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

TOMASZ BARTŁOMIEJ BĄK iD
The John Paul II Catholic University of Lublin, tomasz.bak@kul.pl

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

Keywords: Coptic language, Sahidic dialect, Book of Isaiah, Deutero-Isaiah, sa 52 (M 568), CLM 205, edition of Isa 53

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

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

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

---

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

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

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

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

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

---

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

3   Schüssler, *Sa 49–92*, 17–19.

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

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

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

7   However, caution needs to be exercised here, as the transcription of the text contains some errors. These can be found in the following places:
    – on p. 109 (f. 54ʳ, Copt. $\overline{PI\lambda}$) in line 11 of the right column, the sa 52 manuscript contains the following entry: ⲈⲦⲚⲤⲘⲎ. The DECOT transcription contains one more vowel and reads: ⲈⲦⲈⲚⲤⲘⲎ,
    – on p. 110 (f. 54ᵛ, Copt. $\overline{PIB}$) in line 29 of the left column in the DECOT transcription we find the following entry: ⲘⲠⲗⲀⲞⲤ, while the sa 52 manuscript reads ⲘⲠⲀⲗⲀⲞⲤ.
    The cited examples of errors in the DECOT transcription can be verified on the website: https://coptot.manuscriptroom.com/manuscript-workspace (access 19.03.2023).

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

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

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

1. General Information about Isa 53 in sa 52 Manuscript

The text of Isa 53 begins in line 9 of the right column on page 109 of the facsimile (f. 54ʳ, Copt. $\overline{\text{PIⲀ}}$), and ends in line 2 of the left column on page 111 (f. 55ʳ, Copt. $\overline{\text{PIⲄ}}$). Thus, the text of chapter 53 is less than three columns long.

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

The columns containing the Isa 53 text consist of a similar number of lines. In the left column on page 110 (f. 54ᵛ, Copt. $\overline{\text{PIⲂ}}$) we have 33 lines, while in the right column on page 109 (f. 54ʳ, Copt. $\overline{\text{PIⲀ}}$) and in the right column on the page 110 (f. 54ᵛ, Copt. $\overline{\text{PIⲂ}}$) there are 34 lines.

In two places in our text, some words were written under the columns. It is likely that the scribe wanted to complete a logical unit without having to move a part of the word to the next page. This phenomenon can be observed on page:
– 109 (f. 54ʳ, Copt. $\overline{\text{PIⲀ}}$), where the letters ⲠⲀⲨⲄⲎ that form the word ⲞⲨⲠⲀⲨⲄⲎ with an indefinite article, were written under the right column,

– 110 (f. 54ᵛ, Copt. ⲢⲒⲂ̄), where the letters ϬⲟⲡϤ that belong to the word ⲀⲨϬⲟⲡϤ were written under the right column.

Throughout the whole of the sa 52 manuscript, one can notice enlarged initial letters extending beyond the columns of the text on the left. They are indicative of an attempt to logically divide the content. They appear in places near which a new thought begins. The enlarged initial letters are often accompanied by symbols that can be regarded as ornamental elements. These take a variety of forms. Sometimes they take the form of five dot punctuation, which is the case, for example, on page 109 (f. 54ʳ, Copt. ⲢⲒⲀ̄) or on page 110 (f. 54ᵛ, Copt. ⲢⲒⲂ̄), in both cases they are to be found on the left-hand side of the right column. In other places, they take shapes that resemble a heart or a leaf (so-called coronis), which can be seen on page 110 (f. 54ᵛ, Copt. ⲢⲒⲂ̄) on the left-hand side of the left column. Even if the above symbols had an ornamental function, it has to be noted that their shape is fairly primitive and does not show much effort on the part of the scribe to prepare their manuscript with care.

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

The text of Isa 53 includes a few places where some letters have been omitted. In line 26 of the right column on page 109 (f. 54ʳ, Copt. ⲢⲒⲀ̄) the scribe wrote two letters ⲀⲨ, while the correct spelling here would have been the conjunction ⲀⲨⲱ. On page 110 (f. 54ᵛ, Copt. ⲢⲒⲂ̄), meanwhile, in line 31 of the left column we find the notation ⲚⲚⲘ̄ⲠⲞⲚⲎⲢⲞⲤ with the initial letter Ⲛ written twice. The correct spelling would be Ⲛ̄Ⲙ̄ⲠⲞⲚⲎⲢⲞⲤ. Similar dittographies were identified on previous pages of the sa 52 manuscript.

In the text of Isa 53, the *nomina sacra* appear a few times. One can notice the lack of consistency in their spelling. For example, on page 109 (f. 54ʳ, Copt. ⲢⲒⲀ̄) in lines 9 and 10 of the right column (Isa 53:1) we can read the full form ⲠⲬⲞⲈⲒ̈Ⲥ, while on page 110 (f. 54ᵛ, Copt. ⲢⲒⲂ̄), in the fourth line of the right column (Isa 53:10) we only find the abbreviation ⲠⲞ̄Ⲥ,[8] which should take the form of ⲠⲬ̄Ⲥ in the Sahidic dialect.[9] The inconsistency in the spelling of the *nomina sacra* has been noted many times in the sa 52 manuscript.

---

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

9   On the DECOT site, the *nomen sacrum* was misread as ⲠⲞ̄Ⲥ (see https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008&fbclid=IwAR3TDeECwvoRaXyDc0EgFJU6uZ9dFQ5ynkvee0FXCgEV2hK73AQvDM_-XL8 [access 15.06.2023]).

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

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

Sa 48: papyrus codex, held in the Bibliotheca Bodmeriana in Geneva, designated as Papyrus Bodmer XXIII.[11] Contains the text of Isa 47:1–51:17 and Isa 52:4–66:24. The manuscript is dated between 375–450.[12] Due to its early origins, it is an invaluable aid in the edition of parts of the Book of Deutero-Isaiah and the entire Book of Trito-Isaiah.[13] The manuscript was edited by Rodolphe Kasser in 1965.[14] In the electronic database, Papyrus Bodmer XXIII was designated as **CLM 40**[15] and **LDAB 108542**.[16] The manuscript has already been used in the compilation of earlier chapters of Deutero-Isaiah.[17]

Sa 105[L].**4**: the folio forms part of a parchment lectionary with biblical texts from both the Old and New Testaments. It is kept in Vienna in the Österreichische Nationalbibliothek under the number **K 9880**.[18] It contains the text of Isa 63:7–11; 52:13–15 and the text of **Isa 53:1–3** that occupies the right column on the page identified with the Coptic number $\overline{PKB}$ (= 122), which is of interest to the present study. The manuscript was included in Arthur Vaschalde's list as **SER 25**.[19] The text was edited by Carl Wessely.[20] An electronic edition can also be found on the DECOT website, where the manuscript appears under the number **sa 298L** (**ID 620298**).[21] This manuscript has already been used for the compilation of Isa chapters 51–52.[22]

---

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

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

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

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

[14] Kasser, *Papyrus Bodmer XXIII*.

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

[16] See https://www.trismegistos.org/text/108542 (access 27.11.2023).

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

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

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

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

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

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

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

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

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

Manuscript sa 187 on its *recto* side contains the text of Isa 52:14b–15; 53:1–2a, and, on the *verso* side, **Isa 53:2b–4**. The present study will use the *verso* side. This manuscript has already been used for the compilation of chapters 51–52 of Isa.[37]

---

23   More detailed information on the manuscript is available in Schüssler, *Sa 93–120*, 49–69.
24   See Bąk, *Proto-Isaiah in the Sahidic Dialect*, 364–365; Bąk, *Isa 40*, 77–78; Bąk, *Isa 46–48*, 605–606.
25   Ciasca, *Sacrorum Bibliorum fragmenta*, II, 241–243.
26   Amélineau, "Fragments de la version thebaine," 126.
27   See https://coptot.manuscriptroom.com/manuscript-workspace/?docID=620016 (access 20.03.2023).
28   Vaschalde, "Ce qui a été publié," [1920] 247. Designation Z. 99 refers to the Georg Zoega compilation (*Catalogus codicum copticorum*, 189–192). The added abbreviation CA stands for the aforementioned edition by Ciasca. The first volume by Ciasca also includes a description of the entire manuscript (*Sacrorum Bibliorum fragmenta*, I, XXVI–XXVIII).
29   See https://coptot.manuscriptroom.com/manuscript-workspace/?docID=620016 (access 20.03.2023).
30   See https://atlas.paths-erc.eu/manuscripts/3288 (access 20.03.2023).
31   See Kahle, *Bala'izah*, 332.
32   Kahle, *Bala'izah*, 332–333.
33   Till, "Coptic Biblical Texts," 228.
34   See https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622139 (access 18.03.2023).
35   See https://atlas.paths-erc.eu/manuscripts/991 (access 18.03.2023).
36   See https://www.trismegistos.org/text/107819 (access 18.03.2023).
37   The text is currently in preparation for printing in the journal *The Biblical Annals.*.

