

COLUMN 11 – THE GREAT ISAIAH SCROLL FROM QUMRAN (1QISAA): ORTHOGRAPHIC AND SCRIBAL FEATURES, ANALYSIS, AND TRANSLATION

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ABSTRACT

This study presents a comprehensive philological, linguistic, and text-critical analysis of Column 11 of the Great Isaiah Scroll (1QIsaa), one of the most important manuscripts among the Dead Sea Scrolls. The research focuses on orthographic variation, scribal practices, and textual structure within Isaiah 11:12–14:1, examining patterns of spelling expansion, consonantal fluctuation, and morpho-syntactic divergence in relation to the Masoretic Text.

Particular attention is devoted to the identification and classification of textual variants, including omissions, additions, and scribal corrections, as well as to the analysis of supralinear insertions and orthographic inconsistencies. The study demonstrates that these features do not represent random irregularities but reflect a coherent scribal system characteristic of the Qumran textual tradition. In addition, the structural organization of the column is analyzed through the distribution of spacia and paragraph divisions, which provide evidence for an independent system of textual segmentation predating later canonical divisions.

The analysis integrates philological observation with paleographic and material evidence, including physical features of the manuscript such as stitching, surface damage, and ink traces. This interdisciplinary approach allows for a more nuanced understanding of the manuscript as both a textual witness and a material artefact. The study further includes a structured English translation of Column 11 (Isaiah 11:12–14:1), aligned with the manuscript and supported by detailed linguistic analysis.

The findings contribute to a broader understanding of the relationship between the Great Isaiah Scroll and the Masoretic Text, suggesting that 1QIsaa preserves an independent and internally consistent textual tradition. By combining detailed column-level analysis with established philological methodology, the study advances the interpretation of the Great Isaiah Scroll and its role within the history of the biblical text.

