

The Sun.

LXXII. 1. The Book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel, who was with me, who is their guide, showed me; and he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto eternity, till the new creation is accomplished which dureth till eternity. 2. And this is the first law of the luminaries: the luminary the Sun has its rising in the eastern portals of the heaven, and its setting in the western portals of the heaven. 3. And I saw six portals in which the sun rises, and six portals in which the sun sets: and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order: also many windows to the right and left of these portals.

LXXII. 1. As in the Parables, the superscription of this book is far from accurately describing its contents. **Dominion:** cf. 75³ 82⁸⁻²⁰. **Names:** cf. 78^{1, 2}. **Places of origin.** Probably their places of rising. **The new creation:** cf. 45⁴ 91^{15, 16} Is. 65¹⁷ 66²² 2 Peter 3¹³ Rev. 21¹. In the Yasts, xiii. 57-58 (*S. B. E.* xxiii. 194), similarly, it is stated that 'the stars, the moon, the sun and the endless lights . . . move round in their far-revolving circle for ever till they come to the time of the good restoration of the world'. All the laws of the heavenly bodies given in this book are valid till the new creation. 2. This verse introduces an account of the sun in its progress through the signs of the zodiac and the increase and decrease of the days and nights thereby occasioned. **Portals.** The subject of the portals has already to some extent appeared

in 33-36. But observe that, though portals of the winds and portals of the stars are there described, there is no mention of portals of the sun and moon. According to 72-82, the sun, moon, and stars pass through the same portals: can this hold true of 33-36, where the portals of the stars are said to be small and situated above the portals of the wind? Moreover, in 72⁶ one of the sun's portals is called 'great'. 3. **Portals.** These twelve portals go back ultimately to the twelve signs of the zodiac. According to the Babylonian view from which the speculations in the text are derived there were portals on both sides of the heaven in which the sun and moon rose and set. *Creation Epos*, v. 9. See *K. A. T.*³ 619, 630. In which (*a, n*). *β-n* 'from which'. **Leaders of the stars:** see 75¹ (note). **Windows:** cf. ver. 7, 75⁷. **Right and left, i. e.**

4. And first there goes forth the great luminary, named the Sun, and his circumference is like the circumference of the heaven, and he is quite filled with illuminating and heating fire. 5. The chariot on which he ascends, the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate (lit. 'that') portal and shines in the face of the heaven. 6. In this way he rises in the first month in the great portal, which is the fourth [those six portals in the east]. 7. And in that fourth portal from which the sun rises in the first month are twelve window-openings, from which proceed a flame when they are opened in their season. 8. When the sun rises in the heaven, he comes forth through that fourth portal thirty mornings

south and north, according to the familiar Hebrew use. 4. Cf. 41⁶⁻⁷, where the conception seems to be different. **His circumference.** The sun is clearly circular; cf. 73² 78³; also 18⁴ 78⁴. It is doubtful whether he is conceived of as a sphere or merely as a disk. I have translated on the latter supposition. 5. The sun, as also the other heavenly bodies, traverses the heaven in a chariot, 73² 75^{3, 8}, driven by the wind, 18⁴ 73². **Through the north:** cf. 41⁵. **Is guided.** Possibly by an angel. In 2 Enoch several angels precede the sun on his course. In 1-36 the heavenly bodies have a semi-conscious existence; this is not so in 72-82. 6. **In the first month.** The writer begins his description of the sun's course with the first Hebrew month Abib (cf. Exod. 13⁴), the time of the spring equinox. This month, called generally after the Captivity Nisan (cf. Neh. 2¹), was the first month of the ecclesiastical year, and corresponds to our April. The civil year began with Tishri, or October. **The great portal.** So called in contra-

distinction from the 'window-openings' in the next verse. Yet these portals are called 'small' in 36². 7. **Twelve window-openings.** There are twelve such at every portal; cf. 72³ 75⁷. The flame is the source of heat; cf. 75⁷. 8. The author's system, whereby he seeks to replace the heathen conception of the sun's revolution through the signs of the zodiac by a scheme founded as he believes on the O. T., is as follows. There are six portals in the east through which the sun rises in the course of the year, and six in the west in which he sets. The first portal forms the most southern point of the sun's journey, and the sixth portal the most northern. During the first six months, from the shortest day to the longest, the sun advances from the first portal to the sixth, and conversely, from the longest day to the shortest, he returns from the sixth portal to the first. In each portal the sun rises and sets one month in his journey northwards, and likewise rises and sets for one month in each portal on his return journey. Thus arises the division of the year into twelve

in succession, and sets accurately in the fourth portal in the west of the heaven. 9. And during this period the day becomes daily longer and the night nightly shorter to the thirtieth morning. 10. On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts. 11. And the sun rises from that fourth portal, and sets in the fourth and returns to the fifth portal of the east thirty mornings, and rises from it and sets in the fifth portal. 12. And then the day becomes longer by †two†

months. Moreover, during each month on his journey northwards, the day daily grows longer and the night daily shorter, and this is owing to a daily change of position on the part of the sun within each gate. Of these different positions or stations of the sun there are 364. In this way the author seeks to dispense with the signs of the zodiac. The sun's northward journey from the first to the sixth portal corresponds with his course through the signs Capricornus, Aquarius, Pisces, Aries, Taurus, and Gemini; and the sun's return journey from the sixth to the first portal corresponds with his course through Cancer, Leo, Virgo, Libra, Scorpio, and Sagittarius. Though perfectly acquainted with a year of $365\frac{1}{4}$ days, as we shall see later, the author reckoned it as consisting of 364 days, partly possibly on anti-heathen grounds, and partly for the attractive reason that the sum total is divisible by seven, and thus represents 52 sabbaths of days. The author's solar year of 364 days is made up of eight months of 30 days each, and four months of 31 days each—these latter corresponding with the spring and autumn equinoxes and the summer and winter solstices, or, according to the system of our author, with the sun's position in the first, third, fourth, and sixth portals. These four months have each 31 days 'on account of the sign',

i. e. that of the equinoxes or the solstices; cf. 72¹³, 19. The author's division of the day into eighteen parts is possibly his own device, yet it may rest on traditions derived from northern Asia of the latitude of 49°, as Krieger supposes, when the longest day is twice as long as the shortest night, as our author states it. 10. On that day (*a-t*). *t, β* 'and on that day'. By a ninth part. The MSS. read: 'the day is longer by twice as much than the night'; for *kā'ēbata* means here 'twice as much' as in 72¹⁴, 26. Hence it is an interpolation. This interpolation further led to the extrusion of *tās'ēta 'ēda* = 'the ninth part' from the clause in *mt, β*. But this last phrase is found in *gqu*, and gives the sense required by the context. The ninth part = the ninth part of the whole day. During six months the day grows longer and the night shorter each month by $\frac{1}{18}$ th. Hence the entire difference each month amounts to $\frac{2}{18}$ ths or $\frac{1}{9}$ th of a day. Flemming transposes the phrase before 'elat, making it dependent on *kā'ēbata*, and renders it 'um das Doppelte eines Neuntels'; but this rendering, which Martin follows, is doubtful grammatically, and even if it were right in grammar it would be wrong in sense. Exactly (*a*). > *β*. 11. In the fourth. + 'portal' *q, β-bed.c.1a*. 12. And¹ *e*. > *bedlopy₁a, b*. †Two†. We should read 'one'.

parts and amounts to eleven parts, and the night becomes shorter and amounts to seven parts. 13. And it returns to the east and enters into the sixth portal, and rises and sets in the sixth portal one and thirty mornings on account of its sign. 14. On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts. 15. And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the sixth portal, and rises from it and sets thirty mornings. 16. And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven. 17. And the sun goes forth from that sixth portal in the west, and goes to the east and rises in the fifth portal for thirty mornings, and sets in the west again in the fifth western portal. 18. On that day the day decreases by †two† parts, and amounts to ten parts and the night to eight parts. 19. And the sun goes forth from that fifth portal and sets in the fifth portal of the west, and rises in the fourth portal for one and thirty mornings on account of its sign, and sets in the west. 20. On that day the day is equalised with the night, [and becomes of equal length], and the night amounts to nine parts and the day to nine parts. 21. And the sun rises from that portal and sets in the west, and returns to the east and rises thirty mornings in the third portal and sets in the west in the third portal. 22. And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day till the thirtieth morning, and the night amounts exactly to ten parts and the day to eight parts. 23. And the sun rises from that third portal and sets