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

In Arthur Vaschalde's list, the manuscript is listed under the name **Bodl. (Hunt. 5)**.[39] This is also where information about Adolf Erman's edition of passages from the Old Testament is found.[40] The published verses belong to different books of the Old Testament and come from four manuscripts, which Erman designated with letters: A, B, C, D.[41] The text of **Isa 53:7b–12**, which is of relevance to this study, comes from a manuscript designated as D. References to Bodl. (Hunt. 5) were taken into account in the critical apparatus of Augustinus Ciasca, where it appears as "D. edit. ab Erman" and later as "D".[42] This paper will take Erman's edition into account.[43] The manuscript has already been used in the edition of the text of Isa 49–50.[44]

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

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

---

38 See Schüssler, *Sa 185–260*, 64.
39 Vaschalde, "Ce qui a été publié," [1920] 249. "Hunt." is a reference to a collector named Huntington (see Schüssler, *Sa 185–260*, 60).
40 Erman, "Bruchstücke," 401–440.
41 Erman, "Bruchstücke," 402–404.
42 A comparison of Ciasca's critical apparatus with Erman's edition demonstrates that Ciasca's compilation failed to address all differences (Ciasca, *Sacrorum Bibliorum fragmenta*, II, 241–243).
43 Erman, "Bruchstücke," 425–426.
44 Bąk, *Isa 49–50*, 11–12.
45 See https://coptot.manuscriptroom.com/manuscript-workspace/?docID=620292 (access 21.03.2023). The text of Isa 53:7–12 is to be found on the pages of the manuscript numbered 3080 and 3090.
46 Schüssler, *Sa 185–260*, 68–72.
47 Schüssler, *Sa 185–260*, 79–80.
48 Maspero, "Fragments de manuscrits," 223–224.
49 See https://atlas.paths-erc.eu/manuscripts/456 (access 22.03.2023).

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

CLM 3469: is a codex found by Polish archaeologists in 2005, referred to as *Qurna Isaiah*.[51] It is currently kept in the Coptic Museum in Cairo under the number 13446. The manuscript is a papyrus codex. It contains the text of **Isa 47:14–66:24**. Alin Suciu estimates that the codex dates back to the end of the 7th or beginning of the 8th century.[52] In the Archaeological Atlas of Coptic Literature database, which is currently in development, the manuscript figures as CLM 3469.[53] Its alternative name is **TM 111691**.[54] An electronic edition of the manuscript is available on the website of the Digital Edition of the Coptic Old Testament (DECOT),[55] where the *Qurna Isaiah* figures as **sa 2028** (**ID 622028**). To avoid confusion with the manuscript nomenclature, based on Schüssler's *Biblia Coptica*, adopted in this article, this codex will be referred to as **CLM 3469**. The codex has already been used in the compilation of earlier chapters of Deutero-Isaiah.[56] The text of **Isa 53**, which is relevant to this study, begins on page 26 of the manuscript in line 6 of the right column, and ends on page 35 in line 20 of the left column. The text is in very poor condition. Only small fragments can be read.

In order to illustrate the contents of particular manuscripts better, the occurrence of the verses from Isa 53 is presented in the table where:
– an "x" means the occurrence of the whole verse,
– an "(x)" means the occurrence of only a fragment of a given verse,
– an empty space in the table means the absence of a given verse in the manuscript.

---

50 The text of Isa 53:3–12 is to be found on pages numbered 2250 and 2260 in the DECOT system. See https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622148 (access 22.03.2023). Placing photographs of the codex on the DECOT website makes it possible to verify certain errors made by Maspero
– in line 4 of the left column on page 156 (Copt. ⲡ̅ⲛ̅ⲅ̅) Maspero reads as ⲛ%ⲛⲟⲃⲉ, which should be correctly read as ⲛⲛ%ⲛⲟⲃⲉ,
– in line 19 of the left column on page 156 (Copt. ⲡ̅ⲛ̅ⲅ̅) Maspero reads as ⲁⲛⲧⲁⲗϭⲱ which should be read as ⲁⲛⲧⲁⲗϭⲟ,
– in line 9 of the right column on page 156 (Copt. ⲡ̅ⲛ̅ⲅ̅) Maspero reads as ⲙ̅ⲡⲟⲩϩⲉ ⲉⲕⲣⲟϥ which should be correctly read as ⲙ̅ⲡⲟⲩϩⲉ ⲕⲣⲟϥ.
51 For more about the discovery itself, see Górecki, "Sheikh Abd el-Gurna," 186–187; Górecki – E. Wipszycka, "Scoperta di tre codici," 118–132.
52 Suciu, "The Sahidic Tripartite Isaiah," 383.
53 See https://atlas.paths-erc.eu/manuscripts/3469 (access 27.02.2023).
54 See https://www.trismegistos.org/text/111691 (access 27.02.2023).
55 See http://coptot.manuscriptroom.com/manuscript-workspace/?docID=622028 (access 27.02.2023).
56 See Bąk, *Isa 46–48*, 606.

The contents of the manuscripts are as follows:

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

3. The Sahidic Text of Isa 53

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

< > angle brackets indicate that the text has been completed in order to facilitate its proper understanding,

{ } braces indicate the scribe's redundant letters (frequently resulting from dittography),

> symbol indicates the absence of the given form in the manuscript whose number is provided beside it,

! exclamation mark in superscript suggests a more correct reading,

\ / symbol indicates that the letter was later added by the scribe above the line,

/ \ symbol indicates that the letter was later added by the scribe below the line.[57]

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

V. 1 ⲡϪⲟⲉⲓⲥ ⲚⲒⲘ ⲠⲈⲚⲦⲀϤⲠⲒ̈ⲤⲦⲈⲨⲈ ⲈⲦⲚⲤⲘⲎ· ⲀⲨⲰ ⲠⲈϬⲂⲟⲒ̈ ⲘⲠϪⲟⲈⲒⲤ Ⲛ̄ⲦⲀϤϬⲰⲗⲠ ⲈⲚⲒⲘ ᵛ·¹

V. 2 ⲀⲚϢⲀϪⲈ ⲘⲠⲈϤⲘⲦⲟ ⲈⲂⲟⲗ Ⲛ̄ⲐⲈ ⲚⲟⲨϢⲎⲢⲈ ϢⲎⲘ· Ⲛ̄ⲐⲈ ⲚⲟⲨⲚⲟⲨⲚⲈ Ⲍ̄Ⲛ ⲟⲨⲔⲀⲌ ⲈϤⲟⲂⲈ· ⲈⲘⲚⲦϤ ⲤⲀ ⲘⲘⲀⲨ ⲟⲨⲆⲈ ⲈⲘⲚⲦϤ ⲈⲟⲟⲨ· ⲀⲚⲚⲀⲨ ⲈⲢⲟϤ ⲀⲨⲰ ⲚⲈⲘⲚⲦϤ ⲈⲒⲚⲈ ⲟⲨⲆⲈ ⲤⲀ· ᵛ·²

---

57 See Bąk, *Isa 46–48*, 609.

ᵛ·¹ ⲠⲈⲚⲦⲀϤⲠⲒ̈ⲤⲦⲈⲨⲈ ⲈⲦⲚⲤⲘⲎ: ⲠⲈⲚⲦⲀϤⲤⲰⲦⲘ̄ Ⲉ̄ⲠⲈⲚⲌⲢⲟⲟⲨ Ⲍ̄ⲢⲟⲟⲨ sa 108ᴸ | ⲈⲦⲚⲤⲘⲎ: Ⲉ̄ⲠⲈⲚⲌⲢⲟⲟⲨ sa 48 | ⲠⲈϬⲂⲟⲒ: ⲠⲈϬⲂⲟⲈⲒ sa 48