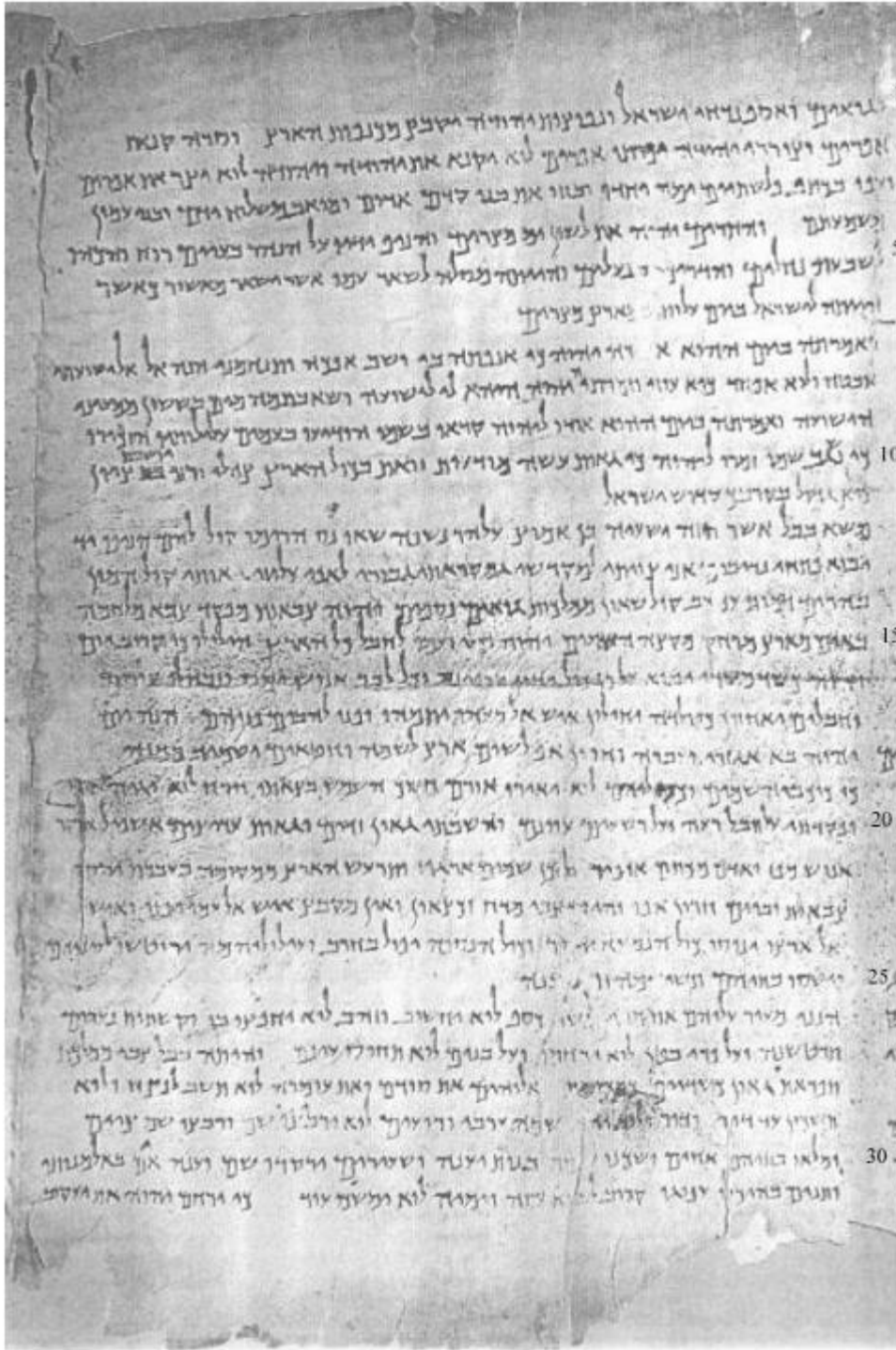
KEYWORDS

Great Isaiah Scroll; 1QIsaa; Qumran; Dead Sea Scrolls; Biblical Hebrew; Qumran Hebrew; orthography; scribal practices; textual criticism; Masoretic Text; Hebrew linguistics; Isaiah 11–14; manuscript studies; paleography

Physical Characteristics

This is the final of the four columns on the third sheet of the scroll. The seam and the traces of stitching are visible on the left side of the column. There are no words obscured by lacunae. As with other seams, these appear to have been sewn as part of a repair, in contrast to the smoother original surface where stitching is not visible, particularly at the bottom of the fifth column. The attention to seams, stitching, and surface continuity is important because modern work on 1QIsaa increasingly treats the scroll not only as a textual witness, but also as a material artefact whose joins, repairs, skin surfaces, and writing supports bear directly on the history of production, use, and preservation.¹

The margin is noticeably slanted in this column, significantly more so than in the preceding columns. The right margin at the bottom is shifted leftward by more than one centimeter. The first letter of the column is illegible due to surface peeling; it is a *lamed*. Such physical irregularities should not be treated merely as palaeographic curiosities. In the Great Isaiah Scroll, line alignment, margin drift, and damaged letter forms form part of the evidence by which scribal practice, column planning, and later deterioration of the writing surface may be distinguished.²



Notable Marking

At the lower right side, between lines 26 and 29, there is a stain, likely caused by ink that spread before drying. It is also possible that the stain represents the impression of the scribe's finger, having moved the scroll before the ink had set. A clearer fingerprint can be observed on column

44 of the scroll, where two possible impressions are visible. Column 45 likewise contains a similar stain in the same position. Recent digital palaeographic work on the Great Isaiah Scroll has shown that micro-level features of handwriting and ink traces can be methodologically significant, especially when combined with computational analysis of scribal hands. Popović, Dhali, and Schomaker argue, on the basis of pattern-recognition analysis, that 1QIsaa likely reflects the work of two main scribes, with a transition around column 27; this makes physical traces and local graphic features especially relevant for evaluating scribal activity across the manuscript.³

Paragraphs and Spatia

Paragraph divisions occur at lines 6, 11, and 24. Chapter 12 begins at line 7 and continues through line 11. Line 12 marks the beginning of chapter 13. Line 25 begins verse 13:17.

Spatia are present in lines 1, 4, 26, and 30. The spatium in line 1 marks the beginning of verse 11:13; that in line 4 marks verse 11:15; the spatium in line 26 corresponds to verse 13:19; and chapter 14 begins with a spatium in line 30. The documentation of spatia is essential because the paragraphing system of 1QIsaa does not simply reproduce later chapter and verse divisions. Rather, it provides an independent witness to ancient textual segmentation, rhetorical structuring, and scribal perception of literary units. Parry notes that 1QIsaa contains interlinear or marginal corrections, scribal marks, notations, a distinct paragraphing system, and special marking phenomena, all of which must be considered in text-critical interpretation.⁴

