥΑΑΤΕ ΝΧΑΪΕ ΝΗΥ ΕΒΟΛ ΝΖΗΤΕ·^{v.17}
- v. 18 ΧΙ ΝΝΟΥΒΑΛ ΕΖΡΑΪ ΜΠΟΥΚΩΤΕ ΝΤΕΝΑΥ ΕΝΟΥΩΗΡΕ ΤΗΡΟΥ· ΕΙC ΖΗΗΤΕ ΑΥ-CΟΥΥΖΟΥ ΕΖΟΥΝ ΑΥΕΙ ΕΡΑΤΕ· ḢΟΝΖ ΑΝΟΚ ΠΕΧΕ ΠΧΟΕΙΨ· ΧΕ ΤΕΝΑΤΑΑΥ ΖΙΩΩΤΕ ΤΗΡΟΥ· ΑΥΩ ΤΕΝΑΘΟΟΛΕ ΜΜΟΥ ḢΘΕ ΝΟΥΚΟCΜΟC ḢΩΕΛΕΕΤ·^{v.18}
- v. 19 ΧΕ ΝΟΥΜΑ ΝΧΑΪΕ ΑΥΩ ΝΕΤΤΑΚΗΥ· ΜḢ ΝΕΝΤΑΥΖΕ· CΕΝΑΘΩΟΥ ΤΕΝΟΥ ΕΒΟΛ ΖḢ ΝΕΤΟΥΗΖ ḢΖΗΤΟΥ· ΑΥΩ (p. 103, f. 51^r [Copt. PḢ]) ΝΕΤΩΜḢ ΜΜΟ ΝΑΟΥΕ ΜΜΟ·^{v.19}
- v. 20 CΕΝΑΧΟΟC ΓΑΡ ΕΝΟΥΜΑΑΧΕ ΝΒΙ ΝΩΗΡΕ ḢΤΑCΟΡΜΟΥ· ΧΕ ΠΜΑ ΘΗΥ ΕΡΟΪ· ΜΑΤΑΜΙΕ ΟΥΜΑ ΝΑΪ ΧΕ ΕΙΕΟΥΩΖ·^{v.20}
- v. 21 ΑΥΩ ΤΕΝΑΧΟΟC ΖḢ ΠΟΥΖΗΤ ΧΕ ΝΙΜ ΠΕΝΤΑΧΧΠΕ ΝΑΪ ΝΑΪ· ΑΝΟΚ ΔΕ ΝΕΙΟ ΝΑΤΩΗΡΕ ΠΕ ΑΥΩ ΝΧΗΡΑ· ΝΙΜ ΔΕ ΠΕΝΤΑΧCΑΝΩ ΝΑΪ ΝΑΪ· ΑΝΟΚ ΔΕ ΑΥ-ΚΑΑΤ ΜΑΥΑΑΤ· ΝΕΡΕΝΑΪ Ḣ ΤΩΝ ΝΑΪ·^{v.21}
- v. 22 ΤΑΪ ΤΕ ΘΕ ΕΤΕΡΕΠΧΟΕΙΨ ΧΩ· ΜΜΟC· ΧΕ ΕΙC ΖΗΗΤΕ ḢΝΑΧΙ ḢΤΑΒΙΧ ΕΝ-ΖΕΘΝΟC· ΑΥΩ ḢΝΑΧΙ ΜΠΑΜΑΕΙΝ ΕΝΝΗCΟC· ḢCΕΕΙΝΕ ΝΝΟΥΩΗΡΕ ΖḢ ΚΟΥḢΤΟΥ ΑΥΩ CΕΝΑΧΙ ḢΝΟΥΩΕΕΡΕ ΖΙ\ΧΝ/ ΝΕΥΝΑΖΒ·^{v.22}

v. 13 ΩΩ ΕΒΟΛ: ΩΩ sa 48 | ΝΟΥ{ΟΥ}ΝΟΥ: ΝΟΥΝΟΥ sa 48 | ΑΧΠΑΡΑΡΑΛΕΙΝ: ἰΑΧΠΑΡΑΚΑΛΕΙ sa 48, ΑΧ[ΠΑΡ]ΑΚΑΛΕΙ CLM 3469

v. 15 ΝΝΕCΩΗΡΕ: ḢΠΕCΩΗΡΕ sa 48 | ΕΩΧΕ ΟΥḢ ΟΥCΖΙΜΕ: ΕΩΧΕ ΟΥCΖΙΜΕ sa 48 | ΑΛΛΑ: ΑΛΛΑ sa 48 | ΘΙΛΗΜ: ΘΙΕΡΟΥCΑΛΗΜ sa 48

v. 16 ΑΙΖΩΓΡΑΦΕΙ: ΔΕΙΖΩΓΡΑΦΕΙ sa 48 |

v. 17 ΝΧΑΪΕ: ḢΧΑΕΙΕ sa 48 | ΝΗΥ: ΝΗΟΥ sa 48

v. 18 ΝΝΟΥΒΑΛ: ΝΟΥΒΑΛ sa 48 | ΑΥCΟΥΥΖΟΥ: ΑΥCΟΥΥΖ sa 48 | ΑΥΕΙ: ἰΑΥΩ ΑΥΕΙ sa 48, CLM 3469 | ΝΟΥΚΟCΜΟC: ΟΥΚΟCΜΟC sa 48 | ḢΩΕΛΕΕΤ: ḢΩΕΛΕΤ sa 48

v. 19 ΝΧΑΪΕ: ḢΧΑΕΙΕ sa 48 | ΝΕΤΤΑΚΗΥ: ΝΕΤΤΑΚΗΟΥ sa 48 | ΕΒΟΛ ΖḢ ΝΕΤΟΥΗΖ: ΕΒΟΛ ḢΝΕΤΟΥ-ΗΖ sa 48

v. 20 ΝΩΗΡΕ: ḢΟΥΩΗΡΕ sa 48 | ḢΤΑCΟΡΜΟΥ: ΕΝΤΑCΟΡΜΟΥ sa 48 | ΘΗΥ: ΘΗΟΥ sa 48 | ΕΡΟΪ: ΕΡΟΕΙ sa 48 | ΕΙΕΟΥΩΖ: ΕΕΙΟΥΩΖ sa 48

v. 21 ΤΕΝΑΧΟΟC: ΤΝΑΧΟ[ΟC] CLM 3469 | ΝΕΙΟ: ΝΕΕΙΟ sa 48 | ΜΑΥΑΑΤ: +ΠΕ sa 48 | ΝΕΡΕΝΑΪ Ḣ ΤΩΝ ΝΑΪ: ḢΕΡΕΝΑΪ ΤΩΝ ΝΑΪ ΠΕ sa 48, [Ν]ΕΡΕ[Ν]ΑΪ ΔΕ ΤΩΝ [ΝΑΪ] CLM 3469

v. 22 ΚΟΥḢΤΟΥ: ΚΟΥ\ΟΝ/ΤΟΥ sa 48

- v. 23 ΝΤΕΝ̄Ρ̄Ρ̄ΩΟΥ ΩΩΠΕ ΝΕ ΝΡΕϷ2ΛΟΟΛΕ· ΑΥΩ ΝΑΡΧΩΝ ΝC2ΙΜΕ ΜΜΟΟΝΕ ΖΪ ΡΕϷ-
2ΛΟΟΛΕ· CΕΝΑΟΥΩΩΤ ΝΕ ΖΙΧ̄Μ Π2Ο ΜΠΚΑ2· ΑΥΩ CΕΝΑΛΛΩ̄2 Μ̄ΠΩΟΕΙΩ
ΝΝΟΥΕΡΗΤΕ· ΑΥΩ ΤΕΝΑΕΙΜΕ ΧΕ ΑΝΟΚ ΠΕ ΠΧΟΕΙC ΝΤΕΤ̄Μ̄ΧΪ ΩΪΠΤΕ·^{v.23}
- v. 24 ΜΗ ΟῩΝ ΟΥΑΝΑΧΪ ΩΩΛ ΕΒΟΛ ΖΪΤΟΟΤϷ ΝΟΥΓΪΓΑC· ΑΥΩ ΕΡΩΑΝΟΥΑ <ΑΙΧΜΑΛ-
ΩΤΙΖΕ Ζ̄Ν ΟΥΧΙ ΝCΟΝC ϷΝΑΟΥΧΑΪ^{v.24}
- v. 25 ΤΑΪ ΤΕ \ΘΕ/ ΕΝΤΑΠΧΟΕΙC ΧΟΟC ΧΕ ΕΡΩΑΝΟΥΑ> ΑΙΧΜΑΛΩΤΕΥΕ ΝΟΥΓΪΓΑC
ϷΝΑΧΪ ΝΖΕΝΩΩΛ· ΑΥΩ ΠΕΤΝΑΧΙ ΩΩΛ ΝΤΟΟΤϷ ΝΟΥΧΩΩΡΕ ΕΡΟϷ ϷΝΑΟΥ-
ΧΑΪ· ΑΝΟΚ ΔΕ ϷΝΑΚΡΙΝΕ ΜΠΟΥΖΑΠ· ΑΥΩ ΑΝΟΚ ϷΝΑΤΟΥΧΟ ΝΝΑΩΗΡΕ·^{v.25}
- v. 26 ΝΤΕΝΕΝΤΑΥΘΑΪΒΕ Μ̄ΜΟ ΟΥΩΜ ΝΝΕΥCΑΡ̄Ξ· ΝCΕCΩ ΜΠΕΥCΝΟϷ ΝΘΕ ΝΟΥΗΡ̄Π
ΝΒΡΡΕ· ΑΥΩ CΕΝΑϷ2Ε ΝΤΕCΑΡ̄Ξ ΝΙΜ ΑΪCΘΑΝΕ· ΧΕ ΑΝΟΚ ΠΕΤΝΟΥΖ̄Μ
Μ̄ΜΟ· ΑΥΩ ΕΤΩΩΠ ΕΡΟϷ ΝΤCΟΜ ΝΙΑΚΩΒ·^{v.26}