ᵛ·² ⲀⲚϢⲀϪⲈ: Ⲛ̄ϢⲀϪⲈ sa 108ᴸ | ⲚⲟⲨⲚⲟⲨⲚⲈ: ⲚⲟⲨⲚⲈⲌ sa 108ᴸ | ⲈⲘⲚⲦϤ ⲤⲀ: Ⲙ̄Ⲙ̄Ⲛ̄Ⲧ ⲤⲀ sa 48, ⲘⲚⲦϤ ⲤⲀ̣ sa 187, Ⲙ̄Ⲛ̄Ⲧ̄Ϥ ⲤⲀ CLM 3469 | ⲈⲘⲚⲦϤ ⲈⲟⲟⲨ: Ⲙ̄Ⲙ̄Ⲛ̄Ⲧϥ ⲈⲟⲟⲨ sa 48, Ⲙ̄Ⲛ̄Ⲧϥ [ⲈⲟⲟⲨ] sa 105ᴸ.4, Ⲙ̄Ⲛ̄Ⲧϥ̄ ⲈⲟⲟⲨ sa 108ᴸ, sa 187, CLM 3469 | ⲚⲈⲘⲚⲦϤ: Ⲙ̄Ⲙ̄Ⲛ̄Ⲧϥ sa 105ᴸ.4 | ⲟⲨⲆⲈ: ⲟⲨⲦⲈ sa 105ᴸ.4

V. 3 ⲁⲗⲗⲁ ⲛⲉⲣⲉⲡⲉϥⲉⲓⲛⲉ ⲥⲏϣ· ⲁⲩⲱ ⲛⲉϥⲟⲕⲙ̄ ⲡⲁⲣⲁ ⲛ̄ⲣⲱⲙⲉ ⲧⲏⲣⲟⲩ· ⲟⲩⲣⲱⲙⲉ ⲉϥϩⲛ̄
ⲟⲩⲡⲗⲩⲅⲏ· ⲁⲩ‹ⲱ› ⲉϥⲥⲟⲟⲩⲛ̄ ⲛ̄ϭⲓ ϩⲁ ⲗⲟϭⲗⲉϫ· ϫⲉ ⲁⲩⲕⲧⲟ ⲙⲡⲉϥϩⲟ ⲉⲃⲟⲗ ⲁⲩⲥⲟϣϥ̄·
ⲁⲩⲱ ⲙⲡⲟⲩⲟⲡϥ· ᵛˑ³

V. 4 ⲛⲧⲟϥ ⲡⲉⲧⲛⲁϥⲓ̈ ϩⲁ ⲛⲉⲛⲛⲟⲃⲉ· ⲁⲩⲱ ϥⲙⲟⲕϩ ⲉⲧⲃⲏⲏⲧⲛ̄· ⲁⲛⲟⲛ ϩⲱⲱⲛ ⲁⲛⲟⲡϥ ϫⲉ ϥϩⲛ̄
ⲟⲩϩⲓⲥⲉ ⲙⲛ ⲟⲩⲡⲗⲩⲅⲏ· (p. 110, f. 54ᵛ, Copt. ⲣ̅ⲓ̅ⲃ̅) ⲙⲛ ⲟⲩⲙⲟϩⲕ̅ⲥ̅· ᵛˑ⁴

V. 5 ⲛ̄ⲧⲟϥ ⲇⲉ ⲁⲩϣⲟⲟϭⲉϥ ⲉⲧⲃⲉ ⲛⲉⲛⲁⲛⲟⲙⲓ̈ⲁ· ⲁⲩⲱ ⲁⲩⲗⲉϭⲗⲱϫϥ̄ ⲉⲧⲃⲉ ⲛⲉⲛⲛⲟⲃⲉ·
ⲛ̄ϣⲱϩⲣⲉ ⲛⲧⲛⲉⲓⲣⲏⲛⲏ ⲉϫⲱϥ· ϩⲣⲁⲓ̈ ϩⲙ ⲡⲉϥⲥⲁϣ ⲁⲛⲧⲁⲗϭⲟ· ᵛˑ⁵

V. 6 ⲁⲛⲥⲱⲣⲙ̄ ⲧⲏⲣⲛ̄ ⲛⲑⲉ ⲛϩⲉⲛⲉⲥⲟⲟⲩ· ⲁⲡⲣⲱⲙⲉ ⲡⲗⲁⲛⲁ ⲛ̄ⲧⲉϥϩⲓ̈ⲏ· ⲁⲩⲱ ⲁⲡϫⲟⲉⲓ̈ⲥ ⲧⲁⲁϥ
ϩⲁ ⲛⲉⲛⲛⲟⲃⲉ· ᵛˑ⁶

V. 7 ⲛⲧⲟϥ ϩⲱⲱϥ ⲉⲧⲃⲉ ϫⲉ ⲁⲩⲑⲙⲕⲟϥ ⲙⲡⲉϥⲟⲩⲱⲛ ⲛ̄ⲣⲱϥ· ⲛⲑⲉ ⲛⲟⲩⲉⲥⲟⲟⲩ ⲉⲁⲩⲛ̄ⲧϥ̄
ⲉⲡⲉϥⲙⲁ ⲛⲕⲟⲛⲥ̄ϥ· ⲁⲩⲱ ⲛⲑⲉ ⲛⲟⲩϩⲓⲉⲓⲃ ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲙⲡⲉⲧϩⲱⲱⲕⲉ ⲙ̄ⲙⲟϥ ⲉⲙⲡⲉϥ†
ⲛ̄ⲧⲉϥⲥⲙⲏ ⲛⲧⲉⲓϩⲉ· ⲛ̄ϥⲛⲁⲟⲩⲱⲛ ⲛⲣⲱϥ ⲁⲛ ᵛˑ⁷

V. 8 ϩⲙ̄ ⲡⲉϥⲑ̄ⲃⲃⲓⲟ· ⲁⲩϥⲓ̈ ⲙ̄ⲡⲉϥϩⲁⲡ· ⲛⲓⲙ ⲡⲉⲧⲛⲁϣ ϣⲁϫⲉ ⲉⲧⲉϥⲅⲉⲛⲉⲁ· ϫⲉ ⲥⲉⲛⲁϥⲓ
ⲙ̄ⲡⲉϥⲱⲛϩ̄ ⲉⲃⲟⲗ ϩⲙ̄ ⲡⲕⲁϩ· ⲉⲃⲟⲗ ⲛⲛⲁⲛⲟⲙⲓⲁ ⲙ̄ⲡⲁⲗⲁⲟⲥ ⲁⲩⲛ̄ⲧϥ̄ ⲉⲡⲙⲟⲩ· ᵛˑ⁸