Omitted Word in Line 1

Verse 11:12: At the position of the fourth word from the end, the Masoretic Text reads *me'arba kenafot* (“from the four corners”). The Qumran text (K) omits the word “four” (*'arba*), yielding *me-kenafot* (“from the corners”). This omission belongs to the category of minus readings in relation to MT. Such readings in 1QIsaa must be evaluated cautiously: they may reflect scribal omission, a different Vorlage, or a shorter textual tradition. Parry’s catalogue of variants emphasizes that the Great Isaiah Scroll presents a wide range of variant types, including omissions, additions, orthographic differences, grammatical variation, and readings that may affect interpretation.⁵

Editorial Additions and Deviations from the Masoretic Text in K

Line 7 – Missing Letter

Fourth word: In addition to the missing letter, the suffix does not correspond to the 3rd person feminine singular as in K. The Masoretic Text reads *'odka*, whereas K has *'odah*. The missing letter is *vav*. Water damage has rendered this letter illegible, as well as the corresponding letter in the line directly above (also likely *vav*). Since the Great Isaiah Scroll is marked by a relatively full orthography, missing or damaged *matres lectionis* must be assessed in relation both to

physical deterioration and to the scroll's broader orthographic profile. The Israel Museum's digital presentation of the scroll notes that 1QIsaa exhibits very full spelling, a feature that has long been important for reconstructing Second Temple Hebrew pronunciation and orthographic practice.⁶

Line 7 – Additions

The seventh and tenth words have a final *he* added, which is absent in the Masoretic Text. This addition is euphonic and syllabic in function, rather than a suffix. Final *he* and similar orthographic expansions are characteristic of the broader Qumran scribal environment and must be distinguished from true morphological suffixes. Tov's work on Isaiah at Qumran stresses that in texts whose orthography and morphology differ from MT, as in 1QIsaa, corrections and variations often reflect the scribal orthographic system rather than simple error or careless copying.⁷

Additional Word – Line 7, Verse 12:2

Final two words: In the phrase "God is my salvation," the word *'el* ("God") is written twice in K. This duplication may be treated as a plus reading in relation to MT, but its interpretation depends on whether it reflects dittography, deliberate emphasis, or a different textual form. Parry's work on 1QIsaa repeatedly stresses that variants in the scroll range from minor orthographic divergences to meaningful pluses and minuses, some of which may influence poetic balance, rhetorical clarity, or textual interpretation.⁸

Line 8

A *he* appears above the word "Yahweh," which ordinarily does not take the definite article. It appears that this *he* is in fact a suffix for the 3rd person feminine singular attached to the preceding word (*ve-zimrati*), though such a form is not acceptable.

In the Masoretic Text, the *he* forms part of *Yah* (*yod-he*), translated as "the Lord." In K, no separation is made. The absence of clear separation is consistent with the broader need to treat the scroll's spacing, word division, and supralinear elements as scribal phenomena rather than as mechanically equivalent to later printed textual conventions.⁹

The following word in the same line, after "Yah Yahweh," is a verb in the 3rd person masculine singular. In the Masoretic Text it appears as a jussive or imperfect (*va-yehi*), whereas in K it appears as a perfect (*haya'*), with an added *alef*. This kind of verbal-form divergence is significant because it touches not only orthography but also morphology and syntax. Kutscher's classic linguistic study of 1QIsaa remains foundational precisely because it treats the scroll's language as a distinctive linguistic profile rather than as a mere collection of isolated deviations from MT.¹⁰

Line 8

The fourth word from the end (the first word of verse 12:3) has a *he* added to the suffix for the 2nd person masculine plural. This type of addition is best read within the larger pattern of orthographic expansion in 1QIsaa, especially where matres lectionis or final vowel indicators appear in forms not represented in MT.¹¹

Line 9 (Verse 12:4)

Second word: *'amartah* in K corresponds to *'amartem* in the Masoretic Text.

