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

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

Keywords: Coptic language, Sahidic dialect, Book of Isaiah, Deutero-Isaiah, sa 52 (M 568), CLM 205, edition of Isa 54–55

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

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

The study of the following chapters of Isaiah in the Sahidic dialect is a continuation of previous work.[1] The edition of the Coptic text will be based mainly on the Sahidic manuscript numbered sa 52[2] in Schüssler's compilation (M 568 in the Depuydt compilation),[3] which is to be found under the number CLM 205 in the modern electronic database of the Archaeological Atlas of Coptic Literature.[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 photographs of the Library's Coptic collection have been available at: https://archive.org/details/PhantoouLibrary.[5] Colour photographs are also available as part of the Digital Edition of the Coptic Old Testament (DECOT) project at http://coptot.manuscriptroom.com/manuscript-workspace.[6]

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

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

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

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

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

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

5   Isa 54:1 begins at: https://archive.org/details/PhantoouLibrary/m568%20Combined%20%28Bookmarked%29/page/n109/mode/2up?view=theater [access: 10.02.2024].

6   See the manuscript website: https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvoRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvDM_-XL8 [access: 10.02.2024].

Symbols in the critical apparatus (exclamation mark in superscript: ¹) will suggest reading more similar to the Greek text of the LXX.

Critical edition and philological analysis of the selected part of the sa 52 codex will be carried out according to the order adopted in the study of the earlier chapters of the Book of Isaiah. It will, therefore, include the following elements: (1) a general description of the folios of the sa 52 manuscript containing the text of Isa 54–55, (2) a presentation of the Coptic text based on the sa 52 manuscript taking other available witnesses into account, (3) an English translation, (4) a list of differences between the Greek text of LXX and its Coptic translation, and (5) an analysis of more challenging philological phenomena observed in the Coptic fragment of Isa 54–55.

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

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

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

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

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

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

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

N*omina sacra* are not always written in the same way. The horizontal line that characterises them is often written quite carelessly, as can be seen, for example, on page 113 (f. 56ʳ, Copt. ⲢⲒⲈ̅), line 24 of the left column in short Ⲡ̅Ⲓ̅ⲎⲖ, referring to Israel. The horizontal line should also be extended over the last letter ⲗ.

Noticeably, the author of manuscript sa 52 uses abbreviated notation even in places where other witnesses read full words. A good example is Isa 55:3 on page 113 (f. 56ʳ, Copt. ⲢⲒⲈ̅), line 11 of the left column. Manuscript sa 52 uses the abbreviation Ⲇ̅Ⲇ̅Ⲇ̅ to indicate David, while sa 48 and sa 108ᴸ use the full form ⲆⲀⲨⲈⲒⲆ.[7]

In several places, the letter ⲛ, which occurs at the end of a line, has been written as a horizontal line in superscript (so-called suspension). This way of writing is found as follows:
– page 111 (f. 55ʳ, Copt. ⲢⲒ̅Ⲅ̅), line 23 of the right column in the word ⲠⲀⲢⲀ(ⲛ);
– page 113 (f. 56ʳ, Copt. ⲢⲒⲈ̅), line 32 of the right column in ⲱⲀ(ⲛ)ⲧⲉ (the last two letters ⲧⲉ are in line 33);
– page 114 (f. 56ᵛ, Copt. ⲢⲒ̅Ⲋ̅), line 11 of the left column in the noun ⲱⲎ(ⲛ).

Page 111 (f. 55ʳ, Copt. ⲢⲒ̅Ⲅ̅), line 1 of the right column contains a haplographical mistake. The sa 52 manuscript reads ⲠⲈⲧⲛⲟⲨⲌⲘ̅ Ⲙⲟ, whereas the correct form is ⲠⲈⲧⲛⲟⲨⲌⲘ̅ <Ⲙ>Ⲙⲟ.

In several places throughout this manuscript, omissions of certain letters are apparent:
– page 111 (f. 55ʳ, Copt. ⲢⲒ̅Ⲅ̅), line 28 of the right column contains the wording Ⲭ̈Ⲓ̈ ⲧⲉⲛⲟⲨ, which should have been rendered as Ⲭ̈Ⲓ<ⲛ> ⲧⲉⲛⲟⲨ;
– page 112 (f. 55ᵛ, Copt. ⲢⲒ̅Ⲇ̅), line 14 of the left column renders the conjunction ⲀⲨⲱ as Ⲁⲱ (in superscript between the letters ⲁ and ⲱ, the character ⲩ has been added);
– page 113 (f. 56ʳ, Copt. ⲢⲒⲈ̅) contains the wording ⲧⲈⲢⲈⲟⲨⲭ̈Ⲓ̈ⲱⲛ, which should read ⲈⲧⲈⲢⲈⲟⲨⲭ̈Ⲓ̈ⲱⲛ to be correct.

The Coptic text is preserved in manuscript sa 52 in very good condition and is relatively easy to read. Nevertheless, evidence of correction can be seen in several places in the two relevant chapters:
– page 114 (f. 56ᵛ, Copt. ⲢⲒ̅Ⲋ̅), line 17 of the left column in the word ⲘⲨⲢⲤⲨⲛⲎ contains the letter Ⲥ, previously rendered as Ⲓ and subsequently changed to the correct letter Ⲥ;
– page 113 (f. 56ʳ, Copt. ⲢⲒⲈ̅), line 8 of the left column in the verb ⲤⲘ̈Ⲓ̈ⲛⲈ contains the letter Ⲓ, "squeezed" between the letters ⲙ and ⲛ;
– page 111 (f. 55ʳ, Copt. ⲢⲒ̅Ⲅ̅), line 26 of the left column in the word ⲀⲨⲛⲈϬⲛⲟⲨϬⲈ contains the initial letter ⲩ added in superscript between the letters ⲁ and ⲛ;
– page 113 (f. 56ʳ, Copt. ⲢⲒⲈ̅), line 13 of the right column contains the initial Ⲉ in the relative form ⲈⲧⲈⲢⲈ–, given in subscript to the left of the letter ⲧ.

A certain phonetic carelessness can be observed in the sa 52 manuscript. A case in point is the text on page 112 (f. 55ᵛ, Copt. ⲢⲒ̅Ⲇ̅), where the penultimate and last line of the right column (Isa 55:3) read: ⲌⲈⲛ Ⲍ̅ⲛⲀⲕⲀⲑⲟⲛ. The preposition is given in the full

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7 Nomen sacrum Ⲇ̅Ⲇ̅Ⲇ̅ (David) is one of the standard abbreviations attested from early Greek palaeography (see, for instance, A. Paap, *Nomina Sacra in the Greek Papyri of the First Five Centuries* [Papyrologica Lugduno-Batava 8; Leiden: Brill 1959] 90, 106).

form (ϨⲈⲚ), while the article is abbreviated (ϨⲚ). The correct form is present in manuscript sa 48 and should be rendered as ϨⲚ̄ ϨⲈⲚⲀⲄⲀⲐⲞⲚ ("in good things"). The most common ⲀⲄⲀⲐⲞⲚ has been replaced in the manuscript by the rare alternative form ⲀⲔⲀⲐⲞⲚ.[8] In the same verse (Isa 55:3), the form ⲀⲄⲀⲐⲞⲚ occurs later (f. 56ʳ, Copt. ⲢⲒⲈ, lines 6 and 7 of the left column) in the correct construction ϨⲚ̄ ϨⲈⲚⲀⲄⲀⲐⲞⲚ.

An interchange of similar-sounding letters is also observed in the text of Isa 55:12 (f. 56ᵛ, Copt. ⲢⲒ̄Ϛ, lines 13 and 14 of the left column), where a phonetically similar ⲔⲖⲀⲦⲞⲤ appears instead of the correct noun ⲔⲖⲀⲆⲞⲤ.

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

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

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

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

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

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

10   The first words of Isa 55:9: ⲀⲖⲖⲀ ⲚⲐⲈ are found on an earlier page of this manuscript, referred to in our study as CLM 450.

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

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

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

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

The manuscript is dated to the 4th century,[20] more specifically to 375–450.[21] 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.[22] The manuscript was edited by R. Kasser in 1965.[23] In the electronic database, Papyrus Bodmer XXIII has been catalogued as **CLM 40**[24] and **LDAB 108542**.[25] The DECOT website lists it as **sa 2004** (Doc ID 622004).[26] Our study prefers Schüssler's identification sa 48.

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

[12] Hebbelynck, "Fragments inédits," 197–219 (text Isa 55:9–13, 197–198).

[13] P. Nagel, "Studien zur Textüberlieferung des sahidischen Alten Testaments," *ZÄS* 111 (1984) 148.

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

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

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

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

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

[19] See Bąk, *Isa 46–48*, 604–605. There is also a more detailed description of sa 48.

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

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

[22] For more information, see K. Schüssler, *Das sahidische Alte und Neue Testament: sa 1–20*, 106; R. Kasser, *Papyrus Bodmer XXIII. Esaïe XLVII,1-LXVI,24* (Cologny – Genève: Bibliotheca Bodmeriana 1965) 7–33.

[23] R. Kasser, *Papyrus Bodmer XXIII*.

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

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

[26] See http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622058 [access: 11.02.2024].

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

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

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

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[27] A detailed description of the lectionary is provided in Bąk, *Isa 46–48*, 605 (footnote 30).

[28] A detailed list of verses from the Book of Isaiah is provided in Schüssler, *Sa 93–120*, 50–51.

[29] Folio 76[r] identifies this time as: ⲦⲬⲠⲐ ⲘⲠ†ⲞⲨ ⲘⲘⲨⲤⲦⲓⲄⲞⲚ (see Schüssler, *Sa 93–120*, 57).

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

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

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

[33] É. Amélineau, "Fragments de la version thébaine de l'Écriture (Ancien Testament)," *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes* 9 (1887) 126.

[34] Ciasca, *Sacrorum Bibliorum fragmenta*, II, 243.

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

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

[37] Schüssler, *Sa 21–48*, 81.

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

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

To illustrate the contents of particular manuscripts better, the occurrence of the verses from Isa 54–55 is presented in the table where:
– an "x" means the occurrence of the whole verse;
– an "(x)" means the occurrence of only a fragment of a given verse;
– a blank space in the table means the given verse is absent in the manuscript.

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[38]   See http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622058 [access: 14.02.2024].
[39]   The folios of interest are available at http://coptot.manuscriptroom.com/manuscript-workspace?docID=622058&pageID=1290 and http://coptot.manuscriptroom.com/manuscript-workspace?docID=622058&pageID=1300 [access: 14.02.2024].
[40]   For more about the discovery itself, see T. Górecki, "Sheikh Abd el-Gurna," *Seventy Years of Polish Archaeology in Egypt* (ed. E. Laskowska-Kusztal) (Warsaw: PCMA 2007) 186–187; T. Górecki – E. Wipszycka, "Scoperta di tre codici in un eremo a Sheikh el-Gurna (TT 1151–1152): il contesto archeologico," *Adamantius* 24 (2018) 118–132.
[41]   Suciu, "The Sahidic Tripartite Isaiah," 383. The DECOT website specifies the dating as between 650 and 750 (see http://coptot.manuscriptroom.com/manuscript-catalog [access: 14.02.2024]).
[42]   See https://atlas.paths-erc.eu/manuscripts/3469 [access: 14.02.2024].
[43]   See https://www.trismegistos.org/text/111691 [access: 14.02.2024].
[44]   See https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622028 [access: 14.02.2024].
[45]   The beginning of Isa 54:1 is available at http://coptot.manuscriptroom.com/manuscript-workspace?docID=622028&pageID=360 [access: 14.02.2024].
[46]   See Bąk, *Isa 46–48*, 606; *Isa 49–50*, 13.