13. It returns (α). β 'the sun returns'. Portal¹⁰. $> \alpha-f$. On account of its sign, i.e. that of the summer solstice; cf. 72¹⁹ 75³ 78⁷. 14. On that day ($\alpha-q$). $q^2\beta$ 'and on that day'. 15. Mounts up to start on his return journey to the first portal. 18. For '†two†' read

'one' The same error occurred in ver. 12. 19. Its sign. + 'in the fourth portal in the east', $\alpha-u$. + 'in the east', u . 20. Clause bracketed as a duplicate rendering. 22. And night becomes longer than night ($\alpha-m$). β 'till the thirtieth morning'. Morning ($\alpha-q$, $efln$). $> q$. *abcdhikoxj*

in the third portal in the west and returns to the east, and for thirty mornings rises in the second portal in the east, and in like manner sets in the second portal in the west of the heaven. 24. And on that day the night amounts to eleven parts and the day to seven parts. 25. And the sun rises on that day from that second portal and sets in the west in the second portal, and returns to the east into the first portal for one and thirty mornings, and sets in the first portal in the west of the heaven. 26. And on that day the night becomes longer and amounts to the double of the day: and the night amounts exactly to twelve parts and the day to six. 27. And the sun has (therewith) traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that portal thirty mornings and sets also in the west opposite to it. 28. And on that night has the night decreased in length by a † ninth † part, and the night has become eleven parts and the day seven parts. 29. And the sun has returned and entered into the second portal in the east, and returns on those his divisions of his orbit for thirty mornings, rising and setting. 30. And on that day the night decreases in length, and the night amounts to ten parts and the day to eight. 31. And on that day the sun rises from that portal, and sets in the west, and returns to the east, and rises in the third portal for one and thirty mornings, and sets in the west of the heaven. 32. On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal to the day and the year is exactly as to its days three hundred and sixty-four. 33. And the length of the day and of the night, and the shortness of the day and of the night arise — through the course of the sun these distinctions are made (lit.

${}_1a_1b$ 'day'. 25. In the first portal ($\beta-a$). *gq* 'in it on the first day(?)', *m* 'in the sixth portal', *tu* 'on that day'. 27. That portal (m, β). $a-m$ 'all the portals'. 28. On that night (*gq, f*). $mt, \beta-f$ 'on that day'. $A + \text{ninth} \dagger \text{part} (gqu) > m$. $t, \beta-a$ 'one part'. The 'ninth', if

original, must be of half the sun; for night and day cannot decrease or increase by more than $\frac{1}{18}$ th, as in ver. 16. Perhaps we might emend 'emnúhâ into 'em a'ált, and translate 'has the night grown shorter than the day by a ninth part'. 31. That portal ($a-t$). t, β 'that second portal'.

‘they are separated’). 34. So it comes that its course becomes daily longer, and its course nightly shorter. 35. And this is the law and the course of the sun, and his return as often as he returns sixty times and rises, i. e. the great luminary which is named the Sun, for ever and ever. 36. And that which (thus) rises is the great luminary, and is so named according to its appearance, according as the Lord commanded. 37. As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon; but as regards size they are both equal.

The Moon and its Phases.

LXXIII. 1. And after this law I saw another law dealing with the smaller luminary, which is named the Moon. 2. And her circumference is like the circumference of the heaven, and her chariot in which she rides is driven by the wind, and light is given to her in (definite) measure. 3. And her rising and setting changes every month: and her days are like the days of the sun, and when her light is uniform (i. e. full) it amounts to the seventh part of the light of the sun. 4. And thus she rises. And her first phase in the east comes forth on the thirtieth

35. As often as he returns sixty times (*a-m*). *m, β* ‘as often as he returns, he returns sixty times’. Sixty times. The sun is one month in each portal on his northward journey, and one month in each portal on his southward: therefore two months in each portal. The author disregards for the time being the extra day in the first, third, fourth, and sixth portals. The great luminary (*α*). *β* ‘the great eternal luminary’. 37. As he rises, so he sets (*γ*). *mqt* ‘so he rises and (+ ‘so’ *qt*) he sets’, *α* ‘and so he sets’, *β-anc* ‘and so he rises and sets’. Day and night. + ‘in his chariot’ *l², β*. Sevenfold brighter. Cf. 78⁴ 73². As regards size . . . equal. According to Lucretius 5⁵⁶⁴⁻⁵⁶¹ the sun, moon, and the stars are about the same

size as—possibly a little greater or less than—they appear to us. This view he derived from his master Epicurus, as may be seen from comparing a letter of the latter to Pythocles in Diog. Laer. x. 84-94. But it is not necessary to suppose any dependence on the part of our text, which gives probably the ordinary accepted view.

LXXIII. This and the following chapter treat of the course of the moon. 2. The heaven (*a-m, bedilo*). *m, aefhknpu* ‘the sun’. 3. Her rising and setting, i. e. the place of her rising and setting. Seventh part of the light of the sun: cf. 7²³⁷ 78⁴. 4. Her first phase, lit. ‘her beginning’. The moon on the first day of her reappearance is here the new moon in the popular sense, not the

morning: and on that day she becomes visible, and constitutes for you the first phase of the moon on the thirtieth day together with the sun in the portal where the sun rises. 5. And the one half of her goes forth by a seventh part, and her whole circumference is empty, without light, with the exception of one-seventh part of it, (and) the fourteenth part of her light.

new moon strictly so called, which is invisible. **Thirtieth morning**, i. e. of the solar month. **Together with the sun.** The sun and moon are still in the same portal on the first day after conjunction, as each portal embraces an extent of 30 degrees, and the moon advances only 13 degrees daily. 5-8. The author's account of the phases of the moon is very hard to follow. His scheme seems to be as follows. The lunar month amounts to 30 days and 29 days alternately. It is divided into two parts: during the first part the moon waxes from new moon to full moon in 14 days when the month is 29 days, and in 15 when the month is 30 days. During the second part the moon wanes from full moon till she disappears, always, it would seem, in 15 days. Again, the author divides the moon into 14 parts, and explains the waxing of the moon by the successive lighting up of each one of the 14 parts by the sun, and the waning by the successive withdrawal of light from the 14 parts till it all disappears. But to proceed more exactly, where there are 15 days from new moon to full moon, the author supposes an additional 28th part; this part only is lighted up on the first day of such a month, whereas $\frac{1}{4}$ th part is lighted up each day of the remaining 14 days, till the moon becomes full. The waning, which apparently always takes 15 days, is the reverse of this process. Again, where there are 14 days from new moon to full moon, the moon has at the end of the first day $\frac{1}{4}$ th part +

$\frac{1}{28}$ th part, i. e. $\frac{3}{28}$ ths, and takes an additional 14th part of light each of the remaining 13 days. According to the text above followed, vv. 5, 6 suppose the period from new to full moon to be 14 days, whereas ver. 7 supposes this period to be 15 days. 5. In this verse and the next the fractions are *fractions of half the moon*. Thus, $\frac{1}{7}$ th of it, i. e. of the half moon = $\frac{1}{14}$ th of whole moon, and $\frac{1}{4}$ th of half moon = $\frac{1}{8}$ th of whole moon: thus, $\frac{3}{28}$ ths of whole moon are lighted on the first day of new moon, when there are but 14 days to the full moon. **Goes forth.** The MSS. read $\text{r}\bar{\text{h}}\bar{\text{q}} = \text{é}\acute{\text{é}}\chi\alpha\upsilon\upsilon$, which is used of the rising or appearing of the sun. $\text{é}\acute{\text{é}}\chi\alpha\upsilon\upsilon$ might in turn be a rendering of $\text{N}\bar{\text{Y}}^{\text{a}}$, which is used of the rising of the sun and stars. Flemming obelizes the word and proposes $\text{r}\bar{\text{h}}\bar{\text{q}} = \text{'visible'}$. **One-seventh part** ($\text{gqtu, abefiklx}_1\text{b}$). The rest of the MSS. are corrupt. (**And**) **the fourteenth part** (gqu). $\text{mt, } \beta$ 'of the fourteenth part'. Possibly the 'em (= 'of') is a corruption of the wa (= 'and') which I have supplied. y adds 'of half', but unnecessarily, since the fractions are fractions of the half of the moon. 6. Observe when the period from new moon to full moon is 14 days that it is not said that the moon receives $\frac{1}{4}$ th part and $\frac{1}{28}$ th, but only the former; it seems, therefore, that the moon is supposed to have this $\frac{1}{28}$ th to begin with. It is different in the case of the 15-days' period. On the first day of such a period the moon receives $\frac{1}{28}$ th part of light. In this

6. And when she receives one-seventh part of the half of her light, her light amounts to one-seventh part and the half thereof. 7. And she sets with the sun, and when the sun rises the moon rises with him and receives the half of one part of light, and in that night in the beginning of her morning [in the commencement of the lunar day] the moon sets with the sun, and is invisible that night with the fourteen parts and the half of one of them. 8. And she rises on that day with exactly a seventh part, and comes forth and recedes from the rising of the sun, and in her remaining days she becomes bright in the (remaining) thirteen parts.