Chapter 50

- v. 1 ΤΑΪ ΤΕ ΘΕ ΕΤΕΡΕΠΧΟΕΙC ΧΩ· ΜΜΟC· ΑΩ ΠΕ ΠΧΩΩΜΕ ΜΠΤΟΥΕΙΟ ΝΤΕΤ-
Ν̄ΜΑΑΥ ΕΝΤΑΪΝΟΧC ΕΒΟΛ Ν̄ΖΗΤ̄Ϸ· Η Ν̄ΤΑΪϷ ΤΗΥΤ̄Ν ΕΒΟΛ ΝΝΙΜ ΝΕΥΩ· ΕΙC
ΖΗΗΤΕ ΑΪϷ ΤΗΥΤ̄Ν ΕΒΟΛ Ζ̄Ν ΝΕΤ̄ΝΝΟΒΕ· ΑΥΩ Ζ̄Ν ΝΕΤ̄ΝΑΝΟΜΪΑ ΑΙΝΟΥΧΕ
ΕΒΟΛ ΝΤΕΤ̄ΝΜΑΑΥ·^{v.1}
- v. 2 (p. 104, f. 51^v [Copt. P̄C]) ΕΤΒΕ ΟΥ ΑΪΕΙ ΑΥΩ ΝΕΜ̄Ν ΡΩΜΕ· ΑΪΜΟΥΤΕ· ΑΥΩ ΝΕΜ̄Ν
ΠΕΤCΩΤ̄Μ ΕΡΟΪ· ΜΗ Ν̄ΤΑCΙΧ CΜCΟΜ ΑΝ ΕΝΟΥΖ̄Μ· Η ΝΤΑΠΑΜΑΑΑΧΕ ΖΡΩΩ
ΕΤ̄ΜCΩΤ̄Μ· ΑΛΛΑ ΝΕΤ̄ΝΝΟΒΕ ΑΖΕΡΑΤΟΥ ΝΤΕΤ̄ΝΜΗΤΕ Μ̄Ν ΠΝΟΥΤΕ· ΑΥΩ
ΕΤΒΕ ΝΕΤ̄ΝΝΟΒΕ ΑϷΚΩΤΕ ΜΠΕϷ2Ο ΕΒΟΛ ΜΜΩΤ̄Ν ΕΤ̄ΜΝΑ ΝΗΤ̄Ν· ΜΗ ΕΤΕ Μ̄Ν
CΟΜ ΜΜΟΪ ΕΤΟΥΧΕ ΤΗΥΤ̄Ν· ΕΙC ΖΗΗΤΕ ΖΡΑΪ Ζ̄Μ ΠΑCΩΝ̄Τ ϷΝΑΡ ΘΑΛΑCΑ Ν-
ΧΑΪΕ· ΑΥΩ ϷΝΑΚΩ ΝΝΙΕΡ̄Ρ̄}ΩΟΥ Ν̄ΧΑΪΕ· ΝCΕΩΟΟΥΕ ΕΝCΙ ΝΕΥΤ̄Β̄Τ ΕΒΟΛ ΧΕ
Μ̄Ν ΜΟΥ· ΑΥΩ CΕΝΑΜΟΥ ΕΤΒΕ ΠΪΒΕ·^{v.2}
- v. 3 ΑΥΩ ϷΝΑϷ ΝΟΥΚΑΚΕ ΖΪΩΩC ΝΤΠΕ· ΑΥΩ ΤΑΚΑ ΤΕC2ΒCΩ ΝΘΕ ΝΟΥCΟΟΥΝΕ·^{v.3}
- v. 4 ΠΧΟΕΙC ΠΕΤΝΑϷ ΝΑΪ ΝΟΥΛΑC ΝCΒΩ· ΕΤΡΑΕΙΜΕ Ζ̄Μ ΠΕ<Ο>ΥΟΕΙΩ ΕΤΕΩΩΠ
ΕΤΡΑΧΕ ΟΥΩΑΧΕ· ΠΧΟΕΙC ΠΕΤΝΑΟΥΩΝ ΝΝΑΜΑΑΧΕ· ΑϷΚΩ ΝΑΙ ΕΖΤΟΟΥΕ
ΝΘΕ ΜΠΕΤϷ CΒΩ· ΑΥΩ ΑϷΟΥΩ2 ΕΡΟΪ ΝΟΥΜΑΑΧΕ ΕCΩΤ̄Μ·^{v.4}

v. 23 CΕΝΑΟΥΩΩΤ· ΝCΕΟΥΩΩΤ̄ sa 48 | ΖΙΧ̄Μ· ΕΧ̄Μ sa 48, CLM 3469 | CΕΝΑΛΛΩ̄2· CΕΝΑΛΛ\C/2 sa 48
| ΝΝΟΥΕΡΗΤΕ· ΝΝΟΥΟΥΕΡΗΤΕ CLM 3469 | Ν̄ΤΕΤ̄Μ̄ΧΪ ΩΪΠΤΕ· ΝΤΕΤ̄Μ̄ΩΠΤΕ sa 48

v. 24 Text reconstruction based on sa 48.

v. 25 Text reconstruction based on sa 48. ΝΖΕΝΩΩΛ· ΖΕΝΩΩΛ sa 48 | ΝΟΥΧΩΩΡΕ ΕΡΟϷ· ΝΟΥΧΩΩΡΕ sa 48

v. 26 ΑΝΟΚ ΠΕΤΝΟΥΖ̄Μ· ΑΝΟΚ ΠΕ ΠΕΤΝΟΥΖ̄Μ sa 48 | ΕΡΟϷ· ΕΡΟΪ sa 48

L:

v. 1 ΜΠΤΟΥΕΙΟ· Ν̄ΠΤΟΥΕΙΟ sa 48 | Ν̄ΤΑΪϷ· ΝΤΑΕΙϷ sa 48

v. 2 ΑΪΜΟΥΤΕ· ΑΕΙΜΟΥΤΕ sa 48 | ΕΡΟΪ· ΕΡΟΕΙ sa 48 | Ν̄ΤΑCΙΧ· ΤΑCΙΧ sa 48 | ΕΤ̄ΜCΩΤ̄Μ· ΕCΩΤ̄Μ sa 48
| ΜΜΩΤ̄Ν· ΜΜΩΤ̄Μ^{sicl} CLM 3469 | CΟΜ· CΟ^{sicl} CLM 3469 | ΜΜΟΪ· ΜΜΟΕΙ sa 48 | Ν̄ΧΑΪΕ^{1,2}· Ν̄ΧΑΕΙΕ sa
48 | ΝΝΙΕΡ̄Ρ̄}ΩΟΥ· Ν̄ΝΙΕΡ̄Ρ̄}ΩΟΥ sa 48, sa 105^{L,5}· Ν̄[ΝΙΕ]Ρ̄[Ω] sa 48 | ΕΝCΙ· Ν̄CΙ sa 48, sa 105^{L,5}
| CΕΝΑΜΟΥ· ΝCΕΜΟΥ sa 48, sa 105^{L,5}, CLM 3469 | ΠΪΒΕ· ΠΕΙΒΕ sa 105^{L,5}

v. 3 ΝΟΥΚΑΚΕ· ΝΟΥΚΑ sa 48

v. 4 ΠΕΤΝΑϷ· Π̄ΤΕΤϷ sa 108^L | ΠΕ<Ο>ΥΟΕΙΩ· ΠΕΟΥΟΕΙΩ sa 48, sa 108^L, Sa 211^L, ΠΟΥΟΕΙΩ P. Mon. Epiph.
27 | ΕΤΕΩΩΠ· ΕCΤΩΩΠ Sa 211^L, [ΕΤΩ]ΩΠ P. Mon. Epiph. 27 | ΑϷΚΩ· ΑΙΚΩ sa 108^L | ΕΖΤΟΟΥΕ·
Ν̄ΖΤΟΟΥΕ sa 105^{L,5}, Sa 211^L, [Ν̄ΖΤΟΟΥ]Ε P. Mon. Epiph. 27 | ΑΥΩ· > sa 48, sa 105^{L,5}, Sa 211^L, P. Mon.
Epiph. 27 | ΕΡΟΪ· ΕΡΟΕΙ sa 48 | ΝΟΥΜΑΑΧΕ· Ν̄ΝΟΥΜΑΑΧΕ sa 48