The contents of the manuscripts are as follows:

Isa 54

	1	2	3	4	5	6	7	8	9	10	11	12	13
Sa 41.18													
Sa 48	x	x	x	x	x	x	x	x	x	x	x	x	x
Sa 108[L]													
CLM 450								(x)	x	x	x	x	x
CLM 3469	(x)	(x)	(x)	x	(x)	x	(x)	(x)	(x)	(x)	(x)	x	x

	14	15	16	17
Sa 41.18				
Sa 48	x	x	x	x
Sa 108[L]				
CLM 450	x	x	x	x
CLM 3469	(x)	x	(x)	(x)

Isa 55

	1	2	3	4	5	6	7	8	9	10	11	12	13
Sa 41.18									(x)	x	x	x	x
Sa 48	x	x	x	x	x	x	x	x	x	x	x	x	x
Sa 108[L]	x	x	x									x	x
CLM 450	x	x	x	x	x	x	x	x	(x)				
CLM 3469	(x)	(x)	(x)	x	(x)	(x)	(x)	(x)	(x)	(x)	(x)	(x)	(x)

3. The Sahidic Text of Isa 54–55

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

< >   pointed brackets to indicate that the text has been completed so that it can be properly understood,

{ }   braces to indicate the scribe's redundant letters (frequently being the effect of dittography),

>   sign to indicate the lack of the given form in the manuscript whose number is given beside it,

!   exclamation mark in superscript to suggest a more correct reading,

(N)   to show the places in which the letter N, occurring at the end of the line, was signalised by a stroke (N supralinear),

\ /   sign to indicate the letter added subsequently by the scribe above the line,

/ \   sign to indicate the letter added subsequently by the scribe below the line.[47]

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[47]   See Bąk, *Isa 46–48*, 609.

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

Chapter 54

ᵛ·¹ ⲈⲨⲪⲢⲀⲚⲈ ⲦⲀⳘⲢⲎⲚ ⲈⲦⲈⲘⲈⲤⲘⲒ̈ⲤⲈ· Ⲱ ⲈⲂⲞⳊ ⲚⲦⲈⲀⲰ̄ⲔⲀⲔ ⲈⲂⲞⳊ ⲦⲈⲦⲈⲘⲈⲤ†
ⲚⲀⳊⲀⲔⲈ· ⲬⲈ ⲚⲀⲰⲈ ⲚϢⲎⲢⲈ ⲚⲦⲀⳘⲢⲎⲚ ⲈⳘⲞⲨⲈ ⲦⲈⲦⲈⲞⲨⲚⲦⲤ ⲠⳘⲀⲒ̈ ⳘⳘⲀⲨ· ⲀⲠⲬⲞⲈⲒ̈Ⲥ
ⲄⲀⲢ ⲬⲞⲞⲤ ⲬⲈ ᵛ·¹

ᵛ·² ⲞⲨⲰϢⲈ ⲈⲂⲞⳊ ⳘⲠⳘⲀ ⲚⲦⲞⲨⲤⲔⲨⲚⲎ ⳘⲚ ⲦⲀ ⲚⲞⲨⲀⲨⳊⲎ· ⲦⲀⳘⲢⲞⲞⲨ ⳘⲠ̄ⲦⲊ ⲤⲞ· ⲞⲨ<Ⲉ>
ⲚⲞⲨⲚⲞⲨⲌ ⲚⲦⲈⲦⲀⳘⲢⲞ ⲚⲚⲞⲨⲚⲀⲒ̈Ⲱ· ᵛ·²

ᵛ·³ ⲈⲦⲒ ⲠⲞⲢϢⲞⲨ Ⲉ̄ⲂⲞⳊ ⲈⲞⲨⲚⲀⳘ· ⲀⲨⲰ ⲈⲌⲂⲞⲨⲢ· ⲀⲨⲰ ⲠⲞⲨⲤⲠⲈⲢⳘⲀ ⲚⲀⲔⳊⲎⲢⲞⲚⲞⳘⲈⲒ
ⲚⲚ{Ⲉ}ⲌⲈⲐⲚⲞⲤ· ⲀⲨⲰ ⲦⲈⲚⲀⲞⲨⲰⲌ Ⳓ̄ {Ⲛ}ⳘⲠⲞⳊⲒ̈Ⲥ ⲈⲦⲞ ⲚⲬⲀⲒ̈Ⲉ· ᵛ·³

ᵛ·⁴ ⳘⲠ̄Ⲣ̄Ⲣ̄ ⲌⲞⲦⲈ ⲬⲈ ⲀⲬⲒ̈ Ϣ̄ⲠⲈ· ⲀⲨⲰ ⳘⲠ̄ⲢⲞⲨⲰⳊⲤ ⲬⲈ Ⲁ\Ⲩ/ⲚⲈ6ⲚⲞⲨⲤⲈ· ⲬⲈ ⲦⲈⲚⲀⲢ̄
ⲠⲰⲂϢ̄ ⳘⲠϢ̄Ⲓ̈ⲠⲈ ϢⲀ ⲈⲚⲈⲌ· ⲀⲨⲰ ⲚⲚⲈⲈⲢ ⲠⳘⲈⲈⲨⲈ ⳘⲠⲚⲞ6ⲚⲈⳓ ⲚⲦⲞⲨⳘⲚ̄ⲦⲬⲎⲢⲀ· ᵛ·⁴

ᵛ·⁵ ⲬⲈ ⲠⲬⲞⲈⲒ̈Ⲥ ⲠⲈⲦⲦⲀⳘⲒⲞ ⳘⳘⲞ· ⲠⲬⲞⲈⲒ̈Ⲥ ⲠⲈ ⲠⲈϤⲢⲀⲚ· ⲀⲨⲰ ⲠⲈⲦⲚⲞⲨⲌ̄ <Ⳙ>ⳘⲞ·
Ⲛ5ⲦⲞϤ ⲠⲈ ⲠⲚⲞⲨⲦⲈ ⳘⲠ̄Ⲓ̄Ⲏ̄Ⳋ· ⲤⲈⲤⳘⲞⲨ ⲈⲢⲞϤ Ⳓ̄ⳘⲠ̄Ⲕ̄ⲀⲌ ⲦⲎⲢϤ· ᵛ·⁵

ᵛ·⁶ ⲚⲦⲀⲠⲬⲞⲈⲒ̈Ⲥ ⲘⲞⲨⲦⲈ ⲈⲢⲞ ⲀⲚ ⲚⲐⲈ ⲚⲞⲨⲤⳒⲒⳘⲈ ⲀⲨⲚⲞⲬⲤ ⲈⲂⲞⳊ· ⲀⲨⲰ ⲚⳌⲎⲦ Ϣ̄ⲎⳘ·
ⲞⲨⲆⲈ ⲚⲐⲈ ⲚⲞⲨⲤⳒⲒ̈ⳘⲈ ⲀⲚ Ⲉ̄ⲀⲨⳘⲈⲤⲦⲰⲤ ⲬⲒⲚ ⲦⲈⲤⳘⲚ̄ⲦⲔⲞⲨⲒ̈ ⲠⲈⲬⲈ ⲠⲞⲨⲚⲞⲨⲦⲈ· ᵛ·⁶

ᵛ·⁷ ⲀⲒ̈ⲔⲀⲀⲦⲈ ⲚⲤⲰⲒ̈ ⲚⲞⲨⲔⲞⲨⲒ̈ ⲚⲞⲨⲞⲈⲒⲰ· ⲀⲨⲰ †ⲚⲀⲚⲀ ⲚⲈ Ⳓ̄ ⲞⲨⲚⲞ6 ⲚⲚⲀ· ᵛ·⁷

ᵛ·⁸ ⲀⲒ̈ⲔⲰⲦⲈ ⳘⲠⲀⲌⲞ Ⲉ̄ⲂⲞⳊ ⳘⳘⲞ Ⳓ̄ ⲞⲨⲔⲞⲨⲒ̈ Ⲛ6ⲰⲚⲦ· ⲀⲨⲰ ⲀⲒ̈ⲚⲀ ⲚⲈ <Ⲍ>Ⲛ ⲞⲨⲚⲀ ϢⲀ
ⲈⲚⲈⲌ· ⲠⲈⲬⲈ ⲠⲬⲞⲈⲒ̈Ⲥ ⲠⲈⲦⲚⲞⲨⲌ̄ ⳘⳘⲞ· ᵛ·⁸

ᵛ·⁹ ⲬⲒⲚ ⲠⲘⲞⲞⲨ ⳒⲒ ⲚⲰⳓⲈ ⲠⲀⲒ̈ ⲠⲈ ⲠⲀⲢⲀ(Ⲛ)· ⲔⲀⲦⲀ ⲐⲈ ⲚⲦⲀⲒ̈Ⲱ̄ⲢⲔ ⲚⲀϤ Ⳓ̄ ⲠⲈⲨⲞⲈⲒ̈Ⲱ
ⲈⲦⳘ̄ⳘⲀⲨ ⲈⲦⳘ̄6ⲰⲚⲦ̄ ⲈⲠ̄Ⲕ̄ⲀⲌ ⲈⳌⲢⲀⲒ̈ ⲈⲬⲰ ⲬⲒ<Ⲛ> ⲦⲈⲚⲞⲨ· ⲞⲨⲆⲈ ⲈⲠⲈⲈⲚⲈ ⲚⲞⲨ-
ⲦⲞⲞⲨ ⲈⲂⲞⳊ Ⳓ̄ ⲞⲨⲀⲠⲒ̈ⳊⲎ· ᵛ·⁹

ᵛ·¹ ⲈⲦⲈⳘⲈⲤⳘⲒ̈ⲤⲈ:ⲈⲦⲈⳘⲈⲤⳘⲒϢⲈ sa 48, ⲈⲦ[ⳘⲈⲤⳘⲒ]ϢⲈ CLM 3469 | ⲚⲦⲈⲀϢⲔⲀⲔ ⲈⲂⲞⳊ:ⲚⲦⲈⲀϢⲔⲀⲔ
sa 48 | ⲦⲈⲦⲈⳘⲈⲤ†:ⲦⲈⲦⲈⲤⳘⲈⲤ† sa 48 | ⲦⲈⲦⲈⲞⲨⲚⲦⲤ ⲠⳘⲀⲒ:ⲦⲈⲦⲈⲨⲚ̄ⲦⲀⲤ ⲪⲀⲒ sa 48

ᵛ·² ⲞⲨⲰϢⲈ: ⲞⲨⲰⳓⲤ sa 48, CLM 3469 | ⲚⲦⲞⲨⲤⲔⲨⲚⲎ: ⲚⲦⲞⲨⲤⲔⲎⲚⲎ sa 48, CLM 3469 | ⲦⲀ ⲚⲞⲨ-
ⲀⲨⳊⲎ: Ⲓ̈ⲠⲀⲚⲞⲨⲀⲨⳊⲎ sa 48, CLM 3469 | ⲞⲨ<Ⲉ> ⲚⲞⲨⲚⲞⲨⲌ:ⲞⲨⲈ ⲚⲞⲨⲚⲞⲨⲌ sa 48, [ⲞⲨ]ⲚⲞⲨ[ⲚⲞⲨⲌ]
CLM 3469 | ⲚⲦⲈⲦⲀⳘⲢⲞ:ⲚⲦⲈⲦⲀⳘⲢⲈ sa 48, ⲚⲦⲈ[ⲦⲀⳘⲢ]Ⲉ̣ CLM 3469 | ⲚⲚⲞⲨⲚⲀⲒ̈Ⲱ:ⲚⲞⲨⲚⲀⲈⲒⲰ sa 48,
ⲚⲞⲨ[ⲚⲀⲒ̈]Ⲱ CLM 3469

ᵛ·³ ⲚⲀⲔⳊⲎⲢⲞⲚⲞⳘⲈⲒ:ⲔⳊⲎⲢⲞⲚⲞⳘⲈⲒ sa 48 | ⲚⲚ{Ⲉ}ⲌⲈⲐⲚⲞⲤ:ⲚⲚⲌⲈⲐⲚⲞⲤ sa 48, [ⲚⲚ]ⲌⲈⲐⲚⲞⲤ CLM 3469 |
{Ⲛ}ⳘⲠⲞⳊⲒ̈Ⲥ: \Ⳙ/ⲠⲞⳊⲒ̈Ⲥ sa 48, ⳘⲠⲞⳊⲒⲤ CLM 3469 | ⲚⲬⲀⲒ̈Ⲉ:ⲚⲬⲀⳊⲈⲒⲈ sa 48