The Lunar Year.

LXXIV. 1. And I saw another course, a law for her, (and) how according to that law she performs her monthly revolution. 2. And all these Uriel, the holy angel who is the leader of them all, showed to me, and their positions, and I wrote down their positions as he showed them to me, and I wrote down their months as they were, and the appearance of their lights till fifteen days were accomplished. 3. In single seventh parts

verse there are 14 days to full moon. **One-seventh part** 2° (*gmqu, d*). *t, l* 'the thirteenth part', *β-dklo* 'the fourteenth part'. According to *t* and the inferior MSS. the parts are fractions of the half moon in the first half of the sentence, and fractions of the whole moon in the second half. Yet Flemming and Martin follow the inferior MSS. herein. 7. **Half of one part of light**, i. e. $\frac{1}{28}$ th. See previous notes, and observe that in this verse the fractions are *fractions of the whole moon*. **Fourteen parts** (*gu, abcdefhknax₁a*). *nyt, il, b* 'thirteen parts'. 7, 8.

These verses suppose the case when there are 15 days from new to full moon. On the first day the moon receives $\frac{1}{28}$ th part of light, and has advanced to some slight degree out

of conjunction, but still practically sets with the sun, and may be said to be invisible. On the second day she receives $\frac{1}{14}$ th part of light, and becomes visible to that extent. Thus the $\frac{1}{28}$ th part is ignored as being practically invisible. During the remaining 13 days the moon receives daily $\frac{1}{14}$ th part of light. 8. **Thirteen parts** (*α, u*). *β-n* 'fourteen parts'.

LXXIV. In this chapter the writer deals shortly with the waxing and waning of the moon, her monthly change of position with regard to the signs and the sun, and the difference between lunar and solar years. 2. **Of them all**, i. e. the various phases of the moon. **Fifteen days**, i. e. from a conjunction till full moon or from full moon till a conjunction. 3.

she accomplishes all her light in the east, and in single seventh parts accomplishes all her darkness in the west. 4. And in certain months she alters her settings, and in certain months she pursues her own peculiar course. 5. In two months the moon sets with the sun in those two middle portals the third and the fourth. 6. She goes forth for seven days, and turns about and returns again through the portal where the sun rises, and accomplishes all her light: and she recedes from the sun, and in eight days enters the sixth portal from which the sun goes forth. 7. And when the sun goes forth from the fourth portal she goes forth seven days, until she goes forth from the fifth and turns back again in seven days into the fourth portal and accomplishes all her light: and she recedes and enters into the first portal in eight days. 8. And she returns again in seven days into the fourth portal from which the sun goes forth. 9. Thus I saw their position—how the moons rose and the sun set in those days. 10. And if five years are added together the sun has an overplus of thirty days, and all the days which accrue to it for one of those five years, when they are full, amount to 364 days.

Cf. 73 and 78. And in single seventh . . . darkness. > *a, an.* 4. Her own peculiar course, i. e. a course independent of that of the sun. 5, 6. During two months the moon sets with the sun as new moon and as full moon. When the sun is in Aries and Libra, the new moon and the full moon are in the third and fourth portals. In verse 6 the moon goes forth as it waxes from the third portal through the signs to the first portal in seven days, turns about, and returns to the portal where the sun rises, i. e. the third, in seven or eight days, and there becomes full moon, and proceeds thence through the fourth and fifth to the sixth portal, where she arrives after eight days. Thence the moon returns to the third portal in seven days. 6. And accomplishes. t^2, β 'and in that accomplishes'. 7, 8. The

scheme with regard to the fourth portal and the new moon. The moon proceeds to the sixth portal and returns to the fourth in 14 days, and thence to the first portal and back in 15 days. 9. How the moons rose and the sun set (*a-g*). g, β 'according to the order of their moons the sun rising and setting'. 10, 11. The difference between the lunar and the solar year. According to 78^{15, 16}, in a lunar year there are six months of 30 days, and six months of 29 days each—in all 354 days. In a solar year there are twelve months of 30 days each and four intercalary days in the equinoxes and solstices—in all 364 days (cf. 74^{10, 12} 75²). Thus the difference between the lunar and the solar year amounts to 10 days. But in ver. 10^a and 11 no account is taken of the intercalary days in the solar year, so that the solar year is reckoned at

11. And the overplus of the sun and of the stars amounts to six days: in 5 years 6 days every year come to 30 days: and the moon falls behind the sun and stars to the number of 30 days. 12. And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto eternity; but complete the years with perfect justice in 364 days. 13. In 3 years there are 1092 days, and in 5 years 1820 days, so that in 8 years there are 2912 days. 14. For the moon alone the days amount in 3 years to 1062 days, and in 5 years she falls 50 days behind: [i. e. to the sum (of 1770) there is to be added (1000 and) 62 days]. 15. And in 5 years there

360 days. Thus the difference in this case is six days. 11. **The moon** (t^2, β). a has preserved the word but in the wrong context; for it has transposed it into the next sentence and made it the subject of 'bring in'. 12. **And the sun.** So *gmt* save that they place 'from' before 'the sun'. $> qu, \beta$. **And the stars** (u). *gmt* 'and from the stars'. $> t^2, \beta$. Here all MSS. add 'and ($> n$) the moon'. But 'the moon' belonged to ver. 11, see note. This wrong transposition was made by u . β followed a herein, and at the same time preserved the word in its original setting. Our author advocates a solar and sidereal year as the author of Jubilees 6³²⁻³⁶. For 'and the sun and the stars' t^2, β read 'and the moon', thus representing the moon as the perfect time divider in glaring contradiction with verses 10-11 and Jub. 6³⁶. But complete = ἀλλὰ τελοῦσιν, which was corrupted into ἀλλὰ ἀλλάττουσιν. Whence the Ethiopic text. 13-16. We have here clearly a reference to the eight-year cycle or octaeteris. In this cycle an intercalary month of 30 days was inserted in the third, fifth, and eighth years of the cycle in order to reconcile the lunar and solar years, which were reckoned respectively at

354 and 365 $\frac{1}{4}$ days. As our author, however, does not reckon the solar year at 365 $\frac{1}{4}$ days, but at 364, he proceeds to reconcile this solar year of 364 days with the lunar year of 354. Thus (ver. 13) in three such solar years there are 1092 days; in five, 1820 days; in eight, 2912 days; whereas (ver. 14, 15) in three lunar years there are 1062 days; in five, 1770 days; in eight, 2832 days. Thus there is a difference of 80 days between eight solar years of 364 days and eight lunar years. As all these calculations merely amount to saying that his solar year has 10 days more than the lunar, the writer had obviously the eight-year cycle before him; for only thus can we explain the external resemblance of his system to the Greek cycle; cf. Special Introd. p. 150. Unless the author had the Greek eight-year cycle before him and wished to give his own work some semblance of likeness thereto, there was no need to go through all these periods of three, five, and eight years; for they do not in fact contribute a single additional fact, but merely say over and over again that the difference between 364 and 354 days is 10 days. 14. [i. e. to the sum (of 1770) there is to

are 1770 days, so that for the moon the days in 8 years amount to 2832 days. 16. [For in 8 years she falls behind to the amount of 80 days], all the days she falls behind in 8 years are 80. 17. And the year is accurately completed in conformity with their world-stations and the stations of the sun, which rise from the portals through which it (the sun) rises and sets 30 days.