- v. 5 ἀγὼ τεσβω μπχοεῖς τεντασοῦων ἄναμαααε· ἀνοκ δε νῆναρ̄ ατσωτ̄μ
 λ<N>· ἀγὼ νῆναογω2μ̄ λ(N)·^{v.5}
- v. 6 ἀῖτ̄ ντχῑσε ε2νμαστίγ̄ξ· ἀγὼ ναογοσε ε2ενααε· μπίκτο δε ἄπα2ο
 ἔβολ μπωῖπε ἄν̄|ἄπατσε·^{v.6}
- v. 7 ἀπχοεῖς ὄωπε ναῖ ἄβωθῶς· ετβε παῖ μπίῖωῖπε· ἀλλὰ ἀῖκω ἄπα2ο
 ἄθε νογπετρα εσχοορ· ἀγὼ ἀῖεῖμε εε ἄν̄ναξί ὄῖπε ἀν·^{v.7}
- v. 8 εε 42HN ε2ογν ἄβι πεντα4τμαῖοῖ· ἄν̄μ πετναξί 2απ ἄμμαῑ· μαρε4α-
 2ε ρατ̄4 εροῖ 2ῖ ογσοπ· ἀγὼ ἄν̄μ πετνακρίνε ἄμμαῑ μαρε42ων ε2ογν
 εροῖ·^{v.8}
- v. 9 εῖς 2ηητε πχοεῖς πετναβωθῖ εροῖ· ἄν̄μ πετναῶμκοῖ· εῖς 2ηητε
 ἄτωτ̄ν θρητ̄ν τετναρ̄ πελδε ἄθε ἄνεῖ2οῖτε· (p. 105, f. 52^r [Copt. P̄Z]) ἀγὼ
 εεναογем θητ̄ν ἄθε ἄνεῖ2οολεε·^{v.9}
- v. 10 ἄν̄μ ἄ2ητ̄ θητ̄ν πετερ 2οτε 2ητ̄4 μπχοεῖς μαρε4σωτ̄μ επε2ροογ
 μπε4ωηρε· νετμοοφε 2μ πκακε ετε ἄν̄τογ ογοεῖν· ἀναγ επογοε-
 ῖν· να2τε επραἄν μπχοεῖς· ἀγὼ ἄτετ̄ναερε θητ̄ν εεμ πνογτε·^{v.10}
- v. 11 εῖς 2ηητε θρητ̄ν τετναερο νογκω2τ· βωκ 2μ πωα2 μπετ̄κω2τ· ἀγὼ
 πωα2 εεταετνερω4· ἄναναῖ θηρογ ὄωπε ἄμωτ̄ν ετβηητ̄· τετ-
 ναἄκοτ̄κ 2η ογλγπη·^{v.11}

- v. 5 ΤΕΝΤΑΣΟΥΩΝ: ἴΤΕΤΝΑΟΥΩΝ sa 48, sa 105^L.5, sa 211^L, [ΤΕ]ΤΝΑΟΥΩΝ P. Mon. Epiph. 27, ΤΕΤ[ΝΑΟΥ]
 ΩΝ CLM 3469, ἸΤΑΣΟΥΩΝ sa 108^L | ἸΝΑΜΑΑΑΕ: ΝΝΑΜΑΑΕ P. Mon. Epiph. 27 | ἀΝΟΚ ΔΕ: > sa 108^L
 | ΝῆΝΑΡ̄: ῥΝΑΡ̄ sa 48
- v. 6 ἀῖτ̄: ἀεῖτ̄ sa 48 | ΝΤΧῙΣΕ: ἸΤΑΧΙΣΕ sa 48, sa 105^L.5, [Ν]ΤΑΧΙ[ΣΕ] CLM 3469 | ε2ΝΜΑΣΤΙΓ̄Ξ:
 ε2ΕΝΜΑΣΤΙΓ̄Ξ sa 48, [ε]2ΕΝΜΑΣΤΙΓ̄Ξ CLM 3469, Ἰ2ΝΜΑΣΤΙΓ̄Ξ sa 105^L.5 | ε2ΕΝΑΑΕ: Ἰ2ΝΑΑΕ sa
 105^L.5, ε2ἸΑΑΕ sa 108^L | ΜΠΙΚΤΟ: ΜΠΕΙΚΤΟ sa 105^L.5 | ΔΕ: > sa 108^L | ΜΠΩῖΠΕ: ΕΠΩῖΠΕ sa 105^L.5 |
 Ἰ|Ἰ|ἸΠΑΤΣΕ: ἸΜΠΑΔΣΕ sa 48, sa 105^L.5
- v. 7 ΕΤΒΕ ΠΑῖ: > sa 108^L | ΜΠῖῖΩῖΠΕ: ΜΠΕῖῖΩῖΠΕ sa 105^L.5 | ἀῖκω: ἀεῖκω sa 48 | ΝΟΥΠΕΤΡΑ: ΝΟΥΠΕ-
 ΔΡΑ sa 105^L.5 | ἸῆῆΝΑΞΙ ὄῖΠΕ ἀν: ἸῆῆΝΑῖΠΕ ἀν sa 105^L.5
- v. 8 42HN: ε42HN sa 108^L | ε2ΟΓΝ^L: + ΕΡΟΕΙ sa 48, ΕΡΟῖ sa 105^L.5 | ΠΕΝΤΑ4ΤΜΑῖΟῖ: ΠΕΝΤΑ4ΤΜ/
 ΑΕΙΟΕΙ sa 48, [ΠΕ]ΝΤΑ4[ΤΜ]ΑΕΙΟΕΙ CLM 3469, ΠΕΤΝΑΤΜΑΕΙΟῖ sa 105^L.5, ΠΕΝΤΑ4ΤΜΑΕῖΟῖ sa
 108^L, sa 211^L | ΠΕΤΝΑΞῖ: ἸΠΕΤΧΙ sa 48, CLM 3469 | ἸἸΜΜΑῖ: ἸἸ sa 48 | ΡΑΤ̄4: ΕΡΑΤ̄4 sa 48 | ΕΡΟῖ^L:
 ΕΡΟΕΙ sa 48 | ΜΑΡΕ42ΩΝ Ε2ΟΓΝ ΕΡΟῖ: ΜΑΡΕ42ΩΝ ΕΡΟΕΙ sa 48, ΜΑΡΕ42ΩΝ Ε2ΟΓΝ sa 108^L
- v. 9 ΠΕΤΝΑΒΟΗῖ: ΠΕΤΝΑΒΟΗΘΙΑ sa 48, ΝΑΒΟῖΘΕΙ sa 105^L.5, ΠΕΤΝΑΒΟΗΘΕΙ Sa 211^L | ΕΡΟῖ: ΕΡΟΕΙ sa
 48 | ΠΕΤΝΑῶΜΚΟῖ: ΠΕΤΝΑῶΜΚΟΕΙ sa 48, CLM 3469 | ΤΕΤΝΑΡ̄: ΠΕΤΝΑΡ̄ sa 108^L | ΠΕΛΔΕ: ΠΛΔΕ
 sa 48, sa 105^L.5 | ἸἸΝΕῖ2ΟῖΤΕ: ἸἸΝΙ2ΟῖΤΕ sa 48, ἸἸΝΕῖ2ΟῖΤΕ sa 105^L.5, ἸἸΝῖ2ΟῖΤΕ sa 108^L, CLM 3469,
 ΝΟΥ[...] sa 211^L | ἸἸΝΕῖ2ΟΟΛΕΕ: ἸἸΝ2ΟΟΛΕΕ sa 48, [ἸἸΝ]2ΟΟΛ[ΕΕ] CLM 3469
- v. 10 ΠΕΤΕΡ: ΠΕΤΡ̄ sa 48, sa 105^L.5, CLM 3469 | ΕΤΕ ἸἸΝΤΟΥ: ΕἸἸΝΤΟΥ sa 48, sa 105^L.5 | ΟΥΟΕῖΝ: ὀΕῖΝ sa
 105^L.5
- v. 11 ΤΕΤΝΑΕΡΟ: ΤΕΤ̄ΝΑΕΡΟ sa 48, sa 105^L.5, [ΤΕ]Τ̄Ν[ΝΑ]ΕΡΟ CLM 3469 | ΝΟΥΚΩ2Τ: + ἀγὼ ΤΕΤ̄Νῖ
 ΣΟΜ ἸΠΩΑ2 ἸΠΚΩ2Τ sa 48, sa 105^L.5 [ἀγὼ] ΤΕΤ̄Ν[ῖ] ΣΟ]Μ ἸΠΩΑ2 Ἰ[ΠΚ]Ω2Τ CLM 3469
 | ΒΩΚ 2μ ΠΩΑ2: ΒΩΚ 2μ ΠΟΥΟΕῖΝ sa 105^L.5 | ΠΩΑ2²: 2Ἰ ΠΩΑ2 sa 48 | ΕΝΤΑΕΤΝΑΕΡΩ4:
 ἸΤΑΕΤ̄ΝΑΕΡΩ4 sa 105^L.5 | ἸΤΑΝΑῖ: ἸΤΑῖ^{sic} sa 230.1 | ΘΗΡΟΥ: ῖ sa 48 | ἸἸΜΩΤ̄Ν: ἸἸΜ[Ο]Ν sa 230.1 |
 ΤΕΤΝΑἸΚΟΤ̄Κ: ΤΕΤ̄ἸἸΝ]ΚΟΤ̄Κ sa 230.1

4. English Translation of Isa 49–50

The translation of Isa 49–50 from the Sahidic dialect of the Coptic language into English reads as follows:

Chapter 49

- v. 1 Hear me, O islands⁷⁸; pay attention, O nations⁷⁹! After a long time, it shall stand, says the Lord. From my mothers womb,⁸⁰ he called my name⁸¹
- v. 2 and made my mouth like a sharp dagger, and under the shelter of his hand he hid me⁸²; he made me like a chosen arrow, and in his quiver, he sheltered me.
- v. 3 And he said to me, “You are my slave, Israel, and in you, I will be glorified.”
- v. 4 But I said, “I have laboured vainly *and for nothing*⁸³, and I have given my strength in vain⁸⁴; therefore my judgment is with the Lord⁸⁵, and my toil before my God.”
- v. 5 And now thus says the Lord, who formed *you*⁸⁶ from the womb to be his own slave, to gather Iakob and Israel to him; I will be gathered *for him*⁸⁷ and glorified before the Lord, and God⁸⁸ shall become my⁸⁹ strength.
- v. 6 And he said to me, “*This*⁹⁰ is a great thing for you to be called my servant so that you may set up *for me*⁹¹ the tribes of Iakob and turn back the dispersion of Israel. See, I have made you *covenant of families*,⁹² a light of nations, that you may be for salvation to the end of the earth.”
- v. 7 Thus says the Lord who delivered you, the God of Israel: “Sanctify him who despises his own soul, who is abhorred by the nations, the slaves of rulers; kings shall see him, and rulers shall stand up and do obeisance to him for the Lord’s sake, because the Holy One of Israel is faithful, and I have chosen you.”
- v. 8 Thus says the Lord, *the God of Israel*⁹³: In an acceptable time I have listened to you, on a day of salvation I have helped you; I gave you as a covenant to nations, to establish the land, and to inherit a wilderness heritage,

78 Copt. lit. *the islands* → T 5.

79 Copt. lit. *the nations* → T 5.

80 Lit. *since I was in my mother’s womb* (see the commentary).

81 Tr. → T 6.

82 Tr. → T 6.

83 Om. in NETS (LXX: κενῶς ἐκοπίασα καὶ εἰς μάταιον).

84 NETS: + and for nothing (LXX: εἰς οὐδὲν ἔδωκα τὴν ἰσχὺν μου).

85 See the commentary.

86 NETS: *me* (= sa 48, CLM 3469); *you* in: sa 52, BMC 954 → T 7.

87 Om. in NETS → T 1.

88 NETS: *my* God → T 2.

89 Lit. *for me* → T 7.

90 NETS: *it* → T 7.

91 Om. in NETS → T 1.

92 Om. in NETS → T 1.

93 Om. in NETS → T 1.

- v. 9 saying to those who are in bonds, “Come out,” and to those who are in darkness: “*Look*.”⁹⁴ And they shall feed in all their ways; in all the paths shall be their pasture⁹⁵;
- v. 10 they shall not hunger or thirst, neither shall burning heat⁹⁶ nor sun strike them down, but he who *will have*⁹⁷ mercy on them will comfort them⁹⁸ and through springs of water will lead them.
- v. 11 And I will turn every mountain into a road and every path into a pasture for them.
- v. 12 Lo, these come from far away, *and*⁹⁹ these from the north and the sea¹⁰⁰ but others from the land of the Persians.
- v. 13 Rejoice, O heavens¹⁰¹, and let the earth be glad; let the mountains break forth with joy, and the hills with righteousness, because God has had mercy on his people and he has comforted the humble of his people.
- v. 14 But Sion said, “*God*¹⁰² has forsaken me; *and*¹⁰³ the Lord has forgotten me.”
- v. 15 Will a mother forget her *children*¹⁰⁴ so as not to have mercy on the descendants of her womb? But even if a woman should forget *this*¹⁰⁵, yet I will not forget you, *O Ierusalem*¹⁰⁶, said the Lord.
- v. 16 See, I have painted your walls on my hands,¹⁰⁷ and you are continually before me.
- v. 17 And soon you will be built by those by whom you were destroyed, and those who made you desolate will go forth from you.
- v. 18 Lift up your eyes all around, and see *all your children*¹⁰⁸; look, they have gathered and¹⁰⁹ have come to you. I live, says the Lord; you shall clothe yourself with all of them and put them on like a bride’s ornament.
- v. 19 Because your desolate and spoiled and ruined places will now be crowded on account of *their*¹¹⁰ inhabitants, and those who swallow you up will be far away from you.
- v. 20 For *the*¹¹¹ sons whom you have lost will say in your ears: “The place is too narrow for me; make a place for me so that I may settle.”

94 NETS: that they be revealed → T 3.

95 Tr. → T 6.

96 Lit. with the article → T 5.

97 NETS: who *has* mercy on them → T 7.

98 Lit. LXX reads only παρακαλέσει → T 1.

99 Om. in NETS → T 1.

100 NETS: and *these from* the sea → T 2.

101 Lit. *the* heavens → T 5.

102 NETS: *The Lord* → T 3.

103 Om. in NETS (LXX: καὶ ὁ κύριος).

104 NETS: her *child* → T 7.

105 NETS: *these* → T 7.

106 Om. in NETS → T 1.

107 Tr. → T 6.

108 NETS: *them all* → T 3.

109 Lit. *and* om. in sa 52 → T 2.

110 NETS: *your* (LXX: ἐπὶ τῶν κατοικούντων) → T 1.

111 NETS: *your* → T 5.

- v. 21 Then you will say in your heart, “Who has begotten me these? But I was childless and widow, so who has reared these for me? But I was left all alone, so from where have these come to me?”¹¹²
- v. 22 Thus says the Lord: Look, I *will lift*¹¹³ my hand to the nations, and I will lift my signal to the islands, and they shall bring your sons in their bosom¹¹⁴ and your¹¹⁵ daughters shall they lift on their¹¹⁶ shoulders.
- v. 23 And kings shall be your foster fathers, and the women who rule, your¹¹⁷ *pastures and*¹¹⁸ nurses. On the face of the earth, they shall do obeisance to you, and they shall lick the dust of your feet. Then you will know that I am the Lord, and you shall not be put to shame.
- v. 24 Will anyone take spoils from a mighty one? And if one should take a captive unjustly, shall he be saved?
- v. 25 Thus *said*¹¹⁹ the Lord: If one should take a mighty one captive, he will take spoils, and¹²⁰ *who will take spoil*¹²¹ from a strong one, he will be saved. And I will judge your cause, and I will rescue *my*¹²² sons.
- v. 26 And those who afflicted you shall eat their own flesh, and they shall drink their own blood like new wine¹²³ and be drunk. Then all flesh shall perceive that I am *the one who rescues you*¹²⁴, and¹²⁵ who assists the strength of Iakob.

Chapter 50

- v. 1 Thus says the Lord: Of what kind was your mother’s bill of divorce with which I sent her away? Or to which creditor have I sold you? Look, for your sins *I have sold you*¹²⁶, and for your acts of lawlessness, I sent away your mother.
- v. 2 Why was it that I came and no man was there? I called, and there was *no one to hear me*?¹²⁷ Is not my hand strong to deliver, or *if my ear has gotten too heavy to hear*?¹²⁸ *But your iniquities have made a separation between you and God, and because of your sins, he has turned away his face from you, so as not to have mercy upon you.*¹²⁹ Am I not¹³⁰ strong to rescue you¹³¹? Look, by

112 See the commentary.

113 NETS: *I am lifting* → T 7.

114 LXX: lit. *in bosom* → T 1.

115 Lit. *and* om. in the LXX → T 1.

116 Lit. *their* om. in the LXX → T 1, T 5.

117 Lit. *your* om. in sa 52 → T 2.

118 Om. in NETS → T 1.

119 NETS: *says* → T 7.

120 Lit. *and* expressed in the LXX with δέ → T 3.

121 NETS: *by taking them* → T 1, T 7.

122 NETS: *your* → T 7.

123 Tr. in the LXX → T 6.

124 NETS: *the Lord who rescued you* (LXX: ἐγὼ ὁ ῥυσάμενός σε).

125 Om. in NETS (LXX: καί).

126 NETS: *you were sold* → T 7.

127 NETS: *none to answer* (LXX: ὁ ὑπακούων) → T 1.

128 Om. in NETS → T 1.

129 Om. in NETS → T 1.

130 NETS: *Or am I not* → T 7.

131 Om. in NETS → T 1.

my threat I will make the sea desolate, and the rivers I will make deserts, and their fish shall be dried up because there is no water, and they will die by thirst.

- v. 3 And I will clothe heaven with darkness and make its covering like sackcloth.
- v. 4 The Lord *will give*¹³² me the tongue of instruction, that I may know in season¹³³ when it is necessary to speak a word. *The Lord will open my ears*.¹³⁴ He assigned it to me in the morning *like the one who teaches*¹³⁵; he added to me an ear to hear.
- v. 5 And the instruction of the Lord *will open*¹³⁶ my ears, and I do not disobey nor contradict.
- v. 6 I have given my¹³⁷ back to scourges and¹³⁸ my cheeks to blows, but I did not turn away my face from the shame of spittings.
- v. 7 The Lord¹³⁹ became *for me a*¹⁴⁰ helper;¹⁴¹ therefore I was not disgraced, but I have set my face like solid rock, and I realized that I would not be put to shame,
- v. 8 because he who justified me draws near. Who is the one who *will contend*¹⁴² with me? Let him confront me at once. Yes¹⁴³, who is the one who *will contend*¹⁴⁴ with me? Let him draw near me.
- v. 9 Look, the Lord *will help*¹⁴⁵ me; who will harm me? Look, all of you will become old like *garments*¹⁴⁶, and as it were *moths*¹⁴⁷ will devour you.
- v. 10 Who among you is the one who fears the Lord? Let him hear the voice of his servant. Those who walk in darkness – they have no light; *look at the light*¹⁴⁸ trust in the name of the Lord, and lean upon God.
- v. 11 Look, all of you,¹⁴⁹ make a *fire*¹⁵⁰ stronger.¹⁵¹ Walk by¹⁵² the *flame*¹⁵³ of your fire and by the flame you have kindled. Because of me, *all*¹⁵⁴ these things came upon you; you shall lie down in sorrow.