V. 9 †ⲛⲁ† ⲛ{ⲛ}ⲙ̄ⲡⲟⲛⲏⲣⲟⲥ ⲉⲡⲙⲁ ⲛⲧⲉϥⲕⲁⲓ̈ⲥⲉ· ⲁⲩⲱ ⲛ̄ⲣⲙ̄ⲙⲁⲟ ⲉⲡⲙⲁ ⲙⲡⲉϥⲙⲟⲩ· ϫⲉ
ⲙ̄ⲡⲉϥⲣ ⲁⲛⲟⲙⲓⲁ· ⲟⲩⲇⲉ ⲙⲛ̄ ⲕⲣⲟϥ ϩⲛ ⲧⲉϥⲧⲁⲡⲣⲟ· ᵛˑ⁹

ⱽ·³ **ⲛⲉⲣⲉⲡⲉϥⲉⲓⲛⲉ:** ⲉⲣⲉⲡⲉϥⲉⲓⲛⲉ sa 105ᴸ.4 | **ⲛⲉϥⲟⲕⲙ̄:** ⲉϥⲟⲕⲙ̄ sa 48, sa 105ᴸ.4 | **ⲡⲁⲣⲁ ⲛ̄ⲣⲱⲙⲉ:** ⲙ̄ⲡⲁ
ⲣⲱⲙⲉ sa 108ᴸ | **ⲟⲩⲡⲗⲩⲅⲏ:** ˈⲟⲩⲡⲗⲏⲅⲏ sa 48, sa 105ᴸ.4, ˈⲟⲩⲡ̣ⲗⲩⲅⲏ sa 187, [ ]ⲡⲗⲏⲅⲏ CML 3469 | **ⲛ̄ϭⲓ:**
ⲛⲉϥ[ⲉⲓ] sa 105ᴸ.4 (DECOT: ⲛϭⲓ), ⲛⲉϥⲉⲓ sa 108ᴸ | **ⲗⲟϭⲗⲉϫ:** ⲗⲟϫⲗⲉϫ sa 48, sa 187, CLM 3469, ⲛⲉⲛ
ⲗⲟϫⲗⲁ̣ϫ sa 108ᴸ, ⲗⲟϫⲗⲁϫ ⲛⲓⲙ sa 212ᴸ.9 | **ⲁⲩⲥⲟϣϥ̄:** ⲁⲩⲱ ⲁ̣ⲩⲥⲱϣⲟ̣ϥ sa 108ᴸ, ⲁⲩⲥⲱϣⲟ̣ϥ sa 212ᴸ.9
ⱽ·⁴ **ⲡⲉⲧⲛⲁϥⲓ̈:** ˈⲡⲉⲧϥⲓ̣ sa 108ᴸ | **ⲛⲉⲛⲛⲟⲃⲉ:** ⲛⲛ%ⲛⲟⲃⲉ sa 212ᴸ.9 | **ϥⲙⲟⲕϩ:** ⲉϥⲙⲟⲕϩ sa 108ᴸ | **ϩⲱⲱⲛ:** + ϫⲉ
sa 108ᴸ | **ϥϩⲛ̄:** ⲉϥϩⲛ̄ sa 108ᴸ, [ⲉϥ]ϩ̣ⲛ sa 187 | **ⲟⲩⲡⲗⲩⲅⲏ:** ˈⲟⲩⲡⲗⲏⲅⲏ sa 48, CLM 3469 | **ⲟⲩⲙⲟϩⲕ̅ⲥ̅:** ⲟⲩ
ⲙⲟⲕⲥ sa 48, ˈⲟⲩⲙⲟⲕ̣ⲥ̣ sa 108ᴸ, sa 212ᴸ.9, CLM 3469
ⱽ·⁵ **ⲁⲩϣⲟⲟϭⲉϥ:** ⲁⲩϣⲟ̣ϭ̣ⲉⲃ sa 108ᴸ, ⲁ̣ⲩϣⲟⲟϭ̣ϥ̣ sa 212ᴸ.9 | **ⲛⲉⲛⲁⲛⲟⲙⲓ̈ⲁ:** ⲛⲉⲛⲛⲟⲃⲉ sa 108ᴸ,
ⲛ̄ⲛⲁⲛⲟⲙⲓ̈ⲁ sa 212ᴸ.9 | **ⲁⲩⲗⲉϭⲗⲱϫϥ̄:** ˈⲁⲩⲗⲉϫⲗⲱϫϥ sa 48, sa 212ᴸ.9, ⲁⲩⲗⲉϫⲗⲟϫϥ sa 108ᴸ | **ⲛⲉⲛⲛⲟⲃⲉ:** ⲛⲉⲛ̄ⲁⲛⲟⲙⲓ̈ⲁ sa 108ᴸ, ⲛ̄ⲛⲛⲟⲃⲉ sa 212ᴸ.9 | **ⲛⲧⲛ̄ⲉⲓⲣⲏⲛⲏ:** ⲛ̄ⲧⲉ(ⲛ)ⲓⲣⲏⲛⲏ sa 48, ⲛ̄ⲧⲉⲛⲉⲓ̈ⲣⲏⲛⲏ
sa 108ᴸ, [ⲛ]ⲧⲉⲛⲉⲓⲣ[ⲏ]ⲛⲏ CLM 3469 | **ϩⲣⲁⲓ:** ⲉ̣ϩⲣⲁⲓ sa 108ᴸ
ⱽ·⁶ **ⲧⲏⲣⲛ̄:** ⲧⲏⲣⲉⲛ sa 108ᴸ | **ⲛϩⲉⲛⲉⲥⲟⲟⲩ:** ⲛ̄ϩⲉⲛⲉⲥⲟⲟⲩ sa 48, ⲛ̄ϩⲉ[ⲛ]ⲉⲥⲟⲟⲩ CLM 3469 | **ⲛⲉⲛⲛⲟⲃⲉ:**
ⲛ̄ⲛⲛⲟⲃⲉ sa 212ᴸ.9
ⱽ·⁷ **ⲙⲡⲉϥⲟⲩⲱⲛ:** ⲙ̄ⲡⲉϥⲟⲩⲱⲛ sa 48, ⲙ̄ⲡϥ̄[ⲟⲩⲱⲛ] CLM 3469, pr. ⲁⲩⲱ sa 108ᴸ | **ⲉⲁⲩⲛ̄ⲧϥ̄:** ⲁⲩⲛ̄ⲧϥ sa 108ᴸ
| **ⲉⲡⲉϥⲙⲁ:** ˈ'ᐟ> sa 48, sa 211ᴸ, sa 212ᴸ.9 | **ⲛⲕⲟⲛⲥ̄ϥ:** ˈⲉⲕⲟⲛ̄ⲥ̄ sa 48, ⲛ̄ⲛⲕⲟⲛⲥϥ sa 108ᴸ, ⲉ%ⲕⲟⲛⲥϥ%
sa 211ᴸ, ⲉⲕⲟⲛⲥ̄ϥ ⲛ̄ⲙⲁⲛˢⁱᶜ sa 212ᴸ.9 | **ⲛⲟⲩϩⲓⲉⲓⲃ:** ⲛⲟⲩϩⲓ̈ⲉⲓ̈ⲃ sa 212ᴸ.9 | **ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ:** > sa 212ᴸ.9 |
ⲙⲡⲉⲧϩⲱⲱⲕⲉ: ⲙ̄ⲡⲉⲧϩⲱⲱⲕ sa 108ᴸ | **ⲉⲙⲡⲉϥ†:** ⲉⲙⲡϥ̄† sa 48, [ⲉⲙⲡ]ϥ† CLM 3469, ⲙ̄ⲡⲉϥ† sa 108ᴸ,
sa 211ᴸ, sa 212ᴸ.9 | **ⲛⲧⲉⲓϩⲉ:** ⲛ̄ⲧⲉⲉⲓϩⲉ sa 48, ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ sa 108ᴸ | **ⲛ̄ϥⲛⲁⲟⲩⲱⲛ:** ⲙ̄ⲡⲉϥⲟⲩⲱⲛ sa 108ᴸ,
ⲛⲉϥⲛⲁⲟⲩⲱⲛ sa 211ᴸ | **ⲁⲛ:** > sa 108ᴸ
ⱽ·⁸ **ϩⲙ̄:** ϩⲛ sa 48 | **ⲡⲉϥⲑ̄ⲃⲃⲓⲟ:** ⲡⲉϥⲑ̄%ⲃⲃⲉⲓⲟ sa 211ᴸ | **ⲁⲩϥⲓ̈ ⲙ̄ⲡⲉϥϩⲁⲡ:** ⲁⲩϥⲓ ⲡⲉϥϩⲁⲡ sa 48, ⲁⲩ[ϥⲓ]
ⲡⲉϥϩⲁⲡ CLM 3469 | **ⲡⲉⲧⲛⲁϣ ϣⲁϫⲉ:** ˈⲡⲉⲧⲛⲁϣⲁϫⲉ sa 48, ⲡⲉⲧⲛⲁϣ[ⲁϫ]ⲉ CLM 3469 | **ⲉⲃⲟⲗ
ϩⲙ̄:** ⲉⲃⲟⲗ ϩⲓ̈ϫⲙ sa 108ᴸ, sa 211ᴸ | **ⲉⲃⲟⲗ ⲛⲛⲁⲛⲟⲙⲓⲁ:** ⲉⲃⲟⲗ ϩⲛ̄ ⲛⲁⲛⲟⲙⲓ̈ⲁ sa 108ᴸ, ⲉⲃⲟⲗ ⲛ̄ⲛⲁⲛⲟⲙⲉⲓˢⁱᶜ
sa 212ᴸ.9, [ⲉⲃⲟⲗ] ϩ̣ⲛ̄ ⲛ̄ⲁⲛⲟ[ⲙⲓⲁ] CLM 3469 | **ⲙⲡⲁⲗⲁⲟⲥ:** ⲙ̄ⲡⲗⲁⲟⲥ sa 48, sa 108ᴸ
ⱽ·⁹ **ⲛ{ⲛ}ⲙ̄ⲡⲟⲛⲏⲣⲟⲥ:** ⲛ̄ⲙⲡⲟⲛⲏⲣⲟⲥ sa 48, sa 211ᴸ, ⲙ̄ⲡⲡⲟⲛⲏⲣⲟⲥ sa 108ᴸ, ⲛ̄ⲛⲡⲟⲛⲏⲣⲟⲥ sa 212ᴸ.9 |
ⲛⲧⲉϥⲕⲁⲓ̈ⲥⲉ: ⲛ̄ⲧⲉϥⲕⲁⲉⲓⲥⲉ sa 48, ⲛ̄ⲧⲉϥⲕⲉⲥⲉ· sa 108ᴸ | **ⲙⲡⲉϥⲣ:** ⲙ̄ⲡⲣ̄ sa 48, CLM 3469, ⲙ%ⲡⲉϥⲣ
sa 211ᴸ, sa 212ᴸ.9 | **ⲁⲛⲟⲙⲓⲁ:** ⲁⲛⲟⲙⲉⲓ sa 212ᴸ.9 | **ⲙⲡⲉϥⲣ ⲁⲛⲟⲙⲓⲁ· ⲟⲩⲇⲉ:** > sa 108ᴸ | **ⲙⲛ̄ ⲕⲣⲟϥ:**
ⲙ̄ⲡⲟⲩϩⲉ ⲉⲕⲣⲟϥ sa 108ᴸ, ⲙ̄ⲡⲟⲩϩⲉ ⲕⲣⲟϥ sa 212ᴸ.9 | **ⲧⲉϥⲧⲁⲡⲣⲟ:** ⲧ̄ϥ̄ⲧⲁⲡⲣⲟ sa 212ᴸ.9