LXXV. 1. And the leaders of the heads of the thousands, who are placed over the whole creation and over all the stars, have also to do with the four intercalary days, being inseparable from their office, according to the reckoning of the year, and these render service on the four days which are not reckoned in the reckoning of the year. 2. And owing to them men go wrong therein, for those luminaries truly render service on the world-stations, one in the first portal, one in the third portal of the heaven, one in the fourth portal, and one in the sixth portal, and the exactness of the year is accomplished through its separate

be added (1000 and) 62 days.] This clause is bracketed as a marginal gloss as Beer and Flemming have recognized. If it belonged to the text at all, it should be found at the close of ver. 15; for it simply states that 2832 (= the days in 8 lunar years) arises from the addition of 1770 (= the days in 5 lunar years) and 1062 (= the days in 3 lunar years). The words ('1000 and') are found only in the margin of *c*. 16. The bracketed clause and that which follows are duplicate renderings. 17. Their world-stations (*a-m*). *m*, β 'their stations'. Are these the *world-stations* referred to in 75² in connexion with the intercalary days, which are presided over by the four angels who are heads of thousands? In ver. 12 the stars are mentioned in connexion with the sun. In my first edition I explained it as follows: 'which (i. e. the sun and moon) rise from the portals through which it (i. e. the sun) rises and sets

thirty days'. But this is very unsatisfactory.

LXXV. This chapter deals with the intercalary days, the stars, and the sun. 1. The four intercalary days are under the charge of the highest stars, the leaders of the heads of ten thousands. These are not the chiliarchs, as Dillmann supposes (p. 248), but the leaders of the chiliarchs. For further development of this subject see 82¹¹, 12. These leaders are not angels, as might be supposed, but simply 'luminaries'; cf. ver. 2. And¹⁰ (*q*, β). > *a-q*. Their office (*m*). *a-m* 'its (> *q*) office', ¹² β 'their position'. The reckoning¹⁰ (*a*). β 'all the reckoning'. Are not reckoned in the reckoning of the year. Apparently the year was popularly reckoned at 360 days; cf. 82⁶. 2. Men do not know of these intercalary days, and so reckon wrongly; cf. 82⁴⁻⁶. The exactness of the year (*q*). *g* 'in exactness the world', *mtu*, β 'the

three hundred and sixty-four stations. 3. For the signs and the times and the years and the days the angel Uriel showed to me, whom the Lord of glory hath set for ever over all the luminaries of the heaven, in the heaven and in the world, that they should rule on the face of the heaven and be seen on the earth, and be leaders for the day and the night, i. e. the sun, moon, and stars, and all the ministering creatures which make their revolution in all the chariots of the heaven. 4. In like manner twelve doors Uriel showed me, open in the circumference of the sun's chariot in the heaven, through which the rays of the sun break forth: and from them is warmth diffused over the earth, when they are opened at their appointed seasons. 5. [And for the winds and the spirit of the dew† when they are opened, standing open in the heavens at the ends.] 6. As for the twelve portals in the heaven, at the ends of the earth, out of which go forth the sun, moon, and stars, and all the works of heaven in the east and in the west, 7. There are many windows open to the left and right of them, and one window at

exactness of the world'. In the Ethiopic 'ām = 'year' and 'ālam = 'world'. **Is accomplished** (*gm, β*). *qtu* 'accomplishes', i. e. 'the exactness', &c. 3. Yet these intercalary days are a reality; for Uriel showed them to Enoch; cf. 72¹. **Signs**, i. e. of the zodiac; cf. 72^{13, 19}. **Lord of glory** (*α-q*). *q* 'Lord of Spirits', *β-l* 'eternal Lord of glory'—see 84² (note). **Chariots of the heaven**: cf. 72². *q* reads 'troops of the heaven'. 4. The variation in the amount of heat given by the sun is explained by twelve openings in the disk of the sun through which heat is given forth in proportion to the number of windows opened. **Doors Uriel showed me, open** (*(m)tu, afhikn*). *g* 'open'. *q* 'doors and Uriel showed me'. 5. The first clause of this verse is unintelligible, and the rest of it looks like a dittograph of the last

clause in ver. 4, and the first in ver. 6. The second clause follows *α-u: t², β* read 'when they are opened in the seasons, standing open', &c. The entire verse is, with Dillmann, Beer, Martin, to be rejected as an intrusion. 6, 7. Adjoining each one of these twelve portals of the sun are twelve windows open to the left and right of them; cf. 72^{3, 7}. These diffuse warmth over the earth, one being open at a time, and all differing in degree of heating power. 6. This verse begins in a with a dittograph from ver. 4, 'when they are opened'. Cf. ver. 5. *β* has no such dittograph, but tries to give *α* meaning to the verse by inserting 'I saw', and changing the words 'twelve portals', which are a *nominativus pendens*, into the acc. But this is manifestly wrong. These portals have been under discussion continually throughout the last three chapters.

its (appointed) season produces warmth, corresponding (as these do) to those doors from which the stars come forth according as He has commanded them, and wherein they set corresponding to their number. 8. And I saw chariots in the heaven, running in the world, above those portals in which revolve the stars that never set. 9. And one is larger than all the rest, and it is that that makes its course through the entire world.

The Twelve Winds and their Portals.

LXXVI. 1. And at the ends of the earth I saw twelve portals open to all the quarters (of the heaven), from which the winds go forth and blow over the earth. 2. Three of them are open on the face (i. e. the east) of the heavens, and three in the west, and three on the right (i. e. the south) of the heaven, and three on the left (i. e. the north). 3. And the three first are those of the east, and three are of †the north, and three [after those on the left] of the south†, and three of the west. 4. Through four of these come winds of blessing and prosperity, and from

To say that Enoch saw them now would be immeasurably inept. 8.

Above. + 'and below' *bedflopuxy*
 1, a 1, b. 9. One is larger. This may be the Great Bear.

LXXVI. This chapter gives a detailed account of the twelve portals of the winds and the nature of the winds which issue therefrom. The short account in 33-36 agrees with it. This disquisition on the nature of the winds has as much relation to reality as that on the year of 364 days. 1. The quarters. The text has here 'wind', which is a rendering of מִן = 'quarter of the heaven'. See note on 77¹. 2. This method of designating the four quarters of the earth was usual among the Hebrews; cf. 72³. 3. And ¹⁰. > *gmt*. The order of the winds in this verse is undoubtedly wrong. First of all the clause which I have bracketed is nonsense in any case.

It was added after the transposition. Martin suggests that the words translated 'north' and 'south', i. e. *mas'ë* and 'azëb, should be rendered 'south' and 'north', since these words at one period were confused together. This is quite true, but it can hardly be the case in the Ethiopic version of Enoch, which carefully renders *βoppās* by *mas'ë* in 28³ 32¹, cf. 70³, &c., &c., and *vóros* by 'azëb in 18⁶, 7. Hence we have simply to transpose the text here in order to recover the original order, i. e. 'And the three first are those of the east, and three are of the south, and three of the north, and three of the west'. This is the order in which the winds are dealt with in the verses that follow. 4. Through four of these portals come beneficial winds, i. e. the middle wind of the three in each quarter: the rest are hurtful. The winds from the four

those eight come hurtful winds: when they are sent, they bring destruction on all the earth and on the water upon it, and on all who dwell thereon, and on everything which is in the water and on the land.

5. And the first wind from those portals, called the east wind, comes forth through the first portal which is in the east, inclining towards the south: from it come forth desolation, drought, heat, and destruction. 6. And through the second

portal in the middle comes what is fitting, and from it there come rain and fruitfulness and prosperity and dew; and through the third portal which lies toward the north come cold and drought.

7. And after these come forth the south winds through three portals: through the first portal of them inclining to the east comes forth a hot wind. 8. And through the middle portal next to it there come forth fragrant smells, and dew and rain, and prosperity and health. 9. And through the third portal

lying to the west come forth dew and rain, locusts and desolation.

10. And after these the north winds: from the seventh portal in the east come dew and rain, locusts and desolation. 11. And from the middle portal come in a direct direction health and rain and dew and prosperity; and through the third portal in the west come cloud and hoar-frost, and snow and rain, and dew and locusts.

corners are destructive as in Rev. 7¹ ^{sqq.} According to our author's scheme there are two destructive winds at each corner of the earth. 5-6. Winds from the east, i. e. the ESE. wind, the E. and ENE. winds. 6. **What is fitting** or 'advantageous' or 'right'. So I render rēt'ē. The same idea recurs in ver. 11, where the word is rēt'ēt, but is rendered 'in a direct direction'. Perhaps we should read rēt'ē in the latter verse also, and render as above. 7-9. Winds from the south. 7. The SES. wind. **Through the first** (*qt*). *gmt*, *β* read

'the first through the first'. The latter form is not found in the description of any of the winds. 8. The S. wind. 9. The SWS. wind. 10. The NEN. wind. **North winds**. MSS. add a gloss 'which is named the sea and which came forth'. In the east, *qtu* add 'towards the south', *m*, *β-o₁a* 'which inclines towards the south', *q* 'south'. 11. The N. and NWN. winds. **Come in a direct direction**. Perhaps we should read 'comes what is fitting'. See note on ver. 6. **Health and rain and dew** (*α*). *β* 'rain and dew and health'. In the west. MSS. add 'which inclines

12. And after these [four] are the west winds : through the first portal adjoining the north come forth dew and hoar-frost, and cold and snow and frost. 13. And from the middle portal come forth dew and rain, and prosperity and blessing ; and through the last portal which adjoins the south come forth drought and desolation, and burning and destruction. 14. And the twelve portals of the four quarters of the heaven are therewith completed, and all their laws and all their plagues and all their benefactions have I shown to thee, my son Methuselah.