ᵛ·⁴ ⳘⲠ̄ⲢⲞⲨⲰⳊⲤ:Ⲡ̄ⲢⲞⲨⲰⳊⲤ sa 48 | ⲚⲚⲈⲈⲢ ⲠⳘⲈⲈⲨⲈ:ⲚⲚⲈⲢ̄ ⲠⳘⲈⲨⲈ sa 48, ⲚⲚⲈⲢ̄ ⲠⳘ[Ⲉ]ⲈⲨⲈ CLM 3469

ᵛ·⁵ <Ⳙ>ⳘⲞ:ⳘⳘⲞ sa 48 | ⲤⲈⲤⳘⲞⲨ ⲈⲢⲞϤ:Ⲓ̈ⲤⲈⳘⲞⲨⲦⲈ ⲈⲢⲞϤ sa 48, CLM 3469 | Ⳓ̄ⳘⲠ̄Ⲕ̄ⲀⲌ: ⳒⲒⲬⲚ̄
Ⲡ̄Ⲕ̄ⲀⲌ sa 48

ᵛ·⁶ ⲀⲨⲚⲞⲬⲤ ⲈⲂⲞⳊ:Ⲓ̈ⲈⲀⲨⲚⲞⲬⲤ̄ ⲈⲂⲞⳊ sa 48, CLM 3469 | ⲦⲈⲤⳘⲚ̄ⲦⲔⲞⲨⲒ:ⲦⲈⲤⳘⲚ̄ⲦⲔⲞⲨⲈⲒ sa 48

ᵛ·⁷ ⲀⲒ̈ⲔⲀⲀⲦⲈ ⲚⲤⲰⲒ̈:ⲀⲈⲒⲔⲀⲀⲦⲈ ⲚⲤⲰⲈⲒ sa 48 | ⲚⲞⲨⲔⲞⲨⲒ̈:ⲚⲞⲨⲔⲞⲨⲈⲒ sa 48 | ⲀⲨⲰ: > sa 48

ᵛ·⁸ ⲀⲒ̈ⲔⲰⲦⲈ:ⲀⲈⲒⲔⲰⲦⲈ sa 48 | Ⳓ̄ ⲞⲨⲔⲞⲨⲒ̈:Ⳓ̄ ⲞⲨⲔⲞⲨⲈⲒ sa 48 | ⲀⲒ̈ⲚⲀ:ⲀⲈⲒⲚⲀ sa 48 | <Ⲍ>Ⲛ ⲞⲨⲚⲀ:Ⳓ̄
[ⲞⲨ]ⲚⲀ sa 48, ⲌⲚ ⲞⲨⲚⲀ CLM 450, Ⲍ[Ⲛ ⲞⲨ]ⲚⲀ CLM 3469 | ϢⲀ ⲈⲚⲈⲌ:Ⲛ̄ϢⲀ ⲈⲚⲈⲌ sa 48, CLM 450,
CLM 3469

ᵛ·⁹ ⲚⲦⲀⲒ̈Ⲱ̄ⲢⲔ:ⲈⲚⲦⲀⲈⲒⲰⲢⲔ sa 48 | ⲠⲈⲨⲞⲈⲒ̈Ⲱ:ⲠⲈⲞⲨⲞ[ⲈⲒ]Ϣ sa 48 | ⲚⲞⲨⲦⲞⲞⲨ:ⲞⲨⲦⲞⲞⲨ CLM 450 |
ⲞⲨⲀⲠⲒ̈ⳊⲎ:ⲞⲨⲀⲠⲈⲒⳊⲎ sa 48

^{v. 10} ⲞⲨⲆⲈ ⲚⲚⲈⲨⲠⲰⲚⲈ ⲈⲂⲞⲖ ⲚⲚⲞⲨⲤⲒ̈ⲂⲦ· ⲦⲀⲒ̈ ⲦⲈ ⲐⲈ Ⲉ̄ⲦⲈⲢⲈⲠⲀⲔⲈⲚⲀ ⲚⲀⲰϪⲚ ⲀⲚ· ⲀⲨⲰ ⲚⲚⲈⲦⲆⲒ̈ⲀⲐⲎⲔⲎ (Page 112, f. 55ᵛ [Copt. ⲢⲒ̅Ⲇ̅]) ⲚⲦⲞⲨⲈⲒⲢⲎⲚⲎ ⲠⲰⲚⲈ· ⲀⲠϪⲞⲈⲒⲤ ⲄⲀⲢ ϪⲞⲞⲤ ϪⲈ ⲦⲈⲞⲨⲞϪ ^{v. 10}

^{v. 11} ⲦⲈⲦⲞ̄ⲂⲂⲒ̈ⲎⲨ· ⲦⲈⲦⲰⲦ̅Ⲣ̅ⲦⲰⲢ ⲘⲠⲞⲨⲤⲠⲤⲰⲠⲈ ⲚⲦⲞ· ⲈⲒⲤ ϨⲎⲎⲦⲈ ⲀⲚⲞⲔ †ⲚⲀⲤⲂ̄ⲦⲈ ⲠⲞⲨⲰⲚⲈ ⲚⲀⲚⲐⲢⲀ̄ⳉ· ⲀⲨⲰ ⲚⲞⲨⲤ̄ⲚⲦⲈ Ⲛ̄ⲤⲀⲠⲠⲎⲢⲞⲤ· ^{v. 11}

^{v. 12} ⲀⲨⲰ †ⲚⲀⲔⲰ ⲚⲚⲞⲨⲤⲞⲂⲦ ⲚⲒ̈ⲀⲤⲠ̄Ⲓ̈Ⲥ· ⲀⲨⲰ ⲚⲞⲨⲠⲨⲖⲎ ⲚⲰⲚⲈ ⲚⲬⲢⲎⲤⲦⲀⲖⲞⲤ· Ⲁ\Ⲩ/Ⲱ ⲠⲞⲨⲔⲰⲦⲈ ⲚⲰⲚⲈ ⲚⲤⲰⲦⲠ̅· ^{v. 12}

^{v. 13} ⲀⲨⲰ ⲚⲞⲨϢⲎⲢⲈ ⲦⲎⲢⲞⲨ ⲚⲢⲈϤϪⲒ ⲤⲂⲰ ⲚⲦⲘ̄ ⲠⲚⲞⲨⲦⲈ· ⲀⲨⲰ ⲚⲞⲨϢⲎⲢⲈ ϨⲚ̄ ⲞⲨⲚⲞϬ ⲚⲈⲒⲢⲎⲚⲎ· ^{v. 13}

^{v. 14} ⲀⲨⲰ ⲤⲈⲚⲀⲔⲞⲦⲈ ϨⲚ̄ ⲞⲨⲆⲒ̈ⲔⲀⲒ̈ⲞⲤⲨⲚⲎ· ⲤⲀϨⲰ ⲈⲂⲞⲖ ⲘⲠϪⲒ ⲚϬⲞⲚⲤ· ⲀⲨⲰ ⲚⲦⲈⲚⲀⲢ̄ ϨⲞⲦⲈ ⲀⲚ· ⲀⲨⲰ ⲘⲚ ⲤⲦⲰⲦ ⲚⲀϨⲰⲚ ⲈⲢⲞ· ^{v. 14}

^{v. 15} ⲈⲒⲤ ϨⲎⲎⲦⲈ ⲚⲈⲠⲢⲞⲤⲨⲖⲎⲦⲞⲤ ⲚⲎⲨ ⲈⲢⲀⲦⲈ ⲈⲂⲞⲖ ϨⲒ̈ⲦⲞⲞⲦ· ⲀⲨⲰ ⲤⲈⲚⲀⲠⲰⲦ Ⲉ̄ⲢⲀⲦⲈ· ^{v. 15}

^{v. 16} Ⲉ̈ⲒⲤ ϨⲎⲎⲦⲈ ⲀⲚⲞⲔ †ⲚⲀⲤⲞⲚⲦⲈ Ⲛ̄ⲐⲈ ⲀⲚ ⲚⲞⲨϨⲀⲘⲔⲖⲖⲈ ⲈϤⲚⲒⲂⲈ ⲈⲚⲈϤⲬ̄ⲂⲂⲈⲤ· ⲀⲨⲰ ⲈϤⲈⲒⲚⲈ ⲈⲂⲞⲖ ⲘⲠⲈϤϨⲚⲀⲀⲨ ⲈⲠⲈϤϨⲰⲂ ⲀⲚⲞⲔ ⲆⲈ ⲀⲒⲤⲞⲚⲦⲈ ⲈⲨⲦⲀⲔⲞ ⲀⲚ· ⲈⲦⲀⲔⲈ ^{v. 16}

^{v. 17} ⲤⲔⲈⲨⲤ ⲚⲒⲘ Ⲙ̄ⲘⲞⲨⲚⲦ̄ Ⲛ̄ϬⲒϪ· Ⲛ̄ⲦⲚⲀⲦⲢⲈⲨⲤⲞⲞⲨⲦⲚ̄ ⲀⲚ ⲈϨⲢⲀⲒ̈ ⲈϪⲰ· ⲀⲨⲰ ⲤⲘⲎ ⲚⲒⲘ ⲚⲀⲦⲰⲞⲨⲚ ⲈϪⲰ ⲈⲨϨⲀⲠ· ⲦⲈⲚⲀϬⲞⲦⲠⲞⲨ ⲦⲎⲢⲞⲨ· ⲀⲨⲰ ⲚⲈⲦⲞⲎⲠ ⲈⲢⲞ ⲚⲀϢⲰⲠⲈ Ⲛ̄ϨⲎⲦⲈ· ⲞⲨⲚ̄ ⲞⲨⲔⲖⲎⲢⲞⲚⲞⲘⲒ̈Ⲁ ϢⲞⲞⲠ ⲚⲚⲈⲦⲰ̄Ⲙ̄ϢⲈ Ⲙ̄ⲠϪⲞⲈⲒ̈Ⲥ· ⲀⲨⲰ ⲚⲦⲰⲦⲚ̄ ⲦⲈⲦⲚ̄ⲚⲀϢⲰⲠⲈ ⲚⲆⲒ̈ⲔⲀⲒⲞⲤ ⲠⲈϪⲈ ⲠϪⲞⲈⲒ̈Ⲥ· ^{v. 17}

Chapter 55

^{v. 1} ⲚⲈⲦⲞⲂⲈ ⲂⲰⲔ ⲚⲎⲦⲚ̄ ⲚⲤⲀ ⲘⲞⲞⲨ· ⲀⲨⲰ ⲚⲈⲦⲈⲘⲚⲦⲞⲨ ϨⲞⲘⲚⲦ ⲂⲰⲔ ϢⲰⲠ ⲚⲎⲦⲚ̄· ⲀⲨⲰ ⲚⲦⲈⲦⲚ̄ⲞⲨⲰⲘ Ⲛ̄ⲦⲈⲦⲚ̄ⲤⲰ ⲀϪⲚ̄ ϨⲞⲘⲚⲦ· ϨⲒ ⲀⲤⲞⲨ ⲚⲎⲢⲠ̄ ⲘⲚ̄ ⲞⲨⲰⲦ· ^{v. 1}

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^{v. 10} ⲚⲚⲞⲨⲤⲒ̈ⲂⲦ: Ⲛ̄ⲚⲞⲨ[Ⲥ]ⲒⲦⲂ sa 48, ⲚⲞⲨⲤⲒ̈ⲂⲦ CLM 450, [ⲚⲚ]ⲞⲨⲤⲒⲦⲂ̄ CLM 3469 | Ⲉ̄ⲦⲈⲢⲈⲠⲀⲔⲈⲚⲀ ⲚⲀϢⲰϪⲚ ⲀⲚ: Ⲙ̄ⲠⲀⲔⲈⲚⲀ̄ ⲈⲦⲈⲚϤ[ⲚⲀ]ⲰϪⲚ ⲀⲚ ⲚⲈ sa 48, + ⲚⲈ CLM 450 | ⲚⲚⲈⲦⲆⲒ̈ⲀⲐⲎⲔⲎ: Ⲛ̄ⲚⲈⲦ-ⲆⲒ̈ⲀⲐⲎⲔⲎ CLM 450