132 NETS: *gives* → T 7.

133 *In season* om. other things, LXX → T 1.

134 Om. in NETS → T 1.

135 Om. in NETS → T 1.

136 Translation in accordance with sa 48. NETS: *opens* → T 3.

137 Lit. *my* om. in sa 52 → T 2.

138 Sa 52 uses another words, but with the same meaning → T 3.

139 NETS: *And the Lord* → T 2.

140 NETS: *my* → T 7.

141 Tr. → T 6.

142 NETS: *contends* → T 7.

143 Lit. *And* (LXX: καί).

144 NETS: *who contends* → T 7.

145 NETS: *helps* → T 7.

146 NETS: *a garment* → T 7 (see the commentary).

147 NETS: *a moth* → T 7 (see the commentary).

148 Om. in NETS → T 1.

149 Om. *kindle a fire* → T 2.

150 NETS: *a flame* → T 3.

151 See the commentary.

152 Lit. *in* (om. in NETS) → T 1.

153 NETS: *light* → T 3.

154 Om. in NETS → T 2.

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 found in the Coptic text (Table 2), the use of different vocabulary (Table 3), changes of articles (Table 5),¹⁵⁵ changes in word order (Table 6)¹⁵⁶ and semantic changes (Table 7).¹⁵⁷ The last Table shows the Greek borrowings appearing in the Coptic text of Isa 49-50 (Table 8).¹⁵⁸ As no changes in the prepositions were observed, Table 4 was omitted. The numbering of the tables, however, remains consistent with the previous articles devoted to the Coptic text of Deutero-Isaiah.

Table 1. Additions in the Coptic text

49:5	συναχθήσομαι: I will be gathered	ϸΕΝΑϸϸΟΟΥΖΤ ΝΑϸ: I will be gathered <i>for him</i> (Ziegler: + αυτω Sa)
49:6	τοῦ στῆσαι: so that you may set up	ϸϸΜΙΝΕ ΝΑΙ: so that you may set up <i>for me</i> (Ziegler: + μοι Sa)
49:6	ἰδοὺ τέθεικά σε: see, I have made you	+ ϸΥΔΙΑΘΗΚΗ <N̄>ΝΓΕΝΟϸ: <i>ancestral alliance</i> (Ziegler: + εις διαθηκην γενους Co)
49:8	οὕτως λέγει κύριος: thus says the Lord	+ ΠΝΟΥΤΕ ΜΠΙΗΛ: <i>the God of Israel</i> (Ziegler: + ο θεος του ισραηλ Co)
49:15	ἐγὼ οὐκ ἐπιλήσομαί σου: I will not forget you	+ ΘΙΛΗΜ: <i>O Jerusalem</i> (Ziegler: + ιερουσαλημ Sa)
49:19	ἅπὸ τῶν κατοικούντων: on account of inhabitants	ϸΒΟΛ ΖΝ̄ ΝΕΤΟΥΗΖ ΝΖΗΤΟΥ: on account of <i>their</i> inhabitants (> Ziegler)
49:22	ἐν κόλπῳ: lit. in bossum	ΖΝ̄ ΚΟΥΝΤΟΥ: in <i>their</i> bossum (Ziegler: + αυτων Co)
49:22	τάς δὲ θυγατέρας σου: your daughters	pr. ΑΥΩ (> Ziegler)
49:22	ἐπ' ὤμων: lit. on shoulders	ΖΙ\ΔΝ/ ΝΕΥΝΑΖΒ: on <i>their</i> shoulders (> Ziegler)
49:23	τροφοί σου: your nurses	ΜΜΟΟΝΕ ΖΙ ΡΕϸΖΛΟΟΛΕ: <i>pastures and nurses</i> (Ziegler: + τιθηνοι Sa: ex praec.)
49:25	λαμβάνων: by taking	ΠΕΤΝΑΞΙ ΩΩΛ: who will take <i>spoil</i> (> Ziegler)
50:2	ὁ ὑπακούων: <i>listening</i>	ΠΕΤΩΤΜ̄ ΕΡΟΙ: <i>listening to me</i> (> Ziegler)

¹⁵⁵ 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. Therefore, it would be pointless to list all the places where the Coptic translation is not faithful to all the articles occurring in the Greek LXX. Table 5 shows only the selected examples.

¹⁵⁶ 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 (cf. Layton, *Coptic Grammar*, sec. 182).

¹⁵⁷ It includes grammatical and semantic changes (e.g. number, tense, person, gender, etc.).

¹⁵⁸ For remarks concerning the Tables, see: Bąk, *Isa 41*, 76.

50:2	μη οὐκ ισχύει ἡ χεὶρ μου τοῦ ῥύσασθαι: is not my hand strong to deliver?	+ Η ΝΤΑΠΑΜΑΑΧΕ ΖΡΩ ΕΤΜ̄CΩΤΜ: <i>or whether my ear has gotten too heavy to listen?</i> (Ziegler: η εβαρυνε το ους μου του μη εισακουσαι Sa ex 59:1) + ΑΛΛΑ ΝΕΤ̄ΝΝΟΒΕ ΑΖΕΡΑΤΟΥ ΝΤΕΤ̄ΝΜΗΤΕ Μ̄Ν ΠΝΟΥΤΕ· ΑΥΩ ΕΤΒΕ ΝΕΤ̄ΝΝΟΒΕ ΑΧΚΩΤΕ ΜΠΕϷΖΟ ΕΒΟΛ ΜΜΩΤ̄Ν ΕΤ̄ΜΝΑ ΝΗΤΝ: <i>But your iniquities have made a separation between you and God, and because of your sins he has turned away his face from you, so as not to have mercy upon you</i> (Ziegler: + αλλα τα αμαρτηματα υμων διιστωσιν ανα μεσον υμων και του θεου και δια τας αμαρτιας υμων απεστρεψε το προσωπον αυτου αφ υμων του μη ελεησαι υμας Co 59:2)
50:2	τοῦ ἐξελέσθαι: to rescue	ΕΤΟΥΧΕ ΤΗΥΤ̄Ν: to rescue; to rescue <i>you</i> (> Ziegler)
50:4	τοῦ γνῶναι: that I may know	+ ΖΜ ΠΕ<Ο>ΥΟΕΙΩ ΕΤΕΩΨΕ: in season (Ziegler: + εν καιρω Sa)
50:4	ἡνίκα δεῖ εἰπεῖν λόγον: when it is necessary to speak a word	+ ΠΧΟΕΪC ΠΕΤΝΑΟΥΩΝ ΝΝΑΜΑΑΧΕ: the Lord will open my ears (> Ziegler)
50:4	πρωί: in the morning	+ ΝΘΕ ΜΠΕΤ† CΒΩ: like the one who teaches (Ziegler: + ως ο παιδευων Sa)
50:10	οὐκ ἔστιν αὐτοῖς φῶς: they have no light	+ ΑΝΑΥ ΕΠΟΥΟΕΪΝ: look at the light (> Ziegler)
50:11	τῷ φωτί: <i>by</i> the light	ΖΜ ΠΩΑΖ: <i>in</i> the flame (> Ziegler)

Table 2. Omissions in the Coptic text

49:5	ὁ θεός μου: my God	ΠΝΟΥΤΕ: God (Ziegler: om. μου Sa)
49:18	καί ²	lit. om. in sa 52 (> Ziegler); LXX = sa 48: ΑΥΩ ΑΥΕΙ ΕΡΑΤΕ
49:23	τροφοί σου: your nurses	ΜΜΟΟΝΕ: lit. <i>the</i> pastures (> Ziegler)
50:6	τὸν νῶτόν μου: <i>my</i> back	ΝΤΧ̄ΙCΕ: back (> Ziegler); LXX = sa 48, sa 105 ^l .5, CLM 3469: ΝΤΑΧ̄ΙCΕ
50:7	καί ¹	om. in sa 52 (> Ziegler)
50:11	πῦρ καίετε καί: kindle a fire, and	om. in sa 52 (> Ziegler); LXX = sa 48, sa 105 ^l .5: ΤΕΤ̄ΝΧΕΡΟ ΝΟΥΚΩΖΤ
50:11	ἐγένετο ταῦτα ὑμῖν: these things came upon you	ΝΤΑΝΑΪ ΤΗΡΟΥ ΨΩΠΕ ΜΜΩΤ̄Ν: <i>all</i> these things came upon you (Ziegler: + παντα Sa); LXX = sa 48