The Four Quarters of the World: the Seven Mountains, the Seven Rivers, &c.

LXXVII. 1. And the first quarter is called the east, because it is the first : and the second, the south, because the Most High will descend there, yea, there in quite a special sense will He who is blessed for ever descend. 2. And the west quarter is named the diminished, because there all the luminaries of the heaven wane and go down. 3. And the fourth quarter, named the north, is divided into three parts : the first of them is for the dwelling of men : and the second contains seas of water, and the abysses and forests and rivers, and darkness and clouds ; and the third part contains the garden of righteousness.

to the north'—an absurd addition. 12. The WNW. wind. Dew. + 'and rain' β. 13. The W. and WSW. winds. 14. Quarters. MSS. read 'portals', i. e. *θυρῶν* corrupt for *μερῶν*, a rendering of רוחות. All²⁰. > *qu*. All³⁰. > *q*, β-*fhi*. My son Methuselah : cf. 82¹.

LXXVII. 1-3. These verses deal not with the ten winds but with the four quarters. The first quarter is the east, i. e. קדם, because it is in front or the first, קדמוני. The second the south, דרום, 'because the Most High descends there' from ירד דם; cf. 25³. The west is called the waning quarter, for which probably there stood in the Hebrew אַחֲרָיו (not existing in Aramaic), which

the Greek translator rendered by ὑστερῶν. So Dillmann. The north, צפון, is divided into three parts : one for men, the second for waters ; cf. הַצַּף = 'an overflowing' : for darkness and cloud, from צפ, 'to render invisible'. The third encloses Paradise, from צפ, 'to reserve'. Paradise is the recompense reserved for the righteous, Ps. 31¹⁹ ; cf. Halévy, *Journal Asiat.* 1867. 1. The first quarter. Here and in verses 2, 3 the text = 'wind', which is a rendering of רוּחַ, which in this context, as in Ezek. 42²⁰, should have been rendered μέγος = 'quarter'. 3. The garden of righteousness : see 60⁸ (note) 70³ (note). 4. The number seven plays a great rôle in this book,

4. I saw seven high mountains, higher than all the mountains which are on the earth : and thence comes forth hoar-frost, and days, seasons, and years pass away. 5. I saw seven rivers on the earth larger than all the rivers : one of them coming from the †west† pours its waters into the Great Sea. 6. And these two come from the north to the sea and pour their waters into the Erythraean Sea in the east. 7. And the remaining four come forth on the side of the north to their own sea, (two of them to) the Erythraean Sea, and two into the Great Sea and discharge themselves there [and some say : into the desert]. 8. Seven great islands I saw in the sea and in the mainland : two in the mainland and five in the Great Sea.

The Sun and Moon : the Waxing and Waning of the Moon.

LXXVIII. 1. And the names of the sun are the following : the first Orjárês, and the second Tômâs. 2. And the moon

and generally in Jewish writers ; cf. 18⁶ 24² 32¹ 61¹¹ 72³⁷ 91¹⁶ 93¹⁰. **Seven high mountains.** These appear to have nothing to do with those of 18⁶ 24² 32¹, though originally they are derived from the same source. **Pass.** + 'and go' *q*, β . **5. Seven (β).** > *a*. **One of them coming from the †west†.** This must be the Nile, as Dillmann takes it, but the description 'from the west' cannot be right. Hence I take 'arab (= west) to be a transliteration of עֲרָבָה, which here means simply 'desert' or 'steppe', and render 'coming from the desert'. Here Aramaic fails to explain the difficulty. **The Great Sea**, i. e. the Mediterranean ; cf. Num. 34^{6, 7}. **6. The Euphrates and Tigris.** **The Erythraean Sea.** A general name for the Arabian, Persian, and Indian seas. **7. The remaining four**, i. e. the Indus, Ganges, Oxus, and Jaxartes (Dillmann). (Two of them to.) These words must be supplied. [And some say : into the desert.] This is mani-

festly a gloss. Such a second view is impossible in a vision. **8. Two in the mainland and five in the Great Sea** (*bedfilory_{1a1b}*). So also *aehl_n* save that they omit 'in the mainland' after 'two'. *a-m* read 'seven, and two in the Red Sea' : *m* 'two in the mainland and five in the Red Sea'. The text is wholly uncertain. Perhaps we might compare Jub. 8²⁰ where 'five great islands' are referred to. The sevenfold division of the earth is of Babylonian origin. See *K. A. T.*³ 618. From this source is developed the idea in 4 Ezra 6⁴² where the land is said to be $\frac{5}{7}$ ths of the earth and the sea $\frac{1}{7}$ th, the seven high mountains in our text, 77⁴, the seven streams, 77⁵, and the seven islands, 77⁸.

LXXVIII, LXXIX. The relations of the sun and moon are again described, as well as the waxing and the waning of the moon. LXXVIII.1. **And**¹⁰ (*a-q, ehl*). > *q, β -ehl*. Halévy points out that the two names of the sun given here correspond to the two

has four names: the first name is Asônjâ, the second Eblâ, the third Benâsê, and the fourth Erâe. 3. These are the two great luminaries: their circumference is like the circumference of the heaven, and the size of the circumference of both is alike. 4. In the circumference of the sun there are seven portions of light which are added to it more than to the moon, and in definite measures it is transferred till the seventh portion of the sun is exhausted. 5. And they set and enter the portals of the west, and make their revolution by the north, and come forth through the eastern portals on the face of the heaven. 6. And when the moon rises one-fourteenth part appears in the

seasons of the year in Palestine; cf. 2³ 3 4 68¹⁵. Orjârês from אֲוֵר הָרִם is the sun when his power is diminished in the winter season; for הָרִם or הָרֵשׁ = 'potsberd' as well as 'sun'. The second name חַפָּה in our text, altered into Tomas by change of ח and ת, denotes the sun when the heat is powerful in the summer, from חָמֵם. 2. Halévy attempts to show that the four names of the moon are connected with its various phases. But this seems improbable. Asônjâ from אִישׁוֹן יָהּ where אִישׁוֹן is a diminutive of אִישׁ and יָהּ merely an intensive termination. This is the name of the moon in connexion with its likeness to the human face; cf. ver. 17. Eblâ, corrupted from לְבַנָּה = the pale star, denotes, he thinks, the moon in her waning period. Benâsê, from בְּנֵי-בֶסֶתָה (i. e. בֶּסֶתָה, to cover), is an appropriate name of the moon in the period of conjunction when she is invisible. But in Prov. 7²⁰ Ps. 81⁴ כָּסָה means the full moon as opposed to הַחֲרִישׁ, 'the new moon'. Erâe from יָרָה (i. e. from יָרָה, 'to cast, dart,' or possibly, as Martin proposes, from אָרָה, 'to journey,' 'go') is suitable as a designation of the waxing or full moon. 3. Cf. 72⁴, 37 73². According to Chullin 60^b the sun and moon were originally of the same

size, but that God subsequently made the moon to lessen her size (מַעֲמִי אֵת (עֲצֻמָּךְ)). The size of the circumference (α). β 'the size'. + 'like the circumference of the heaven' α-u—a repetition from the preceding clause. 4. From 72³⁷ and 73³ we have already learnt that the light of the sun is sevenfold that of the moon: from 73³ that light is added to the moon in due measure. Here we are further informed that $\frac{1}{7}$ th of the light of the sun is gradually transferred to the moon, and that this seventh part is wholly transferred when the moon is full. Of the above Semitic words the two names for the sun הָרִם and חַפָּה are Hebrew and not Aramaic, while of the four names of the moon אִישׁוֹן, לְבַנָּה, and בְּנֵי-בֶסֶתָה are Hebrew only. In Aramaic סִיהֵרָא is 'moon', and יָרָה 'month' or 'new moon'. When our translator wishes to render 'new moon' he puts šarêq (= חָרֵשׁ) as in 78¹². 5. By the north: cf. 72⁵. 6-17. These verses give a detailed description of the waxing and waning of the moon, of the length of the months, &c. 6. This case where there are fourteen days from new moon to full moon has already been treated of in 73⁵, 5 (notes). In this verse the text follows α-u. u is partly untranslatable. β