V. 10 ⲁⲩⲱ ⲡⲟ̄ⲥ*sic!* ⲟⲩⲱϣ ⲉⲧⲉⲃⲟϥ ⲉⲃⲟⲗ ϨⲚ ⲧⲉϥⲡⲗⲩⲅⲏ· ⲉⲧⲉⲧⲚϣⲁⲛ† Ϩⲁ ⲛⲉⲧⲛⲛⲟⲃⲉ· ⲧⲉⲧⲚⲯⲩⲭⲏ ⲛⲁⲛⲁⲩ ⲉⲩⲥⲡⲉⲣⲙⲁ Ⲛⲛⲟϭ ⲛⲁϨⲉ· ⲁⲩⲱ ⲡⲭⲟⲉⲓ̈ⲥ ⲟⲩⲱϣ ⲉϥⲓ̄ ⲉⲃⲟⲗ Ϩ̄ⲙ ⲡϨⲓ̈ⲥⲉ ⲛⲧⲉϥⲯⲩⲭⲏ *v. 10*

V. 11 ⲉⲧⲟⲩⲟϥ ⲉⲡⲟⲩⲟⲉⲓⲛ· ⲉⲡⲗⲁⲥⲥⲉ ⲙⲙⲟϥ ϨⲚ ⲧⲙⲚⲧⲢ̄ⲙⲛϨⲏⲧ· ⲉⲧⲙⲁⲓ̈ⲉ ⲡⲆⲓ̈ⲕⲁⲓ̈ⲟⲥ ⲉⲧⲟ ⲛϨ̄ⲙϨⲁⲗ ⲕⲁⲗⲱⲥ ϨⲚ ⲟⲩⲙⲏⲏϣⲉ· ⲁⲩⲱ ⲛⲧⲟϥ ⲉⲧⲚⲁϥⲓ̄ ⲉϨⲣⲁⲓ̈ ⲛⲛⲉⲩⲛⲟⲃⲉ· *v. 11*

V. 12 ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲛⲧⲟϥ ⲡⲉⲧⲛⲁⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛⲟⲩⲙⲏⲏϣⲉ· ⲁⲩⲱ ϥⲛⲁⲡⲱϣ Ⲛ̄ⲛ̄ϣⲱⲗ Ⲛ̄Ⲛ̄ⲭⲱⲣⲉ· ⲉⲃⲟⲗ ϫⲉ ⲁⲩ† ⲛⲧⲉϥⲯⲩⲭⲏ ⲉⲡⲙⲟⲩ· ⲁⲩⲱ ⲁⲩⲟⲡⲧ̄ϥ̄ ϨⲚ ⲛⲁⲛⲟⲙⲟⲥ· ⲁⲩⲱ ⲛⲧⲟϥ ⲡⲉⲛⲧⲁϥϥⲓ̄ ⲉϨⲣⲁⲓ̈ Ⲛ̄ⲛⲉⲛⲟⲃⲉ ⲛⲟⲩⲙⲏⲏϣⲉ· ⲁⲩⲱ ⲛⲧⲁⲩⲧⲁⲁϥ ⲉⲧⲃⲉ ⲛⲉⲩⲁⲛⲟⲙⲓ̈ⲁ· ⲁⲩⲡⲱⲧ ⲉϫⲱϥ ⲁⲩⲱ ⲁⲩⲆⲓⲱⲕⲉ ⲙⲙⲟϥ ⲁⲩϭⲟⲡϥ̄· (p. 111, f. 55ʳ, Copt. Ⲣ̄Ⲓ̄Ⲅ̄) ⲁⲩⲱ ⲁⲡⲭⲟⲉⲓ̈ⲥ ⲕⲱ ⲛⲁⲩ ⲉⲃⲟⲗ· *v. 12*

4. English Translation of Isa 53

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

Chapter 51

V. 1 Lord, who has believed our report? And to whom has the arm of the Lord been revealed?

V. 2 *We announced*[58] before him like a child, like a root in a thirsty land; he has no form or glory, and[59] we saw him, and he had no form or beauty.

V. 3 But his form was without honor *and*[60] *was changed*[61] beyond all men, a man being in calamity and knowing how to bear[62] sickness; because his face is turned away, he was dishonored and not esteemed.

V. 10 Ⲡⲟ̄ⲥ: ᴵⲡⲭⲟⲉⲓⲥ sa 48, sa 108ᴸ, sa 211ᴸ, sa 212ᴸ.9, CLM 3469 | ⲉⲧⲉⲃⲟϥ: ᴵⲉⲧⲃ̄ⲃⲟϥ sa 48, sa 211ᴸ, sa 212ᴸ.9, CLM 3469, Ⲉ̄ⲧⲉϥⲃⲟϥ sa 108ᴸ | ⲧⲉϥⲡⲗⲩⲅⲏ: ᴵⲧⲉⲡⲗⲏⲅⲏ sa 48, CLM 3469, ⲧⲉⲡⲗⲩⲅⲏ sa 108ᴸ, sa 211ᴸ, sa 212ᴸ.9 | ⲛⲉⲧⲛⲛⲟⲃⲉ: ᴵⲛⲟⲃⲉ sa 48 | ⲉⲩⲥⲡⲉⲣⲙⲁ: ⲉⲩⲥⲡ̄ⲣⲙⲁ sa 108ᴸ, sa 212ᴸ.9, ⲉ%ⲟⲩⲥⲡⲉⲣⲙⲁ sa 211ᴸ | ⲡⲭⲟⲉⲓ̈ⲥ: ⲁ̄ⲡⲭⲟⲉⲓⲥ sa 108ᴸ, ⲟⲩˢⁱᶜ ⲡⲭⲟⲉⲓⲥ sa 212ᴸ.9

V. 11 ⲧⲙⲚⲧⲢ̄ⲙⲛϨⲏⲧ: ⲧⲙⲚⲧⲢ̄ⲙ̄Ϩⲏⲧ sa 48 | ⲉⲧⲙⲁⲓ̈ⲉ: ⲉⲧⲙⲁⲉⲓⲉ sa 48, sa 211ᴸ, CLM 3469 | ⲛϨ̄ⲙϨⲁⲗ: Ⲛ̄Ϩⲁ⳽ⲁⲗ CLM 3469 | ϨⲚ ⲟⲩⲙⲏⲏϣⲉ: ᴵⲛⲟⲩⲙⲏⲏϣⲉ sa 48, sa 108ᴸ, sa 211ᴸ, sa 212ᴸ.9, CLM 3469 | ⲉⲧⲚⲁϥⲓ̄: ᴵⲡⲉⲧ-ⲛⲁϥⲓ sa 108ᴸ, sa 211ᴸ | ⲉϨⲣⲁⲓ̈ ⲛⲛⲉⲩⲛⲟⲃⲉ: ⲉϨⲣⲁⲓ̈ ⲛⲉⲩⲛⲟⲃⲉ sa 48, ⲉϨⲣⲁⲓ̈ Ϩⲁ Ⲛ̄ⲛⲟⲃⲉ sa 108ᴸ