Fifth word: *'odo* in K corresponds to *hodo* in the Masoretic Text. These variants show the need to distinguish between purely orthographic difference and grammatical or pronominal variation. In text-critical terms, such forms cannot be evaluated merely by asking whether K agrees with MT; rather, they must be located within the broader spectrum of Qumran Hebrew, orthographic convention, and possible Vorlage-level variation.¹²

Line 10

Second word: A *sin* is written above the word *ngb*. The Masoretic reading would be *nigav*. Supralinear additions of this kind are especially important because they preserve evidence of correction or interpretive adjustment within the manuscript tradition. Parry and Qimron's edition is particularly important for such data because it was prepared from the scroll itself and from several photographic series, including enhanced images, in order to improve the accuracy of difficult readings and corrections.¹³

Second word from the end: The phrase *bat Šion* ("daughter of Zion") was originally written by the scribe. The word *bat* was struck through with a short stroke, and above it was written *yoševet Šion* ("inhabitant of Zion"). This correction is not merely orthographic but lexical and interpretive, since the substitution changes the gendered metaphor "daughter of Zion" into a more direct designation of the inhabitant of Zion. Such phenomena illustrate the importance of distinguishing correction, replacement, and variant reading in the apparatus of 1QIsaa.¹⁴

Line 14

Ninth word: In K, an *alef* is omitted. The word *nesafijm* should read *ne'asafijm* ("gathered together"), reflecting a different verbal root in the masculine plural participle. The omission of *alef* may be viewed within the broader instability of weak consonants and matres lectionis in Second Temple Hebrew orthography. At the same time, because the form affects the perceived root, it also has morphological and lexical consequences.¹⁵

Line 18 – Scribal Error

Verse 13:9: The form (*alef-gimel-zayin-resh-yod*) *'agzarij* in K should read *'akzarij*. This is best classified as a scribal error involving graphic or phonological confusion rather than a meaningful variant. Parry's analysis of 1QIsaa includes several categories of scribal error, including

confusion of similar letters, metathesis, haplography, dittography, and harmonization; such typology is useful for classifying local readings of this kind.¹⁶

Line 19

Sixth word: K reads *j'ajru*, whereas the Masoretic Text reads *jahellu*. This variant is more than a spelling difference, since it reflects a different verbal form and potentially a different semantic nuance. In the analysis of 1QIsaa, such cases should be separated from minor orthographic expansion and treated as morpho-lexical variation requiring independent evaluation.¹⁷

Line 20

Seventh word: The form *'avonam* contains two *vav*. The noun carries a masculine plural suffix (“their iniquity”). The second *vav* was added to indicate that the *vav* in this word has consonantal value. This is consistent with the well-known full orthography of 1QIsaa, where additional vowel letters and consonantal clarifications often appear more frequently than in MT.¹⁸

Line 25

Ninth word: K has the 3rd person masculine singular imperfect *jihšub*, whereas the Masoretic Text has the 3rd person masculine plural imperfect *jihšubu*. This difference concerns verbal number and may reflect either a scribal simplification, a different construal of the subject, or an alternative grammatical tradition. It therefore belongs to the category of grammatical variation rather than mere orthographic difference.¹⁹

Line 26 – Additional Word

Verse 13:18: The second word *ve'al* in K is absent from the corresponding Greek text. Comparison with the Greek tradition is methodologically useful, but it must be handled with caution because the Septuagint reflects translation technique, Hebrew Vorlage, and interpretive rendering at the same time. Modern text criticism increasingly treats such comparisons as multilayered rather than as simple agreements or disagreements among witnesses.²⁰

Line 28 (Verse 13:20)

Sixth word is illegible due to water damage; it should read *jahel*. The fifth word from the end, *jarbico*, has a *yod* added above it, yielding *jarbijco*. Such supralinear additions are valuable witnesses to the correctional process and to the scribe’s perception of correct spelling. Tov emphasizes that corrections in Judean Desert scrolls should often be understood in relation to the scribe’s Vorlage and orthographic system, rather than automatically as later harmonizations toward MT.²¹

Line 29

A *yod* appears above the second word from the end (*alef-mem-yod*). The word “isles” should contain two *yod*, as in the Masoretic Text. This correction again reflects the importance of *yod* as

a mater lectionis and as an indicator of fuller spelling in the scroll. The systematic observation of such features is essential for mapping the orthographic habits of 1QIsaa.²²

Horizontal Mark

A horizontal mark indicates the beginning of chapter 12 at line 6. Such marking should be evaluated together with the column's spatia and paragraph divisions, since scribal segmentation in 1QIsaa provides independent evidence for how textual and literary units were perceived before the later standardization of chapter and verse divisions.²³