heaven : [the light becomes full in her] : on the fourteenth day she accomplishes her light. 7. And fifteen parts of light are transferred to her till the fifteenth day (when) her light is accomplished, according to the sign of the year, and she becomes fifteen parts, and the moon grows by (the addition of) fourteenth parts. 8. And in her waning (the moon) decreases on the first day to fourteen parts of her light, on the second to thirteen parts of light, on the third to twelve, on the fourth to eleven, on the fifth to ten, on the sixth to nine, on the seventh to eight, on the eighth to seven, on the ninth to six, on the tenth to five, on the eleventh to four, on the twelfth to three, on the thirteenth to two, on the fourteenth to the half of a seventh, and all her remaining light disappears wholly on the fifteenth. 9. And in certain months the month has twenty-nine days and once twenty-eight. 10. And Uriel showed me another law : when light is transferred to the moon, and on which side it is transferred to her by the sun. 11. During all the period during which the moon is growing in her light, she is transferring it to herself when opposite to the sun during fourteen days [her light

reads 'And when the moon rises, she appears in the heaven, and has a fourteenth part of the light, and on the fourteenth day she accomplishes all her light'. [The light becomes full in her] ($\alpha-u$). I have bracketed this clause as a duplicate rendering of $\tau\delta$ $\phi\hat{\omega}s$ $\pi\lambda\eta\rho\hat{o}i$ (or $\tau\epsilon\lambda\epsilon\hat{i}$), which the translator renders again as 'she accomplishes her light'. 7. This case, where there are fifteen days from new moon to full moon, has already been discussed : see 73⁷, ⁸ (note). 8. As the moon wanes her light decreases each day by $\frac{1}{4}$ th part ; on the fifteenth day the remainder, i. e. $\frac{1}{2}$ th, vanishes. Half of a seventh (t, β). $\alpha-t$ 'half and to a seventh'. 9. Twenty-nine days : cf. 74¹⁰⁻¹⁷ 78¹⁵⁻¹⁷. Once twenty-eight. As we learnt from 74¹³⁻¹⁶ that the author was acquainted with the eight-year cycle of the Greeks,

so here, as Wieseler has already pointed out, we find a reference to the seventy-six year cycle of Callippus. The cycle of Callippus is already an emended Metonic cycle. According to the cycle of Meton, to which there is no allusion in Enoch, seven lunar months were intercalated in nineteen lunar years, in the third, fifth, eighth, eleventh, thirteenth, sixteenth, nineteenth, and thus the difference between the solar and lunar years at the end of this cycle was about $7\frac{1}{2}$ hours. Callippus, recognizing this difference, quadrupled the Metonic cycle and deducted one day from the last month of this period of seventy-six years, and thus this month had only twenty-eight days as in our text. 11. The moon waxes over against the sun on the side turned to the sun, i. e. the western side. [Her light is accomplished in the heaven]¹⁰

is accomplished in the heaven], and when she is illumined throughout, her light is accomplished in the heaven. 12. And on the first day she is called the new moon, for on that day the light rises upon her. 13. She becomes full moon exactly on the day when the sun sets in the west, and from the east she rises at night, and the moon shines the whole night through till the sun rises over against her and the moon is seen over against the sun. 14. On the side whence the light of the moon comes forth, there again she wanes till all the light vanishes and all the days of the month are at an end, and her circumference is empty, void of light. 15. And three months she makes of thirty days, and at her time she makes three months of twenty-nine days each, in which she accomplishes her waning in the first period of time, and in the first portal for one hundred and seventy-seven days. 16. And in the time of her going out she appears for three months (of) thirty days each, and for three months she appears (of) twenty-nine each. 17. At night she appears like a man for twenty days each time, and by day she appears like the heaven, and there is nothing else in her save her light.

Recapitulation of several of the Laws.

LXXIX. 1. And now, my son, I have shown thee everything, and the law of all the stars of the heaven is completed. 2. And he showed me all the laws of these for every day, and for every season of bearing rule, and for every year, and for its going

(β). Bracketed as a dittograph from the next clause. a reads 'her light is accomplished'. 13. This remark is quite true. **She becomes.** q, β prefix 'and'. 15. Each half-year has three months of thirty days and three of twenty-nine. **And** ²⁰(a). $> \beta$. **At her time.** + *gmt* (and indeed *qu* originally) 'when she is accomplishing her waning'. **In the first period of time,** i.e. in the first half-year. The

author recognizes only two seasons in the year; cf. 3 4 78¹ (note). So often as the moon is in the first portal during the first half-year, she is waning; cf. 79^{3, 4}. 16. **In the time of her going out,** i.e. in the second half of the year. 17. Cf. ver. 2 (note).

LXXIX. 1. **My son.** + 'Methuselah' t, β . **The law of all** ($a-u$). u, β 'all the laws of'. 2. **Of bearing rule** ($a-u$). β 'for every

forth, and for the order prescribed to it every month and every week : 3. And the waning of the moon which takes place in the sixth portal : for in this sixth portal her light is accomplished, and after that there is the beginning of the waning : 4. (And the waning) which takes place in the first portal in its season, till one hundred and seventy-seven days are accomplished : reckoned according to weeks, twenty-five (weeks) and two days. 5. She falls behind the sun and the order of the stars exactly five days in the course of one period, and when this place which thou seest has been traversed. 6. Such is the picture and sketch of every luminary which Uriel the archangel, who is their leader, showed unto me.

LXXX. 1. And in those days the angel Uriel answered and said to me : ' Behold, I have shown thee everything, Enoch, and I have revealed everything to thee that thou shouldest see this sun and this moon, and the leaders of the stars of the heaven and all those who turn them, their tasks and times and departures.

power'. 3, 4. Cf. 78¹⁵, but the verse is obscure or corrupt. 3. Of the waning (*a*). *β* 'of the month and of the waning'. 4. (And the waning.) Restored. So also Flemming and Martin. 5. She falls behind (*a-t*). *n* 'and she falls behind'; *t*, *β-n* 'and how she falls behind'. And the order. Here I have emended *wa (>mq)* *bašer'âta* of *a*, *β-bx* (= 'and according to the order of') into *walašer'âta*. For this use of *la* in replacing another preposition in an enumeration—in this instance 'em—see Dillmann's *Gramm.*² p. 347. Our text here identifies the solar and sidereal years, as in 74¹². Exactly five days. Cf. 74¹⁰⁻¹⁷. The moon falls behind five days in the half-year.

LXXX. For the reasons for regarding this chapter as an interpolation see Introduction to this Book of the

Heavenly Luminaries (pp. 147-8). In that Introduction we have already remarked that the moment we have done with 79 we pass into a world of new conceptions, the whole interest of which is ethical and nothing else. There is absolutely no fixity in natural phenomena : their laws and uniformities are always dependent on the moral action of men ; cf. 4 Ezra 5¹⁻¹⁸. This line of thought is quite alien to 72-79. See 2¹ (note). 1. The angel (*gmt*). > *qu*, *β*. I have shown (*mq*, *β*). *gtu* 'I will show'. Leaders of the stars : cf. 72⁸ 75³. Those who turn them. These are probably the winds ; cf. 72⁸ 73². And times. + 'and they turn them' *gmt*. Verses 2-8 are written as tristichs. This fact helps us materially in the criticism of verses 5 and 7. 2.

Perversion of Nature and the heavenly Bodies owing to the Sin of Men.

2. And in the days of the sinners the years shall be shortened,
And their seed shall be tardy on their lands and fields,
And all things on the earth shall alter,
And shall not appear in their time :
And the rain shall be kept back
And the heaven shall withhold (it).
3. And in those times the fruits of the earth shall be backward,
And shall not grow in their time
And the fruits of the trees shall be withheld in their time.
4. And the moon shall alter her order,
And not appear at her time.
5. [And in those days the sun shall be seen and he shall journey
in the evening † on the extremity of the great chariot
in † the west]
And shall shine more brightly than accords with the order
of light.