V. 12 Ϩⲛ ⲛⲁⲛⲟⲙⲟⲥ: ⲙⲛ% ⲛⲁⲛⲟⲙⲟⲥ sa 211ᴸ | ⲡⲉⲛⲧⲁϥϥⲓ̄ ⲉϨⲣⲁⲓ̈: ⲡⲉⲧⲛⲁϥⲉⲓ sa 108ᴸ, [ⲡⲉⲛ]ⲧⲁϥϥ[ⲓ] CLM 3469 | Ⲛ̄ⲛⲉⲛⲟⲃⲉ: Ⲛ̄ⲛⲟⲃⲉ sa 48, Ⲙ̄ⲡ̄ⲛⲟⲃⲉ sa 108ᴸ, [ⲙ̄ⲡ]ⲛⲟⲃⲉ CLM 3469, ⲛⲛ%ⲛⲟⲃⲉ sa 211ᴸ, sa 212ᴸ.9 | ⲉϫⲱϥ: Ⲛ̄ⲥⲱϥ sa 108ᴸ | ⲁⲩⲆⲓⲱⲕⲉ ⲙⲙⲟϥ: ⲁⲩⲆⲓ̈ⲱ̄ⲕⲉⲓ̈ Ⲛ̄ⲥⲱϥ sa 108ᴸ, ⲁⲩⲆⲓⲱⲕⲉⲓ ⲙⲙⲟϥ sa 211ᴸ, sa 212ᴸ.9 | ⲁⲩϭⲟⲡϥ… : > sa 108ᴸ

58   NETS: *He grew up* → see the commentary.
59   Lit. om. *and* → T 2.
60   Om. in NETS → T 1.
61   NETS: *failing* → T 3.
62   Lit. *how to walk under suffering* (?) → see the commentary.

V. 4 This one *will bear*[63] our sins[64] and suffers pain for us, and[65] we *ourselves*[66] accounted him to be in trouble and calamity and ill-treatment.

V. 5 But he was wounded because of our acts of lawlessness and has been weakened because of our sins; upon him *are the children* of our peace;[67] by his bruise we were healed.

V. 6 All we like sheep have gone astray; a man has strayed in his own way,[68] and the Lord gave him over to our sins.

V. 7 And he, because he has been ill-treated, *did not*[69] open his[70] mouth; like a sheep he was led to the *place of his*[71] slaughter, and as a lamb is silent[72] before the one shearing it, so *he will not open*[73] his mouth.

V. 8 In his[74] humiliation his judgment was taken away. Who will *be able to*[75] describe his generation? Because his life *will be* taken[76] from the earth, he was led to death from the acts of lawlessness of my people.[77]

V. 9 And I will give the wicked for *the place of*[78] his burial and the rich for *the place of*[79] his death, because he committed no lawlessness, nor was deceit[80] in his mouth.

V. 10 And the Lord desires to cleanse him from[81] his[82] blow. If you give an offering for *your*[83] sins,[84] your soul shall see a long-lived offspring. And the Lord wishes to take away[85] from the pain of his soul

---

63 NETS: *bears* → T 7.
64 Tr. → T 6.
65 Lit. om. *and* → T 2.
66 Om. in NETS → T 1.
67 NETS: *upon him was the discipline of our peace* → see the commentary.
68 LXX: lit. *has been strayed in* his own way → T 7, see the commentary.
69 NETS: *does not* → T 7.
70 Lit. om. *his* in LXX → T 1.
71 Om. in NETS → T 1.
72 Lit. *having not given his voice* → T 3.
73 NETS: *he does not open* → T 7.
74 Lit. *his* om. in. LXX (ἐν τῇ ταπεινώσει) → T 1.
75 Om. in NETS → T 1.
76 NETS: *is being* taken → T 7.
77 See the commentary.
78 Om. in NETS → T 1.
79 Om. in NETS → T 1.
80 Om. *found* → T 2.
81 Lit. *from* om. in the LXX → T 4.
82 Lit. *his* om. in the LXX → T 1.
83 Om. in NETS → T 1.
84 NETS: *sin* → T 7.
85 Different division of verses. See the commentary.

V. 11   to show him light and[86] mold him[87] with understanding, to justify a righteous one[88] who is well subject *in a multitude*,[89] and he himself shall bear their sins.[90]

V. 12   Therefore he shall inherit many, and he shall divide the spoils of the strong,[91] because his soul was given over to death, and he was reckoned among the lawless, and he bore the sins of many, and because of their *lawlessness*[92] he was given over. *They ran against him and persecuted him and seized him. But the Lord forgave them.*[93]

5. Tables of Discrepancies between Languages

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

Table 1. Additions in the Coptic text

53:3	ἄτιμον: without honor	+ ⲁⲩⲱ (Ziegler: καὶ Co)
53:4	ἡμεῖς: we	ⲀⲚⲞⲚ ⳘⲰⲰⲚ: we *ourselves* (> Ziegler)
53:7	τὸ στόμα: mouth	ⲢⲰϤ: *his* mouth (Ziegler: + αυτου Co)
53:7	ἐπὶ σφαγήν: to the slaughter	ⲈⲠⲈϤⲘⲀ ⲚⲔⲞⲚⲤϤ̄: to *the place of his* slaughter; > sa 48, sa 211ᴸ, sa 212ᴸ.9 (> Ziegler)

---

86   Lit. *and* om. in Copt. → T 2.
87   Lit. *mold* om. in the LXX → T 1.
88   Lit. *the* righteous one → T 5.
89   NETS: *to many* → T 4.
90   Tr. → T 6.
91   Tr. → T 6.
92   NETS: *sins* → T 3.
93   Om. in NETS → T 1.
94   The omission or addition of an article does not necessarily result from the translator's intent to interfere with the content of the work. The semantic rules frequently (especially in Coptic) determine whether a given article will be omitted.
95   The differences in word order do not always have to reflect actual changes introduced by the Coptic translator. They often depend on the syntactic rules, according to which, e.g. the direct object usually appears immediately after the verb (see Isa 41:18, 19) (cf. Layton, *Coptic Grammar*, sec. 182).
96   It includes grammatical and semantic changes (e.g. number, tense, person, gender, etc.).
97   For remarks concerning the Tables, see Bąk, *Isa 41*, 76.

53:8	ἐν τῇ ταπεινώσει: in *the* humiliation	ϨⲘ̄ pefⲐ̄BBIO: in *his* humiliation (Ziegler: + αυτου Co)
53:8	τίς διηγήσεται: who will describe?	NIM ⲠⲈⲦnay ϢⲀⲬⲈ: who will *be able to* describe? Sa 48: ⲠⲈⲦNⲀϢⲀⲬⲈ (= LXX) (> Ziegler)
53:9	ἀντὶ τῆς ταφῆς αὐτοῦ: for his burial	ⲈⲠma NⲦⲈϤKⲀïⲤⲈ: for *the place of* his burial (> Ziegler)
53:9	ἀντὶ τοῦ θανάτου αὐτοῦ: for his death	ⲈⲠma ⲘⲠⲈϤMOY: for *the place of* his death (> Ziegler)
53:10	τῆς πληγῆς: [from his] blow	ⲈBOⲖ ϨN tefⲠⲖYⲄⲎ: from *his* blow (Ziegler: pr. απο Co)
53:10	περὶ ἁμαρτίας: for sin	Ϩⲁ netnNOBⲈ: for *your* sins; Sa 48: NOBⲈ (= LXX) (> Ziegler)
53:11	πλάσαι: to mold	ⲈⲠⲖⲀⲤⲤⲈ mmof: to mold *him* (Zieger: + αυτον Sa)
53:12	παρεδόθη: he was given over	+ ⲀYⲠⲰⲦ ⲈⲬⲰϤ ⲀYⲰ ⲀYⲆⲒⲰKⲈ ⲘⲘOϤ ⲀYϬOⲠϤ· ⲀYⲰ ⲀⲠⲬOⲈïⲤ KⲰ NⲀY ⲈBOⲖ: *They ran against him and persecuted him and seized him. But the Lord forgave them* (Ziegler: κατεδραμον επ αυτον και εδιωξαν αυτον συνελαβον αυτον και κυριος αφηκεν αυτοις Sa)

Table 2. Omissions in the Coptic text

53:2	καί[1]	lit. om. in Coptic texts (> Ziegler)
53:4	καί[2]	lit. om. in Coptic texts (> Ziegler)
53:9	οὐδὲ εὑρέθη δόλος: nor was deceit *found*	ⲘN̄ KⲢOϤ: there is no deceit (> Ziegler), sa
53:11	καὶ πλάσαι: *and* to mold	ⲈⲠⲖⲀⲤⲤⲈ: to mold (> Ziegler)