Footnotes

1. Fidanzio, M. (2026) *The Great Isaiah Scroll*. Göttingen: Vandenhoeck & Ruprecht. See also the Israel Museum digital presentation of the scroll, which identifies 1QIsaa as a first-century BCE parchment manuscript measuring approximately 734 cm in length.
2. Parry, D. W. and Qimron, E. (eds.) (1999) *The Great Isaiah Scroll (1QIsaa): A New Edition*. Leiden: Brill.
3. Popović, M., Dhali, M. A. and Schomaker, L. (2021) 'Artificial intelligence based writer identification generates new evidence for the unknown scribes of the Dead Sea Scrolls exemplified by the Great Isaiah Scroll (1QIsaa)', *PLOS ONE*, 16(4), e0249769.
4. Parry, D. W. (2020) 'The Great Isaiah Scroll (1QIsaa): Catalogue of Textual Variants', *Interpreter: A Journal of Latter-day Saint Faith and Scholarship*, 41, pp. 55–74.
5. Parry, D. W. (2020) 'The Great Isaiah Scroll (1QIsaa): Catalogue of Textual Variants', *Interpreter*, 41, pp. 55–74.
6. Israel Museum (n.d.) *The Great Isaiah Scroll*. Digital Dead Sea Scrolls Project.
7. Tov, E. (2008) 'The Text of Isaiah at Qumran'.
8. Parry, D. W. (2020) 'The Great Isaiah Scroll (1QIsaa): Catalogue of Textual Variants', *Interpreter*, 41, pp. 55–74.
9. Parry, D. W. and Qimron, E. (eds.) (1999) *The Great Isaiah Scroll (1QIsaa): A New Edition*. Leiden: Brill.
10. Kutscher, E. Y. (1974) *The Language and Linguistic Background of the Isaiah Scroll (1QIsaa)*. Leiden: Brill.
11. Kutscher, E. Y. (1974) *The Language and Linguistic Background of the Isaiah Scroll (1QIsaa)*. Leiden: Brill; Tov, E. (2008) 'The Text of Isaiah at Qumran'.
12. Tov, E. (2012) *Textual Criticism of the Hebrew Bible*. 3rd edn. Minneapolis: Fortress Press.
13. Parry, D. W. and Qimron, E. (eds.) (1999) *The Great Isaiah Scroll (1QIsaa): A New Edition*. Leiden: Brill.
14. Parry, D. W. (2020) 'The Great Isaiah Scroll (1QIsaa): Catalogue of Textual Variants', *Interpreter*, 41, pp. 55–74.
15. Kutscher, E. Y. (1974) *The Language and Linguistic Background of the Isaiah Scroll (1QIsaa)*. Leiden: Brill.
16. Parry, D. W. (2020) 'The Great Isaiah Scroll (1QIsaa): Catalogue of Textual Variants', *Interpreter*, 41, pp. 55–74.
17. Tov, E. (2012) *Textual Criticism of the Hebrew Bible*. 3rd edn. Minneapolis: Fortress Press.
18. Israel Museum (n.d.) *The Great Isaiah Scroll*. Digital Dead Sea Scrolls Project; Kutscher, E. Y. (1974) *The Language and Linguistic Background of the Isaiah Scroll (1QIsaa)*. Leiden: Brill.

19. Parry, D. W. (2020) ‘The Great Isaiah Scroll (1QIsaa): Catalogue of Textual Variants’, *Interpreter*, 41, pp. 55–74.
20. Tov, E. (2012) *Textual Criticism of the Hebrew Bible*. 3rd edn. Minneapolis: Fortress Press; Pietersma, A. and Wright, B. G. (eds.) (2007) *A New English Translation of the Septuagint*. Oxford: Oxford University Press.
21. Tov, E. (2008) ‘The Text of Isaiah at Qumran’.
22. Kutscher, E. Y. (1974) *The Language and Linguistic Background of the Isaiah Scroll (1QIsaa)*. Leiden: Brill; Israel Museum (n.d.) *The Great Isaiah Scroll*. Digital Dead Sea Scrolls Project.
23. Parry, D. W. (2020) ‘The Great Isaiah Scroll (1QIsaa): Catalogue of Textual Variants’, *Interpreter*, 41, pp. 55–74; Parry, D. W. and Qimron, E. (eds.) (1999) *The Great Isaiah Scroll (1QIsaa): A New Edition*. Leiden: Brill.

DISCUSSION

The analysis of Column 11 of the Great Isaiah Scroll (1QIsaa) confirms, at several levels, the complexity of the textual tradition reflected in this manuscript. The phenomena observed—orthographic expansion, scribal correction, omission and addition of lexical elements, supralinear insertions, and structural segmentation through spatia—demonstrate that the scroll cannot be interpreted merely as a passive witness to a fixed text, but rather as an active product of a dynamic scribal culture.