Cf. Jer. 3³ 5²⁶. Shall alter (β). 'Alter' is here intransitive, but $\alpha-u$ give the transitive tense and t supplies 'its ways'. Shall withhold (m, β). $gqtu$ 'shall stand still' (by merely the change of a vowel point). 4. Cf. for similar ideas Joel 2¹⁰ Amos 8⁹ 4 Ezra 5⁴. 5. The first two lines of this verse are very corrupt and have been dislocated from their proper context in this chapter. By their removal verses 4-5 form a tristich relating to the moon. These corrupt clauses are probably fragments of a tristich relating to the sun. The Ethiopic reads: 'And in those days the heaven (m, β : gtu 'in the heaven') shall be seen, and hunger shall come on the extremity of the great chariot to ($\alpha-q$: q , $t^2 \beta$ 'in') the West'. Here Halévy conjectured, and his conjecture is generally accepted, that השמים (= 'the heaven') was corrupt for השמש (= 'the sun'),

רעב (= 'hunger') for ערב (= 'evening'). But we must go further. There is no meaning in the phrase 'on the extremity' in connexion with the chariot of the sun. This phrase = כקין which may be corrupt for מציק = 'causing distress'. Next there is no point in saying 'the sun shall be seen'. This line, moreover, is too short, and the second too long. If we transfer 'in the evening' to the first line we have 'shall be seen in the evening'. The possible corruption here is suggested by 4 Ezra 5⁴ 'relucescet subito sol noctu'. יראה ('shall be seen') may be corrupt for יורה = 'shall rise'. Thus we arrive at the following:—

'And in those days the sun shall rise
in the evening,

'And his great chariot journey to the
west, causing distress (as it goes).'

With this we might contrast Amos 8⁹

6. And many chiefs of the stars shall transgress the order
(prescribed).
And these shall alter their orbits and tasks,
And not appear at the seasons prescribed to them.
7. And the whole order of the stars shall be concealed from the
sinners,
And the thoughts of those on the earth shall err concerning
them,
[And they shall be altered from all their ways],
Yea, they shall err and take them to be gods.
8. And evil shall be multiplied upon them,
And punishment shall come upon them
So as to destroy all.'

The Heavenly Tablets and the Mission of Enoch.

LXXXI. 1. And he said unto me :

'Observe, Enoch, these heavenly tablets,
And read what is written thereon,
And mark every individual fact.'

2. And I observed the heavenly tablets, and read everything
which was written (thereon) and understood everything, and
read the book of all the deeds of mankind, and of all the

'I will cause the sun to go down at noon'. The above emendations are possible in Hebrew, but not in Aramaic. **6. Chiefs of the stars shall transgress the order (prescribed)** (q^{cov} , and in part by gq , $\sigma_1 b$). Beer conjectured this text, which differs from that of the rest of the MSS. by the vocalization of two consonants. The rest of the MSS. = 'chiefs of the stars of the order shall transgress'. **7. Shall be concealed from the sinners** : cf. 75² 82⁴⁻⁶. **Those on the earth**. This phrase is used here exactly in the sense in which it appears in the interpolations in the Parables ;

see 37⁵ (note). [And they shall be altered . . . ways.] Bracketed as an intrusion : possibly it is a dittograph of ver. 6^b. **Take them to be gods** : cf. 19¹ Acts 7⁴². **8. All (α), β** 'them all'.

LXXXI. For the reasons for regarding this chapter as an interpolation see Introduction to this Book of the Heavenly Luminaries (p. 148). **1. These heavenly tablets.** For a complete account of this and kindred expressions see 47³ (note). β - n reads 'the writing of the heavenly tablets'. **2. The book of all the deeds (mt).** gw 'the book, all the deeds' : q , β 'the

children of flesh that shall be upon the earth to the remotest generations. 3. And forthwith I blessed the great Lord, the King of glory for ever, in that He has made all the works of the world,

And I extolled the Lord because of His patience,
And blessed Him because of the children of men.

4. And after that I said:

‘Blessed is the man who dies in righteousness and goodness,
Concerning whom there is no book of unrighteousness
written,
And against whom no day of judgement shall be found.’

5. And those seven holy ones brought me and placed me on the earth before the door of my house, and said to me: ‘Declare everything to thy son Methuselah, and show to all thy children that no flesh is righteous in the sight of the Lord, for He is their Creator. 6. One year we will leave thee with thy son, till thou givest thy (last) commands, that thou mayest teach thy children and record (it) for them, and testify to all thy children; and in the second year they shall take thee from their midst.

book and all that was written therein, all the deeds’. 3. Cf. 22¹⁴ for a similar expression of praise. **The great Lord** (a). β ‘the Lord’. **The King of glory for ever** (a). β -bc ‘the eternal King of glory’. **Children of men** (a, *filoy* $1a_1b$). β -*fhilnoy* $1a_1b$ ‘children of the world’. 4. See *Intro.* (p. 148) on the contrast between this blessing and that pronounced by the writer of 72-79. **Book of unrighteousness**: see 47³ (note). **Day of judgement** (*gnu*). q , $l^2 \beta$ ‘unrighteousness’. **Shall be found** (a-m). m , $l^2 \beta$ ‘has been found’. If this clause be taken strictly, it is here taught that there is no judgement for the righteous. 5. **Seven holy ones** (a). β ‘three holy

ones’. Cf. 87² 90^{21, 22} and 20. **No flesh is righteous**, &c.. cf. *Job* 9² *Ps.* 14¹. **Creator**: cf. 94¹⁰. 6. **Thy son** (a). β ‘thy sons’. These two verses, vv. 5, 6, may be inserted to serve as an introduction to 91-104. **Till**. After ‘till’ (= $\eta\gamma$) the MSS. add ‘again’ = $\eta\gamma$ which is here simply a dittograph of the preceding. The word ‘again’ is meaningless as it stands. **Givest thy (last) commands** ($t\acute{e}'\acute{e}z\acute{e}z$ *mt*, β -*cde*). This is the idiomatic meaning of the Hebrew $\eta\eta\gamma$. The reading of g is a corruption of *mt*. Hence all MSS. but q and three third-rate MSS. support the above text. q = ‘comfortest him’ ($t\acute{e}n\acute{a}z\acute{e}z\acute{o}$). According to *Dillmann cde* read $t\acute{e}'\acute{e}z\acute{e}z$ = ‘growest strong’. But this gives no

7. Let thy heart be strong,
For the good shall announce righteousness to the good ;
The righteous with the righteous shall rejoice,
And shall offer congratulation to one another.
8. But the sinners shall die with the sinners,
And the apostate go down with the apostate.
9. And those who practise righteousness shall die on account of
the deeds of men,
And be taken away on account of the doings of the godless.’
10. And in those days they ceased to speak to me, and I came
to my people, blessing the Lord of the world.

Charge given to Enoch : the four Intercalary Days : the Stars which lead the Seasons and the Months.

LXXXII. 1. And now, my son Methuselah, all these things I am recounting to thee and writing down for thee, and I have revealed to thee everything, and given thee books concerning all these : so preserve, my son Methuselah, the books from thy father’s hand, and (see) that thou deliver them to the generations of the world.

suitable sense. 8. The apostate go down, i. e. into Gehenna. 9. The righteous die indeed, yet are they ‘gathered’ unto the abodes of the blessed. The phrase is borrowed directly from Is. 57¹, where the literal translation runs, ‘the righteous is gathered out of the way of or because of the evil’ כִּפְּנֵי הַרְעָה נִאֶסְפוּ הַצְּדִיקִים cf. 2 Kings 22²⁰ Book of Wisdom 47-14. The Hebrew verb is used of being ‘gathered to one’s fathers’, Num. 20²⁶. In Ps. 104²⁹ God is said to ‘gather’ the spirit of animals when they die. 10. Lord of the world (or ‘Eternal Lord’ α-γ : q, β ‘Lord of the ages’); cf. 1³ 12³ 58⁴ 81³ 82⁷ 84².

LXXXII. The conclusion of the Book of the Heavenly Luminaries. 1. In 33⁴ Uriel writes down everything for Enoch ; but in this book, cf. 72¹ 74² 75³ 79²⁻⁶ 82¹, Uriel only shows the hidden things to Enoch, and Enoch writes them down. For thee. > gmt. Methuselah. > gmq. Deliver them to the generations (‘children’ g) of the world. These revelations of Enoch are for all the world from the earliest generations : those in 1-36 are only for the far distant generations ; cf. 1². See special Introd. (p. 149). It is evidently this passage that Tertullian refers to in *De Cultu Fem.* i. 3 ‘Cum Enoch filio suo Matusalae nihil aliud

2. I have given wisdom to thee and to thy children,
 [And thy children that shall be to thee],
 That they may give it to their children for generations,
 This wisdom (namely) that passeth their thought.
3. And those who understand it shall not sleep,
 But shall listen with the ear that they may learn this
 wisdom,
 And it shall please those that eat thereof better than good
 food.