^{v. 11} ⲦⲈⲦⲞ̄ⲂⲂⲒ̈ⲎⲨ: ⲦⲈⲦⲞ̄ⲂⲂⲒⲎⲞⲨ· sa 48 | ⲦⲈⲦⲰⲦ̅Ⲣ̅ⲦⲰⲢ: ⲀⲨⲰ ⲦⲈⲦⲰⲦ\Ⲱ/Ⲣ̄ⲦⲢ sa 48, ⲀⲨⲰ ⲦⲈⲦⲰⲦ̅Ⲣ̅ⲦⲰⲢ CLM 450, ⲀⲨⲰ [ⲦⲈⲦⲰ]Ⲧ̅Ⲣ̅[ⲦⲰⲢ] CLM 3469 | ⲘⲠⲞⲨⲤⲠⲤⲰⲠⲈ: Ⲙ̄ⲠⲞⲨⲤⲈⲠⲤⲰⲠⲈ sa 48 | ⲀⲚⲞⲔ: > sa 48 | Ⲛ̄ⲤⲀⲠⲠⲎⲢⲞⲤ: Ⲛ̄ⲤⲀⲠⲠⲈⲒⲢⲞⲤ sa 48, Ⲛ̄ⲤⲀⲠⲠⲒ̈ⲢⲞⲚ CLM 450, Ⲛ̄ⲤⲀⲠⲠⲒⲢⲞⲤ CLM 3469

^{v. 12} ⲚⲚⲞⲨⲤⲞⲂⲦ: ⲚⲞⲨⲤⲞⲂⲦ CLM 450 | ⲚⲬⲢⲎⲤⲦⲀⲖⲞⲤ: Ⲛ̄ⲔⲢⲨⲤⲦⲀⲖⲖⲞⲤ sa 48, CLM 450, Ⲛ̄ⲔⲢ[ⲨⲤ]ⲦⲀⲖ-ⲖⲞⲤ CLM 3469 | ⲠⲞⲨⲔⲰⲦⲈ: ⲚⲞⲨⲔⲰⲦⲈ CLM 450

^{v. 13} ⲚⲞⲨϢⲎⲢⲈ¹: ⲚⲈⲨϢⲎⲢⲈ CLM 3469 | ⲚⲞⲨϢⲎⲢⲈ²: ⲚⲞⲨϢⲈⲈⲢⲈ CLM 450

^{v. 14} ⲘⲚ ⲤⲦⲰⲦ: Ⲙ̅Ⲙ̅Ⲛ̅ ⲤⲦⲰⲦ sa 48, CLM 3469

^{v. 15} ⲚⲈⲠⲢⲞⲤⲨⲖⲎⲦⲞⲤ: ˙ⲚⲈⲠⲢⲞⲤⲎⲖⲨⲦⲞⲤ sa 48, CLM 3469 | ⲚⲎⲨ: ⲚⲎⲞⲨ sa 48

^{v. 16} †ⲚⲀⲤⲞⲚⲦⲈ: corr. in Ⲁ̇ⲒⲤⲞⲚⲦⲈ CLM 3469 | ⲈϤⲚⲒⲂⲈ: ˙ⲈϤⲚⲒϤⲈ sa 48, CLM 450, CLM 3469 | ⲀⲒⲤⲞⲚⲦⲈ: ⲀⲈⲒⲤⲞⲚⲦⲈ sa 48 | ⲈⲦⲀⲔⲈ: ⲈⲦⲀⲔⲞ sa 48, CLM 450, ⲈⲦ[ⲀⲔⲞ] CLM 3469

^{v. 17} ⲤⲔⲈⲨⲤ: Ⲛ̄ⲤⲔⲈⲨⲞⲤ sa 48, ⲤⲔⲈⲨⲞⲤ CLM 450 | Ⲛ̄ϬⲒϪ: > sa 48 | Ⲛ̄ϨⲎⲦⲈ: Ⲛ̄ϨⲎⲦⲤ sa 48, CLM 450 | ⲚⲚⲈⲦⲰ̄Ⲙ̄ϢⲈ: ⲚⲈⲦⲰ̄Ⲙ̄ϢⲈ sa 48 | ⲦⲈⲦⲚ̄ⲚⲀϢⲰⲠⲈ: ⲦⲈⲦⲚⲀϢⲰⲠⲈ ⲚⲀⲒ sa 48, CLM 450, ⲦⲈⲦ[ⲚⲀ]ϢⲰⲠⲈ CLM 3469

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^{v. 1} ⲚⲈⲦⲈⲘⲚⲦⲞⲨ: (ⲚⲈⲦⲘⲚⲦⲞⲨ Amélineau) (Ciasca = sa 52) sa 108ᴸ, [ⲚⲈ]ⲦⲈⲘⲘⲚ̄[Ⲧ]ⲞⲨ CLM 3469 | ⲀⲨⲰ²: > sa 108ᴸ

ⁿ·² ЄⲦⲂЄ ⲞⲨ ⲦЄⲦⲚⲚⲀϢⲰⲠ ϨⲀ ϨⲞⲘⲚⲦ· ⲀⲨⲰ ⲠЄⲦⲚϨ̅Ⲓ̈ⲤЄ ϢⲞⲞⲠ ⲀⲚ ЄⲨⲤⲒ̈· ⲤⲰⲦⲘ̅ ЄⲢⲞⲒ̈
ⲚⲦЄⲦⲚⲞⲨⲰⲘ ⲚⲚⲀ{Ⲁ}ⲄⲀⲐⲞⲚ· ⲀⲨⲰ ⲚⲦЄⲦЄⲦЄⲚⲮⲨⲬⲎ ⲤⲀⲀⲚϢ ϨЄⲚ ϨⲚ̅ ⲀⲔⲀⲐⲞⲚ· ⁿ·²

ⁿ·³ † ϨⲦⲎ (Page 113, f. 56ʳ [Copt. Ⲣ̅Ⲓ̅Ⲅ̅]) ⲦⲚ̅ ϨⲚ̅ ⲚЄⲦⲚⲘⲀⲀϪЄ· ⲀⲨⲰ ⲚⲦЄⲦⲚⲞⲨЄϨ ⲦⲎⲨⲦⲚ̅
ⲚⲤⲀ ⲚⲀϨⲒ̈ⲞⲞⲨЄ· ⲤⲰⲦⲘ̅ ЄⲢⲞⲒ̈ ⲦⲀⲢЄⲦЄⲦⲚⲮⲨⲬⲎ ⲰⲚϨ ϨⲚ̅ ϨЄⲚⲀⲄⲀⲐⲞⲚ· ⲀⲨⲰ †ⲚⲀⲤ-
ⲘⲒ̈ⲚЄ ⲚⲘ̅ⲘⲎⲦⲚ ⲚⲞⲨⲆⲒ̈ⲀⲐⲎⲔⲎ ϢⲀ ЄⲚЄϨ· ⲚЄⲦⲞⲨⲀⲀⲂ Ⲛ̅Ⲇ̅Ⲁ̅Ⲇ̅ ЄⲦⲚ̅ϨⲞⲦ· ⁿ·³

ⁿ·⁴ ЄⲒⲤ ϨⲎⲎⲦЄ ⲀⲒ̈† ⲘⲘⲞⳓ ⲘⲘⲚⲦⲢЄ ⲚⲚϨЄⲐⲚⲞⲤ· ⲀⲨⲰ ⲚⲀⲢⲬⲰⲚ ЄⳓⲞⲨЄϨ ⲤⲀϨⲚЄ
Ⲛ̅Ⲛ̅ϨЄⲐⲚⲞⲤ· ⁿ·⁴

ⁿ·⁵ Ⲛ̅ϨЄⲐⲚⲞⲤ ЄⲦЄ ⲚⲤЄⲤⲞⲞⲨⲚ ⲘⲘⲞⲔ ⲀⲚ ⲚⲀЄⲠⲒ̈ⲔⲀⲖЄⲒ ⲘⲘⲞⲔ· Ⲛ̅ⲖⲀⲞⲤ ЄⲦЄ Ⲛ̅ⲤЄ-
ⲤⲞⲞⲨⲚ ⲘⲘⲞⲔ ⲀⲚ ⲚⲀⲠⲰⲦ ЄⲢⲀⲦⲔ̅· ЄⲦⲂЄ ⲠЄⲔⲚⲞⲨⲦЄ ⲠЄⲦⲞⲨⲀⲀⲂ Ⲙ̅Ⲡ̅Ⲏ̅Ⲗ ϪЄ Ⲁⳓ†
ЄⲞⲞⲨ ⲚⲀⲔ· ⁿ·⁵

ⁿ·⁶ Ⲱ̈ⲒⲚЄ Ⲛ̅ⲤⲀ ⲠⲚⲞⲨⲦЄ· ⲀⲨⲰ ЄⲦЄⲦⲚ̅ϢⲀⲚϨЄ ЄⲢⲞⳓ· ЄⲠⲒ̈ⲔⲀⲖЄⲒ̈ ⲘⲘⲞⳓ· Ⲛ̅ⲦЄⲨⲚⲞⲨ
ЄⲦⳓⲚⲀϨⲰⲚ ЄⲢⲰⲦⲚ

ⁿ·⁷ ⲘⲀⲢЄⲠⲀⲤЄⲂⲎⲤ ⲔⲰ Ⲛ̅ⲤⲰⳓ Ⲛ̅ⲚЄⳓϨⲒ̈ⲞⲞⲨЄ· ⲀⲨⲰ ⲠⲢⲰⲘЄ ⲚⲀⲚⲞⲘⲞⲤ Ⲛ̅ⲚЄⳓϢⲞⲬⲚЄ·
ⲀⲨⲰ ⲘⲀⲢЄⳓⲔⲞⲦⳓ ЄⲠϪⲞЄⲒ̈Ⲥ· ⲀⲨⲰ ⳓⲚⲀⲚⲀ ⲚⲀⳓ· ϪЄ ⳓⲚⲀⲔⲰ ЄⲂⲞⲖ Ⲉ̅ⲘⲀⲦЄ Ⲛ̅ⲚЄⲦ-
Ⲛ̅ⲚⲞⲂЄ·

ⁿ·⁸ ⲚЄⲢЄⲚⲀϢⲞⲬⲚЄ ⲄⲀⲢ Ⲟ Ⲛ̅ⲐЄ ⲀⲚ Ⲛ̅ⲚЄⲦⲚ̅ϢⲞⲬⲚЄ· ⲀⲨⲰ ⲚЄⲢЄⲚⲀϨⲒ̈ⲞⲞⲨЄ Ⲟ ⲀⲚ Ⲛ̅ⲐЄ
Ⲛ̅ⲚЄⲦⲚ̅ϨⲒ̈ⲞⲞⲨЄ· ⁿ·⁸

ⁿ·⁹ ⲀⲖⲖⲀ Ⲛ̅ⲐЄ /Є\ⲦЄⲢЄ ⲦⲠЄ ⲞⲨⲎⲨ ЄⲂⲞⲖ Ⲙ̅ⲠⲔⲀϨ· ⲦⲀⲒ̈ ⲦЄ ⲐЄ ЄⲦЄⲢЄ ⲦⲀϨⲒ̈Ⲏ ⲞⲨⲎⲨ
ЄⲂⲞⲖ Ⲛ̅ⲦЄⲦⲚ̅ϨⲒ̈Ⲏ· ⲀⲨⲰ ⲚЄⲦⲚ̅ⲘЄЄⲨЄ Ⲙ̅ⲠⲀⲘЄЄⲨЄ·

ⁿ·¹⁰ Ⲛ̅ⲐЄ ⲄⲀⲢ <Є>ⲦЄⲢЄⲞⲨⲬⲒ̈ⲰⲚ· Ⲏ ⲞⲨϨⲰⲞⲨ ⲚⲎⲨ ЄⲠЄⲤⲎⲦ ϨⲚ̅ ⲦⲠЄ· ⲀⲨⲰ Ⲛ̅ⲚЄⳓⲔⲞⲦⲩ̅
ЄⲠⲀϨⲞⲨ ϢⲀⲚⲦЄⳓⲦⲤⲒ̈Є ⲠⲔⲀϨ· ⲀⲨⲰ Ⲛ̅ⳓϪⲠⲞ Ⲛ̅ⳓ† ⲞⲨⲰ Ⲛ̅ⳓ† ⲚⲞⲨⳓ̅ⲢⲞⳓ Ⲙ̅ⲠЄⲦϪⲞ·
ⲀⲨⲰ ⲞⲨⲞЄⲒ̈Ⲕ Ⲉ̅ⲞⲨⲞⲘⳓ· ⁿ·¹⁰