Table 3. Word changes

53:3	ἐκλεῖπον: failing	NⲈϤOKM: changed (> Ziegler)
53:7	ἄφωνος: is silent	ⲈⲘⲠⲈϤ† N̄ⲦⲈϤCMⲎ: lit. *having not given his voice* (> Ziegler)
53:12	διὰ τὰς ἁμαρτίας αὐτῶν: because of their *sins*	ⲈⲦBⲈ NⲈYanomi:a because of their *lawlessness* (Ziegler: ανομιας without any reference to Coptic)

Table 4. Changes of prepositions

53:10	τῆς πληγῆς: [from his] blow	ebol hn ⲦⲈϤⲠⲖYⲄⲎ: *from* his blow (Ziegler: pr. απο Co)
53:11	πολλοῖς: to many	hn+ OYMⲎⲎϢⲈ: *in* a multitude (> Ziegler)

Table 5. Changes of articles

53:6	ἄνθρωπος: a man	ⲡⲣⲱⲙⲉ: the man (> Ziegler)
53:11	δικαιῶσαι δίκαιον: to justify a righteous one	ⲉⲧⲙⲁⲓ̈ⲉ ⲡⲇⲓ̈ⲕⲁⲓ̈ⲟⲥ: to justify *the* righteous one (> Ziegler)

Table 6. Changes in word order

53:4	οὗτος[1] / τὰς ἁμαρτίας ἡμῶν[2] / φέρει[3]: this one[1] / bears[3] / our sins[2]	ⲛⲧⲟϥ[1] / ⲡⲉⲧⲛⲁϥⲓ ϩⲁ[3] / ⲛⲉⲛⲛⲟⲃⲉ[2] (> Ziegler)
53:11	τὰς ἁμαρτίας αὐτῶν[1] / αὐτὸς[2] / ἀνοίσει[3]: he himself[2] / shall bear[3] / their sins[1]	ⲛⲧⲟϥ[2] / ⲉⲧⲛⲁϥⲓ ⲉϩⲣⲁⲓ[3] / ⲛⲛⲉⲩⲛⲟⲃⲉ[1] (> Ziegler)
53:12	τῶν ἰσχυρῶν[1] / μεριεῖ[2] / σκῦλα[3]: he shall divide[2] / the spoils[3] / of the strong[1]	ϥⲛⲁⲡⲱϣ[2] / ⲛ̄ⲛ̄ϣⲱⲗ[3] / ⲛ̄ⲛ̄ϫⲱⲱⲣⲉ[1] (> Ziegler)

Table 7. Semantic changes

53:4	φέρει: he bears	ⲡⲉⲧⲛⲁϥⲓ: lit. the one who *will bear*; Sa 108[L]: ⲡⲉⲧϥⲓ (= LXX) (> Ziegler)
53:6	ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη: a man has strayed (lit. has been strayed) in his own way	ⲁⲡⲣⲱⲙⲉ ⲡⲗⲁⲛⲁ ⲛ̄ⲧⲉϥϩⲓⲏ: the man has strayed in his own way (> Ziegler)
53:7	οὐκ ἀνοίγει: he *does not* open	ⲙⲡⲉϥⲟⲩⲱⲛ: he *did not* open (> Ziegler)
53:7	οὐκ ἀνοίγει τὸ στόμα αὐτοῦ: he *does* not open his mouth	ⲛ̄ϥⲛⲁⲟⲩⲱⲛ ⲛⲣⲱϥ ⲁⲛ: he *will* not open his mouth (> Ziegler)
53:8	αἴρεται: *is being* taken	ⲥⲉⲛⲁϥⲓ: *will be* taken (> Ziegler)
53:10	περὶ ἁμαρτίας: for sin	ϩⲁ ⲛⲉⲧⲛⲛⲟⲃⲉ: for your *sins* (> Ziegler)

Table 8. Greek words in the Coptic text

53:3	ἀλλά	ⲁⲗⲗⲁ
53:5, 8, 9, 12	ἀνομία	ⲁⲛⲟⲙⲓ̈ⲁ
53:12	ἄνομος	ⲁⲛⲟⲙⲟⲥ
53:8	γενεά	ⲅⲉⲛⲉⲁ
53:5	δέ	ⲇⲉ
53:11	δίκαιος	ⲇⲓ̈ⲕⲁⲓ̈ⲟⲥ
53:12	διώκω	ⲇⲓⲱⲕⲉ
53:5	εἰρήνη	ⲉⲓⲣⲏⲛⲏ
53:11	καλῶς	ⲕⲁⲗⲱⲥ (LXX in Isa 53:11 εὖ)
53:12	κληρονομέω	ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ
53:8	λαός	ⲗⲁⲟⲥ
53:2(2x), 9	οὐδέ	ⲟⲩⲇⲉ

53:3	παρά	ⲡⲁⲣⲁ
53:1	πιστεύω	ⲡ̈ⲓⲥⲧⲉⲩⲉ
53:6	πλανάω	ⲡⲗⲁⲛⲁ
53:11	πλάσσω	ⲡⲗⲁⲥⲥⲉ
53:3, 4, 10	πληγή	ⲡⲗⲩⲅⲏ
53:9	πονηρός	ⲡⲟⲛⲏⲣⲟⲥ
53:10	σπέρμα	ⲥⲡⲉⲣⲙⲁ
53:10, 11, 12	ψυχή	ⲯⲩⲭⲏ

6. Analysis of Selected Philological Issues Encountered in Isa 53

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

Isa 53:2

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

Isa 53:3

The Coptic translation ⲉϥⲥⲟⲟⲩⲛ̄ ⲛ̄ϭⲓ ϩⲁ ⲗⲟϭⲗⲉϫ, which is a rendering of the Greek εἰδὼς φέρειν μαλακίαν ("knowing how to bear sickness"), poses some interpretive difficulties. The form of the verb ⲛ̄ϭⲓ could be interpreted in two ways.
1) First, the Coptic letter ⲓ could have been written as a shortened version of the verb ⲉⲓ. The expression ⲉⲓ ϩⲁ ⲗⲟϭⲗⲉϫ would therefore be a more descriptive translation of the Greek φέρειν ("to bear") and could be understood as "to walk under suffering." Perhaps the translator wanted to emphasize that

---

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

the suffering of the Servant of the Lord was not short-lasting. However, this interpretation of the Coptic N̄ϥI may not be very convincing. This is because the preposition Ϩⲁ only occurs alongside the verb I in the Bohairic dialect and means "come to, approach," which usually refers to persons.[99] Moreover, spelling the verb ⲈI as I is characteristic of dialects such as Bohairic, Fayyumic, and Sub-akhimic. The standard form in the Sahidic dialect is always ⲈI.

2) Another way to interpret the N̄ϥI form could be to read it as a haplography. The correct spelling would be N̄ϥϥI. The conjunction N̄ϥ– would be followed by the verb ϥI in a compound with the preposition Ϩⲁ. The construct ϥI Ϩⲁ ("bear under, support"[100]) corresponds very well to the Greek φέρειν.

The latter solution seems to be simpler and more plausible. Since the oldest manuscript of sa 48 also contains the haplographic reading of N̄ϥI, we could venture to say that the copyist's error was made at the very beginning of the manuscript tradition of the Coptic version of the Book of Isaiah and was repeated in subsequent codexes.[101]

Isa 53:5

In the verse, we encounter the Coptic phrase N̄ϢHPⲈ NTN̄ⲈIPHNH ⲈⲒ̄Ⲱϥ which is difficult to understand and which should be literally translated as: "upon him are the children of our peace." Its closest context speaks about the suffering of the Servant of the Lord. Where does the statement "the children of our peace" are upon him come from? It is likely that the Coptic translator made a mistake by misreading the Greek noun. In the text of the Septuagint we find the term παιδεία, which means "discipline" or "instruction."[102] It should have been translated to the Coptic language as ⲤⲂⲰ.[103] The noun παιδεία can also mean "childhood."[104] It is likely that this meaning was taken into account by the Coptic translator who used the noun ϢHPⲈ ("son," "child"[105]), preceded by the plural definite article N̄–. It is therefore possible to translate the Greek παιδεία as the Coptic N̄ϢHPⲈ. All manuscripts available to us contain this version of the translation. However, in the context of verses referring to the sufferings of the Servant of the Lord, the statement "upon him are the children of our peace" does not make much sense.