At the philological level, the evidence from Column 11 aligns with the broader characterization of 1QIsaa as a text exhibiting a relatively full orthography and a wide range of textual variants in relation to the Masoretic Text. However, the detailed analysis presented here suggests that such features must be interpreted not as random irregularities, but as part of a coherent scribal system. The repeated use of *matres lectionis*, the presence of euphonic additions (such as final *he*), and the clarification of consonantal values (e.g., additional *vav*) indicate a conscious orthographic strategy rather than mechanical copying.

In this respect, the findings support and further nuance the conclusions of earlier linguistic studies, while also reinforcing the necessity of combining micro-level textual analysis with a broader understanding of scribal practice. The distinction between orthographic variation, grammatical divergence, and genuine textual difference is particularly crucial, as demonstrated by the variants in verbal forms, suffixes, and lexical substitutions within this column.

A particularly significant aspect of the analysis is the identification of scribal intervention as an interpretative process. Corrections such as the replacement of *bat Šion* with *yoševet Šion* are not merely graphic adjustments, but reflect a shift in semantic framing. Such interventions suggest that the scribe was not only reproducing a Vorlage, but also engaging with the text at the level of meaning. This observation aligns with a growing body of scholarship that emphasizes the interpretative dimension of scribal activity in the Dead Sea Scrolls.

The structural features of the column—especially the distribution of spatia and paragraph divisions—further confirm that the textual organization of 1QIsaa operates independently of later canonical divisions. The placement of spatia at key points (e.g., transitions between Isa 11, 12,

13, and 14) indicates a system of textual segmentation that reflects an earlier stage in the perception of literary units. This has important implications for the study of the compositional history of Isaiah, as well as for the understanding of how ancient readers may have navigated the text.

Within the Serbian scholarly context, these findings build directly upon earlier research presented in Stanojević, Ž. (2012) *Kumranski spisi: dokaz verodostojnosti Biblije. Tom 2: Tajna Isaijinog svitka* (Zenodo. doi:10.5281/zenodo.19522797), where the Great Isaiah Scroll is treated not only as a textual witness, but also as a key document for understanding the transmission and stability of the biblical text. The present study extends that approach by providing a more detailed column-by-column philological analysis, thereby contributing to a more precise reconstruction of the internal dynamics of the manuscript.

At the same time, the linguistic observations made in this study are consistent with the lexical and semantic framework established in Stanojević, Ž. (2001) *HEBREJSKO-SRPSKI REČNIK (HEBREW-SERBIAN DICTIONARY)* (Rad. Alfa i Omega. doi:10.5281/zenodo.19522850). The interpretation of specific forms, roots, and morphological structures in Column 11 relies on the same principles of Hebrew philology and semantic analysis that underlie the dictionary. In this sense, the present work may be seen as a direct application of that lexicographic foundation to a complex textual corpus.

From a methodological perspective, the integration of philology, paleography, and text criticism proves essential. The physical characteristics of the scroll—damage, stitching, ink traces—cannot be separated from the interpretation of the text itself. Likewise, textual variants cannot be adequately evaluated without considering the scribal habits and orthographic conventions that produced them. The interdisciplinary approach adopted here thus reflects a broader shift in Dead Sea Scrolls research, in which the manuscript is studied as both text and artefact.

Finally, the analysis of Column 11 highlights the importance of approaching 1QIsaa not as a secondary or deviant form of the biblical text, but as an independent textual tradition with its own internal logic. The relationship between K and the Masoretic Text is neither purely derivative nor entirely divergent; rather, it reflects a complex interplay of shared tradition, scribal transmission, and localized variation.

In conclusion, the present study demonstrates that detailed philological analysis of individual columns can yield significant insights into the linguistic, textual, and material dimensions of the Great Isaiah Scroll. By situating these observations within both international scholarship and the author's own previous work, the study contributes to a more integrated and nuanced understanding of one of the most important manuscripts of the Second Temple period.

CONCLUSION

The present study has undertaken a comprehensive philological, linguistic, and material analysis of Column 11 of the Great Isaiah Scroll (1QIsaa), with the aim of clarifying its textual, orthographic, and scribal characteristics within the broader framework of Second Temple textual transmission. The results confirm that the scroll cannot be adequately understood within a purely

descriptive or narrowly text-critical model; rather, it must be approached as a complex artefact in which linguistic structure, scribal practice, and material form are inseparably intertwined.