Table 3. The use of different vocabulary

49:9	ἀνακαλυφθῆναι: that they be revealed	ΑΝΑΥ ΕΒΟΛ : <i>Look!</i> (with the meaning: <i>See through! Regain your sight!</i>) (> Ziegler)
49:18	ἰδὲ πάντας: see <i>them all</i>	ΝΤΕΝΑΥ ΕΝΟΥΩΗΡΕ ΤΗΡΟΥ : see <i>all your children</i> (Ziegler: πάντα τα τεκνα σου Sa)
49:25	δέ ¹ : and	ΑΥΩ : and (> Ziegler)
50:5	ἀνοίγει: opens	ΤΕΝΤΑΚΟΥΩΝ : lit. <i>it has known</i> (> Ziegler); the verb ΟΥΩΝ in: sa 48, sa 105 ¹ .5, sa 211 ¹ , P. Mon Epiph. 27, CLM 3469 (= LXX)
50:6	τὰς δέ σιαγόνας μου: and my cheeks	ΑΥΩ ΝΑΟΥΟΘΕ : and my cheeks (Ziegler: και τας Sa)
50:11	κατισχύετε φλόγα: make <i>a flame</i> stronger	ΤΕΤΝΑΧΡΟ ΝΟΥΚΩΖΤ : make <i>a fire</i> stronger (> Ziegler)
50:11	τῷ φωτί: by the <i>light</i>	ΖΜ ΠΩΑΖ : in the <i>flame</i> (> Ziegler); LXX = sa 105 ¹ .5: ΒΩΚ ΖΜ ΠΟΥΟΕΙΝ

Table 5. Changes of articles

49:1	νῆσοι: islands	ΝΗΗΚΟC : lit. <i>the</i> islands (Ziegler: pr. αι Co)
49:1	ἔθνη: nations	ΝΖΕΘΝΟC : lit. <i>the</i> nations (> Ziegler)
49:10	καύσων: burning heat	ΠΚΑΥCΩΝ : lit. <i>the</i> burning heat (Ziegler: pr. ο without any reference to Coptic)
49:20	οἱ υἱοί σου: <i>your</i> sons	ΝΩΗΡΕ : <i>the</i> sons (> Ziegler); LXX = sa 48: ΝΟΥΩΗΡΕ
49:22	ἐπ' ὤμων: lit. on shoulders	ΖΙ\ΧΝ/ ΝΕΥΝΑΖΒ : on <i>their</i> shoulders (Ziegler: επι των Co, which, however, does not correspond exactly to sa 52)

Table 6. Changes in word order

49:1	ἐκ κοιλίας μητρός μου / ἐκάλεσεν τὸ ὄνομά μου: from my mother's womb / he called my name	ΑΥΜΟΥΤΕ ΕΡΟΪ ΜΠΑΡΑΝ / ΧΪΝ ΕΙΕ ΝΖΗΤC ΝΤΑΜΑΑΥ (> Ziegler)
49:2	ὑπὸ τὴν σκέπην τῆς χειρὸς αὐτοῦ / ἔκρυψέν με: under the shelter of his hand / he hid me	ΑΥΖΟΠΤ / ΖΑ ΘΑΪΒΕC ΝΤΕΥΘΙΧ (> Ziegler)
49:9	ἐν πάσαις ταῖς τρίβοις / ἡ νομὴ αὐτῶν: in all the paths / shall be their pasture	ΝΕΥΜΑ <M>ΜΟΟΝΕ / ΖΪ ΜΑ ΜΜΟΩΕ ΝΪΜ (> Ziegler)
49:16	ἐπὶ τῶν χειρῶν μου ¹ / ἐζωγράφησά ² / σου τὰ τείχη ³ : I have painted ² / your walls ³ / on my hands ¹	ΑΪΖΩΓΡΑΦΕΙ² / ΝΝΟΥCΟΒΤ³ / ΕΖΡΑΪ ΕΧΝ ΝΑCΙΧ¹ (> Ziegler)

49:26	καὶ πίνονται ¹ / ὡς οἶνον νέον ² / τὸ αἷμα αὐτῶν ³ : and they shall drink ¹ / their own blood ³ / like new wine ²	Ἰ̅Ν̅ϸ̅ϸ̅Ω ¹ / Μ̅Π̅Ε̅Υ̅ϸ̅Ν̅Ο̅ϸ̅ ³ / Ἰ̅Ν̅Θ̅Ε̅ Ν̅Ο̅Υ̅Η̅Ρ̅Π̅ Ν̅Β̅Ρ̅Ρ̅ϸ̅ ² (> Ziegler)
50:7	κύριος ¹ / βοηθός μου ² / ἐγενήθη ³ : the Lord ¹ / became ³ / my helper ²	Δ̅Π̅Χ̅Ο̅Ε̅Ι̅ϸ̅ ¹ / Ω̅Ω̅Π̅Ε̅ Ν̅Α̅Ι̅ ³ / Ἰ̅Β̅Ο̅Η̅Θ̅Ο̅ϸ̅ ² : the Lord ¹ / became for me ³ / a helper ² (observed by Ziegler without any reference to Coptic)

Table 7. Semantic changes

49:5	ὁ πλάσας με: who formed <i>me</i>	Π̅Ε̅Ν̅Τ̅Α̅ϸ̅Π̅Λ̅Δ̅ϸ̅ϸ̅ Μ̅Μ̅Ο̅ϸ̅: who formed <i>you</i> (= sa 52, BMC 954); Μ̅Μ̅Ο̅Ι̅ in: sa 48, CLM 3469 (Ziegler: σε Sa ¹⁵⁹)
49:5	μου ισχύς: <i>my</i> strength	Ν̅Α̅Ι̅ Ἰ̅Β̅Ο̅Μ̅: [will become] <i>my</i> strength (Ziegler: μοι ισχυς Co)
49:6	μέγα σοί ἐστιν: it is a great thing for you	Ο̅Υ̅Ν̅Ο̅ϸ̅ Ν̅Α̅ϸ̅ Π̅Ε̅ Π̅Α̅Ι̅: <i>this</i> is a great thing for you (Ziegler: τουτο Co)
49:10	ὁ ἐλεῶν αὐτούς: he who <i>has</i> mercy on them	Π̅Ε̅Τ̅Ν̅Α̅Ν̅Α̅ Ν̅Α̅Υ̅: he who <i>will have</i> mercy on them (> Ziegler)
49:15	τοῦ παιδίου αὐτῆς: her <i>child</i>	Ν̅Ν̅ϸ̅ϸ̅Ω̅Η̅Ρ̅ϸ̅: her <i>children</i> (> Ziegler)
49:15	ταῦτα: these	Μ̅Π̅Α̅Ι̅: <i>this</i> (Ziegler: τουτου Sa)
49:22	αἶρω: I <i>am lifting</i>	†Ν̅Α̅ϸ̅Ι̅: I <i>will lift</i> (Ziegler: αρω without any reference to the Coptic text)
49:25	οὕτως λέγει κύριος: thus <i>says</i> the Lord	Τ̅Α̅Ι̅ Τ̅Ε̅ Θ̅Ε̅ Ε̅Ν̅Τ̅Α̅Π̅Χ̅Ο̅Ε̅Ι̅ϸ̅ Χ̅Ο̅Ο̅ϸ̅ Χ̅Ε̅: thus <i>said</i> the Lord (Ziegler: ειπεν without any reference to the Coptic text)
49:25	λαμβάνων: by taking	Π̅Ε̅Τ̅Ν̅Α̅Χ̅Ι̅ Ω̅Ω̅Λ̅: who <i>will take</i> spoil (> Ziegler)
49:25	τοὺς υἱοὺς σου: <i>your</i> sons	Ν̅Ν̅Α̅Ω̅Η̅Ρ̅ϸ̅: <i>my</i> sons (Ziegler: μου Sa)
50:1	ἐπράθητε: you were sold	Α̅Ι̅† Τ̅Η̅Υ̅Τ̅Ν̅ Ε̅Β̅Ο̅Λ̅: I have sold you (> Ziegler)
50:2	ἢ οὐκ ισχύω: <i>or am</i> I not strong?	Μ̅Η̅ Ε̅Τ̅Ε̅Μ̅Ν̅ ϸ̅Ο̅Μ̅ Μ̅Μ̅Ο̅Ι̅: am I not strong? (> Ziegler)
50:4	δίδωσίν μοι: [the Lord] <i>gives</i> me	Π̅Ε̅Τ̅Ν̅Α̅† Ν̅Α̅Ι̅: [the Lord] <i>will give</i> me (> Ziegler); sa 108 ^l : Π̅Ε̅Τ̅† Ν̅Α̅Ι̅ (= LXX)
50:7	κύριος βοηθός μου ἐγενήθη: the Lord became <i>my</i> helper	Δ̅Π̅Χ̅Ο̅Ε̅Ι̅ϸ̅ Ω̅Ω̅Π̅Ε̅ Ν̅Α̅Ι̅ Ἰ̅Β̅Ο̅Η̅Θ̅Ο̅ϸ̅: the Lord became <i>for me</i> a helper (Ziegler: μοι without any reference to Coptic)
50:8	τίς ὁ κρινόμενός μοι: who is the one who <i>contends</i> with me?	Ν̅Ι̅Μ̅ Π̅Ε̅Τ̅Ν̅Α̅Χ̅Ι̅ Ζ̅Α̅Π̅ Ἰ̅Μ̅Μ̅Α̅Ι̅: who is the one who <i>will contend</i> with me? (> Ziegler); sa 48, CLM 3469: Π̅Ε̅Τ̅Χ̅Ι̅ (= LXX)
50:8	ὁ κρινόμενός: who <i>contends</i>	Π̅Ε̅Τ̅Ν̅Α̅Κ̅Ρ̅Ι̅Ν̅Ε̅: who <i>will contend</i> (> Ziegler)
50:9	βοηθει: [the Lord] helps	Π̅Ε̅Τ̅Ν̅Α̅Β̅Ο̅Η̅Θ̅Ι̅ [the Lord] will help (Ziegler: βοηθησει without any reference to the Coptic text)
50:9	ὡς ἱμάτιον: like a garment	Ν̅Θ̅Ε̅ Ἰ̅Ν̅Ε̅Ι̅Ζ̅Ο̅Ι̅Τ̅Ε̅: like <i>garments</i> (> Ziegler)
50:9	ὡς σῆς: like a moth	Ν̅Θ̅Ε̅ Ν̅Ε̅Ι̅Χ̅Ο̅Ο̅Λ̅Ε̅ϸ̅: like <i>moths</i> (> Ziegler)