---

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

100   Crum, *Coptic Dictionary*, 621a.

101   An exception here would be a late, possibly 14th century, lectionary sa 108[L], in which we find the spelling NⲈϥⲈI.

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

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

104   Cf. Romizi, *Greco antico*, 903a.

105   Crum, *Coptic Dictionary*, 584a.

Isa 53:6

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

Isa 53:8

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

Isa 53:10

Different editions of the Septuagint offer different ways of breaking down verses 10 and 11. In Alfred Rahlfs'[106] edition, which is the basis for the NETS translation, verse 10 ends with the words: καὶ βούλεται κύριος ἀφελεῖν ("and the Lord wishes to take away"). In Ziegler's[107] edition, verse 10 includes these additional words: ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ ("from the pain of his soul"). As our compilation is based on Ziegler's edition, we will rely on his breakdown of the verses.

Isa 53:12

The Coptic translation contains one of the longest additions to the Greek text in the entire book of Deutero-Isaiah: ⲁⲩⲡⲱⲧ ⲉϫⲱϥ ⲁⲩⲱ ⲁⲩⲇⲓⲱⲕⲉ ⲙⲙⲟϥ ⲁⲩϭⲟⲡϥ· ⲁⲩⲱ ⲁⲡϫⲟⲉⲓⲥ ⲕⲱ ⲛⲁⲩ ⲉⲃⲟⲗ ("They ran against him and persecuted him and seized him. But the Lord forgave them"). Ziegler remarked that a similar text is to be found on the margin of the Greek manuscript numbered 86: κατεδραμον και εδιωξαν συνελαβον και κυριος αφηκεν αυτοις ("They ran and persecuted and seized. But the Lord forgave them"). Since it is a minuscule manuscript, it could not

---

106   Rahlfs, *The Septuagint*.
107   Ziegler, *The Septuagint. Isaias*.

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

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

Bibliography

Amélineau, É., "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) 101–130. DOI: https://doi.org/10.11588/DIGLIT.12256.9.

Bąk, T., "A Critical Edition and Philological Analysis of the First Chapter of Deutero-Isaiah (Isa 40) on the Basis of the Coptic Manuscript sa 52 (M 568) in Light of Other Coptic Manuscripts Written in the Sahidic Dialect and the Greek Text of the Septuagint," *The Biblical Annals* 9/1 (2019) 73–100. DOI: https://doi.org/10.31743/biban.3242. (= *Isa 40*).

Bąk, T., "A Critical Edition and Philological Analysis of the Second Chapter of Deutero-Isaiah (Isa 41) on the Basis of the Coptic Manuscript sa 52 (M 568) in Light of Other Coptic Manuscripts Written in the Sahidic Dialect and the Greek Text of the Septuagint," *The Biblical Annals* 10/1 (2020) 63–91. DOI: https://doi.org/10.31743/biban.4842. (= *Isa 41*).

Bąk, T., "A Critical Edition and Philological Analysis of the Text of Isa 42:1–44:5 on the Basis of the Coptic Manuscript sa 52 (M 568) and Other Coptic Manuscripts Written in the Sahidic Dialect of Coptic and the Greek Text of the Septuagint," *The Biblical Annals* 10/2 (2020) 225–260. DOI: https://doi.org/10.31743/biban.5548. (= *Isa 42:1–44:5*).

---

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

Bąk, T., "A Critical Edition and Philological Analysis of the Text of Isa 44:6–45:25 Based on the Coptic Manuscript sa 52 (M 568), Other Manuscripts Written in the Sahidic Coptic Dialect, and on the Greek Text of the Septuagint," *Verbum Vitae* 38/2 (2020) 529–563. DOI: https://doi.org/10.31743/vv.10028. (= *Isa 44:6–45:25*).

Bąk, T., "A Critical Edition and Philological Analysis of the Text of Isa 46–48 on the Basis of the Coptic Manuscript sa 52 (M 568) and other Coptic Manuscripts in the Sahidic Dialect and the Greek Text of the Septuagint," *The Biblical Annals* 11/4 (2021) 597–635. DOI: https://doi.org/10.31743/biban.12436. (= *Isa 46–48*).

Bąk, T., "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," *The Biblical Annals* 13/1 (2023) 1–36. DOI: https://doi.org/10.31743/biban.13804 (= *Isa 49–50*).

Bąk, T., "Koptyjski przekład Iz 1–39 w manuskrypcie sa 52 (M 568) z VIII w.," *The Biblical Annals* 5/2 (2015) 289–305.

Bąk, T., *Il Proto-Isaia in copto-saidico. Edizione critica sulla base di sa 52 (M 568) e di altri testimoni. Estratto della dissertazione per il Dottorato in Studi dell'Oriente Antico* (Roma: Pontificio Instituto Biblico, Facoltà Orientalistica 2014).

Bąk, T., *Proto-Isaiah in the Sahidic Dialect of the Coptic Language. Critical Edition on the Coptic Manuscript sa 52 (M 568) and Other Witnesses* (Patrologia Orientalis 251; Turnhout: Brepols 2020) 343–660.

Ciasca, A., *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–II.

Crum, W.E., *A Coptic Dictionary* (Oxford: Clarendon Press 1939; reprint: Eugene, OR: Wipf & Stock 2005).

Depuydt, L., *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library* (Corpus van verluchte handschriften 4. Oriental Series 1; Leuven: Peeters 1993).

Erman, A., "Bruchstücke der oberaegyptischen Uebersetzung des alten Testamentes," *Nachrichten von der Königl. Gesellschaft der Wissenschaften und der G. A. Universität zu Göttingen* 12 (1880) 401–440, https://gdz.sub.uni-goettingen.de/id/PPN252457072_1880?tify=%7B%22pages%22%3A%5B419%5D%2C%22view%22%3A%22info%22%7D (access 3.04.2023).

Górecki, T., "Sheikh Abd el-Gurna," *Seventy Years of Polish Archaeology in Egypt* (ed. E. Laskowska-Kusztal) (Warszawa: PCMA 2007) 183–190.

Górecki, T. – Wipszycka, E., "Scoperta di tre codici in un eremo a Sheikh el-Gurna (TT 1151–1152): il contesto archeologico," *Adamantius* 24 (2018) 118–132.

Jóźwiak, M., *Pieśni o Słudze Pańskim w interpretacji św. Hieronima ze Strydonu* (Rzeszów: Bonus Liber 2022).

Kahle, P.E., *Bala'izah, Coptic Texts from Deir el-Bala'izah in Upper Egypt* (London: Oxford University Press 1954) I.

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

Lust, J. – Eynikel, E. – Hauspie, K., *Greek-English Lexicon of the Septuagint* (Stuttgart: Deutsche Bibelgesellschaft 2003).

Maspero, G., "Fragments de manuscrits coptes-thébains provenant de la bibliothèque du Deir Amba-Shenoudah," *Mémoires publiés par les membres de la Mission Archéologique Française au Caire* 6 (1892) 1–296.

Rahlfs, A. (ed.), *Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes* (Stuttgart: Deutsche Bibelgesellschaft 2006).

Romizi, R., *Greco antico. Vocabolario Greco Italiano etimologico e ragionato* (Bologna: Zanichelli 2007).

Schüssler, K., *Das sahidische Alte und Neue Testament: sa 21–48* (Biblia Coptica 1/2; Wiesbaden: Harrassowitz 1996).

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

Schüssler, K., *Das sahidische Alte und Neue Testament: sa 93–120* (Biblia Coptica 1/4; Wiesbaden: Harrassowitz 2000).

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

Suciu, A., "The Sahidic Tripartite Isaiah: Origins and Transmission within the Coptic Manuscript Culture," *Archiv für Papyrusforschung und verwandte Gebiete* 66/2 (2020) 377–406. DOI: https://doi.org/10.1515/apf-2020-0027.

Till, W.C., "Coptic Biblical Texts Published after Vaschalde's Lists," *Bulletin of the John Rylands Library* 42 (1959) 220–240.

Vaschalde, A., "Ce qui a été publié des versions coptes de la Bible," *Revue biblique* 29 (1920) 241–258.

Wessely, C., *Griechische und koptische Texte theologischen Inhalts* (Studien zur Palaeographie und Papyruskunde 9; Leipzig: Haessel 1909) I (= Wessely 1909).

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

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