At the most immediate level, the detailed examination of Column 11 demonstrates that the textual phenomena observed—orthographic expansion, omission and addition of elements, supralinear corrections, and graphic inconsistencies—are not random irregularities but reflect a coherent scribal system. The consistent use of full orthography, the presence of euphonic additions, and the deliberate marking of consonantal values point to a stabilized orthographic convention characteristic of the Qumran scribal milieu. These features, when analyzed in isolation, might be dismissed as minor deviations; however, taken together, they reveal a systematic approach to writing that differs from, yet remains intelligibly related to, the Masoretic tradition.

Equally significant is the evidence for active scribal intervention at the level of meaning. Corrections such as the replacement of *bat Šion* with *yoševet Šion*, or the duplication of *'el* in a key theological phrase, indicate that the scribe was not merely transmitting a fixed Vorlage but was engaged in an interpretative process. This reinforces the increasingly accepted view in Dead Sea Scrolls scholarship that scribes functioned not only as copyists but also as mediators of textual meaning. The Great Isaiah Scroll thus emerges as a witness to a living textual tradition, in which transmission and interpretation are closely intertwined.

The structural features of the column further support this conclusion. The distribution of spatia and paragraph divisions demonstrates a system of textual segmentation that operates independently of later canonical divisions. This segmentation reflects an earlier stage in the perception of textual units and suggests that the organization of the Isaiah corpus in the Second Temple period may have differed in subtle but significant ways from the later Masoretic arrangement. Such observations are of direct relevance for the study of the compositional history of Isaiah and for the reconstruction of ancient reading practices.

From a broader methodological perspective, the study confirms the necessity of integrating philology, text criticism, and material analysis. The physical characteristics of the manuscript—its seams, repairs, ink traces, and surface damage—are not external to the text but form an essential part of its interpretation. Likewise, textual variants cannot be properly evaluated without reference to the orthographic and linguistic system in which they occur. The interdisciplinary approach adopted here thus reflects a fundamental shift in the study of the Dead Sea Scrolls, where the manuscript is treated as both a textual and a physical entity.

Within the context of the author's previous work, the present study represents both a continuation and a refinement. It builds upon the theoretical and interpretative framework established in Stanojević, Ž. (2012) *Kumranski spisi: dokaz verodostojnosti Biblije. Tom 2: Tajna Isaijinog svitka* (Zenodo. doi:10.5281/zenodo.19522797), where the Great Isaiah Scroll is approached as a key document for understanding the reliability and transmission of the biblical text. At the same time, it extends that framework by providing a more granular, column-level analysis, thereby demonstrating how broader theoretical claims can be grounded in detailed textual evidence.

Similarly, the linguistic and semantic analysis presented here is consistent with the principles articulated in Stanojević, Ž. (2001) *HEBREJSKO-SRPSKI REČNIK (HEBREW-SERBIAN DICTIONARY)* (Rad. Alfa i Omega. doi:10.5281/zenodo.19522850). The identification and interpretation of roots, morphological forms, and lexical nuances in Column 11 rely on a stable philological foundation, confirming the applicability of that lexicographic model to complex manuscript traditions.

Taken together, the findings of this study contribute to a more nuanced understanding of the relationship between the Great Isaiah Scroll and the Masoretic Text. Rather than viewing 1QIsaa as a secondary or corrupted form of the biblical text, the evidence supports its interpretation as an independent textual witness that preserves an alternative, yet internally consistent, form of the Isaiah tradition. The differences between the two traditions—whether orthographic, grammatical, or lexical—should therefore be understood not as errors but as reflections of a pluralistic textual landscape in the Second Temple period.

In conclusion, the analysis of Column 11 demonstrates that meaningful progress in the study of the Great Isaiah Scroll can only be achieved through detailed, context-sensitive examination of individual textual units, combined with a broader awareness of scribal practice and textual history. Such an approach not only refines our understanding of 1QIsaa itself but also contributes to the wider field of biblical studies by illuminating the processes through which sacred texts were transmitted, shaped, and preserved in antiquity.