ⁿ·¹¹ ⲦⲀⲒ̈ ⲦЄ ⲐЄ Ⲙ̅ⲠϢⲀϪЄ ЄⲦⲚⲎⲨ ЄⲂⲞⲖ ϨⲚ̅ ⲢⲰⲒ̈· Ⲛ̅ⲚЄⳓⲔⲞⲦⳓ̅ ЄⲠⲀϨⲞⲨ ϢⲀ(Ⲛ)ⲦЄϢⲀϪЄ
ⲚⲒ̈Ⲙ ЄⲚⲦⲀⲒ̈ϪⲞⲞⲨ ϪⲰⲔ ЄⲂⲞⲖ· (Page 114, f. 56ᵛ [Copt. Ⲣ̅Ⲓ̅Ⲋ̅]) ⲀⲨⲰ †ⲚⲀⲤⲞⲞⲨⲦⲚ̅ Ⲛ̅ⲚⲀ-
ϨⲒ̈ⲞⲞЄ ⲘⲚ ⲚⲀⲞⲨЄϨ ⲤⲀϨⲚЄ· ⁿ·¹¹

ⁿ·² ⲦЄⲦⲚ̅ⲚⲀϢⲰⲠ: ʼⲦЄⲦⲚ̅ϢⲰⲠ sa 48, CLM 450, ⲦЄⲦⲚ̅ϢⲞⲞⲠ sa 108ᴸ | ⲀⲚ: > sa 48 | ЄⲨⲤⲒ̈: ЄⲨⲤЄⲒ sa 48,
sa 108ᴸ, CLM 450 | ЄⲢⲞⲒ: ЄⲢⲞЄⲒ sa 48 | ⲚⲚⲀ{Ⲁ}ⲄⲀⲐⲞⲚ: Ⲛ̅ⲚⲀⲄⲀⲐⲞⲚ sa 48, CLM 450, CLM 3469 |
ⲚⲦЄⲦЄⲦЄⲚⲮⲨⲬⲎ: Ⲛ̅ⲦЄⲦⲚ̅ⲮⲨⲬⲎ sa 48, Ⲛ̅ⲦЄⲦЄⲦⲚ̅ⲮⲨⲬⲎ CLM 450, CLM 3469 | ⲤⲀⲀⲚϢ: ⲤⲀⲚϢ
CLM 450 | ϨЄⲚ ϨⲚ̅ ⲀⲔⲀⲐⲞⲚ: ʼϨⲚ̅ ϨЄⲚⲀⲄⲀⲐⲞⲚ sa 48, CLM 3469, Ⲛ̅ϨⲚⲀⲄⲀⲐⲞⲚ CLM 450 | ⲀⲨⲰ
ⲚⲦЄⲦЄⲦЄⲚⲮⲨⲬⲎ ⲤⲀⲀⲚϢ ϨЄⲚ ϨⲚ̅ ⲀⲔⲀⲐⲞⲚ: > sa 108ᴸ

ⁿ·³ ЄⲢⲞⲒ: ЄⲢⲞЄⲒ sa 48 | ⲀⲨⲰ²: > sa 48 | ⲚⲞⲨⲆⲒ̈ⲀⲐⲎⲔⲎ: ⲚⲞⲨⲆⲒ̈ⲀⲐⲨⲔⲎ sa 108ᴸ, CLM 450 | ϢⲀ ЄⲚЄϨ: Ⲛ̅ϢⲀ
ЄⲚЄϨ sa 48, sa 108ᴸ | Ⲛ̅Ⲇ̅Ⲁ̅Ⲇ̅: Ⲛ̅ⲆⲀⲨЄⲒⲆ sa 48, sa 108ᴸ, CLM 450

ⁿ·⁴ ⲘⲘⲚⲦⲢЄ: ⲚⲞⲨⲘⲚ̅ⲦⲘⲚⲦⲢЄ sa 48 | ЄⳓⲞⲨЄϨ: ЄⲦⲞⲨЄϨ sa 48

ⁿ·⁵ ⲚⲤЄⲤⲞⲞⲨⲚ¹: ⲚⲤЄⲤⲞⲞⲞⲨⲚ CLM 3469 | Ⲛ̅ⲤЄⲤⲞⲞⲨⲚ ⲘⲘⲞⲔ ⲀⲚ²: Ⲛ̅ⲤЄⲤⲞⲞⲨⲚ ⲀⲚ Ⲙ̅ⲘⲞⲔ CLM 3469
| ЄⲦЄ ⲚⲤЄⲤⲞⲞⲨⲚ¹·²: ЄⲦⲚ̅ⲤЄⲤⲞⲞⲨⲚ CLM 450

ⁿ·⁸ ⲚЄⲢЄⲚⲀϢⲞⲬⲚЄ: ЄⲢЄⲚⲀϢⲞⲬⲚЄ sa 48, Ⲛ̅ⲚЄⲢЄⲚⲀϢⲞⲬⲚЄ CLM 450 | Ⲟ Ⲛ̅ⲐЄ ⲀⲚ: Ⲟ ⲀⲚ Ⲛ̅ⲐЄ
CLM 450 | Ⲟ ⲀⲚ Ⲛ̅ⲐЄ: Ⲟ [ⲚⲐ]Є ⲀⲚ CLM 3469

ⁿ·¹⁰ ϨⲚ̅ ⲦⲠЄ: ЄⲂⲞⲖ ϨⲚ̅ ⲦⲠЄ sa 41.18, sa 48 | ϢⲀⲚⲦЄⳓⲦⲤⲒ̈Є: ϢⲀⲚⲦЄⳓⲦⲤⲒⲞ sa 41.18, ϢⲀⲚⲦⳓ̅ⲦⲤⲒ̈Є sa 48,
CLM 3469

ⁿ·¹¹ Ⲙ̅ⲠϢⲀϪЄ: Ⲙ̅ⲠⲀϢⲀϪЄ sa 48 | ⲢⲰⲒ: ⲢⲰЄⲒ sa 48 | Ⲛ̅ⲚЄⳓⲔⲞⲦⳓ: ЄⲚⲚЄⳓⲔⲞⲦⳓ sa 48, CLM 3469 | ЄⲚⲦⲀⲒ̈-
ϪⲞⲞⲨ: Ⲛ̅ⲦⲀⲒ̈ϪⲞⲞⲨ sa 41.18, ЄⲚⲦⲀЄⲒϪⲞⲞⲨ sa 48 | ⲀⲨⲰ: ⲀⲨⲀ sa 41.18

v. 12 ⲦⲈⲦⲚ̄ⲚⲎⲨ ⲄⲀⲢ ⲈⲂⲞⲖ ⳍⲚ̄ ⲞⲨⲞⲨⲚⲞϤ· ⲀⲨⲰ ⲤⲈⲚⲀⲚ̄ ⲦⲎⲨⲦⲚ̄ ⳍⲚ̄ ⲞⲨⲢⲀϢⲈ· Ⲛ̄ⲚⲦⲞⲞⲨ
ⲄⲀⲢ ⲘⲚ̄ ⲚⲤⲒ̈ⲂⲦ ⲚⲀϪⲒ̈ ⲂⲀϬⲤ ⲈⲨϬⲰϢⲦ ⲈⲂⲞⲖ ⳍⲚ̄ⲦⲦⲎⲨⲦⲚ̄ ⳍⲚ̄ ⲞⲨⲢⲀϢⲈ· ⲀⲨⲰ Ⲛ̄ϢⲎ(Ⲛ)
ⲦⲎⲢⲞⲨ Ⲛ̄ⲦⲤⲰϢⲈ ⲚⲀⲤⲦⲀⲀⲦⲈ Ⲛ̄ⲚⲈⲨⲔⲖⲀⲦⲞⲤ· v. 12

v. 13 ⲀⲨⲰ ⲈⲠⲘⲀ Ⲛ̄ⲦⲈⲤⲦⲞⲒ̈ⲂⲎ· ⲞⲨⲚ̄ ⲞⲨⲔⲎⲠⲀⲢⲒ̈ⲤⲞⲤ ⲚⲀⲢⲰⲦ· ⲀⲨⲰ ⲞⲨⲘⲨⲢⲤⲨⲚⲎ· ⲈⲠⲘⲀ
ⲚⲞⲨⲈⲚⲞⲨⲚ̄Ϯ· ⲀⲨⲰ ⲠϪⲞⲈⲒ̈Ⲥ ⲚⲀϢⲰⲠⲈ ⲈⲨⲢⲀⲚ· ⲀⲨⲰ ⲈⲨⲘⲀⲈⲒⲚ Ⲛ̄ϢⲀ ⲈⲚⲈⳍ· ⲀⲨⲰ
Ⲛ̄ϤⲚⲀⲰⲤⲔ ⲀⲚ· v. 13

4. English Translation of Isa 54–55

The English translation of Isa 54–55 from the Sahidic dialect of the Coptic language is as follows:[48]

Chapter 54

v. 1   Rejoice, O barren one *who bears;*[49] *cry out,*[50] and shout, you who are not in labour! Because more are the children of the desolate woman than of her that has a husband, for the Lord has spoken.[51]

v. 2   Enlarge the site of your tent and of your curtains;[52] make *them*[53] firm; do not hold back; lengthen your cords, and strengthen your stakes,

v. 3   because you must spread *them*[54] out to the right and to the left, and your offspring will inherit the nations and will inhabit the cities[55] that *are*[56] desolate.

v. 4   Do not fear because you were put to shame, neither feel disgraced because you were reproached, because you will forget your ancient shame and the reproach of your widowhood you will not remember,[57]