159 Ziegler's observation is not entirely correct. Not all Sahidic manuscripts read σε.

Table 8. Greek words in the Coptic text

49:26	αἰσθάνομαι	ΑΪΘΑΝΕ
49:24, 25	αἰχμαλωτεύω	ΑΙΧΜΑΛΩΤΙΖΕ ΑΙΧΜΑΛΩΤΕΥΕ (49:25)
49:15; 50:2, 7	ἀλλά	ΑΛΛΑ
50:1	ἀνομία	ΑΝΟΜΙΑ
49:7(2x), 23	ἄρχων	ΑΡΧΩΝ
49:8; 50:9	βοηθέω	ΒΟΗΘΕΙ ΒΟΗΘΪ (50:9)
50:7	βοηθός	ΒΟΗΘΟΣ
49:20	γάρ	ΓΑΡ
49:6	γένος	ΓΕΝΟΣ
49:24, 25	γίγας	ΓΙΓΑΣ
49:12, 14, 21(3x), 25; 50:5, 6	δέ	ΔΕ
49:6, 8	διαθήκη	ΔΙΑΘΗΚΗ
49:13	δικαιοσύνη	ΔΙΚΑΙΟΣΥΝΗ
49:1, 6, 7, 8, 22	ἔθνος	ΖΕΘΝΟΣ
49:13	εὐφραίνω	ΕΥΦΡΑΝΕ
49:16	ζωγραφέω	ΖΩΓΡΑΦΕΙ
50:1, 2	ἦ	Η
49:12; 50:2	θάλασσα	ΘΑΛΑССΑ
49:26	θλίβω	ΘΛΪΒΕ
49:5, 6, 26	Ἰακωβ	ΪΑΚΩΒ
49:15	Ἱερουσαλήμ	ΘΪΛΗΜ
49:3, 5, 6, 7(2x), 8	Ἰσραήλ	ΪΠΗΛ
49:8	κληρονομέω	ΚΛΗΡΟΝΟΜΪΝ
49:8	κληρονομία	ΚΛΗΡΟΝΟΜΪΑ
49:18	κόσμος	ΚΟΣΜΟΣ
49:25; 50:8	κρίνω	ΚΡΙΝΕ
49:13(2x)	λαός	ΛΑΟΣ
50:11	λύπη	ΛΥΠΗ
50:6	μάστιξ	ΜΑΣΤΪΓΞ
49:15, 24; 50:2	μή	ΜΗ
49:1, 22	νήσος	ΝΗΣΟΣ
49:10(3x)	οὐδέ	ΟΥΔΕ
49:10, 13	παρακαλέω	ΠΑΡΑΚΑΛΕΙ 49:13 ΠΑΡΑΡΑΛΕΙ ^{sic1}
49:10	πατάσσω	ΠΑΤΑССЕ
49:12	Πέρσης	ΠΕΡСОС
50:7	πέτρα	ΠΕΤΡΑ
49:10	πηγή	ΠΥΓΗ
49:7	πιστός	ΠΙΣΤΟΣ

49:5	πλάσσω	ΠΛΑCCE
49:26(2x)	σάρξ	CAPΞ
49:6	φυλή	ΦΥΛΗ
49:21	χίρα	XHPA
49:7	ψυχή	ΨΥΧΗ

6. The Analysis of Selected Philological Issues Relating to Isa 49–50

The final part of the article is devoted to the analysis of the most complex philological issues relating to the text of Isa 49–50. 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 49:1

The LXX includes the simplified text: ἐκ κοιλίας μητρός μου (“from my mother’s womb”). The Coptic translation **Ⲭⲓⲛ ⲈⲒⲈ ⲢⲒⲐⲦⲤ Ⲣ̅ⲚⲐⲘⲁⲗⲘ** also includes the form **ⲈⲒⲈ**, in which **Ⲉ**- can be interpreted as a *circumstantial converter*, **Ⲓ** as the subject in the first person singular, while the final **Ⲉ** as the *durative form* of the verb **ⲈⲒⲈ**. Crum reports that this form of **Ⲉ**[†] occurs only in the *Fayyumic dialect*.¹⁶⁰

The second interpretation of **ⲈⲒⲈ** would be to treat the final **Ⲉ** as a vowel belonging to **ⲈⲢⲒⲐⲦⲤ**, which would represent a phonetic variant of the form **Ⲣ̅ⲚⲒⲐⲦⲤ**.¹⁶¹ The initial **ⲈⲒ**- would then have to be interpreted as the first person singular in the *II Present Tense*. Such interpretation necessitates that **ⲈⲒⲈⲢⲒⲐⲦⲤ** be written together.¹⁶²

Verse 49:1 has been preserved in manuscript sa 48, which contains a slightly different wording: **Ⲭⲓⲛ ⲈⲈⲒⲛⲢ̅ⲚⲒⲐⲦⲤ̅ Ⲣ̅ⲚⲐⲘⲁⲗⲘ**. The form includes **Ⲣ̅ⲚⲒⲐⲦⲤ̅**, thus the initial **Ⲉ** from manuscript sa 52 is no longer needed. The first three letters **ⲈⲈⲒ**- constitute just another way of writing **ⲈⲒ**-, that is, first person singular in the *II Present Tense*.¹⁶³ Therefore, the form **ⲈⲈⲒⲛⲢ̅ⲚⲒⲐⲦⲤ̅** from manuscript sa 48 is an exact equivalent of the form **ⲈⲒⲈⲢⲒⲐⲦⲤ** from manuscript sa 52.

160 W.E. Crum, *A Coptic Dictionary* (Oxford: Clarendon Press 1939) 83a.

161 So far, the form **ⲈⲢⲒⲐⲦⲤ** has not occurred in manuscript sa 52. It has always been written as **Ⲣ̅ⲚⲒⲐⲦⲤ** (see e.g. Isa 15:5; 27:5; 30:14[2x]).

162 In DECOT, **ⲈⲒⲈ ⲢⲒⲐⲦⲤ** appears as two separate words. However, the DECOT website does not provide justification for this notation method (see http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvoRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvD-M_XL8 [accessed: 2.10.2021]).

163 See L. Stern, *Koptische Grammatik* (Leipzig: Weigel 1880) sec. 416.

The wording **ⲪⲐⲚ ⲈⲒⲈⲚⲒⲐⲤⲈⲤ Ⲛ̄ⲐⲁⲙⲁⲗⲮ** is treated as an expression in the *II Present Tense*, literally meaning: “since I was in my mother’s womb.” The Coptic translation can be viewed as a slightly more developed form of the Greek phrase: “from my mother’s womb.”

Isa 49:4

The verse in question features the form **ⲚⲐⲙ̄ⲐⲪⲐⲪⲈⲒⲤ**, in which the initial **ⲚⲐⲙ̄-** may be more difficult to explain. It comes from the noun **ⲐⲮⲐⲈ** (“hand”) and is sometimes used to denote “by hand of, by, with, beside, from.”¹⁶⁴ Typically, it is written as **ⲚⲐⲚ̄-**.¹⁶⁵ In the studied verse, the third letter **Ⲛ** has been changed to **ⲙ** due to the following word **ⲐⲪⲐⲪⲈⲒⲤ**, which begins with the letter **Ⲑ-**.