COLUMN 11 — ISAIAH 11:12–14:1 (ENGLISH TRANSLATION)

1. (*Continuation of 11:12*) for the nations, and He shall gather the outcasts of Israel; from the four corners of the earth He shall assemble the dispersed of Judah. (13) And there shall cease
2. even the jealousy of Ephraim, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not provoke Ephraim.
3. (14) And they shall swoop upon the shoulders of the Philistines toward the west together. They shall plunder the sons of the east. Upon Edom and Moab they shall stretch out their hand,
and the sons of Ammon
4. shall be subject to them. (15) And Yahweh shall utterly dry up the tongue of the Egyptian sea,
and with the might of His כח He shall wave His hand over the River and

scatter it

5. into seven streams, and He shall cause men to pass over it in sandals.
(16) And for the remnant of His people that remains there shall be prepared a highway

out of Assyria,
as there was

6. for Israel on the day when he came up out of the land of Egypt.
(PP)
7. (*Continuation of 12:1*) On that day you shall say: “I give thanks to You, O Yahweh,
for You were angry with me; Your anger has turned away, and now I am at peace. (2)
Behold,
God—God is my salvation.

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8. I will trust in Him and will not be afraid, for my strength and my song {&član&} is
Yahweh;
He has become my salvation.” (3) With joy you shall draw water from the springs
9. of salvation. (4) And on that day you shall say: “Give thanks to Yahweh, call upon His
name,
make known His deeds among the peoples, proclaim that
10. His name is exalted! {&šin&} (5) Sing to Yahweh, for He has done great things;
let this be known in all the earth. (6) Cry out and rejoice, O (-daughter-) {&stanovniče&}
of Zion,
11. for great in your midst is the Holy One of Israel.”
(PP)
12. (*Beginning of Chapter 13:1*) The oracle against Babylon which Isaiah, the son of Amoz,
saw in a vision:
(2) “Upon a bare mountain raise a banner for the assembly. Lift up the voice to them,
wave the hand,
13. that they may enter the gates of the nobles. (3) I have commanded My consecrated
warriors,
I have called My mighty ones in My anger—those who rejoice greatly—
to execute My wrath. (4) The noise of a multitude
14. on the mountains, like that of a great people—hear the tumult of kingdoms,
of nations gathered together. Yahweh has come to muster the host for battle.
15. (5) They come from a distant land, from the end of the heavens—
Yahweh with the weapons of His indignation—
to destroy the whole earth. (6) Wail, for the day of Yahweh is near;
16. it shall come as devastation from the Destroyer. (7) Therefore all hands shall be feeble,
and every human heart shall melt. (8) And they shall be terrified;
anguish and sorrows shall seize them;
17. they shall writhe like a woman in labor;
they shall look at one another in astonishment;
their faces shall become as flames. (9) Behold, the day of Yahweh comes,
18. cruel, with wrath and fierce anger,
to make the land a desolation
and to destroy its sinners from it.

19. (10) For the stars of the heavens and their constellations shall not give their light;
the sun shall be darkened at its rising,
and the moon shall not cause its light to shine [...in its brightness...].
20. (11) I will punish the world for its evil,
and the wicked for their iniquity;
I will put an end to the arrogance of the proud
and bring low the haughtiness of the ruthless.
21. (12) I will make a man more rare than fine gold,
and a mortal more scarce than the gold of Ophir.
22. (13) Therefore I will shake the heavens,
and the earth shall tremble and be moved out of its place
by the wrath of Yahweh of Hosts
in the day of His fierce anger.

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23. (14) And it shall be like a hunted gazelle
and like sheep that no man gathers;
each shall turn to his own people,
and each shall flee to his own land.
24. (15) Whoever is found shall be thrust through,
and whoever is caught shall fall by the sword. (16) Their children
shall be dashed to pieces before their eyes;

their houses shall be plundered,
and their wives violated. (PP)

25. (17) Behold, I will stir up against them the Medes,
who do not regard silver
and take no delight in gold.
26. (18) Their bows shall shatter young men in pieces,
and they shall have no mercy on the fruit of the womb;
their eye shall not pity children.
27. (19) And Babylon, the glory of kingdoms,
the splendor of the Chaldeans' pride,
shall be as Sodom and Gomorrah when God overthrew them.
28. (20) It shall never again be inhabited,
nor shall it be dwelt in from generation to generation;
the Arab shall not pitch his tent there,
nor shall shepherds make their flocks lie down there.
29. (21) But desert creatures shall lie there,
and their houses shall be full of jackals;
ostriches shall dwell there,
and goats shall dance there.
30. (22) And island creatures [-&jod&} hyenas shall howl in their deserted houses,
and serpents in their pleasant palaces [...and...].

Its time is near to come, and its days shall not be prolonged.
(*Chapter 14:1*) For Yahweh will have compassion on Jacob

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