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v. 12   ⲦⲈⲦⲚ̄ⲚⲎⲨ: ⲠⲈⲦⲚⲎⲨ sa 41.18, ⲦⲈⲦⲚ̄ⲚⲀⲈⲒ sa 108ᴸ | ⲦⲈⲦⲚ̄ⲚⲎⲨ ⲄⲀⲢ ⲈⲂⲞⲖ: ⲈⲒ̈Ⲥ ⳍⲎ̄ⳍⲦⲈ ⲄⲀⲢ ⲦⲈⲦ-
Ⲛ̄ⲚⲀⲈⲒ̈ Ⲉ̄ⲂⲞⲖ sa 108ᴸ | ⲦⲎⲨⲦⲚ: ⲦⲎⲞⲨⲦⲚ sa 48 | Ⲛ̄ⲚⲦⲞⲞⲨ: Ⲛ̄ⲦⲞⲞⲨ sa 41.18, sa 48, sa 108ᴸ, CLM 3469
| ⲂⲀϬⲤ: Ϥ̇ϬⲞ̅Ϭ̅ sa 48, CLM 3469, ⲂⲞⲞϬ sa 108ᴸ | ⲚⲀⲤⲦⲀⲀⲦⲈ: ⲚⲀⲦⲀⲀ̅ⲦⲈ sa 108ᴸ | Ⲛ̄ⲚⲈⲨⲔⲖⲀⲦⲞⲤ:
Ϯ̇Ⲛ̄ⲚⲈⲨⲔⲖⲀⲆⲞⲤ sa 41.18, sa 48

v. 13   ⲈⲠⲘⲀ: ⲠⲘⲀ sa 108ᴸ | Ⲛ̄ⲦⲈⲤⲦⲞⲒ̈ⲂⲎ: Ⲛ̄ⲦⲈⲤⲦⲎⲂⲎ sa 41.18 | ⲞⲨⲔⲎⲠⲀⲢⲒ̈ⲤⲞⲤ: ⲞⲨⲔⲨⲠⲀⲢⲒ̈ⲤⲞⲤ sa 41.18,
sa 108ᴸ Ϯ̇ⲞⲨⲔⲨⲠⲀⲢⲒⲤⲤⲞⲤ sa 48 | ⲚⲀⲢⲰⲦ: (> Amélineau) (Ciasca = sa 52) sa 108ᴸ | ⲞⲨⲘⲨⲢⲤⲨⲚⲎ: Ⲟ̇Ⲩ-
ⲘⲨⲢⲤⲒ̇ⲚⲎ sa 41.18, sa 48, (ⲞⲨⲘⲞⲢⲤⲨⲚⲎ Amélineau) (ⲞⲨⲘⲞⲨⲢⲤⲨⲚⲎ Ciasca) sa 108ᴸ | ⲚⲞⲨⲈⲚⲞⲨⲚϮ:
ⲚⲞⲨⲈⲚⲞⲨⲚ̄Ⲕ sa 48, Ⲛ̄ⲞⲨⲈⲚϮ sa 108ᴸ | ⲠϪⲞⲈⲒ̈Ⲥ: ⲠⲞ̅Ⲥ sa 108ᴸ | ⲈⲨⲘⲀⲈⲒⲚ: ⲞⲨⲘⲀⲈⲒ̈Ⲛ sa 108ᴸ | Ⲛ̄ϢⲀ
ⲈⲚⲈⳍ: ϢⲀ ⲈⲚⲈⳍ sa 41.18, sa 48 | Ⲛ̄ϤⲚⲀⲰⲤⲔ: Ⲛ̄ϤⲚⲀⲰ̅ⲬⲚ sa 41.18, sa 48, [Ⲛϥ]ⲚⲀⲰⲬⲚ̣ CLM 3469 | ⲀⲨⲰ
Ⲛ̄ϤⲚⲀⲰⲤⲔ ⲀⲚ: > sa 108ᴸ

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

49   NETS: *who does not bear* → T 7.

50   NETS: *break forth* → T 3.

51   See the commentary.

52   See the commentary.

53   NETS: *it* → T 7.

54   Om. in NETS → T 7.

55   Lit. *in* the cities → T 1.

56   NETS: that *have become* → T 7.

57   Tr. → T 6.

v. 5   because the Lord is the one who makes you, the Lord[58] is his name, and the one who *delivers*[59] you is God[60] of Israel; he *is blessed*[61] in[62] all the earth.

v. 6   The Lord has not called you as a *rejected*[63] and faint-hearted woman, nor as a woman hated from *her*[64] youth, your God has said.

v. 7   For a brief moment I forsook you,[65] but with[66] great mercy, I will have mercy on you.

v. 8   With a little wrath I turned my face away from you,[67] but with everlasting mercy, I have had mercy on you, the Lord who delivered you has said.

v. 9   From the water at the time of Noah, this is my *name*[68]: Just as I swore to him at that time that I would no more be angry at the earth because of you,[69] nor as a threat[70] would I remove *your*[71] mountains,[72]

v. 10   nor would *your*[73] hills be shifted, so neither shall the mercy that comes from me[74] fail, nor shall the covenant of your peace be removed, for the Lord said *you are safe*.[75]

v. 11   O humbled and unsteady one, you have not been comforted; see, *I will prepare*[76] charcoal as your stone and lapis lazuli as your foundations.

v. 12   And I will make[77] your battlements of jasper and your gates of crystal stones and your enclosure of precious stones.

v. 13   And I will make[78] all your sons taught by God and[79] your children to be[80] in great peace.[81]

v. 14   And in righteousness you shall be built; keep away from injustice, and you shall not be afraid, and trembling shall not come near you.

v. 15   See, guests shall approach you through me and flee to you for refuge.

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58   Om. *Sabaoth* → T 2.
59   NETS: who *delivered* → T 7.
60   NETS: is *the holy* God → T 2.
61   NETS: he *shall be called thus* → T 3, T 7.
62   Lit. *upon* → T 4.
63   NETS: *forsaken* → T 3.
64   Om. in NETS → T 1.
65   Tr. → T 6.
66   Copt. lit. *in* → T 4.
67   Tr. → T 6.
68   NETS: *oath* with commentary: "lacking in Gk" → T 1.
69   See the commentary.
70   Om. *to you* → T 2.
71   NETS: *the* → T 5.
72   Tr. → T 6. See also the commentary.
73   NETS: *the* (LXX: οἱ βουνοί σου = Copt.).
74   Om. *to you* → T 2.
75   NETS: *he would be merciful to you* → T 3. See also the commentary.
76   NETS: *I am preparing for you* → T 2, T 7.
77   Lit. I will *put* (LXX: θήσω = Copt.).
78   NETS: *I will make* with commentary: "lacking in Gk" (= Copt.).
79   Lit. *and* om. in sa 52 → T 2.
80   Lit. *to be* om. in LXX.
81   Tr. → T 6.

v. 16 See, I *will* create you,[82] not as a smith who blows *upon*[83] *his*[84] coals and produces[85] a vessel for work.[86] But I have created you not for destruction, to ruin

v. 17 every *hand-made*[87] vessel. I will not make it prosper[88] against you – and every voice[89] shall rise against you in judgment. You will defeat all of them, and those who are held by you shall be in *you.*[90] There is a heritage for those who do service to the Lord, and you shall be righteous,[91] says the Lord.

Chapter 55

v. 1 You who thirst, go to water, and as many of you as have no money, go, buy, and *eat,*[92] drink wine and fat, without money and without price.

v. 2 Why *will*[93] you set a price with money, and your labour *is not* for *what satisfies*[94]? Hear me, and you shall eat good things, and your soul shall *live*[95] in good things.

v. 3 Pay attention with your ears and follow my ways; listen to me, and[96] your soul will live in good things. *And*[97] I will make *a covenant with you for ever,*[98] the sacred things of Dauid that are sure.

v. 4 See, I have given him as a testimony among the nations[99] *and*[100] a ruler *who commands*[101] for the nations.

v. 5 Nations that *do*[102] not know you shall call upon you, and peoples that do not understand you shall flee to you for refuge, for the sake of your God, the Holy One of Israel, because he has glorified you.

v. 6 Seek God, and when you find him, call upon him,[103] and whenever[104] he should draw near you,

v. 7 let the impious forsake his ways, and the lawless man his plans, and let him return to the Lord, and he will have mercy *on him,*[105] because he will abundantly forgive your sins.

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82   NETS: *I create you* → T 7.
83   In NETS om. *upon* → T 7.
84   NETS: *the* → T 5.
85   Lit. *brings out* (Gr. ἐκφέρων = Copt. ⲈϤⲈⲒⲚⲈ ⲈⲂⲞⲖ).
86   Lit. *his vessel for his work* → T 5.
87   NETS: *perishable* → T 3.
88   In Coptic *prosper* in passive form → T 7.
89   Om. *that* → T 2.
90   NETS: in *sorrow* → T 3.
91   Om. *to me* → T 2.
92   Om. in NETS → T 1.
93   NETS: *do* → T 7.
94   NETS: and your labor *for that which does not satisfy* → T 7.
95   NETS: *revel* → T 3. See also the commentary.
96   Lit. *and* om. in Sa → T 2.
97   Om. in NETS (LXX: καί = sa 52).
98   NETS: *with you an everlasting covenant* → T 7.
99   Lit. *of* the nations → T 4.
100   Om. in NETS → T 6.
101   NETS: *commander* → T 7.
102   NETS: *did* → T 7.
103   Lit. om. *him* in LXX → T 1.
104   Lit. *on the instant* → T 3.
105   Om. in NETS → T 1.

v. 8   For my plans are not like your plans, nor are *my* ways like *your*[106] ways.[107]

v. 9   But as heaven is far from the earth, so is my way far from your *way*[108] and your notions from my thought.

v. 10   For as *snow* or *rain*[109] comes down from heaven and will not return until has soaked the earth and brought forth and blossomed and given seed to the sower and bread for food,[110]

v. 11   so shall *the*[111] word be *that*[112] goes out from my mouth; it shall not return until *every word*[113] I have *spoken*[114] is fulfilled, and I will prosper *my*[115] ways and my commandments.

v. 12   For you shall go out with joy and be *carried*[116] with happiness; for the mountains and the hills shall leap forth[117] as they welcome you with happiness, and all the trees of the field shall clap with their branches.

v. 13   And instead of the brier shall come up a cypress, and instead of the nettle shall come up a myrtle,[118] and the Lord[119] shall be for a name and for an everlasting sign and shall not *delay*.[120]

5. Tables of Language Differences

The differences between the text of the Septuagint and its Coptic translation will be presented in the following order: additions (Table 1), omissions (Table 2) found in the Coptic text, changes in vocabulary (Table 3), changes in prepositions (Table 4) and articles (Table 5),[121] changes in word order (Table 6)[122] and semantic changes (Table 7).[123] The last table shows the Greek borrowings appearing in the Coptic text of Isa 41 (Table 8).[124]

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106   NETS: nor are *your* ways like *my* ways → T 6.
107   Om. *says the Lord* → T 2.
108   NETS: *ways* → T 7.
109   NETS: *rain* or *snow* → T 6.
110   Lit. to eat it [i.e. bread] → T 7.
111   NETS: *my* → T 5.
112   NETS: *whatever* (LXX: ὃ ἐάν).
113   NETS: *whatever* → T 3. See also the commentary.
114   NETS: *willed* → T 3.
115   NETS: *your* → T 7.
116   NETS: *taught*. See the commentary.
117   See the commentary.
118   Tr. → T 6.
119   LXX lit. *to the Lord* → T 7.
120   NETS: *fail* → T 3.
121   Omitting or adding an article does not necessarily result from the translator's intention to interfere in the content. The semantic rules frequently (especially in Coptic) decide about the omission of an article.
122   The differences in word order can often depend on the syntactic rules according to which, e.g. the direct object usually appears immediately after the verb (see Isa 41:18, 19; cf. B. Layton, *A Coptic Grammar. With Chrestomathy and Glossary. Sahidic Dialect. Second Edition, Revised and Expanded. With an Index of Citations* [Wiesbaden: Harrassowitz 2004] § 182).
123   Here we have included the grammatical and semantic changes (e.g. number, tense, person, gender, etc.).
124   For remarks concerning the tables see Bąk, *Isa 41*, 76.