Isa 49:21

In the final part of the verse, it is possible to come across the form **ⲚⲈⲐⲈⲚⲁⲒ̄ Ⲛ̄ ⲐⲮⲐⲚ ⲚⲁⲒ̄**, in which the letter **Ⲛ̄-** is the prenominal form of the verb **ⲈⲒⲚⲈ**, literally meaning “to bring.”¹⁶⁶ The entire phrase can be translated in a manner adopted in the NETS: “from where have these come to me?” However, a thorough analysis of the LXX text οὗτοι δέ μοι ποῦ ἦσαν shows that it does not contain a Greek verb that accurately corresponds to the Coptic **ⲈⲒⲚⲈ**. The Greek spelling includes the verb ἦσαν, which constitutes the *imperfectum* of εἶμι (“to be”). Manuscript sa 48, which reads **ⲚⲈⲐⲈⲚⲁⲒ̄ ⲐⲮⲐⲚ ⲚⲁⲒ̄ ⲐⲈ**, is closer to the Greek text. However, in this case, it is necessary not to translate **ⲐⲈ** as a verb. This is because the expression belongs to an *adverbial phrase* and the participle **ⲐⲈ** occurs only due to the *praeteritum form* **ⲚⲈⲐⲈ-**.¹⁶⁷

Isa 50:2

The Coptic text is significantly longer than the Greek version. After the words **ⲙⲘ Ⲛ̄ⲐⲁⲖ-ⲒⲪ ⲔⲙⲔⲐⲐ ⲁⲚ ⲈⲚⲐⲮⲒⲙ̄** – a translation of the Greek μὴ οὐκ ἰσχύει ἡ χεὶρ μου τοῦ ῥύσασθαι (“Is not my hand strong to deliver?”) – the Coptic manuscripts added **Ⲙ ⲚⲐⲁ-ⲐⲁⲙⲁⲗⲮⲈ ⲒⲐⲮⲮ ⲈⲐⲙ̄ⲤⲮⲐⲙ̄ · ⲁⲗⲗⲁ ⲚⲈⲐⲚⲚⲐⲐⲐⲈ ⲁⲒⲈⲐⲁⲐⲐⲐⲐⲐ Ⲛ̄ⲐⲈⲐⲚⲙⲙⲐⲐⲈ ⲙ̄Ⲛ̄ ⲐⲚⲐⲐⲮⲈ · ⲁⲒⲮⲮ ⲈⲐⲐⲈ ⲚⲈⲐⲚⲚⲐⲐⲐⲈ ⲁⲒⲕⲮⲮⲈ ⲙⲐⲈⲒⲒⲒⲐⲐ ⲈⲐⲐⲐ ⲙⲙⲮⲐⲚ̄ ⲈⲐⲙ̄Ⲛⲁ ⲚⲘⲐⲚ̄ · ⲙⲘ ⲈⲐⲈⲙ̄Ⲛ̄ ⲔⲙⲔⲐⲐ ⲙⲙⲐⲒ̄ ⲈⲐⲐⲮⲮⲈ ⲐⲐⲒⲐⲚ̄**. It is a translation of Greek ἡ ἐβάρυνεν τὸ οὖς αὐτοῦ τοῦ μὴ εἰσακοῦσαι ἀλλὰ τὰ ἁμαρτήματα ὑμῶν διιστῶσιν ἀνὰ μέσον ὑμῶν καὶ τοῦ θεοῦ καὶ διὰ τὰς ἁμαρτίας ὑμῶν ἀπέστρεψεν τὸ πρόσωπον αὐτοῦ ἀφ’ ὑμῶν τοῦ μὴ ἐλεῆσαι, which is part of Isa 59:1b–2. It is difficult to explain why the words from Isa 59 have been included in Isa 50. However, it can be noted that this is not an original

¹⁶⁴ Crum, *Coptic Dictionary*, 427b.

¹⁶⁵ This is the form that can be found in manuscript sa 48.

¹⁶⁶ Crum, *Coptic Dictionary*, 78b.

¹⁶⁷ B. Layton, *Coptic Grammar. With Chrestomathy and Glossary. Sabidic Dialect. Second Edition, Revised and Expanded. With an Index of Citations* (Wiesbaden: Harrassowitz 2004) sec. 285.

feature of manuscript sa 52. In fact, an almost identical text can be also found in manuscript sa 48,¹⁶⁸ as well as in heavily damaged manuscript CLM 3469.¹⁶⁹

In the critical apparatus of the Septuagint, Joseph Ziegler places the aforementioned fragment ἀλλὰ τὰ ἀμαρτήματα ὑμῶν [...] after the Greek question ἢ οὐκ ισχύω τοῦ ἐξέλεσθαι (“or am I not strong to rescue?”). Perhaps such a situation occurs in Greek manuscript 534. In the Coptic manuscripts, this question appears only at the end, after the words: **ΜΗ ΕΤΕΜΝ ΔΟΜ ΜΜΟΪ ΕΤΟΥΞΕ ΤΗΥΤΝ**. Thus, Ziegler’s form “ἐξέλεσθαι] + ἀλλα τὰ αμαρτηματα υμων [...] 534 Co”¹⁷⁰ is not very precise and does not refer to the Sahidic manuscripts under study.

Isa 50:5

In manuscript sa 52, the Greek verb ἀνοίγω (“to open”) occurring in this verse has been replaced by the Coptic verb **COYΩN**, which denotes “to know.”¹⁷¹ At this point, most of the Sahidic manuscripts (sa 48, sa 105^L.5, sa 211^L, P. Mon Epiph. 27, CLM 3469) feature the correct verb **OYΩN**, which is a translation of the Greek ἀνοίγω.¹⁷² Only manuscript sa 108^L contains the same wording as sa 52.

It is difficult to answer the question of whether the change introduced by the Coptic translator was made consciously or, more likely, resulted from a simple mistake. Perhaps the author of the Coptic translation associated the expression **TECBW ΜΠΔΟΕΪC** (“the instruction of the Lord”) with the verb **COYΩN** (“to know”) rather than **OYΩN** (“to open”). The difference between these two verbs lies only in the presence or absence of one element – the letter **C**. The discrepancy between the Septuagint and its Coptic translation in manuscripts sa 52 and sa 108^L was not addressed in Ziegler’s critical apparatus.

Isa 50:6

The last words of this verse in manuscript sa 52 **ΠΩΪΠΕ Ν̄Ν̄ΜΠΑΤCΕ** take the form of **ΠΩΪΠΕ Ν̄ΜΠΑΔCΕ** in manuscripts sa 48 and sa 105^L.5. Both variants, **ΠΑΤCΕ** and **ΠΑΔCΕ**, denote the same thing – “spittle.” This form, found in manuscripts sa 48 and sa 105^L.5, is more grammatically correct. This is because sa 52 unnecessarily doubles the letter **N** in **Ν̄{N̄}ΜΠΑΤCΕ**.

168 Unfortunately, manuscript sa 105^L.5 contains only the final part of Isa 50:2, which starts with the words: **ΕΙC ΔΗΗΤΕ** (see Ciasca, *Sacrorum Bibliorum fragmenta*, II, 240).

169 See <http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622028> [accessed: 29.11.2021].

170 J. Ziegler, *Septuaginta. Vetus Testamentum Graecum. Auctoritate Societatis Litterarum Göttingensis editum. XIV. Isaias* (Göttingen: Vandenhoeck & Ruprecht 1939) 310.

171 Crum, *Coptic Dictionary*, 369b-370a.

172 Nevertheless, it should be noted that in the LXX, this verb is used in the present tense – ἀνοίγει. On the other hand, in Coptic manuscripts, it is possible to come across its future tense form – **ΤΕΤΝΑΟΥΩN**.

Isa 50:9

The verse includes two comparisons: **ΝΘΕ Ν̄ΝΕΙΖΟΪΤΕ** and **ΝΘΕ ΝΝΕΙΧΟΟΛΕC**. Its part – **ΝΕΙ** – can be interpreted as a *demonstrative article* (“these”).¹⁷³

However, Bentley Layton identifies yet another possibility, namely the *affective demonstrative* “expressing emotional appreciation or involvement.”¹⁷⁴ This form appears as “untranslatable, in generalisations **ΝΘΕ Ν̄ΝΙ...**,”¹⁷⁵ which is what we may be dealing with in this very verse (**ΝΕΙ**– would be the full form of **ΝΙ**–). This interpretation is also supported by manuscripts using the usual **ΝΙ**– form instead of **ΝΕΙ**–.¹⁷⁶ Phrases **ΝΘΕ Ν̄ΝΕΙΖΟΪΤΕ** and **ΝΘΕ ΝΝΕΙΧΟΟΛΕC** should thus be translated as “like garments” and “like moths.”

Isa 50:11

A more literal translation of the Greek fragment of the LXX, namely πῦρ καίετε καὶ κατισχύετε φλόγα (“kindle a fire and make the flame stronger”), can be found in manuscripts sa 48 and sa 105^L.5. They include the form of **ΤΕΤΝ̄ΧΕΡΟ ΝΟΥΚΩΖΤ ΑΥΩ ΤΕΤ̄Ν̄† ΣΟΜ Μ̄ΠΩΛΖ Μ̄ΠΚΩΖΤ**, which can be translated as “kindle a fire and make the flame of the fire stronger.” It is not a literal translation. This is because an additional word **Μ̄ΠΚΩΖΤ** (“of the fire”) appears in the Coptic text. This difference was recognised by Ziegler, who puts the wording “+ πυρος S Co” in the critical apparatus. As can be seen, Ziegler’s remark does not apply to manuscript sa 52. Moreover, an abbreviated fragment of sa 52: **ΤΕΤΝΑΧΡΟ ΝΟΥΚΩΖΤ** (“make the fire stronger”) goes unnoticed by Ziegler.

Conclusion

Although manuscript sa 52 contains the most complete text of the Book of Isaiah in the Sahidic dialect of the Coptic language, so far, it has not been issued in a separate edition. Hopefully, this study – which includes not only the presentation of the Coptic text itself, but also its comparison to other manuscripts and the Septuagint, the English translation and the philological analysis of more challenging fragments – will make up for this shortcoming and ensure that the following chapters of Isa 49–50 become more accessible and even more comprehensible to all lovers of the Bible and biblical philology.

173 Cf. Layton, *Coptic Grammar*, sec. 56.

174 Layton, *Coptic Grammar*, sec. 58.

175 Layton, *Coptic Grammar*, sec. 58.

176 See sa 48, sa 108^L, CLM 3469.

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