4. Blessed are all the righteous, blessed are all those who walk in the way of righteousness and sin not as the sinners, in the reckoning of all their days in which the sun traverses the heaven, entering into and departing from the portals for thirty days with the heads of thousands of the order of the stars, together with the four which are intercalated which divide the four portions of the year, which lead them and enter with them four days.

5. Owing to them men shall be at fault and not reckon them in the **whole reckoning of the year**: yea, men shall be at fault, and not recognize them accurately. 6. For they belong to the reckoning of the year and are truly recorded (thereon) for ever, one in the first portal and one in the third, and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days.

mandaverit quam ut notitiam eorum posteris suis traderit'. 2. **Wisdom.** The surpassing wisdom conveyed in these revelations is a frequent theme with the Enoch writers; cf. 37⁴ 92¹ 93¹⁰⁻¹⁴. **To thee and to thy children** (*mqu, β*): cf. Ps. 78^{5, 6}. *t* reads 'to thy son': *g* corrupt. As we must infer from these words that Lamech is already born, the writer has followed the Samaritan or Massoretic reckoning: the former would allow of Noah being present. [And thy children . . . to thee.] Bracketed as an interpolation. 3. **Better than good food**: cf. Ps. 19¹⁰. 4. The four

intercalary days introduced by four leaders: cf. ver. 11, 75^{1, 2}. **Blessed are all those** (*t, β-y*). > *gu, y. mq* 'blessed (+ 'moreover' *q*) are all' (+ 'the righteous' *m*). **Heads of thousands**, i. e. the chiliarchs which lead these days. **Divide** (*qt, β-no₁b*). Cf. 82¹¹. *gmu, no₁b* 'are divided'. 5. Cf. 75². **Whole reckoning of the year.** So with Beer I correct baḥasāba kuëllū 'ālam (= 'in the reckoning of the whole world') into bakuëllū ḥasāba 'āmat. 6. On the four intercalary days, and the portals to which they belong, see 75. **The year is completed in three hundred, &c. (β).**

7. And the account thereof is accurate and the recorded reckoning thereof exact; for the luminaries, and months and festivals, and years and days, has Uriel shown and revealed to me, to whom the Lord of the whole creation of the world hath subjected the host of heaven. 8. And he has power over night and day in the heaven to cause the light to give light to men—sun, moon, and stars, and all the powers of the heaven which revolve in their circular chariots. 9. And these are the orders of the stars, which set in their places, and in their seasons and festivals and months.

10. And these are the names of those who lead them, who watch that they enter at their times, in their orders, in their seasons, in their months, in their periods of dominion, and in their positions. 11. Their four leaders who divide the four parts of the year enter first; and after them the twelve leaders of the orders who divide the months; and for the three hundred and sixty (days) there are heads over thousands who divide the days; and for the four intercalary days there are the leaders which sunder the four parts of the year. 12. And these heads over thousands are intercalated between leader and leader, each behind a station, but

a-gmu 'the year of three hundred and sixty-four days is completed'. 7. To whom... hath subjected. The text *a-q, β* reads *za'azaza* (*za'azazô brefur*) *lita* (= 'whom He hath commanded for me') which I have emended into *za'azaza lôtû = ḳ̄' ênéraçe*. But *ênéraçe* is corrupt for *înéraçe*. Hence my translation. Uriel is the ruler of the starry world, 72¹. Lord of the whole creation of the world. Here only; cf. 84². 9-20. Dillmann regards these verses as a later addition to the book, but without adequate reason. They are quite in harmony with all that rightly belongs to this section of the book. Moreover, 72¹ promises an account of the stars, and 79¹ declares that the full account has now been given.

This would be impossible without 82⁶⁻²⁰. 10. Who watch that they enter. Here the Ethiopic is literally 'who watch and enter'. But the context requires the rendering I have given. Hence it is possible that we have here the survival of the Hebrew idiom of the voluntative with *waw*. If so, the text would represent something like אֲשֶׁר יִצְרֶה יִצְרֶה יִצְרֶה יִצְרֶה. Times. + 'who lead them in their places' (> 'in their places' *u*). a. 11. For (> *q*) the three hundred and sixty (days) there are heads (*gqu*). *t, β* 'for the three hundred and sixty-four (days) with the heads'. *m* supports *gqu*, but by a slip omits 'and sixty'. 12. A station. *q, a* read 'his station'. There is no difficulty in the text of *gmqu* which we have followed here.

their leaders make the division. 13. And these are the names of the leaders who divide the four parts of the year which are ordained: Mîlkî'êl, Hel'emmêlêk, and Mêl'êjal, and Nârêl. 14. And the names of those who lead them: Adnâr'êl, and Îjâsûsa'êl, and 'Êlômê'êl—these three follow the leaders of the orders, and there is one that follows the three leaders of the orders which follow those leaders of stations that divide the four parts of the year.

15. In the beginning of the year Melkejâl rises first and rules, who is named †Tam'âini, and sun† and all the days of his dominion whilst he bears rule are ninety-one days. 16. And these are the signs of the days which are to be seen on earth in the days of his dominion: sweat, and heat, and calms; and all the trees bear fruit, and leaves are produced on all the trees, and the harvest of wheat, and the rose-flowers, and all the flowers which come forth in the field, but the trees of the winter season become withered. 17. And these are the names of the leaders which are under them: Berka'êl, Zêlebs'êl, and another who is added a head of a thousand, called Hilûjâsêph: and the days of the dominion of this (leader) are at an end.

The twelve leaders of the months divide the months: the chiliarchs divide the 360 days, and the four leaders which divide the year into four parts have charge of the intercalary days. 12. I don't understand this verse. 13. Milkiel from מִלְכִיֵּאל is simply an inversion of Helemmek from אֱלֵמֶלֶךְ as Halévy has shown. Melejal = מֵלְיָאל (Schwab) and Narel = נֵרְאֵל. These four are over the four seasons of the year. Under each of these are three leaders who preside over the three months of each season. 14. This verse seems unintelligible. 15-17. The period from spring to summer = 91 days under the dominion of Melkejâl. 15. Of the year (m, β). > α-m. The leader of this period is named 'Tam'âini' and 'sun'. As

Goldschmidt and Beer have pointed out, these two names are one, i. e. שֶׁמֶשׁ הַיְמָיִת = 'the southern sun'. This explanation is not possible through Aramaic. 16. Calms (zâḥn n). α-u, hazan, 'anxiety.' Rose-flowers. Not known in the O. T. though the word is found in the A. V. in Is. 35¹ Song of Solomon 2¹. The rose is mentioned in Sir. 24¹⁴ 39¹³ Wisdom 2⁸. But in the first two passages it is probably the oleander that is referred to. The rose in later Hebrew is רֶוְדֵן and in Aramaic רֶוְדָא. Which come forth (α-m). β 'bloom'. > m. 17. The leaders under them, i. e. the leaders of the three months. Berka'êl = בְּרַכְיָאל: Zêlebs'êl = זֵלְבִישָׁאֵל = 'this is the heart of God' (Schwab). Another who is added . . . called

18. The next leader after him is Hêl'emmêlêk, whom one names the shining sun, and all the days of his light are ninety-one days. 19. And these are the signs of (his) days on the earth: glowing heat and dryness, and the trees ripen their fruits and produce all their fruits ripe and ready, and the sheep pair and become pregnant, and all the fruits of the earth are gathered in, and everything that is in the fields, and the winepress: these things take place in the days of his dominion. 20. These are the names, and the orders, and the leaders of those heads of thousands: Gîdâ'îjal, Kê'êl, and Hê'êl, and the name of the head of a thousand which is added to them, Asfâ'êl: and the days of his dominion are at an end.

Hilûjâsêph. There is here a play on the proper name אֱלִיּוֹס . . . נוסף, 18-20. The period from summer to autumn. 19. And these are the signs of (his) days (β). *gmt* 'and these are the days of his sign'. *qu* corrupt forms of *gmt*. 20. This verse is confused. The three names are those of the leaders of the three

months. The fourth — Asfâ'êl from אֱלִיּוֹסְפָאֵל 'God adds', which is merely an inversion of Hilûjâsêph from אֱלִיּוֹס — is the chiliarch who has to do with the intercalary day under one of the four chief leaders. There is no account of the remaining six months. This may have been omitted by the final redactor.