Table 1. Additions in the Coptic text

Verse	Septuagint text	Coptic text
54:3	πόλεις [...] κατοικιεῖς: you will inhabit the cities	ϨⲚ {Ⲛ}ⲘⲠⲞⲖⲒⲤ: lit. *in* the cities (> Ziegler)
54:6	ἐκ νεότητος: from youth	ϪⲒⲚ ⲦⲈⲤⲘⲚ̄ⲦⲔⲞⲨⲒ: from *her* youth (> Ziegler)
54:9	τοῦτό μοί ἐστιν: this is mine	ⲠⲀⲒ̈ ⲠⲈ ⲠⲀⲢⲀ(Ⲛ): this is *my name* (Ziegler: + ονομα Co)
55:1	πίετε: drink!	pr.ⲚⲦⲈⲦⲚ̄ⲞⲨⲰⲘ: eat! (Ziegler: pr. φαγετε Sa)
55:6	ἐπικαλέσασθε: call upon!	Ⲉ̄ⲠⲒ̈ⲔⲀⲖⲈⲒ̈ ⲘⲘⲞϤ: call upon *him*! (Ziegler: + αυτον Co)
55:7	ἐλεηθήσεται: he will have mercy	ϤⲚⲀⲚⲀ ⲚⲀϤ: he will have mercy *on him* (> Ziegler)

Table 2. Omissions in the Coptic text

Verse	Septuagint text	Coptic text
54:5	κύριος σαβαωθ: the Lord *Sabaoth*	ⲠϪⲞⲈⲒ̄Ⲥ: the Lord (> Ziegler)
54:5	ἅγιος θεός: the *holy* God	ⲠⲚⲞⲨⲦⲈ: God (Ziegler: ἅγιος scripsi = M[125])
54:9	ἐν ἀπειλῇ σου: lit. in *your* threat	Ϩ̄Ⲛ ⲞⲨⲀⲠⲒ̈ⲖⲎ: lit. in a threat (> Ziegler)
54:10	τὸ παρ'ἐμοῦ σοι ἔλεος: the mercy that comes from me *to you*	ⲠⲀⲔⲈⲚⲀ: also my mercy (> Ziegler)
54:11	ἑτοιμάζω σοί: I am preparing *for you*	ϮⲚⲀⲤⲂ̄ⲦⲈ: I will prepare (Ziegler: om. σοι without any reference to Coptic)
54:17	πᾶσα φωνὴ ἥ ἀναστήσεται: every voice *that* shall rise	ⲤⲘⲎ ⲚⲒⲘ ⲚⲀⲦⲰⲞⲨⲚ: every voice shall rise (Ziegler: > ἥ Sa)
54:17	ὑμεῖς ἔσεσθέ μοι δίκαιοι: you shall be righteous *to me*	ⲚⲦⲰⲦⲚ̄ ⲦⲈⲦⲚ̄ⲚⲀϢⲰⲠⲈ Ⲛ̄ⲆⲒ̈ⲔⲀⲒⲞⲤ: you shall be righteous (Ziegler: om. μοι Co)
55:3	καί[2]	lit. om. in Sa (> Ziegler)
55:8	λέγει κύριος: says the Lord	Om. in sa 54 (Ziegler: om. λέγει κύριος Sa)

Table 3. Changes in vocabulary

Verse	Septuagint text	Coptic text
54:1	ῥῆξον: break forth	ⲰϢ ⲈⲂⲞⲖ: cry out (> Ziegler)
54:5	κληθήσεται: he shall be *called*	ⲤⲈⲤⲘⲞⲨ ⲈⲢⲞϤ: he is *blessed*; ⲤⲈⲘⲞⲨⲦⲈ ⲈⲢⲞϤ in sa 48 and CLM 3469 = LXX (> Ziegler)
54:6	γυναῖκα καταλελειμμένην: forsaken woman	ⲞⲨⲤϨⲒ̈ⲘⲈ ⲀⲨⲚⲞϪⲤ ⲈⲂⲞⲖ: *rejected* woman (> Ziegler)
54:10	ἵλεώς σοι: he is merciful to you	ⲦⲈⲞⲨⲞϪ: you (fem.) are safe (> Ziegler)
54:17	πᾶν σκεῦος φθαρτόν: every *perishable* vessel	ⲤⲔⲈⲨⲤ ⲚⲒⲘ Ⲙ̄ⲘⲞⲨⲚⲄ̄ Ⲛ̄ϬⲒϪ: every *hand-made* vessel (> Ziegler)
54:17	ἔσονται ἐν λύπῃ: they shall be *in sorrow*	ⲚⲀϢⲰⲠⲈ Ⲛ̄ϨⲎⲦⲈ: [they] shall be *in you* (fem.) (> Ziegler) (Ralfs: ἔσονται ἐν αὐτῇ: [they] shall be *in her* = Ⲛ̄ϨⲎⲦⲤ in sa 48 and CLM 450)
55:2	ἐντρυφήσει: [your soul] shall revel	ⲤⲀⲀⲚϢ: [your soul shall] live (> Ziegler)
55:6	ἡνίκα: whenever	Ⲛ̄ⲦⲈⲨⲚⲞⲨ: on the instant (> Ziegler)
55:11	ὅσα: whatever	ϢⲀϪⲈ ⲚⲒ̄Ⲙ: every word (> Ziegler)
55:11	ἠθέλησα: I have *willed*	ⲈⲚⲦⲀⲒ̈ϪⲞⲞⲨ: that I have *spoken* (Ziegler: ελαλησα)
55:13	οὐκ ἐκλείψει: he shall not *fail*	Ⲛ̄ϤⲚⲀⲰⲤⲔ ⲀⲚ: he shall not *delay*; Ⲛ̄ϤⲚⲀⲰ̄ϪⲚ in sa 41.18 and sa 48 = LXX (> Ziegler)

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125   M = Masoretic Text.

Table 4. Changes in prepositions

54:5	πάσῃ τῇ γῇ: in all the earth	ϨΙϪ𝐌 ΠΚΑϨ ΤΗΡϤ: lit. *upon* all the earth (> Ziegler)
54:7	μετὰ ἐλέους μεγάλου: *with* great mercy	Ϩ𝐍 ΟΥΝΟϬ 𝐍ΝΑ: lit. *in* great mercy (Ziegler: εν ελεει μεγαλω without any reference to Coptic)
55:4	ἐν ἔθνεσιν: *among* the nations	𝐍𝐍ϨΕΘΝΟС: *of* the nations (Ziegler: om. εν without any reference to Coptic)

Table 5. Changes in articles

54:10	τὰ ὄρη: the mountains	54:9 ΝΟΥΤΟΟΥ: *your* mountains (> Ziegler)
54:16	ἄνθρακας: coals (in. Acc.)	ΝΕϤϪ𝐁𝐁ΕС: *his* coals (> Ziegler)
54:16	σκεῦος εἰς ἔργον: a vessel (in Acc.) for work	ΜΠΕϤϨΝΑΑΥ ΕΠΕϤϨΩ𝐁: *his* vessel for *his* work (> Ziegler)
55:11	τὸ ῥῆμά μου: *my* word	ΠϢΑϪΕ: *the* word; sa 48: 𝐌ΠΑϢΑϪΕ = LXX (Ziegler: > Co)

Table 6. Changes in word order

54:4	ὄνειδος τῆς χηρείας σου[1] / οὐ μὴ μνησθήσῃ[2]: the reproach of your widowhood[1] / you will not remember[2]	𝐍ΝΕΕΡ ΠΜΕΕΥΕ[2] / 𝐌ΠΝΟϬΝΕϬ ΝΤΟΥΜ𝐍ΤΧΗΡΑ[1] (> Ziegler)
54:7	χρόνον μικρὸν[1] / κατέλιπόν σε[2]: for a brief moment[1] / I forsook you[2]	ΑΪΚΑΑΤΕ 𝐍СΩΙ[2] / ΝΟΥΚΟΥΪ ΝΟΥΟΕΙϢ[1] (> Ziegler)
54:8	ἐν θυμῷ μικρῷ[1] / ἀπέστρεψα τὸ πρόσωπόν μου[2] / ἀπὸ σοῦ[3]: with a little wrath[1] / I turned my face[2] / away from you[3]	ΑΪΚΩΤΕ 𝐌ΠΑϨΟ[2] / ΕΒΟΛ ΜΜΟ[3] / ϨΝ ΟΥΚΟΥΪ 𝐍ОΩΝΤ[1] (> Ziegler)
54:9–10	(v. 9) ἔτι μηδὲ[1] / ἐν ἀπειλῇ σου[2] / (v. 10) τὰ ὄρη[3] / μεταστήσεσθαι[4]: nor[1] / as a threat to you[2] / (v. 10) would I remove[4] / the mountains[3]	(v. 9) ΟΥΔΕ[1] / ΕΠΕΕΝΕ[4] / ΝΟΥΤΟΟΥ[3] / ΕΒΟΛ[4] / ϨΝ ΟΥΑΠΪΛΗ[2] (> Ziegler)
54:13	ἐν πολλῇ εἰρήνῃ[1] / τὰ τέκνα σου[2]: your children[2] / in great peace[1]	ΝΟΥϢΗΡΕ[2] / ϨΝ ΟΥΝΟϬ ΝΕΙΡΗΝΗ[1] (> Ziegler)
55:4	ἄρχοντα[1] / καί[2]: a ruler[1] / and[2]...	ΑΥΩ[2] / ΝΑΡΧΩΝ[1]: and[2] / a ruler[1] (Ziegler: pr. και without any reference to Coptic)
55:8	οὐδὲ ὥσπερ αἱ ὁδοὶ ὑμῶν αἱ ὁδοί μου: nor are *your* ways like *my* ways	ΝΕΡΕΝΑϨΪΟΟΥΕ Ο ΑΝ 𝐍ΘΕ 𝐍ΝΕΤ𝐍ϨΪΟΟΥΕ: nor are *my* ways like *your* ways (observed by Ziegler but without any reference to Coptic)
55:10	ὑετὸς ἢ χιών: *rain* or *snow*	ΟΥΧΪΩΝ· Η ΟΥϨΩΟΥ: *snow* or *rain* (Ziegler: ὑετός et χιών tr. Sa)
55:13	ἀντὶ δὲ τῆς κονύζης[1] / ἀναβήσεται μυρσίνη[2]: instead of the nettle[1] / shall come up a myrtle[2]	ΟΥΜΥΡСΥΝΗ[2] / ΕΠΜΑ ΝΟΥΕΝΟΥ𝐍Γ[1] (> Ziegler)

Table 7. Semantic changes

54:1	ἡ οὐ τίκτουσα: who does not bear	ΕΤΕΜΕСΜΙСΕ: who bears (> Ziegler)
54:2	πῆξον: make [it] firm!	ΤΑΧΡΟΟΥ: make *them* firm (> Ziegler)
54:3	ἐκπέτασον: spread out!	ΠΟΡϢΟΥ ΕΒΟΛ: spread *them* out (> Ziegler)
54:3	ἠρημωμένας: that have become desolate	ΕΤΟ ΝϪΑΪΕ: that *are* desolate (> Ziegler)
54:5	ὁ ῥυσάμενός σε: the one who *delivered*	ΠΕΤΝΟΥϨΜ: the one who *delivers* (> Ziegler)

54:5	κληθήσεται: he *shall be* called	ⳝⲉⲥⲙⲟⲩ ⲉⲣⲟ4: he *is* blessed (> Ziegler)
54:11	ἐγὼ ἑτοιμάζω: I *am preparing*	ⲁⲛⲟⲕ ϯⲛⲁⲥⲃⲧⲉ: I *will prepare* (Ziegler: ετοιμασω without any reference to Coptic)
54:16	ἐγὼ κτίζω σε: I create you	ⲁⲛⲟⲕ ϯⲛⲁⲥⲟⲛⲧⲉ: I *will* create you (> Ziegler)
54:16	φυσῶν ἄνθρακας: who blows the coals	ⲉ4ⲛⲓⲃⲉ ⲉⲛⲉ4ϫⲃⲃⲉⲥ: who blows *upon*[126] his coals (> Ziegler)
54:17	οὐκ εὐοδώσω: I will not make it prosper	ⲛϯⲛⲁⲧⲣⲉⲩⲥⲟⲟⲩⲧⲛ̄ ⲁⲛ: I will not make it prosper (but *prosper* in passive form; Ziegler: ευοδωθησεται Co)
55:2	ἵνα τί τιμᾶσθε: why do you set a price?	ⲉⲧⲃⲉ ⲟⲩ ⲧⲉⲧⲛ̄ⲛⲁⲱⲱⲡ: why *will* you set a price? sa 48 and CLM 450: ⲧⲉⲧⲛ̄ⲱⲱⲡ = LXX (> Ziegler)
55:2	τὸν μόχθον ὑμῶν οὐκ εἰς πλησμονήν: your labour *for that which does not satisfy*	ⲡⲉⲧⲛ̄ϩⲓⲥⲉ ⲱⲟⲟⲡ ⲁⲛ ⲉⲩⳝⲓ: your labour *is not what satisfies* (Ziegler: ο μοχθος Sa)
55:3	αἰώνιον: an everlasting	ⲱⲁ ⲉⲛⲉϩ: for ever; sa 48 and sa 108ᴸ: ⲛ̄ⲱⲁ ⲉⲛⲉϩ (= LXX) (> Ziegler)
55:4	ἄρχοντα καὶ προστάσσοντα: a ruler and *commander* (in Acc.)	ⲛⲁⲣⲭⲱⲛ ⲉ4ⲟⲩⲉϩ ⲥⲁϩⲛⲉ: a ruler *who commands* (> Ziegler)
55:5	ἔθνη ἃ οὐκ ᾔδεισάν σε: nations that *did* not know you	ⲛ̄ϩⲉⲑⲛⲟⲥ ⲉⲧⲉ ⲛⲥⲉⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟⲕ ⲁⲛ: nations that *do* not know you (Ziegler: οιδασι(ν) without any reference to Coptic)
55:9	ἀπὸ τῶν ὁδῶν ὑμῶν: from your *ways*	ⲟⲩⲏⲩ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲧⲛ̄ϩⲓⲏ: far from your *way* (Ziegler: της οδου Co)
55:10	εἰς βρῶσιν: for food	ⲉ̄ⲟⲩⲟⲙ4: to eat it [i.e. bread] (> Ziegler)
55:11	τὰς ὁδούς σου: *your* ways	ⲛ̄ⲛⲁϩⲓⲟⲟⲉ: *my* ways (Ziegler: μου Co)
55:13	ἔσται κυρίῳ[127]: it shall be to the Lord	ⲡⲭⲟⲉⲓⲥ ⲛⲁⲱⲱⲡⲉ: the Lord shall be (> Ziegler)

Table 8. Greek words in the Coptic text

55:2(2x).3	ἀγαθός	ⲁⲅⲁⲑⲟⲛ, ⲁⲕⲁⲑⲟⲛ
55:9	ἀλλά	ⲁⲗⲗⲁ
54:11	ἄνθραξ	ⲁⲛⲑⲣⲁ3
55:7	ἄνομος	ⲁⲛⲟⲙⲟⲥ
54:9	ἀπειλή	ⲁⲡⲓ̈ⲗⲏ
55:4	ἄρχων	ⲁⲣⲭⲱⲛ
55:7	ἀσεβής	ⲁⲥⲉⲃⲏⲥ
54:2	αὐλή	ⲁⲩⲗⲏ
54:10; 55:8, 10, 12(2x)	γάρ	ⲅⲁⲣ
55:3	Δαυίδ	ⲇⲁ̄ⲇ̄
54:16	δέ	ⲇⲉ
54:10; 55:3	διαθήκη	ⲇⲓ̈ⲁⲑⲏⲕⲏ
54:17	δίκαιος	ⲇⲓ̈ⲕⲁⲓⲟⲥ
54:14	δικαιοσύνη	ⲇⲓ̈ⲕⲁⲓ̈ⲟⲥⲩⲛⲏ

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[126]   The meaning of ⲛⲓ4ⲉ ⲉ– as "blow upon" (see W.E. Crum, *A Coptic Dictionary* [Oxford: Clarendon Press 1939] [reprint: Eugene, OR: Wipf & Stock 2005] 239a).

[127]   This is the reading in the Ziegler edition. Rahlfs: ἔσται κύριος ("the Lord shall be").

54:3; 55:4(2x), 5	ἔθνος	ϨⲈⲐⲚⲞⲤ
54:10, 13	εἰρήνη	ⲈⲒⲢⲎⲚⲎ
55:5, 6	ἐπικαλέω	ⲈⲠⲒ̈ⲔⲀⲖⲈⲒ
54:3	ἔτι	ⲈⲦⲒ
54:1	εὐφραίνω	ⲈⲨⲪⲢⲀⲚⲈ
55:10	ἤ	Ⲏ
54:12	ἴασπις	Ⲓ̈ⲀⲤⲠⲒ̈Ⲥ
54:5; 55:5	Ισραηλ	Π̄ⲒⲎⲖ̄
54:9	κατά	ⲔⲀⲦⲀ
55:12	κλάδος	ⲔⲖⲀⲦⲞⲤ
54:3	κληρονομέω	ⲔⲖⲎⲢⲞⲚⲞⲘⲈⲒ
54:17	κληρονομία	ⲔⲖⲎⲢⲞⲚⲞⲘⲒ̈Ⲁ
54:12	κρύσταλλος	ⲬⲢⲎⲤⲦⲀⲖⲞⲤ
55:13	κυπάρισσος	ⲔⲎⲠⲀⲢ̈ⲒⲤⲞⲤ
55:5	λαός	ⲖⲀⲞⲤ
55:13	μυρσίνη	ⲘⲨⲢⲤⲨⲚⲎ
54:9	Νῶε	ⲚⲰϨⲈ
54:6, 9, 10	οὐδέ	ⲞⲨⲆⲈ
54:3	πόλις	ⲠⲞⲖⲒⲤ
54:15	προσήλυτος	ⲠⲢⲞⲤⲨⲖⲎⲦⲞⲤ[sic!]
54:12	πύλη	ⲠⲨⲖⲎ
54:11	σάπφιρος	ⲤⲀⲠⲠⲎⲢⲞⲤ
54:17	σκεῦος	ⲤⲔⲈⲨⲤ
54:2	σκηνή	ⲤⲔⲨⲚⲎ
54:3	σπέρμα	ⲤⲠⲈⲢⲘⲀ
55:13	στοιβή	ⲤⲦⲞⲒ̈ⲂⲎ
54:4	χήρα	ⲬⲎⲢⲀ
55:10	χιών	ⲬⲒ̈ⲰⲚ
55:2, 3	ψυχή	ⲮⲨⲬⲎ

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

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

Isa 54:1

The ending of the Coptic phrase: ⲁⲡⲭⲟⲉⲓⲥ ⲅⲁⲣ ⲭⲟⲟⲥ ⲭⲉ could be interpreted as an introduction to the quotation: "for the Lord said:". The following verses would then be a direct quotation of what God says.

Isa 54:2

It appears that ⲡⲁⲛⲟⲩⲁⲩⲗⲏ is a better form. It is found in sa 48 and CLM 3469. The possessive prefix ⲡⲁ– would then refer to the preceding noun ⲡⲙⲁ ("the site"), which is masculine. According to Walter Till, the possessive prefix, as opposed to the possessive article, should not be written together with the noun that follows it.[128] Therefore, the correct spelling is ⲡⲁ ⲛⲟⲩⲁⲩⲗⲏ ("this [= the site] of your curtains").

Isa 54:9

The Coptic expression ⲡⲁⲓ̈ ⲡⲉ ⲡⲁⲣⲁⲛ ("this is my name") does not fit well into the sentence's context. The noun "name" is not found in the LXX, which reads τοῦτό μοί ἐστιν ("this is my"). NETS adds the word: "oath" ("this is my oath"), which foreshadows the words of God's oath spoken to Noah. The Coptic ⲡⲁⲣⲁⲛ may have been taken from Isa 42:8, which contains the same expression: ⲡⲁⲓ̈ ⲡⲉ ⲡⲁⲣⲁⲛ.[129]

The Coptic translation ⲛ̄ⲧⲁⲓ̈ⲱⲣⲕ ⲛⲁϥ [...] ⲉⲧⲙ̄ϭⲱⲛⲧ̄ ⲉⲡⲕⲁϩ ⲉ̄ϩⲣⲁⲓ̈ ⲉⲭⲱ ⲭⲓ<ⲛ> ⲧⲉⲛⲟⲩ corresponds very well with the Greek ὤμοσα αὐτῷ [...] τῇ γῇ μὴ θυμωθήσεσθαι ἐπὶ σοι and should literally be translated into English: "I swore to him [...] *no more to be angry with* the earth because of you." NETS replaces the infinitive with the 1st person singular ("I swore to him [...] *that I would no more be angry at* the earth because of you"), which conveys the point of the sentence but is not a literal translation.

Similarly, another expression: ⲟⲩⲇⲉ ⲉⲡⲉⲉⲛⲉ ⲛⲟⲩⲧⲟⲟⲩ ⲉⲃⲟⲗ ϩⲛ̄ ⲟⲩⲁⲡⲓⲗⲏ reflects the Greek text very well and should be translated using the infinitive: "nor *to remove* with a threat your mountains." NETS uses the finite verb: "nor as a threat to you *would I remove* the mountains" is not a literal translation of the Greek μηδὲ ἐν ἀπειλῇ σου τὰ ὄρη μεταστήσεσθαι.

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

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128 See W.C. Till, "La séparation des mots en copte," *BIFAO* 60 (1960) 156.

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

130 Our edition of the Coptic text is based on Kasser's division (*Papyrus Bodmer XXIII*, 92), with which Suciu's electronic edition also conforms (see https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvoRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvD-M_-XL8 [access: 29.02.2024]).

Isa 54:10

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

Isa 55:2

In Greek, there are two similar verbs with different meanings. One of these is the verb ἐντρυφάω ("to revel") in our verse, to which the Coptic verb ⲞⲨⲚⲞϤ corresponds.[133] The second is τρέφειν ("to make alive", "to be alive"), translated into Coptic as ⲤⲀⲀⲚϢ.[134] The occurrence of ⲤⲀⲀⲚϢ in the Sahidic translations may indicate the translator's interpretation of the verb ἐντρυφάω as τρέφειν.

Isa 55:11

The Coptic noun ϢⲀⲬⲈ ("word") can also be used in the sense of "affair."[135] It could correspond with the Greek *relative adjective* ὅσα, translated as a noun "whatever."[136] However, since the Greek verb ἠθέλησα ("I have willed") has been replaced by the Coptic ⲈⲚⲦⲀⲒ̈-ⲬⲞⲞⲨ ("what I have spoken"), we have rendered its basic meaning of "word" in our translation of the word ϢⲀⲬⲈ. The phrase ϢⲀⲚⲦⲈϢⲀⲬⲈ ⲚⲒⲘ ⲈⲚⲦⲀⲒ̈ⲬⲞⲞⲨ ⲬⲰⲔ ⲈⲂⲞⲖ has been rendered as "until *every word* I have *spoken* is fulfilled."

Isa 55:12

Most manuscripts read: ἐν χαρᾷ διδαχθήσεσθε ("you shall be taught with happiness"). The Coptic translation ⲤⲈⲚⲀⲚ̄ ⲦⲎⲨⲦⲚ ⲌⲚ̄ ⲞⲨⲢⲀϢⲈ contains the prenominal form Ⲛ̄-, derived from the verb ⲈⲒⲚⲈ ("bring", "bear"[137]). Therefore, it can be read as "you shall

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131   See Crum, *Coptic Dictionary*, 511b.
132   See Crum, *Coptic Dictionary*, 511b.
133   See Crum, *Coptic Dictionary*, 485b.
134   See Crum, *Coptic Dictionary*, 347b.
135   See Crum, *Coptic Dictionary*, 613b.
136   Cf. J. Lust – E. Eynikel – K. Hauspie, *Greek-English Lexicon of the Septuagint* (Stuttgart: Deutsche Bibelgesellschaft 2003) 448a.
137   Crum, *Coptic Dictionary*, 78b.

be carried with happiness." Ziegler's critical apparatus indicates that some Greek manuscripts contain the verb διαχθήσεσθε ("you shall be carried") in this place, which means "to carry over" or "to bring through."[138] It is from this verb διάγω that the Coptic translation derives.

The phrase ϫⲓ̈ ⲃⲁϭⲥ in the verse has been translated as "leap forth" and corresponds to the Greek verb ἐξάλλομαι. According to Crum, the noun ⲃⲁϭⲥ originated under the influence of the Fayyumic dialect.[139] A typically Sahidic form ϭⲟϭⲥ occurs in manuscript sa 48 and CLM 3469.

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

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[138] Lust – Eynikel – Hauspie, *Greek-English Lexicon*, 136b–137a.

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

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